THE ODYSSEY OF HOMER

BOOKS I.-XII.

THE TEXT, AND AN ENGLISH VERSION IN RHYTHMIC PROSE

BY

GEORGE HERBERT PALMER

PROFESSOR OF PHILOSOPHY IN HARVARD UNIVERSITY

BOSTON
HOUGHTON, MIFFLIN AND COMPANY
New York: 11 East Seventeenth Street
The Riverside Press, Cambridge
1895
Σοί πρώτον σπένδω ἢ μοι ποτε δῶκας ἱδέσθαι
Ναυσικάαν Ἐλένης τε χάριν καὶ Πηνελόπειαν.
PREFACE.

The Odyssey is the epitome of a civilization, and has as many aspects as it has translators. Hobbes commended it to his readers as a series of lessons in morals; to Worsley it was the world's great fairy-tale; to Butcher and Lang it is an archaic "historical document." Others have found in it a philological interest, a mythological, a grammatical. However broad-minded the student may be, his sympathies are sure to reach a limit somewhere short of the compass of Homer. It is well, therefore, that each translator should distinctly state why the poem has attracted him, so that his readers may better understand what elements may, under his treatment, have been forced into undue prominence. That which I enjoy most in Homer is his peculiar psychology, his unique ethical attitude; notwithstanding his extraordinary powers of observation and of utterance, he seems to me to confront the world like a child. I turn to him, and escape from our complicated and introspective world, and am refreshed. Accordingly, I have sought to draw attention chiefly to his simplicity, his realism, his finding joy where a child finds it; to his lack of self-consciousness, his interest in a thing or fact for no more ulterior reason than because it is a
thing or fact. On these characteristics I am the more willing to insist because hitherto they have been somewhat neglected by translators. Constituting, as they do, the points in which the ancient differs most from the modern man, they are the most difficult for a modern man to set forth with ease and dignity. I cannot hope to have always succeeded. No doubt I have often been indirect, or pretty, or literary, or reflective, or have feared I might not seem noble unless I adapted to modern taste words originally spoken to a primitive world. But let me acknowledge that where such lapses occur they are due, not to approval, but to lack of power. I hope my readers may count them blemishes.

This fundamental view of Homer induces certain peculiarities of diction and method. I employ "you" for my pronoun of the second person, leaving "thou" for prayers and solemn occasions. That this will shock many readers I am quite aware; but is it not about time that those who can be shocked by such a usage should be? "Thou" does not stand alone; it carries a long train after it. It is the mark of a special style and a special theory of beauty and grandeur. Paradise Lost could not have been written without it. The Æneid would be reduced to caricature if translated with "you." But both Virgil and Milton were confessedly bookish men. They were eloquent writers, who did not face their poetic conceptions directly; they looked at them, and wished their readers to look at them, through the associations of a past. They give us reflected beauty,—beauty at the second re-
move; Homer at the first. In their more highly developed mental condition there are undoubtedly many gains: personality counts for more; a universal principle has been detected, holding authority over spontaneous feeling; the idea of moral obligation has arisen; grief has become more profound; human life, even inanimate nature, has acquired an infinite significance and pathos. But Homer knows nothing of all this. When Æneas tells Dido, Italiam non sponte sequor, Homer would have understood him to refer to some violence of Poseidon. It is necessary, by some simple means, continually to mark this difference. Especially where the reader has been accustomed to think of the Odyssey as a "classic," and has all the ambiguous suggestions of that overworked word hanging about his mind, he needs to be reminded often that the tragic, eloquent, pathetic temper is totally absent from Homer; that if we would rightly understand him we must construe the world in simpler terms. How can the absence be more easily indicated than by employing "you" instead of "thou," the diction of speech instead of that of books? To do so need not be equivalent to abandoning what Mr. Arnold justly calls Homer's "nobleness of style;" it will merely be to seek that nobleness in a different and more legitimate direction, in the universal elements of common human life, where Chaucer and Wordsworth sought it. If found there, a good deal of the special charm of the Odyssey will have been found.

Those features, then, of the style of Homer which I wish to imitate, so far as I can do so decorously and with-
out rendering matters prominent which in his thought were subordinate, are those which characterize the speech of an eager, healthy, sensitive child. Let me name some of them. Homer's sentence is seldom an organic whole, like the modern period, the parts mutually dependent; it can generally be cut in several places, and still give a tolerable sense. When describing an event, he ordinarily mentions what happens as a series of separate facts, strung together with δὲ, δὲ. In indicating a time sequence, he is as apt as not to say "The sun set, and they came to Pherai," instead of "When the sun set, they came to Pherai"; or if the dependent form is chosen, the joints are often distinctly marked with ἤμως, καὶ τότε. Qualifying clauses he usually places subsequently, like afterthoughts; not where Mr. Spencer tells us they should be put, before the introduction of the thing qualified. Like the Elizabethan dramatists, he frequently employs constructions intelligible only to the interested listener, not to the grammarian: nouns are omitted; pronouns serve in places where our rhetorical critics call them ambiguous; doors for misconception are again and again left open for those who care to misconceive. Everywhere is seen a syntax full of beauty when thought of as that of living speech; full of defect if judged by the canons of the last century. In the very forms of the language there is extraordinary flexibility: a syllable is prolonged here, clipped there; a consonant is doubled or left single; the commoner words have alternative forms. All is plastic. Literary conventions have not yet sprung up. To find language
equally free in our time, we must seek it in the mouth of Uncle Remus, eulogizing with similar vividness the same qualities of craft and mental alertness in Brer Rabbit. This freedom from conventional trammels is an immense artistic advantage to Homer, and he uses it to the full. What portion of the thought would most naturally fall on the mind first he knows as nobody else ever has known, and this is the portion that he places first. He fixes his eye on the object, and as its different parts present themselves he tells us of them. The translator who would follow him must think of the prowling lion and the starting ship as well as of the printed words. Repetition is with him, as with the child, a genuine poetic resource. He has all the child's delight in "saying it again," and he always prefers the old story to the new. By frequent use of the same adjective he notes how things on the whole unlike still resemble each other. The individual aspects of object or person he is fond of fixing once for all in an epithet, whose recurrence may convey a pleasure somewhat similar to that which we moderns receive in rhyme—a pleasure further enlarged by the repetition of considerable phrases, or even of whole passages. The appropriateness of these to their new situation is secured by slight changes in the turn of a word or two. Similes are not uncommon, metaphors are rare; the thing and that with which it is compared remain two and unblended, exactly as they exist in life. In the few instances where he has constructed a metaphor, he appears to have done so deliberately; to have found in it, accordingly, a pleas-
ure, and to be glad to repeat it subsequently. But in general, Homer's words are words of fact, uncolored by metaphor.

It might well seem that the literary medium suitable for reproducing traits like these would be prose; and I should be willing to admit that any poetic structure of an elaborate or obvious sort must transform Homer into something quite unlike his simple self. Mr. Worsley has certainly produced a poetic masterpiece, and he has used, in framing it, no other material than that derived from the Odyssey; but, after all, we can doubt whether the events related by Mr. Worsley ever occurred, while we can no more doubt Homer than we can doubt Robinson Crusoe. Prose, on the other hand, introduces considerable distortions of its own. Homer's thought was not by accident originally cast in verse; it is essentially a poetic thought, and claims the rhythmic accompaniment; cut off from this, it strikes the reader as non-natural, and in parts obtrusive. With whatever determination to write prose the translator may set out, he will hardly escape frequent rhythms. The thought will compel him, as it has often compelled those admirable scholars, Messrs. Butcher and Lang. Is it not possible, then, to heed this compulsion without accepting the formalities of measure? Can we not keep a "linked sweetness," and yet not cut up our thought into fixed lengths? As Wagner has in music broken down the dividing line between speech and song, as William Blake and Walt Whitman give us hints of a tertium quid between speech and verse, so may we not
seek for interpreting Homer a rhythmic prose, which shall keep something of the swiftness of the ancient hexameter, its variety, its capacity of quickly taking on the color of the thought conveyed, while still retaining that power which prose alone seems to possess,—the power of impressing on us its statements as facts? I offer these suggestions rather as inquiries than as doctrine. I am not sure. It may be that the rhythm of prose, even when as strongly marked as in the Psalms, Isaiah, or Jeremy Taylor, will be found to differ radically from anything reducible to feet. And even if such a medium be discoverable in the direction I have taken, I know very well I am far from having so mastered it as to be able to show its powers. But into this path I have been driven step by step, and against my will. I see that almost all other ways of approaching Homer have on trial revealed serious defects. This way still remains; and I print these twelve Books (I have no intention of publishing more) in the hope of stimulating some one more skilful and scholarly than I to try what may be done here.

My work was begun twelve years ago, with no thought of publication. For two years I had been teaching Greek at Harvard College, and I was discouraged to find that my pupils had but a feeble conception of the Odyssey as a piece of literature. It is easy, all teachers know, to convince students that the Greeks devised a highly ingenious grammar; to show how rightly they understood the springs of human life is a harder matter. Few authors, however, in any language, will bear to be read at
the rate of three pages a day. To supplement the classroom drill and give a broader outlook, I proposed to read a Book of the Odyssey at a sitting; I translating into the simplest possible language, and my pupils following me, text in hand. The plan proved so useful and attractive that it has since been adopted at Harvard for other authors and languages, and a series of such readings is now regularly given during the winter evenings to all, students or civilians, who may care to attend. In the ten years during which I have taught philosophy I have read the Odyssey through several times to these little companies, and I have felt it a piece of good fortune that I was thus forced to adhere to my author more literally than other translators have judged wise, that I was obliged to study his order of words more minutely, and that I could seldom permit myself to jump from line to line. These are excellent habits, and I hope, in preparing my manuscript for the press, I have not departed from them too widely and yielded too much to the modern dislike of "inversions." Here, too, I had an opportunity to study the relative effects of prose and of the different sorts of rhythm. My hearers were never informed that I used anything else than ordinary prose; I do not think they were in general aware that I did; but they felt the influence. Their understanding of what I read was, I found, largely proportional to the fulness with which I admitted the rhythmic movement. The loose iambics were necessary for uttering the spell of Homer. Often it seemed to me that in these readings we were coming close to the conditions
under which, if tradition is true, Homer was first understood: a group of men, already somewhat familiar with the august myth, gather from other occupations and together listen to, not read, a detached episode, uttered in chanting recitative by a rhapsodist. Between Homer as so apprehended, and as anatomized by the critical scholar, there is a difference hardly less wide than between the Othello of the stage and of the library. I cannot expect that methods originally fitted to the ear will be equally well suited to the eye.

In publishing, however, a portion of the rendering gradually evolved under such peculiar circumstances, I have tried to preserve something of the original setting: the Greek text of Merry's large edition, substantially that of La Roche, is placed opposite the translation. I hope that the reader will more and more incline to turn from me to Homer himself. All over the land are lawyers, physicians, ministers, business men, who have not quite forgotten the Greek of their college days, and to whom the Odyssey then read is still a delightful remembrance. May my book show them that Homer is not yet beyond their reach. Many will be surprised to find how easy it is to read his verses understandingly without translation, and I have already expressed my belief that only when so read can their sure-worded beauty be felt. The working vocabulary is not large, and my rendering will handily supply the meaning of those words which occur more rarely. I should be glad to think that to careworn men my book may prove serviceable in easing the approach
to Homer, in making "the freshness of the early world" a still attainable possession of the βροτῶν καμόντων of America.¹

¹ To aid those who may wish to enter on a more elaborate study of the Odyssey, I mention a few of the most serviceable books: —


The handiest dictionary is Autenrieth's Homeric Dictionary, translated by R. P. Keep, Harpers, 1877; the most comprehensive, Ebeling's Lexicon Homericum, Leipzig, Teubner, begun in 1871, and not yet quite complete. In the latter, the Latin definitions are classified, and reference is made to the German scholars who have discussed the word. A good book of an intermediate sort, with German definitions, is Seiler's Wörterbuch der Homerischen Gedichte, Leipzig, Hahn, 1878. The old Index Homericus of Seber is a complete concordance to both Iliad and Odyssey, but it gives references merely. H. Dunbar's Concordance to the Odyssey, Clarendon Press, 1880, cites passages, but omits conjunctions, prepositions, and the commoner adverbs; it has also many inaccuracies. The Scholia on the Odyssey, edited by Dindorf, are published by the Clarendon Press, as is also D. B. Munro's Grammar of the Homeric Dialect.

The most systematic, precise, and interesting work on the Antiquities of the Odyssey is that of E. Buchholz, Homerische Realien, Leipzig, 1871–82. Four volumes have already appeared; two more are promised. Similar ground is covered more discursively by Gladstone's books: Homer and the Homeric Age, 3 vols., Oxford Univer-
In acknowledging my large indebtedness to previous translators, I do not find it easy to place my thanks where they belong. Though I have drawn material from every side, it has generally afterwards become so fused in my own mind that I cannot now trace it to its source. I must content myself, therefore, with saying that while I have found Worsley, Du Cane, Bryant, and Butcher and Lang especially helpful, many others besides these have given me something. I wish I could believe that I have gathered every choice expression which the translators of the past have discovered. I have taken all I could; my one regret is that I could not find more to take. The translators of the English Bible set us an excellent example. They acknowledged an allegiance only to the text before them. To elucidate this they used the labors of other men as freely as if they were their own. They knew that the translator receives his highest praise by being forgotten; and working in this loyal and coöperative way,
they produced the best translated book in the language. The hope of Homeric translation lies, I am convinced, in the growth of a similar spirit. Who first hit upon a rendering must cease to be an important question. Just as when La Roche makes a probable emendation of the Greek text all subsequent editors adopt it, so should it be when a happy rendering is proposed. Already there is a considerable body of translation common to all versions. To add to this should be the ambition of lovers of Homer. One sort of originality alone should be prized—the originality of a fresh spirit. Where a poet can be approached from so many sides, if the translator works sincerely, noting in beautiful form what he has himself keenly felt, each may produce a homogeneous work of art, original and true, while at the same time all will be laboring together toward an ultimate monumental rendering.\footnote{Between the publication of Chapman’s version and the year 1860 a new rendering of the Odyssey appeared every thirty years. Since the publication of Matthew Arnold’s lectures on Homer the rate of issue has been ten times more rapid. The following list will show the dates, the translators’ names, and their methods of rendering. To books of the present century the name of the publisher is added:—}

1615, George Chapman, five iambics, couplet rhyme.
1665, John Ogilby, five iambics, couplet rhyme.
1677, Thomas Hobbes, five iambics, alternate rhyme.
1725, Alexander Pope, five iambics, couplet rhyme.
1791, William Cowper, five iambics, unrhymed.
1823, A Member of the University of Oxford, (Henry Cary), prose, Oxford, J. Parker.
Besides the assistance I have had from my predecessors, I have been greatly aided by a generous band of living scholars who have read and criticised my proof sheets. Three or more Books have been revised by my fellow-teachers, Mr. Le B. R. Briggs, Prof. L. Dyer, Prof. W. W. Goodwin, Prof. C. E. Norton; by Colonel T. W. Higginson and Mr. H. E. Scudder, of Cambridge; Rev. J. H. Lee, of Canandaigua, N. Y.; Dr. R. P. Keep, of Easthampton; Rev. F. Palmer, of Jenkintown, Pa.; Prof. M. J. Drennan, of Poughkeepsie, N. Y.; Prof. 1851, T. H. Buckley, prose, London, Bohn.
1861, P. S. Worsley, Spenserian stanza, Edinburgh, Blackwoods.
1865, George Musgrave, five iambics, unrhymed, London, Bell & Daldy.
1869, Rev. Lovelace Bigge-Wither, verse of five accents, unrhymed, London, J. Parker & Co.
1872, W. C. Bryant, five iambics, unrhymed, Boston, J. R. Osgood & Co.
1876, M. Barnard, five iambics, unrhymed, London, Williams & Norgate.
1880, Sir C. Du Cane, Books I.-XII., seven iambics, couplet rhyme, Edinburgh, Blackwoods.
O. M. Fernald, of Williamstown. These gentlemen are in no way responsible for my renderings, which have often been adopted in the face of their protests; but they have given me many helpful suggestions, and they have done much to deliver me from the oddities which beset a solitary translator. To them all, and to the many others who have given me aid in less palpable ways, I present my grateful acknowledgments.

In the transliteration of Greek names I have not attempted to follow any one system. A change is undoubtedly going on, which may ultimately remove Greek words from Latin influence. That such a result would be desirable few will doubt. But some names, especially those of places, are so lodged in the language under their Latin forms that to spell them as the Greeks spelled would at present render them unduly conspicuous in a work whose aim is, after all, not archaeological. I have gone as far as I dared in describing Greek things by Greek names, but I have at the same time recognized that it is better to be illogical than pedantic.

Boxford, April 2, 1884.
CONTENTS.

I. The Gods in Council.—Athene encourages Telemachos...... 3
II. The Assembly at Ithaka, and the Departure of Telemachos...... 35
III. At Pylos........................................... 65
IV. At Lakedaimon........................................ 99
V. The Boat of Odysseus.................................... 157
VI. The Landing in Phaiakia.................................. 191
VII. The Reception of Odysseus by Alkinoös..................... 215
VIII. The Stay of Odysseus in Phaiakia......................... 239
IX. The Story told to Alkinoös.—The Land of the Cyclops........... 279
X. Aiolos, the Laistrygonians, and Circe.......................... 319
XI. The Land of the Dead.................................... 359
XII. The Sirens, Scylla, Charybdis, and the Kine of the Sun........... 403
ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑ.

ΟΔΥΣΣΕΙΑΣ Α.

Θεών ἀγορά. Ἀθηνᾶς παραίνεσι πρὸς Τηλέμαχον.

"Ανδρα μοι ἐννέπε, Μοῦσα, πολύτροπον, ὃς μᾶλα πολλὰ πλάγχθη, ἑπεὶ Τροίης ἱερὸν πτολεόθρον ἐπερσεῖ πολλῶν δ' ἀνθρώπων ίδεν ἁστεα καὶ νόον ἔγνω, πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα δύ κατὰ θυμόν, ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων. 5 ἄλλ' οὖν ὃς ἐτάρους ἐρρύσατο, ἱέμενός περ' αὐτῶν γὰρ σφετέρησιν ἀτασθαλίσθησιν ὁλοτο, νῆπιοι, οἳ κατὰ βοῶς Ἐπερίους Ἡλείοιο ἱσθιον· αὐτὰρ ὁ τοῖσιν ἀφεῖλετο νόστιμον ἡμαρ. τῶν ἀμόθεν γε, θεὰ, θύγατερ Δίος, εἰπὲ καὶ ἡμῖν. 10 "Ενθ' ἄλλοι μὲν πάντες, ὁσοι φῦγον αὐτῶν ὀλέθρον, οὐκοι ἔσαν, πόλεμον τε πεφευγότες ὑδὲ θάλασσαν· τῶν δ' οἷον, νόστου κεχρημένον ὑδὲ γυμνικός, νῦμφη πότι' ἔρυκε Καλυψώ, διὰ θεῶν, ἐν σπέσαι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15 ἄλλ' ὦτε δὴ ἔτος ἧλθε περιπλωμένων ἐνιαυτῶν, τῷ οἳ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι εἰς 'Ιθάκην, οὖν' ἐνθά πεφυμένος ἦν ἀέθλων, καὶ μετὰ οἷον φίλοισι. θεοὶ δ' ἐλέειρον ἄπαντες νόσφι Ποσειδάνων. ὁ δ' ἀσπερχὲς μενεάειν ἀντιθέω 'Οδυσήν πάρος ἦν γαῖαν ἱκέσθαι.
THE ODYSSEY OF HOMER.

I.

THE GODS IN COUNCIL. ATHENE ENCOURAGES TELEMACHOS.

Tell me, O Muse, of an adventurous man who wandered far, when he had overthrown the sacred hold of Troy. Many the men whose towns he saw, whose ways he proved; and many a pang he bore in his own breast at sea while struggling for his life and his men's safe return. But even so, by all his zeal, he did not save his men; for through their own perversity they perished—fools! who devoured the kine of the exalted sun. Wherefore he took away the day of their return. Of this, O goddess, daughter of Zeus, beginning where thou wilt, speak even to us.

Now all the others who were saved from utter ruin were at home, safe both from war and sea. Him only, longing for his home and wife, a potent nymph, Kalypso, a heavenly goddess, held in her hollow grotto, desiring him to be her husband. Nay, when the time had come in the revolving years at which the gods ordained his going home to Ithaka, even then he was not freed from trouble nor amongst his friends. Yet the gods felt compassion, all save Poseidon, who fiercely assailed godlike Odysseus till he reached his land.
'Ἀλλ' ὁ μὲν Ἀιδίσσειας μετεκίαθε τηλώθ' ἐόντας, Ἀιδίσσειας, τοῖς δίχθᾳ δεδαιάται, ἔσχατοι άνδρῶν, οἱ μὲν δυσομένου 'Ὑπερίονοι, οἳ δὲ ἀνιόντως, ἄντισων ταῦρων τε καὶ ἄρνεοιν ἐκατομβῆς. ἐνθ' ὃ γε τέρπετο δαίτὶ παρῆμενος· οἳ δὲ δὴ ἄλλοι Ζηνὸς ἐνὶ μεγάροις Ὀλυμπίου ἄθροί ήσαν. τούς δὲ μῦθων ἄρχει πατήρ άνδρῶν τε θεῶν τε· μυήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο, τὸν ὥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἐκταν' Ὀρέστης· τὸν δ' ὅ γ' ἐπιμηθηθεὶς ἔπε' ἀθανάτουις μετηύδα· Ὄ μέσοι, οὗν δὴ νῦ θεοὺς βροτοι αἰτιώντων. εἴξ ἡμέων γὰρ φασί κἀκ' ἐμμεναι· οἳ δὲ καὶ αὐτοὶ σφήσων ἀτασθαλίσειν ὑπὲρ μόρον ἄλγε' ἐχούσιν, ὡς καὶ νῦν Ἀλ' γίσθος ὑπὲρ μόρον Ἀτρείδαιος γῆμ' ἄλοχον μυνητήν, τὸν δ' ἐκτανε νοστήσαντα, εἰδὼς αἰτίν' ὅλεθρον· ἐπεὶ πρὸ οἱ ἐξομευ ἡμέως, 'Ερμείαν πέμψαντες, εὐσκοπον ἄργειφόντην, μήτ' αὐτῶν κτείνεις μῆτε μνασάθαι ἂκουτιν· εἰκ γὰρ Ὀρέσται τίσις ἐσσεται Ἀτρείδαιο, ὀππότ' ἀν ἡβῆση τε καὶ ἢς ἰμείρεται αἰής· δος ἐφαθ' Ἕρμειας, ἢλλ' οὐ φρένοις Ἀλγίσθοιο πειθ' ἀγαθὰ φρονέων· νῦν δ' άθροά πάντ' ἀπέτεισε.'

Τὸν δ' ἢμείβετ' ἐπειτα θεὰ γλαυκώπτις Ἀθήνη· ὥ τάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων, καλ λήν κεινὸς γε ἐοικότι κεῖται ὁλέθροφ· δος ἀπόλοιτο καὶ ἄλλος ὡτίς τουλάτα γε ἤρειοι. ἀλλά μοι ἀμφ' Ὄδυσῆ δαιφρον δαιέται ὃτον, δυσμόρφῳ, δος δὴ δὴθα φίλων ἀπο πήματα πάσχει νήσῳ ἐν ἀμφίφουτη, οἴθι τ' ὁμφαλὸς ἐστὶ θαλάσσης. νήσος δευδρήσσα, θεὰ δ' ἐν δῶματα ναλεὶ,
But Poseidon was gone among the far-off Ethiopians—the Ethiopians, farthest of humankind, divided in two tribes, part at the setting of the exalted one, part at his rising—there to receive a sacrifice of bulls and rams. So sitting at the feast he took his pleasure. The other gods, meanwhile, were gathered in the halls of Zeus upon Olympos, and among them the father of men and gods began to speak; for in his mind he mused of gallant Aigisthos, whom Agamemnon's far-famed son, Orestes, slew. Mindful of him, he thus addressed the immortals:

"Lo, how men blame the gods! From us, they say, spring troubles. Yet of their own perversity, beyond what is their due, they meet with sorrow; even as this Aigisthos, beyond what was his due, married the lawful wife of the son of Atreus, and slew her husband on his coming home, though well he knew of his own utter ruin. For we ourselves forewarned him, dispatching Hermes, our clear-sighted Speedy-comer, and told him not to slay the man nor woo the wife. 'For because of the son of Atreus shall come vengeance from Orestes when he is grown and feels desire for his land.' This Hermes said, but did not turn the purpose of Aigisthos by his kindness. Now he has made a full atonement for it all."

Then answered him the goddess, keen-eyed Athene: "Our father, son of Kronos, most high above all rulers, that man assuredly lies in befitting ruin. So perish all who do such deeds! But now my heart is torn for wise Odysseus, hapless man, who, long cut off from friends, is meeting hardship upon a sea-girt island, the navel of the sea. Woody the island is, and there a goddess dwells,
"Ατλαντὸς θυγάτηρ ὀλοφρονος, ὅς τε θαλάσσης πάσης βένθεα οἶδεν, ἔχει δὲ τε κλονας αὐτὸς μακρὰς, αἱ γαϊᾶν τε καὶ οὐρανὸν ἄμφις ἔχουσιν. τοῦ θυγάτηρ δύστην ὄνυρόμενον κατερύκει, αἰεὶ δὲ μαλακοῖα καὶ αἰμυλοῖα λόγοι θέλγει, ὅταν 'Ἰθάκης ἐπιλήσεται: αὐτὰρ 'Οδυσσεύς, ἰέμενος καὶ κατινῶν ἀποθρόσκοντα νοῆσαι ἦς γαϊῆς, θανέων ἴμελρεται. οὐδὲ νῦν σοὶ περ ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νῦ τ' 'Οδυσσεὺς Ἀργείων παρὰ νυσίλ χαρίζετο ἱερὰ ῥέξων Τροίη ἐν εὐρείᾳ; τί νῦ οἱ τόσον ὀδύσσαο, Ζεῦ;' Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς. 'τέκνων ἐμὸν, ποίουν σε ἔτος φύγεν ἔρκος ὀδόντων. πῶς ἄν ἔπειτ' 'Οδυσσῆς ἑγὼ θείοιο λαθοίμην, ὅσ περὶ μὲν νόσου ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοὺς ἀθανάτους ἐδωκε, τοῖς οὐρανῶν εὐρὺν ἔχουσιν; ἄλλα Ποσειδῶν γαιής χος ἀσκελεῖς αἰεὶν Κύκλωπος κεχόλωται, δυὸ ὡθαλμνοι ἀλώσεν, ἀντίθεν Πολύφημοι, ὅου κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι. Θόωσα δὲ μιν τέκε νύμφῃ, Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτου μέδοντος, ἐν σπέσισι γαλαφυροῖς Ποσειδάων μυγείσα. ἐκ τοῦ δὴ 'Οδυσῆα Ποσειδάων ἐνοσίχθων οὗ τὶ κατακτέλει, πλάξει δ' ἀπὸ πατρίδος αὖς. ἀλλ' ἄγεθ', ἡμεὶς οἴδε περιφραζόμεθα πάντες νόστουν, ὅπως ἐλθόσι. Ποσειδάων δὲ μεθήσει δυν χόλων οὐ μὲν γὰρ τι δυνήσεται ἄντλα πάντων ἀθανάτων ἁκηκτίθεν θεὸν ἐριδαινόμεν οἶος.'
Τὸν δ' ἡμείσθε ἐπείτα θεᾶ γαλαυκῶτις 'Αθήνη. 'ὤ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων,
daughter of baleful Atlas who knows the depths of every sea and himself holds the lofty pillars which keep earth and sky asunder. His daughter has confined this hapless, sorrowing man, and ever with tender and insistent words allures him to forgetfulness of Ithaka. Yet still Odysseus, through longing but to see the smoke spring from his land, desires to die. Nevertheless, your heart turns not, Olympian one. Did not Odysseus seek your favor among the Argive ships, by offering sacrifice upon the plain of Troy? Why then are you so wroth against him, Zeus?" 

Then answered her cloud-gathering Zeus, and said: "My child, what word has passed the barrier of your teeth? How could I e'er forget kingly Odysseus, who is beyond all mortal men in wisdom, beyond them too in giving honor to the immortal gods, who hold the open sky? Nay, 't is Poseidon, the girder of the land, is ceaselessly enraged about the Cyclops, whom Odysseus blinded of his eye, the god-like Polyphemos, whose is the greatest power among all Cyclops. A nymph, Thoösa, bore him, daughter of Phorkys, lord of the barren sea, having within the hollow caves united with Poseidon. And since that day the earth-shaking Poseidon does not indeed destroy Odysseus, but he drives him wandering from his land. But come, let us all here plan for his turning homeward. So shall Poseidon abate his anger, for he shall have no power, defying all, to strive alone with the immortal gods."

Then answered him the goddess, keen-eyed Athene: "Our father, son of Kronos, most high above all rulers,
εἰ μὲν δὴ νῦν τοῦτο φίλου μακάρεσσι θεοῖς, νοστῆσαι Ὄδυσση δαιφρονα δῶδε δόμοντε,
'Ερμελαν μὲν ἔπειτα, διάκτορον ἄργειφόντην,
νῆσον εἰς Ὀμηρίην ὄτρυνομεν, ὅφρα τάχιστα
Νῦμφη ἐυπλοκάμῳ εὗτη νημερτέα βουλήν,
νόστον Ὅδυσσῆος ταλασίφρονος, ώς κε νέηται.
αὐτὰρ ἔγων Ἶθακην ἐς ἑσελεύσομαι, ὅφρα οἱ νῦν
μᾶλλον ἐποτρύνω, καὶ οἱ μένοι ἐν φρεσὶ θείω,
εἰς ἁγορὴν καλέσαντα κάρη κομῶντας Ἀχαιοὺς
πᾶσι νυστήρεσσι ἀπειπέμεν, οὐ τέ οἱ αἰεὶ
μὴν ἀδιαφόρησον καὶ εἰλίποδος ἐλικας βοῦς.
πέμψαν δ' ἐς Σπάρτην τι καὶ ἐς Πύλουν ἱμαθέσεν,
νόστον πευσόμενον πατρὸς φίλου, ἡν που ἁκουσίν,
ηδ' ἱνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἐχροιν.'

'Ὅς εἰποῦσ' ὑπὸ ποσσὶν ἔδόθατο καλὰ πέδιλα,
ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμεῖν ἐφ' ὕγρην
ηδ' ἐπ' ἀπείρονα γαίαν ἀμα πυνῇς ἀνέμοιο.
[εἰλετο δ' ἄλκιμον ἑγχος, ἀκακυμένον ἄξει χαλκῷ,
βρυθὖ, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρῶων, τοῖς τε κοτέσσεται δρμισπάτρῃ.]
βῇ δὲ κατ' Ὀυλύμπου καρῆνον ἀίξασαι,
στῇ δ' Ἶθακῆς ἐὼ δήμῳ ἐπὶ προθύροις Ὅδυσσῆος,
οὐδοῦ ἐπ' αὐλείουν· παλάμη δ' ἔχε χάλκεσιν ἑγχος,
eιδομεῖνι ξείνῳ, Ταφλῶν ἥγὴτορι, Μέντη.

ἐγρε δ' ἄρα μηστήρας ἀγήνορας. οἱ μὲν ἔπειτα
πεσσοῦσι προπάροιβε θυράων θυμὸν ἐτερποῦν,
ἡμεῖνοι ἐν ῥυόσι βοῶν, ός ἔκτανον αὐτοὶ.
κήρυκες δ' αὐτοῦσι καὶ ὀτρηροὶ θεράποντες
οἱ μὲν ἀρ' οἰνον ἐμισθον ἐὼν κρητήροι καὶ ὑδαρ,
if it be now the pleasure of the blessed gods that wise Odysseus shall return to his own home, let us send Hermes forth—the Guide, the Speedy-comer—into the island of Ogygia, to tell the fair-haired nymph at once our steadfast purpose, that stout Odysseus shall set forth upon his homeward way. I, in the mean while, haste to Ithaka, to rouse his son yet more, and to put vigor in his breast; that so, summoning an assembly of the long-haired Achaians, he may speak out his will to all the suitors, men who continually butcher his thronging flocks and swing-paced, crook-horned oxen. And I will send him forth to Sparta and to sandy Pylos, to seek what he may hear of his dear father's coming, and so to win a good report amongst mankind."

Saying this, under her feet she bound her beautiful sandals, immortal, made of gold, which carry her over the flood and over the boundless land swift as a breath of wind. She took her ponderous spear, tipped with sharp bronze, thick, long, and strong, with which she vanquishes the ranks of men—of heroes, even—when this daughter of a mighty sire is roused against them. Then she went dashing down the ridges of Olympos and in the land of Ithaka stood by the gate of Odysseus, at the threshold of his court. Within her hand she held her brazen spear and seemed the stranger Mentes, the Taphian leader. Here then she found the lordly suitors. They were amusing themselves with games of draughts before the palace door, seated on hides of oxen which they themselves had slain. Pages and busy squires were near; some mixing wine and water in the bowls, others with porous sponges
οι δ' αυτε σπόγγοις πολυτρήτουσι τραπέζας
νίζον καὶ πρότιθεν, τοι δ' κρέα πολλὰ δατείντο.

Τὴν δὲ πολὺ πρῶτος ἵδε Τηλέμαχος θεοειδής,
حطο γὰρ ἐν μνηστήριοι φίλον τετιμένον ἤτορ,
ὀσσόμενος πατέρ' ἐσθλόν ἐνὶ φρεσίν, εἰ ποθεὶ ἐλθὼν

μνηστήρων τῶν μὲν σκέδασιν κατὰ δόματα θείη,
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἰσιν ἀνάσσου.

τὰ φρονέων, μνηστήριοι μεμήμενοι, ἔσιδ' Ἀθήνην.
βῆ δ' ἰδὼς προθύρου, νεμεσσῆθη δ' ἐνὶ θυμῷ

ξείνων δῆθα θύρην ἐφεστάμεν· ἐγγύθη δὲ στὰς
χεῖρ' ἐλε δεξιετῆν καὶ ἐδέξατο χάλκεον ἔγχος,
καὶ μιν φονῆσας ἐπεα πτερόεντα προσηύδα·

'Χαίρε, ξείνε, παρ' ἅμμι φιλήσεαι· αὐτὰρ ἑπεῖτα
δεῖπνου πασσάμενοι μυθήσεαι ὁττεό σε χρή.'

'Ως εἰπὼν ἤγειθ', ἥ δ' ἔσπετο Παλλᾶς Ἀθήνη.

οἱ δ' ὅτε δὴ ρ' ἐντοσθεὶν ἐσαν δόμον ὕψηλοῖο,
ἔγχος μὲν ρ' ἔστησε φέρων πρὸς κίονα μακρὴν

δουρωδόκης ἐντοσθεὶν ἐνξίον, ἐνθα περ ἄλλα
ἔγχε' 'Ουσσόθοις ταλασίφρουν ἰστατο πολλὰ,

ἅτην δ' ἐσ θρόνον εἰσεν ἄγην, ὑπὸ λίτα πετάσσας,
καλὸν δαιδάλεου· ὑπὸ δὲ θρήνοις ποσίν ἤνε.

πάρ δ' αὐτὸς κλισμὸν θέτο ποικίλου, ἐκτοθεὶ ἀλλὰ

μνηστήρων, μὴ ξείνως ἀνυιθεὶς ὀρυμαγδό

deίπνῳ ἀδήσειεν, ὑπερφιάλουσι μετελθῶν,

 HttpServletResponse ἡδ' ἕνα μιν περὶ πατρὸς ἀποιχομένου ἔροιτο.

χέρνιβα δ' ἀμφίπολος προχόφ ἐπέχευεν φέρουσα

καλὴ χρυσείῃ, ὑπὲρ ἀργυρέου λέβητος,
νῦνθαβαι· παρὰ δὲ ξεστὴν ἐτάνυσσα τράπεζαν.

ointment δ' αἰδοὶ ταμὴ παρέθηκε φέρουσα,

eįδατα πόλλῃ ἐπιθείσα, χαριζομένῃ παρεύντων·
washing tables and laying ready, while others still cut up a store of meat.

By far the first to see Athene was godlike Telemachos. For he was sitting with the suitors, sad at heart, picturing in mind his noble father — how he might come from somewhere, make a scattering of the suitors up and down the house, take to himself his honors, and be master of his own. Thinking on this while he sat among the suitors, Athene met his eye. Straight to the door he went, at heart ashamed to have a stranger stand so long before his gates. So drawing near and grasping her right hand, he took her brazen spear, and, speaking, said to her in winged words: "Hail, stranger; here with us you shall be welcome, and by and by, when you have tasted food, you shall make known your needs."

Saying this, he led the way, and Pallas Athene followed. When they were come within the lofty hall, he carried the spear to a tall pillar and set it in a well-worn rack, where also stood many a spear of stout Odysseus. Athene herself he led to a chair and seated, spreading a linen cloth below. Good was the chair and richly wrought; beneath it was a footstool for the feet. Beside it, for himself, he set a sumptuous seat apart from all the suitors, for fear the stranger, worried by their din, might lose his taste for food, meeting with churlish men; and then that he might ask him, too, about his absent father. Now water for the hands a servant brought them, in a beautiful pitcher made of gold, and poured it out over a silver basin for their washing, and by them spread a polished table. And the grave housekeeper brought bread and placed before
δαιτρός δὲ κρείων πίνακας παρέθηκεν ἀείρας παντοίων, παρά δὲ σφί τίθει χρύσεια κύπελλα· κήρυξ δ’ αυτοῦσιν θάμ’ ἐπιφίγετο οἰνοκοχεύων.

'Ες δ’ ἥλθον μυκητήρες ἀγήνορες. οἱ μὲν ἐπείτα ἔξεισι ἔξοντο κατὰ κλεισμοῦ τε θρόνους τε.

tοῦτο δὲ κήρυκες μὲν ὕδωρ ἐπὶ χείρας ἔχεναν, σῖτον δὲ δμωαί παρενήγεν ἐν κανέοις, κοῦροι δὲ κρητήρας ἐπεστέφαντο ποτόιο.

οἱ δ’ ἐπ’ ὀνείαθ’ ἐτοίμα προκείμενα χείρας ἰάλλον.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἑρον ἐντὸ μυκητήρες, τοῖσι μὲν ἐνὶ φρεάτιν ἄλλα μεμήλει, μολτῇ τ’ ὅρχηστόν τε· τὰ γὰρ τ’ ἀναθήματα δαιτός.

cήρυξ δ’ ἐν χερσίν κίθαριν περικαλλέα θήκε Φημίω, ὡς ῥ’ ἦεδε παρὰ μυκητήρων ἀνάγκη.

ἡ τοι ὁ φορμῖζον ἀνεβάλλετο καλὸν ἑιδεῖν,

αὐτὰρ Τηλέμαχος προσέφη γλαυκώπτων Ἀθήνην, ἄγχι σχὼν κεφαλῆν, ἵνα μὴ πευθοῖαθ’ οἱ ἄλλοι·

' Ἐείνε φίλ’, ἢ καὶ μοι νεμεσήσεαι ὅτι κεν ἐπ’ώ; τοῦτοσιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή,

βεί’, ἐπεὶ ἀλλότριον ββίοτον νήπιοιον ἔδουσιν, ἀνέρος οὐ δὴ που λεύκ’ ὅστεα πῦθεται ὀμβρώ

κείμεν’ ἐπ’ ἡπείρου, ἢ εἰν ἀλλ’ κυμα κυλῖνει.

εἰ κείων γ’ Ἰθάκην ἢδοιατο νοστήσαντα, πάντες κ’ ἀρρησαίατι ἐλαφρότερου πόδας εἰναὶ

ἡ ἀφινεότεροι χρυσοῖο τε ἐσθητός τε.

νῦν δ’ ὁ μὲν ὃς ἀπόλῳε κακὸν μόρον, οὐδὲ τις ἡμῶν

θαλπωρῆ, εἰ πέρ τις ἐπικεδοιῶν ἀνθρώπων

φήσιν ἐλέετεσθαι· τοῦ δ’ ὠλετο νόστιμον ἢμαρ.

ἀλλ’ ἀγέ μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·

τίς πόθεν εἰς ἀνδρῶν; πόθι τοι τόλις ἕδε τοκῆς;
them, setting out food of many a kind, freely giving of her store. The carver, too, took platters of meat, and placed before them, meat of all kinds, and set their golden goblets ready; while a page, pouring wine, passed to and fro between them.

Now there came in the lordly suitors. These soon took seats in order, on couches and on chairs. Pages poured water on their hands. Maids heaped them bread in trays, and young men brimmed the bowls with drink. And on the food spread out before them they laid hands. So after they had stayed desire for drink and food — these suitors — then in their thoughts they turned to other things, the song and dance, which crown a feast. And a page put a beautiful lyre into the hands of Phe- mios, who sang perforce among the suitors. Touching the lyre, he made his prelude to a beautiful song. Then said Telemachos to keen-eyed Athene, his head bent close, that others might not hear:

"Good stranger, will you take offense at what I say? These things are all their care,—the lyre and song,—an easy care, since making no amends, they eat another's substance, that of a man whose white bones now are rotting in the rain, if lying on the land, or in the sea the waters roll them round. But were they once to see him coming home to Ithaka, they all would pray rather for speed of foot than stores of gold and clothing. But he, instead, by some hard fate is gone, and naught remains to us of comfort—no, not if any man on earth shall say he still will come. Passed is his day of coming. But now declare me this, and plainly tell, who are you? Of what
ὀπτοῦς τ' ἐπὶ νησός ἀφίκεο· πῶς δὲ σε ναῦται ἦγαγον εἰς Ἰθάκην; τίνες ἐμμεναί εὐχετῶντο; οὐ μὲν γὰρ τί σε πεζὸν ὄιμαι ἐνθάδ' ἱκέσθαι. καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ, ἥν νέον μεθέπεις, ἣ καὶ πατρώος ἔσσι. ξείνος, ἐπεὶ πολλοὶ ἵσαν ἀνέρες ἥμετερον δῶ ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἤν ἀνθρώπων.'

Τὸν δ' ἀυτὸ προσέειτε θεά γλαυκώτις 'Αθήνη·
τον γὰρ ἐγὼ τοι ταῦτα μᾶλ' ἀτρεκέως ἀγορέσων. Μέντῃς Ἀγχυάλωυ δαίφρωνος εὐχόμαι εἰναι νίσος, ἀτὰρ Ταφίοισι φιληρέμιοισιν ἀνάσσων. νῦν δ' ἀδείξω νησὶ κατήλυθον ἦδ' ἐτάροισιν, πλέον ἐπὶ οἶνοποτα πόντον ἐπ' ἀλλοθρόοις ἀνθρώποις, εἰς Τεμέσθην μετὰ χαλκὸν, ἄγω δ' αἴθωνα σιδηροῦν, νησὸς δὲ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλησο; ἐν λιμένε 'Ρείθρῳ, ὑπὸ Νήλῳ ὑλήσετι. ξείνοι δ' ἀλλήλων πατρώοι εὐχόμεθ' εἰναι ἐξ ἀρχῆς, εἰ πέρ τε ἑροῦντ' εἴρημαι ἐπελθὼν Δαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλυνυθε
ἐρχέσθθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν γρηγοροῦν ἄμφι πόλις, ἢ οἱ βρῶσιν τε πόσιν τε παρτιβεί, εὐτ' ἂν μν κάματος κατὰ γυνα λάβησιν ἐρτύζοντ' ἀνὰ γουνον ἀλαίθ' οἰνοπέδιον.

νῦν δ' ἥλθον· δὴ γὰρ μν ἐφαντ' ἐπιδήμιον εἰναι, σὸν πατέρ'· ἀλλὰ νυ τὸν γε θεοῦ βλάπτονσι κελεύθου. οὐ γὰρ πω τέθυκεν ἐπὶ χθονί δίος 'Οδυσσεὺς, ἀλλ' ἐτὶ που ξώδος κατερύκεται εὐρεῖ ποτῷφ, νῆσῳ εἰκ ἀμφιρύτῃ, χαλεποὶ δὲ μν ἀνδρες ἐχουσιν, ἀγριοι, οἳ που κείνον ἐρυκανώσο' ἀέκοντα. αὐτάρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς εἰνθυμο.
people? Where is your town and kindred? On what ship did you come? And how did sailors bring you to Ithaka? Whom did they call themselves? For I am sure you did not come on foot. And tell the truth in this, that I may know full well if for the first time you now visit here, or are you my father's friend? For many a man from foreign lands once sought our home; because Odysseus also was a rover in the world."

Then said to him the goddess, keen-eyed Athene: "Then I will very plainly tell you all: Mentes I call myself, the son of wise Anchialos, and I am lord of the oar-loving Taphians. Even now I ran in here, with ship and crew, when sailing over the wine-dark sea to men of a strange speech, to Temesê, for bronze; and I carry glittering iron. Here my ship lies, just off the fields outside the town, within the bay of Reithron, under woody Ne'ion. Hereditary friends we count ourselves, from early days, as you may learn if you will go and ask old lord Laërtes, who, people say, comes to the town no more, but far out in the country suffers hardship, an aged woman his attendant, who supplies him food and drink whenever weariness weighs down his knees, as he creeps about his slope of vineyard ground. It was but now I came, for people said your father was at home. Yet, as I see, the gods delay his journey. For royal Odysseus has not died in any land, but somewhere still alive, lingers on the wide sea, upon some sea-girt island, and cruel men constrain him—some savage folk, who hold him there against his will. Nay, I will make such prophecy as the immortals are forcing on my mind, and as I think will happen;
αθάνατοι βάλλουσι καὶ ὃς τελέεσθαι ὀίω,
οὔτε τι μάντις ἔων οὔτε οἰωνὸν σάφα εἰδῶς.
οὐ τοι ἐτί δηρὸν γε φίλης ἀπὸ πατρίδος αἷς
ἔσσεται, οὐδ’ εἰ πέρ τε σιδῆρεα δέσματ’ ἐχοισι’
φράσσεται ὃς κε νέηται, ἐπεὶ πολυμηχανὸς ἐστίν.

ἀλλ’ ἀγε μοι τόδε εἰπέ καὶ ἀτρεκέως κατάλεξον,
εἰ δὴ ἐξ αὐτοῦ τόσος πάις εἰς Ὁδυσῆος.
αἰῶνὸς μὲν κεφαλὴν τε καὶ ὦματα καλὰ ἔοικας
κεῖνος, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ’ ἀλλήλοισι,
πρὶν γε τὸν ἔς Τροίην ἀναβιήμεναι, ἐνθα περ ἄλλοι
’Ἀργείων οἱ ἀριστοί ἔβαν κοίλης ἐν νηυσὶν·
ἐκ τοῦ δ’ οὔτ’ Ὁδυσῆα ἐγών ἑδον οὔτ’ ἐμε κεῖνος.’

Τὴν δ’ αὐ Τηλέμαχος πεπυμένος ἀντίον ἕδα·
’τογγὰρ ἐγὼ τοι, ἔείνε, μάλ’ ἀτρεκέως ἀγορεύσω.
μήτηρ μὲν τ’ ἐμὲ φησι τοῦ ἐμμεναι, αὐτὰρ ἐγὼ γε
ἂν οἶδ’, οὐ γάρ τῶ τις ἐν γόνον αὐτὸς ἀνέγας.
ὡς δὴ ἐγὼ γ’ ὡφέλων μάκαρος νῦ τευ ἐμμεναι νῦς
ἀνέρος, δ’ κτεάτεσσιν ἑώς ἐπὶ γῆρας ἐτετμε.

ὡς δ’ ὃς ἀποτμότατος γένετο θυτῶν ἀνδρώπων,
τοῦ μ’ ἐκ φασί γενέσθαι, ἐπεὶ σὺ με τοῦτ’ ἐρείεινεις.’

Τὸν δ’ αὐτε προσέειπε θεά γλαυκόπτες ’Ἀθήνη·
’οὔ μὲν τοι γενεὴν γε θεὸν νόμυμον ὄπισσο
θῆκαν, ἐπεὶ σὲ γε τοῖον ἐγείνατο Πηνελόπεια.

ἀλλ’ ἀγε μοι τόδε εἰπέ καὶ ἀτρεκέως κατάλεξον·
τίς δαίσ, τίς δὲ ὁμιλὸς ὃδ’ ἐπλετο; τίπτε δὲ σε χρεῶ;
eἰλατίνη ἢ γάμος; ἐπεὶ οὐκ ἔραυος τίδε γ’ ἐστίν.

ὁς τε μοι ὑβρίζοντες ὑπερφιάλως δοκέονι
daίνυσθαι κατὰ δόμα. νεμεσσήσαιτο κεν ἀνήρ
αἰσχεα πόλλ’ ὄρον, ὃς τις πινυτός γε μετέλθου.’

Τὴν δ’ αὐ Τηλέμαχος πεπυμένος ἀντίον ἑδα·
although I am no prophet and have no skill in bird-lore. Henceforth, not long shall he be absent from his own dear land, though iron fetters bind him. Some means he will devise to come away; for many a shift has he. But come, declare me this, and plainly tell, if you indeed — so tall — are the true son of Odysseus. In head and beautiful eyes you surely are much like him. For we were often together before he embarked for Troy, whither others, too, — the bravest of the Argives, — went in their hollow ships. But since that day I have not seen Odysseus, nor he me."

Then answered her discreet Telemachos: "Yes, stranger, I will plainly tell you all. My mother says I am his child; I myself do not know; for no one ever yet knew his own parentage. Yet would I were the son of some blest man on whom old age had come amongst his own possessions. But now, the man born most ill-fated of all human kind — of him they say I come, since this you ask me."

Then said to him the goddess, keen-eyed Athene: "Surely the gods meant that your house should not lack future fame, when to such son as you Penelope gave birth. But come, declare me this and plainly tell, what is the feast? What company is this? And what is your part here? Some drinking bout or wedding? It is no table where the guests bear equal charge. So rude they seem, in pride, feasting about the hall. A man must be indignant who comes here in his senses and looks on all this outrage."

Then answered her discreet Telemachos: "Stranger, —
ʻξείν', ἐπεὶ ἃρ δὴ ταῦτά μ' ἀνείρεαι ἢδὲ μεταλλάξι, μέλλειν μὲν ποτὲ οἶκος δὲ ἀφυεῖς καὶ ἀμύμων ἐμμεναι, ὀφρ' ἐτὶ κεῖνος ἀνήρ ἐπιδήμιος ἦν· 

νῦν δ' ἐτέρως ἐβόλουτο θεόι κακὰ μητιώντες, οἱ κεῖνον μὲν ἀιστον ἐποίησαν περὶ πάντων ἀνθρώπων, ἐπεὶ οὐκ ἦσαν ὑπάντησιν τολμᾶν ποιῆσαι. 

τῷ κέν οἱ τύμβοι μὲν ἐποίησαν Παναχαιοί, ἢδὲ κεῖ καὶ φ' παιδὶ μέγα κλέος ἤρατ' ὅπισον. νῦν δὲ μιν ἀκλείως ἀρπνεῖν ἀνηρεύσαντο· 

οἴχετ· ἀιστος, ἀπευστός, ἐμοί δ' ὀδύνας τε γόουν τε κάλλετεν· οὐδ' ἐτὶ κεῖνον ὄντον ὁμόμοιον στεναχίζω οἴνον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἐτενεύαν· 

ὅσοι γὰρ ἴησοσιν ἐπικρατέουσιν ἄριστοι, Σοῦλιχιὰ τε Σάμη τε καὶ ὑλήτει Ζακύνθοφ, ἢδ' ὅσοι κραναίν Ἰθάκην κάτα κουρανέουσιν, τόσοι μητέρ' ἐμὴν μιῶνται, τρύχουσι δὲ οἴκον. ἢ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν ποιῆσαι σύναται· τοι δὲ φθινόθυσουσιν ἐδοντες οἴκον ἐμὸν· τάχα δὴ με διαρραίουσον καὶ αὐτὸν· 

Τὸν δ' ἐταλαστήσασα προσηύδα Παλλᾶς Ἀθήνη· ὅ πότου, ἢ δὴ τολλὸν ἀποιχομένου Ὀδυσσός δεύη, ὃ κε μνηστήρσων ἀναιδέσω χείρας ἐφεί. 

ei γὰρ νῦν ἐλθὼν δὸμου εν πρώτῃ θύρῃ σταίη, ἔχον πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε, τοῖος ἐων οἴνον μιν ἄγω τὰ πρῶτ' ἐνόσα οἴκῳ ἐν ἡμετέρῳ πίνουτα τε τερπόμενον τε, ἐξ 'Εφύρης ἀνιόντα παρ' Ἰλων Μερμερίδαιο. 

φιχέτο γὰρ καὶ κείσε θοῆς ἐτὶ νηὸς Ὀδυσσεύς·
since now you ask of this and question me,—in former days this house bade fair to be wealthy and esteemed, while yet that man was still among his people. But the hard-purposed gods willed otherwise, who shut him from our knowledge more than all men beside. For were he dead, I should not feel such grief—if he had fallen amongst comrades in the Trojan land, or in the arms of friends when the skein of war was wound. Then would the whole Achaian host have made his grave, and even for his son a great name had been gained in after days. Now, silently the robber winds have swept him off. Gone is he, past all sight and hearing, and sorrow and sighing he has left to me. And yet no longer do I grieve and mourn for him alone; for now the gods have brought me other sore distress. For all the nobles that bear sway among the islands,—Doulichion, Samê, and woody Zakynthos,—and all who have the power in rocky Ithaka, all woo my mother and despoil my house. She neither declines the hated suit, nor has she power to end it; while they, with feasting, impoverish my house, and soon will bring me also to destruction.”

Stirred into anger, Pallas Athene spoke: “Alas! in very truth, you greatly need absent Odysseus, to lay hands on the shameless suitors. What if even now he came, and here before his house stood at the outer gate, with helmet, shield, and his two spears—even such as when I watched him that first day at my own home, drinking and making merry, on his way from Ephyra, from Ilos, son of Mermeros. For thither, too, Odysseus went in his swift
φάρμακον ἀνδροφόνων διζήμενος, ὡφρα οἱ εἴη
ιοῦς χρίεσθαι χαλκήρεας. ἀλλ' ὁ μὲν οἱ οἱ
δώκεν, ἔπει δ' ἔτι θεοὺς νεμεσίζετο αἰῶν έόντας,
ἀλλ' πατὴρ οἱ δώκεν ἐμὸς. φιλέσθε γὰρ αἰῶν.
τούτος ἔως μνηστήρσιν ὁμιλήσεις Ὀδυσσεῦς.
πάντες κ' ἄκυμοροι τε γενολατο πικρόγαμοι τε.
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἡ κεν νοστήσας ἀποτίσεται, ἢ καὶ οὐκε,
οἴσιν ἐν μεγάροισιν. ἐδ' ἡ φράξεσθαι ἄνωγα
ἀπόσωσες κε μνηστήρας ἀπόσωσει ἐκ μεγάροις.
εἰ δ' ἄγε νῦν ξυπνεῖ καὶ ἐμὸν ἐμπάξεο μῦθον·
αὔριον εἷς ἀγορὴν καλέσας ἥρας Ἀχαιοῦς
μῦθον πέφραδε πάσι, θεοὶ δ' ἐπιμάρτυρι έότων.
μνηστήρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθί,
μητέρα δ', εἰ οἱ θυμὸς ἑφορμάται γαμέσθαι,
ἄψ ἢ τω ἐσ μέγαρον πατρὸς μέγα δυναμένου·
οἱ δὲ γάμον τεῦξοντε καὶ ἀρτυνέουσιν ἔπεν
πολλὰ μάλ', ὡσα ἑοικε φίλης ἐπὶ παιδῶς ἐπεσθαί.
εἰ δ' αὐτῷ πυκνώς ὑποθήσομαι, αἱ κε πίθηα
νη' ἀρας ἐρέτησιν εἰκόσιν, ἦ τις ἁρίστη,
ἐρχεο πενομενος πατρος δην οἰχομένου,
ἡν τίς τοι εὔπῃ βροτῶν, ἦ οὔσαν ἀκούσης
ἐκ Δίος, ἥ τε μάλιστα φέρει κλέος ἀνθρώπους.
πρῶτα μὲν ἐς Πύλον ἐδῆ καὶ ἑφεο Νέστορα δῖον,
κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον·
δος γὰρ δεύτατος ἠλθεν Ἀχαιῶν χαλκοχιτῶνων.
εἰ μὲν κεν πατρὸς βιοτον καὶ νόστον ἀκούσης,
ἡ τ' ἄν τρυχόμενος περ ἐτι θλαίς ἐνιαυτόν·
ei δ' κε τεθημὸτος ἀκούσης μηδ' ἐτ' ἐόντος,
νοστήσας δὴ ἐπειτα φιλην ἐς πατρίδα γαίαν

265
270
275
280
285
290
ship, seeking a deadly drug in which to dip his brazen arrows. But Ilos gave it not, because he feared gods, ever living. Yet this my father gave him, for he held him strangely dear. If as he was that day Odysseus now might meet the suitors, they all would find quick turns of fate and bitter rites of marriage.

"At all events, in the gods' lap it lies whether or no he shall return and wreak revenge within his halls. But you yourself I bid to plan to thrust the suitors from your door. Come, give me ear and make my words your guide. Tomorrow, calling to an assembly the Achaian lords, make known your will to all, and the gods be your witness! The suitors, bid disperse, each to his own. And for your mother, if her heart inclines to marriage, let her return once more to the hall of her powerful father. They there shall make the wedding and arrange the many gifts which should accompany a well-loved child. Then for yourself I offer sound advice, if you will hearken. Fit out a ship, the best you have, with twenty oarsmen, and go and gather tidings of your long-absent father. Perhaps some man can tell you, or you may catch a rumor sent from Zeus, that carries tidings far and wide amongst mankind. First go to Pylos, and question royal Nestor. Then on to Sparta, to light-haired Menelaos; for he came last among the mailed Achaeans. And if you hear your father is alive and coming home, however weary, still you might submit for one year more. But if you hear that he is dead — no longer with the living — you shall at once return to your own native land, and pile his mound and
σήμα τε οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεῖσαι πολλὰ μάλι, ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι. αὐτὰρ ἐπὶν δὴ ταῦτα τελευτῆσης τε καὶ ἔρξης, φράξεσθαι δὴ ἐσεῖτα κατὰ φρένα καὶ κατὰ θυμὸν ὀπτῶς κε μνηστήρας ἐνι μεγάρουι τεοίσι κτεύνης ἢ δόλῳ ἢ ἀμφαδόν· οὔδε τί σε χρῆ νηπιώας ὥρεων, ἐπεὶ οὐκέτι τηλίκος ἐσσι. ἢ οὐκ ἄλειν οὖν κλέος ἐλλαβε δῖος 'Ὀρέστης πάντας ἐπ' ἀνθρώπους, ἐτεί ἔκτανε πατροφόνη, Δηλιγισθὸν δολόμητιν, ο̣ οί πατέρα κλυτὸν ἐκτα; καὶ σὺ, φῖλος, μάλα γάρ σ' ὀρῶν καλὸν τε μέγαν τε, ἀλκιμος ἐσσ', ἵνα τίς σε καὶ ὄψιγόνων εὐ εὔπη. αὐτὰρ ἐγὼν ἐπὶ νῆα θοῦν κατελεύσομαι ἦδη ἢδ' ἔταρους, ο̣ οί πο' με μάλ' ἀσχαλόσωσι μένουτε; σοὶ δ' αὐτῷ μελέτω, καὶ ἐμὸν ἐμπάξεο μῶθων.'

Τὴν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡδα· 'ξείν', ἢ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις, ὡς τε πατήρ δ' παιδι, καὶ οὐ ποτε λῆσομαι αὐτῶν. ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενος περ óδοιο, ὄφρα λοισσάμενος τε τεταρτόμενος τε φίλον κήρ, δώρου ἐχὼν ἐπὶ νῆα κής, χαίρων εὖν τυμφο, τιμῆν, μάλα καλὸν, ἢ τοι κειμήλιον ἐσται ἐξ εμεύ, οἰα φίλοι ξέινοι ξείνοσι διδοῦσι.'

Τὸν δ' ἡμελβετ' ἐπειτα θεά γλαυκόπτις 'Αθήνη· 'μή μ' ἐπὶ νῦν κατέρυκε, λιλαῖομένον περ óδοιο. δῶρου δ' ὡττί κε μοι δοῦναι φίλον ἦτορ ἀνώγη, αὕτως ἀνερχομένω δόμεναι εἰκόνε νε φέρεσθαι, καὶ μάλα καλὸν ἐλῶν. σοὶ δ' ἄξιον ἐσται ἄμοιβης·

'Ἡ μὲν ἄρ' ὄς εἰποῦσ' ἀπέβη γλαυκόπτις 'Αθήνη, ὄρνης δ' ὄς ἀνοπαία διεπτατο· τῷ δ' ἐνι θυμῷ
pay the funeral rites, full many, as are due, and you shall give your mother to a husband. So after you have ended this and finished all, consider next within your mind and heart how you may slay the suitors in your halls, whether by stratagem or open force. You must not hold to childish ways, for you are of childish age no longer. Have you not heard what fame royal Orestes gained with all mankind, because he slew the slayer, wily Aigisthos, who had slain his famous father? You too, my friend,—for of a truth I find you fair and tall,—be strong, that even men hereafter born may speak your praise. Now go I down to the swift ship and to my comrades, who no doubt chafe at waiting. Rely upon yourself, and make my words your guide."

Then answered her discreet Telemachos: "Stranger, assuredly in this you speak with kindness, even as a father to a son. Never shall I forget it. But pray, now, stay, though eager for your journey; that being bathed, refreshed in very soul, you turn to your ship in joyous mood, bearing a gift of honor, very beautiful, to be to you a keepsake from myself, even such a thing as dear friends give to friends."

Then answered him the goddess, keen-eyed Athene: "Do not detain me longer now, when anxious for my journey. And whatsoever gift your kind heart bids you give, give it when I return, for me to carry home. Choose one exceeding beautiful; it shall be matched in the exchange."

Saying this, keen-eyed Athene passed away, even as a bird—a sea-hawk—takes its flight. Into his
θήκε μένος καὶ θάρσος, ὑπέμνησέν τε ἐπὶ πατρὸς μᾶλλον ἐτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσίν ἤσαλ νοήσας θάμβησεν κατὰ θυμόν· ὁ δ' ἄρατο γὰρ θεὸν εἶναι. αὐτίκα δὲ μηνασθήρας ἐπήχετο ἱσόθεος φῶς.

Τούτι δ' ἀοίδος ἀείδε περικλυτός, οić δ' σιωπῇ εἶατ' ἀκούοντες· ὁ δ' Ἀχαϊῶν νόστον ἀείδε λυγρόν, ὃν ἐκ Τροίης ἑπτετελάτο Παλλᾶς Ἀθήνη. 
Τοῦ δ' ὑπερωίδθεν φρεσὶ σύνθετο θέστιν ἀοίδην κούρη Ἰκαρλίοι, περίφρων Πηνελόπεια.

κλῖμακα δ' ὑψηλὴν κατεβήσετο οἴο ὅμοιο, οὐκ οἷν, ἀμα τῇ γε καὶ ἄμφιτολοι δύ' ἔποντο. ἢ δ' ὅτε δή μηνασθήρας ἄφικετο διὰ γυναικῶν, στῇ ρὰ παρὰ σταθμὸν τέγεος πῦκα ποιητῶν, ἄντα παρειών σχομένη λιπαρὰ κρήδεμνα· ἄμφιτολος δ' ἀρα οἰ κεδυν' ἐκάτερθε παρέστη. 

δακρύσασα δ' ἐπείτα προσηύδα θείον ἀοίδον.‘ 

‘Φήμει, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας, ἔργη ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοίδαί· τῶν ἐν γε σφίν ἀείδε παρήμενοι, οἰ δὲ σιωπῇ οἰνον πινόντων· ταύτης δ' ἀποπαῦ' ἀοίδης λυγρῆς, ἢ τε μοι αἰεῖ ἐν στήθεσσι φίλον κήρ τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἀλαστον. 

τοῦν γὰρ κεφαλὴν ποθέω μεμυημένη αἰεὶ ἀνδρός, τοῦ κλέος εὐρὶ καθ' Ἐλλάδα καὶ μέσον Ἀργος.’

Τὴν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ὑδαί·

‘μὴτερ ἐμῇ, τί τ' ἄρα φθονεῖς ἐρήμην ἀοίδον τέρπειν ὅπτη οἰ νόος ὄρνυται; οὐ νῦ τ' ἀοίδοι αἴτιοι, ἄλλα ποθὶ Ζεὺς αἴτιος, ὅς τε δίδωσιν ἀνδράσιν ἀλφηστήσως, ὅποις ἐθέλησιν, ἐκάστῳ. 

τούτῳ δ' οὐ νέμεσις Λαμαῖν κακὸν ὄτον ἀείδεων.’
heart strength had she brought and courage, turning his thoughts upon his father more even than before. As he marked this in his mind, an awe came on his heart. He felt it was a god. Straightway he sought the suitors, god-like himself.

To them the famous bard was singing, while they in silence sat and listened. He sang of the return of the Achaians—the sad return, which Pallas Athene had appointed them on leaving Troy.

Now from her upper chamber, there heard this wondrous song the daughter of Ikarios, heedful Penelope, and she descended the long stairway from her room—yet not alone; two handmaids followed her. And when this royal lady reached the suitors, she stood beside a column of the solid roof, holding before her face her delicate wimple, the while a faithful handmaid stood on either side. Then bursting into tears, she said to the noble bard:

"Phemios, full many another tale you know to charm mankind, exploits of men and gods, which bards make famous. Sit and sing one of these. The rest drink wine in silence. But cease this song, this song of woe, which harrows evermore the soul within my breast; because on me has fallen deepest grief that cannot be forgotten. So dear a face I miss, ever remembering one whose fame is wide through Hellas and mid-Argos."

Then answered her discreet Telemachos: "My mother, why forbid the honored bard to cheer us in whatever way his mind is moved? The bards are not to blame, but rather Zeus, who gives to toiling men even as he wills to each. There is no cause to be displeased that this man sings us
τὴν γὰρ ἀοιδὴν μᾶλλον ἑπικλείοντο· ἀνθρωποί, ἢ τις ἀκουόντεσσι νεωτάτῃ ἀμφιπέληται. σοι δὲ ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν· οὐ γὰρ ἩὈδυσσεύς οἷος ἀπώλεσε νόστιμον ἡμάρ ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὅλουτο. [ἀλλ' εἰς οἶκον Ἵώσα τὰ σ' αὐτῆς ἔργα κόμιζε, ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλυσε κέλευε ἐργον ἐποίησας τι· μῦθος δ' ἀνδρεσι μελήσει πάσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.] 'Ἡ μὲν ἀμββῆσασα πάλιν οἰκόνδε βεβήκει· παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο ὁμυρ. εἶ δ' ὑπερφ' ἀναβάσα σὺν ἀμφιπόλυσε γυναιξί κλαίειν ἐπειτ' Ὀδυσσήα, φίλου πόσιν, ὅφρα οἱ ὑπνον ἱδὼν ἐπὶ βλεφάροις βάλε γλαυκώτις Ἀθήνη. Μηνησῆρε δ' ὁμάδησαν ἀνὰ μέγαρα σκιώετα· πάντες δ' ἱρήσαντο παραὶ λεχέσσοι κλιθίναι. τοῖς δὲ Τηλέμαχος πεπνυμένος ἠρχετο μῦθον· 'Μητρὸς ἔμης μηνησῆρε, ὑπέρβιον ὑβριν ἔχοντες, νῦν μὲν δαυίμενοι τερπόμεθα, μηδὲ βοητὸς ἔστω, ἐπεὶ τόδε καλὸν ἀκούειτε ἐστὶν ἀοιδοῦ τουοῦ τοιοῦτοι οἷος δ' ἐστὶ, θεοῦ ἐναλόγικος αὐδήν. ἡδέθεν δ' ἀγορήνδε καθεξώμεσθα κιόντες πάντες, ὅ τ' ὑμῖν μῦθον ἀπηλγεόντος ἀποείπο, ἐξείναι μεγάρον. ἄλλας δ' ἀλεγύνετε δαίτας, ὑμὰ κτήματ' ἐδοντες, ἀμειβόμενου κατὰ οἴκους. εἰ δ' ὑμῖν δοκεές τόδε λωτέρον καὶ ἄμεινον ἐξεμενα, ἀνδρὸς ἐνὸς βιοτον νήπιον ὀλέσθαι, κείρετ· ἐγὼ δὲ θεοὺς ὑπιβόσομαι αἰὲν ἑόντας, αἳ κὲ ποθε Ζεὺς δόσει παλίντιτα ἔργα γενέσθαι· νήπιονόν κεν ἐπείτα δόμων ἐντοσθεν ὁλοισθε.'
of the Danaïns' cruel lot. The song mankind most heartily applaud is that which rings the newest in their ears. Then let your heart and soul submit to listen; for not alone did Odysseus lose the day of his return at Troy, but many another perished also. Nay, seek your chamber and attend to matters of your own,—the loom, the distaff,—and bid the women ply their tasks. Words are for men—for all, and chief of all for me; for power within this house rests here."

Amazed, she turned to her own room again, for the wise saying of her son she laid to heart. So going to the upper chamber with her maids, she there began to mourn Odysseus, her dear husband, till on her eyelids keen-eyed Athene caused a sweet sleep to fall.

But now the suitors broke into uproar up and down the dusky hall. All clamored to lie beside her. But discreet Telemachos began to speak: "You suitors of my mother, of overweening pride, at present let us feast and make good cheer, and let there be no brawling. For a pleasant thing it is to hear a bard like this, one who is even like the gods in voice. But in the morning let us take our seats in the assembly, and all of you be there, that I may openly make known my will that you should quit my halls. Look after other tables, and eat what is your own, changing about from house to house! Or if it seems to you more profitable and better to ruin the living of one man, without amends, go wasting on! But I will call upon the gods that live forever, and pray that Zeus may grant acts of requital. Then beyond all amends, here in this very house ruin should fall on you."
'Ως ἐφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χείλεσι φύντες Τηλέμαχον θαύμαζον, ὅ θαρσαλέως ἀγόρευε.
Τὸν δ' αὖτ' Ὄντινος προσέφη, Εὐπείθεοι νῦν·
Τηλέμαχ', ἡ μάλα δὴ σὲ διδάσκοντι θεοὶ αὐτοὶ ὑψαγόρητ' ἐμεναί καὶ θαρσαλέως ἀγορεύειν.
μὴ σὲ γε ἐν ἀμφιάλῳ 'Ἰθάκη βασιλῆα Κρονίων ποιήσειν, ὅ τοι γενεῇ πατρώιον ἔστιν.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα·
'ERVICE', ἡ καὶ μοι νεμεσήσει ὃτι κεν εἴπω; καὶ κεν τοῦτ' ἑθέλουμι Διὸς γε διδόντος ἀρέσθαι.
ἡ φῆς τοῦτο κάκιστον ἐν ἀνθρώπουσι τετύχαι; οὐ μὲν γὰρ τι κακὸν βασιλεύεμεν' αἰθαί τε οἱ δῶ ἀφνείον πέλεται καὶ τιμηστέρος αὐτὸς.
ἀλλ' ἡ τοι βασιλῆς Ἀχαιῶν εἰς καὶ ἄλλοι πολλοὶ ἐν ἀμφιάλῳ 'Ἰθάκη, νέοι ἡδὲ παλαιοὶ,
τῶν κέν τις τῶν' ἔχῃσιν, ἐπεὶ θάνε δίος 'Ὀδυσσεὺς. αὐτὰρ ἐγὼν οἶκοι ἀναξ ἔσομ' ἡμετέρου καὶ δμώων, οὐς μοι λησσατο δίος 'Ὀδυσσεύς.
Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἡδα·
Τηλέμαχ', ἡ τοι ταῦτα θεῶν ἐν γούναισι κεῖται, ὅς τις ἐν ἀμφιάλῳ 'Ἰθάκη βασιλεύεσσε Ἀχαιῶν.
κτήματα δ' αὐτῶς ἔχοις καὶ δῷμαι σοὶσιν ἀνάσσοισ.
μὴ γὰρ ὃ ' ἕλθοι ἀνήρ ὃς τίς σ' ἀέκοιντα βιήφι κτήματ' ἀπορράσσει, 'Ἰθάκης ἐτι ναιτοώσης.
ἀλλ' ἐθέλω σε, φέριστε, περὶ ξεύνοιο ἐρέσθαι, ὅππόθεν οὔτος ἀνήρ, ποίης δ' ἐξ εὐχεταί εἰναι γαίης, ποῦ δὲ νῦ οἱ γενεῇ καὶ πατρὶς ἄρουρα·
ἤ τιν' ἀγγελῆν πατρὸς φέρει ἐρχομένου, ἡ ἐν αὐτοῦ χρεῖος ἐελθόμενος τῶν' ἑκάνει;
He said, and all with teeth set in their lips marveled because Telemachos had spoken boldly.

Then said to him Antinoös, Eupeithes’ son: “Telemachos, surely the gods themselves have you in training for a man of lofty tongue and a bold speaker. But may the son of Kronos never make you king in sea-girt Ithaka, although it is by birth your heritage!”

Then answered him discreet Telemachos: “Antinoös, will you feel offense at what I say? This I would gladly take, if Zeus would grant it. Do you think such fate the worst that can befall a man? Why, it is no bad thing to be a king! His house grows rich at once, and he himself is in more honor. Still, as to kings of the Achaians, there are many others here in sea-girt Ithaka, both young and old, some one of whom may take the place, now death has come to royal Odysseus. But I myself will be the lord of our own house and of the slaves which were the spoil of royal Odysseus.”

Then answered him Eurymachos, the son of Polybos: “Telemachos, indeed in the gods’ lap it lies to say which one of the Achaians shall be king in sea-girt Ithaka. Your substance may you keep, and of your house be lord; may the man never come who, heedless of your will, shall strip you of that substance while Ithaka shall stand. But, good sir, I would ask about this stranger — whence the man comes, and of what land he calls himself. Where are his kinsmen and his native fields? Does he bear tidings of your father’s coming, or comes he here with hope of his own gains? How hastily he went! Not waiting for us
οἶνος Ἀνάξιας ἄφαρ οὔχεται, οὐδὲ ὑπέμεινεν γνώμεναι τι τι κακῷ εἰς ὧπα ἐφίκει; 
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδᾶ· 'Εὐρύμαχ', ἢ τοι νόστος ἀπώλετο πατρὸς ἐμοῖ· οὔτε οὖν ἀγγελίας ἐτι πεῖθομαι, εἰ ποθεν ἔλθοι, οὔτε θεοπροπής ἐμπάξομαι, ἢν τινα μήτηρ ἐς μέγαρον καλέσασα θεοπρόπον ἐξερήται. ξεῖνος δ' οὔτος ἐμὸς πατρώως ἐκ Τάφου ἐστί, Μέντης δ' Ἀρχιάλοιο δαίφρους εὐχεταί εἶναι νῦς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει. 'Ας φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεδὸν ἔγνω. οἱ δ' εἰς ὀρχηστῖν τε καὶ ἰμερόσσαν ἀοίδην τρεφάμενοι τέρποντο, μένον δ' ἐπὶ ἐσπέρων ἐλθειν. ταῦτα δὲ τερπόμενοι μέλαις ἐπὶ ἐσπέρος ἤλθε· δὴ τότε κακκεῖοντες ἔβαν ὅικόνδε ἐκαστος. Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδμητο, περισσέτω ἐνὶ χώρῳ, ἐνθα ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων. τῷ δ' ἄρ' ἀμ' αἰθομένας δαίδας φέρε κεδνά ἰδνία Ἕυρικλεῖ, 'Ὅπος θυγάτηρ Πεισηνορίδαο, τὴν ποτὲ Δαέρτης πρίατο κτείσεσσιν ἔσσει, προθῆβην ἐτ' οὖσαν, ἐεικοσάβοια δ' ἐδωκεν, ἵσα δὲ μιν κεδνὴ ἀλόχρο τίεν ἐν μεγάρουσιν, εὐνὴ δ' ὅπο ποτ' ἐμικτο, χόλον δ' ἀλέειν γυναικὸς. ἢ οἱ ἀμ' αἰθομενάς δαίδας φέρε, καὶ ε μάλιστα δμοαίων φιλέσσε, καὶ ἐτρεφε τυτθὸν ἐστα. ὃς ἐν ἄθρασθαλάμον πύκα ποιητοῖο, ἐξετο δ' ἐν λέκτρῳ, μαλακόν δ' ἐκδούν χιτώνα· καὶ τὸν μὲν γραῖς πυκνωμείδεος ἐμβαλε χερσίν. ἢ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτώνα,
to know him! And yet he seemed like no mean person in the face."

Then answered him discreet Telemachos: "Eurymachos, as for my father's coming, that is at an end. Tidings I trust no longer, let them come whence they may. Nor do I care for divinations such as my mother seeks, summoning a diviner to the hall. This stranger is my father's friend, a man of Taphos; Mentes he calls himself, the son of wise Anchialos, and he is lord of the oar-loving Taphians."

So spoke Telemachos, but in his mind he knew the immortal goddess. Meanwhile the others to dancing and the gladsome song turned merrily, and waited for the evening to come on. And oh their merriment dark evening came. So then, desiring rest, each man departed homeward.

But for Telemachos, where on the beautiful court his chamber was built high, at a commanding point, there did he seek his bed, with many doubts in mind. And by his side, with blazing torch, went one who knew her duties—Eurykleia, daughter of Ops, Peisenor's son, whom once Laërtes purchased with his substance, when she was but a girl, and paid the price of twenty oxen. Her, equally with his faithful wife, he honored at the palace, but never sought her bed, avoiding a wife's anger. Now she it was who bore the blazing torches for Telemachos; for she of all the handmaids held him dear, and was his nurse when little. He opened the doors of the strong chamber, sat down upon the bed, pulled his soft tunic off, and laid it in the wise old woman's hands. Folding and
πασσάλως ἀγκρεμάσασα παρὰ τρητοῖς λέχεσσι, βῆ ὅ ἢ μὲν ἐκ θαλάμωιο, θύρην δὲ ἐπέρυσσε κορώνῃ ἀργυρῇ, ἔπὶ δὲ κληὶδ' ἐτάνυσσεν ἴμάντι. ἐνθ' ὦ γε παννύχιοι, κεκαλυμμένοι οἰός ἀλτώ, βούλευε φρεσὶν ἰσων ὀδὸν τὴν τέφραδ' Ἀθήνη.
smoothing out the tunic, she hung it on a peg beside the corded bedstead, then left the chamber, and by its silver ring pulled to the door, drawing the bolt home by its strap. So there Telemachos, all the night long, wrapped in a fleece of wool, pondered in mind the course Athene counseled.
ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἄγορα. Τηλεμάχου ἀποδημία.

'Ἡμος δ' ἡρυγένεια φάνη ῥοδοδάκτυλος 'Ἡδος, ὀρνυτ' ἄρ' ε' εὐνήφων Ὀδυσσῆος φίλος υῖος, εἵματα ἐσπάμενος, περὶ δὲ ἐίφος ὃ' ὦθ' ὅμωρ, ποσσὶ δ' ὑπὸ λυπαροῦσιν ἐδήσατο καλὰ πέδιλα, βῆ δ' ἵμεν ἐκ θαλάμοιο θεῷ ἐναλύγκιος ἀντην. αἰψα δὲ κηρύκεσσι λυγυφθόγγοισι κέλευσε κηρύσσειν ἀγορήνυδε κάρη κομόσωτας 'Αχαιώς. οἱ μὲν ἐκήρυσσον, τοι δ' ἡγείρωντο μάλ' ὅκα. αὐτὰρ ἐπεὶ ὑ' ἡγερθείν ὀμηγερέες τ' ἐγένοντο, βῆ ρ' ἵμεν εἰς ἀγορήν, παλάμη δ' ἔχε χάλκεουν ἐγχος. οὐκ οἶος, ἀμα τῷ γε δύο κύνες ἄργοι ἐποντο. 5 θεσπεσίην δ' ἀρα τῷ γε χάριν κατέχευν Ἀθην. τὸν δ' ἀρα πάντες λαοὶ ἐπερχόμενου θηεύτω. ἐξετὸ δ' ἐν πατρὸς θάκρι, εἴην δὲ γέρουτες. τοῖσι δ' ἐπειδ' ἦρως Αἰγίπτιος ἦρχ' ἀγορεύειν, ὅσ δὴ γήραι κυφὸς ἔην καὶ μυρία ἱδη. καὶ γὰρ τοῦ φίλος υἱὸς ἀμ' ἀντιδέο Ὀδυσῆη. 11 Ἡλιον εἰς ἐντωλον ἐβῇ κοίλης εὖ νησίν, Ἀντίφος αἰχμητῆς· τὸν δ' ἅγιος ἐκτανε Κύκλωψ ἐν στῆι γλαφυρῷ, πῦματον δ' ὀπλίσσατο δόρπον. 15 τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστήριον ὦμελει, Εὐρύνομος, δύο δ' αἰεν ἔχον πατρώια ἔργα: ἀλλ' οὖν δ' ὡς τοῦ λήθετ' ὀμυρόμενος καὶ ἀχευόν. τοῦ δ' γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε.
II.

THE ASSEMBLY AT ITHAKA, AND THE DEPARTURE OF TELEMACHOS.

Soon as the early, rosy-fingered Dawn appeared, the dear son of Odysseus rose from bed, put on his clothes, slung his sharp sword about his shoulder, under his shining feet bound his fair sandals, and came forth from his chamber in bearing like a god. Straightway he bade the clear-voiced heralds summon to an assembly the long-haired Achaians. Those summoned, and these gathered very quickly. So when they had been called and all were come, he set off for the assembly, holding in hand a brazen spear — yet not alone, two swift dogs followed him, and marvelous was the grace Athene cast about him. Then all the people gazed as he drew near. He sat down in his father’s seat; the elders made him way.

The first to speak was lord Aigyptios, a man bowed down with age, who knew a thousand things. He spoke, for his dear son had gone with god-like Odysseus in the hollow ships to Ilios, that land of horses — Antiphos, a spearman. The savage Cyclops killed him in the deep cave, and on him made a supper last of all. Three other sons there were; one joined the suitors — Eurynomos — and two still kept their father’s farm. Yet not for them did he forget to mourn and miss that other. Dropping a tear for him, he thus addressed them, saying:
'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἰπω· οὔτε τω ἡμετέρῳ ἀγορῇ γένετ· οὔτε θόωκος εἴκ  οὗ Ὀδυσσεύς δίος ἐβη κοΐλης ἔνυ νησί.
νῦν δὲ τίς ὃδ' ἤγειρε; τίνα χρείω τόσον ἵκει ἥ νέων ἀνδρῶν, ἢ οἱ προγεγέστεροί εἰσιν;
ἡ τιν' ἀγγελίῃ στρατοῦ ἐκλυεν ἐρχομένου, ἢν χ' ἤμιν σάφα εἴποι, ὅτε πρότερος γε πτύθωτο;
ἡ τι δήμιον ἄλλο πιφαύσκεται ἢδ' ἀγορεύει;
εὐθλὸς μοι δοκεῖ ἐίναι, ὄνημενος. εἴθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσειεν, δ' τι φρεσῖν ἤσι μενοῦτα.'
"Ὡς φύτο, χαίρε δὲ φήμη Ὀδυσσῆος φίλος νῦς,
οὐδ' ἄρ' ἔτι δὴν ἢστο, μενοίησεν δ' ἀγορεύειν,
στῇ δὲ μέσῃ ἀγορῇ· σκήπτρον δ' οἱ ἐμβαλε χειρὶ
κηρὺς Πεισίνωρ, πεπνυμένα μήδεα εἰδὼς.
πρῶτον ἐπειτὰ γέροντα καθαπτόμενος προσέειπτεν·
"Ὡς γέρον, οὐχ ἐκας οὗτος ἄνηρ, τάχα δ' εἶσει αὐτὸς,
ὅς λαόν ἤγειρα· μάλιστα δὲ μ' ἄλγος ἴκάνει.
οὔτε τι' ἀγγελίῃ στρατοῦ ἐκλυον ἐρχομένου,
ἤν χ' ὑμῶν σάφα εἰπω, ὅτε πρότερος γε πτυθοῦν,
οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,
ἀλλ' ἐμόν αὐτοῦ χρείος, ὃ μοι κακὸν ἔμπεσεν ὅικῳ,
δοιά· τὸ μὲν πατέρ' ἐσθλῶν ἀπώλεσα, ὃς ποτ' ἐν ὑμῖν
tοῖς δεσσαίβι δασίλευε, πατὴρ δ' ὃς ἦπιος ἦν·
νῦν δ' αὖ καὶ πολὺ μεῖζον, ὃ δὴ τάχα ὅικον ἀπαντᾷ
tάγχυν διαρράςει, βίοτον δ' ἀπὸ πάμπαν ὄλεσσει. 
μητέρι μοι μυστήρες ἐκέχρασεν ὅικ ἐθελοῦση, τῶν ἀνδρῶν φίλοι υἱὲς οἱ ἐνθάδε γ' εἰσίν ἄριστοι,
οἱ πατρὸς μὲν ἐς ὅικον ἀπερρήγασε νέεσθαι 'Ικαρίου, ὃς κ' αὐτὸς ἐδυνάσατο θύγατρα,
δοὴ δ' φ' κ' ἐθέλοι καὶ οἱ κεχαρισμένοι ἔλθοι.
"Hearken now, men of Ithaka, to what I say. Never has our assembly once been held — no single session — since royal Odysseus went in the hollow ships. Who is it calls us now, in such a fashion? Who has such urgent need? Young or old is he? Has he heard tidings of an army's coming, which he would plainly tell to us so soon as he has learned? Or has he other public matter to announce and argue? True man he seems to me, and blest already. Zeus grant him good in all his heart desires!"

As thus he spoke, the dear son of Odysseus gladdened at what was said, and kept his seat no longer. He burned to speak. He rose up in the midst of the assembly, and in his hand a herald placed the sceptre — a herald named Peisenor, discreet of understanding. Then turning first to the old man, he thus addressed him:

"Sire, not far off is he, as you full soon shall know, who called the people hither; for it is I who am in deepest trouble. No tidings of an army's coming have I heard, which I would plainly tell to you so soon as I have learned; nor have I other public matter to announce and argue. Rather it is my private need, ill falling on my house in twofold wise. For first I lost my noble father, who was formerly your king — kind father as e'er was — and now there comes a still more grievous thing, which soon will utterly destroy my home and quite cut off my substance. Suitors beset my mother sorely against her will, sons of the very men who are the leaders here. They shrink from going to the house of Ikarios, her father, to let him count the bride-gifts for his daughter, giving her
οι δ' εἰς ἡμέτερον πωλεύμενοι ἡματα πάντα,
βοῦς ἱερεύνοντες καὶ δις καὶ πίεναι αἴγας,
eἰλαπινάζουσιν πίνουσί τε αἰθῶπα οἶνον
μαφιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ
οἶος Ὅδυσσεύς ἔσκεν, ἀρὴν ἀπὸ οἶκου ἁμύναι.
ἵμεῖς δ' οὐ νῦ τι τοῖοι ἀμυνέμεν· ἢ καὶ ἔπειτα
λευγαλέοι τ' ἐσώμεσθα καὶ οὐ δεδαηκότες ἀλκήν.
ἡ τ' ἂν ἀμυναίμην, εἰ μοι δύναμις γε παρεῖν.
οὐ γὰρ ἔτ' ἀναχετὰ ἔργα τετεύχαται, οὐδ' ἐτι καλῶς
οἰκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοί,
ἀλλοις τ' αἰδέσθητε περικτίωνας ἀνθρώπους,
οἱ περικατάτονοι· θεᾶν δ' ὑποδέεσατε μῆνιν,
μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
λίσσομαι ἦμεν Ζηνός Ὅλυμπίου ἦδε Θέμιστος,
ἡ τ' ἀνδρῶν ἄγορὰς ἦμεν λῦε ἦδε καθίζει·
σχέσθε, φίλοι, καὶ μ' οἰον ἔσαστε πένθει λυγρό
τείρεσθ', εἰ μή ποῦ τι πατήρ ἐμὸς ἔσθλὸς Ὅδυσσεύς
δυσμενέων κακ' ἐρεξεν ἐυκήμιδας Ἀχαιοὺς,
τῶν μ' ἀποτινύμενοι κακὰ ρέξετε δυσμενέοντες,
τούτους ὀτρύνοντες. ἐμοὶ δὲ κε κέρδιον εἶν
ὑμέας ἐσθέμεναι κειμηλίῳ τε πρόβασιν τε.
εἰ χ' ὑμεῖς γε φάγουτε, τάχ' ἀν ποτε καὶ τίσις εἰη.
τόφρα γὰρ ἂν κατὰ ἄστιν ποτινυπνοίμεθα μῦθῳ
χρήματ' ἀπαιτίζοντες, ἐως κ' ἀπὸ πάντα δοθεῖν:
νῦν δὲ μοι ἀπρίκτους ὄδυνας ἐμβάλλετε θυμὸ.
"Ως φάτο χοδόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ,
δάκρυ ἀναπρήσας· οἴκτος δ' ἔλε θὰν ἅπαντα.
ἐνδ' ἄλλοι μὲν πάντες ἁκὴν ἐσαυ, οὐδὲ τὶς ἐτή
Τηλέμαχον μῦθοισιν ἀμείβασθαι χαλεποῖσιν;
Ἀντίνοος δὲ μιν οἶος ἀμειβόμενος προσέειπε·"
then to whom he will, whoever meets his favor; but haunting this house of ours day after day, killing our oxen, sheep, and fatted goats, they hold high revel, drinking sparkling wine with little heed. Much goes to waste, for no man is there fit like Odysseus to keep damage from our doors. We are not fit ourselves to guard the house; attempting it, we should be pitiful and found unskilled in conflict. Guard it I would if only strength were mine. For deeds are done which cannot be borne longer, and with no decency my house is plundered. Shame you should feel yourselves, and some respect as well for neighbors living near you, and awe before the anger of the gods, lest haply they may turn upon you, vexed with your evil courses. Nay, I entreat you by Olympian Zeus, and by that Justice which dissolves and gathers the assemblies of mankind, forbear, my friends! Leave me to pine in bitter grief alone, unless indeed my father, good Odysseus, ever in malice wronged the mailed Achaians, and in return for that you now with malice do me wrong, urging these people on. Better for me it were you should yourselves devour my stores and herds. If you devoured them, there might perhaps some day be recompense; for we would constantly pursue you with our suit throughout the town, demanding back our substance till all should be restored. Now, woes incurable you lay upon my heart."

In wrath he spoke, and dashed the sceptre to the ground, letting his tears burst forth, and pity fell on all the people. So all the rest were silent, none else dared to make Telemachos a bitter answer. Antinoös alone made answer, saying:
Τὴλέμαχ', ὑψαγόρη, μένος ἄσχετε, ποῦν ἔειπες ἥμεας αἰσχύνων, ἐθέλους δὲ κε μῶμον ἀνάψαι. σοι δ' οὐ τι μνηστήρες Ἀχαίων αἰτιοὶ εἰσιν, ἀλλὰ φίλη μήτηρ, ἥ τοι περὶ κέρδεα οἴδειν. ἦδη γὰρ τρίτων ἔστιν ἔτος, τάχα δ' ἔεις τέταρτον, ἐξ οὗ ἀτέμβηθε θυμῶν ἐνι στήθεσιν Ἀχαίων. πάντας μὲν ἐλπίς καὶ ὑπισχεταί ἄνδρι ἐκάστῳ, ἀγγελίας προϊείσα σῶς δὲ οἱ ἄλλα μενοῦν. ἦ δὲ δόλων τόυτο ἄλλων ἐνὶ φρεῖοι μερμήρες· στηθαμένη μέγαν ἵστον ἐνὶ μεγάροις ὑφαίνε, λεπτὸν καὶ περίμετρον· ἀφαι δ' ἡμῖν μετέευπτο· κοῦροι, ἐμοὶ μνηστήρες, ἐπεὶ θάνε δῖος 'Οδυσσεΐς, μὴντε· ἐπενγόμενοι τὸν ἐμὸν γάμον, εἰς δ' κε φάρος ἐκτελέσω, μή μοι μεταμόνια νήματ' ὀληται, Δαέρτη ἦραι ταφίου, εἰς δ' τέ κέν μιν μοῖρ' ὦλη καθέλησι τανηλεγέος θανάτου, μὴ τίς μοι κατὰ δῆμον Ἀχαιώνας νεμεσίση, αἰ κεν ἀτερ σπείρου κήται πολλὰ κτεταίσασι. ὡς ἔφαθ', ἡμῖν δ' αὐτ' ἐπετείθετο θυμὸς ἀγῆνωρ. ἐνθα καὶ ἠματή μὲν ύφαινεσκε μέγαν ἵστον, νῦκτας δ' ἀλλύσεσκε, ἐπὴν δαίδας παραθείτο. ὡς τρίετες μὲν ἔληθε δόλω καὶ ἐπείθεν Ἀχαίων· ἀλλ' ὀτε τέταρτον ἠθέθεν ἔτος καὶ ἐπήλθου ὄραι, καὶ τότε ἤ τις ἔειπε γυναικῶν, ἡ σάφα ὡδη, καὶ τὴν γ' ἀλλύσουσαν ἐφεύρομεν ἄγλαυν ἵστον. ὡς τὸ μὲν ἐκτέλεσσε καὶ οὐκ ἔθελον' ὑπ' ἀνάγκης· σοι δ' ὀδιν μνηστήρες ὑποκρίνουται, ὡν εἰδῆς αὐτὸς σῷο θυμῷ, εἰδὼς δὲ πάντες Ἀχαίοι. μητέρα σῆν ἀπόπεμψε, ἀνάχθι δὲ μιν γαμέσθαι τῷ ὀτεψ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.
"Telemachos, you of the lofty tongue and the unbridled temper, what do you mean by putting us to shame? On us you would be glad to fasten guilt. I tell you the Achaian suitors are not at all to blame; your mother is to blame, who has a craft beyond all women. The third year is gone by, and fast the fourth is going, since she began to mock the hearts in our Achaian breasts. To all she offers hopes, has promises for each, and sends us messages, yet her heart has a different purpose. Here is the last pretext she cunningly devised. Within the hall she set up a great loom and went to weaving; fine was the web and very large; and then to us said she: 'Young men who are my suitors, now death has come to royal Odysseus, forbear to press my marriage till I complete this robe, — its threads must not be wasted, — a shroud for lord Laërtes, against the time when the fell doom of death that lays men low takes hold upon him. Achaian wives about the land I fear might give me blame, if he should lie without a shroud — he who had great possessions.' Such were her words, and our high hearts assented. Then in the daytime would she weave at the great web, but in the night unravel, after she brought the torches. Thus for three years she hid her craft and cheated the Achaians. But when the fourth year came, as time rolled on, then at the last one of her maids, who knew full well, confessed, and we discovered her unraveling the splendid web; so then she finished it against her will, perforce. Therefore to you the suitors make this answer, that you yourself may understand in your own heart, and that the Achaians all may understand. Send off your mother! Bid her take in marriage whomever
εἰ δ’ ἔτ’ ἀνησει γε πολύν χρόνον ύλας Ἀχαιῶν, 
τὰ φρονέοντο ἀνὰ θυμόν ἃ οἱ περὶ δῶκεν Ἀθήνη, 
ἐργα τ’ ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλᾶς 
κέρδεα θ’, οὐ’ οὐ πώ τιν’ ἀκούομεν οὐδὲ παλαιῶν, 
τάων αἱ πάροι ἦσαν ἐντυλοκάμιδες Ἀχαιῶν, 
Τυρώ τ’ Ἀλκμήνη τε ἐνυστέφανός τε Μυκήνης τάων οὐ τις ὁμοία νοήματα Πηνελοπείᾳ· 
ἡδὴ ἀτὰρ μὲν τούτο γ’ ἐναίσιμον οὐκ ἐνόησε. 
τάφρα γὰρ οὖν βιοτὸν τε τεῦν καὶ κτῆματ’ ἐδούται, 
ὅφρα κε κείνῃ τούτου ἔχῃ νόον, ὡν τινά οἱ νῦν 
ἐν στήθεσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ 
ποιεῖτ’, αὐτάρ σοι γε ποθῆν πολέος βιότοιο. 
ἡμεῖς δ’ οὖν ἐπὶ ἔργα πάροι γ’ ἱμεν οὔτε τή ἄλλη, 
πρὶν γ’ αὐτὴν γήμασθαι Ἀχαιῶν ὧ κ’ ἔθελησι.’ 
Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἦθητα· 
’Ἀντίνο’, οὐ πως ἔστι δόμων ἀέκουσαν ἀπόσαι 
ἡ μ’ ἔτεχ’, ἡ μ’ ἔθρεψε· πατὴρ δ’ ἐμὸς ἄλλοθι γαῖς, 
ζῶει δ’ γ’ ἡ τέθυκε· κακὸν δὲ με πόλλ’ ἀποτίνειν 
’Ἰκαρίω, αἰ’ κ’ αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω. 
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων 
δῶσει, ἐπεὶ μὴ τὴν στυγερὰς ἀρήσετ’ ἐρινὺς 
οἰκον ἀπερχομένη· νέμεσις δὲ μοι ἐξ’ ἀνδρὸτων 
ἐσοσεῖτι· ὡς οὖ τούτον ἐγὼ ποτε μόθου ἐνίψω. 
ὑμέτεροι δ’ εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν, 
ἐξετέ μοι μεγάρων, ἄλλας δ’ ἀλεγύνετε δαίτας 
ὑμὰ κτήματ’ ἐδούτες, ἀμειβόμενοι κατὰ οἰκους. 
εἰ δ’ ἤμιν δοκεῖ τὸ δεῖ λωτερον καὶ ἀμεινον 
ἐμμεναι, ἀνδρὸς ἔνοι βιοτον νῆπιον ὀλέσθαι, 
κεῖτε· ἐγὼ δὲ θεοὺς ἐπιβῶσομαι αἰὲν ἐόντας,
her father wills and him who pleases her! Or will she weary longer yet the sons of the Achaians, mindful at heart of what Athene in large measure gave her, skill in fair works, a noble mind, and such a craft as we have never known in those of old, those who were long ago fair-haired Achaian women, Tyro, Alkmenê, and crowned Mykenê—no one of whom had judgment like Penelope; and yet, in truth, in this she judged not wisely. For even so long shall men devour your life and substance as she retains the mind the gods put in her breast at present. Great fame she brings upon herself, but brings on you the loss of large possessions. To our own lands we will not go, nor elsewhere either, till she shall marry an Achaian—whom she will."

Then answered him discreet Telemachos: "Antinoós, against her will I cannot drive from home the one who bore me and who brought me up. My father is far away, — alive or dead, — and hard it were for me to pay the heavy charges to Ikarios which I needs must, if of my will alone I send my mother forth. For from her father's hand I shall meet ills; and others God will send, when my mother calls upon the dread Avengers as she forsakes the house; blame, too, will fall upon me from mankind. Therefore that word I never will pronounce; and if your hearts chafe at your footing here, then quit my halls! Look after other tables and eat what is your own, changing about from house to house! Or if it seems to you more profitable and better to ruin the living of one man, without amends, go wasting on! But I will call upon the gods that live forever and pray that Zeus may grant acts
αὕρες δέ, Ζεὺς διόσι παλίντεται ἔργα γενέσθαι.
nήπτωνοι κεν ἐπειτα δόμων ἐντοσθέν ὀλοιπότεν.'

'Ὡς φάτο Τηλέμαχος, τῷ δ' αἰετῶ εὐρύστα Ζεὺς
ὑψόθεν ἐκ κορυφῆς ὁρεος προῄκε πέτεσθαι.
τῷ δ' ἔως μὲν ὅ' ἐπέτοιτο μετὰ πυνοῖς ἀνέμοιο,
πλησίῳ ἅλληλους τιτανομένω πτερύγεσσιν·
'Ἀλλ' οὖτε δὴ μέσσην ἀγορήν πολύφημον ἰκέσθην,
ἐνθ' ἐπιδινησθέντε τιναξάσθην πτερὰ πυκνά,
ἐς δ' ἰδέτην πάντων κεφαλάς, ὁσσοντο δ' ὀλεθρόν,
δρυφαμένω δ' ὀνύχεσσι παρειάδ' ἀμφί τε δειρᾶς
δεξιῶ ἥξεν διὰ τ' οἰκία καὶ τόλμων αὐτῶν.
θάμβησαν δ' ὄρνθας, ἐπεὶ ἰδὼν ὕθαλμοσίν·
ὁρμηναν δ' ἀνά θυμόν ἃ περ τελέσθαι ἐμελλόν.
τούτω δὲ καὶ μετέειπτε γέρων ἡρῶς 'Ἀλθέρης
Μαστορίδης· ὥ γὰρ οἶσιν ὑμηλικήν ἐκέκαστο
ὄρνθας γνώναι καὶ ἐναισίμα μυθήσασθαι·
ὁ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπτε·

'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὡτι κεν εἴπω·
μυστήριοι δὲ μάλιστα πυφαυσκόμενοι τάδε εἰρῶ.
τούτω γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ 'Οδυσσεύς
δὴν ἀπάνευθε φίλων δὲν ἔσσεται, ἀλλὰ ποι Ἥδη
ἐγγὺς ἐδώ τοσούσθη φύσιν καὶ κήρα φυτεύει
πάντεσσιν· πολέσιν δὲ καὶ ἀλλοίσιν κακῶν ἄθται,
οἱ νεμόμεσθ' 'Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν
φραξώμεσθ' ὡς καὶ καταπαύσομεν· οἱ δὲ καὶ αὐτῷ
παῦσομεν· καὶ γὰρ σφιν ἄφαρ τόδε λωΐν ἔστην.
οὐ γὰρ ἀπείρητοι μαντεύομαι, ἀλλ' εὐ εἰδός·
καὶ γὰρ κεῖσθι φημὶ τελευτηθήμαι ἀπαντά
ὡς οἱ ἐμυθεόμην, ὅτε 'Ἰλιον εἰσανέβαινον
Ἀργείω, μετὰ δὲ σφιν ἔβη πολύμητις 'Οδυσσεύς.
IHE
ODYSSEY, II.  45
of requital. Then beyond all amends, here in this very house, ruin should fall on you!"

So spoke Telemachos, and answering him far-seeing Zeus sent forth a pair of eagles, flying from a mountain peak on high. These for a time moved down along the wind, close by each other and with outstretched wings; but as they reached the middle of the many-voiced assembly, wheeling in circles there, they flapped their heavy wings, glared at the heads of all, and death was in their eyes. Then tearing with their claws each other's cheek and neck, they darted to the right, across the town and houses. Men marveled at the birds, as they beheld, and pondered in their hearts what they should mean. And to the rest spoke old lord Halitherses, the son of Mastor; for he surpassed all people of his time in understanding birds and telling words of fate. He with good will addressed them thus, and said:

"Hearken now, men of Ithaka, to what I say; and to the suitors with a special meaning do I speak. A great calamity is theirs, now rolling onward! For Odysseus will not long be parted from his friends, but even now is near, sowing the seeds of death and doom for all men here. Ay, and on many another, too, shall sorrow fall—on many of us who live in far-seen Ithaka! But long ere that, let us consider how to check these men, or rather, let them check themselves; that soon shall be their gain. For not as inexpert I prophesy, but with sure knowledge. And this I say: all has come true for him which I declared that day the Argive host took ship for Ilios, and with them wise Odysseus went along. I said that after
φήν κακὰ πολλὰ παθόντ’, ὁλέσαντ’ ἀπὸ πάντας ἔταιροὺς ἄγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ
οἶκαὶ’ ἔλεύσεσθαι. τὰ δὲ δὴ νῦν πάντα τελεῖται.

Τὸν δ’ αὐτ’ Ἑὐρύμαχος, Πολύβου παῖς, ἀντὶν ἡγόδα. ’ὁ γέρον, εἰ δ’ ἄγε νῦν μαντεύει σοὶ τέκεσσιν οἶκαὶ’ ἰὼν, μὴ ποῦ τι κακὸν πάσχασιν ὅπλισσω·
tαῦτα δ’ ἐγὼ σεὸ πολλὼν ἀμείνων μαντεύεσθαι. 

ὅρνης δὲ τοὺς πολλοὶ ὑπ’ αὐγὰς ἡξεὶ ἄνθρωπον
φοιτῶσ’, οὐδὲ τοὺς πάντες ἐναισιμοὶ. αὐτὰρ ’Οδυσσεὺς
ὁλετο τῇ’, ὡς καὶ σὺ κατανθίσας σὺν ἐκεῖνῳ
ὄμφασι. οὐκ ἀν τόσσα θεοπροτέεις ἀγόρευς,
οὐδὲ κε Τηλέμαχον κεχωλομένον ὅδ’ ἀνείης
σῷ οὐκ ἀρόν ποτιδέγμενος, αἶ κε πόρησων.
Ἀλλ’ ἐκ τοῦ ἔρεω, τὸ δὲ καὶ τετελεσμένον ἔσται:
αἰ’ κε νεώτερον ἀνδρὰ παλαιά τοὺς πολλὰ τοὺς εἰδὼς
παρφάμενος ἐπέεσσιν ἐποτρύνης χαλεπαίνειν,
αὐτῷ μὲν οἱ πρῶτον ἀνηρέστερον ἔσται,
[πρῆξαι δ’ ἐμπὑς οὐ τὶ δυνήσεται εἰνεκα τῶνδε·]
σοι δὲ, γέρον, θωὴν ἐπιθήσεμεν ἢν κ’ ἐν θυμῷ
τῶν ἄσχάλης: χαλεπτόν δὲ τοὐ ἔσσεται ἄλγος.
Τηλέμαχος δ’ ἐν πάσιν ἐγὼν ὑποθήσομαι αὐτὸς:
μητέρ’ ἐγὼ ἐς πατρὸς ἀναγήτω ἀπονέσθαι.
οἱ δὲ γάμουν τεῦξοσι καὶ ἀρτυνεύουσι ἐδῶν
πολλὰ μάλ’, ὡσα ὥσοις ἑλὺς ἐπὶ παιδῶν ἐπεσθαί.
οὐ γὰρ πρὶν παῦμεθαί δομαὶ υπὸς Ἄχαιῶν
μνηστοὺς ἄργαλέθες, ἐπεὶ οὔ τινα δεῖδαμεν ἐμπὺς,
οὐτ’ οὖν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα:
οὔτε θεοπροτής ἐμπαξόμεθ’, ἣν σὺ, γεραιὲ,
μυθέαι ἀκράντον, ἀπεχθάνεαι δ’ ἐτὶ μάλλον.
χρήματα δ’ αὐτε κακώς βεβρῶστεται, οὐδὲ ποτ’ ἴσα

46 ὍΔΥΣΣΕΙΑΣ Β. 175

180

185

190

195

200
suffering much, and losing all his men, unknown to all, in the twentieth year he should come home. Now thus it all comes true."

Then answered him Eurymachos, the son of Polybos: "Well, well, old man, go home and play the prophet to your children, or else they may have trouble in the days to come! About these matters, I can prophesy much better than yourself. Plenty of birds flit in the sunshine, but not all are fateful. As for Odysseus, he died far away; and would that you had perished with him! You would not then have prated so of reading signs, nor would you, when Telemachos is wroth, thus press him on, looking for him to send your house some gift. But let me tell you this, a thing also to be found true; if you, who know the many things an old man knows, delude this youth with talk, urging him on to anger, it shall be in the first place all the worse for him,—and nothing can he do by aid of people here—and on yourself, old man, we will inflict a fine which it will grieve you to the soul to pay. And to Telemachos, here before all, I myself give this warning. Let him instruct his mother to depart back to her father's house. They there shall make the wedding and arrange the many gifts which should accompany a well-loved child; for never till then, I hold, will the sons of the Achaians quit their rough courtship. No fear have we of any man, not even of Telemachos, so full of talk. Nothing we reek of auguries which you, old man, idly declare, making yourself the more detested. So now again, his substance shall be miserably devoured, and no return be made, so
έσσεται, ὃφρα κεν ἦ γε διατρίβησιν Ἀχαιόν
ὅν γάμον· ἦμείς δ' αὖ ποτιδέγμενοι ἦματα πάντα
ἐὰνεκα τής ἄρετής ἐρμαίνομεν, οὐδὲ μετ' ἄλλας
ἐρχόμεθ', ὥς ἐπιεικὲς ὁπνείμεν ἐστὶν ἐκάστῳ.'

.ToBoolean γὰρ τὰ ἱσασι θεοὶ καὶ πάντες Ἀχαιοί.
ἀλλ' ἀγε μοι δότε νῆα θοὴν καὶ εἶκος' ἔταιρους,
ο' κέ μοι ἐνθα καὶ ἐνθα διαπρῆσσοσι κέλευθον.
εἴμι γὰρ ἐσ Ὑπάρτθν τε καὶ ἐς Πύλον ἡμαθόεντα,
νόστον πευσόμενον πατρὸς δὴν οἰχομένου,
ἤν τίς μοι εἶπροι βρωτῶν, ἦ ὅσαν ἀκούσω
ἐκ Διώς, ἦ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
ἥ τ' ἄν, τρυχόμενός περ, ἔτι πλαίην ἐνιαυτόν·
εἴ δέ κε τεθηνάτος ἀκούσω μηδ' ἐτ' ἐόντος,
νοστήσας δὴ ἐπετεα φίλην ἐς πατρίδα γαϊαν
σήμα τέ οἱ χεῦ καὶ ἐπὶ κτέρεα κτερεῖα
πολλα μάλ', ὅσα ἐοικε, καὶ ἀνέρι μητέρα δῶσω.'

Ἡ τοι ὅ γ' δ' εἰπὼν κατ' ἀρ' ἔξετο, τοῦτο δ' ἁνέστη
Μέντωρ, ὅς ῥ' Ὥδνηθος ἀμύδονος ἦν ἐταῖρος,
καὶ οἱ ἰὼν ἐν νησιῶν ἐπέτρεπεν οἶκον ἀπάντα,
πείθεσθαι τε γέροντι καὶ ἐμπεδα πάντα φυλάσσειν·
δ' σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπε·

'Κέκλυτε δὴ νῦν μεν, Ὦθακησίοι, ὅτι κεν εἴπω·
μή τις ἔτι πρόφρων ἄγανδο καὶ ἦπιος ἔστω
σκηπτοῦχος βασιλεὺς, μηδὲ φρεσίν αἰσμα εἰδὼς,
ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἰσυλα ῥέξοι,
ὡς οὖ τις μέμνηται Ὅδυσσήθος θείοι.
long as she delays the Achaians in her marriage. Moreover, waiting here day after day, as rivals for her charms, we will not seek out other women whom it might well become a man to marry."

Then answered him discreet Telemachos: "Eurymachos and all you other lordly suitors, these things I urge no longer; I have no more to say; for now the gods and all the Achaians understand. Come, then, and give me a swift ship with twenty comrades, to help me make a journey up and down the sea; for I will go to Sparta and to sandy Pylos, to ask about the coming home of my long-absent father. Perhaps some man can tell me, or I may catch a rumor sent from Zeus, which carries tidings far and wide amongst mankind. If I shall hear my father is alive and coming home, however weary, still I might submit for one year more. But if I hear that he is dead—no longer with the living—I will at once return to my own native land, and pile his mound and pay the funeral rites, full many, as are due, and I will give my mother to a husband."

So saying, he sat down; and up rose Mentor, who was the friend of gallant Odysseus. On going with the ships, Odysseus gave him charge of all his house, that they should heed their elder and he keep all things secure. He with good will addressed them thus, and said:

"Hearken now, men of Ithaka, to what I say. Never again let sceptre-bearing king in all sincerity be kind and gentle, nor let him in his mind heed righteousness. Rather should he be always stern, and work unrighteous deeds; since none remembers kingly Odysseus among the people
λαῶν, οἶςν ἄνασοε, πατὴρ δ' ὃς ἦπιος ἦεν. 235
ἀλλ' ἢ τοι μνηστήρας ἄγνορας οὐ τι μεγαίρω
ἐρδεῖν ἔργα βίας κακορραφήσαι νόοιν.
σφᾶς γὰρ παρθένου κεφαλὰς κατέδουσι βιαῖως
όικον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
νῦν δ' ἄλλο δήμω νεμεσίζομαι, οὗν ἄπαντες
ἥσθ' ἄνεφ, ἀτὰρ οὐ τι καθαπττόμενοι ἐπέεσσι
παύρους μνηστήρας καταπαύετε πολλοὶ ἐόντες.
Τὸν δ' Εὐνυνορίδης Δειώκριτος ἀντίον ἦδα:
' Μέντορ ἀταρτηρε, φρένας ἥλεε, ποίον ἐειπες
ἡμέας ὀτρώνων καταπανεύεμεν. ἀργαλεόν δὲ
ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περί δαιτι.
εἰ περ γὰρ κ' Ὀδυσσέας Ἰθακήσιος αὐτὸς ἐπελθὼν
dαινυμένοις κατὰ δῶμα ἐὼν μνηστήρας ἀγανοῦς
ἐξελάσαι μεγάροι μενονήσει' ἐν θυμῷ,
οὐ κέν οἱ κεχάριτο γυνή, μάλα περ χατέουσα,
ἐλθόντ' ἀλλά κεν αὐτοῦ ἄεικε πότμον ἐτίσποι,
εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοίραν ἐειπες.
ἀλλ' ἄγε, λαοὶ μὲν σκληδνασθ' ἐπὶ ἔργα ἐκαστος,
tοῦτω δ' ὀτρυνεῖε Μέντωρ ὄδουν ἢδ' Ἀλιθέρσης,
οἳ τέ οἱ ἐξ ἀρχῆς πατρώδοι εἰσίν ἐταῖρων.
ἀλλ', οἶω, καὶ δῆθα καθήμενος ἄγγελιάων
πεύσεται εἰν Ἰθάκη, τελείε δ' ὄδου οὐ ποτε ταύτην.
"Ως ἂρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρὴν.
οἰ μὲν ἂρ' ἐσκλίναντο ἐὰ πρὸς δῶμαθ' ἐκαστος,
μνηστήρες δ' ἐς δῶματ' ἵσαν θεῖον Ὀδυσσῆος.
Τὴλεμαχὸς δ' ἀπάνευθε κιών ἐπὶ θίνα θαλάσσης,
χεῖρας νυφάμενος πολυής ἀλός, εὐχετ' Ἀθηνή.
' Κλῦθι μεν, ὃ χθεῖς θεὸς ἦλνθες ἠμέτερον δῶ
καὶ μ' ἐν νηλ κέλευσας ἐπ' ἥροειδέα πόντου,
whom he ruled, kind father though he was. Yet I make no complaint against the haughty suitors for doing deeds of violence in insolence of heart. For they at hazard of their heads thus violently devour the household of Odysseus, saying he will come no more. It is with the remainder of the people I am wroth, because you all sit still, and, uttering not a word, you do not stop the suitors,—they so few and you so many.”

Then answered him Evenor’s son, Leiokritos: “Infernal Mentor, crazy-witted man, what do you mean by urging them to stop us? Hard would it be, for many more than we, to fight with us on question of our food! Indeed, should Ithakan Odysseus come himself upon us lordly suitors feasting in his house, and be resolved in heart to drive us from the hall, his wife would have no joy, however great her longing, over his coming; but here he should meet shameful death, fighting with more than he. You spoke unwisely! Come, people, then, turn to your own affairs! For this youth here, Mentor shall speed his voyage, and Halitherses too, for they are from of old his father’s friends; but I suspect he still will sit about for many a day, gather his news in Ithaka, and never make the voyage.”

He spoke and hastily dissolved the assembly. So they dispersed, each going to his house; the suitors sought the house of kingly Odysseus.

But Telemachos walked by himself along the sea-shore, and, washing his hands in the foaming water, prayed Athene: “Hear me, O thou who yesterday didst visit, god as thou art, our home, and there didst bid me go on
νόστου πευσόμενον πατρός δὴν ὅιχομένου, ἐρχεσθαι· τὰ δὲ πάντα διατρίβουσιν 'Ἀχαίοι, μυνητήρες δὲ μάλιστα, κακῶς ύπερηνορέουντες.

'Ως ἐφατ' εὐχόμενος, σχεδόθεν δὲ ὦ ἠλθεν Ἀθήνη,
Μέντορι εἰδομένη ἦμὲν δέμας ἤδε καὶ αὐὴν,
καὶ μὴν φωνήσα· ἔπεα ππερόεντα προσηύδα.

'Τηλέμαχ', οὐδ' ὅπιθεν κακῶς ἔσσεαι οὐδ' ἀνοίμων,
εἰ δὴ τοῦ σοῦ πατρός ἐνέστακται μένος ἦ,
οἷς ἐκείνος ἦν τελέσαι ἔργον τε ἔποιε τε.

οὐ τοι ἐπεθ' ἀλήθεί ὁδὸς ἔσσεται οὐδ' ἀτέλεστος,
εἰ δ' οὐ κείνου γ' ἔσσῃ γόνος καὶ Πηνελοπείης,
οὐ σὲ γ' ἔπειτα ἐσόλπα τελευτῆσειν ἄ μενοινάς.

παῦροι γὰρ τοι παίδες ὁμοῖοι πατρὶ πέλουνται,
οὶ πλέονες κακίους, παῦροι δὲ τε πατρός ἄρειονς.

ἀλλ' ἔπει οὐδ' ὅπιθεν κακὸς ἔσσεαι οὐδ' ἀνοίμων,
οὐδὲ σὲ πάγχυ νῆ μῆτις Ὄδυσσῆς προλέουσεν,
ἐκπωρή τοι ἐπειτα τελευτῆσαι τάδε ἔργα.

τῷ νῦν μυνητήρων μὲν ἐὰν βουλῆν τε μόνον τε ἀφραδέων, ἔπει οὐ τι νοήμωνες οὐδὲ δίκαιοι,
οὐδὲ τὶ ἱσασιν θάνατον καὶ κῆρα μελαναιν,
δѣ δὴ σφι σχεδὸν ἔστιν, ἐπ' ἡματι πάντας ὀλέσθαι.

σοὶ δ' ὁδὸς οὐκέτι ἐδρόν ἀπέσσεται ἥν σὺ μενοινάς.

τοῖς γὰρ τοι ἔταίρος ἐγὼ πατρὼίς εἰμι,
ὸς τοι νῆα θνὴν στελέω καὶ ἀμ' ἐφομαι αὐτός.

ἀλλὰ σὺ μὲν πρὸς δόματ' ἵών μυνητήρων ὁμίλει,
ὀπλισθοῦν τ' ημα καὶ ἄγγεσιν ἄριστον ἀπαντά,
οίνον ἐν ἀμφιφορεύσῃ, καὶ ἀλφήστα, μυελὸν ἀνδρῶν,
δέρματι ἐν πυκνοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἔταίρους
ἀλλ' ἐθελουτήρας συλλέξομαι. εἰσὶ δὲ νῆες
πολλαὶ ἐν ἀμφιάλῳ Ἰθάκη, νέαι ἦδε παλαιαί.
THE ODYSSEY, II.

shipboard, over the misty sea, to ask about the coming home of my long-absent father. All thy commands the Achaians hinder, the suitors most of all in wicked insolence."

So spoke he in his prayer, and near him came Athene, taking the guise of Mentor in figure and in voice, and speaking to him in winged words she said:

"Telemachos, henceforth you shall not be a base man nor a foolish, if in you stirs your father's hardy spirit, and you like him can give effect to deed and word. But if you are not sprung from him and from Penelope, then am I hopeless of your gaining what you seek. Few sons are like their fathers; most are worse, few better, than the father. Yet because you henceforth will not be base nor foolish, nor has the wisdom of Odysseus wholly failed you, therefore there is a hope you will one day effect these deeds.

"Disregard, then, the plans and purposes of the mad suitors, for they are in no way wise or upright men. Nothing they know of death and the dark doom which now is near, so that they all shall perish in a day. But for yourself, the journey you desire shall not be long delayed. So truly am I your father's friend, I will provide you a swift ship and I will be your comrade. But go you to the palace, mix with the suitors, and prepare the stores, securing all in vessels — wine in jars, and corn, which is men's marrow, in tight skins — while I about the town quickly select a willing crew. In sea-girt Ithaka are many ships, ships new and old. Of these I will look out the
τάων μέν τοι ἐγών ἐπιώφομαι ἢ τις ἄριστη, ὡς δ' ἐφοπλίσαντες ἐνήσομεν εὐρέι τὸντο.

"Ὡς φάτ' Ἀθηναίη, κοῦρη Δίος· οὖδ' ἂρ' ἐτι δὴν Τηλέμαχος παρέμμενεν, ἐπει θεοῦ ἐκλεινεν αὐθήν.

βή δ' ἤμενα πρὸς δῶμα, φίλον τετημένον ἤτορ, εὑρε δ' ἁρα μυστήρας ἀγήνορας ἐν μεγάροισιν, ἀλας ἄνιμενοις σιώλους θ' εὐοντας ἐν αὐθή.

'Αντίνοος δ' ἔθης γελάσας κἀ τηλέμαχοι·

ἐν τ' ἁρα οἱ φῦ χειρὶ ἐπος τ' ἐφατ' τ' ὀνόμαξε.

'Tηλέμαχος' ὕψαγόρη, μένοι ἄσχετε, μή τί τοι ἄλλο ἐν στήθεσιν κακῶν μελέτω ἔργον τε ἐπος τε, ἀλλά μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρον περ.

ταῦτα δὲ τοι μάλα πάντα τελευτῆσουσιν 'Ἀχαιοὶ, νῦ ἔκα καὶ ἐξαίτους ἐρέτας, ἵνα θάσσον ἦκαι ἐς Πῦλον ἠγαθέναν μετ' ἀγανοῦ πατρὸς ἀκούν.'

Τὸν δ' αὖ τηλέμαχος πεπνυμένος ἀντίον ηώδα·

'Αντίνοι, οὐ τως ἐστιν ὑπερφιάλοισι μεθ'] ώμιν δαύνυσθαι τ' ἀκέοντα κἀ εὐφραίνεσθαι ἐκηλον.

ἡ οὐχ ἄλις ὡς τὸ πάροιθεν ἐκείρετε πολλὰ κἀ ἐσθλὰ κτήματ' ἐμά, μυρσήρες, ἐγὼ δ' ἐτι νηπίου ἦσα;

νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῆθος ἀκοιοῦν πυθάνομαι, καὶ δὴ μοι ἀδέξεται ἐνδοθι θυμὸς, πειρήσω ὅς κ' ὑμμὶ κακὰς ἐπὶ κήρας ἢλῳ,

ἡ Πῦλονδ' ἔλθουν, ἢ αὐτοῦ τῶδ' ἐνὶ δήμῳ,

εἰμὶ μὲν, οὖδ' ἀλὴ ὀδὸς ἐσσεται ἦν ἀγορεύον, ἐμπορος· οὐ γὰρ νηὸς ἐπῆβολος οὖδ' ἐρετάων γόγνομαι· ὃς νῦ που ὑμμὶν ἔεσσατο κέρδιον εἶναι.'

"Η ῥα, καὶ ἐκ χειρὸς χείρα στάσατ' 'Αντίνοοι

[Ῥεία· μυστήρες δ' ἄριον κἀτα δαίτα τένοντο].
best, and quickly making her ready we will launch her on the open sea."

So spoke Athene, daughter of Zeus. No longer then lingered Telemachos when he heard the goddess speak. He set off toward the house, though with a heavy heart, and found the lordly suitors at the palace flaying goats and singeing swine within the court. Antinoös with a laugh came forward to Telemachos, and taking him by the hand he spoke, and thus addressed him:

"Telemachos, you of the lofty tongue and the unbridled temper, do not again grow sore in heart at what we do or say! No, eat and drink just as you used to do. All you have asked of course the Achaians will provide — the ship and the picked crew — to help you quickly find your way to sacred Pylos, seeking for tidings of your noble father."

Then answered him discreet Telemachos: "Antinoös, I cannot, among you churlish men, sit quietly at table and calmly take my ease; for was it not enough that in the days gone by you suitors wasted much good property of mine, I still a helpless child? But now that I am grown, and, hearing the story from the lips of others, understand, and the heart swells within me, I will do what I may to bring on your heads an evil doom, whether I go to Pylos or remain here in the land. But go I will — not vain shall the voyage be of which I speak — a passenger with others, since I can get command of neither ship nor crew. So seemed it wisest now to you."

He spoke, and from the hand of Antinoös quietly drew his own. Meanwhile, the suitors in the house were busy
οἱ δ’ ἐπελώβευον καὶ ἐκερτόμευον ἐπέέσσων· ὧδε δὲ τις ἐπεσκε νέων ὑπερηνορεόντων·

"Ἡ μάλα Τηλέμαχος φῶνον ἦμιν μερμηρίζει. ἡ τώνας ἐκ Πύλου ἄξει ἀμύντορας ἠμαθόεντος, ἢ ὁ γε καὶ Σπάρτηθεν, ἐπεὶ νῦ περ ἵπται αἰνῶς· ἢ καὶ εἰς 'Ἐφύρην ἐθέλει, πλειραν ἀρουραν, ἐθείν, ὡρ' ἐνθεν θυμοφόρα φάρμακ' ἐνέκη, ἐν δὲ βάλη κρητήρι καὶ ἴμεας πάντας ὀλέσσῃ.

"Ἀλλος δ’ αὐτ’ εἴπεσκε νέων ὑπερηνορεόντων· 'τὶς δ’ οἴδ’ εἰ κε καὶ αὐτὸς ὅδω κοίλης ἐπὶ νηὸς τῆλε φίλων ἀπόληται ἀλῶμενος ὅς περ 'Οδυσσεὺς; οὔτω κεν καὶ μᾶλλον ὀφέλειεν πόνου ἄμμον· κτήματα γὰρ κεν πάντα δασαίμεθα, οἰκία δ’ αὐτὲ τούτου μητέρι δούμεν ἔχειν ἢδ’ ὅς τις ὀπτοίοι.’

"Ὡς φάν· ὦ δ’ ύψόροφον θάλαμον κατεβήσετο πατρὸς, εὐρὺν, ὥθ' υπότο χρυσός καὶ χαλκὸς ἔκειτο ἐσθῆς τ’ ἐν χηλοσίων ἄλεις τ’ εὐώδες ἠλαιον· ἐν δὲ πίθοι οἷου παλαιοῦ ὑδυπότοιο ἐστασαν, ἀκρητον θείον ποτὸν ἐντὸς ἐχοντες, ἐξείης ποτὶ τοῖχου ἀρρότες, εἶ ποτ’ 'Οδυσσεύς οἰκάδε νοστήσει καὶ ἄλγεα πολλὰ μογήσας. κληστάι δ’ ἐπεσαν σανίδες πυκνῶς ἀραπυῖα, δικλίδες· ἐν δὲ γυνὴ ταμίῃ νύκτας τε καὶ ἴμαρ ἔσχ’ ἢ πάντ’ ἐφύλασσε νόου πολυδρείσον, Ἐφύκλει, 'Ὡτος θυγάτηρ Πεισηνορίδαιο. τὴν τότε Τηλέμαχος προσέφηθα δαλαμόνδε καλέσσας·

'Μαῖ’, ἄγε δ’ μοί οἶνον ἐν ἀμφιφορεύσειν ἀφύσσου ἡδον, ὅτις μετὰ τὸν λαρώτατον δὺν σὺ φυλάσσεσ, κεῖνων διομένῃ τὸν κάμμορον, εἰ ποθεὶν ἐλθοι διογενῆς 'Οδυσσεύς θάνατον καὶ κῆρας ἀλύξας.
at their meal. They mocked him, jeering at him in their talk, and a rude youth would say:

"Really, Telemachos is plotting for our ruin! He will bring champions from sandy Pylos; or even from Sparta, so deeply is he stirred; or else he means to go to Ephyra, that fertile land, and fetch thence deadly drugs to drop into our wine-bowl and so destroy us all."

Then would another rude youth answer thus: "Who knows, if he goes off upon a hollow ship and wanders far from friends, but he too may be lost just as Odysseus was! And that would bring us even more to do; for all his goods we then must share, and give the house to his mother, for her to keep — her and the man who marries her."

So ran their talk. But now Telemachos passed down the house into his father's high-roofed chamber — broad it was — where in a pile lay gold and bronze, clothing in chests, and stores of fragrant oil. Great jars of old delicious wine were standing there, holding within pure liquor fit for gods, in order ranged along the wall, in case Odysseus, after many woes, ever came home again. Shut were the folding-doors, close-fitting, double; and here both night and day a housewife stayed, who in her watchful wisdom guarded all — Eurykleia, daughter of Ops, Peisenor's son. To her Telemachos now spoke, calling her to the room:

"Good nurse, come draw me wine in jars, sweet wine, and what is choicest next to the wine you keep, thinking that ill-starred man will one day come — high-born Odysseus, safe from death and doom. Fill twelve and fit them
δώδεκα δ' ἐμπλησον καὶ πῶμασιν ἄρσον ἀπαντας.
ἐν δὲ μοι ἄλφιτα χεῦον εὐρραφέοσι δορώσιν.
εἰκοσι δ' ἐστω μέτρα μυληφάτου ἄλφιτον ἀκτῆς.
αὐτὴ δ' οἴη ἰσθι' τὰ δ' ἀθρόα πάντα τετύχθω.
ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅπποτε κεν δὴ
μήτηρ εἰς ὑπερφ' ἀναβῇ κοίτου τε μέδηται.
εἰμὶ γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθέντα,
νόστον πευσόμενοσ πατρὸς φίλου, ἦν ποι ἄκούσω' 390
"Ἀς φάτο, κόκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,
καὶ π' ὀλοφυρομένη ἐπεα πτερόεμα προσθύδα.
Τῇ δὲ τοι, φίλε τέκνου, ἐνὶ φρεσὶ τοῦτο νόημα
ἐπλετο; τῇ δ' ἑθέλεις ἑναι πολλὴν ἐπὶ γαῖαν
μοῦνοι ἕων ἀγαπητὸς; ὅ δ' ὀλετο τηλόθι πάτρης
dιογενῆς Ὀδυσσεύς ἀλλογνώτῳ ἐνὶ δήμῳ.
οἱ δὲ τοι αὐτὶκ' ἴόντι κακὰ φράζοσουται ὅπτισσω,
ὡς κε ὀλόφρο θῆμις, τάδε δ' αὐτοὶ πάντα δάσονται.
ἀλλὰ μὲν αὖθ' ἐπὶ σοισι καθήμενος· οὕδε τί σε χρὴ
πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάληθαί.
Τὴν δ' αὖ Τηλέμαχος πεπτυμένοις ἄντιον ἄδα'
θάρσει, μαί', ἐπει οὗ τοι ἄνευ θεοῦ ἦδε γε βουλὴ.
ἀλλ' ὠμοσον μὴ μητρὶ φίλη τάδε μυθήσασθαι,
πρὶν γ' ὅτ' ἂν ἐνδεκάτη τε δυσδεκάτη τε γένηται,
ἡ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἄκοδουσι,
ὡς ἃν μὴ κλαίονται κατὰ χρόα καλῶν ἱάτη.
"Δις ἂρ' ἐφη, γηρῆς δὲ θεῶν μέγαν ὄρκον ἀπώμυ,
αὐτὰρ ἐπεὶ ὦ' ὠμοσῶν τε τελεύτησεν τε τὸν ὄρκον,
αὐτικ' ἐπειτὰ οὐ οἴνον ἐν ἀμφιμορεύσων ἄφυσεν,
ἐν δὲ οἱ ἄλφιτα χεῦεν εὐρραφέοσει ὁροίσιν.
Τηλέμαχος δ' ἐς δώματ' ἵδων μυηστήρσων ὄμιλει.
"Ενθ' αὐτ' ἀλλ' ἐνόησε θεὰ γλαυκῶπτις Ἀθηήν,
all with covers. Then pour me barley into well-sewn sacks. Let there be twenty measures of ground barley-meal. None but yourself must know. Get all together, and I to-night will fetch them, so soon as my mother goes to her upper chamber seeking rest; for I am going to Sparta and to sandy Pylos, to see if I can learn of my dear father's coming."

As he said this, his good nurse Eurykleia cried aloud, and sorrowfully said in winged words: "Ah, my dear child, how came such notions in your mind? Where will you go through the wide world, our only one, our darling! High-born Odysseus is already dead, far from his home in some strange land. And now these men, the instant you are gone, will plot us evil for the days to come — how you by stealth may be cut off, and they thus share with one another all things here. No, stay you here at ease amongst your own! You have no need to suffer hardship, roaming over barren seas."

Then answered her discreet Telemachos: "Courage! good nurse, for not without God's warrant is my purpose. But swear to speak no word of this to my dear mother till the eleventh or twelfth day comes, or until she shall miss me and hear that I am gone, that so she may not stain her beautiful face with tears."

Thus did he speak, and the old woman swore by the gods a heavy oath. Then after she had sworn and ended all that oath, she straightway drew him wine in jars, and poured him barley into well-sewn sacks. Telemachos, meanwhile, passed to the house and joined the suitors.

Now elsewhere the goddess turned her thoughts, keen-
Τηλεμάχος εὐκυία κατὰ πτόλει ψέκετο πάντη, καὶ ρὰ ἐκάστῳ φωτὶ παρισταμένη φάτο μύθον, ἐσπερίων δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. ἢ δ' αὐτὲ Φρονίοιο Νοήμονα φαίδημον νῦν ἤτεε νῆα θοήν· ὁ δὲ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἣλιος σκιώντο τε πᾶσαι ἀγιαί· καὶ τότε νῆα θοὴν ἁλαδ' ἐϊρυσε, πάντα δ' ἐν αὐτῇ, ὅπλ' ἐτίθει, τὰ τε νῆες ἐνύσελμοι φόρεος. στῆσε δ' ἐπ' ἐσχατῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι ἄβροι ἤγερθόντο· θεά δ' ὠφρυνεν ἐκαστὸν.

"Ἐνθ' αὐτ' ἄλλ' εὖνόση θεὰ γλαυκώτις Ἁθήνη, βῆ ῥ' ἵμεναι πρὸς δόματ' Ὀδυσσῆος θείοιο· ἐνθα μνηστήρεσσιν ἐπὶ γλυκῶν ὑπνὸν ἔχειν, πλάζε δὲ πίνουτας, χειρῶν δ' ἐκβαλλε κύπελλα. οἱ δ' εὐδεῖν ὀρυνυντο κατὰ πτόλειν, οὐδ' ἁρ' ἐτὶ δὴν εἰατ', ἐπεὶ σφισόν ὑπνὸς ἐπὶ βλεφάροις ἐπιπτεν. αὐτὰρ Τηλεμάχον προσέφη γλαυκώτις Ἁθήνη ἐκπροκαλεσσαμένη μεγάρων εὖ ναιεταύντων, Μέντορι εἰδομένη ἡμεῖς δήμας ἢδὲ καὶ αὔθήν·

"Τηλεμάχ', ἥδη μὲν τοις ἐνυκημίδες ἑταῖροι εἰατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὀρμήν· ἄλλ' ἵμεν, μὴ δὴθὰ διατρίβωμεν ὁδοῖο.

"Ὄς ἄρα φονίσσας ἡγήσατο Παλλᾶς Ἁθήνη καρπαλίμως· ὁ δ' ἐπειτὰ μετ' ἵμναι βαῖνε θείοι. αὐτὰρ ἐπεὶ ἃ' ἐπὶ νῆα κατήλυθον ἥδε θάλασσαν, εὔρον ἐπετ' ἐπὶ θωλ κάρη κομώντας ἑταῖρος. τοῦτο δὲ καὶ μετέειφ' ἱερὴ ἵς Τηλεμάχοιο.

"Δεῦτε, φίλοι, ἡμα φερομέθα· πάντα γὰρ ἢδη ἄβρό' ἐνι μεγάροις· μήτηρ δ' ἐμὴ οὖ τι πέπνυται, οὐδ' ἄλλαι δμωαι, μία δ' οἶδ' μῦθον ἄκουσέν.
eyed Athene. In likeness of Telemachos, she went throughout the town, and, approaching one and another man, gave them the word, bidding them meet by the swift ship at eventide. Noëmon next, the famous son of Phronios, she begged for a swift ship; and this he freely promised.

Now the sun sank and all the ways grew dark. Then did she draw the swift ship to the sea and put in her all the gear that well-bench'd vessels carry; she anchored her by the harbor's mouth; the good crew gathered round about, and the goddess gave them zeal.

Then elsewhere the goddess turned her thoughts, keen-eyed Athene. She set off for the house of princely Odysseus, there on the suitors poured sweet sleep, confused them as they drank, and made the cups fall from their hands. To rest they hurried off throughout the town, and did not longer tarry, for sleep fell on their eyelids. But to Telemachos now spoke keen-eyed Athene, calling him forth before the stately hall and taking the guise of Mentor in figure and in voice:

"Telemachos, already your mailed comrades sit at the oar and wait your starting. Come, let us go, and not lose time upon the way."

Saying this, Pallas Athene led the way in haste, and he walked after in the footsteps of the goddess. But when they came down to the ship and to the sea, they found upon the beach their long-haired comrades, to whom thus spoke revered Telemachos:

"Come, friends, and let us fetch the stores; all are at last collected at the hall. My mother knows of nothing, nor do the handmaids either. One alone had my orders."
"Ως ἂρα φωνήσας ἡγήσατο, τοῦ δ' ἅμ' ἐποντο.  
oὶ δ' ἄρα πάντα φέροντες ἐυσσέλμω ἐπὶ νηλὶ 
cάθεσαν, ὡς ἐκέλευσεν Ὁδυσσῆος φίλος νιός.  
ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἔρχε δ' Ἀθήνη, 
nηλ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἔξετο. ἂγχι δ' ἄρ' αὐτῆς 
ἔξετο Τηλέμαχος' τοῦ δὲ πρυμνῆσὶ ἔλυσαν, 
ἂν δὲ καὶ αὐτὸι βάντες ἐπὶ κλῆσὶ καθίζουν, 
tοῖςν δ' ἵκμενον οὖρον ἵει γλαυκώπτις Ἀθήνη, 
ἀκραὶ Ζέφυρον, κελάδουτ' ἐπὶ οἴνοπα πόντουν.  
Τηλέμαχος δ' ἐτάρατοσ ἐποττύμασ ἐκέλευσεν 
ὄπλων ἀπτεσθαι τοῦ δ' ὀτρύνοντος ἄκουσαν.  
ἴστὸν δ' εἰδύτινου κοιλῆς ἐντοσθε μεσύδμης 
στήσαν ἀείφαντες, κατὰ δὲ προτόνουσι ἐδησαν, 
ἐλκὼν δ' ἵστια λευκὰ ἐνυτρέπτετοι βοεύσιν.  
ἐπρησεν δ' ἀνεμος μέσων ἵστιον, ἀμφὶ δὲ κῦμα 
στείρῃ πορφύρευο μεγάλ' ἵαχε νηὸς ιούσης·  
ἡ δ' ἐθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
δησάμενοι δ' ἄρα ὀπλα θηὺν ἀνὰ νηὰ μέλαιναν 
στήσαντο κρητήρας ἐπιστεφέας οἶνοιο, 
λείβον δ' ἀβανάτοισι θεοὶς αἰειγενέτησιν, 
ἐκ πάντων δὲ μάλιστα Δίὸς γλαυκώπτις κούρη. 
παννυχίᾳ μὲν ὧ γε καὶ ἥω πεῖρε κέλευθον.
Saying this he led the way, the others following after; and bringing all the stores into their well-benched ship they stowed them there, even as the dear son of Odysseus ordered. Then came Telemachos aboard; but Athene led the way, and at the vessel's stern she sat her down, while close at hand Telemachos was seated. The others slacked the stern-fasts, and coming aboard themselves took places at the pins. A favorable wind keen-eyed Athene sent, a brisk west wind that sang along the wine-dark sea. At this, Telemachos, inspiriting his men, bade them lay hold upon the tackling, and they hearkened to his call. Raising the pine-wood mast, they set it in the hollow socket, binding it firm with forestays, and hoisted the white sail with twisted oxhide thongs. Now the wind swelled the belly of the sail, and round the stem loudly the dark wave roared as the ship started. Onward she sped, forcing a passage through the waves. Having made the tackling fast throughout the swift black ship, the men brought bowls brimming with wine, and to the gods, that never die and never have been born, they poured it forth — chiefest of all to her, the keen-eyed child of Zeus. So through the night and early dawn did the ship cleave her way.
Τὰ ἐν Πύλε.

'Ἡλίος δ' ἀνόροισε, λυπῶν περικαλλέα λήμνην, οὐρανὸν ἐς πολύχαλκον, ὥς ἀθανάτοιοι φαένοι καὶ θυντοῖσι βροτοῖσι ἐπὶ ξείδωρον ἁρουραν· οὶ δὲ Πύλον, Νηλής ἐυκτίμενον πτολεήθρον, ἰξον· τοι δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ρέξον, ταύρους παμμέλανας, ἐνοσίχθονι κυνοχαίτη̣.

ἐννέα δ' ἔδραι ἔσαν, πεντακόσιοι δ' ἐν ἐκάστη ἐίσατο, καὶ προύχοντο ἐκάστοθι ἐννέα ταύρους. ἐνθ' οἱ στπλάγχῃ ἐπάσαντο, θεῷ δ' ἐπὶ μηρ' ἐκαιον, οἱ δ' ἰδος κατάγοντο, ἰδ' ἱστία ὑψὸς ἔσις στείλαν αἰείραντες, τὴν δ' ὄρμισαν, ἐκ δ' ἔβαν αὐτοῖ· ἐκ δ' ἄρα Τηλέμαχος υψὸς βαϊν', ἢρχε δ' Ἀθήνη. τὸν προτέρη προσέευπθε θεά γλαυκόπτις Ἀθήνη.

'Τηλέμαχ', οὐ μὲν σε χρῆ ἐτ' αἴδοὺς οὐδ' ἡβαίου· τῶνεκα γάρ καὶ πόντου ἐπέπλως, ὥφρα πῦθηαι πατρὸς, ὅπου κύθε γαία καὶ ὅν τινα πότμον ἐπέστεπεν. ἀλλ' ἄγε νῦν ἰδος κἱς Νέστορος ἵπποδάμου· εἰδομεν ἂν τινα μῆτιν ἐνι στήθεσσι κέκευθε. λίσσεσθαι δὲ μιν αὐτὸς, ὅπως νημερτά ἐπη· ψεῦδος δ' οὐκ ἔρεει· μάλα γὰρ πεπνυμένος ἑστὶ.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντὶον ηῦδα·

'Μέντωρ, πῶς τ' ἄρ' ἰὼ πῶς τ' ἄρ' προσπτύξομαι αὐτὸν· οὐδὲ τί πω λύθοισι πεπείρημαι πυκνοίσιν· αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέσθαι.'
III.

AT PYLOS.

And now the sun, leaving the beauteous bay, burst forth into the brazen sky, to shine for the immortals and for mortal men upon the fruitful fields; and the two came to Pylos, the stately town of Neleus. The townsfolk here were offering sacrifice upon the beach, slaying black bulls to the dark-haired Earth-shaker. Nine groups of them were there, five hundred sat in each, and before each group men held nine bulls in waiting. Just after they had tasted the inward parts, and now were burning to the god the thigh-pieces, the two ran swiftly in, hauled up and furled their trim ship’s sail, brought her to anchor, and came forth themselves. So from the ship came forth Telemachos, but Athene led the way, and the first to speak was the goddess, keen-eyed Athene:

"Telemachos, you must not now be in the least abashed, because for this you crossed the sea, to ask about your father and to learn where the earth hides him and what fate he met. Go then straight forward to the horseman Nestor, and let us know what is the wisdom that lies hidden in his breast. Beg him yourself to tell the very truth. Falsehood he will not speak; truly upright is he."

Then answered her discreet Telemachos: "Mentor, how can I go? How importune him? For in sound words I am not practised. Besides, a youth must be abashed when questioning his elders."
Τὸν δ’ αὐτὲ προσεέπιτε θεὰ γλαυκῶπις Ἀθήνη·

Τηλέμαχ’, ἄλλα μὲν αὐτὸς ἐνὶ φρεάτι σήσι νοῆσεις, ἄλλα δὲ καὶ δαίμονων ὑποθήσεσθαι· οὐ γὰρ ὦν οὐ σὲ θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.’

Ὡς ἀρα φωνήσασ’ ἧγησατο Παλλὰς Ἀθήνη καρπαλίμως· ὁ δ’ ἐπείτα μετ’ ἵχνηι βαίνε θεοί. Ξεν δ’ ἐς Πυλίων ἀνδρῶν ἄγυρίῳ τε καὶ ἔδρας, ἐνθ’ ἀρα Νέστωρ ἠστο σὺν νιάσιν, ἄμφι δ’ ἐταῖροι δαιτ’ ἐντυνόμενοι κρέα τ’ ὅππων ἀλλὰ τ’ ἐπειρον. οἱ δ’ ὦς οὖν ξείνους ἱδον, ἄθροι ἥλθον ἀπαντεῖς, χερσίν τ’ ἀπάζοντο καὶ ἐδριάσθαι ἄνων. πρῶτος Νεστόριδης Πευσίστρατος ἐγνύθεν ἐλθὼν ἀμφοτέρων ἔπε χεῖρα καὶ ἱδρυσεν παρὰ δαιτὶ κώσειν ἐν μαλακοῖς, ἐπὶ ψαμάθοις ἀλήρσι, πάρ τε κασιγνήτῳ Θρασυμῆδει καὶ πατέρι φ’ δῶκε δ’ ἀρα σπλάγχνων μοῖρας, ἐν δ’ οἴνον ἤχευε χρυσείῳ δέσπαι· δειδισκόμενος δ’ προσηύδα Παλλὰδ’ Ἀθηναίην, κούρην Δίως αἰγίόχοιο·

‘Εὔχεοι νῦν, ὁ ξείνη, Ποσειδάωνι ἀνακτί· τοῦ γὰρ καὶ δαίτης ἴμνησατε δεύρο μολόντες. αὐτὰρ ἐπὶν σπείσης τε καὶ εὐξείαι, ἢ θέμις ἐστί, δός καὶ τούτῳ ἐπείτα δέπασ μελιθέος οἴνου σπείσαι, ἐπεὶ καὶ τούτοι δίομαι ἀθανάτοις εὐχεσθαι· πάντες δὲ θεῶν χατέουσ’ ἀνθρωποί. ἀλλὰ νεῶτερος ἐστιν, ὀμηλική δ’ ἐμοὶ αὐτῷ· τούνεκα σοι προτέρῳ δῶσο χρύσειον ἄλεισσον.’

‘Ὡς εἵπὼν ἐν χειρὶ τίθει δέπασ ἦδεος οἴνου· χαῖρε δ’ Ἀθηναίη πεπυμμένῳ ἀνδρὶ δικαίῳ, οὐνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλεισσον. αὐτίκα δ’ εὔχετο πολλὰ Ποσειδάωνι ἀνακτί.
Then said the goddess, keen-eyed Athene: "Telemachos, some promptings you will find in your own breast, and heaven will send still more; for, I am sure, not unfriended by the gods have you been born and bred."

Saying this, Pallas Athene led the way in haste, and he walked after in the footsteps of the goddess. So they approached the gathering of the men of Pylos and the group where Nestor sat among his sons. Round him his people, making the banquet ready, were roasting meats and also putting pieces on the spits. But as they saw the strangers, all the men crowded near, gave hands in welcome, and asked them to sit down; and Nestor's son Peisistratos, approaching first, took each by the hand, and showed them places at the feast on some soft fleeces laid upon the sands, beside his brother Thrasy̆mèdes and his father. He gave them portions of the inward parts, poured out some wine into a golden cup, and, offering welcome, said to Pallas Athene, daughter of ægis-bearing Zeus:

"Here, stranger, make a prayer to lord Poseidon. It is his feast you meet at this your coming. Then, after you have poured and prayed as is befitting, give this man too the cup of honeyed wine, for him to pour; for I suppose he also prays to the immortals. All men have need of gods. But he is the younger, young as I myself; so to you first I give the golden chalice."

Saying this, he placed the cup of sweet wine in her hand. And Athene was pleased to find the man so sensible and courteous, pleased that he gave her first the golden chalice. Forthwith she prayed a fervent prayer to lord Poseidon:
' Κλώθ, Ποσείδαον γαϊήςχε, μηδε μεγήρης
ήμιν εὔχομένουι τελευτήσαι τάδε ἔργα.
Νέστορι μέν πρώτοιστα καὶ νιάσι κῦδος ὅπαξε,
αὐτάρ ἐπειτ' ἄλλοις δίδου χαρίσσαν ἀμοιβὴν
σύμπασιν Πυλίσσων ἀγακλείτης ἐκατόμβης.
δός δ' ἐτι Τηλέμαχον καὶ ἐμὲ πρῆξαντα νέσθαι,
οὐνεκα δεύρ 'ικόμεσθα θῇ σὺν νηὶ μελαίνῃ.'
'Ως ἀρ' ἐπειτ' ἡράτο καὶ αὐτὴ πάντα τελεύτα.
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύππελλον.
δος δ' αὐτῶς ἡράτο Ἑκυσσής φίλος υῖός.
οὶ δ' ἐπεὶ οὐπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαινυντ' ἐρικυδέα δαίτα.
αὐτὰρ ἐπεὶ πόσιοι καὶ ἐδητύος εξ' ἐρων ἐντο,
τοὺς ἄρα μῦθον ἠρχε Γερήνιος ἵππότα Νέστωρ.
'Νῦν δὴ κάλλιον ἔστι μεταλλήσαι καὶ ἐρέσθαι
ξείνους, οἱ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.
δ' ξείνου, τίνες ἐστέ; πόθεν πλεῖθ' ύγρὰ κέλευθα;
ἡ τι κατὰ πρῆξιν ἢ μαψίδως ἀλάλησθε,
οὐδ' τε ληστῆρες, ὑπεὶρ ἄλα, τοῖ τ' ἀλώονται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖς φέροντες;'
Τὸν δ' αὐ Τηλέμαχος πετυμένοις ἀντίλον ἦδα·
θαρσῆσας· αὐτὴ γὰρ ἐνὶ φρεαὶ θάρσος Ἀθηνὴ
θῆξ', ὑμιν περὶ πατρὸς ἀποιχομένου έροιτο
[ἡδ' ὑμιν κλέος ἐσθλὸν ἐν αὐθρώπουσιν ἐχθρῶν].
Ο Νέστορ Νηλημάδη, μέγα κῦδος Ἀχαιῶν,
εἰρεαὶ ὀπτόθεν εἰμέν· ἐγὼ δὲ κ' τοι καταλέξω.
ἡμεῖς εξ Ἱδάκης ὑπονηπίαν εἰληλοῦθμεν.
πρῆξις δ' ἦδ' ἰδῆ, οὐ δῆμος, ἢν ἄγορεῦω.
πατρὸς ἐμοῦ κλέος εὐρύ μετέρχομαι, ἢν ποι ἀκούσω,
δίον Ἑκυσσής ταλασίφρονος, ὃν ποτὲ φασί.
"Hearken, Poseidon, thou girder of the land, and count it not too much to give thy suppliants these blessings. First upon Nestor and his sons bestow all honor; then to the rest grant gracious recompense, to all the men of Pylos, for their splendid sacrifice; and grant still farther that Telemachos and I may sail away, having accomplished that for which we came, we and our swift black ship."

Thus did she pray, and was herself fulfilling all. To Telemachos she passed the beautiful double cup, and in like manner also prayed the dear son of Odysseus. But when the rest had roasted all the outer flesh and drawn it off, dividing the portions, they held a famous feast. And after they had stayed desire for drink and food, then thus began the Gerenian horseman Nestor:

"Now, then, it is more suitable to prove our guests and ask them who they are, since they are refreshed with food. Strangers, who are you? Whence do you come, sailing the watery ways? Are you upon some errand? Or do you rove at random, as the pirates roam the seas, risking their lives and bringing ill to strangers?"

Then answered him discreet Telemachos, plucking up courage; for Athene herself put courage in his heart to ask about his absent father and to win a good report among mankind:

"O Nestor, son of Neleus, great glory of the Achaians, you ask me whence we are, and I will tell you. We come from Ithaka, under Mount Neïon. Our errand is our own, no public thing, as I will show. I come to gather scattered tidings of my father, royal long-tried Odysseus,
σὺν σοι μαρνάμενον Τρώων πόλιν ἡξαλαπάξαι. 85
 ἀλλος μὲν γὰρ πάντας, ὅσοι Τρώων πολέμιζον, 86
 πευθόμεθ', ἧχῳ ἔκαστος ἀπώλετο λυγρῷ ὀλέθρῳ, 87
 κεῖνον δ' αὐξ καὶ ὀλέθρον ἀπευθέα θύκε Κρονίων. 88
 οὐ γὰρ τις δύναται σάφα εἰπέμεν ὀπτῶθ' ὀλολευ, 89
 εἴθ' ὦ γ' ἐπ' ἥπειρον δάμη ἀνδράςι δυσμενέσσιν, 90
 εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης. 91
 τοῦτον νῦν τὰ σὰ γούναθ' ἴκανομαι, αἰ' ἐθέλησα 92
 κεῖνον λυγρὸν ὀλέθρον ἐνυσπεῖν, εἰ που ὁπωπας 93
 ὀφθαλμοῖς τεῖσσα, ἢ ἀλλον μύθον ἄκουσαν 94
 πλαξόμενον: περὶ γὰρ μιν ὄξυρυν τέκε μῆτηρ. 95
 μηδὲ τι μ' αἰδόμενος μειλίσσεο μηδ' ἐλειάρων, 96
 ἀλλ' εὖ μοι κατάλεξον ὅπως ήπτησας ὅπωτής. 97
 λίσσομαι, εἰ ποτὲ τοί τι πατήρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς, 98
 ἢ ἐπος ἢ τι ἐργον ὕποστάς ἐξετέλεσε 99
 δῆμῳ ἕνι Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιόλ. 100
 τῶν νῦν μοι μνήσαι, καὶ μοι νημερτῆς ἐνίστας.'

 Τόν δ' ἡμείβετ' ἔπειτα Γερήνιος ὑπόπτα Νέστωρ. 101
 ὡ φίλ', ἐπεί μ' ἐμνήσας ὄιξός, ἢν ἐν ἐκείνῳ 102
 δῆμῳ ἀνέτλημεν μένους ἀσχετοὶ υἱὲς Ἀχαϊῶν, 103
 ἠμὲν ὅσα ξύν νυσών ἐπ' ἥροειδέα πόντον 104
 πλαξόμενοι κατὰ ληθ' ὤπῃ ἄρξειν Ἀχίλλεος, 105
 ἢδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμῳ ἀνακτος 106
 μαρνάμεθ'. ἐνθὰ δ' ἔπειτα κατέκταθεν ὅσοι ἄριστοι. 107
 ἐνθὰ μὲν Αἰας κεῖται ἄρηος, ἐνθὰ δ' Ἀχίλλεος, 108
 ἐνθὰ δὲ Πάτροκλος, θεόφων μήστωρ ἀτάλαντος, 109
 ἐνθὰ δ' ἐμὸς φίλος υἱὸς, ἀμα κρατερὸς καὶ ἀμύρων, 110
 Ἀντιλόχος, περὶ μὲν θελὼν ταχὺς ἢδὲ μαχητής. 111
 ἀλλα τε πόλλ' ἐπὶ τοὺς πάθομεν κακὰ. τίς κεν ἐκεῖνα 112
 πάντα γε μυθήσαιτο καταθυτῶν ἀνθρώπων;
who once, they say, fought side by side with you and sacked the Trojan town. For, as to all the others who were in the war at Troy, we have obtained some knowledge where each met his mournful death; but this man's death the son of Kronos left unknown. No one can surely say where he has died; whether on land he was borne down by foes, or on the sea among the waves of Amphitrite. Therefore I now come hither to your knees, to ask if you will tell me of his mournful death; whether perhaps you saw it for yourself with your own eyes, or heard the story from some wayfarer, for to exceeding grief his mother bore him. Out of regard for me use no mild word nor yield to pity, but tell me just how you had sight of him. I do entreat you, if ever my father, good Odysseus, in word or deed kept covenant with you, in that land of the Trojans where you Achaians suffered, be mindful of it now; tell me the very truth."

Then answered him the Gerenian horseman Nestor: "Ah, friend, you call to mind the pains we bore when in that land, untamed in spirit as we sons of the Achaians were — all we endured on ship-board on the misty sea, coasting for plunder wheresoe'er Achilles led; and all our fightings round the stronghold of King Priam, where fell at last our bravest. There warlike Ajax lies, and there Achilles. There too Patroklos, a peer of gods in counsel. There my own son, so strong and gallant, Antilochos, exceeding swift of foot, a famous fighter. And many other woes we had, added to these. Where is the mortal man that could recount them all? Nay, though you tarried
οὖδ' εἰ πεντάετες γε καὶ ἔξαιτες παραμίμων
ἐξερέως ὡσα κεῖθι πάθον κακὰ δίοι 'Αχαιοί:
πρὶν κεν ἄνυθεὶς σὲν πατρίδα γαίαν ἵκοιο.
eινάετες γάρ σφιν κακὰ ράπττομεν ἀμφιέποντες
παντοίοισι δόλοισι, μόγις δ' ἔτελεσσε Κρονιών.
ἐνθ' οὔ τις ποτε μὴτιν ὀμοιωθήμεναι ἄνθην
ηθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δίοι 'Οδυσσεύς
παντοίοισι δόλοισι, πατήρ τεδι', εἰ ἐτεόν γε
κείνου ἐγχονός ἐσσι: σέβας μ' ἔχει εἰσορώντα.
ἡ τοι γὰρ μῦθοί γε ἐσώκτες, οὐδὲ κε φάις
ἀνάρα νεώτερον ὅδε ἐοικότα μυθησάθαι.
ἐνθ' ἡ τοι εἰώς μὲν ἐγώ καὶ δῖος 'Οδυσσεύς
οὔτε ποτ' εἰν ἀγορῇ διχ' ἐβάζομεν οὔτ' ἐνι βουλῇ,
ἀλλ' ἔνα θυμὸν ἔχοντε νῷο καὶ ἐπίθρον βουλῇ
φραζόμεθ' 'Ἀργείοισιν ὅπως ὥχ' ἀριστα γένοιτο.
ἀυτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰτήν,
βῆμεν δ' ἐν νήσοι, θεός δ' ἐκέδασσεν 'Αχαιοὺς,
καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσί μήδετο νόστον
'Ἀργείοισι, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι
πάντες ἔσαν: τῷ σφενο πολέες κακὸν οἷτον ἐπέσπον
μήνιος ἐξ ὁλοῆς γῆλακώπιδος ὀβριμοπάτρης,
ἡ τ' ἔριν 'Ἀτρείδῃσι μετ' ἀμφοτέροισιν ἔθηκε.
τῷ δὲ καλεσσαμένῳ ἀγορῆν ἐς πάντας 'Αχαιοὺς,
μάψ, ἀτὰρ οὔ κατὰ κόσμον, ἐς ηλίου καταδύντα,
οῖ δ' ἦλθον οὖν βεβαρητός νῖς 'Αχαϊῶν,
μῦθον μυθείσθην, τοῦ εἶνεκα λαὸν ἀγειραν.
ἐνθ' ἡ τοι Μενέλαος ἀνώγει πάντας 'Αχαιοὺς
νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
οὖδ' Ἀγαμέμνονι πάμπταν ἐπίνδανε: βούλετο γάρ ῥα
λαὸν ἐρυκακέειν, ἰέξαι θ' ἱερὰς ἐκατόμβας,
five or six years here, asking what woes the great Achaians suffered, wearied ere I could tell, you would return to your own land.

"During nine years we plotted their destruction, assailing them with craft of every kind, and yet the son of Kronos hardly brought us through. There no man ever sought to vie with him in wisdom, for far beyond us all in craft of every kind was royal Odysseus, your father,—if indeed you are his child. Amazed am I to see! And yet, how like in speech! One would not say a younger man could speak so like him. There, all that while, royal Odysseus and I were never once at odds in the assembly or the council; but with one heart, with understanding, and with eager purpose, we planned how all might best be ordered for the Argives.

"Yet after we overthrew the lofty city of Priam, when we went away in ships and God dispersed the Achaians, ah, then Zeus purposed in his mind a sad voyage for the Argives! For nowise heedful and upright were all. So, many a one came to an evil end, through the fell wrath of the dread father's keen-eyed child, who caused a strife betwixt the two sons of Atreus. For these two summoned to an assembly all the Achaians, in haste, not in due order, at the setting sun, and heavy with wine the young Achaians came. Then was declared the reason why they called the host together. Now Menelaos exhorted all the Achaians to turn their thoughts toward going home on the broad ocean-ridges; but this pleased Agamemnon not at all; for he sought to stay the host and to offer sacred hec-
ός τόν Ἀθηναίης δειέν χόλου ἐξακέσαιτο, νῆπιος, οὐδὲ τῷ ἱδῷ, ὅ οὐ πείσεσθαι ἐμελλεν. οὐ γὰρ τ' ἀλήθεια θεών τρέπεται νόσοι αἰεν ἑόντων. ὃς τῷ μὲν χαλεποῖσιν ἀμείβομένῳ ἐπέεσσιν ἔστασαν· οἱ δ' ἀνόροους ἐνκυμίδες Ἀχαιοῖ ἡχή θεσπίζη, δίχα δὲ σφίσιν ἤνδαν βουλή. нύκται μὲν ἄστατοι χαλεπὰ φρεσίν ὀρμαίωντες ἀλλήλοις· ἐπὶ γὰρ Ζεὺς ἠρτυε τῆμα κακοῦ· ἡώθεν δ' οἱ μὲν νέας ἐλκομεν εἰς ἂλα δίαν κτήματα τ' ἐντιθέμεσθα βαθὺςώνους τε γυναίκας. ἡμῖσες δ' ἀρὰ λαοὶ ἐρητύνουτο μένοντες αὐθι παρ' Ἀτρείδη Ἀγαμέμνονι, ποιμένι λαῶν· ἡμῖσες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὅκα ἐπλεον, ἐστόρεσεν δὲ θεὸς μεγακάθεα πόντων. ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἵπτ ἰθεοὺς, οἰκάδε ἱέμενοι. Ζεὺς δ' οὐ πω μῆδετο νόστον, σχέτλιος, ὅς ῥ' ἐριν ὄρσε κακὴν ἐπὶ δευτερον αὐτις. οἱ μὲν ἀποστρέψαντες ἔβαιν νέας ἀμφιελιόσας ἀμφ' ίδυνηα ἀνακτα δαβρονα, πουκιλμητην, αὐτις ἐπ' Ἀτρείδη Ἀγαμέμνον ἦρα φέροντες· αὐτάρ ἐγὼ σὺν νυσίν ἀλλάσων, αἱ μοι ἐποντο, φεύγου, ἐπει ηγνωσκον δ' ἤν κακά μῆδετο δαίμων. φεύγε δὲ Τυδέος νύσ ἄρησο, ὄρσε δ' ἑταῖρον. ὄψε δ' δὴ μετὰ νῦν κε θανθὸσ Μενέλαος, ἐν δέσβῳ δ' ἐκίχειν δολίχον πλόον ὀρμαίωντας, ἦ καθύπερθε Χίοι νεώμεθα παυπαλοέσθησης, νῆσου ἐπὶ Ψυρίας, αὐτήν ἐπ' ἀριστέρ' ἔχοντες, ἦ ὑπενερθε Χίοιν, παρ' ἱσμόειτα Μύμασι. ὑπέομεν δὲ θεῶν φήμας τέρας· αὐτάρ δ' ἤ' ἡμῖν δεῖξη, καὶ ἡμῶν πέλαγος μέσον εἰς Ἕβοιαν
atombs, that so he might appease the dread wrath of Athene,—ah, fool! who did not know she might not be persuaded; but purposes are not lightly changed in gods who live forever. Thus the two stood exchanging bitter words, while up sprang other mailed Achaians in wild din, and different plans found favor. That night we rested, nursing in our breasts hard thoughts of one another. Zeus was preparing for us the curse that comes from wrong. At dawn we dragged our ships into the sacred sea, and put therein our goods and the low-girdled women. Half of the host held back, remaining with the son of Atreus, Agamemnon, the shepherd of the people, half went on board and sailed. Swiftly our ships ran on; God smoothed the billowy deep. Arrived at Tenedos, we offered sacrifices to the gods, as homeward bound; but Zeus determined we should not yet reach our home,—cruel! to waken bitter strife a second time. Some turned their curved ships back and took their way after Odysseus, that keen prince of varied wisdom, again to work the will of Agamemnon, son of Atreus. I, with the company of ships which followed me, pressed onward, for I knew some power intended ill. On pressed the warlike son of Tydeus, too, inspiriting his men. Later upon our track came light-haired Menelaos, and overtook us as at Lesbos we debated on the long sea voyage, doubtful if we should sail outside steep Chios, along the island Psyria, keeping it on our left, or inside Chios and past windy Mimas. We therefore begged the god to show some sign, and he made plain our way, bidding us cut the centre of the sea straight for Euboea, that so we might escape the sooner out of danger.
τέμνειν, ὁφρα τάχιστα ὑπὲκ κακότητα φύγομεν.  

ὄρτο δ’ ἐπὶ λυγὺς οὐρος ἀήμεναι· αἰ δὲ μάλ’ ὁκα ἱχθυόνετα κέλευθα διέδραμου, ἐς δὲ Γεραιστόν εὖνύχιαι κατάγοντο· Ποσειδάων δὲ ταύρων πόλλ’ ἐπὶ μὴρ ἐθεμεν, πέλαγος μέγα μετρήσαντες· τέτρατον ἦμαρ ἦν, ὥτ’ ἐν Ἄργει νῆας ἔλισας  

Τυδείδεω ἐταροὶ Διομήδεος ἔποδαμοι ἱστασαν· αὐτὰρ ἑγὼ γε Πύλον’ ἔχον, οὐδὲ ποτ’ ἔσβη οὐρος, ἐπειδὴ πρώτα θεὸς προήκεν ἄημαι.  

ὡς ἦλθον, φίλε τέκνοι, ἀπευθής, οὐδὲ τι οἴδα κείνων, οἰ τ’ ἐσάθεθεν Ἀχαιῶν οἱ τ’ ἀπόλοντο. ὅσα δ’ ἐνι μεγάροις καθήμενος ἥμετροις πεύθομαι, ἢ θέμις ἑστι, δαχσέαι, οὐδὲ σε κεύσω. εὖ μὲν Μυρμιδόνας φάο’ ἐλθέμεν ἐγχεσιμώρους, οὕς ἄγ’ Ἀχιλλῆς μεγαθύμου φαιδίμος νῦς, εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν νῦν.  

πάντας δ’ Ἰδομενεὺς Κρήτην ἐσήγαγ’ ἐταίρους, οἱ φύγον ἐκ πολέμου, πόντος δὲ οἱ οὐ τιν’ ἀπηύρα. Ἀτρείδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἐόντες, ὡς τ’ ἥλθ’ ὡς τ’ Ἀγίσθος ἐμήσατο λυγρὸν ὀλέθρον. ἀλλ’ ἢ τοι κεῖνος μὲν ἐπισυμνερῶς ἀπέτεισεν· ὡς ἀγαθὸν καὶ παῖδα καταφθείμενοι λυπέσθαι ἀνδρός, ἐπεὶ καὶ κεῖνος ἐτίσατο πατροφονή, Ἀγίσθον δολόμητων, ὦ οἱ πατέρα κλυτὸν ἔκτα.  

[kαὶ σὺ, φίλος, μάλα γάρ σ’ ὅρων καλὸν τε μέγαν τε, ἄλκιμοι ἔσσ’ ἣν τὸ σε καὶ ὄψιν χόνου εὐ ἐιπτρ.]  

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένοις ἀντίον ἡμίδα· ὧς Νέστορ Νηλημαῖδη, μέγα κύδος Ἀχαιῶν, καὶ λίπν κεῖνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ οἰσουσι κλέος εὐρῦ καὶ ἐσσομένουσι πυθέσθαι.
The whistling wind began to blow, and swiftly along their swarming courses sped our ships, and touched at night Geraistos; and to Poseidon did we offer many thighs of bulls, thankful that we had compassed the wide sea. It was the fourth day when the crews of Diomed the horseman, son of Tydeus, moored their trim ships at Argos. I still held on toward Pylos, nor did the breeze once fall after the god first sent it forth to blow.

"And thus it was I came, dear child, bringing no tidings; nothing I know about the rest of the Achaians, who were saved and who were lost. But all that I have learned while sitting here at home, this, as is proper, you shall know; I will hide nothing from you. Safely, they say, returned the spearmen of the Myrmidons, whom the proud son of fierce Achilles led; safely, too, Philoktêtes, the noble son of Poias; and back to Crete Idomeneus brought all his men,—all who escaped the war, the sea took not a man. About the son of Atreus you yourselves have heard, though you live far away,—how he returned, and how Aigisthos plotted his mournful death. Yet truly a fearful reckoning Aigisthos paid! When a man dies, how good it is to leave a son! For the son took vengeance on the slayer, wily Aigisthos, who had slain his famous father. You too, my friend,—for of a truth I find you fair and tall,—be strong, that even men hereafter born may speak your praise."

Then answered him discreet Telemachos: "O Nestor, son of Neleus, great glory of the Achaians, stoutly that son took vengeance, and the Achaians shall spread his name afar, that the men yet to be shall hear it told. Oh,
αὶ γὰρ ἐμοὶ τοσσήμως θεοὶ δύναμιν περιθέειν, τίσασθαι μυστήρας ὑπερβασίας ἄλεγευν, οὗ τέ μοι ύβρίζοντες ἀτάσθαλα μηχανῶνται. ἀλλ' οὖ μοι τοιούτον ἑπέκλωσαν θεοὶ ὀλβιον, πατρὶ τ' ἐμῷ καὶ ἐμοὶ· νῦν δὲ χρῆ τετλάμεν ἐμπής.'

Τὸν δ' ἢμείβετ' ἐπευτα Γερήνιος ἰππότα Νέστωρ. 'ὁ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμυψας καὶ ἑειπες, φασὶ μυστήρας σής μυτέρος εἰνεκα πολύν εὖς μεγάρους, ἀεκτὶ σέθεν, κακά μηχανάσθαι. εἰπτε μοι ἧ' ἐκὼν ὑποδάμνασαι, ἢ σὲ γε λαοὶ ἐχθαῖρους 'ἀνά δήμου, ἑπιστόμουν θεοῦ ὀμφῇ.

τὸς δ' οἶδ' εἰ κε ποτὲ σφι βίας ἀποτίσεται ἐλθών, ἢ ὦ γε μούνος ἐώς, ἢ καὶ σύμπαντες 'Ἀχαιοὶ; εὶ γάρ σ' ὡς θελοὶ φιλέειν γλαυκώπτις 'Ἀθήνη ὡς τότ' Ὅδυσσης περικήδετο κυδαλίμοιο δήμῳ ἐν Τρῶν, ὢθι πάσχομεν ἄλγε 'Ἀχαιοὶ— οὐ γάρ πω ἤδον ὅδε θεοὺς ἀναφανδά φιλεύντας ὡς κείνῳ ἀναφανδὰ παριστάτο Παλλᾶς 'Ἀθήνη— εἰ σ' ὦτως θελοὶ φιλεύν κήδουτο τε θυμῷ, τῷ κέν τις κείνων γε καὶ ἐκκελάθουτο γάμῳ.'

Τὸν δ' αὐΤ Τηλέμαχος πεπνυμένοις ἀντίον ἡῦδα· ὁ γέρον, οὖ πω τοῦτο ἐπος τελέοσθαι διῶ. λὴν γάρ μέγα εἰτες· ἀγη μ' ἔχει. οὖκ ἄν εμοὶ γε ἐλπιμένῳ τὰ γένοιτ' οὖν' εἰ θεοὶ ὡς θελοειν.'

Τὸν δ' αὐτὲ προσέειπε θεὰ γλαυκώπτις 'Αθήνη· 'Τηλέμαχε, ποίον σε ἐπος φύγειν ἐρκὸς ὄδοντων. ρεία θεός γ' ἐθέλου καὶ τηλόθεν ἀνδρα σάωσαι. βουλοίμην δ' ἄν εἴγω γε καὶ ἄλγεα πολλὰ μογήσας οἰκαδὲ τ' ἐλθέμεναι καὶ νόστιμον ἧμαρ ἱδέοσθαι, ἡ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὡς Ἀγαμέμνων.
that to me the gods would give such power that I might pay the suitors for their grievous wrongs, for they with insult work me abominations! But no such boon did the gods grant to my father and to me. Now, therefore, all must simply be endured."

Then answered him the Gerenian horseman Nestor: "Friend, since you turn my thoughts to this by your own words, they say that many suitors of your mother, heedless of you, work evil in your halls. Pray tell me, do you willingly submit, or are the people of your land opposing you, led by some voice of God? Who knows but yet Odysseus may return and recompense their outrage, either alone, or all the Achaians with him? Ah, might keen-eyed Athene be pleased to be your friend, as once she aided great Odysseus, there in the Trojan land where we Achaians suffered! For I never knew the gods show forth such open friendship as Pallas Athene showed in standing by Odysseus. If now to you she would be such a friend, and heartily would aid you, it might be some of these men here would cease to think of marriage."

Then answered him discreet Telemachos: "Ah sire, not soon, I think, will these words be fulfilled. Strongly you speak. I am astonished. Hope what I might, such things could never be, not if the gods should will them."

Then said to him the goddess, keen-eyed Athene: "Telemachos, what word has passed the barrier of your teeth? Easily may a god, who will, bring a man safe from far. But I myself would gladly meet a multitude of woes, if I might thus reach home and see my day of coming, and not come home and fall beside my hearth as
80  ὈΔΥΣΣΕΙΑΣ Γ.

ἀλεθ' ὑπ' Ἀιγίσθου δόλῳ καὶ ἦς ἄλῳχοι.

ἀλλ' ἦ τοι θάνατοι μὲν ὁμοίων ὀυδὲ θεοί περ
καὶ φίλῳ ἀνδρὶ δύνανται ἀλλακέμεν, ὄππότε κεν δὴ
μοῦρ ὄλοι καθέλησι τανηλεγέος θανάτου.

Τὴν δ' αὖ Τηλέμαχος πετυμένος ἀντίον ἡδα'.

‘Μέντορ, μυκέτι ταῦτα λεγόμεθα κηδόμενοι περ'
κείνῳ δ' οὐκέτι νόστος ἐτήσιμος, ἀλλὰ οἱ ἦδη
φράσαντ' ἀνάδανοι θάνατον καὶ κῆρα μέλαιαν.
νῦν δ' ἐθέλω ἐπος ἄλλο μεταλλήσαι καὶ ἐρέσθαι
Νέστορ', ἐπεὶ περιοίδε δίκαι ἢδε φρόνων ἄλλων
τρις γὰρ δὴ μὺν φασὶν ἀνάξασθαι γένε' ἀνδρῶν,
δ' οὶ τέ μοι ἀθάνατοι ἱνδάλλεται εἰσοράσθαι.

ὁ Νέστορ Νηλημιάδη, σὺ δ' ἀληθὲς ἐνίσπες·
pῶς ἔθαν' Ἀτρέιδης εὐρ' κρείων Ἀγαμέμνον;
ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μῆσατ' ὀλεθρον
Δίκισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἄρείῳ;

ἡ οὖν 'Αργεος ἦν 'Ἀχαικοῦ, ἀλλὰ τῇ ἄλῃ
πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ χαρσήσας κατέπεφε';

Τὸν δ' ἡμεῖβετ' ἐπειτα Γερήμιος ἱππότα Νέστωρ·

τούγαρ ἐγὼ τοι, τέκνου, ἀληθέα πάντ' ἀγορεύσω.

ἡ τοι μὲν τάδε καυτὸς οἶει, ὡς κεν ἐτύχθη,
ei ζωοντ' Ἀγισθοῦν εὼν μεγάροισιν ἐπετεμεν
Ἀτρέιδης Τροϊῆθεν ἱων, ξανθὸς Μενέλαος·
tῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἐχεναν,
ἀλλὰ ἄρα τὸν ἑκ κύνες τε καὶ οἴωνοι κατέδαφαν
κείμενον ἐν πεδίῳ ἐκας ἀστεος, οὐδὲ κέ τίς μυν
κλαύσειν Ἀχαιάδῶν· μάλη γὰρ μέγα μῆσατο ἔργον.

ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέουτες ἄεθλους
ἡμεθ'. ἦ δ' εὐχήλος μειχῖ 'Ἀργεος ἵπποβότουo
πόλ' Ἀγαμεμνονένυ ἄλοχοι θέλησκ' ἐπεέσσων.
Agamemnon fell, under the plottings of his own wife and Aigisthos. Yet death, the common lot, gods have no power to turn even from one they love, when the fell doom of death that lays men low once seizes him."

Then answered her discreet Telemachos: "Ah, Mentor, let us talk of this no more, sorrowful as we are. For him a true return can never be; but long ago the immortals fixed his death and his dark doom. Now I would trace a different tale, and question Nestor, since beyond all men else he knows the right way and the wise. Thrice has he ruled, they say, the generations of mankind, and as I look on him he seems like an immortal. O Nestor, son of Neleus, tell the truth! How died the son of Atreus, wide-ruling Agamemnon? And where was Menelaos? What was the deadly plot wily Aigisthos laid to kill a man much braver than himself? Was Menelaos gone from Achaian Argos, traveling to men afar, that so Aigisthos, taking courage, did the murder?"

Then answered him the Gerenian horseman Nestor: "Verily, I will tell you all the truth, my child. Indeed, you guess yourself how it had fallen out if Aigisthos had been found alive within the palace by the son of Atreus, light-haired Menelaos, as he returned from Troy. Then for Aigisthos, even when dead, they would have heaped no mound of earth, but dogs and birds had feasted on him where he lay upon the plain outside the city, and no Achaian woman had made lament for him; for surely it was a monstrous deed he wrought. At Troy we tarried, bringing to their issue many toils, while he, at ease hidden in grazing Argos, strove many times to win the wife of Aga-
ἡ δ' ἴ τοῦ τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικῆς;
διὰ Κλειτομῆστρῆ πρεσὶ γὰρ κέχρητι ἀγαθῆσιν.
πάρ δ' ἂρ' ἐγν καὶ ἀοιδὸς ἄνηρ, ὥς πόλλ' ἐπέτελλεν
'Ατρείδης Τροίηνδε κιὼν εἰρύσθαι ἄκουτιν.
ἀλλ' ὅτε δὴ μιν μοῆρα θεῶν ἐπέδησε δαμῆναι,
δὴ τὸτε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμην
κάλλιτεν οἰωνοῦσιν ἐλωρ καὶ κύρια γενέσθαι,
τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.
πολλὰ δὲ μηρὶ ἐκείς θεῶν ἔροις ἐπὶ βαμοῖς,
πολλὰ δ' ἀγάλματ' ἀνήγεν, ὑφάσματα τε χρυσὸν τε,
ἐκτελέσας μέγα ἔργον, ὅ οὐ ποτὲ ἐλπέτο τυμαῖ.
ἡμεῖς μὲν γὰρ ἀμα πλέομεν Τροίηθεν ἱώντες,
'Ατρείδης καὶ ἐγώ, φίλα εἴδότες ἀλλήλοιοι.
ἀλλ' ὅτε Σοῦνιον ἵρον ἀφικομεθ' ἄκρον 'Αθηνέων,
ἐνθά κυβερνήτην Μενελάου Φοίβος 'Απόλλων
οἰς ἀγανοῖς βελέσσιν ἑποιχόμενος κατέπεφνε,
πηδάλιον μετὰ χερσὶ θεοὺσι νῆσος ἔχοντα,
Φρόντιν Ὀμντορίδην, ὅς ἐκαίνυτο φύλ' ἀνθρώπων
νῆα κυβερνήσαι, ὅποτε σπέρχοιεν ἀέλλαι.
ὅς ὁ μὲν ἐνθά κατέσχετ', ἐπευγόμενος περ ὀδοῖο,
ὅφρ' ἐταρον ὑάπτοι καὶ ἐπὶ κτέρεα κτερίσειες.
ἀλλ' ὅτε δὴ καὶ κείνος, ἰὼν ἐπὶ οἴνοπα πόντων
ἐν νυσὶ γλαφυρῇς, Μαλειάων ὅρος αἰτύ
ἐξε θέων, τότε δὴ στυγερήν ὄδον εὐρύστα Ζεὺς
ἐφράσατο, λυγέων δ' ἀνέμων ἐπὶ ἀντέμενα χεῦ
kύματα τε τροφὸντα πελώρια, ἵσα ὀρέσσων.
ἐνθά διατμήξας τὰς μὲν Κρήτη ἐπέλασσεν,
ἡχι Κύδωνες ἐναυοὶ 'Ιαρδάνου ἀμφὶ ρέοθρα.
ἐστὶ δὲ τις λυσῆ αἰτεία τε εἰς ἀλα πέτρη
ἐσχατὴν Γόρτυνος, ἐν ἡροειδεῖ πόντῳ.
memnon by his words. At first, indeed, she scorned ill-doing, this royal Klytaimnæstra, for she was of honorable mind. Moreover, a bard was with her whom the son of Atreus strictly charged, on setting forth for Troy, to guard his wife. But when at last the doom of gods constrained her to her ruin, then did Aigisthos take the bard to a lone island, and leave him there to be the prey and spoil of birds, while her, as willing as himself, he led to his own home. And many a thigh-piece did he burn upon the sacred altars of the gods, and many an offering render, woven stuffs and gold, at having achieved such monstrous deed as in his heart he had not hoped. Now as we came from Troy, the son of Atreus and myself set sail together full of loving thoughts; but when we were approaching sacred Sunion, a cape of Athens, Phoibos Apollo slew the helmsman of Menelaos, smiting him with his gentle shafts as he still held the rudder of the running ship within his hands. Phrontis it was, Onêtór's son, one who surpassed all humankind in piloting a ship when storms are wild. Thus Menelaos tarried, though eager for his journey, to bury his companion and to pay the funeral rites. But when he also, sailing in his hollow ships over the wine-dark sea, reached in his course the steep height of Maleia, then did far-seeing Zeus appoint for him a grievous way. He poured forth blasts of whistling winds and swollen waves,—enormous, huge as hills. Dividing the ships, he brought a part to Crete, where the Kydonians dwelt around the streams of Iardanos. Here is a cliff, smooth and steep toward the water, at the border land of Gortyn, on the misty sea, where the south wind drives in the heavy
ενθα Νότος μέγα κύμα ποτὶ σκαίδιν ῥίον ὦθεὶ, εὐς Φαιστοῦ, μικρὸς δὲ λίθος μέγα κύμα ἀποφέρει. αἰ μὲν ἄρ’ ἐνθ’ ἠλθον, σπουδὴ δ’ ἠλυξαν ὄλεθρον ἀνδρεῖς, ἀτὰρ νηῆς γε ποτὶ σπιλάδεσσιν ἐξαν κύματ’ ἀτὰρ τὰς πέντε νέας κυνοπρωρείους Ἀιγύπτω ἐπέλασσε φέρων ἀνεμὸς τε καὶ ὕδωρ. ὡς ο μὲν ἐνθα πολὺν βίοτον καὶ χρυσὸν ἀγέλαρον ἠλάτο εἶν νηῆ λι’ ἀλλοθρόνος ἀνθρώπων τόφρα δὲ ταῦτ’ Ἀιγύπτως ἐμῆσατο οἰκοθη λυγρά· ἐπτάτες δ’ ἤνασε πολυχρυσοῦ Μυκήνης κτείνας Ἀτρείδην, δέδημετο δ’ λαὸς ὑπ’ αὐτῶ. τῷ δ’ δι οἱ ὁγνισάρι κακῶν ἠλυθε δίος Ὀρέστης ἄψ ἀπ’ Ἀθηνάων, κατὰ δ’ ἐκτανε πατροφοῦνα, Ἀιγύπτου δολόμητιν, δ’ οἱ πατέρα κλυτόν ἐκτα. ἦ τοι τὸν κτείνας δαίμον τάφου Ἀργεῖοις μητρός τε στυγερῆς καὶ ἀνάλκιδος Ἀιγυπτήοιο· αὐτήμαρ δ’ οἱ ἠλθε βοήν ἀγαθὸς Μενέλαος, πολλὰ κτήματ’ ἄγων, ὡσα οἱ νέες ἀχθος ἀειραν. καὶ σὺν, φίλου, μὴ δηθὰ δόμων ἀπὸ τῆλ ἀλάλησο, κτήματά τε προλιπῶν ἀνδρᾶς τ’ ἐν σοὶ δόμοισιν οὐτῶ υπερφιάλους, μή τοι κατὰ πάντα φάγωι κτήματα δασσάμενοι, σὺ δ’ τηρηῆν ὅδὸν ἐλθῆς. ἀλλ’ ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα ἐλθεῖν’ κεῖνος γὰρ νέον ἀλλοθεν εἰλήλουθεν, ἐκ τῶν ἀνθρώπων οἶθεν οὐκ ἐλποτό γε θυμῷ ἐλθέμεν, ὅν τινα πρῶτον ἀποσφῆλοσιν ἀελλαί ἐς πέλαγος μέγα τοῦ, οἶθεν τε περ οὐδ’ οἴωνοι αὐτότετες οἰχνεύσων, ἑπεὶ μέγα τε δεινῶν τε. ἀλλ’ ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάρωσιν’ εἰ δ’ ἐθέλεις πεζός, πάρα τοι δύρφος τε καὶ ἤπποι,
waves on the left point toward Phaistos, and this small rock holds back the heavy waves. Some came in here, and the men themselves hardly escaped destruction; their ships the waves crushed on the ledges. But the five other dark-bowed ships wind and wave bore to Egypt. So Menelaos gathered there much substance and much gold, coasting about on ship-board to men of alien speech; and all this time at home Aigisthos foully plotted. Seven years he reigned in rich Mykenê after slaying the son of Atreus. The people were held down. But in the eighth ill came, for royal Orestes came from Athens and slew the slayer, wily Aigisthos, who had slain his famous father. The slaughter done, he held a funeral banquet for the Argives, over his hateful mother and spiritless Aigisthos, and on that self-same day came Menelaos, good at the war-cry, bringing a store of treasure, all the freight his ships could bear.

"You too, dear friend, wander not long and far from home, leaving behind you wealth, and persons in your house so insolent as these, or they may swallow all your wealth, sharing it with each other, while you be gone yourself upon a fruitless journey. And yet, I say, go visit Menelaos. Indeed, I bid you go; for he is newly come from foreign lands and from those nations whence one could not in his heart expect to come, when the storms once had swept him off into so vast a sea,—a sea from which birds travel not within a year, so vast it is and fearful. Go then at once with your own ship and crew, or, if you like, by land; chariot and horses are ready for you, and ready, too,
πάρ δὲ τοι ὑες ἐμοι, οὐ τοι πομπῆς ἔσονται
es Δακεδαλίμονα διὰν, ὃθι ξανθὸς Μενέλαος.
λίσσεθαι δὲ μιν αὐτὸς, ἦν νημερτὲς ἐνίσπη.
ψεύδος δ᾽ ὀυκ ἐρεῖν· μᾶλα γὰρ πεπνυμένος ἑστίν.
"Ὡς ἐφατ', ἥλιος δ' ἁρ' ἐδυ καὶ ἐπὶ κνέφας ἤλθε.
tοισὶ δὲ καὶ μετέειπε θεὰ γάλακτος Ἄθηνη'
"Ὡ γέρον, ἡ τοι ταῦτα κατὰ μοίραν κατέλεξαν·
ἀλλ᾽ ἀγε τάμνετε μὲν γλώσσας, κεράσθε δὲ οἶνον,
ὄφρα Ποσειδάωνι καὶ ἀλλοις ἀθανάτοισι
σπείσαντες κοιτοὶ μεδόμεθα· τοῖο γὰρ ἄργη.
Ἦδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὖδὲ ἑοικε
δὴθὰ τεθῶ ἐν δαίτι θαασσέμειν, ἀλλὰ νέεσθαι.'
"Ἡ ρα Δίως θυγάτηρ, τοῖ δ' ἐκλυον αὐθησάσης.
tοισὶ δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νόμησαν δ' ἀρα πᾶσιν ἐπαρξόμενοι δεπάσασιν.'
γλώσσας δ' ἐν πυρὶ βάλλουν, ἀνιστάμενοι δ' ἐπέλειβον.
αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιών θ' ὅσον ἤθελε θυμὸς,
δὴ τότ' Ἀθηναὶ καὶ Τῆλεμαχὸς θεοεἰδὴς
ἀμφο ἱσθὴν κοίλην ἐπὶ νῆα νέεσθαι.
Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν:
' Zeus τὸ γ' ἀλέξησεε καὶ ἅθαματοι θεὸι ἄλλοι,
ὡς ὑμεῖς παρ' ἐμεῖο θῇν ἐπὶ νῆα κίοιτε
ὡς τὲ τευ ἠ παρά πάμπαν ἀνείμονος ἢ πενιχροῦ,
οὐ οὐ τι χλαίναι καὶ ρήγεα πόλλ' ἐνι οἶκο,
οὖτ' αὐτῶ μαλακῶς οὔτε ἱεῖμοισιν ἐνεύδειν.
αὐτὰρ ἐμοὶ πάρα μὲν χλαίναι καὶ ρήγεα καλὰ.
οὐ θῇν δὴ τοῦδ' ἀνδρὸς Ὄδυσσῆς φίλος νῦὸς
νῆς ἐπ' ἱκριόφιν καταλέξεται, ὁφρ' ἄν ἐγὼ γε
my sons to be your guides to sacred Lakedaimon, where lives light-haired Menelaos. Beg him yourself to tell the very truth. Falsehood he will not speak; truly upright is he."

As he thus spoke the sun went down and darkness came, and the goddess, keen-eyed Athene, said to them:

"Sire, surely these words of yours are fitly spoken. But come, cut up the tongues and mix the wine, that after we have poured libations to Poseidon and the rest of the immortals we then may seek our rest, since it is time for that. For now the light has passed into the west, and it is not becoming to tarry long at the gods' feast; rather to rise and go."

So spoke the daughter of Zeus; and they hearkened to her saying. Pages poured water on their hands; young men brimmed bowls with drink and served to all, with a first pious portion for the cup; they themselves threw the tongues into the flame, and, rising, poured libations. So after they had poured and drunk as their hearts wished, then would Athene and godlike Telemachos set off together for their hollow ship. But Nestor checked them and rebuked them, saying:

"Zeus and the rest of the immortal gods forbid that you should leave my house and turn to the swift ship! As if I were a man quite without clothes and poor, a man who had not robes and rugs enough at home for himself and friends to sleep in comfort! But at my house are beautiful robes and rugs. And never, surely, shall the son of this Odysseus lie on ship's deck while I am
Ξώω, ἐπειτα δὲ παῖδες ἐνὶ μεγάροις λύπονται, ξείνους ξειώλζειν, ὅσ τὶς κ' ἐμα δόμαθ' ἵκηταί·

Τὸν δ' αὐτὲ προσέειπτε θεᾶ γαλακώποις Ἀθήνη.·
'εὐ δὴ ταῦτα γ' ἐφησθα, γέρον φίλε· σοι δὲ ἔοικε Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὗτος.

ἀλλ' οὖσος μὲν νῦν σοι ἁµ' ἐξεταί, ὁφρα κεν εὐδῆ σοισιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νήα μέλαιναν εἰµ', ἦνα θαρσύνῳ θ' ἐτάρους εὔπω τε ἐκαστα. οἰς γὰρ μετὰ τούσι γεραῖτερος εὐχομαι εἰναι· οἱ δ' ἄλλοι φιλότητι νεότεροι ἄνδρες ἐπονται, πάντες ὑμηλικήν μεγαθύμου Τηλεμάχου.·

ἐνθα κε λεξαίμων κοίλη παρὰ νηι μελαινή νῦν' ἀτὰρ ὧδων μετὰ Καύκωνας μεγαθύμους εἰµ', ἐνθα χρείος μοι ὁφέλλεται, οὔ τι νέον γε, οὔδ' ὀλίγον· σὺν δὲ τούτου, ἐπεὶ τεῦν ἱκετο δῶμα, πέμψον σὺν δίφρο τε καὶ νεέι· δὸς δὲ οἱ ὕππους, οἳ τοι ἐλαφρότατοι θείεω καὶ κάρτος ἁριστοί.·

'Ωσ ἡρᾶ φωνήσαο' ἀπέβη γαλακώποις Ἀθήνη φήην εἰδομένη· θάμβος δ' ἔλε πάντας ἱκόντας, θαύμαξεν δ' ὁ γεραιός, ὅποι ἰδεν ὁφθαλμοῖς· Τηλεμάχου δ' ἔλε χείρα, ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαξεν.·

'Ω φίλος, οὔ σε ἐξολπα κακὸν καὶ ἀναλκὼν ἔσεσθαι, εἰ δὴ τοι νέφω ὅδε θεοὶ πομπῆς ἐπονται.·

οὐ μὲν γὰρ τις δ' ἄλλος Ὀλύμπια δῶματ' ἐχόντων, ἄλλα Διὸς θυγάτηρ, ἀγηλείη τριτογένεια, ἦ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργεῖοισιν ἐτίμα. ἄλλα, ἀνασσ', ἐληθι, δίδωθι δὲ μοι κλέος ἐσθλὸν, αὐτῷ καὶ παῖδεσσι καὶ αἰδοὶς παρακοίτι· σοι δ' αὐ ἐγὼ ἰέξω βοῦν ἡμιν εὐρυμετοποι, ἀδμήτας, ἤν οὔ πω ὑπὸ ξυγού ήγαγεν ἀνήρ.·
living, or while thereafter sons remain within my halls to entertain such guests as visit house of mine."

Then said to him the goddess, keen-eyed Athene: "Well have you said in this, kind sir, and good it were Telemachos should heed, for it is far more seemly so. Nay, he shall now attend you and sleep within your halls. But as for me, I go to the black ship to cheer my men and tell their several duties, for I alone can call myself their elder; the others follow me out of friendship, younger men, all of the age of bold Telemachos. There would I lay me down by the black hollow ship to-night; but in the morning I will go to the bold Kaukonians, where there are debts now due me, not recent ones nor small. For him, now he has come to you, send him upon his way by chariot with your son, and give him horses that have swiftest speed and best endurance."

Saying this, keen-eyed Athene passed away, in likeness of an osprey. Awe fell on all beholders. The old man marveled as he gazed, grasped by the hand Telemachos, and said as he addressed him:

"Dear friend, you will not prove, I think, a base man, lacking spirit, if when so young the gods become your guides; for this is none else of those who have their dwelling on Olympos than the daughter of Zeus, she who collects the spoil, Tritogeneia, who honored your good father too amongst the Argives. Ah, queen, be gracious, and vouchsafe me fair renown, — me and my children and my honored wife, — and I will give to thee a glossy heifer, broad of brow, unbroken, one no man ever brought be-
τήν τοι ἐγὼ βέξω χρυσοῦ κέρασιν περιχείας;

"ὢς ἔφατ" εὐχόμενοι, τοῦ δ' ἐκλευς Παλλᾶς 'Αθήνη.

τοῖς δ' ἡγεμόνεις Γερήνιος ἱππότα Νέστωρ, νιάσι καὶ γαμβροίσι, ἐὰ πρὸς δώματα καλά. ἀλλὰ ὅτε δώμαθ' ἰκοντο ἀγακλυτὰ τοῖο ἀνακτοσ, ἐξείς ἐξοντο κατὰ κλασμοὺς τε θρόνους τε, τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασεν ὀινον ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ ὀφίζεν ταμίῃ καὶ ἀπὸ κρηδέμουν ἐλυσε·

τοῦ δ' ὁ γέρων κρητῆρα κέρασσατο, πολλὰ δ' 'Αθήνη εὐχετ' ἀποστέφουσι, κουρη Δίως αἰγιόχοιο.

Αὐτὰρ ἐπεὶ στεισάν τ' ἐπιῶν θ' ὦσον ὢθελε θυμὸς, οἱ μὲν κακκείοντες ἔβαινον ὁδὸν ἐκαστός, τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ, Τηλέμαχον, φίλον υἱὸν 'Οδυσσῆος θείοιο, τρητοὺς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπφρ'; πάρ δ' ἀρ' ἐνμελεὶς Πεισιστρατοῦ, ὄρχαμον ἀνδρῶν, ὅς οἱ ἔτ' ἡθεος παίδων ἦν ἐν μεγάρωσιν.

αὐτὸς δ' αὐτε καθεύδη μυχῷ δόμου ὑψηλοίο, τῷ δ' ἀλόχος δέσποινα λέχος πόρανε καὶ εὐνίη.

"Ἡμος δ' ἡρεγέενα φάνη ῥοδοδάκτυλος 'Ηώς, ὀρνυτ' ἀρ' ἐξ ἐννήφι Γερήνιος ἱππότα Νέστωρ, ἐκ δ' ἐλθὼν κατ' ἀρ' ἐξετ' ἐπὶ ἑστοῦσι λίθοισιν, οἱ οἱ ἐσαὶ προπάροιθε θυράων ὑψηλῶν λευκολ, ἀποστυλβοῦτες ἀλείφατος· οἷς ἐπὶ μὲν πρὶν Νηλεύς ἱζεσκευ, θεόφων μῆστορ ἀτάλαντος· ἀλλ' ἡ μὲν ἡδη κηρὶ δαμεῖς "Αἰδώςδε βεβήκειν. Νέστωρ αὖ τὸν' ἐφίζε Γερήνιος, οὕρος 'Αχαιῶν, σκῆπτρον ἐχων. περὶ δ' οὐς ἀολλέες ἢγερέθοντο ἐκ θαλάμων ἐλθόντε, Ἐχέφρων τε Στρατίος τε
neath the yoke. Her I will give, tipping her horns with gold."

So spoke he in his prayer, and Pallas Athene heard him. Then the Gerenian horseman Nestor led sons and sons-in-law to his fair palace. And when they reached the far-famed palace of the king, they took their seats in order on couches and on chairs; and the old man mixed at their coming a vessel of sweet wine, which, now eleven years old, the housewife opened, loosening the lid. A bowl of this the old man mixed, and fervently he prayed, pouring libation to Athene, daughter of aegis-bearing Zeus.

Then after they had poured and drunk as their hearts wished, desiring rest, each man departed homeward; but in the house itself the Gerenian horseman Nestor gave to Telemachos a bed — him, the dear son of royal Odysseus — upon a corded bedstead beneath the echoing portico. By him he placed Peisistratos, that sturdy spearman, one ever foremost, he who was still the bachelor among the sons at home. But Nestor slept in the recess of the high hall, his wife the Queen making her bed beside him.

Now when the early rosy-fingered Dawn appeared, the Gerenian horseman Nestor rose from bed, and coming forth sat down on the smooth stones which stood before his lofty gate, white, glistening as with oil. On them in former days Neleus was wont to sit, a peer of gods in wisdom; but long ago he met his doom and went to the house of Hades, and now Gerenian Nestor sat thereon, as warder of the Achaians, holding the sceptre. Round him his sons collected in a group, on coming from their chambers, — Echephron and Stratiōs, Perseus, Areōtōs, and gal-
Περσεύς τ' "Αρητός τε καὶ ἀντίθεος Θρασυμήδης.
toῖς δ' ἐπέθυ' ἐκτὸς Πεισίστρατος ἦλθεν ἢρως,
παρ δ' ἀρα Τηλέμαχον θεοεἶκελον εἶσαν ἀγοντες.
τοῖς δὲ μύθων ἦρχε Γερήνιος ἱπτότα Νέστωρ·
' Καρπαλλὼς μοι, τέκνα φίλα, κρηήνατ' ἐξελισσρ.
δφρ' ἦ τοι πρῶτοτα θεῶν ἰλάσσομ' 'Αθήνην,
η μοι ἑνάργης ἴλθε θεοῦ ἐς δαίτα θάλειαν.
ἀλλ' ἄγ' ὁ μὲν πεδίονο' ἐπὶ βοῦν ἦτω, ὅφρα τάχιστα
ἐλθησιον, ἐλάσση δὲ βοῶν ἐπιβουκόλοις ἀνήρ·
eis δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
πάντας ἱὼν ἑτάρους ἄγέτω, λυπέτω δὲ δου' οἶους·
eis δ' αὐχ χρυσοχόν Δαέρκεα δεύρο κελέσθω
ἐλθεῖν, ὅφρα βοῶς χρυσὸν κέρασιν περικεχῦ.
oi δ' ἄλλοι μένετ' αὐτοῦ ἀνάλλες, ἐπατε δ' εἰσω
δωμήσιν κατὰ δωματ' ἄγκλυπτα δαίτα πενεσθαι,
ἐδρας τε ξύλα τ' ἄμφι καὶ ἄγλαδ' οἰσεμεν ὑδώρ·
'Ως ἔφαθ', οἱ δ' ἀρα πάντες ἐποίηνυν. ἴλθε μὲν ἄρ
βοὺς
ἐκ πεδίου, ἴλθον δὲ θοῆς παρὰ νηὸς εἰσῆς
Τηλεμάχου ἑταροι μεγαλήταρος, ἴλθε δὲ χαλκεὺς
ὅπλ᾽ ἐν χερσὶν ἔχον χαλκήμα, πείρατα τέχνης,
ἀκμονά τε σφυρᾶν τ᾽ εὐποιητον τε πυράγην,
οἰσιν τε χρυσὸν εἱρμάζετο. ἴλθε δ' 'Αθήνη
ἱὼν ἀντίώσα. γέρων δ' ἱππηλάτα Νέστωρ
χρυσὸν ἐδωχ'. ὁ δ' ἐπείτα βοῦς κέρασιν περίχειν
ἀσκήσας, ἰν ἀγαλμα θεὰ κεχάροιτο ἱδοῦσα.
βοῦν δ' ἅγετταν κεράων Στρατίος καὶ δίος 'Εχέφρων.
χέρυβα δὲ σφ' 'Αρητὸς ἐν ἀνθεμάδιτι λέβητι
ἡλθεν εκ θαλάμου φέρων, ἐτέρη δ' ἔχεν οὐλᾶς
ἐν κανέφι· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης.
lant Thrasymêdes, and sixth and last came lord Peisistratos. Then they led forward princely Telemachos, and set him by their side, and thus began the Gerenian horseman Nestor:

"Hasten, dear children, and fulfil my vow; that first of all the gods I satisfy Athene, who came to me in open presence at the gods' rich feast. Nay, now, let one go for a heifer to the field, that she may come at once, and let the neat-herd drive her up. One go to the black ship of bold Telemachos, and bring here all his crew. Leave only two. Let one again order the smith Laërkes hither, to tip with gold the heifer's horns. Let the rest stay here together. But tell the maids within to spread a feast throughout our famous palace, to fetch some seats, some logs of wood, and some fresh water."

He spoke; away went all in breathless haste. And now there came the heifer from the field; there came from the swift balanced ship the crew of brave Telemachos; there came the smith, with his smith's tools in hand, his implements of art, anvil and hammer and the shapely tongs, with which he works the gold; there came Athene, too, to meet the sacrifice. Then the old horseman Nestor furnished gold, and so that other welded it round the heifer's horns, smoothing it till the goddess might be pleased to view the offering. Now by the horns Stratiós and noble Echephron led up the heifer; Arêtos brought lustral water in a flowered basin from the store-room, and in his other hand held barley in a basket; and dauntless Thrasymêdes, a sharp axe in his hand, stood by to fell the heifer, while Perseus held the blood-bowl. Then the old horseman
όξυν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων. Περσεὺς δ' ἀμνίων εἶχε· γέρων δ' ἱππηλάτα Νέστωρ χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη εὖχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐτεὶ ὦ εὔξαντο καὶ οὐλοχύτας προβάλοντο, αὐτίκα Νέστορος νίω, ὑπέρθυμος Ἐρασμύδης, ἠλασεν ἄγχι στὰς· πέλεκυς δ' ἀπέκοψε τένοντας αὐχενίους, λύσεν δὲ βοῦς μένος· αἱ δ' ὀλύλυξαν θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένου θυγατρῶν. οἱ μὲν ἐτεὶ’ ἀνελόντες ἀπὸ χθονὸς εὐρυνοδείς ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὀρχαμος ἄνδρων. τὴς δ' ἐπεῖ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὅστεα θυμὸς, αἳψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνων πάντα κατὰ μοῖραν, κατὰ τε κυίσῃ ἐκάλυψαν διπτυχὰ ποιήσαντες, ἐπ' αὐτῶν δ' ὁμοθέτησαν. καὶ δ' ἐπὶ σχίζης ὁ γέρων, ἐτεὶ δ' αἰθοπα οἶνον λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. αὐτὰρ ἐτεὶ κατὰ μὴρ' ἐκάνα καὶ σπλάγχν' ἐπάσαντο, μιστολλὸν τ' ἀρὰ τάλλα καὶ ἀμφ' ὀβελοῖς ἐπειραν, ὕπτων δ' ἀκροπόρος ὀβελοῦς ἐν χερσίν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη, Νέστορος ὀπλοτάτη θυγάτηρ Νηλημάδαο. αὐτὰρ ἐτεὶ λούσεν τε καὶ ἐχρισεν λιπ' ἔλαιῳ, ἀμφὶ δὲ μιν φάρος καλὸν βάλεν ὅδε χιτῶνα, ἐκ ρ' ἀσαμίνῳν βῆ δέμας ἀθανάτους ὁμοίοις· πάρ δ' ὧ γε Νέστορ' ἑων κατ' ἀρ' ἐξετο, ποιμένα λαόν.

Οἱ δ' ἐτεὶ ὀπτήσαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, δαίμων' ἐξὸμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὀροῦτο οἶνον οἰνοχοίηντες ἐνὶ χρυσέοις δεπάσσον.
Nestor began the opening rites, of washing hands and sprinkling meal. And fervently he prayed Athene at beginning, casting the forelocks in the fire.

So after they had prayed and strewn the barley-meal, forthwith the son of Nestor, ardent Thrasymèdes, drew near and dealt the blow. The axe cut through the cords of the neck and broke the heifer's power. A cry went up from the daughters of Nestor, the sons' wives, and his own honored wife, Eurydikê, the eldest of the daughters of Klymenos. The sons then raised the beast up from the trodden earth and held her so, the while Peisistratos, ever the foremost, cut the throat. And after the black blood had flowed and life had left the carcase, they straightway laid it open, quickly cut out the thighs, all in due order, wrapped them in fat in double layers, and placed raw flesh thereon. On billets of wood the old man burned them, and over all poured out the sparkling wine, while young men by his side held five-pronged spits. So after the thighs were burned and the inward parts were tasted, they sliced the rest, and stuck the bits on spits and roasted all, holding the pointed spits in hand.

Meanwhile to Telemachos fair Polykastê gave a bath, she who was youngest daughter of Nestor, son of Neleus. And after she had given the bath and had anointed him with oil, and put upon him a beautiful robe and tunic, forth from the bath he came, in bearing like the immortals, and he went and sat by Nestor, the shepherd of the people.

The others, too, when they had roasted the outer flesh and drawn it off, sat down and fell to feasting. Men of degree attended them, pouring the wine into their golden
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύως ἐξ ἑρον ἑντο, τοῦτι δὲ μύθων ἤρχε Γερήνως ἱππότα Νέστωρ·
'Παῖδες ἐμοὶ, ἄγε, Τηλεμάχῳ καλλίτριχας ἱπποὺς ἔξευξαθ' ὑφ' ἄρματ' ἁγοντες, ἦνα πρήσσησον ὄδοιο.'
'Ὡς ἔβαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλίων ἦδ' ἐπίθυντο, καρπαλίμως δ' ἐξεύξαν ὑφ' ἄρμασιν ὥκεας ἱπποὺς.
ἐν δὲ γυνὴ ταμή σῖτον καὶ οἶνον ἔθηκεν ὅψα τε, οἷα ἐδοντι διστρεφέες βασιλέως.
ἀν δ' ἄρα Τηλεμάχος περικαλλέα βῆσετο δίφρον' πάρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἄνδρῶν,
ἐς δίφρον τ' ἀνέβαινε καὶ ἤνω λάζετο χερσὶ, μάστιξεν δ' ἑλάναν, τῶ δ' οὐκ ἁέκοντε πετέσθην ἐς πεδίον, λυτέτην δὲ Πύλου αἰτὶ πτολεθρον.
οἱ δὲ πανθηρίων σεῖον ξυγὸν ἀμφὶς ἁχοντες.
Ἀὔσητο τ' ἥλιος σκιώντο τε πάσαι ἄγνια·
ἐς Φηράς δ' ἰκοντο Διοκλῆς ποτὶ δῶμα,
νῖέος 'Ορσιλόχου, τὸν 'Αλφείως τέκε παίδα.
ἐνθα δὲ νύκτι ἄεσαν, ὁ δὲ τοῖς πάρ ξείνια θηκεν.
'Ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος 'Ηὼς,
ἵπποις τ' ἐξεύγυνντ' ἀνά θ' ἄρματα πουκίλ' ἐβαινον·
[ἐκ δ' ἑλασαν προθύρου καὶ αἰθωῦσης ἐριδούπου·]
μάστιξεν δ' ἑλάναν, τῶ δ' οὐκ ἁέκοντε πετέσθην.
Ἰχον δ' ἐς πεδίον πυρηφόρον, ἐνθα δ' ἐπείητα ἤμον ὀδὸν· τοῖον γὰρ ὑπέκφερον ὀκέες ἱπποι.
δύσετο τ' ἥλιος σκιώντο τε πᾶσαι ἄγνια.
THE ODYSSEY, III.

**cups.** So after they had stayed desire for drink and food, then thus began the Gerenian horseman Nestor: "Sons, go and yoke the long-maned horses for Telemachos, and harness them to the car, that he may make his journey."

Even so he spoke, and very willingly they heeded and obeyed. Quickly they harnessed the swift horses to the car. The housewife also put in bread and wine and dainties, such things as heaven-descended princes eat. And now Telemachos mounted the goodly chariot, and Nestor's son Peisistratos, ever the foremost, mounted the chariot with him, and took the reins in hand. He cracked the whip to start, and not unwillingly the pair flew off into the plain, left the steep hold of Pylos, and all day long they rattled the yoke they bore between them.

Now the sun sank and all the ways grew dark, and the men arrived at Pherai, before the house of Diokles, the son of Orsilochos, whose father was Alpheios. There for the night they rested; he gave them entertainment.

Then, as the early rosy-fingered Dawn appeared, they harnessed the horses, mounted the bright chariot, and off they drove from porch and echoing portico. They cracked the whip to start, and not unwillingly the pair flew off. So into the plain they came where grew the grain; and through this, by and by, they reached their journey's ending. So their swift horses sped them. Then the sun sank and all the ways grew dark.
Τὰ ἐν Δακεδαλίμοι.

Οἱ δ' ἤξων κοιλην Δακεδαλίμονα κητώσαν, πρὸς δ' ἄρα δόματ' ἔλαυν Μενελάον κυδαλίμου. τὸν δ' εὗρον δαινύτα γάμον πολλούς τοιχισθήνυν νιέος ἢδε θυγατρός ἀμύμους ὃ ἐνὶ οἴκῳ.

τὴν μὲν Ἀχιλλήσος ῥηξίμορος νιέι πέμπειν· ἐν Τροῖῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε δωσάμεναι, τοῖς δὲ θεοὶ γάμων ἐξετέλειον.

τὴν ἀρ' δ' ὦ' ἵππουςι καὶ ἀρμασὶ πέμπε νέεσθαι Μυρμιδόνων προτὶ ἁστὶν περικλυτὸν, οἵσιν ἀνασανενυν. νιέι δὲ Σπάρτηθεν Ἀλέκτορος ἱγετὸν κούρην, ὡς οἱ τηλύγκητος γένετο κρατέρος Μεγαπένθης ἐκ δούλης. Ἐλένη δὲ θεοὶ γόνων οὐκέτι ἐφαίνων, ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παιδὶ ἐρατευὴν, Ἑρμιόνην, ἥ εἶδος ἔχε χρυσής Ἀφροδίτης.

'Ὡς οἱ μὲν δαίνυντο καθ' ὑφρεφίς μέγα δῶμα γείτονες ἢδε ἔται Μενελάον κυδαλίμου, τερπόμενοι· μετὰ δὲ σφυν ἐμέλπτετο θείος ἄοιδος φορμίζων· δοῦν ἐκ κυβιστητήρε κατ' αὐτῶν μολπῆς ἐξώρχυντος ἐδίωνυν κατὰ μέσσονς.

Τῶ δ' αὐτ' ἐν προθύροις δόμων αὐτῷ τε καὶ ἵππῳ, Τηλέμαχος θ' ἱῆως καὶ Νέστορος ἀγλαὸς νιὸς, στήσαν· ὃ δὲ προμολὼν ὦδετο κρείων Ἐτεωνεύς, ὀντηρός θεράπτων Μενελάον κυδαλίμου, βη δ' ἤμεν ἀγγελεύων διὰ δώματα ποιμένι λαῶν,
IV.

AT LAKEDAEMON.

Into the hollows now they came of caverned Lakedaimon and drove to the palace of famous Menelaos. They found him holding a wedding feast for all his kin, in honor of the son and gentle daughter of his house. To the son of Achilles, that breaker of men's ranks, he gave his daughter; for long ago, at Troy, he made the promise and agreed to give her, and now the gods brought round their wedding. Therefore he sent her forth with horses and with chariots to the famed city of the Myrmidons, whose king her bridegroom was. For his son he took as a wife Alektor's daughter out of Sparta, his son being now full grown, strong Megapenthes, the child of a slave mother. To Helen did the gods grant no more issue after she in the early time had borne her lovely child, Hermione, who had the grace of golden Aphrodite.

Thus at the feast in the great high-roofed house, neighbors and kinsmen of famous Menelaos sat and made merry. Among them sang the sacred bard and touched his lyre; a pair of dancers went whirling down the centre as he began the song.

But at the palace gate two youths and their horses stopped, princely Telemachos and the proud son of Nestor. Great Eteoneus came forth and saw them,—he was a busy squire of famous Menelaos,—and passed along the
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηγῆδα.

'Έεϊνω δὴ τινὲς τῶδε, διοτρεφές ὡς Μενέλαε, ἄνδρε δύο, γενεί δὲ Δίος μεγάλοιο ἔκτουν.
ἀλλ' εἶπ' ἢ σφαίν καταλύσομεν ὀκέας ῥππούς,
ἤ ἄλλον πέμπωμεν ἰκανέμεν, ὡς κε φιλήσῃ.'

Τῶν δὲ μὲν' ὥθησας προσέφη ξανθὸς Μενέλαος: οὐ μὲν νήπιος ἦσθα, βοηθοῦ Η' ἑτεονεῦ,
τὸ πρὶν· ἀτὰρ μὲν νῦν γε πάις ὡς νήπια βάξεις.
ἡ μὲν δὴ νῦν ξεινῆμα πολλὰ φαγόντε
ἄλλον ἀνθρώπων δεύρ' ἰκόμεθ', αἱ κὲ ποθι Ζεὺς
ἐξοτίσω περ παύσῃ διόνυσο. ἀλλὰ λύ' ῥπποὺς
ξείνων, ἐς δ' αὐτοὺς προτέρω ἀγε θωιηθήναι.'

'Ως φάθ', ὃ δὲ μεγάροιο διέσσοτο, κέκλετο δ' ἄλλος
ὀτρηροὺς θεράποντας ἀμα σπέσθαι ἑοὶ αὐτῶ.
οὶ δ' ῥπποὺς μὲν λύσαν ὑπὸ ξυγοῦ ἑδρῶντας,
καὶ τοὺς μὲν κατέδησαν ἐφ' ἑπτείην κάπηηγ,
πάρ δ' ἔβαλον ξειάς, ἀνα δὲ κρί λευκὸν ἐμίξαν,
ἀρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανώντα,
αὐτοὺς δ' εἰσῆγγον θείον δόμου: οἱ δὲ ἱδόντες
θαῦμαξον κατὰ δῶμα διοτρεφός βασιλίος.
ὡς τε γὰρ ἤελιον αὐγῆ πέλεν ἢ σελήνης
δῶμα καθ' ὡφερεφές Μενέλαον κυδαλίμοιο.
αὐτάρ ἑπεὶ τάρπησαν ὁρῴμενοι ὀφθαλμοῖσιν,
ἐς ρ' ἀσαμίνους βάντες ἐνζέστας λοῦσαντο.
τοὺς δ' ἑπεὶ οὖν δμωαί λοῦσαν καὶ χρῖσαν ἐλάιῳ,
ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλον ἢδ' χιτῶνας,
ἐς ρα θρόνους ἐξουτο παρ' Ἀτρείδῃν Μενέλαον.
χέρνιβα δ' ἀμφίπολος προχόφ ἐπέχευε φέρονσα
καλῆ χρυσείη, ὑπὲρ ἀργυρέου λέβητος,
νήφασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
hail to tell the shepherd of the people, and standing close
he said in winged words:

"Here are some strangers, heaven-descended Menelaos,
two men, and they are like the seed of mighty Zeus. Say,
shall we unharness their swift horses, or send them on
for some one else to entertain?"

Then, deeply moved, said light-haired Menelaos: "You
were no fool, Boëthoös' son, Eteöneus, before this time,
but now you are talking folly like a child! Only through
largely tasting hospitality at strangers' hands we two are
here, and we must look to Zeus henceforth to give us rest
from trouble. No! take the harness from the strangers'
horses, and bring the men within to share the feast."

He spoke, and Eteöneus hastened along the hall and
called on other busy squires to follow after. They took
the sweating horses from the yoke, tied them securely in
the stalls, threw them some corn and mixed therewith
white barley, then tipped the chariot up against the bright
face-wall, and brought the men into the lordly house. And
they, beholding, marveled at the dwelling of the heaven-
descended king; for a sheen as of the sun or moon played
through the high-roofed house of famous Menelaos. Now
after they had satisfied their eyes with gazing, they sought
the polished baths, and bathed. And when the maids had
bathed them and anointed them with oil, and put upon
them fleecy robes and tunics, they took their seats by
Menelaos, son of Atreus. And water for the hands a
servant brought them in a beautiful pitcher made of gold,
and poured it out over a silver basin for their washing,
and by them spread a polished table. Then the grave
σήτων δ’ αἰδοίη ταμή παρέθηκε φέρουσα, εἴδατα πόλλ’ ἐπιθείσα, χαριζομένη παρεύντων. [δαυτρός δὲ κρεών πίνακας παρέθηκεν ἀείρας παντοῖον, παρὰ δὲ σφι τίθει χρύσεια κύπελλα.] τῷ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος. 'Σῖτων θ’ ἀπτεσθοῦν καὶ χαῖρετον. αὐτὰρ ἐπείτα δείπνου πασσαμένων εἰρησόμεθ’ οὐ τινές ἔστον [ἂνδρῶν: οὐ γάρ σφῶν οὐ γένος ἀπόλολε τοκήνων, ἀλλ’ ἄνδρων γένος ἐστὶ διστρεφέων βασιλῆων σκηπτούχου, ἐπεὶ οὗ κε κακοὶ τοιοῦτοι τέκνοιν.] ʼΩς φάτο, καὶ σφιν νύστα βοῦς παρὰ πίωνα θήκεν ὅπτ’ ἐν χερσίν ἔλων, τά ρά οἱ γέρα πάρθεσαν αὐτῷ. οἰ δ’ ἐπ’ ὄνειλαθ’ ἐτοίμα προκείμενα χεῖρας ἰάλλου. αὐτὰρ ἐπεὶ πόσιος καὶ ἑδητύος εξ ἐρον ἐντο, δὴ τότε Τηλέμαχος προσεφώνει Νέστορος υἱῶν, ἀγχι σχῶν κεφαλῆν, ἵνα μὴ πενθοίαθ’ οἱ ἄλλοι. 'Φράξεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένει θυμῷ, χαλκοῦ τε στεροτήν καὶ δώματα ἥχεωτα, χρυσοῦ τ’ ἡλέκτρου τε καὶ ἀργύρου ἦδ’ ἐλέφαντος. Ζηνός που τοιὴδε γ’ Ὀλυμπίου ἐνδοθεὶς αὐλὴν, ὡσα τάδ’ ἀστετα πολλά· σέβας μ’ ἔχει εἰσορόωντα.’ Τοῦ δ’ ἄγορεύοντος ξύνετο ξανθὸς Μενέλαος, καὶ σφεας φωνῆσας ἔπεα πτερόεντα προσηῦδα. ’Τέκνα φιλ’, ἦ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι: ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ’ ἐαυτὶν. ἄνδρῶν δ’ ἦ κέν τίς μοι ἐρίσσεται, ἦ δ’ καὶ οὐκι, κτήμασιν. ἦ γὰρ πολλὰ παθῶν καὶ πόλλ’ ἐπαληθεῖς ἡγαγόμην ἐν νησὶ καὶ ὄγδοατῳ ἐτει ἦλθον: Κύπρου Φοώκην τε καὶ Αἰγυπτίους ἐπαληθεῖς, Αἰθιοπάς θ’ ἰκόμην καὶ Σιδονίους καὶ Ἐρεμβόοις.
housekeeper brought bread and placed before them, setting out food of many a kind, freely giving of her store. The carver, too, took platters of meat and placed before them, meat of all kinds, and set their golden goblets ready. Then, greeting the pair, said light-haired Menelaos:

"Take food, and have good cheer! and after you have enjoyed your meal, we will inquire what men you are. Surely the parent line suffers no loss in you; but you are of some line of heaven-descended kings who bear the sceptre. No common men could have such children."

So saying, he set before them fat slices of a chine of beef, taking up in his hands the roasted flesh which had been placed before him as the piece of honor; and on the food spread out before them they laid hands. But after they had stayed desire for drink and food, Telemachos said to Nestor's son,—his head bent close that others might not hear:

"O son of Nestor, my heart's delight, observe the blaze of bronze throughout these echoing halls, the gold, the amber, silver, and ivory! The court of Olympian Zeus must be like this within. What untold wealth is here! I am amazed to see."

What he was saying light-haired Menelaos overheard, and speaking to them in winged words he said: "Dear children, surely mortal man could never vie with Zeus; eternal are his halls and his possessions; but one of humankind to vie with me in wealth there may or may not be. Through many woes and wanderings I brought it in my ships, and I was eight years on the way. Cyprus, Phoenicia, Egypt, I wandered over; I came to the Ethio-
καὶ Διβύνην, ἵνα τ’ ἄρνες ἀφαρ κεραοὶ τελέθουσι. 86
τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐναυτὸν. 87
ἐνθα μὲν οὔτε ἀναξ ἐπιδεινής οὔτε τὶ ποιμὴν
τυροῦ καὶ κρεῶν, οὐδὲ γλυκεροῖο γαλακτος,
ἀλλ’ αἰεὶ παρέχουσιν ἑπτηταῦν γάλα θῆσθαι.
εἰς ἐγὼ περὶ κείνα πολὺν βίοτον συναγείρων
ηλώμην, τείως μοι ἀδελφοῦ ἄλλος ἐπεφυν
λάθρη, ἀνοιατί, δόλῳ οὐλομένης ἀλόχοιο·
ὅς οὕ οἱ τοι ταῖς τούσδε κτεύτεσσαν ἀνάσσω—
καὶ πατέρων τάδε μέλλετ’ ἀκουέμεν, οἷς τινες ὑμῖν
εἰσίν, —ἐπεὶ μᾶλα πόλλ’ ἔπαθον, καὶ ἀπώλεσα οἶκον
ἐν μᾶλα ναιετάντα, κεχαυδότα πολλά καὶ ἑσθλά.
δόν ὁφελὼν τριτάτην περ ἕχων ἐν δώματι μοιρὰν
ναὶεὼν, οἳ δ’ ἀνδρεῖς σοί έμμεναι, οἳ τότ’ ὄλοντο
Τροίη ἐν εὐρείᾳ, ἓκας Ἑργεός ἵπποβότοιο.
ἀλλ’ ἔμπνης πάντας μὲν ὁδυρόμενος καὶ ἄχεύων
πολλάκις ἐν μεγάρωι καθήμενος ἡμετέρους—
ἀλλοτε μὲν τε γόφο φρένα τέρπομαι, ἀλλοτε δ’ αὐτέ
πανόμαι: αἰφνηρὸς δὲ κόρος κρυεροῖο γόσιο—
tῶν πάντων οὗ τόσσον ὀδυρόμαι, ἄχυμενός περ,
ἃς ἐνὸς, ὅς τε μοι ὑπνοῦ ἀπεχάιρε ἐν ἐκοδὴν
μενομένῳ, ἐπεὶ οὗ τὶς Ἀχαϊῶν τόσσ’ ἐμόγησεν
ὁς’ Ὀδυσσεύς ἐμόγησε καὶ ἡματο. 100
τῷ δ’ ἄρ’ ἐμέλλειν
αὐτῷ κίδε ἐσεσθαί, ἐμοὶ δ’ ἄχος αἰὲν ἀλαστὸν
κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὓτε τι ἱδμεν,
ζόει δ’ ἥ’ τηθνήκεν. ὀδύρονται νῦ ποιν αὐτῶν
Δαέρτης θ’ ὁ γερῶν καὶ ἑχέφρων Πηνελόπεια
Τηλέμαχός θ’, ὁν ἔλειπε νέον γεγαώτ’ ἐνὶ οἴκῳ.
Ὡς φάτο, τῷ δ’ ἄρα πατρὸς ὑφ’ ἱμεροῦ ὄρσε γόσιο,
ἀκρυ δ’ ἀπὸ βλεφάρων χαμάδις βάλε πατρός ἀκούσας,
pions, Sidonians, and Erembians, and into Libya, where the lambs are full-horned at their birth. Three times within the ripening year the flocks bear young. No master nor herdsman there lacks cheese, meat, or sweet milk, but the ewes always give their milk the whole year round. While I was gathering thereabouts much wealth and wandering on, a stranger slew my brother while off his guard, by stealth, and through the stratagem of his accursed wife. Thus with no pleasure am I lord of my possessions here. From your fathers, too, you must have heard the tale, whoever they may be; for great was my affliction, and I found a house in ruins, fair though it stood, and stored with many goods. Ah, would that I were here at home with but the third part of my wealth, and they were safe who fell on the plain of Troy, far off from grazing Argos! But no! and for them all I often grieve and mourn when sitting in my halls. Now with a sigh I ease my heart, then check myself; soon comes a surfeit of benumbing sorrow. Yet in my grief it is not all I so much mourn as one alone, who makes me loathe my sleep and food when I remember him; for no Achaian met the struggles that Odysseus met and won. Therefore on him it was appointed woe should fall, and upon me a ceaseless pang because of him; so long he tarries, whether alive or dead we do not know. Doubtless there mourn him now the old Laërtes, steadfast Penelope, and Telemachos, whom he left a new-born child at home.”

So he spoke, and stirred in Telemachos yearnings to mourn his father. Tears from his eyelids dropped upon
χλαίναν πορφυρένη ἄντ' ὀφθαλμοῖν ἀνασχὼν ἀμφοτέρων χερσί. νόησε δὲ μιν Μενέλαος, μεμηρίζε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν ἥ ἡμιν αὐτὸν πατρὸς εάσειε μνησθήναι, ἣ πρῶτ' ἐξερέωτο ἐκαστά τε πειρήσαιτο.

Ἐλος ὁ ταύθ' ὀρμαίων κατὰ φρένα καὶ κατὰ θυμὸν, ἐκ δ' Ἐλένης θαλάμου θυώδεος ψυρόφοιο ἡλύθεν, Ἀρτέμιδι χρυσηλακάτῳ εἰκνία.

τῇ δ' ἀρ' ἀμ' Ἀδρήστῇ κλισίῃ εὐτυκτον ἐθηκεν, Ἀλκίππῃ δὲ τάπητα φέρεν μαλακῷ ἔριῳ, Φυλῳ δ' ἀργύρεον τάλαρον φέρε, τὸν οἱ ἐδωκεν Ἀλκάνδρῃ, Πολύβιοι δάμαρ, ὃς ἐναὶ ἐνὶ Θηῆβῃς Ἀγνωτίῃς, θῷ πλείστα δόμοις ἐν κτήματα κεῖται' ὃς Μενελάφ δῶκε δoriously ἀςαμίθους, δωιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.

χωρίς δ' αὖθ' Ἐλένη ἄλοχος πόρε κάλλιμα δῶρα' χρυσέην τ' ἡλακάτῃν τάλαρόν θ' ὑπόκυκλον ὑπάσυν ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλα κεκράματο.

τὸν ρά οἱ ἀμφίπολος Φυλὼ παρέθηκε φέρουσα νῆματος ἀσκητοίον βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ ἡλακάτη τετάνυστο ἰοδυφές εἰρος ἐχουσα.

ἐξετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρήνως ποιών ἦν. αὐτίκα δ' ἢ γ' ἐπέέσσι πόσων ἐρείνειν ἐκαστὰ· ἵδιεν δὴ, Μενελαίς διοτρεφές, οἱ τινες οἴδε ἀνδρῶν εὑχέτωνται ἰκανέμεν ἥμετερον δῶ; ψεύσομαι, ἢ ἐτυμὸν ἐρέω; κέλται δὲ με θυμὸς. οὐ γὰρ τῷ τινὲς φημὶ ἑυκότα ὀδὴ ἱδέαθαι οὐτ' ἀνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορώσαν, ὡς οὐ' Ὀδυσσής μεγαλίτορος οἰνί ἔοικε, Ἄθλεμάχῳ, τὸν ἔλευπε νέου γεγαωτ' ἐνὶ οἴκῳ.
the ground, when he heard his father's name, and he held with both his hands his purple cloak before his eyes. This Menelaos marked, and hesitated now within his mind and heart whether to leave him to make mention of his father, or first to question him and prove him through and through.

While he thus doubted in his mind and heart, forth from her fragrant high-roofed chamber Helen came, like golden-shafted Artemis. For her, Adrastê placed a well-wrought chair; Alkippê brought a carpet of soft wool, and Phylo a silver basket which Alkandrê gave, the wife of Polybos, who lived in Thebes of Egypt, where wealth in plenty fills the houses. He gave to Menelaos two silver baths, a pair of kettles, and ten golden talents. And then, besides, his wife gave Helen beautiful gifts; she gave a golden distaff and a basket upon rollers, fashioned of silver, and its rim finished with gold. This her attendant Phylo now brought and set beside her, filled with a curious yarn; across it lay the distaff, charged with dark wool. Seated upon her chair,—beneath there was a footstool for the feet,—she straightway questioned thus her husband closely:

"Do we know, heaven-descended Menelaos, who the men call themselves that seek our dwelling? Shall I speak false or true? My heart impels me. None have I ever seen, I think, so like another, be it a man or woman—amazed am I to see!—as this man here is like a son of brave Odysseus, even like Telemachos, who was left a new-born child at home by him, his father, when you
κείνος ἀνήρ, οὗτος ἐμεῖον κυνώπιδος εἶνεκ' Ἀχαιοὶ ἦλθεν ὑπὸ Τροίην, πῦλεμον θραύσαν ὄρμαινοντες.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος:
'οὔτω νῦν καὶ ἐγὼ νοεώ, γύναι, ὡς σὺ ἐσκεῖς: κείνοις γὰρ τοιούτες πόδες τοιαῦτες τε χεῖρες ὀφθαλμῶν τε βολαλ κεφαλῇ τ' ἐφύτευθε τε χαῖται. καὶ νῦν ἢ τοι ἐγὼ μεμνημένος ἀμφ' Ὄδυσῆι μυθεόμην, ὡσα κείνοις ὑξίσας ἐμόγησεν ἀμφ' ἐμοί, αὐτάρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυν εἰβέ, χλαιναν πορφυρένη ἀντ' ὀφθαλμοῖν ἄνασχών.'

Τὸν δ' αὐθέντις Πεισάρτατος ἀντίον ἥδα;

'Ατρείδη Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν, κείνοις μὲν τοι ὡς νῦσ χτήτυμον, ὡς ἀγορεύεις: ἀλλὰ σαόφρων ἐστὶ, νεμεσσάται δ' ἐνί θυμῷ ὁδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν ἂντα σέθεν, τοῦ νῦι θεοῦ ὡς τερπόμεθ' αὐδῇ. αὐτάρ ἐμὲ προέηκε Γερήνιος ἰπτότα Νέστωρ τῷ ἁμα πομπτον ἐπεσθαί. ἐέλιδετο γάρ σε ἰδέσθαι, ὃφρα οἱ ἢ τι ἔπος ὑποθήσεαι ἥτι τι ἐργον. πολλὰ γὰρ ἀλγε' ἔχει πατρὸς παῖς οἰχομένου ἐν μεγάροις, ἦ μὴ ἄλλοι ἀσσητήρες ἐσών, ὡς νῦν Τηλεμάχο ό μὲν οἴχεται, οὐδὲ οἱ ἄλλοι εἴσ' οἱ κεν κατὰ δήμου ἀλάλκοιν εἰκότητα.'

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος:
'ὡς πότοι, ἡ μάλα δὴ φίλοι ἀνέρας νῦς ἐμὸν δῷ ἱκεθ', δι' εἶνεκ' ἐμεὼ πολέας ἐμόγησεν ἀεθλοῦν' καὶ μιν ἐφην ἐλθόντα φιλησέμεν ἐξοχον ἄλλων Ἀργείων, εἰ νῦν ὑπείρ ἀλα νόστον ἐδωκε ννυσὶ θεῇσι γενέσθαι Ὁλύμπιος εὐρύττα Ζεὺς. καὶ κε' οἱ Ὅργει νάσσα πόλιν καὶ δῶματ' ἐτευξα,
Achaians, for the sake of worthless me, came under the walls of Troy, eager for valorous fighting.”

Then, answering her, said light-haired Menelaos: “Now I too note it, wife, even as you trace the likeness; those were his feet and hands, that was his glance, that too his head, and, up above, his hair. And even now, as I began to call to mind Odysseus and to tell the tale of all the grievous toils he bore in my behalf, this youth let fall a bitter tear from under his brows, and held his purple cloak before his eyes.”

Then Nestor’s son, Peisistratos, made answer: “O son of Atreus, heaven-descended Menelaos, leader of hosts, this is in truth his son, as you have said; but he is modest and too bashful in his heart to make a show of talk on his first coming here, before you too, whose voice we both enjoy as if it were a god’s. The Gerenian horseman, Nestor, sent me forth from home to be his escort; for he desired to see you, hoping that you might give him aid by word or deed. Ah, many a grief the son of an absent father meets, even when at home, if other helpers are not by. So with Telemachos; the one is gone, and others there are none throughout the land to ward off ill.”

Then, answering him, said light-haired Menelaos: “What! Is there then within my house the son of one so dear, one who for me bore many a conflict! I used to say that I should greet his coming far more than that of all the other Argives, if through the seas Olympian far-seeing Zeus let our swift ships find passage. In Argos I would have assigned to him a city, would here have built
ἐξ Ἡθάκης ἀγαγών σὺν κτήμασι καὶ τέκει φιλέοντε τερπομένον τε, 175
καὶ πᾶσιν λαοίσι, μίαν πόλιν ἐξαλατάξας, αἰ περιναιετάοισι, ἀνάσσωνται δ' ἐμοὶ αὐτῷ. καὶ θάμπ' ἐνθάδ' ένοτες ἐμισθόμεθ. οὐδε θεὸς ἡμέας ἄλλο διέκρινεν φιλέοντε τε τερπομένον τε, πρὶν γ' οτε δή ἧθαντοι μέλαιν νέφοι ἄμφεκαλνυξεν. 180
ἀλλὰ τὰ μὲν που μέλλειν ἀγάςεσθαι θεὸς αὐτὸς, ὃς κεῖνον δύστημον ἀνόστιμον οἴον ἔθηκεν: "Ως φάτο, τοῖς δὲ πᾶσιν ὑφ' ἵμερον ὄρσε γόοιο. 185
κλαίει μὲν Ἀργείη Ἐλένη, Δίὸς ἐκχεγαναία, κλαίει δὲ Τηλέμαχος τε καὶ Ἀτρείδης Μενέλαος, οὐδ' ἄρα Νέστορος υἱός ἀδακρύτω ἔχην ὀσσά· μνήσατο γὰρ κατὰ θυμόν ἀμύμωνος Ἀντιλόχου, τὸν ρ' Ὑοῦς ἐκτείνε φαειείς ἀγλαος υἱός. τοῦ δ' γ' ἐπιμνησθείς ἔπεα πτερόεντ' ἀγόρευεν· "Ἀτρείδη, περὶ μὲν σε βροτῶν πεπνυμένον εἰναι 190
Νέστωρ φάσχ' ὁ γέρων, ὡτ' ἐπιμνησαίμεθα σεῖο οἷσιν ἐνι μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν, καὶ νῦν, εἰ τί που ἔστι, πίθοιο μοι· οὐ γὰρ ἐγὼ ἔρωμεν τέρπτοι ὀδυρόμενος μεταδόρτιος, ἀλλὰ καὶ ἦς ἔσσεται ἤργενεια· νεμεσσώμαι γε μὲν οὐδέν 195
κλαίειν δ' καὶ θάναισι βροτῶν καὶ πότιμον ἐπίσπηρ. τούτῳ νι μεῖν γέρας οἴον ὀίσφοισι βροτοῖς, κείρασθαι τε κόμην βαλέειν τ' ἀπό δάκρυ παρεῖν. καὶ γὰρ ἐμῶς τέθυκεν ἀδελφεῖς, οὐ τι κάκιστος Ἀργείων· μέλλεις δὲ σὺ άδεμεναί· οὐ γὰρ ἐγὼ ἔρωμεν ἤντῃσ' οὐδὲ ἴδουν· περὶ δ' ἄλλων φαεῖ γενέσθαι Ἀντιλόχου, περὶ μὲν θείας ταξίν ἦδε μαχητῆν.' 200
Τὸν δ' ἀπαμειβόμενος προσέφη ξανθός Μενέλαος· ὥ φιλ', ἐπεῖ τόσα εἶτες ὧσ' ἀν πεπνυμένος ἀνήρ
his house, and I would have brought him out of Ithaka,—him and his goods, his child, and all his people,—clearing its dwellers from some single city that lies within my neighborhood and owns me as its lord. So living here, we had been much together; and nothing further could have parted then our joyous friendship till round us death's dark cloud had closed. But God himself must have been envious of a life like this, and made that hapless man alone to fail of coming."

So he spoke, and stirred in all a yearning after tears. Then Argive Helen wept, the child of Zeus; Telemachos, too, wept, and Menelaos, son of Atreus; nor yet did Nestor's son keep his eyes tearless. For he bethought him in his heart of good Antilochos, whom the proud son of the bright Dawn had slain; remembering whom, he spoke in winged words:

"O son of Atreus, that you were wise beyond the wont of men, old Nestor used to say when we would mention you within his halls and question one another. And now if this be so, give heed to me, for I find little cheer in sorrow at a feast. Soon comes the dawn. Not that I think it ill to weep when one has died and met his doom. It is the only honor men in grief can pay, to cut the hair and drop from the cheek the tear. A brother of mine once died, one not the meanest of the Argives. You must have known him. I never looked upon his face myself and never knew him; but Antilochos, they say, was first of all in speed of foot and as a fighter."

Then, answering him, said light-haired Menelaos: "Friend, you have spoken as a man of understanding
εύποι καὶ ρέξειε, καὶ ὃς προγενέστερος ἐν.
τοῖον γὰρ καὶ πατρόσ, ὡς καὶ πεπνυμένα βίαζευ.
ρεία δ' ἀρίγνωτος γόνος ἀνέρος ὃς τε Κρόνιον
ὁλθεν ἐπικλάσῃ γαμέοντι τε γεννομένα τε,
ὡς νῦν Νέστορι δῶκε διαιμπέρες ἥματα πάντα,
αὐτῶν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροιςων,
νυέας αὐτοῦς τε καὶ ἐγχεσιν εἶναι ἀρίστους.
ἡμεῖς δὲ κλαυθμον μὲν ἐάσωμεν, ὃς πρὶν ἐτύχῃ,
δόρποι δ' ἔξαυτις μνησώμεθα, χεραὶ δ' ἔφ' ὕδωρ
χευάπτων. μῦθοι δὲ καὶ ἥδθεν περ ἔστωται
Τηλεμάχῳ καὶ ἔμοι διαειπέμενεν ἀλληλούσιν.'
'Ὡς ἔφατ', 'Ασφαλίων δ' ἅρ' ὕδωρ ἐπὶ χεῦρας ἔχευεν,
ὁτηρος θεράτων Μενελάου κυδαλίμιοι.
οὐ δ' ἐπι οὐειαθ' ἐτοίμα προκείμενα χεῦρας ἱαλλον.
'Ἐνθ' αὐτ' ἅλλ' ἐνόσα 'Ἐλενὴ Διὸς ἐκχεγανία,
αὐτὶκ' ἅρ' εἰς οἶνον βάλε φάρμακον, ἐνθεὶν ἐπινου,
νηπευθές τ' ἄχολον τε, κακῶν ἐπίδηθον ἄπαντων.
ὅς τὸ καταβρόξειεν, ἐπὶν κρητήρι μυγείη,
οὗ κεν ἐφημερίας γε βάλοι κατὰ δάκρυ παρεῖδων,
οὐδ' εἰ οἱ κατατεθναί μήτηρ τε πατήρ τε,
οὐδ' εἰ οἱ προπάροιθεν ἀδέλφεσιν ἢ φιλον υῖον
χαλκῷ δημάρρεν, δ' ὀδημαλμοίσσην ὀρότο.
τοῖα Διὸς θυγατήρ ἔχε φάρμακα μητίσενα,,
ἐσθλά, τὰ οἱ Πολυδάμνα πόρεν, Θῶνος παράκοινας,
Ἀγνυτῆ, τῇ πλείονα φέρει ζείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά,
ίπτρος δὲ ἔκαστος ἐπιστάμενος περὶ πάντων
ἀνθρώπων· ἢ γὰρ Παιήνοις εἴσι γενέθλις.
αὐτὰρ ἔπει ρ' ἐνέηκε κέλευσέ τε οἰνοχοῦσαι,
ἔξαυτίς μύθοισιν ἄμειβομένη προσέειπεν.
might speak and even might act, were he indeed your elder; for, sprung from such a father, you talk with understanding. Easily is his offspring known for whom the son of Kronos in birth and marriage weaves a blessing. And thus has he blessed Nestor continually, throughout his days, letting him reach serene old age at home, and letting his sons be youths of wisdom, mighty with the spear. But let us check the lamentation which arose ere-while, and turn once more to feasting. Let them pour water on our hands. Again, to-morrow, for Telemachos and me there will be tales to tell."

He spoke, and Asphalion poured water on their hands,—he was a busy squire of famous Menelaos; then on the food spread out before them they laid hands.

Now elsewhere Helen turned her thoughts, that child of Zeus. Straightway she cast into the wine of which they drank a drug which quenches pain and strife, and brings forgetfulness of every ill. He who should taste it, when mixed in the bowl, would not that day let tears fall down his cheeks although his mother and his father died, although before his door a brother or dear son were cut off by the sword, and his own eyes beheld. Such cunning drugs had the daughter of Zeus, drugs of a healing virtue, which Polydamna gave, the wife of Thon, in Egypt, where the fruitful soil yields drugs of every kind, some that when mixed are healing, others deadly. There every one is a physician, skilful beyond all humankind, for they are of the race of Paion. So after she had cast the drug into the bowl and bidden pour, then, once more taking up the word, she said:

8
'Ατρείδη Μενέλαε διοτρεφές ἣδε καὶ οἶδε ἀνδρῶν ἐσθλῶν παίδες· ἀτὰρ θεός ἄλλοτε ἄλλῳ Δόντιν τε κακόν τε διδοῖ· δύναται γὰρ ἄπαντα· ἢ τοι νῦν δαίμονθε καθήμενοι ἐν μεγάροισι καὶ μῦθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω. πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὄνομήν, ὅσσοι 'Οδυσσής ταλασίφρονός εἰσιν ἄθλοι· ἂλλ' οἶον τὸδ' ἐρέξε καὶ ἐτλη καρτερὸς ἁνήρ δήμῳ ἐνι Τρώων, ὥθη πάσχετε τῆματ' Ἀχαιοὶ. αὐτὸν μὲν πληγήσων ἀεικελίσθη δαμάσσας, σπείρα κάκ' ἄμφ' ὀμοιοί βαλῶν, οἰκῆ έκουσ, ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρώγυιαν· ἂλλῳ δ' αὐτὸν φωτὶ κατακρύπττων ἠμείκε δέκτη, δε ύπάτει τοίον ἐγνέ ἐπὶ νησίν 'Ἀχαιῶν. τῷ ίκελος κατέδυ Τρώων πόλιν, οἱ δ' ταβάκησαν πάντες· ἐγὼ δὲ μὲν οὐ οἰνόντων τοίον ἑώτα, καὶ μὲν ἄνηρτων· ὁ δὲ κερδοσύνη ἀλέεινεν. ἂλλ' ὅτε δῇ μὲν ἐγὼ λάσεων καὶ χρόνον ἐλαίῳ, ἄμφι δὲ εἰμιθα ἔσσα, καὶ ὀμοίο καρτερὸν ορκοῦ μή μὲν πρίν 'Οδυσσήμα μετὰ Τρώεσσ' ἀναφῆμαι, πρίν γε τοῦ ἐς νήθς τοις κλησίας τ' ἀφίκεσθαι, καὶ τότε δῇ μοι πάντα νόον κατελεξέν Τρώαι. πολλοὺς δὲ Τρώων κτείνας ταναίκει χαλκῷ ἠλθὲ μετ' Ἀργείους, κατὰ δὲ φρόνιμον ἤγαγε πολλὴν. ἔνθ' ἂλλαι Τρωιλ ὕπ' ἐκώκνου· αὐτὰρ ἐμὸν κήρ χαίρ', ἐπεὶ ἱδὴ μοι κραδή τέτραπττο νέεσθαι ἂψ οἰκόν, ἀτὴν δὲ μετέστενον, ἴν 'Ἀφροδίτῃ δώχ', ὅτε μ' ἤγαγε κείσε φίλης ἀπὸ πατρίδος αἴης, παιδά τ' ἐμὴν νοσφισσαμένην θάλαμον τε πόσιν τε οὐ τευ δευόμενον, οὔτ' ἄρ φρένας οὔτε τι εἶδος.
“Heaven-descended son of Atreus, Menelaos, and you too, you sons of worthy men, though Zeus to one in one way, to another in another, distributes good and ill, — he is almighty, — yet for the present sit and feast within the hall, and cheer yourselves with tales. One fitting well the time I will relate. Fully I could not tell, could not even name, the many feats of sorely-tried Odysseus. But this is the sort of deed that brave man did and dared, there in the Trojan land where you Achaians suffered. Marrying himself with cruel blows, casting a wretched garment round his shoulders, and looking like a slave, he walked the wide-wayed city of his foes; and other than his own true self he made himself appear in this disguise, even like a beggar, far as he was from such an one at the Achaian ships. In such a guise, he walked the Trojans’ town; they took no notice, one and all; I alone knew him for the man he was, and questioned him. With craft he baffled me. But after I had bathed him and anointed him with oil and given him clothing, when I had sworn a heavy oath not to make known Odysseus to the Trojans till he should reach the swift ships and the tents, then did he tell me all the mind of the Achaians. So, slaying many Trojans with his trenchant sword, he went off to the Argives and carried back much knowledge. Thereat the other Trojan women raised a loud lament: my soul was glad, for my heart already turned toward going home again, and I would mourn the blindness Aphrodite sent when she lured me thither from my native land, abandoning my child, my chamber, and my husband, — a man who lacked for nothing, either in mind or person.”
Τὴν δ’ ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·

'ναλ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.

ἡδη μὲν πολέων ἐδάνην βουλὴν τε νόον τε

ἀνδρὸν ἦρωών, πολλὴν δὲ ἐπελήλυθα γαῖαν·

ἀλλ' οὖ τω τοιούτων ἐγὼν ἵδυν ὅφθαλμοισίν

οἶν Οδυσσήος ταλασίφρονος ἐσκε φίλων κήρ.

οἶν καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ

ὑππο ἐνὶ ξεστῷ, ἵν' ἐνήμεθα πάντες ἁριστοὶ

'Αργείων Τρώεσσι φόνου καὶ κήρα φέροντες.

ἡλθες ἐπείτα σὺ κείσε κελευσέμεναι δὲ σ' ἐμέλλε

δαίμων, δὲ Τρώεσσιν ἐβούλετο κῦδος ὅρέξαι·

καὶ τοὶ Δηίφοβος θεοεἰκελος ἔστετ' ἱώση.

τρις δὲ περίστειξας κοίλον λάχον ἀμφαφώσα,

ἐκ δ' ὀνομακλήθην Δαναῶν ὀνόμαξες ἁρίστους,

πάντων 'Αργείων φωνὴν ἱσκοῦσα' ἀλάχοισιν.

αὐτὰρ ἔγὼ καὶ Τυδεῖδης καὶ δίος 'Οδυσσεὺς

ἡμενοί ἐν μέσσους ἀκούσαμεν ὡς ἐβόησας.

νῦν μὲν ἀμφοτέρω μενεύσαμεν ὁμμηθέντε

ἡ ἐξελθόμεναι, ἢ ἐνδοθεὶς αὐτῇ ὑπακοῦσαν·

ἀλλ' 'Οδυσσεὺς κατέρυκε καὶ ἐσχεθεὶ ἱεμένῳ περ.

[ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν υἷς Ἀχαιῶν,

'Ἀντικλος δὲ σὲ γ' οἶος ἀμείβασθαι ἐπέεσσων

ἡθελεν· ἀλλ' 'Οδυσσεὺς ἔπι μάστακα χερσί πλεξε

νωλεμέως κρατερῆσι, σάωσε δὲ πάντας Ἀχαιοὺς,

τόφρα δ' ἔχ' ὁφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]

Τὸν δ' αὖ Τηλέμαχος πεπυμένος ἀντίον ηὔδα·

'Ατρέιδη Μενέλαε διοτρεφές, ὀρχαμε λαῶν,

ἄλγου· οὖ γὰρ οἳ τὶ τάδ' ἦρκεσε λυγρὸν ὀλέθρου,

οὐδ' εἰ οἳ κραδίῃ γε σἰδηρῇ ἐνδοθεὶ ἰεν.

ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὁφρα καὶ ἴδη
Then, answering her, said light-haired Menelaos: "Yes, all your tale, my wife, is told right well. Ere now I have made trial of the wisdom and the will of many a hero, and I have traveled over many lands; but never with these eyes have I beheld so true a soul as sorely-tried Odysseus. This also is the sort of deed that brave man did and dared within the wooden horse where all we Argive chiefs were lying, bearing to the Trojans death and doom. Erelong you passed that way,—some god must have impelled you, seeking to bring the Trojans honor; godlike Deïphobos was following after. Thrice walking round our hollow ambush, touching it here and there, you called by name the Danaân chiefs, feigning the voice of every Argive's wife. Now I and the son of Tydeus and royal Odysseus, crouched in the middle, heard your call, and two of us, starting up, were minded to go forth, or else to answer straightway from within; but Odysseus drew us back and stayed our rashness. Then all the other sons of the Achaians held their peace. Antiklos only was determined to make answer to your words; but Odysseus firmly closed his mouth with his strong hands, and thus saved all the Achaians. Throughout the time he held him thus, till Pallas Athene led you off."

Then answered him discreet Telemachos: "O son of Atreus, heaven-descended Menelaos, leader of hosts, so much the harder is it; all was of no avail against a mournful death, although an iron heart was in his breast. Nay, bring us to our beds, that so at last, lulled in sweet sleep, we be at ease."
οὐπό ὦπο ὑλικερὸ ταρτᾶμεθα κοιμηθέντες.'

"Λς ἐφατ', Ἀργείη δ' Ἑλένη δμοήζει κέλευσε
dεμιν' ὅπτ οἰθούση θέμεναι, καὶ ῥήγεα καλὰ
πορφύρε ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
αἰ δ' ἦσαν ἐκ μεγάρου δάος μετὰ χερσίν ἔχουσαι,
δέμνα δὲ στόρεσαν· ἐκ δὲ ἔξινου ἄγε κήρυξ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχος θ' ἤρως καὶ Νέστορος ἄγλαος νίος·
'Ατρείδης δὲ καθεύδε μυχὸ δόμου ψυχλοίο,
πᾶρ δ' Ἑλένη τανύπεπλος ἔλεγα, διὰ γυναικῶν.

"Ἡμος δ' ἠργγέεια φάνη ῥοδοδάκτυλος Ἡώς,
ἀρνυτ' ἄρ' ἔξ εὐνήψι βοήν ἄγαθός Μενέλαος
ἐίματα ἐσσάμενος, περὶ δὲ ἔξιφος ὄξι θετ' ὀμφ,
ποσι δ' ὑπὸ λιπαροίσων ἐδήσατο καλὰ πέδιλα,
βὴ δ' ὧμεν ἐκ θαλάμου θεῷ ἐναλάχκος ἀντηρ,
Τηλεμάχῳ δὲ παρίζευν ἔπος τ' ἐφατ' ἐκ τ' ὄνομαζε·

'Tίπτε δὲ σε χρειώδεθρο ἰγγαγί, Τηλέμαχ', ἦρως,
ἐς Δακεδαίμονα διαν, ἐπ' εὐρέα νότα θαλάσσης;
δήμου, ἢ ὄδοι; τόδε μοι νημερτῆς ἐνίσπεσ.'

Τὸν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ἠδα·

'Ατρείδη Μενέλαε διοτρέφεις, ὀρχαμε λαῶν,
ἡλυθοῦν, εἰ τινὰ μοι κληηδόνα πατρὸς ἐνισποῖς.
ἐσθιεταῖ μοι οἴκος, ὄλωλε δὲ πίονα ἔργα,
δυσμενέων δ' ἀνδρῶν πλεῖος δόμος, οἱ τὲ μοι αἰεὶ
μῆλ' ἄδια σφάξουτι καὶ εἰλιπόδας ἐλικας βοῦς,
μητρὸς ἔμης μινητήρες υπέρβιον ύβρων ἔχοντες.
τούνεκα νῦν τὰ σὰ γοῦναθ' ἰκάνομαι, αὐ κ' ἑθέλησθα
κεῖνον λυγρῶν ὀλεθρῶν ἐνισπεῖν, εἰ που ὅπωτας
ὅφθαλμοίσι τεόσιν, ἢ ἄλλου μύθον ἀκουσάς.
He spoke, and Argive Helen bade the maids to set a couch beneath the portico, to lay upon it beautiful purple rugs, spread blankets over these, and then place woollen mantles on the outside for a covering. So the maids left the hall, with torches in their hands, and spread the bed; and a page led forth the strangers. Thus in the fore part of the house slept lord Telemachos and the proud son of Nestor. But the son of Atreus slept in the recess of the high hall, and by him long-robed Helen lay, a queen of women.

Soon as the early rosy-fingered Dawn appeared, Menelaos, good at the war-cry, rose from bed, put on his clothes, slung his sharp sword about his shoulder, under his shining feet bound his fair sandals, and came forth from his chamber in bearing like a god. Then seating himself beside Telemachos, he thus addressed him, saying:

“What is it that has brought you here, my lord Telemachos, to sacred Lakedaimon on the broad ocean-ridges? Some public need or private? Tell me the very truth.”

Then answered him discreet Telemachos: “O son of Atreus, heaven-descended Menelaos, leader of hosts, I came to see if you could tell me tidings of my father. My home is swallowed up, my rich farms wasted; with men of evil hearts my house is filled, men who continually butcher my thronging flocks and swing-paced crook-horned oxen—the suitors of my mother, overweening in their pride. Therefore I now come hither to your knees to ask that you will tell me of my father’s mournful death, whether perhaps you saw it for yourself with your own
πλακομένου· περὶ γὰρ μιν ὁ ἴδιον τέκε μῆτηρ.
μηδὲ τι μ’ αἰδόμενος μείλισσεο μηδ’ ἐλειαρών,
ἀλλ’ εὖ μοι κατάλεξον ὡτ’ ἡπτησας ὅπωτ’.
λίσσομαι, εἰ ποτέ τοῖ τι πατήρ ἐμὸς, ἑσθλὸς Ὅδυσσεὺς,
ἡ ἐπος ἥ τι ἔργον ὑποστάς εξετέλεσσε
δήμῳ ἐν Τρώῳ, ὥθη πάσχετε πῆλατ’ Ἀχαίοι·
tὸν νῦν μοι μηῆσαι, καὶ μοι νημερτές ἐνὶστες.’
Τὸν δὲ μεγ’ ὀρθῆσας προσέφη ξανθὸς Μενέλαοσ·
‘ὁ ποτόι, ἡ μαλὰ ἡ κρατεροφρονὸς ἄνδρος ἐν εὐνη
ἡθελον εὑνηῆθαι ἀνάλειες αὐτοὶ εὐντες.
ἀς δ’ ὡτ’ ἐν ξυλόχῳ ἐλαφος κρατεροί λέοντος
νεβροὺς κομήσαςα νεγηγενέας γαλαθηνους
κνημοὺς ἐξερέψοι καὶ ἀγκεα ποιήντα
βοσκομένη, ὁ δ’ ἐπειτα ἐγν εἰσήλυθεν εὐνήν,
ἀμφοτέροις δὲ τοῖς ἀεικέα πότινον ἐφήκεν,
ἀς Ὅδυσσεὺς κεΐνους ἀεικέα πότινον ἐφήσει.
αἳ γὰρ, Ζεὺς τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,
tοῖς ἐὼν οἴος ποτ’ ἐνυκτιμένη ἐνὶ Δέσβῳ
ἐξ ἔριδος Φιλομηλείδη ἐπάλαισεν ἀναστάς,
καὶ δ’ ἐξαλε κρατερῷς, κεχάροντο δὲ πάντες Ἀχαῖοι,
tοῖς ἐὼν μνησιήρων ὀμιληθεῖσαι Ὅδυσσεύς·
πάντες κ’ ὁκύμοροι τε γενολάτο πικρομαίοι τε
tαῦτα δ’ ἢ μ’ εἰρωτᾶς καὶ λίσσεαι, οὐκ ἀν ἐγὼ γε
ἀλλα παρεξ ἐπούμι παρακλιδον, οὐδ’ ἀπατήσωμ‘
ἀλλα τὰ μὲν μοι ἑιπε γέρων ἄλιος νεμερής,
tων οὐδέν τοι ἐγὼ κρύφω ἐπος οὐδ’ ἐπικεύσω.
Αἰγύπτῳ μ’ ἔτι δεύρο θεοὶ μεμαῶτα νέεσθαι
ἐσχον, ἐπεὶ οὐ σφιν ἑρεξα τεληέσσας ἐκατόμβας.
[οι δ’ αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμένων.]
νῆσος ἐπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
eyes, or heard the story from some wayfarer; for to exceeding grief his mother bore him. Out of regard for me use no mild word nor yield to pity, but tell me just how you had sight of him. I do entreat you, if ever my father, good Odysseus, in word or deed kept covenant with you in that land of the Trojans where you Achaians suffered, be mindful of it now; tell me the very truth."

Then, deeply moved, said light-haired Menelaos: "Heavens! So in a very brave man's bed they sought to lie, the weaklings! As when in the den of a strong lion a hind has laid asleep her new-born sucking fawns, then roams the slopes and grassy hollows seeking food, and by and by into his lair the lion comes, and on both hind and fawns brings ghastly doom; so shall Odysseus bring on them a ghastly doom. Ah, father Zeus, Athene, and Apollo! if with the power he showed one day in stately Lesbos, when he rose and wrestled in a match with Philomeleides, and down he threw him heavily, while the Achaians all rejoiced — if as he was that day, Odysseus now might meet the suitors, they all would find quick turns of fate and bitter rites of marriage. But as to what you ask with such entreaty, I will not turn and talk of other things, deceiving you; but everything that the unerring old man of the sea told me, in not a word will I disguise or hide from you.

"At the river of Egypt, eager as I was to hasten hither, the gods still held me back, because I did not make the offerings due; and the gods wish us ever to be mindful of their precepts. Now in the dashing sea an island lies,
Αλγύπτου προπάροιθε, Φάρον δὲ ἐκκλήσκουσι, τὸσον ἀνευθ’ ὅσον τε παντημερή γλαφυρῇ νηὸς ἦμυσεν, ἦ λυγὺς οὕρος ἐπιπνεύσασιν ὁπισθεν· ἐν δὲ λιμὴν εὐόρμος, ὅθεν τ’ ἀπὸ νῆας ἐλίσας ἐς πόντον βάλλουσιν, ἄφυσσάμενοι μέλαν ὕδωρ. ἐνθὰ μ’ ἐείκοσιν ἦματ’ ἔχον θεοῖ, οὐδὲ ποτ’ οὕροι πνεύματες φαίνονθ’ ἄμακες, οἱ ὅτ’ τε νηὺν πομφῆς γήγυνονται ἐπ’ εὐρέα νῶτα θαλάσσης. καὶ νῦ κεν ἡμι πάντα κατέφθιτο καὶ μένε’ ἀνδρῶν, εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ μ’ ἐσώσε, Πρωτέος ἰθῆμον θυγάτηρ, ἀλώιο γέρουτος, Ἐἰδοθέν. τῇ γὰρ ἡμί μάλιστα γε θυμὸν ὄρνα, ἦ μ’ οὐφ’ ἔρροντι συνήντετο νόσφιν ἐταῖρων. αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυόνασκον ὑγαμπτοῖς ἀγκίστρουσιν, ἔτειρε δὲ γαστέρα λιμός. ἦ δ’ ἐμεῖ ἀγχί στᾶσα ἔτος φάτο φῶνηςεν τε’ νήπιος εἰς, ὃ ξείνε, λήν τόσον ἴδε χαλίφρων, ἥ ἐκὼν μεθέλεις καὶ τέρπεαι ἄλγεα πάσχων; ὡς δὴ δὴθ’ ἐνι νῆσῳ ἐρίκεαι, οὐδὲ τι τέκμωρ εὐρέμενα δίωσα, μυνθεὶ δὲ τοι ἦτορ ἐταῖρων. ὡς ἐφατ’, αὐτὰρ ἐγὼ μιν ἀμεβάμενος προσεέπιν’ ἐκ μὲν τοι ήρέω, ἦ τις σ’ πέρ ἐσσι θεῶν, ὡς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω ἀθανάτους ἀλητέονθαί, οὐ οὐρανοῦ εὕρων ἔχουσιν. ἀλλὰ σ’ πέρ μοι εἰστε, θεοὶ δὲ τε πάντα ἱσασιν, ὡς τίς μ’ ἀθανάτων πεδάκα καὶ ἐδήσε κελεύθου, νόστον θ’, ὡς ἐπὶ πόντον ἐλεύσόμαι ἰχθυόνετα. ὡς ἐφάμην, ἦ δ’ αὐτίκ’ ἀμεβέτο διὰ θεῶν’ τοιγάρ ἐγὼ τοι, ξείνε, μᾶλ’ ἀτρεκέως ἀγορεύσω. πώλειται τις δεύρο γέρων ἅλιος νημερτής,
off the Egyptian coast — Pharos they call it — distant as far as a hollow ship runs in a full day’s sail when a whistling wind blows after. By it there lies a bay with a good anchorage, from which they send the trim ships off to sea, supplying them with the dark water. Here the gods kept me twenty days; not once the winds appeared that blow along the sea and serve the ships as pilots on the broad ocean-ridges. So all my stores would have been spent and my men’s courage, had not a certain goddess pitied and preserved me. This was Eidothea, the daughter of mighty Proteus, the old man of the sea; for I deeply touched her heart as she met me on my solitary way, parted from my companions; for they were ever roaming round the island, fishing with crooked hooks, and hunger pinched their bellies. She, drawing near me, spoke and thus she said: ‘Are you so very helpless, stranger, and unnerved, or do you purposely give way, taking a pleasure in your pains? So long you have been pent within the island, unable to discover an escape, while fainter grows the courage of your comrades.’

“So she spoke, and answering her I said: ‘Then let me tell you, whatsoever goddess you may be, that I am held here through no will of mine, but I must have offended the immortals, who hold the open sky. Rather tell me — for gods know all — which of the immortals chains me here and bars my progress; and tell me of my homeward way, how I may pass along the swarming sea.’

“So I spoke, and straight the heavenly goddess answered: ‘Then I will tell you, stranger, very plainly. There haunts this place a certain old man of the sea, un-
άθάνατος Πρωτεύς Αιγόπτιος, ὅσ τε θαλάσσης
πάσης βέβεθα αὐτῷ, Ποσειδάωνος ὑποδόμως.
τὸν δὲ τ' ἐμὸν φασιν πατέρ' ἐμμεναι ἢδὲ τεκέσθαι.
τὸν γ' ε' πως σὺ δύναιο λοχησάμενος λειαβέσθαι,
ὁς κέν τοι εἴπησιν ὅδων καὶ μέτρα κελεύθουν
νόστου θ', ὡς ἐπὶ πόντου ἐλεύσεια ἵχνυσενα.
καὶ δὲ κέ τοι εἴπησι, διοστρεφές, αἰ' ἐθέλησθα,
ὅττι τοϋ ἐν μεγάροις κακὸν τ' ἄγαθον τε τέτυκται,
οἰχομένου σέθεν δολιχὴν ὅδων ἀργαλέην τε.
ὡς ἐφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενος προσέειπον
ἀυτή νῦν φράζειν σὺ λόχου θείου γέρωντος,
μὴ πώς με προίδων ἥ Προδαείς ἀλέηται.
ἀργαλέος γὰρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμήναι.
ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεῶν·
tουγὰρ ἐγὼ τοι, ξείων, μάλ' ἄρτεκέως ἀγορεύσω.
ハウス δ' ἠέλιος μέσον οὐρανὸν ἄμφιβεβήκει
τήμως ἄρ' ἐξ ἄλος εἰσὶ γέρων ἄλιος νημερτής
πυνθῇ ὑπὸ Ζεφύροιο, μελαίνη φρικῆ καλυφθεῖς,
ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσως γλαφυροῖσι·
ἄμφι δὲ μιν φῶκαι νέποδες καλῆς ἀλοσύνης
ἀθρόαι εὔδουσων, τολῆς ἄλος ἐξαναδύσα,
πικρῶν ἀποτεύνουσαι ἄλος πολυβεθεός ὄδμην.
ἐνθα σ' ἐγὼν ἄγαγοῦσα ἀμ' ἥοι φαινομένης,
εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἑταίρους
τρεῖς, οἳ τοῦ παρὰ νηυῶν ἑνσέξθησαν ἄριστον.
πάντα δὲ τοῦ ἔρεω ὀλυφόρω τοῖο γέροντος.
φῶκας μὲν τοι πρωτον ἀριθμήσει καὶ ἑπεισὼν
αὐτάρ ἐπὶ πᾶσας πεμπάσσεται ἢδὲ ἦδηται,
λέξεται εὔ μέστρειν, νομέοι δ' ὡς πῶςει μήλων.
τὸν μὲν ἐπὶ ἐνθ' ἄρ' πρῶτα κατευνηθέντα ἴδησθε,
erring and immortal, Proteus of Egypt, who knows the depths of every sea, and is Poseidon's minister. He is, they say, my father, who begot me. If you could only lie in wait and seize on him, he would tell you of your course, the stages of your journey, and of your homeward way, how you may pass along the swarming sea. And he could tell you, heaven-descended man, if you desired, all that has happened at your home, of good or ill, while you have wandered on your long and toilsome journey.'

"So she spoke, and answering her I said: 'Do you instruct me how to lie in wait for the old god, lest he foreseeing or foreknowing may escape. Hard is a god for mortal man to master.'

"So I spoke, and straight the heavenly goddess answered: 'Then I will tell you, stranger, very plainly. When now the sun has reached mid-heaven, forth from the water comes the unerring old man of the sea, at a puff of the west wind and veiled in the dark ripple. And when come forth, he lays him down within the hollow caves; while round him seals, the brood of a fair sea nymph, huddle and sleep, on rising from the foaming water, and pungent is the scent they breathe of the unfathomed sea. There will I bring you at the dawn of day, and lay you in the line. Meantime do you choose carefully for comrades the three best men you have among the well-benchèd ships. And I will tell you all the old man's magic arts. First he will count the seals and go their round; and when he has told them off by fives and found them all, he will lie down amongst them, like a shepherd with his flock. As soon as you see him laid to rest, then summon all your might and
καὶ τὸτ' ἐπειθ' ὑμῖν μελέτω κάρτος τε βίη τε,
αὕθὶ δὲ ἔχειν μεμαύτα καὶ ἐσούμενον περ ἀλύζαι.
πάντα δὲ γυγνόμενος πειρήσεται, ὅσο' ἐπὶ γαίαν
ἐρπετὰ γλύγνουται καὶ ὕδωρ καὶ θεσπίδεαι πῦρ·
ὕμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.
ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσι,
τοίος ἔων οἶνον κε κατευνηθέντα ἱδησθε,
kαὶ τὸτε δὴ σχέσθαι τε βίης λύσαι τε γέροντα,
ἡρως, εἰρέσθαι δὲ θεῶν ὡς τίς σε χαλέπτει,
νόστον θ', ὡς ἐπὶ πόντον ἐλέυσεαι ἰχθυόντα.
ὡς εἰσοι' ὑπὸ πόντον ἐὕσετο κυμαίνοντα.
αὐτὰρ ἔγων ἐπὶ νῆας, ὅθ' ἐστασαν ἐν ψαμάθοισιν,
ἡμ' πολλὰ δὲ μοι κραδίῃ πόρφυρε κινοῦν.
αὐτὰρ ἐπεὶ ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαι,
δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἡλυθεν ἀμβροσίῃ νὺξ·
δὴ τὸτε κοιμήθημεν ἐπὶ ῥηγμίῳ θαλάσσης.
ἡμος δ' ἡργάνεια φάνη ῥοδοδάκτυλος Ἅδως,
καὶ τὸτε δὴ παρὰ θίνα θαλάσσης εὐρυτόροιο
ἡμ' πολλὰ θεοὺς γονοῦμενος· αὐτὰρ ἔταριοὺς
τρείς ἄγον, οἷς μᾶλιστα πεποίθεα πάσαν ἐπὶ ίθών.
Τόφρα δ' ἀρ' ἡ γ' ὑποδύσα θαλάσσης εὐφέα κόλπον,
τέσσαρα φωκάων ἐκ πόντου δέρματ' ἐνεεκε·
πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
εὐνᾶς δ' ἐν ψαμάθοις διαγλάψαο' ἀλίσων
ἡστο μένουσι· ἦμείς δὲ μάλα σχεδὸν ἡλθομεν αὐτής·
ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστῳ.
ἐνθα κεν αἰνότατος λόχος ἐπλετο. τείρε γὰρ αἰνῶς
φωκάων ἀλιοτρεφέων ὀλούτατος ὀδημή.
τίς γὰρ κ' εἰναλίῳ παρὰ κήτει κοιμηθεὶς;
ἀλλ' αὐτὴ ἔσάσεσ καὶ ἐφράσατο μεγ' ὅνειαρ·
main and hold him fast, although he strive and struggle to be free. He will attempt to take the shape of whatsoever moves on earth, of water even, and heaven-kindled fire; yet hold unflinchingly and clasp the faster. But when at length he questions you in his own shape,—in the same shape as when you saw him sleeping,—then, hero, cease from violence and set the old man free, but ask what god afflicts you, and ask about your homeward way, how you may pass along the swarming sea.'

"Saying this, she plunged into the surging sea. So to the ships which lay along the sands I turned away, and as I went, often my heart grew dark. But when I came down to the ship and to the sea, and we had made our supper, and the immortal night was come, we laid us down upon the beach. Then as the early rosy-fingered Dawn appeared, along the shore of the wide-stretching sea I went with many supplications to the gods. I took three comrades with me, men whom I trusted most in every undertaking:

"She, in the mean time, having plunged into the sea's broad bosom, brought from the deep four skins of seals; all were fresh-flayed; and she prepared the plot against her father. She had scooped hollows in the sands, and sat awaiting us; near her we drew; she made us all lie down in order and threw a skin on each. Then might our ambuscade have proved a hard one; for the pestilent stench of the sea-born seals oppressed us sorely. And who would make his bed with a creature of the sea? But she preserved us and contrived for us great ease. Under
άμβροσίην ὑπὸ ρίνα ἐκάστῳ θήκε φέρουσα
ηδὺ μάλα πνεύσασιν, ὀλέσσε δὲ κύτεος ὅδμην.
pᾶσαν δ’ ἡοίην μένομεν τετληστὶ θυμῷ.
φῶκα δ’ ἐξ ἄλος ἱλθον ἀπλλείς. αἰ μὲν ἐπειτα
ἐξῆς εὐνάξοντο παρὰ ῥηγμῖν θαλάσσης.
ἐνδιος δ’ ὁ γέρων ἱλθ’ ἐξ ἄλος, εὑρε δὲ φῶκας
ζατρεφέας, πᾶσας δ’ ἄρ’ ἐπῳχετο, λέκτο δ’ ἀριθμῶν.
ἐν δ’ ἡμέας πρώτους λέγε κύτησιν, οὐδὲ τι θυμῷ
ώσθη δόλων εἶναι. ἐπειτα δὲ λέκτο καὶ αὐτός.
ημεῖς δὲ ἱάχοντες ἐπεσοῦμεθ’, ἀμφὶ δὲ χείρας
βάλλομεν· οὐδ’ ὁ γέρων δολίης ἐπελήθετο τέχνης,
ἀλλ’ ἦ τοι πρώτιστα λέων γένετ’ ἡγύνειος,
aὐτὰρ ἐπειτα δράκων καὶ πάρδαλις ἦδὲ μέγας σὺς·
γίγνετο δ’ ὕγρων ὕδωρ καὶ δεύδρεον ὕψυτηλοιν.
ημεῖς δ’ ἀστειφέας ἔχομεν τετληστὶ θυμῷ.
ἀλλ’ ὅτε δὴ ρ’ ἀνίατ’ ὁ γέρων ὀλοφώια εἶδος,
καὶ τότε δὴ μ’ ἐπέεσσαν ἀνεφόρενον προσέειπε·
tίς νῦ τοι, Ἀτρέος νιή, θεῶν συμφράσσατο βουλῶς,
ὀφρα μ’ ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;
ὅς ἐφατ’, αὐτὰρ ἐγώ μιν ἀμειβόμενον προσέειπον·
οἶσθα, γέρον, τί με τάτα παρατροπέον ἐρεείνεις;
ὅς δὴ δὴθ’ ἐν νῆσο ρήμακοιν, οὐδὲ τι τέκμωρ
εὐρέμεναι δύναμαι, μινύθει δὲ μοι ἐνδοθεν ἠτ’.
ἀλλὰ σὺ πέρ μοι εἰπὲ, θεοὶ δὲ τε πάντα ἱσασιν,
ὁς τίς μ’ ἄθανάτων πεδάς καὶ ἐδησε κελεῦνοι,
νόστου θ’, ὡς ἐπὶ πόντου ἑλεύσομαι ἱχθύνεντα.
ὡς ἐφάμην, ὃ δὲ μ’ αὐτίκ’ ἀμειβόμενος προσέειπεν·
ἀλλὰ μάλ’ ὠφήλλες Διή τ’ ἄλλοισιν τε θεόισι
ῥέεις ἰερὰ καὶ ἀναβαινέμεν, ὁφρα τάχιστα
σῆν ἐς πατρίδ’ ἱκοιν πλέων ἐπὶ οἴνοπα πόντου.
the nose of each, she set ambrosia, very sweet of smell, and this destroyed the creature's stench. So all the morning did we wait, with patient hearts. At last the seals came trooping from the sea, and soon lay down in order on the beach. At noon the old man came from the sea, found his fat seals, went over all, and told their number, telling us first among the creatures, and never in his heart suspected there was fraud. At length he too lay down. Then with a shout we sprang and threw our arms about him, and the old man did not forget his crafty arts: but first he turned into a bearded lion, then into a dragon, leopard, and huge boar; he turned into liquid water, into a branching tree; still we held firm, with patient hearts. But when the old man at last grew weary, skilful though he was in wiles, in open speech he questioned me and said:

"'Which of the gods, O son of Atreus, aided your plot to seize me here against my will, by ambuscade? What would you have?'

"So he spoke, and answering him I said: 'You know, old man,—why turn me off with such a question?—how I am long pent in this island, unable to discover an escape, while fainter grows my heart within. Rather tell me—for gods know all—which of the immortals chains me here and bars my progress, and tell me of my homeward way, how I may pass along the swarming sea.'

"So I spoke, and straightway answering me said he: 'Nay, but to Zeus and to the other gods you should have made good offerings on setting forth, if you would quickly reach your native land, sailing the wine-dark sea; for now
οὐ γὰρ τοι πρὶν μοιρὰ φίλους τ’ ἵδεεν καὶ ἴκέσθαι ὅλον ἐνκτίμενον καὶ σὴν ἐσ πατρίδα γαῖαν, πρὶν γ’ ὅτ’ ἂν Ἀἰγυπτοῦ, διυπτεός ποταμοῦ, αὐτὸς ὤδωρ ἔλθης ῥέξης θ’ ἱερᾶς ἐκατὸμβας ἀθανάτοις θεοῖς, τοι οὐρανὸν ἐυρύν ἔχουσι· καὶ τότε τοι ὁδόσουσι ὁδὸν θεοῖ, ἰν σὺ μενοῦνας.

ὡς ἐφατ’, αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλου ἴτορ, οὐνεκά μ’ αὐτὸς ἀνωγεῖν ἔπ’ ἥροειδέα πόντου Ἀἰγυπτόν δέναι, δολικὴν ὁδὸν ἄργαλένην τε.

ἀλλὰ καὶ ὡς μιν ἐπεσόν ἀμειβόμενος προσέειπον· ταῦτα μὲν οὐτὸ ἔρη τελέω, γέρουν, ὡς σὺ κελεύεις.

ἀλλ’ ἀγέ μοι τόδε εἰπὲ καὶ ἀτρεκέωσ κατάλεξον, ἣ πάντες σὺν νησίων ἀπήμονες ἥλθον Ἀχαιοὶ, οὗς Νέστωρ καὶ ἐγὼ λίπομεν Τροιήθην ἰώτε, ἥ τις ἀλεπ’ ὀλέθρῳ ἀδεικεῖ ἢς ἐπὶ νῆος, ἥ φίλου ἐν χεραίν, ἐπεὶ πόλεμον τολύπευσεν.

ὡς ἐφάμην, ὅ δέ μ’ αὐτὶκ’ ἀμειβόμενος προσέειπεν· Ἀτρείδη, τι με ταῦτα διεῖρεαί; οὐδὲ τι σε χρὴ ἴδμεναι, οὐδὲ δαήναι ἐμὸν νόον· οὐδὲ σε φημὶ δὴν ἀκλαυτὸν ἐσεσθαι, ἐπεὶ κ’ εῦ πάντα πῦθηι.

πολλοὶ μὲν γὰρ τὸν γε δάμεν, πολλοὶ δὲ λίποντο· ἀρχὸι δ’ αὖ δῦὸ μοῦνο Ἀχαϊῶν χαλκοχυτῶν ἐν νόστῳ ἀπόλοντο· μάχη δέ τε καὶ σὺ παρήσθα. εἰς δ’ ἐτὶ που ξωὸς κατερύκεται εὐφέι πόντῳ. Δίας μὲν μετὰ νηυσί δάμη δολιχηρέτμοισι.

Γυρῆσιν μιν πρῶτα Ποσειδᾶων ἐπέλασεν πέτρῃσιν μεγάλησι, καὶ ἐξεσάσθε σαλάσσης· καὶ νῦ κεν ἐκφυγε κῆρα, καὶ ἐχθόμενός περ Ἀθήνη, εἰ μὴ ὑπερφίλαλον ἐποὺ ἐκβαλε καὶ μέγ’ ἀάσθη· φη ὅ’ ἀέκητι θεῶν φυγέειν μέγα λαίτμα θαλάσσης.
it is not permitted you to see your friends and reach your stately house and native land until you come again to Egypt's waters, to its heaven-descended stream, and offer sacred hecatombs to the immortal gods who hold the open sky. Then shall the gods grant you the course which you desire.'

"As he spoke thus, my very soul was crushed within me because he bade me cross again the misty sea and go to Egypt's river, a long and weary way. Yet still I answered thus and said: 'Old man, all that you bid me I will do. Only declare me this and plainly tell, did all the Achaians with their ships return unharmed, whom Nestor and I left on our setting forth from Troy? Or did men die by grievous death at sea, or in the arms of friends when the skein of war was wound?'

"So I spoke, and straightway answering me said he: 'O son of Atreus, why question me of this? Well were it that you should not see nor comprehend my knowledge. I think you will not long be free from tears after you clearly learn of all. Yes, many were cut off and many spared. Of leaders, only two among the mailed Achaians died on the journey home — as for the battle, you yourself were there — and one, still living, lingers yet somewhere on the wide sea. Ajax was lost, he and his long-oared ships. At first Poseidon brought him to the great rocks of Gyrai and saved him from the sea. And so he might have escaped his doom, though hated by Athene, had he not uttered overweening words, puffed up with pride; for he said he had escaped the great gulf of the sea in spite of
τού δὲ Ποσειδαών μεγάλ’ ἐκλυεν αὐθήσαντος·

αὐτίκ’ ἔπειτα τριαναν ἔλων χερσὶ στιβαρῆσιν ἔλασε Γυραίην πέτρην, ἀπὸ δ’ ἔσχυσεν αὐτὴν·

καὶ τὸ μὲν αὐτόθι μεῦνε, τὸ δὲ τρόφος ἔμπεσε πόντῳ, τῷ ρ’ Αἴας τὸ πρώτον ἐφεξῆγον μέγ’ ἀάσθη·

τὸν δ’ ἐφάρει κατὰ πόντων ἀπείρονα κυμαίνοντα.

δεὶς ο μὲν ἐνθ’ ἀπόλολεν, ἐπεὶ πλέν ἄλμυρων ὕδωρ.

σὸς δὲ που ἐκφυγεν κῆρας ἀδελφῶς ἦδ’. ὑπάλυξεν ἐν νησίῳ γλαφυρῆσι· σάωσε δὲ πότνια Ἡρη.

ἀλλ’ ὅτε δὴ τάχ’ ἐμελλε Μαλειών ὅρος αὐτ’ ἤφεσθαι, τότε δὴ μιν ἀναρτάξασα θύελλα

πόντων ἔπ’ ἵχθυοευτα φέρεν μεγάλα στενάχοντα, ἄγρῳ ἐπ’ ἐσχατῖν, θῇ δῶματα ναΐε Θνέστης

τὸ πρῶν, ἀτάρ τὸν’ ἐναίε Θνεστιάδης Ἀγισθός.

ἀλλ’ ὅτε δὴ καὶ κείθεν ἐφαίνετο νόστος ἀπίπμων,

ἄφ’ δὲ θεοί οὐρον στρέψαν, καὶ οἰκὰδ’ ἤκοντο,

ἡ τοι ο μὲν χαὶρων ἐπεβῆσετο πατρίδος αἶθς,

καὶ κύνει ἀπτόμενοι ἕν πατρίδα· πολλὰ δ’ ἀπ’ αὐτοῦ

δάκρυα θερμὰ χέοντ’, ἐπεὶ ἀσπασίσας ἦδε γαῖαν.

τὸν δ’ ἄρ’ ἀπὸ σκοτιῆς εἰδὲ σκοτός, ὃν ἐκαθείσεν

Ἀγισθός δολόμητις ἀγων, ὅπο δ’ ἐσχετο μισθὸν

χρυσοῦ δοια τάλαντα· φύλασσε δ’ ὁ γ’ εἰς ἐναντον,

μὴ ἐλάθοι παριῶν, μυησαιτο δε θοῦριδος ἄλκης.

βῆ δ’ ἤμεν ἀγγελεὶν πρὸς δῶματα ποιμένι λαῶν.

αὐτίκα δ’ Ἀγισθός δολὴν ἐφράσσατο τέχνην·

κρυπαμένοι κατὰ δῆμον ἔκκοσι φῶτας ἀρίστους

εἰςε λόχου, ἐτέρωθι δ’ ἀνώγει δαίτα πένεσθαι.

αὐτάρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,

ὑπτίοισι καὶ φέσφιν, άεικέα μερμηρίζον.

τὸν δ’ οὐκ εἶδοτ’ ὀλθρὸν ἀνήγαγε, καὶ κατέπεφυ
gods. Poseidon heard his haughty boasting and straightway, grasping the trident in his sturdy hands, he smote the rock of Gyrai, splitting it open. One part held to its place; the broken piece fell in the sea. Now upon this Ajax at first had sat, puffed up with pride. It bore him down into the boundless surging deep. So there he died, when he drank the briny water.

"Your brother had escaped his doom and come with safety, he and his hollow ships; for powerful Herë saved him. But when he was about to reach the steep height of Maleia, a sweeping storm bore him once more along the swarming sea, loudly lamenting, to the boundaries of that country where Thyestes dwelt in former days, but where now dwelt Thyestes' son, Aigisthos. And when his course from this point on seemed clear of danger, and the gods changed the wind about and home they came, then truly with rejoicing he trod his country's soil, and kissed and clasped that soil; and from him many hot tears fell, because he saw the land with gladness. But from a watchtower did a watchman spy him, whom wily Aigisthos posted there, promising him for pay two golden talents. He had been keeping guard throughout the year, lest unobserved the king might pass and try the force of arms. He hurried to the house to tell the shepherd of the people, and soon Aigisthos planned his treacherous craft. Selecting twenty of the bravest in the land, he laid an ambush; and across the hall he bade that a feast be spread. Then he went to welcome Agamemnon, the shepherd of the people, with horses and with chariots, while meditating crimes. He led him up unheeding to his death and slew
δειπνίσσας, ὅς τίς τε κατέκτανε βοῦν ἐπὶ φάτνη. 535
οὐδὲ τις 'Ατρέιδεω ἐτάρων λίπθη' οἱ οἱ ἔπεντο, 540
οὐδὲ τις Αἰγίσθου, ἀλλ' ἐκταθεν ἐν μεγάροισιν.
ὡς ἐφατ', αὐτάρ ἐμοὶ γε κατεκλάσθη φίλον ἰτορ,
κλαίον δὲ ἐν ψαμάθουι καθήμενος, οὐδὲ νῦ μοι κήρ
ἡθελ' ἐτι ζώειν καὶ ὁράν φῶς ἡλίου.
αὐτάρ ἐπεὶ κλαίων τε κυγυδόμενος τε κορέσθην, 545
δὴ τότε με προσέειπτε γέρων ἀλιος νημερτής:
μηκέτι, 'Ατρέος νεῖ, πολὺν χρόνον ἀσκελές οὕτω 550
cλαί', ἐπεὶ οὐκ ἀνυσίν τινα δῆμεν· ἄλλα τάχιστα
tείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαν.
ἡ γάρ μιν ξοῶν γε κιχῆσεαι, ἡ κεν 'Ὀρέστης 555
cτείνειν ὑποθάμευνος· σὺ δὲ κεν τάφον ἀντιβολῆσαι.
ὡς ἐφατ', αὐτάρ ἐμοὶ κραδὴ καὶ θυμὸς ἀγήνωρ 560
αὐτις ἐνι στήθεσι καὶ ἀχυμέων περ ἰάνθη
καὶ μιν φωνῆσας ἔτεα πτερόεντα προσηύδουν.
τούτοις μὲν δὴ οἴδα· σὺ δὲ τρύτων ἀνδρ' ὄνόμαζε, 565
ὡς τις ἔτι ξωος κατερύκεται εὐρεί πόντῳ
[ἡθ θανών· ἑδέλω δὲ καὶ ἀχυμέων περ ἀκούσαι].
ὡς ἐφάμην, ὃ δὲ μ' αὐτικ' ἀμειβόμενον προσέειπεν'
ὡς Δαέρτεω, 'Ἰθάκη ἐνι οἰκία ναϊῶν.
τὸν δ' ἵδον ἐν νήσῳ θαλερόν κατὰ δάκρυ χέουτα, 570
Νύμφης ἐν μεγάροις Καλυψόως, ἡ μιν ἀνάγκῃ
ἐσχε· ὁ δ' οὐ δύναται ἧν πατρίδα γαῖαν ἱκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,
οὐ κέν μιν πέμπτους ἐπ' εὐρέα νῶτα θαλάσσης.
σοὶ δ' οὐ θέσφατόν ἐστι, διοστρέφεις ὡς Μενέλαιε,
'Ἀργεῖ ἐν ἵπποβότορ θανεῖν καὶ πότμον ἐπιστεῖν, 580
ἀλλά σ' ἐς Ἰλύσιον πεδίον καὶ πείρατα γαῖης
ἀθάνατοι πέμψουσιν, ὃθι ξανθὸς Ἐραδάμανθυς,
him feasting, as one cuts the ox down in the stall. Not a man was left who followed the son of Atreus, nor one who followed Aigisthos; all died within the hall.'

"As he thus spoke, my very soul was crushed within me, and sitting on the sands I fell to weeping; and now my heart no longer cared to live or see the sunshine. But when of weeping and of writhing I had had my fill, then thus began the unerring old man of the sea: 'Do not, O son of Atreus, long and unceasingly thus weep, because we know there is no remedy. Seek rather with all speed to reach your native land; for either you will find Aigisthos still alive, or Orestes will have slain him, so forestalling you, and you might join the funeral feast.'

"So he spoke, and the heart and sturdy spirit in my breast, grieved as I was, again grew warm; and speaking to him in winged words I said: 'Of these men then I know, but name the third who lingers still alive on the wide sea; or be he dead, spite of my grief, I fain would hear.'

"So I spoke, and straightway answering me said he: 'It is Laërtes' son, who dwells in Ithaka. I saw him on an island, letting the big tears fall, in the halls of the nymph Kalypso, who holds him there by force. No power has he to reach his native land, for he has no ships fitted with oars, nor crews to bear him over the broad ocean-ridges. As for yourself, heaven-favored Menelaos, it is not God's decree that you should die and meet your doom in grazing Argos; but to the Elysian plain and the earth's limits the immortal gods shall bear you, where fair-haired Rhada-
τῇ περ ῥήστῃ βιοτῇ πέλει ἀνθρώποισιν·

οὐ νιφετος, οὔτ' ἄρ χειμῶν πολύς οὔτε ποτ' ὄμβρος,

ἀλλ' αἰεὶ Ζεφύροιο λυγὺ πνεύμονος ἀήτας

'Ωκεανὸς ἀνύησιν ἀναψύχειν ἀνθρώποις,

οὖνεκ' ἔχεις 'Ελένην καλ' σφιν γαμβρὸς Δίως ἔσσι.

ὅς εἰπὼν ὅπο τόντων ἐδύσετο γυμαινοντα.

αὐτὰρ ἐγὼν ἐπὶ νῆας ἀμ' ἀντιθέους ἐτάρισιν ἢια, πολλα δὲ μοι κραδὴ πόρφυρε κιόντι.

αὐτὰρ ἐπεί ἰ' ἐπὶ νῆα κατήλθομεν ἦδε θάλασσαν,

δόρτον θ' ὀπλισάμεσθ', ἐπὶ τ' ἦλθεν ἀμβροσίη νύξ.

δή τότε κοιμήθημεν ἐπὶ ῥημαῖν θαλάσσης.

ήμος δ' ἤργγενεα φάνη ῥοδόδακτυλος 'Ηώς,

νῆας μὲν πάμπρωτον ἐρύσαμεν εἰς ἀλα δίαν,

ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νησούν ἐίσης·

ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κλησί καθῖζουν·

ἐξῆς δ' ἔξομενοι πολιήν ἀλα τύπτον ἑρεμοῖς.

ἄψ δ' εἰς Ἀἰγύπτων, διωπτεός ποταμοῖο,

στήσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας.

αὐτὰρ ἐπεί κατέπαυσαν θεῶν χόλον αἰείν ἐόντων,

χεῦ 'Ἀγαμέμνονι τύμβων, ἢ' ἄσβεστον κλέος ἐη.

ταύτα τελευτήσας νέμην, δίδοσαν δὲ μοι οὖρον

ἀθάνατοι, τοί μ' ὑκα φίλην ἐς πατρίδ' ἐπεμψαν.

ἀλλ' ἀγε νῦν ἐπίμεινοι εὖλ μεγάρισον ἐμοίνιν,

ὄφρα κεν ἐνδεκάτη τε δυσδεκάτη τε γένηται

καὶ τότε σ' εὐ πέμψω, δῶσω δὲ τοι ἄγγαλα δῶρα

τρεῖς ὑπποὺς καὶ δίφρον ἐύξουν· αὐτὰρ ἐπειτα

δῶσω καλὸν ἀλεισοῦν, ἴνα σπένδησαθα θεῶσιν

ἀθανάτοις, ἐμέδεν μεμνημένως ἦματα πάντα·

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίου ἦδα·

'Ατρείδη, μῆ δή με πολὺν χρόνου ἐνθάδ' ἐρυκε.
manthus dwells. Here utterly at ease passes the life of men. No snow is here, no winter long, no rain, but the loud-blowing breezes of the west Okeanos sends up only to bring men coolness; for you have Helen, and are in the eyes of gods the son-in-law of Zeus.'

"Saying this, he plunged into the surging sea, and I with my gallant men turned to our ships; and as I went often my heart grew dark. But when we came down to the ship and to the sea, and we had made our supper, and the immortal night was come, we laid us down upon the beach. Then as the early rosy-fingered Dawn appeared, we in the first place launched our ships into the sacred sea, we put the mast and sails in the trim ships, the men embarked themselves, took places at the pins, and, sitting in order, smote the foaming water with their oars. So back again to Egypt's waters, to its heaven-descended stream, I set my ships, and made the offerings due. And after appeasing the anger of the gods that live forever, I raised a mound to Agamemnon, in order that his fame might never die. This done, I sailed away, and the gods gave a breeze and brought me swiftly to my native land. But come, remain awhile here at my hall, until eleven or twelve days pass. Then I will send you forth with honor and give you splendid gifts, three horses and a polished car. Moreover, I will give a goodly chalice, that as you pour libations to the immortal gods you may be mindful all your days of me."

Then answered him discreet Telemachos: "O son of Atreus, keep me no long time here, though for a year I
καὶ γὰρ κεις ἐνιαυτὸν ἐγὼ παρὰ σοί γ’ ἀνεχολήνη ἡμενος, οὐδὲ κε μ’ οἰκου ἐλοι πόθος οὐδὲ τοκήνων· αἰνῶς γὰρ μύθοισιν ἐπεσοὶ τε σοῖς ἀκούοις τέρτομαι. ἀλλ’ ἦδη μοι ἀνιαξουσίν ἑταῖροι ἐν Πύλῳ ἡγαθεύ· σὺ δὲ με χρόνον ἐνθάδ’ ἐρύκεις. δόρων δ’ ὅτι κε μοι δοῖς, κειμήλιοι ἐστώ· ὑππονύς δ’ εἰς ἸΘάκην οὐκ ἄξομαι, ἀλλὰ σοί αὐτῷ ἐνθάδε λεύψω ἁγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεσί εὐρέος, φ’ ἐν μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον πυρὸ τε ζειαὶ τε ίδ’ εὐρυφνὲς κρῆ λευκῶν. ἐν δ’ ἸΘάκη ὡτ’ ἀρ δρόμουι εὐρέες οὔτε τι λειμῶν’ αἰγιβοτος, καὶ μᾶλλον ἐπήρατος ἱπποβότοιο. οὐ γὰρ τις νήσων ἱππήλατος οὐδ’ εὐλείμων, αἰ θ’ ἄλλ κεκλάται· ἸΘάκη δε τε καὶ περὶ πασέων.’ Ὑς φάτο, μείδησεν δὲ βοὴν ἀγαθος Μενέλαος, χειρὶ τε μιν κατέρεξεν ἔπος τ’ ἐφατ’ ἐκ τ’ ὄνωμαξεν. Ἀματὸς εἰς ἁγαθοὶ, φίλον τέκος, οὗ’ ἀγορεὺεις· τουγάρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ. δόρων δ’, ὅσο’ ἐν ἐμὸ οἶκοι κειμήλια κεῖται δῶσω δ’ κάλλιστον καὶ τιμήστατον ἔστι. δόσω τοι κρητὴρα τετυγμένον’ ἄργυρος δὲ ἐστὶν ἀπας, χρυσῷ δ’ ἐπὶ χείλεα κεκράνται· ἕργον δ’ Ἡφαίστου· τὸρεν δὲ ἐ Ἐφαίδιμος ἡρως, Σιδωνίων βασιλεὺς, ὅθ’ ἐδ’ δόμοι ἀμφεκάλυψε κεῖσε με νοστήσαντα· τείν δ’ έθέλω τόδ’ ἵππασθαι.’ Ὑς οἱ μὲν τοιαῦτα πρὸς ἄλληλους ἀγόρευον, δαιτυμάνεις δ’ ἐς δόματ’ ἵσαινθεῖον βασιλῆσοι. οἱ δ’ ἦγον μὲν μῆλα, φέρον δ’ εὐήνορα οἶνον· σίτον δὲ σφ’ ἄλοχοι καλλικρήθεμοι ἐπεμπον. ὅς οἱ μὲν περὶ δειπνον ἐνὶ μεγάροις πένυντο,
well could bear to tarry, and not a wish for home or parents ever would cross me; for I find a wonderful pleasure in hearing your tales and talk. But already friends at sacred Pylos are uneasy, and you still hold me here. As for the gift that you would give, pray let it be some keepsake. Horses I will not take to Ithaka, but I will leave them here—to you, an honor; for you rule over open plains, where lotus is abundant, marsh-grass and corn and rye, and the white broad-eared barley. In Ithaka there are no open runs, no meadows; a land for goats, and pleasanter than grazing country. Not one of the islands is a place to drive a horse, none has good meadows, of all that rest upon the sea; Ithaka least of all.”

He spoke, and Menelaos, good at the war-cry, smiled, patted him with his hand, and spoke thus, saying:

“Of noble blood you are, dear child, as your words show. Yes, I will make the change, for well I can. Out of the gifts stored in my house as keepsakes I will give the thing most beautiful and precious; I will give a well-wrought bowl. It is of solid silver, its rim finished with gold, the work of Hephaistos. To me lord Phaidimos, the king of the Sidonians, gave it, when his house once received me upon my homeward way. This I will gladly give you.”

So ran their talk with one another. And now the guests came to the palace of the noble king. Men drove up sheep, and brought the cheering wine, and their veiled wives sent bread. Thus were they busied with the feast throughout the halls.
μνηστήρες δὲ πάροιθεν Ὁδυσσής μεγάρωι δίσκουσι τέρποντο καὶ αἰγανέσσιν ἔντες,
ἐν τυκτῷ δαπέδῳ, δόθι περ πάροις, ὦβριν ἔχουντες.
Ἀντίνοος δὲ καθήστο καὶ Εὐρύμαχος θεοειδῆς,
ἀρχοι μνηστήρων, ἀρετὴ δ’ ἔσαν ἐξοχ’ ἀριστοὶ.
τοῖς δ’ ὦδε Φρονίῳ Νόημων ἐγγύθεν ἐλθόν
Ἀντίνοον μύθους ἀνειρόμενος προσέειπεν.

"Ἀντίνο,’ ἦ δ’ τι ίδμεν ἐνι φρεσὶν, ἢ καὶ οὐκὶ,
ὁππότε Τηλέμαχος νεῦτ’ ἐκ Πύλου ἡμαθήνετος;
νηᾶ μοι οἶχετ’ ἁγνῶν’ ἐμὲ δὲ χρεῶ γίγνεται αὐτῆς
"Ἡλίδ’ ἐς εὐρύχορον διαβίθμεναι, ἐνθα μοι ἐπποι
dώδεκα θήλειαι, ὑπὸ δ’ ἡμίονοι ταλαιργοὶ
ἀδμήτες· τῶν κέν τιν’ ἐλασσάμενος δαμασαλίμην.

"Ὤς ἐφαθ’, οἱ δ’ ἀνὰ θυμὸν θάμβεον· οὐ γὰρ ἐφαντὸ
ἐς Πύλου οἴχεσθαι Νηλήμων, ἀλλὰ ποὺ αὐτὸῦ
ἀγρόν ἢ μῆλους παρέμμεναι, ἢ συβῶτη.

Τὸν δ’ αὐτ’ Ἀντίνοος προσέφη, Ἐὐπείθεος νίὸς·
‘νημερτές μοι ἐνώστε, ποτ’ ὕχετο καὶ τίνες αὐτῷ
cούροι ἐπον’; ’Ἰθάκης ἐξαίρετοι, ἦ ἐοί αὐτοῦ
θητές τε δρωές τε; δύνατό κε καὶ τὸ τελέσαι.
καὶ μοι τοῦτ’ ἀγόρευσον ἐτήτυμον, ὁφ’ εὖ εἰδὼ,
ἡ σε βίη ἄεκοντος ἀπηύρα νῆα μέλαιναν,
ἣ έκόν οἱ δόκας, ἐπεὶ προσπτύζατο μῦθῳ.

Τὸν δ’ νίὸς Φρονίῳ Νοήμων ἀντίον ηὔδα·
‘αὐτὸς ἔκων οἱ δόκα· τί κεν ῥέξει καὶ ἄλλος,
ὁππότ’ ἀνὴρ τοιοῦτος ἔχων μελεθήματα θυμῷ
αἰτῇ; χαλεπὸν κεν αὐήσονται δόσιν εἰνή.
κούροι δ’ οἱ κατὰ δήμων ἀριστεύοντι μεθ’ ἰμέας,
οἱ οἱ ἐπον’. ἐν δ’ ἄρχον ἐγὼ βαύνοντ’ ἐνόησα
Μέντορα, ἦ θεὸν, τῷ δ’ αὐτῷ πάντα ἔφκει.
But before the hall of Odysseus the suitors were making merry, throwing the discus and the hunting spear upon the level pavement, holding riot as of old. Here sat Antinoös and god-like Eurymachos, the leaders of the suitors; for they in manly power were quite the first. To them Noémon, son of Phronios, now drew near; and questioning Antinoös thus he spoke:

"Antinoös, do we know at all, or do we not, when Telemachos will come from sandy Pylos? He went off with a ship of mine, and I have need of her for crossing to broad Elis, where I keep my twelve brood mares. The hardy mules, their foals, are still unbroken; one I would fetch away and break him in."

So he spoke. The others were amazed. They did not think Telemachos was gone to Pylos, to the land of Neleus; they thought he still was here about the farms, among the flocks, or with the swineherd.

Then said to him Antinoös, Eupeithes' son: "Tell me precisely when he went, and what young men were with him. Picked men of Ithaka, or his own hirelings and slaves? That indeed might he do! And tell the truth in this, that I may know full well; did he with violence, against your will, take the black ship? Or did you give it willingly, because he begged it?"

Then answered him Noémon, son of Phronios: "I gave it willingly. What else could a man do when one like him, with troubles on his heart, entreated? Hard would it be to keep from giving. The youths who next to us are noblest in the land are his companions. I marked their captain as he went on board, and it was Mentor, or a god
ἄλλα τὸ θαυμάζω· ἵδον ἐνθάδε Μέντορα δίον χθιζὼν ὑπηρέτων. τότε δ' ἐμβη νη Πύλονδε·

"Ως ἀρα φωνῆσας ἀπέβη πρὸς δώματα πατρός, τοῖσιν δ' ἀμφοτέρουσιν ἀγάσσατο θυμὸς ἀγήνωρ. μνηστήρας δ' ἀμυνις κάθισαν καὶ παῦσαν ἄθλων. τοῖσιν δ' Ἀντίνοοις μετέφη, Εὐπείθεος νῦς [ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαναι πιστεύτω, ὅσε δὲ οἱ πυρὶ λαμπτέοντο ἐκτην].

"Ω δ' τόποι, ἡ μέγα ἔργον ὑπερφιάλως ἐτελέσθη Τηλεμάχῳ, ὁδὸς ᾧδε· φάμεν δὲ οἱ οὐ τελέοσθαί. ἐκ τοσσῶνδ' ἄκητι νέος παῖς οἴχεται αὐτως, νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἄριστους. ἄρξει καὶ προτέρω κακὸν ἔμεμειν· ἀλλὰ οἱ αὐτῷ Ζεὺς ὀλέσσει βῇν, πρὶν ἢβης μέτρον ἰκέσθαι. ἀλλ' ἀγ' ἐμοι δὲτε νῆα θοην καὶ εἶκοσ' ἐταῖρους, ὅφρα μιν αὐτόν ἱοντα λοχήσομαι ἣδὲ φυλάξω ἐν πορθμῷ Ἰθάκης τε Σάμοιο τε παπαλαέσθης, ὡς ἄν ἐπισμυγερῶς ναυτιλλεῖται εἶνεκα πατρός."

"Ως ἐφαθ', οἱ δ' ἀρα πάντες ἐπήνευον ἢδ' ἐκέλευον· αὐτίκ' ἐπειτ' ἀντιάντες ἐβαν δόμον εἰς ὶδυσῆος.

Οὐδ' ἀρα Πηνελόπεια πολύν χρόνον ἦν ἀπυστος μύθων, οὔς μνηστήρης ἐν ἄρσι βυσσοῦδόμενων· κῆρυξ γάρ οἱ έείπεν Μέδοι, ὃς ἐπεύθετο βουλᾶς αὐλῆς ἐκτὸς ἑών· οἱ δ' ἐνδοθι μήτιν ὕψον. Βῆ δ' ἢμεν ἀγγελεόων διά δώματα Πηνελόπειη· τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια·

"Κήρυξ, τίπτε δὲ σε πρόσεαν μνηστήρης ἄγανοι; ἢ εἰπέμεναι δρομὴς ὤδυσῆος θείου ἔργων παῦσασθαι, σφίσε δ' αὐτοῖς δαίτα τένεσθαι; μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὀμιλήσαντες
exactly like him. And still in this I am puzzled. Here I saw noble Mentor yesterday in the morning; yet there he had embarked for Pylos."

So saying, he departed to his father's house. But the proud spirits of the two were stirred. They made the suitors sit down side by side and stop their sports. And then Antinoös, Eupeithes' son, addressed them in displeasure. With a great passion was his dark soul filled. His eyes were like bright fire.

"Ye gods! here is a monstrous action impudently brought to pass, this journey of Telemachos. We told him not to make it; and here in spite of all of us this young boy simply goes, launching a ship and picking out the best men of the land. Before we think, he will begin to be our bane. But may Zeus blast his power before he reaches man's estate! Come, give me a swift ship with twenty men, that I may lie in wait upon his way, and guard the strait from Ithaka to rugged Samos. So to his grief he cruises off to find his father." He spoke; the others all approved and urged him on. Then they arose and entered the hall of Odysseus.

But now Penelope, no long time after, learned of the talk on which the suitors' hearts were brooding. For the page Medon told her, who overheard the plot as he stood outside the court, while they within it framed their scheme. He hastened through the palace with the tidings to Penelope; and as he crossed her threshold Penelope spoke thus:

"Page, why have the lordly suitors sent you here? Was it to tell the maids of noble Odysseus to put by work and lay for them the table? Oh that they never
ΟΔΥΣΣΕΙΑΣ Δ.

ύστατα καὶ πῦματα νῦν ἐνθάδε δειπνήσειαν. 685
οὐθάμ ἀγειρόμενοι βίοτον κατακεύρετε πολλὰν,
κτῆσιν Τηλεμάχου δαίφρονος· οὕδε τὶ πατρῶν
ὑμετέρων τὸ πρόσθεν ἀκοῦστε, παῖδες ἐόντες,
οἴος Ὁδυσσεὺς ἐσκε μεθ' ὑμετέροις τοκεῦσιν,
οὕτε τινὰ ῥέξας ἐξαίσιον οὕτε τὶ εἴπών
ἐν δήμῳ· ἦ τ' ἐστὶ δίκη θείων βασιλῆων·
άλλον κ' ἔδορεὶ βροτῶν, ἀλλον κε φιλοίν.
κείσος δ' οὗ ποτὲ πάμπαι ἀτάσθαλον ἀνδρα ἔφρη
ἄλλο ὁ μὲν ὑμετέρος θυμὸς καὶ ἀεικέα ἔργα
φανεται, οὕδε τὶς ἐστὶ χάρις μετόπισθ' ἐνεργέων· 690
Τὴν δ' ἀυτὴ προσέειτε Μέδων, πεπνυμένα εἰδῶς,
'αἱ γὰρ δῆ, βασίλεια, τόδε πλείστον κακῶν εἴη.
ἄλλα πολὺ μεῖζὸν τε καὶ ἀργαλεώτερον ἄλλο
μυστήρες φράζονται, δ' μή τελέσειε Κρονίων.
Τηλεμάχον μεμάσσει κατακτάμεν δέξει χαλκῷ
οἰκαδε νισσόμενον· δ' ἡ ἐβη μετὰ πατρὸς ἀκούη
ἐς Πύλον ἡγαθένη ἤδ' ἐς Δακεδαίμονα δίαν.

'Ως φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἤτορ,
δὴν δ' μὲν ἀμφασίη ἐπέων λάβε· τῶ δὲ οἷς
δακρυόφι πλήσθεν, θαλερὴ δ' οἱ ἐσχετο φωνή.
ὁψὲ δ' ἡ μὲν ἐπεστὶν ἀμειβομένη προσέειτε· 700
'
Κήρυξ, τίππε δὲ μοι παῖς οἶχατε· οὕδε τὶ μὲν χρεῶ
υνῶν ὁκυτάρων ἐπίβαμεμευν, αἳ θ' ἄλος ἵπποι
ἀνδράτει γλύψαται, περόμοι δὲ πουλῦν ἐφ' ὑγρὴν.
ἡ ἵνα μηδ' ἄνοι' αὐτοῦ ἐν ἀνθρώποισι λίπηται·' 705
Τὴν δ' ἡμείβετ' ἐπείτεα Μέδων πεπνυμένα εἰδῶς,
'οὐκ οἴδ' ἦ τὶς μὲν θεὸς ὁροεῖν ἤ καὶ αὐτοῦ
θυμὸς ἐφωρμῆθη ἤμεν ἐς Πύλον, ὥφρα πυθήται
πατρὸς ἐς ἡ νόστον, ἦ ὅτι τινὰ πότμον ἐπέσπεψεν.'
had wooed or gathered here, or that they here might eat to-day their last and latest meal! You are the men who troop about and waste large means, even all the estate of wise Telemachos. To your fathers of old you gave no heed when you were children, nor heard what sort of man Odysseus was among your elders, how he did no wrong by deed or word to any in the land. And that is the common way with high-born kings; one man they hate and love another. But he wrought no iniquity toward any man. Yet now what your hearts are, what your vile deeds, is plain to see. There is no gratitude for good deeds done."

Then Medon spoke, a man of understanding: "Ah Queen, I would that were our greatest danger; but weightier matters yet, a sorer evil, the suitors now propose—which may the son of Kronos hinder! They have resolved to slay Telemachos with the keen sword, as he sails home. He went away for tidings of his father, to hallowed Pylos and to sacred Lakedaimon."

As he thus spoke, her knees grew feeble and her very soul. Long time a speechless stupor held her; her two eyes filled with tears; her full voice stayed. But at the last, she answered thus and said: "Page, why is my child gone? What need had he to mount the coursing ships, which serve men for sea-horses and cross the mighty flood? Was it to leave not even a name amongst men here?"

Then answered Medon, that man of understanding: "I do not know whether some god impelled him, or if his own heart stirred within to go to Pylos, to learn about his father's coming or there to hear what fate he met."
"Ωσ ἀρα φωνήσας ἀπέβη κατὰ δῶμ' ὦ Οὐσίηος. 
τὴν δ' ἄχος ἀμφεχύθη θυμοθόρον, οὐδ' ἀρ' ἐτ' ἐτλη δίφρω ἐφέξεσθαι πολλῶν κατὰ οἰκον ἔοντων, ἀλλ' ἀρ' ἐτ' οὐδοῦ ἵπε πολυκρήτου θαλάμου οὐκτρ' ὀλοφυρομένη· περὶ δὲ δυσώλ μινύριζον πᾶσαι, ὅσαι κατὰ δῶματ' ἐσαν νέαι ἢδ' παλαιαλ. 
τῆς δ' ἄδινον γοῦσσα μετηύδα Πηνελόπεια·

' Κλύτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἐδωκεν ἐκ πασέων, ὅσαι μοι ὁμοὶ τράφεν ἤδ' ἐγένοντο, ἦ πρὶν μὲν πόσιν ἐσθλῶν ἀπώλεσα θυμολέωντα, παντολής ἀρετῆς κεκασμένον ἐν Δαναιοῖς, ἐσθλῶν, τοῦ κλέως εὐρύ καθ' Ἐλλάδα καὶ μέσου Ἀργος.

νῦν αὐτοίγορ' ἀγαπητόν ἀγγείας τὸ πέλλαν ἀκλεά ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα. 

σχέτλαι, οὐδ' ὑμεῖς περ ἐνι φρεσὶ θέσθε ἐκάστη ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, ὀππότε κεῖνος ἔβα κολήν ἐπὶ νῆα μέλαιαν. 

εἰ γάρ ἐγὼ πυθόμην ταύτην ὅδον ὀρμαίοντα, τῷ κε μάλ' ἦ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῦ ἦ κε με τεθνηνάν ἐνι μεγάροισιν ἐλεύπεν. 

ἀλλα τις ὀτρηρῶς Δολίων καλέσεω γέροντα, δμῶ' ἐμῶν ὅν μοι ἐδωκε πατὴρ ἐτὶ δεύρο κιωσῆ, καὶ μοι κήπον ἔχει πολυἐνδρεον, ὁφρα τάχιστα Δαέρτῃ τάδε πάντα παρεξομένος καταλέξη, 

εἰ δὴ ποὺ τῶν κεῖνος ἐνι φρεσὶ μῆτιν υφήνας ἐξελθὼν λαοῖσιν ὀδύρεται, οὐ μεμάσσον ἢν καὶ ὀν Οὐσίηος φθινοι γόνον ἀντιθεόι. 

Τὴν δ' αὖτε προσέευτε φίλη τροφὸς Εὐρύκλεια·

'νύμφα φίλη, σὺ μὲν ἀρ με κατάκτανε νηλέι χαλκῷ, 

ἡ ἐν ἐν μεγάρῳ· μῦθον δὲ τοῦ οὐκ ἐπικεύσω.
So saying, he departed along the hall of Odysseus. But upon her heart-eating anguish fell. No longer had she power to sit upon a chair, though many were in the room, but down she sank upon the floor of her rich chamber, pitifully moaning. Round about, her maids were sobbing — all her household, old and young. And with repeated cries, Penelope thus spoke:

"Listen, dear maids! Surely the Olympian gave me exceeding sorrow, beyond all women born and bred my mates. For I in former days lost my good husband, a man of lion heart, for every excellence honored among the Danaëns — good man! his fame is wide through Hellas and mid-Argos. Moreover now my darling son the winds have snatched away, silently, from my halls; I heard not of his going. Hard-hearted maids! No one of you took thought to rouse me from my bed, though well your own hearts knew what time he went away on the black hollow ship. Ah, had I learned that he was purposing this journey, surely he would have stayed, however eager for the journey, or else he should have left me dead within the hall. But now let some one haste and call old Dolios, the slave my father gave me at my coming, who tends my orchard trees; that he may quickly go, seat himself by Laërtes, and, telling all, learn if Laërtes in his wisdom can devise a way to come before the people and cry out against the men who seek to crush his race, the race of great Odysseus."

Thus answered then her good nurse Eurykleia: "Dear lady, slay me with the ruthless sword or let me live within the hall; I will not hide my story. I knew of all. I gave
"Ως φάτο, τής δ' εύνησε γόου, σχέθε δ' ὄσσε γόου. ἡ δ' ύδρημαμένη, καθαρὰ χροὶ εἶμαθ' ἔλοψα, εἰς ὑπερῷ' ἀνέβαυν σὺν ἀμφιπόλοισι γυναιξίν, ἐν δ' ἔθετ' οὐλοχύτασ κανέω, ἡράτο δ' 'Αθηνῆ'.

'Κλύθι μεν, αἰγίόχοιο Διὸς τέκου, ἀτρυπώνη, εἰ ποτὲ τοι πολύμητις ἐνὶ μεγάροισι Ὀδυσσεὺς ἢ βοὸς ἢ διὸς κατὰ πίονα μηρὶ ἐκῆ, τῶν νῦν μοι μῆσαι, καὶ μοι φίλον ὕπα σάωσον, μνηστήρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.'

"Ως εἰπτοῦσ' ὄλολυξε, θεὰ δὲ οἱ ἐκλυεν ἀρῆς. μνηστήρας δ' ὁμάδησαν ἀνὰ μέγαρα σκιώτα. ὥδε δὲ τις εἴπτεσκε νέων ὑπερηνορέοντων.'

"'Ἡ μάλα δὴ γάμον ἀμμὶ πολυμνηστῆ βασιλεία ἀρτύει, οὐδὲ τι οἶδεν ὦ οἶ φόνος υἱ τέτυκται.'

"Ως ἄρα τις εἴπτεσκε, τὰ δ' οὐκ ἦσαν ὦς ἐτέτυκτο. τοῖσιν δ' 'Ἀντίνοος ἀγορῆσατο καὶ μετέειπε

'Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε"
him what he wanted, bread and sweet wine. But he exacted from me a great oath to speak no word of this to you till the twelfth day was come, or until you should miss him and hear that he was gone, that so you might not stain your beautiful face with tears. Now therefore bathe, and putting on fresh garments, go to your upper chamber with your maids, and offer prayer to Athene, daughter of ægis-bearing Zeus; for thus she may preserve him even from death. Vex not an old man, vexed already. Surely I cannot think the Arkeisian line is wholly hateful to the blessed gods. Nay, one shall still survive to hold the high-roofed house and the fat fields around."

She spoke, and lulled the other’s cries and stayed her eyes from tears. Penelope bathed, and putting on fresh garments went to her upper chamber with her maids, took barley in her basket, and thus she prayed Athene:

"Hear me, thou child of ægis-bearing Zeus, unwearied one. If ever wise Odysseus when at home burned the fat thighs of ox or sheep to thee, thereof be mindful now; preserve me my dear son. Guard him against the suitors’ cruel outrage!"

Thus having said, she raised the cry, and the goddess heard her prayer. But the suitors broke into uproar up and down the dusky halls, and a rude youth would say: "Ha, ha! at last the long-wooed queen makes ready for our marriage. Little she thinks that for her son death is in waiting." So they would talk, nor knew themselves what was in waiting.

And now Antinoöς addressed them, saying: "Good
πάντας ὁμός, μή ποῦ τις ἐπαγγείλησε καὶ εἰσώ. 776
ἀλλ' ἄγε συγή τοῖον ἀναστάντες τελέωμεν
μύθον, δ' δὴ καὶ πάσιν ἐνὶ φρεσίν ἦραρεν ἦμιν.

'Ως εἰπὼν ἐκρίνατ' εἰκοσι φώτας ἀρίστους,
βαν δ' ἐναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
νῆα μὲν οὖν πάμπρωτον ἀλὸς βένθοσδε ἔρυσαν,
ἐν δ' ἱστόν τε τίδεντο καὶ ἱστία νηὶ μελαῖνη,
ἡρτύναντο δ' ἐρεμὰ τροποὶ ἐν δερματίνοισιν
πάντα κατὰ μοίραν· ἀνά δ' ἱστία λευκὰ πέτασαν·
teύχεα δὲ σφ' ἱνεικαν υπέρθυμοι θεράπουτες.

ψοῦ δ' ἐν νοτίῳ τὴν γ' ὀρμασαν, ἐκ δ' ἔβαν αὐτοῖ.
ἐνθα δὲ δόρπον ἐλοντο, μένον δ' ἐπὶ ἐσπερον ἐλθείων.

'Ἡ δ' ὑπεραίρ ἀνθι περίφρων Πηνελόπεια
κεῖτ' ἄρ' ἄσιτος, ἀπαστὸς ἐδητύς ὅθ' ποτήτος,
ὀρμαίνους' ἢ οἱ θάνατον φύγοι νῦὸς ἀμύμων,
ἡ δ' γ' ὑπὸ μηστήρου ὑπερφιάλοισι δαμείη.

ὅσα δὲ μερμήρηξε λέων ἀνδρῶν ἐν ὀμίλῳ
δείσας, ὑπόπτε μιν δὸλον περὶ κύκλου ἄγωσι,
tοσα μιν ὀρμαίνουσαν ἐπήλυθε νῆδυμος ὑπνος·
εἴδε δ' ἀνακλινθείσα, λύθεν δὲ οἱ ἄφεα πάντα.

'Ενθ' αὐτ' ἀλλ' ἐνύση θεὰ ἡλακικώπτες Ἀθηνη.
εὐδωλον ποίησε, δέμας δ' ἦκτο γυναίκι,
Ἰφθίμη, κούρη μεγαλήτορος Ἰκαρίου,
τὴν Εὐμηλος ὅπνε, Φερῆς ἐνι οἰκία ναιον.

πέμπτε δὲ μιν πρὸς δῶματ' Ὀδυσσῆος θείοιο,
εἰως Πηνελόπειαν ὅδυρομένην, γοώσαν,
παυσεὶς κλαυθμοί γόοιο τε δακρυώντως.
ἐς θάλαμον δ' εἰσῆλθε παρὰ κληίδος ἰμάντα,
στὴ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μύθον ἐπιπεν.

'Εὖδεις, Πηνελόπεια, φίλον τετυμένη ἢτορ;
sirs, beware of haughty talk of every kind, for fear that some one may report it in the house. Come, rather, let us rise and quietly as we may let us effect the scheme which pleased the hearts of all.”

When he had spoken thus, he chose the twenty fittest men, who went to the swift ship and to the beach. Here first of all they launched the ship into deep water, they put the mast and sail in the black ship, fitted the oars into their leathern slings, all in due order, and up aloft spread the white sail. Stately squires carried their armor. Then well out in the stream they moored their boat, they themselves disembarked, here took their supper, and waited for the evening to come on.

But in her upper chamber heedful Penelope lay in the same place fasting, tasting neither food nor drink, anxious whether her gallant son would escape death, or by the audacious suitors be borne down; as doubts a lion in a crowd of men, in terror as they draw the crafty circle round him. To her in such anxiety sweet slumber came, and lying back she slept and every joint relaxed.

Then elsewhere the goddess turned her thoughts, keen-eyed Athene. She shaped a phantom, fashioned in a woman’s form, even like Iphthimê, daughter of brave Ikarios, her whom Eumêlos married, that had his home at Pherai. And this she sent to the house of matchless Odysseus, that it might make Penelope, mourning and sighing now, cease from her griefs and tearful sighs. It came into the chamber, past the bolt-strap, stood by her head and thus addressed her:

“Are you asleep, Penelope, dear troubled heart? No,
ού μέν σ’ ουδὲ ἐώσι θεοὶ ἡεῖα ξύνοντες
κλαίειν οὐδ’ ἀκάχησαί, ἐπεὶ ρ’ ἐτι νόστιμός ἔστι
σὸς παῖς· οὐ μὲν γὰρ τι θεοὶς ἀληθήµενός ἔστι.’

Τὴν δ’ ἡμείβητ’ ἐπειτα περίφρων Πηνελόπεια,
ἡδ’ μάλα κνώσσουσ’ ἐν ὀνειρεῖσι πῦλησιν.

‘Τίπτε, κασυγνήτη, δεῦρ’ ἡλυθε; οὐ τι πάρος γε
πωλέαι, ἐπεὶ μᾶλα πολλὸν ἀπόπροθι δῶματα ναίεις·
cαὶ με κέλεαι παύσασθαι ὁίζος ἥδ’ ὄδυνάων
πολλέων, αι’ μ’ ἑρθοῦσι κατὰ φρένα καὶ κατὰ θυμόν,
ἡ πρὶν μὲν πόσιν ἐσθλὸν ἀπόλεσα θυμολέοντα,
παντοίης ἁρετήσι κεκασμένου ἐν Δαναοῖσιν,
ἐσθλόν, τοῦ κλέος εὐρ’ καθ’ Ἐλλάδα καὶ μέσον Ἀργος.
νῦν αὐτ’ παῖς ἀγαπητός ἐβη κοίλης ἐπὶ νήδος,
νήπιος, οὔτε πόνων εὔ εἰδὼς οὔτ’ ἀγοράων.
τοῦ δὴ ἐγὼ καὶ μᾶλλον ὄδύρομαι ἢ περ ἐκεῖνον.
τοῦ δ’ ἀμφιτρομέω καὶ δείδια μὴ τι πάθησιν,
ἡ δ’ γε τῶν ἐνὶ δήμῳ, ἢν οἶχεται, ἢ ἐν πόνῳ
dυσμενεῖς γὰρ πολλοὶ ἐπ’ αὐτῷ μηχανώνται,
ἰέμενοι κτείναι, πρὶν πατρίδα γαῖαν ἰκέσθαι.’

Τὴν δ’ ἀπαμειβόμενων προσεφή εἰδῶλον ἀμαυρόν·
θάρσει, μηδὲ τι πάγχυ μετὰ φρεσὶ δείδιθι λίθν·
toίη γὰρ οἱ ποµµοὶ ἀµ’ ἑρχεται, ἢν τε καὶ ἄλλοι
ἀνέρες ἡρήσαντο παρεστάµεναι, δύναται γὰρ,
Παλλᾶς Ἀθηναίη’ σὲ δ’ ὄνυροµένην ἐλεαίρει·
ἡ νῦν με προεῖπε τείν τάδε μυθήσασθαι.’

Τὴν δ’ αὐτε προσέειπε περίφρων Πηνελόπεια·
εἰ μὲν δὴ θεοὶς ἐσσι, θεοὶ τε ἐκλυνε αὐὴς,
eὶ δ’ ἀγε μοι καὶ κεῖνον διζυρὸν κατάλεξον,
ἡ τού ἐτι ζῶει καὶ ὁρὰ φάος ἡπλοίοι,
ἡ ἡδ’ τέθνηκε καὶ εἰν Ἀἰδαο δόµουι.”
never shall the gods that live at ease leave you to weep and pine; for still your son is destined to return, since in the gods' sight he is no transgressor."

Then answered heedful Penelope, very sweetly slumbering at the gates of dreams: "Why, sister, have you come? You never before were with me, for very far away you have your dwelling. And you bid me cease from grief and all the pangs that vex my mind and heart, me who in former days lost my good husband, a man of lion heart, for every excellence honored among the Danaëns — good man! his fame is wide through Hellas and mid-Argos. Moreover now my darling son is gone on a hollow ship, a mere boy, too, but little skilled in cares and counsels. Therefore for him I mourn even more than for that other. For him I tremble, and I fear that he may meet with ill, either from those within the land where he is gone, or on the sea. For many are the foes that plot against him, seeking to slay him before he gains his native land."

And answering her, said the dim phantom: "Take heart, and be not in your mind too sore afraid. So true a guide goes with him as other men have prayed to stand beside them— for powerful is she — Pallas Athene. Seeing you grieve, she pities you, and it was she who sent me here to tell you so."

Then heedful Penelope said to her: "If you are a god and have obeyed some heavenly bidding, come tell me also of that hapless one, if he still lives and sees the sunshine; or is he already dead and in the halls of Hades?"
Τὴν δ’ ἀπαμειβόμενον προσέφη εἰδωλον ἀμαυρὸν· οὐ μὲν τοι κείμον γε δηνεκέως ἀγορεύσω,
ζώει ὁ γ’, ἥ τέθυηκε· κακὸν δ’ ἀνεμώλια βάζειν.
"Ὡς εἰπὼν σταθμοὶ παρὰ κληίδα πιάσθη
ἐς πνοιὰς ἀνέμων· ἣ δ’ ἐξ ὑπνοῦ ἄνοροσε
κοῦρῃ Ἰκαρίου· φίλον δὲ οἱ ἦτορ ἱάνθη,
ὡς οἱ ἐναργῆς ὄνειρον ἐπέσαυτο νυκτὸς ἀμολγᾷ."  
Μνηστήρες δ’ ἀναβάντες ἐπέπλευον ὑγρὰ κέλευθα,
Τηλεμάχῳ φόνον αἰτῶν ἐνὶ φρεσὶν ὀρμαίνουτες.
ἐστὶ δὲ τις νῆσος μέσση ἀλλ’ πετρίφεσα,
μεσσηγὸς Ἰθάκης τε Σάμοιο τε παιπαλοεῦσθης,
‘Αστερίς, οὐ μεγάλῃ λιμένες δ’ ἐνι παῦλοχοι αὐτῇ ἀμφίδυμοι· τῇ τὸν γε μένου λοχόωντες Ἀχαιοι."
And answering her, said the dim phantom: "Of him I will not speak at length, be he alive or dead. To speak vain words is ill."

So saying, it glided past the door-post's bolt into the airy breezes. And out of sleep awoke Ikarios' daughter, and her very soul was warmed, so clear a dream was sent her in the dead of night.

Meanwhile the suitors, embarking in their ship, sailed on their watery journey, revolving in their minds the speedy murder of Telemachos. Now in mid-sea there is a rocky island, midway from Ithaka to rugged Samos—Star Islet called—of no great size. Its harbor, safe for ships, has double mouths; and here it was the Achaians waited, watching.
'Ηδος δ' ἐκ λεχέων παρ' ἀγανών Τιθονωῖον ὄρνυθ', ὑ' ἀθανάτους φῶς φέρου ἦδε βροτοσιν· οἱ δὲ θεοὶ θώκώνδε καθίζανον, ἐν δ' ἄρα τοῖς Ζεὺς ὑψιβρεμέτης, οὐ τε κράτος ἐστὶ μέγιστον. τοῖς δ' 'Αθηναιᾷ λέγει κήδεα πόλις Ὅδυσσης μνημαμένη· μέλε γάρ οἱ ἐώς ἐν δόμασι νύμφης· 'Ζεὺς πάτερ ἦδ' ἀλλοι μάκαρες θεοὶ αἰεὶ ἕοντες, μή τις ἔτε πρόφρων ἀγανῶς καὶ ἕττος ἔστω σκηπτούχος βασίλευς, μηδὲ φρεσίν αἰσθαμα εἰδώς· ἀλλ' αἰεὶ χαλεπός τ' εἶη καὶ αἴσθηλα ρέξοι, ὥς οὐ τις μέμνηται Ὅδυσσης θείου λαὸν, οἶσιν ἄνασσε, πατὴρ δ' ὅς ἕττος ἦεν. ἀλλ' ο μὲν ἐν νῆσῳ κεῖται κρατέρ' ἀλγεα πᾶσχον, νύμφης ἐν μεγάροις Κάλυψοις, ἢ μιν ἀνάγηκε ἴσχει· ὁ δ' οὐ δύναται ἢν πατρίδα γαῖαν ἱκέσθαι· οὐ γάρ οἱ πάρα νῆς ἐπιρρήτου καὶ ἐπαίρων, οἱ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης. νῦν αὐτ' ἀγαπητῶν ἀποκτείναι μεμάσσων οἰκαίδε νισσόμενον· ὁ δ' ἐβη μετὰ πατρὸς ἄκουν ἐς Πύλον ἡγαθεῖν ἦδ' ἐς Λακεδαίμονα διαν.' Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 'τέκνοιν ἐμὸν, ποίον σε ἐπος φύγεν ἔρκος ὀδόντων· οὐ γὰρ δὴ τούτον μὲν ἐβοῦλευσας νῦν αὐτῇ, ὡς ἢ τοις κείνοις Ὅδυσσεὺς ἀποτίσεται ἐλθών;
V.

THE BOAT OF ODYSSEUS.

Dawn from her couch by high Tithônus rose to bring light to immortals and to men, and the gods sat in council: with them was Zeus, who thunders from on high, whose power is over all; and to them Athene told the many sorrows of Odysseus, mindful of him, for she was troubled by his stay in the nymph's dwelling.

"O Father Zeus, and all you blessed gods that live forever, never again let sceptre-bearing king in all sincerity be kind and gentle, nor let him in his mind heed righteousness. Rather should he be always stern and work unrighteous deeds; since none remembers kingly Odysseus among the people whom he ruled, kind father though he was. Upon an island he is tarrying now, in great distress, in the halls of the nymph Kalypso, who holds him there by force. No power has he to reach his native land, for he has no ships fitted with oars, nor crews to bear him over the broad ocean-ridges. Now, too, men seek to slay his darling son, as he sails home. He went away for tidings of his father, to hallowed Pylos and to sacred Lakedaimon."

Then answering, said cloud-gathering Zeus: "My child, what word has passed the barrier of your teeth? Nay, did not you devise the plan yourself that Odysseus should chastise these men at his return? As for Telemachos,
Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, ὡς κε μάλι ἀσκηθῆς ἂν πατρίδα γαῖαν ἵκηται, μνηστήρες δ᾽ ἐν νηὶ παλιμπετές ἀπονέωνται.'

'Ἡ βα, καὶ Ἐρμεῖαν, νιὸν φίλον, ἀντίον ηύδα:'

'Ἐρμεία: σὺ γὰρ αὐτε τὰ τ᾽ ἄλλα περ ἄγγελός ἐσσι: νῦμφῃ ἐνπλοκάμῳ εἰπεῖν νημερτέα βουλῆν, νόστον οὐδοφής ταλασίφρονος, ὡς κε νέηται οὐτε θεῶν πουμῇ οὐτε θυντῶν ἄνθρωπῶν· ἀλλ᾽ ὡς ἐπὶ σχεδίῃς πολυδέσμου πήματα πάσχων ἡματί κ᾽ εἰκοστῷ Σχερίῳ ἐρίζωλον ίκοτο, Φαινίκοις ἐς γαῖαν, οἷς ἀγχιθεοὶ γεγάσων, οἴ κέν μιν περὶ κήρι θεῶν ὡς τιμήσουσι, πέμψουσι δ᾽ ἐν νηὶ φίλην ἐς πατρίδα γαῖαν, χαλκῶν τε χρυσῶν τε ἅλις ἑσθήτα τε δόντες, πόλλα, ὡς ἂν οὐδὲ ποτε Τροίης ἐξήρατ᾽ Ὀδυσσεὺς, εἰ περ ἀπήμων ἤθε, λαχῶν ἀπὸ ληίδους αἰλαν. ὡς γὰρ οἱ μοῦρ᾽ ἐστὶ φίλους τ᾽ ἰδέειν καὶ ἱκέσθαι ὡκον ἐς ψόφοφος καὶ ἐὴ ἐς πατρίδα γαῖαν.'

'Ὡς ἔφατ', υοῦ' ἀπάθης ηδακτορος ἀργείφοντης: αὐτὸς ἐπειθ᾽ ὑπὸ ποσὺν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια, χρύσεα, τὰ μιν φέρον ἡμὲν ἐφ᾽ ύγρὴν ἤδ᾽ ἐπ᾽ ἀπειρονα γαῖαν ἁμα πυνοΐς ἀνέμου. εἰλετο δὲ ράβδου, τῇ τ᾽ ἀνδρῶν ὁμματα θέλγει ὁν ἐθέλει, τοὺς δ᾽ αὐτε καὶ ὑπνώσουτας ἑγείρει. τὴν μετὰ Χερσίν ἔχων πέτετο κρατος ἀργείφοντης. Πιερήν δ᾽ ἐπιβάς ἐξ αἰθέρος ἐμπεσε πόντω· σεύστ᾽ ἐπειτ᾽ ἐπὶ κῦμα λάρῳ ἄμφθι οἰκω, ὡς τε κατὰ δεινοὺς κόλπους ἄλος ἀτρυγεῖτο ἵχθος ἀγρώσσων τυκινα πτερα δεύται ἆληη τῷ ἱκελος πολέσσων ὀχύρατο κύμασιν Ἐρμής.
speed him along his course with wisdom,—as you can,—
that he may come unharmed to his own native land, and
the suitors in their ship may be turned back again."

He spoke, and said to Hermes, his dear son: "Hermes,
since in all else you are my messenger, tell to the fair-头肠 nymph our steadfast purpose, that hardy Odysseus
shall set forth upon his homeward way, not with gods' guidance nor with that of mortal man; but by himself,
on a strong-built boat, beset with sorrows, in twenty days he shall reach fertile Scheria, the land of the Phaiakians, who are kinsmen of the gods. There shall they greatly honor him, as if he were a god, and bear him on his way by ship to his own native land, giving him stores of bronze and gold and clothing, more than Odysseus would have won from Troy, had he returned unharmed, with his due share of spoil. Thus, then, it is appointed him to see his friends and reach his high-roofed house and native land."

So he spoke, and the guide, the Speedy-comer, did not disobey; forthwith under his feet he bound his beautiful sandals, immortal, made of gold, which carry him over the flood and over the boundless land swift as a breath of wind. He took the wand with which he charms to sleep the eyes of whom he will, while again whom he will he wakens out of slumber. Holding this in his hand, the powerful Speedy-comer began his flight; he crossed Pieria, then from the upper air dropped down upon the deep and skimmed along the water like a bird, a gull, which down the fearful hollows of the barren sea, snatching at fish, dips its thick plumage in the spray. In such wise, through
...

...
the multitude of waves, moved Hermes. But when he neared the distant island, there turning landward off the dark blue sea, he passed on till he came to a great grotto, where dwelt a fair-haired nymph. He found her in her home. Upon the hearth a great fire blazed, and far along the island the fragrance of split cedar and of sandal-wood sent perfume as they burned. In-doors, and singing in a pleasant voice, she plied the loom and wove with golden shuttle. Around the grotto, trees grew luxuriantly, alder and poplar and sweet-scented cypress, where long-winged birds had nests,—owls, hawks, and sea-crows ready-tongued, who ply their business in the waters. Here too was trained over the hollow grotto a thrifty vine, luxuriant with clusters; and four springs in a row were running with clear water, making their way beside each other here and there. On either hand, soft meadows of violet and parsley bloomed. Here, therefore, even an immortal who should come might gaze at what he saw, and in his heart be glad.

Here stood and gazed the guide, the Speedy-comer. Then after he had gazed on all to his heart's fill, straight-way he turned into the spacious grotto, and at a glance Kalypso, the heavenly goddess, failed not to know it was he; for not unknown to one another are the immortal gods, although they have their dwellings far apart. But brave Odysseus was not found within; for he sat weeping on the shore, where, as of old, with tears and groans and griefs racking his heart, he watched the barren sea and poured forth tears. And now Kalypso, the heavenly god-
"Ερμείλαν δ' ἐρέευεν Καλνψώ, δία θεάων,
ἐν θρόνῳ ἰδρύσασα φαευψῷ, συγαλὸεντι·
Τίπτε μοι, Ἔρμεία χρυσόρραπτι, εἰλῆλουθας
αἰδοῖος τε φίλος τε; πάρος γε μὲν οὗ τι θαμίζεις.
αύδα ὃ τι φρόνεεις τελέσαι δὲ μὲ θυμὸς ἀνώγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἑστίν. [Ἅλλ' ἐπεο προτέρω, ἵνα τοι πάρ ξείνα θείω.]
"Ὡς ἀρα φονῆσασα θεά παρέθηκε τράπεζαν
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
αὕταρ ὁ πίνε καὶ ἤσθε διάκτορος ἀργειφόντης.
αὕταρ ἐπεὶ δείπνησε καὶ ἤματε θυμὸν ἐδωδῇ,
καὶ τότε δὴ μιν ἐπεσοῦν ἁμειβόμενος προσεύστην;
'Εἰρωτάς μ' ἐθόντα θεὰ θεόν ἀὐτάρ ἐγὼ τοι
νημερτέως τὸν μῷθον ἑμιστήσας κέλεαι γάρ.
Ζεὺς ἐμὲ γ' ἦνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα;
τὶς δ' ἄν ἐκὼν τοσσόνδε διαδράμαι ἀμυρὸν ὑδρ
ἀσπετού; οὐδὲ τις ἄγχι βροτῶν πόλις, οἳ τε θεοῦσιν
ἰερά τε ἐ βέζουν καὶ ἑξαίτους ἐκατόμβας.
ἄλλα μάλ' οὗ πώς ἐστὶ Διὸς νόον αἰγιόχοιο
οὐτε παρεξέλθειν ἄλλον θεόν οὐθ' ἁλιώσαι.
φησὶ τοι ἄνδρα παρείναι νεκρόπλατον ἄλλων,
τῶν ἄνδρῶν οἳ ἄστυ πέρι Πριάμου μάχοντο
eναέτες, δεκάτρ' δὲ πόλις πέρσαντες ἐβησαν
οἰκαδ' ἀτὰρ ἐν νόστῳ 'Αθηναιῆν ἄλτωτον,
ἡ σφιν ἐπώρο ἀνεμόν τε κακὸν καὶ κύματα μακρά.
[ἔνθ' ἄλλοι μὲν πάντες ἀπέθεθεν ἐςθλοὶ ἑταῖροι,
τῶν δ' ἄρα δεῦρ' ἀνεμόν τε φέρον καὶ κύμα πέλασσε.]
τῶν νῦν ὅ' ἦνώγειν ἀποστεμπέμεν ὅτι τάχιστα·
οὐ γὰρ οἳ τῇ δ' αἰσα φίλοις ἀπονόσφων ὅλεσθαι,
ἄλλ' ἐτὶ οἳ μοῖρ' ἑστὶ φίλους τ' ἱδέειν καὶ ἱκέσθαι
dess, questioned Hermes, when she had seated him upon a bright and shining chair:

"Pray, Hermes of the golden wand, why are you come, honored and welcome though you are? You were not often with me hitherto. Speak what you have in mind; my heart bids me to do it, if I can do it and it is a thing that can be done. But follow me first, and let me give you entertainment."

Speaking thus, the goddess laid a table, loading it with ambrosia and mixing ruddy nectar; and so the guide, the Speedy-comer, drank and ate. But when he had supped and stayed his heart with food, then thus he answered her and said:

"Goddess, you question me, a god, about my coming hither, and I will truly tell my story, as you bid. Zeus ordered me to come, against my will. Who of his own accord would cross such stretches of salt sea? Interminable! And no city of men at hand to make an offering to the gods and bring them chosen hecatombs. Nevertheless the will of ægis-bearing Zeus no other god may cross or set at naught. He says a man is with you in a more piteous case than any of those who fought before the town of Priam nine years long, and in the tenth destroyed the city and departed homeward. These on their homeward way offended Athene, who raised ill winds against them and a heavy sea. Thus all the rest of his good comrades perished, but him the driving wind and water brought in here. This is the man whom Zeus now bids you send away, and quickly too, for it is not ordained that he shall perish far from friends; it is his lot once
margin

margin

margin

margin

margin
more to see his friends and reach his high-roofed house and native land."

As he said this, Kalypso, the heavenly goddess, shuddered, and speaking to him in winged words she said: "You gods are hard and envious beyond all, to grudge the goddesses their meeting men in open wedlock, when one makes the man she loves her husband. Thus was it when the rosy-fingered Dawn had chosen Orion, you gods that live at ease grudged him to her continually, till at Ortygia chaste gold-throned Artemis attacked and slew him with her gentle arrows. When, too, fair-haired Demèter, following her heart, lay with Iasion in the thrice-ploughed field, not long was Zeus unmindful, but he slew him, hurling his gleaming bolt. So now again, you gods grudge me the mortal tarrying here. Yet it was I who saved him, as he rode astride his keel alone, when Zeus with a gleaming bolt had smitten his swift ship and wrecked it in the middle of the wine-dark sea. Thus all the rest of his good comrades perished, but him the driving wind and water brought in here. I cared for him and tended him, and often said that I would make him an immortal, young forever. But since the will of aegis-bearing Zeus no other god may cross or set at naught, let him depart, if Zeus insists and orders, over the barren sea! Only I will not send him on his way, for I have no ships fitted with oars, nor crews to bear him over the broad ocean-ridges; but I will freely give him counsel, and I will not hide how he may come unharmed to his own native land."
Τὴν δ' αὐτὴ προσέειπε διάκτορος ἀργειφόντης· ὁ ὁτε ὑν ἀπόπεμπτε, Δίος δ' ἐποπτὸς μῆνων, μὴ πῶς τοι μετόπισθε κοτεσσάμενος χαλεπτήνη; "Ὡς ἀρα φανήσας ἀπέβη κρατὺς ἀργειφόντης; ἦ δ' ἐπ' 'Οδυσσῆα μεγαλήτορα πότνια νύμφη ἦ', ἐπεὶ δὴ Ζηνός ἐπέκλυεν ἀγγελιάων. τὸν δ' ἄρ' ἐπ' ἀκτῆς εὗρε καθήμενον· οὕδε ποτ' ὅσε δακρύσφων τέρσουτο, κατεβετο δὲ γλυκὸς αἰών νόστον ὀδυρομένω, ἐπεὶ οὐκέτι ἤνδαυε νύμφη. ἀλλ' ἦ τοι νύκτας μὲν ἰαύσεσαν καὶ ἀνάγκη ἐν σπέσσι γλαφυροίς παρ' οὐκ ἔθέλον ἔθελούσῃ· ἦματα δ' ἐν πέτρησι καὶ ήνόεσσι καθίζουν [δάκρυσι καὶ στοναχῖσι καὶ ἀλγεσὶ θυμὸν ἔρέχθων] πότνων ἐπ' ἄτρύγετον δερκέσκετο δάκρυα λείβων. ἀγχοῦ δ' ἱσταμένη προσεφώνει διὰ θεάων·' 'Κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεω, μηδὲ τοι αἰῶν φθινέτω· ἦδη γάρ σε μάλα πρόφρασο' ἀποπέμψω. ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἀρμόζεο χαλκῷ εὐρείαν σχεδίην· ἄταρ ἱερὰ τῆλαί ἐπ' αὐτής ἒφοι, ὦς σε φέρησον ὑΖ' ἱεροειδέα πότνων. αὐτὰρ ἐγὼ σίτου καὶ ὧδωρ καὶ οἶνον ἐρυθρὸν ἐνθήσω μενοεικε', ἃ κέν τοι λιμῶν ἐρύκοι, εἴματα τ' ἀμφιέσω, πέμψω δέ τοι οὐρὸν ὅπισθεν, ὦς κε μάλ' ἄσκηθης σήν πατρίδα γαῖαν ἵκης, αὕτι θεοὶ γ' ἔθελοστ, τοι οὕρανῳ ἐφ᾽ ἔχουσιν, οὐ μεν φέρτεροι εἰσὶ νοησαλ. τε κρῆναι τε.' "Ὡς φάτο, βίγγησεν δὲ πολύτλας δίος 'Οδυσσείς, καὶ μιν φωνήσας ἐπεα πτεράεται προσήπιδα·' 'Αλλὸ τι δὴ σὺ, θεά, τόδε μήδειν οὐδέ τι πομπὴν, ἢ με κέλει ἑσκείδη περάνω μέγα λαίτμα θαλάσσης,
Then said to her the guide, the Speedy-comer: "Even so, then, let him go! Beware the wrath of Zeus! Let not his anger by and by grow hot against you!"

So saying, the powerful Speedy-comer went his way, while the potent nymph hastened to brave Odysseus when she heard the words of Zeus. Upon the shore she found him sitting, and from his eyes the tears were never dried; his sweet life ebbed away in longings for his home, because the nymph pleased him no more. Yet did he always lie by night, though by constraint, within the hollow grotto, unwilling by her willing side; but in the daytime, sitting on the rocks and sands, with tears and groans and griefs racking his heart, he watched the barren sea and poured forth tears. So drawing near, the heavenly goddess said to him:

"Ah, ill-starred man, sorrow no longer here, nor let your days be wasted, for I at last will freely let you go. Come, then, hew the long timbers and fashion with your axe a broad-beamed boat; lay a high deck across, and let it bear you over the misty sea. I will supply you bread, water, and ruddy wine such as you like, to keep off hunger; I will provide you clothing and will send a wind to follow, that you may come unharmed to your own native land,—if the gods will, who hold the open sky, for they are mightier than I to purpose or fulfil."

As she said this, royal long-tried Odysseus shuddered, and speaking to her in winged words he said:

"Some other purpose, goddess, you surely have in this than aid upon my way, when you thus bid me cross in a boat that great gulf of the sea — terrible, toilsome —
δεινόν τ' ἀργαλέον τε· τὸ δὲ οὖδ' ἐπὶ νῆς ἔσοι ἐν ὑποτοροι περόσων, ἀγαλλόμεναι Δίως οὐρφ. οὖδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδίης ἐπιβαίην, εἰ μὴ μοι πλαίσις γε, θεὰ, μέγαν ὀρκον ὄμοσσαι μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'

'Ὡς φάτο, μείδησεν δὲ Καλυψώ, δία θεάων, χειρὶ τέ μιν κατέρεξεν ἐπος τ' ἐφατ' ἐκ τ' ὄνομαζεν·

'Ἡ δὴ ἀλιτρός γ' ἐσσὶ καὶ οὐκ ἀποφώλια εἰδὼς, οἷον δὴ τὸν μῦθον ἐπεφράζοις ἀγορεύσαι.

νῦν τοῦ γὰρ λόγου σεῖω καὶ υφράνους εὐρὺς ὑπέρθε καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὡς τε μέγιστος ὄρκος δεινότατος τε πέλει μακάρεσσι θεοῦ, μὴ τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο. ἀλλὰ τὰ μὲν νοεῖ καὶ φρᾶσομαι, ἀς' ἂν ἐμοὶ περ αὐτὴ μηδοίμην, ὅτε μὲ χρείω τόσον ἴκοι·

καὶ γὰρ ἐμοὶ νόσος ἐστὶν ἑναίσιμος, οὔδὲ μοι αὐτῇ θυμὸς ἐνι στήθεσει σιδήρεος, ἀλλ' ἐλεήμον.'

'Ὡς ἁρα φωνήσας' ἱγήσατο δία θεὰων καρπαλίμως· ὁ δ' ἐπειτα μετ' ὑχνία βαίνε θεῶ. ἦκεν δὲ σπείροι γλαφυρῶν θεῶς ἢ'dὲ καὶ ἀνήρ, καὶ ᾗ' ὁ μὲν ἐνθα καθεξῆτ' ἐπὶ θρόνου ἐνθὲν ἀνέστη Ἐρμείας, νύμφη δ' ἐτίθει πάρα πάσαν ἑδωδὴν, ἔσθεν καὶ πύνεω, σὺ ὅσοι άνδρες ἐδουσίν· αὐτὴ δ' ἀντίον ἦκεν 'Οδυσσόνθος θείοι,

τῇ δὲ παρ' ἀμβροσίην δμωαὶ καὶ νέκταρ ἐθηκαν. οἱ δ' ἂν ἔπει ὅνειαθ' ἐτοίμα προκείμενα χείρας ἱαλλον. αὐτάρ ἐπεὶ τάρπησαν ἐνθύτοις ἢ'dὲ ποτήτος, τοῖς ἁρα μῦθον ἥρχε Καλυψώ, δία θεάων·

'Διογενές Δαιερτιάθη, πολυμήχαν' 'Οδυσσεύ, οὔτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν

168 ΟΔΥΣΣΕΙΑΣ Ε.
which trim ships cannot cross, although they speed so fast, glad in the breeze of Zeus. But I will never, notwithstanding what you say, set foot upon a boat till you submit, goddess, to swear a mighty oath never again to plot against me cruel wrong:"

He spoke; Kalypso, the heavenly goddess, smiled, patted him with her hand and spoke thus, saying:

"You are a cunning rogue, never inclined to folly! How could you think of uttering such a word! Hear this, then, Earth, and the broad Heaven above, and thou down-flowing water of Styx!—which is the strongest and most dreaded oath amongst the blessed gods,—I never again will plot against you cruel wrong. Nay, I have that in mind, and that I here propose, which I should seek for my own good were such need laid on me. Indeed, my thoughts are upright; no iron heart is in my breast, but one of pity."

Saying this, the heavenly goddess led the way in haste, and he walked after in the footsteps of the goddess. And now they reached the hollow grotto, the goddess and the man, and he sat down upon the chair whence Hermes had arisen. The nymph then set before him all food to eat and drink which men are wont to use, and took her seat on the other side, over against noble Odysseus, while for her needs the maids set forth ambrosia and nectar; then on the food spread out before them they laid hands. So after they had enjoyed their food and drink, then thus began Kalypso, the heavenly goddess:

"High-born son of Laërtes, ready Odysseus, do you so wish to go home at once to your own native land? Fare-
αυτίκα νῦν ἔθελες ἴέναι; σὺ δὲ χαίρε καὶ ἐμπνη. εἵ γε μὲν εἰδείης σήμερον φρεσκὸν ὄσσα τοῦ ἀίσα κηδείς ἀναπλῆσαι, πρὸν πατρίδα γαῖαν ἱκέσθαι, ἐνθάδε κ’ αὐθί μένων σὺν ἔμοι τόδε δῶμα φυλάσσοις ἀθάνατος τ’ ἐῃς, ἰμειρόμενος περ ἱδέσθαι σὴν ἄλοχον, τῆς αἰέν ἐέλθεις ἡματα πάντα. οὐ μὲν θην κείνης γε χερεῖων ἐὔχομαι εἶναι, οὐ δέμας, οὐδὲ φυήν, ἐπεὶ οὐ πως οὐδὲ ἔοικε θυτάς ἄθανάτησι δέμας καὶ εἶδος ἐρίζεσιν.

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεύς: ‘πότεν ϑεά, μὴ μοι τόδε χόωε. οἴδα καὶ αὐτὸς πάντα μάλ’, οὐνεκα σέει περίφρων Πηνελόπεια εἴδος ἀκίνοντέρη μέγεθος τ’ εἰσάντα ἱδέσθαι. ἢ μὲν γὰρ βροτὸς ἐστι, σὺ δ’ ἀθάνατος καὶ ἀγὴρως. ἀλλὰ καὶ ὡς ἐθέλω καὶ ἔελθομαι ἡματα πάντα οὐκαδὲ τ’ ἐλθέμεναι καὶ νόστιμον ἡμαρ ἱδέσθαι. εἰ δ’ αὖ τις βαίης θεῶν ἐνι οἴνοπτι πόντῳ, τλῆσομαι ἐν στήθεσιν ἵππων ταλαπενθέα θυμόν· ἢδη γὰρ μᾶλα πόλλ’ ἐπαθοι καὶ πόλλ’ ἐμόγησα κῦρας καὶ πολέμῳ μετὰ καὶ τόδε τῶσι γενέσθω.’ ‘Ὡς ἔφατ’, ἢλιος δ’ ἂρ’ ἔδυ καὶ ἐπὶ κνέφας ἦλθεν’ ἐλθόντες δ’ ἄρα τῶ γε μυχῷ στείους ὑλαφυροί τερπέσθην φιλότητι, παρ’ ἀλλήλοιας μένουτες.

‘Ημος δ’ ἡργύενεια φάνη ῥοδοδάκτυλος Ὡδως, αὐτὶχ’ ὁ μὲν χαλανῶν τε χατώνα τε ἐννυτ Ὅδυσσεύς, αὐτὴ δ’ ἀργύρευον φάρος μέγα ἐννυτο νῦμφη, λεπτῶν καὶ χαρίεω, περὶ δὲ ζώνην βάλετ’ ξυνι καλὴν χρυσείην· κεφαλὴ δ’ ἐφύπερθε καλύττρην· καὶ τὸτ’ Ὅδυσσῇ μεγαλύττορι μῆδετο πομπῆν. δῶκε μὲν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμμησι,
well, then, even so! But if you knew within your mind what measure of woe you must fulfil before you reach that native land, you would remain with me and keep this house and be immortal, spite of your wish to see your wife, whom you are always longing for day after day. Yet not beneath her do I count myself, either in form or stature; for surely it is unlikely that mortal women rival the immortals in form and beauty."

Then wise Odysseus answered her and said: "Powerful goddess, do not for this be wroth with me. Full well I know that heedful Penelope, compared with you, is poor to look upon in height and beauty; for she is human, but you, being an immortal, are never touched with years. Yet even so, I wish — yes, every day I long — to travel home and see my day of coming. And if again one of the gods shall wreck me on the wine-dark sea, I will be patient still, having within my breast a heart well-tried with trouble; for in times past much have I borne and much have toiled, in waves and war; to that, let this be added."

As he thus spoke the sun went down and darkness came; and so the two, hid in the hollow grotto, joyed in their love, abiding by each other.

Soon as the early rosy-fingered Dawn appeared, quickly Odysseus dressed in cloak and tunic, and the nymph dressed herself in a long robe of silver-white, finespun and graceful, she bound a beautiful golden girdle round her waist, and set her veil upon her head. Then she prepared to send forth brave Odysseus. She gave him a great axe, which fitted well his hand; it was an axe of
χάλκεον, ἀμφιτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ στειλείον περικαλλὲς ἔλαινον, εὐ ἐναρρήζος· δῶκε δ' ἐπειτὰ σκέπταρνον ἐύξοιν· ἦρχε δ' ὀδοῖο νήσου ἐπ᾽ ἐσχατηῆς, οἴδι δένδρεα μακρὰ πεφύκειν, κλήθρη τ' αὐγειρός τ', ἐλάτη τ' ἦν οὐρανομήκης, αὖν πάλαι, περίκηλα, τὰ οἱ πλώοιεν ἐλαφρῶς. αὐτὰρ ἐπειδὴ δεῖξ' οἴδι δένδρεα μακρὰ πεφύκειν, ἡ μὲν ἐβη πρὸς δῶμα Καλυψώ, δίᾳ θεάων, αὐτὰρ ὁ τάμνετο δοῦρα· θώσε δὲ οἱ ἦνυτο ἔργον. εἶκοσι δ' ἐκβάλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ, ἔσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἤθυνε. τὸφρα δ' ἐνεικε τέρετρα Καλυψῷ, δίᾳ θεϊν· τέτρηνεν δ' ἄρα πάντα καὶ ἤρμοσεν ἀλλήλοιοι, γόμφοιοιν δ' ἄρα τὴν γέ καὶ ἀρμονίης ἀρασσεν. ὅσσον τῆς τ' ἔδαφος νηδὸς τορυώσεται ἀνήρ φορτίδος εὐρείς, εὖ εἰδὼς τεκτοσυνάως, τόσσον ἐπὶ εὐρείαν σχεδήν ποιήσατ' Ὄδυσσεύς. ἦκρα δὲ στῆσας, ἄραρων θαμέσι σταμώνεσι, ποίεῖ· ἀτὰρ μακρῆσιν ἐπηγκενίδεσοι τελεύτα. εὖ δ' ἰσόν ποιεῖ καὶ ἐπίκριον ἀρμενὸν αὐτῷ· πρὸς δ' ἄρα πτεῦλιον ποιήσατο, ὥφρ' ἱθύνοι. φράξε δὲ μιν ῥύπεσσι διαμπερῆς οἰσωύσι Κύματος ἐλαρ ἐμεν· πολλὴν δ' ἐπεχεύσατο ὕλην. τὸφρα δὲ φάρε' ἐνεικε Καλυψῷ, δίᾳ θείων, ἵστα ποιήσασθαι· δ' εὖ τεχνησάτο καὶ τά. εὖ δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, μοχλοῖσιν δ' ἄρα τὴν γε κατείρυσεν εἰς ἀλα διαν. Τέτρατον ἦμαρ ἐν, καὶ τῷ τετέλεστο ἀπαντά· τῷ δ' ἄρα πέμπτῳ πέμπτ' ἀπὸ νήσου δίᾳ Καλυψώ, ἐμματά τ' ἀμφιεσάσα θυώδεα καὶ λυώσασα.
bronze, sharp on both sides, and had a beautiful olive handle, strongly fastened; she gave him, too, a polished adze. And now she led the way far off along the island to where the trees grew tall—alder and poplar and sky-stretching pine, long-seasoned, very dry, that would float lightly. When she had shown him where the trees grew tall, homeward Kalypso went, the heavenly goddess, while he began to cut the timber. Soon his work was done. Twenty in all he felled, and trimmed them with the axe, smoothed them with skill, and to the line he brought them level. Meanwhile, Kalypso, the heavenly goddess, brought him augers, and so he bored each piece and fitted them together and thus with pins and morticings fastened his boat. As when a man skilful in carpentry fashions the hull of a broad freight-ship, of such a size Odysseus built the broad-beamed boat. Putting in decks and jointing them to close-set ribs he built her, and then with long side-planking finished off. A mast he made and sail-yard fitted to it; he made a rudder, too, with which to steer. And then he caulked the boat from end to end with willow withes, to guard against the waves, and laid on wood in plenty. Meanwhile, Kalypso, the heavenly goddess, brought him cloth to make the sail, and well did he contrive this too. Braces and halyards and sheet-ropes he set up in her and then with levers heaved her down into the sacred sea.

The fourth day came, and he had finished all. So on the fifth divine Kalypso sent him from the island, putting upon him fragrant clothes and giving him a bath. A skin
ἐν δὲ οἱ ἄσκον ἐθηκε θεᾶ μέλανος οἴνοιο τὸν ἔτερον, ἔτερον δ’ ὑδατος μέγαν, ἐν δὲ καὶ ἦν κωρύκη· ἐν δὲ οἱ ὄψα τίθει μευοεικέα πολλά· οὕρον δὲ προήκεν ἀπήμονά τε λιαρόν τε. γηθόσυνος δ’ οὐρφ πέτας’ ἱστία δίος Ὄδυσσεύς. αὐτάρ ὁ πηδαλίφ θύνετο τεχνήντως ἡμενος· οὐδὲ οἱ ὑπνος ὑπὶ βλεφάρουσιν ἐπιπτε Πληιάδας τ’ ἔσοροντι καὶ ὅψε δύοντι Βοώνην 'Αρκτονθ’ ἦν καὶ ἅμαζαν ἑπίκλησιν καλέουσιν, ἦ τ’ αὐτοῦ στρέφεται καὶ τ’ Ὀρίαν δοκεύει, οἱ δ’ ἁμμόρος ἑστὶ λεστρῶν Ὀκεανόι· τὴν γὰρ δὴ μν ἄνωγε Καλυφώ, δία θεάων, ποντοπορεύεμεναι ἐπ’ ἀριστερὰ χειρὸς ἔχοντα. ἐπτὰ δὲ καὶ δέκα μὲν πλέεν ἤματα ποντοπορεύων, ὀκτωκαϊδεκάτη δ’ ἑφάνη ὅρεα σκιέωτα γαῖς Φαιήκων, ὅθι τ’ ἀγχιστον πέλεν αὐτῷ· εἰσατο δ’ ὡς ὦς ἔτε ρινῶν ἐν ἱεροειδεὶ πόντῳ.

Τὸν δ’ ἔξ Αἰθιόπτου ἀνών κρείων ἐνοσίχθων τηλόθεν ἐκ Σολύμων ὄρεων ἰδὲν· εἰσατό γὰρ οἱ πόντον ἐπιπλῶσιν· ὁ δ’ ἐχώσατο κηρόθι μᾶλλον, κενήσας δὲ κάρη προτὶ δυ μυθήσατο θυμῶν.

"Ω πότιοι, ἡ μάλα δὴ μετεβούλευσαν θεοι ἄλλως ἀμφ’ Ὅδυσῃ ἐμείο μετ’ Αἰθιόπεσσιν ἐόντος, καὶ δὴ Φαιήκων γαῖς σχεδόν, ἐνθα οἱ αῖσα ἐκφυγέεις μέγα πείραρ ὦιζός, ἡ μν ἴκανεί. ἀλλ’ ἐτι μὲν μὴν φημὶ ἄδην ἐλάαν κακότητος.’

"Ως εὐπόν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον χεροὶ τρίαιναν ἐλών· τάσας δ’ ὀράθινεν ἄσλας παυτοῖς ἄνεμων, σὺν δὲ νεφέσσι κάλυψε γαῖαν ὀμοῦ καὶ πόντου· ὁρώρει δ’ οὐρανόθεν νυξ."
the goddess gave him, filled with dark wine, a second large one full of water, and in a sack some corn. She put into the boat whatever dainties pleased his taste and sent along his course a soft and gentle breeze. Joyfully to the breeze royal Odysseus spread his sail, and with his rudder skilfully he steered from where he sat. No sleep fell on his eyelids as he gazed upon the Pleiads, on Boötes, setting late, and on the Bear that men call too the Wain, which turns around one spot, watching Orion, and alone dips not in the ocean-stream. For Kalypso, the heavenly goddess, bade him to cross the sea keeping this on his left; so seventeen days he sailed across the sea. On the eighteenth there came in sight the dim heights of Phaiakia, where nearest him it lay; it looked like a shield upon the misty sea.

But now the great Earth-shaker, coming from Ethiopia, spied him afar from the mountains of the Solymoi, for Odysseus came in sight as he sailed along the sea; and Poseidon grew more wroth in spirit, and, shaking his head, he muttered to his heart:

"Aha! so then the gods have changed their purposes about Odysseus, while I was with the Ethiopians! And here he is close on the coast of the Phaiakians, where he is destined to escape from the great coil of evil that surrounds him. Yet still I think that I shall drive him into sufficient trouble."

So saying, he gathered clouds and stirred the deep, grasping the trident in his hands; he started tempests of winds from every quarter, and with his clouds covered both land and sea; night broke from heaven; Euros
σὺν δ' Εὐρός τε Νότος τ' ἔπεσε Ζέφυρός τε δυσαίς καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.
καὶ τότ' ὁδυσσής λύτο γοῦνατα καὶ φίλων ὤτορ, ὄχθησας δ' ἄρα εἶπε πρὸς δὲν μεγαλήτορα θυμόν·
'Ο μοι ἐγὼ δείδως, τι νῦ μοι μήκιστα γέννηται; δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, ἢ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαίαν ἱκέσθαι, ἄλγε' ἀναπλῆσεν· τὰ δὲ δὴ νῦν πάντα τελεῖται, οἴοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρίν
Ζεύς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι παντοῖον ἀνέμων. νῦν μοι σῶς αἴπ' ὀλέθρος.
τρισμάκαρες Δαναὸ καὶ τετράκις, οὐ τότ' ὀλοντο Τροήν ἐν εὐρείᾳ, χάρων 'Ἀτρείδῃσι φέροντες. ὁς δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπείν ἦματι τῷ ὅτε μοι πλείστοι χαλκήρεα δύορα
Τρώες ἐπέρρυψαν περὶ Πηλείων θανόντι. τῷ κ' ἔλαχον κτερέων, καὶ μεν κλέος ἄγον 'Ἀχαιόι·
νῦν δὲ με λεγαλέῳ θανάτῳ εῖμαρτο ἀλῶναι·
'Οδ' ἄρα μιν εἰπόντ' ἐλάσεν μέγα κῦμα κατ' ἀκρῆς,
δεινῶν ἐπεσοῦμενον, περὶ δὲ σχεδίην ἐλλιξέ.
τῆλε δ' ἀπὸ σχέδιῆς αὐτὸς πέσε, πτιδάλον δὲ
ἐκ χειρῶν προήκε· μέσον δὲ οἱ ἱστὸν ἐαξέ
dεινῇ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,
tηλοῦ δὲ στείρου καὶ ἐπίκρινον ἐμπέσε πόντῳ.
τὸν δ' ἄρ' ὑπόβρυχα θήκε πολῶν χρόνων, οὐδ' ἐδυνάσθη
aἰθα μάλ' ἀνσχεθεῖν μεγάλον ὕπ' κύματος ὀρμής·
ieματα γάρ ἢ ἐβάρυνε, τά οἱ πόρε διὰ Καλυψώ.
οψε δὲ δὴ ἢ ἀνέκυ, στόματος δ' ἐξεπτυσσὲν ἀληθῶν
πικρῆν, ἢ οἱ πολλῆ ἀπὸ κράτος κελάρυξεν.
ἀλλ' οὐδ' ὃς σχεδίης ἐπελήθετο, τειρόμενός περ,
and Notos rushed forth together, hard-blowing Zephyros, and sky-born Boreas, rolling up heavy waves. Then did Odysseus' knees grow feeble, and his very soul, and in dismay he said to his stout heart:

"Ah, woe is me! What now will be my end? I fear that all the goddess told was true, when she declared that on the sea, before I reached my native land, I should be filled with sorrow. Now all is come to pass. See with what clouds Zeus overcasts the open sky! He set the deep astir, and storms of wind are hurrying from every quarter. Now instant death is sure. Thrice, four times happy Danaëns who in the time gone by fell on the plain of Troy to please the sons of Atreus! Would I had died there, too, and met my doom the day a multitude of Trojans hurled at me brazen spears over the body of the son of Peleus! Then had I found a burial, and the Achaians had borne my name afar. Now I must be cut off by an inglorious death."

As he thus spoke, a great wave broke on high, with a mad plunge, whirling his boat around; far from the boat he fell and dropped the rudder from his hand. The mast snapped in the middle under the wild storm of opposing winds that struck, and far in the sea canvas and sail-yard fell. The water held him long submerged; he could not quickly rise after the crash of the great wave, for the clothes weighed him down which divine Kalypso gave. At length, however, he came up, spitting from out his mouth the bitter brine which plentifully trickled from his head. Yet even then, spent as he was, he did not forget
όλλα μεθορμηθεῖς ἐνί κύμασιν ἀλλάβητ' αὐτῆς, 325 ἐν μέσῃ δὲ καθίζε τέλος θανάτου ἄληείνων. τὴν δὲ ἔφορει μέγα κύμα κατὰ ρόον ἐνθα καὶ ἐνθα. ὡς δ' ὅτ' ὀπωρίωσ Βορέης φορέσθην ἀκάνθας 330 ἄμ πεδίον, τυκιναὶ δὲ πρὸς ἀλλήλησιν ἔχονται, ὡς τὴν ἄμ πέλαγος ἀνεμοι φέρον ἐνθα καὶ ἐνθα. ἀλλοτε μὲν τε Νότος Βορέη προβάλεσκε φέρεσθαι, ἀλλοτε δ' αὐτ' Ἕβος Ζεφύρῳ εἴξασε διόκειν.

Τὸν δὲ ἦδεν Κάδμον θυγάτηρ, καλλίαφυρος Ἰνώ, 335 Δευκάθεν, ἂ πρὶν μὲν ἔνθι βροτὸς αὐθήσεσα, νῦν δ' ἄλος ἐν πελάγεσσι θεῶν ἐξ ἐμμορε τιμήσ. ἥ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγη ἔχοντα· [ἀιθυλὴ δ' ἐκκυῖα ποτὴ ἀνεδύσετο λύμνης,] ξε δ' ἐπὶ σχεδήσῃ πολυδέσμου εἰπέ τε μύθον· 'Κάμμορε, τίππτε τοι ὄδε Ποσειδάον ἐνοσίχθων ἀδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340 οὐ μὲν ὅθ' σε καταφθίσει, μάλα περ μενεαίνων. ἄλλα μάλ' ὅδ' ἔρξα, δοκεῖσι δὲ μοι οὐκ ἀπινύσσεων· εἴματα ταῦτ' ἀποδόσι σχεδήσῃ ἀνέμοισι φέρεσθαι κάλλετ', ἀτὰρ χείρεσθι νέων ἐπιμαίεο νόστου γαίης Φαύηκον, ὅθι τοι τοισ' ἐστὶν ἄλυξι. τῇ δὲ, τόδε κρῆδεμον ὑπὸ στέρνου τάνυσαι ἀμβροτον· οὐδὲ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι. αὐτὰρ ἐπὶν χείρεσθιν ἐφάπειε ἢτεροιο, ἄψ ἀπολυσάμενοι βαλέειν εἰς οὖν πάντων πολλῶν ἀπ' ἢτεροιο, αὐτὸς δ' ἀπονύσφι τραπέσθαι. 345 "Ὡς ἄρα φονήσασα θεᾶ κρηδεμον ἐδωκεν, αὐτὴ δ' ἄψ ἐς πάντων ἐδύσετο κυριάριον αἰθυλη ἐκκυία· μέλαιν δὲ ἐκ κύμα κάλυψεν. αὐτὰρ ὁ μερμήρειξεν πολύτλας δios Ὁδυσσεύς,
his boat, but pushing on amongst the waves laid hold of her, and in her middle got a seat and so escaped death's ending. But her the great wave drove along its current, up and down. As when in autumn Boreas drives thistle-heads along the plain, and close they cling together, so her along the water did the winds drive up and down. One moment Notos tossed her on for Boreas to drive; the next would Euros give her up for Zephyros to chase.

But the daughter of Kadmos saw him, fair-ankled Ino, that goddess pale who formerly was mortal and of human speech, but now in the water's depths shares the gods' honors. She pitied Odysseus, cast away and meeting sorrow, and like a petrel on the wing she rose from the sea's trough, and lighting on his jointed boat she spoke to him these words:

"Ah, ill-starred man, why is it that the earth-shaking Poseidon is so furiously enraged that he makes many woes spring up around you? Destroy you he shall not, whatever be his purpose! Only do this,—you seem to me not to lack understanding. Strip off these clothes, leaving your boat for the winds to carry, and strike out with your arms to seek a landing on the Phaiakian coast, where fate allows you safety. Here, spread this wimple underneath your breast. It is immortal; have no fear of suffering or death. But when with your hands you touch the land, untie and fling the wimple into the wine-dark sea, well off the shore, and turn yourself away."

Saying this, the goddess gave the wimple, and she herself plunged back into the surging sea, in the likeness of a petrel. The dark wave closed around. Then hesitated
δοξησε δ’ ἀρα εἰπε πρὸς δυν μεγαλήτορα θυμόν. "Ω μοι ἐγώ, μή τίς μοι ύφαινησιν δύλον αὐτε ἀθανάτων, ὅτε με σχεδίης ἀποβήναι ἀνάγει.

ἀλλὰ μάλ’ οὐ πιὸ πέλου, ἐπεὶ ἑκάς ὀφθαλμοὶς γαῖαν ἐγὼν ἵδομην, οὐδὶ μοι φάτο φούξιμον εἶναι. ἀλλὰ μάλ’ ὃδ’ ἔρξω, δοκεῖ δὲ μοι εἶναι ἀριστον: ὄφρ’ ἀν μὲν κεν δούρατ’ ἐν ἀρμονίσσου ἄρηρ, τόφρ’ αὐτοῦ μενεὼ καὶ τλήσομαι ἄλγεα πάσχων: αὐτάρ ἐπὶν δὴ μοι σχεδίην διὰ κύμα τινάξι, νήξωμ’, ἐπεὶ οὐ μὲν τι πάρα προνοήσαι ἄμεινον.’

Εἶσο δ’ ταῦθ’ ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ὃρσε δ’ ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων, δεινῶν τ’ ἄργαλέων τε, κατηρέφες, ἡλασε δ’ αὐτόν. ὡς δ’ ἄνεμος ζαῖς ἱλων θημώνα τινάξι καρφαλέων, τὰ μὲν ἀρ τε διεσκέδασ’ ἀλλυδις ἀλλη, ὡς τῆς δούρατα μακρὰ διεσκέδασ’. αὐτάρ Ὁδυσσεὺς ᾧμβ’ ἐνὶ δούρατι βαίνε, κέληθ’ ὡς ἅππων ἑλαύνων, εὔματα δ’ ἐξαπέδυνε, τὰ οἴ πόρε διὰ Καλυψώ.

αὐτίκα δὲ κρήδεμον ὑπὸ στέρνου τάνυσσεν, αὐτὸς δὲ πρηνῆς ἀλλ’ κάππεσε, χεῖρε πετάσσας, νηχέμεναι μεμαῖως: ἢδε δὲ κρεῖων ἐνοσίχθων, κινήσας δὲ κάρη προτὶ δυν μυθήσατο θυμόν.

‘Οὔτω νῦν κακὰ πολλὰ παθῶν ἀλῶν κατὰ πόντον, εἰς δ’ κεν ἀνθρώπους διοτρεφέσσι μυγῆς: ἀλλ’ οὐδ’ ὃς σε ἔσσα ωνόσσεσθαι κακότητος.’

"Ως ἀρα φωνήσας ἴμασεν καλλίτριχας ἅππων, ἵκετο δ’ εἰς Αἴγας, οὐδὶ οἱ κλυτὰ δούματ’ ἐσσιν.

Αὐτάρ ’Αθηναίη, κούρη Δίδ’, ἀλλ’ ἐνόησεν· ἤ τοι τῶν ἄλουν ἀνέμων κατέδηςε κελεύθους, παύσασθαι δ’ ἐκέλευσε καὶ εὐνιθήναι ἀπαντας."
royal long-tried Odysseus, and in dismay he said to his stout heart:

"Ah me! I fear that here again an immortal plots me harm in bidding me leave my boat. I will not yet obey, for still afar my eyes descry the land where it was said my safety lies. This I will do, for best it seems; so long as the beams hold in the fastenings, I will stay here and bide what I must bear; but when the surge batters my boat to pieces, then I will swim. No forecast can be better."

While he thus doubted in his mind and heart, earth-shaking Poseidon raised a great wave, gloomy and grievous, and with bending crest, and launched it on him. And as a gusty wind tosses a heap of corn when it is dry, and some it scatters one way, some another, so were the long beams scattered. But Odysseus mounted on a beam,—as if he rode a steed,—stripped off the clothing which divine Kalypso gave, spread quickly the wimple underneath his breast, and plunged down headlong in the sea, with hands outstretched, ready to swim. The great Earth-shaker spied him, and shaking his head he muttered to his heart:

"Thus, after meeting many ills, be tossed about the sea till you meet men that are the seed of Zeus; but even then, I trust, you will not laugh at danger."

Saying this, he lashed his full-maned steeds and came to Aigai, where his lordly dwelling stands.

And now Athene, daughter of Zeus, formed a fresh purpose. She barred the pathway of the other winds, bade them to cease and all be laid to rest; but she roused
ἄρας δ’ ἐπὶ κραυπνὸν Βορέην, πρὸ δὲ κύματ’ ἐἀξεν,
ἐὼς ἦ γε Φαίηκεσσὶ φιληρέτμοισι μυγεῖ
διογενῆς Ὀδυσσεύς, θάνατον καὶ Κήρας ἀλύξας.

"Ενθα δύο νύκτας δύο τ’ ἡματα κύματι πηγὸ
πλάζετο, πολλὰ δὲ οἱ κραδίῃ προτιόσσετ’ ὀλέθρου.
άλλ’ ὅτε δ’ ἥ τρίτον ἴμαρ ἐντυλοκαμὸς τέλεσ’ ’Ηὼς,
καὶ τότ’ ἔπειτ’ ἄνεμος μὲν ἐπαύσατο ἢ δ’ ἡ γαλήνη
ἐπλετο νυμπίη, ὁ δ’ ἀρα σχεδὸν ἐστίδε γαϊν
ὁυ μᾶλα προιδὼν, μεγάλου ὑπὸ κύματος ἀρθείς.
ός δ’ ὄτ’ ἀν ἀσπάσιοι βίοτος παίδεσσι φαυή
πατρός, ὅς ἐν νοῦσο κῆπται κρατέρ’ ἀλγεα πάσχων,
δηρὸν τηκόμενος, στυγερὸς δὲ οἱ ἔχρας δαιμῶν,
ἀσπάσιον δ’ ἀρα τὸν ὑεθι κακότητος ἔλυσαν,
ὁς Ὀδυσσῆ ἀσπαστὸν ἐέσατο γαϊά καὶ ὕλη,
νῆχε δ’ ἐπεγόμενος ποσίων ἠπείρου ἐπιβήναι.
ἀλλ’ ὅτα τόσσον ἀπὴν ὁσσον τε γέγονε βοήσας,
καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης’
ῥόχθει γαρ μέγα κύμα ποτὶ ξερὸν ἠπείρου
δεινὸν ἐρευγόμενον, εἱλυτὸ δὲ πάνθ’ ἄλος ἄχυρι’
ού γαρ ἐσαν λιμένες νῆον ὄχοι, οὐδ’ ἐπιωγάλ,
ἀλλ’ ἀκατί προβλήτησε ἔσαν σπιλάδες τε πάγοι τε’
καὶ τότ’ Ὀδυσσήθος λύτο γούνατα καὶ φίλον ἤτορ,
ὀχθήσας δ’ ἄρα ἐηπτε πρὸς δὲν μεγαλήτορα θυμόν’
"Ο μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέσθαι
Zeus, καὶ δὴ τόδε λαύτμα διατμήξας ἐτέλεσσα,
ἐκβασις οὐ τ’ ἐαίνεθ’ ἄλος πολλοῖο θύρᾳξε.
ἐκτόσθεν μὲν γαρ πάγοι δῷδες, ἀμφι δὲ κύμα
βέβρυχεν ῥόθιον, λυσσθ’ δ’ ἀναδέδρομε πέτρῃ,
ἀγχιβαθής δὲ θάλασσα, καὶ οὐ πὼς ἔστὶ πόδεσσι
στήμεναι ἀμφοτέρουιοι καὶ ἐκφυγεῖεν κακότητα’.
bustling Boreas and before it broke the waves, that safely among the oar-loving Phaiakians might come high-born Odysseus, freed from death and doom.

Then two nights and two days upon the solid waves he drifted onward; many a time his heart faced death. But when the fair-haired Dawn brought the third day, then the wind ceased; there came a breathless calm; and close at hand he spied the coast, as he cast a keen glance forward, upborne on a great wave. As when the precious life is watched by children in a father, who lies in sickness, suffering great pain and slowly wasting,—for a hostile power assails him,—and then the man thus prized the gods set free from danger; so precious in Odysseus' eyes appeared the land and trees. Onward he swam, impatient for his feet to touch the ground. But when he was as far away as one can call, he heard a pounding of the ocean on the ledges; for the great waves roared as on the barren land they madly dashed, and all was whirled in spray. There was no harbor here to hold a ship, no open roads; only projecting bluffs, ledges, and reefs. Then did Odysseus' knees grow feeble, and his very soul, and in dismay he said to his stout heart:

"Alas! when Zeus now lets me see unhoped-for land, when forcing my way along the gulf I finally reach its end, no landing anywhere appears out of the foaming sea. Outside are jagged reefs, and all around thunder the surging waves, and sheer the cliff runs up. Deep to the edge is the sea, and possible it is not to hold with the two feet and so escape from danger. If I should try to land, great
μή πώς μ' ἐκβαίνοντα βάλῃ λίθαντι ποτὶ πέτρην
κύμα μέγερ' ἀρπάζαν· μελές δὲ μοι ἔσσεται ὀρμή.
εἰ δὲ κ' ἐτί προτέρῳ παρανήξομαι, ἣν ποὺ ἔφειρὼ
ἡώνας τε παραπλήγας λιμένας τε θαλάσσης,
δεδώ μή μ' ἔξαυτις ἀναρπάξασα θύελλα
πόντον ἐπ' ἱχθυόεντα φέρῃ βαρέᾳ στενάχοντα,
οὔτε τί μοι καὶ κῆτος ἐπισεμένη μέγα δαίμων
ἐξ ἄλος, οἴα τε πολλὰ τρέφει κλυτὸς Ἀμφιρίτης
οἴδα γὰρ ὅσι μοι ὄδοδυναστα κλυτὸς ἐννοοῦσαις.

Εἰςος ὁ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,
τόφρα δὲ μιν μέγα κύμα φέρε τρηχείαν ἐπ' ἀκτήν.
ἐνθα κ' ἀπὸ ρῶν οὑς δρύφθη, σὺν δ' ὅστε' ἀράχθη,
εἰ μὴ ἐπὶ φρειλ θήκε θεὰ γλαυκότης Ἀθήνη,
ἀμφωτέρησι δὲ χερσὶν ἐπεσοῦμενος λάβε πέτρης,
τῆς ἔχετο στενάχων, εἴος μέγα κύμα παρῆλθε.
καὶ τὸ μὲν ὃς ὑπάλυζε, παλμράθιον δὲ μιν ἀντίς
πλήξεω ἐπεσοῦμενον, τηλοῦ δὲ μιν ἔμβαλε πόντῳ.
ὡς δ' ὅτε ποιλύποδος θαλάμης ἐξελκομένου
πρὸς κοτυληθοῦσιν πυκναὶ λάγγας ἔχουντα,
ὁς τοῦ πρὸς πέτρησι θρασείας ἀπὸ χειρῶν
μυλὸ ἀπέδρυφθεν· τὸν δὲ μέγα κύμα καλύψεων.
ἐνθα κε δὴ δύστηνος ὑπὲρ μόρον ὄλετ Ὅδυςσειν,
εἰ μὴ ἐπιφροσύνην δῶκε γλαυκότης Ἀθήνη.
κύματος ἐξαναθύς, τά τ' ἐρεύγηται ἦπερούνθε,
νῆξε παρέξ, ἐς γαίαν ὀρόμενον, εἴ που ἔφευροι
ἡώνας τε παραπλήγας λιμένας τε θαλάσσης.

ἀλλ' ὅτε δὴ ποταμῶν κατὰ στομά καλλιρόοιο
ἔξε νέων, τῇ δὴ οἱ ἔεισατο χώρος ἀριστος,
λείον πετράων, καὶ ἐπὶ σκέπας ἦν ἄνεμοιο,
ἔγνω δὲ προρέοντα καὶ εὐξατο ὅν κατὰ θυμὸν.
sweeping waves may dash me against the solid rock; useless would the attempt be! But if I swim still further on along the coast, hoping to find a sloping shore and harbors off the sea, I fear a sweeping storm may bear me yet once more along the swarming sea, loudly lamenting; or God may send upon me a monster of the sea,—and many such great Amphitritê breeds,—for I know how angry is the great Land-shaker."

While he thus doubted in his mind and heart, a great wave bore him onward toward the rugged shore. There would his skin have been stripped off and his bones broken, had not the goddess, keen-eyed Athene, given him counsel. Struggling, he grasped the rock with both his hands, and held on, groaning, till the great wave passed. That one he thus escaped, but the back-flowing water struck him again, still struggling, and swept him out to sea. And just as, when a polyp is torn from out its bed, about its suckers clustering pebbles cling, so on the rocks pieces of skin were stripped from his strong hands. The great wave covered him. Then miserably, before his time, Odysseus would have died, if keen-eyed Athene had not given him ready thought; for rising beyond the waves that thundered on the coast, he swam along outside, eying the land, in hopes to find a sloping shore and harbors off the sea. But when, as he swam, he reached the mouth of a fair-flowing river, there the ground seemed most fit, well cleared of stones and sheltered from the breeze. He felt the river flowing forth, and in his heart he prayed:

"Hear me, O Lord, whoe'er thou art! Thee, long
'Κλῦθι, ἀναξ, ὅτις ἐσοι· πολύλλιστον δὲ σ' ἱκάνῳ, φεύγου ἐκ πόντοιο Ποσειδάωνος ἐνυπάς.
αἰδοῖς μὲν τ' ἐστὶ καὶ ἄθανάτωσι θεοῖσιν ἀνδρῶν ὃς τις ἱκηται ἀλώμενος, ὃς καὶ ἐγὼ νῦν σὸν τε ρόου σὰ τε γοῦναθ' ἱκάνῳ πολλὰ μογήσας. ἀλλ' ἐλέαυρε, ἀναξ· ἱκήτης δὲ τοι εὐχομαι εἶναι.'

'Ὡς φάθ', δ' αὐτίκα παύσεω εὖν ρόον, ἔσχε δὲ κῦμα, πρόσθε δὲ οἱ ποίησε γαλῆνιν, τὸν δ' ἐσάωσεν ἐς ποταμοῦ προχώας· δ' ἁρ' ἀμφο γοῦνατ' ἐκαμψε χειράς τε στιβαράς· ἀλλ' γὰρ δέδημτο φίλου κήρ. ἤδεε δὲ χρόα πάντα, θάλασσα δὲ κήκιε πολλὴ ἀν στόμα τε ἱμαΐς θ'· δ' ἁρ' ἀπνευστος καὶ ἄναυδος κεῖτ' ὀλυγηπελέων, κάματος δὲ μιν αἰνοὺ ἵκανεν· ἀλλ' οὔτε δὴ ρ' ἐμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, καὶ τότε δὴ κρήδεμνον ἀπὸ ἐκ λύσε θεοῖ. καὶ τὸ μὲν ἐς ποταμόν ἀλυμυρήλητα μεθήκεν, ἀψ' δ' ἐφερεν μέγα κῦμα κατὰ ρόουν, ἄφα δ' ἁρ' Ἰνω δέξατο χεροὶ φίλησιν· δ' ἐκ ποταμοῦ λιασθεὶς σχοῖνῳ ὑπεκλύθη, κύσε δὲ ξείδωρον ἄρουραν· ὀχθήσας δ' ἀρα ἐπε πρὸς ὑμα μεγαλήτορα θυμόν·

'Ὣ Μοῦ ἐγὼ, τὰ παθῶ; τὰ νῦ μοι μήκιστα γένηται; εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω, μὴ μ' ἀμυνίς στίβη τε κακῆ καὶ θῆλυς εὕρη ἐξ ὀλυγηπελής δαμάσῃ κεκαφήντα θυμόν· αὐρή δ' ἐκ ποταμοῦ ψυχρὴ πνεει ἡῴθι πρό. εἰ δὲ κεν ἐς κλητὸν ἄναβάς καὶ δάσκιον ὕλην θάμνοις ἐν πυκνοῦσι καταδράω, εἰ με μεθείη ῥόγος καὶ κάματος, γήλυκερος δὲ μοι ὑπνοὺς εὕτελθη, δείδω μὴ θήρεσθιν ἐξωρ καὶ κῦρμα γένωμαι.'

'Ὡς ἀρα οἱ φρονέωτι δοάσσατο κέρδιον εἶναι.'
desired, I find, when flying from Poseidon's threatenings on the sea. Respected even of immortal gods is he who comes a fugitive, as I here now come to thy current, to thy knees, through many a struggle. Nay, Lord, have pity! I call myself thy suppliant."

He spoke, and the god straightway stayed the stream and checked the waves, before him made a calm, and brought him safely into the river's mouth. Both knees hung loose, and both his sturdy arms, for by the sea his spirit had been broken. His body was all swollen, and water gushed in a stream out of his mouth and nostrils. So, breathless and speechless, fainting he lay and dire fatigue o'ercame him. But when he had gained breath, and in his breast his spirit came again, then he unbound the wimple of the goddess and dropped it in the river running out to sea; and back the great wave carried it along its current, and Ino soon received it in her friendly hands. But he, retreating from the stream, lay down among the rushes and kissed the bounteous earth, and in dismay he said to his stout heart:

"Ah me! What shall I do? What now will be my end? If by the stream I watch throughout the weary night, may not the bitter frost and the fresh dew together after this faintness stop an exhausted life? The breeze from off a river blows cool toward early morning. But if I climb the hill-side up to the dusky wood and sleep in the thick bushes, — supposing that the chill and weariness depart and pleasant sleep should come, — I am afraid I may become the wild beasts' prey and prize."

Yet on reflecting thus, this seemed the better way; he
βη ρ’ ἵμεν εἰς ἥλιν· τὴν δὲ σχέδου ὕδατος εὕρεν ἐν περιφαινομένῳ· δοιοὺς δ’ ἄρ’ ὑπῆλυθε θάμνους, ἐξ ὁμόθεν πεφυώτας· ὁ μὲν φυλίης, ὃ δ’ ἐλαίης. τοὺς μὲν ἄρ’ οὔτ’ ἀνέμου διάμην μένος ὕγρων ἀέντων, οὔτε ποτ’ ἥλιος φαέθων ἀκτίσιν ἐβάλλεν, οὔτ’ ἄμβρος περάσακε διαμπερᾶς· ὥσ ἄρα πυκνὸν ἀλληλοισιν ἐφυν ἐπαμοιβάτις· οὕς ὑπ’ Ὀδυσσέας δύσετ’. ἄφαρ δ’ εὐνῆν ἐπαμήσατο χερσὶ φίλησιν εὗρειαν· φύλλων γὰρ ἐν χύσις ἥλιθα πολλή, ὡσον τ’ ἥ δώ ἥ τρεῖς ἄνδρας ἔρυσθαι ὠργη χειμερίη, εἰ καὶ μᾶλα περ χαλεπαῖνοι.

τὴν μὲν ἱδἰων γήθησε πολύτλας διὸς Ὀδυσσέας, ἐν δ’ ἄρα μέσος λέκτο, χύσιν δ’ ἐπεχεύσατο φύλλων. ὡς δ’ ὀτε τις δαλὸν σπονδῇ ἐνέκρυψε μελαίη ἀγρόν ἐπ’ ἐσχάτης, ὅ μὴ πάρα γείτονες ἄλλοι, σπέρμα πυρὸς σάξων, ἦν μὴ ποθέν ἀλλοθεν αὐτοῖ, ὡς Ὀδυσσέας φύλλωσι καλύψατο· τῷ δ’ ἄρ’ Ἀθήνη ὑπνόν ἐπ’ ὄμμασι χεῖ, ἦνα μιν παύσει τάχιστα δυσπονέος καμάτου, φίλα βλέφαρ’ ἀμφικαλύψας.
hastened therefore to the wood. This he found near the water, with open space around. He crept under a pair of shrubs sprung from a single spot: the one was wild, the other common, olive. These no force of wind with its chill breath could pierce, no sunbeams smite, nor rain pass through, they grew so thickly intertwined with one another. Under them crept Odysseus, and quickly with his hands he scraped a bed together, an ample one, for the litter of leaves was large, enough to shelter two or three men on a wintry day, however sharp the weather. This royal long-tried Odysseus saw with joy, and he lay down in the midst, heaping the fallen leaves above. As a man hides a brand in a dark bed of ashes, at some outlying farm where neighbors are not near, hoarding a seed of fire to save his seeking elsewhere, even so did Odysseus hide himself in the leaves; and on his eyes Athene poured a sleep, to quickly ease him from the fatigue of toil, letting his eyelids close.
'Οδυσσεϊς ἅφες εἰς Φαλακρας.

"Ως ὁ μὲν ἔνθα καθεδὸμε πολύτιλας δίος 'Οδυσσεύς ὑπνῷ καὶ καμάτῳ ἀρημένος· αὐτὰρ 'Αθήνη βῆ β’ ἐς Φαιήκους ἀνδρῶν δὴμὸν τε πόλιν τε, οἱ πρὶν μὲν ποτ’ ἔναιον ἐν εὐρυχόρῳ Ὠπερηγ, ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηφανεύοντων, οὗ σφεας σινέσκοντο, βῆθι δὲ φέρτερον ἤσαν. ἔφθει ἀναστήσας ἄγε Ναυςίδοος θεοείδης, ἔισεν δὲ Σχερίς, ἐκάς ἀνδρῶν ἀλφηστάων, ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους, καὶ νηὸς ποίησε θεῶν, καὶ ἔδαςαστ’ ἀροῦρας. ἀλλ’ ὁ μὲν ἢδη κηρὶ δαμεῖς 'Αιδόσδε βεβήκει, Ἀλκίνοος δὲ τὸτ’ ἱρχε, θεῶν ἄπο μήδεα εἰδῶς. τοῦ μὲν ἐβη πρὸς δῶμα θεᾶ γλαυκώπτες 'Αθήνη, νόστον Ὀδυσσῆι μεγαλήτορι μητίωσα. βῆ δ’ ἵμεν ἐς όθαλαμον πολυδαίδαλον, δ’ ἐνι κούρη κοιμᾷ αὐθανάτησι φυην καὶ εἴδος ὀμοίη, Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόου, πάρ δὲ δὺ’ ἀμφίτοιο, χαρίτων ἀπὸ κάλλος ἐχοῦσαι, σταθμῶν ἐκάτερθε’ θύραι δ’ ἐπέκειντο φαεναί. ἦ δ’ ἄνεμου ὡς πνοὴ ἐπέσοστο δέμνια κούρης, στῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς, καὶ μν πρὸς µύθον ἐεισπεν, εἰδομένη κούρη ναυςικλευτοί Δύμαντος, ἢ οἱ ὀμηλεία κὲν ἵπ ακάριστο δ’ θυμῷ. τῇ μὲν ἐεισαμένη προσέφη γλαυκώπτες 'Αθήνη."
VI.

THE LANDING IN PHAIAKIA.

Thus royal long-tried Odysseus slumbered here, heavy with sleep and toil; but Athene went to the land and town of the Phaiakians. This people once in olden times lived in the broad Highlands, near that rude folk the Cyclops, who often plundered them, being in strength more powerful than they. Moving them thence, godlike Nausithoös, their leader, established them at Scheria, far from toiling men. He ran a wall around the town, built houses there, made temples for the gods, and laid out farms; but long ago Nausithoös had met his doom and gone to the house of Hades, and Alkinoös now was reigning, trained in wisdom by the gods. To this man's dwelling came the goddess, keen-eyed Athene, planning a safe return for brave Odysseus. She hastened to a chamber, richly wrought, in which a maid was sleeping, of form and beauty like the immortals, Nausikaä, daughter of brave Alkinoös. Near by two handmaids, dowered with beauty by the Graces, slept by the threshold, one on either hand. The shining doors were closed; but Athene, like a breath of air, moved on to the maid's couch, stood by her head, and thus addressed her,—taking the likeness of the daughter of Dymas, the famous seaman, a maiden just Nausikaä's age, dear to her heart. Taking her guise, thus spoke keen-eyed Athene:
'Ναυσικάα, τί νῦ σ' ὤδε μεθήμωνα γεῖνατο μήτηρ; εἴματα μέν τοι κεῖται ἀκηδέα συγαλόεντα, σοι δὲ γάμος σχεδόν ἐστιν, ἢν χρῆ καλὰ μὲν αὐτὴν ἐννυσθαι, τὰ δὲ τοῖς παρασχεῖν οὐ κέ σ' ἄγωνται. ἐκ γάρ τοι τούτων φάτις ἀνθρώπων ἀναβαινει ἐσθλή, χαίρουσιν δὲ πατήρ καὶ πότνια μήτηρ. ἀλλ' ἵππες πλυνέουσαι ἀμ' ἥοι φαινομένην· καὶ τοι ἐγώ συνέρθος ἀμ' ἐγὼμαι, ὅφρα τάχιστα ἐντύνεαι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσεαι· ἢδη γάρ σε μώνται ἀριστῆς κατὰ δήμου πάντων Φαυήκων, θίτι τοι γένος ἐστὶ καὶ αὐτή. ἀλλ' ἀγ' ἐπότρυνον πατέρα κλυτόν ἥδι πρὸ ἡμιώνου καὶ ἀμαξαν ἐφοπλίσαι, ἢ κεν ἄγγιοι ξώστρα τε καὶ πέπλους καὶ ῥῆγεα συγαλόεντα. καὶ δὲ σοι ὅδ' αὐτὴ πολὺ κάλλιον ἢ̱ πόδεσσιν ἐρχεσθαι· πολλοὶ γὰρ ἀπὸ πλυνοὶ ἑσὶ πόλης.'

'Ἡ μὲν ἄρ' δος εἰποῦσ' ἀπέβη γηλαυκώτις 'Αθήνη Οὐλυμπόνδ', δοθα φασὶ θεῶν ἐδος ἀσφαλές αἰεὶ ἔμμεναι· οὔτ' ἀνέμοι τινάσσεται οὔτε ποτ' ὁμβρφ δεύτερα οὔτε χιὼν ἐπιτείλναται, ἀλλὰ μᾶλ' ἄλθρη πέπταται ἀνέφελος, λευκῇ δ' ἐπιδέρομεν αὐγή· το̂ ἐν τέρπονται μάκαρες θεοί ἡματα πάντα. ἕνθ' ἀπέβη γηλαυκώτις, ἐπεὶ διεπέφραδε κοῦρη.

Αὐτίκα δ' Ἡδος ἦλθεν ἐύθρονος, ἢ μων ἐγειρε Ναυσικάαν εὗπεπλοῦν· ἀφαρ δ' ἀπεθαύμασ' ὄνειρον, βή δ' ἵμεναι διὰ δόμαθ', ἢν ἀγγείλειε τοκέσσι, πατρὶ φίλῳ καὶ μητρὶ· κιχήσατο δ' ἐνδὸν ἐόντας. ἢ μὲν ἐπ' ἐσχάρῃ ἢ̱το σῦν ἀμφιτόλοιοι γυναιξιν, ἡλάκατα στροφῶσ' ἀλιτόρφυρα· το̂ δ' ἔδη βύραξε ἐρχομένης ξύμβλητο μετὰ κλευτοὺς βασιλῆς.
"Nausikaa, how did your mother ever have a child so heedless? Your splendid clothes lie all uncared for, though the wedding time is near, when it is proper to wear fine clothes yourself and furnish them to those that may attend you; for from these things a good name goes abroad and father and honored mother are made glad. Then let us go a-washing at the dawn of day, and I will be your fellow, that you may soon be ready; for, really, not much longer will you be a maid. Already you have for suitors the chief ones of the land throughout Phaiakia, where you too were born. Come, then, urge your good father early in the morning to harness the mules and cart, so as to carry the girdles, robes, and splendid rugs. Yes, and for you yourself it is more decent so than setting forth on foot; for the pools are far from the town."

Saying this, keen-eyed Athene passed away, off to Olympos, where they say the dwelling of the gods stands fast forever. Never with winds is it disturbed, nor by the rain made wet, nor does the snow come near; but everywhere the upper air spreads cloudless, and a bright radiance plays over all, wherein the blessed gods are happy all day long. Thither now went the keen-eyed one, when she had spoken with the maid.

Soon gay-throned morning came, and waked fair-robed Nausikaä. So she marveled at the dream, and hastened through the palace to tell it to her parents, to her father dear and mother. She found them still in-doors: her mother sat by the hearth among the waiting-women, spinning sea-purple yarn; she met her father at the door, just going forth to join the famous princes at the council,
ες βουλην, ἵνα μιν κάλεσων Φαίηκες ἀγανοι.

η δὲ μάλις ἄγχι μετὰ φίλον πατέρα προσέειπε' 55

'Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσωσεις ἀπήνην

υψηλῆν εὐκυκλον, ἵνα κλυτα εἴμαι ἀγωμαι

ἐς ποταμὸν πλυνόνσα, τὰ μοι Ἑρυπομένα κεῖται;

καὶ δὲ σοι αὐτῷ ἔουκε μετὰ πρώτουσιν ἐόντα

βουλὰς βουλεύειν καθαρὰ χρόν εἴμαι' ἐχοντα.

πέντε δὲ τοι φίλοι υἱὲς ἐνι μεγάρως γεγάσασιν,

οἱ δ' ὅπυοντες, τρεῖς δ' ἥθεοι θαλεθοντες.

οἱ δ' αἰεὶ ἑθελοντες νεότυπα εἴμαι' ἐχοντες

ἐς χορὸν ἐχρεσθαι' τὰ δ' ἐμὴ φρενὶ πάντα μέμηλεν.

'Οις ἐφατ'. αἴδετο γὰρ θαλερὸν γάμον ἐξονομήναι

πατρὶ φίλορ'. ὁ δὲ πάντα νῦει και ἀμειβετο μύθωρ.

'Οὑτε τοι ἡμιόνων φθονεώ, τέκος, οὕτε τε υἱὸν ἀλλοπ.

ἐρχευ' ἀτάρ τοι δμωὲς ἐφοπλίσουσιν ἀπήνην

υψηλῆν εὐκυκλον, ὑπερτερὴ ἀραρυάν.'

'Οις εἰπὼν δμώεσσιν ἐκέκλετο, τοι δ' ἐπίθοντο.

οἱ μὲν ἄρ' ἐκτὸς ἀμαξὶν ἐὕτροχον ἡμιονεῖν

ἀπλέουν, ἡμίονους δ' ὑπαγον ξευξάν δ' ὑπ' ἀπήνην

κούρη δ' ἐκ θαλάμου φέρεν ἐσθήτα φαινών.

καὶ τήν μὲν κατέθηκεν ἐνξέστην ἐπ' ἀπήνην,

μήτηρ δ' ἐν κόστῃ ἐτίθει μενοεικῇ ἐδωδὴν

παντοῖη, ἐν δ' ὅψα τίδει, ἐν δ' οἴκον ἐκενεν

ἀσκό ἐν αἰγεῖα' κούρῃ δ' ἐπεβήσετ' ἀπήνης.

δῶκεν δὲ χρυσῆ ἐν ληκύθῳ ύγρὸν ἐλαιον,

εἰώς χυτλώσατο σὺν ἀμφιπόλοις γυναιξίν.

ἡ δ' ἐλαβεν μάστυγα καὶ ἤνια συγαλάντα,

μάστιξεν δ' ἐλάαν· καναχῆ δ' ἢν ἡμιόνουν.

αἰ δ' ἀμοτον ταῦτον, φέρον δ' ἐσθήτα καὶ αὐτῆν,
whither the high Phaiakians had summoned him. So standing very close, she said to her dear father:

"Papa dear, could you not have the wagon harnessed for me,—the high one, with good wheels,—for me to take my nice clothes to the river to be washed, which now are lying dirty? Surely for you yourself it is but proper, when you are with the first men holding councils, that you should wear clean clothing. Five good sons too are here at home,—two married, and three merry young men still,—and they are always wanting to go to the dance, wearing fresh clothes. And this is all a trouble on my mind."

Such were her words, for she was shy of naming the glad marriage to her father dear; but he understood it all, and answered thus:

"I grudge you not the mules, my child, nor anything beside. Go! Quickly shall the servants harness the wagon for you,—the high one, with good wheels, and fitted with rack above."

Saying this, he called out to the servants, who gave heed. Out in the court they made the easy mule-cart ready; they brought the mules, and yoked them to the wagon. The maid took from her room her pretty clothing, and this she stowed in the neat wagon; her mother put in a chest food the maid liked, of every kind, put dainties in, and poured some wine into a goat-skin bottle,—the maid, meanwhile, had got into the wagon,—and gave her in a golden flask some liquid oil, that she might bathe and anoint herself, she and the waiting-women. Nausikaä took the whip and the bright reins, and cracked the whip to start. There was a clatter of the mules, and steadily
οὐκ οὖν, ἃμα τῇ γε καὶ ἀμφίπολοι κιόν ἄλλαι.

Αἱ δ' ὅτε ὅτι ποταμίῳ βόων περικαλλῆς ίκόντα, εἴναι ἢ τοι πλυνοὶ ἤσαν ἑπτησανοὶ, πολὺ δ' ὕδωρ καλὸν ὑπεκτροπέει μάλα περ ῥυτόωντα καθήραι, εἴναι αἱ γ' ἧμιόνους μὲν ὑπεκτροέλυσαν ἀπήνης. καὶ τὰς μὲν σεῖνα ποταμὸν πάρα διωγμα τρώγεις ἀγροστῖν μεληθέα· ταὶ δ' ἀπ' ἀπήνης εἰματα χεραλὶ ἐλοντα καὶ ἐσφόρεος μέλαιν ὕδωρ, στείβον δ' ἐν βαθροῖς θοῶς θώδα προφέρουσαι. αὐτάρ ἐπεὶ πλύναν τε κάθηραν τε ῥύτα πάντα, ἐξείσες πέτασαν παρὰ θίν ἀλὸς, ἢ το μάλιστα λάγυγας ποτὶ χέρσων ἀποπλύνουσε καθάσσα. αἱ δὲ λαοσάμεναι καὶ χρισάμεναι λίπῃ ἐλαίῳ δεσπον ἐπειδ' εἰλοντα παρ' ὁχθησιν ποταμίῳ, εἰματα δ' ἰέλιοιο μένον τερσάμεναι αὐγῆ. αὐτάρ ἐπεὶ σίτου τάρφεθα δμωαὶ τε καὶ αὐτῇ, σφαλῆς ταὶ δ' ἀρ' ἐπαίζουν, ἀπὸ κρηδεμῆς βαλωσαι. τῇ δὲ Ναυσικάα λευκώλενος ἱφρέτο μολυτῆς, οὐδ' ᾧ 'Ἀρτέμις εἶσι κατ' οὐρεῖς ἴοχείαρα, ἡ κατὰ Τήνηστον περιμήκετον ἢ Ἡρώμανθον, τερπομενη κάρπροις καὶ ἀκείς ἐλάφωσι· τῇ δὲ θ' ἁμα νύμφαι, κοῦραι Δίως αἰγιόχοιο, ἄγρονόμοι παίζουσι· γέγηθε δὲ τε φρένα Δητόων πασάων δ' ὑπέρ ἤ γε κάρη ἔχει ἤδη μέτωπα, ρεῖά τ' ἄργυρωτη πέλεται, καλαὶ δὲ τε πάσαι· ὅς ἢ γ' ἀμφιτόλοισι μετέπρεπε παρθένος ἀδμής. 'ἈΛΛ' ὅτε δὴ ἂρ' ἐμελλὲ πάλιν οἰκόνεδε νέεσθαι ἐζεύξατο ἡμίόνους πτύξασά τε εἰματα καλὰ, εἴναι οὐτ' ἀλλ' ἐνούμεθα θεὰ γλαυκότης Ἀθηνη, ὡς Ὀδυσεὺς ἐγγροτο, ἱδον τ' εὐώπιδα κούρην,
they pulled, drawing the clothing and the maid,—yet not alone; beside her went the waiting-women too.

When now they came to the fair river's current, where the pools were always full,—for in abundance clear water bubbles from beneath to cleanse the foulest stains,—they turned the mules loose from the wagon, and let them stray along the eddying stream, to crop the honeyed pasturage. Then from the wagon they took the clothing in their arms, carried it into the dark water, and stamped it in the pits, with rivalry in speed. And after they had washed and cleansed it of all stains, they spread it carefully along the beach, just where the waves washed up the pebbles on the shore. Then bathing and anointing with the oil, they presently took their meal on the stream's banks and waited for the clothes to dry in the sunshine. And when they were refreshed with food, the maids and she, they then began to play at ball, throwing their wimples off. White-armed Nausikaa led their sport; and as the huntress Artemis goes down a mountain, down the long slope of Taýgetos or Erymanthos, exulting in the boars and the swift deer, while round her sport the woodland nymphs, daughters of ægis-bearing Zeus, and glad is Leto's heart, for all the rest her child o'ertops by head and brow, and easily marked is she, though all are fair; so were her women by that virgin pure excelled.

But when Nausikaa prepared to turn toward home once more, to yoke the mules and fold up the clean clothes, elsewhere the goddess, keen-eyed Athene, turned her thoughts; for she would have Odysseus wake and see the bright-eyed maid, who might to the Phaiakian city
γι' οἰ Φαίηκων ἀνδρῶν πόλιν ὑγήσαιτο.

σφαίραν ἔπειτ' ἔρριψε μετ' ἀμφίπτολοι μασίλεια:

ἀμφίπτολοι μὲν ἄμαρτε, βαθείᾳ δ' ἐμβάλε δίνη,

αἰ δ' ἐπὶ μακρὸν ἀνασάν. ὁ δ' ἐγρετο δῖος 'Ὀδυσσεύς,

ἐξόμενος δ' ὀρμαίων κατὰ φρένα καὶ κατὰ θυμὸν:'

'Ὡ μοι ἔγω, τέων αὐτὲ βροτῶν ἐσ γαίαν ἰκάνω;

η' ρ' ο' γ' ύβρισταὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι,

η' φιλόξενοι, καὶ σφιν νόσου ἐστὶ θεουδῆς;

ὡς τε με κουράων ἀμφήλυθε θῆλυς ἀντή,

υμφαίων, αἰ ἔχουσ', ὄρεων αἴπει νά κάρηνα καὶ

πηγάς ποταμῶν καὶ πύσεα ποιήνετα.

ἡ νῦ ποι ἀνθρώπων εἰμὶ σχεδον αὐδηγέντων;

ἀλ' ἀγ', ἐγών αὐτός πειρήσομαι ἢδέ ἰδομαι.'

'Ὡς εἰπὼν θάμνων ὑπεδύσετο δῖος 'Ὀδυσσεύς,

ἐκ πυκνῆς δ' ὅλης πτορθοῦν κλάσε χειρὶ παχεὶ

φύλλων, ὡς ῥύσατο περὶ χροὶ μῆδα φωτός.

βῆ δ' ἵμαι οἷς τε λέων ὀρεστροφος, ἀλκὶ πεποιθός,

ὡς τε εἰς ὑόμενοι καὶ ἀήμενοι, ἐν δὲ οἱ ὄσε

daiestai. αὐτάρ ὃ δουσί μετέρχεται ἤ ὀσεσίν

η' μετ' ἀγροτέρας ἠλάφους' κέλεται δε ἐ γαστήρ

μήλων πειρήσουτα καὶ ἐς πυκνὸν δόμον ἐλθειν'

ὡς 'Ὀδυσσεύς κούρησιν ἐνπλοκάμοισιν ἐμέλλε

μίξεσθαι, γυμνός περ ἔων' χρειῶ γὰρ ἱκανε.

σμερδαλέως δ' αὐτήσει φάνη κεκακομένος ἀλμή,

τρέπσαν δ' ἀλλως ἀλλή ἐτ' ἡένας προὐχύσας·

οὖ' δ' Ἀλκινόου θυγάτηρ μένε' τῇ γάρ Ἀθήνη

θάρσει ἐνὶ φρεσὶ θήκε καὶ ἐκ δέος εἶλετο γυνών.

στῇ δ' ἀντα σχομένη· ὁ δ' μερμήριζει 'Ὀδυσσεύς,

ἡ γυνῶν λισσοτο λαβων εὐώπτιδα κούρην,

ἡ αὐτῶς ἐπέεσσιν ἀποσταδᾶ μειλχώιοι
show the way. Just then the princess tossed the ball to an attendant, and, missing her, she threw it into the deep eddy. At this they screamed aloud. Royal Odysseus woke, and, sitting up, debated in his mind and heart:

"Alas! To what men's land am I come now? Lawless and savage are they, with no regard for right, or are they kind to strangers, and reverent toward the gods? It was as if there came to me the delicate voice of maids—nymphs, it may be, that haunt the craggy peaks of hills, the springs of streams and grassy marshes; or am I now, perhaps, near men of human speech? Suppose I make a trial for myself, and see."

So saying, royal Odysseus crept from the thicket and broke with his strong hand a spray of leaves from the close wood, to be a covering round his body for his nakedness. He set off like a lion that is bred among the hills and confident of strength: onward he goes, beaten with rain and wind; his two eyes glare; and now among the oxen or the sheep he moves, or tracking the wild deer; his belly bids him make trial of the flocks, even by entering the guarded folds; so was Odysseus about to meet those fair-haired maids, all naked though he was, for his need pressed him. To them he seemed a loathsome sight, befouled with brine. They hurried off, one here, one there, over the stretching sands. Only the daughter of Alkinoös stayed, for in her breast Athene had put courage and from her limbs took fear. Steadfast she stood to meet him, and a doubt crossed Odysseus whether to make his suit by clasping the knees of the bright-eyed maid, or where he stood, aloof, in winning words to make that suit,
λίσσωτ’, εἰ δεῖξειε πόλιν καὶ εἴματα δοῖ.

δῶς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
λίσσεσθαι ἐπέεσσων ἀποστασὶα μειλχίοιαν,
μὴ οἱ γούνα λαβόντι χολώσαντο φρένα κοῦρη.
αὐτίκα μειλχίοιν καὶ κερδαλέων φάτο μύθον·

'Γυνοῦμαι σὲ, ἀνασσά· θεὸς νῦ τις, ἢ βροτὸς ἔσσι; εἰ μὲν τις θεὸς ἔσσι, τοῦ οὐρανοῦ εὐρὺν ἔχουσιν, Ἄρτεμιδί σὲ ἔγο φε, Δίος κοῦρη μεγάλουσι,
εἴδος τε μέγεθος τε φυὴν τ’ ἀγχίστα ἐῖσκω· εἰ δὲ τῖς ἔσσι βροτῶν, τοῦ ἔπὶ χθονὶ ναιετάουσι, τρισμάκαρες μὲν σοὶ ὑπὸ πατὴρ καὶ πότνια μήτηρ,
τρισμάκαρες δὲ κασάγμητος· μάλα ποῦ σφίσι θυμῶς
ἀιὲν ἐυφροσύνησιν ιάινεται ἐϊνεκα σείο,
λευσσόντων τοιώδες θάλος χορὸν εἰσοιχεύσαν.
κεῖνος δ’ αὖ περὶ κῆρι μακάρτατος ἐξοχον ἄλλων,
οὐς κ’ εἴδεμε νεφέσας οὐκάνδ’ ἀγάγηται.
οὐ γάρ ποι τοιώδην ἰδον βροτόν ἀφθαλμοίσιν,
οὐτ’ ἀνδρ’ οὕτε γυναίκα· σέβας μ’ ἔχει εἰσορόωντα. 

Δὴλφ δὴ ποτε τοῦν Ἀπόλλωνος παρὰ βωμὸ
φοίνικος νέον ἔρως ἀνερχόμενον ἐνόησά·

χλῆσον γάρ καὶ κεῖσε, πολὺς δ’ μοὶ ἐσπετο λαὸς
τὴν ὀδὸν ἢ δὴ μέλλειν ἐμοὶ κακὰ κῆδε’ ἐσεσθαι.

ὡς δ’ αὐτῶς καὶ κεῖνο ἰδον ἔτεθηπεα θυμὸ
δὴν, ἐπεὶ οὐ ποι τοῖν ἀνήλυθεν ἐκ δόρυ γαῖς,

ὡς σὲ, γόνα, ἀγαμαὶ τε τέθητα τε δειδία τ’ αἰνῶς
γούνων ἀφασθαὶ· χαλεπόν δὲ με πένθος ἴκανεί.

χθιξὸς ἐεικοστῷ φύγοι ἡματι οἰνοπα πόντυν.

τόφρα δὲ μ’ αἰεὶ κῦμ’ ἐφορεῖ κρατυναι τε θύρλαι

νήσου ἀντ’ Ἡλεγιᾶς· νῦν δ’ ἔνθαδε κάββαλε δαίμων,


θάδε ποι καὶ τηὲ πάθω κακὸν’ οὐ γὰρ ὤν
and try if she would show the town and give him clothing. Reflecting thus, it seemed the better way to make his suit in winning words aloof, for fear if he should clasp her knees, the maid might be offended. Forthwith he spoke—a winning and shrewd speech:

"I am your suppliant, princess. Are you some god or mortal? If one of the gods that hold the open sky, to Artemis, daughter of mighty Zeus, in beauty, height, and bearing I find you likest. But if you are a mortal and live upon the earth, most happy is your father and your honored mother, most happy your brothers also. Surely their hearts ever grow warm with pleasure over you, when watching such a blossom moving in the dance. And then exceeding happy he, beyond all others, who shall with gifts prevail and lead you home. For I never before saw such a being with these eyes—no man, no woman. Awe holds me as I gaze. At Delos once, by Apollo's altar, something like you I noticed,—a young palm-shoot springing up; for thither too I came, and a great troop was with me, upon a journey where I was to meet with bitter trials. And just as when I looked on that I marveled long within, since never before sprang such a stalk from earth, so, lady, I admire and marvel now at you, and greatly do I fear to touch your knees. Yet grievous woe is on me. Yesterday, after twenty days, I escaped from the wine-dark sea, and all that time the waves and boisterous winds were driving me far from the island of Ogygia. Even now God cast me here, that probably here also I may meet with trouble; for I do not think trouble will cease, but
παῦσεσθ', ἀλλ' ἐτι πολλὰ θεοὶ τελέουσι πάροιθεν. ἀλλὰ, ἄνασσ', ἑλεάωρε: σε γὰρ κακὰ πολλὰ μονήγας ἐς πρώτην ἰκόμην, τῶν δὲ ἄλλων οὐ τινα οἶδα ἀνθρώπων, οῖ τήνδε πόλιν καὶ γαῖαν ἔχουσιν. ἀστν δὲ μοι δεῖξου, δὸς δὲ ράκος ἀμφιβαλέσθαι, ἐὰν τί ποὺ εἴλυμα στείρων ἔχεις ἐρθάδ' ιούσα. 

σοὶ δὲ θεοὶ τόσα δοεῖν ὅσα φρεσὶ σήμι μενουμᾶς, ἀνδρὰ τε καὶ οἶκον καὶ ὁμοφροσύνην ὁπάσειαν ἐσθλην' οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέουντε νοήμασιν οἶκον ἔχθτον ἄνηρ ἦδὲ γυνὴ' πολλ' ἀλγεα δυσμενέσσι, κχάρματα δ' εὑμενέτησι' μάλιστα δὲ τ' ἐκλυνον αὐτοι' 

Τὸν δ' αὖ Ναυσικάα λευκόλενος ἀντίλ ηὔδα' ἣ ἐξι', ἔτει οὔτε κακοῦ οὔτ' ἀφροι φωτι ἐξικας, Ζεὺς δ' αὐτὸς νέμει ὅλβον 'Ολύμπιοι ἀνθρώπωσιν, ἐσθλοῖς ἦδὲ κακοίσιν, ὀπὼς ἔθελησιν, ἐκάστῳ καὶ ποὺ σοὶ τάδ' ἐδοκε, σε δὲ χρή τετλάμειν ἐμπίς. νῦν δ', ἐτεὶ ἡμετέρην τε πόλιν καὶ γαίαν ἰκάνεις, οὔτ' οὖν ἐσθῆτος δευήσαι οὔτε τευ ἄλλου, δὸν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα. ἀστν δὲ τοῖ δείξω, ἐρέω δὲ τοι οὔνομα λαῶν. Φαῖνκες μὲν τήνδε πόλιν καὶ γαίαν ἔχουσιν, εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήττορος Ἀλκινώοιο, τοῦ δ' ἐκ Φαῖκγκον ἐχεῖται κάρτος τε βίη τε.' 

Ἡ ρα, καὶ ἄμφιπολοισ ἐντολαμότοι κέλευσε' 'στητὲ μοι, ἄμφιπολοι' πόσε φεύγετε φῶτα ἵδούσαι; ἢ μή τοῦ τινα δυσμενέων φάσθ' ἐμμεναι ἀνδρῶν; οὔκ ἔσθ' οὖτος ἀνήρ διερός βροτὸς, οὔδὲ γένηται, ὅς κεν Φαῖνκγκων ἀνδρῶν ἐς γαῖαν ἱκηται δηιοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισων.
much the gods will first accomplish. Then, princess, have compassion, for it is you to whom through many bitter struggles first I come; I know none else of all who own this city and this land. Show me the town, and give me a rag to throw around me, if you had, perhaps, on coming here, some wrapper for your linen. And may the gods grant you whatever in your thoughts you long for: husband and home and true accord may they bestow; for a better and higher gift than this there cannot be, when with accordant aims man and wife have a home. Great grief it is to foes and joy to friends; but they themselves best know its voice.”

Then answered him white-armed Nausikäa: “Stranger, because you do not seem a base or senseless person,—and Zeus himself, the Olympian, distributes fortune to mankind and gives to good and bad even as he wills to each; and he no doubt gave this to you, and you must bear it, therefore,—now you have reached our city and our land, you shall not lack for clothing, nor for aught else which it is fit a hard-pressed suppliant should find. I will point out the town and will tell its people’s name. The Phaiakians own this city and this land, and I am the daughter of brave Alkinoös, on whom the Phaiakians’ power and might depend.”

She spoke, and called her fair-haired waiting-women: “My women, stay! Where are you running because you saw a man? Surely you do not think that he is of some hostile nation. The man is not alive, and never will be born, who can come to the Phaiakian land and offer harm: for we are very dear to the immortals; and then we live
οὐκέομεν δ’ ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ, ἑσχατοί, οὐδὲ τις ἄμμι βροτών ἑπιμίσγεται ἄλλος. ἄλλ’ ὅδε τις δύστημος ἀλώμενος ἐνθάδ’ ἤκάνει, τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Δῖος εἰσὶν ἅπαντες ξεινοὶ τε πτωχοὶ τε, δόσις δ’ ὀλίγη τε φίλη τε. ἄλλα δότ’, ἀμφίπολοι, ξείνης бρώσίν τε πόσιν τε, λούσατε τ’ ἐν ποταμῷ, ὃθ’ ἐπὶ σκέπας ἐστ’ ἀνέμουο.”

“Ὡς ἐθαπ,” αἱ δ’ ἠσταν τε καὶ ἄλληλησι κέλευσαν, καὶ δ’ ἄρ’ Ὀδυσσέα ἐσαν ἐπὶ σκέπας, ὡς ἐκέλευσε Ναυσικά, θυγάτηρ μεγαλήτερος Ἀλκινώοι. πάρ δ’ ἄρα οἱ φάρος τε χιτώνα τε εἰματ’ ἔθηκαν, δῶκαν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον, ἔνωγον δ’ ἄρα μην λούσασθαι ποταμίῳ ῥύσθι. δὴ ρα τὸτ’ ἀμφίπολοις μετηύδα δίος Ὀδυσσεύς.

‘Ἀμφίπολοι, στήθ’ οὔτω ἀπόπροθεν, ὃφρ’ ἐγὼ αὐτὸς ἄλμην ὁμοίων ἀπολούσομαι, ἀμφὶ δ’ ἐλαίῳ χρίσομαι· ἢ γὰρ δηρὸν ἀπὸ χροὸς ἔστων ἄλοιφή. ἀντὴν δ’ οὐκ ἀν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ γυμνοῦσθαι κοῦρησιν ἐντυλκάμοισι μετελθὼν.’

“Ὡς ἐθαπ,” αἱ δ’ ἀπάνευθεν ἴσαν, εἶπον δ’ ἄρα κούρη. αὐτὰρ ὁ ἐκ ποταμοῦ χρόα νίζετο δίος Ὀδυσσεὺς ἄλμην, ὡς οἱ νότα καὶ εὐρέας ἄμμεκεν ὁμοίως. ἐκ κεφαλῆς δ’ ἐσμιχὲν ἄλος χρύσον ἀτρυγεῖτο. αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λπ’ ἄλευψεν, ἀμφὶ δὲ εἴματα ἐσσαθ’ ἃ οἱ πόρε παρθένος ἄδμης, τὸν μὲν Ἀθηναΐη θήκεν, Δῖος ἐκγεγαρίστα, μείζονα τ’ εἰσιδεῖεν καὶ πάσσονα, καὶ δὲ κάρητος οὐλας ἢκε κόμας, ὑκακινθίῳ ἄνθει ὀμοῖας. ὡς δ’ ὁτε τις χρυσὸν περιχεῦεται ἀργύρῳ ἀνὴρ ἰδρυ, δὲν ὉΦαιστος δέδαεν καὶ Παλλᾶς ᾽Αθήνη
out of the way, off on the surging sea, remote, no other tribe of men has dealings with us. But this poor man came hither because he missed his course, and we should give him aid; for under the charge of Zeus all strangers and beggars stand, and a small gift is welcome. Then give, my women, to the stranger food and drink, and let him bathe in the river where there is shelter from the wind."

She spoke; the others stopped and called to one another, and down they brought Odysseus to the place of shelter, even as Nausikaa, daughter of brave Alkinoöös, had ordered. They placed a robe and tunic there for clothing, they gave him in the golden flask the liquid oil, and bade him bathe himself in the stream's currents. Then to the waiting-women said royal Odysseus:

"Women, stand here aside, while by myself I wash the salt from off my back and with the oil anoint me; for it is long since ointment touched my skin. But before you I will not bathe; for I am ashamed to bare myself among you fair-haired maids."

So he spoke; the women went away, and told it to the maid. And now with water from the stream royal Odysseus washed his skin clean of the salt which clung about his back and his broad shoulders, and wiped from his head the foam brought by the barren sea; and when he had thoroughly washed and oiled himself and had put on the clothing which the chaste maiden gave, Athene, child of Zeus, made him of taller and stouter seeming, and she made the curling locks to fall about his head as on the hyacinth flower. As when a man lays gold on silver,—some skilful man to whom Hephaistos and Pallas Athene
τέχνην παντοτήν, χαρίεντα δὲ ἔργα τελείει, 
διὸ ἂρα τῷ κατέχενε χάριν κεφαλή τε καὶ ὄμοις. 235
ἐξετ᾽ ἐπειτ᾽ ἀπάνευθε κιών ἐπὶ θίνα θαλάσσης,
κάλλει καὶ χάρισι στίλβων. θηείτο δὲ κούρη.
δὴ ῥα τὸτ᾽ ἀμφιπόλοισιν ἐντπλοκάμοισι μετήνδα.
' Κλυτέ μεν, ἀμφιπολοί λευκώλενοι, ἄφρα τε εἴπω.
οὐ πάντων ἀέκητι θεών, οὐ 'Ολυμπον ἔχουσιν,
Φαιήκεσσα ὦδ' ἀνὴρ ἐπιμισθεται ἀντιθέουσι ν
πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέησι' εἶναι,
νῦν δὲ θεοίσιν ἐοίκε, τοι οὐρανὸν εὐρύν ἔχουσιν.
αἱ γὰρ ἔμοι τοιόσοδε πόσις κεκλημένοι εἰσ
ἐνθάδε ναιετάων, καὶ οἱ ἄδωι αὐτῷλι μῖμωνιν.
ἀλλὰ ὅτ', ἀμφίπολοι, Ἑξίνθρο βρώσιν τε πόσιν τε.
' 'Ὡς ἐφαθ', αἰ δ' ἄρα τῆς μᾶλα μὲν κλύον ἥδ' ἐπίθοντο,
πάρ δ' ἄρ' 'Οδυσσῆι ἔδεσαν βρώσιν τε πόσιν τε.
ἡ τοι ὁ πίνε καὶ ἴσθηε πολύτλας δίος 'Οδυσσεός
ἀρταλέως' δηρόν γὰρ ἐδητύος ἤν ἀπαστος.
' Αὐτὰρ Ναυσικάα λευκώλενος ἀλλ᾽ ἐνόησεν
ἐλματ' ἄρα πτύξασα τίθει καλῆς ἐπὶ ἀπήνης,
ζέυξεν δ' ἡμύνοισ κρατερώνχας, ἀν δ' ἐξῆ αὐτή.
ἀφιένεν δ' 'Οδυσσῆα, ἔτοσ τ' ἐφατ' ἤκ τ' ὀνόμαζεν.
' 'Οροεο δὴ νῦν, ζείνε, πόλειν' ἰμεν, ἄφρα σε πέμψω
πατρὸς ἐμοῦ πρὸς δῶμα δαίψρονος, ἐνθὰ σὲ φημὶ
πάντων Φαίήκων εἰδησέμεν ὄσσοι ἄριστοι.
ἀλλὰ μᾶλ' ὄδ' ἔρδενι δοκεῖσι δὲ μοι οὐκ ἀπινύσσειν,
ὁφ' ἀν μὲν κ' ἀγροὺς ἱομεν καὶ ἔργ' ἀνθρώπων,
τόφρα σὺν ἀμφιπόλοισ μεθ' ἡμύνοις καὶ ἀμαξίαν
κάρπαλμως ἐρχεσθαι· ἐγὼ δ' ὀδον ἡγεμονέωσω.
αὐτὰρ ἐπὶν πόλιος ἐπιβείομεν ἤν πέρι πύργος
ἐμπλός, καλὸς δὲ λυμήν ἐκάτερθε πόλης,
have taught all kinds of art, and he fashions graceful work; so did she lay a grace upon his head and shoulders. He walked apart along the beach, and there sat down, beaming with grace and beauty. The maid observed; then to her fair-haired waiting-women said:

"Listen, my white-armed women, and let me tell you something. Not without purpose on the part of all the gods that hold Olympos is this man's meeting with the godlike Phaiakians. A while ago, he really seemed to me ill-looking, but now he is like the gods that hold the open sky. Ah, might a man like him be called my husband, having his home here, and content to stay! But give, my women, to the stranger food and drink."

She spoke, and very willingly they heeded and obeyed, and set beside Odysseus food and drink. Then royal long-tried Odysseus eagerly drank and ate, for long from food had he been fasting.

And now white-armed Nausikaä to other matters turned her thoughts. She folded the clothes and laid them in the beautiful wagon, she yoked the stout-hoofed mules, got into the cart herself, and calling to Odysseus thus she spoke and said:

"Arise now, stranger, and hasten to the town, that I may bring you to my wise father's house, where you shall see, I promise you, the best of all Phaiakia. Only do this, — you seem to me not to lack understanding: while we are passing through the fields and through the farms, here with my women, behind the mules and cart, walk rapidly along, and I will lead the way. But as we near the town,—round which is a lofty rampart, a beautiful har-
λεπτῇ δ' εἰσίθημι: νῆς δ' ὅδ' ἀμφιέλισσαι εἰρύμαται: πᾶσιν γὰρ ἐπίστιον ἐστιν ἐκάστῳ. 265 ἔνθα δὲ τέ σφ' ἀγορῇ, καλὸν Ποσιδήμων ἀμφίς, ῥυτοίσιν λάέσσι κατωρυχέσσι ἀραρῦια. ἔνθα δὲ νηὸν ὄπλα μελανιῶν ἀλέγουσι, πεῖσματα καὶ σπείρα, καὶ ἀποξύνουσιν ἑρετμὰ. οὔ γὰρ Φαΐηκεσσί μέλει βίος οὐδὲ φαρέτρη ἀλὰ ἵστοι καὶ ἑρετμα νεὼν καὶ νῆς ἔσται, ἰδιὸν ἀγαλλόμενοι πολιήν περόων θάλασσαν, τῶν ἀλεείων φήμιν ἀδευκέα, μὴ τις ὄπισῳ μυμεύῃ: μάλα δ' εἰσὶν ὑπερφιάλοι κατὰ δήμον· καὶ νῦ τις ὃς ἔφησι κακῶτερος ἀντιβολίσσας· 270 τίς δ' ὃδε Ναυσικάα ἔπεται καλὸς τέ μέγας τε ξείνοι; ποῦ δὲ μν ἐφε; πόσις νῦ οἱ ἔσσεται αὐτῇ. ἦ τινά ποι πλαγχθέντα κομίσσατο ἤς ἀπὸ νηὸς ἀνδρῶν τηλεδαπῶν, ἔπει οὐ τινες ἐγγύθεν εἰσίν· ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦθεν 275 οὐρανόθεν καταβᾶς, ἔξει δὲ μν ἦματα πάντα. βέλτερον, εἰ καυτή περ ἐποιχομένη πόσιν ἐφεὶ ἀλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δήμον Φαίηκας, τοὶ μν μνῶνται πολέες τε καὶ ἐσθλοι. ὅς ἔρεοσίν, ἐμοί δὲ κ' ἀνείδεα ταύτα γένουτο. καὶ δ' ἄλλῃ νεμεσῶ, ἦ τις τοιαύτᾳ γε ἰδοί, ἦ τ' ἀέκητη φίλων πατρὸς καὶ μητρὸς ἐόντων ἀνδράσι μίσηται πρὸς γ' ἀμφάδιον γάμον ἠλθεῖν. 280 ξείνε, σὺ δ' ὃδ' ἐμέθεν ξυνίει ἔτος, ὥφρα τάχιστα πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοίο. δήςεις ἀγλαοῦ ἄλσος Ἀθήνης ἄγχι κελεύθου αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμὼν. ἔνθα δὲ πατρὸς ἐμοὶ τέμενος τεβαλυθα τ' ἀλωῇ,
bor on each side the town and a narrow road between,—there curved ships line the way; for every man has his own mooring-place. Beyond is the assembly near the beautiful grounds of Poseidon, constructed of stone blocks dragged there and deeply bedded. Further along, they make the black ships' tackling, cables and canvas, and shape out the oars; for the Phaiakians have no care for bow and quiver, only for masts and oars of ships and the trim ships themselves, with which it is their joy to cross the foaming sea. Now the rude talk of these I would avoid, that no one afterwards may blame me. For very forward persons are about the place, and some coarse man might say, if he should meet us: 'What tall and handsome stranger is following Nausikaä? Where did she find him? A husband he will be for her, her very own. Some castaway, perhaps, she rescued from his vessel, some foreigner; for we have no neighbors here. Or at her prayer some long-entreated god has come from heaven above, and he will keep her his forever. Better to go for herself and find a husband elsewhere, for those about the country here, Phaiakians, she despises, though many fine fellows are her suitors.' So they will talk, and for me it would prove a scandal. I, too, might censure another girl who did such things, who, heedless of friends, while father and mother were alive, should go with men before her public wedding. And stranger, do you attend in this to what I say, that you may soon obtain assistance and safe conduct from my father. Near our road you will see a stately grove of poplar-trees, belonging to Athene; in it a fountain springs, and round it is a meadow. There
τόσουν ἀπὸ πτόλυος ὄσσον τε γέγονε βοήσας· ἔνθα καθεξόμενος μείναι χρόνου, εἰς ὁ κεν ἡμεῖς ἀστυδεὶ ἔλθομεν καὶ ἰκώμεθα δόματα πατρός. αὐτὰρ ἐπὶν ἡμέας ἐλπὶ ποτὶ δόματι ἀφίχθαι, καὶ τότε Φαιήκων ἤμεν ἐς πόλιν ἦδ' ἐρέσσοι δόματα πατρός ἐμοῦ μεγαλήτορος 'Ἀλκινόου· ῥεία δ' ἀργύρωτ' ἔστι καὶ ἄν πάις ἡγήσατο νήπιος· οὐ μὲν γὰρ τι ἑνικότα τοῖς τέτυκται δόματα Φαιήκων, οὗος δόμος 'Ἀλκινόου ἤρως. ἄλλῳ ὀπότ' ἄν σε δόμοι κεκύθωσι καὶ αὐτῇ, ὅκα μάλα μεγάροι διελθέμεν, ὄφρ' ἄν ἱκαὶ μητέρ' ἐμήν· ἡ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐρή, ἠλάκατα στρωφῶσ' ἀλητόρφυρα, θαῦμα ἰδέσσαι, κίον κεκλιμένη· δομαὶ δὲ οἱ εἰατ' ὄπισθεν. ἔνθα δὲ πατρός ἐμοὶ θρόνοι ποτικέκλιται αὐτῇ, τῷ ὁ γε οἰνοποτάξει ἐφήμενοι ἀθάνατος ὄς. τὸν παραμειψάμενος μητρός ποτὶ γούνασι χεῖρας βάλλειν ἡμετέρης, ἵνα νόστιμον ἤμαρ ἤδηι χαίρων καρπαλίμως, εἰ καὶ μάλα τηλوثὲν ἑσσὶ. [ἐ]ι κέν τοι κεῖσθ' ἐν βίλα φρονέσθε· εἰν θυμῷ, ἐλπωρὴ τοι ἐπείστα φίλους τ' ἰδέειν καὶ ἱκέσθαι οἶκου ἐν κτιμένοι καὶ στὴν ἐς πατρίδα γαῖναν.] "Ὡς ἅρα φωνήσας' ἔμασεν μάστυγι φαεινή ἡμίονος· αἱ δ' ὅκα λίπον ποταμοῦ ρέθηρα. αἱ δ' εὐ μὲν τραχων, εὕ δὲ πλίσοντο πόδεσσιν. ἡ δὲ μάλ' ἴμιόξενεν, ὅπως ἀμ' ἐπολάτῳ πεζοὶ ἀμφιπολοί τ' Ὀδυσσεύς τε· νόθ δ' ἐπέβαλλεν ἑμάσθην. δύσετο τ' ἥλιος, καὶ τοὶ κλυτὸν ἄλσος ἰκοτο ἱρὸν 'Ἀθηναίης, ἵν' ἄρ' ἐξετο δῖος 'Οδυσσεύς. αὐτίκ' ἐπείτ' ἤρατο Δίος κούρῃ μεγάλοιο.
are my father's lands, his fruitful vineyard, as far from the town as one can call. There sit and wait a while, until we come to the town and reach my father's palace. But when you think that we have reached the palace, enter the city of the Phaiakians, and ask for the palace of my father, brave Alkinoös. Easily is it known; a child, however young, could show the way; for in nowise do the Phaiakians build their houses like the dwelling of Alkinoös their prince. But when his buildings and his courtyard shield you, quickly pass through the hall until you find my mother. She sits upon the hearth within the fire-light, spinning sea-purple yarn, a marvel to behold, and resting against a pillar. Her handmaids sit behind her. There too my father's seat rests on the selfsame pillar, and here he sits and sips his wine like an immortal. Passing him by, to our mother's knees stretch out your hands, if you would see the day of your return with gladness and with speed, although you come from far. If she have kindness in her heart for you, then there is hope that you may see your friends and reach your stately house and native land."

Saying this, with her bright whip she struck the mules, and fast they left the river's streams; and well they trotted, well they plied their feet, and skilfully she reined them that those on foot might follow,—the waiting-women and Odysseus,—and with discretion she laid on the lash. The sun was setting as they reached the famous grove, Athene's sacred ground, where royal Odysseus sat him down. And thereupon he prayed to the daughter of mighty Zeus:
'Κλώθι μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη·
νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ’ ἄκουσας ἰαομένου, ὅτε μ’ ἔρραε κλυτὸς ἐννοούγαυο. ὃς μ’ ἐς Φαίηκας φίλου ἐλθεῖν ἥδ’ ἔλεευνῶν.
"Ὡς ἐφατ’ εὐχόμενος, τού δ’ ἔκλυε Παλλὰς ’Αθήνη·
αὐτὸ δ’ οὐ πω φαίνετ’ ἐναντίη· αἴδετο γὰρ ὅ τ’
πατροκασίγατον· δ’ ἐπιζαφελῶς μενέανεν ἀντιθέρ ’Οδυσσῆτ’ πάρος ἢν γαίαν ἰκέσθαι.\"
"Hearken, thou child of aegis-bearing Zeus, unwearied one! Oh hear me now, although thou didst not hear me once before, when I was wrecked, what time the great Land-shaker wrecked me. Grant that I come among the Phaiakians welcomed and pitied by them."

So spoke he in his prayer, and Pallas Athene heard, but did not yet appear to him in open presence; for she regarded still her father's brother, who furiously raged against godlike Odysseus until he reached his land.
'Οδυσσέως εἰσοδος πρὸς 'Αλκίνουν.

'Ως ο μὲν ἐνθ' ἤρατο πολύτλας δίος 'Οδυσσέως, κούρην δὲ προτί ἀστυ φέρεν μένος ἡμιόνων. ἦ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δάμαθ' ἵκανε, στῆσεν ἄρ' ἐν προθύροισι, κασίγνητοι δὲ μὲν ἅμφως ἵσταντ' ἂθανάτως ἐναλίγκιοι, οἶ δ' ὑπ' ἄτηνης ἡμιόνων ἐλυνον ἑσθήτα τε ἔσφερον εἶσω.

αὐτὴ δ' ἐς θάλαμον ἐὼν ἡμε. δαίε δὲ οἱ πῦρ γρηγὺς 'Απειραίη, θαλαμήπτολος Εὐρυμέδουσα, τὴν ποτ' 'Απείρηθεν νέες ἡγαγον ἅμφιελίσσαι. 'Αλκινὼς δ' αὐτὴν γέρας ἐξέλον, οὐνεκα πᾶσι Φανίκεσσων ἀναάσσε, θεοῦ δ' ὃς δῆμος ἄκουεν. ἦ τρέφε Ναυσικάαν λευκόλευν ἐν μεγάροισιν. ἦ οἱ πῦρ ἀνέκαιε καὶ εἶσω δόρποι ἐκόσμει.

Καὶ τὸτ' 'Οδυσσέως ὄρτο πῶλυν' ἤμεν. αὐτὰρ 'Αθήνη πολλὴν ἕρα χεῦρ φίλα φρονέουσ' 'Οδυσσή, μὴ τις Φανίκων μεγαθύμων ἀντιβολήσας κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοθ' ὅτις εὔη.

ἀλλ' ὅτε δὴ ἄρ' ἐμέλλε πῶλυν δύσεσθαι ἐραυνή, ἐνθα οἱ ἀντεβόλησε θεὰ γλαυκώπτης 'Αθήνη παρθενική ἑικυία νεήμιδι, κάλπιν ἐχούση.

στὴ δὲ πρόσθ' αὐτοῦ. ὁ δ' ἄνερπτο δίος 'Οδυσσέως. "Ω τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἠγγίσαο 'Αλκινῷ, δὲ τοίσδε μετ' ἀνθρώποισιν ἀνάσσει; καὶ γὰρ ἐγὼ ἥτω ἔτωνος ταλαπείριος ἐνθάδ' ἰκάνων
VII.

THE RECEPTION OF ODYSSEUS BY ALKINOÖS.

Thus here royal long-tried Odysseus made his prayer; but to the town the strong mules bore the maid. And when she reached her father's famous palace, she stopped before the door-way, and round her stood her brothers, men like immortals, who from the cart unyoked the mules, and carried the clothing in. The maid went to her chamber, where a fire was kindled for her by an old Apeirean woman, the chamber-servant Eurymedousa, whom long ago curved ships brought from Apeira; her they had chosen from the rest to be the gift of honor for Alkinoös, because he was the lord of all Phaiakia, and the people listened to his voice as if he were a god. She was the nurse of white-armed Nausikaä at the palace, and it was she who kindled her the fire and in her room prepared her supper.

And now Odysseus rose to go to the city; but Athene kindly drew thick clouds around Odysseus, for fear some bold Phaiakian meeting him might trouble him with talk and ask him who he was. And just as he was entering the pleasant town, the goddess, keen-eyed Athene, crossed his way, disguised as a young girl who bore a water-jar. She paused as she drew near, and royal Odysseus asked:

"My child, could you not guide me to the house of one Alkinoös, who is ruler of this people? For I am a toil-worn stranger come from far, out of a distant land.
τηλόθεν ἐξ ἀπίσθας γαίῆς· τῷ οὐ τινα οἴδα ἀνθρώπων, οἱ τὴνδε πῶλον καὶ γαίαν ἔχουσιν.

Τὸν δ' αὐτὸ προσέεισε θεὰ γλαυκώπατις 'Αθήνη· τογαρ ἐγὼ τοι, ξείνε πάτερ, δόμον ὦν με κελεύεις δεῖξο, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι ναίει. ἀλλ' ἵδι συγῇ τοῖον, ἐγὼ δ' ὄδον ἤγεμονεύοι· μὴδὲ τίν' ἀνθρώπων προτίσσεσε, μηδ' ἐρέευε. οὐ γὰρ ξείνους οἴδε μᾶλ' ἀνθρώπους ἀνέχονται, οὔτ' ἀγαπαζόμενοι φιλέουσ' ὡς κ' ἄλλοθεν ἠλθή. νησὶ θῷσαν τῷ γε πεποιθότες ὁκελήστη λαίτμα μέγ' ἐκπερόωσιν, ἔπει σφιτὶ δόκ' ἐνοσίχθων τῶν νέες ὁκεῖαί ὡς εἰ πτεροῦ ἥ' νόημα.'

'Ως ἀρα φωνήσασ' ἡγήσατο Παλλᾶς 'Αθήνη καρπαλίμως· ὁ δ' ἐπείτα μετ' ἱχνια βαίνει θεοί. τὸν δ' ἄρα Φαῖνκες ναυσικλυτοί οὐκ ἐνόησαν ἔρχομενον κατὰ ἄστυ διὰ σφέας· οὔ γὰρ 'Αθήνη εἰς ἐνπλόκαμος, δεινὴ θεός, ἢ ρά οἱ ἄχλον θεσπεσίναν κατέχευε φίλα φρονεόου' ἐνὶ θυμῷ. θαύμαζεν δ' ὁδύσεις λιμένας καὶ νῆας ἐλθαν αὐτῶν θ' ἱρών ἀγόρας καὶ τελεία μακρά υψηλα, σκολόπεσιν ἀρηράτα, θαῦμα ἴδεσθαί. ἀλλ' ὅτε δὴ βασιλῆς ἀγακλυτὰ δῶμαθ' ἱκοντο, τούσι δὲ μύθουν ἤρχε τεθα γλαυκώπατις 'Αθήνη.

'Οὔτος δὴ τοι, ξείνε πάτερ, δόμος, ὃν με κέλευες πεφράδεμεν· δήες δὲ διοτρεφέας βασιλῆς, δαίτην δαινυμένους· σὺ δ' ἔσω κίε μηδ' τι θυμῷ τάρβει· χαρσαλέζος γὰρ ἀνήρ εν πᾶσιν ἀμείωων ἐργοσίν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἐλθοί. δέσποιναν μὲν πρῶτα κιχήσει καὶ μεγάροις· 'Ἀρήτη δ' ὄνομ' ἐστίν ἐπάνυμον, ἐκ δὲ τοκήων.
Therefore I know not one among the men who own this city and these lands."

Then said to him the goddess, keen-eyed Athene: "Yes, good old stranger, I will show the house for which you ask, for it stands near my noble father's. But follow on in silence and I will lead the way. Cast not a glance at any man and ask no questions; for our people will not well endure a stranger, and do not courteously receive a man who comes from elsewhere. In their swift ships they trust and they traverse the great deep, for the Earth-shaker has given them power. Swift are their ships as wing or thought."

Saying this, Pallas Athene led the way in haste, and he walked after in the footsteps of the goddess. So the Phaiakians, famed for shipping, did not observe him walking down their town among them, because Athene, the fair-haired powerful goddess, did not permit it, but she drew a marvelous mist in her heart's kindness round him. And now Odysseus admired the harbors, the trim ships, the meeting-places of the lords themselves, and the long walls that were so high, fitted with palisades, a marvel to behold. Then as they neared the famous palace of the king, the goddess, keen-eyed Athene, thus began:

"Here, good old stranger, is the house you bade me show. You will see heaven-descended kings sitting at table there. But enter in, and in your heart have no misgivings; for the courageous man in all affairs better attains his end, come he from where he may. First you shall find the Queen within the hall. Arêtê is her name;
τῶν αὐτῶν οἱ περ τέκου Ἀλκίνοοι βασιλῆα. 55

Ναυσίθουν μὲν πρῶτα Ποσειδᾶν ἐνοσίχθων
γείνατο καὶ Περίβοια, γυναικῶν εἴδος ἀρίστη,
ὀπλοτάτῃ θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,
ὡς ποθ' ὑπερθύμοιοι Γιγάντεσσιν βασίλευεν.

ἀλλ' ὁ μὲν ὄλεσε λαὸν ἀτάσθαλον, ὦλετο δ' αὐτὸς,
τῇ δὲ Ποσειδᾶν ἐμίγη, καὶ ἐγείνατο παῖδα
Ναυσίθουν μεγάλυμον, ὡς ἐν Φαϊνξίν ἀνασσε·
Ναυσίθους δ' ἔτεκεν Ρηξήνορά τ' Ἀλκίνοον τε.

tὸν μὲν ἀκούρον ἐόντα βᾶλ' ἀργυρότοξος Ἀπόλλω
νυμφίον ἐν μεγάρῳ, μίαν οἴην παῖδα λυπόντα
Ἀρήτην. τὴν δ' Ἀλκίνοος ποιήσατ' ἀκοίτων,
καὶ μιν ἔτι τ' ὡς οὖ τις ἐπὶ χόνι τίτετα ἄλλη,
ἀσσαὶ νῦν ὡς γυναῖκες ὑπ' ἀνδράσιν ὦλοις ἔχοσίν.

ὡς κεῖνη ἐπὶ κῆρι τετίμηται τε καὶ ἐστον
ἐκ τε φίλων παῖδων ἐκ τ' αὐτοῦ Ἀλκινόου
καὶ λαῶν, οἱ μὲν ἔτι τέου ὡς εἰσορῶντες
dειδέχαται μύθοις, ὅτε στείχισ' ἀνὰ ἀστυ.

οὐ μὲν γὰρ τι νόου γε καὶ αὐτὴ δεύτει ἐς ἔλοι·
ως ἐγὼ τ' εὖ φρονεῖσι καὶ ἀνδράς νεῖκεα λῦει.

ἐκέν τοι κεῖνη γε φίλα φρονεῖσ' εὖν θυμῷ,
ἐλπωρὴ τοι ἐπείτα φίλους τ' ἱδέεν καὶ ἰκέσθαι
οἶκον ἐς ὑψόροφον καὶ σήν ἐς πατρίδα γαῖαν.'

"Ὡς ἄρα φωνήσασ' ἀπέβη γλαυκώτης Ἀθήνη
πόντον ἔτ' ἀτρύγετον, λίπε δὲ Σχέρην ἐρατευνη,
κετο δ' ἐς Μαραθῶνα καὶ εὐρυάγμιαν Ἀθήνην,
δῦνε δ' Ἐρεχθῆς πυκνῶν δόμοι. αὐτάρ Ὀδυσσεύς
Ἀλκινόου πρὸς δῶματ' ἐς κλυτ' πολλά δὲ οἱ κῆρ
ὀμαιν' ἰσταμένοι, πρὶν χάλκεον οὐδὸν ἰκέσθαι.

ὡς τε γὰρ ἥλιον αὐγὴ τέλευ ἥ σελήνης.
sprung from the self-same ancestry as King Alkinoös. In early days Nausithoös was born of earth-shaking Poseidon and of Periboia, the chief of womankind in beauty and the youngest daughter of that bold Eurymedon who once was king of the presumptuous giants; but he brought ruin on his impious tribe and on himself. With Periboia Poseidon lay and by her had a son, sturdy Nausithoös, who was king of the Phaiakians. Nausithoös begot Rhexenor and Alkinoös; but before Rhexenor had a son, Apollo of the silver bow smote him within his hall, soon after he was wed, and he left behind an only child, Arêtê. Alkinoös took Arêtê for his wife, and he has honored her as no one else on earth is honored among the women who to-day keep houses for their husbands. Thus has she had a heartfelt honor, and she has it still, from her own children, from Alkinoös himself, and from the people also, who look upon her as a god and greet her with welcomes when she walks about the town. For of sound judgment, woman as she is, she has no lack; and those whom she regards, though men, find troubles clear away. If she regards you kindly in her heart, then there is hope that you may see your friends and reach your high-roofed house and native land."

Saying this, keen-eyed Athene passed away, over the barren sea. She turned from pleasant Scheria, and came to Marathon and wide-wayed Athens and entered there the strong house of Erechtheus. Meanwhile Odysseus neared the famous palace of Alkinoös, and his heart was deeply stirred so that he paused before he crossed the brazen threshold; for a sheen as of the sun or moon
δώμα καθ’ ύψερεφές μεγαλήτορος 'Αλκινώιοι.
χάλκεοι μὲν γὰρ τοῖχοι ἐλπίδεατ’ ἐνθα καὶ ἐνθα, ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θρυγκός κυάνου.
χρύσειαὶ δὲ θύραι πυκνῶν δόμων ἑυτὸς ἔργων.
σταθμοὶ δὲ ἁργύρειαι ἐν χαλκέοι ἐστασαι οὐδοῖ,
ἀργύρεον δ’ ἐφ’ ὑπερθύριων, χρυσή δ’ ἑκορώνη.
χρύσειοι δ’ ἐκάτερθε καὶ ἁργύρεοι κύνες ἱσαν,
οὐς "Ηφαίστος ἐτευξὲν ἰδιῖης πραπίδεσι"
δώμα φυλασσεμέναι μεγαλήτορος 'Αλκινώιοι,
ἀθανάτους οὐντας καὶ ἁγήρως ἰματα πάντα.
ἐν δὲ θρόνοι περὶ τοῖχον ἔρημεδατ’ ἐνθα καὶ ἐνθα,
ἐς μυχὸν ἐξ οὐδοῖ διαμπερὲς, ἐνθ’ ἐν πέπλοι
λεπτοὶ ἐύννητοι βεβλήσατο, ἔργα γυναίκων.
ἐνθα δὲ Φαιήκων ἠγήτοροι ἐδρίωντο
πλοῦντες καὶ ἔδοντες ἐπηχετανὸν γὰρ ἔχεσκον.
χρύσειοι δ’ ἀρα κούροι ἐνδικμίτων ἐπὶ βομμῶν
ἐστασαι αἰθομένας δαίδας μετὰ χερσίν ἐχοντες,
φαύνοντες νῦκτας κατὰ δώματα δαινυμόνεσι.
πεντήκοντα δὲ οἱ διμαί κατὰ δώμα γυναίκες
αἱ μὲν ἀλεστρεύουσι μύλης ἐπὶ μῆλοπα καρπῶν,
αἱ δ’ ἰστοὺς υφόσι καὶ ἱλάκατα στρωφῶσιν
ἡμεναι, οἷα τε φύλλα μακεδύνης αἰγείρου.
καρυοῦσεοι δ’ ὀδονέων ἀπολείβεται ἱγρῶν ἱλαῖον.
δοσον Φαιῆκες περὶ πάντων ἑδρίες ἄνδρῶν
νὴα θοὴν ἐνι πόντῳ ἐλαυνέμενι, ὅς δὲ γυναίκες
ἰστῶν τεχνήσασιν περὶ γὰρ σφυσὶ δῶκεν Ἀθήνη
ἐργα τ’ ἐπιστασαθαι περικαλλέα καὶ φρένας ἐσθλάς.
ἐκτοσθεν δ’ αὐλῆς μέγας ὀρχατος ἀγχι υράων
τετράγυον. περὶ δ’ ἐρκος ἐλήλαται ἀμφοτέρωθεν.
ἐνθα δὲ δεύδρεα μακρὰ πεφύκασι τηλεβόωντα,
played through the high-roofed house of great Alkinoös. On either hand ran walls of bronze from threshold to recess, and round about the ceiling was a cornice of dark metal. Doors made of gold closed in the solid building. The door-posts were of silver and stood on a bronze threshold, silver the lintel overhead, and gold the handle. On the two sides, were gold and silver dogs; these had Hephaistos wrought with subtle craft to guard the house of great Alkinoös, creatures immortal, young forever. Within were seats planted against the wall on this side and on that, from threshold to recess, in long array; and upon these were strewn light fine-spun robes, the work of women. Here the Phaiakian leaders used to sit, drinking and eating, holding constant cheer. And golden youths on massive pedestals stood and held flaming torches in their hands to give light in the night-time to the feasters in the halls.

In the King’s household are fifty serving maids, some grinding at the mill the glistering corn, some plying looms or spinning the twisted yarn, who as they sit are like the leaves of a tall poplar; and from the close-spun linen drops the liquid oil. For as Phaiakian men are skilled beyond all others in speeding a swift ship along the sea, so are their women practised at the loom, for on them in large measure Athene has bestowed skill in fair works and noble minds.

Without the court and close beside its gate is a large garden, four acres in extent; around it runs a hedge on either side. Here grow tall thrifty trees—pears, pome-
όγχυαν καὶ ῥοιάλ καὶ μηλέαι ἀγιλαόκαρποι
συκέατε τε γλυκεραί καὶ ἑλαιαὶ τηλεθόσαι.
tῶν οὗ ποτε καρπός ἀπόλλυται οὐδ' ἀπολείπει
χείματος οὐδὲ θέρευς, ἐπετήσιοι· ἀλλὰ μάλ' αἰεὶ
ζεφυρίη πνείουσα τὰ μὲν φύει, ἀλλὰ δὲ πέσσει.

όγχυς ἐπ' οὐγχυς γηράσκει, μῆλον δ' ἐπὶ μῆλοφ,
αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σύκον δ' ἐπὶ σύκφ.
ὲνθα δὲ οἱ πολύκαρποι ἄλοι ἐρρίσωται,
τῆς ἔτερον μὲν θεῖοπεδον λευρὸ ἐνὶ χώρῳ
tέρσται ἡελίω, ἐτέρας δ' ἀρα τε τρυγοῦσιν,
ἀλλας δὲ τραπέουσιν· πάροιθε δὲ τ' ὄμφακες εἰσιν
ἀνθὸς ἀφθείσαι, ἔτερα δ' ὑποπερκάζουσιν.

ἐνθα δὲ κοσμηταί πρασιαί παρὰ νείατον ὄρχον
παντοῖα πεφύσασιν, ἐπηετανὸν γανώσασι·
ἐν δὲ δύω κρήναι ἡ μὲν τ' ἀνὰ κῆπων ἀπαντα
σκίδνυται, ἡ δ' ἔτέρωθεν ὑπ' αὐλής οὐδὲν ἤσι
πρὸς δόμον ὕψηλον, ὃθεν ὄδρεύοντο πολὕται.

τοῖ' ἀρ' ἐν ΨΤυχνίοιο θεῶν ἔσαν ἄγιλαὶ δόρα.

Ἐνθα στὰς θηείτο πολύτλας δίος Ἐνύσσευς.
αὐτὰρ ἐπεδῆ πάντα ἐφ' θηῆσατο θυμῷ,
καρπαλίμως ὑπὲρ οὐδὸν ἐβῆσετο δόματος εἰσῳ.

ἐὗρε δὲ Φαἰήκων ἡγήτορας ἢδὲ μέδουτας
στεῖνοντας δεῖπάς εἰσιν ἑοσκόπῳ ἀργειφόντη,
φ' πυμάτῳ στεῖνδεκον, ὅτε μνησιατο κολτον.
αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δίος Ἐνύσσευς,
πολλὴν ἦν' ἔχουν, ὧν οἱ περίχευν Ἀθήνη,
δφρ' ἢκτ' Ἀρήτην τε καὶ Ἀλκίνου βασιλῆα.
ἀμφὶ δ' ἅρ' Ἀρήτης βάλε γοῦνασι χεῖρας Ἐνύσσευς,
καὶ τότε ὑ' αὐτοῖς πάλιν χύτο θέσφατο αὐρ.
οἱ δ' ἄνεψ ἐγένοντο δόμον κατά φώτα ἴδοντες,
granates, apples with shining fruit, sweet figs and thrifty olives. On them fruit never fails; it is not gone in winter or in summer, but lasts throughout the year; for constantly the west wind's breath brings some to bud and mellows others. Pear ripens upon pear, apple on apple, cluster on cluster, fig on fig. Here too the teeming vineyard has been planted, one part of which, the drying place, lying on level ground, is heating in the sun; in another part men gather grapes; and elsewhere still they tread them. In front, the grapes are green and shed their flower, but a second row are now just turning dark. And here trim garden-beds, along the outer line, spring up in every kind and all the year are gay. Near by, two fountains rise, one scattering its streams throughout the garden, one bounding by another course beneath the courtyard gate toward the high house; from this the townsfolk draw their water. Such at the palace of Alkinoös were the gods' splendid bounties.

Here royal long-tried Odysseus stood and gazed. Then after he had gazed on all to his heart's fill, he quickly crossed the threshold and came within the house. He found the Phaiakian captains and councillors pouring libations from their cups to the keen-sighted Speedy-comer; for to him they always offer a last cup when they prepare for bed. Across the hall went royal long-tried Odysseus, still clothed in the thick cloud which Athene drew around him, until he came to Arête and to King Alkinoös. About Arête's knees Odysseus threw his arms, and then the marvelous cloud drew back from off him. Seeing a man, all became hushed throughout the house,
θαῦμαξεν δ' ὅρωντες· ὁ δὲ λυτάνευεν Ὀδυσσεὺς·
'Αρίττη, θύγατερ Ῥηξίμορος ἄντιθεοι,
σὸν τε πόσιν σὰ τε γούναθ' ἱκάνοι πολλὰ μογήσας,
τούσδε τε δαιμώνας, τοῖσιν θεοὶ ὀλβία δοῦν
ζωέμεναι, καὶ παιοῦν ἑπιτρέψειν ἢκαστὸς
κτῆματ' ἐν μεγάρουι γέρας θ' ὁ τι δήμος ἔδωκεν.
αὐτὰρ ἐμὸι πομπὴν ὄτρύνετε πατρίδ', ἵκέσθαι
θάσσον, ἐπεὶ δὴ δηθὰ φίλων ἀπὸ τῆματα πᾶσχω.
"Ὡς εἰπὼν κατ' ἀρ' ἔζετ' ἐπ' ἐσχάρη ἐν κοινήσι
πᾶρ πυρί· οἱ δ' ἀρὰ πάντες ἀκῆν ἐγένοντο σιωπῆ.
οὐ̂ς δὲ δὴ μετέειπε γέρων ἤρως Ἐξένων,
ὡς δὴ Φαυήκων ἀνδρῶν προγενέστερος ἦν
καὶ μύθοις κέκαστο, παλαιά τε πολλά τε εἰδώς·
ὁ σφιο ἐυφρονεόν ἀγορήσατο καὶ μετέειπεν·
'Αλκίνο', οὗ μὲν τοι τόδε κάλλιον οὐδὲ ἐοικε,
ξεῖνον μὲν χαμαλ ἤσθαι ἐπ' ἐσχάρη ἐν κοινήσι
οὐδὲ δὲ σὸν μύθον ποτιδέγμενοι ἑσχανώνται.
ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνον ἀργυροῖλον
εἰσον ἀναστήσας, σὺ δὲ κηρύκεσοι κέλευσον
οἶνον ἑπικρῆσαι, ἵνα καὶ Δι' τερπικεραύνῳ
πατείσομεν, δὴ θ' ἵκέσθαι ἀμ' αἰδοίοισιν ὑπηδεῖ.
ἄρτον δὲ ξείφῳ ταμίῇ δότῳ ἐνδοὶ ἐντώπων·
Αὐτάρ ἐπει τὸ γ' ἁκονό' ἱερὸν μένος Ἀλκινόοιο,
χειρὸς ἐλῶν Ὀδυσσῆα δαύφρονα ποικιλομήτην
ἀφοτεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνον εἴε σαφεῖν,
νῦν ἀναστήσας ἀργατήνορα Δαοδάμαμα,
ὡς οἱ πλησίον ϊζε, μᾶλλοτα δὲ μιν φιλέσσει.
χέρνιβα δ' ἀμφίπολος προχόφ ἐπέχεεν φέρουσα
καλὴ χρυσεῖς, ὑπὲρ ἀργυρεῖον λέβητος,
νύφασθαι· παρὰ δὲ ξεστήν ἐτάνυσσε τράπεζαν.
THE ODYSSEY, VII.

225

and seeing marveled; and thus Odysseus made his supplication: "Arête, daughter of divine Rhe xenor, to your husband do I come, and to your knees, through many a struggle, and to these feasters too. May the gods grant them the blessing of long life, and may each leave his children his wealth at home and every honor men have given. But quickly grant me aid to reach my native land; for long cut off from friends I have been meeting hardship."

When he had spoken thus, he sat down on the hearth among the ashes by the fire, while all were hushed to silence. At last the old lord Echenêos spoke, the oldest man of the Phaiakian race, preëminent in speech and full of knowledge of the past. He with good will addressed them thus, and said:

"Alkinoös, this is not quite honorable to you; it is unseemly that a stranger should be sitting on the hearth among the ashes. Awaiting words of yours, these men hold back. Come then, raise up the stranger, seat him on the silver-studded chair, and bid the pages mix more wine, that we may also pour to Zeus, the Thunderer, who waits on sacred suppliants. And let the housekeeper provide a supper for the stranger from what she has in store."

Now when revered Alkinoös heard his word, he took by the hand Odysseus — that keen man, of varied wisdom — raised him from the hearth and placed him on a shining chair, making his son arise, manly Laodamas, who sat beside his father, for his father loved him best. And water for the hands a servant brought them in a beautiful pitcher made of gold, and poured it out over a silver basin for their washing, and by them spread a polished table.
σίτων δ’ αϊδοίη ταμή παρέθηκε φέρουσα, εἴδατα πόλλα ἐπιθείσα, χαριζομένη παρεόντων. αὐτάρ ὁ πίνε καὶ ἦσθε πολύτλας δίος Ὁδυσσεὺς· καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοι.

'Ποντόνοι, κρητήρα κερασσάμενος μέθυ νείμον πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὸ τερπικεραύνῳ σπείτοσμεν, ὅσθ’ ἱκέτησιν ἄμ’ αἰδοίοισιν ὑπηδεὶ.

'Ως φάτο, Ποντόνοις δὲ μελίφρωνα ὄφων ἐκίρνα, νόμησεν δ’ ἀρα πᾶσιν ἐπαρξάμενος δεπάσσον. αὐτάρ ἐπεὶ σπείτοσαν τ’ ἐπίων θ’ ὅσον ἦθελε θυμὸς, τοῖσον δ’ Ἀλκίνους ἀγορήσατο καὶ μετέειπε.

'Κέκλυτε, Φαιήκην ἡγήτορες ἕδε μέδουτες, ὁφ’ εἰπὼ τὰ μὲ θυμὸς ἐνὶ στήθεσι κελεύει. νῦν μὲν δαισάμενοι κατακελετε ὁκαδ’ ἵοντες· ἡδέν δὲ γέροντας ἐπὶ πλέονας καλέσαντες ξείνου ἐνὶ μεγάροις ξενίσασομεν ἔδε θεοῖσι θέραμεν ἐξεσομεν ἑρᾷ καλὰ, ἐπείτα δὲ καὶ περὶ πομής μνησόμεθ’ ὃς χ’ ὁ ξείνοις ἀνευθείς πόνοι καὶ ἀνὴς πομῆς ὑφ’ ἡμετέρῃ ἦν πατρίδα γαῖαν ἱκηται χαίρων καρπαλίμως, ει καὶ μάλα τηλόθεν ἑστὶ, μηδὲ τι μεσασθή γε κακῶν καὶ πῆμα πάθησι πρίν γε τὸν ἢς γαῖης ἐπιβῆμεναι· ἔνθα δ’ ἐπείτα πείσεται ἄσσα οἱ αἰώνι κατὰ κλῆθες τε βαρείας γενομένψ νῆσαντο λίψι, ὅτε μην τέκε μῆτηρ. εἰ δὲ τις ἀθανάτων γε καὶ οὐρανοῦ εἰλήλουθεν, ἀλλῳ δ’ ἐπείτα θεοὶ περιμηχανώνται. αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαινόνται ἐναργεῖς ἥμιν, εὐτ’ ἐρδώμεν ἀγκαλειτάς ἐκατόμβας, δάιμων τε παρ’ ἄμμι καθήμενοι ἐνθα περ ἰμεῖσ. εἰ δ’ ἀρα τις καὶ μοῦνοι ἢν ἰζύμβληται ὀδύτης,
And the grave housekeeper brought bread and placed before them, setting out food of many a kind, freely giving of her store. So royal long-tried Odysseus drank and ate. And now to the page revered Alkinoōs said:

"Pontonoōs, mix a bowl and pass the wine to all within the hall, that we may also pour to Zeus, the Thunderer, who waits on sacred suppliants."

He spoke; Pontonoōs stirred the cheering wine and served it out to all, with a first pious portion for the cup. So after they had poured and drunk as their hearts wished, then thus Alkinoōs addressed them, saying:

"Hearken, Phaiakian captains and councillors, and let me tell you what the heart within me bids. Now that the feast is over, go to your homes and rest; and in the morning we will call more elders hither, and entertain the stranger in our hall, and make fit offering to the gods. Then afterwards will we take thought about his escort, so that the stranger free from toil and trouble may by our escort reach his native land in gladness and with speed, although he comes from far. So shall he, meanwhile, meet no ill or harm till he set foot in his own land; there, in the days to come, he shall receive whatever fate and the stern spinners wove in his birth-thread when his mother bore him. But if he be some deathless one come down from heaven, then do the gods herein deal with us strangely; for heretofore the gods have always shown themselves in person, and when we offer splendid hecatombs they sit beside us at the feast, even like ourselves. And if a man, walking alone, meet them upon his way,
οὖ τι κατακρύπτουσιν, ἐπεὶ σφυσὶν ἐγχύθεν εἰμὲν, ὃς περ Κύκλωπές τε καὶ ἄγρια φῦλα Γνήσιων.

Τὸν δ’ ἀπαραιβόμενος προσέφη πολύμητες Ὁδυσσεύς.

'Αλκίνῳ, ἄλλο τι τοι μελέτω φρεσίν: οὐ γὰρ ἐγὼ γε ἀθανάτουσιν ἔσικα, τοι τούρανον ἐφύραν ἔχουσιν, οὐ δέμας οὐδὲ φυῖν, ἄλλα θυντοῖσι βροτοῖσιν.

οὔς τινας ὑμεῖς ἵστε μάλιστ’ ὁχέοντας οἰξίν ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ὑσσαίμην.

καὶ δ’ ἐτί κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησάμην, ὅσα γε δὴ ξύμπαντα θεῶν ἱστητὶ μόγνησα.

ἄλλ’ ἐμὲ μέν δορπῆσαι ἐάσατε κηδόμενον περ’ οὐ γὰρ τι στυγερὴ ἐπὶ γαστέρι κύντερον ἄλλο ἐπλετο, ἦ τ’ ἐκέλευσεν ἐο μνήσασθαι ἀνάγκη καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα, ὅς καὶ ἐγὼ πένθος μέν ἐχὼ φρεσίν, ἢ δὲ μάλ’ αἰεὶ ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δὲ με πάντων ἀρράνει δοσ’ ἐπαθον, καὶ ἐνυπλῆσασθαι ἀνώγει. ὑμεῖς δ’ ὀτρύνεσθαι ἀρ’ ὧτι φαινομένηι, ὅς κ’ ἐμὲ τὸν δύστην ἐμῆς ἐπιβιβαστε πάτρης, καὶ περ πολλὰ παθόντα: ἱδόντα με καὶ λίποι αἰῶν κτῆσιν ἐμῆς, δημώας τε καὶ ὑφερεφές μέγα δώμα.

'ongan ἐφαθ’, οἱ δ’ ἀρα πάντες ἐπῆμεν ἱδ’ ἐκέλευνον πεπέμεναι τὸν ξείνον, ἐπεὶ κατὰ μοῦραν ἐισεῖν.

αὐτὰρ ἐπεὶ σπείσαν τ’ ἐπίον θ’ ὡσον ἠθελε θυμός, οἱ μὲν κακκελοῦσθε έβαν οἰκόνδε ἐκαστος, αὐτὰρ δ’ ἐν μεγαρῳ ὑπελεύσετο δίος Ὁδυσσεύς, παρ δ’ οἱ Ὁρήτη τε καὶ Ἀλκίνοος θεοεἰδῆς ἐρθην’ ἀμφίπολοι δ’ ἀπεκόμεθον ἑντεα δαιτός.

τοῖσιν δ’ Ὁρήτη λευκόλεφος ἦρχετο μύθων, ἐγνω γὰρ φάρος τε χιτῶνα τε εἵματ’ ἱδοῦσα
they do not hide, for we are of their kin, as are the Cyclops and the wild tribes of Giants."

Then wise Odysseus answered him and said: "Alkinoös, other thoughts of me be yours! I am not like the deathless ones who hold the open sky, either in form or bearing, but, on the contrary, I am like men that die; and whomsoever you have known bearing most grief amongst mankind, his sorrows I could equal. Yes, even more distresses still I might relate, which first and last I bore at the gods' bidding. But let me now, though sick at heart, taste food; for nothing is more brutal than an angry belly. It bids a man attend perforce, sadly though he be worn, though grief be on his mind. Even so, I too have grief upon my mind, and yet this evermore calls me to eat and drink; all I have borne it makes me quite forget, and bids me take my fill. But do you hasten at the dawn of day to land unhappy me in my own country, for I have suffered long; and let life pass, so I may once behold my own domain, my slaves, and my great high-roofed house."

Such were his words; they all agreed, and bade send on the stranger, for rightly had he spoken. Then after they had poured and drunk as their hearts wished, they sought their rest, and each departed homeward. So in the hall was royal Odysseus left behind; Arêtê, too, and godlike Alkinoös sat beside him, while servants cleared away the dishes of the meal. Then thus began white-armed Arêtê; for when she saw Odysseus she knew his robe and tunic to be the beautiful clothing which she her-
καλά, τά ἑ' αὐτή τεῦξε σὺν ἀμφιπόλοισι γυναιξί·
καὶ μιν φωνήσασ' ἐσπει πτερόεντα προσηύδα·
'Ἐεὶνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
tίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε ἐματ' ἐδωκεν;
οὐ δὴ φῆς ἐπὶ πόντου ἀλώμενος ἐνθάδ' ἰκέσθαι·
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητος 'Οδυσσεύς·
'ἀργαλέου, βασίλεια, δηνεκέως ἄγορεύσαι
κηδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνς·
tούτῳ δὲ τοι ἐρέω ὧ μ' ἀνείρεα ήδὲ μεταλλᾶς.
'Ογνηγή τις νῆσος ἀπόπροθεν εἰν ἀλλ κεῖται,
ἐνθα μὲν Ἐιλαντός θυγάτηρ, δολόσεσα Καλυψώ,
ναλεὶ ἐντόλκαμος, δεινὴ θεὸς· οὐδὲ τις αὐτῇ
μισχεται οὔτε θεῶν οὔτε θυντῶν ἀνθρώπων.
ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἢγαγε δαίμων
ὁιν, ἐπεὶ μοι νῆα θοῦν ἀργήτῃ κερανῷ.
Ζεὺς ἐλσας ἐκέασσε μέσῳ ἐνὶ οἴνοις τόντω.
[Ἐνθ' ἄλλοι μὲν πάντες ἀπέφθειθεν ἐσθλοὶ ἑταῖροι,
αὐτάρ ἐγὼ τρόπιν ἀγκᾶς ἐλῶν νεός ἀμφιελόσης
ἐννήμαρ φερόμην· δεκάτη δὲ με νυκτὶ μελαίῃ
νήσουν ἐς Ὡγνηγήν πέλασαν θεοὶ, ἐνθα Καλυψώ
ναλεὶ ἐντόλκαμος, δεινὴ θεὸς, ἦ με λαβοῦσα
ἐνδυκεόν ἐφίλει τε καὶ ἐτρεφεν ἴδη ἐφάσκε
θῆσειν ἀθάνατον καὶ ἀγήρων ἦματα πάντα·
ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσιν ἐπειθεν.]
ἐνθα μὲν ἑπτάτεσ μένου ἐμπεδὼ, ἐματα δ' αἰεὶ
δάκρυσι δεύεσκοι, τά μοι ἀμβροτα δῶκε Καλυψώ·
ἀλλ' ὅτε δὴ ὅγυδον μοι ἐπιπλόμενον ἔτος ἡλθε,
καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι.
Ζηνὸς υπ' ἀργελῆς, ἦ καὶ νόος ἐτράπετ' αὐτῆς.
πέμπτε δ' ἐπὶ σχεδίης πολυδέσμου, πολλὰ δ' ἐδωκε,
THE ODYSSEY, VII.

self had made—she and her waiting-maids; and speaking to him in winged words, she said:

“Stranger, I will myself first ask you this. Who are you? Of what people? Who gave to you this clothing? Did you not say you came to us through being lost at sea?”

Then wise Odysseus answered her and said: “Hard it were, Queen, fully to tell my woes, because the gods of heaven have given me many; but that for which you ask and seek I will declare. Ogygia is an island lying far out at sea, where the daughter of Atlas dwells, crafty Kalypso, a fair-haired, powerful goddess. Her no one visits, either among the gods or mortal men; but hapless me some power led thither to her hearth, and all alone, for Zeus with a gleaming bolt smote my swift ship and wrecked it in the middle of the wine-dark sea. There all the rest of my good comrades perished, but I myself caught in my arms the keel of my curved ship and drifted for nine days. Upon the tenth, in the dark night, gods brought me to the island of Ogygia, where Kalypso dwells, the fair-haired, powerful goddess. She took me in and loved me well, cared for my needs, and often said that she would make me an immortal, young forever; but she never beguiled the heart within my breast. Here for seven years I lingered on, and often with my tears would I bedew the robes Kalypso gave, immortal though they were. But when the eighth revolving year was come, she bade me, ay she urged me, to depart, whether through message sent from Zeus or that her own mind changed. Upon a strong-built boat she sent me forth, giving abundant food,
σύντον καὶ μέθυ ἦδυ, καὶ ἀμβροτα εἴματα ἔσσεν, 265
οὐρον δὲ προείκεν ἀπήμονα τε λιαρόν τε.
ἐπτὰ δὲ καὶ δέκα μὲν πλέον ἲματα πουτοτορεύων,
ὅκτωκαδεκάτη δ’ ἐφάνη ὅρεα σκιώεντα
γαίης ὑμετέρης, γῆθησε δὲ μοι φίλον ἦτορ
δυσμόρῳ· ἢ γὰρ ἐμελλον ἔτι ξυνέσεσθαι ὁιξυὶ
πολλῇ, τὴν μοι ἐπώρει Ποσειδάων ἐνοσίχθων,
ός μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,
ἀρινεν δὲ θάλασσαν ἀθέσφατον, οὐδὲ τ’ κύμα
εἰα ἐπὶ σχεδίης αὐδαὶ στενάχοντα φέρεσθαι.
τὴν μὲν ἐπειπα θῆλλα διεσκέδασ’· αὐτὰρ ἑγὼ γε
νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίη
ὑμετέρῃ ἐπέλασε φέρον ἀνεμός τε καὶ ὕδωρ.
ἐνθὰ κέ μ’ ἐκβαίνωντα βυὴσατο κῦμ’ ἐπὶ χέρουν,
πέτρῃς πρὸς μεγάλῃσι βαλὸν καὶ ἄτερπεί χώρῃ
ἀλλ’ ἀναχασάμενος νῆχον πάλειν, εἰος ἐπῆλθον
ἐς ποταμὸν, τῇ δ’ μοι ἑείσατο χώρος ἄριστος,
λείος πετράων, καὶ ἐπὶ σκέπας ἢν ἀνέμοιο.
ἐκ δ’ ἐπετοι θραγγηρέως, ἐπὶ δ’ ἀμβροσίῃ νύξ
ἡλυθ’· ἑγὼ δ’ ἀπάνευθε διωστεῖς ποταμῷ
ἐκβὰς ἐν θάμνουσι κατέδραθον, ἀμφὶ δὲ φύλλα
ἡφυσάμην· ὄπνον δὲ θεὸς κατ’ ἀπείρωνα χεῦν.
ἐνθὰ μὲν ἐν φύλλωσι, φίλον τετιμένος ἦτορ,
εὐδὸν παυνύχιοι καὶ ἐπ’ ἥδον καὶ μέσον ἱμαρ
dύσετό τ’ ἥλιον, καὶ μὲ ἡλυκὺς ὄπνοις ἀνήκεν.
ἀμφιπόλους δ’ ἐπὶ θυιλ τείχ’ ἐνόησα θυγατρός
παιξούσας, ἐν δ’ αὐτὴ ἐγὼ ἐκλειπαθεῖν.
τὴν ἰκέτευο’· ἢ δ’ οὔ τι νοήματο ἦμβροτεν ἐσθλοῦ,
ὡς οὐκ ἂν ἐλπιοι νεώτερον ἀντιάσαντα
ἐφξέμεν· αἰεὶ γὰρ τε νεώτεροι ἀφραδέουσι.
bread and sweet wine; she clad me in immortal robes and sent along my course a soft and gentle breeze. For seventeen days I sailed across the sea; on the eighteenth there came in sight the dim heights of your coast, and I was glad at heart—ill-fated I, who yet must meet the sore distress which earth-shaking Poseidon brought upon me. For he awoke the winds and barred my progress, stirred marvelously the waters, and the waves did not suffer me, spite of my many groans, to ride upon my boat. This soon the tempest shattered, and I by swimming forced my way through the flood, till at your coast the driving wind and water brought me in. Here, as I tried to land, the waves upon the shore might well have overcome me, casting me on great rocks and on forbidding ground; but I turned back and swam until I reached a stream where the ground seemed most fit, well cleared of stones and sheltered from the wind. Gathering my strength, I staggered out, and the immortal night came on. Off to a distance from the heaven-descended stream I walked and fell asleep among the bushes, heaping the leaves around; and here God poured upon me a slumber without end. For lying among the leaves, worn to the very soul, I slept all night till morning, then till noon; the sun was going down as the sweet slumber left me. And now upon the beach I saw your daughter’s maids, playing a game, and she among them seemed a goddess. To her I made entreaty, and she was not lacking in sound judgment, such as you could not hope that a young person meeting you would show; for usually the young are giddy. She gave
"η μοι σίτον ἐδωκεν ἄλις ἥδ’ αἴθοτα οἶνον,
καὶ λούσ’ ἐν ποταμῷ, καὶ μοι τάδε εἴματ’ ἔδωκε.
ταῦτα τοι ἀχνύμενὸς περ ἀληθεῖν κατέλεξα.’

Τὸν δ’ αὐτ’ Ἀλκίνοος ἀπαμείβετο φώνησέν τε ’
ζείν’, ἦ τοι μὲν τούτο γ’ ἐναίσιμον οὐκ ἔνοσε
παῖς ἐμη, οὐνεκά σ’ οὗ τι μετ’ ἀμφιτόλαυι γυναῖξιν
ηγεν ἐς ἡμέτερον· σὺ δ’ ἀρα πρότην ἱκέτευσα.’

Τὸν δ’ ἀπαμείβομενος προσέφη πολύμητις ’Οδυσσεύς’
’ήρως, μὴ μοι τούνεκ’ ἀμύμονα νείκεε κούρην.
η μὲν γάρ μ’ ἐκέλευε σὺν ἀμφιτόλοισιν ἐπεσθαί·
ἀλ’ ἐγὼ οὐκ ἔθελον δεῖσας αἰσχυνομενὸς τε,
μὴ πως καὶ σοὶ θυμός ἐπισκύσαμετ’ ἰδόντι
δύσζηλοι γάρ τ’ εἰμὲν ἐπὶ χθονὶ φῦλ’ ἀνθρώπων.’

Τὸν δ’ αὐτ’ ’Αλκίνοος ἀπαμείβετο φώνησέν τε ’
ζείν’, οὗ μοι τοιοῦτον ἐνι στῆθεσαι φίλου κήρ,
μασφιδίως κεχολοῦσθαι· ἀμεῖον δ’ αἰσίμα πάντα.
αἰ γάρ, Ζεῦ τε πάτερ καὶ ’Αθηναίη καὶ ’Ἀπόλλον,
τοῖος ἐδών οἶνος ἐσσι, τά τε φρονέων ἢ τ’ ἐγὼ περ,
πάλαι τ’ ἐμὴν ἐξέμεν καὶ ἔμοι γαμβρόν καλέσθαι
ἀβθί μένων’ οἶκων δὲ κ’ ἐγὼ καὶ κτήματα δοήν,
εἰ κ’ ἔθελον γε μένοις· ἀέκοντα δὲ σ’ οὗ τις ἐρύξει
Φαιήκων· μὴ τούτο φίλου Διὶ πατρὶ γένοιτο.
πομπῆν δ’ ἐς τόδ’ ἐγὼ τεκμαίρομαι, ὄφρ’ εὐ εἰδῆς,
ἀὑριον ἐς· τήμος δὲ σὺ μὲν δεδημένους ὕπιφ
λέξειι, οἱ δ’ ἐλόωσι γαλήνην, ὄφρ’ ἄν ἰκναί
πατρίδα σὴν καὶ δώμα, καὶ εἰ πού τοι φίλον ἐστίν,
εἰ περ καὶ μᾶλα πολλὸν ἐκαστέρω ἐστ’ Εὐβοΐης,
τὴν περ τηλοτάτῳ φάσ’ ἐμμεναι οἱ μιν ἰδοῦτο
λαῶν ἡμετέρων, δότε τε ξανθόν Ῥαδάμανθων
ηγον ἐποψόμενον Τιτυνοῦ, Γαίηνοι νίον.
me bread enough and sparkling wine, she bathed me in the river and gave to me these clothes. Thus in my sorrow I have told you all the truth."

Then answered him Alkinoö's and said: "Stranger, herein my child showed no right judgment, that she did not bring you hither with her maids. Yet it was she to whom you first made your entreaty."

Then wise Odysseus answered him and said: "Sire, do not for this reproach the blameless girl. For she instructed me to follow with the maids; but I would not, for fear and very shame, lest possibly your heart might be offended at the sight. Suspicious creatures are we sons of men on earth."

Then answered him Alkinoö's and said: "Stranger, the heart within my breast is not one lightly troubled. Better, good sense in all things. O father Zeus, Athene, and Apollo, that such a man as you, so like in mind to me, might take my child, be called my son-in-law, and here abide! For I would give you house and goods if you would like to stay. Against your wish, shall no Phaiakian hold you. That, father Zeus forbid! Nay, I will fix your setting forth, that you may rest secure; to-morrow shall it be. And you shall be lying all the time wrapt in a sleep, while they are speeding you along calm seas until you reach your land and home or anywhere you will, though it indeed were far beyond Euboea, which is said to be the very farthest shore by those among our people who once saw it when they carried light-haired Rhadamanthus to visit Tityos, the son of Gaia. Yes,
καὶ μὲν οἱ ἐνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσαν 325
ήματι τῷ αὐτῷ καὶ ἀπήνυσαν ο⚲καδ' ὅπισσω.
eἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὄσσον ἄρισται
νῆς ἔμαί καὶ κούροι ἀναρρίπτειν ἀλα τηρῷ.
'Ὡς φάτο, ἤθησεν δὲ πολύτλας δίοι 'Ὀδυσσεὺς,
eὐχόμενος δ' ἀπα εἴπεν ἔπος τ' ἔφατ' ἐκ τ' οὐόμαξε.' 330
' Ἡεῖ πάτερ, αἴθ' ὅσα εἴπε τελευτήσειν ἀπαντά
'Ἀλκίνους' τοῦ μὲν κεν ἐπὶ ξείδωρον ἄρουραν
ἀσβεστον κλέος εἰς, ἐγὼ δὲ κε πατρίδ' ἱκοίμην.'
'Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
κέκλετο δ' 'Ἀρήτῃ λευκόλενος ἀμφιπόλοισι 335
dέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήμα καλὰ
πορφυρ' ἐμβαλέειν, στορέσαι τ' ἐφύτερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἤσασθαι.
αὔταρ ἐπεὶ στόρεσαν πυκνῶν λέχος ἐγκονέουσιν,
ἀπολυνὸν 'Ὀδυσῆα παριστάμεναι ἐπέεσσων.
'Ὅρσο κέων, ὅ ξείων· πεποίηται δὲ τοι εὐνή.' 340
ὡς φάν· τῷ δ' ἀσπαστον ἐείσατο κοιμηθήναι.
ὡς ο μὲν ἐνθα καθεῦδε πολύτλας δίοι 'Ὀδυσσεὺς
τρήτοις ἐν λεχέσσων ὑπ' αἰθούσῃ ἐριδούπῳ
'Ἀλκίνους δ' ἀπα λέκτο μυχῷ δόμου υψηλοῖο,
πάρ δὲ ημῆν δέσποινα λέχος πόρσυνε καὶ εὐνήν.
there they went, without fatigue performing all, and on the self-same day finished the journey home. But you shall judge, in your own mind, how excellent my ships and young men are in tossing up the water with the oar."

He spoke, and glad was royal long-tried Odysseus, who, making his prayer, uttered these words and said:

"O father Zeus, all that Alkinoös has said may he fulfil. Then on the fruitful earth should he have quenchless fame, and I should gain my country."

So ran their talk with one another. Meantime white-armed Arëtë bade her maids to set a couch beneath the portico, to lay upon it beautiful purple rugs, spread blankets over these, and then place woollen mantles on the outside for a covering. So the maids left the hall, with torches in their hands. And after they had spread the comfortable bed with busy speed, they summoned Odysseus, drawing near and saying: "Come, stranger, come to sleep. Your bed is ready." So did they speak, and to him rest seemed delightful. Thus royal long-tried Odysseus fell asleep upon the corded bed, beneath the echoing portico. But Alkinoös lay in the recess of his high hall, and there the Queen, his wife, made ready her bed beside him.
"Ομοι δ' ἤργεινεια φάνη ροδοδάκτυλος 'Ἡώς, ὁρνυτ' ἀρ εἴπεν ἴερὸν μένον Ἀλκινόου, ἀν δ' ἄρα διογενῆς ὄρτο πτολύπορθος 'Οδυσσεύς. τοῖσιν δ' ἤγεμόνευ' ἴερὸν μένον Ἀλκινόου Φαιήκων ἄγορηδ', ἢ σφιν παρὰ νηυϊ τέτυκτο. εἰδότες δὲ καθίζουν ἔπὶ ξεστοῦσι λίθουσι πλησίον' ἢ δ' ἀνά ἄστυ μετόχετο Παλλᾶς Ἀθήνη, εἰδομένη κήρυκι δαίφρονον Ἀλκινόου, νόστον 'Οδυσσῆι μεγαλήτορι μητιώσα, καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον: 'Δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἢδὲ μέδουτες, εἰς ἄγορην λέναι, ὅφρα ξείνου πύθησθε, ὅς νεόν Ἀλκινόου δαίφρονος ἱκετὸ δῶμα πόντυν ἐπιπλαξχεὶς, δὲμας ἀθανάτους ὁμοίοις.' Ὑμεῖς εἰποῦσα ὠτρυνυ μένον καὶ θυμὸν ἐκάστου. καρπαλάμως δ' ἐμπληκτο βροτῶν ἄγοραι τε καὶ ἐδραὶ ἄγρομένων· πολλοὶ δ' ἄρα θηῆσαντο ἴδοντες νῦν Δαέρταο δαίφρωνα. τῷ δ' ἀρ' Ἀθήνη 
θεσπεσίην κατέχειν χάριν κεφαλῆ τε καὶ ὁμοῖς, καὶ μιν μακρότερον καὶ πάσσωνα θήκεν ἱδέσθαι, ὡς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο δεινὸς τ' αἴδιοῖς τε, καὶ ἐκπελέσειν αέθλους πολλοὺς, τοὺς Φαιήκες ἐπειρήσαντ' Ὀδυσῆος. αὐτὰρ ἐπεί ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
THE STAY OF ODYSSEUS IN PHAIAKIA.

As soon as the early rosy-fingered Dawn appeared, revered Alkinoös rose from bed, and up rose also high-born Odysseus, spoiler of cities. And now revered Alkinoös led the way to the assembly-place of the Phaiakians, which lay beside the ships. When they were come, they took their seats on polished stones, set side by side; while Pallas Athene went throughout the town in the likeness of the page of wise Alkinoös, planning the journey home of brave Odysseus; and every man she met she thus accosted:

“Come hither, Phaiakian captains and councillors, come, haste to the assembly-place, to hear about the stranger who came but lately to the house of wise Alkinoös when cast away at sea. In form he is like the immortals.”

With words like these she stirred in each a zeal and a desire, and speedily the assembly-place and all its seats were filled with those who came. Then many marveled when they saw the wise son of Laërtes; for Athene had cast a wondrous grace about his head and shoulders, and she had made him taller and stouter to behold, that so he might find favor in all Phaiakian eyes as one of power and worth, and that he also might win many games in which the Phaiakians tried Odysseus. So when they had
τοίσιν δ’ Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν·
‘Κέκλυτε, Φαυήκων ἡγήτορες ἥδε μέδουντες,
ὄφρ’ εἶπο τά με θυμός ἐνὶ στήθεσι κελεύει.
ξείνος ὅδ’, οὐκ οἶδ’ ὅς τις, ἀλώμενος ἵκετ’ ἐμὸν δῶ, ἢ πρὸς ἡοίων ἢ ἐσπερίων ἀνθρώπων·
πομπῆς δ’ ὀτρύνει, καὶ λᾶσσεται ἐμπεδοῦ εἶναι.
ἡμεῖς δ’, ὡς τὸ πάρος περ, ἑπτερυκώμεθα πομπῆς.
οὐδὲ γὰρ οὐδὲ τις ἄλλος, ὅτις κ’ ἐμὰ δῶμαθ’ ἢκται,
ἐνθὰδ’ ὄνυρόμενος δηρὸν μένει εἰνεκα πομπῆς.
Ἀλλ’ ἄγε νῦν μέλαιναν ἑρύσσομεν εἰς ἀλα δίαν
προτόπλουον, κούρῳ δὲ δῶ ω καὶ πενήκοντα
κρινάθων κατὰ δῆμον, ὅσοι πάρος εἰσίν ἀριστοί.
δησάμενοι δ’ εὖ πάντες ἐπὶ κλῆσιν ἐρετμά
ἐκβητ’· αὐτάρ ἐπείτα θοῆν ἀλεγύνετε δαῖτα
ἡμετέρον’ ἐλθόντες· ἐγὼ δ’ εὖ πάσι παρέξω.
κούροισιν μὲν ταῦτ’ ἐπιτέλλομαι· αὐτάρ οἱ ἄλλοι
σκηπτοῦχοι βασιλῆς εἰμα πρὸς δώματα καλὰ
ἐρχεσθ’, ὅφρα ξείνων ἐνὶ μεγάροις φιλέωμεν·
μηδὲ τις ἁρνείσθω· καλέσασθε δὲ θείον ἁοίδον,
Δημόδοκου· τῷ γὰρ ρὰ θεὸς περὶ δῶκεν ἁοίδὴν
τέρπεωι, ὅππη θυμὸς ἑποτρύνησει ἁείδεου.’

"Ὡς ἀρὰ φωνῆσας ἡγήσατο, τολ δ’ ἀμ’ ἐποντο
σκηπτοῦχοι· κῆρυξ δὲ μετφέχετο θείον ἁοίδον.
κούρῳ δὲ κρισθέντε δῶ ω καὶ πενήκοντα
βῆτην, ὡς ἐκέλευσεν, ἐπὶ θεῖ’ ἀλὸς ἀτρυγήτοιο.
αὐτάρ ἐπεί ρ’ ἐπὶ νῆα κατῆλυθον ἥδε θάλασσαν,
νῆα μὲν οἰ γε μέλαιναν ἀλὸς βένθοςδε ἐρυσσαν,
ἐν δ’ ἰστόν τ’ ἐπίθεντο καὶ ἰστία νῆ’ μελαίνῃ,
ἡρτύναντο δ’ ἐρετμὰ προτοῖς ἐν δερματίωσι,
πάντα κατὰ μοῖραν· ἀνά θ’ ἰστία λευκὰ πέταςαν."
been called and all were come, thus did Alkinoōs address them, saying:

"Hearken, Phaiakian captains and councillors, and let me tell you what the heart within me bids. This stranger—who he is I do not know—came hither as a wanderer from peoples east or west. He begs us for an escort, and prays that it be sure. Then let us, even as heretofore, furnish an escort promptly; for never does the stranger who has reached my halls tarry here long distressed for lack of escort. Come, let us launch into the sacred sea a black ship, freshly fitted, and let the two and fifty youths be chosen from the land who have at former times been found the best. Then after lashing carefully the oars upon the pins, all disembark and straightway take a hasty meal, coming for this to me; I will make good provision for you all. These are my orders to the youths. But for the rest of you, you sceptre-bearing kings, come to my goodly palace, that there within my hall we entertain this stranger; let none refuse; and call the sacred bard, Demodokos, for surely God has granted him exceeding skill in song, to cheer us in whatever way his soul is moved to sing."

Saying this, he led the way, the sceptred princes followed, and a page went to find the sacred bard, while two and fifty picked young men departed, as he ordered, to the shore of the barren sea. So when they came down to the ship and to the sea, they launched the black ship into deep water, put mast and sail in the black ship, fitted the oars into the leathern slings, all in due order, and up aloft spread the white sail; out in the stream they anchored
ὑψοῦ δ' ἐν νοτίῳ τὴν γ' ὀρμίσαν· αὐτὰρ ἔπειτα βάν ὅ' ἔμεν Ἀλκινόου δαίφρονος ἐς μέγα δῶμα. πλήντο δ' ἄρ' αἰθοῦσαι τε καὶ ἑρκεα καὶ δόμοι ἀνδρῶν [ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν νέοι ἢ δὲ παλαιοί]. τούσιν δ' Ἀλκίνους δυοκάθεκα μὴλ' ἱέρεσεν, ὅκτω δ' ἀργιόδοντας ὡς, δύο δ' εἰλίποδας βοῦς. τοὺς δέρου ἀμφὶ θ' ἐπον, τετύκωντο τε δαῖτ' ἐρατεινὴν.

Κήρυξ δ' ἐγγύθει ἦλθεν ἄγων ἔριπον ἀοίδον, τὸν πέρι μοῦ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακὸν τε ὀφθαλμῶν μὲν ἀμερσε, δίδου δ' ἰδεῖαν ἀοίδην, τῷ δ' ἄρα Ποντόνοος θηκε θρόνον ἀργυρόηλον μέσῳ δαιτυμώνων, πρὸς κίονα μακρὸν ἔρεισας, καὶ δ' ἐκ πασσαλόφι κρέμασεν φόρμυγμα λυγειάν αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσίν ἐλέοσθαι κήρυξ. παρ δ' ἐτίθει κάνεον καλὴν τε τράπεζαν, παρ δὲ δέπασ οὖνοι, πιεῖν ὅτε θυμὸς ἀνώγοι. οἱ δ' ἐπ' ἀνείαθ' ἐτοίμα προκείμενα χεῖρας ἦλλον. αὐτὰρ ἐπεὶ πόσιοι καὶ ἐὶ ὄτι ἐξ ἔρον ἐντο, μοῦ' ἄρ' ἀοίδον ἀνήκεν ἀειδέμεναι κλέα ἀνδρῶν, οὕμης τὴς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἱκανε, νεῖκος Ὀδυσσήος καὶ Πηλείδων Ἀχιλήος, ὡς ποτε δηρίσαιντο θεῶν ἐν δαιτί θαλείῃ ἑκάτωλοι ἐπέεσσιν, ἀνάξ δ' ἀνδρῶν Ἀγαμέμνων χαίρε νῷφ, ὅτ' ἀριστοὶ Ἀχιῶν δηρίοωντο. δὸς γὰρ οἱ χρείων μυθήσατο Φοῖβος Ἀπόλλων Πυθοὶ ἐν ἡγαθέγ, ὅθ' ὑπέρβη λάινον οὐδόν χρησάμενος. τότε γὰρ ῥᾳ κυλίνδετο πήματος ἀρχὴ Τρωί τε καὶ Δαναοῖς Δῖος μεγάλου διὰ βουλάς.

Ταὐτ' ἄρ' ἀοίδος ἀείδει περικλυτός· αὐτὰρ Ὀδυσσεὺς πορφύρεων μέγα φάρος ἐλὼν χερσὶ στεφαρῆς
her, then took their way to the great house of wise Alkinöös. Filled were the corridors, the courts, and rooms with those already come; many were there, both young and old. In their behalf Alkinöös sacrificed twelve sheep, eight white-toothed swine, two swing-paced oxen; these the men flayed and served, and made a bounteous feast.

Meanwhile the page drew near, leading the honored bard. The muse had greatly loved him, and she gave him good and ill: she took away his eyesight, and gave delightful song. Pontonoös placed for him among the feasters a silver-studded chair, backed by a lofty pillar, and hung the tuneful lyre upon its peg above his head, and the page showed him how to reach it with his hands. By him he set a tray and a good table, and placed thereon a cup of wine, to be drunk as need should bid. So on the food spread out before them they laid hands. Now after they had stayed desire for drink and food, then the muse moved the bard to sing men's glorious deeds, a lay the fame of which even then reached the broad heavens. He sang the strife of Odysseus with Pelian Achilles,—how they once quarreled at the gods' high feast with furious words, and Agamemnon, king of men, rejoiced in spirit when the bravest of the Achaians quarreled; for Phoibos Apollo had by oracle declared it so should be, at sacred Pytho, when Agamemnon crossed its stony threshold to ask for a response. Then was the day that the first tide of woe began to roll on Trojans and on Danaïns, according to the will of mighty Zeus.

So sang the famous bard. Meanwhile Odysseus clutched his great purple cloak in his stout hands and drew it
κὰκ κεφαλῆς εἴρυσθε, κάλυψε δὲ καλὰ πρόσωπα· αἴδετο γὰρ Φαίηκας ὑπ’ ὄφρυσι δάκρυα λείβων.
η τοι ὤτε λήξειεν άείδων θείωσ ἄοιδος,
δάκρυ όμορξάμενος κεφαλῆς ἀπὸ φάρος ἔλεσκε,
καὶ δέπας ἀμφικύπτελλον ἐλῶν σπεῖσασκε θεόσιν·
αὐτὰρ ὅτι ἄψ ἄρχοιτο καὶ ὤτρύνειαν άείδειν
Φαίηκων οἱ ἁριστοὶ, ἐπεὶ τέρποντ’ ἐπέέσσων,
ἄψ Ὁδυσεὺς κατὰ κράτα καλυψάμενος γούάσκεν.
ἐνθ’ ἄλλους μὲν πάντας ἑλάνθανε δάκρυα λείβων,
’Ἀλκίνους δὲ μιν οἶος ἐπεφράζαστ’ ἦ’ ἐνόησεν
ἡμενός ἄνχ’ αὐτοῦ, βαρύ δὲ στειάχοντος ἄκουσεν.
αἴψα δὲ Φαίηκεσσι φιληρέμοισι μετηύδα·
’ Κέκλυτε, Φαίηκων ἡγήτορες ἦδε μέδουτε·
ἡδη μὲν δαιτὸς κεκορήμεθα θυμὸν εἴσης
φόρμυγγός θ’, ἡ δαιτ συνηκόρος ἐστὶ θαλείη·
νῦν δ’ ἐξέλθωμεν καὶ ἄεθλων πειρηθόμεν
πάντων, ὅς χ’ ὁ ξεῖνος ἐνίσπη οἰσι φίλουσιν,
οἴκαδε νοστήσασι, ὦσοιν περιγυμνόμεθ’ ἄλλων
πύ δι παλαιμοσύῃ τε καὶ ἀλμασιν ἦδε πόδεσσιν.’
’Ὡς ᾠρα φωνήσασ ηγήσατο, τοι δ’ ἄρ’ ἔποντο.
καὶ δ’ ἐκ πασσαλόφι κρέμασεν φόρμυγγα λύγειαν,
Δημοδόκου δ’ ἔλε χείρα καὶ ἔξαγεν ἐκ μεγάρου
cήρυξ· ἦρχε δὲ τῷ αὐτήν ὄδων ἦν περ οἱ ἄλλοι
Φαίηκων οἱ ἁριστοί, ἄεθλια θαυμανέουτες.
βὰν δ’ ἵμεν εἰς ἁγορὴν, ἀμα δ’ ἐσπετο πουλὺς ὁμίλος,
μυρίοι· ἄν δ’ ἱσταντο νέοι πολλοὶ τε καὶ ἐσθλοὶ. 110
ἄρτο μὲν ’Ακράνεος τε καὶ ’Ωκύαλος καὶ ’Ελατρεύς
Ναυτεύς τε Πρυμνεύς τε καὶ ’Αγχίλας καὶ ’Ερετμεύς
Πουτεύς τε Πρωρεύς τε, Ὅουος, ’Αναβησίνεως τε
’Ἀμφίαλὸς θ’, νῖος Πολυνήν Τεκτονίδαο·
round his head, hiding his beautiful face; for he felt shame before the Phaiakians as from beneath his brow he dropped the tears. But when the sacred bard paused in the song, Odysseus dried his tears, took the cloak off his head, and seizing his double cup poured a libation to the gods. Then as the other would begin again, cheered on to sing by the Phaiakian chiefs;—for they enjoyed the tale,—again would Odysseus, covering his head, break into sobs. And thus he hid from all the rest the tears he shed; only Alkinoös marked him and took heed, for he sat near and heard his deep-drawn sighs; and to the Phaiakians, who delight in oars, he straightway said:

"Hearken, Phaiakian captains and councillors! Now have we satisfied desire for the impartial feast, and for the lyre, which is the fellow of the gladsome feast. Let us then come away and try all kinds of games, so that the stranger, when he reaches home, may tell his friends how greatly we surpass all other men in boxing, wrestling, leaping, speed of foot."

Saying this, he led the way, the others following after. The page hung on its peg the tuneful lyre, then took by the hand Demodokos and led him from the hall, guiding his steps along the selfsame road by which the rest of the Phaiakian chiefs went forth to view the games. Thus to the assembly-place they came, a great troop following after, thousands in number; and many a gallant youth stood waiting here. Forth stood Akroneös, Okyalos and Elatreus, Nauteus and Prymneus, Anchialos and Eretmeus, Ponteus and Proreus, Thoôn, Anabasineös and Amphialos the son of Polynêos, son of the carpenter.
ἀν δὲ καὶ Εὐρύάλος βροτολογῆσαι ἵσος Ἄρη
Ναυμβόλιθης, ὅς ἁριστος ἐγὼ εἰδὸς τε δέμας τε
πάντων Φανήκων μετ' ἀμύμονα Δασδάμαντα.
ἀν δ' ἐσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόου,
Δασδάμας θ' Ἀλίος τε καὶ ἀντίθεος Κλωτόνης
οἱ δ' ἦ τοι πρώτων μὲν ἐπειρήσαυτο πόδεσι.
τούσι δ' ἀπὸ νύσσης τέτατο δρόμος: οἱ δ' ἀμα πάντες
καρπαλίμως ἐπέτοντο κοινοτες πεδίου.
τῶν δὲ θεευν ὃ' ἁριστος ἐγὼ Κλωτόνης ἀμύμων·
ὁσσον τ' ἐν νειφ ὁδοὺ πέλει ἡμίονιν,
tόσσον ὑπεκπροθέων λαοὺς ἵκεθ', οἱ δ' ἐλύπωντο.
οἱ δὲ παλαιμοσύνης ἀλεγεινή πειρήσαυτο·
τῇ δ' αὐτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἁρίστους.
ἀλματι δ' Ἀμφίαλος πάντων προφερέστατος ἦν·
δίσκῳ δ' αὐτ πάντων πολὺ φέρτατος ἦν Ἐλατρεὺς,
πῦς δ' αὐ Δασδάμας, ἀγαθὸς παῖς Ἀλκινόου.
αὐτάρ ἐπειδή πάντες ἐτέρθησαν φρέν' ἄεθλος,
toῖς ἀρα Δασδάμας μετέφη παῖς Ἀλκινόου.
'Δεύτε, φίλοι, τὸν ξείνου ἐρώμεθα εἰ τῳ' ἀεθλοὺν
οἴδὲ τε καὶ δεδαηκε' φυὴν ὡς μὲν οὐ κακὸς ἐστι,
μηροῖς τε κυῆμας τε καὶ ἀμφώ χεῖρας ὑπερθεν
αὐχέα τε στιβαρόν μέγα τε σθένος· οὐδὲ τι ὁβής
dεύεται, ἀλλὰ κακοῖς συνέρρηται πολέσσιν.
οὔ γὰρ ἐγὼ γέ τι φημι κακώτερον ἀλλο θαλάσσης
ἀνδρα γε συγχεύαται, εἰ καὶ μάλα καρτερὸς εἰη.'
Τὸν δ' αὐτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε'
'Δασδάμα, μάλα τούτο ἔτος κατὰ μοῖραν ἔειπε.
αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον.'
Αὐτάρ ἐπελ τὸ γ' ἄκουστ' ἀγαθὸς παῖς Ἀλκινόου,
στὴ δ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπε'
Forth also stood a youth like murderous Ares, Euryalos, the son of Naubolos, the one most excellent in beauty and in stature of all Phaiakians after brave Laodamas. Forth stood three sons of brave Alkinoös, — Laodamas, Halios, and matchless Klytonēos. At first they tried each other in the foot-race. Straight from a mark their track was measured; and all flew swiftly off together, raising the dust along the plain. Best in the race was gallant Klytonēos; and by such space as at the plough the mule-course runs, so far he shot ahead and reached the crowd; the rest were left behind. Next in the hardy wrestling-match they had a trial, and here Euryalos surpassed all champions. At leaping Amphialos was foremost of them all, while at the discus the leader was Elatreus. In boxing it was Laodamas, the good son of Alkinoös. So when all hearts were gladdened by the games, up spoke Laodamas, son of Alkinoös:

"Come, friends, and let us ask the stranger if he has skill and practice in some game. In build, at all events, he is no common man, — in thighs and calves, in his two arms above, in sturdy neck and massive chest. Vigor of years he does not lack, only he has been broken down by many hardships; for nothing, I believe, is worse than sea-life for weakening a man, however strong he be."

Then answered him Euryalos, and said: "Laodamas, what you have said is fitly spoken. Go, challenge him yourself, and give the message."

Now when the good son of Alkinoös heard his words, he went and stood before them all and thus addressed
'Δεῦρ' ἄγε καὶ σὺ, ξείνε πάτερ, πείρησαι ἀέθλων, εἰ τινὰ ποὺ δεδάνηκας· ἔοικε δὲ σ᾿ ἵδειν ἀέθλους. οὐ μὲν γὰρ μεῖζον κλέος ἀνέρος ὅφρα κ΄ ἔρησιν, ἢ ὁ τι ποσσὶν τε βέβη καὶ χερσὶν ἐήσιν.

ἀλλ᾿ ἄγε πείρησαι, σκέδασον δ᾿ ἀπὸ κήδεα θυμοῦ· σοι δ᾿ ὄντος οὐκέτι δηρῶν ἀπέσσεται, ἀλλὰ τοι ἡδὴ νηὺς τε κατεἱρυσταὶ καὶ ἐπαρτέες εἰσὶν ἐταῖροι.

Τὸν δ᾿ ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς· 'Ααοδάμα, τί με ταῦτα κελεύετε κερτομεύοντες; κήδεα μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἦ περ ἀέθλοι, δς πρὶν μὲν μάλα πόλλ᾿ ἐπαθὼν καὶ πόλλ᾿ ἐμόγησα, νῦν δὲ μὲθ᾿ υμετέρη ἁγορᾷ νόστοιο χατίζον ἃμαι, λισσόμενος βασιλῆᾳ τε πάντα τε δήμων.

Τὸν δ᾿ αὐτ᾿ Εὐρύαιλος ἀπαμείβετο νείκεσε τ᾿ ἀντιν· ὦν γὰρ σ᾿ οὐδὲ, ξείνε, δαήμονι φωτὶ εἰσκῶ ἄθλοιν, οὕτα τε πολλὰ μετ᾿ ἀνθρώπουσι πέλονται, ἀλλὰ τῷ δς θ᾿ ἀμα νηὶ πολυκληνίδι θαμίζουν, ἀρχὸς ναυτάων οἳ τε πρηκτῆρες ἔασιν, φόρτου τε μνῆμων καὶ ἔπισκοπος ἃσιν ὀδαῖων κερδέων θ᾿ ἀρπαλέως· οὐδ᾿ ἀθλητηρὲ ἐοικας.

Τὸν δ᾿ ἄρ’ ὑπόδρα ἵδοι προσέφη πολύμητις 'Οδυσσεύς· 'ξείνι, οὗ καλὸν ἔειτες· ἀτασθαλῶ ἀνδρὶ ἐοικας. οὐτῶς οὗ πάντεσσι θεοὶ χαρίετα διδοῦσιν ἀνδρᾶσιν, οὐτε φύην οὐτ᾿ ἄρ φρένας οὐτ᾿ ἁγορητῶν. ἄλλοις μὲν γὰρ εἴδος ἀκιδῶτερος πέλει ἄνηρ, ἄλλα θεοὶ μαρφὴν ἔπεσι στέφει, οἳ δέ τ᾿ ἔς αὐτῶν τερπόμενοι λεύσσισαι, ο δ᾿ ἀσφαλέως ἁγορεύει, αἴδοι μείλιξιν, μετὰ δὲ πρέπει ἁγομένους, ἐρχόμενον δ᾿ ἀνὰ ἄστυ θεῶν ὡς εἰσορῴωσιν. ἄλλος δ᾿ αὐ εἴδος μὲν ἀλήγκιος ἀδανάτουσιν,
Odysseus: "Come, good old stranger, do you also try the games, if you have practised any. Games you should know. There is no greater glory for a man in all his life than what he wins with his own feet and hands. Come then, and try! Drive trouble from your heart! Your journey hence shall not be long delayed. Even now the ship is launched, the sailors ready."

Then wise Odysseus answered him, and said: "Lao-damas, why mock me with this challenge? Sorrow is on my mind far more than games; for in times past much have I borne and much have toiled, and now I sit in your assembly longing for my home, and supplicate your king and all this people."

Then answered back Euryalos, and mocked him to his face: "No indeed, stranger, you do not look like one expert in games, much as these count with men. You seem like one who spends his days upon a well-benched ship, captain of seamen who are traders, one whose mind is on his cargo, watching freights and greedy gains. You are not like an athlete."

But looking sternly on him wise Odysseus said: "Stranger, your words are rude. You seem a giddy person. So true it is that not to all do the gods grant their favors,—stature and wisdom and the power of speech. For one man is in look inferior, but on his words God sets a crown of beauty, and men behold him and rejoice; with sure effect he speaks and a sweet modesty; he shines where men are gathered, and as he walks about the town men gaze as on some god. And one again in look is like the immortals, but his is not the crowning
ἀλλ’ οὗ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσων,
ὡς καὶ σοι εἶδος μὲν ἀριστρεπῆς, οὐδὲ κεν ἄλλως
οὐδὲ θεὸς τεῦξεις, νόμον δ’ ἀποφῶλίος ἐσσι.
ὁρινάς μοι θυμόν ἐνι στήθεσσι φίλοισιν
ἐιπὼν οὗ κατὰ κόσμον’ ἐγὼ δ’ οὗ νῆς ἄεθλων,
ὡς σὺ γε μυθεία, ἀλλ’ εὖ πρῶτοισιν ὶῳ
ἐμμεναι, ὁφρ’ ἡβη τε πεποίθεα χερσὶ τ’ ἐμῆσι.
νῦν δ’ ἔχομαι κακότητι καὶ ἀλγεσί· πολλά γὰρ ἐτλην,
ἀνδρῶν τε πτολέμους ἀλεγεναὶ τε κύματα πεῖραν.
ἄλλα καὶ δ’ ώς κακὰ πολλὰ πειρήσων’ ἄεθλων’
θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας δὲ με εἰπὼν.’

"Ἡ μ’ καὶ αὐτῷ φάρει ἀναίξας λάβε δίσκον
μειζόνα καὶ πάχεστον, στιβαρῶτερον οὐκ ὀλίγον περ
ἡ οὗρ Φαίηκες ἐδίσκεον ἄλληλοισι.
tὸν μ’ περιστρέψας ἤκε στιβαρῆς ἀπὸ χειρὸς,
βόμβησεν δὲ λίθος· κατὰ δ’ ἐπτηξαν ποτὶ γαλη
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες,
λάος ὑπὸ ῥυπῆς· ο’ δ’ ὑπέρππατο σήματα πάντων
μίμφα θέων ἀπὸ χειρός· ἐθηκε δὲ τέρματ’ Ἀθήνη
ἀνδρὶ δέμας εἰκοῦν, ἐπος τ’ ἐφατ’ ἐκ τ’ ὅνομαζε:

’Καὶ κ’ ἄλαος τοι, ξείνε, διακρίνει τὸ σῆμα
ἀμφαφῶν· ἔπει οὗ τι μεμιγμένον ἐςτὶν ὀμίλῳ,
ἄλλα πολὺ πρώτον· σοῦ δὲ θάρσει τοῦδε γ’ ἄεθλον’
oὐ τις Φαιήκων τὸδε γ’ ἵξεται οὐδ’ ὑπερήσε.’

‘Ὡς φάτο, γήθησεν δὲ πολυτλας δῖος Ὥδυσσευς,
χαῖρων οὐνεξ’ ἑταὶρον ἐννέα λεύσο’ ἐν ἀγώνι.
καὶ τότε κοινότερον μετεφώνεε Ψαίηκεσι.’

’Τούτων νῦν ἀφίκεσθε, νέοι· τάχα δ’ ὠστερον ἄλλον
ἡσεων ἣ τοσσοῦτον οἴομαι ἢ ἐτί μάσσον.
tὸν δ’ ἄλλον ὅτινα κραδίη θυμός τε κελεύει,
grace of words. So you, in look, are excellent,—better God could not fashion,—but you are weak in judgment. You stirred the very soul within my breast by talking so unmannerly. No! I am not unskilled in games, as you declare; I was among the best, I think, while I could trust my youth and these my arms. Now I am overwhelmed with pain and trouble; for much have I endured, cleaving my way through wars of men and through the boisterous seas. Still even so, all woe-worn as I am, I will attempt the games, because your words were galling; you provoked me, talking thus.”

He spoke, and with his cloak still on sprang up and seized a discus larger than the rest and thick, heavier by not a little than those which the Phaiakians were using for themselves. This with a twist he sent from his stout hand. The stone hummed as it went; down to the ground crouched the Phaiakian oarsmen, notable men at sea, at the stone’s cast. Past all the marks it flew, fast speeding from his hand. Athene marked the distances, assuming human form, and thus she spoke and cried aloud:

“A blind man, stranger, could pick you out that mark by feeling merely, because it is not huddled with the mass, but lies ahead of all. Have a good heart, this bout at least; for no Phaiakian will reach that or overpass it.”

She spoke, and glad was royal long-tried Odysseus, pleased that he saw a true friend in the ring. And now with lighter heart he called to the Phaiakians:

“Come up to that, young men! Soon I will send another as far, I think, or farther yet. And if there
δεύρ' ἀγε πειρηθήτω, ἐπεὶ μ' ἐχολώσατε λήν, ἢ πῦξ ἢ πάλη ἢ καὶ ποσίν, οὐ τι μεγαίρω, πάντων Φανήκων πλήν ἡ αὐτοῦ Δαοδάμαντος. ξείνως γάρ μοι ὁδ' ἐστι· τίς δὲν φιλέοντι μάχοιτο; ἀφρων δὴ κεῖνος γε καὶ οὕτιδανός πέλει ἄνηρ, ὅς τις ξεινοδόκω ἐρίδα προφέρηται ἄεθλων δήμφω ἐν ἄλλοδαπῷ. ἐσ δ' αὐτοῦ πάντα κολούει. τῶν δ' άλλων οὐ πέρ τιν ἀναίνομαι οὐδ' ἀθερίζω, ἀλλ' ἐθέλω ἐμέν καὶ πειρηθήμεναι ἄνθν. πάντα γὰρ οὐ κακοῦ εἰμί, μετ' ἀνδράσιν ὁσσοι ἄεθλοι. εὕ μέν τόξων οἴδα εὔξουν ἀμφαφάσθαι. πρῶτος κ' ἄνδρα βάλομι οἰστεύσας ἐν ὀμίλῳ ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἑταῖροι ἀγχι παρασταῖεν καὶ τοξαξοιάτο φωτών. οἶνος δὴ με Φιλοκτήτης ἀπεκαίνυτο τόξῳ δήμῳ ἐν Τρώων, ὅτε τοξαξοίμεθ' 'Αχαίοι. τῶν δ' άλλων ἐμὲ φημι πολὺ προφέρεστερον εἶναι, ὁσσοὶ νῦν βροτοὶ εἰσών ἐπὶ χθονί σῖτον ἔδοντες. ἀνδράσι δὲ προτέρουσιν ἐριζέμενι οὐκ ἑθελίσω, οὐθ' 'Ἡρακλῆι οὐτ' Εὐρύτῳ Οἰχαλῆι, οἶ βα καὶ ἄθανάτοις ἐρίξεσκον περὶ τόξων. τῷ βα καὶ ἅψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γήμας ἤκετ' ἐνι μεγάρουι. χολωσάμενος γὰρ 'Απόλλων ἐκτανεν, οὕνεκα μιν προκαλίζετο τοξάζεσθαι. δούρι δ' ἄκοντίζω οὖν οὐκ άλλος τις οὐστιφ. οἰοσιν δείδοικα ποσίν μὴ τις με παρέλθῃ Φανήκων. λήν γὰρ άεικελίως ἐδαμάσθην κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδῇ κατὰ νηὰ ἦν ἐπητεσανός· τῷ μοι φίλα γυία λέλυνται.' 'Ὡς ἔφαθ', οἰ δ' ἀρα πάντες ἀκὴν ἐγένοντο σιωπῆ.
is one among you all whose heart and spirit bids, come, let him try me—for you vexed me very sore—in boxing, wrestling, or the foot-race even; it matters not to me; let any of you Phaiakians try me, save Laodamas alone. He is my host, and who would quarrel with his entertainer? Witless the man must be, and altogether worthless, who challenges his host to strife in games, when in a foreign land; he hinders his own welfare. None of the rest I either dread or scorn, but I will gladly know you all and prove you face to face. Not at all weak am I, whatever games men practise. I understand full well handling the polished bow, and I should be the first to strike my man by sending an arrow in the throng of foes, however many comrades stood around and shot at their men too. None except Philokktetes excelled me with the bow at Troy, when we Achaians tried the bow. All others I declare I far surpass, all that are living now and eating bread on earth. The men of former days I will not seek to rival—Herakles, and Eurytos of Oichalia,—for these would rival with the bow immortals even. Wherefore great Eurytos died all too soon; to him came no old age at home, because Apollo in his anger slew him; for Eurytos had challenged him to try the bow. The spear I send farther than other man can shoot an arrow. Only I fear that in the foot-race some Phaiakian may outstrip me; for rudely battered have I been on many waters, because on shipboard I had no provision for my needs for a long space of time; therefore my joints are weakened.”

So he spoke, and all were hushed to silence; only Al-
'Αλκίνοος δέ μιν οίος ἀμείβόμενος προσέειπε. 235
' Ἑιν', ἔτει οὖκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις, ἀλλ' ἐθέλεις ἄρετὴν σὴν φαινέμεν, ἡ τοί ὁπηδεῖ, χωόμενος ὅτι σ' ὦντος ἀνήρ ἐν ἀγώνι παραστάς νείκεσεν, ὡς ἃν σὴν ἄρετὴν βροτὸς οὔ τις ὄνοιτο ὃς τις ἐπίστατο ἵσι φρεσίν ἄρτια βάξειν· ἀλλ' ἄγε νῦν ἐμέθεν ἑυνίει ἔποιος, ὅφρα καὶ ἀλλ' εἰπην ἥρῶν, ὅτε κεν σοῖς ἐν μεγάροισι δαυνῇ παρὰ σῇ τ' ἄλοχῳ καὶ σοίσι τέκεσιν, ἴμετέρης ἄρετῆς μεμνημένος, οἷα καὶ ἡμῖν Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξέτι πατρῶν. οὐ γὰρ πυγμάχοι εἰμὲν ἄμύμονες οὖνδ' παλαισταλ, ἀλλὰ ποσὶ κραυψνῶς θέομεν καὶ νησίν ἄριστοι, αἰεὶ δ' ἡμῖν δαίς τε φίλη κήθαρις τε χοροῖ τε εἰματά τ' ἐξημωβίδα λοετρά τε θερμὰ καὶ εὔναλ. ἀλλ' ἄγε, Φαίηκων βητάρμωνες ὅσοι ἄριστοι, παῖσατε, ὁς χ' ὁ ξείνος ἐνίστη ὅτι φίλοισιν, οἰκάδε νοστήσας, ὅσον περυγιγνομέθ' ἀλλ' ναυτιλή καὶ ποσι' καὶ ὀρχιστεύ καὶ ἀωδή. Δημοδόκῳ δὲ τις αἰίφα κιῶν φόρμωγα λήγειαν οἰσέτω, ἡ που κεῖται ἐν ἴμετέροις δόμοισιν.' 240
'Ως ἐφατ' 'Αλκίνοος θεοείκελος, ὅρτο δὲ κήρυξ οἰσον φόρμωγα γλαφυρὴν δόμου ἐκ βασιλῆς. αἰσυμνήται δὲ κρυτὸ ἐννέα πάντες ἀνέστον δήμου, οὗ κατ' ἄγωνας εὖ πρήσσεσκον ἐκαστα, λείηναν δὲ χορόν, καλὸν δ' εὐρυναν ἄγώνα. 245 κήρυξ δ' ἐγγύθεν ἢλθε φέρων φόρμωγα λήγειαν Δημοδόκῳ· ὁ δ' ἐπείτα κι' ἐς μέσον· ἀμφὶ δὲ κούροι πρωθῆβαι ἢσταντο, δαήμονες ὀρχιθμοίο, πέπληγον δὲ χορὸν θείον ποσίν. αὐτάρ 'Οδυσσεύς 250
kinoö's answering said: "Stranger, without discourtesy to us is all you say; you merely seek to show the prowess that is yours, indignant that the man beside you in the ring insulted you, as surely no man living would dispraise your prowess who knew within his heart what it was fit to say. But hearken now to these my words, that you too may have tales to tell to other heroes when, feasting in your hall with wife and children, you recollect our prowess and the feats Zeus has vouchsafed us from our fathers' days till now. We are not faultless boxers,—no, nor wrestlers; but in the foot-race we run swiftly, and in our ships excel. Dear to us ever is the feast, the lyre, the dance, changes of clothes, warm baths, and bed. Come then, Phaiakian dancers, let the best among you make us sport, that so the stranger may relate to all his friends on going home how we surpass all men beside in sailing, running, in the dance and song. Go, one of you, forthwith, and fetch Demodokos the tuneful lyre that lies within our hall."

So spoke godlike Alkinoö's, and a page sprang to fetch from the king's house the hollow lyre. Then the appointed umpires, nine in all, arose, whose public work it was to order all things at the ring; they smoothed the dancing-ground and cleared a fair wide ring. Meanwhile the page drew near and brought Demodokos his tuneful lyre, who thereupon stepped to the centre, and round him stood young men in the first bloom of years, skilful at dancing. They struck the splendid dance-ground with their feet; Odysseus watched their twinkling feet, and was astonished.
μαρμαρυγάς θηείτο ποδών, θαύμαζε δὲ θυμφ.

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδεων ἀμφὶ Ἀρεος φιλότητος εὐστεφάνου τ΄ Ἀφροδίτης, ὡς τὰ πρῶτα μῆγησαν ἐν Ἡφαιστοῖο δόμουι λάθρῃ· πολλὰ δ’ ἐδωκε, λέχος δ’ ἦσχυν καὶ εὐνὺν Ἡφαιστοῖο ἀνακτος· ἀφαρ δὲ οἱ ἀγγέλοις ἦλθεν Ἡλιος, ὅ σφ’ ἔνοησε μυγαζομένους φιλότητι. Ἡφαιστοὶ δ’ ὡς οὖν θυμαλγεία μύθον ἄκουσε, βῆ ἦ δ’ ἤμεν ἐς χαλκεώνα, κακὰ φρειῇ βυσσοδομεύον, ἐν δ’ ἔθετ’ ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς ἀρρήκτους ἀλτοὺς, ὄφρ’ ἐμπέδου αὖθι μένοιεν. αὐτὰρ ἐπεὶ δὴ τεῦξε δόλον κεχολομένος Ἀρεί, βῆ ἦ δ’ ἤμεν ἐς θάλαμον, θεὶ οἱ φίλα δὲμνὶ ἐκεῖτο, ἀμφὶ δ’ ἄρ’ ἐρμίσων χεῖ δέσματα κύκλῳ ἀπάντῃ· πολλὰ δὲ καὶ καθύπερθε μελαθρόφων ἐξεκέχυτο, ἥπτ’ ἀράχυνα λεπτὰ, τὰ γ’ οὔ κε τις οὐδὲ ἱδουτο, οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο. αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῖνεν ἐίσατ’ ἦμεν ἐς Δήμουν, ἐνκτίμενον πτολεθρον, ή οἱ γαϊάων πολὺ φιλτάτη ἐσκεν ἀπασέων. οὐδ’ ἀλαοσκοπην εἰχε χρυσήνος Ἄρης, ὡς ἦδεν Ἡφαιστον κλυτοτέχνην νόσφι κιώντα· βῆ δ’ ἤμενι πρὸς δῶμα περικλυτοῦ Ἡφαιστοιο, ἵσχανῶν φιλότητος εὐστεφάνου Κυθερείης. ή δὲ νέον παρὰ πατρὸς ἐρισθένεος Κρονίωνος ἐρχομένη κατ’ ἄρ’ έζεθ’· δ’ εἰσω δόματος ἦν, ἐν τ’ ἀρα οἱ φῦ χειρὶ ἐπος τ’ ἐφατ’ ἐκ τ’ ὅνουαζε· ’Δεῦρο, φίλη, λέκτρονδε τραπεῖόμεν εὐνηθέντε· οὐ γὰρ έθ’ Ἡφαιστος μεταδήμοιο, ἀλλὰ ποι ἦδη οἴχεται ἐς Δήμουν μετὰ Σιντιας ἀγριοφώνους.’
And now the bard, touching his lyre, began a beautiful song about the loves of Ares and crowned Aphroditē: how at the first they lay together in the palace of Hephaistōs, privily; and many a gift he gave, and wronged the bed of Lord Hephaistōs. Soon to Hephaistōs came the tell-tale Sun, who had observed their meeting. And when Hephaistōs heard the galling tale, he hastened to his smithy meditating evil in his heart, there set upon its block the mighty anvil and forged him fetters none might break or loose,—fetters to hold securely. So when he had wrought the crafty snare in anger against Ares, hastening to the chamber where his own dear bed was set, around its posts on every side he dropped his toils, and many too hung drooping from the rafter, like delicate spider-webs which nobody could see, not even the blessed gods, so shrewdly were they fashioned. Then after he had spread the snare all round the bed, he made a show of going off to Lemnos, to that stately hold which in his sight is far the dearest of all spots on earth. Now Ares of the golden rein had kept no careless watch, and so espied craftsmen Hephaistōs setting forth. He hastened to the house of famed Hephaistōs, keen for the love of fair-crowned Kythereia. She now, just come from visiting her sire, the powerful son of Kronos, was sitting down. He came within the door, and grasping her by the hand he spoke and thus addressed her:

"Come, sweet, to bed, and let us take our pleasure; for Hephaistōs is no longer here at home, but gone at last to Lemnos, to the harsh-tongued Sintians."
"Ως φάτο, τῇ δ' ἀσπασών ἐείσατο κοιμηθήναι. τῷ δ' ἐς δέμια βάντε κατέδραθον· ἀμφὶ δὲ δεσμὸν τεχνήνευτες ἔχυστο πολύφρονος 'Ηφαίστοιον, οὐδὲ τι κινήσαι μελέων ἤν οὖδ' ἀναείραι. καὶ τότε δὴ γλυκνωσκον, ὅτ' οὐκέτι φυκτὰ πέλοντο. ἀγχίμολον δὲ σφ' ἦλθε περικλυτὸς ἀμφιγυμναῖς, αὕτις ὑποστρέφας, πρῶν Λήμνου γαίαν ἰκέσθαι. Ἡέλιος γὰρ οἱ σκοποῦν ἔχει εἰπὲ τε μῦθον. [βῆ δ' ἱμεναί πρὸς δόμα, φίλον τετημένον ἢτορ'] ἔστη δ' ἐν προθύρωσι, χόλος δὲ μὲν ἄγριος ἦρει· σμερδαλέον δ' ἐβόησε, γέγονε τε πάσι θεοῖς· 'Ζεὺ πάτερ Ἦδ' ἄλλοι μάκαρες θεοὶ αἰεὶν ἐόντες, δεόθ', ἴνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ὑδησθε, ὡς ἐμὲ χαλῶν ἐόντα Δίδω θυγάτηρ Ἀφροδίτη αἰεὺν ἀτιμάζει, φιλέει δ' ἀϊδηλον "Ἀργα, οὐνεχ' ὁ μὲν καλὸς τε καὶ ἄρτιτος, αὐτάρ ἐγώ γε ἡπεδανὸς γενόμην· ἀτάρ οὐ τι μοι αἵτιοι ἄλλος, ἄλλα τοκίῃ δύω, τοῦ μὴ γείνασθαι ὀφελλόν. ἄλλῃ ὄφεσθ', ἴνα τό γε καθεύδετον ἐν φιλότητι, εἰς ἐμὰ δέμια βάντες· ἐγὼ δ' ὅρον ἀκάχημαι. οὐ μὲν σφεας ἐτ ἐολπά μίνυνα γε κειέμεν οὐτω, καὶ μάλα περ φιλέουντε· τάχ' οὐκ ἐθελήσετον ἀμφὼ εὐδείω· ἄλλα σφε δόλος καὶ δεσμὸς ἐρύξει, εἰς δ' κέ μοι μᾶλα πάντα πατήρ ἀποδώσει ἐδένα, ὅσα οἱ ἐγγυαλλη κυνοπίδοι εἶνεκα κούρης, οὐνεκά οἱ καλὴ θυγάτηρ, ἀτάρ οὐκ ἐχέθυμος.' "Ως ἐφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατές δῶ. ἦλθε Ποσειδάων γαμήχος, Ἡλθ' ἔριοῦνης 'Ερμείας, ἦθεν δὲ ἄναξ ἐκάργυρος Ἀπόλλων. θηλύτεραι δὲ θεαὶ μὲν οἱ αἴδοι οἶκοι ἑκάστῃ.
THE ODYSSEY, VIII. 259

He spoke, and pleasant it seemed to her to lie beside him. So the pair went and lay them down in bed, and all about them dropped the toils fashioned by shrewd Hephæistos; it was not in their power to move or raise a limb. This saw they only then when there was no escape. But on them came the famous strong-armed god, who had turned back before he reached the land of Lemnos; for in his stead the Sun kept watch and told him all. He hastened to the house, though with a heavy heart, stood at the gate, wild rage upon him, and raised a fearful cry, calling to all the gods:

"O Father Zeus and all you other blessed gods that live forever, come see a sight for laughter, deeds not to be endured! For I being lame, this Aphroditê, daughter of Zeus, ever dishonors me and gives her love to murderous Ares, since he is handsome and is sound of limb, while I was born a cripple. Yet nobody is to blame for that but my two parents,—would they had never given me birth! But you shall see where lie the loving pair who stole into my bed. I smart to see them! And yet I think they will not lie much longer thus, however great their love. Shortly they will not wish to sleep together; but still my snare and mesh shall hold them till her father pays me back the many wedding gifts I gave to get the shameless girl,—seeing his child was fair, though not true-hearted."

He spoke, and the gods gathered at the brazen threshold of his house. Poseidon came, who girds the land, the fortune-bringer Hermes came, and the far-working king Apollo. The goddesses for shame all stayed at
εσταν δ' εν προθύρουσι θεοι, δωτηρεσ εισων.
ασβεστος δ' αρ' ενωρτο γελως μακάρεσσι θεοισι
τεχνας εισορώσι πολυφρονος Ἡφαιστοιο.
οδε δε τις ειπεσκεν ιδιων εσ πλησιον ἄλλων.

'Ουκ άρετα κακα έργα· κιχανει τοι βραδύς ὡκυν,
ως και νυν Ἡφαιστος έων βραδύς ειλεν Ἀρης
οκύτατον περ εόντα θεων οι 'Ολυμπον έχονι
χολός έων, τεχνησι το και μοιχάρης οφελει·

'Ας οι μεν τοιαιτα προς ἀλλήλους ἀγόρευν
'Ερμήν δε προσεέπτευ άναξ, Διος υίος, 'Απόλλων.
' 'Ερμεία, Διος νιε, διάκτορε, δωτορ έαων,
η ρά κεν εν δεσμοσ έθελως κρατεροίσι πιεσθεις
eυθειν εν λεκτροια παρά χρυσή 'Αφροδίτη·

Του δ' ἡμείθετ' επειτα διάκτορος ἀργειφόντης·
' αι γαρ τούτο γένοιτο, άναξ έκατηθόλ' 'Απόλλων·
δεσμοι μεν τρις τόσοι ἀπελρωνος ἁμφίς έχοιεν,
ὑμεις δ' εισορόφτε θεοι πάσαι τε θειναι,
αυτάρ εγών ευδομι παρά χρυσή 'Αφροδίτη·

'Ως εφατ', εν δε γελως δωρ' ἀθανάτοις θεοῖς.
ουδέ Ποσειδώνα γελώς ἔχε, λισσετο δ' αἰει
'Ηφαιστον κλυτεργόν ὄπως λύσειεν Ἀρης·
και μιν φωνήςα επεα πτερόεντα προσηύδα·

'Αὔσων· εγώ δε τοι αυτών ὑπίσχομαι, ὡς σοι κελεύεις,
τίσεν αύτωμα πάντα μετ' ἀθανάτοισι θεοῖς.

Του δ' αυτε προσεέπε περικλυτος ἁμφινυγεις·
μή με, Ποσειδώνα γαληχε, ταῦτα κέλευε·
δειλαι τοι δελών γε καὶ εγγυαι εγγυάσθαι.
πῶς ἄν εγώ σε δέοιμι μετ' ἀθανάτοισι θεοῖς,
εἰ κεν 'Αρης οὔχατο χρέος καὶ δεσμὸν ἁλύσας·

Του δ' αυτε προσέεπε Ποσειδών ἐνοσίχθων·
home. So at the portal stood the gods, the givers of good things, and laughter irrepresible broke from the blessed gods as they beheld the arts of shrewd Hephaistos; and glancing at his neighbor one would say: "Wrong-doing brings no gain. Slow catches swift; as here Hephaistos, who is slow, caught Ares, who is swiftest of the gods that hold Olympos,—catching him by his craft, though lame himself. Now Ares owes the adulterer's fine."

So ran their talk with one another. And now to Hermes spoke the king, the son of Zeus, Apollo: "O Hermes, son of Zeus, guide, giver of good things, would you not like, though loaded down with heavy bonds, to lie in bed by golden Aphroditē?"

Then answered him the guide, the Speedy-comer: "Would it might be, far-shooting king Apollo, though thrice as many bonds, bonds numberless, should hem me in, and all you gods and goddesses should come and see, would I might lie by golden Aphroditē!"

He spoke, and laughter rose amongst the immortal gods. But Poseidon did not laugh; he earnestly entreated Hephaistos, the great craftsman, to give to Ares freedom. And speaking to him in winged words he said: "Free him, and I engage, as you demand, that he shall pay all that is just before the immortal gods."

Then said to him the famous strong-armed god: "Poseidon, girder of the land, ask not for this. From triflers, even pledges in the hand are trifles. How could I hold you bound before the immortal gods, if Ares should evade both debt and bond and flee?"

Then said to him the earth-shaking Poseidon: "He-
' Ἔφαινε· εἶ περ γάρ κεν 'Ἀρης χρεῖος υπαλύξας οἴχθαι φεύγων, αὐτός τοι ἐγὼ τάδε τίσω.'

Τὸν δ’ ἕμείβετ' ἐπείτα περικλυτὸς ἀμφιγυμένος· 'οὐκ ἔστ' οὖδὲ ἔοικε τεῦν ἔπος ἀρνήσασθαι.'

'Ὡς εἰπὼν δεσμὸν ἀνέλα μένος Ἰπαλίτου. τῷ δ’ ἔπει ἐκ δεσμῷ λύθεν, κρατεροῦ περ ἐόντος, αὐτίκ’ ἀναίξαντε ὁ μὲν Θρήκηνδε βεβήκει, ἢ δ’ ἄρα Κύπρον ἱκανεῖ φιλομμειδῆς Ἀφροδίτη, ἐς Πάφου· ἔνθα δὲ οἱ τέμενος βωμός τε θυνεῖς. ἔνθα δὲ μιν χάριτες λούσαν καὶ χρύσαν ἐλαῖο ἀμβρότῳ, οὐα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας, ἀμφὶ δὲ εἰμάτα ἔσσαν ἐπτήρατα, θαῦμα ἰδέσθαι.

Ταῦτ’ ἀρ’ ἁοίδὸς ἀεὶδε περικλυτός· αὐτάρ Ἐνυσσεὺς τέρπτεν’ ἐνί φρεσίν ἥσιν ἀκούον ἤδε καὶ ἀλλοι Φαῖνκες δολιχήρετμοι, ναυσικλυτοὶ ἄνδρες.

'Ἀλκίνους δ’ Ἄλιον καὶ Δαοδάμαντα κέλευσε μοναξ ὀρχήσασθαι, ἐπει σφίσιν οὐ τις ἔριζεν. οἱ δ’ ἔπει οὐν σφαίραν καλὴν μετὰ χερσὶν ἔλοντα, πορφυρέν, τὴν σφιν Πόλυβος ποίησε δαιφρων, τὴν ἔτερος ρίπτασκε ποτὶ νέφεα σκιῶντα ἰδυνοθεὶς ὑπίσω· ὃ δ’ ἀπὸ χθονὸς ῥυγὸς’ ἀερθεὶς ῥηδιῶν μεθέλεσκε, πάρος ποιή ὡδὰς ἴκεσθαι. αὐτάρ ἔπει δὴ σφαίρῃ ἀν’ ἱθών πευρῆσαυτό, ὥρχεισθην δὴ ἐπείτα ποτὶ χθονὶ πουλυβοτείρῃ ταρφε’ ἀμειβομένῳ κούροι δ’ ἐπελήκεον ἄλλοι ἑστεῶτες κατ’ ἀγώνα, πολῶς δ’ ὑπὸ κόμπος ὀράρει. δὴ τότ’ ἀρ’ Ἀλκίνου προσεφώνεε δίοις Ὀδυσσεὺς: 'Ἀλκίνοος κρείζον, πάντων ἀρίδεικτε λαῦν, ἤμεν ἀπελήφατα βητάρμονας εἶναι ἀρίστους, ἣδ’ ἀρ’ ἐτοίμα τέτυκτο· σέβας μ’ ἔχει εἰσορῶντα.'
phaistos, even if Ares does evade the debt and flee, still I myself will pay."

Then answered him the famous strong-armed god: "I cannot and I must not say you nay."

Saying this, mighty Hephaistos raised the net, and the pair once set free from out the net, so very strong, sprang up forthwith. He went to Thrace; but she, the laughter-loving Aphroditē, came to Cyprus, into the town of Paphos, where is her grove and fragrant shrine. There did the Graces bathe her and anoint her with imperishable oil, such as bedews the gods that live forever, and they arrayed her in a dainty robe, a marvel to behold.

So sang the famous bard. Odysseus joyed in heart to hear, as did the others also, the Phaiakian oarsmen, notable men at sea.

And now Alkinoōs called on Halios and Laodamas to dance alone, for with them none could vie. So taking in their hands a goodly ball of purple hue, which skilful Polybos had made them, one, bending backward, flung it toward the shadowy clouds; the other, leaping upward from the earth, easily caught the ball before his feet had touched the ground again. Then after they had tried the ball straight in the air, they danced upon the bounteous earth with tossings to and fro. Other young men beat time for them, standing around the ring, and a loud sound of stamping rose. Then to Alkinoōs said royal Odysseus:

"Mighty Alkinoōs, renowned of all, you boasted that your dancers were the best, and here it is proved true. I am amazed to see."
"Οσ φύτο, γηθησεν δ’ ίερον μένος 'Αλκινόου, αἶψα δὲ Φαϊήκεσσι φιλανθρωπία μετηύδα.
"Κέκλυτε, Φαίηκους ἡγήτορες ἤδε μένοντες: ο ξεῖνος μᾶλα μοι δοκεέι πεπνυμένος εἶναι.
"Αλλ’ ἄγε οἱ δόμενε ξεινίου, ὡς ἐπτεικές.
"δώδεκα γὰρ κατὰ δῆμον ἀριστερεῖς βασιλῆς ἀρχοί κραίνουσι, τρισκαιδέκατος δ’ ἐγὼ αὐτὸς:
"τῶν οἱ ἐκαστος φάρος ἐνπλυνες ἢδε χιτώνα καὶ χρυσοῖο τάλαντον ἐνείκατε τιμῆστος.
αἶψα δὲ πάντα φέρωμεν ἀολέα, ὃφρ’ ἐνι χερσὶ
"ξεῖνος ἔχουν ἐπὶ δόρτον ἣ χαῖρον ἐνι θυμῷ.
"Εὐρύπαλος δὲ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι καὶ δώρω, ἐπεὶ οὐ τι ἔπος κατὰ μοῖραν ἔειπεν.
""Οι ἐγαθ’, οἱ δ’ ἀρα πάντες επήνευον ἥδ’ ἐκέλευον,
"δώρα δ’ ἀρ’ οἰσέμεναι πρόεσαν κήρυκα ἐκαστος.
"τόν δ’ αὐτ’ Εὐρύπαλος ἀπαμείβετο φώνησέν τε·
"‘Αλκίνωε κρείον, πάντων ἀριδείκετε λαῶν,
"τοιγάρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὡς σὺ κελέεις.
"δῶσω οἱ τόδ’ ἀσ παγχάλλεισον, ὃ ἐπὶ κόπη
"ἀγανρέτι, κολεοὶ δὲ νεσπρίστοιο ἐλέφαντος
"ἀμφίδεδωνται: πολεὸς δὲ οἱ ἄξιον ἔσται.’
""Οι εἰπὼν ἐν χερσὶ τίθει χίφος ἀργυροῦν,
"καὶ μων ψωλήσας ἐπεα πτερόεντα προσηῦδα.
"Χαῖρε, πάτερ δ’ ξείνε: ἔπος δ’ εἴ πέρ τι βέβακται
"δεινῶν, ἂφαρ τὸ φέρονεν ἀναρτάξασαι ἄελλαι.
"σοι δὲ θεοί ἄλοχον τ’ ἱδεέων καὶ πατρίδ’ ἱκέσθαι
"δοίεν, ἐπεὶ δὴ δηθὰ φίλων ἀπο πήματα πάσχειν.
"Τὸν δ’ ἀπαμείβομενος προσέφη πολύμητος Ὀδυσσεὺς.
"καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὅλβια δοίεν,
THE ODYSSEY, VIII.

So he spoke. Revered Alkinoös was glad, and to the Phaiakians, who delight in oars, he straightway said: "Hearken, Phaiakian captains and councillors! This stranger truly seems a man of understanding. Come then, and let us give such guest-gift as is meet; for twelve high kings bear sway throughout the land and are its rulers, and a thirteenth am I. Let every man among you bring a spotless robe and tunic and a talent of precious gold. And let us speedily fetch all together, so that the stranger, having these in hand, may come to supper glad at heart. Let too Euryalos give satisfaction to the man, by word and gift, for his speech was unbecoming."

So he spoke; the others all approved and gave their orders, and for the bringing of the gifts they sent their several pages. But Euryalos made answer to the king and said: "Mighty Alkinoös, renowned of all, I will indeed give satisfaction to the stranger, as you bid; for I will give this brazen blade. Its hilt is silver, and a sheath of fresh-cut ivory encircles it. Of great worth he will find it."

Saying this, he put into Odysseus' hands the silver-studded sword, and speaking to him in winged words he said: "Hail, good old stranger! If any word was uttered that was harsh, straight let the sweeping winds bear it away. But the gods grant that you may see your wife and reach your land; for, long cut off from friends, you have been meeting hardship."

Then wise Odysseus answered him and said: "You too, my friend, all hail. May the gods grant you fortune, and
μηδὲ τί τοι ξίφεος γε ποθῇ μετόπισθε γένοιτο τούτου, δ' ὅμω δῶκας, ἀρεσσάμενος ἐπέεσσιν.'

'Ἡ ρα καὶ ἄμφος ὁμοιος θέτο ξίφος ἀργυρότηλον.

δύσετό τ' ἥλιος, καὶ τῷ κλατὰ δώρα παρῆνεν'

καὶ τά γ' ἐς Ἀλκινόου φέρου κήρυκες ἀγανοί:

δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόου

μὴτρὶ παρ' αἴδοιῇ ἔθεσαν περικαλλέα δῶρα.

τοίσιν δ' ἤγεμόνει ίερὸν μένος Ἀλκινόου,

ἐλθόντες δὲ καθίζον ἐν ψυχηλοῖσι θρόνοισι.

δ' ρα τότ' Ἀρίτην προσέφη μένος Ἀλκινόου.

'Δεύρο, γυναί, φέρε χηλῶν ἀριπρεπε', ἡ τις ἀριστη' ἐν δ' αὐτὴ θές φάρος ἐυπλουνὲς ἴδε χιτῶνα.

ἀμφὶ δὲ οἱ πυρὶ χαλκῶν ἴάνατε, θέρμετε δ' ὕδωρ,

ἄφρα λοεσσάμενος τε ἴδων τ' εὖ κείμενα πάντα

δώρα, τά οἱ Φαῖκης ἀμύμονες ἐνθάδ' ἐνεικαν,

δαιτὶ τε τέρπηται καὶ ἀοιδὴς ὕμων ἄκουόν.

καὶ οἱ ἐγὼ τὸδ' ἄλεισον ἐμὸν περικαλλές ὅπασσω,

χρύσοιν, ὅφρ' ἐμέθεν μεμνημένος ἦματα πάντα

σπένδῃ ἐνὶ μεγάρῳ Δι' τ' ἀλλοιών τε τοιοῦτων.'

'Ὡς ἐφατ', Ἀρίτη δὲ μετὰ δμωσίν ἐειπεν

ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν ὅττι τάχιστα.

αἰ δὲ λοετροχόουν τρίποδ' ἵστασαν εὖ πυρὶ κηλέω,

ἐν δ' ἄρ' ὕδωρ ἔχεαι, ὑπὸ δὲ ξύλα δαίων ἑλοῦσαι.

γάστρην μὲν τρίποδος πῦρ ἀμφεπε, θέρμετο δ' ὕδωρ.

τόφρα δ' ἄρ' Ἀρίτη ξείνῳ περικαλλέα χηλῶν

ἐξέφερεν θαλάμου, τίδει δ' ἐνὶ κάλλιμα δῶρα,

ἐσθήτα χρυσὸν τε, τά οἱ Φαῖκης ἐδωκαν.'

ἐν δ' αὐτὴ φάρος θήκεν καλὸν τε χιτῶνα,

καὶ μνιν ψωνῆσας ἐπέα πτερόεντα προσηύδα:

'Αὐτὸς νῦν ὢδε πῶρα, θοῶς δ' ἐπὶ δεσμὸν ἠῆλον,
may you not hereafter miss the sword which you now give, making amends besides in what you say.”

He spoke, and round his shoulders slung the silver-studded sword. And now the sun went down, and the noble gifts were there; stately pages bore them to the palace of Alkinoös, where the sons of good Alkinoös, receiving them, laid the fair gifts before their honored mother. For the rest revered Alkinoös led the way, and entering the house they sat them down on the high seats. Then to Arêtê spoke revered Alkinoös:

“Bring hither, wife, a serviceable chest, the best you have, and lay therein a spotless robe and tunic. Then heat upon the fire a caldron for the stranger and warm some water, that, having bathed and seen all the gifts put safely away which the honored Phaiakians brought him hither, he may enjoy the feast and hear the singer’s song. I too will give to him my goodly golden chalice, that as he pours libations at his hall to Zeus and to the other gods he may be mindful all his days of me.”

He spoke, and Arêtê told the maids to set a great kettle on the fire as quickly as they could. They set the kettle that supplied the bath upon the blazing fire, they poured in water, put the wood beneath, and lighted. Around the belly of the kettle crept the flame, and so the water warmed. Then Arêtê brought the stranger a serviceable chest from out the chamber, she put therein the beautiful gifts,—the clothing and the gold which the Phaiakians gave him,—and she herself put in a robe and goodly tunic, and speaking to him in winged words she said:

“Look to the lid yourself and quickly tie its cord, lest
μὴ τὶς τοι καθ’ ὄδὸν δηλήσεται, ὅπποτ’ ἂν αὗτε εὑρησα θαληκὺν υπνον ἵδιν ἐν νηὶ μελαίνῃ.  

Αὐτὰρ ἐπεὶ τὸ γ’ ἀκούσει πολύτιλας δῖος 'Οδυσσεὺς, αὐτίκη ἐπὶ τὸ πῶμα, θοῦς δ’ ἐπὶ δεσμὸν ἢλε ποικίλον, ὃν ποτὲ μιν δέδαε φρεσὶ πῶνια Κίρκη, αὐτόδιον δ’ ἀρα μιν ταμῖν λούσασθαι ἀνώγει ἐς τ’ ἀσάμιμβον βάνθ’· ὁ δ’ ἀρ’ ἀσπασίως ἢδε θυμῷ θερμὰ λοετρ’, ἐπεὶ οὐ τι κομιζόμενός γε θάμμαξεν, ἐπεὶ δὴ λύπτε δῶμα Καλυψοὺς ἡμίκομοι· τόφρα δὲ οἱ κομιδή γε θεῷ δς ἐμπεδοὶ ἤεν. 

τὸν δ’ ἐπεὶ οὐν δμωαὶ λοῦσαν καὶ χρύσαν ἐλαίῳ, ἀμφὶ δὲ μιν χλαίναν καλὴν βάλον ἤδε χιτῶνα, ἐκ τ’ ἀσάμιμβον βᾶς ἀνάρας μέτα οἰνοποτῆρας ἦμε· Ναυσικάα δὲ θεῶν ἀπὸ κάλλος ἔχουσα στῇ ἥκα παρὰ σταθμὸν τέγεος πῦκα ποιητοῦ, θάμμαξεν δ’ 'Οδυσσῆα ἐν ὀφθαλμοῖς ὀρώσα, καὶ μιν φωνήσας ἐπει πτερόειντα προσηύδα· 

' Χαίρε, ξείν', ἵνα καὶ ποτ’ ἐδώ ἐν πατρίδι γαῖῃ μνήσῃ ἐμεῦ, ὅτι μοι πρότε ἄφιάγρι ὀφέλλεις.' 

Τὴν δ’ ἀπαμείβομενος προσέφης πολύμητις 'Οδυσσεύς· ' Ναυσικάα, θύγατερ μεγαλήτορος 'Αλκινόου, οὐτὼ νῦν Ζεὺς θεῖς, ἐρίγοντος τόσις 'Ηρης, οἰκαδε τ’ ἐθεδεμέναι καὶ νόστιμον ἦμαρ ἱδέσθαι· τῷ κέν τοι καὶ κεθὰθθεὶ δς εὐχετοφήμην αἰεὶ ἠματα πάντα· σὺ γάρ μ’ ἐβιώσαι, κούρη.' 

'Ἡ βα καὶ ἐς θρόνον ἢς παρ 'Αλκινόου βασιλῆα. οἱ δ’ ἡδη μοίρας τ’ ἐνεμον κερόντο τε οὕνον. κῆρυξ δ’ ἐγγύθευν ἠλθεν ἄγων ἐρήνηρν ἀοίδον, Δημόδοκον λαοῖς τετιμένου’ εἰςε δ’ ἀρ’ αὐτὸν.
some one rob you on the way, when by and by, sailing on
the black ship, you rest in pleasant sleep."

When royal long-tried Odysseus heard these words, straightway he fitted on the lid, and quickly tied the cunning knot which potent Circe once had taught him. Thereafter the housewife called him to come to the bath and bathe; and he was glad at heart to see the steaming water, for he had not been accustomed to meet such care as this since he had left fair-haired Kalypso's home; but there he had as constant care as if he were a god. Now when the maids had bathed him, and anointed him with oil, and put upon him a goodly cloak and tunic, forth from the bath he came and went to join the drinkers; and Nausikaä, with a beauty given of the gods, stood by a column of the strong-built roof, and marveled at Odysseus as she cast on him her eyes, and speaking to him in winged words she said:

"Farewell, stranger! When you are once again in your own land, remember me, and how before all others it is to me you owe the saving of your life."

Then wise Odysseus answered her and said: "Nausikaä, daughter of high-souled Alkinoös, Zeus grant it so — he the high thunderer, husband of Herê — that I reach home and see my day of coming. Then would I there too, as to any god, give thanks to you forever, all my days; for, maiden, it was you who gave me life."

He spoke, and took his seat by king Alkinoös. Men were already serving food and mixing wine. The page drew near, leading the honored bard, Demodokos, high prized of all, and placed him amongst the feasters,
μέσων δαίτυμόνων, πρὸς κίονα μακρὸν ἔρεισας.
δὴ τὸτε κήρυκα προσέφη πολύμητις 'Οδυσσεύς,
νῶτον ἀποπροτάμων, ἐπὶ δὲ πλείων ἔλεειπτο,
ἀργιόδοντος ύδος, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφῇ.

'Κήρυξ, τῇ δὲ, τούτῳ πόρε κρέας, ὅφρα φάγησαι,
Δημοδόκῳ, καὶ μιν προσπτύξομαι, ἀχνύμενός περ.
πάσι γὰρ ἀνθρώποισιν ἐπιχθονώσων ἄοιδοι
τιμῆς ἐμμοροί εἰσι καὶ αἴδοὺς, οὐνεκ' ἃρα σφέας
οίμας μοῦ' ἐεδίαξε, φίλησε δὲ φύλον ἄοιδων.' 475

'Ως ἀρ' ἐφι, κήρυξ δὲ φέρων ἐν χερσίν ἐθηκεν
ἡρω Δημοδόκῳ. οὐ δ' ἐδέξατο, χαίρε δὲ θυμῶ.
oi δ' ἐπ' οὐειαθ' ἐτοίμα προκείμενα χειρᾶς ἵαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύς εξ' ἔρον ἐντο,
δὴ τὸτε Δημόδοκον προσέφη πολύμητις 'Οδυσσεύς.

'Δημόδοκ', ἔεξοχά δὴ σε βροτῶν αἰνίζομεν ἀπάντων.
ἡ σέ γε μοῦ' ἐεδίαξε, Δίως παῖς, ἥ σέ γ' Ἀπόλλων.
λίνη γὰρ κατὰ κόσμον Ἀχαιών ὠλτὸν ἀείδεις,
ὡσ' ἔρξαν τ' ἐπαθόν τε καὶ ὁσ' ἐμόγησαν Ἀχαιοὶ
ὁς τε που ἢ αὐτός παρεώ ᾗ ἄλλου ἀκούσας.
ἀλλ' ἄγε δὴ μετάβηθι καὶ ἴππου κόσμον ἄεισον
δουρατέου, τὸν Ἐπείδας ἐποίησεν σὺν Ἀθήνη,
ὅτον τὸν ἀκρόπολιν δόλον ἠγαγε δῖος Ὀδυσσεύς,
ἀνδρῶν ἐμπλήσασα σε' Ἔλιον ἐξαλάτπαξαν.

ἀι κεν δὴ μοι τάῦτα κατὰ μοιρὰν καταλέξεις,
αὐτικ' ἐγὼ πάσιν μυθῆσομαι ἀνθρώποισιν
ὁς ἀρα τοι πρόφρων θεῶ ἀπασε θέστων ἄοιδήν.' 490

'Ως φάθ', ὦ δ' ὀρμηθείς θεοῦ ἤρχετο, φαίνε δ' ἄοιδὴν,
ἐβηθὲν ἔλων ὡς οἱ μὲν ἐνυσέλμον ἐπὶ νηῶν
βάντες ἀπέπλειον, πῦρ ἐν κλίσισι βαλόντες,
'Αργείωι, τοῦ δ' ἦδη ἀγακλυτον ἀμφὶ 'Οδυσσήα

475
480
485
490
495
500
backed by a lofty pillar. Then to the page said wise Odysseus, cutting a slice of chine, whereof still more was left, from out a white-toothed boar, the rich fat on its sides: "Page, set before Demodokos this piece of meat, that he may eat and I may do him homage, sad though I be myself; for at the hands of all on earth bards meet respect and honor, because the muse has taught them song and loves the race of bards."

He spoke, and the page bore the food and put it in the hands of lord Demodokos. He took it and was glad at heart, and on the food spread out before them they laid hands. But after they had stayed desire for drink and food, then to Demodokos said wise Odysseus: "Demodokos, I praise you beyond all mortal men, whether your teacher was the muse, the child of Zeus, or was Apollo. With perfect truth you sing the lot of the Achaians, all that they did and bore, the whole Achaian struggle, as if yourself were there, or you had heard the tale from one who was. Pass on then now, and sing the building of the wooden horse, made by Epeios with Athene's aid, which royal Odysseus once conveyed into the citadel,—a thing of craft, filled full of men, who by its means sacked Ilios. And if you now can tell this tale in its due order, I shall forthwith declare to all mankind how bounteously God gave to you a wondrous power of song."

So he spoke. Thereat the other, stirred by the god, began and showed his skill in song: beginning where some Argives boarding the well-benched ships were setting sail and spreading fire throughout their camp; while others still, under renowned Odysseus, lay in the Trojan
εἴπατε· ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵπποι· 
αὐτὸς γὰρ μὲν Τρώς ἐσ· ἀκρότολου ἐρύσαντο.

ὅς ὁ μὲν ἐστήκει, τοῦ δὲ ἀκριτα πόλλα ἀγόρευον

ἡμενοὶ ἀμφὶ αὐτῶν· τρίχα δὲ σφών ἤνδανε βουλή,

ἡ διαπλήξει κοίλων δάρυ νηλεῖ χαλκῷ,

ἡ κατὰ πετράων βαλλεῖν ἐρύσαντας ἐπὶ ἄκρης,

ἡ ἐὰν μὲν ἄγαλμα θεῶν θελκτήριον εἶναι,

tῇ περὶ δὴ καὶ ἐπεὶτα τελευτῆσεθαι ἐμελλεν·

αῖσα γὰρ ἢν ἀπολέσθαι, ἔπην πόλις ἀμφικαλύψῃ

dουράτευον μέγαν ὅπτον, δὴ εἶστο πάντες ἄριστοι

Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.

ἡειδεν δ', ὅς ἀστυ διέπραδον νίες Ἀχαϊῶν

ἵπποθεν ἐκχύμενοι, κοίλων λόχων ἐκπρολύτοντες.

ἄλλως δ' ἄλλη ἀείδε πόλιν κεραίζεμεν αἰτήν,

αὐτὰρ Ὀδυσσῆα προτὶ δώματα Δημόβοιο

βῆμεναι, ἦτ' Ἀρης, σὺν ἀντιθέρο Μενελάφ.

κείθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα

νικήσαι καὶ ἐπείτα διὰ μεγάθυμον Ἀθήνην.

Ταῦτα' ἄρ' ἀοιδός ἀείδε περικλυτός· αὐτὰρ Ὀδυσσεύς

τήκετο, δάκρυ δ' ἔδεεν ὑπὸ βλεφάροις παρείας.

ὡς δὲ γυνὴ κλαίησι φίλου πόσιν ἀμφιπεσοῦσα,

ὅς τε ἐἵς πρόσθεν πόλιον λαών τε πέσησιν,

ἀστεὶ καὶ τεκέσσιν ἀμύων νηλεῖς ἦμαρ·

η μὲν τὸν θυνήκουτα καὶ ἀσπαίροντα ἱδοῦσα

ἀμφὶ αὐτῶ χυμένη λίγα κωκύει· οἱ δὲ τ' ὀπισθὲ

κόπτουτε δουρέσσι μετάφρενον ἦδὲ καὶ ὁμοὺς

ἐξέρεον εἰσανάγουσι, πόνον τ' ἔχεμεν καὶ ὁἰζύν·

τῆς δ' ἐλεεινοτάτῳ ἀχεῖ φθυώθουσι παρεία.
market-place, all hidden in the horse; for the Trojans themselves had dragged this to their citadel. So there it stood, and long and uncertainly the people argued, seated around it. Three plans were finding favor: either to split the hollow trunk with ruthless axe; or else to drag it to the heights and hurl it down the rocks; or still to spare the monstrous image, as a propitiation for the gods. And thus at last it was to end. It was their fate to perish so soon as their city should inclose the enormous wooden horse, wherein lay all the bravest of the Argives, bearing to the Trojans death and doom. He sang how they o'er-threw the town,—these sons of the Achaians, issuing from the horse, leaving their hollow ambush. Each for himself, he sang, pillaged the stately city; but Odysseus went like Ares to the palace of Deïphobos with god-like Menelaos; and there, he said, braving the fiercest fight, Odysseus conquered at the last through aid of fierce Athene.

So sang the famous bard. Odysseus melted into tears, which wet his cheeks below his eyelids. And as a woman wails and clings to her dear husband, who falls for town and people, seeking to shield his home and children from the ruthless day; she watches him dying, gasping, and flings herself on him with a piercing cry, while men behind, smiting her with their spears on back and shoulder, force her along to bondage to meet with toil and trouble; with pain most pitiful her cheeks are thin; so pitiful was the tear Odysseus dropped beneath his brows. Yet did he hide from all the rest the tears he shed; only Alkinoös
'Αλκίνοος δὲ μὲν οἶος ἐπερφάσατ' ἦδ' ἐνόησεν, ἢμενος ἄγχ' ἀυτοῦ, βαρὺ δὲ στενάχοντος ἂκουσεν. αὖτε δὲ Φαίνηκεσσὶ φιληρέτμουσι μετηύδα·

'Κέκλυτε, Φαίνηκων ἡγήτορες ἢδὲ μέδουτες, Ἀμδόδοκος δ' ἢδ' σχεθέτω φόρμυγγα λίγειαν· οὐ γὰρ πως πάντεσσι χαριζόμενος τάδ' ἀείδει. ἐξ οὖν δορτεόμεν τε καὶ ὄροπε θείος ἄοιδος, ἐκ τοῦ δ' οὐ πω παύσατ' ὀξυροῖο γόοιο

ὁ ξεῖνος· μάλα ποῦ μὲν ἄχος φρένας ἀμφιβέβηκεν. ἀλλ' ἀγ' ὁ μὲν σχεθέτω, ἢ' ὁμός τερπώμεθα πάντες ξεινοδόκοι καὶ ξεῖνος, ἐπεὶ πολὺ κάλλιον οὕτως·

εἰνεκα γὰρ ξεῖνου τάδ' αἴδολοϊ τέτυκται, πομπῇ καὶ φίλα δώρα, τά οὐ δίδομεν φιλέοντες. ἀντὶ κασυγνήτου ξεῖνος θ' ἰκέτης τε τέτυκται ἀνέρι, ὅς τ' ὀλύγων περ ἐπυψαυὴ πραπίδεσσι.

Τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν ὅτι κέ σ' εἴρωμαι· φάσθαι δὲ σε κάλλιον ἑστιν. εἴπ' ὅνομ' ὅτι κε ἱεύθι κάλεων μήτηρ τε πατήρ τε, ἀλλοι θ' οἰ κατά ἄστυ καὶ οἱ περυναίετάυσιν.

οὐ μὲν γὰρ τις πάμπαν ἀνόνυμος ἐστ' ἀνθρώπουν, οὐ κακος οὐδὲ μὲν ἐσθλὸς, ἔπην τὰ πρώτα γένηται, ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆς. εἰπὲ δὲ μοι γαλάν τε τεχν δήμων τε πόλιν τε, ὧφρα σε τῇ πέμπτῳς τιτυσκόμεναι φρεσὶ νῆς.

οὐ γὰρ Φαίνηκεσι κυβερνητήρες ἔασιν, οὐδὲ τι πνεύλυ' ἔστι, τὰ τ' ἄλλα νῆς ἔχουσιν· ἀλλ' αὐτάλ ἱσάσι νοῆματα καὶ φρένας ἄνδρῶν, καὶ πάντων ἱσάσι πόλιας καὶ πόινας ἄγρος ἀνθρώπων, καὶ λαίτμα τάχισθ' ἄλος ἐκπερόωσιν ἥρει καὶ νεφέλη κεκαλυμμέναι· οὐδὲ ποτὲ σφιν
marked him and took heed, for he sat near and heard his deep-drawn sighs; and to the Phaiakians, who delight in oars, he straightway said:

"Hearken, Phaiakian captains and councillors, and let Demodokos hush now the tuneful lyre, because not to the pleasure of us all he sings of this; for since we supped and since the sacred bard began, this stranger has not ceased from bitter sighing. Surely some grief hovers about his heart. Let then the bard cease singing, that all alike be merry, stranger and entertainers, for that is better far; since for the worthy stranger's sake have all things been prepared, the outfit and the friendly gifts, which we grant heartily. Even as a brother is the stranger and the suppliant treated by any man who feels the slightest touch of wisdom.

"Do not, then, longer cautiously conceal what I will ask; plain speech is better. Tell me the name by which at home your father and mother called you,—they and the other folk, your townsmen and your neighbors; for none of all mankind can lack a name, be he of low degree or high, when once he has been born. Nay, in the very hour of birth parents give names to all. And tell me of your land, your home, and city, that thither our ships may bear you with a discerning aim; for on Phaiakian ships there are no pilots, nor are there rudders such as other vessels carry, but the ships understand themselves the will and mind of man. They know the cities and rich lands of every people, and swiftly they cross the sea-gulf, shrouded in mist and cloud. Once upon them, there is no fear of
ούτε τι πημανθήναι ἔπι δέος οὔτ' ἀπολέσθαι.
ἀλλὰ τόδε ὅσ ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
Ναυσιθόου, ὃς ἐφασκε Ποσειδάων ἀγάσασθαι
ἡμῖν, οὖνεκα πομποὶ ἀπήμονες εἰμεν ἀπάντων.
φῇ ποτὲ Φαιήκων ἄνδρῶν ἐνεργεά νῆα
ἐκ πομπῆς ἀναύσασαν ἐν ἱεροεἰδεὶ πόντῳ
ῥαιστεναι, μέγα δ' ἡμῖν ὅπος πόλει ἀμφικαλύψειν.
ὡς ἀγόρευ' ὁ γέρων: τὰ δὲ κεν θεὸς ἢ τελέσειεν,
ἡ κ' ἀτέλεστ' εἰή, ὡς οἱ φίλοι ἐπλετο θυμῷ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ὅππη ἀπεπλάγχθης τε καὶ ἂς τινας ἄκεο χώρας
ἄνθρωπων, αὐτοὺς τε πόλιας τ' εὖ ναιετώςας,
ἡμὲν ὥσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι,
οὐ τε φιλόξενοι, καὶ σφὶν νόσος ἐστὶ θεοῦς.
εἰπὲ δ' ὃ τι κλαίεις καὶ ὄδυρει ἐνδοθι θυμῷ
'Αργείου Δαναῶν ἦδ' 'Ιλίου οἴτον ἄκουσον.
τὸν δὲ θεοὶ μὲν τεῦξαν, ἐπεκλώσαντο δ' ὄλθῳ
ἀνθρώποις, ἦνα ἦσι καὶ ἐσσομένοισιν ἄοιδῆ.
ἡ τίς τοι καὶ πῆς ἀπέφθιτο Ἰλιόθι πρὸ
ἐσθλὸς ἐως, γαμβρὸς ἢ πενθερῶς, οὐ τε μάλιστα
κήδιστοι τελέσουν μεθ' αὐλὰ τε καὶ γένος αὐτῶν;
ἡ τίς που καὶ ἐταῖρος ἀνήρ κεχαρισμένα εἰδὼς,
ἐσθλός; ἐπεὶ οὔ μὲν τι κασυγνήτου χερείων
γίγνεται ὃς κεν ἐταῖρος ἐὼν πεπνυμένα εἰδῆ.
wreck or ruin. Still, this is what I heard Nausithoös, my father, once relate: he said Poseidon was displeased because we were safe guides for all mankind; and he averred the god would one day wreck a stanch ship of the Phaia-kian people, returning from her convoy on the misty sea, and with a mighty hill would cover up our city. That was the old man's tale, and this God may fulfil, or else it may go unfulfilled, as pleases him. But come, declare me this, and plainly tell both how you lost your way and to whose coasts you came. About the men and stately towns, too, let me hear,—what ones were fierce and savage, with no regard for right, what ones were kind to strangers and reverent toward the gods. And tell me why you weep and grieve within your breast on hearing the lot of Argive Danaëns and of Ilios. This the gods wrought; they spun the thread of death for some, that others in the time to come might have a song. Had you indeed some relative who fell at Ilios? One who was dear? a daughter's husband or wife's father?—they who stand closest to us after our flesh and blood. Or was it perhaps some friend who pleased you well, a gallant comrade? For a friend with an understanding heart is worth no less than a brother."
Τὸν δ’ ἀπαμείβομενος προσέφη πολύμητις Ὀδυσσεύς· ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν ἀοίδοὺ τοιοῦδ’, οἶς ὅδ’ ἑστὶ, θεοὶς ἐναλίγχικοι αὐτήν. οὐ γὰρ ἐγὼ γέ τι φημὶ τέλος χαριέστερον ἦναι ἦ ὅτ’ εὐφροσύνῃ μὲν ἔχῃ κατὰ δῆμον ἀπαντα, δαίτυμόνες δ’ ἀνὰ δόματ’ ἀκονάξωνται ἀοίδοὺ ἰμενοὶ ἐξείς, παρὰ δὲ πλήθωσι τράπεζαι σῶν καὶ κρειῶν, μέθυ δ’ ἐκ κρητήρος ἀφύσων οὐροχόος φορέσαι καὶ ἐγχεῖς ἐστάσασθε·

τοῦτο τί μοι κάλλιστον ἐνὶ φρεάτω εἴδεται εἴναι. σοι δ’ ἐμὰ κήδεα θυμός ἐπετράπετο στοιόεντα εἰρεσθ’, ὅφρ’ ἐτί μᾶλλον ὀνυρόμενος στεναχίζω· τί πρῶτον τοι ἐπείπτα, τί δ’ ὑστάτοιν καταλέξω; κήδε’ ἐπεί μοι πολλὰ δόσαν θεοὶ οὐρανίωνς. νῦν δ’ ὄνομα πρῶτον μυθήσομαι, ὃφρα καὶ ύμεῖς εἴδετ’, ἐγώ δ’ ἂν ἐπείπτα φυγὼν ὑπὸ νηλεῖς ἦμαρ ὕμων ἐξίνοσ ἐω καὶ ἀπόπροθι δόματα ναίων.

ἐμ’ Ὅδυσσεὺς Δαερτίαδης, ὃς πάσι δόλοισιν ἀνθρώπευσι μέλω, καὶ μεν κλέος οὐρανὸν ίκει. ναιετάω δ’ Ἰθάκην εὐδείελον· ἐν δ’ ὅρος αὐτή, Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι, Δουλίχιόν τε Σάμη τε καὶ ὕλησσα Ζάκυνθος.
IX.

THE STORY TOLD TO ALKINOÖS.—THE LAND OF THE CYCLOPS.

Then wise Odysseus answered him and said: "Mighty Alkinoö, renowned of all, surely it is a pleasant thing to hear a bard like this, one who is even like the gods in voice. For a more delightful end of toil I think there cannot be than when good cheer possesses a whole people, and feasting through the houses they listen to a bard, seated in proper order, while beside them stand the tables loaded with bread and meat, and dipping wine from out the mixer the pourer bears it round and fills the cups; that is a sight most pleasing to the mind. But now your heart has turned aside to learn my grievous woes, that thus I still may meet with further grief and sorrow. What shall I tell you first, then, and what last? For many are the woes the gods of heaven gave me. First, I will tell my name, that you, like all, may know it, and I henceforth, if I escape the ruthless day, may be your guest-friend, though my home is far away. I am Odysseus, son of Laërtes, who for all craft am noted amongst men, and my renown reaches to heaven. I live in Ithaka, a land far seen; for on it is the lofty height of Neriton, covered with waving woods. Around lie many islands, very close to one another,—Doulichion, Samë, and woody Zakynthos. Ithaka itself lies low, farthest along the sea
αὐτῇ δὲ χθαμαλῇ πανυπερτάτη εἰν ἀλλὶ κεῖται
πρὸς ἄνδρον, αἱ δὲ τί άνευθε πρὸς ἢν τί ἦλιον τε, τρηχεί, ἀλλ' ἀγαθῇ κουροτρόφοις· οὔ τοι ἐγώ γε ἦς γαῖς δύναμαι γλυκερότερον ἄλλο ἱδέσθαι.
ἡ μὲν μ' αὐτόθ' ἐρυκε Καλυψώ, διὰ θεάων,
[ἐν στέσσει γλαφύροις, λιλαιομένη πόσιν εἶναι·]
δι' αὐτοὺς Κύρη κατερήτυν ἐν μεγάροισιν
Αἰαὶ δολάσσα, λιλαιομένη πόσιν εἶναι.
ἀλλ' ἐμὸν οὔ ποτε θυμόν ἐνι στήθεσσιν ἔπειθον.
δι' οὐδὲν γλυκίου ής πατρίδος οὐδὲ τοκήν
γίγνεται, εἴ περ καὶ τῖς ἀπόπροθι πίνα αἰκον
γαίῃ ἐν ἀλλοδαπῇ ναιεὶ ἀπάνευθε τοκήνων.
εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίστω,
ὅν μοι Ζεὺς ἐφέθηκεν ἀπὸ Τροίηθεν ἱόντι.
'Ἱλίοθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,
'Ἰσμάρος· ἔνθα δ' ἑγὼ πόλιν ἐπηράθων, ὀλεσα δ' αὐτοὺς·
ἐκ πόλιος δ' ἄλοχοις καὶ κτήματα πολλὰ λαβόντες
δασσάμεθ', ός μή τίς μοι ἀτερβόμενος κίοι Ἰσης.
ἔνθ' ἦ τοι μὲν ἐγώ διερφ' ποδὶ φευγέμεν ἡμέας
Ἠνώγεα, τοι δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
ἔνθα δ' πολλὰν μὲν μέθυ πίνετο, πολλὰ δὲ μήλα
ἐσφαξον παρὰ θίνα καὶ εἰλίποδας ἐλικας βοῦς.
τόφρα δ' ἀρ' οἰχόμενοι Κικόνες Κικόνεσσι γεγόνεν,
οί σφιν γείτονες ἦσαν ἀμα πλεόνες καὶ ἄρελος
ἡπειρον ναόντες, ἐπιστάμενοι μὲν ἄφ' ἄπων
ἀνδράσι μάρνασθαι καὶ ὅθι χρή τεξον ἑόντα.
ἡλθον ἐπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὅρη,
ἥριοι· τότε δ' Ῥα κακή Δίως ἠσα παρέστη
ἡμῶν αἴνομάροισιν, ὅ' ἀλγεα πολλὰ πάθουμεν.
στησάμενοι δ' ἐμάχοντο μάχην παρὰ νησί θοβήσι,
toward the dark west, — the others stretching eastward, toward the dawn, — a rugged land, and yet a kindly nurse. A spot more pleasant I can never see than my own land. Kalypso, a heavenly goddess, sought to keep me by her side within her hollow grotto, desiring me to be her husband; so Circē also would detain me in her palace, — she of Aiaia, full of craft, — desiring me to be her husband; but they never beguiled the heart within my breast. Nothing more sweet than home and parents can a man find, however rich a house he have far in a foreign land, cut off from parents. But let me tell you of the grievous journey home which Zeus ordained upon my setting forth from Troy.

"From Ilios the wind took me and bore me to the Kikonians, to Ismaros. There I destroyed the town and slew its men; but from the town we took the women and great stores of treasure, and parted all, that none might go lacking his proper share. This done, I warned our men to fly with eager haste; but they, in utter folly, did not heed. Much wine was drunk there still, and they slaughtered on the shore a multitude of sheep and swing-paced, crook-horned oxen. Meanwhile, escaped Kikonians began to call for aid on those Kikonians who were their neighbors and more numerous and brave than they, — a people dwelling inland, skilled in fighting from the chariot or on foot, as need might be. These gathered soon, thick as the leaves and flowers break forth in spring. They came at early dawn, and an evil fate from Zeus beset our luckless men, making us meet with many sorrows; for setting the battle in array by the swift ships, they fought and hurled their
βάλλον δ’ ἀλλήλοις χαλκήρεσιν ἐγχείσων. ὁφρα μὲν ἦσος ἦν καὶ ἀέξετο ἵερον ἢμαρ, τόφρα δ’ ἀλεξόμενοι μένομεν πλεόνας περ ἑόντας ἤμος δ’ ἦλιος μετενίσσετο βουλτύνδε, καὶ τότε δὴ Κίκονες κλίναν δαμάσαντες ΒΑχαιοῦς. ἦξ δ’ ἀφ’ ἐκάστης νηὸς ἐυκνήμιδες ἐταῖροι ὁλοθ’ οἱ δ’ ἄλλοι φύγομεν θάνατόν τε μόρον τε.

"Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἢτορ, ἄσμενοι ἐκ θανάτου, φίλους ὄλεσαντες ἐταῖρος. οὐδ’ ἄρα μοι προτέρῳ νήσει κίον ἁμφιέλλοσαι, πρὶν τινα τῶν δειλῶν ἑτάρων τρίς ἐκαστὸν ἄυσαι, οἱ θάνον ἐν πεδίῳ Κικόνων ὑπὸ δηνθέντες. νηνοὶ δ’ ἐπώρῳ ἀνέμου Βορείῃς νεφεληγερέτα Ζεὺς λαῖλαπι θεσπεσίη, σὺν δὲ νεφέεσθι κάλυψε γαίαν ὦμοι καὶ πόντον· ὁράρει δ’ οὐρανόθεν νῦξ. αἱ μὲν ἔπειτ’ ἐφέροντ’ ἐπικάρσια, ἱστία δὲ σφῖν τριχάτα τε καὶ τετραχθὰ διέσχισεν ἵς ἀνέμου. καὶ τὰ μὲν ἐς νῆσας κάθεμεν, δεῖσαντες ὀλέθρον, αὐτὰς δ’ ἐσσυμένως προερέσσαμεν ἥπειρόνδε. ἑνθα δύω νύκτας δύο τ’ ἡματα συνεχές αἰεὶ κείμεθ’ ὁμοί καμάτῳ τε καὶ ἅλγεσι θυμὸν ἔδοντες. ἄλλα οὖτε δὴ τρίτον ἢμαρ ἐνπλόκαμος τέλεος’ ἦσοι, ἵστοις στησάμενοι ανά θ’ ἱστία λεῦκ’ ἐρύσαντες ἤμεθα: τὰς δ’ ἀνεμός τε κυβερνήται τ’ ἠθνοι. καὶ νῦ κεν ἀσκηθῆς ἱκόμην ἐς πατρίδα γαῖαν, ἄλλα με κύμα βόος τε περιμνάμποντα Μάλειαν καὶ Βορέως ἀπέσωσε, παρέπλαγχεν δὲ Κυθήρων. "Ενθεν δ’ ἐννήμαρ φερόμην ὀλούς ἀνέμοισι πόντου ἔπ’ ἰχθύοντα· ἀτὰρ δεκάτῃ ἐπεξῆμεν γαῖας Δωτοφάγων, οἱ τ’ ἀνθίων εἴδαρ ἔδουσιν.
brazen spears at one another. While it was morning and the blessed light increased, we steadily kept them off and held our ground, though they were more than we; but as the sun declined, toward stalling-time, then the Kikonians turned our men and routed the Achaians. Six of the crew of every ship fell in their harness there; the rest fled death and doom.

"Thence we sailed on with aching hearts, glad to be clear of death, though missing our good comrades; yet the curved ships did not pass on till we had called three times to each poor comrade who died upon the plain, cut off by the Kikonians. But now against our ships cloud-gathering Zeus sent the north wind in a fierce tempest, and with his clouds covered both land and sea; night broke from heaven. The ships drove headlong onward, and their sails were torn to tatters by the fury of the wind. The sails we lowered to the deck, in terror of our lives, and rowed the ships themselves hurriedly toward the land. There for two nights and days continuously we lay, gnawing our hearts because of toil and trouble. But when the fair-haired Dawn brought the third day, we set our masts and hoisted the white sails and sat us down, while wind and helmsmen kept the vessels to their course. And now I should have come unharmed to my own native land, but that the swell and current in doubling Maleia, and the north wind turned me aside and drove me past Kythêra.

"Thence for nine days I drifted on, forced by the deadly winds along the swarming sea; but on the tenth we touched a land of Lotus-eaters, men who make their
όνθ' ετ' ἡπείρου βῆμεν καὶ ἄφυσσάμεθ' ὑδωρ,
αἵρα δὲ δεύτερον ἐλοντο θοῆς παρὰ νησίν ἑταίροι.
αὐτὰρ ἐπελ σίτοιο τε πασσάμεθ' ἥδε ποτήτος,
δὴ τότ' ἐγών ἑτάρους προέειν πεῦθεσται ἰόντας
οἳ τίνες ἀνέρες εἶν ἐπὶ χθοῦν σίτον ἐδοντες,
ἀνδρε δώο κρίνας, τρίτατον κήρυϰ' ἀμ' ὀπάσσας.
οἳ δ' αὐχ' οἰχόμενοι μίγεν ἄνδράσι Λωτοφάγοις
οὐδ' ἀρα Λωτοφάγοι μήδεν' ἑτάροισιν ὀλέθρον
ἡμετέροις, ἀλλὰ σφὶ δόσαν λωτοῖο πᾶσανθαι.
τῶν δ' οὐς τις λωτοῖο φάγοι μεληδέα καρπὸν,
οὐκέτ' ἀπαγγείλαι πάλιν ἠθελεν οὐδὲ νέεσθαι,
ἀλλ' αὐτοῦ βουλόντο μετ' ἄνδρασι Λωτοφάγοις
λωτὸν ἑρεπτόμενοι μενέμεν νόστου τε λαβέσθαι.
τοὺς μὲν ἐγών ἐπὶ νῆσα ἀγον κλαίοντας ἀνώγηκ,'
νησὶ δ' ἐνὶ γηλαφυρῆσιν ὕπο ξυγα δῆσα ἐρύσσας.
αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους
στερχομένους νησὶν ἑπιβαινέμεν ὦκείαςν,
μὴ πώς τις λωτοῖο φαγῶν νόστοιο λάθηται.
οἳ δ' αὐχ' εἰσβαινον καὶ ἐπὶ κλησὶ καθίζουν,
ἐξῆσ δ' ἐξώμενοι πολιήν ἀλα τύπτον ἑρετοῖς.
"Ενθέν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἤτορ.
Κυκλώτων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων,
ἰκόμεθ', οἳ ρα θεότι πεποιθότες ἀθανάτους
οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώσων,
ἀλλὰ ταicipation οὕτ' ἀσπαρτα καὶ ἀνήροτα πάντα φύσσαι,
πυροί καὶ κρυθαὶ ἢδ' ἀμπελοὶ, αἳ τε φέρουσι
οἶνον ἐριστάφυλον, καὶ σφὶν Δίων ὄμβρος ἀέξει.
τοίσιν δ' οὔτ' ἀγοραὶ βουληθόροι οὔτε θέμιστες,
ἀλλ' οἳ οὐρ' ύψηλῶν ὄρεων ναίουσι κάρηνα.
food of flowers. So here we came to land, and drew us water, and soon by the swift ships my men prepared a meal. Then after we had tasted food and drink I sent some of my comrades forth to go and learn what men who lived by bread dwelt in the land, — selecting two, and joining with them a herald as a third. These straight-way went and mingled with the Lotus-eaters, yet did the Lotus-eaters have no thought of harm against our men; indeed, they gave them lotus to taste, but whosoever of them ate the lotus' honeyed fruit wished to bring tidings back no more, and never to leave the place; there with the Lotus-eaters they desired to stay, to feed on lotus and forget the homeward way. These men I brought back weeping to the ships by very force, and dragging them under the benches of our hollow ships I tied them there, and bade my other trusty men to hasten and embark on the swift ships, that none of them might eat the lotus and forget his going home. Quickly they came aboard, took places at the pins, and, sitting in order, smote the foaming water with their oars.

"Thence we sailed on with aching hearts, and came to the land of the Cyclops, a rude and lawless folk, who, trusting to the immortal gods, plant with their hands no plant, nor ever plough, but all things spring unsown and without use of plough,—wheat, barley, and grape-vines which bear wine in their heavy clusters, and the rain of Zeus makes the grape grow. Among this people there are no assemblies held for consultation; they have no stable laws. They live on the high
ἐν σπέσσι γλαφυροῖς, θεμιστεύει δὲ ἕκαστος
παῖδων ἦδείναλόχον, οὐδὲ ἀλλήλων ἀλέγονσι.

Νῆσος ἔπειτα λάχεια παρέκι λυμένος τετάνυσται
γαῖς Κυκλώτων οὔτε σχεδὼν οὔτ' ἀποτηλοῦ,
ὑλήσο'· ἐν δ' αῆγες ἀπειρεῖσια γεγάσων
ἀγραία· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὔτε μιν ἔσοιχνεύσι κυνηγέται, ο' τε καθ' ὑλὴν
ἀλγεία πάσχονσιν κορυφὰς ὀρέων ἐφέποντες.
οὔτ' ἁρα ποίμνησιν κατατέχεται οὔτ' ἀρότουσιν,
ἀλλ' ἢ ο' ἀσταρτος καὶ ἀνήροτος ἡματα πάντα
ἀνδρῶν χρηύει, βόσκει δὲ τε μηκάδας αἴγας.
οὐ γὰρ Κυκλώπεσιν νέες πάρα μιλτοπάρρηοι,
οὐδ' ἄνδρες νηῆων ἐνι τέκτονες, ο' κε κάμοιεν
νῆας ἐνυστέλμους, α' κεν τελεόιεν ἐκαστα
ἀστε' ἐπ' ἄνθρωπων ἰκνεύμεναι, ο' λά τε πολλα
ἀνδρες ἐπ' ἀλλήλους νηῆων περώσι θάλασσαν·
ο' κε σφαν καὶ νήσου ἐνυκτιμένου ἐκάμωτο.
οὐ μὲν γὰρ τι κακῆ γε, φέροι δὲ κεν ὀρία πάντα·
ἐν μὲν γὰρ λευμώνες ἀλός πολῳοῖ παρ' ὄχθας
ὑδρηλοὶ μαλακοὶ· μάλα κ' ἀφθιτοι ἀμπελοί ἐδεν.
ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήβοι αἰεὶ
eis ὄρας ἀμόβεν, ἐπεὶ μάλα πιαρ ὑπ' οὔδας.
ἐν δὲ λυμην εὐορμος, ήν' οὗ χρεω πεῖσματος ἐστιν,
οὔτ' εὐνάδεις βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
ἀλλ' ἐπικέλαστας μεῖναι χρόνον εἰς δ' κε ναυτέων
θυμὸς ἐποτρύνη καὶ ἐπιπενύσωσιν ἅγια.
αὐτὰρ ἐπὶ κρατὸς λυμένος ἰελει ἁγιαδοὺ ὦδωρ,
κρήνη ὑπὸ σπείους· περὶ δ' αὖγεροι πεφύσιν.
ἐνθα κατεπλέομεν, καὶ τις θεὸς ἤγεμόνεν
νύκτα δι' ὀρφναίην, οὐδὲ προσφαίνετ' ἰδέσθαι·
mountain peaks, in hollow caves; each gives the law to his own wife and children, and for each other they have little care.

"Now a rough island stretches along outside the harbor, not close to the Cyclops' coast nor yet far out, covered with trees. On it innumerable wild goats breed, for no tread of man disturbs them; none comes here to follow hounds, to toil through woods and climb the crests of hills. The island is not held for flocks or tillage, but all unsown, untilled, it evermore is bare of men and feeds the bleating goats; for among the Cyclops are no red-cheeked ships, nor have they men for shipwrights, who might build the well-benched ships to do them service by speeding to foreign cities—as oftentimes men cross the sea in ships to one another. Such men besides would have worked for them and made the island prosperous, for it is not at all a worthless spot, but would bear all things duly. For here are meadows by the shores of the gray sea, moist, with soft soil; here vines could never die; here is smooth ploughing-land; a very heavy crop, and always in due season, might be reaped, for the under soil is very rich. Here also is a quiet harbor, where is no need of mooring,—throwing out anchor-stones or fastening cables,—but merely to run in and wait awhile till sailor hearts are ready and the winds are blowing. Just at the harbor's head a spring of sparkling water flows from beneath a cave; around it poplars grow. Here we sailed in, some god our guide, through murky night; there was no light to see, for round the ships the fog was thick. No moon
άρρ γάρ περὶ νησί βαθεί’ ἦν, οὔδὲ σελήνη 
οὐρανόθεν προούφαινε, κατείχετο δὲ νεφέεσσιν. 145
ἐνθ’ οὗ τὶς τὴν νῆσον ἐσέθρακεν ὀφθαλμοίσιν· 
οὔτ’ οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον 
eἰσίδομεν, πρὶν νῆσα ἐυσέλμους ἐπικέλσαι.
κελεύσοι δὲ νησὶ καθείλομεν ἑστὶν πάντα, 
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῶν θαλάσσης. 150
ἐνθα δ’ ἀποβρίζαντες ἐμεῖλαμεν Ἡώς διαν.
Ἦμος δ’ ἤρυγένεια φάνη ῥοδοδάκτυλος Ἡώς, 
nῆσον θαυμάξοντες ἐδινεόμεσθα κατ’ αὐτὴν.
ἄρσαι δὲ νύμφαι, κοῦραι Δίως αἰγόχοιο, 
αἰγας ὀρεσκόφοις, ἵνα δειπνήσειαν ἐταίριο. 155
αὐτίκα καμπύλα τῶν καὶ αἰγανέας δολιχάυλους 
eἰλόμεθ’ ἐκ νησῶν, διὰ δὲ τρίχα κοσμηθέντες 
βάλλομεν· αἵσα δ’ ἔδωκε θεός μενοεικέα θήρην. 
nῆς μὲν μοι ἐπουτο δυώδεκα, ἐς δὲ ἐκάστην 
ἐννέα λάγχανον άιγες· ἐμοὶ δὲ δέκ’ ἐξελον οἶφ. 160
οὐ τὸτε μὲν πρόπαν ἤμαρ ἐς ἠέλιον καταδύντα 
ἵμεθα δαινύμενοι κρέα τ’ ἀσπετα καὶ μέθυ ἢδυ. 
οὐ γάρ τω νησῶν ἐξέφυτο οὖνος ἐρυθρός, 
ἀλλ’ ἐνέχ’ πολλόν γάρ ἐν ἀμφιφορέωσιν ἐκαστοι 
ἥφυσαμεν Κικόνων ιερὸν πτολείθρον ἐλόντες. 165
Κυκλώπων δ’ ἂς γαῖαν ἐλεύσομεν ἑγγὺς ἑώντων, 
κατηγὼν τ’ αὐτῶν τε φθογγὴν ὤφων τε καὶ αἰγῶν. 
Ἦμος δ’ ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἠλθε, 
δὴ τὸτε κοιμήθημεν ἐπὶ ῥηγμόν θαλάσσης. 170
Ἦμος δ’ ἤρυγένεια φάνη ῥοδοδάκτυλος Ἡώς, 
καὶ τὸτ’ ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἐειπον· 
‘Ἀλλοι μὲν νῦν μιμεῖτ’, ἐμοὶ ἐρίθρες ἑταύριοι. 
αὐτάρ ἐγὼ σὺν νητ’ ἑμὴ καὶ ἐμοῖς ἑταροίσιν
looked out from heaven; it was shut in with clouds. Thus none made out the island, and the long waves rolling upon the shore we did not see until we beached our well-benched ships. After the ships were beached, we lowered all our sails and forth we went ourselves upon the sea-shore, where falling fast asleep, we awaited the sacred Dawn.

"But when the early rosy-fingered Dawn appeared, in wonder at the island we made a circuit round it, and nymphs, daughters of ægis-bearing Zeus, started the mountain goats, that so my men might find a meal. Forthwith we took our bending bows and our long-hilted spears from out the ships, and parted in three bands began to shoot, and soon God gave us ample game. Twelve ships were in my train; to each nine goats now fell, while ten they set apart for me alone. Thus, then, throughout the day till setting sun, we sat and feasted on abundant meat and the sweet wine. For the ruddy wine of our ships was not yet spent; some still was left, for each of the crews took a large store in jars the day when we laid waste the sacred hold of the Kikonians. We looked across to the land of the neighboring Cyclops, and marked the smoke, the sounds of men, the bleat of sheep and goats; and when the sun went down and darkness came, we laid us down upon the sea-beach. Then as the early rosy-fingered Dawn appeared, holding a council, I said to all my men:

"'The rest of you, my trusty crews, stay for the present here; but I myself, with my own ship and my own crew,
εἶθον τῶν ἀνδρῶν πειρήσομαι, οἱ τινὲς εἰσιν, ἡ ρ' οἱ γ' ύψοισταὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἢς φιλόξενοι, καὶ σφιν νόος ἐστὶ θεοῦς.

"Ὡς εἰπών ἄνα νηὸς ἔβην, ἐκέλευσα δ' ἐταίρους αὐτοῖς τ' ἀμβαίνεις ἀνά τε πρυμνησία λύσαι. οἱ δ' αὐγ' εἰσβαίνων καὶ ἐπὶ κλῆσι καθίζων, ἐξής δ' ἐξόμενοι πολλήν ἄλα τύπτον ἐρετμοῖς. ἀλλ' ὅτε δὴ τὸν χώρον ἀφικόμεθ' ἐγγὺς ἑόντα, ἐνθα δ' ἐπ' ἐσχατὶς σπέος εἴδομεν, ἄγχι θαλάσσης, ὑψηλῶν, δάφνησι κατηρεφές· ἔθνα δὲ πολλὰ μῆλ', οἴες τε καὶ ἄγγες ιαύεσκον· περὶ δ' αὐλῇ ὑψηλῇ δέδυμητο κατωρυχέσσεσι λίθοις μακρῆσιν τε πένθυσιν ἵδε δρυσίν ὑψικύμοισιν. ἐνθα δ' ἀνήρ ἐνίαυ πελώριος, ὃς ὅτι τε μῆλα οίος ποιμαίνεσκεν ἀπόπροθεν οὐδὲ μετ' ἄλλους πωλεῖτ', ἀλλ' ἀπάνευθεν ἐών ἀθεμίστια ἰδῆ. καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριου, οὐδὲ ἐφίκει ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ρίφ ὑλῆντι ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

Δὴ τότε τοὺς ἄλλους κελώμην ἐρύηρας ἑπάρουσι αὐτοῦ πᾶρ υἱὲ τε μένειν καὶ νηὰ ἐρυνοῦν· αὐτὰρ ἐγὼ κρίνας ἑτέρους δυσκαλές ἀριστοὺς βῆν ἀτὰρ αὐγεῖον ἁσκῶν ἕχον μέλανος οὖνοι, ἱδέος, ὃν μαι ἐδώκε Μάρων, Ἐὐανθέος νίδος, ἱρεὺς 'Ἀπόλλωνος, δς 'Ισμαρὼν ἀμφιβεβήκει, οὐνεκά μιν σὺν παιδὶ περισχομεθ' ἵδε γυναῖκι ἀζόμενοι· ζήκει γὰρ ἐν ἄλσει δευδρῇ λετράζειν φοῖβο 'Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγιαῦ δώρα· χρυσόν μὲν μοι δώκ' εὐεργεύος ἐπτὰ τάλαντα, δώκε δὲ μοι κρητῆρα πανάργυρου, αὐτὰρ ἐπειτα
go to make trial of these men, to learn who they may be — if they are lawless, savage, with no regard for right, or kind to strangers, and reverent toward the gods.

"When I had spoken thus, I went on board my ship, and called my crew to come on board themselves and loose the cables. Quickly they came, took places at the pins, and, sitting in order, smote the foaming water with their oars. But as we reached the neighboring shore, there at the outer point, close to the sea, we saw a cave, high, overhung with laurel. Here many flocks of sheep and goats were nightly housed. Around was built a yard with a high wall of deep-embedded stone, tall pines, and crested oaks. Here a man-monster slept, who shepherded his flock alone and far apart; with others he did not mingle, but holding himself aloof followed his lawless ways. Thus had he grown to be a marvelous monster; not like a man who lives by bread, but rather like a woody peak of the high hills, seen single, clear of others.

"Now to my other trusty men I gave command to stay there by the ship and guard the ship; but I myself chose the twelve best among my men and sallied forth. I took along a goat-skin bottle of the dark sweet wine, which had been given to me by Maron, son of Euanthes, priest of Apollo who watches over Ismaros. He gave me this because we kept him safe — him and his son and wife — through holy fear; for he dwelt within the shady grove of Phoibos Apollo. He brought me splendid gifts: of fine-wrought gold he gave me seven talents; he gave besides a mixing-bowl of solid silver, and afterwards filled me
οἶνον ἐν ἀμφιφορεῖσι δυόδεκα πᾶσιν ἀφύσσας ἢδύν ἀκηράσιον, θείον ποτόν· οὐδὲ τις αὐτῶν ἤείδη δημόων οὐδ' ἀμφιπόλων ἐνί οἶκο,, ἂλλ' αὐτὸς ἀλοχός τε φίλη ταμή τε μ᾽ οὐ. τὸν δ' ὅτε πίνοιες μελιθέα οἶνον ἔρυθρον, ἐν δέπας ἐμπλήσας ὑδατός ἀνὰ εἰκοσὶ μέτρα χεῦ', ὅμη δ' ἢδεία ἀπὸ κρητήροις ὀδοῖς, θεσπεσίη· τότ' ἀν οὐ τοι ἀποσχέσθαι φίλον ἦν. τοῦ φέρον ἐμπλήσας ἁσκόν μέγαν, ἐν δὲ καὶ ἡ κωρύκω· αὐτίκα γὰρ μοι ὁίσατο θυμὸς ἀγήνωρ ἀνδρ' ἐπεεὐσέβθαι μεγάλην ἐπειμένου ἀλκήν, ἄγριου, οὔτε δίκας εὗ εἰδότα οὔτε θέματα.

Καρπαλίμως δ' εἰς ἀντρον ἀφικόμεθ', οὐδὲ μιν ἐνδον εὔρομεν, ἂλλ' ἐνόμευε νομὸν κάτα πίονα μῆλα. ἐλθόντες δ' εἰς ἀντρον ἐθηνὺμεσθα ἐκαστά· ταρσοι μὲν τυρῶν βρίθου, στείνοντο δὲ σηκοὶ ἀρνῶν ἦδ' ἐρίφων· διακεκριμέναι δἐ ἐκασται ἐρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι, χωρὶς δ' αὖθ' ἔρσαι· ναὶον δ' ὄρῳ ἄγγεα πάντα, γαύλοι τε σκαφίδες τε, τετυγμένα, τοῖς ἐνώμελγεν. ἐνθ' ἐμὲ μὲν πρώτοις' ἐταροι λίσσοντ' ἐπέεσσον τυρῶν αἰνύμενοι ἕναι πάλιν, αὐτὰρ ἐπεύτα καρπαλίμως ἐπὶ νόη θὸην ἐρίφους τε καὶ ἄρνας σηκὼν ἐξελάσαντας ἐπιπλείων ἀλμυρῶν ὑδωρ· ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἀν πολύ κέρδιον ἦν, ὅφρ' αὐτόν τε ἴδοιμι, καὶ εἰ μοι ξέινα δοίη. οὐδ' ἀρ' ἐμελλε' ἔταρσοι φανεὶς ἐρατεύνος ἐσεσθαί. 225

"Ενθα δὲ πῦρ κήρυτες ἑθύσαμεν ἦδε καὶ αὐτοὶ τυρῶν αἰνύμενοι φάγομεν, μενομέν τε μιν ἐνδον ἥμενοι, εἰς ἐπῆλθε νέμων· φέρε δ' ὃβριμον ἄχθος.
twelve jars of wine,—sweet and unmixed, a drink for gods. None knew that wine among the slaves and handmaids of his house,—none but himself, his own dear wife, and one sole house-dame. Whenever they drank the honeyed ruddy wine, he filled a cup, and poured it into twenty parts of water, and still from the bowl came a sweet odor of a surprising strength; then to refrain had been no easy task. I filled a large skin full of this and took it with me, and also took provision in a sack; for my stout heart suspected I soon should meet a man arrayed in mighty power, a savage, ignorant of rights and laws.

"Quickly we reached the cave, but did not find him there; for in the pasture he was tending his fat flock. Entering the cave, we looked around on all. Here crates were standing, loaded down with cheese, and here pens thronged with lambs and kids. In separate pens each sort was folded: by themselves the older, by themselves those later born, and by themselves the younglings. Swimming with whey were all the vessels—pails and bowls, wrought out with care—in which he milked. Here, at the very first, my men entreated me to take some cheeses and depart; and then that we should afterwards hurriedly drive to our swift ship the kids and lambs out of the pens, and sail away over the briny water. But I did not consent,—far better had I done so,—hoping that I might see him and he might offer gifts. But he was to prove, when seen, no pleasure to my men.

"Kindling a fire here, we made burnt offering, and we ourselves took of the cheese and ate; and so we sat and waited in the cave until he came from pasture. He
294  ΟΔΥΣΣΕΙΑΣ 1.

υλής αξαλέης, ὑνα οἱ ποτιδόρπιον εἶν.
ἐντοσθεὶν δ' ἀντροιο βαλὸν ὀρυμαγχέον ἐθηκεν·
ἡμεῖς δὲ δεῖσαντες ἀπεσαμέθ' ἐς μυχὸν ἀντρον.
αὐτὰρ ὄ γ' εἰς εὐρὺ σπέος ἣλασε πίωνα μῆλα,
πάντα μᾶλ' ὅσο' ἣμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,
ἀρνειός τε πράγμας τε, βαθείς ἐντοθεὶν αὐλῆς.
αὐτὰρ ἑπεῖτ' ἑπέθηκε θυρεόν μέγαν ὕψος' ἀείρας,
ὁβριμων· οὐκ ἂν τὸν γε δῦο καὶ εἰκοσ' ἀμαξι
ἐσθελαι τεσσαράκυκλοι ἀπ' σουδος ὁχλοσεϊν·
τόσσην ἥλβατον πέτρην ἑπέθηκε θύρησιν.
ἐξόμενον δ' ἢμελγεν ὅις καὶ μηκάδας αἰγας,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυον ἤκεν ἐκάστῃ.
αὐτίκα δ' ἢμιον μὲν θρέψας λευκοῖο γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμφήσαμενοι κατέθηκεν,
ἡμιον δ' αὐτ' ἑστησεν ἐν ἀγγεσιν, ὄφρα οἱ εὖ
πίνεν αἰνυμένοι καὶ οἱ ποτιδόρπιον εἶν.
αὐτὰρ ἑπελ δὴ σπέεσε πονῆσαμενος τὰ ὁ ἔργα,
καὶ τότε πῦρ ἄνεκαι καὶ εἰσίδεν, ἔρετο δ' ἢμέας·
' Ὄ ξείνοι, τῖνες ἔστε; πόθεν πλεῖθ' ὕγρα κέλευθα;
ἡ τι κατὰ πρήξιν ἡ μαφιδώς ἀλάληθε
οἶα τε ληστῆρες ὑπείρ ἅλα, τοῖ τ' ἀλῶνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖοι φέροντες;
' Ὄς ἐφαθ', ἢμῖν δ' αὐτε κατεκλάσθη φίλου ἦτορ
δείσαντοι φθόγγον τε βαρίν αὐτόν τε πέλορον.
ἀλλὰ καὶ ὃς μὲν ἐπέσεσιν ἀμειβόμενος προσεῖπτον·
' Ἡμεῖς τοι Τροϊθεὶν ἀποπλαγχέτεντες Ἀχαιοι
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάςσης,
οἰκαδε ίέμενοι, ἄλλην ὄδον, ἄλλα κέλευθα
ἡλθομεν· οὕτω που Ζεὺς ἠθελε μητίσασθαι.
λαοὶ δ' Ἀτρείδεω Ἀγαμέμνονος εὐχόμεθ' εἴναι.
brought a ponderous burden of dry wood to serve at supper time, and tossing it down inside the cave raised a great din. In terror we retreated to a corner of the cave. But into the spacious cave he drove his sturdy flock,—all that he milked; the males he left out-doors, both rams and goats, in the high yard. And now he set in place the huge door-stone, lifting it high in air, a ponderous thing; no two and twenty carts, stanch and four-wheeled, could start it from the ground; such was the rugged rock he set against the door. Then sitting down, he milked the ewes and bleating goats, all in due order, and underneath put each one’s young. Straightway he curdled half of the white milk, and gathering it in wicker baskets, set it by; half he left standing in the pails, to be at hand to take and drink, and for his supper also. So after he had busily performed his tasks, he kindled a fire, spied us, and asked:

"'Ha, strangers, who are you? Where do you come from, sailing on the watery ways? Are you upon some errand? Or do you rove at random as the pirates roam the seas, risking their lives and bringing ill to strangers?'

"As he thus spoke our very souls were crushed within us, dismayed by the heavy voice and by the monster’s self; but even so, I answered thus and said to him:

"'We are from Troy, Achaians, driven from our course across the great gulf of the sea by many a wind; homeward we fared, but through strange ways and wanderings hitherward came; so Zeus was pleased to purpose. Subjects of Agamemnon, son of Atreus, we boast ourselves
τοῦ δὴ νῦν γε μέγιστον ὑπουργάνου κλέος ἔστιν τόσον γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς πολλοὺς· ἢμεῖς δὴ αὐτὲ κιυχανόμενοι τὰ σὰ γοῦνα ἵκόμεθ᾽, εἰ τι πόροι ξεινὴν ἢ καὶ ἄλλως δοιχὶ δωτίνῃ, ἢ τε ξείνων θέμις ἐστὶν.

ἀλλ᾽ αἴδειο, φέριστε, θεοῦς· ἵκεται δὲ τοι ἐἴμεν. Ζεὺς δ᾽ ἐπιτυμήτωρ ἤκετάων τε ξείνων τε, ξείνιοι, δι ξείνοιαν ἁμὲν αἴδοισιον ὀπηδεῖ· ὡς ἐφάμην, ὃ δὲ μ᾽ αὐτίκ᾽ ἀμείβετο νηλεί θυμῷ· νηπίος εἰς, ὃ ξείνι, ἢ τηλόθεν εἰλήλουθας, ὃς με θεοῦς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι· οὐ γὰρ Κύκλωτες Δίὸς αἰγόνου ἄλγογουςς ὡδὲ θεῶν μακάρων, ἔπει ἢ πολὺ φέρτεροι εἴμεν.

οὐδὲ ἂν ἔγω Δίὸς ἔχθος ἀλευάμενος πεφιδοίμην οὔτε σεὺ οὖθ᾽ ἐτάρων, εἰ μὴ θυμὸς με κελεύοι. ἀλλὰ μοι εἴφ᾽ ὅτε ἔσχας ἰὸν εὐεργέα νῆα, ἢ ποὺ ἐπ᾽ ἐσχατίης ἢ καὶ σχεδοῦ, ὁφρα δαείω· ὡς φάτο πειράζον, ἐμὲ δ᾽ οὐλάθεν εἰδότα πολλὰ, ἀλλὰ μιν ἄψορρον προσεφην δολίους ἐπέεσσι· ἐὰν μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων, πρὸς πέτρησι βαλῶν ὑμῆς ἐπὶ πείρασι γαίης, ἀκρὴ προσπελάσασ· ἀνέμος δ᾽ ἐκ πόντου ἐνείκεν· αὐτάρ ἔγω σὺν τούδε ὑπέκφυγον αἰτῶν ὀλέθρουν.

ὡς ἐφάμην, ὃ δὲ μοι οὐδὲν ἀμείβετο νηλεί θυμῷ, ἀλλ᾽ ὃ γ᾽ ἀναίξας ἐτάροις ἐπὶ χείρας ἵαλλε, σὺν δὴ δῶν μάρφας ὃς τε σκύλακας ποτὶ γαίὴ κόπτ᾽· ἐκ δ᾽ ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαίαν. τοὺς δὲ διὰ μελεῖστι ταμῶν ὀπλίσσατο δόρπουν· ἡσθεί δ᾽ ὡς τε λέων ὀρεσίτροφος, οὐδ᾽ ἀπέλευτεν, ἐγκατά τε σάρκας τε καὶ ὀστέα μυελὸντα.
to be, whose fame is now the greatest under heaven; so
great was the city he sacked, so many the people he slew.
But chancing here, we come before your knees to ask if
you will offer hospitality, or in some other way will give
the gift which is the stranger’s due. O mighty one, re-
spect the gods. We are your suppliants, and Zeus is the
avenger of the suppliant and the stranger; he is the
stranger’s friend and waits on sacred strangers.’

“So I spoke, and from a ruthless heart he straightway
answered: ‘Stranger, you are a fool, or come from far
away, to bid me dread the gods or shrink before them.
The Cyclops pay no heed to aegis-bearing Zeus, nor to the
blessed gods, because we are much stronger than them-
selves. To shun the wrath of Zeus, I would not spare
you or your comrades, did my heart not bid. But tell me
where you left your good ship at your coming. At the
far shore, or near? Let me but know.’

“He thought to tempt me, but he could not cheat a
knowing man like me; and I again replied with words
of guile: ‘The Earth-shaker, Poseidon, wrecked my ship
and cast her on the rocks at the land’s end, drifting her
on a headland; the wind blew from the sea; and I with
these men here escaped from utter ruin.’

“So I spoke, and from a ruthless heart he answered
nothing, but starting up laid hands on my companions.
He seized on two and dashed them to the ground as if
they had been dogs. Their brains ran out upon the floor,
and wet the earth. Tearing them limb from limb, he made
his evening meal, and ate as does a mountain lion, leaving
nothing,—entrails, or flesh, or marrow bones. We in our
Ημεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
σχέτλια ἐργὸν ὀρφάνωτες· ἀμηχανίη δὲ ἐχε θυμόν.
αὐτάρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδίν
ἀνδρόμεα κρε' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
κεῖτ' ἐντοσθ' ἀντροι ταυυσσάμενος διὰ μῆλων.
τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλύτερο τυμὸν ἄσσον ἴδων,
ξίφος δὲν ἐρυσσάμενοι παρὰ μηροῖ,
οὐτάμεναι πρὸς στήθος· θα γρένες ἵππαρ ἑχουσι,
χεῖρ' ἐπιμασσάμενος· ἔτερος δὲ με θυμὸς ἐρυκεν.
αὐτοῦ γὰρ κεῖ καὶ ἀμμες ἀπολόμεθ' αἰτῶν ὀλεθρον·
οὐ γὰρ κεῖν δυνάμεσθα θυράων ὑψηλῶν
χερσίν ἀπώσσασθαι λίθον ὀβριμον, ἄν προσέθηκεν.
ὦς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διαν.
‘Ἡμοι δ’ ἤργανεία φάνη ῥοδοδάκτυλος Ἡώς,
καὶ τότε πῦρ ἄνεκαίε καὶ ἱμελγε κλυτὰ μῆλα,
πάντα κατὰ μοῖραν, καὶ ἑπτ’ ἐμβρυν ἤκεν ἐκάστη.
αὐτάρ ἐπεὶ δὴ στεύσε πονησσάμενος τὰ ἄ ἐργά,
σὺν δ’ ὃ γε δὴ αὐτὲ δὼν μάρφας ἀπλίσσατο δεῖπνον.
δευτυῆςας δ’ ἀντροι ἐξῆλασε π λονα μῆλα,
ῥηδίως ἀφελῶν θυρεῦν μέγαν· αὐτάρ ἐπειτα
ἀψ ἐπέθυγ’, ὡς εἰ τε φαρέτρη πῶμ’ ἐπιθείη.
πολλῇ δὲ βοίζῳ πρὸς ὅρος τρέπε π λονα μῆλα
Κύκλωψ· αὐτάρ ἐγὼ λυπόμην κακὰ βυσσοδομεύων,
εἰ πὼς τυςαμην, δοίη δὲ μοι εὐρης Ἄθηνη.
ἣ δὲ μοι κατὰ θυμὸν ἀρίστῃ φαίνετο βουλή.
Κύκλωπος γὰρ ἐκείτο μέγα ἑραλεῖλον παρὰ σηκῷ,
χλωρὸν ἔλαινεν· τὸ μὲν ἐκταμεν, ὅφρα φοροὶ
ἀναυθέν. τὸ μὲν ἀμμες εἰςκομεν εἰςορώντες
δόσον θ’ ἱστὸν νῆος εὐκοσόροιο μελαίνης,
φορτίδος εὑρείης, ὧ τ’ ἐκπεράς μέγα λαίτμα.
tears held up our hands to Zeus, at sight of his reckless deeds; for helplessness held our hearts. But when the Cyclops had filled his monstrous maw by eating human flesh and pouring in pure milk, he lay down in the cave full length among his flock. And I then formed the plan within my daring heart of closing on him, drawing my sharp sword from my thigh, and stabbing him in the breast where the midriff holds the liver, feeling the place out with my hand. Yet second thoughts restrained me, for there we too had met with utter ruin; because from the lofty door we could not with our hands have pushed away the enormous stone which he had set against it. Thus, then, with sighs, we awaited the sacred Dawn.

"But when the early rosy-fingered Dawn appeared, he kindled a fire and milked his goodly flock, all in due order, and underneath put each one's young. Then after he had busily performed his tasks, seizing once more two men, he made his morning meal. And when the meal was ended, he drove from the cave his sturdy flock, and easily moved the huge door-stone, but put it back as one might put the lid upon a quiver. Then to the hills, with many a call, the Cyclops turned his sturdy flock, while I was left behind brooding on evil, and thinking how I might obtain revenge and have Athene grant me glory. This to my mind appeared the wisest way. There lay beside the pen a great club of the Cyclops, an olive stick still green, which he had cut to be his staff when dried. As we examined it, we guessed its size, and thought it like the mast of a black ship that carries twenty oars — some broad-built merchantman which sails the great gulf of the
τόσον ἐν μῆκος, τόσον πάχος εἰσοράσθαι.
τοῦ μὲν ὄσον τ’ ἀργυμαν ἐγὼν ἀπέκοψα παραστάς,
καὶ παρέθηκ’ ἐτάρωσιν, ἀποξίναι δ’ ἐκέλευσα·
οί δὲ ὁμαλῶν ποίησαν’ ἐγὼ δ’ ἑθώσα παραστάς ἄκρον, ἄφαρ δὲ λαβὼν ἐπιράκτεον ἐν πυρὶ κηλέω.
καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπτρῳ,
ἐ ῥα κατὰ σπείους κέχυτο μεγάλ’ ἡμιθα πολλή’
αὐτὰρ τοὺς ἄλλους κλήρφι πεπαλάσθαι ἄνωθεν,
ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἁείρας
τρύφαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὸν ὑπνὸς ἰκάναι.
οἱ δ’ ἔλαχον τοὺς ἀν κε καὶ ἦθελον αὐτὸς ἐλέσθαι,
τέσσαρες, αὐτὰρ ἔγω πέμπτος μετὰ τοῖσον ἐλέγαμην.
ἔσπεριος δ’ ἦλθεν καλλίτριχα μῆλα νομεύων’
αὐτίκα δ’ εἰς εὑρ’ σπέος ἤλασε πίναν μῆλα,
πάντα μάλ’, οὐδέ τι λείπε βαβείης ἐντοθεν αὐλῆς,
ὅ τι οἰσάμενος, ἢ καὶ θεὸς ὦς ἐκέλευσεν.
αὐτὰρ ἐπετ’ ἐπέθηκε θυρεὸν μέγαν υψὸς’ οὐίρας,
ἔξομενος δ’ ἰμελεγεν δις καὶ μηκάδας αἶγας,
πάντα κατὰ μοίραν, καὶ ὑπ’ ἐμβρυον ἤκεν ἐκάστη.
αὐτὰρ ἐπεὶ δὴ στεύσε πονησάμενος τὰ δ’ ἔργα,
σὺν δ’ ὦ γε δὴ αὐτε δύο μάρφας ὀπλίσσατο δόρπον.
καὶ τὸ τ’ ἐγὼ Κύκλωπα προσηύδουν ἄγχι παραστάς,
κισσύβιον μετὰ χερσίν ἔχων μέλανος οἴνοιο.
‘ Κύκλωψ, τῇ, πίε οἴνου, ἐπεὶ φάγες ἀνδρόμεα κρέα,
ὄφρ’ εἰδῆς οἶνο τὸ ποτὸν τόδε νηὺς ἐκεκεύθει
ἡμετέρῃ· σοὶ δ’ αὖ λοιβὴν φέρον, εἰ μ’ ἐλεήσας
οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ’ ἀνεκτώς.
σχέτλιε, πῶς κέν τῆς σε καὶ υἱότερον ἄλλος ἱκετὸ
ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοίραν ἐρεξας.’
sea; so huge to look upon it was in length and bulk. Of this I went and cut a fathom’s length, laid it before my men, and bade them shape it down; they made it smooth; I then stood by to point the tip, and, laying hold, I charred it quickly in the blazing fire. The piece I now put carefully away, hiding it in the dung which lay about the cave in great abundance; and then I bade my comrades fix by lot who the bold men should be to help me raise the stake and grind it in his eye, so soon as pleasant sleep should fall upon him. Those drew the lot whom I myself would fain have chosen; four were they, for a fifth I counted in myself. He came toward evening, shepherding the fleecy flock, and forthwith drove his sturdy flock into the spacious cave, all with much care; he did not leave a sheep in the high yard outside, either through some suspicion, or perhaps God bade him so to do. Again he set in place the huge door-stone, lifting it high in air, and, sitting down, he milked the sheep and bleating goats, all in due order, and underneath put each one’s young. Then after he had busily performed his tasks, he seized once more two men and made his evening meal. And now it was that drawing near the Cyclops thus I spoke, holding within my hands an ivy bowl filled with dark wine:

"Here, Cyclops, drink some wine after your meal of human flesh, and see what sort of liquor our ship held. I brought it hither as an offering, in hope that you would pity me and send me home. But you are mad past bearing. Reckless! How should a stranger come to you again from any people, when you have done so impious a deed?"
"Ως ἐφάμην, ὁ δὲ δέκτο καὶ ἐκπινεῖν· ἦσατο δ' αἰνῶς ἦδ' ποτὸν πίνων, καὶ μ' ἦτεε δεύτερον αὐτίς.

'Δὸς μου ἐτί πρόφρουν, καὶ μοι τέον ὦνομα εἰπὲ αὐτίκα νῦν, ἵνα τοι δῶ ξείνων, ὦ κε σὺ χαίρῃς. καὶ γὰρ Κύκλωπεσσι θερίζει ξείδωρος ἄρουρα ὦνον ἐριστάφυλον, καὶ σφιν Δίδος ὄμβρος ἀέξει· ἀλλὰ τὸδ' ἁμβροσίης καὶ νέκταρός ἐστιν ἀπορρῶξ·'

'Ως φατ'· ἀτάρ οἱ αὐτίς ἐγὼ πόρου αἴθοπα ὦνον· τρῖς μὲν ἔσωκα φέρων, τρῖς δ' ἐκπινει ἀφραδήσων. αὐτάρ ἐπεὶ Κύκλωπα περὶ φρένας ἠλιθεῖν ὦνος, καὶ τότε δὴ μιν ἐπέσεσι προσηύδων μειλίχιοις·

'Κύκλωψ, εἰρωτάς μ' ὄνομα κλυτὸν; αὐτάρ ἐγὼ τοι ἐξερεώ· σὺ δὲ μοι δὸς ξείνων, ὦς περ ὑπέστης.

Οὕτως ἐμοὶ ἐν ὦνομα. Οὕτως δὲ με κικλῆσκουσι μῆτηρ ἣδ' πατήρ ἥδ' ἄλλοι πάντες ἔταίροι·

"Ως ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ. τοὺς δ' ἄλλους πρόσθεν· τὸ δὲ τοι ξεινίου ἔσται.'

"Η καὶ ἀνακλινθεὶς πέσεν ὑπττίος, αὐτάρ ἐπετα κεῖτ' ἀποδοχώσας παχὺν αὐχένα, καὶ δὲ μιν ὅπνος ἦρει πανδαμάτωρ· φάρυγχος δ' ἐξέστυτο ὦνος ψωμοὶ τ' ἀνδρόμεοι· δ' ἐρεύγητο ὦνοβαρεῖοιν. καὶ τὸτ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἡλασα τολλῆς, εἴος θερμαίνοιτο· ἐπέσεσι τε πάντας ἔταίρους θάρσουν, μὴ τίς μιν ὑποδείσας ἀναδύν.

ἀλλ' ὅτε δὴ τάχ' οἱ μοχλὸς ἐλάινος ἐν πυρὶ μέλλειν ἀψεσθαι, χλωρός περ ἔδω, διεφαίνετο δ' αἰνῶς, καὶ τὸτ' ἐγὼν ἄσσον φέρον ἐκ πυρὸς, ἀμφί δ' ἔταίροι 319 ἠσταντ'. αὐτάρ θάρσος ἐνέπευνευσεν μέγα δαίμων, οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὅξυν ἐπὶ ἀκρῷ.
"So I spoke; he took the cup and drank it off, and mightily pleased he was with the taste of the sweet liquor, and thus he asked me for it yet again:

"'Give me some more, kind sir, and tell your name at once, that I may give a stranger's gift with which you shall be pleased. Ah yes, the Cyclops' fruitful fields bear wine in the heavy clusters, and the rain of Zeus makes the grape grow; but this is a bit of ambrosia and nectar.'

"So he spoke, and I again offered the sparkling wine. Thrice did I bring and give, and thrice he drank it in his folly. Then as the wine crept round the Cyclops' senses, in winning words I said to him:

"'Cyclops, you asked my noble name, and I will tell it; but do you give the stranger's gift, just as you promised. My name is Noman. Noman I am called by mother, father, and by all my comrades.'

"So I spoke, and from a ruthless heart he straightway answered: 'Noman I eat up last, after his comrades; all the rest first; and that shall be the stranger's gift for you.'

"He spoke, and sinking back fell flat, and there he lay, lolling his thick neck over, and sleep, that conquers all, took hold upon him. Out of his throat poured wine and scraps of flesh; heavy with wine, he spewed it forth. And now it was I drove the stake under a heap of ashes, to let it there grow hot, and with my words emboldened all my men, that none might fail through fear. Then when the olive stake within the fire was just about to catch, green though it was, and showed a fearful glow, I snatched it from the fire, and my men stood around, while God inspired great courage. Seizing the olive stake, sharp at
δοφπαλμός ἐνερείσαιν· ἐγώ δ' ἐφύπερθεν ἄερθεῖς δίνειν, ὡς ὅτε τις τρυπῇ δόρυ νῆιον ἀνήρ τρυπάνῳ, οἱ δὲ τ' ἐνερθεὶς ὑποστείουσιν ἱμάντι ἄφαμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενεῖς αἰεῖ· ὅς τοῦ ἐν ὀφθαλμῷ πυρηνίκεα μοχλῶν ἐλώτες δινόμεν, τὸν δ' αἴμα περίρρησι θερμῷ ἕοντα. πάντα δὲ οἱ βλέφαρ' ἄμφι καὶ ὄφρας εὔσεν ἄντιμῇ γλήνῃς καιμένῃς· σφαραγεύντο δὲ οἱ πυρὶ ρίζαι. ὡς δ' ὅτ' ἀνήρ χαλκεὺς πέλεκυν μέγαν ἦ γε σκέπαρμον εἴν ύδατι ψυχρῷ βάπτῃ μεγάλα ἅχουντα φαρμάσσων· τὸ γὰρ αὐτὸ σιδήρου γε κράτος ἐστίν· ὅς τοῦ σί' ὀφθαλμὸς ἐλαϊνέο περὶ μοχλῷ. σμερδαλέον δὲ μέγ' φώμαζεν, περὶ δ' ἴαξε πέτρη, ἦμείς δὲ δεῖαντες ἀπεσούμεθ'. αὐτάρ ὁ μοχλὸν ἔξερνο' ὀφθαλμοῦ πευρυμένον αἴματι πολλῷ. τὸν μὲν ἔπεετ' ἐρρίψεν ἀπὸ ἐκ χερσὶν ἄλῳν, αὐτάρ ὁ Κύκλωπας μεγάλ' ἦπτεν, οὐ' ρά μιν ἄμφις φύεον ἐν σπῆσει δ' ἄκρισας ἱμεροέσσας.

οἱ δὲ βοῆς ἀλώτες ἐφοίτων ἀλλοθεὶν ἀλλος, ἱστάμενοι δ' εἴροντο περὶ σπέος ὅτι ἐ κήδου·

'Τιπτε τόσου, Πολύφημε' ἀρημένοις δδ' ἐβόησας νύκτα δι' ἀμβροσίην, καὶ ἀυπνοὺς ἄμμε τίθησα; ἢ μὴ τίς σεν μῆλα βροτῶν ἀέκοντος ἐλαίυνε; ἢ μὴ τίς σ' αὐτὸν κτείνει δόλῳ ἥ' βίηφων;' Τοὺς δ' αὐτ' εἳ ἀντρον προσέφη кρατερὸς Πολύφημος· 'ὁ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφων.' Οἱ δ' ἀπαμειβόμενοι ἔσσα πτερόειντ' ἀγορευον· 'εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἕοντα, νοῦσον γ' οὗ πως ἐστὶ Δίως μεγάλου ἀλέασθαι, ἄλλα σοῦ γ' εὔχεο πατρὶ Ποσειδάων ἀνακτ.'
the tip, they plunged it in his eye, and I, perched up above, whirled it around. As when a man bores ship-beams with a drill, and those below keep it in motion with a strap held by the ends, and steadily it runs; even so we seized the fire-pointed stake and whirled it in his eye. Blood bubbled round the heated thing. The vapor singed off all his lids on the two sides, and even his brows, as the ball burned and its roots crackled in the flame. As when a smith dips a great axe or adze into cold water, hissing loud, to temper it,—for that is strength to iron,—so hissed his eye about the olive stake. A hideous roar he raised; the rock resounded; we hurried off in terror. He wrenched the stake from out his eye, all dabbled with the blood, and flung it from his hands in frenzy. Then he called loudly on the Cyclops who dwelt about him in the caves, along the windy heights. They heard his cry, and ran from every side, and standing by the cave they asked what ailed him:

"'What has come on you, Polyphemos, that you screamed so in the immortal night, and thus kept us from sleeping? Is a man driving off your flocks in spite of you? Is a man murdering you by craft or force?'

"Then in his turn from out the cave big Polyphemos answered: 'Friends, Noman is murdering me by craft. Force there is none.'

"But answering him in winged words they said: 'If no man harms you, then, and you are alone, illness which comes from mighty Zeus you cannot fly. But make your prayer to your father, Lord Poseidon.'"
'Ως ἃρ ἐφαν ἀπίωντες, ἐμὸν δ' ἐγέλασε φίλον κήρ, ὡς ὅνως ἔξαπάτησεν ἐμὸν καὶ μῆτις αμύμων.

Κύκλωψ δὲ στενάξων τε καὶ ὁδίνων ὀδύνησι, χερσὶς ψηλαφών, ἀπὸ μὲν λίθον εἰλε θυράων, αὐτὸς δ' εἰνι θύρησι καθῆσετο χείρε πετάσσασ, εἰ τινὰ που μετ' ἃςοι λάβοι στείχοντα θύραξε· οὕτω γὰρ ποῦ μ' ἠλπετ' ἐνι φριαί νήπιον εἶναι. αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἀρίστα γένοιτο, εἰ τω' ἑταῖροιν θανάτου λύσιν ἤδ' ἐμοὶ αὐτῷ εὔροίμην· πάντας δὲ δόλους καὶ μῆτιν ὑφαίνων, ὡς τε περὶ γυνής· μέγα γὰρ κακὸν ἐγχύθεν ἦν. ἦδε δὲ μοι κατὰ θύμον ἀρίστῃ φαίνετο βουλή. ἀρσένες οἰεὶ ἱσαν ὑπερφέες, δασύμαλλοι, καλοὶ τε μεγάλοι τε, λοινεφές εἰρος ἔχοντες· τοὺς ἀκέαν συνέφρον ὑπερφέεσσι σφάγοις, τῆς ἐπι Κύκλωψ εὐδε πελώρ, ἀθεμίστια εἰδῶς, σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἀνδρα φέρεσκε, τὸ δ' ἐτέρω ἐκατερθεν ἵπται σώοντες ἑταῖροις. τρεῖς δὲ ἐκαστον φώς οἰείς φέρον· αὐτὰρ ἐγὼ γε, ἀρνεῖος γὰρ ἔνθ' ἡμ., μῆλων ὅχ' ἀριστος ἀπαντών, τοῦ κατὰ νóstα λαβὼν, λασίνην ὑπὸ γαστήρ' ἐλυσθεὶς κείμην· αὐτὰρ χερσὶν ἀώτου θεσπεσίῳ νωλεμέως στρεφθεὶς ἐχόμη τετλητό θυμῷ. ὅσ τότε μὲν στενάχοντες ἐμείναμεν 'Ηδὸ διἀν.

'Ημος δ' ἤργυεναι φάνη ῥοδὸδάκτυλος 'Ηδος, καὶ τὸτ' ἐπεύτα νομόν ἐξέσυντο ἀρσένα μῆλα, θέλειας δ' ἐμέμηκον ἀνήμελκτον περὶ σηκοὺς· οὕθατα γὰρ σφαραγεῦτο. ἀναζ' δ' ὀδύνηςι κακῆςι τεῖρόμενος πάντων ὀίων ἐπεμαίετο νῶτα ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
"This said, they went their way, and in my heart I laughed — my name, that clever notion, so deceived them. But now the Cyclops, groaning and in agonies of anguish, by groping with his hands took the stone off the door, yet sat himself inside the door holding his hands outstretched, to catch whoever issued forth among the sheep; for in his mind he doubtless hoped that I should be so silly. But I was planning how it best might come about that I should win escape from death both for my men and me. So many a plot and scheme I framed, as for my life; great danger was at hand. Then to my mind this seemed the wisest way: some rams were there of a good breed, thick in the fleece, handsome and large, bearing a dark blue wool. These silently I bound together with the twisted willow withes on which the giant Cyclops slept,—the brute,—taking three sheep together. One, in the middle, carried the man; the other two walked by the sides, keeping my comrades safe. Thus three sheep bore each man. Then for myself — there was a ram, by far the best of all the flock, whose back I grasped, and curled beneath his shaggy belly there I lay, and with my hands twisted in that extraordinary fleece I steadily held on, with patient heart. Thus, then, with sighs, we awaited the sacred Dawn.

"Now when the early rosy-fingered Dawn appeared, the rams soon hied to pasture, but the ewes bleated unmilked about the pens, for their udders were well-nigh bursting. Their master, racked with grievous pains, felt over the backs of all the sheep as they stood up, but foolishly did not notice how under the breasts of the woolly
ográfos ói úp' eîrōtōkous óiwv stérousoi déstånto. Íostatos árnoiós mìlou̱n éstεi̱xe thýraxe. láchnow steinómenos kai émwi̱n pukinà fropoèonti. tòv δ' éptimassámēnos prosephe kratepòs Polúphmòs.

'Kriè pèpou, tì moi ðde dià stpêsos éssun μìlou̱n Íostatos; òu ti pàpòs ge lêleiménoù erçeai oìwv, álla polù pròtos nèmae tèro̱n ìnthea poí̱s makpà biβá̱s, pròtos ðè roás pọtamò̱n ápikà̱něis, pròtos ðè stathmò̱nde lìlaeai ápóneesbaí éspério̱s' vnu̱ aúte pàvústatos. ò su̱ γ' ánaktos òfhkalò̱n pòthēis, tòv ìnër kakòs èξalò̱se sw̱n lìngro̱is ètàrou̱si, damaassámēnos fhrènas óinwph, Óntis, ðn òu̱ pó fímì pefugmènο̱n èivnà oλèbro̱n.

ei ðè ómofroño̱os pòtisfônhēis te γëvnoi̱q eînpeí̱ δipth qeî̱nos èmò̱n mè̱nos èláskaçei̱. tòp kë òi̱ èγkefhalò̱s ge dìà stpêsos alludìs allh thènò̱menò̱n rai̱ı̱sto̱ pròs ou̱ðeĩ̱, kà̱d ðe k' èmò̱n kîṟ lòphi̱sēi̱ kakkò̱s, tā moì ou̱tisdànò̱s pòrèvn Óntis.'

'Ωs eîpòn tòv kroò̱n èptò éò pe̱mpere thýraxe. èlthò̱ntes δ' ἤβαιο̱n èptò stpeò̱s te kai au̱lò̱s pròtos úp' árnoiös lòμò̱n, upèlūsa δ' ètairò̱s. karpalìmò̱pse dè tå mìla tàvàpò̱da, pìo̱na dhìmò̱p, pollà̱ peripropó̱ntes elânò̱mèn, òphr' èptì nì̱a ikòmeò̱θ'. àσpà̱sioi dè φìlo̱s ètàro̱so̱ fà̱nì̱men, oì̱ φù̱go̱men ðànàto̱s' tòus dè stenà̱kònto gò̱ṉw̱tes. alλ' èγω oûk ëi̱w̱n, ànà δ' òφrò̱s neî̱νò̱n èkà̱stò̱s, klai̱eîn. alλ' èkè̱leu̱sa ðòwò̱s kàllì̱trì̱ka mìlà pòλλ' èn ò̱ṉ βαλò̱ntas èπ̱πλè̱i̱n àλμυρò̱n òðò̱ toppò̱s. oì δ' aί̱γ' eî̱sβαινο̱n kai èptì kλη̱sì̱ kàthì̱ζο̱n.'
sheep men had been fastened. Last of the flock, the ram walked to the door, cramped by his fleece and me the crafty plotter; and feeling him over, big Polyphemos said:

"'What, my pet ram! Why do you move across the cave the hindmost of the flock? Till now you were not wont to lag behind, but you were always first to crop the tender blooms of grass, making long strides; you were the first to reach the running streams, and the first to wish to turn back to the stall at night: yet here you are the last. Ah, but you miss your master's eye, which a villain has put out,—he and his vile companions,—subduing my wits with wine. Noman it was, and I can tell him he has not yet got clear of death. If only you could take my part, and find the power of speech to say where he is skulking from my rage, then should that brain of his, battered about the cave this way and that, be dashed upon the ground. So might my heart recover from the ills which miserable Noman brought upon me.'

"As he said this, from out his hand he let the ram go forth; and after we were come a little distance from the cave and from the yard, first from beneath the ram I freed myself, and then set free my comrades. So at quick pace we drove away those long-legged sheep, loaded with fat, many times turning round, until we reached the ship. A welcome sight we seemed to our dear friends, as men escaped from death. Yet for the others they began to weep and wail; but this I did not suffer, and by my frowns I checked their weeping. Instead, I bade them quickly toss the many fleecy sheep into the ship, and sail away over the briny water. Forthwith they came,
ἐξῆς δ' ἐξόμενοι πολιήν ἅλα τύπτον ἐρετμοῖς.
ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγονε βοῦςας,
kai τότ' ἐγὼ Κύκλωτα προσηύδων κερτομίωσιν.
'Κύκλωτς, οὐκ ἄρ' ἐμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους
ἐδμεναι εν σπήλ γλαφυρῷ κρατερῆφι βίηφι.
καὶ λίθν σὲ ἴ' ἐμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείωνος οὐχ ἄξεο σϑ' ἐνι οὐκὼ
ἐσθέμεναι: τὼ σὲ Ζεὺς τίσατο καὶ θεοὶ ἠλλοι.'
'Ὡς ἐφάμην, ὁ δ' ἐπείτα χολώσατο κηρόθι μᾶλλον.
ἡκε δ' ἀπορρήξας κορυφὴν ὅρεος μεγάλοιο,
kαδ δ' ἐβαλε προπάροιδε νεὸς κυνοπρόφοροι
[τυτθὼν, ἐθεύθην δ' οὐρίων ἄκρων ἰκέσθαι].
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης:
τὴν δ' αἰψ' ἡπειρόνδε παλιρρόθιον φέρε κύμα,
πλημμυρίς ἐκ πόντου, θέμωσε δὲ χέρσον ἰκέσθαι.
αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν
ἀσα παρὲξ: ἐταίροι δ' ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κόψης, ὑ' ὑπ' ἐκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οὶ δὲ προπεσάντες ἔρεσσον,
ἀλλ' ὅτε δὴ δὶς τόσσον ἅλα πρήσοσοντες ἀπῆμεν,
kai τότ' ἐγὼ Κύκλωτα προσηύδων· ἀμφὶ δ' ἕταίροι
μελιχίοις ἐπέέσσων ἐρήτυνον ἄλλοθεν ἄλλος:'
'Σχέτλε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριων ἄνδρα;
δι καὶ νῦν πόντονδε βαλῶν βέλους ἤγαγε νῆα
αὐτὶς ἐς ἡπειρόν, καὶ δὴ φάμεν αὐτὸθ' ὀλέσθαι.
εἰ δὲ φθεγχαμένου του ἢ αὐθήσατος ἀκουσέ,
σὺν κεν ἀραξ' ἡμέον κεφαλᾶς καὶ νῆα δύμα
μαρμάρῳ ὀκρισεύτι βαλῶν· τόσσον γὰρ ἰησω.'
'Ὡς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτωρα θυμὸν, 500
took places at the pins, and, sitting in order, smote the foaming water with their oars. But when I was as far away as one can call, I shouted to the Cyclops in derision:

"'Cyclops, no weakling's comrades you were destined to devour in the great cave, with brutal might. But it was destined your bad deeds should find you out, audacious wretch, that did not hesitate to eat the guests within your house! For this did Zeus chastise you,—Zeus and the other gods.'

"So I spoke, and he thereat was angered in his heart the more; and wrenching off the crest of a high hill, he flung it at us. Down it fell before the dark-bowed ship a little space, but failed to reach the rudder's tip. The sea surged underneath the stone as it came down, and swiftly toward the land the wash of water swept us, like a flood-tide from the deep, and forced us to the shore. I took a long pole in my hand and shoved our vessel off; and cheering on my men, I bade them fall to the oars that we might flee from danger,—with my head making signs,—and bending forward on they rowed. When we had traversed twice the distance on the sea, then to the Cyclops would I call; but my men, gathering round, sought with mild words to stay me, each in his separate wise:

"'O reckless man, why do you seek to vex this savage, who but even now, hurling a missile in the deep, drove our ship back to shore? We verily thought that time that we were lost. And had he heard a man make but a sound or speak, he would have crushed our heads and our ships' beams, by hurling jagged granite; for he can send so far.'

"So they spoke, and still they did not move my daring
αλλά μιν ἄφορρον προσέφην κεκοτητότι θυμόν·
'Κύκλωψ, αἰ κέν τίς σε καταθητῶν ἀνθρώπων ὀφθαλμοὺ εἴρηται ἅεικελήν ἀλαστῶν,
φάσθαι 'Οδυσσῆα πτολυπόρθιον ἐξαλαάσαι,
νῦν Δαέρτεω, 'Ιθάκη ἐνι οἰκί ἔχοντα.'

'Ὡς ἐφάμην, ὁ δὲ μ' οἴμωξας ἥμείβητο μύθον·
'ὁ πότοι, ἢ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει.
ἐσκε τις ἐνθάδε μάντις ἀνήρ ἕσ σε τε μέγας τε,
Τῆλεμος Εὐρυμίδης, δς μαντεσύνη ἐκέκαστο
καὶ μαντεύομενος κατεγῆρα Κυκλώπεσσι·
ὡς μοι ἐβή τάδε πάντα τελευτήσεσθαι ὑπίσσω,
χειρῶν ἔξ 'Οδυσῆος ἀμαρτήσεσθαι ὑπωτῆς.
ἀλλ' αἰεὶ τίνα φότα μέγας καὶ καλὸν ἐδέγμην
ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένων ἀλκῆν·
νῦν δὲ μ' ἐὼν ὀλίγους τε καὶ οὐτίδιαν καὶ ἄκικος
ὀφθαλμοῦ ἀλάσωσεν, ἐπεὶ μ' ἐδαμάσσατο οὐφρ.
ἀλλ' ἀγε δἐωρ', 'Οδυσεῖ, ἰνα τοι πᾶρ ξείνια θείω,
πομπῆι τ' ὀτρύνῳ δόμεναι κλυτῶν ἐννοσύγαιον·
τού γὰρ ἐγώ παῖς εἰμί, πατήρ δ' ἐμὸς εὔχεται εἶναι.
αὐτὸς δ', αἰ κ' ἔθελησ', ἵστηται, οὐδὲ τις ἄλλος
οὔτε θεῶν μακάρων οὔτε θητῶν ἀνθρώπων.'

'Ὡς ἐβαί', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσεπτόν·
'αἰ γὰρ δὴ ψυχῆς τε καὶ αἰώνιος σε δυναίμην
εὖν ποιήσαι πέμψαι δόμον 'Αιδὸς εἶσω,
ὡς οὐκ ὀφθαλμὸν γ' ἵστηται οὐδ' ἐννοσίχθον.'

'Ὡς ἐφάμην, ὁ δ' ἐπειτι Ποσείδαωον ἀνακτὶ
εὔχετο, χείρ' ὀρέγων εἰς οὐρανὸν ἀστερέωντα·
'Κλῦθι, Ποσείδαον γαϊδοχε, κυανοχαίτα·
ei ἐτεόν γε σὸς εἰμι, πατήρ δ' ἐμὸς εὖχεαί εἶναι,
δὸς μὴ 'Οδυσσῆα πτολυπόρθιον οἶκαδ' ἰκέσθαι
spirit; I called aloud again out of an angry heart: 'Cyclops, if ever a mortal man asks you the story of the ugly blinding of your eye, say that Odysseus made you blind, the spoiler of cities, Laërtes' son, who dwells in Ithaka.'

"So I spoke, and with a groan he answered thus: 'Ah, surely now the ancient oracles are come upon me! Here once a prophet lived, a noble man and mighty, Telemos, son of Eurymos, who by his prophecies had won renown, and in prophetic works grew old among the Cyclops. He told me all these things should come to pass in after time, —that I should lose my sight by means of one Odysseus; but I was always watching for the coming of some tall and comely person, somebody clad with mighty power; and now a little miserable feeble creature blinded me of my eye, after subduing me with wine. Still, come, draw nigh, Odysseus, and let me give the stranger's gift, and urge the famous Land-shaker to grant safe conduct home. His son am I; he calls himself my father. He, if he will, shall heal, and none else can, whether among the blessed gods or mortal men.'

"So he spoke, and answering him said I: 'Ah, would I could as surely strip you of life and being and send you to the house of Hades, as it is sure the Earth-shaker will never heal your eye!'

"So I spoke; thereat he prayed to Lord Poseidon, stretching his hands forth toward the starry heaven: 'Hear me, O thou that compassest the land, dark-haired Poseidon! If I am truly thine, and thou dost call thyself my father, vouchsafe no coming home to this Odys-
[νί]νον Δαέρτεω, Ἰθάκη ἐνι οἰκὶ ἔχοντα].

ἀλλ' εἰ οἱ μοῦρ' ἔστι φίλους τ' ἱδέειν καὶ ἴκέσθαι οἴκων ἑυκτίμευνοι καὶ ἔν ἐς πατρίδα γαῖαν, ὡς κακῶς ἔλθοι, ὑλέσας ἀπὸ πάντας ἐτάιρους, νῦν ἐπ' ἀλλοτρίης, εὕροι δ' ἐν πήματα οἴκῳ.

'Ὡς ἐφατ' εὐχόμενος, τοῦ δ' ἐκλέυ κυνοχαίτης'·

αὐτὰρ ὁ γ' ἐξαιτίς πολὺ μείζονα λᾶν ἀεὶρας ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἐν ἀπέλεθρον,

καὶ δ' ἐβαλεν μετόπισθε νεός κυνοτρφύοι τυτθον', ἐδεύησεν δ' οἴησον ἄκρον ἴκέσθαι.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·

τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἴκέσθαι.

ἀλλ' ὅτε δὴ τὴν νήσον ἀφικόμεθ', ἐνθα περ ἀλλαὶ

νῆς ἐύσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἐταῖροι ἑισ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ,

νῦν μὲν ἐνθ' ἐλθόντες ἐκέλασαι ἐν ψαμάθοισιν,

ἐκ δὲ καὶ αὐτοί βῆμεν ἐπὶ ῥηγμῖν θαλάσσης.

μῆλα δὲ Κύκλωπος γαλαφυρῆς ἐκ νῆσος ἐλόντες

δασσάμεθ', ὡς μὴ τίς μοι ἀτεμβόμενος κίοι ἵσης,

ἀρνεσθ' ὁ ἐμοί οἶφ ἐυκνήμιδες ἐταῖροι

μῆλον δαιμόμενον δόσαι ἐξοχα· τὸν δ' ἐπὶ θινὶ

Ζηνὶ κελαινεφέι Κρονίδη, ὃς πᾶσιν ἀνάσσει,

ῥέξας μηρ' ἔκατον· ὁ δ' οὐκ ἐμπάξετο ἱρών,

ἀλλ' ὁ νὲ μερμήριζεν ὅπως ἀπολοίατο πᾶσαι

νῆς ἐὕσσελμοι καὶ ἐμοὶ ἔριψες ἐταῖροι.

δὲς τότε μὲν πρόπαν ἃμαρ ἐς ἥλιον καταδύντα

ἡμεθα δαινύμενοι κρέα τ' ἀσπετα καὶ μέθυ ἥδις·

ἡμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθε,

δὲ τότε κοιμήθημεν ἐπὶ ῥηγμῖν θαλάσσης·

ἡμος δ' ἡργήνεια φάνη ῥοδοδάκτυλος 'Ηῶς,
seus, spoiler of cities, Laërtes' son, who dwells in Ithaka. Yet if it be his lot to see his friends, and reach his stately house and native land, late let him come, in evil plight, with loss of all his crew, on the vessel of a stranger, and may he at his home find trouble.'

"Thus did he speak and pray, and the dark-haired god gave ear. Again lifting a stone much larger than before, he swung and sent it, and he put forth stupendous power. Down fell the stone behind the dark-bowed ship a little space, but failed to reach the rudder's tip. The sea surged underneath the stone as it came down, but the wave swept us forward and helped us to our shore.

"Now when we reached the island where our other well-benchèd ships waited together, and their crews sat round them full of sorrow, watching continually for us,—as we ran in, we beached our ship among the sands, and forth we went ourselves upon the sea-shore. Then taking the Cyclops' sheep from out the hollow ship, we parted all, that none might go lacking his proper share. The ram my mailed companions set apart for me alone, a mark of special honor in the division of the flock; and on the shore I offered him to Zeus of the dark cloud, the son of Kronos, who is the lord of all, burning to him the thighs. But he did not regard the sacrifice; instead, he purposed that my well-benchèd ships should all be lost, and all my trusty comrades. Thus, then, throughout the day till setting sun, we sat and feasted on abundant meat and the sweet wine; but when the sun went down and darkness came, we laid us down upon the beach. Then as the early
δὴ τὸτ' ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα
αὐτοὺς τ' ἀμβαίνεις ἀνά τε πρυμνήσια λύσαι.
oi δ' αἰψ' εἰσβαίνου καὶ ἐπὶ κλησίς καθίζον,
ἐξῆς δ' ἐξόμενοι πολιήν ἀλα τύπτον ἑρεμοῖς.
"Ευθέν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἀσμενοὶ ἐκ θανάτου, φίλους ὀλέσαντες ἑταῖρος.
rosy-fingered Dawn appeared, rousing my men, I bade them come on board and loose the cables. Quickly they came, took places at the pins, and, sitting in order, smote the foaming water with their oars.

"Thence we sailed on, with aching hearts, glad to be clear of death, though missing our good comrades."
ΟΔΥΣΣΕΙΑΣ Κ.

Τὰ περὶ Αἶλον καὶ Δαιστρυγόνων καὶ Κλρκῆς.

Αἶλολῆν δ’ ἐσ νῆσον ἀφικόμεθ’· ἐνθα δ’ ἐναιευν Αἶλολος ᾿Ιπποτάδης, φίλος ᾿αθανάτουσι θεοῖς, πλωτῇ ἐν νῆσῳ· πάσαν δὲ τὲ μιν πέρι τείχος χάλκεου ἀρρηκτὸν, λισόῃ δ’ ἀναδέδρομε πέτρῃ.

τοὺ καὶ δώδεκα παῖδες ἐν μεγάροις γεγάςαν, ἐξ μὲν θυγατέρες, ἐξ δ’ νίες ἡβὼντες.

ἐνθ’ ὁ γε θυγατέρας πόρεν νιάσιν εἶναι ἀκοίτις.

οἱ δ’ αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ δαίνυνται· παρὰ δὲ σφιν ὄνειλα μυρία κεῖται, κυισῆι δὲ τε δῶμα περιστεναχίζεται αὐλῇ ἡματα· νύκτας δ’ αὔτε παρ’ αἰσθῆ ἀλὸχουσιν εὔδουσ’ ἐν τε τάπησι καὶ ἐν τρητοῖς λέχεσσι.

καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δῶματα καλά.

μὴνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἐκαστα, Ὁλον Ἀργελῶν τε νέας καὶ νόστον ᾿Αχαίνων· αὐτάρ ἐγὼ τῷ πάντα κατὰ μοῦραν κατέλεξα.

Ἄλλ’ ὅτε δή καὶ ἐγὼν ὄ ὅυν ἡτεον ἥδ’ ἐκέλευνον πεμπέμεν, οὐδὲ τὶ κείνος ἀνήνατο, τείχε δὲ πομπῆν.

δῶκε μ’ ἐκδείσας ἀσκὼν βοῶς ἐνεώροιο,

ἐνθα δὲ βυκτάων ἀνέμου κατέδησε κέλευθα· κείνον γὰρ ταμῆ ιν ἀνέμου ποῖσε Κρονίων, ἡμὲν πανεμεναι ἥδ’ ὀρνύμεν ὑν κ’ ἐθέληση.

νη’ δ’ ἐν ἀλαφυρῇ κατέδει μέρμυθα φαεινῇ ἀργυρῇ, ἦνα μή τι παραπνεύσῃ ὀλίγον περ·
AIOLOS, THE LAISTRYGONIANS, AND CIRCE.

"We now drew near the island of Aiolia, where Aiolos, the son of Hippotas, one dear to the immortal gods, dwelt on a floating island. All round it is a wall of bronze, not to be broken through, and the cliff rises sheer. Twelve children have been born to him within his house, six daughters and six sturdy sons, and here he gave his daughters to his sons to be their wives. With their loved father and dear mother they hold continual feasting; beside them countless viands lie; the steaming house resounds by day even to its court, but in the night they sleep by their chaste wives under the coverlets on corded beds. Their city it was we reached, their goodly dwelling. For a full month he made me welcome, and he questioned me of all, of Ilios, the Argive ships, and the return of the Achaians. So I related to him all the tale in its due order. And when I furthermore asked him about my journey and entreated him for aid, he did not say me nay, but made provision for my going. He gave me a sack,—flaying therefor a nine-year ox,—and in it bound the courses of the blustering winds; for the son of Kronos made him steward of the winds, to stay or rouse which one he would. Upon my hollow ship he tied the sack with a bright cord of silver, that not a breath might stir, however slight. Then for my aid he sent the west wind
αὐτὰρ ἐμοὶ πνοιν Ζεφύρου προεήκεν ἀὖναι,
"Оφριά δέχονται τε καὶ αὐτοῦς· οὐδ' ἂρ' ἐμέλλεν ἐκτελεῖν· αὐτῶν ἡμᾶς ἀπωλόμεθ' ἀφράδησιν.
Εὐνήμαρ μὲν ὁμώς πλέομεν νῦκτας τε καὶ ἴμαρ, τῇ δεκάτῃ δ' ἦδη ἀνεφαίνετο πατρίς ἀρουρα, καὶ δὴ πυρπολέοντας ἔλεύσομεν ἔγγυς ἐόντες.
ἔνθ' ἐμὲ μὲν ἕλεκυσ ὑπνὸς ἐπῆλυθε κεκρυμένα· οἷεὶ γὰρ πόδα νήσου ἐνώμων· οὐδὲ τῷ ἄλλῳ θάνατον ἰκοῖμεθα πατρίδα γαῖαν· οὗ δ' ἐταρποὶ ἐπέεσσοι πρὸς ἀλλήλους ἀγάμουν.
καὶ μ' ἐφάσαν χρυσὸν τε καὶ ἄργυρον οἰκαδ' ἀγεσθαί, δῶρα παρ' Αἴόλοις μεγαλήτωρος 'Ἰπποτάδαιος· ὅδε δὲ τις ἐπέσκεψεν ἵδων ἐς πλησίον ἄλλων.
'Ως πόσοι· ὡς ὅτι πᾶσι φίλοις καὶ τίμιοι ἦστιν ἀνθρώπους· ὅτεϊν τε τὸλυν καὶ γαῖαν ἵκηται· πολλὰ μὲν ἐκ Τροίης ἄγεται κεκρυμένα καλὰ ληπίδος· ἤμεῖς δ' αὐτὲ ὁμήν ὅδον ἐκτελεῖσαντες οἰκάδε νισσόμεθα κενές σὺν χείρας ἐχοντες.
καὶ νῦν οἷ τάδ' ἐδωκε χαριζόμενος φιλότητι Αἴόλος· ἀλλ' ἄγαν ἐνόνθαν οἰκάδε ὅτι τάδ' ἦστιν· τὸς τις χρυσὸς τε καὶ ἄργυρος ἄσκο ἐνεατίνι·
'Ως ἐφάσασιν· Βουλὴ δ' κακὴ νίκησεν ἐταῖρων· ἄσκον μὲν λύσαν· ἀνεμοὶ δ' ἐκ πάντες ὀρέσσαν· τοὺς δ' αἴγυ' ἀρπάξασα φέρεν πόντονος θύελλα κλαίοντας· ἐκἀπο ταπρίδως· αὐτὰρ ἐγὼ γε ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμηρίζα ἥπε πεσάτων· ἐκ νήσου ἀποφθίημην ἐνι πόντῳ· ἦ ἀκέον τλαίνην καὶ ἐτι ξωοῖς μετεῖνι· ἀλλ' ἐτήνη καὶ ἐμείνα· καλυψάμενος δ' ἐνι νηλι κελμην· αἰ δ' ἐφέροντο κακὴ ἀνέμου τυέλλῃ.
forth, to blow and bear along my ships and men. But this was not to be; by our own folly we were lost.

"Nine days we sailed, as well by night as day. At last, upon the tenth, our native fields appeared, and we were now so near we saw men tending fires. Then sweet sleep overcame me, wearied as I was; for all the time I had been managing the vessel's sheet, and I had yielded it to no one else among the crew, that so we might the sooner reach our native land. Meanwhile my men began to talk with one another, and to tell how I was bringing gold and silver home as gifts from Aiolos, the generous son of Hippotas; and glancing at his neighbor, one would say:

"'Lo, how this man is welcomed and esteemed by all mankind, come to whose town and land he may! He brings a store of goodly treasure back from Troy, out of its booty; while we, who toiled along the selfsame road, come home with empty hands. Now also Aiolos has given him gifts in lavish kindness. Come, then, and let us quickly see what there is here, and how much gold and silver the sack holds.'

"Such was their talk, and the ill counsel of the crew prevailed; they loosed the sack, and out rushed all the winds. Straightway a sweeping storm drove off to sea my weeping comrades, off from their native land. And I, awaking, hesitated in my gallant heart whether to cast myself out of the ship into the sea and perish there, or saying nothing to endure and bide among the living. I forced myself to stay; covering my head, I lay upon my ship, the while the ships were driven by the cruel storm of wind back to the island of Aiolia, my comrades sighing sore."
αὐτῷς ἐπ’ Αἰολήνῃ νήσουν, στενάχοντο δ’ ἐταίρων. τ’ ἐνθα δ’ ἐπ’ ἦπειρον βῆμεν καὶ ἀφυσσάμεθ’ ὤδωρ, ἀλφα δὲ δεῖπνον ἔλοντο θοῦς παρὰ νυσών ἐταίρων. αὐτὰρ ἐπεὶ σίτοι τε πασσάμεθ’ ἦδε ποτήτος, δὴ τὸν ἐγὼ κήρυκά τ’ ὀπασσάμενος καὶ ἐταίρων, βῆν εἰς Αἰολών κλυτὰ δώματα· τὸν δ’ ἐκίχανον δαινύμενον παρὰ ἦ τ’ ἀλόχω καὶ οἶσι τέκεσσιν. ἔλθοντες δ’ ἔδωμα παρὰ σταθμοῖς ἐπ’ οὐδὸ ἔξομεθ’· οἴ δ’ ἀνὰ θυμὸν ἔθαμβεσθ’ ἐκ τ’ ἐρέσιον· ‘Πῶς ἦλθες, Ὄδυσσε; τίς τοι κακὸς ἔχρας δαίμων; ἦ μέν σ’ ἐνδυκέως ἀπεπέμπομεν, ὄφρ’ ἄν ἴκησιν πατρίδα σὴν καὶ δώμα, καὶ εἴ ποῦ τοῦ φίλου ἐστίν.’ ‘Ὡς φάσατ’ αὐτὰρ ἐγὼ μετεφώνεον ἄχνυμενος κηρ. ἄς σὰν μ’ ἐταροί τε κακοὶ πρὸς τοῖς τε ὑπνος σχέτλισον. ἀλλ’ ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.’ ‘Ὡς ἐφάμην μαλακοῦσι καθαπτόμενος ἐπέεσσιν· οἴ δ’ ἄνεο ἐγένοντο· πατὴρ δ’ ἢμείβετο μύθῳ· ἔρρ’ ἐκ νῆσον θάσσον, ἐλέγχιστε ζωόντων· οὐ γὰρ μοι θέμις ἐστὶ κομιζέμεν οὖδ’ ἀποπέμπειν ἄνδρα τὸν ὦς κε θεοίς ἀπέχθηται μακάρεσσιν. ἔρρ’, ἐπεὶ ἀθανάτοισιν ἀπεκδόμενος τὸδ’ ἱκάνεις’. ‘Ὡς εἰπὼν ἀπέπεμπτε δόμων βαρέα στενάχοντα. ἐνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ. τείρετο δ’ ἄνδρων θυμὸς ὑπ’ εἰρεσίης ἀλεγεινής ἦμετέρῃ ματῇ, ἐπεὶ οὐκέτι φάλνετο πομπή. Ἐξήμαρ μὲν ὀμῶς πλέομεν νῦκτας τε καὶ ἦμαρ· ἐβδομάτη δ’ ἰκόμεσθα Λάμον αἰτὶ πτολεθροῦν, Τηλέπυλον Λαιστρυγονίην, οἶδι ποιμένα ποιμήν ἦτυει εἰςελάων, ὃ δὲ τ’ ἐξελάων ὑπακούει. ἐνθα κ’ ἀνυνος ἄνηρ δοιοῦς ἐξήρατο μισθόν,
"So here we came to land and drew us water, and soon by the swift ships my men prepared a meal. Then after we had tasted food and drink, taking a herald and a comrade with me, I turned me toward the famous house of Aiolos. I found him at the feast, beside his wife and children. We entered the hall and sat down by the doorposts on the threshold, and they all marveled in their hearts and questioned us:

"'How came you here, Odysseus? What evil god assailed you? With care we sent you forth, hoping that you might reach your land and home, or wheresoever was your pleasure.'

"So they spoke, and with an aching heart I answered: 'A wicked crew betrayed me — they and a cruel sleep. But heal my woes, my friends; the power is yours.'

"So I spoke, appealingly, in humble words. Then all the rest kept silence, but the father answered thus: 'Out of the island instantly, vilest of all that live! I may not aid or send upon his way a man who is detested by the blessed gods. Begone! for you are here because detested by the immortals.'

"Therewith he turned me loud lamenting from his door. Thence we sailed on, with aching hearts. Worn grew the spirit of my men under the heavy rowing, caused by our folly too; aid on our way appeared no more.

"Six days we sailed, as well by night as day, and on the seventh we came to the steep hold of Lamos, Telepylos in Laistrygonia, where shepherd greets shepherd leading home his flock, and the other answers leading forth his own. Here might a man who never slept have earned
324 ΟΔΥΣΣΕΙΑΣ Κ.

tον μὲν Βουκολέων, τὸν δ' ἀργυφά μῆλα νομεύων· ἐγνύσ γὰρ νυκτὸς τε καὶ ἡματός εἰσὶ κέλευθοι. ἐνθ' ἐπεὶ ἐσ λιμένα κλυτὸν ἥλθομεν, δὴ πέρι πέτρη ἡλίβατος τετύχηκε διαμπερές ἀμφοτέρωθεν, ἀκταὶ δὲ προβλῆτες ἐναυτὶα ἀλλήλησιν ἐν στόματι προύχοσιν, ἀραιὴ δ' εἰσοδὸς ἐστὶν, ἐνθ' οἱ γ' εἰσὼ πάντες ἐχούν νέας ἀμφιελίσσας. αἱ μὲν ἄρ' ἐντοσθεν λιμένος κοίλου ἁδεῦντο πλησίας. οὐ μὲν γὰρ ποτ' ἀέρητο κύμα γ' ἐν αὐτῷ, οὔτε μὲν' οὔτ' ὀλύνον, λευκὴ δ' ἦν ἀμφι γαλήνη. αὐτὰρ ἐγὼν οἰσ σχέδων ἔξω νῆα μέλαιαν, αὐτοῦ ἐπ' ἐσχατίῃ, πέτρης ἐκ πεῖσματα δῆσα· ἐστὶν δὲ σκοπήν ἐς παπαλῶςσαν ἀνελθὸν. ἐνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα, καπνὸν δ' οἴον ὅρωμεν ἀπὸ χοῦνος ἁίσσοντα. δὴ τὸτ' ἐγών ἐτάρους προίευ πεῦθεσθαι ἱόντας οἳ τινες ἀνέρες εἰεν ἐπὶ χθοὺς σιτοῦν ἐδούντες, ἀνδρε δύο κρίνας, τρίτατον κήρυξ' ἀμ' ὀπάσσας. οἵ δ' ἑσαν ἐκβάντες λείην ὅδου, ἦ σερ ἀμαξι πάσυ' ἀφ' ὑψηλῶν ὅρεων καταγίνειν ὤλην. κούρη δὲ ἐξυμβλητο πρὸ ἀστεος ὕδρεουσθη, θυγατέρ' ἠθύμην Δαιστρυγόνος 'Ἀντιφάταο. ἡ μὲν ἄρ' ἐς κρήνην κατεβησετο καλλιρεέθρον Ἦρακλην. ἐνθεὶς γὰρ ὅδωρ προτὶ ἀστὶ φέρεσκον· οἱ δὲ παριστάμενοι προσεφόνευ, ἐκ τ' ἐρέωντο ὅτι τῶν έπὶ βασιλεὺς καὶ οἵς εἰς ἄνάσσοι. ἡ δὲ μάλ' αὐτίκα πάτρος ἐπέφραδεν ὕψερεφές δῶ. οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα εὑρον ὅσην τ' ὅρεος κορυφῆν, κατὰ δ' ἐστυγον αὐτὴν. ἡ δ' αἶσ' εξ ἀγορῆς εκάλει κλυτὸν 'Αντιφατῆ. 100
105
110
a double wage,—this herding kine, that tending silvery sheep; so close are the outgoings of the night and day. Now when we reached the splendid harbor,—round which the rock lies steep, unbroken all the way, and the projecting cliffs, facing each other, stretch forward at the mouth, and narrow is the entrance,—into the basin all the rest steered their curved ships, and so the ships lay in the hollow harbor close-anchored, side by side; for no wave swelled within it, large or small, but a clear calm was all around. Now I alone kept my black ship without the harbor, there at the point, lashing my cables to the rock. Then climbing up, I took my stand on a high point of outlook. From it no work of man or beast was to be seen, save that we saw some smoke arising from the ground. So I sent sailors forth to go and learn what men who lived by bread dwelt in the land—selecting two, and joining with them a herald as a third. Leaving the ship, they followed a beaten road where carts brought timber from the lofty hills down to the town below. Outside the town they met a maiden drawing water,—the stately daughter of the Laistrygonian Antiphates. She had come down to the clear-flowing fountain of Artakia, for thence they used to fetch the water for the town. So my men, drawing near, addressed her and inquired who was the king of the folk here and over whom he ruled. At once she pointed to her father’s high-roofed house. But they when they had entered the great hall, found there a woman huge as a mountain peak; at her they were aghast. Forthwith she called from the assembly-place noble An-
δὲν πόσω, δὲ δὴ τοῖσιν ἐμήσατο λυγρὸν ὀλέθρον. αὐτὶς ἔνα μάρψας ἐτάρων ἀπλίσσατο δείπνου τῶ δὲ δῦ αἴξαντε φυγῇ ἐπὶ νῆας ἰκέσθην. αὐτὰρ ὁ τεύχε βοην διὰ ἄστεος· οἱ δ' ἄλοντες φιότων ἱθῆμοι Δαιστρυγόνες ἅλλοθεν ἅλλος, μυρίοι, οὐκ ἀνδρεσσιν εὐικότες, ἄλλα Γίγασιν, οἱ δ' ἀπὸ πετρῶν ἄνδραχθέσι χερμαδίουσι βάλλου· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὁρώει ἄνδρον τ' ὅλλυμένων νῆων θ' ἀμα ἄγνυμενών· ἱχθός δ' ὦς πεἵροπτες ἀτερπέα δαῖτα φέροντο. ὃφρ' οἱ τοὺς ὅλεκον λιμένος πολυβενθέος ἐντός, τόφρα δ' ἐγὼ ξίφος δὲν ἐρυσσάμενος παρὰ μηροῦ τῷ ἀπὸ πεῖσματ' ἐκοψα νεὸς κυανοπρόφοροι. αἰγὰ δ' ἐμοῖς ἐτάρουσιν ἐποτρύνας ἐκέλευσα ἐμβαλέεων κάπης, ἢ' ὕπ' ἐκ κακότητα φύγοιμεν· οἱ δ' ἄλα πάντες ἀνέρρυψαν, δεῖςαντες ὀλέθρον. ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας νῆως ἐμῆ· αὐτὰρ αἰ ἄλλαι ἀολλέες αὐτὸθ' ὀλοντο. "Ευθεν δὲ προτέρῳ πλέουμεν ἀναχήμενοι ἦτορ, ἀσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταῖρους. Αἰαίην δ' ἐς νήσουν ἀφικόμεθ'· ἔνθα δ' ἔναιε Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήσεσα, αὐτοκατισγνήτη ὀλοφρονος Αἰήταο· ἄμφω δ' ἐκχεγγάτην φασιμβρότου Ἡελίου μητρός τ' ἐκ Πέρσης, τὴν Ὀκεανὸς τέκε παίδα. ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῆ ναῦλοχον ἐς λιμέα, καὶ τις θεὸς ἱγεμόνευεν. ἔνθα τοῦ ἐκβάντες δύο τ' ἢματα καὶ δύο νύκτας κέλμεθ', ὁμοί καμάτῳ τε καὶ ἅλγεσι θυμὸν ἔδοντες. ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' Ἑὼς,
tiphates, her husband, who sought to bring a cruel death upon my men. Straight seizing one, he made his meal of him; and the two others, dashing off, came flying to the ships. Thereat he raised a cry throughout the town, and hearing it, the mighty Laistrygonians gathered from here and there, seeming not men, but giants. So from the rocks they hurled down ponderous stones; and soon amongst the ships arose a dreadful din of murdered men and crashing ships. As men spear fish, they gathered in their loathsome meal. But while they slaughtered these in the deep harbor, I drew my sharp sword from my thigh and cut the cables of my dark-bowed ship; and quickly cheering on my crew I bade them fall to their oars, that we might flee from danger. They all tossed up the water with their oars, in terror for their lives, and cheerily over the sea, away from the beetling cliff, my ship sped on; but all the other ships went down together there.

"Thence we sailed on with aching hearts, glad to be clear of death, though missing our dear comrades. And now we reached the island of Aiaia, where Circe dwelt, a fair-haired, mighty goddess, human of speech. She was own sister of the sorcerer Aiêtes; both were the children of the beaming Sun and of a mother Persê, the daughter of Okeanos. Here we bore landwards with our ship and ran in silence into a sheltering harbor; some god became our guide. We disembarked, and lay two days and nights gnawing our hearts because of toil and trouble; but when the fair-haired Dawn brought the third day, I took my
καὶ τὸν ἐγών ἐμὸν ἔγχος ἐλὼν καὶ φάσγανον ὃς
καρπαλλίμοις παρὰ νησὸς ἀνήμον ἐς περιωτὴν,
ἐτι πως ἐργα ἱδομι βροτῶν ἐνοπὴν τε πυθολήμην.
ἐστὶν δὲ σκοπινὴν ἐς παυπαλάξεσαν ἀνελθὼν,
καὶ μοι ἐεἰσάζω κατὺν ἄτο χθονὸς εὐρυδεῖθης
Κίρκης ἐν μεγάροις διὰ δρυμα πυκνά καὶ όλην.
μερμήριξά δ᾽ ἐπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἐλθειν ἢδη πυθέσθαι, ἐπεὶ ἴδον αἰθοπα κατὺν.
ὁδε δὲ μοι φρονέωτι δοάσσατο κέρδιον ἐναι,
πρῶτ' ἐλθόντ' ἐπὶ νήα θοῆν καὶ θύνα θαλάσσης
deπινον ἑταροισιν δόμεναι προέμεν τε πυθέσθαι.

'Αλλ' ὅτε δὴ σχεδον ἡα κιών νέος ἀμφιελόσθης,
καὶ τότε τίς με θεῶν ὀλοφύρατο μούνον ἐόντα,
ὅς ρά μοι ύψικερον ἐλαφον μέγαν εἰς ὁδὸν αὐτήν
ἡκεν· ὁ μὲν ποταμώνδε κατήμεν ἐκ νομοῦ ὤλης
πιόμενος· δὴ γάρ μιν ἔχεν μένος ἡμλοιο.
τὸν δ᾽ ἐγώ ἐκβαίνοντα κατ᾽ ἀκινητίν μὲνα νῶτα
πλήξα· τὸ δ᾽ ἀντικρῦ δόρυ χάλκεου ἐξεπέρησε,
καὶ δ᾽ ἐπει τε πονιήσῃ μακῶν, ἀπὸ δ᾽ ἐπτατο θυμὸς.
τῷ δ᾽ ἐγώ ἐμβαίνων δόρυ χάλκεου εξ ὀτειλής
ἐλυσάμην· τὸ μὲν ἀρθι κατακλίνας ἐπὶ γαίη
ἐκαστ᾽· αὐτάρ ἐγὼ στασάμην ῥοπάς τε λύγους τε,
πείσμα δ', ὅσον τ᾽ ὀργυίαν, ἐντρεφὲς ἀμφοτέρωθεν
πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
βὴν δὲ καταλοφάδεια φέρων ἐπὶ νήα μέλανων,
ἐγχει ἑρείδομενος, ἐπεὶ οὐ πώς ἦν ἐπ᾽ ὀμον
χειρὶ φέρειν ἐτέρη· μάλα γάρ μέγα θηρίων ἦν.
καὶ δ᾽ ἐβαλον προπάροιθε νεός, ἀνέγειρα δ᾽ ἑταρον
μελεχίοις ἐπέέσσι παρασταδόν ἀνδρα ἐκαστον·

"Ω φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχυύμενοι περ,
spear and my sharp sword, and from the ship walked briskly up to a place of distant view, hoping to see some work of man or catch some voice. So climbing up, I took my stand on a high point of outlook, and smoke appeared rising from open ground at Circe’s dwelling, through some oak thickets and a wood. I hesitated then in mind and heart whether to go and search the matter while I saw the flaring smoke; yet, on reflecting thus, it seemed the better way first to return to the swift ship and to the sea-shore; there give my men a meal, and send them forth to search.

“But on my way, as I drew near to my curved ship, some god took pity on me all forlorn, and sent a great stag with branching horns into my very path. He came down to the stream from feeding in the wood to drink, for the sun’s power oppressed him. As he stepped out, I struck him in the spine midway along the back; the bronze spear passed clean through; down in the dust he fell with a moan, and his life flew away. Setting my foot upon him I drew from the wound the brazen spear, and left it lying there upon the ground; then I broke twigs and osiers, and wove a rope a fathom long, twisted from end to end, with which I bound together the monstrous creature’s legs. So across my back I carried him, and I walked to the black ship leaning upon my spear, because it was not possible to carry him on my shoulder with a single hand; for the beast was very large. I threw him down before the ship, and waked my men with cheerful words, standing by each in turn:

“‘Friends, we shall not go down, for all our sorrows,
εἰς 'Αἴδαο δόμουσ, πρὶν μόρσιμον ἦμαρ ἐπέλθη.  

ἀλλ` ἄγετ`, ὄφρ` ἐν νηθ` βρῶσις τε πόσις τε,  

μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμφ.`  

'Ως ἑφάμην, οἳ δ` ὁμοίς ἐπέσσοι πῖθοντο·  

ἐκ δ` καλυφάμενοι παρά θιν` ἀλὸς ἀτρυγέτου  

θησαυτ` ἐλαφον` μάλα γὰρ μέγα θηρίον ἦν.  

αὐτάρ ἐπεὶ τάρπησαν ὄρφωμεν ὀφθαλμοῖς,  

χειρὰς νυψάμενοι τεύχοντ` ἐρυκυδέα δαίτα.  

ὅς τότε μὲν πρόπαν ἦμαρ ἐς ἱέλων καταδύνα  

ἡμεθα δαινύμενοι κρέα τ` ἄσπετα καὶ μέθυ ἱδύ.  

ἡμος δ` ἱέλως κατέδυ καὶ ἐπὶ κνέφας ἦλθε,  

dὴ τότε κοιμήθημεν ἐπὶ ῥηγμίῳ θαλάσσης.  

ἡμος δ` ἱρμγένεια φάνη τροδοδάκτυλος 'Ηδὸς,  

καὶ τότ` ἐγὼν ἀγορηθ' θέμενοι μετα πᾶσιν ἔειπον·  

' [Κέκλυτή μεν μύθων, κακά περ πάσχοντες ἑταῖροι. ]  

ὡ φίλοι, οὐ γὰρ τ` ἵδεν ὡπῇ ξόφος οὐδ` ὡπῇ ἡδός,  

οὐδ` ὡπῇ ἱέλως φαεσόμιμοτος εἰσ` ὑπὸ γαίαν  

οὐδ` ὡπῇ ἀνυείται· ἄλλα φράξομεθα θάσσουν  

eὶ τις ἐτ` ἐσται μῆτις· ἐγὼ δ` ὁμοί οἰμαι ἐναι.  

ἐίδον γὰρ σκοπιήν ἐς παταλόεσσαν ἀνελθὸν  

νῆσον, τὴν πέρι πάντοτο ἀπειρίτως ἐστεφάνωται·  

αὐτή δ` χθιμαλῆ κεῖται· καπνὸν δ` ἐνι μέσηθ  

ἐδρακόν ὀφθαλμοῖτι διὰ δρυμὰ πυκνὰ καὶ ὕλην.`  

'Ως ἑφάμην, τοῖσι δ` κατεκλάθη φίλον ἦτορ  

μνησαμένοις ἔργον Δαιστρυγόνος 'Αντιφάταο  

Κύκλωπός τε βῆς μεγαλήταρος, ἀνδροφάγῳ.  

κλαῖον δ` λυγέως, θαλερὸν κατὰ δάκρυ χέουτες·  

ἀλλ` οὐ γὰρ τις πρήξις ἐγγίγνετο μιρμένουσιν.  

Αὐτάρ ἐγὼ δίχα πάντας ἐυκήμιδας ἑταῖροι  

ἡρίθμεου, ἀρχὸν δ` μετ` ἀμφοτέροις ὅπασσα·
into the halls of Hades till comes the appointed day. Therefore, so long as there is food and drink in the swift ship, let us take thought of food, not pine away with hunger.'

"So I spoke, and my words they quickly heeded; they threw their coverings off upon the shore beside the barren sea, and gazed upon the stag, for the beast was very large; and when they had satisfied their eyes with gazing, they washed their hands and made a bounteous feast. Thus, then, throughout the day till setting sun, we sat and feasted on abundant meat and the sweet wine; and when the sun went down and darkness came, we laid us down upon the beach. Then, as the early rosy-fingered Dawn appeared, I held a council, and said to all my men:

"'Hearken to these my words, my suffering comrades. Friends, since we do not know the place of dusk or dawn, the place at which the beaming sun goes under ground or where he rises, let us at once consider if a wise course is left. I do not think there is; for I saw, on climbing to a high point of outlook, an island which the boundless deep encircles like a crown. Low in the sea it lies; midway across, I saw a smoke through some oak thickets and a wood.'

"As I thus spoke, their very souls were crushed within them, for they remembered the deeds of Laistrygonian Antiphates and the might of the daring Cyclops, the devourer of men. They cried aloud, and let the big tears fall; but no good came to them from their lamenting.

"Now the whole body of my mailed companions I told off in two bands, and to each band assigned a leader: the
τὸν μὲν ἐγὼν ἢρχον, τῶν δὲ Εὐρύλοχος θεοειδῆς. 
κλήρους δ’ ἐν κυνήγ. χαλκῆρει πάλλομεν ὥκα.
ἐκ δ’ ἔθορε κλήρος μεγαλήτωρος Εὐρύλοχοι.
βῆ δ’ ἵναι, ἀμα τῷ γε δύν καὶ εἰκος’ ἐταῖροι
κλαίοντες· κατὰ δ’ ἀμμε λίπον γοώντας ὄπισθεν.
ἐὗρον δ’ ἐν βῆσησιν τετυγμένα δώματα Κίρκης
ξεστοίσων λάέσση, περισκέπτω ἐνὶ χώρῳ.
ἀμφὶ δὲ μιν λύκου ἦσαν δρέστεροι ἦδε λέοντες,
τοὺς αὐτὴν κατέθελξεν, ἑπεῖ κακὰ φάρμακ’ ἔδωκεν.
οὐδ’ οὐ γ’ ἀφμῆθησαν ἐτ’ ἀνδράσιν, ἀλλ’ ἄρα τοῖ γε
οὐρῆσιν μακρῆσι περισσαίοντες ἀνέσταν.
ὁς δ’ ὅτ’ ἄν ἀμφὶ ἀνακτα κύνες δαίτησεν ἱόντα
σαίνως’· αἰεὶ γάρ τε φέρει μειλήγματα θυμοῦ.
ὁς τοὺς ἀμφὶ λύκου κρατερώνυχες ἦδε λέοντες
σαίνων’· τοῖ δ’ ἔδεισαν, ἑπεὶ ἰδον αῖνα πέλωρα.
ἔσταν δ’ ἐν προθύροισι θεᾶς καλλιπλοκάμιοι,
Κίρκης δ’ ἐνδον ἄκονον ἀειδούσης ὑπὶ καλῆ,
ἰστόν ἐποιχομένης μέγαν ἀμβροτον, οἷα θεῶν
λεπτά τε καὶ χαρίεντα καὶ ἀγίαν ἔργα πέλονται.
τοῦσι δὲ μύθων ἢρχε Πολίτης, ὄρχαμος ἀνδρῶν,
ὅς μοι κηδίστος ἐτάρων ἦν κεδνότατος τε.

"Ω φίλοι, ἐνδον γάρ τις ἐποιχομένη μέγαν ἵστον
καλὸν ἀοιδιαίει, δάπεδου δ’ ἀπαν ἀμφιμέμυκεν,
ἡ θεός ἦ γυνής· ἀλλὰ φθεγγόμεθα θᾶσσον.

"Ὡς ἄρ’ ἐφώνησεν, τοι δ’ ἐφθέγγοντο καλεῦντες.
ἡ δ’ αὐλὴ’ ἐξελθοῦσα θύρας ὀδὲ φαεύνας
καὶ κάλει· οἱ δ’ ἀμα πάντες ἀιδρείσης ἐποντο·
Εὐρύλοχος δ’ ὑπέμεινεν, ὄσσάμενος δόλον εἶναι.
ἐίσεν δ’ εἰσαγαγοῦσα κατὰ κλισμοὺς τε θρόνους 
τε, ἐν δὲ σφιν τυρόν τε καὶ ἀλφιτα καὶ μέλι χλωρὸν

332 ΔΟΥΣΕΙΑΣ Κ.
one I led, princely Eurylochos the other. Straightway we shook the lots in a bronze helmet, and out leapt the lot of bold Eurylochos. So he departed, two and twenty comrades following, all in tears, and us they left in sorrow there behind. Within the glades they found the house of Circe, built of smooth stone on a clear plot of ground. All round about the place were mountain wolves and lions, whom Circe had charmed by giving them evil drugs. These creatures did not spring upon my men, but stood erect, wagging their long tails fawningly. And as the hounds fawn round their master when he comes from meat, because he always brings them dainties that they desire, so round these men the strong-clawed wolves and lions fawned. Still my men trembled at the sight of the strange beasts. They paused before the door of the fair-haired goddess, and in the house heard Circe singing with sweet voice, while plying her great imperishable loom and weaving webs, fine, beautiful, and lustrous as are the works of gods. Polites was the first to speak, one ever foremost, and one to me the nearest and the dearest of my comrades:

"'Ah, friends, somebody in this house is plying a great loom and singing sweetly; all the pavement rings. It is a god or woman. Nay, quickly let us call.'

"He spoke; the others lifted up their voice and called. Suddenly coming forth, she opened the shining doors and bade them in. The rest all followed, heedless; but Eurylochos remained behind, suspicious of a snare. She brought them in and seated them on couches and on chairs, and made a potion for them,—cheese, barley, and
οίνῳ Πραμνείφ ἐκύκα· ἀνέμισαγε δὲ σίτῳ
φάρμακα λύγρ, ἵνα πάγχυ λαθοίατο πατρίδος αἰής.
αὐτάρ ἐπεὶ δῶκεν τε καὶ ἔκπινον, αὐτίκ’ ἔπειτα
ῥάβδῳ πεπληγμία κατὰ συφεώσιν ἐέργην.
οἱ δὲ συνὸν μὲν ἔχον κεφαλὰς φονῆν τε τρίχας τε
καὶ δέμας, αὐτάρ νοῦς ἢν ἐμπεδὸς ὡς τὸ πάρος περ. 240
ὡς οἱ μὲν κλαῖοντες ἔρχατο· τοῖσι δὲ Κλρη
πάρ’ ἄκυλον βάλανον τ’ ἔβαλεν καρπὸν τε κρανείνς
ἐδμεναι, οὐα σὺς χαμαιευνάδες αἰὲν ἔδουσιν.
Εὐρύλοχος δ’ ἄψ ἦλθε βοῆν ἐπὶ νηᾶ μέλαιναν,
ἀγγελείν ἑτάρων ἔρεων καὶ ἀδευκέα πότμον.
οὐδὲ τι ἐκφάσθαι δύνατο ἔπος, ἴμεμανος περ,
κηρ ἄχει μεγάλῳ βεβολημένου· ἐν δὲ οἱ ὅσε
δακρυόφων πίμπλαντο, γόνον δ’ ὅλετο θυμός.
ἀλλ’ ὅτε δὴ μιν πάντες ἀγασσάμεθ’ ἐξερέοντες,
καὶ τότε τῶν ἄλλων ἑτάρων κατέλεξεν ὅλεθρον’
’’Ἡιομεν, ὡς ἐκέλευσε ἀνὰ ὑμμᾶ, φαίδιμ’ Ὀδυσσεύ’
ἐὔρομεν ἐν βῆσον ἔτενυμένα δώματα καλὰ
[ἑστοίσων λάεσσι, περισκέπτη ἐνὶ χώρῳ].
ἐνθα δὲ τις μέγαν ἴστον ἐποιχομένη λύγ’ ἀείδεν
ἡ θεός ἢ γυνῆ· τολ δ’ ἐφθέγγουτο καλεύντες.
ἡ δ’ ἄψ’ ἐξέλθοντα θύρας οὐχ φαινὰς
καὶ κάλει· οἱ δ’ ἀμα πάντες ἀιδρείησιν ἐποντο·
αὐτάρ ἐγὼν ὑπέμεινα, ὑσάμενος δόλον εἶναι.
οἱ δ’ ἄμι’ ἀματάσθησαν ἀολλέες, οὐδὲ τις αὐτῶν
ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπιάζου.’
’’Ὡς ἐφατ’, αὐτάρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλου
ὁμουν βαλόμην, μέγα χάλκεου, ἀμβῦ δὲ τὸξα·
tὸν δ’ ἄψ ἦνώγεα αὐτὴν ὀδὸν ἡγήσασθαι.
yellow honey, stirred into Pramnian wine, — but mixed with the food pernicious drugs, that they might utterly forget their native land. Now after she had given the cup and they had drunk it off, straight with a wand she smote my men and penned them up in sties; and they took on the heads of swine, the voice, the bristles, and even the shape, yet was their reason as sound as heretofore. Thus, weeping, they were penned; and Circe flung them acorns, chestnuts, and cornel-fruit for them to eat, such things as swine that wallow in the mire are wont to eat.

"Eurylochos, meanwhile, came to the swift black ship to tell the tidings of his comrades and their bitter fate. Strive as he might, he could not speak a word, for he was stricken to the soul with great distress; his eyes were filled with tears; his heart felt anguish. But when we all in great amazement questioned him, then he described the loss of all the other men:

"'We went, as you commanded, noble Odysseus, through the thicket, and found within the glades a beautiful house, built of smooth stone on a clear plot of ground. There somebody was tending a great loom and singing loud, some god or woman. The others lifted up their voice and called; and suddenly coming forth, she opened the shining doors and bade them in. The rest all followed, heedless; but I remained behind, suspicious of a snare. They vanished, one and all; not one appeared again, though long I sat and watched.'

"So he spoke; I slung my silver-studded sword about my shoulders,—large it was and made of bronze,—and my bow with it, and bade him lead me back the selfsame
αὐτάρ ὃ γ' ἀμφοτέρῃςι λαβὼν ἐλλίσσετο γούνων
[καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσήμα].

'Μὴ μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφὲς, ἅλλα λίπ' αὐτοῦ·
οίδα γὰρ ὡς οὔτ' αὐτὸς ἔλεύθεραι οὔτε τὼν ἀλλὸν
ἀξεὶς σὸν ἐτάρων· ἅλλα ἐν τοίς ἔστης βάσσῳ
φεύγωμεν. ἐτὶ γὰρ κεν ἀλῶξαι μεν κακον ἡμαρ.'

'Ὡς ἐφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

'Εὐρύλοχ', ἦ τοι μὲν σὺ μὲν αὐτὸν τῷ ἐνὶ χώρῳ
ἐσθὼν καὶ πίων, κοῆς παρὰ νηὶ μελαίνη·
αὐτάρ ἐγὼν εἰμι· κρατερὴ δέ μοι ἐπλετ' ἀνάγκη.'

'Ὡς εἰπὼν παρὰ νηὸς ἀνήμου ἦδὲ θαλάσσης·

'Πὴ δ' αὐτ', ὃ δύστηνε, δὴ ἀκρίας ἐρχείας οἰος,
χῶρου αἰδρίς ὑν; ἐταρο δὲ τοι οἴδ' ἐνὶ Κίρκης
ἐρχαται, ὅσ τε σὺς, πυκνοὶς κευθμῶνας ἔχοντες.

'Ἡ τοὺς λυσόμενος δεῦρ' ἐρχεία· οὔδε σὲ φημὶ
αὐτὸν νοστήσεων, μενεέεις δὲ σὺ γ' ἐνθα περ ἄλλοι.

Ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἦδὲ σαέως·

τῆ, τόδε φάρμακον ἔσθλον ἔχων ἐς δώματα Κίρκης
ἐρχεῖν, ὃ κέν τοι κρατός ἀλάλκησιν κακον ἡμαρ.
πάντα δὲ τοι ἔρεω ὀλοφωία δὴνεα Κίρκης.

τεῦξει τοι κυκεω, βαλεέει δ' ἐνὶ φάρμακα σίτῳ
Ἀλλ' οὐδ' ὃς θέλει σε διυνήσεται· οὐ γὰρ ἐώσει
φάρμακον ἔσθλον, ὅ τοι δόσω, ἐρέω δὲ ἐκαστα.
way. But he, clasping my knees with both his hands, entreated me, and sorrowfully said in winged words:

"'O heaven-descended man, bring me not there against my will, but leave me here; for well I know you never will return, nor will you bring another of your comrades. Rather, with these now here, let us speed on; for we might even yet escape the evil day.'

"So he spoke, and answering him said I: 'Eurylochos, remain yourself here in this place, eating and drinking by the black hollow ship; but I will go, for strong necessity is laid on me.'

"Saying this, I passed up from the ship and from the sea. But when, in walking up the solemn glades, I was about to reach the great house of the sorceress Circe, there was I met, as I approached the house, by Hermes of the golden wand, in the likeness of a youth, the first down on his lip—a time of life most winning. He grasped my hand and spoke, and thus addressed me:

"'Where are you going, hapless man, along the hills alone, ignorant of the land? Your comrades yonder, at the house of Circe, are penned like swine and kept in fast-closed sties. Do you come here to free them? Nay, I am sure you will return no more, but, like the others, there you too will stay. Still, I can keep you clear of harm and bring you safety. Here, take this potent herb and go to Circe's house; this shall protect your life against the evil day. And I will tell you all the baleful wiles of Circe: she will prepare for you a potion and cast drugs into your food; but even so, she cannot charm you, because the potent herb which I shall give will not permit it.
όπποτε κεν Κίρκη σ' ἐλάσῃ περιμῆκει ῥάβδῳ, δὴ τὸ τε σὺ ἔξοφος ἀξὺ ἐρυσσάμενος παρὰ μηροῦ 
Κίρκη ἔπαιξαι ὡς τε κτάμεναι μενεάλινων.

ἡ δὲ σ' ὑποδείσασα κελήσεται εὐνυθῆναι· 
ἐνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνὴν, 
ὀφρα κὲ τοι λύσῃ θ' ἔταρους αὐτὸν τε κομίσῃ· 
アルバム κέλευθαί μιν μακάρων μέγαν ὅρκον ὁμόσαι 
μὴ τί του αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 
μὴ σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θείη:·

"Ως ἄρα φωνῆσας πόρε φάρμακον ἀργειφόντης 
ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἔδειξε.

βίζῃ μὲν μέλαιν ἔσκε, γάλακτι δὲ εἰκέλου ἄνθος· 
μόλις δὲ μιν καλέουσι θεοί· χαλεπὸν δὲ τ' ὀρύσεων 
ἀνδράσι γε θυντοῦσι· θεοὶ δὲ τε πάντα δύνανται.

'Ἐρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν 'Ολυμπον 
νῆσον ἀν' ὑλῆσαν, ἔγω δ' ἐς δόματα Κίρκης 
ἡμα' πολλὰ δὲ μοι κραδίν πόρφυρα κιώντι.

ἐστὴν δ' εἰνὶ θύρησι θεῶς καλλιπλοκάμου· 
ἐνθα στὰς ἐβόησα, θεὰ δὲ μεν ἐκλυνεν αὐδῆς.

ἡ δ' αἰθ' ἔξελθοῦσα θύρας ὄξης φαεινᾶς 
καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμην ἀκαχήμενος ἔτορ.

ἐκὲ δὲ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἄργυροθλῆν, 
καλοῦ δαιδαλέων· ὑπὸ δὲ θρήνως ποσὶν ἦεν.

τεῦξε δὲ μοι κυκεώ χρυσεῖν δέπαι, ὄφρα πίοιμι, 
ἐν δὲ τε φάρμακον ἢκε, κακὰ φρονέουσα· ἐνὶ θυμῷ.

αὐτὰρ ἐπεὶ δῶκεν τε καὶ ἐκπίουσαν οὐδὲ μ' ἔθελξε, 
ῥάβδῳ πεπληγνία ἔτος τ' ἔφάτε' ἕκ τ' ὀνόμαξεν·

'Ἐρχεον νῦν σφυεόνδε, μετ' ἄλλων λέξο ἐταίρων.'

ὡς φάτ', ἐγὼ δ' ἄρο ἄξυ ἐρυσσάμενος παρὰ μηροῦ 
Κίρκη ἐπήμεξα ὡς τε κτάμεναι μενεάλινων.
And let me tell you more: when Circe turns against you her long wand, then draw the sharp sword from your thigh and spring upon Circe as if you meant to slay her; she then will cower and bid you to her bed. Thereafter do not you refuse the goddess' bed, that so she may release your men and care for you. But bid her swear the blessed ones' great oath never again to plot against you cruel wrong, nor when she has you stripped to leave you feeble and unmanned.'

"As he thus spoke, the Speedy-comer gave the herb, drawing it from the ground, and pointed out its nature. Black at the root it is, like milk its blossom, and the gods call it moly. Hard is it for a mortal man to dig; with gods all things may be.

"Hermes departed now to high Olympos, along the woody island. I made my way to Circe's house, and as I went often my heart grew dark. But I stood at the gate of the fair-haired goddess, stood there and called, and the goddess heard my voice. Suddenly coming forth, she opened the shining doors and bade me in; I followed her with aching heart. She led me in and placed me on a silver-studded chair, beautiful, richly wrought,—beneath there was a footstool for the feet,—and made a potion in a golden cup for me to drink, but put therein a drug, with wicked purpose in her heart. Now after she had given and I had drunk it off, and yet it had not charmed me, smiting me with her wand, she spoke these words and cried: 'Off to the sty, and lie there with your fellows!'

"She spoke; I drew the sharp blade from my thigh and sprang upon Circe as if I meant to slay her. With a loud
340

ΟΔΥΣΣΕΙΑΣ Κ.

η δὲ μέγα ιάχουσα ύπέδραμε καὶ λάβει γούνων, καὶ μ’ ὀλοφυρομένη ἐπεα ττερόεντα προσηώδας:

‘Τις πόθεν εἰς ἀνδρῶν; ποθὶ τοι πόλις ἦδε τοκῆς; θαυμά μ’ ἔχει ώς οὐ τι πιγων τάδε φάρμακ έθέλχθης. οὐδὲ γὰρ οὐδὲ τις ἄλλος ἄνηρ τάδε φάρμακ ἀνέτλη, ὡς κε πή καὶ πρῶτον ἀμείβεται ἔρκος ὀδύνων. [σοὶ δὲ τις ἐν στήθεσιν ἀκήλητος νόος ἑστίν.]

η σὺ γ’ Ὄδυσσεύς ἐσσί πολύτροπος, ὅν τε μοι αἰεὶ φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης, ἐκ Τροίης ἀνίοντα θοῇ σὺν νη μελαιή. ἀλλ’ ἄγε δὴ κολεόδ μὲν ἄορ θέο, νοὶ δ’ ἐπειτὰ εὐνῆς ἡμετέρης ἐπιβελομεν, ὀφρα μυγένε εὐνῆ καὶ φιλότητι πεπολθομεν ἀλλήλουσιν.

‘Ὡς ἑφατ’, αὐτὰρ ἐγὼ μιν ἀμείβόμενος προσεύσιον’ ὃς Κίρκη, πῶς γὰρ με κέλει σοὶ ἦπιον εἶναι, ἦ μοι σὺς μὲν ἔθηκας ἐνι μεγάροισιν ἐταῖρους, αὐτὸν δ’ ἐνθάδ’ ἔχουσα δολοφρονέουσα κελεύεις ἐς θάλαμόν τ’ ἴναι καὶ σῆς ἐπιβήμεναι εὐνῆς, ὀφρα με γυμναθέντα κακὸν καὶ ἀνύνορα θείς.

ουδ’ ἄν ἐγὼ γ’ ἐθέλοιμ τεθής ἐπιβήμεναι εὐνῆς, εἰ μὴ μοι πλαίς τε, θεὰ, μέγαν ὀρκον ὀμόσαι μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσάμεν ἀλλ’.

‘Ὡς ἑφάμην, ἦ δ’ αὐτίκ’ ἀπόμμυνεν ὡς ἐκέλευν. αὐτὰρ ἐπει β’ ὀμοσέν τε τελεύτησέν τε τὸν ὀρκον, καὶ τότ’ ἐγὼ Κίρκης ἐπέβην περικάλακες εὐνῆς.

’Αμφίπολοι δ’ ἀρα τέως μὲν ἐνι μεγάροισι πένυντο τέσσαρες, αὖ οἱ δόμα κάτα δρήστειρα ἔασι. γιγνονται δ’ ἀρα ταὶ γ’ ἐκ τε κρηνέων ἀπό τ’ ἀλσέων ἐκ θ’ ἰερῶν ποταμῶν, οἳ τ’ εἰς ἀλαδε προρέουσι. τάς ὃ μὲν ἐβαλλε θρόνοις ἐνι ῥήγεα καλὰ,
cry, she cowered and clasped my knees, and sorrowfully said in winged words:

"'Who are you? Of what people? Where is your town and kindred? I marvel much that drinking of these drugs you were not charmed. None, no man else, ever withstood these drugs who tasted them, so soon as they had passed the barrier of his teeth; but in your breast there is a mind which cannot be beguiled. Surely you are that venturesome Odysseus who the god of the golden wand, the Speedy-comer, always declared would come upon his way from Troy,—he and his swift black ship. Nay, then, put up your blade within its sheath, and let us now approach our bed, that there we two may join in love and learn to trust each other.'

"So she spoke, and answering her said I: 'Ah, Circe, how can you ask me to be gentle toward you when you have turned my comrades into swine within your halls, and here detain me and with treacherous purpose invite me to your chamber and to approach your bed, that you, when I am stripped, may leave me feeble and unmanned? But I will never willingly approach your bed till you submit, goddess, to swear a mighty oath never again to plot against me cruel wrong.'

"So I spoke, and she forthwith swore she would not, as I required. So after she had sworn and ended all that oath, then I approached the beauteous bed of Circe.

"Meanwhile attendants plied their work about the halls, —four maids, who were the serving-women of the house. They are the children of the springs and groves and of the sacred streams that run into the sea. One threw upon
πορφύρεα καθύπερθ’, ὑπένερθε δὲ λίθ’ ὑπέβαλλεν. 
ἡ δ’ ἐτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας ἀργυρεῖας, ἐπὶ δὲ σφί τίθει χρύσεια κάνεια. 
ἡ δὲ τρίτη κρητήρι μελίφρονα οίνον ἐκίρνα ἡδὺν ἐν ἀργυρέφῳ, νέμε δὲ χρύσεια κύπελλα.
ἡ δὲ τετάρτη ὕδωρ ἐφορεῖ καὶ πῦρ ἀνέκαιε πολλὸν ύπὸ τρίποδι μεγάλῳ· ταῖνετο δ’ ὕδωρ. αὐτὰρ ἐπεὶ δὴ ἥσσευν ὕδωρ ἐν ἦνοπι χαλκῷ,
ἐς δ’ ἀσάμηνον ἐσάσα λό’ ἐκ τρίποδος μεγάλου, θυμήρες κεράσσα σα κατὰ κρατός τε καὶ ὄμων, ὀφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυνῶν. αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ’ ἐλαίῳ, ἀμφὶ δὲ με χλαίναν καλὴν βάλεν ἢδὲ χιτώνα, εἴσε δὲ μ’ εἰσαγαγοῦσα ἐπὶ θρόνον ἀργυροῆλ, καλὸν δαίδαλεύν. ὑπὸ δὲ θρήνοις ποσῶν ἦν.
[χέρνιβα δ’ ἀμφύπολος προχόρῳ ἐπέχευεν φέρουσα καλῇ, χρυσεῖη, ὑπὲρ ἀργυρέου λέβητος, 
νύσσαμαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. σύτων δ’ αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, εἰδατα πόλλ’ ἐπιθείσα, χαριζομενή παρέώντων’]
ἐσθέμεναι δ’ ἐκέλευεν. ἐμῷ δ’ οὐχ ἦνδανε θυμῷ, ἀλλ’ ἦμην ἀλλοφρονέων, κακὰ δ’ ὄσσετο θυμός.
Κίρκη δ’ ὥς ἐνόησεν ἕμ’ ἦμενον οὐδ’ ἐπὶ σίτῳ 
χειρας ἠκάλλοντα, κρατερὸν δὲ με πένθος ἔχοντα, ἀγχι παρισταμένῃ ἐπεα πτερόεντα προσιῆδα.
᾿Τιθ’ οὔτως, Ὁδυσσεῦ, κατ’ ἀρ’ ἔξει ίσος ἀναῦῳ, 
thetic έδων, βρώμης δ’ οὐχ ἀπτεται οὔδε ποτήτωσ ; ἡ τυνά που δόλου ἄλλον ιδεαν’ οὔδε τί σε χρῆ 
δειδίμεν’ ἥδη γὰρ τοι ἀπόμοσα καρτερὸν ὁρκον.’
‘Ὡς ἐφατ’, αὐτάρ ἔγω μιν ἀμειβόμενος προσέειτον.
the chairs beautiful cloths; purple she spread above, fine linen underneath. The next placed silver tables by the chairs and set forth golden trays. A third stirred in a bowl the cheering wine — sweet wine in a silver bowl — and filled the golden cups. A fourth brought water and kindled a large fire under a great kettle, and let the water warm. Then when the water in the glittering copper boiled, she seated me in the bath and bathed me out of the great kettle about the head and shoulders, tempering the water well, till from my joints she drew the sore fatigue. So after she had given the bath and had anointed me with oil and put upon me a goodly cloak and tunic, she led me in and placed me on a silver-studded chair, beautiful, richly wrought, — beneath there was a footstool for the feet, — and water for the hands a servant brought me in a beautiful pitcher made of gold, and poured it out over a silver basin for my washing, and by me spread a polished table. Then the grave housekeeper brought bread and placed before me, setting out food of many a kind, freely giving of her store, and bade me eat. But that pleased not my heart: I sat with other thoughts; my heart was boding evil.

"When Circe marked me sitting thus, not laying hands upon my food but cherishing sore sorrow, approaching me she said in winged words: 'Why do you sit, Odysseus, thus, as if you were struck dumb, gnawing your heart, and touch no food nor drink? Do you suspect some further guile? There is no cause for fear, for even now I swore to you a heavy oath.'"
'δὲ Κίρκη, τίς γάρ κεν ἀνήρ, δε ἐναλίσμος εἶναι, πρὶν τλαίη πάσσασθαι ἐδητύος ἦδὲ ποτήτος, πρὶν λύσασθ’ ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις, λύσον, ἵνα ὀφθαλμοῖσιν ἰδοὶ ἑρίτρας ἑταῖρους.’

'Ος ἐφάμην, Κίρκη δὲ δι’ ἐκ μεγάρου βεβήκει ράβδον ἔχουσ’ ἐν χειρὶ, θύρας δ’ ἀνέφξε συφεὶον, ἐκ δ’ ἐλασεν σιάλοισιν ἑικότας ἐννεάρουσιν. οἱ μὲν ἔπειτ’ ἐστησαν ἑαυτῖς, ἢ δὲ δι’ αὐτῶν ἐρχομένη προσάλευεν ἐκάστῳ φάρμακον ἅλλο. τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἐφύσῃ φάρμακον οὐλόμενον, τὸ σφιν πόρε πότινα Κίρκη· ἀνδρὲς δ’ ἂψ ἐγένοντο νεώτεροι ἢ πάρος ἔσαν καὶ πολὺ καλλίους καὶ μείζονες εἰσοράσθαι.

ἐγωνίαν δ’ ἐμὲ κείνου, ἔφυν τ’ ἐν χερσίν ἐκαστος. πᾶσιν δ’ ἰμερόεις ὑπέδυ γόνος, ἀμφὶ δὲ δῶμα σμερδαλέον κονάββιζε, θεὰ δ’ ἐλέαιρε καὶ αὐτὴν.

ἡ δὲ μεν ἄγχιθι στὰσα προσηύδα διὰ θεάων.

'Δισωγενὲς Δαερτιάθη, πολυμέχαν’ 'Οδυσσεῦ, ἐρχεον νῦν ἐπὶ νήα θοῆν καὶ θύνα θαλάςσης. νή’α μὲν ἄρ πάμπρωτον ἐρύσσατε ἥπειρόνδε, κτήματα δ’ ἐν σπήσισι πελάσσατε ὑπλα τε πάντα· αὐτῶς δ’ ἂψ ἴναι καὶ ἄγεσιν ἑρίτρας ἑταίρους.’

'Ος έφατ’, αὐτὰρ ἐμοὶ ο’ ἐπεπείθετο θυμὸς ἀγήμωρ, βῆν δ’ ἴναι ἐπὶ νῆα θοῆν καὶ θύνα θαλάςσης. εὐρὸν ἐπειτ’ ἐπὶ νη’ θοῆ ἑρίτρας ἑταῖρους ὦκτρ’ ὀλοφυρομένους, θαλεῖρον κατὰ δάκρυν χέοντας. ὄς δ’ ὦτ’ ἀν ἄγραυλοι πόρεις περὶ βοῦς ἀγελαίας, ἐλθούσας ἐς κόπρου, ἔπην βοτάνις κορέσωνται, πᾶσαι ἄμα σκαλίρουσιν ἑναντίαι· οὐδ’ ἔτι σηκολ
"So she spoke, and answering her said I: 'Ah, Circe, what man who is true-hearted would taste of food or drink before he had released his friends and seen them with his eyes? But if you in sincerity will bid me eat, then set them free, that I with my own eyes may see my trusty comrades.'

"So I spoke, and from the hall went Circe, wand in hand. She opened the sty doors, and forth she drove what seemed like nine-year swine: a while they stood before her, and, passing along the line, Circe anointed each one with a counter-charm. So from their members fell the hair which at the first the accursed drug which potent Circe gave had made to grow; and once more they were men,—men younger than before, much fairer too, and taller to behold. They knew me, and each grasped my hand, and from them all passionate sobs burst forth, and all the house gave a sad echo. The goddess pitied us, even she, and standing by my side the heavenly goddess said:

"'High-born son of Laërtes, ready Odysseus, go now to your swift ship and to the sea-shore, and first of all draw up your ship upon the land, and store within the caves your goods and all your gear, and then come back yourself and bring your trusty comrades.'

"So she spoke, and my high heart assented. I went to the swift ship and to the sea-shore, and found by the swift ship my trusty comrades in bitter lamentation, letting the big tears fall. As the stalled calves skip round a drove of cows returning to the barn-yard when satisfied with grazing; they all with one accord bound forth, the folds
ισχουσ', ἀλλ' ἄδινὸν μυκώμεναι ἀμφιθέουσι μητέρας· ὡς ἐμὲ κεῖνοι, ἐπεὶ ἵδου ὄφθαλμοιν, δακρυώνειτε ἔχοντο· δόκησε δ' ἀρα σφίσει θυμὸς ὡς ἔμεν ὡς εἰ πατρίδι· ἱκολάτο καὶ πόλιν αὐτὴν τρηχείς 'Ἰθάκης, ἵνα τ' ἐπτραφεῖ ἡδ' ἐγένοντο· καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδουν· Ἐτοὶ μὲν νοστήσαντι, διστρέφεσ, ὡς ἑχάρημεν, ὡς εἰ τ' εἰς 'Ἰθάκην ἀφικοίμεθα πατρίδα γαίαιν· ἀλλ' ἁγε, τῶν ἄλλων ἐτάρων κατὰλεξον ὀλέθρον· Ὡς ἔφαν, αὐτὰρ ἔγω προσέφην μαλακός ἐπέέσσι· νῦν μὲν ἄρ πάμπρωτον ἐρύσσομεν ἢπειρόντε, κτήματα δὲ σπήσεσι πελάσσομεν ὅπλα τε πάντα· αὐτοὶ δ' ὀστρύσθεν ἐμοι ἄμα πάντες ἐπέσθαι, ὃφρα ἢδ̣θ' ἐτάρους ἱεροῖς ἐν δόμασι Κίρκης πύωντας καὶ ἐδοντας· ἐπηειμανόν γὰρ ἔχουσιν· Ὡς ἐφάμην, οἱ δ' ὅκα ἐμοῖς ἐπέέσσι πίθοτον· Εὐρύλοχος δὲ μοι οἶας ἐρύκας πάντας ἐταίρους· [καὶ σφεας φωνήσας ἐπεα πτερόεντα προσηύδα.] Ἀ δειλοί, πόσ' ἵμε; τί κακῶν ἱμείρετε τοῖτων, Κίρκης ἐς μέγαρον καταβήμεναι, ἦ κεν ἀπαντας ἦ σὺς ἦ βόκους πονήσεται ἦ λέοντας, οἱ κέν οἱ μέγα δῶμα φυλάσσομεν καὶ ἀνάγκη, ὡς περ Κύκλων ἐρξ', ὅτε οἱ μέσσαιλον ἱκοτο ἡμέτεροι ἐταροι, σὺν δ' ὁ θραύσας εἶπετ 'Ὀδυσσεύς· τοῖτον γὰρ καὶ κεῖνοι ἀπασθαλίσσαν ὃλοτον.' Ὡς ἔφατ', αὐτάρ ἔγω γε μετὰ φρεσὶ μερμήριξα, σπασάμενους ταῦνήκες ἀορ παχέος παρὰ μηροῦ, τῶν οἱ ἀποπλήξας κεφαλῆν οὐδάδε πελάσσαι, καὶ πηγὸ περ ἑώντι μάλα σχεδόν· ἀλλαὶ μ' ἐταίροι μελιξίους ἐπέέσσιν ἐρήτυνον ἀλλοθεν ἄλλος·
no longer hold them, but with continual bleating they frisk about their mothers; so did these men, when they caught sight of me, press weeping round. Their joy was such as if they had already reached their land, their very town of rugged Ithaka, where they were bred and born, and through their sobs they said in winged words:

"'Now you have come, O heaven-descended man, we are as glad as if we were approaching Ithaka, our native land. But tell about the loss of all our other comrades.'

"So they spoke; I in soft words made answer: 'Let us now first of all draw up our ship upon the land and store within the caves our goods and all our gear, and hasten all of you to follow after me, that you may see your comrades in the sacred house of Circe drinking and eating; for they have constant cheer.'

"So I spoke, and quickly they obeyed my words. Eurylochos alone tried to hold back my comrades, and speaking to them in winged words he said: 'Poor fools, where are we going? Why are you so in love with misery that we should go to Circe's hall, and let her turn us all to swine and wolves and lions, that we may there keep watch at her great house, perforce? Such deeds the Cyclops did, when to his lair our comrades came, and with them went this reckless man, Odysseus; for through the folly of Odysseus those men also perished.'

"As he thus spoke, I hesitated in my heart whether to draw my keen-edged blade from my stout thigh, and with a blow bring down his head into the dust, near as he was by tie of marriage; but with mild words my comrades stayed me, each in his separate wise:
Διογενῆς, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις, αὐτὸν πάρ νηλ τε μένειν καὶ νῆα ἔρυσθαι· ἥμιν δ’ ἡγεμόνευ ἵερα πρὸς δώματα Κηρκῆς.

"Ὡς φάμενοι παρὰ νηλος ἀνήμων ἦδε θαλάσσης. ouδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηλ λέλειπτο, ἀλλ’ ἔπετ· ἔδεισεν γὰρ ἐμὴν ἐκπαγὼν ἔνιπτήν.

Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δῶμασι Κηρκῆ ἐνδυκέως λουσέν τε καὶ ἐχρίσεν λίπ’ ἐλαίῳ, ἀμφὶ δ’ ἀρα χλαίνας οὐλάς βάλεν ἦδὲ χυτῶνας· δαινυμένους δ’ εῦ πάντας ἐφεύρομεν ἐν μεγαρίσιων. οἱ δ’ ἔπειλ ἄλληλοισ εἰδὸν φράσσαντό τ’ ἐσάντα, κλαίον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

ἡ δὲ μεν ἀγχὶ στάσα προσηύδα δία θεῶν. ’[Διογενῆς Δαερτιάδη, πολυμήχανα’ Ὄδυσσεω.] μηκετὶ νῦν θαλερὸν γόνων ὅρνυτε· οἶδα καὶ αὐτὴ ἥμεν ὅσ’ ἐν πόντῳ πάθετ’ ἀλγεα ἰχθυόνει, ὑδ’ ὅσ’ ἀνάρσιοι ἀνδρεῖς ἐθηλησάντ’ ἐπὶ χέρσου. ἀλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἴνον, εἰς ὅ κεν αὕτις θυμὸν ἐνι στήθεσσι λάβητε, οἶνον ὅτε πρῶτοι περὶέπετε πατρίδα γαλάν τρηχείς Ἰθάκης· νῦν δ’ ἀσκελέες καὶ ἄθυμοι, αἰεν ἄλης χαλεπῆς μεμημένου· οὐδὲ ποθ’ ύμῖν θυμὸς ἐν εὐφροσύνῃ, ἔπει ἥ μάλα πολλὰ πέποσθε.’ Ὑς ἀφαθ’, ἥμιν δ’ αὐτ’ ἐπεπείθετο θυμὸς ἀγήνωρ. ἐνθά μὲν ἦματα πάντα τελεσφόρον εἰς ἐνιαυτὸν ἤμεθα, δαινύμενοι κρέα τ’ ἀσπέτα καὶ μέθυ ἦδ’· ἀλλ’ ὅτε δὴ ρ’ ἐνιαυτὸς ἤν, περὶ δ’ ἐτραπὸν ὠραὶ, [μνῆσων φθινόντων, περὶ δ’ ἦματα μακρὰ τελέσθη,] καὶ τότε μ’ ἐκκαλέσαντες ἐφαν ἐρήμης ἐταῖροι· ‘Δαιμόνι, ἥδη νῦν μμυνήσκεο πατρίδος αὐς,
"'High-born Odysseus, we will leave this man, if you consent, to stay here by the ship and guard the ship; but lead us to the sacred house of Circe.'

"Saying this, they passed up from the ship and from the sea. Yet did Eurylochos not tarry by the hollow ship; he followed, for he feared my stern rebuke.

"But in the mean while to my other comrades at the palace Circe had given a pleasant bath, and had anointed them with oil, and she had put upon them fleecy cloaks and tunics; merrily feasting in her halls we found them all. When the men saw and recognized each other face to face, they wept aloud and the house rang around; and standing by my side, the heavenly goddess said:

"'High-born son of Laërtes, ready Odysseus, let not this swelling grief rise farther now. I myself know what hardships you have borne upon the sea and how fierce men harassed you on the land. Come, then, eat food, drink wine, until you find once more that spirit in the breast which once was yours when you first left your native land of rugged Ithaka. Now, worn and spiritless, your thoughts still dwell upon your weary wandering. This many a day your heart has not been glad, for sorely have you suffered.'

"So she spoke, and our high hearts assented. Here, then, day after day, for a full year, we sat and feasted on abundant meat and the sweet wine. But after the year was gone, when the round of the seasons rolled and the months waned and the long days were done, then calling me aside my trusty comrades said: 'Ah, sir, consider now
εἴ τοι ἰπθοφατόν ἐστὶ σαωθήναι καὶ ἱκέσθαι
οἴκον ἐνυκτίμενον καὶ σήν ἐς πατρίδα γαῖαν.

"Ὡς ἔφασ, αὖτάρ ἐμοὶ γ᾽ ἐπεπείθετο θυμὸς ἀγήνωρ. 476
διὸ τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα ἥμεθα, δαυμῦμενοι κρέα τ᾽ ἀσπετα καὶ μέθυ ἥδυ.
ημὸς δ᾽ ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἤλθεν,
oί μὲν κοιμήσαυτο κατὰ μέγαρα σκιόεντα.

Αὖταρ ἐγὼ Κήρκης ἐπιβάς περικαλλέος εὐνῆς
γούνων ἐλλιπόνευσα, θεά δὲ μεν ἐκλυεν αὐδῆς.
[kαὶ μιν φωνήσας ἐπέπα ρεόεντα προσηύδων.]

"Ὡς Κήρκη, τέλεσόν μοι υπόσχεσιν ἢν περ ὑπέστης,
oίκαδε πεμψάμεναι: θυμὸς δὲ μοι ἔσσυται ἡδη,
ἡδ᾽ ἄλλων ἐτάρων, οἳ μεν φθινύθουσι φίλον κῆρ
ἀμφ᾽ εμ᾽ ὀδυρόμενοι, ὅτε που σὺ γε νόσφι γένηαι.

"Ὡς ἐφάμης, ἡ δ᾽ αὐτίκα ἀμείβετο διὰ θεῶν
Διογενὲς Δαερτιάδη, πολυμήχαν Ὄδυσσευ,
μηκέτι νῦν ἄεκοντες ἐμῳ ἐνι μίμνετε οἴκῳ.
ἀλλ᾽ ἄλλην χρῆ πρῶτον ὀδὸν τελέσαι καὶ ἱκέσθαι
eis 'Αἴδαο δόμινος καὶ ἐπαινῆς Περσεφονείης,
ψυχῆ χρησάμενος Θηβαίου Τειρεσίαο,
μαύτης ἁλαοί, τοῦ τε φρένες ἐμπεδοὶ εἰσιν.
τῷ καὶ τεθυμάτι νόσῳ πόρε Περσεφόνεια
οἴρο πεπνύσθαι τοῦ δὲ σκιαί ἀίσσουσιν.

"Ὡς ἐφαίς, αὖταρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ:
κλαίον δ᾽ ἐν λεχέσσι καθήμενοι, οὐδὲ τι θυμὸς
ἡθελ᾽ ἐτὶ ξώειν καὶ ὀράν φάος ἦλιοι.
αὐτάρ ἐπεὶ κλαίον τε κυλυδόμενος τ᾽ ἐκορέσθην,
καὶ τότε δὴ μιν ἐπέσεσίν ἀμειβόμενος προσεέπνον.

"Ὡς Κήρκη, τῆς γὰρ ταύτην ὀδὸν ἤγεμονεύσει
eis "Αἴδος δ᾽ οὐ πώ τις ἄφικε φυῃ μελαίνη."
your native land, if you are destined ever to be saved and reach your stately house and native land.'

"So they spoke, and my high heart assented. Thus, then, throughout that day till setting sun we sat and feasted on abundant meat and the sweet wine; and when the sun went down and darkness came, the others went to rest throughout the dusky halls. But I, on coming to the beauteous bed of Circe, made supplication to her by her knees, and to my voice the goddess hearkened; and speaking to her in winged words, I said:

"'Circe, fulfil for me the promise that you made to send me home; for now my spirit stirs, with that of all my men, who break my heart with their complaints whenever you are not by.'

"So I spoke, and straight the heavenly goddess answered: 'High-born son of Laërtes, ready Odysseus, stay no longer at my home against your will. But you must first perform a different journey, and go to the halls of Hades and of dread Persephonê, there to consult the spirit of Teiresias of Thebes,—a prophet blind, who still has knowledge. To him, though dead, Persephonê has granted reason, to him alone sound understanding; the rest are flitting shadows.'

"As she thus spoke, my very soul was crushed within me, and sitting on the bed I fell to weeping; my heart no longer cared to live or see the sunshine. But when of weeping and of writhing I had had my fill, then thus I answered her and said: 'But, Circe, who will be my pilot on this journey? None ever reached the land of Hades by black ship.'
"Ως εφάμην, ἢ δ' αὐτίκ' ἀμείβητο διὰ θεάων·
' Διογενὲς Δαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
μή τι τοι ἡγεμόνοις γε ποθῇ παρὰ νηλ μελέσω,
ιστὸν δὲ στήσας ἀνά θ' ἑστία λευκὰ πετάσσας
ῄσθαι· τὴν δὲ κε τοι πυνοὶ Βορέαο φέρησιν,
ἀλλ' ὅπωτ' ἄν ἤδη νηλ δὲ 'Ωκεανὸν περησῆς,
ἐνθ' ἀκτῇ τε λάχεια καὶ ἄλσα Περσεφονεῖς,
μακραὶ τ' αὐγειροὶ καὶ ἔτεια ὀλεσίκαρποι,
νῆα μὲν αὐτὸν κέλσαι ἐπ' 'Ωκεανῷ βαθύνη,
αὐτὸς δ' εἰς 'Αἰδεω ἴenance δόμον εὐρόεντα.
ἐνθα μὲν εἰς 'Αχέροντα Πυριφλεγήθουν τε ἱέουσιν
Κώκυτος θ', ὅς ἴδῃ Στυγὸς ὑδατὸς ἑστίν ἀπορρόῳ,
πέτρη τε ἐξύεις τε δῦν ποταμῶν ἐρίδουτόν·
ἐνθα δ' ἐπειδ', ἡρως, χρυμφθεὶς πέλας, ὡς σε κελεύω,
βόθρου ὁρύξαι ὅσον τε πυγοῦσιν ἐνθά καὶ ἐνθά,
ἀμφ' αὐτῷ δὲ χοῖρν κεἰσθαι πᾶσιν νεκύσσοι,
πρῶτα μελεκρήτῳ, μετέπειτα δὲ ἡδεί οὐφρ,
τὸ τρίτον αὖθ' ὑδατι· ἑπὶ δ' ἀλφίτα λευκὰ παλύνειν.
πολλὰ δὲ γογνοῦσθαι νεκύων ἄμεννα καρπνα,
ἐλθὼν εἰς 'Ἰθάκην στείραν θοῦν, ἤ τις ἀρίστη,
ῥέξειν εὖ μεγάροις πυρήν τ' ἐμπλησεμένες ἐσθλῶν,
Τεφρεσίη δ' ἀπάνευθεν οὖν ἱερεψεμέν οἰῳ
παμμέλαιν', δς μῆλοις μετατρέπει ὑμετέροις.
αὐτὰρ ἐπτ' εὐχῆσι λίση κλυτὰ ἔθνεα νεκρῶν,
ἐνθ' ὅιν ἄρενευν ῥέξειν θῆλυν τε μέλαιναν
eis 'Ερεβος στρέφας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
ἰέμενος ποταμοῖο ῥοῶν· ἐνθά δὲ πολλαὶ
ψυχαὶ ἐλεύσονται νεκύων κατατεθηνήτων.
ἢ τὸ τῷ ἐπειδ' ἔπαροισιν ἐποτρύναι καὶ ἀνώξαι
μῆλα, τα δὴ κατάκειτ' ἐσφαγμένα νηλέι χαλκῷ,
"So I spoke, and straight the heavenly goddess answered: 'High-born son of Laërtes, ready Odysseus, let not the lack of pilot for your ship disturb you, but set the mast, spread the white sail aloft, and sit you down; the breath of Boreas shall bear her onward. When you have crossed by ship the ocean-stream to where the shore is rough and groves of Persephoné stand,—tall poplars and seed-shedding willows,—there beach your ship by the deep eddies of the ocean-stream, and yourself seek the mouldering house of Hades. There is a spot where into Acheron run Pyriphlegethon and Kokýtos, a stream which is an offshoot of the waters of the Styx; here a rock forms the meeting-point of two resounding rivers. To this spot, then, hero, draw nigh, even as I bid, and dig a pit about a cubit either way, and round its edge pour out an offering to all the dead,—first honey-mixture, next sweet wine, and thirdly water, and over all scatter white barley-meal. Make many supplications also to the strengthless dead, vow ing when you return to Ithaka to take the farrow cow that is your best and offer it in your hall, heaping the pyre with treasure; and to Teiresias separately to sacrifice a sheep, for him alone, one wholly black, the very choicest of your flocks. So when you have besought with vows the tribes of the illustrious dead, offer a ram and a black ewe, bending their heads toward Erebos, but turn yourself away, facing the river's stream; to you shall gather many spirits of those now dead and gone. Then straightway call your comrades, and bid them take the sheep now lying there slain by the ruthless sword, and flay and burn
δείραντας κατακηθαί, ἐπεύξασθαι δὲ θεοῖς, ἱφθίμω τ’ Ἀἴδη καὶ ἐπαίνῃ Περσεφονεὶς.

αὐτὸς δὲ ἐξίφος οὗ ἐρυσσάμενος παρὰ μηροῦ ἤσθαι, μηδὲ εὰν νεκύων ἀμενηνά κάρνη

ἀίματος ἄσσου ἢ μὲν τὴν Θερεσίαο πυθέσθαι.

ἐνθα τοι ἀντίκα μάντις ἐλεύσεται, ὀρχαμε λαῶν, ὡς κέν τοι ἐπιρήσων ὄδου καὶ μέτρα κελεύθον

νόστον θ’, ὡς ἐπὶ πάντων ἐλεύσεται ἵχνυόεντα.’

"Ὡς ἔφατ’, αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἡώς.

ἀμφὶ δέ με χλαίναν τε χυτώνα τε εἰματα ἔσσεν’

αὐτὴ δ’ ἀργύφεον φάρος μέγα ἐγνυτο νύμφη,

λεπτὸν καὶ χαρίεν, περὶ δὲ ξόνην βάλετ’ ἵξου

καλὴν χρυσείην, κεφαλὴ δ’ ἐπεθηκε καλύπτρην.

αὐτὰρ ἐγὼ διὰ δῶματ’ ἰὼν ὀτρυνον ἐταῖρους

μειλιχίοις ἐπέεσσα παρασταδὸν ἀνδρὰ ἐκαστον’

‘Μηκέτι νῦν εὐδοντες ἀωτεῖτε γυλκὺν υπνοῦ,

ἀλλ’ ἱομεν’ δὴ γὰρ μοι ἐπέφραδε πότυνα Κίρκη.

"Ὡς ἐφάμην, τοῖσιν δ’ ἐπεπείδετο θυμὸς ἀγήνωρ.

οὐδὲ μὲν οὖδ’ ἔνθεν περ ἀπήμονοις ἱγὸν ἑταῖρος.

Ἐλπήνωρ δὲ τις ἐσκε νεώτατος, οὗτε τὰ λίθων ἀλκιμος ἐν πολέμῳ οὗτε φρεσίν ἱσιν ἄρηρως,

ὅς μοι ἀνευθ’ ἑτάρων ἵεροις ἐν δώμασι Κίρκης,

ψύχεος ἴμειρον, κατελέξατο οἰνοβαρείων.

κινυμένον δ’ ἑτάρων ὦμαδον καὶ δούπων ἀκούσας

ἐξαπίνης ἀνόροους καὶ ἐκλάθετο φρεσίν ἱσιν

ἀψορροφ καταβήναι ἵδως ἐς κλιμακα μακρῆν,

ἀλλὰ καταυτικρόν τέγεος πέσειν’ ἐκ δὲ οἱ αὐχήν ἀπτραγάλων ἐάγη, ψυχή δ’ Ἀιδόσε Κατῆλθεν.

ἐρχομένουσι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἑκεστον’

‘Φάσθε νῦ ποι ὁικόων φίλην ἐς πατρίδα γαίαν.
them, and call upon the gods,—on powerful Hades and on dread Persephonê,—while you yourself, drawing your sharp sword from your thigh, still hold your place, and do not let the strengthless dead approach the blood till you have made inquiry of Teiresias. Thither the seer will quickly come, O chief of men, and he will tell your course, the stages of your journey, and of your homeward way, how you may pass along the swarming sea.'

"Even as she spoke, the gold-throned morning came. On me she put a cloak and tunic as my raiment; and the nymph dressed herself in a long robe of silver-white, fine-spun and graceful; she bound a beautiful golden girdle round her waist, and set her veil upon her head. Then through the house I passed and called my men, with cheering words, standing by each in turn: 'Sleep no more now, nor drowse in pleasant slumber, but let us go, for potent Circe at last has made all clear.'

"So I spoke, and their high hearts assented. Yet even thence I did not bring away my men in safety. A certain Elpenor was the youngest of them all, a man not very stanch in fight nor sound of understanding, who, parted from his mates, lay down to sleep upon the sacred house of Circe, seeking for coolness when overcome with wine. As his companions stirred, hearing the noise and tumult, he suddenly sprang up, and in his mind he quite forgot how to come back again by way of the long ladder, but he fell headlong from the roof: his neck was broken from its socket, and his soul went down to the house of Hades.

"When my men mustered there, I said to them: 'You think, perhaps, that you are going home to your own
ἐρχεσθ'· ἀλλην δ' ἢμιν ὁδὸν τεκμήρατο Κήρη
εἰς Ἀὶδαο δόμους καὶ ἐπαινῆς Περσεφονεῖς,
ψυχὴ χρησομένους Ὑηβαίου Τειρεσίαο.' 566

'Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,
ἐξόμενοι δὲ κατ' αὐθι γόων τίλλοντό τε χαίτας·
ἀλλ' οὐ γάρ τις πρῆξις ἐγένετο μυρμένοισιν.

'ΑΛΛ' ὅτε δὴ ἑ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
νομεν ἀχυμένου, θαλερὸν κατὰ δάκρυ χέοντες,
τόφρα δ' ἂρ' οἰχομένη Κήρη παρὰ νη μελαίνη
ἀρνεῖον κατέδησεν ὅιν θῆλυν τε μέλαιναν,
ῥεία παρεξελθοῦσα· τὶς ἄν θεόν οὐκ ἐθέλοντα
ὁφθαλμοῖσιν ίδοιτ' ᾗ ἐνθ' ᾗ ἔνθα κύοντα;
native land; but Circe has marked out for us a different course, even to the halls of Hades and of dread Persephonê, to make inquiry of the spirit of Teiresias of Thebes.'

"As I thus spoke, their very souls were crushed within them, and sitting down where each man stood they moaned and tore their hair; but no good came to them from their lamenting.

"Now while we walked to the swift ship and to the sea-shore, sorrowing, letting the big tears fall, Circe went on before, and there by the black ship made fast a ram and a black ewe, passing us lightly by. When a god does not wish it, who with his eyes can spy him moving from place to place?"
Αὐτὰρ ἐπεὶ ἂν, ἐπὶ νὴ ἁτήλθομεν ἢ δὲ θάλασσαν, νὴ μὲν ἄρ πάμπρωτον ἐρύσαμεν εἰς ἅλα δῖαν, ἐν δ' ἵστον τιθέμεσθα καὶ ἵστια νηὶ μελαίνῃ, ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἃν δὲ καὶ αὐτὸι βαίνομεν ἀχυρύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. ἦμιν δ' αὖ μετόπισθε νεός κυνασπρόφορο ικμενον οὕρον ἕι πλησίστην, ἑσθλόν ἐταῖρον, Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐθήσεσα. ἦμεῖς δ' ὅπλα ἐκαστα πονησάμενοι κατὰ νή ἡμεθα· τὴν δ' ἄνεμος τε κυβερνήτης τ' ἴθῳν. τῆς δὲ πανημερίς τέταθ' ἵστια ποντοπορούσης· δύσετό τ' ἥλιος, σκιώντο τε πᾶσαι ἄγνια. Ἡ δ' ἐς· πείραθ' ἦκανε βαθυρρόθον Ἡκεανοῖ. ἐνθα δὲ Κιμμερίων ἀνδρῶν δήμος τε πόλις τε, ἱέρι καὶ νεφέλη κεκαλυμμένοι· οὐδὲ ποτ' αὐτοὺς Ἡέλιος φαέθων καταδέρκεται ἀκτίνεσιν, οὐθ' ὅπτ' ἄν στείχοι πρὸς οὕρανον ἀστερόεντα, οὐθ' ὅτ' ἄν ἄψ ἐπὶ γαίαν ἄτ' οὐρανόθεν προτράπηται, ἀλλ' ἐπὶ νυξ ὅλη τέταται δειλοῦσι βροτοῖς. νῆα μὲν ἐνθ' ἐλθόντες ἐκέλεσαμεν, ἐκ δ' τὰ μῆλα εἰλόμεθ-. αὐτοὶ δ' αὔτε παρὰ ῥόον Ἡκεανοῖ ἦμεν, ὄφρ' ἐς χώρον ἀφικόμεθ' ἔνθε φράσε Κίρκη. Ἐνθ' ἴερμα μὲν Περιμήδης Εὐρύλοχος τε ἔσχου· ἐγὼ δ' ἀορ δ' ἐν ἐρυσόμενος παρὰ μηροῦ
XI.

THE LAND OF THE DEAD.

"Now when we came down to the ship and to the sea, we in the first place launched our ship into the sacred sea, we put the mast and sail in the black ship, then took the sheep and drove them in, and we ourselves embarked in sadness, letting the big tears fall. And for our aid behind our dark-bowed ship came a fair wind to fill our sail, a welcome comrade, sent us by fair-haired Circe, the mighty goddess, human of speech. So when we had done our work at the several ropes about the ship we sat us down, while wind and helmsman kept her steady; and all day long her sail was stretched as she ran through the water. Then the sun sank, and all the ways grew dark.

"And now she reached earth's limits, the deep stream of Okeanos, where the Kimmerian people's land and city lie, wrapt in a fog and cloud. Never on them does the shining sun look down with his beams as he goes up the starry sky, or as again toward earth he turns back from the sky, but deadly night spreads far and wide above these hapless men. On coming here, we beached our ship, and put the sheep on shore, then made our way along the ocean-stream, until we reached the spot foretold by Circe.

"Here Perimedes and Eurylochos held fast the victims, while I, drawing my sharp blade from my thigh, dug
βόθρον ὅρυξ ὅσσον τε πυγαύσιον ἑνθα καὶ ἑνθα, ἀμφ' αὐτῷ δὲ χοῦν χεόμην πᾶσιν νεκύεσσι, πρῶτα μελικρήτῳ, μετέπειτα δὲ ἥδει οὐν, τὸ τρίτον αὖθ' ὑδατὶ· ἔτι δ' ἄλφιτα λευκὰ παλύνον. πολλὰ δὲ γουνοῦμην νεκύον ἀμενήνα κάρηνα, ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἢ τις ἀρίστη, ῶβέειν ἐν μεγάροις πυρῆν τ' ἐμπλησέμεν ἐσθλών, Τειρεσίᾳ δ' ἀπάνευθεν διὸ ἑρευσέμεν οἷον παμμέλαι', δε μὴλοισε μεταπρέπει ἡμετέρουσι. τούς δ' ἐπεὶ εὐγολήσας λιτησί τε ἔθνα νεκρῶν ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειστῶμεσα ἐς βόθρον, ῶβε δ' αίμα κελαίνεσέ· αἱ δ' ἀγέροντο ψυχαὶ ὡπτ' ἐξ Ἐρέβευς νεκύων κατατεθηνῶτων. [νύμφαι τ' ἥθεοι τε πολύτλητοι τε γέροντες παρθενικαὶ τ' ἀταλαὶ νεοπεθέα θυμὸν ἵχουσαι· πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχεῖσιν, άνδρες ἀρηίφατοι βεβροτωμένα τεύχε' ἱχοντες· οὐ πολλοὶ περὶ βόθρον ἐφοιτῶν ἄλλοις ἀλλος θεσπεσίᾳ ιαχῆ. ἐμὲ δὲ χλωρόν δέος ἱρεί.] δὴ τότ' ἐπειθ' ἐτάρουσιν ἐποτρύνας ἐκέλευσα μῆλα, τὰ δὲ κατέκευτ' ἐσφαγμένα νηλέι χαλκῷ, δείκνας κατακῆαι, ἐπεύξασθαί δὲ θεοῦν, ἱθῆναι τ' Ἀἴδη καὶ ἐπαίνη Περσεφονείῃ. αὐτός δὲ ξίφος ὃς ἐρυσόσάμενος παρὰ μηροῦ ἔμην, οὐδ' εἰὼν νεκύων ἀμενήνα κάρηνα αἶματος ὅσσον ἴμεν, πρὸν Τειρεσίαο πυθέσθαι. 

Πρώτῃ δὲ ψυχῇ Ἐλπίνορος ἥθεν ἐταίρου· οὐ γὰρ πα σετάπτο ύμπτ' χθοῦνες εὐρυδείς· σῶμα γὰρ ἐν Κλήρης μεγάρῳ κατελείπομεν ἴμεῖς ἀκλαυτον καὶ ἀθαπτον, ἐπεὶ πόνοις ἀλλος ἐπενεγε.
out a pit, about a cubit either way, and round its edges poured an offering to all the dead,—first honey-mixture, next sweet wine, and thirdly water, and white barley-meal I scattered over; and I made many supplications to the strengthless dead, vowing when I returned to Ithaka to take the farrow cow that was my best and offer it in my hall, heaping the pyre with treasure; and to Teiresias separately to sacrifice a sheep, for him alone, one wholly black, the very choicest of my flock. So when with prayers and yows I had implored the peoples of the dead, I took the sheep and cut their throats over the pit, and forth the dark blood ran. Then gathered there spirits from out of Erebos of those now dead and gone,—brides, and unwedded youths, and worn old men, delicate maids with hearts but new to sorrow, and many pierced with brazen spears, men slain in fight, wearing their blood-stained armor. In crowds around the pit they flocked from every side, with awful wail. Pale terror seized me. Forthwith I called my men, and bade them take the sheep now lying there slain by the ruthless sword, and flay and burn them, and call upon the gods,—on powerful Hades and on dread Persephone,—while I myself, drawing my sharp sword from my thigh, still held my place and did not let the strengthless dead approach the blood till I had made inquiry of Teiresias.

"First came the spirit of my man, Elpenor. He had not yet been buried under the broad earth; for we left his body at the hall of Circe, unwept, unburied, since other tasks were urgent. I wept to see him and pitied him
τὸν μὲν ἐγὼ δάκρυσα ἵδων ἐλέησα τε θυμᾷ, καὶ μιν φωνῆσας ἔτεα πτερόεντα προσηύδων·

"Ελπίζωρ, πῶς ἦλθες υπὸ ξόφον ήροεύντα; ἐφθας πεξὼς ἰδὼν ἢ ἐγὼ σὺν νη Ῥελαίνη."  

"Ως ἐφάμην, ὦ δὲ μ' οἰμώξας ἥμείβετο μῦθοι· [Διογένες Δαερτιάδη, πολυμήχαν 'Οδυσσεύ.]  

ἀσέ με δαίμονος αἶσα κακῆ καὶ ἀθέσφατος ὅινος· 

Κήρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα ἄγορρον καταβηναι ἰδὼν ἐς κλίμακα μακρῆν, ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δὲ μοι αὐχὴν ἀστραγάλων ἐάγη, ψυχή δ' 'Αἰδώσδε κατῆλθε.  

νῦν δὲ σε τῶν ὁπιθεν γουνάζομαι, οὐ παρεντώνα, πρὸς τ' ἀλόχον καὶ πατρός, ὦ σ' ἐπρεφε τυτθὸν ἑόντα, Τηλεμάχου θ', ὃν μοῦνον ἐνι μεγάροισιν ἐλευτεροίς · ὁδὰ γὰρ ὡς ἐνθένδε κων δάμου ἐξ 'Αἰδαο νῆσον ἐς Δαιήνη σχῆσεις εὐεργεά νῆα.  

ἐνθα σ' ἐπεται, ἀνα, κέλομαι μνήσασθαι ἐμείο· μὴ μ' ἀκλαυτον, ἄθαπτον, ἰδὼν ὁπιθεν καταλείπεις, νοσφισθεῖς, μὴ τοι τι θεὼν μήνιμα γένωμαι, ἀλλὰ με κακκῆια σὺν τεῦχεσιν, ἀσσα μοῖ ἐστι, σήμα τέ μοι χεῦαι πολλής ἐπὶ θεὶ θαλάσσης, ἀνδρὸς δυστήνοιο, καὶ ἐσομένουις πυθόσαι· 

ταύτα τέ μοι τελέσαι τῆξαι τ' ἐπὶ τύμβῳ ἐρέτμον, τῷ καὶ ξοός ζέρσουν ἐδὼν μετ' ἑμοίς ἑτάρουσιν.  

"Ως ἐφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενοι προσεέπτου· ταύτα τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἑρξώ."  

"Νοι μὲν ὃς ἐπέσεσιν ἀμειβομένω στυγεροίσιν. ἦμεθ', ἔγω μὲν ἀνευθεῖν ἐφ' αἴματι φάσγανον ἵσχον, εἰδολον δ' ἐτέρωθεν ἐταίρου πόλι ἀγόρευν.  

"Θλθε δ' ἐπὶ ψυχή μητρός κατατεθυνήνης,
from my heart, and speaking to him in winged words I said: 'Elpenor, how came you hither to this murky gloom? You were sooner here on foot than I in my black ship.'

"So I spoke, and with a groan he answered: 'High-born son of Laërtes, ready Odysseus, an evil doom of God betrayed me, and excess of wine. At Circe's hall, when I lay down, I did not notice how to come back again by way of the long ladder, but I fell headlong from the roof; my neck was broken from its socket, and my soul came down to the house of Hades. Now I entreat you by those left behind, not present here, even by your wife and by the father that took care of you when you were little, and by Telemachos, whom you left alone at home,—for I know, as you go hence out of the house of Hades, you will turn your stanch ship toward the island of Aiaia,—there, then, my master, I charge you, think of me. Do not, in going, leave me behind, unwept, unburied, deserting me, lest I become a cause of anger to the gods against you; but burn me in the armor that is on me, and on the shore of the foaming sea erect the mound of an unhappy man that the men yet to be may ask my story. Do this for me, and plant upon my grave the oar with which in life I rowed among my comrades.'

"So he spoke, and answering him said I: 'Unhappy man, this will I carry out and do for you.'

"In such sad words conversing with each other, there we sat,—I on the one side, holding my blade over the blood, while the spectre of my comrade, on the other, told of his many woes.

"Now came the spirit of my dead mother, Anticleia,
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια, 85
τὴν ζωὴν κατελευτησέν τῶν εἰς Ἡλιον ἱρήν.
τὴν μὲν ἐγώ δάκρυσα ἴδιων ἐλέησά τε θυμῷ·
ἀλλ᾽ οὐδ᾽ ὃς εἶχεν προτέρην, πυκνών περ ἀχεύων,
ἀἱματος ἄσσων ζήμεν, πρὶν Τειρεσίαο πυθέσθαι.

'Ἡλθε δ᾽ ἐπὶ ψυχῇ Ἐθηβαίον. Τειρεσίαο, 90
χρύσεων σκηνήπροο έχου, ἐμὲ δ᾽ ἐγὼ καὶ προσέειπε·
[Ἀιογενῆς Λαερτίαδη, πολυμήχαν᾽ Ὀδυσσεύ,]
tίπτ᾽ αὖτ᾽, ὃ δύστηνε, λυτῶν φάος ἡλίου
ηλιθες, ὃφρα ἠδ᾽ νέκυας καὶ ἀτερπέα χώρων;
ἀλλ᾽ ἀποχάζει βόθρου, ἀπισχε δὲ φάσγανον δέχω,
ἀἱματος ὃφρα πῖα καὶ τοῖς νημερτέα εἰπτω.

'Ὡς φάτ᾽, ἐγὼ δ᾽ ἀναχασσάμενος ξίφος ἀργυρότουν
κοιλεῶ ἑγκατέτηπης· ὃ δ᾽ ἐπει πλέν αἴμα κελανύων,
καὶ τότε δὴ μ᾽ ἐπέσθη προσηῦδα μάντις ἀμύμων·

'Νόστον δίξηα μεληδέα, φαίδμι Ὀδυσσεύ·
tὸν δὲ τοὶ ἀργαλέων θῆσαι θεός· οὐ γὰρ ὅλῳ
λῆσειν ἐννοσῆγαιον, ὥ τοι κότων ἐνθετο θυμῷ,
χωόμενος ὅτι οἱ υἱῶν φίλον ἐξαλάώσας.
ἀλλ᾽ ἔπι μὲν κε καὶ ὃς κακὰ περ πάσχοντες ίκοισθε,
αἰ κ᾽ έθέλης σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων,
ὀππότε κε πρὸτον πελάσῃς εὐνεργεά νῆα
Θρινακίη νήσω, προφυγὼν ιοείδεα πόντου,
βοσκομέναις δ᾽ εὔρητε βόσα καὶ θυα μήλα
'Ἡλίου, δς πάντ᾽ ἐφορά καὶ πάντ᾽ ἐπακούει.
τὰς εἰ μὲν κ᾽ ἀσινέας έώς νόστου τε μέδηαι,
καὶ κεν ἐτ᾽ εἰς ἸΘάκην κακὰ περ πάσχοντες ίκοισθε·
εἰ δὲ κε σύνηαι, τότε τοι τεκμαίροι ἀδεθρον
νη τε καὶ ἑτάρωις· αὐτὸς δ᾽ εἰ πέρ κεν ἀλύξης,
ὁψὲ κακῶς νείαι, ὄλεσας ἀπό πάντας ἑταίρους,
daughter of brave Autolykos, whom I had left alive on setting forth for sacred Ilios. I wept to see her, and pitied her from my heart; but even so, I did not let her — deeply though it grieved me — approach the blood till I had made inquiry of Teiresias.

"Now came the spirit of Teiresias of Thebes, holding his golden sceptre, and he knew me, and said to me: 'High-born son of Laërtes, ready Odysseus, why now, unhappy man, leaving the sunshine, have you come here to see the dead and all this cheerless region? Nay, draw back from the trench and turn your sharp blade from the blood, that I may drink and speak what will not fail.'

"So he spoke, and drawing back I thrust my silver-studded sword into its sheath. And after he had drunk of the dark blood, then thus the blameless seer addressed me:

"'You are looking for a joyous journey home, glorious Odysseus, but God will make it hard; for I do not think you will elude the Land-shaker, since he has laid up in his heart wrath against you, angry because you blinded his dear son. Yet even so, by meeting hardship you may still reach home, if you will curb the passions of yourself and crew when once you bring your stanch ship to the Thrinakian island, safe from the dark blue sea, and come on the pasturing kine and sturdy flocks of the Sun, who all things oversees, all overhears. If you leave these unharmed and heed your homeward way, you still may come to Ithaka, though you shall meet with hardship. But if you harm them, then I predict the loss of ship and crew; and even if you yourself escape, late shall you come, in evil
νησὶς ἐπ’ ἀλλοτρίης. δηεὶς δ’ ἐν πῆματα οὐκο, ἀνδρας ὑπερφιάλους, ο’ τοι βίοτον κατέδουσι μνώμενοι ἀντιθέν ἄλοχον καὶ ἔδων διδόντες. ἀλλ’ ή τοι κεῖσον γε βιάς ἀποτίσεαι ἐλθόν. αὐτὰρ ἐπὶν μνηστήρας εἰν μεγάροις τεοῦς κτείνης ἡ δ’ ὄλη ᾗ ἄμφαδον δὲξει χαλκίδο, ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐνῆς ἔρετμον, εἰς ὁ κε τόνς ἀφίκησαι οὐκ ἵσασι θάλασσαν ἀνέρες, οὔδε θ’ ἀλέσσι μεμιγμένον εἶδαρ ἔδουσιν’ ὅυδ’ ἁρα τὸν γ’ ἱσασι νέας φοινικοπαρῆις, οὔδ’ εὐνήρε’ ἔρετμα, τὰ τε πτερὰ νηυσί πέλουται. σήμα δε τοι ἑρέω μᾶλ’ ἀριφράδες, οὔδε σε λῆσει: ὀπτότε κεν δὴ τοι ξυμβλήμενος ἄλλος ὀδίης φημ’ ἀθηρηλούγιαν ἔχειν ἀνά φαίδιμω ὠμῷ, καὶ τότε δὴ γαίη πήχας εὐνῆς ἔρετμον, ῥέξας ίερὰ καλὰ Ποσειδάων ἀνακτι, ἀρνείον ταύρον τε συῶν τ’ ἐπιβήτορα κάπρουν, οὐκαδ’ ἀποστέλχειν ἐρδεὺν θ’ ίερὰς ἐκατόμβας ἀθανάτοις θεοῖς, τοι οὐρανὸν εὔριν ἔχουσιν, πάσι μᾶλ’ ἐξείης’ θάνατος δὲ τοι έξ ἄλος αὐτῶ αβληχρός μάλα τοίος ἐλεύσεται, δὲ κε σε πέφυν γῆρα ὑπὸ λυταρῷ ἀρμένου’ ἀμφὶ δὲ λαιὸ ὀλβιοὶ ἔσσονται. τά δὲ τοι νημερτέα εἰρῶ.’

"Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον’
Τειρεσίη, τὰ μὲν ἁρ πο τοι ἐπέκλωσιν θεοὶ αὐτοὶ.
ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον’
μητρὸς τινὸς ὡρῶς ψυχὴν κατατεθυνυίης.
ἡ δ’ ἀκέουσο” ἥσται σχεδὸν αἵματος, οὔδ’ ἐδώ νῦν
Μοῖλα ἐπάντα ἰδεῖν οὔδὲ προτιμονθύσασθαι.
eἰπὲ, ἀναξ, πῶς κέν με ἀναγινοὺ τὸν ἑόντα;’
plight, with loss of all your crew, on the vessel of a stranger. At home you shall find trouble,—bold men devouring your living, wooing your matchless wife, and giving gifts. Nevertheless, on your return, you surely shall avenge their crimes. But after you have slain the suitors in your halls, whether by stratagem or by the sharp sword boldly, then journey on, bearing a shapely oar, until you reach the men that know no sea, and do not eat food mixed with salt; they therefore have no knowledge of the red-cheeked ships, nor yet of shapely oars that are the wings of ships. And I will give a sign easy to be observed, which shall not fail you: whenever another traveler, meeting you, shall say you have a winnowing fan on your white shoulder, there fix in the ground your shapely oar, and make fit offerings to Lord Poseidon—a ram, a bull, and the sow’s mate, a boar,—and turning homeward offer sacred hecatombs to the immortal gods who hold the open sky, all in the order due. Upon yourself death from the sea shall very gently come, and cut you off when bowed with hale old age; round you shall be a prosperous people. I speak what will not fail.'

"He spoke, and answering him I said: 'Teiresias, these are the threads of destiny the gods themselves have spun. Nevertheless, declare me this, and plainly tell: I see the spirit of my dead mother here; silent she sits beside the blood and has not, although I am her son, deigned to look in my face or speak to me. Tell me, my master, how may she know that it is I?'}
"Ως ἑφάμην, ὁ δὲ μὴ αὐτίκ' ἀμειβόμενος προσέειπε· ῥητιόν τοι ἔπος ἐρέω καὶ ἐνί φρεσὶ θῆσο· ὃν τινα μὲν κεν ἑώς νεκύων κατατεθνηῶτων αἵματος ἁσσον ἵμεν, ὁ δὲ τοι νημερτές ἐνίψει· τι δὲ κ' ἐπιφθονεῖσ, ὁ δὲ τοι πᾶλιν εἰσιν ὄπλασσω."

"Ως φαμένη ψυχῆ μὲν ἔβη δόμον Ὅδος εἰσώ Τειρεσίαο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἐλεξέν· αὐτάρ ἐγὼν αὐτοῦ μένον ἐμπεδοῦν, ἄφρ' ἐπὶ μήτηρ ἠλυθε καὶ πίεν αἴμα κελαινεφές· αὐτίκα δ' ἐγών, καὶ μ' ὀλοφυρομένη ἔσεα ππερόεντα προσήδα·

"Τέκνον ἐμὸν, πῶς ἠλθες ὑπὸ ξόφον ἥροεντα ξῶς εὼν; χαλεπὸν δὲ τάδε ξωοίσιν ὀράσθαι. [μέσῳ γὰρ μεγάλῳ ποταμῷ καὶ δεινὰ βέεθρα, Ὠκεανὸς μὲν πρώτα, τὸν οὗ πὼς ἐστὶ περησαι πεξὼν ἐντ', ἢν μὴ τις ἔχῃ εὐεργέα νῆα.] ἢ νῦν δὴ Τροὶθθεν ἀλώμενοι ἐνθάδζ ικάνες νῆι τε καὶ ἐτάροισι πολὺν χρόνου; οὐδὲ πω ἠλθες εἰς Ἰθάκην, οὐδ' εἴδεις εἰπ μεγάροιν γυναῖκα;"

"Ως ἐφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενος προσέειπον· μήπερ ἐμῆ, χρειώ με κατήγαγεν εἰς Ἀἴδαο ψυχῆ χρησόμενον Θηβαίον Τειρεσίαο· οὐ γὰρ πω σχεδον ἡλθον Ἀχαίδος, οὐδὲ πω ἁμῆς γῆς ἐπέβην, ἀλλ' αἰεν ἔχον ἀλάλημα διζύν, ἕξ οὐ τὰ πρώτισθ' ἐπόμην Ἀγαμέμνονι δίφ "Ιλιον εἰς εὔπωλον, ῥα Τρώεσσι μαχοίμην. ἀλλ' ἂγε μοι τὸδε εἰπὲ καὶ ἄτρεκέως κατάλεξον· τίς νύ σε κή ἐδάμασε ταυτηλεγέος θανᾶτοι; ἢ δολιχο νοῦσος; ἢ ᾮρτεμισ ἠσχάιρα οἰς ἁγανοὶ βελέεσσιν ἐποιχομένη κατέπεφεν; εἰπὲ δὲ μοι πατρός τε καὶ νῖεος, ῃν κατέλειπτον,
“So I spoke, and straightway answering me said he:
‘A simple saying I will tell and fix it in your mind:
whomever among those dead and gone you let approach
the blood, he shall declare the truth. But whomsoever
you refuse, he shall go back again.’

“So saying, into the house of Hades passed the spirit
of the great Teiresias, after telling heaven’s decrees; but
I still held my place until my mother came and drank of
the dark blood. She knew me instantly, and sorrowfully
said in winged words:

‘My child, how came you hither to this murky gloom,
while still alive? Awful to the living are these sights.
Great rivers are between, and dreadful floods,—mightiest
of all Okeanos, not to be crossed on foot; no, not without
a strong-built ship. Have you but now come here, upon
your way from Troy, wandering a long time with your ship
and crew? Did you not go to Ithaka, nor see your wife
at home?’

“So she spoke, and answering her I said: ‘My mother,
need brought me to the house of Hades, that I might here
consult the spirit of Teiresias of Thebes. I have not yet
been near Achaia, nor once set foot upon my land, but have
been always wandering and meeting sorrow since the first
day I followed royal Agamemnon to Ilios, famous for its
horses, to fight the Trojans there. But come, declare me
this, and plainly tell: what doom of death that lays men
low o’erwhelmed you? Some long disease? Or did the
huntress Artemis attack and slay you with her gentle ar-
rows? And tell me of my father and the son I left; still
Καὶ λήμνη κείνη γε μένει τετηλήτι θυμῶ σοίων ἐνὶ μεγάρουσι· ὅιζυραί δὲ οἱ αἰεὶ φθίνουσιν νῦκτες τε καὶ ἡματα δάκρυν χευσθη· σοῦ δὲ οὐ πώ τις ἔχει καλὸν γέρας, ἀλλὰ ἐκῆλος Θηλέμαχος τεμένεα νέμεται καὶ δαίτας ἔσαις δαίνυται, ἃς ἐπέοικε δικαστόλουν ἄνδρ’ ἀλεγύνειν· πάντες γὰρ καλέουσιν. πάθηρ δὲ σὸς αὐτὸθι μίμνει ἀγρῷ, οὕτε πόλυνδε κατέρχεται· οὐδὲ οἱ εὐναὶ δέμνα καὶ χλαίναι καὶ βῆγεα σιγαλόεντα, ἀλλ’ ὃ γε χεῖμα μὲν εὐδεὶ ὀδὶ δῷδες ἐνὶ οἴκῳ ἐν κῶν ἄγχι πυρός, κακὰ δὲ χροὶ εἴματα εἶται· αὐτὰρ ἔπην ἔλθησι θέρος τεβαλυία τ’ ὀπώρη, πάντη οἱ κατὰ γοονὸν ἀλωῆς οἰνοπέδου φύλλων κεκλιμένων χθαμαλαί βεβλήμαται εὐναί· ἐνθ’ ὃ γε κεῖτ’ ἄχεων, μέγα δὲ φρεση πένθος ἀέξει σοῦ νόστων ποθέων· χαλεπῶν δὲ ἐπὶ γῆρας ἰκάνει. οὕτω γὰρ καὶ ἐγὼν ὅλόμην καὶ πότμον ἐπέστομοι· οὔτ’ ἐμὲ γ’ ἐν μεγάρουσιν ἐὔσκοπος ἱοχέαιρα οἰς ἀγανοὺς βελέσσων ἐποιχομένη κατέτεφεν, οὔτε τις οὐν μοι νῦσσος ἐπῆλυθεν, ἢ τε μάλιστα τηκεδώνι στυγερῆ μελέων ἔξειλετο θυμῶν· ἀλλὰ με σὸς τε πόθος σὰ τε μήδεα, φαίδιμ’ Ὀδυσσεῦ, σῇ τ’ ἀγανοφροσύνη μεληθέα θυμῶν ἀπηύρα. ‘Ὡς ἐφατ’, αὐτὰρ ἐγὼ γ’ ἐθέλον φρεσγεί μεριμνίζας
in their keeping are my honors? Or does at last an alien hold them, while men say that I shall come no more? Tell me, moreover, of my wedded wife, her wishes and her thoughts. Is she now staying by her child, and keeping all in safety? Or was she finally married by some chief of the Achaians?'

"So I spoke, and straight my honored mother answered:

'Indeed she stays with patient heart in your own halls, and wearily her nights and days are wasted with her tears. Nobody yet holds your fair honors; in peace Telemachos farms your demesne, and sits at equal feasts where it befits the lawgiver to be a guest; for all give him a welcome. Your father still remains among the fields, and comes no more to the town. Bed has he none, bedstead, or robes, or bright-hued rugs; but through the winter he sleeps in the house where servants sleep, in the dust beside the fire, and wears upon his body sorry clothes. Then when the summer comes, and fruitful autumn, wherever he may be about his slope of vineyard-ground a bed is piled of leaves fallen on the earth. There lies he in distress, woe waxing strong within, longing for your return; and hard old age comes on. Even so I also died and met my doom: not that at home the sure-aiming huntress attacked and slew me with her gentle arrows; nor did a sickness come, which oftentimes by sad decay steals from the limbs the life; but longing for you — your wise ways, glorious Odysseus, and your tenderness — took joyous life away."

"As she thus spoke, I yearned, though my mind hesi-
μητρὸς ἐμῆς ψυχῆν ἐλέειν κατατεθυνήσῃ.  
τρις μὲν ἐφωμήθην, ἐλέειν τέ με θυμός ἀνώγει,  
τρις δὲ μοι ἐκ χειρῶν σκιῆ εἴκελον ἢ καὶ ὅνειρο  
ἐπτατ'. ἐμοὶ δ' ἄχος ὥς γενέσκετο κηρόθι μᾶλλον,  
καὶ μιν φωνῇσας ἔπεα πτερόεντα προσηύδουν.

'Μήτερ ἐμῇ, τί νῦ μ' οὐ μίμνεις ἐλέειν μεμάδια,  
ὅφρα καὶ εἰν 'Ἀίδαο φίλας περὶ χεὶρε βαλόντε  
ἀμφοτέρω κρυεροὶ τεταρπόμεσθα γόοιο;  
ἡ τί μοι εἰδολον τόδ' ἀγανή Περσεφόνεια  
ἐτρυν', ὅφρ' ἑτὶ μᾶλλον ὀδυρόμενο στεναχίζω;'

'Ως ἐφάμην, ἢ δ' ἀὐτίκ' ἀμείβετο πότνια μήτηρ.

'ὁ μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φωτῶν,  
ob τί σε Περσεφόνεια, Αἰδος θυγάτηρ, ἀπαφίσκει,  
ad' αὐτή δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν.  
oῦ γὰρ ἑτὶ σάρκας τε καὶ ὅστεα ἱνες ἐχῶσιν,  
ad' ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένου  
deμνᾷ, ἐπεὶ κε πρῶτα λίπη λεῦκ᾽ ὅστεα θυμὸς,  
ψυχῆ δ' ἡντ' ὅνειρος ἀποπταμένη πεπότηται.  
ad' ἀλλὰ φῶσδε τάχιστα λιλαιεο' ταύτα δὲ πάντα  
iσθ', ἵνα καὶ μετόπισθε τεῇ εἰπησθα γυναικί.'

Νῦ μὲν ὅς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες  
ἂλωθον, ὅτρυνεν γὰρ ἀγανὴ Περσεφόνεια,  
ὅσται ἀριστήων ἄλοχοι ἔσαν ἢδὲ θύγατρες.  
aἱ δ' ἀμφ' αἶμα κελαῖνον ἀσκλέες ἥγερέθουντο,  
αὐτὰρ ἔγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.  
ἢδὲ δὲ μοι κατὰ θυμὸν ἀρίστῃ φαῖνετο βουλή:  
σπασσάμενος τανύκες ἄορ παχέος παρὰ μηροῦ  
oὐκ εἶον πιέειν ἀμα πάσας αἴμα κελαίνον.  
aἱ δὲ προμηνήσιναι ἐπῆμαν, ἢδὲ ἐκάστῃ  
ὅν γόνον ἐξεαγόρευεν: ἐγὼ δ' ἐρέεινον ἀπάσας.
tated, to clasp the spirit of my mother, even if dead. Three times the impulse came; my heart bade me to clasp her. Three times out of my arms like a shadow or a dream she flitted, and the sharp pain about my heart grew only more; and speaking to her in winged words, I said:

"'My mother, why not stay for me who long to clasp you, so that even in the very house of Hades, throwing dear arms round one another, we two may take our fill of piercing grief? Or is it a phantom high Persephonë has sent, to make me weep and mourn the more?'

"So I spoke, and straight my honored mother answered: 'Ah, my own child, beyond all men ill-fated! In no wise is Persephonë, daughter of Zeus, beguiling you, but this is the way with mortals when they die: the sinews then no longer hold the flesh and bones together; for these the strong force of the blazing fire destroys when once the life leaves the white bones, and like a dream the spirit flies away. Nay, now, press quickly on into the light, and of all this take heed, to tell your wife hereafter.'

"So we held converse there; but now the other women came — for high Persephonë had sent them — who were great men's wives and daughters. Round the dark blood in throngs they gathered, and I considered how to question each. Then to my mind this seemed the wisest way: I drew my keen-edged blade from my stout thigh and did not let them all at once drink the dark blood, but one by one they came, and each declared her lineage, and I questioned all.
'Ενθ' ὣ τοι πρῶτην Τυρώ ἵδον εὐπατέρειαν, 225 ἡ φάτο Σαλμωνῆς ἀμύμονος ἐγχυνόν εἶναι, φη δὲ Κρηθῆς γυνὴ ἐμμεναι Αἰολίδαιον· ἡ ποταμοῦ ἦράσσατ', 'Ευνύφησι θελοι, ὅς πολὺ κάλλιστος ποταμῷ ἐπὶ γαῖᾳν ἤσι, καὶ ρ’ ἐπ’ 'Ευνύφησι πωλέσκετο καλὰ ἰέθβρα. 240 τῷ δ’ ἀρ’ ἐεισάμενος γαϊήςχος ἐννοούγαιος ἐν προχοβίς ποταμῷ παρελέξατο δυνήντος· πορφύρεον δ’ ἀρα κύμα περιστάθη, οὐρεὶ ἰσον, κυρτωθὲν, κρύψει δὲ θεον θυνῆν τε γυναίκα. 245 [Ἀς ἀν δὲ παρθενίνη ζώνην, κατὰ δ’ ὑπνον ἐχευεν.] αὐτάρ εἶπει ρ’ ἐτέλεσσε θεὸς φιλοτήσια ἐργα, ἐν τ’ ἀρα οἱ φὗ χειρὶ ἔπος τ’ ἐφατ’ ἐκ τ’ ὑνόμαζε· ' Χαῖρε, γύναι, φιλότητι, περιπλομένου δ’ ἐνιαυτοῦ τέξεις ἄγιαα τέκνα, ἐπεὶ οὐκ ἀποφόλιον εἶναι ἀθανάτοι· σὺ δὲ τοὺς κομέειν ἀτιταλλέμενα τε. 250 ἕν δ’ ἔρχεν πρὸς δῶμα, καὶ ἵσχεο μηδ’ ὄνομήνης· αὐτάρ ἐγὼ τοῖς εἰμὶ Ποσειδίᾶσον ἐνοσίχθων.'

'Ὡς εἰπὼν ὑπὸ πόλτον ἐδύσετο κυμαίνοντα. ἡ δ’ ὑποκυσαμένη Πελίνη τέκε καὶ Νηλῆ, τῷ κρατερῷ θεράποντε Δίως μεγάλου γενέσθην ἀμφότεροι· Πελίνης μὲν ἐν εὐρυχόρᾳ 'Ιαωλκῷ ναίε πολύρηνος, δ’ ἀρ ἐν Πύλῳ ἡμαθόντι. τοὺς δ’ ἐτέρους Κρηθῆς τέκεν βασίλεια γυναικῶν. Ἀισονά τ’ ἥδε Φέρητ’ Ἀμναθάνα θ’ ἰπποκάρμην. 255 Τῇ δὲ μετ’ 'Αντιόπην ἱδον, 'Ασσωποῦ γένατρα, ἡ δ’ καὶ Δίως εὐχετ’ ἐν ἄγκοινην ἱαῦσαι, καὶ ρ’ ἐτέκεν δῦο παιδ’, 'Ἀμφιόνα τε Ζήθον τε, οἱ πρῶτοι Θῆβης ἔδεο ἐκτίσαν ἐπτατύλου, πύργωσάν τ’, ἐπεὶ οὐ μὲν ἀπύργωτον ἐδύσαντο

374 ὍΔΥΣΣΕΙΑΣ Λ.
"There I saw Tyro first, of noble ancestry, who told of being sprung from gallant Salmôneus; told how she was the wife of Kretheus, son of Aiolos. She loved a river-god, divine Enîpeus, who flows the fairest of all streams on earth. So she would wander by the fair currents of Enîpeus, in guise of whom the Land-shaker, who girds the land, lay with her at the outpouring of the eddying stream. A purple wave encompassed them, high as a hill and arching, which hid the god and mortal woman. He loosed the maiden's girdle and shed on her a sleep. Then when the god had done the deeds of love, he grasped her hand and spoke and thus addressed her:

"'Be happy, lady, in my love! In the revolving year you shall bear noble children; for the beds of the immortals are not barren. Rear them yourself, and cherish them. And now go home. Hold fast, and speak it not: I am Poseidon, the shaker of the earth.'

"Saying this, he plunged into the surging sea. She then, conceiving, bore Pelias and Neleus, who both became strong ministers of mighty Zeus. Pelias dwelt in the open country of Iaolkos, rich in flocks; the other at sandy Pylos. And sons to Kretheus, also, this queen of women bore, — Aison and Pherês and Amythaon the charioteer.

"And after her I saw Antiopê, Asopos' daughter, who boasted she had lain in the embrace of Zeus himself. And so she bore two sons, Amphion and Zethos, who first laid the foundations of seven-gated Thebes, and fortified it; because unfortified, they could not dwell in open Thebes, for all their power."
ναίμευν εὐρύχορον Ὁηβην, κρατερῷ περ ἐόντε. 265

Τῇν δὲ μετ' Ἀλκμήνην ἵδου, Ἀμφιτρύωνος ἀκοιτῶν, ἥρ Ἕρακλῆς θρασυμέμνονα θυμολέοντα γείνατ' ἐν ἀγκολύψι Δίδω μεγάλοιο μυγείσα· καὶ Μεγάρην, Κρείοντος ὑπερθύμῳ θύγατρα, τῇν ἔχεν Ἀμφιτρύωνος υἷος μένος αἰὲν ἀτειρῆς. 270

Μητέρα τ' Ὀἰδιπόδαο ἵδου, καλὴν Ἑπικάστην, ἥ μέγα ἔργον ἔρεξεν ἀιδρείης νόοιο, γημαμένη ὃ υἱ. ὃ δ' ὑπὲρ' ἐξεναρίξας γῆμεν: ἀφαρ δ' ἀνάπυστα θεοὶ βέαν ἀνθρώποισιν. ὀλλ' ὁ μὲν ἐν Θήβῃ πολυηρᾶτῳ ἄλγεα πάσχων Καθεμεῖν ἥνασσε θεοῖν ὀλοῖς διὰ βουλᾶς· ἡ δ' ἐβῆ οἷς Ἀἴδαο πυλάρτασα κρατεροῖο, ἀγαμέμνην βρόχου αἰτήν ἀφ' ὕψηλοιο μελάθρον, ὃ ἀχεὶ σχομένη: τῷ δ' ἄλγεα κάλλιτπ' ὁπίσω πολλά μάλ', ὅσα τε μητρὸς ἐρινύες ἐκτελέουσι. 275

Καὶ Χλώρων ἵδου περικαλλέα τῇν ποτὲ Νηλεῦς γημένον ἐδὼ διὰ κάλλος, ἔτει πόρε μυρία ἔδω, ὀπλοτάτην κούρην Ἀμφίπονος Ἰασίδαο, ὃς ποτ' ἐν Ὀρχομενῷ Μινυεῖρῳ ἱφι ἀνασσεν· ἡ δὲ Πύλου βασίλευς, τέκεν δὲ οἱ ἄγλαδ τέκνα, Νέστορά τε Χρομίου τε Περικλύμενόν τ' ἄγερωχον. τοῖσι δ' ἔπ' ἱφθίμην Πηρῷ τέκε, θαῦμα βροτοῦσι, τῇν πάντες μνώνοντο περικτίται· οὐδὲ τι Νηλεῦς τῷ ἑδίδου ὃς μὴ ἑλίκας βοᾶς εὐφυμετώπουσι ἐκ Φυλάκης ἑλάσεις βίης Ἐφικληνίης 285

ἀγγαλέας· τάς δ' οἷς ὑπέσχετο μάντις ἀμύων ἐξελάν· χαλεπῇ δὲ θεοῦ κατὰ μοῖρα πέδησε, δεσμοὶ τ' ἀγγαλέου καὶ βουκόλου ἄγροιῶται· ἀλλ' ὁτὲ δὴ μὴνες τε καὶ ήμέραι ἐξετελεύθη το
"And after her I saw Alkmène, wife of Amphitryon,—her who bore dauntless Herakles, the lion-hearted, yielding to the embrace of mighty Zeus; and Megara, high Kreon's daughter, whom the son of Amphitryon had to wife,—he who in vigor never tired.

"The mother of Oidipous I saw, fair Epikastê, who did a monstrous deed through ignorance of heart, in marrying her son. He, having slain his father, married her; and soon the gods made the thing known to men. He at delightful Thebes in woe ruled over the Kadmeians, through the gods' destroying purpose; and she went down to Hades, the strong gaoler, fastening a fatal noose to the high rafter, abandoned to her grief. To him she left behind the many woes that the avengers of a mother cause to follow.

"Beautiful Chloris, too, I saw, whom Neleus once married for her beauty after making countless gifts,—the youngest daughter of that Amphion, son of Iasos, who once held powerful sway at Minyan Orchomenos. She was the queen of Pylos, and bore Neleus noble children,—Nestor and Chromios and Periklymenos the headstrong. And beside these she bore that stately Pero, the marvel of mankind, whom all her neighbors wooed. But to none would Neleus give her save to him who should drive from Phylakê the crook-horned, broad-browed kine of mighty Iphiklos,—and dangerous kine were they. None but a blameless seer would undertake to drive them; but the harsh doom of God prevented,—the cruel bonds and clownish herdsmen. Yet after months and days were
καὶ τὸτε δὴ μὴ ἔλυσε βὴν 'Ἰφικληνεῖν,
θέσφατα πάντ᾽ εἰπόντα· Διὸς δ᾽ ἐτελείετο βουλή.

Καὶ Δήδην εἶδον, τὴν Τυνδαέου παράκοιτιν,
ἡ ῥ᾽ ὑπὸ Τυνδαέφω κρατερόφρονε γείνατο παῖδε,
Κάστορά θ᾽ ἵπποδαμόν καὶ πῦξ ἀγαθὸν Πολυδεύκεα, τοὺς ἀμφὶ ξωοὺς κατέχει φυσίζουσα αλα·
οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες ἀλλοτε μὲν ξώουσ’ ἐτερήμεροι, ἀλλοτε δ᾽ αὐτὲ
tεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἵσα θεοῖς.

Τὴν δὲ μετ᾽ 'Ἰφιμέδειαν, 'Αλωῆς παράκοιτιν,
εἰσίδον, ἢ δὴ φάσκε ώσιείδασιν μυκῆραι,
καὶ ῥ’ ἔτεκεν δῦο παίδε, μινυνβαδίο δὲ γενέσθην,
'Ωτὸν τ᾽ ἀντίθεον τηλεκλειτόν τ᾽ 'Εφιάλτην,
οὕς δὴ μηκύστους θρέψε ζείδωρος ἄρουρα
καὶ πολὺ καλλίστους μετά γε κλυτὸν 'Όριονα· ἐννέωροι γὰρ τοῖ γε καὶ ἐνεατῆχες ἦσαν ἐὑρος, ἀτὰρ μῆκος γε γενέσθην ἐννέοργυνοι.
οἳ ῥὰ καὶ ἄθανάτουσιν ἀπειλήτην ἐν 'Ολύμπῳ
φυλοπίδα στήσειν πολυάκος πολέμουιο.

"Οσεάν ἐπ᾽ Ὀὐλόμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ᾽ "Οσοῇ
Πήλιον εἰνοσίφυλλον, ἵνα οὐρανὸς ἀμβατὸς εἴη.
καὶ νῦ κεν ἐξετέλεσαν, εἶ ἡβῆς μέτρου ἱκοντο· ἀλλ᾽ ὅλεσεν Διὸς νῦς, δὴ ἡγκομος τέκε Δητῶ,
ἀμφοτέρω, πρὶν σφων ὑπὸ κροτάφοισιν ἰουλοὺς
ἀνθήσαι πυκάσαι τε γένεσ εὐαιθεί λάχυν.

Φαίδρην τέ Πρόκριν τε ἴδον καλὴν τ᾽ 'Αριάδνην,
κούρην Μίνωος ὀλούφρωνοι, ἦν ποτὲ Ὁσεύς
ἐκ Κρήτης ἐς γονῶν 'Αθηναίων ιερῶν ἤγε μὲν,
οὐδ᾽ ἀπόνητο· πάρος δὲ μὲν "Ἀρτεμίς ἐκτα
spent, as the year rolled around and the seasons came again, then mighty Iphiklos released him on his telling all the oracles. The will of Zeus was done.

"Leda I saw, the wife of Tyndareus, who bore to Tyndareus two stalwart sons: Kastor, the horseman, and Polydeukês, good at boxing. These two in a kind of life the nourishing earth now holds; and even beneath the earth they have from Zeus the boon that to-day they be alive, although to-morrow dead; and they are allotted honors like the gods.

"Next, Iphimedeia I saw, wife of Aloëus, who said that she had lain beside Poseidon. And so she bore two children, but short-lived they proved,—Otos, the godlike, and the far-famed Ephialtes,—whom the fruitful earth made grow to be the tallest and the most beautiful of men, after renowned Orion; for at nine years they were nine cubits broad, and in height they reached nine fathoms. Therefore they even threatened the immortals with raising on Olympos the din of furious war. Ossa they strove to set upon Olympos, and upon Ossa leafy Pelion, that so the heavens might be scaled. And this they would have accomplished, had they but reached the period of their vigor; but the son of Zeus whom fair-haired Leto bore destroyed them both before below their temples the downy hair had sprung and covered their chins with the fresh beard.

"Phaidra and Prokris, too, I saw, and beautiful Ariadné, daughter of cunning Minos, whom once from Crete Theseus had tried to bring to the slopes of sacred Athens. But he gained naught thereby; before she came, Artemis
Δή ἐν ἀμφιρύτῃ Διονύσου μαρτυρήσοι.  
Μαϊράν τε Κλημένθη τε ἵδον στοιχεῖα τε 'Ερυφύλην, ἢ χρυσόν φίλου ἀνδρός ἐδέξατο τιμήσετα. ἡ κηρύσσον φίλου ἀνδρός ἐδέξατο τιμήσετα. πάσας δ' ούκ ἄν ἐγώ μυθήσομαι οὐδ' ὑνομήνω, ὡσιας ἥρων ἀλόχους ἱδον ἢδ' θύγατρας· πρὶν γάρ κεν καὶ νῦξ φθίτ' ἀμβροτος. ἀλλὰ καὶ ὄρη εὐδειν, ἡ ἐπὶ νῆα θοῦν ἐλθοῦν' ἐς ἑταῖρος ἢ αὐτοῦ· πομπῇ δὲ θεοῖς ὑμῖν τε μελήσει·

'Ως ἐφαθ', οἱ δ' ἄρα πάντες ἀκήν ἐγένοντο σιωπῆ, κηρύθμῳ δ' ἔσχοντο κατὰ μέγαρα σκιώσεντα. τοῦτω δ' 'Αρητὴ λευκόλενος ἢρχετο μύθων·  

' Φαιήκες, πῶς ὑμῖν ἀνήρ ὄδε φαίνεται εἶναι εἴδος τε μέγεθος τε ἵδε φρένας ἐνδον ἔσας· ξείνως δ' αὐτ' ἐμός ἐστιν, ἐκαστος δ' ἐμορφε τιμῆς· τῷ μὴ ἐπευγόμενοι ἀποπέμπτε, μηδὲ τὰ δῶρα οὔτω χρηίζοντι κολούετε· πολλὰ γὰρ ὑμῖν κτήματ' ἐνι μεγάρουσι θεῶν ὁλῆτη τίκενται·

Τοῦτο δ' καὶ μετέειπτε γέρων ἢρως 'Εχέννος, [δς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἤεν·] ' ὦ Φίλοι, οὗ μᾶν ἢμιν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης μυθεῖται βασίλεια περίφρον· ἀλλὰ πίθευε.  

'Αλκινόου δ' ἐκ τοῦθ' ἔχεται ἔργον τε ἐπος τε·

Τὸν δ' αὐτ' 'Αλκινοος ἀπαμείβετο φώνησέν τε· τοῦτο μὲν οὗτο δὴ ἐσται ἐπος, αἱ κεν ἐγὼ γε ζώος Φαιήκεσιν διηγρέμοισιν ἀνάσσω· ξείνως δὲ τλῆτω, μᾶλα περ νόστου χατίζον, ἔμπης οὖν ἐπιμείναι εἰς αὐριν, εἰς δ' κε πᾶσαν δωτίνην τελέσω· πομπῇ δ' ἀνδρεσσε μελήσει πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἐστ' ἐνι δήμῳ·

Τὸν δ' ἀπαμειβόμενους προσέφη πολύμητις 'Οδυσσεύς·
slew her in sea-girt Dia, because of what was testified by Dionysos.

"Maira and Klymenê I saw, and odious Erîphylê who accepted precious gold as the price of her own husband. But all I cannot tell, nor even name the many heroes' wives and daughters that I saw; ere that, the immortal night would wear away. Nay, it is time to sleep, at the swift ship among the crew, or here. My journey hence rests with the gods and you."

Such were his words: they all were hushed to silence, held by the spell throughout the dusky hall. White-armed Arete was the first to speak: "Phaiakians, how seems to you this man in beauty, height, and balanced mind within? My guest indeed he is, but each one shares the honor. Be not in haste, then, to dismiss him, nor stint your gifts to one so needy; for by the favor of the gods great wealth lies in your houses."

Then also spoke the old lord Echenêos, who was the oldest of Phaiakian men: "My friends, not wide of the mark, nor wide of what befits her, speaks the wise queen; therefore give heed. But word and work rest with Alkinoês here."

Then answered him Alkinoês and said: "Thus, as she speaks, that word shall be, if I be now the living lord of oar-loving Phaiakians! But let our guest, however zealous for his journey, consent to stay, at all events until tomorrow, till I shall make our gift to him complete. To send him hence shall be the charge of all, and chief of all of me; for power within this land rests here."
Ἀλκίνοε κρείον, πάντων ἀριδεἴκετε λαῷν, εἰ μὲ καὶ εἰς ἑνιαυτόν ἀνώγοιτ' αὐτόθι μίμηνεν, πομπῆν τ' ὄτρυνοιτε καὶ ἄγιαλα δῶρα διδοίτε, καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη, πλεωτέρη σὺν χειρὶ φίλην ἐς πατρίδ' ἱκέσθαι· καὶ κ' αἴδοιότερος καὶ φίλτερος ἀνδράσιν εἴην πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἵδοιατο νοστήσαντα.'

Τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε· ὁ Ὄδυσσε, τὸ μὲν οὗ τὶ σ' έἰςκομεν εἰσορόωντες ἑπεροπή ὑ' ἐμεν καὶ ἐπίκλοπον, οἷα τε πολλοὺς βόσκει γαϊδε μέλαινα πολυσπερέας ἀνθρώπους ψεύδεται τ' ἀρτύνοντας, ὅθεν κ' τις οὐδὲ ὦδοτο, σοι δ' ἐπὶ μὲν μορφῇ ἐπέοιον, ἐν δὲ φρένες ἐσθαλά, μῦθον δ' ὡς ὠτ' αοιδὸς ἑπισταμένος κατέλεξαν, πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά. ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρέκεώς κατάλεξαν, εἰ τινας ἀντιθέων ἔταρων ὑδε, οἳ τοι ἄμι αὐτῷ Ἰλιον εἰς ἅμ' ἐποντο καὶ αὐτοῦ πότμον ἐπέσπον. νῦξ δ' ἠδε μάλα μακρὴ ἀθέσφατος· οὐδὲ πω ὀρη εὔδειον ἐν μεγάρῳ· σὺ δὲ μοι λέγε θέσκελα ἑργα. καὶ κεν ἐς ἴδου διαν ἀνασχοίμην, ὅτε μοι σὺ πλαῖς ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμμητις Ὅδυσσεύς· Ἀλκίνοε κρείον, πάντων ἀριδεἴκετε λαῷν, ὀρὴ μὲν πολέων μύθων, ὀρὴ δὲ καὶ ὑπνοῦ· εἰ δ' ἐτ' ἀκούεμαι γε λιαλεαν, οὐκ ἀν ἐγὼ γε τούτων σοι φθονοέμι καὶ οἰκτρότερ' ἀλλ' ἄγορεύσαι, κήδε' ἐμῶν ἔταρων, οἳ δ' μετόπισθέν οἴοντο, οἳ Τρώων μὲν ὑπεξέφυγον στοινόςεσαν αὐτὴν, ἐν νόστῳ δ' ἀπόλοντο κακῆς ἱότητι γυναικός.
Then wise Odysseus answered him and said: "Mighty Alkinoös, renowned of all, if you should bid me linger here throughout the year and then should send me on my way giving me brilliant gifts, this is what I would choose; for much more to my profit would it be with fuller hands to reach my native land. Then should I be regarded more and welcomed more by all who saw me coming home to Ithaka."

Then answered him Alkinoös and said: "Odysseus, we judge you from your looks to be no cheat or thief; though many are the men the dark earth breeds, and scatters far and wide, who fashion falsehoods out of what no man can see. But you have a grace of word and a noble mind within, and you told your tale as skilfully as if you were a bard, relating all the Argives' and your own sore troubles. But come, declare me this, and plainly tell: did you see any of the godlike comrades who went with you to Ilios and there met doom? The night is very long; yes, vastly long. The hour for sleeping in the hall is not yet come. Tell me the wondrous story. I could be well content till sacred dawn, if here in my hall you had the patience to relate your woes."

Then wise Odysseus answered him and said: "Lord Alkinoös, renowned of all, there is a time for a long story and a time for sleep; yet if you wish to listen longer, I myself would not shrink from telling tales more pitiful than these, — the woes of my companions who perished later on, men who escaped the grievous war-cry of the Trojans to die on their return through a wicked woman's will."
Αὐτὰρ ἐπεὶ ψυχᾶς μὲν ἀπεσκέδασ᾽ ἄλλῳς ἄλλην
ἀγνή Περσεφόνεια γυναικῶν θηλυτεράων,
ὁλθε δ᾽ ἐπὶ ψυχή 'Αγαμέμνονος 'Ατρέιδαο
ἀχυμένη· περὶ δ᾽ ἄλλαί ἄγηγέραθ', ὅσοι ἂν' ἄυτῷ
οἴκῳ ἐν Αἰγίσθου θάνον καὶ πότμον ἐπέστον.
ἐγὼ δ᾽ αἴψ᾽ ἐμὲ κείνος, ἐπεὶ πίεν αἶμα κελαινόν·
κλαίε δ᾽ ὦ γε λυγέως, θαλερόν κατὰ δάκρυνον εἴβων,
pιτνᾶς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαινόν·
ἄλλῳ οὖ γάρ οἱ ἐτ᾽ ἦν ἵνα ἐμπεδὸς οὐδὲ τὸ κίκυς,
οἶ ἀπὸ πάροι ἐσκεν ἐνὶ γραμμπτοίοι μέλεσσι.
τὸν μὲν ἐγὼ δάκρυσα ἴδὼν ἐλέησά τε θυμφί,
cαὶ μιν φονήμας ἐπεα πτερόεντα προσηύδων·
'''Ατρείδη κύδιστε, ἀνάξ ἁνδρῶν, 'Αγάμεμνον,
τίς νῦ σε κῷρ ἐδάμασσα τανηλεγέως θανάτου;
ὅε σὲ γ᾽ ἐν νήσσοι Ποσειδάων ἐδάμασσεν
ὁρᾶσα ἄργαλέων ἄνέμων ἀμέγαρτον ἀντμῆν,
ὅε σ᾽ ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
βούς περιταμνόμενον ἦδ᾽ οἴων πώεα καλὰ,
ὅε περὶ πτόλοιο μαχεούμενον ἦδὲ γυναικῶν;
'''"Ως ἐφάμην, ὦ δέ μ᾽ αὐτίκ᾽ ἀμειβόμενος προσέειπε·
"διογενῆς Λαερτιάδη, πολυμήχαν Ὀδυςσεῦ,
οὔτ᾽ ἐμὲ γ᾽ ἐν νήσσοι Ποσειδάων ἐδάμασσεν,
ὁρᾶσα ἄργαλέων ἄνέμων ἀμέγαρτον ἀντμῆν,
οὔτε μ᾽ ἄναρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
αλλὰ μοι Ἀύγισθος τεύξας θανατόν τε μόρου τε
ἔκτα σὺν οὐλομένη ἀλόχῳ, οἴκώδε καλέσσας,
δειπνίσσας, ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτνη.
ὡς θάνουν ὀικτίατὴ θανάτῳ· περὶ δ᾽ ἄλλου ἐταίροι
νολεμέως κτείνοντο, σὺς ὡς ἀργίδοντες,
οἳ βά τ᾽ ἐν ἀφνειοῦ ἄνδρος μέγα δυναμένου
"When then chaste Persephonê had scattered here and there those spirits of tender women, there came the spirit of Agamemnon, son of Atreus, sorrowing. Around thronged other spirits of such as by his side had died at the house of Aigisthos, and there had met their doom. He knew me as soon as he had tasted the dark blood; and then he wailed aloud and let the big tears fall, and stretched his hands forth eagerly to grasp me. But no, there was no strength or vigor left, such as was once within his supple limbs. I wept to see, and pitied him from my heart, and speaking to him in winged words I said:

"'Great son of Atreus, Agamemnon, lord of men, what doom of death that lays men low o'erwhelmed you? Was it that on your ships Poseidon smote you, raising the unwelcome blast of cruel winds? Or did your foes destroy you on the land, while you were cutting off their kine or their fair flocks of sheep, or while you fought to win their town and carry away their women?'

"So I spoke, and straightway answering me said he: 'No, high-born son of Laërtes, ready Odysseus, upon my ships Poseidon did not smite me, raising the unwelcome blast of cruel winds, nor did my foes destroy me on the land: it was Aigisthos, plotting death and doom, who slew me, aided by my accursed wife, when he had bidden me home and feasted me, just as one cuts the ox down in the stall. So thus I died, a lamentable death, and all my men, with no escape, were slain around me, like the white-tusked swine at some rich, powerful man's
η γάμῳ ἢ ἐράνῳ ἢ εἰλατήνη τεθαλυθή.

υδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβδήσας,
μοναξ κτεινομένων καὶ ἕνε κρατερῆ ύψόμην·
ἀλλὰ κε κείνα μάλιστα ἰδῶν ὀλοφύραι θυμῷ,
ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθοῦσας
κείμεθ' ἐν ἐμεγάρῳ, δάπεδου δ' ἀπαν αἵματι θέν.

οἰκτροτάτην δ' ἣκουσα ὅπα Πριάμῳ θυγατρός,
Κασσάνδρης, τὴν κτείνε Κλυταιμνήστρῃ δολόμητις
ἀμφ' ἐμοὶ· αὐτὰρ ἐγὼ ποτὲ γαίῃ χείρας ἀείρων
βάλλον ἄποθεσκον περὶ βασιγάνῳ· ἢ δ' κυνώτις
νοσφίσατ', οὔδε μοι ἐπίθ' ἱόντι περ εἰς 'Αἴδαο
χερσι κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμι ἐρείσαι.

ὁς οὐκ αἰνότερον καὶ κύντερον ἀλλὸ γυναῖκος
[ἡ τις δὴ τοιαῦτα μετὰ φρεισ' ἔργα βάληται].

οἶνον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικὲς,
kουριδίῳ τεῦξασα πόσει φόνου. ἢ τοι ἐφην γε
ἀσπάσιος παῖδεσσι οἴδε δρώσεσιν ἐμοίσιν
οἰκαῖ' ἐαύσεσθαι· ἢ δ' ἔξοχα λυγρὰ ἰδυία
οὶ τε κατ' αἴσχος ἔχευε καὶ ἐσομενήσαν ὄπίσω
θηλυτέρησιν γυναῖξι, καὶ ἢ κ' εὔφεργὸς ἐρήσιν.

'Ὡς ἐφατ', αὐτὰρ ἐγὼ μιν ἀμεβόμενος προσέειπον·

'ὁ πότοι, ἢ μάλα δὴ γάνον Ἄτρεος εὐρύστα Ζεὺς
ἐκτάγλωσ ἥχθηρε γυναικείας διὰ βουλὰς
ἐξ ἀρχῆς· Ἐλένης μὲν ἀπωλόμεθ' εἰνεκα πολλοὶ,
σοὶ δὲ Κλυταιμνήστρῃ δὸλον ἠρτυε τηλόθ' ἑοντι·

'Ὡς ἐφάμηι, ὦ δὲ μ' αὐτές ἀμεβόμενον προσέειπε·

'τῷ νῦν μὴ ποτε καὶ σὺ γυναῖκι περ ἡπιος εἶναι
μήδ' οἱ μῦθον ἀπαντα πυφαυσκέμεν, ὦν κ' εὔ εἰδῆς,
ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμενὸν εἶναι.

ἀλλ' οὐ σοὶ γ', Ὁδυσσεῦ, φόνος ἐςσεται ἐκ γε γυναῖκος·
wedding, or banquet, or gay festival. In times gone by, you have been present at the death of many men,—men slain in single combat and in the press of war; yet here you would have felt your heart most touched with pity, to see how round the mixing-bowl and by the loaded tables we lay about the hall, and all the pavement swam with blood. Saddest of all I heard was the cry of Priam’s daughter, Kassandra, whom crafty Klytaimnestra slew beside me; and I, on the ground, lifted my hands and clutched at my blade in dying. But she, the brutal woman, turned away, and did not deign, though I was going to the house of Hades, to draw with her hand my eyelids down and press my lips together. Ah, what can be more horrible and like a brute than woman when to such deeds as this she turns her mind! And what a shameless deed she plotted to bring about the murder of the husband of her youth! Surely I thought I should be welcomed even by my children and my slaves, on coming to my home; but she, intent on such extremity of crime, brought shame upon herself and upon all of woman-kind who shall be born hereafter, even on well-doers also.’

“So he spoke, and answering him said I: ‘Alas! The line of Atreus far-seeing Zeus has sorely plagued with women’s arts, from the beginning: for Helen’s sake how many of us died; and Klytaimnestra fashioned against you treachery while you were far away.’

“So I spoke, and answering me said he: ‘Never be you yourself, then, gentle to your wife, nor speak out all the matter that you really mean; but tell one part, and let one part be hid. ‘And yet on you, Odysseus, no violent death
λήν γάρ πινυτή τε καὶ εὖ φρεσὶ μήδεα ὠδὲ κούρη Ἰκαρίου, περίφρουν Πηνελόπεια.

ἡ μὲν μιν νύμφῃ γε νένι κατελείπομεν ἤμεῖς ἐρχόμενοι πόλεμόνδε· πάις δὲ οἶ ἧν ἐπὶ μαξὸ νύπιος, ὡς πού νῦν γε μετ' ἀνδρῶν ᾗζει ἀριθμῷ, ὃλβιος· ἦ γάρ τόν γε πατήρ φίλος ὅψεται ἐλθών, καὶ κεῖνος πατέρα προσπτύξεται, ἦ δὲμις ἐστὶν.

ἡ δ' ἐμὴ οὐδὲ περ ὑδὸς ἐνυπλησθῆναι ἀκοιτίς ὀφθαλμοῖσιν ἐασε' πάρος δὲ με πέφυε καὶ αὐτῶν.

[ἀλλα δέ τοι ἐρέω, σὺ δ' ἐνί φρεσὶ βάλλει σήσιν· ἱνοῦ, μηδ' ἀναφάνδα, φιλην ἐς πατρίδα γαίαν νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστά γυναιξίν.]

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, εἰ που ἔτι γόνυστος ἀκούετε παιδὸς ἐμοῦ, ἦ που ἐν ὘ρχομένῳ, ἦ ἐν Πύλῳ ἁμαθέντι, ἦ που πάρ Μενελάῳ ἐν Σπάρτῃ εὐρέῃ.

οὐ γάρ πω τέθηκεν εἰπὶ χθονί δίος Ὀρέστης.

"ἲς ἐφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 'Ἀτρείδη, τι με ταύτα διείρει; οὔδὲ τι οἴδα, ἔσοι δ' ἡ τέθηκε· κακῶν δ' ἀμεμόλια βάζειν."

Νόν μὲν δὲς ἐπέσεσιν ἀμειβομένοι στυγεροῖσιν ἐςταμεν ἀχνύμενοι, θαλερῶν κατὰ δάκρυ χέοντες· ἢλθε δ' ἐπὶ ψυχῇ Πηληδέω Ἀχιλής καὶ Πατροκλῆς καὶ ἀμύμονος Ἀντιλόχου Αἰάντος θ', δε ἀριστος ἐνι εἴδως τε δέμας τε τῶν ἄλλων Δαναῶν μετ' ἁμύμονα Πηλείωνα.

ἔγνω δ' ἴν ψυχή με ποδόκεος Αἰακίδαο, καὶ ρ' ὀλοφυρομένη ἐπεα πτερούετα προσήνοδα· 'Διογενεῖς Δαερτιάδη, πολυμήχαν' Ὀδυσσεί, σχέτλε, τίππ' ἐτι μεῖζον εὖν φρεσὶ μήσεαι ἔργον;
shall ever fall from your wife's hand; for truly wise and of an understanding heart is the daughter of Ikarios, heedful Penelope. As a young bride we left her, on going to the war. A child was at her breast, an infant then, who now perhaps sits in the ranks of men,—and happy, too; for his dear father, coming home, will see him, and he will meet his father with embrace, as children ought to do. But my wife did not let me feast my eyes upon my son; ere that could be, she slew me. Nay, I will tell you more; lay it to heart. By stealth, not openly, bring in your ship to your own shore, for there is no more faith in women. But come, declare me this, and plainly tell if you hear my son is living still—at Orchomenos, perhaps, or sandy Pylos, or at the home of Menelaos in broad Sparta; for surely upon the earth royal Orestes has not died.'

"So he spoke, and answering him said I: 'O son of Atreus, why question me of this? I do not know if he be alive or dead. (To speak vain words is ill.)"

"In such sad words conversing with each other mournfully we stood, letting the big tears fall. And now there came the spirit of Achilles, son of Peleus, and of Patroklos also, of gallant Antilochos, and then of Ajax who was the first in beauty and in stature among all Danaâns after the gallant son of Peleus. But the spirit of swift-footed Aiakides knew me, and wailing said to me in winged words:

"'High-born son of Laërtes, ready Odysseus, rash as you are, what will you undertake more desperate than this!
πῶς ἔτλης ὧν ἀδίσδε κατελθέμεν, ἐνθα τε νεκροι ἀφραδεῖς ναίουσι, βροτῶν εἴδωλα καμόντων;

'Ὡς ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

'ὡ Ἀχιλέω, Πηλέως νιὲ, μέγα φέρτατ' Ἀχαϊῶν, ὢν Τειρεσίαο κατὰ χρέος, εἰ τινα βουλὴν ἐποι, ὅπως ἸΘάκην ἐς παίπαλέέσσαν ἴκοίμην·

οὐ γὰρ πώ σχεδον ἤλθον Ἀχαϊδος, οὐδὲ πώ ἀμής γῆς ἐπέβην, ἄλλα οἶον οὐκεῖο σείο δ', Ἀχιλλευ, οὗ τοῖς ἀνήρ προπάροιθε μακάρτατος οὔτ' ἄρ' ὠπίσσω.

πρὶν μὲν γὰρ σὲ ξωνὸν ἐτίομεν ἵσα θεοῖν Ἁργείων, νῦν αὖτε μέγα κρατεῖεις νεκύεσσιν εὐθάδ' ἐών· τῷ μῇ τι θανῶν ἄκαχίζεν, Ἀχιλλευ.'

'Ὡς ἐφάμην, ὃ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπε·

'μῇ δὴ μοι θανάτον γε παραύδα, φαίδωμι Ὀδυσσεύ. βουλοίμην κ' ἐπάρουρος ἐων θητενέμεν ἄλλων, ἀνδρὶ παρ' ἄκληρφ, ὃ μῆ βίοτοσ πολύς εὖ, ἦ πάσιν νεκύεσσι καταφθιμένοισιν ἄνασσεοι.

ἀλλ' ἅγε μοι τοῦ παιδὸς ἀγανοῦ μόθον ἐνίστες, ἦ ἐπετ' ἐς πόλεμον πρόμοι ἐμμεναι ἦ καὶ οὐκὶ. εἰπὲ δὲ μοι Πηλῆσος ἀμύμονος, εἰ τι πέπυσσαι, ἦ ἐτ' ἔχει τιμῆν πολέσων μετὰ Μυρμιδόνεσσων, ἦ μὴν ἀτιμᾶσσουσιν ἄν' Ἐλλάδα τε Φῆλην τε, οὐνεκά μιν κατὰ γήρας ἔχει χεῖρας τε πόδας τε.

οὐ γὰρ ἐγὼν ἐπαρωγός ὑπ' αὐγᾶς ἥψοιο, τοῖος ἐων οἴος ποτ' ἐωὶ Τροῖς εὑρείῃ πέφυνον λαὸν ἀριστον, ἀμύμον Ἁργείοισιν.

εἰ τοιόδ' ἔλθοιμι μίμωνθά περ ἐς πατέροις δῶ, τῷ κέ τερ στύξαιμι μένος καὶ χείρας ἀὕπτους, οὗ κεῖνον βιώσωταί ἐργουσίν τ' ἀπὸ τιμῆς.'

'Ὡς ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
How dared you come down hither to the house of Hades, where dwell the senseless dead, spectres of toil-worn men?'

"So he spoke, and answering him said I: 'Achilles, son of Peleus, foremost of the Achaians, I came for consultation with Teiresias, hoping that he might give advice for reaching craggy Ithaka. I have not yet been near Achaia, nor once set foot upon my land, but have had constant trouble; while as for you, Achilles, no man was in the past more fortunate, nor in the future shall be; for formerly, during your life, we Argives gave you equal honor with the gods, and now you are a mighty lord among the dead, when here. Then do not grieve at having died, Achilles.'

"So I spoke, and straightway answering me said he: 'Mock not at death, glorious Odysseus. (Better to be the hireling of a stranger, and serve a man of mean estate whose substance is but small, than be the ruler over all these dead and gone.) No, tell me tales about my noble son, whether or not he followed to the war to be a leader; and tell what you have heard of gallant Peleus, whether he still has honor among the hosts of Myrmidons; or do they slight him now in Hellas and in Phthia, because old age has touched his hands and feet? I am myself no longer in the sunlight as his defender, nor like what I once was when on the Trojan plain I routed a brave troop in succoring the Argives. If once like that I could but come, even for a little space, into my father's house, a terror would I make my might and my resistless hands to any who are troubling him and keeping him from honor.'
‘ἡ τοι μὲν Πηλής ἀμύμωνος οὐ τι πέπυσμαι,
αὐτάρ τοι παιδός γε Νεοπτολέμου φίλου
πᾶσαν ἀληθείην μυθῆσομαι, ὡς με κελεύεις.
αὐτὸς γὰρ μοι ἐγὼ κοίλης ἐπὶ νῆσος ἔστη
ηγαγον ἐκ Σκύρου μετ’ ἐυκνήμιδας ‘Αχαιόν.
ἡ τοι οὖ’ ἀμφὶ πόλιν Τρούνον φραξοίμεθα βουλᾶς,
αἰεὶ πρώτος ἔβαζε καὶ οὖχ ἢμάρτανε μύθων.
Νέυτωρ τ’ ἀντίθεος καὶ ἐγὼ νικάκωκομεν οὖο.
αὐτάρ οὖ’ ἐν πεδίῳ Τρώων μαρνοίμεθ’ ‘Αχαιοὶ
οὐ ποτ’ ἐνὶ πληθύνι μένεν ἀνδρῶν οὐδ’ ἐν ῥίμλαρ,
ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὔδενι εἰκονί
πολλοὺς δ’ ἀνδρας ἐπεφευ’ ἐν αἰνῇ δηποτίτη.
πάντας δ’ οὐκ ἂν ἐγὼ μυθῆσομαι οὐδ’ ὁνομῆν,
ὅσον λαὸν ἐπεφευν ἀμύνων ‘Αργείοισι,
ἀλ’ οἶον τὸν Τηλεφίδην κατενήρατο χαλκῷ,
ἠρ᾽ Εὐρύπυλον: πολλοὶ δ’ ἀμφὶ αὐτὸν ἐταῖροι
Κήτειοι κτείνοντο γυναῖκῶν εἶνεκα δόρων.
κεῖνον δὴ κάλλιστον ίδον μετὰ Μέμνονα δίοιν.

Αὐτάρ οὖ’ εἰς ὕππον κατεβαίνομεν, ὅν κάρ’ Ἐπείος,
‘Αργείων οἱ ἄριστοι, ἐμοὶ δ’ ἐπὶ πάντ’ ἐτέταλτο,
[ἡμὲν ἀνακλίναι πυκνῶν λόχων ἤδ’ ἐπιθείων;
ἐνθ’ ἄλλοι Δαναῶν ἱγγήτορες ἢδὲ μέδουτε
δάκρυν τ’ ὁμόργυνυτο τρέμον θ’ ὑπὸ γυνᾶ ἐκάστον.
κεῖνον δ’ οὐ ποτε πάμπαν ἑγὼν ίδον ὀφθαλμοῖς
οὐτ’ ωχρίσαντα χρόα κάλλιμον οὐτε παρεῖνον
δάκρυ’ ὁμορξάμενον: ὃ δὲ μὲ μᾶλα πόλλ’ ἴκετεν
ὑπόθεν ἔξεμεν, ξίφεος δ’ ἐπεμαιέτο κόπην
καὶ δόρυ χαλκοβαρᾶς, κακὰ δὲ Τρώεσσι μενοίνα.
ἀλλ’ οὖτε δὴ Πριάμου πόλιν διεπέρσαμεν αἰτήν,
μοῖραν καὶ γέρας ἔσθλὸν ἔχων ἐπὶ νῆσος ἔβαινεν
"So he spoke, and answering him said I: 'Indeed, of gallant Peleus I know nothing. But about your dear son Neoptolemos, I will tell you all the truth, as you desire; for it was I, in my trim hollow ship, who brought him from Skyros to the mailed Achaians. And when encamped about the town of Troy we held a council, he always was the first to speak, and no word missed its mark; godlike Nestor and I alone surpassed him. Moreover, on the Trojan plain, when we Achaians fought, he never tarried in the throng nor at the rallying-place, but ran before us all, yielding to none in courage. Many a man he slew in mortal combat. Fully I could not tell, could not even name, the host he slew in fighting for the Argives; but how he vanquished with his sword the son of Telephos, Eurypyllos the hero! Many of that Keteian band fell with their leader, lost by a woman's bribe. So goodly a man as was Eurypyllos I never saw, save kingly Memnon.

"'Afterwards, too, when we were entering the horse Epeios made,—we chieftains of the Argives,—and it all lay with me to shut or open our close hiding-place, other captains and councillors of the Danaïns would wipe away a tear, and their limbs shook beneath them; but watching him, at no time did I see his fair skin pale, nor from his cheeks did he wipe tears away. Often he begged to leave the horse; he fingered his sword-hilt and his bronze-tipped spear, longing to vex the Trojans. Yet after we had overthrown the lofty town of Priam, he took his share of spoil and an honorable prize, and went on
άσκηθης, οὔτ' ἄρ βεβαλλημένος ὄξει χαλκῷ
οὔτ' αὐτοσχεδίην οὕτασμένος, οὐά τε πολλά
γύνεται ἐν πολέμῳ. ἐπιμῖξ' δὲ τε μαίνεται Ἀρης.
"Ὡς ἐφάμην, ψυχῇ δὲ ποδώκεος Αἰακίδαο
φοίτα μακρὰ βιβώσα κατ' ἀσφοδελῶν λειμώνα,
γηθοσύνη δ' οἰ νῦν ἐφην ἀριδείκετον εἶναι.
Αἰ δ' ἀλλαὶ ψυχαὶ νεκύων κατατεθητῶν
ἐστασαν ἀχυμέναι, εἴρωντο δὲ κηδε' ἐκάστη.
οὔγ δ' Αἰαντὸς ψυχῇ Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἶνεκα νίκης,
τὴν μὲν ἑγὼ νίκησα δικαζόμενος παρὰ νησι
tευχεσιν ἀμφ' Ἀχιλῆος. ἔθηκε δὲ πότνια μήτηρ.
pαίδες δὲ Τρώων δίκασαν καὶ Παυλᾶς Ἀθηνῆ.
ὡς δὴ μὴ ὀφελον νικᾶν τοιοῦτο' ἐπ' ἀέθλῳ:
τοῖν γὰρ κεφαλήν ἔνεκ' αὐτῶν γαία κατέσχεν,
Αἰανθ', δὲ περὶ μὲν ἔδους, περὶ δ' ἔργα τέτυκτο
tῶν ἀλλῶν Δαναών μετ' ἀμύμοια Πηλείωνα.
tὸν μὲν ἑγὼν ἐπέεσσι προσήξθην χειλικύοισιν:
"Ἀιαν, παί Τελαμώνος ἀμύμονος, οὔκ ἄρ' ἐμελλες
οὐδὲ θανῶν λήσεσθαι ἐμοὶ χόλου εἶνεκα τευχεὼν
οὐλομένου; τὰ δὲ πῆμα θεοί θέσαν Ἀργείους,
tοίος γὰρ σφιν πῦργος ἀπάλεος; σεῖο δ' Ἀχαιοὶ
ίον Ἀχιλλῆος κεφαλὴ Πηλημιάδαο
ἀχυμέθα φθιμένου διαμπερές' οὐδὲ τις ἄλλος
ἀντίοι, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων
ἐκπάγλως ἥχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν.
ἀλλὰ ἄγε δεῦρο, ἄναξ, ἵν' ἔστω καὶ μῆθουν ἀκούσῃς
ἡμέτερον. δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.
"Ὡς ἐφάμην, δ' δὲ µ' οὗδεν ἀμείβετο, βη δὲ μετ' ἀλλας
ψυχᾷς εἰς Ἐρέβδος νεκύων κατατεθητῶν.
board unharmed, not struck by brazen point nor pierced in the close combat, as for the most part happens in war; hap-hazard Ares rages.'

"So I spoke, and the spirit of swift-footed Aiakides departed with long strides across the field of asphodel, pleased that I said his son was famous.

"But the other spirits of those dead and gone stood sadly there; each asked for what he loved. Only the spirit of Telamonian Ajax held aloof, still angry at the victory I had gained in the contest at the ships for the armor of Achilles. The goddess mother of Achilles gave the prize, and the sons of the Trojans were the judges,—they and Pallas Athene. Would I had never won in such a strife, since by that means the earth closed round the head of Ajax, who in beauty and achievement surpassed all other Danaâns save the gallant son of Peleus. To him I spoke in gentle words and said:

"'Ajax, son of gallant Telamon, will you not, even in death, forget your wrath about the accursed armor? To plague the Argives the gods gave it, since such a tower as you were lost thereby. Over your death as over that of Achilles, son of Peleus, do we Achaians sorrow continually. None was to blame but Zeus, who, hating the host of Danaân spearmen with fierce hatred, brought upon you this doom. Nay, king, draw near, that you may listen to our voice and what we say. Abate your pride and haughty spirit.'

"I spoke: he answered not, but went his way after the other spirits of those dead and gone on into Erebos. Yet
ἐνθα χ' ὡμος προσέφη κεχολωμένος, ἦ κεν ἑγὼ τόν. ἀλλά μοι ἦθελε θυμὸς ἐνι στήθεσι φίλουσι τῶν ἄλλων ψυχὰς ἰδέειν καταθεμνήσων.

Ἐνθ' ἦ τοι Μίνωα ἵδου, Δίος ἀγλαὸν ὕδω, χρύσεον σκῆτρον ἔχοντα, θεμιστέουντα νέκυσσιν, ἦμενοι· οἱ δὲ μιν ἀμφὶ δίκας εἴροντο ἀνακτα, ἦμενοι ἐσταότες τε, κατ' εὐρυπυλές 'Αἰδος δῶ.

Τὸν δὲ μετ' Ὄμιλωνα πελώριον εἰσενόησα θῆρας ὁμοῦ εἰσέχοντα κατ' ἁσφοδελὸν λειμώνα, τοὺς αὐτὸς κατέπεφευν ἐν οἰνοπόλοισιν ὀρέσσι, χερσίν ἔχων ρόπαλον παγχάλκεον, αἰέν ἀαγές.

Καὶ Τιτυνὸν ἵδου, Γαίης ἐρικυδέος ὕδω, κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα, γύπτε δὲ μιν ἐκάτερθε παρημένω ἦπαρ ἐκεινον, δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσί· Ἀητῷ γὰρ ἔλκησε, Δίος κυδὴν παράκοιτων, Πυθώδ' ἐρχόμενη διὰ καλλιχώρου Πανοπῆος.

Καὶ μὴν Τάνταλον εἰσείδου χαλέπ' ἄλγε' ἔχοντα, ἔστειδ' ἐν Λιμνῆ· ἦ δὲ προσέπλαζε γενείως· στείτο δὲ διψῶν, πιέειν δ' οὐκ ἔχειν ἐλέσθαι· ὀσσάκι γὰρ κύψει ὁ γέρων πιέειν μενεάινων, τοσσάχ' ὤδορ ἀπολέσκετ' ἀναβροχὲν, ἀμφὶ δὲ ποσὶν γαία μέλαινα φάνεσκε, καταζήσασκε δὲ δαίμον. δένδρεα δ' ἴψαντητα κατὰ κρῆθεν χέε καρπον, ὄγχυναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι συκέαι τε γλυκεραί καὶ ἑλαῖοι τηλεθώσαι· τῶν ὀπὸτ' ἠθύσει ὁ γέρων ἐπὶ χερσὶ μᾶσσαθαί, τὰς δ' ἀνέμος ῥίπτασκε ποτὶ νέφεα σκιώντα.

Καὶ μὴν Σίσυφον εἰσείδου κρατέρ' ἄλγε' ἔχοντα, λάναν βαστάζοντα πελώριον ἀμφοτέρησιν.
then, despite his wrath, he would have spoken, or I had spoken to him but that the heart within my breast wished to see other spirits of the dead.

"There I saw Minos, the radiant son of Zeus, a golden sceptre in his hand, administering justice to the dead from where he sat, while all around men called for judgment from the king, sitting and standing in the broad-gated hall of Hades.

"Next I marked huge Orion drive along the field of asphodel the game that in his life he slew amongst the lonely hills. He held a club of solid bronze that never can be broken.

"And Tityos I saw, the son of far-famed Gaia, stretched on the plain; across nine roods he stretched. Two vultures sat beside him, one upon either side, and tore his liver, piercing the caul within: yet with his hands he did not keep them off; for he did violence to Leto, the proud wife of Zeus, as she was going to Pytho through pleasant Panopeus.

"Tantalos, too, I saw in grievous torment, standing in a pool. It came up to his chin. He strained for thirst, but could not reach to drink; for as the old man bent, eager to drink, the water always was absorbed and disappeared, and at his feet the dark earth showed: God made it dry. Then leafy-crested trees drooped from above their fruit,—pears, pomegranates, apples with shining fruit, sweet figs, and thrifty olives. But when the old man stretched his hand to take, a breeze would toss them toward the dusky clouds.
ἡ τοι ὁ μὲν σκηριπτόμενος χερσίν τε ποσὸν τε λαὰν ἀυω θεσθε κοτὶ λόφον ἄλλ' δὲτε μέλλοι ἄκρον ἔπερπαλείων, τότε ἀποστρέψασκε κραταίως: αὐτὸς ἔπειτα πέδονε δε κυλίνδετο λᾶς ἀναιδῆς.  
ἀνταρ ὡ' ἄνφ ὀσσασκε τιταινόμενος, κατὰ δ' ἱδρῶς ἐρρεεν ἐκ μελέουν, κονίη δ' ἐκ κρατοὶ ὀρόφει. 
Τὸν δὲ μετ' εἰσενόησα βίην Ἡρακληείνην, εἰδωλοῦν: αὐτὸς δὲ μετ' ἀθανάτωυσι θεοῖσιν τέρπεται ἐν θαλῆσι καὶ ἔχει καλλισφυροῦ Ὁβν [παῖδα Δίου μεγάλου καὶ Ἡρης χρυσπεδίλου]. ἀμφὶ δὲ μιν κλαγγὴ νεκὼν ἄν οἰωνῶν ὡς, πάντος' ἀπτὺξμένων: ὁ δ' ἐρεμὴν νυκτὶ ἐοἴκῳς, γυμνὸν τόξον ἔχων καὶ ἑπὶ νευρῆιν ὑστόν, δεινὸν παπταλην, αἰὲ βαλέοντι ἐοίκως. 
σμερδαλεὸς δὲ οἱ ἀμφὶ περὶ στήθεσιν ἀορτὴρ χρύσεοι ὡν τελαμὼν, ἵνα θέσκελα ἔργα τέτυκτο, ἄρκηοι τ' ἀγρότεροι τε σύς χαροποί τε λέοντες, ὕσμιναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε. μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσατο, ὃς κεῖνον τελαμῶνα ἐβ' ἐγκάθεστο τέχνη. 
ἐγνω δ' αὐτίκα κεῖνος, ἐπεὶ ἵδεν ὅβδαλμοιςι, καὶ μ' ὅλοφυρόμενος ἔπεα πτεροῦντα προσηῦδα: 
' Διογενεὶς Δαερτιάδη, πολυμήχαν' Ὁδονσεῦ, ἡ δὲλ', ἢ τινα καὶ σὺ κακὸν μόρον ἡγηλάζεις, ὃν περ ἐγὼν ὑχέσκουν ὑπ' αὐγᾶς ἡελίου. 
Ζηνὸς μὲν παῖς ἦα Κρονίωνος, αὐτὰρ ἵς ἐόχου ἀπειρεσίγνι: μάλα γὰρ πολὺ χεῖρον φωτὶ δεδμήμην, ὁ δὲ μοι χαλεποὺς ἐπετέλεσ' ἀέθλους. 
καὶ ποτὲ μ' ἐνθάδ' ἐπεμψε κῶν ἄξουτ' ὃν γὰρ ἐτ' ἄλλουν φράξετο τοὐδ' ἕ μοι χαλεπώτερον εἶναι ἀέθλου.
"And Sisyphos I saw in bitter pains, forcing a monstrous stone along with both his hands. Tugging with hand and foot, he pushed the stone upward along a hill. But when he thought to heave it up clean to the summit, a mighty power would turn it back; and so once more down to the ground the wicked stone would tumble. Again he strained to push it on; sweat ran down from his limbs, and from his head a dust cloud rose.

"And next I marked the might of Herakles,—his phantom form; for he himself is with the immortal gods reveling at their feasts, wed to fair-ankled Hebe, child of great Zeus and golden-sandaled Herê. Around him rose a clamor of the dead like that of birds fleeing all ways in terror; while he, like gloomy night, with his bow bare and arrow on the string, glared fearfully, as if forever in the act to shoot. Terrible was the baldric round about his breast,—a golden belt where marvelous devices had been wrought, bears and wild boars and fierce-eyed lions, struggles and fights, murders and blood-sheddings. Let the artificer design no more who once achieved that sword-belt by his art. Instantly when he saw, he knew me, and sorrowfully said in winged words:

"'High-born son of Laërtes, ready Odysseus, so you, poor man, work out a cruel task such as I often have endured when in the sunlight. I was the son of Kronian Zeus, yet I had pains unnumbered; for to one very far beneath me was I bound, and he imposed hard labors. Once he even sent me here to carry off the dog, for nothing he supposed could be a harder labor. I brought the
τὸν μὲν ἔγων ἀνένεικα καὶ ἤγαγον ἐξ Ἀἴδαο·

Ἐρμείας δὲ μ’ ἐπεμψεν ἵδε γλαυκώπτις Ἀθηνῆ.

"Ὡς εἰπὼν ὁ μὲν αὐτὸς ἐβη δόμοι Ἀίδος εὑσώ, 
αὐτὰρ ἔγων αὐτοῦ μένον ἐμπεδοῦ, εἰ τις ἐτ’ ἐλθοὶ 
ἀνδρῶν ἥρωων, οἴ δὴ τὸ πρόσθεν ὅλοντο.

καὶ νῦ κ’ ἐτὶ προτέρους ἵδον ἄνέρας, οὕς ἔθελόν περ. 630

[Θησέα Πειρίθοδον τε, θεῶν ἐρυκυδέα τέκνα·]

ἀλλὰ πρὶν ἔπλεν ἐθνὶς ἀγελρετο μυρία νεκρῶν ἡχὴ θεσπεσίη· ἐμὲ δὲ χλαρῶν δέος ἦπει, 
μή μοι Γοργεῖην κεφαλὴν δευοῦ πελάρον ἐξ Ἀίδος πέμψειεν ἀγανὴ Περσεφόνεια.

αὐτίκ’ ἐπειτ’ ἔπλε νῆα κιών ἐκέλευον ἐταῖρος 
αὐτοὺς τ’ ἀμβαίνειν ἄνα τε πρημυήσια λύσαι.

οἱ δ’ αἰήσαν ἐξεβαίνου καὶ ἔπλε κλητὶς καθίζον.

τὴν δὲ κατ’ Ὡκεανὸν ποταμὸν φέρε κῦμα ῥόοιο, 
πρῶτα μὲν εἰρεσίη, μετέπειτα δὲ κάλλιμος οὐρος.
dog up hence, and dragged him forth from Hades. Hermes was my guide,—he and keen-eyed Athene.'

"So saying, back he went into the house of Hades, while I still held my place, hoping there yet might come some other heroes who died long ago. And more of the men of old I might have seen, as I desired,—Theseus and Perithoös, famous children of the gods; but ere they came, myriads of the people of the dead gathered with awful cry. Pale terror seized me; I thought perhaps the Gorgon head of some fell monster high Persephonê might send out of the house of Hades. So, hurrying to my ship, I called my crew to come on board and loose the cables. Quickly they came, and took their places at the pins, and down the ocean-stream the flowing current bore us, with oarage first and then a pleasant breeze."
ΟΔΥΣΣΕΙΑΣ Μ.

Σειρήνες, Σκύλλα, Χάρυβδις, βοες Ἡλίου.

Αὐτὰρ ἐπεὶ ποταμοῦ λίπειν ῥόον 'Οκεανοῦ νῆθς, ἀπὸ δ' ἵκετο κῦμα θαλάσσης εὐρυπόροιο νῆσον τ' Ἀλάιην, οὗ κ' Ἡδος ἰηρύγεινος οἰκία καὶ χοροὶ εἰσὶ καὶ ἀντολαὶ Ἡελίῳ, νῆα μὲν ἐνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθουσιν, ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ἰηργοῖς θαλάσσης. εὐθα δ' ἀποβριζαντες ἐμείναμεν Ἡδῶ διὰν.

'Ἡμος δ' ἰηρυγεῖναι φάνη ροδοδάκτυλος Ἡδος, δὴ τότ' ἐγὼν ἑτάρους προῖειν ές δῶματα Κίρκης οἰσέμεναι νεκρῶν Ἑλπίνορα τεθνηῶτα. φιτροὺς δ' αἴψα ταμόντες, οὖθ' ἀκροτάτῃ προέχ' ἀκτῇ, θάπτομεν ἄχυρῳν, θαλερόν κατὰ δάκρυ χέοντες. αὐτὰρ ἐπεὶ νεκρός τ' ἐκά καὶ τεύχεα νεκροῖ, τύμβου χεύαντες καὶ ἐπὶ στῆλην ἐρύςαντες πῆξαμεν ἀκροτάτη τύμβῳ εὔηρες ἐρετμών.

'Ἡμεῖς μὲν τὰ ἐκαστα διείπομεν· οὔδ' ἁρα Κίρκην ἐξ Αἴδεω ἐλθόντες ἐλήθομεν, ἄλλα μᾶλ' ὁδίκα ἦθθ' ἐντυναμένη· ἦμα δ' ἀμβιτόλου φέρον αὐτῇ σῶτον καὶ κρέα πολλὰ καὶ αἴθοπα οἴνων ἐρυθρών. ἡ δ' ἐν μέσῳ στάσα μετηύδα διὰ θεῶν.

' Σχέτλιοι, οἱ ζώοντες ὑπῆλθετε δῶρι 'Αἴδαο, δισθανέες, οτε τ' Ἀλλοι ἀπαξ θυήσκουσ' ἀνθρωποί. ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἴνων αὐθὶ πανημέριοι· ἦμα δ' ἃοι φαινομένηφι
XII.

THE SIRENS, SCYLLA, CHARYBDIS, AND THE KINE OF THE SUN.

"After our ship had left the current of the ocean-stream and come into the waters of the open sea and to the island of Aiaia, where is the dwelling of the early Dawn, her dancing-ground and place of rising, as we ran in we beached our ship among the sands, and forth we went ourselves upon the sea-shore, where, falling fast asleep, we awaited the sacred Dawn.

"But when the early rosy-fingered Dawn appeared, I sent men forward to the house of Circe to fetch the body of the dead Elpenor. Then we hewed logs in haste, and where the shore projected farthest we buried him with sorrow, letting the big tears fall. After the dead was burned and the armor of the dead man, we raised a mound, and placed thereon a pillar, and fixed on the mound's highest point his shapely oar.

"With all this we were busied; nevertheless, our coming from the house of Hades was not hid from Circe, but quickly she arrayed herself and came to meet us. Behind her, maids bore bread and stores of meat and ruddy sparkling wine; and standing in the midst of all, thus spoke the heavenly goddess:

"'Madmen! who have gone down alive into the house of Hades, thus twice to meet with death while others die but once, come, eat this food and drink this wine here for
πλεύσεσθ᾽: αὐτάρ ἐγὼ δεῖξον ὦδὸν ἢδὲ ἐκαστα
σημανεῖον, ἵνα μὴ τι κακορραφῇ ἄλγεινῇ
ἡ ἄλος ἢ ἔπι γῆς ἄλγησετε πήμα παθόντες.

"Ὡς ἐφαθ', ἦμῖν δ' αὐτ' ἑπεπεθεθεί θυμὸς ἀγήνωρ.
διὸ τότε μὲν πρόπαν ἦμαρ ἢ ἡλίουν καταδύτα
ἡμεθα δαινύμενοι κρέα τ' ἀσπετα καὶ μέθυ ἡδύ.
ἡμός δ' ἡλίους κατέδυ καὶ ἐπὶ κνέφας ἠλθεν,
oi μὲν κοιμήσαντο παρὰ πρωμνήσια νῆος,
ἡ δ' ἐμὲ χειρὸς ἐλοῦσα φίλων ἀπονύσφιν ἐταῦρων
εἰς τε καὶ προσέλεκτο καὶ ἐξερεύνηε ἐκαστα·
αὐτάρ ἐγὼ τῇ πάντα κατὰ μοίραιν κατέλεξα.
καὶ τότε ὁμ' ἑπέεσσι προσσύδα πότνια Κύρη·

'Tαῦτα μὲν οὐτῷ πάντα πεπείρανται, σὺ δ' ἄκουσον,
οἱ τοῖς ἐγὼν ἔρεώ, μνήσει δὲ σε καὶ θεὸς αὐτός.
Σειρήνας μὲν πρῶτον ἀφίξεαι, αἱ ρὰ τε πάντας
ἀνθρώπους θελγουσιν, οὶ τῖς σφέας εἰσαφικται.
ὡς τις ἀιδρεῆ πελάσῃ καὶ φθόγγον ἄκουσῇ
Σειρήνων, τῶν δ' οὐ τι γυνὴ καὶ νήπια τέκνα
οἰκάδε νοστήσαντι παρίσταται οὐδὲ γάννυται,
ἀλλὰ τε Σειρήνας λυγηρὴ θελγουσιν ἀοἰδῆ,
ἡμενι ἐν λειμῶνι· πολὺς δ' ἄμφ' ὀστεόφιν θῖς
ἀνδρῶν πυθομένων, περὶ δὲ ρινοὶ μυνθοῦσι.
ἀλλὰ παρεῖ ἐδάαν, ἐπὶ δ' οὐατ' ἀλείψαι ἐταῦρων
κηρὸν δεψῆσας μεληδέα, μὴ τὶς ἄκουσῇ
τῶν ἄλλων· ἀτὰρ αὐτὸς ἄκουέμεν αἰ κ' ἔθελησθα
δησάντων σ' ἐν νηθ ὑψη χειρᾶς τε πόδας τε
ἀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφων,
δόσα κε τερπόμενος ὃπ' ἄκουης Σειρήνων.
εἴ δὲ κε λίσσηαι ἐτάρους λύσαι τε κελεύῃς,
οἱ δὲ σ' ἐτὶ πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.
to-day, and with the morrow's dawn you shall set sail. I will myself point out the way and fully show you all, lest through some lamentable lack of skill you be distressed on sea or land and suffer harm.'

"So she spoke, and our high hearts assented. Thus, then, throughout the day till setting sun we sat and feasted on abundant meat and the sweet wine; and when the sun had set and darkness came, my men lay down to sleep by the ship's cables; but leading me by the hand apart from my good comrades, the goddess bade me sit, herself reclined beside me, and asked me for my story. So I related to her all in its due order. Then in these words did potent Circe speak to me:

"'All this is ended now; but listen to what I say, and God himself shall help you to remember. First you will meet the Sirens, who cast a spell on every man who goes their way. Whoso draws near unwarned and hears the Sirens' voices, by him no wife or little child shall ever stand, glad at his coming home; for the Sirens cast a spell of penetrating song, sitting within a meadow. But by their side is a great heap of rotting human bones; fragments of skin are shriveling on them. Therefore sail on, and stop your comrades' ears with sweet wax kneaded soft, that none of the rest may hear. As for yourself, if you desire to listen, see that they bind you hand and foot on the swift ship, upright upon the mast-block, — round the mast let the rope's ends be wound, — that so with pleasure you may hear the Sirens' song. But if you should entreat your men and bid them set you free, let them thereat with still more fetters bind you fast.
Αὐτὰρ ἐπὶ τὴν δὴ τὰς γε παρεξ ἐλάσωσιν ἐταίροι, ἐνθα τοι οὐκέτι ἐπειτα διηνεκέως ἀγορεύσω ὁπποτέρη δὴ τοι ὀδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς θυμῷ βουλεύειν· ἐρέω δέ τοι ἀμφοτέρωθεν. ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ’ αὐτὰς κύμα μέγα ῥοχθεὶ κυανώπιδος ’Αμφιτρίτης·  
Πλαγικτὰς δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσι. τῇ μὲν τ’ οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι τρήρωνες, ταῖς τ’ ἀμβροσίην Δίῳ πατρὶ φέρουσιν, ἀλλὰ τε καὶ τῶν αἰεν ἀφαιρεῖται λίς πέτρῃ· ἀλλ’ ἄλλην ἐνίσχυ πατήρ ἑναρίθμου ἐκνα. τῇ δ’ οὐ πώ τις ηὐς φύγεν ἀνδρῶν, ἦ τις ἤκηταί, ἀλλὰ θ’ ὁμοὶ πίνακάς τε νεὼν καὶ σώματα φωτῶν κύμαθ’ ἄλος φορέουσι πυρός τ’ ὀλοίῳ θύελλαι. οἶχ δὴ κείνῃ γε παρέπλω ποντότορος ηὐς ’Αργόν πάσι μέλουσα, παρ’ Ἀἰήταο πλέουσα· καὶ νῦ κε τὴν ἐνθ’ ὅκα βάλεν μεγάλας ποτὶ πέτρας, ἀλλ’ Ἡρη παρέπεμψεν, ἑπεὶ φίλος ἦν Ἰῆσων. οἱ δὲ δύο σκόπτειοι ο μὲν οὐρανὸν εὑρὼν ἰκάνει ὄξεις κορυφῆ, νεφέλη δὲ μιν ἀμβιβέβηκε κυανέη· τὸ μὲν οὐ ποτ’ ἐρωεί, οὐδὲ ποτ’ αἰθρη κείνου ἔχει κορυφὴν οὔτ’ ἐν θέρει οὔτ’ ἐν ὄψωρῃ· οὐδὲ κεν ἀμβαίη βροτός ἄνηρ, οὐδ’ ἐπιβαίη, οὐδ’ εἰ οἱ χεῖρες τε ἐείκοσι καὶ πόδες εἰεν· πέτρῃ γὰρ λίς ἐστι, περιξεστῇ εἰκνια. μέσῳ δ’ ἐν σκοπέλῳ ἐστὶ σπέος ἑρωείδες, πρὸς ζῷον εἰς Ἑρέβοις τετραμμένου, ἦ περ ἄν ὑμεῖς νήα παρὰ γλαφυρὴν ἰδύνετε, φαίδμ’ Ὀδυσσεύ. οὐδὲ κεν ἐκ νηὸς γλαφυρῆς αἰζήμος ἄνηρ τόξῳ ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο.
"Now when your men have brought the ship past these, what is to be your course thenceforth I will not fully say; do you yourself ponder it in your heart. I will describe to you both ways. Along one route stand beetling cliffs, and on them roar the mighty waves of dark-eyed Amphitritë; the blessed gods call them the Wanderers. This way not even winged things can pass, —no, not the gentle doves which bear ambrosia to father Zeus; but one of them the smooth rock always draws away, though the father puts another in to fill the number. No ship of man ever escapes when once come hither, but in one common ruin planks of ships and sailors' bodies are swept by the sea-waves and storms of deadly flame. The only coursing ship that ever passed was Argo, famed of all mankind, when voyaging from Aiëtes; and her as well the waves would soon have dashed on the great rocks, but Herë brought her through from love to Jason.

"By the other way there are two crags, one touching the broad heavens with its sharp peak. Clouds gather about it darkly and never float away; light strikes its peak neither in heat nor harvest. Up this no mortal man could climb or on it find a hold, not even if twenty hands and feet were his; for the rock is smooth, as it were polished. Now in the middle of the crag is a dim cave, facing the west and Erebos, —the very way where you must steer your rounded ship, glorious Odysseus; and from that rounded ship no lusty youth could with a bow-ch the hollow cave. Here Scylla dwells, utter-
ἐνθά δ’ ἐνὶ Σκύλλῃ ναίει δεινὸν λελακνία·

τής ἢ τοι φωνή μὲν ὅσῃ σκύλακος νεογιλῆς
γιγνεται, αὕτη δ’ αὕτε πέλαρ κακῶν· οὔδε κέ τίς μιν
γηθήσειεν ἵδων, οὔδ’ εἶ θεὸς ἀντιάσειε.

τῆς ἢ τοι πόδες εἰσὶ δυόδεκα πύντες ἄωροι,
ἐξ δέ τε οἱ δειραὶ περιμῆκες, ἐν δέ ἐκαστῇ
σμερδαλέη κεφάλη, ἐν δὲ τρίστοιχοι ὄδοντες,
πυκνοὶ καὶ θαμέες, πλειοὶ μέλανοι θανάτωι.

μέση μὲν τε κατὰ σπείους κοίλου δέδυκεν,
ἐξὼ δ’ ἐξίσχει κεφαλὰς δεινοῦ βερέθρον,

αὐτοῦ δ’ ἱχθυά, σκόπελον περιμαίμωσα,

δελφινάς τε κύνας τε καὶ εἰ ποθὶ μείζον ἔλησι
κῆτος, ἢ μυρία βόσκει αγάστονος Ἀμφιτρίτη.

τῇ δ’ οὐ πώ ποτε ναύται ἀκήριοι εὐχετῶνται

παρφυγέεις σὺν νη’. φέρει δέ τε κρατὶ ἐκάστῳ

φῶν’ ἐξαρπάξασα νεὸς κυνοπρόφοροι.

Τόν δ’ ἐτερον σκόπελον χθαμαλώτερον ὅψει, Ὀδυσσει.

πλησίου ἀλλήλων· καὶ κεν διοιστεῦσειας.

τῷ δ’ ἐν ἐρυνεῶς ἐστὶ μέγας, φύλλοισι τεθηλῶς.

τῷ δ’ ὑπὸ δία Χάρυβδος ἀναρρηβδεῖ μέλαν ὕδωρ.

τρις μὲν γάρ τ’ ἀνίγνων ἐπ’ ἥματι, τρις δ’ ἀναρρῷβδεῖ

δεινῶν· μὴ σὺ γε κεθὶ τῦχος, ὅτε ῥουβδησεῖν·

οὐ γάρ κεν ὑμίσατό σ’ ὑπ’ ἐκ κακοῦ οὐδ’ ἐνοσίχθων.

Alan μάλα Σκύλλης σκοπέλῳ πεπλημένοι ὅκα

νῆα παρέξ ἐλάναν, ἐπεὶ ἡ πολύ φέρτερον ἐστὶν

ἐξ ἐτάρους ἐν νη’ ποθήμεναι ἡ ἀμα πάντας:

"Ὡς ἐφατ’, αὐτὰρ ἐγὼ μὲν ἀμειβόμενος προσέειπον·

ἐὶ δ’ ἄγε δὴ μοι τούτο, θεὰ, νημερτὲς ἐνιστέες,

ἐὶ ποισ τὴν ὄλοη μὲν ὑπεκτροφύγοιμι Χάρυβδῳ,

τὴν δέ κ’ ἀμναίμην, ὅτε μοὶ σύνοιτο γ’ ἐταίρους."
ing hideous cries; her voice like that of a young dog, and she herself an evil monster. None can behold her and be glad, be it a god who meets her. Twelve feet she has, and all misshapen; six necks, exceeding long; on each a frightful head; in these three rows of teeth, stout and close-set, fraught with dark death. As far as the waist she is drawn back within the hollow cave; but forth she holds her heads outside the awful chasm and fishes there, spying around the crag for dolphins, dogfish, or whatever larger creature she may catch, such things as voiceful Amphitrité breeds by thousands. There never yet could sailors boast of passing with their ship in safety; for with each head she takes a man, snatching him from the dark-bowed ship.

"The second crag is lower, you will see, Odysseus, and close beside the first; you well might shoot across. On it a fig-tree stands, tall and in leafy bloom, underneath which divine Charybdis sucks the dark water down. For thrice a day she sends it up, and thrice she sucks it down, —a fearful sight! May you not happen to be there when it goes down, for nobody could save you then from ill, not even the Earth-shaker. But swiftly turn your course toward Scylla's crag, and speed the ship past her; for surely it is far better to miss six comrades from your ship than all together.'

"So she spoke, and answering her, said I: 'Yet, goddess, tell me this in very truth: might I not possibly escape from fell Charybdis, and then beat off that other when she assails my crew?"
"Ως εφάμην, ἥ δ' αὐτίκ' ἀμείβετο διὰ θεάων· σχέτλε, καὶ δὴ αὐ τοι πολεμήσα ἔργα μέμηλε καὶ πόνος· οὔδε θεοίσιν ὑπείξειν ἀθανάτοισιν; ἥ δὲ τοι οὖ θυητή, ἀλλ' ἀθάνατων κακῶν ἔστι, δεινὸν τ' ἀργαλέον τε καὶ ἄγριον οὔδε μαχητῶν· οὔδε τίς ἐστ' ἀλκή· φυγεύειν κάρτιστον ἀπ' αὐτῆς. ἤν γὰρ δηθύνησθα κορυφοσόμενος παρὰ πέτρῃ, δειδω μή σ' ἐξαυτίς ἐφορμηθεῖσα κίχρισι τόσσησιν κεφαλῆς, τόσσος δ' ἐκ φῶτας ἔληται. ἀλλὰ μάλα σφοδρῶς ἐλάαι, βωστρεῖν δὲ Κραταίιν, μητέρα τῆς Σκύλλης, ἥ μιν τέκε πήμα βροτοῖσιν· ἥ μιν ἐπειτ' ἀποπαύεις ἐς ύστερον ὀρμηθήματε· Ὁρινακίνην δ' ἐς νῆσον ἄφιξει· ἐνθα δὲ πολλαὶ βόσκουν 'Ἡλίοιο βόσκα καὶ ἱφια μῆλα, ἐπτὰ βοῦν ἀγέλαι, τόσα δ' οἶδον πώεα καλά, πεντάκομα δ' ἐκαστα· γόνος δ' οὐ γῆγνεται αὐτῶν, οὔδε ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰς, νύμφαι ἐνυπόκαμοι, Φαέθουσα τε Λαμπτείη τε, ἂς τέκεν 'Ἡλίῳ 'Ὑπερίον δία Νέαιρα. τὰς μὲν ἄρα θρέψασα τεκοῦσα τε πότνια μῆτηρ Ὁρινακίνην ἐς νῆσον ἄποκισε τηλόθι ναλείν, μῆλα φυλασσόμεναι πατρώια καὶ ἔλικας βοῦς. τὰς εἰ μὲν κ' ἀσινεὰς ἐάς νόστον τε μέδηι, ἤ τ' ἄν ἐτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἰκοισθέ· εἰ δ' κε σίγησαι, τότε τοι τεκμαίρομ' ὀλεθρὸν νηὶ τε καὶ ἑτάροις· αὐτὸς δ' εἰ πέρ κεν ἄλυξ, ὅτ' ἐκκὼς νείαι, ὀλέσας ἀπὸ πάντας ἑταῖρους. 'Ὡς ἐφατ', αὐτίκα δὲ χρυσόθρονος ἦλθεν 'Ἡώς. ἥ μὲν ἐπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων· αὐτὰρ ἐγὼν ἐπὶ νῆα κιῶν ὄτρυνον ἑταῖρους.
"So I spoke, and straight the heavenly goddess answered: 'Foolhardy man! Still bent on war and struggle! Will you not yield even to immortal gods? This is no mortal being, but an immortal woe,—dire, hard, and fierce, and not to be fought down. Courage is nothing; flight is the bravest course. For if you arm and linger by the rock, I fear that, issuing forth once more, she may attack you with her many heads and carry off as many men. Therefore with utmost zeal speed on; and call on Force, the mother of this Scylla, who bore her for a bane to humankind; she will restrain her then from sallying forth once more.

"Next, you will reach the island of Thrinakia, where in great numbers feed the kine and the sturdy flocks of the Sun,—seven droves of kine and of sheep as many beautiful herds, fifty in each. No young are born of them, nor do they ever die. Goddesses are their shepherds, nymphs of fair hair, Phaëthousa and Lampetie, whom to the exalted Sun divine Neaira bore. Them did their potent mother bear and rear, and she sent them to the island of Thrinakia to dwell afar, to keep their father's flocks and crook-horned kine. If you leave these unharmed and heed your homeward way, you still may come to Ithaka, though you shall meet with hardship; but if you harm them, then I predict the loss of ship and crew; and even if you yourself escape, late shall you come, in evil plight, with loss of all your crew.'

"As she thus spoke, the gold-throned morning came, and up the island the heavenly goddess went her way; I turned me toward my ship, and roused my men to come
αὐτοὺς τ᾽ ἀμβαίνειν ἀνὰ τε πρυμνήσια λύσαι. 145
οἷ δ᾽ αὐτὴ εἰσβαίνειν καὶ ἐπὶ κληῆσι καθίζουν.
[ἐξῆς δ᾽ ἐξομενοὶ πολιήν ἀλα τύπτον ἐρέτμωις.] 150
ήμων δ᾽ αὐτῷ κατόπισθε νεὸς κυανοπρὸροι ἱκμενον οὐρον ἵει πλησίστων, ἐσθλὸν ἐταῖρον,
Κήρκῃ ἑυπλόκαμοσ, δεινὴ θεὸς αὐθήσεσα.
αὐτικά δ᾽ ὅπλα ἐκαστα πονησάμενοι κατὰ νῆα ἡμεθα. τὴν δ᾽ ἀνεμός τε κυβερνήτης τ᾽ ὠνεε. 155
dὴ τὸτ᾽ ἐγὼν ἐτάροισι μετηύδων ἄχνυμενος κήρ.
"Ω φίλοι, οὐ γὰρ χρή ἑνα ἑδρεύει αὐτὸ ὁ οὗσ
θέσφαθ᾽ α μοι Κήρκῃ μυθήσατο, δία θεάων.
ἀλλ᾽ ἐρέω μὲν ἐγὼν, ὅνα εἰδότες ἥ κε θάνωμεν 160
ἡ κεν ἁλενάμενοι θάνατον καὶ κήρα φύγομεν.
Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσίαν
φθόγγον ἀλεύασθαι καὶ λειμῶν ἀνθεμόεντα.
οἶν ἔμ᾽ ἡμώγει ὅτ᾽ ἀκουέμεν· ἀλλὰ μὲν δεσμὸ
δήσατ᾽ ἐν ἄργαλέον, ὃ φρ᾽ ἐμπέδον αὐτὸθι μίμων,
ὄρθων ἐν ἰστοπέδη, ἕκ δ᾽ αὐτοῦ πείρατ' ἀνήφθω.
εἴ δὲ κε λίσσωμαι ύμέας λύσαλ τε κελεύω,
ὕμεῖς δὲ πλεόνεσσι τὸτ᾽ ἐν δεσμοῖσι πίεζεν'
"Η τοῦ ἐγὼ τα ἐκαστα λέγων ἐτάροισι πίφαυσκον. 165
tόφρα δὲ καρπαλίμοις ἐξίκετο νῆσος εὐεργῆς
νῆσον Σειρήνων. ἐπευγε γὰρ οὗρος ἀπήμων.
αὐτικ᾽ ἐπεύε άνεμος μὲν ἐπαύσατο ἡ δὲ γαληῆ
ἐπλετο νήμελῃ, κολύμησε δὲ κύματα δαλμῶν.
ἀνετάντες δ᾽ ἐταρο νεὸς ἱστα μὴρύσαντο, 170
καὶ τὰ μὲν ἐν νη φλαφυρῆ θέσαν, οἱ δ᾽ ἐπ᾽ ἐρετμὰ
ἐξομενοῖ λεύκαινον ὑδρο ξετῆς ἐλάτησων.
αὐτάρ ἐγὼ κηροὶ μέγαν τροχὸν ὃζει χαλκῷ
τυτθὰ διατμήξας χερσὶ στιβαρῆσι πίεζον.
on board and loose the cables. Quickly they came, took places at the pins, and sitting in order smote the foaming water with their oars. And for our aid, behind our dark-bowed ship, came a fair wind, to fill our sail,—a welcome comrade, sent us by fair-haired Circe, the mighty goddess human of speech. Then after doing our work at the several ropes about the ship, we sat us down, while wind and helmsman kept her steady.

"Now to my men, with aching heart, I said: 'My friends, it is not right for only one or two to know the oracles which Circe told, that heavenly goddess. Therefore I speak, that, knowing all, we so may die, or fleeing death and doom, we may escape. Against the marvelous Sirens first she warns us, that we should flee their voice and flowery meadow. Only myself she bade to hear their voice; but bind me with galling cords, that I may stay fixed in my place, upright upon the mast-block,—round the mast let the rope's ends be wound. And if I should entreat you, and bid you set me free, thereat with still more fetters bind me fast.'

"Thus I, relating all my tale, talked with my comrades. Meanwhile our stanch ship swiftly neared the Sirens' island; a fair wind swept her on. Then on a sudden the breeze stopped; there came a breathless calm; divine power lulled the waves. My comrades, rising up, furled the ship's sail, stowed it on board the hollow ship, and, bending to their oars, whitened the water with the polished blades. But I, with my sharp sword, cut a great roll of wax into small bits, and these I kneaded in my sturdy hands. Soon the wax warmed, forced by the pow-
αἴσφα δ' ιαίνετο κηρὸς, ἐπεὶ κέλετο μεγάλη ἤς
'Hελίου τ' αὐγή 'Τυριονίδαυ ἅνακτος:
ἐξεῖς δ' ἐτάρωσιν ἐπ' οὐατα πᾶσιν ἀλειψα.  
οἱ δ' ἐν νηὶ μ᾽ ἐδησαν ὁμοὶ χεῖράς τε πόδας τε
ὅρθον ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτον·
αὐτοὶ δ' ἐξόμενοι πολιήν ἄλα τύπτον ἐρέτμοις.
ἀλλ' ὅτε τόσσου ἀπήν ὁσσον τε γέγονε βοήσας,
ῥίμφα διώκοντες, τάς δ' οὐ λάθεν ὠκύαλος νηὺς
ἐγγύθεν ὀρνυμένῃ, λυγυρὴν δ' ἐντυνον ἀοίδὴν·
'Δεῦρ' ἄγ' ἰὼν, πολύαιν' 'Οδυσεὺ, μέγα κῦδος 'Αχαϊών,
νῆα κατάστησον, ἵνα νωτέρην ὅπ' ἄκούσῃς. 
οῦ γάρ πώ τοι τῇδε παρῆλασε νηὶ μελαίνῃ,
πρίν γ' ἥμεων μελήγηρον ἀπὸ στομάτων ὅπ' ἀκοῦσαι,
ἀλλ' ὧ γε τερψάμενος νεεταλ καὶ πλείονα εἴδὼς.
 IDEOGRAPHΕ τοι τάνῳ' ὅσ' ἐνι Τροίῃ εὑρεῖ
'Αργείου Τρῶες τε θεῶν ἱότητι μόγησαν·
 IDEOGRAPHΕ δ' ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.
'Ως φάσαν ἰείσαι ὑπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
ήθελ' ἀκούεμεναι, λῦσαί τ' ἐκελευον ἑταῖρος,
ὅφρυτι νευστάξων· οἱ δὲ προτεσόντες ἐρέσουν.
αὐτίκα δ' ἀνοστάντες Περμήνδης Εὐρύλοχος τε
πλείοσι μ' ἐν δεσμοὶ δέον μᾶλλον τε πλέξον.
αὐτὰρ ἐπεὶ δὴ τᾶς γε παρῆλασαν, οὐδ' ἕτ' ἔπειτα
φθογγῆς Σειρήνοιον ἥκουομεν οὐδὲ τ' ἀοίδῆς,
αἶψ' ἀπὸ κηρὸν ἑκούον ἐμοὶ ἐρήμης ἑταῖροι,
δν σφιν ἕπ' ῥωσιν ἀλειψ', ἐμὲ τ' ἐκ δεςμῶν ἀνέλυσαν. 
十九届 ὅτε δὴ τὴν νῆσον ἐλεύπομεν, αὐτίκ' ἔπειτα
κατὼν καὶ μέγα κῦμα ἰδον καὶ δοῦπον ἀκουσά.
τῶν δ' ἀρα δεισάντων ἐκ χειρῶν ἐπτακ' ἐρέτμα,
βόμβησαν δ' ἀρα πάντα κατὰ βόου· ἐσχετο δ' αὐτοῦ
erful pressure and by the rays of the exalted Sun, the lord of all. I then anointed, one by one, the ears of all my crew; and on the deck they bound me hand and foot, upright upon the mast-block,—round the mast they knotted the rope's ends; and sitting down they smote the foaming water with their oars. But when we were as far away as one can call, and swiftly were driving onward, our speeding ship, as it drew nigh, did not escape the Sirens, and thus they lifted up their penetrating song:

"'Come hither, come, Odysseus, whom all praise, great glory of the Achaians! Bring in your ship, and listen to our voices. For none has ever passed us by in a black ship till from our lips he heard ecstatic song, then went his way rejoicing, and with larger knowledge. For we know all that on the plain of Troy Argives and Trojans suffered at the gods' behest; we know whatever may befall upon the bounteous earth.'

"So spoke they, sending forth their beauteous voices, and my heart longed to listen. Knitting my brows, I made the signal to my men to set me free; but, bending forward, on they rowed. And straightway Perimedes and Eurylochos arose and laid upon me still more cords and drew them tighter. Then, after passing by, when we could hear no more the Sirens' voice or any singing, quickly my trusty crew removed the wax with which I stopped their ears, and set me free from bondage.

"Soon after we left the island, I observed a smoke, I saw high waves and heard a plunging sound. In the terror of my men the oars flew from their hands, and splashed against the current. There the ship stayed, for
νησί, ἐπεὶ οὐκέτι ἔρετμὰ προῆκεα χερσίν ἐπευγοῦν. 206
αὐτάρ ἐγὼ διὰ νῆσος ἰὸν ὀτρυνοῦ ἑταῖρος
μειλχίους ἐπέεσσι παραστάδον ἄνδρα ἐκαστὸν·
"Ὡς φίλοι, οὐ γὰρ πώ τι κακῶν ἀδαήμονες εἰμεν·
οὐ μὲν δὴ τόδε μείζον ἐπὶ κακὸν ἢ δέτε Κύκλωψ
εἴλει ἐνι σπῆρ γαλαφυρῷ κρατερήφι βίηφιν·
ἀλλὰ καὶ ἐκθεὶ εἰμὶ ἁρετῇ βουλῇ τε νόστο τε
ἐκφύγομεν, καὶ που τῶν ὑψησθαι ὃρον.
νῦν δ' ἄγεθ', ὡς ἂν ἐγὼ εὐπω, πειθόμεθα πάντες.
ήμεις μὲν κόψτης ἀλὸς ῥηγμῶν βαθείαν
tύπτετε κληθέσσιν ἐφήμενοι, αἱ κέ ποθὶ Ζεὺς
dώῃ τῶν ὑ' ὀλέθρον ὑπεκφυγέων καὶ ἀλύξαι·
σοὶ δὲ, κυβερνήθ', δο' ἑπιτέλλομαί· ἀλλ' ἐνι θυμῷ
βάλλουν, ἐπεὶ νῆσος γαλαφυρῆς οὐήμα νωμᾶς.
tοῦτον μὲν κατινοῦ καὶ κῦματος ἐκτὸς ἐφερε
νή, σὺ δὲ σκοπέλον ἑπὶμαλεο, μή σε λάθησι
κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλησθα.)
"Ὡς ἐφάμην, οἱ δ' ὅκα ἐμοῖς ἐπέεσσι πέθοντο.
Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἀπρηκτον ἄνην,
μὴ πόδις μοι δείανες ἀπολλήξειαν ἑταῖροι
eἰρεσίνη, ἐντὸς δὲ πυκνάξειν σφέας αὐτοῦς.
καὶ τότε δὴ Κλήρης μὲν ἐφημοσύνης ἀλεγεινής
λανθανόμην, ἐπεὶ οὐ τι μ' ἀνώγει θωρῆσεσθαι·
αὐτάρ ἐγὼ καταδὸς κλυτᾶ τεύχεα καὶ δύο δοῦρε
μάκρ' ἐν χερσίν ἑλῶν εἰς ἱκρια νῆσος ἐβαίνον
πρώρης. ἐνθεὶ γὰρ μὲν ἐδέγμην πρῶτα φανείσθαι
Σκύλλην πετραίνη, ἢ μοι φέρε τῆμ' ἑταροῦσιν.
οὐδὲ πῇ ἅθρῆσαι δυνάμην· ἔκαμον δὲ μοι ὡσε
πάντη παπταίνοντι πρὸς ἕρωεθέα πέτρην.
"Ἱμεῖς δὲ στεινωτῶν ἀνεπλέομεν γογώντες·"
they plied with their hands the tapering oars no more. Then down the ship I passed and roused my men with cheering words, standing by each in turn:

"Friends, hitherto we have not been untried in danger. Here is no greater danger than when the Cyclops penned us within his hollow cave with brutal might. Yet out of that, through energy of mine, through will and wisdom, we escaped. These dangers, too, I think some day we shall remember. Come then, and what I say let us all follow. You with your oars strike the deep breakers of the sea, keeping your places at the pins—if haply Zeus may set us free from present death, and let us go in safety. And, helmsman, these are my commands for you; lay them to heart, for you control the rudders of our hollow ship: keep the ship off that smoke and surf, and hug the crags, or else, before you know it, she may veer off that way, and you will bring us into danger.'

"So I spoke, and my commands they quickly heeded. But Scylla I did not name,—that hopeless horror,—for fear, through fright, my men might cease to row, and huddle all together in the hold. Then I neglected also the hard behest of Circe, where she had said I must by no means arm; but putting on my splendid armor and taking in my hands my two long spears, I went upon the ship's fore-deck, for thence I looked for the first sight of Scylla of the rock, who brought my men disaster. Nowhere could I descry her; my eyes grew weary, searching up and down the gloomy cliff.

"So up the strait we sailed in sadness; for here lay
εἴθεν γὰρ Σκύλλη, ἐπέρωθι δὲ διὰ Χάρυβδις
dεινῶν ἀνερροίβδησε θαλάσσης ἀλμυρῶν ὕδωρ.
ἡ τοι ὦτ' ἐξεμέσευε, λέβης δι' ἐν πυρὶ πολλῷ
πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὕψος δ' ἡχη
ἀκροισὶ σκοπέλοισιν ἐπὶ ἀμφιτέρουσιν ἐπιπτεν.
ἀλλ' ὦτ' ἀναβρόζειε θαλάσσης ἀλμυρῶν ὕδωρ,
pᾶσ' ἐντοσθα φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ
dεινῶν βεβρύχει, ὕπενερθε δὲ γαῖα φάνεσκε
ψάμμωρ κυανή· τοὺς δὲ χαλωρὸν δέος ἦρει.
ἡμεῖς μὲν πρὸς τὴν ἱδομὲν δεῖσαντες ὀλεθρον·
tόφρα δὲ μοι Σκύλλη κοῖλης ἐκ νηὸς ἔταιροις
ἐξ ἐλέθ', οὐ χερσὶν τε βίηφι τε φέρτατοι ἢσαν.
σκεφάμενος δ' ἐσ' νῆα θοήν ἁμα καὶ μεθ' ἔταιροις
ἡδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθέν
ὑψὸν' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
ἐξονομακλήδην, τότε γ' ύστατον, ἀχυμίμενοι κηρ.
ὡς δ' ὦτ' ἐπὶ προβόλῳ ἀλλευς περιμήκει τάβδῳ
ἵχθυσι τοῖς διλέγουσι δόλον κατὰ εἰδατα βάλλουν
ἐς πόντον προήησι βοδὸς κέρας ἀγραύλου,
ἀσπαίροντα δ' ἔπειτα λαβῶν ἔρριψε θύραζε,
ὡς οὐ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας·
αὐτοῦ δ' εἰς πόρχησι κατήσθιε κεκληγώτας,
χεῖρας ἐμοὶ ὅρεγοντας ἐν αἰνῇ δησιτήτι.
οἰκτιστον δὴ κείνο εμοὶ ἱδον ὀφθαλμοῖσι
πάντων ὀσ' ἐμφύγησα πόρους ἀλὸς ἐξερεείνων.

Αὐτὰρ ἔπει πέτρας φύγομεν δεινὴν τε Χάρυβδιν
Σκύλλην τ', αὐτίκ' ἐπείται θεοῦ ἐς ἀμύμονα νῆσον
ἰκόμεθ'· ἐνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωτοι,
πολλὰ δὲ ἰφια μὴλ' Ἰπερίονος Ἡλίῳ.
δὴ τότ' ἐγὼν ἔτη πόντῳ ἔων ἐν νηὶ μελαίνῃ
Scylla, and there divine Charybdis fearfully sucked the salt sea-water down. Whenever she belched it forth, like a kettle in fierce flame, all would foam swirling up, and overhead spray fell upon the tops of both the crags. But as she gulped the salt sea-water down, then all within seemed in a whirl; the rock around roared fearfully, and down below the bottom showed, dark with the sand. Pale terror seized my men; on her we looked and feared to die.

"And now it was that Scylla snatched from my hollow ship six of my comrades, men excellent in strength and courage. I turned my eyes toward my swift ship to seek my men, and saw their feet and hands already in the air, as they were carried up. They screamed aloud and called my name for the last time, in agony of heart. As when a fisher, on a jutting rock, with long rod throws a bait to lure the little fishes, casting into the deep the horn of stall-fed ox, then, catching one, flings it ashore writhing; even so were these drawn writhing up the rock. There at her door she ate them, loudly shrieking and stretching forth their hands toward me in mortal anguish. That was the saddest sight my eyes have ever seen, in all my toils, searching the ocean pathways.

"Now after we had passed the rocks of dire Charybdis and of Scylla, straight we drew near the pleasant island of the god. Here were the goodly broad-browed kine and all the sturdy flocks of the exalted Sun. While still at sea, on the black ship, I heard the lowing of stalled cattle
μύκηθμοῦ τῇ ἡκουσα βοῶν ἀυλιζομενάων 266
οίῳ τε βηνχῆν· καὶ μοι ἐπος ἐμπεσε θυμῷ
μάντης ἀλαοῦ, Ὁηβαιοῦ Τερεσίαο,
Κήρες τ' Αλαίης, ἢ μοι μάλα πόλλ' ἐπέτελλε
νῆσον ἀλεύασθαι τερψιμβρότου 'Ηελίου.
δὴ τότε ἔγὼν ἑτάρουι μετηύδων, ἀχνύμενος κήρ.
κέκλυτε μεν μύθων, κακὰ περ πάσχουντες ἑταῖροι,
ὅφει ὑμῖν εἴπω μαντήμα Τερεσίαο
Κήρες τ' Αλαίης, ἢ μοι μάλα πόλλ' ἐπέτελλε
νῆσον ἀλεύασθαι τερψιμβρότου 'Ηελίου·
ἐνθα γάρ αἰνότατον κακὸν ἐμμεναι ἀμμῖν ἐφασκεν
ἀλλὰ παρέξ τὴν νῆσον ἑλαύνετε νῆα μέλαιναν.'
'Ὡς ἐφάμην, τοις ὕπε κατεκλάσθη φίλον ἦτορ.
αὐτίκα δ' Εὐρύλοχος στυγερὸς μ' ἡμεῖσθε μύθῳ.
' Σχέτλιος εἰς, 'Οδυσσεῖ, περὶ τοι μένος, οὐδὲ τι γυνα
κάμνεις· ἢ ρά νυ σοι γε σιδήρεα πάντα τέτυκται,
ἂς ρ' ἑτάρους καμάτῳ ἄθηκότας ᾧδε καὶ ὑπνῷ
οὐκ ἔαρσ γαίης ἐπιβῇμεναι, ἐνθα κεν αὖτε
νῆσῳ ἐν ἀμφιρύθῃ λαρὸν τετυκιμέθα δόρτπον,
ἀλλ' αὐτῶς διὰ νῦκτα θοῦν ἀλάλησθαι ἄνωγας,
νῆσον ἀποπλαγχέντας, ἐν ἑροειδεί πόντω.
ἐκ νυκτῶν δ' ἀνεμοι χαλεποὶ, δηλήματα νηδῶν,
γίγνονται· τῇ κέν τις ύπεκφύγοι αἰτῶν ὀλεθρὼν,
ἡν πὼς ἐξαπίνης ἔλθη ἀνέμου θύελλα,
ἡ Νότου ἢ Ζεφύρου δυσαέος, οὔ τε μάλιστα
νῆα διαρραίοντι, θεῶν ἄκητε ἀνάκτων·
ἀλλ' ἢ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
dόρτπον θ' ὀπλισόμεσθα θοῦ παρὰ νη ἑμοῦντες·
ἡώθεν δ' ἀναβάντες ἐνήσομεν εὐρεῖ πόντοφ.'
'Ὡς ἥφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἀλλοι ἑταῖροι.
and the bleat of sheep; and on my mind fell words of the blind prophet, Teiresias of Thebes, and of Aiaian Circe, who very strictly charged me to shun the island of the Sun, the cheerer of mankind. So to my men with aching heart I said:

"'Hearken to these my words, my suffering comrades, that I may tell you of the warnings of Teiresias, and of Aiaian Circe, who very strictly charged me to shun the island of the Sun, the cheerer of mankind; for there our deadliest danger lay, she said. Then past the island speed the black ship on her way.'

"As I thus spoke their very souls were crushed within them, and instantly Eurylochos, with surly words, made answer: 'Headstrong you are, Odysseus; more than man's is your mettle, and your limbs never tire; and yet you must be made of iron not to allow your comrades, worn with fatigue and sleep, to touch the land where at a sea-girt island we might make ourselves again a savory supper. Instead, just as we are, with the night falling fast, you bid us journey on — our course turned from the island — over the misty deep. But out of the darkness rough winds rise, fatal to vessels; and how could any one escape from utter ruin if by some chance a sudden storm of wind should come, the south wind or the blustering west, which wreck ships oftentimes, heedless of sovereign gods. No, for the present let us obey the dark night's bidding, let us prepare our supper and rest by the black ship; to-morrow morning we will go on board and put forth on the open sea.'

"So spoke Eurylochos, the rest assented, and now I
καὶ τότε δὴ γῆγνωσκὼν ὃ δὴ κακὰ μὴδετο δαίμων, καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων.

'Eὐρύλοχ', ἢ μάλα δὴ με βιάζετε μοῦνον ἐόντα· ἀλλ' ἀγν νῦν μοι πάντες ὀμόσατε καρπερόν ὄρκον, εἰ κέ τιν' ἥ βοῶν ἀγέλην ἢ πῶν μὲγ' οἶδον εὐρωμεν, μὴ ποῦ τις ἀτασθαλίσει κακῆσιν ἢ βοῦν ἢ τι μῆλον ἀποκτάνη· ἀλλ' ἐκήλων ἐσθίετε βρώμην, τὴν αθανάτη πόρε Κίρηκ.'

'Ὡς ἐφάμην, οἱ δ' αὐτίκ' ἀπόμυσσον ώσ ἐκέλευνον. αὐτάρ ἐπεὶ ῥ' ὁμοσάν τε τελευτησάν τε τὸν ὄρκον, στῆσαμεν ἐν λιμένι γλαφυρῷ εὐεργεά νῦς ἁγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἐταῖροι νῦς, ἐπειτα δὲ δόρπον ἐπισταμένος τετύκουτο. αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἐρων ἔιτο, μνησάμενοι δὴ ἐπειτα φίλους ἐκλαιον ἐταῖρος, οὐς ἐφαγε Σκύλλη γλαφυρῆς ἐκ νῦς ἐλούσα· κλαίοντεσσα δὲ τοῖσιν ἐπήλυθε νῦδυμος ὑπὼς. ἦμος δὲ τρίχα νυκτός ἐν, μετὰ δ' ἀστρα βεβήκει, ὅρσεν ἐπὶ ξαὴν ἀνεμον νεφέληγερέτα Ζεὺς λαλαπὶ θεσπεσία, σὺν δὲ νεβέεσσι κάλυψε γαίαν ὄμοι καὶ πόντον· ὄρφει δ' οὐρανόθεα νῦς.

向下描述...
knew heaven was intending ill; and, speaking to him in winged words, I said:

"'Eurylochos, plainly you force me, since I am only one. But come, all swear me now a heavy oath that if you find a herd of cattle or great flock of sheep, none in mad wilfulness will slay a cow or sheep; but be content, and eat the food immortal Circe gave.'

"So I spoke, and readily they took the oath that I required. And after they had sworn and ended all their oath, we moored our stanch ship in the rounded harbor, near a fresh stream, and my companions left the ship and busily got supper. But after they had stayed desire for drink and food, then calling to remembrance their dear comrades, they wept for those whom Scylla ate, those whom she snatched from out our hollow ship; and as they wept, there fell on them a pleasant sleep. Now when the third watch of the night was come and the stars crossed the zenith, cloud-gathering Zeus sent forth a furious wind in a fierce tempest, and covered with his clouds both land and sea; night broke from heaven. So when the early rosy-fingered Dawn appeared, we beached our ship, hauling her up into a hollow cave where there were pretty dancing-grounds and haunts for nymphs. Then holding a council, I said to all my men:

"'Friends, there is meat and drink enough on the swift ship; let us then spare the kine, for fear we come to harm, for these are the herds and sturdy flocks of a dread god, the Sun, who all things oversees, all overhears.'

"So I spoke, and their high hearts assented. But all
μήνα δὲ πάντ' ἀλληκτος ἄη Νότος, οὐδὲ τις ἄλλος 225 γίγνετ' ἐπειτ' ἀνέμων, εἰ μὴ Ἐὔρος τε Νότος τε.
oi δ' εἶως μὲν σῖτον ἔχου καὶ οἶνον ἑρυθρόν,
tόφρα βοῶν ἀπέχοντο αἰλαιόμενοι βιότοιο.
ἀλλ' ὤτε δὴ νήσος ἐξέφθιτο ἦμα πάντα,
καὶ δὴ ἀγρὴν ἐφέτευσκον ἀλητεύοντες ἀνάγκη,
ἰχθύς ὄρυθάς τε, ἕλας ὦ τι χεῖρας ἱκώτο,
γυμπτοῖς ἄγκιστροισιν. ἔτειρε δὲ γαστέρα λιμός.
δὴ τότ' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖς
εὐξαίμην, εἰ τις μοι ὄδὸν φήμετ νεέσθαι.
ἀλλ' ὤτε δὴ διὰ νῆσον ἵων ἠλύξα ἑταῖρος,
χεῖρας νυψάμενος, δὴ' ἐπὶ σκέπας ὦν ἀνέμουι,
ἡρῶμην πάντεσσι θεοῖς οὐ 'Ολυμπον ἐχοῦσιν.
oi δ' ἀρα μοι γυλκίν ὑπόν ἐπὶ Βλεφάρισων ἔχεναν.
Εὐρύλοχος δ' ἑταῖρος εικής ἐξήρχετο βουλής.

'Ὁ Ἐκλυτέ μεν μύθων, κακὰ περ πάσχοντες ἑταῖροι
πάντες μὲν στυγεροὶ θάνατοι δειλοῖς βροτοῖς,
λιμῷ δ' οὐκτιστον θανέειν καὶ πότμον ἐπισπεῖεν.
ἀλλ' ἄγετ', 'Ἡλίῳ βοῶν ἐλάσσαντες ἁρίστας
ρέξομεν ἀθανάτοις, τοὶ οὐρανὸν εὐρὺν ἐχοῦσιν.
ei' δὲ κεν εἰς 'Ἰθάκην ἄφικολμεθα, πατρίδα γαίαν,
ἀψά' κεν 'Ἡλίῳ 'Ὑπερίον πίονα νῆσον
τεῦξομεν, ἐν δὲ κε θείμεν ἀγάλματα πολλὰ καὶ ἐσθλά·
ei' δὲ χολωσάμενος τι βοῶν ὅρθοκραιαρῶν
νη' ἑθέλῃ ὀλέσαι, ἐπὶ δ' ἐσπιώνται θεοὶ ἄλλοι,
βοῦλοι' ἀπαξ πρὸς κύμα χαινῶν ἀπὸ θυμὸν ὀλέσαι
ἀλλ' δὴν στρεύγεσθαι ἐως ἐν νῆσῳ ἔρήμῃ.'

'Ὡς ἐφατ' Εὐρύλοχος, ἐπὶ δ' ἦμεν ἄλλοι ἑταῖροι.
αὐτίκα δ' 'Ηλίῳ βόων ἐλάσσαντες ἁρίστας
ἐγγύθεν· οὐ γὰρ τῆλε νεὸς κυανοπρόφοιο
that month incessant south winds blew; no wind arose except from east and south. So long as they had bread and ruddy wine, they spared the kine, because they loved their lives. But when the vessel’s stores were now all spent, and roaming perforce they sought for game,—for fish, for fowl, for what might come to hand, caught by their crooked hooks,—and hunger pinched their bellies, then I departed by myself far up the island, to beg the gods to show my homeward way. And when by a walk along the island I had escaped my crew, I washed my hands where there was shelter from the breeze, and offered prayer to all the gods that hold Olympos. But they poured down a sweet sleep on my eyelids, while Eurylochos began his evil counsel to my crew:

"'Hearken to these my words, my suffering comrades. Hateful is every form of death to wretched mortals; and yet to die by hunger, and so to meet one's doom, is the most pitiful of all. Come then, and let us drive away the best of the Sun's kine, and sacrifice them to the immortals who hold the open sky. If we should ever come to Ithaka, our native land, we will at once build a rich temple to the exalted Sun, and put therein many fair offerings. But if the Sun, wroth for his high-horned kine, seeks to destroy our ship, and other gods consent, for my part I would rather, open-mouthed in the sea, at once give up my life than slowly let it wear away here in this desert island.'

"So spoke Eurylochos; the rest assented. Forthwith they drove away the best of the Sun's kine out of the field close by; for not far from the dark-bowed ship the
βοσκέσκονθ' ἐλικες καλαὶ βόες εὐρυμέτωποι·

tὰς δὲ περίστησαν τε καὶ εὐχετῶστῳ θεοῖσιν,

φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·

οὗ γὰρ ἔχον κρὶ λευκὸν ἐνυσέλμου ἐπὶ νηὸς.  

αὐτὰρ ἐπεὶ ρ' εὐξαντὸ καὶ ἐσφαξαν καὶ ἔδειραν,

μηροὺς τ' ἐξέταμον κατὰ τὰ κνίση ἐκάλυψαν

dίπτυχα ποιήσαντες, ἔπ' αὐτῶν δ' ὁμοθέτησαν·

οὐδ' εἶχον μέθυ λειψαν ἐπ' αἰθομένοις ἱεροῖσιν,

ἀλλ' ὑδαί σπένδοντες ἐπώπτων ἐγκατὰ πάντα.

αὐτὰρ ἐπεὶ κατὰ μὴρ' ἐκάνη καὶ σπλάγχνῳ ἐπάσαντο,

μίστυλλον τ' ἀρα τάλλα καὶ ἀμφ' ὅβελοίσιν ἐπειραν.

Καὶ τότε μοι βλεφάρων ἔξεσσατο νήδυμος ὑπνοι.  

βῆν δ' ἦναι ἐπὶ νῆα θοῦ καὶ θίνα θαλάσσης.

ἀλλ' ὅτε δὴ σχεδὸν ἦνα κιών νεός ἀμφιλίσσης,

καὶ τότε με κνίσης ἀμφῇπυθεν ἦδος αὐτής·

οἰμώξας δὲ θεοῖσι μετ' ἀθανάτωι γεγόνειν·

'Ζεῦ πάτερ ἡδ' ἀλλοι μάκαρες θεοὶ αἰεὺς ἐόντες,

ἡ με μάλ' εἰς ἄτην κοιμῆσατε νηλεὶ ὑπνὸς,

οὶ δ' ἔταροι μέγα ἐργον ἐμπτίσαντο μένοντες.'

'Οκέα δ' Ἡθελὼ 'Ιπερίον ἀγγελὸς ἠλθε,

Δαμπτείη ταῦταπλος, δ' ὦ βόας ἐκταμεν ἢμεῖς.  

αὐτίκα δ' ἀθανάτωσι μετηύδα χωόμενος κήρ·

'Ζεῦ πάτερ ἡδ' ἀλλοι μάκαρες θεοὶ αἰεὺς ἐόντες,

τίσαι δὴ ἔταροι Δαερτιάδεω 'Οδυσῆος,

οἰ μεν βοῦς ἐκτειναν υπέρβιον, ἦσον ἐνω γε

χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,

ἡδ' ὁπτότ' ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.

εἰ δὲ μοι οὐ τίσουσι βοῦν ἐπιεικὴ ἁμοιβήν,

δύσομαί εἰς 'Αἰδαο καὶ ἐν νεκύσσι φαείω.'

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληχερέτα Ζεὺς.
kine were grazing, crook-horned and beautiful and broad of brow. Round them they stood and prayed the gods, stripping the tender leaves from off a crested oak; for they had no white barley on the well-benched ship. Then after prayer, when they had cut the throats and flayed the kine, they cut away the thighs, wrapped them in fat in double layers, and placed raw flesh thereon. They had no wine to pour upon the blazing victims, but using water for libation they roasted all the entrails. So after the thighs were burned and the inward parts were tasted, they sliced the rest and stuck the bits on spits.

"And now the pleasant sleep fled from my eyelids; I hastened to the swift ship and the sea-shore. But on my way, as I drew near to the curved ship, around me came the savory smell of fat. I groaned and called aloud to the immortal gods:

"'O father Zeus, and all you other blessed gods that live forever, verily to my ruin you laid me in ruthless sleep, while my men left behind plotted this monstrous deed.'

"Soon to the exalted Sun came long-robed Lampetie, bearing him word that we had slain his kine; and straightway with an angry heart he thus invoked the immortals:

"'O father Zeus, and all you other blessed gods that live forever, avenge me on the comrades of Laërtes' son, Odysseus, who lawlessly slew the kine in which I ever joy as I go forth into the starry sky, or when again toward Earth I turn back from the sky. But if they do not make me fit atonement for the kine, I will go down to Hades and shine among the dead.'

"Then answered him cloud-gathering Zeus, and said:
' Ἡ Ἕλι', ἣ τοῦ μὲν σὺ μετ' ἀθανάτουσι φάεινε  
καὶ θυντοῖσι βροτοῖσιν ἐπὶ ξείδωρον ἄρουραν·  
τῶν δὲ κ' ἐγὼ τάχα νῦν θοὶν ἀργήτι κεραυνῷ  
tυτὰλβαλῶν κεάσαιμυ μέσῳ ἐνὶ οἴνοπι πόντῳ.

Ταῦτα δ' ἐγὼν ἥκουσα Καλυψοῖς ἦκομοιοι·  
ἡ δ' ἐφη 'Ερμείαο διακτόρου αὐτῇ ἀκοῦσαι.  
Αὐτάρ ἐπεὶ ἰ' ἐπὶ νῆα κατήλυθον ἢδὲ θάλασσαν,  
νεῖκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδὲ τι μῆχος  
eὐρέμεναι δυνάμεσθα· βόες δ' ἀποτέθνασαν ἡδη.  
τοῖσι δ' αὐτίκ' ἐπειτα θεοὶ τέρας προῦφαινον·  
ἐλρπον μὲν ρυνόλ, κρέα δ' ἀμφ' ὀβδελοῦσι μεμύκει,  
ὁπταλέα τε καὶ ὁμά· βοῦν δ' ὅς γέγνετο φωνῆ.  
'Εξῆμαρ μὲν ἐπειτα ἕμοι ἐρίηρες ἐταῖροι  
δαίννυτ· 'Ἡλιὸιο βοῦν ἀλάσαντες ἀρίστασ.  
ἀλλ' ὅτε δὴ ἐβδομον ἦμαρ ἐπὶ Ζεὺς θηκε Κρονίων,  
καὶ τὸτ' ἐπεὶτ' ἀνεμος μὲν ἐπαύσατο λαίλαπι θύων,  
ἡμεῖς δ' αἰλ' ἀναβάντες ἐνήκαμεν εὐρέι πόντο,  
iστὸν στησάμενοι ἀνὰ θ' ἱστία λεύκ' ἐρύσαντες.

'Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλεῖπομεν, οὐδὲ τις ἀλλὴ  
φαίνετο γαμάων, ἀλλ' οὐρανὸς ἢδὲ θάλασσα,  
ὅτε τὸτε κυανὴν νεφέλην ἐστήσε Κρονίων  
νηὸς ὑπερ γαναφυρῆς, ἥχυσε δὲ πόντος ὑπ' αὐτῆς.  
ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἰγη γὰρ ἦλθε  
κεκληγὼς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,  
iστοῦ δὲ προτόνους ἔρρηξ' ἀνέμου θύελλα  
ἀμφοτέρους· ἵστος δ' ὁπλοῦς πέσεν, ὅπλα τε πάντα  
eἰς ἀντλον κατέχυνθ'· δ' ἅρ' πρόμυνῃ ἐνι νῆ  
πλῆξε κυβερνήτεσσο κεφαλῆν, σὺν δ' ὁστὲ ἀραξὲ  
pάντ' ἀμύδις κεφαλής· δ' ἅρ' ἀρνευτῆρι ἑοικώς  
κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὁστέα θυμὸς ἀγήνωρ.
‘O Sun, do you shine on among the immortals and for all mortal men upon the fruitful fields. I soon will hurl a gleaming bolt at their swift ship, and cleave it in pieces in the middle of the wine-dark sea.’

“All this I heard from the fair-haired Kalypso, who said she heard it from the Guide-god Hermes.

“Now when I came down to the ship and to the sea, I chid my men, confronting each in turn. But no help could we find; the kine were dead already. Soon, too, the gods made prodigies appear: the skins would crawl; the spitted flesh, both roast and raw, would moan; and sounds came forth like those of kine.

“For six days afterwards my trusty men still feasted, for they drove away the best of the Sun’s kine; when Zeus, the son of Kronos, brought the seventh day round, then the wind ceased to blow a gale, and we in haste embarking put forth on the open sea, setting our mast and hoisting the white sail.

“Yet when we had left the island and no other land appeared, but only sky and sea, the son of Kronos set a dark cloud above our hollow ship and the deep gloomed below. The ship ran on for no long time; for soon a shrill west wind arose, blowing a heavy gale. The storm of wind snapped both the forestays of the mast. Back the mast fell, and all its gear lay scattered in the hold. At the ship’s stern it struck the helmsman on the head and crushed his skull, all in an instant; like a diver from the deck he dropped, and from his frame the strong life fled. Zeus at the same time thundered, hurling his bolt against
Ζεῦς δ' ἀμυνίς βρόντησε καὶ ἐμβαλε νηὶ κεραυνών· ἢ δ' ἐλειῆθη πᾶσα Δίως πληγείσα κεραυνῷ, ἐν δὲ θεεῖον πλήτῳ· πέσου δ' ἕκ νηὸς ἑταῖροι.

οἱ δὲ κορώνησιν ἵκελοι περὶ νηὰ μέλαιαν κύμασιν ἐμφορέοντο, θεὸς δ' ἀποιώνυτο νόστον.

Αὐτὰρ ἐγὼ διὰ νηὸς ἑφοίτων, ὁφρ' ἀπὸ τοῖχος λύσε κλύδων τρόπιος· τὴν δὲ ψειλῆν φέρε κύμα.

ἐκ δὲ οἱ ἱστῶν ἀραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ ἐπίτονοι βεβλήττο, βοῶς ῥωνὸ δετέγχος.

τῷ β' ἄμφω συνέεργον ὅμοι τρόπιν ἦδε καὶ ἱστῶν, ἐξόμενοι δ' ἐπὶ τοῖς φερόμην ὀλοίς ἀνέμοισιν. 420

'Ενθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλατι θύων, ἴλθε δ' ἐπὶ Νότος ἀνα, φέρον ἐμφ ἄλγεα θύμφ., ὁφρ' ἐτὶ τὴν ὀλοήν ἀναμετήρησαμι Χάρυβδων. 425

παννύχιος φερόμην, ἀμα δ' ἰέλιο ἀνιόντι ἴλθον ἐπὶ Σκύλλης σκόπελον δεινήν τε Χάρυβδων. 430

ἡ μὲν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ· αὐτὰρ ἐγὼ ποτὶ μακρὸν ερυθεν ὕψος' ἀέρθεις τῷ προσφύς ἐχόμην ὅς νυκτερίς. οὐδὲ τῇ ἑκχον οὐτὲ στηρίξαι ποσῖν ἐμπεθον οὐτ' επιβήναι· 435

ῥίζαι γὰρ ἐκάς ἑκχον, ἀπτήρωι δ' ἔσαν ὅξοι, μακρὸ τε ἐνεγάλιον τε, κατεσκίαον δὲ Χάρυβδων.

νὸλεμέως δ' ἐχόμην, ὁφρ' ἐξομέσεως ὅπισσω ἱστῶν καὶ τρόπιν αὐτῆς· σελδουμέως δὲ μοι ἴλθοι ὄψ· ἦμοι δ' ἐπὶ δόρτον ἀνήρ ἀγορίθειν ἀνέστη κρίνων νείκεα πολλά δικαζομένων αἰξῶν, 440

τῆμος δὴ τὰ γε δοῦρα Χαρύβδιος ἑξεφανθη. ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι, μέσωφ δ' ἐνδούπησα παρὲξ περιμῆκα δοῦρα ἐξόμενοι δ' ἐπὶ τοῖς διήρεσα χερσίν ἐμῆς.
the ship. She quivered in every part, when struck by the bolt of Zeus, and filled with sulphur smoke. Out of the ship my men were thrown and borne like sea-fowl by the side of the black ship along the waves; God cut them off from coming home.

"But for myself, I paced the deck until the surge had torn the ribs from the keel, which the waves then carried along dismantled. The mast was snapped at the keel; to it the backstay clung, made of ox-hide. With this I lashed the two together,—keel and mast,—and getting a seat on these, was borne along by the destroying winds.

"And now the west wind ceased to blow a gale; but soon a south wind came and brought an anguish to my heart that I must once more measure back my way to fell Charybdis. All night I drifted on, and with the sunrise I came to Scylla's crag and dire Charybdis. She at that moment sucked the salt sea-water down; and as toward a tall fig-tree I was upward borne, I clutched and clung as clings a bat. Yet could I nowhere set my feet steadily or climb the tree; for its roots were far away and out of reach its branches, and these were long and large, and overspread Charybdis. But patiently I clung, until again she should disgorge my mast and keel; and as I hoped they came, though late it was. But at the hour when for his supper one rises from the assembly, after deciding many quarrels of contentious men, then was it that the timbers came to light from out Charybdis. I let go feet and hands and dropped down in the middle by the long timbers, and mounting these rowed onward with my hands.
<table>
<thead>
<tr>
<th>LOAN PERIOD 1</th>
<th>HOME USE</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td></td>
</tr>
</tbody>
</table>

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS
1-month loans may be renewed by calling 642-3405
6-month loans may be recharged by bringing books to Circulation Desk
Renewals and charges may be made 4 days prior to due date

DUE AS STAMPED BELOW

may 7

REG. CIR. JUN 7 '77