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TO MY WIFE
HOMER.

BUST IN THE NATIONAL MUSEUM, NAPLES
HOMER
THE ODYSSEY

WITH AN ENGLISH TRANSLATION BY
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IN TWO VOLUMES

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INTRODUCTION

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

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

As for the name "Homer" itself it is most naturally taken as that of a real individual—a poet to whom by the middle of the sixth century B.C. the great mass of epic poetry which survived from the early age of Greece had come to be attributed; although as time went on all poems save the *Iliad* and *Odyssey* were rejected, and in later antiquity there were those who referred these to separate authors. The earliest author to mention Homer is Callinus of Ephesus (about 660 B.C.) and the earliest quotation from the Homeric poems is found in Simonides of Amorgos, of the same date, unless it is possibly to be attributed to the later Simonides of Ceos (about 480 B.C.). Modern scholars have, however, made many attempts—all unconvincing—to interpret the word "Homer" in other ways than as the name of an actual person. The word itself means "hostage." It has been thought that the Homeridae may have been "sons of hostages"—not trusted to fight but allowed to serve as custodians of traditional poetry—and that "Homer" is merely their imaginary ancestor; others, seeking a different etymology for the word,
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have held that it denotes merely the legendary fitter-together or harmonizer ($\delta \mu \gamma + \dot{\alpha} \rho$) of traditional poetical material. That the word means "blind" was assumed in antiquity, but is believed by no one.

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

The oldest manuscripts of the Odyssey date from the tenth and eleventh centuries A.D. Papyrus fragments whose dates range from the third century B.C. to the fourth century A.D. carry our knowledge still further back, and the evidence afforded by our acquaintance with the work of the Alexandrian grammarians is invaluable in tracing the history of the text; while, finally, we have quotations from Homer in classical authors, and somewhat vague and not wholly convincing evidence of the constitution of an authoritative text at Athens in the sixth century B.C. Certain facts stand out prominently. First, our modern text is remarkably
well established—far better established than is, for example, the text of Shakespeare. Secondly, this text seems to have been fixed as the result of a purging or pruning process. We know, for example, that the critical work of the Alexandrians was concerned largely with the rejection of lines held on one ground or another to be spurious, that the text of the papyri differs widely from our vulgate text, and that the quotations in ancient authors show many lines not found in our Homer.

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

The aim of the translator has been to give a faithful rendering of the Odyssey that preserves in so far as possible certain traits of the style of the original. Such a rendering should be smooth and flowing and should be given in elevated but not in stilted language. In particular the recurrent lines and phrases which are so noticeable in the original should be preserved. Hence even when in a given context a varying phrase would seem preferable, the translator has felt bound to use the traditional formula. This has in some instances necessitated the use of a more or less colourless phrase, adapted to various contexts. In the case of doubtful renderings, alternatives are sometimes given in a footnote.
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The Greek text of this edition is in all essentials the modern vulgate. The notes under the text give occasionally the name of the ancient critic whose reading is adopted and note the lines rejected by the Alexandrians. Variants, if cited, are marked off by colons.
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The manuscripts of the *Odyssey* have been most carefully studied and classified by Mr. T. W. Allen, the results of whose studies are given in the *Papers of the British School at Rome*, vol. v., pp. 1-85, and briefly in his Oxford text of the *Odyssey*. Chief among the manuscripts are:

Laur. 32, 24 and Laur. 52, both of the tenth century, in the Laurentian Library at Florence.

Harl. 5674, of the thirteenth century, in the British Museum.

B. 99 sup., of the thirteenth century, in the Ambrosian Library at Milan.

Marc. 613, of the thirteenth century, in the Library of St. Mark's in Venice.

Pal. 45, written in 1201, in the Palatine Library at Heidelberg.

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

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ENGLISH TRANSLATIONS


BOOKS ABOUT HOMER

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

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

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

Α

'Ανδρα μοι ἐννεπε, μοῦσα, πολύτροπον, ὅς μάλα πολλὰ πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολεύθρον ἐπερσεν· πολλῶν δ' ἀνθρώπων Ἰδεν ἄστεα καὶ νόον ἕγνω, πολλὰ δ' ὦ γ' ἐν πόντῳ πάθεν ἄλγεα ὅν κατὰ θυμόν, ἀρνύμενος ἦν τε ψυχήν καὶ νόστον ἑταῖρων. 5 ἀλλ' οὐδ' ὡς ἑτάρους ἐρρύσατο, ἱέμενός περ· αὐτῶν ὅπρο σφετέρησιν ἀτασθαλίσιν ὀλοντο, νήπιοι, οἳ κατὰ βοῦς 'Τπερίωνος 'Ηελίοιο ἡσθίου· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμαρ. τῶν ἁμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν. 10 "Ἐνθ" ἄλλοι μὲν πάντες, ὧσοι φύγον αἵτιν ὀλέθρον, οἴκοι ἔσαν, πόλεμον τε πεφευγότες ἤδε θάλασσαν· τὸν δ' οἷον νόστον κεχρημένου ἤδε γυναικὸς νύμφη πότιν ἔρυκε Καλυψώ δία θεάων ὦ· ἐν στέσσι γλαφυροῖς, λιλαιομένη πόσιν εἶναι. 15 ἀλλ' ἧτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν, τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνιθε νέεσθαι εἰς Ἰθακήν, οὐδ' ἐνθα πεφυγμένος ἦν ἄέθλων καὶ μετὰ οἴσι φίλοισι. θεοὶ δ' ἐλέαιρον ἀπαντεῖς

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

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

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

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

"the swift appearer" (root φαυ). The rendering "slayer of Argus" (root φευ) is inadmissible, as there is no trace of the Argus-myth in Homer.
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Τὸν δ’ ἠμείβετ’ ἐπειτα θεά, γλαυκώπις 'Αθήνη'
"Ω πάτερ ἤμετερε Κρονίδη, ὑπάτε κρειόντων, καὶ λίθν κείνος γε ἐσικότι κεῖται ὀλέθρων ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαύτα γε βέζοι. ἀλλὰ μοι ἄμφι 'Ὀδυσῆι δαίφροι δαίεται ἦτορ, δυσμόρω, ὅσ δὴ δὴθά φίλων ἀπο πήματα πάσχει νῆσῳ ἐν ἀμφιρύτῃ, ὅθι τ’ ὀμφαλὸς ἐστὶ θαλάσσης. νῆσος δευδρήσασα, θεά δ’ ἐν δώματα ναεῖ, Ἀτλαντος θυγάτηρ ὀλοφρόνος, ὃς τε θαλάσσης πάσης βένθεα οἴδεν, ἔχει δὲ τε κίονας αὐτὸς μακρᾶς, ἂν γαιάν τε καὶ οὐρανὸν ἄμφις ἐχουσιν. τῶν θυγάτηρ δύστην ὄδυρόμενον κατερίκει, αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισιν θέλγει, ὅπως Ἰθάκης ἐπιλήστηται αὐτάρ Ὀδυσσεύς, ἴμενος καὶ κατινὸν ἀποθρόσκοντα νοῆσαι ἢς γαίης, θανέειν ιμείρεται. οὐδὲ νῦν σοὶ περ ἐντρέπεται φίλου ἦτορ, 'Ὀλύμπιε. οὐ νῦ τ’ Ὀδυσσεύς Ἀργείων παρὰ νησὶ χαρίζετο ἱερὰ βέζων Τροίη ἐν εὐρείῃ; τί νῦ οἱ τόσον ἁδύσαο, Ζεῦ;"

Τὴν δ’ ἀπαμειβόμενος προσέβη νεφεληγερέτα Ζεὺς: "Τέκνων ἐμῶν, ποῖον σε ἔποιος φύγεν ἔρκος ὅδόντων. πῶς ἄν ἔπειτ Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ’ ἱρὰ θεοῖς ἀθανάτοις ἐδωκε, τοὶ οὐρανὸν εὐρὺν ἐχουσιν; ἀλλὰ Ποσειδάιν γαιήχος ἀσκελὲς-αιεὶ Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,

1 Others, "grey-eyed"; but if colour is meant it is almost certainly blue. The meaning given above is strongly supported by II. xx. 172 and II. i. 200.
Then the goddess, flashing-eyed¹ Athene, answered him: “Father of us all, thou son of Cronos, high above all lords, aye, verily that man lies low in a destruction that is his due; so, too, may any other also be destroyed who does such deeds. But my heart is torn for wise Odysseus, hapless man, who far from his friends has long been suffering woes in a sea-girt isle, where is the navel of the sea. 'Tis a wooded isle, and therein dwells a goddess, daughter of Atlas of baneful mind, who knows the depths of every sea, and himself holds the tall pillars which keep earth and heaven apart. His daughter it is that keeps back that wretched, sorrowing man; and ever with soft and wheedling words she beguiles him that he may forget Ithaca. But Odysseus, in his longing to see were it but the smoke leaping up from his own land, yearns to die. Yet thy heart doth not regard it, Olympian. Did not Odysseus beside the ships of the Argives offer thee sacrifice without stint in the broad land of Troy? Wherefore then didst thou conceive such wrath² against him, O Zeus?”

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

² In the Greek there is a play upon the verb ὄμησαo and the name Ὄμησις, the latter suggesting the meaning “man of wrath.” See xix. 409.
ναυθέον Πολυφήμου, ὅου κράτος ἔστι μέγιστον πάσιν Κυκλώπεσσι. Θώσα δὲ μιν τέκε νύμφη, Φόρκυνος θυγάτηρ ἀλὸς ἀτρυγέτου μέδοντος, ἐν σπέσσι γλαφυροίς Ποσειδάων μυγείσα. ἐκ τοῦ δὴ Ὀδυσσῆα Ποσειδάων ἐνοσίχθων οὐ τι κατακτεῖνε, πλάζει δ’ ἀπὸ πατρίδος αἰής. ἀλλ’ ἣγεθ’, ἤμεισ οἶδε περιφραζόμεθα πάντες νόστοι, ὁποῖς ἐλθήσιν Ποσειδάων δὲ μεθήσει ὅν χόλον ὑπὲρ τὶ δυνήσεται αὐτία πάντων ἀθανάτων ἄκητι θεῶν ἐριδαίμεμεν οἷός.

Τὸν δ’ ἢμείσβετ ἐπέειτα θεά, γλαυκώπης Ἐθήνη· ὁ Ἐθήνης εὐδωκιμός ἔπειτο Κρονίδη, ὑπάτε κρεώντων, εἶ μὲν δὴ νῦν τοῦτο φίλου μακάρεσσι θεοῖς, νοστήσαι Ὀδυσσῆα πολύφρονα ἵνα δέοιμοιδε, Ἐρμειαν μὲν ἐπείτα διάκτορον ἀργείφοντι νύσσον ἐς Ὀμυγήν οὐρώμεν, ὅφρα τάχιστα νύμφη ἐνυπλοκάμῳ εἶπη νημερτέα βουλήν, νόστοιν Ὀδυσσῆος ταλασίφρονος, ὡς κε νέταί αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ νῦν μᾶλλον ἐποτρύνω καὶ οἱ μένος ἐν φρεσὶ θεῶ, εἰς ἄγορην καλέσαντα κάρη κομώντας Ἀχαιός πᾶσι μνηστηρήσεσιν ἀπειπέμεν, οὐ τε οἱ αἰεὶ μῆλ’ ἁδυνά σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς. πέμψω δ’ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα νόστοιν πενεύμενοι πατρός φίλου, ἵν’ που ἀκούσῃ, ἦν’ ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρωποισιν ἐξησιν.”

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

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

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

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

Ως εἰποῦσεν ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια χρύσεια, τὰ μνεν φέρον ἡμὲν ἐφ' ἴγρην 1 ἥδ' ἐπὶ ἀπείρων γαίαν ἀμα πνοης ἀνέμωοι·

εἰλετο δ' ἄλκιμον ἐγχος, ἀκαχιμένον ἀξεί χαλκῷ, ἑλθεν μέγα στιβαρον, τῷ δάμνησι στίχας ἄνδρῳν ἥρωών, τοἰσίν τε κοτέσσεται ὀβριμοπάτρη.

βὴ δὲ κατ' Οὐλύμπου καρήνων ἅίξασα,

στὴ δ' Ἰθάκης εἰνὶ δήμῳ ἐπὶ προθύροις 'Οδυσῆος, 

οὐδοῦ ἐπὶ αὐλείοις παλάμη ὑ' ἐχε χάλκεον ἐγχος, εἰδομένη ξείνῳ, Ταφίων ἡγήτωρ Μέντη.

εὑρε δ' ἀρα μνηστήρας ἀγήνορας. οἱ μὲν ἐπειτα πεσσοῖν προπάροιθε θυμῶν θυμὸν ἐτερπον ἥμενοι εν ῥηνοὶ βοῶν, οὺς ἐκταυν ἀυτοῦ·

κήρυκες δ' ἀυτοῖς και ὀτρηροὶ θεράποντες 

οἱ μὲν οἶνον ἐμισγον εἰνὶ κρητήρισι καὶ ὕδωρ, 

οἱ δ' αὐτὲ σπόγγοισι πολυτρήτοισι τραπέζας 

νίζον καὶ προτίθεν, τοῖ δὲ κρέα πολλὰ δατεύντω.

Την δὲ πολὺ πρῶτος ἵδε Τηλέμαχος θεσείδῆς, 

ἡστο γὰρ ἐν μνηστήρισι φίλον τετιμένοις ἡτορ, 

ὅσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεαῖν, εἰ ποθεν ἔλθων 

μνηστήρων τῶν μὲν σκέδασιν κατὰ δόματα θείη, 

τιμὴν δ' αὐτὸς ἔχοι καὶ δόμασιν οἰσιν ἀνάσσοι. 

τὰ φρονέων, μνηστήρισι μεθήμενος, εἴσιδ' Ἀθηνῆν. 

βῆ δ' ἵδε προθύροιο, νεμεσσίθη δ' ἐνὶ θυμῷ

1 Aristarchus rejected lines 97-101.

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

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

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1 It has seemed better to render the word κῆρυξ uniformly by "herald," although the meanings range from "herald" in battle scenes to "page" or "henchman" in scenes portraying life in the palace.
Τα λέξη τα οποία μιλήθηκαν θεωρούνταν ως πετώντας από το έπειτα χέρι του δικαιολογημένου προς τον δικαστή, και μηνινός ήταν σε κάθε περίπτωση προσηνάμα.

"Χαίρε, ξεινα, παρά αιμι φιλήσεαι αύτόπτι ἐπείτα δείπνου πασσάμενοι μυθήσεαι οὔτεο σε χρῆ.

'Ως εἰπὼν ἡγεῖθ', ἢ δ' ἐσπετο Παλλας 'Αθήνη.

οἱ δ' ὁτε ὅτι ἑντοσθεν ἐσαν δὸμου υψηλοῖο, ἔγχοις μὲν ρ' ἐστησε φέρων πρὸς κίονα μακρὶν δουροδόκης ἐντοσθεν ἐνύξουν, ἐνθα περ ἀλλα ἕχει 
Οὔσωσής ταλασίφρονος ἱστατο πολλά, αὐτὴν δ' ἐσ θρόνων ἐνσεν ἀγνων, ὑπὸ λίτα πεταύσσασ, καλὸν δαιδάλεον ὑπὸ δὲ θρήνυς ποσῖν ἦν. 

πάρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων μυστήρων, μὴ ἤξιος ἀνισθεὶς ὀρυμαγός 
δείπνῳ ἀδήσειν, ὑπερφιάλουσι μετελθῶν, ἢδ' ἵνα μιν περὶ πατρὸς ἀποιχομένου ἔροιτο.

χέρνια δ' ἀμφίπολος προχώρ ἐπέχεινεν φέρουσα 
καλὴ χρυσεἰς, ὑπέρ ἄργυρεύον λέβητος, νίφασθαι. 

παρὰ δὲ ἔξεσθην ἐτάνυσσε τράπεζαν. 

σῖτον δ' αἰδοία ταμίη παρέθηκε φέρουσα, 
ἐ snapchat πόλη ἐπιθείσα, χαρίζομεν παρέόντων 
δαιτρὸς δὲ κρείων πίνακας παρέθηκεν ἀείρας 
παντοτῶν, παρὰ δὲ σφὶ τίθει χρύσεαι κύπελλα 

'Ες δ' ἴλθουν μυστήρες ἀγήνορες. οἱ μὲν ἐπείτα 

ἐξερχοντα κατὰ κλισμοὺς τε θρόνους 

τοῖς δὲ κήρυκες μὲν ὕδωρ ἐπὶ χείρας ἔχειν 

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

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

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

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

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a Perhaps "carven."
σῖτον δὲ δµωµαι παρενήγειν ἐν κανέωσιν, κοῦροι δὲ κρητηράς ἐπεστέψαντο πτοῖος.
iοὶ δὲ ἐπὶ οἰνείαθ᾽ ἐτοίµα προκεῖµενα χείρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρων ἐντὸ
μυστήρια, τοῖσιν μὲν ἐνὶ φρεάσιν ἀλλὰ μεμήλει,
μολπὴ τ᾽ ὀρχηστύς τε· τὰ γὰρ τ᾽ ἀναθήµατα δαιτός·
kήρυξ δ᾽ ἐν χερσίν κήθαριν περικαλλέα θῆκεν
Φηµίῳ, ὡς ὅ θείει παρὰ μυστήρισιν ἀνάγκη.
ἡ τοιὸ φορµίζουν ἀνεβάλλετο καλὸν αἰείδευν.

Αὐτὰρ Τηλέµαχος προσέφη γλαυκώπτιν Ἀθήνην,
ἀγχὶ σχῶν κεφαλὴν, ἵνα µὴ πενθοίαθ᾽ οἱ ἄλλοι.
"Εἰςεὶν φίλ᾽, ἢ καὶ µοὶ νεµεσίσειαι ὅττι κεν εἴπω;
τούτοιςιν µὲν ταῦτα µέλει, κήθαρις καὶ ἰωίδή,
ῥεῖ᾽, ἐπεὶ ἄλλοτριον βίοτον νῆπιονον ἔδουσίν,
ἀνέρος, οὗ δὴ πον λεύκ᾽ ὀστέα πῦθεται ὀµβρῳ
κεῖµεν᾽ ἐπ᾽ ἱπείρου, ἢ εἰν ἄλλα κῦµα κυλίνδει.
eἰ κεῖνον γ᾽ Ἰθάκηνυδε ἰδοίατο νοστῆσαντα,
πάντες κ᾽ ἀρησίατ᾽ ἐλαφρότεροι πόδας εἶναι
ἡ ἀφνειότεροι χρυσοῖο τε ἐσθήτος τε.

νῦν δ᾽ ὁ µὲν δς ἀπόλωλε κακὸν µόρον, οὐδὲ τις ἡµῖν
θαλπωρῇ, εἰ πέρ τις ἐπιχθοινῶν ἀνθρώπων
φῆσιν ἑλεύσεσθαι· τοῦ δ᾽ ὀλετο νόστιµον ἠµαρ.
ἀλλ᾽ ἄγε µοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξουν
τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἢδὲ τοκῆς;
ὄπποις τ᾽ ἐπὶ νῆς ἀφίκειο· πῶς δὲ σε ναῦται
ἡγαγον εἰς Ἰθάκην; τίνες ἐµμεναι εὐχετόωντο;
οὐ µὲν γὰρ τί σε πεζῶν ὄνοµαι εὐνάδ᾽ ἱκέσθαι.
καὶ µοι τούτ᾽ ἀγόρευσον ἐτήτυμον, ὅφρ᾽ εὖ εἰδῶ,
ηὲ νέον μεθέπεις ἡ καὶ πατρώιός ἐσσι

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

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

1 Or ἀνεβάλλετο may be used of the voice: "so he struck the chords, and lifted up his voice in sweet song."
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ξείνοι, ἐπεὶ πολλοὶ ἦσαν ἄνερες ήμέτερον δῶ ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων." 

Τὸν δ' αὐτὲ προσέειπε θεά, ἔλαυνκόπτες Ἀθήνης. 

"Τοιγάρ ἐγώ τοι ταύτα μάλ' ἀτρεκέως ἀγορεύσω. 

Μέντης Ἀγχιάλοιο δαίφρονος εὐχόμαι εἶναι 

νίς, ἀτὰρ Ταφίοιςι φιληρέτμοιοιν ἀνάσσω. 

νῦν δ' ὁδε ἔχεις νηὶ κατῆλυον ἡδ' ἔταροισιν 

πλέων ἐπὶ οἴνοπα πόντῳ ἑπ' ἀλλοθρόον ἀνθρώποις, 

ἐς Τεμέσην μετὰ χαλκοῦ, ἀγώ δ' αἰθώνα σίδηρον. 

νῆς δὲ μοι ἡδ' ἔστηκεν ἑπ' ἄγρου νόσφι πόλης, 

ἐν λιμένϊ Ὀλύμπῳ υπὸ Νηής ὑλήνειτ. 

ξείνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι 

ἐξ ἀρχής, εἰ' πέρ τε γέροντ' εὔρηαι ἐπελθῶν 

Λαέρτην ἦρωα, τὸν οἴκετι φασὶ πόλινδε 

ἔρχεσθ', ἀλλ' ἀπάνευθεν ἑπ' ἄγρου πήματα πᾶσχειν 

γηὶ σὺν ἀμφιπόλω, ἥ οἱ βρῶσιν τε πόσιν τε 

παρτιθεὶ, εὐτ' ἂν μιν κάρματος κατὰ γυνα λάβησιν 

ἐρυτύζουστ' ἀνὰ γουνὸν ἀλωὴς οἰνοπέδου. 

νῦν δ' ἠλθοῦν· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι, 

σὸν πατέρ'· ἀλλὰ νῦ τὸν γε θεοί βλάπτουσι κελεύθου. 

οὗ γάρ πω τέθυκεν ἑπὶ χθοῦν δίος Ὁδυσσεύς, 

ἀλλ' ἐτὶ που ξωὸς κατερύκεται εὐρέι πόντῳ 

νῆσῳ ἐν ἀμφιρύτη, χαλεποὶ δὲ μιν ἄνδρες ἐχουσιν 

ἀγριοὶ, οἳ που κεῖνον ἐρυκανώσο' ἄλεκοτα. 

αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνι θυμῷ 

ἀθάνατοι βᾶλλονσι καὶ ὡς τελέσσαι ὁἰ, 

οὔτε τι μάντως ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς. 

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

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

1 Or ἐπιστροφός may mean, as the scholiast took it, ἐπιστροφήν καὶ ἐπιμέλειαν ποιούμενος τῶν ἀνθρώπων, "one that shewed care and attention to men." Yet see xvii. 486.
οὐ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αὐξ
ἐσσεται, οὐδ’ εἰ πέρ τε σιδήρεα δέσματ’ ἔχσων.
φράσσεται ὅσ κε νέηται, ἐπεὶ πολυμήχανός ἔστιν. 205
ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἐι δὲ εξ αὐτοῦ τόσος παῖς εἰς Ὄδυσσηος.
αἰνῶς μὲν κεφαλὴν τε καὶ ὦμματα καλὰ ἐοικας
κείνῳ, ἐπεὶ θαμά τοιον ἐμισγόμεθ’ ἀλλῆλοισιν,
πρὶν γε τὸν ἐς Τροίην ἀναβῆμεναι, ἐνθα περ ἄλλοι 210
Ἀργεῖων οἱ ἄριστοι ἔβαν κοίλης εὖν νησίων
ἐκ τοῦ δ’ οὔτ’ Ὄδυσσηα ἐγὼν ἱδον οὔτ’ ἐμ’ ἐκεῖνος.”

Τὴν δ’ ἀυ Ἱηλέμαχος πεπνυμένος ἀντίον ἦδα:
“Τοιγαρ ἐγὼ τοι, ξεῖνε, μάλ’ ἀτρεκέως ἀγορεύσω.
μήτηρ μέν τε μὲ φησὶ τοῦ ἐμμεναι, αὐτὰρ ἔγω γε
οὐκ οἶδ’. οὐ γάρ πώ τις ἠν γόνον αὐτός ἀνέγνω.
ὡς δὴ ἐγὼ γ’ ὄφελον μάκαρος νῦ τεν ἐμμεναι νῦδος
ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἐπὶ γῆρας ἑτεμε.

νῦν δ’ ὁς ἀποτμότατος γένετο θυντῶν ἀνδρῶπων,
τοῦ μ’ ἐκ φασι γενέσθαι, ἐπεὶ σ’ με τοῦτ’ ἐρείνεις.” 220

Τὸν δ’ αὐτὲ προσέειπε θεά, γλαυκώπις Ἀθήνη.
“Οὐ μέν τοι γενείη γε θεοὶ νόωμυνν ὅπισσω
θήκαν, ἐπεὶ σ’ γε τοῦν ἐγεῖνατο Πηνελόπεια.
ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον
τις δαίς, τις δὲ ὅμιλος ὅδ’ ἐπλετο; τίπτε δὲ σε χρεώ; 225
eἰλαπίνη ἢ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ’ ἐστίν’
ὡς τέ μοι ύβρίζοντες ὑπερφιάλως δοκέουσι
δαίνυονται κατὰ δῶμα. νεμεσσήσαιτο κεν ἀνήρ
ἐις χεῖα πάλλ’ ὀρῶν, ὃς τις πινυτός γε μετέλθοι.”

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

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

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

Then wise Telemachus answered her: "Stranger,
"Εἶν', ἐπεὶ ἄρ δὴ ταῦτα ὡς ἀνείρεατ ἦδε μεταλλᾶς, 
μέλλειν μὲν ποτε οἶκος ὃδ' ἀφνεύοις καὶ ἀμύμων 
ἐμμεναι, ὁφ' ἐτι κείνοις ἑνήρ ἐπιδήμιος ἦν. 
νῦν δ' ἐτέρως ἐβὸλοντο θεοὶ κακὰ μητίωντες, 
οἳ κείνοι μὲν ἀιστὸν ἐποίησαν περὶ πάντων 
ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὃδ' ἀκαχοίμην, 
εἰ μετὰ οἷς ἔταρουσι δὰμη Τρώων ἐνὶ δῆμῳ, 
ἡ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν. 
τῷ κέν οἷς τύμβου μὲν ἐποίησαν Παναχαίοι, 
ἡδ' ἐκ κε καλ ὃ παιδι μέγα κλέος ἦρατ' ὀπίσσω. 
νῦν δὲ μιν ἀκλεώς ἄρπνιαι ἀνηρεύαντο· 
οἴχετ' ἀιστος ἀπνυστος, ἐμοὶ δ' ὀδύνας τε γόους τε 
κάλλυπεν. οὐδὲ τι κείνον ὀδυρόμενος στεναχίζω 
οἶνον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν. 
ὁσσοι γὰρ νήσουσιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῳ τε καὶ ὕληντι Ζακύνθῳ, 
ἡδ' ὁσσοι κράναην Ἰθάκην κάτα κοιρανέουσιν,
τόσσοι μητέρ' ἐμὴν μυώνται, τρύχουσι δὲ οἶκον. 
ἡ δ' οὕτ' ἀρνεῖται στυγχερὸν γάμον οὔτε τελευτὴν 
ποιῆσαι δύναται· τοῖ δὲ φθινύθουσιν ἔδοντε 
οἶκον ἐμὼν· τάχα δὴ με διαρραίσουσι καὶ αὐτῶν." 
Τὸν δ' ἐπαλαστῆσασα προσηύδα Παλλᾶς Ἀθηνή. 
"Ω πόποι, ἡ δὴ πολλὸν ἀποιχομένου Ὀδυσσῆος 
δεῦρ, δ' κε μηστήρῃς ἀναιδέσι χείρας ἐφεί. 
εἰ γὰρ νῦν ἐλθὼν δόμον ἐν πρώτῃς θύρησι 
πταίη, ἐχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
since indeed thou dost ask and question me of this, our house once bade fair to be rich and honourable, so long as that man was still among his people. But now the gods have willed otherwise in their evil devising, seeing that they have caused him to pass from sight as they have no other man. For I should not so grieve for his death, if he had been slain among his comrades in the land of the Trojans, or had died in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaean have made him a tomb, and for his son, too, he would have won great glory in days to come. But as it is, the spirits of the storm have swept him away and left no tidings: he is gone out of sight, out of hearing, and for me he has left anguish and weeping; nor do I in any wise mourn and wail for him alone, seeing that the gods have brought upon me other sore troubles. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who lord it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to make an end; but they with feasting consume my substance: ere long they will bring me, too, to ruin."

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

1 The ἀρπυαὶ, or "snatchers," are in Homer personified storm-winds; see xiv. 371; xx. 61–82; and Iliad, vi. 346. They have nothing in common with Virgil’s Harpies (Aen. iii. 211 ff.).
The ἐδένα are regularly gifts brought by a woman's wooers to her parents. In the present passage and in ii. 196 the context seems rather to suggest the meaning "dowry,"

1 Line 278, rejected by Rhianus, is bracketed by many editors; cf. ii. 197.
such a man as he was when I first saw him in our house drinking and making merry, on his way back from Ephyre, from the house of Ilus, son of Mermerus. For thither, too, went Odysseus in his swift ship in search of a deadly drug, that he might have where-with to smear his bronze-tipped arrows; yet Ilus gave it not to him, for he stood in awe of the gods that are forever; but my father gave it, for he held him strangely dear. Would, I say, that in such strength Odysseus might come amongst the wooers; then should they all find swift destruction and bitterness in their wooing. Yet these things verily lie on the knees of the gods, whether he shall return and wreak vengeance in his halls, or whether he shall not; but for thyself, I bid thee take thought how thou mayest thrust forth the wooers from the hall. Come now, give ear, and hearken to my words. On the morrow call to an assembly the Achaean lords, and speak out thy word to all, and let the gods be thy witnesses. As for the wooers, bid them scatter, each to his own; and for thy mother, if her heart bids her marry, let her go back to the hall of her mighty father, and there they will prepare a wedding feast, and make ready the gifts\(^1\) full many—one, all that should follow after a well-loved daughter. And to thyself will I give wise counsel, if thou wilt hearken. Man with twenty rowers the best ship thou hast, and go to seek tidings of thy father, that has long been gone, if haply any mortal may tell

but we must still think of the gifts as brought by the wooers, even though they were subsequently given to the bride by her parents. Owing to this difficulty many scholars reject line 278 (and ii. 197), and take of the wooers, not of the kinsfolk of Penelope.

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ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισι.
πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἶρεο Νέστορα δίον,
κείθεν δὲ Σπάρτηνδε παρὰ ξανθοῦ Μενέλαον

ὁς γὰρ δεύτατος ἤλθεν Ἀχαίων χαλκοχιτώνων.
εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἁκούσης,
ἡ τ’ ἄν τρυχόμενός περ ἐτὶ τλαίης ἐναιντόν
εἰ δὲ κε τεθυητότον ἁκούσης μηδ’ ἐτ’ ἐόντος,
νοστίσας δὴ ἐπείτα φίλην ἐς πατρίδα γαῖαν
σήμα τε οἱ χεῖναι καὶ ἐπὶ κτέρα κτερεῖξαι
πολλὰ μάλ’, ὡσσα ἐοικε, καὶ ἀνέρι μητέρα δούναι.
αὐτὰρ ἐπὶν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξῃς,
φράζεσθαι δὴ ἐπείτα κατὰ φρένα καὶ κατὰ θυμὸν
ὅππως κε μνηστήρας ἐνι μεγάροις τεοίσι
κτείνης ἥ δόλῳ ἡ ἀμφαδόν’ οὐδὲ τί σε χρή

νηπιάς ὁχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.

ὁ οὐκ ἄνεις οἴον κλέος ἐλλαβε δῖον Ὀρέστης
πάντας ἐπὶ ἀνθρώποισι, ἐπεὶ ἐκτανε πατροφονῆα,
Ἄγισθον δολόμητιν, ὁ οἴ πατέρα κλυτὸν ἕκτα;
καὶ σύ, φίλος, μάλα γάρ σ’ ὀρῶ καλὸν τε μέγαν τε,
ἄλκιμος ἔσσο’, ἵνα τίς σε καὶ ὄψιγιόνων ἐν εἴπῃ.
αὐτὰρ ἐγὼν ἐπὶ νήα θοὴν κατελεύσομαι ἦδη

ἡδ’ ἐτάρους, οἴ ποῦ με μάλ’ ἀσχαλόσωμε μένοντες
σοὶ δ’ αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξεο μῦθων.”

Τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα:

“Εἰςι’ ὑπὲρ τοῦ μὲν ταῦτα φίλα φρουέων ἀγορεύεις,
ὡς τε πατήρ φ’ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
ἄλλ’ ἄγε νῦν ἐπιμέλειν, ἐπειγόμενός περ ὁδοίο,

ὄφρα λοεσσάμενος τε τεταρπόμενός τε φίλον κήρ,
δώρον ἐχων ἐπὶ νήα κής, χαῖρων ἐνι θυμῷ,

1 keidve δὲ Σπάρτηνδε κ.τ.λ.: keidve δ’ ἐς Κρήτην τε παρ’ Ἰδομενία ἀνακτα, “and thence to Crete to the lord Ido
meneus,” Zenodotus.
THE ODYSSEY, I. 283-311

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

Then wise Telemachus answered her: "Stranger, in truth thou speakest these things with kindly thought, as a father to his son, and never will I forget them. But come now, tarry, eager though thou art to be gone, in order that when thou hast bathed and satisfied thy heart to the full, thou mayest go to thy ship glad in spirit, and bearing a gift costly
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timēven, málα kalón, ὁ τοι κειμήλιον ἡσταί ἐκ ἐμεύ, ὁλα φίλοι ξείνωι ξείνοις διδοὺσιν.

Τὸν δ’ ἵμειβετ’ ἐπείτα θεά, γλαυκώπις Ἀθηνῆ.  
“Μή μ’ ἔτι νῦν κατέρυκε, λαλαίμενον περ ὀδοῖο. δόρον δ’ ὦττι κε μοι δοῦναι φίλον ἣτορ ἀνώγη, ἀδικίας ἀνερχομένω δόμεναι οὐκόνδε φέρεστhai, καὶ μάλα καλὸν ἐλών. σοὶ δ’ ἄξιον ἡσταί ἀμοιβής.”

’Η μὲν ἄρ’ ὡς εἰποῦσ’ ἀπέβη γλαυκώπις Ἀθηνῆ, ὀρνις δ’ ὡς ἀνόπαια διέπτατο· τῶ δ’ ἐνι θυμῷ δήκε μένος καὶ θάρσος, ὑπέμενησὲν τέ ἐ πατρὸς μάλλον ἔτ’ ἦ τὸ πάροιδεν. ὁ δὲ φρεσίν ᾤσι νοῆσας θάμβησεν κατὰ θυμὸν’ ὀίσατο γὰρ θεὸν εἶναι. αὐτίκα δὲ μνηστήρας ἐπόχετο ἵσθεος φῶς.

Τοῖσι δ’ ἀοίδος ἀείδει περικλυτός, οἱ δ’ σωτῆ  ἦστ’ ἄκουοντες· ὁ δ’ Ἀχαιῶν νόστον ἀείδει λυγρῶν, δὲν ἔκ Τροίης ἐπετείλατο Πάλλας Ἀθηνῆ. τοῦ δ’ ὑπερωίθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν κούρη Ἰκαρίοιο, περίφροι Πηνελόπεια·

κλίμακα δ’ ὑψηλὴν κατεβήσετο ὑπὸ δόμοιο, σοῦ σιφῆ, ἀμα τῇ γε καὶ ἀμφίπολοι δὺ’ ἐποντο. ἴ δ’ ὦτε δὴ μνημήτρας ἀφίκετο δία γυναικῶν, στῇ ρᾷ παρὰ σταθμὸν τέγεοσ πῦκα ποιητοῖο, ἀντὰ παρειάων σχομένη λιπαρὰ κρῆδεμνα· ἀμφίπολος δ’ ἁρα ὡς κεδυὴ ἐκάπετε παρέστη. 335

δακρύσασα δ’ ἐπείτα προσηῦδα θεῖον ἀοιδῶν·

“Φήμε, πολλὰ γὰρ ἄλλα βροτῶν θελκτῆρια οἴδας, ἔργῳ ἀνδρῶν τε θεῶν τε, τά τε κλείσουσιν ἀοιδοῖ.”

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

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

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

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

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

to be the name of a bird. Others give it the meaning "invisibly," and still others render "through the openings (οπατ) in the roof."
τῶν ἐν γε σφιν ἀείδε παρήμενος, οἱ δὲ σιωπὴν ὁινοῦ πινόντων· ταύτης δ᾽ ἀποταύε ἀοιδῆς
λυγῆς, ἦ τε μοι αἰεὶ ἐνι στήθεσοι φίλου κήρ
τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἁλαστον.
τοῖν γὰρ κεφαλήν ποθέω μεμνημένη αἰεί,
ἀνδρός, τοῦ κλέος εὐρὺ καθ᾽ Ἑλλάδα καὶ μέσον
"Ἀργος." 1

Τὴν δ᾽ αὕ Τηλέμαχος πεπνυμένος ἀντίον ἡδὰ·
"Μὴτερ ἐμῇ, τί τ᾽ ἀρα φθονεῖς ἐρίητον ἀοιδῶν
τέρπειν ὅπτῃ ὁ ὅος ὀρισται; οὐ νῦ τ᾽ ἀοιδοὶ
αἵτιοι, ἀλλὰ ποθὶ Ζεὺς αἰτίος, ὡς τε δίδωσιν
ἀνδρῶσιν ἀλφηστῆσιν, ὅτις ἓθελησιν, ἐκάστῳ.
τοῦτῳ δ᾽ οὖ νέμεσις Δαναῶν κακῶν οἴτον ἀείδειν·
τὴν γὰρ ἀοιδῆν μᾶλλον ἐπικλείουσα ἀνθρωποι,
ἥ τε ἀκούντεσοι νεωτάτη ἄμφιπέληται.
σοὶ δ᾽ ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν
οὐ γὰρ Ἰδυσεύς οἶος ἀπώλεσε νόστιμον ἡμαρ
ἐν Τροίη, πολλοὶ δὲ καὶ ἀλλοι φῶτες ὁλοτο. 355
ἀλλ᾽ εἰς οἰκον ιοῦσα τὰ σ᾽ αὐτῆς ἔργα κόμιζε,2
ιστὸν τ᾽ ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι: μύθος δ᾽ ἀνδρεσι μελήσει
πᾶσι, μάλιστα δ᾽ ἐμοῖ τοῦ γὰρ κράτος ἐστ᾽ ἐνὶ οἰκῳ.
" Ἡ μὲν θαμβήσασα πάλιν οἰκόνυβε βεβήκει·
παιδὸς γὰρ μῦθον πεπνυμένον ἐνθέτο θυμός.
ἐς δ᾽ ὑπερῶ ἀναβᾶσα σὺν ἀμφιτόλοισι γυναιξὶ
κλαῖεν ἐπεὶ "Οδυσσὴ φίλου πόσιν, ὅφρα οἱ ὑπνον
ἡδῶν ἐπὶ βλεφάροις βάλε γλαυκῶπις Ἀθήνη.

1 Line 344 was rejected by Aristarchus; cf. iv. 726, 816, xv. 80.
2 Lines 356-9, rejected by Aristarchus, are bracketed by many editors.
strels make famous. Sing them one of these, as thou sittest here, and let them drink their wine in silence. But cease from this woeful song which ever harrows the heart in my breast, for upon me above all women has come a sorrow not to be forgotten. So dear a head do I ever remember with longing, even my husband, whose fame is wide through Hellas and mid-Argos." ¹

Then wise Telemachus answered her: "My mother, why dost thou begrudge the good minstrel to give pleasure in whatever way his heart is moved? It is not minstrels that are to blame, but Zeus, I ween, is to blame, who gives to men that live by toil, ² to each one as he will. With this man no one can be wroth if he sings of the evil doom of the Danaans; for men praise that song the most which comes the newest to their ears. For thyself, let thy heart and soul endure to listen; for not Odysseus alone lost in Troy the day of his return, but many others likewise perished. Nay, go to thy chamber, and busy thyself with thine own tasks, the loom and the distaff, and bid thy handmaids ply their tasks; but speech shall be for men, for all, but most of all for me; since mine is the authority in the house."

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

¹ The phrase probably means no more than "throughout the length and breadth of Greece."
² Others render "that live by bread," and still others "gain-getting."
Μνηστήρες δ' ὁμώδησαν ἀνὰ μέγαρα σκιοεντα, πάντες δ' ἤρισαντο παραλ λεχέεσσι κλιθήμαι.
τούτο δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
"Μητρὸς ἐμής μνηστήρες ὑπέρβιον ὑβριν ἔχοντες,
νῦν μὲν δανύμενοι τερπώμεθα, μηδὲ βοητὸς ἔστω, ἐπεὶ τὸ δὲ καλὸν ἀκούμεν ἐστὶν ἀοίδοι
τοιοῦτο οἶος ὃδ' ἔστι, θεοὶς ἐναλίγκιος ἀνὴρ.
ὥθεν δ' ἀγορίσθηκε καθέξωμεσθα κιόντες
πάντες, ὅπ' ὑμῖν μύθον ἀπηλεγέσως ἀποεἰπὼ,
ἐξείναι μεγάρων· ἄλλας δ' ἀλεγνυτε δαίτας,
ὑμὰ κτῆματ' ἔδοντες, ἀμείβομενοι κατὰ σίκους.
εἴ δ' ὑμῖν δοκεῖς τὸ δὲ λωίτερον καὶ ἀμεινον
ἐμεναι, ἀνδρὸς ἐνὸς βίοτον νήπιονον ὀλέσθαι,
κεῖρετ'· ἔγω δὲ θεοὺς ἑπιβώσομαι αἰὲν ἐόντας,
αἰ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι;
νήπιονοι κεν ἐπείτα δόμων ἐν τε σθεν ὀλοισθε."  370
'Ως ἐφαθ', οἱ δ' ἄρα πάντες ὅδ᾿ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, ὁ θαρσαλέως ἀγόρευεν.
Τὸν δ' αὐτ' 'Ἀντίνοος προσέφη, 'Εὐπείθεος νίος·
"Τηλέμαχ', ἢ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
ὑψαγόρητα γὰρ ἐμεναι καὶ θαρσαλέως ἀγορεύειν'  385
μὴ σὲ γ' ἐν ἀμφιάλῳ Ἰθάκη βασιλῆα Κρονίων
ποιήσειν, ὅ τοι γενεὴ πατρώιον ἐστιν."
Τὸν δ' αὐτ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα:
"'Ἀντίνο', ἢ καὶ μοι νεμεσήσεαι ὅττι κεν εἶπω;
καὶ κεν τοῦτ' ἐθέλοιμι Δίος γε διδόντος ἀρέσθαι.
ἡ φής τοῦτο κάκιστον ἐν ἀνθρώποις τετύχθαι;
οὐ μὲν γὰρ τι κακὸν βασιλευέμεν· αἰσχρός τε οἱ δῶ
1 ἢ καὶ μοι νεμεσήσεαι: εἰ πέρ μοι καλ ἀγάσσεαι, "even though thou be angry."
But the wooers broke into uproar throughout the shadowy halls, and all prayed, each that he might lie by her side. And among them wise Telemachus was the first to speak:

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

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

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

Then wise Telemachus answered him: "Antinous, wilt thou be wroth with me for the word that I shall say? Even this should I be glad to accept from the hand of Zeus. Thinkest thou indeed that this is the worst fate among men? Nay, it is no bad thing to be a king. Straightway one's house grows rich and
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αφνειον πελεται και τιμηστερος αυτος.
αλλ' ή τοι βασιλης 'Αχαιων εισι και αλλοι
πολλοι εν αμφιάλω 'Ιθακη, νεοι ήδε παλαιοι,
tων κεν τις τοδ' εχησιν, επει θανε διος 'Οδυσσευς:
αυταρ εγων οικοι άναξ εσομ' ήμετεροι
και δμων, ους μοι λησσατο διος 'Οδυσσευς.'

Τον δ' αυτ' Ευρύμαχος Πολύβου παίς αντίον ηύδα:
'Τηλέμαχ', ή τοι ταυτα θεων εν γούνασι κεῖται,
ός τις εν αμφιάλω 'Ιθακη βασιλεύσει 'Αχαιων
κτήματα δ' αυτος έχοις και δώμασιν οίσιν άνασσοις.
μη γάρ ο' γ' έλθοι ανήρ ος τις τ' άέκοντα βίην
κτήματ' ἀπορραίσθει, 'Ιθάκης ετι ναιετοώσης.
αλλ' έθελω σε, φέριστε, περί ξεινου ερέσθαι,
ὀππόθεν ουτος ανήρ, ποίης δ' εξ ευχεται εϊναι
γαίης, ποι δε νυ οι γενει και πατρις άρουρα.
ηε τιν' αγγελίην πατρος φέρει ερχομένου,
η ενον αυτοι χρειος έελδόμενους τοδ' ικανει;
οιον αναιξας αφαρ οιχεται, ουδ' υπέμεινε
γνώμεναι' ου μεν γάρ τι κακω εις οπα εώκει.'

Τον δ' αυ Τηλέμαχος πετυμένος αντίον ηύδα:
'Ευρύμαχ', ή τοι νόστος ἀπώλετο πατρος ἐμοιο·
ουτ' ουν αγγελίη έτι πειθομαι, ει ποθεν έλθοι,
ουτε θεοπροπίς εμπάζομαι, ἢν τινα μήτηρ
ἐς μέγαρον καλέσασα θεοπρόποιν εξερέθηται.
ξεινος δ' ουτος ἐμος πατρωιος εκ Τάφου εστιν,
Μέντης δ' 'Αγχαλοιο δαίφρωνος ευχεται εϊναι
υϊος, υτάρ Γαφίοισι φιληρέτμοισιν άνάσσει.'

'Ως φατο Τηλέμαχος, φρεσι δ' άθανάτην θεόν έγνω.
Οι δ' εις ορχηστύν τε και ιμερόσσαν άοιδην.
oneself is held in greater honour. However, there are other kings of the Achaeans full many in sea-girt Ithaca, both young and old. One of these haply may have this place, since goodly Odysseus is dead. But I will be lord of our own house and of the slaves that goodly Odysseus won for me."

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

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

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

Now the wooers turned to the dance and to glad-
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἑσπερον ἠλθεῖν. 
τοίοι δὲ τερπομένοισι μέλας ἐπὶ ἑσπερος ἤλθε· 
δὴ τότε κακκείοντες ἐβαν οἰκόνδε ἐκαστὸς.

Τηλέμαχος δ', ὅθι οἱ θάλαμοι περικαλλεὸς αὐλής 
ὑψηλὸς δέδυμπτο περισκέπτω ἐν ἱχώρῳ, 
ἐνθ' ἐβη εἰς εὐνῆ πολλὰ φρεσὶ μερμηρίζων. 
τὰ δ' ἀφ' ἀμ' αἰθομένας δαίδας φέρε κεδύα ἰδυία 
Εὐρύκλει', Ὄπος θυγάτηρ Πεισηνορίδαο, 
τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἔοισιν 
πρωθήβην ἔτ' ἐούσαν, ἐεικοσάβοια δ' ἐδωκεν, 
ἰσα δὲ μιν κεδύῃ ἄλοχῳ τίεν ἐν μεγάροισιν, 
εὐνη δ' οὔ ποτ' ἐμικτο, χόλον δ' ἀλέεινε γυναικὸς· 
ἡ οἱ ἀμ' αἰθομένας δαίδας φέρε, καὶ ἐ μάλιστα 
δμφάων φιλέσσεκ, καὶ ἐτρεφε τυτθὸν ἑόντα. 

ὁίξεν δὲ θύρας θαλάμου πῦκα ποιητοῖο, 
ἐξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἐκδυνυ χιτώνα· 
καὶ τὸν μὲν γραίνης πυκνιμήδεος ἐμβαλε χερσίν. 
ἡ μὲν τὸν πτύξασα καὶ ἄσκησασα χιτώνα, 
πασσαλῷ ἀγκρεμάσασα παρὰ τρητοῖσι νέχεσσι 

βη ρ' ἴμεν ἐκ θαλάμου, θύρῃ δ' ἐπέρυσσε κορώνη ἀργυρῇ, ἐπὶ δὲ κληδ' ἐτάνυσσεν ἴμαντι. 
ἐνθ' ὦ γε παννύχιος, κεκαλυμμένος οἶδος ἄιτω, 
βούλευε φρεσὶν ἵσιν ὄδον τὴν πέφραδ' Ἀθήνη.
some song, and made them merry, and waited till evening should come; and as they made merry dark evening came upon them. Then they went, each man to his house, to take their rest. But Telemachus, where his chamber was built in the beautiful court, high, in a place of wide outlook, thither went to his bed, pondering many things in mind; and with him, bearing blazing torches, went true-hearted Eurycleia, daughter of Ops, son of Peisenor. Her long ago Laertes had bought with his wealth, when she was in her first youth, and gave for her the price of twenty oxen; and he honoured her even as he honoured his faithful wife in his halls, but he never lay with her in love, for he shunned the wrath of his wife. She it was who bore for Telemachus the blazing torches; for she of all the handmaids loved him most, and had nursed him when he was a child. He opened the doors of the well-built chamber, sat down on the bed, and took off his soft tunic and laid it in the wise old woman's hands. And she folded and smoothed the tunic and hung it on a peg beside the corded bedstead, and then went forth from the chamber, drawing the door to by its silver handle, and driving the bolt home with the thong. So there, the night through, wrapped in a fleece of wool, he pondered in his mind upon the journey which Athene had shewn him.

1 Possibly "mortised"; yet see xxiii. 201.
'Ἡμος δ' ἠριγενεια φάνη ῥοδοδάκτυλος Ἡώς, ὥριντ' ἂρ' ἐξ εὐνήφιν Ὀδυσσῆος φίλος νῖος εἴματα ἐσσάμενος, περὶ δὲ ξίφος ὤξυ βέτ' ὁμὼ, ποσί δ' ὑπὸ λιπαροῖσιν ἔδησατο καλὰ πέδιλα, βῆ δ' ἵμεν ἐκ θαλάμου θεῶ ἐναλίγκιος ἀντην. 5
αἶσα δὲ κηρύκεσι γηγυφθόγγοις κέλευσε κηρύσσειν ἀγορήνδε κάρη κομόωντας 'Ἀχαιοὺς. οἱ μὲν ἐκηρυσσον, τοῖ δ' ἤγειροντο μᾶλ' ὡδα. αὐτάρ ἐπεὶ ἤγερθεν ὁμηγερέες τ' ἐγένοτο, βῆ ρ' ἵμεν εἰς ἀγορήν, παλάμη δ' ἔχε χάλκεου ἔριχος, 10 οὐκ οἶος, ἀμα τῷ γε δῦο κόνιες ἁργοὶ ἐποντο. θεσπεσίν δ' ἀρα τῷ γε χάριν κατέχενεν 'Ἄθηνη. τοῦ δ' ἀρα πάντες λαοὶ ἐπερχόμενον θηεύτο: ἐξετο δ' ἐν πατρὸς θώκῳ, εἴξαι δὲ γέροντες.
Τούτοι δ' ἐπειθ' ἤρως Ἀιγύπτιος ἦρχ' ἀγορεύειν, 15 ὡς ἤη γηραί κυφὸς ἐν καὶ μυρία ἤδη. καὶ γάρ τοῦ φίλος νῖος ἄμ' ἀντιδέω Ὀδυσῆι Ἰλιον εἰς εὐπωλον ἐβη καλῆς ἐν ὑποσιν, Ἄντιφος αἰχμητής: τὸν δ' ἄγριος ἐκτανει Κύκλωψ ἐν σπην γαλαφυρῷ, πῦματον δ' ὁμλίσσατο δόρπον. 20 τρεῖς δὲ οἴ άλλοι ἐσαν, καὶ ὁ μὲν μηστηρσίου ὀμίλει, Εὐφύνομος, δῦο δ' αἰέν ἐχον πατρώα ἔργα.

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

Then among them the lord Aegyptius was the first to speak, a man bowed with age and wise with wisdom untold. Now he spoke, because his dear son had gone in the hollow ships to Ilius, famed for its horses, in the company of godlike Odysseus, even the warrior Antiphus. But him the savage Cyclops had slain in his hollow cave, and made of him his latest meal. Three others there were; one, Eury- nomus, consorted with the wooers, and two ever kept
αλλ' οὖδ' ὃς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεῦων. 
τοῦ ὃ γε δάκρυ χέων ἀγορίστατο καὶ μετέειπεν· 
"Κέκλυτε δὴ νῦν μεν, Ἡθακήσιοι, ὅτι κεν εἴπω· 25 
οὔτε ποθ' ἡμετέρη ἀγορῇ γένετ' οὔτε θόωκος 
ἐξ οὗ Ὀδυσσεύς δίος ἔβη κοίλης ἐνὶ νησὶ. 

νῦν δὲ τίς ὃδ' ἤγειρε; τίνα χρεῖον τόσον ἴκει 
ἡ νέων ἀνδρῶν ἦ οὗ προγενέστεροί εἰσιν; 
ἡ τιν' ἀγγελίην στρατοῦ ἐκλυνεν ἐρχομένου, 30 
ἡν χ' ἡμῖν σάφα εἴποι, ὅτε προτέρος γε πῦθοιτο; 
ἡ τι δήμιον ἀλλο πιφαύσκεται ἢδ' ἄγορεύει; 
ἐσθλὸς μοι δοκεῖ εἰναι, ὀνήμενος. εἰθ' οἱ αὐτῶ 
Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ὅσι μενοινά."  
"Ως φάτο, χαίρε δὲ φίλῃ Ὀδυσσής φίλοσ νίος, 35 
οὐδ' ἀρ' ἐτι δὴν ἱστο, μενοίνησεν δ' ἄγορεύειν, 
στὴ δὲ μέση ἀγορῇ· σκῆπτρον δὲ οἱ ἐμβαλε χειρὶ 
κήρυξ Πεισήνωρ πεπυμένα μήδεα εἰδώς. 

πρῶτον ἐπείτα γέροντα καθαπτόμενος προσέειπεν· 
"Ω γέρον, οὐχ ἔκας οὗτος ἄνὴρ, τάχα δ' εἴσεαι αὐτός, 40 
ὅς λαὸν ἤγειρα· μάλιστα δὲ μ' ἄλγος ἴκανει. 

οὔτε τιν' ἀγγελίην στρατοῦ ἐκλυνον ἐρχομένοιο, 
ἡν χ' ύμῖν σάφα εἴπω, ὅτε προτέρος γε πυθεὼς, 
οὔτε τι δήμιον ἀλλο πιφαύσκομαι οὖδ' ἄγορεύω, 
ἀλλ' ἐμὸν αὐτῶν χρεῖος, ὃ μοι κακὰ ἐμπεσεν οίκων 
δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὃς ποτ' ἐν ύμῖν 

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

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

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

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

¹ Or, possibly, "regarding an invading host."
τοίσδεσσιων βασίλευε, πατὴρ ὦ ὦς ἦπιος ἤεν·
νῦν δ' αὖ καὶ πολὺ μεῖζον, δ' ὅταν τὰχα ὁικὸν ἀπαντα
πάγχυ διαρραίεσι, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.
μητέρι μοι μυστήρες ἐπέχραον οὐκ ἔθελούσην,
τῶν ἀνδρῶν φίλοι υἱὲς, οἳ ἐνθάδε γ' εἰσίν ἄριστοι,
οἱ πατρὸς μὲν ἡς οἰκὸν ἀπερρίγασι νέεσθαι
'Iκαρίου, ὦς κ' αὐτῶς ἐεδυνάσαις θύγατρα,
δοῖν δ' ἰδ' ε'θέλοι καὶ οἱ κεχαρισμένος ἠλθοῦ,
οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἡματα πάντα,
βοῦς ἱερεύοντες καὶ ὅις καὶ πίονας αἴγας
εἰλαπτινάζουσι πίνουσι τε αἰθοπα ὦνον
μαψίδως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἐπ' ἀνήρ,
οἶος Ὀδυσσεὺς ἐσκευ, ἀρήν ἀπὸ οἰκὸν ἄμυναι.
ἡμεῖς δ' οὐ Ἰοὐ τοιοί ἀμυνέμεν· ἦ καὶ ἔπειτα
λεγαλέου τ' ἐσόμεσθα καὶ οὐ δεδακτότες ἀλκήν.
ἡ τ' ἄν ἀμυναίμην, εἰ μοι δύναμίς γε παρείη.
οὐ γὰρ ἐτ' ἄνοχετα ἔργα τετεύχαται, οὐδ' ἐτι καλῶς
οἰκὸς ἐμὸς διόλωλε. νεμεσσῆθησκ καὶ αὐτοῖ,
ἀλλοὺς τ' αἰδέσθητε περικτίονας ἀνθρώπους,
οἱ περιναιετάουσι· θεῶν δ' ὑποδείσατε μήνυν,
μὴ τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἦδὲ Θεσμόστοσ,
ἡ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἦδὲ καθίζει.
σχέσθι, φίλοι, καὶ μ' οἴον ἔσαστε πένθει λυγρῷ
τείρεσθ', εἰ μὴ ποὺ τι πατήρ ἐμὸς ἐσθολὸς Ὀδυσσεὺς
dυσμενέων κὰς ἐρέξειν ἐνυκήμιδας Ἀχαιῶς,
τῶν μ' ἀποτινύμενοι κακὰ ἑξετε δυσμενέουντες,
tούτους ὀτρύνοντες. ἐμοὶ δὲ κε κέρδιον εἰη
here, and was gentle as a father; and now there is come an evil yet greater far, which will presently altogether destroy my house and ruin all my livelihood. My mother have wooers beset against her will, the sons of those men who are here the noblest. They shrink from going to the house of her father, Icarius, that he may himself exact the bride-gifts for his daughter, and give her to whom he will, even to him who meets his favour, but thronging our house day after day they slay our oxen and sheep and fat goats, and keep revel, and drink the flaming wine recklessly; and havoc is made of all this wealth. For there is no man here, such as Odysseus was, to ward off ruin from the house. As for me, I am no wise such as he to ward it off. Nay verily, even if I try I shall be found a weakling and one knowing naught of valour. Yet truly I would defend myself, if I had but the power; for now deeds past all enduring have been wrought, and past all that is seemly has my house been destroyed. Take shame upon yourselves, and have regard to your neighbours who dwell round about, and fear the wrath of the gods, lest haply they turn against you in anger at your evil deeds.¹ I pray you by Olympian Zeus, and by Themis who looses and gathers the assemblies of men, forbear, my friends,² and leave me alone to pine in bitter grief—unless indeed my father, goodly Odysseus, despitefully wrought the well-greaved Achaeans woe, in requital whereof ye work me woe despitefully by urging these men on. For me it were better that

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

² These words are addressed apparently to the whole body of the men of Ithaca, not to the wooers alone.
The verb would more naturally be rendered “will soon come”; but this would be in glaring contradiction to 107.
ye should yourselves eat up my treasures and my flocks. If ye were to devour them, recompense would haply be made some day; for just so long should we go up and down the city, pressing our suit and asking back our goods, until all was given back. But now past cure are the woes ye put upon my heart."

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

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

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

2 Others render "that lays men at their length."
μὴ τίς μοι κατὰ δῆμον Ἀχαιόνων νεμεσῆσθαι,
αἱ κεν ἀτέρ σπείρου κεῖται πολλὰ κτεатίσσας.

"Ὦς ἐφαθ', ἦμιν δ' αὐτ' ἐπεπείθθετο θυμὸς ἀγήνωρ.
ἐνθὰ καὶ ἡματίᾳ μὲν ὑφαίνεσκεν μέγαν ἵστον,
νῦκτας δ' ἀλλύσεκεν, ἐπεὶ δαίδας παραθεῖτο. 105

ὡς τρίτες μὲν ἐλήθε δόλῳ καὶ ἑπειθέν Ἀχαιός.
ἀλλ' ὥτε τέτρατον ἠλθεν ἐτὸς καὶ ἐπήλυθον ὄρας,
καὶ τότε δὴ τις ἔειπε γυναικῶν, ἡ σάφα γῇ,
καὶ τὴν γ' ἀλλύσουσαν ἐφεύρομεν ἄγιλαιν ἵστον.

ὡς τὸ μὲν ἐξετέλεσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀιώναγης. 110
σοι δ' ὥδε μυστήρες ὑποκρίνονται, ἰ' εἰδῆς
αὐτὸς σφ' θυμῳ, εἴδοσι δὲ πάντες Ἀχαιοί:
μητέρα σὴν ἀπόπεμψον, ἀνωχθὶ δὲ μιν γαμέεσθαι
τῷ ὅτεφ τε πατὴρ κέλεται καὶ ἀνυάνει αὐτῇ.

εἰ δ' ἐτ' ἀνυήσει γε πολὺν χρόνον ὕπας Ἀχαιῶν,
tὰ φρονέον ἄνα θυμῶν, δ' οἱ πέρι δῶθεν Ἀθηνῆ
ἐργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐςθλάς
κέρδεα θ', δ' ο' οὖ πῶ τιν' ἀκούσμεν οὐδὲ παλαιῶν,
tῶν αἱ πάροι ἦσαν ἐνπλοκαμίδες Ἀχαιαί,
Τυρώ τ' Ἀλκμήνη τε ἐνστέφανός τε Μυκήνη. 120
tῶν οὐ τὶς ὁμοία νοήματα Πηνελοπείᾳ

γῇδ'. ἀτὰρ μὲν τοῦτο γ' ἐναίσιμον οὗκ ἐνώθει.
tόφρα γὰρ οὖν βίοτόν τε τεῦν καὶ κτήματ' ἔδωνται,
όφρα κε κείμη τοῦτον ἐχὴ νόου, ὃν τινὰ οἱ νῦν
ἐν στῆθεσαι τιθέσαι θεοῖ. μέγα μὲν κλέος αὐτῆ

ποιεῖτ', αὐτὰρ σοὶ γε ποθὴν πολέος βιότοιο.

ἡμεῖς δ' οὖν ἐπὶ ἔργα πάροι γ' ἦμεν οὔτε πη ἀλλη,
πρὶν γ' αὐτὴν γῆμασθαι Ἀχαιῶν τ' κ' ἐθέλησι."
women in the land should be wroth with me, if he, who had won great possessions, were to lie without a shroud.'

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

"'Ἀντίον', οὗ πως ἐστὶ δόμων ἀέκουσαν ἀπώσαι ἢ μ' ἔτειχ', ἢ μ' ἔθρεψε οἷ᾽ ἐμὸς ἄλλοθι γαίης, ζώει ὅ γ' ἣ τέθυηκε· κακῶν δὲ με πόλλ᾽ ἀποτίνειν Ἰκαρίῳ, αἳ κ' αὐτὸς ἐκὼν ὧπο μητέρα πέμψω.

ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων δῶσει, ἐπεὶ μήτηρ στυγγεράς ἀρίστετ' ἔρινὺς οἴκου ἀπερχομένη· νέμεσις δὲ μοι ἐξ ἀνθρώπων ἔσσεται· ὡς οὗ τούτον ἐγὼ ποτὲ μῦθον ἐνύψω.

ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν, ἐξίτε μοι μεγάρων, ἄλλας δ' ἀλεγύνυτε δαίτας ἤμα κτίματ'' ἔδοντες ἁμειβόμενοι κατὰ οἴκους.

εἰ δ' ὕμιν δοκεῖ τόδε λωίτερον καὶ ἁμείνον ἐμμεναί, ἀνδρός ἐνὸς βίοτον νήπωιον ὁλέσθαι, κείρετ'' ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας, αἳ κ' ποθὶ Ζεὺς δῶσι παλάντιτα ἔργα γενέσθαι. νήπωιοι κεν ἐπείτα δόμων ἐντοσθέν ὀλοίσθε."
Then wise Telemachus answered him, and said: "Antinous, in no wise may I thrust forth from the house against her will her that bore me and reared me; and, as for my father, he is in some other land, whether he be alive or dead. An evil thing it were for me to pay back a great price to Icarius, as I must, if of my own will I send my mother away. For from her father's hand shall I suffer evil, and heaven will send other ills besides, for my mother as she leaves the house will invoke the dread Avengers; and I shall have blame, too, from men. Therefore will I never speak this word. And for you, if your own heart is wroth hereat, get you forth from my halls and prepare you other feasts, eating your own substance and changing from house to house. But if this seems in your eyes to be a better and more profitable thing, that one man's livelihood should be ruined without atonement, waste ye it. But I will call upon the gods that are forever, if haply Zeus may grant that deeds of requital may be wrought. Without atonement then should ye perish within my halls."

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

1 The adjective is sometimes rendered "far-seeing."
θάμβησαν δ' ὄρνιθας, ἔπει δ' ίδον ὀφθαλμοῖσιν. 155
ἄρμηναν δ' ἀνά θυμόν ἂ περ τελέσθαι ἐμελλον. 
τούσι δὲ καὶ μετέειπε γέρων ἦρως Ἄλκιθέρσης 
Μαστορίδης: ὁ γὰρ οἶος ὁμηλικὴν ἐκέκαστο 
ὄρνιθας γρῶναι καὶ ἐναίσιμα μυθήσασθαι: 
ὁ σφιν εὗ φρονέων ἀγορῆσατο καὶ μετέειπε: 160
" Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἰπὼν: 
μνηστήριον δὲ μάλιστα πιφανσκόμειον τάδε εἰρων: 
τούσιν γὰρ μέγα πῆμα κυλινδεῖται: οὔ γὰρ Ὅδυσσεὺς 
δὴν ἀπάνευθε φίλων δὲν ἔσσεται, ἀλλὰ που ἤδη 
ἐγγὺς ἔὼν τοῖς δέσσεσι φόνοι καὶ κῆρα φυτεύει 
πάντεσσιν δὲ καὶ ἀλλοισιν κακὸν ἔσται, 165 
οἳ νεμόμεσθ' Ἰδάκην ἐνδείελον. ἀλλὰ πολὺ πρὶν 
φράξωμεσθ', ὡς κεν καταπάυσομεν οἱ δὲ καὶ αὐτοὶ 
πανέσθων καὶ γὰρ σφιν ἄφαρ τόδε λώιών ἔστιν. 
οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὗ εἰδὼς: 170 
καὶ γὰρ κεῖνο φημὶ τελευτηθῆναι ἀπαντα, 
ὡς οἱ ἐμυθεόμην, ὅτε Ἰλιον εἰσανεβαινον 
Ἀργείωι, μετὰ δὲ σφιν ἐβη πολύμητις Ὅδυσσεύς. 
φὴν κακὰ πολλὰ παθὸντ', ὀλέσαντ' ἀπὸ πάντας 
ἐταίρους, 
ἀγνωστον πάντεσσιν ἕικοστῷ ἐναυτῷ 175 
οἴκαδ' ἐλεύσεσθαι τὰ δὲ δὴ νῦν πάντα τελεῖται." 
Τὸν δ' αὐτ' Εὐρύμαχος Πολυβοῦ πᾶις ἀντίον ἡνύδα: 
" Ω γέρων, εἰ δ' ἄγε νῦν μαντεύεο σοίσι τέκεσσιν 
οἴκαδ' ἴὼν, μὴ ποὺ τι κακὸν πάσχωσιν ὀπίσσω: 
ταῦτα δ' ἔγω σὲο πολλὸν ἀμείνων μαντεύεσθαι. 180 
ὀρνιθὲς δὲ τε πολλοὶ ὑπ' αὐγὰς ἥλιοι 
φοιτῶσ', οὐδὲ τε πάντες ἐναίσιμοι' αὐτὰρ Ὅδυσσεύς
But they were seized with wonder at the birds when their eyes beheld them, and pondered in their hearts on what was to come to pass. Then among them spoke the old lord Halitherses, son of Mastor, for he surpassed all men of his day in knowledge of birds and in uttering words of fate. He with good intent addressed their assembly, and spoke among them:

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

Then Eurymachus, son of Polybus, answered him, and said: "Old man, up now, get thee home and prophesy to thy children, lest haply in days to come they suffer ill. In this matter I am better far than thou to prophesy. Many birds there are that fare to and fro under the rays of the sun, and not all are fateful. As for Odysseus, he has perished far away,


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όλετο τῆλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκεῖνῳ ὤφελες. οὐκ ἂν τὸσσα θεοπροπέων ἀγόρευες, oun de ke Τῆλέμαχον κεχολωμένον ὃδ' ἀνείης, 185
σῶ οἴκω δῶρον ποτιδέγμενος, αὐ κ'ες πόρρησιν, ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
α'ι κ'ε νεώτερον ἄνδρα πάλαι τε πολλά τε εἰδῶς
παρφάμενος ἐπέεσσιν ἐποτρύνης χαλεπάνειν,
αὐτῷ μὲν οἱ πρῶτον ἀνυπερστερον ἔσται,
πρῆξαι δ' ἔμπης οὐ τι δυνήσεται εἶνεκα τώνδε. 1
σοὶ δὲ, γέρον, θω'ν ἐπιθῆσομεν, ἥν κ' ἐν τῷ
τίνων ἁσχάλλης· χαλεπὸν δὲ τοι ἔσσεται ἄλγος.
Τῆλεμάχῳ δ' ἐν πᾶσιν ἐγών ὑποθήσομαι αὐτός
μητέρα ἥν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι.
οἱ δὲ γάμου τεῦξουσι καὶ ἀρτυεύουσιν ἔσενα
πολλά μάλ'. ὡςσα ἐοικε φίλης ἐπὶ παιδὸς ἐπεσθαί.
οὐ γὰρ πρὸν παύσεσθαι οἴομαι ναίς Ἀχαίων
μνηστύος ἀργαλέης, ἐπεὶ οὐ τινα δείδιμεν ἔμπης,
οὔτ' οὖν Τῆλέμαχον μάλα περ πολύμυθον ἄντα,
οὔτε θεοπροπής ἐμπαξόμεθ', ἥν σὺ, γεραιέ,
μνθέαι ἀκράιαντον, ἀπεχθάνεαι δ' ἐτι μᾶλλον.
χρήματα δ' αὐτὲ κακῶς βεβρώσεται, οὔδὲ ποτ' ἱσα
ἔσσεται, ὁφρα κεν ἡ γε διατρίβησιν Ἀχαίων
ὁν γὰμον ἡμεῖς δ' αὐ ποτιδέγμενοι ἡματα πάντα
200
eἶνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὔδὲ μετ' ἄλλας
ἐρχόμεθ', ὡς ἐπεικεῖς ὑπνιέμεν ἐστίν ἐκάστῳ."
Τὸν δ' αὖ Τῆλέμαχος πεπνυμένοι ἄντιον ἡδα'
"Εὐρύμαχ' ἢδὲ καὶ ἄλλοι, ὅσοι μνηστήρες ἄγανοι,
ταῦτα μὲν οὖν ύμέας ἔτι λίσομαι οὔδ' ἀγορεύων,
210
ηδὰ γὰρ τὰ ἵσασι θεοὶ καὶ πάντες Ἀχαιοὶ.

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

Then wise Telemachus answered him: “Eumachus and all ye other lordly wooers, in this matter I entreat you no longer nor speak thereof, for now the gods know it, and all the Achaeans. But come,
άλλ' ἀγε μοι δότε νῆα θῆν καὶ εἰκοσ' ἐταῖροις, οἳ κέ μοι ἐνθα καὶ ἐνθα διαπρήσσοσι κέλευθον. εἴμη γάρ ἐσ παρτην1 τε καὶ ἐς Πύλον ἡμαθόεντα νόστον πευσόμενοσ πατρὸς δὴν οἰχομένοιο, ἢν τίς μοι εἴπησι βροτῶν ἢ ὀσσαν ἀκούσω ἐκ Βιος, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισιν εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω, ἢ τ' ἄν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτῶν εἰ δέ κε τεθυνότος ἀκούσω μηδ' ἐτ' ἐόντος, νοστήσας δὴ ἐπειτα φίλην ἐς πατρίδα γαϊαν σήμα τέ οἱ ξεῦρ καὶ ἐπὶ κτέρεα κτερείξω πολλά μάλ', ὀσσα ἔοικε, καὶ ἀνέρι μητέρα δώσώ.

"Η τοι ὑ' ὦσ εἰπὼν κατ' ἀρ' ἐξέτο, τοῦσι δ' ἀνέστη Μέντωρ, ὦς ρ' ὁδυσῆος ἀμύμονος ἦνεν ἑταῖρος, καὶ οἱ ἰδὼν ἐν νυσίν ἐπέτρεπεν οἰκον ἀπαντα, πείθεσθαι τε γέροντε καὶ ἐμπεδα πάντα φυλάσσειν ὦ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν

"Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἰπὼν· μὴ τις ἐτί πρόφρων ἀγανδός καὶ ἦπιος ἐστὼ σκηπτοῦχος βασιλεύς, μηδὲ φρεσίν αἰσιμα εἰδὼς, ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αὐσυλα ῥέζων ὡς οὐ τις μέμνηται Ὀδυσσήος θείοιο λαὸν ὀσίν ἀνάσσε, πατήρ δ' ὦς ἦπιος ἦν. ἀλλ' ὑ τοι μιστήρας ἀγήνωρας οὖ τι μεγαῖρω ἐρδεῖν ἐργα βίαια· κακορραφίσι νόοιοι σφάς γάρ παρθέμενοι κεφαλᾶς κατέδουσι βιαῖως οἰκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασί νέεσθαι. νῦν δ' ἀλλω δήμῳ νεμεσίζομαι, οἶον ἀπαντες

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

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

"Hearken now to me, men of Ithaca, to the word that I shall say. Never henceforth let sceptred king with a ready heart be kind and gentle, nor let him heed righteousness in his heart, but let him ever be harsh and work unrighteousness, seeing that no one remembers divine Odysseus of the people whose lord he was; yet gentle was he as a father. But of a truth I begrudge not the proud wooers that they work deeds of violence in the evil contrivings of their minds, for it is at the hazard of their own lives that they violently devour the house of Odysseus, who, they say, will no more return. Nay, rather it is with the rest of the folk that I am wroth,
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ησθ' ἄνεω, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι 240
παύρους μνηστήρας καταπαύετε1 πολλοὶ ἑώντες."
Τὸν δ' Ἕνυρορίδης Δειώκριτος ἀντίον ἡνδα.
"Μέντορ ἀταρτηρέ, φρένας ἢλεέ, ποιον ἐειπες
ἡμέας ὀτρύνων καταπαυέμεν. ἀργαλέον δὲ ἀνδράσι καὶ πλεόνεσσι μαχῆσασθαι περὶ δαίτι.
εἴ περ γὰρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
dαινυμένως κατὰ δῶμα ἐὼν μνηστήρας ἀγανως
ἐξελάσαι μεγάριοι μενοινήσει' ἐνι θυμῷ,
οῦ κέν οἱ κεχαριτω γυνὴ, μάλα περ χατέουσα,
ἐλθόντ', ἀλλὰ κεν αὐτὸν ἀεικέα πότμων ἐπισποι,
εἴ πλεόνεσσι μάχοιτο.2 σὺ δ' οὐ κατὰ μοῦραν ἐειπες.
ἀλλ' ἄγε, λαοὶ μὲν σκιδνασθ' ἐπὶ ἔργα ἐκαστος,
τοῦτῳ δ' ὀτρυνεί Μέντωρ ὀδὸν ήδ' Ἀλιθέρσης,
οὶ τἐ οἱ ἐξ ἀρχῆς πατρῶιοι εἰσιν ἑταῖροι.
ἀλλ' ὅω, καὶ δήθα καθήμενοι ἀγγελιῶν
πεύσεται εἰν Ἰθάκη, τελέει δ' ὅδον οὐ ποτε ταύτην."
"Ὡς ἄρ' ἐφώνησεν, λύσεν δ' ἀγορὴν αἵβηρην.
οἱ μὲν ἄρ' ἐσκίδναντο εὰ πρὸς δῷμαθ' ἐκαστος,
μνηστήρες δ' ἐς δῶματ' ἵσαν θείου Ὀδυσσῆος.
Τῆλεμαχος δ' ἀπάνευθε κιῶν ἐπὶ θίνα θαλάσσης, 260
χειρας νιψάμενοι πολιῆς ἄλος εὐχετ' Ἀθηνῆ.
"Κληθή μεν, ὃ χρίζος θεὸς ἡλυθες ἡμέτερον δῶ
καὶ μ' ἐν νη κέλευσας ἔπ. ἥρουεδεὰ πότων
νόστον πευσόμενον πατρὸς δῆν οἰχομένου

1 καταπαύετε Rhianus: κατερύκετε.
2 πλεόνεσσι μάχοιτο: πλεόνεσος οἰ ἐποντο the scholia (Aristarchus?).

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

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

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

But Telemachus went apart to the shore of the sea, and having washed his hands in the grey seawater, prayed to Athene: "Hear me, thou who didst come yesterday as a god to our house, and didst bid me go in a ship over the misty deep to seek tidings of the return of my father, that has had the larger following." If this be adopted, the πλεόνεσσι in 245 may be construed with ἀργαλέου, "Hard would it be for you, though you are more in number than we." As it is, Leocritus speaks defiantly, and denies that Mentor's party is the more numerous.
'Ερχεσθαι τὰ δὲ πάντα διατρίβουσιν Ἀχαιοῖ, 265
μυηστήρες δὲ μάλιστα κακὸς ὑπερηνορέωντες.

"Ὡς ἐφατ' εὐχόμενος, σχεδόθεν δὲ οἱ ἦλθεν Ἀθήνη,
Μέντορι εἴδομέν ἡμὲν δὲμας ἦδὲ καὶ αὐθήν,
καὶ μιν φωνῆσας ἐπεα πτερόεντα προσήνετα.

"Τηλέμαχ', οὖδ' ὦπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
ei δὴ τοι σοὺ πατρὸς ἐνέσταται μένωσ ἑν', 271
οῖος κεῖνος ἔην τελέσαι ἔργον τε ἐπος τε,
oῦ τοι ἐπειθ' ἄλη ὦδὸς ἔσσεται οὐδ' ἀτέλεστος.
ei δ' οὖν κεῖνον γ' ἐσσι γόνος καὶ Πηνελοπείας,
oὺ σὲ γ' ἐπείτα ἐξόλπα τελευτήσειν, ἃ μενοινάς. 275
παῦροι γάρ τοι παΐδες ὁμοίοι πατρὶ πέλουται,
oὶ πλέουν τις κάκιον, παῦροι δὲ τε πατρὸς ἄρειον.
ἀλλ' ἐπει οὖδ' ὦπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
oῦδὲ σε πάγχυ χε μῆτις Ὀδυσσῆος προλέοιτεν,
ἐλπωρῆ τοι ἐπείτα τελευτήσαι τάδε ἐργα. 280
τῷ νῦν μυηστήρων μὲν ἦν βουλὴν τε νὸνν τε
ἄφραδέων, ἐπεὶ οὐ τι νοῆςον οὐδὲ δίκαιων:
oῦδὲ τι ἵσασιν θάνατον καὶ κῆρα μέλαιναν,
ὅς δὴ σφι σχεδὸν ἐστιν, ἐπ' ἦματι πάντας ὀλέσθαι.
σοι δ' ὀδὸς οὐκέτι δηρὸν ἀπέσεσαι ἵν συ μενοινάς. 285
τοῖος γὰρ τοῖς έταῖροις ἐγὼ πατρώοις εἰμί,
ὅς τοι νῆα θοήν στελέω καὶ ἀμ' ἐφομοί αὐτός.
ἀλλὰ σὺ μὲν πρὸς δόματ' ἱδόν μυηστήροις ὁμίλει,
ὀπλισσὼν τ' ἥμα καὶ ἀγγειόν ἄρσον ἁπανται,
ὁνον ἐν ἀμφιφορεῦσι, καὶ ἀλφίτα, μυελὸν ἀνδρῶν, 290
dέρμασιν ἐν πυκνοῖσιν ἐγὼ δ' ἀνά δῆμον έταίρους
αἰσ' ἠθελοντήρας ςυλλέομαι. εἰσὶ δὲ νῆς
πολλαὶ ἐν ἀμφιάλω Ἰθάκη, νέαι ἦδὲ παλαια
τάων μὲν τοι ἐγὼν ἐπιοψομαι ἣ τις ἀρίστη,
οκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρεῖ πόντω." 295
long been gone. Lo, all this the Achaeans hinder, but the wooers most of all in their evil insolence."

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

"Telemachus, neither hereafter shalt thou be a base man or a witless, if aught of thy father's goodly spirit has been instilled into thee, such a man was he to fulfill both deed and word. So then shall this journey of thine be neither vain nor unfulfilled. But if thou art not the son of him and of Penelope, then I have no hope that thou wilt accomplish thy desire. Few sons indeed are like their fathers; most are worse, few better than their fathers. But since neither hereafter shalt thou be a base man or a witless, nor has the wisdom of Odysseus wholly failed thee, there is therefore hope that thou wilt accomplish this work. Now then let be the will and counsel of the wooers—fools, for they are in no wise either prudent or just, nor do they know aught of death or black fate, which verily is near at hand for them, that they shall all perish in a day. But for thyself, the journey on which thy heart is set shall not be long delayed, so true a friend of thy father's house am I, who will equip for thee a swift ship, and myself go with thee. But go thou now to the house and join the company of the wooers; make ready stores, and bestow all in vessels—wine in jars, and barley meal, the marrow of men, in stout skins;—but I, going through the town, will quickly gather comrades that go willingly. And ships there are full many in sea-girt Ithaca, both new and old; of these will I choose out for thee the one that is best, and quickly will we make her ready and launch her on the broad deep."
"Ως φάτ' Ἀθηναίη κούρη Δίος: οὔδ' ἀρ' ἔτι δὴν Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐτήν. 2 Ἐπὶ δ' ἔπεα πρὸς δῶμα, φίλον τετιμένος ἦτορ, εὑρε δ' ἀρα μνηστήρας ἁγήνορας εἰς μεγάροις, αἶγας ἀνιπρέπους στάλουσ θ' εὐνούτας εἰς αὐλῆ. 300 Ἀντίνοος δ' ἴθις γελάσασ κῖς Τηλεμάχου, ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἐφατ' ἐκ τ' ὀνόματι.

"Τηλέμαχ' ψαφάρη, μένος ἀσχετε, μητί τοι ἄλλο ἐν στήθεσι κακῶν μελέτῳ ἔργον τε ἔπος τε, ἂλλά μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ. 305 ταῦτα δέ τοι μάλα πάντα τελευτήσοσιν Ἀχαιοί, νῆμα καὶ ἕξαιτους ἔρετας, ὡν θάσσον ἵκναι ἓς Πύλων ἑγαθένε μέτ' ἁγανοῦ πατρὸς ἀκονήν."

Τὸν δ' ἀυ̃ Τηλέμαχος πεπνυμένος ἀντίον ἱδίαν̃ "Ἀντίνο', οὐ πως ἐστὶν υπερφιλόλοισι μεθ' ὑμῖν δαίνυσθαι τ' ἀκέοντα καὶ εὐφραίνεσθαι ἐκήλων. 310 ἢ οὖν ἄλις ὡς τὸ πάροιθεν ἐκεῖρετε πολλά καὶ ἐσθλὰ κτήματ' ἐμά, μνηστήρες, ἐγὼ δ' ἔτι νῆπιος ἦν; νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκονὸν πυνθάνομαι, καὶ δὴ μοι ἀξίζεται ἐνδοθθι θυμός, περήσω, ὡς κ' ὑμίμι κακὰς ἐπὶ κήρας ἢλω, ἢ Πύλων' ἐλθὼν, ἢ αὐτοῦ τῷ δ' ἐνι δήμῳ. 315 εἰμὶ μὲν, οὐδ' ἄλιῃ ὀδὸς ἐσσεται ἢν ἁγορεῦω, ἐμπορὸς οὐ γὰρ νηὸς ἐπτῆβολος οὐδ' ἑρετᾶς γίγνομαι· ὡς νῦ που ὑμίμιν ἑείσατο κέρδιον εἶναι." 320 Ἡ ῥα, καὶ ἐκ χειρὸς χειρὰ σπάσατ' Ἀντινόοιο ρεία· μνηστήρες δὲ δόμον κάτα δαίτα πένοντο.3

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

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

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

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

He spoke, and snatched his hand from the hand of Antinous without more ado, and the wooers were busy with the feast throughout the hall. They equivalent to it. In a number of passages, however, the word is freely used, and it has seemed best to adopt a rendering which suits all, or nearly all, cases.
οἱ δὲ ἐπελῶβευον καὶ ἐκερτόμευν ἐπέέσσιν. 325

όδε δὲ τις εἶπεσκε νέων ὑπερηνορεόντων·

“·Π μάλα Τηλέμαχος φόνον ἥμιν μερμηρίζει. 330

η τινας ἐκ Πύλου ἄξει ἀμύντορας ἥμαθότεν ἰ ὀ γε καὶ Ἐπάρτηθεν, ἔπει νῦ περ ἵτεται αἰνῶς· ἴ ἦ καὶ εἰς Ἐφύρην ἑθέλει, πίειραν ἀρουραν, ἐλθεῖν, ὅφ' ἐνθεν θυμοφθόρα φάρμακ' ἐνείκη, ἐν δὲ βάλη κρητήρι καὶ ἥμεας πάντας ὀλέσσῃ.”

·Αλλος δ' αὐτ' εἶπεσκε νέων ὑπερηνορεόντων·

“Τίς δ' οἶδ', εἰ κε καὶ αὐτὸς ὅνο κοίλης ἐπὶ νηὸς τῇλε φίλον ὑπόληται ἀλώμενος ὡς περ Ἐδυσσεύς; 335

οὔτω κεν καὶ μᾶλλον ὄφελλειν πόνον ἀμμίν· κτῆματα γὰρ κέ πάντα δασαίμεθα, οἴκια δ' αὐτε τούτου μητέρι δοῖμεν ἔχειν ἦδ' ὅς τις ὀπυίοι.”

“Ὡς φάν, ὁ δ' ὕψοροφον θάλαμον κατεβήσετο πατρός εὐρών, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἐκειτο ἐσθής τ' ἐν χηλοῖσιν ἀλισ τ' ἐνώδες ἐλαιον·

ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἤδυπότοιο 340

ἐστασαν, ἀκρητον θεῖον ποτὸν ἐντὸς ἔχοντες, ἐξεῖσι ποτὶ τοῖχον ἄρηρότες, εἰ ποτ' Ὀδυσσεύς οἰκάδε νοστήσει καὶ ἄλγεα πολλὰ μονήσας.

κλησται δ' ἐπεσαν σανίδες πυκνωῶς ἀρανύαι, δικλίδες· ἐν δὲ γυνὴ ταμή νύκτας τε καὶ ἤμαρ ἐσχ', ἢ πάντ' ἐφύλασσε νόον πολυδρείσιν, 345

Εὐρύκλει', Ὀπος θυγάτηρ Πεισηνορίδαο.

τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσας·

“Μα' ἄγε δὴ μοι οἴνοιν ἐν ἀμφιφορεύσιν ἀφυσσον ἡδύν, ὅτις μετὰ τὸν λαρώτατον ὅπως σὺ φυλάσσεις 350

κεῖνον οἰομένη τὸν κάμμορον, εἰ ποθεν ἐλθοι

60
mocked and jeered at him in their talk; and thus would one of the proud youths speak:

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

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

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

"Nurse, draw me off wine in jars, sweet wine that is the choicest next to that which thou guardest ever thinking upon that ill-fated one, if haply Zeus-born Odysseus may come I know not whence, having
διογενῆς Ὄδυσσεύς θάνατον καὶ κήρας ἀλύξας.
δῶθεκα δ᾽ ἐμπλησον καὶ πῶμασιν ἂρσον ἀπαντας.
ἐν δὲ μοι ἄλφιτα χεῦν έυρραφέσσι δοροίσιν
εἰκοσι δ᾽ ἔστω μέτρα μυληφάτου ἄλφιτον ἀκτῆς.

αὐτὴ δ᾽ οὐ ήσθιν: τὰ δ᾽ ἄθροὰ πάντα τετύχθων
ἐσπέριος γὰρ ἐγὼν αἱρήσομαι, ὀππότε κεν δὴ
μήτηρ εἰς ὑπερφ' ἀναβῇ κοίτου τε μεδηται.
ἐμί γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἤμαθόεντα
νόστον πευσόμενος πατρὸς φίλου, ἤν που ἄκούσω." 355

:"Ως φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,
καὶ ρ᾽ ολοφυρομένη ἔπεα πτερόεντα προσήδα:
"Τίπτε δὲ τοι, φίλε τέκνων, ἐνὶ φρεσί τοῦτό νόημα
ἐπλετο; πὴ δ᾽ ἐθέλεις ἵναι πολλὴν ἐπὶ γαίαν
μοῦνος ἐὼν ἀγαπητὸς; ὅ δ᾽ ᾠλετο τηλόθι πάτρης

διογενῆς Ὄδυσσεύς ἀλλογνώτῳ ἐνὶ δήμῳ.
οἱ δὲ τοι αὐτίκ ιόντι κακὰ φράσσουνται ὀπίσω,
ὡς κε δόλῳ φθίης, τάδε δ᾽ αὐτὸι πάντα δάσονται.

ἀλλὰ μεν᾽ αὖθ᾽ ἐπὶ σοἰςι καθήμενος: οὐδὲ τί σε χρή
πόντον ἐπ᾽ ἀτρύγετον κακὰ παῦσ′ χειν οὐδ᾽ ἀλάλησθαι.

"Τὴν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίλον ἡδα: 371
"Θάρσει, μαῖ, ἐπεὶ οὖ τοι ἀνευ θεοῦ ἣδε χε βουλῇ.
ἀλλ᾽ ὦμοσον μὴ μητρὶ φίλη τάδε μυθῆσασθαι,
πρὶν γ᾽ ὅτ᾽ ἂν ἐνδεκάτη τε δυωδεκάτη τε γένηται,
ἡ αὐτὴν ποθέσαι καὶ ἄφορμοθέντος ἀκοῦσαι,

ὡς ἀν μὴ κλαίουσα κατὰ χρόα καλὸν ἱπτῆ." 375

"Ως ἅρ᾽ ἐφή, γρῆνις δὲ θεῶν μέγαν ὀρκὸν ἀπόμνιν.
αὐτάρ ἐπεὶ ρ᾽ ὀμοσέν τε τελεύτησέν τε τῶν ὀρκῶν,
αὐτίκ ἐπειτά οὶ οἴνον ἐν ἀμφιφορευσίν ἀφύσεν,
escaped from death and the fates. Fill twelve jars and fit them all with covers, and pour me barley meal into well-sewn skins, and let there be twenty measures of ground barley meal. But keep knowledge hereof to thyself, and have all these things brought together; for at evening I will fetch them, when my mother goes to her upper chamber and bethinks her of her rest. For I am going to Sparta and to sandy Pylos to seek tidings of the return of my dear father, if haply I may hear any."

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

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

So he spoke, and the old woman swore a great oath by the gods to say naught. But when she had sworn and made an end of the oath, straightway she drew for him wine in jars, and poured barley meal
εν δέ οἱ ἄλφιτα χεδεν ἐυρραφέοσθι δοροίσιν. 380
Τηλέμαχος δ’ ἐσ δώματ’ ὑδαν μνηστήροιν ὄμιλεν.
‘Ἐνθ’ αὐτ’ ἀλλ’ ἔνόχησε θεά, γαλακτῶπις Ἀθήνη.
Τηλεμάχῳ εἰκώνα κατὰ πτόλιν ὀχετο πάντη, 385
καὶ ῥὰ ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον,
ἐσπερίους δ’ ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει.
ἡ δ’ αὐτὲ Φρονίοιο Νοήμονα φαίδιμον νῦν
ᾴτε νῆα θοὴν’ ὁ δὲ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ’ ἠέλιος σκιάωντο τε πᾶσαι ἤγυια,
καὶ τότε νῆα θοὴν ἀλαδ’ εἰρυσε, πάντα δ’ ἐν αὐτῇ
ὀπλ’ ἐτίθει, τὰ τε νῆες ἐνσελμοί φορέουσιν.
390
στήσε δ’ ἐπ’ ἐσχατή ἱμένος, περὶ δ’ ἐσθλοὶ ἐταῖροι
ἀθρόοι ἡγερέθουν θεᾷ δ’ ὄτρυνεν ἐκαστον.

‘Ἐνθ’ αὐτ’ ἀλλ’ ἔνόχησε θεά, γαλακτῶπις Ἀθήνη.
βῆ ρ’ ἴεναι πρὸς δώματ’ Ὀδυσσῆος θείοιο;
ἐνθα μνηστήρεσιν ἐπὶ γλυκῶν ὑπνον ἔχενε,
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πλάξε δὲ πίνωντας, χειρῶν δ’ ἐκβαλλε κύπέλλα.
οἱ δ’ εὔδειν ὄρυνντο κατὰ πτόλιν, οὐδ’ ἀρ’ ἐτὶ δὴν
ἡματ’, ἑπεὶ σφισον ὑπνος ἐπὶ βλεφάροισιν ἐπιπτεν.
αὐτὰρ Τηλέμαχον προσέφη γαλακτῶπις Ἀθήνη
ἐκπροκαλεσαμένη μεγάρων εὖ ναεταόντων,
Μέντορι εἰδομένη ήμεν δέμας ἢδ’ καὶ αὐθήν.

“Τηλέμαχ’, ἦδη μὲν τοι ἐνκυήμειδε ἐταῖροι
ἡματ’ ἐπήρτημοι τὴν σὴν ποτιδέγμανοι ὀρμὴν
ἀλλ’ ἴσομεν, μὴ δηθὰ διατρίβωμεν ὁδοίο.”

“Ὡς ἄρα φωνήσασ’ ἤγισατο Πᾶλλας Ἀθήνη
καρπαλίμως’ ὁ δ’ ἐπείτα μετ’ ἒχειν βαίνε θεόλο.
αὐτὰρ ἐπεὶ ρ’ ἐπὶ νῆα κατήλυθον ἢδ’ θύλασαν,
into well-sewn skins; and Telemachus went to the hall and joined the company of the wooers.

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

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

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

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

So saying, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. Now when they had come down to the ship and to
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eὐρον ἐπείτ' ἐπὶ θινὶ κάρη κομῶντας ἑταῖρος.
τοῖς δὲ καὶ μετέειφ' ἱερὴ ἐς Τῆλεμάχοιο.

"Δεύτε, φίλοι, ημα φερόμεθα: πάντα γὰρ ἡδὴ ἅθρο' ἐνī μεγάρῳ. μήτηρ δὲ ἐμὴ οὕτι τι πέπνυσται, οὐδ' ἄλλαι δμωάι, μία δ' οὐ ἡ μῦθον ἄκουσεν."

"Ὡς ἀρα φωνήσας ἡγήσατο, τοὶ δ' ἀμ' ἐποντο. οἱ δ' ἀρα πάντα φέροντες ἐνυσέλμω ἐπὶ υἱὶ κάθεσαν, ὡς ἐκέλευσεν 'Οδυσσῆος φίλος νιός. ἀν δ' ἀρα Τῆλεμαχός νηὸς βαϊν', ἦρχε δ' Ἄθηνη, νηὶ δ' ἐνὶ πρυμνὴ κατ' ἄρ' ἐζετο. ἄγχι δ' ἄρ' αὐτῆς ἐζετο Τῆλεμαχός. τοὶ δὲ πρυμνῆσι' ἐλυσαν, ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κλησὶ καθίζουν. τοίσιν δ' ἱκμενον οὐρὸν ίεὶ γλαυκώπις Ἄθηνη, ἀκραὶ Ὁσφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον. Τῆλεμαχός δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν ὀπλῶν ἀπτεσθαί. τοὶ δ' ὀπτύννοτος ἄκουσαν. ἰστὸν δ' εἰλάτινον κοῦλης ἐντοσθε μεσόδμης στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἐδησαν, ἐλκον δ' ἱστία λευκὰ ἐνστρέπτοιοι βοεῖσιν. ἐπρησεν δ' ἀυεμος μέσον ἱστίον, ἀμφὶ δὲ κύμα στείρῃ πορφύρειος μεγάλ' ἵαχε νηὸς ἴουσης. η δ' ἐθεεν κατὰ κύμα διαπρήσουσα κέλευθον. δησάμενοι δ' ἀρα ὀπλα θοὴν ἄνα νηὰ μέλαιναν στῆσαντο κρητήρας ἐπιστεφέας οἴνου, λείβων δ' ἀθανάτοισι θεοὶς αἰειγενέτησιν, ἐκ πάντων δὲ μάλιστα Διὸς γλαυκόπιδι κούρη. παννυχίη μέν ρ' ἡ γε καὶ ἦδω πείρε κέλευθον.

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

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the sea, they found on the shore their long-haired comrades, and the strong and mighty \(^1\) Telemachus spoke among them:

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

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

It may be that in ἤρα ἑσ and ἤρυν μένος (vii. 167) we should see a reference to the sanctity attaching to royal station.
Ἰέλιος δ’ ἄνόρουσε, λιπὼν περικαλλέα λίμνην, οὐρανὸν ἐς πολύχαλκον, ἵν’ ἀθανάτοις φαείνοι καὶ θυντοῖς βροτοῖς ἐπὶ ξείδωρον ἄρουραν· οἱ δὲ Πύλοι, Νηλῆς ἔνυκτιμενον πτολύθρον, ἦχον· τοῖ δ’ ἐπὶ θινὶ θαλάσσης ἱερὰ ρέξον, ταῦρους παμμέλανας, ἐνοσίχθοι κυνοχαίτη. ἐννέα δ’ ἐδραὶ ἔσαν, πεντακόσιοι δ’ ἐν ἐκάστῃ ἡμέρᾳ καὶ προὔχοντο ἑκάστῳ ἐννέα ταῦρους. εὐθ’ οἱ σπλάγχνα πάσαντο, θεῷ δ’ ἐπὶ μηρὶ ἔκαιον, οἱ δ’ ἱθὺς κατάγοντο ἱερ’ ἱστία νηὸς ἔσης στείλαν ἀείραντες, τὴν δ’ ὑρμίσαν, ἄκ δ’ ἔβαν αὐτοῖ· ἄκ δ’ ἁρὰ Τηλέμαχοι νηὸς βαίν’, ἥρχε δ’ Ἀθηνή. τὸν προτέρη προσέειπε θεά, γλαυκώπις Ἀθηνῆ. "Τηλέμαχ’, οὗ μὲν σε χρῆ ἐτ’ ἀίδους, οὐδ’ ἱβαιῶν τούνεκα γάρ καὶ πόντον ἐπέπλωσ, ὁφρα πῦθηι πατρός, ὅπου κύθε γαία καὶ ὃν τινα πότμον ἐπέσπει. ἀλλ’ ἄγε νῦν ἱθὺς κἀς Νέστορος ἱπποδάμοιο· εἴδομεν ἦν τινα μῆτιν ἐνι στήθεος κέκευθε. λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτέα ἐἰπη· ψεῦδος δ’ οὐκ ἐρεῖν· μάλα γὰρ πεπνυμένοι ἐστὶ."
BOOK III

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

"Telemachus, no longer hast thou need to feel shame, no, not a whit. For to this end hast thou sailed over the sea, that thou mightest seek tidings of thy father,—where the earth covered him, and what fate he met. But come now, go straightway to Nestor, tamer of horses; let us learn what counsel he keepeth hid in his breast. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed."
Τὴν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ἀυδα: ὡς τέρμα, πώς τ' ἀρ' ἵω; πώς τ' ἀρ προσπτύξομαι αὐτόν;
οὐδὲ τί πω μύθοις πεπείρημαι πυκνώσων:
αἰδὼς δ' αὐ νέον ἄνδρα γεραίτερον ἑξερέσθαι.
Τὸν δ' αὐτὲ προσέειπε θεά, γλαυκώπις 'Ἀθήνη':
"Τηλέμαχ', ἀλλα μὲν αὐτὸς ἐνι φρεσὶ σήσῃ νοήσεις, ἀλλὰ δὲ καὶ δαίμων ὑποθήσεται: οὐ γὰρ ὁ ὅω
οὐ σε θεῶν ἀέκιτη γενέσθαι τε τραφέμεν τε."
"Ὡς ἄρα φωνήσασ' ἡγήσατο Παλλάς 'Ἀθήνη' καρπαλίμως: ὁ δ' ἔπειτα μετ' ἱχνια βαΐνε θεόδο.
ἔξων δ' ἐς Πυλίων ἄνδρῶν ἀγυρίν τε καὶ ἐδραῖ,
ἐνθ' ἁρὰ Νέατωρ ἦστο σὺν νιάσι, ἀμφί δ' ἐταίροι
dαιτ, ἐντυνόμενοι κρέα τ' ὀπτων ἄλλα τ' ἐπειρον.
oi δ' ὦσ οὖν ξείνους έδου, ἄθροοι ἤθουν ἄπαντες,
χερσίν τ' ἕπταξοντο καὶ ἐδριάασθαι ἄνωγον.
πρῶτος Νεστόριδης Πεισίστρατος ἐγγύθεν ἔλθων
ἀμφοτέρων ἔλε χείρα καὶ ἠδρυσαν παρὰ δαιτι
κόσμιν ἐν μάλακοισιν ἐπὶ ψαμάθοισιν ἀλλῆσιν
πάρ τε κασιγνητῶν Ὀρασυμῆδεῖ καὶ πατέρι φ:
δῶκε δ' ἁρὰ σπλάγχων μοίρας, ἐν δ' οἰνον ἔχειν
χρυσειώ δέπαυ: δειδισκόμενος δὲ προσηύδα
Παλλάδ' 'Ἀθηναίην κούρην Διὸς αἰγίχουορ;
"Εὐχεο νῦν, ὠ ξείνε, Ποσειδάων ἀνακτή
τοῦ γὰρ καὶ δαίτης ήντήσατε δεύρῳ μολόντες.
αὐτάρ ἐπ'ν σπείρης τε καὶ εὐξεια, ἵθεμις ἔστι,
δὸς καὶ τοῦτ ἐπείτα δέπας μελημέδοις οὐνο
σπεῖσαι, ἐπεὶ καὶ τοῦτον οἴομαι ἀθανάτουσιν
εὐχεσθαί: πάντες δὲ θεῶν χατέουσαν ἄνθρωποι,
ἀλλὰ νεώτερός ἔστιν, ὀμηλικὴ δ' ἐμοὶ αὐτῶ
τούνεκα σοι προτέρφ δῶσω χρύσειον ἄλεισον."
Then wise Telemachus answered her: “Mentor, how shall I go, and how shall I greet him? I am as yet all unversed in subtle speech, and moreover a young man has shame to question an elder.”

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

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

“Pray now, stranger, to the lord Poseidon, for his is the feast whereon you have chanced in coming hither. And when thou hast poured libations and hast prayed, as is fitting, then give thy friend also the cup of honey-sweet wine that he may pour, since he too, I ween, prays to the immortals; for all men have need of the gods. Howbeit he is the younger, of like age with myself, wherefore to thee first will I give the golden cup.”
"Ως εἰπὼν ἐν χειρὶ τίθει δέπας ἥδεος οἶνου·
χαίρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,
οὕνεκα οἱ προτέρη δῶκε χρύσειον ἀλεισοῦν·
αὐτίκα δ' εὐχετο πολλὰ Ποσειδάων ἀνακτεῖ.

"Κλῦθι, Ποσείδαον γαϊδόχε, μηδὲ μεγήρης
ημίν εὐχομένοισι τελευτῆσαι τάδε ἔργα.
Νέστορι μὲν πρώτιστα καὶ νιάσι κύδος ὅπαζε,
αὐτάρ ἐπείτ' ἀλλοισι δίδου χαρίσασαν ἀμοιβὴν
σύμπασιν Πυλίοισιν ἀγακλειτὴς ἐκατόμβης.
δὸς δ' ἐτι Τηλέμαχον καὶ ἔμε πρῆξαντα νέεσθαι,
οὕνεκα δεῦρ' ἱκόμεσθα θοῇ σὺν νηὶ μελαίνη.

"Ὡς ἀρ' ἐπείτ' ἡράτο καὶ αὐτὴ πάντα τελεύτα.
δῶκε δὲ Τηλέμαχῳ καλὸν δέπας ἄμφικύππελλον·
ὡς δ' αὐτῶς ἡράτο ὶΟδυσσῆος φίλος νίός.
οἱ δ' ἐπεί ὁπτησαν κρῆ' ὑπέρτερα καὶ ἐρύσαντο,
μοῖρας δασσάμενοι δαίννυτ' ἐρικυδέα δαίτα.
αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύς ἐξ ἔρον ἐντο,
τοῖς ἄρα μύθῳν ἠρχὲ Γερήμιος ἵπποτα Νέστωρ·

"Νῦν δὴ κάλλιον ἐστὶ μεταλλήσαι καὶ ἐρέσθαι
ξείνους, οἱ τινὲς εἰσίν, ἐπεὶ τάρπησαν ἐδωδῆς.
ὡ ξεῖνοι, τίνες ἐστὲ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἡ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε
οἷα τε ληστῆρες ὑπείρ ἄλα, τοῖς τ' ἀλόωνται
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖοι φέροντες;"

Τὸν δ' αὖ Τηλέμαχος πεπνυμένου ἀντίον ἕνοδα
θαρσῆσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη.
So he spake, and placed in her hand the cup of sweet wine. But Pallas Athene rejoiced at the man's wisdom and judgment, in that to her first he gave the golden cup; and straightway she prayed earnestly to the lord Poseidon:

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

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

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

Then wise Telemachus took courage, and made answer, for Athene herself put courage in his heart,
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θηχ', ἵνα μιν περὶ πατρὸς ἀποιχομένου ἔροιτο ἥδ' ἵνα μιν κλέος ἔσθλον ἐν ἀνθρώποισιν ἔχησιν·

"Ὡς Νέστωρ Νηλημιάδη, μέγα κύδος 'Αχαίων, εἰρεάι ὀπτόθεν εἰμέν· ἐγὼ δὲ κέ τοι καταλέξω.

ήμείς εἴ Θαύκης ὑπονήθου εἰλήλουθμεν.

πρήξεις δ' ἥδ' ἐδή, οὐ δήμος, ἢν ἄγορεύω.

πατρὸς ἐμοῦ κλέος εὑρὶ μετέρχομαι, ἢν που ἄκούσω, δίου Ὄδυσσής ταλασίφρονος, ὃν ποτὲ φασί σὺν σοὶ μαρνάμενον Τρώων πόλιν ἔξαλαπάξαι.

ἀλλοὺς μὲν γὰρ πάντας, ὅσοι Τρωσίων πολέμιζουν, πευθόμεθ', ἥχι ἐκαστὸς ἀπὸλετο λυγρῇ ὀλέθρῳ, κείνου δ' αὐτὶ καὶ ὀλέθρου ἀπενθέα θηκε Κρονίων.

οὐ γὰρ τις δύναται σάφα εἰπέμεν ὀπτόθ' ὄλωλεν, εἰθ' ἐ γ' ἐπ' ἡπείρου δάμη ἀνδράσι δυσμενεσσιν,

εἰτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.

τούνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἱ κ' ἔθέλησθα κείνου λυγρὸν ὀλέθρον ἐνισπεῖν, εἰ ποὺ ὀπωπᾶς ὀφθαλμοῖς τεοῖσιν ἡ ἄλλου μῦθον ἁκούσας πλαξομένου· πέρι γὰρ μιν ὀξυρὸν τέκε μῆτηρ.

μηδὲ τὶ μ' αἰδόμενος μειλίσσεο μηδ' ἑλεαίρων, ἀλλ' εὖ μοι καταλέξοι ὀπώς ἤτυχασ ὀπωπῆς.

λίσσομαι, εἰ ποτὲ τοῖς τι πατήρ ἐμός, ἐσθλὸς' Ὅδυσσεύς, ἦ ἐπος ἥ τε ἐργὸν ὑποστὰς ἐξετέλεσσε δήμῳ ἐνὶ Τρώων, ὃθι πᾶσχετε πῆματ' Ἀχαιοὶ,

τῶν νῦν μοι μνῆσαι, καὶ μοι νημερτής ἐνίστες·"

Τὸν δ' ἡμεῖσθ' ἐπείτα Γερήμοις ἑπτῶτα Νέστωρ·

"Ὡς φίλ', ἐπεὶ μ' ἐμνήσας οἰκύνος, ἢν ἐν ἐκεῖνῳ δήμῳ ἀνέτλημεν μένοι ἀσχετοὶ νῖες Ἀχαίων,

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

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

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

1 Or, "from some other wanderer."
Line 131, though found in the MSS., is out of harmony with what follows. It may have been interpolated from xiii. 317, where it is in place.
sons of the Achaeans, unrestrained in daring,—all that we endured on shipboard, as we roamed after booty over the misty deep whithersoever Achilles led; and all our fightings around the great city of king Priam;—lo, there all our best were slain. There lies warlike Aias, there Achilles, there Patroclus, the peer of the gods in counsel; and there my own dear son, strong alike and peerless, Antilochus, pre-eminent in speed of foot and as a warrior. Aye, and many other ills we suffered besides these; who of mortal men could tell them all? Nay, if for five years' space or six years' space thou wert to abide here, and ask of all the woes which the goodly Achaeans endured there, thou wouldest grow weary ere the end and get thee back to thy native land. For nine years' space were we busied plotting their ruin with all manner of wiles; and hardly did the son of Cronos bring it to pass. There no man ventured to vie with him in counsel, since goodly Odysseus far excelled in all manner of wiles,—thy father, if indeed thou art his son. Amazement holds me as I look on thee, for verily thy speech is like his; nor would one think that a younger man would speak so like him. Now all the time that we were there goodly Odysseus and I never spoke at variance either in the assembly or in the council, but being of one mind advised the Argives with wisdom and shrewd counsel how all might be for the best. But when we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaeans, then, even then, Zeus planned in his heart a woeful return for the Argives, for in no wise prudent or just were all.
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πάντες ἦσαν· τῶ σφεων πολέες κακῶν οἶτον ἐπέσπουν μύνιος ἐξ ὀλοίης γλαυκώπιδος ὁβριμοπάτρης, ἦ τ' ἐριν Ἀτρείδησι μετ' ἀμφοτέροισιν ἐθηκε. τὸ δὲ καλεσσαμένῳ ἅγορην ἦς πάντας Ἀχαίοις, μάψ, ἀτὰρ οὐ κατὰ κόσμουν, ἐς ἧλιον καταδύντα, οἳ δ' ἦλθον οἶνῳ βεβαρητός νῖες Ἀχαίων, μύθοι μυθείσθην, τοῦ εἴνεκα λαὸν ἄγειραν. ἐνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαίοις νόστου μυμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης, οὔτ' Ἀγαμέμνονι πάμπαν ἔνυδανεν βούλετο γὰρ ἰαὶ λαὸν ἐρυκακέειν ρέξαι θ' ἰερᾶς ἐκατόμβας, ὡς τὸν Ἀθηναίης δεινὸν χόλον ἔξακέσαιτο, νύπιος, οὔτε τὸ θῆδη, ὃ οὐ πείσεσθαι ἐμελλενι οὐ γὰρ τ' ἀἴσα θεῶν τρέπεται νόσος αἰὲν εὖντων. ὡς τὸ μὲν χαλεποίσων ἀμειβομένων ἐπέεσσων ἐστασαν' οἳ δ' ἀνόρουσαν ἐυκυνήμιδες Ἀχαιοὶ ἡχήθεσιν, δίχα δὲ σφίσων ἔνυδανε βουλή. νύκτα μὲν ἀέσαμεν χαλεπὰ φρέσιν ὃρμαίνοντες ἀλλήλοισιν· ἔπι γὰρ Ζεὺς ἠρτυεν πῆμα κακοῖον· ἦθθεν δ' οἳ μὲν νέας ἐκκομεν εἰς ἅλα δίαν κτῆματα τ' ἐνυθῆμεσθα βαθυξώνους τε γυναῖκας. ἡμίσεις δ' ἀρα λαοὶ ἐρημώντο μένοντες αὐθι παρ' Ἀτρείδη Ἀγαμέμνων, ποιμένι λαῶν· ἡμίσεις δ' ἀναβάντες ἐλαύνομεν· αἰ δὲ μάλ' ὡκα ἔπλεον, ἐστόρεσον δὲ θεῶς μεγακήτεα πόντον. ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἵπα θεοῖσιν, οὐκάδε ἰέμενοι· Ζεὺς δ' οὗ πω μίθετο νόστον, σχέτλιος, ὃς ἦ ἐριν ὰρσε κακὴν ἐπὶ δεύτερον αὐτῆς. οἱ μὲν ἀποστρέψαντες ἐβαν νέας ἀμφιελίσσας
Wherefore many of them met an evil fate through the fell wrath of the flashing-eyed goddess, the daughter of the mighty sire, for she caused strife between the two sons of Atreus. Now these two called to an assembly all the Achaeans, recklessly and in no due order, at set of sun—and they came heavy with wine, the sons of the Achaeans,—and they spoke their word, and told wherefore they had gathered the host together. Then in truth Menelaus bade all the Achaeans think of their return over the broad back of the sea, but in no wise did he please Agamemnon, for he was fain to hold back the host and to offer holy hecatombs, that he might appease the dread wrath of Athene,—fool! nor knew he this, that with her was to be no hearkening; for the mind of the gods that are forever is not quickly turned. So these two stood bandying harsh words; but the well-greaved Achaeans sprang up with a wondrous din, and two-fold plans found favour with them. That night we rested, each side pondering hard thoughts against the other, for Zeus was bringing upon us an evil doom, but in the morning some of us launched our ships upon the bright sea, and put on board our goods and the low-girdled women. Half, indeed, of the host held back and remained there with Agamemnon, son of Atreus, shepherd of the host, but half of us embarked and rowed away; and swiftly the ships sailed, for a god made smooth the cavernous sea. But when we came to Tenedos, we offered sacrifice to the gods, being eager to reach our homes, howbeit Zeus did not yet purpose our return, stubborn god, who roused evil strife again a second time. Then some turned back their curved ships
άμφ’ Ὄνυσά ἄνακτα δαῖφρονα, ποικιλομήτην,
αὐτὶς ἐπ’ Ἀτρείδη 'Αγαμέμνονι ἦρα φέροντες·
αὐτάρ ἐγὼ σὺν νησίν ἀολλέσιν, αἰ' μοι ἐποντο,
φεῦγον, ἐπεὶ γῆνωσκον, ὅ δὴ κακὰ μῆδετο δαίμων.
φεῦγε δὲ Τυδέους νίδος ἀρῆμος, ὡρσε δ’ ἐταίρους.
ὁψὲ δὲ δὴ μετὰ νῦν κίε ξανθὸς Μενέλαος,
ἐν Δέσβῳ δ’ ἐκιχεν δολιχὸν πλόον ὀρμαῖνοντας,
ἡ καθύπερθε Χίου νεοίμεθα παιππαλόεσσής,
νήσου ἐπὶ Ψυρής, αὐτὴν ἐπ’ ἀριστέρ’ ἐχοντες,
ἡ ὑπένερθε Χίου, παρ’ ἴμερόντα Μίμαντα.
ἤτεομεν δὲ θεὸν φήναι τέρας· αὐτὰρ ὁ γ’ ἦμων
dεῖξε, καὶ ἴμωρει πέλαγος μέσον εἰς ’Εὐβοιαν
tέμνειν, ὥφρα τάξιστα ὑπὲκ κακότητα φῦγοιμεν.
ἀφτο δ’ ἐπὶ λιγὺς οὐρος ἄμμεναι· αἰ δὲ μάλ’ ὅκα
ἐκθυόντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν
evνύχια κατάγοντο. Ποσειδάωνι δὲ ταύρων
πόλλε ἐπὶ μὴρ ἐθεμεν, πέλαγος μέγα μετρήσαντες.
tέτρατον ἦμαρ ἐγν, ὡτ’ ἐν 'Ἀργεὶ νῆας εἰσάς
Τυδείδεω ἐταροὶ Διομήδεος ἵπποδάμῳ
’ιστασαν· αὐτάρ ἐγὼ γε Πύλουν ἐχον, οὐδὲ ποτ’ ἐσβῇ
οὐρος, ἐπεὶ δὴ πρώτα θεὸς προῄκεν ἄημαι.

"Ὡς ἠλθον, φίλε τέκνων, ἀπενθής, οὐδὲ τι σίδα
κεῖνων, ὥ τ’ ἔσαώθεν Ἀχαϊῶν οἱ τ’ ἀπόλοντο. 185
ὁσσα δ’ ἐνὶ μεγάροις καθήμενος ἤμετέροις
πεῦθομαι, ἡ τέμις ἐστὶ, δαίσεαι, οὐδὲ σε κεύσω.
eῦ μὲν Μυρμιδόνας φάς’ ἐλθέμεν ἐγχεσιμώρους,
οὖς ἀγ’ Ἀχίλλης μεγαθύμου φαίδιμος νίος,
eῦ δὲ Φιλοκτῆτην, Ποιάντιον ἁγιαδο νίον.
πάντας δ’ Ἰδομενεὺς Κρήτην εἰσήγαγ’ ἐταίρους.
and departed, even the lord Odysseus, the wise and crafty-minded, with his company, once more showing favour to Agamemnon, son of Atreus; but I with the full company of ships that followed me fled on, for I knew that the god was devising evil. And the war-like son of Tydeus fled and urged on his men; and late upon our track came fair-haired Menelaus, and overtook us in Lesbos, as we were debating the long voyage, whether we should sail to sea-ward of rugged Chios, toward the isle Psyria, keeping Chios itself on our left, or to land-ward of Chios past windy Mimas. So we asked the god to shew us a sign, and he shewed it us, and bade us cleave through the midst of the sea to Euboea, that we might the soonest escape from misery. And a shrill wind sprang up to blow, and the ships ran swiftly over the teeming ways, and at night put in to Geraestus. There on the altar of Poseidon we laid many thighs of bulls, thankful to have traversed the great sea. It was the fourth day when in Argos the company of Diomedes, son of Tydeus, tamer of horses, stayed their shapely ships; but I held on toward Pylos, and the wind was not once quenched from the time when the god first sent it forth to blow.

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

'Ατρείδην δὲ καὶ αὐτοὶ ἀκούετε, νόσφιν ἑόντες,

ὡς τ’ ἥλθ’, ὡς τ’ Λύμισθος ἐμῆσατο λυγρὸν ὀλέθρον.

ἀλλ’ ἦ τοι κεῖνος μὲν ἐπισμυγερῶς ἀπέτεισεν

ὡς ἀγαθὸν καὶ παῖδα καταφθιμένου λιπέσθαι

ἀνδρός, ἐπεὶ καὶ κεῖνος ἐτίσατο πατροφονῆ,

Λύμισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἐκτα.

καὶ σὺ φίλος, μάλα γὰρ σ’ ὅροι καλὸν τε μέγαν τε,

ἄλκιμος ἐσσ’, ἵνα τίς σε καὶ ὕψιγνον ἐν εἴπη.”

1 200

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ηύδα.

“Ὡ Νέστορ Νηλημάδη, μέγα κύδος 'Αχαιῶν,

καὶ λίνι κεῖνος μὲν ἐτίσατο, καὶ οἱ 'Αχαιοὶ

οἶσουν κλέος εὐρύ καὶ ἐσομένουσι πυθέσθαι.

ἀι γὰρ ἐμοὶ τοσσύνθε θεοὶ δύναμιν περιθείειν,

τίσασθαι μυστήρας ὑπερβασίης ἀλεγεινής,

οἱ τέ μοι υβρίζοντες ἀτάσθαλα μηχανώνται.

ἀλλ’ οὖ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὀλβοῦν,

πατρὶ τ’ ἐμῷ καὶ ἐμοί: νῦν δὲ χρή τετλάμεν ἐμπης.”

Τὸν δ’ ἰμεῖβετ’ ἐπείτα Γερήνιος ἰππότα Νέστωρ. 210

“Ὡ φίλ’, ἐπεὶ δὴ ταῦτα μ’ ἀνέμυνσας καὶ ἔειπτε,

φασὶ μυστήρας σῆς μητέρος εἴνεκα πολλοὺς

ἐν μεγάροις ἄεκητι σέθεν κακὰ μηχανάσθαι

ἐπέ μοι, ἥ ἐκὼν ὑποδύμασα, ἢ σε γε λαοὶ

ἐχθαίρουσ’ ἄνα δῆμον, ἐπιστόμενοι θεοὺ ὀμφῆ.

τίς δ’ οἶδ’ εἰ κέ ποτε σφι βίας ἀποτίσεται ἑλθών,

ἡ ὃ γε μούνοις ἑων ἢ καὶ σύμπαντες 'Αχαιοὶ;

εἰ γὰρ σ’ ὃς ἐθέλοι φιλέειν γλαυκῷπως 'Αθῆνη,

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

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

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

Then the horseman, Nestor of Gerenia, answered him: “Friend, since thou calledst this to my mind and didst speak of it, they say that many wooers for the hand of thy mother devise evils in thy halls in thy despite. Tell me, art thou willingly thus oppressed, or do the people throughout the land hate thee, following the voice of a god? Who knows but Odysseus may some day come and take vengeance on them for their violent deeds,—he alone, it may be, or even all the host of the Achaeans? Ah, would that flashing-eyed Athene
ός τότ' Ὄδυσσής περικήδετο κυδαλίμοιο
δήμῳ ἐνι Τρώων, ὅθι πάσχομεν ἀλγε' Ἀχαιοὶ—
οὐ γὰρ πω ἑδον ὡδε θεοὺς ἀναφανδὰ φιλέοντας,
ὡς κεῖνῳ ἀναφανδὰ παρίστατο Παλλᾶς Ἀθήνη—
eἴ σ’ οὐτως ἐθέλοι φιλέειν κῆδοιτό τε θυμῶ,
tῶ κέν τις κεῖνῳ γε καὶ ἐκκελάθοιτο γάμοιο.”

Τὸν δ’ ἀν Τηλέμαχος πεπνυμένος ἀντίον ἦνδα:

"Ω γέρον, οὐ πω τοῦτο ἔπος τελέσθαι οἶω.
λίθν γὰρ μέγα εἴπες· ἀγη μ’ ἔχει. οὐκ ἂν ἔμοι γε
ἐλπομένῳ τὰ γένοιτ’, οὐδ’ εἰ θεοὶ ὃς ἐθέλοιεν.”

Τὸν δ’ αὐτε προσέειπε θεά, γλαυκώπις Ἀθήνη.

"Τηλέμαχε, ποιόν σε ἔπος φύγεν ἔρκος ὀδόντων.
ῥεία θεός γ’ ἐθέλων καὶ τηλόθεν ἄνθρα σαώσαι.
βουλοίμην δ’ ἂν ἡγό γε καὶ ἄλγεα πολλὰ μογήσας
οἰκάδε τ’ ἐλθέμεναι καὶ νόστιμον ἠμάρ ἱδέσθαι,
ἡ ἐλθὼν ἀπολέσθαι εφέστιος, ὡς ’Αγαμέμνων
ὡλεθ’ ύπ’ Αἰγίσθοιο δόλῳ καὶ ἦς ἀλόχοιο.

ἀλλ’ ἦ τοι θάνατον μὲν ὄμοιον οὐδὲ θεοὶ περ
καὶ φίλῳ ἄνδρι δύνανται ἀλαλκέμεν, ὅπποτε κεν δη
μοίρ’ ὀλοὴ καθέλησι ταυηλεγέος θανάτοιο.”

Τὴν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα:

"Μέντορ, μηκετί ταῦτα λεγώμεθα κηδόμενοι περ
κεῖνῳ δ’ οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἥδη
φράσσαντ’ ἑθάνατοι θάνατον καὶ κῆρα μέλαιναν.

νῦν δ’ ἐθέλω ἔπος ἄλλο μεταλλήσαι καὶ ερέσθαι

1 The word is a dubious one and connection with ὄμοιος is very uncertain. Save for this passage, ὄμοιος is only used of
might choose to love thee even as then she cared exceedingly for glorious Odysseus in the land of the Trojans, where we Achaians suffered woes. For never yet have I seen the gods so manifestly shewing love, as Pallas Athene did to him, standing manifest by his side. If she would be pleased to love thee in such wise and would care for thee at heart, then would many an one of them utterly forget marriage."

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

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

Then wise Telemachus answered her: "Mentor, no longer let us tell of these things despite our grief. For him no return can ever more be brought to pass; nay, ere this the immortals have devised for him death and black fate. But now I would make enquiry and ask Nestor regarding another matter, war or strife. Some would read ἀλοίτος, "baneful, destructive."
Νέστορ', ἐπεὶ περὶ οἴδε δίκας ἢδὲ φρόνιν ἄλλων·
τρὶς γὰρ δὴ μὲν φασίν ἀνάξασθαι γένει ἄνδρῶν·
ὡς τὲ μοι ἀδάνατος ἐνδιάλληται εἰσοράσθαι.
οὐ Νέστορ Νηλμαίδη, σὺ δ’ ἀληθὲς ἐνίστης;
πῶς ἔθαν Ἁτρείδης εὐρὺ κρείων Ἁγαμέμνων;
ποὺ Μενέλαος ἔην; τίνα δ’ αυτῷ μῆσατ’ ὀλθρον
Ἀγισθος δολόμητις, ἐπεὶ κτάνει πολλόν ἄρειον;
ἡ γὰρ Ἀργεὸς ήεν Ἀχαικοῦ, ἄλλα πη ἄλλη
πλάζετ’ ἐπ’ ἀνθρώποις, ὡ δὲ θαρσήσας κατέπεφνε;”
Τὸν δ’ ἤμειβετ’ ἐσπειτὰ Γερήνως ἤπποτά Νέστωρ·
“Τοιγάρ εὖ χό τοι, τέκνον, ἀληθεὰ πάντ’ ἀγορεύσω.
ἡ τοι μὲν τάδε καυτὸς ὀίεαι, ὡς κεν ἐτύχθη,¹
εἰ ξυών γ’ Ἀγισθον ἐνὶ μεγαροσιδων ἔστηνεν
Ἁτρείδης Τρούηθεν ἰὼν, ξανθὸς Μενέλαος·
τῶ κέ οἰ οὔδὲ θανόντι χυτῆν ἐπὶ γαῖαν ἐχευαν,
ἄλλ’ ἄρα τὸν γε κύνες τε καὶ οἶνοι κατέδαφαν
κείμενων εὖ πεδών ἐκάς ἀστεος,² οὔδε κέ τίς μιν
κλαύσεν Ἀχαιάδων: μάλα γὰρ μέγα μῆσατο ἐργού.
ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέουτες ἀέθλους
ἡμεθ’· ὁ δ’ εὐκήλος μυχῳ Ἅργεος ἤπποβότοιο
πόλλ’ Ἀγαμεμνονέν ἅλοχον θέλγεσκ’ ἐπέεσσιν.
ἡ δ’ ἣ τοι τὸ πρὶν μὲν ἀναίνετο ἐργοῦ ἀεικὲς
διὰ Κλυταιμνήστρη: φρεσὶ γάρ κέχρητ’ ἀγαθὴν·
παρ’ δ’ ἄρ’ ἔην καὶ ἄοιδὸς ἄνηρ, ὅ πόλλ’ ἐπέτελλεν
Ἁτρείδης Τρούηθεν κιών εἰρυσθαι ἄκοιτιν.
ἄλλ’ ὡτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμήναι,
δὴ τότε τὸν μὲν ἄοιδὸν ἄγων ἐς νήσουν ἐρήμην
² ἃς κεν ἐτύχθη: ἃς περ ἐτύχθη, followed by a colon.
³ ἀστεος: Ἅργεος.

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

Then the horseman, Nestor of Gerenia, answered him: "Then verily, my child, will I tell thee all the truth. Lo, of thine own self thou dost guess how this matter would have fallen out, if the son of Atreus, fair-haired Menelaus, on his return from Troy had found Aegisthus in his halls alive. Then for him not even in death would they have piled the up-piled earth, but the dogs and birds would have torn him as he lay on the plain far from the city, nor would any of the Achaean women have bewailed him; for monstrous was the deed he devised. We on our part abode there in Troy fulfilling our many toils; but he, at ease in a nook of horse-pasturing Argos, ever sought to beguile with words the wife of Agamemnon. Now at the first she put from her the unseemly deed, the beautiful Clytemnestra, for she had an understanding heart; and with her was furthermore a minstrel whom the son of Atreus straitly charged, when he set forth for the land of Troy, to guard his wife. But when at length the doom of the gods bound her that she should be overcome, then verily Aegisthus took
κάλλιπεν οίωνοίσιν ἐλωρ καὶ κύρμα γενέσθαι,
καὶ καὶ τὴν δ’ ἐθέλων ἐθέλουσαν ἀνήγαγεν ὅψε δόμουνε. 275
πολλὰ δὲ μηρὶ ἐκῆθε θεῶν ἱεροῖς ἐπὶ βωμῶις,
πολλὰ δ’ ἀγάλματ’ ἀνήψευν, ύφάσματά τε χρυσόν τε,
ἐκτελέσας μέγα ἔργον, ὦ ὦ ποτὲ ἐλπιτος θυμῷ.

"Ἡμεῖς μὲν γὰρ ἄμα πλέομεν Τρούηθεν ἱόντες,
'Ατρείδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλουσιν;
ἀλλ’ ὅτε Σοῦνιον ἤρων ἁφικόμεθ’, ἀκρον 'Αθηνέων,
ἐνθα κυβερνήτην Μενελάοιν Φοῖβοις 'Απόλλων
οῖς ἀγανίς βελέσσων ἐποιχόμενος κατέπεφεν,
πηδάλιον μετὰ χερσὶ θεούσης υνός ἔχοντα,
Φρόντιν 'Ονητορίδην, ὃς ἐκαίνυτο φῦλ’ ἀνθρώπων
νήμα κυβερνήσαι, ὑπὸτε σπέρχοιεσ ἄελλαι.
οἷς ὃ μὲν ἐνθα κατέσχετ’, ἐπειγόμενος περ ὀδόοι,
ὅφρ’ ἐταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 280
ἀλλ’ ὅτε δὴ καὶ κεῖνοι ἠδ’ ἐπὶ οὐνοτα πόντον
ἐν νηυσὶ γλαφυρῆς Μαλειάων ὄρος αἰπὺ
ἰζε θέων, τότε δὴ στυγερῆν ὅδ’ εὐρύσπα Ζεὺς
ἐφράσατο, λυγέων δ’ ἀνέμων ἐπ’ ἀντμένα χεῦ,
κύματά τε προφέοντο 1 πελώρια, ἵσα ὀρεσσίν,
ἐνθα διατρήξας τάς μὲν Κρήτη ἐπέλασσεν,
νῦχα Κύδωνες ἦναιον 'Ιαρδάνου ἀμφὶ ἰδεῖα.
ἐστι δὲ τις λυσθείς αἰτεῖα τε εἰς ἀλα πέτρη
ἐσχατῇ Γόρτυνος ἐν ἱεροειδεῖ πόντον;
ἐνθα Νότος μέγα κύμα ποτὲ σκαίδον ῥόν ὅθεν,
εἰς Φαιστόν, μικρὸς δὲ λίθος μέγα κύμ’ ἀποέρχει.
αἱ μὲν ἀρ’ ἐνθ’ ἡλθον, σπουδὴ δ’ ἡλυχαν ὀλέθρουν

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

"Now we were sailing together on our way from Troy, the son of Atreus and I, in all friendship; but when we came to holy Sunium, the cape of Athens, there Phoebus Apollo assailed with his gentle\(^1\) shafts and slew the helmsman of Menelaus, as he held in his hands the steering-oar of the speeding ship, even Phrontis, son of Onetor, who excelled the tribes of men in piloting a ship when the storm winds blow strong. So Menelaus tarried there, though eager for his journey, that he might bury his comrade and over him pay funeral rites. But when he in his turn, as he passed over the wine-dark sea in the hollow ships, reached in swift course the steep height of Malea, then verily Zeus, whose voice is borne afar, planned for him a hateful path and poured upon him the blasts of shrill winds, and the waves were swollen to huge size, like unto mountains. Then, parting his ships in twain, he brought some to Crete, where the Cydonians dwelt about the streams of Iardanus. Now there is a smooth cliff, sheer towards the sea, on the border of Gortyn in the misty deep, where the South-west Wind drives the great wave against the headland on the left toward Phaestus, and a little rock holds back a great wave. Thither came some of his ships, and the men with much ado escaped

\(^1\) A gentle, painless death was thought to be due to Apollo’s shafts.
άνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν κύματ̣· ἀτὰρ τὰς πέντε νέας κυανοπροφείων Ἀιγύπτῳ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ. ὡς ο μὲν ἐνθά πολὺν βίοτον καὶ χρυσὸν ἀγείρων ἡλάτῳ ξίων νησὶ κατ’ ἀλλοθρόους ἀνθρώπους· τόφρα δὲ ταῦτ’ Ἀιγισθὸς ἐμῆσατο οἰκοθε λυγρά. ἐπτάετες δ’ ἱμασσε πολυχρύσαιο Μυκήνης,

κτείνας Ἀτρείδην, δέδμητο δὲ λαὸς ὑπ’ αὐτῷ.

τὸ δὲ οἱ οὐδοῖν ὑπὸ κακὸν ἠλυθε δίος Ὀρέστης ἄψ ἀπ’ Ἀθηναῖον, 1 κατὰ δ’ ἐκτανε πατροφωνίᾳ, Ἀιγισθὸν δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἑκτα. ἦ τοι τὸν κτείνας δαίμων τάφον Ἀργείουσιν μητρὸς τε στυγερῆς καὶ ἀνάλκιδος Ἀιγίσθενοι. αὐτήμαρ δὲ οἱ ἤλθε βοὴν ἀγαθὸς Μενέλαος πολλὰ κτήματ’ ἄγων, ὅσα οἱ νεές ἅρθος ἄειραν.

“Καὶ σύ, φίλος, μὴ δηθὰ δόμων ἀπο τῆλ’ ἀλάλησο, κτήματά τε προλιπῶν ἀνδρας τ’ ἐν σοὶ δόμοις ὑπὸ ὑπερφιάλους, μὴ τοι κατὰ πάντα φάγωσιν κτήματα δασσάμενοι, σὺ δὲ τηῦσίν ὁδὸν ἐλθης. ἀλλ’ ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα ἐλθεῖν’ κεῖνος γὰρ νέον ἀλλοθεν εἰλήλουθεν, ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἐλποῖτο γε θυμὸ ἐλθέμεν, ὅν τινα πρωτὸν ἀποσφῆλωσιν ἀελλαὶ ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οῦδ’ οἰωνοὶ αὐτότεστες οἰχνευσίν, ἑπεὶ μέγα τε δεινῶν τε. ἀλλ’ ἐθι νῦν σὺν νητ’ τε σῇ καὶ σοῖς ἐτάροισιν εἰ δ’ ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἢπποι, πάρ δὲ τοι νίες ἐμοί, οἱ τοι πομπῆς ἐσουνται.

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

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

ἐς Δακεδαύμονα διὰν, ὅθι ξανθὸς Μενέλαος.
λύσσεσθαι δὲ μιν αὐτός, ἢν νημερτὲς ἐνίσπη
ψευδὸς δ’ οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἔστιν."

"Ὡς ἐφατ’, ἥλιος δ’ ἄρ’ ἐδυ καὶ ἐπὶ κνεφας ἠλθε.
τοῖσι δὲ καὶ μετέειπε θεὰ, γλαυκώπις 'Αθήνη.
"Ὡ γέρον, ἢ τοι ταῦτα κατὰ μοῖραν κατέλεξα.
ἄλλ’ ἂγε τάμωμε τὲν γλώσσας, κεράσσε θεὰ δὲ οἶνον,
ὁφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισιν
στέισαντες κοίτοι μεδόμεθα: τοῖο γὰρ ἀρη.

'Η Ῥα Δίως θυγάτηρ, οι δ’ ἐκλυνον αὐδησάσης.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κοῦροι δὲ κρητήρας ἐπεστέψαντο ποτοῖο,
νάμησαν δ’ ἄρα πᾶσιν ἐπαρξίμενοι δεπάεσσιν εἰ
γλώσσας δ’ ἐν πυρὶ βάλλου, ἀνιστάμενοι δ’ ἐπέλειβον.
ἀυτὰρ ἐπεὶ στεῖσάν τ’ ἐπιον θ’, ὡςον ἡθελε θυ

Νέστωρ δ’ αὐ θατέρυκε καθαπτόμενος ἐπέεσσιν.
"Ζεὺς τὸ γ’ ἀλεξήσει καὶ ἀθάνατοι θεοὶ ἄλλοι,
ός ύμεῖς παρ’ ἐμείῳ θοῦν ἐπὶ νῆα κίοτε

αὐτὰρ ἐμοὶ πάρα μὲν χλαίναι καὶ ρήγεα καλά.

οὐθ’ ἤ' τοῦδοι ἀνδρὸς 'Οδυσσῆδος φίλος νίος
νῆς ἐπ’ ἱκρόφιν καταλέξεται, ὁφρ’ ἄν ἑγὼ γε

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

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

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

"This may Zeus forbid, and the other immortal gods, that ye should go from my house to your swift ship as from one utterly without raiment and poor, who has not cloaks and blankets in plenty in his house, whereon both he and his guests may sleep softly. Nay, in my house there are cloaks and fair blankets. Never surely shall the dear son of this man Odysseus lie down upon the deck of a ship,
Τὸν δ' αὐτὲ προσέειπε θεά, γλαυκώπις Ἀθήνη.
"Εὖ δὴ ταῦτα γ' ἐφησθα, γέρον φίλε· σοὶ δὲ ἐοικεν Ἱηθεμάχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον ὦτως. ἀλλ' οὕτως μὲν νῦν σοὶ ἀμ' ἐψεται, ὅφρα κεν εὔδη σοίσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν εἰμ', ἣν θαρσόνω θ' ἑτάρους εἶπω τε ἐκαστα. οἶος γὰρ μετὰ τοῖς γεραιτέροις εὐχομαι εἰναι· οἱ δ' ἄλλοι φιλότητι νεώτεροι ἄνδρες ἔπονται, πάντες ὁμήλικίνη μεγαθύμου Ἱηθεμάχοιο.
ἐνθὰ κε λεξάιμην κοίλη παρὰ νηὶ μελαίνη 365 νῦν. ἀτὰρ ἡώθεν μετὰ Καῦκωνας μεγαθύμους εἰμ' ἐνθὰ χρείοις μοι ὀφέλλεται, οὐ τι νέον γε οὐδ' ὀλίγον. σοὶ δὲ τούτον, ἔπει τεῦν ἵκετο δῶμα, πέμψον σὺν δίφρω τε καὶ νείω· δὸς δὲ οἱ ὑπόνους, οἱ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἀριστοὶ." 370
"Ὡς ἀρα φωνήσασ' ἀπέβη γλαυκώπις Ἀθήνη
φήμη εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας.1
θαύμαζεν δ' ὁ γεραιός, ὅπως ἢθεν ὀφθαλμοῦσιν
Τηθεμάχον δ' ἔλε χείρα, ἐπος τ' ἐφατ' ἐκ τ' ὄνομαζεν
"*Ὡ φίλος, οὗ σε ἐσλπα κακὸν καὶ ἀναλκίν ἐσεσθαί, εἰ δή τοι νέῳ ὁδε θεόι πομπῆς ἔπονται. 376
οὐ μὲν γὰρ τις ὁδ' ἄλλος 'Ολύμπια δῶματ' ἐχόντων, ἀλλὰ Δίως θυγάτηρ, κυδίστη 2 τριτογένεια,

1 ἰδόντας: 'Ἀχαίοις. 2 κυδίστη Ζενοδοτος: ἄγελελή.

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

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

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

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

δ' τοι καὶ πατέρ' ἔσθλον ἐν Ἀργείοισιν ἐτίμα. 380
丫头 ἀνασσ' ἤλθι, δίδωθι δέ μοι κλέος ἔσθλον,

άυτῷ καὶ παϊδεσσι καὶ αἵδοιῃ παρακολοῦντι:

σοὶ δ' αὖ ἐγὼ ἰέξω βοῶν ἡμιν εὐρυμέτωπον

ἀδμήτην, ἦν οὐ πώ ὑπὸ ξυγὸν ἐγαγεν ἀνήρ:

τὴν τοι ἐγὼ ἰέξω χρυσὸν κέρασιν περιχεῦας."

'Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἐκλυε Παλλᾶς Ἀθήνη.

τοῦσιν δ' ἤγεμόνευε Γερήνιος ἵπποτα Νέστωρ, 386

νιάσι καὶ γαμβροίςιν, ἐὰν πρὸς δῶματα καλά.

ἀλλ' ὅτε δώμαθ' ἱκοντο ἀγακλυτὰ τοῖο ἀνακτος,

ἐξείης ἐξοντο κατὰ κλισμοὺς τε θρόνους τε:

τοῖς δ' ὁ γέρων ἐλθοῦσιν ἄνα κρητῆρα κέρασεν

οἶνου ἦδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ

ἀῳζεν ταμή καὶ ὑπὸ κρίδεμουν ἑλυσεν:

τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη
eὐχετ' ἀποσπένδωι, κούρη Διὸς αἰγιόχοιο.

Αὐτὰρ ἐπεὶ σπείσαν τ' ἠπιον θ', ὅσον ἦθελε θυμός,

οἱ μὲν κακκείοντες ἐβαν οἶκονδε ἐκαστος,

τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἵπποτα Νέστωρ,

Τηλέμαχον, φίλον νίδων 'Ὀδυσσῆος θείοιο,

τριτοῖς ἐν λεχέσσιν ὑπ' αἰθούσῃ ἐριδούπῳ,

πάρ' δ' ἄρ' εὐμμελίῃν Πεισίστρατον, ὁρχαμον ἀνδρῶν,

ὡς οἱ ἔτ' ἠθέος παίδων ἦν ἐν μεγάροισιν: 401

αὐτὸς δ' αὕτε καθεύδε μυχῇ δόμου ψηλοῖο,

τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνίῃν.

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

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

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

Soon as early Dawn appeared, the rosy-fingered,

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

"..."
up from his bed rose the horseman, Nestor of Gerenia, and went forth and sat down on the polished stones which were before his lofty doors, white and glistening as with oil. On these of old was wont to sit Neleus, the peer of the gods in counsel; but he ere this had been stricken by fate and had gone to the house of Hades, and now there sat upon them in his turn Nestor of Gerenia, the warden of the Achaeans, holding a sceptre in his hands. About him his sons gathered in a throng as they came forth from their chambers, Echephron and Stratius and Perseus and Aretus and godlike Thrasymedes; and to these thereafter came as the sixth the lord Peisistratus. And they led godlike Telemachus and made him sit beside them; and the horseman, Nestor of Gerenia, was first to speak among them:

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

So Eustathius and the scholia. Others think of a wash or stucco, covering the stones.
HOMER

'Ως ἔφαθ', οἱ δ' ἀρα πάντες ἐποίησαν. ἦλθε μὲν ἄρ ποὺς
ἐκ πεδίου, ἦλθον δὲ θοῖς παρὰ νηὸς έίσας
Τηλεμάχου ἔταριοι μεγαλύτερος, ἦλθε δὲ χαλκεύς
ὅπλ' ἐν χερσίν ἔχων χαλκήμα, πείρατα τέχνης,
ἀκμονὰ τε σφυράν τ' ἐνποίητὸν τε πυράγηρν,
οίσιν τε χρυσὸν εἰργάζετο. ἦλθε δ' Ἀδὴν
ἱρὼν ἀντίώσα. γέρων δ' ἱππηλάτα Νέστωρ
χρυσὸν ἔδωχ'. ὅ δ' ἐπείτα βοῖς κέρασιν περίχευεν
ἀσκήσας, ὕν ἁγαλμα θεὰ κεχάροετο ἰδούσα.
βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δίος Ἐχέφρων.
χέρνιβα δὲ σφ" Ἄρητος ἐν ἀνθεμόετι λέβητι
ἡλθεν ἐκ θαλάμου φέρον, ἑτέρῃ δ' ἔχεν οὐλὰς
ἐν κανέω: πέλεκυν δὲ μενεπτόλεμος Θρασυμίδης
ὁξὺν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.
Περσέως δ' ἄμβων εἰχὲ γέρων δ' ἱππηλάτα Νέστωρ
χέρνιβά τ' οὐλοχύτας τα κατίρχετο, πολλὰ δ' Ἀθήνη
eὐχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλ-
λων.

Αὐτὰρ ἐπεὶ ρ' εὐξαντὸ καὶ οὐλοχύτας προβάλοντο,
αὐτίκα Νέστορος νῦν ὑπέρθυμος Θρασυμίδης
ἡλασεν ἀγχι στάς: πέλεκυς δ' ἀπέκοψε τένοντας
αὐχενίους, λύσεν δὲ βοῖς μένος. αἱ δ' ὀλόλυξαι
θυγατέρες τε νυοὶ τε καὶ αἰδοὶ παράκοιτις
Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένου θυγατρῶν.
οἱ μὲν ἐπεὶ ἀνελώτες ἀπὸ χθονὸς εὕρωδεὶς
ἔσχον· ἀτὰρ σφάξειν Πεισίστρατος, ὀρχαμος ἀνδρῶν.

100
So he spoke, and they all set busily to work. The heifer came from the plain, and from the swift, shapely ship came the comrades of great-hearted Telemachus; the smith came, bearing in his hands his tools of bronze, the implements of his craft, anvil and hammer and well-made tongs, wherewith he wrought the gold; and Athene came to accept the sacrifice. Then the old man, Nestor, the driver of chariots, gave gold, and the smith prepared it, and overlaid therewith the horns of the heifer, that the goddess might rejoice when she beheld the offering. And Stratius and goodly Echephon led the heifer by the horns, and Aretus came from the chamber, bringing them water for the hands in a basin embossed with flowers, and in the other hand he held barley grains in a basket; and Thrasymedes, steadfast in fight, stood by, holding in his hands a sharp axe, to fell the heifer; and Perseus held the bowl for the blood. Then the old man, Nestor, driver of chariots, began the opening rite of hand-washing and sprinkling with barley grains, and earnestly he prayed to Athene, cutting off as first offering the hair from the head, and casting it into the fire.

Now when they had prayed, and had strewn the barley grains, straightway the son of Nestor, Thrasymedes, high of heart, came near and dealt the blow; and the axe cut through the sinews of the neck, and loosened the strength of the heifer. Then the women raised the sacred cry, the daughters and the sons' wives and the revered wife of Nestor, Eurydice, the eldest of the daughters of Clymenus, and the men raised the heifer's head from the broad-wayed earth and held it, and Peisistratus,
τῆς δ' ἐπεὶ ἐκ μέλαν αἴμα ρύη, λιπε δ' ὀστέα θυμός, 455
ἀνθ' ἀρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνου
πάντα κατὰ μοῖραν, κατὰ τε κυσή ἐκάλυψαν
δίπτυχα ποιήσαντες, ἔπ' αὐτῶν δ' ὁμοθέτησαν.
καὶ δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἴθοτα οίνον
λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπόβολα χερσίν. 460
αὐτάρ ἐπεὶ κατὰ μῆρ' ἔκατη καὶ σπλάγχνα πάσαντο,
μύστυλλον τ' ἀρα τάλλα καὶ ἀμφ' ὄβελοίσιν ἐπειραν,
ὦπτων δ' ἀκροπορούς ὄβελοὺς ἐν χερσίν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λούσεν καλή Πολυκάστη,
Νέστορος ὀπλοτάτη θυγάτηρ Νηλημάδαο. 465
αὐτάρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δὲ μιν φύρος καλὸν βύλεν ἦδε χιτώνα,
ἐκ ρ' ἀσαμώθουν βῆ δέμας ἄθανάτοισιν ὀμοίοις·
pάρ δ' ὅ γε Νέστορ' ἰὼν κατ' ἀρ' ἐξετο, ποιμένα λαῶν.

Οἱ δ' ἐπεὶ ὀπτησάν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470
δαῖμονθ' ἐξόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὀροντο
οίνοιν οἴνοχευντες ἐνὶ χρυσέαις δεπάσσοιν.
αὐτάρ ἐπεὶ πόσιοι καὶ ἐθητύος ἐξ ἐρον ἔντο,
τοῖσι δὲ μῦθων ἥρχε Γερήνιος ἱππότα Νέστωρ·

"Παῖδες ἐμοί, ἀγε Τηλεμάχῳ καλλίτρυχας ἱπποῦς 475
ζεύγαθ' ύφ' ἀρματ' ἄγοντες, ἵνα πρίσσησιν ὀδοῖο."  

"Ὡς ἔφαθ' οἱ δ' ἀρα τοῦ μάλα μὲν κλύνον ἦδ' ἐπίθοντο,
καρπαλίμως δ' ἐξενεξαν ύφ' ἀρμασιν ὠκέας ἱπποῦς.
ἐν δὲ γυνῇ ταμή σῖτον καὶ οίνον ἔθηκεν
ὄψα τε, οία ἐδουσι διοτρεφεῖς βασιλῆς. 480
leader of men, cut the throat. And when the black blood had flowed from her and the life had left the bones, at once they cut up the body and straightway cut out the thigh-pieces all in due order, and covered them with a double layer of fat, and laid raw flesh upon them. Then the old man burned them on billets of wood, and poured over them flaming wine, and beside him the young men held in their hands the five-pronged forks. But when the thigh-pieces were wholly burned, and they had tasted the inner parts, they cut up the rest and spitted and roasted it, holding the pointed spits in their hands.

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

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

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

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

1 Others simply "with olive oil."
2 Or possibly "uprose to pour them wine."
ἀν δ' ἄρα Τηλέμαχος περικαλλέα βῆσετο δίφρον·
πὰρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,
ἐς δίφρον τ' ἀνέβαινε καὶ ἤνια λάζετο χερσί,
μάστιξεν δ' ἐλάμαν, τὸ δ' οὐκ ἄκοντε πετέσθην
ἐς πεδίον, λιπέτην δὲ Πῦλου αἰπὺ πτολίεθρον.
οἱ δὲ πανημέριοι σείον ξυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἥλιος σκιώντο τε πᾶσαι ἀγυιαί,
ἐς Φηρᾶς δ' ἱκοντο Διοκλῆς ποτὶ δῶμα,
νιέος Ὀρτιλόχοιο, τὸν Ἀλφεῖος τέκε παῖδα.
ἐνθά δὲ νύκτ' ἄεσαν, ὡ δὲ τοῖς πὰρ ξείνια θῆκεν.

"Ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἰως,
"ἵππους τε ἱεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἐβαινον·
ἐκ δ' ἐλάσαν προθύροις καὶ αἰθέοσης ἐρεδούπον·
μάστιξεν δ' ἐλάμαν, τὸ δ' οὐκ ἄκοντε πετέσθην.

ἲξον δ' εἰς πεδίον πυρηφόρον, ἐνθά δ' ἔπειτα
ἡμον ὡδόν· τοῖον γὰρ ὑπέκφερον ὥκεες ἕπποι.

Δύσετό τ' ἥλιος σκιώντο τε πᾶσαι ἀγυιαί.

1 Line 493 is omitted in most MSS.
fostered of Zeus, are wont to eat. Then Tele-
machus mounted the beautiful car, and Peisistratus,
son of Nestor, a leader of men, mounted beside him,
and took the reins in his hands. He touched the
horses with the whip to start them, and nothing
loath the pair sped on to the plain, and left the
steep citadel of Pylos. So all day long they shook
the yoke which they bore about their necks.
Now the sun set and all the ways grew dark.
And they came to Pherae, to the house of Diocles,
son of Ortilochus, whom Alpheus begot. There
they spent the night, and before them he set the
entertainment due to strangers.
So soon as early Dawn appeared, the rosy-fingered,
they yoked the horses and mounted the inlaid car,
and drove forth from the gateway and the echoing
portico. Then Peisistratus touched the horses with
the whip to start them, and nothing loath the pair
sped onward. So they came to the wheat-bearing
plain, and thereafter pressed on toward their
journey's end, so well did their swift horses bear
them on. And the sun set and all the ways grew
dark.
Oι δ' ἦλθον κοίλην Λακεδαίμονα κητώσαν, πρὸς δ' ἀρα δῶματ' ἐλων Μενελάου κυδαλίμοιο.
τὸν δ' εὑρον δαίνυτα γάμον πολλοίσιν ἔτησιν
νιέος ἤδε θυγατρὸς ἀμύμονος ὦ ἐνὶ ὦκῳ.
τὴν μὲν Ἀχιλλῆσος ῥηξίμορος νιέι πέμπεν 5
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
dωσέμεναι, τοῖς δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἀρ' ὦ γ' ἐνθ' ἵπποις καὶ ἀρμασι πέμπε νέεσθαι
Μυρμιδόνων προτί ἀστυ περικλυτῶν, οἷσιν ἀνασσέν.
νιέι δὲ Σπάρτηθεν Ἀλέκτορος ἦγετο κούρην, 10
ὅς οἱ τηλυγετος γένετο κρατερὸς Μεγαπένθης
ἐκ δούλης. 'Ελένη δὲ θεοὶ γόνων οὐκέτ' ἐφαίνων,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παιδ' ἐρατεινήν,
'Ερμιόνην, ὦ εἶδος ἔχε χρυσές Ἀφροδίτης.
ἀς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα 15
γείτονες ἤδε ἦτα Μενελάου κυδαλίμοιο,
tερπόμενοι μετὰ δὲ σφιν ἐμέλπητο θεῖος ἁῶδος
φορμίζων, δοιῶ δὲ κυβιστητῆρε κατ' αὐτούς,
μολπὴς ἦσ ἕξαρχοντος, ἐδίνενον κατὰ μέσσους.

1 ἕξαρχοντος: ἕξαρχοντες.
BOOK IV

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

1 I follow Buttmann in the rendering of this doubtful word. Suggested etymologies are not convincing. Others take the word to mean "grown big."
Τώ δ' αὖ τ' εν προθύροισι δόμων αὑτῷ τε καὶ ἵππω, 20
Τηλέμαχος θ' ἦρως καὶ Νέστορος ἄγλανδυίς,
στῆσαν· ὁ δὲ προμολόγῳ ἵδετο κρείων Ἐπεονιεῦς,
ὄτρησθος θεράτων Μενελάου κυδαλίμοιο,
βῆ δ' οἱ οὖν ἀγγελεῖν διὰ δόματα ποιμένι λαὸν,
ἄγχου δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·

"Εἰνώ δή τινε τῶδε, διοτρεφές ὁ Μενέλαε,
ἀνδρε δύω, γενεῖ δὲ Δίος μεγάλοιο ἔκτον.
ἀλλ' εἶπ', ἡ σφωνι καταλύσομεν ὡκέας ἵππους,
ἡ ἀλλον πέμπτωμεν ἰκανέμεν, ὡς κε φιλήσῃ."

Τὸν δὲ μέγ. ὁχῆθας προσέφη Ξαινθός Μενέλαος·

"Οὐ μὲν νῦν ὄησθα, Βοηθοῦδ' Ἐπεονιεῦς,
τὸ πρίν ἄταρ μὲν νῦν γε πώς ὅς νῆπτια βάζεις.
ἡ μὲν δὴ νῦν ξεινήμα πολλὰ φαγόντε
ἀλλων αὐθρόπων δεύτ' ἵκόμεθ', αἱ κ' ποθὶ Ζεὺς
ἐξοπίσου περ παύσῃ ὦξος. ἀλλὰ λυ' ἵππους 35
ξείνων, ἐς δ' αὐτοὺς προτέρω ἀγε θεινηθήναι."

"Ως φάθ', ὁ δὲ μεγάροιο διέσυμο, κέκλετο δ' ἄλλους
ὄτρησονς θεράποντας ἁμα στέσθαι ἐς αὐτῶ.
οἰ δ' ἵππους μὲν λύσαν ὑπὸ ἄγχον ἱδρόσιτας,
καὶ τοὺς μὲν κατέδησαν ἑφ' ἵππείησι κάτῃσι,
πάρ δ' ἐβαλον ξειάς, ἀνὰ δὲ κρὶ λευκὸν ἐμίξαν,
ἀρμάτα δ' ἐκλιναν πρὸς ἐνώπια παμφανώντα,
αὐτοὺς δ' εἰσὴγον θεῖον δόμον. οἱ δὲ ἱδώντες
θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆς·
ὡς τε γὰρ ἥξιον αὐγὴ πέλεν ἥπε σελήνησ.

δῶμα καθ' ψεφεφές Μενελάου κυδαλίμοιο.
αὐτὰρ ἔπει τάρπησαι ὀρώμενοι ὀφθαλμοῖσιν,
ἐς ρ' ἀσαμένθους βάντες ἐνζέστας λούσαντο.
Then the two, the prince Telemachus and the glorious son of Nestor, halted at the gateway of the palace, they and their two horses. And the lord Eteoneus came forth and saw them, the busy squire of glorious Menelaus; and he went through the hall to bear the tidings to the shepherd of the people. So he came near and spoke to him winged words:

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

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

So he spoke, and the other hastened through the hall, and called to the other busy squires to follow along with him. They loosed the sweating horses from beneath the yoke and tied them at the stalls of the horses, and flung before them spelt, and mixed therewith white barley. Then they tilted the chariot against the bright entrance walls, and led the men into the divine palace. But at the sight they marvelled as they passed through the palace of the king, fostered of Zeus; for there was a gleam as of sun or moon over the high-roofed house of glorious Menelaus. But when they had satisfied their eyes with gazing they went into the polished baths and bathed.
τούς δ' ἐπεὶ οὐν δμφαλ λούσαν καὶ χρίσαν ἐλαίων, ἀμφὶ δ' ἀρα χαλαίνας οὕλας βάλον ἥδε χιτῶνας, ἐς ῥα θρόνους ἐξοντο παρ' Ἀτρείδην Μενέλαον. χέρνιβα δ' ἀμφίπολος προχώρω ἐπέχευε φέρουσα καλὴ χρυσείη ὑπὲρ ἀργυρέου λέβητος, νύφασθαι: παρὰ δὲ ξεστὴν ἐτάνυσον τράπεζαν. σίτου δ' αἴδοιη ταμῆν παρέθηκε φέρουσα, εἴδατα πόλλα ἐπίθεισαι, χαριζομένη παρεόντων. δαυτρός δὲ κρειών πίνακας παρέθηκεν αἰέρας παντοίων, παρὰ δὲ σφι τίθει χρύσεια κύπελλα. τῷ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος:

"Σίτου θ' ἀπτεσθον καὶ χαίρετον. αὐτὰρ ἐπείται δεῖπνου πασσαμένω εἰρησόμεθ', οἳ τινὲς ἐστὸν ἀνδρὼν· οὐ γὰρ σφὸν γε γένος ἀπόλολε τοκῆνων, ἀλλ' ἀνδρῶν γένος ἐστὲ διστρεφέων βασιλῆων σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιοῦτος δέ τέκοιεν."  

"Ως φάτο, καὶ σφι νότα βοὸς παρὰ πίωνα θῆκεν ὦττ' ἐν χερσὶν ἐλὼν, τά ρά οἳ γέρα πάρθεσαν αὐτῷ. οἳ δ' ἐπ' ὀνείαθ' ἑτοίμα προκείμενα χείρας ἴαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἔθητος εξ ἔρον ἐντο, δή τότε Τηλέμαχος προσεφώνεε Νέστορος νῦν, ἀγχὶ σχῶν κεφαλῆν, ἵνα μὴ πευθοῖαθ' οἳ ἄλλων· "Φράξεο, Νέστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῶ, χαλκοῦ τε στεροπὴν καὶ δῶματα ἤχησενα χρυσοῦ '�新ετρου τ' ἡλέκτρου τε καὶ ἀργύρου ἓδ' ἐλέφαντος.

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

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

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

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

1 Probably here the metal is meant, an alloy of gold and silver. In xv. 460 and xviii. 296 the word, in the plural, means "amber beads."
Ζηνός που τουίδε γ’ 'Ολυμπίου ἐνδοθεν αὐλη, ὅσσα τάδ’ ἀσπετα πολλα’ σέβας μ' ἔχει εἰσορόωντα.”

Τοῦ δ’ ἀγορεύοντος ξύνετο ξανθός Μενέλαος, καὶ σφεας φωνήσας ἔπεα πτερόεντα προσήνδα:

“Τέκνα φίλ’, ἢ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζων ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ’ ἔασιν· ἀνδρῶν δ’ ἢ κέν τίς μοι ἐρίσσεται, ἢ καὶ οὐκί, κτήμασιν. ἢ γὰρ πολλὰ παθῶν καὶ πόλλ’ ἐπαληθεῖς ἡγαγόμην ἐν νησοὶ καὶ οὐδοῦτῳ ἔτει ἤλθον, Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς, Λιθίοπας θ’ ἰκόμην καὶ Σίδονίους καὶ Ἑρεμβοῦς καὶ Λιβύην, ἵνα τ’ ἄρνες ἀφαρ κεραοὶ τελέθουσι. 

τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτὸν. ἐνθα μὲν οὔτε ἀναξ ἐπιδευὴς οὔτε τι ποιμὴν τυροῦ καὶ κρειῶν οὐδὲ γλυκεροῖ γάλακτος, ἀλλ’ αἰεὶ παρέχουσιν ἐπιτηθανῦν γάλα θῆσθαι. ἦσε ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων ἡλίουμην, τῆς μοι ύδελφεον ἄλλος ἐπεφνεν λάθρῃ, ἀνωστὶ, δόλῳ οὐλομένης ἀλόχοιο· ὅσ οὖ τοι χαίρων τοῦτης κτείσεσιν ἀνάσσω.

καὶ πατέρων τάδε μέλλετ’ ἀκούεμεν, οἰ τινες ύμῖν εἰσίν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οίκον εὐ μάλα ναιετάουντα, κεχανδότα πολλὰ καὶ ἐσθλά. ὡν οἴκελον τριτάτην περ ἔχον εὐ δόμασι μοῖραν ναίειν, οἱ δ’ ἀνδρες σώοι ἐμμεναι, οἱ τότ’ ὀλοντο Τροίη ἐν εὐρείῃ ἐκάς Ἄργεος ἱπποβότοιο.
of ivory. Of such sort, methinks, is the court of Olympian Zeus within, such untold wealth is here; amazement holds me as I look.”

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

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

1 So Aristotle understood the passage (H.A. viii. 28); Herodotus, on the contrary, took the meaning to be “begin at once to become horned” (iv. 29). Eustathius agrees with Herodotus.
'Άλλ' ἐμπηθις πάντας μὲν ὀδυρόμενος καὶ ἀχεῦων πολλάκις ἐν μεγάροις καθήμενος ἴμετέροισιν ἄλλοτε μὲν τε γάρ φρένα τέρπομαι, ἄλλοτε δ' αὐτὲ παῦομαί· αἰψηρὸς δὲ κόρος κρυνεοῖ γόοιοι. τῶν πάντων οὐ τόσσων ὀδύρομαι, ἀχυρόμενος περ, ὡς ἐνός, ὃς τε μοι ὕπνον ἀπεχθαίρει καὶ ἔδωδὴν μνωμένῳ, ἐπεί οὔ τις 'Αχαίων τόσσον ἤμόγησεν, ὦσ' Ὅδυσσεις ἐμόγησε καὶ ἴματο. τῷ δ' ἄρ' ἐμέλλεν αὐτῷ κήδε ἔσεσθαι, ἠμὸ δ' ἄχοις αἱ ἀλαστῶν κείνου, ὅπως δὴ δηρῶν ἀποίχεται, οὐδὲ τι ἱδμεν, ξώει δ' ὡς ἡ τέθυηκεν. ὀδύρονταί νῦ πον αὐτὸν Δαέρτης θ' ὁ γέρων καὶ ἔχεφρων Πηνελόπεια Τηλέμαχος θ', ὅπε ἐλειπτε νέον γεγαωτ' ἐνί οἶκῳ."

"Ὥς φάτο, τῷ δ' ἄρα πατρὸς ὕφ' ἱμερον ἄρσε γόοιοι. δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας, χλαίναν πορφυρεὴν ἀντ' ὕφθαλμων ἀνασχὼν ἀμφωτέρησιν χερσί. νόησε δὲ μιν Μενέλαος, μερμηρίξε δ' ἐπείτα κατὰ φρένα καὶ κατὰ θυμόν, ἥ μιν αὐτὸν πατρὸς εἲσε εἰ σευ μνησθήναι ἰ πρῶτ' ἔξερέωστο ἐκαστά τε πειρῆσαιτο."

'ハウス ὁ ταῦθ' ὀρμαίνε κατὰ φρένα καὶ κατὰ θυμόν, ἐκ δ' Ἐλενῆθαλάμωνθυώδεος ψορόφοιο ἰλυθεὶν Ἀρτέμιδι χρυσηλακάτῳ ἐκυπν. τῇ δ' ἄρ' ἀμ' Ἀδρήστῃ κλισίν εὐτυκτον ἐθηκεν, Ἀλκιππη δὲ τάπητα φέρεν μαλακοῦ ἔριοιο, Φυλω δ' ἀργύρεον τάλαρον φέρε, τὸν οἴ ἐδωκεν Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἑναι' ἐνὶ Θήβῃς.
And yet, though I often sit in my halls weeping and sorrowing for them all—one moment indeed I ease my heart with weeping, and then again I cease, for men soon have surfeit of chill lament—yet for them all I mourn not so much, despite my grief, as for one only, who makes me to loathe both sleep and food, when I think of him; for no one of the Achaeans toiled so much as Odysseus toiled and endured. But to himself, as it seems, his portion was to be but woe, and for me there is sorrow never to be forgotten for him, in that he is gone so long, nor do we know aught whether he be alive or dead. Mourned is he, I ween, by the old man Laertes, and by constant Penelope, and by Telemachus, whom he left a new-born child in his house."

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

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

1 The common meaning of ἡλακάτη is "distaff," but Hesychius glosses χρυσηλάκατος by καλλιτοξός. ἡλακάτη γὰρ ὁ τοξίκος κάλαμος.
Λἰγυπτίης, ὀθι πλείστα δόμοις ἐν κτήματα κεῖται· ὃς Μενέλαφ δῶκε δὐ’ ἀργυρέας ἀσαμινθούς, δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοί τάλαντα.

χωρὶς δ’ αὐθ’ Ἑλένη ἀλοχος πόρε κάλλιμα δῶρα· 130 χρυσέην τ’ ἥλακάτην τάλαρον θ’ ὑπόκυκλον ὤπασσεν ἀργύρεον, χρυσῷ δ’ ἐπὶ χείλεα κεκράντο.

τὸν ρὰ ὃι ἀμφίπολος Φυλὼ παρέθηκε φέρουσα νήματος ἀσκητοῖο βεβυσμένου· αὐτὰρ ἐπ’ αὐτῷ ἥλακάτη τετάνυστο ἱδυνεῖς εἴρος ἔχουσα.

ἐξετο δ’ ἐν κλισμῷ, ὑπὸ δὲ θρῆνος ποσὶν ἤν. αὐτίκα δ’ ἦ γ’ ἐπέεσσι πόσιν ἐρέεινεν ἐκαστα·

“Ἰδμεν δὴ, Μενέλαε διοτρεφές, ὥς τινες οἴδε ἀνδρῶν εὐχετόνται ἰκανόμεν ἡμέτερον δῶ; ψεύσομαι ἦ έτυμον ἔρεω; κέλεται δὲ με θυμός. 140

οὗ γὰρ πῶ τινὰ φημὶ ἔσικότα ὦδε ἰδέσθαι οὔτ’ ἀνδρ’ οὔτε γυναίκα, σέβας μ’ ἔχει εἰσορόωςαν, ὡς ἦ’ Ὅδυςῆς μεγαλήτορος νῦ ἔοικε,

Τηλεμάχῳ, τὸν ἔλεπτε νέον γεγαώτ’ ἐνι οἶκῳ κείνος ἀνήρ, ὅτ’ ἐμείῳ κυνώτιδος ἐἴνεκ’ ᾿Αχαιοὶ ἡλθεθ’ ὑπὸ Τροίην πόλεμον θρασύν ὁρμαίνουτες.”

Τὴν δ’ ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·

“Οὔτω νῦν καὶ ἐγὼ νοέω, γύναι, ὡς σὺ εἰσκεῖς· κείνον γὰρ τοιοίδε πόδες τοιαίδε τε χεῖρας ὀφθαλμῶν τε βολαὶ κεφαλῆ τ’ ἐφύπερθέ τε χαίται. 150 καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ’ Ὅδυσῆ ἐμνεόμην, ὅσα κείνος οἱ γύσας ἐμόγησεν ἀμφ’ ἐμοὶ, αὐτὰρ ὁ πικρὸν ὕπ’ ὀφρύσι δάκρυν οἴβε, χλαῖναν πορφυρέην ἀντ’ ὀφθαλμοῖν ἀνασχῶν.”

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

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

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

1 Others render, "were finished."
Τὸν δ' αὖ Νεστορίδης Πεισιστράτος ἀντίον ἡδα. 155
"Ατρείδη Μενέλαε διστρεφές, ὁρχαμε λαῶν, κεῖνον μὲν τοί δο' νίδο ἐπῆτυμον, ὡς ἀγορεύεις·
ἀλλὰ σαόφρων ἐστί, νεμεσσάται δ' εὖι θυμῷ
ἀδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
ἀντα σέθεν, τοῦ νωθθεοῦ ὡς τερπόμεθ' αὐδῆ.

αὐτάρ ἐμὲ προέηκε Γερήνιος ἵππότα Νέστωρ
τῷ ἀμα πομπὸν ἐπεσθαί. ἐέλδετο γάρ σε ἱδέσθαι,
ὁφρα οἱ ἥ τί ἐπος ὑποθήσεαι ἥ τι ἐργον.

πολλὰ γὰρ ἀλγε' ἐχει πατρὸς πάις ἀιχομένοιο
ἐν μεγάροις, ὃ μη ἄλλοι ἀοσοτήρες ἠσων,
ὡς νών Θηλεμάχῳ ὁ μὲν οἱχεται, οὐδε οἱ ἄλλοι
εἰς' οἳ κεν κάτα δῆμον ἀλάκκοιεν κακότητα."

Τὸν δ' ἀπαμεβόμενος προςέφη ξανθὸς Μενέλαος:
"* Ω πόποι, ἥ μάλα δὴ φίλου ἀνέρος νίδος ἐμὸν δῶ
ικεθ', ὃς εἰνεκ' ἐμείο πολέας ἐμογῆσεν ἄεθλους·
καὶ μιν ἐφην ἐλθόντα φιλησέμεν ἑξοχον ἄλλων
Ἀργείων, εἰ νών ὑπείρ αλα νόστον ἐδωκε νησιὸ
θοῆς γενέσθαι Ὀλύμπιος εὐρύστα Ζεὺς.
καὶ κε οἳ Ἀργεῖ νάσσα πόλιν καὶ δώματ' ἐτενξα,
ἐξ Ἰθάκης ἀγαγων συν κτῆμας καὶ τέκει ὃ
καὶ πᾶσιν λαοῖς, μιὰν πόλιν ἑξαλαπάξας,
αἰ περιναιετάουσιν, ἀνάσσουται δ' ἐμοὶ αὐτῶ.
καὶ κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ' οὐδὲ κεν ἠμέας
ἀλλο διέκρινεν φιλέουτε τε τερπομένω τε,
πρίν γ' ὀτε δή θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180
ἀλλὰ τὰ μὲν που μέλλειν ἀγάσσεσθαι θεὸς αὐτός,
ὁς κεῖνον δύστημον ἀνόστιμον οἰον ἐθηκεν."
Then Peisistratus, son of Nestor, answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, his son indeed this youth is, as thou sayest. But he is of prudent mind and feels shame at heart thus on his first coming to make a show of forward words in the presence of thee, in whose voice we both take delight as in a god's. But the horseman, Nestor of Gerenia, sent me forth to go with him as his guide, for he was eager to see thee, that thou mightest put in his heart some word or some deed. For many sorrows has a son in his halls when his father is gone, when there are none other to be his helpers, even as it is now with Telemachus; his father is gone, and there are no others among the people who might ward off ruin."

Then fair-haired Menelaus answered him and said: "Lo now, verily is there come to my house the son of a man well-beloved, who for my sake endured many toils. And I thought that if he came back I should give him welcome beyond all the other Argives, if Olympian Zeus, whose voice is borne afar, had granted to us two a return in our swift ships over the sea. And in Argos I would have given him a city to dwell in, and would have built him a house, when I had brought him from Ithaca with his goods and his son and all his people, driving out the dwellers of some one city among those that lie round about and obey me myself as their lord. Then, living here, should we ofttimes have met together, nor would aught have parted us, loving and joying in one another, until the black cloud of death enfolded us. Howbeit of this, me-thinks, the god himself must have been jealous, who to that hapless man alone vouchsafed no return."
‘Ως φάτο, τοίσι δὲ πᾶσιν υφ’ ἵμερον ὄρσε γόοιο. κλαῖε μὲν Ἀργείη Ἐλένη, Δίος ἐκγεγανία, κλαῖε δὲ Τηλέμαχός τε καὶ Ἀτρείδης Μενέλαος, οὔδ’ ὄρα Νέστορος νίος ἀδακρύτω ἔχεν ὅσσε· μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο, τὸν ῥ’ Ἡώδς ἐκτεινε φαεινής ἀγλαοὺς νίος· τοῦ ὅ γ’ ἐπιμυνήσθεις ἐπεα πτερόεντ’ ἀγόρευεν· "Ἀτρείδη, περὶ μὲν σε βροτῶν πεπνυμένων εἶναι Νέστωρ φάσχ’ ὁ γέρων, ὃτ’ ἐπιμυνήσαιμεθα σεῖο οἴσιν ἐνὶ μεγάροις, καὶ ἀλλήλους ἔρεωμεν. καὶ νῦν, εἰ τί που ἔστι, πίθοιο μοι· οὗ γὰρ ἐγὼ γε τέρπομ’ ὄδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἡ ἦς ἐσσεται ἥργενεια: νεμεσσῶμαι γε μὲν οὐδὲν κλαῖειν ὃς κε θάνυησι βροτῶν καὶ πότμον ἐπίσπη. τοῦτο νῦ καὶ γέρας οἶον ὄιξυροῖς βροτοῖσιν, κείρασθαι τε κόμην βαλέειν τ’ ἀπὸ δάκρυ παρείδων. καὶ γὰρ ἐμὸς τέθυνκεν ἄδελφεος, οὐ τι κάκιστος Ἀργείων: μέλλεις δὲ σὺ ὄδμεναι· οὗ γὰρ ἐγὼ γε ἣντην’ οὔδὲ ἵδον’ περὶ δ’ ἄλλων φασί γενέσθαι Ἀντιλόχοιν, πέρι μὲν θείειν ταχὺν ἦδε μαχητήν.”

Τὸν δ’ ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· "’Ω φίλ’, ἐπεὶ τόσα εἴπες, ὦσ’ ἤν πεπνυμένος ἀνήρ εἶποι καὶ ἰέξει, καὶ ὦς προγενέστερος εἰη· τοῖον γὰρ καὶ πατρός, ὦ καὶ πεπνυμένα βάζεις, ἰεία δ’ ἀρίγνωτος γόνος ἄνέρος ὧ τε Κρονίων ὀλβον ἐπικλώσῃ γαμέουτι τε γεινομένῳ τε, ὡς νῦν Νέστορι δῶκε διαμπερές ἱματα πάντα
So he spoke, and in them all aroused the desire of lament. Argive Helen wept, the daughter of Zeus, Telemachus wept, and Menelaus, son of Atreus, nor could the son of Nestor keep his eyes tearless. For he thought in his heart of peerless Antilochus, whom the glorious son of the bright Dawn had slain. Thinking of him, he spoke winged words:

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

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

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1 i.e. Memnon, leader of the Ethiopians.
2 Others render, "after supper"; but see 213.
3 Possibly, "shall serve for that" (Merry), with which cf. 214; but see xv. 50.
αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν, 210
νίεας αὖ πινυτοὺς τε καὶ ἐγχεσιν εἶναι ἄριστοις.
ἡμεῖς δὲ κλαυθμοὺς μὲν ἑάσομεν, ὅσ πρὶν ἐτύχθη,
δόρτου δ' ἐξαύτις μυησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
χευάντων. μῦθοι δὲ καὶ ἡδὸν περ ἔσονται
Τηλεμάχῳ καὶ ἐμοὶ διαιετέμεν ἀλλήλοιςιν.” 215
"Ὡς ἐφατ’, Ἀσφαλίων δ’ ἀρ’ ὕδωρ ἐπὶ χείρας ἐξευεν,
ὄτηρὸς θεράπων Μενέλαον κυδαλίμοιο.
οἱ δ’ ἐπὶ οὔειαθ’ ἐτοίμα προκείμενα χείρας ἰαλλον.
"Ἐνθ’ αὐτ’ ἀλλ’ εἶνησ’ Ἐλένη Διὸς ἐκγεγαυμια:
αὐτίκ’ ἄρ’ εἰς οἶνον βάλε φάρμακον, ἐνθεν ἐπινον,
νυπενθές τ’ ἁχολόν τε, κακῶν ἐπιλήθουν ἀπαίντων.
οὐτὸ το καταβρόξειεν, ἔπη εἰς κρητήρι μυγεί,
οὐ κεν ἐφημερίος γε βάλοι κατὰ δάκρυ παρειῶν,
οὐδ’ εἰ οἱ καταθεθαῖῃ μήτηρ τε πατήρ τε,
οὐδ’ εἰ οἱ προπάροισθεν ἄδελφεθον ἢ φίλον νιῶν
χαλκῷ δηιώθεν, ὃ δ’ ὀφθαλμοῖς ὀργῳ.
τοῖα Διὸς θυγατήρ ἔχε φάρμακα μετόνεντα,
ἐσθλᾶ, τά οἱ Πολυδάμμα πόρεν, Θώνος παράκοιτας
Ἄγυπτη, τῇ πλείστα φέρει ζείδωρος ἀρουρα
φάρμακα, πολλά μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ
λυγμά: 230
ιητρος δὲ ἐκαστοὺς ἐπιστάμενοι περὶ πάντων
ἀνθρώπων· ἢ γὰρ Παινιόνος εἰςι γενέθλησ.
αὐτὰρ ἐπεί ὅ’ ἐνεήκε κέλευσέ τε οἶνοχοῆσαι,
ἐξαύτις μῦθοις ἀμειβομένη προσέειπεν.
"Τρείδῃ Μενέλαε διστρεφὲς ἰδε καὶ οἶδε
ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλω
122
himself reach a sleek old age in his halls, and that his sons in their turn should be wise and most valiant with the spear. But we will cease the weeping which but now was made, and let us once more think of our supper, and let them pour water over our hands. Tales there will be in the morning also for Telemachus and me to tell to one another to the full."

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

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

"Menelaus, son of Atreus, fostered of Zeus, and ye that are here, sons of noble men—though now to
Ζεύς ἀγαθόν τε κακὸν τε δίδοι: δύναται γὰρ ἀπαντα: ἢ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροις καὶ μύθοις τέρπεσθε: ἐοικότα γὰρ καταλέξω. 

πάντα μὲν οὖκ ἂν ἐγὼ μυθήσομαι οὐδ’ ὤνομήν, δόςοι Ὁδυσσής ταλασίφρονός εἰσιν ἄεθλοι: ἀλλ’ οἶον τὸδ’ ἔρεξε καὶ ἔτη καρτερὸς ἀνήρ δήμῳ ἐν Τρώων, ὅθι πᾶσχετε πήματ’ Ἀχαιοὶ. αὐτὸν μὲν πληγήσιν ἄεικελής δαμάσσας, σπείρα κάκ’ ἁμφ’ ὠμοισι βαλῶν, οἰκῆι ἐοικός, ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρυάγυιαν ἀλλ’ δ’ αὐτὸν φωτὶ κατακρύπτων ἥσκε, δέκτη, ὃς οὐδὲν τοῖς ἔην ἐπὶ νησίῳ Ἀχαιῶν. 

τῷ ἱκελος κατέδυ Τρώων πόλιν, οἱ δ’ ἄβακησαν πάντες: ἐγὼ δὲ μιν οἰη ἀνέγυνων τοῖς ἐόντα, καὶ μιν ἀνηρῶτων’ δ’ ὤ δ’ κερδοσύνη ἀλέεινεν. ἀλλ’ οτὲ δὴ μιν ἐγὼ λόεον καὶ χρίον ἑλαῖω, ἁμφὶ δὲ εἰματα ἔσσα καὶ ὠμοσα καρτερὸν ὅρκον μὴ μὲν πρὶν Ὁδυσῆα μετὰ Τρῶεσσ’ ἀναφῆναι, πρὶν γε τὸν ἔς νηᾶς τε θοὰς κλισίας τ’ ἀφικέσθαι, καὶ τὸτε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν. 

πολλοὺς δὲ Τρώων κτείνας ταναῦχει χαλκῷ ἧλθε μετ’ Ἀργείους, κατὰ δὲ φρόνιν ἡγαγε πολλῆν. ἐνθ’ ἄλλαι Τρώαι λέγ’ ἐκώκυνον: αὐτὰρ ἐμὸν κήρ χαῖρ’, ἐπεὶ ἡδὴ μοι κραδίη τέτραπτο νέεσθαι ἂν π οἰκόν’, ἀτῆν δὲ μετέστενον, ἴν Ἀφροδίτη δῶξ’, οτὲ μ’ ἡγαγε κεῖσε φίλης ἀπὸ πατρίδος αἰὴς; 240

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one and now to another Zeus gives good and ill, for he can do all things,—now verily sit ye in the halls and feast, and take ye joy in telling tales, for I will tell what fitteth the time. All things I cannot tel or recount, even all the labours of Odysseus of the steadfast heart; but what a thing was this which that mighty man wrought and endured in the land of the Trojans, where you Achaeans suffered woes! Marring his own body with cruel blows, and flinging a wretched garment about his shoulders, in the fashion of a slave he entered the broad-wayed city of the foe, and he hid himself under the likeness of another, a beggar, he who was in no wise such an one at the ships of the Achaeans. In this likeness he entered the city of the Trojans, and all of them were but as babes.\(^1\) I alone recognised him in this disguise, and questioned him, but he in his cunning sought to avoid me. Howbeit when I was bathing him and anointing him with oil, and had put on him raiment, and sworn a mighty oath not to make him known among the Trojans as Odysseus before that he reached the swift ships and the huts, then at length he told me all the purpose of the Achaeans. And when he had slain many of the Trojans with the long sword, he returned to the company of the Argives and brought back plentiful tidings. Then the other Trojan women wailed aloud, but my soul was glad, for already my heart was turned to go back to my home, and I groaned for the blindness that Aphrodite gave me, when she led me thither from my dear native land, forsaking my

\(^1\) The rare word ἄβικῆσαν seems literally to mean "could say naught"; cf. νηπιάζω.
παίδα τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
οὖ τευ δευμένον, οὔτ' ἄρ φρένας οὔτε τι εἴδος.

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθός Μενέλαος· 265
' Ναι δ' ἡ ταυτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.

ηδὴ μὲν πολέων ἔδημι βουλὴν τε νόον τε
ἀνδρῶν ἤρωων, πολλὴν δ' ἐπελήλυθα γαῖαν·
ἀλλ' οὖ πώ τοιοῦτον ἔγων ἵδιον ὀφθαλμοῖσιν,
οἶον Ὅδυσσής ταλασίφρονος ἐςκε φίλον κηρ.
οἶον καὶ τὸν ἔρεξε καὶ ἐτῆν καρτερὸς ἄνήρ
ἵππῳ ἐνὶ ξεστῷ, ὦν ἐνήμεθα πάντες ἀριστοὶ
Ἀργείων Τρόασσι φῶνον καὶ κῆρα φέροντες.

ἡλθες ἔπειτα σὺ κεῖσθαι κελευσθέμεναι δἐ σ' ἐμελλε
δαίμων, ὅς Τρόασσιν ἐβούλετο κύδως ὁρέζαι·
καὶ τοῖ Δηήροβος θεοέκελος ἔσπετ' ἱοῦσῃ.

τρίς δὲ περίστειξας κούλον λόχον ἀμφαφώσα,
ἐκ δ' ὀνομακλήδην Δαναών ὀνόμαξες ἀριστοὺς,
πάντων Ἀργείων φανὴν ἱσκοῦς ἀλόχοισιν.

αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὅδυσσεὺς
ἐμενοὶ ἐν μέσσοισιν ἀκούσαμεν ὡς ἐβόησας.

νῦν μὲν ἀμφοτέρῳ μενεὶναμεν ὑμηθήνῃ
ἡ ἐξελθέμεναι, ἡ ἐνδοθεν αἰγ' ὑπακοῦσαι.
ἀλλ' Ὅδυσσεύς κατέρυκε καὶ ἐσχέθεν ἐμένῳ περ.
ἐνθ' ἄλλοι μὲν πάντες ἂκὴν ἔσαν νῖες Ἀχαιῶν,

' Ἀντικλος δὲ σὲ γ' οἴος ἀμείψασθαι ἐπέεσσιν
ἐθελεν. ἀλλ' Ὅδυσσεύς ἐπὶ μάστακα χερσὶ πίεξεν

νολεμέως κρατηρῆσι, σάωσε δὲ πάντας Ἀχαιοὺς·

τόφρα δ' ἐχ', ὄφρα σε νῦσφιν ἀπήγαγε Παλλὰς
Ἀθήνη.

Τὸν δ' αὐΤηλέμαχος πεπυμένος ἀντίον ἑυδα·

'Ἀτρείδη Μενέλαε διοτρεφές, ὀρχαμε λαών,

ἀλγιον' οὐ γάρ οἳ τι τῶδ' ἦρκεσε λυγρὸν ὀλεθρον,
child and my bridal chamber, and my husband, a man who lacked nothing, whether in wisdom or in comeliness."

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

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, all the more grievous is it; for in no wise did this ward
οὐδ' εἰ oί κραδίη γε σιδηρέα ένδοθεν ἦν
ἀλλ' ἀγετ' εἰς εὐνήν τrpάτεθ' ἡμέας, ὀφρα καὶ ἡδή
ὕπνω ὑπο γλυκερῷ ταιρπωμεθα κοιμηθέντες.”

"Ως ἐφατ’, Ἀργείη δ' Ἐλένη διμοὖσι κέλευσεν
dέμην ὑπ’ αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε ἐμβαλέει στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσσασθαι.
αἳ δ' ἵσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι,
dὲμηνὶ δὲ στόρεσαν ἐκ δὲ ξείνους ἄγε κῆρυξ.
oἱ μὲν ἄρ’ ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχος θ’ ἤρως καὶ Νέστορος ἀγλαὸς νίος.
"Ατρείδης δὲ καθεύδε μυχῷ δόμου ψηλοῖο,
πᾶρ δ' Ἐλένη τανῦπεπλος ἐλέξατο, δία γυναικῶν.

"Ἡμοι δ' ἤργινεναι πάνη ποδῶδακτυλος 'Ἡώς,
ὡρνὺ' ἂρ’ ἐξ εὐνήφι βοὴν ἀγαθὸς Μενέλαος
εἴματα ἐσσάμενος, περὶ δὲ ξίφος ὅξυ θέτ οἴμῳ,
pοσὶ δ' ὑπὸ λιπαροῖς εἶδήσατο καλὰ πέδιλα,
βη δ' ἵμην ἐκ θαλάμῳ θεῷ εναλίγκιος ἀντιν,
Τηλεμάχῳ δὲ παρίζεν, ἔποι τ' ἐφατ' ἐκ τ' ὄνομαξεν.

"Τίστε δὲ σε χρειῷ δεῦρ' ἤγαγε, Τηλέμαχε,
ἐς Λακεδαίμονα δίαν, ἐπ' εὐρεά νῶτα θαλάσσης;
ὁμιου ἦ ἱδιον; τόδε μοι νημερτῆς ἐνύσπενες.”

Τὸν δ' αὖ Τηλέμαχος πεπυμένος ἀντίον ἥνδα;

"Ἀτρείδη Μενέλαε διοτρεφές, ὀρχαμε λαῶν,
ἥλυθον, εἰ τινὰ μοι κληηδόνα πατρός ἐνύσποις.
ἐσθιεται μοι οἴκος, ὀλωλε δὲ πίονα ἔργα,
dυσμενέων δ' ἀνδρῶν πλείος δόμος, ο' τε μοι αἰεὶ
off from him woeful destruction, nay, not though the heart within him had been of iron. But come, send us to bed, that lulled now by sweet sleep we may rest and take our joy."

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

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

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

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, I came if haply thou mightest tell me some tidings of my father. My home is being devoured and my rich lands are ruined; with men that are foes my house is filled, who are ever slaying my thronging
μήλ’ ἀδινὰ σφάζουσι καὶ εἰλίποδας ἐλικας βοῦς, 320
μητρὸς ἐμῆς μνηστήρες ὑπέρβιον ὑβριν ἔχοντες.
τούνεκα νῦν τὰ σὰ γούναθ’ ἰκάνομαι, αἰ κ’ ἐθέλησθα
κείνου λυγρὸν ὄλεθρον ἐνισπείν, εἰ ποὺ ὀπωπᾶς
ὁφθαλμοῦσι τεοίσιν ἡ ἀλλον μῦθον ἄκουσας
πλαξομένου’ περὶ γὰρ μιν ὀίζυρον τέκε μῆτηρ. 325
μηδὲ τί μ’ αἰδόμενος μειλίσσεο μηδ’ ἐλεάρων,
ἀλλ’ εὖ μοι κατάλεξον ὀπως ἰμνησας ὀπωπῆς.
λίθομαι, εἰ ποτε τοῖ τι πατήρ ἔμος, ἐσθλὸς ’Οδυσσεύς
ἡ ἕπος ἴτ’ τι ἔργον ὑποστὰς ἐξετέλεσε
δήμῳ ἐνὶ Τρώων, θοὶ πάσχετε πῆματ’ ’Αχαιοὶ, 330
τῶν νῦν μοι μνῆσαι, καὶ μοι νημερτὲς ἐνίσπες.”

Τὸν δὲ μέγ’ ὀχθήσας προσέφη ξανθὸς Μενέλαος:
"’Ω πόποι, ἢ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὔνῃ
ἡθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.
ὡς δ’ ὅποτ’ ἐν πυλόχῳ ἐλαφὸς κρατεροῦ λέοντος 335
νεβροὺς κοιμήσασα νεηρενέας γαλαθηνοὺς
κυνοὺς ἐξερέθησαι καὶ ἄγκεαι ποιήντα
βοσκομένη, ὃ δ’ ἔπειτα ἑὶν εἰσῆλθεν εὐνὴν,
ἀμφοτέρους δὲ τοῖς ἀεικέα πότμον ἐφίκεν,
ὡς ’Οδυσσεὺς κείνοις ἀεικέα πότμον ἐφίκει. 340
αἱ γὰρ, Ζεὺς τε πάτερ καὶ ’Αθηναίη καὶ ’Απολλων,
τοῖος ἐὼν, οἶος ποτ’ ἐνκτιμένη ἐνὶ Λέσβῳ
ἐξ ἔριδος Φιλομηλείδη ἐπάλαισεν ἀναστάς,
καὶ δ’ ἐβάλε κρατερῶς, κεχάροντο δὲ πάντες ’Αχαιοί,
τοῖος ἐὼν μνηστήρως ὀμιλήσειεν ’Οδυσσεύς." 345

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

Then, stirred to sore displeasure, fair-haired Mene- laus spoke to him: "Out upon them, for verily in the bed of a man of valiant heart were they fain to lie, who are themselves cravens. Even as when in the thicket-lair of a mighty lion a hind has laid to sleep her new-born suckling fawns, and roams over the mountain slopes and grassy vales seeking pasture, and then the lion comes to his lair and upon the two¹ lets loose a cruel doom, so will Odysseus let loose a cruel doom upon these men. I would, O father Zeus and Athene and Apollo, that in such strength as when once in fair-established Lesbos he rose up and wrestled a match with Philomeleides and threw him mightily, and all the Achaeans rejoiced, even in such strength Odysseus might come among the wooers; then

¹ The Greek seems to denote a pair of fawns, the slaying taking place in the absence of the hind; cf. Iliad, xi. 113 ff. Others assume that the dual means "both hind and fawns."
πάντες κ’ ὠκύμοροί τε γενοίατο πικρὸγαμοί τε. Ταῦτα δ’ ἂ μ’ εἰρωτάς καὶ λισσεαὶ, οὐκ ἂν ἐγὼ γε ἀλλὰ παρὲξ εἰποίμι παρακλιδόν, οὔδ’ ἀπατήσω, ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἀλιὸς νημερτής, τῶν οὐδέν τοι ἐγὼ κρύψω ἐπος οὔδ’ ἐπικεύσω.

“Ἀγυμπτω μ’ ἔτι δεύρο θεοὶ μεμαύτα νέεσθαι ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τελήσσας ἐκατόμβας. οἱ δ’ αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετέρων.” νήσος ἐπειτὰ τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ Ἀγυμπτον προπάροιθε, Φύρων δὲ ἔ κικλήσκουσι, τόσσον ἄνευθ’ ὀσσον τε πανιμερή γλαφυρῆ νηῆς ἦμυσεν, ἢ λυγύς οὐρος ἐπιπνεύσῃν ὅπισθεν’ ἐν δὲ λυμῆν ύδρομος, οὐθεν τ’ ἀπὸ νῆσας ἔσως ἐς πόντων Βάλλουσιν, ἀφυσαμενοι μέλαν ύδωρ. ἐνθα μ’ ἐεῖκοσιν ἠματ’ ἔχον θεοὶ, οὐδὲ ποτ’ οὐροι πνείοντες φαινονθ’ ἀλαιές, οἱ γὰρ τε νηῶν πομπῆς γίγνονται ἐπ’ εὐρέα νῶτα θαλάσσης. καὶ νῦ κεν ἦνα πάντα κατέφθιτο καὶ μένε’ ἀνδρῶν, εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ μ’ ἐσάωσε;

Πρωτέος ἰθύμοιν θυγάτηρ ἀλίσιο γέροντος, Ἑἰδοθεῖν’ τῇ γάρ ρα μάλιστά γε θυμόν ὀρίνα. ἢ μ’ οὐφ ἐρροντι συνήντετο νόσφιν ἑταίρων’ αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυνασκον γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός. ἢ δὲ μεν ἀγχὶ στᾶσα ἐπος φάτο φώνησεν τε.

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

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

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

\(^2\) The epithet "black" is applied to water in deep places, where the light cannot reach it, and to water trickling down the face of a rock covered with lichens (Iliad, xvi. 4 ff.).
"'Νηπίος εἰς, ὃς ἤειν, λίθν τόσον ἦδε χαλύφρων, ἢς ἐκῶν μεθίεις καὶ τέρπειαι ἀλγεῖα πώσχων; ὡς δὴ διῆθ' εὖν νήσῳ ἐρύκεαι, οὐδὲ τι τέκμωρ εὐρέμεναι δύνασαι, μινύθει δὲ τοι ἢτορ ἑταῖρων.'

"'Ὡς ἐφατ', αὐτὰρ ἑγὼ μιν ἀμειβόμενον προσέειπον '
'Εκ μὲν τοι ἐρέω, ἦ τις σὺ πέρ ἐσσι θεάων, ὡς ἐγὼ οὖ τι ἐκῶν κατερύκομαι, ἀλλὰ νυ μέλλω αὐθανάτους ἀλιτέσθωι, οἱ οὐρανῶν εὐρυῖν ἔχουσιν. ἀλλὰ σὺ πέρ μοι εἰπέ, θεοὶ δὲ τε πάντα ἵσασιν, ὦς τίς μ' αὐθανάτων πεδαῖ καὶ ἐδησε κελεύθουν, νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόνετα.'

"'Ὡς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο διὰ θεᾶν: '
'Tοιγὰρ ἐγὼ τοι, ἤειν, μάλ' ἀτρεκέως ἀγορεύσω. πωλεῖται τις δεύρῳ γέρων ἀλίως νημερτῆς ἀθάνατος Πρωτεύς Αὐγύπτιος, ὅς τε θαλάσσης πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμός: τὸν δὲ τ' ἐμὸν φασὶν πατέρ' ἐμμεναι ἦδε τεκέσθαί. τὸν γ' εἴ πως σὺ δύναιο λοχισάμενος λελαβέσθαι, ὅς κέν τοι εἰπησιν ὄδον καὶ μέτρα κελεύθουν νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόνετα.

καὶ δέ κέ τοι εἰπησί, διοτρεφές, αἱ κ' ἐθέλησθα, ὅττι τοι ἐν μεγάροις κακῶν τ' ἀγαθὸν τε τέτυκται οἰχομένου σέθεν δολιχὴν ὄδον ἀργαλένην τε.'

"'Ὡς ἐφατ', αὐτὰρ ἑγὼ μιν ἀμειβόμενος προσέειπον '
'Αὐτή νῦν φράζεσιν ὑπὸ λόχοις θείοιο γέροντος, ὅπι πῶς με προϊδῶν ἥ προδαεῖς ἀλέηται: ἀργαλέος γάρ τ' ἐστὶ θεοὺς βροτῷ ἀνδρὶ δαμὴν;'

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

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

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

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

1 Lit. "appointed end."
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"Ὄσ ἐφάμην, ἣ δ' αὐτίκ' ἄμειβετο δία θεάων: Τοιγάρ ἐγὼ τοι, ξεῖνε, μάλ', ἀτρεκέως ἀγορεύσω. ὦμος δ' ἥλιος μέσον οὐρανῶν ἀμφιβεβήκην, τήμος ἀρ' ἐξ ἄλος ἐσει γέρων ἄλιος νημερτής πνοιῇ ὑπὸ Ζεφύρωι μελαίνῃ φρίκι καλυφθείς, ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖς ἀμφι δέ μιν φώκαι νέποδες καλῆς ἀλοσύδυνης ἄθροις εὐδοκοῦσιν, πολιής ἄλος ἐξαναδύσαι, πικρῶν ἀποπνεοῦσαι ἄλος πολυβενθέος ὅδμην. ἐνθα σ' ἐγών ἀγαγοῦσα ἀμ' ἦοι φαινομένην εὐνάσω ἐξεῖς. σὺ δ' ἐν κρίνασθαι ἐταῖρους τρεῖς, οί τοι παρὰ νησεῖν ἐνσέλμουσιν ἁριστοί. πάντα δὲ τοι ἐρέω ὀλοφώνα τοῖο γέροντος. φῶκας μὲν τοι πρῶτων ἀριθμήσει καὶ ἔπεισιν: αὐτάρ ἐπὶν πάσας πεμπάσσεται ἢδε ἴδηται, λέξεται εν μέσσηι νομεύς ὡς πώεσι μήλων. τὸν μὲν ἐπὶν δὴ πρῶτα κατευνηθέντα ἴδησθε, καὶ τὸτ' ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, αὐθὶ δ' ἐχεῖν μεμαδτὰ καὶ ἐσσύμενον περ ἀλύξαι. πάντα δὲ γυνόμενος πειρήσεται, ὅσσ' ἐπὶ γαίαιν ἐρπτετά γύρονται, καὶ ὕδωρ καὶ θεσπιδαῖς πῦρ: ύμείς δ' ἀστεῖφέως ἐξέμεν μᾶλλον τε πιέζειν. ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἔπεεσσι, τοῖος ἔων οἶον κε κατευνηθέντα ἴδησθε, καὶ τότε δὴ σχέσθαι τε βίης λῦσαι τε γέροντα, ὡρος, εἰρεσθαι δέ, θεῶν ὡς τίς σε χαλέπτει, νόστον θ', ὡς ἐπὶ πόντου ἐλεύσεαι ἵχνυοεντα: 1 ξεῖνε: ταῦτα.
"So I spoke, and the beautiful goddess straightway made answer: 'Then verily, stranger, will I frankly tell thee all. When the sun hath reached mid heaven, the unerring old man of the sea is wont to come forth from the brine at the breath of the West Wind, hidden by the dark ripple. And when he is come forth, he lies down to sleep in the hollow caves; and around him the seals, the brood of the fair daughter of the sea, sleep in a herd, coming forth from the gray water, and bitter is the smell they breathe of the depths of the sea. Thither will I lead thee at break of day and lay you all in a row; for do thou choose carefully three of thy companions, who are the best thou hast in thy well-benched ships. And I will tell thee all the wizard wiles of that old man. First he will count the seals, and go over them; but when he has told them all off by fives, and beheld them, he will lay himself down in their midst, as a shepherd among his flocks of sheep. Now so soon as you see him laid to rest, thereafter let your hearts be filled with strength and courage, and do you hold him there despite his striving and struggling to escape. For try he will, and will assume all manner of shapes of all things that move upon the earth, and of water, and of wondrous blazing fire. Yet do ye hold him unflinchingly and grip him yet the more. But when at length of his own will he speaks and questions thee in that shape in which you saw him laid to rest, then, hero, stay thy might, and set the old man free, and ask him who of the gods is wroth with thee, and of thy return, how thou mayest go over the teeming deep.'"
“Ως εἱποῦν ὑπὸ πόντον ἐδύσετο κυμαῖνοντα. 425
αὐτὰρ ἐγὼν ἐπὶ νῆας, ὥθ’ ἐστασαν ἐν ψαμάθοισιν,
ηια: πολλὰ δὲ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἐπεὶ ὅ ἐπὶ νῆα κατῆλυθον ἦδὲ θάλασσαν,
δόρπον θ’ ὀπλισάμεσθ’, ἐπὶ τ’ ἠλθεν ἃμβροσίη νῦξ.
δὴ τότε κοιμήθημεν ἐπὶ ηρημίνι θαλάσσης. 430
ήμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος Ἅρως,
καὶ τότε δὴ παρὰ θίνα θαλάσσης εὐρυπόρου
ηὶα πολλὰ θεοὺς γονοῦμενος: αὐτὰρ ἑταῖρος
τρεῖς ἄγον, οἱσι μᾶλιστα πεποίθεα πᾶσαν ἐπὶ θύων.

“Τόφρα δ’ ἂρ’ ἢ γ’ ὑποδῦσα θαλάσσης εὐρέα κόλπον
tέσσαρα φωκάων ἐκ πόντου δέρματ’ ἐνεικε: 436
πάντα δ’ ἐσαν νεώδατα: δόλον δ’ ἐπεμὴδετο πατρι.
εὐνὰς δ’ ἐν ψαμάθοισι διαγλάψασ’ ἀλήσιν
裎το μένουσ’: ἡμεῖς δὲ μάλα σχεῦδον ἡλθομεν αὐτῆς.
ἐξεῖς δ’ εὕνησε, βάλεν δ’ ἐπὶ δέρμα ἐκάστῳ.
ἐνθα κεν 1 αἰνότατος λόχος ἐπλετο: τεῖρε γὰρ αἰνῶς
φωκάων ἀλιστρεφέων ὀλοώτατος ὀδμή,
tίς γὰρ κ’ εἰναλίω παρὰ κῆτει κοιμηθεῖς;
Ἀλλ’ αὐτὴ ἐσάωσε καὶ ἐφράσατο μεγ’ ὀνειαρ’
ἀμβροσίην ὑπὸ ρίνα ἐκάστῳ θίκε κέρουσα 445
ἣν μάλα πνεύσαν, ὀλεσσε δὲ κῆτεος ὀδμήν.
pᾶσαν δ’ ἥοης μένομεν τετλητόθε θυμῶ.
φῶκαί δ’ ἔξ ἀλὸς ἦλθον ἀολλέες. αἰ μὲν ἐπειτα
ἐξῆς εὐνάξοντο παρὰ ἁγμίνι θαλάσσης:
ἐνδιος δ’ ὃ γέρων ἦλθ’ ἔξ ἀλός, εὐρε δὲ φῶκας 450
ξατρεφέας, πᾶσας δ’ ἄρ’ ἐπόχετο, λέκτο ὅ’ ἀριθμῶν.
ἐν δ’ ἡμέας πρῶτος λέγε κῆτεσιν, οὐδὲ τι θυμῶ.

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

"She meanwhile had plunged beneath the broad bosom of the sea, and had brought forth from the deep the skins of four seals, and all were newly flayed; and she devised a plot against her father. She had scooped out lairs in the sand of the sea, and sat waiting; and we came very near to her, and she made us to lie down in a row, and cast a skin over each. Then would our ambush have proved most terrible, for terribly did the deadly stench of the brine-bred seals distress us—who would lay him down by a beast of the sea?—but she of herself delivered us, and devised a great boon; she brought and placed ambrosia of a very sweet fragrance beneath each man's nose, and destroyed the stench of the beast. So all the morning we waited with steadfast heart, and the seals came forth from the sea in throngs. These then laid them down in rows along the shore of the sea, and at noon the old man came forth from the sea and found the fatted seals; and he went over all, and counted their number. Among the creatures he counted us first, nor did his heart guess that there was guile; and
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"scheme  δόλον εἶναι ἐπείτα δὲ λέκτο καὶ αὐτὸς. ἡμεῖς δὲ ἱάχωντες ἐπεσοῦμεθ’, ἀμφὶ δὲ χεῖρας βάλλομεν· οὐδ’ ὁ γέρων δολίς ἐπελήθετο τέχνης, ἀλλ’ ἢ τοι πρώτιστα λέων γένετ’ ἡγήένειος, αὐτὰρ ἐπείτα δράκων καὶ πάρδαλις ἢδὲ μέγας σὺς· γέγεντο δ’ ὕγρον ὑδωρ καὶ δένδρεων ὑψιπέτηλον· ἡμεῖς δ’ ἀστεμφέως ἔχομεν τετλῆτι θυρόδ. ἀλλ’ ὅτε δὴ ὅ’ ἀνίαξ’ ὁ γέρων ὀλοφώνα εἶδώς, καὶ τότε δὴ μ’ ἐπέεσσιν ἄνειρόμενος προσέειπε·""‘Τις νῦ τοι, Ἀτρέως νιέ, θεῶν συμφράσσατο βουλάς, ὁφρα μ’ ἔλοις ἁέκοντα λοχησάμενος; τέο σε χρη;’ "‘Ὡς ἐφατ’, αὐτὰρ ἐγὼ μιν ἄμειβόμενος προσέειπον’ Ὀισθα, γέρουν, τί με ταύτα παρατροπέων ἐρεείνεις; 1 465 ὡς δὴ δὴθ’ ἐνι νήσοι ἐρύκομαι, οὐδ’ τι θέκμωρ εὐρέμεναι δύναμαι, μινύθει δὲ μοι ἐνδοθεν ἔτορ. ἀλλὰ σὺ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἱσασιν, ὥς τίς μ’ ἄθανάτων πεδάμα καὶ ἐδησε κελεύθουν, νόστον θ’, ὡς ἔπι πόντον ἐλεύσομαι ἤθυνεντα.’ 470 "‘Ὡς ἐφάμην, ὁ δὲ μ’ αὐτίκ’ ἄμειβόμενος προσέειπεν’ Ἀλλὰ μάλ’ ὅφελλες Δὺ τ’ ἄλλοισιν τε θεοῖσιν ρέξας ἱερὰ καλ’ ἀναβαινέμεν, ὁφρα τάχιστα σὴν ἐς πατριῷ ικοιο πλέων ἔπι οἴνοπα πόντον. οὐ γάρ τοι πρὶν μοῦρα φίλους τ’ ἱδέειν καὶ ἱκέσθαι 475 οἴκον ἐνυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν, πρὶν γ’ ὅτ’ ἄν Ἀιγύπτιοι, δυσπετέος ποταμοῖο, αὔτες ὑδωρ ἔλθης ρέξης θ’ ἱερὰς ἕκατόμβας ἀθανάτους θεοὺς, τοῦ οὐρανοῦ εὑρίν ἔχουσιν καὶ τότε τοι δῶσουσιν ὄδὸν θεοῦ, ῥὴν σὺ μενοινᾶς.’ 480

1 ἐρεείνεις Aristarchus: ἀγορεύεις.

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

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

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

"So I spoke, and he straightway made answer, and said: 'Nay, surely thou oughtest to have made fair offerings to Zeus and the other gods before embarking, that with greatest speed thou mightest have come to thy country, sailing over the wine-dark sea. For it is not thy fate to see thy friends, and reach thy well-built house and thy native land, before that thou hast once more gone to the waters of Aegyptus, the heaven-fed river, and hast offered holy hecatombs to the immortal gods who hold broad heaven. Then at length shall the gods grant thee the journey thou desirest.'
"Ως ἐφατ', αὐτάρ ἐμοί γε κατεκλάσθη φίλον ἢτορ, οὕνεκά μ' αὐτίς ἀναγεν ἐπ' ἦροειδέα πόντον Ἀιγυπτόνδ' ἱέναι, δόλιχῆν ὀδὸν ἀργαλέην τε. ἀλλὰ καὶ ὃς μύθοισιν ἀμειβόμενος προσέειπον

"Ταῦτα μὲν οὕτω δὴ τελέω, γέρουν, ὡς σὺ κελεύεις. ἀλλ' ἀγε μοι τόδε εἰπὲ καὶ ἄτρεκέωσ κατάλεξον, ἥ πάντες σὺν νησίων ἀπήμονες ἦλθον Ἀχαιοί, οὕς Νέστωρ καὶ ἐγὼ λίπομεν Τροιῆθεν ιόντες, ἤπε τις ὀλετ' ὀλέθρω ὀδευκεῖ  ὅς ἐπὶ νηὸς ἥ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν.'

"Ως ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν· Ἀτρείδη, τί με ταῦτα διείρεαί; οὔδε τί σε χρή ἴδονει, οὔδε δαήναι ἐμὸν νόσον. οὔδε σε φημὶ ὅν ἀκλαυτὸν ἐσεσθαι, ἐπὶν εὖ πάντα πῦθηι. πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· ἄρχοι δ' αὐ δύο μοῦνοι Ἀχαιῶν χαλκοχιτώνων εὖ νόστῳ ἀπόλοντο· μάχῃ δὲ τε καὶ σὺ παρῆσθα. εἰς δ' ἐτι ποι ξώος κατερύκεται εὐρέι πόντῳ.

"Αἰας μὲν μετὰ νησὶ δάμη δολιχηρέτμωσι. Γυρῆσιν μὲν πρώτα Ποσειδάων ἐπέλασσεν πέτρησιν μεγάλης καὶ ἐξεσάωσε θαλάσσης· καὶ νῦ κεν ἐκφυγε κῆρα καὶ ἐχθόμενος περ Ἀθηνῆ, εἰ μὴ ὑπερφίαλον ἔπος ἐκβαλε καὶ μέγ' ἀμαθῆ· φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαίτμα θαλάσσης. τοῦ δὲ Ποσειδάων μεγάλ' ἐκλυεῖν αὐδήσαιτος· αὐτίκ' ἐπειτα τρίαιναν ἐδὼν χερσὶ στιβαρὶς ἰλασε Γυραῖν πέτρην, ὄπο δ' ἐσχίσεν αὐτήν· καὶ τὸ μὲν αὐτόθι μεῖνε, τὸ δὲ τρύφος ἐμπεσε πόντῳ,

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

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

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

"'Aias truly was lost amid his long-oared ships. Upon the great rocks of Gyrae Poseidon at first drove him, but saved him from the sea; and he would have escaped his doom, hated of Athene though he was, had he not uttered a boastful word in great blindness of heart. He declared that it was in spite of the gods that he had escaped the great gulf of the sea; and Poseidon heard his boastful speech, and straightway took his trident in his mighty hands, and smote the rock of Gyrae and clove it in sunder. And one part abode in its place, but the sundered part fell into the sea, even that on
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tò ρ' Αἴας τò πρώτον ἐφεξόμενος μέγ' ἀάσθη·
tòn δ' ἑφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. 510
ὁς ο μὲν ἐνθ' ἀπόλωλεν, ἐπεὶ πίεν ἀλμυρὸν ὕδωρ.

""Σος δὲ που ἐκφυγε κῆρας ἀδελφεῖς ἥδ' ὑπάλυξεν
ἐν νησὶ γλαφυρῆσιν· σάωσε δὲ πότυνα" Ἡρη.

ἀλλ' ὤτε δὴ τἀξ' ἐμελλε Μαλειάων ὄρος αἰτῶ
ιξέσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα
πόντον ἐπὶ ἱχθυόνετα φέρεν βαρέα στενάχοντα,
ἀγροὺ ἐπ' ἐσχατινήν, θῷ δώματα ναὶ Ἐνεστῆς
τὸ πρῖν, ἀτάρ τὸτ' ἑναίε Θεσσιάδης Λύγισθος.

ἀλλ' ὤτε δὴ καὶ κείθεν ἐφαίνετο νόστος ἀπήμων,
ἀψ' δὲ θεοὶ οὐρον στρέψαν, καὶ οἶκαδ' ἵκνοντο,
ἡ τοι ο μὲν χαίρων ἐπεβήσετο πατρίδος αἰῆς
καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτῶν
δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἱδε γαῖαν.

τὸν δ' ἀρ' ἀπὸ σκοπίης εἰδὲ σκοπός, ὅν Ῥα καθείσεν
Αὐγισθος δολόμητις ἄγων, ὑπὸ δ' ἑσχετε μισθὸν

χρυσοῦ δοιαὶ τάλαντα· φύλασσε δ' ὁ γ' εἰς ἐνιαυτὸν,
μή ἐ λάθοι παριῶν, μῦσαιτο δὲ θοῦριδος ἀλκής.

βη δ' ἢμεν ἄγγελέων πρὸς δῶματα ποιμένι λαῶν.

αὐτίκα δ' Αὐγισθος δολίην ἐφράσσατο τέχνην·
κρινάμενοι κατὰ δήμον ἐκίκοσι φῶτας ἀρίστον

εἰσε λόχων, ἐτέρωθι δ' ἀνώγει δαίτα πένεσθαι.

αὐτὰρ ὁ βη καλέων Ἄγαμέμνονα, ποιμένα λαῶν

ἐπποισιν καὶ ὅχεσφιν, ἄεικέα μερμηρίζων.

1 Unless we accept the tradition which places the home of
Thyestes (and Aegisthus) in Cythera (though Aegisthus was
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which Aias sat at the first when his heart was greatly blinded, and it bore him down into the boundless surging deep. So there he perished, when he had drunk the salt water.

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

at this time in Mycenae), we must understand this phrase to mean the Argolic promontory.

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τὸν δ’ οὐκ εἰδότ’ ὀλεθρον ἀνήγαγε καὶ κατέπεφεν δειπνίσσας, ὡς τὶς τε κατέκτανε βοῦν ἐπὶ φάτνη. 535
οὕδε τις Ἀτρείδεω ἐτάρων λίπεθ‘ οἳ οἱ ἔποντο, ὀὐδὲ τις Ἀυγήσθου, ἀλλὲ ἔκταθεν ἐν μεγάρουσιν.

"Ὣς ἕφατ’, αὐτάρ ἐμόι γε κατεκλάθη φίλον ἦτορ, κλαίον δ’ ἐν ψαμάθοισι καθήμενος, οὐδὲ νῦ μοι κῆρ
ἥθελ’ ἐτὶ ξώειν καὶ ὄραν φάος ἧλιοιο. 540
αὐτάρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·

"‘ Μηκτὴ, Ἀτρέος υἱὲ, πολὺν χρόνον ἀσκελὲς οὐτω
κλαῖ’, ἐπεὶ οὐκ ἀνυσίν τινα δήμουν· ἀλλὰ τάχιστα
πείρα ὅπως κεν δὴ σὴν πατρίδα γαίαν ἱκην. 545
ἡ γὰρ μιν ζωὸν γε κιχήσει, ἢ κεν Ὄρεστὴς
κτείνεν ὕποφθάμενος, σὺ δὲ κεν τάφου ἀντιβολῆσαις.

"Ὣς ἕφατ’, αὐτάρ ἐμόι κραδὴ καὶ θυμὸς ἀγήνωρ
αὐτὶς ἐνι στήθεσσι καὶ ἀχυμενὸν περ ἑαυτῆ,
καὶ μιν φωνήσας ἐπεα πτερόεντα προσηύδων· 550

"‘Τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτοις ἄνδρ’ ὁνόμαξε,
δὸς τις ἐτὶ ζωὸς κατερῦκεται εὐρεί πόντῳ
ἡθ δανών· ἐθέλω δὲ καὶ ἀχυμενὸς περ ἀκουσαί.’ 1

"Ὣς ἐφάμην, ὁ δὲ μ’ αὐτίκ’ ἀμεβόμενος προσέειπεν
‘Τίος Δαέρτεω, Ἰθάκη ἐνι οἰκία ναίων. 555
τὸν δ’ ἴδου ἐν νῆσῳ θαλερον κατὰ δάκρυ χέουντα,
νῦμφης ἐν μεγάροισι Καλυψοῦς, ἢ μιν ἀνάγκη
ισχεῖ· ὁ δ’ οὐ δύναται ἦν πατρίδα γαίαν ἱκέσθαν
οὐ γάρ οἱ πάρα νῆς ἐπηρετμοῖ καὶ ἐταῖροι,
οἱ κέν μιν πέμποιεν ἐπ’ εὐρέα νῶτα θαλάσσῃς. 560

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

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

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

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

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

"So I spoke, and he straightway made answer, and said: 'It is the son of Laertes, whose home is in Ithaca. Him I saw in an island, shedding big tears, in the halls of the nymph Calypso, who keeps him there perforce, and he cannot come to his native land, for he has at hand no ships with oars and no comrades to send him on his way over the broad
σοι δ’ οὐ θέσφατόν ἐστι, διοτρεφές δ’ Μενέλαιε,
’Αργεί έν ἱπποβοτῷ θανέειν καὶ πότμον ἐπίστειν,
ἀλλά σ’ ἔσ Ἥλυσιον πεδίον καὶ πειράτα γαῖας
ἀθύνατοι πέμψουσιν, οἴδι ξανθὸς ‘Ραδάμανθος,
τῇ περ ῥήσσῃ βιοτῇ πέλει ἀνθρώποισιν’ 565
οὐ νιφετός, οὐτ’ ἀρ χείμων πολὺς οὔτε ποτ’ ὀμβρος,
ἀλλ’ οἶδε Ἡσφύροιο λιγὺ πνείωντος ἄγιτας
’Οκεανὸς ἦν ηὐσιν ἀναψύχειν ἀνθρώπους’
οὕνεκ’ ἔχεις Ἑλένην καὶ σφιν γαμβρός Δίος ἔσσι.’

“’Ως εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 570
αὐτάρ ἐγὼν ἐπὶ νῆας ἀμ’ ἀντιθέουες ἑτάροις
ημι, πολλὰ δὲ μοι κραδίῃ πόρφυρε κιόντι.
αὐτάρ ἐπεὶ ἔ πν’ ἐπὶ νῆα κατήλθομεν ἦδ’ θάλασσαν,
δόρτον θ’ ὀπλισάμεσθ’, ἐπὶ τ’ ἤλυθεν ἀμβροσίᾳ νύξ,
δὴ τότε κοιμῆθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

ὦμος δ’ ἤρισγένετα φάνη ροδοδάκτυλος Ἡώς,
νῆας μεν πάμπρωτον ἐρύσσαμεν εἰς ἅλα διὰν,
ἐν δ’ ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν ἐἰσης,
ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κλησι καθίζον.
ἐξῆς δ’ ἐξόμενου πολιήν ἅλα τύπτον ἑρέμωσι. 580
ἄψ δ’ εἰς Ἀγύπτιον διωπτέος ποταμῷ
στῆσα νέας, καὶ ἐρέξα τεληέσσας ἐκατόμβας.
αὐτάρ ἐπεὶ κατέπαινα θεῶν χόλον αἰεὶ έντων,
χεῦ’ Ἀγαμέμνονι τύμβον, ἵν’ ἀσβεστον κλέος εἴη.
καῦτα τελευτήσας νεόμην, ἐδόσαν δὲ μοι οὖρον
ἄθανατοι, τοῖς μ’ ὁκα φίλην ἐς πατρίδ’ ἐπεμψαν.
ἀλλ’ ἄγε νῦν ἐπίμεινον ἐὰν μεγάροις εἰμοίσιν,
ὡρα κεν ἐνδεκάτη τε δυσδεκάτη τε γένηται
καὶ τότε σ’ εὖ πέμψω, δῶσω δέ τοι ἄγλα αδώρα,

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

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

Τὸν δὲ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἦδα· “Ἄτρείδη, μὴ δὴ με πολὺν χρόνουν ἐνθάδ’ ἔρυκε. καὶ γὰρ κ’ εἰς ἐνιαυτὸν ἐγὼ παρὰ σοὶ γ’ ἀνεχοίμην ἥμενος, οὐδὲ κέ μ’ οίκου ἑλοι πόθος οὐδὲ τοκίων· αἰνῶς γὰρ μύθοισιν ἐπεσσά τε σοῖσιν ἀκούων τέρπομαι. ἀλλ’ ἦδη μοι ἀνιάζουσιν ἐταῖροι ἐν Πύλω ἡγαθεῖ· σὺ δὲ με χρόνουν ἐνθάδ’ ἔρυκεις. δῶρον δ’ ὁτι κέ μοι δοῖς, κειμήλιον ἐστώ· ἵππους δ’ εἰς ᾿Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοι αὐτῷ ἐνθάδε λείψω ἀγαλμα· σὺ γὰρ πεδίου ἀνίσσεις εὐρέος, φ’ ἐνι μὲν λωτὸς πολύς, ἐν δὲ κύπειρον πυρῷ τε ζειαί τε ἐδ’ εὐρυφυὲς κρῆ λευκὼν. ἐν δ’ ᾿Ιθάκη οὔτ’ ἄρ δρόμοι εὐρέεις οὐτε τι λειμῶν· αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο. οὐ γὰρ τις νήσων ἵππηλάτος οὔτ’ εὐλείμων, α’ θ’ ἀλλ’ κεκλίσαται· ᾿Ιθάκη δὲ τε καὶ περὶ πασέων.”

“Ὦς φάτο, μεῖδησεν δὲ βοην ἀγαθὸς Μενέλαος, χειρὶ τέ μιν κατέρεξεν ἔπος τ’ ἐφατ’ ἐκ τ’ ὄνομαξεν· “Αἶματός εἰς ἀγαθοίο, φίλον τέκος, ο’ ἀγορεύεις· τοιγὰρ ἐγὼ τοι ταύτα μεταστήσω· δύναμαι γὰρ. δῶρων δ’ ὦσ’ ἐν ἐμῷ οίκῳ κειμήλια κεῖται, δῶσω δ’ κάλλιστον καὶ τιμῆστατόν ἐστίν· δῶσω τοι κριτῆρα τετυγμένον· ἀργύρεος δ’ ἐστιν ἄπασ, χρυσῷ δ’ ἐπὶ χείλεα κεκράωνται, ἔργον δ’ ᾿Ηφαιστοῖο. πόρεν δὲ ἐ Φαίδιμος ἥρως, 150
give thee splendid gifts, three horses and a well-polished car; and besides I will give thee a beautiful cup, that thou mayest pour libations to the immortal gods, and remember me all thy days."

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

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

"Thou art of noble blood, dear child, that thou speakest thus. Therefore will I change these gifts, for well I may. Of all the gifts that lie stored as treasures in my house, I will give thee that one which is fairest and costliest. I will give thee a well-wrought mixing bowl. All of silver it is, and with gold are the rims thereof gilded, the work of Hephaestus; and the warrior Phaedimus, king of the
Σιδωνίων βασιλεύς, ὅθε ἐῶς δόμος ἀμφεκάλυψε κεῖσε με νοστήσαντα· τείν δ' ἐθέλω τόδ' ὑπάσσαι.”

"Ὡς οἱ μὲν ταῖς πρὸς ἀλλήλους ἀγόρευον, δαίτυμόνες δ' ἐς δόματ' ἵσαν θείου βασιλῆσος. οἱ δ' ἤγγον μὲν μῆλα, φέρον δ' ἐνήνορα οἶνον· σῖτον δὲ σφ' ἄλοχοι καλλικριῆδεμνοι ἐπέμπουν.1 ὦς οἱ μὲν περὶ δεῖπνον ἔνι μεγάροι καὶ πένυτο.

Μνηστήρες δὲ πάροιδεν 'Οδυσσῆσος μεγάροι δίσκοις τέρποντο καὶ αἰγάνεμησιν ἱέντες ἐν τυκτῷ δαπέδῳ, ὅθε περὶ πάρος, ὑβριν ἔχοντες.2 Ἀντίνους δὲ καθήστο καὶ Εὐρύμαχος θεοειδῆς, ἀρχοὶ μνηστήρες, ἀρετῇ δ' ἔσαν ἔξοχ' ἀριστοι. τοῖς δ' νῖοις Φρονίοιο Νοήμων ἐγγύθεν ἔλθων Ἀντίνου μῦθοις αἰνειρόμενος προσέειπεν·

"Ἀντίνοι', ἢ κα τε ἡμέν ἐνὶ φρεσίν, ἢ καὶ σφκε, ὕπποτε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθέοντος; νήμα μοι οἶχετ' ἄγων· ἔμε δὲ χρεώ γίγνεται αὐτής Ἡλίδ' ἐς εὐρύχορον διαβήμεναι, ἐνθα μοι ἰπποι δώδεκα θῆλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί ἅδμητες· τῶν κέν τιν ἐλασσάμενος δαμασαίμην.”

"Ὡς ἐφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἐφαντο ἐς Πύλου οἴχεσθαι Νηλί λινον, ἀλλὰ ποὺ αὐτοῦ ἄγρον ἢ μῆλοισι παρέμμεναι ἧ συβώτη.

Τὸν δ' αὐτ' Ἀντίνους προσέφη 'Ευπεῖθεος νῖος· "Νημερτές μοι ἐνισπε, πότ' ψχετο καὶ τίνες αὐτῶν κυρών ἐπονεί; Ἡθάκης ἐξαἱρετοι, ἢ ἐοί αὐτῶν θητές τε δμῶνες τε· δύνατο κε καὶ τὸ τελέσσαι. καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐν εἳδώ, 645

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

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

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

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

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

Then Antinous, son of Eupeithes, spoke to him, saying: "Tell me the truth; when did he go, and what youths went with him? Were they chosen youths of Ithaca, or hirelings and slaves of his own? Able would he be to accomplish even that. And tell me this truly, that I may know full well. Was it
Η σε βίη ἀέκοντος ἀπηύρα νὴα μέλαιναν, 
ηε ἐκών οἱ δῶκας, ἐπεῖ προσπτύξατο μύθω."

Τὸν δ' υῖός Φρονίμοι Νοῆμων ἀντίον ἁῦδα:
"Αὐτὸς ἐκών οἱ δῶκα· τὶ κεν ἑξεευ καὶ ἄλλος,
ὁππότ' ἀνήρ τοιοῦτος ἔχων μελεδήματα θυμῶ
αἰτίζῃ; χαλεπῶν κεν ἀνήνασθαι δόσιν εὖ.

κούροι δ', οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,
οἱ οἱ ἑποντ'. εὖ δ' ἄρχον ἐγὼ βαίνων' ἐνόησα
Μέντορα, ἥθεον, τῷ δ' αὐτῷ πάντα ἐφκει.

ἀλλὰ τὸ θαυμάζω· ἰδον ἐνθάδε Μέντορα δῖον
χθιζόν υπνοίον, τότε δ' ἐμβη νηΠ Υλονδε."

"Ὡς ἀρα φωνήσας ἀπέβη πρὸς δῶματα πατρός,
τοίσιν δ' ἀμφιτέροισιν ἀγάσσατο θυμῶς ἀγήνωρ.
μυθητήρας δ' ἀμύθως κάθισαν καὶ παῦσαν ἀέθλων.
τοίσιν δ' Ἀντίγοος μετέφη 'Ευπείθεος υῖός,
ἀγνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πύμπλαντ', ὅσον δὲ οἱ πυρὶ λαμπτεώντι ἐκτην.1

""Ὡ πότοι, ἦ μέγα ἐργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ ὅδος ἦδε· φάμεν δὲ οἱ οὐ τελέσθαι.
ἐκ τοσσώνδ' ἀκητι νέος πάις οἴχεται αὐτῶς

νηα ἐρυσάμενος, κρίνας τ' ἀνὰ δήμον ἄριστους.
ἀρξει καὶ προτέρω κακῶν ἐμμεναι· ἀλλά οἱ αὐτῷ
Ζεὺς ὀλέσει βηην, πρὶν ἦβης μέτρου ἱκέσθαι.2

ἀλλ' ἄγε μοι δότε νηα θῳη καὶ εἰκος' ἑταῖρος,
ὁφρα μιν αὐτοῦ ἴοντα λοχήσομαι ἦδε φυλάξω
ἐν πορθμῷ Ἰθάκης τε Σάμοιο τε παιπαλεόςσης,
ὡς ἀν ἐπισμυγερως ναυτίλλεται εἶνεκα πατρός."

1 Lines 661 and 662 were rejected by Aristarchus, as borrowed from II. i. 103 f.
2 ἦβης μέτρου ἱκέσθαι Aristarchus: ἦμιν πημα γενέσθαι.
perforce and against thy will that he took from thee
the black ship? or didst thou give it him freely of
thine own will, because he besought thee?"

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

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

"Out upon him, verily a proud deed has been
insolently brought to pass by Telemachus, even this
journey, and we deemed that he would never see it
accomplished. Forth in despite of all of us here
the lad is gone without more ado, launching a ship,
and choosing the best men in the land. He will
begin by and by to be our bane; but to his own
undoing may Zeus destroy his might before ever he
reaches the measure of manhood. But come, give
me a swift ship and twenty men, that I may watch in
ambush for him as he passes in the strait between
Ithaca and rugged Samos. Thus shall his voyaging
in search of his father come to a sorry end."
‘Ως ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπῆνεν ἠδ’ ἐκέλευνοι. αὐτίκ’ ἐπειτ’ ἀνιστάντες ἔβαν δόμον εἰς Ὀδυσσήος.  
Οὐδ’ ἄρα Πηνελόπεια πολὺν χρόνον ἦν ἀπυστος 675 
μῦθων, οὐς μνηστήρες ένι fressβυςσοδόμενον κηρυξ γάρ οἱ ἑπεῖτε Μέδων, ὅς ἐπεύθετο βουλαῖς 
αὐλῆς ἐκτός ἐών· οἱ δ’ ἐνδοθι μῆτιν ὕφαινον. 
βὴ δ’ ἵμεν ἀγγελέων διὰ δώματα Πηνελόπειῃ 
τὸν δὲ κατ’ οὐδοῦ βάντα προσηύδα Πηνελόπεια. 630 
“Κηρυξ, τίπτε δὲ σε πρόεσαν μνηστήρες ἀγανοῖ; 
ἡ εἰπέμεναι διμοὴς Ὀδυσσῆος θείοιο 
ἔργῳ παῦσασθαι, σφίσθι δ’ αὐτοῖς δαίτα πένεσθαι; 
μὴ μνηστεύσαντες μηδ’ ἄλλοθ’ ὁμιλήσαντες 
ὑστατα καὶ πῦματα νῦν ἐνθάδε δειπνήσειαν. 685 
οἱ θαῦ’ ἀγειρόμενοι βίοτον κατακείρετε πολλῶν, 
κτῆσιν Τηλεμάχιοι δαίφρονος· οὐδὲ τι πατρῶν 
ὑμετέρων τὸ πρόσθεν ἀκούστε, παιδες ἐόντες, 
οἷς Ὀδυσσεοὺς ἐσκε μεθ’ ὑμετέροισι τοκεύσων, 
οὔτε τινά ῥέξας εξαισίουν οὔτε τι εἰπὼν 
ἐν δήμῳ, ἥ τ’ ἐστὶ δίκη θείων βασιλῆων· 690 
ἄλλον κ’ ἐχθαίρησι βροτῶν, ἄλλον κε φιλοὶ. 
κεῖνος δ’ οὐ ποτε πάμπαν ἀτάσθαλον ἀνδρα ἐώργει. 
ἄλλ’ ὁ μὲν ύμετέρος θυμὸς καὶ ἀεικέα ἔργα 
φαίνεται, οὔτε τις ἐστὶ χάρις μετόπισθ’ ἐνεργεύων.” 695 
Τὴν δ’ αὐτῇ προσέειπε Μέδων πεπνυμένα εἰδώς: 
“Αἱ γὰρ δὴ, βασιλεία, τόδε πλεῖστον κακὸν εἶη. 
ἄλλα πολὺ μεῖζον τε καὶ ἄργαλεωτέρον ἄλλο 
μνηστήρες φράζονται, ὃ μή τελέσειε Κρονίον. 156
So he spoke, and they all praised his words, and bade him act. And straightway they rose up and went to the house of Odysseus.

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

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

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

1 In the interpretation of this vexed passage I follow Agar, Homerica, pp. 59 ff.
Τηλέμαχον μεμάση κατακτάμεν ὃξει χαλκῷ ὰικαδε νισόμενον· ὃ δ᾽ ἐβη μετὰ πατρὸς ἀκοῦν ἐς Πύλον ἱγαθέν ἦδ᾽ ἐς Λακεδαίμονα διὰν."

"Ὡς φάτο, τής δ᾽ αὐτοῦ λύτῳ γούνατα καὶ φίλον ἦτορ, δήν δὲ μιν ἀμφασίη ἐπέων λάβε· τῷ δὲ οἱ ὄσσε δακρυόφι πλήσθεν, θαλερή δὲ οἱ ἐσχετο φωνή. ὀψὲ δὲ δή μιν ἐπεσειν ἀμειβομένη προσέειπε:"

"Κήρυξ; τίπτε δὲ μοι πάις οἴχεται; οὐδὲ τί μιν χρεῷ νηῶν ὁκυπόρων ἐπιβαίνεμεν, αἴθ᾽ ἀλὸς ὑππον ἀνδράσι γίγνονται, περόσσι δὲ πουλὼν ἐφ᾽ ὕγρην. ἦ ἵνα μηδ᾽ ὅνομ᾽ αὐτοῦ ἐν ἀνθρώποις λέγηται;" 710

Τὴν δ᾽ ἡμείβετ ἐπειτα Μέδων πεπνυμένα εἰδώς· "Οὐκ οἶδ᾽ ἢ τίς μιν θεὸς ὄροτεν, ἢς καὶ αὐτοῦ θυμὸς ἐφωρμὴν ἴμεν ἐς Πύλον, ὅφρα πύθηται πατρὸς ἐοῦ ἢ νόςτον ἢ ὁν τινα πότμον ἐπέσπεν."

"Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶρ᾽ Ὄδυσσης. 715 τὴν δ᾽ ἄχος ἁμφεχύθη θυμοθόρου, οὐδ᾽ ἄρ᾽ ἔτ᾽ ἔτη δέφροι ἐφεξεσθαι πολλῶν κατὰ οἰκὸν ἐόντων, ἀλλ᾽ ἄρ᾽ ἐπ᾽ οὐδοῦ ἵστε πολυκμῆτον θαλάμιοι οἰκτρ᾽ ὀλοφυρομένη περὶ δὲ δμωὶ μινύριξον πᾶσαι, ὁσαι κατὰ δῶμαι ἐσαν νέαι ἤδε παλαιαί. 720 τῆς δ᾽ ἄδινον γοώσα ἅμηύδα Πηνελόπεια· "Κλῦτε, φίλαιν· πέρι γὰρ μοὶ Ὀλύμπιος ἄλγε ἐδωκεν ἐκ πασέων, ὁσαι μοι ὀμοῦ τράφεν ἦδ᾽ ἐγένοτο; ἡ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα, παντοῖς ἀρετῆσι κεκασμένον έν Δαναοΐς, 725 ἐσθλόν, τοῦ κλέος εὐρύν καθ᾽ Εὐλάδα καὶ μέσον Ἀργος.1

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

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

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

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

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

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

"Hear me, my friends, for to me the Olympian has given sorrow above all the women who were bred and born with me. For long since I lost my noble husband of the lion heart, pre-eminent in all manner of worth among the Danaans, my noble husband, whose fame is wide through Hellas and
νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμιθέντος ἀκουσα. σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, ὅπποτ' ἐκεῖνοι ἐβή κοίλην ἐπὶ νὴ μέλαιναν. εἰ γὰρ ἐγὼ πυθόμην ταύτην ὀδὸν ὀρμαίνοντα, τῶ κε μάλ' ἦ κεν ἔμεινε καὶ ἐσσύμενός περ ὄδοιο, ἦ κε με τεθυκυνίαν ἐνὶ μεγάρουσιν ἐλειπεν. ἀλλὰ τις ὀτρηρῶς Δολίων καλέσεις γέροντα, 730 δμω' ἐμόν, ὅν μοι δῶκε πατήρ ἐτὶ δεύρῳ κιούσῃ, καὶ μοι κῆπον ἔχει πολυδένδρεον, ὥφρα τάχιστα Δαέρτη τάδε πάντα παρεξόμενος καταλέγῃ, εἰ δὴ ποῦ τίνα κεῖνοι ἐνὶ φρεσὶ μῆτων ύφήνας ἐξέλθων λαοίσιν ὑδύρεται, οὐ μεμάσιν ὅν καὶ Ὁδυσσῆος φθισαι γόνον ἀντιθέειον."

Τὴν δ' αὐτε προσέειπε φίλη τροφὸς Εὐρυκλείᾳ: "Νῦμφα φίλη, σὺ μὲν ἂρ με κατάκτανε νηλεί χαλκῷ ἢ ἕα ἐν μεγάρῳ: μῦθοι δὲ τοι οὐκ ἐπικεύσω. ἢδὲ ἐγὼ τάδε πάντα, πόρον δὲ οἱ ὅσο' ἐκέλευε, σῖτον καὶ μέθυ ἤδυ: ἐμεῦ δ' ἐλετο μέγαν ὀρκον μὴ πρὶν σοι ἔρεειν, πρὶν δωδεκάτην γε γειέσθαι ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι, ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἱαπτῆς. ἀλλ' ὑδηγαμένη, καθαρὰ χροὶ εἶμαθ' ἐλοῦσα, εἰς ύπερφ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξίν εὐχε' Ἀθηναίη κούρη Διὸς αἰγίχοιον· ἢ γὰρ κέν μιν ἐπείτα καὶ ἐκ θανάτου σαώσαι. μηδὲ γέροντα κάκου κεκακωμένου· οὐ γὰρ ὃϊν πάγχυ θεοὶς μακάρεσσι γονην Ἀρκεσιάδαο 750 755

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

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

“Ὡς φάτο, τῆς δ’ εὐνήσε γόων, σχέδε δ’ ὦσσε γόοιο. ἦ δ’ ὑδρημαμένη, καθαρὰ χροὶ εὔμαθ’ ἐλούσα εἰσ ὑπερφ’ ἀνέβαινε σὺν ἁμφιπόλοισι γυναιξίν, 760 ἐν δ’ ἔθετ’ οὐλοχύτας κανέω, ἥρατο δ’ Ἀθήνη:

“Κλῦθι μεν, αἰγόχοιοι Δίως τέκος, ἄτρυτώνη, εἰ ποτὲ τοι πολύμητις εἰν μεγάροις ὄρος ὁ ὄιος κατὰ πίονα μηρί’ ἔκη, τῶν νῦν μοι μνῆσαι, καὶ μοι φίλον νῦι σάωσον, 765 μνηστήρας δ’ ἀπάλαλκε κακῶς ὑπερηνορέοντας.”

“Ὡς εἰποῦσ’ ὅλόλυξε, θεὰ δὲ οἱ ἐκλυνεν ἄρης. μνηστήρας δ’ ὀμάδησαν ἀνὰ μέγαρα σκιώντα: ὧδε δὲ τις εἰπεσκέ νέων ὑπερηνορέοντων.

“Ἡ μάλα δη γάμον ἄμμι πολυμνήστη βασίλεια ἀρτύει, οὐδὲ τι σίδεν ὁ οἱ φῶνος νῦι τέτυκται.”

“Ὡς ἀρα τις εἰπεσκε, τὰ δ’ οὐκ ἦσαν ως ἔτετυκτο. τοῖσιν δ’ Ἀντίνους ἀγορῆσατο καὶ μετέειπε.

“Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε πάντας ὁμῶς, μή ποῦ τις ἄπαγγείλησι 1 καὶ εἰσώ. 775 ἀλλ’ ἄγε συγῆ τοῖον ἀναστάντες τελέωμεν μύθου, δ’ ἦ καὶ πᾶσιν ἐνὶ φρέσιν ἤραρεν ἠμῖν.”

“Ὡς εἰπὼν ἐκρίνατ’ εἰκοσι φῶτας ἀρίστους, βαν δ’ ἑναι ἐπὶ νηθ ὧθη καὶ θίνα θαλάσσης.

1 ἄπαγγείλησι: ἐπαγγείλησι.

1 The word δαιμόνιος properly means “under the influence of a δαίμων.” It is used in the vocative in cases where the
but there shall still be one, I ween, to hold the high-roofed halls and the rich fields far away."

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

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

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

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

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

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

So he spoke, and chose twenty men that were best, and they went their way to the swift ship and the person addressed is acting in some unaccountable or ill-omened way. Hence the tone varies from angry remonstrance to gentle expostulation, or even pity.
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νήμα μὲν οὖν πάμπρωτον ἄλος βένθοδε ἔρυσαν, 780
ἐν δὲ ἱστὸν τ᾿ ἐτίθεντο καὶ ἱστία νῆι μελαίνη,
ἡρτύαντο δὲ ἐφετμὰ τροποῖς ἐν δερματίνοισιν,
πάντα κατὰ μοῖραν, ἀνά θ᾿ ἱστία λευκὰ πέτασαν 1
τεύχεα δὲ σφ᾿ ἦμεικαν ὑπέρθυμοι θεράποντες.
ὑψὸς δὲ ἐν νοτῷ τῆς γ᾿ ὀρμίσαν, ἐκ δὲ ἐβαν αὐτοῖν· 785
ἐνθὰ δὲ δόρπον ἔλουτο, μένον δὲ ἐπὶ ἐσπερον ἐλθεῖν.

᾿Η δ᾿ ὑπερωίῳ αὐθὶ περίφρον Πηνελόπεια
κεῖτ᾿ ἄρ᾿ ἀστος, ἀπαστος έδητυος ἦδε ποτήτος,
ὄρμαινος᾿ ἢ οἱ θάνατον φύγοι νίδος ἀμύμων,
ἢ ὡς ὑπὸ μνηστήρων ὑπερφιάλοισι δαμεῖν. 790
όσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ
deiσας, ὀππότε μιν δόλιον περὶ κύκλον ἀγωσι,
tόσσα μίν ὀρμαίνουσαν ἐπὶ ἐλυθε νύδυμος ὑπνοὺς;
eῦδε δ᾿ ἀνακλινθείσα, λύθεν δὲ οἱ ἄφεα πάντα.

"Ενθ᾿ αὐτῷ ἄλλ᾿ ἐνόησε θεᾶ, γαλαυκῶτις Ἄθημην· 795
eἰδώλου ποίησε, δέμας δ᾿ ἦμικτο γυναικί,
᾿Ιφθίμη, κούρη μεγαλίτορος Ἰκαρίοιο,
τὴν Ἐύμηλος ὀπνεὶ Ψερῆς ἐνι οἰκίᾳ ναῖων.
πέμπτε δὲ μιν πρὸς δῶματ· Ὀδυσσῆος θείοιο,
ὁς Πηνελόπειαν ὄδυρομένην γροῦσαν 800
παύσεις κλαυθμοῖο γόοιο τε δακρυόεντος.
εἰς θάλαμον δ᾿ εἰσῆλθε παρὰ κληῖδος ἰμάντα,
στῇ δ᾿ ἄρ᾿ υπὲρ κεφαλῆς, καὶ μιν πρὸς μέθοι έευπεν·

"Εὐθεὶς, Πηνελόπεια, φίλου τετημένη ἤτορ;
οὐ μέν σ᾿ οὐδὲ ἐσοι θεοὶ ρεῖα ξώοντες 805
κλαίεις κακός ἀκάρχης, ἐπεὶ μ᾿ ἔτι νόςτιμός ἐστι
σὸς παις· οὐ μέν γὰρ τι θεοὶ ἀληθημένος ἐστί."
shore of the sea. The ship first of all they drew down to the deep water, and set the mast and sail in the black ship, and fitted the oars in the leathern thole-straps, all in due order, and spread the white sail. And proud squires brought them their weapons. Well out in the roadstead they moored the ship, and themselves disembarked. There then they took supper, and waited till evening should come.

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

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

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

1 It seems certain that νηδυμος has in all cases supplanted an original Φηδυμος = ηδος. See Buttmann, Lexilogus, i. p. 179, and Merry's note here.
Την δ' ήμείβετ' ἐπείτα περίφρων Πηνελόπεια, ἡδ' μάλα κινώσσουσ' ἐν οὔνειρείης πύλησιν:

"Τίπτε, κασιγνήτη, δεὐρ' ἠλυθες; οὔ τι πάρος γε πωλε', ἔπει μάλα πολλόν ἀπόπροθι δῶματα ναίεις· καὶ με κέλεαι παύσασθαι οἴζουσ' ἡδ' ὀδυνάων πολλέων, αἱ' μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν, ἢ πρὶν μὲν πόσιν ἐσθλόν ἀπώλεσα θυμολέοντα, παντοίης ἀρετηθή κεκασμένον ἐν Δαναοῖς, ἐσθλόν, τοῦ κλέος εὐρῆ καθ' Ἐλλάδα καὶ μέσον Ἀργος."


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

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

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

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

And the dim phantom answered her, and said: "Nay, of him I may not speak at length, whether he be alive or dead; it is an ill thing to speak words vain as wind."
"Ως εἶπον σταθμοῖο παρὰ κληίδα λιάσθη ἐς πυνοίας ἀνέμων. ἥ δ' ἐξ ὕπνου ἀνόρουσε κούρῃ 'Ικαρίοιο: φίλον δὲ οἱ ἄτορ ἱάνθη, ὡς οἱ ἐναργὲς ὄνειρον ἐπέσαυτο νυκτὸς ἄμολγῳ. Μνηστήρες δ' ἀναβάντες ἐπέπλεον ύγρὰ κέλευθα Τηλεμάχῳ φόνον αἵτιν ἐνὶ φρεσὶν ὀρμαίνοντες, ἐστὶ δὲ τις νήσος μέσῃ ἄλλο πετρήεσσα, μεσσηγὺς 'Ιθάκης τε Σάμοι τε παιπαλοέσσης, Ἀστερίς, οὐ μεγάλη· λιμένες δὲ ἐνι ναύλοχοι αὐτῆ ἀμφίδυμοι: τῇ τὸν γε μένου λοχόωντες 'Αχαιοῖ.
So saying the phantom glided away by the bolt of the door into the breath of the winds. And the daughter of Icarius started up from sleep, and her heart was warmed with comfort, that so clear a vision had sped to her in the darkness of night.

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

1 The word is of uncertain etymology, and its precise significance is doubtful.
Ε

"Ἡδος δ' ἐκ λεχέων παρ' ἄγανοι Τιθωνοῖο ὅρυνθ', ἐν ἄθανάτοισι φῶς φέροι ἡδὲ βροτοῖσιν· οἱ δὲ θεοὶ θῶκόνδε καθίζανοι, ἐν δ' ἀρα τοῦσι Ζεὺς ὑψιβρεμέτης, οὔ τε κράτος ἐστὶ μέγιστον. τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὥδυσῆς μνησαμένη· μέλε γάρ οἱ ἔως ἐν δώμασι νύμφης.

"Ζεῦ πάτερ ἦδ' ἅλλοι μάκαρες θεοὶ αἰεῶν ἑόντες, μή τις ἐτί πρόφρων ἄγανος καὶ ἦπιος ἐστῶ σκήπτουχος βασιλεὺς, μηδε φρεσίν αίσιμα εἰδῶς, ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ἰέζοι· ώς οὐ τις μέμνηται Ὄδυσσῆς θεοίο λαῶν οἰσίν ἀνασσε, πατήρ δ' ὃς ἦπιος ἦεν. ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἅλγεα πάσχων νύμφης ἐν μεγάροις Καλυψοῦς, ἦ μων ἀνάγκη ἵσχεν· ὃ δ' οὔ δύναται ἔν πατρίδα γαῖαν ἱκέσθαι· οὐ γάρ οἱ πάρα νῆς ἑπίρημοι καὶ ἑταῖροι, οὐ κέν μιν πέμποιεν ἐπ' εὐρέα νότα θαλάσσης. νῦν αὖ παίδ' ἀγαπητόν ἀποκτεῖναι μεμάσιν οἰκαδε νυσόμενον· ὃ δ' ἐβη μετὰ πατρὸς ἄκοιν ἐς Πύλον ἡγαθέν ἦδ' ἐς Λακεδαίμονα διαν."
BOOK V

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

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

Then Zeus, the cloud-gatherer, answered her, and said: "My child, what a word has escaped
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οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ, ὡς ἦ τοι κείνους Ὁδυσσεὺς ἀποτίσεται ἐλθὼν;
Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, 25 ὡς κε μᾶλʾ ἀσκηθῆς ἦν πατρίδα γαίαν ἠκηταί, μνηστήρες δὲ ἐν νη παλιμπετές ἀπονέωνται."

"Ἡ ρα καὶ Ἑρμείαν, νίον φίλον, ἀντίον ηὐδα: "Ἑρμεία, σὺ γὰρ αὕτε τά τ' ἄλλα περ ἀγγελός ἐσσι, νύμφη ἐνυπλοκάμῳ εἶπεῖν νημερτέα βουλὴν, νόστον Ὁδυσσῆος ταλασίφρονος, ὡς κε νέηται οὕτε θεῶν πομπῇ οὕτε θυντῶν ἀνθρώπων ἄλλ’ ὧ γ’ ἐπὶ σχεδίης πολυδέσμων τίματα πάσχων ἦματί κ’ εἰκοστῷ Ἐχερίνῃ ἐρίβωλων ἴκοιτο, Φαῖκὼν ἐς γαίαν, οὐ ἀγχίθειοι γεγάσσιν, ο’ κέν μιν περὶ κῆρι θεῶν ὡς τιμήσουσιν, πέμψουσιν δ’ ἐν νη φίλην ἐς πατρίδα γαίαν, χαλκόν τε χρυσὸν τε ἁλίς ἐσθητά τε δόντες, πολλ’ ὃς’ ἄν οὐδὲ ποτε Τροϊς ἐξήρατ’ Ὁδυσσεύς, εἰ περ ἀπήμων ἠλθε, λαχών ἀπὸ ληδός αἰσαν. 40 ὡς γὰρ οἱ μοῖρ’ ἐστὶ φίλους τ’ ἱδέειν καὶ ἱκέσθαι οἴκον ἐς υψώροφον καὶ ἐὴν ἐς πατρίδα γαίαν."

"Ως ἐφατ’, οὐδ’ ἀπίθησε διάκτορος ἀργεῖφόντης. αὐτίκ’ ἐπειθ’ ὑπὸ ποσσίν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια χρύσεια, τὰ μιν φέρον ἤμεν ἐφ’ ύγρὴν ἱδ’ ἐπ’ ἀπείρωνα γαίαν ἀμα πνοϊῆς ἀνέμου. εἶλετο δὲ ῥάβδου, τῇ τ’ ἀνδρῶν ὀμματα θέλγει, ὃν ἐθέλει, τοὺς δ’ αὕτε καὶ ὑπνώονται ἐγείρει. τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης. 172"
the barrier of thy teeth! Didst thou not thyself devise this plan, that verily Odysseus might take vengeance on these men at his coming? But concerning Telemachus, do thou guide him in thy wisdom, for thou canst, that all unscathed he may reach his native land, and the wooers may come back in their ship baffled in their purpose."

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

So he spoke, and the messenger, Argeiphontes, failed not to hearken. Straightway he bound beneath his feet his beautiful sandals, immortal, golden, which were wont to bear him over the waters of the sea and over the boundless land swift as the blasts of the wind. And he took the wand wherewith he lulls to sleep the eyes of whom he will, while others again he awakens even out of slumber. With this in his hand the strong Argeiphontes flew. On to
Πιερίνυ δ' ἐπιβάς ἐξ ἄθερος ἐμπεσε πόντῳ· 
σεῦατ' ἐπειτ' ἐπὶ κύμα λάρῳ ὄρνιθι ἑοικώς, 
ός τε κατὰ δεινοὺς κόλπους ἀλὸς ἀτρυγγέτοιο 
ιχθύς ἀγρώσων πυκνά πτερα δεύεται ἄλμη. 
τῷ ἰκελὸς πολέεσσιν ὄχήσατο κύμασιν 'Ερμῆς. 
アルバム ὀτὲ δὴ τὴν νήσου ἀφίκετο τηλὸθ' ἐοῦσαν, 
ἐνθ' ἐκ πόντου βᾶς ιοειδέος ἦπειρούδε 
ἡμεν, ὁφρα μέγα σπέος ἱκετο, τῷ ἐνι νύμφῃ 
ναίεν ἐνπλόκαμος· τὴν δ' ἐνδοθι τέτμεν ἐοῦσαν. 
πὺρ μὲν ἔπ' ἐσχαρόφιν μέγα καίετο, τηλόσε δ' ὀδμή 
κέδρον τ' εὐκειάτουθ' τῶν τ' ἀνά νήσου ὄδωδει 
δαιομένων· ἡ δ' ἐνδου ἀοιδιάουσ' ὁτι καλὴ 
ἰστον ἐποιχομένη χρυσεὶν κερκίδ' ὑφαινεν. 
ὐλη δὲ σπέος ἁμφὶ πεφύκει τηλεδώσα, 
κλήθρῃ τ' αἴγειρός τε καὶ εὐώδης κυπάρισσος. 
ἐνθα δὲ τ' ὄρνιθες τανυσίπτεροι εὐνάζουτο, 
σκῶπες τ' ἱρηκές τε τανύγλωσσοι τε κορδώναι 
εὐνάλια, τησίν τε θαλάσσια ἔργα μέμηλεν. 
ἡ δ' αὐτοῦ τετάνυστο περὶ σπείον γυλαφυροῖ 
ἡμερίς ἡβώσασα, τεθήλει δὲ σταφυλήσι. 
κρήναι δ' ἐξεῖς πίσυρες ρέον ὑδατι λευκῷ, 
πλησίαν ἀλλήλων τετραμμέναι ἀλλυδις ἀλλη. 
ἀμφὶ δὲ λειμώνες μαλακοὶ ἵου ἡδὲ σελίνου 
θῆλεον. ἐνθα κ' ἐπειτὰ καὶ ἀθάνατος περὶ ἐπελθὼν 
θησαυτο ἰδῶν καὶ τερφθεῖν φρεσίν ἱσιν. 
ἐνθα στὰς θησαῖο διάκτορος ἀργειφόντης. 
αὐτὰρ ἐπεὶ δὴ πάντα ἐδὶ θησάσατο θυμῷ, 
αὐτίκ' ἄρ' ἐς εὐρὺ σπέος Ἧλυκεν. ὅπου μὴν ἀντὶν 
ὑγνοῦσην ἡδοῦσα Καλυψῷ, διὰ θεῶν· 
οὗ γάρ τ' ἀγνώστες θεοὶ ἀλλήλοις πέλοιναι 
ἀθάνατοι, ὡμ' εἰ τις ἀπόπροθι δῶματα ναίει.
Pieria he stepped from the upper air, and swooped down upon the sea, and then sped over the wave like a bird, the cormorant, which in quest of fish over the dread gulfs of the unresting sea wets its thick plumage in the brine. In such wise did Hermes ride upon the multitudinous waves. But when he had reached the island which lay afar, then forth from the violet sea he came to land, and went his way until he came to a great cave, wherein dwelt the fair-tressed nymph; and he found her within. A great fire was burning on the hearth, and from afar over the isle there was a fragrance of cleft cedar and juniper, as they burned; but she within was singing with a sweet voice as she went to and fro before the loom, weaving with a golden shuttle. Round about the cave grew a luxuriant wood, alder and poplar and sweet-smelling cypress, wherein birds long of wing were wont to nest, owls and falcons and sea-crows with chattering tongues, who ply their business on the sea. And right there about the hollow cave ran trailing a garden vine, in pride of its prime, richly laden with clusters. And fountains four in a row were flowing with bright water hard by one another, turned one this way, one that. And round about soft meadows of violets and parsley were blooming. There even an immortal, who chanced to come, might gaze and marvel, and delight his soul; and there the messenger Argeiphontes stood and marvelled. But when he had marvelled in his heart at all things, straightway he went into the wide cave; nor did Calypso, the beautiful goddess, fail to know him, when she saw him face to face; for not unknown are the immortal gods to one another, even though one dwells in a
οὐδ' ἄρ' Ὦδυσση ἐναλήτορα ἐνδον ἔτετμεν,
ἀλλ' ὣ γ' ἐπ' ἀκτῆς κλαίει καθήμενος, ἐνθά πάροι περ,
δάκρυσι καὶ στοναχῆσι καὶ ἀλγείςι θυμῶν ἐρέχθων.
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυνα λείβων. 1
'Ερμείαν δ' ἔρεεινε Καλυψώ, δία θεῶν,
ἐν θρόνων ἰδρύσασα φαινὼν συγαλάοντι.

"Τίπτε μοι, 'Ερμεία χρυσόρρατι, εἰλήλουθας
αἰδοῖος τε φίλος τε; πάροι γε μὲν ού τι θαμίζεις.
αἶδα ὃ τι φρουείς· τέλεσαι δὲ μὲ θυμὸς ἄνωγεν,
εἰ δύναμαι τέλεσαι γε καὶ εἰ τετελεσμένοι ἔστιν.
ἀλλ' ἔπεο προτέρω, ἵνα τοι πάρ ξείνια θείω." 2

"Ὡς ἀρα φωνῆσασα θεὰ παρέθηκε τράπεζαν
ἀμβροσίας πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
αὐτάρ ὃ πίνει καὶ ἠσθε διακτόρος ἀργεῖφόντης.
αὐτάρ ἐπεὶ δείπνησα καὶ ἥραρε θυμὼν ἐδώδη,
καὶ τότε δῆ μιν ἐπέσεσιν ἀμείβομενός προσέειπεν.

"Εἰρωτᾶς μ' ἐλθόντα θεὰ θεὸν· αὐτάρ ἐγὼ τοι
νημερτέως τὸν μῦθον ἐνιστήσω· κέλεαι γάρ.
Ζεὺς ἐμὲ γ' ἠνωγεί δεὺρ' ἐλθέμεν οὐκ ἐθέλοντα·
tίς δ' ἀν ἐκὼν τοσσόνδε διαδράμοι ἄλμυρον ὕδωρ
ἀσπετού; οὐδὲ τις ἄγχι βροτῶν πόλις, οἳ τε θεοῖσιν
ἰερά τε ἐξουσί καὶ ἕξαιτοις ἐκατόμβας.

ἀλλὰ μᾶλι' οὔ τις ἄστι Δίος νόον αἰγιόχοι
οὔτε παρεξελθείν ἄλλοιν θεῶν οὔθ' ἀλιώσαι.
φησί τοι ἄνδρα παρείναι ὀιξυρωτάτου ἄλλων,
tῶν ἄνδρῶν, οἳ ἀστιν πέρι Πρωμοεῖο μάχοντο
εἰνάρτε, δεκάτω δὲ πόλιν πέρσαντες ἐβῆσαν
οἰκαο' ἀτὰρ ἐν νόστῳ Ἀθηναιῶν ἀλήτουν,
ἢ σφιν ἐπόωρο' ἀνεμῶν τε κακῶν καὶ κύματα μακρά.

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

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

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

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

tὸν νῦν σ' ἧμώγειν ἀποπεμπέμεν ὅτι τάχιστα: οὐ γὰρ οἱ τῇ ἀείσα φίλων ἀπονόσφιν ὀλέσθαι, ἀλλ' ἔτι οἱ μοῦρ' ἐστὶ φίλους τ' ἱδ'ειν καὶ ἱκέσθαι οἰκον ἐς ὑψόροφον καὶ ἐν ἐς πατρίδα γαῖαν."

"Ὡς φάτο, ῥίγησεν δὲ Καλυψώ, δία θεών, καὶ μιν φωνήσας' ἔπεα πτερόειν προσηύδα: "Σχέτλοι ἐστε, θεοὶ, ζηλήμονες ἐξοχον ἄλλων, οἵ τε θεαὶς ἀγάσασθε παρ' ἀνδράσιν εὐνάξεσθαι ἀμφαδίνη, ἤν τὰς τε φίλον ποιήσετ' ἀκοίτην. ὡς μὲν ὥτ' 'Ὀμήν' ἔλετο ῥοδοδάκτυλος ἸῸς, τόφρα οἱ ἡγάσασθε θεοὶ θεία ζῴωντες, ἦς ἐν Ὄρτυγή χρυσόθρονος "Ἀρτεμις ἀγυν' οἰς ἀγαυοῖς βελέσσοιν ἐποιχομένη κατέπεφεν. ὡς δ' ὅτὸτ' Ἡασίωνι εὐπλάκαμος Δημήτηρ, ὅθι παρὰ εἰς εἰςασά, μίγη φιλοτητι καὶ εὐνή

νείδω ἐνι τριπόλω: οὐδὲ δὴν ἦν ἀπυστος Ζεὺς, ὃς μὲν κατέπεφεν βαλὼν ἠργῆτι κερανύφ. ὡς δ' αὖ νῦν μοι ἀγάσθε, θεοί, βροτόν ἀνδρα παρείναι. τὸν μὲν ἑγὼν ἐσάωσα περὶ τρόπιος βεβαώτα τοῖον, ἐπεὶ οἱ ζηλὶ θοὴν ἠργῆτι κερανύφ Ζεὺς ἐλᾶσας ἐκέασε μέσῳ ἔνι οἴνοπι πῶντω. ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἔταιροι, τὸν δ' ἄρα δεύρ' ἀνεμός τε τῷ κρότῳ καὶ χύμα πέλασσε. τὸν μὲν ἑγὼ φίλεών τε καὶ ἐπεφεβον, ἢδ' ἐφασκον 135

1 Lines 110 f. (=133 f.) cannot be genuine in this place. Aristarchus rejected the whole passage 105 (107 ?)-111.
2 ἐλᾶσα : ἐλάσας Zenodotus; cf. vii. 250.
all the rest of his goodly comrades perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him now Zeus bids thee to send on his way with all speed, for it is not his fate to perish here far from his friends, but it is still his lot to see his friends and reach his high-roofed house and his native land."

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

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

\(^2\) Possibly "submerged"; cf. vii. 250.
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θήσειν ἀθανατὸν καὶ ἀγήραυν ἡματα πάντα. ἀλλ' ἐπεὶ οὐ πως ἔστι Δίως νόον αἰγιωχοίον οὔτε παρεξελθεῖν ἄλλον θεὸν οὐθ' ἀλισσαί, ἐρρέτω, εἰ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει, πόντων ἐπ' ἀτρύγετον' πέμψω δὲ μιν οὐ πη ἐγὼ γε' οὐ γάρ μοι πάρα νῆς ἐπήρετοι καὶ ἑταῖροι, οἱ κέν μιν πέρποιεν ἐπ' εὐρέα νώτα θαλάσσης. αὐτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω, ὡς κε μάλ' ἀσκηθής ἤν πατρίδα γαίαν ἵκηταί.

Τῇν δ' αὔτε προσέεπε διάκτορος ἀργείφοντης

"Οὔτω νῦν ἀπόπεμπε, Δίως δ' ἐποπίζεο μῆνιν, μή πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνην." "Ως ἀρα φωνήσας ἀπέβη κρατὺς ἀργείφοντης· ἢ δ' ἐπ' 'Οδυσσῆα μεγαλήτορα πότνια νύμφῃ ἥ', ἐπεὶ δὴ Ζηρός ἐπέκλυεν ἀγγελιάων.

τὸν δ' ἄρ' ἐπ' ἀκτῆς εὐρε καθήμενον· οὔδ' ὅτ' ὅσε δακρυόψει τέρσουτο, κατείβετο δὲ γλυκὺς αἰών νόστου δυρμομένῳ, ἐπεὶ οὐκέτι ἤνδανε νύμφη.

ἀλλ' ἢ τοι νῦκτας μὲν ἰαύσκεν καὶ ἰαύγκη ἐν σπεσι γλαφυροῖσι παρ' οὐκ ἑθέλων ἐθελοὺση' ἡματα δ' ἂμ πέτρησι καὶ ἰόνεσσι καθίζων δάκρυσι καὶ στοιχήσι καὶ ἀλγοίς θυμόν έρέχθουν 1 πόντων ἐπ' ἀτρύγετον δέρκεσκετο δάκρυα λείβων. ἀγχοῦ δ' ἵσταμένη προσεφώνεε διὰ θεάων.

"Κάμμορε, μὴ μοι ἐπ' ἐνθάδ' ὀδύρεσ, μηδὲ τοι αἰών 160 φθινέτω· ἥδη γάρ σε μάλα πρόφρασ' ἀποπέμψω. ἀλλ' ἄγε δοῦρατα μακρα ταμῶν ἀρμόξεο χαλκῷ

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

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

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

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

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

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eὐρείαν σχεδίην· ἀτὰρ ἴκρια πῆξαί ἐπ’ αὐτῆς ἱψού, ὡς σε φέρησιν ἐπ’ ἦροειδεὰ πῶντον.

αὕταρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρόν ἐνθήσω μενοεικε’, ἀ κέν τοι λιμὸν ἑρύκοι,

εἶματά τ’ ἀμφιέσω· πέμψω δὲ τοι ὁγὸν ὀπισθεν, ὡς κε μάλ’ ἀσκηθήσῃ σὴν πατρίδα γαῖαν ἵκηαι,

αἳ κε θεοὶ γ’ ἐθέλωσι, τοι ὁμανὸν εὐρύν ἔχουσιν,

ο’ μεν φέρτεροι εἰσὶ νοῆσαι τε κρῆναι τε,” 170

“Ὡς φάτο, ῥίγησεν δὲ πολύτλας δίος Ὄδυσσεύς, καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα:

“’Αλλο τι δὴ σὺ, θεά, τόδε μῆδειαι, οὐδὲ τι πομπὴν,

ἡ με κέλευν σχεδίη περάναν μέγα λαῖτμα θαλάσσης,

δεινὸν τ’ ἀργαλέων τε· τὸ δ’ οὐδ’ ἐπὶ νῆς εἰσαὶ 175

ὡκύποροι περόσωσι, ἀγαλλόμεναι Δίος οὐρω.

οὐδ’ ἂν ἔγὼν ἀέκτητι σέθεν σχεδίης ἐπιβαίην,

εὶ μὴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὠμόσαι

μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.”

“Ὡς φάτο, μείδησεν δὲ Καλυψώ διὰ θεάων, 180

χειρὶ τέ μιν κατέρεξεν ἐπος τ’ ἐφατ’ ἐκ τ’ ὄνομαξεν.

“Η δὴ ἄλτρος γ’ ἐσσὶ καὶ οὐκ ἀποφόλια εἰδῶς,

οἰον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι.

ιστῳ νῦν τόδε γαϊά καὶ οὐρανὸς εὐρὺς ὑπερθε

καὶ τὸ κατεβόμενον Στυγὸς ὕδωρ, ὃς τε μέγιστος

ὀρκος δεινοτάτος τε πέλει μακάρεσσι θεοῖς,

μὴ τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

ἀλλὰ τὰ μὲν νοεό καὶ φράσσομαι, ἀσς’ ἂν ἔρωι περ’

αὐτῇ μηδοίμην, ὅτε με χρειῶ τόσον ἰκοι

καὶ γὰρ ἐμοὶ νόσος ἐστὶν ἐναισίμος, οὐδέ μοι αὐτῇ

θυμός ἐνι στήθεσι σιδήρεος, ἀλλ’ ἐλεήμων.”

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

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

So he spoke, but Calypso, the beautiful goddess, smiled, and stroked him with her hand, and spoke, and addressed him: “Verily thou art a knave, and not stunted in wit, that thou hast bethought thee to utter such a word. Now therefore let earth be witness to this, and the broad heaven above, and the down-flowing water of the Styx, which is the greatest and most dread oath for the blessed gods, that I will not plot against thee any fresh mischief to thy hurt. Nay, I have such thoughts in mind, and will give such counsel, as I should devise for mine own self, if such need should come on me. For I too have a mind that is righteous, and the heart in this breast of mine is not of iron, but hath compassion.”
“Ως ἀρα φωνήσασ’ ἡγήσατο διὰ θεών καρπαλίμως: ὁ δ’ ἐπείτα μετ’ ἱχνια βαῖνε θείοι. ἰξον δὲ σπείος γῆλαφυρόν θεὸς ἢδὲ καὶ ἀνήρ, καὶ ρ’ ὁ μὲν ἐνθα καθέξετ’ εἶπ’ θρόνου ἐνθεν ἀνέστη Ἐρμείας, νύμφῃ δ’ ἐτίθει πάρα πάσαν ἐδωδήν, ἔσθεν καὶ πίνειν, οἶα βροτοὶ ἀνδρεῖς ἐδουσιν· αὐτὴ δ’ ἀντίον ἦξεν Ὀδυσσῆος θείοις, τῇ δὲ παρ’ ἀμβροσίην δμοῖα καὶ νέκταρ ἔθηκαν. οἱ δ’ ἐπ’ ὑνειάθ’ ἐτοίμα προκείμενα χείρας ἤαλλον. αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἢδὲ ποτήτος, τοῖς ἀρα μύθων ἦρχε Καλυψώ, διὰ θείων·

“Διογενεῖ παραγόγων, πολυμήχαν Ὀδυσσεὺς, οὐτω δὴ οἰκονόμε φιλὴν ἐς πατρίδα γαϊαν αὐτίκα νῦν ἐθέλεις ἦναί; σὺ δὲ χαίρε καὶ ἐμπηξ. εἶ γε μὲν εἰδεῖς σῆς φρέσιν ὀσσά τοι αἷσα κηδε’ ἀναπλήσσαι, πρὶν πατρίδα γαϊαν ἱκέσθαι, ἐνθάδε κ’ αὐθὶ μένων σὺν ἐμοί τόθε δῶμα φυλάςσοισ ἀδιάνατος τ’ εἶσ’ ἰμειρόμενος περ ἰδέσθαι σήν ἄλοχον, τῆς τ’ αἶεν ἐξελέαι ἦματα πάντα. σὺ μὲν θὴν καίνης γε χερείων εὐχομαι εἶναι, οὐ δέμας οὔδε φυήν, ἐπεὶ οὐ πως οὔδε ἐοικεν θυτατὰς ἀδιανάτησι δέμας καὶ εἰδος ἐρίζειν.”

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμηχαν Ὀδυσσεὺς·

“Πότνα θεία, μὴ μοι τόθε χάος· οἶδα καὶ αὐτὸς πάντα μαλ’, οὐνέκα σεῖο περίφρους Πηνελόπεια εἰδὸς ἀκιδυνστήρι μέγεθός τ’ εἰσύντα ἱδέσθαι· ἢ μὲν γὰρ βροτός ἐστι, σὺ δ’ ἀδιάνατος καὶ ἀγήρως. ἀλλὰ καὶ ὃς ἐθέλω καὶ ἐέλδομαι ἦματα πάντα οἶκαδέ τ’ ἐλθομεναὶ καὶ νόστιμον Ἦμαρ ἱδέσθαι. εἰ δ’ αὖ τις βραίνῃ θεῶν ἐνι οὖντι πόντῳ, τλῆσομαι εἰς στήθεσσιν ἔχων ταλαπενθέα θυμόν.”

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So saying, the beautiful goddess led the way quickly, and he followed in the footsteps of the goddess. And they came to the hollow cave, the goddess and the man, and he sat down upon the chair from which Hermes had arisen, and the nymph set before him all manner of food to eat and drink, of such sort as mortal men eat. But she herself sat over against divine Odysseus, and before her the handmaids set ambrosia and nectar. So they put forth their hands to the good cheer lying ready before them. But when they had had their fill of food and drink, Calypso, the beautiful goddess, was the first to speak, and said:

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

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

"Ως έφατ', ήλιος δ' άρ' έδυ και έπι κνεφας ήλθεν·

ελθόντες δ' άρα τω γε μυχω σπειους γλαφυροι τερπέσθεν φιλότητι, παρ' άλληλοισι μένοντες.

'Ημος δ' ήριγένεια φανη ροδοδάκτυλος 'Ηώς, αυτιχ' ο μεν χλαίναν τε χιτώνα τε έννυτ' 'Οδυσσεύς, αυτη δ' άργυφεον φάρος μέγα έννυτο νύμφη, λεπτον και χαριεν, περη δε ξώοεν βάλετ' έξειν καλην χρυσείν, κεφάλη δ' έφυπερθε1 καλυπτρην. και τοτ' 'Οδυσση η μεγαλήτορι μηδετο πομπην δωκεν οι πελεκυν μεγαν, άρμενον εν παλάμησι, χάλκεου, άμφοτέρωθεν ακαχμενον' αυταρ εν αυτω 235 στειλειον περικαλλες έλαινον, εν έναρης·

δωκε δ' έπειτα σκεπαρνουν εύξον· ήρχε δ' οδοι νήσουν επ' εσχατης, οθι δενδρεα μακρα πεφυκει, κληθρη τ' αυγεροσ τ', έλατη τ' ήν ουρανομηκης, αυα παλαι, περίκηλα, τα οι πλωοεν έλαφρως. 240 αυταρ έπει δη δειξ', οθι δενδρεα μακρα πεφυκει, η μεν έβη προς δωμα Καλυψω, δια θεάων, αυταρ ο ταμυντο δουρα· θοως δε οι ήμυντο έργον. εικοσι δ' έκβαλε παντα, πελεκησεν δ' άρα χαλκω, ξέσσε δ' επισταμενως και επι σταθμην έθυνεν. 245 τόφρα δ' ένεικε τερετρα Καλυψω, δια θεάων· τέτρηνεν δ' άρα παντα και ήρμοσεν άλληλοισιν, γομφοισιν δ' άρα την γε και άρμονισιν άρασσεν. οςσον τις τ' έδαφος νηος τορνώσεται ανηρ φορτίδος ευρείας, εν ειδως τεκτοσυναων, τόσσον επ' ευρειαν σχεδιην ποιησατ' 'Οδυσσεύς.

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

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

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

ἐν δ’ ἱστὸν ποίει καὶ ἐπίκριον ἀρμενον αὐτῷ πρὸς δ’ ἄρα πηδάλιον ποιῆσατο, ὁφρ’ ἵθυνοι. 255

φράξε δὲ μιν ρίπεσσι διαμπερὲς οὐσινήσι κύματος εἶλαρ ἐμὲν· πολλὴν δ’ ἐπεχεύσατο ὑλὴν.

tόφρα δὲ φάρε’ ἔνεικε Καλυψῶ, δῖα θείων, ἵστια ποιήσασθαι· ὁ δ’ εὗ τεχνήσατο καὶ τά.

ἐν δ’ ὑπέρασ τε κάλους τε πόδας τ’ ἐνέδησεν ἐν αὐτῇ, 260 μοχλοῦσιν δ’ ἄρα τὴν γε κατείρυσεν εἰς ἅλα διὰν.

Τέτρατον ἦμαρ ἐμ’, καὶ τῷ τετέλεστο ἀπαντά· τῷ δ’ ἄρα πέμπτῳ πέμπ’ ἀπὸ νῆσου δῖα Καλυψῶ,

ἐἵματά τ’ ἀμφίεσάσα θυώδεα καὶ λουτσάσα. 265

ἐν δὲ οἱ ἄσκον ἐθήκε θεὰ μέλανος ωἴνοιο τὸν ἔτερον, ἔτερον δ’ ὑδατος μέγαν, ἐν δε καὶ ἦν κωρύκων· ἐν δὲ οἱ ὅψα τίθει μενοεικέα πολλά· οὐρον δὲ προήκεν ἀπίημονα τε λιαρῶν τε.

γηθόσυνος δ’ οὕρῳ πέτασ’ ἱστία δῖος Ὁδυσσεύς. αὐτάρ ὁ πηδαλίῳ ἱθύνετο τεχνηνέτως 270

ἡμενος, οὐδὲ οἱ υπίνοις ἐπὶ βλεφάροισιν ἐπιπτεν Πλημάδας τ’ ἐσορώντι καὶ ὄψε ὑδόντα Βοώτην Ἀρκτον θ’, ἦν καὶ Ἀμαξαν ἐπὶκλησιν καλέουσιν, ἦ τ’ αὐτοῦ στρέφεται καὶ τ’ Ὄμωνα δοκεύει, ὀνὴ δ’ ἀμμορός ἐστι λοετρῶν Ὀκεανοίο· 275

τὴν γὰρ δὴ μιν ἄνωγε Καλυψώ, δῖα θείων, ποντοπορεύεμεναι ἐπ’ ἀμιστερὰ χειρῶς ἔχοντα.

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

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

1 The precise meaning of the phrase is uncertain. The scholiast assumed that it meant "threw in much ballast," but this seems impossible. Ameis thinks that the ἕλετρον was to afford Odysseus a comfortable bed. 2 Possibly "rollers."
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""Ω μοι έγώ δειλός, τί νύ μοι μήκιστα γένηται; δείδω μή δή πάντα θεα νημερτέα είπεν, τά δε δή νύν πάντα τελείται. οἴοσιν νεφέσσι περιστέφει ούρανόν εὔρυν

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

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

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

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

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

\(^1\) See i. 21 f.
Ζεῦς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δὲ ἀελλαὶ παντοίων ἀνέμων. νῦν μοι σῶς αἴπνες ὀλέθρος. 

τρῖς μάκαρες Δαναοὶ καὶ τετράκις, οἱ τὸτ’ ὀλοντο Τροίη ἐν εὐρείῃ χάριν Ἀτρείδησι φέροντες. 

ῶς ἡ ἐγώ γ’ ὄφελον θανέειν καὶ πότιμον ἑπισπεῖν ἢματι τῷ ὀτε μοι πλείστοι χαλκῆρα δοῦρα 

Τρῶες ἐπέρριψαν περὶ Πηλείων θανόντι. 

τῷ κ’ ἔλαχον κτερέων, καὶ μεν κλέος ἦγον Ὅρχαοι. 

νῦν δὲ με λευγαλέω θανάτῳ εἴμαρτο ἀλώναι.” 

"Ὡς ἀρα μιν εἰπόντι ἐλασεν μέγα κῦμα κατ’ ἄκρης 

dεινὸν ἐπεσφύμενον, περὶ δὲ σχεδίην ἐλέλιξε. 

τῆλε δ’ ἀπὸ σχεδίης αὐτὸς πέσε, πηδάλιον δὲ 

ἐκ χειρῶν προέκει, μέσον δὲ οἱ ἰστὸν ἐὰξεν 

δεινῆ μισγομένων ἀνέμων ἐλθοῦσα θύελλα, 

τηλοῦ δὲ σπείρον καὶ ἑπίκριον ἐμπεσε πόντῳ. 

τὸν δ’ ἁρ’ ὑπόβρυχα θῆκε πολὺν χρόνου, οὐδ’ ἐδυνάσθη 

αἰψα μᾶλ’ ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς. 

εἴματα γάρ ρ’ ἐβάρυνε, τά οἱ πόρε δία Καλνψῶ. 

οψε δὲ δὴ ρ’ ἀνέδω, στόματος δ’ ἐξέπτυσεν ἄλμην 

πικρῆν, ή οἱ πολλῆ ἀπὸ κρατὸς κελάρυζεν. 

ἀλλ’ οὐδ’ ὡς σχεδίης ἐπελήθετο, τειρόμενός περ, 

ἀλλὰ μεθορμήθεις ἐνι κύμασιν ἐλλάβετ’ αὐτῆς, 

ἐν μέσσῃ δὲ καθίζε τέλος θανάτου ἀλειών. 

τὴν δ’ ἐφόρει μέγα κῦμα κατὰ ῥόον ἐνθα καὶ ἐνθα. 

ὡς δ’ οτ’ ὅπωρινὸς Βορέης φορέησιν ἀκάνθας 

ἀμ πεδίον, πυκναὶ δὲ πρὸς ἀλλήλῃς ἔχονται, 

ὡς τὴν ἀμ πέλαγος ἀνεμοὶ φέρον ἐνθα καὶ ἐνθα. 

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

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

Τὸν δὲ ἰδεῖν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ, 
Δευκοθέη, ἤ πρὶν μὲν ἐν βροτὸς αὐθήσεσα, 
νῦν δ' ἀλὸς ἐν πελάγεσσι θεῶν ἐξ ἐμορε τιμής. 335

ἡ ῥ' Ὄδυσῆ' ἐλέησεν ἀλώμενον, ἀλγή' ἔχοντα,
ἀθυίη δ' ἐικόνα ποτῇ ἀνεδύσετο θύμησι, 
Ἰὲ δ' ἔπι σχεδίης πολυδέσμου εἶπε τε μῦθον.1

"Κάμμορε, τίπτε τοι ὃδε Ποσειδάων ἐνοσίχθων 
ἀδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340
οὐ μὲν δὴ σε καταφθίσει μάλα περ μενεαῖνων.
ἀλλὰ μάλ' ὅδ' ἔρξαι, δοκεῖς δὲ μοι οὐκ ἀπινύσσειν.
εἴματα ταῦτ' ἀποδύσοι σχεδίην ἀνέμοισι φέρεσθαι 
κάλλιπ', ἀτὰρ χείρεσσι νέων ἑπιμαίεο νόστου 
γαίης Φανήκων, ὅθε τοι μοἱρ' ἐστὶν ἀλύξαι. 345

τῇ δὲ, τόδε κρίδεμνον ὑπὸ στέρνου ταῦτα 
ἀμβροτον' οὐδὲ τί τοι παθεῖν δέος οὐδ' ἀπολέσθαι.

αὐτὰρ ἐπὴν χείρεσσιν ἐφάγεαι ἥπείροιο,
ἀψ' ἀπολυσάμενος βαλέειν εἰς οίνοπα πόντου 
πολλὸν ἀπ' ἥπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι." 350

"Ὡς ἄρα φωνήσασα θεὰ κρίδεμνον ἐδωκεν,
αὐτῇ δ' ἄψ' ἐκ τόντον ἐδύσετο κυμαίνοντα 
ἀθυίη ἐκκύδα. μέλαν δὲ ἐ κύμα κάλυψεν.

αὐτὰρ ὁ μερμήριξε πολύτλας δίος Ὄδυσσεύς,

ὀχθήσας δ' ἄρα εἶπε πρὸς ὑμν. "Θυμόν. 355

"Ω μοι ἐγὼ, μὴ τίς μοι ὑφαίνησιν δόλων αὐτὲ 
ἀθανάτων, ὁ τ' ἐμε σχεδίης ἀποβήμαι ἀνώγει. 

1 πολυδέσμου εἶπε τε μῦθον: καὶ μιν πρὸς μῦθον ἔειπε.

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way and that over the sea. Now the South Wind would fling it to the North Wind to be driven on, and now again the East Wind would yield it to the West Wind to drive.

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

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

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

"Woe is me! Let it not be that some one of the immortals is again weaving a snare for me, that she
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ἀλλὰ μάλ' οὔ πω πείσομ', ἐπεὶ ἐκάς ὀφθαλμοῖς
γαίαν ἐγὼν ἱδόμην, ὅτι μοι φάτο φύξιμον εἶναι.

ἀλλὰ μάλ' ὅδ' ἔρξω, δοκεῖ δὲ μοι εἶναι ἀριστον' ὁφρ' ἀν μὲν κεν δούρατ' ἐν ἀρμονίησιν ἀρήρη,
tόφρ' αὐτοῦ μενέω καὶ τλῆσομαι ἁλγεα πάσχων
αὐτάρ ἐπὶν δὴ μοι σχεδίν διὰ κῦμα τινάξῃ,
νίξομ', ἐπεὶ οὔ μὲν τι πάρα προνοῆσαι ἁμεινον."

"Ἠος ὁ ταύθ' ὀρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ὡρεὶ δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,
δεινόν τ' ἀργαλέου τε, κατηρφές, ἢλασε δ' αὐτόν.

ὡς δ' ἀνεμοις ξαῖης ήίων θημόνα τινάξῃ
καρφαλέων τα μὲν ἄρ τε διεσκέδας' ἀλλυδις ἀλλη'
ὡς τῆς δούρατα μακρὰ διεσκέδας'. αὐτάρ 'Οδυσσεὺς 370
ἀμφ' ἐνι δούρατι βαίνε, κέληθ' ὡς ἵππον ἐλαύνων,
εἰματα δ' ἐξαπέδυνε, τά οἱ πόρε δία Καλυψώ.

αὐτίκα δὲ κρίνεμεν υπὸ στέρνοι τάνυσσεν,
αὐτός δὲ πρηνὶς ἅλλα κάππεσε, χεῖρε πετάσσας,
νηχέμεναι μεμαώς. ὅδε δὲ κρείων ἐνοσίχθων, 375
κινήσας δὲ κάρη προτε ὀν μυθήσατο θυμόν·

"Οὔτω νῦν κακὰ πολλὰ παθῶν ἀλῶν κατὰ πόντον,
eἰς οὐ κεν ἀνθρώποις διοτρεφέσσι μιγῆς.

ἀλλ' οὔδ' ὡς σε ἱδόμα ποίσσεσθι κακότητος."

"Ὡς οὖρα φωνῆσας ἱμασεν καλλίτριχας ἵππους, 380
ἐκετο δ' εἰς Λιγάς, ὧθι οἱ κλυτὰ δῶματ' ἐασιν.

Αὐτάρ 'Ληθναίη κούρη Δίδος ἀλλ' ἐνόησεν.

ἡ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,
παύσασθαι δ' ἐκέλευσε καὶ εὐνηθήναι ἀπαντας·

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

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

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

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

But Athene, daughter of Zeus, took other counsel. She stayed the paths of the other winds, and bade them all cease and be lulled to rest; but she roused the swift North Wind, and broke the waves before
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ηος ὁ Φαίηκεσσί φιληρέτμοις μιγείη
dιογενής Ὄδυσεὺς θάνατον καὶ κήρας ἀλύξας.

'Ἐνθα δύω νύκτας δύο τ᾿ ἦματα κύματι πηγῆ
πλάξετο, πολλὰ δὲ οἱ κραδίη προτισσετ᾿ ὀλέθρον.
ἀλλ᾿ ὅτε δὴ τρίτων ἦμαρ ἐνυπλόκαμοι τέλεσ᾿ Ἡώς, 390
καὶ τὸτ᾿ ἔπειτ᾿ ἀνεμος μὲν ἐπαύσατο ἣδε γαλήνη
ἐπλετο νυμείη: ὁ δὲ ἄρα σχεδὸν εὐσίδε γαίαν
ὀξὺ μάλα προιδῶν, μεγάλου ὑπὸ κύματος ἀρθεῖς.
ὡς δ᾿ ὅτ᾿ ἄν ἀσπάσιος βίοτος παῖδεσσι φανή
πατρὸς, ὃς ἐν νοῦσῳ κῆται κρατέρ᾿ ἀλγεα πάσχων, 395
δηρὸν τηκόμενος, στυγερὸς δὲ οἱ ἔχραε δαίμων,
ἀσπάσιον δ᾿ ἄρα τὸν γε θεοὶ κακότητος ἐλυσαν,
ὡς Ὅδυσεὶ ἀσπαστὸν ἐέισατο γαία καὶ ὕλη,
νῆχε δ᾿ ἐπειγόμενος ποσιν ἡπείρου ἐπιβῆναι.
ἀλλ᾿ ὅτε τόσσον ἀπὴν ὅσσον τε γέγονε βοήσας,
καὶ δὴ δοῦπον ἄκουςε ποτὶ σπιλάδεσσι θαλάσσης.
ρόχθεο γὰρ μέγα κύμα ποτὶ ξερὸν ἡπείρου
δεινὸν ἐρευγόμενου, εἰλυτο δὲ πάνθ᾿ ἀλὸς ἄχυρη.
οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ᾿ ἐπιωγαί,
ἀλλ᾿ ἀκταὶ προβλῆτες ἔσαν σπιλάδες τε πάγοι τε. 405
καὶ τὸτ᾿ Ὅδυσσής λύτῳ γούνητα καὶ φίλου ἦτορ,
ὄχθησας δ᾿ ἄρα εἰπε πρὸς ὄν μεγαλήτορα θυμῶν.
"Ὤ θάνατος:" ἐπεὶ δὴ γαίαν ἄελπεα ὀδέσθαι
Zeύς, καὶ δὴ τὸδε λαίτμα διατριβής ἐπέρηςα,1
ἐκβάσις οὐ πη φαίνεθ᾿ ἀλὸς πολιοίο θύραζε.
ἐκτοσθεν μὲν γὰρ πάγοι ὄξεις, ἄμφι δὲ κύμα
βέβρυχεν ῥόθιον, λισσῆ δ᾿ ἀναδέδρομε πέτρη,
ἀγχιβαθῆς δὲ θάλασσα, καὶ οὐ πῶς ἔστι πόδεσσι

1 ἐπέρησα: ἐτέλεσσα.

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

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

"Ah me, when Zeus has at length granted me to see the land beyond my hopes, and lo, I have prevailed to cleave my way and to cross this gulf, nowhere doth there appear a way to come forth from the grey sea. For without are sharp crags, and around them the wave roars foaming, and the rock runs up sheer, and the water is deep close in shore, so that in no
στήμεναι ἀμφοτέροις καὶ ἐκφυγεῖν κακότητας·
μή πῶς μ’ ἐκβαίνοντα βάλῃ λήθακι ποτὶ πέτρῃ
κύμα μέγ’ ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὀρμή.
εἰ δέ κ’ ἐτι προτέρω παρανήχομαι, ἢν πον ἐφεύρω
ἡώνας τε παραπλήγας λιμένας τε θαλάσσης,
δεῖδο μή μ’ ἔξαυτὸς ἀναρπάξασα θύελλα
πόντου ἐπὶ ἠχυνόεντα φέρῃ βαρέα στενάχοντα,
ἥτι τοῦ καὶ κήτος ἐπισευθή μέγα δαίμων
ἐξ ἀλός, οίᾳ τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτης·
οίδα γὰρ, ὡς μοι ὀδώδυσται κλυτὸς ἐνυσίγαιος.”

‘Ἡσ ὁ ταῦθ’ ὠρμαίνει κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δὲ μιν μέγα κύμα φέρε τρηχεῖαν ἐπ’ ἀκτήν. 425
ἐνθα κ’ ἀπὸ ρίνοuos ἀρύφθη, σὺν δ’ ὀστὲ ἀράχθη,
εἰ μὴ ἐπὶ φρέσι θήκε θεᾶ, γῆλαυκώπις Ἀθήνη·
ἀμφοτέρηςι δὲ χερσίν ἐπεσσύμενος λάβε πέτρης,
τῆς ἔχετο στενάχων, ἢνο μέγα κύμα παρῆλθε.
καὶ τὸ μὲν ὡς ὑπάλυξε, παλιρρόθιον δὲ μιν αὐτὸς
πλῆξεν ἐπεσσύμενον, τηλοῦ δὲ μιν ἐμβαλε πόντῳ.
ὡς δ’ ὅτε πουλύποδος θαλάμης ἔξελκομένοιο
πρὸς κοτυληδονόφιον πυκναίλ λάγγιες ἔχονται,
ὡς τοῦ πρὸς πέτρησι θρασειαών ἀπὸ χειρῶν
μινὸι ἀπέδρυφθεν· τὸν δὲ μέγα κύμα κάλυψεν. 430
ἐνθα κε δὴ δύστηνος ὑπὲρ μόρον ὠλετ’ Ὀδυσσεύς,
εἰ μὴ ἐπίφροσύνην δῶκε γῆλαυκώπις Ἀθήνη.
κύματος ἔξαναδός, τά τ’ ἔρευγεται ἦπειρόνδε,
νῆχε παρέξ, ἐς γαῖαν ὀρώμενος, εἰ που ἐφεύροι
ἡώνας τε παραπλήγας λιμένας τε θαλάσσης.
ἀλλ’ ὅτε δὴ ποταμὸ ἑτα στόμα καλλιρόοιο
200
wise is it possible to plant both feet firmly and escape ruin. Haply were I to seek to land, a great wave may seize me and dash me against the jagged rock, and so shall my striving be in vain. But if I swim on yet further in hope to find shelving beaches and harbours of the sea, I fear me lest the storm-wind may catch me up again, and bear me, groaning heavily, over the teeming deep; or lest some god may even send forth upon me some great monster from out the sea—and many such does glorious Amphitrite breed. For I know that the glorious Earth-shaker is filled with wrath against me."

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

1 Possibly "shores that take the waves aslant."
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ἐξε νέων, τῇ δῷ οἱ ἐείσατο χῶρος ἄριστος,
λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο,
ἐγνω δὲ προρέοντα καὶ εὐξάτο ὑν κατὰ θυμόν·
"Κλῦθι, ἀναξ, ὦτι ἐσσί: πολύλυμιστον δὲ σ᾽ ἰκάνω, 445
φεύγων ἐκ πόντοιο Ποσειδάνιον ἔνυπας.
αἴδοιος μὲν τ᾽ ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἡκταὶ ἀλώμενος, ὡς καὶ ἠγώ νῦν
σον τε ῥόον σὰ τε γούναθ᾽ ἰκάνω πολλὰ μογήσας.
ἀλλ᾽ ἐλέαιρε, ἀναξ ἢκέτης δὲ τοι εὐχομαι εἶναι." 450

"Ὡς φάθ᾽, ὃ δ᾽ αὐτίκα παῦσεν ἐδν ῥόον, ἔσχεδὲ κύμα,
πρόσθε δὲ οἱ ποίησε γαλήνην, τὸν δ᾽ ἐσάωσεν
ἐσ ποταμοῦ προχώας. ὃ δ᾽ ἀρ ἀμφω γούνατ᾽ ἐκαμψε
χειράς τε στιβαράς. ἀλλ᾽ γὰρ δέδμητο φίλον κήρ.
φῦδε δὲ χρόα πάντα, θάλασσα δὲ κήκιε πολλῆ
ἀν στόμα τε Ῥίνας θ᾽. ὃ δ᾽ ἀρ ἀπυνεστός καὶ ἀναυδῶς
κεῖτ᾽ ὀλιγηπελέων, κάματος δὲ μιν αἰνὸς ἰκανεν.
ἀλλ᾽ ὅτε δὴ ρ ἀμπυνυτο καὶ ἐς φρένα θυμῶς ἀγέρθη,
καὶ τότε δὴ κρῆδεμον ἀπὸ ἐο λύσε θεοῖο.
καὶ τὸ μὲν ἐς ποταμὸν ἀλμυρήνετα μεθήκεν, 460
ἂψ δ᾽ ἐφερεν μέγα κύμα κατὰ ῥόου, αἰψα δ᾽ ἄρ Ἰνὼ
δέξατο χερσὶ φίλησιν. ὃ δ᾽ ἐκ ποταμοῖο λιασθεῖς
σχοῖνῳ ὑπεκλίνθη, κύσε δὲ ζεῖδωρον ἄρουραν.
ὀχθῆςας δ᾽ ἄρα εἶπε πρὸς ὑν μεγαλήτορα θυμόν.
""Ὡ μοι ἐγὼ, τί πάθω; τί νῦ μοι μῆκιστα γένηται; 465
εἴ μὲν κ᾽ ἐν ποταμῷ δυσκηδέα νῦκτα φυλάσσω,
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the best place, since it was smooth of stones, and besides there was shelter from the wind, he knew the river as he flowed forth, and prayed to him in his heart:

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

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

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

1 Or, "to whom many prayers are made."
μή μ’ ἀμυδὸς στίβη τε κακὴ καὶ θῆλυς ἑέρσῃ
eξ ὁλυγητελίης δαμάση κεκαφητά θυμῶν·
ἀφή δ’ ἐκ ποταμοῦ ψυχρῆ πνέει ἥωθε πρό.
eἰ δὲ κεν ἐς κλιτὼν ἀναβὰς καὶ δάσκιον ὦλην
θάμνοις ἐν πυκνοῖς καταδράθω, εἰ με μεθείη
ῥίγος καὶ κάματος, γλυκερὸς δὲ μοι ὑπνοῦς ἐπέλθῃ,
δείδω, μὴ θήρεσιν ἐλώρ καὶ κύρμα γένωμαι.”

“Ὡς ἀρα οἱ φρονέοντο δοάσατο κέρδιον εἶναι·
βῆ ρ’ ἵμεν εἰς ὦλην· τὴν δὲ σχεδὸν ὕδατος ἐὑρεν
ἐν περιφαινομένῳ· δοιοὺς δ’ ἀρ’ ὑπῆλυθε θάμνοις,
ἐξ ὁμόθεν πεφυώτας· ὃ μὲν φυλής, ὃ δ’ ἐλαίης.
τοὺς μὲν ἄρ’ οὐτ’ ἀνέμους διάη μένος ὑγρὸν ἄεντων,
οὐτε ποτ’ ἡλίος φαέθων ἀκτίσιν ἐβαλλεν,
οὐτ’ ὁμβρός περάσαςκε διαμπερές· ὃς ἀρα πυκνοὶ
ἀλλήλοισιν ἐφυν ἐπαμοιβαίδις· οὕς ὑπ’ Ὄδυσσεύς
dύσετ’. ἀφαρ δ’ εὐνήν ἐπαμήσατο χερσὶ ψίλησιν
eὐρεῖαν· ψίλλων γὰρ ἐην χύσις ἢλιθα πολλή,
ὁςον τ’ ἰε δῦν ἢ τρεῖς ἄνδρας ἐρυσθαὶ
ὁρη χειμερήν, εἰ καὶ μάλα περ χαλεπάινοι.

τὴν μὲν ἱδὼν γῆθησε πολύτλας δῖος Ὅδυσσεύς,
ἐν δ’ ἄρα μέση λέκτο, χύσιν δ’ ἐπεχεύατο ψίλλων.
ὡς δ’ ὀτε τις δαλὼν σποδιή ἐνέκρυψε μελαίνη
ἀγροῦ ἐπ’ ἐσχατῆς, ὃ μὴ πάρα γείτονες ἄλλοι,
σπέρμα πυρὸς σώζων, ἵνα μὴ ποθεν ἀλλοθεν αὐοί,
ὠς Ὅδυσσεύς ψίλλοισι καλύψατο· τῷ δ’ ἄρ’ Ἀθήνη
ὑπιον ἐπ’ ὀμμασι χεὐ, ἵνα μιν παύσειε τάχιστα
dυσπονέος καμάτοιο φίλα βλέφαρ’ ἀμφικαλύψας.
that together the bitter frost and the fresh dew may overcome me, when from feebleness I have breathed forth my spirit; and the breeze from the river blows cold in the early morning. But if I climb up the slope to the shady wood and lie down to rest in the thick brushwood, in the hope that the cold and weariness might leave me, and if sweet sleep comes over me, I fear me lest I become a prey and spoil to wild beasts."

Then, as he pondered, this thing seemed to him the better: he went his way to the wood and found it near the water in a clear space; and he crept beneath two bushes that grew from the same spot, one of thorn and one of olive. Through these the strength of the wet winds could never blow, nor the rays of the bright sun beat, nor could the rain pierce through them, so closely did they grow, intertwining one with the other. Beneath these Odysseus crept and straightway gathered with his hands a broad bed, for fallen leaves were there in plenty, enough to shelter two men or three in winter time, however bitter the weather. And the much-enduring goodly Odysseus saw it, and was glad, and he lay down in the midst, and heaped over him the fallen leaves. And as a man hides a brand beneath the dark embers in an outlying farm, a man who has no neighbours, and so saves a seed of fire, that he may not have to kindle it from some other source, so Odysseus covered himself with leaves. And Athene shed sleep upon his eyes, that it might enfold his lids and speedily free him from toilsome weariness.
'Ως ὁ μὲν ἐνθα καθεύδε πολύτλας δίος Ὀδυσσεὺς ὕπνῳ καὶ καμάτῳ ἁριμένος· αὐτὰρ Ἀθήνη
βή ρ' ἐσ Φαιήκων ἄνδρων δῆμον τε πόλιν τε,
οὶ πρὶν μὲν ποτ' ἐναιοῦ ἐν εὐρυχόρῳ ὤπερεῖη,
ἀγχοῦ Κυκλώπων ἄνδρῶν ὑπερημορεῶντων,
οἱ σφαῖρας σινέσκοντο, βίηφι δὲ φέρτεροι ἤσαν.
ἐνθεν ἀναστήσας ἄγε Ναυσίθους θεοειδῆς,
εἴσεν δὲ Σχερή, ἐκάς ἄνδρῶν ἀλφηστάων,
ἀμφι δὲ τείχος ἔλασσε πόλει, καὶ ἐδείματο οἰκους,
καὶ νησοὺς ποίησε θεών, καὶ ἐδάσσατ' ἀρουρας.
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀιδόσδε βεβήκει,
Ἀλκίνοος δὲ τὸ τ’ ἤρχε, θεῶν ἀπὸ μίδεα εἰδῶς.
τοῦ μὲν ἐβη πρὸς δῶμα θεά, γλαυκώπις Ἀθήνη,
νόστον Ὀδυσσήι μεγαλήτορι μυτίώσα.
βή δ’ ἵμεν ἐς θάλαμον πολυδαίδαλον, ὃ ἐνι κοῦρη
κοιμᾶτ’ ἄθανατης φυν καὶ εἰδος ὅμοιη.
Ναυσικά, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
pάρ δὲ δῦ’ ἀμφίπολοι, Χαρίτων ἀπο κάλλος ἔχουσαι,
σταθμοῖν ἐκάτερθε. θύραι δ’ ἐπέκειντο φαείναι.
’Η δ’ ἀνέμου ὡς πυνοὶ ἐπέσοστο δέμνια κοῦρης,
στὴ δ’ ἀρ’ ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἐείπεν,
eιδομένη κοῦρη ναυσικλειτοῖο Δύμαντος,
BOOK VI

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

But like a breath of air the goddess sped to the couch of the maiden, and stood above her head, and spoke to her, taking the form of the daughter of Dymas, famed for his ships, a girl who was of like
η οἱ ὀμηλικῆς μὲν ἔνη, κεχάριστο δὲ θυμὸ. 
τῇ μὲν ἔεισαμενή προσέφη γλαυκώπις Ἀθήνη.
"Ναυσικαί, τῷ νῦ σ’ ὄδε μεθήμονα γείνατο μήτηρ; 25
εἶματα μὲν τοι κεῖται ἀκηδέα συγαλόεντα,
σοὶ δὲ γάμος σχεδόν ἐστιν, ἣν χρῆ καλὰ μὲν αὐτὴν 
ἐγνυσθαί, τὰ δὲ τοῖς παρασχεῖν, οἳ κέ σ’ ἀγωνταί.
ἐκ γὰρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει 
ἐσθλῆ, χαϊροῦσιν δὲ πατήρ καὶ πότινα μήτηρ.
ἀλλ’ ἱομεν πλυνέουσαι ἃμ’ ἢοι φαινομένην
καὶ τοι ἐγὼ συνερθός ἃμ’ ἐψομαι, ὄφρα τάχιστα 
ἐντύνεαι, ἐπεὶ οὗ τοι ἐτί δὴν παρθένος ἔσσεαι,
ἡδ’ γὰρ σε μιῶνται ἀριστῆς κατὰ δήμον 
πάντων Φανήκων, οἴδι τοι γένεις ἐστὶ καὶ αὐτῇ. 30
ἀλλ’ ἄγ’ ἐπότρυνον πατέρα κλυτὸν ἥδιθι πρὸ 
ἡμίονοι καὶ ἀμαξαν ἐφοπλίσαι, ἢ κεν ἄργη 
ζώστρα τε καὶ πέπλους καὶ βῆγεα σιγαλόεντα.
καὶ δὲ σοὶ ὀδ’ αὐτῇ πολὺ κάλλιον ἥ πόδεσσιν 
ἐρχεσθαι πολλὸν γὰρ ἀπὸ πλυνοὶ ἐσι πόλησον.”

Ἡ μὲν ἄρ’ ὦς εἰποῦθα ἀπέβη γλαυκῶπις Ἀθήνη Ὀὐλυμπόνδ’, ὧθ’ φασί θεῶν ἔδω ἀσφαλές αἰεὶ ἐμμεναι. 40
οὐτ’ ἀνέμοισι τινάσσεται οὔτε ποτ’ ὀμβρῷ δεύεται οὔτε χιὼν ἐπιπίλναται, ἀλλὰ μάλ’ ἀσθρῇ 
πέτταται.ἀνέφελος, λευκῇ δ’ ἐπιδεδρομεν αὖγλῃ
tὸ ἐνι τέρπονται μάκαρες θεοὶ ἢματα πάντα.
ἐνθ’ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.
Αὐτίκα δ’ Ἡώς ἠλθεὶν ἐυτροφος, ἡ μὲν ἔγειρε 
Ναυσικάαν ἐψεπλὼν’ ἀφαρ δ’ ἀπεθαύμασ’ ὄνειρον,
βῆ δ’ ἐναι διὰ δῶμαθ’, ἴν’ ἀγγείλειε τοκεῦσιν,

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age with Nausicæa, and was dear to her heart. Likening herself to her, the flashing-eyed Athene spoke and said:

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

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

At once then came fair-throned Dawn and awakened Nausicæa of the beautiful robes, and straightway she marvelled at her dream, and went through the house...
πατρὶ φίλω καὶ μητρὶ. κιχήσατο δ’ ἐνδον ἐόντας:
ἡ μὲν ἐπ’ ἐσχάρῃ ἢστο σὺν ἀμφιπόλοισι γυναιξὶν
ηλάκατα στρωφῶσ’ ἀλιτόρφυρα τῷ δὲ θύραζε
ἐρχομένῳ ἥμυβλητο μετὰ κλειτοὺς βασιλῆς
ἐς βουλῆν, ἵνα μιν κάλεσον Φαίηκες ἀγαυοί.
η δὲ μὰλ’ ἀγχι στάσα φίλου πατέρα προσέειπε:

“Πάπτα φίλ’, οὐκ ἂν δὴ μοι, ἐφόπλασσείας ἀπῆνην
ὑψηλὴν ἕυκυκλον, ἵνα κλυτα ἐματ’ ἀγώμαι
ἐς ποταμὸν πλυνέουσα, τὰ μοί ἰερεύσαμένα κεῖται;
καὶ δὲ σοὶ αὐτῷ ἐοίκε μετὰ πρώτουσιν ἐόντα
βουλαὶς βουλεύειν καθαρὰ χροὶ ἐματ’ ἔχοντα.

πέντε δὲ τοι φίλοι νῖες ἐνι μεγάροις γεγάσασιν,
oὶ δ’ ὀπτύσινες, τρεῖς δ’ ἕθεοι θαλέθοντες
oὶ δ’ αἰεὶ ἐθέλουσι νεόπλυτα ἐματ’ ἔχοντες
ἐς χορὸν ἐρχεσθαν’ τα δ’ ἐμὴ φρενί πάντα μέμηλεν.”

“Ὡς ἔφατ’ αἰδέτο γὰρ θαλερὸν γάμον ἐξονομήναι
πατρὶ φίλω. ὁ δὲ πάντα νόει καὶ ἀμείβετο μῦθῳ:

“Οὔτε τοι ἡμιόνων φθονέως, τέκος, όὔτε τεν ἄλλου.
ἐρχεν’ ἀτὰρ τοῖς δμωδες ἐφοπλασσουσιν ἀπῆνην
ὑψηλὴν ἕυκυκλον, υπερτερῆ ἀραμύαν.”

“Ὡς εἴπων δμώσασιν ἦκέκλετο, τοι δ’ ἐπίθοντο.
oὶ μὲν ἂρ’ ἐκτὸς ἄμαξαν ἐντροχον ἡμιονείην
ὁπλεον, ἡμιόνους θ’ ὑπαγον ξειξάν θ’ ὑπ’ ἀπῆνης
κοῦρη δ’ ἐκ θαλάμουο φέρεν ἐσθήτα φαεινῆν.
καὶ τὴν μὲν κατέθηκεν ἐνέχεστο ὑπ’ ἀπῆνης,
μήτηρ’ δ’ εἰ κέστα ἐτίθει μενοεικε’ ἐδωδήν

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

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

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

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

1 Possibly "fruitful"; cf. xx. 74; II. ii. 53.
2 Presumably with a body above the running-gear, not a mere διφός. Others assume that ὑπέρερφη denotes an "awning."
παντοίην, ἐν δ'] ὁφά τίθει, ἐν δ'] οἶνον ἔχειν ἀσκῷ ἐν αἰγείῳ κούρη δ'] ἐπεβήσετ' ἀπήνης. δῶκεν δὲ χρυσή ἐν ληκύθῳ ύγρόν ἐλαιον, ἦς χυτλώσατο σὺν ἀμφιτόλοισι γυναιξίν. 80 ἦ δ'] ἐλαβεν μάστιγα καὶ ἤνα σιγαλόεντα, μάστιξεν δ'] ἐλάαν· καναξὴ δ'] ἦν ἡμιόνουν. αἰ δ'] ἁμοτον ταῦνοντο, φέρον δ'] ἐσθήτα καὶ αὐτήν, οὐκ οἴην, ἄμα τῇ γε καὶ ἀμφίπολοι κίον ἀλλαί.

Αἰ δ'] ὅτε δη ποταμοί ρόουν περικαλλε' ἴκοντο, 85 ἐνθ' ἦ τοι πλυνὼν ἦσαν ἐπητανοί, πολὺ δ'] ύδωρ καλὸν ὑπεκπρόεσεν 1 μάλα περ ῥυπόωντα καθήραι, ἐνθ' αἰ' ἦ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης. καὶ τὰς μὲν σείναι ποταμῶν πάρα δινηῦετα τρώγχων ἀγρωστίν μελιηδέω· ταὶ δ'] ἀπ'] ἀπήνης εἴματα χερσῶν ἐλοντο καὶ ἐσφόρεον μέλαν ύδωρ, στείβουν δ'] ἐν βόθρους θοὺς ἐρίδα προφέρουσαι. αὐτὰρ ἐπεὶ πλυνὰν τε κάθηραν τε ῥύπα πάντα, ἐξεῖς πέτασαν παρὰ θῖν' ἀλὸς, ἡχὶ μάλιστα λάγγας ποτὶ χέρσων ἀποπλύνεσκε 2 θάλασσα. 90 εἴματα χερσῶν ἐλοντο καὶ ἐσφόρεον μέλαν ὕδωρ, στείβουν δ'] ἐν βόθρους θοὺς ἐρίδα προφέρουσαι. αὐτὰρ ἐπεὶ πλυνὰν τε κάθηραν τε ῥύπα πάντα, ἐξεῖς πέτασαν παρὰ θῖν' ἀλὸς, ἡχὶ μάλιστα λάγγας ποτὶ χέρσων ἀποπλύνεσκε 2 θάλασσα. εἴματα δ'] ἥελιοι μένον τερσῆμεναι αὐνη. αὐτὰρ ἐπεὶ σίτον τάρφθεν δριψαὶ τε καὶ αὐτή, σφαίρῃ ταὶ δ'] ἀρ' ἐπαίξουν, ἀπὸ κρήδεμνα βαλόνγαν. 100 τής δὲ Ναυσικάα λευκόλενος ἱρχετο μολπῆς. οἰη δ'] 'Αρτέμις εἰσὶ καὶ οὐρέα 3 ἱσχέαρα, ἧ κατὰ Τηὔγετον περιμήκετον ἦ 'Ερύμανθουν, τερπομένη κάπροισι καὶ ὁκεῖης ἐλαίφοσιν.

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

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

1 They sing while tossing the ball to one another.
HOMER

τῇ δὲ θ' ἀμα νύμφαι, κοὐραὶ Διὸς αἰγιόχοιο, 105 ἀγρονόμοι παῖζουσι, γέγηθε δὲ τε φένα Δητώ· πασάων δ' ὑπὲρ ἦ γε κάρη ἔχει ἤδὲ μέτωπα, ἰεῖα τ' ἀργυρώτη πέλεται, καλαὶ δὲ τε πᾶσαι· ὡς ἦ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμής.

'Αλλ' ὁτε δὴ ἄρ' ἐμελλε πάλιν οἰκόνε νέεσθαι ξενίασ' ἡμίονοις πτυέασι τε εἰματα καλά, ἐνθ' αὐτ' ἄλλ' ἐιόησε θεά, γλαυκώπις 'Αθηνή, ὡς Ὁδυσσεὺς ἔγροιτο, ἵδοι τ' ἐνώπιδα κοῦρην, ἦ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιτο.

σφαίραι ἐπειτ' ἔρρυψε μετ' ἀμφιπόλον βασίλεια· 115 ἀμφιπόλον μὲν ἀμαρτε, βαθείτ' δ' ἐμβάλε δίνη· αἰ δ' ἐπὶ μακρὸν ἄνσαν· ὁ δ' ἐγρετο δῖος Ὁδυσσεύς, ἐξόμενος δ' ὃρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

"'Ω μοι ἐγώ, τέων αὐτὲ βροτῶν ἐς γαῖαν ἰκάνω; ἦ' ο' ὥ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120 ἢς φιλόξεινοι καὶ σφῖν νόσος ἐστὶ θεουδής; ὡς τε με κουράων ἀμφίηλυθε θῆλυς αὐτή· νυμφαῖοι, ὧν ἔχουσ' ὀρέων αὐτεινὰ κάρηνα καὶ πηγᾶς ποταμῶν καὶ πίσεα ποιήνετα. ἦ νυ ποι ἀνθρώπων εἰμὶ σχεδὸν ἀνθληντῶν; 125 ἀλλ' ἄγ' ἐγών αὐτός πειρήσομαι ἦδὲ ἴδωμαι."

"Ως εἰπὼν θάμνων ὑπεδύσετο δῖος Ὁδυσσεύς, ἐκ πυκινῆς δ' ἦλης πτώρθων κλάσε χειρὶ πάχειν φύλλων, ὡς ρύσαιτο περὶ χρόνι μήδεα φωτός. 130 Βῇ δ' ἔμεν ὡς τε λέων ὀρεστρόφος ἀλκὶ πεποιθῶς, ὡς τ' εἰσ' ὑόμενοι καὶ ἀμήμενος, ἐν δὲ οἱ ήσσε δαίεται· αὐτὰρ ὁ βουσι μετέρχεται ἄδεσσων ἥ μετ' ἀγροτέρας ἐλάφους· κέλεται δὲ ε ἡ γαστήρ
swift deer, and with her sport the wood-nymphs, the daughters of Zeus who bears the aegis, and Leto is glad at heart—high above them all Artemis holds her head and brows, and easily she be known, though all are fair—so amid her handmaidens shone the maid unwed.

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

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

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

δῶς Ὁδύσευς κούρησιν ἐνυπλοκάμοισιν ἐμελλε 

μιξεσθαι, γυμνός περ ἑὼν. χρεία γὰρ ἵκανε.

σμεραλέως δ’ αὐτήσι φάνη κεκακωμένος ἄλμη,

τρέσσαν δ’ ἀλλωδις ἀλη ἐπ’ ἡμόνας προύχουσας

οίη δ’ Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθηνὴν

θάρσος εὖν φρεσί’ θήκε καὶ ἐκ δέος εἷλετο γυίων.

στῇ δ’ ἄντα σχομένη’ ὁ δὲ μερμήριζεν Ὁδύσευς,

ἡ γούνων λίσσοιτο λαβὼν ἐνώπιδα κούρην,

ἡ αὐτώς ἐπέσσον ἀποστᾶτα μειλιχίοις

λίσσοιτ’, εἰ δείξει πόλιν καὶ εἴματα δοῖν.

ὥσ ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,

λισσεσθαὶ ἐπέσσοιν ἀποστᾶτα μειλιχίοις,

μὴ οἱ γοῦνα λαβόντι χολώσαιτο φρένα κούρην.

αὐτίκα μειλιχίοι καὶ κερδαλέων φάτο μῦθον.

“Γοννοῦμαι σε, ἀνασσα· θεός νῦ τις, ἡ βροτός ἐσσι; εἰ μέν τις θεός ἐσσι, τοι οὐρανῶν ἐνρών ἔχουσιν, ἀρτέμιδι σε ἐγώ γε, Δίως κούρη μεγάλοιο,

εἰδός τε μέγεθός τε φυὴν τ’ ἀγχίστα εἰσκω·

εἰ δὲ τίς ἐσσι βροτῶν, τοι ἐπὶ χθονὶ ναιετάουσιν,

τρίς μάκαρες μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ,

τρίς μάκαρες δ’ κασιγνητοί· μάλα ποῦ σφίσι θυμὸς 155

αἰέν εὐφροσύνησιν ἱαίνεται εἶνεκα σεῖο,

λευσσόντων τοιόνδε θάλος χορὸν εἰσόχνευσαν.

κείνος δ’ αὐ περὶ κήρι μακάρτατος ἐξοχον ἀλλων,

ὅς κέ σ’ εἶδνουσι βρίσας οἷκόνδ’ ἀγαίγηται.

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

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

"I beseech thee, O queen,—a goddess art thou, or art thou mortal? If thou art a goddess, one of those who hold broad heaven, to Artemis, the daughter of great Zeus, do I liken thee most nearly in comeliness and in stature and in form. But if thou art one of mortals who dwell upon the earth, thrice-blessed then are thy father and thy honoured mother, and thrice-blessed thy brethren. Full well, I ween, are their hearts ever warmed with joy because of thee, as they see thee entering the dance, a plant so fair. But he again is blessed in heart above all others, who shall prevail with his gifts of wooing and lead thee to his home. For

"That our sons may be as plants"; and Isaiah v. 7, "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant."
HOMER

ου γάρ πω τοιούτων ἵδον βροτῶν ὀφθαλμοῖς,

οὔτ' ἀνδρ' οὔτε γυναίκα· σέβας μ' ἔχει εἰσορόωντα.

Δήλω δή ποτε τοιούτος Ἀπόλλωνος παρὰ βωμῷ
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·

hound γὰρ καὶ κείσε, πολὺς δὲ μοι ἔσπετο λαῖς,

τὴν ὄδον ἔδη μέλλειν ἐμοὶ κακὰ κηδὲ ἔσται.

ὡς δ' αὐτώς καὶ κείνο ἵδων ἔπεθήπεα θυμῷ

δήν, ἐπεὶ οὐ πω τοιούτων ἀνήλυθεν ἐκ δόρυ γαῖης,

ὡς σέ, γύναι, ἀγαμαὶ τε τέθητα τε, δείδια δ' αἰνώς,

γούνων ἀφασθαί· χαλεπὸν δὲ με πένθος ἰκάνει.

χθίζος ἔεικοστῷ φύγον ἦματι οἴνοπα πόντωι

τόφρα δὲ μ' αἰεὶ κῦμ' ἐφόρει κραίναι τε θύελλαι

νῆσου ἀπ' Ὁγυνήσ. νῦν δ' ἐνθάδε κάββαλε δαιμῶν,

ὀφρ' ἔτι που καὶ τῆδε πάθω κακὸν· οὐ γὰρ ὅω

παῦσεσθ', ἄλλ' ἔτι πολλὰ θεοὶ τελευσε πάροιθεν.

ἀλλὰ, ἀνασσ', ἑλεάιρε· σὲ γάρ κακὰ πολλὰ μοργήσας

ἐς πρώτην ἱκόμην, τῶν δ' ἄλλων οὐ τινα οἴδα

ἀνθρώπων, οἱ τήμδε πόλιν καὶ γαῖαν ἐχουσιν.

ἀστυ δὲ μοι δείξου, δὸς δὲ οἰκός ἀμφιβαλέσθαι,

ei tί pou eilumia steirwou eches enthad' ioths.

soi d' theoi tōsa doine o'sa fressi σήσι mevnias,

ἀνδρα τε καὶ οἶκον, καὶ ὀμοφροσύνην ὀπάσειαν

ἐσθλὴν' οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἁρείουν,

ἡ δ' ὀμοφρονέοντε νοήμασιν οἰκον ἐχῆτο

ἀνήρ ἢδ' γυνή· πόλι· ἀλγεά δυσμενέσσει,

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

1 ἵδον βροτῶν: ἴγων ἵδον.
never yet have mine eyes looked upon a mortal such as thou, whether man or woman; amazement holds me as I look on thee. Of a truth in Delos once I saw such a thing, a young shoot of a palm springing up beside the altar of Apollo—for thither, too, I went, and much people followed with me, on that journey on which evil woes were to be my portion;—even so, when I saw that, I marvelled long at heart, for never yet did such a tree spring up from the earth. And in like manner, lady, do I marvel at thee, and am amazed, and fear greatly to touch thy knees; but sore grief has come upon me. Yesterday, on the twentieth day, I escaped from the wine-dark sea, but ever until then the wave and the swift winds bore me from the island of Ogygia; and now fate has cast me ashore here, that here too, haply, I may suffer some ill. For not yet, methinks, will my troubles cease, but the gods ere that will bring many to pass. Nay, O queen, have pity; for it is to thee first that I am come after many grievous toils, and of the others who possess this city and land I know not one. Shew me the city, and give me some rag to throw about me, if thou hadst any wrapping for the clothes when thou camest hither. And for thyself, may the gods grant thee all that thy heart desires; a husband and a home may they grant thee, and oneness of heart—a goodly gift. For nothing is greater or better than this, when man and wife dwell in a home in one accord, a great grief to their foes and a joy to their friends; but they know it¹ best themselves."

¹ Lit. "they hear." This use of καὶ ὁ is quite without parallel.
Τὸν ὤν Ναυσικάα λευκώλευσος ἀντίον ηῦδα· "Έσεῖν, ἐπεὶ οὔτε κακῷ οὔτε ἄφροι φωτὶ ἐσικας· Ζεὺς δʾ αὐτὸς νέμει ὀλβον Ὀλύμπιος ἀνθρώποισιν, ἑσθλοῖς ἱδὲ κακοίσιν, ὅπως ἐθέλησιν, ἑκάστῳ· καὶ που σοὶ τάδ᾿ ἐδωκε, σὲ δὲ χρὴ τετλάμεν ἐμπης. 190 νῦν δ’, ἐπεὶ ἡμετέρην τε πόλιν καὶ γαίαν ἱκάνεις, οὔτ’ οὖν ἑσθήτος δευήσει οὔτε τευ ἀλλού, ὅν ἑπέοιχ’ ἱκέτην ταλαπείριον ἀντιάσαντα. ἀστν δε τοι δείξω, ἔρεω δε τοι οὐνομα λαὸν.

Φαίηκες μὲν τήνδε πόλιν καὶ γαίαν ἔχουσιν, 195 εἰμὶ δ’ ἐγὼ θυγάτηρ μεγαλήτωρος Ἀλκινόοιο, τοῦ δ’ ἐκ Φαίηκων ἔχεται κάρτος τε βίη τε.

"Ἡ ρα καὶ ἀμφιπόλοισιν ἐνυπλοκάμοισι κέλευσε· "Στήτε μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι; ἢ μὴ ποὺ τινα δυσμενέων φάσθ’ ἐμμεναί ἄνδρῶν; 200 οὐκ ἑσθ’ οὐτὸς ἀνήρ διερός, βροτὸς οὐδὲ γένηται, ὅς κεν Φαίηκων ἄνδρῶν ἐς γαῖαν ἵκηται δηιστητα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.

οἰκέομεν δ’ ἀπάνευθε πολυκλύστω ἐνι πόντῳ, ἔσχατοι, οὐδὲ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205 ἀλλ’ ὅδε τις δύστηρος ἀλώμενος ἐνθύδ’ ἴκανεῖ, τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Δίος εἰσιν ἀπαντες ξεῖναὶ τε πτωχοὶ τε, δόσις δ’ ὀλίγη τε φίλη τε.

ἀλλὰ δότ’, ἀμφίπολοι, ξεῖνα βρῶσίν τε πόσιν τε, λούσατε τ’ ἐν ποταμῷ, ὅθ’ ἐπὶ σκέπας ἐστὶ ἀνέμοιο." 210 Ὁς ἐφαθ’, αἰ δ’ ἐσταν τε καὶ ἀλληληγοι κέλευσαν, καὶ δ’ ἂρ Ὀδυσσῆ’ εἰσαν ἐπὶ σκέπας, ὡς ἐκέλευσεν

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

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

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

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1 The doubtful word διερέως is here taken to mean "living" (Aristarchus, ὁ ζωρ). In ix. 43 διερέψ must be a different word.
Ναυσικάα θυγάτηρ μεγαλήτορος Ἀλκινόοιο
πάρ δ’ ἁρα οἱ φύρος τε χιτῶνα τε εἰματ’ ἐθηκαν,
δώκαν δὲ χρυσῆν ἐν ληκύθῳ ύγρόν ἐλαίων,
ἣνωγον δ’ ἁρα μιν λούσθαι ποταμοῖο ῥόησιν.
δὴ βα τότ’ ἀμφιπόλοισι μετηύδα δίος 'Οδυσσεύς:
"Ἀμφίπολοι, στήθ’ οὕτω ἀπόπροθεν, ὁφρ’ ἐγώ ἀυτὸς
ἀλμην ὦμοιν ἀπολούσομαι, ἀμφὶ δ’ ἐλαιῷ
χρύσωμαι. ἥ γὰρ δὴρον ἀπὸ χροὸς ἐστιν ἀλοιφή.
Αὐτὴν δ’ οὐκ ἀν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ
γυμνοῦσθαι κούρησιν ἐνυπλοκάμουσι μετελθῶν."
"Ὡς ἐφαθ’, αἱ δ’ ἀπάνευθεν ἰσαν, εἶπον δ’ ἁρα κοῦρη.
αὐτὰρ ὦ ἐκ ποταμοῦ χρόα νῦξτο δίος Ὀδυσσεύς
ἀλμην, ἥ οἱ νύτα καὶ εὐρέας ἀμπεχὲν ὦμους,
ἐκ κεφαλῆς δ’ ἐσμηχὲν ἀλὸς χυὸν ἀτρυγέτοιο.  220
αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λίπτ’ ἀλείψειν,
ἀμφὶ δὲ εἰματα ἐσσαθ’ ἢ οἱ πόρε παρθένος ἄδμης,
τὸν μὲν Ἀθηναίη θήκεν Δίος ἐκγεγαγεν
μείζονα τ’ εἰσιδέειν καὶ πάσσοια, καὶ δὲ κάρητος
οὐλας ἦκε κόμας, ὑκακυλίνῳ ἀνθεὶ ὦμοίας.  225
ὡς δ’ ὅτε τὶς χρυσὸν περικεῦεται ἀργυρῷ ἀνήρ
ὕδρις, ὅν "Ἡφαῖστος δέδαεν καὶ Παλλὰς Ἀθηνῆ
τέχνην παντοῖν, χαρίετα δὲ ἔργα τελείει,
ὡς ἁρα τῷ κατέχευε χάριν κεφαλῆ τε καὶ ὦμοις.  230
ἐξετ’ ἐπεὶτ’ ἀπάνευθε κιών ἐπὶ θύα θαλάσσης,
κάλλει καὶ χάρισι στῖλβοιν θηεῖτο δὲ κοῦρη.
δὴ βα τότ’ ἀμφιπόλοισιν ἐνυπλοκάμουσι μετηύδα·
"Κλύτε μεν, ἀμφίπολοι λευκῶλενοι, ὁφρα τι εἴπω.
οὐ πάντων ἀέκητι θεῶν, οἱ "Ολυμπὸν ἔχουσιν,"  235
222
place, as Nausicaa, the daughter of great-hearted Alcinous, bade, and beside him they put a cloak and a tunic for raiment, and gave him soft olive oil in the flask of gold, and bade him bathe in the streams of the river. Then among the maidens spoke goodly Odysseus: “Maidens, stand yonder apart, that by myself I may wash the brine from my shoulders, and anoint myself with olive oil; for of a truth it is long since oil came near my skin. But in your presence will I not bathe, for I am ashamed to make me naked in the midst of fair-tressed maidens.”

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

“Listen,” white-armed maidens, that I may say somewhat. Not without the will of all the gods who hold Olympus does this man come among the
Φαϊήκεσσ' ὅδ' ἦν ἡρ ἐπιμέλησε θεόδειος·
πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,
νῦν δὲ θεοίσιν έσικε, τοί οὐρανὸν εὐρύν ἐχουσιν.
αἱ γὰρ ἐμοὶ τούσδε πόσις κεκλημένοις εἰή
ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτῷ μίμενει.

Ἀλλὰ δότ', ἀμφίπολοι, ξείγω βρῶσιν τε πόσιν τε·''
'Ὅς ἐθαθ', αἱ δ' ἀρὰ τῆς μάλα μὲν κλῦον ἥδ' ἐπίθοντο,
πάρ δ' ἀρ' Ὀδυσσήι ἐθέσαν βρῶσιν τε πόσιν τε.
ἡ τοι ὅ πινε καὶ ἥσθε πολύτλας δίος Ὀδυσσεὺς ἀρπαλέως·
δηρόν γὰρ ἐδητύος ἦν ἀπαστός.

- Ἀυτάρ Ναυσικάα λευκόλευος ἀλλ' ἐνόησεν
εἴματ' ἀρὰ πτύξασα τίθει καλῆς ἐπ' ἀπήνης,
ζεῦξεν δ' ἥμιονοις κρατερώνυχας, ἀν δ' ἔβη αὐτῆ,
ἀτρυπεν δ' Ὀδυσσήα, ἐπος τ' ἐφατ' ἐκ τ' ὄνομαξεν·
'Ὅρσεο δὴ νῦν, ξείνε, πόλινδ' ἦμεν, ὅφρα σε πέμψω
πατρὸς ἐμοῦ πρὸς δῶμα δαίφρονος, ἐνθα σε φημί
πάντων Φαϊήκων εἰδησέμεν ὅσσοι ἀριστοί.

ἀλλὰ μάλ' ὅδ' ἐρδείν, δοκεῖς δὲ μοι οὐκ ἀπινύσσειν
ὄφρ' ἄν μὲν κ' ἄγροις ἵομεν καὶ ἔργ' ἀνθρώπων,
τόφρα σὺν ἀμφιτόλοισι μεθ' ἥμιονοις καὶ ἀμαξαν
καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὅδὸν ἠγεμονεύσω.

αὐτὰρ ἐπῆν πόλιος ἐπιβήσωμεν, ἣν πέρι πύργον
ψηλός, καλὸς δὲ λιμὴν ἐκάτερθε πόλης,
λεπτὴ δ' εἰσίθμη· νῆς δ' ὅδὸν ἀμφιελισσαί
eἰρυάται· πᾶσιν γὰρ ἐπίστιον ἔστιν ἐκάστῳ.

ἐνθα δὲ τέ σφ' ἄγορῃ καλὸν Ποσιδήιον ἄμφις,
ὑμτοῖς λάεσσι κατωρυχέοσ' ἀραρυδια.
ἐνθα δὲ νηών ὅπλα μελαινῶσν ἀλέγουσι,
godlike Phaeacians. Before he seemed to me uncouth, but now he is like the gods, who hold broad heaven. Would that a man such as he might be called my husband, dwelling here, and that it might please him here to remain. But come, my maidens; give to the stranger food and drink."

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

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

1 Lit. "drawn thither," or, according to others, "quarried." cf. xiv. 10.
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πείσματα καὶ σπέιρα, καὶ ἀποξύνουσιν ἑρετμά. 270
οὐ γὰρ Φαῖνκεσσι μέλει βιῶς οὐδὲ φαρέτρη, ἀλλὰ ἱστοὶ καὶ ἑρετμὰ νεῶν καὶ νῆς ἔσαι, ἦσιν ἀγαλλόμενοι πολιήν περόωσι θάλασσαν.

τῶν ἀλεείων φῆμιν ἀδευκέα, μή τις ὀπίσσω μωμεύῃ· μάλα δ᾽ εἰσὶν ὑπερφίαλοι κατὰ δῆμον· καὶ νῦ τις ὄδ᾽ εὕτησι κακῶτερος ἀντιβολῆσας:

Τίς δ᾽ ὧνε Ναυσικάκα ἐπεται καλὸς τε μέγας τε ἔξεινοι; ποῦ δὲ μιν ἐὑρε; πόσις νῦ ὦ ὦ ἐσσεται αὐτῇ.

ἡ τινὰ ποὺ πλαγχθέντα κομίσσατο ἥς ἀπὸ νῆς ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγυθέν εἰσίν· ἥ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἠλθεν 275

οὐρανόθεν καταβάς, ἐξεὶ δὲ μιν ἡματα πάντα. βέλτερον, εἰ καυτῆ περ ἐποιχομένη πόσιν εὗρεν ἀλλοθεν· ἢ γὰρ τούσδε γ᾽ ἀτιμάζει κατὰ δῆμον Φαῖνκας, τοῖ μιν μνωνται πολέες τε καὶ ἐσθλοῖ.

ὡς ἐρέουσιν, ἐμοὶ δὲ κ᾽ ὑνείδεα ταύτα γένοιτο. 280

καὶ δ᾽ ἀλλῃ νεμεσῶ, ἢ τις τοιαῦτα γε βέβοι,

ἡ τ᾽ ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων, ἀνδράσι μίσχηται, πρῶ γ᾽ ἀμφάδιον γάμον ἔλθεῖν.

ξεινε, σὺ δ᾽ ὅκ 1 ἐμέθεν ἤξυνίει ἐπος, ὁφρα τάξιστα πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοίο. 285

δήεις ἀγλαοῦν ἀλσος Ἀθήνης ἀγχι κελεύθου αἰγείρων· ἐν δὲ κρήνη νάει, ἀμφὶ δὲ λειμῶν· ἐνθα δὲ πατρὸς ἐμοῦ τέμενος, τεθαλυκό τἄ ἀλῶν, τόσον ἀπὸ πτόλιος, ὄσον τε γέγονε βοήςας. ἐνθα καθεξόμενοι μεῖναι χρόνουν, εἰς ὦ ἦκεν ἦμεις 290

1 ὅκ Aristarchus: ἢ δ᾽ MSS.
with the tackle of their black ships, with cables and sails, and here they shape the thin oar-blades. For the Phaeacians care not for bow or quiver, but for masts and oars of ships, and for the shapely ships, rejoicing in which they cross over the grey sea. It is their ungentle speech that I shun, lest hereafter some man should taunt me, for indeed there are insolent folk in the land, and thus might some baser fellow say, should he meet us: 'Who is this that follows Nausicca, a comely man and tall, a stranger? Where did she find him? He will doubtless be a husband for her. Haply she has brought from his ship some wanderer of a folk that dwell afar—for none are near us—or some god, long prayed-for, has come down from heaven in answer to her prayers, and she will have him as her husband all her days. Better so, even if she herself gone forth and found a husband from another people; for of a truth she scorns the Phaeacians here in the land, where she has wooers many and noble!' So will they say, and this would become a reproach to me. Yea, I would myself blame another maiden who should do such thing, and in despite of her dear father and mother, while yet they live, should consort with men before the day of open marriage. Nay, stranger, do thou quickly hearken to my words, that with all speed thou mayest win from my father an escort and a return to thy land. Thou wilt find a goodly grove of Athene hard by the road, a grove of poplar trees. In it a spring wells up, and round about is a meadow. There is my father's park and fruitful vineyard, as far from the city as a man's voice carries when he shouts. Sit thou down there, and wait for a time, until we come to the city and
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αστυδε ἐλθόμεν καὶ ἰκώμεθα δόματα πατρός. 
αὐτὰρ ἐπὶν ἡμέας ἐλπὶ ποτὶ δόματ’ ἀφίχθαι, 
καὶ τότε Φαϊήκων ἤμεν ἔς πόλιν ἦδ’ ἐρείσθαι 
δόματα πατρός ἐμοῦ μεγαλήτερος Ἀλκινόου. 
ῥεία δ’ ἀρίγεωτ’ ἔστι, καὶ ἂν πάις ἡγήσαιτο 
νήπιος· οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυκται 
δόματα Φαϊήκων, οἶος δόμος Ἀλκινόου 
ήρως. ἀλλ’ ὅποτ’ ἂν σε δόμοι κεκύθωσι καὶ αὐλή, 
ὁκα μάλα μεγάροιο διελθώμεν, ὦφρ’ ἂν ἴκηαι 
μιτέρ’ ἐμὴν’ ἡ δ’ ἤστατ ἐπ’ ἐσχάρη ἐν πυρὸς αὐγὴ, 305 
ἡλάκτα στρωφὼς ἀλιπόρφυρα, θαῦμα ἰδέσθαι, 
κάιν κεκλημένη’ διμοι’ δὲ οἱ εἰατ’ ὁπισθὲν. 
ἐνθα δὲ πατρός ἐμὸν θρόνον ποτικέκλιται αὐτῇ, 
τὸ ν’ ἑ γε οἰνοποτάξει ἐφήμενος ἄθανατος ὦς. 
τὸν παραμεμψάμενος μιτρὸς περὶ γοῦνασι χεῖρα 
βάκλεων ἡμετέρης, ἵνα νόστιμον ἠμαρ ἤθηαι 
χαίρων καρπαλίμως, εἰ καὶ μάλα τῆλθεν ἔσσι. 
εἰ κέν τοι κεύῃ γε φίλα φρονέη’ ἐνι θυμῷ, 
ἐλπωρὴ τοι ἐπείτα φίλους τ’ ἰδέειν καὶ ἰκέσθαι 
οίκον ἐνυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.” 1 310

“Ὡς ἀρα φωνήσας ἤμασεν μάστυγι φαεινὴ 
ἡμιόνους’ αἰ δ’ ὁκα λίπων ποταμοῖο ρέοθρα. 
αἰ δ’ ἐν μὲν τρώχων, ἐν δὲ πλάσσοντο πόδον 
ἡ δὲ μάλ’ ἡμόχειν, ὅπως ἄμ’ ἐποίησε πεζῷ 
ἀμφίπολοι τ’ Ὀδυσσέως τε, νῦν δ’ ἐπέβαλλεν ἤμασθλην. 
δύσετο τ’ ἡλίους καὶ τοῖς κλυτοῖς ἄλσος ἰκωντο 321
ἰρον Ἀθηναίης, ὕ’ ἄρ’ ἐκείνο δίος Ὀδυσσεύς. 
αὐτίκ’ ἐπεὶ τ’ ἦρατο Δίος κούρη μεγάλοιο. 
“Κλῦθι μεν, αἰγιόχοιο Δίος τέκος, ἀτρυτῶνῃ 
νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ’ ἄκουσας 325

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

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

1 The word πλασσόντα is doubtless connected with πλέκω,
but the rendering should not be made too specific.
ραιμένου, ὅτε μ' ἔρραε κλυτὸς ἐννοοῦναιος.
δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢδ' ἐλεεινόν." "Ὡς ἕφατ' εὐχόμενος, τοῦ δ' ἐκλυε Παλλᾶς Ἀθήνη.
αὐτῷ δ' οὔ πω φαίνετ' ἐναντίη: αἴδετο γάρ ρα
πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινεν
ἀντιθέω 'Οδυσσῆ πάρος ἢν γαῖαν ἴκέσθαι.
I was smitten, what time the glorious Earth-shaker smote me. Grant that I may come to the Phaeacians as one to be welcomed and to be pitied."

So he spoke in prayer, and Pallas Athene heard him; but she did not yet appear to him face to face, for she feared her father's brother; but he furiously raged against godlike Odysseus, until at length he reached his own land.
Ος ο μεν ένθ' ἢράτο πολύτλας διὸς Ὀδυσσεύς, κούρην δὲ προτε ἄστυ φέρεν μένος ἡμιόνουν.
η δ' οτε δὴ οὐ πατρὸς ἀγακλυτὰ δώμαθ' ἤκανε, στήσεν ἄρ' ἐν προθύρωι, κασίγνητοι δὲ μιν ἀμφίς ἰσταντ' ἀθανάτοις ἐναλίγκιοι, οἳ ὅ' ὑπ' ἀπήνης ἡμιόνους ἐλυον ἐσθῆτα τε ἐσφερον εἴσω.
αὐτῇ δ' ἐς θάλαμον ἐδοὺ Ἦηε· δαὶε δὲ οἱ πῦρ γρήγος Ἀπειραίη, θαλαμηπόλος Εὐρυμέδουσα, τὴν ποτ' Ἀπείρηθεν νέες ἡγαγον ἀμφιέλισσαι Ἀλκινόω δ' αὐτὴν γέρας ἐξελον, οὐνεκα πᾶσιν Φαιήκεσσιν ἀνάσσε, θεοῦ δ' ὦς δῆμος ἄκουεν· ἦ τρεφὲ Ναυσικάαν λευκόλευν ἐν μεγάροισιν. ἦ οἱ πῦρ ἀνέκαιε καὶ εἴσῳ δόρπον ἐκόσμει.

Καὶ τὸτ' Ὀδυσσεὺς ὁρτο πόλυν' ἤμεν· ἀμφὶ δ' Ἀθήνη πολλὴν ἁέρα χεῦσ φίλα φρονέουσ' Ὀδυσῆῃ, μὴ τις Φαιήκων μεγαθύμων ἀντιβολῆς κερτομέοι τ' ἐπέεσσι καὶ ἐξερέωθ' ὅτις εἴη. ἀλλ' οτε δὴ ἄρ' ἐμελλε πόλιν δύσεσθαι ἔραννην, ἐνθα οἱ ἀντεβόλησε θεὰ, γλαυκώτης Ἀθήνη, παρθενικὴ ἐκυκία νεήνιδι, κάλπτων ἐχούση.

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

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

Τὸν δ' αὐτὲ προσέειπε θεά, γλαυκώπισ 'Αθήνην· "Τουγὰρ ἐγώ τοι, ξείνε πάτερ, δόμον, ὃν με κελεύεις, δείξω, ἐπεί μοι πατρὸς ἀμύμονος ἐγγύθι ναίει. ἀλλ' ἰθι σιγῆ τοίνυν, ἐγώ δ' ὅδον ἡγεμονεύσω, μηδὲ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρείειν. οὐ γὰρ ξείνος οἰδε μάλ' ἀνθρώπους ἀνέχονται, οὐδ' ἀγαπαξόμενοι φιλέουσ' ὃς κ' ἀλλοθεὶν ἐλθῇ. νησὶ θοῆσιν τοῖς γε πεποιθότες ὡκείσι σαῦμα μέγ' ἐκπερώσων, ἐπεὶ σφίσι δῶκ' ἐνοσίχθων· 35 τῶν νέες ὡκεῖαι ὡς εἰ πτερον' ἥ νόμιμα."

"Ως ἀρα φωνήσασ' ἡγήσατο Παλλᾶς 'Αθήνη καρπαλίμως· οδ' ἐπείτα μετ' ἱχνια βαίνει θεόδ. τὸν δ' ἀρα Φαἰήκες ναυσικλυτοὶ οὐκ ἐνόησαν ἐρχόμενον κατὰ ἀστυ διὰ σφέας· οὐ γὰρ 'Αθήνην εἶα ἐνπλόκαμος, δεινὴ θεός, ἦ ρα οἰ ἄχλυν θεσπεινὴν κατέχευν φίλα φρονέουσ' ἐν θυμῷ. θαύμαζεν δ' ὡ Οὐδεσεν χιμένας καὶ νήας εἶσας αὐτῶν θ' ἱρώων ἀγορᾶς καὶ τείχῃς μακρὰ ψηηλά, σκολόπεσσιν ἀνηρότα, θαύμα ἱδέοθαι. 45 ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἵκοντο, τοῖς δὲ μύθων ἱρχε θεά, γλαυκώπισ 'Αθήνην· "Οὔτος δὴ τοι, ξείνε πάτερ, δόμος, ὃν με κελεύεις 1 γαῖαν ἔχουσιν: ἔργα νέμονται.
"My child, couldst thou not guide me to the house of him they call Alcinous, who is lord among the people here? For I am come hither a stranger sore-tried from afar, from a distant country; wherefore I know no one of the people who possess this city and land."

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

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

"Here, Sir stranger, is the house which thou
πεφραδέμεν· δήεις δὲ διοτρεφέας βασιλῆς
dαιτὴν δαινυμένουσ· σὺ δ' ἐσω κίε, μηδὲ τι θυμῷ
τάρβει· θαρσαλέος γὰρ ἀνήρ ἐν πᾶσιν ἀμείνων
ἐργοισιν τελέθει, εἰ καὶ ποθεν ἀλλοθεν ἐλθοι.
δέσποιναν μὲν πρῶτα κιχῆσεαι ἐν μεγάροισιν·
'Αρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἵκ δὲ τοκήνων
τῶν αὐτῶν οἴ περ τέκον 'Ἀλκίνοον βασιλῆα.
Ναυσίθουν μὲν πρῶτα Ποσειδάων ἐνοσίχθων
gείνατο καὶ Περίβοια, γυναικῶν ἔδος ἀρίστῃ,
ὀπλοτάτῃ θυγάτηρ μεγαλήτερος Εὐρυμέδουτος,
ὁς ποθ' ὑπερθύμοιοι Γιγαντεσσιν βασίλευεν.
ἀλλ' ὃ μὲν ὠλεσε λαόν ἀτάσθαλον, ὀλετο δ' αὐτὸς·
τῇ δὲ Ποσειδάων ἐμήγη καὶ ἐγείνατο παίδα
Ναυσίθουν μεγάθυμον, ὃς ἐν Φαἰνῆξιν ἄνασσε·
Ναυσίθουσ' δ' ἐτεκεν 'Ρηξίσνωρ' τ' 'Ἀλκίνοον τε.
τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος 'Απόλλων
νυμφίον ἐν μεγάρῳ, μίαν οὐν παίδα λιπόντα
'Αρήτην· τὴν δ' 'Ἀλκίνοος ποιήσατ' ἄκοιτιν,
καὶ μὲν ἔτσι', ὡς οὐ τὶς ἐπὶ θανὺ τίται ἀλλῆ,
ὁσαι νῦν γε γυναικεῖς ὑπ' ἄνδρᾶσιν οίκον ἔχουσιν.
ὡς κείνη περὶ κήρι τετίμηται τε καὶ ἐστὶν
ἐκ τε φίλων παῖδων ἐκ τ' αὐτοῦ 'Ἀλκινόοιο
καὶ λαῶν, οὐ μὲν ῥα θεοὺ ὃς εἰσορόωντες
deidéxatai μύθοισιν, ὅτε στείχης' ἀνὰ ἀστυν.
οὐ μὲν γὰρ τὶ νόσον γε καὶ αὐτὴ δεῦται ἐσθλοῦν·
ἡς τ' ἐν φρονέρι καὶ ἄνδράσι νείκεα θύει.
εἰ κέν τοι κείνη γε φίλα φρονέρι εἰν θυμῷ,
ἐλπιστὶ τοι ἐπειτα φίλους τ' ἱδέειν καὶ ἴκεσθαι
οίκον ἐς υψόροφον καὶ σήν ἐς πατρίδα γαῖαν·

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

\(^1\) Or, reading προμ, "settles the quarrels of those to whom she has good will, even though they be men."
There stood upon the Acropolis of Athens in very ancient days a temple dedicated jointly to Athene and Erechtheus.

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

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

ημεναι, οἷα τε φύλλα μακεδνής αὐγείροιο
καιρουσσέων δ’ οὖνέων ἀπολείβεται ὑγρὸν ἔλαιον.
ὡςον Φαίηκες περὶ πάντων ἱδρευς ἀνδρῶν
νῆα θύην ἐνὶ πόντῳ ἐλαυνέμεν, ὡς Ὑγναῖκες
ιστῶν τεχνήσειν: περὶ γὰρ σφισὶ δῶκεν Ἀθήνη
ἐργα τ’ ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλάς.
ἐκτοσθεν δ’ αὐλῆς μέγας ὀρχατος ἀγχι θυράων
τετράγυνος: περὶ δ’ ἔρκος ἐλήλαται ἀμφτέρωθεν.
ἐνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα,
ὁγχυναὶ καὶ ὅριαι καὶ μῆλεα ἀγλαόκαρποι
συκέαι τε γλυκεραι καὶ ἐλαίαι τηλεθόωσαι.

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

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

\(^1\) The word appears to mean a stretch of four days' (mornings') ploughing.

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"Ευθα στὰς θηεῖτο πολύτλας δίος 'Οδυσσεύς. αὐτάρ ἐτεὶ δὴ πάντα ἔφι θηήσατο θυμῷ, καρπαλίμως ὑπὲρ οὐδὸν ἐβῆσετο δόματος εἴσω. εὑρε δὲ Φαιήκων ἤγητορας ἢδὲ μέδουτας σπένδουτας δεπᾶσσιν ἐνυκόπῳ ἀργείφοντη, ὥ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοῖτον. αὐτὰρ ὁ βῆ διὰ δώμα πολύτλας δίος 'Οδυσσεύς πολλὴν ἥρ' ἔχον, ὡν οἱ περίχεεν 'Αθήνη, ὀφρ' ἢκετ Ἀρήτην τε καὶ 'Αλκίνοον βασιλῆαι. ἀμφὶ δ' ἀρ' Ἀρήτης βάλε γοῦνασι χείρας 'Οδυσσεύς, καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ. οἱ δ' ἀνεφ ἐγένοιτο, δόμων κατὰ φῶτα ἵδοντες: θαῦμαζον δ' ὀρώνυτες. ὁ δὲ λιτάνεεν 'Οδυσσεύς. "Αρήτῃ, θύγατερ Ρηξίνορος αὐτιθέοιο, σόν τε πόσιν σά τε γοῦναθ' ἴκάνω πολλά μογήσας τοῦσδε τε δαιτυμόνας: τοῦσιν θεοὶ ὀλβία δοἰεν ξώεμεναι, καὶ πασίν ἐπιτρέψειεν ēκαςτος κτήματ' ἐνι μεγάροισι γέρας θ' ὅ τι δῆμος ἐδωκεν αὐτάρ ἐμοὶ πορτῆν ὑπρύνετε πατρίδ' ἴκέσθαι βάσσον, ἐπεὶ δὴ δηθᾶ φίλων ἀπὸ πήματα πάσχω."

"Ως εἰτῶν κατ' ἄρ' ἔξετ' ἔπ' ἐσχαρῆ ἐν κοινήσιν πάρ πυρί: οἱ δ' ἀρα πάντες ἀκῆν ἐγένοιτο σιώπην. ὀψὲ δὲ δὴ μετέειπε γέρων ἤρως Ἐχένησος, δὲ δὴ Φαῖήκων ἀνδρῶν προγενέστερος ἦν καὶ μύθοις κέκαστο, παλαί τε πολλαὶ τε εἰδῶν· ὁ σφιν εὖ φρονέων ἄγορήσατο καὶ μετέειπεν· "'Αλκίνῳ, οὐ μέν τοι τόδε κάλλιου, οὐδὲ ἑοίκε,
There the much-enduring goodly Odysseus stood and gazed. But when he had marvelled in his heart at all things, he passed quickly over the threshold into the house. There he found the leaders and counsellors of the Phaeacians pouring libations from their cups to the keen-sighted Argeiphontes, to whom they were wont to pour the wine last of all, when they were minded to go to their rest. But the much-enduring goodly Odysseus went through the hall, wrapped in the thick mist which Athene had shed about him, till he came to Arete and to Alcinous the king. About the knees of Arete Odysseus cast his hands, and straightway the wondrous mist melted from him, and a hush fell upon all that were in the room at sight of the man, and they marvelled as they looked upon him. But Odysseus made his prayer:

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

So saying he sat down on the hearth in the ashes by the fire, and they were all hushed in silence. But at length there spoke among them the old lord Echeneis, who was an elder among the Phaeacians, well skilled in speech, and understanding all the wisdom of old. He with good intent addressed the assembly, and said: "Alcinous, lo, this is not the
ξείνον μὲν χαμαί ἱσθαί ἐπ’ ἐσχάρῃ ἐν κοινήσιν, 160
οἴδε δὲ σὸν μύθον ποτιδέγμενον ἵσχανόωνται.
ἀλλ’ ἀγε δὴ ξείνον μὲν ἐπὶ θρόνου ἀργυροῖλου
εἰσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρῆσαι, ἵνα καὶ Δί τε τερπικεράυνῳ
σπείσομεν, ὃς θ’ ἵκέτησιν ἀμ’ αἰδοίοισιν ὑπηδεῖ·
δόρπον δὲ ξείνῳ ταμῇ δῶτω ἕνδον ἐόντων.”

Αὐτάρ ἐπεὶ τὸ γ’ ἄκουσ’ ἱερὸν μένος ’Αλκινόοιο,
χειρὸς ἐλὸν Ὀδυσσῆα δαίφρωνα ποικιλομίτην
ὀρσεν ἀπ’ ἐσχαρόφιν καὶ ἐπὶ θρόνου εἰσε φαεινοὺ,
νιὸν ἀναστήσας ἀγαπήνορα Λαοδάμαντα,
ὃς οἱ πλησίον ίζε, μάλιστα δὲ μιν φιλέσκειν.
χέρνιβα δ’ ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλὴ χρυσεὶ ὑπέρ ἀργυρέοι λέβητος,
νύψαθαι: παρὰ δὲ ξεστὴν ἐτάνυσσε ἑτέρες.
σὸτον δ’ αἰδοίῃ ταμῇ παρέθηκε φέρουσα,
εἶδατα πόλλ’ ἐπιθείσα, χαριζομένῃ παρεόντων.
αὐτᾶρ ὁ πίνε καὶ ἱσθεὺ πολύτλας δῖος Ὀδυσσεύς,
cαὶ τὸτε κήρυκα προσέφη μένος ’Αλκινόοιο:

“Ποντόνως, κρητήρα κερασσάμενος μέθυ νείμον
πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Δί τε τερπικεραύνῳ
σπείσομεν, ὃς θ’ ἵκέτησιν ἀμ’ αἰδοίοισιν ὑπηδεῖ.”

“Ὡς φάτο, Ποντόνως δὲ μελιφρονα οἶνον ἑκίρνα,
nώμησεν δ’ ἀρα πᾶσιν ἐπαρξάμενοι δεπάσσεσιν.
αὐτᾶρ ἐπεὶ σπείσαν τ’ ἔπιον θ’, ὀσον ἥθελε θυμός,
tοῖς δ’ Ἀλκίνοος ἀγορήσατο καὶ μετέειπε.” 185
better way, nor is it seemly, that a stranger should sit upon the ground on the hearth in the ashes; but these others hold back waiting for thy word. Come, make the stranger to arise, and set him upon a silver-studded chair, and bid the heralds mix wine, that we may pour libations also to Zeus, who hurl the thunderbolt; for he ever attends upon reverend suppliants. And let the housewife give supper to the stranger of the store that is in the house.

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

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

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

1 The word is commonly rendered "valiant."
"Κέκλυτε, Φαϊήκων ἡγήτορες ἢδὲ μέδοντες, ὁφρ' εἶπο τά με θυμός ἐνι στήθεσι κελεύει. 

νῦν μὲν δαίσαμενοι κατακεῖστε οἶκα δ' ἱόντες· ἢδ' ἵππου ἔστω πλέονας καλέσαντες 
ξείνον ἐνι μεγάροις ξεινίσσομεν ἢδὲ θεοῖσιν 
ρέξομεν ἵερὰ καλά, ἐπειτα δὲ καὶ περὶ πομπῆς 
μυησόμεθ', ὦ χ', ὧ ξείνοις ἀνένθε πόνου καὶ ἀνύης 
πομπῆ ύψ. ἡμετέρη ἣν πατρίδα γαῖαν ἱκεταὶ 
χαίρων καρπαλίμως, εἰ καὶ μᾶλα τήλθεν ἠστί, 
μηδὲ τι μεσογής γε κακὸν καὶ πῆμα πάθησι, 
πρίν γε τὸν ἄγαν ἑπιβήμεναι· ἐνθα δ' ἐπειτα 
πείσεται, ἄσσα οἱ αἰσά κατὰ κλώθες τε βαρεῖαι 
γνυμομένω νήσαντο λίνῳ, ὅτε μν τέκε μήτηρ. 
εἰ δὲ τις θανάτων γε κατ' οὐρανοῦ εἰλήλουθεν, 
ἄλλο τι δὴ τὸ τὸ ἔπειτα θεοὶ περιμηχανώνται. 

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς 
ἡμῖν, εντ' ἐρδώμεν ἀγακλειτὰς ἐκατόμβασι, 
δαίνυνταί τε παρ' ἄμμι καθήμενοι ἐνθα περ ἡμεῖς. 
εἰ δ' ἄρα τις καὶ μοῦνος ἰόν εὐμβληται ὀδίτης, 
οὐ τι κατακρύπτουσιν, ἐπεὶ σφίσιν ἐγνύθεν εἰμέν, 
ὡς περ Κύκλωπες τε καὶ ἁγρία φῦλα Γυγάντων." 

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεὺς·

'Αλκίνο, ἄλλο τι τοι μελέτω φρειν· οὗ γὰρ ἐγὼ γε 
θανάτωσιν ἑοίκα, τοι οὕρανον εὑρὼν ἑχὼσιν, 
οὗ δέμας οὐδὲ φυή, ἄλλα θυγτοίσι βροτοῖσι. 
οὐς τινας ὑμεῖς ἢστε μάλιστ' ὄφειντας οἰξὼν ἀνθρώπων, 
τοισίν κεν ἐν ἀλγεσιν ἰσωσαίμην. 
καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην, 
ὡςα γε δὴ ἐξύμπαντα θεοῖν ἱστητι μόγησα. 

ἄλλον ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενον περ· 
οὐ γὰρ τι στυγερῆ ἐπὶ γαστέρι κύστερον ἄλλο 

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

Then Odysseus of many wiles answered him, and said: "Alcinous, far from thee be that thought; for I am not like the immortals, who hold broad heaven, either in stature or in form, but like mortal men. Whomsoever ye know among men who bear greatest burden of woe, to them might I liken myself in my sorrows. Yea, and I could tell a yet longer tale of all the evils which I have endured by the will of the gods. But as for me, suffer me now to eat, despite my grief; for there is nothing more
achinery, ή τ' ἐκέλευσεν ἐῷ μνήσασθαι ἀνάγκη
cαι μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
ὡς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἡ δὲ μάλ' αἰεὶ
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δὲ με πάντων
ληθάνει ὡσ' ἐπαθον, καὶ ἐνυπλησθήμαι ἀνώγει.
ὑμεῖς δ' ὀτρύνεσθαι ἵπτε ἰησοῦντον ἐμῆς ἐπιβίζετε πάτρης
καὶ περ πολλὰ παδόντα' ἵδοντα με καὶ λίποι αἴων
κτῆσιν ἐμῆν, δμώας τε καὶ ὑψερεθές μέγα δῶμαι.”

"Ὡς ἐφαθ', οἱ δ' ἀρα πάντες ἐπήμεον ἦδ' ἐκέλευον
πεμπέμεναι τὸν ξείνων, ἐπεὶ κατὰ μοίραν ἐεἰπεν.
αὐτάρ ἐπεὶ σπείσαν τ' ἐπιον θ' ὤσον ἤθελε θυμός,
οἱ μὲν κακκεῖντες ἐβαν ὁδόνθε ἐκαστος,
αὐτάρ ὦ ἐν μεγάρῳ ὕπελείπετο δὸς 'Οδυσσεύς,
παρ δὲ οἱ Ἀρήτη τε καὶ Ἀλκάνους θεοειδῆς
ἐσθην' ἀμφίπολοι δ' ἀπεκόσμεον ἐντεα δαιτὸς.
τοῖσιν δ' Ἀρήτη λευκώλενος ἦρχετο μύθων
ἔγνο γὰρ φάρος τε χιτώνα τε εἰματ' ἱδοῦσα
καλά, τά ῥ' αὐτή τεῦξε σὺν ἀμφιτόλοισι γυναῖξι·
καὶ μιν φωνήσαν ἐπεα πτερόντα προσηῦδα·

"Εἴνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή'·
tis, πόθεν εἰς ἄνδρον; τίς τοι τάδε εἰματ' ἔδωκεν;
οὐ δὴ φῆς ἐπὶ πῦτον ἀλώμενος ἐνθάδ' ἱκέσθαι;"

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

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

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

Then Odysseus of many wiles answered her, and said: "Hard were it, O queen, to tell to the end the tale of my woes, since full many have the heavenly gods given me. But this will I tell thee, of which thou dost ask and enquire. There is an
'Ωγνηή τις νήσος ἀπόπροθεν εἰνάλλ' κείταιν·
ἐνθα μὲν 'Ἀτλαντος θυγάτηρ, δολόεσσα Καλυψώ
ναίει ἐνπλόκαμος, δεινὴ θεος· οὐδὲ τις αὐτὴ
μύσγεται οὔτε θεων οὔτε θηντῶν ἀνθρώπων.
ἀλλ' ἐμε τὸν δύστηνον ἐφέστιον ἡγαγε δαιμών
οίον, ἐπει μοι μή θῃν ἀργητὶ κερανῳν ἥμεν ἐλπιντο
Zeus ἐλπις 1 ἐκέασε μέσῳ ενι ὑόμπτῃ πόντῳ.
ἐνθ' ἀλλ' οἰν πάντες ἀπέθηθεν ἐσόθλοι ἐτάριοι,
αὐτάρ ἐγὼ τρόπιν ἀγκάς ἐλών νεὸς ἀμφιελίσης
ἐννήμαρα φερόμην· δεκάτη δὲ με νυκτὶ μελαίνη
νήσουν ἐς Ὀγνηήν πέλασαν θεαί, ἐνθα Καλυψῶ
ναίει ἐνπλόκαμος, δεινὴ θεος, ἡ με λαβοῦσα
ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ὑδε ἐφασκε
θήσειν ἀνάντοιν καὶ ἀγήραον ἡματα πάντα·
ἀλλ' ἐμον οὗ ποτε θυμὸν ενι στήθεσιν ἐπείθεν.2
ἐνθα μὲν ἐπτάτες μένον ἐμπέδουν, εἴματα δ' αἰεὶ
dάκρυσι δεδεσκον, τὰ μοι ἀμβροτα δῶκε Καλυψῶ·
ἀλλ' ὅτε ἰ' ὅρδάτον μοι ἐπιπλόμενον ἔτος ἠλθεν,
καὶ τότε ἰ' μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι
Ζηνός ὑπ' ἀγγελήσι, ἡ καὶ νόσος ἐτράπητς αὐτῆς.
πέμπη δ' ἐπὶ σχεδίας πολυδέσμου, πολλὰ δ' ἐδωκε,
σίτον καὶ μέθυ ἠδυ, καὶ ἀμβροτα εἴματα ἔσεν,
οὐρὸν δὲ προέηκεν ἀπήμονα τε λιαρὸν τε.
ἐπτὰ δὲ καὶ δέκα μὲν πλέον ἡματα ποντοπορεύων,
οκτωκαδεκάτη δ' ἔφανη ὅρεα σκίδεντα
γαίης ὑμετέρης, γῆθησε δὲ μοι φίλον ἦτορ
dυσμόροφ· ἡ γὰρ ἐμελλὼν ἐτί ἐκατέσθαι οἶξων
πολλῆς, τὴν μοι ἐπώρησε Ποσειδάων ἐνοσίχθων,
ὡς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθον,
ὁμινὲν δὲ θάλασσαν ἀθέσφατον, οὐδὲ τι κῦμα

1 ἐλπις: ἐλάπας; cf. v. 132.
2 Lines 251–8 were rejected by Aristarchus.
isle, Ogygia, which lies far off in the sea. Therein
dwells the fair-tressed daughter of Atlas, guileful
Calypso, a dread goddess, and with her no one either
of gods or mortals hath aught to do; but me in my
wretchedness did fate bring to her hearth alone,
for Zeus had smitten my swift ship with his bright
thunderbolt, and had shattered it in the midst of
the wine-dark sea. There all the rest of my trusty
comrades perished, but I clasped in my arms the
keel of my curved ship and was borne drifting for
nine days, and on the tenth black night the gods
brought me to the isle, Ogygia, where the fair-
tressed Calypso dwells, a dread goddess. She took
me to her home with kindly welcome, and gave me
food, and said that she would make me immortal
and ageless all my days; but she could never per-
suade the heart in my breast. There for seven years'
space I remained continually, and ever with my tears
would I wet the immortal raiment which Calypso
gave me. But when the eighth year came in circling
course, then she roused me and bade me go, either be-
cause of some message from Zeus, or because her own
mind was turned. And she sent me on my way on
a raft, stoutly bound, and gave me abundant store of
bread and sweet wine, and clad me in immortal
raiment, and sent forth a gentle wind and warm.
So for seventeen days I sailed over the sea, and on
the eighteenth appeared the shadowy mountains of
your land; and my heart was glad, ill-starred that I
was; for verily I was yet to have fellowship with
great woe, which Poseidon, the earth-shaker, sent
upon me. For he stirred up the winds against me and
stayed my course, and wondrously roused the sea,
eiad epí xchiáqis adynat stenácynta ferebathai.
tìn mèn épeita thylla dieqekédas. autár ègò ge
ynhxómenos todè laítma diectmagon, orpha me gaih
ýmetérh épéllassse fèrón ánemòs te kai údor.
èntha ké µ' ekbaínota bíhíqato kúm' épí chérson,
pétrhis pròs megálhosi balòn kai úterptéi chóròv:
all' anaxhassámènos víhxon pálvin, òhos èpèlìthou
ès potamòv, tìn dí moi eèísato chóros áristos,
leílos petrâwv, kai épì sképas òn anémòio.
èk d' èppeson thymhgerèwv, èptl d' ámbrhosìh yúx
èluth. egò d' ápânuevthe diupetéos potamoiò
èkbaìs èn thámnoisí katèdrathon, ámphi dé fyllá
èmepámnh. úpnon dé théos kat' ápèírona xèneh.
èntha mèn èn fyllloií fílon tétipemènos ytop
èvdon paiynchios kai ép' òw kai méson òmar.
déileto 1 tt' ñélios kai me ylukiv úpnon ònìkèren.
ámphiopolous d' èptl thìn tehìx enóhsa thugatròs
paxoússas, èn d' autì ònh ènikiv òhesi
tìn íkètenu. hè d' òu ti noìmatos èmbroteve èsblou,
òs oûk òn èlpòio neòteron ántiástanta
érzèmeve aiei xá pè neòteroi áfrradeòsow.
èì moì sítov ëdókeven òlìs òh'd' aîthopra oînon
kai loûs' èn potaìmò kai moì tâde êýmat' ëdóke.
tautá toì anhùmenos per ìlhthèin katèleqha."
'tòn d' aut' 'Alkívounos òpameibeto phwñhgev te:
"Xiòv', ò moì mèn tôutò g' ènàiçimov ouk ènòhse

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

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

\(^1\) In thus rendering \(\delta \varepsilon \lambda \varepsilon \tau \rho \) I have attempted to meet the difficulty that most of the events recorded in Book VI. occur in the interval between the waking of Odysseus and the actual setting of the sun. Hence \(\delta \upsilon \varepsilon \tau \rho \) is impossible.
καὶ ἐμή, οὐνεκά σ’ οὗ τι μετ’ ἀμφιπόλοισι γυναιξῖν ἢγεν ἐς ἠμέτερον, σὺ δ’ ἄρα πρώτην ἱκέτευσας.“

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσεύς.

“Ἡρως, μὴ τοι τούνεκ’ ἀμύμονα νέκκε κούρην ἥ μὲν γὰρ μ’ ἐκέλευσε σὺν ἀμφιπόλοισιν ἐπεσθαί, ἀλλ’ ἐγὼ οὐκ ἔθελον δεῖσας αἰσχυνόμενός τε, 

μὴ πῶς καὶ σοὶ θυμὸς ἐπισκύσσατο ἵδοτι δύσζηλοι γὰρ τ’ εἰμὲν ἐπὶ χθονὶ φῦλ’ ἀνθρώπων.”

Τὸν δ’ αὐτ’ Ἀλκίνοος ἀπαμείβετο φώνησέν τε.

“Ξεῖν’, οὗ μοι τοιούτων ἐνὶ στῆθεσι φίλον κῆρ μαψίδιως κεχολόθθαί· ἀμείνῳ δ’ αἰσιμα πάντα.

αἳ γάρ, Ζεῦ τε πάτερ καὶ Ἄθηναίῃ καὶ Ἀπόλλων, τοῖοι ἐὼν οὖς ἔσσι, τά τε φρονεὼν ἢ τ’ ἐγὼ περ, παιδά τ’ ἐμήν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέσσαι ἀὐθι μένων’ οἰκον δὲ κ’ ἐγὼ καὶ κτήματα δοήν,

εἰ κ’ ἐθέλων γε μένοις: ἀέκουτα δὲ σ’ οὐ τις ἐρύξει 315 Φαιήκων’ μὴ τούτῳ φίλον Δὶ πατρὶ γένοιτο.

πομπῆν δ’ ἐς τόδ’ ἐγὼ τεκμαίρομαι, ὀφρ’ εὗ εἰδῆς, αὐρίον ές: τήμος δὲ σὺ μὲν δεδημέμενος ὑπὸνο λέξει, οἳ δ’ ἐλώσι γαλήνη, ὀφρ’ ἀν ἰκναι πατρίδα σήν καὶ δώμα, καὶ εἰ ποῦ τοι φίλον ἐστίν, 320 εἰ περ καὶ μάλα πολλὸν ἐκαστέρω ἐστ’ Ἐνβοίης, τήν περ τηλοτάτω φάσ’ ἐμμεναί, οἳ μιν ἴδοντο λαῶν ἥμετρον, ὅτε τε ξανθὸν Ῥαδάμανθυν ἤγγον ἐποψύμενον Τιτυνὸν Γαύμην νίον.

καὶ μὲν οἵ ἐνθ’ ἠλθόν καὶ ἀτέρ καμάτῳ τέλεσαν 325 ἡματι τῷ αὐτῷ καὶ ἀπήνυσαν οἶκαδ’ ὀπίσσω.

εἰδήσεις δὲ καὶ αὐτός ἐνὶ φρέσιν ὀσσον άρισται νής ἐμαί καὶ κούροι ἀναρρίπτειν ἀλα πηδώ.”

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

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

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

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"Ως φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς, εὐχόμενος δ’ ἅρα εἴπεν, ἔπος τ’ ἑφατ’ ἐκ τ’ οὐνόμαζεν. 1 330 “Σεῦ πάτερ, αὐθ’ ὀσα εἴπε τελευτήσειεν ἀπαντά Ἀλκίνους· τοῦ μὲν κεν ἐπὶ ξείδωρον ἄρουραν ἀσβεστον κλέος εὖ, ἐγὼ δὲ κε πατρίδ’ ικόμην.” “Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· κέκλετο δ’ Ἀρίητη λευκώλενος ἀμφιπόλοισιν 335 δέμιαν ὑπ’ αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ πορφύρε’ ἐμβαλέειν, στορέσαι τ’ ἐφύπερθε τάπητας χλαίνας τ’ ἐνθέμεναι οὐλας καθύπερθεν ἐσάσθαι. αἱ δ’ ἵσαν ἐκ μεγάρῳ δάος μετὰ χέραν ἔχουσαι· αὐτὰρ ἐπεὶ στόρεσαν πυκνὸν λέχος ἐγκονέουσαι, 340 ὠτρυνον δ’ Ὀδυσῆα παριστάμεναι ἐπέέσσων “Ὅρσο κέων, ὦ ξείνε· πεποίηται δὲ τοι εὐνή.” “Ως φάν, τῷ δ’ ἄσπαστον ἐείσατο κοιμηθῆναι. ὡς ο μὲν ἐνθὰ καθεῦδε πολύτλας δῖος Ὀδυσσεύς τρητοῖς ἐν λεχέεσσων ὑπ’ αἰθούσῃ ἐριδούπῳ 345 ’Αλκίνους δ’ ἄρα λέκτο μυχῷ δόμον ψηλοῖο, πᾶρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνὴν. 1 ἔπος . . . οὐνόμαζεν: πρὸς ὑν μεγαλήτορα θυμόν.
So said he, and the much-enduring goodly Odysseus was glad; and he spoke in prayer, and said: "Father Zeus, grant that Alcinous may bring to pass all that he has said. So shall his fame be unquenchable over the earth, the giver of grain, and I shall reach my native land."

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

Thus they spoke, and welcome did it seem to him to lay him down to sleep. So there he slept, the much-enduring goodly Odysseus, on the corded bedstead under the echoing portico. But Alcinous lay down in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch.
'Ημος δ' ἡριγένεια φάνη ροδοδάκτυλος 'Πώς, ὁρνυτ' ἀρ' ἔξ εὐνής ίερὸν μένος 'Αλκινόοιο, ἀν δ' ἀρα διογενῆς ὀρτο πτολῖπορθος 'Οδυσσεύς. τοῖσιν δ' ἡγεμόνευ ίερὸν μένος 'Αλκινόοιο Φαιήκους ἀγορήνδ', ἢ σφιν παρὰ νημοὶ τέτυκτο. εἰθὸντες δὲ καθίζειν ἐπὶ ξεστοῖσι λίθοισι πλησίον. ἢ δ' ἀνὰ ἄστυ μετώχετο Παλλάς 'Αθήνη εἴδομένη κήρυκι δαίφρονος 'Αλκινόοιο, νόστον 'Οδυσσῆι μεγαλήτορι μητίώσα, καὶ σα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον. "Δεῦτ' ἁγε, Φαιήκων ἡγήτορες ἢδὲ μέδοντες, εἰς ἀγορὴν ἰεύαν, ὁφρα ξείνῳ πύθησθε, ὅσ νέον 'Αλκινόοιο δαίφρονος ἵκετο δῶμα πόντου ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοίος." 'Ως εἴπους' ὠτρυνε μένος καὶ θυμὸν ἐκάστου. καρπαλίμως δ' ἐμπληντο βροτῶν ἀγοραὶ τε καὶ ἑδραῖ ἀγρομένων' πολλοὶ δ' ἀρ' ἐθηρήσαντο ἰδόντες νύδν Δαέρταιο δαίφρονα: τῷ δ' ἀρ' 'Αθήνη θεσπεσίην κατέχειν χάριν κεφαλῆ τε καὶ ὁμοίς καί μιν μακρότερον καὶ πάσσων ὥκεν ἰδέσθαι, ὅς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο δεισὶν τ' αἴδοιος τε καὶ ἐκτελέσειν ἀέθλους πολλοὺς, τοὺς Φαιήκες ἐπειρήσαντ' 'Οδυσῆος. 258
As soon as early Dawn appeared, the rosy-fingered, the strong and mighty Alcinous rose from his couch, and up rose also Zeus-born Odysseus, the sacker of cities. And the strong and mighty Alcinous led the way to the place of assembly of the Phaeacians, which was builded for them hard by their ships. Thither they came and sat down on the polished stones close by one another; and Pallas Athene went throughout the city, in the likeness of the herald of wise Alcinous, devising a return for great-hearted Odysseus. To each man's side she came, and spoke and said:

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

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

“Κέκλυτε, Φαϊνήκων ἡγήτορες ἢδὲ μέδοντες, ὦφρ’ ἐἵπω τὰ με θυμός ἐνὶ στῆθεσιν κελεύει.

ξεῖνοις ὃδ’, οὐκ οἶδ’ ὃς τις, ἀλώμενος ἵκετ’ ἐμὸν δῶ, ἥ’ πρὸς ἥοιον ἢ ἐσπερίων ἀνθρώπων

πομπῆς δ’ ὀτρύνει, καὶ λίσσεται ἐμπεδὸν εἶναι.

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

οὐδὲ γὰρ οὐδὲ τις ἄλλος, ὅτες κ’ ἐμὰ δῶμαθ’ ἰκηταί, ἐνθάδ’ ὀδυρόμενος δηρὸν μένει εἶνεκα πομπῆς.

ἀλλ’ ἀγε νὴα μελαιναν ἔρυσσομεν εἰς ἀλα διὰν

πρωτόπλοον, κούρω δὲ δῦ’ καὶ πεντήκοντα

κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἀριστοί.

δησάμενοι δ’ ἐν πάντες ἐπὶ κλημίσιν ἐρετμὰ

ἐκβητ’. αὐτὰρ ἐπείτα θοὴν ἀλεγώνετε δαίτα

ἡμετερόνδ’ ἐλθόντες· ἐγὼ δ’ ἐν πᾶσι παρέξω.

κούρσιν μὲν ταῦτ’ ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι

σκηπτοῦχοι βασιλικῆς εμὰ πρὸς δῶματα καλὰ

ἐρχεσθ’, ὁφρα ξεῖνον ἐνι μεγάροισι φιλέωμεν,

μηδὲ τις ἄρνείςθω. καλέσασθε δὲ θεῖον ἀοιδὸν

Δημόδοκον’ τῷ γὰρ ρα θεὸς πέρι δῶκεν ἀοιδὴν

tέρπειν, ὀπτὴθ’ θυμὸς ἐποτρύνησιν αἰείδειν.”

“Ὡς ἀρὰ φωνήσας ἠγήσατο, τοι δ’ ἀμ’ ἐποντὸ

σκηπτοῦχοι κήρυξ’ δὲ μετώχετο θείον ἀοιδὸν.

κούρω δὲ κρινθέντε δῦ’ καὶ πεντήκοντα

βήτην, ὡς ἐκέλευσ’, ἐπὶ θιν’ ἀλὸς ἀτρυγέτοιο.

αὐτὰρ ἐπεί ἤ’ ἐπὶ νηα κατῆλυθον ἥδε θάλασσαν,

νηα μὲν οἱ γε μελαιναν ἀλὸς βένθοσδε ἐρυσσαν,

ἐν δ’ ἰστόν τ’ ἐτίθεντο καὶ ἰστία νῃ μελαίνη,

260
assembled and met together, Alcinous addressed their assembly and spoke among them:

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

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

1 Or "rowing-benches," as commonly.
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ηρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι, πάντα κατὰ μοῖραν, ἀνὰ θ' ἱστία λευκὰ πέτασσαν.

υψοῦ δ' ἐν νοτίῳ τὴν γ' ὄρμισαν· αὐτὰρ ἐπείτα 55
βάν ῥ' ἵμεν Ἀλκινόοι δαιφρονὸς ἐς μέγα δῶμα.

πλῆντο δ' ἀρ' αἴθουσαὶ τε καὶ ἔρκεα καὶ δόμοι ἄνδρῶν ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν, νέοι ἦδὲ παλαιοὶ. 60

τοῖσιν δ' Ἀλκινοὸς δυσκαίδεκα μηλ' ἱέρευσεν,

όκτῳ δ' ἁργιόδοντας ύσα, δύο δ' εἰλιπόδας βοῦς·

τοὺς δέρον ἄμφὶ θ' ἔπον, τετύκοντό τε δαίτ' ἑρατεινήν.

Κηρυξ δ' ἐγγύθησε ἤλθεν ἄγων ἐρίηρον ἄοιδόν,

τόν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε ἀφθαλμῶν μὲν ἄμερες, δίδου δ' ἥδειαν ἄοιδήν.

τῶ δ' ἀρα Ποντόνοος θῆκε θρόνον ἀργυρόπλουν 65

μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἑρείσας·

καδ' δ' ἐκ πασσαλοφι κρέμασεν φόρμιγγα λίγειαν

ἀυτοῦ ύπέρ κεφαλῆς καὶ ἑπέφραδε χερσίν ἐλέσθαι κηρυξ· πάρ δ' ἐτίθει κάνεον καλῆν τε τράπεζαν,

πάρ δὲ ἐκας οὐνοίο, πιεῖν ὅτε θυμὸς ἀνώγοι. 70

οἱ δ' ἐπ' οὐνείαθ' ἐτοίμα προκείμενα χειρᾶς ἰαλλοῦ.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἐντὸ,

μοῦσ' ἀρ' ἄοιδὸν ἀνήκεν αἰείδεμεναι κλέα ἄνδρῶν,

οἰμῆς τής τότ' ἀρα κλέος σύραλον εὐρῶν ἐκανε, 75

νεῖκος Ὀδυσσῆος καὶ Πηλείδεω 'Ἀχιλῆος,

ὦς ποτε δηρίσαντο θεῶν ἐν δαίτ' θαλείη

ἐκπάγλωσ ἐπέεσσιν, ἀναξ δ' ἄνδρῶν 'Ἀγαμέμνων

χαίρε νόῳ, ὦ τ' ἀριστοί 'Ἀχαίων δηρίσωστο.

ὦς γάρ οἱ χρείων μυθήσατο Φόῖβος Ἀπόλλων

Πυθοί ἐν ἡγαθή, ὅθ' ὑπέρβη λάινον ὑδὸν 80

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

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

Ταῦτ’ ἀρ’ ᾠδίδος ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεύς
πορφύρεοι μέγα φάρος ἔλων χερσὶ στιβαρῆς
κακὸ κεφαλῆς εὗρυσσε, κάλυψε δὲ καλᾷ πρόσωπα:
85
αἰδετο γάρ Φαίηκας ἵπτ’ ὀφρύσι δάκρυα λείβων.
ἡ τοι ὠτε λίξειεν ἄείδων θείος ᾠδίδος,
δάκρυ όμορξάμενος κεφαλῆς ἀπὸ φάρος ἔλεσσε
καὶ δέπας ἀμφικύπελλον ἐλῶν σπείσασκε θεοῖσιν:
αὐτὰρ ὦτ’ ἄψ ἀρχοῖτο καὶ οτρύνειαν ἄείδειν
90
Φαίηκοι οἱ ἄριστοι, ἐπεὶ τέρποντ’ ἐπέεσσιν,
ἄψ Ὀδυσσεύς κατὰ κράτα καλυψάμενος γοασκεν.
ἐιθ’ ἀλλοις μὲν πάντας ἐλάνθανε δάκρυα λείβων,
Ἀλκίνοος δὲ μιν οἷος ἐπεφράσατ’ ἢδ’ ἐνόησεν
heimeros ἄγχ’ αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
95
ἀισχα δὲ Φαίηκεσσι φιληρέτμοισι μετηύδα.

“Κέκλυτε, Φαίηκοι ἡγήτορες ἢδὲ μέδοντες.
ἡδη μὲν δαιτὸς κεκορημεθα θυμὸν ἐϊσις
φόρμιγγος θ’, ἢ δαιτὶ συνήμορος ἐστὶ θαλείη
νῦν δ’ ἐξέλθωμεν καὶ ἄεθλων πειρηθώμεν
100
πάντων, ὡς χ’ ὁ ξέινοι ἐνύπη ὅσι φιλουσιν
οἰκαδε νοστήσας, ὅσσον περιγγνομέθ’ ἄλλων
πῦξ τε παλαιμοσυνή τε καὶ ἄλμασιν ἢδὲ πόδεσσιν.”

“Ὡς ἀρὰ φωνῆσας ἡγήσατο, τοι δ’ ἀμ’ ἐποιοτο.
κάδ δ’ ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν,
105
Δημοδόκου δ’ ἐλε χείρα καὶ ἐξαγεν ἐκ μεγάροις
κήρυξ· ἤρχε δὲ τῷ αὐτῆν ὄδον ἦν περ οἱ ἄλλοι
Φαίηκοι οἱ ἄριστοι, ἀέθλια θαυμανέοντες.
βὰν δ’ ἴμεν εἰς ἄγοριν, ἄμα δ’ ἐσπετο πουλὺς ὀμιλος,

264
For then the beginning of woe was rolling upon Trojans and Danaans through the will of great Zeus. This song the famous minstrel sang; but Odysseus grasped his great purple cloak with his stout hands, and drew it down over his head, and hid his comely face; for he had shame of the Phaeacians as he let fall tears from beneath his eyebrows. Yea, and as often as the divine minstrel ceased his singing, Odysseus would wipe away his tears and draw the cloak from off his head, and taking the two-handled cup would pour libations to the gods. But as often as he began again, and the nobles of the Phaeacians bade him sing, because they took pleasure in his lay, Odysseus would again cover his head and moan. Now from all the rest he concealed the tears that he shed, but Alcinous alone marked him and took heed, for he sat by him, and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

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

So saying, he led the way, and they followed him. From the peg the herald hung the clear-toned lyre, and took Demodocus by the hand, and led him forth from the hall, guiding him by the self-same road by which the others, the nobles of the Phaeacians, had gone to gaze upon the games. They went their way to the place of assembly, and with them went a
μυρίον ἂν δ' ἵσταντο νέοι πολλοί τε καὶ ἔσθλοι. 110 ὥρτο μὲν Ἀκρόνεως τε καὶ Ὄκυαλος καὶ Ἐλατρεύς, Ναυτεύς τε Πρυμνεύς τε καὶ Ἀγχίαλος καὶ Ἐρεμεύς, Ποντεύς τε Πρωφεύς τε, Θόων Ἀναβησίνεως τε Ἀμφίαλός θ', ύιὸς Πολυνηίον Τεκτονίδαο· ἂν δὲ καὶ Ἕλυαλος, βροτολογῷ ἵσος Ἀρην, Ναυβολίδης, ὡς ἀριστος ἐγν εἰδὸς τε δέμας τε πάντων Ψαιήκων μετ' ἀμύμονα Δασδάμαντα. ἂν δ' ἐσταν τρεῖς παῖδες ἀμύμονος Ἀλκινώιοι, Δασδάμας θ' Ἀλιός τε καὶ ἀντίθεος Κλυτόνηας. οἱ δ' ἢ τοι πρῶτον μὲν ἐπειρήσαντο ποδεσσι. 120 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἁμα πάντες καρπαλίμως ἐπέταντο κοινώτες πεδίοιο· τῶν δὲ θέειν οὐχ ἀριστος ἐγν Κλυτόνηας ἀμύμων· ὡςον τ' ἐν νεῦῳ υφρον πέλει ήμιόνοιν, τόσον ὑπεκπροθέων λαοὺς ἱκέθ', οἱ δ' ἐλιπόντο. 125 οἱ δ' παλαμοσύνης ἀλεγεινής πειρήσαντο· τῇ δ' αὐτ' Ἕλυαλος ἀπεκαίνυτο πάντας ἀρίστους. ἅλματι δ' Ἀμφίαλος πάντων προφερέστατος ἦν· δίσκω δ' αὐ πάντων πολὺ φέρτατος ἦν Ἐλατρεύς, πῦς δ' αὐ Δασδάμας, ἀγαθὸς πάις Ἀλκινώοι. 130 αὐτὰρ ἐπεὶ δὴ πάντες ἑτέρφησαν φρέν' ἄεθλοις, τοῖς ἀρα Δασδάμας μετέφη πáις Ἀλκινώοι· "Δεύτε, φίλοι, τῶν ξεινον ἔρωμεθα εἰ τ' ἄεθλον οἴδε τε καὶ δεδάηκε. φυήν γε μὲν οὐ κακὸς ἐστι, μηροὺς τε κυνίας τε καὶ ἄμφω χείρας ὑπέρθεν 135 αὐχένα τε στίβαρον μέγα τε σθένος· οἴδε τι ἱβης δεύται, ἀλλὰ κακοίσι συνέρρηκται πολέσσιν.

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

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

2 The word probably denotes the length of the furrow cut before a turn was made.

267
Line 142 was unknown to Alexandrian critics.
troubles. For to my mind there is naught worse than the sea to confound a man, be he never so strong."

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

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

Then Odysseus of many wiles answered him, and said: "Laodamas, why do ye mock me with this challenge? Sorrow is in my mind far more than contests, seeing that in time past I have suffered much and toiled much, and now I sit in the midst of your assembly, longing for my return home, and making my prayer to the king and to all the people."

Then again Euryalus made answer and taunted him to his face: "Nay verily, stranger, for I do not liken thee to a man that is skilled in contests, such as abound among men, but to one who, faring to and fro with his benched ship, is a captain of sailors who are merchantmen, one who is mindful of his freight, and has charge of a home-borne cargo, and the gains of his greed. Thou dost not look like an athlete."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὄδυσσεύς· "Ἐείν', οὐ καλὸν ἔειπες· ἀτασθάλω ἀνδρὶ ἔοικας. οὔτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν ἀνδράσιν, οὔτε φυίν οὔτ' ἄρ φρένας οὔτ' ἀγορητύν. ἄλλος μὲν γὰρ τ' εἶδος ἀκιδνότερος πέλει ἄνὴρ, ἄλλα θεὸς μορφὴν ἔπεσε στέφει, οί δὲ τ' ἐς ἄυτὸν τερπόμενοι λεύσακοςιν· ὃ δ' ἀσφαλέως ἀγορεύει αἰδοὶ μειλχιή, μετὰ δὲ πρέπει ἀγρομένοιςιν, ἔρχομενον δ' ἀιῶν ἅστυ θεῶν ὅς εἰσορόωσιν. ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτουςιν, ἄλλ' οὔ τι χάρις ἀμφιπεριστέφεται ἐπέεσσιν, ὡς καὶ σοι εἶδος μὲν ἀριτρεπτέ, οὔδὲ κεν ἄλλ' ὡς οὔδε θεῶς τεύξειε, νόου δ' ἀποφώλιος ἐσσι. ἀρινᾶς μαί θυμόν ἐνι στήθεσσι φίλοις εἰπὼν οὐ κατὰ κόσμον.· ἐγὼ δ' οὐ νής ἀέθλων, ὡς σὺ γε μυθεῖαι, ἄλλ' ἐν πρώτοις ὁίω ἐμμεναι, ὅφρ' ἡγη τε πεποίθεα χερσί τ' ἐμῆι. νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλαὶ γὰρ ἐτιλην ἀνδρῶν τε πτολέμους ἄλεγεινα τε κύματα πείρων. ἄλλα καὶ ὅς, κακὰ πολλὰ παθών, πειρήσομ' ἀέθλων· θυμοδακής γὰρ μύθος, ἐπώτρυνας δὲ με εἰπὼν." Ἡ ρα καὶ αὐτῷ φάρει ἀναίξας λάβε δίσκον μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὄλγον περ ἡ οὐρ Φαίκηκες ἐδίσκεσον ἀλλήλοισιν. τόν ρα περιστρέψας ἢκε στιβαρῆς ἀπὸ χειρός, βόμβησεν δὲ λίθος· κατὰ δ' ἐπτηξαν ποτὶ γαῖῃ.
Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Stranger, thou hast not spoken well; thou art as one blind with folly. So true is it that the gods do not give gracious gifts to all alike, not form nor mind nor eloquence. For one man is inferior in comeliness, but the god sets a crown of beauty upon his words, and men look upon him with delight, and he speaks on un-falteringly with sweet modesty, and is conspicuous among the gathered people, and as he goes through the city men gaze upon him as upon a god. Another again is in comeliness like the immortals, but no crown of grace is set about his words. So, in thy case, thy comeliness is preëminent, nor could a god himself mend it, but in mind thou art stunted. Thou hast stirred the spirit in my breast by speaking thus unmannerly. I am not unskilled in sports as thou pratest, nay, methinks I was among the first so long as I trusted in my youth and in my hands. But now I am bound by suffering and pains; for much have I endured in passing through wars of men and the grievous waves. But even so, though I have suffered much, I will make trial of the contests, for thy word has stung me to the heart, and thou hast provoked me with thy speech."

He spoke, and, leaping up with his cloak about him as it was, seized a discus larger than the rest and thick, no little heavier than those with which the Phaeacians were wont to contend one with another. This with a whirl he sent from his stout hand, and the stone hummed as it flew; and down they crouched to the earth, the Phaeacians of the

\[ \text{στέφω} \] does not of itself mean "crown," but the meaning here is fixed by vs. 175.
Φαίνεσε δολιχήρετμοι, ναυσίκλυτοι ἄνδρες, λάος ὑπὸ ῥιπῆς· ὁ δὲ ὑπέρπτατο σῆματα πάντων ῥίμφα θέων ἀπὸ χειρός. ἔθηκε δὲ τέρματ' Ἀθήνη ἄνδρὶ δέμας ἐκυκία, ἐπος τ' ἐφατ' ἐκ τ' ὀνομαζέων.

"Καὶ κ’ ἀλαὸς τοι, ξείνε, διακρίνει τὸ σῆμα ἀμφαφῶν, ἐπεὶ οὐ τι μεμιμημένον ἐστιν ὀμίλῳ, ἀλλὰ πολὺ πρῶτον. σὺ δὲ θάρσει τόνδε γ’ ἄεθλον· οὐ τις Φαιήκων τὸδε γ’ ἦξεται, οὐδ’ ὑπερήσει.

"Ως φάτο, γῆθησεν δὲ πολύτλας δῖος Ὁδυσσεύς, χαίρων, οὖνεχ’ ἑταῖρον ἐνήεα λεύσσ’ ἐν ἀγώνι. καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσιν.

"Τούτων νῦν ἄφικεσθε, νέοι. τάχα δ’ ὑστερον ἄλλον ἥσειν ἦ τοσσοῦτον οἴροιμαι ἦ ἐτι μᾶσσον. τῶν δ’ ἄλλων ὅτινα κραδή θυμός τε κελεύει, δεῦρ’ ἄγε πειρηθῆτω, ἔπει μ’ ἔχολώσατε λίνη, Ἦ πυξ’ ἦ πάλη ἥ καὶ ποσίν, οὐ τι μεγαίρω, πάντων Φαιήκων, πλήν γ’ αὐτοῦ Δαεδάμαντος. ξείνους γάρ μοι ὡδ’ ἐστί· τίς ἂν φιλέοντι μάχαιτο; ἄφρων δὴ κεινός γε καὶ οὐτίδανος πέλει ἀνήρ, ὅς τις ξεινοδόκῳ ἑρίδα προφέρηται ἄεθλων δὴμῳ ἐν ἄλλοδαπῷ· ἔο δ’ αὐτοῦ πάντα κολούει. τῶν δ’ ἄλλων οὐ πέρ τιν’ ἀναίνομαι οὐδ’ ἄθερίξω, ἀλλ’ ἔθέλω ὑδμεν καὶ πειρηθήμεναι ἄντην. πάντα γὰρ οὐ κακός εἴμι, μετ’ ἄνδρας ὅσσοι ἄεθλοι· εὖ μὲν τόξον οἶδα εὔξουν ἀμφαφιάσθαι· πρῶτος κ’ ἄνδρα βάλομι οὐστεύσας ἐν ὀμίλῳ ἄνδρὸν δυσμενέων, εἰ καὶ μᾶλα πολλοὶ ἑταῖροι ἀγχι παρασταῖεν καὶ τοξαξοίατο φωτῶν."
long oars, men famed for their ships, beneath the rush of the stone. Past the marks of all it flew, speeding lightly from his hand, and Athene, in the likeness of a man, set the mark, and she spoke and addressed him:

"Even a blind man, stranger, could distinguish this mark, groping for it with his hands, for it is in no wise confused with the throng of the others, but is far the first. Be thou of good cheer for this bout at least: no one of the Phaeacians will reach this, or cast beyond it."

So she spoke, and the much-enduring goodly Odysseus was glad, rejoicing that he saw a true friend in the lists. Then with a lighter heart he spoke among the Phaeacians:

"Reach this now, young men; and presently, methinks, I will send another after it, as far or even further. Of the rest, if any man's heart and spirit bid him, let him come hither and make trial—for ye have greatly angered me—be it in boxing or in wrestling, aye, or in running, I care not; let any one come of all the Phaeacians, save Laodamas alone. For he is my host, and who would quarrel with one that entertains him? Foolish is that man and worthless, who challenges to a contest the host who receives him in a strange land; he does but mar his own fortunes. But of all the rest I refuse none, and make light of none, but am fain to know them, and make trial of them man to man. For in all things I am no weakling, even in all the contests that are practised among men. Well do I know how to handle the polished bow, and ever would I be the first to shoot and smite my man in the throng of the foe, even though many comrades stood by me and
οιος δή με Φιλοκτήτης ἀπεκαίνυτο τόξῳ
δήμῳ εἰν Τρώων, ὅτε τοξαζόμεθ' Ἀχαίοι.

τῶν δ' ἀλλῶν ἐμέ φημι πολὺ προφερέστερον εἶναι,
ὅσσοι νῦν βροτοὶ εἰσίν ἐπὶ χθονὶ σῖτον ἔδουντες.

αὐδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἔθελήσω,
οὐθ' Ἡρακλῆι οὖτ' Ἑυρύτῳ Οἰχαλήι,
οἱ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων.

τῷ ῥα καὶ ἄλλῳ ἕθανεν μέγας Ἑυρύτους, οὐδ' ἐπὶ γῆρας
ἐκεῖν' ἐν μεγάροισιν χολωσάμενοι γὰρ 'Ἀπόλλων
ἐκτανεν, οὕνεκά μιν προκαλίζετο τοξάζεσθαι.

δουρὶ δ' ἀκοντίζω οὖσον οὐκ ἄλλος τις οἰστφ.

οἰοίσιν δείδοικα ποσὶν μὴ τίς με παρέλθῃ
Φαιῆκων' λάῃ γὰρ ἀεικελίως ἐδαμάσθην
κύμασιν εἰν πολλοῖς, ἐπεὶ οὐ κομῳδῇ κατὰ νη
ἡν ἑπνητανός' τῷ μοι φίλα γυῖα λέλυνται.

'Ως ἐφαθ', οἱ δ' ἄρα πάντες ἀκήν ἐγένοντο σιωπή.

'Ἀλκάνοος δὲ μιν οῖος ἀμειβόμενος προσέειπεν

'Εἴν', ἐπεὶ οὖν ἀχάριστα μεθ' ἡμῖν ταῦτ' ἄγορεύεις,

ἀλλ' ἔθελει ἁρετὴν σὴν φαίνεμεν, ἦ τοι ὡπηδεῖ,

χωόμενοι ὅτι σ' οὕτως ἁνὴρ ἐν ἁγὼν παρατασάς

νεῖκεσεν, ὡς ἄν σὴν ἁρετὴν βροτὸς οὐ τὴν ὀνοίτο,

ὅς τις ἐπίστατο ἤσι φρεσιν ἁρτία βάζειν

ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἐπος, ὅφρα καὶ ἄλλω

ἐίπῃς ἱρώων, ὅτε κεν σοῖς ἐν μεγάροισι

dαινύῃ παρὰ σὴ τ' ἄλοχῳ καὶ σοισι τέκεσιν,

ἡμετέρης ἁρετῆς μεμυκμένος, οία καὶ ἡμῖν

Ζεὺς ἐπὶ ἔργα τίθησι διαμπερές εἰς ἐπὶ πατρὸν,

οὐ γὰρ πυγμάχοι εἰμὲν ἁμύμονες οὐδὲ παλαιστάι,

ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νησσὶν ἁριστοί,

ἀιεὶ δ' ἡμῖν δαῖς τε φίλη κληρίς τε χοροῖ τε

ἔμματα τ' ἐξημοιβᾶ λοιπρά τε θερμὰ καὶ εὐναί.
THE ODYSSEY, VIII. 219-249

were shooting at the men. Only Philoctetes excelled me with the bow in the land of the Trojans, when we Achaecans shot. But of all others I declare that I am best by far, of all mortals that are now upon the earth and eat bread. Yet with men of former days I will not seek to vie, with Heracles or with Eurytus of Oechalia, who strove even with the immortals in archery. Wherefore great Eurytus died soon, nor did old age come upon him in his halls, for Apollo waxed wroth and slew him, because he had challenged him to a contest with the bow. And with the spear I throw farther than any other man can shoot with an arrow. In the foot race alone I fear that someone of the Phaeacians may outstrip me, for cruelly have I been broken amid the many waves, since there was in my ship no lasting store of provisions; therefore my limbs are loosened.”

So he spoke and they were all hushed in silence; but Alcinous alone answered him and said:

"Stranger, since not ungraciously dost thou speak thus in our midst, but art minded to shew forth the prowess which waits upon thee, in anger that yonder man came up to thee in the lists and taunted thee in a way in which no mortal would make light of thy prowess, who knew in his heart how to speak fitly; come, now, hearken to my words, that thou mayest tell to another hero, when in thy halls thou art feasting with thy wife and children, and rememberest our skill, what feats Zeus has vouchsafed to us from our fathers' days even until now. For we are not faultless boxers or wrestlers, but in the foot race we run swiftly, and we are the best seamen; and ever to us is the banquet dear, and the lyre, and the dance, and changes of raiment, and warm baths, and the couch.
The whole passage 266-369 (or 267-366) was on moral grounds rejected by some ancient critics.
THE ODYSSEY, VIII. 250–276

But come now, all ye that are the best dancers of the Phaeacians, make sport, that the stranger may tell his friends on reaching home how far we surpass others in seamanship and in fleetness of foot, and in the dance and in song. And let one go straightway and fetch for Demodocus the clear-toned lyre which lies somewhere in our halls.”

So spoke Alcinous the godlike, and the herald rose to fetch the hollow lyre from the palace of the king. Then stood up masters of the lists, nine in all, men chosen from out the people, who in their gatherings were wont to order all things aright. They levelled a place for the dance, and marked out a fair wide ring, and the herald came near, bearing the clear-toned lyre for Demodocus. He then moved into the midst, and around him stood boys in the first bloom of youth, well skilled in the dance, and they smote the goodly dancing floor with their feet. And Odysseus gazed at the twinklings of their feet and marvelled in spirit.

But the minstrel struck the chords in prelude to his sweet lay and sang of the love of Ares and Aphrodite of the fair crown, how first they lay together in the house of Hephaestus secretly; and Ares gave her many gifts, and shamed the bed of the lord Hephaestus. But straightway one came to him with tidings, even Helius, who had marked them as they lay together in love. And when Hephaestus heard the grievous tale, he went his way to his smithy, pondering evil in the deep of his heart, and set on the anvil block the great anvil and forged bonds which might not be broken or loosed, that the lovers 1 might bide fast where they were. But when he had fashioned the snare in his wrath against Ares, he

1 Or the subject of μέρων may be the bonds.
HOMER

βῆ ρ' ἕμεν ἐς θάλαμον, οὕτι οἱ φίλα δέμνι ἔκειτο, ἀμφὶ δὲ ἦρ' ἔρμισιν χέε δέσματα κύκλῳ ἀπάντη· πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο, ἣτ' ἀράχνια λεπτά, τά γ' οὔ κέ τις οὐδὲ ἄδιοτο, οὐδ' θεῶν μακάρων· πέρι γὰρ δολόεντα τέτυκτο. αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνα χεῦν, εἴσατ' ἤμεν ἐς Λήμνον, ἑυκτίμενον πτολεόθρον, ἢ οἱ γαιάων πολὺ φιλτάτη ἔστιν ἄπασέων.

οὐδ' ἀλαοσκοπήν εἶχε χρυσήνος Ἀρης,

ὡς ἰδεῖν" Ἡφαιστον κλυτοτέχνην νόσφι κιόντα· βῆ δ' οἴναι πρὸς δόμαι περικλυτοῦ Ἡφαιστοιο ἰσχανῶν φιλότητος ἐνστεφάνου Κυθηρείης.

ἡ δὲ νέου παρὰ πατρὸς ἔρισθενεος Κρονιῶνος ἐρχομένη κατ' ἄπ' ἐξεθ'. ὡ δ' εἴσῳ δόματος ἕμει, ἐν τ' ἀμα οἱ φῦ χειρί, ἕπος τ' ἐφατ' ἐκ τ' οὖνόμαζε·

"Δεύρο, φίλη, λέκτρονδε τραπείομεν εὐνηθέντες· οὐ γὰρ ἐθ'" Ἡφαιστος μεταδήμιος, ἀλλὰ ποι ἥδη οὐχεται ἐς Λήμνον μετά Σίντιας ἀγριοφώνους."

"Ὡς φάτο, τῇ δ' ἀσπαστοῦν ἕεισατο κοιμηθήμαι. ἡ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
tεχνήνες ἐχυντο πολύφρονος Ἡφαιστοίοι,

οὐδὲ τι κινήσαι μελέων ἤν οὐδ' ἀναείραι.

καὶ τότε δὴ γύγνωσκον, ὃ τ' οὐκέτι φυκτὰ πέλουτο.

ἀγχίμολον δὲ σφ' ἢλθε περικλύτος ἀμφιγνήεις,

ἀυτὶς ὑποστρέψας πρὶν Λήμνου γαῖαν ἱκέσθαι· Ἡέλιος γὰρ οἱ σκοπήην ἔχεν εἰπὲ τε μῦθον.

βῆ δ' ἤμεναι πρὸς δόμα φίλον λτειμένοις ὕτορ·

1 Line 303 is omitted in most MSS.; cf. ii. 298.

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went to his chamber where lay his bed, and everywhere round about the bed-posts he spread the bonds, and many too were hung from above, from the roof-beams, fine as spiders' webs, so that no one even of the blessed gods could see them, so exceeding craftily were they fashioned. But when he had spread all his snare about the couch, he made as though he would go to Lemnos, that well-built citadel, which is in his eyes far the dearest of all lands. And no blind watch did Ares of the golden rein keep, when he saw Hephaestus, famed for his handiwork, departing, but he went his way to the house of famous Hephaestus, eager for the love of Cytherea of the fair crown. Now she had but newly come from the presence of her father, the mighty son of Cronos, and had sat her down. And Ares came into the house and clasped her hand and spoke and addressed her:

"Come, love, let us to bed and take our joy, couched together. For Hephaestus is no longer here in the land, but has now gone, I ween, to Lemnos, to visit the Sintians of savage speech."

So he spoke, and a welcome thing it seemed to her to lie with him. So they two went to the couch, and lay them down to sleep, and about them clung the cunning bonds of the wise Hephaestus, nor could they in any wise stir their limbs or raise them up. Then at length they learned that there was no more escaping. And near to them came the famous god of the two strong arms, having turned back before he reached the land of Lemnos; for Helius had kept watch for him and had brought him word. So he went to his house with a heavy heart, and stood at

1 Others render "lame in both limbs."
HOMER

εστι δ' εν προθύροισι, χόλος δε μιν άγριος ἣρει
σμερδαλέων δ' ἐβόησε, γέγωνε τε πᾶσι θεοῖσιν

" Ζεύς πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἱ ἐόντες,
δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἰδησθε,
ὡς ἐμὲ χωλὸν ἐόντα Δίὸς θυγάτηρ Ἀφροδίτη
αἰὲν ἀτιμάζει, φιλεῖ δ' αἴδηλον Ἀρη, οὕνεχ' ὃ μὲν καλὸς
tε καὶ ἀρτίπος, αὐτὰρ ἐγώ γε

ηπεδανός γενόμην. ἀτὰρ οὕ τι μοι αἴτιοι ἄλλος,
ἀλλὰ τοκῆ δύω, τῶ μή γεινασθαι όφελλον.

ἀλλ' ὄψεσθ', ἵνα τῶ γε καθεύδετον ἐν φιλότητι
eis ἐμὰ δέμνια βάντες, ἐγὼ δ' ὀρόων ἀκάχημαι.

οὐ μὲν σφεας ἑτ' ἐολπα μίνυνθα γε κείμεν σύτως
καὶ μάλα περ φιλέουτε· τάχ' οὐκ ἔθελήσετον ἀμφω
εύδειν· ἀλλὰ σφως δόλος καὶ δεσμὸς ἐρύξει,
eis ὃ κέ μοι μάλα πάντα πατήρ ἀποδόσιν ἔεδνα,
όσσα οἱ ἐγγυάλιξα κυνωπίδος εἶνεκα κούρης,

οὕνεκα οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἔχεδυμος." 315

" Ὡς ἐφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατές δῶ·

ηλθὲ Ποσειδάων γαϊήσοχος, ἡλθ' ἐριούνθη

Ἑρμείας, ἠλθεν δὲ ἀνάξ ἐκαέργος ᾿Απόλλων.

θηλύτεραι δὲ θεαὶ μένον αἴδοῖ οἴκοι ἐκάστη.

ἐσταν δ' ἐν προθύροισι θεοὶ, δωτῆρες εἰῶν·

ἀσβεστὸς δ' ἄρ' ἐνώρτο γέλως μακάρεσι θεοῖς
tέχνας εἰσορόῳσι πολύφρονοι ᾿Ηφαιστοῖο.

ὡδὲ δὲ τις εἴπεσκεν ἵδὼν ἐς πλησίον ἄλλον·

" Οὐκ ἀρετὰ κακὰ ἔργα· κιχάνει τοι βραδὺς ὁκὺν,

ὡς καὶ νῦν ᾿Ηφαιστοι εἴων βραδὺς εἶλεν ᾿Αρη" 320

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"Οὐκ ἄρετὰ κακὰ ἔργα· κιχάνει τοι βραδὺς ὁκὺν,

ὡς καὶ νῦν ᾿Ηφαιστοι εἴων βραδὺς εἶλεν ᾿Αρη" 330
the gateway, and fierce anger seized him. And
terribly he cried out and called to all the gods:

"Father Zeus, and ye other blessed gods that are
forever, come hither that ye may see a laughable
matter and a monstrous, even how Aphrodite, daugh-
ter of Zeus, scorns me for that I am lame and loves
destructive Ares because he is comely and strong of
limb, whereas I was born misshapen. Yet for this is
none other to blame but my two parents—would
they had never begotten me! But ye shall see
where these two have gone up into my bed and sleep
together in love; and I am troubled at the sight.
Yet, methinks, they will not wish to lie longer thus,
no, not for a moment, how loving soever they are.
Soon shall both lose their desire to sleep; but the
snare and the bonds shall hold them until her father
pays back to me all the gifts of wooing that I gave
him for the sake of his shameless girl; for his
daughter is fair but bridles not her passion."  

So he spoke and the gods gathered to the house
of the brazen floor. Poseidon came, the earth-en-
folder, and the helper Hermes came, and the lord
Apollo, the archer god. Now the goddesses abode
for shame each in her own house, but the gods, the
givers of good things, stood in the gateway; and un-
quenchable laughter arose among the blessed gods
as they saw the craft of wise Hephaestus. And thus
would one speak, with a glance at his neighbour:

"Ill deeds thrive not. The slow catches the swift;
even as now Hephaestus, slow though he is, has out-

1 Lit. "hard," "unyielding."
2 Others render simply, "lacking in discretion."
3 Or, "with threshold of brass."
4 Or, possibly, "the averter of ills." The word means
literally, "he who works afar."
ὅκυτατον περ ἑόντα θεῶν οἶ"Ολυμπον ἔχουσιν, χωλὸς ἐὼν τέχνησι· τὸ καὶ μοιχάγρι' ὄφελλει·"

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἄλλοις ἀγόρευον· Ἑρμῆς δὲ προσέειπεν ἀναξ Δίος ὕιδος 'Ἀπόλλων·

"'Ερμεία, Δίος νίε, διάκτορε, δῶτορ ἑάων, ἦ πά χεν ἐν δεσμοῖς ἔθελοις κρατεροῖς πιεσθεὶς εὐδείν ἐν λέκτροις παρὰ χρυσῇ 'Αφροδίτη·"

Τὸν δ' ἡμεῖβετ' ἐπείτα διάκτορος ἄργειφώντης·

"Ἀι γὰρ τοῦτο γένοιτο, ἀναξ ἐκατηβόλ' Ἀπολλών' δεσμοί μὲν τρὶς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν, τριάδες δ' εἰσαροφίτε θεοὶ πᾶσαι τε θεαίναι,

αὐτὰρ ἐγὼν εὐδοίμι παρὰ χρυσῇ 'Αφροδίτη·"

"Ὡς ἐφατ', ἐν δὲ γέλως ὄφτ' ἀθανάτοισι θεοῖσιν. οὐδὲ Ποσειδάώνα γέλως ἔχε, λύσσετο δ' αἰεὶ Ἡφαιστον κλυτοεργὸν ὅπως λύσειεν Ἀρηα. καὶ μιν φωνήσας ἐπεα πτερόεντα προσηύδα·

"Λύσον· ἐγὼ δὲ τοι αὐτῶν ὑπίσχομαι, ὡς σὺ κελευεῖς, τίσειν αὔσιμα πάντα μετ' ἀθανάτοισι θεοῖσιν."

Τὸν δ' ἀυτὲ προσέειπε περικλυτῶς ἀμφιγυνῆις·

"Μή με, Ποσείδαον γαίησε, ταῦτα κέλευε. δειλαί τοι δειλών γε καὶ ἐγγύαι ἐγγύασθαί. πῶς ἄν ἐγὼ σὲ δέοιμι μετ' ἀθανάτοισι θεοῖσιν, εἰ κεν Ἀρης οὐχοίτο χρέοι καὶ δεσμῶν ἄλυζας;"

Τὸν δ' ἀυτὲ προσέειπε Ποσειδάων ένοσίχθων. "Ἡφαιστ', εἰ περ γὰρ κεν Ἀρης χρείοις ὑπαλύζας οὐχηται φεύγων, αὐτός τοι ἐγὼ τάδε τίσω." Τὸν δ' ἡμεῖβετ' ἐπείτα περικλυτῶς ἀμφιγυνῆις·

"Οὐκ ἐστ' οὐδὲ ἐοικε τεὸν ἐπος ἀρνήσασθαι."
stripped Ares for all that he is the swiftest of the gods who hold Olympus. Lame though he is, he has caught him by craft, wherefore Ares owes the fine of the adulterer."

Thus they spoke to one another. But to Hermes the lord Apollo, son of Zeus, said:

"Hermes, son of Zeus, messenger, giver of good things, wouldst thou in sooth be willing, even though ensnared with strong bonds, to lie on a couch by the side of golden Aphrodite?"

Then the messenger, Argeiphontes, answered him: "Would that this might befall, lord Apollo, thou archer god—that thrice as many bonds inextricable might clasp me about and ye gods, aye, and all the goddesses too might be looking on, but that I might sleep by the side of golden Aphrodite."

So he spoke and laughter arose among the immortal gods. Yet Poseidon laughed not, but ever besought Hephaestus, the famous craftsman, to set Ares free; and he spoke, and addressed him with winged words:

"Loose him, and I promise, as thou biddest me, that he shall himself pay thee all that is right in the presence of the immortal gods."

Then the famous god of the two strong arms answered him: "Ask not this of me, Poseidon, thou earth-enfolder. A sorry thing to be sure of is the surety for a sorry knave. How could I put thee in bonds among the immortal gods, if Ares should avoid both the debt and the bonds and depart?"

Then again Poseidon, the earth-shaker, answered him: "Hephaestus, even if Ares shall avoid the debt and flee away, I will myself pay thee this."

Then the famous god of the two strong arms answered him: "It may not be that I should say thee nay, nor were it seemly."
"Ως εἴπὼν δεσμὸν ἀνύει μένος Ἡφαίστεοι. τῷ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἕντος, αὐτίκ' ἀναίξαντε ὁ μὲν Θρήκηνδε βεβήκει, ἢ δ' ἄρα Κύπρον ἵκανε φιλομμειδῆς Ἀφροδιτῆ, ἐς Πάφον. ἐνθα δὲ οἱ τέμενος βωμός τε θυήεις. ἐνθα δὲ μιν Χάριτες λοῦσαν καὶ χρίσαν ἐλαίῳ ἀμβρότω, οία θεοὺς ἐπενήμοθεν αἰὲν ἕντος, ἀμφὶ δὲ εἴματα ἔσσαν ἐπίρατα, θαύμα ἰδέσθαι.

Ταύτ' ἀρ' οἰώδος άείδει περικλυτός: αὐτὰρ Ὁδύσσευς τέρπτετ' ἐν φρεσίν ἵσιν ἄκοινων ἱδὲ καὶ ἄλλοι Φαύικες δολιχηρέτμοι, ναισίκλυτοι ἄνδρες.

'Αλκίνοος δ' "Αλιον καὶ Λαοδάμαντα κέλευσεν μοναξὸς ορχίσασθαι, ἐπεὶ σφισίν οὐ τις ἐρίζεν. οἱ δ' ἐπεὶ οὖν σφαιραν καλὴν μετὰ χερσίν ἔλοντο, πορφυρένην, τὴν σφιν Πόλυβος ποίησε δαίφρων, τὴν έτερον ρύπτασκε ποτὶ νέφεα σκίσεντα ἰδυωθεῖς ὁπίσω, ὁ δ' ὑπὸ χθονὸς υψός' ἄερθεὶς ῥημίδως μεθέλεσκε, πάρος ποσὶν οὔδας ἱκέσθαι. αὐτάρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο, ὁρχείσθην δὴ ἐπεῖτα ποτὶ χθονὶ πουλυβοτείρῃ ταρφὲ ἀμειβομένω κοῦροι δ' ἐπελήκεου ἄλλοι ἐστεώτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὤρῳει. 

Δὴ τότ' ἀρ' 'Αλκίνοον προσεφώνεε δῖος Ὁδύσσευς: "'Αλκίνοε κρείοι, πάντων ἀριδείκετε λαῶν, ἴμεν ἀπειλησάς βητάρμωνας εἶναι ἄριστους, ἵδ' ἀρ' ἔτοιμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα."

"Ως φάτο, γῆθησεν δ' ἵερον μένος Ἁλκινόοιο, αἴψα δὲ Φαιήκεσσι φιληρέμοις μετηύδα. 284
So saying the mighty Hephaestus loosed the bonds and the two, when they were freed from that bond so strong, sprang up straightway. And Ares departed to Thrace, but she, the laughter-loving Aphrodite, went to Cyprus, to Paphos, where is her demesne and fragrant altar. There the Graces bathed her and anointed her with immortal oil, such as gleams upon the gods that are forever. And they clothed her in lovely raiment, a wonder to behold.

This song the famous minstrel sang; and Odysseus was glad at heart as he listened, and so too were the Phaeacians of the long oars, men famed for their ships.

Then Alcinous bade Halius and Laodamas dance alone, for no one could vie with them. And when they had taken in their hands the beautiful ball of purple, which wise Polybus had made for them, the one would lean backward and toss it toward the shadowy clouds, and the other would leap up from the earth and skilfully catch it before his feet touched the ground again. But when they had tried their skill in throwing the ball straight up, the two fell to dancing on the bounteous earth, ever tossing the ball to and fro, and the other youths stood in the lists and beat time, and thereat a great din arose.

Then to Alcinous spoke goodly Odysseus: "Lord Alcinous, renowned above all men, thou didst boast that thy dancers were the best, and lo, thy words are made good; amazement holds me as I look on them."

So he spoke, and the strong and mighty Alcinous was glad; and straightway he spoke among the Phaeacians, lovers of the oar:

1 Or, simply, "decks," "covers."
2 Or, "above all the people."
"Κέκλυτε, Φαιήκων ἵγητορες ἢδὲ μέδοντες. οἱ ξέινοι μάλα μοι δοκεῖ εἰπεν, ἡπτεικεῖς. 

ἀλλ' ἀγε οἱ δόμεν ξεινήιν, ὡς ἐπτεικεῖς. 

δώδεκα γὰρ κατὰ δήμον ἄριστεπεῖς βασιλῆς ἄρχοι κραίνουσι, τρισκαίδεκατος δ' ἐγὼ αὐτός: τῶν οἱ ἐκαστῶς φᾶρος ἐυπλυνές ἢδὲ χιτῶνα καὶ χρυσόν πάλαπτον ἐνεῖκατε πτιμήντος. 

αἴσα δὲ πάντα φέρωμεν ἀσίλεα, οὐφρ' ἐνὶ χερσίν ξεινοὶ ἐχων ἐπὶ δόρπων ἦ σαραγῶν ἐνὶ θυμῷ. 

Εὐφύαλος δὲ ἐ αὐτὸν ἄρεσσάσθω ἐπέεσσι καὶ δώρῳ, ἐπεὶ οὐ τὶ ἐπός κατὰ μοῖραν ἐφίπεν." 

"Ως ἐφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἢδ' ἐκέλευν, 

δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἐκαστος. 

τὸν δ' αὐτ' Εὐφύαλος ἀπαμεῖβετο φώνησεν τε: 

"Ἀλκίνοε κρεῖν, πάντων ἀριστεῖκετε λαῶν, 

τοιγὰρ ἐγὼ τῶν ξείνων ἄρεσσομαι, ὡς σὺ κελεύεις. 

δῶσοι οἱ τὸδ' ἄρ' παγχάλκεον, ὡ̇ ἐπὶ κώπη ἀργυρῆ, κολεον δὲ νεοπρίστων ἐλέφαντος ἀμφίδεδυνηται: πολέος δὲ οἱ ἄξιον ἔσται." 

"Ως εἰπὼν ἐν χερσι τίθει ξίφος ἀργυρώπλον καὶ μιν φωνήσας ἐπεα πτερόεντα προσηύδα: 

"Χαίρε, πάτερ ὡ ξείνε· ἐπος δ' εἲ πέρ τι βέβακται 

δεινόν, ἀφαρ τὸ φέροιεν ἀναρτάξασαι ἀελλαί. 

σοι δὲ θεοὶ ἀλοχὸν τε ἱδεῖεν καὶ πατρίδ' ἱκέσθ' 

δοΐεν, ἐπεὶ δὴ δηθὰ φίλων ὑπὸ πήματα πάσχεις." 

Τὸν δ' ἀπαμείβομενος προσέφη πολύμπητις Ὀδυσσεύς: 

"Καὶ σὺ φίλος μάλα χαίρε, θεοὶ δὲ τοι ὀλβία δοίεν.
“Hear me, leaders and counsellors of the Phaeacians. This stranger verily seems to me a man of understanding. Come then, let us give him a gift of friendship, as is fitting; for twelve glorious kings bear sway in our land as rulers, and I myself am the thirteenth. Now do you, each of the twelve, bring a newly washed cloak and tunic, and a talent of precious gold, and let us straightway bring all together, that the stranger with our gifts in his hands may go to his supper glad at heart. And let Euryalus make amends to the stranger himself with words and with a gift, for the word that he spoke was in no wise seemly.”

So he spoke, and they all praised his words and bade that so it should be, and sent forth every man a herald to fetch the gifts. And Euryalus in turn made answer, and said:

“Lord Alcinous, renowned above all men, I will indeed make amends to the stranger, as thou biddest me. I will give him this sword, all of bronze, whereon is a hilt of silver, and a scabbard of newsawn ivory is wrought about it; and it shall be to him a thing of great worth.”

So saying, he put into his hands the silver-studded sword, and spoke, and addressed him with winged words: “Hail, Sir stranger; but if any word has been spoken that was harsh, may the storm-winds straightway snatch it and bear it away. And for thyself, may the gods grant thee to see thy wife, and to come to thy native land, for long time hast thou been suffering woes far from thy friends.”

And Odysseus of many wiles answered him: “All hail to thee, too, friend; and may the gods grant
μηδὲ τι τοι ξιφεός γε ποθὴ μετόπισθε γένοιτο
tούτοιν, δι ηῆ ἐμοὶ δῶκας ἀρεσσάμενος ἐπέεισαν." 415

"Η ῥα καὶ ἀμφὶ ὤμοισι θέοι ξίφος ἀργυρόηλυν.
δύσετο τ' ἱέλιος, καὶ τῷ κλυτὰ δῶρα παρῆνεν.
καὶ τά γ' ἐς 'Αλκινώοιο φέρον κήρυκες ἄγανοὶ·
δεξάμενοι δ' ἄρα παίδες ἀμύμονος 'Αλκινώοιο
μητρὶ παρ' αἴδοιη ἔθεσαν περικαλλέα δῶρα. 420
τοῖς δ' ἱερείνων' ἱερὸν μένος 'Αλκινώοιο,
ἐλθόντες δὲ καθίζουν ἐν ὑψηλοῖσι θρόνοισι.
δὴ ῥα τὸτ' Ἀρήτην προσέφη μένος 'Αλκινώοιο:

"Δεῦρο, γυναι, φέρε χηλῶν ἀριστρῆτε', ἵ τις ἀρίστη
ev δ' αὐτή θές φῶρος ἐνπλυνεῖς ἢδὲ χιτῶνα. 425
ἀμφὶ δὲ οἱ πυρὶ χαλκῶν ῥήματε, θέρμετε δ' ὕδωρ,
ὀφρα λοεσσάμενος τε ἰδὼν τ' ἐν κείμενα πάντα
δῶρα, τά οἱ Φαῖνκες ἀμύμονες ἐνθάδ' ἐνεικαν,
δαιτὶ τε τέρπηται καὶ ἀοίδης ὑμνον ἀκοῦν.
καὶ οἱ ἐγὼ τὸν ἀλεισον ἐμὸν περικαλλές ὀπάσσω,
χρύσεου, ὃφρ' ἐμέθεν μεμνημένος ἢματα πάντα
στέινῃ ἐνὶ μεγάρῳ Διὶ τ' ἀλλοισίν τε θεοῖσιν."

"Ὡς ἔφατ', Ἁρήτη δὲ μετὰ δμωῆσιν ἐειπεν
ἀμφὶ πυρὶ στήσατρίποδα μέγαν ὅτι τάχιστα.
aὶ δὲ λοετροχόον τρίποδῷ ὕστασαν ἐν πυρὶ κηλέῳ, 435
ἐν δ' ἄρ' ὕδωρ ἄχεαν, ὑπὸ δὲ ἕξιλα δαίον ἐλοῦσαί.
γάστην μὲν τρίποδος πῦρ ἀμφετε, θέρμετο δ' ὕδωρ·
tόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλῶν
ἐξέφερεν θαλάμωιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
ἔσθητα χρυσὸν τε, τά οἱ Φαῖνκες ἐδωκαν. 440
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thee happiness, and mayest thou never hereafter miss this sword which thou hast given me, making amends with gentle speech."

He spoke, and about his shoulders hung the silver-studded sword. And the sun set, and the glorious gifts were brought him. These the lordly heralds bore to the palace of Alcinous, and the sons of peerless Alcinous took the beautiful gifts and set them before their honoured mother. And the strong and mighty Alcinous led the way, and they came in and sat down on the high seats. Then to Arete spoke the mighty Alcinous:

"Bring hither, wife, a goodly chest, the best thou hast, and thyself place in it a newly-washed cloak and tunic; and do ye heat for the stranger a cauldron on the fire, and warm water, that when he has bathed and has seen well bestowed all the gifts which the noble Phaeacians have brought hither, he may take pleasure in the feast, and in hearing the strains of the song. And I will give him this beautiful cup of mine, wrought of gold, that he may remember me all his days as he pours libations in his halls to Zeus and to the other gods."

So he spoke, and Arete bade her handmaids to set a great cauldron on the fire with all speed. And they set on the blazing fire the cauldron for filling the bath, and poured in water, and took billets of wood and kindled them beneath it. Then the fire played about the belly of the cauldron, and the water grew warm; but meanwhile Arete brought forth for the stranger a beautiful chest from the treasure chamber, and placed in it the goodly gifts, the raiment and the gold, which the Phaeacians
HOMER

ἐν δ’ αὐτῇ φάρος θῆκεν καλὸν τε χιτῶνα, 
καὶ μιν φωνήσασ’ ἐπεα πτερόεντα προσηύδα:

"Αὐτὸς νῦν ἵδε πῶμα, θοῶς δ’ ἐπὶ δεσμὸν ἤλιον, 
μὴ τίς τοι καθ’ ὤδὸν δηλήσεται, ὀππότ’ ἂν αὐτὲ 
eusδhsa γύλκυν ύπνον ἱών ἐν νη μελαύη." 445

Αὐτάρ ἐπεὶ τὸ γ’ ἄκουσε πολύτλας δίος Ὀδυσσεύς, 
αὐτίκ’ ἐπηρτυνε πῶμα, θοῶς δ’ ἐπὶ δεσμὸν ἤλευν 
ποικίλον, ὃν ποτὲ μιν δέδαι φρεσὶ πότνια Κήρκη.

αὐτόδιον δ’ ἄρα μιν ταμῆ λούσασθαι ἀνώγει 
ἐς ρ’ ἀσάμινθον βάνθ’ ὁ δ’ ἄρ’ ἀσπασίως ἰδε θυμῷ 450 
θερμὰ λοέτρ’, ἐπεὶ οὕ τι κομιζόμενός γε θάμιζεν, 
ἐπεὶ δὴ λίπε δῶμα Καλυψώς ἥμκόμοιοι.

τόφρα δὲ οἱ κομιδή γε θεῷ ὃς ἐμπεδὸς ἤν.

Τὸν δ’ ἐπεὶ οὖν δμωαι λούσαν καὶ χρίσαν ἑλαιῷ, 
ἀμφὶ δὲ μιν χλαίναν καλὴν βάλον ἥδε χιτῶνα, 455 
ἐκ ρ’ ἀσαμίνθον βας ἄνδρας μέτα οὐνοποτήρας 
ἡς. Ναυσικάα δὲ θεῶν ἀπὸ κάλλος ἕχουσα 
στῆ ῥα παρὰ σταθμὸν τέγεος πῦκα ποιητοῖο, 
θαύμαζεν δ’ Ὀδυσσῆα ἐν ὑφαλμοίσιν ὀρῶσα, 
καὶ μιν φωνῆσασ’ ἐπεα πτερόεντα προσηύδα:

"Χαίρε, ξεῖν, ἵνα καὶ ποτ’ ἐδώ ἐν πατρίδι γαίῃ 
μνῆση ἐμεῦ, ὁτι μοι πρώτῃ ξωάγρι ὀφέλλεις."

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς. 460

"Ναυσικάα θύγατερ μεγαλήτορος Ἀλκινόοιο, 
οὔτω νῦν Ζεὺς θείῃ, ἐρύγδουπος πόσις Ἡρῆς,

οίκαδε τ’ ἐλθόμεναι καὶ νόστιμον ἡμαρ ἴδεσθαι;" 465

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gave. And therein she herself placed a cloak and a fair tunic; and she spoke and addressed Odysseus with winged words:

“Look now thyself to the lid, and quickly cast a cord upon it, lest some one despoil thee of thy goods on the way, when later on thou art lying in sweet sleep, as thou farest in the black ship.”

Now when the much-enduring goodly Odysseus heard these words, he straightway fitted on the lid, and quickly cast a cord upon it—a cunning knot, which queenly Circe once had taught him. Then forthwith the housewife bade him go to the bath and bathe; and his heart was glad when he saw the warm bath, for he had not been wont to have such tendance from the time that he left the house of faired-haired Calypso, but until then he had tendance continually as a god.

Now when the handmaids had bathed him and anointed him with oil, and had cast about him a fair cloak and a tunic, he came forth from the bath, and went to join the men at their wine. And Nausicaa, gifted with beauty by the gods, stood by the door-post of the well-built hall, and she marvelled at Odysseus, as her eyes beheld him, and she spoke, and addressed him with winged words:

“Farewell, stranger, and hereafter even in thy own native land mayest thou remember me, for to me first thou owest the price of thy life.”

Then Odysseus of many wiles answered her: “Nausicaa, daughter of great-hearted Alcinous, so may Zeus grant, the loud-thundering lord of Here, that I may reach my home and see the day of

1 See Merry and Riddell ad loc.
τῷ κέν τοι καὶ κεῖθι θεῷ δις εὐχετοφόρην
αἰεὶ ἡματα πάντα· σὺ γὰρ μ’ ἐβιώσαο, κούρη.

"Η ρα καὶ ἐς θρόνων ἰζε παρ’ Ἀλκίνουν βασιλῆα·
οί δ’ ἱδή μοιρᾶς τ’ ἐνεμον κερώντο τε οἴνον.
κήρυξ δ’ ἐγγύθεν ἤλθεν ἄγων ἐρίηροι αἰοιδῶν,
Δημόδοκον λαοῖσι τετιμένου εἰσε δ’ ἂρ’ αὐτὸν
μέσσω δαιτυμώνων, πρὸς κίονα μακρὸν ἐρείσας.
δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,
νώτου ἀποπροταμῶν, ἐπὶ δὲ πλεῖον ἐλέειπτο,
ἀργίδοντος ύσος, θαλερῇ δ’ ἤν ἄμφις ἀλοιφή·

"Κήρυξ, τῇ δή, τούτῳ πόρε κρέας, ὀφρα φάγησιν,
Δημόδοκω: καὶ μιν προσπτύξομαι ἀχιβύμενος περ’
πάσι γὰρ ἀνθρώποις ἐπιχθονίσιν αἰοιδῶ
τιμῆς ἐμμοροὶ εἰσὶ καὶ αἰδῶσ, σύνεκ’ ἀρα σφέας
οἷμας μοῦν’ ἑδίδαξε, φίλησε δὲ φῦλον αἰοιδῶν.”

"Ὡς ἂρ’ ἕφη, κήρυξ δὲ φέρων ἐν χερσίν ἔθηκεν
ηρώ Δημόδοκο: ὁ δ’ ἐδέξατο, χαίρε δὲ θυμῶ.
οἱ δ’ ἐπὶ οὔειαθ’ ἑτοίμα προκείμενα χείρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος εξ ἐρον ἐντο,
δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς·

“Δημόδοκ’, ἔξοχα δὴ σε βροτῶν αἰνίζου’ ὑπάντων.
ἡ σὲ γε μοῦσ’ ἑδίδαξε, Δίος πάις, ἡ σὲ γ’ Ἀπόλλων.
λίνῃ γὰρ κατὰ κόσμου Ἀχαιῶν οἶτον ἀείδεις,
ὁσ’ ἔρξαν τ’ ἐπαθόν τε καὶ ὁσ’ ἐμόγησαν Ἀχαιόι. 490
ὡς τὲ που ἡ αὐτὸς παρεὼν ἡ ἄλλον ἀκούσας.
ἀλλ’ ἀγε δὴ μετάβηθι καὶ ἵππου κόσμου ἄεισον
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my returning. Then will I even there pray to thee as to a god all my days, for thou, maiden, hast given me life.”

He spoke, and sat down on a chair beside king Alcinous. And now they were serving out portions and mixing the wine. Then the herald came near, leading the good minstrel, Demodocus, held in honour by the people, and seated him in the midst of the banqueters, leaning his chair against a high pillar. Then to the herald said Odysseus of many wiles, cutting off a portion of the chine of a white-tusked boar, whereof yet more was left, and there was rich fat on either side:

“Herald, take and give this portion to Demodocus, that he may eat, and I will greet him, despite my grief. For among all men that are upon the earth minstrels win honour and reverence, for that the Muse has taught them the paths of song, and loves the tribe of minstrels.”

So he spoke, and the herald bore the portion and placed it in the hands of the lord Demodocus, and he took it and was glad at heart. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then to Demodocus said Odysseus of many wiles:

“Demodocus, verily above all mortal men do I praise thee, whether it was the Muse, the daughter of Zeus, that taught thee, or Apollo; for well and truly dost thou sing of the fate of the Achaeans, all that they wrought and suffered, and all the toils they endured, as though haply thou hadst thyself been present, or hadst heard the tale from another. But come now, change thy theme, and
δουρατέου, τὸν Ἑσπείδος ἐποίησεν σὺν Ἀθήνη, 495
όν τοῦ ἐς ἀκρόπολιν δόλον ἠγαγε δίος Ὅδυσσεὺς
ἀνδρών ἐμπλήσας οὐρ' Ἡλιον ἐξαλάπαξεν.
αἱ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξης,
αὐτίκ' ἐγώ πᾶσιν μνῆσομαι ἀνθρώποισιν,
ἂς ἀρα τοι πρόφρων θεῶς ὀπασε θέσπιν ἀοιδὴν.
"Ως φάθ', ο δ' ὀρμηθεὶς θεὸν ἱρχετο, φαίνε δ' ἀοιδήν,
ἐνθεν ἐλὸν ὡς οἱ μὲν ἐνσέλμων ἐπὶ νηῶν
βάντες ἀπέπλειον, πῦρ ἐν κλισίση βαλόντες,
'Αργείοι, τοῖ δ' ἡδὴ ἀγακλυτὸν ἄμφ' Ὅδυσσῆα
haust' εἰν Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ,
αὐτοὶ γὰρ μιν Τρῶες ἐς ἀκρόπολιν ἑρύσαντο.
ὡς ο μὲν ἐστήκει, τοῖ δ' ἀκρίτα πόλλ' ἀγόρευον
ἡμενοὶ ἄμφ' αὐτόν: ἐχία δὲ σφίσιν ἧμανε βουλή,
ἡ διαπλήξει 1 κοῖλον δόρυ νηλεὶ χαλκῷ,
ἡ κατὰ πετράων βαλέειν ἑρύσαντας ἐπ' ἀκρῆς,
ἡ ἐμαν μέγ' ἀγαλμα θεῶν θελκτήριον εἶναι,
τῇ περ δὴ καὶ ἐπείτα τελευτήσεσθαι ἐμελλεν:
αισα γὰρ ἦν ἀπολέσθαι, ἑτὶ πόλις ἀμφικαλύψη
dουράτεων μέγαν ἵππου, οθ' ἦματο πάντες ἄριστοι
'Αργείων Τρώεσσι φόνον καὶ κήρα φέροντες.
ὴειδεν δ' ὡς ἀστυ διέπραδον νίες Ἀχαιῶν
ἰππόθεν εκχύμενοι, κοῖλον λόχον ἐκπρολιπτόντες.
510
ἀλλον δ' ἀλλη ἂείδε πόλιν κεραίξεμεν αἰτήν,
αὐτάρ Ὅδυσσῆα προτὶ δῦματα Δηνιφόβου
βήμεναι, ἦντ' "Αρηα σὺν ἀντιθέως Μενελάῳ,
κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα
νικήσαι καὶ ἐπείτα διὰ μεγάθυμον Ἀθήνην.
515

1 διαπλήξει Aristarchus: διατήξει MSS.
sing of the building of the horse of wood, which Epeius made with Athene's help, the horse which once Odysseus led up into the citadel as a thing of guile, when he had filled it with the men who sacked Ilios. If thou dost indeed tell me this tale aright, I will declare to all mankind that the god has of a ready heart granted thee the gift of divine song."

So he spoke, and the minstrel, moved by the god, began, and let his song be heard, taking up the tale where the Argives had embarked on their benched ships and were sailing away, after casting fire on their huts, while those others led by glorious Odysseus were now sitting in the place of assembly of the Trojans, hidden in the horse; for the Trojans had themselves dragged it to the citadel. So there it stood, while the people talked long as they sat about it, and could form no resolve. Nay, in three ways did counsel find favour in their minds: either to cleave the hollow timber with the pitiless bronze, or to drag it to the height and cast it down the rocks, or to let it stand as a great offering to propitiate the gods, even as in the end it was to be brought to pass; for it was their fate to perish when their city should enclose the great horse of wood, wherein were sitting all the best of the Argives, bearing to the Trojans death and fate. And he sang how the sons of the Achaeans poured forth from the horse and, leaving their hollow ambush, sacked the city. Of the others he sang how in divers ways they wasted the lofty city, but of Odysseus, how he went like Ares to the house of Deiphobus together with godlike Menelaus. There it was, he said, that Odysseus braved the most terrible fight and in the end conquered by the aid of great-hearted Athene.
Ταύτ' ἀρ' ἀοιδὸς ἀείδει περικλυτός· αὐτὰρ Ὅδυσσεὺς τικετο, δάκρυ δ' ἐδευε ὑπὸ βλεφάροισι παρείασ.
ὡς δὲ γυνὴ κλαίησι φίλων πόσιν ἀμφιπεσοῦσα, ὅσ τε ἐῆς πρόσθεν πόλιος λαῶν τε πέσησιν,
ἀστεὶ καὶ τεκέσσιν ἀμύνων νῆλες ἦμαρ· 525
ἡ μὲν τὸν θυνκούτα καὶ ἀσπαίροντα ἰδούσα ἀμφ᾽ ἀυτῷ χυμένῃ λίγα κωκύει· οἱ δὲ τ᾽ ὀπισθὲ κόπτοντες δούρεσσι μετάφρενόν ἥδε καὶ ὁμους εὑρεον εἰσανάγουσι, πόνου τ' ἐχέμεν καὶ ὀξῦν·
τῆς δ' ἐλευεινοτάτῳ ἄχει φθινύθουσι παρεία· 530
ὁς Ὅδυσσεὺς ἑλεινῶν ὑπ᾽ ὀφρύσι δάκρυν εἶλειν.
ἐνθ' ἄλλοις μὲν πάντας ἐλάνθανε δάκρυα λείβων,
᾽Αλκίνους δὲ μιν ὀλος ἐπεφράσατ' ἦδ' ἐνὸςεν,
ἡμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἀκουσεν.
αἴσα δὲ Φαίηκεσσι φιληρέτμοισι μετηῦδα· 535
"Κέκλυτε, Φαίηκων ἤγητορες ἢδὲ μέδουντες,
Δημόδοκος δ' ἢδη σχεθέτω φόρμυγγα λίγειαν·
οῦ γάρ πως πάντεσσι χαριζόμενος τάδ' ἀείδηι.
ἐξ' οὐ δορπεομέν τε καὶ ὄροπε θείος ἀοιδός,
ἐκ τοῦ δ' οὐ πω παῦσατ' οἰξυροῖσι γόοιο 540
ὁ ξείνος· μάλα ποῦ μιν ἄχος φρένας ἀμβιβέβηκεν.
ἀλλ' ἄγ' ο μὲν σχεθέτω, ὡς' ὀμῶς περπῷμεθα πάντες,
ξεινοδόκοι καὶ ξείνος, ἐπεὶ πολὺ κάλλιον οὗτως·
ἐίνεκα γὰρ ξείνοιο τάδ' αἰδοῖοι τέτυκται,
πομπὴ καὶ φίλα δῶρα, τά οί δίδομεν φιλέοντες. 545
αντὶ κασιγιήτου ξείνοις θ' ἱκέτης τε τέτυκται ἀνέρι, ὡς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.
τῷ νῦν μηδὲ σοι κεῦθε νοήμασι κερδαλέοις
ὅτι κὲ σ' εἰρωμαι· φάσθαι δὲ σε κάλλιον ἔστιν.
296
This song the famous minstrel sang. But the heart of Odysseus was melted and tears wet his cheeks beneath his eyelids. And as a woman wails and flings herself about her dear husband, who has fallen in front of his city and his people, seeking to ward off from his city and his children the pitiless day; and as she beholds him dying and gasping for breath, she clings to him and shrieks aloud, while the foe behind her smite her back and shoulders with their spears, and lead her away to captivity to bear toil and woe, while with most pitiful grief her cheeks are wasted: even so did Odysseus let fall pitiful tears from beneath his brows. Now from all the rest he concealed the tears that he shed, but Alcinous alone marked him and took heed, for he sat by him and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

"Hear me, leaders and counsellors of the Phaeacians, and let Demodocus now check his clear-toned lyre, for in no wise to all alike does he give pleasure with this song. Ever since we began to sup and the divine minstrel was moved to sing, from that time yon stranger has never ceased from sorrowful lamentation; surely, methinks, grief has encompassed his heart. Nay, let the minstrel cease, that we may all make merry, hosts and guest alike, since it is better thus. Lo, for the sake of the honoured stranger all these things have been made ready, his sending and the gifts of friendship which we give him of our love. Dear as a brother is the stranger and the suppliant to a man whose wits have never so short a range. Therefore do not thou longer hide with crafty thought whatever I shall ask thee; to speak out plainly is
εἶπ’ ὄνομ’ ὅτι σε κείθι κάλεσαι μήτηρ τε πατήρ τε
άλλοι θ’ οἱ κατὰ ἀστυ καὶ οἱ περιναιετάουν.
οὐ μὲν γάρ τις πάμπαν ἀνώνυμος ἔστ’ ἀνθρώπων,
οὐ κακὸς οὐδὲ μὲν ἔσθλός, ἔπην τὰ πρῶτα γένηται,
ἄλλ’ ἐπὶ πάσιν τίθενται, ἐπεί κε τέκωσι, τοκῆς.
eἰπὲ δὲ μοι γαῖαν τε τεῦν δὴμον τε πόλιν τε,
ὅφρα σε τῇ πέμπσωσι τιτυσκόμεναι φρεσὶν νῆς·
οὐ γὰρ Φαιήκησσι κυβερνητήρες έσαιν,
οὐδὲ τι πηδάλι’ ἔστι, τά τ’ ἀλλαὶ νῆς ἔχουσιν
ἄλλ’ αὐταί ἵσαι νοῆματα καὶ φρένας ἄνδρῶν,
καὶ πάντων ἱσαι πόλιας καὶ πίονας ἀγροὺς
ἀνθρώπων, καὶ λαϊτμα τάχισθ’ ἄλος ἐκπερόσσων
ήρι καὶ νεφέλη κεκαλυμμέναι· οὐδὲ ποτὲ σφιν
ούτε τι πημανθήναι ἔπι δέος οὔτ’ ἀπολέσθαι.
ἄλλα τόδ’ ὡς ποτε πατρὸς ἐγών εἰπόντος ἄκουσα
Ναυσιθόου, ὅς ἐφασκε Ποσειδάων’ ἀγάσασθαι
ὁμίων, οὖνεκα πομποὶ ἀπήμονες εἴμεν ἀπάντων.
φὴ ποτὲ Φαίηκαν ἄνδρῶν ἐνεργεά νήα
ἐκ πομπῆς ἀνιώθαν ἐν ἡροειδεί πόντῳ
rationem, μέγα δ’ ἰμίων ὅρος πόλει ἀμφικαλύψειν.
ὅς ἄγορευ’ ὁ γέρων· τὰ δὲ κεν θεὸς ἡ τελέσειν
ἡ κ’ ἀτέλεστ’ εἴη, ὡς οί φίλοι ἐπλετοῦ θυμῷ.
ἄλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἄτρεκέως κατάλεξον,
ὅππῃ ἀπεπλάγχθης τε καὶ ἂς τινας ἵκεο χώρας
ἄνθρωπων, αὐτοὺς τε πόλιάς τ’ ἐν ναιετῶσας,
ἡμὲν ὁσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ο’ τε φιλόξεινοι, καὶ σφιν νόσι ἐστὶ θεουδῆς.
eἰπὲ δ’ ὃ τι κλαίεις καὶ δῦρεαν ἐνδοθι θυμῷ
’Αργείων Δαναών ἤδ’ Ἰλίου οἰτον ἄκουσων.

298
the better course. Tell me the name by which they were wont to call thee in thy home, even thy mother and thy father and other folk besides, thy townsmen and the dwellers round about. For there is no one of all mankind who is nameless, be he base man or noble, when once he has been born, but parents bestow names on all when they give them birth. And tell me thy country, thy people, and thy city, that our ships may convey thee thither, discerning the course by their wits. For the Phaeacians have no pilots, nor steering-oars such as other ships have, but their ships of themselves understand the thoughts and minds of men, and they know the cities and rich fields of all peoples, and most swiftly do they cross over the gulf of the sea, hidden in mist and cloud, nor ever have they fear of harm or ruin. Yet this story I once heard thus told by my father Nausithous, who was wont to say that Poseidon was wroth with us because we give safe convoy to all men. He said that some day, as a well-built ship of the Phaeacians was returning from a convoy over the misty deep, Poseidon would smite her and would fling a great mountain about our city.\(^1\) So that old man spoke, and these things the god will haply bring to pass, or will leave unfulfilled, as may be his good pleasure. But come, now, tell me this and declare it truly: whither thou hast wandered and to what countries of men thou hast come; tell me of the people and of their well-built cities, both of those who are cruel and wild and unjust, and of those who love strangers and fear the gods in their thoughts. And tell me why thou dost weep and wail in spirit as thou hearest the doom of the Argive Danaans and of Ilios. This the gods

\(^1\) That is, so as to cut them off from the sea.
τὸν δὲ θεόν μὲν τεῦξαν, ἐπεκλώσαντο δὲ ὀλέθρου ἀνθρώποις, ἵνα ἦσι καὶ ἐσσομένοισιν ἀοιδὴ.

η τὶς τοι καὶ πηὸς ἀπέφθισεν Ἰλιόθι πρὸ ἔσθλος ἐὼν, γαμβρὸς ἦ πενθερὸς, οὗ τε μάλιστα κηδιστοι τελέθουσι μὲθ’ αἵμα τε καὶ γένος αὐτῶν; ἦ τὶς ποι καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδώς, ἔσθλος; ἐπεὶ οὐ μὲν τι κασυγνήτοιο χερείων γίγνεται, ὡς κεν ἑταῖρος ἐὼν πεπνυμένα εἰδὴ."
wrought, and spun the skein of ruin for men, that there might be a song for those yet to be born. Did some kinsman of thine fall before Ilios, some good, true man, thy daughter's husband or thy wife's father, such as are nearest to one after one's own kin and blood? Or was it haply some comrade dear to thy heart, some good, true man? For 'no whit worse than a brother is a comrade who has an understanding heart.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσεύς·
"Ἄλκινοε κρείον, πάντων ἀριθμεῖτε λαοῖς,
ἡ τοι μὲν τόδε καλὸν ἄκονέμεν ἑστὶν ἄοιδον
τοιοῦτον ὅπος ὁδείτε, θεοὶ ἑναλίγκιος αὐξήν.
οὐ γὰρ ἐγὼ γέ τι φημὶ τελὸς χαριστέρον εἶναι
ἡ ὅτ' ἐυφροσύνη μὲν ἔχῃ κάτα δήμον ἀπαντα,
δαιμόνιοι δ' ἀνά δύματ' ἄκουάζωνται ἄοιδον
ἡμενοι ἐξείης, παρὰ δὲ πλήθως πράπεξαι
σίτον καὶ κρείον, μέθυ δ' ἐκ κρητήρος ἀφύσσων
οἴνοχος φορέῃς καὶ ἐγχείη δεσπάσσιν·
τοῦτο τι μοι κάλλιστον ἐνὶ φρεσίν εἰδεται εἶναι.
σοὶ δ' ἐμὰ κῆδεα θυμὸς ἐπετράπετο στούντα
εἰρεσθ', ὅφρ' ἐτε μᾶλλον ὀδυρόμενος στεναχίζω.
τὸ πρῶτὸν τοι ἐπείτα, τί δ' ὕστατον καταλέξω;
κηδε' ἐπεὶ μοι πολλά δόσαν θεοὶ Οὐρανίωνες.


νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς
εἰδετ', ἐγὼ δ' ἄν ἐπείτα φυγὼν ὑπὸ νηλεές ἡμαρ
ὑμῖν ξείνος ἑω καὶ ἀπόπροσθι δῶματα ναὶον.
εἰμ' Ὅδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
ἀνθρώπουσι μέλω, καὶ μεν κλέος οὐρανὸν ἱκει.
ναιετὰν δ' Ἰθάκην εὐθείελον· ἐν δ' ὀρος αὐτή
Νήριτον εἰνοσίφυλλον, ἀριπρεπές· ἀμφὶ δὲ νήσοι
πολλαὶ ναιετάνους μᾶλα σχεδὸν ἀλλήλησιν.
Δουλίχιον τε Σάμη τε καὶ ὕλησσα Ζάκυνθος.
BOOK IX

Then Odysseus, of many wiles, answered him, and said: "Lord Alcinous, renowned above all men, verily this is a good thing, to listen to a minstrel such as this man is, like unto the gods in voice. For myself I declare that there is no greater fulfilment of delight than when joy possesses a whole people, and banqueters in the halls listen to a minstrel as they sit in order due, and by them tables are laden with bread and meat, and the cup-bearer draws wine from the bowl and bears it round and pours it into the cups. This seems to my mind the fairest thing there is. But thy heart is turned to ask of my grievous woes, that I may weep and groan the more. What, then, shall I tell thee first, what last? for woes full many have the heavenly gods given me. First now will I tell my name, that ye, too, may know it, and that I hereafter, when I have escaped from the pitiless day of doom, may be your host, though I dwell in a home that is afar. I am Odysseus, son of Laertes, who am known among men for all manner of wiles,¹ and my fame reaches unto heaven. But I dwell in clear-seen Ithaca, wherein is a mountain, Neriton, covered with waving forests, conspicuous from afar; and round it lie many isles hard by one another, Dulichium, and Same, and wooded Zacynthus.

¹ Or, "who am known among all men for my wiles."
HOMER

αὐτῇ δὲ χθαμαλῆ πανυπερτάτη εἰν ἄλλι κεῖται 25
πρὸς ζῷον, αἰ δὲ τ’ ἀνευθεὶ πρὸς ἦτο τ’ ἥλιον τε,
τρηχεῖ, ἀλ’ ἀγαθῆ κουροτρόφος ὦ τοι ἐγὼ γε
ης γαῖς δύναμαι γλυκερώτερον ἄλλο ἱδέσθαι.
ἡ μὲν μ’ αὐτόθ’ ἔρυκε Καλυψώ, δία θεός,
ἐν σπέσσι γλαφυροῖς, λιλαιομένη πόσιν εἶναι.1 30
ὅς δ’ αὕτως Κύρη κατερίτυν ἐν μεγάροισιν
Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι·
ἀλλ’ ἐμὸν οὖ ποτε θυμὸν ἐνι στήθεσσιν ἐπειθον,
ὡς οὐδὲν γλύκιον ἵσ πατρίδος οὐδὲ τοκῆων
γίγνεται, εἰ περ καὶ τις ἀπόπροθι πίονα οἶκον
γαῖῃ ἐν ἀλλοδαπῇ ναίει ἀπανευθεῖ τοκηῶν. 35
εἰ δ’ ἄγε τοι καὶ νόστον ἐμὸν πολυκηδὲ ἐνίσπω,
ὁν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἵοτε.

" Ἐλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,
Ἰσμάρῳ. ἐνθα δ’ ἐγώ πόλιν ἐπραθον, ὡλεσα δ’ αὐτούς.40
ἐκ πόλιος δ’ ἀλόχους καὶ κτήματα πολλὰ λαβόντες
dασσάμεθ’, ὡς μη τίς μοι ἀτεμβόμενος κίοι ἵσης.
ἐνθ’ ἢ τοι μὲν ἐγώ διερφ’ ποδὶ φευγέμεν ἴμεας
ηνόγεα, τοι δε μέγα νῆπιον οὐκ ἐπίθοντο.
ἐνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα
ἐσφαξον παρὰ θίνα καὶ εἰλιποδάς ἐλικας βοῦς.
τόφρα δ’ ἀρ’ οἴχόμενοι Κίκονες Κικόνεσσι γεγώνενν,

1 Line 30 is omitted in most MSS.

1 This rendering of χθαμαλῆ is justified by Strabo x. ii. 12
and by modern Greek usage. The ordinary meaning "low"
cannot be right here. The translation given of this whole
passage brings Homer’s description into agreement with the
304
Ithaca itself lies close in to the mainland but the furthest toward the gloom, but the others lie apart toward the Dawn and the sun—a rugged isle, but a good nurse of young men; and for myself no other thing can I see sweeter than one's own land. Of a truth Calypso, the beautiful goddess, sought to keep me by her in her hollow caves, yearning that I should be her husband; and in like manner Circe would fain have held me back in her halls, the guileful lady of Aeaea, yearning that I should be her husband; but they could never persuade the heart within my breast. So true is it that naught is sweeter than a man's own land and his parents, even though it be in a rich house that he dwells afar in a foreign land away from his parents. But come, let me tell thee also of my woeful home-coming, which Zeus laid upon me as I came from Troy.

"From Ilios the wind bore me and brought me to the Cicones, to Ismarus. There I sacked the city and slew the men; and from the city we took their wives and great store of treasure, and divided them among us, that so far as lay in me no man might go defrauded of an equal share. Then verily I gave command that we should flee with swift foot, but the others in their great folly did not hearken. But there much wine was drunk, and many sheep they slew by the shore, and sleek kine of shambling gait. Meanwhile the Cicones went and called to other actual facts. It accepts the view that Homer's Ithaca is to be identified, not with Thiaki, but with Leucas. As commonly rendered, the lines convict the poet of an utter ignorance of the geography of western Greece.

2 That is, from the standpoint of a sailor making his way up the coast toward the dark and unknown region of the north and west.
οὶ σφιν γείτονες ἦσαν, ἀμα πλέονες καὶ ἀρείους,
ἡπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
ἀνδράσι μάρνασθαί καὶ ὃθι χρὴ πεζὸν ἐόντα.

ἡθον ἐπειθ' ὄσα φύλλα καὶ ἄνθεα γίνεται ὄρη,
ἡριού· τότε δὴ ῥα κακὴ Δίὸς αἴσα παρέστη
ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.

στησάμενοι δ' ἐμάχοντο μάχην παρὰ νυσὶ θοῆσι,
βάλλον δ' ἀλλήλους χαλκῷρεσιν ἐγχείσιν.

ὁφρα μὲν ἄλος ἤν καὶ ἄεξετο ἱερὸν ἠμαρ,
τόφρα δ' ἀλεξόμενοι μένομεν πλέονιάς περ ἑόντας.

ημος δ' ἱέλιος μετενίσετο βουλυτόνδε,
καὶ τῶτε δὴ Κίκονες κλίναν δαμάσαντες Ἀχαιός.

ἐξ δ' ἀφ' ἐκάστης νῃδὸς ἐυκνήμιδες ἐταῖροι

ὁλονθ'. οἱ δ' ἄλλοι φύγομεν θάνατον τε μόρον τε.

"Ενθεν δὲ προτέρῳ πλέομεν ἀκαχὴμενοι ἢτορ,
ἀσμενοι ἐκ θανάτου, φίλους ὀλέσαντες ἐταῖρους.

οὐδ' ἀρὰ μοι προτέρῳ νῆς κίον ἀμφιέλισσαί,
πρὶν τινα τῶν δειλῶν ἔταρων τρὶς ἐκαστος αὖσαι,

οἱ θάνον εὖ πεδίῳ Κικόνων ὑπὸ δηωθέντες.

νυσι δ' ἐπώρο' ἄνεμον Βορέην νεφεληγγερέτα Ζεὺς

λαίλαπι θεσπεσίη, σὺν δὲ νεφέσσοι κάλυψε

γαίαν ὁμοὶ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νὺξ.

ἀι μὲν ἐπειτ' ἐφέροντ' ἐπικάρσαι, ἱστία δὲ σφιν

τρικαλά τε καὶ τετραχθὰ διέσχισεν ἵστρον ποιοῦ.

καὶ τὰ μὲν ἐσ νῆας κάθεμεν, δεῖσαντες ὀλέθρον,

αὐτὰς δ' ἐσσυμένωσ προερέσσαμεν ἥπειρόνδε.

ἐιτὰ δύο νύκτας δύο τ' ἡματα συνεχές αἰεὶ

κείμεθ', ὁμοὐ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἐδοντες.
Cicones who were their neighbours, at once more numerous and braver than they—men that dwelt inland and were skilled at fighting with their foes from chariots, and, if need were, on foot. So they came in the morning, as thick as leaves or flowers spring up in their season; and then it was that an evil fate from Zeus beset us luckless men, that we might suffer woes full many. They set their battle in array and fought by the swift ships, and each side hurled at the other with bronze-tipped spears. Now as long as it was morn and the sacred day was waxing, so long we held our ground and beat them off, though they were more than we. But when the sun turned to the time for the unyoking of oxen, then the Cicones prevailed and routed the Achaeans, and six of my well-greaved comrades perished from each ship; but the rest of us escaped death and fate.

"Thence we sailed on, grieved at heart, glad to have escaped from death, though we had lost our dear comrades; nor did I let my curved ships pass on till we had called thrice on each of those hapless comrades of ours who died on the plain, cut down by the Cicones. But against our ships Zeus, the cloud-gatherer, roused the North Wind with a wondrous tempest, and hid with clouds the land and the sea alike, and night rushed down from heaven. Then the ships were driven headlong, and their sails were torn to shreds by the violence of the wind. So we lowered the sails and stowed them aboard, in fear of death, and rowed the ships hurriedly toward the land. There for two nights and two days continuously we lay, eating our hearts for weariness and sorrow. But
HOMER

... ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλάκαμος τέλεσ' Ἡώς, ἵστους στησάμενοι ἀνά θ' ἵστια λεύκ' ἐρύσαντες ἥμεθα, τὰς δ' ἀνεμός τε κυβερνήται τ' ἠθυνον. καὶ νῦ κεν ἁσκηθῆς ἱκόμην ἐς πατρίδα γαῖαν: ἀλλὰ μὲ κύμα ρόος τε περιγνάμπτοντα Μάλειαν καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

"Ενθεν δ' ἐνυήμαρ φερόμην ὅλοις ἀνέμοισιν πόντον ἐπ' ἱχθυόεντα: ἀτὰρ δεκάτη ἐπέβημεν γαῖης Λωτοφάγων, οἱ τ' ἀνθινον εἴδαρ ἐδουσιν. ἐβηθα δ' ἐπ' ἦπειρον βῆμεν καὶ ἀφυσσάμεθ' ὦδωρ, ἀνφα δ' ἐὰν δεῖπνων ἑλοῦτο θοῆς παρὰ νησών ἑταίροι. αὐτὰρ ἐπεὶ σιτιό τ' ἐπασσάμεθ' ἠδὲ ποτήτοις, δὴ τοῦ' ἑγών ἑτάρους προίειν πεὔδεσθαι ιόντας, οἱ πινες ἀνέρες εἰεν ἔπι χθοὺν σίτον ἑδοντες ἀνδρε δύω κρίνας, πρᾶτατον κήρυχ' ἅμ' ὀπάσσασα.1 οἱ δ' αἰψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν οὖδ' ἅρα Λωτοφάγοι μίδουθ' ἑτάρουισιν ὀλεθρον ἥμετέροις, ἀλλὰ σφι δόσαν λωτοῖ πᾶσασθαί. τῶν δ' ὅς τες λωτοί φάγοι μεληθέα καρπόν, οὐκετ' ἀπαγγειλαί πάλιν ἠθελεν οὔδὲ νεέσθαι, ἀλλ' αὐτοῦ βουλόμετο ἀνδράσι Λωτοφάγοισι λωτὸν ἑρεπτόμενοι μενέμεν νόστον τε λαθέσθαι. τῶν μὲν ἑγών ἐπὶ νῆας ἅγων κλαίοντας ἀνάγκη, νησου δ' ἐνι γλαφυρῆσιν ὑπὸ ξυγά δήσα ἑρύσασα, αὐτὰρ τοὺς ἄλλους κελόμην ἐρύμας ἑταίρους σπερχομένους νηῶν ἐπιβαινέμεν ὀκειών, μὴ πῶς τις λωτοῖ φαγὼν νόστοιο λάθηται. οἱ δ' αἰψ' εἰσβαινον καὶ ἐπὶ κλησὶ καθίζουν, ἕξης δ' ἐξόμενοι πολιήν ἀλα τύπτων ἑρετμοῖς.

1 Line 90 (=x. 102) is placed before 89 in most MSS. It seems inconsistent with 94.

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when now fair-tressed Dawn brought to its birth the third day, we set up the masts and hoisted the white sails, and took our seats, and the wind and the helmsmen steered the ships. And now all unscathed should I have reached my native land, but the wave and the current and the North Wind beat me back as I was rounding Malea, and drove me from my course past Cythera.

"Thence for nine days' space I was borne by direful winds over the teeming deep; but on the tenth we set foot on the land of the Lotus-eaters, who eat a flowery food. There we went on shore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted food and drink, I sent forth some of my comrades to go and learn who the men were, who here ate bread upon the earth; two men I chose, sending with them a third as a herald. So they went straightway and mingled with the Lotus-eaters, and the Lotus-eaters did not plan death for my comrades, but gave them of the lotus to taste. And whosoever of them ate of the honey-sweet fruit of the lotus, had no longer any wish to bring back word or to return, but there they were fain to abide among the Lotus-eaters, feeding on the lotus, and forgetful of their homeward way. These men, therefore, I brought back perforce to the ships, weeping, and dragged them beneath the benches and bound them fast in the hollow ships; and I bade the rest of my trusty comrades to embark with speed on the swift ships, lest perchance anyone should eat of the lotus and forget his homeward way. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.
“Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἢτορ·

Κυκλώπων δ' ἐς γαλαν ὑπερφιάλων ἀθεμίστων

ικόμεθ', οἳ ρᾷ θεοίσι πεποίθότες ἀθανάτωσιν

οὕτε φυτεύουσιν χερσὶν φυτὸν οὕτ' ἀρώσιν,

ἀλλὰ τὰ γ' ἁσπαρτα καὶ ἀνήρτα πάντα φύνονται,

πυρὸι καὶ κριθαὶ ἦδ' ἀμπελοὶ, αἳ τε φέροντι

οἶνων ἐριστάφυλοι, καὶ σφιν Δίὸς ὀμβρος ἀέξει. 105

τοῖσιν δ' οὕτ' ἀγοραὶ βουληφόροι οὕτε θέμιστες,

ἀλλ' οἳ γ' υψηλῶν ὅρεων ναίουσι κάρηνα

ἐν σπέσσι γλαφυροῖς, θεμιστεύει δὲ ἐκαστος

παίδων ἦδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγονειν.

„Νῆσος ἐπείτα λάχεια 1 παρὲκ λιμένος τετάνυσται,

γαῖς Κυκλώπων οὕτε σχεδόν οὕτ' ἀποτηλοῦ,

ὔλησσο'· ἐν δ' αἰγες ἀπειρέστατ γεγάσιν

ἀγριαί, οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,

οὐδὲ μιν εἰσοιχυεύεσ κυνηγέται, οἳ τε καθ' ὕλην

ἀλγεα πάσχουσιν κορυφᾶς ὤρεων ἐφέποντες.

οὐτ' ἁρα ποίμνησιν καταισχεται οὕτ' ἀρότοισιν,

ἀλλ' ἣ γ' ἁσπαρτος καὶ ἀνήρτος ἡματα πάντα

ἀνδρῶν χαρεῖει, βόσκει δὲ τε μηκάδας αἰγας.

οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρησι,

οὐδ' ἄνδρες νηῶν οὔι τέκτονες, οἳ κε κάμοιεν

νῆς ἐνυσέλμους, αἳ κεν τελέσιν ἐκαστα

ἀστε' ἐπ' ἀνθρώπων ἔκνεύμεναι, οἳ τε πολλά

ἄνδρες ἐπ' ἀλλήλους νησὶν περόσι θάλασσαν

οἳ κε σφιν καὶ νῆσοιν ἐνυκτιμένην ἐκάμουντο.

οὐ μὲν γὰρ τι κακὴ γε, φέροι δὲ κεν ἀρια πάντα· 130

1 ἐπείτα λάχεια: ἐπείτ' ἐλάχεια Zenodotus; cf. x. 509.
"Thence we sailed on, grieved at heart, and we came to the land of the Cyclopes, an overweening and lawless folk, who, trusting in the immortal gods, plant nothing with their hands nor plough; but all these things spring up for them without sowing or ploughing, wheat, and barley, and vines, which bear the rich clusters of wine, and the rain of Zeus gives them increase. Neither assemblies for council have they, nor appointed laws, but they dwell on the peaks of lofty mountains in hollow caves, and each one is lawgiver to his children and his wives, and they reckon nothing one of another.

"Now there is a level isle that stretches aslant outside the harbour, neither close to the shore of the land of the Cyclopes, nor yet far off, a wooded isle. Therein live wild goats innumerable, for the tread of men scares them not away, nor are hunters wont to come thither, men who endure toils in the woodland as they course over the peaks of the mountains. Neither with flocks is it held, nor with ploughed lands, but unsown and untilled all the days it knows naught of men, but feeds the bleating goats. For the Cyclopes have at hand no ships with vermilion cheeks, nor are there shipwrights in their land who might build them well-benched ships, which should perform all their wants, passing to the cities of other folk, as men often cross the sea in ships to visit one another—craftsmen, who would have made of this isle also a fair settlement. For the isle is nowise poor, but would bear

1 The word is a doubtful one. Others render, "deep-soiled," and still others, "overgrown with brush," i.e. "waste."
2 That is, with bows painted red.
HOMER

ἐν μὲν γὰρ λειμώνεσ ἀλὸς πολιοίο παρ’ ὄχθας ὑδρηλοὶ μαλακοὶ· μάλα κ᾽ ἀφθιτοὶ ἀμπελοὶ εἰεν. ἐν δ’ ἀροσίς λεῖν· μάλα κεν βαθὺ λήμιν αἰεὶ εἰς ὡρας ἀμῶνεν, ἐπεὶ μάλα πλαρ ὑπ’ οὖδας.

ἐν δὲ λιμὴν ἐνόρμοι, ἵν’ οὐ χρεόν πείσματός ἐστιν, οὔτε εὔνας βαλέειν οὔτε πρυμνήσι’ ἀνάψαι, ἀλλ’ ἐπικέλσαντας μείναι χρόνον εἰς ὦ κε ναυτέων θυμὸς ἐποτρύνῃ καὶ ἐπιπυόσωσιν ἄηται.

αὐτὰρ ἐπὶ κρατὸς λιμένος ἔχει ἄγλαδν ὕδωρ, κρήνῃ ὑπὸ σπείους· περὶ δ’ αὔγειροι πεφύασιν. ἐνθα κατεπλέομεν, καὶ τις θέσις ἡγεμόνευν νῦκτα δι’ ὀρφαίην, οὐδὲ προεφαίνετ’ ἰδέσθαι· ἄμι γὰρ περὶ νησί βαθεῖ’ ἤν, οὐδὲ σελήνη οὐρανόθεν προφαίνει, κατείχετο δὲ νεφέσσωσιν.

ἐνθ’ οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν, οὔτε οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον εἰσίδομεν, πρὶν νῆρας ἐνσέλμους ἐπικέλσαι. κελσάσθησι δὲ νησὶ καθεῖλομεν ἱστία πάντα, ἕκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖν θαλάσσης· ἐνθα δ’ ἀποβριξαντες ἐμείναμεν Ἡδ θίαν.

“Ἡμος δ’ ἡργεῦενα φάνη ροδοδάκτυλος Ἡώς, νῆσον θαυμάζοντες ἐδινεόμεσθα κατ’ αὐτήν. ὀρσαν δὲ νῦμφαι, κοῦραι Δίος αἰγιόχοιο, αἰγας ὀρεσκίων, ἵνα δειπνήσειαν ἑταῖροι. αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους εἰλόμεθ’ ἐκ νῆριν, διὰ δὲ τρίχα κοσμηθέντες βάλλομεν· αἰγα δ’ ἐδωκε θέδος μενοεικέα θῆρην. νῆς μὲν μοι ἐποντο δυώδεκα, ἐς δὲ ἐκάστην ἐννέα λάγχανον αἰγες· ἐμοὶ δὲ δέκ’ ἐξελον οὖς.

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all things in season. In it are meadows by the shores of the grey sea, well-watered meadows and soft, where vines would never fail, and in it level ploughland, whence they might reap from season to season harvests exceeding deep, so rich is the soil beneath; and in it, too, is a harbour giving safe anchorage, where there is no need of moorings, either to throw out anchor-stones or to make fast stern cables, but one may beach one’s ship and wait until the sailors’ minds bid them put out, and the breezes blow fair. Now at the head of the harbour a spring of bright water flows forth from beneath a cave, and round about it poplars grow. Thither we sailed in, and some god guided us through the murky night; for there was no light to see, but a mist lay deep about the ships and the moon showed no light from heaven, but was shut in by clouds. Then no man’s eyes beheld that island, nor did we see the long waves rolling on the beach, until we ran our well-benched ships on shore. And when we had beached the ships we lowered all the sails and ourselves went forth on the shore of the sea, and there we fell asleep and waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, we roamed throughout the isle marvelling at it; and the nymphs, the daughters of Zeus who bears the aegis, roused the mountain goats, that my comrades might have whereof to make their meal. Straightway we took from the ships our curved bows and long javelins, and arrayed in three bands we fell to smiting; and the god soon gave us game to satisfy our hearts. The ships that followed me were twelve, and to each nine goats fell by lot, but for me alone they chose out ten."
HOMER

"Ως τότε μὲν πρόπαν ἤμαρ ἐς ἥλιον καταδύντα ἤμεθα δαίνυμενοι κρέα τ' ἁσπετα καὶ μέθυ ἥδυ· οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός, ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἐκαστοι ἤφύσαμεν Κικόνων ἱερὸν πτολεθρον ἐλόντες. Κυκλώτων δ' ἐς γαίαν ἐλεύσομεν ἐγγὺς έώτων, καπνών τ' αὐτῶν τε φθογγὺν οἴων τε καὶ αἰγῶν. ἤμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἤλθε, δὴ τότε κοιμήθημεν ἐπὶ ῥημαίνι θαλάσσης.

ἡμος δ' ἤριγένεια φάνη ροδοδάκτυλος Ἡώς, καὶ τὸτ' ἐγών ἀγορήν θέμενος μετὰ πάσιν ἐειπον· "'Ἄλλοι μὲν νῦν μίμωτ', ἐμοὶ ἐρίπησε ἑταῖροι· αὐτὰρ ἐγὼ σὺν νητ' ἐμὴ καὶ ἐμοὶ ἑταῖροισιν ἐλθὼν τῶν' ἀνδρῶν πειρήσομαι, οἳ τινες εἰσιν, ἦ Ὑ' οἳ τ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἥς ἐιλόξεινοι, καὶ σφιν νόος ἐστὶ θεουδής.'

"'Ως εἰπὼν ἀνὰ νηὸς ἐβην, ἐκέλευσα δ' ἑταῖροισ αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε πρυμνήσια λύσαι. οἵ δ' αἴψ' εἰσβαινοι καὶ ἐπὶ κληίσι καθίζον, εὔη α' ἐξόμενοι πολιήν ἀλὰ τύπτων ἑρεμοῖς. ἀλλ' ὅτε δὴ τῶν χώρων ἀφικόμεθ' ἑγγὺς ἑόντα, ἐνθα δ' ἐπ' ἐσχατῇ στεῖος εἰδόμεν αἰχὶ θαλάσσης, υψηλὸν, δάφυμη κατηρεφές. ἐνθα δὲ πολλὰ μῆλ', οἰες τε καὶ αἰγής, ιαύσκον νερὶ δ' αὐλῆ ὑψηλῆ δέμητο κατωρχεέσσι λίθουσι μακρίσιν τε πίτυσιν ἰδὲ δρυσὶν υψικομοίσιν. ἐνθα δ' ἀνήρ ἐνίαυεν πελώριος, ὅς ῥα τα μῆλα οἰος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἀλλοὺς πωλεῖτ', ἀλλ' ἀπάνευθεν ἐδὼ ἀθεμίστια ἕδη.
"So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. For not yet was the red wine spent from out our ships, but some was still left; for abundant store had we drawn in jars for each crew when we took the sacred citadel of the Cicones. And we looked across to the land of the Cyclopes, who dwelt close at hand, and marked the smoke, and the voice of men, and of the sheep, and of the goats. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together and spoke among them all:

"'Remain here now, all the rest of you, my trusty comrades, but I with my own ship and my own company will go and make trial of yonder men, to learn who they are, whether they are cruel, and wild, and unjust, or whether they love strangers and fear the gods in their thoughts.'

"So saying, I went on board the ship and bade my comrades themselves to embark, and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when we had reached the place, which lay close at hand, there on the land's edge hard by the sea we saw a high cave, roofed over with laurels, and there many flocks, sheep and goats alike, were wont to sleep. Round about it a high court was built with stones set deep in the earth, and with tall pines and high-crested oaks. There a monstrous man was wont to sleep, who shepherded his flocks alone and afar, and mingled not with others, but lived apart, with his
καὶ γὰρ θαῦμ’ ἐτέτυκτο πελώριον, οὐδὲ ἐφκεῖ ἀινᾶς τὸς κελόμην ἐρήμως ἐπάλλοις αὐτοῦ πάρ νητεὶ τε καὶ νήτα ἐρυσθαῖ, αὐτὰρ ἐγὼ κρίνας ἐτάρων δυσκαίδεκ’ ἀρίστων βῆν’ ἀτάρ αἰγεὸν ἀσκὸν ἔχον μέλαιος οἶνοιο ἴδεος, ὅν μοι ἐδώκε Μάρων, Ἐνάνθεος νῦς, ἱερὸς Ἀπόλλωνος, ὅς Ἰσμαρον ἀμφιβεβήκει, οὐνεκά μιν σὺν παιδὶ περισχύμεθ’ ἴδε γυναίκα ἁζόμενοι ὁμεῖ γὰρ ἐν ἀλσεὶ δευδρήνετι

Ποίμην Ἀπόλλωνος. ὦ δέ μοι πόρεν ἠγλαδ᾽ ἀραίραχνεν μὲν μοι ἐδωκ’ ἐνεργεός ἐπταὶ τάλανατα, δώκε δέ μοι κρήτηρα πανάργυρον, αὐτὰρ ἐπείτα ὑνῶν ἐν ἀμφιφορεῦσι δυῳδεκά πᾶσιν ἄφύσσασι ἵδυν ἀκηρύσιον, θείον ποτόν οὐδὲ τις αὐτὸν ἴειδή δμῶνον οὐδ’ ἀμφιπόλων ἐνὶ οἴκῳ, ἀλλ’ αὐτὸς ἀλοχός τε φίλη ταμίῃ τε με’ οἴη.

τὸν δ' οὔτε πίνεον μελιθέα οἶνον ἔρυθρόν, ἐν δέπασ ἐμπλήσας ὑδατος ἀνά εἰκοσι μέτρα χεῦ, ὅμη δ' ἴδεια ἀπὸ κρήτηρος ὀδώδει θεσπεσίῃ τότ’ ἀν οὖ τοι ἄποσχέσθαι φίλων ἰεν. τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἥ κρυκάω αὐτίκα γὰρ μοι ὀσατο θυμός ἀγένωρ ἀνδρ’ ἐπελεύνεσθαι μεγάλην ἐπιειμένου ἀλκῆν, ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας. "Καρπαλίμως δ’ εἰς ἀντρον ἀφικόμεθ’ ὁ οὐδὲ μιν ἐνδον

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heart set on lawlessness. For he was fashioned a wondrous monster, and was not like a man that lives by bread, but like a wooded peak of lofty mountains, which stands out to view alone, apart from the rest.

"Then I bade the rest of my trusty comrades to remain there by the ship and to guard the ship, but I chose twelve of the best of my comrades and went my way. With me I had a goat-skin of the dark, sweet wine, which Maro, son of Euanthes, had given me, the priest of Apollo, the god who used to watch over Ismarus. And he had given it me because we had protected him with his child and wife out of reverence; for he dwelt in a wooded grove of Phoebus Apollo. And he gave me splendid gifts: of well-wrought gold he gave me seven talents, and he gave me a mixing-bowl all of silver; and besides these, wine, wherewith he filled twelve jars in all, wine sweet and unmixed, a drink divine. Not one of his slaves nor of the maids in his halls knew thereof, but himself and his dear wife, and one house-dame only. And as often as they drank that honey-sweet red wine he would fill one cup and pour it into twenty measures of water, and a smell would rise from the mixing-bowl marvellously sweet; then verily would one not choose to hold back. With this wine I filled and took with me a great skin, and also provisim in a scrip; for my proud spirit had a foreboding that presently a man would come to me clothed in great might, a savage man that knew naught of justice or of law.1

"Speedily we came to the cave, nor did we find

1 In the Greek both words are plural. The idea is therefore not abstract, but concrete, and suggests that "law" was to the speaker a body of traditional decrees, or dooms.
εὐρομεν, ἀλλ' ἐνόμευε νομὸν κάτα πίονα μῆλα.

έλθόντες δ' εἰς ἀντρον ἐθηέμεσθα ἔκαστα.

ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ

ἀρνῶν ἦδ' ἐρίφων· διακεκριμέναι δὲ ἔκασται

ἐρχατο, χωρίς μὲν πρόγονοι, χωρίς δὲ μέτασσαι,

χωρίς δ' αὖθι' ἔρσαι. ναὸν δ' ὀρᾷ ἁγγεια πάντα,

γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.

ἐνθ' ἐμὲ μὲν πρώτισθ' ἐταροι λίσσοντ' ἐπέεσσιν

τυρῶν αἰνυμένους ἴεναί πάλιν, αὐτὰρ ἔπειτα

καρπαλίμως ἔπτι νήμα θόην ἐρίφοις τε καὶ ἄρνας

σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·

ἀλλ' ἐγὼ οὖ πιθόμην, ἂ τ' ἄν πολὺ κέρδιον ἦν,

ὄφρ' αὐτῶν τε ἱδομι, καὶ εἰ μοι ξείνια δοίη.

οὐδ' ἀρ' ἐμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἐσεσθαί. 230

" Ἐνθα δὲ πῦρ κήαντες ἑθύσαμεν ἴδε καὶ αὐτοὶ

τυρῶν αἰνύμενοι φάγομεν, μένομέν τε μιν ἐνδον

ἡμενοί, ἓς ἐπήλθε νέμων. φέρε δ' ὀβριμον ἄχθος

NECTOS ἡλιαῖς ἀξαλέης, ὥα οἱ ποτίδιπτιον εἴη,

ἔντοσθεν ἐντοσθεν 1 δ' ἀντροιο βαλῶν ὀρυμαγδῶν ἐθηκεν·

ἡμεῖς δὲ δείσαντες ἀπεσχύμεθ' ἐς μνυχὸν ἀντρον.

αὐτὰρ δ' ἐς εύρι στέος ἠλασε πίονα μῆλα

πάντα μάλ' ὀσο' ἦμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,

ἀρνείους τε τράγους τε, βαθεῖς ἐκτοθεν 2 αὐλής.

αὐτὰρ ἔπειτ' ἐπέθηκε θυρεόν μέγαν ύψός' ἀείρας,

ὁβριμον· οὐκ ἀν τὸν γε δύω καὶ εἴκοσ' ἀμαξαι

ῄσθαιτε τετράκυκλοι ἀπ' οὔδεος ὁχλίσσειαν·

1 ἔντοσθεν: ἐκτοθεν.
2 ἐκτοτεν: ἐντοσθεν most editors; cf. 338.
him within, but he was pasturing his fat flocks in the fields. So we entered the cave and gazed in wonder at all things there. The crates were laden with cheeses, and the pens were crowded with lambs and kids. Each kind was penned separately: by themselves the firstlings, by themselves the later lambs, and by themselves again the newly yeaned. And with whey were swimming all the well-wrought vessels, the milk-pails and the bowls into which he milked. Then my comrades spoke and besought me first of all to take of the cheeses and depart, and thereafter speedily to drive to the swift ship the kids and lambs from out the pens, and to sail over the salt water. But I did not listen to them—verily it would have been better far—to the end that I might see the man himself, and whether he would give me gifts of entertainment. Yet, as it fell, his appearing was not to prove a joy to my comrades.

"Then we kindled a fire and offered sacrifice, and ourselves, too, took of the cheeses and ate, and thus we sat in the cave and waited for him until he came back, herding his flocks. He bore a mighty weight of dry wood to serve him at supper time, and flung it down with a crash inside the cave, but we, seized with terror, shrank back into a recess of the cave. But he drove his fat flocks into the wide cavern—all those that he milked; but the males—the rams and the goats—he left without in the deep court. Then he lifted on high and set in place the great door-stone, a mighty rock; two and twenty stout four-wheeled waggons could not lift it from the ground,

1 This rendering takes ἐκτοθεν as an adverb, and βαβελης αὐλῆς as a local genitive (see Monro, Homeric Grammar, §149). Otherwise we must change the text here and in 338.
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tόσσην ἡλίβατον πετρην ἐπέθηκε θύρησιν.
ἐξόμενος δ' ἤμελγεν ὁς καὶ μηκάδας ἄγμας,
pάντα κατὰ μοίραν, καὶ ὕπ' ἐμβρυον ἦκεν ἐκάστη.

245 ἀυτίκα δ' ἦμισυ μὲν θρέψας λευκοίο γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
ἡμισυ δ' αὐτ' ἐστησεν ἐν ἀγγεσιν, ὃφρα οἱ εἰν
πίνειν αἰνυμένος καὶ οἱ ποτιδόρπιοι εἰη.

αὐτὰρ ἐπεὶ δὴ σπεῦς δούρησεμενος τὰ ἦ ἐργα,
καὶ τότε πῦρ ἀνέκαιε καὶ ἐἰσιδεν, εἰρετο δ' ἡμέας·

""'Ω ἕξεινοι, τίνες ἐστε; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἡ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε,
οἶα τε ληστῆρες, ὑπείρ ἅλα, τοῖ τ' ἁλώνται
ψυχας παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;'

253 ""'Ως ἑφαθ', ἡμῖν δ' αὕτε κατεκλάσθη φίλον ἦτορ,
δεισάντων φθόγγον τε βαρύν αὐτόν τε πέλωρον.

ἀλλὰ καὶ ὃς μιν ἔπεσαίν, ἀμείβομενος προσέειπον·

""'Ημεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
pαντοίους ἀνέμοισιν ὑπὲρ μέγα λαΐτμα θαλάσσης,

260 οἰκάδει ἱμενοι, ἀλλην ὅδην ἀλλα κέλευθα
ἡλθομεν' οὕτω ποι Ζεὺς ἱθελε μητίσασθαι.

λαιο δ' Ἀτρείδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστὶ
τόσσην γὰρ διέπερσε πόλιν καὶ ἀπωλέσε λαοὺς

265 πολλούς. ἡμεῖς δ' αὕτε κιγανόμενοι τὰ σὰ γοῦνα
ἰκόμεθ', εἰ τι πόροις ξευνίσιν ἥ καὶ ἄλλως
δοῴς δωτίνην, ἦ τε ξείνων θέμις ἐστὶν.

ἀλλ' αἰδεῖοι, φέριστε, θεοὺς· ἰκέται δὲ τοι εἰμεν,
Zeũs δ' ἐπινιμήτωρ ἰκετάων τε ξείνων τε,
ξείνιοις, ὃς ξείνοισιν ἃμ' αἰδοίοισιν ὑπηδεῖ.'

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such a towering mass of rock he set in the doorway. Thereafter he sat down and milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. Then presently he curdled half the white milk, and gathered it in wicker baskets and laid it away, and the other half he set in vessels that he might have it to take and drink, and that it might serve him for supper. But when he had busily performed his tasks, then he rekindled the fire, and caught sight of us, and asked:

"Strangers, who are ye? Whence do ye sail over the watery ways? Is it on some business, or do ye wander at random over the sea, even as pirates, who wander, hazarding their lives and bringing evil to men of other lands?"

"So he spoke, and in our breasts our spirit was broken for terror of his deep voice and monstrous self; yet even so I made answer and spoke to him, saying:

"We, thou must know, are from Troy, Achaeans, driven wandering by all manner of winds over the great gulf of the sea. Seeking our home, we have come by another way, by other paths; so, I ween, Zeus was pleased to devise. And we declare that we are the men of Agamemnon, son of Atreus, whose fame is now mightiest under heaven, so great a city did he sack, and slew many people; but we on our part, thus visiting thee, have come as suppliants to thy knees, in the hope that thou wilt give us entertainment, or in other wise make some present, as is the due of strangers. Nay, mightiest one, reverence the gods; we are thy suppliants; and Zeus is the avenger of suppliants and strangers—Zeus, the strangers' god—who ever attends upon reverend strangers."
"Ως ἐφάμην, οὐ δέ μ’ αὐτίκ’ ἀμείβετο νηλεῖ θυμῷ·
'Νηπίος εἶς, ὁ ἐξεῖν, ἥ τηλῶθεν εἰλήλουθας,
ὅς με θεοὺς κέλεαι ἡ δειδίμεν ἡ ἀλέασθαι·
oὐ γὰρ Κύκλωπες Δίως αἰγιόχου ἀλέγουσιν
οὐδὲ θεῶν μακάρων, ἐπεῖ ἢ πολὺ φέρτεροι εἰμεν·
oὐδ’ ἄν ἐγὼ Δίως ἔχθος ἀλευάμενος πεφιδόμην
οὐτε σεῦ οὐθ’ ἔτάρων, εἰ μὴ θυμὸς με κελεύοι.
ἀλλά μοι εἴφ’ ὅτι ἔσχες ἱδν ἐνεργεία νῆα,
ἡ ποι ἐπ’ ἔσχατης, ἥ καὶ σχεδοῦν, ὅφρα δαείω·
""Ως φάτο πειράζων, ἐμὲ δ’ οὐ λάθεν εἰδότα πολλά,
ἀλλά μιν ἀψορρον προσέφην δολίως ἐπέέσσοι·
""Νέα μὲν μοι κατέαξε Ποσειδών ἐνοσίχθων
πρὸς πέτρησι βαλῶν·ὑμῆς ἐπὶ πείρασι γαίης,
ἀκρη προσπελάσας· ἀνεμος δ’ ἐκ πῶντον ἔνεικεν·
αὐτὰρ ἐγὼ σὺν τοίσδε ὑπέκφυγον αἰτὼν ὀλεθρον.
""Ως ἐφάμην, οὐ δέ μ’ οὔδεν ἀμείβετο νηλεύ θυμῷ,
ἀλλ’ ὁ γ’ ἀναίγας ἔτάροις ἐπὶ χείρας ἴαλλε,
σὺν δὲ δύω μάρψας ὡς τε σκύλακας ποτὶ γαίη
κόπτ’· ἐκ δ’ ἐγκέφαλος χαμάδις ρέε, δεῦ δὲ γαῖαν. 290
tοὺς δὲ διὰ μελείστι ταμῶν ὑπελίσσατο δόρποιν·
ἵσθιε δ’ ὡς τε λέων ὀρεσίτροφος, οὐδ’ ἀπέλειπεν,
ἐγκατά τε σάρκας τε καὶ ὀστέα μυελοῦντα.
ήμεις δὲ κλαῖοντες ἀνεσχέθομεν Διὶ χείρας,
σχέτλια ἐργ’ ὀρόωντες, ἀμήχανη δ’ ἐξε τυμῶν.
αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὸν
ἀνδρόμεα κρέ’ ἔδων καὶ ἐπ’ ἀκρητον γάλα πίνων,
κεῖτ’ ἐντοσθ’ ἀντροιο ταυνυσάμενος διὰ μῆλων.
τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλῆτορα θυμὸν
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“So I spoke, and he straightway made answer with pitiless heart: ‘A fool art thou, stranger, or art come from afar, seeing that thou biddest me either to fear or to shun the gods. For the Cyclopes reck not of Zeus, who bears the aegis, nor of the blessed gods, since verily we are better far than they. Nor would I, to shun the wrath of Zeus, spare either thee or thy comrades, unless my own heart should bid me. But tell me where thou didst moor thy well-wrought ship on thy coming. Was it haply at a remote part of the land, or close by? I fain would know.’

“So he spoke, tempting me, but he trapped me not because of my great cunning; and I made answer again in crafty words:

‘My ship Poseidon, the earth-shaker, dashed to pieces, casting her upon the rocks at the border of your land; for he brought her close to the headland, and the wind drove her in from the sea. But I, with these men here, escaped utter destruction.’

“So I spoke, but from his pitiless heart he made no answer, but sprang up and put forth his hands upon my comrades. Two of them at once he seized and dashed to the earth like puppies, and the brain flowed forth upon the ground and wetted the earth. Then he cut them limb from limb and made ready his supper, and ate them as a mountain-nurtured lion, leaving naught—ate the entrails, and the flesh, and the marrowy bones. And we with wailing held up our hands to Zeus, beholding his cruel deeds; and helplessness possessed our souls. But when the Cyclops had filled his huge maw by eating human flesh and thereafter drinking pure milk, he lay down within the cave, stretched out among the sheep. And I formed a plan in my great heart to steal near
HOMER

άσον ἰὼν, ξίφος ὡξὶ ἐρυνοσάμενος παρὰ μηροῦ, 300
οὐτάμεναι πρὸς στίγμοι, ὡθι φρένες ἱππαρ ἔχουσιν,
χείρ' ἐπιμασσάμενος· έτέρος δὲ με θυμός ἔρυκεν.
αὐτοῦ γάρ κε καὶ ἄμμες ἀπολόμεθ' αἰτίνυν ὀλεθροῦμεν·
οὐ γάρ κεν δυνάμεσθα θυράων ὕψηλῶν
χερσίν ἀπώσασθαι λίθου ὕβριμον, ὅν προσέθηκεν. 305
δὲ τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διὰν.

"Ἡμος δ' ἡρυγένεια φάνη ῥοδοδάκτυλος Ἡώς,
καὶ τότε πύρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
πῶντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυὸν ἤκεν ἐκάστη.
αὐτάρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ὑ᾽ ἔργα,
σὺν δ' ὅ γε δὴ αὐτὲ δύω μάρψας ὑπλίσαστο δεῖπνον.
δειπνήσας δ' ἀντρου εξήλασε πίονα μῆλα,
ὅμιλως ἀφελῶν θυρεὼν μέγαν· αὐτάρ ἐπείτα
ἂψ ἐπέθηκ' ὥς εἰ τε φαρέτρην πῶμ' ἐπιθείῃ.
πολλή δὲ ἰοίζω πρὸς ὅρος τρέπε πίονα μῆλα 310
Κύκλωψ· αὐτάρ ἐγὼ λιτόμην κακὰ βυσσοδομεύων,
eἰ πως τισαίμην, δοίη δὲ μοι εὐχὸς Ἀθήνη.

""Ἡδὲ δὲ μοι κατὰ θυμὸν ἄριστη φαίνετο βουλή.
Κύκλωπος γὰρ ἐκείνο μέγα ῥόπαλον παρὰ σηκῷ,
χλωρὸν ἑλαίνειν· τὸ μὲν ἐκταμεῖν, ὅφρα φοροῖη 320
ἀνανθέν· τὸ μὲν ἄμμες εἰςκομεῖν εἰσοροώντες
ὁςσον θ' ἳςτον νηὸς ἐεικοσόροιο μελαίνης,
φορτίδοις εὐρεῖς, ἦ τ' ἐκπερὰμα μέγα λαῖτμα·
tόςσον ἐγὼ μῆκος, τόςσον πάχος εἰσοράασθαι.
τοῦ μὲν ὅσον τ' ὁργιαιν ἐγών ἀπέκοφα παραστὰς
καὶ παρέθηκ' ἑτάροισιν, ὑποξύνα δ' ἐκέλευσα·
oὶ δ' ὀμαλὸν ποίησαν· ἐγὼ δ' ἐθώσα παραστὰς
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him, and draw my sharp sword from beside my thigh and smite him in the breast, where the midriff holds the liver, feeling for the place with my hand. But a second thought checked me, for right there should we, too, have perished in utter ruin. For we should not have been able to thrust back with our hands from the high door the mighty stone which he had set there. So then, with wailing, we waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, he rekindled the fire and milked his goodly flocks all in turn, and beneath each dam placed her young. Then, when he had busily performed his tasks, again he seized two men at once and made ready his meal. And when he had made his meal he drove his fat flocks forth from the cave, easily moving away the great door-stone; and then he put it in place again, as one might set the lid upon a quiver. Then with loud whistling the Cyclops turned his fat flocks toward the mountain, and I was left there, devising evil in the deep of my heart, if in any way I might take vengeance on him, and Athene grant me glory.

"Now this seemed to my mind the best plan. There, lay beside a sheep-pen a great club of the Cyclops, a staff of green olive-wood, which he had cut to carry with him when dry; and as we looked at it we thought it as large as is the mast of a black ship of twenty oars, a merchantman, broad of beam, which crosses over the great gulf; so huge it was in length and in breadth to look upon. To this I came, and cut off therefrom about a fathom's length and handed it to my comrades, bidding them dress it down; and they made it smooth, and I, standing by, sharpened it at the point, and then straightway took
ΗΜΟΡΕ

άκρον, ἀφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέω, καὶ τὸ μὲν εὐ κατέθηκα κατακρύψας ὑπὸ κόπτρο, ἡ μὲν κατὰ σπείους κέχυτο μεγάλ’ ἥλιθα πολλή. αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἕνωσον, ὡς τις τολμήσειεν ἐμοὶ σὺν μοχλῶν ἄειρας τρίψαι ἐν ὀφθαλμῷ, ὅτε τοὺς γλυκὺς ὑπνοὺς ἰκάνοι. οἱ δ’ ἔλαχον τοὺς ἀν κε καὶ ἥθελον αὐτοὺς ἑλέσθαι, τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖς ἐλέγμην. 333 ἐσπέριος δ’ ἤθελεν καλλίτριχα μῆλα νομεύων. αὐτίκα δ’ εἰς εὑρί σπέος ἠλασε πίονα μῆλα πάντα μάλ’, οὐδὲ τί λείπετο βαθείς ἐκτοθέν τοις αὐλῆσις, ἢ τι ὄσάμενος, ἢ καὶ θέσι ὃς ἐκέλευσεν. αὐτὰρ ἐπείτ’ ἐπέθηκε θυρεῶν μέγαν ὑψοῦ ἄειρας, . 340 ἐξόμενος δ’ ἤμελγεν ὅις καὶ μηκάδας αἰγας, πάντα κατὰ μοῖραν, καὶ ὅτι ἐμβρυον ἤκεν ἐκάστῃ. αὐτὰρ ἐπεί δὴ σπευσε ποιησάμενος τὰ ἁ ἐργα, σὺν δ’ ὅ γε δὴ αὕτε δῶ μᾶρψας ὀπλίσσατο δόρπον. καὶ τότ’ ἐγὼ Κύκλωπα προσηύδων ἀγχι παραστάσ, 345 κισσύβιον μετὰ χερσὶν ἐξων μέλανος οὖνοιον. “‘ Κύκλωψ, τῇ, πίε οἴνον, ἐπεὶ φάγεις ἀνδρόμεα κρέα, ὀφρ’ εἰδῆς οἴον τι ποτὸν τόδε νηὺς ἐκεκεύθει ἡμετέρη. σοὶ δ’ αὐ λοιβὴν φέρον, εἰ μ’ ἐλεήσας οἴκαδε πέμψειας: σὺ δὲ μαίνεαι οὐκέτ’ ἀνέκτως. 350 σχέτλει, πῶς κέν τις σε καὶ ύστερον ἄλλος ἵκοιτο ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἐρεξας;’ “‘Ως ἐφάμην, δ’ ἐδεκτο καὶ ἐκπιείν ἱσατο δ’ αἰνῶς ἵδι ποτὸν πῦνων καὶ μ’ ὑττε δεύτερον αὐτίς.”

1 πεπαλάσθαι: Aristarchus, πεπαλάχθαι.
2 ἐκτοθέν: ἐντοθέν most editors; cf. 239.

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it and hardened it in the blazing fire. Then I laid it carefully away, hiding it beneath the dung, which lay in great heaps throughout the cave. And I bade my comrades cast lots among them, which of them should have the hardihood with me to lift the stake and grind it into his eye when sweet sleep should come upon him. And the lot fell upon those whom I myself would fain have chosen; four they were, and I was numbered with them as the fifth. At even then he came, herding his flocks of goodly fleece, and straightway drove into the wide cave his fat flocks one and all, and left not one without in the deep court, either from some foreboding or because a god so bade him. Then he lifted on high and set in place the great door-stone, and sitting down he milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. But when he had busily performed his tasks, again he seized two men at once and made ready his supper. Then I drew near and spoke to the Cyclops, holding in my hands an ivy bowl of the dark wine:

"Cyclops, take and drink wine after thy meal of human flesh, that thou mayest know what manner of drink this is which our ship contained. It was to thee that I was bringing it as a drink offering, in the hope that, touched with pity, thou mightest send me on my way home; but thou ragest in a way that is past all bearing. Cruel man, how shall any one of all the multitudes of men ever come to thee again hereafter, seeing that thou hast wrought lawlessness?"

"So I spoke, and he took the cup and drained it, and was wondrously pleased as he drank the sweet draught, and asked me for it again a second time:

1 That is, made of ivy wood.
"Δός μοι ἑτὶ πρόφρων, καὶ μοι τεὸν οὐνομα ἐπεὶ αὐτίκα νῦν, ὑνα τοι δῶ ξείνιον, ζί κε σὺ χαίρῃς. καὶ γὰρ Κυκλώπεσσι φέρει ξείδώρος ἄρουρα οίνον ἐριστάφυλον, καὶ σφιν Διὸς ὦμβρος ἀέξειν ἀλλὰ τὸδ’ ὦμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.’ "

"Ως φάτ’, ἀτάρ οἱ αὐτίς ἐγὼ πόρον αἴθοπα οίνον. τρὶς μὲν ἐδοκα φέρων, τρὶς δ' ἐκπιεν ἀφραδίησιν. αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἦλυθεν οίνος, καὶ τότε δή μιν ἐπεσσεί προσήνδου μειλεχίοιν. "

"Κύκλωψ, εἰρωτὰς μ' οἶνομα κλυτόν, αὐτὰρ ἐγὼ τοι ἐξερέω· σὺ δὲ μοι δός ξείνιον, ὦς περ ὑπέστης. Ὠντις ἐμοὶ γ' οἴνομα. Ὠντιν δὲ με κικλῆσκουσι μήτηρ ἦδε πατήρ ἦδ’ ἄλλοι πάντες ἑταῖροι.’ "

"Ως ἐφάμην, ὁ δὲ μ’ αὐτίκ’ ἀμείβετο νηλέα θυμῷ. Ὠντιν ἐγὼ πῦματον ἐδομαὶ μετὰ οἷς ἑτάροισιν, τοὺς δ’ ἄλλους πρόσθεν· τὸ δὲ τοι ξεινίου ἐσταί. "

"Ἡ καὶ ἀνακλινθεῖς πέσεν ὑπτίοις, αὐτὰρ ἐπεῖτα κεῖτ’ ἀποδοχμόωσας παχὺν αὐχένα, καὶ δὲ μιν ὑπνοὶ ἦρει παυδαμάτωρ· φάρνγος σ’ ἐξέσσυτο οἶνος ψωμὸ τ’ ἀνδρόμεοι· ὁ δ’ ἐρεύγετο οἰνοβαρεῖον. καὶ τὸτ’ ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἡλασα πολλῆς, ἵς θερμαίνοιτο· ἐπεσσεὶ δὲ πάντας ἑταῖρους θάρσουν, μὴ τίς μοι ὑποδείσας ἀναδύν. ἀλλὰ ὅτε δὴ τὰχ’ ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλειν ἀψεσθαι, χλωρός περ ἐὼν, διεφαίνετο δ’ αἰνῶς, καὶ τὸτ’ ἐγὼν ἄσσον φέρον ἐκ πυρὸς, ἀμβλὶ δ’ ἑταῖροι 380 ἵσταντ’· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων. 328
"'Give it me again with a ready heart, and tell me thy name straightway, that I may give thee a stranger's gift whereat thou mayest be glad. For among the Cyclopes the earth, the giver of grain, bears the rich clusters of wine, and the rain of Zeus gives them increase; but this is a streamlet of ambrosia and nectar.'

"So he spoke, and again I handed him the flaming wine. Thrice I brought and gave it him, and thrice he drained it in his folly. But when the wine had stolen about the wits of the Cyclops, then I spoke to him with gentle words:

"'Cyclops, thou askest me of my glorious name, and I will tell it thee; and do thou give me a stranger's gift, even as thou didst promise. Noman is my name, Noman do they call me—my mother and my father, and all my comrades as well.'

"So I spoke, and he straightway answered me with pitiless heart: "Noman will I eat last among his comrades, and the others before him; this shall be thy gift.'

"He spoke, and reeling fell upon his back, and lay there with his thick neck bent aslant, and sleep, that conquers all, laid hold on him. And from his gullet came forth wine and bits of human flesh, and he vomited in his drunken sleep. Then verily I thrust in the stake under the deep ashes until it should grow hot, and heartened all my comrades with cheering words, that I might see no man flinch through fear. But when presently that stake of olive-wood was about to catch fire, green though it was, and began to glow terribly, then verily I drew nigh, bringing the stake from the fire, and my comrades stood round me and a god breathed into us
οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὃς ὑπ' ἀκρῷ,
οφθαλμῷ ἐνερείςαν' ἐγὼ δ' ἐφύπερθεν ἐρεισθεὶς
ἀδίενον, ὦς ὅτε τὶς τρυπῆ δόρυ νήισον ἀνὴρ
τρυπάνω, οἱ δὲ τ' ἐνερθὲν ὑποσσείουσιν ἵμαντι
ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενεῖς αἰεῖ.
ὁς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες
dινόμεν, τὸν δ' αἴμα περίρρεε θερμὸν ἑόντα.
πάντα δὲ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρῦς ἐύσεν ἀντὶ
γλήνης καιομένης, σφαραγεῦντο δὲ οἱ πυρὶ ρίζαι.
ὡς δ' ὁτ' ἀνήρ χαλκεὺς πέλεκυν μέγαν ἢς σκέπαρνον
eῖν ύδατι ψυχρῷ βαπτὴ μεγάλα ἱώχνατα
φαρμάσσων' τὸ γαρ αὐτὲ σιδῆρον γε κράτος ἐστίν·
ὡς τοῦ σιξ ὀφθαλμὸς ἐλαίνεω περὶ μοχλῷ.
σμερδαλέον δὲ μέγ' ὑμωξεν, περὶ δ' ἢαχε πέτρη,
ἡμεῖς δὲ δείσαντες ἀπέσσυμεθ' αὐτὰρ ὁ μοχλὸν
ἐξέρυν' ὀφθαλμοῖο πεφυμένων αἴματι πόλλῷ.
τὸν μὲν ἐπετ' ἐρρίψεν ἀπὸ ἐς χειρὶν ἀλύων,
αὐτὰρ οὐ Κύκλωπας μεγάλ' ἦπεν, οἳ ῥά μιν ἄμφὶς
φέουν ἐν στῆσσι δι' ἀκρίας ἠμεμόεσσας.
οἱ δὲ βοῆς ἄνευτες ἐφοίτων ἀλλοθεν ἄλλος,
στάμενοι δ' εἴροντο περὶ σπέος ὀττὶ ἐ κήδοι·
"Τίπτε τόσον, Πολύφημ', ἀρημένος δ' ἐβόησας
νῦκτα δι' ἀμβροσίην καὶ ἀνένυσιν ἀμμε τίθησα;
ἡ μῆ τίς σεν μῆλα βροτῶν ἄκοντος ἐλαύνει;
ἡ μῆ τίς σ' αὐτὸν κτείνει δόλῳ ἢ βίηφι;
"Τοὺς δ' αὐτ' ἐξ' ἀντροὺ προσέφη κρατερὸς Πολύ-
φήμος.
"Ω φίλοι, Οὕτις με κτείνει δόλῳ οὐδὲ βίηφιν.
"ΟΙ δ' ἀπαμειῳδομενοι ἐπεα πτερόειν' ἀγόρευνω
'Εἰ μὲν δή μῆ τίς σε βιαξεῖταί οἶον ἑόντα,
great courage. They took the stake of olive-wood, sharp at the point, and thrust it into his eye, while I, throwing my weight upon it from above, whirled it round, as when a man bores a ship’s timber with a drill, while those below keep it spinning with the thong, which they lay hold of by either end, and the drill runs around unceasingly. Even so we took the fiery-pointed stake and whirled it around in his eye, and the blood flowed around the heated thing. And his eyelids wholly and his brows round about did the flame singe as the eyeball burned, and its roots crackled in the fire. And as when a smith dips a great axe or an adze in cold water amid loud hissing to temper it—for therefrom comes the strength of iron—even so did his eye hiss round the stake of olive-wood. Terribly then did he cry aloud, and the rock rang around; and we, seized with terror, shrank back, while he wrenched from his eye the stake, all befouled with blood, and flung it from him, wildly waving his arms. Then he called aloud to the Cyclopes, who dwelt round about him in caves among the windy heights, and they heard his cry and came thronging from every side, and standing around the cave asked him what ailed him:

"'What so sore distress is thine, Polyphemus, that thou criest out thus through the immortal night, and makest us sleepless? Can it be that some mortal man is driving off thy flocks against thy will, or slaying thee thyself by guile or by might?'

"Then from out the cave the mighty Polyphemus answered them: 'My friends, it is Noman that is slaying me by guile and not by force.'

"And they made answer and addressed him with winged words: 'If, then, no man does violence to
νοῦσον γ' οὗ πῶς ἔστι Διὸς μεγάλου ἀλέασθαι, ἀλλὰ σὺ γ' εὐχεο πατρὶ Ποσειδάωνι ἀνακτὶ.

"'Ως ἄρ' ἔφαν ἄπιοντες, ἐμὸν δ' ἐγέλασσε φίλον ἱπρ, ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύων.

Κύκλωψ δὲ στενάχων τε καὶ ὑδίνων ὅδυνησι χερῶν ψηλαφῶν ἀπὸ μὲν-λίθον εἶλε θυράων, αὐτὸς δ' εἶνι θύρησεν καθέξετο χεῖρε πετάσσασ, εἰ τινὰ ποιο μετ' ὑφεσι λάβοι στείχοντα ώραζε·

οὗτω γὰρ ποῦ μ' Ἡλπιτε' ἐνὶ φρεσὶ νήπιον εἶναι. αὐτὰρ ἐγὼ βούλευον, ὅπως ὧ' ἁρίστα γένοιτο, εἰ τιν' ἐταίροισιν θανάτον λύσει δὲ ἐμοὶ αὐτῷ εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὑπαίνον ὡς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγχύθεν ἥν.

ηδὲ δὲ μοι κατὰ θυμὸν ἁρίστῃ φαίνετο βουλῆ. ἀρσενεὶς οἰεὶ ἡσαν ἐντρεφέες, δασύμαλλοι, καλοὶ τε μεγάλοι τε, ἱδυνεφὲς εἰρὸς ἐχοντες· τοὺς ἀκέων συνέργοιν ἐνεπρέφεσαν λύγοισιν, τῆς ἐπὶ Κύκλωψ εἴδε πέλωρ, ἀθεμίστια εἰδῶς, σύντρεποι αἰνύμενοι· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε, τῷ δ' ἐτέρῳ ἐκάτερθεν ἱτὴν σώοντες ἐταίρους, τρεὶς δὲ ἐκαστὸν φῶτ' οἰεὶ φέρον· αὐτὰρ ἐγὼ γε — ἀρνείος γὰρ ἐγὼ μῆλων ὧ' ἁρίστος ἀπάντων, τοῦ κατὰ νότα λαβῶν, λασίνην ὑπὸ γαστέρ' ἐλυσθεὶς κείμην· αὐτὰρ χερσίν ἀώτον θεοπεσίοιο

νωλεμέως στρεφθεὶς ἐχόμην τετλητόθη θυμῷ. ὃς τότε μὲν στενάχοντες ἐμεῖναμεν Ἦμω διὰν.

"'Ἡμος δ' ἦρισθε νέα φάνη ροδοδάκτυλος Ἡμώς, καὶ τὸτ' ἐπείτα νομὸν' ἐξέστυτο ἀρσένα μῆλα,

θύλλεια δὲ μέμηκων ἀνήμελκτοι περὶ σηκοὺς·
thee in thy loneliness, sickness which comes from great Zeus thou mayest in no wise escape. Nay, do thou pray to our father, the lord Poseidon.'

"So they spoke and went their way; and my heart laughed within me that my name and cunning device had so beguiled. But the Cyclops, groaning and travailing in anguish, groped with his hands and took away the stone from the door, and himself sat in the doorway with arms outstretched in the hope of catching anyone who sought to go forth with the sheep—so witless, forsooth, he thought in his heart to find me. But I took counsel how all might be the very best, if I might haply find some way of escape from death for my comrades and for myself: And I wove all manner of wiles and counsel, as a man will in a matter of life and death; for great was the evil that was nigh us. And this seemed to my mind the best plan. Rams there were, well-fed and thick of fleece, fine beasts and large, with wool dark as the violet. These I silently bound together with twisted withes on which the Cyclops, that monster with his heart set on lawlessness, was wont to sleep. Three at a time I took. The one in the middle in each case bore a man, and the other two went, one on either side, saving my comrades. Thus every three sheep bore a man. But as for me—there was a ram, far the best of all the flock; him I grasped by the back, and curled beneath his shaggy belly, lay there face upwards with steadfast heart, clinging fast with my hands to his wondrous fleece. So then, with wailing, we waited for the bright dawn.

"As soon as early Dawn appeared, the rosy-fingered, then the males of the flock hastened forth to pasture and the females bleated unmilked about the pens,
οὐθατα γὰρ σφαραγεύντο. ἀναξ δ' ὀδύνησι κακῇ 440
tειρόμενος πάντων οἴων ἐπεμαίετο νώτα
ὅρθῳν ἑσταότων τὸ δὲ νῆτιος οὐκ ἐνόησεν,
ὡς οἱ ύπ' εἰροπόκων οἴων στέρνοισι δέδεντο.
ὑστατος ἀρνειός μήλων ἐστειχε θύραξε
λάχνω στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
tὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος:
"Κριὲ πέποιν, τι μοι ὀδε διὰ σπέος ἐσσυνο μήλων
ὑστατος; οὐ τι πάροις γε λελειμμένος ἐρχειαι οἴων,
ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἀνθεα ποίησ
μακρὰ βιβάς, πρῶτος δὲ ροὰς ποταμών ἀφικάνεις, 450
πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
ἐσπέριος' νῦν αὐτε πανύστατος. ἦ σὺ γ' ἀνακτος
ὀφθαλμὼν ποθείεις, τὸν ἀνήρ κακὸς ἐξαλάωσῃ
σὺν λυγροὶς ἑτάροισι δαμασσάμενος φρένας οἴων,
Οὐτις, ὄν οὐ πώ φημι πεφυγμένου εἶναι ὀλεθρον. 455
eἶ δὴ ὲμοφρονέοις ποτιφωνήεις τε γένοιο
eἰπεὶν ὄππη κεῖνος ἐμὼν μένοις ηλασκάζειν,
τῷ κε οἱ ἐγκέφαλος γε διὰ σπέος ἀλλυδίς ἀλλη
θεινομένου ῥαίοιτο πρὸς ούδεῖ, καδ' δὲ κ' ἐμὼν κήρ
λωφήσειε κακῶν, τά μοι ὀὕτιδανδος πόρεν Οὐτις." 460
"Ως εἰπὼν τὸν κριῶν ἀπὸ ἐο πέμπε θύραξε.
ἐλθόντες δ' ἡβαιν ἀπὸ σπείους τε καὶ αὐλής
πρῶτος ὕπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἑταῖρους.
καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
pολλὰ περιτροπέοντες ἐλαύνομεν, ὦφρ' ἐπὶ νῦν. 465
for their udders were bursting. And their master, distressed with grievous pains, felt along the backs of all the sheep as they stood up before him, but in his folly he marked not this, that my men were bound beneath the breasts of his fleecy sheep. Last of all the flock the ram went forth, burdened with the weight of his fleece and my cunning self. And mighty Polyphemus, as he felt along his back, spoke to him, saying:

"'Good ram, why pray is it that thou goest forth thus through the cave the last of the flock? Thou hast not heretofore been wont to lag behind the sheep, but wast ever far the first to feed on the tender bloom of the grass, moving with long strides, and ever the first didst reach the streams of the river, and the first didst long to return to the fold at evening. But now thou art last of all. Surely thou art sorrowing for the eye of thy master, which an evil man blinded along with his miserable fellows, when he had overpowered my wits with wine, even Noman, who, I tell thee, has not yet escaped destruction. If only thou couldst feel as I do, and couldst get thee power of speech to tell me where he skulks away from my wrath, then should his brains be dashed on the ground here and there throughout the cave, when I had smitten him, and my heart should be lightened of the woes which good-for-naught Noman has brought me.'

"So saying, he sent the ram forth from him. And when we had gone a little way from the cave and the court, I first loosed myself from under the ram and set my comrades free. Speedily then we drove off those long-shanked sheep, rich with fat, turning full often to look about until we came to the ship.
ικομεθ'. ἀσπάσιοι δὲ φίλοις ἔτάροισι φύνημεν, οἱ φύγομεν θάνατον, τοὺς δὲ στενάχοντο γοῶντες. ἀλλ' ἐγὼ οὐκ εἰσίν, ἀνὰ δ' ὀφρύσι νεῶν ἐκάστων, κλαίειν, ἀλλ' ἐκέλευσα θοὺς καλλίτριχα μῆλα πόλλ' ἐν νη βαλόντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ. οἱ δ' αἷψ' εὐσβαινον καὶ ἐπὶ κληίσι καθίζον, ἐξής δ' ἐξόμενοι πολίην ἁλα τύπτον ἔρετμοίς.

ἀλλ' ὅπε τόσον ἀπῆν, ὅσον τε γέγονε βοήσας, καὶ τὸτ' ἐγὼ Κύκλωπα προσήνων κερτομίσωσι·

"'Κύκλωψ, οὐκ ἄρ' ἐμελλες ἀνάλκιδος ἀνδρός ἐτάρους ἔδμεναι ἐν στῇ γλαφυρῷ κρατερῆφι βίηφι. καὶ λίην σὲ γ' ἐμελλε κιχήσεσθαι κακὰ ἔργα, σχέτλι', ἐπεὶ ξείνουσοι οὐχ ἄζεο σῷ ἐνί οἴκῳ ἐσθέμεναι τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.' ""Ὡς ἐφάμην, ὃ δ' ἐπειτα χολῶσατο κηρόθι μᾶλλον,

ηκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλου, καὶ δ' ἐβαλε προπάροιθε νεὸς κυανοπρώροιο.  

ἐκλύσθῃ δὲ θάλασσα κατερχομένης ύπὸ πέτρης· τὴν δ' αἷψ' ἠπειρώνδε παλιρρόθιον φέρε κῦμα, πλημυρίς ἐκ πόντου, θέμωσε δὲ χέρσον ἱκέσθαι. 

αὐτὰρ ἐγὼ χείρεσοι λαβὼν περιμήκεα κοιντὸν ὡσα παρέξ'. ἐτάροισι δ' ἐποτρύνας ἐκέλευσα ἐμβαλέειν κώπης, ἵν' ἕπεκ κακότητα φύγομεν, 

κρατὶ κατανεῦων· οἱ δ' προπεσόντες ἔρεσον.

ἀλλ' ὅτε δὴ δἰς τόσον ἄλα πρήσσοντες ἀπῆμεν,

1 Line 483 (=540), τυτθόν, ἐδεύησεν δ' οἴην ἄκρον ἱκέσθαι, was rejected by Aristarchus.
And welcome to our dear comrades was the sight of us who had escaped death, but for the others they wept and wailed; yet I would not suffer them to weep, but with a frown forbade each man. Rather I bade them to fling on board with speed the many sheep of goodly fleece, and sail over the salt water. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when I was as far away as a man's voice carries when he shouts, then I spoke to the Cyclops with mocking words:

"'Cyclops, that man, it seems, was no weakling, whose comrades thou wast minded to devour by brutal strength in thy hollow cave. Full surely were thy evil deeds to fall on thine own head, thou cruel wretch, who didst not shrink from eating thy guests in thine own house. Therefore has Zeus taken vengeance on thee, and the other gods.'

"So I spoke, and he waxed the more wroth at heart, and broke off the peak of a high mountain and hurled it at us, and cast it in front of the dark-prowed ship. And the sea surged beneath the stone as it fell, and the backward flow, like a flood from the deep, bore the ship swiftly landwards and drove it upon the shore. But I seized a long pole in my hands and shoved the ship off and along the shore, and with a nod of my head I roused my comrades, and bade them fall to their oars that we might escape out of our evil plight. And they bent to their oars and rowed. But when, as we fared over the sea, we were twice as far distant, then was I fain to call

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1 The spurious verse 483 has been omitted in the translation as ruinous to the sense. It has made its way into the text from 540, where it is in place.
καὶ τότε δὴ Ἐνυλωπα προσηγύδων· ἀμφὶ δὲ ἐταῖροι
μελικχάις ἐπέσσων ἐρήμων ἄλλοθεν ἄλλοις·
"Σχέτλιε, τίπτε ἐθέλεις ἐρεθιζέμεν ἀγριον ἄνδρα;
ὅς καὶ νῦν πόντον ἰδιόν βιλῶν βέλος ἠγαγε νῆα
ἀυτῷ ἐς ἥπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι,
εἰ δὲ φθεγξαμένου τεν ἡ αὐδὴσαντος ἁκοῦσε,
σὺν κεν ἀραξ' ἱμέων κεφαλᾶς καὶ νῆα δοῦρα
μαρμάρον ἀκριντεῖ βιλῶν· τόσον γὰρ ἤσθιν·
"Ὥς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα
θυμόν, ἀλλᾶ μιν ἄψορρον προσέφην κεκοτηρτὶ θυμῷ·
"Κύκλωψ, αἱ κέν τις σε καταβυτητῶν ἀνθρώπων
ὀφθαλμῷ ἐξηρται ἀεικελίνω ἁλαετῶν,
φάσθαι Ὅδυσσῆα τολιπόρθιον ἐξαλαδῶσαι,
νῦν Δαέρτεω, Ἰθάκη ἐνι οἰκί' ἔχοντα·
"Ὥς ἐφάμη, ὃ δὲ ρ' οἰμώξας ἤμείβετο μύθῳ·
Ὥς πότοι, ἡ μάλα δὴ με παλαίφατα θέσφατ' ἰκάνει.
ἔσκε τις ἐνθάδε μάντις ἀνήρ ἡς τε μέγας τε,
Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο
καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν·
ὁς μοι ἐφή τάδε πάντα τελευτήσεσθαι ὑπίσσω,
χειρῶν ἔξ Ὅδυσῆος ἀμαρτήσεσθαι ὑπωπῆς.
ἀλλ' αἰεί τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπἰειμένον ἄλκην·
νῦν δὲ ρ' ἐών ὀλίγος τε καὶ οὔτιδαιν καὶ ἀκίκυς
ὀφθαλμοῦ ἁλάωσεν, ἐπεί μ' ἐδαμάσσατο οὖνω.
ἀλλ' ἀγε δεῦρ', Ὅδυσεῦ, ἱνα τοι πάρ ξείνα κεῖνον
πομπὴν τ' ὄτρυνω δόμηνε κλυτὸν ἐνασιγαίον·
tοῦ γὰρ ἐγὼ παῖς εἰμί, πατήρ δ' ἐμὸς εὐχεταί εἰναι.

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to the Cyclops, though round about me my comrades, one after another, sought to check me with gentle words:

"'Reckless one, why wilt thou provoke to wrath a savage man, who but now hurled his missile into the deep and drove our ship back to the land, and verily we thought that we had perished there? And had he heard one of us uttering a sound or speaking, he would have hurled a jagged rock and crushed our heads and the timbers of our ship, so mightily does he throw.'

"So they spoke, but they could not persuade my great-hearted spirit; and I answered him again with angry heart:

"'Cyclops, if any one of mortal men shall ask thee about the shameful blinding of thine eye, say that Odysseus, the sacker of cities, blinded it, even the son of Laertes, whose home is in Ithaca.'

"So I spoke, and he groaned and said in answer: 'Lo now, verily a prophecy uttered long ago is come upon me. There lived here a soothsayer, a good man and tall, Telemus, son of Eurymus, who excelled all men in soothsaying, and grew old as a seer among the Cyclopes. He told me that all these things should be brought to pass in days to come, that by the hands of Odysseus I should lose my sight. But I ever looked for some tall and comely man to come hither, clothed in great might, but now one that is puny, a man of naught and a weakling, has blinded me of my eye when he had overpowered me with wine. Yet come hither, Odysseus, that I may set before thee gifts of entertainment, and may speed thy sending hence, that the glorious Earth-shaker may grant it thee. For I am his son, and he declares him-

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αὐτὸς δ', αἱ κ' ὀδέλησ', ἱγίσται, οὔδε τις ἄλλος
οὔτε θεῶν μακάρων οὔτε θυντῶν ἀνθρώπων.'

"Ὡς ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον
Λύγάρ δὴ ψυχῆς τε καὶ αἰώνός σε δυναίμην
eἰνιον ποιήσας πέμψαι δόμου 'Αιδος εἰσώ,
ὡς οὖκ ὄφθαλμόν γ' ἱγίσται οὔδ' ἐνοσίχθων'.

"Ὡς ἐφάμην, ὃ δ' ἐπείτα Ποσείδάων ἀνακτε
εὐχέτο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόειντα·
'Κλῦθι, Ποσειδάων γαιήςκε κυνοχαίτα,
εἶ ἐτεὸν γε σὸς εἰμι, πατήρ δ' ἐμὸς εὐχεῖαν εἶναι,
δὸς μὴ 'Οδυσσῆα πτολιπόρθιον οἰκαδ' ἱκέσθαι
νιὼν Λαέρτεων, 'Ἰθάκη ἐνι οἰκὶ ἐχοντα.1

ἀλλ' εἰ οἱ μοῖρ' ἐστὶ φίλους τ' ἱδεῖν καὶ ἱκέσθαι
οἰκον ἐνεκτίμενον καὶ ἐνι εἰς πατρίδα γαίαν,
ὁψε κακῶς ἐλθοῦ, ὄλεσας ἑπ' πάντας έταίρους,
νηὸς ἐπ' ἀλλοτρίης, εὐροὶ δ' ἐν πῆματα οἰκῳ.

"Ὡς ἐφατ' εὐχόμενος, τοῦ δ' ἐκλυε κυνοχαίτης.
αὐτὰρ ο' γ' ἐξαυτις πολὺ μείζωνα λᾶναι ἀείρας
ἡκ' ἐπιδινήσας, ἐπέρεισε δὲ ἐν' ἀπέλεθρον,
καδ' δ' ἐβάλεν μετόπισθε νεὸς κυνοπρώρῳ
τυτθῶν, ἐδεύησεν δ' οἰηοῦν ἄκρον ἱκέσθαι.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρησ·
την δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσου ἱκέσθαι.

"Ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἐνθα περ ἀλλαὶ
νῆσε εὔσσελμοι μένον ἁθρόαι, ἀμφὶ δ' ἐταῖροι
ηστ' οὐρόμενοι, ἡμέας ποτιδέγμενοι αἰεί,
νῆα μὲν ἐνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθωσιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥημῆιν θαλάσσης.

1 Line 531 is omitted in most MSS.
self my father; and he himself will heal me, if it be his good pleasure, but none other either of the blessed gods or of mortal men.'

"So he spoke, and I answered him and said: 'Would that I were able to rob thee of soul and life, and to send thee to the house of Hades, as surely as not even the Earth-shaker shall heal thine eye.'"

"So I spoke, and he then prayed to the lord Poseidon, stretching out both his hands to the starry heaven: 'Hear me, Poseidon, earth-enfolder, thou dark-haired god, if indeed I am thy son and thou declarlest thyself my father; grant that Odysseus, the sacker of cities, may never reach his home, even the son of Laertes, whose home is in Ithaca; but if it is his fate to see his friends and to reach his well-built house and his native land, late may he come and in evil case, after losing all his comrades, in a ship that is another's; and may he find woes in his house.'

"So he spoke in prayer, and the dark-haired god heard him. But the Cyclops lifted on high again a far greater stone, and swung and hurled it, putting into the throw measureless strength. He cast it a little behind the dark-prowed ship, and barely missed the end of the steering-oar. And the sea surged beneath the stone as it fell, and the wave bore the ship onward and drove it to the shore.

"Now when we had come to the island, where our other well-benched ships lay all together, and round about them our comrades, ever expecting us, sat weeping, then, on coming thither, we beached our ship on the sands, and ourselves went forth upon the shore
μήλα δὲ Κύκλωπος γάλαφυρῆς ἐκ νησὸς ἐλέυυτες
dασσάμεθ’, ὡς μή τίς μοι ἀπεμβόμενος κίοι ἅσης.
ἀρνείν δ’ ἐμοὶ οἴκο ἐυκνήμιδες ἑταίροι
μήλων δαιομένων δόσαν ἔξοχα· τὸν δ’ ἐπὶ θυνί
ζηνὶ κελαινεφέι Κρονίδη, δς πάσιν ἀνάσσει,
ῥέας μηρὶ ἐκαῖνον· ὃ δ’ οὐκ ἐμπάξετο ἱρῶν,
ἀλ’ ὃ γε μερμήριζεν ὅπως ἀπολοίατο πᾶσαι
νήες ἐνύσσελμοι καὶ ἐμοὶ ἐρίηρες ἑταίροι. 550

"Ος τότε μὲν πρόπαν ἡμαρ ἐς ἦλιον καταδύντα
ἡμεθα δαινύμενοι κρέα τ’ ἁσπετα καὶ μέθυ ἤδυ·
ἡμος δ’ ἠλίος κατέδυ καὶ ἐπὶ κινέφας ἤλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμιν θαλάσσης.
ἡμος δ’ ἱρυγένεια φάνη γοδόδακτυλος Ἡώς, 560
δὴ τότ’ ἐγών ἐταροίσιν ἐποτρύνας ἐκέλευσα
ἀυτοὺς τ’ ἀμβαίνειν ἀνὰ τ’ πρυμνήσια λύσαν·
οὶ δ’ αἰχ’ εἰσβαινον καὶ ἐπὶ κληίσι καθίζον,
ἐξὴς δ’ ἐξόμενοι πολιῆν ἀλα τύπτων ἐρετμοῖς.

"Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἵτορ, 565
ἀσμενοὶ ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
of the sea. Then we took from out the hollow ship the flocks of the Cyclops, and divided them, that so far as in me lay no man might go defrauded of an equal share. But the ram my well-greaved comrades gave to me alone, when the flocks were divided, as a gift apart; and on the shore I sacrificed him to Zeus, son of Cronos, god of the dark clouds, who is lord of all, and burned the thigh-pieces. Howbeit he heeded not my sacrifice, but was planning how all my well-benched ships might perish and my trusty comrades.

"So, then, all day long till set of sun we sat feasting on abundant flesh and sweet wine; but when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I roused my comrades, and bade them themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades."
"Αἰολίην δ' ἐς νήσου ἀφικόμεθ'. ἐνθα δ' ἐναίειν Ἀιόλος Ἰπποτάδης, φίλος ἀθανάτοις θεοῖσιν, πλωτὴ ἐνι νήσῳ· πᾶσαν δὲ τὲ μιν πέρι τεῖχος χάλκεουν ἄρρηκτον, λισσή δ' ἀναδέδρομε πέτρη. τοῦ καὶ δώδεκα παίδες ἐνι μεγάροις γεγάμαισιν, ἐξ μὲν θυγατέρες, ἐξ δ' υἱέσι ήβώωντες· ἐνθ' ὁ γε θυγατέρας πόρευν νιάσιν εἰναι ἀκοίτις. οἵ δ' αἰεὶ παρὰ πατρὶ φίλω καὶ μητέρι κεδύῇ δαιμονται, παρὰ δὲ σφιν ὅνειατα μυρία κεῖται, κυσθεν δὲ τε δώμα περιστεναχύζεται αὑλῇ ἡματα· νυκτας δ' αὐτε παρ' αἴδοης ἀλόχοισιν εὔδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι. καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά. μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἐκαστα, ἶλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιών καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοίραν κατέλεξα. ἄλλῃ ὅτε δὴ καὶ ἐγὼν ὄδουν ἦτευν ἦδ' ἐκέλευον πεμπέμεν, οὐδὲ τι κεῖνος ἀνήματο, τεῦχε δὲ πομπήν. δῶκε δὲ μ' ἐκδείρας ἄσκον βοῦς ἐννέωτοι, ἐνθα δὲ βυκτῶν ἀνέμων κατέδησε κέλευθα· κεῖνον γὰρ ταμίην ἀνέμων ποιήσε Κρονίων,
BOOK X

"Then to the Aeolian isle we came, where dwelt Aeolus, son of Hippotas, dear to the immortal gods, in a floating island, and all around it is a wall of unbreakable bronze, and the cliff runs up sheer. Twelve children of his, too, there are in the halls, six daughters and six sturdy sons, and he gave his daughters to his sons to wife. These, then, feast continually by their dear father and good mother, and before them lies boundless good cheer. And the house, filled with the savour of feasting, re-sounds all about even in the outer court by day, and by night again they sleep beside their chaste wives on blankets and on corded bedsteads. To their city, then, and fair palace did we come, and for a full month he made me welcome and questioned me about each thing, about Ilios, and the ships of the Argives, and the return of the Achaeans. And I told him all the tale in due order. But when I, on my part, asked him that I might depart and bade him send me on my way, he, too, denied me nothing, but furthered my sending. He gave me a wallet, made of the hide of an ox nine years old, which he flayed, and therein he bound the paths of the blustering winds; for the son of Cronos had made him cannot be said to be appropriate in x. 390. Possibly nine was felt merely as a round number, or the age of nine taken merely to denote full maturity.
Ημέν πανέμεναι ἢδ' ὀρνύμεν, ὦν κ' ἐθέλησι.  
νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαινὴ ἀργυρῆ, ἵνα μὴ τι παραπνεύσῃ ὀλύγον περ'.  
αὐτὰρ ἐμοὶ πιοιὴν Ζεφύρου προέκειν ἄναι, ὁφρα φέροι νηὰσ τε καὶ αὐτοὺς'. οὐδ' ἀρ' ἐμελλεν ἐκτελέειν' αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίησιν.  
"Εινῆμαρ μὲν ὀμῶς πλέομεν νύκτας τε καὶ ἦμαρ,  
τῇ δεκάτῃ δ' ἦδη ἀνεφαίνετο πατρὶς ἄρουρα,  
καὶ δὴ πυρπολέοντας ἐλεύσομεν ἐγγὺς ἐόντες.'  
ἐνθ' ἐμὲ μὲν γλυκὺς ὑπνος ἐπῆλυθε κεκμῆτα,  
αἰεὶ γὰρ πόδα νῆὸς ἐνώμων, οὐδὲ τῷ ἄλλῳ  
δώχ' ἐτάρων, ἵνα θᾶσσων ἰκοίμεθα πατρίδα γαῖαν'  
οἱ δ' ἐταροὶ ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,  
καὶ μ' ἔφασαν χρυσὸν τε καὶ ἄργυρον οἴκαδ' ἀγεσθαι 35  
dόρα παρ' Αἰόλου μεγαλήτωρος Ἰπποτάδαιο.  
ὁδε δὲ τις εἴπεσκεν ἰδῶν ἐς πλησίον ἄλλουν.  
"""Ω πόποι, ὦς ὦδε πᾶσι φίλος καὶ τίμιος ἐστὶν ἀνθρώποις, ὅτεὼν τε πόλιν καὶ γαῖαν ἱκηται.  
πολλὰ μὲν ἐκ Τροῖς ἀγεται κειμῆλια καλὰ  
ληῖδος, ἥμεις δ' αὐτὲ ὀμὴν ὡδὸν ἐκτελέσαντες  
οἴκαδε νισσομεθα κενεὰς σὺν χείρας ἡχοντες'  
καὶ νῦν οἱ τάδ' ἐδώκε χαρίζομεν φιλότητι  
Λίσλος. ἀλλ' ἄγε θάσσων ἰδώμεθα ὦττι τάδ' ἐστίν,  
ὁσσος τις χρυσός τε καὶ ἄργυρος ἀσκὶ ἐνεστίν.  
"""Ωσ ἔφασαν, βουλή δέ κακὴ νίκησεν ἐταίρων'  
ἀσκὸν μὲν λύσαν, ἀνεμοὶ δ' ἐκ πάντες ὀρουσαν.  
τοὺς δ' αἰγ' ὑρπάξασα φέρεν τόντουδε θύελλα  
1 ἐόντες: ἐόντας.
keeper of the winds, both to still and to rouse whatever one he will. And in my hollow ship he bound it fast with a bright cord of silver, that not a breath might escape, were it never so slight. But for my furtherance he sent forth the breath of the West Wind to blow, that it might bear on their way both ships and men. Yet this he was not to bring to pass, for we were lost through our own folly.

"For nine days we sailed, night and day alike, and now on the tenth our native land came in sight, and lo, we were so near that we saw men tending the beacon fires. Then upon me came sweet sleep in my weariness, for I had ever kept in hand the sheet of the ship, and had yielded it to none other of my comrades, that we might the sooner come to our native land. But my comrades meanwhile began to speak one to another, and said that I was bringing home for myself gold and silver as gifts from Aeolus, the great-hearted son of Hippotas. And thus would one speak, with a glance at his neighbour:

"Out on it, how beloved and honoured this man is by all men, to whose city and land soever he comes! Much goodly treasure is he carrying with him from the land of Troy from out the spoil, while we, who have accomplished the same journey as he, are returning, bearing with us empty hands. And now Aeolus has given him these gifts, granting them freely of his love. Nay, come, let us quickly see what is here, what store of gold and silver is in the wallet."

"So they spoke, and the evil counsel of my comrades prevailed. They loosed the wallet, and all the winds leapt forth, and swiftly the storm-wind seized them

1 Or the allusion may be to the fires of the herdsmen.
κλαίοντας, γαῖς ἀπὸ πατρίδος. αὐτὰρ ἐγὼ γε ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριζα,
ἡ πέσων ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
ἠ ἀκέων πλαίην καὶ ἔτι ξωοῖς μετείην.
ἀλλ' ἐτλῆν καὶ ἐμείνα, καλυφάμενος δ' ἐνὶ νη
κεῖμην. αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
αὐτίς ἐπὶ Αἰολίην νῆσον, στενάχοιτο δ' ἑταῖροι. 55

"Ενθα δ' ἐπὶ ἡπείρου βῆμεν καὶ ἀρφασσάμεθ' ὕδωρ,
αἰγὰ δὲ δεῖπνον ἑλοντο θοῦσ παρὰ νηὺσιν ἑταῖροι.
αὐτάρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἢδὲ ποτήτος,
ὅτ' ἔγω κήρυκά τ' ὑπασσάμενος καὶ ἑταῖρον
βῆν εἰς Αἴολον κλυτὰ δώματα· τὸν δ' ἐκάχανον
δαινύμενον παρὰ ἕ τ' ἀλόχω καὶ ὁσι τέκεσσιν.
ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῦσιν ἐπ' οὐδοῦ
ἐξόμεθ'. οἰ δ' ἀνὰ θυμὸν ἔθαμβεον ἐκ τ' ἑρέοντο·

"Πῶς ἡλθες, Ὅδυσεῦ; τίς τοι κακὸς ἐχρανε χαίμων;
ἡ μέν σ' ἐνδυκέως ἀπεπέμπομεν, ὡφρ' ἀφίκιο
πατρίδα σὴν καὶ δῶμα καὶ έποῦ τοι φίλον ἐστίν.'

"'Ος ψάσαν, αὐτὰρ ἐγὼ μετεφώνεον ἀχυύμενος κήρ·
'Αλασάν μ' ἐταροί τε κακοὶ πρὸς τοις τε ὑπνος
σχέτλιον. ἀλλ' ἀκέσασθε, φίλοι: δύναμις γὰρ ἐν ύμῖν.'

"'Ος ἐφάμην μαλακοῖς καθαπτόμενος ἐπέεσσιν,
οἱ δ' ἀνεφ ἑγέοντο· πατὴρ δ' ἤμειβετο μύθῳ·

"'Ερρ' ἐκ νῆσου θᾶσσον, ἐλενχίστε χρόνων·
οὐ γὰρ μοι θέμις ἐστὶ κομίζεμεν οὐδ' ἀποπέμπειν
ἀνδρα τῶν, ὃς κε θεοὶσιν ἀπέχθηται μακάρεσιν·
ἐρρε, ἐπεὶ ἁρα θεοὶσιν ἀπεχθόμενος τὸδ' ἰκάνεις.'

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and bore them weeping out to sea away from their native land; but as for me, I awoke, and pondered in my goodly heart whether I should fling myself from the ship and perish in the sea, or endure in silence and still remain among the living. However, I endured and abode, and covering my head lay down in the ship. But the ships were borne by an evil blast of wind back to the Aeolian isle; and my comrades groaned.

"There we went ashore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted of food and drink, I took with me a herald and one companion and went to the glorious palace of Aeolus, and I found him feasting beside his wife and his children. So we entered the house and sat down by the doorposts on the threshold, and they were amazed at heart, and questioned us:

"'How hast thou come hither, Odysseus? What cruel god assailed thee? Surely we sent thee forth with kindly care, that thou mightest reach thy native land and thy home, and whatever place thou wouldest.'

"So said they, but I with a sorrowing heart spoke among them and said: 'Bane did my evil comrades work me, and therewith sleep accursed; but bring ye healing, my friends, for with you is the power.'

"So I spoke and addressed them with gentle words, but they were silent. Then their father answered and said:

"'Begone from our island with speed, thou vilest of all that live. In no wise may I help or send upon his way that man who is hated of the blessed gods. Begone, for thou comest hither as one hated of the immortals.'

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“Ως εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα. ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἤτορ. τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινής ἤμετέρη ματίν, ἐπεὶ οὐκέτι φαίνετο πομπή.

εξήμαρ μὲν ὦμῶς πλέομεν νύκτας τε καὶ ἦμαρ, ἐβδομάτη δ' ἰκόμεσθα Δάμου αἰτὶ πτολίεθρον, Τηλέπυλου Δαιστρυγονίνην, ὅθι ποιμένα ποιμῆν ἦπνει εἰσελάων, ὦ δὲ τ' ἐξελάων ὑπακούει.

ἐνθα κ' ἀντεσον ἀνὴρ δοιοὺς εξήματο μισθοὺς, τῶν μὲν βουκολέων, τῶν δ' ἄργυφα μῆλα νομεύων· ἐγγὺς γὰρ νυκτὸς τε καὶ ἦματός εἰσὶ κέλευθοι. ἐνθ' ἐπεὶ ἐς λιμένα κλυτοῦν ἠλθομεν, ὅν πέρι πέτρῃ ἠλεβατός τετύχηκε διαμπερὲς ἀμφότεροθεν, ἀκταὶ δὲ προβλῆτες ἐναντίαι ἀλλήλησιν ἐν στόματι προύχουσιν, ἀραιὴ δ' εἰσέδός ἔστιν, ἐνθ' οἱ 'εἰσῳ παύντες ἔχον νέας ἀμφιελίσσας.

αἱ μὲν ἀρ' ἐντοσθεν λιμένος κοίλοιο δέδευτο πλησίαι· οὐ μὲν γὰρ ποτ' ἄειστο κυμά γ' ἐν αὐτῷ, οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη· αὐτὰρ ἐγὼν οἶος σχέσθουν ἐξω νῖα μέλαιναν, αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πεῖσματα δῆσας· ἔστην δὲ σκοπιήν ἐς παιπαλόεσσαν ἀνελθών. ἐνθα μὲν οὕτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἑργά, καπνὸν δ' οἴον ὀρῶμεν ὑπὸ χθονὸς ἀϊσσοντα.

δή τὸτ' ἐγὼν ἑτάρους προῖειν πεύθεσθαι ιόντας, οἱ τινες ἀνέρες εἰεν ἐπὶ χθονὶ σῖτον ἐδοντες,

1 The meaning appears to be that the interval between nightfall and daybreak is so short that a herdsman returning from his day’s task meets his fellow already driving his

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“So saying, he sent me forth from the house, groaning heavily. Thence we sailed on, grieved at heart. And worn was the spirit of the men by the grievous rowing, because of our own folly, for no longer appeared any breeze to bear us on our way. So for six days we sailed, night and day alike, and on the seventh we came to the lofty citadel of Lamus, even to Telepylus of the Laestrygonians, where herdsman calls to herdsman as he drives in his flock, and the other answers as he drives his forth. There a man who never slept could have earned a double wage, one by herding cattle, and one by pasturing white sheep; for the outgoings of the night and of the day are close together.¹ When we had come thither into the goodly harbour, about which on both sides a sheer cliff runs continuously, and projecting headlands opposite to one another stretch out at the mouth, and the entrance is narrow, then all the rest steered their curved ships in, and the ships were moored within the hollow harbour close together; for therein no wave ever swelled, great or small, but all about was a bright calm. But I alone moored my black ship outside, there on the border of the land, making the cables fast to the rock. Then I climbed to a rugged height, a point of outlook, and there took my stand; from thence no works of oxen or of men appeared; smoke alone we saw springing up from the land. So then I sent forth some of my comrades to go and learn who the men were, who here ate bread upon

flock forth for the following day. Thus a man who could do without sleep could earn a double wage. The passage is plainly due to some vague knowledge of the land of the midnight sun.
άνδρε δύω κρίναι, τρίτατον κήρυχ' ἂμ' ὀπάσσας. οἱ δ' ἔσαν ἐκβάντες λείμα ὀδόν, ἓ περ ἀμαξαὶ ἀστυδ' ἀφ' ύψηλῶν ὑρέων καταγίνενον ύλην, κούρη δὲ ξύμβληντο πρὸ ἀστεος ύδρευόνσῃ, 

θυγατέρ' ἱφθίμη Δαιστρυγόνος 'Αντιφάταο. ἦ μὲν ἄρ' ἐς κρὴν κατεβήσετο καλλιρέεθρον Ἀρτακήν' εὔθεν γὰρ ὑδωρ προτὶ ἀστυ φέρεσκον

οἱ δὲ παριστάμενοι προσεφώνεον ἐκ τ' ἐρεοῦτο ὃς τις τῶιδ' εἴη βασιλεὺς καὶ οἴσιν ἀνάσσουν

ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν υψεθεφὲς δῶ. οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα εὑρον, ὅσην τ' ὀρεος κορυφῆν, κατὰ δ' ἐστυγον αὐτήν.

ἡ δ' αἰψ' εξ ἀγορῆς εκάλει κλυτοῦ Ἀντιφατῆα, ὅν πόσιν, ὃς δὴ τοῖς ἐμῆσατο λυγρὸν ὀλθρον. αὐτίχ' ἐνα μάρψας ἑτάρων ὁπλίσσατο ἐδέπνον

τὼ δὲ δὺ' ἀἰξαντε φυγῇ ἐπὶ νῆας ἴκέσθην. αὐτὰρ ὁ τεῦχε βοὴν διὰ ἄστεος: οἱ δ' ἑώντες φοῖτων ἱφθιμοι Δαιστρυγόνες ἀλλοθεν ἀλλος, μυρίοι, οὐκ ἀνδρεσσιν ἐουκότες, ἀλλὰ Γίγασιν. 

οἱ ρ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίουσιν βάλλον: ἀφαρ δὲ κακὸς κόναβος κατὰ νῆας ὄρφει ἀνδρῶν τ' ὀλλυμένων νῆον θ' ἄμα ἀγνυμενών

ἰχθύς δ' ὃς πεῖροντες ὑπερπέα δαῖτα φέροντο.1 οὕρ' οἱ τοὺς ὀλεκον λιμένος πολυβεθέος ἑντός,

1 φέροντο Zenodotus, Aristarchus: πένοντο.

1 The word ἱφθίμη might in this context naturally be taken to mean "stalwart," or even "huge" (cf. 113), but as
the earth—two men I chose, and sent with them a third as a herald. Now when they had gone ashore, they went along a smooth road by which waggons were wont to bring wood down to the city from the high mountains. And before the city they met a maiden drawing water, the goodly daughter of Laestrygonian Antiphates, who had come down to the fair-flowing spring Artacia, from whence they were wont to bear water to the town. So they came up to her and spoke to her, and asked her who was king of this folk, and who they were of whom he was lord. And she showed them forthwith the high-roofed house of her father. Now when they had entered the glorious house, they found there his wife, huge as the peak of a mountain, and they were aghast at her. At once she called from the place of assembly the glorious Antiphates, her husband, and he devised for them woeful destruction. Straightway he seized one of my comrades and made ready his meal, but the other two sprang up and came in flight to the ships. Then he raised a cry throughout the city, and as they heard it the mighty Laestrygonians came thronging from all sides, a host past counting, not like men but like the Giants. They hurled at us from the cliffs with rocks huge as a man could lift, and at once there rose throughout the ships a dreadful din, alike from men that were dying and from ships that were being crushed. And spearing them like fishes they bore them home, a loathly meal. Now while they were slaying those within the deep harbour, I mean-

it is used twice of Penelope, and more than once of other women, in which cases no such connotation is to be thought of, I have preferred to give a more general rendering.
τόφρα δ' ἐγὼ ξίφος ὡξὶ ἐρυσσάμενος παρὰ μηροῦ τῷ ἀπὸ πείσματ' ἐκοψα νεὸς κυανοπρώοιο.
αὐτὰ δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα ἐμβαλέειν κώπης, ἵν' ὑπὲκ κακότητα φύγομεν
οἱ δ' ἀλὰ 1 πάντες ἀνέρριψαν, δεῖσαντες ὀλεθρον. ἀσπασίως δ' ἐσ πόντου ἐπηρεφίας φύγε πέτρας
νῆς ἐμῇ· αὐτάρ αἰ ἄλλαι ἀολλέες αὐτὸθ' ὀλοντο.

"Εἰθεν δ' ἀπείρω πλέομεν ἀκαχήμενοι ἦτορ,
ἀσμενοι ἐκ θανάτου, φίλους ὀλέσαντες ἐταίρους.
Αἰαῖν δ' ἐσ νήσουν ἄφικομεθ'. ἐνθα δ' ἔναιε
Κήρκη ἐυπλόκαμος, δευνὴ θεός αὐνήθεσσα, αὐτοκασιγνυτὴ ὀλοοφρόνους Αἰήταοι·
ἀμφῶ δ' ἐκχεγαγάτιν φαεσιμβρότου Ἡθλίοιο
μητρῶς τ' ἐκ Πέρσης, τὴν Ὀκεανὸς τέκε παῖδα.
ἐνθα δ' ἐπ' ἀκτῆς νητὶ κατηγαγόμεσθα σιωπῇ
ναύλοχον ἔσ λιμένα, καὶ τις θεὸς ἔγεμόνενεν.
ἐνθα τὸτ' ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας
κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἀλγεσι θυμὸν ἐδοντες.
ἀλλ' ὅτε δὴ τρίτων ἡμαρ ἐυπλόκαμος τέλεος' Ἡθός,
καὶ τὸτ' ἑγὼν ἐμὸν ἐγχος ἐλὼν καὶ φύσγανον ὡξὺ
καρπαλίμως παρὰ νῆς ἀνήμον ἐς περιώπτην,
ἐ' πως ἔργα ἵδοιμι βροτῶν ἐνοπῆν τε πυθοῖμην.
ἐστὴν δ' σκοπῆν ἐς παπαλόεσσαν ἀνελθῶν,
καὶ μοι ἐείσατο καπνὸς ἀπὸ χθονὸς εὐρυδεής,
Κήρκης ἐν μεγάροισι, διὰ δρυμὰ πυκνά καὶ ὕλην.
μερμῆριξα δ' ἐπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἐλθεῖν ἦδε πυθεῖσαι, ἐπεὶ ἔδον αἴθοπα καπνὸν.
όδε δ' μοι φρονεοῦντι δοῖσσατο κέρδιον εἶναι,

1 ἄλα Rhianus, Cullistratus: ἀμα Aristarchus: ἀρα.
while drew my sharp sword from beside my thigh, and cut therewith the cables of my dark-prowed ship; and quickly calling to my comrades bade them fall to their oars, that we might escape from out our evil plight. And they all tossed the sea with their oar-blades in fear of death, and joyfully seaward, away from the beetling cliffs, my ship sped on; but all those other ships were lost together there.

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades; and we came to the isle of Aeaea, where dwelt fair-tressed Circe, a dread goddess of human speech, own sister to Aeetes of baneful mind; and both are sprung from Helius, who gives light to mortals, and from Perse, their mother, whom Oceanus begot. Here we put in to shore with our ship in silence, into a harbour where ships may lie, and some god guided us. Then we disembarked, and lay there for two days and two nights, eating our hearts for weariness and sorrow. But when fair-tressed Dawn brought to its birth the third day, then I took my spear and my sharp sword, and quickly went up from the ship to a place of wide prospect, in the hope that I might see the works of men, and hear their voice. So I climbed to a rugged height, a place of outlook, and there took my stand, and I saw smoke rising from the broad-wayed earth in the halls of Circe, through the thick brush and the wood. And I debated in mind and heart, whether I should go and make search, when I had seen the flaming smoke. And as I pondered, this seemed to me to be the better way, to go first
πρῶτ' ἐλθόντ' ἐπὶ νῆα θοῦν καὶ θίνα θαλάσσης δεῖπνον ἑταῖροισιν ἐδομεναί προῆμεν τε πυθέσθαι. 155 ἀλλ' ὅτε δὴ σχεδὸν ἦν κιῶν νεὸς ἀμφιελίσσης, καὶ τότε τίς με θεῶν ὀλοφύρατο μοῦνον ἐόντα, ὦς ρά μοι υψίκερων ἑλαφον μέγαν εἰς ὁδὸν αὐτὴν ἰκεν. ὦ μὲν ποταμὸνδε κατὶμεν ἐκ νομοῦ ἕλης πιόμενος· ἠγ' γὰρ μιν ἔχεν μένος ἥλιοιο. 160 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἀκινηστὶν μέσα νῶτα πλῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἡχετέρησε, καδ' δ' ἔπεσ' ἐν κοινίσι μακόν, ἀπὸ δ' ἔππατο θυμός. τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὀτειλὴς εἰρυσάμην· τὸ μὲν αὐθὶ κατακλίνας ἐπὶ γαῖῃ 165 εὔασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπᾶς τε λύγους τε, πεῖσμα δ', οὐσον τ' ὀργυιαν, ἐνστρεφές ἀμφοτέρωθεν πλεξάμενος συνεδῆσα πόδας δεινοῦ πελώρου, βὴν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν ἐγχεὶ ἐρειδόμενος, ἐπεὶ οὐ πως ἦν ἐπ' ὦμοι 170 χεὶρι φέρειν ἐτέρη· μάλα γὰρ μέγα θηρίων ἦν. καδ' δ' ἐβαλὼν προπιάροιθε νεὸς, ἀνέγειρα δ' ἑταῖροις μελιχίοις ἐπέέσσι παραστάδον ἀνδρὰ ἐκαστον· ""Ω φίλοι, οὐ γὰρ πτω καταδυσόμεθ' ἀχυύμενοι περ 175 εἰς 'Αἴδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθῃ'· ἀλλ' ἄγετ', ὀφρ' ἐν νηθ' θοὴ βρώσις τε πόσις τε, μνησόμεθα βρώμης, μηδὲ τρυχώμεθα λιμῷ· ""Ως ἐφάμην, οἱ δ' ὅκα ἐμοῖς ἐπέέσσι πίθοντο, ἐκ δὲ καλυψάμενοι παρὰ θίν' ἄλος ἀτρυγέτοιο θηῆταν' ἑλαφον· μάλα γὰρ μέγα θηρίων ἦν. 180
to the swift ship and the shore of the sea, and give my comrades their meal, and send them forth to make search. "But when, as I went, I was near to the curved ship, then some god took pity on me in my loneliness, and sent a great, high-horned stag into my very path. He was coming down to the river from his pasture in the wood to drink, for the might of the sun oppressed him; and as he came out I struck him on the spine in the middle of the back, and the bronze spear passed right through him, and down he fell in the dust with a moan, and his spirit flew from him. Then I planted my foot upon him, and drew the bronze spear forth from the wound, and left it there to lie on the ground. But for myself, I plucked twigs and osiers, and weaving a rope as it were a fathom in length, well twisted from end to end, I bound together the feet of the monstrous beast, and went my way to the black ship, bearing him across my back and leaning on my spear, since in no wise could I hold him on my shoulder with one hand, for he was a very mighty beast. Down I flung him before the ship, and heartened my comrades with gentle words, coming up to each man in turn:

"'Friends, not yet shall we go down to the house of Hades, despite our sorrows, before the day of fate comes upon us. Nay, come, while there is yet food and drink in our swift ship, let us bethink us of food, that we pine not with hunger.'

"So I spoke, and they quickly hearkened to my words. From their faces they drew their cloaks, and marvelled at the stag on the shore of the unresting sea, for he was a very mighty beast. But

1 The Greek veiled his face under stress of despairing sorrow.
αὐτὰρ ἐπεὶ τάρπησαν ὀρόμενοι ὀφθαλμοῖσιν, χεῖρας νυσάμενοι τεύχοντ’ ἐρικυδέα δαίτα.

ὡς τότε μὲν πρόπαιν ἦμαρ ἢς ἥλιον καταδύντα ἤμεθα δαίησίν κρέα τ’ ἀσπέτα καὶ μέθυ ἴδυ:

ἡμὸς δ’ ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἤλθε, δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖν θαλάσσης.

ἡμὸς δ’ ἤρινγεεία φάνη θοδοδάκτυλος Ἡώς, καὶ τότ’ ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον:

"Κέκλυτε μεν μῦθων, κακά περ πάσχουτε ἑταῖροι."

ὡ φίλοι, οὐ γάρ τ’ ἤδειν, ὡπὶ ξόφος οὐδ’ ὡπὶ ἢώς, 190

οὐδ’ ὡπὶ ἥλιος φαεσίμβροτος εἱν’ ὑπὸ γαίαν, οὐδ’ ὡπὶ ἄννειται· ἀλλὰ φραζόμεθα βάσσον

εἰ τις εἶ τ’ ἐσται μῆτις. ἐγὼ δ’ οὐκ οἴομαι εἶναι.

εἶδον γὰρ σκοπιήν ἐς παῦπαλοίσουσαν ἀνελθὼν νήσου, τὴν πέρι πόντος ἀπείριτος ἑστεφάνωται

αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ’ εἰν’ μέσῃ ἐδρακόν ὀφθαλμοίσι διὰ δρυμὰ πυκνὰ καὶ ἐλην.’

"Ὡς ἐφάμην, τοῖς δὲ κατεκλάσθη φίλοι ἦτορ μὴσαμένοις ἔργων Λαἰστρυγόνος Ἀντιφάτα τ’

Κύκλωτός τε βής μεγαλητόρος, ἀνδροφάγοιο. 200

κλαῖον δὲ λυγέως θαλερόν κατὰ δάκρυν χέοντες·

ἀλλ’ οὐ γὰρ τις πῆξις ἐγένετο μυρομένοισιν.

"Αὐτὰρ ἐγὼ δ’ ἡχα πᾶντας ἐνυιμίδιας ἑταίρος ἥριδεον, ἀρχον δὲ μετ’ ἀμφέτεροισιν ὁπασσα

tῶν μὲν ἐγὼν ἢρχον, τῶν δ’ Ἐὐρύλοχος θεσειδῆς. 205

κλῆροις δ’ ἐν κυνέῃ χαλκήρει τάλλομεν ὄκα·

ἐκ δ’ ἔθορε κλῆρος μεγαλήτορος Ἐυρυλόχοιο.

βῆ δ’ ἵναι, ἀμα τὸ γε δῦσ καὶ εἰκος’ ἑταῖροι

κλαῖοντες· κατὰ δ’ ἀμμο λίπον γοῦντας ὀπισθεν.

εὐρον δ’ ἐν βήσσης τετυγμένα δώματα Κίρκης 210

1 Line 189 was rejected in antiquity.
when they had satisfied their eyes with gazing, they washed their hands, and made ready a glorious feast. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together, and spoke among them all:

"'Hearken to my words, comrades, for all your evil plight. My friends, we know not where the darkness is or where the dawn, neither where the sun, who gives light to mortals, goes beneath the earth, nor where he rises; but let us straightway take thought if any device be still left us. As for me I think not that there is. For I climbed to a rugged point of outlook, and beheld the island, about which is set as a crown the boundless deep. The isle itself lies low, and in the midst of it my eyes saw smoke through the thick brush and the wood.'

"So I spoke, and their spirit was broken within them, as they remembered the deeds of the Laestrygonian, Antiphates, and the violence of the great-hearted Cyclops, the man-eater. And they wailed aloud, and shed big tears. But no good came of their mourning.

"Then I told off in two bands all my well-greaved comrades, and appointed a leader for each band. Of the one I took command, and of the other godlike Eurylochus. Quickly then we shook lots in a brazen helmet, and out leapt the lot of great-hearted Eurylochus. So he set out, and with him went two-and-twenty comrades, all weeping; and they left us behind, lamenting. Within the forest glades they found the house of Circe, built
The phrase, used in line 426 and in xiv. 6 of high ground, need here mean no more than that the palace of Circe was
of polished stone in a place of wide outlook,\footnote{1} and round about it were mountain wolves and lions, whom Circe herself had bewitched; for she gave them evil drugs. Yet these beasts did not rush upon my men, but pranced about them fawningly, wagging their long tails. And as when hounds fawn around their master as he comes from a feast, for he ever brings them bits to soothe their temper, so about them fawned the stout-clawed wolves and lions; but they were seized with fear, as they saw the dread monsters. So they stood in the gateway of the fair-tressed goddess, and within they heard Circe singing with sweet voice, as she went to and fro before a great imperishable web, such as is the handiwork of goddesses, finely-woven and beautiful, and glorious. Then among them spoke Polites, a leader of men, dearest to me of my comrades, and trustiest:

"'Friends, within someone goes to and fro, before a great web, singing sweetly, so that all the floor echoes; some goddess it is, or some woman. Come, let us quickly call to her.'

"So he spoke, and they cried aloud, and called to her. And she straightway came forth and opened the bright doors, and bade them in; and all went with her in their folly. Only Eurylochus remained behind, for he suspected that there was a snare. She brought them in and made them sit on chairs and seats, and made for them a potion of cheese and barley meal and yellow honey with Pramnian wine; but in the food she mixed baneful drugs, that they might utterly forget their native land. Now situated in an open glade or clearing. The isle itself was low (line 196).
αὐτὰρ ἐπεὶ δῶκεν τε καὶ ἐκπιον, αὐτίκ᾿ ἐπειτα βάβδῳ πεπληγνία κατὰ συφεοῖσιν ἐέργην.

οἱ δὲ συνὸν μὲν ἔχον κεφαλὰς φωνῆν τε τρίχας τε καὶ δέμας, αὐτὰρ νοῦς ὤν ἐμπεδος, ὡς τὸ πάρος περ.

ὡς οἱ μὲν κλαίοντες ἐέρχατο, τοῖσι δὲ Κίρκη

πάρ ὁ ἄκυλον βάλαντον τε βάλεν καρπόν τε κρανείης ἐδμεναι, οὐα σὺς χαμαιεννάδες αἰὲν ἐδουσιν.

"Εὐρύλοχος δ᾿ αἰψ ἦλθε θοην ἐπὶ ηῆα μέλαιναν ἀγγελίην ἑτάρων ἔρεων καὶ ἀδευκέα πότμον. 215

οὐδὲ τι ἐκφάσθαι δύνατο ἔπος ἰέμενός περ,

κήρ ἄχει μεγάλῳ βεβολημένος· ἐν δὲ οἱ ὄσσε
dακρυόφιν πίμπλαντο, γῶν δ᾿ ὀίετο θυμόσ.

ἀλλ᾿ ὅτε δὴ μιν πάντες ἀγαςάμεθ' εξερέωτες,

καὶ τότε τῶν ἄλλων ἑτάρων κατέλεξεν ὀλέθρον. 250

""Ηιομεν, ὡς ἐκέλευς, ἀνὰ δρυμα, φαιδιμ᾽ Ὀδυσσεώ

εὔρομεν ἐν βιησμηνι τετυγμένα δώματα καλά

ξεστοῖσιν λάεσιν, περισκέπτω ἐνὶ χώρῳ. 1

ἐνθα δὲ τις μέγαν ἰστὸν ἐποῖχομενη λιγ᾽ ἀειδέν,

ἡ θεὸς ἦ γυνη· τοι δὲ φθέγγοντο καλεύστες. 235

ἡ δ᾽ αἰψ εξελθοῦσα θύρας ὀίες φαεινάς
καὶ κάλει· οἱ δὲ ἀμα πάντες ἀιδρεῖσιν ἐποντο·

αὐτὰρ ἔγὼν ὑπέμεινα, ὦσάμενος δόλον εἶναι.

οἱ δ᾽ ἀμυστώθησαν ἀολλεές, οὐδὲ τις αὐτῶν

ἐξεφλαῖη θηρον δὲ καθημενος ἐσκοπίαζον. 260

""Νς ἐφατ', αὐτὰρ ἔγὼ περὶ μὲν ξῖφος ἀργυρόηλον

ὁμοιων βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τὸξα·

τὸν δ᾽ ἀψ ἦνωγε αὐτὴν ὀδὸν ἠγησάσθαι.

1 Line 253 is omitted in most MSS.
when she had given them the potion, and they had drunk it off; then she presently smote them with her wand, and penned them in the sties. And they had the heads, and voice, and bristles, and shape of swine, but their minds remained unchanged even as before. So they were penned there weeping, and before them Circe flung mast and acorns, and the fruit of the cornel tree, to eat, such things as wallowing swine are wont to feed upon.

"But Eurylochus came back straightway to the swift, black ship, to bring tidings of his comrades and their shameful doom. Not a word could he utter, for all his desire, so stricken to the heart was he with great distress, and his eyes were filled with tears, and his spirit was set on lamentation. But when we questioned him in amazement, then he told the fate of the others, his comrades.

"We went through the thickets, as thou badest, noble Odysseus. We found in the forest glades a fair palace, built of polished stones, in a place of wide outlook. There someone was going to and fro before a great web, and singing with clear voice, some goddess or some woman, and they cried aloud, and called to her. And she came forth straightway, and opened the bright doors, and bade them in; and they all went with her in their folly. But I remained behind, for I suspected that there was a snare. Then they all vanished together, nor did one of them appear again, though I sat long and watched.'

"So he spoke, and I cast my silver-studded sword about my shoulders, a great sword of bronze, and slung my bow about me, and bade him lead me
αὐτὰρ ὁ γ' ἀμφοτέρησι λαβὼν ἐλλάσσετο γούνών 
καὶ μ' ὁλοφυρόμενος ἔπεα πτερόειον προσηΐδα. 1 265

"Μή μ' ἄγε κείσ' ἀέκοντα, διστρέφες, ἀλλὰ λίπ' 
αὐτοῦ.
οἶδα γὰρ, ὡς οὖτ' αὐτὸς ἐλεύσεαι οὔτε τιν' ἄλλον 
ἀζεις σῶν ἐτάρων. ἀλλὰ ξὺν τοῦσδει τᾶσσον 
φεύγωμεν· ἐτι γὰρ κεν ἀλύξαιμεν κακὸν ἡμαρ.'

"Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 
'Εὐρύλοχ', ἢ τοι μὲν σὺ μὲν' αὐτὸν τῷ ἐνι χώρῳ 271 
ἐσθὼν καὶ πίνων κοίλῃ παρὰ νηὶ μελαίνῃ; 
αὐτὰρ ἐγὼν εἰμὶ, κρατηρ' δέ μοι ἐπλετ' ἀνάγκη.

"Ὡς εἰτῶν παρὰ νηὸς αὐτῶν ἦδε θαλάσσης.
ἀλλ' ὅτε δὴ ἄρ' ἐμελλὼν ἴων ἱερὰς ἀνὰ βῆσσας 275 
Κίρκης ἔξεσθαι πολυφαρμάκου ἐς μέγα δῶμα, 
ἐνθα μοι Ἐρμείας χρυσὸρραπίς ἀντεβόλησεν 
ἐρχομένῳ πρὸς δῶμα, νενιη ἀνδρὶ ἐοικῶς, 
πρῶτον ὑπηνήτῃ, τοῦ περ χαριεστάτη ἦβη; 
ἐν τ' ἁρα μοι φῦ χειρὶ, ἐποσ τ' ἐφατ' ἐκ τ' ὀνόμαζε. 280

"'Πῇ δὴ αὐτ', ὃ δύστηνε, δι' ἀκριας ἔρχεαι οἶος, 
χώρου ἄδρις ἑῶν; ἔταροι δέ τοι οἶδ' ἐνι Κίρκης 
ἔρχαται ὃς τε σὺς πυκνοὺς κενθμῶνας ἔχουτες. 
ἡ τοὺς λυσόμενος δεύρ' ἔρχεαι; οὐδὲ σε φημ 
αὐτὸν νοστῆσειν, μενέεις δὲ σὺ γ', ἐνθα περ ἄλλοι. 285 
ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἦδε σαῶσώ. 
τῇ, τόδε φάρμακον ἐσθολὸν ἔχων ἐς δῶματα Κίρκης 
ἔρχει, ὁ κέν τοι κρατῶς ἀλύκησιν κακῶν ἡμαρ. 
πάντα δέ τοι ἔρεω ὀλοφώια δὴνεα Κίρκης. 
teûzei τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ. 290

1 Line 265 is omitted in most MSS.
back by the self-same road. But he clasped me with both hands, and besought me by my knees, and with wailing he spoke to me winged words:

"'Lead me not thither against my will, O thou fostered of Zeus, but leave me here. For I know that thou wilt neither come back thyself, nor bring anyone of thy comrades. Nay, with these that are here let us flee with all speed, for still we may haply escape the evil day.'

"So he spoke, but I answered him, and said: 'Eurylochus, do thou stay here in this place, eating and drinking by the hollow, black ship; but I will go, for strong necessity is laid upon me.'

"So saying, I went up from the ship and the sea. But when, as I went through the sacred glades, I was about to come to the great house of the sorceress, Circe, then Hermes, of the golden wand, met me as I went toward the house, in the likeness of a young man with the first down upon his lip, in whom the charm of youth is fairest. He clasped my hand, and spoke, and addressed me:

"'Whither now again, hapless man, dost thou go alone through the hills, knowing naught of the country? Lo, thy comrades yonder in the house of Circe are penned like swine in close-barred sties. And art thou come to release them? Nay, I tell thee, thou shalt not thyself return, but shalt remain there with the others. But come, I will free thee from harm, and save thee. Here, take this potent herb, and go to the house of Circe, and it shall ward off from thy head the evil day. And I will tell thee all the baneful wiles of Circe. She will mix thee a potion, and cast drugs into the food; but


HOMER

ἀλλ’ οὖν δ’ ὃς θέλξαι σε δυνήσεται· οὐ γὰρ ἐάσει
φάρμακον ἑσθλόν, ὦ τοι δόσω, ἐρέω δὲ ἐκαστα.
ὀππότε κεν Κῖρκη σ’ ἐλάσῃ περιμήκει βάβδῳ,
δὴ τότε σὺ ξίφος ὦξὺ ἐρυσσάμενος παρὰ μηροῦ
Κῖρκη ἐπάξει, ὦ τε κτάμεναι μενεαινών.

ἡ δὲ σ’ ὑποδείσασα κελήσεται εὐνηθήναι:
ἐνθὰ σὺ μηκέτ’ ἐπείτ’ ἀπανήσασθαι θεοῦ εὐνήν,
ὁφρὰ κέ τοι λύσῃ θ’ ἐτάρους αὐτὸν τε κομίσῃ:
ἀλλὰ κέλεσθαι μιν μακάρων μέγαν ὄρκον ὄμόσαι,
μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἀλλο,
μή σ’ ἀπογυμνωθέντα κακὸν καὶ ἀνήφορα θῆ.’

“Ὡς ἄρα φωνήσας πόρε φάρμακον ἀργεῖφωντις
ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἐδείξε.
ῥίζῃ μὲν μέλαν ἐσκε, γάλακτι δὲ εἴκελων ἀνθοῦ:
μῶλυ δὲ μιν καλέον παρὲ· χαλεπὸν δὲ τ’ ὀρύσσειν 305
ἀνδράσι γε θυντοῖσι, θεοὶ δὲ τε πάντα δύνανται.1

‘Ερμείας μὲν ἐπείτ’ ἀπέβη πρὸς μακρὸν Ὀλυμποῦν
νύσσων ἄν’ ὑλήσσαν, ἐγὼ δ’ ἐς δῶματα Κῖρκης
ήμα, πολλὰ δὲ μοι κραδή πόρφυρα κίοντι.

ἐστὴν δ’ εἰνὶ θύρῃσι θεᾶς καλλιτπλοκάμοισ’. 310
ἐνθὰ στὰς ἐβόωσα, θεά δὲ μεν ἐκλυνει αὐδῆς,
ἡ δ’ αἰν’ ἐξελθοῦσα θύρας ὠίξε φαευνᾶς
καὶ κάλει: αὐτὰρ ἐγὼν ἐπόμην ἀκαχήμενος ἱτορ.
εἰσε δὲ μ’ εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῦλον
καλοῦ δαιδαλέουν· ὑπὸ δὲ θρῆνυς ποσὶν ἤεν.

τεῦχε δὲ μοι κυκεῖν χρυσεῖν δέπαι, ὧφρα πίοιμι,
ἐν δὲ τε φάρμακον ἥκε, κακὰ φρονέουσ’ εἰνὶ θυμῶ.

1 δύνανται: ἵσασιν; cf. iv. 379.

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even so she shall not be able to bewitch thee, for the potent herb that I shall give thee will not suffer it. And I will tell thee all. When Circe shall smite thee with her long wand, then do thou draw thy sharp sword from beside thy thigh, and rush upon Circe, as though thou wouldst slay her. And she will be seized with fear, and will bid thee lie with her. Then do not thou thereafter refuse the couch of the goddess, that she may set free thy comrades, and give entertainment to thee. But bid her swear a great oath by the blessed gods, that she will not plot against thee any fresh mischief to thy hurt, lest when she has thee stripped she may render thee a weakling and unmanned.'

"So saying, Argeiphontes gave me the herb, drawing it from the ground, and showed me its nature. At the root it was black, but its flower was like milk. Moly the gods call it, and it is hard for mortal men to dig; but with the gods all things are possible. Hermes then departed to high Olympus through the wooded isle, and I went my way to the house of Circe, and many things did my heart darkly ponder as I went. So I stood at the gates of the fair-tressed goddess. There I stood and called, and the goddess heard my voice. Straightway then she came forth, and opened the bright doors, and bade me in; and I went with her, my heart sore troubled. She brought me in and made me sit on a silver-studded chair, a beautiful chair, richly wrought, and beneath was a foot-stool for the feet. And she prepared me a potion in a golden cup, that I might drink, and put therein a drug, with evil purpose in her heart."
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἐκπιοὺ, οὕτε μ᾽ ἔθελξε, ῥάβδῳ πεπληγνία ἐπος τʿ ἐφατ᾽ ἐκ τ´ ὀνύματεν· "Ερχεο νῦν συφεύονδε, μετ´ ἄλλων λέξο ἐταῖρων." 320

""Ὡς φαῖτ', ἐγὼ δ´ ἄορ ὦξ ἐρυσσαίμενος παρὰ μήρου Ὑπρη ηπίξα ὡς τε κτάμεναι μενεαίων.

ἡ δὲ μέγα ιάχουσα ὑπέδραμε καὶ λάβε γούνων, καὶ μ´ ὀλοφυρομένῃ ἐπεα πτερόεντα προσηύδα· 324

""Τίς, πόθεν εἰς ἄνδρών; πόθι τοι πόλις ἢδε τοκῆς;

θαυμά μ´ ἔχει ὁς οὗ τι πιῶν τάδε φάρμακ ἔθέλχθης· οὐδὲ γὰρ οὐδὲ τίς ἄλλος ἄνυρ τάδε φάρμακ ἀνέτλη, ὡς κε πίη καὶ πρῶτον ἀμείψεται ἐρκος ὀδόντων.

σοὶ δὲ τις ἐν στήθεσσιν ἁκήλητοι νόος ἑστίν.

ἡ σὺ γ´ Ὄδνουσεύς ἐσσι πολύτροπος, ὅν τε μοι αἰεὶ 330 φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργείφοντης, ἐκ Τροίης ἀνώντα θοῇ σὺν νηλ μελαίνη.

ἀλλ ´ ἀγε δὴ κολεφ μὲν ἄορ ϑέο, νῶι δ´ ἐπείτα εὐνής ἡμετέρης ἐπιβείομεν, ὃφρα μιγέντε εὐνή καὶ φιλότητι πεποίθομεν ἀλλήλοισιν." 335

""Ὡς ἐφατ', αὐτὰρ ἐγὼ μίν ἀμειβόμενος προσέειπον· Ὀ Κύρκη, πῶς γὰρ με κέλεαι σοι ἦπιον εἶναι, ἢ μοι σὺς μὲν ἔθηκας ἐν μεγάροις ἑταίροις, αὐτὸν δ´ ἐνθάδ´ ἐχουσα δολοφρονεύουσα κελεύεις ἐς θάλαμον τ´ ἱέναι καὶ σῆς ἐπιβήμεναι εὐνής, ὃφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θιῆς.

οὐδ´ ἄν ἐγὼ γ´ ἐθέλοιμι τεῖς ἐπιβήμεναι εὐνής, εἰ μή μοι τλαῖς γε, θεά, μέγαν ὅρκον ὁμόσαι μή τι μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἀλλοί." 368
But when she had given it me, and I had drunk it off, yet was not bewitched, she smote me with her wand, and spoke, and addressed me: 'Begone now to the sty, and lie with the rest of thy comrades.'

"So she spoke, but I, drawing my sharp sword from beside my thigh, rushed upon Circe, as though I would slay her. But she, with a loud cry, ran beneath, and clasped my knees, and with wailing she spoke to me winged words:

"'Who art thou among men, and from whence? Where is thy city, and where thy parents? Amazement holds me that thou hast drunk this charm and wast in no wise bewitched. For no man else soever hath withstood this charm, when once he has drunk it, and it has passed the barrier of his teeth. Nay, but the mind in thy breast is one not to be beguiled. Surely thou art Odysseus, the man of ready device, who Argeiphontes of the golden wand ever said to me would come hither on his way home from Troy with his swift, black ship. Nay, come, put up thy sword in its sheath, and let us two then go up into my bed, that couched together in love we may put trust in each other.'

"So she spoke, but I answered her, and said: 'Circe, how canst thou bid me be gentle to thee, who hast turned my comrades into swine in thy halls, and now keepest me here, and with guileful purpose biddest me go to thy chamber, and go up into thy bed, that when thou hast me stripped thou mayest render me a weakling and unmanned? Nay, verily, it is not I that shall be fain to go up into thy bed, unless thou, goddess, wilt consent to swear a mighty oath that thou wilt not plot against me any fresh mischief to my hurt.'
HOMER

"Ως ἐφάμην, ἢ δ'? αὐτίκ' ἀπώμμυνεν, ὡς ἐκέλευον. 345
αὐτάρ ἐπείρ' ὀμοσέν τε τελευτησέν τε τὸν ὀρκον,
καὶ τὸν ἐγὼ Κήρης ἐπέβην περικαλλεός εὐνύσ.
" Αμφίπολοι δ' ἀρὰ τέως μὲν ἐνὶ μεγάρουσι πένοντο
τέσσαρες, αἱ οἱ δώμα κάτα δρήστειραι ἔσαι
γίγνονται δ' ἀρα ταί γ' ἐκ τε κρηνέων ἀπὸ τ' ἁλσέων 350
ἐκ θ' ἱερῶν ποταμῶν, οἷ τ' εἰς ἀλαδε προρέουσι.
τάων ἡ μὲν ἐβαλλε θρόνους ἐνὶ ρήγαια καλὰ
πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν' 355
ἡ δ' ἐτέρη προτάρωσθε θρόνων ἐτίταυνε τραπέζας
ἀργυρέας, ἐπὶ δὲ σφί τίθεν χρύσεια κάνεια;
ἡ δὲ τρίτη κρητήμη μελίφροια οἰνον ἐκίρμα
ηδῶν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα:
ἡ δὲ τετάρτη ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
πολλῶν ὑπὸ τρίποδοι μεγάλῳ ἵαινετο δ' ὕδωρ.
αὐτάρ ἐπεὶ δὴ ζέσεν ὕδωρ ἐνὶ ἡμοπο χαλκῷ,
ἐς ρ' ἀσάμινθον ἐσάσα λο' ἐκ τρίποδος μεγάλουο,
θυμηρες κεράσασα, κατὰ κρατός τε καὶ ὦμων,
ὁφρα μοι ἐκ κάματον θυμοβορὸν εἶλετο γυνών.
αὐτάρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἄμφι δὲ με χλαίναν καλὴν βάλεν ἢδε χιτώνα,
ἐίσε δὲ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυρούλλου
καλὸν δαιδαλεόν, ὑπὸ δὲ θρῆνυς πολὺν ἦν
χέρνιβα δ' ἀμφίπολος προχῶ ἐπέχεενε φέρουσα
καλὴ χρυσείῃ, ὑπὲρ ἀργυρεόν λέβητος,
νύσσαθαί τε παρὰ δ' ἐξετήν ετάνυσσε τράπεζαν.
σίτου δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
εἰδατα πόλλ' ἐπιθείσα, χαριζομένη παρέοντων. 370
ἐσθένειναι δ' ἐκέλευεν τοι' ἐμὸ δ' οὐχ ἢνδανε θυμῷ,
ἀλλ' ἡμὴν ἀλλοφρονέων, κακὰ δ' ὅσετο θυμὸς.

1 Lines 368-72 are omitted in most MSS.
“So I spoke, and she straightway swore the oath to do me no harm, as I bade her. But when she had sworn, and made an end of the oath, then I went up to the beautiful bed of Circe.

“But her handmaids meanwhile were busied in the halls, four maidens who are her serving-women in the house. Children are they of the springs and groves, and of the sacred rivers that flow forth to the sea, and of them one threw upon chairs fair rugs of purple above, and spread beneath them a linen cloth; another drew up before the chairs tables of silver, and set upon them golden baskets; and the third mixed sweet, honey-hearted wine in a bowl of silver, and served out golden cups; and the fourth brought water, and kindled a great fire beneath a large cauldron, and the water grew warm. But when the water boiled in the bright bronze, she set me in a bath, and bathed me with water from out the great cauldron, mixing it to my liking, and pouring it over my head and shoulders, till she took from my limbs soul-consuming weariness. But when she had bathed me, and anointed me richly with oil, and had cast about me a fair cloak and a tunic, she brought me into the hall, and made me sit upon a silver-studded chair—a beautiful chair, richly wrought, and beneath was a foot-stool for the feet. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for me to wash, and beside me drew up a polished table. And the grave housewife brought and set before me bread, and therewith meats in abundance, granting freely of her store. Then she bade me eat, but my heart inclined not thereto. Rather, I sat with other thoughts, and my spirit boded ill.
"Κίρκη δ' ὡς ἐνόησεν ἐμ' ἤμενον οὐδ' ἐπὶ σίτῳ χείρας Ἰάλλουτα, κρατερὸν δὲ με πένθος ἑχοντα, ἀγχι παρισταμένη ἐπεα πτερόεντα προσηύδα·

"Τίφθρ'o οὔτως, Ὀδυσσεῦ, κατ' ἄρ' ἐξεῖν ἵσος ἀναύδω, θυμὸν ἐδω, βρώμης δ' οὖς ἀπτει οὐδὲ ποτήτος; ἤν ὑπά που ἄλλον ἄλλον ὁίεαι' οὐδὲ τί σε χρή δειδίμεν· ἥδη γάρ τοι ἀπώμοσα καρτερὸν ὁρκον.

"Ως ἐφατ', αὐτ' ἔγω μιν ἀμειβόμενοι προσέειπον· 'Ω Kίρκη, τίς γάρ κεν ἀνήρ, ὃς ἐναίσιμος εἶν, πρὶν τλαϊ γάσβασθαι ἐδητύος ἦδε ποτήτος, πρὶν λύσασθ' ἑτάρους καὶ ἐν ὑφθαλμοῖς ἰδεόθαι; ἀλλ' εἰ δὴ πρόφραςσα πιεῖν φαγέμεν τε κελεύεις, λύσον, ἱν' ὑφθαλμοῖς ἰδω ἔρημας ἑταίρους.

"Ως ἐφάμην, Kίρκη δὲ διέκ μεγάρου βεβήκει ῥάβδον ἑχον' ἐν χειρι, θύρας δ' ἀνέφξε συφειοῦ, ἐκ δ' ἐλασεν σιάλοισιν ξεκότας ἐνεφροισιν. οἵ μὲν ἔπειτ' ἕστησαν ἐναντιον, ἥ δὲ δη' αὐτῶν ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο. τῶν δ' ἐκ μὲν μελέων τρίχεις ἔρρεον, ὡς πρὶν ἐφυσε φάρμακον οὐλόμενον, το σφίν πόρε πότνια Kίρκὴ ἀνδρεσ δ' ἄψ ἐγένοντο ἱεωτεροι ἦ πάρος ἤςαν, καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράσθαι. ἐγνωσαν δὲ μ' ἐκεῖνοι ἐφυν τ' ἐν χερσιν ἐκαστος. πάσιν δ' ἴμερόεις ὑπέδυ γόος, ἀμφὶ δὲ δώμα σμερδαλέον κονάβις· θεὰ δ' ἐλέαιρε καὶ αὐτῇ. Ἰ" ἰ δὲ μεν ἀγχὸι στάσα προσηύδα διὰ θεῖον· 'Διογενῆς Λαερτίαδη, πολυμήχαν' Ὀδυσσεῦς,

1 κρατερὸν: στυγερὸν.
"Now when Circe noted that I sat thus, and did not put forth my hands to the food, but was burdened with sore grief, she came close to me, and spoke winged words:

"'Why, Odysseus, dost thou sit thus like one that is dumb, eating thy heart, and dost not touch food or drink? Dost thou haply forbode some other guile? Nay, thou needest in no wise fear, for already have I sworn a mighty oath to do thee no harm.'

"So she spoke, but I answered her, and said: 'Circe, what man that is right-minded could bring himself to taste of food or drink, ere yet he had won freedom for his comrades, and beheld them before his face? But if thou of a ready heart dost bid me eat and drink, set them free, that mine eyes may behold my trusty comrades.'

"So I spoke, and Circe went forth through the hall holding her wand in her hand, and opened the doors of the sty, and drove them out in the form of swine of nine years old. So they stood there before her, and she went through the midst of them, and anointed each man with another charm. Then from their limbs the bristles fell away which the baneful drug that queenly Circe gave them had before made to grow, and they became men again, younger than they were before, and far comelier and taller to look upon. They knew me, and clung to my hands, each man of them, and upon them all came a passionate sobbing, and the house about them rang wondrously, and the goddess herself was moved to pity.

"Then the beautiful goddess drew near me, and said: 'Son of Laertes, sprung from Zeus, Odysseus
 Homer

ἐρχεο νῦν ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης. νῆα μὲν ἄρ πάμπρωτον ἐρύσσατε ἡπειρόνδε, κτήματα δ᾽ ἐν σπῆσσι πελάσσατε ὅπλα τε πάντα. αὐτὸς δ᾽ ἄψ ἴέναι καὶ ἄγειν ἐρίηρας ἐταίρους.' 405

""Ως ἐφατ', αὐτὰρ ἐμοὶ γ' ἐπεπείθετο θυμὸς ἀγήνωρ, βην δ' ἴέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης. εὐρον ἐπειτ' ἐπὶ νῆι θοῇ ἐρίηρας ἐταίρους
οὐκετρ' ὀλοφυρομένους, θαλερον κατὰ δάκρυ χεοτας. ὡς δ' ὅτ' ἄν ἀγραυλοὶ πόριες περὶ βοῦς ἀγελαίας, 410
ἐλθούσας ἐς κόπρον, ἐπὶν βοτάνης κορέσουται, πᾶσιν ἃμα σκαίρουσιν ἐναντίαν' οὐδ' ἐτὶ σηκοὶ ἱσχοῦσ', ἀλλ' ἄδινον μικρὸμεναι ἀμφιθέονοι μιτέρας. ὡς ἐμ' ἐκεῖνοι ἐπεὶ ἰδὸν ὄθψαλμον, δακρύοντες ἕχοντο: δόκησε δ' ἀρα σφίσι θυμὸς 415
ὡς ἐμεν, ὡς εἰ πατρίδ' ἱκοίατο καὶ πόλιν αὐτὴν τρηχείς Ίθάκης, μα τ' ἔτραφεν ἥδ' ἐγένοντο. καὶ μ' ὀλοφυρόμενοι ἐπεα πτερόεντα προσηύδων'

""Σοὶ μὲν νοστήσαντι, διοτρεφές, ὡς ἔχαρημεν, ὡς εἴ τ' εἰς Ἰθάκην ἀφικοίμηθα πατρίδα γαῖανν. 420
ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὀλεθρον.'

""Ως ἐφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσοιν ἕρώπεην τὰς θαλάσσας καὶ ἔβασσας. ἐπητεανὸν γὰρ ἔχουσιν.'

""Ως ἐφάμην: οἱ δ' ὄδικα ἐμοὶ ἐπέεσσο πάνω. Ἐνυρύχοις δὲ μοι οἷος ἐρύκανε πάντας ἐταίρους· καὶ σφεας; φωνῆσας ἐπεα πτερόεντα προσηύδα.' 430

1 Line 430 is omitted in many MSS.
of many devices, go now to thy swift ship and to
the shore of the sea. First of all do ye draw the
ship up on the land, and store your goods and
all the tackling in caves. Then come back thyself,
and bring thy trusty comrades.'

"So she spoke, and my proud heart consented.
I went my way to the swift ship and the shore
of the sea, and there I found my trusty comrades
by the swift ship, wailing piteously, shedding big
tears. And as when calves in a farmstead sport
about the droves of cows returning to the yard,
when they have had their fill of grazing—all
together they frisk before them, and the pens no
longer hold them, but with constant lowing they
run about their mothers—so those men, when their
eyes beheld me, thronged about me weeping, and
it seemed to their hearts as though they had got
to their native land, and the very city of rugged
Ithaca, where they were bred and born. And with
wailing they spoke to me winged words:

"'At thy return, O thou fostered of Zeus, we
are as glad as though we had returned to Ithaca, our
native land. But come, tell the fate of the others,
our comrades.'

"So they spoke, and I answered them with gentle
words: 'First of all let us draw the ship up on the
land, and store our goods and all the tackling in caves.
Then haste you, one and all, to go with me that you
may see your comrades in the sacred halls of Circe,
drinking and eating, for they have unfailing store.'

"So I spoke, and they quickly hearkened to my
words. Eurylochus alone sought to hold back all
my comrades, and he spoke, and addressed them
with winged words:
"""Α δειλοί, πόσ' ίμεν; τί κακῶν ἐμέρετε τούτων; Κύρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἀπαντας ἥ σὺς ἥ λύκους ποιήσεται ἥ λέοντας, οἳ κέν οἱ μέγα δώμα φυλάσσομεν καὶ ἀνάγκη, ὡς περ Κύκλωψ ἔργε, ὅτε οἱ μέσσαυλον ἱκοντο ἠμέτεροι ἐτάροι, σὺν δ' ὁ θρασὺς εἶπετ Ὁδυσσεὺς: τούτον γὰρ καὶ κείνοι ἀτασθαλίσσιν ὅλοντο.''.

"""Ως ἐφατ', αὐτάρ ἐγὼ γε μετὰ φρεσὶ μερμηρίξα, σπασσάμενος ταύνικές ἀορ παχέος παρὰ μηροῦ, τῷ οἱ ἀποπλῆξας 1 κεφαλὴν οὐδάσδε πελάσσαι, καὶ πηνὸ περ ἐόντι μάλα σχεδόν. ἀλλὰ μ' ἐταῖροι μειλιχίους ἐπέσεσον ἐρήμτουν ἀλλοθεν ἀλλοσ. ""Διογενεῖ, τούτοις μὲν ἐώςμεν, εἰ σὺ κελεύεις, αὐτοῦ πάρ νη τε μένειν καὶ νή ἐρυθαίοι. ἡμῖν δ' ἵγεμόνει' ἱερὰ πρὸς δώματα Κύρκης.' 2

"""Ως φάμενοι παρὰ νητὸς ἀνηγός ἡδὲ θαλάσσης. οὐδὲ μὲν Εὐρύλοχος κούλη παρὰ νη λέλειπτο, ἀλλ' ἐπετ'. ἐδεισεν γὰρ ἐμὴν ἐκπαγλον ἐνίπην. ""Τόφρα δὲ τοὺς ἄλλους ἐτάροις ἐν δώμασι Κύρκη ἐνδυκέως λουσέν τε καὶ ἑχρίσεν λίπ' ἔλαιῳ, ἀμφὶ δ' ἁρα χλαίνας οὐλας βάλεν ἦδε χιτῶνας. δαυνυμένους δ' ἐν πάντας ἐφεύρομεν ἐν μεγαροις. οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντο τ' ἐσάντα, κλαίον ὅδυρόμενοι, περὶ δὲ στεναχιζότο δῶμα. ἦ δὲ μεν ἄγχι στᾶσα προσηύδα διὰ θεάων. 2

""Μηκέτι νῦν θαλερὸν γόον ὀρνιτε. οἴδα καὶ αὐτὴ ἡμὲν ὅς' ἐν πόντω πάθετ' ἄλγεα ἱχθύωντι, ἦδ' ὅς' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου.

1 ἀποπλῆξας Aristarchus (?): ἀποπλῆξας.
2 After 455 the line Διογενεῖς Λαερτίαδη, πολυμήχαν' Ὁδυσσεύ, occurs in some MSS.
"'Ah, wretched men, whither are we going? Why are you so enamoured of these woes, as to go down to the house of Circe, who will change us all to swine, or wolves, or lions, that so we may guard her great house perforce? Even so did the Cyclops, when our comrades went to his fold, and with them went this reckless Odysseus. For it was through this man's folly that they too perished.'

"So he spoke, and I pondered in heart, whether to draw my long sword from beside my stout thigh, and therewith strike off his head, and bring it to the ground, near kinsman of mine by marriage though he was; but my comrades one after another sought to check me with gentle words:

"'O thou sprung from Zeus, as for this man, we will leave him, if thou so biddest, to abide here by the ship, and to guard the ship, but as for us, do thou lead us to the sacred house of Circe.'

"So saying, they went up from the ship and the sea. Nor was Eurylochus left beside the hollow ship, but he went with us, for he feared my dread reproof.

"Meanwhile in her halls Circe bathed the rest of my comrades with kindly care, and anointed them richly with oil, and cast about them fleecy cloaks and tunics; and we found them all feasting bountifully in the halls. But when they saw and recognized one another, face to face, they wept and wailed, and the house rang around. Then the beautiful goddess drew near me, and said:

"'No longer now do ye rouse this plenteous lamenting. Of myself I know both all the woes you have suffered on the teeming deep, and all the wrong that cruel men have done you on the
ἀλλ’ ἀγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον, εἰς ὁ κεν αὐτὸς θυμὸν ἐνί στῆθεσαι λάβητε, οἴον ὅτε πρὸς τοῖς ἐλείπετε πατρίδα γαϊαν τρηχείοις Ἰθάκης. νῦν δ’ ἀσκελέες καὶ ἄθυμοι, αἰεν ἄλης χαλεπῆς μεμνημένοι, οὐδὲ ποθ’ ὑμῖν θυμὸς ἐν εὐφροσύνῃ, ἐπεί ἡ μάλα πολλὰ πέποσθε.’

"'Ος ἔφαθ', ἦμιν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγήνωρ. ἐνθα μὲν ἦματα πάντα τελεσφόρον εἰς ἐνιαυτὸν ἦμεθα δαινύμενοι κρέα τ' ἁσπετα καὶ μέθυ ἤδυ· ἀλλ' ὅτε δ' ἐνιαυτὸς ἔμη, περὶ δ' ἐτραπον ὦραι μιρὼν φθινοτων, περὶ δ' ἦματα μακρὰ τελεσθη, καὶ τότε μ' εκκαλέσαντες ἔφαν ἐρήμηρας ἐταῖρον:

"'Δαίμονι', ἦδη νῦν μιμησίκεο πατρίδος αἰν', εἰ τοι θέσφατον ἔστι σαωθήκαι καὶ ἰκέσθαι οἴκον ἐς ύψόροφον 2 καὶ σήν ἐς πατρίδα γαίαν'.

"'Ος ἔβας, αὐτὰρ ἐμοὶ γ' ἐπεπείθετο θυμὸς ἀγήνωρ. ὡς τότε μὲν πρόσπαν ἦμαρ ἐς ἥλιον καταδύνατα ἦμεθα, δαινύμενοι κρέα τ' ἁσπετα καὶ μέθυ ἤδυ· ἦμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἠλθεν, οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα. αὐτὰρ ἐγὼ Κύρκης ἐπιβὰς περικαλλέος εὐνῆς γούνων ἐκλιτάνευσα, θεά δὲ μεν ἐκλυνεν αὐδῆς· καὶ μιν φωνῆςα ἔπεα πτερόεντα προσημόων.

"'Ο Κύρκη, τέλεσθον μοι ὑπόσχεσιν ἓν περ ὑπέστησι, οἴκαςε πεμψέμεναι θυμὸς δὲ μοι ἐσσυναι ἤδη, ἦδ' ἀλλων ἐτάρων, οἱ μὲν φθινοῦσι φίλον κήρ ἀμφ' ἔμ' ὀδυρομένοι, ὅτε που σὺ γε νόσφι γένηι.

"'Ος ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο δία θεῶν· 'Διογενῆς Λαερτιάδη, πολυμιχαν' Ὅδιοποιεῖν, μηκέτι νῦν ἁκοντες ἐμῶ ἐνὶ μίμετε οἴκω.

1 Line 470 is omitted in many MSS.
2 ἐς ύψόροφον: ἑυκτίμενον.
land. Nay, come, eat food and drink wine, until you once more get spirit in your breasts such as when at the first you left your native land of rugged Ithaca; but now ye are withered and spiritless, ever thinking of your weary wanderings, nor are your hearts ever joyful, for verily ye have suffered much.'

"So she spoke, and our proud hearts consented. So there day after day for a full year we abode, feasting on abundant flesh and sweet wine. But when a year was gone and the seasons turned, as the months waned and the long days were brought in their course, then my trusty comrades called me forth, and said:

"'Strange man, bethink thee now at last of thy native land, if it is fated for thee to be saved, and to reach thy high-roofed house and thy native land.'

"So they spoke, and my proud heart consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to sleep throughout the shadowy halls, but I went up to the beautiful bed of Circe, and besought her by her knees; and the goddess heard my voice, and I spoke, and addressed her with winged words:

"'Circe, fulfil for me the promise which thou gavest to send me home; for my spirit is now eager to be gone, and the spirit of my comrades, who make my heart to pine, as they sit about me mourning, whencesoever thou haply art not at hand.'

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, abide ye now no longer
ἀλλ’ ἄλλην χρή πρῶτον ὅδον τελέσαι καὶ ικέσθαι
eis Ἁίδαο ἐόμους καὶ ἑπανύς Περσεφόνεις,
ψυχῆς χρυσομένους Θηβαίον Τειρεσίαο,
μάντης ἀλαοῦ, τοῦ τε φρένες ἐμπεδοί εἰσιν
τῷ καὶ τεθνητῷ νόον πόρο Περσεφόνεια,
oiρ ρεπνύσθαι, τοὶ δὲ σκιαὶ αἰσχουσιν.

"Ὡς ἐφατ’, αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ
κλαίον δ’ ἐν λεχέεσσι καθῆμενος, οὐδὲ νῦ μοι κήρ
ἵθελ’ ἐτὶ ξέων καὶ ὅραν φάος ἰήλιοι.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενος τ’ ἐκορέσθην,
καὶ τότε δὴ μιν ἐπεσίων ἠμειβόμενος προσέειπτον.

"‘Ὡς Κίρκη, τὶς γὰρ ταῦτην ὅδον ἵγμασεντει
eis Ἅιδος δ’ οὐ πώ τις ἀφίκετο νη μελαῦν.’

"Ὡς ἐφάμην, ἡ δ’ αὐτίκ’ ἠμείβετο διὰ θεάων
‘Διογενῆς Δαερτιάδη, πολυμήχαν’ Ὄδυσσεῦ,
μή τί τοι ἵγμανος γε ποθή παρὰ νη μελέσθω,
ἰστὸν δὲ στήσας ἀνά θ’ ἱστία λεικὰ πετάςσας
ἡσθαι’ τὴν δὲ κέ τοι πνοῆ Βορέαο φέρησιν.
ἀλλ’ ὅποτ’ ἄν δὴ νη’ δὶ ’Ὤκεανοῦ περήσης,
ἐνθ’ ἀκτῆ τε λάχεια καὶ ἀλσέα Περσεφόνεις,
μακραὶ τ’ αὔγειροι καὶ ιτέαι ωλεσίκαρποι,
νηὰ μὲν αὐτοῦ κέλσαι ἐπ’ Ὄκεανῷ βαθύδινη,
αὐτὸς δ’ εἰς ’Αἴδεω ἵέναι δόμον εὐρέωτα.
ἐνθά μὲν εἰς ’Αχέροντα Πυριφλεγέθων τε ἰέωσιν
Κόκυτος θ’, ὦς δὴ Ἑσύγος ὑδατὸς ἐστίν ἀπορρώξ,
πέτρῃ τε ἔανεσι τε ἑών ποταμῶν ἐριδώπων
ἐνθά δ’ ἐπειθ’, ἕρως, χρυμφθεῖς πέλας, ὡς σε κελεὺς,
βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἐνθά καὶ ἐνθά,

1 οὐδὲ νῦ μοι κήρ : οὐδὲ τι ἰθμὸς.
THE ODYSSEY, X. 490-517

in my house against your will; but you must first complete another journey, and come to the house of Hades and dread Persephone, to seek soothsaying of the spirit of Theban Teiresias, the blind seer, whose mind abides steadfast. To him even in death Persephone has granted reason, that he alone should have understanding; but the others flit about as shadows.'

"So she spoke, and my spirit was broken within me, and I wept as I sat on the bed, nor had my heart any longer desire to live and behold the light of the sun. But when I had had my fill of weeping and writhing, then I made answer, and addressed her, saying:"

"'O Circe, who will guide us on this journey? To Hades no man ever yet went in a black ship.'

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, let there be in thy mind no concern for a pilot to guide thy ship, but set up thy mast, and spread the white sail, and sit thee down; and the breath of the North Wind will bear her onward. But when in thy ship thou hast now crossed the stream of Oceanus, where is a level shore and the groves of Persephone—tall poplars, and willows that shed their fruit—there do thou beach thy ship by the deep eddying Oceanus, but go thyself to the dank house of Hades. There into Acheron flow Periphlegethon and Cocytus, which is a branch of the water of the Styx; and there is a rock, and the meeting place of the two roaring rivers. Thither, prince, do thou draw nigh, as I bid thee, and dig a pit of a cubit's length this way and that, and around

1 Or, "as thou tarriest by thy ship."
HOMER

αμφ' αυτῷ δὲ χοήν χείσθαι πάσιν νεκύεσσιν,
πρώτα μελικρήτῳ, μετέπειτα δὲ ἤδει οὖν,
tὸ τρίτον αὖθ' ὑδατι· ἐπὶ δ' ἀλφίτα λευκὰ παλύνειν. 520
πολλὰ δὲ γουνούσθαι νεκύων ἀμενηνὰ κάρηνα,
ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἡ τις ἀρίστη,
ρέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσί' δ' ἀπάνευθεν οἴνιερευσέμεν οὖφ
παμμέλαν', ὑς μήλοισι μεταπρέπει ύμετέροισιν. 525
αὐτὰρ ἑπ' ἑυχὴσι λίσῃ κλυτὰ ἑθνεα νεκρῶν,
ἐνθ' ὦν ἀρνείων ρέξειν θηλῶν τε μέλαιναν
eἰς 'Ερέβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέζῃα
ἰέμενος ποταμοῖο ρόινων. ἐνθα δὲ πολλαῖ
ψυχαί ἐλεύσονται νεκύων κατατεθυννότων. 530
δὴ τὸτ' ἑπειθ' ἐτάροισιν ἐποτρύναι καὶ ἀνώξαι
μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῶ,
δείραντας κατακῆια, ἑπεύξασθαι δὲ θεοίσιν,
ἰφθίμῳ τ' Ἀἴδη καὶ ἑπαίνη Ἡερσεφονεί'γ:
αὐτὸς δὲ ξέφος ἄξιος ἐρυσόσαμενος παρὰ μηροῦ
ἡσθαι, μηδὲ εἰάν νεκύων ἀμενηνὰ κάρηνα
ἀἵματος ἀσσοῦ ῥεῖν, πρὶν Τειρεσίαο πυθέσθαι.
ἐίθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαών,
ὁς κέν τοι εὐπηθινὸν ὄδον καὶ μέτρα κελεύθου
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσειαν ἰχθυόναι. 540
""ὢς ἐφατ", αὐτίκα δὲ χρυσόθρονος ἑλυθεν Ἰὼς.
ἀμφὶ δὲ μὲ χαλαίνων τε χιτῶνα τε ἐύματα ἐσσεν,
αὐτῇ δ' ἀργυρε方位 φᾶρος μέγα ἐννυτο νύμφη,
λεπτον καὶ χαρίειν, περὶ δὲ ἑώρην βάλετ' ἴζεν
καλῆν χρυσείαν, κεφαλὴ δ' ἐπέθηκε καλύπτρην. 545
it pour a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and sprinkle thereon white barley meal. And do thou earnestly entreat the powerless heads of the dead, vowing that when thou comest to Ithaca thou wilt sacrifice in thy halls a barren heifer, the best thou hast, and wilt fill the altar with rich gifts; and that to Teiresias alone thou wilt sacrifice separately a ram, wholly black, the goodliest of thy flock. But when with prayers thou hast made supplication to the glorious tribes of the dead, then sacrifice a ram and a black ewe, turning their heads toward Erebus but thyself turning backward, and setting thy face towards the streams of the river. Then many ghosts of men that are dead will come forth. But do thou thereafter call to thy comrades, and bid them flay and burn the sheep that lie there, slain by the pitiless bronze, and make prayer to the gods, to mighty Hades and to dread Persephone. And do thou thyself draw thy sharp sword from beside thy thigh, and sit there, not suffering the powerless heads of the dead to draw near to the blood, till thou hast enquired of Teiresias. Then the seer will presently come to thee, leader of men, and he will tell thee thy way and the measures of thy path, and of thy return, how thou mayest go over the teeming deep.'

"So she spoke, and straightway came golden-throned Dawn. Round about me then she cast a cloak and tunic as raiment, and the nymph clothed herself in a long white robe, finely-woven and beautiful, and about her waist she cast a fair girdle of gold, and upon her head she put a veil.
αὐτὰρ ἐγὼ διὰ δῶματ' ἦν ὁπρυμον ἑταῖρος
μειλιχίοις ἐπέσσασε παραστάδον αἴδρα ἐκαστον·

"Μηκέτι νῦν εὐδόντες ἀσπεῖτε γλυκῶν ὕπνον,
ἀλλ' ἵσομεν· δὴ γάρ μοι ἐπέφραδε πότινα Κύρην.

"Ὡς ἐφάμην, τοίσιν δ' ἐπεπείθητο θυμὸς ἀγίημωρ. 550
οὐδὲ μὲν οὐδ' ἐνθεν περ ἀπήμονας ἤγον ἑταῖρος.
Εἰπήνωρ δὲ τις ἔσκε νεώτατος, οὔτε τι λήν
ἀλκιμος ἐν πολέμῳ οὔτε φρεσὶν ἤσιν ἄρηρως·
οἳ μοι ἄνευθ' ἑτάρων ἱεροὶ εὖ δῶμαι Κύρης,
ψύχεοι ἱμείρων, κατελέξατο οἴνοβαρεῖων.

κιννυμένοις δ' ἑτάρων ὁμαδον καὶ δοῦπον ἀκοῦσας
ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ἦσιν
ἀψφορον καταβήναι ἰὼν ἐς κλίμακα μακρὴν,
ἀλλὰ καταντικρὶ τέγεος πέσεν· ἐκ δὲ οἱ αὐχὴν
ἀστραγάλων εάγη, ψυχὴ δ' Ἀιδόσ δε κατήθεν. 560

"Ερχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔστυν·
'Φάσθε νῦ ποι οἰκόνδε φίλην ἐς πατρίδα ἡμαῖν
ἐρχεσθ'. ἀλλην δ' ἦμιν ὁδὸν τεκμήριατο Κύρη, 
 eius Ἀίδαο δόμους καὶ ἐπαινῇς Περσεφονείς
ψυχὴ χρησμένους Θηβαίου Τειρεσίαο. 565

"Ὡς ἐφάμην, τοίσιν δὲ κατεκλάσθη φίλον ἦτορ,
ἐξόμενοι δ' κατ' αὐθι γώον τίλλοντό τε χαίτας·
ἀλλ' οὐ γὰρ τις πρῆξις ἐγίγνυτο μυρομένοις.

"Ἀλλ' ὅτε δὴ ῥ' ἔπλη νῆα θοὴν καὶ θίνα θαλάσσης
ἕομεν ἀχύμενοι θαλερὸν κατὰ δάκρυ χέοντες,
τόφρα δ' ἄρ' οἰχομένη Κύρη παρὰ νη' μελαίη
ἀρνείον κατέδησεν ὄν θῆλυν τε μελαιναν,
ῥεία παρεξελθούσα· τὶς ἄν θέου ὅνῃ ἐθέλοντα
ὀφθαλμοῖσιν ἵδοιτ' ἡ ἐνθ' ἡ ἐνθα κιόντα;

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But I went through the halls, and roused my men with gentle words, coming up to each man in turn:

"'No longer now sleep ye, and drowse in sweet slumber, but let us go; lo! queenly Circe has told me all.'

"So I spoke, and their proud hearts consented. But not even from thence could I lead my men unscathed. There was one, Elpenor, the youngest of all, not over valiant in war nor sound of understanding, who had laid him down apart from his comrades in the sacred house of Circe, seeking the cool air, for he was heavy with wine. He heard the noise and the bustle of his comrades as they moved about, and suddenly sprang up, and forgot to go to the long ladder that he might come down again, but fell headlong from the roof, and his neck was broken away from the spine, and his spirit went down to the house of Hades.

"But as my men were going on their way I spoke among them, saying: 'Ye think, forsooth, that ye are going to your dear native land; but Circe has pointed out for us another journey, even to the house of Hades and dread Persephone, to consult the spirit of Theban Teiresias.'

"So I spoke, and their spirit was broken within them, and sitting down right where they were, they wept and tore their hair. But no good came of their lamenting.

"But when we were on our way to the swift ship and the shore of the sea, sorrowing and shedding big tears, meanwhile Circe had gone forth and made fast beside the black ship a ram and a black ewe, for easily had she passed us by. Who with his eyes could behold a god against his will, whether going to or fro?
"Αὐτὰρ ἐπεὶ ἥ' ἔπει νῆα κατῆλθομεν ἥδε θάλασσαν, νῆα μὲν ἀρ πάμπρωτον ἑρύσσαμεν εἰς ἄλα διὰν, ἐν δ' ἱστὸν τιθέμεσθα καὶ ἵστια νῆι μελαῖνη, ἐν δὲ τὰ μῆλα λαβόντες ἐβῆσαμεν, ἀν δὲ καὶ αὐτοὶ βαίνομεν ἀχυύμενοι θαλερὸν κατὰ δάκρυ χεῖντες. ἤμιν δ' αὖ κατόπισθε νεὸς κυανοπρόφοροι ἴκμενον ὀὐρον τει πλησίστιον, ἐσθλὸν ἐταῖρον, Κίρκη εὐπλόκαμος, ἐεινὴ θέος αὐδῆσσα. ἡμεῖς δ' ὁπλα ἐκαστα πονησάμενοι κατὰ νῆα ἡμεθαν τὴν δ' ἄνεμος τε κυβερνήτης τ' ἵθυνε. τῆς δ' πανημερίης τέταθ' ἵστια ποντιπορούσης δύσετὸ τ' ἥνιας σκιῶντό τε πᾶσαι ἀγνιαί. "’Η δ' ἐσ πείραθ’ ἵκαιν βαθυρρόου Ὀκεανοῦ. ἐνδα δὲ Κιμμερίων ἀνδρῶν δῆμος τε πόλις τε, ἡμέρι καὶ νεφέλη κεκαλυμμένοι 'ουδὲ ποτ' αὐτοὺς ἡμίας φαέθων καταδέρκεται ἀκτίνεσσιν, οὐθ' ὁπότ' ἀν στείχησι πρὸς οὐρανὸν ἀστερόεντα, οὐθ' ὅτ' ἀν ἂψ ἐπὶ γαῖαν ἀτ' οὐρανόθεν προτράπηται, ἀλλ' ἐπὶ νῦξ ὅλην τέταται δειλοῦσι βροτοῖσι. νῆα μὲν ἐνθ' ἑλθόντες ἐκέλσαμεν, ἐκ δ' τὰ μῆλα εἰλόμεθ'. αὐτοὶ δ' αὐτε παρὰ ρόου Ὀκεανοῖο ἱμενεν, ὄφρ' ἐσ χὼρον ἀφικόμεθ', ὄν φράσε Κίρκη. "’Ἐνθ' ἱερῆμα μὲν Περιμήδης Ἐυρύλοχος τε ἑσχο' ἐγὼ δ' ἄρο ἤξω ἑρυσσάμενος παρὰ μηροῖς.
BOOK XI

"But when we had come down to the ship and to the sea, first of all we drew the ship down to the bright sea, and set the mast and sail in the black ship, and took the sheep and put them aboard, and ourselves embarked, sorrowing, and shedding big tears. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had made fast all the tackling throughout the ship, we sat down, and the wind and the helmsman made straight her course. All the day long her sail was stretched as she sped over the sea; and the sun set and all the ways grew dark.

"She came to deep-flowing Oceanus, that bounds the Earth, where is the land and city of the Cimmerians, wrapped in mist and cloud. Never does the bright sun look down on them with his rays either when he mounts the starry heaven or when he turns again to earth from heaven, but baneful night is spread over wretched mortals. Thither we came and beached our ship, and took out the sheep, and ourselves went beside the stream of Oceanus until we came to the place of which Circe had told us.

"Here Perimedes and Eurylochus held the victims, while I drew my sharp sword from beside my thigh,

1 Or, possibly, "to Ocean's further marge."
βόθρον ὀρυξ’ ὄςον τε πυγοῦσιον ἐνθα καὶ ἐνθα, 25
ἀμφ’ αὐτῷ δὲ χοῦν χεόμην πᾶσιν νεκύσσι,
πρώτα μελικρήτω, μετέπειτα δὲ ἦδει οἶνον,
tὸ τρίτον αὖθ’ ὑδατε ἔπι δ’ ἀλφίτα λευκά πάλυνον.
pολλὰ δὲ γοννοῦμην νεκύων ἀμενηνά κάρυνα,
ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἢ τις ἀρίστη, 30
ῥέξειν ἐν μεγάροις πυρῆν τ’ ἐμπλησέμεν ἐσθλῶν,
Τειρεσίη δ’ ἀπάνευθεν ὅν ἰερευσεμέν οὐῳ
παμμέλαν’, δρ μῆλοισι μεταπρέπει ᾠμετέροισι.
tοὺς δ’ ἐπεὶ εὐχωλήσι λιτῆσι τε, ἐθνεα νεκρῶν,
ἐλλισάμην, τὰ δὲ μῆλα λαβῶν ἀπεδειροτόμησα 35
ἐς βόθρον, ὢν ὃ αίμα κελαίεθεῖς: αἱ δ’ ἀγέροντο
ψυχαί ὑπὲξ ‘Ερέβεβος νεκύων κατατεθνηστών.
νῦν θαλατται τ’ ἱδεῖοι τε πολύτητοι τε γέροντες
παρθενίκαι τ’ ἀταλαι νεοσενθέα θυμόν ἐχουσαι,
pολλοὶ δ’ οὔτάμενοι χαλκηρέσσειν ἐγχεῖσιν,
ἀνδρεῖς ἀρηφατοί βεβροτιμένα τεῦχε πέποντες:
οἱ πολλοί περὶ βόθρον ἐφοιτών ἀλλοθεν ἄλλος
θεσπεσίη ἰαχή: ἐμε δὲ χλωρόν δέοις ἤρει. 40
δὴ τότ’ ἐπειθ’ ἔταροισιν ἐποτρύνας ἐκέλευσα
μῆλα, τὰ δὴ κατέκειτ’ ἐσφαγμένα νηλεί χαλκῷ,
δείραντας κατακῆαι, ἐπενεύσασθαι δὲ θεοίσιν,
ἰθῆμι τ’ Ἀιδὴ καὶ ἐπαινή Περσεφοεὶς
αὐτὸς δὲ ξύφος δὲν ἐρυσσάμενος παρὰ μηροῦ
ἡμῆς, οὐδ’ εἰων νεκύων ἀμενηνά κάρηνα
αἶματος ἄσον ἤμεν, πρὶν Τειρεσίαν πυθέσθαι. 45

“Πρότη δὲ ψυχῇ Ἐλπήνουρος ἦλθεν ἐταίρον
οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυδειν.”
σῶμα γὰρ ἐν Κύρκης μεγάρῳ κατελείπομεν ἢμεῖς
ἀκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἐπείγε. 50

1 Lines 38–43 were rejected by Zenodotus, Aristophanes, Aristarchus.

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and dug a pit of a cubit’s length this way and that, and around it poured a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and I sprinkled thereon white barley meal. And I earnestly entreated the powerless heads of the dead, vowing that when I came to Ithaca I would sacrifice in my halls a barren heifer, the best I had, and pile the altar with goodly gifts, and to Teiresias alone would sacrifice separately a ram, wholly black, the goodliest of my flocks. But when with vows and prayers I had made supplication to the tribes of the dead, I took the sheep and cut their throats over the pit, and the dark blood ran forth. Then there gathered from out of Erebus the spirits of those that are dead, brides, and unwedded youths, and toil-worn old men, and tender maidens with hearts yet new to sorrow, and many, too, that had been wounded with bronze-tipped spears, men slain in fight, wearing their blood-stained armour. These came thronging in crowds about the pit from every side, with a wondrous cry; and pale fear seized me. Then I called to my comrades and bade them flay and burn the sheep that lay there slain with the pitiless bronze, and to make prayer to the gods, to mighty Hades and dread Persephone. And I myself drew my sharp sword from beside my thigh and sat there, and would not suffer the powerless heads of the dead to draw near to the blood until I had enquired of Teiresias.

"The first to come was the spirit of my comrade Elpenor. Not yet had he been buried beneath the broad-wayed earth, for we had left his corpse behind us in the hall of Circe, unwept and unburied, since another task was then urging us on. When I saw him
τὸν μὲν ἐγώ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
"ʼΕλπίθοινα, πῶς ἦλθες ὑπὸ ξύφου ἤρεόεντα;
ἔφθις πεζὸς ἐώς ἡ ἐγὼ σὺν νηθ μελαίνῃ·
"Ὄς ἐφάμην, ὦ δέ μοι οἰμώξας ἤμειβέτο μῦθων·
'Διογενὲς Δαερτιάδη, πολυμήχαν ὂνδυσεῦ, ἕνα
ἀσίε με δαίμονος αἰσα κακῇ καὶ ἀθέσφατος οἷνος.
Κύρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἄψορρου καταβήγα δών ἐς κλίμακα μακρὴν,
ἀλλὰ καταντίκρυ τέγεος πέσον· ἐκ δέ μοι αὐχὴν
ἀστραγάλῳν ἐάγη, ψυχὴ δ' Ἀιδόσεδε κατῆλθε·

τών δὲ σε τῶν ὁπίθεν γοννάζομαι, οὐ παρεόντων,
πρός τ' ἀλόχου καὶ πατρός, ὦ σ' ἐτρέφε τυτθὸν ἐόντα,
Τηλεμάχου θ', ὃν μοῦνον ἐνι μεγάροις ἐλείπες·
οἶδα γὰρ ὡς ἐνθέενε κιών δόμου ἐξ Ἀίδαο

νήσον ἐσ Λιαίρην σχῖσεις ἐνεργεὰ νῆα·
ἐνθα σ' ἐπείτα, ἀναξ, κέλομαι μυήσασθαι ἐμεῖο.
μὴ μ' ἀκλαυτον ἄθαπτον ἵναι ὁπίθεν καταλείπειν
νοσφισθεῖς, μὴ τοί τι θεὸν μήμιμα γέωμαι,
ἀλλὰ με κακκην σὺν τεύχεσιν, ἁσσα μοι ἔςτιν,
σῆμα τέ μοι χεῦα πολιής ἐπὶ τινι θαλάσσης,
ἀνδρὸς δυστήμοιο καὶ ἑσσομένουι πυθέσθαι.
ταύτι τέ μοι τελέσαι πῆξαι τ' ἐπὶ τύμβῳ ἐρετμόν,
τῷ καὶ ξῶδος ἔρεσσον ἐδών μετ' ἐμοῖς ἑτάροισιν.
"Ὄς ἐφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσεἴπον·
'Ταῦτα τοι, ὃ δύστηνε, τελευτήσω τε καὶ ἐρξῶ·
"Νοι μὲν ὃς ἐπέέσσων ἀμειβομένῳ συνγεροῖσιν

1 ἴδιον Aristarchus: ἴδιον.
2 Line 60 is omitted in most MSS.
I wept, and my heart had compassion on him; and I spoke and addressed him with winged words:

"Elpenor, how didst thou come beneath the murky darkness? Thou coming on foot hast outstripped me in my black ship."

"So I spoke, and with a groan he answered me and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, an evil doom of some god was my undoing, and measureless wine. When I had lain down to sleep in the house of Circe I did not think to go to the long ladder that I might come down again, but fell headlong from the roof, and my neck was broken away from the spine and my spirit went down to the house of Hades. Now I beseech thee by those whom we left behind, who are not present with us, by thy wife and thy father who reared thee when a babe, and by Telemachus whom thou didst leave an only son in thy halls; for I know that as thou goest hence from the house of Hades thou wilt touch at the Aeaean isle with thy well-built ship. There, then, O prince, I bid thee remember me. Leave me not behind thee unwept and unburied as thou goest thence, and turn not away from me, lest haply I bring the wrath of the gods upon thee. Nay, burn me with my armour, all that is mine, and heap up a mound for me on the shore of the grey sea, in memory of an unhappy man, that men yet to be may learn of me. Fulfil this my prayer, and fix upon the mound my oar wherewith I rowed in life when I was among my comrades.'

"So he spoke, and I made answer and said: 'All this, unhappy man, will I perform and do.'

"Thus we two sat and held sad converse one with
ημεθ', ἐγὼ μὲν ἀνευθεν ἐφ' αἵματι φάσγανον ἵσχων, εἰδὼλον δ' ἐτέρωθεν ἑταίρου πόλλ' ἀγόρευεν.  

''Ἡλθε δ' ἐπὶ ψυχῇ μητρὸς κατατεθνηνύης, Ἀυτολύκου θυγάτηρ μεγαλητορος 'Αντίκλεια, 

τὴν ξώθην κατέλειπον ἵων εἰς ''Ἰλιον ἵρην. 

τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμό. 

ἀλλ' οὐδ' ὡς εἰών προτέρην, πυκνῶν περ ἄχευνων, 

ἀίματος ἅσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.

''Ἡλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο

χρύσεον σκηνήπτρον ἵχων, ἔμε δ' ἐγὼν καὶ προσέειπεν. 

'Διογενεῖς Λαερτίαδη, πολυμήχαν' 'Οδυσσεύ, 1 

τίπτ' αὐτ', ὡ δυστηνε, λιπῶν φῶς ἰελίων ἰλυθες, ὀφρα Ἰῃ νέκυας καὶ ἀτερπέα χώρον; 

ἀλλ' ἀποχάξεο βόθρον, ἀπισχε δὲ φάσγανον ὄξυ, 

ἀίματος ὀφρα πίω καὶ τοι νημερτέα εἴτως.'

''Ὡς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόπολον 

κουλεφ ἐγκατέτηξε'. ὁ δ' ἐπεὶ πίεν αἴμα κελαίνον, 

καὶ τότε ὅμ' ἐπέεσσο προσηύδα μάντις ἀμύμων. 

''Νόστον δίξαι μελινήδα, φαίδιμ' 'Οδυσσεύ' 100 

tὸν δὲ τοι ἀργαλεόν θῆσει θεός· οὐ γὰρ ὅιω 

λῆσειν ἐννοσίγαιον, ὁ τοι κότον ἐνθετο θυμόω 

χωόμενος ὅτι οἱ νῦν φίλον ἐξαλάωςας. 

ἀλλ' ἔτι μὲν κε καὶ ὃς κακά περ πάσχοντες ἱκοισθε, 

αἱ κ' ἐθέλησαν σὸν θυμὸν ἐρυκακέειν καὶ ἑταίρων, 105 

ὀππότε κε πρῶτον πελάσης ἐνεργεά νηα 

Θρινακίη νήσῳ, προφυγὼν ἱοεидеα πόντου, 

βοσκομένας δ' εὐρητε βόας καὶ ἱφία μῆλα 

1 Line 92 is omitted in most MSS.
the other, I on one side holding my sword over the blood, while on the other side the phantom of my comrade spoke at large.

"Then there came up the spirit of my dead mother, Anticleia, the daughter of great-hearted Autolycus, whom I had left alive when I departed for sacred Ilios. At sight of her I wept, and my heart had compassion on her, but even so I would not suffer her to come near the blood, for all my great sorrow, until I had enquired of Teiresias.

"Then there came up the spirit of the Theban Teiresias, bearing his golden staff in his hand, and he knew me and spoke to me: "Son of Laertes, sprung from Zeus, Odysseus of many devices, what now, hapless man? Why hast thou left the light of the sun and come hither to behold the dead and a region where is no joy? Nay, give place from the pit and draw back thy sharp sword, that I may drink of the blood and tell thee sooth.'

"So he spoke, and I gave place and thrust my silver-studded sword into its sheath, and when he had drunk the dark blood, then the blameless seer spoke to me and said:

"'Thou askest of thy honey-sweet return, glorious Odysseus, but this shall a god make grievous unto thee; for I think not that thou shalt elude the Earth-shaker, seeing that he has laid up wrath in his heart against thee, angered that thou didst blind his dear son. Yet even so ye may reach home, though in evil plight, if thou wilt curb thine own spirit and that of thy comrades, as soon as thou shalt bring thy well-built ship to the island Thrinacia, escaping from the violet sea, and ye find grazing there the kine and goodly flocks of Helios, who
'Ηελίου, ὃς πάντ' ἔφορᾶ καὶ πάντ' ἐπακούει, 110
tὰς εἰ μὲν κ’ ἀσινέας ἑας νόστου τε μέδηαι,
καὶ κεν ἔτ’ εἰς Ἰθάκην κακά περ πάσχοντες ἱκοισθε·
ei de ke σύνηα, τότε τοι τεκμαίρομ’ ὀλέθρον,
nη τε καὶ ἐτάροις. αὐτὸς δ’ εἰ πέρ κεν ἀλύξεις,
ὑψε κακῶς νείαι, ὀλέγας ἀπὸ πάντας ἑταῖρους,
νηὸς ἐτ’ ἀλλοτρίης· δῆεις δ’ ἐν πῆματα οἶκω,
ἀνδρας ὑπερφιάλους, ο’ τοι βιότον κατέδουσι
μυώμενοι ἀντιθέν ἁλοχον καὶ ἐδνα διδόντες.

All’ ἢ τοι κείμον γε βίας ἀποτίσεαι ἐλθὼν,
αὐτὰρ ἐπὴν μυνστῆρας ἐνὶ μεγάροις τεοίσι
cτείνυς ἢ δόλῳ ἢ ἀμφαδὸν ὃζει χάλκῳ,
ἐρχεσθαὶ δὴ ἐπείτα λαβὼν ἐνήρες ἐρετμόν,
eis ἀ κε τοὺς ἀφίκηαι  ο’  οὐκ ἱσασι̱  θάλασσαν
ἀνέρες, οὔδε θ’ ἀλεσσὶ μεμιγμένου εἴδαρ ἐδουσιν
οὐδ’ ἀρα τοῖ γ’ ἱσασι νέας φοινικοπαρῆς
οὐδ’ ἐνήρε’ ἐρετμά, τὰ τε πτερὰ νηυσὶ τέλονται.

Σῆμα δὲ τοι ἐρέω μάλ’ ἁριφφαδές, οὔδε σε λήσει
οπτότε κεν δὴ τοι συμβλήμενος ἀλλος ὀδέης
φή αἰθρηλουγον ἔχειν ἀνὰ φαίδιμο ωμῷ,
καὶ τότε δὴ γαίη πῆξας ἐνήρες ἐρετμόν,
ρέξας ίερὰ καλὰ Ποσειδάων ἀνακτι,

ἀρνειον ταῦρον τε συνὸν τ’ ἐπιβήτορα κάπρον,
οικα’ ἀποστεῖχεν ἔρδειν θ’ ίερὰς ἑκατόμμας
ἀθανάτοις θεοῖς, τοι οὐρανὸν εὐρίν ἔχουσι,
πᾶσι μάλ’ ἔξειης. θάνατος δὲ τοι ἐξ ἀλὸς αὐτῷ
ἀβληθρὸς μάλα τοῖς ἑλεύσεται, ὃς κέ σε πέφη

1 Or, more naturally, "from out the sea." The latter rendering assumes, however, a reference to the story of the Tele-
oversees and overhears all things. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil plight. But if thou harrest them, then I foresee ruin for thy ship and thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades, in a ship that is another’s, and thou shalt find woes in thy house—proud men that devour thy livelihood, wooing thy godlike wife, and offering wooers’ gifts. Yet verily on their violent deeds shalt thou take vengeance when thou comest. But when thou hast slain the wooers in thy halls, whether by guile or openly with the sharp sword, then do thou go forth, taking a shapely oar, until thou comest to men that know naught of the sea and eat not of food mingled with salt, aye, and they know naught of ships with purple cheeks, or of shapely oars that are as wings unto ships. And I will tell thee a sign right manifest, which will not escape thee. When another wayfarer, on meeting thee, shall say that thou hast a winnowing-fan on thy stout shoulder, then do thou fix in the earth thy shapely oar and make goodly offerings to lord Poseidon—a ram, and a bull, and a boar that mates with sows—and depart for thy home and offer sacred hecatombs to the immortal gods who hold broad heaven, to each one in due order. And death shall come to thee thyself far from the sea, a death so gentle, that shall lay thee low when thou art over-}

1 "cyclic" poem, attributed to Eugammon of Cyrene, in which Odysseus was killed by Telemonus, his son by Circe, with a spear tipped with the bone of a sea-fish. This story has no foundation in the Odyssey, and those who adopt the rendering "from out the sea" assume that these lines are a late interpolation.
γύραι οὔτο λυπαρῷ ἀρημένον· ἀμφὶ δὲ λαόν ὀλβίων ἔσσονται. τὰ δὲ τοι νημερτέα εἰρω.

""Ὡς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενον προσέειπον· Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί. ἀλλ' ἄγε μοι τόδε εἴπε καὶ ἀτρεκέως κατάλεξον· μητρὸς τίνι' ὀρóst ψυχὴν κατατεθυνήσῃς. ή δ' ἀκέουσ' ἤσται σχέδον αἴματος, οὔδ' εἶν υἱόν ἐτλη ἐσάντα ἰδεῖν οὐδὲ προτιμήθασσαί. εἴπε, ἀνάξ, πῶς κέν με ἀναγνοθῇ τὸν ἔοντα;'

""Ὡς ἐφάμην, ὃ δὲ μ' αὐτικ' ἀμειβόμενος προσέειπεν· Ρηίδιδον τοι ἔπος ἔρεω καὶ ἐπὶ φρεσὶ θῆσω. ὄν τινα μὲν κεν ἐὰς νεκύων κατατεθυνητῶν αἵματος ἀσσον ἴμεν, ὃ δὲ τοι νημερτές ἐνίψευ. ἤ δὲ κ' ἐπιφθονήσῃς, ὃ δὲ τοι πάλιν εἰσίν ὀπίσσω.

""Ὡς φαμένη ψυχὴ μὲν ἐβη δόμον" Αἰδος εἰςω Τειρεσίαο ἀνακτός, ἐπεὶ κατὰ θέσφατ' ἐλεξεν· αὐτάρ ἐγὼν αὐτὸν μένον ἐμπεδον, ὂφρ̈ ἐπὶ μύτηρ ἧλυθε καὶ πίεν αἰμα κελαινεφές· αὐτικά δ' ἐγὼν, καὶ μ' ὀλοφυρομένη ἐπεα πτερόεντα προσηύδα·

""Τέκνον ἐμόν, πῶς ἥλθες ὑπὸ ξόφου ἥροέντα ξωὸς ἐὼν; χαλεπῶν δὲ τάδε ξωοῖσιν ὀράσθαι. μέσσῳ γάρ μεγάλοι ποταμοὶ καὶ δεινὰ ρέθρα, Ὄκεανὸς μὲν πρώτοι, τόν οὐ πὼς ἐστὶ περήσαι πεξὸν ἐόντ', ἦν μή τις ἔχῃ ἐνεργεία νήα.ἡ νῦν δὴ Τροίηθεν ἀλώμενος εἰθάδ' ἱκάνεις νηὶ τε καὶ ἐτάριοισι πολὺν χρόνον; οὔδὲ πὼ ἥλθες εἰς Ἰθάκην, οὔδ' εἴδες ἐνὶ μεγάροις γυναικα;'

1 Lines 157–9 were rejected by Aristarchus.
come with sleek old age, and thy people shall dwell in prosperity around thee. In this have I told thee sooth.'

"So he spoke, and I made answer and said: 'Teiresias, of all this, I ween, the gods themselves have spun the thread. But come, tell me this, and declare it truly. I see here the spirit of my dead mother; she sits in silence near the blood, and deigns not to look upon the face of her own son or to speak to him. Tell me, prince, how she may recognize that I am he?'

"So I spoke, and he straightway made answer, and said: 'Easy is the word that I shall say and put in thy mind. Whomsoever of those that are dead and gone thou shalt suffer to draw near the blood, he will tell thee sooth; but whomsoever thou refusest, he surely will go back again.'

"So saying the spirit of the prince, Teiresias, went back into the house of Hades, when he had declared his prophecies; but I remained steadfastly until my mother came up and drank the dark blood. At once then she knew me, and with wailing she spoke to me winged words:

"'My child, how didst thou come beneath the murky darkness, being still alive? Hard is it for those that live to behold these realms, for between are great rivers and dread streams; Oceanus first, which one may in no wise cross on foot, but only if one have a well-built ship. Art thou but now come hither from Troy after long wanderings with thy ship and thy companions? and hast thou not yet reached Ithaca, nor seen thy wife in thy halls?'

1 That is, "in the midst of wealth and comfort."
"'Ως ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· Ἐν Μήτερ ἔμη, χρείω με κατηγαγεν εἰς Ἀίδαο ψυχή χρησόμενον Ἐθβαίου Τειρεσίαο. Οὐ γάρ πω σχεδον ἡλθον Ἀχαϊδος, οὔδε πω ἄμης γῆς ἐπέβην, ἀλλ' αἰεὶν ἔχων ἁλάλημαι οὐζύν, ἔξ οὖ τὰ πρώτισθ' ἐπόμην Ἀγαμέμνονι δίῳ Ἂλιον εἰς ἐυπωλον, ἵνα Τρόεσσι μαχοῖμην. ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· τίς νῦ σε κηρ ἐδάμασσε τανηλεγέως θανάτωιο; ἡ δολιχὴ νοῦσος, ἡ Ἁρτεμις ιοχέαιρα οἷς ἀγανοῖς βελέσσιν ἐποιχομένη κατέπεφνευ; εἰπὲ δὲ μοι πατρός τε καὶ νίεός, δι κατέλειπον, ἡ ἐτί πάρ κείνοισιν ἄμον γέρας, ἥ τις ἡδή ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασί νέεσθαι. εἰπὲ δὲ μοι μητέρ' ἀλόχοι βουλήν τε νόον τε, ἥ μένει παρὰ παιδὶ καὶ ἐμπεδα πάντα φυλάσσει ἡ ἡδή μιν ἐγημεν Ἀχαιών ὃς τις ἁριστος.' "'Ως ἐφάμην, ἡ δ' αὐτικ' ἀμείβετο πότινα μήτηρ. 'Καὶ λίθην κείνη γε μένει τετλητὶ θυμῷ σοῖσιν ἐνὶ μεγάροις' ὀξυραλ δὲ οἱ αἰεὶ φθινοσὶν νύκτες τε καὶ ἦματα δάκρυ χευφής, σὸν δ' οὐ πώ τίς ἔχει καλὸν γέρας, ἀλλ' ἕκηλος Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας ἐίσας δαίνυται, ὡς ἐπεότικε δικασπόλον ἀνδρ' ἀλεγύνειν· πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμει ἀγρῷ, οὔδε πόλινδε κατέρχεται. οὐδὲ οἱ εὐναὶ δέμνια καὶ χλαιναὶ καὶ βίγγεα σιγαλόεντα, ἀλλ' ὁ γε χεῖμα μὲν εὐδεὶ ὀθε δίμοις ἐνὶ οὐκῳ, ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροὶ εὕματα εἶται· 398
"So she spoke, and I made answer and said: 'My mother, necessity brought me down to the house of Hades, to seek soothsaying of the spirit of Theban Teiresias. For not yet have I come near to the shore of Achaea, nor have I as yet set foot on my own land, but have ever been wandering, laden with woe, from the day when first I went with goodly Agamemnon to Ilios, famed for its horses, to fight with the Trojans. But come, tell me this, and declare it truly. What fate of grievous death overcame thee? Was it long disease, or did the archer, Artemis, assail thee with her gentle shafts, and slay thee? And tell me of my father and my son, whom I left behind me. Does the honour that was mine still abide with them, or is some other man now possess it, and do they say that I shall no more return? And tell me of my wedded wife, of her purpose and of her mind. Does she abide with her son, and keep all things safe? or has one already wedded her, whosoever is best of the Achaeans?"

"So I spoke, and my honoured mother straightway answered: 'Aye verily she abides with steadfast heart in thy halls, and ever sorrowfully for her do the nights and the days wane, as she weeps. But the fair honour that was thine no man yet possesses, but Telemachus holds thy demesne unharassed, and feasts at equal banquets, such as it is fitting that one who deals judgment should share, for all men invite him. But thy father abides there in the tilled land, and comes not to the city, nor has he, for bedding, bed and cloaks and bright coverlets, but through the winter he sleeps in the house, where the slaves sleep, in the ashes by the fire, and wears upon his body mean
HOMER

αὐτὰρ ἐπὶ ἐλθησι θέρος τεθαλυτᾶ τ’ ὀπώρη,
pάντη οἱ κατὰ γονιῶν ἀλωῆς οἰνοπέδου
φῦλλων κεκλιμένων χθαμαλαί βεβλησάται εὐνάι.
ἐνθ’ ὦ γε κεῖτ’ ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει
σὸν νόστον ποθέων, 1 χαλεπὸν δ’ ἔπὶ γῆρας ἰκάνει.
οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον
οὔτ’ ἐμέ γ’ ἐν μεγάροισιν ἐὑσκοποί ιοχειρα
οῖς ἄγανοις βελέσσασιν ἐποιχομένη κατέπεφυνεν,
oύτε τις σὺν μοι νοῦσον ἐπῆλυθεν, ἥ τε μάλιστα
τηκεδόνυ στυγερῆ μελέων ἐξείλετο θυμόν;
ἀλλά με σὸς τε πόθος σὰ τε μύδεα, φαίδιμ’ Ὀδυσσεύ,
σὴ τ’ ἄγανοφροσύνῃ μελησθέα θυμὸν ἄπηνυρα·
Ως ἐφατ’, αὐτὰρ ἐνὸ ήθελον φρεσὶ μεριμήζας
μητῆς ἐμὸς ψυχήν ἔλεει καταπεθηκύνης.

pras mev εφορμήθην, ἐλεευν τέ με θυμὸς ἀνώγει,
τρὶς δὲ μοι ἐκ χειρῶν σκιῆ εἰκελοὺ ἡ καὶ ὑνείρῳ
ἐπτατ’. ἐμοὶ δ’ ἂχος ἔξενεσκετο κηρόθι μᾶλλον,
καὶ μιν φονῆσας ἐπεα πτερόνετα προσηύδων:

‘‘Μήτερ ἐμῆ, τί νῦ μ’, οὐ μύνεις ἐλεεω μεμαῦτα,

ὅφρα καὶ εἶν Ἀίδαο φίλας περὶ χεῖρε βαλοῦτε
ἀμφοτέρῳ κρυεροῖ τεταρπώμεσθα γόοιο;
ἡ τι μοι εἰδωλον τὸδ’ ἄγανῃ Περσεφόνεια

ωτρυν’, ὀφρ’ ἐτι μᾶλλον ὀδυρόμενος στεναχίζως;’

‘‘Ως ἐφάμην, ἡ δ’ αὐτίκ’ ἀμείβετο πότνια μήτηρ·

’’Ω μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φωτῶν,
οὐ τι σε Περσεφόνεια Δίος θυγάτηρ ἀπαφίσκει,
ἀλλ’ αὐτῇ δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν;

οὐ γὰρ ἐτι σάρκας τε καὶ ὀστέα ἴνες ἐχουσίν,

1 νόστον ποθέων : πότμον γοδῶν.
raiment. But when summer comes and rich autumn, then all about the slope of his vineyard plot are strewn his lowly beds of fallen leaves. There he lies sorrowing, and nurses his great grief in his heart, in longing for thy return, and heavy old age has come upon him. Even so did I too perish and meet my fate. Neither did the keen-sighted archer goddess assail me in my halls with her gentle shafts, and slay me, nor did any disease come upon me, such as oftenest through grievous wasting takes the spirit from the limbs; nay, it was longing for thee, and for thy counsels, glorious Odysseus, and for thy tender-heartedness, that robbed me of honey-sweet life.'

"So she spoke, and I pondered in my heart, and was fain to clasp the spirit of my dead mother. Thrice I sprang towards her, and my heart bade me clasp her, and thrice she flitted from my arms like a shadow or a dream, and pain grew ever sharper at my heart. And I spoke and addressed her with winged words:

"'My mother, why dost thou not stay for me, who am eager to clasp thee, that even in the house of Hades we two may cast our arms each about the other, and take our fill of chill lamenting. Is this but a phantom that august Persephone has sent me, that I may lament and groan the more?'

"So I spoke, and my honoured mother straightway answered: 'Ah me, my child, ill-fated above all men, in no wise does Persephone, the daughter of Zeus, deceive thee, but this is the appointed way with mortals when one dies. For the sinews no longer hold the flesh and the bones together, but
άλλα τι μὲν τε πυρὸς κρατερὸν μένος αἰθομένου 220
παρὰ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὅστεά θυμός,
ὑπὲρ δ' ἄλλῳ ὄνειρος ἀποταμεῖν πεπότηται.
αιλα φύσωδε τάχιστα λιλαίεοι ταύτα δὲ πάντα
θῆ, ἦν καὶ μετόπισθε τε ἐπιπτηρί γυναίκι.

'Νῦν μὲν οὖς ἐπέέσσιν ἀμειβόμεθ', αἰ δὲ γυναικεῖς 225
ἡλιθον, ὤτρινεν γὰρ ἀγανή Περσεφόνεια,
ὁσσαί ἀριστήνων ἀλοχοὶ ἔσαν ἦδε θύγατρες.
αἰ δ' ἀμφ' αἴμα κελαινῶν ἄολλες ἤγερέθοντο,
αὐτὰρ ἐγὼ βουλένοι ὅπως ἐρέομι ἐκάστην.

ὅδε δὲ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
οπασσαμενος ταυτίκες ἀορ πάχεος παρὰ μήροιο
οὐκ εἰών πάνει αμα πάσας αίμα κελαινῶν.
αἰ δὲ προμνηστῶν ἐπήκεσαν, ἦδε ἐκάστῃ
ὅν γόνον ἐξαγριώσεν' ἐγὼ δ' ἐρέεινον ἀπάσας.

"'Επθ' ἢ τοι' πρῶτην Τυρωνίδον ἐνυπατέρειαν,
ἡ φάτο Σαλμωνῆς αμώμονος ἐκχῦνος εἶναι,
φῆ δὲ Κρηθῆς γυνῆ εὔμεναι Αἰολίδας:
ἡ ποταμοῦ ἤματσατ' Ἐνυπήνος θείοιο,
ὅς πολὺ κάλλιστος ποταμὸν ἐπὶ γαίαιν ἔμι,
καὶ β' ἐπ' Ἐμυθῆς πολέμεκτο καλὰ ρέθρα. 240

τὸ δ' ἱρα εἰσαμενος γαϊνοντο εὐνοσιγαῖς
ἐν προαγγε ποταμὸν παρελέξατο δινηντός
πορφύρεον δ' ἄρα κύμα περιστάσατ', οὐρεί ισον,
κυρτωθέν, κρύψειν δὲ θεον θυητήν τε γυναῖκα.
λύσε δὲ παρθενήν ζωῆν, κατὰ δ' ὑπ' έγενεν. 1 245
αὐτάρ ἐπεὶ δ' ἐτέλεσες θεος φιλοτήσια ἐργά,
ἐν τ' ἄρα οι φυ χειρὶ, εποὺ τ' ἔφατ' ἐκ τ' ὑνόμαζε.

'Σάφε, γυναι, φιλότητι' περιπλοµένον δ' ἐνυαυτοῦ
τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφωλιο εὖναι

1 Line 245, unknown to Zenodotus, was rejected by Aristarchus.
the strong might of blazing fire destroys these, as soon as the life leaves the white bones, and the spirit, like a dream, flits away, and hovers to and fro. But haste thee to the light with what speed thou mayest, and bear all these things in mind, that thou mayest hereafter tell them to thy wife.'

"Thus we two talked with one another; and the women came, for august Persephone sent them forth, even all those that had been the wives and the daughters of chieftains. These flocked in throngs about the dark blood, and I considered how I might question each; and this seemed to my mind the best counsel. I drew my long sword from beside my stout thigh, and would not suffer them to drink of the dark blood all at one time. So they drew near, one after the other, and each declared her birth, and I questioned them all.

"Then verily the first that I saw was high-born Tyro, who said that she was the daughter of noble Salmoneus, and declared herself to be the wife of Cretheus, son of Aeolus. She became enamoured of the river, divine Enipeus, who is far the fairest of rivers that send forth their streams upon the earth, and she was wont to resort to the fair waters of Enipeus. But the Enfolder and Shaker of the earth took his form, and lay with her at the mouths of the eddying river. And the dark wave stood about them like a mountain, vaulted-over, and hid the god and the mortal woman. And he loosed her maiden girdle, and shed sleep upon her. But when the god had ended his work of love, he clasped her hand, and spoke, and addressed her:

"'Be glad, woman, in our love, and as the year goes on its course thou shalt bear glorious children,
HOMER

άθανάτων· σὺ δὲ τοὺς κομεέιν ἀτίταλλεμέναι ἓντε. 250
νῦν δ' ἔρχεο πρὸς δόμα, καὶ ἵσχεο μὴν ονομᾶν
αὐτὰρ ἕγω τοι ἐμι Ποσειδάων ἐφοίχθων.

"Ὤς εἰπὼν ὑπὸ ποντον ἐδύσετο κυμαίνοντα.
ἡ δ' ὑποκινσαμένη Πελίνην τέκε καὶ Ἡνήλια,
tὸ κρατερὸ θεράποντε Διὸς μεγάλου γενεσθην
ἀμφοτέρω. Πελίνης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
ναῖε πολυρρηνος, οδ' ἄρ' ἐν Πηλώ ἠμαθοευτε.
tοὺς δ' ετέρους Κρήσητι τέκεν βασίλεια γυναικῶν,
Λισονᾶ π' ἢδε Φερητ Ἀμυθανὰς ἐπιποχάρμην.

"Τὴν δὲ μετ' Ἀντιόπην ἵδου, Ἀσωπόειο θύγατρα, 260
ἡ δὴ καὶ Διὸς εὖχετ' ἐν ἀγκοίησιν ἱαύσαι,
καὶ ἓ ἐτεκεν δυὸ παῖδ', Ἀμφιονά τε Ζήθων τε,
oi πρώτοι Οὐβής ἔδος ἐκτίσαν ἐπταπύλου,
pυργωσῶν τ', ἐπεὶ οὐ μὲν ἀπυργωτὸν γ' ἐδύναντο
ναιέμεν εὐρύχορον Οὐβήν, κρατερὸ περ ἐόντε.

"Τὴν δὲ μετ' Ἀλκμήνην ἵδου, Ἀμφιτρύωνος ἄκοιτιν,
ἡ δ' Ἡρακλῆς θρασυμέμουνα θυμολέοντα
γείνατ' ἐν ἀγκοίησι Διὸς μεγάλου μυγείσα:
καὶ Μεγάρην, Κρείσιοντο υπερβύμοιο θύγατρα,
tὴν ἔχειν Ἀμφιτρύωνος υῖος μένος αἰὲν ἀτειρῆ.

"Μητέρα τ' Οἰδιπόδαο ἵδου, καλὴν Ἑπικάστην,
ἡ μεγά ἐχρον ἐρεξεν ἄδρείμην νόοιο
γημαμένη φ' νῦν· ὁ δ' ἐν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἄνθρώποις.
ἀλλ' ὁ μὲν ἐν Οὐβήη πολυρράτῳ ἄλγεα πασχὼν
Καῦμεῖων ἄνασσε θεῶν ὅλοις διὰ βουλάς.
for not weak are the embraces of a god. These do thou tend and rear. But now go to thy house, and hold thy peace, and tell no man; but know that I am Poseidon, the shaker of the earth."

"So saying, he plunged beneath the surging sea. But she conceived and bore Pelias and Neleus, who both became strong servants of great Zeus; and Pelias dwelt in spacious Iolcus, and was rich in flocks, and the other dwelt in sandy Pylos. But her other children she, the queenly among women, bore to Cretheus, even Aeson, and Pheres, and Amythaon, who fought from chariots.1

"And after her I saw Antiope, daughter of Asopus, who boasted that she had slept even in the arms of Zeus, and she bore two sons, Amphion and Zethus, who first established the seat of seven-gated Thebe, and fenced it in with walls, for they could not dwell in spacious Thebe unfenced, how mighty soever they were.

"And after her I saw Alcmene, wife of Amphitrion, who lay in the arms of great Zeus, and bore Heracles, staunch in fight, the lion-hearted. And Megara I saw, daughter of Creon, high of heart, whom the son of Amphitrion, ever stubborn in might, had to wife.

"And I saw the mother of Oedipodes, fair Epi caste, who wrought a monstrous deed in ignorance of mind, in that she wedded her own son, and he, when he had slain his own father, wedded her, and straightway the gods made these things known among men. Howbeit he abode as lord of the Cadmeans in lovely Thebe, suffering woes through the baneful counsels of the gods, but she

1 Others render, "whose joy was in chariots," but it is not certain that ἕλπις is connected with ἕλπος.
Η δ' ἔβη εἰς Ἀίδαο πυλάρταυ κρατέραν, ἀψαμένη βρόχον αἰτῶν ἀφ' ψηλαίου μελάθρου, ὑ ἄχει σχομένη. τῷ δ' ἄλγεα κάλλιτπ ὁπίσσων πολλὰ μάλ', ὅσσα τε μητρὸς Ἐριμύνες ἐκτελέουσιν. 280

"Καὶ Χλώρην εἶδον περικάλλεά, τῇ ποτὲ Ἡλεῦς γῆμεν ἕδω διὰ κάλλος, ἐπεὶ πόρε μνήμα ἕδια, ὀπλοτάτην κούρην Ἀμφίωνος Ἰασίδαιο, ὁς ποτ' ἐν Ὄρχομενῳ Μυννεῖῳ ἱφι ἀνασσεν' ἦ δὲ Πύλου βασίλευς, τέκεν δὲ οἱ ἄγλας τέκνα, 285

Νέστορά τε Χρομίον τε Περικλύμενον τ' ἀγέρωχον, τοῖς δ' ἐπ' ἱφθήμην Πήρῳ τέκε, θαῦμα βροτοῦ, τήν πάντες μνώντο περικτίταιν' οὐδ' ἄρα Ἡλεῦς τῷ ἐδίδου δὲ μη ἐλίκας βόας εὐρυμετώπους ἐκ Ψυλάκης ἐλάσειε βίης Ἰφικληνής 290

ἀργαλέας· ταῖς δ' οἷς ὑπέσχετο μάντις ἀμύμων ἐξελάνην χαλέπη δὲ θεοῦ κατὰ μοῖρα πέδησε, δεσμοί τ' ἀργαλεώι καὶ βουκόλοι ἀγροϊταί. ἄλλ' οτε δὴ μηνές τε καὶ ἡμέρα εξετελέυντο ἄψε περιτελλομένου ἔτεος καὶ ἐπῆλθον ὅραι, 295

καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληνή, θέσφατα πάντ' εἰπόντα· Δίος δ' ἐτελείετο βουλή.

"Καὶ Δήδην εἶδον, τήν Τυνδαρέαν παράκοιτιν, ἡ ῥ' ὑπὸ Τυνδαρέω κρατέροφρονε γείνατο παίδε, Κάστορά θ' ἱππόδαμον καὶ πῦξ ἄγαθον Πολυδέυκεα, 300

tοὺς ἀμφω ζωοὺς κατέχει φυσίξους αἰα. οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνός ἑχοντες ἀλλοτε μὲν ζώουσ' ἐτερήμεροι, ἀλλοτε δ' αὐτε τεθνάσων' τιμὴν δὲ λελόγχασιν ἵσα θεοῖς.
went down to the house of Hades, the strong warder. She made fast a noose on high from a lofty beam, overpowered by her sorrow, but for him she left behind woes full many, even all that the Avengers of a mother bring to pass.

"And I saw beauteous Chloris, whom once Neleus wedded because of her beauty, when he had brought countless gifts of wooing. Youngest daughter was she of Amphion, son of Iasus, who once ruled mightily in Orchomenus of the Minyae. And she was queen of Pylos, and bore to her husband glorious children, Nestor, and Chromius, and lordly Periclymenus, and besides these she bore noble Pero, a wonder to men. Her all that dwelt about sought in marriage, but Neleus would give her to no man, save to him who should drive from Phylace the kine of mighty Iphicles, sleek and broad of brow; and hard they were to drive. These the blameless seer alone undertook to drive off; but a grievous fate of the gods ensnared him, even hard bonds and the herdsmen of the field. Howbeit when at length the months and the days were being brought to fulfilment, as the year rolled round, and the seasons came on, then verily mighty Iphicles released him, when he had told all the oracles; and the will of Zeus was fulfilled.

"And I saw Lede, the wife of Tyndareus, who bore to Tyndareus two sons, stout of heart, Castor the tamer of horses, and the boxer Polydeuces. These two the earth, the giver of life, covers, albeit alive, and even in the world below they have honour from Zeus. One day they live in turn, and one day they are dead; and they have won honour like unto that of the gods.
"Τὴν δὲ μετ᾽ Ἰφιμέδειαν, Ἀλωῆς παράκοιτιν εἰσίδον, ἦ δὲ φάσκε Ποσειδάων μιγῆναι, καὶ ρ' ἔτεκεν ὑπὸ παίδε, μινυνθαδός δ' ἐγενέσθην, Ὡτὸν τ' ἀντίθεον τηλεκλεῖτόν τ' Ἐφιάλτην, οὕς δ' ἡ μηκάστους θρέψε ξείδωρος ἄρουρα καὶ πολὺ καλλίστοις μετὰ γε κλυτὸν Ὡμίλωνα: ἐννέωρου γὰρ τοῖς γε καὶ ἐννεαπήξε τίσαν ἐρώτης, ἀτὰρ μῆκος γε γεγενέσθη ἐννέφρονιοι. οἱ δ' ρὰ καὶ ἀθανάτοις ἀπειλήτην ἐν Ὀλυμπῷ φυλόποια στῆσειν πολυνάκος πολέμου. 'Οσσαν ἐπ᾽ Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ᾽ 'Οσση Πῆλιον εἰνοσύφυλλον, ἵ' οὐρανὸς ἀμβατὸς εἶν. καὶ νὺ κεν ἐξετέλεσαν, εἰ ἡβής μέτρον ικοντο· ἀλλ' ὤλεσεν Δίος νῦσ, ἵ' ἱκύρομος τέκε Δητῶ, ἀμφοτέρω, πρὶν σφων ὑπὸ κρατάφουσιν ιόλους ἀνθήσαι πυκῶσαι τε γένεος ἐναυθεία λάχυς. "Φαιδρὴν τε τοῖς Ρόκρωις τοῦ καλῆν τ' Ἀριάδνην, κούρην Μίνωος ὀλοόφρονος, ἵ' ποτε Θησέως εἷς Κρήτης ὡς γονὸν Ἀθηνᾶν ιεράν ἤγε μὲν, σοῦ ἀπόνητο· πάρος δ' ἐμ' Ἀρτέμις έκτα Δίῃ ἐν ἀμφιρύτῃ Διονυσίων μαρτυρήσων. "Μαράν τε Κλυμένην τοῦ στυγερήν τ' Ἐρφύλην, ἧ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήνσα. πάσας δ' οὐκ ἂν ἐγὼ μυθίσομαι οὐδ' ὅνομῆν, ὅσας ἠρώσων ἀλόχους ἴδον ἴδε δύνατρας· πρὶν γὰρ κεν καὶ νὺξ φθιτ' ἀμβροτος. ἀλλ' καὶ ὅρη εὔδειν, ἤ ἐπὶ νήα θοην ἐλθόντ' ἐς ἑταῖρους ἥ αὐτῶ: πομπῆ ἐς θεοῖς υἱῶν τα μελήσει." 'Ος ἐφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ, κηλιθμῷ δ' ἐξχοντο κατὰ μέγαρα σκιώντα. τοῖς δ' Ἀρίτῆ τευκρόλενος ἦρχητο μῦθον. 1 έκτα: ἐσχεν.
THE ODYSSEY, XI. 305-335

"And after her I saw Iphimedea, wife of Aloeus, who declared that she had lain with Poseidon. She bore two sons, but short of life were they, godlike Otus, and far-famed Ephialtes—men whom the earth, the giver of grain, reared as the tallest, and far the comeliest, after the famous Orion. For at nine years they were nine cubits in breadth and in height nine fathoms. Yea, and they threatened to raise the din of furious war against the immortals in Olympus. They were fain to pile Ossa on Olympus, and Pelion, with its waving forests, on Ossa, that so heaven might be scaled. And this they would have accomplished, if they had reached the measure of manhood; but the son of Zeus, whom fair-haired Leto bore, slew them both before the down blossomed beneath their temples and covered their chins with a full growth of beard.

"And Phaedra and Procris I saw, and fair Ariadne, the daughter of Minos of baneful mind, whom once Theseus was fain to bear from Crete to the hill of sacred Athens; but he had no joy of her, for ere that Artemis slew her in sea-girt Dia because of the witness of Dionysus.

"And Maera and Clymene I saw; and hateful Eriphyle, who took precious gold as the price of the life of her own lord. But I cannot tell or name all the wives and daughters of heroes that I saw; ere that immortal night would wane. Nay, it is now time to sleep, either when I have gone to the swift ship and the crew, or here. My sending shall rest with the gods, and with you."

So he spoke, and they were all hushed in silence, and were held spell-bound throughout the shadowy halls. Then among them white-armed Arete was the first to speak:

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"Φαϊήκες, πώς ύμμιν ἀνήρ ὁδε φαίνεται εἶναι εἰδός τε μέγεθος τε ἵδε φρένας ἐνδον ἔστας;
ζείνος δ' αὐτ' ἐμός ἐστιν, ἕκαστος δ' ἐμμορε τιμής·
τῶ μὴ ἐπενόμενοι ἀποπέμπετε, μηδὲ τὰ δώρα ὅρων χρηίζοντι κολούετε· πολλὰ γὰρ ἕμμιν
κτῆματ' ἐνι μεγάροισι θεῶν ἱότητι κέονται."

Τοῖσι δὲ καὶ μετέειπε γέρων ᾦρως Ἑχένης, ὡς δὴ Φαϊήκων ἀνδρῶν προγενέστερος ἦν·
"Ω φίλοι, οὐ μᾶν ἕμμιν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
μυθεῖται βασίλεια περίφρων· ἀλλὰ πίθεσθε.

Τὸν δ' αὐτ' Ἀλκίνοου ἀπαμείβετο φώνησέν τε·
"Τοῦτο μὲν οὐτω δὴ ἔσται ἔστοι, α' κεν ἑγώ γε
ζωὸς Φαϊήκεσσι φιληρέτμοισιν ἀνώσω.
ζείνος δὲ τλῆτω μᾶλα περ νόστου χατίξων
ἐμπῆς οὖν ἐπιμείναι ἐς αὐρίον, εἰς δ' κε πᾶσαν
δωτίνην τελέσω. πομπὴ δ' ἀνδρεσσὶ μελήσει
πᾶσι, μάλιστα δ' ἐμοὶ· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσέως·
"Ἀλκίνοε κρείον, πάντων ἄριστεκε λαῶν,
ἐφ' με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτάθι μίμηνεν,
πομπὴν δ' ὀτρύνοιτε καὶ ἀγλαὰ δώρα διδοῖτε,
καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἶν,
πλειοτέρη σὺν χειρὶ φίλην ἐς πατρίδ' ἱκέσθαι·
καὶ κ' αἰδοιότεροι καὶ φίλτεροι ἀνδρᾶσιν εἰν
πᾶσιν, ὃσοι μ' Ἰθάκηνυδε ἱδοίατο νοστίσαντα."
"Phaeacians, how seems this man to you for comeliness and stature, and for the balanced spirit within him? And moreover he is my guest, though each of you has a share in this honour. Wherefore be not in haste to send him away, nor stint your gifts to one in such need; for many are the treasures which lie stored in your halls by the favour of the gods."

Then among them spoke also the old lord Echeneus, who was an elder among the Phaeacians: "Friends, verily not wide of the mark or of our own thought are the words of our wise queen. Nay, do you give heed to them. Yet it is on Alcinous here that deed and word depend."

Then again Alcinous answered him and said: "This word of hers shall verily hold, as surely as I live and am lord over the Phaeacians, lovers of the oar. But let our guest, for all his great longing to return, nevertheless endure to remain until to-morrow, till I shall make all our gift complete. His sending shall rest with the men, with all, but most of all with me; for mine is the control in the land."

Then Odysseus of many wiles answered him and said: "Lord Alcinous, renowned above all men, if you should bid me abide here even for a year, and should further my sending, and give glorious gifts, even that would I choose; and it would be better far to come with a fuller hand to my dear native land. Aye, and I should win more respect and love from all men who should see me when I had returned to Ithaca."

Then again Alcinous made answer and said: "Odysseus, in no wise as we look on thee do we
ιπεροπηνά τ’ ἔμεν καὶ ἐπίκλοπον, οἷά τε πολλοὺς
βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους,
ψεύδεα τ’ ἀρτύνοντας οθὲν κ’ τις οὐδὲ ἑδοιτο·
σοὶ δ’ ἔπι μὲν μορφῇ ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί.
μύθων δ’ ὡς ὦτ’ ἀοίδος ἐπισταμένως κατέλεξας,
πάντων τ’ Ἀργείων σέο τ’ αὐτοῦ κῆδεα λυγρά.
ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἰ τινὰς ἀντιθέουν ἐτάρων ἑδε, οἳ τοι άμ’ αὐτῷ
ίλιον εἰς ἅμ’ ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.
νῦς δ’ ἦδε μάλα μακρή, ἄθέσφατος· οὐδὲ πω ὦρη
εὔδειν ἐν μεγάρῳ, σὺ δὲ μοι λέγε θέσκελα ἔργα.
καὶ κεν ἐς ἕω διὰν ἀνασχοίμην, ὅτε μοι σὺ
τλαίης ἐν μεγάρῳ τὰ σὰ κῆδεα μυθῆσασθαι.”

Τὸν δ’ ἀπαμείβομενος προσέφη πολύμητις Ὀδυσσεύς:
’Ἀλκίνοε κρεῖον, πάντων ἄριδείκετε λαῶν,
ὡρη μὲν πολέων μῦθων, ὡρη δὲ καὶ ὑπνοῦ·
εἰ δ’ ἔτ’ ἀκονέμεναι γε λιαίεαι, οὐκ ἀν ἐγὼ γε
τούτων σοι φθονέωμι καὶ οἰκτρότερ’ ἄλλ’ ἠγορεύειν,
κῆδε’ ἐμῶν ἐτάρων, οὗ δὴ μετόπισθεν ὠλοντο,
οὗ Τρόών μὲν ὑπεξέφυγον στονοέσσαν ἀυτῆν,
ἐν νόστῳ δ’ ἀπόλοντο κακῆς ἱότητι γυναικός.

”Αὐτάρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ’ ἀλλυδίως ἄλλη
ἀγνή Περσεφόνεια γυναικῶν θηλυτεράων,
ἵλθε δ’ ἔπι ψυχὴ Ἡγαμέμνονος Ἀτρείδαο
ἀχυμενή· περὶ δ’ ἄλλαι ἀγαγέραθ’, ὦσσοι άμ’ αὐτῷ
οὐκ ἐν Αἰγίσθοιο θάνου καὶ πότμον ἐπέσπον.
ἐγνω δ’ αἰσ’ ἐμ’ ἐκεῖνος, ἐπεὶ πιέν αἴμα κελαινόν·
κλαίε δ’ ὄ γε λιγέως, θαλεροῦν κατὰ δάκρυνον εἰβων,

1 ἐγὼ γε: ἐπείτα.
deem this of thee, that thou art a cheat and a dissembler, such as are many whom the dark earth breeds scattered far and wide, men that fashion lies out of what no man can even see. But upon thee is grace of words, and within thee is a heart of wisdom, and thy tale thou hast told with skill, as doth a minstrel, even the grievous woes of all the Argives and of thine own self. But come, tell me this, and declare it truly, whether thou sawest any of thy godlike comrades, who went to Ilios together with thee, and there met their fate. The night is before us, long, aye, wondrous long, and it is not yet the time for sleep in the hall. Tell on, I pray thee, the tale of these wondrous deeds. Verily I could abide until bright dawn, so thou wouldest be willing to tell in the hall of these woes of thine.”

Then Odysseus of many wiles answered him and said: “Lord Alcinous, renowned above all men, there is a time for many words and there is a time also for sleep. But if thou art fain still to listen, I would not begrudge to tell thee of other things more pitiful still than these, even the woes of my comrades, who perished afterward, who escaped from the dread battle-cry of the Trojans, but perished on their return through the will of an evil woman.

“When then holy Persephone had scattered this way and that the spirits of the women, there came up the spirit of Agamemnon, son of Atreus, sorrowing; and round about him others were gathered, spirits of all those who were slain with him in the house of Aegisthus, and met their fate. He knew me straightway, when he had drunk the dark blood, and he wept aloud, and shed big tears, and stretched
πίτυνας εἰς ἐμὲ χείρας, ὁρέξασθαι μενειάνων· ἀλλ' οὐ γὰρ οἱ ἔτ' ἦν ἵς ἐμπεδοὶ οὐδὲ τι κίκυν, οἷ̑ ἐπάροι ἐσκεν ἐνὶ γναμπτοῖσι μέλεσσί.  

"Τὸν μὲν ἐγὼ δάκρυσα ἱδὼν ἐλέησά τι θυμῷ,  
καὶ μν φωνήσας ἐπεα πτερόειτα προσηύδων·  
'Ατρείδη κύδισσε, ἀναξ ἀνδρῶν 'Ἄγαμεμνον,  
τίς νῦ σε κήρ ἐδάμασσε ταυγηλέγεος θανάτοιο;  

νέπ σε γ' ἐν νήσσι Ποσειδᾶων ἐδάμασσεν  
ὁρσας ἄργαλεάων ἀνέμων ἀμέγαρτον ἀντμήν;  

ἡ' σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου  
βοῦν περιπιημόμενον ἢδ' οἷόν πώεα καλά,  

ἡ' περὶ πτόλιοι μαχεύμενον ἢδ' γυναικῶν;  

"'Ὡς ἐφάμην, ὃ δὲ μ' αὐτίκ' ἀμεβόμενος προσέειπτε·  

'Διογενὲς Λαερτίαδη, πολυμήχαν' Ὀδυσσεύ,  

οὔτ' ἐμὲ γ' ἐν νήσσι Ποσειδᾶων ἐδάμασσεν  
ὁρσας ἄργαλεάων ἀνέμων ἀμέγαρτον ἀντμήν,1  

οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,  

ἀλλ' μοι Δίνισθος τεῦξας θάνατόν τε μόρον τε  

ἐκτα σὺν οὐλομένη ἀλόχῳ, οἰκόνδε καλέσσας,  

deipνόσσας, ὡς τίς τε κατέκτανε βοῶν ἐπὶ φάτνῃ.  

ὅς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἔταιροι  

νωλεμέως κτείνοντο σὺς ὃς ἀργιόδοντες,  

οἵ ρά τ' ἐν ἄφνειοὺ ἀνδρὸς μέγα δυναμένοι  

ἡ γάμῳ ἡ ἐρώτ' ἡ εἰλατίνη τεθαλυθ.  

ἡδὴ μὲν πολέων φόνω ἀνδρῶν ἀντεβολῆσας,  

μοναξὶ κτενομένως καὶ ἐνι κρατερή ύπαμία'  

ἄλλα κε κείνα μάλιστα ἱδῶν ὀλοφύραο θυμῷ,  

ὡς ἀμφὶ κρητηρὰ τραπέζας τε πληθοῦσας  

κείμεθ' ἐν μεγάρῳ, διάπεδων δ' ἄπαν αίματι θεὺν.  

οἰκτροτάτην δ' ἦκουσα ὅπα Πριάμοιο θυγατρός.  

1 Line 407 is omitted in most MSS.
forth his hands toward me eager to reach me. But no longer had he aught of strength or might remaining such as of old was in his supple limbs.

"When I saw him I wept, and my heart had compassion on him, and I spoke, and addressed him with winged words: 'Most glorious son of Atreus, king of men, Agamemnon, what fate of grievous death overcame thee? Did Poseidon smite thee on board thy ships, when he had roused a furious blast of cruel winds? Or did foemen work thee harm on the land, while thou wast cutting off their cattle and fair flocks of sheep, or wast fighting to win their city and their women?'

"So I spoke, and he straightway made answer and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, neither did Poseidon smite me on board my ships, when he had roused a furious blast of cruel winds, nor did foemen work me harm on the land, but Aegisthus wrought for me death and fate, and slew me with the aid of my accursed wife, when he had bidden me to his house and made me a feast, even as one slays an ox at the stall. So I died by a most pitiful death, and round about me the rest of my comrades were slain unceasingly like white-tusked swine, which are slaughtered in the house of a rich man of great might at a marriage feast, or a joint meal, or a rich drinking-bout. Ere now thou hast been present at the slaying of many men, killed in single combat or in the press of the fight, but in heart thou wouldst have felt most pity hadst thou seen that sight, how about the mixing bowl and the laden tables we lay in the hall, and the floor all swam with blood. But the most piteous cry that I heard was
The whole passage is one of very doubtful interpretation. I have, in the main, followed
that of the daughter of Priam, Cassandra, whom guileful Clytemnestra slew by my side. And I sought to raise my hands and smite down the murderess, dying though I was, pierced through with the sword. But she, the shameless one, turned her back upon me, and even though I was going to the house of Hades deigned neither to draw down my eyelids with her fingers nor to close my mouth. So true is it that there is nothing more dread or more shameless than a woman who puts into her heart such deeds, even as she too devised a monstrous thing, contriving death for her wedded husband. Verily I thought that I should come home welcome to my children and to my slaves; but she, with her heart set on utter wickedness, has shed shame on herself and on women yet to be, even upon her that doeth uprightly.

"So he spoke, and I made answer and said: 'Ah, verily has Zeus, whose voice is borne afar, visited wondrous hatred on the race of Atreus from the first because of the counsels of women. For Helen's sake many of us perished, and against thee Clytemnestra spread a snare whilst thou wast afar.'

"So I spoke, and he straightway made answer and said: 'Wherefore in thine own case be thou never gentle even to thy wife. Declare not to her all the thoughts of thy heart, but tell her somewhat, and let somewhat also be hidden. Yet not upon thee, Odysseus, shall death come from thy wife, for very prudent and of an understanding heart is the daughter of Agar, Homerica, 189 f. Others take χείπας ἄειπων as indicating a gesture of supplication, and render βῆλλον "let them fall to the ground." But this is highly unsatisfactory.
hound, my dear friend, of all the rest.

1 Lines 454–6 were lacking in most ancient editions.
Icarius, wise Penelope. Verily we left her a bride newly wed, when we went to the war, and a boy was at her breast, a babe, who now, I ween, sits in the ranks of men, happy in that his dear father will behold him when he comes, and he will greet his father as is meet. But my wife did not let me sate my eyes even with sight of my own son. Nay, ere that she slew even me, her husband. And another thing will I tell thee, and do thou lay it to heart: in secret and not openly do thou bring thy ship to the shore of thy dear native land; for no longer is there faith in women. But, come, tell me this, and declare it truly, whether haply ye hear of my son as yet alive in Orchomenus it may be, or in sandy Pylos, or yet with Menelaus in wide Sparta; for not yet has goodly Orestes perished on the earth.'

"So he spoke, and I made answer and said: 'Son of Atreus, wherefore dost thou question me of this? I know not at all whether he be alive or dead, and it is an ill thing to speak words vain as wind.'

"Thus we two stood and held sad converse with one another, sorrowing and shedding big tears; and there came up the spirit of Achilles, son of Peleus, and those of Patroclus and of peerless Antilochus and of Aias, who in comeliness and form was the goodliest of all the Danaans after the peerless son of Peleus. And the spirit of the swift-footed son of Aeacus recognized me, and weeping, spoke to me winged words:

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, rash man, what deed yet greater than this wilt thou devise in thy heart? How didst thou dare to come down to Hades, where dwell the unheeding dead, the phantoms of men outworn.'

1 Or, perhaps, "who have done with (life's) toils."
"'Ως ἐφατ’, αὐτάρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
'Ω Ἀχιλεὺς Πηλίδος νιέ, μέγα φέρτατ' Ἀχαιῶν,
ἡλθον Τειρεσίαο. κατὰ χρέος, εἶ τινα Βουλήν
εἶποι, ὅπως Ἰδάκην ἐσ παῖπαλοδεσσαν ικοίμην. 480
οὐ γὰρ πω σχεδόν ἤλθον Ἀχαιίδος, οὐδὲ πω ἀμής
γῆς ἐπέβην, ἀλλ’ αἰέν ἔχω κακά. σεῖο δ’, Ἀχιλλεὺς,
οὐ τις ἀνήρ προπάροιδε μακάρτατος οὔτ’ ἀρ’ ὀπίσσω.
πρὶν μὲν γὰρ σε ξωὸν ἐτίομεν ἵσα θεοῖσιν
'Αργεῖοι, νῦν αὕτε μέγα κρατεῖες νεκύεσσιν
ἐνθάδ’ εἶών τῷ μῇ τι θανῶν ἀκαχίζειν, Ἀχιλλεὺς.’

"'Ως ἐφάμην, ὁ δ’ μ’ αὐτίκ’ ἀμειβόμενος προσέειπε·
’Μή δ’ μοι θάνατόν γε παραύδα, φαιδμ’ Ὀδυσσεύ.

βουλοίμην κ’ ἐπάρουρος ἐὼν θετεύμεν ἀλλῷ,
ἀνδρὶ παρ’ ἀκλήρῳ, ὃ μὴ βίοτος πολὺς εἰη, 490
ἡ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
ἀλλ’ ἀγε μοι τοῦ παιδὸς ἀγανου μῦθον ἐνίσπες,
ἡ ἐπετ’ ἐσ πόλεμον πρόμος ἐμμεναί, ἢ καὶ ὦκι.
εἰπὲ δέ μοι Πηλίδος ἀμύμωνος, εἰ τι πέπτυσσαι,
ἡ ἐτ’ ἐχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495
ἡ μιν ἀτιμάζουσιν αὖ Ἐλλάδα τε Φθίην τε,
οὐνεκά μιν κατὰ γῆρας ἔχει χειρᾶς τε πόδας τε.
οὐ γὰρ ἔγὼν ἐπαρωγὸς ὑπ’ αὐγὰς ἥλιοιο,
τοῖος ἐὼν, οἷός ποτ’ ἐνι Τροίην εὐρείᾳ
πέφυν λαὸν ἄριστον, ἀμύμων Ἀργεῖοισιν· 500
εἰ τοιόσοδ’ ἐλθοίμι μίνυνθά περ ἐς πατέρους δῶ.
τῷ κέ τε φω στύξαιμι μένος καὶ χεῖρας ἀπτοὺς,
οἱ κεῖνον βιώνων τε ἐέργουσιν τ’ ἀπὸ τιμῆς.’

1 οὐ γὰρ: εἰ γὰρ Zenodotus.
"'So he spoke, and I made answer and said: Achilles, son of Peleus, far the mightiest of the Achaean, I came through need of Teiresias, if haply he would tell me some plan whereby I might reach rugged Ithaca. For not yet have I come near to the land of Achaean, nor have I as yet set foot on my own country, but am ever suffering woes; whereas than thou, Achilles, no man aforetime was more blessed nor shall ever be hereafter. For of old, when thou wast alive, we Argives honoured thee even as the gods, and now that thou art here, thou rulest mightily among the dead. Wherefore grieve not at all that thou art dead, Achilles.'

"So I spoke, and he straightway made answer and said: 'Nay, seek not to speak soothingly to me of death, glorious Odysseus. I should choose, so I might live on earth, to serve as the hireling of another, of some portionless man whose livelihood was but small, rather than to be lord over all the dead that have perished. But come, tell me tidings of my son, that lordly youth, whether or not he followed to the war to be a leader. And tell me of noble Peleus, if thou hast heard aught, whether he still has honour among the host of the Myrmidons, or whether men do him dishonour throughout Hellas and Phthia, because old age binds him hand and foot. For I am not there to bear him aid beneath the rays of the sun in such strength as once was mine in wide Troy, when I slew the best of the host in defence of the Argives. If but in such strength I could come, were it but for an hour, to my father's house, I would give many a one of those who do him violence and keep him from his honour, cause to rue my strength and my invincible hands.'

2 Some take ἐπάρουπος as "attached to the soil," "a serf."
"Δείξε μου, αύτάρ, ἑγώ μιν ἀμειβόμενος προσέπτομαι.

Ἡ τοι μεν Πηλῆς ἀμύμονος οὖ τι πέτυσμαί, 505

αύτάρ τοι παιδὸς ἔστω πεπλωμένος φιλοίος

πάσαν ἀληθείαν μυθήσομαι, ὡς μὲ κελεύεις.

αὐτὸς γάρ μιν ἑγὼ κοίλης ἔπι νήθος εἰσης

ήμαραν ἐκ Σκύρου μετ' ἑυκνήμιδας Ἀχαιόν.

ἡ τοι ὅτε ἀμφὶ πόλιν Τροῖν φραξοίμεθα βουλᾶς,

αἰεὶ πρῶτος ἐβαζὲ καὶ οὐχ ἡμάρτανε μύθων. 510

Νέστωρ ἀντίθεος καὶ ἑγὼ νικάσκομεν οὖν.

αύτάρ ὅτ' ἐν τεδίῳ Τρώων μαρναἴμεθα χαλκῷ, 1

οὗ ποτ' εἰὶ πλῆθυὶ μένει ἀνδρῶν οὐδ' ἐν ὀμίλῳ,

アルバム πολὺ προθέσκετο τὸ ὁν μένος οὐδεὶς εἰκὼν,

πολλοὺς δ' ἀνδρας ἐπέφευν εἰς αὑτὴ δημοτήτι.

πάντας δ' οὐκ ἀν ἑγὼ μυθήσομαι οὐδ' ὄνομήνωι,

ὁς σον λαῖν ἐπέφευν ἀμύμοις Ἀργείουσιν,

ἄλλο οἶον τὸν Τήλεφίδην κατενήρατο χαλκῷ,

ἥρω' Ἐυρύπυλον, πολλοὶ δ' ἀμφ' αὐτὸν ἐταίροι 515

Κήτειοι κτείνοντο γυναίκων εἰνεκα δώρων.

κεῖνον δὴ κάλλιστον ἵδον μετὰ Μέμονα δίον.

αύτάρ ὅτ' εἰς ἱπποτον κατεβαίνομεν, ὁν κἀ' Ἐπειός,

Ἀργείων οἱ ἄριστοι, ἔμοι δ' ἔπι πάντα τέταλτο,

הַמֶּנ אֲנַאְקִלְוֹנָא πְּניָקיוֹנָו לֹחְוֹן ה' ἐπίθειναι, 2 520

ἔνθ' ἄλλοι Δαναῶν ἕγινες ἥδε μέδουντες

dάκρυα τ' ὑμοργυνυτό τρέμονθ' ὑπὸ γυνα ἐκάστον

dεῖν. οὖ ποτε πάμπαν ἑγών ιδον ὀφθαλμοῖς

ὑπτ' ὕψρησαντα χρόα κάλλιμον οὔτε παρεῖν

dάκρυ όμορξάμενον ο' δε με μάλα πόλλ' ἴκετενεν

ἀπόθεν ἐξέμεναι, ἐφεσος δ' ἐπεμαίετο κῶπην

καὶ δόρυ χαλκοβαρές, κακὰ δε Ἰρώεσσι μενοῦνα.

1 μαρναίμεθα χαλκῷ: μαρναίμεθ' Ἀχαιό.

2 Line 525 was unknown to Aristarchus.
"So he spoke, and I made answer and said: 'Verily of noble Peleus have I heard naught, but as touching thy dear son, Neoptolemus, I will tell thee all the truth, as thou biddest me. I it was, myself, who brought him from Scyros in my shapely, hollow ship to join the host of the well-greaved Achaeans. And verily, as often as we took counsel around the city of Troy, he was ever the first to speak, and made no miss of words; godlike Nestor and I alone surpassed him. But as often as we fought with the bronze on the Trojan plain, he would never remain behind in the throng or press of men, but would ever run forth far to the front, yielding to none in his might; and many men he slew in dread combat. All of them I could not tell or name, all the host that he slew in defence of the Argives; but what a warrior was that son of Telephus whom he slew with the sword, the prince Eurypylus! Aye, and many of his comrades, the Ceteians, were slain about him, because of gifts a woman craved. He verily was the comeliest man I saw, next to goodly Memnon. And again, when we, the best of the Argives, were about to go down into the horse which Epeus made, and the command of all was laid upon me, both to open and to close the door of our stout-built ambush, then the other leaders and counsellors of the Danaans would wipe away tears from their eyes, and each man's limbs shook beneath him, but never did my eyes see his fair face grow pale at all, nor see him wiping tears from his cheeks; but he earnestly besought me to let him go forth from the horse, and kept handling his sword-hilt and his spear heavy with bronze, and

1 The reference is to the golden vine, given by Priam to Astyoche, wife of Telephus, which gift led her to send her son Eurypylus to the aid of the Trojans.
άλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰτήν, μοῦραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νήσος ἔβαινεν ἀσκηθῆς, οὔτ' ἄρ βεβλημένος οὔζει χαλκῷ οὔτ' αὐτοσχεδίην οὔτασμένος, οἴα τε πολλὰ γίγνεται ἐν πολέμῳ ἐπιμικξ' δὲ τε μαῖνεται 'Αρης.'

"Ὡς ἐφάμην, ψυχῇ δὲ ποδώκεος Αἰακίδαο φοίτα μακρὰ βιβάσα κατ' ἄσφοδελὸν λειμῶνα, γηθοσύνη ο ὦ νίδον ἐφὴν ἄριδείκετον εἶναι.

"Αἰ δ' ἄλλαι ψυχαί νεκύων κατατεθυμώτων ἐστασαν ἀχύρμεναι, εἴροντο δὲ κῆδε' ἐκάστη.

οἳ δ' Αἰαντος ψυχῇ Τελαμώνιάδαο νόσφιν ὀφεστήκει, κεχολωμένη εἶνεκα νίκης, τὴν μὲν ἐγὼ νίκησα δικαζόμενος παρὰ νηναὶ τεύχεσιν ἀμφ' Ἀχιλῆος· ἔθηκε δὲ πότνια μῆτηρ. παῖδες δὲ Τρώων δίκασαν καὶ Παλλᾶς Ἀθήνην. ὡς δὴ μὴ ὀφελον νικᾶν τοιφδ' ἐπ' ἀέθλων τοῖν γὰρ κεφαλὴν ἐνεκ' αὐτῶν γαῖα κατέσχεν, Αἰμνθ', ὅς πέρι μὲν εἴδος, πέρι δ' ἔργα τέτυκτο τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεύσανα. τοῦ μὲν ἐγὼν ἐπέεσσι προσηύδων μειλιχίοισιν·

"'Αἰαν, παῖ Τελαμώνοις ἀμύμονος, οὐκ ἄρ' ἐμελλές οὐδὲ θανῶν λήσεσθαι ἐμοὶ χόλον εἶνεκα τευχέων οὐλομένων; τα δὲ πῆμα θεοὶ θέσαν Ἱργείοισι, 555 τοῖδ' ἄρ σφιν πῦργος ἀπώλεσο· σεῖο δ' Ἀχαιοὶ Ισον Ἀχιλῆος κεφαλῆ Πηλημίδαο ἀχυρυμέθα φθειρέοι διαιμπερές' οὐδὲ τις ἄλλος αἰτίος, ἄλλα Ζεὺς Δαναῶν στρατὸν αἰχμητάων ἐκτάγλως ἤχθηρε, τεῦ δ' ἐπὶ μοῦραν ἔθηκεν.

560
was eager to work harm to the Trojans. But after we had sacked the lofty city of Priam, he went on board his ship with his share of the spoil and a goodly prize—all unscathed he was, neither smitten with the sharp spear nor wounded in close fight, as often befalls in war; for Ares rages confusedly.'

"So I spoke, and the spirit of the son of Aeacus departed with long strides over the field of asphodel, joyful in that I said that his son was pre-eminent.

"And other spirits of those dead and gone stood sorrowing, and each asked of those dear to him. Alone of them all the spirit of Aias, son of Telamon, stood apart, still full of wrath for the victory that I had won over him in the contest by the ships for the arms of Achilles, whose honoured mother had set them for a prize; and the judges were the sons of the Trojans and Pallas Athene. I would that I had never won in the contest for such a prize, over so noble a head did the earth close because of those arms, even over Aias, who in comeliness and in deeds of war was above all the other Danaans, next to the peerless son of Peleus. To him I spoke with soothing words:

"'Aias, son of peerless Telamon, wast thou then not even in death to forget thy wrath against me because of those accursed arms? Surely the gods set them to be a bane to the Argives: such a tower of strength was lost to them in thee; and for thee in death we Achaeans sorrow unceasingly, even as for the life of Achilles, son of Peleus. Yet no other is to blame but Zeus, who bore terrible hatred against the host of Danaan spearmen, and brought
HOMER

ἄλλ' ἄγε δεύρο, ἀναξ, ήν' ἔπος καὶ μύθον ἀκούσῃς ἤμετέρον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν·

"'Ως ἐφάμην, ὃ δὲ μ' οὐδὲν ἀμείβητο, βὴ δὲ μετ' ἄλλας ψυχὰς εἰς Ἐρέβος νεκύων κατατεθηνήσων. ἐνθα χ' ὦμος προσέφη κεχολωμένος, ἡ κεν ἐγὼ τόν. 565 ἄλλα μοι ἦθελε θυμὸς εἰς στήθεσι φίλοισι τῶν ἄλλων ψυχὰς ἰδέειν κατατεθηνήσων.

"'Ἐνθ' ἢ τοι Μίνωα ἵδον, Δίδος ἀγλαὸν νίον, χρύσεον σκήπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν, ἤμενον, οἳ δὲ μιν ἄμφὶ δίκας εἴροντο ἄνακτα, ἤμενοι ἐσταότες τε κατ' εὐρυπυλεῖς Αἰδος δῶ.

"Τὸν δὲ μετ' Ὀρίωνα πελώριον εἰσενόησα θῆρας ὦμοῦ εἰλεύντα κατ' ἀσφοδελὸν λειµώνα, τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοιοιν ὅρεσσι χερσίν ἔχων ῥόπαλον παγχάλκεου, αἰὲν ἀγαῖε. 570

"Καὶ Τιτυνὸν εἶδον, Γαῖης ἐρικυδέος νίον, κείμενον ἐν δαπέδῳ· ὃ δ' ἐπ' ἐννέα κεῖτο πέλεθρα, γῦπε δὲ μιν ἐκάτερθε παρημένω ἦπαρ ἐκειρον, δέρτρον ἔσω δύνοντες, ὃ δ' οὐκ ἀπαμύνετο χερσί· 

Δητὼ γὰρ ἤλκησε, Δίδος κυδρὴν παράκοιτιν, 

Πυθὼδ' ἐρχομένην διὰ καλλιχόρον Παιστῆς. 580

"Καὶ μὴν Τάνταλον εἰσεἰδὸν κρατέρ' 1 ἀλγε' ἔχοντα ἐστεῶτ' ἐν λίμνῃ· ἢ δὲ προσέπλαξε γενείῳ· 

στεύτω δὲ διψάων, πιέειν δ' οὗκ ἐξεῖν ἐλέσθαι· ὀσσάκι γὰρ κύψει· ὁ γέρων πιέειν μενεαίνων, 

τοσσάχ' ὑδρω ἀπολέσκετ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶ 585

1 κρατέρ': χαλέπ' ; cf. 593.
on thee thy doom. Nay, come hither, prince, that thou mayest hear my word and my speech; and subdue thy wrath and thy proud spirit.'

"So I spoke, but he answered me not a word, but went his way to Erebus to join the other spirits of those dead and gone. Then would he nevertheless have spoken to me for all his wrath, or I to him, but the heart in my breast was fain to see the spirits of those others that are dead.

"There then I saw Minos, the glorious son of Zeus, golden sceptre in hand, giving judgment to the dead from his seat, while they sat and stood about the king through the wide-gated house of Hades, and asked of him judgment.

"And after him I marked huge Orion driving together over the field of asphodel wild beasts which himself had slain on the lonely hills, and in his hands he held a club all of bronze, ever unbroken.

"And I saw Tityos, son of glorious Gaea, lying on the ground. Over nine roods\(^1\) he stretched, and two vultures sat, one on either side, and tore his liver, plunging their beaks into his bowels, nor could he beat them off with his hands. For he had offered violence to Leto, the glorious wife of Zeus, as she went toward Pytho through Panopeus with its lovely lawns.

"Aye, and I saw Tantalus in violent torment, standing in a pool, and the water came nigh unto his chin. He seemed as one athirst, but could not take and drink; for as often as that old man stooped down, eager to drink, so often would the water be swallowed up and vanish away, and at

\(^1\) Renderings of πέλεθρα can only be tentative.
παίδα μέλαινα φάνεσκε, καταζήμασκε δὲ δαίμων. δένδρα IEnumerator δ’ ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν, ὄγχυαι καὶ ρωιαὶ καὶ μηλέαι ἀγλαόκαρποι συκεῖαι τε γλυκεραι καὶ ἐλαίαι τηλεθώσαι. τῶν ὁπότ’ ἰδύσει’ ὁ γέρων ἐπὶ χερσὶ μάσασθαι, τὰς δ’ ἄνεμος ρίπτασκε ποτὶ νέφεα σκιώντα.

“Καὶ μὴν Σίσυφον εἰσείδον κρατέρ’ ᾧ λαῖν βαστάζοντα πελώριον ἀμφοτέρησιν. ἡ τοῦ ὁ μὲν σκηνηπτόμενος χερσίν τε ποσίν τε λαῖν ἄνω ὠθεσκε ποτὶ λόφον. ἀλλ’ ὅτε μέλλοι ἄκρον ὑπερβαλέειν, τότ’ ἀποστρέψασκε κραταιός· αὐτῖς ἑπείτα πέδουδε κυλίνδετο λᾶς ἀναιδῆς. αὐτὰρ ὦ γ’ ᾧ ὡσσασκε τίταυμόμενος, κατὰ δ’ ἠδρως ἐρρεεν ἐκ μελέσων, κοινή δ’ ἐκ κρατός ὀρώρει.

“Τὸν δὲ μετ’ εἰσεύρωσα βῆν Ἅρακληεῖν, εἰδώλων· αὐτὸς δὲ μετ’ ἀθανάτοις θεοῖς τέρπεται ἐν θαλίτῃ καὶ ἐχει καλλίσφυρον Ἡβην, παῖδα Διὸς μεγάλοιο καὶ Ἡρῆς χρυσοπεδίλου. ἀμφὶ δὲ μιν κλαγῇ νεκύουν ἣν οἰωνῶν ὦς, πάντοσ’ ἀντιζομένων; ὦ δ’ ἔρημη νυκτὶ ἐοίκῳς, γυμνῶν τὸξον ἔχων καὶ ἐπὶ νευρῆφιν νιστόν, δεινῶν παπταίων, αἰεὶ βαλέουτι ἐοίκῳς. σμερδαλέος δὲ οἱ ἀμφὶ περὶ στῆθεσιν ἀορτήρ χρύσεως ἥν τελαμών, ἰνα θέσκελα ἐργα τέτυκτο, ἀρκτοῖ τ’ ἀγρότεροι τε σὺς χαροποί τε λέοντες, ὑσμῦναι τε μάχαι τε φῶνοι τ’ ἀινδροκτασίαι τε. μὴ τεχνησάμενος μηδ’ ἄλλο τι τεχνήσατο,

1 κρατέρ’: χαλέπ’; cf. 582.
2 Lines 602-4 were rejected by some ancient critics as having been inserted in the text by Onomacritus.
his feet the black earth would appear, for some god made all dry. And trees, high and leafy, let stream their fruits above his head, pears, and pomegranates, and apple trees with their bright fruit, and sweet figs, and luxuriant olives. But as often as that old man would reach out toward these, to clutch them with his hands, the wind would toss them to the shadowy clouds.

"Aye, and I saw Sisyphus in violent torment, seeking to raise a monstrous stone with both his hands. Verily he would brace himself with hands and feet, and thrust the stone toward the crest of a hill, but as often as he was about to heave it over the top, the weight would turn it back, and then down again to the plain would come rolling the ruthless stone. But he would strain again and thrust it back, and the sweat flowed down from his limbs, and dust rose up from his head.

"And after him I marked the mighty Heracles—his phantom; for he himself among the immortal gods takes his joy in the feast, and has to wife Hebe, of the fair ankles, daughter of great Zeus and of Here, of the golden sandals. About him rose a clamour from the dead, as of birds flying everywhere in terror; and he like dark night, with his bow bare and with arrow on the string, glared about him terribly, like one in act to shoot. Awful was the belt about his breast, a baldric of gold, whereon wondrous things were fashioned, bears and wild boars, and lions with flashing eyes, and conflicts, and battles, and murders, and slayings of men. May he never have designed,\(^1\) or hereafter

\(^1\) Again, as in the similar passage, iv. 684, I follow Agar (Homerica, p. 199).
ὅς κεῖνον τελαμώνα ἐγ' ἐγκάτθετο τέχνη.

ἔγνω δ' αὐτ' ἐμ' ἐκείνος, ἔπει ἰδεῖν ὀφθαλμοῖσιν,
καὶ μ' ὀλοφυρόμενος ἐπεα πετρόεντα προσηύδα.

"'Διογενὲς Δασπιάδη, πολυμήχαν' Ὀδυσσεῦ, ἡ δεῖλ', ἢ τινὰ καὶ σὺ κακὸν μόρον ἠγηλάζεις,
ὅπερ ἔγνων ὀξέεσκον ὑπ' αὐγὰς ἡλίσιο.

Ζηνὸς μὲν πάις ἦ το Κρονίονος, αὐτάρ ὦλυν

εἰχον ἀπειρεῖν: μᾶλα γὰρ πολὺ χεῖρον φωτὶ

dεδυμῆμι, ὦ δ' μοι χαλεποὺς ἐπετέλεστ' ἀέθλουσ.
καὶ ποτέ μ' ἐνθάδ' ἐπεμψε κύὼν ἀξοντ'. ὦ γὰρ ἐτ' ἄλλον

φράξετο τούδε γέ μοι κρατερώτερον 1 εἶναι ἀέθλον·

τὸν μὲν ἐγὼν ἀνένεικα καὶ ἠγαγον ἐξ 'Αλίδαο·

'Ερμείας δὲ μ' ἐπεμψεν ἵδε γλαυκῶτες 'Ἄθηνη.

"'Ὀς εἰπὼν ὦ μὲν αὐτὶς ἐβη δόμον 'Αλίδος εἰσω,

αὐτάρ ἐγὼν αὐτοὺ μένον ἐμπεδὸν, εἰ τις ἐτ' ἔλθοι

ἀνδρῶν ἡρώων, οὐ δὴ τὸ πρὸςθεὶν ὅλοντο.

καὶ νῦ κ' ἔτι προτέρους ἴδον ἀνέρας, οὐς ἔθελόν περ, 630

Θησέα Πειρίθοον τε, θεῶν ἐρίκυδεά τέκνα. 2

ἀλλὰ πρὶν ἐπὶ ἐθνὲ ἀγείρετο μυρία νεκρῶν

ἡχὴ θεσπεσίη· ἐμὲ δὲ χλωρὸν δέος ἤρει,

μη μοι Γοργείην κεφαλὴν δευνόο πελώρου

ἐξ 'Αλίδεω πέμψειεν ἀγανὴ Περσεφόνεια. 635

"Αὐτίκ' ἐπειτ' ἐπὶ νήα κιῶν ἐκέλευον ἑταῖρους

αὐτοὺς τ' ἄμβαινειν ἀνὰ τε πρυμνήσια λύσαι.

οἱ δ' αἰὴ' εἰσβαινον καὶ ἐπὶ κλησί καθίζον.

τὴν δὲ κατ' 'Ὀκεανὸν ποταμὸν φέρε κῦμα ρόοιο,

πρῶτα μὲν εἰρεσίη, μετέπειτα δὲ κάλλιμος οὐρος. 640

1 κρατερώτερον: χαλεπώτερον; cf. 582, 593.
2 Line 631 was attributed to Pisistratus by Hereas of Megara (Plut. Thes. 20).

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design such another, even he who stored up in his craft the device of that belt. He in turn knew me when his eyes beheld me, and weeping spoke to me winged words:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, ah, wretched man, dost thou, too, drag out an evil lot such as I once bore beneath the rays of the sun? I was the son of Zeus, son of Cronos, but I had woe beyond measure; for to a man far worse than I was I made subject, and he laid on me hard labours. Yea, he once sent me hither to fetch the hound of Hades, for he could devise for me no other task mightier than this. The hound I carried off and led forth from the house of Hades; and Hermes was my guide, and flashing-eyed Athene.'

"So saying, he went his way again into the house of Hades, but I abode there steadfastly, in the hope that some other haply might still come forth of the warrior heroes who died in the days of old. And I should have seen yet others of the men of former time, whom I was fain to behold, even Theseus and Peirithous, glorious children of the gods, but ere that the myriad tribes of the dead came thronging up with a wondrous cry, and pale fear seized me, lest august Persephone might send forth upon me from out the house of Hades the head of the Gorgon, that awful monster.

"Straightway then I went to the ship and bade my comrades themselves to embark, and to loose the stern cables. So they went on board quickly and sat down upon the benches. And the ship was borne down the stream Oceanus by the swelling flood, first with our rowing, and afterwards the wind was fair.
“Αὐτὰρ ἔπει τοτάμοιο λίπεν ῥόου 'Ὠκεανοῦ νηὺς, ἀπὸ δ' ἱκέτο κύμα θαλάσσης εὐρυπόροιο νῆσον τ' Ἀιαῖν, ὡδι τ' Ἡώς ἤριγενείς οἰκία καὶ χοροὶ εἰσὶ καὶ ἀντολαὶ Ἡελίωο, νῆα μὲν ἑνθ' ἑλθόντες ἐκέλσαμεν ἐν ψαμάθουσιν, ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῖν θαλάσσης. ἕνθα δ' ἀποβρίζαντες ἐμεναμεν Ἡὡ διαν.

“Ἡμοι δ' ἤριγενεία φάνη ῥοδοδάκτυλος Ἡὡς, δὴ τὸν ἐγὼν ἐτάρους προεῖν ἐς δόματα Κήρκης οἰσέμεναι νεκρόν, Ἑλπιύνωρα τεθνώτα. φιτρόνιοι δ' αἴνας ταμώντες, ὡθ' ἀκροτάτη πρόεχ' ἀκτή, θάπτομεν ἁχυνύμενοι θαλερὸν κατὰ δάκρυν χέοντες. αὐτάρ ἔπει νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ, τύμβου χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες πῆξαμεν ἀκροτάτῳ τύμβῳ ἔνηρες ἐρετμόν. ἑρείοις μὲν τὰ ἐκαστα διεύστομεν· οὐδ' ἄρα Κήρκην ἐξ 'Αἰδεω ἑλθόντες ἐλήθομεν, ἄλλα μάλ' ὥκα ἥλθ' ἐντυναμένη· ἣμα δ' ἀμφίτολοι φέρον αὑτῇ σιτόν καὶ κρέας πολλὰ καὶ αἴθοπα οἴνον ἐρυθρόν. ἥ δ' ἐν μέσησι στάσα μετηύδα δἰα θεάων.

“Σχέσιοι, οἱ ξώοντες υπῆλθετε δῶμ' Ἀίδαο, δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θυησκους' ἀνθρωποι. 1

1 Line 6 is omitted in many MSS.
BOOK XII

“Now after our ship had left the stream of the river Oceanus and had come to the wave of the broad sea, and the Aeaean isle, where is the dwelling of early Dawn and her dancing-lawns, and the risings of the sun, there on our coming we beached our ship on the sands, and ourselves went forth upon the shore of the sea, and there we fell asleep, and waited for the bright Dawn.

“As soon as early Dawn appeared, the rosy-fingered, then I sent forth my comrades to the house of Circe to fetch the body of the dead Elpenor. Straightway then we cut billets of wood and gave him burial where the headland runs furthest out to sea, sorrowing and shedding big tears. But when the dead man was burned, and the armour of the dead, we heaped up a mound and dragged on to it a pillar, and on the top of the mound we planted his shapely oar.

“We then were busied with these several tasks, howbeit Circe was not unaware of our coming forth from the house of Hades, but speedily she arrayed herself and came, and her handmaids brought with her bread and meat in abundance and flaming red wine. And the beautiful goddess stood in our midst, and spoke among us, saying:

“‘Rash men, who have gone down alive to the house of Hades to meet death twice, while other
HOMER

άλλα ἀγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
αὖθι πανημέριον: ἀμα δ' ἡοὶ φανομένηφι
πλεύσεσθ'. αὐτὰρ ἐγὼ δείξω ὅδὸν ἢδὲ ἑκαστα
σημανέω, ἵνα μὴ τι κακορραφῇ ἀλεγεινή
ἡ ἅλος ἢ ἐπὶ γῆς ἀλγήσετε τῇμα παθόντες.

"Ὡς ἐφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγίμωρ.
ὁς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
ἡμεθα δαινύμενοι κρέα τ' ἁσπετα καὶ μέθυ ἢδύ.
ἡμοι δ' ἡλίοις κατέδυ καὶ ἐπὶ κνέφας ἠλθεν,
οἱ μὲν κοιμήσαντο παρὰ προμνῆσα νησός,
ἡ δ' ἐμὲ χειρὸς ἐλοῦσα φίλαν ἀπονόσφιν ἐταῦρων
εἰσὲ τε καὶ προσέλεκτο καὶ ἐξερεύνειν ἑκαστά:
αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.
καὶ τότε δὴ μ' ἐπέέσσι προσηύδα πότια Κίρκη.

"Ταῦτα μὲν οὕτῳ πάντα πεπείρανται, σὺ δ' ἀκούσον,
ὅς τοι ἐγὼν ἑρέω, μυῆσε δὲ σε καὶ θεὸς αὐτὸς.
Σειρήνας μὲν πρώτων ἄφιξαι, αἴρα τε πάντας
ἀνθρώπους θέλγουσιν, ὅτις σφεας εἰςαφίκηται.
ὅς τις ἄδρείην πελάσῃ καὶ φθόγγον ἀκούσῃ
Σειρήνων, τῷ δ' οὐ τι γυνὴ καὶ νήπια τέκνα
οἰκάδε νοστήσαντι παρίσταται οὐδὲ γαννυται,
ἄλλα τε Σειρήνες λυγρῆ θέλγουσιν ἄοιδή
ἡμεναι ἐν λειμώνι, πολὺς δ' ἄμφ' ὀστεόφιν θίς
ἀνδρῶν πυθομένων, περὶ δὲ ρινοὶ μινύθουσι.
ἄλλα παρεξελάαν, ἐπὶ δ' οὖντ' ἀλεῖψαι ἑταῖρων
κηρὸν δεψῆσας μελιηδέα, μὴ τὶς ἀκούσῃ
τῶν ἄλλων. αὐτὰρ αὐτὸς ἀκονόμεν αἰ' κ' ἐθέλησθα,
δησάντων σ' ἐν νηθ' θοῇ χειρᾶς τε πόδας τε
ὄρθον ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνίφθω,
men die but once. Nay, come, eat food and drink wine here this whole day through; but at the coming of Dawn ye shall set sail, and I will point out the way and declare to you each thing, in order that ye may not suffer pain and woes through wretched ill-contriving either by sea or on land.'

"So she spoke, and our proud hearts consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to rest beside the stern cables of the ship; but Circe took me by the hand, and leading me apart from my dear comrades, made me to sit, and herself lay down close at hand and asked me all the tale. And I told her all in due order. Then queenly Circe spoke to me and said:

"'All these things have thus found an end; but do thou hearken as I shall tell thee, and a god shall himself bring it to thy mind. To the Sirens first shalt thou come, who beguile all men whosoever comes to them. Whoso in ignorance draws near to them and hears the Sirens' voice, he nevermore returns, that his wife and little children may stand at his side rejoicing; but the Sirens beguile him with their clear-toned song, as they sit in a meadow, and about them is a great heap of bones of mouldering men, and round the bones the skin is shrivelling. But do thou row past them, and anoint the ears of thy comrades with sweet wax, which thou hast kneaded, lest any of the rest may hear. But if thou thyself hast a will to listen, let them bind thee in the swift ship hand and foot upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself,
όφρα κε τερπόμενος ὅπ' ἀκούσῃς Σειρήνουν.
εἴ δὲ κε λίσσηαι ἑτάρους λύσαι τε κελεύῃς,
οὐ δὲ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖς διδέντων.
αὐτὰρ ἐπὶ δὴ τὰς γε παρέξ ἐλάσσωσιν ἑταῖροι,
ἐνθα τοι οὐκέτ' ἐπειτα διηνεκέος ἀγορεύσωι,
ὄπποτέρη δι' ὅτι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
θυμὸ βουλεύειν· ἐρέω δὲ τοι ἀμφοτέρωθεν.
ἐνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς
κύμα μέγα ῥοξθεὶ κυνώπιδος Ἀμφιτίτης:
Πλαγκτὰς δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσι.
τῇ μὲν τ' οὖνδὲ ποτιτὰ παρέρχεται οὖνδὲ πέλειαι
τρῆρωνες, ταῖ τ' ἀμβροσίην Δι' πατρὶ φέρουσιν,
ἀλλά τε καὶ τῶν αἰέν ἀφαιρεῖται λίς πέτρη·
ἀλλ' ἀλλην ἐνύησι πατὴρ ἑναρίθμιον εἰναι.
τῇ δ' οὖ πὼ τις νῆς φύγεν ἀνδρῶν, ἣ τις ἱκηται,
ἀλλὰ θ' ὡμοῦ πῖνακάς τε νεῶ καὶ σώματα φωτῶν
κύμαθ' ἀλὸς φορέουσι πυρὸς τ' ὀλοοίῳ θύελλαι.
οὖν δὴ κείνη γε παρέπλω ποντοπόρος νῆς,
Ἀργῷ πάσι μέλουσα, παρ' Ἀὐταῖο πλέουσα.
καὶ νῦ κε τὴν ἐνθ' ὁκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ' Ἡρη παρέπεμψεν, ἑπεὶ φίλοις ἦν Ἰῆσων.
"'Οι δὲ δύω σκόπελοι ὁ μὲν οὐρανοὶ εὐρὺν ἴκανει
ὀξεῖν κορυφῆ, νεφέλη δὲ μιν ἀμφιβέβηκε
κυνάζῃ· τὸ μὲν οὖ ποτ' ἐρωτεῖ, οὖνδὲ ποτ' αἰθρῇ
κείνου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὁμώρῃ.
οὖδ' κεν ἀμβαίνῃ βροτὸς ἀνίηρ οὖν ἐπιβαίνῃ,
οὖδ' εἰ οἱ χειρές τε ἐείκοσι καὶ πόδες εἰεν
πέτρῃ γὰρ λίς ἔστι, περιζήστη ἐκυία.

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that with delight thou mayest listen to the voice of the two Sirens. And if thou shalt implore and bid thy comrades to loose thee, then let them bind thee with yet more bonds. But when thy comrades shall have rowed past these, thereafter I shall not fully say on which side thy course is to lie, but do thou thyself ponder it in mind, and I will tell thee of both ways. For on the one hand are beetling crags, and against them roars the great wave of dark-eyed Amphitrite; the Planctae do the blessed gods call these. Thereby not even winged things may pass, no, not the timorous doves that bear ambrosia to father Zeus, but the smooth rock ever snatches away one even of these, and the father sends in another to make up the tale. And thereby has no ship of men ever yet escaped that has come thither, but the planks of ships and bodies of men are whirled confusedly by the waves of the sea and the blasts of baneful fire. One seafaring ship alone has passed thereby, that Argo famed of all, on her voyage from Aeetes, and even her the wave would speedily have dashed there against the great crags, had not Here sent her through, for that Jason was dear to her.

"Now on the other path are two cliffs, one of which reaches with its sharp peak to the broad heaven, and a dark cloud surrounds it. This never melts away, nor does clear sky ever surround that peak in summer or in harvest time. No mortal man could scale it or set foot upon the top, not though he had twenty hands and feet; for the rock is smooth, as if it were polished. And in

1 i.e. "the wandering," or, perhaps, "the clashing, rocks."
μέσσος δ' ἐν σκοπέλῳ ἐστὶ σπέος ἡρωειδές, πρὸς ξοφὸν εἰς Ἐρεβοὺς τετραμμένον, ἣ περ ἂν ὑμεῖς νὴα παρὰ γλαφυρὴν ἰδύνετε, φαίδιμʼ Ἄδυσσευ. οὐδὲ κεν ἐκ νηὸς γλαφυρῆς αἰξήμος ἀνήρ τόξω ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο. ἐνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακύνα. τῆς ἦ τοι φωνῇ μὲν ὡς κύλλακος νεογιλῆς γίγνεται, αὐτή δ' αὐτε πέλωρ κακοῖν' οὐδὲ κε τίς μιν γηθήσειεν ἰδών, οὐδ' εἰ θεος ἀντιαίσειεν. τῆς ἦ τοι πόδες εἰσὶ δυόδεκα πάντες ἄφροι, ἐξ δὲ τέ οἱ δειραὶ περιμίκεες, ἐν δὲ ἐκάστη σμερδαλή κεφαλή, ἐν δὲ τρίστοιχοι ὁδόντες πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτου, μέσση μὲν τε κατὰ σπείους κοῖλοι δέδυκεν, ἐξω δ' ἐξίσχει κεφαλὰς δεινοῦ βερέθρου, αὐτοῦ δ' ἰχθυία, σκόπελον περιμαμῶσα, δελφίνας τε κύνας τε, καὶ εἰ ποθι μείζον ἐλησι κήτος, ἄ μυρία βόσκει ἀγάστωνος Ἀμφιτρίτη. τῇ δ' οὖ πώ ποτε ναῦται ἀκήριοι εὐχετῶνται παρφυγέειν σὺν νη' φέρει δὲ τε κατὶ ἐκάστῳ φῶτ' ἐξαρπάξασα νεὸς κυναοπρόφοροι. "Τὸν δ' ἔτερον σκόπελον χθαμαλώτερον ὅψει, Ὅδυσσευ.

πλησίον ἄλληλων καὶ κεν διοίστευσειας. τῷ δ' ἐν ἑρυ不断完善 εἰς μέγας, φύλλοις τεθηλῶς. τῷ δ' ὑπὸ δία Χάρυβδις ἀναρροβῆδει μέλαν ὕδωρ. τρῖς μὲν γὰρ τ' ἀνήρισιν ἐπί ἡματι, τρῖς δ' ἀναρροβῆδει 105 δεινῶν' μὴ σύ γε κεδί τύχοις, ὅτε ροιβδόνσειεν. οὐ γὰρ κεν ῥύσατο σ' ὑπὲκ κακοῦ οὐδ' ἐνοσίχθων. ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὅκα
the midst of the cliff is a dim cave, turned to the West, toward Erebus, even where you shall steer your hollow ship, glorious Odysseus. Not even a man of might could shoot an arrow from the hollow ship so as to reach into that vaulted cave. Therein dwells Scylla, yelping terribly. Her voice is indeed but as the voice of a new-born whelp, but she herself is an evil monster, nor would anyone be glad at sight of her, no, not though it were a god that met her. Verily she has twelve feet, all misshapen,\(^1\) and six necks, exceeding long, and on each one an awful head, and therein three rows of teeth, thick and close, and full of black death. Up to her middle she is hidden in the hollow cave, but she holds her head out beyond the dread chasm, and fishes there, eagerly searching around the rock for dolphins and sea-dogs and whatever greater beast she may haply catch, such creatures as deep-moaning Amphitrite rears in multitudes past counting. By her no sailors yet may boast that they have fled unscathed in their ship, for with each head she carries off a man, snatching him from the dark-prowed ship.

"But the other cliff, thou wilt note, Odysseus, is lower—they are close to each other; thou couldst even shoot an arrow across—and on it is a great fig tree with rich foliage, but beneath this divine Charybdis sucks down the black water. Thrice a day she belches it forth, and thrice she sucks it down terribly. Mayest thou not be there when she sucks it down, for no one could save thee from ruin, no, not the Earth-shaker. Nay, draw

\(^1\) The word is a doubtful one. Others render, "dangling down."
νήα παρέξε ελάαν, ἐπεὶ ἡ πολὺ φέρτερον ἔστιν
ἐξ ἐταρους ἐν νηὶ ποθήμεναι ἢ ἀμα πάντας.

"Ὡς ἐφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενοι προσέειςνοι.
Εἰ δ' ἄγε δὴ μου τούτο, θεά, νημερτές ἐνίστες,
εἰ πως τὴν ὀλοίην μὲν ὑπεκπροφύγοιμι Χάρυβδιν,
τὴν δὲ κ' ἀμυναίμην, ὅτε μοι σινοίτο γ' ἐταίρους.'

"Ὡς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο δία θεάων.

'Σχέτλιε, καὶ δὴ αὐ τοι πολεμία ἔργα μέμηλε
καὶ πόνος: οὐδὲ θεοίς ὑπείξει θανάτουςι;
ἡ δὲ τοι οὐ θυντῆ, ἀλλ' ἀδάνατον κακὸν ἐστι,
δειγὼ τ' ἄργαλεόν τε καὶ ἄγριον οὐδὲ μαχητῶν,
οὐδὲ τις ἐστ' ἀλκή: φυγέειν κάρτιστον ἀπ' αὐτῆς.

ἡν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,
δείδω, μὴ σ' ἑξαύτης ἐφορμηθείσα κίχης
τόσσηςιν κεφαλῆςι, τόσος δ' εκ φώτας ἔληται.

ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κράταιν,
μητέρα τῆς Σκύλλης, ἢ μιν τέκε πῆμα βροτοῖσιν.

ἡ μιν ἐπειτ' ἀποταύσαι ἐς ύστερον ὀρμηθῆμαι.

"Θρινακίην δ' ἐς νῆςουν ἀφίξεαι: ἐνθα δὲ πολλαὶ
βόσκοντ' Ἑλίσιον βόεσ καὶ ἱφια μῆλα,
ἐπτὰ βοῦων ἀγέλαι, τόσα δ' οἴων πώεα καλά,
πεντήκοντα δ' ἐκαστα. γόνως δ' οὐ γίγνεται αὐτῶν,

οὐδὲ ποτε φθινύθωσι. θεαί δ' ἐπιποιμένες εἰσίν,

νύμφαι ἐντυλόκαμαι, Φαεθούσα τε Λαμπτετίῃ τε,

ἀς τέκεν Ἑλίσι' Ἡπερίοι δία Νέαρα.

τὰς μὲν ἄρα θρέψασα τεκνοῦσα τε πότυνα μήτηρ
Θρινακίην ἐς νῆςουν ἀπώκισε τηλώθι ναίειν,

μῆλα φυλασσόμεναι πατρώια καὶ ἐλικας βοῦς.

τᾶς εἰ μὲν κ' ἁπειναὶς εἰάς νόστου τε μέδηαι,

ἡ τ' ἄν ἐτ' εἰς Ἰθάκην κακά περ πᾶσχοντες ἢκοισθε'

1 ἀμειβόμενοι: ἄτυχόμενοι.
very close to Scylla's cliff, and drive thy ship past quickly; for it is better far to mourn six comrades in thy ship than all together.'

"So she spoke, but I made answer and said: 'Come, I pray thee, goddess, tell me this thing truly, if in any wise I might escape from fell Charybdis, and ward off that other, when she works harm to my comrades.'

"So I spoke, and the beautiful goddess answered and said: 'Rash man, lo, now again thy heart is set on the deeds of war and on toil. Wilt thou not yield even to the immortal gods? She is not mortal, but an immortal bane, dread, and dire, and fierce, and not to be fought with; there is no defence; to flee from her is bravest. For if thou tarriest to arm thyself by the cliff, I fear lest she may again dart forth and attack thee with as many heads and seize as many men as before. Nay, row past with all thy might, and call upon Crataiis, the mother of Scylla, who bore her for a bane to mortals. Then will she keep her from darting forth again."

"'And thou wilt come to the isle Thrinacia There in great numbers feed the kine of Helios and his goodly flocks, seven herds of kine and as many fair flocks of sheep, and fifty in each. These bear no young, nor do they ever die, and goddesses are their shepherds, fair-tressed nymphs, Phaethusa and Lampetie, whom beautiful Neaera bore to Helios Hyperion. These their honoured mother, when she had borne and reared them, sent to the isle Thrinacia to dwell afar, and keep the flocks of their father and his sleek kine. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil
eι δὲ κε σήμαι, τότε τοι τεκμαίρομ’ ὀλεθρον, νη τε και ἐτάροις· αὐτὸς δ’ εἰ πέρ κεν ἀλύξης, όψε κακῶς νειαί, ὀλέσας ἀπο πάντας ἐτάρους.

“Ως ἐφατ’, αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἡώς. ἢ μὲν ἔπειτ’ ἀνά νήσου ἀπέστιχε δία θεάων· αὐτὰρ ἔγον ἐπὶ νῆα κιών ὀτρυνον ἐτάρους αὐτοὺς τ’ ἀμβαίνειν ἀνά τε πρυμνήσια λύσαι· οἱ δ’ αὖ εἰσβαινον καὶ ἐπὶ κλῆσι καθῆξον.

ἐξῆς δ’ ἐξόμενοι πολιην ἀλα τύπτον ἐρέτροις. ἡ μὲν δ’ αὖ κατόπισθὲ νεῶς κυανοπρώοι ικμενον οὐρον ἵππες ἐσθλὸν ἐταίρον, Κύρκη ἐνπλόκαμος, δεινῇ θεός αὐθήσεσα. μακρά ὑπῆρχε, ἐκεῖνὴ δαίμονα γενέσατο κατὰ νῆα

“Ἀ ὑ τὸτ’ ἐγὼν ἐτάροις μετηύδων ἀχυνύμενος κῆρ’ ὁ φίλοι, οὐ γὰρ χρη ἐνα ἰδμεναι οὐδὲ δῦ’ οίους θέσφαθ’ ἂ μοι Κύρκη μυθήσατο, δία θεάων.

ἀλλ’ ἐρέω μὲν ἐγώ, ἵνα εἰδότες ἢ κε θάνωμεν ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγομεν. Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων φθόγγον ἀλεύασθαι καὶ λειμῶν ἀνθεμόεντα.

οἰον ἐμ’ ἱμώγει δἐ π’ ἀκουέμεν’ ἀλλὰ με δεσμῷ δήσατ’ ἐν ἀργαλέω, ὅφρ’ ἐμπεῦον αὐτόθι μίμων, ὀρθῶν ἐν ἰστοπέδῃ, έκ δ’ αὐτοῦ πείρατ’ ἀνήφθοι. ἐι δὲ κε λίσσωμαι ύμεάς λύσαι τε κελεύω, ύμεῖς δὲ πλεόνεσσι τὸτ’ ἐν δεσμοίσι πιέξειν.”

1 Line 147 is omitted in most MSS.
plight. But if thou harmest them, then I foretell ruin for thy ship and for thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades.'

"So she spoke, and presently came golden-throned Dawn. Then the beautiful goddess departed up the island, but I went to the ship and roused my comrades themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had straightway made fast all the tackling throughout the ship we sat down, but the wind and the helmsman guided the ship.

"Then verily I spoke among my comrades, grieved at heart: 'Friends, since it is not right that one or two alone should know the oracles that Circe, the beautiful goddess, told me, therefore will I tell them, in order that knowing them we may either die or, shunning death and fate, escape. First she bade us avoid the voice of the wondrous Sirens, and their flowery meadow. Me alone she bade to listen to their voice; but do ye bind me with grievous bonds, that I may abide fast where I am, upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself; and if I implore and bid you to loose me, then do ye tie me fast with yet more bonds.'"
"Ἡ τοι ἐγὼ τὰ ἔκαστα λέγων ἐτάροισι πίφαυσκον
tόφρα δὲ καρπαλίμως ἐξίκετο νῆς ἐνεργής
νήσου Σειρήνουν: ἐπειγε γὰρ οὖρος ἀπῆμων.
αὐτίκ' ἐπειτ' ἀνέμος μὲν ἐπαύσατο ἦδε γαλήνη
ἐπλετο τηνεμί, κοίμησε δὲ κύματα δαίμων.
ἀνεστάντες δ' ἔταροι νεὸς ἵστια μηρύσαντο
καὶ τὰ μὲν ἐν νη ἡλαφυρὴ θέσαν, οἱ δ' ἐπ' ἐρετμὰ
ἐξόμενοι λεύκαινοι ὑδωρ ξεστῆς ἐλάτησιν.
αὐτὰρ ἔγω κηροῖο μέγαν τροχὸν ὄξει χαλκῷ
tυτθὰ διατμῆξας χερσὶ στιβαρῆς πίεζον:
αἶσα δ' ἰαίνετο κηρός, ἐπεὶ κέλετο μεγάλη ἦς
'Ἡλίου τ' αὐγή 'Τερειονίδαι ἀνακτοῦ:
ἐξεῖχης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἀλειψα.
oi δ' ἐν νηὶ μ' ἐδησαν ὀμοῦ χειρᾶς τε πόδας τε
ὁρθῶν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτον·
αὐτοὶ δ' ἐξόμενοι πολιὴν ἄλα τύπτου ἐρετμῶις.
ἀλλ' ὅτε τόσσον ἀπῆμεν ὅσον 2 τε γέγωνε βοῖσας,
ῥίμφα διώκοντες, τᾶς δ' οὐ λάθεν ὁκύαλος νηὺς
ἐγγύθεν ὀρνυμένη, λυγυρῆ δ' ἐντυπον ἀοιδὴν·
"Δεῦρ' ἄγ' ἱὼν, πολύαιν' Ὀδυσσεῦ, μέγα κύδος Ἀχαιῶν,
νήα κατάστησον, ἕα νοιτέρην ὅπ' ἀκούσης.
oὐ γὰρ πώς τις τῆδε παρῆλασε νηὶ μελαίνῃ,
πρίν γ' ἡμέων μελύγηρυν ἀπὸ στομάτων ὅπ' ἀκούσαι,
ἀλλ' ὅ γε τερψάμενος νεῖται καὶ πλέονα εἰδὼς.
ἰδμεν γὰρ τοι πάνθ' ὅσ' ἐνὶ Τροίῃ εὐρεῖῃ

1 θέσαν: βάλον.
2 ἀπῆμεν ὅσον: ἀπὴν ὅσον.

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Thus I rehearsed all these things and told them to my comrades. Meanwhile the well-built ship speedily came to the isle of the two Sirens, for a fair and gentle wind bore her on. Then presently the wind ceased and there was a windless calm, and a god lulled the waves to sleep. But my comrades rose up and furled the sail and stowed it in the hollow ship, and thereafter sat at the oars and made the water white with their polished oars of fir. But I with my sharp sword cut into small bits a great round cake of wax, and kneaded it with my strong hands, and soon the wax grew warm, forced by the strong pressure and the rays of the lord Helios Hyperion.\(^1\) Then I anointed with this the ears of all my comrades in turn; and they bound me in the ship hand and foot, upright in the step of the mast, and made the ropes fast at the ends to the mast itself; and themselves sitting down smote the grey sea with their oars. But when we were as far distant as a man can make himself heard when he shouts, driving swiftly on our way, the Sirens failed not to note the swift ship as it drew near, and they raised their clear-toned song:

"Come hither, as thou fairest, renowned Odysseus, great glory of the Achaeans; stay thy ship that thou mayest listen to the voice of us two. For never yet has any man rowed past this isle in his black ship until he has heard the sweet voice from our lips. Nay, he has joy of it, and goes his way a wiser man. For we know all the toils that in wide Troy the

\(^1\) This rendering takes '\(\tau\pi\epsilon\rho\iota\omicron\upsilon\delta\eta\) to be an equivalent of '\(\tau\pi\epsilon\rho\iota\omicron\nu\). If it be regarded as a patronymic, this passage is out of harmony with others.
 Homer  

'Αργείοι Τρώες τε θεῶν ὅτητι μόρησαν, 190  

'Ως φάσαν ἰείσαι ὑπα κάλλιμον. αὐτὰρ ἐμὸν κήρ  

' ἦθελ' ἀκούμενα, λῦσαί τ' ἐκέλευον ἑταίρους  

ὁφρύσε νευστάζων' οἱ δὲ προπεσόντες ἐρεσσον.  

αὐτίκα δ' ἀνυστάντες Περιμήδης Εὐρύλοχός τε 195  

πλεῖοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πιέζον.  

ἀυτὰρ ἔπει δὴ τάς γε παρῆλθαν, οὐδ' ἐτ' ἔπειτα  

φθοργής Σειρήνων ἱκουόμεν ὑδὲ τ' ἀοίδης,  

αἰν' ἀπὸ κηρὸν ἐλοντο ἐμοί ἐρύμεσ ἑταῖροι,  

ὁν σφιν ἐπ᾽ ὀσών ἄλειψ', ἐμὲ τ' ἐκ δεσμῶν ἄνέλυσαν. 200  

' Αλλ' ὅτε δὴ τὴν νήσου ἐλείπομεν, αὐτίκ' ἔπειτα  

καπνὸν καὶ μέγα κύμα ἱδον καὶ δούπου ἄκουσα.  

τὼν δ' ἄρα δεισάντων ἐκ χειρῶν ἐπταπ' ἔρετμα,  

βόμβησαν δ' ἄρα πάντα κατὰ ρόου. ἐσχετο δ' αὐτοῦ  

νῆσ', ἔπει οὐκέτ' ἔρετμα προήκεα χερσίν ἐπειγον. 205  

αὐτάρ ἐγὼ διὰ νῆσ ἱδ' ὀτρυνον ἑταῖρος  

μειλιχίοις ἐπείσσοι παραστάδοι άνδρα ἐκαστών.  

' 'Ω φίλοι, οὐ γὰρ πώ τι κακῶν ἀδαίμονες εἴμεν'  

οὐ μὲν δὴ τόδε μεῖζον ἔπει 1 κακῶν, ἤ ὅτε Κῦκλωψ 210  

εἶλει ἐνι σπὴγ γλαφυρῷ κρατερῆς βίηφων.  

ἄλλα καὶ εἴθεν εἵῳ ἄρετη, βουλὴ τε νοῦ τε,  

ἐκφύγομεν, καὶ που τῶνδε μνήσοσθαι ὡς.  

νῦν δ' ἄγεθ', ὡς ἄν ἐγὼ εἴπω, πειθόμεθα πάντες.  

ὑμεῖς μὲν κώπησιν ἀλὸς ρηγμῖνα βαθείαν  

τύπτετε κληίδεσον ἐφήμενοι, αἱ κε ποθε Ζεὺς 215  

ὅη τῶνδε γ' ὀλέθρον ὑπεκφυγέειν καὶ ἀλώξαι·  

σοι δὲ, κυβερνήθ', ὤδ' ἐπιτελλόμαι. ἄλλ' εὕν θυμῶ  

1 ἔπει: ἐπὶ: ἐχεῖ Zenodotus.
Argives and Trojans endured through the will of the gods, and we know all things that come to pass upon the fruitful earth.'

"So they spoke, sending forth their beautiful voice, and my heart was fain to listen, and I bade my comrades loose me, nodding to them with my brows; but they fell to their oars and rowed on. And presently Perimedes and Eurylochus arose and bound me with yet more bonds and drew them tighter. But when they had rowed past the Sirens, and we could no more hear their voice or their song, then straightway my trusty comrades took away the wax with which I had anointed their ears and loosed me from my bonds.

"But when we had left the island, I presently saw smoke and a great billow, and heard a booming. Then from the hands of my men in their terror the oars flew, and splashed one and all in the swirl, and the ship stood still where it was, when they no longer plied with their hands the tapering oars. But I went through the ship and cheered my men with gentle words, coming up to each man in turn:

"'Friends, hitherto we have been in no wise ignorant of sorrow; surely this evil that besets us now is no greater than when the Cyclops penned us in his hollow cave by brutal strength; yet even thence we made our escape through my valour and counsel and wit; these dangers, too, methinks we shall some day remember. But now come, as I bid, let us all obey. Do you keep your seats on the benches and smite with your oars the deep surf of the sea, in the hope that Zeus may grant us to escape and avoid this death. And to thee, steersman, I give this command, and do thou lay it to
βάλλειν, ἐπεὶ νῆσὸς γλαφυρῆς οἰήμα νωμᾶς.
τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔρημη
νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μὴ σε λάθησι
κεῖσ’ ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλησθα.

"Ὡς ἐφάμην, οἱ δ’ ὅκα ἐμοίς ἐπέέσσι πῖθοντο.
Σκύλλην δ’ οὐκέτ’ ἐμυθεόμην, ἀπρηκτον ἀνίην,
μὴ πός μοι δείσαντες ἀπολλήξειαν ἐταῖροι
eἰρεσίης, ἐντὸς δὲ πυκάξιειν σφέας αὐτοῖς.

καὶ τότε δὴ Κήρκης μὲν ἐφημοσύνης ἀλεγεινής
λανθανόμην, ἐπεὶ οὐ τί μ’ ἀνώγη τὸρησεσθάν
αὐτὰρ ἐγὼ κατὰδς κλυτα τεῦχεα καὶ δὺο δοῦρε
μάκρ’ ἐν χερσίν ἐλὼν εἰς ἱκρία νῆς ἐβαλὼν
πράρης’ ἐνθεν γὰρ μὴν ἐδέχμην πρῶτα φανεῖσθαι
Σκύλλην πετραίνη, ἥ μοι φέρε π’ ἡμ’ ἐτάροιςιν.

οὐδὲ πη ἀθρῆσαι δυνάμην, ἐκαμοῦ δὲ μοι ὅσσε
πάντη παπταίνοντι πρὸς ἱεροεῖδε πέτρην.

"Ἡμεῖς μὲν στεινωπὸν ἀνεπλέομεν γρόώντες:
ἐνθεν μὲν Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδις
δεινὸν ἀνερροβήθησε θαλάσσης ἄμμυρον ὕδωρ.

ἡ τοι’ ὡτ’ ἐξεμέσεις, λέβης ὡς ἐν πυρὶ πολλῷ
πᾶς’ ἀναμορμύρεσκε κυκωμένη, ὑψόσε δ’ ἀχνὴ
ἀκροισί σκοπέλοισιν ἐπ’ ἀμφοτέροισιν ἐπιπτεν
ἀλλ’ ὡτ’ ἄναβρόξειε θαλάσσης ἄμμυρον ὕδωρ,

πᾶς’ ἐντοσθῆσιν θάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρη
δεινὸν ἐβεβρύχει, ὑπένερθε δὲ γαῖα θάνεσκε
ψάμμῳ κυκνή’ τοὺς δὲ χλωρὸν δέος ἵππει.

ἡμεῖς μὲν προς τὴν ἱδόμεν δείσαντες ὀλέθρουν
τόφρα ἐς μοι Σκύλλη γλαφυρῆς ἐκ νῆς ἐταῖρους
ἐξ’ ἐλευθ’, οὗ χερσίν τε βινήφι τε φέρτατοι ἤσαν.
heart, since thou wieldest the steering oar of the hollow ship. From this smoke and surf keep the ship well away and hug the cliff, lest, ere thou know it, the ship swerve off to the other side and thou cast us into destruction.'

"So I spoke, and they quickly hearkened to my words. But of Scylla I went not on to speak, a cureless bane, lest haply my comrades, seized with fear, should cease from rowing and huddle together in the hold. Then verily I forgot the hard command of Circe, whereas she bade me in no wise to arm myself; but when I had put on my glorious armour and grasped in my hand two long spears, I went to the fore-deck of the ship, whence I deemed that Scylla of the rock would first be seen, who was to bring ruin upon my comrades. But nowhere could I desery her, and my eyes grew weary as I gazed everywhere toward the misty rock.

"We then sailed on up the narrow strait with wailing. For on one side lay Scylla and on the other divine Charybdis terribly sucked down the salt water of the sea. Verily whenever she belched it forth, like a cauldron on a great fire she would seethe and bubble in utter turmoil, and high over head the spray would fall on the tops of both the cliffs. But as often as she sucked down the salt water of the sea, within she could all be seen in utter turmoil, and round about the rock roared terribly, while beneath the earth appeared black with sand; and pale fear seized my men. So we looked toward her and feared destruction; but meanwhile Scylla seized from out the hollow ship six of my comrades who were the best in strength and in might. Turning my eyes to
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σκεψάμενος δ' ἐσ νήα θοὴν ἅμα καὶ μεθ' ἐταίρων ἡδὶ τῶν ἐνόησα πόδας καὶ χείρας ὑπερθεν ὑψός' ἀειρομένων ξεσαβευσι, τότε γ' ὑστατον, ἀχυμενοι κήρ. ὡς δ' ὤτ' ἔπι προβόλω ἀλιεὺς περιμήκει ράβδῳ ἱκθύσι τοῖς ὠλίγοισι δόλον κατὰ εἴδατα βάλλων ἐς πόντου προἶμαι βοῦς κέρας ἀγραύλου, ἀσπαίροντα δ' ἐπειται λαβὼν ἔρριψε θύραζε, ὡς ο' γ' ἀσπαίροντες ἀείροντο προτε πέτρας: αὐτοῦ δ' εἰνὶ θύρησι κατηκοθεί κεκληγώτας χείρας ἐμοὶ ὀρέγοντας ἐν αὐὴ δηιοτητί οἰκτιστὸν δὴ κείνῳ ἐμοὶ ίδον ὀφθαλμοῖς πάντων, ὅσο' ἐμόγησα πόρους ἄλος ἅξερεεύων.

"Αὐτάρ ἔπει πέτρας φύγομεν δεινήν τε Χάρυβδιν 260 Σκύλλην τ', αὐτίκ' ἐπεύτα θεοῦ ἐς ἀμύμονα νῆσουν ἱκόμεθ'. ἐνθὰ δ' ἐσαν καλαὶ βόες εὐρυμέτωποι, πολλὰ δὲ ὑφα μῆλ' ἅπερίωνος Ἡελίοιο. δὴ τότ' ἐγὼν ἔτι πόντῳ ἑῶν ἐν νηὶ μελαίῃ μυκηθμοῦ τ' ἥκουσα βοῦν αὐλιξομενᾶν ὀἴον τε βληχήν' καὶ μοι ἐποὺ ἐμπεσε θυμῷ μάντης ἀλασοῦ, ᾧθαίου Τειρεσίαο, Κίρκης τ' Ἀιάὶς, ἦ μοι μάλα πόλλ' ἐπέτελλε νῆσον ἀλεύασαι τερψίμβροτον Ἡελίοιο. δὴ τότ' ἐγὼν ἐτάροιςε μετηνύδων ἀχυμενος κήρ. 270 "'Κεκλυτέ μεν μύθων κακά περ πᾶσχοντες ἑταῖροι, ὅφρ' ύμῖν εἰπώ μαντήια Τειρεσίαο Κίρκης τ' Ἀιάὶς, ἦ μοι μάλα πόλλ' ἐπέτελλε νῆσον ἀλεύασαι τερψίμβροτον Ἡελίοιο.

1 Or, possibly, "to find my men."
2 Three views are held regarding this obscure passage: (1) that the poet refers to spearing, or "hooking," fish with
the swift ship and to the company of my men,\(^1\) even then I noted above me their feet and hands as they were raised aloft. To me they cried aloud, calling upon me by name for that last time in anguish of heart. And as a fisher on a jutting rock, when he casts in his baits as a snare to the little fishes, with his long pole lets down into the sea the horn of an ox of the steading,\(^2\) and then as he catches a fish flings it writhing ashore, even so were they drawn writhing up towards the cliffs. Then at her doors she devoured them shrieking and stretching out their hands toward me in their awful death-struggle. Most piteous did mine eyes behold that thing of all that I bore while I explored the paths of the sea.

"Now when we had escaped the rocks, and dread Charybdis and Scylla, presently then we came to the goodly island of the god, where were the fair kine, broad of brow, and the many goodly flocks of Helios Hyperion. Then while I was still out at sea in my black ship, I heard the lowing of the cattle that were being stalled and the bleating of the sheep, and upon my mind fell the words of the blind seer, Theban Teiresias, and of Aeaean Circe, who very straitly charged me to shun the island of Helios, who gives joy to mortals. Then verily I spoke among my comrades, grieved at heart:

"'Hear my words, comrades, for all your evil plight, that I may tell you the oracles of Teiresias and of Aeaean Circe, who very straitly charged me to shun the island of Helios, who gives joy to a pole tipped with bone (it will be noticed that there is no mention of a line); (2) that a bit of hollow, tube-like bone was slipped over the line just above the hook to prevent its being bitten through; and (3) that the bone was really an artificial bait (see Haskins in Journ. Philol. xix. 238 ff.).

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вели гар айноятон какон емвевай аммун ефаскеун. 275
алла парех тин висон елайванте виа мелайван.

"Ως ефάμην, τοίσιν δὲ κατεκλάσθη φίλον ἦτορ.
αὕτικα δ' Εὐρύλοχος στυγερὼ μ' ἤμείβετο μύθῳ:
"'Σχέτλιος εἰς, Ὀδυσσεῦ. περί τοι μένος, ουδὲ τι γυῖα
κάμνεις. ἣ ρά νυ σοί γε σιδῆρα πάντα τέτυκται,
ος ρ' ἑτάρους καμάτω αδηκότας ἤδε καὶ ὑπνῷ
οὐκ ἔδας γαῖς ἐπιβήμεναι, ἐνθα κεν αὐτὲ
νήσῳ ἐν ἀμφιρύτη λαρὸν τετυκόμεθα δόρπον,
ἀλλ' αὐτῶς διὰ νῦκτα θοὴν ἀλάλησθαι ἄνωγιας
νήσου ἀποπλαγ'χθεντας ἐν ἕρωεδεὶ πόντῳ.
ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νῆών,
γίγνονται: πη κέν τις ὑπεκφύγοι αἰτῶν ὀλέθριον,
ὴν πως ἔξαπίνης ἔλθῃ ἄνεμοι θύελλα,
ἡ Νότον ἢ Ζεφύροιο δυσαέος, οἴ τε μάλιστα
νῆα διαραίουσι θεῶν ἀέκητι ἀνάκτων.

ἀλλ' ἢ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνη
δόρπον θ' ὀπλισόμεσθα θοὴ παρὰ νη ἴμοντες,
ἂνθεν δ' ἀναβάντες ἐνήσομεν εὐρέι πόντῳ.

"'Ως ἐφατ' Εὐρύλοχος, ἐπὶ δ' ἢμεον ἀλλοι ἑταῖροι.
καὶ τότε δὴ γίγνωσκον δ' δὴ κακὰ μὴδέτω δαίμων,
καὶ μν φοιήσας ἐπεα πτερόεντα προσηύδων.

"Εὐρύλόχ', ἢ μάλα δὴ με βιαζετε μοῦνον ἐόντα.
ἀλλ' ἀγε νῦν μοι πάντες ὀμόσσατε καρτερὸν ὥρκον.
ἐὰν κ' τιν' ἥ βοῶν ἄγελὴν ἢ πῶν μὲν' οἶδὼν
εὐρωμεν, μη ποῦ τις ἄτασθαλίσι σακῆσιν
ἡ βοῦν ἥ τι μῆλον ἀποκτᾶν: ἀλλὰ ἐκηλοι
ἐσθίετε βρῶμην, τὴν ἀθανάτη πόρε Κίρκη.
mortals; for there, she said, was our most terrible bane. Nay, row the black ship out past the island.'

"So I spoke, but their spirit was broken within them, and straightway Eurylochus answered me with hateful words:

"'Hardy art thou, Odysseus; thou hast strength beyond that of other men and thy limbs never grow weary. Verily thou art wholly wrought of iron, seeing that thou sufferest not thy comrades, worn out with toil and drowsiness, to set foot on shore, where on this sea-girt isle we might once more make ready a savoury supper; but thou biddest us even as we are to wander on through the swift night, driven away from the island over the misty deep. It is from the night that fierce winds are born, wreckers of ships. How could one escape utter destruction, if haply there should suddenly come a blast of the South Wind or the blustering West Wind, which oftenest wreck ships in despite of the sovereign gods? Nay, verily for this time let us yield to black night and make ready our supper, remaining by the swift ship, and in the morning we will go aboard, and put out into the broad sea.'

"So spoke Eurylochus, and the rest of my comrades gave assent. Then verily I knew that some god was assuredly devising ill, and I spoke and addressed him with winged words:

"'Eurylochus, verily ye constrain me, who stand alone. But come now, do ye all swear to me a mighty oath, to the end that, if we haply find a herd of kine or a great flock of sheep, no man may slay either cow or sheep in the blind folly of his mind; but be content to eat the food which immortal Circe gave.'
""Ως ἐφάμην, οἱ δ' αὐτίκ' ἀπώμυνον, ὡς ἐκέλευν. αὐτάρ ἐπεὶ ρ’ ὀμοσάν τε τελεύτησάν τε τὸν ὄρκον, στήσαμεν ἐν λιμένι γλαφυρῷ ἐνεργεά νῆα ἄγχ’ ὤδατος γλυκεροῦ, καὶ ἐξαιτηθησαν ἐταῖροι νῆος, ἐπειτα δὲ δόρπον ἐπισταμένως τετύκοντο. αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἐρον ἐντο, μνησάμενοι δὴ ἐπειτα φίλους ἐκλαίον ἐταῖρους, οὔς ἐφαγε Σκύλλη γλαφυρῆς ἐκ νῆος ἐλούσα· κλαιόντεσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὑπνοι. ἦμος δὲ τρίχα νυκτὸς ἐν, μετὰ δ’ ἀστρα βεβήκει, ὥρσεν ἐπὶ ζαΐν ἄνεμον νεφεληγερέτα Ζεὺς λαίλαπι θεσπεσίη, σὺν δὲ νεφέεσι κάλυψε γαῖαν ὀμοῦ καὶ πόντον· ὅρωρει δ’ οὐρανόθεν νῦς. 315 ἦμος δ’ ἤργενεία φάνη ροδοδάκτυλος Ἦώς, νῆα μὲν ὄρμίσαμεν κοῖλον σπέος εἰσερύσαντες. ἐνθα δ’ ἐσαν νυμφέων καλοὶ χοροὶ ἢδὲ θώκοι· καὶ τὸτ’ ἐγὼν ἀγορην θέμενος μετὰ μῦθον ἐξειπον. ""Ω φίλου, ἐν γὰρ νηθ θοῇ βρώσίς τε πόσις τε ἐστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μὴ τι πάθωμεν· δεινοῦ γὰρ θεοῦ φίδε βόες καὶ ἱφία μήλα, 'Ηελίον, ὃς πάντ᾽ ἐφορά καὶ πάντ᾽ ἐπακούει.' ""Ως ἐφάμην, τοῖσιν δ’ ἐπεπείθετο θυμὸς ἀγήνωρ. μήμα δὲ πάντ᾽ ἄλληκτος ἐν ὅτος, οὔδε τις ἀλλος γίγνετ’ ἐπειτ’ ἀνέμων εἰ μὴ Ἐδρός τε ὅτος τε. ""Οἱ δ’ ἦσος μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν, τόφρα βοῶν ἀπέχοντο λισούμενοι βιότοιο. ἀλλ’ ὅτε δὴ νῆος ἐξέφθιτο ἥμα πάντα, 1 μῦθον : πάσιν 454
"So I spoke, and they straightway swore that they would not, even as I bade them. But when they had sworn and made an end of the oath, we moored our well-built ship in the hollow harbour near a spring of sweet water, and my comrades went forth from the ship and skilfully made ready their supper. But when they had put from them the desire of food and drink, then they fell to weeping, as they remembered their dear comrades whom Scylla had snatched from out the hollow ship and devoured; and sweet sleep came upon them as they wept. But when it was the third watch of the night, and the stars had turned their course, Zeus, the cloud-gatherer, roused against us a fierce wind with a wondrous tempest, and hid with clouds the land and sea alike, and night rushed down from heaven. And as soon as early Dawn appeared, the rosy-fingered, we dragged our ship, and made her fast in a hollow cave, where were the fair dancing-floors and seats of the nymphs. Then I called my men together and spoke among them:

"'Friends, in our swift ship is meat and drink; let us therefore keep our hands from those kine lest we come to harm, for these are the cows and goodly sheep of a dread god, even of Helios, who oversees all things and overhears all things.'

"So I spoke, and their proud hearts consented. Then for a full month the South Wind blew unceasingly, nor did any other wind arise except the East and the South.

"Now so long as my men had grain and red wine they kept their hands from the kine, for they were eager to save their lives. But when all the stores

1 Some prefer to render "though pining for livelihood"; but the meaning seems fixed by xxiv. 534 f.
καὶ δὴ ἀγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330
ἰχθύς ὄρνιβάς τε, φίλαις ὁ τι χεῖρας ἵκοιτο,
γυμμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.
δὴ τὸ τ' ἐγὼν ἀνὰ νήσου ἀπέστιχον, ὃφρα θεοῖσιν
εὐξαίμην, εἰ τίς μοι οὖν φίνειε νέεσθαι.

ἀλλ' ὅτε δὴ διὰ νήσου ἰῶν ἤλυξα ἐταῖροις, 335
χεῖρας νυψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
ἡρώμην πάντεσσι θεοῖς οὐ "Ολυμπὸν ἑχουσίν,
oi δ' ἀρα μοι γυλκυν ὑπνον ἐπὶ βλεφάροισιν ἐξενάν.
Εὐρύλοχος δ' ἑτάροις κακῆς ἑξ' ὅρχετο βουλῆς.

""Κέκλυτε μεν μῦθων κακὰ περ πάσχοντες ἑταῖροι.
πάντες μεν στυγγεροί θάνατοι δειλοῖσι βροτοῖσι, 341
λιμῷ δ' οἰκτιστοὺς θανέειν καὶ πότμον ἐπιστεῖν.
ἀλλ' ἀγετ', 'Ηελίοιο βοῶν ἐλάσαντες ἀρίστας
ῥέξομεν ἀθανάτοις, τοῖς οὐρανοῖς ἐυρνὲν ἑχουσιν.
εἰ δὲ κεν εἰς 'Ἰθάκην ἀφικοίμεθα, πατρίδα γαίαν, 345
αιψά κεν 'Ηελίῳ 'Τπερίοι τίονα νην
τεῦξομεν, ἐν δὲ κε θείμεν ἀγάλματι πολλὰ καὶ ἐσθλὰ.
εἰ δὲ χολωσάμενος τι βοῶν ὀρθοκραιρῶν
νή' ἑθέλῃ ὀλέσαι, ἐπὶ δ' ἐσπῶνται θεοὶ ἄλλοι,
βούλομ' ἀπαξ πρὸς κύμα χανών ἀπὸ θυμὸν ὀλέσαι, 350
ἡ δηθὰ στρεύγεσθαι ἐῶν ἐν νήσῳ ἐρήμης."  

""Ὡς ἐφάτ' Εὐρύλοχος, ἐπὶ δ' ἤμεον ἄλλοι ἑταῖροι.
ἀυτίκα δ' 'Ηελίοιο βοῶν ἐλάσαντες ἀρίστας
ἐγγύθεν, οὐ γὰρ τῇλε νεὸς κυανοπρῶροι
βοσκέσκονθ' ἐλικες καλαί βόες εὐρυμέτωποι, 355
τὰς δὲ περιστησάν τε 1 καὶ εὐχετόωντο θεοῖς
φύλλα δρεψάμενοι τέρενα δρυὸς ύψικόμοιοι.

1 περιστησάν τε Bekker: περιστήσαντο MSS.
had been consumed from out the ship, and now they must needs roam about in search of game, fishes, and fowl, and whatever might come to their hands—fishing with bent hooks, for hunger pinched their bellies—then I went apart up the island that I might pray to the gods in the hope that one of them might show me a way to go. And when, as I went through the island, I had got away from my comrades, I washed my hands in a place where there was shelter from the wind, and prayed to all the gods that hold Olympus; but they shed sweet sleep upon my eyelids. And meanwhile Eurylochus began to give evil counsel to my comrades:

"'Hear my words, comrades, for all your evil plight. All forms of death are hateful to wretched mortals, but to die of hunger, and so meet one's doom, is the most pitiful. Nay, come, let us drive off the best of the kine of Helios and offer sacrifice to the immortals who hold broad heaven. And if we ever reach Ithaca, our native land, we will straightway build a rich temple to Helios Hyperion and put therein many goodly offerings. And if haply he be wroth at all because of his straight-horned kine, and be minded to destroy our ship, and the other gods consent, rather would I lose my life once for all with a gulp at the wave, than pine slowly away in a desert isle.'

"So spoké Eurylochus, and the rest of my comrades gave assent. Straightway they drove off the best of the kine of Helios from near at hand, for not far from the dark-prowed ship were grazing the fair, sleek kine, broad of brow. Around these, then, they stood and made prayer to the gods, plucking the tender leaves from off a high-crested oak; ¹ for

¹ The green leaves were to serve as a substitute for the barley grains ordinarily used in sacrifice.
οὐ γὰρ ἔχων κρὶ λευκὸν ἑυσσέλμου ἐπὶ νηὸς.
αὐτὰρ ἔπει ρ’ εὐξαντο καὶ ἔσφαξαν καὶ ἐδειραν,
μηροὺς τ’ ἐξέταμον κατὰ τε κυίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ’ αὐτῶν δ’ ὁμοθέτησαν.
οὐδ’ εἰχον μέθυ λείψαν ἐπ’ αἰθομένοις ιεροῖςιν,
ἀλλ’ ὤδατι σπένδοντες ἐπώπτων ἐγκατα πάντα.
αὐτὰρ ἔπεὶ κατὰ μῆρ’ ἐκάη καὶ σπλάγχνα πάσαντο,
μέστυλλον τ’ ἀρα τάλλα καὶ ἀμφ’ ὀβελοῖσιν ἐπειραν. 365
καὶ τότε μοι βλεφάρων ἐξέστυτο νῆδυμος ὕπνος,
βῆν δ’ ἱέναι ἐπὶ ἤταθα θοὴν καὶ θίνα θαλάςσης.
ἀλλ’ ὤτε δὴ σχεδὸν ἦν κιῶν νεός ἀμφιελίσσης,
καὶ τότε με κυίσῃς ἀμφιήλθεν ἑδὺς ἀντμῆ.
οἰμώξας δὲ θεοῖσι μέγ’ ἀθανάτοιςιν γεγώνειν.

"Ζεῦ πάτερ ἦδ’ ἀλλῳ μάκαρες θεοὶ αἰὲν ἐόντες,
ἡ με μάλ’ εἰς ἄτυχν κοιμήσατε νηλεί ὕπνοι.
οῖ δ’ ἐταραὶ μέγα ἔργον ἐμπτύσαντο μένοντεσ.’

"Οκέα δ’ Ἡλίῳ Τηρίοις ἀγγελοὶ ἥλθε
Δαμπτηνια ταῦταπλοῦ, ὃ οἱ βόας ἐκταμεν ἡμεῖς. 375
αὐτίκα δ’ ἀθανάτοιςιν μετηῦδα χωόμενος κηρ.

"Ζεῦ πάτερ ἦδ’ ἀλλῳ μάκαρες θεοὶ αἰὲν ἐόντες,
τύσαι δὴ ἐταύροις Δαερτάδεω Ὀδυσσῆος,
οἱ μεν βοῦς ἐκτειναν ὑπέρβιον, ἡσὶν ἐγώ γε
χαῖρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερέντα,
ἡδ’ ὁπὼτ’ ἄψ ἐπὶ γαῖαν ἀπ’ οὐρανόθεν προτραποίμην.
εἰ δέ μοι οὐ τίσουσί βοῶν ἐπιεικέ’ ἀμοίβην,
δύσομαι εἰς ’Αἴδαο καὶ ἐν νεκύεσσι φαεινο.’

"Τὸν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς;
’Ἡλί’, ἦ τοι μὲν σὺ μετ’ ἀθανάτωσι φάεινε 385

1 μέγ’ Bekker: μετ’ MSS.
they had no white barley on board the well-benched ship. Now when they had prayed and had cut the throats of the kine and flayed them, they cut out the thigh-pieces and covered them with a double layer of fat and laid raw flesh upon them. They had no wine to pour over the blazing sacrifice, but they made libations with water, and roasted all the entrails over the fire. Now when the thighs were wholly burned and they had tasted the inner parts, they cut up the rest and spitted it. Then it was that sweet sleep fled from my eyelids, and I went my way to the swift ship and the shore of the sea. But when, as I went, I drew near to the curved ship, then verily the hot savour of the fat was wafted about me, and I groaned and cried aloud to the immortal gods:

"'Father Zeus and ye other blessed gods that are for ever, verily it was for my ruin that ye lulled me in pitiless sleep, while my comrades remaining behind have contrived a monstrous deed.'

"Swiftly then to Helios Hyperion came Lampetie of the long robes, bearing tidings that we had slain his kine; and straightway he spoke among the immortals, wroth at heart:

"'Father Zeus and ye other blessed gods that are for ever, take vengeance now on the comrades of Odysseus, son of Laertes, who have insolently slain my kine, in which I ever took delight, when I went toward the starry heaven and when I turned back again to earth from heaven. If they do not pay me fit atonement for the kine I will go down to Hades and shine among the dead.'

"Then Zeus, the cloud-gatherer, answered him and said: 'Helios, do thou verily shine on among the
κάππεσ' ἀπ' ἰκριόφιν, λίπε δ' ὡστέα θυμὸς ἀγήνωρ.
Ζεὺς δ' ἀμυδίς βρόντησε καὶ ἐμβαλε νηὶ κεραυνὸν. 415
η δ' ἐλελίχθη πᾶσα Δίος πληγεῖσα κεραυνῷ, 
ἐν δὲ θεείῳ πλήτο, πέσον δ' ἐκ νηὸς ἐταῖροι. 
οἱ δὲ κορώνησιν ἱκελοὶ περὶ νηὰ μέλαιναν 
κύμασιν ἐμφορέοντο, θεοὶ δ' ἀποϊνυντο νόστον. 
αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὀφρ' ἀπὸ τοῖχους
λύσε κλῦδων τρόπιος, τὴν δὲ ψιλῆν φέρε κῦμα,
ἐκ δὲ οἱ ἱστόν ἀραξὲ ποτὶ τρόπιν.  αὐτὰρ ἐπ' αὐτῷ
ἐπίτονος βέβλητο, βοῦς ρυνὸι τετευχῶς.
τῷ β' ἀμφω συνέεργον, ὁμοῦ τρόπιν ἦδὲ καὶ ἱστόν,
ἐξόμενοι δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 420

"Εἰνθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
ηλθε δ' ἐπὶ Νότος ὄικα, φέρων ἐμὸ ἄλγεα θυμῷ,
ὀφρ' ἐπὶ τὴν ὀλοῆν ἀναμετρήσαμι Χάρυβδιν.
παννύχιος φερόμην, ἁμα δ' ἦλιῳ ἀνιόντι
ηλθον ἐπὶ Σκύλλης σκόπελου δεινὴν τε Χάρυβδιν. 430
ἡ μὲν ἀνερροῖβηθησε θαλάσσης ἄλμυρὸν ὕδωρ,
αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρυνεῖν ὑψὸς ἀερθεῖς,
τῷ προσφυς ἔχομην ὡς νυκτερίς. οὐδὲ πη ἔιξον
οὔτε στηρίξαι ποσίν ἐμπεδοῦν οὔτε ἐπιβῆναι.
ρίζαι γὰρ ἐκὰς ἔιξον, ἀπ' ἔιοροι δ' ἔσαν ὦζοι,
μακρὸι τε μεγάλοι τε, κατεσκίασαν δε Χάρυβδιν.
νωλεμέως δ' ἔχομην, ὀφρ' ἐξεμέσειεν ὀπίσω
ἱστον καὶ τρόπιν αὐτὶς. ἐελδομένῳ δὲ μοι ἦλθον
ὀψ. ἡμοὶ δ' ἐπὶ δόρπον ἀνήρ ἀγορῆθεν ἀνέστῃ
κρίνων νείκεα πολλὰ δικαζομένων αἶξην,
τῆμος δὴ τὰ γε δούρα Χαρύβδιος ἐξεφαάνθη. 440

1 ἔιξον: ἦσαν.
a diver he fell from the deck and his proud spirit left his bones. Therewith Zeus thundered and hurled his bolt upon the ship, and she quivered from stem to stern, smitten by the bolt of Zeus, and was filled with sulphurous smoke, and my comrades fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But I kept pacing up and down the ship till the surge tore the sides from the keel, and the wave bore her on dismantled and snapped the mast off at the keel; but over the mast had been flung the back-stay fashioned of ox-hide; with this I lashed the two together, both keel and mast, and sitting on these was borne by the direful winds.

"Then verily the West Wind ceased to blow tempestuously, and swiftly the South Wind came, bringing sorrow to my heart, that I might traverse again the way to baneful Charybdis. All night long was I borne, and at the rising of the sun I came to the cliff of Scylla and to dread Charybdis. She verily sucked down the salt water of the sea, but I, springing up to the tall fig-tree, laid hold of it, and clung to it like a bat. Yet I could in no wise plant my feet firmly or climb upon the tree, for its roots spread far below and its branches hung out of reach above, long and great, and overshadowed Charybdis. There I clung steadfastly until she should vomit forth mast and keel again, and to my joy they came at length. At the hour when a man rises from the assembly for his supper, one that decides the many quarrels of young men that seek judgment, even at that hour those spars appeared from out Charybdis. And I let
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ηκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι, λέσσῳ δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα, εξόμενοι δ' ἐπὶ τοῖς διήρεσα χερσὶν ἐμῆς. Σκώλημα δ' οὐκέτ' ἔσεσε πατήρ ἀνδρῶν τε θεῶν τε εἰσιδεῖειν· οὐ γάρ κεν ὑπέκφυγον αἰτῶν ὀλεθρον.¹

"Ενθεν δ' ἐννήμαρ φερόμην, δεκάτῃ δὲ με νυκτὶ νῆσον ἐν Ωγυγίην πέλασαν θεοί, ἐνθα Καλυψῶ ναίει ἐνπλόκαμος, δεινῇ θεὸς αὐδήσεται, ἦ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; ἡδη γάρ τοι χθιζός ἐμμεθεόμην εἰς οἴκῳ σοι τε καὶ ἱθίμη ἀλόχω: ἐχθρόν δὲ μοι ἔστιν αὐτὶς ἀριζήλως εἰρημένα μυθολογεύειν."

¹ Lines 445 f. were rejected in antiquity
go hands and feet from above and plunged down into the waters out beyond the long spars, and sitting on these I rowed onward with my hands. But as for Scylla, the father of gods and men did not suffer her again to catch sight of me, else should I never have escaped utter destruction.

"Thence for nine days was I borne, and on the tenth night the gods brought me to Ogygia, where the fair-tressed Calypso dwells, dread goddess of human speech, who gave me welcome and tendance. But why should I tell thee this tale? For it was but yesterday that I told it in thy hall to thyself and to thy noble wife. It is an irksome thing, meseems, to tell again a plain-told tale."
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