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HOMER
THE ODYSSEY
I
TO MY WIFE
HOMER.

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INTRODUCTION

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

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

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

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

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

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

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

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Harl. 5674, of the thirteenth century, in the British Museum.
B. 99 sup., of the thirteenth century, in the Ambrosian Library at Milan.
Marc. 613, of the thirteenth century, in the Library of St. Mark's in Venice.
Pal. 45, written in 1201, in the Palatine Library at Heidelberg.

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*Editio Princeps*, by Demetrius Chalcondyles, Florence, 1488; Aldine, 1504 and 1507; Juntine, 1519; Bekker, Bonn, 1856; Kirchhoff, Berlin, 1859 and 1879; La Roche, Leipzig, 1867-8; Fick, Göttingen, 1883; Ameis-Hentze, Leipzig (in many editions since 1856); Hayman, London, 1866-82; Merry and Riddell, Books I.-XII., Oxford, second edition, 1886; Ludwig, Leipzig, 1889-91; van Leeuwen and da Costa, Leyden, 1890; Monro, Books XIII.-XXIV., Oxford, 1901; Hennings, a critical commentary without text, Berlin, 1903.

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

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BOOKS ABOUT HOMER

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

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

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

xiv
ΟΔΥΣΣΕΙΑ

Α

'Ανδρα μοι ἐννεπε, μοῦσα, πολύτροποι, ὅς μάλα πολλὰ πλάγχθη, ἐπεὶ Τρῳς ἱερὸν πτολεύθρον ἐπερσεν πολλῶν δ᾽ ἀνθρώπων ἰδεν ἄστεα καὶ νόον ἐγρω, πολλὰ δ᾽ ὦ γ᾽ ἐν πόντῳ πάθεν ἄλγεα ὰν κατὰ θυμόν, ἀρνύμενος ἦτε τε ψυχῆν καὶ νόστον ἔταίρων. ἀλλ᾽ οὐδ᾽ ὃς ἐτάρους ἐρρύσατο, ἱεμενός περ᾽ αὐτῶν γὰρ σφετέρησιν ἀτασθαλίσασιν ὀλοντο, νῆπιοι, οἳ κατὰ βοῦς 'Τπερίονος Ἡελίοιο ἦσθιον αὐτάρ ὁ τοῖσιν ἀφεῖλετο νόστιμον ἤμαρ. τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἴπὲ καὶ ἡμῖν. ἦν οἶκοι μὲν πάντες, ὅσοι φύγων αἱπτὺν ὀλεθρον, οἰκοὶ ἔσαν, πόλεμον τε πεφευγότες ἠδὲ θάλασσαν τῶν δ᾽ οἶον νόστον κεχρημένον ἠδὲ γυναικὸς νύμφη πότνι' ἔρυκε Καλυψός δῖα θεῶν ἐν σπέσσι γλαφυροῖς, λιλαιομένη πόσιν εἶναι. ἀλλ᾽ ὑτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν, τι ὁ ἐπεκλώσαντο θεοὶ οἰκόνυδε νέεσθαι εἰς ἱθάκην, οὐδ' ἐνθα πεφυγμένος ἦν ἀέθλων καὶ μετὰ οἰς φίλοισι. θεοὶ δ᾽ ἐλέαιρον ἀπαντεῖς

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

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

'Αλλ' ὁ μὲν Αἰθίοπας μετεκιάθε τηλόθ' ἔοντας,
Αἰθίοπας τοι διχθὰ δεδαιαται, ἐσχατοὶ ἀνδρῶν,
οἱ μὲν δυσομένου 'Ὑπερίωνος οἱ δ' ἀνίοντος,
ἀντίῳ ταύρων τε καὶ ἀρνείων ἑκατόρμβης.

ἐνθ' ὁ γ' ἐτέρπετο δαίτι παρήμενος· οἱ δὲ δὴ ἀλλοι
Ζηνὸς εὖ μεγάροισιν 'Ὀλυμπίοι τὸ ἄθροι ἔτεν.

τοῦτο δὲ μύθων ἢρχε πατὴρ ἀνδρῶν τε θεῶν τε
μυήσατο γὰρ κατὰ θυμὸν ἀμύμων Αἰγίσθοιο,

τὸν ῥ' Ἀγαμέμνονον τηλεκλυτὸς ἔκτασις Ὀρέστης·

τοῦ ὁ γ' ἐπιμνησθείς ἔπε' ἀθανάτοις μετηύδα:

"'Ο δὲ πάτοι, οἶνον δὴ νυ θεοὺς βροτοὶ αἰτίωνται
ἐξ ἡμέων γὰρ φασὶ κάκε ἐμμεναι, οἱ δὲ καὶ αὐτοὶ
εἰσῆναι ἀπασθαλίσαι ὑπὲρ μόρον ἄλγε' ἔχουσιν,

ὡς καὶ νῦν Αἰγίσθος ὑπὲρ μόρον Ἀτρείδαιο
γῆς ἄλοχον μνηστὶν, τὸν δ' ἔκτας νοστήσαντα,

εἰδὼς αἰττῶν ὑλεθρόν, ἔπει πρὸ οἱ εἰσαρμεν ἡμεῖς,

Ἐρμεῖαν πέμψαντες, ἐνύσκοπον ἀργείφωντιν,
μὴ' αὐτῶν κτείνειν μὴτε μυνάσθαι ἀκοίτων·

ἐκ γὰρ Ὀρέσταο πόσις ἐσσεται Ἀτρείδαιο,

ὁππὸτ' ἄν ὶβῆσῃ τε καὶ ἦς ἱμεῖρεται 1 αἷτης.

ὡς ἔφαθ' Ἐρμεῖας, ἀλλ' οὐ φρένας Ἀιγίσθοιν

πεῖθ' ἥγαθὰ φρονέων νῦν δ' ἄθροι πάντ' ἀπέτισεν."

1 ἱμεῖρεται: ἐπιβῆσεται.

It seems best to regard this epithet, for purposes of translation, as a proper name. The word doubtless means
pity him; but he continued to rage unceasingly against godlike Odysseus until at length he reached his own land.

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

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

¹ "the swift appearer" (root φαρ). The rendering "slayer of Argus" (root φέρ) is inadmissible, as there is no trace of the Argus-myth in Homer.
"Τὸν δ’ ἥμειβετ’ ἐπείτα θεά, ἡλαυκώπις Ἀθηνή:

"Ω πάτερ ἥμετερε Κρονίδη, ὑπατε κρειόντων, καὶ λίπην κεῖνος γε ἐσκοτί κεῖται ὀλέθρῳ. ὃς ἀπόλοιτο καὶ ἄλλος, ὁτις τοιαύτα γε ἰέζου ἀλλά μοι ἀμφ’ Ὄδυσῆι δαίφροι δαίεται ἤτορ, δυσμόρῳ, ὅς δὴ δῆθα φίλων ἀπο πήματα πάσχει νῆσῳ ἐν ἀμφίρυτη, ὅθι τ’ ὀμφαλὸς ἐστὶ θαλάσσης. νῆσος δευδρῆσσα, θεά δ’ ἐν δόματα ναίει, Ἀτλαντὸς θυγάτηρ ὀλόφρονος, ὃς τε θαλάσσης πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς μακρᾶς, αἰ γαῖαν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν. τοῦ θυγάτηρ δύστην ὁδυρόμενον κατερίκει, αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισιν θέλγει, ὅπως Ἡθάκης ἐπιλήσεται αὐτὰρ Ὄδυσσεύς, ἰέμενος καὶ καπνὸν ἀποθρόσκουτα νοῆσαι ἂς γαῖης, θανεῖν ἱμείρεται. οὐδὲ νῦν σοὶ περ ἐντρέπτεται φίλων ἤτορ, Ὀλυμπίε. οὐ νῦ τ’ Ὄδυσσεύς Ἀργείων παρὰ νησὶ χαρίζετο ίερα ἰέζων Τροῖν ἐν εὗρείη; τι νῦ οἱ τόσον ἱδύσαο, Ζεῦ;"

"Τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεῦς: "Τέκνον ἐμόν, ποῖον σε ἐποσ φίγεν ἐρκος ὀδύντων. ποὺς ἄν ἐπείτ’ Ὄδυσῆος ἐγὼ θείοιο λαθοίμην, ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ’ ἱρὰ θεοίς ἀθανάτοις ἐδωκε, τοι οὐρανὸν εὑρὸν ἔχουσιν; ἄλλα Ποσειδῶν γαῖήχος ἀσκελῆς αἰεὶ Κύκλωτος κεχόλωται, ὁν ὀφθαλμὸν ἀλάωσεν,

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

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

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\(^1\) In the Greek there is a play upon the verb \(\omega\delta\upsilon\sigma\alpha\) and the name \('O\delta\upsilon\sigma\epsilon\upsilon\), the latter suggesting the meaning "man of wrath." See xix. 409.
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άντίθεου Πολύφημοι, οὗν κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι. Θώσσα δὲ μιν τέκε νύμφην, Φόρκυνος θυγάτηρ ἀλὸς ἀτρυγέτοιο μέδοντος, εὐν σπέσσι γλαφυροῖς Ποσειδάων μυγείσα. ἐκ τοῦ δὴ Ὅδυσῆα Ποσειδάων ἐνοσίχθων οὐ τι κατακτεῖναι, πλάζει δ’ ἀπὸ πατρίδος αἰ̂ης. ἀλ’ ἀγεθ’, ἡμεῖς οίδε πειρῆς ἁξόμεθα πάντες νόστοιν, ὅπως ἐλθήσιν Ποσειδάων δὲ μεθήσει ὅν χόλον’ οὐ μὲν γὰρ τι δυνήσεται αὐτία πάντων ἄβαμάτων ἀέκητι θεῶν ἐριδαιμένειν οίος.”

Τὸν δ’ ἡμείς ἐπείτα θεά, γλαυκώπις Ἀθηνη’

“Ω πάτερ ἡμέτερε Κρονίδη, ὑπατε κρεώντων, εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοίσιν, νοστῆσαι Ὅδυσῆα πολύφρονα ὅινδε δόμοιν, Ἑρμείαν μὲν ἐπείτα διάκτορον ἀργειφόντην νήσον ἔσ’ Ὀγυγίην ὀτρύνομεν, ὅφρα τάχιστα νύμφῃ ἐυπλοκάμῳ εἶπῃ νημερτέα βουλήν, νόστον Ὅδυσῆος ταλασίφρονος, ὡς κε νέτας αὐτάρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ νῦν μᾶλλον ἐποτρύνω καὶ οἱ μένος ἐν φρεσί θεώ, εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς πᾶσι μνηστηρεσσιν ἀπειπέμεν, οὗ τῷ οἱ αἰεὶ μὴ’ ἀδινὴ σφάζονι καὶ εἰλίποδας ἐλικας βοῦς. πέμψω δ’ ἐς Σπάρτην2 τε καὶ ἐς Πύλον ἡμαθείηντα νόστον πευσόμενον πατρὸς φίλον, ἢν ποῦ ἀκούσῃ, ἢδ’ ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχρισιν.”

1 πολύφρονα: δαίβρονα.
2 Σπάρτην: Κρήτην Ζενοδοτοῦ; cf. 285.

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

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

* ἀλκας is a word of uncertain etymology. The rendering given above connects it with ἀλκας. Others understand it as referring to the "crumpled" horns of cattle, or treat it as virtually equivalent to ἄλαιοποδας. The ancients took the word to mean "black."
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Ως εἰποῦσ’ ὑπὸ ποσσίν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια χρύσεια, τά μιν φέρον ἡμέν ἐφ’ ὑγρὴν ἔπ’ ἀπειρονα γαίαν ἄμα πνοῆς ἀνέμων· εἰλετο δ’ ἄθλιμον ἐγχος, ἀκαχμένον δέι χαλκῷ, βριθὺ μέγα στιβαρῶν, τῶ δάμψησι στίχας ἀνδρῶν ἡρώων, τοῖσιν τε κοτέσσεται ὀβρυστάτῃ. ἐν δὲ κατ’ Οὐλύμπου καρήνων ἑιξάσα, στῇ δ’ Ἡθάκης ἐνὶ δήμῳ ἐπὶ προδύρους Ὄδυσῆος, οὐδ’ ἐπ’ αὐλείους πολλὰμη δ’ ἐχε χάλκεουν ἐγχος, εἰδομένη ξείνῳ, Ταφίων ἡγήτορι Μέντη.

εὔρη δ’ ἄρα μυστήρας ἄγήνορας. οἱ μὲν ἐπειτὰ πεσσοῦνται προπάροιθε θυράνθος θυμὸν ἐπετροπό ήμενοι ἐν μινοίσι βοῶν, οὐσ ἐκτανοῦν αὐτοὶ· κήρυκες δ’ αὐτοῖσι καὶ ὄστρηροι θεράποντες οἱ μὲν οἰνοῦ ἐμψυχοῦν ἐνὶ κρήτήρις καὶ ὕδωρ, οἱ δ’ αὐτὲ σπόγγοι τοιοῦτοι τραπέζας νύξοι καὶ πρότυθεν, τοῖ δὲ κρέα πολλὰ δατεύντο.

Τῆν δὲ πολὺ πρῶτός ἱδε Τηλέμαχος θεοειδής, ἱστο γὰρ ἐν μυστήριοι φίλου τετημένος ἤτορ, ὁσσόμενος πατέρ’ ἐσθλῶν ἐνὶ φρεσίν, εἰ ποθεν ἐλθὼν μυστήριοι τῶν μὲν σκέδασιν κατὰ δῶματα θείη, τιμὴν δ’ αὐτὸς ἔχοι καὶ δῶμασιν ὀσίων ἀνάσσοι τὰ φρονεῖν, μυστήριοι μεθήμενος, εἰσὶδ’ Ἀθήνην. βῆ δ’ ἑώς προδύρους, νεμεσσάθη δ’ ἐνὶ θυμῷ

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

1 ἀμβρόσιοι, like ἀμβρότος, ἀφθιτος, and even ἀθάνατος (iv. 79), may be used of inanimate things. Some assume that the word has properly no connection with бротоς, and means merely “fragrant” (see xviii. 193).
So she spoke, and bound beneath her feet her beautiful sandals, immortal, golden, which were wont to bear her both over the waters of the sea and over the boundless land swift as the blasts of the wind. And she took her mighty spear, tipped with sharp bronze, heavy and huge and strong, wherewith she vanquishes the ranks of men—of warriors, with whom she is wroth, she, the daughter of the mighty sire. Then she went darting down from the heights of Olympus, and took her stand in the land of Ithaca at the outer gate of Odysseus, on the threshold of the court. In her hand she held the spear of bronze, and she was in the likeness of a stranger, Mentes, the leader of the Taphians. There she found the proud wooers. They were taking their pleasure at draughts in front of the doors, sitting on the hides of oxen which they themselves had slain; and of the heralds and busy squires, some were mixing wine and water for them in bowls, others again were washing the tables with porous sponges and setting them forth, while still others were portioning out meats in abundance.

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

1 It has seemed better to render the word $\kappa\nu\pi\xi$ uniformly by "herald," although the meanings range from "herald" in battle scenes to "page" or "henchman" in scenes portraying life in the palace.
The words are picturesquely thought of as winging their way from the speaker to the person addressed; cf. ἀπτερός, of an unspoken word, in xvii. 57, and elsewhere.
should stand long at the gates. So, drawing near, he clasped her right hand, and took from her the spear of bronze; and he spoke, and addressed her with winged words:

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

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

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

\* Perhaps "carven."
σίτου δὲ δὴ μοιαὶ παρενήμενον ἐν κανέοισιν, 
κοῦρω δὲ κρητηρας ἐπεστέψαντο ποτοῖο. 
οἶ δ’ ἐπ’ οὐεῖαθ’ ἐτοίμα προκείμενα χείρας ἓαλλον. 
αὐτὰρ ἐπεὶ πόσιοι καὶ ἐδητύος ἐξ ἐρον ἐντὸ 
μνηστήρες, τοῦτοι μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει, 
μολῆς τ’ ὀρχηστὸς τε’ τὰ γὰρ τ’ ἀναθήματα δαἰτός· 
κήρυξ δ’ ἐν χερσὶν κιθαρίν περικαλλέα θηκεν 
Φημίῳ, οἷς ῥ’ ἤείδε παρὰ μνηστήρισιν ἀνάγκῃ. 
ἡ τοι ὁ φορμίζον ἀνεβάλλετο καλὸν αἰείδευν. 150

Αὐτὰρ Τηλέμαχος προσέφη γλαυκώπων Ἀθήνην, 
ἄγχι σχῶν κεφαλῆν, ἵνα μὴ πενθοίαθ’ οἱ ἄλλοι. 
“Εἰςεῖ φίλ’, ἢ καὶ μοι νεμεσίσσεια ὅτι κεν εἰπ’ω; 
τοῦτοισιν μὲν ταῦτα μέλει, κιθαρίς καὶ ἀοιδή, 
μὲ’, ἐπεὶ ἄλλοτριον βίοτον ἦποιον ἐδοσιν, 
ἀνέρος, οὔ δ’ ποὺ λεύκ’ οστέα πῦθεται ομβρῷ 
κείμεν’ ἐπ’ ἡπείρου, ἡ εἰν ἀλὶ κῦμα κυλίνδει. 
εἰ κείνοις ἡ’ Ιθάκην Ἰδοίατο νοστῆσαντα, 
πάντες κ’ ἄρησαιατ’ ἐλαφρότεροι πόδας εἶναι 
ἡ ἀφκεῖτεροι χρυσοῖο τε ἐσθήτος τε. 160

νῦν δ’ ὁ μὲν ὃς ἀπόλοιε κακὸν μόρον, οὐδὲ τις ἡμῖν 
θαλπωρή,1 εἰ πὲρ τις ἐπιχθοῦνων ἀγχρόπων 
φήσιν ἐλεύσεσθαι· τοῦ δ’ ὦλετο νόστιμον ἡμαρ. 
ἀλλ’ ἀγε μοι τόδε εἰπ’ε καὶ ἄτρεκέως κατάλεξον 
τές, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκής; 
ὅπποις τ’ ἐπὶ νῆος ἀφίκεο· πῶς δέ σε ναῦται 
ἡγαγον εἰς Πελακήν; τόνες ἐμμεναι εὐχετόωντο; 
ὁμὲν γὰρ τί σε πεζῶν οἶομαι εὐθαὶδ’ ἰκέσθαι. 
καὶ μοι τοῦτ’ ἀγόρευσον ἐπήτυμον, ὦφρ’ εὖ εἰδῶ, 
ἡ νέου μεθέπεις ἡ καὶ πατρώιός ἐσσι. 170
1 θαλπωρή: ἡλπωρή.
servants heaped by them bread in baskets, and youths filled the bowls brim full of drink; and they put forth their hands to the good cheer lying ready before them. Now after the wooers had put from them the desire of food and drink, their hearts turned to other things, to song and to dance; for these things are the crown of a feast. And a herald put the beautiful lyre in the hands of Phemius, who sang perforce among the wooers; and he struck the chords in prelude\(^1\) to his sweet lay.

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

\(^1\) Or ἀνεβάλλετο may be used of the voice: “so he struck the chords, and lifted up his voice in sweet song.”
HOMER

ξείνος, ἐπεὶ πολλοὶ ἤσαν ἀνέρες ἥμετερον δῶ ἄλλοι, ἐπεὶ καὶ κείνος ἑπίστροφος ἦν ἀνθρώπων."

Τὸν δ' αὐτὲ προσέειπε θεά, γλαυκώπις Ἀθήνην
" Ὀτιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
Μέντης Ἀχιλλόιο δαῖφρονος εὔχομαι εἶναι
νίός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
νῦν δ' ὁδε ἐξεν νη' κατήλυθον ἦδ' ἐτάροισιν
πλέων ἐπὶ οἴνοπα πόντου ἐπ' ἀλλοθρόων ἀνθρώπους,
ἐς Τεμέσην μετὰ χαλκοῦ, ἁγὼ δ' αἰθωνα σίδηρον.
νῆσα δὲ μοι ἦδ' ἅστηκεν ἐπ' ἁγροῦ νόσφη πόλης,
ἐν λιμένι 'Ρείθρῳ ὑπὸ Νηῆς ὕληντι.

ξείνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
ἐξ ἀρχής, εἴ πέρ τε γέροντ' εὐρῆαι ἑπελθῶν
Λαέρτην ἴρωα, τὸν οὐκέτι φασὶ πόλυνδε
ἐρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἁγροῦ πήματα πάσχειν
γρη σὺν ἀμφίπολος, ἢ οἱ βρῶσιν τε πόσιν τε
παρτιθεί, εὑτ' ἂν μιν κάματος κατὰ γυῖα λάβησιν
ἐρπύζοντ' ἀνὰ γουνῶν ἀλωῆς οἰνοπέδου.

νῦν δ' ἣλθον δὴ γάρ μιν ἑφαντ' ἐπιδήμιον εἶναι
σὸν πατέρ'. ἀλλὰ νὺ τὸν γε θεοὶ βλάπτουσι κελεύθουν.
οὐ γάρ πω τέθυκεν ἐπὶ χθονὶ δίος Ὄδυσσεις,
ἀλλ' ἐτὶ που ξώος κατερύκεται εὐρεί πόντῳ
νήσῳ ἐν ἀμφιρύτη, χαλεποὶ δὲ μιν ἀνδρεῖς ἐχούσιν
ἀγρίοι, οἱ ποιν κείνον ἐρυκανόωσ' ἄκοντα.

αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ
ἀθάνατοι βάλλουσι καὶ ὡς τελέσθαί οἶνο,
οὕτε τι μάντις ἐὼν ὅτ' οἴων ὁ σάφα εἰδός.
indeed a friend of my father's house. For many were the men who came to our house as strangers, since he, too, had gone to and fro among men."

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

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

οὗ τοι ἐτὶ δηρῶν γε φίλης ἀπὸ πατρίδος αὐτῆς ἔσσεται, οὖδ' εἰ πέρ τε σιδήρεα δέσματ' ἐχθρίων
φράσσεται ὡς κε νεῆται, ἔπει πολυμήχανός ἐστιν. 205
ἄλλ' ἂγε μοι τὸδε εἴπε καὶ ἀτρεκέως κατάλεξον,
εἰ δὴ έξ αὐτοῦ τόσος πᾶις εἰς Ὀδυσέως.
αὐτὸς μὲν κεφαλήν τε καὶ ὀμματα καλὰ ἐοίκας
κείω, ἔπει θαμά τοιον ἐμισγόμεθ' ἀλλήλοιςιν,' πρὶν γε τὸν ἡ Ῥοῦχην ἀναβῆμεναι, ἔνθα περ ἄλλοι
'Ἀργείων οἱ ἁριστοὶ ἐβαν κοίλης ἐνι ηπισίν'
ἐκ τοῦ δ' οὔτ' Ὀδυσέα ἐγὼν ἰδον οὔτ' ἐμ' ἐκείνον.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡμιδα:'
'Τοιγάρ ἐγὼ τοι, ξέινε, μάλ' ἀτρεκέως ἀγορεύσω.
μῆτηρ μὲν τε μέ φησι τοῦ ἐμμεναι, αὐτᾶρ ἐγὼ γε
οὐκ οἴδ'. οὐ γὰρ πώ τις ἐνό γόνων αὐτὸς ἀνέγρω.
ὡς δὴ ἐγὼ γ' ὀφελον μάκαρος νῦ τεν ἐμμεναι νῦν
ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἐπὶ γῆρας ἐτετεμε.
νῦν δ' ὃς ἀποτμότατος γένετο θυντῶν ἀνθρώπων,
τοῦ μ' ἐκ φασι γενέσθαι, ἔπει σὺ με τοῦτ' ἐρείνεις.'

Τον δ' αὖθε προσέειπε θεά, γλαυκώπις Ἀθηνή:
'Οὐ μὲν τοι γενείη γε θεοὶ νόμυμον ὀπίσσων
θῆκαν, ἔπει σὲ γε τοῖον ἐγείνατο Πηνελόπεια.
ἄλλ' ἂγε μοι τὸδε εἴπε καὶ ἀτρεκέως κατάλεξον
τίς δαισ, τίς δὲ ὁμιλού ὦδ' ἐπλετο; τίπτε δὲ σὲ χρεῶ; 225
eἰλαπίνη ἦ γάμος; ἔπει οὐκ ἔρανος τάδε γ' ἐστίν,
ὡς τέ μοι υβρίζοντες υπερφιάλως δοκέουσι
δαίνυσθαι κατὰ δῶμα. νεμεσσήσατό κεν ἀνὴρ
αἰσχεα πόλλ' ὀρόμων, ὃς τίς πινυτὸς γε μετέλθοι.'

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

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

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

Then wise Telemachus answered her: "Stranger,
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"Εἶνεν, ἐπεὶ ἄρ δὴ ταῦτα ἦν ἀνείρεα, ἦδὲ μεταλλᾶς, 
μέλλειν μὲν ποτὲ οίκος ὁδ' ἀφνείως καὶ ἀρμύμων 
ἐμμεναι, ὁφρ' ἐτι κεῖνος ἀνήρ ἐπιδήμιος ἦν· 
νῦν δ' ἐτέρως ἐβόλουτο θεοὶ κακὰ μητίώντες, 
οἱ κεῖνον μὲν ἀιστὸν ἐποίησαν περὶ πάντων 
ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὁδ' ἀκαχοίμην, 
ἐὶ μετὰ οἰς ἐτάραυσε δᾶμη Γρώνων ἐνὶ δήμῳ, 
ἡ δὲ βίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπεσεν. 
τῷ κέν οἱ τύμβοι μὲν ἐποίησαν Παναχαίοι, 
ἡδὲ κε καὶ ὃ παῖδι μέγα κλέως ἤρατ’ ὀπίσσω. 
νῦν δὲ μιᾶν ἀκλεῶς ἄρπνιαι ἀνηρεύαντο· 
οἵ ὁμοὶ ἀιστος ἀπυστος, ἐμοὶ δ' ὀδὺνας τε γόους τε 
κάλλιπεν. οὐδὲ τι κεῖνον ὀδυρόμενος στεναχίζω 
οἶνον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κίδε' ἐτεῦξαν. 
ὁσσοι γὰρ νήσουσι ἐπικρατέουσιν ἀριστοῖ, 
Δουλικίῳ τε Σάμῳ τε καὶ ὑλήεντι Ζακύνθῳ, 
ἡδ' ὁσσοί κραναίν θάκην κάτα κοιρανέουσιν, 
τόσσοι μητέρ' ἐμὴν μνώται, τρόχουσι δὲ οἶκον. 
ἡ δ' οὕτ' ἀρνεῖται στυγερὸν γάμου οὕτε τελευτὴν 
ποιῆσαι δύναται τοῖς δὲ φθινόθουσιν ἔδοντες 
οἶκον ἐμὸν· τάχα δὴ μὲ διαρραίοσοι καὶ αὐτὸν." 
Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλᾶς Ἀθήνην· 
"Ωι πότοι, ἢ δὴ πολλῶν ἀποιχομένου Ὀδυσσῆος 
δεὺ, δ' κε μνηστήρως ἀναιδέοι χείρας ἐφεί. 
εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃς θύρῃσι 
σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δούρε,
since indeed thou dost ask and question me of this, our house once bade fair to be rich and honourable, so long as that man was still among his people. But now the gods have willed otherwise in their evil devising, seeing that they have caused him to pass from sight as they have no other man. For I should not so grieve for his death, if he had been slain among his comrades in the land of the Trojans, or had died in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaeans have made him a tomb, and for his son, too, he would have won great glory in days to come. But as it is, the spirits of the storm\(^1\) have swept him away and left no tidings: he is gone out of sight, out of hearing, and for me he has left anguish and weeping; nor do I in any wise mourn and wail for him alone, seeing that the gods have brought upon me other sore troubles. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who lord it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to make an end; but they with feasting consume my substance: ere long they will bring me, too, to ruin."

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

\(^1\) The \(\alpha\rho\nu\upsilon\alpha\iota\iota\), or "snatchers," are in Homer personified storm-winds; see xiv. 371; xx. 61-82; and Iliad, vi. 346. They have nothing in common with Virgil's Harpies (\textit{Aen.} iii. 211 ff.).
HOMER

τοῖον οἶνον μὲν ἐγὼ τὰ πρῶτ᾽ ἐνόησα
οίκῳ ἐν ἡμετέρῳ πίνοντα τε τερπόμενόν τε,
ἐξ ἐφύρης ἀνύοντα παρ᾽ ᾽Ιλιον Μεμερίδαιο—
ὁχετο γὰρ καὶ κεῖσε θοῖς ἐπὶ νηὸς Ὀδυσσεύς
φάρμακον ἀνδροφόνον διέξεσθαι, ὥφρα οἱ εἰ̄
ίους χρίσθαι χαλκηρέας· ἀλλ᾽ ὁ μὲν οὐ τί
δῶκεν, ἐπεὶ ρα θεοῖς νεμεσίζετο αἰὲν ἐόντας,
ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέσκε γὰρ αἰὶ
τοῖον οἶνον μνηστήριοι ὡμηλίσειν Ὀδυσσεύς
πάντες κ᾽ ὀκύμοροι τε γενοιατὸ πικρόγαμοι τε.
ἀλλ᾽ ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἡ κεν νοστήριας ἀποτίσεται, ἤη κεν οὐκι,
οίσιν ἐνὶ μεγάροισι· σὲ δὲ φραξεσθαί ἀιωγα,
ὅπως κε μνηστήρια ἀπώσει ἐκ μεγάρου.
εἰ δ᾿ ἂγε νῦν ἔντιν καὶ ἐμὸν ἐμπαξεο μῦθων·
αὐριον εἰς ἀγορῆν καλέσας ἱήως Ἀχαίοις
μῦθοι πέφραδε πᾶσι, θεοὶ δ᾽ ἐπὶ μάρτυριοι ἔστων.
μνηστήριας μὲν ἐπὶ σφέτερα σκίδνασθαι ἁνωχθί,
μητέρα δ᾽ εἰ οἱ θυμὸς ἐφορμᾶται γαμέσθαι,
ἀψ ἓτω εἰς μέγαρον πατρός μέγα δυναμένοιο·
oi δὲ γάμον τεῦξουσι καὶ ἠρτυνεύσιν ἑδνα
πολλὰ μάλι, ὥσσα ἔοικε φίλης ἐπὶ παιδὸς ἐπεσθαί.1
σοὶ δ᾽ αὐτῷ πυκνώσι ὑποθήσομαι, αἰ κε πιθῆναι
νὴ ἄρσας ἔρτησιν ἐείκοσιν, ἦ τις ἄριστη,
ἐρχεο πευσόμενος πατρός δὴν οἰχομένοιο,
ην τις τοι εἰπησι βροτῶν, ἦ ὅσσαν ἰκούσις

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

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

but we must still think of the gifts as brought by the wooers, even though they were subsequently given to the bride by her parents. Owing to this difficulty many scholars reject line 278 (and ii. 197), and take of \(\delta\) of the wooers, not of the kinsfolk of Penelope.
ἐκ Δίως, ἦ τε μάλιστα φέρει κλέος ἀνθρώποισιν. πρῶτα μὲν ἐσὶ Πύλον ἐλθὲ καὶ εἰρεο Νέστορα δίον, κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον.1 ὁς γὰρ δεύτατος ἦλθεν Ἀχαῖον χαλκοχιτῶνων. εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσης, ἦ τ' ἄν τρυχόμενος περ ἐτ' τλαίης ἐναυτόν· εἰ δὲ κε τεθυσσότοις ἀκούσης μηδὲ ἐτ' ἐνότος, νοστήσας δὴ ἐπείτα φίλην ἐς πατρίδα γαῖαν σήμα τε οἰ χεῖναι καὶ ἐπὶ κτέρεα κτερείζαν πολλὰ μᾶλ', ὀσσα ὑικε, καὶ ἀνέρι μητέρα δοῦναι. αὐτὰρ ἐπῄν δὴ ταύτα τελευτῆσης τε καὶ ἔρξης, φράζεσθαι δὴ ἐπείτα κατὰ φρένα καὶ κατὰ θυμὸν ὁπωσὶ κε μιστήρας ἐνὶ μεγάροις τεοίσι κτείνης ἦ δόλῳ ἢ ἀμφαδών· οὐδὲ τί σε χρή νυτιών ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἔστι. ἦ οὐκ ἄεις οἰον κλέος ἐλλάβε δίος Ὀρέστης πάντας ἐπὶ ἀνθρώπους, ἐπεὶ ἐκτανε πατροφονὴ, Δίγνηθον δολόμητιν, οἱ οἱ πατέρα κλυτὸν ἐκτα: καὶ σύ, φίλος, μάλα γὰρ σ' ὀρῶν καλὸν τε μέγαν τε, ἀλκίμος ἐσσ', ἵνα τίς σε καὶ ὁψιγόνων εὖ εἰπῇ. αὐτὰρ ἐγὼν ἐπὶ νῆα θοην κατελεύσομαι ἣδη ἢδ' ἐτάρους, οἱ ποὺ μὲ μάλ' ἀνχαλώσω σεινυντεσ: σοι δ' αὐτῷ μελέτω, καὶ ἐμὼν ἐμπάξειο μύθων." 305

Τὴν δ' αὐ Τηλέμαχος πεπνυμένοις ἀντίον ἤνδα: "Ἐεῖν', ἦ τοι μὲν ταύτα φίλα φρονέων ἀγορεύεις, ὡς τε πατὴρ φ' παιδί, καὶ οὖ ποτε λήσομαί αὐτῶν. ἀλλ' ἄγε νῦν ἐπίμεινον, ἔπειγόμενος περ ὀδοίο, ὁφρα λοεσσάμενος τε τεταρπόμενος τε φίλον κήρ, δώρων ἔχων ἐπὶ νῆα κής, χαίρων εὖν θυμῷ,

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

Then wise Telemachus answered her: “Stranger, in truth thou speakest these things with kindly thought, as a father to his son, and never will I forget them. But come now, tarry, eager though thou art to be gone, in order that when thou hast bathed and satisfied thy heart to the full, thou mayest go to thy ship glad in spirit, and bearing a gift costly
Τοι α' ἢμείβετ' ἐπείτα θεά, γλαυκώπις Ἀθήνη.

"Μή μ' ἔτι νῦν κατέρυκε, λαλιώμειών περ ὀδοίο.

δώρων δ' ὅττι κε μοι δοῦναι φίλον ἧτορ ἄνωγην,

αὐτὶς ἀνερχομένῳ δόμεναι οἶκών ἔρξεσθαι,

καὶ μᾶλα καλὸν ἔλων· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς."

'Η μὲν ἀρ' ϊς εἰποῦσ' ἀπέβη γλαυκώπις Ἀθήνη,

ὁμις δ' ὅς ἀνόπαια διέπτατο· τῷ δ' ἐνι θυμῷ

θήκε μένοι καὶ θάρσοι, ὑπεμνησέν τε ἐ πατρὸς

μᾶλλον ἐτ' ἦ το πάροιθεν. ὦ δὲ φρεσίν ἵσι νοῆσας

θὰμβησεν κατὰ θυμὸν· ὁίσατο γὰρ θεὸν εἶναι.

αὐτίκα δὲ μνηστήρας ἐπώχετο ἰσόθεος φῶς.

Τοῖσι δ' ἄοιδος ἀείδει περικλυτοῖς, οἱ δὲ σιωπῆ

ἡτ' ἀκούοντες· ὦ δ' Ἀχαῖον νόστον ἀείδει

λυγρῶν, δὴ ἐκ Τροίτης ἐπετείλατο Παλλᾶς Ἀθήνη,

τοῦ δ' υπερωϊόθεν φρεσὶ σύνθετο θέσπιν ἄοιδῆν

κούρη Ἰκαρίοιο, περίφροιν Πηνελόπεια·

κλίμακα δ' υψηλὴν κατεβήσετο ὑπὸ δόμοιο,

οὐκ οὖν, ἄμα τῇ γε καὶ ἀμφίπολοι δὺ ἐποντο.

ἡ δ' ὅτε δὴ μνηστήρας ἀφίκετο διὰ γυναικῶν,

στῇ ρὰ παρὰ σταθμὸν τέγεος πῦκα ποιητοῦ,

ἀντα παρειάσων σχομένη λιπαρὰ κρήδεμα·

ἀμφίπολος δ' ἀρα οἱ κεδυὴ ἐκάτερθε παρέστη.

δακρύσασα δ' ἐπείτα προσηύδα θεῖον ἄοιδὸν·

"Φήμε, πολλά γὰρ ἄλλα βροτῶν θελκτήρια οἴδας,

ἐργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἄοιδον·

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

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

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

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

"Phemius, many other things thou knowest to charm mortals, deeds of men and gods which min-
τῶν ἐν γε σφιν ἀείδει παρέμενος, οί δὲ σιωπὴν
οἶνον πινόντων· ταύτης δ᾿ ἀποταµένει ἀοἰδῆς
λυγρής, ἢ τε μοι αἰεὶ ἐνι στίθεσοι φίλον κήρ
τείρει, ἐπεί με μάλιστα καθίκετο πένθος ἅλαστον.
τοῖς γὰρ κεφαλὴν ποθέω μεμνηµένη αἰεὶ,
ἀνδρός, τοῦ κλέος εὐρυ καθ᾽ Ἑλλάδα καὶ μέσον
"Αργος." ¹

Τὴν δ᾿ ἀν Τηλέµαχος πεπνυµένος ἀντίον ηὔδα·
"Μήτερ ἐµή, τί τ᾿ ἀρα φθονεῖς ἐρίηρον ἀοἰδὴν
tέρπειν ὅππη οἴ νόσος ὁρινται; οὔ νῦ τ᾿ ἀοἰδοὶ
αἰτιοί, ἀλλὰ ποθὶ Ζεὺς αἰτιοῖς, ὅς τε δίδωσιν
ἀνδράσιν ἀλφηστήσιν, ὅπως ἐθέλησιν, ἐκάστῳ.
tούτῳ δ᾿ οὐ νέµεσις Δαναώι κακῶν οἴτων ἀείδειν·
τὴν γὰρ ἀοἰδὴν μᾶλλον ἐπικλείουσ᾿ ἀνθρωποί,
ἡ τε ἀκούοντεσσι νεωτάτη ἄμφιπέληται.
σοί δ᾿ ἐπιτολµάτω κραδίη καὶ θυµὸς ἀκούειν
οὐ γὰρ Ὁδυσσεὺς οἶας ἀπώλεσε νόστιµον ἥμαρ
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὅλοντο. ²

ἀλλ᾿ εἰς οἰκὸν ιοῦσα τὰ σ᾿ αὐτῆς ἔργα κόµικεν,
ἱστον τ᾿ ἱλακάτην τε, καὶ ἀμφιπόλοισι κέλευεν
ἐργον ἐποίησεθαι· μῦθος δ᾿ ἀνδρεσι Μελήσει
πασιν, μάλιστα δ᾿ ἐμοί τοῦ γὰρ κράτος ἐστ᾿ ἐνι οἶκῳ.

"Ἡ μὲν θαµβήσασα πάλιν οἴκώνδε βεβήκειν
παίδος γὰρ μῦθον πεπνυµένον ἐνθέτω θυµῶ,
ἐς δ᾿ ὑπερῳ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξι
κλαδεῖν ἐπείτε Ὄδυσσῃ φίλον πόσιν, ὡφρα οἱ ὑπνοί
ἡδῶν ἐπὶ βλεφάροισι βάλε γλαυκώτις Ἀθήνην.

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

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

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

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

2 Others render “that live by bread,” and still others “gain-getting.”
μηστήρες δ’ ὁμίδησαν ἀνὰ μέγαρα σκιοευτα, 365
πάντες δ’ ἱρύσαντο παραὶ λεχέσσοι κλιθήμαι.
τοῦτι δὲ Τηλέμαχος πεπνυμένος ἦρχετο μύθων.

"Μητρὸς ἐμῆς μηστήρες ὑπέρβιον ὤβριν ἐχοντες,
νῦν μὲν δαινύμενοι τερπώμεθα, μὴδὲ βοητὸς
ἔστω, ἐπεὶ τόδε καλὸν ἀκούμεν ἐστίν ἀοιδοῦ
τοιοῦτοι οἷος ὦ οὐ ἔστι, θεοὶ ἐναλίγκιος αὐδῆς.

ἡδεν δ’ ἀγροίμηδε καθεξώμεσθα κιόντες
πάντες, ἢν’ ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
ἐξείναι μεγάρων’ ἀλλας δ’ ἀλεγύνετε δαῖτας,
ὑμᾶ ὑπήματ’ ἐχοντες, ἀμειβόμενοι κατὰ οἶκους.

εἰ δ’ ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον
ἐμεναι, ἀνδρός ἐνὸς βίοτον νήπιουν ὀλέσθαι,
κειρέτ’ ἐγὼ δ’ θεοὺς ἐπιβώσομαι αἰέν ἐόντας,
αἰ’ κέ ποθί Ζεὺς δόσι παλύντια ἔργα γενέσθαι
νήπιονα κεν ἐπείτα δόμων ἐντεσθεν ὀλοίσθε.

’Ως ἔφαθ’, οἱ δ’ ἀρα πάντες ὅδαξ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, δ’ θαρσαλέως ἀγόρευεν.

Τὸν δ’ αὐτ’’ Αντίνοος προσέφη, Ἐυπείθεος νίος.

"Τηλέμαχ’, ἦ μάλα δὴ σε διδάσκομιν θεοί αὐτοὶ
ὑψαγόρην τ’ ἐμεναι καὶ θαρσαλέως ἀγορεύειν
μὴ σέ γ’ ἐν ἀρμιάλῳ Ἰθαίκη βασιλία Κρονίων
ποιήσειν, ὅ τοι γενεὴν πατρώιῶν ἐστίν.

Τὸν δ’ αὐΤ Τηλέμαχος πεπνυμένος ἀντίον ἡνδα.

"’Αντίνο’, ἦ καὶ μοι νεμεσήσειαι ὁτι κεν εἶπω;
καὶ κεν τοῦτ’ ἐθέλοιμι Διὸς γε διδόντος ἄρέοται.

ἦ φῆς τοῦτο κάκιστον ἐν ἀνθρώποις σετύχθαι;
οὐ μὲν γὰρ τι κακὸν βασιλεύμεν ἀἰρὴν τέ οἱ δῶ

1 ἦ καὶ μοι νεμεσήσειαι: εἴ πέρ μοι καὶ ἀγάσσει, “even though thou be angry.”
But the wooers broke into uproar throughout the shadowy halls, and all prayed, each that he might lie by her side. And among them wise Telemachus was the first to speak:

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

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

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

Then wise Telemachus answered him: "Antinous, wilt thou be wroth with me for the word that I shall say? Even this should I be glad to accept from the hand of Zeus. Thinkest thou indeed that this is the worst fate among men? Nay, it is no bad thing to be a king. Straightway one's house grows rich and
HOMER

ἀφιείων πέλεται καὶ τιμήστερος αὐτός.
ἀλλ’ ἢ τοι βασιλῆς Ἀχαίων εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιώλι Ἰθάκη, νέοι ἢ δὲ παλαιοί,
τῶν κέν τις τὸ δ’ ἔχειν, ἐπεὶ θάνε δίος Ὀδυσσεύς.
αὐτὰρ ἐγὼν οἴκοιο ἀνάξ ἐσομ’ ἤμετέροιο
καὶ ἐμόων, οὕς μοι λησσάτο δίος Ὀδυσσεύς.”

Τὸν δ’ αὕτ’ Εὐρύμαχος Πολύβου πάις ἄντιον ηὕδα:
“Τηλέμαχ’, ἢ τοι ταύτα θεόν ἐν γούνασι κεῖται,
ὡς τις ἐν ἀμφιώλι Ἰθάκη βασιλεύσει Ἀχαίων
κτήματα δ’ αὐτός ἔχοις καὶ δῶμασιν οἷς ἄνασσοις.
μὴ γὰρ δ’ γ’ ἐλθοὶ ἄνὴρ ὡς τις σ’ ἀέκοντα βησφιν
κτήματ’ ἀπορραίσει, Ἰθάκης ἔτι ναιετοφορίς.
ἀλλ’ ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,
ὅππόθεν οὕτος ἄνηρ, ποίης δ’ ἐξ εὐχεταί εἶναι
γαῖς, ποῦ δέ νῦ οἱ γενεῖ καὶ πατρὶς ἁρουρα.
ἡ τιν’ ἀγγελίην πατρός φέρει ἐρχομένου,
ἡ εὖν αὐτοῦ χρεῖος ἐελδόμενος τὸ δ’ ἴκανε;
οἰον ἀκαίρας ἄφαρ οὐχεταί, οὐδ’ ὑπέμεινε
γνώμεναι’ οὐ μὲν γὰρ τι κακὸ εἰς ὤπα ἑώκει.”

Τὸν δ’ αὖ Τηλέμαχος πεπινυμένος ἄντιον ηὕδα:
“Εὐρύμαχ’, ἢ τοι νόστος ἀπόλετο πατρός ἐμοίον.
οὔτ’ οὖν ἀγγελίη ἐτί πείθομαι, εἰ ποθὲν ἐλθοῦι,
οὗτε θεοπροπίς ἐμπαύζομαι, ἢν τινα μῆπρ
ἐς μέγαρον καλέσασα θεοπρόποιον ἐξερέηται.
ξείνοις δ’ οὕτος ἐμὸς πατρόιος ἐκ Τύφου ἑστίν.
Μέντης δ’ Ἀχιλλαίοι δαίφρονος εὐχεταί εἶναι
νύς, ὡτὰρ Ταφίοισι φιληρέταμοις ἀνάσσει.”

“Ὡς φάτο Τηλέμαχος, φρεσὶ δ’ ἀθανάτην θεόν ἐγνω.
Οἱ δ’ εἰς ὀρχηστών τε καὶ ἱμερόσεσαν ἀοιδὴν

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oneself is held in greater honour. However, there are other kings of the Achaeans full many in seagirt Ithaca, both young and old. One of these haply may have this place, since goodly Odysseus is dead. But I will be lord of our own house and of the slaves that goodly Odysseus won for me."

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

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

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

Now the wooers turned to the dance and to glad-
τρεψάμενοι τέρποντο, μένουν δ' ἐπὶ ἐσπερον ἐλθεῖν. τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἐσπερος ἦλθεν δὴ τότε κακκεϊοντες ἦβαν οἰκόνδε ἐκαστὸς. Τηλέμαχος δ', ὅτι οἱ θάλαμον περικαλλέος αὐλῆς ὑψηλος δέδημητο περισκέττω ἐνὶ χώρῳ, ἐνθ' ἐβη εἰς εὐνύμ πολλὰ φρεσὶ μερμηρίζων. τῷ δ' ἄρ' ἀμ' αἰθομένας δαίδας φέρε κεδνὰ ἰδυῖα Ἐὐρύκλει', Ὡπος θυγάτηρ Πεισηνορίδαο, τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῦσιν πρῳθήβην ἑτ' ἐοῦσαν, ἐεικοσάβοια δ' ἐδωκεν, ἵσα δὲ μιν κεδη ἀλόχῳ τίεν ἐν μεγάροισιν, εὐνή δ' οὐ ποτ' ἐμικτο, χόλον δ' ἀλέεινε γυναικὸς· ἢ οἱ ἀμ' αἰθομένας δαίδας φέρε, καὶ ἐ μάλιστα δμφάων φιλέσσεκε, καὶ ἔτρεφε τυτθὸν ἐόντα. ὠξεῖν δὲ θύρας θαλάμου πῦκα ποιητοίο, ἐξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἐκδυνε χιτώνα· καὶ τὸν μὲν γραφής πυκνιμηδέος ἐμβαλε χερσίν. ἢ μὲν τὸν πτόξασα καὶ ἡσκήσασα χιτώνα, πασύαλφ ἀγκρεμάσασα παρὰ τρητοίσι λέχεσσι βη β' ὑμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη ἀργυρῇ, ἐπὶ δὲ κληδ' ἐτάνυσσεν ἰμαντί. ἐνθ' ὦ γε παννύχιος, κεκαλυμμένος οἶδα ὦτῳ, βουλευε φρεσίν ὑσιν ὀδὸν τὴν πέφραδ' Ἀθήνῃ.
some song, and made them merry, and waited till
evening should come; and as they made merry dark
evening came upon them. Then they went, each
man to his house, to take their rest. But Telemachus,
where his chamber was built in the beautiful court,
high, in a place of wide outlook, thither went to his
bed, pondering many things in mind; and with him,
bearing blazing torches, went true-hearted Eurycleia,
daughter of Ops, son of Peisenor. Her long ago
Laertes had bought with his wealth, when she was
in her first youth, and gave for her the price of
twenty oxen; and he honoured her even as he
honoured his faithful wife in his halls, but he never
lay with her in love, for he shunned the wrath of
his wife. She it was who bore for Telemachus the
blazing torches; for she of all the handmaids loved
him most, and had nursed him when he was a child.
He opened the doors of the well-built chamber, sat
down on the bed, and took off his soft tunic and laid
it in the wise old woman's hands. And she folded
and smoothed the tunic and hung it on a peg beside
the corded 1 bedstead, and then went forth from the
chamber, drawing the door to by its silver handle,
and driving the bolt home with the thong. So there,
the night through, wrapped in a fleece of wool, he
pondered in his mind upon the journey which Athene
had shewn him.

1 Possibly "mortised"; yet see xxiii. 201.
'Ημος δ' ἤριγενεια φάνη ῥοδοδάκτυλος 'Ηώς, ὁρνυτ' ἀρ' ἐξ εὐνηψίων Ὀδυσσήος φίλος νίν
eίματα εσσάμενος, περὶ δὲ ξίφος ἰξὺ θέτ' ὄμω,
ποσὶ δ' ὑπὸ λιπαροίς εὐθαὺς καλὰ πέδιλα,
βη δ' ἤμεν ἕκ θαλάμουθο θεῷ ἐναλίγκιος ἀντὴν.
αἴσα δὲ κηρύκεσσι λυγυφθόγγοισι κέλευσε
κηρύσσειν ἀγορήνδε κάρη κομὼντας 'Ἀχαιός.
οἳ μὲν ἐκηρύσσον, τοι' δ' ἱγείροντο μαλ' ὀκα.
αὐτὰρ ἐπεί ῥ' ἤγερθεν ὀμηγερεῖς τ' ἐγένοτο,
βη ῥ' ἤμεν εἰς ἀγορήν, παλάμη δ' ἐχε χάλκεον ἐγχος,
οὐκ οἴος, ἀμα τῷ γε δῦν κόμες ἱργοὶ ἐποντο.
καιπεσίην δ' ἀρα τῷ γε χάριν κατέχειν Ἀθήνη.
τὸν δ' ἀρα πάντες λαοὶ ἐπερχόμενον θεύντο
ἐξετὸ δ' ἐν πατρὸς θόκω, εἰξαν δὲ γέροντες.
Τοῦτο δ' ἐπειδ' ἤρως Λιγυττίος ἦρχ' ἀγορεύειν,
ἡς ἤγεραι κυφὸς ἐην καὶ χυμία ἱθή.
καὶ γὰρ τοῦ φίλος νίν ἄμ' ἀντίθεο 'Ὅδυσή
"Ἡλιον εἰς ἐντρώλον ἐβη καύλης ἐν ἐνυσίν,
"Ἀντιφος αἰχμητής· τὸν δ' ἄγριος ἐκτανει Κύκλωψ
ἐν σπῆι γλαφυρῷ, πύματον δ' ἐπλίσσατο δόρπον.
treris δ' ἐπο ὁ άλλοι ἐσάν, καὶ ὁ μὲν μνηστήριον ῥμίλει,
Εὐρύνομος, δύο δ' αἰεν τ' ἐχον πατρώια ἐγρα.

1 δῦν κόμες: κόμες πάδας.
2 δῦο δ' αἰεν: δῦο δ' ἄλλοι.
BOOK II

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

Then among them the lord Aegyptius was the first to speak, a man bowed with age and wise with wisdom untold. Now he spoke, because his dear son had gone in the hollow ships to Ilius, famed for its horses, in the company of godlike Odysseus, even the warrior Antiphus. But him the savage Cyclops had slain in his hollow cave, and made of him his latest meal. Three others there were; one, Eury- nomus, consorted with the wooers, and two ever kept
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άλλ' οὖδ' ὃς τοῦ λήθετ' ὁδυρόμενος καὶ ἄχευων.
toῦ ὁ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε·

"Κέκλυτε δὴ νῦν μεν, 'Ἰθακήσιοι, ὅτι κεν εἶπο
οὔτε ποθ' ἡμετέρη ἀγορῇ γένετ' οὔτε θόωκος
ἐξ οὐ Ὅδυσσεὺς δῖος ἐβη κοίλης ἐνὶ νησί.

νῦν δὲ τίς ὁδ' ἥγειρε; τίνα χρείω τόσον ἴκει
ἡ νέων ἀνδρῶν ἡ οὐ προγενέστεροί εἰσιν;

ἡ τιν' ἀγγελίην στρατοῦ ἐκλυνεν ἐρχομένου,

ἡν χ' ἡμῖν σάφα εἶποι, ὅτε πρότερος γε πῦθοιτο;

ἡ τι δήμιον ἄλλο πιφαύσκεται ἣδ' ἄγορεύει;

ἐσθλὸς μοι δοκεῖ εἶναι, ὄνημενος. εἶθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσίν ἦσι μεσοια·"

"Ὡς φάτο, χαίρε δὲ φήμη Ὅδυσσήσιος φίλος νῦς,

οὔδ' ἀρ' ἐτι δὴν ἦστο, μενοίνησεν δ' ἄγορεύειν,

στῇ δὲ μέσῃ ἀγορῇ· σκῆπτρον δε οἱ ἐμβαλε χειρὶ

κήρυξ Πεισήνωρ πεπνυμένα μῆδεα εἰδῶς.

πρῶτον ἐπείτα γέροντα καθαπτόμενος προσέειπεν·

"Ὡ γέρου, οὐχ ἐκάς ὡτός ἀνήρ, τάχα δ' εἶσεις αὐτὸς,

δς λαὸν ἤγειρα· μάλιστα δε μ' ἄλγος ἰκάνει.

οὔτε τιν' ἀγγελίην στρατοῦ ἐκλυνου ἐρχομένου,

ἡν χ' ὡμῖν σάφα εἶπο, ὅτε πρότερος γε πῦθοιμην,

οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὔδ' ἄγορευο

ἄλλ' ἐμὸν αὐτοῦ χρείος, ὃ μοι κακὰ ἐμπεσεν οἶκον

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

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

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

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

¹ Or, possibly, "regarding an invading host."
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tοισδεσσων βασίλευς, πατήρ δ' ὅς ἦπιος ἦν
νῦν δ' αὖ καὶ πολὺ μεῖζον, δ' ἡ τάχα οἶκον ἅπαντα
πάγχυ διαρράσει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.
μητέρι μοι μηνηστήρες ἐπέχραον οὐκ ἐθελοῦσιν.

τῶν ἄνδρῶν φίλοι υἱὲς, οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,
οἱ πατρὸς μὲν ἐς οἶκον ἀπερρήγασι νέεσθαι
'Ικαρίου, ὅς κ' αὐτὸς ἐεδυνώσατο θύγατρα,
δοίη δ' ὧ' κ' ἐθέλοι καὶ οἱ κεχαρισμένοι ἔλθοι
οἱ δ' εἰς ἡμέτερον πολεύμηνοι ἡματα πάντα,

βούς ἱερεύοντες καὶ υἱς καὶ πίονας αἴγας
εἰλαπτανάξουσιν πίνουσι τε αἰθοπα οἶνον

μαψιδῶν· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἐπ' ἄνηρ,
οἶος Ὀδυσσεύς ἐσκεν, ἀρήν ἀπὸ οἶκον ἀμύναι.

ἡμεῖς δ' οὐ νῦ τι τοῖοι ἀμυνέμεν· ἥ καὶ ἔπειτα

λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδακκότες ἀλκήν.

ἡ τ' ἀν ἀμυνάμην, εἰ μοι δύναμίς γε παρείη.

οὐ γὰρ έπ' ἀνσχετὰ ἔργα τετεύχαται, οὐδ' ἔτι καλῶς

οἴκος ἐμὸς δίσωλος. νεμεσοσήθητε καὶ αὐτοὶ,

ἀλλους τ' αἰδέσθητε περικτίονας ἀνθρώπων,

οἱ περιυιετάουσι· θεῶν δ' ὑποδείσατε μήνυν,

μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.

λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίον ἢδε Θέμιστος,

ἡ τ' ἄνδρων ἀγορᾶς ἡμὲν λύει ἢδὲ καθίζειν.

σχέσθε, φίλοι, καὶ μ' οἴον ἑώσατε πενθεῖ λυγρῷ

τείρεσθ', εἰ μή ποὺ τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς

dυσμενέων κακ' ἔρεξεν ἑνκυμίμαδας 'Αχαιοὺς,

τῶν μ' ἀποτινύμενοι κακὰ ῥέξετε δυσμενέοντες,

τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἰη

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here, and was gentle as a father; and now there is come an evil yet greater far, which will presently altogether destroy my house and ruin all my livelihood. My mother have wooers beset against her will, the sons of those men who are here the noblest. They shrink from going to the house of her father, Icarius, that he may himself exact the bride-gifts for his daughter, and give her to whom he will, even to him who meets his favour, but thronging our house day after day they slay our oxen and sheep and fat goats, and keep revel, and drink the flaming wine recklessly; and havoc is made of all this wealth. For there is no man here, such as Odysseus was, to ward off ruin from the house. As for me, I am no wise such as he to ward it off. Nay verily, even if I try I shall be found a weakling and one knowing naught of valour. Yet truly I would defend myself, if I had but the power; for now deeds past all enduring have been wrought, and past all that is seemly has my house been destroyed. Take shame upon yourselves, and have regard to your neighbours who dwell round about, and fear the wrath of the gods, lest haply they turn against you in anger at your evil deeds.\(^1\) I pray you by Olympian Zeus, and by Themis who looses and gathers the assemblies of men, forbear, my friends,\(^2\) and leave me alone to pine in bitter grief—unless indeed my father, goodly Odysseus, despitefully wrought the well-greaved Achaeans woe, in requital whereof ye work me woe despitefully by urging these men on. For me it were better that

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

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

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

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

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

* Others render "that lays men at their length."
μή τίς μοι κατὰ δῆμον Ἀχαιῶν νεμεσθήσῃ, 
αἱ κεν ἀτερ σπείρον κεῖται πολλὰ κτεατίσσας.

"Ὡς ἐφαθ’, ἡμῖν δ’ αὐτ’ ἐπεπείθετο θυμὸς ἀγήμωρ. 
ἐνθα καὶ ἡματίᾳ μὲν υφαίνεσκεν μέγαν ἱστόν,

νύκτας δ’ ἀλλύσεκεν, ἐπει δαίδας παραθεῖτο. 105

δος τρίετες μὲν ἔληθε δόλῳ καὶ ἐπειθεὶν Ἀχαιοὺς:

ἀλλ’ ὅπε τέτρατον ἑλθεν ἔτος καὶ ἐπὶ λῦνθον ὄραι,

καὶ τότε δὴ τὶς ἔειπε γυναικῶν, ἢ σάφα ἡδη,

καὶ τὴν γ’ ἀλλύσουσαν εὔφρονεμεν ἀγλαίν ἱστόν.

ὅς τὸ μὲν ἐξετέλεσε καὶ οὐκ ἔθέλουσ’ ὑπ’ ἵππαγκης. 110

σοὶ δ’ ὅδε μηνστήρες ὑποκρίνονται, ἢ εἰδῆς

αὐτὸς σῷ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοῖς.

μητέρα σὴν ἀπόπεμψον, ἄνωχθι δὲ μιν γαμέσσαθαι

τῷ ὅτεφ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.

εἰ δ’ ἐτ’ ἀνυήσει γε πολὺν χρόνον ύιάς Ἀχαιῶν,

τὰ φρονεόυσ’ ἀνὰ θυμόν, δ’ οἱ πέρι δῶκεν Ἀθηνὴν

ἐργα τ’ ἐπιστασθαὶ περικαλλέα καὶ φρένας ἐσθλὰς

κέρδεα θ’, ο’ οὐ πῶ τιν ἀκούομεν οὐδὲ παλαιῶν,

τάων αἱ πάροι ἥσαν ἐνπλοκαμίδες Ἀχαιαί,

Τυρώ τ’ Ἀλκμῆνη τε ἐνστέφανός τε Μυκήνη.

τάων οὐ τις ὁμοῖα νοῆματα Πηνελοπείη

γῇδ’ ἀτὰρ μὲν τοῦτο γ’ ἐναίσιμον οὐκ ἐνόησε.

τόφρα γὰρ οὐν βιοτόν τε τεῖν καὶ κτήματ’ ἐδονται,

όφρα κε κείμη τοῦτον ἔχῃ νόον, ὀν τινά οἱ νῦν

ἐν στήθεσαι τιθείσι θεοί. μέγα μὲν κλέος αὐτῇ 125

ποιεῖτ’, αὐτὰρ σοὶ γε ποθὴν πολέος βιότοιο.

ἡμεῖς δ’ οὔτ’ ἐπὶ ἐργα πάροι γ’ ἤμεν οὔτε πη ἄλλην,

πρὸν γ’ αὐτὴν γῆμασθαὶ Ἀχαιῶν ὁν κ’ ἔθέλησι.”

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

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

ἐκ γὰρ τοῦ πατρὸς κακὰ πείσουσι, ἀλλὰ ἐδε δαίμων δώσει, ἐπεὶ μήτηρ στυγερᾶς ἀρήσετ' ἐρινὺς

οίκου ἀπερχομένη· νέμεσις δὲ μοι ἢ ἀνθρώπων ἔσσεται· ὃς οὐ τοῦτον ἔγω ποτὲ μῦθον ἐνύψω.

ὑμέτερος δ' εἴ μὲν θυμὸς νεμεσίζεται αὐτῶν, ἐξιτε μοι μεγάρων, ἀλλὰς δ' ἀλεγύνετε δαίτας ὑμὰ κτίματ' ἐδοντες ἁμειβόμενοι κατὰ οἴκους.

εἰ δ' ὑμῖν δοκεῖ τὸδε λοιτερον καὶ ἀρεινον ἐμμεναι, ἀνδρὸς ἐνὸς βίοτον νήπιοιν ὅλεσθαι, κεῖρετ'. ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἑώτας, αἰ κέ ποθι Ζεὺς δώσι παλιντιτα ἔργα γενέσθαι.

νήπιοιν κεν ἐπειτα δόμων ἐντοσθεν ὀλοιοσθε." Ὡς φάτο Τηλέμαχος, τῶ δ' αἰετῶ εὐρύστα Ζεὺς υψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.

τῶ δ' ἐως μὲν ῥ' ἐπέτουτο μετὰ πυοῆς ἄνεμοι πλησίω ἀλλήλουσι τιταινομένω πτερύγεσσιν· ἀλλ' ὅτε δὴ μέσσην ἀγορῆν πολύφημον ἱκέσθην, εἰθ' ἐπιδιωθέντε τιναξάσθην πτερὰ πυκνά, εἶ δ' ἱδέην πάντων κεφαλάς, ὦσσοντο δ' ὀλεθρον·

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

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

1 The adjective is sometimes rendered "far-seeing."
θάμβησαν δ' ὄρνιθας, ἐπεὶ ίδον ὄφθαλμοῖς
 оформлен δ' ἀνὰ θυμὸν ἀ περ τελέεσθαι ἐμελλον.
 τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἀλιθέρσης
 Μαστορίδης: ὦ γὰρ οἶος ὀμηλικήν ἐκέκαστο
 ὄρνιθας γυνῶν καὶ ἐναίσιμα μυθήσασθαι:
 ὦ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπε:
"Κέκλυτε δὴ νῦν μεν, Ἡθακήσιοι, οττι κεν εἰπων
 μνηστήρσων δὲ μάλιστα πιθανοκόμειος τάδε εἰρων:
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· ὅσον ὄρνιον Ὀδυσσεὺς
 δὴν ἀπάνενθε φίλων ὃν ἐσσεται, ἀλλὰ που ἦδη
 εγγὺς εὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει
 πάντεσσιν πολέσιν δὲ καὶ ἄλλουσιν κακὸν ἔσται,
 ὦ νεμόμεσθ' Ἡθάκην ἐνδείελον. ἀλλὰ πολὺ πρὶν
 φραξόμεσθ', ὅσον καταπαύσομεν ὦ δὲ καὶ αὐτοὶ
 πανέσθων· καὶ γὰρ σφιν ἀφαρ τόδε λωίν ἔστιν.
 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' ἐν εἰδώς:
 καὶ γὰρ κεῖνοι φημὶ τελευτηθῆναι ἀπαντα,
 ὅσοι οἱ ἐμυθεόμην, ὅτε Ἡθαίον εἰσανίβαιον
 Ἀργεῖοι, μετὰ δὲ σφιν ἑβη πολὺμητις Ὀδυσσεύς.
 φην κακὰ πολλὰ παθῶντ', ὀλέσαντ' ἀπὸ πάντας
 ἐπάρους,
 ἄγιωστοι πάντεσσιν εἰκοστῷ εἰμαυτῷ
 οἶκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται."
Τῶν δ' αὐτ' Εὐφύμαχος Πολύβου πάνω ἀντίον ἥδα:
"Ω γέρον, εἰ δ' ἀγέ νῦν μαντεύοι σοὶ σι τέκεσσιν
 οἶκαδ' ὑὼν, μὴ ποὺ τι κακὸν πάσχοσιν ὑπίσσως·
 ταῦτα δ' ἐγὼ σέο πολλοῦ ἁμείνον μαντεύεσθαι.
 ὄρνιθες δὲ τε πολλοὶ ὑπ' αὐγᾶς ἥλιῳ
 φοιτῶσ', οὖδὲ τε πάντες ἐναίσιμου· αὐτὰρ Ὀδυσσεὺς
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But they were seized with wonder at the birds when their eyes beheld them, and pondered in their hearts on what was to come to pass. Then among them spoke the old lord Halitherses, son of Mastor, for he surpassed all men of his day in knowledge of birds and in uttering words of fate. He with good intent addressed their assembly, and spoke among them:

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

Then Eurymachus, son of Polybus, answered him, and said: "Old man, up now, get thee home and prophesy to thy children, lest haply in days to come they suffer ill. In this matter I am better far than thou to prophesy. Many birds there are that fare to and fro under the rays of the sun, and not all are fateful. As for Odysseus, he has perished far away,
οὕλετο τῆλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ ὥφελες. οὐκ ἂν τὸσσα θεοπροπέων ἀγόρευες, οὔδὲ κε Τηλέμαχον κεχολωμένον ὡδ' ἀνιείς, .

σῶ οἴκω δώρον ποτίδευμενος, αἳ κε πόρρησιν.

ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται· αἳ κε νεῶτερον ἄνδρα παλαί τε πολλά τε εἰδῶς παρφάμενος ἐπέεσσιν ἐποτρύνης χαλεπαίνειν, αὐτῷ μὲν οἱ πρώτοι ἀνιερέστερον ἔσται,

πρῆξαι δ' ἐμπης οὐ τι δυνηστεται εἶνεκα τόυδε. 1

σοὶ δὲ, γέρων, θων ἐπιθήσομεν, ἦν κ' ἐνὶ θυμῷ τίνων ἀσχάλλης· χαλεπὸν δὲ τοι ἐσσεται ἀλγος.

Τηλεμάχω δ' εἰν πᾶσιν ἐγών ύποθήσομαι αὐτός· μητέρα ἦν ὥς πατρὸς ἀνωγέτω ἀπονεέσθαι.

οἱ δὲ γάμον τεῦξοντα καὶ ἀρτυνέουσιν ἔεδναι πολλὰ μάλ', ὅσα ἐοικε φίλης ἐπὶ παιδὸς ἐπεσθαι. οὐ γάρ πρὶν παύσεσθαι οἴρομαι νίας 'Αχαιῶν

μνηστύος ἀργαλέης, ἐπεὶ οὐ τινα δείδιμεν ἐμπης, οὐτ' οὑ' Τηλέμαχον μάλα περ πολύμυθον ἐόντα, οὔτε θεοπροπης ἐμπαξόμεθ', ἦν σὺ, γεραιέ, μυθέαι ἀκράαντον, ἀπεχθάνειν δ' ἐτι μᾶλλον.

χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδὲ ποτ' ἵσα ἐσσεται, ὁφρα κεν ή γε διατρίβησιν 'Αχαιῶν οὐν γάμον' ἡμεῖς δ' αὐ ποτιδεύμενοι ἣματα πάντα 205
eἶνεκα τῆς ἀρετῆς ἐριδιάνομεν, οὐδὲ μετ' ἄλλας ἐρχόμεθ', ὡς ἐπιεικὲς ὅπνειμεν ἐστίν ἐκάστω."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠδα:

"Εὐρύμαχ' ἠδ' καὶ ἄλλοι, ὅσοι μνηστήρες ἁγανοί, ταῦτα μὲν οὐχ ὑμέας ἐτι λύσομαι οὐδ' ἀγορεύων· ἠδὴ γάρ τὰ ἑσαζει θεοὶ καὶ πάντες 'Αχαιοὶ.

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

Then wise Telemachus answered him: "Eurymachus and all ye other lordly wooers, in this matter I entreat you no longer nor speak thereof, for now the gods know it, and all the Achaeans. But come,
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άλλ’ ἄγε μοι δότε νῆα θοῦν καὶ εἶκοσ’ ἐταῖροις,
οἱ κέ μοι ἐνθα καὶ ἐνθα διαπρήσσωσι κέλευθον.
eἰμι γὰρ ἔσ Σπάρτην1 τε καὶ ἔς Πύλων ἠμαθόεντα
νόστον πευσόμενος πατρὸς δὴν οἱχομένοιο,
ἡν τίς μοι εὐπαθι βροτῶν ῥ ὁςαν ἀκούσω
ἐκ Διὸς, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν‘
eἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
ἡ τ’ ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτῶν‘
eἰ δέ κε τεθυνότος ἀκούσω μηδ’ ἐτ’ ἑώτος,
νοστήσας δὴ ἐπείτα φίλην ἐς πατρίδα γαῖαν
σῆμα τ’ οἱ χεῖροι καὶ ἐπὶ κτέρεα κτερείξω
πολλὰ μάλ’, ὀσσα ἐσικε, καὶ ἀνέρι μητέρα δῶσω.’

‘Ἡ τοι ὃ γ’ ὦς εἰπὼν κατ’ ἄρ’ ἔξετο, τοῦτι δ’ ἀνέστη
Μέντωρ, ὃς ἢ Ὄδυσσης ἀμύμονος ἦν ἐταῖρος,
καὶ οἱ ἱὼν ἐν νησίσιν ἐπετρεπεν οἰκον ἄπαντα,
πείθεσθαι τε γέροντι καὶ ἐμπεδα πάντα φυλάσσειν‘
ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν‘

‘Κέκλυτε δὴ νῦν μεν, ἦθακίσιοι, ὅτι κεν εὑπω
μὴ τις ἐτι πρόφρων ἀγανῶς καὶ ἦπιος ἐστὼ
σκηπτοῦχος βασιλεύς, μὴδὲ φρεσίν αὐσίμα εἰδῶς,
ἀλλ’ αἰεὶ χαλεπός τ’ εἶχ’ καὶ αύσυλα βέζοι
ός οὐ τις μέμιναι Ὄδυσσης θείοιο
λαῶν οἴσων ἄνασσε, πατήρ δ’ ὦς ἦπιος ἦν.
ἀλλ’ ἥ τις μυστήρας ἀγνώρος οὐ τι μεγαίρω
ἐρδεὶν ἔργα βίαια κακορραφίσει νόμων
σφᾶς γὰρ παρθέμενοι κεφαλᾶς κατέδουσι βιαίως
οἰκον Ὄδυσσης, τόν δ’ οὐκέτι φασί νέεσθαι.
νῦν δ’ ἂλλω δήμω νεμεσίζωμαι, οἴον ἄπαντες

1 Σπάρτην: Κρήτην Zenodotus; cf. i. 93.
THE ODYSSEY, II. 212–239

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

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

"Hearken now to me, men of Ithaca, to the word that I shall say. Never henceforth let sceptred king with a ready heart be kind and gentle, nor let him heed righteousness in his heart, but let him ever be harsh and work unrighteousness, seeing that no one remembers divine Odysseus of the people whose lord he was; yet gentle was he as a father. But of a truth I begrudge not the proud wooers that they work deeds of violence in the evil contrivings of their minds, for it is at the hazard of their own lives that they violently devour the house of Odysseus, who, they say, will no more return. Nay, rather it is with the rest of the folk that I am wroth,
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\( \gamma \sigma \theta \) ἀνεὼ, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι παύρους μνηστήρας καταπαύετε\(^1\) πολλοὶ έώντες."

Τὸν δ' Ἑνηροδης Δειώκριτος ἀντίον ἡνδα. "Μέντορ ἀταρτηρε, φρένας ἥλεε, ποίον ἐειπες ἤμεας οτρύνων καταπαύεμεν. ἀργαλέοι δὲ ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτὶ. εἰ περ γὰρ κ' Ὄδυσσεὺς Ἰθακήσιος αὐτὸς ἐπέλθω ἀνυμνέοις κατὰ δῶμα ἐὼν μνηστήρας ἀγανοὺς ἐξελάσαι μεγάρῳ μενοινήσει ἐνυ θυμῷ, οὐ κεν οἱ κεχύροιτο γυνὴ, μάλα περ χατέουσα, ἐλθόντι, ἀλλὰ κεν αὐτοῦ ἄεικεα πότμον ἐπίσποι, εἰ πλεόνεσσι μάχοιτο\(^2\) σὺ δ' οὐ κατὰ μοίραιν ἐειπες. ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἐργα ἐκάστος, τούτῳ δ' ὀτρυνεῖ Μέντωρ ὅδου ἥ' Ἀλιθέρσης, οὐ τέ οἱ εἴ ἄρχης πατρῴωι εἰςιν ἕταιροι. ἀλλ' οἴνω, καὶ δηθὰ καθήμενοι ἀγγελιάων πεῦσεται εἰν Ἰθάκη, τελέει δ' ὅδου οὐ ποτε ταύτην." "Ὡς ἄρ' ἐφώνησεν, λύσεν δ' ἀγορὴν ἀυπηρήν. οἱ μὲν ἄρ' ἐσκίδναατο ἐὰ πρὸς δῶμαθ' ἐκάστος, μνηστήρες δ' ἐς δώματ' ἵσαν θείου Ὄδυσσης.

Τηλέμαχος δ' ἀπανειδε θιῶν ἐπὶ θίων θαλάσσης, χεῖρας νιψάμενοι πολίης ἄλος εὐχετ' Ἀθηνή. "Κληθὶ μεν, ὁ χρίξις θεὸς ἡλυθες ἡμέτερον δῶ καὶ μ' ἐν νη κέλευσες ἐπ' ἀρειείδεα πότον νόστον πευσόμενον πατρὸς δὴν οἴχομένουν

\(^1\) καταπαύετε Rhianus: κατερύκετε.
\(^2\) πλεόνεσσι μάχοιτο: πλεόνεσι οἱ ἐποιντο the scholia (Aristarchus?).

\(^1\) So the word was understood in antiquity. Modern scholars connect it with τείρω, and make it mean "hard," "insolent."

\(^2\) So the text, as it stands, must be interpreted. The scholiast read in 251, εἰ πλεόνεσι οἱ ἐποιντο, "even though he

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that ye all sit thus in silence, and utter no word of
rebuke to make the wooers cease, though ye are
many and they but few.”

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

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

But Telemachus went apart to the shore of the
sea, and having washed his hands in the grey sea-
water, prayed to Athene: “Hear me, thou who
didst come yesterday as a god to our house, and
didst bid me go in a ship over the misty deep to
seek tidings of the return of my father, that has

If this be adopted, the πλεόνεσσι in 245 may be construed with ἄργαλέων, “Hard would it be
for you, though you are more in number than we.” As it is,
Leocritus speaks defiantly, and denies that Mentor’s party is
the more numerous.
ḤOMER

"ἔρχεσθαί· τὰ δὲ πάντα διατρίβοισιν Ἀχαιοῖ, μνηστήρες δὲ μάλιστα κακῶς ὑπερηφανεύοντες."

"Ὡς ἐφαί εὐχόμενοι, σχεδόθεν δεῖ οἱ ἡλθέν Ἀθήνη, Μέντορι εἰδομένη ἡμέν δέμας ὡδὲ καὶ αὐθῆν, καὶ μιν φωνῆσας ἔπεα περόντα προσήγα· "Τηλέμαχ' ὦν ὁπίθεν κακός ἔσσεαι οὐδ' ἀνοήμων, εἰ δὴ τοῦ σοῦ πατρὸς ἐνέστακται μένος ἢ, οἶον κεῖνος ἔνν τελέσαι ἔργον τε ἔπος τε· οὔ τοι ἐπείδ' ἀλή ὠδὸς ἔσσεται οὐδ' ἀτέλεστος, εἰ δ' οὐ κεῖνον γ' ἔσσε ἡμῶν καὶ Πηνελοπείς, οὐ τε γ' ἐπείτα ἔστατα τελευτήσειν, ἄ μενοιναί. παύροι γὰρ τοί παῖδες ὁμοίοι πατρὶ πέλουται, οἱ πλέονες κακίους, παύροι δὲ τε πατρὸς ἀρείους. ἀλλ' ἐπεί οὐδ' ὁπίθεν κακός ἔσσεαι οὐδ' ἀνοήμων, οὐδὲ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέοιτεν, ἐλπωρῇ τοῦ ἐπείτα τελευτήσαι τάδε ἔργα.

τῶ νῦν μνηστήροι μέν ἔα βουλήν τε νόον τε ἀφραδέων, ἔπει οὐ τι νοήμονες οὐδὲ δίκαιοι οὐδὲ τι ἔσσεν θάνατον καὶ θῆρα μέλαιναν, ὅς δὴ σφι σχεδὸν ἐστιν, ἐπ' ἡματι πάντας ὀλέσθαι. σοι δ' ὠδὸς οὐκέτι δηρὶον ἀπέσσεται ἢν συ μενοιναῖ. τοῖος γὰρ τοῦ ἐταῖρος ἐγὼ πατρῶιος εἰμι, οὐ τοῦ νῆθ θοῦν στελέω καὶ ἀμ ἐψομαι αὐτός. ἀλλὰ σὺ μὲν πρὸς δωματ' ἰών μνηστήρους ὀμίλει, ὀπλισσόν τ' ἡμα καὶ ἀγγείων ἄρσον ἀπαντα, οἶνον ἐν ἀμφιφορεύσι, καὶ ἀλφία, μυελὸν ἀνδρῶν, δέρμασιν ἐν πυκνοῖσιν ἐγὼ δ' ἀνδ' ἰήμον ἐταιρῶν,

ἀμφ' ἐθελοντῆρας συλλέξομαι. ἐἰσὶ δὲ νῆς πολλαὶ ἐν ἀμφιάλῳ Ἰθάκη, νέαι ἑδ' παλαιαντάως μὲν τοῦ ἐγὼν ἐπινόσχοι τῇ τἰς ἁρίστῃ, ὥστε δ' ἐφοπλίσσαντες ἐνήσομεν εὑρεῖ πόντῳ."
THE ODYSSEY, II. 265-295

long been gone. Lo, all this the Achaeans hinder, but the wooers most of all in their evil insolence.”

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

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

βή δ’ ἴεναι πρὸς δῶμα, φίλου τετημένος ἦτορ, εὑρέ δ’ ἀρὰ μηνιστήρας ἀγήνορας ἐν μεγάροισιν, 

αῖγας ἀνιεμένους στάλους θ’ ἐνοῦτας ἐν αὐλή. 

'Αντίνοος δ’ ἰθὺς γελάσας κίν' Ἡλέμαχοι, 
ἐν τ’ ἄρα οἱ φ’ χειρί, ἐπόσ τ’ ἐφατ’ ἐκ τ’ ὄνόμαζε. 

"Τηλέμαχ’ υψαγόρη, μένοσ ἀσχετε, μή τί τοι ἄλλο ἐν στήθεσιν κακὸν μελέτω ἔργον τε ἐπόσ τε, 

ἀλλὰ μοι ἐσθίεμεν καὶ πυνέμεν, ὡς τὸ πάρος περ. 

ταῦτα δέ τοι μάλα πάντα τελευτήσονσιν Ἀχαιοί, 

νῆα καὶ ἐξαίτους ἐρέτας, ἵνα ὑάσσου ἴκει 

ἐς Πύλον ἡγαθέμεν μετ’ ἀγαυὸ πατρὸς ἀκονίῃ." 

Τὸν δ’ αὐ τῆς Ἡλέμαχος πεπνυμένος ἀντίον ὑὕδα. 

"'Αντίνο’, οὔ πως ἐστιν υπερφιμλοισὶ μεθ’ ὑμῖν 

δαίνυσθαι τ’ ἀκέοντα καὶ εὐφράινεσθαι ἐκηλον. 

ἡ οὔχ ἄλις ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ 

κτήματ’ ἐμά, μνηστήρες, ἐγὼ δ’ ἔτι νήπιος ἦ; 

νῦν δ’ ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθου ἀκοὺν 

πυνθάνομαι, καὶ δὴ μοι ἀξέσαι ἐνδοθθ’ θυμός, 

πειρήσω, ὡς κ’ ὑμι κακὰς ἐπὶ κήρας ἱλὼ, 

ἡ Πύλον’ ἐλθὼν, ἢ αὐτοῦ τῷν’ ἐν δῆμῳ. 

εἰμὶ μέν, οὐδ’ ἀλὴ ὀδὸς ἐσσεται ἡν ἀγορεύω, 

ἐμπροσ’ οὐ γὰρ νηὸς ἐπτῆβολος οὐδ’ ἐρέταω 

γίγνομαι’ ὡς νῦ ποιν’ ὑμιν’ ἐείσατο κέρδιον εἰναι.” 

'Ἡ ρα, καὶ ἐκ χειρὸς χείρα σπάσατ’ Ἀντινοοί 

ρεῖα: μνηστήρες δὲ δόμον κάτα δαίτά πένοντο. 3" 

1 μοι: μᾶλ’.  

2 ἀκέοντα: ἀκέοντα Rhianus.  

3 Line 322 was rejected by Aristophanes and Aristarchus. 

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

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

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

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

ὁδε δὲ τις εἰπεσκε νέον ὑπερηνομεύοντων·

"Πολύ δὲ ἦν ημαθόεντος ἦν ἰσαδένειν, ἢ ύμυν ἡς Ἣματθεν, ἐπεί δὲ τε ἡμῶν ἂν ἀνῖνοι

καὶ εἰς Ἤφυρην ἐθέλει, πίειραν ἄρουραν,

εἰπεσκε, ὥρα ἦν κυμοθόρα φάρμακα ἐνείκη,

ἐν ἡμῶν κρητήρι καὶ ἦμενα πάντας ὀλέσσειν."

"Ἀλλὰς δὲ αὐτ' ἐπεσκε νέον ὑπερηνομεύοντων·

"Τίς δ' οὖς, εἰ κε καὶ αὐτὸς ὁς κοίλης ἐπὶ νῆσος

τῆς φίλου ἀπόλεγεὶ ἀλώμενος ὡς περ Ὥδυσσεύς;

οὐτω κεῖν καὶ μᾶλλον οὐφέλλειν πόνον ἀμμιν

κτήματα γὰρ καὶ πάντα δασάμεθα, οἰκία δ' αὐτέ

τούτων μητέρι δούμεν ἐχειν Ἦδ' ὡς τις ὀπνεοί."

"Ὡς φῶν, δ' ὄψοροφον θάλαμον κατεβήσετο πατρὸς

εὐρύν, ὃθι νητὸς χρυσός καὶ χαλκὸς ἐκεῖτο

ἐσθής τ' ἐν χηλοίς ἄλις τ' ἐνώδες ἐλαιοῦν·

ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο

ἐστάσας, ἀκρητοὺς θέιον ποτὸν ἐντὸς ἐχοντες,

ἐξείςς ποτὶ τοῖχον ἄρηστες, εἰ ποτὶ Ὥδυσσεύς

οἴκαδο νοστήσει καὶ ἄλγεα πολλὰ μογῆσας.

κλησταὶ δ' ἐπεσαν σανίδες πυκνῶς ἀραρίατε,

δικλίδες· ἐν δὲ γυνὴ ταμή νύκτας τε καὶ ἦμαρ

ἐσχ', ἢ πάντ' ἐφύλασσε νόον πολυνδρείσιν,

Εὐρύκλεε', Ὀπος θυγατήρ Πεισηροῦδαο.

τὴν τότε Τῆλεμαχος προσέφη θαλαμόνδε καλέσσας·

"Μαὲ, ἄγε δὴ μοι οἶνοι ἐν ἀμφιφορεύσειν ἄφυσσων

ἡδ xls, ὡς μετὰ τὸν λαρώτας ὅν σὺ φυλάσσεις

κεῖνον ὀιομένη τὸν κάμμορον, εἰ ποθεὶ ἐλθοίν
mocked and jeered at him in their talk; and thus would one of the proud youths speak:

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

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

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

“Nurse, draw me off wine in jars, sweet wine that is the choicest next to that which thou guardest ever thinking upon that ill-fated one, if haply Zeus-born Odysseus may come I know not whence, having
"Ομηρος ὁ μεγαλότατος θανάτου καὶ κήρας ἀλύξας. δώδεκα δ’ ἐμπλησον καὶ πώμασιν ἄρσον ἀπαντάς. εὖ δέ μοι ἄλφιτα χεῦν ἐνυραφέεσσι δοροίσω: εἰκοσι δ’ ἐστω μέτρα μυληφάτων ἄλφιτον ἀκτῆς. αὐτὴ δ’ οὐκ ἰσθι: τὰ δ’ άθρόα πάντα τετύχθω: ἐσπέριος γὰρ ἐγὼν αἴρησομαι, ὅππότε κεν δὴ μῆτηρ εἰς ὑπερί’ ἀναβῇ κοίτον τε μέδηται. εἰμὶ γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλων ἡμαθόεντα νόστον πεντάμενος πατρὸς φίλου, ἢν που ἀκοῦσω.”

Τὴν δ’ αὖ Τηλέμαχος πεπνυμένοις ἀντίον ἡγυδα.

"Θάρσει, μαῖ, ἐπεὶ οὗ τοῖς ἄνευ θεοῦ ἦδε γε βουλή. ἀλλ’ ὀμοσον μὴ μητρὶ φίλη τάδε μυθήσασθαι, πρὶν γ’ ὅτ’ ἄν ἐνδεκάτη τη δυσδεκάτη τε γένηται, ἡ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, ὡς ἄν μὴ κλαίουσα κατὰ χρόα καλὸν ἱάπτη.”

"Ως ἀρ’ ἐφι, γρῆνυς δὲ θεῶν μέγαν ὦρκον ἀπώμιν. αὐτὰρ ἐπεὶ ρ’ ὀμοσέν τε τελεύτησέν τε τῶν ὦρκον, αὐτίκ’ ἐπειτὰ οἱ ὀνὸν ἐν ἀμφιφορεύσιν ἀφυσεν,
escaped from death and the fates. Fill twelve jars
and fit them all with covers, and pour me barley
meal into well-sewn skins, and let there be twenty
measures of ground barley meal. But keep know-
ledge hereof to thyself, and have all these things
brought together; for at evening I will fetch them,
when my mother goes to her upper chamber and
bethinks her of her rest. For I am going to Sparta
and to sandy Pylos to seek tidings of the return of
my dear father, if haply I may hear any.”

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

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

So he spoke, and the old woman swore a great
oath by the gods to say naught. But when she had
sworn and made an end of the oath, straightway she
drew for him wine in jars, and poured barley meal
HOMER

ἐν δὲ οἱ ἄλφιτα χεῦεν ἐυρραφέεσσι δοροῖσι.

Τηλέμαχος δὲ ἐς δῶματ' ἴδων μνηστήρσιν ὄριλει.

"Ενθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκώπις Ἀθήνη.

Τηλέμαχῳ εἰκύια κατὰ πτόλιν ὕχετο πάντη,
καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μύθον,
ἐσπερίους δ' ἐπὶ νήα θοῦν ἀγέρεσθαι ἀνώγει.

ἡ δ' αὐτὲ Φρόνιοι Νοῦμονα φαίδιμον νῦν
�횤τε νῆα θοῦν' ὡ δὲ οἱ πρόφρων ὑπέδεκτο.

Δύσετο τ' ἡλίος σκιώντω τε πᾶσαι ἀγνιαί,
καὶ τότε νῆα θοῦν ἄλαδ' εἰρυσε, πάντα δ' ἐν αὐτῇ
ὅπλ' ἐτίθει, τά τε νῆες ἐνσελμοὶ φορέουσι.

στήσε δ' ἐπ' ἐσχατῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι
ἄθροι ἡγερέθυντο· θεά δ' ὄστρων ἐκαστον.

"Ενθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκώπις Ἀθήνη.

βῆ ρ' ἵναι πρὸς δῶματ' Ὀδυσσήος θείοιο·

ἐνθὰ μνηστήρεσσιν ἐπὶ γλυκῶν ὕπνον ἐχευε,

πλαξὲ δὲ πῖνοντα, χειρῶν δ' ἐκβαλλε κύπελλα.

οἱ δ' ἐυδειν ὤρυνντο κατὰ πτόλιν, οὐδ' ἀρ' ἐτί δὴν

ἡτ', ἐπεὶ σφισων ὕπνος ἐπὶ βλεφάροιςιν ἐπιπτεν.

αὐτὰρ Τηλέμαχον προσέφυ γλαυκώπις Ἀθήνη

ἐκπροκαλεσσαμένη μεγάρων ἐν ναιετάοντων,

Μέντορι εἰδομένη ἢμὲν δέμας ἤδε καὶ αὐθὴν.

"Τηλέμαχ', ἥδη μὲν τοι ἐυκνήμιδες ἐταῖροι

ἡτ' ἐπήρετμοι τὴν σὴν ποτιδέγχεμον ὀρμὴν

ἄλλ' ἵμους, μὴ διηθὰ διατρίβωμεν ὀδοῖο.

"Ὡς ἄρα φωνήσασ' ἡγήσατο Παλλᾶς Ἀθήνη

καρπαλίμως· ὅ δ' ἐπειτα μετ' ἵχνηα βαίνε θείοι.

αὐτὰρ ἐπεἰ ρ' ἐπὶ νῆα κατήλυθον ἢδε θαλασσαν,
into well-sewn skins; and Telemachus went to the hall and joined the company of the wooers.

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

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

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

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

So saying, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. Now when they had come down to the ship and to
1. It is hard to determine with exactness to what extent the original meaning "strong" survives in the uses of ἄρχω.
the sea, they found on the shore their long-haired comrades, and the strong and mighty Telemachus spoke among them:

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

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

It may be that in ἵος and ἴδη ἰενος (vii. 167) we should see a reference to the sanctity attaching to royal station.
'Πέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην, οὐρανὸν ἐσ πολύχαλκον, ἵνα ἠθανάτοις φαείνοι καὶ θυντοίς βροτοῖσιν ἐπὶ ξείδωρον ἀρουράν. οἱ δὲ Πύλοι, Νηλῆος ἐυκτέμενον πτολεμέρον,

ἐξον τοι δ' ἐπὶ θινὶ θαλάσσης ίερὰ βέγον,

ταύρους παμμέλανας, ἐνοσίχθουν κναυσχαίτη.

ἐννέα δ' ἐδραί ἑσαν, πεντακόσιοι δ' ἐν εκάστῃ

ἵπτο καὶ προῦχοτο ἐκάστοθι ἑννέα ταύρους.

εὖθ' οἱ σπλάγχνα πάσαντο, θεῷ δ' ἐπὶ μηρὺ ἔκαιον,

οἱ δ' ίθὺς κατάγοντο ἰδ' ἱστία νηὸς εἴσης

στείλαν ωἱραντες, τὴν δ' ὀρμίσαν, ἐκ δ' ἐβαν αὐτοὶ:

ἐκ δ' ἁρα Τηλέμαχος νηὸς βαίν', ἤρχε δ' Ἀθήνη,

τὸν προτέρη προσέειπε θεά, γλαυκὼπις Ἀθήνη.

"Τηλέμαχ', οὐ μὲν σε χρή ἐτ' αἴδοὺς, οὐδ' ἡβαιόν
tουνεκα γὰρ καὶ πόντον ἐπέπλως, ὅφρα πῦθηι

πατρός, ὅπου κύθε γαῖα καὶ ὁν τινα πότμον ἐπέσπειρ.

ἀλλ' ἀγε νῦν ίθὺς κεῖ Νέστορος ἵπποδάμοιο:

εἶδομεν ἦν τινα μῆτιν ἐνι στήθεσθι κέκενθε.

λίσσεσθαι δὲ μιν αὐτὸς, ὅπως νημερτέα εἰπη

ψεύδος δ' οὐκ ἑρέει· μάλα γὰρ πεπνυμένος ἐστὶ."
BOOK III

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

"Telemachus, no longer hast thou need to feel shame, no, not a whit. For to this end hast thou sailed over the sea, that thou mightest seek tidings of thy father,—where the earth covered him, and what fate he met. But come now, go straightway to Nestor, tamer of horses; let us learn what counsel he keepeth hid in his breast. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed."
Τῠν δ᾿ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὐδαί·
“Μεντόρ, πῶς τ᾿ ἀρ’ ἰὼ; πῶς τ᾿ ἀρ προσπτύξομαι αὐτῶν;
οὐδὲ τί πώ μύθοις πεπείρημαι πυκνοῖσιν
αἴδως δ᾿ αὖ νέον ἀνδρὰ γεραίτερον ἐξερέσθαι.”
Τὸν δ᾿ αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνην.
“Τῆλέμαχη, ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σήσι νοῆσεις,
ἄλλα δὲ καὶ ὅλῳ ὑποθήσεται· οὐ γὰρ οἶων
οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.”
“Ὡς ἀρα φωνῆσασ' ἡγήσατο Παλλᾶς Ἀθήνη
καρπαλίμως· ὁ δ᾿ ἐπείτα μετί ἱχνα βαῖνε θεόδ. 30
ἐξὼν δ᾿ ἐσε Πυλών ἀνδρῶν ἀγν首领 τε καὶ ἐδρας,
ἐνθ᾿ ἀρα Νέστωρ ἦστο σὺν νιάσιν, ἂμφι δ᾿ ἐταύροι
δαίτ᾿ εντυιόμενοι κρέα τ᾿ ὁπτων ἄλλα τ᾿ ἐπειρον.
οὶ δ᾿ ὃς σὺν ξείνους ᾑδου, αὐθῶν ἥθουν ἄπαντες,
χερσιν τ᾿ ἴσπαξότο καὶ ἐδριάσθαί ἀνωγον. 35
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρουν ἐλε χειρα καὶ ιδρυσεν παρὰ δαίτι
κωσιν ἐν μαλακοῖσιν ἐπὶ ψαμάθοις ἄλησιν
πάρ τε καστεγήτεο Θρασυμηδεῖ καὶ πατέρι φί:
δῶκε δ᾿ ἀρα σπλάγχνων μοίρας, ἐν δ᾿ οἶνον ἐχειν
χρυσείω δέπαι· δειδισκόμενος δὲ προσῆλθα
Παλλᾶδ’ Ἀθηναῖν κούρην Δίος αἰγώχοιο. 40
“Εὖχεο νῦν, ὅ ξείνε, Ποσειδάωι ἄνακτε
τοῦ γὰρ καὶ δαίτης ἰντήσατε δεὺρο μολῶντες.
αὐτάρ ἐπὶν σπείρῃς τε καὶ εὔξει, ἦ θέμες ἑστί,
δὸς καὶ τοῦτο ἐπείτα δέπαις μελιγέθεος οἶνον
σπείσατι, ἐπεὶ καὶ τοῦτο ὄιμαι ἀθανάτοισιν
εὔχεσθαί πάντες δὲ θεῶν χατέουσαν ἀνθρωποι.
ἄλλα νεωτέρος ἑστίν, ὁμηλικιά δ᾿ ἔμοι αὐτῶς
τούνεκα σοι προτέρῳ δόσω χρύσειον ἀλεισον.” 45
HOMER

70
Then wise Telemachus answered her: "Mentor, how shall I go, and how shall I greet him? I am as yet all unversed in subtle speech, and moreover a young man has shame to question an elder."

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

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

"Pray now, stranger, to the lord Poseidon, for his is the feast whereon you have chanced in coming hither. And when thou hast poured libations and hast prayed, as is fitting, then give thy friend also the cup of honey-sweet wine that he may pour, since he too, I ween, prays to the immortals; for all men have need of the gods. Howbeit he is the younger, of like age with myself, wherefore to thee first will I give the golden cup."
"Ως εἰπὼν ἐν χειρὶ τίθει δέπας ἥδεος οὐνοῦ· χαίρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ, οὐνεκα οἶ προτέρῃ δῶκε χρύσειον ἀλεισοῦν· αὐτίκα δ' εὖχετο πολλὰ Ποσειδάων ἀνακτῆν. "Κλῦθι, Ποσείδαον γαϊόχε, μηδὲ μεγήρης ἤμιν εὐχομένοισι τελευτῆσαι τάδε ἔργα. Νέστορι μὲν πρώτιστα καὶ νίασι κῦδος ὀπαξε, αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίσσαν ἀμοιβὴν σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης. δὸς δ' ἐτι Τηλέμαχον καὶ ἑμὲ πρῆξαντα νέεσθαι, οὐνεκα δεῦρ' ἴκομεσθα θοῇ σὺν νη μελαίνῃ." "Ὡς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα. δῶκε δὲ Τηλέμαχῳ καλὸν δέπας ἀμφικύπτελλον· ὅς δ' αὐτῶς ἡρᾶτο Ὅδυσσῆος φίλοις νίός. οἱ δ' ἔπει ὑπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, μοῖρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα. αὐτὰρ ἔπει πόσιος καὶ ἕδητος εὖ ἐρον ἕντο, τοῖς ἀρα μύθων ἥρχε Γερήμνου ἑπτότα Νέστωρ. "Νῦν δὴ κάλλιον ἐστὶ μεταλλῆσαι καὶ ἑρέσθαι ξείνους, οἱ τινὲς εἰσίν, ἔπει τάρπησαν ἐδωδῆς. ὃ ξείνοι, τίνες ἐστε; πόθεν πλεῖθ' ὑγρὰ κέλευθα; ᾳ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε οἶα τε ληστῆρες ὑπείρ ἀλα, τοῖ τ' ἀλώννται ψυχὰς παρθένειοι κακῶν ἀλλοδαποῖσι φέροντες;" Τὸν δ' αὖ Τηλέμαχος πεπνυμένοις ἀντίον ἦδα θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθηνή.
So he spake, and placed in her hand the cup of sweet wine. But Pallas Athene rejoiced at the man's wisdom and judgment, in that to her first he gave the golden cup; and straightway she prayed earnestly to the lord Poseidon:

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

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

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

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

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1 Others, "double cup," i.e. shaped like an hour-glass.
2 The precise meaning of this epithet is quite unknown.
θηχ', ἵνα μὲν περὶ πατρὸς ἀποιχομένου ἐροιτὸ ἡδ' ἵνα μὲν κλέος ἐσθολόν ἐν ἀνθρώποισιν ἐχήσιν'.

"Ὄ Νέστωρ Νηλημαίδη, μέγα κύδος Ἀχαιῶν, εἴρεαι ὀππόθεν εἰμέν' ἐγὼ δέ κε τοι καταλέξω. ἦμεῖς εἴξ Ἰθάκης ὑπουργίου εἰληλουθμεν· πρῆξις δ' ἡ ἐδή, οὐ δήμως, ἢν ἀγορεύω.

πατρὸς ἐμοῦ κλέος εὐρ' μετέρχομαι, ἢν ποι ἄκουσώ, δίου Ὁδυσσής ταλασίφρονος, οὖ ποτὲ φασί σὺν σοὶ μαρφάμενον Τρώων πόλιν ἐξαλατάξαι.

ἀλλον μὲν γὰρ πάντας, ὅσοι Τρώων πολέμιζον, πευθόμεθ', ἧχι ἐκαστός ἀπώλετο λυγρὸ ὀλέθρω, κεῖνον δ' αὐ καὶ ὀλεθρον ἀπενθέα θήκε Κρονιών. οὐ γὰρ τις δύναται σάφα εἰπὲμεν ὀππόθ' ὀλωλεν, εἰ'θ' ὑ' ἕπ' ἠπείρον δάμη ἁνδράσι δυσμενεέσσιν, εἰτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης· τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αὐ' κ' ἐθέλησθα κεῖνον λυγρὸν ὀλεθρον ἐνησπεῖν, εἰ ποι ὀπωτας ὁθβαλμοίσι τεοίσιν ἡ ἀλλον μῦθον ἄκουσας· πλαζομένου· πέρι γὰρ μὲν ὀιξυρὸν τέκε μῆτηρ. μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεάρων, ἀλλ' εὐ μοι καταλέξουν ὀπως ἤντισας ὀπωτῆς.

λίσσομαι, εἰ ποτὲ τοι τι πατήρ ἐμός, ἐσθόλος Ὁδυσσεύς, ἦ ἐπος ἴ' τι ἔργον ὑποστάς ἐξετέλεσε δήμω ἐν Τρώων, ὅθι πᾶσχετε πηματ' Ἀχαιοί, τῶν νῦν μοι μνησάει, καὶ μοι νημερτῆς ἐνίσπες." Τὸν δ' ἥμεϊβετ ἔπειτα Γερήμος ὑππότα Νέστωρ· "Ὄ φίλ', ἔπει μ' ἐμνησας ὀὶξυος, ἢν ἐν ἐκείνῳ δήμῳ ἀνέτλημεν μένος ἀσχετοι υπὲς Ἀχαιῶν,

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

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

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

1 Or, "from some other wanderer."
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ημεν ὅσα εἶν ὑμοὶ ἐπὶ ἱεροειδέα πώς ἐν πλαξόμενοι κατὰ ληίδ', ὅπη ἄρξεσθαι Ἀχιλλεύς, ἥν ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἀνακτος μαρνάμεθ· ἔνθα δ᾽ ἐπείτα κατεκτάθεν ὅσοι ἀριστοί. ἔνθα μὲν Αἴας κεῖται ἀρήνος, ἔνθα δ' Ἀχιλλεύς, ἔνθα δὲ Πάτροκλος, θεόφιν μήστωρ ἀτάλαντος, ἔνθα δ' ἐμὸς φίλος νῖος, ἀμα κρανερός καὶ ἀμύμων, Ἀντίλοχος, πέρι μὲν θείειν ταχὺς ἤδε μαχητής· ἄλλα τε πόλλα ἐπὶ τοῖς πάθομεν κακὰ· τίς κεν ἐκεῖνα πάντα τε μυθησαῖοι καταθυνητῶν ἀνθρώπων; οὗτος εἰ πειταίτες γε καὶ ἐξαίτες παραμίμων ἐξερέουσι ὅσα κεῖτι πάθον κακὰ διὸ Ἀχαίοι πρὶν κεν ἀνυθέτες σὴν πατρίδα γαϊάν ἰκιο. εἰνάετες γὰρ σφιν κακὰ βάπτωμεν ἀμφιέποντες παντοίοισι δόλοισι, μόνις δ' ἐτέλεσσε Κρονίων. ἔνθα οὔ τίς τοῦτο μῆτιν ὀμοιωθήμεναι ἀντὶν

ἡθελ', ἐπεί μᾶλα πολλῶν ἐνίκα δίος Ὀδυσσεύς παντοίοις δόλοισι, πατὴρ τεῶς, εἰ ἐτεὸν γε κεῖνου ἐκγονὸς ἐσσι' σέβας μ' ἔχει εἰσορώντα. ἦ τοι γὰρ μῦθοι γε ἐοικότες, οὔκε κε φαίης ἀνδρα νεώτερον ὥδε ἐοικότα μυθησασθαί. ἔνθα ἦ τοι ἦσος μὲν ἐγὼ καὶ δίος Ὀδυσσεύς οὔτε ποτ' εἰν ἀγορῆ διόχ' ἐβάζομεν οὔτ' ἐνί βουλῇ, ἀλλ᾽ ἐνα θυμὸν ἐχούση νῷ καὶ ἐπιφρον βουλῇ φραξόμεθ′ Ἀργείοισιν ὁπως ὧς ἀρίστα γένοιτο, αὐτάρ ἐπεί Πριάμοιο πόλιν διεπέρασαμεν αἰτήν, βῆμεν δ' ἐν νῆσσι, θεὸς δ' ἐκέδασσεν Ἀχαίοὺς, καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρέατι μηδετὸ νόστον Ἀργείοις, ἐπεί οὔ τι νοῆμονες οὔδε δίκαιοι

1 Line 131, though found in the MSS., is out of harmony with what follows. It may have been interpolated from xiii. 317, where it is in place.
sons of the Achaeans, unrestrained in daring,—all that we endured on shipboard, as we roamed after booty over the misty deep whithersoever Achilles led; and all our fightings around the great city of king Priam;—lo, there all our best were slain. There lies warlike Aias, there Achilles, there Patroclus, the peer of the gods in counsel; and there my own dear son, strong alike and peerless, Antilochus, pre-eminent in speed of foot and as a warrior. Aye, and many other ills we suffered besides these; who of mortal men could tell them all? Nay, if for five years' space or six years' space thou wert to abide here, and ask of all the woes which the goodly Achaeans endured there, thou wouldest grow weary ere the end and get thee back to thy native land. For nine years' space were we busied plotting their ruin with all manner of wiles; and hardly did the son of Cronos bring it to pass. There no man ventured to vie with him in counsel, since goodly Odysseus far excelled in all manner of wiles,—thy father, if indeed thou art his son. Amazement holds me as I look on thee, for verily thy speech is like his; nor would one think that a younger man would speak so like him. Now all the time that we were there goodly Odysseus and I never spoke at variance either in the assembly or in the council, but being of one mind advised the Argives with wisdom and shrewd counsel how all might be for the best. But when we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaeans, then, even then, Zeus planned in his heart a woeful return for the Argives, for in no wise prudent or just were all.
πάντες ἔσαν· τῶ σφεων πολέες κακῶν οἴτων ἐπέσπον
μύνιον ἐξ ὀλοής γλαυκώπιδος ὁβριμοπάτρης,
ἡ τ᾽ ἔριν Ἀτρείδησι μετ᾽ ἀμφοτέροισιν ἔθηκε.
τὸ δὲ καλεσσαμένῳ ἅγορην ἐς πάντας Ἀχαιοὺς,
μαιψ, ἀτὰρ οὐ κατὰ κόσμου, ἐς ἑλιοῦ καταδύντα,
οἱ δ᾽ ἠλθον οἷνοι βεβαρητότες νῖες Ἀχαιῶν,
μῦλον μυθείσθην, τοῦ εἶνεκα λαὸν ἀγείραν.

ἐνθ᾽ ἡ τοῦ Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
νόστοι, μυρνήσκεσθαι ἐπ᾽ εὐρέα νῶτα θαλάσσης,
οὐδ᾽ Ἀγαμέμνονι πάμπαν ἐξυδαν. βούλητο γὰρ ῥὰ
λαὸν ἐρυκακεῖν πέξαι θ᾽ ἱερὰς ἑκατομβας,
ὡς τὸν Ἀθηναίης δεινὸν χόλου ἐξακέσαιτο,
νύπιος, οὐδὲ τὸ ὅδη, δ οὐ πεῖσεσθαι ἐμελλεν·
οὐ γὰρ τ᾽ αἰσθα θεῶν τρέπεται νόσος αἰὲν εὔντων.
ὡς τὸ μὲν χαλεποῖσιν ἀμείβομεν ἐπέεσον ἐστασαι,
οἱ δ᾽ ἄνοροσαν ἑυκινήμιδες Ἀχαιοί
ἡχὴ θεσπεσίη, δίχα δὲ σφισιν ἕνδαν βουλῆ.
νῦκτα μὲν ἀέσαμεν χαλεπά φρεσίν ὀρμαίνοντες
ἀλλήλοις· ἐπὶ γὰρ Ζεὺς ἦρτυν πῆμα κακοῖο·
ἡῶθεν ὃ οἱ μὲν νέας ἐλκομεν εἰς ἄλα δίαν
κτῆματα τ᾽ ἐντιθέμεσθα βαθυξόνους τε γυναῖκας.

ἡμίσεις δ᾽ ἀρὰ λαοὶ ἐρημοῦντο μένοντες
ἀκαὶ παρ᾽ Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν
ἡμίσεις δ᾽ ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ᾽ ὅκα
ἐπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτερα πόντων.
ἐς Τένεδον δ᾽ ἐλδόντες ἐρέξαμεν ἰρὰ θεοῖσιν,
οὐκαδε ἴμενοι. Ζεὺς δ᾽ οὐ πὼ μὴδετο νόστον,
σχέτιος, ὃς ἔριν ὄρσε κακὴν ἐπὶ δεύτερον αὐτίς,
οἱ μὲν ἀποστρέψαντες ἐβαν νέας ἀμφιελίσσας.
Wherefore many of them met an evil fate through the fell wrath of the flashing-eyed goddess, the daughter of the mighty sire, for she caused strife between the two sons of Atreus. Now these two called to an assembly all the Achaeans, recklessly and in no due order, at set of sun—and they came heavy with wine, the sons of the Achaeans,—and they spoke their word; and told wherefore they had gathered the host together. Then in truth Menelaus bade all the Achaeans think of their return over the broad back of the sea, but in no wise did he please Agamemnon, for he was fain to hold back the host and to offer holy hecatombs, that he might appease the dread wrath of Athene,—fool! nor knew he this, that with her was to be no hearkening; for the mind of the gods that are forever is not quickly turned. So these two stood bandying harsh words; but the well-greaved Achaeans sprang up with a wondrous din, and two-fold plans found favour with them. That night we rested, each side pondering hard thoughts against the other, for Zeus was bringing upon us an evil doom, but in the morning some of us launched our ships upon the bright sea, and put on board our goods and the low-girdled women. Half, indeed, of the host held back and remained there with Agamemnon, son of Atreus, shepherd of the host, but half of us embarked and rowed away; and swiftly the ships sailed, for a god made smooth the cavernous sea. But when we came to Tenedos, we offered sacrifice to the gods, being eager to reach our homes, howbeit Zeus did not yet purpose our return, stubborn god, who roused evil strife again a second time. Then some turned back their curved ships
˚µ˚peror Οδυσσέα ἀνακτα δαίφρονα, ποικιλομητήν, αὐτὸς ἐπ’ Ἀτρείδη Αγαμέμνονι ἵππα φέροντες. αὐτὰρ ἐγὼ σὺν ἴησὶν ἀολλέσιν, αἳ μοι ἐποντο, φεῦγον, ἔπει γίγνωσκον, ὅ δὴ κακὰ μὴδετο δαίμων. φεῦγε δὲ Τυδεώς νῦν ἄριστος, ὥρσε δ’ ἐταίρους. ὅψε δὲ δὴ μετὰ νῦι κίε ξανθὸς Μενέλαος, ἐν Δέσβῳ δ’ ἐκιχεῖν δολιχὸν πλόον ὀρμαίνοντας, ἤ καθύπερθε Χίοιο νεοίμεθα παπαλοέσσης, νῆσου ἐπὶ Ψυρής, αὐτὴν ἐπ’ ἀριστέρ’ ἐχοντες, ἤ ὑπενερθε Χίοιο, παρ’ ἴνεμοντα Μίμαντα. ἤπεομεν δὲ θεοὶ φημαι τέρας: αὐτὰρ ὁ γ’ ἤμιν δεῖξε, καὶ ἴνωγει πέλαγος μέσον εἰς Ἐὔβοιαν τέμνειν, ὁφρα τάχιστα ὑπὲκ κακότητα φύσοιμεν. 170 ὥρτο δ’ ἐπὶ λιγὺς οὐρος ἄημεναι· αἳ δὲ μάλ’ ὅκα ἰχθὺοντα κέλευθα διέδρμουν, ἐς δὲ Γεραιστὸν ἐννύχια κατάγοντο. Ποσειδώνι δὲ ταύρων πόλκ’ ἐπὶ μὴρ ἐθεμεν, πέλαγος μέγα μετρήσαντες. τετρατον ἴμαρ ἐγν, ὅτ’ ἐν’ Ἀργεὶ νῆας ἔισας 175 Τυδείδεσ’ ἐταροὶ Διομήδεος ἵπποδάμιοι ἱστασαν· αὐτὰρ ἐγὼ γε Πύλονδ’ ἔχον, οὐδὲ ποτ’ ἐσβη οὔρος, ἔπει δὴ πρῶτα θεοὶ προέκεκν αἷμα.

"Ὡς ἠλθον, φίλε τέκνων, ἀπευθύς, οὐδὲ τι σίδα κεῖνων, ο’ τ’ ἐσάωθεν Ἀχαῖων ο’ τ’ ἀπόλοντο. 185 ὅσα δ’ ἐνὶ μεγάροις καθίμενος ἠμετέροις πεύθομαι, ἢ θέμις ἐστί, δαίμεσαι, οὐδὲ σε κεύσω. εὐ μὲν Μυρμιδόνιας φάσ’ ἐλθέμεν ἐγχεσιμώρους, οὐς ἄγ’ Ἀχιλλήος μεγαθύμου φαίδημοι νῦός, εὐ δ’ Ψιλοκτήτην, Ποιαντίων ἠγλαδ’ νῦόν, 190 πάντας δ’ Ἰδομενεὺς Κρήτην εἰσήγαγ’ ἐταῖρους, 80
and departed, even the lord Odysseus, the wise and crafty-minded, with his company, once more showing favour to Agamemnon, son of Atreus; but I with the full company of ships that followed me—fled on, for I knew that the god was devising evil. And the warlike son of Tydeus fled and urged on his men; and late upon our track came fair-haired Menelaus, and overtook us in Lesbos, as we were debating the long voyage, whether we should sail to sea-ward of rugged Chios, toward the isle Psyria, keeping Chios itself\(^1\) on our left, or to land-ward of Chios past windy Mimas. So we asked the god to shew us a sign, and he shewed it us, and bade us cleave through the midst of the sea to Euboea, that we might the soonest escape from misery. And a shrill wind sprang up to blow, and the ships ran swiftly over the teeming ways, and at night put in to Geraestus. There on the altar of Poseidon we laid many thighs of bulls, thankful to have traversed the great sea. It was the fourth day when in Argos the company of Diomedes, son of Tydeus, tamer of horses, stayed their shapely ships; but I held on toward Pylos, and the wind was not once quenched from the time when the god first sent it forth to blow.

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

\(^1\) Possibly, "keeping the isle (Psyria) on our left."
HOMER

οἱ φύγοι ἐκ πολέμου, πῶντος δὲ οὐ οὖ τιν ἀπηύρα. Ἀτρείδην δὲ καὶ αὐτὸι ἀκούετε, νόσφιν ἐόντες, ὡς τ’ ἡλθ’, ὡς τ’ Ἀχισθος ἐμῆσατο λυγρὸν ὀλεθρον. ἂλλ’ ἦ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτεισεν ἀνδρός, ἐπεὶ καὶ κείνος ἐτίσατο πατροφούνη, Ἀχισθον δολόμητιν, ὁ οἵ πατέρα κλυτὸν ἐκτα. καὶ σὺ φίλος, μᾶλα γὰρ σ’ ὀρῶ καλόν τε μέγαν τε, ἀλκίμος ἔσσ’, ὡν τίς σε καὶ ὀψιγόνων εὗ εἴπη.” 1 200

Τὸν δ’ αὐ Ἡθέλεμαχος πεπυμένοις ἀντίοι ἡῦδα: ""Ὡ Νέστορ Νηληύαδι, μέγα κόδος Ἀχαιῶν, καὶ λίθν κείνος μὲν ἐτίσατο, καὶ οἰ Ἀχαιοὶ οὐσούν κλέος εὐρύ καὶ ἐσομένουις πυθέσθαι.2 οἱ γὰρ ἔμοι τοσσῆμεθα θεοὶ δύναμιν περιθεὶεν, τίσασθαι μυστήρας ὑπερβασίν ἀλεγεινής, οἱ τέ μοι ὑβρίζοντες ἀτύσθαλα μηχανόνται. ἂλλ’ οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὀλβόν, πατρὶ τ’ ἐμῷ καὶ ἔμοι’ νῦν ὄντι χρῆ τετλάμεν ἐμπη.”

Τὸν δ’ ἡμεῖς ἐπειτα Γερείμοις ἱππότα Νέστωρ: 210 ""Ὡ φιλ’, ἐπεὶ δὴ ταῦτα μ’ ἀνέμνησας καὶ ἐειπες, φασι μυστήρας σῆς μητέρος εἶνεκα πολλοὺς ἐν μεγάροις ἀεκτι σέθεν κακὰ μηχανάσσαθαι εἰπέ μοι, ἃ ἐκῶν ὑποδύμασαι, ἢ σὲ γε λαιο ἐχθαίρουσ’ ἀνά δήμον, ἐπιστόμενοι θεοῦ ὁμφή. 215 τῖς δ’ οἶοι εἰ κέ ποτε σφι βίας ἀποτίσεται ἐλθών, ἢ ὃ γε μούνοι ἑών ἢ καὶ σύμπαντες Ἀχαιοί; εἰ γάρ σ’ ὃς ἐθέλοι φιλέειν γλαυκώπις Ἀθήνη,  

1 Lines 199 f. (=i. 301 f.) were rejected by Aristophanes and Aristarchus. 2 πυθέσθαι: ἀοιδήν.
all who escaped the war, and the sea robbed him of none. But of the son of Atreus you have yourselves heard, far off though you are, how he came, and how Aegisthus devised for him a woeful doom. Yet verily he paid the reckoning therefor in terrible wise, so good a thing is it that a son be left behind a man at his death, since that son took vengeance on his father's slayer, the guileful Aegisthus, for that he slew his glorious father. Thou, too, friend, for I see thou art a comely man and tall, be thou valiant, that many an one among men yet to be born may praise thee."

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

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

ός τότ' Ὅδυσσης περικήδετο κυδαλίμοιο

δήμῳ εἰς Τρῶων, ὅθε πάσχομεν ἄλγε' Ἀχαῖοι—

οὗ γὰρ πώ ἵδον ὡδε θεοὺς ἀναφανδὰ φιλεύντας,

ὡς κεῖνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη—
eἰ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῶ,
tῶ κέν τις κείνῳ γε καὶ ἐκλελάθοιτο γάμῳν.

Τὸν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡνίδα: "Ω γέρουν, οὐ πώ τούτῳ ἔπος τελέσσαι ὤν

λήν γὰρ μέγα εἴπες· ἄγη μ' ἔχει. οὐκ ἂν ἔμοι ἔνε

ἐλπομένῳ τὰ γένοιτ', ουδ' εἰ θεοὶ ὃς ἐθέλοιεν."

Τὸν δ' αὕτη προσέειπε θεά, γλαυκόπις Ἀθήνη: "Τηλέμαχε, ποίον σε ἔπος φύγειν ἔρκοις ὀδόντων.

μεια θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.

Βουλοίμην δ' ἂν ἑγὼ γε καὶ ἄλγεα πολλὰ μοιχῆσας

οικαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἱδέσθαι,

ἡ ἐλθὼν ἀπολέσθαι ἐφέστιοι, ὡς Ἀγαμέμνων

πέλθυ' ὑπ' Λιγίσθοιο δόλῳ καὶ ἕς ἀλόχοιο.

ἀλλ' ἦ τοι θάνατον μὲν ὁμοίον οὐδὲ θεοὶ περ

καὶ φίλῳ ἄνδρι δύνανται ἀλαλκέμεν, ὀππότε κεν δ' ἡ

μοίρ' ὀλοή καθέλησε ταυνήλεγεός θανάτοιο."

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡνίδα: "Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ

κεῖνῳ δ' οὐκέτι νόστοις ἐτήσιμοι, ἀλλὰ οἱ ἥδη

φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.

νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλήσαι καὶ ἐρέσθαι

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1 The word is a dubious one and connection with ὁμοίοις is very uncertain. Save for this passage, ὁμοίοις is only used of 84
might choose to love thee even as then she cared exceedingly for glorious Odysseus in the land of the Trojans, where we Achaians suffered woes. For never yet have I seen the gods so manifestly shewing love, as Pallas Athene did to him, standing manifest by his side. If she would be pleased to love thee in such wise and would care for thee at heart, then would many an one of them utterly forget marriage."

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

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

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

Νέστορ', ἐπεὶ περὶ οἴδε δίκαι ἢδὲ φρόνιν ἄλλων·
τρὶς γὰρ δὴ μὲν φασὶν ἀνάξασθαι γένεις ἄνδρον·
ὡς τέ μοι ἀθάνατος ἵνα διλέγηται εἰσοράσθαι.
ὅδε Νέστορ Νηλημάδη, σὺ δὲ ἄληθες ἐνίσπες:
πῶς ἔθαν Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων;
ποῦ Μενέλαος ἦν; τίνα δὲ αὐτῷ μῆσατ ὀλέθρον
Ἄγισθος δολόμητις, ἐπεὶ κτάνε πολλῶν ἄρεώ;
ἡ γὰρ Ἀργεὸς ἦν Ἀχαίκοι, ἀλλὰ τῇ ἀλλη
πλάξετ' ἐπὶ ἀνθρώποις, ὅ δὲ θαρσήσας κατέπεφεν;"
Τὸν δὲ ἢμείβετ' ἐπείτα Γερήμος ἰππότα Νέστορ.
"Τουγὰρ ἐγὼ τοι, τέκνου, ἄληθεα πάντ᾽ ἀγορεύσω.
ἡ τοι μὲν τάδε καυτὸς οἶει, ὡς κεν ἑτύχθη; 1
εἰ ἤμοι γ᾽ Ἀγισθόν ἐνὶ μεγαροίσιν ἐστεμὲν
Ἀτρείδης Τροίηθεν ἓνω, ξανθὸς Μενέλαος:
τῶ κε οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαϊάν ἐχειν,
ἀλλὰ ἄρα τῶν γε κύνες τε καὶ οὐφοὶ κατέδαφαν
κείμενον ἐν πεδίῳ ἐκαὶ ἄστεος, 2 οὐδὲ κὲ τίς μιν
κλαῦσεν Ἀχαιῶν: μᾶλα γὰρ μέγα μῆςτο ἐργον.
ἥμεις μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους
ἡμεθ᾽. ὡ δ᾽ εὐκήλοις μυχὸ Ἀργεὸς ἰπποβότοιο
πόλλα Ἀγαμεμνονέαν ἄλοχον θέλγεσκε ἐπέεσσιν.
ἡ δ᾽ ἢ τοι τὸ πρὶν μὲν ἀναίνετο ἐργον άεικὲς
διὰ Κλυταίμνηστρῆ φρεσὶ γὰρ κέρχητ' ἀγαθήσιν
πάρ δ᾽ ἀρ' ἦτ οὖ καὶ ἀοίδος ἀνύρ, ὡ πόλλα ἐπέτελλεν
Ἀτρείδης Τροίηθει κιὼν εἰρυσθαί ἄκοιτιν.
ἀλλὰ ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμήναι,
ὅ τότε τοι μὲν ἄοιδον ἁγιων ἐς νήσου ἐρήμην

1 ἃς κεν ἑτύχθη: ἃς περ ἑτύχθη, followed by a colon.
2 ἄστεος: Ἀργεὸς.

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

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

"Τιμεῖς μὲν γὰρ ἀμα πλέομεν Τρούθθεν ἱόντες,
'Ατρείδης καὶ ἑγώ, φίλα εἰδότες ἀλλήλοιςιν ἀλλ' ὅτε Σούπιου ἱδὼν ἀφικόμεθ', ἄκρον 'Αθηνέων,
ἐνθα κυβερνήτῃ Μενελάοι Φοῖβος Απόλλων
οῖς ἀγανοίς βελέσσων ἐποιχόμενος κατέπεφε,
πηδαίλιον μετὰ χερσὶ θεούσης νήσος ἔχοντα,
Φρόντων Ὀινητοίδην, ὃς ἐκαίνυτο φύλ' ἀνθρώπων
νήμα κυβερνήσαι, ὁπότε σπέρχοιεν ἁελλαι.
ὁς ο μὲν ἐνθα κατέσχετ', ἐπειγόμενος περ ὁδόιο,
ὀφρ' ἔπαρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.

ἀλλ' ὅτε δῇ καὶ κεῖνος ἰδὼν ἐπὶ οὐνοτα πόντον
ἐν νησὶ γλαφυρῆσι Μαλείασων ὅρος αἰτὺ
ἐξε θέων, τότε δῇ στυγερὴν ὅδῴν εὐρύοτα Ζεὺς
ἐφράσατο, λυγέων δ' ἀνέμων ἐπ' ἀντικά σκεῦε,
κύματα τε τροφέοτον 1 πελώρια, ἵσα ὀρέσσων,
ἐνθα διατμῆξας τὰς μὲν Κρήτη ἐπέλασσεν,
ἡχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ φεῦθρα,
ἔστι δὲ τις λισσὴ αἰπεία τε εἰς ἀλα πέτρη
ἐσχατὴ Γόρτυνος ἐν ἱεροειδί πόντῳ.
ἐνθα Νότος μέγα κύμα ποτὶ σκαιὸν μίου ὠθεῖ,
ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κύμ' ἀποέργει.

αὶ μὲν ἅρ' ἐνθ' ἱλθον, σπουδὴ δ' ἱλυζαν ὀλέθρον

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

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

\(^1\) A gentle, painless death was thought to be due to Apollo's shafts.
Homer

άνδρες, ἀτὰρ νῦν ὅς γε ποτὶ σπιλάδεσσιν ἐὰξαν κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπροφείους Αἴγιντα φέρον ἀνεμός τε καὶ ὕδωρ. ὦς ο μέν εἴθα πολύν βίοτον καὶ χρυσὸν ἀγείρων ἠλάτο ξύν νησιὶ κατ' ἀλλοθρόους ἀνθρώπους· τόφρα δὲ ταὐτ' Ἀὐγισθὸς ἐμήσατο οὐκοθι λυγρά. ἐπτάετες δ' ἦμασσε πολυχρύσου Μυκήνης,

cτείνας Ἀτρείδην, δέδημητο δὲ λαοὶ υπ' αὐτῷ. τῶ δὲ οἱ σχεδότω κακὸν ἠλυθε δῖος Ὅρεστης ἄψ ἄπ' Ἀθηνᾶν,1 κατὰ δ' ἐκτενε πατροφοιήα, Αἴγισθον δολόμητιν, ο οι πατέρα κλυτον ἐκτα. ἦ τοι ὅ τον κτείνας δαίνου γάφον Ἀργείουσι μυτρός τε στνγερῆς καὶ ανάλκιδος Αἴγισθοιοι.

αὐτήμαρ δὲ οἱ ἦλθε βοῶν ἀγαθὸς Μενέλαος πολλὰ κτήματ' ἄγων, ὡσα οι νεὸς ἀχθος ἀειραν. "Καὶ σύ, φίλοι, μή δηθὰ δόμων ἀπὸ τῆλ' ἀλάλησο, κτήματα τε προλιπῶν ἄνδρας τ' ἐν σοῖς δόμοισιν οὔτω ύπερφάλους, μή τοι κατὰ πάντα φάγωσιν κτήματα δασσάμενοι, σὺ δὲ τηῦσιν ὠδὸν ἐλθης. ἀλλ' έσ μέν Μενέλαον ἐγώ κέλομαι καὶ ἀνωγα ἐλθειν' κείνοις γὰρ νέον ἄλλοθεν εἰλήλουθεν, ἐκ τῶν ἀνθρώπων, οθεν οὐκ ἐλποιτὸ γε θυμῷ ἐλθέμεν, ὄν τινα πρῶτον ἀποσφηλωσιν ἀελλαι ἐς πέλαγος μέγα τοῖς, οθεν τε περ οὐδ' οὐνοὶ αὐτότετες οἴχυεσιν, ἐπεὶ μέγα τε δεινῶν τε. ἀλλ' ἢθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἑτάροισιν· ει δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι, πάρ δὲ τοι υῖες ἔμοι, οὐ τοι πομπῆς ἐσονται 235

1 'Αθηναίων; 'Αθηναῖς Aristarchus, Φωκήων Zenodotus.
destruction, howbeit the ships the waves dashed to pieces against the reef. But the five other dark-prowed ships the wind, as it bore them, and the wave brought to Egypt. So he was wandering there with his ships among men of strange speech, gathering much livelihood and gold; but meanwhile Aegisthus devised this woeful work at home.

Seven years he reigned over Mycenae, rich in gold, after slaying the son of Atreus, and the people were subdued under him; but in the eighth came as his bane the goodly Orestes back from Athens, and slew his father's murderer, the guileful Aegisthus, for that he had slain his glorious father.

Now when he had slain him, he made a funeral feast for the Argives over his hateful mother and the eravon Aegisthus; and on the self-same day there came to him Menelaus, good at the war-cry, bringing much treasure, even all the burden that his ships could bear.

"So do not thou, my friend, wander long far from home, leaving thy wealth behind thee and men in thy house so insolent, lest they divide and devour all thy wealth, and thou shalt have gone on a fruitless journey. But to Menelaus I bid and command thee to go, for he has but lately come from a strange land, from a folk whence no one would hope in his heart to return, whom the storms had once driven astray into a sea so great, whence the very birds do not fare in the space of a year, so great is it and terrible. But now go thy way with thy ship and thy comrades, or, if thou wilt go by land, here are chariot and horses at hand for thee, and here at thy service are my sons, who will be thy guides to goodly
ἐς Λακεδαίμονα διὰν, ὅθι ξανθὸς Μενέλαος. 
λίσσεσθαι δὲ μιν αὐτός, ὅνα νημερτεῖς ἐνίστην 
ψεῦδος δ' οὐκ ἔρειν· μᾶλα γὰρ πεπνυμένος ἔστιν.

"Ως ἔφατ', ἠλιος δ' ἀρ' ἐδυ καὶ ἐπὶ κνέφας ἦλθε. 
τοῖσι δὲ καὶ μετέειπε θεά, γλαυκώπης ἈΘήνη.

"Ω νέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας· 
ἀλλ' ἀγε τάμμετε μὲν γλώσσας, κεράσασθε δὲ οἶνον, 
ὥρα Ποσειδάων καὶ ἄλλοις ἀθανάτοισιν 
σπείσαντες κοίτοιο μεδώμεθα: τοῖο γὰρ ὅριν.

'Ἡ ῥα Δίως θυγάτηρ, οἱ δ' ἐκλυνον αὐθησάσης. 
τοῖσι δὲ κύρικες μὲν ὕδωρ ἐπὶ χεῖρας ἔχειαν, 
kοὐριοὶ δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 
νόμησαν δ' ἀρα πᾶσιν ἑπαρξάμενοι δεπάεσθι.  

γλώσσας δ' ἐν πυρὶ βάλλουν, ἀνιστάμενοι δ' ἐπέλειβον. 
αὐτὰρ ἔπει σπεῖσάν τ' ἐπὶ θ', ὡσον ἤθελε θυμός, 
δὴ τὸτ' ἈΘΗναίη καὶ ΤΗλέμαχος θεοειδής 
ἀμφοὶ ἵσθην κοίλην ἐπὶ νῆα νέεσθαι.

Νέοτερο δ' αὐὶ κατέρυκε καθαπτόμενος ἐπέεσσιν.  

"Ζεῦς τὸ γ' ἀλέξησει καὶ ἀθάνατοι θεοὶ ἄλλοι, 
ὡς ύμεῖς παρ' ἑμεῖον θοὴν ἐπὶ νῆα κύοτε 
ὡς τε τευ ἦ παρὰ πάμπαν ἀνείμονος ἢδὲ πενιχρόν, 
ὁ οὐ τι χλαῖναι καὶ ρήγεα πόλλ' ἐνι ὦκῳ, 
οὔτ' αὐτῷ μαλακὸς οὔτε ἰεύνοισιν ἐνεῦδειν.  

αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ρήγεα καλά. 
οὐ θὴν δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς 
σῆμεν ἐπὶ θύρων καταλέξεται, ὅφρ' ἦν ἑγὼ γε.
Lacedaemon, where lives fair-haired Menelaus. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed."

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

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

"This may Zeus forbid, and the other immortal gods, that ye should go from my house to your swift ship as from one utterly without raiment and poor, who has not cloaks and blankets in plenty in his house, whereon both he and his guests may sleep softly. Nay, in my house there are cloaks and fair blankets. Never surely shall the dear son of this man Odysseus lie down upon the deck of a ship,
The precise meaning of the word is uncertain, as is the case with so many epithets of the gods. It perhaps means...
while I yet live and children after me are left in my halls to entertain strangers, even whosoever shall come to my house."

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

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

"Friend, in no wise do I think that thou wilt prove a base man or a craven, if verily when thou art so young the gods follow thee to be thy guides. For truly this is none other of those that have their dwellings on Olympus but the daughter of Zeus, Tritogeneia, the maid most glorious, she that "Triton-born," possibly with reference to an actual stream of that name (in Boeotia or Thessaly).
Η τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
ἀλλὰ ἀνασσ' ἱληθὶ, δίδωθι δὲ μοι κλέος ἐσθλὸν,
αὐτῶ καὶ παίδεσσι καὶ αἴδοιη παρακοίτω
σοὶ δ' αὐ ἐγὼ ρέξω βοῶν ἦνιν εὐρυμέτωπον
ἀδρήτην, ἢν οὖ πώ ὑπὸ ξυγὸν ἔγαγεν ἀνήρ;
τήν τοι ἐγὼ ρέξω χρυσὸν κέρασιν περίχειας.

"Ὡς ἔφατ' εὐχομενος, τού δ' ἐκλυε Παλλὰς Ἀθήνη.
τοῖσιν δ' ἅγεμόνευε Γερήνιος ἰππότα Νέστωρ,
νιάσι καὶ γαμψροίσιν, ἐὰ πρὸς δώματα καλά.
ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἀνακτός,
ἐξείης ἕξοντο κατὰ κλισμούς τε θρόνους τε;
τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασεν
οἰνοῦ ἱδυπότοιο, τὸν ἐνυδεκάτῳ ἐνιαυτῷ
одέειν ταμίη καὶ ὑπὸ κρήτεμουν ἐλυσε
tοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη
evχετ' ἀποσπένδων, κοφρὴ Δίος αἰγιόχοιο.

Λατὰρ ἐπεὶ σπείσαν τ' ἐπιον θ', ὀσον ἧθελε θυμός,
oi μὲν κακκείοντες ἔβαν οἰκόνδε ἐκαστός,
τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἰππότα Νέστωρ,
Τηλεμάχον, φίλον νιὼν Ὀδυσσῆος θείοιο,
τριτοῖς ἐν λεχέσσιν ὑπ' αἴθουσῃ ἐριδούπῳ,
πάρ' δ' ἀρ' ἐνμελείην Πεισίστρατον, ὀρχαμοῦ ἀνδρῶν,
ός οἱ ἔτ' ήθεος παίδων ἦν ἐν μὲγαροισίν
αὐτῶς δ' αὐτε καθεύδε μυχῷ δόμου ψηλοῦ,
tῷ δ' ἀλοχος δέσποινα λέχος πόρσυνε καὶ εὐνύν.

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

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

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

Soon as early Dawn appeared, the rosy-fingered,

1 Scholars generally follow the ancient commentators, and render ἕνων "one year old." The meaning "sleek" was suggested by Goebel, whom Ameis follows.
ὁριντ' ἂρ' ἐξ εὐνῆφι Γερήμιος ἱππότα Νέστωρ,
ἐκ δὲ ἔλθον κατ' ἂρ' ἐξετ' ἐπὶ ἕστοισι λίθοισιν,
οἱ οἱ ἔσαν προπάροιθε θυράων ὕψηλάων
λευκοὶ, ἀποστιλβοῦντες ἀλέιφατος· οἱς ἐπὶ μὲν πρὶν
Νηλεὺς ἵσεσκεν, θεόφιν μῆστωρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς 'Αἰδώσδε βεβήκει,
Νέστωρ αὖ τῷ ἐφίξε Γερήμιος, οὗ τος 'Αχαίων,
σκῆπτρον ἔχων. περὶ δὲ νῖς ἀολλέες ἱγγερέθοντο
ἐκ θαλάμων ἑλθόντες, 'Εχέφρων τε Στρατίος τε
Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμίδης.
τοῖς δ' ἔπειθ' ἐκτος Πεισίστρατος ἠλυθεν ἦρως,
πάρ δ' ἄρα Τηλέμαχον θεοεἶκελον ἐσαν ἄγοντες.
τοῖς δὲ μῦθων ἦρχε Γερήμιος ἱππότα Νέστωρ:

"Καρπαλίμως μοι, τέκνα φίλα, κρηνήματ' ἐέλδωρ,
ὀφρ' ἴ τοι πρώτιστα θεῶν ἱλάσσομ' Ἀθήνην,
ἡ μοι ἐναργής ἴλθε θεοῦ ἐς δαῖτα θάλειαν.
ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἔπ' βοῦν ἑτω, ὀφρα τάχιστα
ἔλθησιν, ἐλάσσῃ δὲ βοῶν ἐπιβούκιλος ἄνήρ:
εἰς δ' ἐπὶ Τηλεμάχου μεγαθύμου νήα μέλαιναν
πάντας ἰὼν ἑτάρους ἀγέτω, λιπέτω δὲ δυ̊' οἰους·
eἰς δ' αὐ χρυσοχόον Λαέρκεα δεὐρο κελέσθω
ἐλθεῖν, ὀφρα βοώς χρυσοῦν κέρασιν περιχεύῃ.
οἱ δ' ἄλλοι μὲνετ' αὐτοῦ ἀολλέες, εἴπατε δ' εἰσῳ
δρωσῆσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,
ἐδρας τε ξύλα τ' ἄμφι καὶ ἀγλαῖον οἰσέμεν ὕδωρ."

98
up from his bed rose the horseman, Nestor of Gerenia, and went forth and sat down on the polished stones which were before his lofty doors, white and glistening as with oil. On these of old was wont to sit Neleus, the peer of the gods in counsel; but he ere this had been stricken by fate and had gone to the house of Hades, and now there sat upon them in his turn Nestor of Gerenia, the warden of the Achaeans, holding a sceptre in his hands. About him his sons gathered in a throng as they came forth from their chambers, Echephron and Stratius and Perseus and Arctus and godlike Thrasymedes; and to these thereafter came as the sixth the lord Peisistratus. And they led godlike Telemachus and made him sit beside them; and the horseman, Nestor of Gerenia, was first to speak among them:

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

1 So Eustathius and the scholia. Others think of a wash or stucco, covering the stones.
'Ως ἤφαθ', ὦ δ' ἄρα πάντες ἐποίησεν. ἦλθε
μὲν ἄρ θεὸς
ἐκ πεδίου, ἦλθον δὲ θοῖς παρὰ υἱὸς εἰσὶς
Τηλεμάχος ἐταραυκεῖ περί τὸν νόμον, ἦλθε δὲ χαλκεῦς
ὅπλ' ἐν χερσίν ἐχὼν χαλκῆ ὑμία, πείρατα τεχνῆς,
ἀκμονὰ τε σφυράν τ' ἐνποιήτον τε πυράγρην,
oἰσιν τε χρυσὸν εἰργάζετο. ἦλθε δ' Ἀθηνὴ
ἱρῶν ἀντιώσα. γέρων δ' ἐπιτηλάτα Νέστωρ
χρυσῶν ἐδώχ'. ὁ δ' ἐπείτα βοῶς κέρασιν περίχευεν
ἀσκήσας, ὦν ἄγαλμα θεὰ κεχάροιτο ἱδοῦσα.
βοῦν δ' ἀγέτην κεράιν Στρατίος καὶ δίος Ἐχέφρων.
χέρνιβα δὲ σφ' Ἀρητὸς ἐν ἀνθεμώντι λέβητι
ήλθεν ἐκ θαλάμου φέρων, ἐτέρη δ' ἔχειν οὐλὰς
ἐν κανέρι πέλεκυν δὲ μενεπτόλεμος Ὀρασμυήδης
ὁξὺν ἐχὼν ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.
Περσεὺς δ' ἀμβίον εἰχε' γέρων δ' ἐπιτηλάτα Νέστωρ
χέρνιβα τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθηνή
eὐχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βαλ-
λων.

Αὐτὰρ ἐπεὶ ῥ' εὐξαίτω καὶ οὐλοχύτας προβάλοντο,
αὐτίκα Νέστορος νῖος ὑπέρθυμος Ὀρασμυήδης
ηλάσεν ἀγχι σταῖς· πέλεκυς δ' ἀπέκοψε τένοντας
αὐχενίους, λύσεν δὲ βοῶς μένος. αἱ δ' ὀλόλυξαι
θυγατέρες τε νυσὶ τε καὶ ἀἰδοίη παράκοιτις
Νέστορος, Εὐρυδίκη, πρέσβει Κλημένου θυγατρῶν.
οἱ μὲν ἐπεὶ ἀνελώτες ἀπὸ χθονὸς εὐρυδείης
ἐσχον· ἀτὰρ σφάξει Πεισίστρατος, ὀρχαμος ἀνδρῶν.

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

Now when they had prayed, and had strewn the barley grains, straightway the son of Nestor, Thrasymedes, high of heart, came near and dealt the blow; and the axe cut through the sinews of the neck, and loosened the strength of the heifer. Then the women raised the sacred cry, the daughters and the sons' wives and the revered wife of Nestor, Eurydice, the eldest of the daughters of Clymenus, and the men raised the heifer's head from the broad-wayed earth and held it, and Peisistratus,
HOMER

τής δ’ ἐπεὶ ἐκ μέλαν αἶμα ρύη, λιπε δ’ ὀστέα θυμός, 455 ἄγ’ ἀρα μιν διέχεναν, ἂφαρ δ’ ἐκ μηρία τάμνου πάντα κατὰ μοίραν, κατά τε κνίσῃ ἐκάλυψαν δίπτυχα ποιῆσαντες, ἐπ’ αὐτῶν δ’ ὠμοθέτησαν. καὶ δ’ ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ’ αἰθοπα ὦνον λείβε· νέοι δὲ παρ’ αὐτὸν ἔχουν πεμπώβολα χερσίν. ἀυτὰρ ἐπεὶ κατὰ μῆρ’ ἐκάη καὶ σπλάγχνα πάσαντο, μιστυλλόν τ’ ἀρα τάλλα καὶ ἀμφ’ ὀθελοῖσιν ἐπειραν, ὁπτων δ’ ἀκροπορούς ὀθελοὺς ἐν χερσίν ἔχουτες.

Τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη, Νέστορος ὀπλοτάτη θυγατὴ Νηληνάδαο. 465 αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ’ ἐλαίῳ, ἀμφὶ δὲ μιν φύρος καλὸν βύλεν ἥδε χιτῶνα, ἐκ ρ’ ἀσάμινθον βη δέμας ἀθανάτοισιν ὀμοῖος· παρ’ δ’ ὁ γε Νέστορ’ ἱὼν κατ’ ἅρ’ ἐξετο, ποιμένα λαῶν.

Οἱ δ’ ἐπεὶ ὀστησαν κρέ’ ὑπέρτερα καὶ ἐρύσαντο, 470 δαίμων’ ἐξόμενοι’ ἐπὶ δ’ ἀνέρες ἐσθλοὶ ὀροντο ὦνον ὀινοχοεύντες ἐνὶ χρυσέοις δεπάσσον.

αὐτὰρ ἐπεὶ πύσιος καὶ ἐδητύος εξ ἔρον ἔντο, τοῦτο δὲ μύθων ἥρχε Γερήνιος ἵπποτα Νέστωρ·

„Παῖδες ἐμοὶ, ἀγε Τηλεμάχῳ καλλίτριχας ἵππους 475 ζεύξαθ’ υφ’ ἁρματ’ ἄγοντες, ἕνα πρήσσομιν ὀδοῖο.”

„Ὡς ἔφαθ’, οἱ δ’ ἀρα τοῦ μάλα μὲν κλύον ἥδ’ ἐπίθουντο, καρπαλίμως δ’ ἐξευξαν υφ’ ἁρμασιν ὠκέας ἵππος. ἐν δὲ γυνὴ ταμή σῖτον καὶ ὦνον ἐθηκεν ὀψα τε, οῖα ἔδουσι διοτρεφέες βασιλῆς. 480
leader of men, cut the throat. And when the black blood had flowed from her and the life had left the bones, at once they cut up the body and straightway cut out the thigh-pieces all in due order, and covered them with a double layer of fat, and laid raw flesh upon them. Then the old man burned them on billets of wood, and poured over them flaming wine, and beside him the young men held in their hands the five-pronged forks. But when the thigh-pieces were wholly burned, and they had tasted the inner parts, they cut up the rest and spitted and roasted it, holding the pointed spits in their hands.

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

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

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

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

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

ἀν δ’ ἄρα Τηλέμαχος περικαλλέα βῆσετο δίφρον·
pάρ δ’ ἄρα Νεστορίδης Πεισίστρατος, ὀρχαμός ἀνδρῶν,
ἐς δίφρον τ’ ἀνέβαινε καὶ ἤνια λάζετο χερσὶ,
μάστιξεν δ’ ἐλάιαν, τῶ δ’ οὐκ ἁέκοντε πετέσθην
ἐς πεδίον, λιπέτην δὲ Πύλον αἰπὺ πτολείθρον.
οί δὲ πανημέριοι σείον ξυγὸν ἄμφις ἔχοντες.

Δύσετό τ’ ἥλιος σκιώντο τε πᾶσαι ἄγυιαι,
ἐς Φηρὰς δ’ ίκοντο Διοκλῆς ποτὶ δῶμα,
νίεός Ὀρτιλόχοιο, τὸν Ἀλφεῖος τέκε παῖδα.
ἐνθα δὲ νύκτ’ ἄεσαν, ὁ δὲ τοῖς πάρ ξείνια θῆκεν.

"Ἡμὸς δ’ ἱριγένεια φάνη ῥοδόδακτυλος Ἰώς,
ἳππους τε ξεύγνυντ’ ἀνὶ θ’ ἄρματα ποικίλ’ ἐβαίνον·
ἐκ δ’ ἐλασαν προθύροιο καὶ αἰθουσης ἐρεδούποι·
μάστιξεν δ’ ἐλάιαν, τῶ δ’ οὐκ ἁέκοντε πετέσθην.
ἵξουν δ’ ἐς πεδίον πυρηφόρον, ἐνθα δ’ ἔπειτα
ἦν οὖν οὐδ’ τοῖον γὰρ ὑπέκφερον ὥκεες ἴπποι.
δύσετο τ’ ἥλιος σκιώντο τε πᾶσαι ἄγυιαι.

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

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

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

Οἱ δ' ἦσον κοίλην Λακεδαιμονα κητώσαν, πρὸς δ' ἀρα δῶματ' ἔλων Μενελάον κυδαλύμοιο, τὸν δ' εὔρον δαίνυτα γάμου πολλοῖσιν ἐτησιν νείος ἥδε θυγατρός ἀμύμουνος δ' ἐνὶ οἶκῳ.

τὴν μὲν Ἀχιλλῆος ῥηξίμορος νιέι πέμπεν ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλεσαν. τὴν ἀρ' ὦ γ' ἐνθ' ἵπποισι καὶ ἁρμασὶ πέμπε νέεσθαι Μυρμιδόνων προτὶ ἅστυ περικλυτὸν, οἷσιν ἀνασσεν. νιέι δὲ Σπάρτηθεν Ἀλέκτορος ἴησετο κούρην, ὡς οἱ τηλυκετος γένετο κρατερὸς Μεγαπένθης ἐκ δούλης. 'Ελένη δὲ θεοὶ γόνον οὐκέτ' ἐφαίνον, ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατείνη, Ἐρμιόνη, ὥ εἶδος ἔχε χρυσείς Ἀφροδίτης. ἀς οἱ μὲν δαίνυντο καθ' ὑψερεφές μέγα δῶμα γείτονες ἢδὲ έται Μενελάον κυδαλύμοιο, τερπόμενοι· μετὰ δὲ σφιν ἐμέλπητο θείος ἁοιδὸς φορμίξων, δοιῳ δὲ κυβιστητῆρε κατ' αὐτούς, μολὴς ἐξάρχοντος, ἐδίνευον κατὰ μέσσους.

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

1 I follow Buttmann in the rendering of this doubtful word. Suggested etymologies are not convincing. Others take the word to mean "grown big."
Τώ δ' αὖτ' ἐν προθύρῳ δόμων αὐτῷ τε καὶ ἵππῳ, 20
Τηλέμαχός θ' ἄρως καὶ Νέατερος ἀγάλας νίός,
στήσαν' ὁ δὲ προμολόγων ἱδετο κρείων Ἐπεωνεύς,
ἀτριχὸς θεράπων Μενελάου κυδαλίμοιον,
βῆ δ' ἑμεν ἀγγελέων διὰ δῶματα ποιμένι λαὸν,
ἀγχωὺ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα· 25

"Εἰνοώ δὴ τινε τῶδε, διοτρέψε ὁ Μενελαῖς,
ἀνδρε δύν, γενεὴ δὲ Δίος μεγάλοιο ἐτκτον.
ἀλλ' εἰπ', ἡ σφων καταλύσομεν ὁκέας ῥπόνους,
ἡ ἄλλον πέμπτωμεν ἵκαιεμεν, ὅς κε φιλῆση.

Τὸν δὲ μέγ' ὅχθῆςας προσέφη ξαίθος Μενέλαος: 30
"Οὕ μὲν νῆπτιος ἱσθα, Βοηθοίδη Ἐπεωνεύς,
τὸ πρῶς ἀτὰρ μὲν νῦν τε πάις δ' νῆπτια βάζεις.
ἡ μὲν δὴ νῶ ἣνεμὴ πολλὰ φαγόντε
ἄλλους ἀνθρώπων δεῦρ' ἰκόμεθ', αὖ κῇ ποθὶ Ζέας
ἐξοπίσω περ παύσῃ οἰκύος. ἄλλὰ λὺ ῥπόνους
ξείνων, ἐς δ' αὐτοὺς προτέρῳ ἄγε θωνηθῆιαν." 35

"Ὡς φάθ', ὁ δὲ μεγάροιο διέσυντο, κέκλετο δ' ἄλλους
ὄτριοὺς θεράποντας ἄμα σπέσθαι ἐοὶ αὐτῶ.
οἱ δ' ῥπόνους μὲν λὺσαν ὑπὸ ξυγοῦ ἱδρώοντας,
καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππεῖμι κάπησι,
πάρ δ' ἐβαλον Ζειῶς, ἀνὰ δὲ κρῆ Λευκὸν ἐμιξαν,
ἀρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανώντα,
αὐτοὺς δ' ἐισῆγων θείον δόμον. οἱ δὲ ἱδόντεs
θαῦμαζον κατὰ δῶμα διοτρέφεις βασιλῆς,
ὡς τε γὰρ ἠελίου αὐγῆ πέλεν ἦσε σελήνηs
δῶμα καθ' ύφερετές Μενελάου κυδαλίμοιο.
αὐτὰρ ἐπεὶ τάρπησαν ἐρωμένοι ὀφθαλμοῖσιν,
ἐς ρ' ἀσαμύθους βάντες ἐνξέστας λούσαντο.

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

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

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

So he spoke, and the other hastened through the hall, and called to the other busy squires to follow along with him. They loosed the sweating horses from beneath the yoke and tied them at the stalls of the horses, and flung before them spelt, and mixed therewith white barley. Then they tilted the chariot against the bright entrance walls, and led the men into the divine palace. But at the sight they marvelled as they passed through the palace of the king, fostered of Zeus; for there was a gleam as of sun or moon over the high-roofed house of glorious Menelaus. But when they had satisfied their eyes with gazing they went into the polished baths and bathed.
τοὺς δ' ἐπεὶ οὖν δμφαί λούσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφί δ' ἀρά χλαίνας οὐλας βάλον ἦε χιτῶνας,
ἐς ρά θρόνους ἔξοιτο παρ' Ἀτρεΐδην Μενέλαον.
χέρνιβα δ' ἀμφίπολος προχόρω ἐπέχευε φέρουσα
cαλῇ χρυσείῃ ύπὲρ ἀργυρέοιο λέβητος,
νύψασθαι: παρὰ δὲ ἕστη ἔτανυσσο τράπεζαν.
σῖτον δ' αἰδοίῃ ταμῇ παρέδηκε φέρουσα,
εἰδατα πόλλ' ἐπιθείσα, χαρίζομένη παρεόντων.
δαίτρος δὲ κρειῶν πίνακας παρέδηκεν ἀείρας
pαντοῖων, παρὰ δὲ σφί τίθει χρύσεια κύπελλα.  

τῷ καὶ δεικνύμενος προσέφη Σανθὸς Μενέλαος:

"Σίτου θ' ἀπτεσθον καὶ χαίρετον. αὐτάρ ἐπετα  
dείπνου πασσαμένω εἰρησόμεθ', οἳ τινὲς ἔστον
ἀνδρῶν: οὐ γὰρ σφόν γε γένος ἀπόλωλε τοκήων,
ἀλλ' ἀνδρῶν γένος ἐστε διοτρεφέων βασιλῆων
σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τουιύσδε τέκοιεν."  

"Ὡς φάτο, καὶ σφὶν νώτα βοὸς παρὰ πίνανα θήκεν  
ὅπτ' ἐν χερσίν ἐλὼν, τά ῥά οἵ γέρα πάρθεσαν αὐτῷ.
οἱ δ' ἐπ' ὑνείαθ' ἐτοίμα προκείμενα χείρας ἰάλλον,
αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύος εξ' ἐρον ἐντο,
δὴ τότε Τηλέμαχος προσεφόνεε Νέστορος υἱόν,
ἀγχι σχὼν κεφαλήν, ἴνα μη πευθοίαθ' οἳ ἅλλοι.

"Φραίζεο, Νέστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
χαλκοῦ τε στεροπῆν καὶ δωμάτα ἡχήνατα
χρυσοῦ τ' ἡλεκτροῦ τε καὶ ἀργύρου ἦδ' ἐλέφαντος.

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

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

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

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

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

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\(^1\) Probably here the metal is meant, an alloy of gold and silver. In xv. 460 and xviii. 296 the word, in the plural, means "amber beads."
Ζηνός πον τοιήδε γ’ Ὄλυμπίου ἐνδοθεν αὐλη, ὁσσα τὰδ’ ἁσπετα πολλά’ σέβας μ’ ἔχει εἰσορώντα.” 75

Τοῦ δ’ ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος, καὶ σφεας φωνήσας ἔτεα πτερόντα προσηύδα:

‘Τέκνα φιλ’, ἢ τοῖ Ζηνί βροτῶν οὐκ ἀν τις ἐρίζοι· ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ’ ἔσασιν· ἀνδρῶν δ’ ἢ κέν τίς μοι ἔρισσεται, ἥ καὶ οὐκὶ, κτήμασιν. ἢ γὰρ πολλὰ παθῶν καὶ πόλλ’ ἑπαληθείς ἡγαγόμην ἐν νησί καὶ οὐδοάτῳ ἔτει ἱλθον, Κύπρον Φοινίκην τε καὶ Λαγυπτίους ἑπαληθείς, Λείδιοπάς θ’ ἱκόμην καὶ Σιδονίους καὶ Ἐρεμβοὺς καὶ Λιβύην, ἵνα τ᾽ ἄρινε ἀφαρ κεραοὶ τελέθουσι. 80 τρίς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν. ἐνθα μὲν οὔτε ἀναξ ἑπιδεψης οὔτε τι ποιμὴν τυροῦ καὶ κρειῶν οὐδὲ γλυκεροῦ γάλακτος, ἀλλ’ αἰεὶ παρέχουσιν ἑπητανοῦ γάλα θῆσθαι. ἦνος ἐνω περὶ κεῖνα πολὺν βίοτον συναγείρων ἡλῶμην, τῆς μοι ἄδελφεον ἄλλος ἑπεφνεν λάθρῃ, ἀνωτί, δύλῳ οὐλομένης ἀλόχοιο· ὡς οὗ τοι χαίρων τοὺς δέ κτείτεσσιν ἀνάσσω.

καὶ πατέρων τάδε μέλλετ’ ἀκούεμεν, οἳ τινες ύμῖν εἰσίν, ἐπεὶ μόλις πολλὰ πάθον, καὶ ἀπώλεσα οἶκον εὖ μόλις ναιετάοντα, κεχαυδότα πολλὰ καὶ ἐσθλά. 90 ὄν ὀφελον τριτάτην περ ἑχων ἐν δόμασι μοίραν ναίειν, οἳ δ’ ἀνδρεὶς σώοι ἐμμεναι, οἳ τὸτ’ ὀλοντο Τροίη ἐν εὐρείῃ ἐκὰς Ἄργεως ἰπποβότοιο.

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of ivory. Of such sort, methinks, is the court of Olympian Zeus within, such untold wealth is here; amazement holds me as I look."

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

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

So Aristotle understood the passage (H.A. viii. 28); Herodotus, on the contrary, took the meaning to be "begin at once to become horned" (iv. 29). Eustathius agrees with Herodotus.
'HOMER

ἀλλ’ ἐμπις πάντας μὲν ὄνυμενος καὶ ἀχεύων 100
πολλάκις ἐν μεγάροις καθήμενος ήμετέροισιν
ἀλλοτε μὲν τε γόφ φρένα τέρπομαι, ἀλλοτε δ’ αὖτε
παύομαι: αἰψηρὸς δὲ κόρος κρυναίο γόοιο.

τῶν πάντων οὖ τόσσον ὄδυρομαι, ἀχνύμενός περ,
ὡς εὔος, ὃς τέ μοι ὑπνοῦν ἀπεχθαίρει καὶ ἐδωδὴν
μυνομένῳ, ἐπεὶ οὐ τις Ἀχαϊῶν τόσσ’ ἐμόγησεν,
ὄσον ὀδυσεις ἐμόγησε καὶ ἡρατο. τῷ δ’ ἄρ’ ἐμελλεν
αὐτῷ κίδε ἐσεθδαι, ἔμοι δ’ ἄχος αἰεν ἀλαστον
κεῖνον, ὅπως δὴ δηρῶν ἀποίχεται, συνε δὶ ἐδμεν,
ζωεὶ ὁ γ’ ἡ τέθνηκεν. ὄδυρονταί νῦ του αὐτὸν
Δαέρτης θ’ ὁ γέρων καὶ ἑχέφρων Πηνελόπεια
Τηλέμαχος θ’, ὃν ἐλειπε νέον γεγαώτ’ εὖν οἴκρο.’

'Ως φάτο, τῷ δ’ ἄρα πατρὸς ύφ’ ἰμερον δρσε γόοιο.
δάκρυ δ’ ἀπ’ βλεφάρων χαμάδις βάλε πατρὸς ἀκουόσας,
χλαίναν πορφυρέην ἀντ’ υφθαλμοῖν ἀνασχον
ἀμφωτέρησιν χερσί. νόησε δέ μιν Μενέλαος,
μερμήριξε δ’ ἐπειτα κατὰ φρένα καὶ κατὰ θυμόν,
η’ μιν αὐτὸν πατρὸς εἰσειν μνησθῆναι
η’ πρῶτ’ ἐξερέωτο ἐκαστά τε πειρῆςαίτο.

'Ἡς ὁ ταῦθ’ ὠρμαίνε κατὰ φρένα καὶ κατὰ θυμόν, 120
ἐκ δ’ Ἕλενη θαλάμοιο θυώδεος ύψορόφοιο
ἡλυθεν Ἀρτέμιδι χρυσηλακάτῳ ἐκινών.
τῇ δ’ ἄρ’ ἀμ’ Ἀδρίστῃ κλισίην εὐτυκτον ἐθηκεν,
Ἀλκισπην δὲ τάπητα φέρεν μαλακού ἐρώσιο,
Φυλῳ δ’ ἀργύρευον τάλαρον φέρε, τῶν οἱ ἐδωκεν
'Αλκάνδρη, Πολύβοιο δάμαρ, ὃς ἐναι’ ἐνὶ Θηβῆς

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

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

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

1 The common meaning of ἡλακάτη is "distaff," but Hesychius glosses χρυσηλάκατος by καλλιτοξος: ἡλακάτη γὰρ ὁ τοξικὸς κάλαμος.
Λίγυπτης, ὃθε πλείστα δόμοις ἐν κτήματα κεῖται·
δι Μενελάῳ δῶκε δυ' ἀργυρέας ἀσαμίνθουσι,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
χωρὶς δ' αὐθ' Ἐλένη ἁλοχος πόρε κάλλιμα δῶρα· ὁμωρήσειν τ' ἡλακάτην τάλαρον θ' ὑπόκυκλον ὀπασσεὶν
ἀργυρέον, χρυσὸ' δ' ἐπὶ χείλεα κεκράντο.
τὸν ρά οἱ ἄμφιπολος Φυλὼν παρέθηκε φέρουσα νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ ἡλακάτη
τετάνυστο ἱδνεφῆς εἴρος ἔχουσα. 130
ἐξετὸ δ' ἐν κλισμῷ, ὑπὸ δὲ θρήνος ποσίν ἦν.
αὐτίκα δ' ἢ γ' ἐπέσεσι πόσιν ἑρειεύν ἐκαστα.
"Τὸ μεν δή, Μενέλαε διοτρεφές, οἱ τινες οἴδε
ἀνδρῶν εὐχετώνται ἰκανέμεν ἠμέτερον δῶ; 135
ψεύσομαι ἢ ἔτομον ἔρεω; κέλεια δὲ με θυμός.
οὐ γάρ πό τινα φήμη ἠεικότα ὡδε ἱδέοθαι
οὔτ' ἀνδρ' οὔτε γυναῖκα, σέβας μ' ἐχει εὐσορόσαν,
ὡς ὃδ' Ὄδυσσης μεγαλήτορος νυὲ ἔοικε,
Τηλεμάχῳ, τὸν ἐλεπτε νέον γεγαδότ' ἐνι οἴκῳ
κεῖνος ἀνήρ, ὅτ' ἐμειδο κυνότιδος εἶνεκ' Ἀχαιοί
ἡλθεθ' ὑπὸ Τροίην πόλεμον θραυσάν ὀρμαίνοντες."
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Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"Οὐτω νῦν καὶ ἐγὼ νοέω, γύναι, ὡς σὺ εἶσκες;
κείνον γὰρ τοιοίδε πόδες τοιαίδε τε χεῖρες
ὀφθαλμῶν τε βολαί κεφαλῆ τ' ἐφύπερβη τε χαῖται. 145
καὶ νῦν ἢ τοι ἐγὼ μεμνημένος ἀμφ' Ὅδυσσῆ
μυθεόμην, ὡσα κεῖνος οἱ γύσας ἐμόγησε
ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυνον εἰβε,
χλαίναν πορφυρένην ἀντ' ὀφθαλμοῖν ἀνασχών."

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

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

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

¹ Others render, "were finished."
Τὸν δ' αὐ Νεστορίδης Πεισιστρατος ἀντίον ἡῳα. 155
"Ἄτρειδη Μενέλαε διστρεφές, ὀρχαμε λαῶν, keίνον μὲν τοι ὅδ' νιὸς ἐτήτυμον, ὡς ἀγορεύεις· ἀλλὰ σαῦφρων ἐστὶ, νεμεσσάται δ' εύι θυμῷ ὅδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν ἀντα σέθεν, τοῦ νώθ θεοῦ ὑς τερπόμεθ' αὐδή. 160
αὐτὰρ ἐμὲ προέκε Περίνιος ἵπποτα Νέστωρ τῷ ἀμα πομπὸν ἐπεσθαί· ἐέλδετο γάρ σε ἰδέσθαι, ὁφρα οἱ η δι σπο ὑποθήσσαι ἦ ἀ ἐργον. 165
πολλὰ γάρ ἀλγε' ἔχει πατρὸς πάις οἰχομένοι ἐν μεγάρους, ὃ μὴ ἄλλοι ἄοσητῆρες ἐσοιν, ὡς νὼν Τηλεμάχῳ ὁ μὲν οἰχεται, οὐδὲ οἱ ἄλλοι εἰς' οἳ κεν κατὰ δήμον ἀλάκκουεν κακότητα." 170
Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος: ""Ω πόποι, ἡ μάλα δὴ φίλον ἀνέρος νιὸς ἐμὸν ὅδ' ἱκεθ', ὃς εἶνεν' ἐμείο πολέας ἐμόγηνεν ἑάθλους· καὶ μιν ἑφιν ἑλθόντα φιλησέμεν ἐξοχον ἄλλων Ἄργειων, εἰ νὼν ὑπείρ ἀλα νόστον ἑδωκὲ νησφι Θοῇσι γενέσθαι 'Ολύμπιος εὐρύστα Ζεὺς. 175
καὶ κέ οἱ Ἄργει νάσσα πόλιν καὶ δώματ' ἐτενξα, εξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκει ο' καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξιας, αἱ περιναιτάσωσι, ἀνάσσονται δ' ἐμοὶ αὐτῷ. καὶ κε θάμ' ἐνθάδ' ἐόντες ἐμισηγόμεθ' οὐδὲ κεν ἡμέας ἄλλο διέκρινεν φιλέοντε τε τερπομένω τε, πρών γ' ὦτε δὴ θανάτοιο μέλαν νέφους ἀμψεκάλυψεν. 180
ἀλλὰ τά μὲν ποὺ μέλλειν ἀγάσσεσθαι θεὸς αὐτός, ὡς κείνον δύστημον ἀνόστιμον οἰών ἔθικεν."
Then Peisistratus, son of Nestor, answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, his son indeed this youth is, as thou sayest. But he is of prudent mind and feels shame at heart thus on his first coming to make a show of forward words in the presence of thee, in whose voice we both take delight as in a god's. But the horseman, Nestor of Gerenia, sent me forth to go with him as his guide, for he was eager to see thee, that thou mightest put in his heart some word or some deed. For many sorrows has a son in his halls when his father is gone, when there are none other to be his helpers, even as it is now with Telemachus; his father is gone, and there are no others among the people who might ward off ruin."

Then fair-haired Menelaus answered him and said: "Lo now, verily is there come to my house the son of a man well-beloved, who for my sake endured many toils. And I thought that if he came back I should give him welcome beyond all the other Argives, if Olympian Zeus, whose voice is borne afar, had granted to us two a return in our swift ships over the sea. And in Argos I would have given him a city to dwell in, and would have built him a house, when I had brought him from Ithaca with his goods and his son and all his people, driving out the dwellers of some one city among those that lie round about and obey me myself as their lord. Then, living here, should we ofttimes have met together, nor would aught have parted us, loving and joying in one another, until the black cloud of death enfolded us. Howbeit of this, methinks, the god himself must have been jealous, who to that hapless man alone vouchsafed no return."
"Ὤς φάτο, τοῖς δὲ πᾶσιν ύφ᾽ ἵμερον ὁρσὲ γόοιο. κλαῖε μὲν Ἀργείη Ἑλένη, Δίος ἐκχεγανία, κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρείδης Μενέλαος, οὖδ᾽ ἀρα Νέστορος νίος ἀδακρύτω ἔχεν ὅσσε· μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχου, τὸν ἥ Γοῦς ἐκτεινὲ φαοῦν ἄγλαδος νίος· τοῦ ὡ γ᾽ ἐπιμνησθεὶς ἔπεα περόεντ᾽ ἀγόρευεν· Ἀτρείδη, περὶ μὲν σε βροτῶν πεπνυμένων εἶναι Νέστορ φάστχ᾽ ὁ γέρων, ὅτ᾽ ἐπιμνησαίμεθα σεῖο οἴσιν ἐν μεγαροι, καὶ ἀλλήλους ἐρέοιμεν. καὶ νῦν, εἰ τί ποι ἐστι, πίθοιο μοι· οὖ γὰρ ἐγὼ γε τέρπομ᾽ ὀδυρόμενος μεταδόρπιος, ἄλλα καὶ ἱώς ἐσσεται ἡργενεία: νεμεσσώμαι γε μὲν οὐδὲν κλαίειν ὃς κε θάνησι βροτῶν καὶ πότμον ἑπίσπη. τοῦτό νυ καὶ γέρας οἰον ὀξυροΐσι βροτοῖσι, κείρασθαι τε κόμην βαλέειν τ᾽ ἄπο δάκρυ παρείδων. καὶ γὰρ ἐμὸς τέθυνκεν ἄδελφεος, οὐ τι κάκιστος Ἀργείων· μέλλεις δὲ σὺ ἰδοῦνα: οὐ γὰρ ἐγὼ γε ἣμτης' οὐδὲ ἵδουν περὶ δ᾽ ἄλλων φαοὶ γενέσθαι Ἀντιλόχου, πέρι μὲν θείειν ταχὺν ἥδε μαχητῆς." Τὸν δ᾽ ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· "Ὡς φίλε, ἐπεὶ τόσα εἴπες, οἳ ἄν πεπνυμένος ἀνήρ εἴποι καὶ ἰέζειε, καὶ ὃς προγενέστερος εἴη· τοῦτο γὰρ καὶ πατρός, ὦ καὶ πεπνυμένα βάζεις, ἰέα δ᾽ ἀργύρωτος γόνος ἀνέρος ὦ τῇ Κρονίῳ ὀλβῷ ἐπικλώσῃ γαμεόντι τε γεινομένῳ τε, ὡς νῦν Νέστορι δῶκε διαμπερὲς ἡματα πάντα
So he spoke, and in them all aroused the desire of lament. Argive Helen wept, the daughter of Zeus, Telemachus wept, and Menelaus, son of Atreus, nor could the son of Nestor keep his eyes tearless. For he thought in his heart of peerless Antilochos, whom the glorious son of the bright Dawn had slain. Thinking of him, he spoke winged words:

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

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

1 i.e. Memnon, leader of the Ethiopians.
2 Others render, "after supper"; but see 213.
3 Possibly, "shall serve for that" (Merry), with which cf. 214; but see xv. 50.
αὐτὸν μὲν λυπαρὸς γηρασκέμεν ἐν μεγάροιςιν, 210
νίέας αὖ πινυτοὺς τε καὶ ἐγχεσιν εἶναι ἅρποτος,
ημεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὅς πρὶν ἐτύχη,
δόρποι δ' ἐξαῦτις μνησώμεθα, χερὶ δ' ἐφ' ὕδωρ
χεινάτων. μῦθοι δὲ καὶ ἠδόθεν περ ἐσοῦται
Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλουσιν." 215
"Ὡς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἑπὶ χεῖρας ἐχευεν,
ὁτρηρὸς θεράπων Μενελάου κυδαλίμοιο.
οἱ δ' ἐπὶ οὔειαθ' ἐτοίμα προκείμενα χεῖρας ἰὰλλουν.
"Ενθ' αὐτ' ἄλλ' ἐνόσι' Ἐλένη Δίος ἐκγεγαυνά;
αὐτικ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἐνθεῖ ἐπισιν, 220
νηπενθές τ' ἁχολόν τε, κακῶν ἐπίληθον ἀπάντων.
ός τὸ καταβρόξειν, ἐπὶν κρητίρη μυγείη,
οὐ κεν ἐφημέριος γε βάλοι κατὰ δάκρυν παρείδον,
oὐδ' εἰ οἱ κατατεθναὶ μὴν τε πατήρ τε,
oὐδ' εἰ οἱ προπαροίθεν ἄδελφεον ἢ φίλον νῦν
χαλκὸ δημόφεν, ὁ δ' όφθαλμοῦσιν ὀρφότο.
τοῖα Δίος θυγάτηρ ἔχε φάρμακα μητίσεντα,
ἐσθλά, τά οἱ Πολύδαμμα πόρεν, Θόνος παράκοιτις
Ἀιγυπτίη, τῇ πλείστα φέρει ζείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ
λυγρά: 225

ἱητρὸς δὲ ἐκαστὸς ἐπιστάμενος περὶ πάντων
ἀνθρώπων· ἢ γὰρ Παιήνον ἐστὶ γενέθλης,
αὐτὰρ ἐπεί ὑ' ἐνέηκε κέλευσέ τε οὐνοχώσαι,
ἐξαυτὶς μῦθοισιν ἀμειβομένῃ προσέειπεν.
"Ἄτρείδῃ Μενέλαε διστρεφές ἵδε καὶ οἴδε 230
ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θέος ἄλλοτε ἄλλῳ

122
himself reach a sleek old age in his halls, and that his sons in their turn should be wise and most valiant with the spear. But we will cease the weeping which but now was made, and let us once more think of our supper, and let them pour water over our hands. Tales there will be in the morning also for Telemachus and me to tell to one another to the full.”

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

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

“Menelaus, son of Atreus, fostered of Zeus, and ye that are here, sons of noble men—though now to
Τζενο όγαθόν τε κακόν τε δίδοι: δύναται γάρ ἀπαντα: ἢ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροις καὶ μῦθοις τέρπεσθε: ἔοικότα γάρ καταλέξω. πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ’ ὄνομήνω, ὡσαυ 'Οδυσσῆς ταλασίφρονός εἰσιν ἄεθλοι· ἀλλ’ οίον τὸδ’ ἐρέξε καὶ ἐτλη καρτέρος ἀνήρ δήμῳ ἔνι Τρώων, ὥθι πᾶσχετε πήματ’ Ἀχαιοί. αὐτὸν μὲν πληγήσων ἄεικελίησι δαμάσσασ, σπείρα κάκ’ ἀμφ’ ὀμοιοι βαλόν, οἰκῆ Homer ἐοικώς, ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρναίγμιαν ἀλλ’ ἀυτὸν φωτ’ κατακρύπτων ἥσκε, δέκτῃ, ὃς οὐδὲν τοῖος ἐν ἐπὶ νησίων Ἀχαιῶν. τῷ ἰκελος κατέδυ Τρώων πόλιν, οἱ δ’ ἀβάκηςαν πάντες: ἐγὼ δὲ μιν οἶχ’ ἄνεγυρων τοῖον ἐόντα, καὶ μιν ἀνηρώτων’ ὃ δὲ κερδοσύνη ἀλέεινεν. ἀλλ’ ὅτε δὴ μιν ἐγὼ λόεον καὶ χρῖον ἐλαίῳ, ἀμφὶ δὲ εἰματα ἐσσα καὶ ὀμοσα καρτέρον ἐρκον μὴ μὲν πρὶν 'Οδυσῆα μετὰ Τρώεσσ’ ἀναφίιμαι, πρὶν γε τὸν ἐς νῆς τε θοᾶς κλισίας τ’ ἀφικέσθαι, καὶ τότε δή μοι πάντα νόον κατέλεξεν Ἀχαιῶν. πολλοὺς δ’ Ἕρωων κτεῖνας ταναήκει χαλκῷ ἡλθε μετ’ Ἀργείους, κατὰ δὲ φρόνιν ἡγαγε πολλὴν. εἰπ’ ἀλλαὶ Ἕρωαλ λέγ’ ἐκώκυνον· αὐτὰρ ἐμὸν κηρ χαῖρ’, ἐπεὶ ἦδη μοι κραδίῃ τέτραπτο νέεσθαι ἀν’ ὀικόνδ’, ἀτην δὲ μετέστειν, ἦν Ἀφροδίτη δῶξ’, ὅτε μ’ ἡγαγε κείσε φίλης ἀπὸ πατρίδος αἰής,
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one and now to another Zeus gives good and ill, for he can do all things,—now verily sit ye in the halls and feast, and take ye joy in telling tales, for I will tell what fitteth the time. All things I cannot tell or recount, even all the labours of Odysseus of the steadfast heart; but what a thing was this which that mighty man wrought and endured in the land of the Trojans, where you Achaeans suffered woes! Marring his own body with cruel blows, and flinging a wretched garment about his shoulders, in the fashion of a slave he entered the broad-wayed city of the foe, and he hid himself under the likeness of another, a beggar, he who was in no wise such an one at the ships of the Achaeans. In this likeness he entered the city of the Trojans, and all of them were but as babes. ¹ I alone recognised him in this disguise, and questioned him, but he in his cunning sought to avoid me. Howbeit when I was bathing him and anointing him with oil, and had put on him raiment, and sworn a mighty oath not to make him known among the Trojans as Odysseus before that he reached the swift ships and the huts, then at length he told me all the purpose of the Achaeans. And when he had slain many of the Trojans with the long sword, he returned to the company of the Argives and brought back plentiful tidings. Then the other Trojan women wailed aloud, but my soul was glad, for already my heart was turned to go back to my home, and I groaned for the blindness that Aphrodite gave me, when she led me thither from my dear native land, forsaking my

¹ The rare word ἀβίκησαν seems literally to mean "could say naught"; cf. νηπιάζω.
ταΐδα τ' ἐρήν νοσφισσαμένην θάλαμόν τε πόσων τε
οὔ τεν δευόμενον, οὔτ' ἄρ φρένας οὔτε τι εἴδος.

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθός Μενέλαος· 265
"Ναὶ δὴ ταύτα γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
ηδὲ μὲν πολέων ἑδαμή βουλήν τε νόον τε ἀνδρῶν ἡρῶων, πολλὴν δὲ ἐπελήλυθα γαίαν·
ἀλλ' οὐ πώ τοιοῦτον ἐγών ἰδον ὀφθαλμοῖςιν,
οίον Ἁὔρος ταλασίφρονοι ἐσκε φίλον κήρ.
οίον καὶ τὸδ' ἔρεξε καὶ ἑτλὴ καρτερὸς ἀνήρ
ἵππῳ ἐνι ἕστῳ, ὡν' ἐνήμεθα πάντες ἄριστοι
Ἀργείων Τρόασσι φύον καὶ κῆρα φέροντες.
ὅλθες ἐπείτα σὺ κεῖσθαι κελευσμέναι δὲ σ' ἐμέλλε
δαίμων, ὁς Τρόασσιν ἐβούλετο κῦδος ὀρέξατι·
καὶ τοῖς Δηήφοισι θεοεἴκελοι ἐσπετ' ἱοῦση.
τρις δὲ περίστειξας κύλλον λόχον ἀμφαφώμοσα,
ἐκ δ' ὀνομακλήδην Δαναῶν ὀνομαζεῖς ἄριστοι,
πάντων Ἀργείων φαύνην ἵσκουσ' ἀλόχοισιν.
αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δίος Ὀδυσσεύς
ήμενοι ἐν μέσσοις ἀκουσάμεν ὡς ἐβόησας.

νωὶ μὲν ἀμφοτέρω μενενήμαμεν ὀρμηθάντε
ὁ ἐξελθεμέναι, ὥ ἐνδοθεν αἰτε' ὑπακούσαν·
ἀλλ' Ὀδυσσεύς κατέρκυε καὶ ἐσχέθεν ἰεμένῳ περ.
ἐνθ' ἀλλοι μὲν πάντες ἀκὴν ἔσαν νίες Ἀχαιῶν,
"Ἀντικλος δ' ἐς σὲ γ' ὦνοι ἀμβίψασθαι ἐπέεσσιν
ἠθέλεν· ἀλλ' Ὀδυσσεύς ἐπὶ μίστακα χερσὶ πίεζε
νωλέμεος κρατηρῆσι, σάωσε δὲ πάντας Ἀχαιοὺς
τόφρα δ' ἔχ', ὥφρα σε νόσφιν ἀπήγαγε Παλλᾶς
Ἀθήνη.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα·
"Ἀτρείδη Μενέλαε διστρεφές, ὀρχαμε λαῶν,
ἀλγιοι' οὐ γάρ οἳ τι τάδ' ἐρκεσε λυγρῶν ὀλεθρον,
child and my bridal chamber, and my husband, a man who lacked nothing, whether in wisdom or in comeliness."

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

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, all the more grievous is it; for in no wise did this ward
HOMER

οὐδ’ εἰς οἱ κραδίη γε σιδηρέη ἐνδοθεν ἦν.
ἀλλ’ ἄγετ’ εἰς εὔνην τράπεθ’ ἡμέας, ὥφρα καὶ ἥδη
ὕπνῳ ὑπὸ γλυκέρῳ ταρπώμεθα κοιμηθέντες.”

‘Ὡς ἐφατ’, Ἀργείη δ’ Ἑλένη διμφήσι κέλευσεν
dεμν’ ὑπ’ αἰθούσῃ θέμεναι καὶ ρήγεα καλά
πορφύρε’ ἐμβαλείν στορέσας τ’ ἐφύπερθε τάπητας,
χλαίνας τ’ ενθέμεναι οὐλας καθύπερθεν ἔσασθαι.
αἰ δ’ ἵσαν ἐκ μεγάροιο δάος μετὰ χερσίν ἔχουσαι,
δέμνα δὲ στόρεσαν’ ἐκ δὲ ξείνους ἄγε κήρυξ.
οἱ μὲν ἄρ’ ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχος θ’ ἡρως καὶ Νέστορος ἀγλάὸς νίος·
‘Ατρείδης δὲ καθεύδε μυχῷ δόμου υψηλοῖο,
πάρ δ’ Ἑλένη τανύπεπλος ἐλέξατο, δία γυναικῶν.

‘Ἡμος δ’ ἤργενεία φάνη ῥοδοδάκτυλος Ἅιως,
ὠρνυτ’ ἄρ’ ἐξ εὐήφι βοὴν ἀγαθὸς Μενέλαος
εἴματα ἐσσάμενος, περὶ δὲ ξίφος ὑξ’ θέτ’ ὤμῳ,
pοσὶ δ’ ὑπὸ λυπαροίριν ἐδήσατο καλὰ πέδιλα,
βῆ δ’ ἵμεν ἐκ θαλάμῳ θεῷ ἐναλίγκιος ἄντην,
Τηλεμάχῳ δὲ παρίζεν, ἐπος τ’ ἐφατ’ ἐκ τ’ ὁνόμαξεν·
“Τίππε δὲ σε χρεώ δεῦρ’ ἡγαγε, Τηλέμαχ’ ἡρως,
 eius Λακεδαιμόνια δίαν, ἐπ’ εὐρεά νῶτα θαλάσσης;
ὕμιον ἢ ἱδιον; τὸδε μοι νημερτὲς ἐνίσπες.”

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡγά·

“Ἀτρείδη Μενέλαε διοτρεφές, ὀρχαμε λαδῶν,
ηλυθον, εἰ τινὰ μοι κληρδόνα πατρὸς ἔνισποι.
εσθιεται μοι οἶκος, ὀλωλε δὲ πίονα ἐργα,
dυσμενέων δ’ ἄνδρῶν πλεῖος δόμος, ο’ τέ μοι αἰεὶ.
off from him woeful destruction, nay, not though the heart within him had been of iron. But come, send us to bed, that lulled now by sweet sleep we may rest and take our joy.”

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

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

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

Then wise Telemachus answered him: “Menelaus, son of Atreus, fostered of Zeus, leader of hosts, I came if haply thou mightest tell me some tidings of my father. My home is being devoured and my rich lands are ruined; with men that are foes my house is filled, who are ever slaying my thronging
μηλ' ἀδινά σφάξουσι καὶ εἰλίποδας ἐλικας βοῦς, 320
μητρὸς ἐμῆς μυστῆρας ὑπερβηθον ὑβριν ἤχοντες.
τοῦνεκα νῦν τὰ σὰ γοναθ' ἰκάνομαι, αἰ ἐθέλησθα
κεῖνου λυγρον ὀλέθρον ἐνυσσείν, εἴ που ὄπωπας
ὀφθαλμοῖ τεοῦμι ἡ ἀλλον μῆθον ἀκουσας
πλαζομένου' περὶ γάρ μιν ὁδυρον τέκε μήτηρ. 325
μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεάρων,
ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὅπωπῆς.
λίσσομαι, εἰ ποτὲ τοῖ τι πατήρ ἐμὸς, ἐσθόλος Ὡνδυσεύς
ἡ ἔπος ἥ τι ἔργον ὑποστὰς ἐξετέλεσσε
δήμῳ ἐνὶ Τρῶων, οὕτι πάσχετε πῆματ' Ἀχαιοί,
τὸν νῦν μοι μνῆσαι, καὶ μοι νημερτῆς ἐνίσπες.”
Τὸν δὲ μέγ' ὀχθήσας προσέβη ξανθὸς Μενέλαος·
"Ὡν πόλοι, ἡ μάλα δὴ κρατερόφρονος ἄνδρος ἐν εὐνή
ἡθελον εὐνηθήναι ἀνάλκιδες αὐτοῖ ἐόντες,
ὁς δ' ὀπότ' ἐν ξυλόχω ἐλαφος κρατερῶν λέοντος 335
νεβροὺς κοιμήσασα νεγγενέας γαλαθηνώς
κυνηγοὺς ἐξερέσει καὶ ἄγκεα ποιήντα
βοσκομένη, ὃ δ' ἐπείτα ἐὴν εἰσῆλθεν εὐνήν,
ἀμφοτέροις δὲ τοῖσιν ἀεικέα πότμον ἐφίκεν,
ὁς Ὡνδυσεύς κείνοις ἀεικέα πότμον ἐφίκει. 340
αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναῖ καὶ Ἀπολλον,
τοῖος ἐὼν, οἷος ποτ' ἐνυκτιμένη ἐνὶ Δέσβῳ
ἐξ ἑρίδος Φιλομηλείδη ἐπάλαισε ἀναστάς,
κἂδ δ' ἐβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
τοῖος ἐὼν μυστῆροιν ὄμιλήσειεν Ὡνδυσεύς." 345
sheep and my sleek kine of shambling gait, even the wooers of my mother, overweening in their insolence. Therefore am I now come to thy knees, if perchance thou wilt be willing to tell me of his woeful death, whether thou sawest it haply with thine own eyes, or didst hear from some other the story of his wanderings; for beyond all men did his mother bear him to sorrow. And do thou no wise out of ruth or pity for me speak soothing words, but tell me truly how thou didst come to behold him. I beseech thee, if ever my father, noble Odysseus, promised aught to thee of word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray thee, and tell me the truth."

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

1 The Greek seems to denote a pair of fawns, the slaying taking place in the absence of the hind; cf. Iliad, xi. 113 ff. Others assume that the dual means "both hind and fawns."
πάντες κ' ὁκύμοροι τε γενοιατο πικρὸγαμοί τε. ταύτα δ' ἢ μ' εἰρωτᾶς καὶ λισσεαί, οὐκ ἂν ἐγὼ γε ἄλλα παρέξ εἲποιμι παρακλιδόν, οὐδ' ἀπατήσω, ἄλλα τά μέν μοι ἐειπε γέρων ἀλίος υἱερτής, τῶν οὐδέν τοι ἐγὼ κρύψω ἐπος οὐδ' ἐπικεύσω.

"Λιγύπτω μ' ἐτι δεὗρο θεοὶ μεμαώτα νέεσθαι ἔσχον, ἐπεὶ οὐ σφίν ἐρεξα τεληέσσας ἐκατομβας. οὶ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφεμέων.νῆσος ἐπειτά τες ἔστι πολυκλεύστω ἐνὶ πόντῳ. Λιγύπτων προπάροιδε, Φύρον δὲ ἐ κικλήσκουσί, τόσσον ἄνευθ' ὄσσον τε πανημερή γλαφυρὴ νῆσης ἠνυσεν, ἢ λυγὸς οὐρος ἐπιπνεύςης ὄπισθεν. ἐν δὲ λιμῷν ἐνορμος, οθεν τ' ἀπὸ νῆσα ἐίσας ἐς πόντων βάλλουσιν, ἀφυσσάμενοι μέλαν ὅδωρ. ἐνθα μ' ἐκίκοσιν ἦματ' ἕχον θεοὶ, οὐδὲ ποτ' οὔροι πνείοντες φαινονθ' ἀλιαίας, οἱ ρ' τε νῆων πομπῆς γίγνονται ἐτ' εὐρέα νῶτα θαλάσσης. καὶ νῦ κεν ἡμι πάντα κατέφθιτο καὶ μένε' ἀνδρῶν, εἰ μή τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε. Πρωτέος ἰθύμου θυγάτηρ ἀλίοιο γέροντος, Εἰδοθέν: τῇ γὰρ ρα μάλιστα γε θυμὸν ὄρνια. ἢ μ' οἰῳ ἔρροντε συνήντετο νόσφιν ἐταίρων. αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἵχθυνασκουν γυαμπτοῖς ἀγκύστροισιν, ἐτειρε δὲ γαστέρα λιμόσ. ἢ δὲ μεν ἄγχι στάσα ἐπος φάτο φῶνησεν τε.

350
355
360
365
370

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

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

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

2 The epithet "black" is applied to water in deep places, where the light cannot reach it, and to water trickling down the face of a rock covered with lichens (Iliad, xvi. 4 ff.).
"'Νήπιος εἰς, ὦ ξείνε, λίθν τόσον ἔδε χαλύφρων, ὥε ἔκιον μεθύεις καὶ τέρπεαι ἄλγεα πάσχων; ὡς δὴ δὴθ' ἐνι νήσῳ ἐρύκεαι, οὔδὲ τι τέκμωρ εὑρέμεναι δύνασαι, μινύθει δὲ τοι ἢτορ ἐταίρων.'

"'Ος ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 'Εκ μέν τοι ἐρέω, ἦ τις σὺ πέρ ἐσσι θεαίων, ὡς ἐγὼ οὐ τι ἔκιον κατερύκομαι, ἀλλὰ νῦ μέλλω ἀθανάτους ἀλλιτέσθαι, οἱ οὐρανὸν εὐρὺν ἔχουσιν. ἀλλὰ σὺ πέρ μοι εἴπε, θεοὶ δὲ τε πάντα ἰσασιν, ὦς τις μ' ἀθανάτων πεδά ει καὶ ἐδησε κελεύθουν, νόστοιν θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόντα.'

"'Ος ἐφάμην, ἦ δ' αὐτικ' ἀμείβετο δία θεαίων: 'Τοιγὰρ ἐγὼ τοι, ξείνε, μᾶλ' ἀπρεκέως ἀγορεύσω. πωλείται τις δεύρο γέρων ἀλιος νημερτής ἀθάνατος Πρωτεὺς Λυγύπτιος, ὦς τε θαλάσσης πάσης βένθεα οἴδε, Ποσειδάωνος ὕποδμώς τὸν δὲ τ' ἐμὸν φασιν πατέρ' ἐμμεναι ἦδε τεκέσθαι. τὸν γ' εἴ πως σὺ δύναι λοχησάμενος λελαβέσθαι, ὦς κέν τοι εἵπησιν ὀδὸν καὶ μέτρα κελεύθουν νόστοιν θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόντα. καὶ δὲ κέ τοι εἵπησι, διοτρέφες, αἳ κ' ἑθέλησθά, ὅτι τοι ἐν μεγάροις κακόν τ' ἀγαθὸν τε τέτυκται οἴχομένου σέθεν δολιχῆν ὀδὸν ἀργαλέην τε.'

"'Ος ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 'Αὐτὴ νῦν φράζει σὺ λόχον θείοιο γέροντος, μὴ πῶς με προίδων ἥ ἐπροδαεῖς ἀλέηται ἀργαλέος γὰρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμήναι.'
"'Art thou so very foolish, stranger, and slack of wit, or art thou of thine own will remiss, and hast pleasure in suffering woes? So long art thou pent in the isle and canst find no sign of deliverance, and the heart of thy comrades grows faint.'

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

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

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

\[1\] Lit. "appointed end."
"Ως ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων:
Τούγαρ ἐγὼ τοι, ξείνε, μᾶλ' ἀτρεκέως ἀγορεύσω.
ήμος δ' ἥλιος μέσον οὐρανὸν ἀμφιβεβίθηκήν,
τήμος ἄρ' εἴς ἄλος εἰσὶ γέραν ἄλιος νημερτῆς
πνοὴ ὑπὸ Ζευρύοιο μελαῖν φρικὶ καλυφθεῖσιν,
ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσοι γλαφυροῖσιν
ἀμφὶ δὲ μιν φῶκαί νέσοδες καλῆς ἄλοσύδνης
ἀθρῶσι εὐδοσίων, πολιῆς ἄλος ἔξαναδῦσαι,
πικρῶν ἀποπνείουσαι ἄλος πολυβενθεός ὁμίην.
ἐνθὰ σ' ἐγὼν ἀγαγοῦσα ἀμ' ἥοι φαινομένηφιν
ἐυνάσω εξείης. σὺ δ' ἐν κρίνασθαι ἐταῖρων
τρεῖς, οἳ τοι παρὰ νησίν ἐνυσέλμοισιν ἀριστοῖν.
πάντα δὲ τοὶ ἑρῶ ὀλοφώια τοῖο γέροντος.

φῶκας μὲν τοὶ πρῶτον ἀριθμήσει καὶ ἐπεισιν
αὐτὰρ ἐπὶν πᾶσας πεμπάσσεται ἕδὲ ἱδηται,
νέξεται ἐν μέσοσιν νομεὺς ὡς πώσει μήλων.
τὸν μὲν ἐπὶν δὴ πρῶτα κατενυθέντα ἱδησθε,
καὶ τὸτ' ἐπειθ' ὑμῖν μελέτων κάρτος τε βίη τε,
αὐθι δ' ἔχειν μεμαδία καὶ ἐσσύμενον περ ἀλύξαι.
πάντα δὲ γυγύνωνοι πειρήσεσαι, ὅσσ' ἐπὶ γαῖαν
ἐρπέτα γίγνονται, καὶ ὑδὼρ καὶ θεσπίδαιες πῦρ
ὑμεῖς δ' ἀστεμφέως ἐχέμεν μάλλων τε πιέζειν.

άλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσι,
τοῖος ἐὼν οἶνον κε κατενυθέντα ἱδησθε,
καὶ τότε δὴ σχέσθαι τε βίης λύσαι τε γέροντα,
ὕρως, εἰρεσθαι δὲ, θεῦν ὃς τὺς σε χαλέπτει,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἵχθυόντα.'

1 ξείνε: ταῦτα.
"So I spoke, and the beautiful goddess straightway made answer: 'Then verily, stranger, will I frankly tell thee all. When the sun hath reached mid heaven, the unerring old man of the sea is wont to come forth from the brine at the breath of the West Wind, hidden by the dark ripple. And when he is come forth, he lies down to sleep in the hollow caves; and around him the seals, the brood of the fair daughter of the sea, sleep in a herd, coming forth from the gray water, and bitter is the smell they breathe of the depths of the sea. Thither will I lead thee at break of day and lay you all in a row; for do thou choose carefully three of thy companions, who are the best thou hast in thy well-benched ships. And I will tell thee all the wizard wiles of that old man. First he will count the seals, and go over them; but when he has told them all off by fives, and beheld them, he will lay himself down in their midst, as a shepherd among his flocks of sheep. Now so soon as you see him laid to rest, thereafter let your hearts be filled with strength and courage, and do you hold him there despite his striving and struggling to escape. For try he will, and will assume all manner of shapes of all things that move upon the earth, and of water, and of wondrous blazing fire. Yet do ye hold him unflinchingly and grip him yet the more. But when at length of his own will he speaks and questions thee in that shape in which you saw him laid to rest, then, hero, stay thy might, and set the old man free, and ask him who of the gods is wroth with thee, and of thy return, how thou mayest go over the teeming deep.'"
"Ός εἰπόντος ὑπὸ πόντου ἐδύσετο κυμαίνοντα. αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ', ἐστασαν ἐν ψαμάθουσιν, ἦμα: πολλὰ δὲ μοι κραδὴ πόρφυρα κινοῦτι. αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατῆλυθον ἴδε θάλασσαν, δόρποιν θ' ὀπλισάμεθο' ἐπὶ τ' ἡλθεν ἁμβροσίῃ νῦξ. δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. ἦμος δ' ἤριγένεια φάνη ροδόδακτυλος Ἦς, καὶ τότε δὴ παρὰ θίνα θαλάσσης εὐρυπόροι ἦμα πολλὰ θεοὺς γονυούμενος: αὐτὰρ ἐταῖρους τρεῖς ἄγον, οίσι μάλιστα πεποίθεν πᾶσαν ἐπὶ ἱθύν.

"Τόφρα δ' ἄρ' ἦ γ' ὑποδύσα θαλάσσης εὐρέα κόλπον τέσσαρα φωκάων ἐκ πόντου δέρματ' ἐνεικε. πάντα δ' ἐσαν νεόδαρτα: δόλουν δ' ἐπεμήδετο πατρί. εὐνᾶς δ' ἐν ψαμάθουσι διαγλάψας' ἀλῆσιν ἤστο μένουσ': ἡμεῖς δὲ μάλα σχεδον ἠλθομεν αὐτῆς: ἐξεῖνης δ' εὐνῆσε, βάλεν δ' ἐπὶ δέρμα ἑκάστω. ἐνθα κεν 1 αἰνότατος λόχος ἐπλετο: τεῖρε γὰρ αἰνῶς φωκάων ἁλιστρεφέων ὀλοκλητος ὀδμῆ: τὶς γὰρ κ' εἰναλίων παρὰ κιτεὶ κοιμηθεῖν; ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μὲγ' ὀνειαρ' ἁμβροσίῃ ὑπὸ ρίνα ἑκάστῳ θήκε φέρουσα ἡδυ μάλα πνεύσαν, ὀλεσσε δὲ κήτεος ὀδμῆν. πᾶσαν δ' ἡοίην μένομεν τετλητοθι θυμῷ: φῶκαι δ' ἐξ ἀλὸς ἠλθον ἀναλλέες. αἱ μὲν ἐπειτα ἐξῆς εὐνάζοντο παρὰ ῥηγμῖν θαλάσσης: ἐνδιὸς δ' ὁ γέρων ἠλθ' ἐξ ἀλὸς, εὔρε δὲ φῶκαι ζατρεφεάς, πᾶσας δ' ἀρ' ἐπώχετο, λέκτο δ' ἀριθμῶν: ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, οὐδὲ τι θυμῷ 445

1 ἐνθα κεν: κειθὶ δὴ.

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

"She meanwhile had plunged beneath the broad bosom of the sea, and had brought forth from the deep the skins of four seals, and all were newly flayed; and she devised a plot against her father. She had scooped out lairs in the sand of the sea, and sat waiting; and we came very near to her, and she made us to lie down in a row, and cast a skin over each. Then would our ambush have proved most terrible, for terribly did the deadly stench of the brine-bred seals distress us—who would lay him down by a beast of the sea?—but she of herself delivered us, and devised a great boon; she brought and placed ambrosia of a very sweet fragrance beneath each man's nose, and destroyed the stench of the beast. So all the morning we waited with steadfast heart, and the seals came forth from the sea in throngs. These then laid them down in rows along the shore of the sea, and at noon the old man came forth from the sea and found the fatted seals; and he went over all, and counted their number. Among the creatures he counted us first, nor did his heart guess that there was guile; and
ὁμήρος δόλου εἶναι· ἐπείτα δὲ λέκτο καὶ αὐτὸς. ἡμεῖς δὲ ἱάχοντες ἐπεσσύμεθ᾽, ἀμφὶ δὲ χεῖρας βάλλομεν· οὐδ᾽ ὁ γέρων δολίς ἐπελήθετο τέχνης, ἀλλ᾽ ἡ τοι πρώτιστα λέων γένετ᾽ ἡγιένεος, αὐτάρ ἐπείτα δράκων καὶ πάρδαλις ἦδε μέγας σὺς· γίγνετο δ᾽ ύγρὸν ύδωρ καὶ δεύδρεον ύψιστηλον· ἡμεῖς δ᾽ ἀστεμιφέως ἐξομεν τετλητεί θυμῷ· ἀλλ᾽ ὅτε δὴ ὅ ἀνίαξ᾽ ὁ γέρων ὀλοφώια εἰδὼς, καὶ τότε δὴ μ᾽ ἐπέσεσιν ἀνειρόμενον προσέειπτε·

"Τίς νῦ τοι, Ἀτρέως οἱ, θεῶν συμφράσσατο βουλᾶς, ὃφρα μ᾽ ἔλοις ἄεκοντα λοχησάμενος; τέο σε χρή;"

"Ως ἐφατ᾽, αὐτάρ ἑγὼ μιν ἀμειβόμενος προσέειπτον'

"Οἶσθα, γέρων, τί με ταύτα παρατροπέων ἐρεείνεις;" 1 465 ὁς δὴ δὴθ᾽ ἐν νῆσον ἐρύκομαι, οὐδὲ τι τέκμωρ εὑρέμεναι δύναμαι, μινύθει δὲ μοι ἐνδοθεν ὕτορ. ἀλλὰ σὺ πέρ μοι εἶπὲ, θεοὶ δὲ τε πάντα ἱσάσιν, ὃς τίς μ᾽ ἀθανάτων πεδία καὶ ἔδησε κελεύθου, νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'

"Ως ἐφάμην, ὁ δὲ μ᾽ αὐτίκ᾽ ἀμειβόμενος προσέειπεν'

"Ἀλλὰ μάλιστ᾽ ὀφέλλες Δύτ᾽ τ᾽ ἀλλοισιν τε θεοῖσιν ῥέξας ἱερὰ κἀλ᾽ ἀναβαινέμεν, ὃφρα τάχιστα σὴν ἐς πατρίδ᾽ ἵκοιο πλέων ἐπὶ οἴνοπα πόντον. οὐ γὰρ τοῖς πρῶτοι μοῖρας φίλους τ᾽ ἱδέειν καὶ ἱκέσθαι 475 οἴκοιν εὐκτίμενον καὶ σὴν ἐς πατρίδα γαῖαιν, πρῶτο γ᾽ ὅτ᾽ ἂν Αἰγύπτιοι, δικτυεῖσι ποταμοῖο, αὕτης ύδωρ ἐλθῆς ῥέξις θ᾽ ἱερὰς ἐκατόμβας ἀθανάτοισι θεοῖς, τοὶ οὐρανοῖν ἐφύν ἐχοῦσιν καὶ τότε τοῖς δώσουσιν ὅδὸν θεοῖ, ἥμν σὺ μενοινᾶς.' 480

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

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

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

"So I spoke, and he straightway made answer, and said: 'Nay, surely thou oughtest to have made fair offerings to Zeus and the other gods before embarking, that with greatest speed thou mightest have come to thy country, sailing over the wine-dark sea. For it is not thy fate to see thy friends, and reach thy well-built house and thy native land, before that thou hast once more gone to the waters of Aegyptus, the heaven-fed river, and hast offered holy hecatombs to the immortal gods who hold broad heaven. Then at length shall the gods grant thee the journey thou desirest.'
"'Ος ἔφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ, ὁμικά μ' αὐτὸς ἀνογεν ἐπ' ἥρεοειδέα πόντον Ἀἰγυπτόνδ' ἱέναι, δολιχὴν ὀδὸν ἀργαλένην τε. ἀλλὰ καὶ ὃς μύθοις ὁ ἀμειβόμενος προσέειπον. "Ταῦτα μὲν οὔτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις. ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρέκέως κατάλεξον, ἥ πάντες σὺν νησαίν ἀπήμονες ἔλθον Ἀχαίοι, οὐς Νέστωρ καὶ ἔγον λίπομεν Τροϊήθεν ἱόντες, ἥτις οἶλετ' ὀλέθρῳ ἀδεικῇ ἂς ἐπὶ νησὶ ἥφιλον ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν. "'Ος ἐφάρμη, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπεν. 'Ατρείδη, τί με ταῦτα διείρεαι; οὖνδε τί σε χρή ἵδεναι, οὖνδε δαίμας ἐμὸν νόον; οὖνδὲ σε φημι δὴν ἀκλαυνόν ἐσεσθαί, ἐπὶν ἐν πάντα πῦθην. πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο. ἀρχὸς δ' αὖ δύο μοῦνοι Ἀχαίων χαλκοχιτῶν ἐν νόστῳ ἀπόλοντο· μάχη δὲ τε καὶ σὺ παρῆσθα. εἰς δ' ἐτί ποιν ζωὸς κατερύκεται εὐρεί πόντῳ. "'Αἷς μὲν μετὰ νησὶ δάμη δολιχηρέτμωσιν. Γυρήσιν μιν πρώτα Ποσειδάων ἐπέλασσεν πέτρησιν μεγάλησι καὶ ἐξεσάωσεν θαλάσσης· καὶ νῦ κεν ἐκφυγε κῆρα καὶ ἐχθόμενος περ Ἀθηνή, εἶ μὴ ὑπερφίαλον ἔπος ἡκβαλε καὶ μέγ' ἀώσθη· φῆ γ' ἀέκητι θεῶν φυγέεων μέγα λαῖτμα θαλάσσης. τοῦ δὲ Ποσειδάων μεγάλ' ἐκλυνεν ἀυθίσαιτος· αὐτίκ' ἐπείτα τρίαιναν ἐλὼν χερσὶ στιβαρῆσιν ἡλασε Γυραῖν πέτρην, ἀπὸ δ' ἐσχίσεν αὐτὴν· καὶ τὸ μὲν αὐτὸθι μεῖνε, τὸ δὲ τρύφος ἐμπεσε πόντῳ,
"So he spoke, and my spirit was broken within me, for that he bade me go again over the misty deep to Aegyptus, a long and weary way. Yet even so I made answer, and said:

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

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

"'Aias truly was lost amid his long-oared ships. Upon the great rocks of Gyrae Poseidon at first drove him, but saved him from the sea; and he would have escaped his doom, hated of Athene though he was, had he not uttered a boastful word in great blindness of heart. He declared that it was in spite of the gods that he had escaped the great gulf of the sea; and Poseidon heard his boastful speech, and straightway took his trident in his mighty hands, and smote the rock of Gyrae and clove it in sunder. And one part abode in its place, but the sundered part fell into the sea, even that on
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τῷ ῥ’ Ἀίας τὸ πρῶτον ἐφεξόμενος μεγ’ ἀλάσθη τὸν ὤς ὁ μὲν ἔνθ’ ἀπόλωλεν, ἐπεὶ πίεν ἀλμυρὸν ὕδωρ. 510

"... Σὺς δὲ που ἐκφυγε κήρας ἄδελφεος ἦδ’ ὑπάλυξεν ἐν νησὶ γλαφυρῆσι’ σάωσε δὲ πότινα Ἡρη.

αλλ’ ὤτε δὴ τὰς ἐμέλλε Μαλειάων ὤρος αἰτή ἢσσθαι, τὸτε δὴ μιν ἀναρπάξασα θύελλα 515

πόντον ὃπ’ ἱχθυόνετα φέρεν βαρέα στενάχοντα, ἄγρου ὃπ’ ἐσχατίνῃ, ὧτι δῶματα ναὶ Θενέστης

τὸ πρῖν, ἀτάρ τὸτ’ ἔναιε Θενεστιάδης Λύγισθος. 520

αλλ’ ὤτε δὴ καὶ κείθεν ἐφαίνετο νόστος ἀπ’ ἡμῶν, ἄψ δὲ θεοὶ οὐρον στρέψαυν, καὶ οὐκαδ’ ἵκοντο,

ἡ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αὑς καὶ κύνει ἀπτόμενος ἦν πατρίδα: πολλὰ δ’ ἀπ’ αὐτοῦ

dάκρυα θερμὰ χέοντ’, ἐπεὶ ἀσπασίως ἱδε γαῖαν.

τὸν δ’ ἄρ’ ἀπὸ σκοπίης εἶδε σκοπός, ὃν ρα καθείσεν Λύγισθος δολόμητις ἄγων, ὑπὸ δ’ ἔσχετο μισθὸν 525

χρυσοῦ δοιά τάλαντα: φύλασσε δ’ ὃ γ’ εἰς ἐνιαυτόν, μὴ ἐλάθοι παριών, μνήσαιτο δὲ θυρίδος ἀλκῆς.

βῆ δ’ ἵμεν ἀγγελέων πρὸς δῶματα ποιμένι λαῶν. 530

αὐτίκα δ’ Λύγισθος δολίην ἐφράσσατο τέχνην κρινάμενος κατὰ δήμον ἐέκοσι φῶτας ἀρίστους

ἑίσε λόχον, ἑτέρωθι δ’ ἄνωγει δαίτα πένεσθαι.

αὐτὰρ ὃ βῆ καλέων Ἁγαμέμνονα, ποιμένα λαῶν ἦποισιν καὶ ὀχεσφιν, ἀεικεὰ μερμηρίζων.

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

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

"'Ὤς ἐφατ', αὐτάρ ἐμοὶ γε κατεκλάσθη φίλον ἣτορ, κλαίον δ' ἐν ψαμάθοις καθήμενος, οὐδὲ νὺ μοι κήρ ἢθελ' ἔτι ζώειν καὶ ὀρᾶν φάος ἦλιοιο. 540
αὐτάρ ἐπεὶ κλαίον τε κυλινδόμενος τε κορέσθην, δὴ τότε με προσεείπε γέρων ἄλιος νημερτής:

"'Μηκεῖτι, 'Ατρέος νιέ, πολὺν χρόνον ἄσκελες οὕτω κλαί', ἐπεὶ οὐκ ἀνυσίν τινα δήμονεν ἀλλὰ τάχιστα πείρα ὁπως κεν δὴ σήν πατρίδα γαϊναν ἱκην. 545
ἡ γάρ μιν ξώον γε κιχήσαι, ἡ κεν 'Ὀρέστης κτείνειν ὑποθάμενος, σὺ δὲ κεν τάφον ἀντιβολήσαις.'

"'Ὤς ἐφατ', αὐτάρ ἐμοὶ κραδίν καὶ θυμὸς ἀγήνωρ αὐτίς εὑ στήθεσοι καὶ ἀχυμένω περ ϊάνθη, καὶ μιν φωνήσας ἐπεια πτερόεντα προσηύδων. 550
"'Τούτους μὲν δὴ οἶδα: σὺ δὲ τρίτον ἄνδρ' ὄνόμαξε, δὸς τις ἐτι ξώος κατερύκεται εὐρεί πόντω ἥε θανῶν' ἔθελω δὲ καὶ ἀχυμένος περ ἀκοῦσαι.'¹

"'Ὤς ἐφάμμη, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσεεπεν ὃς Δαέρτεω, Ἰθάκη ἐνι οἰκία ναιῶν. 555
tὸν δ' ἵδου εὐ νήσῳ θαλερόν κατὰ δάκρυ χέοντα, νύμφης εν μεγάροις Καλυψοῦς, ἡ μιν ἀνάγκη ἵσχεν: ὁ δ' οὐ δύναται ἢν πατρίδα γαῖαιν ἱκέσθαιν
οὐ γὰρ οἱ πῶρα νῆς ἐπηρετμοι καὶ ἑταῖροι,
οῖ' κέν μιν πέμπτοιεν ἐπ' εὐρέα νῶτα θαλάσσης. 560

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

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

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

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

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

"So I spoke, and he straightway made answer, and said: 'It is the son of Laertes, whose home is in Ithaca. Him I saw in an island, shedding big tears, in the halls of the nymph Calypso, who keeps him there perforce, and he cannot come to his native land, for he has at hand no ships with oars and no comrades to send him on his way over the broad
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σοι δ' οὖθεσφατὼν ἔστι, διοτρεφές ὁ Μενέλας,
'Λργει ἐν ἵπποβοτῳ θανέειν καὶ πότμον ἐπισπεῖν,
ἀλλὰ σ' εἰς Ἡλύσιον πεδίον καὶ πείρατα γαίῆς
ἀθίνατοι πέμψουσιν, ὅτι ξανθὸς Ὁδάμανθυς,
τῇ περ ῥήστῃ βιστῇ πέλει ἀνθρώποισιν 565
οὖν υφετός, οὔτ' ἀρ χειμῶν πολύς οὔτε ποτ' ὀμβρός,
ἀλλ' αἰεὶ Ζεφύρου λιγὺ πνεύμωτος ἀνήτας
'Ομενὸς ἄνησιν ἀναψύχειν ἀνθρώπους' 570
οὖν ἔχει 'Ελένη καὶ σφιν γαμβρὸς Διὸς ἔσσι.

"Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
ἀυτὰρ ἔγων ἐπὶ νῆας ἀμ' ἄντιθεος ἑτάρωσιν
ἡμια, πολλὰ δὲ μοι κρατὴν πόρφυρε κύωντι.
ἀυτὰρ ἐπεὶ ἐπὶ νῆα κατήλθομεν ἣδὲ θάλασσαν,
δόρπων θ' ὀπλισάμεσθ', ἐπὶ τ' ἢλυθεν ὀμβρόσθη νῦς,
δὴ τότε κοιμήθημεν ἐπὶ ρηγμῆν θαλάσσης.
ἡμος δ' ἤργενεται φάνη ῥοδοδάκτυλος 'Ἡώς,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δίαν,
ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νησίων ἔσσης,
ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κλησὶ καθίζον·
ἐξῆς δ' ἔξωμενοι πολιήν ἅλα τύπτων ἐρετμοῖς.
ἀψ' δ' εἰς Ἀγύπτῳ διυπτέον ποταμοῖο
στῆσα νέας, καὶ ἔρεξα τελεύσασ' ἐκατόμβας.
ἀυτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰεὶ ἑόντων,
χεῦ 'Αγαμέμνονι τύμβοιν, ἵν' ἀσβεστον κλέος εἴη.
ταῦτα τελευτῆσας νεόμην, ἐδόσαν δὲ μοι οὐρον 580
ἀθάνατοι, τοῖς μ' ὅκα φίλην ἐς πατρίδ' ἐπεμψαν.
ἀλλ' ἄγε νῦν ἐπίμειναι ἐνὶ μεγάροισιν ἐμοίσιν,
ὁφρα κεν ἐνδεκάτη τε δυσδεκάτη τε γένηται·
καὶ τότε σ' εὗ πέμψω, δῶσω δέ τοι ἀγλαὰ δῶρα,
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back of the sea. But for thyself, Menelaus, fostered of Zeus, it is not ordained that thou shouldst die and meet thy fate in horse-pasturing Argos, but to the Elysian plain and the bounds of the earth will the immortals convey thee, where dwells fair-haired Rhadamanthus, and where life is easiest for men. No snow is there, nor heavy storm, nor ever rain, but ever does Ocean send up blasts of the shrill-blowing West Wind that they may give cooling to men; for thou hast Helen to wife, and art in their eyes the husband of the daughter of Zeus.'

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

Ţὸν θ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα·
“Ἀτρείδη, μη δ' με πολὺν χρόνον ἐνθάδ' ἐρυκε.
καὶ γὰρ κ' εἰς ἐνιαυτὸν ἑγὼ παρὰ σοὶ γ' ἀνεχοῖμην
ἡμενος, οὐδὲ κε μ' οίκον ἐλοι πόδος οὐδὲ τοκῆων·
αἰνῶς γὰρ μύθουσιν ἐπεσοῦ τε σοἰσιν ἁκοῦν
τέρσομαι. ἀλλ' ἡδη μοι ἀνιάζουσιν ἐταῖροι
eν Πύλων ἡγαθέν· σὺ δὲ με χρόνον ἐνθάδ' ἐρύκεις.
δῶρον δ' ὅτπι κε μοι δοῖς, κειμῆλιον ἐστῳ
ἵππους δ' εἰς Ἐθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
ἐνθάδε λείψω ἀγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεσις
eὐρέος, ο' ἔν μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον
πυρὶ τε ξειαί τε ἴδ' εὐρυφυὲς κρῖ λευκον.
ἐν δ' Ἐθάκης οὕτ' ἀρ δρόμοι εὐρέες οὔτε τι λειμῶν
ἀγίβωτος, καὶ μᾶλλον ἐπήρατος ἱπποβότοιο.
οὐ γὰρ τις νῆσων ἱππηλατος οὐδ' ἐνλείμων,
αὖ θ' ἀλλ' κεκλιᾶται. Ἐθάκη δέ τε καὶ περὶ πασέων·”

“Ὡς φάτο, μείδησεν δὲ μοι ἀγαθὸς Μενέλαος,
χειρί τέ μιν κατέρχεσθ' ἐπος τ' ἐφατ' ἐκ τ' ἄνομαξεν
“Αἱματός εἰς ἀγαθοῖο, φίλον τέκος, ο' ἀγορεύεις·
τοιγάρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γὰρ.
δῶρων δ' ὅσον ἐν ἔμφι οἴκῳ κειμῆλια κεῖται,
δῶσω δ' κάλλιστον καὶ τιμηστάτον ἐπαν·
δῶσω τοι κρήτηρα τετυγμένον· ἄργυρεος δὲ
ἐστιν ἄπασ, ξυρυσῷ δ' ἐπὶ χείλεα κεκρίαντα,
ἐργον δ' Ἡφαιστοιο. πόρεν δὲ ἐ Φαίδιμος ἤρως,

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give thee splendid gifts, three horses and a well-polished ear; and besides I will give thee a beautiful cup, that thou mayest pour libations to the immortal gods, and remember me all thy days.”

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

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

“Thou art of noble blood, dear child, that thou speakest thus. Therefore will I change these gifts, for well I may. Of all the gifts that lie stored as treasures in my house, I will give thee that one which is fairest and costliest. I will give thee a well-wrought mixing bowl. All of silver it is, and with gold are the rims thereof gilded, the work of Hephaestus; and the warrior Phaedimus, king of the
Σιδονίων βασιλεύς, οδ' έως δόμως ἀμφεκάλυψε κείσε με νοστήσαντα: τείν δ' έθέλω τόδ' ὀπάσσαι." 620

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, δαίτυμονες δ' ἐς δῶματ' ἵσαι θείον βασιλῆσιν. οἱ δ' ἤγον μὲν μῆλα, φέρον δ' ἐνήμορα οἶνον· σῖτον δὲ σφ' ἄλοχοι καλλικρήδεμοι ἐπεμπον. 630
ἀς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάρωσι πένωντο.

Μνηστήρες δὲ πάροιτεν Ὀδυσσήος μεγάροι δίσκοσιν τέρποντο καὶ αὐγάνεισιν ἕνετε ἐν τυκτῷ δαπέδῳ, οθὶ περὶ πάρος, ύβριν ἔχοντες. 625

'Αντίνοος δὲ καθήστο καὶ Εὐρύμαχος θεοείδῆς, ἄρχοι μνηστήριοι, ἀρετῇ δ' ἔσαν ἐξοχ' ἀριστεὶ. τοῖς δ' υίοις Φρονίοι Νοήμων ἐγγύθεν ἐλθὼν 'Αντίνοον μῦθοισιν ἀνειρόμενος προσέειπεν·

"'Αντίνο', ἢ ρά τι ἵδμεν ἐνὶ φρεσίν, ἢ καὶ οὐκί, ὀππότε Τηλέμαχος νείτ' ἐκ Πύλου ἡμαθέντος; νηῆ μοι οἰχεῖτ' ἄγων· ἐμὲ δὲ χρεώ γίγνεται αὐτὴς "Ἡλιδ' ἐς εὐρύχορον διαβήμεναι, ἐνθα μοι ἵπποι δώδεκα θήλειαι, ὕπὸ δ' ἡμῖνοι ταλαργοὶ ἀδρήτες· τῶν κέν τιν ἐλασσάμενος δαμασάμην."

"Ὡς ἐφαθ', οἱ δ' ἀνὰ θυμῶν έθάμβεον· οὐ γὰρ ἐφαντο ἐς Πύλου οἶχεσθαι Νηλήμοι, ἀλλὰ ποὺ αὐτῶν ἀγρῶν ἢ μήλοισι παρέμμεναι ἦν συβώτην. 635

Τὸν δ' αὐτ' 'Αντίνοος προσέφη 'Ευπείθεος ϊός· "Νημερτές μοι ἐνισπε, πότ' φυετό καὶ τῖνες αὐτῶ κούροι ἐποιν', 'Ἰθάκης ἐξαίρετοι, ἢ ἑοὶ αὐτῶν θήτες τε δμωὲς τε; δύνατο κε καὶ τὸ τελέσασαι. καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμοι, ὁφ' ἐν εἰδῶ, 640

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

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

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

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

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

Then Antinous, son of Eupeithes, spoke to him, saying: "Tell me the truth; when did he go, and what youths went with him? Were they chosen youths of Ithaca, or hirelings and slaves of his own? Able would he be to accomplish even that. And tell me this truly, that I may know full well. Was it
Η σε βή ἀέκοντος ἀπηύρα νή α μελαναιν, ἢ ε ἐκών οἱ δῶκας, ἐπεὶ προσπτύξατο μύθω." 650
Τὸν δ' υῖός Φρονίσκος Νόημων ἀντίον ηνῦδα:
"Αὐτός ἐκών οἱ δῶκα· τι κεν ῥέξει καὶ ἄλλος, ὀππότ' ἀνήρ τοιοῦτος ἔχων μελεδήματα θυμῷ
αἰτίζη; χαλεπῶν κεν ἀνήμασθαι δόσιν εἰη.
κοῦροι δ', οἱ κατὰ δήμον ἀριστεύουσι μεθ' ἰμέας, οἱ οἱ ἐποντ'. εὖ δ' ἀρχὸν εὖ' βαίνοντ' ἐνύησα
Μέντορα, ἣ θεόν, τῷ δ' αὐτῷ πάντα ἐφκει.
ἀλλὰ τὸ θαυμάζω· ἕδον εὐθάδε Μέντορα δίον
χθιζὼν ὑπηόιον, τότε δ' ἐμβη νη Πύλονδε." 655
"Ὡς άρα φωνήσας ἀπέβη πρὸς δώματα πατρός,
τοίσιν δ' ἀμφότεροισιν ἀγάσσατο θυμὸς ἀγήνωρ.
μνηστήρας δ' ἀμυδίς κάδισαν καὶ παῦσαν ἀέθλων.
τοίσιν δ' Ἀντίους μετέβη Ἑυπεἰθέης υῖός,
ἄχνυμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαναι
πίμπλαντ', ὡσοε δὲ οἱ πυρὶ λαμπτεώντι ἐϊκτην. 1
"Ὡ ν πότιοι, ἦ μεγά ἐργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ ὅδος ἦδε· φάμεν δὲ οἱ οὐ τελέσθαι.
ἐκ τοσσῶν δ' ἀέκητι νέος πάις οἴχεται αὐτῶς
νή ἐρυσσάμενος, κρίνας τ' ἀνὰ δήμον ἀρίστους.
ἀρξει καὶ προτέρω κακῶν ἐμμεναι· ἀλλὰ οἱ αὐτῷ
Ζεὺς ὀλέσειε βίην, πρὶν ἡβης μέτρον ἱκέσθαι. 2
ἀλλ' ἄγε μοι δότε νή θοὴν καὶ ἐκικοσ' ἐταίρους,
ὀφρα μν αὐτὸν ἵοντα λοχῆσομαι ἦδε φυλάξω
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσθης,
ὡς ἃν ἐπισμυγερῶς ναυτίλληται εἴνεκα πατρός."

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

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

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

"Out upon him, verily a proud deed has been insolently brought to pass by Telemachus, even this journey, and we deemed that he would never see it accomplished. Forth in despite of all of us here the lad is gone without more ado, launching a ship, and choosing the best men in the land. He will begin by and by to be our bane; but to his own undoing may Zeus destroy his might before ever he reaches the measure of manhood. But come, give me a swift ship and twenty men, that I may watch in ambush for him as he passes in the strait between Ithaca and rugged Samos. Thus shall his voyaging in search of his father come to a sorry end."
"Ως ἑφαθ’, οἱ δ’ ἄρα πάντες ἐπήμενον ἦδ’ ἐκέλευον.
αὐτίκ’ ἐπειτ’ ἀνυστάντες ἐβαν δόμοιν εἰς Ὁδυσσήος.
Οὐδ’ ἄρα Πηνελόπεια πολὺν χρόνον ἦν ἀπυστός 675
μύθων, ο vüc μνηστήρες εἰνὶ φρεσὶ βυσσοδόμευον.
κήρυξ γὰρ οἱ ἔστηκαν Μέδοιν, ὅς ἐπεύθετο βουλὰς
αὐλῆς ἐκτὸς ἐών οἱ δ’ ἔνδοθε μῆτιν ὤφαινον.
βὴ δ’ ἵμεν ἀγγελέων διὰ δόματα Πηνελόπεια.
τὸν δὲ κατ’ οὖδοι βάντα προσηύδα Πηνελόπεια.
"Κήρυξ, τίπτε δὲ σε πρόσεσαν μνηστήρες ἀγανοί;
ἡ εἰπέμεναι διμωῆσιν Ὁδυσσήος θείοιο
ἐργῶν παισασθαί, σφίσι δ’ αὐτοῖς δαίτα πένεσθαι;
μὴ μνηστεύσαντες μηδ’ ἄλλοθ’ ὁμιλήσαντες
устατα καὶ πῦματα νῦν ἐνθάδε δειπνήσειαν.
οὐ θάμ’ ἄγιορμενοι βίοτον κατακείρετε πολλόν,
κτῆσιν Τηλεμάχου διὰφρονος: οὐδὲ τι πατρὸν
ὑπετέρων τὸ πρόσθεν ἄκουετε, παιδε ἕοντες,
οίς Ὁδυσσεὺς ἐσκε μεθ’ ὑμετέροις τοκεύσων,
οὔτε τινὰ ρέξας έξαίσιον οὔτε τι εἰπὼν
ἐν δήμῳ, ἢ τ’ ἐστὶ δίκη θείων βασιλῆων·
ἄλλοι κ’ ἔχθαίρησι βροτῶν, ἄλλοι κε φιλοιν.
κεῖνος δ’ οὖ ποτε πάμπαν ἀτάσθαλον ἀνδρα ἔφορει.
ἀλλ’ ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα
φαίνεται, οὔτε τίς ἐστὶ χάρις μετόπισθ’ ἐνεργεύων.” 695
Τὴν δ’ αὐτὲ προσεειπε Μέδων πεπνυμένα εἴδος:
"Αἱ γὰρ δῆ, βασίλεια, τόδε πλείστον κακὸν εἶη.
ἄλλα πολὺ μείζον τε καὶ ἄργαλεωτέρον ἄλλο
μνηστήρες φράξονται, ὃ μὴν τελέσειε Κρονίων·
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So he spoke, and they all praised his words, and bade him act. And straightway they rose up and went to the house of Odysseus.

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

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

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

1 In the interpretation of this vexed passage I follow Agar, Homerica, pp. 59 ff.
Τηλέμαχον μεμάσσει κατακτάμεν ὄξει χαλκῷ
οἴκαδε νυσόμενον· ὃ δ’ ἐβη μετὰ πατρὸς ἄκουῃν
ἐς Ηύλον ἡγαθέν ἣδ’ ἐς Λακεδαίμονα διαν.”

“Ὡς φάτο, τῆς δ’ αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
δὴν δὲ μιν ἀμφασίη ἐπέων λάβε· τῶ δὲ οἱ ὁσσε
δακρυόφι πλήσθεν, θαλερή δὲ οἱ ἐσχετο φωνή.
ὄψε δὲ δὴ μιν ἐπεσοῦν ἀμειβομένη προσέειπε·

“Κήρυξ, τίπτε δὲ μοι πάις οἴχεται; οὐδὲ τί μιν χρεῶ
νηῶν ὅκυτρον ἐπιβαινέμευ, αἱ θ’ ἀλὸς ἢπτοι
ἀνδράσι γίγνονται, περόσοι δὲ πουλῦν ἐφ’ ὑγρῆν.
η ἵνα μηδ’ ὁνομ’ αὐτοῦ ἐν ἀνθρώποις λίπηται;”

Τὴν δ’ ἠμείβετ’ ἐπειτα Μέδων πεπνυμένα εἰδώς·

“Οὐκ οἶδ’ ἡ τίς μιν θεὸς ὥρομεν, ἢ καὶ αὐτοῦ
θυμός εφωρμήθη ἤμεν ἐς Ηύλον, ὄφρα πῦθηται
πατρὸς ἐοῦ ἢ νόστου ἢ δν τινα πότμον ἐπέσπευν.”

“Ὡς ἀρὰ φωνήσας ἀπέβη κατὰ δῶμ’ Ὀδυσσῆος. 715
τὴν δ’ ἁχος ἀμφεχύθη θυμοφθόρον, οὐδ’ ἄρ’ ἐτ’ ἐτλη
δέφρῳ ἐφέξεσθαι πολλῶν κατὰ οἰκὸν ἐόντων,
ἀλλ’ ἄρ’ ἐπ’ οὐδοῦ ἱε πολυκμήτοι θαλάμοι
ὡ’κτρ’ ὄλοφυρμένῃ· περὶ δὲ δυμαί μινύριζον
πᾶσαι, ὀσαι κατὰ δόματ’ ἔσαι νέαι ἢδ’ παλαιαί.

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τῆς δ’ ἀδινὸν γρόώσα μετηνύδα Πηνελόπεια·

“Κλύτε, φίλαι· πέρι γάρ μοι Ὀλύμπιος ἀλγε’ ἐδώκεν
ἐκ πασέων, ὀσαι μοι ὁμοῦ τράφεν ἢδ’ ἐγένοντο·
ἡ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοῖς ἀρετήσι κεκασμένον ἐν Δαναόισιν,
725 ἐσθλῶν, τοῦ κλέος εὐρύ καθ’ Ἑλλάδα καὶ μέσον Ἀργος. 1

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

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

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

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

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

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

"Hear me, my friends, for to me the Olympian has given sorrow above all the women who were bred and born with me. For long since I lost my noble husband of the lion heart, pre-eminent in all manner of worth among the Danaans, my noble husband, whose fame is wide through Hellas and
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νῦν αὖ παῖδ’ ἀγαπητὸν ἀνηρείϕαντο θύελλαι ἀκλέα ἐκ μεγάρων, οὐδ’ ὀρμηθέντος ἀκουσά.
σχέτλιαι, οὐδ’ ὑμείς περ ἐνι φρεσὶ θέσθε ἐκάστη ἐκ λεχέων μ’ ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ,
ὄπποτ’ ἐκεῖνος ἐβή κοίλην ἐπὶ νῆα μέλαιναν.
εἰ γὰρ ἐγὼ πυθόμην ταύτην ὦδὸν ὀρμαίνοντα,
τῷ κε μάλ’ ἢ κεν ἔμεινε καὶ ἐσσύμενος περ ὁδοίο,
ἡ’ κε με τεθυνκυίαι ἐνὶ μεγάροισιν ἐλειπεν.
ἀλλὰ τις οὐρηρῶς Δολίον καλέσσει γέροντα,
ομῶ’ ἐμόν, ὅν μοι δῶκε πατὴρ ἐτ’ ἐδύρο κιούσῃ,
καὶ μοι κῆπον ἔχει πολυδένδρεον, ὥφρα τάχιστα
Λαέρτη τάδε πάντα παρεξόμενοι καταλέξῃ,
εἰ δὴ ποῦ τινα κεῖνος ἐνὶ φρεσὶ μῆτιν υφήνας
ἐξελθὼν λαοῖσιν ῥήρσεται, οὐ μεμάσιν
ὁν καὶ Ὀδυσσῆς φθίσαι ὑγόνον ἀντιδέοιο.”

Τὴν δ’ αὕτη προσέειπε φίλη τροφὸς Εὐρύκλεια:
“Νῦμφα φίλη, σὺ μὲν ἂρ με κατάκτανε νηλέι χαλκῷ
ἡ ἔα ἐν μεγάρῳ’ μύθον δὲ τοι οὐκ ἐπικεύσω.
ἣ’ ἐγὼ τάδε πάντα, πόρον δὲ οἱ ὤσ’ ἐκέλευς,
σῖτον καὶ μέθυ ἤδ’ ἐμεῖ δ’ ἐλευτο μέγαν ὅρκον
μῆ πρὶν σοι ἐρέειν, πρὶν διδεκάτην γε γενέσθαι
ἡ σ’ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὧς ἄν μῆ κλαίουσα κατὰ χρόα καλὸν ἱάπτῃς.
ἀλλ’ ὑδρημαμένη, καθαρὰ χροὶ εἴμαθ’ ἐλούσα,
εἰς ύπερφ’ ἀναβάσα σὺν ἁμφιπόλοισι γυναιξίν
εὐχε’ Ἀθηναίη κούρη Διὸς αἰγιόχοιοι.
ἡ γὰρ κέν μιν ἔπειτα καὶ ἐκ θανάτων σαῦσαι.
μηδὲ γέροντα κάκου κεκακώμενον, οὐ γὰρ ὦν
πάλην θεοῖς μακάρεσσι γονήν Ἀρκεισιάδαο

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

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

"Ὡς φάτο, τῆς δ' εὐνήσε γόον, σχέθε δ' ὄσσε γόοιο. ἢ δ' ύδρημαμένη, καθαρὰ χροὶ εὕμαθ' ἐλούσα εἰς ὑπερφ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναῖξιν, ἐν δ' ἐθετ' οὐλοχύτας κανέφ, ἱρᾶτο δ' Ἀθήνη.

"Κλῦθι μεν, αἰγύπτιοι Δίως τέκος, ἀτυτώνη, εἰ ποτὲ τοι πολυμήτις εἰνὶ μεγάροις Ὀδυσσεὺς ἢ βοῦς ἢ οἶος κατὰ πίωνα μηρί' ἐκεῖ, τῶν νῦν μοι μνῆσαι, καὶ μοι φίλον νῦν σῶσον, μνηστήρας δ' ἀπάλαλκε κακῶς ὑπερηνορέωντας."

"Ὡς εἶπον' ὀλόλυξε, θεὰ δὲ οἱ ἐκλυεν ἀρῆς. μνηστήρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόντα: ὥδε δὲ τις εἴπεσκε νέων ὑπερηνορέοντων.

"Ἡ μάλα δὴ γάμον ἄμμι πολυμνήστη βασίλεια 770 ἄρτυει, οὐδὲ τι οἴδεν ὃ οἱ φόνος νῦν τέτυκται."

"Ὡς ἁρα τις εἴπεσκε, τὰ δ' οὐκ ἵσαν ὡς ἐτέτυκτο. τοῖσιν δ' Ἀπτύνοος ἀγορίσσατο καὶ μετέειπε: "Δαιμονίοι, μύθους μὲν ὑπερφιάλους ἀλέασθε πάντας ὁμώς, μή ποῦ τις ἀπαγγείλῃς 1 καὶ εἴσω. 775 ἀλλ' ἀγε σιγῆ τοῖν ἀναστάντες τελέωμεν μύθουν, δ' ἥ καὶ πᾶσιν ἐνὶ φρεσίν ἡμαρεν ἡμῖν."

"Ὡς εἰπὼν ἕκρινατ' εἴκοσι φότας ἀρίστους, βαν δ' ἴέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.

1 ἀπαγγείλῃς: ἐπαγγείλῃς.

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

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

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

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

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

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

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

So he spoke, and chose twenty men that were best, and they went their way to the swift ship and the person addressed is acting in some unaccountable or ill-omened way. Hence the tone varies from angry remonstrance to gentle expostulation, or even pity.
νῦν μὲν οὖν πάμπρωτον ἀλὸς βένθοσδε ἐρυσαν,
ἐν δὲ ἰστὸν τ’ ἐτίθεντο καὶ ἰστία νη μελαῖνη,
ἡρτύμαντο δὲ ἐρετμά τροποῖς ἐν δερματίνοισιν,
πάντα κατὰ μοίραν, ἀνά θ’ ἒστια λευκὰ πέτασαν. 1
τεύχεα δὲ σφ’ ἦνεικαν ὑπέρθυμοι θεράποντες.
ὑψὸς δ’ ἐν νοτίῳ τῇ’ ὄρμισαν, ἐκ δ’ ἔβαν αὐτοῖ.
ἐνθα δὲ δὸρπον ἔλοιπο, μένου δ’ ἐπὶ ἔσπερον ἔλθεῖν.

‘Ἡ δ’ ὑπερῴφι αὐθενοὶ περίφρων Πινελόπεια
κεῖτ’ ἃρ’ ἄστος, ἀπαστός ἐδητύος ἦδε ποτήτος,
ὁρμαίνουσ’ ἢ οἱ θάνατον φύγοι νῦeos ἀμύων,
ἢ ἢ γ’ ὑπὸ μνηστήρων ὑπερφιάλοισι δαμεῖν.
ὄσσα δὲ μερμηρίζε λέων ἀνδρῶν ἐν ὀμιλῷ
dεῖσας, ὀππότε μιν δόλιον περὶ κύκλων ἄγωσι,
tόσσα μιν ὀρμαίνουσαν ἐπῆλυθε νῦν ὑμὺς ὑπνος;
eῦδε δ’ ἀνακλινθείσα, λύθευν δε οἱ ἀψεια πάντα.

"Ενθ’ αὐτ’ ἄλλ’ ἐνόησε θεά, γλαυκώπις Ἀθίμην’
εἰδὼλον ποίησε, δεμας δ’ ἤμικτο γυραικί,
ἰφθίμη, κοῦρη μεγαλίτορος Ἰκαρίοιο,
τὴν Ἐυμηλὸς ὅποιε ΦερήΣ ἐνι οἰκία ναῖον,
tέμπε δέ μιν πρὸς δόματ’ Ὁδυσσής θείοιο,
ὁς Πινελόπειαν ὁδυρομένην ἡγόσαν
παύσειε κλαυάθιο θόοις τε δακρυόεις.

ἐς θάλαμον δ’ εἰσῆλθε παρὰ κληίδος ἵμαντα,
στῇ δ’ ἃρ’ ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μὴθον ἐευπεν.

"Εῦδεις, Πινελόπεια, φίλοιν τετημένη ἢτορ;
οὐ μὲν σ’ οὐδὲ ἐστὶ θεοὶ ἐρίεια ξώοντες
κλαίειν οὐδ’ ἀκάχησθαι, ἐπεὶ ρ’ ἐτί νόστιμοι ἐστὶ
σὸς παῖσιν οὐ μὲν ὅμ τι θεοῖς ἀληθημενοῖς ἐστι.”

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

But she, the wise Penelope, lay there in her upper chamber, touching no food, tasting neither meat nor drink, pondering whether her peerless son would escape death, or be slain by the insolent wooers. And even as a lion is seized with fear and broods amid a throng of men, when they draw their crafty ring about him, so was she pondering when sweet\(^1\) sleep came upon her. And she sank back and slept, and all her joints relaxed.

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

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

\(^1\) It seems certain that νήσυμος has in all cases supplanted an original Φήσυμος = ἕδος. See Buttmann, Lexilogus, i. p. 179, and Merry's note here.
Τὴν δ' ἥμειβετ' ἐπείτα περίφρων Πηνελόπεια, ἢδ' μάλα κινώσσουσ' ἐν ὄνειρεῖς πύλησιν·

"Τίππε, κασιγνήτη, δευρ' ἡλύθες; οὐ τι πάρος γε πωλέ', ἐπεὶ μάλα πολλὸν ἀπόπροθι δόματα ναϊείς· καὶ με κέλευ παύσασθαι ὡξύος ἦδ' ὁδυνάων πολλέων, αἰ' μ' ἔρεθον κατὰ φρένα καὶ κατὰ θυμόν, ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα, παντοίης ἀρετῆς κεκασμένον ἐν Δαναοῖς, ἐσθλόν, τοῦ κλέος εὐρ' καθ' Ἐλλάδα καὶ μέσον Ἄργος.·

νῦν αὖ παῖς ἀγαπητὸς ἐβη κόιλης ἐπί νηός, νήπιος, οὔτε πόνων ἐν εἰδώς οὔτ' ἁγορῶν.·

τοῦ δ' ἐγὼ καὶ μᾶλλον ὀνύρομαι ἢ περ ἐκεῖνον·
tοῦ δ' ἀμφιτρομεὼ καὶ δείδια, μή τι πάθησιν,·

ἡ δ' γε τῶν εἰν δήμῳ, ἢν οἴχεται, ἢ ἐν πόντῳ δυσμενέες ἡμ' πολλοὶ ἐπ' αὐτῷ μηχανῶνται,·

ἰέμενοι κτείναι πρὶν πατρίδα γαίαιν ἴκέσθαι·

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλον ἀμαυρών.·

"Θάρσει, μηδὲ τι πάγχυ μετὰ φρεσὶ δείδιθι λίπην·

τοῖν γάρ σοι πομπὸς ἂμ' ἔρχεται, ἢν τε καὶ ἄλλοι ἁνέρες ἤρισσαντο παρεστάμεναι, δύναται γάρ,·

Παλλᾶς Ἀθηναίης: σ' δ' ὀδυρομένην ἑλειρέων·

ἡ νῦν με προσέικε τειν τὰδε μυθήσασθαι·

Τὴν δ' αὐτε προσέειπε περίφρων Πηνελόπεια·

"Εἰ μὲν δ' θεός ἔσσι θεοῦ τε ἐκλυε τε αὐδῆς,·

εὶ δ' ἀγε μοι καὶ κεῖνον ὀιζυρὸν κατάλεξον,·

ἡ πον ἑτὶ ζώει καὶ ὁρὰ φῶς ἥσιοι,·

ἡ ἱδ' τέθυκε καὶ εἰν' Ἀίδαο δόμοισι·

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλον ἀμαυρών.·

"Οὐ μέν τοι κεῖνον γε διηνεκέως ἀγορεύσω,·

ζώει δ' ὑ' ἡ τέθυκε· κακὸν δ' ἀνεμόλυνα βάζειν."

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

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

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

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

And the dim phantom answered her, and said: "Nay, of him I may not speak at length, whether he be alive or dead; it is an ill thing to speak words vain as wind."
“Ως εἰπὸν σταθμοίο παρὰ κληρίδα λιάσθη ἐς πυοιὰς ἀνέμων. ἡ δ’ εἰς ὑπνοῦν ἀνόροουσε κούρη Ἰκαρίοιο: φίλον δὲ οἱ ὦτοι λιάσθη, ὡς οἱ ἐναργῆς ὄνειρον ἐπέσευσε νυκτὸς ἄμολγῳ.

Μνηστήρες δ’ ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα Τηλεμάχῳ φόνον αἴτην ἐνὶ φρεσὶν ὀρμαίνουσε. ἔστι δὲ τις νήσος μέσῃ ἄλη πετρῆσσα, μεσσηγὸς Ἰθάκης τε Σάμοιο τε παιπαλοέσσης, Ἀστερίς, οὐ μεγάλη· λιμένες δ’ ἐνι ναύλοχοι αὐτῆ ἀμφίδυμοι· τῇ τὸν γε μένου λοχώντες Ἀχαιοὶ.
So saying the phantom glided away by the bolt of the door into the breath of the winds. And the daughter of Icarius started up from sleep, and her heart was warmed with comfort, that so clear a vision had sped to her in the darkness of night.

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

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

'Ηώς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῦ ὄρυνθ', ἐν̄ υδανάτοιοι φῶς φέροι ἦδὲ βρυσεῖσιν· οἱ δὲ θεοὶ θωκόνδε καθίζανοι, ἐν δ' ἄρα τοῖσι Ζεὺς ὑψιβρεμέτης, οὐ τε κράτος ἐστὶ μέγιστον. τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσσῆος μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δῶμασι νύμφης·

"Ζεῦ πάτερ ἦδ' ἀλλοι μακαρες θεοὶ αἰεν ἐόντες, μή τις ἐτί πρόφρον ἀγανὸς καὶ ἄπιος ἐστῶ σκηπτοῦχος βασιλεύς, μηδὲ φρεσίν αἰσιμα εἰδῶς, ἀλλ' αἱεὶ χαλέπος τ' εἴη καὶ αἰσυλα ἰέζοι· ὥς οὖ τις μέμνηταί Ὀδυσσῆος θειοῖς λαῶν οἰσιν ἀνασσε, πατήρ δ' ὥς ἄπιος ἦκεν. ἀλλ' ῶ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχον

νύμφης ἐν μεγάροις Καλυψοῦ, ἢ μην ἀνάγκη ἔσχε· ὅ δ' οὖ δύναται ἴπ πατρίδα γαῖαν ἱκέσθαι

οὐ γάρ οἱ πάρα νῆς ἐπήρητμοι καὶ ἐταῖροι, οὐ κέν μιν πέμποιεν ἐπ' εὐρέα νότα θαλάσσης. νῦν αὖ παἰδ' ἀγαπητοῦ ἀποκτεῖναι μεμάσιν οἰκάδε νισόμενον· ὃ δ' ἔβη μετὰ πατρὸς ἀκοῦν ἐς Πύλον ἠγαθέν ἦδ' ἐς Δακεδαίμονα διαν." "

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

"Τέκνον ἐμόν, ποῖον σε ἔπος φύγεν ἠρκος ὀδύντων.

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BOOK V

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

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

Then Zeus, the cloud-gatherer, answered her, and said: "My child, what a word has escaped
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οὖ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νῦν αὐτή, ὡς ἦ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθὼν;
Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, 25 ὡς κε μᾶλθ ἀσκηθῆς ἦν πατρίδα γαίαν ἵκηται,
μηστήρες δ' ἐν νη παλιμπετεῖς ἀπονέωσιν.

᾽Η ῥα καὶ Ἄρμειαν, νίδον φίλοιν, αὐτίον ηὖδα:
"᾽Ερμαία, σὺ γὰρ αὐτὲ τὰ τ' ἄλλα περ ἀγγελὸς ἐσσι, 30
νύμφῃ ἐνυπλοκάμω εἴπειν νημερτέα βουλήν,
νόστον Ὀδυσσῆος ταλασίφρωνος, ὡς κε νέηται
οὔτε θεῶν πομπῇ οὔτε θυτῶν ἀνθρώπων.
ἀλλ' ὁ γάρ ἐπὶ σχεδίης πολυδέσμον πήματα πάσχων ἦματι κ' εἰκοστῷ Σχερίνην ἐρίβωλον ίκοιτο,
Φαϊκόνων ἕσ γαϊαν, οὐ ἀγχίθεοι γεγάσιν,
οἳ κέν μιν περὶ κήρι θεῶν ὡς τιμήσουσιν,
πέμψουσιν δ' ἐν νη φίλην ἐς πατρίδα γαίαν,
χαλκών τε χρυσόν τε ἅλισ ἐσθήτα τε δόντες,
πολλ', ὡς' ἀν οὐδὲ ποτε Τροήν ἐξήρατ' Ὀδυσσεύς,
ἐπὶ περ ἀπήμων ἦλθε, λαχῶν ἀπὸ θῖδος αἰσαν. 40
ὡς γάρ οἱ μοιρ' ἐστὶ φίλοισ τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐς υψόροφον καὶ ἐὴν ἐς πατρίδα γαίαν."

"Ὅς ἐφατ', οὐδ' ἀπίθησε διάκτορος ἀργειφόντης.
αὐτίκ' ἐπειθ' ὑπὸ ποσοῦν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια χρύσεια, τὰ μιν φέρον ἥμεν ἐφ' υγρὴν
ἔδ' ἐπὶ ἀπείρωνα γαίαν ἀμα πνοῆς ἀνέμοιο.
ἐίλετο δὲ ράβδου, τῇ τ' ἀνδρῶν ὤμματα θέλγει,
ὅν ἦθελεν, τοὺς δ' αὖτε καὶ ὑπνώουτας ἐγείρει.
τὴν μετὰ χερσίν ἐχων πέτετο κρατὺς ἄργειφόντης. 45

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the barrier of thy teeth! Didst thou not thyself devise this plan, that verily Odysseus might take vengeance on these men at his coming? But concerning Telemachus, do thou guide him in thy wisdom, for thou canst, that all unscathed he may reach his native land, and the wooers may come back in their ship baffled in their purpose."

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

So he spoke, and the messenger, Argeiphontes, failed not to hearken. Straightway he bound beneath his feet his beautiful sandals, immortal, golden, which were wont to bear him over the waters of the sea and over the boundless land swift as the blasts of the wind. And he took the wand wherewith he lulls to sleep the eyes of whom he will, while others again he awakens even out of slumber. With this in his hand the strong Argeiphontes flew. On to
Πιερήν δ' ἐπιβάς εξ ἦθερος ἐμπεσε πόντων
σενατ' ἐπειτ' ἐπὶ κύμα λάρῳ ὄρῳ θεῖοι ἐσκώς,
ός τε κατὰ δεινοὺς κόλπους ἁλὸς ἀπρυγέτοιο
ἵθυς ἀγρώσσων πυκνὰ πτηρὰ δένεται ἄλμη
tῷ ἱκέλοις πολέεσσιν ὀχύρατο κύρασιν Ἑρμής.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐουσάν,
ἐνθ' ἐκ πόντου βᾶς οὐειδέος ἦπειρόντε
ήμεν, ὁφρα μέγα σπέος ἅκετο, τῷ ἐνι νύμφῃ
ναίεν ἑυπλόκαμος: τὴν δ' ἐνδοθι τέτμεν ἐουσᾶν.
πῦρ μὲν ἐπ' ἔσχαρόφιν μέγα καίετο, τηλόσε δ' ὄδμη
cέδρον τ' εὐκείατοι θών τ' ἀνὰ νῆσον ὄδωδει
dαιομένων. ἡ δ' ἐνδόν ἀοιδιάον ὅτι καλῇ
ἰστὸν ἐποιχομένη χρυσεία κερκίδ' ὑφαίνεν.
ὕλη δὲ σπέος ἁμβό τεφύκει τηλεθώσα,
κλύθρη τ' αἰγείρος τε καὶ εὐώδης κυπάρισσος,
ἐνθα δὲ τ' ὄρυνθες ταυσίπτεροι εὐνάζουτο,
σκῶπες τ' ἀργήκες τε πανύγλωσσά τε κορδύαι
eινάλαι, τῆσιν τε θαλάσσια ἐργα μέμηλεν.
ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο
ἡμερίς ἡβώσασα, τεθήλει δὲ σταφυλῆσι.
κρήναι δ' ἐξείης πίσυρες ρέον ὕδατε λευκῷ,
πλησίαν ἀλλήλων τετραμμένα ἀλλυδης ἀλλη,
ἀμφὶ δὲ λειμώνες μαλακοὶ ίου ἤδε σελίνου
θήλεον. ἐνθα κ' ἐπείτα καὶ ἀθάνατὸς περὶ ἐπελθὼν
θησάιτο ἱδών καὶ τερψθείη φρεσιν ήσιν.
ἐνθα στὰς θηεῖτο διάκτορος ἀργειφόντης.
αὐτὰρ ἐπεὶ δὴ πάντα ἐδήθησατο θυμῷ,
αὐτίκ' ἀρ' εἰς εὐρύ σπεός ἦλυθεν. οὐδὲ μιν ἄντι
ἡμοῖσμην ἱδουσά Καλυψώ, διὰ θεῶν
οὖ γὰρ τ' ἀγνώτεσ θεὸι ἄλληλοις πέλουταί
ἀθάνατοι, οὐδ' εἰ τὶς ἀπόστροφι δόματα ναίει.
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Pieria he stepped from the upper air, and swooped down upon the sea, and then sped over the wave like a bird, the cormorant, which in quest of fish over the dread gulfs of the unresting sea wets its thick plumage in the brine. In such wise did Hermes ride upon the multitudinous waves. But when he had reached the island which lay afar, then forth from the violet sea he came to land, and went his way until he came to a great cave, wherein dwelt the fair-tressed nymph; and he found her within. A great fire was burning on the hearth, and from afar over the isle there was a fragrance of cleft cedar and juniper, as they burned; but she within was singing with a sweet voice as she went to and fro before the loom, weaving with a golden shuttle. Round about the cave grew a luxuriant wood, alder and poplar and sweet-smelling cypress, wherein birds long of wing were wont to nest, owls and falcons and sea-crows with chattering tongues, who ply their business on the sea. And right there about the hollow cave ran trailing a garden vine, in pride of its prime, richly laden with clusters. And fountains four in a row were flowing with bright water hard by one another, turned one this way, one that. And round about soft meadows of violets and parsley were blooming. There even an immortal, who chanced to come, might gaze and marvel, and delight his soul; and there the messenger Argeiphontes stood and marvelled. But when he had marvelled in his heart at all things, straightway he went into the wide cave; nor did Calypso, the beautiful goddess, fail to know him, when she saw him face to face; for not unknown are the immortal gods to one another, even though one dwells in a
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οὐδ’ ἄρ’ Ὤνυσσήμα μεγαλίτορα ἐνδοὺ ἐτέτεμεν, ἀλλ’ ὁ γ’ ἐπ’ ἀκτής κλαίε καθήμενος, εἶθα πάρος περ, δάκρυσι καὶ στοναχήσι καὶ ἀλγεσι θυμόν ἐρέχθων. πόντον ἐπ’ ἀπρύγετον δερκέσ κετο δάκρυα λείβων. 1

Ἑρμείαν δ’ ἐρέειε Καλυψώ, δία θεᾶων,
ἐν θρόνῳ ἱδρύσασα φαειών σιγαλόειν.

“Τίππε μοι, Ἑρμεία χρυσόρραπτι, εἰλήλουθας αἰδοῖός τε φίλος τε; πάρος γε μὲν οὗ τι θαμύζεις. αὐτάδε, ὅ τι φρονεῖς, τελέσαι δὲ με θυμὸς ἀνωγεν, εἰ δύναμαι τελέσαι χε καὶ εἰ τετέλεσμένον ἐστίν. ἀλλ’ ἐπει τροτέρω, ἢν τοι πάρ ξείνια θεῖω.” 2

“Ὡς ἀρα φωνήσασα θεὰ παρέθηκε τράπεζαν ἄμβροσίας πλήσασα, κέρασε δὲ νεκταρ ἐρυθρόν. αὐτάρ ὁ πίνε καὶ ἴσθε διάκτωρ ἀργείφοντις. αὐτάρ ἐπεί δείπνησε καὶ ἱμαρε θυμὸν ἐδωδῆ, καὶ τότε δὴ μν ἔπεσοιν ἀμείβομενος προσέειπεν.

“Εἰρωτάς μ’ ἔλθωντα θεὰ θεῶν· αὐτάρ ἐγὼ τοι νημερτέος τον μύθον ἐνισπήσω κέλεαί γάρ. Ζεῦς ἐμε γ’ ἰνώγει δευρ’ ἐλθέμεν οὐκ ἐθέλοντα: τίς δ’ ἀν ἐκὼν τοσσόνδε διαδράμοι ἀλμυρόν ὕδωρ ἀσπετοῦν; οὐδε τις ἄγχι βροτῶν πόλις, οἱ τε θεόσιν ἱερά τε ῥέξουσι καὶ ἕξαίτους ἕκατόμβας. ἀλλὰ μάλ’ οὐ πῶς ἐστὶ Δίος νόου αἰγιόχοιο οὔτε παρεξελθεῖν ἀλλὸν θεῶν οὐθ’ ἀλιώσαι.

φησί τοι ἄνδρα παρεῖναι οἰξυροτάτον ἄλλων, ἀνδρῶν τῶν ἀνδρῶν, οὐ ἅστυ πέρι Πριάμου μάχοτο εἰνάετες, δεκατω ὑ πόλιν πέρσαντες ἔβησαν οἰκαί. ἀταρ εν νόστῳ Ἀθηναίην ἀλίτουτο, ἦ σφιν ἐπόρος ἄνεμόν τε κακῶν καὶ κύματα μακρά.

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

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

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

"Thou, a goddess, dost question me, a god, upon my coming, and I will speak my word truly, since thou biddest me. It was Zeus who bade me come hither against my will. Who of his own will would speed over so great space of salt sea-water, great past telling? Nor is there at hand any city of mortals who offer to the gods sacrifice and choice hecatombs. But it is in no wise possible for any other god to evade or make void the will of Zeus, who bears the aegis. He says that there is here with thee a man most wretched above all those warriors who around the city of Priam fought for nine years, and in the tenth year sacked the city and departed homeward. But on the way they sinned against Athene, and she sent upon them an evil wind and long waves. There
In this place, lines 110 f. (=133 f.) cannot be genuine. Aristarchus rejected the whole passage 105 (107 ?)—111.

1 ενθ’ ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἔταίροι,

τόν δ’ ἄρα δεῦρ’ ἀνεμός τε φέρων καὶ κῦμα πέλασσε. 1

τοῦ νῦν σ’ ἡμώγειν ἀποπεμπήμεν ὅτι τάχιστα:

οὐ γὰρ οἱ τῇ δ’ αἱσα φίλων ἀποκόψαυν ἀλέσθαι,

ἀλλ’ ἔτι οἱ μοῦρ’ ἐστὶ φίλους τ’ ἵδ’ εἰν καὶ ἰκέσθαι

οἰκον ἐς υψόροφον καὶ ἐν’ ἐς πατρίδα γαϊν.”

“Ὡς φάτο, τίγγησεν δὲ Καλυψώ, διὰ θεῶν,

καὶ μιν φωνήσασ’ ἔπεα πτερόεις προσηύδα:

“Σχέτλιοι ἔστε, θεοῖ, ζηλήμοιες ἐξοχον ἄλλων,

οἱ τε θεαὶς ἀγάσσατε παρ’ ἄνδράσιν εὐνάζεσθαι

ἀμφαδίην, ἥν τίς τε φίλον ποιήσετ’ ἀκοίτην.

ὁς μὲν ὄτ’ Ὡμήν’ ἔλετο ῥοδοδάκτυλος Ἡώς,

τόφρα οἱ ἡγάσσαθε θεοὶ ἰεία ξώοντες,

ὅσ’ ἐν Ὄρτυγή χρυσόθρονος Ἀρτεμις ἀγνὴ

οἰς ἀγανοῖς βελέσσαι ἐποιχομένη κατέσχεν.

ὡς δ’ ὤποτ’ Ἰασίωνε ἐνπλόκαμος Δημήτηρ,

ὁ θυμῶν εἰξάσα, μίγη φιλότητι καὶ εὐνὴ

νεὼν ἐνι τριπόλθρο, οὐδὲ δὴν ἦν ἀπυστος

Zeus, ὃς μιν κατέσχες βαλὸν ἀργῆτι κεραυνῷ.

ὁς δ’ ἄν νῦν μοι ἀγάσθε, θεοί, βροτὸν ἄνδρα παρεῖναι.

τὸν μὲν ἐγὼν ἐσῶσα περὶ τρόπιος βεβαῶτα

οἷον, ἐπεὶ οἱ ἡμα θοῦν ἀργῆτι κεραυνῳ

Zeus ἐλάσας ἐκέασε μέσῳ ἐν’ οἴνοπι πόντῳ.

ἐνθ’ ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἔταίροι,

τὸν δ’ ἄρα δεῦρ’ ἀνεμός τε φέρων καὶ κῦμα πέλασσε.

τὸν μὲν ἐγὼ φίλεόν τε καὶ ἐτρέφον, ἦδε ἐφασκόν

1 Lines 110 f. (=133 f.) cannot be genuine in this place. Aristarchus rejected the whole passage 105 (107 ?)—111.

2 ἐλάσας: ἐλάσας Zenodotus; cf. vii. 250.
all the rest of his goodly comrades perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him now Zeus bids thee to send on his way with all speed, for it is not his fate to perish here far from his friends, but it is still his lot to see his friends and reach his high-roofed house and his native land."

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

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

\(^2\) Possibly "submerged"; cf. vii. 250.
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θίσειν ἀθώιατον καὶ ἀγέραον ἡματα πάντα.
ἀλλ’ ἐπεὶ οὐ πώς ἔστι Δίός νόον αὐτοῦ χοίρον
οὔτε παρεξελθεῖν ἄλλον θεόν οὐθ’ ἀλισάι,
ἐρρέτω, εἰ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει,
πόντον ἐπὶ ἀτρύγετον’ ἐπέμψε δέ μιν οὐ πη ἐγὼ γε.
οὐ γάρ μοι πάρα νής ἐπὴρετμοι καὶ ἐταῖροι,
οἳ κέν μιν πέμποιεν ἐπὶ εὐρέα νῶτα θαλάσσης.
ἀυτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ’ ἐπικεύσω,
ὡς κε μᾶλ’ ἀσκηθής ἢν πατρίδα γαῖαν ἴκηται.”

Τὴν δ’ αὔτε προσέπιπτε διάκτροσ ἄργειφόντης:
“Οὔτω νῦν ἀπόπεμπε, Δίος δ’ ἐποτιζεο μῆμιν,
μή πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνη.”

“Ὡς ἄρα φωνήσας ἀπέβη κρατὺς ἄργειφόντης:
ἡ δ’ ἐπί Ὀδυσσῆα μεγαλήτορα πότηρα νῦμφη
η’’, ἐπεὶ δὴ Ζηνὸς ἐπέκλυνε ἀγγελιάων.

τὸν δ’ ἀρ’ ἐπ’ ἀκτῆς εὐρὲ καθῆμενον οὐδὲ ποτ’ ὀσσὲ
δακρυῶφιν τέρςοντο, κατείβετο δὲ γλυκὸς αἰών
νόστον ὄνυμομένῳ, ἐπεὶ οὐκέτι ἥδαινε νῦμφη.

Ἀλλ’ ἡ τοι νῦκτας μὲν ἰάνεσκεν καὶ ἰανάγκη
eν σπέσσι γλαφυροίσι παρ’ οὔκ ἐθέλων ἐθελούσην

ἡματα δ’ ἀμ πέτρησι καὶ ἵνινεσσι καθήξων
dάκρυσι καὶ στοιαχήσι καὶ ἄλγεσι θυμὸν ἐρέχθων

πόντον ἐπὶ ἀτρύγετον δερκέσκετο δάκρυα λεῖβων.

ἀγχοῦ δ’ ἑσταμένῃ προσεφώγεε διὰ θεάων:

“Κάμμορε, μὴ μοι ἐτ’ ἐνθαδ’ ὀδύρεο, μηδὲ τοι αἰῶν
φινυτῶν. ἦδη γάρ σε μάλα πρόφασις ἀποπέμψω.

ἀλλ’ ἂγε δούρατα μακρὰ ταμών ἀρμόζει χαλκῷ

1 Line 157 (= 83), omitted in many MSS., seems to have been unknown to Aristarchus.
and said that I would make him immortal and ageless all his days. But since it is in no wise possible for any other god to evade or make void the will of Zeus who bears the aegis, let him go his way, if Zeus thus orders and commands, over the unresting sea. But it is not I that shall give him convoy, for I have at hand no ships with oars and no men to send him on his way over the broad back of the sea. But with a ready heart will I give him counsel, and will hide naught, that all unscathed he may return to his native land."

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

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

"Unhappy man, sorrow no longer here, I pray thee, nor let thy life pine away; for even now with a ready heart will I send thee on thy way. Nay, come, hew with the axe long beams, and make a
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eυρείαν σχεδίην· ἀτὰρ ἤκρια πῆξαι ἐπ' αὐτῆς ὑψοῦ, ὡς σε φέρησιν ἐπ' ἡροειδεῖα πόντον.

αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρῶν ἐνθήσω μενοεικέ· ἃ κέν τοι λιμὸν ἑρύκοι,

εἴματι τ' ἀμφιέσω· πέμψω δὲ τοι οὐρον ὁπισθεν, ὡς κε μάλ' ἀσκηθῆς σήν πατρίδα γαίαν ἴκναι,

α' κε θεοὶ γ' ἐθέλωσι, τοι οὐρανον εὐρύν ἔχουσιν, ο' μεν φέρτεροι εἰσι νοησά τε κρῆναιτε,

"Ὄς φάτο, ρίγησεν δὲ πολύτλας δίος Ὅδυσσεὺς, καὶ μιν φωνήσας ἔπεα πτερόειτα προσηύδα·

"Ἀλλο τι ὅτι σὺ, θεά, τόδε μήδεαι, οὐδέ τι πομπήν, ἢ με κέλεαι σχεδίη περίαν μέγα λαῖτμα θαλάσσης,

δεινόν τ' ἀργαλέου τε· τὸ δ' οὐδ' ἐπὶ νῆς εἶσαι ἀκύποροι περόωσιν, ἀγαλλόμεναι Δίως οὖρῳ.

οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδίης ἐπιβαίνειν

eἰ μή μοι τλαίνῃς γε, θεά, μέγαν ὄρκον ὁμόσαι μή τ' μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο·"

"Ὄς φάτο, μείδησεν δὲ Καλυψώ διά θεάων,

χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὄνομαζεν·

"Ἡ δὴ ἀλτρός γ' ἔσσι καὶ οὐκ ἀποφώλια εὖδος, οἴον δὴ τὸν μὲθὸν ἐπεφράζης ἄγορεύσαι.

ίστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὑπέρθε καὶ τὸ κατεβόμενον Στενὺς ὕδωρ, ὡς τε μέγιστος

ὄρκος δεινότατος τε πέλει μακάρεσσι θεοῖς,

μή τ' τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

ἀλλὰ τὰ μὲν νοεῖ καὶ φράσσομαι, ἀσσ' ἂν ἐμοῖ περ αὐτῇ μιθωμην, ὅτε με χρείον τόσον ἰκον

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

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

So he spoke, but Calypso, the beautiful goddess, smiled, and stroked him with her hand, and spoke, and addressed him: "Verily thou art a knave, and not stunted in wit, that thou hast bethought thee to utter such a word. Now therefore let earth be witness to this, and the broad heaven above, and the down-flowing water of the Styx, which is the greatest and most dread oath for the blessed gods, that I will not plot against thee any fresh mischief to thy hurt. Nay, I have such thoughts in mind, and will give such counsel, as I should devise for mine own self, if such need should come on me. For I too have a mind that is righteous, and the heart in this breast of mine is not of iron, but hath compassion."
'Ως ἀρα φωνήσασ' ἡγήσατο διὰ θείων καρπαλίμως· ὦ δὲ ἐπείτα μετ' ἰχνία βαίνε θεοῖο. Ἦξον δὲ σπείρας γλαφυρῶν θεῶς ἤδε καὶ αὐὴ, καὶ ρ' ὦ μὲν ἐνθα καθέξετ' ἐπὶ θρόνον ἐνθεν ἀνέστη Ἐρμείας, νῦμφη δ' ἐτίθει πάρα πᾶσαν εὔδωδὴν, ἔσθεν καὶ πίνειν, οἷα βροτοὶ ἀνδρεῖς ἐδουσιν· αὐτὴ δ' ἀντίον ἵξεν 'Οδυσσῆος θείοιο, τῇ δὲ παρ' ἀμβροσίην διμοῖ καὶ νέκταρ θηκαν, οἱ δ' ἐπ' ὑ μείαθ' ἐτοίμα προκείμενα χείρας ἰάλλουν. αὐτὰρ ἐπεὶ τάρπησαν ἔδητυσὸς ἦδε ποτήτος, τοῖς ἀρα μύθων ἠρχε Καλυψώ, δία θείων·

"Διογενῆς Λαερτιάδη, πολυμιχαν' 'Οδυσσεῦ, οὕτω δὴ οὐκόνδε φίλην ἐς πατρίδα γαϊάν αὐτίκα νῦν ἐθέλεις λέναι; σὺ δὲ χαῖρε καὶ ἐμπυθ. εἶ γε μὲν εἰδείης σήμερον φρεσίν ὡςα τοι αἴσα κηδε' ἀναπλήσαι, πρὶν πατρίδα γαϊαν ἰκέσθαι, ἐνθάδε κ' αὐθί μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις ἀθάνατος τ' εἰς, ἰμειρόμενος περ ἰδέσθαι σήμερον, τῆς τ' αἰεν ἐέλδεαν ἡματα πάντα. οὐ μὲν θην κείης γε χερείων εὐχομαι εἶναι, οὐ δέμας οὔδε φυήν, ἐπεὶ οὐ πως οὔδε ἐνεκεν θηντας ἀθανάτησι δέμας καὶ εἰδος ἐρίζειν.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμιχτας Ὁδυσσεύς: "Πότνα θεί, μή μοι τόδε χώσοι· οἶδα καὶ αὐτὸς πάντα μάλ', οἷνεκα σεῖο περίφρων Πηνελόπεια εἴδος ἀκιδνοτέρη μέγεθος τ' εἰσώντα ἱδέσθαι· ἢ μὲν γὰρ βροτός ἑστι, σὺ δ' ἀθάνατος καὶ ἀγήρως. ἀλλὰ καὶ ὅς ἐθέλω καὶ ἐξλομαί ἡματα πάντα οἴκαδε τ' ἐλθέμεναι καὶ νόστιμον ἠμαρ ἱδέσθαι. εἰ δ' αὖ τις ράιησει θεῶν ἐνι οἳοτι πόντως, τλήσομαι ἐν στήθεσιν ἑχων ταλαπενθέα θυμόν·"
So saying, the beautiful goddess led the way quickly, and he followed in the footsteps of the goddess. And they came to the hollow cave, the goddess and the man, and he sat down upon the chair from which Hermes had arisen, and the nymph set before him all manner of food to eat and drink, of such sort as mortal men eat. But she herself sat over against divine Odysseus, and before her the handmaids set ambrosia and nectar. So they put forth their hands to the good cheer lying ready before them. But when they had had their fill of food and drink, Calypso, the beautiful goddess, was the first to speak, and said:

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

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

"Ως ἐφατ', ἦλιος δ' ἀρ' ἔδω καὶ ἐπὶ κνέφας ἤλθεν· ἐλθόντες δ' ἀρα τῷ γε μυχῷ σπείους γλαφυροῖο τερπέσθην φιλότητι, παρ' ἀλλήλοισι μένοντες.

'Ἡμος δ' ἤρισγένεα φάνη ροδοδάκτυλος Ἡώς, αὐτίχ' ὁ μὲν χλαῖναν τε χιτῶνα τε ἔννυτ' Ὄδυσσεύς, αὐτή δ' ἀργύφεου φάρος μέγα ἐννυτο νύμφη, λεπτὸν καὶ χαρίεν, περί δὲ ξώθην βάλετ' ἵξυν καλὴν χρυσείν, κεφαλῆ δ' ἐφύπερθει καλύπτητι. καὶ τὸτ' Ὄδυσσηι μεγάλητορι μήδετο πομπὴν δόκεν οἱ πέλεκυν μέγαν, ἀρμενοὶ εἶν παλάμησι, χάλκεον, ἀμφοτέρωθεν ακαχέμενον αὐτὰρ ἐν αὐτῶ 235 στειλείον περικάλλες ἐλαίην, εὖ ἐναρηρός·

dόκει δ' ἐπειτα σκέπαρνον εὔξοιν ἠρχε δ' ὡδόν νήςου ἐπ' ἔσχατης, οθι δένδρα μακρὰ πεφύκει, κλήθρη τ' αὐγερός τ', ἐλάτη τ' ἡν συρανομήκης, αὐα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς. αὐτάρ ἐπεὶ δὴ δεῖξ', οθι δένδρα μακρὰ πεφύκει, ἡ μὲν ἐβη πρὸς δῶμα Καλυψώ, διὰ θεάων, αὐτάρ ὁ τάμνετο δούρα. θοῶς δὲ οἱ ἕμνυτο ἐργον. εἰκοσί δ' ἐκβάλε πάντα, πελέκησεν δ' ἀρα χαλκῷ, ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἰθυνεν. 240
tόφρα δ' ἐνεικε τέρετρα Καλυψώ, διὰ θεάων· τέτρηνεν δ' ἀρα πάντα καὶ ἦρμοσεν ἀλλήλοισιν, γόμφοισιν δ' ἀρα τὴν γε καὶ ἀρμονίησιν ἀρασσέν. ὀσσον τὶς τ' ἐδαφος νηὸς τοπρώσεται αὐὴρ φορτίδος εὔρείης, εὖ εἰδὼς τεκτοσυναίνων, τόσσον ἐπ' εὐρείαν σχεδίην ποιήσατ' Ὄδυσσεύς.

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

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

As soon as early Dawn appeared, the rosy-fingered, straightway Odysseus put on a cloak and a tunic, and the nymph clothed herself in a long white robe, finely woven and beautiful, and about her waist she cast a fair girdle of gold, and on her head a veil above. Then she set herself to plan the sending of the great-hearted Odysseus. She gave him a great axe, well fitted to his hands, an axe of bronze, sharpened on both sides; and in it was a beautiful handle of olive wood, securely fastened; and thereafter she gave him a polished adze. Then she led the way to the borders of the island where tall trees were standing, alder and poplar and fir, reaching to the skies, long dry and well-seasoned, which would float for him lightly. But when she had shewn him where the tall trees grew, Calypso, the beautiful goddess, returned homewards, but he fell to cutting timbers, and his work went forward apace. Twenty trees in all did he fell, and trimmed them with the axe; then he cunningly smoothed them all and made them straight to the line. Meanwhile Calypso, the beautiful goddess, brought him augers; and he bored all the pieces and fitted them to one another, and with pegs and morticings did he hammer it together. Wide as a man well-skilled in carpentry marks out the curve of the hull of a freight-ship, broad of beam, even so wide did Odysseus make his
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κρινα δὲ στήσας, ἀραρδὼν θαμέσι σταμίνεσσι, ποίει· ἀτὰρ μακρήσιν ἐπηγκενίδεσσι τελεύτα. ἐν δὲ ίστον ποίει καὶ ἐπίκριον ἀρμενον αὐτὸπρος δ' ἀρα πηδάλιον ποιήσατο, ὦφρ' ἰδύνοι. φράξε δὲ μιν ρίπεσσι διαμπερές οὐσνύησι κύματος εἰλαρ ἐμεν· πολλὴν δ' ἐπεχεύσατο ἥλθην. τόφρα δὲ φάρε' ἐνεικε Καλυψῷ, δία θειών, ἰστία ποιήσασθαι· ὅ δ' εὖ τεχνήσατο καὶ τά. ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, μοχλοῖσιν δ' ἀρα τήν γε κατείρυσεν εἰς ἄλα διὰν. Τέτρατον ἦμαρ ἵνα, καὶ τῷ τετέλεστο ἀπαντα· τῷ δ' ἀρα πέμπτῳ πέμπτ' ἀπὸ νῆσου δία Καλυψώ, ἐματᾶ τ' ἀμφιέσασα θυώδεα καὶ λούσασα. ἐν δὲ οἱ ἄσκον ἐθηκε θεᾶ μέλανος οὐνοιο τὸν ἑτερον, ἑτερον δ' ὑδατός μέγαν, ἐν δὲ καὶ ἵα κωρύκωρ· ἐν δὲ οἱ ὅγα τίθει μενοεικέα πολλά· οὕρον δὲ προείχεν ἀπήμονα τε λιαρῶν τε. γηθόσωνος δ' οὐρῷ πέτασ' ἱστία δίος 'Οδυσσεύς. αὐτάρ ὁ πηδαλίω ῥόνυετο τεχνηέντως ἡμενος, οὐδὲ οἱ ὑπνοι ἐπὶ βλεφάροις ἐπιπτεν Πλημάδας τ' ἐσορωντι καὶ ὦφε δύοντα Βοώτην "Ἀρκτον θ', ἵν καὶ Ἀμαξαν ἐπίκλησιν καλέουσιν, ὢ τ' αὐτοῦ στρέφεται καὶ τ' Ὀρίωνα δοκεύει, οὐ δ' ἀμιρόρος ἐστι λοετρῶν Ὁκεανοίο· τῇ ἄρ ὅρ δ' μιν ἀνωγε Καλυψώ, δία θεών, ποντοπορειέμεναι ἐπ' ἀριστερὰ χείρος ἔχοντα. ἐπτά δὲ καὶ δέκα μὲν πλέεν ἣματα ποντοπορεύων,
raft. And he set up the deck-beams, bolting them to the close set ribs, and laboured on; and he finished the raft with long gunwales. In it he set a mast and a yard-arm, fitted to it, and furthermore made him a steering-oar, wherewith to steer. Then he fenced in the whole from stem to stern with willow withes to be a defence against the wave, and strewed much brush thereon. Meanwhile Calypso, the beautiful goddess, brought him cloth to make him a sail, and he fashioned that too with skill. And he made fast in the raft braces and halyards and sheets, and then with levers forced it down into the bright sea.

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

1 The precise meaning of the phrase is uncertain. The scholiast assumed that it meant "threw in much ballast," but this seems impossible. Ameis thinks that the ἴλυς was to afford Odysseus a comfortable bed. 2 Possibly "rollers."
HOMER

δκτωκαίδεκατη δ' ἐφιάνθ ὤρεα σκίεντα
gαίης Φαίηκων, θὰ τ' ἄγχιστον πέλεν αὐτῷ:
εἰσάτο δ' ὡς ὅτε μινὸν ¹ ἐν ἱεροεἰδεί πόντῳ.
Τὸν δ' ἔξ Αἰθιόπων ἀνιῶν κρεῖν ἐνοσίκθων
tηλόθεν ἐκ Σαλύμων ἀρέων ἰδεν' εἰσάτο γὰρ οἱ
πόντον ἐπιπλῶν. ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
κινήσας δὲ κάρη προτὶ ὑν μυθήσατο θυμόν.

"'Ω πόποι, ἢ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
ἀμφ' Ὁδυσῆ ἐμείο μετ' Αἰθιόπεσσιν ἐώντος,
καὶ δὴ Φαίηκων γαίης σχέδων, εἶθα οἱ αἰσα
ἐκφυγεῖν μέγα πείραρ δίξος, ἢ μιν ἴκανει.
ἀλλ' ἐτὶ μὲν μῖν φημι άδην ἐλάιαν κακότητος."

'Ως εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
χερὶ τρίαναν ἐλῶν: πάσας δ' ὀρόθυνεν αέλλας
παντοῖων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
γαίαιν ὁμοῦ καὶ πόντον· ὄρῳ δ' οὐρανόθεν νῦξ.
σὺν δ' Εὔρος τε Νότος τ' ἑπεσον Ζέφυρος τε δυσαῆς
καὶ Βορέης αἰθρηγενῆτης, μέγα κύμα κυλίνδων.
καὶ τότ' Ὀδυσσῆος λῦτο γούνατα καὶ φίλου ἦτορ,
ὄχθησας δ' ἀρα ἐπε γρός ὃν μεγαλήτορα θυμόν

"'Ω μοι ἐγὼ δειλός, τι νῦ μοι μήκιστα γένηται;
δείδω μή δὴ πάντα θεα νημερτέα εἶπεν,
ἡ μ' ἐφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαιν ἱκέσθαι,
ἄλγε ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελείται.
οἴοισιν νεφεέσσι περιστέφει οὐρανὸν εὐρὺν

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

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

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

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

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

1 See i. 21 f.
Ζεύς, ἐτάραξε δὲ πόντου, ἐπισπέρχουσι δ’ ἄελλαί παντοῖον ἀνέμων. νῦν μοι σῶς αἴπυς ὀλέθρος. τρίς μάκαρες Δαναοὶ καὶ τετράκις, οἱ τὸτ’ ὀλοντο Τροίη ἐν εὔρείᾳ χάριν Ἀτρείδησι φέροντες. ὡς 1 δὴ ἐγὼ γ’ ὀφελοῦν θανέειν καὶ πότμον ἐπισπείν ἦματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα Τρῶες ἐπέρριψαν περὶ Πηλείων θανώντι. τῷ κ’ ἔλαχον κτερέων, καὶ μεν κλέος ἦγον Ἀχαιοῖς νῦν δὲ με λευγαλέω θανάτῳ εἴμαρτο ἀλώναι.” Ὡς ἀρα μιν εἰπόντ’ ἐλάσεν μέγα κύμα κατ’ ἀκρης δεινὸν ἐπεσύμενον, περὶ δὲ σχεδίην ἐλελιξε. τῆλε δ’ ἀπὸ σχεδίης αὐτὸς πέσε, πηδάλιον δὲ ἐκ χειρῶν προῄκε: μέσον δὲ οἱ ἱστῶν ἐαξεν δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα, τηλοῦ δὲ σπείρον και ἐπίκριον ἐμπεσε πόντων. τὸν δ’ ἀρ’ ὑπόβρυχα θήκε πολὺν χρόνον, οὐδ’ ἐδυνάσθη αἰσθα μᾶλ’ ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς. εἴματα γὰρ ὅ’ ἐβάρυνε, τά οἱ πόρε δία Καλυψό. ὡψ’ δὲ δῆ ὅ’ ἀνέδυν, στόματος δ’ ἐξέπτυσεν ἀλμην πικρῆν, ἢ οἱ πολλὴ ἀπὸ κρατὸς κελάρυξεν. ἀλλ’ ὀνὸ τ’ ὅς σχεδίης ἐπελῆθετο, τειρόμενος περ, ἀλλὰ μεθορμηθεῖς ἐνὶ κύμασιν ἐλαβέτ’ αὐτής, ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων. τὴν δ’ ἐφορεὶ μέγα κύμα κατὰ ρόου ἐνθα καὶ ἐνθα. ὡς δ’ ὅτ’ ὅπωρινὸς Βορέης φορέσην ἀκάνθας ἀμ πεδίον, πυκναὶ δὲ πρὸς ἀλλήλησιν ἔχουται, ὡς τὴν ἀμ πέλαγος ἀνεμοί φέρον ἐνθα καὶ ἐνθα: 1 ὡς : καλ.
up the sea, and the blasts of all manner of winds sweep upon me; now is my utter destruction sure. Thrice blessed those Danaans, aye, four times blessed, who of old perished in the wide land of Troy, doing the pleasure of the sons of Atreus. Even so would that I had died and met my fate on that day when the throngs of the Trojans hurled upon me bronze-tipped spears, fighting around the body of the dead son of Peleus. Then should I have got funeral rites, and the Achaeans would have spread my fame, but now by a miserable death was it appointed me to be cut off."

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

ἀλλοτε μὲν τε Νότος Βορέη προβάλεσκε φέρεσθαι, ἀλλοτε δ' αὐτ' Εὔρος Ζεφύρῳ εἰξασκε διώκειν.
Τὸν δὲ ἱδὲν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ, Δευκοδέη, ἢ πρὶν μὲν ἐν βροτὸς αὐξήσασα, νῦν δ' ἁλὸς ἐν πελάγεσσι θεών ἐξ ἐμMORE τιμῆς. ἥρ' Ὁδυσῆ ἐλέησεν ἀλώμενον, ἀληθ' ἔξοντα, αἰθυῆ δ' ἐικὺια ποτῇ ἀνεδύσετο λύμησι, ἤς δ' ἐπὶ σχέδις πολυδέσμου εἶπε τε μύθον.  335

"Κάμμορε, τίππε τοι ὅθε Ποσειδίαν ἐνοσίχθων ὁδύσατ' ἐξπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει;  340
οὐ μὲν δὴ σε καταφθίσει μᾶλα περ μενεαίων.
ἀλλὰ μᾶλ' ὅδ' ἐρξαί, δοκεῖς δὲ μοι ὁπίνυσσειν·
ἐἴματα ταύτ' ἀποδὺς σχεδίην ἀνέμοιοι φέρεσθαι
cάλλιπ', ἀτὰρ χείρεσσι νέων ἐπιμαίεο νόστου
gαῖης Φαείκας, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι.  345

τῇ δὲ, τόδε κρίδεμνον ὑπὸ στέρνου τανύσασι
ἀμβροτόν οὐδὲ τι τοι παθεῖεν δέος οὐδ' ἀπολέσθαι.
αὐτάρ ἐπὴν χείρεσσιν ἐφάψεαι ἦπείρου,
ἀψ ἀπολυσάμενον βαλέειν εἰς οἴνοπτα πόντον
πολλῶν ἀπ' ἦπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι."  350

"Ὡς ἄρα φωνήσασα θεὰ κρίδεμνον ἐδωκεν,
αὐτὴ δ' ἄψ ἐς πόντον ἐδύσετο κυμάινοντα
αἰθυῆ εἰκὺια· μέλαν δὲ ἐ κύμα κάλυψεν.
αὐτὰρ οἱ μερμήριξε πολύτλας διὸς Ὁδυσσεύς,
ὄχθησας δ' ἄρα εἶπε πρὸς ἰν μεγαλῆτορα θυμόν.  355

"Ὡ μοι ἐγὼ, μὴ τίς μοι υφαίνησιν δόλον αὐτὲ
ἀθανάτων, ὦ τε με σχεδίης ἀποβῆμαι ἀνώγει.

1 πολυδέσμου εἶπε τε μύθον: καὶ μιν πρὸς μύθον ἐείπε.
way and that over the sea. Now the South Wind would fling it to the North Wind to be driven on, and now again the East Wind would yield it to the West Wind to drive.

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

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

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

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

... ὡς ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ὄρεσε δ' ἐπὶ μέγα κύμα Ποσειδών εὐοσίχθων, δεινὸν τ' ἀργαλέον τε, κατηρεφές, ἥλασε δ' αὐτόν. ὡς δ' ἀνεμος ξαῖς ἥών θημώνα τινάξῃ καρφαλέων τὰ μὲν ἀρ τε διεσκέδασ' ἀλλυδις ἀλλῃ· ὡς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτάρ 'Ὀδυσσεύς 370 ἀμφ' ἐνι δούρατι βαίνε, κέληθ' ὡς ἱππον ἑλαύνων, εἴματα δ' ἔξαπέδυνε, τὰ οἱ πόρε δία Καλυψώ. αὐτίκα δὲ κρίδεμιον ὕπ' στέρνοι τάνυσσεν, αὐτός δὲ πρηνῆς ἅλλα κάππεσε, χεῖρε πετάσσασα, νηχέμεναι μεμαυώ. ἵδε δὲ κρείων ἐνοσίχθων, 375 κινήσας δὲ κάρη προτὶ ὄν μυθῆσατο θυμόν· "Οὐτω νῦν κακὰ πολλὰ παθὼν ἀλών κατὰ πόντον, εἰς δ' κεν ἀνθρώποισι διοτρεφέσσι μιγής. ἀλλ' οὔδ' ὡς σε ἐξόλπα ὀνόσσεσθαι κακότητος."

"Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἱπποσ, ἵκετο δ' εἰς Διόμας, ὅθι οἱ κλυτὰ δόματ' ἔασιν. Αὐτάρ Ἀθηναίη κούρη Δίως ἀλλ' ἐνόησεν. ἦ τοι τῶν ἀλλών ἀνέμων κατέδησε κελεύθουσ, παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἀπαίνωτα: ὥρσε δ' ἐπὶ κραυπτὸν Βορέην, πρὸ δὲ κύματ' ἐαξεν, 385 196
bids me leave my raft. Nay, but verily I will not yet obey, for afar off mine eyes beheld the land, where she said I was to escape. But this will I do, and meseems that this is best: as long as the timbers hold firm in their fastenings, so long will I remain here and endure to suffer affliction; but when the wave shall have shattered the raft to pieces, I will swim, seeing that there is naught better to devise."

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

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

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

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

ὁς ὁ Φαίηκεσσι φιληρέτμοις μιγείη
δισγενὴς Ὀδυσσεὺς θάνατον καὶ κῆρας ἄλυξας.

Εἰθα δῦν νῦκτας δύο τ᾿ ἠματα κύματι πηγῆ
πλάζετο, πολλὰ δὲ οἱ κραδήν προτίσσετ’ ὀλέθρον.
ἀλλ′ ὅτε δὴ τρίτον ἠμαρ ἐνυπόκαμος τέλεσ’ Ὁώς, 390
καὶ τότ′ ἐπειτ′ ἁνεμος μὲν ἐπαύσατο ἥδε γαλήνη
ἐπλετο ὑπεμίη′ ὁ δ’ ἀρα σχεδὸν εἰσίδε γαϊαν
οξὺ μάλα προϊδῶν, μεγάλου ὠπὸ κύματος ἀρθεῖς.
ὡς ὅτ’ ἄν ἀσπάσιος βίοτος παίδεσσι φανή
πατρός, ὅς οὖν νοοῦν κῆται κρατέρ′ ἀλγεα πάσχον, 395
δηρὸν τηκόμενος, στυγερὸς δὲ οἱ ἔχραε δαίμων,
ἀσπάσιον δ’ ἀρα τὸν γε θεοὶ κακότητος ἐλυσαν,
ὅς Ὀδυσσεὶ ἀσπαστὸν ἐείσατο γαϊα καὶ ὠλή,
νῆχε δ’ ἐπειγόμενος ποσόν ἥπερον ἐπιβήναι.
ἀλλ′ ὅτε τόσσον ὑπὴν ὁσσον τε ὑγενοε βοίήσας,
καὶ δὴ δούπον ἀκουσε ποτ’ σπιλάδεσσι θαλάσσης
ῥόξθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἥπεροιο
δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ’ ἄλος ἀρχης
οὐ γὰρ ἐσαν λιμένες νηὸν νῆκοι, οὐδ’ ἐπιωγαῖ,
ἀλλ’ ἀκταί προβλῆτε ἐσαν σπιλάδες τε πάγοι τε· 400
καὶ τότ’ Ὀδυσσηὸς λύτο γοῦνατα καὶ φίλον ἱτορ,
ὁχθήσας δ’ ἀρα εἶπε πρὸς ὅν μεγαλήτορα θυμὸν.

“Ὡ μοι, ἐπεὶ δὴ γαῖαν ὠλεπέα δῶκεν ἵδεσθαι
Zeũς, καὶ δὴ τὸ δε λαῖτμα διατμήξας ἐπέρησα, ἐκβασις οὐ πη φαίνεθ’ ἄλος πολιοῦθο θύραζε·
ἐκτοσθεν μὲν γὰρ πάγοι δξεῖς, ἀμφὶ δὲ κῆμα
βέβρυχεν ρώθουν, λισσὴ δ’ ἄναδέρομε πέτρῃ,
ἀγχιβαθῆς δὲ ἡλασσα, καὶ οὐ πως ἑστι πόδεσσι

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

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

"Ah me, when Zeus has at length granted me to see the land beyond my hopes, and lo, I have prevailed to cleave my way and to cross this gulf, nowhere doth there appear a way to come forth from the grey sea. For without are sharp crags, and around them the wave roars foaming, and the rock runs up sheer, and the water is deep close in shore, so that in no
HOMER

στήμεναι ἀμφοτέροις καὶ ἐκφυγέειν κακότητα·
μὴ πῶς μ᾽ ἐκβαινοῦτα βάλῃ λίθακι ποτὶ πέτρῃ
κῦμα μέγ᾽ ἀρπάξαν· μελέθ ἔδε μοι ἔσσεται ὅρμῃ.
εἰ δὲ κ᾽ ἐτι προτέρῳ παρανύξομαι, ἢν πον ἐφεύρω
ἡώνας τε παραπλήγας λιμένας τε θαλάσσης,
δείδω μὴ μ᾽ ἐξαίτις ἀναρπάξασα θύελλα
πόντον ἐπ᾽ ἱχθυόντα φέρῃ βαρέα στενάχοντα,
ἂν τί μοι καὶ κήτος ἐπισσεύη μέγα δαίμων
ἐξ ἀλός, σοὶ τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτης·
οἶδα γὰρ, ὅς μοι ὁδόωνςται κλυτὸς ἐνυσώγαιος.”

"Ποιὸς ὁ ταῦθ᾽ ὀρμαίνει κατὰ φρένα καὶ κατὰ θυμόν,
tόφρα δὲ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ᾽ ἀκτήν. 425
ἐνθα κ᾽ ἀπό ρίνων δρύφθη, σὺν δ᾽ ὡστε ἀράχθη,
eἰ μὴ ἐπὶ φρεσὶ θήκε θεαὶ, γηλαυκοὶς Ἀθήνης·
ἀμφοτέρησι δε χερσὶν ἐπεσούμενος λάβε πέτρης,
τῆς ἐχετο στενάχων, ὅς μέγα κῦμα παρῆλθε.
καὶ τὸ μὲν ὃς υπάλυξε, παλιρροθίουν δὲ μιν αὐτὶς
πλῆξεν ἐπεσόμενου, τηλοῦ δὲ μιν ἔμβαλε πόντῳ.
ὡς δ᾽ ὅτε πουλύποδος θαλάμης ἔξελκομένοι
πρὸς κοτυληθοῦνοιν πυκναι λάγγγες ἔχονται,
ὅς τοῦ πρὸς πέτρησι θρασειάων ἀπὸ χειρῶν
μινοὶ ἀπέδρυφθες· τὸν δὲ μέγα κῦμα κάλυψεν. 430
ἐνθα κε δὴ δύστηνος ὑπὲρ μόρον ὦλετ Ὄδυσσεὺς,
eἰ μὴ ἐπηφροσύνην δώκε γηλαυκῶπις Ἀθήνης.
κῦμας εξαναδύσεται, κά τ᾽ ἔρηγεται ἥπειρόνδε,
νὴχε παρεξέ, ἐς γαῖαν ὀρόμενος, εἰ ποὺ ἐφεύροι
ηώνας τε παραπλήγας λιμένας τε θαλάσσης. 440
ἀλλ᾽ ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόσιο
wise is it possible to plant both feet firmly and escape ruin. Haply were I to seek to land, a great wave may seize me and dash me against the jagged rock, and so shall my striving be in vain. But if I swim on yet further in hope to find shelving beaches and harbours of the sea, I fear me lest the storm-wind may catch me up again, and bear me, groaning heavily, over the teeming deep; or lest some god may even send forth upon me some great monster from out the sea—and many such does glorious Amphitrite breed. For I know that the glorious Earth-shaker is filled with wrath against me."

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

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

ίξε νέων, τῇ δὴ οἱ ἐείσατο χώρος ἀριστος, λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο, ἔγνω δὲ προρέοντα καὶ ἐξάτο ὑν κατὰ θυμόν.

"Κλῦθι, ἀναζ, ὅτις ἐσσί: πολύλλιστον δὲ σ' ἰκάνω, 445 φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνυπάς.

αἰδοῖος μὲν τ' ἐστὶ καὶ ἀθανάτοις θεοῖσιν ἄνδρων ὃς τις ἱκηται ἄλώμενος, ἡς καὶ ἐγὼ νῦν σὸν τε ῥόουν σὰ τε γούναθ' ἰκάνω πολλὰ μογῆσας. ἀλλ' ἐλέαιρε, ἀναζ: ἱκέτης δὲ τοι εὔχομαι εἶναι." 450

"Ὡς φάθ', ὦ δ' αὐτίκα παῦσεν ἐν τε ῥόου, ἑσχε δὲ κῦμα, πρόσθε δὲ οἱ ποιήσαι γαλήνην, τόν δ' ἐσάωσεν ἐσ ποταμοῦ προχώας. ὦ δ' ἀρ' ἀμφω γούνατ' ἐκαμψε χείρας τε στιβαρᾶς: ἀλλ' γὰρ δέδημεν πίλον κήρ.

φῦς δὲ χρόα πάντα, θάλασσα δὲ κήπες πολλῆ ἀν στόμα τε ῥῦνας θ'. ὦ δ' ἀρ' ἀπνευστός καὶ ἀναύδος κεῖτ' ὀλυγηπελέων, κάματος δὲ μιν αἴνὸς ἱκανεν.

ἀλλ' οτε δὴ ῥ' ἀμπυνυτο καὶ ἐς φρένα θυμός ἀγέβηθ, καὶ τότε δὴ κρῆδεμνον ἀπὸ ἐο λῦσε θεοῖο.

καὶ τὸ μὲν ἐς ποταμὸν ἀλμυρῆεντα μεθῆκεν, 460 ἀς δ' ἐφερεν μέγα κῦμα κατὰ ῥόουν, αἰγα δ' ἀρ' Ἰνώ δέξατο χερσὶ φίλησιν: ὦ δ' ἐκ ποταμοῦ λιασθεῖς σχοῖνῳ ὑπεκλίνθη, κύσε δὲ ξείδωρον ἄρουραν.

ὄχθησας δ' ἀρα εἰπε πρὸς ὑν μεγαλήτορα θυμόν.

"Ὡ μοι ἐγὼ, τί πάθω; τί νῦ μοι μῆκιστα γένηται; 465 εἰ μὲν κἐ ἐν ποταμῷ δυσκηδέα νῦκτα φυλάσσω,
the best place, since it was smooth of stones, and besides there was shelter from the wind, he knew the river as he flowed forth, and prayed to him in his heart:

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

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

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

1 Or, "to whom many prayers are made."
HOMER

μή μ' ἀμυνίς στίβη τε κακή καὶ θῆλυς ἐέρσῃ
eξ ὀλιγησπέλισ δαμάση κεκαφηότα θυμῶν·
αὐρή δ' ἐκ ποταμοῦ Ψυχρῆ πνεῖς ἥδει πρό.
eἴ δὲ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὑλήν
θάμνοις ἐν πυκνοῖσι καταδράθω, εἰ μὲ μεθείη
ῥίγος καὶ κάματος, γλυκερὸς δὲ μοι ὑπ' ὑπῆλθη,
δεῖδω, μὴ θήρεσίν ἐλωρ καὶ κύρμα γένωμαι."

"Ὡς ἀρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι:
βῆ ἡ τέ τεσσαράκτων ὑδάτος εὐρεν
ἐν περιφανομένω· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,
ἐξ ὀμόθεν πεφυώτας· ὁ μὲν φυλής, ὁ δ' ἐλαιής.
τοὺς μὲν ἄρ' οὕτ' ἀνέμους διάη μένος ὑγρὸν ἀέντων,
οὕτε ποτ' ἥλιος φαέθων ἀκτίσιν ἐβάλλεν,
οὕτ' ὀμβρος περάσασκε διαμπερές· ὡς ἀρα πυκνοὶ
ἀλλήλοισιν ἐφυν ἐπαμοιβαδίς· οὐς ὑπ' 'Οὐσσενδ' 
δύσετ'. ἀφαρ δ' εὐνήν ἐπαμήσατο χερσὶ φίλησιν
εὐρείαν· φύλλων γὰρ ἐν ἡμῖν χύσις ἡλίθα πολλή,
ὅσσον τ' ἦ δύω ἦ τρεῖς ἄνδρας ἐρυσθαί
ἄρη χειμερίη, εἰ καὶ μάλα περ χαλεπαίνοι.

τὴν μὲν ἰδὼν γήθησε πολύτλας διὸς 'Οὐσσενς,
ἐν δ' ἄρα μέση λέκτο, χύσιν δ' ἐπεχεύματο φύλλων.
ὡς δ' ὅτε τις δαλὸν σποδηή ἐνέκρυψε μελαιή
ἀγροῦ ἐπ' ἐσχατῆς, ὃ μὴ πάρα γείτονες ἄλλοι,
σπέρμα πυρὸς σῶξον, ῦνα μὴ ποθεν ἄλλοθεν αὐοί,
δια 'Οὐσσες φύλλοις καλύψατο· τῷ δ' ἄρ' Ἀθήνη
ὑπ' ὑπην ἐπ' ὀμμασὶ χεῦ', ῦνα μν παῦσει τάχιστα
δυσπονεός καμάτοι φίλα βλέφαρ' ἀμφικαλύψας.
that together the bitter frost and the fresh dew may overcome me, when from feebleness I have breathed forth my spirit; and the breeze from the river blows cold in the early morning. But if I climb up the slope to the shady wood and lie down to rest in the thick brushwood, in the hope that the cold and weariness might leave me, and if sweet sleep comes over me, I fear me lest I become a prey and spoil to wild beasts."

Then, as he pondered, this thing seemed to him the better: he went his way to the wood and found it near the water in a clear space; and he crept beneath two bushes that grew from the same spot, one of thorn and one of olive. Through these the strength of the wet winds could never blow, nor the rays of the bright sun beat, nor could the rain pierce through them, so closely did they grow, intertwining one with the other. Beneath these Odysseus crept and straightway gathered with his hands a broad bed, for fallen leaves were there in plenty, enough to shelter two men or three in winter time, however bitter the weather. And the much-enduring goodly Odysseus saw it, and was glad, and he lay down in the midst, and heaped over him the fallen leaves. And as a man hides a brand beneath the dark embers in an outlying farm, a man who has no neighbours, and so saves a seed of fire, that he may not have to kindle it from some other source, so Odysseus covered himself with leaves. And Athene shed sleep upon his eyes, that it might enfold his lids and speedily free him from toilsome weariness.
"Ως ο μὲν ἔνθα καθεύδε πολύτλας δίος Ὅδυσσεύς ὑπνῶν καὶ καμάτω ἀρημένός· αὐτὰρ Ἀθήνη βῆρ' ἐς Φαρήκων ἀνδρῶν δὴμόν τε πόλιν ὑπερηφανῶν τε, οἵ πρὶν μὲν ποτ' ἐνειαυι ἐν εὐρυχόρῳ 'Ὑπερείηι, ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηφανῶν τούτων, οἳ σφεάς σινέσκοιτο, βίηφι δὲ φέρτεροι ἦσαν. ἐνθεν ἀναστήσας ἀγε Ναυσίθουος θεοειδῆς, εἴσεν δὲ Σχερίη, ἐκάς ἀνδρῶν ἀλφηστάων, ἀμφὶ δὲ τεῖχος ἐλασσε πόλει, καὶ ἐδείματο οἶκους, καὶ νησὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀροῦρας. ἀλλ' ο μὲν ἢδη κηρὶ δαμεῖς 'Αἰδώσες βεβήκει, Ἀλκίνοος δὲ τότ' ἤρχε, θεῶν ἀπο μῆδεα εἰδώς. τοῦ μὲν ἐβη πρὸς δῶμα θεῶν, γλαυκώπις Ἀθήνη, νόστου Ὅδυσσῆι μεγαλητόρι μητίσσως. βῆ δ' ἤμεν ἐς θάλαμον πολυδαιδαλον, φ' ἐνι κούρη κοιματ' ἀθανάτησι φυμ καὶ εἰδος ὀμίοι, Ναυσικαία, θυγάτηρ μεγαλητόρος Ἀλκινόοιο, παρ δὲ δ' ἀμφίπολοι, Χαρίτων ἀπο κάλλος ἔχουσαι, σταθμῶν ἐκάπτερθε· θύρα δ' ἐπέκειντο φαιναί. 'Η δ' ἀνέμου ὡς πυνη ἐπέσουτο δέμυια κούρης, στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἐκείνε, εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος,
BOOK VI

So he lay there asleep, the much-enduring goodly Odysseus, overcome with sleep and weariness; but Athene went to the land and city of the Phaeacians. These dwelt of old in spacious Hypereia hard by the Cyclopes, men overweening in pride who plundered them continually and were mightier than they. From thence Nausithous, the godlike, had removed them, and led and settled them in Scheria far from men that live by toil. About the city he had drawn a wall, he had built houses and made temples for the gods, and divided the ploughlands; but he, ere now, had been stricken by fate and had gone to the house of Hades, and Alcinous was now king, made wise in counsel by the gods. To his house went the goddess, flashing-eyed Athene, to contrive the return of great-hearted Odysseus. She went to a chamber, richly wrought, wherein slept a maiden like the immortal goddesses in form and comeliness, Nausicæa, the daughter of great-hearted Alcinous; hard by slept two hand-maidens, gifted with beauty by the Graces, one on either side of the door-posts, and the bright doors were shut. But like a breath of air the goddess sped to the couch of the maiden, and stood above her head, and spoke to her, taking the form of the daughter of Dymas, famed for his ships, a girl who was of like
Η οί ομηλική μὲν ἐην, κεχάριστο δέ θυμῷ.
τῇ μὲν ἐεισαμένη προσέφη γλαυκώπις 'Αθήνη.

"Ναυσικά, τί νῦ σ' ὠδε μεθήμονα γείνατο μήτηρ; 25
eίματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν ἐνυνθαι, τὰ δὲ τοῖσι παρασχεῖν, οἴ κέ σ' ἄγωνται.
ἐκ γὰρ τοι τούτων φάτις ἀνθρώπους ἀναβάινει ἐσθλῆ, χαίρουσιν δὲ πατίρ καὶ πότυνα μήτηρ.

ἀλλ' ἢομεν πλυνέουσαι ἃμ' ἤοι φαινομένης,
καί τοι ἐγὼ συνέρίθωσ ἃμ' ἑψομαι, ὡφρα τάχιστα ἐντύνεαι, ἐπεὶ οὐ τοι ἐτι δὴν παρθένος ἐσσεαί,

ηδὴ γὰρ σὲ μιν ἀριστῆς κατὰ δῆμον
πάντων Φαϊήκων, οἳ τοι γένος ἐστὶ καὶ αὐτῆ.

ἀλλ' ἣγ' ἐπότρυνον πατέρα κλυτὸν ἡδι τρὸ
ἡμιόνους καὶ ἀμαξαν ἐφοπλίσαι, ἢ κεν ἄγγισι
ζωστρὰ τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὁδ' αὐτῆ πολὺ κάλλιον ἢ πόδεσσιν
ἐρχεσθαι: πολλὸν γὰρ ἀπὸ πλυνοὶ εἰσὶ πόλησον.

"Η μὲν ἀρ' ὅς εἰποῦσ' ἀπέβη γλαυκώπις 'Αθήνη
Οὐλυμπόνδ', οἵ θαυμί πότῳ ἐδος ἀσφαλείς αἰεὶ
ἐμμεναι. ὀντ' ἀνέμοιοι τινάσσεται οὔτε ποτ' ὄμβρῳ
δεύτει οὔτε χιῶν ἐπιπίλναται, ἀλλὰ μᾶλ' αἴθρῃ
πέπταται ἀνέφελος, λευκῇ δ' ἐπιζέδρομεν αὐγῇ
τῷ ἔνι τερποῦνται μάκαρες θεοὶ ἡματα πάντα.
ἐνθ' ἀπέβη γλαυκώπις, ἐπεὶ διεπέφραδε κούρη.

Αὐτίκα δ' Ἡώς ἠθεῖν εὔθρονος, ἢ μιν ἐγείρε
Ναυσικάν εὐπεπλόν: ἄφαρ δ' ἀπεθαύμασ', ὡνειρον,
βῆ δ' ἵεναι διὰ δόμαθ', ἢν ἠγγείλειε τοκεῦσιν,

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

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

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

At once then came fair-throned Dawn and awakened Nausicaa of the beautiful robes, and straightway she marvelled at her dream, and went through the
πατρὶ φίλῳ καὶ μητρὶ· κιχήσατο δ’ ἐνδον ἐόντας· ἦ μὲν ἐπ’ ἐσχαρῇ ᾳστο σὺν ἀμφιπόλοισι γνώαξιν ἡλάκατα στρωφῶσ’ ἀλητήρυφρα· τῷ δὲ θύραζε ἐρχομένῳ ἐξύμβλητο μετὰ κλειτοὺς βασιλῆς ἐς Βουλίν, ἵνα μιν κάλεσον Φαίηκες ἄγανοι·

η δὲ μάλ’ ἀγχὶ στὰσα φίλον πατέρα προσέειπε·

"Πάππα φιλ’, οὐκ ἂν δὴ μοι, ἐφόπλισσας ἀπίνην υψηλὴν ἐύκυκλον, ἵνα κλυτὰ εἶματ’ ἄγωμαι ἐς ποταμὸν πλυνέοσα, τὰ μοὶ ρευσσωμένα κεῖται; καὶ ἰδ’ σοι αὐτῷ ἐοίκε μετὰ πρώτοις ἐόντα Βουλαίς Βουλεύεσ’ καθαρὰ χροὶ εἶματ’ ἔχοντα. πέντε δὲ τοι φίλοι νίεσ ἐνι μεγάροις γεγάσαισιν, οἱ δ’ ὁπιυτεσ’, τρεῖς δ’ ἥθεοι θαλέθοντεσ’ οἱ δ’ αἰεὶ ἑθέλοντεν νεόπλυτα εἰμιατ’ ἔχοντες ἐς χορὸν ἐρχεσθαιν’ τὰ δ’ ἐμὴ φρενὶ πάντα μέμηλεν.”

"Ως ἐφατ’· αἰδετο γὰρ θαλερόν γάμον ἐξονομήσαι πατρὶ φίλῳ. ὦ δ’ πάντα νόει καὶ ἀμείβετο μύθω·

"Οὔτε τοι ἡμώνῳ φθονέω, τέκος, οὔτε τεν ἄλλουν. ἐρχεσ’ ἀτὰρ τοι δύως ἐφοπλίσσουσιν ἀπίνην υψηλὴν ἐύκυκλον, ὑπερτερὴ ἀραμίαν.”

"Ως εἰπὼν δμόσσαν ἐκέκλετο, τοι δ’ ἐπιθύντο. οἱ μὲν ἀρ’ ἐκτός ἄμαξαν ἐύτροχον ἡμιοναίν ὀπλεον, ἡμίονος τ’ ὑπαγον ξευξαν τ’ ὑπ’ ἀπίνην·

κούρη τ’ ἐκ θαλάμου κεφρεν ἐσθήτα φαεινήν. καὶ τὴν μὲν κατέδηκεν εὐχέστο. ε’ ἀπίνῃ, μήτηρ’ δ’ εἶν κετητὶ ετιθεί μενοεκε’ ἐδώδην

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

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

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

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

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1 Possibly "fruitful"; cf. xx. 74; II. ii. 53.
2 Presumably with a body above the running-gear, not a mere διφρος. Others assume that ὑπερτερή denotes an "awning."
παντοίην, ἐν δ' ὡξα τίθει, ἐν δ' οἶνον ἔχειν ἀσκῷ ἐν αἰγείρω κούρη δ' ἐπεβήσετι ἀπήνης. δῶκεν δὲ χρυσέη ἐν ληκύθῳ ύγρὸν ἐλαιον, ἦς χυτλώσατο σύν ἀμφίπολοις γνωαιξίν. 80
η δ' ἐλαβέν κύστημα καὶ ἰνία σιγαλόεντα, μάστιξεν δ' ἐλάαν καναχῇ δ' ἦν ἰμιόνουν. αἰ δ' ἀμοτον ταύνοντο, φέρον δ' ἑσθήτα καὶ αὐτῆν, ὁυκ οἴην, ἀμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.
Ai δ' ὅτε δὴ ποταμοῖο ῥοῦν περικαλλὲ ʿίκουτο, 85 ἐνθ' ἦ τοι πλυνοὶ ἴσαν ἐπητανοὶ, πολὺ δ' ύδωρ καλὸν ὑπεκπρόρεεν ἡμίλα περ ῥυπόωντα καθήραι, ενθ' αἰ ἢ ἰμιόνους μέν ὑπεκπροέλυσαν ἀπήνης. καὶ τὰς μὲν σεῦν ποταμὸν πάρα διψύεντα τρώγειν ἄγρωστιν μελιίδεα· ταὶ δ' ἄπ' ἀπήνης ἐἵματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ύδωρ, στείβον δ' ἐν βόθρῳσι θοῶς ἐρίδα προφέρουσαι. αὐτὰρ ἐπεὶ πλυνὼν τε καθήραν τε ῥύπα πάντα, ἐξεῖς πέτασαν παρὰ θιν' ἄλος, ἦχι μάλιστα λώγγας ποτὶ χέρσον ἀποπλύνεσκε̣ 2 θάλασσα. 90
ai δὲ λοεσαμεναι καὶ χρισαμεναι λίπ' ἐλαϊον δείπνον ἐπεζθ' ἐίλοντο παρ' ὧθησιν ποταμοίο, εἵματα δ' ἰελίονο μένον τερσύμεναι αὐγῆ. αὐτὰρ ἐπεὶ σίτον τάρφθεν δρωάς τε καὶ αὐτῆ, σφαιρὴ ταὶ δ' ἀρ' ἔπαιξον, ἀπὸ κρίδεμα βαλόνσαι· 100 τῇς δὲ Ναυσικάα λευκόλευνος ἤρχετο μολῆς. οὐὴ δ' Ἀρτεμις ἐϊσι κατ' οὐρέα 3 ἵδεαιρα, ἢ κατὰ Τηύγετον περιμήκετον ἢ Ἐρύμανθον, τερπομένη κάπροισι καὶ ῥκείης ἐλάφοισιν.

1 ὑπεκπρόρεεν: ὑπεκπρορέει MSS.
2 ἀποπλύνεσκε: ἀποπτύσεσκε.
3 οὐρέα: οὐρεος.
THE ODYSSEY, VI. 77-104

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

Now when they came to the beautiful streams of the river, where were the washing tanks that never failed—for abundant clear water welled up from beneath and flowed over, to cleanse garments however soiled—there they loosed the mules from under the waggon and drove them along the eddying river to graze on the honey-sweet water-grass, and themselves took in their arms the raiment from the waggon, and bore it into the dark water, and trampled it in the trenches, busily vying each with each. Now when they had washed the garments, and had cleansed them of all the stains, they spread them out in rows on the shore of the sea where the waves dashing against the land washed the pebbles cleanest; and they, after they had bathed and anointed themselves richly with oil, took their meal on the river's banks, and waited for the clothing to dry in the bright sunshine. Then when they had had their joy of food, she and her handmaids, they threw off their head-gear and fell to playing at ball, and white-armed Nausicaa was leader in the song.1 And even as Artemis, the archer, roves over the mountains, along the ridges of lofty Taygetus or Erymanthus, joying in the pursuit of boars and

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

τῇ δὲ θ' ἀμα νύμφαι, κοῦραί Διὸς αἰγιόχοιο,
ἀγροτύμων παίξουσι, γέγηθε δὲ τε φρένα Λητώ·
pασιάων δ' ὑπὲρ ἢ γε κάρη ἔχει ἢδὲ μέτωπα,
ῥεῖα τ' ἀργυρώτη πέλεται, καλαὶ δὲ τε πάσαι·
ὡς ἢ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἂδμησ.

'Αλλ' ὅτε δὴ ἄρ' ἐμελλὲ πάλιν οἰκώνδε νέεσθαι
ξεῦξασ' ἡμῖν οὐ πτυξασι τε εἰματα καλὰ,
ἐνθ' αὐτ' ἀλλ' ἐνόησε θεαὶ, γλαυκῶπις Ἀθήνη,
ὣς Ὁδυσεὺς ἑγροῖτο, ἵδοι τ' ἐνώπιδα κοῦρην,
ὡς Φαϊήκων ἀνδρῶν πόλιν ἤγησαίτο.

σφαιραν ἔπειτ' ἐρρύψε μετ' ἀμφίπολον βασίλεια:
ἀμφιπόλον μὲν ἄμαρτε, βασιλεία δ' ἐμβάλε δίνη:
αἱ δ' ἐπὶ μακρὸν ἄνναν ὁ δ' ἑγρετο δίος Ὅδυσσεύς,
ἐξόμενος δ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

"Ὤ μοι ἐγώ, τέων αὐτε βροτῶν ἐς γαῖαν ἴκανω;
ἡ ρ' οὐ γ' υβρισταί τε καὶ ἀγριοι οὐδὲ δίκαιοι,
ἡς φιλόξεινοι καὶ σφιν νόος ἐστὶ θεουδῆς;
ὡς τέ με κοιράων ἀμφίλυθε θῆλυς αὐτή·
νυμφάων, ἀεὶ ἔχουσ' ὀρέων ἀπεινα κάρηνα
καὶ πηγάς ποταμῶν καὶ πίσεα ποιήνετα.

ἡ νῦ που ἀνθρώπων εἰμὶ σχεδὸν αὐθήνετων;
ἀλλ' ἀγ' ἔγων αὐτῶς πειρήσομαι ἢδὲ ἱδωμαι."

"Ὤς εἰπὼν θάμνων ὑπεδύστετο δίος Ὅδυσσεύς,
ἐκ πυκνίης δ' ὑλῆς πτόρθουν κλάσε χειρὶ παχιὰ
φύλλων, ὡς ρύσαίτο περὶ χροὶ μήδεα φωτὸς.

βὴ δ' ἤμεν ὡς τε λέων ὀρεστρόφος ἀλκὶ πεποιθώς,
ὁς τ' εἰσ' ὑόμενος καὶ ἂμμενος, ἐν δὲ οὶ ὁσε
δαίεται: αὐτὰρ ὁ βουσὶ μετέρχεται ἢ δίεσσιν
ἡ μετ' ἀγροτέρας ἐλάφους· κέλεται δὲ ἐ γαστήρ.
swift deer, and with her sport the wood-nymphs, the daughters of Zeus who bears the aegis, and Leto is glad at heart—high above them all Artemis holds her head and brows, and easily may she be known, though all are fair—so amid her handmaidens shone the maid unwed.

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

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

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

σμερδαλέον δ' αὐτής φάνη κεκακακομένος ἀλμη,
τρέσσαν δ' ἀλλυδίς ἀλλη ἐπ' ἥμονας προὔχουσας·
οἷν δ' Ἀλκινόον θυγάτηρ µένε· τῇ γὰρ Ἀθηνῆ
θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἶλετο ἱμίων.

στῇ δ' αὐτα σχοινήν· ὁ δὲ μερμηρίζεν Ὁδυσσεὺς,
ἡ γοῦνον λίσσοιτο λαβὼν ἐνώπιον κοῦρην,
ἡ αὐτως ἐπέεσσιν ἀποστάδα µειλίχιοις
λίσσοιτ', εἰ δεῖξει πόλιν καὶ εἴµατα δοῖν.

ὅς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἰναι,

λίσσεσθαι ἐπέεσσιν ἀποστάδα µειλίχιοις,

μὴ οἱ γοῦνα λαβόντι χολόσαιτο φρένα κοῦρη.

ἀυτίκα µειλίχιον καὶ κερδαλέον φάτο µῦθον.

"Γυνοῦµαι σὲ, ἀνασα· θεὸς νῦ τις, ἡ βροτος ἐσσι;

εἰ µέν τις θεὸς ἐσσι, τοι οὑρανὸν εὐρύν ἐχουσιν,

Ἀρτέμιδι σε ἐγὼ γε, Δίὸς κούρη µεγάλοιο,

εἰδὸς τε µέγεθός τε φυὴν τ' ἄγχιστα εἴσκω·

εἰ δε τις ἐσσι βροτοι, τοι ἐπὶ χθονὶ ναιετάουσιν,

τρὶς µάκαρες µέν σοι γε πατὴρ καὶ πότνια µήτηρ,

τρὶς µάκαρες δε κασιγνητον· µάλα ποὺ σφισι θυµὸς

αιὲν εὐφροσύνησιν ιαίνεται εἶνεκα σεῖο,

λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεύζαν.

κείνος δ' αὐ περὶ κῆρι µακάρτατος ἐξοχον ἀλλων,

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

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

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

οὓς γάρ πω τοιοῦτον ἰδον βροτὸν ὁφθαλμοῖς,
οὐτὶ ἀνδρί ὦτε γυναῖκα· σέβας μ’ ἔχει εἰσορώντα.
Δήλῳ δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
φοίνικος νέον ἔρνος ἀνερχόμενον εὐόνσα:
ἡλθον γάρ καὶ κείσε, πολὺς δὲ μοι ἐσπετο λαὸς,
tὴν ὅδον ἃ δὴ μέλλεν ἐμοὶ κακὰ κῆδε ἔσεσθαι.
ὡς δ’ αὐτῶς καὶ κείσο ἰδον ἐτεθήπεα θυμῷ
dήν, ἐπεὶ οὕς τω τοῖον ἀνήλυθεν ἐκ δόρυ γαῖς,
ὡς σὲ, γύναι, ἀγαμαί τε τέθητα τε, δεῖδια δ’ αἰνῶς
gούνων ἀφασθαί· χαλεπὸν δὲ με πένθος ἰκάνει.
χθιζὼς ἔεικοστῷ φύγον ἰματι οἴνοπα πόντον·
tόφρα δὲ μ’ αἰεὶ κύμ’ ἐφόρει κραίναι τε θύελλαι
νήσον ἀπ’ Ὀμυγής. νῦν δ’ ἐνθάδε κάββαλε δαίμων,
ἀφ’ ἔτι πον καὶ τῆδε πάθῳ κακόν· οὐ γάρ ὅϊ
παύσεσθ’, ἀλλ’ ἔτι πολλὰ θεοὶ τελεουσι παροιθεν.
ἀλλά, ἀνασ’ ἑλέαρε· σὲ γὰρ κακὰ πολλὰ μογῆσας
ἐσ’ πρώτην ἰκόμην, τὸν δ’ ἄλλων οὐ τινα οἶδα
ἀνθρώπων, οἳ τῆδε πόλιν καὶ γαῖαν ἐχοῦσιν.
ἀστν δὲ μοι δείξον, δὸς δὲ ράκος ἀμφιβαλέσθαι,
εἰ τί πον εἴλυμα σπείρων ἔχει ἐνθάδ’ ἵοῦσα.
σοὶ δὲ θεοὶ τύσα δοῖεν ὀσα φρεσὶ σήζῃ μενοινάς,
ἀνδρα τε καὶ οίκον, καὶ ὀμοφροσύνην ὀπάσειαν
ἐσθλῆν· οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον,
ἡ δ’ ὀμοφρονέοντε νοήμασιν οἴκον ἐχήτων
ἀνὴρ ἢδε γυνὴν πόλλ’ ἀλγεα δυσμενέσσει,
χάρματα δ’ εὐμενέτησι, μάλιστα δὲ τ’ ἐκλυον αὐτοί.”

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

1 Lit. “‘they hear.” This use of κληω is quite without parallel.
ΗΟΜΕΡ

Τὸν δ' αὖ Ναυςικά λευκόλευνος ἀντίον ἦδα:

"Ξεῖν', ἐπεὶ οὔτε κακῷ οὔτ' ἁφρονι φωτὸ ἐοίκας:
Ζεὺς δ' αὐτὸς νέμει ὀλβον Ὀλύμπιον ἀνθρώποισιν,
ἐσθλοῖς ἱδὲ κακοῖς, ὅπως ἐθέλησιν, ἐκάστῳ
καὶ ποὺ σοὶ ταῦ ἐδωκε, σὲ δὲ χρὴ τετλάμεν ἐμπῆς. 190
νῦν δ', ἐπεὶ ἣμετέρην τε πόλιν καὶ γαῖαν ἱκάνεις,
οὔτ' οὖν ἐσθῆτος δευήσει καὶ οὔτε τευ ἄλλου,
ὅν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα.
ἀστυ δὲ τοι δείξω, ἐρέω δὲ τοι οὐνομα λαῶν.
Φαϊήκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν,
εἰμὶ δ' ἐγὼ θυγατὴρ μεγαλῆτορος Ἀλκινόου,
τοῦ δ' ἐκ Φαϊήκων ἔχεται κάρτος τε βίη τε."

Ἡ ῥα καὶ ἀμφὶπόλισιν ἐνυπλοκάμοισι κέλευσε:

"Στήτε μοι, ἀμφὶπολοι: πόσε φεύγετε φῶτα ἱδοῦσαι;
ἡ μή πού τινα δυσμενέων φάσθ' ἐμμεναί ἄνδρῶν;
οὐκ ἔσθ' οὕτωσι ἄνηρ διερός, βροτὸς οὔδ' γενώται,
ὅσ κεν Φαϊήκων ἄνδρῶν ἐς γαῖαν ἵκηται
δηοτήτα φέρων' μάλα γὰρ φίλοι ἀθανάτοισιν.
οὐκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνί πόντῳ,
ἐσχάτοι, οὔδ' τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος.
ἀλλ' ὅδε τις δύστηρος ἀλώμενος ἐνθαδ' ἰκάνει,
τὸν νῦν χρή κομέειν' πρὸς γὰρ Δίος εἰσιν ἄπαντες
ζεῖνοι τε πτωχοὶ τε, δόσις δ' ὦληγη τε φίλη τε.
ἀλλὰ δότ', ἀμφὶπολοι, ζεῖνῳ βρῶσιν τε πόσιν τε,
λούσατε τ' ἐν ποταμῷ, ὅθε ἐπὶ σκέπας ἔστ' ἀνέμου." 210

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

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

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

1 The doubtful word διερό is here taken to mean "living" (Aristarchus, ὁ ζωρ). In ix. 43 διερφ must be a different word.
Ναυσικάα θυγάτηρ μεγαλήτορος Ἀλκινόου·
πάρ δ' ἄρα οἱ φύρος τε χιτώ:ν τε εἴματ' ἔθηκαν,
δόκαν δὲ χρυσῆ ἐν ληκύθῳ ύφρον ἑλαίον,
ήμωνον δ' ἄρα μιν λουσθαί ποταμοῦ μοῆσιν.

δὴ ῥα τὸν ἅμφιπόλοισι μετηύδα δίος 'Οδυσσεύς·
"Ἄμφιπολοι, στῇθ' οὐτω ἀπόπροθεν, ὅφρ' ἐγὼ αὐτὸς ἀλμην ὀμοίων ἀπολούσομαι, ἅμφι δ' ἑλαῖον χρίσομαι· ἦ γὰρ δηρὸν ἀπὸ χροὸς ἐστιν ἄλοιφη.

αὐτὴν δ' οὐκ ἂν ἐγὼ γε λοέσομαι· αἰδέομαι γὰρ γυμνοῦσθαι κοῦρρησιν ἐυπλοκάμοισι μετελθὼν."

"Ως ἐφαθ', αἱ δ' ἀπάνευθεν ἵσαν, εἶπον δ' ἄρα κούρη.
αὐτὰρ ὁ ἐκ ποταμοῦ χρόα νίζετο δίος 'Οδυσσεύς ἀλμην, ἦ οἱ νύτα καὶ εὐρέας ἀμπεχεν ὀμοίως,
ἐκ κεφαλῆς δ' ἐσμηχεν ἀλὸς χῦνον ἀτρυγέτοιο.
αὐτὰρ ἐπεὶ δὴ πάντα λοέσατο καὶ λιπ' ἀλειψεν,
ἀμφὶ δὲ εἰματα ἐσσαθ' ἂ οἱ πόρε παρθένος ἄδμης,
τὸν μὲν 'Αθηναίη θήκεν Διὸς ἑκγεγαυνά
μείζονά τ' εἰσιδέειν καὶ πᾶσσοια, καὶ δὲ κάρητος
οὐλας ἦκε κόμας, ἀκινθίῳ ἀνθεί ὀμοίας.

ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἄνὴρ ἱδρει, ὅν "Ἡφαιστός δέδακεν καὶ Πάλλας 'Αθηνή
tέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,
δὲς ἄρα τῷ κατέχευε χάριν κεφαλῆ τε καὶ ὄμοις.

ἐξετ' ἐπειτ' ἀπάνευθε κιών ἔπὶ θύνα θαλάσσης,
κάλλει καὶ χάρισι στίλβων' θηεῖτο δὲ κούρη.

δὴ ῥα τὸν ἅμφιπόλοισιν ἐυπλοκάμοισι μετηύδα·
"Κλυτέ μεν, ἅμφιπολοι λευκόλενοι, ὅφρα τι εἴπω.
οὐ πάντων ἀέκητι θεῶν, οἳ "Ολυμπὸν ἔχουσι, 240
place, as Nausicaa, the daughter of great-hearted Alcinous, bade, and beside him they put a cloak and a tunic for raiment, and gave him soft olive oil in the flask of gold, and bade him bathe in the streams of the river. Then among the maidens spoke goodly Odysseus: "Maidens, stand yonder apart, that by myself I may wash the brine from my shoulders, and anoint myself with olive oil; for of a truth it is long since oil came near my skin. But in your presence will I not bathe, for I am ashamed to make me naked in the midst of fair-tressed maidens."

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

"Listen, white-armed maidens, that I may say somewhat. Not without the will of all the gods who hold Olympus does this man come among the
Φαιήκεσσ’ ὁδ’ ἄνηρ ἐπιμένεται ἀντιδέοιον·
πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ’ εἶναι,
νῦν δὲ θεοίσιν ἔσκε, τοὶ οὐρανὸν εὑρὼν ἔχουσιν.
αἱ γὰρ ἐμοὶ τοιόσοδε πόσις κεκλημένος εἰς
ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτῶθι μύμεν.

ἀλλὰ δότ’, ἀμφίπολοι, ἤξιν βρῶσιν τε πόσιν τε.”

‟Οσ’ ἐφαθ’, αἱ δ’ ἀρατῆς μάλα μὲν κλῦσιν ἡδ’ ἐπίθοντο,
πάρ δ’ ἄρ’ Ὄδυσση ἐθέσαν βρῶσιν τε πόσιν τε.
ἡ τοι ὁ πίνε καὶ ἴσθε πολύτλας δίδος Ὅδυσσεύς ἀρπαλέως·
ἡρὸν γὰρ ἐδήτυος ἦν ἀπαστος.

Ἀντὰρ Ναυσικά α λευκώλενος ἀλλ’ ἐνόησεν
εἰμάτ’ ἀρα πτύξασα τίθει καλῆς ἐπ’ ἀπίθνης,
ξεῦξεν δ’ ἡμιόνους κρατερώνυχας, ἀν δ’ ἔβη αὐτή,
ἀτρυπνεν δ’ Ὅδυσση, ἐπος τ’ ἐφατ’ ἐκ τ’ ὄνομαζεν.

‟Ορσεο δὴ νῦν, ἤξιν, πόλινδ’ ἤμεν, ὄφρα σε πέριψω
πατρὸς ἐμὸν πρὸς δῶμα δαίφρονος, ἐνθα σε φημι

πάντων Φαιήκων εἰδησέμεν ὅσοι ἀριστοί.

ἀλλὰ μάλ’ ὅδ’ ἐρείειν, δοκεῖσι δὲ μοι οὐκ ἀπινύσσειν
ὡρ’ ἀν μὲν κ’ ἄγροις ἵομεν καὶ ἐργ’ ἀνθρώπων,
τόφρα σὺν ἀμφιπόλοιοι μεθ’ ἡμιόνους καὶ ἄμαξαν

καρπαλίμως ἐρχεσθαί· ἐγὼ δ’ ὅδὸν ἤγεμονεύσω.

αὐτὰρ ἐπὶ θην πόλιος ἐπιβηθομεν, ἣν πέρι πύργος
ψηλός, καλὸς δὲ λιμὴν ἐκάτερθε πόλης,

λεπτὴ δ’ εἰσίθημι· νῆς δ’ ὅδὸν ἀμφιέλισσαι
eἰρύσαι· πάσιν γὰρ ἐπιστιών ἐστιν ἐκάστων.

ἐνθα δὲ τε σφ’ ἁγορῇ καλὸν Ποσιδῆνοι ἀμφίς,
ῥυτοῖςι λάεοσι κατωρυχέεσσ’ ἄραρνία.

ἐνθα δὲ νηὸν ὅτια μελαινάων ἀλέγουσι,
godlike Phaeacians. Before he seemed to me uncouth, but now he is like the gods, who hold broad heaven. Would that a man such as he might be called my husband, dwelling here, and that it might please him here to remain. But come, my maidens; give to the stranger food and drink."

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

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

1 Lit. "drawn thither," or, according to others, "quarried." cf. xiv. 10.
πείσματα καὶ σπείρα, καὶ ἀποξύνουσιν ἔρετμα. οὐ γὰρ Φαῖηκέσσι μέλει βιὸς οὐδὲ φαρέτρη, ἄλλ’ ἵστοι καὶ ἔρετμὰ νεὼν καὶ νῆς εἶσαι, ἦσιν ἀγαλλόμενοι πολιῆν περόωσι θάλασσαν, τῶν ἀλεεῖν φῆμιν ἄδευκέα, μὴ τις ὀπίσσω μυμενή: μάλα δ’ εἰσὶν ὑπερφέωλαι κατὰ δῆμον καὶ νῦ τις ὁδ’ εἴπησι κακωτέρος ἀντιβολήσας: 'Τίς δ’ οδὴ Ναυσικώτα ἐπεται καλὸς τε μέγας τε ἔξεινοι; ποῦ δὲ μιν ἐὗρε; πόσις νῦ οἱ ἐσσεται αὐτῇ. ἦ τινά ποι πλαγχέντα κομίσσατο ἦς ἀπὸ νῆς ἀνδρῶν ηθελαπὼν, ἐπεὶ οὐ τινες ἐγγύθειν εἰσίν. ἦ τίς οἱ εὐξαμένη πολνάρητος θεὸς ἦλθεν οὐρανόθεν καταβάς, ἐξεὶ δὲ μιν ἠματα πάντα. βέλτερον, εἰ καυτή περ ἐποιχομένη πόσιν εὕρεν ἀλλοθεν; ἦ γὰρ τούσθε γ’ ἀτιμάζει κατὰ δῆμον Φαῖκας, τοῖς μιν μυῶνται πολέες τε καὶ ἔσθλοι. ὡς ἐρέσουσιν, ἐμοὶ δὲ κ’ ὅνειδεα ταῦτα γένοιτο. καὶ δ’ ἀλλὴ νεμεσῶ, ἦ τις τοιαυτὰ γε λέοι, ἦ τ’ ἀέκητι φίλων πατρὸς καὶ μητρὸς ἔοντων, ἀνδρασί μισεται, πρὶν γ’ ἀμφάδιον γὰμον ἔλθειν. ξείνε, σὺ δ’ ὅκ’ ἐμέθεν ἐσνύει ἔπος, ὄφρα τάχιστα πομηθήσα καὶ νόστοι τύχης παρὰ πατρὸς ἐμοῦ. ὁδής ἁγιαν ἄλσος Ἀθηνῆς ἁγια κελεύθου ἀγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμῶν· ἐνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυκα τ’ ἄλωη, τόσσον ἀπὸ πτόλεος, ὄσσον τε γέγονε βοήτας. ἐνθα καθεξόμενος μείναι χρόνον, εἰς ὅ κεν ἡμεῖς

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

ἀστυδε ἔλθωμεν καὶ ἰκώμεθα δῶματα πατρός.
αὐτὰρ ἐπὶν ἡμέας ἐλπὶ ποτὶ δῶματ' ἀφίχθαι,
καὶ τὸτε Φαιήκων ἤμεν ἐς πόλιν ἥδ' ἐρεύσθαι
δῶματα πατρός ἐμοῦ μεγαλήτορός Ἀλκινόοιο.
ῥεῖα δ' ἀρίγωντ' ἔστι, καὶ ἀν πάς ἡγήσατο
νῆπιος: οὐ μὲν γάρ τι ἑοικότα τοῖς τέτυκται
δῶματα Φαιήκων, οίς δόμοι Ἀλκινόοιο
ήρως. οἱ δ' ὅποτ' ἀν σε δόμοι κεκύθωσι καὶ αὐλή,
ὅκα μάλα μεγάροιο διελθέμειν, ὥφρ' ἀν ἴκηαι
μητέρ' ἐμίν' ἡ δ' ἤσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῆ,
ἡλάκατα στρωφῶσ' ἀλιτόρφυρα, θαῦμα ἴδεσθαι,
κίοις κεκλιμένη' διοφαί dé οἶ εἰπ' ὁπισθὲν.
ἦνθα δὲ πατρός ἐμὸν θρόνος ποτικέκλιται αὐτῇ,
τὸ ο' γε οἰνωποτάξει ἐφήμενος ἀθάνατος ὅς.
τὸν παραμεμψάμενος μητρὸς περὶ γούνασι χεῖρας
βάλλειν ἡμετέρης, ἵνα νόστιμον ἡμαρ ὁδηαί
χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἔσσι.
εἰ κέν τοι κεῖσθ' ἔνα φίλα φρονέσθ' εὖλ θυμῶ,
ἐλπωρὴ τοι ἐπειτὰ φίλους τ' ἱδέειν καὶ ἱκέσθαι
οἰκον ἐνκτίμενον καὶ σῆν ἐς πατρίδα γαῖαν." 1

"Ὡς ἀρα φωνήσασ' ἵμασεν μάστυγι φαεινή
ἡμίονος: αἱ δ' ὅδα λίπους ποταμοῖο ῥέθρα.
αἱ δ' ἐν μὲν τρόχων, ἐν δὲ πλίσσοντο πόδεσσιν
ἡ δὲ μάλ' ἡμύχεσεν, ὅπως αἱ εἰπ' ἐποιάτο πεζοὶ
ἀμφίπολοί τ' Ὀδυσσεύς τε, νῶ δ' ἐπέβαλλεν ἴμασθλην.
δύσετο τ' ἥλιος καὶ τοὶ κλυτόν ἄλσος ἴκοντο
ἵρον Ἀθηναίης, ὑ' ἄρ' ἐξετὸ δῖος Ὀδυσσεύς.
αὐτίκ' ἐπεὶτ' ἱράτο δῖος κούρη μεγάλοιο:
"Κλῦθι μεν, αἰγιόχοιο Δίος τέκος, ἀτρυτώνη
νῦν δὴ πέρι μὲν ἄκουσον, ἔπει πάρος οὐ ποτ' ἄκουσας 325

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

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

\[\text{1 The word } \pi\lambda\sigma\sigma\nu\tau\sigma \text{ is doubtless connected with } \pi\lambda\epsilon\kappa\omega, \text{ but the rendering should not be made too specific.}\]
ραίομένου, ὅτε μ' ἔρρας κλυτὸς ἐννοοῖγαιος.
δός μ' ἔσε Φαῖηκας φίλον ἐλθεῖν ἥδ' ἐλεεινῶν."  

"Ὡς ἐφατ' εὐχόμενος, τοῦ δ' ἐκλυε Παλλᾶς Ἀθήνη.
αὐτῷ δ' οὗ πώ φαίνετ' ἐναντίη: αἰδετο γάρ ῥα
πατροκασίγυντον· ὁ δ' ἐπιζαφελῶς μενέαινεν

ἀντιθέω Ὀδυσσή πάρος ἢν γαῖαν ἱκέσθαι.
I was smitten, what time the glorious Earth-shaker smote me. Grant that I may come to the Phaeacians as one to be welcomed and to be pitied."

So he spoke in prayer, and Pallas Athene heard him; but she did not yet appear to him face to face, for she feared her father's brother; but he furiously raged against godlike Odysseus, until at length he reached his own land.
"Ως ὁ μὲν ἐνθ' ἠράτο πολύτλας δῖος Ὀδυσσεύς,
κούρην δὲ προτὶ ἀστυ φέρεν μένος ἦμιόνουν.
ἡ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δῶμαθ' ἵκανε,
στήσει ἄρ' ἐν προοροισὶ, κασίγνηται δὲ μιν ἄμφις
ἰσταυτ' ἅθανάτοις ἐναλίγκιοι, οἳ ὴ ὧπ' ἀπήνης
ἡμιόνους ἐλυον ἐσθήτα τε ἐσφερον εἶσω.
αὐτὴ δ' ἐς θάλαμον ἐών ἦμε· δαῖε δὲ οἱ πῦρ
γρῆνος Ὀπειραίη, θαλαμηπόλος Εὐρυμέδουσα,
τὴν ποτ' Ὀπειριθεν νέες ἤγαγον ἄμφιελισσαν.
'Αλκινώδ' ἀυτὴν γέρας ἐξελοῦν, οὕνεκα πᾶσιν
Φαιήκεσσιν ἀνασσε, θεοῦ δ' ὦς δήμος ἄκουεν.
ἡ τρεφὲ Ναυσικάν λευκόλενον ἐν μεγάροισιν.
ἡ οἷς πῦρ ἀνέκατε καὶ εἰσὶν δόρπον ἐκόσμει.

Καὶ τὸτ' Ὀδυσσεὺς ὤρτο πόλιν' ἱμεν· ἄμφί δ' Ὀδήνη
πολλὴν ἑρά χεῖν φίλα φρουέουσ' Ὀδυσῆι,
μὴ τις Φαιήκων μεγαθύμων ἀντιβολήσας
κερτομέοι τ' ἐπέέσσε καὶ ἐξερέωθ' ὅτις εἰν.
ἀλλ' ὅτε δὴ ἄρ' ἐμελλὲ πόλιν δύσεσθαι ἐραννήν,
ἐνθα οἱ ἀντεβόλησε θεῖ, γλαυκώτις Ὀδήνη,
παρθενικὴ ἑκύνα νεήμιδι, κάλπιν ἐχούσῃ.
στῇ δὲ πρόσθ' αὐτοῦ, ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·
BOOK VII

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

Then Odysseus roused himself to go to the city, and Athene, with kindly purpose, cast about him a thick mist, that no one of the great-hearted Phaeacians, meeting him, should speak mockingly to him, and ask him who he was. But when he was about to enter the lovely city, then the goddess, flashing-eyed Athene, met him in the guise of a young maiden carrying a pitcher, and she stood before him; and goodly Odysseus questioned her, saying:
"Ω τέκος, οὔκ ἂν μοι δόμον ἀνέρος ἡγήσαιον
'Αλκινόου, ὁς τοίσδε μετ' ἀνθρώποισι ἀνάσσει;
καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἑνθαδ' ἑκάνω
τηλόθεν ἐξ ἀπίθη γαϊῆς· τῷ οὗ τίνα οἶδα
ἀνθρώπων, οἵ τινες πόλιν καὶ γαῖαν ἔχουσιν.” 1

Τὸν δ' αὐτὸ προσεύχετε θεά, γλαυκώπις 'Αθήνην.
"Τοιγάρ ἐγὼ τοι, ξείνε πάτερ, δόμον, ὦν με κελεύεις,
δείξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.
ἀλλ' ἵπτι σιγῆ τοῖν, ἐγὼ δ' ὁδὸν ἤγερενεύσω,
μηδὲ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέειν.
οὔ γὰρ ξεῖνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ' ὥς κ' ἀλλοθεὶν ἐλθη.
νησὶ θοῦσιν τοῖ γε πεποιήθοτες ὦκεῖσιν
λαίτμα μέγ' ἑκπερώσων, ἐπεὶ σφισὶ δὼκ' ἐνοσίχθων' 35
τῶν νέες ὦκεῖαι ὡς εἰ πτεροῦν ἥτ νύμμα.”

"Ὡς ἄρα φωνήσασ' ἡγήσατο Παλλᾶς 'Αθήνη
καρπαλίμως· ὥς ἐπείτα μετ' ἤχυνα βαίνε θεοί.
τὸν δ' ἄρα Φαίηκεσ ναυσικλυτοὶ οὐκ ἐνόησαν
ἐρχόμενου κατὰ ἅστυ διὰ σφέας· οὔ γὰρ 'Αθήνη
ἐὰν ἐνπλόκαμος, δειὼν θεῶς, ἢ ρά οἱ ἀχλὴν
θεσπεσίη κατέχενε φιλὰ φρονέσου' ἐνι θυμῷ.
θαῦμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας ἐςας
ἀυτῶν θ' ἤρων ἀγορᾶς καὶ τείχεα μακρὰ
ψηλὰ, σκολόπεσιν ἀρηρότα, θαῦμα ἱδέσθαι.
ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δῶμαθ' ἵκοντο,
τοῖσι δὲ μύθων ἱρχε θεά, γλαυκώπις 'Αθήνην.
"Οὕτος δὴ τοι, ξείνε πάτερ, δόμος, ὦν με κελεύεις

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

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

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

"Here, Sir stranger, is the house which thou
πεφραδέμεν: δήεις δὲ διοτρεφέας βασιλῆς
dαιτὴν δαιμυμένους: σὺ δ’ ἐσω κίς, μηδὲ τι θυμῷ
tάρβει: θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
ἐργοισιν τελεῖθε, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.
dέσποιναν μὲν πρῶτα κιχῆσεαι ἐν μεγάροισιν,
'Αρήτη δ’ ὀνομ’ ἐστὶν ἐπώνυμον, ἐκ δὲ τοκίων
τῶν αὐτῶν οί’ περ τέκον Ἀλκίνοοι βασιλῆς.

Ναυσίθουν μὲν πρῶτα Ποσειδάων ἐνοσίθων
γείνατο καὶ Περίβοια, γυναικῶν εἰδός ἀρίστη,
ὀπλοτάτη θυγάτηρ μεγαλήτιτος Εὐρυμέδουτος,
ὁς ποθ’ ὑπερθύμοισι Γιγαντέσσις βασίλευεν.

άλλ’ ὁ μὲν ὀλεσε λαδὺν ἀτάσθαλον, ὥλετο δ’ αὐτός:
τῇ δὲ Ποσειδάων ἐμύη καὶ ἐγείνατο παίδα.

Ναυσίθουν μεγάθυμοι, ὃς ἐν Φαίηξιν ἄνασσε:
Ναυσίθουσ δ’ ἐτέκεν Ρηξίμορι τ’ Ἀλκίνοον τε.
τὸν μὲν ἄκουρον ἐόντα βάλ’ ἀργυρότοξος Ἀπόλλων
νυμφὸν ἐν μεγάρῳ, μίαν οὐδ’ παίδα λιπόντα

'Αρήτην: τὴν δ’ Ἀλκίνοος ποιήσατ’ ἀκοίτιν,
καὶ μιν ἔτισ’, ὡς οὐ τις ἐπὶ χθονὶ τίται ἄλλη,
δόσαι νῦν γε γυναῖκες ὑπ’ ἀνδράσιν οἶκον ἔχουσιν.
ὡς κείνη περὶ κηρὶ τετιμητὰ τε καὶ ἐστὶν
ἐκ τε φίλων παίδων ἐκ τ’ αὐτοῦ Ἀλκινόοοι
καὶ λαῶν, οὐ μίν ῥα θεῶν ὡς εἰσορώντες
δειδέχαται μύθοισιν, οὐτε στείχης ἀνὰ ἄστῳ.

οὐ μὲν γάρ τι νόσου γε καὶ αὐτὴ δεῦται ἐσθλοῦν:

ἡτι ρ’ 1 ἐν φρονέσει καὶ ἀνδράσι νείκεα λύει.

εἰ κέν τοι κείνῃ γε φίλα φρονείς εὖ θυμῷ,
ἐλπιώση τοι ἐπετα φίλους τ’ ἱδεῖν καὶ ἱκέσθαι
οἶκον ἐς ὕψοροφον καὶ σὴν ἐς πατρίδα γαῖαν.”

1 ἦτι τ’: οἰσι(ν) τ’.

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didst bid me shew to thee, and thou wilt find the kings, fostered of Zeus, feasting at the banquet. Go thou within, and let thy heart fear nothing; for a bold man is better in all things, though he be a stranger from another land. The queen shalt thou approach first in the palace; Arete is the name by which she is called, and she is sprung from the same line as is the king Alcinous. Nausithous at the first was born from the earth-shaker Poseidon and Periboea, the comeliest of women, youngest daughter of great-hearted Eurymedon, who once was king over the insolent Giants. But he brought destruction on his froward people, and was himself destroyed. But with Periboea lay Poseidon and begat a son, great-hearted Nausithous, who ruled over the Phaeacians; and Nausithous begat Rhexenor and Alcinous. Rhexenor, when as yet he had no son, Apollo of the silver bow smote in his hall, a bridegroom though he was, and he left only one daughter, Arete. Her Alcinous made his wife, and honoured her as no other woman on earth is honoured, of all those who in these days direct their households in subjection to their husbands; so heartily is she honoured, and has ever been, by her children and by Alcinous himself and by the people, who look upon her as upon a goddess, and greet her as she goes through the city. For she of herself is no wise lacking in good understanding, and for the women¹ to whom she has good will she makes an end of strife even among their husbands. If in her sight thou dost win favour, then there is hope that thou wilt see thy friends, and return to thy high-roofed house and unto thy native land.”

¹ Or, reading συρύ, “settles the quarrels of those to whom she has good will, even though they be men.”
There stood upon the Acropolis of Athens in very ancient days a temple dedicated jointly to Athene and Erecheus.

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

8 The dogs, though wrought of gold and silver, are thought of as alive. The Phaeacians dwell in fairy-land.
Ημεναι, οι λα τε φύλλα μακεδνής αίγειροι:
καιρουσσεων δ' οθονέων ἀπολείβεται ύγρον ἐλαιον.
όσσον Φαύνησες περὶ πάντων ἵδρες ἢδρῶν
νηθ θυην ενι πόντω ἐλαυνέμεν ὅς δὲ γυναῖκες
ιστῶν τεχνῆσαι περὶ γάρ σφισι δῶκεν Ἀθηνὴ
ἐργα τ' ἑπίστασθαι περικαλλέα καὶ φρένας ἐσθλάς.
ἐκτοσθεν δ' αὐλῆς μέγας ὅρχατος ἄγχι θυράων
τετράγυνον. περὶ δ' ἔρκος ἐληλαται ἀμφοτέρωθεν.
ἐνθα δὲ δένδρα μακρά πεφυκασι τηλεθὼντα,
ὄγχυαι καὶ ροιαὶ καὶ μηλεῖα ἀγλαόκαρποι
συκέαι τε γλυκεραὶ καὶ ἑλαία τηλεθώσαι.

τῶν οὐ ποτε καρπὸς ἀπόλλυται οὔδ' ἀπολείπει
χέιματος οὐδὲ θέρευς, ἐπετήσιος: ἀλλὰ μᾶλ' αἰεὶ
Σεφυρή πυνείουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
ὄγχυη ἐπ' ὀγχυὴ γηράσκει, μῆλον δ' ἐπὶ μῆλῳ,
αὐτὰρ ἐπὶ σταφυλῆ σταφυλῆ, σῦκον δ' ἐπὶ σῦκῳ.
ἐνθα δὲ οἱ πολύκαρπος ἄλων ἐρρίζωται,
τῆς ἑτερον μὲν θειλόπεδον λευρῷ ἐνι χώρῳ
τέρσεται ἰδιώς, ἑτέρας δ' ἀρα τε τρυγώσιν,
ἄλλας δὲ τραπέουσιν πάροιθε δὲ τ' ὀμφακές εἰσιν
ἄιδος ᾠφείωσαι, ἑτεραὶ δ' ὑποπερκάζουσιν.
ἐνθα δὲ κοσμηται πρασιαὶ παρὰ νελαίον ὅρχον
παντοῖα πεφύασιν, ἐπιηταιῶν γανώσαι.
ἐν δὲ δῶο κρῆμαι ἦ μὲν τ' ἄνα κῆπον ἀπαντα
σκίδναται, ἢ δ' ἑτέρωθεν ὑπ' αὐλῆς οὐδὲν ὑσι
πρὸς δόμοιν ψηλόν, οἴθεν ύδρεύοντο πολλαί.
τοῦ ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δώρα.

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

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

2 The word appears to mean a stretch of four days' (mornings') ploughing.
"Εὐθα στὰς θηεῖτο πολύτλας δῖος Ὁδυσσεύς, αὐτὰρ ἐπεὶ δὴ πάντα ἐὼ θῇῆσατο θυμῷ, καρπαλίμως ὑπὲρ οὐδὸν ἐβῆσετο δῶματος εἴσω. 135 εὗρε δὲ Φαϊήκων ἥγητορας ἥδε μέδοντας σπένδοντας δεπάεσσιν ἐνσκόπῳ ἀργείφοντι, ὁ πυμάτῳ σπένδεσκον, ὅτε μνησάιτο κοίτου. αὐτὰρ ὦ βῆ διὰ δῶμα πολύτλας δῖος Ὁδυσσεύς πολλὴν ἥρ’ ἐχων, ἦν οἱ περίχευεν Ἀθήνη, ὁφρ’ ἱκετ’ Ἀρήνην τε καὶ Ἀλκάνοον Βασιλῆα. ἀμφὶ δ’ ἄρ’ Ἀρήνης βάλε γούνασι χεῖρας Ὁδυσσεύς, καὶ τότε δὴ ρ’ αὐτοῖο πάλιν χῦτο θέσφατος ἀήρ. οἱ δ’ ἀνεφ ἐγένοιτο, δόμον κάτα φῶτα ἱδόντες: θαύμαζον δ’ ὄρωντες. ὦ δὲ λιτάνευεν Ὁδυσσεύς. 140 "Ἀρήνη, θύγατερ Ῥηξάννωρος ἀντιθέοι, σὸν τε πόσιν σὰ τε γούναθ’ ἱκάνῳ πολλὰ μογήσας τούσδε τε δαιτυμόνας; τοῖσιν θεοὶ ὀλβία δοῖεν ξωέμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος κτήματ’ εἵνε μεγάροισι γέρας θ’ ὁ τι δῆμος ἐδωκεν: αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ’ ἵκεσθαι βάσσον, ἐπεὶ δὴ δηθὰ φίλων ἀπὸ πῆματα πᾶσχω.” 150 "Ὡς εἰπὼν κατ’ ἄρ’ ἤκετ’ ἐπ’ ἐςχάρη ἐν κονίσσιν πάρ πυρί. οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοιτο σιώπῃ. ὅψε δὲ δὴ μετέειπε γέρων ἕρως Ἐχένης, ὅς δὴ Φαϊήκων ἄνδρον προγενέστερος ἦν καὶ μύθοις κέκαστο, παλαιά τε πολλά τε εἰδώς. ὃ σφίν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν: "Ἀλκάνο’, οὐ μὲν τοι τόδε κάλλιον, οὔδὲ ἔοικε, 242
There the much-enduring goodly Odysseus stood and gazed. But when he had marvilled in his heart at all things, he passed quickly over the threshold into the house. There he found the leaders and counsellors of the Phaeacians pouring libations from their cups to the keen-sighted Argeiphontes, to whom they were wont to pour the wine last of all, when they were minded to go to their rest. But the much-enduring goodly Odysseus went through the hall, wrapped in the thick mist which Athene had shed about him, till he came to Arete and to Alcinous the king. About the knees of Arete Odysseus cast his hands, and straightway the wondrous mist melted from him, and a hush fell upon all that were in the room at sight of the man, and they marvelled as they looked upon him. But Odysseus made his prayer:

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

So saying he sat down on the hearth in the ashes by the fire, and they were all hushed in silence. But at length there spoke among them the old lord Echeneis, who was an elder among the Phaeacians, well skilled in speech, and understanding all the wisdom of old. He with good intent addressed the assembly, and said: "Alcinous, lo, this is not the
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ξείνου μὲν χαμαὶ ἦσθαι ἐπ' ἐσχάρη ἐν κονίησιν, οἶδε δὲ σὸν μῦθον ποτιδὲγμενοι ἵσχανόωνται. ἅλλ' ἀγε δὴ ξείνου μὲν ἐπὶ θρόνου ἀργυροῖλου ἐίσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον οἶνον ἐπικρήσαι, ἵνα καὶ Διὶ τερπικεραύνῳ σπείσομεν, ὡς θ' ἱκέτησιν ἀμ' αιδοίουσιν ὅπῃδεiß δόρπον δὲ ξείνῳ ταμίῇ δότω ἐνδον ἐόντων.'

Αὐτὰρ ἐπεὶ τὸ γ' ἀκοῦσθ' ἱερὸν μένος Ἀλκινόοιο, χειρὸς ἐλὸν Ὀδυσσῆα δαῖφρωνα ποικιλομῆτην ὄρσεν ἀτ' ἐσχαρόφιν καὶ ἐπὶ θρόνου ἐισε φαεινοῦ, νύδων ἀναστήσας ἀγαπήνορα Λαοδάμαντα, ὡς οἱ πλησίον ἤς, μάλιστα δὲ μιν φιλέσκειν. χέρνιβα δ' ἀμφίπολος προχόω ἐπέχευε φέρουσα καλὴ χρυσείη ὑπὲρ ἀργυρέοιο λέβητος, νίψασθαι: παρὰ δὲ ξεστὴν ἐτάνυσε ντραπεζαν. σῶτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, εἴδατα πόλλ' ἐπιθείσα, χαρεξομεῖη παρεοντῶν. αὐτὰρ ὁ πίνε καὶ ἰσθεὶς πολύτλας δῖος Ὀδυσσεύς, καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο:

"Ποντόνος, κρητηρά κερασσάμενος μέθυ νείμον πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ σπείσομεν, ὡς θ' ἱκέτησιν ἀμ' αιδοίουσιν ὅπῃδεί." Ὅς φάτο, Ποντόνος δὲ μελίφρωνα οἶνον ἐκίρνα, νώμησεν δ' ἀρὰ πᾶσιν ἐπαρξάμενος δεπάσσειν. αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιοῦ θ', ὅσον ἦθελε θυμός, τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε.
better way; nor is it seemly, that a stranger should sit upon the ground on the hearth in the ashes; but these others hold back waiting for thy word. Come, make the stranger to arise, and set him upon a silver-studded chair, and bid the heralds mix wine, that we may pour libations also to Zeus, who hurls the thunderbolt; for he ever attends upon reverend suppliants. And let the housewife give supper to the stranger of the store that is in the house.”

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

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

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

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

Then Odysseus of many wiles answered him, and said: "Alcinous, far from thee be that thought; for I am not like the immortals, who hold broad heaven, either in stature or in form, but like mortal men. Whomsoever ye know among men who bear greatest burden of woe, to them might I liken myself in my sorrows. Yea, and I could tell a yet longer tale of all the evils which I have endured by the will of the gods. But as for me, suffer me now to eat, despite my grief; for there is nothing more
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έπλετο, ἡ τ' ἐκέλευσεν ἐο μνήσασθαι ἀνάγκη
cαὶ μάλα τείρομενον καὶ ἑνὶ φρεσὶν πένθος ἔχοντα,
ὡς καὶ ἐγὼ πένθος μὲν ἔχω φρεσίν, ἡ δὲ μάλ' αἰεὶ
ἐσθέμεναι κέλεται καὶ πινέμει, ἐκ δὲ με πάντων
ληθάνει ὅσο' ἐπάθον, καὶ ἐνυπλησθήναι ἀνόγηει.
ὑμεῖς δ' ὀτρώνεσθαι ἅμ' ἣδ' φαινομένην,
ὡς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης
καὶ περ πολλὰ παθῶντα' Ἧδοντα με καὶ λίποι αὐὸν
κτήσιν ἐμὴν, δρῶς τε καὶ ὑπερεφές μέγα δόμα.

"Ὠς ἐφαθ', οἱ δ' ἀρα πάντες ἐπήμεον ἢδ' ἐκέλευνον
πεμπέμεναι τὸν ξίενον, ἐπὶ κατὰ μοῖραν ἐείπεν,
αὐτὰρ ἐπὶ σπεισάν τ' ἐπιον θ' ὅσον ἦθελε θυμός,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἐκαστος,
αὐτὰρ ἐν μεγάρῳ ὑπελεύπετο δῖος 'Οδυσσεύς,
πὰρ δὲ οἱ 'Αρίτη τε καὶ 'Αλκάνοος θεοεἰδῆς
ἡσθην' ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός,
tοὶσιν δ' Ἀρίτη λευκόλευνος ἦρχετο μῦθων,
ἔγην γὰρ φάρος τε χιτῶνα τε εἰματ' ἱδοῦσα
καλά, τὰ ρ' αὐτὴ τεῦξε σὺν ἀμφιπόλοισι γυναιξι
καὶ μιν φωνήσασ' ἐπεα πτερόντα προσηύδα.

"Εἴσε, τὸ μὲν σε πρῶτον ἑγὼν εἰρήσομαι αὐτῇ
τὶς, ποθεν εἰς ἀνδρῶν; τὶς τοι τὰδε εἰματ' ἐδωκεν;
οὐ δὴ φῆς ἐπὶ πόντον ἄλωμενος ἐνθάδ' ἱκέσθαι;

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς
"Ἀργαλέων, βασιλεία, δημικέως ἀγορεύσαι
κύδε', ἐπεὶ μοι πολλὰ δόσαν θεῖο Οὐρανίων,
tοῦτο δὲ τοι ἐρέω ὁ μ' ἀνείρεαι ἤδ' μεταλλᾶς.

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shameless than a hateful belly, which bids a man perforce take thought thereof, be he never so sore distressed and laden with grief at heart, even as I, too, am laden with grief at heart, yet ever does my belly bid me eat and drink, and makes me forget all that I have suffered, and commands me to eat my fill. But do ye make haste at break of day, that ye may set me, hapless one, on the soil of my native land, even after my many woes. Yea, let life leave me, when I have seen once more my possessions, my slaves, and my great high-roofed house.”

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

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

Then Odysseus of many wiles answered her, and said: “Hard were it, O queen, to tell to the end the tale of my woes, since full many have the heavenly gods given me. But this will I tell thee, of which thou dost ask and enquire. There is an
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'Ωγυγή τις νήσος ὠπόπροθεν εἰν ἀλλ' κεῖται·
ἐνθα μὲν Ἀτλαντος θυγάτηρ, δολόεσσα Καλυψώ
ναίει ἐνπλόκαμος, δεινὴ θεῶς· οὐδὲ τις αὐτῇ
μίσηται οὕτε θεῶν οὕτε θυητῶν ἀνθρώπων.
ἀλλ' ἐμὲ τὸν δύστημον ἐφέστιον ἤγαγε δαίμων
οἰον, ἐπεὶ μοι νητή θοήν ἀργήτι κεραυνῷ.
Zeus ἔλασσάς ἕκέκαιε μέσῳ ἐνί οἴνοπι πόντῳ.
ἐνθ' ἀλλοι μὲν πάντες ἀπέθριθεν ἐσθλοὶ ἐταῖροι,
αὐτὰρ ἐγὼ τρόπιν ἄγκας ἔλων νεὸς ἀμφιελίσθης
ἐννήμαρ φερόμην· δεκάτη δὲ με νυκτὶ μελαίνῃ
νήσου εἰς Ωγυγῆν πέλασαν θεοί, ἔνθα Καλυψώ
ναίει ἐνπλόκαμος, δεινὴ θεῶς, ἥ με λαβοῦσα
ἐνδυκέως ἐφίλει τε καὶ ἐτρεφεῖν ἕδε ἐφασκε
θήσειν ἀθάνατον καὶ ἀγηρασιν ἡματα πάντα·
ἀλλ' ἐμὸν οὐ ποτε θυμῶν ἐνι στήθεσιν ἐπείθεν.
ἐνθα μὲν ἐπαύτετες μένον ἐμπεδοῦν, εἰματα δ' ἀιεὶ
διάκρυσι δεόντου, τὰ μοι ἀμβροτα δῶκε Καλυψώ·
ἀλλ' ότε δὴ ὅγνωσιν μοι ἐπιπλόμενον ἐτος ἤλθεν,
καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι
Ζηνὸς ὑπ' ἄγγελιας, ἥ καὶ νόσος ἐτράπτερ αὐτῆς.
πέμπε δ' ἐπὶ σχεδῆς πολυδέσμου, πολλὰ δ' ἐδώκε,
σῖτον καὶ μεθύνην, καὶ ἀμβροτα εἰματα ἐσευν,
ἐνθα μὲν ποτὶ προαίτον ὑπήμονά τε λιαρόν τε.
ἐπτὰ δὲ καὶ δέκα μὲν πλέον ἡματα ποντοπορεύων,
οἰκτωκαϊδεκάτη δ' ἐφαύνη ὄρεα σκίοεντα
γαῖης ὑμετέρης, γῆθησε δὲ μοι φίλον ἦτορ
δυσμόρφῳ· ἡ γὰρ ἐμελλὼν ἑτὶ ἐπισεθεσθαί ὦ ἵνα
πολλῇ, τὴν μοι ἐπῶρσε Ποσειδάιον ἐνοσιχθων,
ὡς μοι ἐφορμήσας ἀνέμους κατέδης κέλευθον,
ὡρινεν δὲ θάλασσαν ἀθέσσατον, οὐδὲ τι κύμα

1 ἔλασσας: ἐλάσας; cf. v. 132.
2 Lines 251–8 were rejected by Aristarchus.
isle, Ogygia, which lies far off in the sea. Therein
dwells the fair-tressed daughter of Atlas, guileful
Calypso, a dread goddess, and with her no one either
of gods or mortals hath aught to do; but me in my
wretchedness did fate bring to her hearth alone,
for Zeus had smitten my swift ship with his bright
thunderbolt, and had shattered it in the midst of
the wine-dark sea. There all the rest of my trusty
comrades perished, but I clasped in my arms the
keel of my curved ship and was borne drifting for
nine days, and on the tenth black night the gods
brought me to the isle, Ogygia, where the fair-
tressed Calypso dwells, a dread goddess. She took
me to her home with kindly welcome, and gave me
food, and said that she would make me immortal
and ageless all my days; but she could never per-
suade the heart in my breast. There for seven years'
space I remained continually, and ever with my tears
would I wet the immortal raiment which Calypso
gave me. But when the eighth year came in circling
course, then she roused me and bade me go, either be-
cause of some message from Zeus, or because her own
mind was turned. And she sent me on my way on
a raft, stoutly bound, and gave me abundant store of
bread and sweet wine, and clad me in immortal
raiment, and sent forth a gentle wind and warm.
So for seventeen days I sailed over the sea, and on
the eighteenth appeared the shadowy mountains of
your land; and my heart was glad, ill-starred that I
was; for verily I was yet to have fellowship with
great woe, which Poseidon, the earth-shaker, sent
upon me. For he stirred up the winds against me and
stayed my course, and wondrously roused the sea,
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εἰς ἐπὶ σχεδίας ἀδινὰ στενάχοντα φέρεσθαι. 275

τὴν μὲν ἐπειτὰ θύελλα διεσκέδασε· αὐτὰρ ἐγὼ γε

νηχόμενος τὸδε λαῖτμα διέτμαγον, ὃφρα με γαϊή

ὑμετέρη ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.

ἐνθά κέ μ’ ἐκβαίνοντα βιήσατο κυμ’ ἐπὶ χέρσου,

πέτρης πρὸς μεγάλῃς βαλὼν καὶ ἀτερπεῖ χώρῳ

ἀλλ’ ἀναχασσάμενος νῆχον πάλιν, ἦς ἐπὶ ἥλθον

ἐς ποταμοῦ, τῇ δὴ μοι ἐέσατο χώρος ἀριστος,

λεῖος πετρᾶν, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.

ἐκ δ’ ἐπεσον θυμηγερέων, ἐπὶ δ’ ἀμβροσίη νῦς

ἡλιθ’. ἐγὼ δ’ ἀπανευθεὶς διπετέος ποταμοῖο

ἐκβασ ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα

ἡμεσάμην· ὑπνόν δὲ θεὸς κατ’ ἀπείρονα χεῦν.

ἐνθά μὲν ἐν φύλλοισι φίλοισ τετιμένοις ἤτορ

εὐδον πανυχίοι καὶ ἐπ’ ἥδω καὶ μέσον ἥμαρ.

δείλετο 1 τ’ ἱέλιος καὶ με γλυκὺς ὑπνός ἀνήκεν.

ἀμφιπόλους δ’ ἐπὶ θινὶ τεῖς εἰνώσα τυγατρός

παῖζούσας, ἐν δ’ αὐτῇ ἐγὼ ἐκυνία θείσαι

tὴν ἰκέτευσ’· ὡς οὖ τι νούματος ἡμβροτεν ἐσθλοῦ,

ὡς οὐκ ἂν ἔλπιον νεώτερον ἀντιάσαντα

ἐξεέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδεύοντιν.

ἡ μοι σῖτον ἐδωκεν ἀλλ’ ἢδ’ αἰθόπα οἶνον

καὶ λοῦσ’ ἐν ποταμῷ καὶ μοι τάδε εἴματ’ ἐδωκε.

ταῦτα τοι ἀχνύμενος περ ἀληθεῖν κατέλεξα.”

Τὸν δ’ αὐτ’ Ἀλκίνους ἀπαμείβητο φώνησεν τε

"Εἰν’ ἢ τοι μὲν τοῦτο γ’ ἐναίσιμον οὐκ ἐνόησε

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

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

1 In thus rendering δελετο I have attempted to meet the difficulty that most of the events recorded in Book VI. occur in the interval between the waking of Odysseus and the actual setting of the sun. Hence δυσετο is impossible.
παῖς ἔμη, οὖνεικά σ᾽ οὕς τί μετ᾽ ἀμφιπόλοισι γυναιξίν 300 ἤγεν ἐς ἱμέτερον, σὺ δ᾽ ἄρα πρώτην ἵκετευσας."

Τὸν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς: "Ἤρος, μη τοι τούνεκ᾽ ἀμύμοια νείκεε κοῦρην ἥ μὲν γάρ μ᾽ ἐκέλευε σὺν ἀμφιπόλοισιν ἐπεσθαί, ἀλλὰ ἐγὼ οὐκ ἔθελον δεῖσας αἰσχυνόμενός θε, μή πως καὶ σοὶ θυμὸς ἐπισκύσσατο ἰδόντι δύσηλοι γάρ τ᾽ εἰμὲν ἔπι χθονὶ φῦλ᾽ ἀνθρώπων." 305

Τὸν δ᾽ αὐτ᾽ Ἀλκάνους ἀπαμείβατο φώνησέν τε "Σειὺν", οὐ μοι τοιοῦτον εἴνα στήθεσοι φίλοιν κῆρ

μαψίδιως κεχολῶθαι: ἀμεῖνο δ᾽ αἴσιμα πάντα. αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, τοῖοι ἔστω οἶος ἔσσι, τὰ τε φροινέων ἀ τ᾽ ἐγὼ περ, παίδα τ᾽ ἐρίν᾽ ἔχεμεν καὶ ἐμὸς ἱμηθρὸς καλέσθαι αὐθὲ μένων οἴκον δὲ κ᾽ ἐγὼ καὶ κτήματα δοῖν, εἰ κ᾽ ἐθέλων γε μένοις ἄεκοντα δὲ σ᾽ οὗ τίς ἐρύξει 310

Φαιήκων μὴ τοῦτο φίλον Διὸ πατρί γένοιτο. πομπῆν δ᾽ ἐσ τὸδ᾽ ἐγὼ τεκμαῖρομαι, ὅφρ᾽ εὖ εἰδῆς, αὔριον ἐστὁ τῆμος δὲ σὺ μὲν δεδημένος υπνὸς λέξεαι, οὐ δ᾽ ἐλώσις γαλήνην, ὅφρ᾽ ἄν ἴκηαι πατρίδα σὴν καὶ δῶμα, καὶ εἰ ποῦ τοι φίλον ἐστίν, 320 εἰ περ καὶ μάλα πολλὸν ἐκαστέρῳ ἐστ᾽ Ἐνβοίης, τὴν περ τηλοτάτῳ φάσ᾽ ἐμμεναι, οὐ μιν ἱδοῦτο λαῶν ἴμετρων, ὅτε τε ξανθὸν Ῥαδάμανθων ἡγον ἐποψίμενον Τιτυνθ Γαίῆμον νῖον.

καὶ μὲν οἱ ἐνθ᾽ ἤλθον καὶ ἀτερ καμάτου τέλεσαν 325 ἥματι τῷ αὐτῷ καὶ ἀπήνυσαν οὐκαδ᾽ ὀπίσσων.

εἰδήσεις δὲ καὶ αὐτὸς ἐνι φρεσίν ὅσσον ἄρισται νίης ἐμαὶ καὶ κούροι ἀναρρίπτειν ἀλα πηδῆ."

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

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

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

"Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· κέκλετο δ’ Ἀρίτη λευκώλενος ἀμφιπόλοισιν δέμιν’ ὑπ’ αἰθούσῃ θέμεναι και ρήγα καλὰ πορφύρῃ ἐμβαλέειν, στορέσαι τ’ ἐφύπερθε τάπητας χλαίνας τ’ εὐθέμεναι οὐλας καθύπερθεν ἐσασθαι. αἰ δ’ ἠσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἐξουσαι αὐτὰρ ἐπεὶ στόρεσαν πυκνῶν λέχος ἐγκονέουσαι, ωτρυνον δ’ Ὁδυσῆα παριστάμεναι ἐπέέσσοιν. 340
""Ορσο κέων, ὦ ξείνε· πεποίηται δὲ τοι εὐνή.”

"Ως φάν, τῷ δ’ ἀσπαστὸν ἔσισατο κοιμηθῆναι. ὡς ο μὲν ἐνθα καθεύδε πολύτλας δῖος Ὁδυσσεύς τρητοίς ἐν λεχέσσεσιν ὑπ’ αἰθούσῃ ἐριδοῦπων Ἀλκίνοος δ’ ἁρα λέκτο μυχῳ δόμου υψηλοῖο, πάρ δὲ γυνὴ δέσποινα λέχος πόρρυσε και εὐνὴν. 345

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

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

Thus they spoke, and welcome did it seem to him to lay him down to sleep. So there he slept, the much-enduring goodly Odysseus, on the corded bedstead under the echoing portico. But Alcinous lay down in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch.
'Ημος δ' ἤριγενεία φιάνη ῥοδοδάκτυλος Ἡώς, ὀρνυτ' ἀρ' ἔξε εὐνής ίερόν μένος Ἀλκινόοιο, ἄν δ' ἄρα διογενῆς ὄρτο πτολίπορθος Ὁδυσσεύς. τούσιν δ' ἡγεμόνευ' ίερόν μένος Ἀλκινόοιον Φαϊήκων ἁγορήμνδ', ἡ σφιν παρὰ νησὶ τέτυκτο. ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοιςι πλησίον. ἡ δ' ἅνα ἄστυ μετώχετο Πάλλας Ἀθήνη εἰδομένη κήρυκι δαίφρονος Ἀλκινόοιο, νόστον Ὁδυσσῆι μεγαλήττορι μητίωσα, καὶ ῥὰ ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον. "Δεῦτ' ἄγε, Φαϊήκων ἡγήτορες ἢδὲ μέδουτες, εἰς ἁγορὴν ἴέναι, ὄφρα ξένῳ πῦθησθε, ὅσ νέον Ἀλκινόοιο δαίφρονος ἵκετο δῶμα πόντον ἑπταπλαγχθεῖς, δὲμας ἀθανάτοιςιν ὀμοῖοι." Ὡς εἰπόσι ὁτρυνε μένος καὶ θυμὸν ἐκάστου. καρπαλίμως δ' ἐμπλήντῃ βροτῶν ἁγοραὶ πεκαὶ ἐδραὶ ἁγρομένων πολλοὶ δ' ἀρ' ἐθηρήσαντο ἱδόντες υἱὸν Λαέρταο δαίφρονα. τῷ δ' ἀρ', Ἀθήνη θεσπείην κατέχενε χάριν κεφαλῆ τε καὶ ὁμοῖα καὶ μιν μακρότερον καὶ πᾶσινα θῆκεν ἱδέσθαι, ὅς κεν Φαϊήκεσσι φίλος πάντεσσι γένοιτο δεινὸς τ' αἰδοίος τε καὶ ἐκτελέσειεν ἄθλους πολλοὺς, τοὺς Φαϊήκες ἑπειρήσαντ' Ὁδυσήνοι.
As soon as early Dawn appeared, the rosy-fingered, the strong and mighty Alcinous rose from his couch, and up rose also Zeus-born Odysseus, the sacker of cities. And the strong and mighty Alcinous led the way to the place of assembly of the Phaeacians, which was builded for them hard by their ships. Thither they came and sat down on the polished stones close by one another; and Pallas Athene went throughout the city, in the likeness of the herald of wise Alcinous, devising a return for great-hearted Odysseus. To each man's side she came, and spoke and said:

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

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

"Κέκλυτε, Φαινάκων ἡγήτορες ηδὲ μέδοντες,
ὁφρ' εἴπω τά μὲ θυμός ενὶ στήθεσσι κελεύει.
ζεῖνοις ὅδ', οὐκ οἶδ' ὁς τις, ἀλώμενος ἦκετ' ἐμὸν δῶ, ἢ
πρὸς ἥοιν ἡ ἐσπερίων ἀνθρώπων
πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἐμπεδὸν εἶναι.

ἡμεῖς δ', ὅσ τὸ πάρος περ, ἐποτρινώμεθα πομπὴν.
οὐδὲ γὰρ οὐδὲ τις ἄλλος, ὅτις κ' ἐμὰ δῶμαθ' ἢκται,
ἐνθάδ' ὀδυρόμενος δηρὼν μένει εἰνεκα πομπῆς.

ἀλλ' ἄγε νῦ ἡμέραι μελαιναν ἐρύσσομεν εἰς ἅλα διὰν
πρωτόπλουον, κούρω δὲ δύο καὶ πεντήκοντα
κρινάσθων κατὰ δήμον, ὅσοι πάρος εἴςιν ἀριστοῖ.
δησάμενοι δ' εὖ πάντες ἐπὶ κλῆσιν ἐρετμὰ
ἐκβητ': αὐτὰρ ἐπείτα θοὴν ἀλεγύνετε δαίτα
ἡμετερόνδ' ἔλθωντες· ἐγὼ δ' εὖ πᾶσι παρέξω.
κοῦροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι
σκηπτοῦχοι βασιλῆς ἐμὰ πρὸς δώματα καλὰ
ἐρχεσθ', οὕφα ζεῖνον εἰνὶ μεγάρουσι φιλέωμεν,
μηδὲ τις ἀρνεῖσθώ. καλέσασθε δὲ θείον ἄοιδον
Δημόδοκοντ' τῷ γὰρ ῥα θεός πέρι δῶκεν ἄοιδὴν
tέρπειν, ὅππῃ θυμός ἐποτρύνησιν ἀείδειν·"

"Ὡς ἀρὰ φωνήσας ἡγήσατο, τοῖ δ' ἀμ' ἐποντὸ
σκηπτοῦχον· κῆρυξ δὲ μετώχετο θείον ἄοιδον.

κούρῳ δὲ κρινθέντε δύο καὶ πεντήκοντα
βήτην, ὅς ἐκέλευς', ἐπὶ θιν' ἄλος ἀτρυγέτοιο.

αὐτὰρ ἐπεὶ ὅ' ἐπὶ νῦ ἡμα κατῆλυθον Ἧδε θύλασσαν,
νῦ ἤ μὲν οἱ γε μελαιαν ἄλος βείνθοσδε ἐρυσσαν,
ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νῦ μελαίνη,

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

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

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

\(^1\) Or "rowing-benches," as commonly.
HOMER

ηρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνωσι, πάντα κατὰ μοῖραν, ἀνά δ' ἰστία λευκὰ πέτασσαν.

υψοῦ δ' ἐν νοτίῳ τῆς γ' ὁρμισαν. αὐτὰρ ἐπείτα

βῶν ρ' ἰμέν Ἀλκινόοι δαίφρονος ἐς μέγα δῶμα.

πλῆντο δ' ἀρ' αἰθουσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν ἀγρομένων. πολλοὶ δ' ἀρ' ἐσαν, νέοι ἤδε παλαιοὶ.

τοίσιν δ' Ἀλκίνοος δυνοκαίδεκα μηλ' ἱέρευσεν, ὡκτὸ δ' ἀργύδοιτας ύσα, δύο δ' εἰλίποδας βοῦς.

τοὺς δἐρον ἀμφὶ θ' ἐπον, τετύκουτο τε δαίτ' ἐρατεινήν.

Κηρὺς δ' ἐγγύθεν ἧλθεν ἄγων ἐρύθρων ἀοιδόν, τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε ὀφθαλμῶν μὲν ἀμερσε, δίδου δ' ὧδειαίν ἀοιδήν.

τὸ δ' ἀρα Πολυτόνοος θῆκε θρόνον ἀργυρόηλον μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας καὶ ἐὰν πασσαλόφι κρέμασεν φόρμυγγα λίγειαν αὐτοῦ ὕπερ κεφαλῆς καὶ ἐπέφραδε χερσίν ἐλέσθαι κηρὺς. πὰρ δ' ἐτίθει κάνεον καλῆν τε τράπεζαν, πὰρ δὲ δέπας οὐνοίο, πιεῖν ὁτε θυμὸς ἀνώγοι.

οὶ δ' ἐπ' ὅνειαθ' ἐτοίμα προκείμενα χεῖρας ἴαλλον. αὐτὰρ ἐπεὶ πόσιον καὶ ἐδητύς ἐξ ἐρον ἐντο, μοῦσ' ἄρ' ἀοιδὸν ἀνήκεν ἀειδέμεναι κλέα ἀνδρῶν, οἴμης τῆς τότ' ἀρα κλέως οὐρανὸν εὐριν ἵκανε, νείκος 'Οὐδυσσῆς καὶ Πηλείδω 'Αχιλῆος, ὅς ποτε δηρίσαιτο θεῶν ἐν δαίτ' βαλείη ἐκπάγλοις ἐπέέσσω, ἀνάξ δ' ἀνδρῶν Ἀγαμέμνων χαίρε νῷ, ὅ τ' ἀριστοὶ 'Αχαιῶν δηρίσωντο. ὅς γὰρ οἱ χρείων μυθησάτο Φοῖβος 'Απόλλων Πυθὸι ἐν ἡγαθεί, ὅθ' ὑπέρβη λάινον οὐδὸν

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

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

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χρησόμενος· τότε γάρ ρα κυλίνδετο πήματος ἀρχῇ
Γρωσὶ τε καὶ Δαναοῖς Διὸς μεγάλου διὰ βουλάς.

Ταύτ' ἀρ' οιόδος άείδε περικλυτός· αὐτάρ Ὅδυσσεύς
πορφύρεον μέγα φάρος ἐλὼν χερσὶ στιβάρησι
κακ' κεφαλῆς εἰρυσσε, κάλυψε δὲ καλὰ πρόσωπα·
αἱδετο γάρ Φαιήκας ὑπ' ὀφρύσι δάκρυα λείβων.

ἡ τοι οὖτε λήξειεν άείδων θείος άοιδός,
δάκρυς ὀμορχάμενος κεφαλῆς ὑπὸ φάρος ἔλεσκε
καὶ δέπασ ὀμφικύπελλῳ ἐλὼν σπεῖσασκε θεοίσιν·
αὐτάρ ὦτ' ἀψ' ἄρχοιτο καὶ ὄτρύνειαν άείδειν

Φαιήκαν οἱ ἀρίστοι, ἐπεὶ τέρποντ' ἐπέέσσων,
ἄψ' Ὅδυσσεύς κατὰ κράτα καλυψάμενος γοάσκεν.
ἐκθ' ἄλλως μὲν πάντας ἐλάνθανε δάκρυα λείζων,
Ἀλκίνοος δὲ μὲν οἴος ἐπεφράσατ' ἤδ' εὐόψεν
ήμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοτος ἀκούσεν.

αἶψ' δὲ Φαιήκεσσι φιληρέμοισι μετηύδα·

"Κέκλυθε, Φαιήκων ἡγήτορες ἥδ' μέδοντες.

ἡδ' μὲν δαιτὸς κεκορήμεθα θυμὸν ἔσης
φόρμιγγος θ', ἢ δαιτὶ συνήρος ἔστι θαλέην·

νὸν δ' ἐξελθὼμεν καὶ ἀέθλων πειρηθῶμεν
πάντων, ὡς χ' ὁ ἔξινος ἐνίσπῃ οἶσι φίλοισιν

οὐκάδε νοστήσας, ὡσον περιγυγνόμεθ' ἄλλων

πῦξ τε παλαιμοσύνῃ τε καὶ ἄλμασίν ἥδ' πόδεσσων."

"Ὡς ἁρ' φωνήσας ἡγήσατο, τοι δ' ἀμ' ἐποιοτο.

καὶ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν,

Δημοδόκου δ' ἐκέλεα καὶ ἔξαγεν ἐκ μεγάροιο
κήρυξ· ἢρχε δὲ τῷ αὐτῇ ὄδὸν ἦν περ οἱ ἄλλοι

Φαιήκων οἱ ἀρίστοι, ἀέθλια θαυμανέοντες.

βᾶν δ' ἴμεν εἰς ἁγορήν, ἢμα δ' ἐσπετο πουλὺς ὄμιλος,
For then the beginning of woe was rolling upon Trojans and Danaans through the will of great Zeus.

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

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

So saying, he led the way, and they followed him. From the peg the herald hung the clear-toned lyre, and took Demodocus by the hand, and led him forth from the hall, guiding him by the self-same road by which the others, the nobles of the Phaeacians, had gone to gaze upon the games. They went their way to the place of assembly, and with them went a
μυρίοι ἀν δ’ ἵσταντο νέοι πολλοὶ τε καὶ ἐσθλοὶ. 110

ὁρτο μὲν Ἀκρόνεως τε καὶ Ὁκυάλος καὶ Ἐλατρεὺς,
Ναυτεῖς τε Πρυμνεύς τε καὶ Ἀγχίαλος καὶ Ἐρετμεῦς,
Ποντεῖς τε Πρωτεὺς τε, Θόων Ἀναβησίνεως τε
Ἀμφιάλος θ’, νίος Πολυνή Τεκτονίδαο·
ἀν δὲ καὶ Ἐυρύαλος, βροτολογῷ ἰσος Ἀρης,
Ναυβολίδης, ὅς ἀριστος ἐγν εἰδὸς τε δέμας τε
πάντων Φαιήκων μετ’ ἀμύμονα Λαοδάμαντα.
ἀν δ’ ἔσταν τρεῖς παίδες ἀμύμονος Ἀλκινόοιο,
Λαοδάμας θ’ Ἀλίος τε καὶ ἀντίθεος Κλυτόνης. 115
οἱ δ’ ἢ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσιν.
τοῖς δ’ ἀπὸ νύσσης τέτατο δρόμος· οἱ δ’ ἀμα πάντες
cαρπαλίμως ἐπέταυτο κοινοῖτες πεδίοιο
τῶν δὲ θείων ὅχ’ ἀριστος ἐγν Κλυτόνης ἀμύμων
όσσον τ’ ἐν νεῖδ ὄφρον πέλει ἡμιόνοιν,
τόσσον ύπεκπροθέων λαοὺς ἰκεθ’, οἱ δ’ ἐλίποντο.
οἱ δ’ παλαιοσύνης ἀλεγεινῆς πειρήσαντο· 120
τῇ δ’ αὐτ’ Ἐυρύαλος ἀπεκαίνυτο πάντας ἀρίστους.
ἄλματι δ’ Ἀμφιάλος πάντων προφερέστατος ἤν
δύσκω δ’ αὖ πάντων πολὺ φέρτατο ἤν Ἐλατρεύς,
πύξι δ’ αὖ Λαοδάμας, ἄγαθος πάις Ἀλκινόοιο. 125
αὐτάρ ἐπει δὴ πάντες ἐτέρφθησαν φρέν’ ἀέθλοις,
tois ἄρα Λαοδάμας μετέφη παίς Ἀλκινόοιο.

"Δεύτε, φίλοι, τῶν ξείων ἐρώμεθα εἰ τίν’ ἀέθλουν
οἴδε τε καὶ δεδάκῳ. φυνή γε μὲν οὐ κακὸς ἐστὶ,
μηροῦσ τε κυνίμας τε καὶ ἄμφω χεῖρας ύπερθεν
αὐχένα τε στιβαρῶν μέγα τε σθένος· οὐδὲ τι ἡβης
dεύτει, ἀλλὰ κακοῖσι συνέρρηκται πολέσσιν."

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

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

2 The word probably denotes the length of the furrow cut before a turn was made.
ού γὰρ ἐγὼ γέ τι φήμι κακώτερον ἄλλο θαλάσσης ἀνδρα γε συγχεῖαι, εἰ καὶ μάλα καρτερὸς εἰη.

Τὸν δ’ αὐτ’ Ἐυρύαλος ἀπαμείβετο φώνησέν τε. "Ἄλαδάμα, μάλα τούτο ἐπος κατὰ μοῖραν ἕπετε, αὐτὸς νῦν προκάλεσσαν ἰὼν καὶ πέφραδε μύθον." 1

Ἀυτάρ ἐπεὶ τὸ γ' ἀκουσ' ἀγαθὸς πάις 'Αλκινόοιο, στὴ ρ' εἰς μέσσον ἰὼν καὶ Ὄδυσση προσέειπτε: "Δεῦρ' ἀγε καὶ σὺ, ξείνε πάτερ, πείρησαι ἄεθλων, εἰ τινὰ πὸν δεδάκας· έοικε δὲ σ' ὑδμεν ἄεθλους· οὐ μὲν γὰρ μείζων κλέος ἄνερος ὀφρα κ' ἐγην, ἢ ὁ τι ποσσίν τε ὑεξῃ καὶ χερσίν ἔχειν. ἀλλ' ἀγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ. σοι δ' ὦδος οὐκέτι δηρον ἀπέσοσεται, ἀλλὰ τοι ἦδη 150 νηὺς τε κατείρυσται καὶ ἐπαρτέεις εἰσίν ἐταῖροι."

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεύς: "Λαδάμα, τί με ταῦτα κελεύετε κερτομέοντες; κήδεια μοι καὶ μάλλον ἐνι φρεσίν ἡ περ αἴθλου, ὅσ πρὶν μὲν μάλα πολλὰ πάθον καὶ πολλὰ μόγησα, 155 νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νός τοῦ χατίξων ἦμαι, λισσόμενος βασιλῆς τε πάντα τε δῆμον."

Τὸν δ’ αὐτ’ Ἐυρύαλος ἀπαμείβετο νεκεσέν τ’ ἀντην’. "Οὐ γὰρ σ’ οὐδὲ, ξείνε, δαήμονι φωτὶ έἰςκω ἄθλων, οἰά τε πολλὰ μετ’ ἀνθρώποις πέλονται, 160 ἄλλα τῷ, ὅς θ’ ἀμα νηὶ πολυκλήιδι θαμίζων, ἀρχὸς ναυτῶν οὐ τε πρηκτῆρες ἔασιν, φόρτου τε μνήμων καὶ ἐπίσκοπος ἱσιν ὀδαίων κερδεῶν θ’ ἀρταλέων· οὐδ’ ἀδηλητήρι έοικας.”

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

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

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

Then Odysseus of many wiles answered him, and said: "Laodamas, why do ye mock me with this challenge? Sorrow is in my mind far more than contests, seeing that in time past I have suffered much and toiled much, and now I sit in the midst of your assembly, longing for my return home, and making my prayer to the king and to all the people."

Then again Euryalus made answer and taunted him to his face: "Nay verily, stranger, for I do not liken thee to a man that is skilled in contests, such as abound among men, but to one who, faring to and fro with his benched ship, is a captain of sailors who are merchantmen, one who is mindful of his freight, and has charge of a home-borne cargo, and the gains of his greed. Thou dost not look like an athlete."
Τὸν δ' ἀρ' ὑπόδρα ἵδὼν προσέφη πολύμητις 'Οδυσσεύς·
"Ξείν', οὐ καλόν ἐειπες· ἀτασθάλιω ἀνδρὶ ἔοικας. 166
οὔτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν ἀνδράςιν, οὔτε ὑμῖν οὔτ' ἀρ' φρένας οὔτ' ἄγορητόν. ἄλλος μὲν γὰρ τ' εἴδος ἀκιδνότερος πέλει ἀνήρ, ἄλλα θεὸς μορφὴν ἔπεσι στέφει, οἱ δὲ τ' ἐς αὐτὸν τερπόμενοι λεύσοουσιν· ὁ δ' ἀσφαλέως ἀγορεύει αἰδοὶ μειλιχίᾳ, μετὰ δὲ πρέπει ἄγρομένουσιν, ἔρχομενον ὁ ἀνὰ ἁστύ θεόν ὃς εἰσορόωσιν. ἄλλος δ' αὐ εἴδος μὲν ἀλίγκιος ἀθανάτοιοι, ἄλλ' οὐ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, ως καὶ σοι εἴδος μὲν ἀριπρεπές, οὔδε κεν ἄλλως οὔδε θεὸς τεῦξειε, νόν οὖν τ' ἀποφώλιος ἐσσι. ὄρινας μοι θυμὸν ἐνὶ στήθεσι φίλοισιν εἰπὼν οὐ κατὰ κόσμον. ἔγω δ' οὐ νής ἀέθλων, ῥώς οὖ γε μυθεῖαι, ἄλλ' ἐν πρώτοις κ' ἐω ἐμμεναι, ὁφ' ἵ.τι τε πεποίθεα χερσί τ' ἐμήσιν. νῦν δ' ἐχομαι κακότητι καὶ ἄλγεσιν· πολλὰ γὰρ ἑτλην ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων. ἄλλα καὶ ὃς, κακά πολλὰ παθῶν, πειρῆσομ' ἀέθλων· θυμοδακής γὰρ μῦθος, ἐπώτρυνας δὲ με εἰπὼν." 185
'Ἡ ρα καὶ αὐτῷ φάρει ἀναίξας λάβε δίσκον μείζονα καὶ πάχετον, στιβαρῶτερον οὐκ ὀλύγον περ ἡ οὐρ Φαῖκες ἐδίσκεου ἀλλήλοισι. τὸν ρα περιστρέψας ἢκε στιβαρῆς ἀπὸ χειρός, βόμβησεν δὲ λίθος· κατὰ δ' ἐπτηξαν ποτὶ γαίῃ 190

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Then with an angry glance from beneath his brows Odysseus of many wiles answered him: “Stranger, thou hast not spoken well; thou art as one blind with folly. So true is it that the gods do not give gracious gifts to all alike, not form nor mind nor eloquence. For one man is inferior in comeliness, but the god sets a crown\(^1\) of beauty upon his words, and men look upon him with delight, and he speaks on un-falteringly with sweet modesty, and is conspicuous among the gathered people, and as he goes through the city men gaze upon him as upon a god. Another again is in comeliness like the immortals, but no crown of grace is set about his words. So, in thy case, thy comeliness is preëminent, nor could a god himself mend it, but in mind thou art stunted. Thou hast stirred the spirit in my breast by speaking thus unmannerly. I am not unskilled in sports as thou pratest, nay, methinks I was among the first so long as I trusted in my youth and in my hands. But now I am bound by suffering and pains; for much have I endured in passing through wars of men and the grievous waves. But even so, though I have suffered much, I will make trial of the contests, for thy word has stung me to the heart, and thou hast provoked me with thy speech.”

He spoke, and, leaping up with his cloak about him as it was, seized a discus larger than the rest and thick, no little heavier than those with which the Phaeacians were wont to contend one with another. This with a whirl he sent from his stout hand, and the stone hummed as it flew; and down they crouched to the earth, the Phaeacians of the

\(^1\) \(\sigma τ \epsilon \phi \omega\) does not of itself mean "crown," but the meaning here is fixed by vs. 175.
Φαίνεσε δολεχήρετμοι, ναυσίκλυτοι ἀνδρεῖς,
λαὸς ὑπὸ ῥήτης· ὁ δ' ὑπέρπτατο σήματα πάντων
ῥίμφα θέων ἀπὸ χειρός. ἓθηκε δὲ τέρματ' Ἀθήνη
ἀνδρὶ δέμας εἰκνία, ἔπος τ` ἐφατ' ἐκ τ` ὀνόμαξεν·

"Καὶ κ' ἀλαος τοι, ξεῖνε, διακρίνει τὸ σῆμα
ἀμφαφόων, ἐπεὶ οὐ τι μεμιχμέων ἐστὶν ὀμίλῳ,
ἀλλὰ πολὺ πρῶτον. σὺ δὲ θάρσει τόνδε γ' ἀεθλον·
οὔ τις Φαῖνηκων τόδε γ' ἵξεται, οὔτ' ὑπερίησεν."

"Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος 'Ὁδυσσεύς,
χαίρων, οὔνεχ' ἐπαίρον ἐνηέρα λεύσ' ἐν ἀγώνι,
καὶ τότε κουφότερον μετεφώνει Φαῖνηκεσιν."

"Τοῦτον νῦν ἀφίκεσθε, νέοι. τάχα δ' ὑστερον ἄλλον
ήσειν ἡ τοσσοῦτον οἴομαι ἢ ἐτὶ μᾶσον.
τῶν δ' ἄλλων ὡτινα κραδίη θυμός τε κελεύει,
δευρ' ἀγε πειρήθητω, ἐπεὶ μ' ἐχολώσατε λήν,
ἡ πυξ ἔη πάλη ἢ καὶ ποσίν, οὐ τι μεγαίρω,
πάντων Φαῖνηκων, πλήν γ' αὐτοῦ Δασδάμαντος.
ξεῖνος γὰρ μοι ὅδ' ἐστίν· τίς ἂν φιλέοντι μάχοιος;
ἀφρω κὴ κεινός γε καὶ οὐτιδανος πέλει ἄνιρ,
ὅσ τις ξεινοδοκός ἔρειδα προφέρηται ἀεθλων
δήμῳ ἐν ἄλλοδαπῇ· ἐό δ' αὐτοῦ πάντα κολοῦει.
τῶν δ' ἄλλων οὐ πέρ τιν' ἀναίνομαι οὐδ' ἀθερίξω,
ἀλλ' ἐθέλω ἔδημαι καὶ πειρηθήμεναι ἀντην.
πάντα γὰρ οὐ κακὸς εἰμι, μετ' ἀνδράσιν ὀσσοι ἀεθλοι,
εὐ μὲν τόξον οἶδα εὔξουν ἀμφαφίασθαι:

πρῶτος κ' ἀνδρα βάλομι διστεύσας ἐν ὀμίλῳ
ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἐταῖροι
ἀγχι παρασταίεν καὶ τοξαζοίατο φωτῶν.

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long oars, men famed for their ships, beneath the rush of the stone. Past the marks of all it flew, speeding lightly from his hand, and Athene, in the likeness of a man, set the mark, and she spoke and addressed him:

"Even a blind man, stranger, could distinguish this mark, groping for it with his hands, for it is in no wise confused with the throng of the others, but is far the first. Be thou of good cheer for this bout at least: no one of the Phaeacians will reach this, or cast beyond it."

So she spoke, and the much-enduring goodly Odysseus was glad, rejoicing that he saw a true friend in the lists. Then with a lighter heart he spoke among the Phaeacians:

"Reach this now, young men; and presently, methinks, I will send another after it, as far or even further. Of the rest, if any man's heart and spirit bid him, let him come hither and make trial—for ye have greatly angered me—be it in boxing or in wrestling, aye, or in running; I care not; let any one come of all the Phaeacians, save Laodamas alone. For he is my host, and who would quarrel with one that entertains him? Foolish is that man and worthless, who challenges to a contest the host who receives him in a strange land; he does but mar his own fortunes. But of all the rest I refuse none, and make light of none, but am fain to know them, and make trial of them man to man. For in all things I am no weakling, even in all the contests that are practised among men. Well do I know how to handle the polished bow, and ever would I be the first to shoot and smite my man in the throng of the foe, even though many comrades stood by me and
οῖος δή με Φιλοκτῆτης ἀπεκαίνυτο τόξῳ
δήμῳ ἐνὶ Τρῶων, ὦτε τοξαζοίμεθ' Ἀχαῖοι.

τῶν δ' ἄλλων ἐμέ φημὶ πολὺ προφερέστερον εἶναι,
όσσοι ύπ' ἔν ὑπερτοῦ εἰσίν ἐπὶ χθονὶ σήτων ἐδοντες.

αὐτράσι δ' ἐπὶ προτέρουσιν ἔριζεμεν οὐκ ἔθελήσω,
οὔθ' Ἡρακλῆς οὔτ' Ἐὔρυτῳ Οἰχαληῖ.

οὐ' ρά καὶ ἄθανάτοισιν ἔριξεσκον περὶ τόξων.

τῷ ρά καὶ αἴή' ἔθανεν μέγας Εὐρυτός, οὔδ' ἐπὶ γῆρας
ἐκείνῃ ἐν μεγάρισιν χολωσάμενος γὰρ Ἀπόλλων ἐκτανευ, οὕνεκά μιν προκαλίζετο τοξάζεσθαι.

δοπρ' δ' ἀκοπτίζω ὅσον οὐκ ἄλλος τίς ὑπετῶ.

οἰοσιν δείδοικα ποσίν μὴ τίς με παρέλθη

Φαιήκων. Λήην γὰρ ἀεικελίως ἐδαμάσθην

κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα

ηὲν ἐπηταινός· τῶ μοι φίλα γνία λέλυνται.

"Ὡς ἐφαθ', οἴν' ὄρα πάντες ἀκήν ἐγένοντο σιωπῆ.

'Αλκίνοος δἐ μιν οἶος ἀμειβόμενοι προσέειπεν'

"Εἰεῖν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,

ἀλλ' ἐθέλεις ἁρετὴν σὴν φαινέμεν, ἢ τοι ὁπηδεί,

χωρέμεος ὅτι σ' οὔτος ἀνὴρ ἐν ἁγὼν παραστὰς

νείκεσεν, ἦς ἂν σὴν ἁρετὴν βροτὸς οὐ τις ὅνοιτο,

ὅς τις ἑπίστατο ἦσι φρεσίν ἀρτία βάζειν.

ἀλλ' ἄγε νῦν ἐμέθεν εἰνεὶ ἔπος, ὅφρα καὶ ἄλλῳ

eῦπῃς ἱρώων, ὦτε κεν σοῖς ἐν μεγάροισι

dαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοισι τέκεσιν,

ἡμετέρας ἁρετής μεμημένος, οἷς καὶ ἡμῖν

Ζεὺς ἐπὶ ἐργα τίθησι διαμπερὲς ἐξ ἐτὶ πατρόν.

οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταὶ,

ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νησιόν ἠριστοὶ,

αἰὲ δ' ἡμῖν δαῖς τε φίλη κιθαρίς τε χοροῖ τε

ἐμματά τ' ἔξημοιβά λοιπρά τε θερμα καὶ εὐναί.
were shooting at the men. Only Philoctetes excelled me with the bow in the land of the Trojans, when we Achaeans shot. But of all others I declare that I am best by far, of all mortals that are now upon the earth and eat bread. Yet with men of former days I will not seek to vie, with Heracles or with Eurytus of Oechalia, who strove even with the immortals in archery. Wherefore great Eurytus died soon, nor did old age come upon him in his halls, for Apollo waxed wroth and slew him, because he had challenged him to a contest with the bow. And with the spear I throw farther than any other man can shoot with an arrow. In the foot race alone I fear that someone of the Phaeacians may outstrip me, for cruelly have I been broken amid the many waves, since there was in my ship no lasting store of provisions; therefore my limbs are loosened."

So he spoke and they were all hushed in silence; but Alcinous alone answered him and said:

"Stranger, since not ungraciously dost thou speak thus in our midst, but art minded to shew forth the prowess which waits upon thee, in anger that yonder man came up to thee in the lists and taunted thee in a way in which no mortal would make light of thy prowess, who knew in his heart how to speak fitly; come, now, hearken to my words, that thou mayest tell to another hero, when in thy halls thou art feasting with thy wife and children, and rememberest our skill, what feats Zeus has vouchsafed to us from our fathers' days even until now. For we are not faultless boxers or wrestlers, but in the foot race we run swiftly, and we are the best seamen; and ever to us is the banquet dear, and the lyre, and the dance, and changes of raiment, and warm baths, and the couch."
The whole passage 266-369 (or 267-366) was on moral grounds rejected by some ancient critics.
But come now, all ye that are the best dancers of the Phaeacians, make sport, that the stranger may tell his friends on reaching home how far we surpass others in seamanship and in fleetness of foot, and in the dance and in song. And let one go straight-way and fetch for Demodocus the clear-toned lyre which lies somewhere in our halls."

So spoke Alcinous the godlike, and the herald rose to fetch the hollow lyre from the palace of the king. Then stood up masters of the lists, nine in all, men chosen from out the people, who in their gatherings were wont to order all things aright. They levelled a place for the dance, and marked out a fair wide ring, and the herald came near, bearing the clear-toned lyre for Demodocus. He then moved into the midst, and around him stood boys in the first bloom of youth, well skilled in the dance, and they smote the goodly dancing floor with their feet. And Odysseus gazed at the twinklings of their feet and marvelled in spirit.

But the minstrel struck the chords in prelude to his sweet lay and sang of the love of Ares and Aphrodite of the fair crown, how first they lay together in the house of Hephaestus secretly; and Ares gave her many gifts, and shamed the bed of the lord Hephaestus. But straightway one came to him with tidings, even Helius, who had marked them as they lay together in love. And when Hephaestus heard the grievous tale, he went his way to his smithy, pondering evil in the deep of his heart, and set on the anvil block the great anvil and forged bonds which might not be broken or loosed, that the lovers¹ might bide fast where they were. But when he had fashioned the snare in his wrath against Ares, he

¹ Or the subject of μεροευ may be the bonds.
 Homer

βη δ' ἦμεν ἐς θάλαμοιν, ὅθι οἱ φίλα δέμυν ἐκεῖνο, ἀμφὶ δ' ἀρ' ἐρμῶσιν χέε δέσματα κύκλῳ ἀπόντῃ πολλά δὲ καὶ καθύπερθε μελαθρόφως ἐξεκέχυντο, ἤτ' ἀράχνια λεπτά, τά γ' οὐ κε τις οὐδὲ ἱδοῖτο, οὐδὲ θεὸν μακάρων· πέρι γὰρ δολόεντα τέτυκτο, αὐτὰρ ἐπ' ἐγ' ἐπ' αἵτω δολοῦν περὶ δέμνα χεῖν, ἐφατ' ἦμεν ἐς Λήμνον, ἐνκτίμενον πτολέθρον, ἢ οἱ γαϊάων πολὺ φιλτάτη ἐστὶν ἀπασέων. οὐδ' ἀπασκοπῆσαν εἰχε χρυσήνος Ἀρης, ὃς ἰδεῖν Ἡφαιστόν κλυτότεχνην νόσφι κιόντα· βη δ' ἦναι πρὸς δῶμα περικλυτῷ Ἡφαιστω ἵππαμονοι πειλότητος ἐνστεφάνου Κυθερείς.

ἡ δὲ νέου παρὰ πατρὸς ἐρισθενέος Κρονίωνος ἐρχομένη κατ' ἀρ' ἐξεβ'· ὡς εἰσω δώματος ήει, ἐν τ' ἄρα οἱ φύ χειρί, ἐπος τ' ἐφατ' ἐκ τ' ὀνόμαζε· "Δεύρο, φίλη, λέκτρονδε τραπείομεν εὕρηθέντες· οὐ γὰρ ἐδ' Ἡφαιστος μεταδήμοιο, ἀλλὰ πον ἡδη ὀγκεῖται ἐς Λήμνων μετὰ Σύντιας ἀγριοφώνους· " Ὡς φάτο, βη δ' ἴσπαστον ἐεἰσάτο κοιμηθήμαι. τὼ δ' ἐς δέμνα βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ τεχνήσενες ἐσχυντο πολύφρωνος Ἡφαιστω, οὐδὲ τι κινήσαι μελέων ἢν οὐδ' ἀναιρέαι. καὶ τότε δὴ γύγιον, ὅ τ' οὐκέτι φυκτὰ πέλουν. ἀγχίμολον δὲ σφ' ἢλθε περικλυτὸς ἀμφιγνήμεν, αὐτίς ὑποστρέψας πρὶν Λήμνοι γαϊάν ἱκέσθαι· Ἡέλιος γὰρ οἱ σκοπηὴν ἔχεν ἐπ' τε μῦθον. βη δ' ἦμεν πρὸς δόμῳ φίλον τετυμένος ὑτορ. 1

1 Line 303 is omitted in most MSS.; cf. ii. 298.

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went to his chamber where lay his bed, and everywhere round about the bed-posts he spread the bonds, and many too were hung from above, from the roof-beams, fine as spiders' webs, so that no one even of the blessed gods could see them, so exceeding craftily were they fashioned. But when he had spread all his snare about the couch, he made as though he would go to Lemnos, that well-built citadel, which is in his eyes far the dearest of all lands. And no blind watch did Ares of the golden rein keep, when he saw Hephaestus, famed for his handicraft, departing, but he went his way to the house of famous Hephaestus, eager for the love of Cytherea of the fair crown. Now she had but newly come from the presence of her father, the mighty son of Cronos, and had sat her down. And Ares came into the house and clasped her hand and spoke and addressed her:

"Come, love, let us to bed and take our joy, couched together. For Hephaestus is no longer here in the land, but has now gone, I ween, to Lemnos, to visit the Sintians of savage speech."

So he spoke, and a welcome thing it seemed to her to lie with him. So they two went to the couch, and lay them down to sleep, and about them clung the cunning bonds of the wise Hephaestus, nor could they in any wise stir their limbs or raise them up. Then at length they learned that there was no more escaping. And near to them came the famous god of the two strong arms,¹ having turned back before he reached the land of Lemnos; for Helius had kept watch for him and had brought him word. So he went to his house with a heavy heart, and stood at

¹ Others render "lame in both limbs."
HOMER

εστὶ δ’ ἐν προθύρουσι, χόλος δὲ μιν ἄγριος ἢρει
σμερδαλέων δ’ ἐβόησε, γέμωνε τε πᾶσι θεοῖσιν

“Ζευ πάτερ ἦδ’ ἄλλοι μάκαρες θεοὶ αἰεὶν εὕντες,
δεῦθ’, ἵνα ἐργὰ γελαστὰ καὶ οὐκ ἐπιεικτὰ ἵδησθε,
ὡς ἔμε χωλὸν εὕντα Διὸς θυγατὴρ Ἀφροδίτη
αἰεὶν ἀτιμαζέει, φιλεῖ εὐκαίδηλον Ἀρη, οὐνὲ
ὁ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε
ἡπεδανός γενόμην. ἀτάρ οὐ τί μοι αἴτιος ἄλλος,
ἄλλα τοκῆ δύω, τῶ μή γείνασθαι φελλον.

ἀλλ’ ὤψεσθ’, ἵνα τῶ γε καθεύνετον ἐν φιλότητι
eἶς ἕμα δέμνια βάντες, ἐγὼ δ’ ὅρων ἀκάχημαι.
οὐ μὲν σφεας ἐτ’ ἐολπα μίννιθα γε κείμεν οὕτως
καὶ μάλα περ φιλεύντε: τάχ’ οὐκ ἐθελήσετον ἄμφω
εὔδεων’ ἄλλα σφε δόλος καὶ δεσμὸς ἐρύξει,
eἰς ὁ κέ μοι μάλα πάντα πατήρ ἀποδόσιν ἔεδνα,
ὅσα οἱ ἐγχυμάλεξα κυνωπίδος εἶνεκα κούρης,
οὖνεκά οἱ καλὴ θυγατὴρ, ἀτάρ οὐκ ἐχέθυμος.”

“Ὡς ἔφαθ’, οἱ δ’ ἀγέροντο θεοὶ ποτὶ χαλκοβατές δῶ·
ἡλθε Ποσειδᾶν γαϊόχοις, Ἡλθ’ ἐριούνης
Ερμείας, Ἡλθεν δὲ ἀναξ ἐκαέργοις Ἀπόλλων.
θηλύτεραι δὲ θεαὶ μένον αἴδοι οἴκοι ἐκάστη.
ἔσταν δ’ ἐν προθύροισι θεοὶ, δωτῆρες εἴαν·
ἀσβεστος δ’ ἀρ’ ἐνώρτῳ γέλως μακάρεσσι θεοῖς
téχναι εἰσορῶσι πολύφρονος Ἡφαίστου.
ὡδὲ δὲ τις εὑπεσκεῖν ἱδὼν ἐς πλησίον ἄλλον·

“Οὐκ ἄρετὰ κακὰ ἐργα· κιχάνει τοι βραδὺς ὁκὺν,
ὡς καὶ νῦν” Ἡφαιστος ἐὼν βραδὺς εἶλεν Ἀρη 330
the gateway, and fierce anger seized him. And terribly he cried out and called to all the gods:

"Father Zeus, and ye other blessed gods that are forever, come hither that ye may see a laughable matter and a monstrous,¹ even how Aphrodite, daughter of Zeus, scorns me for that I am lame and loves destructive Ares because he is comely and strong of limb, whereas I was born misshapen. Yet for this is none other to blame but my two parents—would they had never begotten me! But ye shall see where these two have gone up into my bed and sleep together in love; and I am troubled at the sight. Yet, methinks, they will not wish to lie longer thus, no, not for a moment, how loving soever they are. Soon shall both lose their desire to sleep; but the snare and the bonds shall hold them until her father pays back to me all the gifts of wooing that I gave him for the sake of his shameless girl; for his daughter is fair but bridles not her passion."²

So he spoke and the gods gathered to the house of the brazen floor.³ Poseidon came, the earth-enfolder, and the helper Hermes came, and the lord Apollo, the archer god.⁴ Now the goddesses abode for shame each in her own house, but the gods, the givers of good things, stood in the gateway; and unquenchable laughter arose among the blessed gods as they saw the craft of wise Hephaestus. And thus would one speak, with a glance at his neighbour:

"Ill deeds thrive not. The slow catches the swift; even as now Hephaestus, slow though he is, has out-

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¹ Lit. "hard," "unyielding."
² Others render simply, "lacking in discretion."
³ Or, "with threshold of brass."
⁴ Or, possibly, "the averter of ills." The word means literally, "he who works afar."
όκυτατόν περ ἕντα θεών οἱ "Ολυμπὸν ἔχουσιν, χωλὸς ἔων τέχνησι: τὸ καὶ μοιχαῖρι ὀφέλλει.;" Ὅς οἱ μὲν τοιαύτα πρὸς ἀλλήλους ἄγορευον Ἐρμήν δὲ προσήειπεν ἀνὰξ Δίος ύίος Ἀπόλλων.

"Ἐρμεία, Δίος νιέ, διάκτορε, δῶτορ ἕαυν, ἡ ἴ ῆν κεν ἐν δεσμοῖς ἐθέλοις κρατοῦσα πιεσθεῖς εὐδείν ἐν λέκτροισι παρὰ χρυσῆ Ἀφροδίτη."  
Τὸν δ' ἑμεῖβετ' ἐπειτα διάκτορος ἀργείφοντης:

"Ἄι γὰρ τοῦτο γένοιτο, ἀνὰξ ἐκατηβόλ' Ἀπολλὼν δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες ἀμφίς ἔχοιεν, ύμεῖς δ' εἰσορώσατε ὑπῆρ πάσαι τε θέαιναι, αὐτὰρ ἐγὼν εὐδοιμ παρὰ χρυσῆ Ἀφροδίτη."  

"Ὡς ἐφατ', ἐν δὲ γέλως ὄρτ' ἁθανάτοισι θεοῖσι. οὐδὲ Ποσείδάωνα γέλως ἔχε, λύσετο δ' αἰεὶ Ἡφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα.

καὶ μιᾶς φωνήσας ἐπεα πτερόεντα προσήνδα:  
"Ἄνυσον ἐγὼ δὲ τοι αὐτῶν ὑπίσχομαι, ὡς σὺ κελευμεν, τίσειν αὐσίμα πάντα μετ' ἁθανάτοισι θεοῖσιν."

Τὸν δ' αὐτὲ προσέειπε περικλυτὸς ἀμφιγυμέσι:  
"Μή με, Ποσείδαον γαϊνοχε, ταῦτα κέλευεν.

δεῖλαι τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάσθαι, πῶς ἄν ἐγὼ σε δέοιμι μετ' ἁθανάτοισι θεοῖσιν, εἰ κεν Ἄρης οὐχοίτο χρέος καὶ δεσμὸν ἀλύξας;"

Τὸν δ' αὐτὲ προσέειπε Ποσείδάων ἐνοσίχθηθων:
""Ἡφαίστ', εἰ περ γὰρ κεν Ἄρης χρείος ὑπαλύξας οὐχηταί φεύγων, αὐτὸς τοι ἔγὼ τάδε τίσον."  
Τὸν δ' ἑμεῖβετ' ἐπειτα περικλυτὸς ἀμφιγυμέσι:

"Οὐκ ἔστ' οὐδὲ ἐοικε τεὸν ἐπος ἀρνήσασθαι."
stripped Ares for all that he is the swiftest of the gods who hold Olympus. Lame though he is, he has caught him by craft, wherefore Ares owes the fine of the adulterer."

Thus they spoke to one another. But to Hermes the lord Apollo, son of Zeus, said:

"Hermes, son of Zeus, messenger, giver of good things, wouldst thou in sooth be willing, even though ensnared with strong bonds, to lie on a couch by the side of golden Aphrodite?"

Then the messenger, Argeiphontes, answered him: "Would that this might befall, lord Apollo, thou archer god—that thrice as many bonds inextricable might clasp me about and ye gods, aye, and all the goddesses too might be looking on, but that I might sleep by the side of golden Aphrodite."

So he spoke and laughter arose among the immortal gods. Yet Poseidon laughed not, but ever besought Hephaestus, the famous craftsman, to set Ares free; and he spoke, and addressed him with winged words:

"Loose him, and I promise, as thou biddest me, that he shall himself pay thee all that is right in the presence of the immortal gods."

Then the famous god of the two strong arms answered him: "Ask not this of me, Poseidon, thou earth-enfolder. A sorry thing to be sure of is the surety for a sorry knave. How could I put thee in bonds among the immortal gods, if Ares should avoid both the debt and the bonds and depart?"

Then again Poseidon, the earth-shaker, answered him: "Hephaestus, even if Ares shall avoid the debt and flee away, I will myself pay thee this."

Then the famous god of the two strong arms answered him: "It may not be that I should say thee nay, nor were it seemly."
"Ως εἰπὼν δεσμὸν ἀνύει μένες Πηφαίστοιο,
tῶ δ' ἔπει ἐκ δεσμοῦ λύθεν, κρατεροῦ περ ἐόντος, 360
αυτίκ' ἀναίξαντε ὁ μὲν Ἐρήκηνδε βεβήκει,
ἡ δ' ἄρα Κύπρον ἴκανε φιλομμειδὴς 'Αφροδίτη,
ἐξ Πάφου ἔνθα δὲ οἱ τέμενος βωμὸς τε θυίεις.
ἔνθα δὲ μιν Χάριτες λοῦσαν καὶ χρίσαν ἐλαιὸς
ἀμβρότῳ, οἷα θεοῦς ἐπεννύθεν αἱ ἐόντας,
ἀμφὶ δὲ εὐματα ἔσαν ἐπίριμα, θάμμα ἰδέσθαι.

Ταῦτ' ἀρ' ἀοίδος ἀείδει περικλυτός: αὐτὰρ Ὀδυσσεὺς
tέρπετ' ἐν φρεσίν ἤσιν ἄκοινον ἥδε καὶ ἄλλοι
Φαίηκες δολιχήμετροι, ναυσίκλυτοι ἄνδρες.

'Αλκίνους δ' "Αλιον καὶ Λασόναντα κέλευσεν 370
μουνὰς ὀρχήσασθαί, ἔπει σφίσιν οὐ τὶς ἔριζεν,
οἱ δ' ἔπει οὖν σφαῖραν καλὴν μετὰ χερσίν ἐλοῦντο,
pορφυρέν, τὴν σφιν Πόλυβος πούησε δαίφρων,
tὴν ἔτερας ρίπτασκε ποτὶ νέφεα σκιόεντα
 ἱδωθεὶς ὑπόσω, ὁ δ' ἀπὸ χθονὸς υψόσ' ἀερθεῖς
ῥημῶς μεθέλεσκε, πάρος ποσὶν οὐδας ἱκέσθαι.
αὐτὰρ ἔπει δὴ σφαῖρῃ ἀν' ἰδὼν πειρήσαντο,
ἀφξείσθην δὴ ἔπειτα ποτὶ χθονὶ ποιλυβοτειρή
tαρφὲ ἀμείβομεν' κοῦροι δ' ἐπελήκενον ἄλλοι
ἐστεάτες κατ' ἀγώνα, πολὺς δ' ὑπὸ κόμπος ὅρφει. 380

Δὴ τὸτ' ἄρ' 'Αλκίνου προσεφώνεε δῖος Ὀδυσσεὺς:
"' Ἀλκίνοις κρείον, πάντων ἀρίδεικτε λαδὶ,
ἡμὲν ἀπείλησας βητάρμονας εἰναί ἀρίστους,
ἡδ' ἄρ' ἐτοίμα τέτυκτο· σέβας μ' ἐχει εἰσορώντα."

"Ως φάτο, γῆθηςεν δ' ἱερὸν μένος 'Αλκινόοιο, 385
αἰσχρά δὲ Φαίηκεσσὶ φιληρέτμοσι μετηώδα."

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So saying the mighty Hephaestus loosed the bonds and the two, when they were freed from that bond so strong, sprang up straightway. And Ares departed to Thrace, but she, the laughter-loving Aphrodite, went to Cyprus, to Paphos, where is her demesne and fragrant altar. There the Graces bathed her and anointed her with immortal oil, such as gleams\(^1\) upon the gods that are forever. And they clothed her in lovely raiment, a wonder to behold.

This song the famous minstrel sang; and Odysseus was glad at heart as he listened, and so too were the Phaeacians of the long oars, men famed for their ships.

Then Alcinous bade Halius and Laodamas dance alone, for no one could vie with them. And when they had taken in their hands the beautiful ball of purple, which wise Polybus had made for them, the one would lean backward and toss it toward the shadowy clouds, and the other would leap up from the earth and skilfully catch it before his feet touched the ground again. But when they had tried their skill in throwing the ball straight up, the two fell to dancing on the bounteous earth, ever tossing the ball to and fro, and the other youths stood in the lists and beat time, and thereat a great din arose.

Then to Alcinous spoke goodly Odysseus: “Lord Alcinous, renowned above all men,\(^2\) thou didst boast that thy dancers were the best, and lo, thy words are made good; amazement holds me as I look on them.”

So he spoke, and the strong and mighty Alcinous was glad; and straightway he spoke among the Phaeacians, lovers of the oar:

\(^1\) Or, simply, “decks,” “covers.”
\(^2\) Or, “above all the people.”

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"Κέκλυτε, Φανήκων ἱγῆτορες ἵδε μέδοντες. ὁ ξεῖνος μᾶλα μοι δοκεῖ πεπνυμένος εἶναι. ἀλλ' ἀγε οἱ δῶμεν ξεινῆσιν, ὡς ἐπιεικές. δώδεκα γὰρ κατὰ δῆμον ἀριστερέεσσα βασιλῆς ἄρχοι κραίνουσι, τρισκαίδεκατός δ' ἐγὼ αὐτῶς τῶν οἱ ἐκαστὸς φῶρος ὑπελυνές ἵδε χιτῶνα καὶ χρυσοῦ τάλαιτον ἔνεικατε τιμήντω. αὐτὰ δὲ πάντα φέρωμεν ἀολλέα, ὥφρ' εὖν χερσίν ξεῖνος ἔχων ἐπὶ δόρποι ὢν χαίρων εὖν θυμῷ. Ἐυρύαλος δὲ ε ἀυτῶν ἀρεσσιάθω ἐπέεσσι καὶ δῶρῳ, ἐπεὶ οὐ τι ἔπος κατὰ μοίραν ἔειπεν." "Ὡς ἐφαθ', οἱ δ' ἀρα πάντες ἐπήνεον ἵδε ἐκέλευον, δόρα δ' ἀρ' οὐσέμεναι πρῶσαν κήρυκα ἐκαστος. τὸν δ' αὐτ' Ἐυρύαλος ἀπαμείβετο φώνησέν τε. "Ἀλκίνοε κρεῖνον, πάντων ἀριδείκετε λαῶν, τοιγὰρ ἐγὼ τῶν ξείνων ἀρέσσομαι, ως σὺ κελεύεις. δόσω οί τοῦ ἄωρ παγχάλκεου, ὡς ἐπὶ κόπῃ ἀργυρῆς, κολεῶν δὲ νεοπρίστων ἐλέφαντος ἀμφιδεδίνηταν πολέος δὲ οί ἄξιοι ἔσται." "Ὡς εἰπὼν εὖ χερσὶ τίθει ξίφος ἀργυρόμηλον καὶ μν φώνησας ἔπεα πτερόεντα προσηύδα: "Χαίρε, πατέρ δ' ξείνε: ἔπος δ' εὶ πέρ τι βέβακται δεινόν, ἀφαρ τὸ φέροιεν ἀναρτᾶξασαι ἄελλαι. σοι δὲ θεοὶ ἄλοχον τ' ἱδέειν καὶ πατρίδ' ἱκέσθαι δοῖεν, ἐπεὶ δὴ δὴθὰ φίλων ὑπὸ πήματα πᾶσχεις." Τὸν δ' ἀπαμείβομενος προσέφη πολύμητις Ὀδυσσεύς: "Καὶ σὺ φίλος μᾶλα χαίρε, θεοὶ δὲ τοι ὀλβια δοῖεν.
“Hear me, leaders and counsellors of the Phaeacians. This stranger verily seems to me a man of understanding. Come then, let us give him a gift of friendship, as is fitting; for twelve glorious kings bear sway in our land as rulers, and I myself am the thirteenth. Now do you, each of the twelve, bring a newly washed cloak and tunic, and a talent of precious gold, and let us straightway bring all together, that the stranger with our gifts in his hands may go to his supper glad at heart. And let Euryalus make amends to the stranger himself with words and with a gift, for the word that he spoke was in no wise seemly.”

So he spoke, and they all praised his words and bade that so it should be, and sent forth every man a herald to fetch the gifts. And Euryalus in turn made answer, and said:

“Lord Aleinous, renowned above all men, I will indeed make amends to the stranger, as thou biddest me. I will give him this sword, all of bronze, whereon is a hilt of silver, and a scabbard of new-sawn ivory is wrought about it; and it shall be to him a thing of great worth.”

So saying, he put into his hands the silver-studded sword, and spoke, and addressed him with winged words: “Hail, Sir stranger; but if any word has been spoken that was harsh, may the storm-winds straightway snatch it and bear it away. And for thyself, may the gods grant thee to see thy wife, and to come to thy native land, for long time hast thou been suffering woes far from thy friends.”

And Odysseus of many wiles answered him: “All hail to thee, too, friend; and may the gods grant
μηδέ τι τοι ξυφεώς γε ποθ' μετόπισθε γένοιτο τούτον, ὃ δὴ μοι δῶκας ἀρεσσάμενος ἐπέεσσιν." 415

"Ηρὰ καὶ ἀμφ' ὀμοιοι θέτο ξύφος ἀργυρόθλον. δύσετό τ' ἥλιοις, καὶ τῷ κλυτὰ δῶρα παρῆγεν. καὶ τά γ' ἔσ 'Ἀλκινόιοι φέρον κήρυκες ἀγανοὶ· δεξάμενοι δ' ἁρὰ παῖδες ἀμύμοιος 'Ἀλκινόιοι μητρὶ παρ' αἰδοὶ ἐθέσαν περικαλλέα δῶρα. 420
tοῖσιν δ' ἠγεμόνευ' ἱερὸν μένος 'Ἀλκινόιοι,
ἐλθόντες δὲ καθίζου ἐν ψηλοῖς θρόνοις. δὴ ῥα τὸτ' Ἀρίητην προσέφη μένος 'Ἀλκινόιοι'

"Δεῦρο, γύναι, φέρε χηλὸν ἀριστρεπέ', ἢ τις ἀρίστην ἐν δ' αὐτὴ θές φάρος ἐνπλυνὲς ἣδε χιτῶνα. 425
ἀμφὶ δὲ οἱ πυρὶ χαλκὸν ἴμιτε, θέρμετε δ' ύδωρ, ὄφρα λοεσσάμενος τε ἱδὼν τ' ἐν κείμενα πάντα δῶρα, τὰ οἱ Φαῦκες ἀμύμοιες ἐνθάδ' ἐνεικαν,
δαιτὶ τε τέρπηται καὶ ἀοίδης ύμνον ἀκούων.
καὶ οἱ ἐγὼ τόδ' ἄλεισον ἐμὸν περικαλλές ὀπάσσω,
χρύσεον, ὄφρ' ἐμέθευν μεμνημένοι ἰματα πάντα σπέιδη ἐνὶ μεγάρῳ Διὶ τ' ἀλλοιοίν τε θεοῖσιν." 430

"Ὡς ἔφατ', Ἀρίητη δὲ μετὰ δμοψίαν ἔειτεν ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὅττι ταχιστα.
αἳ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέω, 435
ἐν δ' ἄρ' ύδωρ ἔχεαν, ὅπο δὲ ἐξύλα δαῖον ἐλούσαι.
γάστρην μὲν τρίποδος πῦρ ἀμφετε, θέρμετο δ' ύδωρ·
tόφρα δ' ἄρ' Ἀρίητη ξείνῳ περικαλλέα χηλὸν ἐξέφερεν θαλάμου, τίθει δ' ἐνὶ κάλλιμα δῶρα,
ἐσθήτα χρυσὸν τε, τά οἱ Φαῦκες ἐδωκαν. 440

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thee happiness, and mayest thou never hereafter miss this sword which thou hast given me, making amends with gentle speech."

He spoke, and about his shoulders hung the silver-studded sword. And the sun set, and the glorious gifts were brought him. These the lordly heralds bore to the palace of Aleinous, and the sons of peerless Aleinous took the beautiful gifts and set them before their honoured mother. And the strong and mighty Aleinous led the way, and they came in and sat down on the high seats. Then to Arete spoke the mighty Aleinous:

"Bring hither, wife, a goodly chest, the best thou hast, and thyself place in it a newly-washed cloak and tunic; and do ye heat for the stranger a cauldron on the fire, and warm water, that when he has bathed and has seen well bestowed all the gifts which the noble Phaeacians have brought hither, he may take pleasure in the feast, and in hearing the strains of the song. And I will give him this beautiful cup of mine, wrought of gold, that he may remember me all his days as he pours libations in his halls to Zeus and to the other gods."

So he spoke, and Arete bade her handmaids to set a great cauldron on the fire with all speed. And they set on the blazing fire the cauldron for filling the bath, and poured in water, and took billets of wood and kindled them beneath it. Then the fire played about the belly of the cauldron, and the water grew warm; but meanwhile Arete brought forth for the stranger a beautiful chest from the treasure chamber, and placed in it the goodly gifts, the raiment and the gold, which the Phaeacians
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εν δ’ αυτῇ φάρος θήκεν καλὸν τε χιτῶνα,
καὶ μιν φωνήσασ’ ἔπεα πτερόεντα προσηύδα·

“Αὐτὸς νῦν ὅθεν τῶμα, θῶς δ’ ἐπὶ δεσμὸν ἢλιον,
μὴ τὶς τοι καθ’ άδὸν δηλήσεται, ὀππότ’ ἂν αὐτὲ
εὐδησθαν ἀλυκῶν ὑπνον ἰὼν ἐν νη ἐμελαίνῃ.’’ 445

Αὐτὰρ ἔπει τό γ’ ἀκοועε πολύτλας δῖος Ὁδυσσεύς,
αὐτίκ’ ἐπὶρτυε πῶμα, θῶς δ’ ἐπὶ δεσμὸν ἢλεν
ποικίλον, ὃν ποτὲ μιν δέδαε φρεσὶ πόννα Κήρκη.
αὐτόδιον δ’ ἀρα μιν ταμὴ δοῦσαθαι ἀνώγει
ἐς ρ’ ἀσάμηνθον βάνθ’· ὁ δ’ ἀρ’ ἀσπασίως ἰδε θυμῷ
θερμᾶ λοετρ’, ἔπει οὐ τι κομιζόμενός γε θάμιζεν,
ἔπει δὴ λίπε δῶμα Καλυψός ἢμκόμιοι.
τόφρα δέ οἱ κομιδῆ γε θεῷ ὃς ἔμπεδος ἦν.

Τὸν δ’ ἔπει οὖν δμωαὶ λουσαν καὶ χρίσαν ἐλαίῳ,
ἀμφὶ δὲ μιν χλαίναν καλὴν βάλον ἢδε χιτῶνα,
ἐκ ρ’ ἀσαμίνθον βας ἁνδράς μέτα οἰνοποτήρας
ἡς· Ναυσικάα δὲ θεῶν ἀπὸ κάλλιον ἔχουσα
στὴ ῥα παρὰ σταθμὸν τέρεος πῦκα ποιητοῖο,
θαύμαζεν δ’ Ὁδυσῆν ἐν ὀφθαλμοῖσιν ὀρόσα,
καὶ μιν φωνήσασ’ ἐπεα πτερόεντα προσηύδα·

“Χαίρε, ξεῖν, ἵνα καὶ ποτ’ ἐὼν ἐν πατρίδι γαίῃ
μυῆξη έμεθ, ὅτι μοι πρώτῃ ζωάγρῃ ὀφέλλεις.’’ 455

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεύς.

“Ναυσικάα θύγατερ μεγαλήτερος Ἀλκινόοιο,
οὔτω νῦν Ζεὺς θείῃ, ἔριγδουποι πόσις’ Ἡρῆς,
οἰκαδὲ τ’ ἐλθέμεναι καὶ νόστιμον ἴμαρ ἰδέσθαν

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gave. And therein she herself placed a cloak and a fair tunic; and she spoke and addressed Odysseus with winged words:

"Look now thyself to the lid, and quickly cast a cord upon it, lest some one despoil thee of thy goods on the way, when later on thou art lying in sweet sleep, as thou farest in the black ship."

Now when the much-enduring goodly Odysseus heard these words, he straightway fitted on the lid, and quickly cast a cord upon it—a cunning knot, which queenly Circe once had taught him. Then forthwith the housewife bade him go to the bath and bathe; and his heart was glad when he saw the warm bath, for he had not been wont to have such tendance from the time that he left the house of faired-haired Calypso, but until then he had tendance continually as a god.

Now when the handmaids had bathed him and anointed him with oil, and had cast about him a fair cloak and a tunic, he came forth from the bath, and went to join the men at their wine. And Nausicaa, gifted with beauty by the gods, stood by the door-post of the well-built hall, and she marvelled at Odysseus, as her eyes beheld him, and she spoke, and addressed him with winged words:

"Farewell, stranger, and hereafter even in thy own native land mayest thou remember me, for to me first thou owest the price of thy life."

Then Odysseus of many wiles answered her: "Nausicaa, daughter of great-hearted Alcinous, so may Zeus grant, the loud-thundering lord of Here, that I may reach my home and see the day of

1 See Merry and Riddell ad loc.
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tô kên toî kai keîthi thêî dôs eûxethôômîn
aiêi ëûmatâ pànta: su gamû m' èbîôsao, kóûrê.

"H ra kai ês thrôôn i'zê par' 'Alkîvoun bâsilîa:
oi ð' ëdê moîrâs t' ènemou keroxûnto te oívon.
kêrûve d' éggûtêne ëllhên ágmoun èrîprou âoidôn,
Dêmôdokou laoiôsi têtîmênon' éisé ð' âr' âutôn
mêssô daitumônov, prûs kîona makrod èreîsas.
ðê tôte kêrûka prôseîfì polûmîtis 'Odvseûs,
îwton ápôprôtamaô, èpî dê plegeûn èlèleîpto,
ârghôdonîs ûs, thalerê ð' ën ambôs èlloîfê.

"Kêrûve, tê dê, tôutô pôre krôas, ôfpra fàgîsâs,
Dêmôdokô: kai miî prôspîûzômai âxîûmenvos per:
pàsi gam ànãôpîoîsîn èpîxhôniosîs ãoidoi
timês èmmoroî éisì kai âidôus, ôûnêk' àra sfêas
oîmas modo' edîdâxe, fîlêsse dé fû lon ãoiðon."

"Ôs âr' èfê, kêrûve dê fêrôw ên xerôsîn êthêken
hrô Dêmôdokô: ó ð' èdêxato, xàirê dé ðvûfô.
oi ð' èp' onèiai ë tôôma prôkêîmena xêîras îallôn.
aûtâr èpëi póspios kai èdêtûsos êx èrôv ènûto,
dê tôte Dêmôdokou prôseîfì polûmîtis 'Odvseûs:

"Dêmôdok', èxoxa dî se brotôw aînîzôm' ãpàntwv.
î se gê moûs' edîdâxe, Dîos pàis, î se g' 'Apolûlôw
lînî gâm katra kôsmou 'Achaiôv oîton àeîdeis,
ôsô èr' àn t' èpâthôn te kai òsô' èmôghsas 'Achaioi. 490
ôs tê pou î avûs pàreîn î ûllou àkousas.
ûll' âgê dê metàbêthi kai îtreîs ãôsmou àeîsou.
my returning. Then will I even there pray to thee as to a god all my days, for thou, maiden, hast given me life.”

He spoke, and sat down on a chair beside king Alcinous. And now they were serving out portions and mixing the wine. Then the herald came near, leading the good minstrel, Demodocus, held in honour by the people, and seated him in the midst of the banqueters, leaning his chair against a high pillar. Then to the herald said Odysseus of many wiles, cutting off a portion of the chine of a white-tusked boar, whereof yet more was left, and there was rich fat on either side:

“Herald, take and give this portion to Demodocus, that he may eat, and I will greet him, despite my grief. For among all men that are upon the earth minstrels win honour and reverence, for that the Muse has taught them the paths of song, and loves the tribe of minstrels.”

So he spoke, and the herald bore the portion and placed it in the hands of the lord Demodocus, and he took it and was glad at heart. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then to Demodocus said Odysseus of many wiles:

“Demodocus, verily above all mortal men do I praise thee, whether it was the Muse, the daughter of Zeus, that taught thee, or Apollo; for well and truly dost thou sing of the fate of the Achaeans, all that they wrought and suffered, and all the toils they endured, as though haply thou hadst thyself been present, or hadst heard the tale from another. But come now, change thy theme, and
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δουρατεον, τον Ἐπειδὸς ἐποίησεν σὺν Ἀθήνῃ, ὁν ποτ' ἐς ἀκρόπολιν δόλων ἠγάγε δίος Ὄδυσσεως ἄνδρῳ ἐμπλήσας οἱ ὦ 'Ἰλιον ἔξαλαπαζαν. 495
αἱ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξης, αὐτὶκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν, ὡς ἁρα τοι πρόφρον θεῶς ὀπασε θέσαιν ἀοιδήν.

"Ὡς φάθ", ὁ δ' ὄρμηθεις θεοῦ ἡρχετο, φαίνε δ' ἀοιδήν, εἶδεν ἐλὼν ὅσ οἱ μὲν ἐνυσέλμων ἐτίνην
βάντες ἀπεπλειον, πῦρ ἐν κλισίῃ βαλόντες, Ἀργείοι, τοι δ' ἡδὴ ἀγακλυτῶν ἄμφ' Ὅδυσσῆα ἦτα' ἐνὶ Τρώων ἀγορῇ κεκαλυμμέναι ἵπποι: αὐτοὶ γάρ μιν Τρώες ἐς ἀκρόπολιν ἔρυσαντο.
ὡς ο μὲν ἐστήκει, τοι δ' ἄκριτα πόλλ' ἀγόρευον ἤμενοι ἄμφ' αὐτῶν: τρίχα δὲ σφίσιν ἤμισαν βουλή, ἵνα διαπληξής 1 κοίλων δόρυ νηλεί χαλκῷ, ἡ κατὰ πετρῶν βαλέειν ἔρυσαντας ἐπ' ἄκρης, ἡ εἰςαν μέγ' ἀγαλμα θεῶν θελκτήριον εἶναι, τῇ περ δὴ καὶ ἐπείτα τελευτήσεσθαι ἐμελλεν: αἰσια γὰρ ἥν ἀπολέσθαι, ἐπὶ τῶν πόλις ἀμφικαλύψῃ δουράτεον μέγαν ἵππον, ὁθ' ἤματο πάντες ἀριστοι Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες. ἤειδεν δ' ὡς ἁστυ διεπραθον υὸς Ἀχαιῶν ἰππόθεν ἐκχύμενοι, κοίλων λόχον ἐκπρολιπόντες. 510
ἄλλον δ' ἄλλη ἄειδε πόλιν κεραιξὲ μεν αἰτήν, αὐτὰρ Ὅδυσσῆα προτὶ δώματα Δημοφόβοι βῆμεναι, ἵνα τ' Ἀρχα σὺν ἀντιθέορ Μενελάῳ, κεῖθε δὴ αἰνώτατον πόλεμον φατο τολμήσαντα νικῆσαι καὶ ἐπείτα διὰ μεγάθυμον Ἀθήνῃν.

1 διαπληξει Aristarchus: διαπληξαι MSS.
sing of the building of the horse of wood, which Epeius made with Athene's help, the horse which once Odysseus led up into the citadel as a thing of guile, when he had filled it with the men who sacked Ilios. If thou dost indeed tell me this tale aright, I will declare to all mankind that the god has of a ready heart granted thee the gift of divine song."

So he spoke, and the minstrel, moved by the god, began, and let his song be heard, taking up the tale where the Argives had embarked on their benched ships and were sailing away, after casting fire on their huts, while those others led by glorious Odysseus were now sitting in the place of assembly of the Trojans, hidden in the horse; for the Trojans had themselves dragged it to the citadel. So there it stood, while the people talked long as they sat about it, and could form no resolve. Nay, in three ways did counsel find favour in their minds: either to cleave the hollow timber with the pitiless bronze, or to drag it to the height and cast it down the rocks, or to let it stand as a great offering to propitiate the gods, even as in the end it was to be brought to pass; for it was their fate to perish when their city should enclose the great horse of wood, wherein were sitting all the best of the Argives, bearing to the Trojans death and fate. And he sang how the sons of the Achaians poured forth from the horse and, leaving their hollow ambush, sacked the city. Of the others he sang how in divers ways they wasted the lofty city, but of Odysseus, how he went like Ares to the house of Deiphobus together with godlike Menelaus. There it was, he said, that Odysseus braved the most terrible fight and in the end conquered by the aid of great-hearted Athene.
Ταῦτ’ ἀρ’ ἀοιδὸς άειδε περικλυτός· αὐτὰρ Ὅδυσσεὺς
τήκετο, δίκρυ δ’ ἐδειεν ὑπὸ βλεφάροις παρείας.
οὐσ δε γυνὴ κλαίησι φίλον πόσιν ἀμφιπεσοῦσα,
όσ τε ἔχεσθεν πόλιος λαὸς τε πέσησιν,
ἀστεὶ καὶ τεκέσσιν ὁμύνων νηλεῖς ἃμαρ·
ἡ μὲν τὸν θυήσαντα καὶ ἀσπαροὺς ἴδοις ἀμφ’ αὐτῷ χυμένη λίγα κωκύει· οἱ δὲ τ’ ὅπισθε
cόπτοντες δούρεσσι μετάφρειον ἥδε καὶ ὄμος
εἰρεον εἰσανάγουσι, πόνου τ’ ἐχέμεν καὶ οἰξόν·
tὸς δ’ ἐλεεινότατῳ ἀχεὶ φθινύθουσι παρειαί·
ὡς Ὅδυσσεὺς ἐλεείνων ὑπ’ ὄφρυσι δίκρυν οἰ,θεν.
ἐνθ’ ἄλλους μὲν πάντας ἐλάνθανε δίκρυνα λεῖβων,
Ἀλκίνους δὲ μίν ὀλος ἐπεφράζατ’ ἥδ’ ἐνόησεν,
ἡμενος ἄγχ’ αὐτοῦ, βαρν’ δὲ στενάχοντος ἄκουσεν.
ἀφα δὲ Φαίηκεσσι φιληρέτμοισι μετηύδα.
“Κέκλυτε, Φαίηκων ἱγήτορες ἥδε μέδοντες,
Δημόδοκος δ’ ἴδῃ σχεθέτω φόρμυγγα λίγειαν·
οὐ γὰρ πῶς πάντεσσι χαριζόμενος τάδ’ ἢείδειν,
ἐξ οὖ οὗ δορπεόμεν τε καὶ ὄροπε θείος ᾠοίδος,
ἐκ τοῦ δ’ οὐ πω παῦσατ’ οἰξυροῖ γοίοι
ὁ ξείνος· μάλα ποὺ μιν ἄχος φρένας ἀμφίβεβηκεν.
ἀλλ’ ἀγ’ ὁ μὲν σχεθέτω, ὑν’ ὀμῶς τερπώμεθα πάντες,
ξεινοδόκοι καὶ ξείνοις, ἐπεὶ πολὺ κάλλιον οὕτως·
eἶνεκα γὰρ ξείνοιο τάδ’ αἰδοῖοι τέτυκται,
πομπῇ καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέοντες.
ἀντὶ κασιγμῆτον ξείνοις θ’ ἱκέτης τε τέτυκται
ἀνέρι, ὦς τ’ ὀλίγων περ ἐπιψαύῃ πραπίδεσεν.
τὸ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν
ὅτπι κε σ’ εἰρωμαι· φύσθαι δὲ σε κάλλιον ἔστιν.

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This song the famous minstrel sang. But the heart of Odysseus was melted and tears wet his cheeks beneath his eyelids. And as a woman wails and flings herself about her dear husband, who has fallen in front of his city and his people, seeking to ward off from his city and his children the pitiless day; and as she beholds him dying and gasping for breath, she clings to him and shrieks aloud, while the foe behind her smite her back and shoulders with their spears, and lead her away to captivity to bear toil and woe, while with most pitiful grief her cheeks are wasted: even so did Odysseus let fall pitiful tears from beneath his brows. Now from all the rest he concealed the tears that he shed, but Alcinous alone marked him and took heed, for he sat by him and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

"Hear me, leaders and counsellors of the Phaeacians, and let Demodocus now check his clear-toned lyre, for in no wise to all alike does he give pleasure with this song. Ever since we began to sup and the divine minstrel was moved to sing, from that time yon stranger has never ceased from sorrowful lamentation; surely, methinks, grief has encompassed his heart. Nay, let the minstrel cease, that we may all make merry, hosts and guest alike, since it is better thus. Lo, for the sake of the honoured stranger all these things have been made ready, his sending and the gifts of friendship which we give him of our love. Dear as a brother is the stranger and the suppliant to a man whose wits have never so short a range. Therefore do not thou longer hide with crafty thought whatever I shall ask thee; to speak out plainly is
εἰπ' ὅνομ' ὅτι σε κεῖθι κάλεον μήτηρ τε πατήρ τε
ἀλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναιετάουσιν.
οὐ μὲν γάρ τις πάμπαν ἀνώνυμοῖς ἐστ' ἀνθρώπων,
οὐ κακὸς οὐδὲ μὲν ἐσθλός, ἐπ' ἂν πρῶτα γένηται,
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεῖ κε τέκωσι, τοκῆς.
εἰπὲ δὲ μοι γαῖάν τε τεῦν δήμον τε πόλιν τε,
ὅφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεστὶ νῆεσι
οὐ γὰρ Φαιήκεσσι κυβερνήτηρες ἔσωσιν,
οὐδὲ τι πηδαίλ' ἔστι, τά τ' ἀλλαὶ νῆες ἔχουσιν
ἀλλ' αὐτά ἰσαὶ νοήματα καὶ φρένας ἄνδρῶν,
καὶ πάντων ἰσαὶ πόλιας καὶ πόνοις ἄγρους
ἀνθρώπων, καὶ λαίτμα τάχισθ' ἄλος ἐκπερόωσιν
ήερι καὶ νεφέλη κεκαλυμμέναι· οὐδὲ ποτὲ σφιν
οὔτε τι πημανθήσαι ἐπὶ δέος οὔτ' ἀπολέσθαι.
ἀλλὰ τόδ' ὃς ποτὲ πατρὸς ἐγὼν εἰπόντος ἄκουσα
Ναυσιθόου, ὃς ἐφασκε Ποσειδάων' ἀγάσασθαι
ἡμῖν, οὖνεκα πομποὶ ἀπήμονες εἰμεν ἀπάντων.
φῇ ποτὲ Φαιήκαων ἄνδρῶν ἐνεργεὰ νῆα
ἐκ πομπῆς ἀνιοῦσαν ἐν ἡροείδει πόντῳ
ῥαισέμεναι, μέγα δ' ἡμῖν ὅρος πόλει ἀμφικαλύφειν.
ὁς ἀγόρευ' ὁ γέρων· τὰ δὲ κεν θεὸς ἢ τελέσειν
ἡ κ' ἀτέλεστ' εἰη, ὅς οἱ φίλοι ἐπλετον θυμῷ.
ἀλλ' ἀγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ὁππη ἀπεπλάγχθης τε καὶ ἂς τινας ἵκεο χώρας
ἀνθρώπων, αὐτοὺς τε πόλιας τ' ἐν ναιετοώσας,
ἡμὲν ὃςοι χαλεποὶ τε καὶ ἄγριοι οὔτε δίκαιοι,
οί τε φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεουδής.
εἰπὲ δ' ὃ τι κλαίεις καὶ δόφρειν ἐνδοθὶ θυμῷ
'Λργείων Δαναῶν Ἡ' Ἰλίου οίτων ἄκουσον.

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the better course. Tell me the name by which they were wont to call thee in thy home, even thy mother and thy father and other folk besides, thy townsmen and the dwellers round about. For there is no one of all mankind who is nameless, be he base man or noble, when once he has been born, but parents bestow names on all when they give them birth. And tell me thy country, thy people, and thy city, that our ships may convey thee thither, discerning the course by their wits. For the Phaeacians have no pilots, nor steering-oars such as other ships have, but their ships of themselves understand the thoughts and minds of men, and they know the cities and rich fields of all peoples, and most swiftly do they cross over the gulf of the sea, hidden in mist and cloud, nor ever have they fear of harm or ruin. Yet this story I once heard thus told by my father Nausithous, who was wont to say that Poseidon was wroth with us because we give safe convoy to all men. He said that some day, as a well-built ship of the Phaeacians was returning from a convoy over the misty deep, Poseidon would smite her and would fling a great mountain about our city. So that old man spoke, and these things the god will haply bring to pass, or will leave unfulfilled, as may be his good pleasure. But come, now, tell me this and declare it truly: whither thou hast wandered and to what countries of men thou hast come; tell me of the people and of their well-built cities, both of those who are cruel and wild and unjust, and of those who love strangers and fear the gods in their thoughts. And tell me why thou dost weep and wail in spirit as thou hearest the doom of the Argive Danaans and of Ilios. This the gods

1 That is, so as to cut them off from the sea.
τὸν δὲ θεοὶ μὲν τεῦξαν, ἐπεκλώσαντο δὲ ὀλεθροῦν ἀνθρώποις, ἵνα ἔστι καὶ ἐσσομένοις ἀοιδῆ.

ἡ τεῖς τοι καὶ πηὸς ἀπέφθιτο Ἰλιόθι πρὸ ἔσθλος ἐὼν, γαμβρὸς ἢ πευδῆρος, οὐ τε μάλιστα κηδίστοι τελέσουσι μεθ’ αἰμά τε καὶ γένος αὐτῶν; ἡ τίς ποὺ καὶ ἑταῖρος ἄνηρ κεχαρισμένα εἶδὼς, ἔσθλος; ἐπεὶ οὐ μὲν τι κασυγνητοῖο χερεῖων γίγνεται, ὃς κεν ἑταῖρος ἐὼν πεπνυμένα εἶδη."
wrought, and spun the skein of ruin for men, that there might be a song for those yet to be born. Did some kinsman of thine fall before Ilios, some good, true man, thy daughter's husband or thy wife's father, such as are nearest to one after one's own kin and blood? Or was it haply some comrade dear to thy heart, some good, true man? For 'no whit worse than a brother is a comrade who has an understanding heart.'
Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς: "Ἄλκινοε κρείων, πάντων ἀριθδέκετε λαῷν, ἢ τοι μὲν τόδε καλῶν ἄκουνέμεν ἐστὶν ἀοίδος τοιοῦτος ὁ δ’ ἐστὶ, θεοὶς ἑναλύκιος αὐδὴν. οὐ γὰρ ἐγὼ γέ τι φημὶ τέλος χαριστερον εἰναι ἢ ὅτ’ ἐνυφροσύνη μὲν ἔχῃ κατὰ δῆμον ἄπαντα, δαιμονίων δ’ ἀνά δώματ’ ἄκουνέμεναι ἀοίδον ἴμενοι εἴσεις, παρὰ δὲ πλήθῳπλήπεξαι σίτου καὶ κρείων, μέθυ δ’ ἐκ κρητήρος ἄφύσων οἴνοχός φορέσας καὶ ἐγχείρ ἐπέασον: τοῦτο τί μοι κάλλιστον εἰν’ φρεσίν εἶδεται εἰναι, σοι δ’ ἐμὰ κῆδεα θυμὸς ἐπετράπετο στοιὰντα ἐπίρεσθ’ ὁφρ’ ἐτὶ μᾶλλον ὀδυρόμενος στεναχίσας. τί πρῶτον τοι ἐπειται, τί δ’ ὑστάτιον καταλέξω; κῆδε’ ἐπεί μοι πολλὰ δόσας θεοὶ Οὐρανῶνες. νῦν δ’ ὠνομα πρῶτον μυθήσομαι, ὡφρα καὶ ἴμεις εἴδετ’, ἐγὼ δ’ ἂν ἐπειτα φυγὼν ὑπὸ νηλεές ἤμαρ ἤμιν ἔκεινος ἡ καὶ ἅποπροθι δώματα ναίων. εἰμ’ Ὀδυσσεύς Λαερτίάδης, ὡς πάσι δόλοισιν ἀνθρώπουσι μέλω, καὶ μεν κλέος οὐρανὸν ἤκει. ναιετᾶω δ’ Ἰθακην εὐθεῖελον ὡν δ’ ὄρος αὐτή. Νήριτον εἰνοσίφυλλον, ἀριπρεπές· ἀμφί δὲ νῆσῳ πολλαὶ ναιετάνουσι μάλα σχεδον ἀλλήλησι. Δουλίχιοι τε Σάμη τε καὶ ὑλήσσα σάκυνθος.
BOOK IX

Then Odysseus, of many wiles, answered him, and said: "Lord Alcinous, renowned above all men, verily this is a good thing, to listen to a minstrel such as this man is, like unto the gods in voice. For myself I declare that there is no greater fulfilment of delight than when joy possesses a whole people, and banqueters in the halls listen to a minstrel as they sit in order due, and by them tables are laden with bread and meat, and the cup-bearer draws wine from the bowl and bears it round and pours it into the cups. This seems to my mind the fairest thing there is. But thy heart is turned to ask of my grievous woes, that I may weep and groan the more. What, then, shall I tell thee first, what last? for woes full many have the heavenly gods given me. First now will I tell my name, that ye, too, may know it, and that I hereafter, when I have escaped from the pitiless day of doom, may be your host, though I dwell in a home that is afar. I am Odysseus, son of Laertes, who am known among men for all manner of wiles,¹ and my fame reaches unto heaven. But I dwell in clear-seen Ithaca, wherein is a mountain, Neriton, covered with waving forests, conspicuous from afar; and round it lie many isles hard by one another, Dulichium, and Same, and wooded Zacynthus.

¹ Or, "who am known among all men for my wiles."
HOMER

αὐτῇ δὲ χθαμαλῇ πανυπερτάτῃ εἰν ἄλλι κείται πρὸς ζῷον, αἱ δὲ τ' ἀνευθεῖ πρὸς ὰν τ' ἰέλιον τε, τρηχεῖ, ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε ἵς γαίς δύναμαι ἐμνερώτερον ἄλλο ἱδέσθαι. ἥ μὲν μ' αὐτὸθ' ἔρικε Καλυψώ, δῖα θεάων, ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.1 δὲ αὐτῶς Κύριη κατερίττειν ἐν μεγάροισιν Λαῖη γολόσσα, λιλαιομένη πόσιν εἶναι ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στίθεσιν ἐπείθον, ὡς οὐδὲν γλύκιον ἡς πατρίδος οὐδὲ τοκίων γίγνεται, εἰ περ καὶ τις ἀπόπροθε πίωνα οἶκον γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκίων. εἰ δ' ἀγε τοι καὶ νόστον ἐμὸν πολυκηδὲ ἐνίσπω, δὲν μοι Ζεὺς ἐφηκέν ἀπὸ Τροίηθεν ἱόντι.

"Ἰλιόθεν μὲ φέρων ἄνεμος Κικώνεσσι πέλασσεν, Ἰσμάρῳ. ἐνθα δ' ἐγὼ πόλιν ἐπραθον, ὀλεσα δ' αὐτοῦς.40 ἐκ πόλιος δ' ἀλόχους καὶ κτίματα πολλὰ λαβόντες δασσάμεθ', ὡς μὴ τίς μοι ἀτεμβόμενος κιόν ἱσης. ἐνθ' ἦ τοι μὲν ἐγὼ διερφ' ποδὶ φευγέμεν ἣμεας ἡπόγεα, τοὶ δὲ μέγα νῆπιοι οὐκ ἐπίθοντο. ἐνθα δ' πολλὰν μὲν μέθυ πάντε, πολλὰ δὲ μῆλα ἐσφαξών παρὰ θίνα καὶ εἰληποδᾶς ἐλικας βοῦς· τόφρα δ' ἀρ' οἰχόμενοι Κίκωνες Κικώνεσσι γεγώνεν,

1 Line 30 is omitted in most MSS.

1 This rendering of χθαμαλῆ is justified by Strabo x. ii. 12 and by modern Greek usage. The ordinary meaning "low" cannot be right here. The translation given of this whole passage brings Homer's description into agreement with the
Ithaca itself lies close in to the mainland\(^1\) the furthest toward the gloom,\(^2\) but the others lie apart toward the Dawn and the sun—a rugged isle, but a good nurse of young men; and for myself no other thing can I see sweeter than one's own land. Of a truth Calypso, the beautiful goddess, sought to keep me by her in her hollow caves, yearning that I should be her husband; and in like manner Circe would fain have held me back in her halls, the guileful lady of Aeaea, yearning that I should be her husband; but they could never persuade the heart within my breast. So true is it that naught is sweeter than a man's own land and his parents, even though it be in a rich house that he dwells afar in a foreign land away from his parents. But come, let me tell thee also of my woeful home-coming, which Zeus laid upon me as I came from Troy.

"From Ilios the wind bore me and brought me to the Cicones, to Ismarus. There I sacked the city and slew the men; and from the city we took their wives and great store of treasure, and divided them among us, that so far as lay in me no man might go defrauded of an equal share. Then verily I gave command that we should fly with swift foot, but the others in their great folly did not hearken. But there much wine was drunk, and many sheep they slew by the shore, and sleek kine of shambling gait. Meanwhile the Cicones went and called to other actual facts. It accepts the view that Homer's Ithaca is to be identified, not with Thiaki, but with Lencas. As commonly rendered, the lines convict the poet of an utter ignorance of the geography of western Greece.

\(^2\) That is, from the standpoint of a sailor making his way up the coast toward the dark and unknown region of the north and west.
HOMER

οἱ σφιν γείτονες ἦσαν, ἀμα πλέονες καὶ ἀρείους, ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἰππῶν ἀνδράσι μάρυνασθαι καὶ ὅθι χρὴ πεζὸν ἐόντα. 50

ἡθόν ἐπειθ' ὁσα φύλλα καὶ ἀνθεα γίγνεται ὀρη, ἥριοι· τότε δὴ ῥα κακὴ Διὸς αἰσα παρέστη ἥμιν αἰνομοροιον, ἵν' ἀλγεα πολλὰ πάθοιμεν.

στησάμενοι δ' ἐμάχοντο μάχην παρὰ νυσὶ θοῆσι, βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείσων. 55

ὄφρα μὲν ἡς ἦν καὶ ἀἐξετο ἱερὸν ἦμαρ, τὸφρα δ' ἀλεξόμενοι μένομεν πλέονάς περ ἐόντας. ἦμος δ' ἥλιος μετενύσετο βουλυτόνδε, καὶ τότε δὴ Κίκωνες κλίναν δαμάσαντες Ἀχαιοὺς.

ἐξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἐταῖροι ὅλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατον τε μόρον τε. 60

"Ενθεν δὲ προτερών πλέομεν ἀκαχήμενοι ἤτορ, ἁσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταῖρους.

οὐδ' ἄρα μοι προτέρῳ νῆς κιὸν ἀμφιέλισσαι, πρὶν τινα τῶν δειλῶν ἐτάρων τρῖς ἐκαστὸν ἄυσαι, 65

οἱ θάνοι ἐν πεδίῳ Κικώνων ὑπὸ ὁμοθέντες.

νυσὶ δ' ἐπώρος ἄνεμον Βορέην νεφεληγγερέτα Ζεὺς λαίλαπι θεσπειή, σὺν δὲ νεφέσσι κάλυψε γαίαν ὀμοῦ καὶ πόντον· ὀρῶρει δ' οὐρανόθεν νυξ.

αἱ μὲν ἐπειτ' ἐφέροντ' ἐπικάρσια, ἱστία δὲ σφιν τριχθὰ τε καὶ τετραχθὰ διέσχυσεν ἵππομοιο. 70

καὶ τὰ μὲν ἐς νῆς κάθεμεν, δείσαντες ὀλεθρον, αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἡπειρόνδε.

ἐἴθα δὲ ὑ ἕκτας δύο τ' ἡματα συνεχὲς αἰεί κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἀλγεσὶ θυμὸν ἐδοντες. 75 306
Cicones who were their neighbours, at once more numerous and braver than they—men that dwelt inland and were skilled at fighting with their foes from chariots, and, if need were, on foot. So they came in the morning, as thick as leaves or flowers spring up in their season; and then it was that an evil fate from Zeus beset us luckless men, that we might suffer woes full many. They set their battle in array and fought by the swift ships, and each side hurled at the other with bronze-tipped spears. Now as long as it was morn and the sacred day was waxing, so long we held our ground and beat them off, though they were more than we. But when the sun turned to the time for the unyoking of oxen, then the Cicones prevailed and routed the Achaeans, and six of my well-greaved comrades perished from each ship; but the rest of us escaped death and fate.

"Thence we sailed on, grieved at heart, glad to have escaped from death, though we had lost our dear comrades; nor did I let my curved ships pass on till we had called thrice on each of those hapless comrades of ours who died on the plain, cut down by the Cicones. But against our ships Zeus, the cloud-gatherer, roused the North Wind with a wondrous tempest, and hid with clouds the land and the sea alike, and night rushed down from heaven. Then the ships were driven headlong, and their sails were torn to shreds by the violence of the wind. So we lowered the sails and stowed them aboard, in fear of death, and rowed the ships hurriedly toward the land. There for two nights and two days continuously we lay, eating our hearts for weariness and sorrow. But
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ἀλλ' ὄτε δὴ τρίτου ἡμαρ ἐνπλόκαμος τέλεσ' Ἡώς, ἵστοις στησάμενοι ἄνα θ' ἱστία λευκ' ἔρυσαντες ἴμεθα, τὰς δ' ἀνεμός τε κυβερνήται τ' ὑδυνον. καὶ νῦ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν: ἀλλὰ με κύμα ῥός τε περιγιμπτοῦντα Μάλειαν καὶ Βορέως ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

"Εἰθεν δ' ἐνυήμαρ φερόμην ὀλοοίς ἀνέροισιν πόντον ἐπ' ἱχθυόντα· ἀτὰρ δεκάτη ἐπέβημεν γαῖης Λωσθόγγων, οἳ τ' ἀνθίνον εἰδαρ ἐδουσιν. ἐπάθα δ' ἐπ' ἱππείρων βῆμεν καὶ ἄφυσαμεθ' ὕδωρ, αἴψα δὲ δείπνοιν ἐλοῦτο θὸῆς παρὰ νησιν ἐταῖροι. αὐτάρ ἐπεὶ σιτοῖ τ' ἐπασσαμεθ' ἤδε ποτῖτος, δὴ τὸτ' ἐγ'ων ἐτάρους προῖεν πεύθεσθαι ἴοντας, οἳ πίνες ἀνέρες εἰεν ἐπ' ἤθου σῖτον ἐδουτε ἀνδρεὶ δύῳ κρίνας, τρῖτατον κήρυχ' ἀμ' ὀπάσσας.1 οἳ δ' αἰψ' οἰχόμενοι μῦγεν ἀνδράσι Λωσθόγγοισιν οὐδ' ἁρα Λωσθόγγοι μύθον ήταροίσιν ὀλεθρον ἴμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πώσασθαι. τὸν δ' ὅς τε τοῦτοι φάγοι μελιηδέα καρπόν, οὐκετ' ἀπαγγείλατι πάλιν ἠθελεν οὐδ' νέεσθαι, ἀλλ' αὐτῷ βουλοντο μετ' ἀνδράσι Λωσθόγγοισι λωτῶν ἐρεπτόμενοι μενεμέν νόστοιν τὸν καθέσθαι. τοὺς μὲν ἐγ' ων ἐπὶ νήσαν ἂγον κλαίοντας ἀνάγκη, νησιοὶ δ' ἐνὶ γλαφυρῆσιν υπὸ Ἕνεῖα δῆσα ἐρύσασα. αὐτάρ τοὺς ἅλλους κελόμην ἐρύμας ἐταῖρους σπερχομένους νησίων ἐπιβαίνομεν ὠκεῦμων, μή πως τὶς λωτοῦ φαγὼν νόστοιο λάθηται. οἳ δ' αἰψ' εὐσβαινων καὶ ἐπὶ κλησίςι καθίζουν, ἐξῆς δ' εὔομενοι πολιην ἄλα τὐπτον ἐρετμοῖς.

1 Line 90 (= x. 102) is placed before 89 in most MSS. It seems inconsistent with 94.
when now fair-tressed Dawn brought to its birth the third day, we set up the masts and hoisted the white sails, and took our seats, and the wind and the helmsmen steered the ships. And now all unscathed should I have reached my native land, but the wave and the current and the North Wind beat me back as I was rounding Malea, and drove me from my course past Cythera.

"Thence for nine days' space I was borne by direful winds over the teeming deep; but on the tenth we set foot on the land of the Lotus-eaters, who eat a flowery food. There we went on shore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted food and drink, I sent forth some of my comrades to go and learn who the men were, who here ate bread upon the earth; two men I chose, sending with them a third as a herald. So they went straightway and mingled with the Lotus-eaters, and the Lotus-eaters did not plan death for my comrades, but gave them of the lotus to taste. And whosoever of them ate of the honey-sweet fruit of the lotus, had no longer any wish to bring back word or to return, but there they were fain to abide among the Lotus-eaters, feeding on the lotus, and forgetful of their homeward way. These men, therefore, I brought back perforce to the ships, weeping, and dragged them beneath the benches and bound them fast in the hollow ships; and I bade the rest of my trusty comrades to embark with speed on the swift ships, lest perchance anyone should eat of the lotus and forget his homeward way. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars."
“Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἢτορ·
Κυκλώτων δ’ ἐσ γαϊαν ὕπερφιάλων ἀθεμίστων ἱκόμεθ’, οἳ ῥα θεοίσι πεποιθότες ἀθανάτοισιν
οὕτε φυτεύονσιν χερσιν φυτὸν οὕτ’ ἀρώσιν,
ἀλλὰ τὰ γ’ ἀσπαρτα καὶ ἀνήροτα πάντα φύονται,
πυρὸς καὶ κριθαὶ ἡδ’ ἀμπελοῖ, αἳ τε φέρονσιν
οἴνον ἔριστάνυλου, καὶ σφιν Διὸς ὦμβρος ἀέξει.
τοῖσιν δ’ οὔτ’ ἀγοραὶ βουληφόροι οὕτε θέμιστες,
ἀλλ’ οἳ γ’ ὑψηλῶν ὀρέων ναίοντι κάρημα
ἐν σπέσσι γλαφυροίσι, θεμιστεύει δὲ ἐκαστὸς
παῖδων ἡδ’ ἀλόχων, οὔδ’ ἀλλήλων ἀλέγουσιν.
“Νῆσος ἔπειτα λάχεια ¹ παρὲκ λιμένος τετάνυσται,
γαῖς Κυκλώπων οὕτε σχεδὸν οὕτ’ ἀποτηλοῦ,
ὑλήσεσ’. ἐν δ’ αἴγες ἀπειρέσσια γεγάσασιν
ἀγριαῖ: οὗ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὔδ’ μὲν εἰσοχυνεύσι κυνηγέται, οἳ τε καθ’ ὦλην
ἀλγεα πάσχουσιν κορυφᾶς ὄρεων ἐφέπνοτες.
οὔτ’ ἄρα ποιμνησιν καταίχεται οὔτ’ ἀρότισως,
ἀλλ’ ἡ γ’ ἀσπαρτος καὶ ἀνήροτος ἡματα πάντα
ἀνδρῶν χιρεύει, βόσκει δὲ τε μηκάδας αἴγας.
οὗ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρῃοι,
οὖδ’ ἄνδρες νησὶν ἐνι τέκτονες, οἳ κε κάμοιεν
νῆσι ὑποσέλμους, αἳ κεν τελεοίεν ἐκαστα
ἀστε’ ἐπ’ ἀνθρώπων ἱκνεύμεναι, οἳ τε πολλὰ
ἀνδρὲς ἐπ’ ἀλλήλους νησὶν περόσσι θάλασσαν,
οἳ κε σφίν καὶ νῆσον ἐκτιμένην ἐκάμοντο.
οἳ μὲν γὰρ τι κακή γε, φεροῦ δὲ κεν ὀρία πάντα:

¹ ἔπειτα λάχεια: ἔπειτ’ ἐλάχεια Ζενοδοτος; cf. x. 509.
“Thence we sailed on, grieved at heart, and we came to the land of the Cyclopes, an overweening and lawless folk, who, trusting in the immortal gods, plant nothing with their hands nor plough; but all these things spring up for them without sowing or ploughing, wheat, and barley, and vines, which bear the rich clusters of wine, and the rain of Zeus gives them increase. Neither assemblies for council have they, nor appointed laws, but they dwell on the peaks of lofty mountains in hollow caves, and each one is lawgiver to his children and his wives, and they reck nothing one of another.

“Now there is a level\(^1\) isle that stretches aslant outside the harbour, neither close to the shore of the land of the Cyclopes, nor yet far off, a wooded isle. Therein live wild goats innumerable, for the tread of men scares them not away, nor are hunters wont to come thither, men who endure toils in the woodland as they course over the peaks of the mountains. Neither with flocks is it held, nor with ploughed lands, but unsown and untilled all the days it knows naught of men, but feeds the bleating goats. For the Cyclopes have at hand no ships with vermilion cheeks,\(^2\) nor are there shipwrights in their land who might build them well-benched ships, which should perform all their wants, passing to the cities of other folk, as men often cross the sea in ships to visit one another—craftsmen, who would have made of this isle also a fair settlement. For the isle is nowise poor, but would bear

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\(^1\) The word is a doubtful one. Others render, “deep-soiled,” and still others, “overgrown with brush,” i.e. “waste.”

\(^2\) That is, with bows painted red.
HOMER

ἐν μὲν γὰρ λειμῶνες ἀλὸς πολίοιο παρ' ὀχθας ὑδρηλοὶ μαλακοὶ· μᾶλα κ' ἀφθιτοὶ ἀμπελοὶ εἴεν. ἐν δὲ ἄρσις λείν· μᾶλα κεν βαθὺ λήμιον ἀλεὶ εἰς ὅρας ἄμφων, ἐπεὶ μᾶλα πλαρ ὑπ' οὖδας. 135
ἐν δὲ λιμὴν εὔφροσος, ἵν' οὐ χρεώ πεῖσματός ἔστιν, οὔτε εὔνας βαλέειν οὔτε πρυμνησί' ἀνάψαι,
ἀλλ' ἐπικέλσατας μεῖναι χρόνον εἰς ὁ κε ναυτέων θυμὸς ἑποτρύνη καὶ ἑπιπυεύσωσιν ἀηταί.

αὐτὰρ ἐπὶ κρατὸς λιμένοις ἰρεί ἄγλαιὸν ὕδωρ,
κρήνη ὑπὸ σπείος· περὶ δ' οἴγειροι πεφύασιν.
ἐνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευν νύκτα δι' ὀρφαίην, οὐδὲ προουφαίνετ' ἵδεσθαι· ἀηρ γὰρ περὶ νηυσὶ βαθεὶ ὅν, οὐδὲ σελήνη οὐρανόθεν προουφαίνε, κατείχετο δὲ νεφέεσσιν. 140
ἐνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὥθαλμοισιν,
οὔτ' οὖν κύματα μικρὰ κυλινδόμενα προτὶ χέρσον εἰσίδομεν, πρὶν νῆσας ἐνυσσέλμους ἐπικέλσαι.

κελσάσησι δὲ νηυσὶ καθείλομεν ἵστια πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖν θαλάσσης· 145
ἐνθα δ' ἀποβρίζαντες εμείναμεν Ἡῳ διὰν.

"Ἡμος δ' ἡργείενα φάνη ροδοδάκτυλος Ἡώς,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτὴν.
ὁρσαν δὲ νῦμφαι, κοῦραν Δίοις αἰγιόχου,
αἰγας ὀρεσκόων, ἵνα δειπνήσειαν ἐταίροι. 150

αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
eἰλόμεθ' ἐκ νῆσον, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἰγα δ' ἐδωκεθ' ὀθές μενοεικέα θήρην.
νῆσε μὲν μοι ἐποντο δυώδεκα, ἐς δὲ ἐκάστην
evνέα λάγχανον αἰγὲς· ἐμοὶ δὲ δέκ' ἐξελον οὐφ. 155

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all things in season. In it are meadows by the shores of the grey sea, well-watered meadows and soft, where vines would never fail, and in it level ploughland, whence they might reap from season to season harvests exceeding deep, so rich is the soil beneath; and in it, too, is a harbour giving safe anchorage, where there is no need of moorings, either to throw out anchor-stones or to make fast stern cables, but one may beach one's ship and wait until the sailors' minds bid them put out, and the breezes blow fair. Now at the head of the harbour a spring of bright water flows forth from beneath a cave, and round about it poplars grow. Thither we sailed in, and some god guided us through the murky night; for there was no light to see, but a mist lay deep about the ships and the moon showed no light from heaven, but was shut in by clouds. Then no man's eyes beheld that island, nor did we see the long waves rolling on the beach, until we ran our well-benched ships on shore. And when we had beached the ships we lowered all the sails and ourselves went forth on the shore of the sea, and there we fell asleep and waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, we roamed throughout the isle marvelling at it; and the nymphs, the daughters of Zeus who bears the aegis, roused the mountain goats, that my comrades might have whereof to make their meal. Straightway we took from the ships our curved bows and long javelins, and arrayed in three bands we fell to smiting; and the god soon gave us game to satisfy our hearts. The ships that followed me were twelve, and to each nine goats fell by lot, but for me alone they chose out ten."
""Ως τότε μὲν πρόπαν ἤμαρ ἐς ἡλίουν καταδύντα ἤμεθα δαινύμενοι κρέα τ' ἀσπετα καὶ μέθυ ἢδ' οὐ γάρ ποι ἤηδον ἔξεφθιο οἶνος ἐρυθρός, ἂλλ' ἐνέην πολλὸν γὰρ ἐν ἀμφιφορέσσων ἐκαστοι ἡφύσαμεν Κυκάνων ἰερὸν πτολεθρον ἔλοντες. Κυκλάτων δ' ἐς γαῖαν ἐλεύσομεν ἐγγὺς ἐόντων, κατινὸν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν. ἤμοι δ' ἡλίους κατέδυ καὶ ἐπὶ κνέφας ἦλθε, δὴ τότε κοιμῆθημεν ἐπὶ ρηγμῶν θαλάσσης. ἤμοι δ' ἱριγένεια φάινη ῥοδοδάκτυλος Ἡώς, καὶ τότε ἐγὼν ἀγορήθη θέμενος μετὰ πάσιν ἐειπον' ""Ἀλλοι μὲν νῦν μέμνετ', ἐμοὶ ἐρήμησες ἑταῖρον· αὐτὰρ ἐγὼ σὺν ηῆ τ' ἐμῆ καὶ ἐμοὶς ἑταρσοίς ἔλθων τῶν ἀνδρῶν πειρήσομαι, οἳ τίνες εἰσίν, ἡ ρ' οἳ γ' υβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἥς φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεουδῆς.' ""Ως εἰπὼν ἀνὰ νηὸς ἔβηθ', ἐκέλευσα δ' ἑταῖρος αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε πρυμνήσια λύσαι. οἳ δ' ἀλυ' εἰσβαίνον καὶ ἐπὶ κλησὶ καθίζον, ἐξῆς δ' ἐξόμενοι πολιήν ἀλα τύπτων ἐρέμωσι. ἂλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα, ἐνθα δ' ἐπ' ἐσχατὴ σπέος εἰδομεν ἀγχι θαλάσσης, ὕψηλον, δάφνησι κατηρεφές. ἐνθα δ' πολλὰ μῆλ', οἰες τε καὶ αἰγὲς, ἱαυσκον' περὶ δ' αὐλή ὕψηλῃ δέςμητο κατωρυχέσσι λύοισι 185 μακρῆς τε πίπτοσιν ἵδε δρυσίν ὑψικόμοισιν. ἐνθα δ' ἀνήρ ἐνίαυε πελώριος, ὅς ρα τὰ μῆλα οἰος ποιμάνεσκεν ἀπόπροθεν οὐδὲ μετ' ἄλλους πωλεῖτ', ἂλλ' ἀπάνευθεν ἐων ὀθεμίστια ἠδη.
"So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. For not yet was the red wine spent from out our ships, but some was still left; for abundant store had we drawn in jars for each crew when we took the sacred citadel of the Cicones. And we looked across to the land of the Cyclopes, who dwelt close at hand, and marked the smoke, and the voice of men, and of the sheep, and of the goats. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together and spoke among them all:

"'Remain here now, all the rest of you, my trusty comrades, but I with my own ship and my own company will go and make trial of yonder men, to learn who they are, whether they are cruel, and wild, and unjust, or whether they love strangers and fear the gods in their thoughts.'

"So saying, I went on board the ship and bade my comrades themselves to embark, and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when we had reached the place, which lay close at hand, there on the land's edge hard by the sea we saw a high cave, roofed over with laurels, and there many flocks, sheep and goats alike, were wont to sleep. Round about it a high court was built with stones set deep in the earth, and with tall pines and high-crested oaks. There a monstrous man was wont to sleep, who shepherded his flocks alone and afar, and mingled not with others, but lived apart, with his
καὶ γὰρ θαυμᾷ ἐτέτυκτο πελώριον, οὔδὲ ἔσκει άιδρῖ γε σιτοφάγῳ, ἀλλὰ μῖσος ὑλήσειν ύψηλῶν ὄρεων, ὦ τε φαίνεται οίον ἀπ’ ἄλλων.

"Δὴ τότε τοὺς ἄλλους κελώμην ἐρήμας ἑταῖροις αὐτῶν πάρ νηλ' τε μένειν καὶ νῦν ἐρυθαι, αὐτάρ κε ἐγὼ κρίνας ἑτάρων δυσκαίδεκ' ἀρίστους βῆν' ἀτάρ αὔριον ἁσκόν ἔχον μέλανος οἴνοιο ὑδέος, ὅν μοι ἐδώκε Μάρων, Ἔνανθεος νίς, ἰρέν' Ἀπόλλωνος, ὅς Ἰσμαρον ἀμφιβεβήκει, οὗν κακὰ μὴν σὺν παϊδὶ περισσόμεθ' ἥδε γυναικὶ ἰδόμενον ὄρει γὰρ ἐν ὠλσεῖ δενδρίηντι

Φοίβοι Ἀπόλλωνος. ὁ δὲ μοι πόρεν ἤγαλα δῶρα: χρυσοῦ μὲν μοι ἐδώκεν ἐνεργέος ἐπτὰ τάλαντα, δώκε δὲ μοι κρητῆρα πανάργυρον, αὐτάρ ἔπειτα οἴνον ἐν ἀμφιφορεύσι δυσδεκα πᾶσιν ἀφύσσας ἱδίων ἄκηραίου, θείοι ποτόν: οὔδὲ τες αὐτῶν ἱείδη δμῶν οὔδ' ἀμφιπόλων ἐν ὡκῷ, ἀλλ' αὐτὸς ἀλοχός τε φίλη ταμίῃ τε μ' οἴην. τὸν δ' ὅτε πίνοιεν μεληθέα οἴνον ἐρυθρόν, ἐν δέπας ἐμπλήσας ὑδατος ἀνά εἰκοσί μέτρα χεῦ', ὀδὴν δ' ἱδεῖα ἀπὸ κρητῆρος ὁδῷ διε

θεσπεσίη: τότ' ἀν οὔ τοι ἄφοςχεσθαι φίλον ἤμεν. τοῦ φέρον ἐμπλήσας ἁσκόν μέγαν, ἐν δὲ καὶ ἦ ἣ κωρύκως αὐτικὰ γὰρ μοι ὡσάτο θυμὸς ἀγήναιρ ἀνδρ' ἐπελεύσεσθαι μεγάλῃ ἐπιειμένον ἀλκήν, ἀγριον, οὔτε δικὰς ἐν εἰδότα οὔτε θέμιστας.

"Καρπαλίμως δ' εἰς ἀντρον ἀφικόμεθ', οὔδὲ μιν ἐνδον

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heart set on lawlessness. For he was fashioned a wondrous monster, and was not like a man that lives by bread, but like a wooded peak of lofty mountains, which stands out to view alone, apart from the rest.

"Then I bade the rest of my trusty comrades to remain there by the ship and to guard the ship, but I chose twelve of the best of my comrades and went my way. With me I had a goat-skin of the dark, sweet wine, which Maro, son of Euanthes, had given me, the priest of Apollo, the god who used to watch over Ismarus. And he had given it me because we had protected him with his child and wife out of reverence; for he dwelt in a wooded grove of Phoebus Apollo. And he gave me splendid gifts: of well-wrought gold he gave me seven talents, and he gave me a mixing-bowl all of silver; and besides these, wine, wherewith he filled twelve jars in all, wine sweet and unmixed, a drink divine. Not one of his slaves nor of the maids in his halls knew thereof, but himself and his dear wife, and one house-dame only. And as often as they drank that honey-sweet red wine he would fill one cup and pour it into twenty measures of water, and a smell would rise from the mixing-bowl marvellously sweet; then verily would one not choose to hold back. With this wine I filled and took with me a great skin, and also provision in a scrip; for my proud spirit had a foreboding that presently a man would come to me clothed in great might, a savage man that knew naught of justice or of law.¹

"Speedily we came to the cave, nor did we find

¹ In the Greek both words are plural. The idea is therefore not abstract, but concrete, and suggests that "law" was to the speaker a body of traditional decrees, or dooms.
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eύρομεν, ἀλλ' ἐνόμευε νομὸν κάτα πίονα μῆλα.
ἐλθόντες δ' εἰς ἀντρον ἐθηνύμεσθα ἐκαστα.
ταρσοὶ μὲν τυρῶν βρίθος, στείνοντο δὲ σηκοὶ
ἀρνῶν ἤδ' ἐρίφων· διακεκριμέναι δὲ ἐκασται
ἐρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
χωρὶς δ' αἰθῆ ἔρσαι. ναϊόν δ' ὄρῳ ἄγγει πάντα,
γαυλοὶ τε σκαφίδες τε, τετυμένα, τοῖς ἐνάμελγεν.
ἐνθ' ἐμὲ μὲν πρῶτισθ' ἑταροι λίσσοντ' ἐπέεσσιν
τυρῶν αἰνυμένους ἴναι πάλιν, αὐτὰρ ἐπειτα
καρπαλώμως ἐπὶ ηὔα θοὺν ἐρίφους τε καὶ ἄρνας
σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὑδωρ·
ἀλλ' ἐγὼ οὐ πιθόμην, ἢ τ' ἀν πολὺ κέρδιον ἤεν,
ὑφ' αὐτῶν τε ἱδοιμί, καὶ εἰ μοι ἔσινα δοίη.
οὐδ' ἀρ' ἐμελλ' ἑτάροισι φανεῖς ἔρατεινος ἐσεσθαί. 220

"Ενθα δὲ πῦρ κήμαντες ἔθυσαμεν ἤδε καὶ αὐτοὶ
tυρῶν αἰνυμένου φάγομεν, μένομεν τέ μιν ἐνδον
ἵμενοι, ἡς ἐπήλθε νέμων. φέρε δ' ὁβριμον ἄχθος
ὕλης ἄζαλέης, ὡς οἱ ποτιδόρπιον εἶν, 225
ἐντοσθέν 1 δ' ἀντροι βαλὼν ὀρυμαγδὸν ἐθηκεν·
ἵμεις δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἀντρον.
αὐτὰρ Ὡ τ' εἰς εὐρυ σπέος ἠλασε πίονα μῆλα
πάντα μάλ' ὀσο' ἡμελγε, τὰ δ' ἀρσενα λείπε θύρηφιν,
ἀρνείους τε τράγους τε, βαθείης ἐκτοθέν 2 αὐλῆς.
αὐτὰρ ἐπειτ' ἐπέθηκε θυρεὸν μέγαν ὕψος' ἀείρας, 235
ὁβριμον· οὐκ ἂν τὸν γε δῦν καὶ εἰκοσ' ἀμαξαί
ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεσ ὀχλίσσειαν·

1 ἐντοσθέν: ἐκτοθέν.
2 ἐκτοθέν: ἐντοσθέν most editors; cf. 338.
him within, but he was pasturing his fat flocks in the fields. So we entered the cave and gazed in wonder at all things there. The crates were laden with cheeses, and the pens were crowded with lambs and kids. Each kind was penned separately: by themselves the firstlings, by themselves the later lambs, and by themselves again the newly yearned. And with whey were swimming all the well-wrought vessels, the milk-pails and the bowls into which he milked. Then my comrades spoke and besought me first of all to take of the cheeses and depart, and thereafter speedily to drive to the swift ship the kids and lambs from out the pens, and to sail over the salt water. But I did not listen to them—verily it would have been better far—to the end that I might see the man himself, and whether he would give me gifts of entertainment. Yet, as it fell, his appearing was not to prove a joy to my comrades.

"Then we kindled a fire and offered sacrifice, and ourselves, too, took of the cheeses and ate, and thus we sat in the cave and waited for him until he came back, herding his flocks. He bore a mighty weight of dry wood to serve him at supper time, and flung it down with a crash inside the cave, but we, seized with terror, shrank back into a recess of the cave. But he drove his fat flocks into the wide cavern—all those that he milked; but the males—the rams and the goats—he left without in the deep court. Then he lifted on high and set in place the great door-stone, a mighty rock; two and twenty stout four-wheeled waggons could not lift it from the ground,

1 This rendering takes ἐκτόθεν as an adverb, and βαβελὴς αὐλῆς as a local genitive (see Monro, Homeric Grammar, §149). Otherwise we must change the text here and in 338.
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tόσσην ἡλιβατον πετρην ἐπέθηκε θύρησιν. ἔξομενος δ' ἤμεληγεν ὡς καὶ μηκάδας αἰγας, πάντα κατὰ μοίραν, καὶ ὑπ' ἐμβρυον ἤκεν ἐκάστη. 245 αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῦ γάλακτος πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν, ἤμισυ δ' αὐτ' ἐστησεν ἐν ἀγγεσιν, ὦφρα οἱ εἶν πῶς εἰναι αἰνωμένω καὶ οἱ ποτιδόρπιου εὖς.

αὐτάρ ἐπεὶ δὴ σπεύσε ποιησάμενος τὰ ἄ ἔργα, καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδευν, εἴρετο δ' ἤμὲας:

"‘Ω ξείνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα; ἦ τι κατὰ πρίχεχι ἢ μαψιδίως ἀλλήλησθε, οἰά τε ληστήρες, ὑπεῖρ ἁλα, τοί τ᾽ ἀλώνωται ψυχὰς παρθέμενοι κακῶν ἀλλοδαποῦσι φέροντες;’ 255 "‘Ως ἀφαθ', ἤμιν δ' αὐτε κατεκλύσθη φίλοι ἦτορ, δεισάιτων φθόγγον τε Βαρὺν αὐτὸν τε πέλωρον.

ἀλλὰ καὶ ὡς μιν ἔπεσασιν ἁμεβόμενοι προσέειπον.

"‘Ἡμεῖς τοι Τροῖθεν ἀποπλαγχθέντες 'Αχαῖοι παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσησ, 260 οἴκαδε ἴμενοι, ἅλλην ὁδὸν ἅλλα κέλευθα ἦλθομεν' οὕτω ποι Ζεὺς ἦθελε μητίσασθαι.

λαοὶ δ' Ἀτρείδεω 'Αγαμέμνονος εὐχόμεθ' εἶναι, τοῦ δὴ νῦν ἡ μέγιστον ὑπουρράνιον κλέος ἐστὶ· τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς πολλοὺς. ἡμεῖς δ' αὐτε κιχαιόμενοι τὰ σὰ γοῦνα ἰκόμεθ', εἰ τι πόροι ξεινίην ἥν καὶ ἅλλως δοίης δωτίνην, ἢ τε ξείνων θέμις ἐστίν.

ἀλλ' αἰδεῖον, φέριστε, θεοὺς· ἱκεταὶ δὲ τοί εἶμεν, Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε, ξείνιας, ὃς ξεινοῦσιν ἀμ' αἰδοίοισιν ὀπηδεῖ.' 270
such a towering mass of rock he set in the doorway. Thereafter he sat down and milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. Then presently he curdled half the white milk, and gathered it in wicker baskets and laid it away, and the other half he set in vessels that he might have it to take and drink, and that it might serve him for supper. But when he had busily performed his tasks, then he rekindled the fire, and caught sight of us, and asked:

"Strangers, who are ye? Whence do ye sail over the watery ways? Is it on some business, or do ye wander at random over the sea, even as pirates, who wander, hazarding their lives and bringing evil to men of other lands?"

"So he spoke, and in our breasts our spirit was broken for terror of his deep voice and monstrous self; yet even so I made answer and spoke to him, saying:

"We, thou must know, are from Troy, Achaeans, driven wandering by all manner of winds over the great gulf of the sea. Seeking our home, we have come by another way, by other paths; so, I ween, Zeus was pleased to devise. And we declare that we are the men of Agamemnon, son of Atreus, whose fame is now mightiest under heaven, so great a city did he sack, and slew many people; but we on our part, thus visiting thee, have come as suppliants to thy knees, in the hope that thou wilt give us entertainment, or in other wise make some present, as is the due of strangers. Nay, mightiest one, reverence the gods; we are thy suppliants; and Zeus is the avenger of suppliants and strangers—Zeus, the strangers' god—who ever attends upon reverend strangers."
"Ζως ἐφάμην, ὁ δὲ μ' ἀυτίκ' ἀμείβετο νηλεὶ θυμῷ·
'Νηπίος εἰς, δὲ λείν', ἦ τηλόθεν εἰλήλουθας,
ὅς με θεοὺς κέλεαι ἢ δειδύμεν ἢ ἀλέασθαι·
οὖν γὰρ Κύκλωπες Δίως ἀγγίσχον ἀλέγονσιν
οὐδὲ θεών μακάρων, ἔτει ἢ πολὺ φέρτεροι εἰμεν·
οὐδὲ ἄν ἐγὼ Δίως ἔχθος ἀλευάμενος πεφιδόμην
οὔτε σεῦ οὖθ' ἐτάρων, εἰ μὴ θυμὸς με κελεύοι.
ἀλλά μοι εἴφ' ὅτι ἔσχες ἰδών ἐνεργεὰ νῆα,
ἡ πον ἐτ' ἐσχατίης, ἢ καὶ σχεδόν, ὁφρα δαεἰω·" 280
"Ζως φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλά,
ἀλλά μιν ἄφορρον προσέφημ δολίοις ἐπέέσσον·
"'Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων
πρὸς πέτρησι βαλὼν· ὑμῆς ἐτ' πείρασι γαίης,
ἄκρη προσπελάσας· ἀνέμος δ' ἐκ πόντου ἐνείκεν·
αὐτὰρ ἐγὼ σὺν τοῖς ὑπέκφυγοι αἰτῶν ὀλέθρον·
"Ζως ἐφάμην, ὁ δὲ μ' οὐδὲν ἀμείβετο νηλεὶ θυμῷ,
ἀλλ' ὁ γ' ἀναίγας ἐτάροις ἐπὶ χείρας ἰαλλε,
σὺν δὲ δύω μάρψας ὦς τε σκῦλακας ποτὶ γαίη
κόπτ.' ἐκ δ' ἐγκέφαλος χαμάδις ρέε, δεῦε δὲ γαϊαν. 290
τοὺς δὲ διὰ μελείστι ταμῶν ὑπελίσσατο δύρποιν·
ήσθιε δ' ὦς τε λέων ὤρεστροφος, οὐδ' ἀπέλειπεν,
ἐγκατά τε σάρκας τε καὶ ὀστέα μυελέεινα.
ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Δίῳ χείρας,
σχέτλια ἔρη' ὅρωντες, ἀμηχανίη δ' ἐχε θυμοίν.
αὐτὰρ ἔτει Κύκλωψ μεγάλην ἐμπλήσατο νηδῶν
ἄνδρόμεα κρέ' ἔδων καὶ ἐτ' ἀκρήτων γάλα πίνων,
κεῖτ' ἐντοσθ' ἀντροι ταυνοσάμενος διὰ μῆλων.
τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
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"So I spoke, and he straightway made answer with pitiless heart: 'A fool art thou, stranger, or art come from afar, seeing that thou biddest me either to fear or to shun the gods. For the Cyclopes reckon not of Zeus, who bears the aegis, nor of the blessed gods, since verily we are better far than they. Nor would I, to shun the wrath of Zeus, spare either thee or thy comrades, unless my own heart should bid me. But tell me where thou didst moor thy well-wrought ship on thy coming. Was it haply at a remote part of the land, or close by? I fain would know.'

"So he spoke, tempting me, but he trapped me not because of my great cunning; and I made answer again in crafty words:

"'My ship Poseidon, the earth-shaker, dashed to pieces, casting her upon the rocks at the border of your land; for he brought her close to the headland, and the wind drove her in from the sea. But I, with these men here, escaped utter destruction.'

"So I spoke, but from his pitiless heart he made no answer, but sprang up and put forth his hands upon my comrades. Two of them at once he seized and dashed to the earth like puppies, and the brain flowed forth upon the ground and wetted the earth. Then he cut them limb from limb and made ready his supper, and ate them as a mountain-nurtured lion, leaving naught—ate the entrails, and the flesh, and the marrowy bones. And we with wailing held up our hands to Zeus, beholding his cruel deeds; and helplessness possessed our souls. But when the Cyclops had filled his huge maw by eating human flesh and thereafter drinking pure milk, he lay down within the cave, stretched out among the sheep. And I formed a plan in my great heart to steal near
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άσον ἰῶν, ξίφος ὑξὶν ἐρυσσάμενος παρὰ μηροῦ, 300
οὐτάμεναι πρὸς στῆθος, ὃθι φρένες ἦπαρ ἔχουσι,
χείρ' ἐπιμασσάμενος: ἐτέρος δὲ με θυμὸς ἔρυκεν.
αὐτοῦ γὰρ κε καὶ ἀμμες ἀπωλόμεθ' αἴτιν ὀλέθρον·
οὐ γὰρ κεν δυνάμεσθα θυράων υψηλῶν
χερσίν ἀπώσασθαι λίθον ὄβριμον, ὅν προσέθηκεν. 305
ἁς τότε μὲν στενάχοντες ἐμεῖναμεν Ἥδω δίαν.

“Ἡμος δ' ἢριγένεια φάνη ῥοδοδάκτυλος Ἅιός,
καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυον ἦκεν ἐκάστῃ.
αὐτάρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἄ ργα,
σὺν δ' ὃ γε δὴ αὐτὲ δύω μάρψας ὀπλίσσατο δεῖπνον.
δειπνήσας δ' ἀντρον ἔξηλασε πίονα μῆλα,
ὁμιδίως ἀφελῶν θυρεῶν μέγαν' αὐτάρ ἐπείτα
ἀψ ἐπέθηκ', ὡς εἰ τε φαρέτρῃ πῶμ' ἐπιθείη.
πολλὴ δὲ ῥοῖζῳ πρὸς ὅρος τρέπε πίονα μῆλα 310
Κύκλωψ: αὐτάρ ἐγὼ λιτόμην κακὰ βυσσοδομεύων,
εἴ πως τισαίμην, δοίη δὲ μοι εύχος Ἄθηγή.

“Ἡδὲ δὲ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
Κύκλωπος γὰρ ἐκεῖτο μέγα ρόπαλον παρὰ σηκῷ,
χλωρὸν ἑλαίνων· τὸ μὲν ἐκταμεν, ὅφρα φοροίη
αἰωνθέν· τὸ μὲν ἀμμες εἰςκομεν εἰσορόωντες
ὁςσον θ' ἴστον νηὸς ἐεικοσόροιο μελαίης.
φορτίδοις εὐρείης, ἦ τ' ἐκπερά μέγα λαίτμα
τόσσον ἐηὴ μῆκος, τόσσον πάχος εἰςοράσθαι.
τοῦ μὲν ὅςσον τ' ὀργιαν ἐγὼν ἀπέκοφα παραστὰς
καὶ παρέθηκ' ἐτάροισιν, ἀποξύσαι δ' ἐκέλευσα·
οἱ δ' ὄμαλῶν ποίησαν· ἐγὼ δ' ἐθώσα παραστὰς
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him, and draw my sharp sword from beside my thigh and smite him in the breast, where the midriff holds the liver, feeling for the place with my hand. But a second thought checked me, for right there should we, too, have perished in utter ruin. For we should not have been able to thrust back with our hands from the high door the mighty stone which he had set there. So then, with wailing, we waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, he rekindled the fire and milked his goodly flocks all in turn, and beneath each dam placed her young. Then, when he had busily performed his tasks, again he seized two men at once and made ready his meal. And when he had made his meal he drove his fat flocks forth from the cave, easily moving away the great door-stone; and then he put it in place again, as one might set the lid upon a quiver. Then with loud whistling the Cyclops turned his fat flocks toward the mountain, and I was left there, devising evil in the deep of my heart, if in any way I might take vengeance on him, and Athene grant me glory.

"Now this seemed to my mind the best plan. There lay beside a sheep-pen a great club of the Cyclops, a staff of green olive-wood, which he had cut to carry with him when dry; and as we looked at it we thought it as large as is the mast of a black ship of twenty oars, a merchantman, broad of beam, which crosses over the great gulf; so huge it was in length and in breadth to look upon. To this I came, and cut off therefrom about a fathom's length and handed it to my comrades, bidding them dress it down; and they made it smooth, and I, standing by, sharpened it at the point, and then straightway took
άκρον, ἀφαρ δὲ λαβὼν ἐπιράκτεον ἐν πυρὶ κηλέω, καὶ τὸ μὲν εὖ κατεύθηκα κατακρύψας ὑπὸ κόπτροφ, ἢ ῥα κατὰ σπείσους κέχυτο μεγάλ' ἦλιθα πολλή. αὐτὰρ τοὺς ἄλλους κλήρων πεπαλάσθαι 1 ἄνωθεν, ὥς τις τολμήσειεν ἐμοὶ σὺν μοχλῶν ἀείρας τρέψατ ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὑπνοὺς ἴκανοι. οὐ δὲ ἐλάχιον τούς ἄν κε καὶ ἤθελον αὐτὸς ἐλέάθαι, τέσσαρες, αὐτὰρ ἑγὼ πέμπτος μετὰ τοῖς ἐλέγιμν. 335 ἐσπέριος δ' ἤθεν καλλίτριχα μῆλα νομεύον. αὐτίκα δ' εἰς εὑρὶ σπέρος ἣλασε πίωνα μῆλα πάντα μάλ', οὐδὲ τι λείπει βαθείης ἐκτοθεν 2 αὐλῆσ, ἢ τι υἱόμενος, ἢ καὶ θεὸς ὃς ἐκέλευσεν. αὐτὰρ ἐπεῖτ' ἐπέθηκε θυρεόν μέγαν υψόσ' ἀείρας, 310 ἐξόμενος δ' ἤμελγην ὅις καὶ μηκάδας αἴγας, πάντα κατὰ μοῦραν, καὶ υπ' ἐμβρυον ἤκεν ἐκάστη. αὐτὰρ ἐπεί δὴ σπεύσε πονησάμενος τὰ ἀ ἔργα, σὺν δ' ὃ τε ἀντε δύο μάρψας ὁπλίσσατο δόρπον. καὶ τὸτ' ἐγὼ Κύκλωπα προσηύδων ἄγεις παραστάς, 345 κισσούβιον μετὰ χερσίν ἐχων μέλανος οἴνοιον.

"'Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φύρας αὐνδρόμεα κρέα, ὃφρ' εἰδῆς οἶνον τι ποτὸν τὸδε νηὺς ἐκεκεῦθει ἤμετέρη. σοὶ δ' αὐ λοιβὴν φέρουν, εἰ μ' ἐλεήσας οἴκαςε πέμψειας; σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτώς. 350 σχέτλιε, πῶς κέν τίς σε καὶ ύστερου ἄλλοις ἱκοιτο ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῦραν ἐρέξας;

"'Ως ἐφάμην, ὃ δ' ἐδεκτο καὶ ἐκπιεν' ἱσατο δ' αἰνῶς ἤδυ ποτὸν πίνων καὶ μ' ἅτει δεύτερον αὐτις'.
it and hardened it in the blazing fire. Then I laid it carefully away, hiding it beneath the dung, which lay in great heaps throughout the cave. And I bade my comrades cast lots among them, which of them should have the hardihood with me to lift the stake and grind it into his eye when sweet sleep should come upon him. And the lot fell upon those whom I myself would fain have chosen; four they were, and I was numbered with them as the fifth. At even then he came, herding his flocks of goodly fleece, and straightway drove into the wide cave his fat flocks one and all, and left not one without in the deep court, either from some foreboding or because a god so bade him. Then he lifted on high and set in place the great door-stone, and sitting down he milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. But when he had busily performed his tasks, again he seized two men at once and made ready his supper. Then I drew near and spoke to the Cyclops, holding in my hands an ivy bowl of the dark wine:

"Cyclops, take and drink wine after thy meal of human flesh, that thou mayest know what manner of drink this is which our ship contained. It was to thee that I was bringing it as a drink offering, in the hope that, touched with pity, thou mightest send me on my way home; but thou ragest in a way that is past all bearing. Cruel man, how shall any one of all the multitudes of men ever come to thee again hereafter, seeing that thou hast wrought lawlessness?"

"So I spoke, and he took the cup and drained it, and was wondrously pleased as he drank the sweet draught, and asked me for it again a second time:

1 That is, made of ivy wood.
"Δός μοι ἐτί πρόφρων, καὶ μοι τεὸν οὖνομα εἶπε 355 
αὐτίκα νῦν, ἦν τοι δῶ ξείνιον, ὥς κε σὺ χαίρῃς. 
καὶ γὰρ Κυκλόπεσσι φέρει ξείδῶρος ἄρουρα 
οίνου ἐριστάφυλου, καὶ σφιν Διὸς ὀμβρος ἀέζειν· 
ἀλλὰ τὸ δ' ἄμβροσίας καὶ νέκταρός ἐστιν ἀπόρροφός.
"Ὄς φάτ', ἀτὰρ οἱ αὐτίς ἐγὼ πόρον αἴθοπα οίνον. 360 
τρὶς μὲν ἑδώκα φέρων, τρὶς δ' ἑκπιεν ἀφραδίησιν. 
αὐτάρ ἐπεί Κύκλωπα περὶ φρένας ἠλυθεν οίνος, 
καὶ τότε δὴ μιν ἔπεσσι προσημόθων μειλιχίσιν.
"Κύκλωψ, εἰρωτᾶς μ' οὖνομα κλυτόν, αὐτάρ ἐγὼ τοι 
ἐξερέω· σὺ δὲ μοι δῶς ξείνιον, ὥς περ ὑπέστης. 365 
Οὕτως ἐμοὶ γ' οὖνομα. Οὕτως δὲ με κικλήσκουσι 
μήτηρ ἢδὲ πατήρ ἢδ' ἄλλοι πάντες ἑταῖροι.
"Ὄς ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμείβετο νηλέι θυμὸ. 370 
'Οὕτως ἐγὼ πύματον ἐδομαί μετὰ οἷς ἑτάροισιν, 
τοὺς δ' ἄλλους πρόσθεν· τὸ δὲ τοι ξεινήιον ἐσται.
"Ἡ καὶ ἀνακλινθεῖσ πέσεν ὑπτίοσ, αὐτάρ ἔπειτα 
κεῖτ' ἀποδοχμώσας παχὺν αὐξένα, καδ' δὲ μιν ὑπνός 
ἐρεὶ παιδαμάτωρ: φάρυγγος δ' ἐξέσσυτο οἶνος 
ψωμοὶ τ' ἀνδρόμεοι: ὁ δ' ἐρεύγητο οἶνοβαρεῖων. 
καὶ τὸτ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἥλασα πολλής, 375 
ὁς θερμαίνοιτο: ἔπεσσι δὲ πάντας ἑταῖρους 
θάρσουν, μή τίς μοι ὑποδείσας ἀναδύῃ.
"ἀλλ' ὅτε δὴ ταχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλειν 
ἀψεθαί, χλωρὸς περ ἐὼν, διεφαίνετο δ' αἰνὼν, 
καὶ τὸτ' ἐγὼν ἀσσον φέρον ἐκ πυρός, ἀμφι δ' ἑταῖροι 380 
ἐσταυτ': αὐτάρ θάρσος ἐνέπνευσεν μέγα δαίμων.
"'Give it me again with a ready heart, and tell me thy name straightway, that I may give thee a stranger's gift whereat thou mayest be glad. For among the Cyclopes the earth, the giver of grain, bears the rich clusters of wine, and the rain of Zeus gives them increase; but this is a streamlet of ambrosia and nectar.'

"So he spoke, and again I handed him the flaming wine. Thrice I brought and gave it him, and thrice he drained it in his folly. But when the wine had stolen about the wits of the Cyclops, then I spoke to him with gentle words:

"'Cyclops, thou askest me of my glorious name, and I will tell it thee; and do thou give me a stranger's gift, even as thou didst promise. Noman is my name, Noman do they call me—my mother and my father, and all my comrades as well.'

"So I spoke, and he straightway answered me with pitiless heart: 'Noman will I eat last among his comrades, and the others before him; this shall be thy gift.'

"He spoke, and reeling fell upon his back, and lay there with his thick neck bent aslant, and sleep, that conquers all, laid hold on him. And from his gullet came forth wine and bits of human flesh, and he vomited in his drunken sleep. Then verily I thrust in the stake under the deep ashes until it should grow hot, and heartened all my comrades with cheering words, that I might see no man flinch through fear. But when presently that stake of olive-wood was about to catch fire, green though it was, and began to glow terribly, then verily I drew nigh, bringing the stake from the fire, and my comrades stood round me and a god breathed into us
οἱ μὲν μοχλὸν ἐλοῦτες ἐλάινον, ὡς ἔτ' ἀκρῷ, ὡς ὀυ τὸς τρυπᾶν νῦν νήνον αὖν τρυπᾶν, οἱ δὲ τὰ ὑποσεῖονισιν ἴμαντι ἄψαμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενεῖς αἰεὶ. ὡς τῶν ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλοῦτες δινόμεν, τὸν δ' αἴμα περίρρεε θερμὸν ἐόντα. πάντα δὲ ὁ ἐλεφαρ' ἀμφί καὶ ὀφρύας ἐνεῖν ἀντὶ γλύνης καιομένης, σφαραγεῖντο δὲ οἱ πυρὲς. ὡς δ' ὁτ' ἀνήρ χαλκεῖν πέλεκυν μέγαν ἥκη σκέπαρνον εἰν ὑδατὶ ψυχρῷ βύστη μεγάλα ἱάχοντα φαρμάσσων, τῷ γὰρ ἀντὶ σιδῆρον γε κράτος ἐστίν: ὡς τοῦ σις ὀφθαλμὸς ἐλαίνειν περὶ μοχλῶν. σμερδαλέων δὲ μεγ' ἔμοιζεν, περὶ δ' ἱαχε πέτρη, ἡμεῖς δὲ δεῖσαντες ἀπεσοῦμεθ'. αὐτάρ' ὁ μοχλὸν ἔξερυσ' ὀφθαλμὸι πεφυμένοι εἴματί πολλῶν. τὸν μὲν ἔπειτ' ἔρρυθεν ἀπὸ ἐο χερσὶν ἀλύων, αὐτὰρ' ὁ Κυκλώτας μεγάλ' ἢπνευ, οἱ ρὰ μιν ἀμφὶς φέκουν ἐν σπήσεσι δ' ἀκρίας ἰμεμοέσσας. οἱ δὲ βοῆς ἀλοῦτες ἐφοίτων ἄλλοθεν ἄλλος, ἰστάμενοι δ' εἴροντο περὶ στῆσον ὅτι ἐί κηδοι: "Τίπτε τὸσον, Πολύφημ', ἀρημένος ὁδ' ἐβόησας νῦντα δι' ἀμβροσίην καὶ ἀντίους ἀμμὲ τίθησθα; ηὶ μὴ τὸς σεν μὴλα βροτῶν ἂνκοντος ἐλαύνει; ηὶ μὴ τὸς σ' αὐτὸν κτείνει δόλῳ ἢ βίηφιν; "Τοὺς δ' αὐτ' ἔξ ἄντρον προσέφη κρατερὸς Πολύ-φημος: "Ω φίλου, Οὐτὶς με κτείνει δόλῳ οὐδὲ βίηφιν." "Οἱ δ' ἀπαμειβόμενοι ἐπεα πτερόειν' ἀγόρευον 'Εἰ μὲν δὴ μὴ τὸς σε βιάζεται οἶον ἐόντα,
great courage. They took the stake of olive-wood, sharp at the point, and thrust it into his eye, while I, throwing my weight upon it from above, whirled it round, as when a man bores a ship's timber with a drill, while those below keep it spinning with the thong, which they lay hold of by either end, and the drill runs around unceasingly. Even so we took the fiery-pointed stake and whirled it around in his eye, and the blood flowed around the heated thing. And his eyelids wholly and his brows round about did the flame singe as the eyeball burned, and its roots crackled in the fire. And as when a smith dips a great axe or an adze in cold water amid loud hissing to temper it—for therefrom comes the strength of iron—even so did his eye hiss round the stake of olive-wood. Terribly then did he cry aloud, and the rock rang around; and we, seized with terror, shrank back, while he wrenched from his eye the stake, all befouled with blood, and flung it from him, wildly waving his arms. Then he called aloud to the Cyclopes, who dwelt round about him in caves among the windy heights, and they heard his cry and came thronging from every side, and standing around the cave asked him what ailed him:

"What so sore distress is thine, Polyphemus, that thou criest out thus through the immortal night, and makest us sleepless? Can it be that some mortal man is driving off thy flocks against thy will, or slaying thee thyself by guile or by might?"

"Then from out the cave the mighty Polyphemus answered them: 'My friends, it is Noraan that is slaying me by guile and not by force.'

"And they made answer and addressed him with winged words: 'If, then, no man does violence to
νοῦσον γ' οὗ πῶς ἐστὶ Διὸς μεγάλου ἀλέασθαι, ἀλλὰ σὺ γ' εὐχεο πατρὶ Ποσειδάωνι ἀνακτῇ.

""Ως ἂρ' ἐφαν ἀπιόντες, ἐμὸν δ' ἐγέλασον φίλον κήρ, ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μήτες ἀμύμων.
Κύκλωψ δὲ στενάξαν τε καὶ ὦδίνων ὀδύνησι
χεροῖς ἱηλαφόν ἀπὸ μὲν λίθον εἰλε θυράων,
αὐτὸς δ' εἰνὶ θύρησα καθέξους χείρε πετᾶσσας,
εἰ τινὰ ποὺ μετ' ὄσσι λάβοι στείχοντα θύρας·
οὔτω γὰρ ποὺ μ' ἥλπετ' ἐνι φρεσκ' νῆπιον εἶναι.
αὐτάρ ἐγὼ βουλευον, ὅπως ὁχ' ἄριστα γένοιτο,
εἰ τιν' ἑταίροισιν θανάτου λύσιν ἦδ' ἐμὸι αὐτῷ εὐροίμην·
πάντας δὲ δόλους καὶ μίτων υφαίνον
ὡς τε περὶ ψυχής· μέγα γὰρ κακὸν ἐργύθεν ἦν.
ὁδὲ δὲ μοι κατὰ θυμὸν ἄριστη φαύνετο βουλή.
ἀρσενεὶς οἰεὶς ήσαν ἑυτρεφέες, δασύμαλλοι,
καλοὶ τε μεγάλοι τε, ἱδυνεφές εἰρος ἑχοντες·
tοὺς ἀκέων συνέερχον ἑυστρεφέοσσι λύγοισιν,
tὰς ἐπὶ Κύκλωψ εύδε πέλωρ, ἀθεμίστα εἰδὼς,
σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
tὸ δ' ἐτέρῳ ἐκάτερθεν ἵτην σώοντες ἑταίρους.

τρεῖς δὲ ἑκαστὸν φῶτ' οἰεὶς φέρον· αὐτάρ ἐγὼ γε —
ἀρνεῖος γὰρ ἐν μῆλων ὁχ' ἄριστος ἀπάντων,
tοῦ κατὰ νῶτα λαβών, λασίναν ὑπὸ γαστέρ' ἐλυσθεὶς
κείμην· αὐτάρ χερσίν ἄωτον θεσπεσίοιο

νολεμέως στρεφθεὶς ἑχόμην τετλητόι θυμῷ.

ὡς τότε μὲν στενάξαντες ἐμείναμεν 'Ἡῶ δίαν.

""Ἡμος δ' ἠργύεναι φάνῃ ῥοδοδάκτυλος 'Ἡῶς,
καὶ τότ' ἐπειτα νομόν' ἐξέσυντο ἀρσενα μῆλα,
θηλεια δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς·

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thee in thy loneliness, sickness which comes from great Zeus thou mayest in no wise escape. Nay, do thou pray to our father, the lord Poseidon.'

"So they spoke and went their way; and my heart laughed within me that my name and cunning device had so beguiled. But the Cyclops, groaning and travailing in anguish, groped with his hands and took away the stone from the door, and himself sat in the doorway with arms outstretched in the hope of catching anyone who sought to go forth with the sheep—so witless, forsooth, he thought in his heart to find me. But I took counsel how all might be the very best, if I might haply find some way of escape from death for my comrades and for myself. And I wove all manner of wiles and counsel, as a man will in a matter of life and death; for great was the evil that was nigh us. And this seemed to my mind the best plan. Rams there were, well-fed and thick of fleece, fine beasts and large, with wool dark as the violet. These I silently bound together with twisted withes on which the Cyclops, that monster with his heart set on lawlessness, was wont to sleep. Three at a time I took. The one in the middle in each case bore a man, and the other two went, one on either side, saving my comrades. Thus every three sheep bore a man. But as for me—there was a ram, far the best of all the flock; him I grasped by the back, and curled beneath his shaggy belly, lay there face upwards with steadfast heart, clinging fast with my hands to his wondrous fleece. So then, with wailing, we waited for the bright dawn.

"As soon as early Dawn appeared, the rosy-fingered, then the males of the flock hastened forth to pasture and the females bleated unmilked about the pens,
οὐθατα γὰρ σφαραγεύντο. ἀναξ δ’ ὀδύνησι κακῆς 440
tειρόμενος πάντων ὁίων ἐπεμαίετο νώτα
όρθων ἑσταστῶν τὸ δὲ νῆπτος οὐκ ἐνόησεν,
ὁς οἱ ὑπ’ εἰροπόκων ὁίων στέρνοισι δέδεντο.
ὕστατος ἀρνείδος μῆλων ἐστείχε θύραξ
λάχνω στεινόμενος καὶ ἐμοὶ πυκνὰ φρονέοντι. 445
τὸν δ’ ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος:
“Κριε πέπον, τί μοι ὥδε διὰ σπέος ἐσσυν μῆλων
ὕστατος; οὐ τι πάρος γε λεκειμένοις ἔρχεαι οἰῶν,
ἀλλα πολὺ πρῶτος νέμεαι πέρειν’ ἀνθεὰ ποίης
μακρὰ βιβάς, πρῶτος δὲ ροὰς ποταμών ἀφικάνεις, 450
πρῶτος δὲ σταθμόνδε λιλαίει ἀπονέεσθαι
ἐσπέριος: χῦν αὐτὲ πανύστατος. ἥ σὺ γ’ ἀνακτος
ὄφθαλμον ποθείεις, τὸν ἀνήρ κακὸς ἐξαλώσε
σὺν λυχνοῖς ἐτάροισι δαμασσάμενος φρένας οἰὼν,
Ὀυτίς, ὃν οὐ πὸ φημὶ πεφυγμένον εἶναι ὀλέθρον. 455
εἰ δὴ ὀμοφρονέοις ποτιφωνήεις τε γένοιο
εἰπεῖν ὅπις κείνος ἐμὸν μένος ἡλασκᾶξεν.
τῷ κε’ οἱ ἡγκέφαλος γε διὰ σπέος ἀλλωδὶς ἀλλὴ
θεινομένου ρᾴοιτο πρὸς οὐδεῖ, καδ δὲ κ’ ἐμοῦ κήρ
λῳφήσειε κακῶν, τὰ μοι οὐτιδανὸς πόρεν Ὀυτίς. 460
“Ὡς εἰπόν τῶν κριῶν ἀπὸ ἐσο πέμπε θύραξ.
ἐλθόντες δ’ ἤβαιν ἀπὸ σπείονς τε καὶ αὐλής
πρῶτος ὑπ’ ἀρνείον λυώμην, ὑπέλυσα δ’ ἐταίρους.
καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίνανα δημῷ,
pολλὰ περιτροπέοντες ἑλαύνομεν, ὥφρ’ ἐπὶ νῆα
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for their udders were bursting. And their master, distressed with grievous pains, felt along the backs of all the sheep as they stood up before him, but in his folly he marked not this, that my men were bound beneath the breasts of his fleecy sheep. Last of all the flock the ram went forth, burdened with the weight of his fleece and my cunning self. And mighty Polyphemus, as he felt along his back, spoke to him, saying:

"'Good ram, why pray is it that thou goest forth thus through the cave the last of the flock? Thou hast not heretofore been wont to lag behind the sheep, but wast ever far the first to feed on the tender bloom of the grass, moving with long strides, and ever the first didst reach the streams of the river, and the first didst long to return to the fold at evening. But now thou art last of all. Surely thou art sorrowing for the eye of thy master, which an evil man blinded along with his miserable fellows, when he had overpowered my wits with wine, even Noman, who, I tell thee, has not yet escaped destruction. If only thou couldst feel as I do, and couldst get thee power of speech to tell me where he skulks away from my wrath, then should his brains be dashed on the ground here and there throughout the cave, when I had smitten him, and my heart should be lightened of the woes which good-for-naught Noman has brought me.'

"So saying, he sent the ram forth from him. And when we had gone a little way from the cave and the court, I first loosed myself from under the ram and set my comrades free. Speedily then we drove off those long-shanked sheep, rich with fat, turning full often to look about until we came to the ship.
HOMER

ικομεθ'. ἀσπάσιοι δὲ φίλοις ἐτάρωσι φύνημεν, οἱ φύγομεν θάνατον, τους δὲ στενέχοντο γοῶντες. ἀλλ' ἐγὼ οὐκ εἶμι, ἀνά δ' ὄφρυσι νεῦν ἐκάστῳ, κλαίειν, ἀλλ' ἐκέλευσα θοῦς καλλίτριχα μήλα πόλλ' ἐν μη βαλόντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ. οἱ δ' αἰσθανοῦν καὶ ἐπὶ κλησί καθίζον, ἐξής δ' ἐξόμενοι πολιήν ἀλα τύπτον ἐρέτμοις. ἀλλ' ὅτε τόσον ἄτιν, ὄσον τε γέρωνε βοήσας, καὶ τὸτ' ἐγὼ Κύκλωπα προσημύδων κερτομόισιν.

"'Κύκλωψ, οὐκ ἂρ' ἐμελλές ἀνάλκιδος ἀνόδος ἐταίρους ἐδμεναί ἐν σπῆι γλαφυρῷ κρατερῇ βίηφη. καὶ λίην σὲ γ' ἐμελλε κιχήσεσθαι κακὰ ἔργα, σχέτλι', ἐπεὶ ἕξινοι σοι ἄξεο σῷ εἰς οἰκῷ ἐσθέμεναι· τῷ σε Ζεῦς τίσατο καὶ θεοὶ ἄλλοι." "Ως ἐφάμην, ὁ δ' ἐπεῖτα χολόσατο κηρώθη μᾶλλον,

ἡκε δ' ἀπορρήξας κορυφὴν οἴρεος μεγάλακοι, καδ' δ' ἐβαλε προπάροιθε νεῶς κυανοπρώροιο. ἐκλύσθη δὲ θύλασσα κατερχομένης ὑπὸ πέτρης· τὴν δ' αἰγὴ ὡτερόνδε παλιρρόθιον φέρε κῦμα, πλημμυρίς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἴκέσθαι. αὐτάρ ἐγὼ χείρεσσι λαβῶν περιμήκεα κοντὸν ὠσα παρέξ, ἐτάρωσι δ' ἐποτρύνας ἐκέλευσα ἐμβαλέειν κώπης, ἵν' ὑπὲκ κακότητα φύγομεν, κρατὶ κατανεύων· οἱ δὲ προπέσοντες ἔρεσον. ἀλλ' ὅτε δὴ δὶς τόσον ἄλα πρήσσοντες ἀπῆμεν,

1 Line 483 (=540), τυτθόν, ἐδεύησεν δ' οἰήμιν ἄκρον ἴκέσθαι, was rejected by Aristarchus.

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And welcome to our dear comrades was the sight of us who had escaped death, but for the others they wept and wailed; yet I would not suffer them to weep, but with a frown forbade each man. Rather I bade them to fling on board with speed the many sheep of goodly fleece, and sail over the salt water. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when I was as far away as a man's voice carries when he shouts, then I spoke to the Cyclops with mocking words:

"Cyclops, that man, it seems, was no weakling, whose comrades thou wast minded to devour by brutal strength in thy hollow cave. Full surely were thy evil deeds to fall on thine own head, thou cruel wretch, who didst not shrink from eating thy guests in thine own house. Therefore has Zeus taken vengeance on thee, and the other gods."

"So I spoke, and he waxed the more wroth at heart, and broke off the peak of a high mountain and hurled it at us, and cast it in front of the dark-prowed ship. And the sea surged beneath the stone as it fell, and the backward flow, like a flood from the deep, bore the ship swiftly landwards and drove it upon the shore. But I seized a long pole in my hands and shoved the ship off and along the shore, and with a nod of my head I roused my comrades, and bade them fall to their oars that we might escape out of our evil plight. And they bent to their oars and rowed. But when, as we fared over the sea, we were twice as far distant, then was I fain to call

1 The spurious verse 483 has been omitted in the translation as ruinous to the sense. It has made its way into the text from 540, where it is in place.
καὶ τότε ὁ Ἡμεροκλάδωρος ἀμφὶ δ’ ἔταφερ μειλιχὸν ἐπέφεσσιν ἐρήμου ἄλλου ἄλλος·

"Ὥστι· ἀν᾽ ἐπὶ τοῖς ἐπὶ μεθέλησεν ἀγριόν ἄνδρα; ὅς καὶ νῦν πῶς τοῦτο βαλὼν βέλος ἔμαχε νῆα αὐτὶς ἡ πείρα, καὶ δὴ φάμεν αὐτῷ' ὀλέσθαι, εἰ δὲ φθεγξαμένου τεύ ἡ αὐδὴςαντος ἀκούσε, σὺν κεν ἄραξ᾽ ἡμέων κεφαλὰς καὶ νῆα δοῦρα μαρμάρῳ ὀκρισεντι βαλὼν· τόσον γὰρ ἦσιν·

"Ὥσ φάσαν, ἀλλ’ οὐ πείθον ἐμὸν μεγαλήτορα θυμόν, ἀλλὰ μιν ἀψορρου προσέφην κεκοτημέν ὑμῷ.

"Ὥσ ἐφάμην, ο δὲ μ’ οἰμώξας ἠμέβετο μόθῳ· Ὡπότοι, ἢ μάλα δὴ με παλαίφατα θέσφαθ’ ἰκάνει. ἐσκε τις ἐνθάδε μάντις ἀνήρ ἄν τε μέγας τε, Τηλεμός Εὐρυμίδης, ὅς μαντοσύνῃ ἐκέκαστο καὶ μαντευόμενος κατερήμα Κυκλώπεσσιν· ὅς μοι ἐφή τάδε πάντα τελευτῆσθαι ὅπίσσω, χειρῶν ἐξ Ὥρδισος ἀμαρτίσσεται ὅπωρίς. ἀλλ’ αἷς τινα φώτα μέγαν καὶ καλὸν ἐδέγμην ἐνθάδ’ ἐλεύσθαι, μεγάλην ἐπιειμένον ἀλκῆν· νῦν δὲ μ’ ἐνω ὀλγος τε καὶ οὐτιδανός καὶ ἀκίκου ὀφθαλμόν ἀλάώσεν, ἐπεὶ μ’ ἐδαμάσσατο οὕνω. ἀλλ’ ἄγε δεῦρ’, Ὥρδισεν, ἦνα τοι πάρ ξείνα θείω πομπῆς τ’ ὅστρυνω δόμεναι κλυτὸν ἐννοσίγαιον· τοῦ γὰρ ἔγω πάις εἰμί, πατὴρ δ’ ἐμὸς εὐχεταί εἶναι.
to the Cyclops, though round about me my comrades, one after another, sought to check me with gentle words:

"'Reckless one, why wilt thou provoke to wrath a savage man, who but now hurled his missile into the deep and drove our ship back to the land, and verily we thought that we had perished there? And had he heard one of us uttering a sound or speaking, he would have hurled a jagged rock and crushed our heads and the timbers of our ship, so mightily does he throw.'

"So they spoke, but they could not persuade my great-hearted spirit; and I answered him again with angry heart:

"'Cyclops, if any one of mortal men shall ask thee about the shameful blinding of thine eye, say that Odysseus, the sacker of cities, blinded it, even the son of Laertes, whose home is in Ithaca.'

"So I spoke, and he groaned and said in answer: 'Lo now, verily a prophecy uttered long ago is come upon me. There lived here a soothsayer, a good man and tall, Telemus, son of Eurymus, who excelled all men in soothsaying, and grew old as a seer among the Cyclopes. He told me that all these things should be brought to pass in days to come, that by the hands of Odysseus I should lose my sight. But I ever looked for some tall and comely man to come hither, clothed in great might, but now one that is puny, a man of naught and a weakling, has blinded me of my eye when he had overpowered me with wine. Yet come hither, Odysseus, that I may set before thee gifts of entertainment, and may speed thy sending hence, that the glorious Earth-shaker may grant it thee. For I am his son, and he declares him-
αὐτός δ’, αἱ κ’ ἄθέλησ’, ἦστε, οὐδὲ τις ἄλλος
οὔτε θεών μακάρων οὔτε θυντῶν ἀνθρώπων.’

"Ὅς ἔφατ’, αὐτάρ ἐγὼ μιν ἀμειβόμενος προσέειπον.
Λι γὰρ δὴ φυχήσει τε καὶ αἰώνός σε δυναίμην
εὕρω ποιήσας πέμψαι δόμον’ Λιδος εἰσώ,
ὡς οὐκ ἠφθαλμόν γ’ ἦστε οὐδ’ ἐνοσίχθων.’

"Ὅς ἐφάμην, ὁ δ’ ἐπείτα Ποσειδάων ἀνακτὶ
eὔχετο χεῖρ’ ὑρέγων εἰς οὐρανὸν ἀστερέωντα:
'Κλάθι, Ποσειδάων γαιήχει κυανοχαίτα,
εἰ ἐτεοῦ ποι ἐμί, πατήρ δ’ ἐμὸς εὐχεία εἶναι,
δός μή Ὅδυσσηα πτολιπόρθιον οἴκαδ’ ἱκέσθαι
ὑὸν Λαέρτεω, Ἰθάκη ἐνι οἰκί’ ἐχοντα.1
ἀλλ’ εἰ οἱ μοῖρ’ ἐστὶ φίλοις τ’ ἱδεείν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ ἐν ἓν ἐς πατρίδα γαίαν,
ὦσε κακῶς ἔλθοι, ὀλέσας ἀπο πάντας ἑταῖρους,
νῆσε επ’ ἀλλοτρίης, εὔροι δ’ ἐν πήματα οἶκῳ.

"‘Ὅς ἔφατ’ εὐχόμενοι, τοῦ δ’ ἐκλυνε κυανοχαίτης.
αὐτάρ ὁ γ’ ἐξαυτις πολὺ μείζονα λᾶνκ ψέρας
ἡκ’ ἐπιδινήσας, ἐπέρεισε δὲ ἐν’ ἀπέλεθρον,
καδ’ δ’ ἐβαλεν μετόπισθε νεὸς κυανοπρόφορο
τυφλῶν, ἐδεύησεν δ’ οὐήμον ἀκρον ἱκέσθαι.

ἐκλύσθη δὲ θάλασσα κατερχομένηι ὑπὸ πέτρης
τὴν δὲ πρόςω φέρε κῦμα, θέμωσε δὲ χέρσον ἱκέσθαι.

‘Ἀλλ’ ὅτε δὴ τὴν νῆσον ἀφικόμεθ’, ἐνθα περ ἀλλαὶ
νῆς εὕσσελμοι μένον ἀθρόαι, ἀμφι δ’ ἑταῖροι
ἡτ’ ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ,
νῆμα μὲν ἔνθ’ ἐλθόντες εκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βήμεν ἐπὶ ῥηγμῖν θαλάσσης.

1 Line 531 is omitted in most MSS.
self my father; and he himself will heal me, if it be his good pleasure, but none other either of the blessed gods or of mortal men.'

"So he spoke, and I answered him and said: 'Would that I were able to rob thee of soul and life, and to send thee to the house of Hades, as surely as not even the Earth-shaker shall heal thine eye.'"

"So I spoke, and he then prayed to the lord Poseidon, stretching out both his hands to the starry heaven: 'Hear me, Poseidon, earth-enfolder, thou dark-haired god, if indeed I am thy son and thou declarest thyself my father; grant that Odysseus, the sacker of cities, may never reach his home, even the son of Laertes, whose home is in Ithaca; but if it is his fate to see his friends and to reach his well-built house and his native land, late may he come and in evil case, after losing all his comrades, in a ship that is another's; and may he find woes in his house.'

"So he spoke in prayer, and the dark-haired god heard him. But the Cyclops lifted on high again a far greater stone, and swung and hurled it, putting into the throw measureless strength. He cast it a little behind the dark-prowed ship, and barely missed the end of the steering-oar. And the sea surged beneath the stone as it fell, and the wave bore the ship onward and drove it to the shore.

"Now when we had come to the island, where our other well-benched ships lay all together, and round about them our comrades, ever expecting us, sat weeping, then, on coming thither, we beached our ship on the sands, and ourselves went forth upon the shore
μήλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηθὸς ἐλόντες
δασσάμεθ', ὡς μή τίς μοι ἀπεμβόλενος κίοι ἱσης.
ἀρνεῖον δ' ἐμοὶ οὕτω ἐνυμήματε ἐταϊροί
μήλων διαισμένων δόσαν ἐξοχα: τὸν δ' ἐπὶ θυί
ΗηYTE κελαινεῖέ Κρονίδη, ὅς πᾶσιν ἀνάσσει,
ῥέξας μηρί ἐκαίνω ὃ δ' οὐκ ἐμπάξετο ἱρὸν,
ἀλλ' ὃς μερμήρεξεν ὃπως ἀπολοίατο πᾶσαι
νῆς ἐνσσελμοὶ καὶ ἐμοὶ ἐρώτρες ἐταϊροί.

"'Ως τότε μὲν πρόπαν ἡμαρ ἐς ἡλίουν καταδύντα
ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἧδυν.
ἡμος δ' ἡλίους κατέδυ καὶ ἐπὶ κνέφας ἠλθε,
ὅτε τότε κοιμήθημεν ἐπὶ ῥηγμων θαλάσσης.
ἡμος δ' ἠργόκεια φάνη ῥοδόδακτυλος Ἑως,
ὅτε τότ' ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνῆσια λύσαν;
οί δ' αἵψ' εἰσβαινον καὶ ἐπὶ κλησὶ καθιζον,
ἐξῆς δ' ἐξόμενοι πολιήν ἀλα τύπτον ἐρετμοῖς.

"Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἱτορ,
ἀσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
of the sea. Then we took from out the hollow ship the flocks of the Cyclops, and divided them, that so far as in me lay no man might go defrauded of an equal share. But the ram my well-greaved comrades gave to me alone, when the flocks were divided, as a gift apart; and on the shore I sacrificed him to Zeus, son of Cronos, god of the dark clouds, who is lord of all, and burned the thigh-pieces. Howbeit he heeded not my sacrifice, but was planning how all my well-benched ships might perish and my trusty comrades.

"So, then, all day long till set of sun we sat feasting on abundant flesh and sweet wine; but when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I roused my comrades, and bade them themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades.
The meaning is that the savour and the sound of feasting may be noticed even before one enters the house proper.

The word is a doubtful one. The rendering here given seems demanded by xi. 311, and fits all passages, though it
BOOK X

"Then to the Aeolian isle we came, where dwelt Aeolus, son of Hippotas, dear to the immortal gods, in a floating island, and all around it is a wall of unbreakable bronze, and the cliff runs up sheer. Twelve children of his, too, there are in the halls, six daughters and six sturdy sons, and he gave his daughters to his sons to wife. These, then, feast continually by their dear father and good mother, and before them lies boundless good cheer. And the house, filled with the savour of feasting, resounds all about even in the outer court by day, and by night again they sleep beside their chaste wives on blankets and on corded bedsteads. To their city, then, and fair palace did we come, and for a full month he made me welcome and questioned me about each thing, about Ilios, and the ships of the Argives, and the return of the Achaeans. And I told him all the tale in due order. But when I, on my part, asked him that I might depart and bade him send me on my way, he, too, denied me nothing, but furthered my sending. He gave me a pet, made of the hide of an ox nine years old, which he flayed, and therein he bound the paths of the blustering winds; for the son of Cronos had made him cannot be said to be appropriate in x. 390. Possibly nine was felt merely as a round number, or the age of nine taken merely to denote full maturity.
HOMER

ἡμὲν πανέμεναι ἥδ' ὄρνυμεν, ὦν κ’ ἐθέλησι. 25

νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
ἀργυρῇ, ἵνα μῇ τὶ παραπνέοση ὀλύγον περ.

αὐτὰρ ἐμοὶ πνοιῆν Ζεφύρου προέηκεν ἄρναι,

όφρα φέροι μῆσε τε καὶ αὐτοῖς· οὖν ἀρ' ἐμελλὲν

ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίσσιν.

"'Εινήμαρ μὲν ὦμῶς πλέομεν νύκτας τε καὶ ἦμαρ,

τῇ δεκάτῃ δ' ἦδη ἀνεφαινετο πατρὶς ἄρουρα,

καὶ δὴ πυρπολέοντας ἐλεύσομεν ἐγγὺς ἑώντες. 30

ἔτι ἐμὲ μὲν γλυκὺς ὑπνος ἐπῆλυθε κεκμηστά,

αἰεὶ γὰρ πόδα νῆσος ἐνώμων, οὐδὲ τῷ ἄλλῳ

δῶχ' ἔταρων, ἵνα θᾶσσον ἱκοίμεθα πατρίδα γαῖαν·

οἱ δ' ἔταροι ἐπέσσοσι πρὸς ἀλλήλους ἀγόρευον,

καὶ μ' ἐφασαν χρυσόν τε καὶ ἄργυρον οἶκαδ' ἀγεσθαι 35

δώρα παρ' Αἰώλου μεγαλήτορος Ἰπποτάδαο.

ὁδὲ ὁ τεις ἐπίπεσκεν ἰδὼν ἐς πλησίον ἀλλον·

"'Ο πόποι, ὡς ὁδὲ πᾶσι φίλος καὶ τίμιος ἐστὶν

ἀνθρώποις, ὢτεὼν τε πόλιν καὶ γαῖαν ἱκηται.

πολλὰ μὲν ἐκ Τροίης ἀγεται κεμιήλια καλὰ

ληίδος, ἥμεις δ' αὐτὲ ὀμὴν ὠδὸν ἐκτελέσαντες

οἶκαδε νισσομέθα κενεῖς σὺν χεῖρας ἑχοντες·

καὶ νῦν οἱ τάδ' ἐδωκε χαρίζομενς φιλότητι

Αἰώλος. ἀλλ' ἄγε θᾶσσον ἱδῷμεθα ὡττὶ τάδ' ἐστὶν,

ὅσσος τις χρυσός τε καὶ ἄργυρος ἁσκυ ἐνεστίν. 45

"'Ως ἐφασαν, βουλή δὲ κακὴ νῦκησεν ἐταίρων·

ἀσκοὺ μὲν λύσαν, ἀνεμοὶ δ' ἐκ πάντες ὄρουσαν.

τοὺς δ' αἰγ' ἀρτάξασα τερεν πτώσονδε θύελλα

1 ἑώντες: ἑόντας.
keeper of the winds, both to still and to rouse whatever one he will. And in my hollow ship he bound it fast with a bright cord of silver, that not a breath might escape, were it never so slight. But for my furtherance he sent forth the breath of the West Wind to blow, that it might bear on their way both ships and men. Yet this he was not to bring to pass, for we were lost through our own folly.

"For nine days we sailed, night and day alike, and now on the tenth our native land came in sight, and lo, we were so near that we saw men tending the beacon fires. Then upon me came sweet sleep in my weariness, for I had ever kept in hand the sheet of the ship, and had yielded it to none other of my comrades, that we might the sooner come to our native land. But my comrades meanwhile began to speak one to another, and said that I was bringing home for myself gold and silver as gifts from Aeolus, the great-hearted son of Hippotas. And thus would one speak, with a glance at his neighbour:

"Out on it, how beloved and honoured this man is by all men, to whose city and land soever he comes! Much goodly treasure is he carrying with him from the land of Troy from out the spoil, while we, who have accomplished the same journey as he, are returning, bearing with us empty hands. And now Aeolus has given him these gifts, granting them freely of his love. Nay, come, let us quickly see what is here, what store of gold and silver is in the wallet.'

"So they spoke, and the evil counsel of my comrades prevailed. They loosed the wallet, and all the winds leapt forth, and swiftly the storm-wind seized them

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1 Or the allusion may be to the fires of the herdsmen.
HOMER

κλαίοντας, γαίρης ἀπὸ πατρίδος. αὐτὰρ ἐγὼ γε ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα, 50 ἦ πεσὼν ἐκ νηός ἀποφθίμην ἐνὶ πόντῳ, ἢ ἀκέων τλαίην καὶ ἐτι ξωοῖσι μετείην.

ἀλλ’ ἐτλην καὶ ἔμεινα, καλυψάμενος δ’ ἐν νηὶ

κείμην. αἰ δ’ ἐφέροντο κακὴ ἀνέμοιο θυέλλῃ

αὐτὶς ἐπ’ Ἀιολίην νήσου, στενάχοιτο δ’ ἐταῖροι. 55

"Ενθα δ’ ἐπ’ ἦπειρον βῆμεν καὶ ἀφυσσάμεθ’ ὕδωρ, αἰγὰ δὲ δείπνουν ἐλούντο θοῖς παρὰ νησὶν ἐταῖροι.

αὐτὰρ ἐπεὶ σίτοι τ’ ἐπασσάμεθ’ ἦδε ποτήτος, 60 δὴ τὸτ’ ἐγὼ κῆρυκά τ’ ὀπισσάμενος καὶ ἐταῖρον βῆν εἰς Αἴολον κλυτὰ δώματα: τὸν δ’ ἐκάχανον δαινύμενον παρὰ ἦτ’ ἀλόχω καὶ οἷσι τέκεσσιν.

ἐλθόντες δ’ ἐς δώμα παρὰ σταθμοῖσιν ἐπ’ οὐδοῦ ἐξόμεθ’· οἱ δ’ ἀνὰ θυμὸν ἐθάμβεον ἐκ τ’ ἐρέοντο.

"Πῶς ἦλθες; Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων; 65 πατρίδα σὴν καὶ δώμα καὶ εἴ ποῦ τοι φίλον ἑστίν;"

"Ὤς φάσαι, αὐτὰρ ἐγὼ μετεφώνειον ἀχρύμενος κῆρ; 70 οἷ δ’ ἀνεῖφ’ ἐγένοντο: πατήρ δ’ ἰμείβετο μῦθῳ.

"Ὅς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν, 75 οἱ δ’ ἀνέφ’ ἐγένοντο: πατήρ δ’ ἰμείβετο μῦθῳ.

"Ερρ’ ἐκ νήσου ἐβάζον, ἐλέγχειστε κρύστων· 80 οὐ μάρ μοι θέμις ἐστὶ κομίζειν οὐδ’ ἀποπέμπειν ἀνδρὰ τὸν, ὡς κε θεοὶσιν ἀπέχθηταί μακάρεσαί· ἔρρε, ἐπεὶ ἅρα θεοὶσιν ἀπεχθόμενος τὸδ’ ἰκάνεις." 85

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and bore them weeping out to sea away from their native land; but as for me, I awoke, and pondered in my goodly heart whether I should fling myself from the ship and perish in the sea, or endure in silence and still remain among the living. However, I endured and abode, and covering my head lay down in the ship. But the ships were borne by an evil blast of wind back to the Aeolian isle; and my comrades groaned.

"There we went ashore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted of food and drink, I took with me a herald and one companion and went to the glorious palace of Aeolus, and I found him feasting beside his wife and his children. So we entered the house and sat down by the doorposts on the threshold, and they were amazed at heart, and questioned us:

"'How hast thou come hither, Odysseus? What cruel god assailed thee? Surely we sent thee forth with kindly ear, that thou mightest reach thy native land and thy home, and whatever place thou wouldest.'

"So said they, but I with a sorrowing heart spoke among them and said: 'Bane did my evil comrades work me, and therewith sleep accursed; but bring ye healing, my friends, for with you is the power.'

"So I spoke and addressed them with gentle words, but they were silent. Then their father answered and said:

"'Begone from our island with speed, thou vilest of all that live. In no wise may I help or send upon his way that man who is hated of the blessed gods. Begone, for thou comest hither as one hated of the immortals.'
"Ως εἶπον ἀπέπεμπε δόμων βαρέα στενάχοντα. εὖθεν δὲ προτέρῳ πλέομεν ἀκαχὴμενοι ἦτορ. τείρετο δ’ ἀνδρῶν θυμός ὅπειρεσιν ἄληγεν ἢμετέρη ματίη, ἐπεὶ οὐκέτι φαίνετο πομπή. εξῆμαρ μὲν ὦμῶς πλέομεν νυκτάς τε καὶ ἡμαρ, ἐβδομάτη δ’ ἱκόμεσθα Λάμου αἰτῇ πτολείθρον, Ηηλέπτυλον Λαιστρυγοιήν, ὅθε ποιμένα ποιμὴν ἤπει εἰσελάων, ὁ δὲ τ’ ἐξελάων ὑπακούει.

évtha k’ ἀνυπνος ἀνὴρ δοιοὺς εξηρατο μιςθούς, τὸν μὲν βουκολέων, τὸν δ’ ἁγνιφα μῆλα νομεύων ἕγγυς γὰρ νυκτὸς τε καὶ ηματὸς εἰσὶ κέλευθοι. ἐνθ’ ἐπεὶ ἐς λιμένα κλυτὸν ἔλθομεν, ὅν πέρι πέτρῃ ἐλίβατος πετύχηκε διαμπερῆς ἀμφοτέρωθεν, ἀκταὶ δὲ προβλήτες ἐναντία ἀλλήλης ἐν στόματι προὔχουσιν, ἁτραὶ δ’ εἰσοδὸς ἐστιν, ἐνθ’ οἳ ἐῖσω πάντες ἔχον νέας ἀμφιεξίσσας. αἴ μὲν ἄρ’ ἐντοσθεν λιμένος κοίλου δέδεντο πλησίαι: οὐ μὲν γὰρ ποτ’ ἄεξετο κῦμα γ’ ἐν αὐτῷ, οὔτε μέγ’ οὔτ’ ὀλίγον, λευκὴ δ’ ἢν ἁμφι γαληνὴν αὐτάρ εγὼν οἶος σχέδουν ἔξω νὰ μέλαιαν, αὐτὸν ἐπ’ ἐσχατιῇ, πέτρης ἐκ πείσματα δῖσας’ ἐστὶν δὲ σκοπὴν ἐς παιπαλόεσσαν ἀνελθὼν. ἐνθὰ μὲν οὔτε βοῶν οὔτ’ ἀνδρῶν φαίνετο ἔργα, καπνὸν δ’ οἶον ῥόμμεν ἀπὸ χθονὸς αἰσθοῦτα. δὴ τὸτ’ ἐγὼν ἑτέρους προφείσεις πεῦθεσθαι ἱόντας, οἳ τινες ἡνερεῖς εἰεν ἐπὶ χθονὶ σῖτον ἔδοντες,

1 The meaning appears to be that the interval between nightfall and daybreak is so short that a herdsman returning from his day’s task meets his fellow already driving his
"So saying, he sent me forth from the house, groaning heavily. Thence we sailed on, grieved at heart. And worn was the spirit of the men by the grievous rowing, because of our own folly, for no longer appeared any breeze to bear us on our way. So for six days we sailed, night and day alike, and on the seventh we came to the lofty citadel of Lamus, even to Telepylus of the Laestrygonians, where herdsman calls to herdsman as he drives in his flock, and the other answers as he drives his forth. There a man who never slept could have earned a double wage, one by herding cattle, and one by pasturing white sheep; for the outgoings of the night and of the day are close together. When we had come thither into the goodly harbour, about which on both sides a sheer cliff runs continuously, and projecting headlands opposite to one another stretch out at the mouth, and the entrance is narrow, then all the rest steered their curved ships in, and the ships were moored within the hollow harbour close together; for therein no wave ever swelled, great or small, but all about was a bright calm. But I alone moored my black ship outside, there on the border of the land, making the cables fast to the rock. Then I climbed to a rugged height, a point of outlook, and there took my stand; from thence no works of oxen or of men appeared; smoke alone we saw springing up from the land. So then I sent forth some of my comrades to go and learn who the men were, who here ate bread upon flock forth for the following day. Thus a man who could do without sleep could earn a double wage. The passage is plainly due to some vague knowledge of the land of the midnight sun.
HOMER

άνδρε δύω κρίνας, τρίτατον κήρυχ' ἀμ' ὀπάσσας.
oi δ' ισαν ἐκβάντες λείην ὅδον, ἦ περ ἀμαξαί
ἀστυδ' ἀφ' ψηλῶν ὅρέων καταγίνεον ὅλην,
κούρη δ' ἐξ ψυμβλητο πρὸ ἀστεος υδρευόσγη,
θυγατέρ' ἱφθίμη Δαιστρυγόνος 'Ἀντιφάταο.
η μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
'Lαρτάκην' ἐνθεὶ γὰρ ὑδωρ προτὶ ἀστυ φέρεσκον'
oi δὲ παριστάμενο προσεφώνεον ἐκ τ' ἐρεύντο
ὡς τις τῶν' εἶη βασίλευς καὶ οἴσιν ἀνάσσον:
η δ' μάλ' αὐτίκα πατρός ἐπέφραδεν ψεφεφές δῶ.
oi δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα
εὕρουν, ὅσην τ' ὅρεος κορυφήν, κατὰ δ' ἐστυγον αὐτὴν.
η δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτοῦ 'Ἀντιφατήν,
ὅν πόσιν, ὃς δὴ τοῖς ἐμύσατο λυγρὸν ὀλέθρον.
αὐτίχ' ἐνα μάργας ἐτάρων ὑπλίσσατο ἐεἰπνον
τῶ δὲ δὺ ἄξαντε φυγῇ ἐπὶ νῆας ἱκέσθην.
αὐτάρ ὁ τεύχε βοὴν διὰ ἀστεός: οἰ δ' ὧνιτες
φοίτων ἱφθιμοὶ Δαιστρυγόνες ἄλλοθεον ἄλλος,
μυρίοι, οὐκ ἀνδρεσσίν έοικότες, ἄλλα Γίγασιν.
oi ρ' ἀπὸ πετρών ἀνδραχθέσι χερμαδίοισιν
βάλλοιν. ἀφαρ δὲ κακοὶ κόναβος κατὰ νῆας ὀρφοει
ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγυμνενίων
ἰχθὺς δ' ὅς πεῖροντες ἄτερπέα δαίτα φέροντο.¹
οἵρ' οἱ τοὺς ὀλεκον λιμένοις πολυβενθέος ἐντός,

¹ φέροντο Zenodotus, Aristarchus: πένοντο.

1 The word ἱφθίμη might in this context naturally be taken to mean "‘stalwart," or even "‘huge" (cf. 113), but as
the earth—two men I chose, and sent with them a third as a herald. Now when they had gone ashore, they went along a smooth road by which waggons were wont to bring wood down to the city from the high mountains. And before the city they met a maiden drawing water, the goodly daughter of Laestrygonian Antiphates, who had come down to the fair-flowing spring Artacia, from whence they were wont to bear water to the town. So they came up to her and spoke to her, and asked her who was king of this folk, and who they were of whom he was lord. And she showed them forthwith the high-roofed house of her father. Now when they had entered the glorious house, they found there his wife, huge as the peak of a mountain, and they were aghast at her. At once she called from the place of assembly the glorious Antiphates, her husband, and he devised for them woeful destruction. Straightway he seized one of my comrades and made ready his meal, but the other two sprang up and came in flight to the ships. Then he raised a cry throughout the city, and as they heard it the mighty Laestrygonians came thronging from all sides, a host past counting, not like men but like the Giants. They hurled at us from the cliffs with rocks huge as a man could lift, and at once there rose throughout the ships a dreadful din, alike from men that were dying and from ships that were being crushed. And spearing them like fishes they bore them home, a loathly meal. Now while they were slaying those within the deep harbour, I mean-

it is used twice of Penelope, and more than once of other women, in which cases no such connotation is to be thought of, I have preferred to give a more general rendering.
τόφρα δ' ἐγὼ ξίφος ὄξι ἐρυσσάμενος παρὰ μηροῦ
tῷ ἀπὸ πείσματ' ἐκοψά νεὼς κυνοπρώροιον.
αἰγὰ δ' ἐμοῖς ἐτάρωσιν ἐποτρύνας ἐκέλευσα
ἐμβαλλέειν κώπης, ἵν' ὑπέκ κακότητα φύγοιμεν.
οἱ δ' ἀλὰ 1 πάντες ἀνέρρηψαν, δείσαντες ὀλθρόν.
ἀσπασίως δ' ἐς πόντον ἐπηρεφίασ φύγε πέτρας
νηῶς ἐμὴ· αὐτὰρ αἱ ἀλλαὶ ἀκλέες αὐτὸθ' ὀλοντο.
"Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἀσμενοὶ ἐκ θανάτου, φίλους ὀλέσαντες ἐταῖρους.
Αἰαῖν δ' ἐς νηῆσον ἀφίκομεθ'. ἐνθα δ' ἐναίε.
Κύρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδῆςα σα,
αὐτοκασικήτῃ ὀλοφρόνους Αἰήταο
ἀμφω δ' ἐκεγεάντην φαεσιμβρότου Ἡνλίοιο
μυτρὸς τ' ἐκ Πέρσης, τὴν Ὀκεανὸς τέκε παῖςα.
ἐνθα δ' ἑπτ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῆ
καύλοκον ἐς λιμένα, καὶ τις θεὸς ήγερόμενεν.
ἐνθα τὸτ' ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας
κείμεθ' ὑμοὶ καμάτω τε καὶ ἄλγησι θυμὸν ἐδοντες.
ἀλλ' ὅτε δὴ τρίτων ἡμαρ ἐυπλόκαμος τέλεσ' Ἡώς,
καὶ τὸτ' ἐγὼν ἐμὸν ἐγχός ἐλὼν καὶ φύσγανον ὅξυ
καρπαλίμως παρὰ νηῆσο ἀνήμον ἐς περιωπήν,
ἐπι ως ἐργα ἐδομμ βροτῶν ἐνοπῆ τε πυθώμην.
ἐστὶν δὲ σκοπίν ποιὰς πατπαλόεσσαν ἀνελθῶν,
καὶ μοι ἐείσατο καπνὸς ἀπὸ χθονὸς εὐρυδείῆς,
Κύρκης ἐν μεγάροις, διὰ δρυμὰ πυκνὰ καὶ ἔλην.
μερμήρεξα δ' ἐπείπτα κατὰ φρένα καὶ κατὰ θυμὸν
ἐλθείν ὢδε πυθέσθαι, ἑπεὶ ἐδον αἰθοπα καπνῶν.
ὁδε δὲ μοι φρονεόντι δοάσατο κέρδιον εἰναι,

1 Ἐλα Ἰθιανος, Callistratus: ᾣμα Aristarchus: ᾣρα.
while drew my sharp sword from beside my thigh, and cut therewith the cables of my dark-prowed ship; and quickly calling to my comrades bade them fall to their oars, that we might escape from out our evil plight. And they all tossed the sea with their oar-blades in fear of death, and joyfully seaward, away from the beetling cliffs, my ship sped on; but all those other ships were lost together there.

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades; and we came to the isle of Aeaea, where dwelt fair-tressed Circe, a dread goddess of human speech, own sister to Aeetes of baneful mind; and both are sprung from Helius, who gives light to mortals, and from Perse, their mother, whom Oceanus begot. Here we put in to shore with our ship in silence, into a harbour where ships may lie, and some god guided us. Then we disembarked, and lay there for two days and two nights, eating our hearts for weariness and sorrow. But when fair-tressed Dawn brought to its birth the third day, then I took my spear and my sharp sword, and quickly went up from the ship to a place of wide prospect, in the hope that I might see the works of men, and hear their voice. So I climbed to a rugged height, a place of outlook, and there took my stand, and I saw smoke rising from the broad-wayed earth in the halls of Circe, through the thick brush and the wood. And I debated in mind and heart, whether I should go and make search, when I had seen the flaming smoke. And as I pondered, this seemed to me to be the better way, to go first
πρῶτ’ ἐλθόντ’ ἐπὶ νήα θοίν καὶ θίνα θαλάσσης
deίπνουν ἑταίροισιν δόμεναι προὸμεν τε πυθέσθαι.

αλλὰ ὅτε δὴ σχεδόν ἦν κιλὼν νεὸς ἀμφιελίσθης,
καὶ τότε τίς με δεόν ὀλοφύρατο μοῦνον ἑόντα,
ὅς μά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὅδὸν αὐτὴν ἴκεν.
ἐν μὲν ποταμώνδε κατήμεν ἐκ νομοῦ ὕλης
πιόμενον. ἐτὰ γὰρ μιν ἔχειν μένος ἥλιοιο.

τὸν δ’ ἐγὼ ἐκβαίνοντα κατ’ ἀκυνηστιν μέσα νότα
πλῆξα: τὸ δ’ ἀντικρὺ δόμῳ χάλκεον ἐξεπέρησε,
καὶ δ’ ἐπεσ’ ἐν κοινησὶ μακών, ἀπὸ δ’ ἐπτατο θυμός.

τῷ δ’ ἐγὼ ἐμβαίνων δόμῳ χάλκεον ἑξ ὀτειλῆς
εἰρυσάμην: τὸ μὲν αὖθι κατακλίνας ἐπὶ γαῖῃ

ἐὼς’: αὐτὰρ ἐγὼ σπασάμην ῥωπᾶς τε λύγους τε,
πείσμα δ’, ὅσον ἆ ὀργυιαν, ἐνστρεφὲς ἀμφοτέρωθεν
πλεξάμενος συνέδησα πόδας δεινοῦ πελώρου,

βὴν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν
ἐχεί οἱ έρειδόμενοι, ἐπεὶ οὖ πως ἣν ἐπ’ ὅμοιο

χειρὶ φέρειν ἐτέρη: μάλα γὰρ μέγα θηρίον ἴκεν.

καὶ δ’ ἐβαλὼν προπαίροιθε νέος, ἀνέγειρα δ’ ἑταίρους

μελιξίοις ἐπέέσσει παραστάδον ἀνδρὰ ἐκαστον’

“Ω φίλοι, οὐ γὰρ πτω καταδυσόμεθ’ ἀνεύμενοι περ

εἰς Ἀίδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθη’

ἀλλ’ ἄγετ’, ὀφρ’ ἐν νηθ θοὴ βρῶσις τε πόσις τε,

μησόμεθα βρῶμης, μηδὲ τρυχώμεθα λιμῷ’.

“Ως εἵμην, οἱ δ’ ὀδα ἐμοῖς ἐπέέσσει πίθοντο,

ἐκ δὲ καλυψάμενοι παρὰ θίν’ ἠλὸς ἄτρυγετοιο

θηρίαν’ ἔλαφον’ μάλα γὰρ μέγα θηρίον ἴκεν.

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to the swift ship and the shore of the sea, and give my comrades their meal, and send them forth to make search. But when, as I went, I was near to the curved ship, then some god took pity on me in my loneliness, and sent a great, high-horned stag into my very path. He was coming down to the river from his pasture in the wood to drink, for the might of the sun oppressed him; and as he came out I struck him on the spine in the middle of the back, and the bronze spear passed right through him, and down he fell in the dust with a moan, and his spirit flew from him. Then I planted my foot upon him, and drew the bronze spear forth from the wound, and left it there to lie on the ground. But for myself, I plucked twigs and osiers, and weaving a rope as it were a fathom in length, well twisted from end to end, I bound together the feet of the monstrous beast, and went my way to the black ship, bearing him across my back and leaning on my spear, since in no wise could I hold him on my shoulder with one hand, for he was a very mighty beast. Down I flung him before the ship, and heartened my comrades with gentle words, coming up to each man in turn:

"'Friends, not yet shall we go down to the house of Hades, despite our sorrows, before the day of fate comes upon us. Nay, come, while there is yet food and drink in our swift ship, let us bethink us of food, that we pine not with hunger.'

"So I spoke, and they quickly hearkened to my words. From their faces they drew their cloaks, and marvelled at the stag on the shore of the unresting sea, for he was a very mighty beast. But

1 The Greek veiled his face under stress of despairing sorrow.
αὐτὰρ ἐπεὶ τάρτησαν ὁρόμενοι ὀφθαλμοῖσιν, χεῖρας νυσάμενοι τεύχοντ' ἐρικυδέα δαίτα.
διὸ τότε μὲν πρόπαν ἤμαρ ἐς ἡλίον καταδύντα ἴμεθα δαινύμενοι κρέα τ' ὕσπετα καὶ μέθυ ἤδυ;
ἵμος δ' ἡλίος κατέδυ καὶ ἔπει κνέφας ἥλθε, δὴ τότε κοιμήθημεν ἐπὶ ῥημμίνι θαλάσσης.
ἵμος δ' ἠριγνέεια φάνη ροδοδάκτυλος 'Ἰώς,
καὶ τότ' ἐγὼν ἀγορίς θέμενος μετὰ πᾶσιν ἐειποῦν:

"Κέκλυτέ μεν μύθων, κακὰ περ πάσχοντες ἐταῖροι."

ὁ φίλοι, οὐ γὰρ τ' ἱδομ, ὥππ' ξόφος οὐδ' ὥππ' ἤώς,
οὐδ' ὥππ' ἡλίος φαεσίμβροτος εἰσ' ὑπὸ γαϊάν,
οὐδ' ὥππ' ἄνυνεται. ἀλλὰ φραξέωμεθα θάσσον
ἐι τις ἐτ' ἐσται μῆτις. ἐγὼ δ' οὐκ οἴκομαι εἴναι,
εἰδὼν γὰρ σκοπήμην ὡς παπταλόεσσαν ἄνελθων

νῆσον, τὴν πέρι πόντος ἀπείρητος ἐστεφάνωται:

αὐτὴ δὲ χθαμαλῆ keīta· καπνὸν δ' ἐνι μέσῃ
ἐδρακόν ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.

"Ὡς ἐφύμην, τοῖσιν δὲ κατεκλάσθη φίλοιν ὧτερ

μνησαμένοις ἔργον Λαιστρυγόνος Ἀντιφάταο

Κύκλωτός τε βίς μεγαλητόρος, ἀνδροφίγουι να.

κλαίον δὲ λυγέως θαλερὸν κατὰ δάκρυν χέοντες·

ἀλλ' οὐ γὰρ τις πρῆξις ἐγγύνετο μυρομένοισιν.

"Ἀυτὰρ ἐγὼ δίχα πάντας ἐυκηνίμδας ἐταῖρους

ηρίθμευον, ἄρχουν δὲ μετ' ἀμφοτέροισιν ὄπασσα·

τῶν μὲν ἑγὼν ἦρχον, τῶν δ' Ἐυρύλοχος θεοειδής.

κλήρους δ' ἐν κυνεῖ χαλκήρει πάλλομεν ὅκα·

ἐκ δ' ἑθόρε κλήρος μεγαλητόρος Ἐυρύλοχοι.

βῆ δ' ἵναι, ἀμα τι τὸ γε δύνω καὶ εἰκοσ' ἑταῖροι

κλαίοντες; κατὰ δ' ἀμμὲ λῖπον γοῦντας ὀπισθεν.

ἐυρων δ' ἐν βίκισεπι τετυγμένα δώματα Κύρκης

1 Line 189 was rejected in antiquity.
when they had satisfied their eyes with gazing, they washed their hands, and made ready a glorious feast. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together, and spoke among them all:

"'Hearken to my words, comrades, for all your evil plight. My friends, we know not where the darkness is or where the dawn, neither where the sun, who gives light to mortals, goes beneath the earth, nor where he rises; but let us straightway take thought if any device be still left us. As for me I think not that there is. For I climbed to a rugged point of outlook, and beheld the island, about which is set as a crown the boundless deep. The isle itself lies low, and in the midst of it my eyes saw smoke through the thick brush and the wood."

"So I spoke, and their spirit was broken within them, as they remembered the deeds of the Laestrygonian, Antiphates, and the violence of the great-hearted Cyclops, the man-eater. And they wailed aloud, and shed big tears. But no good came of their mourning.

"Then I told off in two bands all my well-greaved comrades, and appointed a leader for each band. Of the one I took command, and of the other godlike Eurylochus. Quickly then we shook lots in a brazen helmet, and out leapt the lot of great-hearted Eurylochus. So he set out, and with him went two-and-twenty comrades, all weeping; and they left us behind, lamenting. Within the forest glades they found the house of Circe, built
ξεστοίσων λάεσσι, περισκέπτω ἐνὶ χώρῳ.
ἀμφὶ δὲ μιν λύκοι ήσαν ὀρέστεροι ἵδε λέοντες,
tοὺς αὐτὴν κατεβελξεν, ἐτεὶ κακὰ φάρμακ' ἔδωκεν.
οὐδ' οἳ γ' ὄρμηθησαν ἐπὶ ἂνδράσιν, ἅλλ' ἄρα τοῖς γε
ὑφησιν μακρὴσι περισσαίνουτες ἀνέσταν.

ός δ' ὃτ' ἄν ἀμφὶ ἀνακτὰ κύνες δαίτηθεν ἑντα
σαινως', αἰεὶ γὰρ τε φέρει μειλίγματα θυμοῦ,
ὅς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἦδε λέοντες
σαίνων τοῖς ὃ' ἐδείσαν, ἐτεὶ ἐδοὺν αἰνὰ πέλωρα.

ἐσταν δ' ἐν προθύρῳι θεῶς καλλιπλοκάμιοι,
Κύρκης δ' ἐνδον ἀκονον ἀειδοῦσις ὁπὶ καλῆ
ἴστον ἑποίχομενης μέγαν ἀμβροτον, οἰα θεᾶς
λεπτά τε και χαρέντα ήκ λγλα ἔργα πέλουται.
τούττι δὲ μύθων ἠρχει Πολίτης ὀρχαμος ἄνδρῶν,
ὁς μοι κηδίστος ἑτάρων ἦν κεδώτατος τε.'

"'Ω φίλοι, ἐνδον γὰρ τις ἑποίχομενης μέγαν ἑστὸν
καλὸν ὀαίδαιε, δάπεδον δ' ἀπαν ἀμφιμέμυκεν,
ἡ θεὶς ἡ γυνὴ: ἅλλα φθεγγώμεθα θάσσον.'

"'Ως ἄρ' ἐφώνησεν, τοι δὲ φθέγγοντο καλεύντες.
ἡ δ' αἰή' ἐξελθοῦσα θύρας ὃτε φαεινὼς
καὶ κάλειν: οἳ δ' ἁμα πάντες ἂνδρείσιν ἑποιτό.

Εὐρύλοχος δ' ὑπεμείνεν, ὀἰσάμενος δόλον εἶναι.
ἐίσον δ' ἐισάγαγοῦσα κατὰ κλίσμους τε θρόνους τε,
ἐν δὲ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν
οἴνῳ Πραμνείω ἐκύκα: ἀνέμισεν δὲ σίτῳ
φάρμακα λύγρ', ἣν πώ γχ ν λαθοίατο πατρίδος αἰῆς.

1 The phrase, used in line 426 and in xiv. 6 of high ground, need here mean no more than that the palace of Circe was
of polished stone in a place of wide outlook,\(^1\) and round about it were mountain wolves and lions, whom Circe herself had bewitched; for she gave them evil drugs. Yet these beasts did not rush upon my men, but pranced about them fawningly, wagging their long tails. And as when hounds fawn around their master as he comes from a feast, for he ever brings them bits to soothe their temper, so about them fawned the stout-clawed wolves and lions; but they were seized with fear, as they saw the dread monsters. So they stood in the gateway of the fair-tressed goddess, and within they heard Circe singing with sweet voice, as she went to and fro before a great imperishable web, such as is the handiwork of goddesses, finely-woven and beautiful, and glorious. Then among them spoke Polites, a leader of men, dearest to me of my comrades, and trustiest:

"'Friends, within someone goes to and fro before a great web, singing sweetly, so that all the floor echoes; some goddess it is, or some woman. Come, let us quickly call to her.'

"So he spoke, and they cried aloud, and called to her. And she straightway came forth and opened the bright doors, and bade them in; and all went with her in their folly. Only Eurylochus remained behind, for he suspected that there was a snare. She brought them in and made them sit on chairs and seats, and made for them a potion of cheese and barley meal and yellow honey with Prumnian wine; but in the food she mixed baneful drugs, that they might utterly forget their native land. Now situated in an open glade or clearing. The isle itself was low (line 196)."
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αὐτάρ ἐπεὶ δῶκεν τε καὶ ἐκπίουν, αὐτίκ' ἐπείτα ῥάβδῳ πεπληγυία κατὰ συφειόσιν ἔργην. 241
οἱ δὲ συνὼν μὲν ἔχον κεφαλᾶς φωνῆν τε τρίχας τε καὶ δέμας, αὐτάρ νοὺς ἢν ἐμπεδος, ὡς τὸ πάρος περ. ὦς οἱ μὲν κλαίοντες ἐέρχατο, τοῖσι δὲ Κήρκη
πάρ ἐκυλον βαλάιον τε βάλεν καρπῶν τε κρανείης ἐδμεναι, οὐα σὺς χαμανευνάδες αἰεῖν ἐδουσιν.

"Εὐρύλοχος δ' αὐτ' ἥλθε θοὴν ἐπὶ νῆα μέλαιαν ἀγγελίην ἐτάρων ἔρεων καὶ ἀδεικέα πότμον.
οὐδέ τι ἐκφάσθαι δύνατο ἔποι ιέμενος περ, κῆρ ἄχει μεγάλοι βεβολημένοι· ἐν δὲ οἱ ὀσσε
δακρυόφιν πίμπλαντο, γόνον δ' ὀιέτο θυμός.
ἀλλ' ὅτε δὴ μω πάντες ἀγασσάμεθ' ἕξερέοντες,
καὶ τότε τῶν ἀλλων ἐτάρων κατέλεξεν ὄλεθρον.

""Ἡιομεν, ὡς ἐκέλευος, ἀνὰ δρυμα, φαίδιμ' Ὀδυσσεύ·
eυρομεν ἐν βήσομης τετυγμέα δώματα καλά
ξεστοίνι σαλέσσι, περισκέπτω εἰς χώρῳ.
ἐνθα δὲ τις μεγαν ἵστον ἐποιομενή λίγ' ἀειδεν,
ἡ θεὸς ἡ γυνῆ· τοὶ δὲ φθέγγουτο καλεύντες.

ἡ δ' αὐτ' ἐξελθοῦσα θύρας οἰς ως φαεινᾶς
καὶ κάλει· οἱ δ' ἀμα πάντες ἀιδρείησιν ἐποντο·
αὐτάρ ἐγὼν ὑπέμεινα, οἰσάμενος δόλον εἶναι.

οἱ δ' ἀμ' αἰστώθησαν ἀολλέες, οὐδὲ τις αὐτῶν
ἐξεφάην· δηρον δὲ καδήμενος ἐσκοπίαζον.

""Ὡς ἐφατ', αὐτάρ ἐγὼ περὶ μὲν ξίφος ἀργυρόθλουν ὁμοιον βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τὸξα·
τὸν δ' ἀψ ἡμόγεα αὐτὴν ὀδὸν ἡγήσασθαι.

1 Line 253 is omitted in most MSS.
when she had given them the potion, and they had drunk it off, then she presently smote them with her wand, and penned them in the sties. And they had the heads, and voice, and bristles, and shape of swine, but their minds remained unchanged even as before. So they were penned there weeping, and before them Circe flung mast and acorns, and the fruit of the cornelian tree, to eat, such things as wallowing swine are wont to feed upon.

"But Eurylochus came back straightway to the swift, black ship, to bring tidings of his comrades and their shameful doom. Not a word could he utter, for all his desire, so stricken to the heart was he with great distress, and his eyes were filled with tears, and his spirit was set on lamentation. But when we questioned him in amazement, then he told the fate of the others, his comrades.

"'We went through the thickets, as thou badest, noble Odysseus. We found in the forest glades a fair palace, built of polished stones, in a place of wide outlook. There someone was going to and fro before a great web, and singing with clear voice, some goddess or some woman, and they cried aloud, and called to her. And she came forth straightway, and opened the bright doors, and bade them in; and they all went with her in their folly. But I remained behind, for I suspected that there was a snare. Then they all vanished together, nor did one of them appear again, though I sat long and watched.'

"So he spoke, and I cast my silver-studded sword about my shoulders, a great sword of bronze, and slung my bow about me, and bade him lead me
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αὐτὰρ ὃ γ᾽ ἀμφοτέρησι λαβὼν ἐλλίσσετο γούνων καὶ μ᾽ ὀλοφυρόμενος ἔπεα περεόντα προσηύδα. 1 265

"Μὴ μ᾽ ἄγε κεῖσ᾽ ἄκοντα, διιστρεφές, ἀλλὰ λίπ᾽ αὐτοῦ.

οἶδα γὰρ, ὡς οὔτ᾽ αὐτὸς ἐλεύσεαι οὔτε τιν᾽ ἄλλον ἀξίων σῶν ἐτίρων. ἀλλὰ ξὺν τοῖσδεσι θᾶσσον φεύγωμεν ἐτί γὰρ κεῖν ἀλφάζαιμεν κακῶν ἡμαρ. 271

"Ὡς ἐφάτ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 'Εὐρύλοχ', ἢ τοι μὲν σὺ μὲν αὐτοῦ τῷ ἄνει χῶρῳ ἐσθὼν καὶ πίνων κοίλη παρὰ νηὶ μελαίνῃ αὐτάρ ἐγὼν εἰμὶ, κρατηρὶ δὲ μοι ἐπλεῖτ' ἀνώγκη.

"Ὡς εἰσῶν παρὰ νηὸς ἁνὴιον ἦδὲ θαλάσσης. ἀλλ᾽ ὅτε δὴ ἄρ᾽ ἐμελλὼν ἰὼν ἱερᾶς ἀνὰ βῆσσας 275 Κήρης ἵεσθαι πολυφαρμάκον ἐς μέγα δῶμα, ἐνθα μοι 'Ερμείας χρυσόρραπις ἀντεβόλησεν ἐρχομένῳ πρὸς δῶμα, ἱερνὴ ἀνδρὶ ἑοικὼς, πρώτον ὑπηνήτη, τοῦ περ χαριεστάτη ήβη ἐν τ᾽ ἄρα μοι φῦ χειρὶ, ἐποὺ τ᾽ ἐφατ' ἐκ τ᾽ ὁνόμαξε. 280

"'Πη δὴ αὐτ', ὦ δύστημε, δι᾽ ἀκριασ ἐρχεῖαι οἶος, χῶρων ἄδρεις εἰῶν; ἔταροι δὲ τοῦ οἴδ᾽ ἐνι Κήρης ἐρχαται ὡς τε σῦς πυκνοῖς κενθυμῶνας ἐχοῦντες. ἦ τοὺς λυσόμενος δεύρ᾽ ἐρχεῖα; οὔδε σὲ φημι αὐτοῦ νοστήσειν, μενεές δὲ σὺ γ', ἐνθα περ ἄλλοι. 285 ἀλλ᾽ ἄγε δὴ σε κακῶν ἐκλύσομαι ἦδε σαῶς. τῇ, τόδε φάρμακον ἐσθόλον ἔχων ἐς δῶμα Κήρης ἐρχεῖ, ὁ κέν τοι κρατός ἄλλακησιν κακῶν ἡμαρ. πάντα δὲ τοι ἐρέω ὀλοφώια δήνεα Κήρης. τεύξει τοι κυκεῦ, βαλεῖ δ᾽ ἐν φάρμακα σῖτῳ. 290

1 Line 265 is omitted in most MSS.
back by the self-same road. But he clasped me with both hands, and besought me by my knees, and with wailing he spoke to me winged words:

"'Lead me not thither against my will, O thou fostered of Zeus, but leave me here. For I know that thou wilt neither come back thyself, nor bring anyone of thy comrades. Nay, with these that are here let us flee with all speed, for still we may haply escape the evil day.'

"So he spoke, but I answered him, and said: 'Eurylochus, do thou stay here in this place, eating and drinking by the hollow, black ship; but I will go, for strong necessity is laid upon me.'

"So saying, I went up from the ship and the sea. But when, as I went through the sacred glades, I was about to come to the great house of the sorceress, Circe, then Hermes, of the golden wand, met me as I went toward the house, in the likeness of a young man with the first down upon his lip, in whom the charm of youth is fairest. He clasped my hand, and spoke, and addressed me:

"'Whither now again, hapless man, dost thou go alone through the hills, knowing naught of the country? Lo, thy comrades yonder in the house of Circe are penned like swine in close-barred sties. And art thou come to release them? Nay, I tell thee, thou shalt not thyself return, but shalt remain there with the others. But come, I will free thee from harm, and save thee. Here, take this potent herb, and go to the house of Circe, and it shall ward off from thy head the evil day. And I will tell thee all the baneful wiles of Circe. She will mix thee a potion, and east drugs into the food; but
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άλλ' οὖν ὅς θέλξαι σε δυνήσεται· οὗ γὰρ ἔσσει
φάρμακον ἐσθλόν, ὁ τοι δόσω, ἔρεω δὲ ἔκαστα.
ὀππότε κεν Κήρης ἵ' ἐλάση περιμήκει βάβδῳ,
δὴ τότε σὺ ἔφος ὧν ἔρυσάμενος παρὰ μηροῦ
Κήρης ἔπαιξει, ὅς τε κτάμεναί μενεάνων.

ἡ δὲ σ' ὑποδείσασα κελήσεται εὐνήθηναν·
ἐνθα σὺ μηκετ' ἐπειτ' ἀπανήσασθαι θεοῦ εὐνήν,
ἀφρα κέ τοι λύσῃ θ' ἔταρνος αὐτόν τε κομίσῃγ·
ἀλλὰ κέλεσθαι μιν μακάρων μέγαν ὄρκον ὀμώσαι,
μή τι τοι αὐτῷ πῆμα κακῶν βουλευσέμεν ἄλλο,
μή σ' ἀπυγμινωθέντα κακῶν καὶ ἀνύψωρα θής.

"Ὤς ἀρα φωνῆσας πόρε φάρμακον ἀργεὶϕύτης
ἐκ γαίης ἔρυσας, καὶ μοι φύσιν αὐτοῦ ἔδειξε.
ρίζῃ μὲν μέλαν ἐσκε, ἱάλικτι δὲ εἰκελον ἄνθος·
μῶλν δὲ μιν καλέουσι θεοί. χαλεπὸν δὲ τ' ὀρύσσειν 305
ἀνδράσι γε θυντοίσι, θεοὶ δὲ τε πάντα δύνανται. 1

'Ερμείας μὲν ἐπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον
νήσου αὖ ὑλήσαν, ἐγὼ δ' ἐς δῶματα Κήρης
ἡμα, πολλὰ δὲ μοι κραδὴν πόρφυρε κίοντι.
ἐστὶν δ' εἰν' θύρησι θεᾶς καλλιπλοκάμιον·
ἐνθα στὰς ἐβόησα, θεαὶ δὲ μεν ἐκλυνεν αὐδῆς.

ἡ δ' αἰλ' ἔξελθοῦσα θύρας γώξε φαείνας
καὶ κάλει· αὐτὰρ ἑγὼν ἐπόμην ἀκαχήμενος ἢτορ.
εἰσε δὲ μ' εἰσαγαγοῦσα ἐπὶ θρόνον ἀργυροῖλον
καλοῦ δαιδαλέων· ὑπὸ δὲ θρήνως ποσὶν ἴην·

τεῦχε δὲ μοι κυκεῖν χρυσός όπεται, ὥφρα πίοιμι,
ἐν δὲ τε φάρμακον ἴκε, κακὰ φρονέουσ’ εἰν' θυμῷ.

1 δύνανται: ἔσωσιν; cf. iv. 379.

366
even so she shall not be able to bewitch thee, for
the potent herb that I shall give thee will not suffer
it. And I will tell thee all. When Circe shall
smite thee with her long wand, then do thou
draw thy sharp sword from beside thy thigh, and
rush upon Circe, as though thou wouldst slay her.
And she will be seized with fear, and will bid
thee lie with her. Then do not thou thereafter
refuse the couch of the goddess, that she may set
free thy comrades, and give entertainment to thee.
But bid her swear a great oath by the blessed gods,
that she will not plot against thee any fresh mis-
chief to thy hurt, lest when she has thee stripped
she may render thee a weakling and unmanned.'

"So saying, Argeiphontes gave me the herb, draw-
ing it from the ground, and showed me its nature.
At the root it was black, but its flower was like
milk. Moly the gods call it, and it is hard for
mortal men to dig; but with the gods all things
are possible. Hermes then departed to high
Olympus through the wooded isle, and I went
my way to the house of Circe, and many things
did my heart darkly ponder as I went. So I
stood at the gates of the fair-tressed goddess.
There I stood and called, and the goddess heard
my voice. Straightway then she came forth, and
opened the bright doors, and bade me in; and
I went with her, my heart sore troubled. She
brought me in and made me sit on a silver-studded
chair, a beautiful chair, richly wrought, and beneath
was a foot-stool for the feet. And she prepared me
a potion in a golden cup, that I might drink, and
put therein a drug, with evil purpose in her heart.
αὐτὰρ ἐπεὶ δοκέν τε καὶ ἐκπιον, οὐδὲ µ’ ἔθελξε, ῥάβδῳ πεπληγμιὰ ἔπος τ’ ἐφατ’ ἐκ τ’ ὅνομάζειν. Ἕρχεον ὦν συφεόνδε, μετ’ ἄλλων λέξο ἐταίρων. 320
‘‘Ὡς φάτ’, ἐγὼ δ’ ἀσώ ὥς ἐρυσάμενος παρὰ µηροῦ Κίρκη ἐπῆξα ὦς τε κτάμεναι μενεαίνων. ἥ δὲ µέγα ἱάχουσα ὑπέδραμε καὶ λάβε γούνων, καὶ µ’ ὀλοφυροµένη ὑπεα πτερόεντα προσηύδα. 324
‘‘Τίς, πόθεν εἰς ἄνδρων; πόθι τοι πόλις ἡδὲ τοκῆς; θαὐµά µ’ ἔχει ὦς οὐ τι πιὸν τάδε φάρµακ’ ἐθέλχθης. οὐδὲ γὰρ οὐδέ τις ἄλλος ἄνηρ τάδε φάρµακ’ ἀνέτλη, οὐς κε πίῃ καὶ πρῶτον ἀµείησεται ἑρκος ὀδόντων. σοὶ δὲ τις ἐν στήθεσιν ἀκήλητος νόος ἔστιν. ἥ σὺ γ’ Ὁδυσσεὺς ἐσσι πολύτροπος, ὅν τε µοι αἱ ἱ 330 φάσκειν ἐλεύσεσθαι χρυσόρραπις ἀργεῖφόντης, ἐκ Τροίης ἀνέµαθα θοῦ σὺν νηὶ μελαινη. ἄλλ’ ἄγε δὴ κολεῦ µὲν ἀσρ θέο, νωὶ δ’ ἔπειτα εὐνη δ’ ἡµετέρης ἐπιβείομεν, ὀφρα µιγέντε εὐνη καὶ φιλότητι πεποίθοµεν ἄλληλοισιν.’ 335
‘‘Ὡς ἐφατ’, αὐτὰρ ἐγὼ µιν ἀµείβοµενος προσεέιπον. ’Ὡ κίρκη, πῶς γὰρ µὲ κέλεαι σοι ἴπτιον εἶναι, ἥ µοι σὺς µὲν ἑθηκας ἐν µεγάροις ἑταίρους, αὐτὸν δ’ ἐνθάδ’ ἤχουσα δολοφρονεόουσα κελεύεις ἐς θάλαµον τ’ ἴητα καὶ σῆς ἐπιβῆµενα εὐνης, ὀφρα µὲ γυμνωθέντα κακὸν καὶ ἄνὴνορα θῆς. οὐδ’ ἄν ἐγὼ γ’ ἐθέλοµι τεῆς ἐπιβῆµεναι εὐνης, εἰ µὴ µοι τλαῖης γε, θεά, µέγαν ὄρκον ὀµόσαι µὴ τί µοι αὐτῷ πῆµα κακὸν βουλευσέµεν ἄλλο. 340
368
But when she had given it me, and I had drunk it off, yet was not bewitched, she smote me with her wand, and spoke, and addressed me: 'Begone now to the sty, and lie with the rest of thy comrades.'

"So she spoke, but I, drawing my sharp sword from beside my thigh, rushed upon Circe, as though I would slay her. But she, with a loud cry, ran beneath, and clasped my knees, and with wailing she spoke to me winged words:

"'Who art thou among men, and from whence? Where is thy city, and where thy parents? Amazement holds me that thou hast drunk this charm and wast in no wise bewitched. For no man else soever hath withstood this charm, when once he has drunk it, and it has passed the barrier of his teeth. Nay, but the mind in thy breast is one not to be beguiled. Surely thou art Odysseus, the man of ready device, who Argeiphontes of the golden wand ever said to me would come hither on his way home from Troy with his swift, black ship. Nay, come, put up thy sword in its sheath, and let us two then go up into my bed, that couched together in love we may put trust in each other.'

"So she spoke, but I answered her, and said: 'Circe, how canst thou bid me be gentle to thee, who hast turned my comrades into swine in thy halls, and now keepest me here, and with guileful purpose biddest me go to thy chamber, and go up into thy bed, that when thou hast me stripped thou mayest render me a weakling and unmanned? Nay, verily, it is not I that shall be fain to go up into thy bed, unless thou, goddess, wilt consent to swear a mighty oath that thou wilt not plot against me any fresh mischief to my hurt.'"
"Ως ἐφάμην, ἦ δ' αὐτίκ' ἀπώμνυνε, ὃς ἐκέλευον. 345
αὐτὰρ ἐπείρον ὁ μοσέων τε τελεύτησέν τε τὸν ὀρκον,
καὶ τὸν ἔγρα Κίρκης ἐπέβην περικαλλέος εὐνής.
"Αμφιπολοὶ δ' ἀρα τέως μὲν ἐνὶ μεγάρωσι πένοντο
téssarès, αἱ οἱ δῶμα κάτα δρήστειραι ἔσαν,
γῆγνωστει δ' ἄρα ταῖ τῇ ἕκ τε κρηνέων ἀπὸ τ' ἀλσέων 350
ἐκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἀλαδε προρέουσιν.
τάων ἦ μὲν ἐβαλλεθ' ἔρων ἐνὶ ῥήγα ζαλα
πορφύρεα καθύπερθ', ὑπένερθε δἐ λίθ' ὑπεβαλλεθ' 
ἡ δ' ἐτήρῃ προσπάροιθε ἔρων ἐτίτανε τραπέζας
ἀργυρέας, ἐπὶ δὲ σφι τίθει χρύσεια κάνεια;
ἡ δ' τρίτη κρητήρι μελίφροια οἶνον ἐκίρνα
ηὔν ἕν ἀργυρέοι, νέμε δὲ χρύσεια κύπελλα;
ἡ δὲ τετάρτη ὕδωρ ἐφάρει καὶ πῦρ ἀνέκαϊε
πολλῶν ὑπὸ τρίποδι μεγάλων 'ιαίνετο δ' ὕδωρ.
αὐτὰρ ἐπει δὴ ζέσσεν ὕδωρ ἐνὶ ἣσσει χαλκῷ,
ἐς ρ' ἀσάμινθον ἐσάσα λ' ἐκ τρίποδος μεγάλοιοι,
θυμήρεσ κεράσσασα, κατὰ κρατός τε καὶ ὄμων,
ὅφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυών.
αὐτὰρ ἐπει λουσέν τε καὶ ἔχρισεν λ' ἐλαίῳ,
ἀμφί δὲ με χλαίναν καλή βύλεν ἡδὲ χιτώνα,
ἐἰσε δὲ μ' εἰσταγαγοῦσα ἐπὶ θρόνου ἀργυροῦλου
καλοῦ δαιδαλίου, ὑπὸ δὲ θρήνων ποιοῦν ἦν;
χέρνβα δ' ἀμφίπολος προχόῳ ἐπέχενεν χέρουσα
καλὴ χρυσείῃ, ὑπέρ ἀργυρεύον λέβητος,
νύσασθαι παρὰ δὲ ξεσθήν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἵδοιτα ταμία παρέθηκε χέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρέστων.1
ἐσθένειναι δ' ἐκέλευον ἐμὸ δ' οὐχ ὑμᾶνε θυμόν,
ἀλλ' ἤμην ἀλλοφρονεῶν, κακά δ' οὐσετο θυμός.

1 Lines 368–72 are omitted in most MSS.
“So I spoke, and she straightway swore the oath to do me no harm, as I bade her. But when she had sworn, and made an end of the oath, then I went up to the beautiful bed of Circe.

“But her handmaids meanwhile were busied in the halls, four maidens who are her serving-women in the house. Children are they of the springs and groves, and of the sacred rivers that flow forth to the sea, and of them one threw upon chairs fair rugs of purple above, and spread beneath them a linen cloth; another drew up before the chairs tables of silver, and set upon them golden baskets; and the third mixed sweet, honey-hearted wine in a bowl of silver, and served out golden cups; and the fourth brought water, and kindled a great fire beneath a large cauldron, and the water grew warm. But when the water boiled in the bright bronze, she set me in a bath, and bathed me with water from out the great cauldron, mixing it to my liking, and pouring it over my head and shoulders, till she took from my limbs soul-consuming weariness. But when she had bathed me, and anointed me richly with oil, and had cast about me a fair cloak and a tunic, she brought me into the hall, and made me sit upon a silver-studded chair—a beautiful chair, richly wrought, and beneath was a foot-stool for the feet. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for me to wash, and beside me drew up a polished table. And the grave housewife brought and set before me bread, and therewith meats in abundance, granting freely of her store. Then she bade me eat, but my heart inclined not thereto. Rather, I sat with other thoughts, and my spirit boded ill.
“Κήρκη δ’ ὡς ἐνόησεν ἐμ’ ἦμενον οὐδ’ ἐπὶ σίτῳ χεῖρας ἑάλλουτα, κρατερὸν ᾗ δὲ με πένθος ἔχουτα, ἄγχι παρισταμένη ἐπεα πτερόεντα προσιήδα.

“‘Τίφθα οὕτως, Ὕδυσεν, κατ’ ἄρ’ ἐξει ίσος ἀναύδω, θυμὸν ἐδων, βρώμης δ’ οὐχ ἀπτεα οὐδὲ ποτήτος; ἦ τινὰ ποι δόλου ἄλλου ὀίειν οὐδὲ τί σε χρή δειδύμεν ἣδη γὰρ τοι ἀπώμοσα καρτερόν ὀρκον.

“‘Ὡς ἐφατ’, αὐτάρ ἐγὼ μην ἀμεβόμενοι προσείπων’ Ὁ Κήρκη, τῖς γὰρ κεν ἀνήρ, ὦ ἐναίσιμος εἶπ, πρὶν τλαίη πάσσασθαι ἐδητύος ἦδε ποτήτος, πρὶν λύσασθ’ ἐτάρους καὶ εὖ ὀφθαλμοῖσιν ἰδέσθαι; ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις, λύσον, ἢν ὀφθαλμοῖσιν ἰδό εἵρηρας ἑταῖρως.’

“‘Ὡς ἐφάμην, Κήρκη δὲ διέκ μεγάροις βεβήκει ράβδων ἐχουσ’ ἐν χειρί, θύρας δ’ ἀνέφηξε συφείοι, ἐκ δ’ ἐλασεν σιῶλοις ἐοικότας ἐννεώροις.

οἱ μεν ἐπειτ’ ἐστησαν ἔναντιοι, ἦ δὲ δ’ αὐτῶν ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο. τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεεν, ὡς πρὶν ἐφυσε φάρμακον οὐλόμενον, τὸ σφιν πόρε πότια Κήρκη ἄνδρες δ’ ἄψ ἐγένοντο νεώτεροι ἢ πᾶρος ἦσαν, 395 καὶ πολὺ καλλίονες καὶ μεῖζονες εἰσοράσθαι. ἐγνωσαν δὲ μ’ ἐκεῖνοι ἐφυν τ’ ἐν χερσίν ἐκαστος. πᾶσιν δ’ ἤμερεῖς ὑπέδυ γόος, ἀμφ’ ἐδ’ ὑδάμα σμερδαλέου κονάβιζε θεὰ δ’ ἐξέαιρε καὶ αὐτή.

“‘Ἡ δὲ μεν ἄγχι στάσα προσιήδα διὰ θεάων’ Διογενὲς Λαερτιάδη, πολυμήχαν Ὀδυσσεὺς, 400 κρατερῶν: στυγερῶν.
"Now when Circe noted that I sat thus, and did not put forth my hands to the food, but was burdened with sore grief, she came close to me, and spoke winged words:

"'Why, Odysseus, dost thou sit thus like one that is dumb, eating thy heart, and dost not touch food or drink? Dost thou haply forbode some other guile? Nay, thou needest in no wise fear, for already have I sworn a mighty oath to do thee no harm.'

"So she spoke, but I answered her, and said: 'Circe, what man that is right-minded could bring himself to taste of food or drink, ere yet he had won freedom for his comrades, and beheld them before his face? But if thou of a ready heart dost bid me eat and drink, set them free, that mine eyes may behold my trusty comrades.'

"So I spoke, and Circe went forth through the hall holding her wand in her hand, and opened the doors of the sty, and drove them out in the form of swine of nine years old. So they stood there before her, and she went through the midst of them, and anointed each man with another charm. Then from their limbs the bristles fell away which the baneful drug that queenly Circe gave them had before made to grow, and they became men again, younger than they were before, and far comelier and taller to look upon. They knew me, and clung to my hands, each man of them, and upon them all came a passionate sobbing, and the house about them rang wondrously, and the goddess herself was moved to pity.

"Then the beautiful goddess drew near me, and said: 'Son of Laertes, sprung from Zeus, Odysseus
ερχεο νυν επι νηα θοην και θινα θαλάσσης.
νηα μεν άρ πάμπρωτον έρυσσατε ήπειρόνδε,
κτήματα δ' έν σπηέςσι πελάσσατε οπλα τε πάντα:
αυτός δ' άλη ήέναι και άγειν ερίηςας έταιρος.
'Оς εφατ, αυτάρ εμοί γ' επεπέθετο θυμός άγηνωρ,
βην δ' ήέναι επι νηα θοην και θινα θαλάσσης.
εύρον επειτ' επι νηα θοη έριηρας έταιρος
οικτρ' ολοφυρομένους, θαλερον κατα δάκρυ χεοντα.
ός δ' οτ' άν άγραυλοι πόριες περι βούς άγελαίας,
έλθουσας ες κόπρον, έπινη βοτάνης κορέσσαται,
πάσαι άμα σκαίρουσιν εναντίαν ουδ' ετι σηκοι
'όχοις', άλλα άδινον μνκώμεναι ἀμφιθέουσι
μητέρας: άδις εμ' εκείνν επεί έδεν οφθαλμοίς,
δακρύοντες εξώντο: δόκησε δ' άρα σφίςθε θυμός
ός έμεν, ός επι πατρίδ' έκοιστο και πόλιν αυτήν
τρηκείης 'Ιθάκης, ίμα τ' ἔτραφεν ἕδ' ἐγένοντο.
καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδον·
 Σοι μεν ποστήσαντι, διοτρεφές, άδις ἐχάρημεν,
ός εί τ' εἰς 'Ιθάκην αφικοίμεθα πατρίδα γαίαν.
άλλα ύες, τῶν ἄλλων ετάρων κατάλεξον ολεθρον.
'Ος εφαν, αυτάρ εγὼ προσέφην μαλακοίς ἐπέέςσον.
'Ημα μεν άρ πάμπρωτον άρυσσαμεν ήπειρόνδε,
κτήματα δ' έν σπήέςσι πελάσσαμεν οπλα τε πάντα:
αυτός δ' οτρύνεσθε ἐμοί άμα πάντες ἐπεσθαί,
όφρα ίδηθ' ετάρους ἰεσοις ἐν δώμασι Κέρκης
πινοτας καὶ ἐδοντας: ἐπηεσανν γαρ ἐχουσίων.'
'Oς εφάμην, οί δ' άδικα ἐμοίς ἐπέεςσοι πίθοντο.
Ευρύλοχος δε μοι οίος έρυκανε πάντας ετάρους:
καὶ σφέας φωνήςας ἔπεα πτερόεντα προσηύδα·

1 Line 430 is omitted in many Mss.

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of many devices, go now to thy swift ship and to the shore of the sea. First of all do ye draw the ship up on the land, and store your goods and all the tackling in caves. Then come back thyself, and bring thy trusty comrades.'

"So she spoke, and my proud heart consented. I went my way to the swift ship and the shore of the sea, and there I found my trusty comrades by the swift ship, wailing piteously, shedding big tears. And as when calves in a farmstead sport about the droves of cows returning to the yard, when they have had their fill of grazing—all together they frisk before them, and the pens no longer hold them, but with constant lowing they run about their mothers—so those men, when their eyes beheld me, thronged about me weeping, and it seemed to their hearts as though they had got to their native land, and the very city of rugged Ithaca, where they were bred and born. And with wailing they spoke to me winged words:

"'At thy return, O thou fostered of Zeus, we are as glad as though we had returned to Ithaca, our native land. But come, tell the fate of the others, our comrades.'

"So they spoke, and I answered them with gentle words: 'First of all let us draw the ship up on the land, and store our goods and all the tackling in caves. Then haste you, one and all, to go with me that you may see your comrades in the sacred halls of Circe, drinking and eating, for they have unfailing store.'

"So I spoke, and they quickly hearkened to my words. Eurylochus alone sought to hold back all my comrades, and he spoke, and addressed them with winged words:
"'Α δειλοί, πόσ' ἵμερετε τούτων; Κιρκής ἐς μέγαρον καταβίθηκε, ἥ κεν ἀπαντασ ἥ σὺς ἥ λύκους ποιήσεται ἥ λέοντας, οἳ κέν ὦι μέγα δῶμα φυλάσσομεν καὶ αἰνάγγη, ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσανον ἵκοντο ἡμέτεροι ἐταροί, σὺν δ' ὦ θρασὺς ἐίπτετ' Ὥδυσσεύς: τούτον γὰρ καὶ κεῖνοι ἀτασθάλήσην ὅλοντο.'

"'Ως ἐφατ', αὐτάρ ἐγὼ γε μετὰ φρεσί μερμήριξα, σπασσάμενοι ταύνηκες ἄορ παχέος παρὰ μηροῦ, τῷ οἷς ἀποπλήξας 1 κεφαλὴν οὐδάσσε δε πελάσσαι, καὶ πηῷ πέρ ἐόντι μάλα χεῖδον ἀλλὰ μ' ἐταῖροι μειλιχίοις ἐπέσσισιν ἐρήμτυν ἀλλοθεν ἄλλος.

"'Διογενές, τούτου μὲν εἴσομεν, εἰ σὺ κελεύεις, αὐτοῦ πάρ νην τε μένειν καὶ νην ἑρυσθαίν

ἡμῖν δ' ἵγεμονεν' ιερὰ πρὸς δόματα Κιρκής.'

"'Ως φάμενοι παρὰ νηὸς ἀνήμον ἦδε θαλάσσης. οὐδέ μὲν Εὐρύλοχος κοίλη παρὰ νην λέειπτο, ἀλλ' ἐπτ' ἐδεισεν γὰρ ἐμὴν ἐκπαγλὸν ἐνυπήν.

"Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κιρκὴ ἐνυδκεῶς λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ, ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλεν ἡδὲ χυτῶνας: δαιμυμένος δ' ἐν πάντας ἐφεύρομεν ἐν μεγάροισιν. οἱ δ' ἐπεὶ ἄλληλους εἴδον φράσσαντο τ' ἐσάντα, κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα. ἡ δὲ μεν ἄγχι στᾶσα προσηύδα διὰ θεάων. 2

"Μηκέτι νῦν θαλερὸν γόον ὀρνυτε: οἴδα καὶ αὐτὴ ἤμεν ὅσ' ἐν πόντῳ πάθετ' ἄλγεα ἤχθυνετι, ἦδ' ὅσ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου.

1 ἀποπλήξας Aristarchus (?): ἀποτμήξας.
2 After 455 the line Διογενές Δαερτιάδη, πολυμήχαν' Ὄδυσσεῦ, occurs in some MSS.
"Ah, wretched men, whither are we going? Why are you so enamoured of these woes, as to go down to the house of Circe, who will change us all to swine, or wolves, or lions, that so we may guard her great house perforce? Even so did the Cyclops, when our comrades went to his fold, and with them went this reckless Odysseus. For it was through this man's folly that they too perished.'

"So he spoke, and I pondered in heart, whether to draw my long sword from beside my stout thigh, and therewith strike off his head, and bring it to the ground, near kinsman of mine by marriage though he was; but my comrades one after another sought to check me with gentle words:

"'O thou sprung from Zeus, as for this man, we will leave him, if thou so biddest, to abide here by the ship, and to guard the ship, but as for us, do thou lead us to the sacred house of Circe.'

"So saying, they went up from the ship and the sea. Nor was Eurylochus left beside the hollow ship, but he went with us, for he feared my dread reproof.

"Meanwhile in her halls Circe bathed the rest of my comrades with kindly care, and anointed them richly with oil, and cast about them fleecy cloaks and tunics; and we found them all feasting bountifully in the halls. But when they saw and recognized one another, face to face, they wept and wailed, and the house rang around. Then the beautiful goddess drew near me, and said:

"'No longer now do ye rouse this plenteous lamenting. Of myself I know both all the woes you have suffered on the teeming deep, and all the wrong that cruel men have done you on the
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αλλ' ἀγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον, εἰς ὁ κεν αὐτὸς θυμόν ἐνι στήθεσιν λάβητε, οἴον ὁτε πρώτιστον ἐλείπετε πατρίδα γαῖαν τοιχείας Ἰθάκης. νῦν δ' ἀσκελέες καὶ ὁδυμοι, αἰεὺς ἁλῆς χαλεπῆς μεμνημένοι, οὗδὲ ποθ' ὤμιν θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἡ μάλα πολλὰ πέποσθε. 460

"Ὡς ἐφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγήνωρ. ἔνθα μὲν ἡματα πάντα τελεσφόρων εἰς ἐνιαυτῶν ἡμεθὰ δαινύμενοι κρέα τ' ἀσπετα καὶ μέθυ ἤδυ'. ἀλλ' ὁτε δ' ἐνιαυτὸς ἐην, περὶ δ' ἐτραπον ὥραι μηνῶν φθινῶντων, περὶ δ' ἡματα μακρὰ τελεσθη, 470 καὶ τότε μ' εκκαλέσαντες ἐφαν ἐρήμης ἐταῖρον:

"Δαιμόνι, ἡδὺ νῦν μμυησκεο πατρίδος αἵης, εἰ τοι θέσφατον ἔστι σαωθῆναι καὶ ἱκέσθαι ὤικον ἐς υψόροφον καὶ σήν ἐς πατρίδα γαίαν.

"Ὡς ἐφαν, αὐτάρ ἐμοὶ γ' ἐπεπείθετο θυμὸς ἀγήνωρ. ὅς τότε μὲν πρόπαν ἡμαρ εἰς ἡλίουν καταδύντα 476 ἡμεθα, δαινύμενοι κρέα τ' ἀσπετα καὶ μέθυ ἤδυ' ἡμος δ' ἡλίος κατέθυ καὶ ἐπὶ κνέφας ἠλθεν, οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.

αὐτάρ ἐγὼ Κήρκης ἐπιβάς περικαλλέοις εὐνής γούνων ἐλλιτάνενσα, θεὰ δὲ μεν ἐκλυνεν αὐδής' καὶ μιν φωνήσας ἐπεα πτερόεντα προσοδῶν.

"Ὡς Κήρκη, τελεσθὸν μοι ὑπόσχεσιν ἴνα περ ὑπέστης, οὐκαδε πεµψέµεναι θυµῶς δὲ µοι ἐσθυται ἤδη, ἵδ' ἄλλοιν ἐτάρων, οἱ µεν φθυνύθουσι φίλον κήρ ἀµφ' ἐµ' ὀδυρόµενοι, ὅτε ποιε νύ γε νοςφι γένηαι.' 485

"Ὡς ἐφάµην, ἡ δ' αὐτίκε ἀµείβετο δία θεάνων. "Διογενές Λαερτιάδη, πολυμήχανον Ὄδυσσευ, μηκέτι νῦν ἄκοντες ἐµῷ ἐν µίµνετε οἶκῳ.

1 Line 470 is omitted in many MSS.
2 εσ υφοροψ: Ευκτίμενον.
land. Nay, come, eat food and drink wine, until you once more get spirit in your breasts such as when at the first you left your native land of rugged Ithaca; but now ye are withered and spiritless, ever thinking of your weary wanderings, nor are your hearts ever joyful, for verily ye have suffered much.'

"So she spoke, and our proud hearts consented. So there day after day for a full year we abode, feasting on abundant flesh and sweet wine. But when a year was gone and the seasons turned, as the months waned and the long days were brought in their course, then my trusty comrades called me forth, and said:

"'Strange man, bethink thee now at last of thy native land, if it is fated for thee to be saved, and to reach thy high-roofed house and thy native land.'

"So they spoke, and my proud heart consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to sleep throughout the shadowy halls, but I went up to the beautiful bed of Circe, and besought her by her knees; and the goddess heard my voice, and I spoke, and addressed her with winged words:

"'Circe, fulfil for me the promise which thou gavest to send me home; for my spirit is now eager to be gone, and the spirit of my comrades, who make my heart to pine, as they sit about me mourning, whencesoever thou haply art not at hand.'

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, abide ye now no longer
"Ως ἔφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἵτορ·
κλαῖων δ' ἐν λεχέσσι καθ' ἡμένοις, οὗδ' ἐν μοι κήρ ἢ
θελε' ἐτι ζωεί καὶ ὃραν φαὸς ἥλιοισ.
αὐτὰρ ἐπεὶ κλαῖων τε κυλινδόμενος τ' ἐκορέσθην,
καὶ τότε δὴ µιν ἐπέσσιν ἀµειβόµενος προσέειτον·
"'Ω Κίρη, τίς γὰρ ταύτην ὀδὸν ἡγεµονεύει;
εἰς 'Αίδος δ' οὐ πώ τις ἀφίκετο νηλ µελαίνη·
"'Ως ἐφάµην, ἡ δ' αὐτίκ' ἀµείβετο διὰ θεῶν·
'Διογενῆς Λαερτιάδη, πολυµήχαν Ὑδυσσεὺ,
µή τι τοι ἡγεµόνος γε ποθὴ παρὰ νηλ µελέσθω,
ἰστον δὲ στῆσας ἄνα θ' ἵστια λευκὰ πετάσσας
ήσθαι τῇ δὲ κε τοι πνοιὴ Βορέαο φέρησιν.
ἀλλ' ὅποτ' ἄν δὴ νηλ δι' 'Οκεανοῦ περήσης,
ἐνθ' ἀκτῇ τε λάχεια' καὶ ἀλσεα Περσεφονεύης,
µακραὶ τ' αὐγειροὶ καὶ ιτεῖα ὀλεσίκαρποι,
νηλ µὲν αὐτοῦ κέλσαι ἐπ' 'Οκεανῷ βαθύδην,
αὐτὸς δ' εἰς 'Αίδεω ιέναι δόµον εὐρώντα.
ἐνθα µὲν εἰς 'Αχέροντα Πυριφλεγέθων τε ῥέουσιν
Κόκωτος θ', ὅς δὴ Στυγὸς ὤδατος ἐστιν ἀπορράξ,
πέτρη να µε τιναξίς τε δὼν ποταµῶν ἐριδούσαν·
ἐνθα δ' ἐπεθ', ἡρως, χρυµβείς πέλας, ὡς σε κελεύω,
βόθρον ὀρύξαι, ὁσον τε πυγούσιον ἐνθα καὶ ἐνθα,
in my house against your will; but you must first complete another journey, and come to the house of Hades and dread Persephone, to seek soothsaying of the spirit of Theban Teiresias, the blind seer, whose mind abides steadfast. To him even in death Persephone has granted reason, that he alone should have understanding; but the others flit about as shadows.'

"So she spoke, and my spirit was broken within me, and I wept as I sat on the bed, nor had my heart any longer desire to live and behold the light of the sun. But when I had had my fill of weeping and writhing, then I made answer, and addressed her, saying:

"'O Circe, who will guide us on this journey? To Hades no man ever yet went in a black ship.

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, let there be in thy mind no concern for a pilot to guide thy ship, but set up thy mast, and spread the white sail, and sit thee down; and the breath of the North Wind will bear her onward. But when in thy ship thou hast now crossed the stream of Oceanus, where is a level shore and the groves of Persephone—tall poplars, and willows that shed their fruit—there do thou beach thy ship by the deep eddying Oceanus, but go thyself to the dank house of Hades. There into Acheron flow Periphlegethon and Cocytus, which is a branch of the water of the Styx; and there is a rock, and the meeting place of the two roaring rivers. Thither, prince, do thou draw nigh, as I bid thee, and dig a pit of a cubit's length this way and that, and around

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1 Or, "as thou tarriest by thy ship."
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άμφι αὐτῷ δὲ χοῦν χείσθαι πάσιν νεκύεσσιν,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἥδει οὖν,
τὸ τρίτον αὖθ’ ὑδατί ἐπὶ δ’ ἀλφίτα λευκὰ παλύνειν. 520
πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενὴν κάρηνα,
ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἢ τὶς ἀρίστη,
ρέξειν ἐν μεγάροισι πυρῆν τ’ ἐμπλησέμεν ἐσθλῶν,
Τειρεσία δ’ ἀπάνευθεν ὅιν ἱερευσέμεν οὐφ
παμμέλαιν’, ὃς ἴπλοισι μεταπρέπει ὑμετέροισιν. 525
αὐτάρ ἐπὶ ἐυψηλὴ λίστη κλυτὰ ξθεῖα νεκρῶν,
ἐνθ’ ὅιν ἄρνειοι ρέξειν θῆλυν τὲ μέλαιναν
εἰς Ἕρεβος στρέψας, αὐτὸς δ’ ἀπονόσφι τραπέζῃσθαι
ἱέμενος ποταμοῖο ῥόϊν· ἐνθα δὲ πολλαὶ
ψυχαὶ ἐλεύσονται νεκύων κατατεθυμῶτων. 530
δὴ τὸτ’ ἐπείθ’ ἐτάροισιν ἐποτρύναι καὶ ἄνδεαι
μῆλα, τὰ δὴ κατάκειτ’ ἐσφαγμένα νηλέι χαλκῷ,
δείραντας κατακῆι, ἐπείξασθαι δὲ θεόσιν,
ἰφθίμῳ τ’ Ἁίδῃ καὶ ἐπαινῇ Περσεφονεῖη.
αὐτὸς δὲ ξίφος ὀξὺν ἐτυστάμενος παρὰ μηροῦ,
ἢσθαι, μηδὲ ἐὰν νεκύων ἀμενὴν κάρηνα
ἀματος ὄσσον ἕμεν, πρὶν Τειρεσίαο πυθέσθαι.
εἴθα τοι αὐτικα μάντις ἐλεύσεται, ὀρχαμε λαῶν,
ὡς κέν τοι εὔπησιν ὦδὸν καὶ μέτρα κελεύθου
νόστον θ’, ὡς ἐπὶ πόντον ἐλεύσεαι ἱχθύωντα.’ 540

"Ὡς ἐφατ’, αὐτικα δὲ χρυσόθρονος ἠλυθεν Ἦώς.
ἀμφὶ δὲ με χλαυίναν τε χιτῶνα τε εὕματα ἐσθεν’
αὐτὴ δ’ ἀργύφεου φἄρος μέγα ἐνυπτο νύμφῃ,
λεπτὸν καὶ χαρίεν, περὶ δὲ ξώνην βάλετ’ ἐξει
καλὰν χρυσείην, κεφαλὴ δ’ ἐπέθηκε καλύπτρην. 545

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it pour a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and sprinkle thereon white barley meal. And do thou earnestly entreat the powerless heads of the dead, vowing that when thou comest to Ithaca thou wilt sacrifice in thy halls a barren heifer, the best thou hast, and wilt fill the altar with rich gifts; and that to Teiresias alone thou wilt sacrifice separately a ram, wholly black, the goodliest of thy flock. But when with prayers thou hast made supplication to the glorious tribes of the dead, then sacrifice a ram and a black ewe, turning their heads toward Erebus but thyself turning backward, and setting thy face towards the streams of the river. Then many ghosts of men that are dead will come forth. But do thou thereafter call to thy comrades, and bid them flay and burn the sheep that lie there, slain by the pitiless bronze, and make prayer to the gods, to mighty Hades and to dread Persephone. And do thou thyself draw thy sharp sword from beside thy thigh, and sit there, not suffering the powerless heads of the dead to draw near to the blood, till thou hast enquired of Teiresias. Then the seer will presently come to thee, leader of men, and he will tell thee thy way and the measures of thy path, and of thy return, how thou mayest go over the teeming deep.'

"So she spoke, and straightway came golden-throned Dawn. Round about me then she cast a cloak and tunic as raiment, and the nymph clothed herself in a long white robe, finely-woven and beautiful, and about her waist she cast a fair girdle of gold, and upon her head she put a veil."
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αὐτὰρ ἐγὼ διὰ δῶματ' ἵων ὀὐρνον ἑταίρους
μειλιχίοις ἐπέεσσι παραστάδοιν αἴθρα ἑκαστον.

" Μηκέτι νῦν εὐθοντες ἀωτεἰτε γλυκὺν ύπνον,
ἀλλ' ἱομεν. δὴ γὰρ μοι ἐπέφραδε πότιναι Κήρη.

" Ὡς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήμωρ. 550
οὐδὲ μὲν οὐδ' ἐνθεν περ ἀπήμονας ἱγον ἑταίρους.
Ἐλπίνωρ δὲ τις ἔσκε νεώτατος, οὔτε τι λίγην
ἀλκίμος ἐν πολέμῳ οὔτε φρεσίν ἱσιν ἄρηρώς·
ὁς μοι ἀνενθ' ἑταίρων ἐρείς ἐν δῶμασι Κήρης,
ψύχεος ἱμεϊρων, κατελέξατο οἴνοβαρεῖων.

κινυμένων δ' ἑταίρων ὁμαδὸν καὶ δοῦπον ἀκούσας
ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσίν ἣσιν
ἀψορρον καταβήναι ἰὼν ἐς κλήμακα μακρίνην,
ἀλλὰ καταντικρὺ τέγεος πέσεν' ἐκ δὲ οἱ αὐχήν
ἀστραγάλων ἐάγη, ψυχῇ δ' Ἀιδόσδε κατῆλθεν.

" Ἐρχομένωισι δὲ τοῖσιν ἐγὼ μετὰ μῦθου ἐξειπον'
'Φάσθε νῦ ποι οἰκόνγα φίλην ἐς πατρίδα γαίαν
ἐρχεσθ'. ἄλλην δ' ἡμιν ὄδον τεκμηρίατο Κήρη,
εἰς Ἀίδαο δόμους καὶ ἐπαυνής Περσεφονεῖς
ψυχῇ χρησομένους Θηβαίον Τειρεσίαο.'

" Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἣτορ,
ἐξόμενοι δὲ κατ' αὕθι γόων τίλλοντό τε χαῖτας·
ἀλλ' οὐ γὰρ τις πρῆξις ἐγνώμενο μυρομένοις.

" Ἀλλ' ὥστε δὴ ᾖτι ἐπὶ νήα θοῦν καὶ θώνα θαλάσσης
羕ομεν ἀχρύμενοι θαλερὸν κατὰ δάκρυν χέοντεσ,
τόφρα δ' ἄρ' οἰχομένη Κήρη παρὰ νὴ μελαίνῃ
ἀρνείων κατέδησεν ὧν Θήλυν τε μελαιναν,
ῥεία παρέξελθοῦσα· τις ὁν θεῶν οὐκ ἔθελοντα
ὀφθαλμοῖσιν ἱδοιτ' ἥ ἐνθ' ἥ ἐνθα κιόντα;
But I went through the halls, and roused my men with gentle words, coming up to each man in turn.

"'No longer now sleep ye, and drowse in sweet slumber, but let us go; lo! queenly Circe has told me all.'

"So I spoke, and their proud hearts consented. But not even from thence could I lead my men unscathed. There was one, Elpenor, the youngest of all, not over valiant in war nor sound of understanding, who had laid him down apart from his comrades in the sacred house of Circe, seeking the cool air, for he was heavy with wine. He heard the noise and the bustle of his comrades as they moved about, and suddenly sprang up, and forgot to go to the long ladder that he might come down again, but fell headlong from the roof, and his neck was broken away from the spine, and his spirit went down to the house of Hades.

"But as my men were going on their way I spoke among them, saying: 'Ye think, forsooth, that ye are going to your dear native land; but Circe has pointed out for us another journey, even to the house of Hades and dread Persephone, to consult the spirit of Theban Teiresias.'

"So I spoke, and their spirit was broken within them, and sitting down right where they were, they wept and tore their hair. But no good came of their lamenting.

"But when we were on our way to the swift ship and the shore of the sea, sorrowing and shedding big tears, meanwhile Circe had gone forth and made fast beside the black ship a ram and a black ewe, for easily had she passed us by. Who with his eyes could behold a god against his will, whether going to or fro?
Λ

"Αὐτὰρ ἐπεί ρ' ἐπὶ νῆα κατῆλθομεν ἢδὲ θάλασσαν, νῆα μὲν ἄρ πάμπρωτον ἐρύσαμεν εἰς ἅλα δῖαν, ἐν δ' ἱστὸν τιθέμεθα καὶ ἱστία νῆῃ μελαίῃ, ἐν δὲ τὰ μῆλα λαβόντες ἐβῆσαμεν, ἃν δὲ καὶ αὐτοὶ βαίνομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυν χέοντες. ἦμιν δ' αὖ κατόπισθε νέοις κυνοπρόφοροι ἰκμενον οὐρον ἵει πλησίστιον, ἐσθλὸν ἐταῖρον, Κύρκη εὐπλόκαμος, ἐεινηθεὶς αὐνήςσα.

ήμεις δ' ὀπλα ἐκαστα πονησάμενοι κατὰ νῆα ἤμεθα: τὴν δ' ἀνεμὸς τε κυβερνήτης τ' ἠθυνε. τῆς δὲ πανημερίης τέταθ' ἵστια ποντοπορούσης· δύσετο τ' ἥλιος σκιώντο τε πᾶσαι ἀγνιαί.

"'Η δ' ἐσ πείραθ' ἰκανε βαθυρρόου 'Ὀκεανοῦ. ἐνθα δὲ Κιμμερίων ἀνδρῶν δῆμος τε πόλις τε, Ἱέρι καὶ νεφελή κεκαλυμμένοι· οὐδὲ ποτ' αὐτοὺς ἥλιοι φαέθων καταδέρκεται ἀκτίνεσσιν, οὐθ' ὀπότ' ἄν στείχησι πρὸς οὐρανὸν ἀστερόεντα, οὐθ' ὀτ' ἄν ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται, ἄλλ' ἐπὶ νυξ ὀλοή τέταται δειδοῖσι βροτοῖσι. νῆα μὲν ἐνθ' ἐλθόντες ἐκέλασαμεν, εκ δὲ τὰ μῆλα εἰλόμεθ'. αὐτοὶ δ' αὐτε παρὰ ῥόου 'Ὀκεανοῖο ἱομεν, ὁφρ' ἐς χώρον ἀφικόμεθ', ἃν φράσε Κύρκη.

"'Ἐνθ' ἵερίμα μὲν Περιμήδης Εὐρύλοχος τε ἐσχοιν· ἐγὼ δ' ἀν ὦ ὀξὺ ἐρυσάμενος παρὰ μηροῦ.
BOOK XI

"But when we had come down to the ship and to the sea, first of all we drew the ship down to the bright sea, and set the mast and sail in the black ship, and took the sheep and put them aboard, and ourselves embarked, sorrowing, and shedding big tears. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had made fast all the tackling throughout the ship, we sat down, and the wind and the helmsman made straight her course. All the day long her sail was stretched as she sped over the sea; and the sun set and all the ways grew dark.

"She came to deep-flowing Oceanus, that bounds the Earth,\(^1\) where is the land and city of the Cimmerians, wrapped in mist and cloud. Never does the bright sun look down on them with his rays either when he mounts the starry heaven or when he turns again to earth from heaven, but baneful night is spread over wretched mortals. Thither we came and beached our ship, and took out the sheep, and ourselves went beside the stream of Oceanus until we came to the place of which Circe had told us.

"Here Perimedec and Eurylochus held the victims, while I drew my sharp sword from beside my thigh,

\(^1\) Or, possibly, "to Ocean's further marce."

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βόθρου ὑμᾶς ὁσον τε πυγοῦσιον έινθα καὶ ένθα, 25
άμιφ αυτῷ ὑπ Χοῦν χέωμι πάσιν νεκύεσσι,
πρώτα μελικρίτοι, μετέπειτα δέ ἣδει οὐνο,
το τρίτον αὐθ' ὑδατι ἐπὶ δ' ἁλφιτα λευκά πάλυνον.
pολλα δ' ὑπονοῦμην νεκύων ἀμενηνά κάρηνα,
ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἡ τις ἀὑστή,
ῥέβεν ἐν μεγάρουι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσίη δ' ἀπάνευθεν ὑμῖν ἱερευσέμεν οὐφ
παμμέλαν', ὅς μήλοισι μεταπρέπει ἡμετέροις.
tοὺς δ' ἐπεὶ εὐχωλήσι λιτήσι τε, ἔθνεα νεκρῶν,
ἐλλισάμην, τα δ' μῆλα λαβῶν ἀπεδειρόμενα
ἐς βόθρουν, ἐπέ δ' αἴμα κελαινεφές· αἱ δ' ἀγέροντο
ψυχαι ὑπεξ' Ἐβέβευς νεκύων κατατεθημώτων.
νύμφαι τ' ἱδέοι τε πολύτλητοι τε γέροντες
παρθενικαὶ τ' ἀταλαὶ νεοπηνθέα θυμον ἔχουσαι,
pολλοί δ' οὐτάμενοι χαλκῆρεσιν ε'χεῖσιν,
ἄνδρες ἀρηφατοι βεβροτωμένα τεύχε ἔχοντες;
οἱ πολλοὶ περὶ βόθρουν ἐφοίτων ἀλλοθεν ἄλλος
θεσπεσίη λαχη· ἔμε δ' χλωρον δέος ἱρει. 1
δὴ τὸ τε ἐπεθ' ἑτάροισιν ἐποτρύνας ἐκέλευσα
μῆλα, τα δ' κατεκειτ' ἐσφαγμένα νηλεῖ χαλκῷ,
δείραντας κατακηλαί, ἐπεύξασθαι δὲ θεόσιν,
ἰθῆμω τ' Ἀιδὴ καὶ ἑπαυνή Περσεφονείς
αὐτὸς δ' ἐξίφος ὄξω ἐρυσσίμενος παρὰ μηροῦ
ἡμῖν, οὐδ' εἶνα νεκύων ἀμενηνά κάρηνα
ἀματος ὁσον ἴμεν, πρὶν Ταιρείας παλέσθαι.

"Πρώτη δ' ἗πυχη 'Ελπιήνορας ἤλθεν ἑταίρουν·
οὐ γὰρ πὼ ἐκτῆσατο ὑπὸ χθονὸς εὐρυδείης'
σώμα γὰρ ἐν Κύρης μεγάρη κατελείπομεν ἴμεις
ἀκλαυτον καὶ ἀθαπτον, ἐπεὶ πόνος ἄλλος ἐπείγε.

1 Lines 38–43 were rejected by Zenodotus, Aristophanes, Aristarchus.

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and dug a pit of a cubit's length this way and that, and around it poured a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and I sprinkled thereon white barley meal. And I earnestly entreated the powerless heads of the dead, vowing that when I came to Ithaca I would sacrifice in my halls a barren heifer, the best I had, and pile the altar with goodly gifts, and to Teiresias alone would sacrifice separately a ram, wholly black, the goodliest of my flocks. But when with vows and prayers I had made supplication to the tribes of the dead, I took the sheep and cut their throats over the pit, and the dark blood ran forth. Then there gathered from out of Erebus the spirits of those that are dead, brides, and unwedded youths, and toil-worn old men, and tender maidens with hearts yet new to sorrow, and many, too, that had been wounded with bronze-tipped spears, men slain in fight, wearing their blood-stained armour. These came thronging in crowds about the pit from every side, with a wondrous cry; and pale fear seized me. Then I called to my comrades and bade them flay and burn the sheep that lay there slain with the pitiless bronze, and to make prayer to the gods, to mighty Hades and dread Persephone. And I myself drew my sharp sword from beside my thigh and sat there, and would not suffer the powerless heads of the dead to draw near to the blood until I had enquired of Teiresias.

"The first to come was the spirit of my comrade Elpenor. Not yet had he been buried beneath the broad-wayed earth, for we had left his corpse behind us in the hall of Circe, unwept and unburied, since another task was then urging us on. When I saw him
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
καὶ μιν φωνήσας ἔπεα πτερύνυτα προσηνύδων·
"...ιλπήνορ, πῶς ἠλθες ὑπὸ ξέφον ἤρεοντα;
ἐφθης πεζὸς ἄνω 1 ἢ ἐγὼ σὺν νηι μελαίνῃ.
"...Ὡς ἐφάμην, ὧ δὲ μ' οἰμώξας ἥμειβετο μῦθῳ.
'Διογενῆς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, 2
ἀσέ με δαίμονος αίσα κακή καὶ ἀθέσφατος οἶνος.
Κύρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἀψοφρον καταβήγα μίων ἐς κλίμακα μακρήν,
ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δὲ μοι αὐχὴν
ἀστραγάλων εὐγῆς, ψυχὴ δ' Ἀἰδώσδε κατῆλθεν.
γὺν δὲ σε τὸν ὁπιθεν γοννώζομαι, οὐ παρεόντων,
πρὸς τ' ἀλόχον καὶ πατρός, ὦ στρέφε τυτθὸν ἐόντα,
Τηλεμάχον θ', ὅ μονον εἰν μεγάροις ἐλείπεσ'·
οίδα γὰρ ὡς ἐνθένθε κυὼν δίμου εἰς Ἀίδαο
νήσου ἐς Λαίαν σχίσεις ἐνεργεά νῆα·
ἐνθα στ' ἐπείτα, ἄναξ, κέλομαι μηγασσαθαί εἵμεο.
μή μ' ἀκλαντον ἄθαπτον ἰδὼν ὁπιθεν καταλείπεσ' νυσφισθείς, μή τοι τῆ θεοὶ μήνιμα γένωμαι,
ἀλλὰ με κακκῆαι σὺν τεῦχεσι, ἄσσα μοι ἐστιν,
σῆμα τέ μοι χειῆς πολιῆς ἐπὶ θυι ναῦλασσης,
ἀνδρὸς δυστήμυοι καὶ ἐσσομένοις πυθέσθαι.
ταύτα τέ μοι τελέσαι πῆξαί τ' ἐπὶ τύμβῳ ἐρετμών,
τῷ καὶ ξωός ἔρεσσον ἔδων μετ' ἐμοῖς ἐτάροισιν.
"...Ὡς ἐφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενος προσέειτον.
'Ταύτα τοι, ὧ δύστηνε, τελευτήσω τε καὶ ἔρξώ.'
"Νωὶ μὲν ὡς ἐπέεισον ἀμειβομένω στυγεροίσιν

1 Ἰδ' Aristarchus: ἔν.
2 Line 60 is omitted in most MSS.
I wept, and my heart had compassion on him; and I spoke and addressed him with winged words:

"'Elpenor, how didst thou come beneath the murky darkness? Thou coming on foot hast outstripped me in my black ship.'

"So I spoke, and with a groan he answered me and said: 'Son of Laertes, spring from Zeus, Odysseus of many devices, an evil doom of some god was my undoing, and measureless wine. When I had lain down to sleep in the house of Circe I did not think to go to the long ladder that I might come down again, but fell headlong from the roof, and my neck was broken away from the spine and my spirit went down to the house of Hades. Now I beseech thee by those whom we left behind, who are not present with us, by thy wife and thy father who reared thee when a babe, and by Telemachus whom thou didst leave an only son in thy halls; for I know that as thou goest hence from the house of Hades thou wilt touch at the Aeaean isle with thy well-built ship. There, then, O prince, I bid thee remember me. Leave me not behind thee unwept and unburied as thou goest thence, and turn not away from me, lest haply I bring the wrath of the gods upon thee. Nay, burn me with my armour, all that is mine, and heap up a mound for me on the shore of the grey sea, in memory of an unhappy man, that men yet to be may learn of me. Fulfil this my prayer, and fix upon the mound my oar wherewith I rowed in life when I was among my comrades.'

"So he spoke, and I made answer and said: 'All this, unhappy man, will I perform and do.'

"Thus we two sat and held sad converse one with
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ημεθ', ἐγὼ μὲν ἀνευθεὶν ἐφ' αἷματι φάσγανον ἵσχων, εἶδωλον δ' ἐτέρωθεν ἑταίρου πόλλ' ἀγόρευεν.

"Ἡλθε δ' ἐπὶ ψυχῇ μητρὸς κατατεθηνυήσ, Λυτολύκου θυγάτηρ μεγαλίττορος Ἀντίκλεια,

τὴν ζωὴν κατέλειπον ἰῶν εἰς Ἰλιον ἱρήν.

τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,

ἀλλ' οὐδ' ὡς εἰῶν προτέρην, πυκνῶν περ ἄχευν,

αἰματος ἀσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.

"Ἡλθε δ' ἐπὶ ψυχῇ Ἡθβαίου Τειρεσίαο

χρύσεον σκῆπτρου ἤχων, ἐμὲ δ' ἐγών καὶ προσέειπεν

'Διογενῆς Λαερτίωδη, πολυμήχαν' Ὄδυσσευ,'

τίπτ' αὐτ', ὃ δύστηνε, λιπὼν φῶς ἰέλιοιο ἠλυθες, ὥφρα ἤδη νέκυας καὶ ἀτερπέα χώρον;

ἀλλ' ἀποχάζεο βόθρου, ἀπισχε δὲ φάσγανον δεῦ, ἀἱματος ὥφρα πίω καὶ τοι νημερτέα εἴπων.'

"Ὡς φάτ', ἐγὼ δ' ἀναχασσάμενος ξύφος ἀργυρόηλαιν κούλεξ ἐγκατέπηξ'. ὃ δ' ἔπει πίεν αἴμα κελαιών,

καὶ τότε δὴ μ' ἐπέεσον προσηύδα μάντις αἱμύμων'

"Νόστον δίξαι μελιηδέα, φαίδιμψ Ὄδυσσεψ

τὸν δὲ τοι ἄργαλέον θήσει θεός· οὐ γὰρ ὁϊων λήσειν εὐνοσίγαιν, ὡ τοι κότον ἐνθετο θυμῷ χωόμενος ὡτι οἱ νίδων φίλου ἐξαλάώσας.

ἀλλ' ἔτι μὲν κε καὶ ὡς κακὰ πέρ πάσχοντες ἱκοισθε, αἰ κ' ἐθέλησε σὸν θυμὸν ἐρυκακέειν καὶ ἑταίρων,

ὄπποτε κε πρώτον πελάσης ἑνεργέα νηα

Θριακίη νήσῳ, προφυγών ἱσειδέα πόντον,

βοσκομένας δ' εὕρητε βόας καὶ ἱφία μήλα

1 Line 92 is omitted in most MSS.
the other, I on one side holding my sword over the blood, while on the other side the phantom of my comrade spoke at large.

"Then there came up the spirit of my dead mother, Anticleia, the daughter of great-hearted Autolycus, whom I had left alive when I departed for sacred Ilios. At sight of her I wept, and my heart had compassion on her, but even so I would not suffer her to come near the blood, for all my great sorrow, until I had enquired of Teiresias.

"Then there came up the spirit of the Theban Teiresias, bearing his golden staff in his hand, and he knew me and spoke to me: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, what now, hapless man? Why hast thou left the light of the sun and come hither to behold the dead and a region where is no joy? Nay, give place from the pit and draw back thy sharp sword, that I may drink of the blood and tell thee sooth.'

"So he spoke, and I gave place and thrust my silver-studded sword into its sheath, and when he had drunk the dark blood, then the blameless seer spoke to me and said:

"'Thou askest of thy honey-sweet return, glorious Odysseus, but this shall a god make grievous unto thee; for I think not that thou shalt elude the Earth-shaker, seeing that he has laid up wrath in his heart against thee, angered that thou didst blind his dear son. Yet even so ye may reach home, though in evil plight, if thou wilt curb thine own spirit and that of thy comrades, as soon as thou shalt bring thy well-built ship to the island Thrinacia, escaping from the violet sea, and ye find grazing there the kine and goodly flocks of Helios, who
Ἡλίου, ὃς πάντ' ἐφορᾶ καὶ πάντ’ ἐπακούει.

tὰς εἰ μὲν κ’ ἂσινέας ἐὰς νόστου τε μέδηαι, 110
καὶ κεν ἓτ’ εἰς Ἡθάκην κακὰ περ πάσαντες ἵκοιοσθε’
ei δέ κε σύνηαι, τότε τοι τεκμαίρομ’ ὀλεθρον,

νητ τε καὶ ἑταῖροις. ἀυτὸς δ’ εἰ πέρ κεν ἀλύζης,

 reluctas, μεῖοι δ’ ε’ν τήματα ὀλίκῳ,

ἀνδρας ὑπερφιάλους, οἱ τοι βίοτον κατέδουσι

μυϊμενοι ἀντιθέθην ἀλοχον καὶ ἔδω διδόντες.

ἀλλ’ ἡ τοι κείμων γε βίας ἀποτίσεαι ἔλθων:

ἀυτὰρ ἐπ’ ἱμη μυστήρας εὐ’ μεγάροια τεοίσι

κτείνης ἥ’ δόλον ἡ ἄρμαδὸν ἥζ’ χαλκῷ,

ἐρχεσθαι δὴ ἐπείτα λαβὼν εὐήρες ἑρετμόν,

eis ὁ κε τοὺς ἄφικηι οἱ οὐκ ἱσασι θάλασσαν

ἀνέρες, οὐδὲ θ’ ἀλεσσὶ μεμυγμένον εἰδαρ ἐδουσιν

οὐδ’ ἀρα τοὶ γ’ ἱσασὶ νέας φωικοπαρήγους

οὐδ’ εὐήρε’ ἑρετμὰ, τὰ τε πτερὰ νημοὶ πέλονται.

σῆμα δὲ τοι ἐρέω μάλ’ ἄριφραδές, οὐδὲ σε λήσει

ὀπτότε κεν δὴ τοι συμβλῆμενος ἄλλος ὡδίτης

φή’ ἀθηρηλογοῦν ἐχειν ἀνὰ φαιδίῳ ὁμίῳ,

καὶ τότε δὴ γαῖη πῆξας εὐήρες ἑρετμόν,

ῥέξας ἵερὰ καλὰ Ποσειδᾶων ἀνακτὶ,

ἀρνεῖον ταῦρον τε συνὸ π’ ἐπιβιτορα κάπρον.

οἰκαθ’ ἀποστείχειν ἐρδείν θ’ ἵερας ἐκατόμβας

ἀβανάτοις θεοίσι, τοι οὐρανὸν εὐρύν ἔχουσι,

πάσι μάλ’ ἐξείσης. θάνατος δὲ τοὶ εξ ἄλος αὐτὸς

ἀβληθρὸς μάλα τοῖος ἔλευσεται, ὡς κέ σε πέφη

1 Or, more naturally, “from out the sea.” The latter rendering assumes, however, a reference to the story of the Tele-
oversees and overhears all things. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil plight. But if thou harmest them, then I foresee ruin for thy ship and thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades, in a ship that is another's, and thou shalt find woes in thy house—proud men that devour thy livelihood, wooing thy godlike wife, and offering wooers' gifts. Yet verily on their violent deeds shalt thou take vengeance when thou comest. But when thou hast slain the wooers in thy halls, whether by guile or openly with the sharp sword, then do thou go forth, taking a shapely oar, until thou comest to men that know naught of the sea and eat not of food mingled with salt, aye, and they know naught of ships with purple cheeks, or of shapely oars that are as wings unto ships. And I will tell thee a sign right manifest, which will not escape thee. When another wayfarer, on meeting thee, shall say that thou hast a winnowing-fan on thy stout shoulder, then do thou fix in the earth thy shapely oar and make goodly offerings to lord Poseidon—a ram, and a bull, and a boar that mates with sows—and depart for thy home and offer sacred hecatombs to the immortal gods who hold broad heaven, to each one in due order. And death shall come to thee thyself far from the sea, a death so gentle, that shall lay thee low when thou art over-
gony, a “cyclic” poem, attributed to Eugammon of Cyrene, in which Odysseus was killed by Telegonus, his son by Circe, with a spear tipped with the bone of a sea-fish. This story has no foundation in the Odyssey, and those who adopt the rendering “from out the sea” assume that these lines are a late interpolation.
γήραι ὑπὸ λιπαρῆ ἀρημένων· ἀμφὶ δὲ λαοὶ
οἶλβωι ἔσσονται. τὰ δὲ τοι ἑημερτέα εἰρω.

""Ως ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενους προσέειπον·
Τειρεσίη, τὰ μὲν ἀρ που ἐπέκλωσαν θεοὶ αὐτοί·
ἀλλ' ἂγε μοι τόδε εἴπε καὶ ἄτρεκέως κατάλεξον·
μητρὸς τὴν ὄρῳ ψυχὴν κατατεθηνύης. ἡ δ' ἀκέουσ' ἦσται σχεδὸν αἵματος, οὐδ' ἐδ' ὕδων ἔτην ἔσαιν ἵδειν οὐδὲ προτιμήσασθαι.
eἴπε, ἀναξ, πῶς κέν με ἀναγνοθῇ τὸν ἔοιντα;"

""Ος ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενους προσέειπεν·
'Ῥηδίδων τοι ἔπος ἔρεω καὶ ἐπὶ φρεσὶ θήσω.
ὅν τινα μέν κεν ἔας ἱεκύων κατατεθηνύωτων
ありました ἀδικοῦν ἦμεν, ὁ δὲ τοι ἑημερτέα ἐνίψεν·
ὁ δὲ κ' ἐπιφθονύης, ὁ δὲ τοι πάλιν εἴοσιν ὀπίσω.

""Ως φαμένη ψυχῇ μὲν ἐβη δόμων Ἀιδος εὔσω
Τειρεσίαν ἀνακτός, ἐπεὶ κατὰ θέσφατ' ἐλεξέν·
αὐτὰρ ἐγὼν αὐτῷ μένου ἐμπεδοῦν, ὅφρ' ἐπὶ μήτηρ
ἡλυθε καὶ πίεν αίμα κελαινεῖθε· αὐτίκα δ' ἐγνω,
καὶ μ' ὀλοφυρομένη ἐπεά πτερόειτα προσῆδα·

""Τέκνων ἐμὸν, πῶς ἤλθες ὑπὸ ζοφον ἑρόειντα
ξώος ἔων· χαλεπὸν δὲ τάδε ξωοῖσιν ὀρᾶσθαι.
μέσσῳ γάρ μεγάλοι ποταμοῖ καὶ δεινὰ ῥέεθρα,
'Οκεανὸς μὲν πρῶτα, τὸν οὐ πῶς ἔστι περῆσαι
πεζὸν ἐὸντ', ἦν μὴ τις ἔχη ἐνεργεά νηα.1

ἡ νῦν ἐδ' Ἰροῖθεν ἀλώμενος ἐιθάν' ἵκανεις
νηὶ τε καὶ ἑτάροις πολὺν χρόνου; οὐδὲ πω ἤλθες
εἰς Ἵθακήν, οὐδ' εἴδες ἐνὶ μεγάροις γυναικὲς;

1 Lines 157–9 were rejected by Aristarchus.
come with sleek old age, and thy people shall dwell in prosperity around thee. In this have I told thee sooth.'

"So he spoke, and I made answer and said: 'Teiresias, of all this, I ween, the gods themselves have spun the thread. But come, tell me this, and declare it truly. I see here the spirit of my dead mother; she sits in silence near the blood, and deigns not to look upon the face of her own son or to speak to him. Tell me, prince, how she may recognize that I am he?'

"So I spoke, and he straightway made answer, and said: 'Easy is the word that I shall say and put in thy mind. Whomsoever of those that are dead and gone thou shalt suffer to draw near the blood, he will tell thee sooth; but whomsoever thou refusest, he surely will go back again.'

"So saying the spirit of the prince, Teiresias, went back into the house of Hades, when he had declared his prophecies; but I remained there steadfastly until my mother came up and drank the dark blood. At once then she knew me, and with wailing she spoke to me winged words:

"'My child, how didst thou come beneath the murky darkness, being still alive? Hard is it for those that live to behold these realms, for between are great rivers and dread streams; Oceanus first, which one may in no wise cross on foot, but only if one have a well-built ship. Art thou but now come hither from Troy after long wanderings with thy ship and thy companions? and hast thou not yet reached Ithaca, nor seen thy wife in thy halls?'

1 That is, "in the midst of wealth and comfort."
“Ως ἐφατ’, αὐτὰρ ἐγὼ μιν ἀμενὸς ἀμεθὸμενος προσέειπον·
Μῆτερ ἔμη, χρείω με κατήγαγεν εἰς Ἀίδαο
ψυχή χρησόμενον Ἐθηβαίου Τειρεσίαο. 165
οὐ γὰρ πώ σχεδοῦ ἦλθον Ἀχαῖνος, οὐδὲ πώ ἀμής
γῆς ἐπέβην, ἀλλ' αἰεν ἐχὼν ἀλλάξαι ὦς, ἕξ
οὐ τὰ πρῶτισθ' ἐπόμην Ἀγαμέμνονι δὐρ
' Ἰλιόν εἰς ἐσπωλοῦν, ἵνα Τρῶεσὶ μαχοίμην.
ἀλλ' ἀγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
tίς νῦ σε κηρ ἐδάμασσες τανηλεγέος θανάτοιο;
ἡ δολιχὴ νοῦσος, ἡ Ἀρτεμις ιοχέαιρα
οῖς ἄγανοις βελέσσιον ἐποιχομένη κατέπεφνεν;
εἰπὲ δὲ μοι πατρός τε καὶ νεός, δι' κατέλειπον,
ἡ ἐτὶ πάρ κεύοισιν ἐμὸν γέρας, ἥς της ἥδη
ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι. 175
εἰπὲ δὲ μοι μυθήσῃς ἄλοχον Βουλήν τε νόον τε,
ἡ μένει παρὰ παιδὶ καὶ ἐμπέδα πάντα φυλάσσει
ἡ ἥδη μιν ἐγημεν Ἀχαιῶν ὅς τις ἄριστος:
“Ως ἐφάμην, ἡ δ' αὐτικ' ἀμέβετο πότινα μήτηρ. 180
Καὶ λίθην κεῖνη γε μένει τετληστὶ θυμῷ
σοὶσιν ἐνὶ μεγάροισιν ὀξυραὶ δὲ οἱ αἰεὶ
φθιοῦσιν νύκτες τε καὶ ἡματα δάκρυν χεῦσῃ.
σον δ' οὐ πώ τις ἔχει καλὸν γέρας, ἀλλὰ ἐκῆλος
Τηλέμαχος τεμένεα νέμεται καὶ δαίτας έίςας
δαίνυται, ὡς ἐπέοικε δικαστῆλον ἀνδρ' ἀλεγύνειν
πάντες γὰρ καλέουσι. 185
πατὴρ δὲ σὸς αὐτοῦθι μίμει ἀγρῷ, οὐδὲ πόλυνδε κατέρχεται.
οὐδὲ οἱ εὗναι δέμμα καὶ χλαίναι καὶ ρίγεαι σιγαλόευτα,
ἀλλ' ο' ἐν χείμα μὲν εὐδεί πόθε διώδες ἐνὶ οἴκῳ,
ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χροὶ εἴματα εἶται.

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"So she spoke, and I made answer and said: 'My mother, necessity brought me down to the house of Hades, to seek soothsaying of the spirit of Theban Teiresias. For not yet have I come near to the shore of Achaea, nor have I as yet set foot on my own land, but have ever been wandering, laden with woe, from the day when first I went with goodly Agamemnon to Ilios, famed for its horses, to fight with the Trojans. But come, tell me this, and declare it truly. What fate of grievous death overcame thee? Was it long disease, or did the archer, Artemis, assail thee with her gentle shafts, and slay thee? And tell me of my father and my son, whom I left behind me. Does the honour that was mine still abide with them, or do some other man now possess it, and do they say that I shall no more return? And tell me of my wedded wife, of her purpose and of her mind. Does she abide with her son, and keep all things safe? or has one already wedded her, whosoever is best of the Achaeans?'

"So I spoke, and my honoured mother straightway answered: 'Aye verily she abides with steadfast heart in thy halls, and ever sorrowfully for her do the nights and the days wane, as she weeps. But the fair honour that was thine no man yet possesses, but Telemachus holds thy demesne unharassed, and feasts at equal banquets, such as it is fitting that one who deals judgment should share, for all men invite him. But thy father abides there in the tilled land, and comes not to the city, nor has he, for bedding, bed and cloaks and bright coverlets, but through the winter he sleeps in the house, where the slaves sleep, in the ashes by the fire, and wears upon his body mean
αὐτάρ ἐπὶν ἐλθήσε θέρος τεβαλυῖά τ’ ὀπώρῃ,
πάντη οἱ κατὰ γονιῶν ἀλώης οἰνοπέδιον
φῦλλων κεκλιμένων χαμαλαί βεβληταὶ εὐνάι.
ἐνθ’ ὁ γε κεῖτ ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει
σῶν νόστον ποθέων, 1 χαλετῶν δ’ ἐπὶ γῆρας ἴκανεν.
οὔτω γὰρ καὶ εἵων ὀλόμην καὶ πότμον ἐπέσπον
οὐτ’ ἐμε γ’ ἐν μεγάροισι εὐσκοπος ὕχεαιρα
οἰς ἀγανοῖς βελέσσιν ἐποιχομένη κατέπεφυεν,
οὔτε τις οὐν μοι νοῦσον ἐπήλυθεν, ἦ τε μάλιστα
τηκέδοντι στυγερῇ μελέων ἐξείλετο θυμόν·
ἀλλὰ με σὸς τε πόθος σὰ τε μῆδεα, φαίδημ’ Ὀδυσσεύ,
σὴ τ’ ἀγανοφροσύνη μελεθέα θυμὸν ἀπήμαλ.
Ω, ἐφ’ ταῖς γυναικὶς, ἀντάρ ἐμε ἐγ’ ἐθελον ἀρείαν ἀρραίνες
μεγίζοις ἐμὶς ψυχήν ἐλέειν καταπεθήνῃς.
τρὶς μὲν ἐφωρμήθην, ἐλεεῖν τέ με θυμὼς ἀνώγει,
τρὶς δὲ μοι ἐκ χειρῶν σκιή εἰκέλον ἦ καὶ ὕνειρῳ
ἐπτατ’. ἔμοι δ’ ἄχος ἄξυ τενέσκετο κηρόθι μᾶλλον,
καὶ μὴν φωνῆς ἐπεα πτερόεντα προσηύδων.

"Μὴτερ ἐμή, τί νυ μ’ οὐ μάμνεις ἐλέειν μεμαδτα, 210
ὅφρα καὶ εἰν Ἀιδαο φίλας περὶ χεῖρε βαλόντε
ἀμφοτέρω κρυνεοῖο τεταρπώμεσθα γόοιο;
ἡ τί μοι εἶδωκόν τὸν ἀγανὴ Περσεφόνεια
ἐτρυν’ ὁφρ’ ἐτι μᾶλλον ὁδυρόμενοσ στεναχίζω;

" Nome ἔφαμη, ἦ δ’ αὐτὰκ’ ἀμείβετο ποτνία μήτηρ 215
"Ω μοι, τέκνων ἐμὼν, περὶ πάντων κάμμορος φωτῶν,
οὐ τί σε Περσεφόνεια Δίως θυγάτηρ ἀπαφίσκει,
ἄλλα αὐτὴ δίκη ἐστὶ βρωτῶν, ὅτε τίς κ’ θάνησιν;
οὐ γὰρ ἐτὶ σάρκας τε καὶ ὀστέα ἰένε ἐχούσιν,

1 νόστον ποθέων: πότμον γοῦν.
rainment. But when summer comes at rich autumn, then all about the slope of his vineyard plot are strewn his lowly beds of fallen leaves. There he lies sorrowing, and nurses his great grief in his heart, in longing for thy return, and heavy old age has come upon him. Even so did I too perish and meet my fate. Neither did the keen-sighted archer goddess assail me in my halls with her gentle shafts, and slay me, nor did any disease come upon me, such as oftenest through grievous wasting takes the spirit from the limbs; nay, it was longing for thee, and for thy counsels, glorious Odysseus, and for thy tender-heartedness, that robbed me of honey-sweet life.'

"So she spoke, and I pondered in my heart, and was fain to clasp the spirit of my dead mother. Thrice I sprang towards her, and my heart bade me clasp her, and thrice she flitted from my arms like a shadow or a dream, and pain grew ever sharper at my heart. And I spoke and addressed her with winged words:

"'My mother, why dost thou not stay for me, who am eager to clasp thee, that even in the house of Hades we two may cast our arms each about the other, and take our fill of chill lamenting. Is this but a phantom that august Persephone has sent me, that I may lament and groan the more?'

"So I spoke, and my honoured mother straightway answered: 'Ah me, my child, ill-fated above all men, in no wise does Persephone, the daughter of Zeus, deceive thee, but this is the appointed way with mortals when one dies. For the sinews no longer hold the flesh and the bones together, but
άλλα τι μέντε πυρὸς κρατερὸν μένος αἰθομένοιο 220 δαμνᾷ, ἐπεί κ' ἐπὶ ἑπτά λίπη λεύκ' ὡστε πυρὸς ἐστὶν ἁμα. 
πυρὶ δ' ἦτε ὅνειρος ἀποπταμένη πεπότηται.  
άλλα φῶσδε τάχιστα λυλαίες· ταῦτα δὲ πάντα ἰσθ', ἵνα καὶ μετοπίσθε περὶ εἰπησθ' γυναικί.

'Νοῦ μὲν δ' ἐπέεσσιν ἀμεβόμεθ', αἱ δ' γυναίκες 225 ἠλθοὺν, ὡςρυνεν γὰρ ἀγανὴ Περσεφόνεια, ὃςαν ἀριστήνων ἀλοχοὶ ἔσαν ἥδ' θυγατρέσ.  
αἰ δ' ἀμφ' αἰμα κελαινὸν ἀκλέες ἤγεροντο, αὐτάρ ἐγὼ βουλέναι ὅποις ἔρευμι ἐκάστην.  
ἡδ' δὲ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή'. 230 
σπασάμενος τανύκες ἄωρ παξέος παρὰ μήροι ὅνκ εἰσών πάνει ἀμα πάσας αἰμα κελαινὸν.  
αἱ δ' προμηθείαν ἐπήσαν, ἧδ' ἐκάστην ὃν γονὸν ἐξαγγήσεων· ἐγὼ δ' ἐρέεινον ἀπάσας.  

"Ειθ' ἡ τοι πρώτῃ Τυρώ ἰδον εὐπατέρειαν, 235 
ἡ πάτο Σαλμωνῆς αἰμώνον ἐκγονος εἶναι,  
φη δ' Κρηθῆς γυνῆ εἰμεναι Αἰαλίδας·  
ἡ ποταμὸν ἥρασσατ Εισπήνος θείοιο,  
ὅς πολὺ καλλιστος ποταμὸν ἐπὶ γαίαν ῥησι, 240 
καὶ ρ' ἐπ' Ἐισπήνος παξεῖκετο καλὰ ῥέθρα.  
τὸ δ' ἀρα εἰσαμενὸς γαιήσων εὐνοσιγαῖος  
ἐν προχος ποταμὸν πᾶρελεῖκε δινήγετος·  
πορφύραν πόρο κῦμα περίσταθη, οὐρεῖ ἱσον,  
κυρτωδεὶς, κρύψειν δ' θεον θυητὴν τε γυναίκα.  
λύσε δ' παρθενήν ζωήν, κατὰ δ' ὑπ'νον ἑχειν.1 245 
αὐτὰρ ἐπεὶ ρ' ἐτέλεσσος θεος φιλοτήσια ἑργα,  
ἐν τ' ἀρα οἱ φι χειρί, ἐπος τ' ἐφατ' ἐκ τ' ὑπόμαζε·  

"Χάφε, γυναι, φιλοτήτη περιπλομένου δ' ἐνιαυτοῦ  
τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποδοκλίαν εἴναι. 1

1 Line 245, unknown to Zenodotus, was rejected by Aristarchus.
the strong might of blazing fire destroys these, as soon as the life leaves the white bones, and the spirit, like a dream, flits away, and hovers to and fro. But haste thee to the light with what speed thou mayest, and bear all these things in mind, that thou mayest hereafter tell them to thy wife.'

"Thus we two talked with one another; and the women came, for august Persephone sent them forth, even all those that had been the wives and the daughters of chieftains. These flocked in throngs about the dark blood, and I considered how I might question each; and this seemed to my mind the best counsel. I drew my long sword from beside my stout thigh, and would not suffer them to drink of the dark blood all at one time. So they drew near, one after the other, and each declared her birth, and I questioned them all.

"Then verily the first that I saw was high-born Tyro, who said that she was the daughter of noble Salmoneus, and declared herself to be the wife of Cretheus, son of Aeolus. She became enamoured of the river, divine Enipeus, who is far the fairest of rivers that send forth their streams upon the earth, and she was wont to resort to the fair waters of Enipeus. But the Enfolder and Shaker of the earth took his form, and lay with her at the mouths of the eddying river. And the dark wave stood about them like a mountain, vaulted-over, and hid the god and the mortal woman. And he loosed her maiden girdle, and shed sleep upon her. But when the god had ended his work of love, he clasped her hand, and spoke, and addressed her:

"'Be glad, woman, in our love, and as the year goes on its course thou shalt bear glorious children,
άθανάτων· σὺ δὲ τοὺς κορέες ἀτίπαλλέμεναι· τε. 250
νῦν δ' ἐρχεν πρὸς δόμα, καὶ ἵσχεο μηδ' ὄνομὴν·
αὐτὰρ ἐγὼ τοῖς ἀτοὶ Ποσειδάων ἐφοσίχθων.'

"Ὡς εἰτών ὑπὸ ποντον ἐδύσετο κυμαίνοντα.
ἡ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νῆλη,
τὼ κρατερῶ θεράποντε Διὸς μεγάλοιο γενεσθην
ἀμφιτέρω· Πελίης μὲν ἐν εὐρυχώρῳ Ἰαωλκῷ
ναῖτε πολὺρρηνος, ὁ δ' ἀρ' ἐν Πύλῳ ἑμαθοῦντε.
τοὺς δ' ἐπείρους Κρηθῆ τέκεν βασιλεία γυναικῶν,
Ἄισσαν τ' ἤδε Θερή· Ἀμφίβουνα θ' ἵππιοχάρμην.

"Τὴν δὲ μετ' Ἀντωπνην ἴδον, Ἀσωποῖο θύγατρα, 260
ἡ δὴ καὶ Δίος εὔχετ' ἐν ἀγκούνησιν ιαῦσαι,
καὶ ἐτεκεν δύο παῖδι· Ἀμφιόνα τε Ζηθίον τε,
οὗ πρῶτοι Ἡβής ἐδος εκτισαν ἐπταπύλοιο,
πύργωσάν τ', ἐπεὶ οὐ μὲν ἄπυργωτον γ' ἐδύναντο
ταίμενεν εὐρυχώρον Ἡβήν, κρατερὸ περ ἐόντε.

"Τὴν δὲ μετ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
ἡ δ' Ἡρακλῆσα θραυσμέμνοισθα χυμολέοντα 265
γείνατ' ἐν ἀγκούνησι Διὸς μεγάλοιο μυγείσα·
καὶ Μεγάρην, Κρείσσοντο ὑπερθύμιοι θύγατρα,
τὴν ἔχεν Ἀμφιτρύωνος υῖός μένος αἰὲν ἀτειρής.

"Μήτερα τ' Ὀιδίπόδαο ἴδον, καλῆν Ἐπικάστην,
ἡ μέγα ἔργον ἔρεξεν ἀβδρέμησι νόσῳ
γημαμένη δ' νῦν· ὁ δ' ὅν πατέρ' ἐξεναρίζας
ῥήμεν· ἀφαρ δ' ἀνάπυστα θεόι θέσαν ἀνθρώποισιν.
ἀλλ' ὁ μὲν ἐν Ἡβίη πολυπάτῳ ἀλγεα πάσχων 275
Καθμείων ἡμασσε θεῶν ὁλοας διὰ βουλάς·
for not weak are the embraces of a god. These do thou tend and rear. But now go to thy house, and hold thy peace, and tell no man; but know that I am Poseidon, the shaker of the earth."

"So saying, he plunged beneath the surging sea. But she conceived and bore Pelias and Neleus, who both became strong servants of great Zeus; and Pelias dwelt in spacious Iolcus, and was rich in flocks, and the other dwelt in sandy Pylos. But her other children she, the queenly among women, bore to Cretheus, even Aeson, and Phereas, and Amythaon, who fought from chariots. ¹

"And after her I saw Antiope, daughter of Asopus, who boasted that she had slept even in the arms of Zeus, and she bore two sons, Amphion and Zethus, who first established the seat of seven-gated Thebe, and fenced it in with walls, for they could not dwell in spacious Thebe unfenced, how mighty soever they were.

"And after her I saw Alcmene, wife of Amphi-tryon, who lay in the arms of great Zeus, and bore Heracles, staunch in fight, the lion-hearted. And Megara I saw, daughter of Creon, high of heart, whom the son of Amphitryon, ever stubborn in might, had to wife.

"And I saw the mother of Oedipodes, fair Epicaste, who wrought a monstrous deed in ignorance of mind, in that she wedded her own son, and he, when he had slain his own father, wedded her, and straightway the gods made these things known among men. Howbeit he abode as lord of the Cadmeans in lovely Thebe, suffering woes through the baneful counsels of the gods, but she

¹ Others render, "whose joy was in chariots," but it is not certain that χάρυη is connected with χαλης.
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η δ' ἔβη εἰς Ἀιδαο πυλάρταυ κρατεροῖο,
ὕψαμεν βρόχον αἰτῶν ἀφ' ὕψηλοιο μελάθρου,
ὦ ἄχει σχομένη τῷ δ' ἀλγεὰ κάλλιπ' ὀπίσσω
πολλὰ μαλ', ὅσσα τε μητρὸς Ἐρυνύες εκτελέουσιν. 280

"Καὶ Χλώριν εἶδον περικυλλέα, τὴν ποτε Νηλεὺς
γῆμεν ἐδών διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδινα,
ὅπλοτάτην κούρην Ἀμφίωνος Ἰασίδαο,
ὁς ποτ' ἐν 'Ορχομενῷ Μινυεῖῳ ἕφι ἀνασσεν·
ἡ δὲ Πύλον βασίλευε, τέκνα δὲ οἱ ἄγλαὰ τέκνα,
Νέστορα τε Χρομίων τε Περικυλμέενον τ' ἀγέρωξον.
τοῖς δ' ἐπ' ἱφθίμην Πηρῳ τέκε, ἵθαμα βροτοῖς,
tὴν πάντες μνώσχον περικτίται· οὐδ' ἀρα Νηλεὺς
τῷ ἔδίδου ὅσ μὴ ἔλικας βόας εὐρυμετώπους
ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληνῆς
ἀργαλέας· τὰς δ' οἰς ὑπέσχετο μάντις ἀμύμων
ἐξελιάν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,
δεσμοῖ τ' ἀργαλέοι καὶ βουκόλοι ἀγρωταί.
ἀλλ' ὅτε δὴ μηρὲς τε καὶ ἡμέραι ἔξεγελεύντο
ἄψ' περιτελομέευν έτεος καὶ ἐπήλυθον ὥραι,
καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληνῆς,
θέσφατα πάντ' εἰσόντα· Διὸς δ' ἐτελείετο βουλῆ.

"Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,
ἡ ρ' ὑπὸ Τυνδαρέων κρατερόφρονε γείνατο παίδε,
Κάστορά θ' ἵπποδαμον καὶ πυξ ἄγαθὸν Ποιλοῦεκεα, 300
τοὺς ἀμφω ζωοὺς κατέχει φυσιζοὺς αἰα·
oי καὶ νέρθευ γῆς τιμὴν πρὸς Ζηνὸς ἔχουτες
ἀλλοτε μὲν ζώοντι' ἐτερῆμεροι, ἀλλοτε δ' αὐτε
τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἵσα θεοῖς.

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went down to the house of Hades, the strong warder. She made fast a noose on high from a lofty beam, overpowered by her sorrow, but for him she left behind woes full many, even all that the Avengers of a mother bring to pass.

"And I saw beauteous Chloris, whom once Neleus wedded because of her beauty, when he had brought countless gifts of wooing. Youngest daughter was she of Amphion, son of Iasus, who once ruled mightily in Orchomenus of the Minyae. And she was queen of Pylos, and bore to her husband glorious children, Nestor, and Chromius, and lordly Periclymenus, and besides these she bore noble Pero, a wonder to men. Her all that dwelt about sought in marriage, but Neleus would give her to no man, save to him who should drive from Phylace the kine of mighty Iphicles, sleek and broad of brow; and hard they were to drive. These the blameless seer alone undertook to drive off; but a grievous fate of the gods ensnared him, even hard bonds and the herdsmen of the field. Howbeit when at length the months and the days were being brought to fulfilment, as the year rolled round, and the seasons came on, then verily mighty Iphicles released him, when he had told all the oracles; and the will of Zeus was fulfilled.

"And I saw Lede, the wife of Tyndareus, who bore to Tyndareus two sons, stout of heart, Castor the tamer of horses, and the boxer Polydeuces. These two the earth, the giver of life, covers, albeit alive, and even in the world below they have honour from Zeus. One day they live in turn, and one day they are dead; and they have won honour like unto that of the gods.
"Τὴν δὲ μετ' Ἰφιμέδειαν, Ἀλωήνος παράκοιτην εἰσίδον, ἢ δὴ φάσκε Ποσειδάωνι μυγῆναι, καὶ ρ' ἔτεκεν δύο παῖδε, μυκηταδίω δ' ἐγενέσθην, Ὡτὸν τ' ἀντίθεου τῇ λεκλείτον τ' Ἐφιάλτην, οὐς δὴ μηκάστους θρέψε ξείδωρος ἀρουρα καὶ πολὺ καλλίστοις μετὰ γε κλυτὸν Ὁμήρων· ἐννέφοις χάρ τοι γε καὶ ἐννεαπήχεις ἤσαν εὐρος, ἀτὰρ μήκος γε γενέσθην ἐννεάργυιον. οἱ ρα καὶ ἄθανάτωσιν ἀπειλήτην ἐν Ὑλώμπῳ φυλόπιδα στήσειν πολυάιμος πολέμιοι. Ὁσαν ἐπ' Ὄυλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅση Πήλιον εἰνοσίφυλλον, ἵπτ' ὦραινος ἀμβατὸς εἶη. καὶ νῦ κεν ἐξετέλεσαν, εἰ ἡβης μέτρον ἱκοντο· ἀλλ' ὀλεσεν Διὸς νῦ, ὅν ἱκομοὺς τέκε Δητῶ, ἀμφοτέρω, πρὶν σφών ὑπὸ κροτάφοισιν ἱόλους ἀνθήσαι πυκάσαι τε γένυς ἐναιθεὶ λάχυς.

"Φαίδρην τε Πρόκριν τε ἵδον καλὴν τ' Ἀριάδνην, κούρην Μίνωος ὀλοόφρονος, ἵπν ποτε Θησεύς ἐκ Κρήτης ἐς ηὐσσαν Ἀθηνάων ἱερῶν ἢγε μὲν, οὐδ' ἀπόνητον πάρος δὲ μιν Ἀρτεμίς ἐκτα· Δὴ ἐν ἀμφιρύτῃ Διούσιον μαρτυρίσων. "Μαίραν τε Κλυμένην τε ἵδον στυγερὴν τ' Ἑρίφυλην, ἢ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήτητα. πάσας δ' οὐκ ἄν ἐγὼ μυθήσομαι οὐδ' ὀνομήρω, ὀσσας ἡρώων ἀλόχους ἤδον ἢδὲ θύγατρας· πρὶν γὰρ κεν καὶ νῦξ φθιτ' ἄμβροτος. ἀλλὰ καὶ ὅρη εὔδειν, ἢ ἐπι νῆα θοὴν ἠλθόντ' ἐς ἑταίρους ἢ αὐτοῦ πομπῆ δ' θεοὶς υμῖν τε μελησίει." Ὡς ἐφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ, κηληθμῷ δ' ἐς χοῦντο κατὰ μέγαρα σκιόντα. τοῖσιν δ' Ἀριτῆ λευκόλευνος ἦρχετο μύθων 1 ἐκτα: ἐσχέν.
"And after her I saw Iphimedea, wife of Aloeus, who declared that she had lain with Poseidon. She bore two sons, but short of life were they, godlike Otus, and far-famed Ephialtes—men whom the earth, the giver of grain, reared as the tallest, and far the comeliest, after the famous Orion. For at nine years they were nine cubits in breadth and in height nine fathoms. Yea, and they threatened to raise the din of furious war against the immortals in Olympus. They were fain to pile Ossa on Olympus, and Pelion, with its waving forests, on Ossa, that so heaven might be scaled. And this they would have accomplished, if they had reached the measure of manhood; but the son of Zeus, whom fair-haired Leto bore, slew them both before the down blossomed beneath their temples and covered their chins with a full growth of beard.

"And Phaedra and Procris I saw, and fair Ariadne, the daughter of Minos of baneful mind, whom once Theseus was fain to bear from Crete to the hill of sacred Athens; but he had no joy of her, for ere that Artemis slew her in sea-girt Dia because of the witness of Dionysus.

"And Maera and Clymene I saw, and hateful Eriphyle, who took precious gold as the price of the life of her own lord. But I cannot tell or name all the wives and daughters of heroes that I saw; ere that immortal night would wane. Nay, it is now time to sleep, either when I have gone to the swift ship and the crew, or here. My sending shall rest with the gods, and with you."

So he spoke, and they were all hushed in silence, and were held spell-bound throughout the shadowy halls. Then among them white-armed Arete was the first to speak:
“Φαίηκες, πώς ὑμιν ἀνὴρ ὁδὲ φαίνεται εἶναι
eîdōs tē meγεθός tē iôde fρένας ἐphasis; εἶνος δ’ αὐτ’ ἔμος ἑστιν, ἑκαστος δ’ ἐμμορε τίμης;
tō µή ἐπειρόμενοι ἀποπέμπτε, µηδὲ τά δώρα
οὕτω χρηζούτι κολούετε· πολλὰ γὰρ ὑµῖν
κτήµατ’ εἴνι µεγάροισι θεῶι ὕστητι κέονται.”

Τοῖσι δὲ καὶ µετέειπε γέρων ἦρως Ἑχένης,
ὅς δὴ Φαῖηκων ἀνδρῶν προγενέστερος ἦν. 1
“Ὤ φίλοι, οὐ µᾶν ἡµῖν ὑπὸ σκοποῦ οὐδ’ ὑπὸ δόξης
µυθεῖται βασίλεια περίφρων· ἄλλα πίθεσθε.
Ἀλκίνου δ’ ἐκ τοῦδ’ ἔχεται ἔργον τε ἔπος τε.”

Τὸν δ’ αὐτ’ Ἀλκίνους ἀπαμείβετο φώνησέν τε;
“Τοῦτο µὲν οὕτω δὴ ἑσται ἔπος, αἱ κεν ἐγώ γε
ξώδε Φαῖηκεσσὶ φιληρέµοσιν ἀνύσσῳ.
εἶνος δὲ τιλῆτω µάλα περ νόστοιο χατίξων
ἔµπης οὐν ἐπιµεῖναι εἰς αὐριον, εἰς δ’ κε πᾶςαν
δωτίνην τελέσω. ποµπὴ δ’ ἄνδρεσσι µελῆσει
πᾶσι, µάλιστα δ’ ἐµοῦ· τοῦ γὰρ κράτος ἑστ’ ἐνὶ δήµῳ.”

Τὸν δ’ ἀπαµειβόµενος προσέφη πολύµητις Ὀδυσσεύς:
“Ἤλκινος κρείων, πάντων ἀριδείκετε λαόν,
e’ µε καὶ εἰς ἐνιαυτόν ἀνώγοιτ’ αὐτόθι µίµειν,
pοµπὴν δ’ ὀτρύνοµε καὶ ἀγλαὰ δώρα διδοῖτε,
kαὶ κε τὸ βουλοῖµην, καὶ κεν πολὺ κέρδιον εἶη,
πλεοτέρη σὺν χειρὶ φίλην ἐς πατρίδ’ ἱκέσθαι·
kαὶ κ’ αἰδοίοτερος καὶ φίλτερος ἄνδράσιν εἶην
πᾶσιν, ὅσοι µ’ Ἰθάκηνε ιδοίατο νοστήσαντα.”

Τὸν δ’ αὐτ’ Ἀλκίνους ἀπαµείβετο φώνησέν τε;
“Ὤ Ὀδυσσεὺ, τὸ µὲν οὐ τί σ’ εἰσκοµεν εἰσορώντες,

1 Line 343 is omitted in many MSS.
"Phaeacians, how seems this man to you for comeliness and stature, and for the balanced spirit within him? And moreover he is my guest, though each of you has a share in this honour. Wherefore be not in haste to send him away, nor stint your gifts to one in such need; for many are the treasures which lie stored in your halls by the favour of the gods."

Then among them spoke also the old lord Echeneus, who was an elder among the Phaeacians: "Friends, verily not wide of the mark or of our own thought are the words of our wise queen. Nay, do you give heed to them. Yet it is on Alcinous here that deed and word depend."

Then again Alcinous answered him and said: "This word of hers shall verily hold, as surely as I live and am lord over the Phaeacians, lovers of the oar. But let our guest, for all his great longing to return, nevertheless endure to remain until to-morrow, till I shall make all our gift complete. His sending shall rest with the men, with all, but most of all with me; for mine is the control in the land."

Then Odysseus of many wiles answered him and said: "Lord Alcinous, renowned above all men, if you should bid me abide here even for a year, and should further my sending, and give glorious gifts, even that would I choose; and it would be better far to come with a fuller hand to my dear native land. Aye, and I should win more respect and love from all men who should see me when I had returned to Ithaca."

Then again Alcinous made answer and said: "Odysseus, in no wise as we look on thee do we
ΗΠΕΡΟΠΗΝΑ Τ' ἕμεν καὶ ἐπίκλοσον, οία τε πολλοὺς
βόσκει γαῖα μέλαινα πολυσσερέας ἄνθρωπον,
ψευδεῖ τ'Aρτύνοντας οἶχεν κε τίς οὔδε ἰδοιτο·
σοί δ' ἐπὶ μὲν μορφῆ ἐπέων, ἐνὶ δὲ φρένες ἐσθλαῖ.
μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας,
πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀπρεκέως κατάλεξον,
εἰ τινας ἀντιθέων ἐτάρων ἰδες, οί τοι ἀμ' αὐτῷ
'Ἰλιον εἰς ἀμ' ἐποντο καὶ αὐτοῦ πότμον ἐπέσπον.
νῦξ δ' ἦδε μάλα μακρή, ἀθέσφατος: οὔδε πω ὡρη
εὐδείν ἐν μεγάρῳ, σὺ δὲ μοι λέγη θέσκελα ἐργά.
καὶ κεν ἐς ὣδι ξαν ἀνασχοίμην, ὅτε μοι σὺ
τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς:
"Ἀλκιώνος κρεῖον, πάντων ἀριδείκετε λαῶν,
ὡρη μὲν πολέων μῦθων, ὡρη δὲ καὶ ὑπνοῦ·
eι δ' ἐπὶ ἀκονέμεναι γε λιλαίεαι, οὐκ ἄν ἐγώ γε 1
τοῦτων σοι φθονέωμι καὶ οἰκτρότερ' ἄλλ' ἠγορεύειν,
κήδε' ἐμῶν ἐτάρων, οἱ δὴ μετόπισθεν ὁλοτο,
οἱ Τρώων μὲν ὑπεξέφυγον στοιχεῖαν ἄντην,
ἐν νόστω δ' ἀπόλουτο κακῆς ἴότητι γυναικός.

"Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἀλλιθίδις ἀλλη 385
ἀγνὴ Περσεφόνεια γυναικῶν θηλυτερῶν,
ἡλθε δ' ἐπὶ ψυχή 'Αγαμέμνονος 'Ατρείδαο
ἀχυμενή· περὶ δ' ἄλλαι αἰγὴραθ', ὡσοι ἀμ' αὐτῷ
οίκρ ἐν Λιγίσθοιο θάνων καὶ πότμον ἐπέσπον.
ἐγώ δ' αἰψ' ἐμ' ἐκείνοις, ἐπεὶ πίεν αἵμα κελαίνον·
κλαίε δ' ὦ γε λιγέως, θαλερὸν κατὰ δίκρυνον εἶβοι,

1 ἐγώ γε : ἐπείτα.
deem this of thee, that thou art a cheat and a dissembler, such as are many whom the dark earth breeds scattered far and wide, men that fashion lies out of what no man can even see. But upon thee is grace of words, and within thee is a heart of wisdom, and thy tale thou hast told with skill, as doth a minstrel, even the grievous woes of all the Argives and of thine own self. But come, tell me this, and declare it truly, whether thou sawest any of thy godlike comrades, who went to Ilios together with thee, and there met their fate. The night is before us, long, aye, wondrous long, and it is not yet the time for sleep in the hall. Tell on, I pray thee, the tale of these wondrous deeds. Verily I could abide until bright dawn, so thou wouldst be willing to tell in the hall of these woes of thine.”

Then Odysseus of many wiles answered him and said: “Lord Alcinous, renowned above all men, there is a time for many words and there is a time also for sleep. But if thou art fain still to listen, I would not begrudge to tell thee of other things more pitiful still than these, even the woes of my comrades, who perished afterward, who escaped from the dread battle-cry of the Trojans, but perished on their return through the will of an evil woman.

“When then holy Persephone had scattered this way and that the spirits of the women, there came up the spirit of Agamemnon, son of Atreus, sorrowing; and round about him others were gathered, spirits of all those who were slain with him in the house of Aegisthus, and met their fate. He knew me straightway, when he had drunk the dark blood, and he wept aloud, and shed big tears, and stretched
πυνᾶς εἰς ἐμὲ χείρας, ὀρέξασθαι μενειάνων·
ἀλλ' οὗ γὰρ ὁ γὰρ ἢ ἢ ἐς ἐμπεδοὶ οὐδὲ τι κίκνοι,
οἵ περ πάροι ἐσκεῖν ἐνι γναμπτοῦσι μέλεσσι.

"Τὸν μὲν ἐγὼ ἐκάρυσα ὕδων ἐλέησά τε θυμῷ,
καὶ μν φανήσας ἐπεα πτερόεντα προσηύδων?
'Ατρείδη κύδιστε, ἀνάξ ἀνδρῶν Ἀγάμεμνον,
τῖς νῦ σε κηρ ἑδόμαςσε ταυηλεγέος θανάτοιο;
ὁ̂ σὲ γ' ἐν νήσσῃ Ποσειδάων ἐδίμασσεν
ὄρσας ἄργαλέων ἀνέμων ἀμέγαρτον ἀντιμήν;
ὁ̂ τ' ἀνάρσιοι ἀνδρεῖς ἐδηλήσαντ' ἐπὶ χέρσου
βούς περιταμνόμενον ἢ' οἰών πώεα καλά,
ὁ̂ περὶ πτόλιοι μαχεύμενον ἢ' δε γυναικῶν;

"Ὡς ἐφάμην, ο ὅ' ὑπείκ' ὁμείβομενος προσέειπεν·
'Dιογενὲς Δαερειάδη, πολυμήχανος Ὁδυσσεύ,
οὔτ' ἐμὲ γ' ἐν νήσσῃ Ποσειδάων ἐδίμασσεν
ὄρσας ἄργαλέων ἀνέμων ἀμέγαρτον ἀντιμήν, 395
οὔτε μ' ἀνάρσιοι ἀνδρεῖς ἐδηλήσαντ' ἐπὶ χέρσου,
ἀλλ' μοι Δαυγισθὸς τεῦξας θανάτον τε μόρων τε
ἐκτα σὺν οὐλομενή ἀλόχω, οἰκόνδε καλέσας,
δειπνόσας, ὡς τὶς τε κατέκτανε βοῖς ἐπὶ φάτνη.
ὡς θάνου οἰκτίστῳ θανάτῳ τε περ' ὁ' ἄλλοι ἔταιροι
νωλεμέως κτείνοντο σὺς ὡς ἄργιόδοντες,
ο�이 τ' ἐν ἀφενεὶ ἀνδρός μέγα δυναμένου
ἡ γάμω ἢ ἐράνω ἢ εἰλαπτή τεθαλυη.
ὁ̂ δ' μὲν πολέων φόνῳ ἀνδρῶν ἀντεβολῆσας,
μοναξ' κτεινομένων καὶ ἢ' κρατερῇ ύσμίνης
ἀλλ' κε κείνα μάλιστα ἵδων ὁλοφύρασθ' θυμῷ,
ὦς αμφι κρηθῆρα τραπέζας τε πληθοῦσας
κείμεθ' ἐνι μεγάροι, διάπεδον δ' ἀπεκ οἵματι θυεν.
οἰκτροτάτην δ' ἢκουσα ὑπα Πριάμου θυγατρός,

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1 Line 407 is omitted in most MSS.
forth his hands toward me eager to reach me. But no longer had he aught of strength or might remaining such as of old was in his supple limbs.

"When I saw him I wept, and my heart had compassion on him, and I spoke, and addressed him with winged words: 'Most glorious son of Atreus, king of men, Agamemnon, what fate of grievous death overcame thee? Did Poseidon smite thee on board thy ships, when he had roused a furious blast of cruel winds? Or did foemen work thee harm on the land, while thou wast cutting off their cattle and fair flocks of sheep, or wast fighting to win their city and their women?'

"So I spoke, and he straightway made answer and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, neither did Poseidon smite me on board my ships, when he had roused a furious blast of cruel winds, nor did foemen work me harm on the land, but Aegisthus wrought for me death and fate, and slew me with the aid of my accursed wife, when he had bidden me to his house and made me a feast, even as one slays an ox at the stall. So I died by a most pitiful death, and round about me the rest of my comrades were slain unceasingly like white-tusked swine, which are slaughtered in the house of a rich man of great might at a marriage feast, or a joint meal, or a rich drinking-bout. Ere now thou hast been present at the slaying of many men, killed in single combat or in the press of the fight, but in heart thou wouldst have felt most pity hadst thou seen that sight, how about the mixing bowl and the laden tables we lay in the hall, and the floor all swam with blood. But the most piteous cry that I heard was
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Κασσάνδρης, τὴν κτείνει Κλυταίμνηστρὴ δολόμητις ἀμφ' ἐμοὶ, αὐτὰρ ἐγὼ ποτὲ γαῖῃ χείρας ἄείρων βάλλον ἀποθνησκῶν περὶ φασγάνως· ἢ δὲ κυνώπις νοσφίσατ', οὐδὲ μοι ἔτηλ ἴώντι περ εἰς 'Αἴδαο χερσὶ κατ' ὀφθαλμοὺς ἑλέειν σὺν τε στόμ' ἐρείσαι. ὡς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, ἢ τις δὲ τοιαῦτα μετὰ φρεσὶν ἔργα βάλλαι τὸν δὲ καὶ κείνη ἐμήσατο ἔργον ἄεικες, κουριδίῳ τεύξασα πόσει φόνον. ἢ τοῖς ἐφὶς γε ἀσπάσισο παίδεσσιν ἵδε δρώσσιν ἐμοίσιν οἴκαδ' ἑλέονςθαι. ἢ δ' ἐξοχα λυγρὰ ἴδυια οἵ τε κατ' αἰσχρόν ἑχενε καὶ ἐσομένησιν ὀπίσω θηλυτέρησι γυναικί, καὶ ἢ κ' ἐνεργὸς ἔσχων.'

"Ὡς ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέεισπον· "Ὡ πόποι, ἢ μάλα δὴ γόνον 'Ατρέως εὐρύστερα Ζεὺς 436 ἐκπαύγιος ἡχθηρέ γυναικεῖας διὰ βουλᾶς εξ ἀρχῆς· Ἐλένης μὲν ἀπωλόμεθ' εἶνεκα πολλοί, σοὶ δὲ Κλυταίμνηστρὴ δόλον ἤρτυε τηλόθ' ἐόντι.' "Ὡς ἐφάμην, ὁ δὲ μ' αὐτικ' ἀμειβόμενος προσέειπε· 'Τῷ νῦν μὴ ποτὲ καὶ σὺ γυναικὶ περ ἰππίως εἶναι· μὴ οἱ μῦθον ἅπαντα πιφανσκέμεν, ὅν κ' ἐν εἰδῆς, ἄλλα τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι. ἄλλα οὖ σοι γ', 'Οδυσσέων, φῶνος ἑσσεται ἐκ τῆς γυναικὸς· λίνη γὰρ πινυτῆ τε καὶ εὗ φρεσὶ μήδεα οἴδε κούρη Ἰκαρίου, περίφρων Πηνελόπεια.

1 Or, "as she clung to me." The whole passage is one of very doubtful interpretation. I have, in the main, followed
that of the daughter of Priam, Cassandra, whom
guileful Clytemnestra slew by my side. And I
sought to raise my hands and smite down the
murderess, dying though I was, pierced through
with the sword. But she, the shameless one,
turned her back upon me, and even though I
was going to the house of Hades deigned neither
to draw down my eyelids with her fingers nor to
close my mouth. So true is it that there is nothing
more dread or more shameless than a woman who
puts into her heart such deeds, even as she too
devised a monstrous thing, contriving death for
her wedded husband. Verily I thought that I
should come home welcome to my children and to
my slaves; but she, with her heart set on utter
wickedness, has shed shame on herself and on
women yet to be, even upon her that doeth up-
rightly.'

"So he spoke, and I made answer and said: 'Ah,
verily has Zeus, whose voice is borne afar, visited
wondrous hatred on the race of Atreus from the first
because of the counsels of women. For Helen's sake
many of us perished, and against thee Clytemnestra
spread a snare whilst thou wast afar.'

"So I spoke, and he straightway made answer and
said: 'Wherefore in thine own ease be thou never
gentle even to thy wife. Declare not to her all the
thoughts of thy heart, but tell her somewhat, and let
somewhat also be hidden. Yet not upon thee, Odys-
seus, shall death come from thy wife, for very prudent
and of an understanding heart is the daughter of

Agar, Homerica, 189 f. Others take χείρας δείπων as indicat-
ing a gesture of supplication, and render βαλλων "let them
fall to the ground." But this is highly unsatisfactory.
HOMER

η μὲν μιν νύμφην γε νέην κατελείπομεν ἤμεῖς ἔρχομενοι πόλεμώνδε· παίς δὲ οἱ ἣν ἔπι μαξῷ νυμπιος, ὅς που νῦν γε μετ’ ἀνδρόν ἔξει ἄριθμῳ, ὅλβιος· ἦ γὰρ τὸν γε πατήρ φίλος ὄψεται ἐλθὼν, καὶ κεῖνος πατέρα προσπτύξεται, ἦ θέμις ἔστιν. ἦ δ’ ἐμῇ οὐδὲ περ νῦν ἐνυπλησθήσει ἀκούτις ὀφθαλμοίσιν ἐσαίε πάρος δὲ με πέφυ καὶ αὐτόν. ἀλλο δέ τοι ἐρέω, σὺ δ’ ἔνι φρεσὶ βάλλει σήσιν κρύβην, μηδ’ ἀναφανδά, φίλην ἐς πατρίδα γαῖαν νῆα καταχέμεναι· ἐπεί ὀὐκέτι πιστὰ γυμνίξαι. ἀλλʼ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, εἰ που ἐτὶ ζωοῦτος ἀκούσε ταῖς ὑμῖν ἐμοίο, ἦ που ἐν Ὄρχομενῷ ἦ ἐν Πύλῳ ἡμαθόεντι, ἦ που πάρ Μενελάῳ ἐνὶ Σπάρτῃ εὔρειῃ· οὐ γὰρ πω τέθυνκεν ἐπὶ χθονί δῖος Ὀρέστης.

"Ὤς ἐφατ’, αὐτὰρ ἐγὼ μιν ἀμεβόμενοι προσέειπον· Ἀτρείδη, τί με ταῦτα διείρει; οὐδέ τι οἶδα, ἐφαί τ’ ἢ τ’ τέθυκε· κακὸν δ’ ἄμεμολία βάζειν.

"Νωὶ μὲν δ’ ἐπέσεσίν ἀμεβομένῳ στυγεροῖσιν ἐσταμεν ἀρ νύμφεν θαλερῶν κατὰ δακρυ χέοντες· ἂλθε δ’ ἐπὶ πυχὴ Πηλημίδεω Ἀχιλῆος καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχου Ἀδαντός θ’, ὅσ αριστος ἐνι εἰδὸς τε δέμας τε τῶν ἄλλων Δαναῶν μετ’ ἀμύμονα Πηλείωνα. ἐγνω δ’ πυχὴ με ποδόκεως Λιακίδαο καὶ ρ’ ὀλοφυρομένη ἐπεα πτερόεντα προσηύδα·

"ἀλλατικοὶ Λαερτιάδη, πολυμήχαν Ὄδυσσει, σχέτλιε, τίτπ’ ἐτί μεῖξον ἐνι φρεσὶ μήσεαι ἐργὸν; πῶς ἐγώς 'Αἰδώσδε κατελθέμεν, ἐνθα τε νεκρῷ ἀφραδέας ναίουσι, βροτῶν εἰδώλα καμόντων;

1 Lines 454–6 were lacking in most ancient editions.
THE ODYSSEY, XI. 447-476

Icarius, wise Penelope. Verily we left her a bride newly wed, when we went to the war, and a boy was at her breast, a babe, who now, I ween, sits in the ranks of men, happy in that his dear father will behold him when he comes, and he will greet his father as is meet. But my wife did not let me sate my eyes even with sight of my own son. Nay, ere that she slew even me, her husband. And another thing will I tell thee, and do thou lay it to heart: in secret and not openly do thou bring thy ship to the shore of thy dear native land; for no longer is there faith in women. But, come, tell me this, and declare it truly, whether haply ye hear of my son as yet alive in Orchomenus it may be, or in sandy Pylos, or yet with Menelaus in wide Sparta: for not yet has goodly Orestes perished on the earth.

"So he spoke, and I made answer and said: 'Son of Atreus, wherefore dost thou question me of this? I know not at all whether he be alive or dead, and it is an ill thing to speak words vain as wind.'

"Thus we two stood and held sad converse with one another, sorrowing and shedding big tears; and there came up the spirit of Achilles, son of Peleus, and those of Patroclus and of peerless Antilochus and of Aias, who in comeliness and form was the goodliest of all the Damaans after the peerless son of Peleus. And the spirit of the swift-footed son of Aeacus recognized me, and weeping, spoke to me winged words:

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, rash man, what deed yet greater than this wilt thou devise in thy heart? How didst thou dare to come down to Hades, where dwell the unheeding dead, the phantoms of men outworn.'

1 Or, perhaps, "who have done with (life's) toils."
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"Ως ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον, 'Ός Ἀχιλῆς Πηλῆς νιὲ, μέγα φέρτατ' Ἀχαϊῶν, ἤλθον Τειρεσίας κατὰ χρέος, εἰ τινα βουλὴν εἰποι, ὅπως 'Ἰθάκην ἐς πάιπαλάεσσαν ἱκοίμητον οὐ γὰρ πῶν σχέδου ἤλθον Ἀχαίδος, οὐδὲ πῶν ἀμὴς ὑῆς ἐπέβην, ἄλλ' αἰὲν ἔχω κακά. σεῖο δ', Ἀχιλλεὺς, οὐ τις ἀνὴρ προπάροιδε μακαρτατος οὔτ' ἀρ' ὀπίσσω. πρὶν μὲν γὰρ σε ξωὸν ἐτίομεν ἵσα θεοίσιν Ἀργείοι, γὼν αὕτε μέγα κρατεῖς νεκύεσσιν εὐθαδ' εἶν τῷ μῆ τι θανῶν ἁκαχίζειν,'Ἀχιλλεὺς.' "Ως ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπη τῇ δὴ μοι θάνατόν γε παραύδα, φαίδιμ' Ὁδυσσέω. Βουλοίμην κ' ἐπάρουρος ἐὼν θητεύμεν ἄλλω, ἄνδρί παρ' ἀκλήρῳ, ὃ μὴ βίοτος πολὺς εἶν, ἥ πᾶσιν νεκύεσσι καταφθιμένουσιν ανάσσειν. ἄλλ' ἄγε οἱ τοῦ παιδὸς ἀγανοῦ μύθουν ἐνίσπεσ, ἥ ἐπεὶ' ἐς πόλεμον πρόμος ἐμμεναι, ἢ καὶ οὐκ. εἰπὲ δὲ μοι Πηλῆς ἀμύμονος, εἰ τι πέπνυσαι, ἡ ἐπ' ἔχει τιμῆν πολέσιν μετὰ Μυρμιδόνεσσιν, ἡ μὲν ἀτιμάζουσιν ἀν' Ἐλλάδα τε Θήιν τε, οὐνεκά μιν κατὰ γῆρας ἔχει χείρας τε πόδας τε. οὐ γὰρ ἐγὼν ἐπαρωγός ὑπ' αὐγὰς ἰελίοιο, τοῦτος εἶν, οἴος ποτ᾽ εἰν Τροϊῇ εὐρείῃ πέφυν λαὸν ἀριστον, ἀμύμων Ἀργείοισιν. εἰ τοιόσοδ' ἔλθοιμι μίνυνθα περ ἐς πατέροις δῶ· τῶ κέ τεφ στύξαιμι μένος καὶ χείρας ἀάττους, οἱ κεῖσθαι βιώνωνται ἑργοῦσιν τ' ἀπὸ τιμῆς.'

1 οὐ γὰρ: εἰ γὰρ Zenodotus.

1 Or, possibly, “to consult with Teiresias.”
"So he spoke, and I made answer and said: Achilles, son of Peleus, far the mightiest of the Achaeans, I came through need of Teiresias, if haply he would tell me some plan whereby I might reach rugged Ithaca. For not yet have I come near to the land of Achaea, nor have I as yet set foot on my own country, but am ever suffering woes; whereas than thou, Achilles, no man aforetime was more blessed nor shall ever be hereafter. For of old, when thou wast alive, we Argives honoured thee even as the gods, and now that thou art here, thou rulest mightily among the dead. Wherefore grieve not at all that thou art dead, Achilles."

"So I spoke, and he straightway made answer and said: 'Nay, seek not to speak soothingly to me of death, glorious Odysseus. I should choose, so I might live on earth, to serve as the hireling of another, of some portionless man whose livelihood was but small, rather than to be lord over all the dead that have perished. But come, tell me tidings of my son, that lordly youth, whether or not he followed to the war to be a leader. And tell me of noble Peleus, if thou hast heard aught, whether he still has honour among the host of the Myrmidons, or whether men do him dishonour throughout Hellas and Phthia, because old age binds him hand and foot. For I am not there to bear him aid beneath the rays of the sun in such strength as once was mine in wide Troy, when I slew the best of the host in defence of the Argives. If but in such strength I could come, were it but for an hour, to my father's house, I would give many a one of those who do him violence and keep him from his honour, cause to rue my strength and my invincible hands.'

2 Some take ἐπάρουπος as "attached to the soil," "a serf."
""Ως ἔφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενος προσέειπον· Ἡ τοι μὲν Πηλής ἀμύμωνος οὐ τι πέπνυσμαι, αὐτάρ τοι παίδος γε Νεοπτολέμου φίλου πᾶσαν ἀληθείην μυθόσομαι, ὡς με κελεύεις· αὐτός γάρ μιν ἐγὼ κούλης ἐπὶ νῆσος έίπης ἑγαγον ἐκ Σκύρου μετ' ἐνυκρήμιδας Ἀχαιόν. ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζόμεθα βουλάς, αἰεὶ πρώτος ἐβαζε καὶ οὐχ ἡμάρτανε μὕθων· Νέστωρ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.

αὐτάρ ὅτ' ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ,1 οὔ ποτ' εἰς πληθυνί μενεν ἀνδρόν οὐδ' ἐν ὀμίλῳ, ἀλλὰ πολὺ προθέσκε τὸ ὄν μένος οὐδενε ἐκὼν, πολλοῦσι δ' ἀνδράσι ἐπέφενεν ἐν αὐὴ δημοτίτη. πάντας δ' οὐκ ἀν ἐγὼ μυθόσομαι οὐδ' ὄνομήνω, ὁσον λαδν ἐπεφενε ἀμύμων Ἀργείοισιν, ἀλλ' οἰον τὸν Τηλεφίδην κατενήρατο χαλκῷ, ἦρω' Εὐρύπυλον, πολλοὶ δ' ἀμφ' αὐτὸν ἐταίροι Κήτειοι κτεῖνοντο γυναίων εἶνεκα δώρων. κεῖνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα δίον. αὐτάρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὅν καῦ Ἐπειός, Ἀργείων οἱ ἄριστοι, ἔμοι δ' ἐπὶ πάντα τέταλτο, ἰμὲν ἄνακληναι πυκνῶν λόχων ἡδ' ἐπιθείναι;2 ἐνθ' ἄλλοι Δανάοι δηγητῆρες ἡδὲ μέδουντες δάκρυα τ' ὄμοργυνυτο τρέμον θ' ὑπὸ γυνά ἐκάστοις· κεῖνον δ' οὐ ποτε πάμπαν ἐγὼν ἴδον ὄφθαλμοις ὡρ᾽ ὑχρήσαντα χρόνα κάλλιμον οὐτε παρείδων δάκρυν όμορξάμενον ὃ δὲ με μάλα πόλλ' ἐκέτενεν ἵπτοθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην καὶ δώρυ χαλκοβαρὲς, κακὰ δὲ Τρώεςι μενοίνα.

1 μαρναίμεθα χαλκῷ : μαρναίμεθ' Ἀχαιό.
2 Line 525 was unknown to Aristarchus.
"So he spoke, and I made answer and said: 'Verily of noble Peleus have I heard naught, but as touching thy dear son, Neoptolemus, I will tell thee all the truth, as thou biddest me. I it was, myself, who brought him from Scyros in my shapely, hollow ship to join the host of the well-greaved Achaeans. And verily, as often as we took counsel around the city of Troy, he was ever the first to speak, and made no miss of words; godlike Nestor and I alone surpassed him. But as often as we fought with the bronze on the Trojan plain, he would never remain behind in the throng or press of men, but would ever run forth far to the front, yielding to none in his might; and many men he slew in dread combat. All of them I could not tell or name, all the host that he slew in defence of the Argives; but what a warrior was that son of Telephus whom he slew with the sword, the prince Eurypylus! Aye, and many of his comrades, the Ceteians, were slain about him, because of gifts a woman craved. He verily was the comeliest man I saw, next to goodly Memnon. And again, when we, the best of the Argives, were about to go down into the horse which Epeus made, and the command of all was laid upon me, both to open and to close the door of our stout-built ambush, then the other leaders and counsellors of the Danaans would wipe away tears from their eyes, and each man's limbs shook beneath him, but never did my eyes see his fair face grow pale at all, nor see him wiping tears from his cheeks; but he earnestly besought me to let him go forth from the horse, and kept handling his sword-hilt and his spear heavy with bronze, and

1 The reference is to the golden vine, given by Priam to Astyoche, wife of Telephus, which gift led her to send her son Eurypylus to the aid of the Trojans.
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άλλ' ὅτε δὴ Πριάμωιο πόλιν διεπέρσαμεν αἰτήν, μοῦραν καὶ γέρας ἐσθλῶν ἔχων ἐπὶ νῆὸς ἔβαινεν ἄσκηθής, οὐτ' ἀρ βεβλημένος οὔει χαλκῷ οὔτ' αὐτοσχεδίην οὐτασμένος, οὐδὲ τὸ πολλὰ γίγνεται ἐν πολέμῳ ἐπιμίκτες δὲ τε μαίνεται Ἀρης. 

"'Ως ἐφάμην, ψυχῇ δὲ ποδώκεος Αἰακίδαο φοίτα μακρὰ βιβάσα κατ' ἄσφοδελὸν λειμῶνα, γηθοσύνη ὦ οἱ νῦν ἐφήν ἀριδείκετον εἶναι. 535

"Αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθυμάτων ἐστασαν ἀχνύμεναι, εἰροντο δὲ κίθε' ἐκάστη. οὐ̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̄

"Αἰαν, παὶ Τελαμόνως ἀμύμονος, οὐκ ἀρ᾽ ἐμελλεῖς οὐδὲ θανῶν λήσεσθαι ἐμοὶ χόλον εἶνεκα τευχέων οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοις, 555 τοῖς γὰρ σφιν πῦργος ἀπώλεος σεῖο δ᾽ Ἀχαιοὶ ἰσον Ἀχιλλῆος κεφαλὴ Πηλημάδαο ἀχνύμεθα φθειρέοι διαμπερές οὐδὲ της ἄλλος αἰτίος, ἄλλα Ζεὺς Δαναὸν στρατὸν αἰχμητῶν ἐκπάγλως ἤχθηρε, τεῦ δ᾽ ἐπὶ μοῖραν ἐδηκεν. 560

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was eager to work harm to the Trojans. But after we had sacked the lofty city of Priam, he went on board his ship with his share of the spoil and a goodly prize—all unscathed he was, neither smitten with the sharp spear nor wounded in close fight, as often befalls in war; for Ares rages confusedly.'

"So I spoke, and the spirit of the son of Aeacus departed with long strides over the field of asphodel, joyful in that I said that his son was pre-eminent.

"And other spirits of those dead and gone stood sorrowing, and each asked of those dear to him. Alone of them all the spirit of Aias, son of Telamon, stood apart, still full of wrath for the victory that I had won over him in the contest by the ships for the arms of Achilles, whose honoured mother had set them for a prize; and the judges were the sons of the Trojans and Pallas Athene. I would that I had never won in the contest for such a prize, over so noble a head did the earth close because of those arms, even over Aias, who in comeliness and in deeds of war was above all the other Danaans, next to the peerless son of Peleus. To him I spoke with soothing words:

"'Aias, son of peerless Telamon, wast thou then not even in death to forget thy wrath against me because of those accursed arms? Surely the gods set them to be a bane to the Argives: such a tower of strength was lost to them in thee; and for thee in death we Achaeans sorrow unceasingly, even as for the life of Achilles, son of Peleus. Yet no other is to blame but Zeus, who bore terrible hatred against the host of Danaan spearmen, and brought
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άλλ' ἄγε δεύρο, ἀναξ, ἢν ἔπος καὶ μῦθον ἀκούσης ἢμέτερον. δάμασον δὲ μένος καὶ ἀγήμορα θυμόν.

"Ἤσε ἐφάμην, ὁ δὲ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἀλλας ψυχὰς εἰς Ἑρεβος νεκύων κατατεθνητῶν.

ἐνθα χ' ὁμος προσέφη κεχολωμένος, ἢ κεν ἐγὼ τὸν. 565 ἀλλά μοι ἦθελε θυμὸς ἐνι στήθεσι φίλοισι τῶν ἀλλών ψυχὰς ἰδεῖειν κατατεθνητῶν.

"Ἐνθ' ἢ τοι Μίνωα ἵδου, Διὸς ἀγλαὸν νίον, χρύσεον σκιπτρον ἔχοντα, θεμιστεύοντα νέκυσειν, ἤμενοι, οὗ δὲ μιν ἅμφι δίκας εἰροντο ἄνακτα, ἤμενοι ἐσταότες τε κατ' εὐρυπυλές Ἄιδος δὲ.

"Τὸν δὲ μετ' Ὄμιονα πελώριον εἴσενόρσα θῆρας ὁμοῦ εἶλευντα κατ' ἀσφοδέλον λειμώνα, τοὺς αὐτὸς κατέπεφυεν ἐν οἰοπόλοισιν ὀρεσιν χερσὶν ἔχων ῥόπαλον παγχάλκεου, αἰέν ἀγάγε.

"Καὶ Τιτυνὸν εἶδον, Γαῖς ἐρικυδέος νιόν, κείμενον ἐν δαπέδῳ; ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα, γύπε δὲ μιν ἐκάτερθε παριμένω ἦπαρ ἐκεῖρον, δέρτρον ἐσω δύνοντες, ὁ δ' οὐκ ἀπαμύνετο χερσίν. Λητῶ γὰρ ἦλκησε, Διὸς κυδρὴν παράκοιτιν, 580 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

"Καὶ μὴν Τάνταλον εἰσείδον κρατέρ' ἅλγες ἔχοντα ἐστεῳτ' ἐν λίμυνη; ὁ δὲ προσέπλαζε γενείως στεῦτο δὲ δυσών, πιέειν δ' οὐκ εἶχεν ἐλέσθαι. οὐσάκι γὰρ κύψει' ὁ γέρων πιέειν μενεϊνολ, 585 τοσσά' ὤδωρ ἀπολέσκετ' ἀναβροχέων, ἅμφι δὲ ποσσὶ

1 κρατέρ': χαλέπ'; cf. 593.
on thee thy doom. Nay, come hither, prince, that thou mayest hear my word and my speech; and subdue thy wrath and thy proud spirit.'

"So I spoke, but he answered me not a word, but went his way to Erebus to join the other spirits of those dead and gone. Then would he nevertheless have spoken to me for all his wrath, or I to him, but the heart in my breast was fain to see the spirits of those others that are dead.

"There then I saw Minos, the glorious son of Zeus, golden sceptre in hand, giving judgment to the dead from his seat, while they sat and stood about the king through the wide-gated house of Hades, and asked of him judgment.

"And after him I marked huge Orion driving together over the field of asphodel wild beasts which himself had slain on the lonely hills, and in his hands he held a club all of bronze, ever unbroken.

"And I saw Tityos, son of glorious Gaean, lying on the ground. Over nine roods he stretched, and two vultures sat, one on either side, and tore his liver, plunging their beaks into his bowels, nor could he beat them off with his hands. For he had offered violence to Leto, the glorious wife of Zeus, as she went toward Pytho through Panopeus with its lovely lawns.

"Aye, and I saw Tantalus in violent torment, standing in a pool, and the water came nigh unto his chin. He seemed as one athirst, but could not take and drink; for as often as that old man stooped down, eager to drink, so often would the water be swallowed up and vanish away, and at

1 Renderings of πέλεθρα can only be tentative.
γαία μέλαινα φώνεσκε, καταζήμασκε δὲ δαίμων,
δεύτερα δ' ύψιπέτηλα κατὰ κρήθεν χέε καρπόν,
ογχιαί καὶ ροιαί καὶ μηλέαι ἄγλακαρποι
συκεῖα τε γλυκεραί καὶ ἐλαίαι τηλεθῶσαι·
τῶν ὁπότ' ἰθύσει' ὁ γέρων ἔπι χερσὶ μάσασθαι,
τὰς δ' ἄνεμος ριπτασκε ποτὶ νέφεα σκιώντα.

“Καὶ μὴν Σίσυφῳν εἰσεῖδον κρατέρ' ἐλαχ' ἔχουτα
λάιαν βαστάζων πελώριον ἀρμοτέρησιν.
ἡ τοι ὁ μὲν σκηνιπτόμενος χερσίν τε ποισίν τε
λάιαν ἀνω ὀθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
ἀκρον ὑπερβαλέειν, τὸτ' ἀποστρέψασκε κραταίσιν·
αὕτης ἐπείτα πέδουδε κυλίνδετο λάιας ἀναίδης.
αὐτὰρ ὃς ἄψ οὐσασκε τιταινόμενος, κατὰ δ' ἱδρως
ἔρρεεν ἐκ μελέων, κοινὴ δ' ἐκ κρατὸς ὅρωρε.

“Τὸν δὲ μετ' εἰσενόησα βίνυν Ἡρακληένην,
ἐἰδὼλον· αὐτὸς δὲ μετ' ἀθανάτοσι θεοῖσι
τέρπεται ἐν θαλίης καὶ ἔχει καλλίσφυρον Ἡβην,
παίδα Διὸς μεγάλοιο καὶ Ἡρῆς χρυσοπεδίλου.2
ἀμφὶ δὲ μιν κλαγῇ νεκύων ἵνα οἰωνῶν ὦς,
πάιτος' ἀτυχομένον· ὃ δ' ἔρεμη ἱγκτὶ ἑοικῶς,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν ὦντόν,
δεινὸν παπταίων, αἰεὶ βαλέοντι ἑοικῶς.

σμερδαλέως δὲ οἱ ἀμφὶ περὶ στήθεσιν ἀορτὴρ
χρύσεως ἵνα τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτο,
ἀρκτοὶ τ' ἀγρότεροι τε σ_IEnumeratorες χαρποί τε λέοντες,
ὑπομῖναι τε μάχαι τε φοίνι τ' ἀνδροκτασίαι τε.

μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσατο,

1 κρατέρ': χαλέπ'; cf. 582.

2 Lines 602-4 were rejected by some ancient critics as having been inserted in the text by Onomacritus.
his feet the black earth would appear, for some god made all dry. And trees, high and leafy, let stream their fruits above his head, pears, and pomegranates, and apple trees with their bright fruit, and sweet figs, and luxuriant olives. But as often as that old man would reach out toward these, to clutch them with his hands, the wind would toss them to the shadowy clouds.

"Aye, and I saw Sisyphus in violent torment, seeking to raise a monstrous stone with both his hands. Verily he would brace himself with hands and feet, and thrust the stone toward the crest of a hill, but as often as he was about to heave it over the top, the weight would turn it back, and then down again to the plain would come rolling the ruthless stone. But he would strain again and thrust it back, and the sweat flowed down from his limbs, and dust rose up from his head.

"And after him I marked the mighty Heracles—his phantom; for he himself among the immortal gods takes his joy in the feast, and has to wife Hebe, of the fair ankles, daughter of great Zeus and of Here, of the golden sandals. About him rose a clamour from the dead, as of birds flying everywhere in terror; and he like dark night, with his bow bare and with arrow on the string, glared about him terribly, like one in act to shoot. Awful was the belt about his breast, a baldric of gold, whereon wondrous things were fashioned, bears and wild boars, and lions with flashing eyes, and conflicts, and battles, and murders, and slayings of men. May he never have designed,1 or hereafter

1 Again, as in the similar passage, iv. 684, I follow Agar (Homerica, p. 199).
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ός κεῖνον τελαμώνα ἐν ἑγκάτθετο τέχνη.

ἐγνω δ' αὐτ' ἐμ' ἐκείνος, ἐπει ὑδεν ὀφθαλμοῖσιν,
καὶ μ' ὀλοφυρόμενος ἐπεα πτερόεντα προσηύδα.

"Διογενής Λαερτίαδης, πολυμήχαν' Ὀδυσσεύ, ἢ δεῖλ', ἢ τινὰ καὶ σὺ κακὸν μόρον ἡγηλάζεις, ὃν περ ἐγών ὀχέσεκον ὑπ' αὐγάς ἥσλιοι. Ζηνὸς μὲν παῖς ἡ Κρονίονος, αὐτὰρ ὦζὺν εἰχον ἀπειρείην μίλα γὰρ πολὺ χείροι φωτὶ δεδημήμην, ὃ δὲ μοι χαλεπνοὺς ἐπετέλλετ' ἀεθλοὺς. καὶ ποτὲ μ' ἐνθάδ' ἐπεμψε κών ἀξοῦντ'. οὐ γὰρ ἐτ' ἄλλον φραξετο τοῦδε γέ μοι κρατερῶτερον 1 εἶναι αέθλουν· τὸν μὲν ἐγών ἀνένεικα καὶ ἡγαγον ἐξ 'Αἰδαο· Ἐρμείας δὲ μ' ἐπεμψεν ἰδὲ γλαυκώπτες 'Αθήνη.

"'Ως εἰπὼν ὃ μὲν αὐτὶς ἐβη δόμον 'Αίδος εἰσω, αὐτὰρ ἐγὼν αὐτοῦ μένον ἐμπεδοῦν, εἰ τις ἐτ' ἐλθοὶ ἀνδρῶν ἡρώων, οἷ ἔτ' τὸ πρόσθεν οἴλοντο. καὶ νῦ κ' ἐτ' προτέρους ἢδον ἀνέρας, οὐς ἐθελόν περ, 630 Θησέα Πειρίδον τε, θεῶν ἐρικυδέα τέκτια. ἅλλα πρὶν ἐπὶ ἐθνε' ἀγέρετο μυρία νεκρῶν ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἥρει, μὴ μοι Γοργείην κεφαλῆν δεινοῦ πελώρουν ἐξ 'Αἰδεων πέμψειεν ἀγανὴ Περσεφόνεια.

"Αὐτίκ' ἐπειτ' ἐπὶ νηα κιὼν ἐκέλευν ἑταίρως αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε πρυμνήσια λύσαι. οἱ δ' αἰγ' εἰσβαίνουν καὶ ἐπὶ κλῆσι καθίζουν. τὴν δὲ κατ' Ωκεανὸν ποταμὸν φέρε κῦμα ρόοιο, πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὐρος. 640

1 κρατερῶτερον: χαλεπώτερον; cf. 582, 593.
2 Line 631 was attributed to Pisistratus by Hereas of Megara (Plut. Thes. 20).

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design such another, even he who stored up in
his craft the device of that belt. He in turn knew
me when his eyes beheld me, and weeping spoke
to me winged words:

"'Son of Laertes, sprung from Zeus, Odysseus
of many devices, ah, wretched man, dost thou, too,
drag out an evil lot such as I once bore beneath
the rays of the sun? I was the son of Zeus, son
of Cronos, but I had woe beyond measure; for to
a man far worse than I was I made subject, and
he laid on me hard labours. Yea, he once sent
me hither to fetch the hound of Hades, for he
could devise for me no other task mightier than
this. The hound I carried off and led forth from
the house of Hades; and Hermes was my guide, and
flashing-eyed Athene.'

"So saying, he went his way again into the house
of Hades, but I abode there steadfastly, in the hope
that some other haply might still come forth of the
warrior heroes who died in the days of old. And
I should have seen yet others of the men of former
time, whom I was fain to behold, even Theseus
and Peirithous, glorious children of the gods, but
erse that the myriad tribes of the dead came
thronging up with a wondrous ery, and pale fear
seized me, lest august Persephone might send forth
upon me from out the house of Hades the head
of the Gorgon, that awful monster.

"Straightway then I went to the ship and bade
my comrades themselves to embark, and to loose
the stern cables. So they went on board quickly
and sat down upon the benches. And the ship
was borne down the stream Oceanus by the swell-
ing flood, first with our rowing, and afterwards the
wind was fair.
“Λυταρ ἐπεὶ ποταμοῖο λίπεν ῥόου Ὀκεανοῖο νῆς, ἀπὸ δὲ ἱκετὸ κῦμα θαλάσσης εὐφυπόροιο νῆσον τ' Ἀλαίην, ὧθε τ' Ἡσίαν ἡρωενείης οἰκία καὶ χοροί εἰσι καὶ αὐτοῖς Ἡλίου, νῆμα μὲν ἐνθ' ἠλθόντες ἐκέλεσαμεν ἐν ψαμάθουσιν, ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῖν θαλάσσης· εὕθα δ' ἀποβρίζαντες ἐμειναμεν Ἡνὸν ἔδαν.

"Ἡμος δ' ἡριγένεια φάνη ὑποδόκητος Ὁῶς, δὴ τὸ τ' ἐγὼν ἑτάρους προῖειν ἐς δώματα Κύρκης οἰςέμεναι νεκρῶν, Ἑλπίνωρα τεθυηῶτα. φιτροὺς δ' αἴψα ταμώντες, ὡθ' ἀκροτάτη πρόεχ' ἀκτῆ, θάπτομεν ἄχνυμενοι θαλερὸν κατὰ δάκρυ χέοντες. αὐτάρ ἐπεὶ νεκρῶς τ' ἐκαί καὶ τεύχεα νεκροῦ, τύμβον χεῦντες καὶ ἐπὶ στήλην ἔρυσαντες πήξαμεν ἀκροτάτῳ τύμβῳ ἐνήρες ἔρεμον.

"Ἡμεῖς μὲν τὰ ἐκαστὰ διεῖπομεν· οὐδ' ἄρα Κύρκην ἐξ Ἀἴδεω ἠλθόντες ἐλήθομεν, ἄλλα μᾶλ' ὥκα ἱλθέντι ἐντυμαμένην· ἅμα δ' ἀμφιπόλιοι φέρον αὐτῆ σιτον καὶ κρέα πολλὰ καὶ αἰθοτα οἶνον ἔρνθρον. ἥ δ' ἐν μέσῳ στᾶσα μετηῦδα διὰ θεάων· ἃ "Σχέτλιοι, οἱ ζώοντες ὑπῆλθετε ἔδω' Ἀἴδαο, δισθανέες, ὅτε τ' ἄλλοι ὑπαξ θυήσκουσ' ἀνθρωποι.  

1 Line 6 is omitted in many MSS.
BOOK XII

"Now after our ship had left the stream of the river Oceanus and had come to the wave of the broad sea, and the Aeacan isle, where is the dwelling of early Dawn and her dancing-lawns, and the risings of the sun, there on our coming we beached our ship on the sands, and ourselves went forth upon the shore of the sea, and there we fell asleep, and waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, then I sent forth my comrades to the house of Circe to fetch the body of the dead Elpenor. Straightway then we cut billets of wood and gave him burial where the headland runs furthest out to sea, sorrowing and shedding big tears. But when the dead man was burned, and the armour of the dead, we heaped up a mound and dragged on to it a pillar, and on the top of the mound we planted his shapely oar.

"We then were busied with these several tasks, howbeit Circe was not unaware of our coming forth from the house of Hades, but speedily she arrayed herself and came, and her handmaids brought with her bread and meat in abundance and flaming red wine. And the beautiful goddess stood in our midst, and spoke among us, saying:

"'Rash men, who have gone down alive to the house of Hades to meet death twice, while other
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άλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον αὗθι πανημέριον· ἄμα δ' ἦοι φαινομένηφι πλεὺσεσθ', αὐτὰρ ἐγὼ δεῖξω ὅδ' ὑδὲ ἐκαστα σημανεώ, ὅνα μή τι κακορραφη ἀλεγεινη ἡ ἀλὸς ἢ ἐπὶ γῆς ἀλγήσετε τῆμα παθόντες.

"Ως ἐφαθ', ἢμῖν δ' αὑτ' ἐπεπείθετο θυμὸς ἀγῆμορ. ὅς τότε μὲν πρόπαν ἦμαρ ἐς ἡλίουν καταδύντα ἡμεθα δαινύμενοι κρέα τ' ἁσπετα καὶ μέθυ ἡδύ· ἢμος δ' ἡλιώσ κατέδυ καὶ ἐπὶ κνέφας ἠλθεν, οἰ μὲν κοιμὴσαντο παρὰ πρυμνήσια νηός, ἢ δ' ἐμὲ χειρὸς ἐλούσα φίλων ἀπονόστιν ἐταίρων εἰσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἐκαστα· αὐτὰρ ἐγὼ τῇ πάντα κατά μοῖραν κατέλεξα. καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκην.

"Ταῦτα μὲν οὖτω πάντα πεπείρανται, σὺ δ' ἂκουσον, ὡς τοι ἐγὼν ἔρεω, μνῆσει δε σε καὶ θεὸς αὐτός. Σειρῆνας μὲν πρῶτον ἀφίξεαι, αἳ ρά τε πάντας ἀνθρώπους θέλγωσιν, ὅτις σφεας εἰσαφίκηται. ὡς τις ἄδρείῃ πελάσῃ καὶ φθόγγον ἂκουση Σειρῆνων, τὁ δ' οὐ τι γνών καὶ νήπια τέκνα οἴκαδε νοστησαντὶ παρίσταται οὐδὲ γάνυνται, ἀλλά τε Σειρῆνες λιγυρὴθέλγωσιν ἀοιδὴ ἢμεναι ἐν λειμώνι, πολὺς δ' ἁμφ' ὁστεόφιν θῆς ἀνδρῶν πυθομένων, περὶ δὲ ρυγοι μιυθοῦσι. ἀλλὰ παρεξελάαν, ἔπι δ' οὐνατ' ἀλείψαι ἐταίρων κηρὸν δεψῆς μελινδέα, μή τις ἂκουσῃ τῶν ἄλλων· ἀτὰρ αὐτός ἂκουεμεν αἳ κ' ἐθέλησθα, δησάντων σ' ἐν νηθ' χειρας τε πόδας τε ὀρθῶν ἐν ιστοπέδη, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθων,
men die but once. Nay, come, eat food and drink wine here this whole day through; but at the coming of Dawn ye shall set sail, and I will point out the way and declare to you each thing, in order that ye may not suffer pain and woes through wretched ill-contriving either by sea or on land."

"So she spoke, and our proud hearts consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to rest beside the stern cables of the ship, but Circe took me by the hand, and leading me apart from my dear comrades, made me to sit, and herself lay down close at hand and asked me all the tale. And I told her all in due order. Then queenly Circe spoke to me and said:

"All these things have thus found an end; but do thou hearken as I shall tell thee, and a god shall himself bring it to thy mind. To the Sirens first shalt thou come, who beguile all men whosoever comes to them. Whoso in ignorance draws near to them and hears the Sirens' voice, he nevermore returns, that his wife and little children may stand at his side rejoicing, but the Sirens beguile him with their clear-toned song, as they sit in a meadow, and about them is a great heap of bones of mouldering men, and round the bones the skin is shrivelling. But do thou row past them, and anoint the ears of thy comrades with sweet wax, which thou hast kneaded, lest any of the rest may hear. But if thou thyself hast a will to listen, let them bind thee in the swift ship hand and foot upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself,
 Homer

"..."
that with delight thou mayest listen to the voice of the two Sirens. And if thou shalt implore and bid thy comrades to loose thee, then let them bind thee with yet more bonds. But when thy comrades shall have rowed past these, thereafter I shall not fully say on which side thy course is to lie, but do thou thyself ponder it in mind, and I will tell thee of both ways. For on the one hand are beetling crags, and against them roars the great wave of dark-eyed Amphitrite; the Planctae\(^1\) do the blessed gods call these. Thereby not even winged things may pass, no, not the timorous doves that bear ambrosia to father Zeus, but the smooth rock ever snatches away one even of these, and the father sends in another to make up the tale. And thereby has no ship of men ever yet escaped that has come thither, but the planks of ships and bodies of men are whirled confusedly by the waves of the sea and the blasts of baneful fire. One seafaring ship alone has passed thereby, that Argo famed of all, on her voyage from Aeetes, and even her the wave would speedily have dashed there against the great crags, had not Here sent her through, for that Jason was dear to her.

"'Now on the other path are two cliffs, one of which reaches with its sharp peak to the broad heaven, and a dark cloud surrounds it. This never melts away, nor does clear sky ever surround that peak in summer or in harvest time. No mortal man could scale it or set foot upon the top, not though he had twenty hands and feet; for the rock is smooth, as if it were polished. And in

\(^1\) i.e. "the wandering," or, perhaps, "the clashing, rocks."
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μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος ἥρουειδες, πρὸς ξύφων εἰς Ἕρεβος πετραμμένων, ἢ περ ἂν ὑμεῖς νη παρὰ γλαφυρῷ ἱδύνετε, φαίδιμ' Ὅδυσσευ.

οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰείμοις ἀνὴρ τοῖς ὅιστεύσας κοῖλον σπέος εἰσαφίκειτο. ἐνθά δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα.

τῆς ἦ τοι φωνῇ μὲν ὀσὴ σκύλακος νεογιλῆς γίγνεται, αὐτή δ' αὐτῇ πέλωρ κακῶν· οὔδε κε τὸς μιν γηθήσειεν ἱδών, οὕν' εἰ θεὸς ἀντιάσειεν.

τῆς ἦ τοι πόδες εἰςι δυόδεκα πάντες ἁφροί, ἐξ δὲ τέ οἱ δειραὶ πετριμίκεες, ἐν δὲ ἐκάστῃ σμερδαλέη κεφαλή, ἐν δὲ τρίστοιχοι ὁδόντες πυκνοὶ καὶ θαμεῖς, πλεῖοι μέλανος θανάτοιο, μέση μὲν τε κατὰ σπείους κοίλου δέδυκεν, ἐξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου, αὐτοῦ δ' ἱχυνά, σκόπελον περιμαιμώσα, δελφίνας τε κύνας τε, καὶ εἰ ποθὲ μείζου ἐλησι κήτως, ἢ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.

τῇ δ' οὐ πώ ποτὲ ναυταὶ ἄκηριοι εὐχετῶνται παρφυγέειν σὺν νη'. φέρει δέ τε κρατὶ ἐκάστῳ φῶτ' ἐξαρπάζασα νεός κυναοπρόφοιο.

"Τόν δ' ἐτερον σκόπελον χθαμαλώτερον ὦψει, Ὅδυσσευ.

πλησίον ἀλλήλων· καὶ κεν διοιστευσείας.

tῶ δ' ἐν ἐρύνεος ἐστὶ μέγας, φύλλοισι τεθηλῶς·
tῶ δ' ὑπὸ δῖα Χάρυβδις ἀναρροβδεῖ μέλαν ύδωρ.

τρίς μὲν γάρ τ' ἀνηείσιν ἐπ' ἠματι, τρίς δ' ἀναροβδεῖ δεινῶν· μὴ σὺ γε κεθί τύχοις, οὔτε βοινιδήσειεν·

οὐ γάρ κεν μύσαιτο σ' ύπέκ κακοῦ ὦν ἐνοσίχθων.

ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὅκα

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the midst of the cliff is a dim cave, turned to the West, toward Erebus, even where you shall steer your hollow ship, glorious Odysseus. Not even a man of might could shoot an arrow from the hollow ship so as to reach into that vaulted cave. Therein dwells Scylla, yelping terribly. Her voice is indeed but as the voice of a new-born whelp, but she herself is an evil monster, nor would anyone be glad at sight of her, no, not though it were a god that met her. Verily she has twelve feet, all misshapen, and six necks, exceeding long, and on each one an awful head, and therein three rows of teeth, thick and close, and full of black death. Up to her middle she is hidden in the hollow cave, but she holds her head out beyond the dread chasm, and fishes there, eagerly searching around the rock for dolphins and sea-dogs and whatever greater beast she may haply catch, such creatures as deep-moaning Amphitrite rears in multitudes past counting. By her no sailors yet may boast that they have fled unscathed in their ship, for with each head she carries off a man, snatching him from the dark-prowed ship.

"But the other cliff, thou wilt note, Odysseus, is lower—they are close to each other; thou couldst even shoot an arrow across—and on it is a great fig tree with rich foliage, but beneath this divine Charybdis sucks down the black water. Thrice a day she belches it forth, and thrice she sucks it down terribly. Mayest thou not be there when she sucks it down, for no one could save thee from ruin, no, not the Earth-shaker. Nay, draw

1 The word is a doubtful one. Others render, "dangling down."
'HOMER

νηὰ παρὲξ ἐλάνω, ἔπει ἡ πολὺ φέρτερόν ἐστιν ἐξ ἐτώρους ἐν νηὴ ποθήμεναι ἢ ἀμα πάντας.'

1 "Ὡς ἔφατ', αὐτὰρ ἐγώ μιν ἄμειβόμενος 1 προςέειπον. 'Εἰ δ' ἀγε δὴ μοι τοῦτο, θεῶ, νημερτὲς ἐνίστατες, εἰ πως τὴν ὀλοίν ἡν ὑπεκτροφύγοιμι Χάρυβδιν, τὴν δὲ κ' ἀμυναίμην, ὅτε μοι σίνοιτο γ' ἐτάρους.'

1 "Ὡς ἔφαμη, ἢ δ' αὐτίκ' ἄμειβετο διὰ θεὰν.'

'Sχέτλιε, καὶ δὴ αὖ τοι πολεμήμα ἔργα μέμηλε καὶ πόνος; οὐδὲ θεοῖς. ν ὑπείξαι ἀθανάτοισιν; ἢ δὲ τοι οὐ νυντί, ἀλλ' ἀθάνατον κακὸν ἐστὶ, δεινῶν τ' ἀργαλέων τε καὶ ἄγριων οὐδὲ μαχητῶν οὐδὲ τις ἐστ' ἀλκήν μεγέθειν κάρτιστον οὐ' αὐτῆς. ἡν γὰρ δηθύμησθα κορυσσόμενον παρὰ πέτρη, δειδω, μή σ' ἐξαιτής ἐφορμηθείσα κίχησι τόσοσιν κεφαλὴν, τόσοις δ' ἐκ φώτας ἔληται.

ἀλλὰ μάλα σφοδρῶς ἐλάναι, βωστρεῖν δὲ Κράταιν, μυτέρα τῆς Σκύλλης, ἢ μὺν τέκε πῆμα βροτοῖς, 125 ἢ μὴν ἐπεῖτ' ἀποπαύσει ἐς υστερον ὀρμηθήναι.

'Ορινακίθιν δ' ἐς νῆσον ἀφίξειι. ἕνθα δὲ πολλαὶ βόσκουσ' Ἡελίοιο βὸς καὶ ἑφὶα μῆλα, ἐπτὰ βοῦν ἀγέλαι, τόσα δ' οἴων πῶεα καλά, πεντηκοντα δ' ἐκαστα. γόνος δ' οὐ γίγνεται αὐτῶν, 130 οὐδὲ ποτε φθυνοῦσιν. θεὰ δ' ἐπιποιέμενες εἰςιν, νῦμφαι ἐυπλόκαμοι, Φαέθουσα τε Λαμπτείῃ τε, ὢς τέκεν Ἡελίων Ἰπερίον διὰ Νέαρα.

tὰς μὲν ᾣρα θρέψασα τεκουσά τε πότνια μήτηρ Ορινακίθιν ἐς νῆσον ἀπώκισε τηλοθί ναίειν, μῆλα φυλασσόμεναι πατρώια καὶ ἐλικας βοῦς.

tὰς εἰ μὲν κ' ἄσινεας ἑὰς νόστου τε μέδηαι, ἡ τ' ἄν ἐτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἐκοισθε'-

1 ἄμειβόμενος: ἄτυχόμενος.
very close to Scylla's cliff, and drive thy ship past quickly; for it is better far to mourn six comrades in thy ship than all together.'

"So she spoke, but I made answer and said: 'Come, I pray thee, goddess, tell me this thing truly, if in any wise I might escape from fell Charybdis, and ward off that other, when she works harm to my comrades.'

"So I spoke, and the beautiful goddess answered and said: 'Rash man, lo, now again thy heart is set on the deeds of war and on toil. Wilt thou not yield even to the immortal gods? She is not mortal, but an immortal bane, dread, and dire, and fierce, and not to be fought with; there is no defence; to flee from her is bravest. For if thou tarriest to arm thyself by the cliff, I fear lest she may again dart forth and attack thee with as many heads and seize as many men as before. Nay, row past with all thy might, and call upon Crataiis, the mother of Scylla, who bore her for a bane to mortals. Then will she keep her from darting forth again.

"'And thou wilt come to the isle Thrinacia There in great numbers feed the kine of Helios and his goodly flocks, seven herds of kine and as many fair flocks of sheep, and fifty in each. These bear no young, nor do they ever die, and goddesses are their shepherds, fair-tressed nymphs, Phaethusa and Lampetie, whom beautiful Neaera bore to Helios Hyperion. These their honoured mother, when she had borne and reared them, sent to the isle Thrinacia to dwell afar, and keep the flocks of their father and his sleek kine. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil
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ei dé ke σύνηαι, τότε τοι τεκμαίρομ' ὀλεθρον,

νή τε καὶ ἐπάροις: αὐτὸς δ' ei péρ κεν ἀλύξης,

ὀψε κακῶς νειαί, ὀλέσας ἀπο πάντας ἐταίροις.

"'Ως ἐφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἡώς.

ή μὲν ἐπειτ' ἀνὰ νήσου ἀπέστιχε δῖα θεάων:

αὐτὰρ ἐγὼν ἐπὶ νῆα κίων ὀτρυνον ἐταίροις

αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε πρυμνήσια λύσαι:

οὴ δ' αἰγ' εἰσβαινοι καὶ ἐπὶ κλήσι καθίζουν.

ἐξῆς δ' ἐξόμενοι πολιήν ἀλα τύπτον ἐρετμοῖς. 1

ἡμῖν δ' αὐ κατόπισθε νεὸς κυνοπρώροιο

ἐκμενον οὐρον ιεὶ πλησίστιον, ἐσθλὸν ἐταίρον,

Κύρκη ἐνπλόκαμος, δεινή θεῶς αὐθήσεσα.

αὐτίκα δ' ὅπλα ἔκαστα πονησάμενοι κατὰ νῆα

ἡμεθα: τὴν δ' ἀνεμός τε κυβερνήτης τ' ἱθυνε.

"Δὴ τὸτ' ἐγὼν ἐτάροις μετηνῦδων ἀχνύμενος κηρ.

'Ω φίλοι, οὐ γὰρ χρή ἡνα ὕδεμεναι οὐδὲ δῦ οἶνους

θέσφαθ' α μοι Κύρκη μυθήσατο, δία θεάων

ἀλλ' ἐρέω μὲν ἐγὼν, ἰνα εἰδότες ἢ κε θάνωμεν

ἡ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγομεν.

Σειρὴνων μὲν πρώτων ἀνώγει θεσπεσιάων

φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθρέοντα.

οἶνον ἐμ' ἱμώγει ὅπ' ἀκουέμεν· ἀλλὰ με δεσμῷ

dήσατ' ἐν ἀργαλείᾳ, ὥφρ' ἐμπεδον αὐτόθι μίμων,

ὁρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.

εἰ δὲ κε λίσσωμαι ὑμέας λύσαι τε κελεύω,

ὑμεῖς δὲ πλεόνεσσι τῶτ' ἐν δεσμοίσι πιέζειν.

1 Line 147 is omitted in most MSS.
plight. But if thou harmest them, then I foretell ruin for thy ship and for thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades.'

"So she spoke, and presently came golden-throned Dawn. Then the beautiful goddess departed up the island, but I went to the ship and roused my comrades themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had straightway made fast all the tackling throughout the ship we sat down, but the wind and the helmsman guided the ship.

"Then verily I spoke among my comrades, grieved at heart: 'Friends, since it is not right that one or two alone should know the oracles that Circe, the beautiful goddess, told me, therefore will I tell them, in order that knowing them we may either die or, shunning death and fate, escape. First she bade us avoid the voice of the wondrous Sirens, and their flowery meadow. Me alone she bade to listen to their voice; but do ye bind me with grievous bonds, that I may abide fast where I am, upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself; and if I implore and bid you to loose me, then do ye tie me fast with yet more bonds.'
Τὸ ΤΗΤΩΝ ἘΩΤΩΝΤΑ ΑΛΕΓΩΝ ἘΤΑΡΟΙΣΙ ΠΙΦΑΝΣΚΟΥΝΤΟΦΡΑ ΔΕ ΚΑΡΠΑΛΙΜΩΣ ΕΞΙΚΕΤΟ ΝΗΣ ΕΝΕΡΓΗΣ


Η ΣΕΙΡΗΝΟΥΝ ἘΠΕΙΓΕ ΓΑΡ ΟΥΡΟΣ ΑΠΗΜΟΝ. ΑΥΤΙΚ' ἘΠΕΙΤ' ἈΝΕΜΟΣ ΜΕΝ ἘΠΑΥΣΑΣΤΟ ἩΔΕ ΓΑΛΗΝΗ ἘΠΛΕΤΟ ΝΗΝΕΜΗ, ΚΟΪΜΗΣΕ ΔΕ ΚΥΜΑΤΑ ΔΑΙΜΩΝ. ἈΝΣΤΑΝΤΕΣ Δ' ἘΤΑΡΟΙ ΝΕΟΙ ἩΣΤΙΑ ΜΗΡΥΣΑΝΤΟ ΚΑΙ ΤΑ ΜΕΝ ΕΝ ΝΗΓΗ ΤΡΑΦΥΡΗ ΘΕΣΑΝ, 1 ΟΙ Δ' ἘΕΠ' ἘΡΕΤΜΑ ἘΞΟΜΕΝΟΙ ΛΕΥΚΑΙΝΟΝ ὩΔΩΡ ΞΕΣΤΗΣ ΕΛΑΤΗΣΙΝ. ΑΥΤΑΡ ἙΓΩ ΚΗΡΟΙΟ ΜΕΓΑΝ ΤΡΟΧΟΝ ΩΞΕΙ ΧΑΛΚ其它问题 TA ΔΙΑΤΡΗΣΑΧ ΧΕΡΣΙ ΣΤΙΒΑΡΗΣΙ ΠΙΕΣΟΝ. ΑΙΨΑ Δ' ΙΑΙΝΕΤΟ ΚΗΡΟΣ, ᾿ΕΠΕΙ ΚΕΛΕΤΟ ΜΕΓΑΛΗ ᾿ΙΣ.

ἩΕΛΙΟΝ Τ' ἈΝΓΗ 'ΤΕΡΙΟΝΙΔΑΟ ᾿ΑΝΑΚΤΟ." ΕΞΕΙΗΣ Δ' ἘΤΑΡΟΙΣΙΝ ἘΠ' ΟΥΣΑΤΑ ΠΑΣΙΝ ἈΛΕΙΨΑ. ΟΙ Δ' ΕΝ ΝΗΓΗ Μ' ΕΩΜΑΝ ΟΜΟΥ ΧΕΙΡΑΣ ΤΕ ΠΟΔΑΣ ΤΕ ὌΡΘΟΝ ΕΝ ἩΣΤΟΠΕΘΗ, ἘΚ Δ' ΑΥΤΟΤ ΠΕΙΡΑΤ' ᾿ΑΝΙΠΤΟΝ. ΑΥΤΟΤ Δ' ΕΞΟΜΕΝΟΙ ΠΟΛΙΗΝ ᾿ΑΛΑ ΤΥΠΤΟΝ ΕΡΕΤΜΟΙΣ. ΑΛΛ' ὙΣΕ ΤΟΣΟΝ ᾿ΑΠΗΜΕΝ ὩΣΟΝ 2 ΤΕ ΓΕΓΩΝΕ ΒΟΙΣΑΣ, ΡΙΜΦΑ ΔΙΩΚΟΝΤΕΣ, ΤΑΣ Δ' ΟΥ ΛΑΘΕΝ ΩΚΥΑΛΟΣ ΝΗΣ ἘΓΓΥΘΕΝ ὈΡΝΥΜΕΝΗ, ΛΕΓΥΡΗΝ Δ' ΕΝΤΥΝΟΝ ὩΣΙΩΝ." "ΔΕΥΡ' ᾿ΑΓΙ' ΙΩΝ, ΠΟΛΥΑΙΝ' 'ΟΔΥΣΕΙΝ, ΜΕΓΑ ΚΥΔΟΣ 'ΑΧΑΙΩΝ, ΝΗΑ ΚΑΤΑΣΤΗΣΟΝ, ᾿ΙΝΑ ΝΩΤΕΡΗΝ ὩΠ' ἈΚΟΥΣΗΣ. ΟΥ ΓΑΡ ΠΙΩ ΤΙΣ ΤΗΔΕ ΠΑΡΙΛΑΣΕ ΝΗΓΗ ΜΕΛΑΙΝΗ, ΠΡΙΝ ΓΗ ῾ΗΜΕΩΝ ΜΕΛΙΓΗΡΝΙΝ ᾿ΑΠΟ ΣΤΟΡΜΑΤΩΝ ὩΠ' ἈΚΟΥΣΑΙ, ἈΛΛ' Ο ΓΕ ΤΕΡΨΑΜΕΝΟΙ ΝΕΙΤΑΙ ΚΑΙ ΠΛΕΙΟΝΑ ΕΙΔΩΣ. ΊΔΜΕΝ ΓΑΡ ΤΟΙ ΠΑΝΘ' ὩΣ' ΕΝΗ 'ΤΡΟΙΗ ΕΥΡΕΙΗ.

1 ἘΠΑΙ: ΒΑΛΟΙ.
2 ᾿ΑΠΗΜΕΝ ὩΣΟΝ: ᾿ΑΠΗΝ ὩΣΟΝ.
"Thus I rehearsed all these things and told them to my comrades. Meanwhile the well-built ship speedily came to the isle of the two Sirens, for a fair and gentle wind bore her on. Then presently the wind ceased and there was a windless calm, and a god lulled the waves to sleep. But my comrades rose up and furled the sail and stowed it in the hollow ship, and thereafter sat at the oars and made the water white with their polished oars of fir. But I with my sharp sword cut into small bits a great round cake of wax, and kneaded it with my strong hands, and soon the wax grew warm, forced by the strong pressure and the rays of the lord Helios Hyperion. Then I anointed with this the ears of all my comrades in turn; and they bound me in the ship hand and foot, upright in the step of the mast, and made the ropes fast at the ends to the mast itself; and themselves sitting down smote the grey sea with their oars. But when we were as far distant as a man can make himself heard when he shouts, driving swiftly on our way, the Sirens failed not to note the swift ship as it drew near, and they raised their clear-toned song:

"‘Come hither, as thou fairest, renowned Odysseus, great glory of the Achaeans; stay thy ship that thou mayest listen to the voice of us two. For never yet has any man rowed past this isle in his black ship until he has heard the sweet voice from our lips. Nay, he has joy of it, and goes his way a wiser man. For we know all the toils that in wide Troy the

1 This rendering takes 'Ἐρημισμόν ὄν to be an equivalent of 'Ἐρημισμόν ὄν. If it be regarded as a patronymic, this passage is out of harmony with others.
'Αργείοι Τρώες τε θεον ὕστητι μόγησαν,
'ἴδμεν δ', ὡσα γένηται ἐπὶ χθονὶ πολυβοτείρῃ.'

""Ως φύσαν ἰείσαι ὁπα κάλλιμον· αὐτάρ ἐμὸν κήρ
ζθελ' ἀκουέμειν, λύσαι τ' ἐκέλευν ἑταῖρος
ὀφρύσι νευστάζων· οἱ δ' προπεσόντες ἐρεσον.
αὐτίκα δ' ἀνεστάντες Περιμήδης Εὐρύλοχος τε
πλεῖσιν μ' ἐν δεσμοῖσι δέου μᾶλλον τε πέζον.
αὐτάρ ἐπεὶ δὴ τὰς γε παρῆλασαν, οὐδ' ἐτ' ἐπείτα
φθογγῆς Σειρήνων ἥκουομεν οὐδὲ τ' ἀοίδης,
ἀλπ' ἀπὸ κηρὸν ἐλοντο ἐμοί ἐρήμης ἑταῖροι,
ὁν σφιν ἐπ' ωσὶν ἀλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200

""Ἀλλ' ὅτε δὴ τὴν νήσου ἐλείπομεν, αὐτίκ' ἐπείτα
καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα.
τῶν δ' ἀρα δεισάντων ἐκ χειρῶν ἐπτατ' ἐρεμω,
βόμβησαν δ' ἀρα πάντα κατὰ ρόον· ἐσχέτο δ' αὐτοῦ
νησ', ἐπεὶ οὐκέτ' ἐρεμώ προήκεια χερσίν ἐπειγον. 205
αὐτάρ ἐγώ διὰ νῆος ἱδὼν ὀτρυνὸν ἑταῖρος
μειλιχίοις ἐπέεσσαι παρασταδὸν ἄνδρα ἑκαστον·

""Ω φίλοι, οὐ γάρ πώ τι κακῶν ἀδαίμονές εἴμεν
οὐ μὲν δὴ τόδε μεἴζον ἐπεὶ 1 κακῶν, ἢ ὅτε Κῦκλωψ
εἴλει εἰνι σπῆι γλαφυρῷ κρατερηφί βίηψιν. 210
ἀλλὰ καὶ εἴθεν ἐμὴ ἁρτη, βουλὴ τε νοῦ τε,
ἐκφύγομεν, καὶ ποὺ τῶνδε μνῆσεσθαι ὦτω.


νῦν δ' ἄγεθ', ὡς ἄν ἐγὼ εἴπω, πειθώμεθα πάντεσ.
ὁμεῖς μὲν κῶπησιν ἀλὸς ῥηγμῖνα βαθείαν
tύπττετε κληδέσσιν ἐφίμενοι, αὖ κέ ποθι Ζεὺς
δῶν τῶνδε γ' ὀλεθρον ὑπεκφυγείειν καὶ ἀλιξαί
σοι δέ, κυβερνηθ', ὦ δ' ἐπιτελλόμαι· ἄλλ' ἐνι θυμῷ

1 ἐπει: ἐπι: ἔχει Zenodotus.
Argives and Trojans endured through the will of the gods, and we know all things that come to pass upon the fruitful earth.'

"So they spoke, sending forth their beautiful voice, and my heart was fain to listen, and I bade my comrades loose me, nodding to them with my brows; but they fell to their oars and rowed on. And presently Perimedes and Eurylochus arose and bound me with yet more bonds and drew them tighter. But when they had rowed past the Sirens, and we could no more hear their voice or their song, then straightway my trusty comrades took away the wax with which I had anointed their ears and loosed me from my bonds.

"But when we had left the island, I presently saw smoke and a great billow, and heard a booming. Then from the hands of my men in their terror the oars flew, and splashed one and all in the swirl, and the ship stood still where it was, when they no longer plied with their hands the tapering oars. But I went through the ship and cheered my men with gentle words, coming up to each man in turn:

"'Friends, hitherto we have been in no wise ignorant of sorrow; surely this evil that besets us now is no greater than when the Cyclops penned us in his hollow cave by brutal strength; yet even thence we made our escape through my valour and counsel and wit; these dangers, too, methinks we shall some day remember. But now come, as I bid, let us all obey. Do you keep your seats on the benches and smite with your oars the deep surf of the sea, in the hope that Zeus may grant us to escape and avoid this death. And to thee, steersman, I give this command, and do thou lay it to
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βάλλει, ἔπει νησὶς γλαφυρῆς οἵμα νωμᾶς. τοῦτοι μὲν καπνοῦ καὶ κύματος ἐκτὸς ἐργεῖ νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μὴ σε λάθησι keis' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλησθα.

"Ὡς ἐφάμην, οἱ δ' ὅκα ἐμοὶ ἐπέεσσι πίθοντο. Σκύλλην δ' οὐκέτ' ἐμυθεύμην, ἀπρηκτον ἀνίην, μὴ πῶς μοι δείσαντες ἀπολλῆξειαν ἐταῖροι εἰρεσίης, ἐντὸς δὲ πυκάζοιε σφέας αὐτοῖς.

καὶ τὸτε δὴ Κίρης μὲν ἐφημοσύνης ἀλεγενίας λανθανόμην, ἔπει οὗ τὶ μ' ἀνώγει θωρήσεσθαι αὐτὰρ ἐγὼ κατάδως κλυτα τεῦχεα καὶ δύο δοὺρε μάκρ' ἐν χερσὶν ἔλων εἰς ἱκρια νησὸς ἐβαίνον πράρρης' ἐνθεν γὰρ μὲν ἐδέσμην πρώτα φανείσθαι Ἑκάτην πετραίνην, ἢ μοι φέρε π' ἔτό φιλοί σῆμα ἐκαρμο π' ἦσε πάντη παπταίνοι πρὸς ἱεροειδεία πέτρην.

"Ἡμεῖς μὲν στεινωπὸν ἀνεπλέομεν γυμνωτες; ἐνθεν μὲν Σκύλλη, ἔτερωθι δὲ δία Χάρυβδις δεινὸν ἀνερροβῆσθε θαλάσσης ἄλμυρον ὕδωρ. ἢ τοι ὅτ' ἐξεμέσεια, λέβης ὦς ἐν πυρὶ πολλῷ πᾶσ' ἀναμορμύρεςκε κυκωμένη, ὕψοσε δ' ἄχνη ἀκροισι σκοπέλοις ἐπ' ἀμφοτέροις ἐκπατευ' ἄλλ' ὅτ' ἀναβρόξειε θαλάσσης ἄλμυρον ὕδωρ, πᾶσ' ἐντόσθε φάνεσκε κυκωμένη, ἄμφι δὲ πέτρῃ δεινὸν ἐβεβρύχει, ὑπὲνερθε δὲ γαία φάνεσκε ψάμμῳ κυνηγ.' τοὺς δὲ χλωρὸν δέος ὑπεί. ἦμεις μὲν πρὸς τὴν ἱδομεν δείσαντες ὀλεθρον τόφρα δὲ μοι Σκύλλη γλαφυρῆς ἐκ νησὸς ἐταῖρος ἐξ ἐλεθ', οὐ χερσὶν τε βιντφί τε φέρτατοι ἦσαν.
heart, since thou wieldest the steering oar of the hollow ship. From this smoke and surf keep the ship well away and hug the cliff, lest, ere thou know it, the ship swerve off to the other side and thou cast us into destruction.'

"So I spoke, and they quickly hearkened to my words. But of Scylla I went not on to speak, a cureless bane, lest haply my comrades, seized with fear, should cease from rowing and huddle together in the hold. Then verily I forgot the hard command of Circe, whereas she bade me in no wise to arm myself; but when I had put on my glorious armour and grasped in my hand two long spears, I went to the fore-deck of the ship, whence I deemed that Scylla of the rock would first be seen, who was to bring ruin upon my comrades. But nowhere could I descry her, and my eyes grew weary as I gazed everywhere toward the misty rock.

"We then sailed on up the narrow strait with wailing. For on one side lay Scylla and on the other divine Charybdis terribly sucked down the salt water of the sea. Verily whenever she belched it forth, like a cauldron on a great fire she would seethe and bubble in utter turmoil, and high over head the spray would fall on the tops of both the cliffs. But as often as she sucked down the salt water of the sea, within she could all be seen in utter turmoil, and round about the rock roared terribly, while beneath the earth appeared black with sand; and pale fear seized my men. So we looked toward her and feared destruction; but meanwhile Scylla seized from out the hollow ship six of my comrades who were the best in strength and in might. Turning my eyes to
σκεφάμενος δ’ ἐς νηαθῆν ἀμα καὶ μεθ’ ἐταιροὺς ἢδον τῶν ἐνόησα πόδας καὶ χειρας ὑπερθέν ὑπός’ ἀειρομένων· ἔμε δὲ φθέγγοντο καλεύντες ἐξουμακλήδην, τότε γ’ ῥὼτατον, ἀχνύμενοι κήρ. ὡς δ’ ὅτ’ ἐπὶ προβόλω ἅλιεν περιμῆκει ῥάβδω ἱχθύσι τοῖς ὀλύγοις δόλον κατὰ εἴδατα βάλλων ἐς πόντον προίης βοὸς κέρας ἀγράυλοιο, ἀσπαίροντα δ’ ἐπείτα λαβῶν ἔρρυψε θύραζε, ὡς οἱ γ’ ἀσπαίροντες ἀείροντο προτὶ πέτρας· αὐτοῦ δ’ εἰνὶ θύρησι κατήσθιε κεκληγῶτας χειρας ἐμοὶ ὀρέγοντας ἐν αὐἰὴ δηιστήτι· οἰκτιστὸν δὴ κεῖνο ἐμοὶ ὕδων ὀφθαλμοῖς πάντων, ὁσ’ ἐμόγηςα πόροις ἀλὸς ἐξερεξείνων.

"Αὐτὰρ ἐπεὶ πέτρας φύγοψεν ἀείνην τε Χάρυβδιν 260 Σκύλλην τ’, αὐτίκ’ ἐπείτα θεοῦ ἐς ἀμύμονα νῆσον ἰκόμεθ’· ἐνθὰ δ’ ἐσαυ καλαὶ βόες εὐρυμέτωποι, πολλὰ δὲ ἰφια μῆλ’ Ῥπερίονος Ἡελίοιο. δὴ τὸτ’ ἐγὼν ἐτὶ πόντῳ ἐὼν ἐν νηὶ μελαῖῃ μυκηθμὸν τ’ ἴκουσα βοὸν αὐλιξομενῶν οἴῳν τε βληχίν’ καὶ μοι ἐπος ἐμπεσε θυμῷ μάντης ἁλαύον, Ἡηβαῖον Τειρεσίαο, Κίρκης τ’ Ἀλαῖς, ἦ μοι μάλα πόλλ’ ἐπέτελλε νῆσον ἀλεύασθαι τερψιμβρότον Ἡελίοιο. δὴ τὸτ’ ἐγὼν ἐτάρασε ποτηριδῶν ἀχρύμενος κήρ· 270 "Κέκλυτε μεν μῦθων κακαὶ περ πᾶς χοντες ἐταῖροι, ὅφρ’ ὅμιν εἰπὼ μαντῆια Τειρεσίαο Κίρκης τ’ Ἀλαῖς, ἦ μοι μάλα πόλλ’ ἐπέτελλε νῆσον ἀλεύασθαι τερψιμβρότον Ἡελίοιο."

1 Or, possibly, “to find my men.”
2 Three views are held regarding this obscure passage: (1) that the poet refers to spearing, or “hooking,” fish with
the swift ship and to the company of my men,\(^1\) even then I noted above me their feet and hands as they were raised aloft. To me they cried aloud, calling upon me by name for that last time in anguish of heart. And as a fisher on a jutting rock, when he casts in his baits as a snare to the little fishes, with his long pole lets down into the sea the horn of an ox of the steading,\(^2\) and then as he catches a fish flings it writhing ashore, even so were they drawn writhing up towards the cliffs. Then at her doors she devoured them shrieking and stretching out their hands toward me in their awful death-struggle. Most piteous did mine eyes behold that thing of all that I bore while I explored the paths of the sea.

"Now when we had escaped the rocks, and dread Charybdis and Scylla, presently then we came to the goodly island of the god, where were the fair kine, broad of brow, and the many goodly flocks of Helios Hyperion. Then while I was still out at sea in my black ship, I heard the lowing of the cattle that were being stalled and the bleating of the sheep, and upon my mind fell the words of the blind seer, Theban Teiresias, and of Aeaean Circe, who very straitly charged me to shun the island of Helios, who gives joy to mortals. Then verily I spoke among my comrades, grieved at heart:

"Hear my words, comrades, for all your evil plight, that I may tell you the oracles of Teiresias and of Aeaean Circe, who very straitly charged me to shun the island of Helios, who gives joy to

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\(^1\) It will be noticed that there is no mention of a line; (2) that a bit of hollow, tube-like bone was slipped over the line just above the hook to prevent its being bitten through; and (3) that the bone was really an artificial bait (see Haskins in Journ. Philol. xix. 238 ff.).
"Ως ἔφαμην, τοίσιν δὲ κατεκλάσθη φίλον ἦτορ. αὐτίκα δ’ Ἐυρύλοχος στυγερῷ μ’ ἥμεῖβετο μύθῳ. " 'Σχέτλιος εἰς, Ὅδυσεῦ περὶ τοι méνος, οὐδὲ τι γυνια κάμνεις. ἢ ρά νῦ σοί γε σιδήρεα πάντα τέτυκται, 280 ὡς ἰ’ ἑτάρων καμάτῳ ἀδεκτάς ἥδε καὶ ὑπνῷ οὐκ ἔδας γαίς ἐπιβήμεναι, ἔνθα κεν αὐτὲ νήσῳ ἐν ἀμφιρύτη λαρὸν τετυκόμεθα δόρπον, ἀλλ’ αὐτῶς διὰ νύκτα θοῦν ἀλάλησθαι ἀνογας νήσου ἀποπλαγχθέντας ἐν ἕρεοεῖδε πόντῳ. 285 ἐκ νυκτῶν δ’ ἀνέμοι χαλεποί, δηλήματα νηδὼν, γύρωνταν: πὴ κέν τις ὑπεκφύγοι αἵτων ὀλέθρον, ἢν πώς ἔξαπίνησ ἐλθη ἀνέμων θύελλα, ἢ Νότον ἡ Ζεφύροιο δυσαέος, ο’ τε μάλιστα νῆμα διαρραίουσι θεῶν ἀέκητι ἀνάκτων. 290 ἀλλ’ ἢ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ δόρπον θ’ ὀπλισόμεσθα θοῆ παρὰ νη ἑνοντες, ἥωθεν δ’ ἀναβάντες ἐνήσομεν εὐρέι πόντῳ.

"'Ως ἔβατ’ Ἐυρύλοχος, ἐπὶ δ’ ἦνεοι ἀλλοὶ ἑταῖροι. καὶ τότε δὴ γύγνωσκον δ’ δὴ κακὰ μῆδετο δαίμων, 295 καὶ μν φονήσας ἐπεα πτερόεντα πτροσθύδων.

" 'Ευρύλοχ’ ἡ μάλα δὴ με βιάζετε μοῦνον ἑότα. ἀλλ’ ἄγε νῦν μοὶ πάντες ὀμόσσατε καρτερὸν ὅρκον εἰ κέ τιν’ ἢ βοῶν ἀγέλην ἢ πῶν μὲγ’ οἶδὸν εὕρομεν, μὴ ποῦ τις ἄτασθαλίσῃ κακῆςιν ἢ βοῦν ἢ τι μῆλον ἀποκτάνῃ. ἀλλὰ ἐκήλοι ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.’

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mortals; for there, she said, was our most terrible bane. Nay, row the black ship out past the island.'

"So I spoke, but their spirit was broken within them, and straightway Eurylochus answered me with hateful words:

"'Hardy art thou, Odysseus; thou hast strength beyond that of other men and thy limbs never grow weary. Verily thou art wholly wrought of iron, seeing that thou sufferest not thy comrades, worn out with toil and drowsiness, to set foot on shore, where on this sea-girt isle we might once more make ready a savoury supper; but thou biddest us even as we are to wander on through the swift night, driven away from the island over the misty deep. It is from the night that fierce winds are born, wreckers of ships. How could one escape utter destruction, if haply there should suddenly come a blast of the South Wind or the blustering West Wind, which oftenest wreck ships in despite of the sovereign gods? Nay, verily for this time let us yield to black night and make ready our supper, remaining by the swift ship, and in the morning we will go aboard, and put out into the broad sea.'

"So spoke Eurylochus, and the rest of my comrades gave assent. Then verily I knew that some god was assuredly devising ill, and I spoke and addressed him with winged words:

"'Eurylochus, verily ye constrain me, who stand alone. But come now, do ye all swear to me a mighty oath, to the end that, if we haply find a herd of kine or a great flock of sheep, no man may slay either cow or sheep in the blind folly of his mind; but be content to eat the food which immortal Circe gave.'

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""Ως ἐφάμην, οἱ δ᾿ αὐτίκ’ ἀπώμυνον, ὡς ἐκέλευσιν. αὐτὰρ ἐπεί π’ ὀμοσάν τε τελεύτησάν τε τὸν ὅρκον, στῆσαμεν ἐν λιμένι γλαφυρῷ ἐνεργεὰ νῆα ἄγχ’ ὑδατὸς γλυκεροῦ, καὶ ἐξαιτῆσαν ἐταῖροι νησός, ἐπείτα δε δόρπον ἐπισταμένως τετύκοντο. αὐτὰρ ἐπεί πόσιος καὶ ἐδητύος ἐξ ἐρων ἐντο, μνησάμενοι δὴ ἐπείτα φίλους ἐκλαίατο ἐταῖρος, οὐς ἐφαγε Σκύλλη γλαφυρῆς ἐκ νησός ἐλοῦσα: κλαίοντεσι δε τοῖσιν ἐπῆλυθε νήδυμος ὑπνος. ἦμος δε τρίχα νυκτὸς ἦν, μετὰ δ’ ἀστρα βεβήκει, ὄρσεν ἐπὶ ζαὴν ἀνεμον νεφελ ypos φερετά Ζεὺς λαίλαπι θεσπεσί, σὺν δὲ νεφέεσι κάλυψε γαίαν ὁμοῦ καὶ πόντον· ὀρώρει δ’ οὐρανόθεν νῦς. ἦμος δ’ ἠργύνεια φάνη ῥοδοδάκτυλος Ἡώς, νῆα μὲν ὀφρύσαμεν κοίλου σπέος εἰσερύσαντες. ἐνθὰ δ’ ἐσαν νυμφέων καλοὶ χοροὶ ἤδε θόωκοι καὶ τὸ ἐγὼν ἄγορὴν θέμενος μετὰ μῦθον ἕκειτον. ""Ω φίλοι, ἐν γὰρ νηθ’ θοῇ βρῶσις τε πόσις τε ἐστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν· δεινοῦ γὰρ θεοῦ αἱδὲ βόσ καὶ ἰδία μῆλα, Ἦλιου, ὅς πάντ’ ἔφορα καὶ πάντ’ ἔπακοιεί. ""Ως ἐφάμην, τοῖσιν δ’ ἐπεπείθετο θυμὸς ἀγήνωρ. μῆνα δε πάντ’ ἄλληκτος ἂν Νότος, οὔδε τις ἄλλος γίγνετ’ ἐπείτ’ ἀνέμων εἰ μή Εὔρος τε Νότος τε. ""Οἱ δ’ ἦσας μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν, τόφρα βοῶν ἀπέχοντο λικαίμενοι βιότοιο. ἀλλ’ ὅτε δὴ νηὸς ἐξέφθιτο ἢμα πάντα, 1 μῦθον: πᾶσιν

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“So I spoke, and they straightway swore that they would not, even as I bade them. But when they had sworn and made an end of the oath, we moored our well-built ship in the hollow harbour near a spring of sweet water, and my comrades went forth from the ship and skillfully made ready their supper. But when they had put from them the desire of food and drink, then they fell to weeping, as they remembered their dear comrades whom Scylla had snatched from out the hollow ship and devoured; and sweet sleep came upon them as they wept. But when it was the third watch of the night, and the stars had turned their course, Zeus, the cloud-gatherer, roused against us a fierce wind with a wondrous tempest, and hid with clouds the land and sea alike, and night rushed down from heaven. And as soon as early Dawn appeared, the rosy-fingered, we dragged our ship, and made her fast in a hollow cave, where were the fair dancing-floors and seats of the nymphs. Then I called my men together and spoke among them:

“‘Friends, in our swift ship is meat and drink; let us therefore keep our hands from those kine lest we come to harm, for these are the cows and goodly sheep of a dread god, even of Helios, who oversees all things and overhears all things.’

“So I spoke, and their proud hearts consented. Then for a full month the South Wind blew unceasingly, nor did any other wind arise except the East and the South.

“Now so long as my men had grain and red wine they kept their hands from the kine, for they were eager to save their lives.¹ But when all the stores

¹ Some prefer to render ‘‘though pining for livelihood’’; but the meaning seems fixed by xxiv. 534 f.
καὶ δὴ ἁγνὴν ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330
ἲχθὺς ὄρνιθας τε, φίλας ὃ τι χεῖρας ἰκωτο,
γυμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός;
δὴ τότε ἐγὼν ἀνὰ νῆσου ἀπέστιχον, ὃφρα θεοῖσιν
εὐξαίμην, εἴ τις μοι ὁδὸν φίνειε νέεσθαι.

αὖτε δὴ διὰ νῆσου Ἰὼν Ἕλυξα ἑταίροις, 335
χεῖρας νυψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
ἡρώμην πάντεσσι θεοῖς οἷ' Ὀλυμποὺν ἔχουσιν·
οἱ δ' ἄρα μοι γλυκῶν υπόνοι ἐπὶ βλεφάροισιν ἔχεσαν.
Εὐρύλοχος δ' ἑταροίσι κακῆς ἐξίρχετο Βουλής:

"Κέκλυτε μεν μύθων κακὰ περ πάσχοντες ἑταίροι.
πάντες μὲν στυγγερὸν θάνατοι δειλοῖσι βροτοῖσι, 341
λιμῷ δ' οἰκτιστον θανέειν καὶ πότμον ἐπισπεφέν.
ἀλλ' ἀγετ', Ἡλίοιο βωὸν ἐλάσαντες ἄριστας
ρέξομεν ἀθανάτοισι, τοῦ οὐρανοῦ εὐρὺν ἐχουσιν.
εἰ δὲ κεν εἰς ἸΘάκην ἄφικοιμεθα, πατρίδα γαῖαν,
αἰσά κεν Ἡλίῳ 'Ὑπερίον πίονα νηὸν 345
τεῦξομεν, ἐν δὲ κε χεῖρεν ἀγάλματι πολλά καὶ ἐσθιά.
εἰ δὲ χολωσάμενος τι βωὸν ὀρθοκραιρᾶνω
νὴ' ἔθελῃ ὀλέσαι, ἐπὶ δ' ἐσπωνται θεοὶ ἄλλοι,
βούλομ' ἀπαξ πρὸς κύμα χανῶν ἀπὸ θυμὸν ὀλέσαι, 350
ἦ δὴ δητι στρεύγεσθαι ἐδώ ἐν νῆσῳ ἐρήμης.

"Ἀς ἐφατ' Εὐρύλοχος, ἐπὶ δ' ᾿Ηνεον ἄλλοι ἑταίροι.
αὐτίκα δ' Ἡλίοιο βωὸν ἐλάσαντες ἄριστας
ἐγγύθεν, οὐ γὰρ τῇ τῆλε νεός κυνοπρόφορο
βοσκέσκοντ' ἐλίκες καλαὶ βόες εὐρυμέτωποι,
τὰς δὲ περίστησάν τε καὶ εὐχετῶντο θεοῖσιν,
φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο· 355

1 περίστησάν τε Bekker: περιστησάντο MSS.
had been consumed from out the ship, and now they must needs roam about in search of game, fishes, and fowl, and whatever might come to their hands—fishing with bent hooks, for hunger pinched their bellies—then I went apart up the island that I might pray to the gods in the hope that one of them might show me a way to go. And when, as I went through the island, I had got away from my comrades, I washed my hands in a place where there was shelter from the wind, and prayed to all the gods that hold Olympus; but they shed sweet sleep upon my eyelids. And meanwhile Eurylochus began to give evil counsel to my comrades:

"'Hear my words, comrades, for all your evil plight. All forms of death are hateful to wretched mortals, but to die of hunger, and so meet one's doom, is the most pitiful. Nay, come, let us drive off the best of the kine of Helios and offer sacrifice to the immortals who hold broad heaven. And if we ever reach Ithaca, our native land, we will straightway build a rich temple to Helios Hyperion and put therein many goodly offerings. And if haply he be wroth at all because of his straight-horned kine, and be minded to destroy our ship, and the other gods consent, rather would I lose my life once for all with a gulp at the wave, than pine slowly away in a desert isle.'

"So spoke Eurylochus, and the rest of my comrades gave assent. Straightway they drove off the best of the kine of Helios from near at hand, for not far from the dark-proved ship were grazing the fair, sleek kine, broad of brow. Around these, then, they stood and made prayer to the gods, plucking the tender leaves from off a high-crested oak;¹ for

¹ The green leaves were to serve as a substitute for the barley grains ordinarily used in sacrifice.
HOMER

οὗ γὰρ ἔχουν κρῖ λευκὸν ἐνοσέλμου ἐπὶ νηὸς.
αὐτὰρ ἐπεί ρ’ εὔξαντο καὶ ἐσφαξαν καὶ ἐδειραν,
μηροὺς τ’ ἐξέταμον κατὰ τε κυῖση ἐκάλυψαν
δῆπτυχα ποιήσαντες, ἐπ’ αὐτῶν δ’ ὁμοθέτησαν.
οὐδ’ εἴχον μέθνυ λεύφαι ἐπ’ αἰθομένους ἱεροῖσων,
ἀλλ’ ὑδατι σπένδουτες ἐπώπτων ἐγκατα πάντα.
αὐτὰρ ἐπεὶ κατὰ μηρ’ ἐκώλ καὶ σπλάχνυς πάσαντο,
μύστυλλον τ’ ἀρα τάλλα καὶ ἄμφ’ ὀβελοῖσιν ἔτειραν. 365
καὶ τότε μοι βλεφάρων ἐξέσωστο νήδυμος ύπνος,
βήν δ’ ἵεναι ἐπὶ νῆα θοῆν καὶ θίνα θαλάσσης.
ἀλλ’ ὄτε δὴ σχεδὸν ἦν κιών νέος ἀμφιελίσσης,
καὶ τότε με κυίσης ἀμφίφυλθεν ἥδης ἀντρῆ.
οἰμῶξας δὲ θεόισι μέγ’ ἀθανάτοισι γεγόνευν.

"Ζεῦ πάτερ ἥ’ ἀλλοι μάκαρες θεοὶ αἰὲν ἐώντες,
ἡ μὲ μάλ’ εἰς ἄτην κοιμήσατε νηλεί ύπνο.
οί δ’ ἐταραὶ μέγα ἐργον ἐμπότισαντο μένοντες.’

"Ωκέα δ’ Ἡσίλω ῥπερίσου ἄγγελος ἦλθε
λαμπετίν τανύσπελος, ὃ οἱ βοᾶς ἐκταμεν ἡμεῖσ.

"Ζεῦ πάτερ ἥ’ ἀλλοι μάκαρες θεοὶ αἰὲν ἐώντες,
τίσαι δὴ ἐτάρους Λαερταίας Ὄδυσσηος,
οὺ μεν βοῶς ἐκτειναν ύπέρβιοι, ἦσιν ἐγὼ γε
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστέρεντα,

ηδ’ ὀπότ’ ἄψ’ ἐπί γαῖαν ἀπ’ οὐρανόθεν προτραποίμην.
εἰ δὲ μοι οὖ τίσουσι βοῶν ἐπιεικεῖ’ ἀμοιβήν,
δύσομαι εἰς Ἀίδαν καὶ ἐν νεκύσεωι φαείνω.

"Τὸν δ’ ἀπαμειβόμενος προσέφη νεφεληγρέτα Ζεῦς·
‘Ἡλι’, ἦ τοι μὲν σὺ μετ’ ἀθανάτοισι φάεινε 385

1 μέγ’ Bekker: μετ’ MSS.
they had no white barley on board the well-benchèd ship. Now when they had prayed and had cut the throats of the kine and flayed them, they cut out the thigh-pieces and covered them with a double layer of fat and laid raw flesh upon them. They had no wine to pour over the blazing sacrifice, but they made libations with water, and roasted all the entrails over the fire. Now when the thighs were wholly burned and they had tasted the inner parts, they cut up the rest and spitted it. Then it was that sweet sleep fled from my eyelids, and I went my way to the swift ship and the shore of the sea. But when, as I went, I drew near to the curved ship, then verily the hot savour of the fat was wafted about me, and I groaned and cried aloud to the immortal gods:

"'Father Zeus and ye other blessed gods that are for ever, verily it was for my ruin that ye lulled me in pitiless sleep, while my comrades remaining behind have contrived a monstrous deed.'

"Swiftly then to Helios Hyperion came Lampetie of the long robes, bearing tidings that we had slain his kine; and straightway he spoke among the immortals, wroth at heart:

"'Father Zeus and ye other blessed gods that are for ever, take vengeance now on the comrades of Odysseus, son of Laertes, who have insolently slain my kine, in which I ever took delight, when I went toward the starry heaven and when I turned back again to earth from heaven. If they do not pay me fit atonement for the kine I will go down to Hades and shine among the dead.'

"Then Zeus, the cloud-gatherer, answered him and said: 'Helios, do thou verily shine on among the
κάππεσ' ἂν ικριφίν, λίπε δ' ὠστεά ϑυμὸς ἀγὴνωρ. 415 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἐμβαλε νηὶ κεραυνῷ. ή δ' ἐλελίχθη πᾶσα Δίως πληγεῖσα κεραυνῷ, εὖν δ' θεεῖν πλήτω, πέσου δ' ἐκ νηὸς ἐταῖροι. οἱ δ' κορώνησιν ἵκελοι περὶ νη, μέλαιναι κῦμασιν ἐμφορέατο, θεὸς δ' ἀποαινῦτο νόστον. αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὀφρ' ἀπὸ τοῖχους λύσε κλύδων τρόπιος, τὴν δ' ψιλὴν φέρε κῦμα, ἐκ δ' ἵκελοι ἄραξε ποτὶ τρόπιν. αὐτὰρ ἐπ' αὐτῷ ἐπίτοιος βέβλητο, βοῶς μινιοὶ τετευκὼς τῷ β' ἀμφω συνέεργον, ὁμοῦ τρόπιν ἤδε καὶ ἱστόν, ἐξόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 420 "ὢ Εὐθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαῖλαπι θύων, ἢλθε δ' ἐπὶ Νότος οἰκα, φέρων ἐμῷ ἄλγεα θυμῶ, ὀφρ' ἐτι τὴν ὀλοῆν ἀναμετρίσαιμι Χάρυβδιν. παννύχιοις φερόμην, ἀμα δ' ἢλιῳ ἀνιόντι ἢλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν. 430 ἡ μὲν ἀνερροίβδησε θαλάσσῃς ἄλμυρὸν ὑδώρ̣ αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρυνεῖν ὄψός' ἀερθεῖς, τῷ προσφύς ἔχομιν ὡς νυκτερίς. οὔδε πη εἰχον οὔτε στηρίξαι ποσίν ἐμπεδοῦν οὔτ' ἐπιβηῆναι· ῥίζη γὰρ ἐκάς εἰχον, ἅπιωροι δ' ἐσαν ὄζοι, μακρὸι τε μεγάλοι τε, κατεσκίαον τε Χάρυβδιν. 435 νωλεμέως δ' ἔχομιν, ὀφρ' ἐξεμέσειν ὁπίσω ἵστον καὶ τρόπιν αὐτὶς· ἔελδομένῳ δέ μοι ἢλθον νηφ'· ἦμος δ' ἐπὶ δόρπον ἄνηρ ἀγορήθειν ἀνέστη κρῖνων νείκεα πολλὰ δικαζομένων αἶζην, τήμος δὴ τὰ γε δούρα Χαρύβδιος ἐξεφαάνθη. 440

1 εἰχον: ἦσαν.
a diver he fell from the deck and his proud spirit left his bones. Therewith Zeus thundered and hurled his bolt upon the ship, and she quivered from stem to stern, smitten by the bolt of Zeus, and was filled with sulphurous smoke, and my comrades fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But I kept pacing up and down the ship till the surge tore the sides from the keel, and the wave bore her on dismantled and snapped the mast off at the keel; but over the mast had been flung the back-stay fashioned of ox-hide; with this I lashed the two together, both keel and mast, and sitting on these was borne by the direful winds.

"Then verily the West Wind ceased to blow tempestuously, and swiftly the South Wind came, bringing sorrow to my heart, that I might traverse again the way to baneful Charybdis. All night long was I borne, and at the rising of the sun I came to the cliff of Scylla and to dread Charybdis. She verily sucked down the salt water of the sea, but I, springing up to the tall fig-tree, laid hold of it, and clung to it like a bat. Yet I could in no wise plant my feet firmly or climb upon the tree, for its roots spread far below and its branches hung out of reach above, long and great, and overshadowed Charybdis. There I clung steadfastly until she should vomit forth mast and keel again, and to my joy they came at length. At the hour when a man rises from the assembly for his supper, one that decides the many quarrels of young men that seek judgment, even at that hour those spars appeared from out Charybdis. And I let
ὁμα δ’ ἔγω καθ’ὑπέρθε πόδας καὶ χεῖρε φέρεσθαι, μέσως δ’ εἰσδοῦπησα παρεξ περιμήκεα δούρα, ἐξόμενος δ’ ἐπὶ τοῖσι διήρεσα χερσίν ἐμῆσι. 
Σκύλλην δ’ οὐκέτ’ ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445 εἰσιδέεειν· οὐ γὰρ κεν ὑπέκφυγον αἰτῶν ὀλεθρον.¹

“Καὶ θεόν δ’ ἐννήμαρ φερόμην, δεκάτη δὲ μὲ νυκτὶ νῆσον ἐς Ὀμυγήν πέλασαν θεοί, ἐνθα Καλυψώ ναει ἐυπλόκαμος, δεινή θεὸς αὐθήσεσσα, 
ἡ μ’ ἐφίλει τ’ ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450 ἡδὴ γὰρ τοι χριζός εἰμυθέομην ἐν οἴκῳ 
σοὶ τε καὶ ἱθύμη ἄλοχῳ· ἐχθρόν δὲ μοί ἐστιν 
αὔτις ἄριζήλως εἰρημένα μυθολογεύειν.”

¹ Lines 445 f. were rejected in antiquity
go hands and feet from above and plunged down into the waters out beyond the long spars, and sitting on these I rowed onward with my hands. But as for Scylla, the father of gods and men did not suffer her again to catch sight of me, else should I never have escaped utter destruction.

"Then for nine days was I borne, and on the tenth night the gods brought me to Ogygia, where the fair-tressed Calypso dwells, dread goddess of human speech, who gave me welcome and tendance. But why should I tell thee this tale? For it was but yesterday that I told it in thy hall to thyself and to thy noble wife. It is an irksome thing, meseems, to tell again a plain-told tale."
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