The Odyssey

Homer
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HOMER
THE ODYSSEY
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HOMER'S ODYSSEY
ὈΔΥΣΣΕΙΑ

Ν

"Ως ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ, κηληθμῷ δ' ἐσχοντο κατὰ μέγαρα σκιώντα. τὸν δ' αὐτ' 'Αλκίνου άπαμείβετο φώνησεν τε·

""Ω 'Οδυσσεῦ, ἐπεὶ ἤκευ ἐμὸν ποτὶ χαλκοβατὲς δῶ, ὑψερεφές, τῷ οὗ τὶ παλιμπλαγχέντα γ' ὅτω ἀψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθασ. ὑμέων δ' ἀνδρὶ ἔκάστῳ ἐφιέμενος τάδε εἰρω, ὅσοι ἐνὶ μεγάροις γερούσιον αἴθοσα οἶνον αἰεὶ πίνετ' ἐμοίσιν, ἀκουάξεσθε δ' αἰοίδοῦ.

εἴματα μὲν δὴ ξέϊνῳ ἐὔξεστη ἐνὶ χηλῳ κεῖται καὶ χρυσὸς πολυδαίδαλος ἄλλα τε πάντα δῶρ, ὅσα Φαίηκων βουληφόροι εὐθάδ' ἐνεικαν· ἀλλ' ἄγε οἱ δῶμεν τρίποδα μέγαν ἣδε λέβητα ἄνδρακάς· ἡμεῖς δ' αὐτὲ ἀγειρόμενοι κατὰ δῆμον τισόμεθ' ἀργαλέων γὰρ ἕνα προικὸς χαρίσασθαι."  

"Ως ἔφατ' 'Αλκίνους, τοῖσιν δ' ἐπιηύδανε μῦθος. οἱ μὲν κακκείνοντες ἔβαν οἰκόνυε ἐκαστος, ἦμος δ' ἠριγένεια φάνῃ ἤρωδακτυλος 'Ηώς, νηῶ δ' ἐπεσεύνετο, φέρον δ' εὐήρορα χαλκῶν. καὶ τὰ μὲν εὖ κατέθηχ' ἱερὸν μένοις 'Αλκινόιοι,
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BOOK XIII

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

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

So spake Alcinous, and his word was pleasing to them. They then went, each man to his house, to take their rest; but as soon as early Dawn appeared, the rosy-fingered, they hastened to the ship and brought the bronze, that gives strength to men. And the strong and mighty Alcinous went himself
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αὐτὸς ἵων διὰ νηὸς ὑπὸ ξυγά, μή τιν’ ἑταῖρων
βλάπτοι ἐλαυνόντων, ὁπότε σπερχοίατ’ ἐρημοῖς.
οἱ δὲ εἰς Ἀλκινόοιο κίον καὶ δαίτ’ ἄλεγνυν.

Τοῖσι δὲ βοῶν ἱέρευοι ἱερὸν μένος Ἀλκινόοιο
Ζηνὶ κελανεφεῖ Κρονίδη, δς πᾶσιν ἀνάσσει.
μὴρα δὲ κήαντες δαινυντ’ ἐρικυδέα δαῖτα
τερπόμενοι· μετὰ δὲ σφιν ἐμέλπητο θείος ἀοιδός,
Δημόδοκος, λαοῖσι τετιμένος. αὐτάρ Ὅδυσσεῦς
πολλὰ πρὸς ἥλιον κεφαλήν τρέπε παμφανώντα,
δύναι ἐπειγόμενος: δὴ γὰρ μενέανε νέεσθαι.

ὁς δ’ ὅτ’ ἀνὴρ δόρποιο λιλαῖται, φ’ τε πανήμαρ
νειὸν ἁν ἔλκητον βόε οἴνοπε πηκτών ἄροτων,
ἀσπασίως δ’ ἅρα τῷ κατέδυ φάος ἥλιοιο
dόρπον ἐποίχεσθαι, βλάβεται δὲ τε γούνατ’ ἵοντι·
ὡς Ὅδυσῆ’ ἀσπαστῶν ἔδυ φάος ἥλιοιο.

ἀλфа δὲ Φαῖήκεσσι φιληρέτμουσι μετηῦδα,
’Ἀλκινόῳ δὲ μάλιστα πιφανσκόμενος φάτο μῦθον:

“’Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
πέμπτε με σπείασαντες ἀπήμονα, χαίρετε δ’ αὐτοὶ·
ηδὶ γὰρ τετέλεσται ᾧ μοι φίλος ἥθελε θυμός,
πομπὴ καὶ φίλα δῶρα, τά μοι θεοὶ Οὐρανῶνες
ὁλθία ποιήσειαν ἁμύμονα δ’ οἴκοι ἀκοίτων
νοστήσας εὔρομι σὺν ἀρτεμέεσσι φίλοισιν.

ὑμεῖς δ’ αὕτη μένουσε εὐφραίνοιτε γυναῖκας
κουριδίας καὶ τέκνα· θεοὶ δ’ ἀρετὴν ὁπάσειαν
παντοίην, καὶ μὴ τι κακῶν μεταδήμοιν εἰη.”
THE ODYSSEY, XIII. 21-46

throughout the ship, and carefully stowed the gifts beneath the benches, that they might not hinder any of the crew at their rowing, when they busily plied the oars. Then they went to the house of Alcinous, and prepared a feast.

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

"Lord Alcinous, renowned above all men, pour libations now, and send ye me on my way in peace; and yourselves too—Farewell! For now all that my heart desired has been brought to pass: a convoy, and gifts of friendship. May the gods of heaven bless them to me, and on my return may I find in my home my peerless wife with those I love unscathed; and may you again, remaining here, make glad your wedded wives and children; and may the gods grant you prosperity of every sort, and may no evil come upon your people."
Ἡμερ

'Ὡς ἔφαθ', οί δ' ἄρα πάντες ἐπήνευον ἢδ' ἐκέλευον πεμπόμεναι τὸν ξείνου, ἔπει κατὰ μοῖραν ἔηπτεν. καὶ τότε κήρυκα προσέφη μένος Ἀλκινόωι:

"Ποντόνοι, κρητῆρα κερασσάμενοι μέθυ νεῖμον πᾶσιν ἀνὰ μέγαρον, ὡφ' εὐξάμενοι Διὸ πατρὶ τὸν ξείνου πέμπωμεν ἐν ἐς πατρίδα γαῖαν."

"Ὡς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα, νώμησεν δ' ἄρα πᾶσιν ἐπιστάδον· οί δὲ θεοῖς ἐσπεισαν μακάρεσσι, τοὶ οὐρανὸν εὐρύν ἔχουσιν, αὐτὸθεν εἶξ ἐδρέων. ἀνὰ δ' ἰστατο δίος 'Οδυσσεύς, 'Ἀρήτῃ δ' ἐν χειρὶ τίδει δέπας ἀμφικύπελλον, καὶ μιν φωνήσας ἐπεα πετοῦετα προσηύδα· "Χαιρέ μοι, ὁ βασίλειο, διαμπερὲς, εἰς ὃ κε γῆρας ἔλθῃ καὶ θάνατος, τά τ' ἐπ' ἀνθρώποις πέλονται αὐτὰρ ἐγὼ νέομαι· σὺ δὲ τέρπεσ τρόδ' ἐνι ὁικῷ παισὶ τε καὶ λαοῖς καὶ Ἀλκινόῳ βασιλῆι."

"Ὡς εἰπὼν ὑπὲρ οὐδὸν ἐβήςετο δίος 'Οδυσσεύς, τῷ δ' ἁμα κήρυκα προείλει μένος Ἀλκινόοιο, ἤγεισθαι ἐτὶ νήθη θοῖν καὶ θίνα θάλασσας· 'Ἀρήτῃ δ' ἄρα οἱ δμωᾶς ἅμ' ἐπεμπτε γυναῖκας, τὴν μὲν φάρος ἔχουσαν ἐὕπτυννοι ḳδ' χιτώνα, τὴν δ' ἐτέρην χηλὸν πυκνυὴν ἃμ' ὁπασσε κομίζειν· ἦ δ' ἀλλὰ σιτὸν τ' ἐφερεν καὶ οἶνον ἐρυθρὸν. Αὐτὰρ ἔπει ρ' ἐπὶ νήθα κατῆλθον ἢδ' θάλασσαν, αὖθισ τὰ γ' ἐν νηθ' γλαφυρῇ πομπής ἄγανοι δεξάμενοι κατέθεντο, πόσιν καὶ βρῶσιν ἀπασαν· καὶ δ' ἁρ' 'Οδυσσῆι στόρεσαν ρήγος τε λίκνον τε νῆος ἐπ' ικρώφιν γλαφυρῆς, ἴνα νήγρετον οὐδοί, πρύμνης· ἄν δὲ καὶ αὐτὸς ἐβήςετο καὶ κατέλεκτο.
THE ODYSSEY, XIII. 47–75

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

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

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

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

But when they had come down to the ship and to the sea, straightway the lordly youths that were his escort took these things, and stowed them in the hollow ship, even all the food and drink. Then for Odysseus they spread a rug and a linen sheet on the deck of the hollow ship at the stern, that he might sleep soundly; and he too went aboard,
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συγή· τοί δὲ καθίζουν ἐπὶ κλησίων ἐκαστοι κόσμῳ, πείσμα δὲ ἔλυσαν ἀπὸ τρητοίο λίθοιο. εὔθ' οὶ ἀνακλινθέντες ἀνερρίπτον τὰλα πηδῷ, καὶ τῷ νήδυμος ὑπνος ἐπὶ βλεφάρουσιν ἐπιπτε, νήγρετος, ἡδιστος, θανάτῳ ἀγχιστα ἑοικώς. ἦ δ', ὡς τ' ἐν πεδίῳ τετράοροι ἀρσενες ὑπ'ποι, πάντες ἃμ' ὀρμηθέντες ὑπ' το πληγήσιων ἴμασθλης, ὑψός' ἀειρόμενοι ῥίμφα πρήσουσι κέλευθον, ὡς ἀρα τῆς πρύμνη μὲν ἀείρετο, κῦμα δ' ὁπισθε πορφύρεον μέγα θύε πολυφλοῖσβοιο θαλάσσης. ἦ δὲ μᾶλ' ἀσφαλέως θέεν ἔμπεδον· οὐδὲ κεν ἵρηξ κύρκος ὁμαρτήσειεν, ἑλαφρότατος πετενών. ὡς ἦ ῥίμφα θέουσα θαλάσσης κύματ' ἔταμεν, ἄνδρα φέρουσα θεοίς ἑναλίγκια μὴδ' ἔχοντα ὅς πρὶν μὲν μάλα πολλὰ πάθθ' ἄλγεα δὲν κατὰ θυμὸν ἄνδρών· τε πτολέμους ἀλεγεινά τε κύματα πεῖρων, δὴ τότε γ' ἀτρέμασ εὔδε, λελασμένος ὅσο' ἐπετόνθει.

Εὐτ' ἀστήρ ὑπερέσχε φαύντατος, ὃς τε μάλιστα ἐρχεται ἀγγέλλων φάος Ὦς ήριγενείς, τήμος δὴ νήσῳ προσεπίλωτο ποντοπόρος νηῦς.

Φόρκυνος δὲ τίς ἐστὶ λιμήν, ἀλίοιο γέροντος, ἐν δήμῳ Ἰθάκης: δύο δὲ προβλήτες ἐν αὐτῷ ἀκταί ἄπορρώγης, λιμένος ποτιπετηνύαι, αἰ' τ' ἀνέμων σκεπόσσει δυσαίνων μέγα κῦμα ἐκτοθεν' ἐντοσθέν δὲ τ' ἄνευ δεσμοῖο μένουσι νῆς εὔσειλως, δὴ ἄν ὀρμοῦ μέτρον ἴκωνται. αὐτὰρ ἐπὶ κρατός λιμένος ταυύφυλλος ἐλαίη, ἀγχόθι δ' αὐτῆς ἀντρον ἐπήρατον ἥρωειδις, ἵρον νυμφάων αἰ' νηίδες καλέονται.
and laid him down in silence. Then they sat down on the benches, each in order, and loosed the hawser from the pierced stone. And as soon as they leaned back, and tossed the brine with their oar-blades, sweet sleep fell upon his eyelids, an un-awakening sleep, most sweet, and most like to death. And as on a plain four yoked stallions spring forward all together beneath the strokes of the lash, and leaping on high swiftly accomplish their way, even so the stern of that ship leapt on high, and in her wake the dark wave of the loud-sounding sea foamed mightily, and she sped safely and surely on her way; not even the circling hawk, the swiftest of winged things, could have kept pace with her. Thus she sped on swiftly and clove the waves of the sea, bearing a man the peer of the gods in counsel, one who in time past had suffered many griefs at heart in passing through wars of men and the grievous waves; but now he slept in peace, forgetful of all that he had suffered.

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

There is in the land of Ithaca a certain harbour of Phorcys, the old man of the sea, and at its mouth two projecting headlands sheer to seaward, but sloping down on the side toward the harbour. These keep back the great waves raised by heavy winds without, but within the benched ships lie unmoored when they have reached the point of anchorage. At the head of the harbour is a long-leafed olive tree, and near it a pleasant, shadowy cave sacred to the nymphs that are called Naiads. Therein are mixing
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ἐν δὲ κρητηρέσ τε καὶ ἀμφιφορῆς ἔσιν
λάινοι: ἐνθα δ' ἐπειτα τιθαίβωσσουσι μέλισσαι.
ἐν δ' ἤστει λίθεοι περιμήκεσ, ἐνθα τε νύμφαι
φάρε' ὑφαίνουσιν ἀλυσόρφυρα, θαῦμα ἰδέσθαι:
ἐν δ' ὑδατ' ἀνάντα. δῶ χε τε τι θύραι εἰσίν,
αί μὲν πρὸς Βορέα καταβαταί ἀνθρώπωσιν,
αἴ δ' αὖ πρὸς Νότου εἰσὶ θεότεραι: οὐδὲ τι κεῖνη
ἀνδρὲς ἐσέρχονται, ἀλλ' ἀθανάτων ὄδος ἔστιν.

"Ενθ' οὐ γ' εἰσέλασαν, πρὶν εἰδότες: ἡ μὲν ἐπειτα
ηπείρῳ ἐπέκελσεν, ὅσον τ' ἐπὶ ἥμισυ πάσης,
σπερχομένη τοῖον γὰρ ἐπείγετο χέρος ἐρετάων
οἱ δ' ἐκ νησῶν βάντες ἐνζύγου ἡπειρόνδε
πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νησός ἀειραν
αὐτῷ σὺν τε λίνῳ καὶ ῥήγει συγαλεντί,
καὶ δ' ἄρ' ἐπὶ γαμάθῳ ἔθεσαν δεδημένοιν ύπνωφ,
ἐκ δ' κτήματ' ἀειραν, ἡ Φαίηκες ἄγανοι
ἀπασαν οἴκαδ' ἴνντι διὰ μεγάθυμον Ἀθήνην.
καὶ τὰ μὲν σὺν παρὰ πυθμέν' ἐλαίης ἄιρά ἡθηκαν
ἐκτὸς ὠδοῦ, μή πώς τις ὀδιτάων ἀνθρώπων,
πρὶν γ' Ὅδυσῆ' ἐγρεσθαι, ἐπελθῶν δηλήσαιτο
αὐτοί δ' αὐτ' οἴκονδε πάλιν κίον. οὔδ' ἐνοσίχθων
ιήθετ' ἀπειλάων, τὰς ἀντιθέω Ὀδυσσῆ
πρῶτον ἐπηπείλησε, Δίως δ' ἐξείρετο βουλήν.

"Ζεὺ πάτερ, οὐκέτ' ἔγω γε μετ' ἀθανάτοισι θεοίσι
tιμήσεις ἐσομαι, ὅτε με βρωτοί οὐ τι τίόντι
Φαίηκες, τοῖ πέρ τοῦ ἐμής ἔξι εἰσί γενέθλης.
καὶ γὰρ νῦν Ὅδυσῆ' ἐφάμην κακὰ πολλὰ παθόντα
οἴκαδ' ἐλεύσεσθαι: νόστον δε σι οὐ τοτ' ἀπηύρων
πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεσο καὶ κατένευσας.
bowls and jars of stone, and there too the bees store honey. And in the cave are long looms of stone, at which the nymphs weave webs of purple dye, a wonder to behold; and therein are also ever-flowing springs. Two doors there are to the cave, one toward the North Wind, by which men go down, but that toward the South Wind is sacred, nor do men enter thereby; it is the way of the immortals.

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

"Father Zeus, no longer shall I, even I, be held in honour among the immortal gods, seeing that mortals honour me not a whit—even the Phaeacians, who, thou knowest, are of my own lineage. For I but now declared that Odysseus should suffer many woes ere he reached his home, though I did not wholly rob him of his return when once thou hadst promised it and confirmed it with thy nod; yet in
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οἱ δ’ εὐδοτῇ ἐν νηθ θητ ἐπὶ πόντου ἀγοντες κάθεσαν εἰν Ἰθάκη, ἔδοσαν δὲ οἱ ἄσπεται ἄφρα, χαλκὸν τε χρυσόν τε ἄλλο ἐσθητά θ' υφαντήν, πόλλ', ὃς' ἀν οὐδε ποτε Τροίης ἤξηρατ' Ὀδυσσεύς, ει περ ἀπήμων ἤλθε, λαχών ἀπε ληθώς αἴσαν."

Τὸν δ’ ἀπαμειβόμενος προσέφη νεφέληγερέτα Ζεύς. "'Ω πόποι, ἐννοοῦγαί εὕρουσθεν, οἶον ἐειπε. οὐ τί σ’ ἀτιμάξουσι θεοί' χαλεπὸν δὲ κεν εἰθ' πρεσβύτατον καὶ ἀριστον ἀτιμάξουσι ἱάλλειν. ἀνδρῶν δ’ εἰ πέρ τίς σε βλή καὶ κάρτει εἰκών οὐ τι τίει, σοι δ’ ἑστὶ καὶ ἐξοπίσω τίς οἰε. ἔρξον ὅπως ἔθελες καὶ τοι φίλον ἐπλετο θυμῷ."

Τὸν δ’ ἠμείβητ’ ἐπείτα Ποσειδάων ἐννοοῖχθων. "Ἀληχά κ’ ἑγὼν ἔρξαμι, κελαίνετε, ὡς ἀγορεύεις· ἀλλὰ σὸν αἰεῖ θυμὸν ὀπίζομαι ἥ’ ἁλεείνω. νῦν αὐ Φαϊήκων ἐθέλω περίκαλλα νῆα, ἐκ πομπῆς ἀνιοῦσαν, ἐν ἡροειδεὶ πόντῳ ραῖσαι, ἐν ὑδὴ σχὼνται, ἀπολληξωσι δὲ πομπῆς ἄνθρωπων, μέγα δὲ σφιν ὅρος πόλει ἀμφικαλύψαι."

Τὸν δ’ ἀπαμειβόμενος προσέφη νεφέληγερέτα Ζεύς. "'Ω πέποι, ὡς μὲν ἐμὸς θυμὸ δοκεὶ εἰναι ἄριστα, ὅπποτε κεν δὴ πάντες ἑλαυνομένην προίδωνται λαιοὶ ἀπὸ πτόλμως, θείαι λίθων ἔγγυθι γαῖς νηθ θητ ἰκέλεων, ἵπ ταυμάξωσιν ἄπαντες ἄνθρωποι, μέγα δὲ σφιν ὅρος πόλει ἀμφικαλύψαι."

Αὐτὰρ ἐπεῖ τὸ γ’ ἀκούσε Ποσειδάων ἐννοοῖχθων, βῆ ἵ μεν ἐς Σχερίην, ὅθε Φαϊήκες γεγάσαν. ἐνθ’ ἐμεν’ ἄ δε μάλα σχέδον ἥλυθε ποιτοπόρος νηῆς

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

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

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

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

Now when Poseidon, the earth-shaker, heard this
he went his way to Scheria, where the Phaeacians
dwell, and there he waited. And she drew close
to shore, the seafaring ship, speeding swiftly on her
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ρίμφα διωκομένη· τῆς δὲ σχέδον ἡλθ᾽ ἐνοσίχων,
δὲ μιν λᾶν ἔθημε καὶ ἔρριξεν ἐνερθὲ
χειρὶ καταπρηνεὶ ἐλάσσας· ὁ δὲ νόσφι βεβήκει.

Οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ᾽ ἀγόρευον
Φαίηκες δολιχήρετοι, ναυσίκλυτοι ἄνδρες.
ὡδὲ δὲ τις εἴπεσκεν ἰδὼν ἔς πλησίον ἄλλον.

"Ὤ μοι, τίς δὴ νὴθα θοήν ἐπέδησ᾽ ἐνὶ πόνοτω
οὐκαδ᾽ ἐλαυνομένην; καὶ δὴ προὐφαίνετο πᾶσα."

Ὤς ἀρα τις εἴπεσκε· τὰ δ᾽ οὐκ ἵσαν ὡς ἐτέτυκτο.

τοίς δ᾽ Ἀλκάνοος ἀγορήσατο καὶ μετέειπεν

"Ὠ πόποι, ἡ μάλα δὴ με παλαίφατα θέσφαθ᾽ ἵκανε
πατρός ἐμοῦ, ὅς ἐφασκε Ποσειδάων ἀγάσασθαι
ἡμῶν, οὔνεκα πομποὶ ἀπῆμονες εἶμεν ἀπάντων.

φῆ ποτὲ Φαίηκων ἄνδρῶν περικαλλέα νῆα,

ἐκ πομπῆς ἀνιούσαν, ἐν ἱεροειδεῖ πόντῳ
ῥαισέμεναι, μέγα δ᾽ ἡμῖν ὅρος πόλει ἀμφικαλύψειν.

ὡς ἀγόρευ᾽ ὁ γέρων· τὰ δὲ δὴ νῦν πάντα τελεῖται.

ἀλλ᾽ ἄγεθ᾽, ὡς ἁν ἐγὼ εἰπὼ, πειθώμεθα πάντες·

πομπῆς μὲν παύσασθε βροτῶν, ὡτε κέν τις ἴκηται

ἡμέτερον προτὰ ἀστυ. Ποσειδάωνι δὲ ταύρους
dῶδεκα κεκριμένους ἱερεύσομεν, αἱ κ᾽ ἐλεήσῃ,

μηδ᾽ ἡμῖν περίμηκες ὅρος πόλει ἀμφικαλύψῃ.

"Ὤς ἐφαθ᾽, οἱ δ᾽ ἐδείσαν, ἔτοιμασσάντο δὲ ταύρους.

Ὡς οἱ μὲν ρ᾽ εὐχοντο Ποσειδάωνι ἀνακτὶ

δὴμοῦ Φαίηκων ἡγήτορες ὡδὲ μέδοντες,

ἐσταότες περὶ βωμῶν. ὁ δ᾽ ἐγρετο δῖος Ὄδυσσευς

εὐδῶν ἐν γαϊν πατρωθῇ, οὐδὲ μιν ἐγγος,

ἡδὴ δὴ ἀπεών· περὶ γὰρ θεὸς ἥερα χεῦ.
way. Then near her came the Earth-shaker and turned her to stone, and rooted her fast beneath by a blow of the flat of his hand, and then he was gone.

But they spoke winged words to one another, the Phaeacians of the long oars, men famed for their ships. And thus would one speak, with a glance at his neighbour:

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

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

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

So he spoke, and they were seized with fear and made ready the bulls. Thus they were praying to the lord Poseidon, the leaders and counsellors of the land of the Phaeacians, as they stood about the altar, but Odysseus awoke out of his sleep in his native land. Yet he knew it not after his long absence, for about him the goddess had shed a mist, even
Παλλάς Ἀθηναίη, κούρη Διός, ὄφρα μιν αὐτὸν ἀγνωστὸν τεύξειν ἐκαστά τε μυθήσατο, μή μιν πρὶν ἄλοχος γνοίη ἀστόι τε φίλοι τε, πρὶν πάσαν μηστήρας ὑπερβασίην ἀποτίσαι. τούνεκ’ ἄρ’ ἀλλοειδέα φαινέσκετο πάντα ἀνακτῖ, ἄτραπτοι τε διηνεκέες λιμένες τε πάνορμοι πέτραι τ’ ἡλίβατοι καὶ δένδρα τηλεθόντα. στῇ δ’ ἄρ’ ἀναίξας καὶ ρ’ εἰσίδε πατρίδα γαῖαν φώμωξέν τ’ ἄρ’ ἑπείτα καὶ ὁ πεπλήγγετο μηρῷ χερσὶ καταπρηνέσσ’, ὀλοφυρόμενος δ’ ἑπος ἤνδα. "Ὡς μοι ἐγώ, τέων αὔτε βροτῶν ἐς γαῖαν ἰκάων; ἢ ρ’ οὐ γ’ ὑβρισταί τε καὶ ἀγριοὶ οὔδε δίκαιοι, ἢς φιλόξεινοι, καὶ σφι νός ἐστὶ θεουηδής; πῇ δὴ χρήματα πολλὰ φέρω τάδε; πῇ τε καὶ αὐτὸς πλάξομαι; αὐθ’ ὀφελον μείναι παρὰ Φαιήκεσσιν αὐτοῦ· ἐγὼ δὲ κεν ἀλλον ὑπερμενέων βασιλῆων ἐξικόμην, ὃς κέν μ’ ἐφίλει καὶ ἑπεμπτε νέεσθα. νῦν δ’ οὖτ’ ἄρ πηθέσθαι ἐπίστημαι, οὔδε μὲν αὐτοῦ καλλείψω, μὴ πὼς μοι ἔλωρ ἀλλοισι γένηται. ὡ πότοι, οὐκ ἄρα πάντα νοήμονες οὔδε δίκαιοι ἦςαν Φαιήκων ἠγητορεῖς ἢδε μέδοντες, οὐ μ’ εἰς ἀλλην γαῖαν ἀπήγαγον, ἢ τε μ’ ἐφαντο ἄξειν εἰς Ἰθάκην εὐδείελον, οὐδ’ ἔτελεσσαν. Ζεὺς σφέας τίσατο ἱκετήσιος, ὃς τε καὶ ἄλλους ἀνθρώπους ἐφορᾶ καὶ τίνυτα οὓς ἂν ἀμάρτη. ἀλλ’ ἄγε δὴ τὰ χρήματ’ ἀριθμῆσω καὶ ἰδώμαι, μὴ τί μοι οἰχονται κολῆση ἐπὶ νηὸς ἄγιοντες." "Ὡς εἰπὼν τρίποδας περικαλλέας ἢδε λέβητας ἤριθμει καὶ χρυσὸν ὕφαντα τε εἰματα καλά."
Pallas Athene, daughter of Zeus, that she might render him unknown, and tell him all things, so that his wife might not know him, nor his townsfolk, nor his friends, until the wooers had paid the full price of all their transgressions. Therefore all things seemed strange to their lord, the long paths, the bays offering safe anchorage, the sheer cliffs, and the luxuriant trees. So he sprang up and stood and looked upon his native land, and then he groaned and smote both of his thighs with the flat of his hands, and mournfully spoke, and said:

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

So he spake, and set him to count the beautiful tripods, and the cauldrons, and the gold, and the
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τῶν μὲν ἄρ’ οὗ τι πόθει· ὁ δ᾿ ὄδυρετο πατρίδα γαῖαν ἐρχύζων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης, πόλλ᾿ ὀλοφυρόμενος. σχεδόθεν δὲ οἱ ἦλθεν Ἀθήνη, ἀνδρὶ δέμας εἰκνιὰ νέφω, ἐπιβώτορι μῆλων, παναπάλω, οἰοὶ τε ἀνάκτων παίδες ἔσι, δίπτυχον ἄμβ’ ὄμοισιν ἔχουσ’ εὐεργεία λόπην· ποσοὶ δ᾿ ὑπὸ λιπαροῖσι πέδιλ’ ἐχε, χερσὶ δ᾿ ἄκοντα. τὴν δ᾿ Ὀδυσσεὺς γῆθηςεν ἵδων καὶ ἐναντίος ἦλθε, καὶ μιν φωνήσας ἐπεα πτερόεντα προσηύδα· "Ω φίλ’, ἐπεὶ σε πρῶτα κιχάνω τῷ ἐνι χώρῳ, χαῖρε τε καὶ μή μοι τι κακώ νόῳ ἀντιβολήσαις, ἀλλὰ σάω μὲν ταύτα, σάω δ᾿ ἐμέ· σοι γὰρ ἐγὼ γε εὐχομαι ὡς τε θεῷ καὶ σεν φίλα γούναθ’ ἴκανω. καὶ μοι τοῦτ’, ἀγόρευσον ἐτήπυνον, ὃφρ’ ἐν εἰδῶ τίς γῆ, τίς δῆμος, τίνες ἀνέρες ἐγγεγάσιν; ἢ ποῦ τις νῆσοιν εὐδείελος, ἢς τις ἄκτη κείθ’ ἀλλ’ κεκλιμένη ἐριβώλακος ἠπείροιο;"

Τὸν δ᾿ αὕτε προσεύιπτε θεά γῆλικώτις Ἀθήνη· "Νηπίος εἰς, ὃ ξεῖν’, ἢ τηλόθεν εἰλήλουθας, εἰ δὴ τήνδε τε γαῖαν ἀνείρεαί. οὐδὲ τι λίνην οὕτω νώνυμός ἐστιν· ἴσασί δὲ μιν μᾶλα πολλοί, ἢμεν ὅσοι ναίουσί πρὸς ἴδι τ᾿ ἥλιον τε, ἢδ’ ὅσοι μετὸποιεὶ ποτὶ ξύφον ἥρεντα. ἢ τοι μὲν τρηχεῖα καὶ οὖχ ἰπτήλατος ἐστιν, οὐδὲ λίνη λυτρή, ἀτὰρ οὐδ’ εὐφεία τέτυκται. ἐν μὲν γὰρ οἱ σῖτοι ἀδέσφατος, ἐν δὲ τε οἶνος γίγνεται· αἰεὶ δ’ ὃμβρος ἔχει τεθαλυτιὰ τ’ ἑροση. αἰγίβοτος δ’ ἀγαθὴ καὶ βοῦβοτος· ἐστὶ μὲν ὑλὴ παντοτή, ἐν δ’ ἄρδμοι ἐπητανοὶ παρέσαι.

τῷ τοι, ξεῖν’, Ἰθάκης γε καὶ ἐς Τροίην ὄνομ’ ἵκει, τὴν περ τηλοῦ φασίν Ἀχαιόδος ἐμμεναι αἴης."

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

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

Then the goddess, flashing-eyed Athene, answered him: "A fool art thou, stranger, or art come from far, if indeed thou askest of this land. Surely it is no wise so nameless, but full many know it, both all those who dwell toward the dawn and the sun, and all those that are behind toward the murky darkness. It is a rugged isle, not fit for driving horses, yet it is not utterly poor, though it be but narrow. Therein grows corn beyond measure, and the wine-grape as well, and the rain never fails it, nor the rich dew. It is a good land for pasturing goats and kine; there are trees of every sort, and in it also pools for watering that fail not the year through. Therefore, stranger, the name of Ithaca has reached even to the land of Troy, which, they say, is far from this land of Achaea."
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"Ως φάτο, γῆθησεν δὲ πολύτλας δίος Ὅδυσσεύς, χαίρων ἣ γαίη πατρώη, ὡς οἱ ἔειπε
Παλλᾶς Ἀθηναίη, κούρη Δίως αἰγιόχοιο:
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα
οὐδ' ὦ γ' ἀληθέα εἶπε, πά λιν δ' ὡ γ' ὑε λάζετο μύθον,
αιε ἐνι στήθησι νόν πολυκερδέα νομίων.

"Πυθθανόμην Ἰθάκης γε καὶ ἐν Κρήτη εὐρείᾳ,
τηλοῦ ὑπὲρ πόντου νῦν δ' εἰλήλουθα καὶ αὐτὸς
χρήμασι σὺν τοίσδεσι σκηνῶν δ' ἔτι παισὶ τοσαῦτα
φεύγω, ἐπεὶ φίλον νῦα κατέκταν Ἰδομενής,
Ὀρσύλοχον πόδας ὁκύν, ὡς ἐν Κρήτη εὐρείᾳ
ἀνέρας ἀληθῆς νίκα ταχέεσσι πόδεσιν,
οὐνεκά με στερέσαι τὴς ληίδος ἢθελε πάσης
Τρωϊάδας, τῆς εὐνεκ' ἐγὼ πάθον ἄλγεα θυμῷ,
ἀνδρῶν τε πτολέμοις ἄλεγεινά τε κύματα πείρων,
οὐνεκ' ἄρ' ὡν ψ' πατρὶ χαριζόμενος θεράπευνον
δήμῳ ἐν Τρώων, ἀλλ" ἀλλων ἦρχον ἑταῖρων.
τὸν μὲν ἐγὼ κατίοντα βάλων χαλκήρει δουρὶ
ἀγρόθεν, ἐγγὺς ὀδὸν λοχησάμενος σὺν ἑταῖρῳ
νῦξ δὲ μάλα δυοφερὴ κάτεχ' οὐρανόν, οὐδὲ τις ἡμέας
ἀνδρῶπων ἐνόση, λάθον δὲ ἐ θυμῶν ἀπούρας.

αὐτὰρ ἐπεί δὴ τὸν γε κατέκταν ὅξεί χαλκῷ,
αὐτίκ' ἐγών ἐπὶ νῆα κιῶν Φοίνικας ἀγανους ἔλλωσάμην,
καὶ σφιν μενοεικέα ληίδα δάκα
τοὺς μ' ἐκέλευσα Πύλονθε καταστήσαι καὶ ἐφέσασί
ἡ εἰς "Ηλιδα διαν, ὃθι κράτουσιν Ἐπειοί.

ἀλλ' ἢ τοις σφέας κεῖθεν ἀπόσατο ἵ σ ἀνέμουο
πόλλ' ἀεκαξομένους, οὐδ' ἤθελον ἐξαπατήσαι.
κεῖθεν δὲ πλαγχθέντες ἤκανομεν ἐνθάδε νυκτός.
So she spake, and the much-enduring, goodly Odysseus was glad, and rejoiced in his land, the land of his fathers, as he heard the word of Pallas Athene, daughter of Zeus, who bears the aegis; and he spoke, and addressed her with winged words; yet he spoke not the truth, but checked the word ere it was uttered, ever revolving in his breast thoughts of great cunning:

"I heard of Ithaca, even in broad Crete, far over the sea; and now have I myself come hither with these my goods. And I left as much more with my children, when I fled the land, after I had slain the dear son of Idomeneus, Orsilochus, swift of foot, who in broad Crete surpassed in fleetness all men that live by toil. Now he would have robbed me of all that booty of Troy, for which I had borne grief of heart, passing through wars of men and the grievous waves, for that I would not shew favour to his father, and serve as his squire in the land of the Trojans, but commanded other men of my own. So I smote him with my bronze-tipped spear as he came home from the field, lying in wait for him with one of my men by the roadside. A dark night covered the heavens, and no man was ware of us, but unseen I took away his life. Now when I had slain him with the sharp bronze, I went straightway to a ship, and made prayer to the lordly Phoenicians, giving them booty to satisfy their hearts. I bade them take me aboard and land me at Pylos, or at goodly Elis, where the Epeans hold sway. Yet verily the force of the wind thrust them away from thence, sore against their will, nor did they purpose to play me false; but driven wandering from thence we came hither by night. With eager
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σπουδή δ’ εσ λαμένα προερέσσαμεν, ουδέ τις ήμιν
dόρποι μυχήστις έσην, μάλα περ χατέουσιν ἐλέοθαι,
ἀλλ’ αὐτός ἀποβάντες ἐκείμεθα νηὸς ἄπαντες.
ἐνθ’ ἐμὲ μὲν γλυκὸς ύπνος ἐπίθυλθε κεκμηώτα,
oi δὲ χρήματ’ ἐμὰ γλαφυρῆς ἕκ νηὸς ἐλόντες
cάθεσαν, ἐνθα περ αὐτός ἐπὶ ψαμάθοισιν ἐκείμην.
oi δ’ ἐς Σιδονίνην εὑ ναιομένην ἄναβάντες
ψάχνοντ’ αὐτάρ ἐγὼ λιπόμην ἀκακίμενος ἦτορ:”

“Ως φάτο, μεῖδησεν δὲ θεὰ γλαυκόπις Ἀθηνή,
χειρὶ τέ μιν κατέρεξε. δέμας δ’ ἥκιστο γυναικὶ
cαλὴ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἱδνὴ
καὶ μιν φωνήσασ’ ἐπεὰ πτερόεντα προσηύδα.

“Κερδάλεος κ’ εἰη καὶ ἐπίκλοπος ὃς σε παρέλθοι
ev πάντεσσι δόλοις, καὶ εἰ θεὸς ἀντιάσειε.
sχέτλω, ποικιλομῆτα, δόλων ἄτ’, οὐκ ἄρ’ ἐμελλέσσ,
oῦδ’ ἐν σῇ περ ἐων γαίῃ, λήξεω ἀπάτῶν
μῦθων τε κλοπίων, οἳ τοι πεδόθεν φίλοι εἰσίν.

ἀλλ’ ἁγε, μηκέτι ταῦτα λεγόμεθα, εἰδότες ἄμφω
κέρδε’, ἐπεὶ σὺ μέν ἔσσι βροτῶν ὅχ’ ἄριστος ἀπάντων
βουλῆ καὶ μῦθοις, ἐγὼ δ’ ἐν πᾶσι θεοῖσι
μήτι τε κλέομαι καὶ κέρδεσιν. οὐδὲ σὺ γ’ ἔγνως
Παλλάδ’ Ἀθηναίην, κούρην Δίως, ἡ τέ τοι αἰεὶ
ev πάντεσι πόνοις παρίσταμαι ἤδη φυλάσσω,
καὶ δὲ σε Φαίηκεσσι φίλον πάντεσιν ἔθηκα.


νῦν αὐ δεῦρ’ ἱκόμην, ἵνα τοι τὸν μῆτιν υφῆνω
χρήματά τε κρύψω, ὅσα τοι Φαίηκες ἄγανοι
ὡπασαν οὐκαδ’ ἴόντι ἐμὴ βουλῆ τε νῷ τε,
ἐἰπὼν θ’ ὅσα τοι αἴσα δόμοις ἐνι ποιητοῖς
κήδε’ ἀνασχέσθαι. σὺ δὲ τετλάμεναι καὶ ἀνάγκῃ,

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haste we rowed on into the harbour, nor had we any thought of supper, sore as was our need of it, but even as we were we went forth from the ship and lay down, one and all. Then upon me came sweet sleep in my weariness, but they took my goods out of the hollow ship and set them where I myself lay on the sands. And they went on board, and departed for the well-peopled land of Sidon; but I was left here, my heart sore troubled."

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

"Cunning must he be and knavish, who would go beyond thee in all manner of guile, aye, though it were a god that met thee. Bold man, crafty in counsel, insatiate in deceit, not even in thine own land, it seems, wast thou to cease from guile and deceitful tales, which thou lovest from the bottom of thine heart. But come, let us no longer talk of this, being both well versed in craft, since thou art far the best of all men in counsel and in speech, and I among all the gods am famed for wisdom and craft. Yet thou didst not know Pallas Athene, daughter of Zeus, even me, who ever stand by thy side, and guard thee in all toils. Aye, and I made thee beloved by all the Phaeacians. And now am I come hither to weave a plan with thee, and to hide all the treasure, which the lordly Phaeacians gave thee by my counsel and will, when thou didst set out for home; and to tell thee all the measure of woe it is thy fate to fulfil in thy well-built house. But do thou be strong, for bear it thou must, and
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μηδὲ τῷ ἐκφάσθαι μὴτ' ἀνδρῶν μὴτε γυναικῶν, πάντων, οὗνεκ' ἀρ' ἤλθες ἀλώμενος, ἀλλὰ σιωπῆ πάσχειν ἄλγεα πολλὰ, βίας ὑποδέγκεν ἁνδρῶν.” 3

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητι 'Ὀδυσσεία

"Ἀργαλέων σε, θεά, γνώναι βροτῷ ἀντιάσαντι, καὶ μάλ' ἐπισταμένῳ, σὲ γὰρ αὐτήν παντὶ ἐίσκεις.

τοῦτο δ' ἐγών εὐ οἶδ', ὅτι μοι πάρος ἡπίη ἡσθα, ἥσος ἐνὶ Τροίῃ πολεμίζομεν ὑπὲ Ἀχαιῶν.

αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰτήν,

βῆμεν δ' ἐν νῆσοι, θεοὶ δ' ἐκέδασσεν Ἀχαιός,

οὐ σὲ γ' ἐπείτα ἱδὼν, κούρη Διός, οὐδ' ἐνόησα

νῆσος ἐμῆς ἐπιβάζαν, ὅπως τί μοι ἅλγος ἅλαλκοις.

ἀλλ' αἰεὶ φρέσειν ἃσιν ἔχων δεδαιγμένον ἦτορ

ἡλώμην, ἥσος με θεοὶ κακότητος ἐλύσαν

πρὶν γ' ὁτε Φαιῆκων ἀνδρῶν ἐν πίονι δήμῳ

θάρσυνάς τε ἐπέσσι καὶ ἐς πόλιν ἡγαγες αὐτή. 1

νῦν δὲ σε πρὸς πατρὸς γουνάζομαι—οὐ γὰρ ὁτὼ

ἥκειν εἰς 'Ἰθάκην εὐδείελον, ἀλλὰ τιν' ἄλλην

γαίαν ἀναστρέφομαι: σὲ δὲ κερτομέουσαν ὁτὼ

ταῦτ' ἀγορευόμεναι, ἵν' ἐμὰς φρένας ἡπεριπεύσης—

εἰπέ μοι εἰ ἐτεόν γε φίλην ἐς πατρίδ' ἰκάνω.”

Τὸν δ' ἡμείβετ' ἐπείτα θεᾶ γλαυκόπτις 'Αθήνη.

"Αἰεὶ τοι τοιοῦτον ἐνὶ στήθεσα νόμα:

τῷ σε καὶ οὐ δύναμι προληπτεῖν δύστην ἠόντα, ὦνοικ' ἐπητήσῃ ἑσσι καὶ ἀγχίνοις καὶ ἐχέφων.

ἀσπασίως γὰρ κ' ἄλλος ἀνήρ ἀλαλήμενος ἐλὼν

ἰετ' ἐνὶ μεγάροις ἰδέειν παίδας τ' ἄλοχον τε.

1 Lines 320-3 were rejected by Aristarchus.
tell no man of them all nor any woman that thou hast come back from thy wanderings, but in silence endure thy many griefs, and submit to the violence of men.”

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

Then the goddess, flashing-eyed Athene, answered him: “Ever such is the thought in thy breast, and therefore it is that I cannot leave thee in thy sorrow, for thou art soft of speech, keen of wit, and prudent. Eagerly would another man on his return from wanderings have hastened to behold in his halls his children and his wife; but thou art not
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σοὶ δ’ οὖ πώ φιλὸν ἐστὶ δαήμεναι οὐδὲ πυθέσθαι, τρίν γ’ ἐτι σής ἄλοχου πειρῆσει, ἢ τε τοι αὐτῶς ἥσται ἐνὶ μεγάροις, διξυραὶ δὲ οἱ αἰεὶ φθίνουσιν νῦκτες τε καὶ ἡματα δᾶκρυ χεούση.¹ αὐτὰρ ἐγὼ τὸ μὲν οὐ ποτ’ ἀπίστευον, ἀλλ’ ἐνὶ θυμῷ ἦδε’, δ’ νοστήσεις ὀλέσας ἀπὸ πάντας ἑταῖρους. ἀλλὰ τοι οὐκ ἐθέλησα Ποσειδάων μάχεσθαι πατροκασιγνήτῳ, ὅς τοι κότον ἐνθετο θυμῷ, χαῦμενος ὅτι οἱ νῦν φιλὸν ἐξαλάωσας. ἀλλ’ ἀγε τοι δεῖξο Ἰθάκης ἔδος, ὄφρα πεποίθης. Φόρκυνος μὲν οὖν ὁδ’ ἐστὶ λιμήν, ἀλῶιο γέροντος, ἢδε δ’ ἐπὶ κρατὸς λιμένος ταῦτῃ πυλὸς ἐλαίη. ἀγχόθι δ’ αὐτῆς ἀντρον ἐπήρατον ἥρειδεῖς, ἰρόν νυμφᾶν, αἱ νηῖδαις καλέονται.² τοῦτο δὲ τοι σπέος ἐστὶ ³ κατηρφέ&sacute;ς, ἐνθα σὺ πολλὰς ἔρδεσκες νύμφης τελησάς ἐκατόμβας. τοῦτο δὲ Νήριτὼν ἐστίν ὅρος καταειμένον ὦλη.”

“Ὡς εἰποῦσα θεὰ σκέδασ’ ἥρα, εἰσάτο δὲ χθὼν γῆθησέν τ’ ἅρ’ ἐπείτα πολύτλας δίος Ὀδυσσεύς, χαῖρον ἥ γαῖη, κύσε δὲ ξείδωρον ἄρουραν. αὐτίκα δὲ νύμφης ἥρῆσατο, χεῖρας ἀνασχών.

“Νύμφαι νηῖδαις, κούραι Δίώς, οὐ ποτ’ ἐγὼ γε ὄψεσθ’ ὑμι’ ἐφάμην. νῦν δ’ εὐχωλῆς ἀγανήσι χαίρετ’· ἀτὰρ καὶ δώρα διδώσομεν, ὡς τὸ πάρος περ, αἱ κεν ἐὰν πρόφρων με Δίως θυγάτηρ ἄγελεῖν αὐτὸν τε ξώειν καὶ μοι φίλον νῦν ἄξει.”

Τὸν δ’ αὐτὲ προσεέιπτε θεὰ γλαυκώτης Ἀθήνη.

¹ Lines 333–8 were rejected by Aristarchus.
² Lines 347–8 (= 103–4) are omitted in many MSS.
³ ἐστὶ: ἐὑρὼ.
THE ODYSSEY, XIII. 335–361

yet minded to know or learn of aught, till thou hast furthermore proved thy wife, who abides as of old in her halls, and ever sorrowfully for her the nights and days wane, as she weeps. But as for me, I never doubted of this, but in my heart knew it well, that thou wouldest come home after losing all thy comrades. Yet, thou must know, I was not minded to strive against Poseidon, my father’s brother, who laid up wrath in his heart against thee, angered that thou didst blind his dear son. But come, I will shew thee the land of Ithaca, that thou mayest be sure. This is the harbour of Phorcys, the old man of the sea, and here at the head of the harbour is the long-leafed olive tree, and near it is the pleasant, shadowy cave, sacred to the nymphs that are called Naiads. This, thou must know, is the vaulted cave in which thou wast wont to offer to the nymphs many hecatombs that bring fulfilment; and yonder is Mount Neriton, clothed with its forests."

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

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

Then the goddess, flashing-eyed Athene, answered
"Θάρσει, μή τοι ταύτα μετὰ φρεσκὶ σήσει μελόντων. ἀλλὰ χρήματα μὲν μυχῇ ἄντρον θεσπεσίοιο θείομεν αὐτίκα γύν, ἵνα περ τάδε τοι σῦλα μίμησι, αὐτῷ δὲ φραζόμεθ' ὅπως δ' ἀριστα γένηται." 3

"Ὡς εἰποῦσα θεὰ δὴνε σπέος ἡροειδές, μαιομένη κευθμῶνας ἀνὰ σπέος: αὐτάρ 'Οδυσσεὺς ἄσσον πάντ' ἐφορεί, χρυσον καὶ ἀτειρέα χαλκὸν εὐματά τ' εὐποίητα, τά οἱ Φαϊνκής ἐδωκαν. καὶ τὰ μὲν εὔ κατέθηκε, λίθον δ' ἐπέθηκε θύρησι 3

Παλλᾶς Ἀθηναίη, κούρη Δίως αἰγόχοιο. τῷ δὲ καθεξομένῳ ἱερῆς παρὰ πυθμέν έλαίης φραζόθην μυστήρησιν υπερφιάλοισιν ὀλεθρον. τοῖς δὲ μῦθον ἦρξε θεὰ γλαύκώσις Ἀθήνη.

"Διογενὲς Δαερτιάδη, πολυμήχαν 'Οδυσσεύς, φράζευν ὅπως μυστήρησιν ἀναιδέσι χείρας ἐφήσεις, οὗ δὴ τοι τριτες μέγαρον κάτα κοιρανεύσει, μνώμενοι ἀντιθέν ἄλοχον καὶ ἔδνα διδόντες: ἦ δὲ σῶν αἰει νόστον ὀδυρομένη κατὰ θυμὸν πάντας μὲν ὅ ἐλπει καὶ ὑπίσχεται ἀνδρὶ ἐκάστῳ, 36 ἀγγελίας προείσια, νόος δὲ οἱ ἄλλα μενοινά." 3

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεύς:

"'Ο πότοι, ἡ μάλα δὴ Ἀγαμέμνονος Ἀτρείδαο φθίσεσθαι κακῶν οὐτὸν εἰνὶ μεγάροισιν ἐμελλὼν, εἰ μὴ μοι σὺ ἐκαστα, θεά, κατὰ μοῦραν ἑκεῖπες. 3

ἀλλ' ἀγε μῆτιν υφηνυ, ὅπως ἀποτίσομαι αὐτοῦς- παρ δὲ μοι αὐτή στήθι, μένος πολυθρασθὲς ἐνείσα, οἰον ὅτε Τροίης λύομεν λίπαρα κρήδεμαν. αἱ κέ μοι ἂς μεμανία παρασταίης, γλαύκωτι, 28
THE ODYSSEY, XIII. 362–389

him again: "Be of good cheer, and let not these things distress thy heart. But let us now forthwith set thy goods in the innermost recess of the wondrous cave, where they may abide for thee in safety, and let us ourselves take thought how all may be far the best."

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

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

Then Odysseus of many wiles answered her, and said: "Lo now, of a surety I was like to have perished in my halls by the evil fate of Agamemnon, son of Atreus, hadst not thou, goddess, duly told me all. But come, weave some plan by which I may requite them; and stand thyself by my side, and endue me with dauntless courage, even as when we loosed the bright diadem of Troy. Wouldest thou but stand by my side, thou flashing-eyed one, as eager as thou
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καὶ κε τριήκοσιοίςιν ἐγὼν ἀνδρεσίν μαχοίμην
σὺν σοί, πότνα θεά, ὅτε μοι πρόφρασσ' ἐπαρήγοις." 39
Τὸν δ' ἡμεῖςτε ἐπειτα θεά γλαυκώπις 'Αθήνη.
"Καὶ λίπν του ἐγὼ γε παρέσσομαι, οὐδὲ με λήσεις,
ὄππότε κεν δὴ ταῦτα πενώμεθα· καὶ τιν' ὄνω
αἵματι τ' ἐγκεφάλῳ τε παλαξέμεν ἀσπετον ὠδὰς
ἀνδρῶν μυντήρων, ο' τοι βίοτον κατέδουσιν.
ἀλλ' ἄγε σ' ἀγνωστὸν τεύξω πάντεσσι βροτοῖς
κάρψῳ μὲν χρόα καλὸν ἐνὶ γραμμτοίςι μέλεσιν,
ξανθὰς δ' ἐκ κεφαλῆς ὀλέσω τρίχας, ὡμφὶ δὲ λαίφος
ἐσσόω δ' ἐκ στυγέσσων ἰδὼν ἀνθρωπὸν 1 ἔχοντα,
κυνζόωσε δ' τοι ὀσσε πάρος περικάλλε' ἐόντε, 2
ὡς ἄν ἀεικέλιος πάσι μνηστήριο φανής
ση τ' ἀλόχω καὶ παίδι, τὸν ἐν μεγάρωισιν ἔλειπες.
αὐτὸς δὲ πρώτῳσα συβώτῃ εἰςαφικέσθαι,
ὅς τοι ὢν ἐπίουροι, ὀμῶς δ' τοι ἤπια οἴδη,
παίδα τ' σὸν φιλέει καὶ ἑξέφρονα Πηνελόπειαν.
ὅσθες τὸν γε σύεσσι παρήμενον' αἰ δ' νέμοται
πάρ Κόρακος πέτρη ἐπὶ τε κρήνῃ Ἀρεθούσῃ,
ἐσθούσαι βάλανον μενοεικέα καὶ μέλαν ὕδωρ
πίνουσαι, τά θ' ὑσεσι τρέψει τεθαλύναν ἀλοιφήν.
ἔνθα μένειν καὶ πάντα παρήμενος ἐξερεύσατο,
ὁφρ' ἄν ἐγὼν ἔλθω Σπάρτην ἐς καλλυγύναικα
Τηλέμαχον καλέουσα, τευ' φίλον νίον, Ὅδυσσεῦς.
ὅς τοι ἐς εὐρύχορον Δακεδαίμονα πάρ Μενέλαον
ἀχετο πεινόμενος μετὰ σὸν κλέος, εἰ που ἐτ' εἶναι. 41
"Τὴν δ' ἀπαμείβομενος προσέφη πολύμητις
'Οδυσσεύς."
"Τίπτε τ' ἀρ' οὗ οἱ ἐξεῖπες, ἐνὶ φρεσὶ πάντα ἰδυα;

1 ἀνθρωπον: ἀνθρωπος.
2 Lines 398–401 (= 430–3) were rejected by Aristarchus.

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wast then, I would fight even against three hundred men, with thee, mighty goddess, if with a ready heart thou wouldest give me aid."

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

Then Odysseus of many wiles answered her: "Why then, I pray thee, didst thou not tell him, thou whose mind knows all things? Nay, was it
Η ἤνα που καὶ κεῖνος ἁλῶμενος ἀλγεὰ πάσχῃ
πόντον ἐπ᾽ ἀτρύγετον. βίοτον δὲ οἱ ἄλλοι ἐδουσί;”

Τὸν δ’ ἠμέιβετ’ ἔπειτα θεὰ γλαυκώπις Ἀθήνη.
“Μὴ δὴ τοι κεῖνος γε λίθν ἐνθύμιος ἔστω.
ἀυτὴ μιν πόμπευνο, ἦνα κλέος ἐσθλὸν ἀροίτο
κεῖσ’ ἐλθῶν. ἀτὰρ οὐ τιν’ ἔχει πόνον, ἀλλὰ ἔκηλος
ἡσται ἐν Ἀτρείδαο δόμοις, παρὰ δ’ ἄσπετα κεῖται.
ἡ μὲν μιν λοχώσει νέοι σὺν νηθ’ μελαίνη,
ἵεμενοι κτεῖναι, πρὶν πατρίδα γαίαν ἱκέσθαι;
ἳλλα τὰ γ’ οὐκ ὄϊω, πρὶν καὶ τίνα γαῖα καθέξει
ἀνδρῶν μνηστήρων, οἴ τοι βίοτον κατέδουσιν.”

“Ὡς ἂρα μιν φαμένη ῥάβδῳ ἐπεμάσσατ’ Ἀθήνη.
κάρψεν μὲν χρῶα καλὸν ἐνὶ γαμπτοῖοι μέλεσσι,
ξανθᾶς δ’ ἐκ κεφαλῆς ὀλεσε τρίχας, ἀμφὶ δὲ δέρμα
πάντεσσιν μελέσσσι παλαιοῦ θῆκε γέρουτος,
κυνύρωσεν δὲ οἱ ὅσσε πάροι περικαλλὲ ἐόντε·
ἀμφὶ δὲ μιν ράκοις ἄλλο κακὸν βάλεν ἥδε χιτῶνα,
ῥωγαλέα ῥυπόωντα, κακῷ μεμορυγμένα κατνυφ’
ἀμφὶ δὲ μιν μέγα δέρμα ταχεῖς ἔσσ’ ἐλάφοιον,
ψιλὸν’ δῶκε δὲ οἱ σκήπτρου καὶ ἀεικέα πήρην,
πυκνὰ ῥωγαλέην’ ἐν δὲ στρόφος ἦν ἀορτήρ.

Τῷ γ’ δεὶς βουλεύαστε διέτμαγεν. ἡ μὲν ἐπείτα
ἐς Δακεδαίμωνα διὰν ἔβη μετὰ παίδ’ Ὀδυσσῆος.
hapsly that he too might suffer woes, wandering over the unresting sea, and that others might devour his substance?"

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

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

So when the two had thus taken counsel together, they parted; and thereupon the goddess went to goodly Lacedaemon to fetch the son of Odysseus.
Αὐτὰρ ὁ ἐκ λιμένος προσέβη τρηχείαν ἀταρπὸν χῶρον ἀν’ ἤληεντα δι’ ἀκριάς, ἢ οἱ Ἀθήνη πέφραδε δίον υφορβόν, ὁ οἱ βιότοιο μάλιστα κήδετο οἰκήων, οὐς κτήσατο δῖος Ὁδυσσεύς.

Τὸν δ’ ἄρ’ ἐνὶ προδόμῳ εὐρὶ ἦμενον, ἔνθα οἱ αὐλῆ ὑψηλὴ δέδμητο, περισκέπτω ἐνὶ χώρῳ, καλὴ τε μεγάλῃ τε, περὶδρομος· ἤν τε συβωτῆς αὐτὸς δείμαθ’ ὑσσιν ἀποχομένου ἀνακτος, νόσφων δεσποίνης καὶ Δαέρταο γέροντος, ῥυτοῖσιν λάεσσι καὶ ἐθρίγκωσεν ἀχέρδη.

σταυροὺς δ’ ἐκτὸς ἔλασσε διαμπερῆς ἔνθα καὶ ἔνθα, πυκνοὺς καὶ θαμέας, τὸ μέλαιν δρυὸς ἀμφικεάσσας· ἐντοσθεν δ’ αὐλῆς συφεοὺς δυνακαίδεκα ποίει πλησίον ἀλληλῶν, εὐνᾶς συσίν· ἐν δὲ ἐκάστῳ πεντήκοντα σὺς χαμαισνάδες ἑρχατόντων, θῆλειαι τοκάδες· τοῦ δ’ ἄρσενες ἐκτὸς ίανον, πολλὸν παυρότεροι· τοὺς γὰρ μινύθεσκον ἐδοντες ἀντίθεοι μυστήρες, ἐπεὶ προϊᾶλλε συβῶτῆς αἰεὶ ξατρεφέων σιάλων τὸν ἀριστον ἄπαυτων· οἱ δὲ τρυκόσιοι τε καὶ ἐξήκοντα πέλοντο.

πὰρ δὲ κύνες, θῆρεσιν ἑοικότες αἰεὶ ίανον τέσσαρες, οὐς ἔθρεψε συβῶτῆς, ὀρχαμος ἄνδρῶν.

1 θαμέας: μεγάλους.
BOOK XIV

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

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

¹ Others render, "splitting off the black bark."
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αὐτὸς δ' ἀμφὶ πόδεσσιν ἐοῖς ἀράρισκε πέδιλα,
tάμνων δέρμα βόειοι ἔυχροεῖς· οἱ δὲ δὴ ἄλλοι
φόχοντ' ἄλλως ἄλλοισ ἄμ' ἀγρομένοισι σύεσσιν,
oἱ τρεῖς· τὸν δὲ τέταρτον ἄποπροέηκε πόλινδε
σὺν ἄγεμεν μνηστήριοι ὑπερφιάλοισιν ἀνάγκη,
όφρ' ιερεύσαντες κρειῶν κορεσαίατο θυμόν.

'Εξαπίνης δ' 'Οδυσσῆα ἱδον κύνες ὑλακόμωροι.
oὶ μὲν κεκλήγοντες ἐπέδραμον· αὐτὰρ 'Οδυσσεὺς
ἐξετο κερδοσύνη, σκῆπτρον δὲ οἱ ἐκπεσει χειρός.
ἐνθα κεν οὗ πάρ σταθμῷ ἀεικέλιον πάθεν ἄλγος·
ἀλλὰ συβώτης ὅκα ποσὶ κραίνυσσι μεταστών
ἐσοντ' ἀνὰ πρόθυρον, σκῦτος δὲ οἱ ἐκπέσει χειρός.
τοὺς μὲν ὁμολγήσας σεῦεν κύνας ἄλλως ἄλλον
πυκνῆσιν λιθάδεσσιν· ὃ δὲ προσέειπεν ἀνάκτα·

""Ω γέρον, ἦ ὅλγου σε κύνες διεδηλήσαντο
ἐξαπίνης, καὶ κέν μοι ἐλεγχείη κατέχεναι.
καὶ δὲ μοι ἀλλὰ θεοὶ δόσαν ἄλγεα τε στοναχάς τε'
ἀντιθέου γὰρ ἀνακτοσ ὄδυρομενοι καὶ ἀχεύων
ἡμαι, ἄλλοισιν δὲ σώας σιάλους ἀτιτάλλω
ἐδμεναι· αὐτὰρ κεῖνος ἐελθοῦσιν ποὺ ἐδωδὴς
πλάζετ' ἐπ' ἄλλοθρών ἀνδρῶν δῆμον τε πόλιν τε,
εἰ που ἐτὶ ξοεὶ καὶ ὅρα φαός ἡλιόλιο.
ἀλλ' ἔπεο, κλωσίην' ἱμεν, γέρον, ὡφρα καὶ αὐτός,
σῖτον καὶ οἶνοιο κορεσάμενος κατὰ θυμόν,
ἐιπῆς ὅπτοθέον ἐσοὶ καὶ ὅπτοσα κήδε' ἀνέτησιν."

"Ὡς εἰπὼν κλωσίην' ἡγῆσατο δῖος ὑφορβός,
eἰσεν δ' εἰσαγαγών, ῥῶπας δ' ὑπέχευε δασέλας,
ἐστόρεσαν δ' ἐπὶ δέρμα ιονθάδος ἀγρίον αἰγός,
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reared, a leader of men. But he himself was fitting sandals about his feet, cutting an ox-hide of good colour, while the others had gone, three of them, one here one there, with the droves of swine; and the fourth he had sent to the city to drive perforce a boar to the insolent wooers, that they might slay it and satisfy their souls with meat.

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

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

So saying, the goodly swineherd led him to the hut, and brought him in, and made him sit, strowing beneath thick brushwood, and thereon spreading the skin of a shaggy wild goat, large and hairy, on which
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αὐτοῦ ἐνεώναιον, μέγα καὶ δασὺ. χαῖρε δ’ Ὅδυσσευς ὦττι μὲν ὡς ὑπέδεκτο, ἔπος τ’ ἐφατ’ ἐκ τ’ ὄνομαξεν.

“Zeús τοι δοίη, ξείνε, καὶ ἀθάνατοι θεοὶ ἄλλοι ὦττι μάλιστ’ ἔθελεις, ὦτι με πρόφρον ὑπέδεξο.”

Τὸν δ’ ἀπαμεβόμενον προσέφης, Εὐμαις συβώτα. Ἴπτε “Ἡείν’, οὖ μοι θέμις ἔστ’, οὔδ’ εἰ κακίων σέθεν ἔλθοι, ξείνου ἀτιμήσαι. πρὸς γὰρ Διός εἰσιν ἀπαντεῖς ξείνοι τε πτωχοὶ τε δόσις δ’ ὀλίγη τε φίλη τε γύγνηται ἡμετέρη. ἡ γὰρ δμών ἀκῆ ἐστίν ἀεὶ δειδιότων, ὦτ’ ἐπικρατέσωσιν ἄνακτες οἱ νεόι. ἡ γὰρ τοῦ γε θεοὶ κατὰ νόστων ἔδησαν, ὃς κεν ἐμ’ ἐνδυκέεσ ἐφίλει καὶ κτῆσιν ὑπάρσεν, οἰκόν τε κλήρον τε πολυμνήστην τε γυναῖκα, ὁλά τε ὃ οἰκηὶ ἀναξ εὐθυμος ἐδοκεῖ, ὃς οἱ πόλλα κάρμησι, θεοὶ δ’ ἐπὶ ἐργον ἀέξη, ὃς καὶ ἐμὸς τὸ ἐργον ἀέξεται, ὃ ἐπιμίμῳ. τῷ κέ με πόλλ’ ὀψοῦσαν ἀναξ, εἰ αὐτόθ’ ἐγήρα. ἀλλ’ ὀλεθ’—ὡς ὁφελλ’ Ἐλένης ἀπὸ φίλου ὀλέσθαι πρόχυν, ἐπεὶ πολλῶν ἀνδρῶν ὑπὸ γοῦνατ’ ἔλυσε. καὶ γὰρ κεῖνος ἔβη Ἀγαμέμνονος εἴνεκα τιμῆς Ἰλιον εἰς εὐπωλον, ὦν Τρώεσσι μάχοιτο.”

“Ως εἴτοιν ξωστήρι θοῦς συνέεργε χιτῶνα, βῆ δ’ ἰμεν ἐς συφεοὺς, οθι ἔθνεα ἐρχατο χοίρων. ἐνθεν ἐλῶν δ’ ἐνεικε καὶ ἀμφότερος ἰέρευνεν, εὔσε τε μεστυλλέν τε καὶ ἀμφ’ ὁβελαίσιν ἐπειρεν. ὅπτησας δ’ ἀρα πάντα φέρων παρέθηκ’ Ὅδυσσῆϊ

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he was himself wont to sleep. And Odysseus was glad that he gave him such welcome, and spoke, and addressed him:

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

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

So saying, he quickly bound up his tunic with his belt, and went to the sties, where the tribes of swine were penned. Choosing two from thence, he brought them in and slew them both, and singed, and cut them up, and spitted them. Then, when he had roasted all, he brought and set it before Odysseus,
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θέρμ’ αὐτοὶς ὀβελοῖσιν· ὡς ἄλφιτα λευκὰ πάλυνεν· ἐν δ’ ἀρα κισσυβίῳ κίρη μεληδέα οἶνον, 
αὐτὸς δ’ ἀντίων ἤει, ἐποτρύνων δὲ προσηύδα·

"Εσθίε νῦν, ὦ ξείνη, τα ὑμεῖς πάρεστι, 
χοίρε∙ ἀτάρ σιάλους γε σύνας μυηστήρες ἔδουσιν, 
οὐκ ὄπιδαι φρονέοντες ἐνὶ φρεσίν οὐδ’ ἐλεητοῦν. 
οὕ μὲν σχέτλια ἔργη θεῷ μάκαρες φιλέουσιν, 
ἀλλὰ δίκην τίνοσι καὶ αἴσμα ἔργ’ ἀνθρώπων. 
καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἳ τ’ ἐπὶ γαίης 
ἀλλοτρίης βάσιν καὶ σφὶ Ζεὺς ληίδα δώῃ, 
πλησάμενοι δὲ τε νῆας ἔβαν οἰκόνδε νέεσθαι, 
καὶ μὲν τοῖς ὁπίδοις κρατερὸν δέος ἐν φρεσὶ πίπτει. 
οἴδε δὲ καὶ τι ἱσασί, θεοῦ δὲ τιν’ ἐκλυον αὐθὴν, 
κείνου λυγρὸν ὄλεθρον, ὦ τ’ οὐκ ἐθέλουσι δικαίως 
μνᾶσθαι οὐδὲ νέεσθαι ἐπὶ σφέτερ’, ἀλλὰ ἐκήλοι 
kτήματα δαρδάπτουσιν ὑπέρβιον, οὐδ’ ἐπὶ φειδῶ. 
ὁσσιν γὰρ νύκτες τε καὶ ἦμεραι ἐκ Δίος εἰσιν, 
οὐ ποθ’ ἐν ἱρεύον’ ἱερήιον, οὐδὲ δῦ’ οἰων’ 
oῖνον δὲ φθινύθουσιν ὑπέρβιον ἔξαφυντες. 
Ἡ γὰρ οἶ ξωή γ’ ἢν ἀσπετος’ οὐ τιν τόσσῃ 
ἀνθρῶν ἴρων, οὔτ’ ἠτέρουι μελαίνης 
οὔτ’ αὐτής Ἰθάκης: οὐδὲ εὐνεέκοσι φωτῶν 
ἐστ’ ἄφενος τοσσοῦτον: ἐγὼ δὲ κέ τοι καταλέξω: 
δῶδεκ’ ἐν ἠπείρῳ ἀγέλαι’ τόσα πώεα οἰων’, 
tόσσα συών συβόσια, τόσ’ αἰπόλια πλατε’ αἰγῶν 
βόσκουντ’ ξείνοι τε καὶ αὐτοῦ βώτορες ἀνδρες. 
ἐνθάδε δ’ αἰπόλια πλατε’ αἰγῶν ἐνδεκα πάντα 
ἐσχατὴ βόσκοντ’, ἐπὶ δ’ ἄνέρες ἑσθλοι ορονται. 
tῶν αἰεί σφὶν ἐκαστος ἐπ’ ἦματι μῆλον ἄγινει,
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hot upon the spits, and sprinkled over it white barley meal. Then in a bowl of ivy wood he mixed honey-sweet wine, and himself sat down over against Odysseus, and bade him to his food, and said:

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

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ζατρεφέων αὐγῶν ὃς τις φαίνηται ἀριστος. αὐτὰρ ἐγὼ σὺς τάσδε φυλάσσω τε ῥύμοια σε, καὶ σφι συνῶν τὸν ἀριστον ἐν κρίνας ἀποσπέμπω." Ὄς φάθ', ὁ δ' ἐνδυκεός κρέα τ' ἤσθιε πὶνε τε οἶνον ἁρπαλέως ἀκέων, κακὰ δὲ μηντήρησι φύτευεν. αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδή, καὶ οἱ πλησάμενοι δῶκε σκύφουν, φ' περ ἐπινεν, οἶνον ἐνύπλεουν· ὁ δ' ἐδέξατο, χαίρε δὲ θυμῷ, καὶ μὴν φωνήσας ἐπεα πτερόειτα προσηύδα· Ὄς φίλε, τίς γάρ σε πρίατο κτεάτεσσον ἑδίσων, 1 ὥδε μάλ' ἀφιεῖς καὶ καρτερὸς ὡς ἀγορεύεις; φίλε δ' αὐτὸν φθίσθαι Ἀγαμέμνονος εἶνεκα τιμῆς. εἰπέ μοι, α' κέ ποθι γνώ ὁ τοιοῦτον ἑόντα. Ζεὺς γάρ πον τό γε οἴδε καὶ ἀθάνατοι θεοὶ ἄλλοι, εἰ κέ μιν ἀγγείλαιμι ἰδών· ἐπὶ πολλὰ δ' ἀληθῆν." 12 Τὸν δ' ἤμείβετ' ἐπείτα συβώτης, ὅρχαμος ἀνδρῶν· Ὄς γέρον, οὐ τίς κεῖνον ἀνήρ ἀλαλήμενος ἐλθὼν ἀγγέλλων πείσεις γυναῖκα τε καὶ φίλον νίόν, ἀλλ' ἄλλως κομιδῆς κεχρημένοι ἄνδρες ἀλήτων πυέυοντ' οὖν ἐθέλουσιν ἄληθέα μνηθείσαι. ὃς δὲ κ' ἀλητεύων ἱθάς ἐς δήμον ἱκται, ἐλθὼν ἐς δέσποιναν ἐμῆν ἀπατήλια βάζειν. ἡ δ' εὖ δεξαμένη φιλέει καὶ ἑκαστὰ μεταλλά, καὶ οἱ ὄδυρομένη βλεφάρων ἀπὸ δάκρυα πίπτει, ἡ θέμις ἐστὶ γυναικὸς, ἐπὶ? πόσις ἄλλοθ' ὄληται. 13 αἰψά κε καὶ σῦ, γεραιέ, ἐπὸς παρατεκτήναι. εἰ τίς τοι τχαίναν τε χιτῶνα τε εἵματα δοῖ.
the wooers, even that one of the fatted goats which seems to him the best. But as for me, I guard and keep these swine, and choose out with care and send them the best of the boars.”

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

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

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

1 ἐνδικέως appears everywhere else to bear the meaning, “with kindness.” The etymology is uncertain.
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tou δ' ἦδη μέλλουσι κόνες ταχέες τ' οἴωνοι
μινοὺ ἀστεόφιν ἔρυσαι, ψυχή δὲ λέλοιπεν.
ἡ τον γ' ἐν πόντῳ φάγον ἰχθύνε, ὡστεα δ' αὐτοῦ
κεῖται ἐπ' ἱππείρου φαμάθῳ εἰλυμένα πολλή.
ὡς ὁ μὲν ἐνθ' ἀπόλωλε, φίλοισι δὲ κήδει ὁπίσω
πᾶσιν, ἔμοι δὲ μάλιστα, τετεύχαται: οὐ γὰρ ἔτ' ἄλλοι
ἡπιον ὅδε ἀνάκτα κιχήσομαι, ὅππος' ἐπέλθω,
οὐδ' εἰ κεν πατρὸς καὶ μητέρος αὕτης ἤκομαι
οἶκον, ὅθε πρῶτον γενόμην καὶ μ' ἔτρεφον αὐτοὶ.
οὐδὲ νῦ τῶν ἔτι τόσον ἄδύρομαι, ἰέμενός περ
ὄφθαλμοίσιν ἱδέσθαι ἔων ἐν πατρίδι γαίη.
ἀλλά μ' Ὅδυσσής πόθος αἴνυται οἴχομένοισι
τῶν μὲν ἐγών, ὃ ξεῖνε, καὶ οὐ παρέοντ' ὄνομάζειν
αἰδέομαι: πέρι γάρ μ' ἔφιλει καὶ κήδετο θυμός:
ἀλλὰ μεν ἥθειον καλέω καὶ νόσφιν ἐόντα.

Τὸν δ' αὐτὲ προσέειπε πολύτλας δίος Ὅδυσσεύς:
"'Οφίλ', ἐπειδὴ πάμπαν ἀναίνει, οὐδ' ἐτι φήσθα
κείνον ἐλεύσεσθαι, θυμὸς δὲ τοι αἰέν ἀπειστος;
ἀλλ' ἐγώ οὐκ αὕτως μυθήσομαι, ἀλλὰ σὺν ὅρκῳ,
ὡς νεῖται Ὅδυσσεύς: εὐαγγέλιον δὲ μοι ἔστω
αὐτίκ', ἐπεὶ κεν κείνος ἱών τὰ δ' ὅμαθ' ἱκηταῖ
ἐσσαί με χλαίνην τε χιτωνά τε, εἴματα καλά.
πρὶν δέ κε, καὶ μάλα περ κεχρημένοι, οὐ τι δεχόμην.
ἐχθρὸς γάρ μοι κείνος ὅμως Ἀίδαο πύλησι
γίγνεται, ὃς πενίῃ εἰκόνων ἀπατήλια βάζει.
ἵστω νῦν Ζεὺς πρῶτα θεῶν, ξενίῃ τε τράπεζα,
ἵστη τ' Ὅδυσσής ἀμύμονος, ἧν ἀφικάνων
ἡ μὲν τοι τάδε πάντα τελείεται ὡς ἀγορεύω.

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

Then the much-enduring, goodly Odysseus answered him: "Friend, since thou dost utterly make denial, and declarest that he will never come again, and thy heart is ever unbelieving, therefore will I tell thee, not at random but with an oath, that Odysseus shall return. And let me have a reward for bearing good tidings, as soon as he shall come, and reach his home; clothe me in a cloak and tunic, goodly raiment. But ere that, how sore soever my need, I will accept naught; for hateful in my eyes as the gates of Hades is that man, who, yielding to stress of poverty, tells a deceitful tale. Now be my witness Zeus, above all gods, and this hospitable board, and the hearth of noble Odysseus to which I am come, that verily all these things shall be brought to pass even as I tell thee. In
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tōd' autōu lυκάβαντος éleýsetai éνθάδ' 'Οδυσσεύς. 
tou món phíonontos µηνός, tou d' istaménou, 
oikade vosstísei, kai tísetai ós tis ekéinou 
étheta' atimázei állochon kai phaidímon vión." ¹

Tōn d' ápaméioémonos proséfis, Eýmiae svbwbta: 
"'Ω géron, ou't' áp' égówv euágyéliou tōde tísó, 
oú't' 'Oδυσσεύς éti oíkon éleýsetai. álλa ékηlos 
píne, kai álla paréξ meµníométha, µethè me touton 
mónhsik'. hýar thumós éni sttíthesin émoiswv 
åxvntai, óppto tis mounh këdnoi anaktos.
álλ' h toî orkou món éásomev, autár 'Oδυσσεύς 
éthoi ópws món égy g' éthedlou kai Pynelópteia 
Dáértis th' ó géron kai Týlémachos theoseidh.

wón au' pайдos álaston ôdúromai, òn ték' 'Oδυσσεύς, 
Týlémachou' tôn épete thréfavn theoi érnei ísou, 
kai món efhn éssesethai en ándrásin ou tì xérra 
patros éio ôilou, démas kai eídos ághton, 
tón de tis áthanatóv bláøe fřévas évndon étasas 
ê tis ánthrōpwn' o d' éfh meta' patros ákouýn 
es Pýlon égathèn. tôn dé mn sosthres áganoi 
oikad' iónata loxosin, ópws apò fílou ñlhtai 
ñoymou éxi Thákhs 'Aρkeiónou úntithéoi. 
álλ' h toî keívon món éásomev, h kew álðh 
h ke fýngh kai kew oi úpéraçh xheià Kρoñíwv,²

álλ' áγhe mòi sú, geraíæ, tâ s' autóu khde énístes

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

² Lines 174–84 appear to have been rejected by Aris- 
tarchus. Eumaeus could know nothing of the ambush.

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the course of this self-same day Odysseus shall come hither, as the old moon wanes, and the new appears. He shall return, and take vengeance on all those who here dishonour his wife and his glorious son.”

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

1 In rendering ἀνάβαντος by “day,” instead of by “year,” and in the interpretation of the whole passage, I have followed Monro.
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καὶ μοὶ τοῦτ’ ἀγόρευσον ἐτήσιμον, ὦφρ’ ἐν εἰδώτις πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἢδὲ τοκῆς; ὅπποις τ’ ἔπι νησὸς ἄφικεν. πῶς δὲ σε νάυται ἦγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετῶντο; οὐ μὲν γὰρ τι σε πεζὸν οἴτομαι ἐνθάδ’ ἴκέσθαι.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσε “Τοιγὰρ ἐγὼ τοι ταῦτα μάλ’ ἀπεκένωσ ἀγορεύσω. εἰτη μὲν νῦν νῦιν ἐπὶ χρόνων ἤμεν ἐδώδῃ ἥ δ’ μέθυ γλυκερὸν κλισίνης ἐντοαθεν ἐσύις, δαινυσθαί άκεντ’ ἀλλ’ δ’ ἐπὶ ἔργον ἔποιεν ῥηδίως κεν ἔπειτα καὶ εἰς ἐναυτόν ἄπαντα. οὐ τι διαπρήξαμι λέγον ἐμὰ κήδεα θυμοῦ, ὅσσα γα δὴ ξύμπαντα θεῶν ἱστητι μόγνησα.

“Ἐκ μὲν Κρητάων γένος εὐχομαι εὐρειάων, ἀνέρος ἀφνειοῦ παῖς: πολλοὶ δὲ καὶ ἄλλοι νίέες ἐν μεγάρῳ ἤμεν τράφεν ἢδ’ ἐγένοτο γνησίου εξ ἀλόχου: ἐμὲ δ’ ἤνυπη τέκε μήτηρ παλακαίς, ἀλλὰ μὲ ἵσον ἰδαγενέσσων ἐτίμα Κάστωρ Πελακίδης, τοῦ ἐγὼ γένος εὐχομαι εἶναι ὑς τότ’ ἐνὶ Κρήτεσι θεῶς ὑς τίτο ὅμορ ὀλβῳ τε πλοῦτῳ τε καὶ νιάσι κυδάλμουσιν. ἀλλ’ ἦ τοι τῶν κηρὲ έβαν θανάτοιο φέρουσαι εἰς ’Αίδαο δόμους: τοι δ’ ζωὴν ἐδάσαντο παίδες ὑπέρθυμοι καὶ ἐπὶ κλήρους ἐβάλοντο, αὐτὰρ ἐμοὶ μάλα παύρα δόσαν καὶ οἴκ’ ἕνειμαν. ἡγαγόμην δὲ γυναῖκα πολυκλήρων ἀνθρώπων εἴνεκ’ ἐμῆς ἀρετῆς, ἐπεὶ οὐκ ἀποφαλίος ἡ οὐδὲ φυγοπτόλεμος: νῦν δ’ ἦδη πάντα λέλοιπεν· ἀλλ’ ἔμπης καλάμην γε ὑ’ ὀίτομαι εἰσορώντα

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sorrows, and declare me this truly, that I may know full well. Who art thou among men, and from whence? Where is thy city, and where thy parents? On what manner of ship didst thou come, and how did sailors bring thee to Ithaca? Who did they declare themselves to be? For nowise, methinks, didst thou come hither on foot."

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

"From broad Crete I declare that I am come by lineage, the son of a wealthy man. And many other sons too were born and bred in his halls, true sons of a lawful wife; but the mother that bore me was bought, a concubine. Yet Castor, son of Hylax, of whom I declare that I am sprung, honoured me even as his true-born sons. He was at that time honoured as a god among the Cretans in the land for his good estate, and his wealth, and his glorious sons. But the fates of death bore him away to the house of Hades, and his proud sons divided among them his substance, and cast lots therefor. To me they gave a very small portion, and allotted a dwelling. But I took unto me a wife from a house that had wide possessions, winning her by my valour; for I was no weakling, nor a coward in fight. Now all that strength is gone; yet even so, in seeing the stubble, methinks thou mayest judge

49
HOMER

γυνώσκειν. η γάρ με δύνῃ ἡχει ἧλιθα πολλὴ.
η μὲν δὴ θάρσος μοι Ἄρης τ’ ἐδοσαν καὶ Ἀθήνη
καὶ ῥηξηνορίην. ὅποτε κρίνοιμι λόχονδε
ἀνδρᾶς ἀριστής, κακὰ δυσμενεύσων φυτεύων,
οὐ ποτὲ μοι θάνατον προτιόσσετο θυμὸς ἀγήνωρ,
ἀλλὰ πολὺ πρῶτιστος ἐπάλμενος ἔγχει ἐλέσκον
ἀνδρῶν δυσμενέων οὐ τέ μοι εἴξει πόδεσσιν.
τοῖς ἐνα ἐν πολέμῳ ἔργον δὲ μοι ὅπιον ἔσκειν
οὐδ’ οἰκωφελὴ, η τε τρέφει ἄγλατα τέκνα,
ἀλλὰ μοι αἰεὶ νήσες ἑπτήρετμοι φίλαι ἤσαν
καὶ πόλεμοι καὶ ἄκοντες ἐξεστοί καὶ ὀἰστοί,
λυγρά, τά τ’ ἀλλοισιν γε καταργηλὰ πέλονται.
αὐτὰρ ἐμοὶ τὰ φίλ’ ἔσκε τά που θεός ἐν φρεσί θήκεν·
ἀλλὸς γάρ τ’ ἀλλοισιν ἀνήρ ἐπιτέρπεται ἔργοις.
πρὶν μὲν γὰρ Τροίης ἐπιβήμεναι νιᾶς Ἀχαίων
εἴνακις ἀνδράσιν ἤξα καὶ ὁκυπόροισι νέεσιν
ἀνδρᾶς ἐς ἀλλοδαποὺς, καὶ μοι μᾶλα τύχχανε πολλαὶ.
τῶν ἐξαιρεύμην μενοεικέα, πολλαὶ δ’ ὀπίσσω
λάγχανων ἄνφα δὲ οἰκος ὀφέλλετο, καὶ ῥα ἐπείτα
dεινὸς τ’ αἰδοῖος τε μετὰ Κρήτεσσι τετύγμην.

᾽Αλλ’ ὥστε δὴ τὴν γε στυγερῆν ὀδὸν εὐρύσσα πεζὸς
ἐφράσαθ’, ἢ πολλῶν ἀνδρῶν ὑπὸ γούνατ’ ἐλυσε,
δὴ τότ’ ἔμ’ ἦνωγον καὶ ἀγακλύτον Ἰδομενία
νῆσος’ ἡγήσασθαι ἐς Ἰλιῶν. οὔδε τι μῆχος
ζεν ἀνήνασθαι, χαλεπὴ δ’ ἔχε δῆμου φῆμις.
ἐνθα μὲν εἰνάδες πολεμίζομεν νῖς Ἀχαίοις,
τῷ δικατῷ δὲ πόλιν Πριάμου πέραστες ἐβημεν
οἰκάδε σὺν νήσεσσι, θεός δ’ ἐκέδασας Ἀχαιών.
αὐτὰρ ἐμοὶ δειλῷ κακὰ μῆδετο μητίετα ζεῦς·
what the grain was; for verily troubles in full measure encompass me. But then Ares and Athene gave me courage, and strength that breaks the ranks of men; and whenever I picked the best warriors for an ambush, sowing the seeds of evil for the foe, never did my proud spirit forbode death, but ever far the first did I leap forth, and slay with my spear whosoever of the foe gave way in flight before me.¹ Such a man was I in war, but labour in the field was never to my liking, nor the care of a household, which rears goodly children, but oared ships were ever dear to me, and wars, and polished spears, and arrows,—grievous things, whereat others are wont to shudder. But those things, I ween, were dear to me, which a god put in my heart; for different men take joy in different works. For before the sons of the Achaeans set foot on the land of Troy, I had nine times led warriors and swift-faring ships against foreign folk, and great spoil had ever fallen to my hands. Of this I would choose what pleased my mind, and much I afterwards obtained by lot. Thus my house straightway grew rich, and thereafter I became one feared and honoured among the Cretans.

¹ Or possibly, "whoever was less fleet of foot than I."

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μήνα γὰρ οἶνον ἔμεινα τεταρπόμενος τεκέςσων
κοινίδιη τ’ ἀλόχω καὶ κτήμασιν’ ἀυτάρ ἔπειτα
Αἰγυπτόνδε με θυμὸς ἀνώγει ναυτιλλεσθαι,
νὴς εὗ στειλαντα σὺν ἀντιθέους ἐτάροισων.
ἐννέα νῆας στεῖλα, θοῶς δ’ ἐσαγείρατο λαός.
ἐξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρήμες ἐταίροι
daίννυν’· ἀυτάρ ἐγὼν ἔρημία πολλὰ παρεῖχον
θεοὶς τε ἑξεῖν αὐτοῖς τε δαίτα πένεσθαι.
ἐβδομάτῃ δ’ ἀναβάντες ἀπὸ Κρήτης εὐρείας
ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραεὶ καλὸ
ῥηιδίως, ὡς εἰ τε κατὰ ρόουν’ οὐδὲ τις οὖν μοι
νῆών πημάνθη, ἀλλ’ ἀσκεθθέες καὶ ἀνουσοὶ
ημεθα, τὰς δ’ ἀνεμός τε κυβερνήται τ’ ἱθνον.

“Πεμπταῖοι δ’ Ἀιγυπτόν ἑωρεῖτην ἰκόμεσθα,
στῆσα δ’ ἐν Ἀιγύπτῳ ποταμῷ νέας ἕμφιελίσσας.
ἐνθ’ ἦ τοι μὲν ἐγὼ κελόμην ἔρημης ἐταίρους
αὐτοῦ πάρ νήσσι μένειν καὶ νῆας ἔρυσθαι,
ἐπτῆρας δὲ κατὰ σκοπιῶς ὄφθαλμα νέεσθαι·
oi δ’ ὑβρεὶ εἰξάντες, ἐπιστομένου μὲνεὶ σφῆ,
ἀλγὰ μάλ’ Ἀιγυπτίων ἀνδρῶν περικαλλέας ἄγρους
πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα,
αὐτοὺς τ’ ἐκτεινών· τάχα δ’ ἐς πόλιν ἱκετ’ ἀὐτῆ.
oi δὲ βοῆς ἄνοιντες ἀμ’ ἴναι φαινομένην
ἡτθον’ πλήττω δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων
χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέφαλος
φύξαν ἐμοῖς ἐτάροισι κακὴν βάλεν, οὕδε τις ἔτη
μεῖναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη.
ἐνθ’ ἠμέων πολλοὺς μὲν ἀπέκτανον ἐξεὶ χαλκῷ,
tou δ’ ἀναγον ἴοσς, σφίσων ἐργάζεσθαι ἀνάγκη.

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THE ODYSSEY, XIV. 244–272

devised evil. For a month only I remained, taking joy in my children, my wedded wife, and my wealth; and then to Egypt did my spirit bid me voyage with my godlike comrades, when I had fitted out my ships with care. Nine ships I fitted out, and the host gathered speedily. Then for six days my trusty comrades feasted, and I gave them many victims, that they might sacrifice to the gods, and prepare a feast for themselves; and on the seventh we embarked and set sail from broad Crete, with the North Wind blowing fresh and fair, and ran on easily as if down stream. No harm came to any of my ships, but free from scathe and from disease we sat, and the wind and the helmsman guided the ships.

"On the fifth day we came to fair-flowing Aegyptus, and in the river Aegyptus I moored my curved ships. Then verily I bade my trusty comrades to remain there by the ships, and to guard the ships, and I sent out scouts to go to places of outlook. But my comrades, yielding to wantonness, and led on by their own might, straightway set about wasting the fair fields of the men of Egypt; and they carried off the women and little children, and slew the men; and the cry came quickly to the city. Then, hearing the shouting, the people came forth at break of day, and the whole plain was filled with footmen, and chariots, and the flashing of bronze. But Zeus who hurl
d                      
But

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HOMER

αὐτὰρ ἐμοὶ Δίας αὐτὸς ἔνι φρεσίν ὅτε νόημα
ποίησι—ὡς ὄφελον θανέειν καὶ πῶτρον ἑπισπέειν
αὐτοῦ ἐν Αἰγύπτῳ ἔτι γὰρ νῦ με πήμ’ ὑπέδεκτο— 2
αὐτίκ’ ἀπὸ κρατός κυνέην εὐτυκτον έθηκα
καὶ σάκος ὤμοιν, δόρυ δ’ ἐκβάλον ἐκτοσε χειρός:
αὐτὰρ ἐγὼ βασιλῆς ἐναντίων ἠλθον ἵπποιν
καὶ κύσα γούναθ’ ἔλων. ὃ δ’ ἐρύσατο καὶ μ’ ἐλέησεν, 1
ἐς δίφρον δὲ μ’ ἔσας ἄγεν αἰκαδε δάκρυ χέονта.

ἳ μέν μοι μᾶλα πολλοί ἐπῆσσον μελίσσιν,
ἰμενοι κτείναι—δη γὰρ κεχολώατο λήνη—
ἀλλ’ ἀπὸ κείνος ἔρυκε, Δίος δ’ ὦπιξετο μὴν
ξενίου, ὅς τε μάλιστα νεμεσάται κακὰ ἔργα.

“ ‘Ενθα μὲν ἐπτάτεσε μένον αὐτόθι, πολλὰ δ’ ἄγειρα 2
χρήματ’ ἀν’ Αἰγυπτίως ἄνδρας. δίδοσαι γὰρ ἀπαντες.
ἀλλ’ ὅτε δὴ ὑγδόατον μοι ἐπιπλόμενον ἔτος ἠλθεν,
δὴ τότε Φοίνιξ ἠλθεν ἀνὴρ ἀπατήλη αἰδώς,
τρώκτησ, δς δὴ πολλὰ κακ’ ἀνθρώποισιν ἔωργεν
δς μ’ ἄγε παρπεπιθῶν ἰς φρεσίν, ὡφρ’ ἰκόμεσθα
Φοίνικην, δ’ θ’ τοῦ γε δόμοι καὶ κτήματ’ ἐκεῖτο.
ἐνθα παρ’ αὐτῷ μείνα τέλεσφόρον εἰς ἐνιαυτὸν.
ἀλλ’ ὅτε δὴ μῆνες τε καὶ ἡμέραι ἐξετελεύτο
ἀν’ περιτελλομένον ἐτεο καὶ ἐπήλυθον ὥραι,
ἐς Ἀιβύνην μ’ ἐπὶ νῆδος ἔσσατο ποντοπόροιο
ψεύδεα βουλεύσας, ὥς οι σὺν φόρτον ἄγομιν,
κείθι δ’ μ’ ἄν περάσει καὶ ἀσπετον δόνον ἔλοιτο.
τῷ ἐπὸμην ἐπὶ νῆδος, ὀίομενός περ, ἀνάγκη.
ἡ δ’ ἔθεεν Βορέν άνέμῳ ἀκραίει καλὸ,
μέσον ὑπὲρ Κρήτης’ Δίας δ’ σφισι μῆδετ’ ὀλεθρόν. 30

1 ἐλέησεν: ἐσάωσεν.
n my heart Zeus himself put this thought—I would that I had rather died and met my fate there in Egypt, for still was sorrow to give me welcome. Straightway I put off from my head my well-wrought helmet, and the shield from off my shoulders, and let the spear fall from my hand, and went toward the chariot horses of the king. I clasped, and kissed his knees, and he delivered me, and took pity on me, and, setting me in his chariot, took me weeping to his home. Verily full many rushed upon me with their ashen spears, eager to slay me, for they were exceeding angry. But he warded them off, and had regard for the wrath of Zeus, the stranger's god, who above all others hath indignation at evil deeds.

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

ἀλλ' ὅτε δὴ Κρήτην μὲν ἐλείπομεν, οὐδὲ τις ἄλλη
φαίνετο γαιάων, ἀλλ' οὐρανὸς ἤδε θάλασσα,
δὴ τότε κυανήγε καρφέλην ἔστησε Κρονίων
νηὸς ὑπὲρ γλαφυρῆς, ἤχλυσε δὲ πόντος ὑπ' αὐτῆς.
Zeūς δ' ἀμυνδὶς βρόντησε καὶ ἐμβάλε νη追问 κεραυνὸν.
ἡ δ' ἐλείξθη πᾶσα Δίως πληγεῖσα κεραυνῷ,
ἐν δὲ θεείου πλήτοι πέσον δ' ἐκ νηὸς ἀπαντεῖ.
oi δὲ κορώνησιν ἴκελοι περὶ νηὰ μέλαιναν
κύμασιν ἐμφορέοντο. θεὸς δ' ἀποθανὼ νόστον.
αὐτὰρ ἐμοὶ Zeūς αὐτός, ἔχοντι περὶ ἀλγεὰ θυμῷ,
ἰστὸν ἀμαμάκετον νηὸς κυανοπρόφορο
ἐν χείρεσιν ἔθηκεν, ὅπως ἔτι πῆμα φύγοιμι.
τῷ ρᾷ περιπλεκθείς φερόμην ὀλοοὺς ἀνέμοισιν.
ἐννήμαρ φερόμην, δεκάτῃ δὲ με νυκτὶ μελαίνη
γαῖῃ Θεσπρωτῶν πέλασεν μέγα κύμα κυλίνδουν.
ἐνθά με Θεσπρωτῶν βασιλεὺς ἐκομόσασε Φείδων
ηρῶς ἀπριάτην. τοῦ γὰρ φίλος νῦὸς ἐπελθὼν
αἰθρῷ καὶ καμάτῳ δεδημημένον ἤγεν ἐς οίκον,
χειρὸς ἀναστήσας, ὅφρ' ἴκετο δώματα πατρός
ἀμφὶ δὲ με χλαῖναν τε χυτῶνα τε εἴματα ἔσσεν.

"Ενθ' ὁ Ὀδυσσῆς ἐγὼ πυθόμην κεῖνος γὰρ ἐφασκε
ξενίσαι ἢδε φιλῆσαι ἢντ' ἐς πατρίδα γαῖαν,
καὶ μοι κτήματ' ἐδειξεν ὅσα ἐξογείρατ' Ὅδυσσεύς,
χαλκὶν τε χρυσὸν τε πολύκμητον τε σίδηρον.
καὶ νῦ κεν ἐς δεκάτην γενεθ' ἐτερόν γ' ἔτι βόσκοι.
τόσσα οἱ ἐν μεγάροις κειμήλα κεῖτο ἄνακτος.
τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὅφρα θεοῦ

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THE ODYSSEY, XIV. 301-327

devised destruction for the men. But when we had left Crete, and no other land appeared, but only sky and sea, then verily the son of Cronos set a black cloud above the hollow ship, and the sea grew dark beneath it. Therewith Zeus thundered, and hurled his bolt upon the ship, and she quivered from stem to stern, smitten by the bolt of Zeus, and was filled with sulphurous smoke, and all the crew fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But as for me, Zeus himself when my heart was compassed with woe, put into my hands the tossing mast of the dark-prowed ship, that I might again escape destruction. Around this I clung, and was borne by the direful winds. For nine days I was borne, but on the tenth black night the great rolling wave brought me to the land of the Thesprotians. There the king of the Thesprotians, lord Pheidon, took me in, and asked no ransom, for his dear son came upon me, overcome as I was with cold and weariness, and raised me by the hand, and led me until he came to his father's palace; and he clothed me in a cloak and tunic, as raiment.

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

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

ἐκ δρυὸς υψικόμοιο Διὸς βουλὴν ἐπακούσαι,
ὅπως νοστήσει Ἰθάκης ἐς πίονα δῆμον
ηδὴ δῆν ἄπεων, ἡ ἀμφαδὸν ἢ κρυφηδὸν.
อำนวยความสะดวก δὲ πρὸς ἐμ' αὐτὸν, ἀποσπένων ἐνι οἶκῳ,
νῆα κατειρύσθαι καὶ ἐπαρτέας ἐμεν ἐτέρους,
οἱ δὴ μιν πέμψουσι φίλην ἐς πατρίδα γαίαν.
ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νηδὴ
ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύτυρον.
ἐνθ' ὁ γε μ' ἦνωγη πέμψαι βασιλῆι Ἀκάστῳ
ἐνυκέως· τοῖς δὲ κακὴ φρεσίν ἦσαν διε θεόλη
ἀμφ' ἐμοί, ὦφρ' ἔτι πάγχυ δύνῃ ἐπὶ πῆμα γενοίμην.
ἀλλ' ὅτε γαίης πολλὸν ἀπέπελκω ποντοπόρος νηδὲ,
αὐτίκα δοῦλον ἦμαρ ἐμοὶ περιμνηχανώντο.
ἐκ μὲν με χαλανάν τε χιτῶνα τε εἵματ' ἐδυσαν,
ἀμφὶ δὲ μοι ράκος ἄλλο κακὸν βάλον ἥδε χιτῶνα,
ῥωγαλέα, τὰ καὶ αὐτὸς ἐν ὀφθαλμοῖς ὄρην·
ἐσπέριοι δ' Ἰθάκης εὐδειέλου ἔργ' ἀφίκουσα.
ἐνθ' ἐμὲ μὲν κατέδησαν εὐσέλμῳ ἐνι νηδὶ
ὀπλω εὔστρεφεί στερεῶς, αὐτοὶ δ' ἀποβάντες
ἐσσυμένως παρά θύνα θαλάσσης δόρπον ἐλοντο.
αὐτάρ ἐμοὶ δεσμὸν μὲν ἀνέγναμψαν θεοὶ αὐτοὶ
ρηδίως· κεφαλὴ δὲ κατὰ ράκος ἀμφικαλύψας,
ξεστὸν ἐφόλκαιον καταβᾶς ἐπέλασσα θαλάσση
στήθος, ἐπειτα δὲ χερσὶ διήρεσο' ἀμφοτέρησι
νηχόμενος, μάλα δ' ὅκα θύρηθ' ἐκ ἀμφὶς ἐκείνων.
ἐνθ' ἀναβὰς, ὅθι τε δρόος ἡν πολυαιπθέος ὑλῆς,
κείμην πεπτηώς. οἱ δὲ μεγάλα στενάχοντες

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

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

φοίτων· ἀλλ' οὐ γάρ σφιν ἐφαίνετο κέρδιον εἶναι·
μαίεσθαι προτέρω, τοι μὲν πάλιν αὐτὸς ἐβαίνουν
νηὸς ἐπὶ γλαφυρῆς· ἐμὲ δ' ἐκρυψαν θεοὶ αὐτοὶ·
ῥηίδως, καὶ με σταθμῷ ἐπέλασασαν ἄγοντες
ἀμφός ἐπισταμένου· ἔτι γὰρ νῦ μοι αἰσα βιώναι·
Τὸν δὲ ἀπαμειβόμενος προσέφης, Ἐυμαιες συβώτα·

"Α δειλὲ ξείνων, ἦ μοι μάλα θυμὸν ὅρινας
ταῦτα ἐκαστα λέγων, ὅσα δὴ πάθες ἦδ' ὅσ' ἀλήθης.
ἀλλὰ τἀ γ' οὐ κατὰ κόσμον ὄντοι, οὐδὲ με πείσεις
ἐἰπὼν ἀμφ' Ὀδυσῆι· τί σε χρή τοῖς ἑόντα
μαθητῶν ὑμεῖς; ἔγω δ' εὗ οἴδα καὶ αὐτὸς
νόστον ἐμοῖο ἀνακτός, ὃ τ' ἄρθετο πᾶσι θεοῖς
πάγχυ μάλ', ὅτι μιν οὐ τι μετὰ Τρώεσσι δάμασαν
ἥ' φίλων ἐν χερσὶν, ἔπει τόλαμον τούπευσε.
τῷ κέν οἱ τύμβοι μὲν ἐποίησαν Παυσαχαιοί,
ηδὲ κε καὶ φ' παιδὲ μέγα κλέος ἦρατ' ὑπίσσω·

νῦν δὲ μιν ἀκλειῶς ἅρπναία ἀνθρείφαντο.
αὐτὰρ ἔγω παρ' ὑσσων ἀπότροπος· οὐδὲ πόλυνδε
ἐρχομαι, εἰ μὴ ποῦ τι περίφρων Πηνελόπεια
ἐλθέμεν ὄτρυπησιν, ὅτ' ἀγγελῆ ποθὲν ἔλθῃ.
ἀλλ' οἱ μὲν τὰ ἐκαστα παρήμενοι ἐξερέουσιν,

ἡμὲν οἱ ἄχρυνται δὴν οἰχομένῳ ἀνακτός,
ηδ' οἱ χαίρουσιν βίοτον νήπιοιν ἐδοντες·
ἀλλ' ἐμοὶ οὐ φίλον ἐστὶ μεταλλησαί καὶ ἐρέσθαι,
ες οὐ δὴ μ' Ἀιτωλὸς ἀνήρ ἡπταφες μύθω,
ὅς ρ' ἄνδρα κτείνας, πολλὴν ἐπὶ ἡγαίν ἄληθεῖς,
ηλθὲν ἐμὰ πρὸς δώματ'· ἔγω δὲ μιν ἀμφαγάπαξιν.

φή δὲ μιν ἐν Κρήτεσσι παρ' Ἰδομενηίδεσθαι

1 Lines 369-70 (= i. 239-40; cf. xxiv. 32-3) are omitted in many MSS.
60
cries; but as there seemed to be no profit in going further in their search, they went back again on board their hollow ship. And the gods themselves hid me easily, and led me, and brought me to the farmstead of a wise man; for still haply it is my lot to live."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Ah, wretched stranger, verily thou hast stirred my heart deeply in telling all the tale of thy sufferings and thy wanderings. But in this, methinks, thou hast not spoken aright, nor shalt thou persuade me with thy tale about Odysseus. Why shouldst thou, who art in such plight, lie to no purpose? Nay, of myself I know well regarding the return of my master, that he was utterly hated of all the gods, in that they did not slay him among the Trojans, or in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaeans have made him a tomb, and for his son too he would have won great glory in days to come. But as it is the spirits of the storm have swept him away, and left no tidings. I, for my part, dwell aloof with the swine, nor do I go to the city, unless haply wise Penelope bids me thither, when tidings come to her from anywhere. Then men sit around him that comes, and question him closely, both those that grieve for their lord, that has long been gone, and those who rejoice, as they devour his substance without atonement. But I care not to ask or enquire, since the time when an Aetolian beguiled me with his story, one that had killed a man, and after wandering over the wide earth came to my house, and I gave him kindly welcome. He said that he had seen Odysseus among the Cretans at the house of
HOMER

νῆς ἄκειόμενον, τάς όι ξυνέαζαν ἀελλαὶ·
καὶ φάτ᾽ ἔλεύσεσθαι ἦ ἐς θέρος ἦ ἐς ὁπόρην,
pολλὰ χρήματ᾽ ἀγοντα, σὺν ἀντιθέους ἐτάροις. 3
καὶ σύ, γέρον πολυπενθές, ἐπεὶ σέ μοι ἠγαγε δαίμων,
μήτε τί μοι ψεύδεσσι χαρίζεο μήτε τι θέλγεγ
οὐ γὰρ τόυνεκ ἐγώ σ᾽ αἰδέσσομαι οὐδὲ φιλήσω,
ἀλλὰ Δία ξένιον δεῖσας αὐτόν τ᾽ ἐλεάρων.” 4

Τὸν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὑδυσσέα
“Ἡ μάλα τίς τοι θυμός ἐνι στήθεσιν ἄπιστος,
οἶνον σ᾽ οὐδ᾽ ὁμόσας περ ἐπῆγαγον οὐδὲ σε πείθω.
ἀλλ᾽ ἀγε νῦν βήτηρν ποιησόμεθ᾽. αὐτὰρ ὁπίσθε 1
μάρτυροι ἀμφοτέρουι θεοὶ, τοῖ “Ολυμπον ἔχουσιν.
eἰ μὲν κεν νοστήσῃ ἀναξ τεδς ἐς τὸδε δῶμα,
ἐςσας με χαλαίναν τε χιτῶνα τε εἰμάτα πέμψαι
Δουλίχιον᾽ ἱέναι, οἴθι μοι φίλον ἐκλέπτο θυμῷ.
eἰ δὲ κε μὴ ἐληθεὶς ἀναξ τεδς ὡς ἄγορεῦσά,
διόδας ἐπισισεὺς βαλέεις μεγάλης κατὰ πέτρης,
Ὀφρα καὶ ἅλλος πτοχὸς ἀλεύεται ἰππερσεῦει.” 3

Τὸν δ᾽ ἀπαμειβόμενος προσεφώνει δίοις ύφορβός·
“Ἐξεῖν, οὖτω γάρ κέν μοι ἐὐκλείης τ᾽ ἀρετή τε
eἰη ἐπ᾽ ἀνθρώπους ἁμα τ᾽ αὐτίκα καὶ μετέπειτα,
ὅς σ᾽ ἐπεί ἐς κλισίην ἄγαγον καὶ ξεῖνα δῶκα,
αὐτὶς δε κτέναιμι φίλον τ᾽ ἀπὸ θυμὸν ἐλοίμην
πρόφρων κεν δὴ ἐπεῖτα Δία Κροῖνων λιτοίμην.
νῦν δ᾽ ὄρη δόρποιο· τάχιστα μοι ἔνδον ἑταῖροι
eἰεν, ἵν᾽ ἐν κλισία λαροῦ τετυκοίμεθα δόρπον.” 41

“Ὡς οί μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δὲ σὺς τε καὶ ἀνέρες ἔλθον ύφορβοί.
τάς μὲν ἅρα ἐρξαν κατὰ θέεα κοιμηθήσεαι,
κλαγη ὃ ἀστετος ὅρτο σὺν ἀὐλίζομενῶν.
αὐτὰρ ὁ οἶς ἐτάρουσιν ἐκέκλετο δίοις ύφορβός·

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

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

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

Thus they spoke to one another, and the swine and the swineherds drew near. The sows they shut up to sleep in their wonted sties, and a wondrous noise arose from them, as they were penned. Then the goodly swineherd called to his comrades saying:
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"Αξεθ' ύων τὸν ἄριστον, ἵνα ξείνῳ ιερεύσω
tηλεδαπῶ: πρὸς δ' αὐτοὶ όνησόμεθ', οἳ περ οἰζύν
dήν ἔχομεν πάσχοντες ύων ἔνεκ' ἀργιόδοντων·
ἀλλοι δ' ἥμετερον κάματον νήπιοιν ἔδουσιν."

"Ως ἀρα φωνήσας κέασε ξύλα νηλεὶ  χαλκῷ,
οἱ δ' ὑν εἰςήγουν μάλα πίονα πενταέτηρον.
τὸν μὲν ἐπειτ' ἐστησαν ἐπ' ἐσχάρῃ· οὔδὲ συβώτης
λήθητ' ἄρ' ἀθανάτων· φρεσὶ γὰρ κέχρητ' ἀγαθήσιν·
ἀλλ' ὅγ' ἀπαρχῶμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλα
ἀργιόδοντος ύός, καὶ ἐπεύχετο πᾶσι θεοίσιν
νοστήσαι Ὀδυσσῆα πολύφρονα ὑνε ὅμονδε."

κόψε δ' ἀνασχόμενος σχίζῃ δρυός, ἥν λίπε κείων·
tὸν δ' ἔλιπε ψυχή. τοῖ δ' ἐσφαξάν τε καὶ εὔσαν·
ἀψα δὲ μιν διέχευν· ὁ δ' ὠμοθετεῖτο συβώτης,
πάντων ἄρχόμενος μελέων, ἐς πίονα δημόν, καὶ
tὰ μὲν ἐν πυρὶ βάλλε, παλύνας ἀλφίτου ἀκτῆς,
μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὠμοθετοῦσιν ἔπεραν,
ὕπτησάν τε περιφραδέως ἐρύσαντο τε πάντα,
βάλλουν δ' εἰν ἔλεοίσιν ώσπερ· ἄν δὲ συβώτης
 φατο δαίτρεύσων· περὶ γὰρ φρεσὶν αἰσίμα ἱδή.
καὶ τὰ μὲν ἐπταχα πάντα διεμοιράτο δαίξων·
τὴν μὲν ἰαν νύμφηι καὶ Ἁρμῆ, Μαίαδος νεῖει,
θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας νεῖμεν ἐκάστω·
νότοισιν δ' Ὀδυσσῆα διηνεκέσσι θεραίρεν
ἀργιόδοντος ύός, κύδαινε δὲ θυμόν ἀνακτος·
καὶ μιν φωνήσας προσέφη πολύμητις Ὀδυσσεῦς·

"Αἰθ' οὐτως, Εὐμαις, φίλος Δι' πατρὶ γένοιο
ὡς ἔμοι, ὅτι τε τοῖον ἑντ' ἤγαθοισι γεραίρεις."
"Bring forth the best of the boars, that I may
slaughter him for the stranger who comes from afar,
and we too shall have some profit therefrom, who
have long borne toil and suffering for the sake of the
white-tusked swine, while others devour our labour
without atonement."

So saying, he split wood with the pitiless bronze;
and the others brought in a fatted boar of five years
old, and set him by the hearth. Nor did the swine-
herd forget the immortals, for he had an understand-
ing heart, but as a first offering he cast into the fire
bristles from the head of the white-tusked boar, and
made prayer to all the gods that wise Odysseus
might return to his own house. Then he raised
himself up, and smote the boar with a billet of oak,
which he had left when splitting the wood, and the
boar’s life left him. And the others cut the boar’s
throat, and sanged him, and quickly cut him up, and
the swineherd took as first offerings bits of raw flesh
from all the limbs, and laid them in the rich fat.
These he cast into the fire, when he had sprinkled
them with barley meal, but the rest they cut up and
spit, and roasted it carefully, and drew it all off
the spits, and cast it in a heap on platters. Then the
swineherd stood up to carve, for well did his heart
know what was fair, and he cut up the mess and
divided it into seven portions. One with a prayer he
set aside for the nymphs and for Hermes, son of Maia,
and the rest he distributed to each. And Odysseus
he honoured with the long chine of the white-tusked
boar, and made glad the heart of his master; and
Odysseus of many wiles spoke to him, and said:
"Eumaeus, mayest thou be as dear to father Zeus
as thou art to me, since thou honourest me with a
good portion, albeit I am in such plight."
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Τὸν δ’ ἀπαμειβόμενος προσέφης, Εὐμαίες συβῶτα: "Εἰσθε, δαιμόνιες ἥξινων, καὶ τέρπεστε τοῖσδε, ὁλα πάρεστι θεὸς δὲ τὸ μὲν δώσει, τὸ δ’ ἔασε, ὅτι κεν φ’ θυμὸ θέλη πάντα γὰρ ἀπαντά.” Ἡ δ’ ἁγματα θύσε θεοῖς αἰειγενέτησι, σπείσας δ’ αἰθοπα οἶνον Ὀδυσσῆι πτολυπόρῳ ἐν χείρεσσιν ἐθηκεν· ὁ δ’ ἔζετο ἃ παρὰ μοίρῃ. σῖτον δ’ σφιν ἔνειμε Μεσαύλιοις, ὡς ῥα συβῶτης αὐτὸς κτῆσατο οἶός ἀποιχομένῳ ἀνακτός, νόσφιν δεσποίνης καὶ Δαέρται γέροντος· πάρ δ’ ἁρα μὲν Ταφίων πρίατο κτεάτεσσιν ἔοινιν. οἱ δ’ ἐπ’ ὀνείαθ’ ἐτοίμα προκείμενα χειρὰς ἱαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύς ἐξ’ ἔρων ἐντο, σῖτον μὲν σφιν ἄφειλε Μεσαύλιοις, οἱ δ’ ἐπὶ κοίτον σῖτον καὶ κρεών κεκορημένοι ἐσσεύντο.

Νῦξ δ’ ἁρ’ ἐπῆλθε κακὴ σκοτομήνιος, ἦ’ δ’ ἁρα Ζεύς πάννυχος, αὐτὰρ ἄρη Ζέφυρος μέγας αἰέν ἐφυδρός. τοῖς δ’ Ὀδυσσεύς μετέειπε, συβώτεως πειρητίξιοι, εἰ πώς οἱ ἐκδοχ’ χλαίναν πόροι, ἢ τιν’ ἐταίρων ἂλλον ἐποτρύνειν, ἐπεὶ ἐσ’ κήδετο λήνην. "Κέκλυθι νῦν, Εὐμαίες καὶ ἄλλοι πάντες ἐταίροι, εὐξάμενος τι ἔποτοι ἔρεων σφιν γὰρ ἀνώγει ήλέος, ὡς τ’ ἐφέηκε πολύφρονά περ μάλ’ ἀείσαι καὶ θ’ ἀπαλὸν γελάσαι, καὶ τ’ ὀρχήσασθαι ἄνηκε, καὶ τι ἔποτο πρόεκκεν δ’ περ τ’ ἄρρητον ἄμεινον. ἄλλ’ ἐπεὶ οὖν τὸ πρῶτον ἀνέκραγον, οὐκ ἐπικεύσω. εἰδ’ ὡς ἤβωιμ βη τέ μοι ἐμπεδός εἶη, 66
THE ODYSSEY, XIV. 442-468

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

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

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

"Hear me now, Eumaeus, and all the rest of you, his men, with a wish in my heart will I tell a tale; for the wine bids me, befooling wine, which sets one, even though he be right wise, to singing and laughing softly, and makes him stand up and dance, aye, and brings forth a word which were better unspoken. Still, since I have once spoken out, I will hide nothing. Would that I were young and my strength firm as
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ώς ὤδ᾽ ὑπὸ Τροίην λόχων ἤγομεν ἀρτύναντες.
ἥγεσθην ἥ Ὁδυσσεύς τε καὶ Ἀτρείδης Μενέλαος,
τοίσι δ᾽ ἀμα τρίτος ἢρχον ἐγών᾽ αὐτοὶ γὰρ ἄνωγον.
ἀλλ᾽ ὅτε δὴ ἥ ἰκόμεσθα ποτὶ πτόλων αἰτύ τε τεῖχος,
ἡμεῖς μὲν περὶ ἄστυ κατὰ ῥωπῆια πυκνά,
ἀν δόνακας καὶ ἔλος, ὑπὸ τεύχεσι πεπτηώτες
κείμεθα. νῦξ δ᾽ ἀρ ἐπῆλθε κακὴ Βορέαο πεσόντως,
πηγυλίς. αὐτὰρ ὑπερθε χιὼν γένετ' ἦτε πάχυν,
ψυχρῆ, καὶ σακέέσσι περιτρέφετο κρύσταλλος.
ἐνθα ἀλλοι πάντες χλαίνας ἔχων ἥδε χιτώνας,
εὖδον δ᾽ εὐκηλο, σάκεσιν εἰλυμένοι ὦμοις:
αὐτὰρ ἕγαν χλαίναν μὲν ἰδὼν ἑτάροισιν ἐλειπον
ἀφραδίς, ἐπεὶ οὐκ ἐφάμην ῥυγωσέμεν ἐμπης,
ἀλλ᾽ ἐπόμην σάκος ὠδόν ἔχων καὶ χώμα φαινών.
ἀλλ᾽ ὅτε δὴ τρῖχα νυκτὸς ἦν, μετὰ δ᾽ ἄστρα βεβήκει,
καὶ τότ᾽ ἐγὼν Ὁδυσῆα προσηύδων ἐγγύς ἐόντα —
ἀγκώνι νύξας. ὅ δ᾽ ἀρ ἐμματέως ὑπάκουσε:

"Διογενεῖς Δαερτίάδη, πολυμήχαν' Ὁδυσσεῦ,
οὗ τοι ἢτι ἄφοισι μετέσσομαι, ἀλλά μὲ χεῖμα
dάμναται: οὗ γὰρ ἔχω χλαίναν" παρὰ μ᾽ ἦπαφε δαίμων
οἰοχίτων' ἐμεναι: νῦν δ᾽ οὐκέτι φυκτὰ πέλουται.'

"Ως ἐφάμην, ὅ δ᾽ ἐπειτα νῦν σχέθε τόνδ᾽ ἐνὶ θυμῷ,
ὁδὸς κείνος ἔχῃ βουλευέμεν ἥδε μάχεσθαι
φθεγξύμενος δ᾽ ὀλίγη ὑπὶ με πρὸς μῦθον ἐκίπτε.
'Σίγα νῦν, μή τίς σευ Ἀχαϊῶν ἄλλος ἀκούσῃ.'

"Ἡ καὶ ἔπι' ἄγκωνος κεφαλῆν σχέθεν εἰπτε τε μῦθον
'Κλύτε, φίλοι: θείος μοι ἐνύπνιον ἦλθεν ὅνειρος."

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

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

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

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

1 Others regard the word ἡμα as here equivalent to χιτών.
HOMER

eίπειν Ἄτρείδη Ἀγαμέμνονι, ποιμένι λαῶν,
eἰ πλέονας παρὰ ναύφαιν ἐποτρύνει νέεσθαι·

"ὢς ἔφατ', ὥρτο δ' ἔπειτα Θόας, Ἀνδραίμονος νίος
cαρπαλίμως, ἀπὸ δὲ χαλαίναν θέτο φοινικόεσσαν, 50
βῆ δὲ θεέων ἐπὶ νῆας· ἤγω δ' ἐνὶ εἴματι κεῖνον
κείμην ἄσπασίως, φάε δὲ χρυσόθρονος Ἡώς.
ὥς νῦν ἥβωιμι βία τέ μοι ἐμπεδοῦς εἶ Ἰη·
δοῖν κέν τις χαλαίναν ἐνὶ σταθμοῖς συφορβῶν,
άμφότερον, φιλότητι καὶ αἶδοι φωτὸς ἔχοσ·

νῦν δὲ μ' ἀτιμάζουσι κακὰ χροὶ εἴματ' ἔχοντα." 1

Τὸν δ' ἀπαμειβόμενος προσέφης, Εὐμαις συβῶτα·
"ὢς γέρων, αἴνως μὲν τοι ἀμύμων, ὅν κατέλεξας,
οὔδε τί πω παρὰ μοίραν ἔπος νηκρῶν ἔειπες·
τῷ ὀφτ' ἐσθήτος δευήτεαι οὔτε τε νῦν ἄλλου,
ὡν ἐπεόιχ' ἰκέτῃν ταλαπείριον ἀντιἀσαντα,

νῦν· ἀτὰρ ἱδθέν γε τὰ σὰ ράκεα δυσπαλίζεις.
οὺ γὰρ πολλαὶ χαλαίναι ἐπημοῖβοι τε χιτῶνες
ἐνθάδε ἐνυνθαί, μία δ' οἶν φωτὶ ἐκάστῳ,
αὐτὰρ ἐπὴν ἐλθοσ' Ὀδυσσῆος φίλος νίος,

αὐτὸς τοι χαλαίναν τε χιτῶνά τε εἴματα δῶσει,
πέμψει δ' ὀπτῇ σε κραδίη θυμός τε κελεύει." 2

"ὢς εἴπων ἄνόροουσε, τίθει δ' ἄρα οἱ πυρὸς ἐγγὺς
εὐνήν, ἐν δ' ὄτων τε καὶ αἰγῶν δέρματ' ἐβαλλεν.
ἐνθ' Ὀδυσσεὺς κατέλεκτ· ἐπὶ δ' χαλαίναν βάλεν αὐτῷ

πυκνήν καὶ μεγάλην, ἢ οἱ παρεκέκεκτ' ἀμοβάς,
ἐνυνθαί οτε τις χειμῶν ἐκπαγγός ὁρώτῳ.

"ὢς ό μὲν ἐνθ' Ὀδυσσεύς κοιμήσατο, τοῖ δὲ παρ' αὐτὸν
ἀνδρές κοιμήσαντο νενίαι· οὔδε συβώτη

ἡμᾶνεν αὐτόθι κοιτὸς, ὕνων ἀπο κοιμηθήραι, 52:

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

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

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

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

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

ἀλλ’ οὐ γὰρ ἔξω ἴδων ὀπλίζετο· χαίρε δ’ Ἄδυσσεῦς, ὅτι ρά οἱ βιότοι περικήδετο νόσφιν ἐόντος. πρῶτον μὲν ξίφος δὲν περὶ στιβαροῖς βάλετ’ ὄμοις, ἀμφὶ δὲ χλαῖναν ἔσσατ’ ἀλεξάνεμον, μάλα πυκνῆν, ἀν δὲ νάκην ἔλετ’ αἰγὸς ἐὔπτεθεός μεγάλοιο, εἶλετο δ’ ὄξυν ἄκοντα, κυνῶν ἄλκτηρα καὶ ἄνδρῶν. βὴ δ’ ἰμεναι κείων ὅθι περὶ σὺν ἄργιόδοντες πέτρη ὑπὸ γλαφυρὴ εὐδον, Βορέω ὑπ’ ἰωγῆ.
the boars; so he made ready to go outside. And Odysseus was glad that he took such care of his master's substance while he was afar. First Eumaeus flung his sharp sword over his strong shoulders, and then put about him a cloak, very thick, to keep off the wind; and he picked up the fleece of a large, well-fatted goat, took a sharp javelin to ward off dogs and men, and went forth to lie down to sleep where the white-tusked boars slept beneath a hollow rock, in a place sheltered from the North Wind.
Ο

'Η δ' εἰς εὐρύχορον Δακεδαίμονα Παλλᾶς Ἀθήνη ὥχετ', ὀδυσσήσος μεγαθύμου φαΐδιμον νίδον νόστου ὑπομνήσουσα καὶ ὀτρυνέουσα νέεσθαι.

εὑρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν νίδον εὐδοντ' ἐν προδόμῳ Μενελάου κυδαλίμοιο,

ἡ τοι Νεστορίδην μαλακῷ δεδημενόν ὑπνῷ

Τηλέμαχον δ' οὐχ ὑπνὸς ἔχε γλυκύς, ἀλλ' ἐνι θυμῷ

νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἐγείρεν.

ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκώπης Ἀθήνην.

"Τηλέμαχ' οὐκέτι καλὰ δόμων ἀπὸ τῆλ' ἀλάλησαι,

κτῆμα τά τε προλιπῶν ἀνδρᾶς τ' ἐν σοίς δόμοισιν

οὗτω ὑπερφιάλουσι. μὴ τοι κατὰ πάντα φάγωσι

κτήματα δασσάμενοι, σὺ δὲ τηυσίνην ὁδبالغ ἔλθης.

ἀλλ' ὀτρυνε τάχιστα βοῦν ἀγαθὸν Μενέλαον

πεμπέμεν, ὡφρ' ἐτὶ ὦκοι ἀμύμονα μητέρα τέτμησ.

ηδὴ γάρ ῥα πατὴρ τε κασίγυντοι τε κέλουνται

Εὐρυμάχῳ γήμασθαι. ὁ γάρ περιβάλλει ἀπαντας

μυνστήρας δώροις καὶ ἐξώφελλεν ἔδενα;

μὴ νῦ τι σεῦ ἀέκητι δόμων ἐκ κτήμα φέρησαι.1

οἵσθα γάρ ὦς θυμὸς ἐνι στήθεσσι γυναικὸς.

κεῖνον βούλεται οἰκον ὄφέλειν ὡς κεν ὀπνήη,

παῖδων δὲ προτέρων καὶ κουριδίον φίλοιο

1 Line 19 was rejected by Aristarchus.
BOOK XV

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

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

οὐκέτι μέμνηται τεθνητός οὐδὲ μεταλλῆ.

ἀλλὰ σὺ γ’ ἐλθὼν αὐτὸς ἐπιτρέψευες ἐκαστὰ
δυνάμων ἢ τίς τοι ἀρίστη φαίνεται εἶναι,
εἰς δὲ κέ τοι φήνωσι θεοὶ κυνρὴν παράκοιτων.

ἀλλο δὲ τοί τι ἔπος ἔρεω, σὺ δὲ σύνθεο ϑυμῷ.

μνηστήρων σ’ ἐπιτηδεῖς ἀριστῆς ὕλοχωσιν
eν πορθμῷ Ἰθάκης τε Σάμοιό τε παπαλόεσσης,

ιέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱκέσθαι.

ἀλλὰ τὰ γ’ οὖκ ὤτω. πρὶν καὶ τίνα γαῖα καθέξει
ἀνδρῶν μνηστήρων, ο’ τοι βίοτον κατέδουσιν.

ἀλλὰ ἐκας νῆσων ἀπέχειν εὐεργεία νῆα,
νυκτὶ δ’ ὤμος πλείειν πέμψει δέ τοι ὅρον ὄπισθεν

ἀθανάτων ὃς τίς σε φυλάσσει τε ρύεται τε.

αὐτὰρ ἐπὶν πρώτην ἀκτὴν Ἰθάκης ἀφίκησαι,


νῆα μὲν εἰς πόλιν ὀτρύναι καὶ πάντας ἐταίρους,

αὐτὸς δὲ πρώτιστα συβάτῃν εἰςαφικέσθαι,

ὅς τοι ὑὼν ἐπίουρος, ὦμος δὲ τοι ἥπταν οἶδεν.

ἐνθα δὲ νῦκτ’ ἀέσατι τὸν δ’ ὀτρύναι πόλιν εἰςω

ἀγγελίην ἐρέωντα περίφρον Πανελπτείς,


οὕνεκα οί σὸς ἔσσι καὶ ἐκ Πύλου εἰλήλουθας.’”

‘Ἡ μὲν ἄρ’ δις εἰποῦσ’ ἀπέβη πρὸς μακρὸν Ὀλυμπο


αὐτὰρ ὁ Νεστορίδην ἐξ ἁδεός ὑπνοῦ ἐγειρεῖν


λαξ ποδὶ κινήσας, καὶ μνὴν πρὸς μὐθὸν ἔειπεν’


“Ἐγρεο, Νεστορίδη Πεισίστατε, μὼνυχαὶ ὑπνοὺς


ζεῦξον ὑφ’ ἄρματ’ ἄγων, ὁφρα πρήσωσομεν ὀδοῖ.”


Τὸν δ’ αὐ Νεστορίδης Πεισίστατος ἀντίον ἦδα


“Τηλέμαχ’, ὦν πῶς ἔστιν ἐπενγομένους περ ὀδοῖο


1 Line 45 (cf. Iliad x. 158) was rejected by Aristarchus.
THE ODYSSEY, XV. 23–49

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

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

"Awake, Peisistratus, son of Nestor; bring up thy fiery-hoofed ¹ horses, and yoke them beneath the car, that we may speed on our way."

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

¹ The word is obscure but is now generally connected with the root μονα, "be eager." The old etymology (μονος + νυξ) is untenable, but the meaning "solid-hoofed" is still preferred by some.
HOMER

νύκτα διὰ δυσφερὴν ἐλάαν· τάχα δ’ ἔσσεται ἡώς.
ἀλλὰ μὲν εἰς ὃ κε δώρα φέρων ἐπιδίφραι θῆ
ήρως Ἀτρέιδης, δουρικλετος Μενέλαος,
καὶ μύθοις ἀγανοίς παραυδήσας ἀποπέμψῃ.
τοῦ γὰρ τε εἶνος μμυήσκεται ἡματα πάντα
ἀνδρὸς ξεινοδοκοῦ, ὃς κεν φιλότητα παράσχῃ.”

“Ὡς ἔφατ’, αὐτίκα δὲ χρυσόθρονος ἦλθεν Ἡώς.
ἀγχίμολον δὲ σφ’ ἤλθε βοήν ἄγαθὸς Μενέλαος,
ἀντάς εξ εὐνής, Ἑλένης πάρα καλλικόμωι.
τὸν δ’ ὦς οὖν ἐνόησεν Ὀδυσσῆος φίλος υἱός,
σπερχόμενος ρὰ χιτῶνα περὶ χρῶν συγκλάετα
δύνει, καὶ μέγα φάρος ἐπὶ στεβαρίος βάλετ’ ὠμοὶς
ήρως, βῆ δὲ θύραξε, παριστάμενος δὲ προσημῦδα
Τηλέμαχος, φίλος υἱός Ὀδυσσῆος θείοιο. 1

“Ἀτρέιδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ηδίν ψύν μ’ ἀπόπεμπτε φίλην ἐς πατρίδα γαῖαν
ηδὴ γάρ μοι θυμὸς ἔελθεται οἶκαθ’ ἰκέσθαι.”

Τὸν δ’ ἠμείθειτ’ ἐπείτα βοήν ἄγαθὸς Μενέλαος.
“Τηλέμαχ’, οὐ τί σ’ ἐγὼ γε πολύν ἤρων ἐνθάδ’ ἐρυξι
ἴμενον νόστου ο. νεμεσσώμαι δὲ καὶ ἄλλῳ
ἀνδρὶ ξεινοδόκῳ, ὃς κ’ ἔξοχα μὲν φιλέσιν,
ἔξοχα δ’ ἐχθαῖρεσιν ἀμεῖνω δ’ αἰσιμα πάντα.
ἰσὸν τοι κακὸν ἔσθ’, ὃς τ’ οὐκ ἔθελοντα νέεσθαι.
ξεινὸν ἐποτρύνει καὶ ὃς ἐσύμμενον κατερύκει.
χρὴ ξεινὸν παρέστησε φιλεῖν, ἔθελοντα δὲ πέμπειν. 2
ἀλλὰ μὲν εἰς ο’ κε δῶρα φέρων ἐπιδέφρια θείω
καλά, σῦ δ’ ὁφθαλμοῖς ἴδης, εἶπ’ δὲ γυναῖξι
δεῖπνον ἐνι μεγάρους τετυκεῖν ἀλὶς ἐνδόν ἐόντων.
ἀμφότερον, κύδος τε καὶ ἀγιαί καὶ ὀνειρο,
δειπνήσαντας ἰμεν πολλὴν ἐπ’ ἀπείρονα γαῖαν.

1 Line 63 is omitted in many MSS.
2 Line 74 was omitted in many ancient editions.
THE ODYSSEY, XV. 50–79

the dark night, how eager soever for our journey; and soon it will be dawn. Wait then, until the warrior son of Atreus, Menelaus, famed for his spear, shall bring gifts and set them on the car, and shall send us on our way with kindly words of farewell. For a guest remembers all his days the host who shews him kindness.”

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

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

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

Τὸν δ' αὐ Τηλέμαχος πεπυμένος ἁντίον ἡδα: "Ἀτρείδη Μενέλαε διστρεφές, ὀρχαμε λαών, βούλομαι ἢδη νεῖσθαι ἡ' ἡμέτερ'. οὐ γὰρ ὅπισθεν οὐρον ἰὼν κατέλειπον ἐπὶ κτεάτεσσιν ἐμὸσιν μὴ πατέρ' ἀντίθεοι διζήμενοι αὐτὸς ολωμαι, ἣ τί μοι ἐκ μεγάρων κειμήλιον ἐσθλὸν ὁληται.”

Αὐτὰρ ἔπελ τὸ γ' ἀκουσε βοήν ἄγαθος Μενέλαος, αὐτίκ' ἄρ' ἡ ἀλόχρω ἡδὲ δμωησι κέλευσε δείπνον ἐνι μεγάροις τετυκείν ἅλις ἐνδον ἕοντων. ἀγχίμολον δὲ οἱ ἦλθε Βοθοῦθης Ἐτεωνεύς, ἀνστὰς ἐξ εὐνής, ἔπελ οὐ πολύ ναεν ἀπ' αὐτοῦ. τὸν πῦρ κῆιαι ἄνωγε βοήν ἄγαθος Μενέλαος ὅπτησαί τε κρέων· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἄκοισας. αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηώντα, οὐκ οἶδος, ἀμα τὸ γ' Ἑλένη κἴε καὶ Μεγαπένθης. ἀλλ' ὅτε δὴ ρ' ἱκανον ἄθι κειμῆλια κεῖτο, 'Ἀτρείδης μὲν ἔπειτα δέπας λάβειν ἀμφικύπτελλον, νῦν δὲ κρητῆρα φέρειν Μεγαπένθε' ἄνωγεν ἀργύρεον· Ἑλένη δὲ παρίστατο φωραμοίσων, ἐνθ' ἐσαν οἱ πέπλοι παμποίκιλοι, οὐς κάμεν αὐτή. τῶν ἐν' ἀειραμένη Ἑλένη φέρε, δία γυναικῶν, ὅς κάλλιστος ἦν ποικίλμασιν ἢδε μέγιστος;

1 Lines 78–85 were rejected by Aristarchus.
THE ODYSSEY, XV. 80–107

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

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

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

\(^1\) Possibly "'fragrant.'"

VOL. II.
HOMER

ἀστήρ δ’ ὁς ἀπέλαμπεν· ἐκεῖτο δὲ νεῖατος ἄλλων.
βὰν δ’ ἴναι προτέρω διὰ δόματος, ἥς ἵκουτο
Τηλέμαχον’ τὸν δὲ προσέφη ξανθὸς Μενέλαος.

“Τηλέμαχ’, ἥ τοι νόστου, ὅπως φρεσκὸ σήσαι μενοῦν
ὡς τοι Ζεὺς τελέσειεν, ἐρίγδουτος πόσις Ἡρῆς.
δῶρων δ’, ὃσο’ ἐν ἐμῷ οἶκῳ κειμήλια κεῖται,
δῶσω δ’ κάλλιστοι καὶ τιμηστάτοι ἔστι.
δῶσω τοι κρήτηρα τετυγμένον’ ἀργύρεος δὲ
ἐστὶν ἄπας, χρυσῷ δ’ ἐπὶ χάλεα κεκράνται,
ἔργου δ’ Ἡφαίστουι’ πόρεν δὲ ἐ Φαίδιμος ἦρως,
Σιδώνιων βασιλεύς, θῷ’ ἐδ’ δόμος ἀμφεκάλυψε
κεῖσε με νοστήσαντα· τεῖν δ’ ἐθέλω τὸδ’ ὀπάσσαι.”

“Ως εἰπ’ ὕν χειρὶ τίθει δέπας ἀμφικύπτελλον
Ηρως Ἀτρέιδης· ὁ δ’ ἄρα κρήτηρα φαείνων
θῇκ’ αὐτοῦ προπάροιθε φέρων κρατερὸς Μεγαπένθης
ἀργύρεον’ Ἐλένη δὲ παρίστατο καλλιπάρρης
πέπλον ἔχουσ’ ἐν χειρσίν, ἔπος τ’ ἑφατ’ ἔκ τ’ ὀνόμαζε:

“Δῶρὸν τοι καὶ ἐγὼ, τέκνου φίλε, τούτῳ δίδωμι,
μνήμ’ Ἐλένης χειρὼν, πολυνράτου ἐς γάμου ὀρθῆν,
σῇ ἀλόχῳ φορέειν’ τῆς δὲ φίλη παρὰ μητρὶ
κείσθω ἐνὶ μεγάρῳ. σὺ δὲ μοι χαίρων ἀφίκοιο
οἴκον εὐκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.”

“Ως εἰποῦσ’ ἐν χειρὶ τίθει, ὁ δ’ ἐδέξατο χαίρων.
καὶ τὰ μὲν ἐς πείρωνα τίθει Πεισιστράτος ἢρως
dεξάμενος, καὶ πάντα ἐφ’ θησάτο θυμῷ·
tοὺς δ’ ἤγε τρὸς ὅμα κάρη ξανθὸς Μενέλαος.

1 Lines 113–9 (= iv. 613–9) are omitted in some MSS.

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THE ODYSSEY, XV. 108-133.

fairest in its broideries, and the ampest. It shone like a star, and lay beneath all the rest. Then they went forth through the house until they came to Telemachus; and fair-haired Menelaus spoke to him, and said:

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

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

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

So saying, she placed it in his hands, and he took it gladly. And the prince Peisistratus took the gifts, and laid them in the box of the chariot, and gazed at them all wondering in his heart. Then fair-haired Menelaus led them to the house, and the two sat down
HOMER

ἐξέσθην δ’ ἄρ’ ἐπείτα κατὰ κλεισμοὺς τε θρόνους τε.
χέρνιβα δ’ ἀμφίπολος προχώ ἐπέχευεν φέρουσα
καλὴ χρυσείη, ὑπὲρ ἀργυρέωι λέβητος,
νίψαθαι· παρὰ δὲ ἐξετὴν ἔτανυσε τράπεζαν.
σίτον δ’ αἰδοῖς ταμίη παρεθήκε φέρουσα·
eἰδατα πόλλ’ ἐπιθείσα, χαριζομένη παρεόντων·
πάρ δὲ Βοηθοῖς κρέα δαίετο καὶ νέμε μοιρὰς·
oίνοχοί δ’ νῦὸς Μενελάσον κυδαλίμωι.
oῖ δ’ ἐπ’ οὔνειαθ’ ἐτοίμα προκείμενα χεῖρας ἰάλλων.
αὐτὰρ ἐπεὶ πόσιοι καὶ ἐδητύοις ἐξ ἐρον ἐντο,
δὴ τότε Τηλέμαχος καὶ Νέστορος ὕγλαδος νῦὸς
ἵππους τε ἔζηγνυντ’ ἀνὰ θ’ ἀρματα ποικίλ’ ἐβαινον,
ἐκ δ’ ἐλάσαν προθύρου καὶ αἰθοῦσας ἐριδοῦπον.
tοὺς δὲ μετ’ Ἀτρείδος ἐκεί ξαίθος Μενέλασος,
oἶνον ἐχὼν ἐν χειρὶ μελίφρονα δεξιερῆφι,
ἐν δέπαι χρυσέω, ὀφρα λείψαντε κιούτῃ.
στὴ δ’ ἵππων προπάροιθε, δεδισκόμενος δὲ προσηύδα.
“Χαῖρετον, ὦ κουρό, καὶ Νέστορι ποιμένι λαῶν
εἰπεῖν· ἦ γὰρ ἔμοι γε πατὴρ ὦς ἤπιος ἦν,
ὕστ ἑνὶ Τροίῃ πολεμίζομεν ὁλὲς Ἀχαῖοι.”
Τὸν δ’ αὐ Τηλέμαχος πεπυμένος ἀντίον ἡδα.
“Καὶ λίον κείνῳ γε, διοτρεφές, ὡς ἀγορεύεις,
πάντα ταῦτα ἐλθόντες καταλέξομεν· οἱ γὰρ ἐγὼν ὡς
νοστήσας Ἴθάκηνδε, κιχὼν Ὀδυσῆ’ ἔνι οἶκῳ,
eἰπομ’ ὡς παρὰ σεῖο τυχὼν φιλότητος ἀπάσης
ἐρχομαι, αὐτὰρ ἄγω κειμήλια πολλὰ καὶ ἐσθλά.”
“Ὡς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιός ὁμις,
αιεῖτος ἀργῆν χίμα φέρων ὀνύχεσσι πέλωρον,
1 Line 139 is omitted in most MSS.
on chairs and high seats. And a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith meats in abundance, granting freely of her store. And hard by the son of Boethüs carved the meat, and divided the portions, and the son of glorious Menelaus poured the wine. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then Telemachus and the glorious son of Nestor yoked the horses and mounted the inlaid car, and drove forth from the gateway and the echoing portico. After them went the son of Atreus, fair-haired Menelaus, bearing in his right hand honey-hearted wine in a cup of gold, that they might pour libations ere they set out. And he took his stand before the horses, and pledged the youths, and said:

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

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

Even as he spoke a bird flew by on the right, an eagle, bearing in his talons a great, white goose, a
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ημερον ἡξ αὐλῆς· οἱ δ' ἑξουντες ἔποντο ἀνέρες ἦδε γυναῖκες· ὃ δὲ σφισιν ἐγγύθεν ἐλθὼν δεξίος ἦξε πρόσθ' ἵππων· οἱ δὲ ἑδοντες γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἱάνθη.

τοῖς δὲ Νεστορίδης Πεισίστρατος ἤρχετο μῶθων·

"Φράξω δή, Μενέλαε διοτρεφές, ὄρχαμε λαῶν, ἡ νωὸν τόδ' ἐφηνε θεὸς τέρας ἢ σοὶ αὐτῷ."·

"Ως φάτο, μερμήριξε δ' ἀρηστιφός Μενέλαος, ὅππως οἱ κατὰ μοῖραν ὑποκρίνατο νοήσας.

τὸν δ' Ἐλένη ταύνυτεπλος ὑποφθαμένη φάτο μῦθων·

"Κλυτή μεν' αὐτάρ ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ ἀθάνατοι βάλλουσι καὶ ὡς τελέσθαι ὅτω.

ὡς δὲ χῆν' ἦρπαξ' ἀτεταλλομένην ἐνὶ οἶκῳ ἐλθὼν ἐξ ὅρεος, θυὶ οἱ γενεὴς τε τόκος τε,

ὡς Ὁδύσευς κακὰ πολλὰ παθὼν καὶ πόλλα ἐπαληθεῖς οἰκάδε νοστήσει καὶ τίσε ταί· ἥ καὶ ἡδή οἰκού, ἀτὰρ μνηστηρίσαι κακὸν πάντεσσο φυτέυει."

Τὴν δ' αὖ Τηλέμαχος πεπυμένος ἀντίον ὡδα·

"Οὔτω νῦν Ζεὺς θεία, ἔργαστους πόσις Ῥης·

τῷ κέν τοι καὶ κείθι θεῷ δέ εὐχετοφύμην."

"Η καὶ ἔφ' ἵππωιν μάστιν βάλεν· οἱ δὲ μᾶλ' ὁκα ἡξαν πεδίοντες διὰ πτῶλοις μεμαώτες.

οἱ δὲ πανημέριοι σείον ξυνόν ἁμφὶς ἑκοντες.

δύστο τ' ἡλίος σκιώσατο τε πᾶσαι ἄγνιαί·

ἐς Φηράς δ' ἵκωτο Διοκλῆος ποτὶ δῶμα,

νίεός Ὀρτιλόχοι, τὸν Ἀλφεῖος τέκε παίδα.

ἐνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς πὰρ ξείνια θήκεν.
tame fowl from the yard, and men and women followed shouting. But the eagle drew near to them, and darted off to the right in front of the horses; and they were glad as they saw it, and the hearts in the breasts of all were cheered. And among them Peisistratus, son of Nestor, was first to speak:

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

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

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

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

He spoke, and touched the two horses with the lash, and they sped swiftly toward the plain, coursing eagerly through the city. So all day long they shook the yoke they bore about their necks. And the sun set, and all the ways grew dark. And they came to Pherae, to the house of Diocles, son of Ortilochus, whom Alpheus begot. There they spent the night, and before them he set the entertainment due to strangers.
"Ημοσ δ' ἠργένεια φάνη ροδοδάκτυλος Ἡώς,
ἵππους τε ξεύγνυντ' ἀνά θ' ἀρματα ποικίλ' ἔβαινον,
ἐκ δ' ἐλασαν προθύροι καὶ αἰθοῦσης ἐριδούπου·
μάστιξεν δ' ἐλαὰν, τῷ δ' ὄνκ ἀκοντε πετέσθην.
αἶψα δ' ἐπειθ' ἵκοντο Πύλου αἴτι πτολέθρον·
kαὶ τότε Τηλέμαχος προσεφώνει Νέστορος νύν·

"Νεστορίδη, πῶς κέν μοι ὑποσχόμενος τελέσειας
μῦθον ἐμόν; ξείνοι δὲ διαμπερές εὐχόμεθ' εἶναι
ἐκ πατέρων φιλότητος, ἀτάρ καὶ ὁμήλικες εἴμεν·
hydrate δ' ὁδὸς καὶ μᾶλλον ὁμοφρύσησιν ἐνῆσει.
μὴ με παρέξ άγε νῆα, διοτρεφές, ἀλλά λίπ' αὐτοῦ,
μὴ μ' ὅ γερων ἀκόντα κατάσχη φ' ἐνι οἰκη
ἵμενος φιλέσει· ἐμὲ δὲ χρεώς θάσσων ἰκέσθαι.

"Ὡς φάτο, Νεστορίδης δ' ἀρ' ἐφ' συμφράσσατο θυμῷ,
ὅπως οἱ κατὰ μοῖραν ὑποσχόμενος τελέσειεν.
ὡδὲ δὲ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·
στρέψ' ἵππους ἐπὶ νῆα ποῦ καὶ θίνα ϑαλάσσης,
νηθ' δ' ἐνι πρύμνη ἐξαίνυτο κάλλιμα δώρα,
ἔσθίτα χρυσὸν τε, τὰ οἱ Μενέλαος ἔδωκε·
kαὶ μὲν ἐποτρύνων ἑπέα πτερόεντα προσηύδα·

"Σπουδὴ νῦν ἀνάβαινε κέλευὲ τε πάντας ἑταῖρον,
πρὶν ἐμὲ οἰκᾶδ' ἰκέσθαι ἀπαγγεῖλαι τε γέροντι.
ἐν γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν·
οἷος κέινον θυμὸς ὑπέρβιος, οὐ σε μεθῆσαι,
ἀλλ' αὐτὸς καλέων δεῦρ' εἴσεται, οὐδὲ ἐ φημὶ
ἄψ ιέναι κενεύν· μάλα γὰρ κεχολόσεται ἐμπῆς."
THE ODYSSEY, XV. 189–214

As soon as early Dawn appeared, the rosy-fingered, they yoked the horses, and mounted the inlaid car, and drove forth from the gateway and the echoing portico. Then Peisistratus touched the horses with the whip to start them, and nothing loath the pair sped onward, and soon thereafter they reached the steep citadel of Pylos. Then Telemachus spoke to the son of Nestor, saying:

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

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

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

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"Ως ἀρὰ φωνήσας ἐλασεν καλλίτριχας ὑπ'πον ἂψ Πυλών εἰς ἀστυ, θοῶς δ' ἀρα ὅῳμαθ' ἰκανε. Τηλέμαχος δ' ἐσάροισων ἐποτρύνων ἐκέλευσεν "Εγκοσμεῖτε τὰ τεύχε', ἑτάροι, νητ' μελαίνῃ, αὐτοῖ τ' ἀμβαίνωμεν, ἵνα πρήσωμεν ὀδοῖο." οὶ δ' ἄρα τοῦ μάλα μὲν κλύνον ἥδ' ἐπίθουτι αἶτα δ' ἄρ' ἐσβαυνον καὶ ἐπὶ κληίσι καθίζων. Ἡ τοι ὁ μὲν τὰ πονεῖτο καὶ εὐχετο, θυε δ' Ἀθήνη νητ' πάρα πρύμνη· σχεδόθεν δὲ οἱ ἤλυθεν ἀνὴρ τηλεδαπός, φεύγων ἐξ' Ἀργεος ἀνδρα κατακτάς, μάντις· ἀτὰρ γενεὴν γε Μελάμποδος ἐκγονος ἦν, δός πρὶν μὲν ποτ' ἔναει Πύλω ἔνι, μητέρι μῆλων, ἀφνείδος Πυλίοισι μέγ' ἔξοχα· δόματα ναίων δὴ τὸτε γ' ἀλλων δῆμον ἀφίκετο, πατρίδα φεύγων Νηλέα τε μεγάθυμον, ἄγανότατον ξωότων, δος οἱ χρήματα πολλ' τελεσφόρον εἰς ἐνιαυτὸν εἰχε βίη. ο δὲ τῆς ἐνὶ μεγάροις Φυλάκοιο δεσμῷ ἐν ἄργαλέφρ δέδετο, κρατέρ' ἄλγεα πάσχων εἰνεκα Νηλῆς κούρης ἀτῆς τε βαρείς, τὴν οὶ ἐπὶ φρεῖλ θῆκε θεὰ δασπλήτης Ἑρινύς. ἀλλ' ο μὲν ἐκφυγε κῆρα καὶ ἤλασε βοῦς ἐρμύκους ἐς Πύλων ἐκ Φυλάκης καὶ ἔπισατο ἐργον ἀεικες ἀντίθεων Νηλῆ, κασιγνήτῳ δὲ γυναῖκα

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1 Neleus, son of Poseidon, had a daughter, Pero, fair above all women. He declared that he would give her in marriage to no one but to him who should bring from Phylace the kine of Iphiclides. Melampus undertook the task on behalf of his brother, Bias, but was captured and imprisoned for a year by Iphiclides. During this time Neleus seized and held the goods.
THE ODYSSEY, XV. 215-237

So saying, he drove his horses with beautiful mane back to the city of the Pylians, and speedily reached the palace. And Telemachus called to his men, and gave command to them, saying:

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

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

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

\(^1\) Others render "who smites heavily."
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"γάγετο πρὸς δῶμαθ. ο δ' ἄλλων ἱκετο δήμον, Ἀργος ἐς ὑποβοτον' τόθι γάρ νύ οἱ αἰσιμον ἦν ναιέμεναι πολλοῖς ἀνάσσουτ' Ἀργείοισιν. 240
ἐνθά δ' ἐγήμε γυναίκα καὶ ὑψερεφές θέτο δώμα,
γείνατο δ' Ἀντιφάτην καὶ Μάντιον, ὑλ' κραταίω.
Ἀντιφάτης μὲν ἔτικτεν Ὀἰκλήμα μεγάθυμον,
αὐτὰρ Ὀἰκλείης λαοσσόν Ἀμφίαραον,
δι' ὑπερὶ κήρι φίλει Ζεύς τ' αἰγίσχος καὶ Ἀπόλλων 245
παυτοίην φιλὸτητ' οὔδ' ἱκετο γῆρας οὐδόν,
ἀλλ' ὅλετ' ἐν Θῆβησι γυναίκων εἰνεκα δώρων.
τοῦ δ' υἱὸς ἐγένετον Ἀλκμαῖον Ἀμφίλοχος τε.
Μάντιος αὐ τέκετο Πολυφείδεα τε Κλείτον τε;
ἀλλ' ἡ τοῦ Κλείτον χρυσόθρονος ἦπτασεν Ἡώς
κάλλεος εἰνεκα οἴο, ἢν ἀθανάτοιοι μετείη 1
αὐτὰρ ὑπέρθυμον Πολυφείδα μάντιν Ἀπόλλων
θήκε βροτῶν δ' ἁριστον, ἐπεὶ θάνεν Ἀμφίαραος;
ὁ δ' Ἐπερσηνίων' ἀπενάσσατο πατρὶ χολωθείς,
ἐνθ' ὃ γε ναυετάων μαντεύετο πᾶσι βροτοῖσιν. 250
Τοῦ μὲν ἄρ' υἱὸς ἐπῆλθε, Θεοκλύμενος δ' ὄνομ' ἦν,
ὅς τότε Τηλεμάχον πέλας ἰστατο: τοῦ δ' ἠκίχανεν
σπένδουν' εὐκόμενον τε θοῦ παρὰ νή ῶμελαίη,
καὶ μιν φοινίσσας ἔπεα πτερόεντα προσηῦνα.
"'Ω φίλ', ἐπεὶ σε θύνοντα κιχάνῳ τῶν ἐν χώρῳ, 260
λίσσομι ὑπὲρ θυνέων καὶ δαίμονος, αὐτὰρ ἐπείτα
σῆς τ' αὐτοῦ κεφαλῆς καὶ ἑταῖρων, οὗ τοι ἔπονται,
εἰπὲ μοι εἰρομένῳ νημερτέα μηδ' ἐπικεύσῃς:
τίς πόθεν εἰς ἀνδρῶν; πόθει τοι πόλις ὣδὲ τοκῆς;" 265
Τοῦ δ' αὖ Τηλέμαχος πεπνυμένος ἄντιον ηύδα.

1 Line 251 was rejected by Aristarchus.
home to be his own brother's wife. For himself, he went to the land of other men, to horse-pasturing Argos, for there it was appointed him to dwell, bearing sway over many Argives. There he wedded a wife and built him a high-roofed house, and begot Antiphates and Mantius, two stalwart sons. Now Antiphates begot great-hearted Oicles, and Oicles Amphiaraurus, the rouser of the host, whom Zeus, who bears the aegis, and Apollo heartily loved with all manner of love. Yet he did not reach the threshold of old age, but died in Thebe, because of a woman's gifts. To him were born sons, Alcmaeon and Amphiloachus. And Mantius on his part begot Polypheides and Cleitus. Now Cleitus golden-throned Dawn snatched away by reason of his beauty, that he might dwell with the immortals; but of Polypheides, high of heart, Apollo made a seer, far the best of mortals, after that Amphiaraurus was dead. He removed to Hyperesia, having waxed wroth with his father, and there he dwelt and prophesied to all men.

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

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

And wise Telemachus answered him: "Then
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“Τοιγδρ ἐγὼ τοι, ξεῖνε, μάλ’ ἀτρεκέως ἀγορεύσω.
ἐξ’ Ἰθάκης γένος εἰμί, πατὴρ δὲ μοι ἔστιν Ὅδυσσεύς,
εἰ ποτ’ ἔην· νῦν δ’ ἦδη ἀπέφθισεν ἔν δήθεν
τούνεκα νῦν ἔταρος τε λαβὼν καὶ νῆα μέλαιναν
ἡλθον πευσόμενον πατρὸς δὴν οἰχομένου.”

Τὸν δ’ αὐτὲ προσέειπε Θεοκλύμενος θεοειδῆς.

“Οὕτω τοι καὶ ἐγὼν ἐκ πατρίδος, ἀνδρα κατακτᾶς
ἐμφυλοῖν πολλοὶ δὲ κασίγνητοι τε ἐταί τε
Ἀργὸς αὖ ἰππόβοτοι, μέγα δὲ κρατέουσιν Ἄχαιῶν.
τῶν υπαλευμένοις θάνατον καὶ κήρα μέλαιναν
φεύγω, ἐπεὶ νῦ μοι αἴσα κατ’ ἀνθρώπους ἀλάλησθαι.
ἀλλὰ μὲ νηὸς ἐφεσσαί, ἐπεὶ σε φυγὼν ἰκέτευσα,
μή με κατακτεῖνωσι. διωκόμεναι γὰρ ὅτως.”

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα.

“Οὐ μὲν δὴ σ’ ἔθελοντά γ’ ἀπόσω νηὸς ἐίσης,
ἀλλ’ ἐπευ’ αὐτάρ κεῖθι φιλήσεαι, οἶα κ’ ἔχωμεν.”

“Ὡς ἅρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος,
καὶ τὸ γ’ ἔπ’ ἱκριόφιν τάνυσεν νεός ἀμφιελλόσης·
ἀν δὲ καὶ αὐτὸς νηὸς ἐβήσετο ποντοπόροιο.
ἐν πρύμνῃ δ’ ἄρ’ ἐπειτα καθέξετο, πάρ δὲ οἱ αὐτῷ
ἰσεῖ Θεοκλύμενον· τοῦ δ’ προμνησί ἔλυσαν.
Τηλέμαχος δ’ ἐτάροισιν ἐποτρύνας ἐκέλευσε
ὀπλών ἀπτεσθαι· τοῦ δ’ ἔσσωμεν ἐπίθοντο.
ιστὸν δ’ εἰλάτων κοίλης ἐντοσθε μεσόδμης
στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,
ἐλκον δ’ ιστία λευκὰ ἐνυστρέπτοισι βοεῦσι.”

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verily, stranger, will I frankly tell thee all. Of Ithaca I am by birth, and my father is Odysseus, as sure as ever\(^1\) such a one there was; but now he has perished by a pitiful fate. Therefore have I now taken my comrades and a black ship, and am come to seek tidings of my father, that has long been gone."

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

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

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

\(^1\) Others render "if ever"; but \(\epsilon\) is not here conditional; see Monro.
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tοίςιν δ' ἵκμενον οὕρον ἰεί γλαυκώπως Ἀθήνη, λάβρον ἐπανγίζοντα δι' αἰθέρος, ὡφρα τάχιστα νῆς ἀνύσειε θέουσα θαλάσσης ἀλμυρὸν ὕδωρ. βὰν δὲ παρὰ Κρονοῦς καὶ Χαλκίδα καλλιρέεθρον. 1 2

Δύσετο τ' ἡλίος σκιώντο τε πάσαι ἀγνιαί· ἦ δὲ Φεώς ἑπέβαλλεν ἑπειγομένη Δίος οὐρφ ἦδε παρ' Ἡλίδα διὰν, ὅθι κρατέουσιν Ἐπειοῖ. ένθεν δ' αὐτ' ἐνησοιεσκέ ὑπεράθησιν, ὀρμαῖνον ἦ κενν θάνατον φύγοι ἦ κενν ἀλώη.

Τώ δ' αὐτ' ἐν κλισή Ὀδυσσεύς καὶ δίος ὕφορβες δορπείην· παρὰ δὲ σφίν ἐδόρπεσαν ἀνέρες ἄλλοι. αὐτὰρ ἐπεὶ τόσιοι καὶ ἐδητύος ἔξι ἔροι ἐντο, τοῖς δ' Ὀδυσσεύς μετέειπε, συβώτεωσ σεβητίζων, ἦ μεν ἦτ' ἐνδικέως φίλζοι μείναι τε κελεύοι αὐτῷ ἐνι πολίμεθ, ἦ δτρύνειε πόλυνη.

"Κέκλυθι νῦν, Εὔμαι, καὶ ἄλλοι πάντες ἐταῖροι· ἥδεν προτε ἀστν λιπαίομαι ἀπονέεσθαι πτωχεύσων, ἱνα μὴ σε καταπτύχω καὶ ἐταίρους. 30 ἀλλά μοι εὖ θ' ὑπάθειν καὶ ἃμι ἡγεμόν ἐσθλὸν ὅπασσον ὅς κέ με κεῖσ γάγγη· κατὰ δὲ πτῶλων αὐτὸς ἀνάγκη πλάγκομαι, αἱ κέν τοις κοτύλην καὶ πῦρνον ὅρεξι. καὶ κ' ἐξὸν πρὸς δώματ' Ὀδυσσής θείοις ἀγγελίνη εἰπομι περίφρον Πηνελοπεί, καὶ κε μητρέσσοιν ὑπερφιάλοισι μυγείν, 31

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

1 No satisfactory explanation of this obscure epithet can be given. It is barely possible that the epithet proper to a ship passing swiftly by the islands has been transferred to 96
THE ODYSSEY, XV. 292–315

hide. And flashing-eyed Athene sent them a favourable wind, blowing strongly through the sky, that, speeding swiftly, the ship might accomplish her way over the salt water of the sea. So they fared past Crouni and Chalcis, with its beautiful streams.

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

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

"Hearken now, Eumaeus, and all ye other men. In the morning I am minded to go forth to the city to beg, that I may not be the ruin of thee and of thy men. Now then, give me good counsel, and send with me a trusty guide to lead me thither; but through the city will I wander by myself perforce, in the hope that one haply will give me a cup of water and a loaf. Aye, and I would go to the house of godlike Odysseus and bear tidings to the wise Penelope, and join the company of the insolent wooers, if perchance they may give me a meal, since the islands themselves; for this the use of "celerrimum" in Tacitus, Annals, iii. 1, is adduced as a parallel. Others follow Strabo in rendering θοδωρος by "pointed," connecting the word with the verb θωδω (cf. ix. 327); this, however, is most uncertain.

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εἰ μοι δεῖπνον δοῦν ὅνειτα μυρὶ ἔχοντες.
αἰσχά κεν εὗ δρόσιμομ μετὰ σφίσιν ἀσοῦ ἑθέλοιεν.
εἰκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καὶ μεν ἀκούσον.
Ἐρμείαο ἐκήτη διακτόρου, ὃς ρά τε πάντων ἀνθρώπων ἐργοῖσαι χάριν καὶ κύδος ὅπαξει,
δρηστοσύνη ὦν ἢν μοι ἐρίσσειε βροτός ἄλλος, πῦρ τ᾽ εὐ νησία διά τε ξύλα δανὰ 1 κεάσσαι,
δαιτρεύσαι τε καὶ ὅπτήσαι καὶ οἶνοχοσῆσαι,
οἷα τε τοῖς ἄγαθοισι παραδρώσωι χέρισσες."

Τὸν δὲ μέγι ὄχθησας προσέφης, Ἐυμαιει συβδώτα.
"Ω μοι, ἔκειν, τίς τοι ἐνὶ φρεσὶ τοῦτο νόιμα ἐπλετο; ἥ σὺ γε πάγχυν λιλαίει αὐτόθ᾽ ἤλεσθαί,
εἰ δὴ μνηστήρων ἐθέλεις καταδύναι ὅμιλον,
tῶν ὑβρις τὲ βίῃ τε σιδήρειν οὔρανον ἑκεῖ.
οὐ τοι τοιοῦδ᾽ εἴσιν ὑποδρηστήρες ἐκεῖνων,
ἀλλὰ νέοι, χλαίνας εὗ εἰμένοι ἢ δὲ χιτῶνας,
aiei δὲ λιπαροὶ κεφαλάς καὶ καλὰ πρόσωπα,
οἳ σφιν υποδρώσωσιν. ἐὔξεστοι δὲ τράπεζαι
σῖτον καὶ κρειῶν ἢδ᾽ οἴνου βεβρίθασιν.
ἀλλὰ μεῦ; οὐ γὰρ τίς τοι ἀνιταί παρεώντι,
οὔτ᾽ ἐγώ οὔτε τις ἄλλοις ἐταίρων, οἳ μοι ἔασιν.
αὐτάρ ἐπὶν ἐλθησιν Ὤδυσσῆος φίλος υῖός,
κενόν σε χλαίνων τε χιτῶνα τε εἰμάτα ἔσσει,
pεμψει  δ᾽ ὅππῃ σε κράδη θυμός τε κελεύει."

Τὸν δ᾽ ἰμείβετ’ ἐπειτα πολύτλας δῖος Ὅδυσσεύς: 34
"Αἴθο ὤγως, Ἐυμαιε, φίλος Δίω πατρὶ γένου
ὠς ἐμοὶ, ὅτι μ᾽ ἐπαύοις ἄλης καὶ αἰξός αἰνῆς.
πλαγκτοσύνης δ᾽ ὦν ἦστι κακῶτερον ἄλλο βροτοίσιν
ἀλλ᾽ ἐνεκ᾽ οὐλομένης γαστρῶς κακὰ κηδε  ἤχουσιν
ἀνέρες, ὅν τιν᾽ ἵκηται ἄλη καὶ πῆμα καὶ ἄλγος.

1 δανὰ: πολλὰ.
2 Line 345 is omitted in many MSS.
THE ODYSSEY, XV. 316–345

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

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

Then the much-enduring, goodly Odysseus answered him: "Would, Eumaeus, that thou mightest be as dear to father Zeus as thou art to me, for that thou hast made me cease from wandering and from grievous hardships. Than roaming naught else is more evil for mortals; yet for their cursed belly’s sake men endure evil woes, when wandering and sorrow and
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νῦν δ' ἐπεὶ ἵσχανάς μείναι τε με κεῖνον ἀνωγας, eἰπ' ἂγε μοι περὶ µητρὸς Ὀδυσσῆος θείου πατρὸς θ', διν κατέλειπεν ἵων ἐπὶ γῆρας οὐδ' ἥ πον ἔτι ξόνουσιν ὑπ' αὐγάς ἰηλίου, ἥ ἧδη τεθνάσι καὶ εἰν 'Αἴδαο δόµοισι."

Τὸν δ' αὐτὴ προσέειπε συβώτης, ὁρχαµος ἀνδρῶν· "Τοµαρ ἐγὼ τοι, ξεὶνε, µὰλ' ἀτρεκέως ἀγορεύσω. Δαέρτησ µὲν ἔτι ξοεὶ, Διὶ δ' εὐχεται αἰὲι θυµὸν ἀπὸ µελέων φθίσθαι οἶς ἐν µεγάρωσιν ἐκπάγλως γὰρ παιδὸς ὀδύρεται οἰχοµένου κουριδίης τ' ἀλόχοιο δαίφρονος, ἦ ε µάλιστα ἦκαχ' ἀποφθιµένη καὶ ἐν ὀµῷ γηραί θήκεν. ἦ δ' ἁχεὶ οὐ παιδὸς ἀπέφθιτο κυδαλίµοιο, λευγαλέῳ θανάτῳ, ὡς µὴ θάνοι ὡς τις ἔµοι γε ἐνθάδε ναιετάων φίλοσ εἰη καὶ φίλα ἐρδοι. 30

ὅφρα µὲν οὖν δὴ κεῖνη ἐην, ἀχέουσα περ ἐµητης, τόφρα τ' µοι φίλου ἐσκε µεταλλῆσαι καὶ ἑρέσθαι, οὖνεκά µ' αὐτὴ θρέψεν ἁµα Κτιµένη ταυτεπλωρ, θυγατέρ' ἱφθίμη, τὴν ὀπλοτάτην τέκε παίδων τῇ ὅµοι ἑτρεφόμην, ὁλίγον δὲ τ' µ' ἱσσον ἑτίµα. 35

αὐτάρ ἐπεὶ ρ' ἤθην πολνήρατον ἴκοµεθ' ἁµφω, τὴν µὲν ἐπειτα Σάµηνδ' ἐδοσαν καὶ µορί' ἑλοντο, αὐτάρ ἐµὲ χλαιίναν τε χιτῶνά τε εἰµατ' ἑκέννη καλὰ µᾶλ' ἀµφίσασα, ποσίν δ' ὑποδήµατα δούσα ἀγρόνδε προτάλλε· φίλει δὲ µε κηρόθη µᾶλλον. 40

νῦν δ' ἧδη τούτων ἐπιδεύοµαι· ἀλλὰ µοι αὐτῷ ἐργον ἀέξουσιν µάκαρες θεοὶ δ' ἐπιµίµων· τῶν ἐφαγόν τ' ἐπίον τε καὶ αἰδοίοισιν ἐδωκα. ἐκ δ' ἁρα δεσποίνης οὐ µείλιχον ἐστιν ἀκούσαι 100
pain come upon them. But now, since thou keepest me here and biddest me await thy master, come, tell me of the mother of godlike Odysseus, and of the father, whom, when he went forth, he left behind him on the threshold of old age. Are they haply still living beneath the rays of the sun? or are they now dead and in the house of Hades?"

Then the swineherd, a leader of men, answered him: "Then verily, stranger, will I frankly tell thee. Laertes still lives, but ever prays to Zeus that his life may waste away from his limbs within his halls. For wondrously does he grieve for his son that is gone, and for the wise lady, his wedded wife, whose death troubled him most of all, and brought him to untimely old age. But she died of grief for her glorious son by a miserable death, as I would that no man may die who dwells here as my friend and does me kindness. So long as she lived, though it was in sorrow, it was ever a pleasure to me to ask and enquire after her, for she herself had brought me up with long-robbed Ctimene, her noble daughter, whom she bore as her youngest child. With her was I brought up, and the mother honoured me little less than her own children. But when we both reached the longed-for prime of youth they sent her to Same to wed, and got themselves countless bridal gifts; but as for me, my lady clad me in a cloak and tunic, right goodly raiment, and gave me sandals for my feet and sent me forth to the field; but in her heart she loved me the more. But now I lack all this, though for my own part the blessed gods make to prosper the work to which I give heed. Therefrom have I eaten and drunk, and given to reverend strangers. But from my mistress I may hear naught
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οὐτ’ ἐπός οὐτε τι ἔργον, ἐπεὶ κακὸν ἐμπεσεν οἵκως, 3 ἀνδρεῖς ὑπερφιάλοι· μέγα δὲ δμῶς χατέουσιν ἀντὶα δεσποίνης φάσθαι καὶ ἐκαστὰ πυθέονθαί καὶ φαγέμεν πτέμεν τε, ἐπείτα δὲ καὶ τι φέρεσθαί ἀγρόνδ’, οἶα τε θυμὸν ἀεὶ δμώεσον ἵαίνει.

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσει Ἔμαίκε συβώτα, 3 πολλὸν ἀπεπλάγχθης σῆς πατρίδος ἑδὲ τοκήνων. ἀλλ’ ἄγε μοί τόδε εἰπτε καὶ ἄτρεκέως κατάλεξον, ἥ διεπράθετο πτόλης ἄνδρῶν εὐρυάγυα, ἡ ἐνι ναιετάσσεις πατὴρ καὶ πότια μήτηρ, ἥ σε γε μουνωθέντα παρ’ οἴεσιν ἡ παρά βουσίν ἄνδρες δυσμενέες ημοῦν λάβον ἥδ’ ἐπέρασαν τοῦτ’ ἄνδρος πρὸς δώμαθ’, ὁ δ’ ἄξιον ὄνων ἐδωκε.


1 ἀεὶ δμώεσοιν: ἐνὶ στήθεσιν.
THE ODYSSEY, XV. 375–402

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

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

Then the swineherd, a leader of men, answered him: "Stranger, since thou dost ask and question me of this, hearken now in silence, and take thy joy, and drink thy wine, as thou sittest here. These nights are wondrous long. There is time for sleep, and there is time to take joy in hearing tales; thou needest not lay thee down till it be time; there is weariness even in too much sleep. As for the rest, if any man's heart and spirit bid him, let him go forth and sleep, and at daybreak let him eat, and follow our master's swine. But we two will drink and feast in the hut, and will take delight each in the other's grievous woes, as we recall them to mind. For in after time a man finds joy even in woes, whosoever has suffered much, and wandered much. But this will I tell thee, of which thou dost ask and enquire.

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“Νήσος τις Συρίη κικλήσκεται, εἰ ποὺ ἀκούεις, Ὄρτυγίς καθύπερθείν, δὴ τροπαί ἦλιον, οὐ τι περιπληθής λίθν τόσον, ἀλλ' ἀγαθὴ μὲν, εὐβοτος, εὐμηλος, οἴνοπληθής, πολύπυρος. πείνῃ δ' οὐ ποτε δήμον ἐσέρχεται, οὐδὲ τις ἄλλη νοῦσος ἐπὶ στυγερὴ πέλεται δειλοῖς βροτοῖς ἀλλ' ὅτε γηράσκωσι πόλιν κάτα φῦλ' ἄνθρώπων, ἐλθὼν ἀργυρότοξος Ἀπόλλων Ἀρτέμιδι ξύν οἷς ἀγανοῖς βελέσσιν ἐποιχόμενος κατέπεφνεν. ἐνθα δύω πόλεις, δύχα δὲ σφισι πάντα δέδασται· τῆσιν δ' ἀμφοτέροις πατήρ ἐμὸς ἐμβασίλευε, Κτήσιος Ὀμενιθής, ἐπιείκελος ἀθανατοίσιν.

“Ενθα δὲ Φοῖνικες ναυσίκλυτοι ἠλθοῦν ἄνδρες, τρώκεται, μυρὶ ἄγοντες αὖρματα νη' μελαίνη. ἐσκε δὲ πατρὸς ἐμῷο γυνῇ Φοῖνισσ' εἰνὶ οἶκῳ, καλῇ τε μεγάλῃ τε καὶ ἀγαλλὰ ἔργα ἀδιαν. τὴν δ' ἄρα Φοῖνικες πολυπαταίλοι ἦπερόπευον. πλυνοῦσῃ τις πρότα μίγῃ κοίλῃ παρὰ νη' εὐνῇ καὶ φιλότητι, τὰ τε φρένας ἦπεροπεύει θηλυτέρας γυναῖξι, καὶ ἴ κ' εὔεργὸς ἔρει. εἰρῶτα δὴ ἐπείτα τῆς εἰς καὶ πόθεν ἐλθοῖ η' δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφές δῶ·

“Εκ μὲν Σιδώνως πολυχάλκου εὔχομαι εἶναι, κούρη δ' εἰμί. Αρύβαντος ἐγὼ ῥυδὸν ἀφυειοῦς ἀλλὰ μ' ἀνήρπαξαν Τάφιοι ληθέστερες ἄνδρες ἄγροθεν ἔρχομενην, πέραςαν δὲ τε δεῦρ' ἄγαγόντες τοῦδ' ἄνδρος πρὸς δῶμαθ'. ὁ δ' ἄξιον ἄνων ἐδώκε.·

“Τὴν δ' αὐτὲ προσέειπεν ἀνήρ, δὲς ἐμίσγετο λάθρη.· Ἡ ρά κε νῦν πάλιν αὐτίς ἀμ' ἡμῖν οἰκάδ' ἐποιο,
THE ODYSSEY, XV. 403-431

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

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

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

"Then the man who had lain with her in secret answered her: 'Wouldest thou then return again with us to thy home, that thou mayest see the high-roofed
HOMER

όφρα ἰδὴ πατρὸς καὶ μητέρος υψερεφές δῶ αυτοὺς τ’, ἢ γὰρ ἐτ’ εἰσὶ καὶ ἀφνειοι καλέονται.

“Τὸν δ’ αὐτὴ προσέειπε γυνὴ καὶ ἀμείβετο μύθῳ. ’Εἰη κεν καὶ τούτ’, εἶ μοι ἑθέλοιτε γε, νაῦται, ὀρκῳ πιστωθῆναι ἀπήμονα μ’ οἶκαδ’ ἀπάξειν.’

“Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπάξουν ὡς ἐκέλευσιν αὐτῷ ἐπεῖ ἰ’ ὁμοσάν τε τελεύτησαν τε τὸν ὄρκον, τοῖς δ’ αὐτῶς μετέειπε γυνῇ καὶ ἀμείβετο μύθῳ.

”Συγῆ νῦν, μὴ τίς με προσαυξᾷ ὑπέέσσιν ὑμετέρους ἔταρφων, ξυμβλήμενος ἢ ἐν ἀγνηῇ, ἢ ποῦ ἐπὶ κρήνῃ. μὴ τις ποτε δῶμα γέροντι ἐλθὼν ἔξειπῃ, ὁ δ’ ὀδοίμενος κατάδησῃ δεσμῷ ἐν ἀργαλέῳ, υἱῶν δ’ ἐπιφράσσετ’ ὀλεθρον.

ἄλλα ἐχεῖν ἐν φρεσὶ μῦθου, ἐπείγετε δ’ ων ὄδαίων. ἄλλη ὅτε κεν δὴ νῆς πλείθι βιοτοὺ γένηται, ἀγγελίᾳ μοι ἐπείτα θοῶς ἐς δῶμαθ’ ἰκέσθω: οἰσώ γάρ καὶ χρυσῶν, ότις χ’ ὑποχείριος ἐκθῇ· καὶ δέ κεν ἄλλη ἐπίβαθρον ἐγὼν ἑθέλουσά γε δοῦν. παῖδα γάρ ἀνδρός ἐγός ἐνι μεγάροις αὐτίκαλῳ, κερδαλέουν δὴ τοῖον, ἀμα τροχώντα θύραξε: τὸν κεν ἄγοιμ’ ἐπὶ νῆς, ὁ δ’ υἱῶν μυρίον ἄνων ἀλφοί, ὅτι περάσητε κατ’ ἀλλοθρόους ἀνθρώπους.’

”Ἡ μὲν ἄρ’ ὡς εἰπούσ’ ἀπέβη πρὸς δῶματα καλά, οἱ δ’ ἐνιαυτόν ἀπαντα παρ’ ἥμιν αὐθί μένοντες ἐν νῆς γλαφυρῇ βίοτον πολὺν ἐμπολόωντο.

ἄλλ’ ὅτε δὴ κοίλῃ νῆς ἠχθετο τοῖσι νέεσθαι, καὶ τὸτ’ ἄρ’ ἀγγελον ἦκαν, δ’ ἀγγεῖλει γυναικί. ἡλιθ’ ἀνὴρ πολύϊδρις ἐμοὶ πρὸς δῶματα πατρὸς χρύσεον ὄρμον ἔχων, μετὰ δ’ ἑλεκτροσίων ἕρτο.

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THE ODYSSEY, XV. 432–460

house of thy father and mother, and see them too? For of a truth they yet live, and are accounted rich.'

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

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

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

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

1 Or, on another interpretation of ἕνος, simply "my."
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tον μὲν ἀρ’ ἐν μεγάρῳ δῆμοι καὶ πότνια μήτηρ
χερσίν τ’ ἀμφαφώντο καὶ ὀθολυμπίσοιν ὀρῶντο,
ὅνον ὑπισχόμεναι· ὦ δὲ τῇ κατένευσε σιωπῆ.
ἡ τοι ὁ καννεύσας κοίλην ἐπὶ νηὸ βεβήκει,
ἡ δ’ ἔμε χειρὸς ἐλούσα δόμων ἐξῆρεθα θύρας.
εὐρε δ’ ἐνὶ προδόμῳ ἠμὲν δέπαι ἢ δὲ τραπέζας
ἀνδρῶν δαίτυμον, οὗ μὲν πατέρ’ ἀμφεφύνοντο.
οὶ μὲν ἄρ’ ἐς θόκον πρόμολον, δήμοι τος φῆμιν,
ἡ δ’ αἰγὰ τρὶ’ ἀλείσα κατακρύψας ὑπὸ κόλπῳ
ἐφερεν· αὐτὰρ ἐγὼν ἐπόμην ἀεισιφροσύνης.
δύσετο τ’ ἱέλιος, σκιώωντο τε πᾶσαι ἁγναῖ·
ἡμεῖς δ’ ἐς λιμένα κλυτῶν ἠλθομεν ὡς κλώντες,
ἐνθ’ ἀρα Φαινίκων ἀνδρῶν ἦν ὠκύαλος νηὸς.
οἱ μὲν ἐπειτ’ ἀναβάντες ἐπεπλεον ὅγρα κέλευθα,
νῶ ἀναβησάμενοι· ἐπὶ δὲ Ζεὺς οὐρὸν ἦκλεῖν.
ἐξῆμαρ μὲν ὁμός πλέομεν νῦκτας τε καὶ ἡμὰρ·
ἀλλ’ ὅτε δὴ ἐβδομον ἡμὰρ ἐπὶ Ζεὺς θῆκε Κρονίων,
τὴν μὲν ἐπειτα γυναίκι βάλ’ Ἀρτέμις Ἰοχέαιρα,
ἀντλὼ δ’ ἐνδούπησε πεσοῦσ’ ὡς εἰναλίη κῆς.
καὶ τὴν μὲν φώκησι καὶ ἰχθύσι κύρια γενέσθαι
ἐκβαλον· αὐτὰρ ἐγὼ λυπόμην ἀκαχήμενος ἢτορ·
tοὺς δ’ Ἰθάκη ἐπέλασεν φέρων ἀνεμός τε καὶ ὑδωρ,
ἐνθα με Δαέρτης πρίατο κτεάτεσσιν ἐῴσων.
οῦτω τὴν τέ τε γαίαν ἑγὼν ἰδον ὀθελαμοίσι.”

Τὸν δ’ αὐ διογενῆ ο’Οὐδεσφς ἡμείβετο μύθον.
“Ἐμμα’, ἢ μάλα δὴ μοι ἐνί φρεσὶ θυμὸν ὅρινας
ταῦτα ἐκαστὰ λέγων, ὅσα δὴ πάθες ἄλγεα θυμῷ.
ἀλλ’ ἢ τοι σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκε
Ζεὺς, ἐπεὶ ἀνδρὸς δῶματ’ ἀφίκεο τολλὰ μογὴσσας.
the maidens in the hall and my honoured mother were handling, and were gazing on it, and were offering him their price; but he nodded to the woman in silence. Then verily when he had nodded to her, he went his way to the hollow ship, but she took me by the hand, and led me forth from the house. Now in the fore-hall of the palace she found the cups and tables of the banqueters, who waited upon my father. They had gone forth to the council and the people's place of debate, but she quickly hid three goblets in her bosom, and bore them away; and I followed in my heedlessness. Then the sun set, and all the ways grew dark. And we made haste and came to the goodly harbour, where was the swift ship of the Phoenicians. Then they embarked, putting both of us on board as well, and sailed over the watery ways, and Zeus sent them a favourable wind. For six days we sailed, night and day alike; but when Zeus, son of Cronos, brought upon us the seventh day, then Artemis, the archer, smote the woman, and she fell with a thud into the hold, as a sea bird plunges. Her they cast forth to be a prey to seals and fishes, but I was left, my heart sore stricken. Now the wind, as it bore them, and the wave, brought them to Ithaca, where Laertes bought me with his wealth. Thus it was that my eyes beheld this land."

To him then Zeus-born Odysseus made answer, and said: "Eumaeus, of a truth thou hast deeply stirred the heart in my breast in telling all this tale of the sorrow thou hast borne at heart. Yet verily in thy case Zeus has given good side by side with the evil, since after all thy toil thou hast come to the house of a kindly man, who gives thee food and
ΗΠΙΟΥ, δς δ' τοι παρέχει βρωσίν τε πόσιν τε 
ενδυκέως, ξώεις δ' ἀγαθόν βίον· αὐτάρ ἐγὼ γε 
pολλὰ βρωτῶν ἐπὶ ἄστει ἄλωμενος ἐνθαδ' ἱκάνω·" 4

"Ὡς οἱ μὲν τοιαύτα πρὸς ἀλλήλους ἀγόρευον, 
kαδδραθέτην δ' οὐ πολλὸν ἐπὶ χρόνον, ἀλλὰ μίνυνθα· 
ἄψα γὰρ Ἡώς ἤλθεν ἐὕθρονος. οἱ δ' ἐπὶ χέρσου 
Τηλεμάχου ἔταροι λύον ἰστία, κακδ' ἔλοι ἰστὸν 
καρπαλίμως, τὴν δ' εἰς ὄρμον προέρυσαν ἐρετμοῖς· 
ἐκ δ' εὐνὰς ἐβαλον, κατὰ δὲ προμνήσι ἐδησαν· 
ἐκ δὲ καὶ αὐτοὶ βαίνουν ἐπὶ ῥηγμών χαλάσσεις, 
δείπνων τ' ἐντυπνυτο κερῶτο πε τε ἄθυπα οἶνον.  
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αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύς ξ' ἔρον ἐντο, 
τοῖς δ' Τηλεμάχος πεπνυμένος ἥρχετο μύθων· 

"Τμεῖς μὲν νῦν ἀστυν ἐλαύνετε νῆα μέλαιναν, 
αὐτάρ ἐγὼν ἀγροὺς ἐπιείσομαι ἡδ' βοτήρας· 
ἐσπέριος δ' εἰς ἀστυ ἰδόν ἐμα ἔργα κάτεμι. 

ἡδεν δὲ κεν ὑμμων ὁδοιπόροι παραθείμην, 
δαῖτ' ἀγαθήν κρείων τε καὶ οἶνον ἡδυπότοιο."  

Τὸν δ' αὑτὲ προσέειπε Θεοκλύμενος θεοεἰδής· 

"Πῃ γὰρ ἐγώ, φίλε τέκνου, ὦ; τεῦ δόμαθ' ἱκώμαι 
ἀνδρῶν οὐ κραναθ' Ἰδάκην κάτα κοιρανέουσιν; 

ἡ ἴδις σῆς μητρὸς ἰδώ καὶ σοὸ δόμοιο."  

Τὸν δ' αὐ Τηλεμάχος πεπνυμένος ἀντίον ἦδα· 

"Ἀλλως μὲν σ' ἀν ἐγώ γε καὶ ἡμέτερονδε κελοίμην 
ἐρχεσθ' οὐ γὰρ τ' εξενών ποθή' ἀλλὰ σοὶ αὐτ' 
χείρον, ἐπεί τοι ἐγώ μὲν ἀπέσσομαι, οὔδε σε μήτηρ 
ὀψεται· οὐ μὲν γὰρ τ' θαμὰ μηστήρ' ἐνὶ οἴκῳ 
φαίνεται, ἀλλ' ἀπὸ τῶν ὑπερωῆς ἰστὸν ὑφαίνει. 
ἀλλά τοι ἄλλον φῶτα πεφαύσκομαι οὖν κεν ἵκοιο, 

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

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

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

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

Then wise Telemachus answered him: "Were things otherwise, I should bid thee go even to our house, for there is in no wise lack of entertainment for strangers, but it would be worse for thyself, since I shall be away, and my mother will not see thee. For she does not often appear before the wooers in the house, but apart from them weaves at her loom in an upper chamber. But I will tell thee of another man to whom thou mayest go, Eurymachus, glorious
Εὐρύμαχον, Πολύβοιο δαίφρονος ἄγλαον νύόν, τὸν νῦν ἴσα θεῷ Ἰθακήσιον εἰσοροῶσιν καὶ γάρ πολλὸν ἀριστος ἄντερ μέμονεν τε μάλιστα μητέρ’ εἴην γαμεῖν καὶ Ὣδυσσης γέρας ἔξειν ἀλλὰ τὰ γε Ζεὺς οἶδεν Ὀλύμπιος, αἰθέρι ναῖων, εἰ κέ σφη πρὸ γάμου τελευτήσει κακὸν ἣμαρ.

"Ὡς ἀρα οἱ εὐπόντα ἐπέπτατο δεξίος ὅρνις κύρκος, Ἀπόλλωνος ταχὺς ἀγγελος· ἐν δὲ πόδεσσι τίλλε πέλειαν ἔχων, κατὰ δὲ πτερὰ χεῦν ἔραξε μεσσηγὸς νηός τε καὶ αὐτοῦ Τηλεμάχου τὸν δὲ Θεοκλύμενον ἔταρων ἀπονόσφι καλέσσας ἐν τ’ ἀρα οἱ φύ χειρὶ ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαξεν.

"Τηλέμαχι, οὐ τοι ἀνευ θεοῦ ἐπτάτο δεξίος ὅρνις ἔγνων γάρ μιν ἐσάντα ἵδων οἰωνὸν ἑόντα. ὑμετέρου δ’ οὐκ ἔστι γένος βασιλεύτερον ἄλλο ἐν δήμῳ Ἰθάκης, ἄλλ’ ὑμεῖς καρτεροὶ αἰεί.”

Τὸν δ’ αὐ Τηλέμαχος πεπυμένους ἀντίον ἡδὰ. "Αἱ γὰρ τοῦτο, ξείνε, ἔπος τετελεσμένον εἵη· τῷ κε τάχα γνοῖς φιλότητά τε πολλά τε δῶρα ἐξ ἐμεθ, ὡς ἂν τίς σε συναντόμενος μακαρίοζ.”

"Η καὶ Πειραιοῦ προσεφώνεε, πιστὸν ἔταξεν. "Πειραιε Κλητίδη, σὺ δὲ μοι τὰ περ ἀλλὰ μάλιστα πείθῃ ἐμῶν ἔταρων, οὐ μοι Πύλων εἰς ἄμ’ ἐποντο. καὶ νῦν μοι τὸν ξεῖνου ἄγων ἐν δῶμαι σοῖσιν ἐνδυκέως φιλεῖν καὶ τίμειν, εἰς δ’ κεν ἔλθω.”

Τὸν δ’ αὐ Πειραιους δουρικλυτος ἀντίον ἡδὰ. "Τηλέμαχε, εἰ γάρ κεν σὺ πολὺν χρόνον ἐνθάδε μέμων τούδε τ’ ἐγω κομιῶ, ξενίων δὲ οἱ οὐ ποθῆ ἔσται.”
son of wise Polybus, whom now the men of Ithaca look upon as on a god. For he is by far the best man, and is most eager to marry my mother and to have the honour of Odysseus. Nevertheless Olympian Zeus, who dwells in the sky, knows this, whether or not before marriage he will fulfil for them the evil day."

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

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

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

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

Then Peiraeus, the famous spearman, answered him: "Telemachus, though thou shouldest stay here long, I will entertain him, and he shall have no lack of what is due to strangers."
HOMER

"Ως εἶτων ἐπὶ νησὺς ἔβη, ἐκέλευσε δὲ ἐταῖρονς αὐτοῦς τοὺς ἄμβαίνειν ἀνά τε προμνήσια λύσαι. οἱ δὲ αἰχμαλώτων καὶ ἔπει κλήσει καθίζον. Τηλέμαχος δὲ ὑπὸ ποσσιν ἔδησατο καλά πέδιλα, εὐλετο μὲν ἄλκιμον ἄγχος, ἀκαχμένον ὁξίν χαλκῷ, νησὺς ἀπ’ ἱκριόφιν τοῖς δὲ προμνήσι᾽ ἔλυσαν. οἱ μὲν ἀνώσαντες πλέον ἐς πόλιν, ὡς ἐκέλευσε Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείων τῶν δὲ οὐκ ἔξαζεν οἵτινες φέρουσι, ὁφρυκτοποιούσι αὐλήν, ἐνθαὶ οἱ ἅγιοι ὑπὸ μάλα μυρία, ἦσι συμβότης ἑσθόλος ἐων ἐνίαυεν, ἀνάκτεσιν ἡπείρα ἐιδώλος.
So saying, he went on board the ship, and bade his comrades themselves to embark and to lose the stern cables. So they went on board straightway, and sat down upon the benches. But Telemachus bound beneath his feet his fair sandals, and took his mighty spear, tipped with sharp bronze, from the deck of the ship. Then the men loosed the stern cables, and thrusting off, sailed to the city, as Telemachus bade, the dear son of divine Odysseus. But his feet bore him swiftly on, as he strode forward, until he reached the farmstead where were his countless swine, among whom slept the worthy swineherd with a heart loyal to his masters.
Π

Τώ δ' αυτ' ἐν κλισίῃ Ὅδυσσεύς καὶ δίος ύφορβὸς ἐντύνοντο ἀριστον ἁμ' ἠοὶ, κημαμένω πῦρ, ἐκπεμψάν τε νομήας ἁμ' ἀγρομένουισι σύσσον. Τηλέμαχον δὲ περισσαίον κύνες ὕλακόμωροι, οὐδ' ἔλαιον προσιόντα. νόησε δὲ δίος Ὅδυσσεύς σαίνοντός τε κύνας, περί τε κτύποις ἠλθε ποδοὶν. αἴσα δ' ἄρ' Εὔμαιον ἔπεα πτερόεντα προσηύδα. “Εὔμαι’, ἢ μάλα τάς τοι ἐλεύσεται ἐνθάδ' ἑταῖροι ἢ καὶ γνώριμος ἄλλος, ἐπεὶ κύνες οὐχ ὕλαονος, ἀλλὰ περισσαίονος· ποδῶν δ' ὕπὸ δοῦνον ἀκοῦω.”  

Οὔ πω πάν εἴρητο ἔπος, ὦτε οἱ φίλοις νῦν ἔστη ἐνὶ προθύροισι. ταφὸν δ' ἀνόρουσε συβώτης, ἐκ δ' ἄρα οἱ χειρῶν πέσον ἀγγεα, τοῖς ἐπονεῖτο, κιρνὰς αἴθοπα οἶνον. οὗ δ' ἀντίος ἠθέον ἀνακτος, κύσσε δὲ μιν κεφαλῆν τε καὶ ἁμφο φάεα καλὰ χειρᾶς τ' ἀμφοτέρας: θαλερὸν δὲ οἱ ἔπεσε δάκρυν. ὡς δὲ πατήρ δὴ παίδα φίλα φρονέων ἀγαπάζῃ ἐλθόντι' ἐξ ἀπίθης γαίης δεκάτῳ ἐνιαυτῷ, μούνον τηλύγετον, τῷ ἐπ' ἀλγεα πολλὰ μοσῆς, ὡς τότε Τηλέμαχον θεοεδέα δίος ύφορβὸς πάντα κύσεν περιφύς, ὡς ἐκ θανάτου φυγόντα· καὶ ἰ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.
BOOK XVI

Meanwhile the two in the hut, Odysseus and the goodly swineherd, had kindled a fire, and were making ready their breakfast at dawn, and had sent forth the herdsmen with the droves of swine; but around Telemachus the baying hounds fawned, and barked not as he drew near. And goodly Odysseus noted the fawning of the hounds, and the sound of footsteps fell upon his ears; and straightway he spoke to Eumaeus winged words:

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

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

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"Ἡλθες, Τηλέμαχε, γλυκερῶν φάος. οὐ σ’ ἔτ’ ἐγὼ γε ὀφεσθαί ἐφάμην, ἔπει ὁχεο νη Πύλονδε.

ἀλλ’ ἀγε νῦν εἰσελθε, φίλον τέκος, ὅφρα σε θυμῷ
tέρψομαι εἰσορόων νέον ἄλλοθεν ἐνδον ἐόντα.
oὐ μὲν γὰρ τι θάμ’ ἀγρὸν ἐπέρχεαι οὐδὲ νομῆας,
ἀλλ’ ἐπιδημεύεις: διὰ γάρ νῦ τοι εὐδα δε θυμῷ,
ἀνδρῶν μυπστήρων ἐσορᾶν αἴθηλον ὄμιλον."

Τὸν δ’ αὐΤ’Tηλέμαχος πεπνυμένοσ ἀντίον ηὔδα:

"Ἔσσεται οὕτως, ἅττα σέθεν δ’ ἔνεκ’ εὐθά’ ἰκάνῳ,

ὠφρα σε τ’ ὄφθαλμοισίν ἵδω καὶ μύθον ἄκουσω,

ἡ μοι ἐτ’ ἐν μεγάροις μήτηρ μένει, ἥ τις ἥδη

ανδρῶν ἄλλοσ ἐγήμεν, Ὀδυσσῆος δέ που εὐνὴ

χήτει ἐνεναιών κάκ’ ἀράχμα κεῖται ἔχουσα."

Τὸν δ’ αὐτε προσέειπε συβῶτης, ὅρχαμος ἀνδρῶν.

“Καὶ λίην κεῖνη γε μένει τετλητότε θυμῷ

σοίσιν εὐλ μεγάροισιν: δικυραί δε οἱ αἰεὶ

φθίνουσιν νῦκτες τε καὶ ἡματα δάκρυ χεόνῃς.”

"Ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἐγχος:

αὐτάρ δ’ ἡ’ εἰσώ ἰεν καὶ ὑπέρβη λάινον οὐδόν.

τῷ δ’ ἔθρης ἐπιόντι πατήρ ὑπόειξεν Ὀδυσσεύς:

Τηλέμαχος δ’ ἐτέρωθεν ἐρήτυρν φωνησέν τε;

"Ἡσ’, δ’ ξεῖν’ ἡμεῖς δὲ καὶ ἄλλοθεθ δόμοιν ἔθρη

σταθμῷ ἐν ἡμετέρῳ πάρα δ’ ἀνήρ ὦ καταθήσει.”

"Ὡς φάθ’, δ’ αὐτῆς ἰὼν κατ’ ἄρ’ ἔξετο τῷ δὲ συβῶτη

χεῦν ὑπὸ χλωρᾶς ῥώπας καὶ κώας ὑπερθεν

ἐνθα καθέξετ’ ἐπείτα Ὀδυσσῆος φίλος νῦός.

τοίςιν δ’ αὐτριὼν πίνακας παρέθηκε συβῶτης

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

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

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

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

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

So he spoke, and Odysseus went back and sat down again, and for Telemachus the swineherd streewed green brushwood beneath and a fleece above it, and there the dear son of Odysseus sat down. Then the swineherd set before them platters of roast
HOMER

οπταλέων, ἃ ῥα τῇ προτέρῃ ὑπέλειπον ἔδοιγτε,
σίτου δ' ἐσσυμένως παρενήγεεν ἐν κανέοισιν,
ἐν δ' ἄρα κισσυβίῳ κίρηθη μεληθέα ὅινον·
αὐτὸς δ' ἀντίον ἤσεν Ὄδυσσῆος θείοιο.
οἱ δ' ἐπὶ οὐείαθ' ἐτοίμα προκείμενα χείρας ἑαλλοῦν.
αὐτὰρ ἐπεὶ πόσιος καὶ ἑδητύος ἐξ ἔρων ἔντο,
ὅτι τότε Τηλέμαχος προσεφώνεε δίον ὕφορβον.

"Αττά, πόθεν τοι ξείνος ὅδ' ἰκετο; πῶς δέ ἐ ναύται
ἡγαγον εἰς Ἰθακήν; τίνες ἐμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί ἐ πεζὸν ὁμοίᾳ ἐνθάδ' ἰκέσθαι."

Τὸν δ' ἀπαμειβόμενος προσέφης, Ὕμαιε συβδώτα·
"Τοιγάρ ἐγώ τοι, τέκνου, ἀληθέα πάντ' ἀγορεύσω.
ἐκ μὲν Κρητάων γένος εὐχετει ἐυρείαν,
φησί δὲ πολλὰ βροτῶν ἔπι ἄστεα δινηθῆναι
πλαξόμενος· ὃς γάρ οἱ ἐπέκλωσεν τὰ γε δαίμων.

νῦν αὐ Θεσπρωτῶν ἄνδρῶν ἐκ νηὸς ὑποδράς
ὡλυθ' ἐμὸν πρὸς σταθμόν, ἐγὼ δέ τοι ἐγναλίξω·
ἐρξον ὁπως ἐθέλεις· ἰκέτης δέ τοι εὐχετα εἶναι."

Τὸν δ' αὖ Τηλέμαχος πεπυμένος ἀντίον ηύδα·

"Εὑμαι', ἢ μάλα τούτο ἐπος θυμαλγές ἔειπες·
πῶς γάρ ἐγώ τὸν ξείνον ἐγὼν ὑποδέξομαι οἶκρ;
αὐτὸς μὲν νέος εἰμί καὶ οὐ πω χερσὶ πέποιθα
ἀνδρ' ἀπαμίνασαι, ὅτε τις πρότερος χαλεπήνης
μητρὶ δ' ἐμῆ δίχα θυμός ἐν φρεσί μερμηρίζει,
ἡ αὐτοῦ παρ' ἐμοὶ τε μένη καὶ δῶμα κομίζῃ,
εὐνὴν τ' αἰδομένη πόσιος δήμοι τε φήμων,
ἡ ἦδη ἀμ' ἔπηται Ἀχαιῶν ὃς τις ἀριστὸς
μνάται ἐνι μεγάροισιν ἀνήρ καὶ πλείστα πόρησιν.

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

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

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

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

ἀλλ’ ἦ τοι τὸν ἕξειν, ἐπεὶ τεῦν ἰκέτο δῶμα,
ἐσσώ μιν χλαίναν τε χιτώνα τε, εἴματα καλά,
δόσω δὲ εἴφος ἄμφηκες καὶ ποσσὶ πέδιλα,
πέμψω δ’ ὅππη μιν κραδίη θυμός τε κελεύει.
eἰ δ’ ἐθέλεις, σὺ κόμισον ἐὰν σταθμοῦσιν ἐρύξας:
εἴματα δ’ ἐνθάδ’ ἐγὼ πέμψω καὶ σίτον ἀπαντά
ἔδμεναι, ὦς ἄν μη σὲ κατατρύχῃ καὶ ἑταῖρους.
κείσε δ’ ἂν ὦ μιν ἐγώ γε μετὰ μνηστήρας ἐφιμὶ
ἐρχεσθαι. Ἡν γὰρ ἀτάσθαλον ὑβριν ἑχουσι,
μὴ μιν κερπομέωσιν, ἐμοὶ δ’ ἄχους ἔσσεται αἰνόν.
πρῆξαι δ’ ἄργαλεόν τι μετὰ πλεόνεσσιν ἐόντα
ἀνδρα καὶ ἰθημον, ἐπεὶ ἡ πολὺ φέρτεροι εἰσι.’

Τὸν δ’ αὐτὲ προσέειπε πολύτλας δίος Ὁδυσσεὺς:
‘‘Ὡ φίλ’, ἐπεὶ θήν μοι καὶ ἀμείψασθαι τέμις ἐστίν,
ἡ μάλα μεν καταδάπτετ’ ἀκοῦοντος φίλον ἢτορ,
ολὰ φατε μνηστήρας ἀτάσθαλα μηχανάσθαι
ἐν μεγάρωι, αέκθης σέθεν τοιούτου ἐόντος.
eἰπέ μοι ἢ ἐκὼν ὑποδάμνασαι, ἢ σὲ γε λαὸ
ἐχθαίρουσ’ ἀνὰ δήμον, ἐπισπόμενοι θεοὺ ὀμφῆ,
ἡ τι κασιγνήτοις ἐπιμέμφεαι, οἶσι περ ἁνή
μαρναμένοις πέποιθε, καὶ εἰ μέγα νείκος ὅρθηται.
αἰ γὰρ ἐγὼν οὖτος νέος ἐην τὸδ’ ἐπὶ θυμῷ,
ἡ παῖς εξ Ὁδυσσῆος ἀμύμονος ἢ καὶ αὐτὸς
αὐτίκ’ ἐπείτ’ ἀπ’ ἐμείδ κάρη τάμοι ἀλλότριοι φῶς.
eἰ μὴ ἐγὼ κείνου κακῶν πάντεσσι γενοῦμην,
ἐλθὼν ἐς μέγαρον Δαερτιάδεω Ὁδυσσῆος.1
εἰ δ’ αὐ μὲ πληθὺν δαμασάζατο μοῦνον ἑόντα,
βουλοίμην κ’ ἐν ἐμοῖσι κατακτάμενος μεγάροισι

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

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

\(^1\) Line 101 (εἰ θαυμὰ πάθεων. ἢ τι γὰρ καὶ ἐλπίδος αἰτά, “might
come from his wanderings; for there is still room for hope”) has been omitted in translating as ruinous to the sense.
τεθνάμεν ἣ τάδε γ’ αἰὲν ἀεικέα ἔργ’ ὀράσσαθαι,
ζείνοις τε στυφελιξομένους δμφάς τε γνυάκας
ῥυστάξουτας ἀεικελίως κατὰ δώματα καλά,
καὶ οἶνον διαφυσόμενον, καὶ σίτον ἔδοντας
μᾶς αὐτῶς, ἀτέλεστον, ἀνυνύστω ἐπὶ ἔργῳ.

Τὸν δ’ ἅ Ἄι Τηλέμαχος πεπνυμένος ἀντίον ἡῦδα:·
‘Τοιγάρ ἐγὼ τοι, ζείνε, μάλ’ ἀτρεκέως ἀγορεύσω.
οὔτε τί μοι πάσ δήμος ἀπεχθόμενος χαλεπαίνει,
οὔτε κασιγνήτοις ἐπιμέμφομαι, οἴσι περ ἀνήρ
μαρναμένοισι πέποιθε, καὶ εἶ μέγα νεῖκος ὁρηται.
ὅδε γὰρ ἠμετέρην γενεὴν μοῦνωσε Κρονίων·
μοῦνον Δαέρτην Ἀρκείσιος υἱὸν ἔτικτε,
μοῦνον δ’ αὐτ’ Ὥνυσὴ πατὴρ τέκεν· αὐτὰρ Ὥνυσι
μοῦνον ἐμ’ ἐν μεγάροις τεκῶν λίπεν ὤνδ’ ἀπόνητο.
τῷ νῦν δυσμενέες μάλα μυρίοι εἰς’ ἐν ὦκρ.
οὐσοί γὰρ νήσοισθι ἔπικρατεύσων ἀριστοῖς,
Δουλιχίῳ τε Σάμη τε καὶ ἐλήνετι Ζακύνθῳ,
ἡ’ ὦσοι κραναθῇ Ἰθάκην κάτα κοιρανέοις,
τόσσοι μητέρ’ ἐμὴν μνώονται, τρύχουσι δὲ ὦκον.
ἡ δ’ οὕτ’ ἀρνεῖται στυγερόν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται: τοῖ δὲ φθινύθουσιν ἔδοντες
ὁκον ἐμὸν’ τάχα δὴ με διαρραίοντι καὶ αὐτὸν.
ἀλλ’ ἦ τοι μὲν τάτα θεῶν ἐν γούναις κεῖται:·
ἀττα, σὺ δ’ ἐρχος θάδασσαν, ἐχέφρων Πηνελοπείς
eἶφ’ ὅτι οἱ σῶς εἰμ’ καὶ ἐκ Πύλων εἰλήλουθα.
αὐτὰρ ἐγὼν αὐτὸν μενέω, σὺ δὲ δεύρο νέεσθαι,
οἴη ἀπαγγείλας’ τῶν δ’ ἄλλων μὴ τις Ἀχαιῶν
tευθέσθω· πολλοὶ γὰρ ἐμὸι κακὰ μηχανόνται.’’

Τὸν δ’ ἀπαμειβόμενος προσέφης, Εὐμαιε συβὸτα·
my own halls, than behold continually these shameful deeds, strangers mishandled, and men dragging the handmaidens in shameful fashion through the fair halls, and wine drawn to waste, and men devouring my bread all heedlessly, without limit, with no end to the business."

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

To him then, swineherd Eumaeus, didst thou make
“Γυγνώσκω, φρονέω· τά γε δὴ νοεότι κελεύεις. ἀλλ’ ἄγε μοι τόδε εἰπτε καὶ ἀτρεκέως κατάλεξον, ἢ καὶ Δαέρτη αὐτὴν ὁδὸν ἀγγελος ἐλθω δυσμόρω, δς τῆς μὲν 'Οδυσσῆος μέγ' ἀχεύων ἔργα τ’ ἐποπτεύεσθε κατ’ ὅμοιον τ’ ἐνι ὁίκῳ πινε καὶ ἤθο’, ὅτε θυμὸς ἐμτ στήθεσιν ἁνόγοι: αὐτὰρ νῦν, ἔξ οὐ σύ γε φιχεο νητ Πύλονδε, οὐ πω μίν φασιν φαγέμεν καὶ πιέμεν αὐτῶς, οὐδ’ ἐπὶ ἔργα ἰδείν, ἀλλ’ ἐτοναχή τε γόρφ τε ἡσταὶ ὀδυρόμενος, φθινύθει δ’ ἀμφ’ ὀστεόφι χρώς.”

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡμᾶς:

“Ἀλγιον, ἀλλ’ ἔμπτης μιν ἐάσομεν, ἀχυρμενοὶ περ’ εἰ γάρ πως εἰς αὐτάγρετα πάντα βρώτοι, πρῶτον κεν τοῦ πατρὸς ἐλοίμεθα νόστιμον ἠμᾶρ.

ἀλλ’ σύ γ’ ἀγγείλας ὑπίσω κίε, μηδὲ κατ’ ἄγρον πλάζεσθαι μετ’ ἐκείνων· ἀτάρ πρὸς μητέρα εἰπείν ἀμφίπολον ταμῆν ὀτρυνέμεν ὅττι τάχιστα κρύβθην κείνῃ γάρ κεν ἀπαγγεῖλει γέροντι.”

"Ἡ ρα καὶ ὄφρε συφορβόν· ὁ δ’ εἰλετο χερσὶ πέδιλα δησάμενος δ’ ὑπὸ ποσσὶ πόλινδ’ ἴεν. οὐδ’ ἀρ’ Ἀθηνη,

λῆθεν ἀπὸ σταθμοῦ κιῶν Εὔματος υφορβος, ἀλλ’ ἢ γε σχεδὸν ἠλθε. δέμας δ’ ἥκτιο γυναικί καλη τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἱδυή.

στῇ δὲ κατ’ ἀντίθυρον κλισίς 'Οδυσσῆ εφανισα· οὐδ’ ἄρα Τηλέμαχος ἴδεν ἀντίον οὐδ’ ἐνόησεν, οὐ γάρ πω πάντεσσθε θεοὶ φαίνονται ἐναργείς, ἀλλ’ Ὄδυσσείς τε κύνες τε ἴδου, καὶ ρ’ οὐχ ὑλάοντο

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

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

With this he roused the swineherd, and he took his sandals in his hands and bound them beneath his feet and went forth to the city. Nor was Athene unaware that the swineherd Eumaeus was gone from the farmstead, but she drew near in the likeness of a woman, comely and tall, and skilled in glorious handiwork. And she stood over against the door of the hut, shewing herself to Odysseus, but Telemachus did not see her before him, or notice her; for in no wise do the gods appear in manifest presence to all. But Odysseus saw her, and the hounds, and they
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κνυζηθμῷ δ' ἐτέρωσε διὰ σταθμοῦ φόβηθεν.
ἡ δ' ἄρ' ἐπ' ὀφρύσι νεύσε· νόησε δὲ δίως Ὅδυςσεύς,
ἐκ δ' ἤλθεν μεγάρωι παρέκ μέγα τειχίῳ αὐλῆς,
στὴ δὲ πάροιθ' αὐτῆς· τὸν δὲ προσέειπεν Ἀθήνη·
"Διογένες Δαερτιάδη, πολυμήχαν Ὅδυςσεύ,
ἠδὴ νῦν σφ' παιδὶ ἔπος φάο μηδ' ἐπίκευθε,
ὡς ἀν μυστήρισιν θάνατον καὶ κήρ' ἀραρόντε
ἐρχηθοῦν προτὶ ἀστυ περικλυτῶν' οὐδ' ἐγὼ αὐτῇ
δηρὸν ἀπὸ σφῶν ἔσομαι μεμανία μάχεσθαι."

'H καὶ χρυσείη ῥάβδῳ ἐπεμάσσατ' Ἀθήνη.
φάρος μέν οἱ πρῶτοι ἐὐπλοῦν ἄδε χιτώνα
θήκ' ἀμφὶ στήθεσσι, δέμας δ' ὠφελλε καὶ ἡμῆν.
ἄψι δὲ μελαγχροῖς γένετο, γναθμοὶ δὲ τάνυσθεν,
κυάνεαι δ' ἐγένοντο γενειάδες ἀμφὶ γένειον.
ἡ μὲν ἄρ' ὡς ἐρξασα πάλιν κίεν· αὐτὰρ Ὅδυςσεύς
(symεν ἐς κλισίην· θάμβησε δὲ μιν φίλος νίοισ,
ταρβήσας δ' ἐτέρωσε βάλ' ὄμματα, μὴ θεὸς εἶη,
καὶ μιν φωνήσας ἐπεα πτερόεντα προσηύδα·
"'Αλλοῖοσ μοι, ξεῖνε, φάνης νέον ἥπ πάροιθεν,
ἄλλα δὲ εἶματ' ἔχεις, καὶ τοὶ χρώς οὐκέθ' ὁμοῖος.
ἡ μίλα τις θεὸς ἐσσι, τοι οὐρανὸν εὐρύν ἔχουσιν·
ἄλλ' ἵληθ', ἵνα τοι κεχαρισμένα δῶμεν ἰρά
ἡδὲ χρύσεα δώρᾳ, τετυγμένα· φείδεο δ' ἡμέων."

Τὸν δ' ἱμείβετ' ἐπειτὰ πολύτλας δίως Ὅδυςσεύς·
"Οὐ τίς τοι θεὸς εἰμί· τί μ' ἀθανάτοις εἶσκεις;
ἄλλα πατήρ τεὸς εἰμί, τοῦ εἶνεκα σὺ στεναχίζων
πάσχεις ἀλγεα πολλά, βίας ὑποδέγμενος ἀνδρῶν."
THE ODYSSEY, XVI. 163-189

barked not, but with whining slunk in fear to the further side of the farmstead. Then she made a sign with her brows, and goodly Odysseus perceived it, and went forth from the hall, past the great wall of the court, and stood before her, and Athene spoke to him, saying:

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

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

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

Then the much-enduring, goodly Odysseus answered him: "Be sure I am no god; why dost thou liken me to the immortals? Nay, I am thy father, for whose sake thou dost with groaning endure many grieves, and submittest to the violence of men."

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"Ως ἄρα φωνήσας οὐν κύσε, καθ ὅπερ παρείων δάκρυνον ἦκε χαμάζει: πάρος δ' ἔχει νολεμές αἰεί.
Τηλέμαχος δ' οὗ γάρ πω ἐπείθετο δυν πατέρ' εἶναι, ἔξαντις μὲν ἐπεσιν ἀμειβόμενος προσεῆπεν:
"Οὐ σύ γ' Ὀδυσσεύς ἔσσι, πατήρ ἐμός, ἀλλὰ με δαίμον θέλγει, ὁφρ' ἔτι μᾶλλον ὀδυρόμενοι στεναχίζω.
οὗ γάρ πως ἀν θυτός ἀνήρ τάδε μήχανόφιτο
ἀυτὸν γε νόμο, ὅτε μὴ θείας αὐτὸς ἐπελθὼν
ῥηίδιως ἐθέλων θεία νέον ἥ γέροντα.
ἡ γάρ τοι νέον ἥσαν γέρων καὶ ἀεικέα ἐσσο-
νῦν δὲ θεοῦσιν οὐκας, οὔ οὐρανὸν εὐρὺν ἐχοῦσι.

Τὸν δ' ἀπαμειβόμενος προσεήπερ πολύμητις Ὀδυσσεύ,
"Τηλέμαχ', οὗ σε ἐοικε φίλον πατέρ' ἐνδον ἐόντα
οὔ τι βασιμάζειν περιώσιον οὔτ' ἀγάσσαται:
οὐ μὲν γάρ τοι ἐτ' ἀλλος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς,
ἀλλ' ὁδ' ἔγω τοιόσδε, παθὼν κακά, πολλά δ' ἀληθεῖς,
ἡλυθον εἰκοστῷ ἐτεί ἐς πατρίδα γαῖαν.
αὐτάρ τοι τόδε ἐργόν Ἀθηναὶς ἀγελείς,
ἡ τέ με τοιον ἔθηκεν, ὅπως ἔθελει, δύναται γάρ,
ἀλλοτε μὲν πτωχῷ ἐναλήγκιον, ἀλλοτε δ' ἀπτε
ἀνδρὶ νῷ καὶ καλὰ περὶ χρόνε 'εἵματ' ἐχοιτι.
ῥηίδιον δὲ θεοῦσί, τοί οὐρανὸν εὐρὺν ἐχοῦσιν,
ἡμὲν κυδῆναι θυτόν βροτόν ἣδε κακῶσαι.
"Ως ἄρα φωνήσας κατ' ἀρ' ἐζετο, Τηλέμαχος δὲ
ἀμφιχυθείς πατέρ' ἐσθλόν ὀδύρετο, δάκρυνα λείβων,
ἀμφοτέρους δὲ τοῖς υφ' ἵμερος ὃρτο γόσιο.
κλαῖον δὲ λυγέως, ἀδινώτερον ἡ τ' οἰωνοί,
φήναι ἢ αἰγυπτίω λαμπύνχας, ὀσὶ τε τέκνα
ἀγρόται ἐξείλοντο πάρος πετενά γενέσθαι?
ὡς ἄρα τοῖς γ' ἐλεεινῶν υπ' ὀφρύσι δάκρυνον εἶβον.

1 ἀληθεῖς: ἀνατλάς.
THE ODYSSEY, XVI. 190–219

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

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

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

So saying, he sat down, and Telemachus, flinging his arms about his noble father, wept and shed tears, and in the hearts of both arose a longing for lamentation. And they wailed aloud more vehemently than birds, sea-eagles, or vultures with crooked talons, whose young the country-folk have taken from their nest before they were fledged; even so piteously did they let tears fall from beneath their brows. And
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καὶ νῦ κ’ ὀδυρομένοισιν ἔδυ φάος ἥλιοιο, 2
εἰ μὴ Τηλέμαχος προσεφώνεεν ὅν πατέρ’ αἶψα:

"Ποίη γὰρ νῦν δεῦρο, πάτερ φίλε, νηί σε ναῦταί
ήγαγον εἰς Ἰθάκην; τίνες ἐμμεναι εὐχετόωντο;
οὐ μὲν γὰρ τὶ σε πεζὸν ὄνομαι ἐνθάδ’ ἰκέσθαι."

Τὸν δ’ αὖτε προσέειπε πολύτλας δίος Ὀδυσσεύς. 2

"Τουγάρ οὖν τοι, τέκνον, ἀληθείην καταλέξω.
Φαῖηκές μ’ ἠγαγον ναυσίκλυτοι, οί τε καὶ ἄλλων
ἀνθρώπως πέμπτουσιν, ὅτις σφέας εἰσαφίκηται:
καὶ μ’ εὐδοντ’ ἐν νηὶ θοῇ ἐπὶ πόντον ἄγουτες
κάθθεσαν εἰς Ἰθάκην, ἔπορον δὲ μοι ἄγλα ὁδόρα,
χάλκον τε χρυσὸν τε ἄλως ἐσθήτα τ’ ὕφαστήν.
καὶ τὰ μὲν ἐν σπήσεις θεῶν ἱότητι κέονται;
νῦν αὖ δεῦρ’ ἱκόμην υποθημοσύνησιν Ἀθήνης,
ὅφρα κε δυσμενέεσσι φόνου πέρι βουλεύσωμεν.

’ άλλ’ ἄγε μοι μυντήρας ἁριθμήςας κατάλεξον,
ὅφρ’ εἰδίκτε ὅσοι τε καὶ οἱ τίνες ἀνέρες εἰσὶν:
καὶ κεν ἐμὸν κατὰ θυμὸν ἁμύρονα μερηρίξας
φράσσομαι, ἢ κεν νῷ ὑπηνομέθ’ ἀντιφέρεσθαι
μοῦνω ἄνευ’ ἄλλων, ἢ καὶ δἰξησόμεθ’ ἄλλους.”

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα:

"’Ω πάτερ, ἢ τοι σείδ μέγα κλέος αἰεὶ ἄκονον,
χειράς τ’ αἰχμητὴν ἔμεναι καὶ ἑπίφρωνα βουλήν;

’ ἄλλα λίθν μέγα εἰπὲς: ἄγη μ’ ἔχει· οὐδὲ κεν εἰη
ἀνδρε δῶν πολλοῖσι καὶ ἰφθίμοισι μάχεσθαι.

μυνηστήρων δ’ οὕτ’ ἀρ δεκάς ἀτρεκές οὔτε δυ’ οἴαι,

’ ἄλλα πολύ πλέονες· τάχα δ’ εἴσεαι ἐνθάδ’ ἀριθμόν.
ἐκ μὲν Δουλιχίοιο δῶν καὶ πεντήκοντα

1 ἐνθάδ’: αὐτὸς.

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now would the light of the sun have gone down upon their weeping, had not Telemachus spoken to his father suddenly:

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

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

Then wise Telemachus answered him: "Father, of a truth I have ever heard of thy great fame, that thou wast a warrior in strength of hand and in wise counsel, but this thou sayest is too great; amazement holds me. It could not be that two men should fight against many men and mighty. For of the wooers there are not ten alone, or twice ten, but full many more. Here as we are shalt thou straightway learn their number. From Dulichium there are two and
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κούροι κεκριμένοι, ἡξ δὲ δρηστήρεσ ἐπονταί·
ἐκ δὲ Σάμης πίσυρέσ τε καὶ εἰκοσι φώτες ἔασιν,
ἐκ δὲ Ζακύνθου ἐασιν εἰκοσι κοῦροι Ἀχαιῶν,
ἐκ δ' αὐτῆς Ἰθάκης δυναλήδεκα πάντες ἄριστοι,
καὶ σφυν ἀμ' ἐστὶ Μέδων κήρυξ καὶ θείος ἀοίδος
καὶ δοιώ θεράποντε, δαήμονε δαιτροσυνάω.
τῶν εἰ κεν πάντων ἀντήσομεν ἐνδοὺ ἐόντων,
μὴ πολύπικρα καὶ αὐνὰ βίας ἀποτίσεαι ἐλθών.
ἀλλὰ σὺ γ', εἰ δύνασαι τιν' ἀμύντορα μερμηρίζαι,
φράζειν, ὃ κέν τις νῶιν ἄμυνοι πρόφρον θυμῷ.

Τὸν δ' αὐτὸ προσέειπτε πολύτλας δῖος 'Οδυσσεύς:
"Τοιγάρ ἐγὼν ἑρέω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον
καὶ φράσαι ἢ κεν νῶιν 'Αθήνη σὺν Δίᾳ πατρί
ἀρκέσει, ἥτι τιν' ἄλλον ἀμύντορα μερμηρίζω.

Τὸν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίων ηὔδα:
"Εσθλῶ τοι τούτω γ' ἐπαμύντορε, τοὺς ἄγορεύεις,
ὑψι περ ἐν νεφέεσσι καθημένω. ὃ τε καὶ ἄλλος
ανδράς τε κρατέουσι καὶ ἀθανάτους θεοίσι.

Τὸν δ' αὐτὸ προσέειπτε πολύτλας δῖος 'Οδυσσεύς:
"Οὐ μὲν τοι κείων γε πολὺν χρόνον ἀμφοῖς ἐσεθόν
φυλόπιδος κρατερῆς, ὅποτε μνηστήρι καὶ ἥμιν
ἐν μεγάροισιν ἐμοίσι μένος κρίνηται "Ἀρχος.
ἀλλὰ σὺ μὲν νῦν ἔρχειν ἀμ' ἥτοι φαινομένην
οἰκάδε, καὶ μνηστήρισιν ὑπερφιάλοισιν ὁμίλειν:
αὐτάρ ἐμὲ προτὶ ἄστιν συβάτος ύστερον ἄξει,
πτωχῷ λευγαλέῳ ἐναλέγκιον ἤδε γέροντι.
εἰ δὲ μ' ἀτιμήσουσι δόμον κάτα, σὸν δὲ φίλον κήρ
τετλάτω ἐν στήθεσθι κακῶς πάσχοντος ἐμείο,
ἡν περ καὶ διὰ δῶμα ποδῶν ἐλκωσι θύραζε.
fifty chosen youths, and six serving men attend them; from Samos came four and twenty men; from Zacynthus there are twenty youths of the Achaeans; and from Ithaca itself twelve men, all of them the noblest, and with them is Medon, the herald, and the divine minstrel, and two squires skilled in carving meats. If we shall meet all these within the halls, bitter, I fear, and with bane will be thy coming to avenge violence. Nay, do thou consider, if thou canst be-think thee of any helper—one that would aid us two with a ready heart."

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

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

Then the much-enduring, goodly Odysseus answered: "Not long of a surety will those two hold aloof from the mighty fray, when between the wooers and us in my halls the might of Ares is put to the test. But for the present, do thou go at daybreak to thy house and join the company of the haughty wooers. As for me, the swineherd will lead me later on to the city in the likeness of a woeful and aged beggar. And if they shall put despite on me in the house, let the heart in thy breast endure while I am evil entreated, even if they drag me by the feet through the house to the door, or hurl at me and smite me;"
Η βέλεσιν βάλλωσιν, σὺ δ' εἰσορὸν, ἀνέχεσθαι.
ἀλλ’ ἦ τοι παύεσθαι ἀνωγέμεν ἀφροσυνάων,
μειλιχίοις ἐπέεσσοι παραυδῶν: οἱ δὲ τοι ὑπὶ
πείσουνται: δὴ γὰρ σφὶ παρίσταται αἰσιμὸν ἡμᾶρ.

2 ἀλλο δὲ τοι ἐρέω, σὺ δ’ ἐνι φρεσὶ βάλλεο σῆσιν:
ὅπποτε κεν πολύβουλος ἐνι φρεσὶ θῇσιν Ἀθηνῆ,
νεῦσῳ μὲν τοι ἐγὼ κεφάλῇ, σὺ δ’ ἐπείτα νόησας
ἔσσα τοι ἐν μεγάροισιν Ἀρήσ τεύχεα κεῖται
ἐς μυχὸν ὑψηλὸν θαλάμου καταθείναι ἀείρας
πάντα μᾶλ’: αὐτάρ μνηστήρας μαλακοῖς ἐπέέσσει
παρφάραται, ὅτε κέν σε μεταλλὼσιν ποθέοντες.

"'Εκ καπνοῦ κατέθηκε', ἐπεὶ οὐκέτι τούσιν ἐφίκει
οἶα ποτε Ἰοράνθηδε κιὼν κατέλειπεν Ὀδυσσεὺς,
ἀλλὰ κατήκισται, ὀσσον πυρὸς ἤκετ ἀὐτμῆ.

2 πρός δ’ ἐτι καὶ τόδε μεῖζον ἐνὶ φρεσὶ θῇκε Κρονίων,
μή πως οἰνωθέντες, ἐριν στῆσαντες ἐν ὑμῖν,
ἀλλήλους τρώσητε καταιχύνητε τε δαῖτα
καὶ μνηστῶν: αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.

"Ναϊν δ’ οἰοσιν δύο φάσγανα καὶ δύο δούρε
 katılπέειν καὶ δοῖα βοώρημα χερσὶν ἐλέσθαι,
ὡς ἄν ἐπιθύσαντες ἑλοῖμεθα: τοὺς δὲ κ’ ἐπείτα
Πάλλας Ἀθηναίη θέλξει καὶ μητέτα Ζεὺς.1

3 ἀλλο δὲ τοι ἐρέω, σὺ δ’ ἐνι φρεσὶ βάλλεο σῆσιν
εἰ ἐτεόν γ’ ἐμὸς ἐσσή καὶ αἵματος ἡμετέρου,
μή τις ἐπείτ’ Ὀδυσσῆος ἄκουσάτω ἐνδον ἔοντος,

1 Lines 281-98 (288-94 virtually = xix. 7-13) were rejected by Zenodotus and Aristarchus.

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

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

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

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1 The Homeric house had no chimney, and the walls with the weapons hanging on them naturally became grimy with soot from the fire which burned in the centre of the hall.
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μήτ' οὖν Δαέρτης ἵστω τὸ γε μήτε συβώτης μήτε τις οἰκήσων μήτ' αὐτὴ Πηνελόπεια,
ἀλλ' οἶοι σὺ τ' ἐγὼ τε γυναικῶν γυνώμεν ἵδιν·
cαι κέ τεο δμώων ἀνδρῶν ἐτι πειρηθέειμεν,
ἡμὲν ὅπων τίς νῦι τίει καὶ δείδει θυμῷ,
ηδ' ὅτις οὖκ ἀλέγει, σε δ' ἀτιμᾶ τοῖον ἕοντα.'

Τὸν δ' ἀπαμειβόμενος προσεφώνεε φαιδίμος νιός:

"Ω πάτερ, ἦ τοι ἐμὸν θυμὸν καὶ ἐπειτά γ', ὅτω,
γνώσται: οὐ μὲν γὰρ τι χαλιφροσύναι γέ μ' ἔχουσιν·
ἀλλ' οὐ τοι τόδε κέρδος ἐγών ἐσσεσθαί οὐω
ἡμὶν ἀμφοτέροις· σε δὲ φράζεσθαι ἰὼγα.

δηθὰ γὰρ αὐτὸς εἰσὶ ἐκάστου πειρητίζων,
ἐργα μετερχόμενοι· τοι δ' ἐν μεγάροις ἐκηλοι
χρήματα δαρδάπτουσιν ὑπέρβιον οὐδ' ἐπὶ φειδῶ.

ἀλλ' ἦ τοί σε γυναικάς ἐγώ δεδάσσαθαί ἰὼγα,
αὐ τέ σ' ἀτιμάζουσι καὶ αὐ νηλειτίδες εἰςιν
ἀνδρῶν δ' οὐκ ἄν ἐγὼ γε κατὰ σταθμοὺς ἔθελοιμι
ημέας πειράζειν, ἀλλ' ύστερα ταῦτα πένεσθαι,
eι ἐτεὸν γε τι οὐσθα Διὸς πέρας αἰγίχοιο."
neither let Laertes know it, nor the swineherd, nor any of the household, nor Penelope herself; but by ourselves thou and I will learn the temper of the women. Aye, and we will likewise make trial of many a one of the serving men, and see where any of them honours us two and fears us at heart, and who recks not of us and scorns thee, a man so goodly."

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

Thus they spoke to one another, but meanwhile into Ithaca put the well-built ship that brought Telemachus and all his comrades from Pylos; and they, when they had come into the deep harbour, drew the black ship up on the shore, while proud squires bore forth their armour and straightway carried the beauteous gifts to the house of Clytius. But they sent a herald forth to the house of Odysseus to bear word to wise Penelope that Telemachus was at the farm, and had bidden the ship to sail on to the city, lest the noble queen might grow anxious and let
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τῶ δὲ συναντήτην κήρυκαί διὸς ύψωρβδὸς τῆς αὐτής ἕνεκ' ἀγγελίας, ἐρέωντε γυναικί. ἀλλ' ὅτε δὴ ὅ’ ἱκοντο δόμον θείου βασιλῆς, κήρυκε μέν ῥα μέσησι μετὰ διμώσιν ἐείσαιν "Ἡδὴ τοι, βασίλεια, φίλος πάις εἰλήπλουθε.”

Πηνελοπείη δ’ εἶπε συβότης ἄγχι παρασταὶς πάνθ’ ὅσα οἱ φίλοι νῦς ἀνώγει μυθήσασθαι. αὐτὰρ ἐπεί δὴ πᾶσαν ἐφημοσύνην ἀπέειπε, βὴ ὅ’ ἤμεναι μεθ’ ὅς, λίπε δ’ ἐρκεὰ τε μέγαρον τε.

Μνηστήρες δ’ ἀκάθοντο κατήφησαν τ’ ἐνι θυμῷ, ἐκ δ’ ἥλθον μεγάροι παρὲκ μέγα τειχίον αὐλής, αὐτοῦ δὲ προπάρῳδε θυραῖν ἐδριώσωτο. τοῖς δ’ Εὐρύμαχος, Πολύβου πάις, ἱρ’ ἀγορεύειν. 34ι

"Ω φίλοι, ἡ μέγα ἔργον ὑπερφιάλως τετέλεσται Τηλεμάχῳ ὅδος ἔδει φάμεν δὲ οἱ οὐ τελέσθαι. ἀλλ’ ἄγε νῦα μέλαιναν ἐρύσομεν η τις ἀρίστῃ, ἐσ’ ἐρέτας ἀληθείς ἀγείρομεν, οἱ κε τάχιστα κείνοις ἀγγείλωσι θοδὸς οἰκόνυ νέεσθαι.”

Οὐ πω πάν εἰρηθ’ δ’ ἄρ’ Ἀμφινόμος ἰδε νῆα, στρεφθείς ἐκ χώρης, λιμένος πολυβενθέος ἐντός, ἵστια τε στέλλοντας ἐρετμά τε χερσίν ἔχοντας. ἢδιν δ’ ἄρ’ ἐκχελάσας μετεφώνεεν οἰς ἐτάρουσι·

"Μῆ τιν’ ἔτ’ ἀγγελίην ὀτρύνομεν οἴδε γὰρ ἐνδον. 35ι ἡ τις σφιν τόδ’ ἐείπε θεῶν, ἡ εἰσίδον αὐτοὶ νῦα παρερχομένην, την δ’ οὐκ ἐδύναντο κιχήναι.”

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

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

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

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

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

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

So he spoke, and they rose up and went to the
αἴγας δὲ νηὰ μέλαιναν ἐπ' ἥπειροιο ἔρυσαν,
teúdo δὲ σφ' ἀπένεικαν ὑπέρθυμοι θεράπουντες.
aὐτοὶ δ' εἰς ἀγορὴν κίον ἄθροι, οὐδὲ τιν' ἄλλον
εἴων οὔτε νέων μεταίξειν οὔτε γερόντων.
tοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος νῖός·
"'Ο πόποι, ὡς τόνδ' ἄνδρα θεοί κακότητος ἔλυσαν.
ηματα μὲν σκοποὶ ἱξον ἐπ' ἄκριας ἢμεῳβάζεσας
αἰὲν ἐπασσύτεροι· ἀμα δ' Ἦλαιος καταδύντι
οὔ ποτ' ἐπ' ἥπειρον νῦκτ' ἄσαμεν, ἀλλ' ἐνὶ πόνῳ
νηθ' θοῇ πλείοντες ἐμίμνωμεν 'Ηῶ διὰν,
Τηλέμαχον λοχώντες, ἵνα φθίσωμεν ἔλοντες
αὐτοῦ· τὸν δ' ἄρα τής ἀπῆγαγεν οὐκαδὲ δαίμων,
ημεῖς δ' ἐνθάδε οἱ φραζόμεθα λυγρὸν ὀλέθρον
Τηλεμάχῳ, μηδ' ἦμας ὑπεκφύγοι· οὗ γὰρ ὦν
τοῦτον γε ξύωντος ἀνύψεσθαι τάδε ἔργα.
aὐτὸς μὲν γὰρ ἐπιστήμων βουλῇ τε νῦν τε,
λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἤμιν ἥρα φέρουσιν.
ἀλλ' ἄγετε, πῶς κεῖνον ὀμηγορίασας 'Αχαίοις
εἰς ἀγορὴν—οὗ γὰρ τι μεθησέμεναι μιν ὅτω,
ἀλλ' ἀπομηνύσει, ἐρέει δ' ἐν πᾶσιν ἀναστάς
οὖνεκόι οἱ φόνου αἰτῶν ἔραπτομεν οὐδ' ἐκίχημεν·
oi δ' οὖν αἰνήσουσιν ἀκούοντες κακὰ ἔργα·
μὴ τι κακὸν ἐξέσωσι καὶ ἡμέας ἐξελάσωσι
gαίης ἡμετέρης, ἀλλων δ' ἀφικὼμεθα δῆμον·
ἀλλὰ φθέωμεν ἔλοντες ἐπ' ἄγρον νόσφι πόλης
ἡ ἐν ὦδῷ. Βίοτον δ' αὐτοὶ καὶ κτήματ' ἔχωμεν,
δασσάμενοι κατὰ μοῖραν ἐφ' ἡμέας, οἰκία δ' αὐτὲ
κεῖνον μητέρι δοίμεν ἔχειν ἡδ' ὀστὶς ὀπινιοί.

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

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

"Ὡς ἐφαθ', οἱ δ' ἀρα πάντες ἀκήν ἐγένουτο σιωπῆ,
τοῖσιν δ' Ἀμφινομος ἀγορήσατο καὶ μετέειπε,
Νίσου φαίδιμος νῖος, Ἀρητιάδαο ἀνακτος,
ὅς ὁ' ἐκ Δουλιχίου πολυπύρου, ποιήντος,
ἡγεῖτο μνηστήρας, μάλιστα δὲ Πηνελόπεις
ηὔδανε μύθοις: φρεσ' γὰρ κέχρητ' ἀγαθῆσιν
ὁ σφιν ἐφρονεῖν ἀγορήσατο καὶ μετέειπεν.

"Ὡς φίλοι, οὐκ ἂν ἐγὼ γε κατακτείνεις ἑθέλοιμι
Τηλέμαχοι: δεινὸν δὲ γένος βασιλῆιόν ἔστιν
κτείνειν· ἀλλὰ πρότα θεῶν εἰρώμεθα βουλᾶς.
εἰ μὲν κ' αἰνήσωσι Δίως μεγάλοιοι δέμιοις,
αὐτὸς τε κτενέω τοὺς τ' ἀλλους πάντας ἀνώξω·
εἰ δὲ κ' ἀποτρωπώσι θεοῖ, παύσασθαι ἄνωγα.

"Ὡς ἐφατ' Ἀμφινομος, τοῖσιν δ' ἐπικύνδανε μῦθος.
αὐτίκ' ἐπειτ' ἀνατάντες ἐβάν δόμοιν εἰς Ὄδυσῆος,
ἐλθόντες δὲ καθίζουν ἐπὶ ξεστοῖσι θρόνοισι.

Ἡ δ' αὐτ' ἀλλ' ἐνόησε περίφρων Πηνελόπεια,
μνηστήρεσσι φανήσαι ὑπέρβιον ὑβριν ἑχουσι.
πεύθετο γὰρ οὐ παιδὸς ἐνι μεγάροις ὀλιθρὼν,
κήρος γὰρ οἱ ἐσπε Μέδον, δὲ ἐπεύθετο βουλᾶς.
βῆ δ' ἰέναι μέγαρόνδε σὺν ἀμφιπόλοις γυναιξίν.
ἀλλ' ὅτε δὴ μνηστήρας ἀφίκετο διὰ γυναικῶν,

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him who weds her. Howbeit if this plan does not please you, but you choose rather that he should live and keep all the wealth of his fathers, let us not continue to devour his store of pleasant things as we gather together here, but let each man from his own hall woo her with his gifts and seek to win her; and she then would wed him who offers most, and who comes as her fated lord."

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

He it was who with good intent addressed their assembly, and spoke among them:

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

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

Then the wise Penelope took other counsel, to show herself to the wooers, overweening in their insolence. For she had learned of the threatened death of her son in her halls, for the herald Medon told her, who had heard their counsel. So she went her way toward the hall with her handmaids. But when the fair lady reached the wooers, she stood by the
στὴ ῥὰ παρὰ σταθμόν τέγεος πῦκα ποιητοῖον, 
ἀντα παρειάων σχομένη λιπαρά κρίδεμνα, 
᾽Αντίνου δ᾽ ἐνένιησεν ἑπὸς τ᾽ ἑφατ᾽ ἐκ τ᾽ ὁνόμαζεν· 
"᾽Αντίνο, ὑβριν ἔχων, κακομηχανε, καὶ δὲ σὲ φασιν ἐν δὴμῷ Ἰθάκης μεθ᾽ ὀμῆλικας ἔμεμεν ἀριστον 
βούλῃ καὶ μύθοις· σὺ δ᾽ οὐκ ἀρα τοῖος ἔσθα. 
mάργε, τὴ δὲ σὺ Τηλεμάχῳ θάνατον τε μόρον τε 
ῥάπτεις, οὐδ᾽ ἱκέτας ἐμπάξει, οἰσιν ἀρα Ζεὺς 
μάρτυρος; οὐδ᾽ ὁσίῃ κακὰ βάπτειν ἀλλήλουςιν. 
ἡ οὖν οἰσθ᾽ ὅτε δεῦρο πατήρ τεὸς ἰκετο φεύγων, 
δήμον ὑποδείσας; δὴ γὰρ κεχολώτο εἴην, 
οὔνεκα ληστήρησιν ἐπιστόμενος Ταφίοσιν 
ἐκαχε Θεσπρωτοῦς· οἱ δ᾽ ἡμῖν ἀρθμοὶ ἱσαν 
τὸν ῥ᾽ ἔθελον φθίσαι καὶ ἀπορρᾶσαι φίλον ἦτορ 
ῥέθε γατὰ ζωῆν φαγέειν μενοεικέα πολλήν· 
ἀλλ᾽ Ὀδυσσεὺς κατέρυκε καὶ ἐσχέθεν ιεμένους περ. 
τοῦ νῦν οἰκὸν ἀτμον ἔδεις, μνᾶσά δὲ γυναῖκα 
παῖδα τ᾽ ἀποκτείνεις, ἐμὲ δὲ μεγάλως ἀκαχίζεις· 
ἀλλὰ σε παύσασθαι κέλομαι καὶ ἰνωγέμεν ἀλλοὺς.

Τὴν δ᾽ αὐτ᾽ Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἑῦδα·
"Κοῦρη Ἰκαρίῳ, περὶφρον Πηνελόπεια, 
θύρεσι· μὴ τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων. 
οὐκ ἔσθ᾽ οὔτος ἀνήρ οὐδ᾽ ἔσσεται οὐδὲ γένηται, 
ὅσ κεν Τηλεμάχῳ σφ ὑπεὶ χείρας ἐποίησε 
ξώοντός γ᾽ ἐμέθεν καὶ ἐπὶ χθοιν δερκομένοιο. 
ὁδὲ γὰρ ἐξερεώ, καὶ μὴν τετελεσμένων ἐσται· 
αἰψα ὦι αἴμα κελαινὸν ἐρωθήσει περὶ δουρὶ 
ἡμετέρῳ, ἐπεὶ ἥ καὶ ἐμὲ πτολίπορθος Ὀδυσσεύς 
pολλάκι γούνασιν οἷσιν ἐφεσάμενος κρέας ὁπτὸν
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doorpost of the well-built hall, holding before her face her shining veil; and she rebuked Antinous, and spoke, and addressed him:

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

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

“Ὡς φάτο θαρσύνων, τῷ δ’ ἦρτυεν αὐτὸς ὀλέθρουν.
ἡ μεν ἄρ’ εἰσαναβάδος ὑπερώια συγαλέντα
κλαίειν ἐπειτ’ Ὄδυσση, φίλον πόσιν, ὃφρα οἱ υπνοι
ἡδύν ἐπὶ βλεφάροις βάλε γλαυκώπτις Ἀθήνη.

Ἔσπεριος δ’ Ὄδυσση ἱκαὶ νιέι δίος ὑφορβὸς
ἡλυθεν· οἱ δ’ ἀρα δόρπον ἐπισταθῶν ὁπλίζοντο,
σὺν ἱεραίσχαντες ἐνιαύσιον. αὐτάρ Ἀθήνη,
ἀγχι παρισταμένη, Λαερτιάδη Ὄδυσσῆ
ῥάβδῳ πεπληγνία πάλιν ποίησε γέροντα,
λυρά ἔδε εἴματα ἐσοθε περὶ χροί, μὴ ἐς συβώτης
γυνώθ ἐσάντα ἰδῶν καὶ εὔφρονι Πηνελοπεί
ἐλθοι ἀπαγγέλλων μηδὲ φρεσίν εἰρύσσαιν.

Τὸν καὶ Τηλέμαχος πρότερος πρὸς μῦθον ἔειπεν:

“Ὑλῆς, δι’ Εὔμαιε. τί δὴ κλέος ἔστ’ ἀνὰ ἀστυ;
ἡ ρ’ ἦδη μνηστήρες ἀγήνορας ἐνδον ἐασίν
ἐκ λόχου, ἦ ἐτι μ’ αὐτ’ εἰρύσαι ταῦκα ἰόντα;”

Τὸν δ’ ἀπαμεμβόμενος προσεύησε, Εὔμαιε συβώτα.

“Οὐκ ἐμελέν μοι ταῦτα μεταλλήσαι καὶ ἐρέσθαι
ἀστυ καταβλώσκοντα· τάχιστα μὲ θυμὸς ἀνώγει
ἀγγελίαν εἰπόντα πάλιν δεύρ’ ἀπονέεσθαι.
ὁμήρησε δὲ μοι παρ’ ἐταίρων ἀγγελος ὁκύς,
κηρυξ, δι’ δὴ πρῶτος ἐπος σὴ μητρὶ ἔειπεν.
ἄλλο δὲ τοι τὸ γε οἶδα· τὸ γὰρ ἰδον ὀφθαλμοῖς.
ἡδη ὑπὲρ πόλιος, ὃθι θ”Ερμαῖος λόφος ἐστίν,
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knees, and put roast meat in my hands, and hold to my lips red wine. Therefore Telemachus is far the dearest of all men to me, and I bid him have no fear of death, at least from the wooers; but from the gods can no man avoid it.”

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

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

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

To him, then, swineherd Eumaeus, didst thou make answer and say: “I was not minded to go about the city, asking and enquiring of this; my heart bade me with all speed to come back hither when I had given my message. But there joined me a swift messenger from thy companions, a herald, who was the first to tell the news to thy mother. And this further thing I know, for I saw it with my eyes. I was now above the city, as I went on my way, where
Η α Κιών, δ' ἐπειδή θηθὰν ἴδομην κατιοῦσαι
ἐς λιμέν' ἥμετερον πολλοὶ δ' ἦσαν ἄνδρες ἐν αὐτῇ,
βεβρίθει δὲ σάκεσε καὶ ἐγχεσθ' ἀμφιγύοισιν
καὶ σφέας ὁτόθην τοὺς ἔμμεναι, οὐδὲ τι οἶδα.”

"Ὡς φῶτο, μείδησεν δ' ἱερὴ ἢς Τηλεμάχου
ἐς πατέρ' ὅφθαλμοίσιν ἰδών, ἀλεείνε δ' ὑφορβὸν.
Οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαίτα,
δαίνυντ', οὐδὲ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἐρον ἐντο,
κοίτου τε μνήσαντο καὶ ὑπνοῦ δῶρον ἐλοντο.

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THE ODYSSEY, XVI. 472–481

the hill of Hermes is, when I saw a swift ship putting into our harbour, and there were many men in her, and she was laden with shields and double-pointed spears. And I thought it was they, but I have no knowledge."

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

And when they had ceased from their labour and had made ready the meal, they fell to feasting, nor did their hearts lack aught of the equal feast. But when they had put from them the desire of food and drink, they bethought them of rest, and took the gift of sleep.
'Ἡμος δ' ἦργενεια φάνη ῥοδοδάκτυλος Ἡώς,
δὴ τὸν ἔπειθ' ὑπὸ ποσσίν ἐδήσατο καλὰ πέδιλα
Τηλέμαχος, φίλος νῦς Ὅδυσσῆος θείοιο,
εἰλετο δ' ἀλκίμον ἔγχος, δ' οἱ παλάμηπιν ἄφριε,
ἀστυδε ἱέμενος, καὶ ἔδω προσέειπε συβιότην:

"Ἄττ', ἡ τοι μὲν ἔγων εἰμ' ἐς πόλιν, ὅφρα μὲ μήτηρ
ὀψεται: οὐ γάρ μιν πρόσθεν παύσεσθ' οὐκ
κλαυθμοῦ τε στυγεροῦ γόοι τε δακρυόντος,
πρίν γ' αὐτὸν μὲ ἴδηται: ἀτὰρ σοὶ γ' ὅδ' ἐπιτέλλω.
τὸν ξείνων δύστην ἄγ' ἐς πόλιν, ὅφρ' ἂν ἐκεῖθε
δαίτα πτωχεύῃ: δῶσει δὲ οἱ οὐς κ' ἑθέλησι
πύρνου καὶ κοτύλην: ἐμὲ δ' οὐ πως ἔστιν ἀπαντας
ἀνθρώπος ἀνέχεσθαι, ἔχοντά περ ἄλγεα θυμῷ.
ὁ ξείνος δ' εἰ περ μάλα μηνείς, ἄλγιον αὐτῷ
ἔσσεται: ἡ γὰρ ἐμοὶ φίλ' ἀληθέα μυθήσασθαι."

Τὸν δ' ἀπαμείβομενος προσέρχετο πολύμητις Ὅδυσσευν
"Ὄ φίλος, οὐδὲ τοι αὐτὸς ἐρύκεσθαι μενεάινον·
πτωχῷ βέλτερον ἔστι κατὰ πτόλιν ἕκατ' ἄγρους
δαίτα πτωχεύειν: δῶσει δὲ μοι ὃς κ' ἑθέλησιν.
οὐ γάρ ἐπὶ σταθμοῖσι μένειν ἐτι τηλίκος εἰμί,
ἂντ' ἐπιτειλαμένῳ σημάντορι πάντα πιθέσθαι.
ἂλλ' ἔρχεται: ἐμὲ δ' ἄξει ἀνὴρ ὅδε, τὸν σὺ κελευεῖς,
αὐτίκ' ἐπεί κε πυρὸς θερέω ἀλῆς τε γένηται.
αἴνοις γὰρ τάδε εἴματ' ἔχω κακά· μή με δαμάσῃ
στίβῃ ὑπνοίῃ· ἐκαθεν δὲ τε ἄστυ χάτ' εἶναι."
BOOK XVII

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

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

Then Odysseus of many wiles answered him, and said: "Friend, be sure I am not myself fain to be left here. For a beggar it is better to beg his food in the town than in the fields, and whoso will shall give it me. For I am no more of an age to remain at the farmstead, so as to obey in all things the command of an overseer. Nay, go thy way; this man that thou biddest will lead me as soon as I have warmed myself at the fire, and the sun has grown hot. For miserably poor are these garments which I wear, and I fear lest the morning frost may overcome me; and ye say it is far to the city."
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"Ως φάτο, Τηλέμαχος δε διὰ σταθμοῦ βεβήκει, κραυτὰ ποσὶ προβιβάς, κακὰ δὲ μυνηστήριοι φύτευεν. αὐτάρ ἐπεὶ ὅ ἢκανε δόμους εὖ ναιετάοντας, ἔγχος μὲν ὅ ἐστησε φέρων πρὸς κίνα μακρήν, αὐτὸς δ' εἴσω ἵεν καὶ ὑπέρβη λαίνον οὐδόν.

Τὸν δὲ πολὺ πρώτη εἶδε τροφὸς Εὐρύκλεια, κἀκεί θρόνοις ἔνια δαιδαλέωι, δακρύσασα δ' ἐπειτ' ἴθνος κίεν: ἀμφὶ δ' ἅρ' ἀλλαὶ δωρικὰ Ὀδυσσῆος ταλασσίφρονος ἤγερθοντο, καὶ κύνεον ἀγαπαζόμεναι κεφαλήν τε καὶ ὄμους.

Ἡ δ' ἵεν ἐκ δαλάμου περίφρων Πηνελόπεια,

'Αρτέμιδι ἱκέλη ἡ χρυσή Ἀφροδίτῃ,

ἀμφὶ δὲ παιδὶ φίλω βάλε πήχεε δακρύσασα,

κύσσε δὲ μὲν κεφαλήν τε καὶ ἀμφω φάεα καλά,

καὶ ρ' ὀλοφυρομένη ἔπεα περίσσεα προσηώδα.

"Ηλθες, Τηλέμαχε, οἰκυκρόν φάος. οὔ σ' ἐξ' ἐγὼ γε

ὀψεθαι ἐφάμην, ἐπεί χεῖο νη Πύλονδε

λάρη, ἐμεῦ ἀέκητι, φίλου μετὰ πατρός ἄκουήν.

ἀλλ' ἀγε μοι κατάλεξον ὅπως ἤντησας ὅπωπῆς."

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ήδα.

"Μὴτερ ἐμή, μή μοι γόον ὅρυνθι μηδὲ μοι ἦτορ

ἐν στηθεσσιν ὄρινε φυγοντι περ αἰτὶν ὅλεθρον

ἀλλ' ὑδρημαμενή, καθαρὰ χροῖ εἰμαθ' ἐλοῦσα,

εἰς ὑπερφ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξίν

εὔχεο πᾶσι θεοίσι τελησσα σὲ κατόμβας

ρέξειν, αἱ κε ποθὶ Ζεὺς ἀντίτα ἔργα τελέσῃ.

αὐτάρ ἑγὼν ἀγορὴν ἐσελεύσομαι, ὅφρα καλέσσω

ξεῖνον, ὅτις μοι κεῖθεν αompiler δεῦρο κύντι.

τὸν μὲν ἑγὼ προὔπεμψα σὺν ἀντιθέους ἐτάροις,

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

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

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

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

Then wise Telemachus answered her: "My mother, stir not lamentation, I pray thee, nor rouse the heart in my breast, seeing that I am escaped from utter destruction. Nay, bathe thyself, and take clean raiment for thy body, and then, going to thy upper chamber with thy handmaids, vow to all the gods that thou wilt offer hecatombs that bring fulfilment, in the hope that Zeus may some day bring deeds of requital to pass. But I will go to the place of assembly that I may bid to our house a stranger who followed me from Pylos on my way hither. Him I sent forward with my godlike comrades, and I bade
Πειραίων δὲ μὴν ἴναγεα προτὲ οἶκον ἀγοντα ἐνδυκέως φιλεῖν καὶ τιέμεν, εἰς ὁ κεν ἔλθω.

"Ως ἀρ’ ἐφῶνησεν, τῇ δ’ ἀπτερος ἐπλετο μῦθος. ἡ δ’ υδρηναμένη, καθαρὰ χροὶ εἵμαθ’ ἐλοῦσα, εὐχέτο πάσι θεοίσι τελησσα ἐκατόμβας ἔξειν, αἱ κέ ποθι Ζεὺς ἀντίτα ἔργα τελέσσῃ.

Τηλέμαχος δ’ ἀρ’ ἐπείτα διεκ μεγάρου βεβήκει ἔγχος ἐχων. ἁμα τῷ γε δῦν κῦνες ἁργοι ἐποτο. θεσπεσιην δ’ ἀρα τῷ γε χάριν κατέχειν Ἀθηνη τόν δ’ ἀρα πάντες λαοὶ ἐπερχόμενον θηνυτο. ἀμφὶ δὲ μιν μνηστήρες ἀγήνορες ἕγερθοντο ἐσθλ’ ἀγορεύνοντες, κακὰ δὲ φρεσὶ βυσσοδόμενον. αὐτὰρ ὁ τῶν μὲν ἐπείτα ἀλεύατο πουλῶν ὄμιλον, ἀλλ’ ἵνα Μέντωρ ἦστο καὶ Ἀντιφός ἡ’ Ἀλιθέρσης, οἱ τε οἱ ἐξ ἀρχῆς πατρώιοι ἦσαν ἐταϊροι, ἐνθα καθέζετ’ ἵνῳ τοῖ δ’ ἐξερεύνον ἐκαστα.

τοῖς δὲ Πειραιος δουρκυλτός ἐγγύθεν ἦλθεν ἐξείνον ἀγων ἀγορήνδε διὰ πτόλειν ὀφθ’ ἀρ’ ἐτι δὴν Τηλέμαχος ξείνοιο ἐκας τράπετ’, ἀλλὰ παρέστη. τὸν καὶ Πειραιὸς πρότερος πρὸς μῦθον ἔειπε: "Τηλέμαχ’, αἰν’ ὀτρυνον ἐμὸν ποτὶ δῶμα γυναίκας, ὡς τοι δῶρ’ ἀποπέμψω, ἀ τοι Μενέλαος ἔδωκε." Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡμᾶς: "Πειραῖ, ὦ γὰρ τ’ ἰδμεν ὅπως ἔσται τάδε ἔργα. εἰ κεν ἐμὲ μνηστήρες ἀγήνορες ἐν μεγάροις λάθη κτείνατες πατρῶια πάντα δάσωνται, αὐτὸν ἔχοντά σε βούλομ’ ἐπαυρέμεν, ἥ τινα τώνδε.”

1 δῶν κῦνες: κῦνες πάδας; cf. ii. 11.

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Peiraeus take him home and give him kindly welcome, and show him honour until I should come.”

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

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

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

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

1 That is, she made no reply.
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ei, de k' egw toutousi phonon kai kira phuteusw, di tote mou kai kairopo ferein proros domata kairopon."

"Ows eiwnon xeinon talapeirion ygein es oikon. autar eppei o ikonot domous ev naiaitounas, 

chiainas men kataleveno kata kliasmous te theon te, es o asamunthous bantas euexetas lousanto.

tous o ephei oin demfai lousan kai chrisan elaios, 

amphi o arap chiainas oulas balon he de xitowas, 

ek o asamunthos bantas epie kliasmosis kathizos. 

cheriba o amfipolos prochof epexheve ferousa 

calha chrusei, uper argyreio lebhtos, 

nyfathain parad de xesthn etanwse trapetzan. 

siton o aidoih tamhi parathike ferousa, 

eidata poll' epideisia, xarizomeni paroonton. 

mhter o antion lxe parad staithmen megario 

kliasm kakelemn, lept' hlaakata stratofwosa. 

oi o epie deneia' etoima prokeimeina keiras hallon. 

autar ephei posios kai edhthos ez eron ento, 

toidi deis nthw orhe perifron Penelepai:

"Tellemauch, eis tois eignwn uperwion eiasanabasa

lezoimai eis euyn, h mois stoundesosa tetuktais,

alei dakrus emoi pefurmen, ex ou Odysseus

exethe am Atrideaisin es Ilion oude mois etlhy,

prin elthein mnisthras agnora es tede doma,

voston sou patros safha eiptem, eis mou akousas."

Tin o aut Tellemachos pempumenos antion nuda:

"Tougar egw toi, mish, althei hamatoloxw.

chomeb es te Pylon kai Nestora, poimena ladowi

dekamenos de me keinos ev uphlois domoisin

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for them the seeds of death and fate, then do thou bring all to my house gladly, as I shall be glad.”

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

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

And wise Telemachus answered her: “Then verily, mother, I will tell thee all the truth. We went to Pylos and to Nestor, the shepherd of the people, and he received me in his lofty house and
Ενδυκέως ἐφίλει, ός εἰ τε πάτηρ ἐνυ ὕδον ἐλθόντα χρόνων νέον ἀλλοθευν ὃς ἐμὲ κεῖνος ἐνδυκέως ἐκόμιζε σὺν νῦισι κυδαλίμοισιν. αὐτάρ 'Οδυσσῆς ταλασίφρονος οὐ ποτ' ἔφασκεν, ἥων οὔδε θανόντος, ἐπιχθοῦντων τεν ἀκούσαι. ἀλλὰ μ' ἐς 'Ατρείδην, δουρικλειτὸν Μενέλαον, ὅποιοι προῆμψε καὶ ἀρμασὶ κολλητοίσιν. ἐνθ' ἦδον Ἀργείην Ἑλένην, ἃς εἶνεκα πολλὰ Ἀργείοι Τρῶες τε θεῶν ἱότητι μόγησαν. εἰρετο δ' αὐτικ' ἔπειτα βοήν ἀγαθὸς Μενέλαος ὅπεκε τρητίξουν ἱκόμην Δακεδαίμονα διὰν· αὐτὰρ ἐγὼ τῶ πᾶσαι ἀληθείη κατέλεξα· καὶ τὸτε ὑπὲρ ἐπεσαίν ἀμειβόμενος προσέειπεν· "Ο πότοι, ἡ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνή ἰθελον εὐνηθήναι, ἀνάλκιδες αὐτοῖ ἐόντες. ὡς δ' ὄποτ' ἐν ξυλόχῳ ἐλαφος κρατεροῦ λέοντος νεβροὺς κοιμήσασα νεγήνεας γαλαθήνους κυνημοὺς ἐξερήσας καὶ ἀγκα καὶ ποιήσαντα βοσκομένη, ὁ δ' ἐπείτα ἐγν εἰσήλθεν εὐνή, ἀμφοτέρους δὲ τοῖσιν ἀεικά πότιν ἐφήκεν, ὡς 'Οδυσσεὺς κείνοισιν ἀεικά πότιν ἐφήσει. αἰ γάρ, Ζεῦ τε πάτερ καὶ 'Αθηναίη καὶ 'Απόλλων, τοῖσ ἐὼν οἷος ποτ' ἐυκτιμένῃ ἔνι Λέσβῳ εξ ἑρίδοις Φιλομηλείδη ἐπάλαισαν ἀναστάς, καδ' ἐβαλε κρατερῶς, κεχάροντο δὲ πάντες 'Αχαιοὶ, τοῖσ ἐὼν μνηστήρων ὀμιλήσει 'Οδυσσεύς· πάντες κ' ὡκύμοροι τε ἑνοίδτο πικρόγαμοι τε. ταῦτα δ' ἡ μ' εἴρωτάς καὶ λίσσεαι, οὐκ ἂν ἐγὼ γε ἄλλα παρέξ εἴποιμι παρακλίδων οὐδ' ἀπαθῆς, ἄλλα τὰ μέν μοι ἐείπε γέρων ἄλιος νημερτῆς, τῶν οὔδεν τοι ἐγὼ κρύψω ἐποιο οὐδ' ἐπικεύσω. 1

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

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

"Ὡς ἔφατ’ Ἄτρείδης, δὴρικλευτὸς Μενέλαος, ταῦτα τελευτήσας νεόμην: ἔδοσαν δὲ μοι οὐδὲν ἀθάνατοι, τοῖς μ’ ὅκα φίλην ἐς πατρίδ’ ἐπέμψαν.

"Ὡς φάτο, τῇ δ’ ἄρα θυμὸν ἐνὶ στῆθεσιν ὅρινε, τοῖς δὲ καὶ μετέειπε Θεοκλύμενος θεοείδης.

"Ὡς γύναι αἰδοίῃ Λαερτιάδεω Ὀδυσσῆος, ἥ τοι ὁ γ’ οὐ σάφα οἴδεν, ἐμεῖο δὲ σύνθεο μύθον ἀπεκένως γάρ σοι μαντεύσομαι οὐδ’ ἐπικεύσω. ἰστὼ νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπες ἰστὶ ἡ Ὀδυσσῆος ἀμύμονος, ἂν ἀφικάνω, ὡς ἤ τοι Ὀδυσσεὺς ἦδη ἐν πατρίδι γαίῃ, ἡμένος ἡ ἔρπων, τάδε πενθόμενος κακὰ ἔργα, ἔστιν, ἀτὰρ μνηστήροι κακῶν πάντεσσι φυτεύει τοῖον ἑγὼν οἰωνὸν ἐὖσσέλμου ἐπὶ νηὸς ἡμένος ἐφρασάμην καὶ Τηλεμάχῳ ἐγεγόνευν.

Τὸν δ’ αὕτη προσέειπε περίφρων Πηνελόπεια:

"Ἀἱ γὰρ τούτο, ξεινε, ἐποῖς τετελεσμένοι εἴη. τῷ κε τάχα γνοῖς φιλότητα τε πολλὰ τε δῷρα εὖς ἐμεῦ, ὡς ἂν τῖς σε συναντόμενοι μακαρίζοι." 1

"Ὡς οἱ μὲν τοιαύτα πρὸς ἀλλήλοις ἀγόρευον, μνηστήρες δὲ πάροιδεν Ὀδυσσῆος μεγάρῳ δίσκοιςιν τέρποντο καὶ αἰγανέψειν ἵεντες,

1 Lines 150–65 were rejected in antiquity.

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

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

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

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

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

Thus they spoke to one another. And the wooers meanwhile in front of the palace of Odysseus were making merry, throwing the discus and the javelin
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ἐν τυκτῷ δαπέδῳ, ὅτι περ πάρος ὑβρίν ἔχοντες. ἀλλ᾽ ὅτε δὴ δείπνηστος ἦν καὶ ἐπήλυθε μῆλα πάντοθεν ἐξ ἀγρών, οἱ δ᾽ ἤγαγον οὐ τὸ πάρος περ, καὶ τὸτε δὴ σφιν ἔειπε Μέδων ὅς γὰρ Ῥα μάλιστα ἦνδανε κηρύκων, καὶ σφιν παρεγύγυνε δαίτι.

"Κούροι, ἔπει δὴ πάντες ἐτέρφθητε φρέν᾽ ἀέθλου ἐρχεσθε πρὸς δῶμαθ′ ἵν᾽ ἐντυνώμεθα δαίτα· οὐ μὲν γὰρ τι χέρειον ἐν ὠρὶ δεῖπνον ἐλέσθαι." Ὅσ᾽ ἔφαθ᾽, οἱ δ᾽ ἀνστάντες ἔβαν πείθοντο τε μύθῳ ἀυτὰρ ἔπει ῥ᾽ ἱκοντο δόμους εὐ ναιετάντας, χλαίνας μὲν κατέθεντο κατὰ κλισμοὺς τε θρόνους τε, οἱ δ᾽ ἱέρευν οἷς μεγάλους καὶ πίονας ἄγνες, ἱερευν ἐς σύας σιάλους καὶ βοῦν ἄγελαῖν,1 δαίτ᾽ ἐντυνόμενοι. τοὶ δ᾽ ἔξ ἀγροὶ πόλεις ὀφτύνουν Ὑδυσσείς τ᾽ ἴεναι καὶ δῖος ὑφορβός.

τοῖσι δὲ μύθῳ ἦρχε συβώτης, ὄρχαμος ἀνδρῶν.

"Εἰοῖν′, ἔπει ἀρ ὅτι ἔπειτα πόλιν ἴεναι μενεαίνεις σήμερον, ὡς ἐπέτελλεν ἀναξ ἐμός—ἡ σ᾽ ἂν ἐγὼ γε αὐτοῦ βουλοίμην σταθμῶν ῥυτήρα λυπέσθαι· ἀλλὰ τὸν αἱδέομαι καὶ δείδια, μὴ μοι ὁπίσω νεικείη· χαλέπαι δὲ τ' ἀνάκτων εἶσιν ὀμοκλαί—ἀλλ' ἄγε νῦν ἱμεν′ δὴ γὰρ μέμβλωκε μάλιστα ἰμαρ, ἀτὰρ τάχα τοι ποτὶ ἐσπερα ῥίγην ἔσται." Τὸν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὑδυσσείς.

"Γηγυῶσκῳ, φρονέω· τὰ γε ἅπι νοεντι κελεύεις. ἀλλ᾽ ἱμεν, σὺ δ᾽ ἔπειτα διαμπερῆς ἤγερόμενε. δὸς δὲ μοι, εἰ ποθῆ τοι ρόπαλον τετμημένον ἔστιν, σκηρίττεσθ᾽, ἔπει ἡ φατ᾽ ἀρισφαλε' ἐμμεναι οὐδόν."  

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

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

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

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

Then Odysseus of many wiles answered him, and said: "I see, I give heed; this thou biddest one with understanding. Come, let us go, and be thou my guide all the way. But give me a staff to lean upon, if thou hast one cut anywhere, for verily ye said that the way was treacherous."
ΖΗΡΑ ΚΑΙ ΑΜΦΗ ΟΜΟΙΟΙΝ ΑΕΙΚΕΑ ΒΑΛΛΕΤΟ ΠΥΡΗΝ,
ΠΥΚΝΑ ΡΩΓΑΛΕΝΗ ΕΝ ΔΕ ΣΤΡΟΦΟΣ ΉΕΝ ΑΟΡΤΗΡ.
ΕΥΜΑΙΟΙ Δ' ΆΡΑ ΟΙ ΣΚΗΠΤΡΟΝ ΘΥΜΑΡΕΣ ΕΔΩΚΕ.
ΤΩ ΒΗΤΗΝ, ΣΤΑΘΜΩΝ ΔΕ ΚΥΝΗΣ ΚΑΙ ΒΩΤΟΡΕΣ ΆΝΔΡΕΣ
ΡΥΣΤ' ΟΠΙΣΘΕ ΜΕΝΟΤΕΣ. Ο Δ' ΕΣ ΠΟΛΙΝ ΉΓΕΝ ΆΝΑΚΤΑ
ΠΤΩΧΩ ΛΕΥΓΑΛΕΦ ΒΝΑΛΥΓΚΙΟΝ ΉΔΕ ΓΕΡΟΝΤΙ,
ΣΚΗΠΤΩΜΕΝΟΝ' ΤΑ ΔΕ ΛΥΓΡΑ ΠΕΡΙ ΧΡΟΙ ΕΙΜΑΤΑ ΕΣΤΟ.

'ΑΛΛ' ΌΤΕ ΔΗ ΣΤΕΪΧΟΝΤΕΣ ΟΔΟΝ ΚΑΤΑ ΠΑΙΠΑΛΟΔΕΣΣΑΝ
ΑΣΤΕΟΣ ΕΥΓΗΣ ΕΣΑΝ ΚΑΙ ΕΠΙ ΚΡΗΨΗΝ ΑΦΙΚΟΝΤΟ
ΤΥΚΤΗΝ ΚΑΛΛΙΡΟΟΝ, ΘΕΩΝ ΥΔΡΕΥΟΝΤΟ ΠΟΛΙΤΑΙ,
ΤΗΝ ΠΟΙΗΣΟ 'ΙΘΑΚΟΣ ΚΑΙ ΝΗΡΙΤΟΣ ΉΔΕ ΠΟΛΥΚΤΩΡ.
ΑΜΦΗ Δ' ΆΡΥ ΑΙΓΕΙΡΩΝ ΥΔΑΤΟΤΡΕΦΕΩΝ ΗΝ ΆΛΣΟΣ,
ΠΑΝΤΟΣΕ ΚΥΚΛΟΤΕΡΕΣ, ΚΑΤΑ ΔΕ ΨΥΧΡΟΝ ΡΕΕΝ ΥΔΩΡ
ΥΨΩΘΕΝ ΕΚ ΠΕΤΡΗΣ. ΒΩΜΟΣ Δ' ΕΦΥΠΕΡΘΕ ΤΕΤΥΚΤΟ
ΥΜΒΡΑΩΝ, ΩΘΙ ΠΑΝΤΕΣ ΕΠΙΡΡΕΞΕΣΚΟΝ ΟΔΙΤΑΙ.
ΕΥΘΑ ΣΦΕΑΣ ΕΚΙΧΑΝ' ΒΙΟΣ ΔΟΛΙΟΙΟ ΜΕΛΑΝΘΕΟΣ
ΑΙΓΑΣ ΆΓΩΝ, ΑΛ' ΠΑΤΙ ΜΕΤΕΡΡΕΠΟΝ ΑΙΠΟΛΙΟΙΣΙ,
ΔΕΙΤΝΟΝ ΜΥΝΣΤΗΡΕΣΙ. ΔΥΩ Δ' ΑΜ' ΕΠΟΝΤΟ ΝΟΜΗΣ.
ΤΟΥΣ ΔΕ ΙΔΩΝ ΝΕΙΚΕΣΣΕΝ ΕΠΟΣ Τ' ΕΦΑΤ' ΕΚ Τ' ΟΝΟΜΑΖΕΙΝ,
ΕΚΠΑΥΛΟΝ ΚΑΙ ΑΕΙΚΕΣ. ΌΡΙΝΕ ΔΕ ΚΗΡ 'ΟΔΥΣΗΟΣ.

'ΝΥΝ ΜΕΝ ΔΗ ΜΑΛΑ ΠΑΓΧΥ ΚΑΚΩΝ ΚΑΚΩΝ ΗΓΗΛΑΖΕΙ,
ΩΣ ΑΙΕΙ ΤΟΝ ΟΜΟΙΟΝ ΆΓΕΙ ΘΕΟΣ ΩΣ ΤΟΝ ΟΜΟΙΟΝ.
ΠΗ Δ' ΤΟΝΒΔ ΜΟΛΟΒΡΩΝ ΆΓΕΙΣ, ΑΜΕΓΑΡΤΕ ΣΥΒΒΩΤΑ,
ΠΤΩΧΩΝ ΆΝΗΡΟΝ, ΔΑΙΤΩΝ ΑΠΟΛΥΜΑΝΤΗΡΑ;
ΔΣ ΠΟΛΛΗΣ ΦΛΗΓΖΙ ΠΑΡΑΣΤΑΣ ΘΛΙΣΣΕΤΑΙ ΟΜΟΥΣ,
ΑΙΤΙΩΝ ΆΚΟΛΟΥΣ, ΩΚ ΆΟΡΑΣ ΟΥΔΕ ΛΕΒΗΤΑΣ.
ΤΟΝ Κ' ΕΙ ΜΟΙ ΔΟΙΗΣ ΣΤΑΘΜΩΝ ΡΥΣΗΡΑ ΓΕΝΕΣΠΑΙ

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He spoke, and flung about his shoulders his miserable wallet, full of holes, slung by a twisted cord, and Eumaeus gave him a staff to his liking. So they two set forth, and the dogs and the herdsmen stayed behind to guard the farmstead; but the swineherd led his master to the city in the likeness of a woeful and aged beggar, leaning on a staff; and miserable was the raiment that he wore about his body.

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

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

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1 The meaning of the word is uncertain. It is often rendered "gluttonous"
2 i.e. for such gifts as were ordinarily given to princely guests.
σηκοκόρον τ' ἔμεναι θαλλόν τ' ἐρίφοισι φορήματι,
καὶ κεν ὅρον πίνων μεγάλην ἐπιγουνίδα θείτο.
ἀλλ' ἐπεὶ οὖν δὴ ἐργα κάκ' ἐμμαθεν, ὥσκ ἐθελήσει ἐργον ἐποίχεσθαι, ἀλλὰ πτώσσων κατὰ δήμον
βούλεται αἰτίζων βόσκειν ἢ γαστέρ' ἀναλτὸν.
ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἐσται,
αἱ κ' ἐλθῃ πρὸς δῶματ' Ὀδυσσῆος θείοιο,
πολλὰ οἱ ἀμφὶ κάρη σφέλα ἁνδρῶν ἐκ παλαμάων
πλευραὶ ἀποτρίψουσι δόμοι κάτα βαλλομένοιο.

"Ως φάτο, καὶ παριῶν λὰξ ἐνθορεν ἀφραδίησιν
ἰσχίῳ, οὐδὲ μην ἐκτὸς ἀταρπιτοῦ ἐστυφελίξειν,
ἀλλ' ἔμεν' ἀσφαλέως· ὦ δὲ μερμῆριζεν Ὀδυσσεὺς
ἡ μεταίξας ὑπόταλῳ ἐκ θυμοῦ ἔλοιπον,
ἡ πρὸς γῆν ἐλάσσει κάρη ἀμφοῦδος ἀείρας.
ἀλλ' ἐπτεύλμησε, φρεσὶ δ' ἐσχετο· τὸν δὲ συβωτὴς
νείκεσ' ἐσάντα ἱδών, μέγα δ' εὐξάτο χείρας ἀνασχὼν

"Νῦνφαι κρηναῖα, κοῦραι Δίος, εἰ ποτ' Ὀδυσσεὺς
ὐμμ' ἔπλ μηρ' ἐκεὶ, καλύψας πίονι δημῷ,
ἀρνῶν ἤδ' ἐρίφων, τόδε μοι κρηήνατ' ἐέλδωρ,
ὡς ἔλθοι μὲν κεῖνος ἀνήρ, ἀγάγοι δὲ ἐ δαίμων,
τὰ κέ τοι ἀγλαῖας ταῦτα διασκεδάσειεν ἄπασαι,
τὰς νῦν ύβρίζων φορεῖες, ἀλαλήμενοι αἰεὶ
ἄστυ κάτ'· αὐτὰρ μήλα κακοὶ φθεύρουσι νομής." .

Τὸν δ' αὐτὸ προσέειπε Μελάνθιος, αἴπόλος αἰγῶν·
"Ω πότοι, ὅποι ἐειπὲ κύων ὀλοφώια εἴδώς,
τὸν ποτ' ἐγὼν ἐπὶ νῆς ἐὗσσελμοιο μελαίνης

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the pens and to carry young shoots to the kids, then by drinking whey he might get himself a sturdy thigh. But since he has learned only deeds of evil, he will not care to busy himself with work, but is minded rather to go skulking through the land, that by begging he may feed his insatiate belly. But I will speak out to thee, and this word shall verily be brought to pass. If he comes to the palace of divine Odysseus, many a footstool, hurled about his head by the hands of those that are men, shall be broken on his ribs as he is pelted through the house.”

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

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

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

1 Or, reading πλευράς τῆς, “shall bang about his head and on his ribs.”

2 The only thing certain about this obscure word seems to be the preposition.
αξω τῆλ' Ἰθάκης, ἵνα μοι βίοτον πολύν ἀλφοι.  
αἰ γὰρ Τηλέμαχον βάλοι ἀργυρότοξος Ἀπόλλων 
σήμερον ἐν μεγάροις, ἢ υπὸ μυνηστήριοι δαμείη, 
ὡς Ὀδυσσῆι γε τηλοῦ ἀπώλετο νόστιμον ἤμαρ."  

"Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ ἥκα κίόντας,  
αὐτὰρ ὁ βῆ, μάλα δ' ὅκα δόμους ἰκανεν ἀνακτοσ.  
αὐτίκα δ' εἰσώ ἵεν, μετὰ δὲ μυνηστήριοι καθίζεν,  
ἀντίον Ἐὐρυμάχου τὸν γὰρ φιλέσσεικε μάλιστα.  
τῷ πάρα μὲν κρειῶν μοῦραν θέσαν οἱ ποιοντο,  
σῖτον δ' αἰδοίη ταμή παρέθηκε φέρουσα  
ἐδμεναι. ἀγχύμολον δ' Ὀδυσσέως καὶ δῖος ύφορβος  
stήτην ἔρχομεν, περὶ δὲ σφεας ἱλυθ' ἵψῃ  
φόρμιγγος γλαφυρῆς: ἀνὰ γὰρ σφις βάλλετ' ἀείδειν  
Φήμοις: αὐτάρ ὁ χειρὸς ἐλὼν προσέειπε συβάτην.  

"Εὖμαι', ἤ μάλα δὴ τάδε δώματα κάλ' Ὀδυσσῆις,  
ῥεία δ' ἀρίγωντ' ἔστι καὶ ἐν πολλοῖσιν ἱδέσθαι.  
ἐξ ἐτέρων ἐτερ' ἔστιν, ἐπήσκηται δὲ οἱ αὐλὴ  
τοῖχῳ καὶ θρυγκοῖς, θύραι δ' εὔερκέες εἰσὶ  
dικλίδες: οὐκ ἂν τίς μιν ἀνήρ ὑπερπλάσατο.  
γγυνώςκον δ' ὅτι πολλοί ἐν αὐτῷ δαίτα τίθενται  
ἀνδρὲς, ἐπεὶ κυσία μὲν ἀνήνοθεν, ἐν δὲ τῷ  
φόρμιγγε  

ηπύει, ἢν ἄρα δαιτὶ θεοὶ ποίησαν ἔταρην."  

Τὸν δ' ἀπαμειβόμενος προσεφής, Ἐὐμαις συβῶτα:  
"Ῥεῖ' ἔγνως, ἐπεὶ οὐδὲ τὰ τ' ἀλλα πέρ ἐσσ' ἀνοήμων.  
ἀλλ' ἄγε δὴ φραξέωμεθ' ὅπως ἔσται τάδε ἔργα.  
ἡ ὡς ὑπὸ πρῶτος ἐσελθε δόμους εἰ ναιετάουτας,  
δύσεο δὲ μυνηστήρια, ἐγὼ δ' ὑπολείψομαι αὐτοῦ;  
eἰ δ' ἐθέλεις, ἐπιμεινὼν, ἐγὼ δ' εἰμι προπάροιθεν.  

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far from Ithaca, that he may bring me in much wealth. Would that Apollo, of the silver bow, might smite Telemachus to-day in the halls, or that he might be slain by the wooers, as surely as for Odysseus in a far land the day of return has been lost."

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

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

To him then, swineherd Eumaeus, didst thou make answer, and say: "Easily hast thou marked it, for in all things thou art ready of wit. But come, let us take thought how these things shall be. Either do thou go first into the stately palace, and enter the company of the wooers, and I will remain behind here, or, if thou wilt, remain thou here and I will
HOMER

μηδὲ σὺ δηθύνειν, μή τίς σ’ ἐκτοσθε νοήσας
ἡ βάλη ἢ ἐλαύσῃ: τὰ δὲ σε φράζεσθαι ἄνωγα.”

Τὸν δ’ ἡμείβετ’ ἐπειτ’ πολύτλας δίος Ὁδύσσευς. 28
“Γιγνώσκω, φρονέω: τά γε δὴ νοεοντι κελεύεις.
ἀλλ’ ἐρχεν προπάροιθεν, ἐγὼ δ’ ὑπολείψομαι αὐτοῦ.
οὐ γὰρ τι πληγέων ἂδαίμων οὐδὲ βολῶν τολμήεις μοι θυμός, ἐπεὶ κακὰ πολλὰ πέπονθα
κύμασι καὶ πολέμῳ μετά καὶ τόδε τοῖς γενέσθω.
γαστέρα δ’ οὔ πως ἐστὶν ἀποκρύψαι μεμαιξιαν,
οὐλομένην, ἢ πολλὰ κάκτ’ ἀνθρώπουσι δίδωσι,
τῆς ἕνεκεν καὶ νῆς ἐξυγνοὶ ὀπλίζονται
πόντον ἕπ’ ἀτρυγετον, κακὰ δυσμενέεσσι φέρουσαί.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευνον
ἀν δὲ κύων κεφαλῆς τε καὶ οὐστα κείμενοι ἔσχεν,
Ἁργος, Ὁδύσσης ταλασίφρους, ὅν ρά ποτ’ αὐτὸς
θρέψε μὲν, οὐδ’ ἀπόνητο, πάρος δ’ εἰς Ἡλιον ἰρήν
ὠχετο. τὸν δὲ πάροιθεν ἀγίνεσκον νέοι ἄνδρες
ἄγας ἐπ’ ἀγροτέρας ἢ ἡ πρόκας ἢ ἡ λαγωνύς.
δὴ τότε κεῖτ’ ἀπόθεστος ἀποιχομένου ἄνακτος,
ἐν πολλῇ κόπρῳ, ἢ οἱ προπάροιθε θυράων
ἡμιώνων τε βοῶν τε ἀλις κέχυτ’, ὃφρ’, ἀν ἄγοιεν
δμῶν Ὁδύσσης τέμενοι μέγα κοπρήσουτες
ἐνθὰ κύων κεῖτ’ Ἀργος, ἐνίπλεος κυνοραστέων.
δὴ τότε γ’, ὡς ἐνόησεν Ὁδύσσεα ἐγγύς ἐόντα,
οὐρῆ μὲν ὃ δ’ ἡ ἐσθην καὶ οὐστα κάββαλεν ἄμφω,
ἄσσον δ’ οὐκέτ’ ἐπεῖτα δυνήσατο οἰο ἄνακτος
ἐλθέμεν’ αὐτὰρ ὁ νόσφιν ἱδὼν ἀπομόρφατο δάκρυ,
ῥέια λαθὼν Εὐμαίοι, ἀφαρ δ’ ἐρεεῖνετο μύθῳ.

“Εὐμαί’, ἡ μάλα θαῦμα, κύων ὃ δεῖ κεῖτ’ ἐνί κόπρῳ.

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go before thee. But do not thou linger long, lest some man see thee without and pelt thee or smite thee. Of this I bid thee take thought."

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

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

"Eumaeus, verily it is strange that this hound lies
HOMER

καλὸς μὲν δέμας ἔστών, ἀτὰρ τόδε γ' οὐ σάφα οἶδα,
εἰ δὴ καὶ ταχὺς ἔσκε θέειν ἔπλεκε ἐπὶ τόδε,
ἡ αὐτῶς οὖσι τε τραπεζῆς κύνες ἀνδρῶν
γύνοντ'· ἄγλαι' ἰ' ἐνεκεν κομέουσιν ἀνακτεῖς."

Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῆτα·
"Καὶ λάθην ἀνδρός γε κύων ὀδε τήλε θανόντος,
εἰ τοίοσδ' εἰη ἦμὲν δέμας ἢδὲ καὶ ἔργα,
οἷόν μιν Τροίηνδε κιὼν κατέλειπεν Ὅδυσσεύς,
αὐξά κε θηγαίοι ἴδων ταχυτῆτα καὶ ἀλκήν.
οὺ μὲν γάρ τι φύγεσκε βαθείς βένθεις Ὕλης
κυνόδαλον, ὅτι δίοιτο. 1 καὶ ἤχυσει γὰρ περιήδη·
νῦν δ' ἔχεται κακότητι, ἀναξ' δὲ οἱ ἀλλοθὶ πάτρης
ἄλετο, τὸν δὲ γυναικεῖς ἀκηδέες οὐ κομέουσι.
δηδοὺς δ', εὐτ' ἂν μηκέτ' ἐπικρατεῖσιν ἄνακτες,
οὐκέτ' ἐπείτ' ἐθέλουσιν ἑναίσαιμα ἐργάζεσθαι·
ἡμοὺς γάρ τ' ἄρετῆς ἀποιώνυται εὐρύστα Ζεὺς
ἄνερος, εὐτ' ἂν μιν κατὰ δοῦλον ἱμαρ ἔλησιν."

"Ὡς εἰτὼν εἰσῆλθε δόμοις εὐ ναιετάοντας,
βῆ δ' ἰδὼς μεγάρου μετὰ μυστήρας ἄγανοις.
"Αργον δ' αὐ κατὰ μοῖρ' ἔλαβεν μέλανος θανάτοιο,
αὐτίκ' ἵδοντ' Ὅδυσσῆ έικοστῷ ἔνιαυτῷ."

Τὸν δὲ πολὺ πρῶτος ἱδε Τηλέμαχος θεοειδής
ἐρχόμενον κατὰ δῶμα συβῶτην, ὅκα δ' ἐπειτα
νεῦσ' ἐπὶ οἱ καλέσας· ὥ δὲ παπτήνας ἔλε δίφρον
κείμενον, ἔνθα τε δαίτρος ἐφίξεσθε κρέα πολλὰ
dαιόμενος μυστήριον δόμου κάτα δαίνυμένουςι·
tὸν κατόθεης φέρων πρὸς Τηλεμάχουο τράπεζαν

1 δίοιτο: ἰδίοιτο.
THE ODYSSEY, XVII. 307-333

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

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

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

Now as the swineherd came through the hall god-like Telemachus was far the first to see him, and quickly with a nod he called him to his side. And Eumaeus looked about him and took a stool that lay near, on which the carver was wont to sit when carving for the wooers the many joints of meat, as they feasted in the hall. This he took and placed at the table of Telemachus, over against him, and there
HOMER

ἀντίον, ἐνθα δ' ἄρ' αὐτὸς ἐφέξετο· τῷ δ' ἄρα κῆρυξ μοίραν ἐλὼν ἐτίθει κανέου τ' ἐκ σίτου ἀείρας. 3:
'Αγχίμολον δὲ μετ' αὐτὸν ἐδύσετο δώματ' Ὀδυσσευν' πτωχόφ' λευγαλέω ἐναλίγκιος ἥδε γέροντι, σκηπτόμενος· τὰ δὲ λυγρὰ περὶ χροὶ εἴματα ἔστο. 7 ἵππ' ἐπὶ μελίνων οὐδοῦ ἔντοσθε θυράων, κλινάμενος σταθμῷ κυπαρισσίῳ, δὲν ποτὲ τέκτων ἔξεσθεν ἐπισταμένως καὶ ἔπι στάθμην ἰθυνεν.
Τηλέμαχος δ' ἐπὶ οἱ καλέσας προσέειπε συβώτην, ἀρτον τ' οὐλον ἐλὼν περικαλλέος ἐκ κανέου καὶ κρέας, ὡς οἱ χεῖρες ἔχανδαν ἀμφιβαλόντι· 34
"Δῶς τῷ ξείνῳ ταῦτα φέρων αὐτὸν τε κέλευεν αἰτίζειν μάλα πάντας ἐποιχόμενον μνηστήρας· αἰδῶς δ' οὐκ ἀγαθή κεχρημένω ἀνδρὶ παρεῖναι."
"Ὡς φάτο, βὴ δὲ συφορβός, ἐπεὶ τὸν μῦθον ἄκουσεν, ἄγχον δ' ἰστάμενος ἐπεα πτερόεντ' ἀγόρευε· 35
"Τηλέμαχος τοι, ξείνε, διδοὺ τάδε, καὶ σε κελεύει αἰτίζειν μάλα πάντας ἐποιχόμενον μνηστήρας· αἰδῶ δ' οὐκ ἀγαθὴν φησ'. ἐμμεναι ἀνδρὶ προϊκτη."
Τὸν δ' ἀπαμεβόμενος προσέφη πολύμητις Ὀδυσσει "Ζεὺ ἀνὰ, Τηλέμαχον μοι ἐν ἀνδράσιν ὄλβιον εἶναι, καὶ οἱ πάντα γένοιθ' ὡσα φρεσὶν ἤσι μενοινα.
"Ἡ ρα καὶ ἀμφοτέρησιν ἐδέξατο καὶ κατέθηκεν αὖθι ποδῶν προπάροιεθεν, ἀεικελίθις ἐπὶ πύρης, ἦσθιε δ' ἄγιος ἐνὶ μεγαροίς ἀείδειν· εὖθ' ὃ δεδεινήκειν, ὃ δ' ἐπαινετὸ θεῖος ἄγιος· 36
μνηστήρας δ' ὡμάδησαν ἀνὰ μέγαρ. αὐτὰρ Ἀθήνη, μνηστήρας δ' ὡμάδησαν ἀνὰ μέγαρ. αὐτὰρ Ἀθήνη,

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

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

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

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

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

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

He spoke, and took the mess in both his hands and set it down there before his feet on his miserable wallet. Then he ate so long as the minstrel sang in the halls. But when he had dined and the divine minstrel was ceasing to sing, the wooers broke into uproar throughout the halls; but Athene drew close
HOMER

άγχι παρισταμένη Δαερτιάδην 'Οδυσσήα ὁτρυν', ὡς ἂν πῦρνα κατὰ μυστήρας ἀγείροι, γνῶνη θ' ο' τινές εἰσιν ἐναίσιμοι ο' τ' ἀθέμιστοι· ἀλλ' οὐδ' ὡς τιν' ἐμέλλει ἀπαλεξήσειν κακότητος. βη δ' ἵμαν αἰτήσων ἐνδέξια φῶτα ἐκαστον, πάντοσε χείρ' ὅρεγον, ὡς εἰ πτωχὸς πάλαι εἰη. ο' δ' ἐλεαίροντες δίδοσαν, καὶ ἐθάμβεον αὐτόν, ἀλλήλους τ' εἰροντο τίς εἰη καὶ πόθεν ἔλθοι.

Τοῖς δὲ καὶ μετείπευε Μελάνθιος, αἰπόλοις αἰγῶν· "Κέκλυπτε με, μυστήρας ἀγαλκειτής βασιλείς, τοῦδε περὶ ξείνου· ἢ γάρ μιν πρόσθεν ὑποτα. ἢ τοι μὲν ο' δεύρο συβώτης ἤγεμόνευεν, αὐτόν δ' ο' ὑπό σάφα οἶδα, πόθεν γένος εὐχεταί εἶναι."

'Ως ἐφαγ', 'Ἀντίνοος δ' ἔπεσεν νείκεσσε συβώτην· "'Ομιρὸνωτε συβώτα, τίς δὲ σοί τόνδε πόλυνυ ἤγαγες; ἢ υἱὸι ἄλις ἦμων ἀλῆμονες εἰς καὶ ἄλλοι, πτωχοὶ ἄνιροι, δαύτων ἀπολυμαντήρες; ἡ ὄνοσαι ὅτι τοι βίοτον κατέδυσιν ἀνακτος ἐνθάδ' ἀγερόμενοι, σοί δ' καὶ προτὶ τόνδ' ἐκάλεσας;"

Τὸν δ' ἀπαμειβόμενος προσέθης, Εὐμαίει συβώτα· "'Ἀντίνο, οὐ μὲν καλὰ καὶ ἔσθλος ἠν ἀγορεύεις· τίς γὰρ δὴ ξείνου καλεῖ ἄλλοθεν αὐτὸς ἐπελθὼν ἄλλων γ', εἰ μὴ τῶν ο' δημοσεργοὶ ἔσαι, μάντων ἦ ἱπτήρα κακῶν ἦ τέκτωνα δούρων, ἦ καὶ θέσπιν ἁοίδων, ὅ κεν τέρτης ἀείδων; οὗτοι γὰρ κλητοὶ γε βροτῶν ἐπ' ἀπείρωνα γαῖαν· πτωχοὶ δ' οὐκ ἂν τις καλεῖ τρύζοντα ἐν αὐτόν. ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μυστήρων 178
to the side of Odysseus, son of Laertes, and roused him to go among the wooers and gather bits of bread, and learn which of them were righteous and which lawless. Yet even so she was not minded to save one of them from ruin. So he set out to beg of every man, beginning on the right, stretching out his hand on every side, as though he had been long a beggar. And they pitied him and gave, and marvelled at him, asking one another who he was and whence he came.

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

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

To him then, swineherd Eumaeus, didst thou make answer, and say: "Antinous, no fair words are these thou speakest, noble though thou art. Who, pray, of himself ever seeks out and bids a stranger from abroad, unless it be one of those that are masters of some public craft, a prophet, or a healer of ills, or a builder, aye, or a divine minstrel, who gives delight with his song? For these men are bidden all over the boundless earth. Yet a beggar would no man bid to be burden to himself. But thou art ever harsh above all the wooers to the
ΗΜΕΡΟ

δεμωσίν Ὀδυσσήος, πέρι δ' αυτ' ἐμοί· αὐτὰρ ἐγώ γε
οὐκ ἀλέγω, ἢς μοι ἐχέφρων Πηνελόπεια
ξώει ἑνὶ μεγάροις καὶ Τηλέμαχος θεοεἰδής·

Τὸν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ὕδα·
"Σίγα,1 μή μοι τούτον ἀμείβεο πολλὰ ἐπεσιν·
'Αντίνοος δ' εἰωθε κακῶς ἐρεθιζέμεν αἰεὶ
μῦθοισιν χαλεποῖσιν, ἐποτρύνει δὲ καὶ ἀλλοὺς."

'Ἡ ρα καὶ 'Αντίνοον ἔπεσα πτερόεντα προσηύδα·
"'Αντίο', ἡ μεν καλὰ πατήρ δὸς κύδεαί νύος,
ὅς τὸν ξείνον ἁνωγας ἀπὸ μεγάροιο διέσθαι
μύθῳ ἀναγκαίῳ· μὴ τούτο θεὸς τελέσθε.
δός οἱ ἐλών· οὐ τοι φθονέω· κέλομαι γὰρ ἐγὼ γε·
μὴτ' οὖν μητέρ' ἐμὴν ἄξειν τὸ γε μῆτε τῶν ἀλλῶν
δμώνως, οἱ κατὰ δώματ' Ὀδυσσήος θεῖοι.2
ἀλλ' οὐ τοι τοιούτον ἑνὶ στήθεσοι νόημα·
αὐτὸς γὰρ φαγέμεν πολὺ βουλεῖ η δόμεν ἀλλῳ."

Τὸν δ' αὐτ' 'Αντίνοος ἀπαμείβομενος προσέειπε·
"Τηλέμαχ' ὑψαγόρη, μένον ἀσχετε, ποιῶν ἐειπες.
εἰ οἱ τόσον ἀπαντες ὀρέξειαν μνηστήρες,
καὶ κέν μιν τρεῖς θύμας ἀπόπροθεν οἰκος ἐρύκοι."
slaves of Odysseus, and most of all to me; yet I care not, so long as my lady, the constant Penelope, lives in the hall, and godlike Telemachus.”

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

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

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

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

1 i.e. to have tested their generosity with impunity. Others render, less in accordance with Homeric usage, “was about to taste of the bounty of the Achaeans.”
HOMER

"Δός, φίλος· ού μέν μοι δοκεῖ εἰς ὁ κάκιστος Ἀχαιών ἐμμεναι, ἀλλ’ ὥριστος, ἔπει βασιλῆι ἐσικας. τῷ σε χρή δομεναι καὶ λύιον ἥ περ ἄλλοι σίτου· ἕγω δὲ κέ σε κλείω κατ’ ἀπείρονα γαῖαν. καὶ γὰρ ἐγὼ ποτε ὄικον ἐν ἄνθρωποισιν ἔναιον ὀλβίος ἀφνειόν καὶ πολλάκι δόσκοι ἀλήτη, τοῖφ ὡποίοι ἔοι καὶ ὅτεν κεχρημένος ἔλθοι· ἡσαν δὲ διὰς μάλα μυρίοι ἀλλα τε πολλὰ ὀισίν τ’ εὖ ζώουσε καὶ ἀφνειόν καλεόνται.

ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ζήθελε γὰρ πον—δς μ’ ἁμα ληστήρισι πολυπλάγκτοισιν ἀνήκεν. Ἀἰγυπτόνδ’ ἴναι, δολιχὴν ὄδον, ὅφρ’ ἀπολοίμην. στήσα δ’ ἐν Αἰγύπτῳ ποταμῷ νέας ἁμφιελίσσας. ἕνθ’ ἦ τοι μὲν ἐγὼ κελόμην ἐρήμης ἑταίρους αὐτοῦ πᾶρ νήσονε μένειν καὶ νῆας ἑρυσθαι, ὀπτήρας δὲ κατὰ σκοπιάς ὅτρυνα νέεσθαι. οἱ δ’ ὑβρεὶ εἰξαντες, ἐπιστόμενοι μένει σφο, αἴγα μᾶλ’ Ἀἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς πόρθεον, ἐκ δὲ γυναικας ἄγουν καὶ νήπια τέκνα, αὐτούς τ’ ἐκτεινον τάχα δ’ ἐς πόλιν ἰκετ’ αὐτή. οἱ δὲ βοής ἀξόντες αμ’ ἦν φαινομένην ἥλθον πλήθο δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραυνος φύξαν ἐμοῖς ἑτάροισι κακὴν βάλει, οὐδὲ τις ἔτλη στήσαι ἑναντίβιον· περὶ γὰρ κακὰ πάντωθεν ἑστη. ἕνθ’ ἡμέων πολλοὺς μὲν ἀπέκτανον ὦξεὶ χαλκῷ, τοὺς δ’ ἄναγον ξωούσ, σφίσιν ἐργάζεσθαι ἀνάγκη. αὐτὰρ ἐμ’ ἐς Κύπρον ξείψφ ὤσιν ἀντιάσαντε, 182
THE ODYSSEY, XVII. 415-442

"Friend, give me some gift; thou seemest not in
my eyes to be the basest of the Achaians, but rather
the noblest, for thou art like a king. Therefore it is
meet that thou shouldest give even a better portion
of bread than the rest; so would I make thy fame
known all over the boundless earth. For I too once
dwelt in a house of my own among men, a rich man
in a wealthy house, and full often I gave gifts to a
wanderer, whosoever he was and with whatsoever
need he came. Slaves too I had past counting, and
all other things in abundance whereby men live well
and are reputed wealthy. But Zeus, son of Cronos,
brought all to naught—so, I ween, was his good
pleasure—who sent me forth with roaming pirates to
go to Egypt, a far voyage, that I might meet my
ruin; and in the river Aegyptus I moored my curved
ships. Then verily I bade my trusty comrades to
remain there by the ships and to guard the ships, and
I sent out scouts to go to places of outlook. But my
comrades, yielding to wantonness and led on by their
own might, straightway set about wasting the fair
fields of the men of Egypt; and they carried off the
women and little children, and slew the men; and
the cry came quickly to the city. Then, hearing
the shouting, the people came forth at break of day,
and the whole plain was filled with footmen and
chariots and the flashing of bronze. And Zeus, who
hurls the thunderbolt, cast an evil panic upon my
comrades, and none had courage to take his stand
and face the foe; for evil surrounded us on every
side. So then they slew many of us with the sharp
bronze, and others they led up to their city alive, to
work for them perforce. But they gave me to
a friend who met them to take to Cyprus, even to
HOMER

Δμήτορι Ἰασίδη, δς Κύπρου ἰφι ἀνασσεν ἐνθεν δὴ νῦν δεύρο τὸν ἵκω πήματα πάσχων."

Τὸν δ’ αὐτ’ Ἀντίνοος ἀπαμείβετο φώνησέν τε: "Τὶς δαίμων τόδε πῆμα προσῆγαγε, δαιτὸς ἰνῖν; στῆθ’ οὔτως ἐς μέσουν, ἐμῆς ἀπάνευθε τραπέζης, μὴ τάχα πικρὴν Αὐγούστου καὶ Κύπρον ἰκναι: ὅς τις θαρσαλέως καὶ ἀναιδής ἐσσι προῖκτης. ἐξεῖης πάντεσσι παράστασι: οἱ δὲ διδοῦσι μαψιδῶς, ἐπεὶ οὐ τὶς ἐπίσχεσις οὐδ’ ἐλευθὺς ἀλλοτρίων χαρίσασθαι, ἐπεὶ πάρα πολλὰ ἐκάστῳ."

Τὸν δ’ ἀναχωρῆσαι προσέφη πολὺμητις Ὀδυσσεύς: "Ὡς πότοι, οὐκ ἄρα σοι γ’ ἐπὶ εἴδει καὶ φρένες ἴσαν, οὐ σὺ γ’ ἄν εἴ δέκαν σφ’ ἐπιστάτη σφ’ ἀλλ’ ἴσα, δς νῦν ἀλλοτρίοις παρήμενος οὐ τὶ μοι ἔτης σίτου ἀποπροελὼν δόμεναι τα δὲ πολλὰ πάρεστιν.”

"Ὡς ἔφατ’, Ἀντίνοος δ’ ἐχολώσατο κηρόθι μᾶλλον, καὶ μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα: "Νῦν δὴ σ’ οὐκέτι καλὰ διέκ μεγάροι ζ’ οἶνον ἄψ ἀναχωρήσεις, ὅτε δὴ καὶ οὐνέδεα βάζεις."

"Ὡς ἄρ’ ἔφη, καὶ θρήνων ἐλὼν βάλε δεξίον δμον, πρυμνότατον κατὰ νότον, δ’ ἐστάθη ἥττε πέτρη ἐμπεδοῦ, οὐδ’ ἄρα μιν σφίδειν βέλος Ἀντινόοι, ἀλλ’ ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων. ἄψ δ’ ὅ γ’ ἐπ’ οὐδῶν ἵων κατ’ ἄρ’ ἐξετο, καὶ δ’ ἄρα πήρ’ θήκεν ἐυπλείην, μετὰ δὲ μυηστήρησιν ἐσεὶπε: 1

1 ἰκναι: ἰδαὶ.
2 Lines 450–2 were rejected by Aristarchus.

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Dmetor, son of Iasus, who ruled mightily over Cyprus; and from thence am I now come hither, sore distressed."

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

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

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

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

So saying, he seized the footstool and flung it, and struck Odysseus on the base of the right shoulder, where it joins the back. But he stood firm as a rock, nor did the missile of Antinous make him reel; but he shook his head in silence, pondering evil in the deep of his heart. Then back to the threshold he went and sat down, and down he laid his well-filled wallet; and he spoke among the wooers:
“Κέκλυτέ μεν, μνηστήρες ἀγακλειτῆς βασιλείης, ὅφρ’ εἴπω τά με θυμός ἐνι στήθεσοι κελεύει. οὐ μᾶν οὖτ’ ἄχος ἐστὶ μετὰ φρεσίν οὔτε τι πένθος, ὅππότ’ ἄνηρ περὶ οἶσι μαχείομενος κτέατεσσι βλήτεται, ἢ περὶ βουτών ἢ ἀργενής ὀφεσίν· αὐτὰρ ἐμ’ Ἀντίνοος βάλε γαστέρος εἶνεκα λυγρῆς, οὐλομένης, ἢ πολλὰ κάκ’ ἀνθρώποισι δίδωσιν. ἀλλ’ εἰ που πτωχῶν γε θεόι καὶ Ἐρινύες εἰσίν, Ἀντίνοον πρὸ γάμου τέλος θανάτου τοιχείη.”

Τὸν δ’ αὐτ’ Ἀντίνοος προσέφη, Εὐπείθεος ύιός· “Ἐσθ’ ἐκηλος, ξείνε, καθήμενος, ἢ ἀπτῇ ἀλλη, μή σε νέοι διὰ δόματ’ ἔρυσσωσ’, οἴ’ ἀγορεύεις, ἢ ποδὸς ἢ καὶ χειρὸς, ἀποδρύψωσι δὲ πάντα.”

“Ὡς ἐφαθ’, οἱ δ’ ἀρα πάντες ὑπερφιάλως νεμέσθησαν ὅδε δὲ τις εἴπεσκε νέων ὑπερηνορεύςτων· ὡς ἐφαθ’, οἱ δ’ ἀρα πάντες ὑπερφιάλως νεμέσθησαν ὅδε δὲ τις εἴπεσκε νέων ὑπερηνορεύςτων.

“Ἀντίνο’, οὐ μὲν κάλ’ ἔβαλες δύστην ἀλήτην, οὐλόμεν’, εἰ δὴ ποῦ τις ἐπουράνιος θεὸς ἔστιν. καὶ τε θεόι ξείνοισιν εὐκότες ἀλλοδαποῖς, παντοίοι τελέσθοντες, ἐπιστρωφὼσι πόλεις, ἀνθρώπων υβριν τὲ καὶ εὐνομίη ἐφορώντες.”

“Ὡς ἂρ’ ἐφαν μνηστήρεις, ὃς δ’ οὖν ἐμπάξετο μύθων. Τηλέμαχος δ’ ἐν μὲν κραδίῃ μέγα πένθος ἀείθη βλημένου, οὐδ’ ἄρα δάκρυ χαμαλ βάλεν ἐκ βλεφάροις ἀλλ’ ἀκέων κίνησε κάρη, κακὰ βυσσιδομεύων. Τοῦ δ’ ὡς οὖν ἦκουσε περίφρων Πηνελόπεια βλημένου ἐν μεγάρῳ, μετ’ ἄρα δρομήσων ἐειπεν. “Ἄθ’ οὕτως αὐτόν σε βάλοι κλυτότοξος Ἀπόλλων,”

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

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

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

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

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

Howbeit when wise Penelope heard of the man's being smitten in the hall, she spoke among her handmaids, and said: "Even so may thine own self be smitten by the famed archer Apollo."

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Τὴν δ’ αὐτ’ Ἐυρυνόμη ταμή πρὸς μῦθον ἔειπεν: "Εἰ γὰρ ἐπ’ ἄρρησιν τέλος ἡμετέρησι γένοιτο, οὐκ ἀν τις τούτων γε ἐνθρονον Ἡῶ ἱκοῖτο."
Τὴν δ’ αὕτη προσέειπε περίφρων Πηνελόπεια: "Μαί’, ἔχθροι μὲν πάντες, ἐπεὶ κακὰ μηχανῶνται Ἀντίνοος δὲ μάλιστα μελαίνῃ κηρὶ ἔοικε. Ξεινὸς τις δύστηνος ἀλητεύει κατὰ δῶμα ἀνέρας αἰτίζων ἀχρημοσύνῃ γὰρ ἀνώγει. ἐνθ’ ἀλλοι μὲν πάντες ἐνέπλησάν τ’ ἔδοσάν τε, ὅτος δὲ θρήνυ προμύνον βάλε δεξίῳ ὅμων."¹

’Η μὲν ἀρ’ ὃς ἀγόρευε μετὰ δμώῃς γυναιξίν, ἡμένη ἐν θαλάμῳ. ὦ δ’ ἐδέεσσε δῖος Ὀδυσσεύς. ἡ δ’ ἐπὶ οἱ καλέσασα προσηύδα δῖον ὑφορβόν. "’Ερχεσθε, δ’ Ἐμμαίε, κώμων τὸν ξείνου ἁνωχθεὶ ἐλθέμεν, ὅφρα τί μιν προσπτύξαμαι ἢ δέ ἐρεώμαι εἰ ποι Ὀδυσσήος ταλασσίφρονος ἢ πέπυσται ἡ ἤδεν ὀθαλμοίαν πολυπλάγκτῳ γὰρ ἔοικε.

Τὴν δ’ ἀπαμειβόμενος προσέφης, Ἐμμαίε συβότα: "Εἰ γὰρ τοι, βασίλεια, σωπηθείςαι Ἀχαιοί, οἱ δ’ ὃς μεθεῖται, θελγοῦτο κέ τοι φίλον ἦτορ, τρεῖς γὰρ δὴ μιν νύκτας ἔχουν, τρία δ’ ἡματ’ ἐρυχα ἐν κλισίῃ πρῶτον γὰρ ἐμ’ ἵκετο νηὸς ἀποδρᾶς ἄλλ’ οὐ πώ κακότητα διήρυμεν ἦν ἀγορεύον. ὥς δ’ ὦτ’ ἀοίδων ἀνήρ ποτίδερκεται, ὃς τε θεῶν εἰς ἀείδεις δεδαϊς ἐπε’ ἰμερέντα βροτοῖς, τοῦ δ’ ἀμοινετ μεμάςιν ἀκονέμεν, ὅπποτ’ ἀείδῃ ὃς ἐμε κείνος ἑθελεί παρῆμενος εἰν μεγάροις. φησὶ δ’ Ὀδυσσήος ξείνους πατρώιος εἶναι, Κρήτῃ ναιετάων, ὃθι Μίνωος γένος ἐστίν. ἐνθεν δὴ νῦν δεύρο τὸδ’ ἵκετο πήματα πάσχων,

¹ Lines 501–4 were rejected by Aristarchus.
THE ODYSSEY, XVII. 495-524

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

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

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

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

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

προπροκυλινδόμενος· στειται δ' Ὄδυσσης ἀκούσαι, ἀγχού, Θεσπρωτῶν ἀνδρῶν ἐν πίονι δήμῳ, ξωοῦ· πολλὰ δ' ἄγει κειμήλια ὑνιδε δόμονδε·

Τὸν δ' αὐτὲ προσέειπε περίφροιν Πηνελόπεια· "Ἔρχεο, δεύρο κάλεσον, ἵν' ἀντίον αὐτὸς ἐνίσπη. οὗτοι δ' ἦν θύρησι καθήμενοι ἐνιαάσθων ἢ αὐτοῦ κατὰ δώματ', ἐπεὶ σφίσει θυμὸς ἐυφρών.

αὐτῶν μὲν γὰρ κτήματ' ἀκήρατα κεῖτ' ἐν οἰκῷ, σῖτος καὶ μέθυ ἡδύ· τὰ μὲν οἰκής ἔδουσιν,

οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἡματα πάντα,

βοῦς ἰερεύνητε καὶ δίς καὶ πῖονας αἴγας,

εὐλαπινάζουσιν πίνουσι τε αἴθοπα οἶνον,

μαγιδίως· τὰ δὲ πολλὰ κατάνεται· οὔ γὰρ ἐπ' ἀνήρ,

οἷος Ὅδυσσευς ἔσκειν, ἀρήν ἀπὸ οἶκου ἀμίων.

εἰ δ' Ὅδυσσευς ἐλθοὶ καὶ ἵκοιτ' ἐς πατρίδα γαίαν,

.αἰσά κε σὺν φ παιδί βίας ἀποτίσεται ἀνδρῶν."

"Ως φάτο, Τηλέμαχος δὲ μέγ' ἔπταρεν, ἀμφὶ δὲ δῶμα μερδαλέον κονάβησε· γέλασε δὲ Πηνελόπεια,

αἰσά δ' ἄρ' Εὔμαιον ἔπεα πτερόεντα προσηῦδα·

"Ἔρχεο μοι, τὸν ξείνον ἐναύτιον ὦδε κάλεσον.

οὐχ ὅρᾶς δ' μοι νίος ἐπέταρε πᾶσιν ἐπέσσι; τῷ κε καὶ οὐκ ἄτελής θάνατος μηστήσῃ γένοιτο πᾶσι μάλ', οὐδὲ κε τις θάνατον καὶ κήρας ἀλύξει. 1

ἀλλο δὲ τοι ἐρέω, σοῦ δ' ἐνὶ φρεσὶ βάλλεο σήσιν

αἰ κ' αὐτὸν γνώ' νημερτέα πάντ' ἐνέποντα,

ἔσσω μν χαλλιάν τε χειτόνα τε, εἴματα καλά." 5

"Ως φάτο, βῆ δὲ συφυρβός, ἐπεὶ τὸν μύθον ἀκοῦσες

ἀγχοῦ δ' ἱστάμενος ἐπεα πτερόεντα προσηῦδα·

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

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

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

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

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

"Εξεινε πάτερ, καλέει σε περίφρον Πηνελόπεια, 
μήτηρ Τηλεμάχου: μεταλλήσαι τί ε θυμός
άμφι πόσει κέλεται, καὶ κήδεα περ πεπαθνή.
εἰ δὲ κε σε γυνή νημερτέα πάντ’ ἐνέποντα,
ἐσσεὶ σε χλαίναν τε χιτώνα τε, τὼν συ μάλιστα
χρηίζεσι; σῖτον δὲ καὶ αἰτίζων κατὰ δῆμον
γαστέρα βοσκήσεις; δῶσει δὲ τοι ὃς κ’ ἐθέλησι.”

Τὸν δ’ αὐτὴ προσέειπε πολύτλας δίοσ Ὀδυσσεὺς.
"Εὐμαι’, αἰγαὶ κ’ ἐγὼ νημερτέα πάντ’ ἐνέποιμι
κόυρη Ἰκαρίωο, περίφροιν Πηνελοπεία;
οἶδα γὰρ εὐ περὶ κεῖνου, ὁμήν δ’ ἀνεδέγμθ’ ὄιζώ.
ἀλλὰ μνηστήρων χαλετῶν ὑποδείδα ὀμίλου,
τῶν ὑβρις τε βίη τε σιδήρευν οὐρανὸν ἵκει. 1
καὶ γὰρ νῦν, ὅτε μ’ οὕτος ἀνήρ κατὰ δῶμα κιόντα,
οὐ τι κακὸν βέξαντα βαλῶν ὄδυνησιν ἐδωκεν,
οὔτε τι Τηλέμαχος τὸ γ’ ἐπήρκεσεν οὔτε τις ἄλλος.
τῷ νῦν Πηνελοπείαν ἐνὶ μεγάροις ἀνωχθεὶ
μείναι, ἐπενυμίρειν περὶ, ὡς ἰέλιοιν καταδύντα.
καὶ τότε μ’ εἰρέσθω πόσιος πέρι νόστιμον ἱμαρ,
ἀσσοτέρω καθίσασα παραὶ πυρὶς έμματα γάρ τοι
λύγι’ εχώς οὐσθα καὶ αὐτός, ἐπεὶ σε πρῶθ’ ἱκέτευσα.”

"Ὄς φάτο, βῆ δὲ συφόρβος, ἔπαι τὸν μίθον ἁκοῦσε.
τὸν δ’ ὑπὲρ οὐδοῦ βάντα προσηῦδα Πηνελοπεία.
"Οὐ σύ γ’ ἄγεις, Εὐμαῖε: τί τοῦτ’ ἐνόθησαν ἀλήτης
ἡ τινὰ που δείσας ἐξαισθίων ὢς καὶ ἄλλως
αἰ δέναι κατὰ δῶμα; κακὸς δ’ αἴδοιος ἀλήτης.”

Τὴν δ’ ἀπαμειβόμενος προσέφης, Εὐμαῖε συβῶτα:
"Μυθεῖται κατὰ μοῦραν, ἀ πέρ κ’ οἶοτο καὶ ἄλλος,

1 Line 565 is omitted in many MSS.
THE ODYSSEY, XVII. 553–580

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

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

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

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

To her, then, swineherd Eumaeus, didst thou make answer and say: "He speaks rightly, even as any other man would deem, in seeking to shun
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 الفند ώλυσκάξων ἀνδρῶν ὑπερηνορεόντων. ἀλλὰ σὲ μεῖναι ἄνωγεν ἐς ἥλιον καταδύντα. καὶ δὲ σοὶ οὕτῃ αὐτῇ πολὺ κάλλιον, ὃ βασίλεια, οὐχι πρὸς ξεῖνον φάσθαι ἔπος ἦδ' ἐπακοῦσαί.”

Τὸν δ' αὐτὲ προσέειπε περίφρων Πηνελόπεια. “Οὐκ ἄφρων ὁ ξεῖνος· ὄντε σὲ περ ἄν εἰη ὡς ποῦ τινες ὅδε καταθνήτων ἀνθρώπων ἀνέρες ὑβρίζοντες ἀτάσθαλα μηχανόωνται.”

Ἡ μὲν ἄρ' ὡς ἀγόρευεν, ὁ δ' ὕξετο δῖος ὑφορβὸς μνηστήρων ἐς ὀμίλον, ἐπεὶ διεπέφραδε πάντα. αἶσα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα, ἀγχι σχῶν κεφαλήν, ἵνα μὴ πενθοίαθ' οἱ ἄλλοι.

“Ὡ φίλ', ἐγὼ μὲν ἀπειμι, σύας καὶ κεῖνα φυλάξι σὸν καὶ ἐμὸν βίοτον· σοὶ δ' ἐνθάδε πάντα μελόντων. αὐτὸν μὲν σὲ πρώτα σάω, καὶ φράζεο θυμῷ μὴ τὶ πάθης· πολλοὶ δὲ κακὰ φρονέουσιν Ἀχαιῶν, τοὺς Ζεὺς ἑξολέσειε πρὶν ἡμῖν τῆμα γενέσθαι.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα. “Ἐσσται ύτως, ἄττα· σὺ δ' ἐρχεί δειελήσας· ἦσθεν δ' ἰέναι καὶ ἀγεὶ ἶερία καλά· αὐτὰρ ἐμοί τάδε πάντα καὶ ἀθανάτοις μελῆσει.”

“Ὡς φάθ', ὁ δ' αὐτίς ἀρ' ἔξετ' ἐυξέστου ἐπὶ δώρου πλησάμενος δ' ἄρα θυμὸν ἐδητύος ἥδ' ποτήτος βὴ ῥ' ἵμεναι μεθ' ύς, λίπε δ' ἐρκεῖ τε μέγαρόν τε, πλείον δαιμόνων· οἱ δ' ὀρχηστυὶ καὶ ἀοιδῇ τέρποντ'. ἥδη γὰρ καὶ ἐπήλυθε δείδελον ἡμαρ.
THE ODYSSEY, XVII. 581–606

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

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

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

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

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

So he spoke, and the swineherd sat down again on the polished chair. But when he had satisfied his heart with meat and drink, he went his way to the swine, and left the courts and the hall full of banqueters. And they were making merry with dance and song, for evening had now come on.
'Ήλθε δ' ἐπὶ πτωχὸς πανδήμως, ὡς κατὰ ἀστυ πτωχεύσας Ἰθάκης, μετὰ δ' ἐπρεπε γαστέρι μάργη ἀξιχές φαγέμεν καὶ πιέμεν· οὐδὲ οἱ ἦν ἵς οὐδὲ βίη, εἰδος δὲ μάλα μέγας ἦν ὀράσθαι.

'Αρναῖος δ' ὁνομ' ἔσκε· τὸ γὰρ θέτο πότνια μήτηρ ἐκ γενετῆς. Ἰρον δὲ νέω κύκλησκον ἀπαντες, οὐνεκ' ἀπαγγέλλεσκε κιόν, ὅτε ποῦ τις ἀνώγοι. ὃς ρ' ἐλθὼν Ὀδυσσῆα διώκετο οἴο δόμοιο, καὶ μιν νεικεῖων ἔσεαι πτερόεντα προσήθηκα·

"Εἴκε, γέρουν, προθύρου, μὴ δὴ τάχα καὶ ποδὸς ἐλκη ὡς ἄνεις ὅτι δὴ μοι ἐπιλλίζουσιν ἀπαντες, ἐλκέμεναι δὲ κέλονται; ἐγώ δ' αἰσχύνομαι ἐμπη. ἀλλ' ἀνά, μὴ τάχα νῦν ἔρις καὶ χερσὶ γένηται."

Τὸν δ' ἀρ' ὑπόδρα ἰδών προσέφη πολυμυθιο. Ὅδυσσῆα. "Δαιμόνι', οὔτε τί σε ἱερ' κακὸν οὔτ' ἀγορεύω, οὔτε τινὰ φθονέω δόμεναι καὶ πόλλ' ἀνέλοντα. οὔδόσ δ' ἀμφοτέρους οὐδὲ χείσεται, οὐδὲ τί σε χρή ἀλητρίων φθονέων. δοκεῖς δὲ μοι εἶναι ἀλήθης ὃς περ ἐγώ, ὅλβον δὲ θεοὶ μέλλουσιν ὑπάξειν.

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BOOK XVIII

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

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

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

1 And is therefore compared to Iris, the messenger of Olympus.
HOMER

χερσὶ δὲ μὴ τι λίνν προκαλίζεσι, μὴ με χολώσησι, μὴ σε γέρων περ ἐων στήθος καὶ χείλεα φύρσω αἴματος· ἥσυχη δ' ἂν ἔμοι καὶ μᾶλλον ἔτ' εἰς ἀυριον· οὐ μὲν γάρ τι σ' ὑποστρέψεσθαι ὅλω δεύτερον ἐς μέγαρον Λαερτιάδεω Ὄδυσσησ." 

Τὸν δὲ χολωσάμενος προσεφώνεεν Ἰρος ἀλήτης· "Ὠ πόποι, ὡς ὁ μολοβρὸς ἐπιτροχάδην ἀγορεύει, γρηκ' καμινοὶ ἤσῳ· ὅ ἂν κακὰ μητισαίμην κόπτων ἀμφοτέρησι, χαμαὶ δὲ κε πάντας ὀδόντας γναθμῶν ἐξελάσαιμι σὺν τοῖς ἰηβοτείρησι. ζώσαι νῦν, ἵνα πάντες ἐπιγνώσωι καὶ οίδε μαριμένους· πῶς δ' ἂν σύ νεωτέρῳ ἀνδρὶ μάχοιο;"

"Ὡς οἱ μὲν προπάροιθε θυράων ὑψηλάων οὐδὲν ἐπὶ ξεστοῦ πανθυμαδὸν ὀργῶντο. 

τοῖς δὲ ἐκενεὶς ιερὸν μένον Ἀντινόοιο, 

ἡδ' ἄρ' ἐκελάσας μετεφώνει μνηστήρεσσιν·"

"Ὡς φίλοι, οὐ μὲν πώ τι πάρος τοιοῦτον ἐτύχθη, οἰνήν τερπωλήν θεὸν ἤγαγεν ἐς τὸ δόῳ 

ὁ ξείνως τε καὶ Ἰρος ἐρίζετον ἀλλήλοιαν 

χερσὶ μαχέσασθαι· ἀλλὰ ἐκελάσασομεν ὄκα."

"Ὡς ἐφαθ', οἱ δ' ἀρα πάντες ἀνηκέν ἔγειροντες, 

ἀμφὶ δ' ἀρα πτωχοὺς κακοείμονας ἤγερεθοῦντο. 

τοῖς δ' Ἀντινόος μετέφη, Εὐπείδεος νίος·"

"Κέκλυτε μεν, μνηστήρες ἀγήνορες, ὅφρα τι εἴπω 

γαστέρες αὐξ' αἰγών κέατ' ἐν πυρί, ὅτα ἐπὶ δόρπῳ 

καθέμέθα κυίσης τε καὶ αἴματος ἐμπλήσαντες· 

ἐπὶ πότερος δὲ κε νικήσῃ κρείσσων τε γένηται,
are like to give us that. But with thy fists do not provoke me overmuch, lest thou anger me, and, old man though I am, I befoul thy breast and lips with blood. So should I have the greater peace tomorrow, for I deem not that thou shalt return a second time to the hall of Odysseus, son of Laertes."

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

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

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

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

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

1 The thought is: we are both vagrants; whether either of us ever attains to a happier station in life, rests with the gods, who arbitrarily allot ἄλβος; cf. vi. 188 f.
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tάων ἦν κ' ἐθέλησιν ἀναστάς αὐτὸς ἐλέσθω·
αἰεὶ δ' αὖθ' ἡμῖν μεταδαίστεται, οὔτε τιν' ἄλλον
πτωχὸν ἔσω μίσγεσθαι ἕάσομεν αὐτήσοντα."

'Ως ἔφατ' Ἀντίνοος, τοῖς δ' ἐπιήνδανε μῦθος.
τοῖς δὲ δολοφρονεών μετέφη πολύμητις Ὀδυσσεύς·
"'Ω μῦθοι, οὗ πως ἐστι νεωτέρῳ ἄνδρι μάχεσθαι
ἀνδρα γέροντα, δύῃ ἀρημένου· ἀλλὰ μὲ γαστὴρ
ὄτρυνει κακοεργός, ἵνα πληγησὶ δαμεῖω.
ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσατε καρτέρον ὄρκουν,
μή τις ἐπ' 'Ἰρῳ ἦρα φέρων ἐμὲ χειρὶ βαρέῃ
πλῆξῃ ἄτασθάλλων, τούτῳ δὲ με ἰφι δαμάσσῃ."

'Ως ἔφαθ', οἱ δ' ἄρα πάντες ἀπόμυννοι ὡς ἐκέλευεν,
αὐτάρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκουν,¹
τοὺς δ' αὐτὸς μετέειπ' ιερὰ ἐς Τηλέμαχοιο.

"Ἐειν', εἰ σ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
τούτων ἀλέξασθαι, τῶν δ' ἄλλων μή τιν' Ἀχαιῶν
deidith', ἐπεὶ πλεόνεσσι μαχησταί  ὦς κέ σε θείνη
ξεινοδόκους μὲν ἔγων, ἐπὶ δ' αἰνείτον βασιλῆς,
Ἀντίνοος τε καὶ Εὐρύμαχος, πεπνυμένον ἄμφος."

"'Ως ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνευοι αὐτὰρ Ὀδυσσεὺς
ξώσατο μὲν ράκεσιν περὶ μήδεα, φαίνει δὲ μηρῶς
καλοὺς τε μεγάλους τε, φάνεν δὲ οἱ εὐρέες ὁμοι
στήθεα τε στιβαροὶ τε βραχίονες· αὐτὰρ Ἀθηνὴ
ἀγχὶ παρισταμένη μέλε' ἠλάνε ποιμένι λαών.
μεγηστῆρες δ' ἄρα πάντες ὑπερφιάλως ἀγάσαντο·
όδε δὲ τις εὐπτεσκεῖν ἱδών ἐς πλησίον ἄλλον.

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

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

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

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

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

So he spoke, and they all praised his words. But Odysseus girded his rags about his loins and showed his thighs, comely and great, and his broad shoulders came to view, and his chest and mighty arms. And Athene drew nigh and made greater the limbs of the shepherd of the people. Then all the wooers marvelled exceedingly, and thus would one speak with a glance at his neighbour:
"Ἡ τάχα Ἰρος Ἀἴρος ἐπίσπαστον κακὸν ἔξει, οὖν ἐκ ῥακέων ὁ γέρων ἐπιγονῦιδα φαίνει.

Ὡς ἄρ’ ἔφαν, Ἰρφὶ δὲ κακῶς ὤρινετο θυμός. ἀλλὰ καὶ ὃς δρηστῆρες ἄγων ξώσαντες ἀνάγκῃ δειδότα· σάρκες δὲ περιτρομέοντο μέλεσσιν. Ἀντίνοος δὲ ἐνένυπεν ἔπος τ’ ἔφατ’ ἐκ τ’ ὁνόμαξεν.

"Νῦν μὲν μὴν εἰς, βουγάιε, μήτε γένοιο, εἰ δὴ τούτον γε τρομεῖς καὶ δείδιας αἰώνως, ἀνδρα γέροντα, δὴ ἄρημένων, ἡ μὴν ἰκάνει. ἀλλ’ ἐκ τοῦ ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔστατ’ αἰ κέν ο’ ὅοτος νυκήσῃ κρείσσων τε γέννηται, πέμψω σ’ ἥπειρονδε, βαλὼν ἐν νη μελαίνῃ, εἰς Ἐχετον βασιλῆ, βροτῶν δηλήμονα πάντων, ὅς κ’ ἀπὸ ρίνα τάμησε καὶ οὐτα νηλεῖ χάλκῳ, μήδεά τ’ ἔξερύσας δῶῃ κυσίν ὄμα δάσασθαι."

"Ὡς φάτο, τῷ δ’ ἔτι μᾶλλον ὑπὸ τρόμος ἐλλαβε γνώμεσσον δ’ ἀναγον’ τῷ δ’ ἀμφὼ χεῖρας ἀνέσχον. δὴ τότε μερμήριξε πολύτλας δῖος Ὁδυσσεὺς ἡ ἔλάσει’ ὅς μί μυ ψυχή λίποι αὐθί πεσόντα, ἢ μὴν ἢ’ ἔλασεις ταύτωσινε τ’ ἐπὶ γαίη. ὥδε δὲ οἱ φρονέοντι δοάσατο κέρδιον εἶλα, ἢ’ ἔλάσαι, ἢνα μὴ μὴν ἐπιφρασσάιατ’ Ἀχαιοὶ. δὴ τότ’ ἀνασχομένων ὁ μὲν ἡλάσε δεξίον ὅμων Ἰρος, ὁ δ’ αὐχέν’ ἐλάσσεν ὑπ’ οὖντα, ὡστέα δ’ εἶσω ἔθλασεν’ αὐτίκα δ’ ἥλθε κατὰ στόμα φοίνιον αἷμα,
THE ODYSSEY, XVIII. 73–97

"Right soon shall Irus, un-Irused, have a bane of his own bringing, such a thigh does yon old man show from beneath his rags."

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

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

So he spoke, and thereat yet greater trembling seized the other's limbs, and they led him into the ring and both men put up their hands. Then the much-enduring, goodly Odysseus was divided in mind whether he should strike him so that life should leave him even there as he fell, or whether he should deal him a light blow and stretch him on the earth. And, as he pondered, this seemed to him the better course, to deal him a light blow, that the Achaeans might not take note of him. Then verily, when they had put up their hands, Irus let drive at the right shoulder, but Odysseus smote him on the neck beneath the ear and crushed in the bones, and straightway the red blood ran forth from his mouth, and down he fell in
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κάδ' ἔπεσε ἐν κοινῆς μακών, σὺν δ' ἡλικ' ὀδύντας
λακτίζων ποσὶ γαῖαν: ἀτὰρ μνηστήρες ἄγανοι
χειρας ἀνασχόμενοι γέλῳ ἐκθανον. αὐτὰρ 'Ὀδυσσεύς
ἐλκε διέκ προθύρου λαβὼν ποδός, ὃφρ' ἰκετ' αὐλήν,
αιθούσης τε θύρας: καὶ μιν ποτὶ ἐρκίων αὐλής
ἐλευν ἀνακλίνας: σκῆπτρον δέ οἱ ἐμβαλε χειρί,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

"Ἐν ταύταις νῦν ἢσο σύνα τε κύνας τ' ἀπερύκων,
μηδὲ σὺ γε ξείνων καὶ πτωχῶν κοίρανος εἶναι
λυγρός ἐών, μὴ ποὺ τι κακόν καὶ μείζον ἐπτάυρή.

'Ἡ ρα καὶ ἀμφ' ἀμοίσιν ἄεικέα βάλλετο πῦρνιν,
πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦν ἀστρήρ.
ἄνθ' ὁ γ' ἐπ' οὐδόν ἱών κατ' ἄρ' ἔξετο· τοῖ δ' ἰσαν εἰς
ἡδὺ γελώντες καὶ δεικανώντες ἐπέεισιν."

"Ζεύς τοι δοίη, ξείνε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅτι μάλιστ' ἐθέλεις καὶ τοι φίλον ἐπελετο θυμοῖ,
δς τούτων τοῦ ἀναλτον ἀλητέευων ἀπέπαισας
ἐν δήμῳ· τάχα γάρ μιν ἀνάξομεν ἡπερόνθε
εἰς Ἐχετον βασιλῆα, βροτῶν δηλήμονα πάντων."

"Ὡς ἄρ' ἔφαν, χαίρεν δὲ κλεπόν διὸς 'Ὀδυσσεύς.
'Αντίνοος δ' ἄρα οἱ μεγάλην παρὰ γαστέρα θήκεν,
ἐμπλεύθη κυνής τε καὶ αἴματος. 'Ἀμφίνομος δὲ
ἄρτους ἐκ κανέων δύο παρέθηκεν αἰείρας
καὶ δέται χρυσέρ δειδίσκετο, φῶνησών τε·

"Χαίρε, πάτερ ὁ ξείνε, γένοιτο τοι ἐς περ ὀπίσσω
ὀλβός· ἀτὰρ μὲν νῦν γε κακοῖς ἔχεαι πολέεσσι."

1 After line 111 some MSS. insert the line δδε δε τις εἴπεσε κε νεὼν ὑπερνορεῦντων (= ii. 324), "And thus would one of the proud youths speak."

2 Lines 115–6 were rejected by Aristarchus.

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

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

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

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

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

"Hail, Sir stranger; may happy fortune be thine in time to come, though now thou art the thrall of many sorrows."
HOMER

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσην
"Ἀμφίνομ’, ἣ μάλα μοι δοκεῖς πεπνυμένος εἶναι:
τοῦν γὰρ καὶ πατρὸς, ἐπεὶ κλέος ἔσθολον ἀκονοῦν,
Νίσον Δουλιχίτη ἐν' τ' ἔμεν ἀφυείων τε
τοῦ σ' ἐκ φασὶ γενέσθαι, ἐπητή δ' ἀνδρὶ ἔοικας.
τούνεκά τοι ἔρεω, σὺ δὲ σύνθεο καὶ μεν ἀκονούν
οὐδὲν ἀκιδνύτερον γαία τρέφει ἀνθρώποιον,
πάντων ὅσα τε γαῖαν ἔπι πνείει τε καὶ ἔρπει.
οὐ μὲν γὰρ ποτὲ φησὶ κακὸν πείσεσθαι ὅπισσω,
ὅφρ’ ἀρετὴν παρέχωσι θεοὶ καὶ γούνατ’ ὀρφὴν,
ἀλλ’ ὅτε δὴ καὶ λυγρὰ θεοὶ μάκαρες τελέσωσι,
καὶ τὰ φέρει ἄκεαξόμενοι τετλήσει θυμῷ.
τοῖς γὰρ νόοις ἐστὶν ἐπιχθονίων ἀνθρώπων
οἶνον ἐπ’ ἡμᾶρ ἀγησὶ πατήρ ἄνδρώπων τε θεῶν τε.
καὶ γὰρ ἐγὼ τοτ’ ἐμελλὼν ἐν ἀνδράσιν ὄλβιος εἶναι,
pολλὰ δ’ ἀτάσθαλ’ ἔρεξα βίη καὶ κάρτει εἰκὰς,
pατρὶ τ’ ἐμῷ πίσυνος καὶ ἐμοίσι κασινήτουςι.
τῷ μὴ τίς ποτε πάμπαν ἀνὴρ ἀθεμίστιος εἶναι,
ἀλλ’ ὃ γε σιγῆ δῶρα θεῶν ἔχοι, ὅτι διδῶσειν.
οὐ’ ὁρῶν μνηστήρας ἀτάσθαλα μηχανόωντας,
κτήματα κείροντας καὶ ἀτιμάζοντας ἀκοιτῶν
ἀνδρός, ὃν οὐκέτι φημὶ φίλων καὶ πατρίδος αἰήσ
δηρὸν ἀπέσεσθαι μᾶλα δὲ σχεδὸν. ἀλλὰ σε δαίμω
οἶκαδ’ ὑπεξαγώγοι, μηδ’ ἀντιάσεις ἐκείνῳ,
ὀππότε νοστήσεις φίλην ἐς πατρίδα γαῖαν
οὐ γὰρ ἀναιμωτὶ γε διακρινέσθαι δῶν
μνηστήρας καὶ κείνον ἐπεὶ κε μέλαθρον ὑπέλθῃ.”

"Ὡς φάτο, καὶ σπέισας ἐπιεῖν μεληθέα ὅινον,
ἀψ δ’ ἐν χερσὶν ἔθηκε δέπασ κοσμήτορι λαὸν.

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Then Odysseus of many wiles answered him, and said: "Amphinomus, verily thou seemest to me to be a man of prudence; and such a man, too, was thy father, for I have heard of his fair fame, that Nisus of Dulichium was a brave man and a wealthy. From him, they say, thou art sprung, and thou seemest a man soft of speech. Wherefore I will tell thee, and do thou give heed and hearken. Nothing feebler does earth nurture than man, of all things that on earth are breathing and moving. For he thinks that he will never suffer evil in time to come, so long as the gods give him prosperity and his knees are quick; but when again the blessed gods decree him sorrow, this too he bears in sore despite with steadfast heart; for the spirit of men upon the earth is even such as the day which the father of gods and men brings upon them. For I, too, was once like to be prosperous among men, but many deeds of wantonness I wrought, yielding to my might and my strength, and trusting in my father and my brethren. Wherefore let no man soever be lawless at any time, but let him keep in silence whatever gifts the gods give. Aye, for I see the wooers devising wantonness, wasting the wealth and dishonouring the wife of a man who, I tell thee, will not long be away from his friends and his native land; nay, he is very near. But may some god lead thee forth hence to thy home, and mayest thou not meet him when he comes home to his dear native land. For not without bloodshed, methinks, will the wooers and he part one from the other when once he comes beneath his roof."

So he spoke, and pouring a libation, drank of the honey-sweet wine, and then gave back the cup into the hands of the marshall of the people. But
HOMER

αὐτὰρ ο ἐβὴ διὰ δῶμα φίλον τετιημένος ἦτορ, νευστάξων κεφαλῆ. δὴ γὰρ κακὸν ὄσσετο θυμός. ἄλλῃ οὖδ’ ὑπὸ φύγε κῆρα. πέδησε δὲ καὶ τὸν Ἁθήνη. Τηλεμάχῳ ὑπὸ χεραὶ καὶ ἐγχεῖ ἰφι δαμὴν. ἀφ’ ὅ ἀπίσ κατ’ ἄρ’ ἔξετ’ ἐπὶ θρόνον ἐνθεὶ ἀνέστη.

Τῇ δ’ ἄρ’ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκώπη. Ἀθήνη, κούρη Ἰκαρίου, περίφρον. Πηνελόπειά, μνηστήρεσσι φανὴν, ὅπως πετάσειε μάλιστα θυμόν μνηστήρων ἰδὲ τιμήσεσα γένοιτο μᾶλλον πρὸς πόσιος τε καὶ νίες ἢ πάρος ἤνε. ἀχρείον δ’ ἐγέλασσεν ἔπος. τ’ ἐφατ’ ἐκ τ’ ὀνόμαζεν.

“Εὐρυνόμη, ὑμῶς μοι ἐέλεδεται, οὐ τί πάρος γε, μνηστήρεσσι φανὴν, ἀπεχθομένοις περ ἕμπης: παιδὶ δὲ κεν εὔπομι ἔπος, τὸ κε κέρδιον εἶ, μὴ πάντα μνηστήρων ὑπερφιάλοισι όμιλείν, οἱ τ’ εῦ μὲν βάζουσι, κακῶς δ’ ὅπθεν φρονέουσι.”

Τὴν δ’ αὐτ’ Εὐρυνόμην ταμή πρὸς μῦθον ἕειπεν.

“Ναὶ δὴ ταύτα γε πάντα, τέκος, κατὰ μοῖραν ἐειπες. ἄλλ’ ἴδι καὶ σφ’ παιδὶ ἔπος φάο μηδ’ ἐπίκευες, χρῶτ’ ἀπονυψαμένη καὶ ἐπιχρίσασα παρειάς μηδ’ οὔτω δακρύωσι πεφυμένη ἀμφὶ πρόσωπα ἔρχειν, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεί.

ηδὴ μὲν γὰρ τοι παῖς τηλίκος, δὺ σὺ μάλιστα ἦρω ἀθανάτοις γενεῖσαντα ἰδέσθαι.”

Τὴν δ’ αὐτε προσέειπε περίφρον Πηνελόπεια.

“Εὐρυνόμη, μὴ ταύτα παραύδα, κηδομένη περ, χρῶτ’ ἀπονίπτεσθαι καὶ ἐπιχρίσεσθαι ἀλοφή: ἀγλατὴν γὰρ ἔμωι γε θεοί, τοῖς Ὀλυμποῖς ἔχονσιν, ὦλεσαν, ἐξ οὗ κεῖνος ἔβαι κοίλης εἰν νυσίν.

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THE ODYSSEY, XVIII. 153–181

Amphinomus went through the hall with a heavy heart, bowing his head; for his spirit boded bane. Yet even so he did not escape his fate, but him, too, did Athene set in bonds so that he might be slain outright at the hands of Telemachus and by his spear. So he sat down again on the chair from which he had risen.

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

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

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

Then wise Penelope answered her again: "Eurynome, beguile me not thus in thy love to wash my body and anoint me with oil. All beauty of mine have the gods, that hold Olympus, destroyed since the day when my lord departed in the hollow ships.
HOMER

ἀλλὰ μοι Ἀὐτονόην τε καὶ Ἰπποδάμειαν ἀνοχθεὶ ἐλθέμεν, ὁφρὰ κὲ μοι παροτήτων ἐν μεγάροισιν
οἵῃ δ’ οὐκ εἰσείμι μετ’ ἀνέρας: αἰδέομαι γάρ.

"Ὄς ἂρ’ ἐφή, γρηγὺς δὲ διεκ μεγάρωι βεβήκει
ἀγγελέουσα γυναιξὶ καὶ ὀρνυέουσα νέεσθαι.

ʼΕνθ’ αὐτ’ ἀλλ’ ἐνόησε θεᾶ γλαυκῶπις Ἀθήνη,
κούρῃ Ἰκαρίῳ κατὰ γλυκῶν ὕπνου ἔχεινεν,
εὐδὲ δ’ ἀνακλινθείσα, λύθην δὲ οἱ ἄγεα πάντα
αὐτοῦ ἐνὶ κλιντῆρι τέως δ’ ἀρα διὰ θεάων
ἀμβροτα δῶρα δίδουν, ἵνα μιν θησαίατ’ Ἀχαίοι.
κάλλει μὲν οἱ πρῶτα προσώπατα καλὰ κάθηρεν
ἀμβροσίῳ, οὐρὶ περ ἐὔστεφανος Κυθέρεια
χρίται, εὐθ’ ἂν ἦ Ἑκατον χορὸν ἰμερέοντα,
καὶ μιν μακροτέρην καὶ πάσσονα θήκεν ἰδέσθαι,
λευκοτέρην δ’ ἀρα μιν θήκε πριστοῦ ἐλέφαντος.
ἡ μὲν ἂρ’ ὅσ’ ἔρξας’ ἀπεβήσετο διὰ θεάων,
ηλθὸν δ’ ἀμφίπολοι λευκώλενοι ἐκ μεγάρου
φθόγγος ἐπερχόμεναι: τὴν δὲ γλυκῶς ὕπνος ἀνήκε,
καὶ ὅ’ ἀπομόρφατο χερσὶ παρεἰάς φώνησεν τε’

"ʼΗ με μάλ’ αἰνοπάθη μαλακὸν περὶ κόμῳ ἐκάλυψ
αἰθὲ μοι ὃς μαλακὸν θάνατον πόροι. Ἀρτεμίς ἀγνὴ
ἀυτικὰ νῦν, ἵνα μηκῆ’ ὀδυρομένη κατὰ θυμὸν
αἰώνα φθινύθω, πόσιος ποθέουσα φίλου
παντοτὴν ἁρετὴν, ἐπεὶ ἐξοχὸς ἦν Ἀχαίων.

"Ὄς φαμένη κατέβαιν ὑπερώία σιγαλόεντα,
οὐκ οἴη’ ἅμα τῇ γε καὶ ἀμφίπολοι δυ’ ἔποντο.
ἡ δ’ ὅτε δὴ μυστήρας ἀφικέτο διὰ γυναικῶν,

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THE ODYSSEY, XVIII. 182-208

But bid Autonoe and Hippodameia come to me, that they may stand by my side in the hall. Alone I will not go among men, for I am ashamed.”

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

Then again the goddess, flashing-eyed Athene, took other counsel. On the daughter of Icarius she shed sweet sleep, and she leaned back and slept there on her couch, and all her joints were relaxed. And meanwhile the fair goddess was giving her immortal gifts, that the Achaeans might marvel at her. With balm¹ she first made fair her beautiful face, with balm ambrosial, such as that wherewith Cytherea, of the fair crown, anoints herself when she goes into the lovely dance of the Graces; and she made her taller, too, and statelier to behold, and made her whiter than new-sawn ivory. Now when she had done this the fair goddess departed, and the white-armed handmaids came forth from the chamber and drew near with sound of talking. Then sweet sleep released Penelope, and she rubbed her cheeks with her hands, and said:

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

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

¹ “κάλλει ἄμβρωσία appears to be used in a concrete sense, for some kind of paint or ointment.” (Monro.)
HOMER

στὴ βα παρά σταθμὸν τέγεος πύκα ποιητοῖο,
άντα παρειάων σχομένη λυπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἀρα οἱ κεδυὴ ἐκάτερθε παρέστη.
τῶν δ' αὐτοῦ λύτῳ γούνατ', ἐρφ δ' ἀρα θυμὸν ἐθελχεῖν
πάντες δ' ἤρησαντο παρά λεχέεσσι κλιθήναι.
ἡ δ' αὖ Τηλέμαχον προσεφώνεεν, δυν φίλον νῦν·

"Τηλέμαχ', οὐκετί τοι φρένες ἐμπεδοὶ οὐδὲ νόημα·
paῖς ἐτ' ἐών καὶ μᾶλλον ἐνὶ φρεσὶ κέρδε' ἐνώμας·
νῦν δ', ὅτε δὴ μέγας ἔσσι καὶ ἦβης μέτρου ἱκάνεις,
καὶ κἐν τις φαίη γοὺν ἐμμεναὶ ὡβίον ἀνδρός,
ἐς μέγεθος καὶ κάλλος ὄρῳμενος, ἀλλότριος φῶς,
οὐκετὶ τοι φρένες εἰςιν ἐναίσιμοι οὐδὲ νόημα.
οἶον δὴ τόδε ἔργον ἐνὶ μεγάροις ἐτύχθη,
δε τὸν ξεῖνον ἔασας ἀεικισθήμενα οὖτως.
πῶς νῦν, εἰ τι ξεῖνος ἐν ἡμετέρους δόμοις
ἡμενὸς ὡδε πάθοι μυστακτώς ἐξ ἀλεγεινής;
οὐκ' αἰσχος λῶθη τε μετ' ἀνθρόπουι πέλοιτο."

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·

"Μήτερ ἐμή, τὸ μὲν οὐ σε νεμεσσώμαι κεχολῶσθαι,
αὐτὰρ ἐγὼ θυμὸ νόεω καὶ οἶδα ἐκαστα,
ἔσθλα τε καὶ τὰ χέρεια. πάρος δ' ἐτ' νῆπιος ἦα.1
ἀλλά τοι οὐ δύναμαι πεπνυμένα πάντα νοῆσαι·
ἐκ γάρ με πλῆσουσι παρήμενοι ἀλλοθεον ἀλλος
οἴδε κακὰ φρονέοντες, ἐμοι δ' οὐκ εἰσὶν ἄρωγοι.
οὐ μὲν τοι ξείνου γε καὶ Ἰρον μῶλος ἐτύχθη
μυστήρων ἱστητι, βίη δ' ὁ γε φέρτερος ἦν.
αἱ γάρ, Ζεὺς τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλον, 2

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

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

Then wise Telemachus answered her: "My mother, in this matter I take it not ill that thou art filled with anger. Yet of myself I know in my heart and understand each thing, the good and the evil, whereas heretofore I was but a child. But I am not able to plan all things wisely, for these men here thwart my will, keeping by me, one on this side and one on that, with evil purpose, and I have none to help me. Howbeit, I can tell thee, this battle between the stranger and Irus fell not out according to the mind of the wooers, but the stranger proved the better man. I would, O father Zeus, and Athene, and
ΗΟΜΕΡΟΣ

οὔτω νῦν μνηστήρες ἐν ἡμετέροις δόμοιοι νεόφοιον κεφαλᾶς δεδμημένοι, οἱ μὲν ἐν αὐλῇ, οἱ δὲ ἐντοσθε δόμοιο, λελύτο δὲ γυνὰ ἐκάστων, ὡς νῦν Ἰρος κεῖνος ἐπὶ αὐλείρησι θύρησιν ἦσται νευστάξων κεφαλῆς, μεθύουσι ἐσοικώς, οὐδ' ὀρθὸς στήναι δύναται ποσὶν οὐδὲ νέεσθαι οἴκαδ', ὡπὶ οἱ νόστος, ἐπεὶ φίλα γυνὰ λέλυνται.

"Ὡς οἱ μὲν τοιῶτα πρὸς ἀλλήλους ἀγόρευνον Εὐρύμαχος δ' ἐπέεσσι προσηνύδα Πηνελόπειαν: "Κοῦρη Ἰκαρίου, περίφρον Πηνελόπεια, εἰ πάντες σε ἰδοίεν ἀν' Ἰασον Ἀργος Ἀχαιοὶ, πλεόνες κε μνηστήρες ἐν ἡμετέροις δόμοιοιν ἢδέν δαίμων, ἐπεὶ περίεσσι γυναικῶν εἰδὸς τε μέγεθος τε ἰδεὶ φρένας ἐνυόν εἶσας.

Τὸν δ' ἡμείβετ' ἐπείτα περίφρον Πηνελόπεια: "Εὐρύμαχ', ἥ τοι ἔμην ἅρετήν εἰδὸς τε δέμας τε ὄλεσαν ἑράνατοι, ὅτε Ἰλιὸν εἰσανέβαινον Ἀργεῖοι, μετὰ τοῖς δ' ἐμὸς πόσις ἤν Ὀδυσσεύς. εἰ κεῖνος γ' ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεύοι, μεῖζον κε κλέος εἰς ἐμὸν καὶ κάλλιον οὕτως. νῦν δ' ἄχομαι· τόσα γὰρ μοι ἐπέσεσεν κακὰ δαίμων ἢ μὲν δὴ ὅτε τ' ἤτα λιπὼν κάτα πατρίδα γαίαν, δεξιεθήν ἐπὶ καρπῷ ἔλων ἐμε χεῖρα προσηνύδα· "Ω γύναι, οὐ γὰρ ὅτῳ ἐκκυκμίδας Ἀχαιοὺς εἰκ Τροίης εὔ πάντας ἀπῆμονας ἀπονέεσθαι καὶ γὰρ Τρόώδης φασί μαχητῶς ἐμμεναι ἀνδρας, ἢ μὲν ἀκοντιστάς ἢδε ρυτήρας ὁστῶν ὑπ' ὅτων τ' ὕκυπόδων ἐπιβήτορας, οἱ κε τάχιστα ἐκριναν μέγα νείκος ὀμοῖον πολέμωο.

τῷ οὐκ οἶδ' ἥ κέν μ' ἀνέσει θεός, ἥ κεν ἀλών αὐτοῦ ἐνὶ· Τροίη· σοι δ' ἐνθάδε πάντα μελότων.
Apollo, that even now the wooers were thus subdued in our halls, and were hanging their heads, some in the court and some within the hall, and that each man's limbs were loosened, even as Irus now sits yonder by the gate of the court, hanging his head like a drunken man, and cannot stand erect upon his feet, or go home to whatsoever place he is wont to go, because his limbs are loosened.

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

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

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

"'Wife, I deem not that the well-greaved Achaeans will all return from Troy safe and unscathed, for the Trojans, men say, are men of war, hurlers of the spear, and drawers of the bow, and drivers of swift horses, such as most quickly decide the great strife of equal war. Therefore I know not whether the god will bring me back, or whether I shall be cut off there in the land of Troy: so have thou charge of
μεμνησθαί πατρός καὶ μητέρος ἐν μεγάρουσιν ὡς νῦν, ἢ ἔτι μᾶλλον ἐμεῦ ἀπονόσφιν ἐόντος· ἀυτὰρ ἐπὶν ἐς παῖδα γενεῖσαντα ἰδαι, γήμασθ’ ὡς κέ ἐθέλησθα, τεοὶ κατὰ δῶμα λυποῦσα. 2

"Κεῖνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. νῦξ δ’ ἐσται ὅτε δὴ στυγερὸς γάμος ἀντιβολήσει οὐλομένης ἐμέθεν, τῆς τε Ζεὺς ὅλος ἀπηύρα· ἀλλὰ τὸδ’ αἰὼν ἄχος κραδήν καὶ τυμὸν ἰκάνει· μνηστήρων ὁυ ἦδε δίκη τὸ πάροιθε τέτυκτο· οἴ τ’ ἀγαθὴν τε γυναῖκα καὶ ἄφυεοι θύγατρα μνηστεῖσιν ἐθέλωσι καὶ ἀλλῆλος ἐρίσωσιν, αὐτοὶ τοί γ’ ἀπάγουσι βῶς καὶ ἱφια μῆλα, κοῦρης δαίτα φίλοισι, καὶ ἀγλαὶ δῶρα διδοῦσιν· ἀλλ’ ὁυκ ἀλλότριον βίοτον νῆποιον ἐδούσιν.” 2

"Ως φάτο, γῆθησεν δὲ πολύτλας δῖος Ὕδυσεύς, οὗνεκα τῶν μὲν δῶρα παρέλκετο, θέλγε δὲ τυμὸν μειλχύοις ἐπέεσσι, νόος· δὲ οἱ ἀλλὰ μενοίνα. 2

Τὴν δ’ αὐτ’ Ἀντίνοος προσέφη, Ἑὐπείθεος νῦς, “Κοῦρη Ἰκαρίου, περίφρον Πηνελόπεια, δῶρα μὲν ὃς κ’ ἐθέλησιν Ἀχαίων ἐνθάδ’ ἐνεῖκαι, δέξασθ’· οὐ γὰρ καλὸν ἀνήλασθαι δόσιν ἐστίν· ἡμεῖς δ’ οὔτ’ ἔπι έργα πάρος γ’ ἢμεν οὔτε τῇ ἄλλῃ, πρὶν γέ σε τῷ γῆμασθαι Ἀχαίων ὃς τις ἄριστος.” 2

"Ως ἑφατ’ Ἀντίνοος, τοίς δ’ ἐπινύδατε μῦθος· δῶρα δ’ ἀρ’ οἰσέμεναι πρόσεαν κήρυκα ἐκαστος. Ἀντινόφ μὲν ἔνεικε μέγαν περικαλλέα πέπλον, ποικίλον· ἐν δ’ ἀρ’ ἔσαν περόναι δυοκάλεκα πᾶσαι χρύσειαι, κληίσιν ἐγυναμπτος ἀραρυται. ὁρμον δ’ Ἐυρυμάχῳ πολυδαίδαλον αὐτίκ’ ἐνείκε, 2

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all things here. Be mindful of my father and my mother in the halls even as thou art now, or yet more, while I am far away. But when thou shalt see my son a bearded man, wed whom thou wilt, and leave thy house.'

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

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

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

So spoke Antinous, and his word was pleasing to them, and each man sent forth a herald to bring his gifts. For Antinous he brought a large and beautiful robe, richly brodered, and in it were golden brooches, twelve in all, fitted with curved clasps. And a chain did another straightway bring to
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χρύσεοιν, ἡλέκτροισιν ἐερμένον ἤλιον ὡς.
ἔρματα δ' Εὐρυδάμαντι δύο θεράποντες ἔνεικαν,
τρίγλυνα μορφεντα· χάρις δ' ἀπελάμπτεσ πολλή.
ἐκ δ' ἀρα Πεισάνδροι Πολυκτορίδαο ἀνακτος
ἰσθμον ἦνεικεν θεράπων, περικαλλὲς ἄγαλμα.
ἀλλο δ' ἄρ' ἄλλος δώρον Ἀχαιῶν καλὸν ἔνεικεν.
ἡ μὲν ἔπειτα ἀνέβαιν ὑπερώια δία γυναικῶν,
τῇ δ' ἄρ' αμ' ἀμφίπολοι ἕφερον περικαλλέα δώρα.

Οἱ δ' εἰς ὀρχηστῦν τε καὶ ἵμερόσεσαν ἀοιδὴν
τρεφάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθείν.
τοῖς δὲ τερπομένοις μέλας ἐπὶ ἔσπερος ἦλθεν.
αὐτίκα λαμπτῆρας τρεῖς ἱστασαν ἐν μεγάροις,
ὀφρα φαείνοιεν· περὶ δὲ ξύλα κάγκανα θῆκαν,
ἀνα πάλαι, περίκηλα, νέον κεκεασμένα χαλκῷ,
καὶ δαίδας μετέμισγον· ἀμοιβηδῶς δ' ἀνέφαινον
dm&W  Ὀδυσσῆος ταλασίφρονος. αὐτάρ ὦ τῆς
αὐτὸς διογενὴς μετέφη πολύμητος Ὀδυσσεύς.

"Δμφαί Ὀδυσσῆος, δὴν οἱχόμενοι ἀνακτος,
ἐρχεσθε πρὸς δώμαθ', ἵνα αἰδοιὴ βασίλεια·
τῇ δὲ παρ' ἡλάκατα στροφαλίζετε, τέρπτε εἰς αὐτὴν
ἡμεναι ἐν μεγάρω, ἡ εἴρια πείκετε χερσιν·
αὐτάρ ἐγὼ τούτοις φάος πᾶντεσσι παρέξω.
ἡν περ γάρ κ' ἐθέλωσιν ἐΰθρονον Ἡώ μίμενον,
οὐ τι με νικήσουσι· πολυτλήμων δὲ μᾶλ' εἰμί."

"Ως ἐφαθ', αἰ δ' ἐγέλασαν, ἐς ἀλλήλας δὲ ἠδοντο.
τὸν δ' αἰσχρὸς ἐνένιπτε Μελαυθον καλλιτάρης,

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

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

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

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

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

\(^2\) Or possibly “set among them (the faggots) burning pine-knots.”
τὴν Δολίος μὲν ἔτικτε, κόμισσε δὲ Πηνελόπεια,
παίδα δὲ ὡς ἀτίταλλε, δίδου δ’ ἀρ’ ἀθύρματα θυμώς ἀλλ’ οὐδ’ ὡς ἔχε πένθος ἐνὶ φρεσὶ Πηνελόπεις,
ἀλλ’ ἦ γ’ Εὔρυμάχῳ μισγέσκετο καὶ φιλέσκεν.
ἡ ᾽Οδυσσῆ’ ἐνένυεν ὀνειδεῖον ἐπέεσσιν.

"Εἴειν τάλαν, σὺ γέ τις φρένας ἐκπεπατημένοις ἐστὶν,
οὐδ’ ἔθελες εὐθεῖα χαλκήνοι ἐς δόμοιν ἐλθὼν,
ἢ ποὺ ἐσ λέσχην, ἀλλ’ ἐνθάδε πόλλ’ ἀγορεύεις,
θαρσαλέως πολλοίσι μετ’ ἀνδράσιν, οὐδὲ τι θυμῷ
tαρβεῖς. ἡ ἁρά σε οὖνος ἔχει φρένας, ἡ νῦ τοι αἰεὶ
tοιούτους νόος ἐστί. δ’ καὶ μεταμόνινα βάζεις. 1
ἡ αὐλεῖς, ὅτι Ἰρον ἐνίκησας τὸν ἄλιττν;
µή τίς τοι τάχα Ἰρον ἀμείνων ἄλλος ἀναστῇ,
ὦς τίς σ’ ἀμφὶ κάρη κεκοπῶς χερσὶ στιβαρῆς
dόματος ἐκπέμψῃ, φορύξας αἰματι πολλῷ.

Τὴν δ’ ἂρ’ ὑπόδρα ίδων προσέφη πολύμητις Ὀδυσσῆς,
"Ἡ τάχα Τηλεμάχῳ ἐρέω, κύον, ο’ ἀγορεύεις,
κεῖσ’ ἐλθών, ἔνα σ’ αὖθι διὰ μελεῖστι τάμτησιν."

"Ὡς εἰπὼν ἐπέεσσι διεπτύήσε γναίκας.
βὰν δ’ ἰμεναί διὰ δῶμα, λύθεν δ’ ὑπὸ γυῖα ἕκαστης
tαρβοσύνης φὰν γὰρ μιν ἀλήθεα μυθήσασθαι.
αὐτὰρ ὁ πάρ λαμπτήροι φαείνων αἰθομένοισιν
estήκειν ἐς πάντας ὀρώμενοις. ἀλλα δὲ οἱ κήρ
.origaive fresiin ἱσιν, ἂ’ οὐκ ἀτέλεστα γένοντο.

Μνηστῆρας δ’ οὐ πάμπαν ἄγνορας εἰς Ἀθῆνη
λώβης ἵσχεσθαι θυμαλγέος, ὁφρ’ ἔτι μᾶλλον
dὴν ἄχος κραδίνην Δαερτιάδεω Ὀδυσσῆς. 1

1 Lines 330–2 were rejected by Aristarchus.

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begot, but whom Penelope had reared and cherished as her own child, and gave her playthings to her heart's desire. Yet even so she had at heart no sorrow for Penelope, but she loved Eurymachus and was wont to lie with him. She then rated Odysseus with reviling words:

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

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

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

But Athene would in no wise suffer the proud wooers to abstain from bitter outrage, that pain might sink yet deeper into the heart of Odysseus,
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toίσων δ' Εὐρύμαχος, Πολύβουν πάϊς, ἦρχα ἀγορεύειν,
κερτομέων Ὀδυσσήα: γέλω δ' ἐτάροισθαι ἔτενχε.

"Κέκλυτέ μεν, μνηστήρες ἀγακλειτής βασίλειας,
ἤφη εἴπω τά με θυμός ἐνι στήθεσσι κελεύει.
οὐκ ἠθεί δ' ἄνηρ Ὀδυσσήιον ἐς δόμον ἱκεῖν
ἐμπης μοι δοκεῖι δαίδων σέλας ἐμμεναί αὐτοῦ.
κάκ κεφαλῆς, ἐπεὶ οὐ οἱ ἔνι τρίχες σύν ἱβαίαι."

'Ἡ ρ', ἀμα τε προσέειπεν Ὀδυσσήα πτολύπορθον
"Εἰδώ, ἢ ἄρ κ'. ἔθελοις θετεῦμεν, εἶ σ' ἀνελοίμην,
ἄγρου ἐπ' ἐσχατίς—μυσθὸς δὲ τοι ἄρκιος ἐσται—
αἰμασίας τε λέγων καὶ δένδρα μακρὰ φυτεύουν;
ἐνθα κ' ἐγὼ σίτων μὲν ἔπητανόν παρέχοιμι,
εἶματα δ' ἀμφίεσαιμο ποσίν θ' ὑποδήματα δοῖνη.
ἀλλ' ἐπεὶ οὖν δ' ἔργα κἀ' ἐμμαθεῖς, οὐκ ἐθελήσεις
ἐργον ἐποίχεσθαι, ἀλλὰ πτώσσειν κατὰ δήμον
βούλεια, ὃφρ' ἀν ἔχῃς βόσκειν σὴν γαστέρ' ἀναλτον.

Τὸν δ' ἀπαμειβόμενον προσέφη πολύμιτης Ὀδυσσήα
"Εὐρύμαχ', εἰ γὰρ νῦν ἔρις ἐργον γένοιτο
ἀρη ἐν εἰαρινῇ, ὅτε τ' ἠματα μακρὰ πέλονται,
ἐν ποιή, δρέπανον μὲν ἐγὼν εὐκαμπτὲς ἔχωμι,
καὶ δὲ σύ τοῖον ἔχοις, ἵνα πειρησάμεθα ἐργον
νήστες ἄχρι μάλα κνέφαος, ποιή δ' παρείθη.
εἰ δ' αὐ καὶ βός εἰεν ἐλαννέμεν, οἱ περ ἀριστοί,
ἀἴθωνες, μεγάλοι, ἄμφω λεκορήτε ποίης,
ἥλικες, ἱσοφόροι, τῶν τε σθένους οὐκ ἀλαπάδνον,

1 I interpret this difficult passage as meaning, "There is something divine about this stranger, a radiance shines from him." This thought is, however, straightway turned into
THE ODYSSEY, XVIII. 349-373

son of Laertes. So among them Eurymachus, son of Polybus, began to speak, jeering at Odysseus, and making mirth for his companions:

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

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

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

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tetrahvun d' eih, eikoi d' upo bawlou arptrof,
to ke m' idois, eik wla dihvekea protamoiymhn.
ei d' av kai poloumou pothei omyseie Kroinou
smeiron, autar evoi sakos eih kai duy doyre
kai kunei pagonkalos, epi krotaphois ararwia,
to ke m' idois prwtouisin evi proymachousi myentna,
oyd' avn moi tih gasteri oinedizwv agoreuios:
alla mal' ubrizeis, kai tio vnoes estin apynht
kai pou tis dokees megas emenai hde krateios,
oundeka par pauroi kai ouk agadoisw omileis.
ei d' 'Odusseus elthoi kai 'ikoi' es patrida gaiav,
aipsa ke tio ta thuretra, kai euria per mal' eonta,
feuyonti steinoi dike proboýrou thurae.'

'Ofs efat', Evrmachos d' exholosato krophi mal
kai mwn upodra idon epea pterentea proshuda:

'A deil', h tacha tio telw kakov, o' agoreueis
tharsoleos polloisai met' andrasin, oude ti thimw
tarbeis'. h rpa se oinos ehei frenas', h vto aie
toiotous vnos estin'. d kai metamwia bazeis.
h alveis, oti 'Iroon enikhsas ton alhtna;'

'Ofs ara fweiasa sfelas ellaben autar 'Odusse
'Amfivos mou proso goina kathxeto Doulihmhos,
Evrmachon deisasa. o d' ar' oinohov bale cheira
dexitertin. prwohos de xamai bomebso pesoudsa,
autar o' y' oimawdas pieven upthos evn koinhsi.
mnesthares d' omadhsan ana meghara skidventa,
nde de tis eipseken idon eis plhsion alhn.'

1 Line 393 is omitted in many MSS.

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

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

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

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

Τοῖσι δὲ καὶ μετέειψ’ ἱερὴ ἴς Τηλεμάχῳο
“Δαιμόνιοι, μαίνεσθε καὶ οὐκέτι κεύθετε θυμῷ βρωτῶν οὐδὲ ποτήτα: θεῶν νῦ τις ύμµ’ ὀροθύνει.
ἀλλ’ εὗ δαισάμενοι κατακείστε οῖκαὶ’ ἰόντες,
ὅποτε θυμὸς ἄνωγε: διόκῳ δ’ οὐ τιν’ ἕγῳ γέ.”

“Ὡς ἔφαθ’, οἱ δ’ ἀρά πάντες ὁδὰξ ἐν χείλεσι φύντο
Τηλέμαχον θαύμαζον, ὁ θαρσαλέως ἀγόρευε.
τοίσιν δ’ Ἀμφύνομος ἀγορήσατο καὶ μετέειπε
Νίσσον φαίδιμος υὸς, Ἀρητιάδαιο ἀνακτος.”

“*Ω φίλοι, οὐκ ἂν δὴ τις ἐπὶ ῥηθέντι δικαίῳ ἀντιβίους ἐπέεσσι καθαπτόμενος χαλεπάνοι
μήτε τι τὸν ξείνου στυφελίζετε μήτε τιν’ ἄλλον
dμῶν, οἱ κατὰ δώματ’ Ὀδυσσῆος θείοι.
ἀλλ’ ἄγετ’, οἰνοχόος μὲν ἑπαρξάσθω δεπάσσων,
ὅφρα σπείσαντες κατακείσμεν οἰκαδ’ ἰόντες,
τὸν ξείνου δὲ ἐάμεν ἐνὶ μεγάροις Ὀδυσσῆος
Τηλέμαχο μελέμεν’ τοῦ γὰρ φίλον ἵκετο δῶμα.”

“Ὡς φάτο, τοίσι δὲ πᾶσιν εὐάδοτα μὴθον ἔπιτε.
τοίσιν δὲ κρήτηρα κεράσσατο Μούλης ἢρως,
κήρυξ Δουλιχεύς: θεράπων δ’ ἦν Ἀμφύνομοι
νώμησεν δ’ ἀρα πᾶσιν ἐπιστάδον. οἱ δὲ θεοί
σπείσας μακρασσεῖ πῖον μελιθέᾳ οἶνον.
αὐτὰρ ἐπεὶ σπείσαν τ’ ἑπίον θ’ ὅσον ἤβελε θυμὸς,
βάν ρ’ ἱμεναι κείοντες ἐὰ πρὸς δῶμαθ’ ἐκαστος.

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

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

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

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

So said he, and the words that he spoke were pleasing to all. Then a bowl was mixed for them by the lord Mulius, a herald from Dulichium, who was squire to Amphinomus. And he served out to all, coming up to each in turn; and they made libations to the blessed gods, and drank the honey-sweet wine. Then when they had made libations and had drunk to their heart's content, they went their way, each man to his own house, to take their rest.
Τ

Αὐτάρ ὁ ἐν μεγάρῳ ὑπελείπτετο δίος Ὅδυσσεύς, μυηστήρεσι φόνον σὺν Ἀθήνῃ μεμηρίζων· αἶγα δὲ Τηλέμαχον ἔπεα πτερόεντα προσήνδα·

"Τηλέμαχε, χρῆ τεύχῃ ἀρήια κατέθεμεν εἰσὶν πάντα μάλιστα· αὐτάρ μυηστήρας μαλακοῖς ἐπέεσσιν παρφάσθαι, ὅτε καὶ σὲ μεταλλάξων ποθέοντες· Ἃ πιάνω τοῦτω θείῳ κατέλειπεν Ὅδυσσεύς, ἀλλὰ κατήκισται, ὅσοιν πυρὸς ἤκεται ἀὔτη. πρὸς δὲ ἔτι καὶ τὸδε μεῖζον ἔνιοι φρεσῖν ἐμβάλε ταῖμοι μὴ πως οἰνωθέντες, ἔριν στήσαντες ἐν ὕμιν, ἀλλήλους τρώσατε καταισχύνετε τε δαίτα καὶ μνηστύν· αὐτὸς γὰρ ἐφέλκεται ἀνδρὰ σίδηρος.""

"Ὅς φάτο, Τηλέμαχος δὲ φίλω ἐπεπείθετο πατρί, ἐκ δὲ καλεσσάμενος προσέφη τρφόν Εὐρύκλειαν. "Μαῖ", ἄγε δὴ μοι ἐρ Bamboo ἐν μεγάροις γυναικῶς, ὃρα κας ἔσθε θάλαμον καταθείμακεν ἐντεά πατρός καλά, τὰ μοι κατὰ οἶκον ἀκηδέα κατων ὄμερον πατρός ἀποικομένου· ἔγω δὲ ἔτι νήπιον ἤμα. νῦν δὲ ἐθέλω καταθέσθαι, ἵνα οὐ πυρὸς ἤξετε ἀὕτη, "

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BOOK XIX

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

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

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

"Nurse, come now, I bid thee, shut up the women in their rooms, while I lay away in the store-room the weapons of my father, the goodly weapons which all uncared-for the smoke bedims in the hall since my father went forth, and I was still a child. But now I am minded to lay them away, where the breath of the fire will not come upon them."
HOMER

Τὸν δ' αὐτὸ προσέειπτε φίλη τροφὸς Εὐρύκλεια.
"Αἱ γὰρ δὴ ποτε, τέκνον, ἐπιφροσύνας ἀνέλου ὀίκου κήδεσθαι καὶ κτήματα πάντα φυλάσσειν.
ἀλλ' ἀγε, τίς τοι ἐπείτα μετοιχομένη φάος οἴσει;
δωμάς δ' οὐκ εἰς προβλωσκέμεν, αἱ κεν ἔφαινον."

Τὴν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ἱόδα:
"Ἐξίνος ὁδ' οὐ γὰρ ἄρεγδον ἀνέξομαι ὡς κεν ἐμῆς γε
χοίνικος ἀπτηται, καὶ τηλόθεν εἰληλουθῶς."

"Ὡς ἀρ' ἐφώνησεν, τῇ δ' ἀπτερος ἐπλετο ὕδως
κλήσειν δὲ θύρας μεγάρων εὐ ναιεταόντων.
τὼ δ' ἀρ' ἀναίξαντεν ὁδυσεύς καὶ φαιδίμος νίος ἐσφόρειν κόρυθας τε καὶ ἀσπίδας ὄμφαλοεσσας ἐγχεά ὁ ὄξυνεντα πάροιθε δὲ Παλλᾶς Ἀθήνη, χρύσων λύχνων ἔχουσα, φάος περικαλλὲς ἔποιει.
δή τότε Τηλέμαχος προσεφώνεεν ὃν πατέρι αἶγα:
"Ὡ πάτερ, ἡ μέγα θαύμα τόδ' ὀφθαλμοίσιν ὄρῳ
ἐμπὴ μοι τοῖχοι μεγάρων καλαί τε μεσὸδμαι,
εἰλάτιναι τε δοκοί, καὶ κίνοες ψόσ' ἔχοντε
φαίνοντ' ὀφθαλμοίς ὡς εἰ πυρὸς αἰθομένοιο.
ἡ μάλα τις θεῶς ἐνδον, οἳ ὀφρανὸν εὐρόν ἔχουσι."  

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσ.
"Σίγα καὶ κατὰ σὸν νόον ἵσχανε μὴ' ἔρεευνε
αὐτὴ τοι δίκη ἐστὶ θεῶν, οἵ Οὐλιπον ἔχουσιν.
ἀλλ' σὺ μὲν κατάλεξαι, ἐγὼ δ' ὑπολείψομαι αὐτοῦ,
ὅφρα κ' ἔτι δωμάς καὶ μητέρα σὴν ἔρεθίζω
ἡ δὲ μ' ὀδυρομένη εἰρήσεται ἄμφις ἐκαστα."  

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

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

Then wise Telemachus answered her; "This
stranger here; for I will suffer no man to be idle who
touches my portion of meal,¹ even though he has
come from afar."

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

"Father, verily this is a great marvel that my eyes
behold; certainly the walls of the house and the fair
beams² and cross-beams of fir and the pillars that
reach on high, glow in my eyes as with the light of
blazing fire. Surely some god is within, one of those
who hold broad heaven."

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

² μεσόδωμα is an obscure word which in ii. 424 (in the sing.)
denotes the socket in which the mast of a ship is set. Aris-
tarchus took it to mean here "the spaces between the
columns"; others "the spaces between the beams (panels)."
HOMER

"Ως φάτο, Τηλέμαχος δὲ διέκ μεγάρου βεβήκει
κεῖων ἐς θάλαμον, δαίδων ὑπὸ λαμπρομενῶν,
ἐνθα πάροι κοιμᾶθ’, ὅτε μιν γλυκὺς ὑπνος ἰκάνοις
ἐνθ’ ἀρα καὶ τὸν’ ἔλεκτο καὶ Ἡῶ δῖαν ἔμμενεν.
αὐτὰρ ὁ ἐν μεγάρῳ ύπελείπετο δίος Ὀδυσσεὺς,
μνηστήρεσι φόνου σὺν Ἀθήνῃ μερμηρίζων.

Ἡ δ’ ἵνεν ἐκ θαλάμου περίφρου Πηνελόπεια,
Ἀρτέμιδι ἰκέλη ἦ τρχυσέῃ Ἀφροδίτῃ.
tῇ παρὰ μὲν κλωσίν πυρὶ κάθεσαν, ἐνθ’ ἄρ’ ἐφίζε, ἄλωντιν ἐλέφαντι καὶ ἀργύρῳ· ἦν ποτὲ τέκτων ποιήσει Ἰκμάλλιος, καὶ ὑπὸ θρήνων ποσίν ἦκε προσφυῖ εἵς αὐτῆς, ὅθ’ ἐπὶ μέγα βάλλετο κώς.
ἐνθα καθέζετ’ ἐπείδια περίφρου Πηνελόπεια.

ἔλθουν δὲ διμώλις λευκολένοι ἐκ μεγάρου.
αἱ δ’ ἄπο μὲν σίτον πολὺν ἱρεον ἕδε τραπέζας καὶ δέπα, ἔθεθεν ἄρ’ ἄνδρες υπερμενέουτες ἐπινον πόρο δ’ ἀπὸ λαμπτήρων χαμάδις βάλλον, ἄλλα δ’ ἐπ’ αὐτ’ νήσαιν ἥλα πολλά, φώς ἐμεν ἕδε θέρεσθαι.

Ἡ δ’ Ὀδυσσὴ ἐνενίπτε Μελανθὸ δεύτερον αὐτίς· Ἐφ’ ἐνθ’ ἔτι καὶ νῦν ἐνθάδ’ ἀνιήσεις διὰ νῦκτα δινεύσων κατὰ ὄικον, ὑπενέεσεις δὲ γυναικάς; ἀλλ’ ἐξελθεθ’ θύραζε, τάλαν, καὶ δαιτὸς ὄνησο; ἢ τάχα καὶ δαλὸ βεβλημένος εἰςθα θύραζε.”

Τὴν δ’ ἀρ’ ὑπύδρα ἱδίων προσέφη πολυμητὶς Ὀδυσσ.
"Δαιμονίη, τί μοι ὧδ’ ἐπέχεις κεκοπτήτοι θυμῷ; ἢ ὦτι δὴ ρυπών,1 κακὰ δὲ χροτ εἶματα εἰμαι,

1 δὴ ρυπών: οὐ λιπών.
So he spoke, and Telemachus went forth through the hall by the light of blazing torches to go to his chamber to lie down, where he had heretofore been wont to rest, when sweet sleep came upon him. There now too he lay down and waited for the bright Dawn. But goodly Odysseus was left behind in the hall, planning with Athene's aid the slaying of the wooers.

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

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

Then with an angry glance from beneath his brows Odysseus of many wiles answered her: "Good woman, why, pray, dost thou thus assail me with angry heart? Is it because I am foul and
πτωχεύω δ’ ἀνὰ δήμου; ἀναγκαίη γὰρ ἐπείγει. τοιούτων πτωχοὶ καὶ ἀλήμονες ἄνδρες ἔσαι. καὶ γὰρ ἐγώ ποτε οἶκον ἐν ἀνθρώπωσιν ἐναιον ὅλβιος ἄφνειον καὶ πολλάκις δόσκοι ἀλήτη, τοῖς ὁποῖος ἦσι καὶ ὅτεν κεχρημένος ἔλθοι. ἦσαν δὲ δμώες μάλα μυρίοι, ἀλλὰ τε πολλὰ οἶσιν τ’ ἐξώσου καὶ ἄφνειοι καλέονται. ἀλλὰ Ζεύς ἀλάπαξε Κρονίων. ἦθελε γὰρ ποιν. τῇ νῦν μήποτε καὶ σὺ, γύναι, ἀπὸ πᾶσαν δέσμης ἀγλαίνην, τῇ νῦν γε μετὰ δμωῆς κέκασαι· μή πώς τοι δέσμοινα κοτεσσαμένα χαλεπῆς, ἡ Ὑδυσεῦις ἐλθη. ἢ γὰρ καὶ ἐλπίδος αἴσα. εἰ δ’ ὃ μὲν ὃς ἀπόλωλε καὶ οὐκέτι νόστιμος ἔστιν, ἀλλ’ Ἦδη παῖς τοῖς Ἀπόλλωνοι γε ἐκητι. Τηλέμαχος· τὸν δ’ οὗ τις ἐνὶ μεγάρους γυναικῶν λήθει ἀτασθάλλουσ’, ἐπεὶ οὐκέτι τηλίκος ἔστιν.”

“Ὡς φάτο, τοῦ δ’ ἤκουσε περίφροιν Πηνελόπεια, ἀμφιπολον δ’ ἐνέπιπεν ἔπος τ’ ἐφατ’ ἐκ τ’ ὁνόμαζε· “Πάντως, θαρσαλέη, κώνιν ἅδεες, οὗ τι με λήθεις ἔρδουσα μέγα ἔργον, ὃ σῇ κεφαλῇ ἄναμάξεις· πάντα γὰρ εὐ ἡδηςθ’ ἐπεὶ ἐξ ἐμεύ ἐκλυνε αὐτῆς ὡς τὸν ξείων ἐμέλλων ἐνὶ μεγάρους ἐμοίσων ἀμφὶ πόσει εἰρέσθαι, ἐπεὶ πυκνώς ακάχημαι.”

“Ἡ ῥα καὶ Εὐρυνόμη ταμῆν πρὸς μῦθον ἔστεπεν. “Εὐρυνόμη, φέρε δὴ δέφρον καὶ κώδας ἔπ’ αὐτοῦ, ὀφρα καθεξόμενοι εἶπῃ ἔπος ἥδ’ ἐπακούσῃ ὁ ξείων ἐμέθεν· ἔθελος δὲ μιν ἐξερέσθαι.”

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wear mean raiment on my body, and beg through the land? Aye, for necessity compels me. Of such sort are beggars and vagabond folk. For I too once dwelt in a house of my own among men, a rich man in a wealthy house, and full often I gave gifts to a wanderer, whosoever he was and with whosoever need he came. Slaves too I had past counting and all other things in abundance whereby men live well and are reputed wealthy. But Zeus, son of Cronos, brought all to naught; so, I ween, was his good pleasure. Wherefore, woman, beware lest thou too some day lose all the glory whereby thou now hast excellence among the handmaids; lest perchance thy mistress wax wroth and be angry with thee, or Odysseus come home; for there is yet room for hope. But if, even as it seems, he is dead, and is no more to return, yet now is his son by the favour of Apollo such as he was—even Telemachus. Him it escapes not if any of the women in the halls work wantonness; for he is no longer the child he was.’

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

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

With this she spoke also to the housewife Eurynome, and said: “Eurynome, bring hither a chair and a fleece upon it, that the stranger may sit down and tell his tale, and listen to me; for I am fain to ask him of all things.”
"Ως ἔφαθ', ἢ δὲ μάλ' ὀτραλέως κατέθηκε φέρουσα δίφρον εὐξεστόν καὶ ἐπ' αὐτῷ κώδας ἐβαλεν· ἕνθα καθέζετ' ἔσειτα πολύτλας δῖος Ὀδυσσεύς. τοῖς δὲ μῦθων ἦρχε περίφρων Πηνελόπεια·

"Ἄεινε, τὸ μὲν σε πρῶτον ἔγων εἰρήσομαι αὐτή· τὶς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἥδε τοκῆς;"

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· "Ὤ γύναι, οὐκ ἂν τίς σε βροτῶν ἐπ' ἀπείρονα γαῖαν νείκειν· ἢ γάρ σεν κλέος οὐρανόν εὐρὺν ἰκάνει, ὡς τε τευ ἢ βασιλῆς ἀμύμωνος, ὃς τε θεοῦ δύναται τοὺς πολλοὺς καὶ ἰφθόμοις ἀνάσων εὐδικίας ἀνέχησι, φέρησι δὲ γαῖα μέλαινα πυροῦς καὶ κριθάς, βρίθησι δὲ δένδρα καρπῷ, τίκτη δ' ἐμπεδα μῆλα, θάλασσα δὲ παρέχῃ ἱχθὺς ἐξ εὐγεσίας, ἀρετῶσι δὲ λαοί ὑπ' αὐτοῦ. τῷ ἔμε νῦν τὰ μὲν ἄλλα μετάλλα σῷ ἐνί σικφρ, μηδ' ἐμὸν ἐξερεύνει γένος καὶ πατρίδα γαῖαν, μή μοι μᾶλλον θυμὸν ἐνιπλήσῃς ὀδύναω μνησαμένοι μᾶλα δ' εἴμι πολύστονος· οὐδὲ τί με χρήσις σικφρ ἐν ἀλλοτρίῳ γοῶντά τε μυρόμενον τε ἡςαί, ἐπεὶ κάκιον πενθῆμεναι ἀκριτον αἰεί· μή τις μοι δημῶν νεμεσήσεται, ἢ σὺ γ' αὐτή, φή δὲ δακρυπλώειν βεβαρητὰ με φρένας οιχον."

Τὸν δ' ὧμείβετ' ἔσειτα περίφρων Πηνελόπεια· ἆείν', ἢ τοι μὲν ἔμην ἀρετὴν εἴδος τε δέμας τε ὅλεσαν ἀθάνατοι, ὅτε Ἰλιον εἰσανέβαινον Ἀργείου, μετὰ τοῖσι δ' ἐμὸς πόσις ἦν Ὀδυσσεύς. εἰ κεῖνος γ' ἔλθων τὸν ἐμὸν βίον ἀμφίπολείοι, μείζον κε κλέος εἰς ἐμὸν καὶ κάλλιον οὕτως.

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

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

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

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

νῦν δ' ἀχομαί· τόσα γάρ μοι ἐπέσεσεν κακὰ δαίμον.

όσοι γὰρ νήσουσιν ἐπικρατεύσωσιν ἄριστοι,

Δουλεῖσθι τε Σάμη τε καὶ ὑλήσω τακύθωρο,

οἳ τ' αὐτὴν Ἰθάκην εὐδείελον ἀμφινέμονται,

οἳ μ' ἀκαζομένην μνώνται, τρύχουσι δὲ οἶκον.1

tῷ οὔτε ξείνων ἐμπάξωμαι οὐθ' ἰκετάων

οὔτε τι κηρύκων, οἳ δημοσεργοὶ έσσιν.

ἀλλ' Ὄδυσσῆ ποθέουσα φίλον κατατήκομαι ἂτορ.

οἳ δὲ γάμον σπεύδουσιν· ἐγὼ δὲ δόλους τολμῷπεύω. 

φάρος μὲν μοι πρῶτον ἐνέπνευσε φρεσὶ δαίμον,

εὐσαμένη μέγαν ἵστον, ἐνι μεγαροισὶ υφαίνειν,

λεπτὸν καὶ περιμετρον· ἀφάρ δ' αὐτοὶς μετεείπον. 14

"' Κούροι, ἐμοὶ μην στήρεσαι, ἐπεὶ θάνας δίοις Ὀδυσσείς,

μύνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς δ' κεφαρός

ἐκτελέσω—μή μοι μεταμόνωμα νήματι δληται—

Δαέρτῃ ἤρωι ταφήνιον, εἰς ὅτε κεν' μων

μοίρῃ ὀλοικαθέλησαι τανηλεγέος ἀναταύοι.

μὴ τίς μοι κατὰ δήμον Ἄχαιάδων νεμεσήσῃ,

ἀι κεν ἀτερ σπεῖρον κῆται πολλὰ κτεατίσσεσα.

"'Ος ἕμφασην, τοίσιν δ' ἐπεπειθετο θυμὸς ἀγήνωρ.

ἐνδα καὶ ἦματίς μὲν υφαίνεσκον μέγαν ἵστον,

νύκτας δ' ἀλλυσεῖς, ἐπεὶ δαίδας παραθείμεν.

δὲς τρίτες μὲν ἐληθοὺν ἐγὼ καὶ ἐπειθεν Ἄχαιούς·

ἀλλ' ὅτε τέτρατον ἦλθεν ἐτος καὶ ἐπῆλυθον ὅραι,

μηνων φθινοντων, περὶ δ' ἦματα πόλλα ἐτελέσθη,2

καὶ τότε δὴ με διὰ δμώας, κυνὸς ὁυκ ἀλεγώσας,

εἶλον ἐπελθόντες καὶ ὀμόκλησαν ἐπέεσσιν.

δὲς τὸ μὲν ἐξετέλεσα, καὶ οὐκ ἑθέλουσα, ὑπ' ἀνάγκης.

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

2 Line 153 (= xxiv. 143 ; cf. x. 470) is omitted in many MSS. 238
But now I am in sorrow, so many woes has some god brought upon me. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who dwell around in clear-seen Ithaca itself, all these woo me against my will, and lay waste my house. Wherefore I pay no heed to strangers or to suppliants or in any wise to heralds, whose trade is a public one; but in longing for Odysseus I waste my heart away. So these men urge on my marriage, and I wind a skein of wiles. First some god breathed the thought in my heart to set up a great web in my halls and fall to weaving a robe—fine of thread was the web and very wide; and I straightway spoke among them:

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

"So I spoke, and their proud hearts consented. Then day by day I would weave at the great web, but by night would unravel it, when I had let place torches by me. Thus for three years I kept the Achaeans from knowing, and beguiled them; but when the fourth year came, as the seasons rolled on, as the months waned, and the many days were brought in their course, then verily by the help of my maidens, shameless creatures and reckless, they came upon me and caught me, and upbraided me loudly. So I finished the web against my will perforce. And now
HOMER

νῦν δ’ οὕτ’ ἐκφυγέειν δύναμαι γάμον οὕτε των’ ἄλλην
μῆτιν ἐθ’ εὐρίσκων’ μάλα δ’ ὄτρυνουσι τοκῆς
γῆμασθ’, ἀσχαλάς δὲ πάις βίοτον κατεδόντων,
γνωσκών’ ἢδη γὰρ ἄνηρ οἶδος τε μάλιστα
οίκου κῆδεσθαι, τῷ τε Ζεὺς κῦδος ὁπάξει.

ἀλλὰ καὶ ὦς μοι ἐπὶ τεῦν γένοις, ὀπιτόθεν ἔσσι’
oὗ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτον οὐδ’ ἀπὸ πέτρης.”

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεί

"Ὡ γὰρ οἶναι οἴδοιν Λαερτιάδεω Ὀδυσσεύ,
οὐκέτ’ ἀπολλήξεις τὸν ἀμον γόνον ἐξερέουσα;
ἀλλ’ ἐκ τοι ἐρέω’ ἢ μὲν μ’ ἀχέεσσι γε δώσεις
πλειοσίων ἢ ἔχωμαι’ ἢ γὰρ δίκη, ὀππότε πάτρης
ἢ ἀπέρσων ἀνὴρ τόσου χρόνον οὐσιον ἐγὼ νῦν,
τολλὰ βροτῶν ἐπὶ ἀστε’ ἀλώμενος, ἀλγεα πάσχων’
ἀλλὰ καὶ ὡς ἐρέω δ’ μ’ ἀνείρειαι ἢδε μεταλλάς.

Κρήτη τις γαῖ’ ἔστι, μέσῳ ἐνὶ οὐνοτὶ πόντῳ,
καλὴ καὶ πίειρα, περίρρωτος’ ἐν δ’ ἀνθρωποὶ
πολλοὶ, ἀπειρέσιοι, καὶ ἐννῆκοντα πόλης.

ἀλλὴ δ’ ἄλλων γλώσσα μεμιγμένη’ ἐν μὲν Ἀχαιοὶ, 17
ἐν δ’ Ἕπειροὶς μεγαλήτορες, ἐν δ’ ἄνθρωποι,
Δωρίεας τε τριχάϊκες δίοι τε Πελασγοῖ.

τῇ δ’ ἐνὶ Κυνοῦς, μεγάλη πόλις, ἐνθα τε Μίνως
ἐννέωρος βασίλευε Διὸς μεγάλου ὀδηγῆσι’
πατρὸς ἐμοίον πατήρ, μεγαθύμοιο Δευκαλίωνο
Δευκαλίων δ’ ἐμὲ τίκτη καὶ Ἰδομενή ἀνακτά:

1 The phrase appears to be a quotation from older folk-
poetry. The meaning here is: "You have not a merely
usual origin, as though you were sprung from an oak or a
stone; you have human ancestors; tell me of them." The
phrase recurs in Il. xxii. 126; Hesiod, Theog. 35; and in
Plato, Apol. 34 D, and Repub. 544 b.

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I can neither escape the marriage nor devise any counsel more, and my parents are pressing me to marry, and my son frets, while these men devour his livelihood, as he takes note of it all; for by now he is a man, and fully able to care for a household to which Zeus grants honour. Yet even so tell me of thy stock from whence thou art; for thou art not sprung from an oak of ancient story, or from a stone.”

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

2 Some render, less strictly, “for nine years” or “through periods of nine years”; others, taking ἐννέα as a round number, “when he was come to full maturity.” See the note on x. 19.
HOMER

οπλότερος γενεύ· ο δ' ἀρα πρότερος καὶ ἀρείων.
ἐνθ' Ὄδυσση ἐγὼν ἰδόμην καὶ ξέινια δῶκα.
καὶ γὰρ τὸν Κρήτηνδε κατήγαγεν ἵς ἀνέμοιο,
ἴμενον Τροίηνδε παραπλάγξασα Μαλειών·
στῆσε δ' ἐν Ἀμυνισῷ, οθὶ τε σπέος Εἰλειθύνης,
ἐν λιμέσιν χαλεποίοις, μόγις δ' ὑπάλυξεν ἀέλλας.
αὐτίκα δ' Ἰδομενῆα μετάλλα ἁστυδ' ἀνελθὼν·
ξείνιον γὰρ οἱ ἑφασκε φίλον τ' ἔμεν αἰδοίον τε,
τῷ δ' ἢδη δεκάτη ἡ ἐνδεκάτη πέλεν ἡδις
οἴχομένω σὺν νησί κορωνίσιν Ἰλιον εἰσώ.
τὸν μὲν ἔγω πρὸς δῶματ' ἄγων ἐν ἔξεινίσσα,
ἐνδυκέως φίλεων, πολλῶν κατὰ οἴκον ἐόντων·
καὶ οἱ τοῖς ἄλλοις ἑτάροις, οἱ ἀμ' αὐτῷ ἔποντο,
δημόθεν ἄλφιτα δῶκα καὶ αἵθοπα οἴνον ἀγείρας
καὶ βοῦς ἰρεύσασθαι, ἱνα πλησαίατο θυμόν.
ἐνθα δυσδεκα μὲν μένον ἡματα δίοι Ἀχαιοῖ·
eἰλει γὰρ Βορέης ἀνεμος μέγας οὐδ' ἐπὶ γαίῃ
eἰα ἰστασθαι, χαλεπὸς δὲ τις ἀροπε δαίμων.
τῇ τρισκαιδεκάτῃ δ' ἀνεμος πέσε, τοὶ δ' ἀνάγοντο."

"Ἰσκε ψεύδεα πολλὰ λέγων ἐτύμοιοιν ὀμοίαν·
tῆς δ' ἅρ' ἀκουουύσις ᾠε δάκρυνα, τῆκετο δὲ χρώς·
ὡς δὲ χίων κατατήκετ' ἐν ἀκροπόλοιοισιν ὀρεσσίν,
ην τ' Ἐδρος κατέτηξεν, ἐπὴν Ζέφυρος καταχεύη.
τηκομένης δ' ἄρα τῆς ποταμοί πλήθουσι βέοντες·
δς τῆς τῆκετο καλὰ παρηγία δάκρυ χεύσις,
κλαούσις ἐδν ἀνδρα παρήμενων. αὐτὰρ Ὄδυσσεις
θυμὸν μὲν γούωσαν ἐν ἐλέαρῃ γυναίκα,

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my famous name is Aethon; I was the younger by birth, while he was the elder and the better man. There it was that I saw Odysseus and gave him gifts of entertainment, for the force of the wind had brought him too to Crete, as he was making for the land of Troy, and drove him out of his course past Malea. So he anchored his ships at Amnisus, where is the cave of Eilithyia, in a difficult harbour, and hardly did he escape the storm. Then straightway he went up to the city and asked for Idomeneus; for he declared that he was his friend, beloved and honoured. But it was now the tenth or the eleventh dawn since Idomeneus had gone in his beaked ships to Ilios. So I took him to the house, and gave him entertainment with kindly welcome of the rich store that was in the house, and to the rest of his comrades who followed with him I gathered and gave out of the public store barley meal and flaming wine and bulls for sacrifice, that their hearts might be satisfied. There for twelve days the goodly Achaeans tarried, for the strong North Wind penned them there, and would not suffer them to stand upon their feet on the land, for some angry god had roused it. But on the thirteenth day the wind fell and they put to sea."

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

1 Many take *take* to mean merely "said" or "uttered," not "made like." *cf.* xxii. 31.
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οφθαλμοὶ δ' ὡς εἰ κέρα ἐστασαν· ἥε σίδηρος ἀτρέμας ἐν βλεφάροις· δόλῳ δ' ὁ γε δάκρυα κεύθεν.

ἡ δ' ἐπει οὐν τάρφθη πολυδακρύτου γόοιο, ἐξαύτίς μιν ἐπεσσιν ἀμειβομένη προσέειπτε·

"Νῦν μὲν δὴ σεῦ, ξείνε γ', ὁδ' πειρήσεσθαι, εἰ ἔτεον δὴ κεύθι σὺν ἀντιθέους ἑτάροις

ξείνισας ἐν μεγάροις ἐμὸν πόσων, ὡς ἀγορεύεις.

εἰπὲ μοι ὅππο' ἀσσα περὶ χρο' εἴματα ἐστο, αὐτὸς θ' οἷος ἦν, καὶ ἑταῖρους, οῖ οἱ ἐποίητο."
weeping wife, but his eyes stood fixed between his lids as though they were horn or iron, and with guile he hid his tears. But she, when she had her fill of tearful wailing, again answered him and spoke, saying:

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

Then Odysseus of many wiles answered her, and said: "Lady, hard is it for one that has been so long afar to tell thee this, for it is now the twentieth year since he went thence and departed from my country. But I will tell thee as my mind pictures him. A fleecy cloak of purple did goodly Odysseus wear, a cloak of double fold, but the brooch upon it was fashioned of gold with double clasps, and on the front it was curiously wrought: a hound held in his fore paws a dappled fawn, and pinned it\(^1\) in his jaws as it writhed. And at this all men marvelled, how, though they were of gold, the hound was pinning the fawn and strangling it, and the fawn was writhing with its feet and striving to flee. And I noted the tunic about his body, all shining as is the sheen upon the skin of a dried onion, so soft it was; and it glistened like the sun. Verily many women gazed at him in wonder. And another thing will I tell thee, and do thou lay it to heart. I know not whether

is that it means "gazed at." The scholiast gives three meanings, \(\alpha\pi\omega\lambda\alpha\omega\nu\), \(\beta\lambda\iota\pi\omega\nu\), and \(\upsilon\alpha\lambda\omega\nu\), attributed respectively to Aristarchus, Crates, and "others."

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οὐκ οἶδ’ ἣ τάδε ἔστο περὶ χροὶ οἶκοθ’ Ὅδυσσεύς,
ἡ τις ἔταίρων δῶκε θοῆς ἔπι νηὸς ἱόντι,
ἡ τίς που καὶ ξείνος, ἐπεὶ πολλοὶσιν Ὅδυσσεύς
ἔσκε φίλος· παύροι γὰρ Ἀχαιῶν ἦσαν ὁμοῖοι.
καὶ οἱ ἔγω χάλκειον ἄρο καὶ δίπλακα δῶκα
καλὴν πορφυρένην καὶ τερμώεντα χιτῶνα,
αἰδοῖος δ’ ἀπέπεμπον ἐὐσσέλμου ἐπὶ νηὸς.
καὶ μὲν οἱ κήρυξ ὄλγου προγενέστερος αὐτοῦ
εὔπητο· καὶ τὸν τοι μυθῆσομαι, οἶδος ἔχων περ.
γυρὸς ἐν ὁμοίσίν, μελανόχροος, οὐλοκάρηνος,
Εὐρυβάτης δ’ ὅνομ’ ἔσκε· τίνε δέ μιν ἔξοχον ἄλλων
ὡν ἔταρων Ὅδυσσεύς, ὅτι οἱ φρεσίν ἄρτια ἦδη.”

“Ὡς φάτο, τῇ δ’ ἔτι μᾶλλον ὑψ’ ἓμερον ὄρσε γόοιο,
σήματ’ ἀναγνώσῃ τά οἱ ἐμπεδα πέφραδ’ Ὅδυσσεύς.
ἡ δ’ ἔπει οὐν τάρφθη πολυδακρύτοι γόοιο,
καὶ τότε μιν μῦθοισιν ἀμειβομένη προσέειπε:”

“ sayılı μὲν δὴ μοι, ξείνε, πάρος περ ἐὼν ἔλεεινός
ἐν μεγάροισιν ἐμοίσι φίλος τ’ ἐσῃ αἰδοῖος τε·
αὐτῇ γὰρ τάδε εἶματ’ ἔγω πόρνου, οὐ’ ἄγορεύεις,
πτύξασ’ ἐκ θαλάμου, περόνην τ’ ἐπέθησα φαεινὴν
κείνῳ ἀγαλμ’ ἔμεναι: τοῦ δ’ οὐκ ὑποδέξομαι αὐτός
οἰκάδε νοστήσαντα φίλην ἐς πατρίδα γαίαν.
τῷ ρα κακή αἰσθανόταν ἐπ’ νηὸς Ὅδυσσεύς
’ἄχει’ ἐποψόμενος Κακοῑλίουν οὐκ ὠνομαστήν.”

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεύς
“Ὡ’ γύναι αἰδοία Δαερτάδεω Ὅδυσής,
μηκέτι νῦν χρόνα καλὸν ἐναίρεω, μηδὲ τι θυμὸν
τῆκε, πόσιν γοώσα. νεμεσσῶμαι γε μὲν οὐδέν.”
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Odysseus was thus clothed at home, or whether one of his comrades gave him the raiment when he went on board the swift ship, or haply even some stranger, since to many men was Odysseus dear, for few of the Achaeans were his peers. I, too, gave him a sword of bronze, and a fair purple cloak of double fold, and a fringed tunic, and with all honour sent him forth on his benched ship. Furthermore, a herald attended him, a little older than he, and I will tell thee of him too, what manner of man he was. He was round-shouldered, dark of skin, and curly-haired; and his name was Eurybates; and Odysseus honoured him above his other comrades, because he was like-minded with himself."

So he spoke, and in her heart aroused yet more the desire of weeping, as she recognized the sure tokens that Odysseus told her. But she, when she had had her fill of tearful wailing, made answer and said to him:

"Now verily, stranger, though before thou wast pitied, shalt thou be dear and honoured in my halls, for it was I that gave him this raiment, since thou describest it thus, and folded it, and brought it forth from the store-room, and added thereto the shining brooch to be a thing of joy to him. But my husband I shall never welcome back, returning home to his dear native land. Wherefore it was with an evil fate that Odysseus went forth in the hollow ship to see evil Ilios, that should never be named."

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, mar not now thy fair face any more, nor waste thy heart at all in weeping for thy husband. I count it indeed no blame in thee; for any woman weeps
καὶ γὰρ τὸ ἀλλοίων ὀδύρεται ἄνδρ’ ὀλέσασα κοινόνιον, τῷ τέκνα τέκνη φιλοτητὶ μυγέσα, ἡ Ὁδυσῆ, ἐνια τὸι θεοῖς ἐναλίγκιον εἶναι. ἀλλὰ γόνω μὲν παύσαι, ἐμεῖο δὲ σύνθεο μῦθον: νήμερτεως γὰρ τοῦ μυθήσομαι οὐδ’ ἐπικεύσως ὡς ἡ Ὁδυσῆ ἐγὼ περὶ νόστου ἄκουσα ἄγχου, Θεσπρωτῶν ἄνδρῶν ἐν πίων δήμῷ, ξωοῦ: αὐτὰρ ἀγεὶ κειμένα πολλὰ καὶ ἐσθλὰ αὐτίζων ἀνὰ δήμου. ἀτὰρ ἔριησας ἐταίρους ἀλλεστὶ καὶ νηὰ γλαφυρὴν ἐνὶ ὀρυσί πόντῳ, Ὀμνακίς ἀπὸ νῆσου ἱών: ὀδύσαστο γὰρ αὐτῷ. Ζεὺς τε καὶ Ἑλεύς: τοῦ γὰρ βοᾶς ἔκταν ἐταίροι. οἱ μὲν πάντες ὄλοντες πολυκλύστρῳ ἐνὶ πόντῳ, τῶν δ’ ἂρ’ ἐπὶ τρόπιος νεός ἐκβαλε κύμ’ ἐπὶ χέρσου, Φαιήκων ἐς γαῖαν, οὐ ἄγχιθεοι γεγάσσων, οὐ δὴ μιν περὶ κῆρι θεῶν ὃς τιμήσαντο καὶ οἱ πολλὰ δόσαν πέμπτει νὲ μὲν ἱδελον αὐτοὶ οὐκαδ’ ἀπήμαντον. καὶ κεν πάλαι ἐνθάδ’ Ὁδυσσεῦς ἤπνε· ἂλλ’ ἄρα οἱ τὸ γε κέρδιον εἰσάτο θυμῷ, χρῆματ’ ἀγυρτάζειν πολλὴν ἐπὶ γαῖαν ἱώνι τί περὶ κέρδεα πολλὰ καταθνητῶν ἄνδρῶπων οἶδ᾽ Ὁδυσσεὺς, οὐδ’ ἅν τις ἐρίσειε βροτὸς ἄλλος. ὡς μοι Θεσπρωτῶν βασίλεως μυθήσατο θείδων: ὁμων δὲ πρὸς ἐμ’ αὐτόν, ἀποσπεῦθεν ἐνὶ οἴκῳ, νῆα κατειρμᾶτο καὶ ἐπαρτέας ἔμμεν ἐταίρους, οἱ δ’ μιν πέμψασι φίλην ἐς πατρίδα γαῖαν. ἀλλ’ ἐμὲ πρὶν ἀπεπεμψε· τύχησε γὰρ ἐρχομένη νῆας ἄνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύτυρν. καὶ μοι κτήματ’ ἐδείξεν, ὥσα ἐνναγείρατ’ Ὁδυσσεὺς: καὶ νῦ κεν ἔς δεκάτην γενεὴν ἐτερόν γ’ ἐτὶ βόσκοι,

1 Lines 275–7 are omitted in some MSS.
2 Lines 291–2 (= xiv. 334–5) are omitted in some MSS.
when she has lost her wedded husband, to whom she has borne children in her love, though he were far other than Odysseus, who, they say, is like unto the gods. Yet do thou cease from weeping, and hearken to my words; for I will tell thee with sure truth, and will hide nothing, how but lately I heard of the return of Odysseus, that he is near at hand in the rich land of the Thesprotians, and yet alive, and he is bringing with him many rich treasures, as he begs through the land. But he lost his trusty comrades and his hollow ship on the wine-dark sea, as he journeyed from the isle Thrinacia; for Zeus and Helios waxed wroth against him because his comrades had slain the kine of Helios. So they all perished in the surging sea, but he on the keel of his ship was cast forth by the wave on the shore, on the land of the Phaeacians, who are near of kin to the gods. These heartily showed him all honour, as if he were a god, and gave him many gifts, and were fain themselves to send him home unscathed. Yea, and Odysseus would long since have been here, only it seemed to his mind more profitable to gather wealth by roaming over the wide earth; so truly does Odysseus beyond all mortal men know many gainful ways, nor could any mortal beside vie with him. Thus Pheidon, king of the Thesprotians, told me the tale. Moreover he swore in my own presence, as he poured libations in his halls, that the ship was launched and the men ready who were to convey him to his dear native land. But me he sent forth first, for a ship of the Thesprotians chanced to be setting out for Dulichium, rich in wheat. And he showed me all the treasure that Odysseus had gathered; verily unto the tenth generation would it feed his children
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δόσα οί ἐν μεγάροις κειμήλια κεῖτο ἀνακτος.
τῶν δ' ἐς Δωδώνην φάτο βῆμεναι, ὥφρα θεοίο
ἐκ δρυὸς ψυκόμοιο Διὸς Βουλήν ἐπακούσαι,
ὅπως νοστήσειε φίλην ἐς πατρίδα γαίαν
ήδη δὴν ἀπεών, ἥ ἀμφαδὸν ἦ κρυφθὸν.

"Ὡς ὁ μὲν οὕτως ἔστι σῶς καὶ ἐλεύστεαι ὕδη
ἀγχὶ μάλ', οὔδ' ἔτι τῆλε φίλων καὶ πατρίδος αὐτῆς
δηρὸν ἀπεσσάθαι· ἔμπης δὲ τοι ὀρκία δῶσω.
ἰστώ νῦν Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἀριστος,
ἰστή τ' Ὀδυσσέος ἀμύμονος, ἢν ἀφικάνω.
ἡ μὲν τοι τάδε πάντα τελείεται ὡς ἄγορεύω.
τοῦδ' αὐτοῦ κυκάβαντος ἐλεύστεαι ἐνθάδ' Ὀδυσσεύς
tοῦ μὲν βιβύντος μηνός, τοῦ δ' ἱσταμένοιο."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια.

"Ἀλ' γὰρ τούτο, ξείνε, ἐποὺς τετελεσμένου εἰην
tῶν μὲ τάχα γνοῖς φιλοτητά τε πολλά τε δώρα
ἐξ ἐμεῦ, ὡς ἂν τίς σε συναντόμενον μακαρίζοι.
ἀλλὰ μιοί δὴ ἀνὰ θυμὸν οἴτε, ὡς ἐσταὶ περ' οὕτ᾿ Ὀδυσσέας ἔτι οἰκὸν ἐλεύστεαι, οὔτε σὺ πομπῆς
tεύξῃ, ἐπεὶ οὐ τούτοι οὐκαντορές εἰσ᾿ ἐνοί ὕπο
ὅλος Ὀδυσσέας ἔσκε μετ᾿ ἀνδρόσων, εἰ ποτ᾿ ἔστιν γε,
ξέινους αἰδοίους ἀποπεμπέμεν ἥδε δέχεσθαι.
ἀλλὰ μιν, ἀμφίπολω, ἀπονίψατε, κάθετε δ' εὐνήν,
δέμνα καὶ χλαίνας καὶ ῥήγεα σιγαλόεντα,
ὡς κ' εὗθεν ἀλπίσων χρυσόθρονον Ἡώ ἱκηταί.
ἥθεν δὲ μάλ' ἢρι λοέσσαι τε χρίσαι τε,
ὡς κ' ἐνδον παρὰ Τηλεμάχῳ δείπνοιο μέδηται
ἡμενος ἐν μεγάρῳ· τῷ δ' ἄλγιον ὃς κεν ἐκεῖνων
tοῦτοι ἀναίζῃ θυμοφθόρος· οὔδε τι ἔργον
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after him, so great was the wealth that lay stored for him in the halls of the king. But Odysseus, he said, had gone to Dodona to hear the will of Zeus from the high-crested oak of the god, even how he might return to his dear native land after so long an absence, whether openly or in secret.

"Thus, as I tell thee, he is safe, and will presently come; he is very near, and not long will he now be far from his friends and his native land. Yet will I give thee an oath. Be Zeus my witness first, highest and best of gods, and the hearth of noble Odysseus to which I am come, that verily all these things shall be brought to pass even as I tell thee. In the course of this self-same day shall Odysseus come hither, as the old moon wanes and the new appears."

Then wise Penelope answered him: "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldest thou straightway know of kindness and many a gift from me, so that one who met thee would call thee blessed. Yet in my heart I forebode it thus, even as it shall be. Neither shall Odysseus any more come home, nor shalt thou obtain a convoy hence, since there are not now in the house such masters as Odysseus was among men—as sure as ever such a man there was—to send reverend strangers on their way, and to welcome them. But still, my maidsen, wash the stranger's feet and prepare his bed—bedstead and cloaks and bright coverlets—that in warmth and comfort he may come to the golden-throned Dawn. And right early in the morning bathe him and anoint him, that in our house at the side of Telemachus he may bethink him of food as he sits in the hall. And worse shall it be for any man among them who vexes this man's soul with
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ένθάδ' ἐτι πρῆξει, μάλα περ κεχολωμένος αινῶς. 32
πῶς γὰρ ἐμεῦ σὺ, ξείνε, δαήσει εἰ τι γυναικῶν
ἀλλάων περίειμι νόου καὶ ἐπίφρονα 1 μῆτιν,
εἰ κεν ἀὕσταλέος, κακὰ εἰμένος ἐν μεγάροις
δαινή; ἀνθρωποὶ δὲ μιμηθάδιοι τελεθοῦσιν.
ὅς μὲν ἀπηνής αὐτὸς ἦ καὶ ἀπηνέα εἰδῆ,
tῷ δὲ καταρώνται πάντες βροτοὶ ἁλγε' ὁπίσσω
ξωφ., ἀταρ τεθεωτί γ' ἐφεψώνται ἄπαντες:
ὅς δ' ἀν ἀμύμων αὐτὸς ἦ καὶ ἀμύμωνα εἰδῆ,
τοῦ μὲν τε κλέος εὐρί διὰ ξείνοι φορέουσι
πάντας ἐπ' ἀνθρώπων, πολλοὶ τε μιν ἐσθλὸν ἔσινον." 33
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυς-
σείς:

"Ω γύναι αἰδοίη Δαερτίαδεω 'Οδυσῆος,
ἡ τοι ἐμοὶ χλαίναι καὶ ρήγεα συγαλέντα
χθεθ', ὅτε πρωτὸν Κρήτης δρεα νυφόεντα
νοσφίσαμην ἐπὶ νήθος ἵων δολιχηρέτμων,
κεῖσ δ' ὡς τὸ πάρος περ ἀντίποις νύκτας ἱανο-
pολλὰς γὰρ δὴ νύκτας ἀεικελίω ἐνι κοίτη
ἀεσα καὶ τ' ἀνέμεινα ἐνθρονον Ἡώ διαν.
οὐδὲ τί μοι ποδάνυττρα ποδῶν ἐπιήραινα θυμῷ
γίγνεται: οὐδὲ γυνὴ ποδὸς ἀψεται ἱμετέρῳ
τάων αἳ τοι δῶμα κατά δρήστειρα ἐσοιν,
eἰ μῆ τις γρηγὺς ἔστι παλαιῆ, κεδωλα ἰδεῖα,
ἡ τις δὴ τέτληκε τόσα φρεσίν ὀσσα τ' ἐγὼ περ;
τῇ δ' οὐκ ἂν φθονέοιμι ποδῶν ἄψασθαι ἐμεῖο." 2

Τὸν δ' αὐτὲ προσέειπε περίφρων Πηνελόπεια:
"Εξείνε φίλ': οὐ γὰρ πῶ τις ἀνὴρ πεπνυμένος ὁδὲ
ξείνων τηλεδαπόν ϕιλίων ἐμὸν ἅκετο δῶμα,
ὡς σὺ μάλ' εὐφραδέως πεπνυμένα πάστ' ἀγορεύεις.

1 ἐπίφρονα: ἐχέφρονα.
2 Lines 346-8 were rejected by Aristarchus.

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painless; naught thereafter shall he accomplish here, how fierce soever his wrath. For how shalt thou learn of me, stranger, whether I in any wise excel other women in wit and prudent counsel, if all unkempt and clad in poor raiment thou sittest at meat in my halls? Men are but short-lived. If one be himself hard, and have a hard heart, on him do all mortal men invoke woes for the time to come, while he still lives, and when he is dead all men mock at him. But if one be blameless and have a blameless heart, his fame do strangers bear far and wide among all men, and many call him a true man."

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, verily cloaks and bright coverlets became hateful in my eyes on the day when first I left behind me the snowy mountains of Crete, as I fared on my long-oared ship. Nay, I will lie, as in time past I was wont to rest through sleepless nights; for many a night have I lain upon a foul bed and waited for the bright-throned Dawn. Aye, and baths for the feet give my heart no pleasure, nor shall any woman touch my foot of all those who are serving-women in thy hall, unless there is some old, true-hearted dame who has suffered in her heart as many woes as I; such an one I would not grudge to touch my feet."

Then wise Penelope answered him again: "Dear stranger, never yet has a man discreet as thou, of those who are strangers from afar, come to my house as a more welcome guest, so wise and prudent are all thy words. I have an old dame with a heart of
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εστι δέ μοι γρηγος πυκνα φρεσι μηδε εχουσαι, η κεινον δυστηνου ευ τρεθεν ηδε ατιταλλε, δεξαιμενη χειρεσα, οτε μιν πρωτον τεκε μητηρ, η σε ποδας νυζει, ολυνηπελουσα περ έμπνης.

αλλ' αγε νυν ανσταςα, περιφρων Ευρυκλεια, νυζον σοι άνακτος ομήλικα· και πον Όδυσσευς ηδη τοιοσ' εστι ποδας τοιοσδε τε χειρας:

αισα γαρ εν κακοτητι βροτοι καταγηρασκουσιν."

"Ως αρ' εφη, γρηγος δε κατησχετο χερση προσωπα, δακουνα δ' εκβαλε θερμα, έπος δ' ολοφυδινου εειπεν.

"Ων μοι έγω σεο, τεκνον, αμηχανος· η σε περι Ζευς ανθρωπων ηχθηρε θεουδεα θυμον έχοντα.

ων γαρ πω της τοσσα βροτων Διε τερπικεραυνω πιονα μηρνέ εκη ουδ' εξαιτους εκατομβας, οσσα συ τω εδιδους, αρωμενος ησος ικοιο γηρας τε λιπαρον θρηψαι τε φαιδιμον νιων νυν δε τοι οιω παμπαν αφειλετο νοστιμον ημαρ.

ουτω που και κεινο εφεψιωντο γυναικες ξεινων τηλεδαπων, δε τευ κλυτα δωμαθ' ἱκοιτο, ωσ σεθευ αι κυνες αιδε καθεψιωνται απασαι, ταων νυν λωβην τε και αισχεα πολλα' αλεινων ουκ εαις νιζειν· ειμε δ' ουκ αεκουσαν ανωγε κουρη Ίκαριοι, περιφρων Πηνελοπεια.

τω σε ποδας νυζον άμα τ' αυνης Πηνελοπειησ και σεθεν ευνει, επει μοι ορωρεται εινδοθθ ευμενης κιδεσιν. άλλα' άγε νυν ξυνει επος, οττι κεν ειπω· πολλοι δε ξεινοι ταλαπειριοι ενθαδ' ἱκοντο, αλλα' ου πω τινα φημε εοικοτα οδε ιδεθαι ωσ συ δεμας φωνην τε ποδας τ' Όδυσσηι έοικας."
understanding in her breast, who lovingly nursed and cherished my hapless husband, and took him in her arms on the day when his mother bore him. She shall wash thy feet, weak with age though she be. Come now, wise Eurycleia, arise and wash the feet of one of like age with thy master. Even such as his are now haply the feet of Odysseus, and such his hands, for quickly do men grow old in evil fortune."

So she spoke, and the old woman hid her face in her hands and let fall hot tears, uttering words of lamentation;

"Ah, woe is me, child, because of thee, for that I can do naught. Surely Zeus hated thee above all men, though thou hadst a god-fearing heart. For never yet did any mortal burn to Zeus, who hurlst the thunderbolt, so many fat thigh-pieces or so many choice hecatombs as thou gavest him, with prayers that thou mightest reach a sleek old age and rear thy glorious son. But lo, now, from thee alone has he wholly cut off the day of thy returning. Even thus, I ween, did women mock at him too, in a strange and distant land, when he came to some man's glorious house, as these shameless creatures here all mock at thee. It is to shun insult now from them and their many taunts that thou dost not suffer them to wash thy feet, but me, who am nothing loath, has the daughter of Icarius, wise Penelope, bidden to wash thee. Therefore will I wash thy feet, both for Penelope's own sake and for thine, for the heart within me is stirred with sorrow. But come now, hearken to the word that I shall speak. Many sore-tried strangers have come hither, but I declare that never yet have I seen any man so like another as thou in form, and in voice, and in feet art like Odysseus."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσει
"Ὤ γρηγῦ, οὖτω φασίν ὅσοι ἵδον ὀφθαλμοῖς
ἡμέας ἀμφοτέρους, μάλα εἰκέλω ἀλλήλοις
ἐμμεναί, ὡς σὺ περ αὐτῇ ἐπιφρονεύοις ἀγορεύεις." 38

"Ὡς ἂρ' ἐφη, γρηγὺς δὲ λέβηθ' ἔλε παμφανόωντα,
τοῦ πόδας ἐξαπένιζεν, ὡδῶρ δ' ἐνεχεύατο πουλύ
ψυχρόν, ἐπείτα δὲ θερμὸν ἐπήφυσεν. αὐτὰρ Ὅδυσσει
ἶξεν ἐπ' ἐσχαρόφιν, ποτὶ δὲ σκότων ἐτράπτετ' αἴψα.
αὐτίκα γὰρ κατὰ θυμὸν ὄσατο, μή ἐλαβοῦσα
οὐλὴν ἀμφράσσατο καὶ ἀμφαδὰ ἔργα γένοιτο.
νῦξ ὃ' ἂρ' ἄσσον ἰοῦσα ἀναχθ' ἐόν' αὐτίκα δ' ἐγνω
οὐλὴν, τὴν ποτὲ μιν σὺς ἤλασε λευκῷ ὀδόντι
Παρνησίονδ' ἠλθότα μετ' Αὐτόλυκον τε καὶ ὅλας,
μητρὶς ἐής πάτερ' ἐσθλόν, δὲ ἀνθρώπουν ἐκέκαστο
κλεπτοῦσιν θ' ὀρκῷ τε. θεὸς δὲ οἱ αὐτὸς ἐδωκεν' 39
Ἐρμείας: τὸ γὰρ κεχαρισμένα μηρία καίεν
ἀρνῶν ἡ' ἐρίφων. ὃ δὲ οἱ πρόφρων ἀμ' ὀπῆδει.
Αὐτόλυκος δ' ἐλθὼν Ἰθάκης ἐς πίονα δήμουν
παιδα νέον γεγαώτα κιχήσατο θυγατέρος ἦς' 40
τὸν ρά οἱ Εὐρύκλεια φίλοις ἐπὶ γούνασι θῆκε
παυμένῳ δόρποιο, ἐπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν.
"Αὐτόλυκ', αὐτὸς νῦν ὄνομ' εὑρεο ὦττι κε θῆκι
παιδὸς παιδὶ φίλῳ' πολυάρητος δὲ τοί ἐστιν."

Τὴν δ' αὐτ' Αὐτόλυκος ἀπαμειβετο φώνησεν τε: 41
"Γαμβρὸς ἐμὸς θυγάτηρ τε, τίθεσθ' ὄνομ' ὦττι κεν εἴπα
πολλοίςιν γὰρ ἐγὼ γε ὄνυσσάςμενος τὸν ἰκάνω,
ἀνδρᾶσιν ἦδ' γυναίξιν ἀνα χθόνα πολυβότειραν' 1

1 πολυβότειραν: βωτιάνειραν.
Then Odysseus of many wiles answered her, and said: "Old dame, so say all men whose eyes have beheld us two, that we are very like each other, even as thou thyself dost note and say."

So he spoke, and the old dame took the shining cauldron with water wherefrom she was about to wash his feet, and poured in cold water in plenty, and then added thereto the warm. But Odysseus sat him down away from the hearth and straightway turned himself toward the darkness, for he at once had a foreboding of heart that, as she touched him, she might note a scar, and the truth be made manifest. So she drew near and began to wash her lord, and straightway knew the scar of the wound which long ago a boar had dealt him with his white tusk, when Odysseus had gone to Parnassus to visit Autolycus and the sons of Autolycus, his mother's noble father, who excelled all men in thievish and in oaths. It was a god himself that had given him this skill, even Hermes, for to him lie was wont to burn acceptable sacrifices of the thighs of lambs and kids; so Hermes befriended him with a ready heart. Now Autolycus, on coming once to the rich land of Ithaca, had found his daughter's son a babe new-born, and when he was finishing his supper, Eurycleia laid the child upon his knees and spoke, and addressed him:

"Autolycus, find now thyself a name to give to thy child's own child; be sure he has long been prayed for."

Then Autolycus answered her, and said: "My daughter's husband and my daughter, give him whatsoever name I say, Lo, inasmuch as I am come hither as one that has been angered with many, both men and women, over the fruitful earth,
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τῷ δὲ Ὅδυσσεὺς ὤνομ' ἔστω ἔπωνυμων' αὐτὰρ ἐγώ γε, ὀππότ' ἄν ἂβησας μητρώιον ἐσ μέγα δῶμα ἔλθῃ Παρνησσόνδ', ὃθι ποῦ μοι κτήματ' ἔασι, τῶν οί ἐγώ δῶσω καὶ μιν χαίροντ' ἀποτέμψω." 41

Τῶν ἐνεκ' ἦλθ' Ὅδυσσεῦς, ἵνα οἱ πόροι ἀγλαὰ δῶρα. τὸν μὲν ἀρ' Ἀὐτόλυκος τε καὶ νίεες Αὐτολύκου χερσίν τ' ἦσπάξοντο ἔπεσοί τε μειλεχίοισιν. ῥήμητρ δ' Ἀμφίθεη μητρώς περιφύου Ὅδυσσῆ κύσ' ἀρα μιν κεφαλήν τε καὶ ἀμφω φάεα καλά. Αὐτόλυκος δ' νιώσων ἐκέκλετο κυδαλίμουσιν δεῖπνον ἐφοπλίσσατο. τοῖ δ' ὀτρύνοντος ἄκουσαν, αὐτίκα δ' εἰσάγαγον βοῶν ἀρσενα πενταέτηρον τὸν δέρον ἀμφὶ θ' ἔπον, καὶ μιν δięχεαν ἄπαντα, μῦστυλλόν τ' ἀρ' ἐπισταμένως πειράμα τ' ὀδηλοῖσι, ὅπτησιν τε περιφράδεως, δάσσαντό τε μοίρας. ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἧλιον καταδύντα δαίνυντ', οὐδὲ τι θυμός εὐδέντεο δαιτὸς ἐίςησα. ἦμοι δ' ἦλιος κατέδυ καὶ ἐπὶ κιβρὰς ἠλθεν, δὴ τότε κοιμήσαντο καὶ ὑπνὸν δύρων ἄλωντο.

Ἡμοὶ δ' ἰοργεῖναι φάνη ῥοδοδάκτυλος Ἡώς, βάν ρ' ἰμεν ἐς θηρίνην, ἠμὲν κύνες ἤδε καὶ αὐτοὶ νίεες Αὐτολύκου' μετὰ τοίσι δὲ δῖος Ὅδυσσεῦς ἤιεν. αἰσθ' δ' ὀρεος προσέβαν καταειμένου ύλῃ Παρνησσῷ, τάχα δ' ἱκανον πτύχας ἤμεοςσας. Ἡέλιος μὲν ἐπειτα νέον προσέβαλλεν ἄρούρας εξ ἀκαλαρρείτως βαθυρρόου Ὀκεανοί, οἱ δ' ἐς βησσαν ἱκανον ἐπακτήρες. πρὸ δ' ἀρ' αὐτῶν ἰχν' ἐρευνώντες κύνες ἤιεαν, αὐτὰρ ὁπισθεν νιεες Αὐτολύκου' μετὰ τοίσι δὲ δῖος Ὅδυσσεύς

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therefore let the name by which the child is named be Odysseus.\footnote{Or “Child of Wrath”; see the note on i. 62.} And for my part, when he is a man grown and comes to the great house of his mother’s kin at Parnassus, where are my possessions, I will give him thereof and send him back rejoicing.”

It was for this reason that Odysseus had come, that Autolycus might give him the glorious gifts. And Autolycus and the sons of Autolycus clasped his hands in welcome and greeted him with gentle words, and Amphithea, his mother’s mother, took Odysseus in her arms and kissed his head and both his beautiful eyes. But Autolycus called to his glorious sons to make ready the meal, and they hearkened to his call. At once they led in a bull, five years old, which they flayed and dressed, and cut up all the limbs. Then they sliced these cunningly and pierced them with spits, and roasted them skilfully and distributed the portions. So, then, all day long till set of sun they feasted, nor did their hearts lack aught of the equal feast. But when the sun set and darkness came on they lay down to rest and took the gift of sleep.

But as soon as early Dawn appeared, the rosy-fingered, they went forth to the hunt, the hounds and the sons of Autolycus too, and with them went goodly Odysseus. Up the steep mountain Parnassus, clothed with forests, they climbed, and presently reached its windy hollows. The sun was now just striking on the fields, as he rose from softly-gliding, deep-flowing Oceanus, when the beaters came to a glade. Before them went the hounds, tracking the scent, and behind them the sons of Autolycus, and among these the goodly Odysseus followed, close
Ημεν ἀγχι κυνῶν, κραδάων δολιχόσκιον ἔγχος.
ἐνθα δ’ ἂρ’ ἐν λόχμη πυκνῇ κατέκειτο μέγας σοῦ:
τὴν μὲν ἂρ’ οὔτ’ ἀνέμων διαεί μένος ὕγρον ἀέντων,
οὔτε μιν Ὅλειος φαέθοιν ἀκτίσιν ἔβαλλεν,
οὔτ’ ὁμβρός περάσασκε διαμπερές· ὁ δ’ ἄρα πυκνὴ
ὴν, ἀτάρ φῦλλων ἔνεν χῦσις ἥλθα πολλῇ.
τὸν δ’ ἀνδρῶν τε κυνῶν τε περὶ κτύπος ἠλθε τοδοῖν,
ὡς ἔπαγοντες ἐπηθαν· ὁ δ’ ἀντίος ἐκ ἐυλόχουο
φρίξας εὐ λοφίνην, πῦρ δ’ ὀφθαλμοὶς δεδορκός,
στηρ’ αὐτῶν σχεδόθεν· ὁ δ’ ἄρα πρώτιστος Ὅδυσσειν
ἐσσυντ’ ἀνασχόμενος δολιχὸν δόρον χειρὶ παχείη,
οὐτάμεναι μεμώσε· ὁ δέ μιν φθάμενος ἔλασεν σὺς
γουνὸς ὑπερ, πολλὸν δὲ διήφυσε σαρκὸς ὀδότεν
λικριφὸς αἶξας, οὐδ’ ὅστεον ἵκετο φωτός.
τὸν δ’ Ὅδυσσεός ὤτυσε τυχῶν κατὰ δεξίων ὄμοι,
ἀντικρ’ δὲ δήλθε φαεινοῦν δουρὸς ἀκωκῆ
καὶ δ’ ἔπεσ’ ἐν κοινής μακών, ἀπὸ δ’ ἔπτατο θυμός.
τὸν μὲν ἂρ’ Ἀυτολύκου παῖδες φίλοι ἀμφεπένυτο,
ἂτειλὴν δ’ Ὅδυσσηος ἀμύμονος ἀντιδεό
δήσαν ἐπισταμένως, ἐπαιδηδ’ δ’ αἰμα κελαινὸν
ἔσχεθον, αἵα δ’ ἵκοντο φίλον πρὸς δώματα πατρός.
τὸν μὲν ἂρ’ Ἀυτόλυκος ἔε καὶ νίες Ἀυτολύκου
εὐ ἱσάμενοι ἦδ’ ἀγιαλα δόρα πορόντες
καρπαλίμως χαίροντα φίλην ἐς πατρίδ’ ἐπεμπο
 eius Ἰθάκην. τῷ μὲν ρα πατὴρ καὶ πότυνα μῆτηρ
χαίρον νοστήσαντι καὶ ἕξερρειν ἔκαστα,
οὐλὴν ὦτι πάθων· ὁ δ’ ἄρα σφίσιν εὐ κατέλεξεν
ὡς μιν θηρεύνοι ἔλασεν σὺς λευκῷ ὀδόντι,
Παρνησσόν’ ἐλθόντα σὺν νιάσιν Ἀυτολύκου.
Τὴν γηῆς χείρεσσι καταπρηνέσσι λαβοῦσα

1 φίλην ἐς πατρίδ’: φίλως χαίροντες.
upon the hounds, brandishing his long spear. Now thereby a great wild boar was lying in a thick lair, through which the strength of the wet winds could never blow nor the rays of the bright sun beat, nor could the rain pierce through it, so thick it was; and fallen leaves were there in plenty. Then about the boar there came the noise of the feet of men and dogs as they pressed on in the chase, and forth from his lair he came against them with bristling back and eyes flashing fire, and stood there at bay close before them. Then first of all Odysseus rushed on, holding his long spear on high in his stout hand, eager to smite him; but the boar was too quick for him and struck him above the knee, charging upon him sideways, and with his tusk tore a long gash in the flesh, but did not reach the bone of the man. But Odysseus with sure aim smote him on the right shoulder, and clear through went the point of the bright spear, and the boar fell in the dust with a cry, and his life flew from him. Then the dear sons of Autolycus busied themselves with the carcass, and the wound of noble, god-like Odysseus they bound up skilfully, and checked the black blood with a charm, and straightway returned to the house of their dear father. And when Autolycus and the sons of Autolycus had fully healed him, and had given him glorious gifts, they quickly sent him back with joy to his native land, to Ithaca. Then his father and his honoured mother rejoiced at his return, and asked him all the story, how he got his wound; and he told them all the truth, how, while he was hunting, a boar had struck him with his white tusk when he had gone to Parnassus with the sons of Autolycus.

This scar the old dame, when she had taken the
γνὼ ρ’ ἐπιμασσαμένη, πόδα δὲ προέκει φέρεσθαι·
ἐν δὲ λέβητι πέσει κνήμη, κανάχχκεσε δὲ χαλκός,
ἀψ δ’ ἐτέρωσ’ ἐκλίθη· τὸ δ’ ἔπι χθονὸς ἔξεχυθ’ ὑδωρ. 47
τὴν δ’ ἀμα χάρμα καὶ ἄλγος ἐλε φρένα, τῷ δὲ οἱ ὁσσε
δακρυόφι πλήσθεν, θαλερή δὲ οἱ ἐσχετο φωνή.
ἀψαμένη δὲ γενείου Ὀδυσσῆα προσέεπεν·
“Ἡ μάλ’ Ὀδυσσέως ἔσσι, φίλον τέκος· οὐδὲ σ’ ἔγω γ
πρὶν ἔγινω, πρὶν πάντα ἀνακτ’ ἐμὸν ἀμφαφάασθαι.” 47
Ἡ καὶ Πηνελόπειαν ἐσέδρακεν ὑφαλμοῖς,
πεφραδεῖν ἐθέλουσα φίλον πόσιν ἐνδόν ἑόντα.
ἡ δ’ οὔτ’ ἀθρήσαι δύνατ’ ἀντὶς οὔτε νόησαι·
τῇ γὰρ Ἀθηναίη νῦν ἔτραπεν· αὐτὰρ Ὀδυσσέως
χεῖρ’ ἐπιμασσάμενος φάργυρος λάβε δεξιτερήφι,
τῇ δ’ ἐτέρη ἔθεν ἁσσον ἐρύσσατο φώνησέν τε.
“Μαῖα, τίς μ’ ἐθέλεις ὀλέσαι; σὺ δὲ μ’ ἔστρεφες αὕτ
τῇ σφ’ ἐπὶ μαξ’; νῦν δ’ ἄλγεα πολλὰ μοιχήσας
νῆλθον εἰκοστῶ ἔτει ἐς πατρίδα γαίαν.
ἀλλ’ ἐπει ἐφράσθης καὶ τοι τεὸς ἔμβαλε θυμῷ,
σίγα, μῆ τὶς τ’ ἄλλος ἐνὶ μεγάροισι πύθηται.
ὡς γὰρ ἔξερεν, καὶ μὴν τετελεσμένοιν ἔσται·
εἴ χ’ ὑπ’ ἔμοι γε τεὸς δαμάσῃ μνήστηρας ἁγαυοῦς,
οὐδὲ τροφοῦ ὀύσις σεῦ ἀφέξομαι, ὅπποτ’ ἄν ἄλλας
ἄμως ἐν μεγάροισιν ἐμοῖς κτείνωμι γηναίκας.” 490
Τὸν δ’ αὕτε προσέεπε περίφρων Εὐρύκλεια·
“Τέκνον ἐμὸν, ποιόν σε ἔπος φύγειν ἔρκος ὀδύτων.
οἰσθα μὲν οἰον ἐμὸν μένος ἔμπεδον οὐδ’ ἐπιεικτόν,
ἔξω δ’ ὡς ὀτε τις στρεφῇ λίθος ἥ σίδηρος.
ἄλλο δὲ τοι ἔρεω, σὺ δ’ ἐνὶ φρεσὶ βάλλει σήσιν· 491
1 καὶ μὴν: τὸ δὲ καλ.
limb in the flat of her hands, knew by the touch, and she let fall the foot. Into the basin the leg fell, and the brazen vessel rang. Over it tilted, and the water was spilled upon the ground. Then upon her soul came joy and grief in one moment, and both her eyes were filled with tears and the flow of her voice was checked. But she touched the chin of Odysseus, and said:

"Verily thou art Odysseus, dear child, and I knew thee not, till I had handled all the body of my lord."

She spoke, and with her eyes looked toward Penelope, fain to show her that her dear husband was at home. But Penelope could not meet her glance nor understand, for Athene had turned her thoughts aside. But Odysseus, feeling for the woman's throat, seized it with his right hand, and with the other drew her closer to him, and said:

"Mother, why wilt thou destroy me? Thou didst thyself nurse me at this thy breast, and now after many grievous toils I am come in the twentieth year to my native land. But since thou hast found me out, and a god has put this in thy heart, be silent lest any other in the halls learn hereof. For thus will I speak out to thee, and verily it shall be brought to pass, if a god shall subdue the lordly wooers unto me, I will not spare thee, my nurse though thou art, when I slay the other serving-women in my halls."

Then wise Eurycleia answered him: "My child, what a word has escaped the barrier of thy teeth! Thou knowest how firm my spirit is and unyielding: I shall be as close as hard stone or iron. And another thing will I tell thee, and do thou lay it to
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ei χ’ ὑπὸ σοί γε θεὸς δαμάση μυστήρας ἀγανώς,
δὴ τότε τοι καταλέξω ἐνὶ μεγάρουσι γυναῖκας,
αἰ τέ σ’ ἀτιμάξουσι καὶ αἰ νηλείτιδες εἰσι.”

Τὴν δ’ ἄπαμεβόμενοι προσέφη πολύμητις Ὀδυσσει
“Μαία, τίνη δὲ σὺ τᾶς μυθήσεαι; οὐδὲ τί σε χρή.
εῦ νῦ καὶ αὐτός ἐγώ φράσομαι καὶ εἰσομ’ ἐκάστην;
ἀλλ’ ἔχει συγη μῦθον, ἐπίτρεψον δὲ θεοίσιν.”

“Ὡς ἄρ’ ἔφη, γηνύς δὲ διεκ μεγάρου βεβήκει
οἰσωμένη ποδάνυπτρα: τὰ γὰρ πρῶτερ’ ἐκχυτο πάντα.
αὐτάρ ἐπει νύφεν τε καὶ ἥλειψεν λύπ’ ἐλαῖῳ,
αὐτίς ἄρ’ ἀσσοτέρω πυρὸς ἐλκετο δίφρον Ὀδυσσεὺς
θερσόμενος, οὐλὴν δὲ κατὰ ρακέσσι κάλυψε.

Τοῖσὶ δὲ μύθων ἢρχε περίφρων Πηνελόπεια:
“Ἐξείνα, τὸ μὲν σ’ ἔτι τυτθῶν ἔγων εἰρήσομαι αὐτή.
καὶ γὰρ δὴ κοίτοις τὰχ’ ἔσσεται ἦδεος ὥρη,
ὅν τινά γ’ ὅπνος ἐλοι γλυκερός, καὶ κηδομενόν περ.
αὐτὰρ ἐμοὶ καὶ πένθος ἀμετρητον πόρε δαίμων
ἡματα μὲν γὰρ τέρτομ’ ὀδυρομένη, γούσσα,
ἷς τ’ ἐμὰ ἐργ’ ὅροσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ.
αὐτάρ ἐπὶν νῦξ ἐλήθη, ἐλεῖσιν τε κοίτος ἀπατᾶς,
κείμαι ἐνι λέκτρῳ, πυκναί δὲ μοι ἄμφ’ ἀδινόν κῆρ
ὀξείαι μελεδώνεσ ὀδυρομένην ἑρέθουσιν.
ὡς δ’ ὅτε Πανδρέου κούρη, χλωρηθὶς ἀγδών,
καλὸν ἀείδουσιν ἔρασο τέον ἱσταμένοιο,
δενδρῶν ἐν πετάλουσι καθεξομένη πυκνοῖσιν,
ἢ τε θαμά τρωπῶσα χέει πολυχέα φωνή,
παῖδ’ ὀλοφυρομένη Ἰτυλοῦ φίλον, ὅν ποτε χαλκῷ
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heart. If a god shall subdue the lordly wooers unto thee, then will I name over to thee the women in thy halls, which ones dishonour thee, and which are guiltless."

Then Odysseus of many wiles answered her, and said: "Mother, why, pray, wilt thou speak of them? Thou needest not at all. Of myself will I mark them well, and come to know each one. Nay, keep the matter to thyself, and leave the issue to the gods."

So he spoke, and the old woman went forth through the hall to bring water for his feet, for all the first was spilled. And when she had washed him, and anointed him richly with oil, Odysseus again drew his chair nearer to the fire to warm himself, and hid the scar with his rags.

Then wise Penelope was the first to speak, saying: "Stranger, this little thing further will I ask thee myself, for it will soon be the hour for pleasant rest, for him at least on whom sweet sleep may come despite his care. But to me has a god given sorrow that is beyond all measure, for day by day I find my joy in mourning and lamenting, while looking to my household tasks and those of my women in the house, but when night comes and sleep lays hold of all, I lie upon my bed, and sharp cares, crowding close about my throbbing heart, disquiet me, as I mourn. Even as when the daughter of Pandareus, the nightingale of the greenwood,² sings sweetly, when spring is newly come, as she sits perched amid the thick leafage of the trees, and with many trilling notes pours forth her rich voice in wailing for her child, dear Itylus, whom she had one day slain with

² So the scholiast, ἡ ἐν χλωροῖς διατριβοῦσα. Others understand the word of the colour of the bird itself.
κτείνε δι’ ἄφραδίας, κοῦρον Ζήθωοι ἀνακτος,
ὡς καὶ ἐμοὶ δίχα θυμὸς ὅρωρεται ἐνθα καὶ ἐνθα,
ἡ μένω παρὰ παιδί καὶ ἐμπεδα πάντα φυλάσσω,
κτήσιν ἐμήν, δμώας τε καὶ ύπερεφές μέγα δῶμα,
εὐνήν τ’ αἰδομένη πόσιος δῆμοι τε φήμην,
ἡ ἤδη ἂμ’ ἐπωμαι Ἀχαιῶν ὅς τις ἄριστος
μνᾶται ἔνι μεγάροις, πορῶν ἀπερείσια ἔδνα.
παῖς δ’ ἐμὸς ήσε ἔπι νηπίων ἦδε χαλίφρων,
γήμασθ’ οὐ μ’ εἰα πόσιος κατὰ δῶμα λιποῦσαν·
νῦν δ’ ὅτε δὴ μέγας ἔστι καὶ ἤθης μέτρον ἱκάνει,
καὶ δὴ μ’ ἀράται πάλιν ἐλθέμεν ἐκ μεγάρου
κτήσιος ἀσχαλῶν, τὴν οἱ κατέδουσιν Ἀχαιῶι.
ἀλλ’ ἄγε μοι τὸν ὅνειρον ὑπόκριναι καὶ ἄκουσον.
χήνες μοι κατὰ οἴκον ἐείκοσι πυρὸν ἔδουσιν
ἐξ ύδατος, καὶ τέ σφιν ιαίνωμαι εἰσορώσα·
ἐλθὼν δ’ ἐξ ορεος μέγας αἰετὸς ἀγκυλοχέιλης
πάσι κατ’ αὐχένας ἦζε καὶ ἐκτανεν· οἱ δ’ ἐκέχυντο
ἀθροί ἐν μεγάροις, δ’ ἐς αἰθέρα διαν ἀέρθη.
αὐτὰρ ἐγὼ κλαίων καὶ ἐκώκων ἐν περ ὅνειρῳ,
ἀμφὶ δ’ ἐμ’ ἠγερθοῦντο ἑὔπλοκαμίδες Ἀχαιαὶ,
οἶκτρ’ ὀλοφυρμένην ὃ μοι αἰετὸς ἐκτανε χήνας.
ἀψ δ’ ἐλθὼν κατ’ ἄρ’ ἔξετ’ ἐπὶ προῦχοντι μελάθρῳ,
φωνῇ δὲ βροτήρ κατερήτυε φώνησέν τε·
“‘Θάρσει, Ἱκαρίου κοῦρῃ τηλεκλειτοίο·
οὐκ ὅναρ, ἀλλ’ ὑπαρ ἑσθλόν, ὃ τοι τετελεσμένον ἔσται
χήνας μὲν μνηστήρες, ἐγὼ δὲ τοι αἰετὸς ὄρνις
the sword unwittingly, Itylus, the son of king Zethus; even so my heart sways to and fro in doubt, whether to abide with my son and keep all things safe, my possessions, my slaves, and my great, high-roofed house, respecting the bed of my husband and the voice of the people, or to go now with him whosoever is best of the Achaeans, who woos me in the halls and offers bride-gifts past counting. Furthermore my son, so long as he was a child and slack of wit, would not suffer me to marry and leave the house of my husband; but now that he is grown and has reached the bounds of manhood, lo, he even prays me to go back again from these halls, being vexed for his substance that the Achaeans devour to his cost. But come now, hear this dream of mine, and interpret it for me. Twenty geese I have in the house that come forth from the water and eat wheat, and my heart warms with joy as I watch them. But forth from the mountain there came a great eagle with crooked beak and broke all their necks and killed them; and they lay strewn in a heap in the halls, while he was borne aloft to the bright sky. Now for my part I wept and wailed, in a dream though it was, and round me thronged the fair-tressed Achaean women, as I grieved piteously because the eagle had slain my geese. Then back he came and perched upon a projecting roof-beam, and with the voice of a mortal man checked my weeping, and said:

"'Be of good cheer, daughter of far-famed Icarius; this is no dream, but a true vision of good which shall verily find fulfilment. The geese are the wooers, and I, that before was the eagle, am now

1 Others take ἐξ ἀετός closely with πυρόν, "eat wheat out of the water-trough."
HOMER

"δι πάρος, ύνιν αὐτὲ τεδς πόσις εἰλήλουθα, δὲ πάσι μνηστήρισιν ἀεικέα πότμον ἐφήσω." 5

"Ὡς ἔφατ', αὐτὰρ ἐμὲ μελημός ὑπνός ἀνήκε· παπτήνασα δὲ χήνας ἐνὶ μεγάροις νόσῃσα πυρὸν ἐρεπτομένους παρὰ πύελον, ἥχι πάρος περ."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσει 5

"Ω γύναι, οὐ πως ἔστιν ὑποκρίνασθαι ὅνειρον ἀλλη ἀποκλίναντ', ἐπεὶ ἡ ρὰ τοι αὐτὸς Ὀδυσσεισ ἔφηβαδ ὅπως τελέει· μνηστήρισι δὲ φαίνετ' ὀλέθρος πάσι μᾶλ', οὔδε κέ τις θάνατον καὶ κήρας ἀλύξει." 50

Τὸν δ' αὐτὲ προσέειπε περὶφρων Πηνελόπεια· "Ἕειν', ἡ τοι μὲν ὅνειροι ἀμήχανοι ἀκριτόμυθοι γύμνουτ', οὔδε τι πάντα τελείεται ἀνθρώποισι. δοιάλ γάρ τε πῦλαί ἀμεμηνῶν εἰσὶν ὅνειρων' αἱ μὲν γὰρ κεράεσσι τετείχαται, αἱ δ' ἐλέφαντι· τῶν οἱ μὲν κ' ἐλθωσί διὰ πριστοῦ ἐλέφαντος, οἱ ρ' ἐλεφαιροῦνται, ἐπε' ἀκράαντα φέροντες· 56

οἱ δὲ διὰ ξέστων κεράων ἐλθοσὶ θύραζε, οἱ ρ' ἐτύμα κραίνουσι, βρότων ὅτε κέν τις ἰδεῖται. ἀλλ' ἐμοὶ οὐκ ἐνεδίδον ἀμοίματον ὅνειρον ἐλθοῦσαν' ἡ κ' ἀκοπαστὸν ἐμοὶ καὶ παίδι γένοιτο. ἀλλο δὲ τοι ἐρέω, σὺ δ' ἐνὶ φρεσκί βάλλειο σήσιν' 57

ἡδε δὴ ἡδὲς εἰσὶ δυσόνυμοι, ἡ μ' Ὀδυσσῆος οἰκού ἀποσχήσει· νῦν γὰρ καταθήκων ἀεθλοῦν, τοὺς πελέκεας, τοὺς κεῖνος ἐνὶ μεγάροις ἐοῖσιν ἰστασχ' ἐξεῖς, δρυόχους ὡς, δώδεκα πάντας·

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again come back as thy husband, who will let loose a cruel doom upon all the wooers.'

"So he spoke, and sweet sleep released me, and looking about I saw the geese in the halls, feeding on wheat beside the trough, where they had before been wont to feed."

Then Odysseus of many wiles answered her and said: "Lady, in no wise is it possible to wrest this dream aside and give it another meaning, since verily Odysseus himself has shewn thee how he will bring it to pass. For the wooers' destruction is plain to see, for one and all; not one of them shall escape death and the fates."

Then wise Penelope answered him again: "Stranger, dreams verily are baffling and unclear of meaning, and in no wise do they find fulfilment in all things for men. For two are the gates of shadowy dreams, and one is fashioned of horn and one of ivory. Those dreams that pass through the gate of sawn ivory deceive men, bringing words that find no fulfilment. But those that come forth through the gate of polished horn bring true issues to pass, when any mortal sees them. But in my case it was not from thence, methinks, that my strange dream came. Ah, truly it would then have been welcome to me and to my son. But another thing will I tell thee, and do thou lay it to heart. Even now is coming on this morn of evil name which is to cut me off from the house of Odysseus; for now I shall appoint for a contest those axes which he was wont to set up in line in his halls, like props of a ship that is building,
HOMER

στὰς δ' ὃ γε πολλὸν ἀνευθε διαρρίπτασκεν ὁιστόν. 5
νῦν δὲ μηνηστήρεσιν ἀεθλον τοῦτον ἐφήσω·
ὅσ δὲ κε ῥητατ' ἐνταυσῇ βιῶν ἐν παλάμῃ
cαι διοἰστεύσῃ πελέκεων δυοκαίδεκα πάντων,
tῷ κεν ἀμ' ἐσποίμην, νοσφισσαμένη τόδε δώμα
κοιρίδιον, μάλα καλὸν, ἐνύπλειον βιότοιο·
tοῦ ποτὲ μεμνήσεθαί ὦ ὁμαί ἐν περ ὀνείρῳ.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσε
"Ω γύναι αἰδοῖα Λαερτίαδεω 'Οδυσσῆος,
μηκέτι νῦν ἀνάβαλλε δόμοις ἐνι τοῦτον ἀεθλον
πρὶν γάρ τοι πολύμητις ἐλεύσεται ἐνθάδ' 'Οδυσσεύς, 5
πρὶν τούτους τόδε τόξον ἐὗξον ἄμμαρφωντας
νευρήν τ' ἐνταυσᾷ διοἴστεύσαι τε σιδήρου.

Τὸν δ' αὐτὲ προσέπιπτε περίφρων Πηνελόπεια:
"Εἰ κ' ἔθελοις μοι, ξείνε, παρήμενος ἐν μεγάροις
tέρπεν, οὐ κέ μοι ὑπνος ἐπὶ βλεφάροις χυθείῃ. 5
αλλ' οὐ γάρ πως ἐστιν ἀνύπνους ἐμμεναι αἰεὶ
ἀνθρώπους· ἐπὶ γάρ τοι εκάστῳ μοίραιν ὑθηκαν
ἀθάνατοι θνητοῖσιν ἐπὶ ξέιδωρον ἁρουραν.
αλλ' ἢ τοι μὲν ἐγὼν ὑπερώιον εἰσαναβάσα
λέξομαι εἰς εὐνήν, ἥ μοι στονόεσσα τέτυκται,
αἰεὶ δάκρυ' ἐμοῖσί πεφυρμένη, ἐξ οὐ 'Οδυσσεύς
φχετ' ἐποψόμενος Κακοῖλιον οὐκ ὄνομαστήν.
ἐνθα κε λέξαίμην· σὺ δὲ λέξεο τῷ ἐν ὕικῳ,
ἡ χαμάδις στορέσσας ἦ τοι κατὰ δέμνια θέντων."

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1 We are to understand, first, that in a trench dug in the earthen floor of the μέγαρον twelve axes were set up in a row, their appearance suggesting the blocks or props on
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twelve in all, and he would stand afar off and shoot an arrow through them. Now then I shall set this contest before the wooers: whosoever shall most easily string the bow in his hands, and shoot an arrow through all twelve axes, with him will I go and forsake this house of my wedded life, a house most fair and filled with livelihood, which, methinks, I shall ever remember even in my dreams."

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, no longer now do thou put off this contest in thy halls; for, I tell thee, Odysseus of many wiles will be here, ere these men, handling this polished bow, shall have strung it, and shot an arrow through the iron."

Then wise Penelope answered him: "If thou couldest but wish, stranger, to sit here in my halls and give me joy, sleep should never be shed over my eyelids. But it is in no wise possible that men should forever be sleepless, for the immortals have appointed a proper time for each thing upon the earth, the giver of grain. But I verily will go to my upper chamber and lay me on my bed, which has become for me a bed of wailings, ever bedewed with my tears, since the day when Odysseus went to see evil Ilios, that should never be named. There will I lay me down, but do thou lie down here in the hall, when thou hast strewn bedding on the floor; or let the maids set a bedstead for thee."

which the keel of a ship was laid in shipbuilding; further, that the metal heads of the axes were so shaped as to leave a hole of some sort (such axes have actually survived from Mycenaeon days); and lastly, that an expert archer could shoot an arrow through all twelve holes, the axes being carefully placed in line, as through a sort of tube.
HOMER

"Ὡς εἶπον' ἀνέβαιν ὑπερώϊα συγαλόεντα, οὐκ οἶη, ἀμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι. ἐς δ' ὑπέρῳ ἀναβάσα σὺν ἀμφιπόλοις γυναῖξι κλαίειν ἐπεῖτ' Ὕδυσῆα, φίλον πόσιν, ὁφρα οἱ ὑπνον ἡδύν ἐπὶ βλεφάροις βάλε γλαυκώπις Ἀθήνης."
So saying, she went up to her bright upper chamber; not alone, for with her went her handmaids as well. And when she had gone up to her upper chamber with her handmaids, she then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.
Τ

Αὐτὰρ ὁ ἐν προδόμῳ εὐνάξετο δίος Ὁδυσσεύς·
κὰ μὲν ἀδέψητον βοέην στόρεσ’, αὐτὰρ ὑπερθέ
κώεα πόλλ’ ὀϊων, τοὺς ἰρεύεσκον Ἀχαίοι·
Εὐρυνόμη δ’ ἂρ’ ἐπὶ χλαῖναν βάλε κοιμηθέντι.
ἐνθ’ Ὁδυσσεύς μνηστήρσι κακὰ φρονέων ἐνὶ θυμῷ
κεῖτ’ ἐγρηγορῶν· ταὶ δ’ ἐκ μεγάρου γυναῖκες
ηὐσαν, αἰ μνηστήρσιν ἐμισγέςκοντο πάρος περ,
ἀλλήλησι γέλω τε καὶ εὐφροσύνην παρέχουσαι.
τοῦ δ’ ὁρίνετο θυμὸς ἐνὶ στήθεσσι φίλοισι:
πολλὰ δὲ μερμῆριζε· κατὰ φρένα καὶ κατὰ θυμόν,
ἡμεταίξας θάνατον τεῦξειν ἐκάστῃ,
ἡ ἔτ’ ἔνθα μνηστήρσιν ὑπερφαιλοῦσι μυγῆναι
ὑστατα καὶ πύματα, κραδίη δὲ οἵ ἐνδόν ὑλάκτει.
ὡς δὲ κύων ἀμαλήσαι περὶ σκυλάκεςβεβώσα
ἀνδρ’ ἀγνοῆσας ὑλάει μέμοιν τε μάχεσθαι,
ὡς ρᾴ τοῦ ἐνδόν ὑλάκτει ἀγαἰομένου κακὰ ἔργα·
στήθος δὲ πλήξας κραδίην ἥνιππα πατέ μύθῳ.

"Τέτλαθι δ’, κραδίη καὶ κύντερον ἀλλο ποτ’ ἔτλης·
ἡματι τῷ ὅτε μοι μένοι ἀσχετος ἥσθιε Κύκλωψ
ἰφθίμους ἐτάρους· σὺ δ’ ἐτόλμας, ὅφρα σε μῆτις
ἐξάγαγ’ εξ ἀντρου ὀἰόμενον θανέσθαι."

"Ως ἔφατ’, ἐν στήθεσσι καθαπτόμενος φίλον ἠτορ·
τῷ δὲ μᾶλ’ ἐν πείσῃ κραδίη μένε τετληνία"
BOOK XX

But the goodly Odysseus lay down to sleep in the fore-hall of the house. On the ground he spread an undressed ox-hide and above it many fleeces of sheep, which the Achaeans were wont to slay, and Eurynome threw over him a cloak, when he had laid him down. There Odysseus, pondering in his heart evil for the wooers, lay sleepless. And the women came forth from the hall, those that had before been wont to lie with the wooers, making laughter and merriment among themselves. But the heart was stirred in his breast, and much he debated in mind and heart, whether he should rush after them and deal death to each, or suffer them to lie with the insolent wooers for the last and latest time; and his heart growled within him. And as a bitch stands over her tender whelps growling, when she sees a man she does not know, and is eager to fight, so his heart growled within him in his wrath at their evil deeds; but he smote his breast, and rebuked his heart, saying:

"Endure, my heart; a worse thing even than this didst thou once endure on that day when the Cyclops, unrestrained in daring, devoured my mighty comrades; but thou didst endure until craft got thee forth from the cave where thou thoughttest to die."

So he spoke, chiding the heart in his breast, and his heart remained bound

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1 So the scholiast, who renders 'by εὐ δεσμοῖς. Others connect πείση with πελθομαί, and render "in obedience."
νωλεμέως· ἀτὰρ αὐτὸς ἐλίσσετο ἐνθα καὶ ἐνθα. ὡς δ' ὅτε γαστέρ' ἀνήρ πολέος πυρὸς αἰθομένου, 2 ἐμπλείην κνίσης τε καὶ αἴματος, ἐνθα καὶ ἐνθα αἰώλη, μάλα δ' ὡκα λιαίεται ὁπτηθήναι, ὡς ἄρ' ὃ γ' ἐνθα καὶ-ἐνθα ἐλίσσετο, μερμηρίζων ὀπτώς δ' μνηστήρων ἀναιδέσι χείρας ἐφήσει μοῦνος ἔων πολέση. σχέδοθεν δέ οἱ ἦλθεν Ἀθήνη 3 οὐρανόθεν καταβᾶσα· δέμας δ' ἦκτο γυναικὶ· στή δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μύθον ἔειπε· "Τίπτ' αὐτ' ἐγρήσσεσι, πάντων περὶ κάμμορε φωτ' ὁικὸς μέν τοι δό' ἐστι, γυνῆ δέ τοι ἦδ' ἐν οίκῳ καὶ παῖς, οἴον πού τις ἐέλθεται ἐξεμεναι νια." 4
Τὴν δ' ἀπαμείβομενος προσέφη πολύμητις Ὀδυσσεὺς "Ναὴ δὴ ταῦτα γε πάντα, θεά, κατὰ μοῖραν ἔειπες· ἂλλα τί μοι τὸδε θυμός ἐνὶ φρεσὶ μερμηρίζει, ὀπτῶς δ' μνηστήρων ἀναιδέσι χείρας ἐφήσω, μοῦνος ἔων· οἱ δ' αἰὲν ἀόλλοις ἐυδὸν ἔασι· πρὸς δ' ἔτι καὶ τὸδε μεῖζον ἐνὶ φρεσὶ μερμηρίζω· εἰ· περ. γὰρ κτείναμι Δίος τε σέθεν τε ἔκητι, πῃ κεν ὑπεκπροφύγοιμι; τά σε φράξεσθαι ἄνωγα." 5
Τὸν δ' αὐτὸ προσέειπε θεὰ γλανκώπησ 'Αθήνη· "Σχέτλε, καὶ μὲν τίς τε χερείοιν πείθεθ' ἐταίρῳ, ὃς περ θυητὸς τ' ἐστὶ καὶ οὐ τόσα μήδεα οἶδεν· αὐτὰρ ἐγὼ θεὸς εἴμι, διαμπρές ἦ σε φυλάσσω ἐν πάντεσσι πόνοις. ἔρεω δὲ τοι ἐξαναφανδόν· εἰ· περ πεντήκοντα λόχοι μερόπων ἀνθρώπων νῦι περισταίεν, κτείναι μεμαύτες Ἀρη, καὶ κεν τῶν ἐλίσαιο βόσα καὶ ἱφια μῆλα. 276
steadfastly; but he himself lay tossing this way and that. And as when a man before a great blazing fire turns swiftly this way and that a paunch full of fat and blood, and is very eager to have it roasted quickly, so Odysseus tossed from side to side, pondering how he might put forth his hands upon the shameless wooers, one man as he was against so many. Then Athene came down from heaven and drew near to him in the likeness of a woman, and she stood above his head, and spoke to him, and said:

"Why now again art thou wakeful, ill-fated above all men? Lo, this is thy house, and here within is thy wife and thy child, such a man, methinks, as anyone might pray to have for his son."

And Odysseus of many wiles answered her, and said: "Yea, goddess, all this hast thou spoken aright. But the heart in my breast is pondering somewhat upon this, how I may put forth my hands upon the shameless wooers, all alone as I am, while they remain always in a body in the house. And furthermore this other and harder thing I ponder in my mind: even if I were to slay them by the will of Zeus and of thyself, where then should I find escape from bane? Of this I bid thee take thought."

Then the goddess, flashing-eyed Athene, answered him: "Obstinate one, many a man puts his trust even in a weaker friend than I am, one that is mortal, and knows not such wisdom as mine; but I am a god, that guard thee to the end in all thy toils. And I will tell thee openly; if fifty troops of mortal men should stand about us, eager to slay us in battle, even their cattle and goodly sheep shouldest thou drive off. Nay, let sleep now come over thee.
ΑΛΛ’ ἔλετο σε καὶ ὕπνος· ἀνή καὶ τὸ φυλάσσειν πάνυνυχον ἐγρήσσονται, κακῶν δ’ ὑποδύσεαι ἦδη·

"Ὡς φάτο, καὶ ρά οἱ ὕπνοι ἐπὶ βλεφάροις εἴχενεν, αὐτὴ δ’ ἄψ ἐς "Ολυμπον ἀφίκετο δία θεάων· 6

Εὗτε τὸν ὕπνον ἔμαρτπτε, λύων μελεδήματα θυμοῦ, λυσιμελής, ἄλοχος δ’ ἀρ’ ἐπέγρητο κεδνὰ ἰδύια· κλαῖε δ’ ἄρ’ ἐν λέκτροις καθεξομένη μαλακοῖσιν. αὐτάρ ἐπεί κλαῖουσα κορέσσατο ὅ τι κατὰ θυμόν, Ἄρτεμιδι πρῶτιστον ἐπεύξατο διὰ γυναικῶν· 6

"’Αρτεμι, πότνα θέα, θύγατερ Δίος, αἰθε μοι ᾦδη ἱόν εἰνι στίθεσοι βαλοῦσ’ ἐκ θυμὸν ἔλοιο

αὐτικὰ νῦν, ἢ ἐπεῖτα μ’ ἀναρπάξασα θυέλλα οἰχοῖτο προφέροντα κατ’ ἱερόντα κέλευθα, ἐν προχής δὲ βάλοι ἀφορρόου Ὁκεανοίο. 6

ὡς δ’ ὅτε Πανδαρέου κούρας ἀνέλοντο θύελλαι· τῆσι τοκῆς μὲν φθίσαν θεοί, αἰ δ’ ἐλίποντο ὀρφαναὶ ἐν μεγάροις, κόμισσο δὲ δι’ Ἄφροδίτη
tυρᾷ καὶ μέλτι γλυκερῳ καὶ ἥδει οἴνῳ· 7

"Ἡρη δ’ αὐτῆσι περὶ πασέων δῶκε γυναικῶν εἰδος καὶ πιστῆ, μῆκος δ’ ἐπορ’ Ἀρτεμίς ἀγνῆ, ἐργα δ’ Ἀθηναίη δέδει κλυτὰ ἐργάξεσθαι. 7

εὐτ’ Ἀφροδίτη δία προσεστιχε μακρὸν Ὁλυμπον, κούρας αὐτῆσουσα τέλος θαλεροῦ γάμῳ— ἐς Δία τερπικέραυνον, ὦ γάρ τ’ εὖ οἴδει μάντω, 7

μοῖραν τ’ ἀμμορίνην τε καταθητῶν ἀνθρώπων— τόφρα δὲ τὰς κούρας ἄρτιναι ἀνηρεύσαιντο καὶ ρ’ ἐδόσαν στυγερῆς εἰρίνυσιν ἀμφιπολέειν— ὅς ἐμ’ αἰστώσει αἰ "Ολυμπία δώματ’ ἐχοντες, 278
There is weariness also in keeping wakeful watch the whole night through; and even now shalt thou come forth from out thy perils."

So she spoke, and shed sleep upon his eyelids, but herself, the fair goddess, went back to Olympus.

Now while sleep seized him, loosening the cares of his heart, sleep that loosens the limbs of men, his true-hearted wife awoke, and wept, as she sat upon her soft bed. But when her heart had had its fill of weeping, to Artemis first of all the fair lady made her prayer:

"Artemis, mighty goddess, daughter of Zeus, would that now thou wouldest fix thy arrow in my breast and take away my life even in this hour; or that a storm-wind might catch me up and bear me hence over the murky ways, and cast me forth at the mouth of backward-flowing Oceanus, even as on a time storm-winds bore away the daughters of Pandareus. Their parents the gods had slain, and they were left orphans in the halls, and fair Aphrodite tended them with cheese, and sweet honey, and pleasant wine, and Here gave them beauty and wisdom above all women, and chaste Artemis gave them stature, and Athene taught them skill in famous handiwork. But while beautiful Aphrodite was going to high Olympus to ask for the maidens the accomplishment of gladsome marriage—going to Zeus who hurls the thunderbolt, for well he knows all things, both the happiness and the haplessness of mortal men—meanwhile the spirits of the storm snatched away the maidens and gave them to the hateful Erinyes to deal with.\(^1\) Would that even so those who have dwellings on Olympus would blot me from sight, or that fair-tressed

\(^1\) Others render "to be their servants."
Η ἡμέρα ἐνυπόβαλα τὴν Ἀρτέμις, ὡς ὁ θυσία καὶ γαῖαν ὑπὸ στυγηρὴν ἀφικοίμην. 
μηδὲ τί θείον ἄνδρας ἐξουσιώνοις νόμα. 
ἀλλὰ τὸ μὲν καὶ ἀνεκτὸν ἔχει κακὸν, ὅπποτε κἀν τὸ ἡμετα μὲν κλαίη, πυκνῶς ἀκαχήμενος ἦτορ, 
νῦκτας δ’ ὑπὸς ἔχωσι—ὁ γὰρ τ’ ἐπέληθεν ἄπαντων, 
ἐσθλῶν ἡδὲ κακὸν, ἔπει ἀρ βλέφαρ’ ἀμφικαλύψῃ—
ἀυτάρ ἐμοὶ καὶ ὅνειρα ἐπέσεσεν κακὰς δαίμων. 
τὴδε γὰρ αὐ μοι νυκτὶ παρέδραθεν εἰκελος αὐτῷ, 
τοῖς ἐν τοῖς ἕνα ἀμα στρατῆ' αὐτάρ ἐμὸν κήρ 
χαῖρ’, ἐπεὶ οὐκ ἐφάμην ὅναρ ἐμμεναί, ἀλλ’ ὑπάρ ἡδη.’

"Ὡς ἐφατ’, αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἡώς. 
τής δ’ ἄρα κλαυοῦσις ὅπα σύνθετο δίος Ὁδυσσεύς
μερμήριζε δ’ ἔπειτα, δόκησε δὲ οἵ κατὰ θυμὸν ἦδη γυγνώσκουσα παρεστάμεναι κεφαλῆ. 
χλαίναν μὲν συνελών καὶ κώσα, τοῖς ἐνεύδειν, 
ἐς μέγαρον κατέθηκεν ἐπὶ θρόνου, ἐκ δὲ βοείν κ
θῆκε θύραξι φέρων, Διὸ δ’ εἰξειν χεῖρας ἁνασχὼν. 

"Ζεῦ πάτερ, εἰ μ’ ἔθελοντες ἐπὶ τραφερὴν τε καὶ ὑγρὴν 
ἐγέν’ ἐμὴν ἢ γαῖαν, ἔπει μ’ ἀκακώσατε λήν, 
φήμην τίς μοι φάσθω ἐγειρομένων ἀνθρώπων ἐνδοθεν, ἐκτοσθὲν δὲ Διὸς τέρας ἄλλο φανῆτω.” 

"Ὡς ἐφατ’ εὐχόμενος· τοῦ δ’ ἔκλυε μητίτεα Ζεῦς, 
αὐτίκα δ’ ἐβρόντησεν ἄπ’ αἰγλήλεντος Ἡλύμπου, 
ὑψίθεν ἐκ νεφέων γῆθησε δὲ δίος Ὁδυσσεύς. 
φήμην δ’ ἐξ οἴκοιο γυνὴ προέηκεν ἀλετρίς 
πλησίον, ἐνθ’ ἄρα οἱ μύλαι ἤτο ποιμένι λαῶν, 

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Artemis would smite me, so that with Odysseus before my mind I might even pass beneath the hateful earth, and never gladden in any wise the heart of a baser man. Yet when a man weeps by day with a heart sore distressed, but at night sleep holds him, this brings with it an evil that may well be borne—for sleep makes one forget all things, the good and the evil, when once it envelops the eyelids—but upon me a god sends evil dreams as well. For this night again there lay by my side one like him, even such as he was when he went forth with the host, and my heart was glad, for I deemed it was no dream, but the truth at last.'

So she spoke, and straightway came golden-throned Dawn. But as she wept goodly Odysseus heard her voice, and thereupon he mused, and it seemed to his heart that she knew him and was standing by his head. Then he gathered up the cloak and the-fleecees on which he was lying and laid them on a chair in the hall, and carried the ox-hide out of doors and set it down; and he lifted up his hands and prayed to Zeus:

"Father Zeus, if of your good will ye gods have brought me over land and sea to my own country, when ye had afflicted me sore, let some one of those who are awaking utter a word of omen for me within, and without let a sign from Zeus be shown besides."

So he spoke in prayer, and Zeus the counsellor heard him. Straightway he thundered from gleaming Olympus, from on high from out the clouds; and goodly Odysseus was glad. And a woman, grinding at the mill, uttered a word of omen from within the house hard by, where the mills of the shepherd of
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τήσιν δώδεκα πᾶσαι ἐπερρώντο γυναῖκες ἀλφίτα τεῦχονσαι καὶ ἀλείστα, μυέλον ἀνδρῶν. αἰ μὲν ἄρ' ἄλλαι εὐδον, ἔπει κατὰ πυρὸν ἄλεσσαν, ἢ δὲ μὲν οὕτω παύετ', ἀφαιροτάτη δ’ ἐτετυκτό· ἢ ρα μύλην στῆσασα ἔπος φάτο, σῆμα ἂνακτιν.

‘Ζεῦ πάτερ, ὃς τε θεοίσι καὶ ἀνθρώποισιν ἀνάσσει, ἢ μεγάλ’ ἐβρόντησας ἃπτ’ οὐρανοῦ ἀστερόεντος, οὐδὲ ποθὸ νέφος ἐστί· τέρας νῦ τεφ τόδε φαίνεις. κρήνον νῦν καὶ ἐμοὶ δειλή ἔπος, ὅτι κεν εἰπω· μηνιστήρεσ πύματον τε καὶ ὑστατον ἦματι τώδε ἐν μεγάροις Ὀδυσσῆος ἐλοίατο δαίτ’ ἐρυτεινήν, οὐ δὴ μοι καμάτω θυμαλγεὶ γούνωτ’ ἐλυσαν ἀλφίτα τευχοῦσῃ· νῦν ὑστατα δειπνήσειαν.”

‘Ὡς ἄρ’ ἐφή, χαίρεν δὲ κλεηδῶν δίος Ὀδυσσεύς Ζηνὸς τε βροντῆ· φάτο γὰρ τίσασθαι ἀλείτας.

Αἱ δ’ ἄλλαι δμφαί κατὰ δώματα κάλ’ Ὀδυσσῆος ἀγρώμεναι ἄνεκαιν ἑτ’ ἐσχάρη ἀκάματον πῦρ. Τηλέμαχος δ’ εὐνήθειν ἄνιστατο, ἰσόθεος φῶς, εἴματα ἑσσάμενος· περὶ δὲ ξίφος ὄξυ θετ’ ὦμφο ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα, εἶλετο δ’ ἀλκιμον ἔγχος, ἀκαχμένον ἥξει χαλκῳ· στῆ δ’ ἄρ’ ἐπ’ οὐδόν ἰὼν, πρὸς δ’ Εὐρυκλειαν ἔσεπτε·

‘Μαία φίλῃ, τὸν ξεὶνον ἐτιμήσασθ’ ἐνὶ οἰκῳ εὐνὴ καὶ σίτῳ, ἢ αὐτῶς κεῖται ἀκηδῆς; τοιαύτῃ γὰρ ἐμὴ μήτηρ, πινυτῇ περ ἐνύσα· ἐμπλήγην ἐτερόν γε τίει μερόπων ἀνθρώπων χείρονα, τὸν δὲ τ’ ἄρειον ὀτιμήσασ’ ἀποπέμπει.”

1 ἀγρώμεναι: ἐγρώμεναι.

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the people were set. At these mills twelve women in all were wont to ply their tasks, making meal of barley and of wheat, the marrow of men. Now the others were sleeping, for they had ground their wheat, but she alone had not yet ceased, for she was the weakest of all. She now stopped her mill and spoke a word, a sign for her master:

"Father Zeus, who art lord over gods and men, verily loud hast thou thundered from the starry sky, yet nowhere is there any cloud: surely this is a sign that thou art showing to some man. Fulfil now even for wretched me the word that I shall speak. May the wooers this day for the last and latest time hold their glad feast in the halls of Odysseus. They that have loosened my limbs with bitter labour, as I made them barley meal, may they now sup their last."

So she spoke, and goodly Odysseus was glad at the word of omen and at the thunder of Zeus, for he thought he had gotten vengeance on the guilty.

Now the other maidens in the fair palace of Odysseus had gathered together and were kindling on the hearth unwearied fire, and Telemachus rose from his bed, a godlike man, and put on his clothing. He slung his sharp sword about his shoulder, and beneath his shining feet he bound his fair sandals; and he took his mighty spear, tipped with sharp bronze, and went and stood upon the threshold, and spoke to Eurykleia:

"Dear nurse, have ye honoured the stranger in our house with bed and food, or does he lie all uncared for? For such is my mother's way, wise though she is: in wondrous fashion she honours one of mortal men, though he be the worse, while the better she sends unhonoured away."
Τον δ’ αὐτὲ προσεῖπε περιφρῶν Εὐρύκλεια·

"Οὐκ ἀν μιν νῦν, τέκνον, ἀναίτιον αἰτῶ·
oiñon mèn γαρ πίνε καθήμενος, ὅφρ’ ἔθελ’ αὐτὸς,
σίτου δ’ οὐκέτ’ ἐφ’ πεινύμεναι· εἰρετο γαρ μιν.

ἀλλ’ ὅτε δὴ κοίτου καὶ ὑπνον μμηνήσκοιτο,

ἡ μὲν δὲμν’ ἀνωγεν ὑποστορέσαι δημησιν,

αὐτὰρ δ’ ἢ γ’, ὥς τις πάμπαν ὅξυρος καὶ ἀποτμως,

οὐκ ἔθελ’ ἐν λέκτρισι καὶ ἐν ῥήγεσαι καθεὐδεῖν,

ἀλλ’ ἐν ἄδεψητω βοεῖ καὶ κάσειν οἶνων

ἐδραθ’ ἐνι προδομῷ· χλαίναι δ’ ἐπιέσσαμεν ἡμεῖς·”

"Ως φάτο, Τηλεμάχοις δὲ διεκ μεγάροι βεβήκει

ἐγχος ἤχον, ἀμα τῷ γε δύω κύνες ἁργοι ἔποντο.

βὴ δ’ ἵμεν εἰς ἀγορὴν μετ’ ἐυκνημίδας Ἁχαιοῦς.

ἡ δ’ αὐτὲ δημησιν ἐκέκλετο δία γυναικῶν,

Εὐρύκλει’, Ἡμείς τυγάτηρ Πεισηνορίδαο·

"Ἀγρείθ’, αἱ μὲν δῶμα κορήσατε ποιητύσασαι,

ῥᾶσσατε τ’, ἐν τῇ θρόνοις εὑποίτωσαι τάπητας

βάλλετε πορφυρέους· αἱ δὲ στόγγυοι τραπέζας

πάσας ἀμφιμάσασθε, καθήρατε δὲ κρητήρας

καὶ δέσα ἀμφικύπελλα τετυγμένα· ταὶ δὲ μεθ’ ὁδῷ

ἔρχεσθε κρήσειτε, καὶ οἰστεῖ θάσσον ιοῦθαι.

οὐ γὰρ δὴν μνηστήρες ἀπέσσονται μεγαροί,

ἀλλὰ μᾶλ’ ἡρί νέονται, ἐπεὶ καὶ πᾶσιν ἐορτή.’

"Ως ἐφαθ’, αἱ δ’ ἅρα τῆς μᾶλα μὲν κλύουν ἡδ’ ἐπιθύνοτο

αἱ μὲν ἑκίκοσι βῆσαν ἐπὶ κρήσει μελάνυδρον,

αἱ δ’ αὐτοῦ κατὰ δῶματ’ ἐπισταμένως πονέοντο.

’Ἐσ δ’ ἡλθον δρηστήρες Ἁχαιών. οἱ μὲν ἔπειτα

ἐν καὶ ἐπισταμένως κέασαν ἐὔλα, ταὶ δὲ γυναικεῖς

ἡλθον ἀπὸ κρήσεως· ἐπὶ δὲ σφίσιν ἢλθε συβωτής

τρεῖς σιάλους κατάγον, οἱ ἔσαν μετὰ πᾶσιν ἄριστοι.

1 δύω κύνες: κύνες πόδας; cf. ii. 11; xvii. 62.

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Then wise Eurycleia answered him: "In this matter, child, thou shouldest not blame her, who is without blame. He sat here and drank wine as long as he would, but for food he said he had no more hunger, for she asked him. But when he be-thought him of rest and sleep, she bade the maidens strew his bed. But he, as one wholly wretched and hapless, would not sleep on a bed and under blankets, but on an undressed ox-hide and fleeces of sheep he slept in the fore-hall, and we flung over him a cloak."

So she spoke, and Telemachus went forth through the hall with his spear in his hand, and with him went two swift hounds. And he went his way to the place of assembly to join the company of the well-greaved Achaeans, but Eurycleia, the goodly lady, daughter of Ops, son of Peisenor, called to her maidens, saying:

"Come, let some of you busily sweep the hall and sprinkle it, and throw on the shapely chairs coverlets of purple, and let others wipe all the tables with sponges and cleanse the mixing-bowls and the well-wrought double cups, and others still go to the spring for water and bring it quickly here. For the wooers will not long be absent from the hall, but will return right early; for it is a feast-day for all men."

So she spoke, and they readily hearkened and obeyed. Twenty of them went to the spring of dark water, and the others busied themselves there in the house in skilful fashion.

Then in came the serving-men of the Achaeans, who thereafter split logs of wood well and skilfully; and the women came back from the spring. After them came the swineherd, driving three boars which were the best in all his herd. These he let be to
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καὶ τοὺς μὲν ρ’ εἰάσε καθ’ ἔρκεα καλὰ νέμεσθαι, αὐτὸς δ’ αὐτ’ Ὄδυσσηα προσηύδα μειλιχίουσι.

“Εξεῖν’, ἦ ἄρ τι σε μᾶλλον Ἀχαιοὶ εἰσορώσειν, ἥν σ’ ἀτιμάζουσι κατὰ μέγαρ’, ώς τὸ πάρος περ;”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσει,

“Ai γὰρ δή, Ἐὔμαιε, θεοὶ τισαίατο λάβην, ἦν οἶδ’ ὑβρίζουντες ἀτύσθαλα μηχανόνται
οὐκ ἐν ἀλλοτρίῳ, οὔδ’ αἴδοις μοίραν ἔχονσιν.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, ἄγχιμολον δὲ σφ’ ἦλθε Μελάνθιος, αἰτόλος αἰγῶν. αἴγας ἄγων αἱ πᾶσι μετέπρεπον αἰπολίουσιν,

δεὴν ποιότητασί. δύω δ’ ἀμ’ ἐποντο νομῆσι. χαὶ τὰς μὲν κατέδησεν ὑπ’ αἰθούσῃ ἐριδοῦτον,

αὐτὸς δ’ αὐτ’ Ὅδυσσηα προσηύδα κερτομίουσι.”

“Εξεῖν’, ἐτὶ καὶ νῦν ἐνθάδ’ ἀνυῆσει κατὰ δῶμα ἀνέρας αἰτίζων, ἀτὰρ οὔκ ἔξεισθα θύραξ;

πάντως οὐκέτι νωὶ διακρινέσθαι ὅῳ

πρὶν χειρὸν γεύσασθαι, ἐπεὶ σύ περ οὐ κατὰ κόσμον

αιτίζεις: εἰσίν δὲ καὶ ἀλλαὶ δαῖτε Ἀχαϊῶν.”

“Ὡς φάτο, τὸν δ’ οὐ τί προσέφη πολύμητις Ὅδυσσεις,

ἄλλ’ ἀκέων κίνησε κάρῃ, κακὰ βυσσοδομεύων.

Τοῖς δ’ ἐπὶ τρίτας ἠλθεὶς Φιλοίτιος, ὄρχαμος ἀνδρῶν, βοῦν στείραν μητήρθησιν ἄγων καὶ πίονας αἴγας.

πορθμῆς δ’ ἄρα τοὺς γε διήγαγον, ο’ τε καὶ ἀλλὸς ἀνθρώπους πέμπουσιν, ότις σφέας εἰσαφίκηται.

καὶ τὰ μὲν εὔ κατέδησεν ὑπ’ αἰθούσῃ ἐριδοῦτον,

αὐτὸς δ’ αὐτ’ ἐρείεινε συβῶτην ἄγχει παραστάς.”

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feed in the fair courts, but himself spoke to Odysseus with gentle words:

"Stranger, do the Achaeans look on thee with any more regard, or do they dishonour thee in the halls as before?"

Then Odysseus of many wiles answered him, and said: "Ah, Eumaeus, I would that the gods might take vengeance on the outrage wherewith these men in wantonness devise wicked folly in another's house, and have no place for shame."

Thus they spoke to one another. And near to them came Melanthius the goatherd, leading she-goats that were the best in all the herds, to make a feast for the wooers, and two herdsmen followed with him. The goats he tethered beneath the echoing portico, and himself spoke to Odysseus with taunting words:

"Stranger, wilt thou even now still be a plague to us here in the hall, asking alms of men, and wilt thou not begone? 'Tis plain, methinks, that we two shall not part company till we taste one another's fists, for thy begging is in no wise decent. Also it is not here alone that there are feasts of the Achaeans."

So he spoke, but Odysseus of many wiles made no answer, but he shook his head in silence, pondering evil in the deep of his heart.

Besides these a third man came, Philoetius, a leader of men, driving for the wooers a barren heifer and fat she-goats. These had been brought over from the mainland by ferrymen, who send other men, too, on their way, whosoever comes to them. The beasts he tethered carefully beneath the echoing portico, but himself came close to the swineherd and questioned him, saying:
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"Τίς δὴ ὁδε Ξείνος νέον εἰλήλουθε, συβώτα, ἡμέτερον πρὸς δῶμα; τέων δὲ ξέ εὐχεταὶ εἶναι ἄνδρῶν; ποῦ δὲ νῦ ὦ γενεή καὶ πατρίς ἀρουρα; δύσμορος, ἢ τε ἔοικε δέμας βασιλῆι ἄνακτι· ἄλλα θεοὶ δυνώσω πολυπλάγκτους ἄνθρωπους, ὀππότε καὶ βασιλεύσων ἐπικλώσασται οἰξύν." 1

"Η καὶ δεξιερὴ δειδίσκητο χειρὶ παραστάς, καὶ μιν φωνῆσας ἔπεα πτερόεντα προσηύδα· "Χαίρε, πάτερ ὁ Ξείνε· γένοιτό τοι ἔς περ ὑπίσσω ὅλβος· ἀτάρ μὲν νῦν τε κακοῖς ἔχεαι πολέεσσι. 2 Ἡσυρὶ πάτερ, οὕτω σείο θεῶν ὀλοστέρος ἄλλος· οὐκ ἐλεαίρεις ἄνδρας, ἐπὶ δὴ γείνεαι αὐτὸς, μισγέμεναι κακότητι καὶ ἀλγεσὶ λεγαλέουσιν. ἱδιον, ὡς ἐνόχηα, δεδάκρυται δὲ μοι ὅσσε μυησαμένῳ 'Οδυσῆος, ἐπεὶ καὶ κείνον ὅιο τοιάδε λαίφε' ἔχοντα κατ' ἄνθρωπος ἀλάλησθαι, εἰ ποὺ ἔτι ξώει καὶ ὀρᾶ φάος ἥπειρο. 20 εἰ δὲ ἡδὲ τέθνηκε καὶ εἰν Δίδαο δόμουσιν, ὡ μοι ἐπεὶ Ο'Οδυσῆος ἀμύμονοι, δὲ μ' ἐπὶ βουσίν εἶα' ἔτι τυυθὼν ἐντα Κεφαλήνων ἐνί δήμῳ. νῦν δ' αἱ μὲν γύγνουται ἀθέσφατοι, οὖδε κεν ἄλλος ἄνδρι γ' ὑποσταχόντο βοῶν γένος εὐρυμετώπων· τὰς δ' ἄλλοι με κέλονται ἀγιοκτενὶ σφισσὶ μαυτοῖς ἐδμεναι· οὖδε τι παιδὸς ἐνί μεγάρος ἀλέγουσιν, οὖδ' ὅπιδα τρομέωυσι θεῶν· μεμάσει γὰρ ἡδη κτῆματα δάσσασθαι δὴν οἰχομένουο ἀνακτος. αὐτὰρ ἐμοὶ τόδε θυμος ἐνί στήθεσσι φίλοισι

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"Who is this stranger, swineherd, who has newly come to our house? From what men does he declare himself to be sprung? Where are his kinsmen and his native fields? Hapless man! Yet truly in form he is like a royal prince; howbeit the gods bring to misery far-wandering men, whenever they spin for them the threads of trouble, even though they be kings."

Therewith he drew near to Odysseus, and stretching forth his right hand in greeting, spoke and addressed him with winged words:

"Hail, Sir stranger; may happy fortune be thine in time to come, though now thou art the thrall of many sorrows! Father Zeus, no other god is more baneful than thou; thou hast no pity on men when thou hast thyself given them birth, but bringest them into misery and wretched pains. The sweat broke out on me when I marked the man, and my eyes are full of tears as I think of Odysseus; for he, too, I ween, is clothed in such rags and is a wanderer among men, if indeed he still lives and beholds the light of the sun. But if he is already dead and in the house of Hades, then woe is me for blameless Odysseus, who set me over his cattle, when I was yet a boy, in the land of the Cephallenians. And now these wax past counting; in no other wise could the breed of broad-browed cattle yield better increase\(^1\) for a mortal man. But strangers bid me drive these now for themselves to eat, and they care nothing for the son in the house, nor do they tremble at the wrath of the gods, for they are eager now to divide among themselves the possessions of our lord that has long been gone. Now, as for myself, the

\(^1\) The Greek word refers properly to ripening grain.
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πόλλ’ ἐπιδινεῖται: μάλα μὲν κακὸν υἱὸς ἐόντος ἄλλων δήμου ἴκεσθαι ίὸντ’ αὐτῆς βόεσσιν, ἄνδρας ἐς ἄλλοδαποὺς: τὸ δὲ βίγμα, αὐθί μένουτα βουσίν ἔπ’ ἀλλοτρίας καθῆμενον ἄλγεα πάσχειν. καὶ κεν δὴ πάλαι ἄλλον ὑπερμενέων βασιλῆων ἐξικόμην φεῦγων, ἐπεὶ οὐκὲτ’ ἀνεκτὰ πέλουται ἄλλ’ ἔτι τὸν δύστηνον δίομαι, εἰ ποθεν ἐλθὼν ἄνδρῶν μυστήρων σκέδασιν κατὰ δῶματα θεί.’

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς “Βουκόλ’, ἐπεὶ οὔτε κακῷ οὔτ’ ἄφροι φωτὶ ἔοικας, γυγνώσκω δὲ καὶ αὐτὸς ὦ τοι πινυτῇ φρένας ἵκει, τοῦνεκά τοι ἔρεω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι ἱστὶ γὰρ Ζεὺς πρῶτα θεῶν ξενίῃ τε τράπεζα ἵστη τ’ Ὀδυσσῆος ἀμύμονος, ἣν ἀφικάνω, ἦ σέθεν ἐνθάδ’ ἐόντος ἐλεύσεται οὐκαδ’ Ὀδυσσεύς· σοίσιν δ’ ὀφθαλμοίσιν ἐπόψεαι, αἱ κ’ ἔθελησθα, κτεινομένους μυστήρας, οἱ ἐνθάδε κοιρανέουσιν.”

Τὸν δ’ αὐτὲ προσέειπε βοῶν ἐπιβουκόλος ἀνήρ. “Ἀλ γὰρ τοῦτο, ξεινὲ, ἐποὺς τελέσειε Κρονίων γνοῖς χ’ οὔ ἐμὴ δύναμι καὶ ξειρές ἐπονταί.” Ὡς δ’ αὐτὸς Εὔμαιος ἐπεύξατο πᾶσι θεοῖσι νοστήσαι Ὀδυσσῆα πολύφρονα ὄνδε δόμουδε.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἄλληλους ἀγορέουν, μυστήρες δ’ ἀρα Τηλεμάχῳθάνατόν τε μόρον τε ήρτυνον ἀυτὰρ ὁ τοῖσιν ἀριστερὸς ἦλθεν ὀρνις, αἰετὸς ψυπτήτης, ἔχε δὲ τρήρωνα πέλειαιν. τοῖσιν δ’ Ἀμφίνομος ἀγορήσατο καὶ μετεειπέν· 290
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...heart in my breast keeps revolving this matter: a very evil thing it is, while the son lives, to depart along with my cattle and go to a land of strangers, even to an alien folk; but this is worse still, to remain here and suffer woes in charge of cattle that are given over to others. Aye, verily, long ago would I have fled and come to some other of the proud kings, for now things are no more to be borne; but still I think of that hapless one, if perchance he might come back I know not whence, and make a scattering of the wooers in his house."

Then Odysseus of many wiles answered him, and said: "Neatherd, since thou seemest to be neither an evil man nor a witless, and I see for myself that thou hast gotten an understanding heart, therefore will I speak out and swear a great oath to confirm my words. Now be my witness Zeus above all gods, and this hospitable board, and the hearth of noble Odysseus to which I am come, that verily while thou art here Odysseus shall come home, and thou shalt see with thine eyes, if thou wilt, the slaying of the wooers, who lord it here."

Then the herdsman of the cattle answered him: "Ah, stranger, I would that the son of Cronos might fulfil this word of thine! Then shouldest thou know what manner of might is mine, and how my hands obey."

And even in like manner did Eumaeus pray to all the gods that wise Odysseus might come back to his own home.

Thus they spoke to one another, but the wooers meanwhile were plotting death and fate for Telemachus; howbeit there came to them a bird on their left, an eagle of lofty flight, clutching a timid dove. Then Amphinomus spoke in their assembly, and said: 291
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"Ω φίλοι, οὐχ ἢμιν συνθεύσεται ἢδε γε βουλή, τῇ θελεμάχου φόνος· ἀλλὰ μην οἴομεθα δαίτως.

"Ως ἔφατ' Ἀμφίνομος, τοῖς δ' ἐπιήδανε μῦθος. ἐλθόντες δ' ἐς δόματ' Ὁδυσσής θείοιο
χλαίνας μὲν κατέθεντο κατὰ κλισμοῦς τε θρόνους τε, οἱ δ' ἵερευόν διὸς μεγάλους καὶ πίνακας ἀἰγας,
ἱερεύον δὲ σύνες σίλας καὶ βοῦς ἀγελαίνῃ· σπλάγχνα δ' ἄρ' ὀπτήσαντες ἐνώμων, ἐν δὲ τε οἶνον
κρητήρας κερόπων. κύπελλα δὲ νείμε συθώτης. σίτον δὲ σφ' ἐπένειμε Φιλοίτιος, ὄρχαμος ἀνδρῶν,
καλοῖς ἐν κανέοισιν, ἐφυνχόει δὲ Μελάνθευς. οἱ δ' ἐπ' οὐνέλαθ' ἐτοίμα προκείμενα χεῖρας ἵαλλον.

Τηλέμαχος δ' Ὅδυσσῆα καθίδρυε, κέρδεα νωμῶν, ἐντὸς ἐυσταθέος μεγάρου, παρὰ λαίνου οὖδον,
δίφρον ἀεικέλιον καταθεῖς ὀλίγην τε τράπεζαν· πάρ' δ' ἔτιθει σπλάγχνων μοῖρας, ἐν δ' οἶνον ἔχευεν ἡ
ἐν δέπαι χρυσέω, καὶ μῖν πρὸς μῦθον ἔειπεν· "Ενταυθοὶ νῦν ἄτοχος μετ' άνδράσιν οἰνοποτάξων
κερακίας δε τοι αὐτὸς ἐγὼ καὶ χεῖρας ἀφέξω πάντων μηστήρων, ἔπει οὗ τοι δήμῳ ἐστιν
οἶκος δ' ἀλλ' Ὅδυσσῆος, ἐμοὶ δ' ἐκτήσατο κείνος. ἔτι
ὑμεῖς δὲ, μηστήρης, ἐπίστητε θυμὸν ἐνυπῆς
καὶ χειρῶν, ἦν μή τις ἔρις καὶ νεῖκος ὀρηται."

"Ὡς ἐφαθ', οἱ δ' ἄρα πάντες οδὰς ἐν χείλεσι φύντε
Τηλέμαχον θαῦμαξον, δ' θαρσαλέως ἀγόρευε.
τοῖς δ' Ἀντίνοος μετέφη, Εὔπεθεος νίος·
"Καὶ χαλεπῶν περ' ἐόντα δεχώμεθα μῦθον. 'Αχαι
Τηλέμαχοι μάλα δ' ἢμιν ἀπειλήσας ἀγορεύει.

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THE ODYSSEY, XX. 245-272

“Friends, this plan of ours will not run to our liking, even the slaying of Telemachus; nay, let us bethink us of the feast.”

So spoke Amphinomus, and his word was pleasing to them. Then, going into the house of godlike Odysseus, they laid their cloaks on the chairs and high seats, and men fell to slaying great sheep and fat goats, aye, and fatted swine, and the heifer of the herd. Then they roasted the entrails and served them out, and mixed wine in the bowls, and the swineherd handed out the cups. And Philoctetus, a leader of men, handed them bread in a beautiful basket, and Melanthius poured them wine. So they put forth their hands to the good cheer lying ready before them.

But Telemachus, with crafty thought, made Odysseus sit within the well-built hall by the threshold of stone, and placed for him a mean stool and a little table. Beside him he set portions of the entrails and poured wine in a cup of gold, and said to him:

“Sit down here among the lords and drink thy wine, and the revilings and blows of all the wooers will I myself ward from thee; for this is no public resort, but the house of Odysseus, and it was for me that he won it. And for your part, ye wooers, refrain your minds from rebukes and blows, that no strife or quarrel may arise.”

So he spoke, and they all bit their lips and marvelled at Telemachus for that he spoke boldly; and Antinous, son of Euripides, spoke among them, saying:

“Hard though it be, Achaeans, let us accept the word of Telemachus, though boldly he threatens
ΟΥ ΓΑΡ ΖΕΥΣ ΕΙΔΕ ΚΡΟΝΙΩΝ· ΤΟΥ ΚΕ ΜΙΝ ΉΔΗ ΠΑΥΣΑΜΕΝ ΕΝ ΜΕΓΑΡΟΙΣΙ, ΛΑΝΔΙΝ ΠΕΡ ΕΟΝΤ' ΑΓΩΡΗΤΗΝ." ΩΣ ΕΦΑΤ' ΑΛΤΙΝΟΟΣ· Ο Δ' ΑΡ' ΟΝΚ ΕΜΠΑΧΕΤΟ ΜΥΘΩΝ· ΚΗΡΥΚΕΣ Δ' ΑΝΑ ΑΣΤΥ ΘΕΩΝ ΙΕΡΗΝ ΕΚΑΤΟΜΒΗΝ ΉΓΟΝ· ΤΟΙ Δ' ΑΓΕΡΟΝΤΟ ΚΑΡΗ ΚΟΜΩΝΤΕΣ 'ΑΧΑΙΟΙ ΑΛΣΟΣ ΥΠΟ ΣΚΙΕΡΟΝ ΕΚΑΤΗΒΟΛΟΥ 'ΑΠΟΛΛΩΝΩΣ.

ΟΙ Δ' ΕΤΕΙ ΩΠΤΗΣΑΝ ΚΡΕ' ΥΠΕΡΤΕΡΑ ΚΑΙ ΕΡΥΣΑΝΤΟ, ΜΟΙΡΑΣ ΔΑΣΣΑΜΕΝΟΙ ΔΑΙΝΥΝΤ' ΕΡΙΚΥΔΕΑ ΟΙΑΤΑ· ΠΑΡ Δ' ΑΡ' 'ΟΔΥΣΣΗΗI ΜΟΙΡΑΝ ΘΕΣΑΝ ΟΙ ΠΟΝΕΟΝΤΟ ΊΣΗΝ, ΩΣ ΑΥΤΟΙ ΠΕΡ ΕΛΑΓΧΑΝΟΝ· ΔΩΣ ΓΑΡ ΑΝΩΓΕΙ ΤΗΛΕΜΑΧΟΣ, ΦΙΛΟΣ ΝΙΟΣ 'ΟΔΥΣΣΗΗΟΣ ΘΕΙΟΙΟ.

ΜΥΝΣΤΗΡΑΣ Δ' ΌΥ ΠΑΜΠΑΝ ΑΓΙΝΗΡΑΣ ΕΙΑ 'ΑΘΗΗΗΗ ΛΩΒΗΣ ΙΣΧΕΘΑΙ ΘΥΜΑΛΛΗΓΕΩΣ, ΘΡΡ' ΕΤΙ ΜΑΛΛΟΝ ΔΥΗ ΑΧΟΣ ΚΡΑΔΙΝΗ ΔΑΕΡΤΙΑΔΗΝ 'ΟΔΥΣΣΗΗΑ. ΗΝ ΔΕ ΤΙΣ ΕΝ ΜΥΝΣΤΗΡΑΙΝ ΑΝΗΡ ΑΘΕΜΙΣΤΙΑ ΕΙΔΩΣ, ΚΤΗΣΙΠΠΟΣ Δ' ΌΝΟΜ' ΕΣΚΕ, ΣΑΜΗ Δ' ΕΝΙ ΙΟΙΚΙΑ ΝΑΙΕΝ· ΩΣ ΔΗ ΤΟΙ ΚΤΕΑΤΕΣΙ ΠΕΠΟΙΘΩΣ ΘΕΣΠΕΣΙΟΙΣΙ 1 ΜΝΑΣΚΕΤ' 'ΟΔΥΣΣΗΗΟΣ ΔΗΝ ΟΙΧΟΜΕΝΟΙΟ ΔΑΜΑΡΤΑ.

ΩΣ ΒΑ ΤΟΤΕ ΜΥΝΣΤΗΡΑΙΝ ΥΠΕΡΦΙΑΛΟΙΣΙ ΜΕΤΗΥΔΑ· "ΚΕΚΛΥΤΕ ΜΕΝ, ΜΥΝΣΤΗΡΕΣ ΑΓΙΝΗΡΕΣ, ΘΡΡΑ ΤΙ ΕΙΤΩ ΜΟΙΡΑΝ ΜΕΝ ΔΗ ΞΕΙΝΟΣ ΕΧΕΙ ΠΑΛΑΙ, ΩΣ ΕΠΕΟΙΚΕΝ, ΊΣΗΝ· ΟΥ ΓΑΡ ΚΑΛΟΝ ΑΤΕΒΕΙΝ ΟΙΔΕ ΔΙΚΑΙΟΝ ΞΕΙΝΟΥΣ ΤΗΛΕΜΑΧΟΥ, ΟΣ ΚΕΝ ΤΑΔΕ ΔΩΜΑΘ' ΊΚΗΤΑΙ.

ΑΛΛ' ΑΓΕ ΟΙ ΚΑΙ ΕΓΩ ΔΩ ΞΕΙΝΟΝ, ΘΡΡΑ ΚΑΙ ΑΥΤΟΔ ΗΕ ΛΟΕΤΡΟΧΟΙ ΔΩΝ ΓΕΡΑΙ ΗΕ ΤΙΟ ΑΛΛΩ ΔΜΩΝ, ΟΙ ΚΑΤΑ ΔΩΜΑΤ' 'ΟΔΥΣΣΗΗΟΣ ΘΕΙΟΙΟ." ΩΣ ΕΙΤΩΝ ΕΡΡΙΦΣΕ ΒΟΙΣ ΠΟΔΑ ΧΕΙΡΙ ΠΑΧΕΙΗ.

1 ΘΕΣΠΕΣΙΟΙΣΙ: ΠΑΤΡΟΣ ΕΩΙΟ.
us in his speech. For Zeus, son of Cronos, did not suffer it, else would we ere now have silenced him in the halls, clear-voiced talker though he is."

So spoke Antinous, but Telemachus paid no heed to his words. Meanwhile the heralds were leading through the city the holy hecatomb of the gods, and the long-haired Achaeans gathered together beneath a shady grove of Apollo, the archer-god.

But when they had roasted the outer flesh and drawn it off the spits, they divided the portions and feasted a glorious feast. And by Odysseus those who served set a portion equal to that which they received themselves, for so Telemachus commanded, the dear son of divine Odysseus.

But the proud wooers Athene would in no wise suffer to abstain from bitter outrage, that pain might sink yet deeper into the heart of Odysseus, son of Laertes. There was among the wooers a man with his heart set on lawlessness—Ctesippus was his name, and in Same was his dwelling—who, trusting forsooth in his boundless wealth, wooed the wife of Odysseus, that had long been gone. He it was who now spoke among the haughty wooers:

"Hear me, ye proud wooers, that I may say somewhat. A portion has the stranger long had, an equal portion, as is meet; for it is not well nor just to rob of their due the guests of Telemachus, whosoever he be that comes to this house. Nay, come, I too will give him a stranger's-gift, that he in turn may give a present either to the bath-woman or to some other of the slaves who are in the house of godlike Odysseus."

So saying, he hurled with strong hand the hoof of
κείμενον ἐκ κανέοιο λαβῶν· ὁ δ’ ἄλευσε Ὡδυσσεύς Ἄντεικνος·
Ἱκα παρακλίνας κεφάλην, μείδησε δὲ θυμῷ
σαρδάνιον μάλα τοῖν· ὁ δ’ εὐδημητὸν βάλε τοῖχον.
Κησιππον δ’ ἂρα Τηλέμαχος ἦν παπαὶ μύθω.

"Κησιππ’ ἦ μάλα τοῖν τόδε κέρδιον ἐπλετο θυμῷ,
οὐκ ἐβάλες τὸν ξείνον· ἄλευσε γὰρ βέλος αὐτὸς.
η γὰρ κὲν σε μέσον βάλον ἐγχεὶ ὁξύοντι,
καὶ κέ τοι ἄντλ γάμοιο πατὴρ τάφον ἀμφεπονεῖτο
ἐνθάδε. τῷ μή τίς μοι ἀεικεῖας ἐνὶ οἶκῳ
φανέτω. ἥδη γὰρ νοέω καὶ οἶδα ἐκαστα,
ἐσθλά τε καὶ τὰ χέρη. πάρος δ’ ἔτι νῆπιος ἦ.

ἀλλ’ ἐμπῆς τάδε μὲν καὶ τετλάμεν εἰσορώντες,
μήλων σφαζομένων οὐνόι τε πινομένωι
καὶ σίτου. χαλεπὸν γὰρ ἐρυκακείων ἐνα πολλοῦ.
ἀλλ’ ἀγε μηκέτι μοι κακὰ ἑξετε δυσμενέοντες
εἰ δ’ ἥδη μ’ αὐτὸν κτείναι μενεαῖνε χαλκῷ,
καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴῃ
τεθύμανεν ἡ τάδε γ’ αἴεν ἀεικέα ἐργ’ ὀράσθαι,
ξείνοις τε στυφελιξομένοις δμφάς τε γυναῖκας
ῥυστάξοντας ἀεικέλως κατὰ δόματα καλά.

"Ως ἐφαθ’, οἱ δ’ ἄρα πάντες ἄκην ἐγένοντο σιωπῆ.

"Ω φίλοι, οὐκ ὅπ’ τίς ἐπὶ ῥηθέντι δικαῖω
ἀντιβίοις ἐπέσεσι καθαπτόμενοι χαλεπαίνοι·
μήτε τι τὸν ξείνον στυφελίζετε μήτε τιν’ ἄλλον
δμών, οὗ κατὰ δόματα Ὡδυσσῆς θείοιο.
Τηλεμάχῳ δὲ κε μῦθον ἐγὼ καὶ μητέρι φαίνη
ἡπιον, εἰ σφώιν κραδίν ἄδοι ἀμφότεροιν.

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an ox, taking it up from the basket where it lay. But Odysseus avoided it with a quick turn of his head, and in his heart he smiled a right grim and bitter smile; and the ox's hoof struck the well-built wall. Then Telemachus rebuked Ctesippus, and said:

"Ctesippus, verily this thing fell out more to thy soul's profit. Thou didst not smite the stranger, for he himself avoided thy missile, else surely would I have struck thee through the middle with my sharp spear, and instead of a wedding feast thy father would have been busied with a funeral feast in this land. Wherefore let no man, I warn you, make a show of frowardness in my house; for now I mark and understand all things, the good and the evil, whereas heretofore I was but a child. But none the less we still endure to see these deeds, while sheep are slaughtered, and wine drunk, and bread consumed, for hard it is for one man to restrain many. Yet come, no longer work me harm of your evil wills. But if you are minded even now to slay me myself with the sword, even that would I choose, and it would be better far to die than continually to behold these shameful deeds, strangers mishandled and men dragging the handmaidens in shameful fashion through the fair hall."

So he spoke, and they were all hushed in silence, but at last there spoke among them Agelaus, son of Damastor:

"Friends, no man in answer to what has been fairly spoken would wax wroth and make reply with wrangling words. Abuse not any more the stranger nor any of the slaves that are in the house of divine Odysseus. But to Telemachus and his mother I would speak a gentle word, if perchance it may find
HOMER

όφρα μὲν ύμίν θυμός ἐνι στήθεσιν ἐώλπει νοστῆσειν 'Οδυσσήα πολύφρονα ὅωδε δόμωδε, τόφρ' οὐ τις νέμεσις μενέμεν τ' ἦν ἵσχεμεναι τε μνηστήρας κατὰ δώματ', ἔπει τόδε κέρδιον ἦν, εἰ νόστησι 'Οδυσσεὺς καὶ ὑπότροπος ἱκετο δώμα·

νῦν δ' ἤδη τόδε δῆλον, ὦ τ' οὐκέτι νόστιμος ἔστιν. ἀλλ' ἄγε, σῇ τάδε μητρὶ παρεξόμενος κατάλεξον, γῆμασθ' ὡς τις ἀριστος ἀνὴρ καὶ πλεῖστα πόρησιν, ὃφρα σὺ μὲν χαῖρων πατρῶια πάντα νέμηαι, ἔσθων καὶ πίνων, ἡ δ' ἄλλον δῶμα κομίζῃ."  

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα·  

"Οὐ μὰ Ζῆν', 'Αγέλαιε, καὶ ἄλγεα πατρὸς ἐμοίο, ὡς ποι τῇ 'Ιθάκης ἡ ἐφθαῖται ἡ ἀλαληταί, ὃ τι διατρίβω μητρὸς γάμον, ἄλλα κελεύω γῆμασθ' ὡς κ' ἐθέλη, ποτὶ δ' ἁσπετα δώρα δίδωμι. αἰδέομαι δ' ἀέκουσαν ἀπὸ μεγάροι δίσθαι μῦθῳ ἀναγκαῖῳ· μὴ τούτο θεός τελέσειν."  

"Ὡς φάτο Τηλέμαχος· μνηστήροι δὲ Παλλᾶς 'Αθῆνα· ἄσβεστον γέλω ὄρσε, παρέπλαγξεν δὲ νόημα. ὃι δ' ἢδη γναθμοὶ γελοῖοι ἀλλοτριώσιν, αἰμοφόρυκτα δὲ δὴ κρέα ἠσθίον· ὅσε δ' ἄρα σφέων δακρυόφων πίμπλαντο, γόον δ' ὠτότο θυμός. τοῖσι δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής·  

"Α δειλοί, τὶ κακὸν τόδε πάσχετε; νυκτὶ μὲν ύμέων εἰλύαται κεφαλαὶ τε πρόσωπα τε νέρθε τε γοῦνα.

1 The portents here mentioned—both those narrated as caused by the intervention of Athene and those seen in the prophetic vision of Theoclymenus—are familiar from the 298
favour in the minds of both. So long as the hearts in your breasts had hope that wise Odysseus would return to his own house, so long there was no ground for blame that you waited, and restrained the wooers in your halls; for this was the better course, had Odysseus returned and come back to his house. But now this is plain, that he will return no more. Nay then, come, sit by thy mother and tell her this, namely that she must wed him whosoever is the best man, and who offers the most gifts; to the end that thou mayest enjoy in peace all the heritage of thy fathers, eating and drinking, and that she may keep the house of another.”

Then wise Telemachus answered him: “Nay, by Zeus, Agelaus, and by the woes of my father, who somewhere far from Ithaca has perished or is wandering, in no wise do I delay my mother’s marriage, but I bid her wed what man she will, and I offer besides gifts past counting. But I am ashamed to drive her forth from the hall against her will by a word of compulsion. May God never bring such a thing to pass.”

So spoke Telemachus, but among the wooers Pallas Athene roused unquenchable laughter, and turned their wits awry. And now they laughed with alien lips, and all bedabbled with blood was the flesh they ate,¹ and their eyes were filled with tears and their spirits set on wailing. Then among them spoke godlike Theoclymenus:

“Ah, wretched men, what evil is this that you suffer? Shrouded in night are your heads and your faces and your knees beneath you; kindled is the

sagas and folk-poetry of various peoples as indicative of death and destruction.
HOMER

οίμωγῇ δὲ δέδη, δεδάκρυνται δὲ παρειά, αὐρατί δ' ἐρράδαται τοῖχοι καλαί τε μεσόδμαι
εἰδῶλων δὲ πλέον πρόθυρον, πλείη δὲ καὶ αὐλῆ, ἰεμένων Ἐρεβόσδε ὑπὸ ζόφον ἡλιοῦς δὲ
οὐρανοῦ ἐξαπόλωλε, κακῇ δ' ἐπιδέδρομεν ἀχλὺς.

'Ός ἐφαθ', οἱ δ' ἀρα πάντες ἐπ' αὐτῷ ἤδυ γέλασσαν
toῖσιν δ' Εὐρύμαχος, Πολύβου πάις, ἦρχ' ἀγορεῦειν

'Ἀφραίνει ξείνοι νέον ἀλλοθεν εἰληλουθώς.

ἀλλὰ μιν αἴσα, νέοι, δόμου ἐκπέμψασθε θύραζε
eis ἄγορήν ἔρχεσθαι, ἐπεὶ τάδε νυκτὶ ἔίσκει.

Τὸν δ' αὐτε προσέειπε Θεοκλίμενος θεοειδής

'Εὐρύμαχ', οὐ τί σ' ἀνωγα ἐμοὶ πομπῆς ὀπάξειν

εἰσὶ μοι ὅφθαλμοι τε καὶ οὐνα καὶ πόδες ἀμφω

καὶ νόσο ἐν στήθεσσι τετυγμένος οὐδὲν ἄεκτής.

toῖς ἔξειμι θύραζε, ἐπεὶ νοέω κακὸν ὑμμιν

ἐρχόμενον, τὸ κεν οὗ τις ὑπεκφύγοι οὐδ' ἀλέατο

μνηστήρων, οὗ δῶμαι κάτ' ἀντιθέου 'Οδυσῆος

ἀνέρας υβρίζουτες ἀτάσθαλα μηχανάσθε.

'Ός εἰπὼν ἐξῆλθε δόμων εἰ ναιεταόντων,

ἄκετο δ' ἐς Πειραιαν, ὦ μιν πρόφρων ὑπέδεκτο.

μνηστήρας δ' ἀρα πάντες ἐς ἄλληλους ὁρόωντες

Τηλέμαχον ἐρέθιζον, ἐπὶ ξείνοις γελώντες:

ὅδε δὲ τις εὑπέσκε νέον ὑπερηφορεῶντων

'Τηλέμαχ', οὗ τις σείο κακοξεινώτερος ἄλλος

οἶον μὲν τινα τοῦτον ἔχεις ἐπίμαστον ἀλῆτην,

σῖτον καὶ οἶνον κεχρημένον, οὐδὲ τι ἐργῷ

ἐμπαιον οὐδὲ βίης, ἀλλ' αὐτῶς ἄχθος ἀρούρης.

ἄλλος δ' αὐτὲ τις οὗτος ἀνέστη μαντεύεσθαι.

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sound of wailing, bathed in tears are your cheeks, and sprinkled with blood are the walls and the fair rafters. And full of ghosts is the porch and full the court, of ghosts that hasten down to Erebus beneath the darkness, and the sun has perished out of heaven and an evil mist hovers over all."

So he spoke, but they all laughed merrily at him. And among them Eurymachus, son of Polybus, was the first to speak:

"Mad is the stranger that has newly come from abroad. Quick, ye youths, convey him forth out of doors to go his way to the place of assembly, since here he finds it like night."

Then godlike Theoclymenus answered him: "Eurymachus, in no wise do I bid thee give me guides for my way. I have eyes and ears and my two feet, and a mind in my breast that is in no wise meanly fashioned. With these will I go forth out of doors, for I mark evil coming upon you which not one of the wooers may escape or avoid, of all you who in the house of godlike Odysseus insult men and devise wicked folly."

So saying, he went forth from the stately halls and came to Piraeus, who received him with a ready heart. But all the wooers, looking at one another, sought to provoke Telemachus by laughing at his guests. And thus would one of the proud youths speak:

"Telemachus, no man is more unlucky in his guests than thou, seeing that thou keepest such a filthy vagabond as this man here, always wanting bread and wine, and skilled neither in the works of peace nor those of war, but a mere burden of the earth. And this other fellow again stood up to
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ἀλλ' εἶ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἰς τοὺς ξείνους ἐν νυῆ πολυκλητίδι βαλόντες ἐς Σικελούς πέμψωμεν, θεον κέ τοι ἄξιον ἀλφοίν. ”¹

"Ὡς ἐφασαν μνηστήρες· ὁ δ' οὐκ ἐμπάξετο μύθων, ἀλλ' ἀκέων πατέρα προσεδέρκετο, δέγμενος αἰεί, ὀππότε δὴ μνηστήρισιν ἀναιδέσι χείρας ἔφησεί.

'Ἡ δὲ κατ' ἀντηστιν θεμένη περικαλλέα δίφρον κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια, ἀνδρῶν ἐν μεγάροις ἐκάστοιν μύθον ἄκουεν. δείπνουν μὲν γάρ τοι γε γελοῦντες τετύκοντο ἵδυ τε καὶ μενοεικές, ἐπεὶ μάλα πόλλα ἱέρευσαν· δόρπον δ' οὐκ ἂν πως ἀχαρίστερον ἄλλο γένοιτο, οίον δὴ τάχ' ἐμελλε θεᾶ καὶ καρτερὸς ἀνὴρ θησέμεναι· πρότεροι γὰρ ἄεικέα μηχανόωντο.

¹ ἀλφοί Bekker: ἀλφοὶ MSS.
prophesy. Nay, if thou wouldst hearken to me it would be better far: let us fling these strangers on board a benched ship, and send them to the Sicilians, whence they would bring 1 thee in a fitting price."

So spake the wooers, but he paid no heed to their words. Nay, in silence he watched his father, ever waiting until he should put forth his hands upon the shameless wooers.

But the daughter of Icarius, wise Penelope, had set her beautiful chair over against them, and heard the words of each man in the hall. For they had made ready their meal in the midst of their laughing, a sweet meal, and one to satisfy the heart, for they had slain many beasts. But never could meal have been more graceless than a supper such as a goddess and a mighty man were soon to set before them. For unprovoked they were contriving deeds of shame.

1 ἀλφοι (i.e. ἄλφοιεν) is a conjecture of Bekker's; the plural verb is demanded by the sense. Others change τοὺς ξεῖνους in line 382 to τὸν ξεῖνον. It seems impossible to assume "the sale" as subject to ἀλφοι.
Φ

Τῇ δ' ἀρ' ἐπὶ φρεσὶ θήκε θεὰ γλαυκώτης Ἀθήνη, κούρη Ἰκαρίοιο, περίφροιν Πηνελόπεία, τόξον μυντήρεσσι θέμεν πολιόν τε σίδηρον ἐν μεγάροις Ὀδυσσῆος, ἀέθλια καὶ φῶνον ἄρχήν. κλίμακα δ' ύψηλὴν προσεβήσετο οἷο δόμοιο, εἰλετο δὲ κληµίδ' εὐκαµµέα χειρὶ παχεῖς καλὴν χαλκεῖν' 1 κώπη δ' ἐλέφαντος ἐήθην. βῆ δ' ἰµεναι θαλαµόνδε σὺν ἀµφιπόλοις γυναιξὶν ἐσχατον ἐνθα δὲ οἱ κειµήλια κεῖτο ἀνακτος, χαλκὸς τε χρυσὸς τε πολύκµητος τε σίδηρος. ἐνθα δὲ τόξον κεῖτο παλίντονον ἦδε φαρέτρη ιοδόκος, πολλοὶ δ' ἐνεσαν στονώτες δίστοι, δῶρα τὰ οἱ ξείνοις Λακεδαίμονι δῶκε τυχήσας Ἰφιτος Εὐρυτίδης, ἐπιείκειος ἀθανάτωσι. τὸ δ' ἐν Μεσσήνῃ ξυµβλήτην ἀλλήλοιν οὐκ ἐν Ὀρτιλόχοιο δαίφρονος. ἦ τοι Ὀδυσσεὺς ἠλθε μετὰ χρείας, τὸ ρὰ οἱ πᾶς δήµος φέλλει, μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἀειραν νηυοι πολυκλησί τρηκόσι ηδὲ νοµῆς. τῶν ἑνεκ' ἐξεσίν πολλὴν ὄδον ἠλθεν Ὀδυσσεὺς παϊνόν ἔὼν πρὸ γὰρ ἦκε πατήρ ἀλλοι τε γέροντε. Ἰφιτος άθρ. ἵππους διζήµενος, αἱ οἱ οἶλοντο δώδεκα θῆλειαν, ὑπὸ δ' ἠµίονοι ταλαεργοῦ.

1 χαλκεῖν: χρυσεῖν.
BOOK XXI

But the goddess, flashing-eyed Athene, put it into the heart of the daughter of Icarius, wise Penelope, to set before the wooers in the halls of Odysseus the bow and the gray iron, to be a contest and the beginning of death. She climbed the high stairway to her chamber, and took the bent key in her strong hand—a goodly key of bronze, and on it was a handle of ivory. And she went her way with her handmaidens to a store-room, far remote, where lay the treasures of her lord, bronze and gold and iron, wrought with tojl. And there lay the back-bent bow and the quiver that held the arrows, and many arrows were in it, fraught with groanings—gifts which a friend of Odysseus had given him when he met him once in Lacedaemon, even Iphitus, son of Eurytus, a man like unto the immortals. They two had met one another in Messene in the house of wise Ortilochus. Odysseus verily had come to collect a debt which the whole people owed him, for the men of Messene had lifted from Ithaca in their benched ships three hundred sheep and the shepherds with them. It was on an embassy in quest of these that Odysseus had come a far journey, while he was but a youth; for his father and the other elders had sent him forth. And Iphitus, on his part, had come in search of twelve brood mares, which he had lost, with sturdy mules at the teat; but to him

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ai' de o'i kai epeita pho'nos kai moira geyonpto,
estei de Die's uio'n afike'to kartepothumi'ou,
fo'ba' Hrakli'ha, megala'non epistota' er'gon,
do'mi xe'inon elonta' katektan' e'en oikt
ske'tlia', oude' the'wv ou'pi'n yde'sat' oude' tra'peza',
ti'n h'no' i' paratheke'n' epeita de' pe'fwe kai auton,
upous' do' autous ech' krate pour'vn'xhas en megarpoidi.

tas erewon Odus'hi synhnteto, doke de' to'zou,
to' pr'on men 'e'froei me'gas Eurytov, autar' o' paidei
callip' apodhn'skawn en domasw ypsi'loisi.

to' do' Odus'se'n' xipos do' kai al'kimo'n' en'clos edwke'n,
archi'n' xe'sosu'ni' proske'de'os' oude' tra'pe'zhi'
ywto'n' allhlwv' pr'on gar Die's uios' ephe'fven
Iph'ton Eurytida'n', epieikelo'n' abanatosw',
do'i to'zou edwke. to' do' ou' pote' dos' Odus'se'n'
erchome'nos poleromde melanwv' epi' nev'n
hreit', all' autou mnima xe'inou filoi
k'esketo' en' megaroidi', foroei de' mi'n' h' en' gai'nu.'

'H do' ote' de' thalamon ton' afike'to di'a gnwnikwv
ou'don te' dru'nov prosbhsi'seto, ton' pote' tek'tov
xe'sse'n' epistam'no'n' kai' epi' stathmv'thven,
en' de' stathmois' arse', thuras' do' epetheke' fai'nas,
autik' ar' h' imanta' thwv' ape'lu'se korwnas,
en' de' kli'di' hke', thure'wv' do' anekopten' oxihas

1 k'esketo': the'skat'.

1 Others render "was an accomplice in monstrous deeds."
2 On the inside of the door was a bar or bolt to which a thong was attached. This thong passed through a hole in
thereafter did they bring death and doom, when he came to the stout-hearted son of Zeus, the man Heracles, who well knew deeds of daring; for Heracles slew him, his guest though he was, in his own house, ruthlessly, and had regard neither for the wrath of the gods nor for the table which he had set before him, but slew the man thereafter, and himself kept the stout-hoofed mares in his halls. It was while asking for these that Iphitus met Odysseus, and gave him the bow, which of old great Eurytus had been wont to bear, and had left at his death to his son in his lofty house. And to Iphitus Odysseus gave a sharp sword and a mighty spear, as the beginning of loving friendship; yet they never knew one another at the table, for ere that might be the son of Zeus had slain Iphitus, son of Eurytus, a man like unto the immortals, who gave Odysseus the bow. This bow goodly Odysseus, when going forth to war, would never take with him on the black ships, but it lay in his halls at home as a memorial of a dear friend, and he carried it in his own land.

Now when the fair lady had come to the store-room, and had stepped upon the threshold of oak, which of old the carpenter had skilfully planed and made straight to the line—thereon had he also fitted door-posts, and set on them bright doors—straightway she quickly loosed the thong from the handle and thrust in the key, and with sure aim shot the door, and, when the door was closed from the outside, served as a means of drawing the bolt into its socket; the thong was then fastened to a hook. To open the door from without the thong was first unfastened, and then the bolt was forced back by the key, which presumably fitted the aperture with nicety; hence the phrase "with sure aim."
ἀντα τιτυσκομένη· τὰ δ’ ἀνέβραχεν ἢτε ταῦρος
βοσκόμενοι λεμῶν. τὸσ’ ἐβραχε καλὰ θύρετρα
πληγέντα κληίδι, πετάσθησαν δὲ οἱ ὥκα.
ἡ δ’ ἁρ’ ἐφ’ ὑψηλῆς σανίδος βῆ’ ἐνθα δὲ χῆλοι
ἔστασαν, ἐν δ’ ἁρα τῆσιν θυώδεα ἐματ’ ἐκεῖτο.
ἐνθεν ὄρεξαμένη ἀπὸ πασσάλου αἰνυτο τόξον
αὐτὸ γυρωτῷ, ὡς οἱ περίκειτο φαινόμεσ.
ἐξομένη δὲ κατ’ αὐθί, φίλοις ἐπὶ γούνασι θεία,
κλαίε μάλα λυγέως, ἐκ δ’ ἡρε τόξον ἀνακτος.
ἡ δ’ ἐπει οἷν τάρφη πολυδακρύτου γόοιο,
βῆ’ ρ’ ἵμεναι μεγαρόνδε μετὰ μνηστήρας ἄγανος
τόξον ἔχουσ’ ἐν χειρὶ παλίτωνου ἤδε φαρέτρην
ιοδόκον· πολλοὶ δ’ ἐνέσαν στονόεντες ὁ IDDοι.
τῇ δ’ ἁρ’ αἱ’ ἀμφίπολοι φέρον ὅγκων, ἐνθα σίδηρος
κεῖτο πολὺς καὶ χαλκός, ἀέθλια τοῦ ἀνακτος.
ἡ δ’ ὅτε δὴ μνηστήρας ἀφίκετο δῖα γυναικῶν,
στῇ ρὰ παρὰ σταθμὸν τέγεος πῦκα ποιητοῖο,
ἀντα παρείων σχομένη λιπαρὰ κρῆδεμα.
ἀμφίπολος δ’ ἁρα οἱ κεδυὴ ἐκατερθε παρέστη.
αὐτίκα δὲ μνηστήρσι μετήνυμα καὶ φῶτο 

“Κέκλυτε μευ, μνηστήρες ἁγήνορες, οἱ τόδε δῶμα
ἐχράετ’ ἐσθίεμεν καὶ πιεῖμεν ἐρμενές αἰεὶ
ἀνδρὸς ἀποιχομένου πολὺν χρόνον· οὐδὲ τιν’ ἄλλην
μῦθον ποιῆσαςθαι ἐπισχειν ἑύνασθε,
ἀλλ’ ἐμὲ ἰέμενοι γῆμαι θέςθαι τε γυναικα.
ἀλλ’ ἀγετε, μνηστήρες, ἐπεὶ τόδε φαινετ’ ἀεθλον.
θῆσο γὰρ μέγα τόξον Ὅδυςσθος θείων:
δς δὲ κε ῥήματ’ ἐντανύσῃ βιοῦν ἐν παλάρμησι
καὶ διοιστεύσῃ πελέκεων δυοκαίδεκα πάντων,
τῷ κεν ἁμ’ ἐστοίμην, νοσφιάσαμένη τόδε δῶμα
κουρίδιον, μάλα καλὸν, ἐν’πλειων βιότοιο,
τοῦ ποτὲ μεμνήσεσθαι ὁμίμην ἐν περ ὅνερῳ.”

1 Line 66 (= xviii. 211) is omitted in some MSS.
back the bolts. And as a bull bellows when grazing in a meadow, even so bellowed the fair doors, smitten by the key; and quickly they flew open before her. Then she stepped upon the high floor, where the chests stood in which fragrant raiment was stored, and stretched out her hand from thence and took from its peg the bow together with the bright case which surrounded it. And there she sat down and laid the case upon her knees and wept aloud, and took out the bow of her lord. But when she had had her fill of tearful wailing, she went her way to the hall, to the company of the lordly wooers, bearing in her hands the back-bent bow and the quiver that held the arrows, and many arrows were in it, fraught with groanings. And by her side her maidens bore a chest, wherein lay abundance of iron and bronze, the battle-gear of her lord. Now when the fair lady reached the wooers, she stood by the door-post of the well-built hall, holding before her face her shining veil; and a faithful handmaid stood on either side of her. Then straightway she spoke among the wooers, and said:

"Hear me, ye proud wooers, who have beset this house to eat and drink ever without end, since its master has long been gone, nor could you find any other plea to urge, save only as desiring to wed me and take me to wife. Nay, come now, ye wooers, since this is shewn to be your prize. ¹ I will set before you the great bow of divine Odysseus, and whosoever shall most easily string the bow in his hands and shoot an arrow through all twelve axes, with him will I go, and forsake this house of my wedded life, a house most fair and filled with livelihood, which, methinks I shall ever remember even in my dreams."

¹ She means herself, not the bow; cf. 106.
"Ως φάτο, καὶ ἡ’ Εὔμαιον ἀνώγει, δίουν ύφορβόν, τὸξον μυνοστῆρεσι θέμεν πολιόν τε σίδηρον. δακρύσας δ’ Εὔμαιος ἐδέξατο καὶ κατέθηκε· κλαῖε δὲ βουκόλος ἄλλοθ’, ἐπεὶ ἵδε τὸξον ἄνακτος. Ἄντινος δ’ ἐνένιτεν ἐπος τ’ ἐφατ’ ἕκ τ’ ὕμοραζέ· Ἄντινος δ’ ἐνένιτεν ἐπος τ’ ἐφατ’ ἕκ τ’ ὕμοραζέ· ὁ λιόνιος τοῖς πλακοῖς ἀνέθλον ἄκοιν. ἄλλοι δ’ ἀκέων δαίνυσθε καθήμενοι, ἢς θύραζε κλαῖετον ἐξελθόντε, κατ’ αὐτοθ’ τόξα λεπόντε, μυστηρεσιν ἄεθλον ἀάτον’ οὐ γὰρ ὅιον ῥηδών τόδε τὸξον ἐξομοῦ ἐνταύνεσθαι. οὐ γὰρ τις μέτα τοῖος ἀνήρ ἐν τοίσδει πᾶσιν ὁ λος Ὄδυσσεύς ἐσκεν’ ἐγὼ δ’ ἐμ’ αὐτὸς ὅπωτα, καὶ γὰρ μνήμων εἰμ’ πάις δ’ ἐτι νῆπιος ἦν.” Ὁς φάτο, τῷ δ’ ἀρα θυμὸς ἕνι στήθεσιν ἐὼλπει νεωρὴν ἐνταύνεσιν διοιστεύεσιν τε σίδηρον. ἤ τοῖς ὀντοῖς ὅπερ πρώτος γεύσεσθαι ἐμελλεν ἐκ χειρῶν Ὅδυσσεύος ἀμύμονος, δι’ τὸτ’ ἄτιμα ἤμενος ἐν μεγάροις, ἔτι δ’ ὥρυνε πάντας ἑταῖρους. Τοῖς δὲ καὶ μετέειφ’ ἱερὴ ἢς Τηλεμάχοιο. "’Ο πότοι, ἢ μάλα με Ζεὺς ἄφρονα θήκε Κρονίων· μήτηρ μὲν μοί φησι φίλη, πινυτὴ περ ἑόσα, ἀλλ’ ἀμ’ ἐφῆσθαι νοσφισσαμένη τὸδε δῶμα· αὐτόρ ἐγὼ γελῶ καὶ τέρπομαι ἄφρονι θυμῷ. ἀλλ’ ἄγετε, μυστηρές, ἐπεὶ τὸδε φαινὲτ’ ἄεθλον, οὐ’ νῦν οὐκ ἔστι γυνή κατ’ Ἀχαιάδα γαίαν, οὔτε Πύλον ἱερῆς οὔτ’ Ἀργεος οὔτε Μυκήνης· οὔτ’ αὐτῆς Ἰδάκης οὔτ’ ἥπειροι μελανῆς· καὶ δ’ αὐτοῦ τὸδε γ’ ἱστε· τί με χεῖρθ᾽ μητέρος αἰνοῦ; 1

1 Line 109 (cf. xiv. 97–8) is omitted in many MSS.
So she spoke, and bade Eumaeus, the goodly swineherd, set for the wooers the bow and the grey iron. And, bursting into tears, Eumaeus took them and laid them down, and in another place the neatherd wept, when he saw the bow of his lord. Then Antinous rebuked them, and spoke, and addressed them:

"Foolish boors, who mind only the things of the day! Wretched pair, why now do you shed tears, and trouble the soul in the breast of the lady, whose heart even as it is lies low in pain, seeing that she has lost her dear husband? Nay, sit and feast in silence, or else go forth and weep, and leave the bow here behind as a decisive\(^1\) contest for the wooers; for not easily, methinks, is this polished bow to be strung. For there is no man among all these here such as Odysseus was, and I myself saw him. For I remember him, though I was still but a child."

So he spoke, but the heart in his breast hoped that he would string the bow and shoot an arrow through the iron. Yet verily he was to be the first to taste of an arrow from the hands of noble Odysseus, whom then he, as he sat in the halls, was dishonouring, and urging on all his comrades.

Then among them spoke the strong and mighty Telemachus: "Lo now, of a truth Zeus, son of Cronos, has made me witless. My dear mother, for all that she is wise, declares that she will follow another lord, forsaking this house; yet I laugh, and am glad with a witless mind. Come then, ye wooers, since this is shewn to be your prize, a lady, the like of whom is not now in the Achaean land, neither in sacred Pylos, nor in Argos, nor in Mycene, nor yet in Ithaca itself, nor in the dark mainland. Nay, but of yourselves you know this—what need have I to praise my

\(^1\) Others render "deadly" or "terrible"; but see Monro.
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άλλ' ἀγε μὴ μύνησι παρέλκετε μηδ' ἔτι τόξου δηρὸν ἀποτρωπάσθε ταυντύος, ὅφρα ἱδωμεν. καὶ δὲ κεν αὐτὸς ἐγὼ τοῦ τόξου πειρησαίμην· εἴ δὲ κεν ἐνταυύσω διοίστευσω τε σιδήρον, οὐ κέ μοι ἀχυμμένῳ τάδε δῶματα πότνια μῆτηρ λείποι ἃμ' ἂλλῳ ιοῦσ', ὅτ' ἐγὼ κατόπισθε λυποίμην οἴος τ' ἥδη πατρὸς ἄεθλια κάλ' ἀνελέσθαι." Η καὶ ἀπ' ὁμοίων χλαίναν θέτο φοινικόεσσαν ὁρθὸς ἀναίξας, ἀπὸ δὲ ξίφος ὥς Θέτ' ὁμω. πρῶτον μὲν πελέκεας στήσει, διὰ τάφρον ὅρυξας πάσι μίαν μακρὴν, καὶ ἐπὶ στάθμῃν θυνειν, ἀμφὶ δὲ γαίαν ἐναξέ· τάφος δ' ἔλε πάντας ιὸντας, ὡς εὐκόσμως στήσε· πάρος δ' οὐ πῶ ποτ' ὀπώπει. στῆ δ' ἄρ' ἐπ' οὐδὸν ἕων καὶ τόξου πειρήτιζε. τρὶς μὲν μιν πελέμμεξεν ἐρύσσεσθαι μενεαῖνων, τρὶς δὲ μεθήκη βής, ἐπιελπόμενος τὸ γε θυμῷ, νευρὴν ἐντανύειν διοίστευσειν τε σιδήρον. καὶ νῦ κε δῇ' ρ' ἐτάνυσε βή τὸ τέταρτον ἄνέλκων, ἀλλ' 'Οδυσσεύς ἀνένευ καὶ ἐσχεθεὶν ἱεμενὸν περ. τοὺς δ' αὐτῖς μετέειφ' ἱερὴ ἵς Τηλεμάχου. "'Ω πόποι, ἢ καὶ ἔπειτα κακὸς τ' ἐσομαι καὶ ἄκικς, ἥν νεώτερος εἰμι καὶ οὐ πὼ χεραὶ πέποιθα ἄνδρ' ἀπαμύνασθαί, ὅτε τις πρότερος χαλεπὴν. ἀλλ' ἄγεθ', οἱ περ ἐμεῖο ψή προφερέστερον ἐστέ, τόξου πειρῆσασθε, καὶ ἐκτελέωμεν ἄελθον." "واجبν τόξου μὲν ἀπὸ ἕω θῆκε χαμᾶξε," 312
mother? Come then, put not the matter aside with excuses, nor any more turn away too long from the drawing of the bow, that we may see the issue. Yea, and I would myself make trial of yon bow. If I shall string it and shoot an arrow through the iron, it will not vex me that my honoured mother should leave this house and go along with another, seeing that I should be left here able now to wield the goodly battle-gear of my father."

With this he flung the scarlet cloak from off his back, and sprang up erect; and he laid his sharp sword from off his shoulders. First then he set up the axes, when he had dug a trench, one long trench for all, and made it straight to the line, and about them he stamped in the earth. And amazement seized all who saw him, that he set them out so orderly, though before he had never seen them. Then he went and stood upon the threshold, and began to try the bow. Thrice he made it quiver in his eagerness to draw it, and thrice he relaxed his effort, though in his heart he hoped to string the bow and shoot an arrow through the iron. And now at the last he would haply have strung it in his might, as for the fourth time he sought to draw up the string, but Odysseus nodded in dissent, and checked him in his eagerness. Then the strong and mighty Telemachus spoke among them again:

"Out on it, even in days to come shall I be a coward and a weakling, or else I am too young, and have not yet trust in my might to defend me against a man, when one waxes wroth without a cause. But, come now, you that are mightier than I, make trial of the bow, and let us end the contest."

So saying, he set the bow from him on the ground,
κλίνας κολλητήσων εὔξεστης σανίδεσσιν,
aυτοῦ δ᾽ ὥκυ βέλος καλὴ προσέκλινε κορώνη,
ἀψ δ᾽ αυτὶς κατ᾽ ἄρ᾽ ἔξετ᾽ ἐπὶ θρόνου ἐνθεῖν ἀνέστη.
Τοῖσιν δ᾽ Ἀντίνους μετέφη, Εὐπείδεοι υἱὸς:
"Ὁρνυσθ᾽ ἐξείς ἐπίδεξα πάντες ἐταῖροι,
ἀρξάμενοι τὸν χώρον οἶδεν τέ περ οἰνοχοεῖν."
"Ὡς ἔφατ ᾧ Ἀντίνους, τοῖσιν δ᾽ ἐπιθύμανε μύθος.
Δειόδης δὲ πρῶτος ἀνίστατο, Οἰνοπός υἱὸς,
ὁ σφι θυσικός ἔσκε, παρὰ κρητῆρα δὲ καλὸν
ἰὲ μυκοίτατος αἰέν᾽ ἀτασθαλίαι δὲ οἱ ὀιρὸι
ἐχθραὶ ἔσαν, πάσιν δὲ νεμέσσα μυστήρεσιν
ὁς ῥα τότε πρῶτος τόξον λάβε καὶ βέλος ὥκυ.
躔ὴ δ᾽ ἄρ᾽ ἐπ᾽ οὐδόν ἵων καὶ τόξου πειρήτιζεν,
ουδὲ μιν ἐντάνυσεν πρὶν γὰρ κάμε χεῖρας ἀνέλκων
ἀτρίπτους ἀπαλάς· μετὰ δὲ μυστήριον ἔειπεν·
"Ὡς φίλοι, οὐ μὲν ἑγὼ ταῦτῳ, λαβέτω δὲ καὶ ἄλλος
πολλοὺς γὰρ τόδε τόξον ἀριστής κεκαδήσει
θυμοῦ καὶ ψυχῆς, ἐπεὶ ἡ πολὺ φέρτερον ἐστὶ
tεθνάμεν ἡ ζώοντας ἀμαρτεῖν, οὐθ᾽ ἔνεκ' αἰεὶ
ἐνθαῦτ᾽ ὀμίλεομεν, ποτιδέγγειμοι ἡματα πάντα.
νῦν μὲν τις καὶ ἔλπετ' εὖν φρεσίν ἦδὲ μενοῦνά
γῆμαι Πηνελόπειαν, Ὀδυσσῆος παράκοιτιν.
αὐτάρ ἔπη τόξον πειρήσεται ἢδὲ ἱδηται,
ἀλλὴν δὴ τιν᾽ ἐπείτα Ἀχαιάδων εὐπέπλων
μυάσθῳ ἐέδνοισιν διζήμενος· ἡ δὲ κ' ἐπείτα
gῆμαιθ᾽ ὡς κε πλεῖστα πόροι καὶ μόρσιμος ἔλθοι."
"Ὡς ἄρ᾽ ἐφώνησεν καὶ ὕπο ἐν τόξον ἔθηκε,
leaning it against the jointed, polished door, and hard by he leaned the swift arrow against the fair bow-tip, and then sat down again on the seat from which he had risen.

Then Antinous, son of Eupeithes, spoke among them: "Rise up in order, all you of our company, from left to right, beginning from the place where the cupbearer pours the wine."

So spoke Antinous, and his word was pleasing to them. Then first arose Leiodes, son of Oenops, who was their soothsayer, and ever sat by the fair mixing-bowl in the innermost part of the hall; deeds of wanton folly were hateful to him alone, and he was full of indignation at all the wooers. He it was who now first took the bow and swift arrow, and he went and stood upon the threshold, and began to try the bow; but he could not string it. Ere that might be his hands grew weary, as he sought to draw up the string, his unworn delicate hands; and he spoke among the wooers:

"Friends, it is not I that shall string it; let another take it. For many princes shall this bow rob of spirit and of life, since verily it is better far to die than to live on and fail of that for the sake of which we ever gather here, waiting expectantly day after day. Now many a man even hopes in his heart and desires to wed Penelope, the wife of Odysseus; but when he shall have made trial of the bow, and seen the outcome, thereafter let him woo some other of the fair-robed Achaean women with his gifts, and seek to win her; then should Penelope wed him who offers most, and who comes as her fated lord."

So he spoke, and set the bow from him, leaning it
κλίνας κολλητήσιν εὐξέσθης σανίδεσσιν,
αὐτοῦ δ’ ἄκυ βέλος καλὴ προσέκλανε κορώνη,
ἄψ δ’ αὐτὸς κατ’ ἄρ’ ἔξετ’ ἐπὶ θρόνου ἐνθεῖν ἀνέστη.
’Ἀντίνοος δ’ ἐνέτυπεν ἔπος τ’ ἐφατ’ ἐκ τ’ ὅνόμαξε·
“Δειώδες, ποιόν σε ἔπος φύγει ἔρκος ὀδόντων,
δεινὸν τ’ ἀργαλέον τε,—νεμεσσώμαι δὲ τ’ ἄκούων—
eἰ δὴ τοῦτό γε τὸξον ἀριστῆς κεκαδήσει
θυμὸν καὶ ψυχής, ἔπει ὦ δύνασαι σὺ τανύσσαι.
oὐ γάρ τοῖ σε γε τοῖον ἐγείνατο πότνηα μῆτηρ
οἶον τε ρυθήρα βιοῦ τ’ ἐμειναι καὶ ὀὐστῶν·
ἀλλ’ ἄλλοι τανύσουσι τάχα μνηστήρας ἀγαυοί.”

“Ὡς φάτο, καὶ ῥ’ ἐκέλευσε Μελάνθιου, αἰπόλον αἰγῷ
“Ἀγρει δῆ, πῦρ κήν ἐνὶ μεγάροισι, Μελανθεῦ,
pάρ δὲ τίθεν δίφρον τε μέγαν καὶ κῶς ἐπ’ αὐτοῦ,
ἐκ δὲ στέατος ἐνεικε μέγαν τροχὰν ἐνδόν ἐόντος,
ὁφρα νέοι θάλποντες, ἐπιχρίσσοντες ἀλοιφή,
τόξον πειρῶμεσθα καὶ ἐκτελέσωμεν ἀέλθον.”

“Ὡς φάθ’, ὦ δ’ αἰγῇ ἀνέκαιε Μελάνθιος ἀκάματον πῦρ
πᾶρ δὲ φέρων δίφρον θήκεν καὶ κῶς ἐπ’ αὐτοῦ,
ἐκ δὲ στέατος ἐνεικε μέγαν τροχὰν ἐνδόν ἐόντος·
tὸ ῥ’ νέοι θάλποντες ἑπειρῶντ’ ὀυδ’ ἐδύναντο
ἐντανύσαι, πολλῶν δὲ βίης ἐπιδεινεῖς ἠγαν.”

’Ἀντίνοος δ’ ἔτ’ ἐπείχε καὶ Εὐρύμαχος θεοειδῆς,
ἄρχολ μνηστήρων· ἀρετῆ δ’ ἐσαν ἔξοχ’ ἀριστοῖ.
tὸ δ’ ἐξ οἶκου βῆσαν ὁμαρτήσαντες ἀμ’ ἀμφω
βουκόλος ἤδ’ συνερβᾶσ’ Ὀδυσσῆος θείοιο·
ἐκ δ’ αὐτὸς μετὰ τοὺς δόμου ἤλυθε δίος Ὀδυσσεύς.

’Ἀλλ’ ὅτε δὴ ρ’ ἐκτὸς θυρέων ἔσαν ἢδε καὶ αὐλῆς,
φθεγξάμενός σφε ἐπεσσι προσηῦδα μειλιχίοισι·

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against the jointed, polished door, and hard by he leaned the swift arrow against the fair bow-tip, and then sat down on the seat from which he had risen. But Antinous rebuked him, and spoke, and addressed him: "Leiodes, what a word has escaped the barrier of thy teeth, a dread word and grievous! I am angered to hear it, if forsooth this bow is to rob princes of spirit and of life, because thou art not able to string it. For, I tell thee, thy honoured mother did not bear thee of such strength as to draw a bow and shoot arrows; but others of the lordly wooers will soon string it."

So he spoke, and called to Melanthius, the goatherd: "Come now, light a fire in the hall, Melanthius; and set by it a great seat with a fleece upon it, and bring forth a great cake of the fat that is within, that we youths may warm the bow, and anoint it with fat, and so make trial of it, and end the contest."

So he spoke, and Melanthius straightway rekindled the unwearied fire, and brought and placed by it a great seat with a fleece upon it, and he brought forth a great cake of the fat that was within. Therewith the youths warmed the bow, and made trial of it, but they could not string it, for they were far lacking in strength.

Now Antinous was still persisting and godlike Eurymachus, leaders of the wooers, who were far the best in valianc; but those other two had gone forth both together from the hall, the herder and the swineherd of divine Odysseus; and after them Odysseus himself went forth from the house. But when they were now outside the gates and the court, he spoke and addressed them with gentle words:

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“Βουκόλε καὶ σὺ, συφορβε, ἐπος τί κε μυθησαίμη
ἡ ἀυτὸς κεύθω; φάσθαι δὲ με θυμὸς ἀνώγει.
ποιοι ς᾿ εἰτ᾿ Ὀδυσσηϊ ἀμυνόμεν, εἰ ποθεν ἐλθοι
οδε μᾶλι ἐξαπίνης καὶ τις θεὸς αὐτὸν ἐνείκια;
ἡ κε μυθηστήρεσσιν ἀμύνοιτ ἡ Ὀδυσσηῖ;
εἰπαθ᾿ ὅπως ὑμέας κραδή θυμός τε κελεύει.”

Τὸν δ᾿ αὐτὲ προσέειπε βοῶν ἐπιβουκόλος ἀνήρ·
“Σεῦ πάτερ, αἳ γὰρ τοῦτο τελευτῆσεις ἐέλδωρ,
ός ἐλθοι μὲν κεῖνος ἀνήρ, ἀγάγοι δὲ ἐ δαίμων
γνοίς χ᾿ οὐθ ἐμὴ δύναμι καὶ χείρες ἐπονταί.”

“Ὡς δ᾿ αὐτῶς Εὐμαιος ἐπεύχετο πᾶσι θεῶι
νοστῆσαι Ὀδυσσηὰ πολύφρονα ήνδε δόμονδε.
Αὐτὰρ ἐπεὶ δὴ τῶν γε νῦν νημερτὲ ἀνέγων,
ἐξανίοι ς φε ἐπεσων ἁμειβόμενον προσέειπεν·
“Ἐνδον μὲν δὴ ὃδ᾿ αὐτὸς ἐγώ, κακὰ πολλὰ μονής
ηλθον εἰκοστῷ ἐτεὶ ἐς πατρίδα γαῖαν.
γιγνόσκω δ᾿ ὡς σφῶῖν ἐελδομένοισιν ἱκάνω
οἴοις δμῶν τῶν δ᾿ ἄλλων οὐ τευ ἀκοῦς
εὐξαμένου ἐμὲ αὐτὸς ὑπότροπον οἰκάδ’ ἵκέσθαι.
σφῶι δ᾿, ὡς ἐσεται περ, ἀληθείς καταλέξω.
eἳ χ᾿ ὡπ’ ἐμοι γε θεὸς δαμάσῃ μυθητῆρας ἀγανούς,
ἀξομαί ἀμφότεροις ἁλόχους καὶ κτήματ’ ὁπάσας
οἰκία τ᾿ ἐγγὺς ἐμείο τετυγμένα· καὶ μοι ἐπειτα
Τηλεμάχου ἐτάρῳ τε κασιγνήτῳ τε ἐσεθθον.
eἳ δ᾿ ἄγε ὅη, καὶ σήμα ἁρίφραδες ἄλλο τι δείξω,
ὄφρα μ᾿ ἐν γνώτον πιστωθήτον τ᾿ ἐν θυμῷ,
οὐλήν, τὴν ποτὲ με σὺς ἥλασε λευκῷ ὀδόντι
Παρνησόνδ᾿ ἐλθόντα σὺν νιάσιν Αὐτολύκοι.”

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"Neatherd, and thou too swineherd, shall I tell you something or keep it to myself? Nay, my spirit bids me tell it. What manner of men would you be to defend Odysseus, if he should come from somewhere thus suddenly, and some god should bring him? Would you bear aid to the wooers or to Odysseus? Speak out as your heart and spirit bid you."

Then the herdsmen of the cattle answered him: "Father Zeus, oh that thou wouldest fulfil this wish! Grant that that man may come back, and that some god may guide him. Then shouldest thou know what manner of might is mine, and how my hands obey."

And even in like manner did Eumaeus pray to all the gods that wise Odysseus might come back to his own home.

But when he knew with certainty the mind of these, he made answer, and spoke to them again, saying: "At home now in truth am I here before you, my very self. After many grievous toils I am come in the twentieth year to my native land. And I know that by you two alone of all my thralls is my coming desired, but of the rest have I heard not one praying that I might come back again to my home. But to you two will I tell the truth, even as it shall be. If a god shall subdue the lordly wooers unto me, I will bring you each a wife, and will give you possessions and a house built near my own, and thereafter you two shall be in my eyes friends and brothers of Telemachus. Nay, come, more than this, I will shew you also a manifest sign, that you may know me well and be assured in heart, even the scar of the wound which long ago a boar dealt me with his white tusk, when I went to Parnassus with the sons of Autolycus."
HOMER

"Ως εἰπὼν ῥάκεα μεγάλης ἀποέργαθεν οὐλής.
tῶ δ' ἔπει εἰσιδέτην εὑ τ' ἐφράσαντο ἐκαστα, κλαίον ἀρ' ἀμφ' Ὀδυσσῆι δαίφρου χειρε βαλόντε, καὶ κύνεον ἀγαπαζόμενοι κεφαλήν τε καὶ ὄμους ὃς δ' αὐτῶς Ὀδυσσεύς κεφαλᾶς καὶ χειρᾶς ἐκυσσε. 2 καὶ νῦ κ' ὀδυρομένουσιν ἔδω φάος ἡλίοιο, εἰ μὴ Ὀδυσσεύς αὐτὸς ἑρύκακε φώνησεν τε.

"Παύεσθον κλαυθμοίο γόολο τε, μὴ τις ἱδηται ἐξελθὼν μεγάρου, ἀτάρ εἰπησι καὶ εἰσώ.

ἀλλὰ προμνηστῖνοι ἐσέλθητε, μηδ' ἀμα πάντες, 2 πρῶτος ἑγώ, μετὰ δ' ὑμμες. ἀτάρ τόδε σήμα τετύχω ἄλλοι μὲν γὰρ πάντες, ὅσοι μνηστήρες ἁγανοὶ, σὺν εὐσοφισιν ἐμοὶ δόμεναι βιῶν ἤδε φαρέτην· ἀλλὰ σύ, δι' Εὔμαιε, φέρων ἀνὰ δῶμα τόξον ἐν χείρεσιν ἐμοὶ θέμεναι, ἐπεὶ τε γυναιξὶν κληίσαι μεγάρου θύρας πυκνῶς ἀφανίς, ἢν δὲ τις ἡ στοναχίς ἢ κτύπου ἐνδον ἀκούσῃ ἄνδρών ἡμετέρους ἐν ἔρκεσι, μὴ τι θύραζε προβλῶσκεν, ἀλλ' αὐτοῦ ἄκην ἐμεναι παρὰ ἐργό. σοι δὲ, Φιλοίτιε διε, θύρας ἐπιτέλλομαι αὐλῆς κληίσαι κληίδι, θοῶς δ' ἐπὶ δεσμόν ἱλαι." 2

"Ὡς εἰπὼν εἰσήλθε δόμους εὑ ναιετάοντας· ἔζετ' ἐπειτ' ἐπὶ δίφρον ἰῶν, ἐνθεὶν περ ἀνέστη· ἐς δ' ἀρα καὶ τὸ διμέ ἕτην θείου Ὀδυσσῆος.

Εὐρύμαχος δ' ἦδη τόξον μετὰ χερσίν ἐνώμα, 2 θάλπουν ἐνθα καὶ ἐνθα σέλα πυρός· ἀλλὰ μιν οὐδ' ὅπε ἐνταυσάσαι δύνατο, μέγα δ' ἐστενε κυνάλμον κήρ· ὄχθησας δ' ἀρα εἰπεν ἐπος τ' ἐφατ' ἐκ τ' ὄνομαζεν· 320
THE ODYSSEY, XXI. 221–248

So saying, he drew aside the rags from the great scar. And when the two had seen it, and had marked each thing well, they flung their arms about wise Odysseus, and wept; and they kissed his head and shoulders in loving welcome. And even in like manner Odysseus kissed their heads and hands. And now the light of the sun would have gone down upon their weeping, had not Odysseus himself checked them, and said:

"Cease now from weeping and wailing, lest some one come forth from the hall and see us, and make it known within as well. But go within one after another, not all together, I first and you thereafter, and let this be made a sign. All the rest, as many as are lordly wooers, will not suffer the bow and the quiver to be given to me; but do thou, goodly Eumaeus, as thou bearest the bow through the halls, place it in my hands, and bid the women bar the close-fitting doors of their hall. And if any one of them hears groanings or the din of men within our walls, let them not rush out, but remain where they are in silence at their work. But to thee, goodly Philoetius, do I give charge to fasten with a bar the gate of the court, and swiftly to cast a cord upon it."

So saying, he entered the stately house, and went and sat down on the seat from which he had risen. And the two slaves of divine Odysseus went in as well.

Eurymachus was now handling the bow, warming it on this side and on that in the light of the fire; but not even so was he able to string it; and in his noble heart he groaned, and with a burst of anger he spoke and addressed them:
HOMER

"Ω πόποι, ἢ μοι ἄχος περὶ τ’ αὐτοῦ καὶ περὶ πάντω
οὐ τι γάμον τοσσοῦτον ὁδύρομαι, ἄχυρμενός περ’
eἰσὶ καὶ ἄλλαι πολλαὶ Ἀχαϊδες, αἱ μὲν ἐν αὐτῇ
ἀμφιάλῳ Ἰθάκη, αἱ δ’ ἄλλησιν πολίσσιν’
ἀλλ’ εἰ δὴ τοσσόνδε βίης ἐπιδευέει εἰμὲν
ἀντιθέου Ὀδυσσῆος, δ’ τ’ ὦ δυνάμεσθα τανύσσαι
τόξον ἐλεγχείη δὲ καὶ ἐσσομένοισι πυθέσθαι.”

Τὸν δ’ αὐτ’ Ἀντίνοος προσέφη, Εὐπείθεος νῦός:
"Εὐρύμαχ’, οὐχ οὔτως ἔσται νοεῖς δὲ καὶ αὐτός.
νῦν μὲν γὰρ κατὰ δῆμον ἔστιν τοῦ θεοῦ
ἀγνή’ τίς δὲ κε τὸξα τιταίνοιτ’; ἀλλὰ ἐκηλοὶ
cάθετ’ ἀπὸ πελέκειάς γε καὶ εἰ κ’ εἰῶμεν ἄπαντας
ἐστάμεν’ ὦ μὲν γὰρ τιν’ ἀναιρήσεσθαι δίῳ,
ἐλθόντ’ ἐς μέγαρον Δαέρτιάδεω Ὀδυσσῆος.
ἀλλ’ ἄγετ’, οἶνοχόος μὲν ἐπαρξάσθω δεπάσσιν,
ὀφρα σπείσαντε καταθείομεν ἀγκύλα τόξα:
ἡώθεν δὲ κέλεσθε Μελάνθιου, αἰπόλον αἰγῶν,
πίγας ἄγεν, αἰ πάσι μέγ’ ἔξοχοι αἰπολύσοις,
ὀφρ’ ἐπὶ μηρία θέντες Ἀπόλλων κλυτοτόξω
τόξου πειρώμεσθα καὶ ἐκτελέσσειν ἄεθλον.”

"Ὡς ἐφατ’ Ἀντίνοος, τοῖς δ’ ἐπιτήδειος μῦθος.
τοῖς δὲ κηρυκεῖς μὲν ὕδωρ ἐπὶ χεῖρας ἔχεον,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νόμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάσσιν.
οἱ δ’ ἐπεὶ οὖν σπείσαν τ’ ἐπιόν θ’ ὄσον ἤθελε θυμός,
τοῖς δὲ δολοφρονέων μετέφη πολύμητος Ὀδυσσεὺς:
"Κέκλυτε μεν, μυστήρες ἀγακλειτῆς βασιλείας."
THE ODYSSEY, XXI. 249–275

"Out on it! Verily I am grieved for myself and for you all. It is in no wise for the marriage that I mourn so greatly, grieved though I am; for there are many other Achaean women, some in sea-girt Ithaca itself, and some in other cities; but I mourn if in truth we fall so far short of godlike Odysseus in might, seeing that we cannot string his bow. This is a reproach for men that are yet to be to hear of."

Then Antinous, son of Eupleides, answered him: "Eurymachus, this shall not be so, and thou of thyself too knowest it. For to-day throughout the land is the feast of the god—a holy feast. Who then would bend a bow? Nay, quietly set it by; and as for the axes—what if we should let them all stand as they are? No man, methinks, will come to the hall of Odysseus, son of Laertes, and carry them off. Nay, come, let the bearer pour drops for libation into the cups, that we may pour libations, and lay aside the curved bow. And in the morning bid Melanthius, the goatherd, to bring she-goats, far the best in all the herds, that we may lay thigh-pieces on the altar of Apollo, the famed archer; and so make trial of the bow, and end the contest."

So spoke Antinous, and his word was pleasing to them. Then the heralds poured water over their hands, and youths filled the bowls brim full of drink, and served out to all, pouring first drops for libation into the cups. But when they had poured libations, and had drunk to their heart's content, then with crafty mind Odysseus of many wiles spoke among them:

"Hear me, wooers of the glorious queen, that I

1 i.e. of Apollo, the archer-god; cf. l. 267.
HOMER

διφ' εἴπω τά με θυμός ἐνι στήθεσιν κελεύει·
Εὐρύμαχον δὲ μάλιστα καὶ Ὁμήρων θεοειδέα
κόσμοι, ἐπει καὶ τούτο ἔπος κατὰ μοίραν ἔειπε,
νῦν μὲν παύσαι τόξον, ἐπιτρέψαι δὲ θεοῖσιν
ἡώθεν δὲ θεός δώσει κράτος ὡς κ' ἔθελησιν.
ἀλλ' ἀγ' ἐμοὶ δότε τόξον ἐξέστη, ὅφρα μεθ' ὑμῖν
χειρών καὶ σθένεος πειρήσομαι, ἡ μοι ἐτ' ἐστιν
ἰς, οὐτὶ πάρος ἐσκεν ἐνὶ γαμματίσαι μέλεσσιν,
ἡ ἡδὴ μοι δέσσεν ἄλη τ' ἀκομιστή τε.'

Ὡς ἑφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσσαν
δείσαντες μὲν τόξον ἐξέστη ἐνταῦθες.
'Ἀντίνοος δ' ἑνέσπευ ὄπος τ' ἑφατ' ἐκ τ' ὀνόμαζεν.
"Α δειλὲ ξείνων, ἐνι τοι πρέφεις οὐδ' ἡβαιαι·
οὐκ ἀγαπᾶς δ' ἐκηλος ὑπερφιάλοισι μεθ' ἡμῖν
δαίμονας, οὐδὲ τι δαιτὸς ἀμέρδεα, αὐτὰρ ἀκούεις
μύθων ἡμετέρων καὶ ῥήσιοι; οὐδὲ τις ἄλλος
ἡμετέρων μύθων ξείνων καὶ πτωχὸς ἀκούει.
οίνος σε τρώει μελινής, ὦς τε καὶ ἄλλους
βλάπτει, ὅσ αὖ μιν χανδὸν ἐλη μηδ' ἀϊςμα πίνῃ.
οίνος καὶ Κένταυρον, ἀγακλτοῦν Εὐρυτίωνα,
ἀα' ἐνὶ μεγάρῳ μεγαθύμου Πειριθόοιο,
ἐς Δατίθας ἔλθονθ' ὃ δ' ἐπεὶ φρένας ἄσεν οὐνοῦ,
μαϊνόμενος κάκ' ἑρέξε δόμον κατὰ Πειριθόοιο
ῄρως δ' ἄχος εἴλε, δικ' προθύρου δὲ θυραξε
ἐλκον ἀναίταντες, ἀπ' οὐνα τηλέοι χαλκοῦ
ῥίνας τ' ἀμήσαντες: ὃ δ' φρεσίν ἄσες ἄσθεις
ἡμίν ἢν ἄτην ὁχέων ἀεσίφρου θυμῷ.

1 Line 276 (= xvi. 469 ; xviii. 352), lacking in the MSS., is found in the oldest editions.
may say what the heart in my breast bids me. To Eurymachus most of all do I make my prayer, and to godlike Antinous, since this word also of his was spoken aright, namely that for the present you cease to try the bow, and leave the issue with the gods; and in the morning the god will give the victory to whomsoever he will. But come, give me the polished bow, that in your midst I may prove my hands and strength, whether I have yet might such as was of old in my supple limbs, or whether by now my wanderings and lack of food have destroyed it."

So he spoke, and they all waxed exceeding wroth, fearing lest he might string the polished bow. And Antinous rebuked him, and spoke and addressed him:

"Ah, wretched stranger, thou hast no wit, no, not a trace. Art thou not content that thou feastest undisturbed in our proud company, and lackest naught of the banquet, but hearest our words and our speech, while no other that is a stranger and beggar hears our words? It is wine that wounds thee, honey-sweet wine, which works harm to others too, if one takes it in great gulps, and drinks beyond measure. It was wine that made foolish even the centaur, glorious Eurytion, in the hall of great-hearted Peirithous, when he went to the Lapithae; and when his heart had been made foolish with wine, in his madness he wrought evil in the house of Peirithous. Then grief seized the heroes, and they leapt up and dragged him forth through the gateway, when they had shorn off his ears and his nostrils with the pitiless bronze, and he, made foolish in heart, went his way, bearing with him the curse of his sin in the folly of his heart. From hence the feud arose
HOMER

έξ οὖ Κενταύρωις καὶ ἀνδράσι νεῖκος ἔτύχθη, οἱ δ' αὐτῷ πρῶτῳ κακὸν ἑὔρετο οἰνοβαρεῖον.
ἀς καὶ σοὶ μέγα πῆμα πιφαύσκομαι, αὖ κε τὸ τόξον ἐνταύνησι. οὐ γὰρ τευ ἐπιτύου ἀντιβολῆσις ἡμετέρῳ ἐνὶ δῆμῳ, ἀφαρ δὲ σε νηὶ μελαῖνῃ εἰς Ἐχετον βασιλῆς, βροτῶν δηλήμονα πάντων,1 πέμψομεν ἐνθὲν δ' οὐ τι σαφῶσαι ἀλλὰ ἔκηλος πινὲ τε, μηδ' ἐρίδαινε μετ' ἀνδράσι κουροτέρουσιν."

Τὸν δ' αὕτη προσέειπε περίφροι Πηνελόπεια:
"Ἀντίνο', οὐ μὲν καλὸν ἀτέμβειν οὐδὲ δίκαιον ἔσιν θηλεμάχου, ὦς κεν τάδε δώμαθ' ἱκηταί. ἔλπεια, ἀι χ' ὦ ξείνος Ὀδυσσῆσι μέγα τόξον ἐνταύνησι χερσίν τε βιήφι τε ἤφι πιθήσας, οἴκαδ' ἦμ' ἄξεσθαι καὶ ἐὰν θῆσεσθαι ἀκοιτίν; οὐδ' αὐτός ποι τούτο γ' ἐν στήθεσιν ἐσόλη
mηδε τις ὑμείων τοῦ γ' εἶνεκα θυμὸν ἀχεύων ἐνθάδε δαινύσθω, ἐπει οὐδὲ μὲν οὐδὲ έουκεν."

Τὴν δ' αὕτη Εὐρύμαχος, Πολυβὸν πάις, ἀντίνοι ηὔρη "Κούρη Ἰκαρίωι, περίφροι Πηνελόπεια,
οὐ τί σε τόνδ' ἄξεσθαι οἰόμεθ'. οὐδὲ έουκεν'
ἀλλ' αἰσχυνόμενοι φάτιν ἀνδρῶν ἑδὲ γυναικόν,
μὴ ποτέ τις εἴπησι κακώτερος ἄλλος Ἀχαιών '"Η πολὺ χεῖρονες ἀνδρεῖς ἀμύμονος ἀνδρὸς ἀκοιτίν 3: μύονται, οὐδὲ τι τόξον εὔξον ἐνταύνοισιν,
ἀλλ' ἄλλος τις πτωχὸς αὐτή ἀλαλήμενος ἐλθὼν ἰηδίως ἐτάνυσε βίον, διὰ δ' ἤκε σιδήρουν.
ὅς ἔρονος, ἢμι δ' ἂν ἐλέγχεα ταῦτα γένοιτο."

Τὸν δ' αὕτη προσέειπε περίφροι Πηνελόπεια:
"Εὐρύμαχ', οὐ πως ἐστὶν ἐυκλείας κατὰ δῆμον ἐμμεναι οἱ δ' οἵκον ἀτιμάζοντες ἔδουσιν

1 Line 308 is omitted in some MSS.
between the centaurs and mankind; but it was for himself first that he found evil, being heavy with wine. Even so do I declare great harm for thee, if thou shalt string the bow, for thou shalt meet with no kindness at the hands of anyone in our land, but we will send thee straightway in a black ship to king Echatus, the maimer of all men, from whose hands thou shalt in no wise escape alive. Nay, then, be still, and drink thy wine, and do not strive with men younger than thou."

Then wise Penelope answered him: "Antinous, it is not well nor just to rob of their due the guests of Telemaicus, whosoever he be that comes to this house. Dost thou think that, if yon stranger strings the great bow of Odysseus, trusting in his strength and his might, he will lead me to his home, and make me his wife? Nay, he himself, I ween, has not this hope in his breast; so let no one of you on this account sit at meat here in sorrow of heart; nay, that were indeed unseemly."

Then Eurymachus, son of Polybus, answered her: "Daughter of Icarius, wise Penelope, it is not that we think the man will lead thee to his home—that were indeed unseemly—but that we dread the talk of men and women, lest hereafter some base fellow among the Achaens should say: 'Truly men weaker far are wooing the wife of a noble man, and cannot string his polished bow. But another, a beggar, that came on his wanderings, easily strung the bow, and shot through the iron.' Thus will men speak; but to us this would become a reproach."

Then wise Penelope answered him again: "Eurymachus, in no wise can there be good report in the land for men who dishonour and consume the house
HOMER

ἀνδρὸς ἀριστής: τί δ’ ἐλέγχεα ταύτα τίθεσθε; οὔτος δὲ ξεῖνος μάλα μὲν μέγας ἢ’ εὐπηγής, πατρὸς δ’ εξ ἀγαθοῦ γένος εὐχεταί ἔμεναι νῖός. 3: ἀλλ’ ἂν γε οἱ δότε τόξον εὔξουν, ὅφρα ἰδομεν. ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἐσται· εἰ κέ μιν ἐντανύῃ, δώῃ δὲ οἱ εὐχος Ἀπόλλων, ἔσω μιν χλαίναν τε χιτῶνα τε, εἴματα καλά, δώσω δ’ ὄξυν ἀκούτα, κυνῶν ἀλκτήρα καὶ ἀνδρῶν, 3: καὶ ξίφος ἀμφίκες. δόσω δ’ ὑπὸ ποσσὶ πέδιλα, πέμψω δ’ ὑπ’ ἰδῖν κραδίη θυμός τε κελεύει.”

Τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἄντιον ηὔδα: “Μήτερ ἐμή, τόξον μὲν Ἰαχαιῶν οὗ τις ἐμεῖοι κρεῖσσον, ὃ κ’ ἑθέλω, δόμεναι τε καὶ ἀρνήσασθαι, 34 οὔθ’ ὀσοὶ κραναὴν Ἑθάκην κάτα κοιρανέουσιν, οὔθ’ ὀσοὶ νήσουσι πρὸς Ἡλίδος ἵπποβότοιοι τῶν οὗ τίς μ’ ἄκοντα βιήσεται, αὐ’ κ’ ἑθέλωμι καὶ καθάπαξ ἥξειν ὅμοι δόμεναι τάδε τόξα φέρεσθαι. ἀλλ’ εἰς ὀλικὸν ἰόθσα τὰ σ’ αὐτής ἔργα κόμψει, 35 ἱστὸν τ’ ἠλακάτην τε, καὶ ἀμφιτόλοιοι κέλευε ἔργον ἐποίχεσθαι. τόξον δ’ ἀνδρεσι μελησει πάσι, μάλιστα δ’ ἐμοί’ τοῦ γὰρ κράτος ἐστ’ ἐνι ὀλίφ.”

‘Η μὲν θαμβήσασα πάλιν οἰκούς βεβήκει· παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμός. 35 ἔσ δ’ ὑπερφ’ ἀναβάσα σὺν ἀμφιτόλοιοι γυναῖξι κλαίειν ἔπειτ’ Ὀδυσσῆα, φίλοι πόσιν, ὅφρα οἱ ὑπνον ἱδον ἑπὶ βλεφάροις βάλε γλαυκώπης Ἀθηνη.

Αὐτάρ ὁ τόξα λαβὼν φέρε καμπύλα δίος ὑφορβός.
of a prince. Why then do you make this matter a reproach? This stranger is right tall and well-built, and declares himself to be born the son of a good father. Nay, come, give him the polished bow and let us see. For thus will I speak out to thee, and this word shall verily be brought to pass; if he shall string the bow, and Apollo grant him glory, I will clothe him with a cloak and tunic, fair raiment, and will give him a sharp javelin to ward off dogs and men, and a two-edged sword; and I will give him sandals to bind beneath his feet, and will send him whithersoever his heart and spirit bid him go.”

Then wise Telemachus answered her: “My mother, as for the bow, no man of the Achaeans has a better right than I to give or to deny it to whomsoever I will—no, not all those who lord it in rocky Ithaca, or in the islands towards horse-pasturing Elis. No man among these shall thwart me against my will, even though I should wish to give this bow outright to the stranger to bear away with him. But do thou go to thy chamber, and busy thyself with thine own tasks, the loom and the distaff; and bid thy handmaids ply their tasks. The bow shall be for men, for all, but most of all for me; since mine is the authority in the house.”

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

Now the goodly swineherd had taken the curved

1 i.e. that the stranger should handle the bow.
HOMER

μυηστήρες δ’ ἀρα πάντες ὀμόκλεον ἐν μεγάροισιν. ὥδε δέ τις εἴπεσκε νέων ὑπερηνορεύοντων.

“Πὴ δὴ καμπύλα τόξα φέρεις, ἀμέγαρτε συβάτα, πλαγίετε; τάχ’ αὐ’ σ’ ἑφ’ ὑπεσσι κύνες ταχέες κατέδουντα οίον ἀπ’ ἀνθρώπων, οὐς ἐτρέφες, εἰ κεν Ἀτόλλων ἡμῶν ἴληκησι καὶ ἀθάνατοι θεοί ἄλλοι.”

“Ως φάσαν, αὐτάρ ὁ θήκε φέρων αὐτῇ ἑνὶ χώρῃ, δεῖσας, οὕνεκα πόλλοι ὀμόκλεον ἐν μεγάροισιν. Τηλέμαχος δ’ ἐτέρωθεν ἀπειλήσας ἐγεγώνει.

“Ἄττα, πρόσω φέρε τόξα. τάχ’ οὐκ εὗ πάσι πιθήσει μή σε καὶ ὀπλότερος περ ἑων ἀγρόνθε δίωμαι, βᾶλλων χερμαδίοισι. βιῆφι δὲ φέρτερος εἴμι. αἰ γὰρ πάντων τόσσον, ὁσοὶ κατὰ δῶματ’ ἔασι, μυηστήρων χερσίν τε βιῆφι τε φέρτερος εὐνὴν τῷ κε τάχα στυγερῶς τιν’ ἐγὼ πέμψαμι νέεσθαι ἱμετέρου ἐξ οἴκου, ἔπει κακά μηχανῶνται.”

“Ως ἐφαθ”, οἱ δ’ ἀρα πάντες ἐπ’ αὐτῷ ἦδυ γέλασαν μυηστήρες, καὶ δὴ μέθιεν χαλεπῶν χόλων
Τηλεμάχῳ. τὰ δὲ τόξα φέρων ἀνὰ δῶμα συβύτης ἐν χείρους’ Ὀδυσσῆι δαίφρον θήκε παραστάσ.
ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν.

“Τηλέμαχος κέλεται σε, περίφρων Εὐρύκλεια, κλῆσαι μεγάροι θύρας πυκνῶς ἀραριᾶς.
ἡν δὲ τις ἡ στοναχῆς ἥ κτύπου ἑυδον ἄκούῃ ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι, μὴ τι θύραζε προβλῶσκειν, ἀλλ’ αὐτοῦ ἄκην ἐμεναι παρὰ ἔργῳ.”

“Ως ἂρ’ ἐφώνησεν, τῇ δ’ ἄπτερος ἐπλετο μῦθος, κλῆσεν δὲ θύρας μεγάρων εὐ ναιεταόντων.”

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bow and was bearing it, but the wooers all cried out in the halls. And thus would one of the proud youths speak:

"Whither, pray, art thou bearing the curved bow, miserable swineherd, thou man distraught? Soon by thy swine, alone and apart from men, shall the swift hounds devour thee—hounds thyself didst rear—if but Apollo be gracious to us, and the other immortal gods."

So they spoke, and he set down the bow, as he bore it, in that very place, seized with fear because many men were crying out aloud in the halls. But Telemachus on the other side called out threateningly:

"Father, bear on the bow—soon shalt thou rue giving heed to all—lest, younger though I am, I drive thee to the field, and pelt thee with stones; for in strength I am the better. I would that I were even so much better in strength and might than all the wooers that are in the house; then would I soon send many a one forth from our house to go his way in evil case; for they devise wickedness."

So he spoke, but all the wooers laughed merrily at him, and relaxed the bitterness of their anger against Telemachus. Howbeit the swineherd bore the bow through the hall, and came up to wise Odysseus, and put it in his hands. Then he called forth the nurse Eurycleia, and said to her:

"Telemachus bids thee, wise Eurycleia, to bar the close-fitting doors of the hall, and if any of the women hear within groanings or the din of men in our halls, let them not rush out, but remain where they are in silence at their work."

So he spoke, but her word remained unwinged; and she barred the doors of the stately halls.
HOMER

Σιγή δ’ ἐξ οἴκοιο Φιλοίτιος ἀλτο θύραζε, κλήσεν δ’ ἄρ’ ἐπείτα θύρας εὐερκέος αὐλῆς. κεῖτο δ’ ὑπ’ αἰθούσῃ ὑπὸν νεός ἀμφιελώσθης βύσματον, δ’ ἐπέδησε θύρας, ἐς δ’ ἦλεν αὐτός· ἐξετ’ ἐπείτ’ ἐπὶ δύρον ἰών, ἐνθεν περ ἀνέστη, εἰσορόων Ὀδυσσῆα. ο δ’ ἦδη τοξον εὐώμα πάντη ἀναστρωφῶν, πειρόμενος ἐνθα καὶ ἐνθα, μὴ κέρα ἵππεις ἐδοευν ἀπολυχομένοιο ἀνακτος. 390

وحدة δὲ τις εὑπεσκεν ἰδὼν ἐς πλησίον ἀλλον·

"Ὄ ης ἡθητήρ ἔπεκλεος ἐπελετο τόξων· ἣ ἐβαν νῦ ποιειντα και ἄλτῳ οἰκοθε κεῖται ἢ θ’ ἐφορμάτα ποιησέμεν, ὡς ἐνι χερσὶ νωμῳ ἐνθα καὶ ἐνθα κακῶν ἐμπαιος ἀλήτης." 400

"Αλλος δ’ αὐ εὐπεσκε κέων ὑπερποροῦντων·

"Αἱ γὰρ δῆ τοσοῦτον ὀνήσιος ἀντιάσειαν ὡς οὐτός ποτε τοῦτο δυνῆσεται ἐντανύσασθαι."

"Ὡς ἄρ’ ἐβαν μυηστήρες· ἀτὰρ πολύμητος Ὀδυσσεύς αὐτίκ’ ἐπελ μέγα τόξον ἐβάστασε καὶ ἰδε πάντη, 405

ὡς ὅτ’ ἀνὴρ φόρμυγγος ἐπιστάμενος καὶ ἀοίδης ρηθίως ἔτανυσε νέφο περὶ κόλλοπι χορδην, ἄφας ἀμφοτέρωθεν ἐὑστρεφές ἐντερον οῖός, ὡς ἄρ’ ἀτερ σπουδής τάνυσεν μέγα τόξον Ὀδυσσεύς. δεξιερῆ δ’ ἄρα χειρὶ λαβῶν πειρήσατο νευρῆς· 410

ἡ δ’ ὑπὸ καλὸν ἄεισε, ξελίδοιν εἰκέλη αὐδὴν.

μυηστήρεως δ’ ἄρ’ ἄχος γένειτο μέγα, πάσι δ’ ἄρα χρῶς ἐτράπετο· Ζεῦς δὲ μεγᾶλ’ ἐκτυπε σήματα φαίνων· γήθησέν τ’ ἄρ’ ἐπείτα πολύτλας δίος Ὀδυσσεύς,

1 θηθητήρ: θηρητήρ.
THE ODYSSEY, XXI. 388-414

But in silence Philoetius hastened forth from the house, and barred the gates of the well-fenced court. Now there lay beneath the portico the cable of a curved ship, made of byblus plant, where-with he made fast the gates, and then himself went within. Thereafter he came and sat down on the seat from which he had risen, and gazed upon Odysseus; now he was already handling the bow, turning it round and round, and trying it this way and that, lest worms might have eaten the horns, while its lord was afar. And thus would one speak with a glance at his neighbour:

"Verily he has a shrewd eye, and is a cunning knave with a bow. It may be haply that he has himself such bows stored away at home, or else he is minded to make one, that he thus turns it this way and that in his hands, the rascally vagabond."

And again another of the proud youths would say: "Would that the fellow might find profit in just such measure as he shall prove able ever to string this bow."

So spoke the wooers, but Odysseus of many wiles, as soon as he had lifted the great bow and scanned it on every side—even as when a man well-skilled in the lyre and in song easily stretches the string about a new peg, making fast at either end the twisted sheep-gut—so without effort did Odysseus string the great bow. And he held it in his right hand, and tried the string, which sang sweetly beneath his touch, like to a swallow in tone. But upon the wooers came great grief, and the faces of them changed colour, and Zeus thundered loud, shewing forth his signs. Then glad at heart was the much-enduring, goodly Odysseus that the son of crooked-
HOMER

"Τηλέμαχ', οὐ σ' ὁ ξεῖνος ἐνὶ μεγάροισιν ἐλέγχει ἡμένος, οὗδὲ τι τοῦ σκοποῦ ἡμβροτον οὐδὲ τι τόξον δὴν ἔκαμον ταῦτων. ἔτι μοι μένος ἐμπεδὸν ἔστιν, οὐχ ὡς με μυστήρες ἀτιμάζοντες θύνοντα. νῦν δ' ἄρη καὶ δόρπον Ἀχαιοίσιν τετυκέσθαι ἐν φάει, αὐτὰρ ἐπειτα καὶ ἄλλως ἐψιάσθαι μολῆ καὶ φόρμμας τὰ γάρ τ' ἀναθήματα δαιτός." Ἡ καὶ ἐπ' ὀφρύστι νεύσεν· ὁ δ' ἀμφέθετο εἴφος ὡς Τηλέμαχος, φίλος υἱὸς Ὄδυσσῆος θείοιο, ἀμφὶ δὲ χεῖρα φίλην βάλεν ἐγχεῖ, ἄγχι δ' ἅπ' αὐτοῦ πὰρ θρόνον ἑστηκεὶ κεκορυθμένος αἰθοπί χαλκῷ.
counselling Cronos sent him an omen, and he took up a swift arrow, which lay by him on the table, bare, but the others were stored within the hollow quiver, even those of which the Achaeans were soon to taste. This he took, and laid upon the bridge of the bow, and drew the bow-string and the notched arrow even from the chair where he sat, and let fly the shaft with sure aim, and did not miss the end of the handle of one of the axes, but clean through and out at the end passed the arrow weighted with bronze.

But he spoke to Telemachus, saying:

"Telemachus, the stranger that sits in thy halls brings no shame upon thee, nor in any wise did I miss the mark, or labour long in stringing the bow; still is my strength unbroken—not as the wooers scornfully taunt me. But now it is time that supper too be made ready for the Achaeans, while yet there is light, and thereafter must yet other sport be made with song and with the lyre; for these things are the accompaniments of a feast."

He spoke, and made a sign with his brows, and Telemachus, the dear son of divine Odysseus, girt about him his sharp sword, and took his spear in his grasp, and stood by the chair at his father's side, armed with gleaming bronze.
X

Αὐτὰρ ὁ γυμνώθη ῥακέων πολύμητος Ὄδυσσεὺς, ἀλτὸ δ' ἐπὶ μέγαν οὐδόν, ἔχων βιῶν ἡδὲ φαρέτρην ἰὼν ἐμπλεύην, ταχεὰς δ' ἐκεχεύατ' οἰστοὺς αὐτοῦ πρόσθε ποδῶν, μετὰ δὲ μνηστήρων ἐξειπεν·

"Οὗτος μὲν δὴ ἄθλος ἀάτος ἐκτετέλεσται· νῦν αὐτες σκοτὸν ἄλλον, ὥν οὐ πῶ τις βάλεν ἀνήρ, εἰσομαί, αἰ κε τύχωμι, πόρη δὲ μοι εὐχὸς Ἀπόλλων." Ἡ καὶ ἐπ' Ἀντινόφι ιθύνετο πικρὸν οἰστόν.

ἡ τοι ὁ καλὸν ἀλεισὸν ἀναιρήσεσθαι ἐμελλέ, χρύσεον ἄμφωτον, καὶ δὴ μετὰ χερσιν ἐνώμα, ὁφρα πίοι οὐνοι· φόνος δὲ οἱ οὐκ ἐνι θυμῷ μέμβλετο· τὶς κ' οὐιτο μετ' ἀνδράσι δαιτυμόνεσσι μοίνουν ἐνὶ πλέονεσσι, καὶ εἰ μάλα καρτερὸς εἰη, οἱ τεύξεων θάνατον τε κακὸν καὶ κῆρα μέλαιαν; τὸν δ' Ὅδυσσεύς κατὰ λαμὸν ἐπισχόμενος βάλεν ἵφ, ἀντικρὺ δ' ἀπαλοῖο δ' αὐχένος ἴλυθ' ἀκωκῆ. ἐκλύνθη δ' ἐτέρωσε, δέτας δὲ οἱ ἐκπεσε χειρὸς βλημένον, αὐτίκα δ' αὐλὸς ἀνὰ ρίνασ παχὺς ἤλθεν αἵματος ἀνδρομέοιο· θῶς δ' ἀπὸ εἰο τράπεζαν ὁσε ποδὶ πλήξας, ἀπὸ δ' εἴδατα χεῦν ἐράζε· σῖτός τε κρέα τ' ὄπτα φορύνετο. τοὶ δ' ὠμάδησαν μνηστήρες κατὰ δώμαθ', ὅπως ἰδον ἀνδρα πεσόντα, 336
BOOK XXII

But Odysseus of many wiles stripped off his rags and sprang to the great threshold with the bow and the quiver full of arrows, and poured forth the swift arrows right there before his feet, and spoke among the wooers:

"Lo, now at last is this decisive contest ended; and now as for another mark, which till now no man has ever smitten, I will know if haply I may strike it, and Apollo grant me glory."

He spoke, and aimed a bitter arrow at Antinous. Now he was on the point of raising to his lips a fair goblet, a two-eared cup of gold, and was even now handling it, that he might drink of the wine, and death was not in his thoughts. For who among men that sat at meat could think that one man among many, how strong soever he were, would bring upon himself evil death and black fate? But Odysseus took aim, and smote him with an arrow in the throat, and clean out through the tender neck passed the point; he sank to one side, and the cup fell from his hand as he was smitten, and straightway up through his nostrils there came a thick jet of the blood of man; and quickly he thrust the table from him with a kick of his foot, and spilled all the food on the floor, and the bread and roast flesh were befouled. Then into uproar broke the wooers through the halls, as they saw the man fallen, and from their high seats

1 Or, taking ἑλισμεν as fut. of ἑλμ, "I will make for another mark."
HOMER

ἐκ δὲ θρόνων ἀνόρουσαν ὀριθέντες κατὰ δῶμα, πάντοσε παπταίνοντες εὐδμήτους ποτὶ τοῖχους; οὐδὲ πὴ ἁσπὶς ἔνν οὐδ’ ἀλκιμον ἔγχος ἑλέσθαι. ρείκειον δ’ Ὁδυσῆα χολωτοῖσιν ἐπέέσσιν. “Ξείνε, κακῶς ἀνδρῶν τοξάζεαι: οὐκέτ’ ἀέθλων ἀλλων ἀντιάσεις: νῦν τοι σῶς αἰτής ὀλέθρος. καὶ γὰρ δὴ νῦν φῶτα κατέκτανες δὲ μέγ’ ἀριστος κούρων εἰν Ἰθάκη: τῷ σ’ ἐνθάδε νῆπες ἔδονταί.” “Ἰσκεν ἐκαστὸς ἀνήρ, ἐπεὶ ή φάσαν ὦν ἐθέλοντα ἀνδρα κατακτεῖναι: τὸ δὲ νῆπιοι οὐκ ἐνόησαν, ὡς δὴ σφίν καὶ πάσιν ὀλέθρον πείρατ’ ἐφήπτο.1 τοὺς δ’ ἄρ’ υπόδρα ἰδὼν προσέφη πολύμητις Ὁδυσσῆς. “‘Ὡς κύνες, οὐ μ’ ἔτ’ ἐφάσκεθ’ ὑπότροπον οἰκαδ’ ἴκεσθαι δήμου ἀπὸ Τρώων, οτι μοι κατεκείρετε οἶκον, δημοφήσιν δὲ γυναιξὶ παρευνάζεσθε βιαίως;2 αὐτοῦ τε ζώντος υπεμνάσσεθε γυναίκα, οὔτε θεοὺς δείσαντες, οἳ οὐρανὸν εὑρὸν ἔχουσιν, οὔτε τῶν ἀνθρώπων νέμεσιν κατόπισθεν ἐσεσθαι;3 νῦν ὑμῖν καὶ πᾶσιν ὀλέθρον πείρατ’ ἐφήπταί.” “Ὡς φάτο, τοὺς δ’ ἄρα πάντας ὑπὸ χλωρὸν δέος εἰλ πάπτηνεν δὲ ἐκαστος ὅτι φῦγοι αἰτήν ὀλέθρον.4 Εὐρύμαχος δὲ μὴν οἷος ἀμειβόμενος προσέειπεν: “Εἰ μὲν δὴ Ὁδυσσεῦς Ἰθακῆσιος εἰλήλουθας, ταῦτα μὲν αἰσιμα εἶπας, ὡσα ῥέσεσκον Ἀχαιοί,  

1 Lines 31–3 were rejected by Aristarchus.  
2 Line 37 follows 38 in many MSS.  
3 ἐσεσθαι: ἔθεσθε.  
4 Line 43 is omitted in many MSS.
they sprang, driven in fear through the hall, gazing everywhere along the well-built walls; but nowhere was there a shield or mighty spear to seize. But they railed at Odysseus with angry words:

"Stranger, to thy cost dost thou shoot at men; never again shalt thou take part in other contests; now is thy utter destruction sure. Aye, for thou hast now slain a man who was far the best of the youths in Ithaca; therefore shall vultures devour thee here."

So spoke each man, for verily they thought that he had not slain the man wilfully; and in their folly they knew not this, that over themselves one and all the cords of destruction had been made fast. Then with an angry glance from beneath his brows Odysseus of many wiles answered them:

"Ye dogs, ye thought that I should never more come home from the land of the Trojans, seeing that ye wasted my house, and lay with the maidservants by force, and while yet I lived covertly wooed my wife, having no fear of the gods, who hold broad heaven, nor of the indignation of men, that is to be hereafter. Now over you one and all have the cords of destruction been made fast."

So he spoke, and thereat pale fear seized them all, and each man gazed about to see how he might escape utter destruction; Eurymachus alone answered him, and said:

"If thou art indeed Odysseus of Ithaca, come home again, this that thou sayest is just regarding all that the Achaeans have wrought—many deeds of

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1 Or, "so guessed"; see the note on xix. 203.
2 Or the preposition may be local, "seized the limbs of all beneath them." The same ambiguity occurs in other passages.
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πολλὰ μὲν ἐν μεγάροισιν ἀτάσθαλα, πολλὰ δ’ ἐπ’ ἀγ’,
ἀλλ’ ὡς μὲν ἦδη κεῖται ὃς αύτιος ἐπλετο πάντων,
’Αντίνοος· οὗτος γὰρ ἐπίθηκεν τάδε ἔργα,
οὐ τι γάμου τόσσον κεχρημένος οὐδὲ χατίξων,
ἀλλ’ ἄλλα φρονέων, τά οί οὐκ ἔτέλεσσε Κρονίων,
ὅφρ’ Ἰθάκης κατὰ δήμου ἐυκτιμήνθης βασιλεύοι
αὐτός, ἀτάρ σὸν παίδα κατακτείνει λοχῆςας.

νῦν δ’ ὡς μὲν ἐν μοίρῃ πέφαται, σὺ δὲ φείδεο λαῷ
σῶν· ἀτάρ ἄμμες ὅπισθεν ἀρεσσάμενοι κατὰ δήμων,
όσα τοι ἐκπέτοτα καὶ ἐδήδοται ἐν μεγάροισιν,
τιμήν ἀμφὶς ἄγοντες ἑικοσάβουν ἔκαστος,
χαλκὸν τε χρυσὸν τ’ ἀποδώσομεν, εἰς δ’ κε σὸν κηρ
ἰαυθή πρὶν δ’ οὔ τι νεμεσσητὸν κεχολώσθαι.”

Τὸν δ’ ἄρ’ ὑπόδρα ἱδὼν προσέφη πολὺμητις Ὀδυσσεί
“Εὐρύμαχ’, οὖδ’ εἴ μοι πατρώια πάντ’ ἀποδοίτε,
όσα τε νῦν ὑμί’ ἐστί καὶ εἴ ποθέν ἄλλ’ ἔπιθείτε,
οὔτε κεν ὃς ἔτι χεῖρας ἑμᾶς λήξαιμι φόνοι
πρὶν πάσαν μηστήρας ὑπερβαίνῃ ἀποτίσαι.

νῦν ὑμῖν παράκειται ἐναντίον ἥ μάχεσθαι
ἡ φεύγειν, ὅς κεν θάνατον καὶ κήρας ἀλύξη
ἀλλὰ τίν’ οὐ φεύξεσθαι ὄθομαι αἰτῶν ὀλθρον.”

“Ὡς φάτο, τῶν δ’ αὐτοῦ λύτο γούνατα καὶ φίλον ἢ
tοίσιν δ’ Εὐρύμαχος προσεφώνεε δεύτερον αὐτὶς.

“Ὡ Φίλοι, οὐ γὰρ σχῆσει ἄνηρ ὃς χεῖρας ἀπαντα-
ἀλλ’ ἐπεὶ ἐλλαβε τόξων εὔξου ἢ ἑφαρτηρνη,
οὐδοῦ ἀπο ξεστού τοξύσσεται, εἰς δ’ κε πάντας
ἀμμε κατακτείνη· ἀλλὰ μνησώμεθα χάρμης.
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wanton folly in thy halls and many in the field. But he now lies dead, who was to blame for all, even Antinous; for it was he who set on foot these deeds, not so much through desire or need of the marriage, but with another purpose, which the son of Cronos did not bring to pass for him, that in the land of settled Ithaca he might himself be king, and might lie in wait for thy son and slay him. But now he lies slain, as was his due, but do thou spare the people that are thine own; and we will hereafter go about the land and get thee recompense for all that has been drunk and eaten in thy halls, and will bring each man for himself in requital the worth of twenty oxen, and pay thee back in bronze and gold until thy heart be warmed; but till then no one could blame thee that thou art wroth."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Eurymachus, not even if you should give me in requital all that your fathers left you, even all that you now have, and should add other wealth thereto from whence ye might, not even so would I henceforth stay my hands from slaying until the wooers had paid the full price of all their transgression. Now it lies before you to fight in open fight, or to flee, if any man may avoid death and the fates; but many a one, methinks, shall not escape from utter destruction."

So he spoke, and their knees were loosened where they stood, and their hearts melted; and Eurymachus spoke among them again a second time:

"Friends, for you see that this man will not stay his invincible hands, but now that he has got the polished bow and the quiver, will shoot from the smooth threshold until he slays us all, come, let us take
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φάσγανα τε σπάσσασθε καὶ ἀντίσχεσθε τραπέζας ἰὸν ὦκυμόρων· ἐπὶ δ’ αὐτῷ πάντας ἐχωμεν ἀθρόοι, εἰ κέ μιν οὖδοι ἀπώσομεν ἢδὲ θυρών, ἐλθώμεν δ’ ἀνὰ ἄστυ, βοὴ δ’ ὄκιστα γένοιτο· τῷ κε τὰχ’ οὗτος ἄνηρ νῦν ἱστατα τοξάσσατο.”

“Ὡς ἀρα φωνῆσας εἰρύσσατο φάσγανον ὦξι χάλκεου, ἀμφοτέρωθεν ἀκαχμέων, ἀλτὸ δ’ ἐπ’ αὐτῷ σμερδαλέα ἱάχων· ὁ δ’ ἀμαρτῆ δῖος Ὁδυσσεύς ἵον ἀποπροίει, βάλε δὲ στῆθος παρὰ μαξὼν, εὐ δὲ οἱ ἦπατε πῆξε θοῦν βέλος· ἐκ δ’ ἀρα χειρὸς φάσγανον ἥκε χαμᾶζε, περιρρήθης δὲ τραπέζῃ· κάππεσεν ἰδιωθείς, ἀπὸ δ’ εἰδάτα χεῦν ἐραζε καὶ δέπας ἀμφικύπτελλον· ὁ δὲ χθόνα τύπτε μετώπῳ θυμῷ ἀνιάζων, ποσὶ δὲ θρόνον ἀμφοτέρους λακτίζων ἐτίνασσε· κατ’ ὀφθαλμῶν δ’ ἐχυτ’ ἀχλὺς.

‘Ἀμφινόμος δ’ Ὁδυσσῆς εἰσάτο κυδαλίμῳ αὐτίσις ἄξας, εἴρυτο δὲ φάσγανον οξύ, εἰ πὼς οἱ εἰξειει θυρῶν. ἀλλ’ ἀρα μιν φθη Τηλεμάχος κατοπισθε βαλαν χαλκῆθει δουρὶ ὦμων μεσσηγῆς, διὰ δὲ στῆθεσθὶ ἔλασσεν· δούπησεν δὲ πεσῶν, χθόνα δ’ ἁλασε παντὶ μετάπῳ. Τηλεμάχος δ’ ἀπόρουςε, λιπὼν δολιχόσκιον ἐγχος αὐτοῦ ἐν Ἀμφινόμῳ· περὶ γὰρ διε μὴ τις Ἀχαιῶν ἐγχος ἀνελκόμενον δολιχόσκιον ἐπέλασει φασγάνῳ ἄξας ήτε προπρηνέα 2 τύφας. βῆ δὲ θεεῖν, μάλα δ’ ὦκα φίλον πατέρ’ εἰσαφίκανεν, ἄγχου δ’ ἰστάμενος ἐπεια πτερόεται προσηύδα·

1 ἰδιωθεῖς: διπωθεῖς 2 προπρηνέα: προπρηνεί.
thought of battle. Draw your swords, and hold the
tables before you against the arrows that bring swift
death, and let us all have at him in a body, in the
hope that we may thrust him from the threshold and
the doorway, and go throughout the city, and so the
alarm be swiftly raised; then should this fellow soon
have shot his last."

So saying, he drew his sharp sword of bronze,
two-edged, and sprang upon Odysseus with a terrible
cry, but at the same instant goodly Odysseus let fly
an arrow, and struck him upon the breast beside the
nipple, and fixed the swift shaft in his liver. And
Eurymachus let the sword fall from his hand to the
ground, and writhing over the table he bowed and
collapsed, and spilt upon the floor the food and the
two-handled cup. With his brow he beat the earth in
agony of soul, and with both his feet he spurned and
shook the chair, and a mist was shed over his eyes.

Then Amphinomus made at glorious Odysseus,
rushing straight upon him, and had drawn his sharp
sword, in hope that Odysseus might give way before
him from the door. But Telemachus was too quick
for him, and cast, and smote him from behind with
his bronze-tipped spear between the shoulders, and
drove it through his breast; and he fell with a thud,
and struck the ground full with his forehead. But
Telemachus sprang back, leaving the long spear
where it was, fixed in Amphinomus, for he greatly
feared lest, as he sought to draw forth the long
spear, one of the Achaeans might rush upon him
and stab him with his sword, or deal him a blow as
he stooped over the corpse. So he started to run,
and came quickly to his dear father, and standing by
his side spoke to him winged words:
"Ω πάτερ, ἥδη τοι σάκος οἶσω καὶ δύο δοῦρε καὶ κυνήν πάγχαλκον, ἐπὶ κροτάφοις ἀραρυίοις αὐτὸς τ᾽ ἀμфиβαλεύμαι ἵων, δόσω δὲ συβώτη καὶ τῷ βουκόλῳ ἄλλα· τετενχήσθαι γὰρ ἄμεινον."

Τὸν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεία

"Οἰσε θέων, ἥος μοι ἀμύνεσθαι πάρ᾽ ὀϊστοὶ, μὴ μ᾽ ἀποκινήσω σιν θυράω μοῦνον ἐόντα."

"Ως φάτο, Υλέμαχος δὲ φίλω ἐπεπείθετο πατρί, βή δ᾽ ἰμεναι θάλαμων, ὃτι οἱ κλυτὰ τεῦχεα κεῖτο. ἔνθεν τέσσαρα μὲν σάκε ἔξελε, δούρατα δ᾽ ὀκτὼ καὶ πίσυρας κυνέας χαλκήρεας ἱπποδασείας· βή δὲ φέρων, μάλα δ᾽ ὁκα φίλου πατέρ᾽ εἰσαφίκανεν, αὐτὸς δὲ πρώτιστα περὶ χρόνι δύσετο χαλκῶν· ὅς δ᾽ αὐτὸς τῷ δμῶθε δυσθην τεῦχεα καλά, ἐσταν δ᾽ ἀμφ᾽ Ὀδυσσῆα δαφρονα ποικιλομήτην."

Αὐτὰρ δ᾽ ὃς, ὃφρα μὲν αὐτῷ ἀμύνεσθαι ἔσαν ὦ, τόφρα μνηστηρών ἐνα γ᾽ αἰει ὃ ἐνὶ σικφ βάλλε τιτυσκόμενος· τολ δ᾽ ἀγχιστίνοι εὔπιπτον, αὐτὰρ ἐπεὶ λίπον ἵοι διστεῦντα ἀνακτα, τόξον μὲν πρὸς σταθμὸν ἐὐσταθεός μεγάροιο ἐκλιν᾽ ἐστάμεναι, πρὸς ἐνώπια παμφανώντα, αὐτὸς δ᾽ ἀμφ᾽ ὤμοισι σάκος θέτο τετραθέλυμνον, κρατὶ δ᾽ ἐπ᾽ ἱθίμαρα κυνήν εὐτυκτόν ἔθηκεν, ἰπποριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν· εἴλετο δ᾽ ἀλκίμα δοῦρε δῦω κεκορυθμένα χαλκῷ."

'Ορσοθύρη δὲ τις ἐσκεν ἐὐδήμητῳ ἐνὶ τοῖχῳ,

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"Father, now will I bring thee a shield and two spears and a helmet all of bronze, well fitted to the temples, and when I come back I will arm myself, and will give armour likewise to the swineherd and yon neatherd; for it is better to be clothed in armour."

Then Odysseus of many wiles answered him and said: "Run, and bring them, while yet I have arrows to defend me, lest they thrust me from the door, alone as I am."

So he spoke, and Telemachus hearkened to his dear father, and went his way to the store-chamber where the glorious arms were stored. Thence he took four shields and eight spears and four helmets of bronze, with thick plumes of horse-hair; and he bore them forth, and quickly came to his dear father. Then first of all he himself girded the bronze about his body, and even in like manner the two slaves put on them the beautiful armour, and took their stand on either side of Odysseus, the wise and crafty-minded.

But he, so long as he had arrows to defend him, would ever aim, and smite the wooers one by one in his house, and they fell thick and fast. But when the arrows failed the prince, as he shot, he leaned the bow against the door-post of the well-built hall, and let it stand against the bright entrance wall. For himself, he put about his shoulders a four-fold shield, and set on his mighty head a well-wrought helmet with horse-hair plume, and terribly did the plume wave above him; and he took two mighty spears, tipped with bronze.

Now there was in the well-built wall a certain
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ἀκρότατον δὲ παρ’ οὐδὸν ἐνσταθέος μεγάροιο ἦν ὁδὸς ἐσ λαύρην, σαινίδες δὲ ἔχου εὑ ἀρανιαί. τὴν δ’ Ὄδυσσεὺς φράζεσθαι ἀνώγει δίον ὕφορβὸν ἐσταότ’ ἀγχ’ αὐτῆς: μία δ’ οὐ ἐγνευτ’ ἐφορμή. τοῖς δ’ Ἀνέλεως μετέειπεν, ἐποσ πάντεσσι πιφαύσκων ἔως τῷ λαός, βοή δ’ ἀκιστα γένοιτο; τῷ κε τάχ’ οὔτος ἁνήρ νῦν ὑστατα τοξάσαίτο.”

Τὸν δ’ αὐτῇ προσεῖει Μελάνθιος, αἰτόλος αἰγῶν· “Οὗ πως ἐστ’, Ἀνέλαε διοτρεφές· ἀγχ’ γὰρ αἰνῶς αὐλῆς καλὰ θύρετρα καὶ ἀργαλέων στόμα λαύρης· καὶ χ’ εἰς πάντας ἐρύκοι ἁνήρ, ὅς τ’ ἄλκιμος εἴη. ἄλλ’ ἀγεθ’, ὅμιν τεύχε’ ἐνεῖκος θωρηκθῶν ἐκ θαλάμου· ἐνδοὺ γὰρ, οὖμαι, οὐδὲ τή ἅλη τεύχεα καθεσθήν Ὅδυσσεὺς καὶ φαιδίμοις νῦσ.”

“Ὡς εἰπὼν ἀνέβαϊν Μελανθίος, αἰτόλος αἰγῶν, ἐς θαλάμους Ὅδυσσεος ἀνὰ ρῶγας μεγάροιο. ἐνθεν δῶδεκα μὲν σάκε’ ἕζελε, τόσσα δὲ δοῦρα

1 The ὀροθύρη appears to have been a door, in the innermost part of the hall, higher in level than the floor of the great hall itself (hence the name “raised-door”), and approached by a flight of steps (the ῥώγες of line 143). This door may well have been invisible from where Odysseus stood, and it opened upon a “way” leading into a passage (λαύρη). This last need not be further defined. The palace embraced many smaller buildings besides the main hall, and there may have been many such passages between them. The obscure phrase ἀκρότατον δὲ παρ’ οὐδὸν I understand thus: assuming that the ground rose slightly from the front of the palace to the rear, I assume further that the floor of the hall itself was levelled, so that the οὐδὸς (by which I understand the whole foundation upon which the walls rested),
postern door, and along the topmost level of the threshold of the well-built hall was a way into a passage, and well-fitting folding doors closed it. This postern Odysseus bade the goodly swineherd watch, taking his stand close by, for there was but a single way to reach it. Then Agelaus spoke among the wooers, and declared his word to all:

"Friends, will not one mount up by the postern door, and tell the people, that so an alarm may be raised straightway? Then should this fellow soon have shot his last."

Then Melanthius, the goatherd, answered him: "It may not be, Agelaus, fostered of Zeus, for terribly near is the fair door of the court, and the mouth of the passage is hard. One man could bar the way for all, so he were valiant. But come, let me bring you from the store-room arms to don, for it is within, me-thinks, and nowhere else that Odysseus and his glorious son have laid the arms."

So saying, Melanthius, the goatherd, mounted up by the steps of the hall to the store-rooms of Odysseus. Thence he took twelve shields, as many spears, and

which was level with the threshold in front, was elevated to the ground level in the rear. Hence the fact that the ἄρσοθύρη, opening upon a "way" outside, was itself above the floor of the hall, and had to be reached by steps. That the οὐδές, or foundation wall, was not itself level, but followed the slope of the ground, seems to me to offer no difficulty.

See the preceding note. Others understand the ῥώγες to have been openings in the wall (one of which was the ἄρσοθύρη itself) whereby one could climb up. But it is certain that the store-room was on the ground floor. The word ῥώγες is, I take it, to be connected with ῥήγνυμι, and to call the steps "breaks" in an ascent is surely natural enough; see Monro.
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καὶ τόσσας κυνέας χαλκῆρεας ἵπποδασείας.  

βὴ δὲ ἤμεναι, μάλα δ' ἄκα φέρων μνηστήριν ἔδωκεν.  

καὶ τότ' Ὅδυσσης λύτῳ γούνηα καὶ φίλου ἤτορ,  

ὡς περιβαλλόμενος ἰδε τεύχεα χερσὶν τε δοῦρα  

μακρὰ τινάσσουτας: μέγα δ' αὐτῷ φαύνετο ἔργον,  

αἰγὰ δὲ Τηλέμαχον ἔπεα πτερόεντα προσήνθα:  

"Τηλέμαχι, ἦ μάλα δὴ τις ἐνὶ μεγάροις γυναικῶν  

νωὶ ἐποτρύνει πόλεμον κακὸν ἂν Μελανθεύς."  

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα:  

"Ως πάτερ, αὐτὸς ἐγὼ τόδε γ' ἡμβροτοῦ—οὐδὲ τις ἀλλὸς  

αῖτιος—δς θαλάμοιο θύρην πυκνῶς ἀραρύαν  

κάλλιποι ἀγκλίνας: τῶν δὲ σκοπὸς ἦν ἀμείνων.  

ἀλλ' ἵνα δ' Ἐδμαία, θύρην ἐπίθεες: θαλάμοιο  

καὶ φράσαι ἤ τις ἄρ' ἐστὶ γυναικῶν ἂν τάδε ῥέγει,  

ἵνα δολίοιο, Μελανθεύς, τὸν περ ὅϊν."  

"Ως οἱ μὲν τοιαύτα πρὸς ἀλλήλους ἀγορευον,  

βὴ δ' αὖτις θάλαμονδε Μελάνθιος, αἰπόλος αἰγῶν,  

οἰσων τεύχεα καλά. νόησε δὲ δίος υφορβός,  

αἰγὰ δ' Ὅδυσση ἀποσφάνεν ἐγγὺς ἑόντα:  

"Διογενῆς Δαερτιάδη, πολυμήχαν' Ὅδυσσεῦ,  

κεῖνος δ' αὐτ' ἀδηλός ἀνήρ, ὃν οἴκεμθ' αὐτόλ,  

ἐρχεται ἐς θάλαμον: σὺ δὲ μοι νημερτὲς ἐνίστες,  

ἠ μν ἀποκτέινο, αἰ κε κρείσσων γε γένωμαι,  

ἢ καὶ ἐνθάδ' ἄγω, ἵνα ὑπερβασίας ἀποστίνῃ  

πολλὸς, ὅσας οὖν ἐμήσατο σῷ ἐνὶ οἴκῳ."  

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεύς  

"Η τοι ἐγὼ καὶ Τηλέμαχος μνηστήρας ἀγανοῦς  

σχῆσομεν ἐντοσθεν μεγάρων, μάλα περ μεμαώτας.  

1 Lines 144–5 were rejected by Aristarchus.
as many helmets of bronze with thick plumes of horse-hair, and went his way, and quickly brought and gave them to the wooers. Then the knees of Odysseus were loosened and his heart melted, when he saw them donning armour and brandishing long spears in their hands, and great did his task seem to him; but quickly he spoke to Telemachus winged words:

"Telemachus, verily some one of the women in the halls is rousing against us an evil battle, or haply it is Melanthius."

Then wise Telemachus answered him: "Father, it is I myself that am at fault in this, and no other is to blame, for I left the close-fitting door of the store-room open; their watcher was better than I. But go now, goodly Eumaeus, close the door of the store-room, and see whether it is one of the women who does this, or Melanthius, son of Dolius, as I suspect."

Thus they spoke to one another. But Melanthius, the goatherd, went again to the store-room to bring beautiful armour; howbeit the goodly swineherd marked him, and straightway said to Odysseus who was near:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, yonder again is the pestilent fellow, whom we ourselves suspect, going to the store-room. But do thou tell me truly, shall I slay him, if I prove the better man, or shall I bring him hither to thee, that the fellow may pay for the many crimes that he has planned in thy house?"

Then Odysseus of many wiles answered him and said: "Verily I and Telemachus will keep the lordly wooers within the hall, how fierce soever they be,
σφῶι δ’ ἀποστρέψαντε πόδας καὶ χεῖρας ὑπερθεν ἐς θάλαμον βαλέειν, σανίδας δ’ ἐκδησαί ὀπισθε, σειρὴν δὲ πλεκτῆν ἐξ αὐτοῦ πειρήμαντε κίον’ ἀν᾽ ὑψηλήν ἐρύσαι πελάσαι τε δοκοῖσιν, ὡς κεν δηθὰ ζωὸς ἐων χαλέπ’ ἄλγεα πάσχῃ.”

“Ὡς ἐφάθ’, οἱ δ’ ἁρα τοῦ μᾶλα μὲν κλύον ἦδ’ ἐπίθοντε βὰν ἦμεν ἐς θάλαμον, λαθέτην δὲ μιν ἐνδον ἐόντα.

ἡ τού ὁ μὲν θαλάμου μυχῶν κάτα τεύχε’ ἐρεύνα,

τω δ’ ἐσταν ἐκάτερθε παρὰ σταθμοῖς μένοντε.

εὐθ’ ὑπὲρ οὐδὸν ἐβαινε Μελάνθιος, αἰπόλος αἰγῶν,

τῇ ἐτέρῃ μὲν χείρι φέρων καλὴν τρυφάλειαν,

τῇ δ’ ἕτερῃ σάκος εὐρὺ γέρον, πεπαλαγμένον ἄζη,

Δαέρτων ἦρωος, δ’ κουρίξων φορέσεκε’

ὅτι τότε γ’ ἤδη κεῖτο, ῥαφαὶ δὲ λέλυντο ἰμάντων,

τω δ’ ἀρ’ ἐπαίξανθ’ ἐλέτην ἐρυσάν τε μιν εἰσῳ κουρίξ., ἐν δαπέδῳ δὲ χαμαί βάλον ἀχυμενον κήρ,

σὺν δὲ πόδας χειρᾶς τε δεόν θυμαλγεί δεσμῷ εὐ μάλ’ ἀποστρέψαντε διαμπερές, ὡς ἐκέλευσεν

ὑίος Δαέρταο, πολύτλας δίος Ὀδυσσεύς’¹

σειρὴν δὲ πλεκτῆν ἐξ αὐτοῦ πειρήμαντε

κίον’ ἀν’ ὑψηλὴν ἐρυσαν πέλασαν τε δοκοῖσι.

τὸν δ’ ἐπίκερτομέων προσέφης, Εὖμαιε συβῶτα:

“Νῦν μὲν δὴ μάλα πάγχυ, Μελάνθιε, νῦκτα φυλάξεις

εὐνὴ ἐνι μαλακῇ καταλέγμενος, ὡς σε ἐοίκεν’

οὐδὲ σὲ γ’ ἠριγένεια παρ’ Ὡκεανοῦ ροάων

λῆσει ἐπερχομένη χρυσόθρονος, ἡνὶκ’ ἀγινεῖς

ἀγας μνηστήρεσσι δόμον κάτα δαῖτα πένεσθαί.”

¹ Line 191 is omitted in many MSS.
but do you two bend behind him his feet and his arms above, and cast him into the store-room, and tie boards behind his back; then make fast to his body a twisted rope, and hoist him up the tall pillar, till you bring him near the roof-beams, that he may keep alive long, and suffer grievous torment."

So he spoke, and they readily hearkened and obeyed. Forth they went to the store-room, unseen of him who was within. He truly was seeking for armour in the innermost part of the store-room, and the two lay in wait, standing on either side of the door-posts. And when Melanthius, the goatherd, was about to pass over the threshold, bearing in one hand a goodly helm, and in the other a broad old shield, flecked with rust—the shield of lord Laertes, which he was wont to bear in his youth, but now it was laid by, and the seams of its straps were loosened—then the two sprang upon him and seized him. They dragged him in by the hair, and flung him down on the ground in sore terror, and bound his feet and hands with galling bonds, binding them firmly behind his back, as the son of Laertes bade them, the much-enduring, goodly Odysseus; and they made fast to his body a twisted rope, and hoisted him up the tall pillar, till they brought him near the roof-beams. Then didst thou mock him, swineherd Eumaeus, and say:

"Now verily, Melanthius, shalt thou watch the whole night through, lying on a soft bed, as befits thee, nor shalt thou fail to mark the early Dawn, golden-throned, as she comes forth from the streams of Oceanus, at the hour when thou art wont to drive thy she-goats for the wooers, to prepare a feast in the halls."

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"Ως ο μὲν αὐθὶ λέειπτο, ταθεὶς ὅλῳ ἐνὶ δεσμῷ. 20
τῷ δ' ἐς τεύχεα δύντε, θύρην ἐπιθέντε φαεινήν,
βῆτιν εἰς 'Οδυσῆα δαίφρωνα, ποικιλομήτην.
ἐνθα μένος πνεύοντες ἑφέστασαν, οἱ μὲν ἐπ' οὐδοῦ
τέσσαρες, οἱ δ' ἐντοσθε δόμων πολέες τε καὶ ἐσθλοὶ.
τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Δίως ἦλθεν 'Αθήνη, 20
Μέντορι εἰδομένη ἦμεν δέμας ἤδε καὶ αὐθήν.
τὴν δ' 'Οδυσσεὺς γήθησεν ἱδὼν καὶ μύθον ἔειπε:

"Μέντορ, ἀμμων ἀρήν, μνήσαι δ' ἐτάροι φίλοιο,
ὅς σ' ἀγαθὰ ρέξεσκον ὀμηληκία δὲ μοὶ ἔσσι.
"Ως φάτ', διόμενος λαοσόν ἔμμεν 'Αθήνην.
μνηστήρες δ' ἐτέρωθεν ὁμόκλεον ἐν μεγάρουι:
πρῶτος τὴν γ' ἐνένιπε Δαμαστορίδης 'Αγέλαος.

"Μέντορ, μή σ' ἐπέεσσι παραιτεπίθησιν 'Οδυσσεὺς
μνηστήρεσσι μάχεσθαι, ἀμυνέμεναι δὲ οἱ αὐτῷ.
ὀδε γὰρ ἡμέτερόν γε νόον τελέσθαι ὅιο.
οππότε κεν τοῦτος κτέωμεν, πατέρ' ἢδε καὶ νίον,
ἐν δὲ σύ τοίσιν ἐπειτα πεφήσεαι, οἷα μενοινᾶς
ἔρδειν ἐν μεγάροις. σφ δ' αὐτοῦ κράσατι τίσεις.
αὐτάρ ἔπην υμέων γε βίας ἀφελῶμεθα χαλκῷ,
κτήμαθ' ὑπόσα τοί ἐστι, τά τ' ἐνδοθί καὶ τὰ θύρηφι,
τοῖσιν 'Οδυσσῆος μεταμίξομεν' οὔδε τοι ύλας
ξώειν ἐν μεγάροις ἑάσομεν, οὔδε θύγατρας
οὔθ ἀλοχον κεδυνὴ Ίδάκης κατὰ ἄστυ πολεύειν."

"Ως φάτ', 'Αθηναίη δὲ χολῷσατο κηρόθι μᾶλλον,
νείκεσσεν δ' 'Οδυσῆα χολωτοίς ἐπέεσσιν. 22

"Οὐκέτι σοὶ γ', 'Οδυσσεύ, μένος ἐμπεδον οὔδε τις ἄλκι
οἰη ὅτ' ἀμφ' Ἐλενὴ λευκωλένφ εὐπατερεῖτη,

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So he was left there, stretched in the direful bond, but the two put on their armour, and closed the bright door, and went to Odysseus, the wise and crafty-minded. There they stood, breathing fury, those on the threshold but four, while those within the hall were many and brave. Then Athene, daughter of Zeus, drew near them, like unto Mentor in form and voice, and Odysseus saw her, and was glad; and he spoke, saying:

"Mentor, ward off ruin, and remember me, thy dear comrade, who often befriended thee. Thou art of like age with myself."

So he spoke, deeming that it was Athene, the rouser of hosts. But the wooers on the other side shouted aloud in the hall, and first Agelaus, son of Damastor, rebuked Athene, saying:

"Mentor, let not Odysseus beguile thee with his words to fight against the wooers and bear aid to himself. For in this wise, methinks, shall our will be brought to pass: when we have killed these men, father and son, thereafter shalt thou too be slain with them, such deeds art thou minded to do in these halls: with thine own head shalt thou pay the price. But when with the sword we have stripped you of your might, all the possessions that thou hast within doors and in the fields we will mingle with those of Odysseus, and will not suffer thy sons or thy daughters to dwell in thy halls, nor thy faithful wife to fare at large in the city of Ithaca."

So he spoke, and Athene waxed the more wroth at heart, and she rebuked Odysseus with angry words:

"Odysseus, no longer hast thou steadfast might nor any valour, such as was thine when for high-born Helen of the white arms thou didst for nine years
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eίνάετες Τρώσσεσιν ἐμάρναιο νολεμές αἰεὶ, πολλοὺς δ᾿ ἄνδρας ἐπέφυες ἐν αἰνῇ δηϊστῆτι, σῇ δ᾿ ἦλῳ βουλῇ Πριάμου πόλις εὐρυάγνια. 23
πῶς δὴ νῦν, ὅτε σόν τε δόμον καὶ κτήμαθ᾿ ἱκάνεις, ἀντα μνηστήρων ὀλοφύρεαι ἀλκιμος εἶναι; ἀλλ᾿ ἄγε δεύρο, πέπον, παρ᾿ ἑμ᾿ ἱστασο καὶ ἱδε ἔργον, ὦφρ᾿ εἰδής οἴος τοι ἐν ἀνδράσι δυσμενέεσσιν Μέντωρ Ἀλκιμίδης εὐφρεσσίας ἀποτίνειν.

"Ἡ ῥα, καὶ οὐ πω πάγχυ δίδου ἐτεραλκέα νίκην, ἀλλ᾿ ἔτ᾿ ἄρα σθένεος τε καὶ ἀλκής πειρήτιξεν ἦμεν Ὀδυσσήος ἤδ᾿ νιόου κυδαλίμωοι. αὐτῇ δ᾿ αἰθαλόεντος ἀνὰ μεγάρου μέλαθρον ἔξετ᾿ ἀναίξασα, χελιδόνι εἰκέλη ἀντῆν.

Μνηστήρας δ᾿ ὄτρυνε Δαμαστορίδης Ἀγέλαιος, Εὐρύνομος τε καὶ Ἀμφιμέδων Δημοπτόλεμός τε, Πείσανδρός τε Πολυκτορίδης Πόλυβός τε δαίφρων:
οί γὰρ μνηστήρων ἁρετὴ ἐσαν ἔξοχοι ἀριστοὶ,
ὅσοι ἔτ᾿ ἔξων περὶ τε φυχέων ἐμάχοντο.

τοὺς δ᾿ ἤδη ἐδάμασσε βίοι καὶ ταρφέες ἰοί.
τοὺς δ᾿ Ἀγέλαιος μετέειπεν, ἔπος πάντεσσι πυφαῦσκων

"Ωμιλοὶ, ἢδη σχῆσει ἀνήρ ὀδε χεῖρας ἄπτουσιν
καὶ ἢ οἱ Μέντωρ μὲν ἔβη κενὰ εὐγματα εἰπών,
οὶ δ᾿ οἴοι λείπονται ἐπὶ πρῶτης θύρησι.

τῷ νῦν μὴ ἄμα πάντες ἐφίετε δούρατα μακρά,
ἄλλ᾿ ἄγεθ᾿ ὁί ἔξ πρῶτον ἄκοντισατ, αἰ κὲ ποθὶ Ζεὺς

dῴη Ὀδυσσῆα βλῆσθαι καὶ κῦδος ἀρέσθαι.

τῶν δ᾿ ἄλλων οὐ κῆδος, ἐπὶν οὐτός γε πέσησιν.

"Ως ἐφαθ᾿, οἱ δ᾿ ἄρα πάντες ἄκοντισαν ώς ἐκέλευεν,
battle with the Trojans unceasingly, and many men thou slewest in dread conflict, and by thy counsel was the broad-wayed city of Priam taken. How is it that now, when thou hast come to thy house and thine own possessions, thou shrinkest with wailing from playing the man, and that against the wooers? Nay, friend, come hither and take thy stand by my side, and see my deeds, that thou mayest know what manner of man Mentor, son of Alcimus, is to repay kindness in the midst of the foe.”

She spoke, but did not give him strength utterly to turn the course of the battle, but still made trial of the might and valour of Odysseus and his glorious son; and for herself, she flew up to the roof-beam of the smoky hall, and sat there in the guise of a swallow to look upon.

Now the wooers were urged on by Agelaus, son of Damastor, by Eurynomus, and Amphimedes and De- moptolemus and Peisander, son of Polyctor, and wise Polybus, for these were in valiance far the best of all the wooers who still lived and fought for their lives, but the rest the bow and the swiftly-falling arrows had by now laid low. But Agelaus spoke among them, and declared his word to all:

“Friends, now at length will this man stay his invincible hands. Lo, Mentor has gone from him, and has but uttered empty boasts, and they are left alone there at the outer doors. Therefore hurl not now upon them your long spears all at once, but come, do you six throw first in the hope that Zeus may grant that Odysseus be struck, and that we win glory. Of the rest there is no care, once he shall have fallen.”

So he spoke, and they all hurled their spears, as
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ιέμενοι· τὰ δὲ πάντα ἔτωσια θήκευ· Ἀθήνη.

τῶν ἄλλος μὲν σταθμὸν ἑυσταθέος μεγάρῳ
βεβλήκει, ἄλλος δὲ θύρην πυκνῶς ἀραριῶν·
ἀλλον δ’ ἐν τοίχῳ μελίν πέσε χαλκοβάρεια.¹

αὐτὰρ ἐπεὶ ἡ δούρατ’ ἀλέυαντο μνηστήρων,
τοῖς δ’ ἀρα μῦθων ἥρχη πολύτλας δίος Ὀδυσσεὺς·

"Ὠς φίλοι, ήδη μὲν κεν ἐγὼν εἰποίμη καὶ ἄμμι
μνηστήρων ἐς ὁμιλον ἀκοντίσαι, οἳ μεμάασιν
ἡμέας ἐξεναρίζαι ἐπὶ προτέρους κακοίσιν."

Ὡς ἐφαθ’, οἱ δ’ ἀρα πάντες ἀκόντισαν ὣξεα δοῦρα²
ἀντα τιτυσκόμενοι· Δημοπτόλεμον μὲν Ὀδυσσεὺς,

Εὐρυάδην δ’ ἀρα Τηλέμαχος, Ἕλατον δὲ συβώτης,
Πείσανδρον δ’ ἀρ’ ἐπεφυν ὁiros ἐπιβουκόλος ἀνήρ.
οἱ μὲν ἐπειθ’ ἀμα πάντες ὃδὰξ ἔλον ἀσπετον σώδας,
μνηστήρες δ’ ἀνεχώρησαν μεγάρῳ μυχώνδε.

τοὶ δ’ ἀρ’ ἐπήξεαν, νεκύων δ’ ἐξ ἔγχει ἔλοντο.

Αὐτὶς δὲ μνηστήρες ἀκόντισαν ὣξεα δοῦρα
ἰέμενοι· τὰ δὲ πολλὰ ἔτωσια θήκευ· Ἀθήνη.

τῶν ἄλλος μὲν σταθμὸν ἑυσταθέος μεγάρῳ
βεβλήκειν, ἄλλος δὲ θύρην πυκνῶς ἀραριῶν·
ἀλλον δ’ ἐν τοίχῳ μελίν πέσε χαλκοβάρεια.

Ἀμφιμέδιον δ’ ἀρα Τηλέμαχον βάλε χείρ’ ἐπὶ καρπῷ

λιγόδνη, ἀκρον δὲ μυὸν δηλήσατο χαλκός.

Κτήσιππος δ’ Ἐυμαίον ὑπὲρ σάκος ἑγχει μακρὸ

ὡμον ἐπέγραψεν· τὸ δ’ ὑπέρτατο, πίπτε δ’ ἔραξε. ²

τοὶ δ’ αὐτ’ ἀμφ’ Ὀδυσσῆα δαίφρων ποικιλομῆτην,

μνηστήρων ἐς ὁμιλον ἀκόντισαν ὥξεα δοῦρα.

ἐνθ’ αὐτ’ Εὐρυδάμαντα βάλε πτολίπορθος Ὀδυσσεύς,

Ἀμφιμέδιοντα δὲ Τηλέμαχος, Πόλυσον δὲ συβώτης.

¹ Lines 257–9 (=274–6) were rejected by some of the ancients.

² ὥξεα δοῦρα: ὡς ἐκέλευεν; cf. 255.
he bade, eagerly; but Athene made all vain. One man smote the door-post of the well-built hall, another the close-fitting door, another's ashen spear, heavy with bronze, struck upon the wall. But when they had avoided the spears of the wooers, first among them spoke the much-enduring goodly Odysseus:

"Friends, now I give the word that we too cast our spears into the throng of the wooers, who are minded to slay us in addition to their former wrongs."

So he spoke, and they all hurled their sharp spears with sure aim. Odysseus smote Demoptolemus, Telemachus Euryades, the swineherd Elatus, and the herdsmen of the cattle slew Peisander. So these all at the same moment bit the vast floor with their teeth, and the wooers drew back to the innermost part of the hall. But the others sprang forward and drew forth their spears from the dead bodies.

Then again the wooers hurled their sharp spears eagerly, but Athene made them vain, many as they were. One man smote the door-post of the well-built hall, another the close-fitting door, another's ashen spear, heavy with bronze, struck upon the wall. But Amphimedon smote Telemachus on the hand by the wrist, a grazing blow, and the bronze tore the surface of the skin. And Ctesippus with his long spear grazed the shoulder of Eumaeus above his shield, but the spear flew over and fell upon the ground. Then once more Odysseus, the wise and crafty-minded, and his company hurled their sharp spears into the throng of the wooers, and again Odysseus, the sacker of cities, smote Eurydamas, and Telemachus Amphimedon, the swineherd Polybus,
Κτήσιππον δ’ ἄρ’ ἐπείτα βοῶν ἐπιβουκόλος ἄνηρ
βεβλήκει πρὸς στῆθος, ἐπευχόμενος δὲ προσηύδα:
“ὢ Πολυθερσείδη φιλοκέρτωμε, μὴ ποτὲ πάμπαν
εἰκὼν ἀφραδίς μέγα εἰπεῖν, ἀλλὰ θεοῖσιν
μύθον ἐπιτρέψαι, ἐπεὶ ἡ πολύ φέρτεροι εἰσὶ.
τούτῳ τοι ἀντὶ ποῦς ξεινήιου, ὃν ποτ’ ἔδωκας
ἀντιθέφ ’Οδυσῆι δόμον κάτ’ ἀλητεύοντι.”

Ἡ ὅρα βοῶν ἐλίκων ἐπιβουκόλος· αὐτὰρ ’Οδυσσεὺς
ούτα Δαμαστορίδην αὐτοσχεδὸν ἐγχεῖ μακρῷ·
Τηλέμαχος δ’ Ἐνυπορίδην Λεώκριτον οὔτα
dουρὶ μέσον κενεῶν, διαπρὸ δὲ χαλκὸν ἐλασσεν·
ἡμπτε δὲ πρηνῆς, χόνα δ’ ἡλασε παντὶ μετώπῳ.
δὴ τὸτ’ Ἀθηναίη φθιοσιμβροτον αἰγέδ’ ἀνέσχεν
ὑφόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐπτοιαθεῖν.
οἱ δ’ ἐφέβοιο κατὰ μέγαρον βοῦς ὃς ἀγελαίαι·
tὰς μὲν τ’ ἁίδολος οἰστροὺς ἐφορμῆθεῖς ἐδόνησεν
ὦρη ἐν εἰαρινῆ, ὅτε τ’ ἡματα μακρὰ πέλονται.
οἱ δ’ ὃς τ’ αἰγυπτιῶν γαμψώνυχες ἀγκυλοχεῖλαι,
ἐξ ὀρέων ἐλθόντες ἔτ’ ὀρνίθεσσι θόρωσι·
tαι μὲν τ’ ἐν πεδίῳ νέφεα πτώσσουσαι ἴναι,
οἱ δ’ ὅτα ὀλέκουσιν ἐπάλμενοι, οὔδὲ τις ἅλκη
γίγνεται οὔδε φυγῆ· χαίρουσι δὲ τ’ ἀνέρες ἄγρη·
ὅσ ἄρα τοι μηστήρας ἐπεσόμενοι κατὰ δῶμα
τύπτων ἐπιστροφάδην· τῶν δὲ στόνος ὀρυντ’ ἀεικῆς
κράτων τυπτομένων, δάπεδου δ’ ἀπαν αἵματι θέε.

Λειώδης δ’ ’Οδυσῆος ἐπεσόμενος λάβε γοῦνων,
καὶ μιν λισσόμενος ἐπεα πτερόεντα προσηύδα·
and thereafter the herdsman of the cattle smote Ctesippus in the breast, and boasted over him, saying:

"Son of Polythersones, thou lover of revilings, never more at all do thou speak big, yielding to folly, but leave the matter to the gods, since verily they are mightier far. This is thy gift of welcome to match the hoof which of late thou gavest to godlike Odysseus, when he went begging through the house."

So spoke the herdsman of the sleek cattle. But Odysseus wounded the son of Damastor in close fight with a thrust of his long spear, and Telemachus wounded Leiocritus, son of Evenor, with a spear-thrust full upon the groin, and drove the bronze clean through, and he fell headlong and struck the ground full with his forehead. Then Athene held up her aegis, the bane of mortals, on high from the roof, and the minds of the wooers were panic-stricken, and they fled through the halls like a herd of kine that the darting gad-fly falls upon and drives along in the season of spring, when the long days come. And even as vultures of crooked talons and curved beaks come forth from the mountains and dart upon smaller birds, which scour the plain, flying low beneath the clouds, and the vultures pounce upon them and slay them, and they have no defence or way of escape, and men rejoice at the chase; even so did those others set upon the wooers and smite them left and right through the hall. And therefrom rose hideous groaning as heads were smitten, and all the floor swam with blood.

But Leiodes rushed forward and clasped the knees of Odysseus, and made entreaty to him, and spoke winged words:

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“Γοννοῦμαι σ’, Ὅδυσεύ. σοῦ δέ μ’ άιδεο καί μ’ ἔλεησον. οὔ γάρ πώ τινὰ φημι γυναικῶν ἐν μεγάροισιν εἰπεῖν οὔδε τι ρέξαι ἀτάσθαλον. ἀλλὰ καὶ ἄλλοις παύσικοις μηνιτήρας, ὅτις τοιαύτα γε ρέξοι. ἀλλὰ μοι οὐ πεῖθοντο κακῶν ἀπὸ χείρας ἔχεσθαι. τῷ καὶ ἀτασθαλίσιν ἀεικέα πότμον ἔπεσον. αὐτὰρ ἔγω μετὰ τοῖς θυσικός οὔδεν ἔοργος κείσομαι, ὡς οὐκ ἔστι χάρις μετόπισθ' εὐεργέων.”

Τὸν δ’ ἄρ’ ὑπόδρα ἱδών προσέφη πολύμητις Ὅδυσεύ·

“Εἰ μὲν δὴ μετὰ τοῖς θυσικοῖς εὔχεαι εἶναι, πολλάκις ποι μέλλεις ἀρήμεναι ἐν μεγάροισι τηλοῦ ἔμοι νόστοιο τέλος γυλκεροῦ γενέσθαι, οὐ δ’ ἄλοχον τε φίλην σπέσθαι καὶ τέκνα τεκέσθαι· τῷ οὐκ ἀν θάνατον γε δυσηλεύα προφύγοισθα.”

“Ὡς ἀρὰ φωνῆσαι ξίφος εἶλετο χειρὶ παχεῖν κείμενον, δ’ ἷ Ἀγέλαος ἀποπροήκε κιμᾶζε κτεινόμενος· τῷ τὸν γε κατ’ αὐχένα μέσον ἐκλασσε. φθεγγομένου δ’ ἄρα τοῦ γε κάρη κονίςει ἐμίχῃ.

Τερσιάδης δ’ ἐτ’ ἀοίδος ἀλύσκανε κήρα μέλαιναν, ημίμοι, ὃς ὅ ἕιде μετὰ μνηστήρισιν ἀνάγκη.

ἔστη δ’ ἐν χειρεσίν εἴχων φόμυγγα λίγειαν ἄγχι παρ’ ὅροθύρην· δίχα δὲ φρεσὶ μερμηρίζει, ἢ ἐκδύς μεγάροι Θῖος μεγάλου ποτὶ βαλόν ἐρκείον ἵοιτο τετυγμένον, ἐνθ’ ἄρα πολλὰ Δαέρτης Ὅδυσεύς τε βοῶν ἐπὶ μηρὶ ἔκηκαν, ἵ γούνων λίσσοιτο προσαίξας Ὅδυσῆα.
"I beseech thee by thy knees, Odysseus, and do thou respect me and have pity. For I declare to thee that never yet have I wronged one of the women in thy halls by wanton word or deed. Nay, I sought to check the other wooers, when any would do such deeds. But they would not hearken to me to withhold their hands from evil, wherefore through their wanton folly they have met a cruel doom. Yet I, the soothsayer among them, that have done no wrong, shall be laid low even as they; so true is it that there is no gratitude in aftertime for good deeds done.

Then with an angry glance from beneath his brows Odysseus of many wiles answered him; "If verily thou dost declare thyself the soothsayer among these men, often, I ween, must thou have prayed in the halls that far from me the issue of a joyous return might be removed, and that it might be with thee that my dear wife should go and bear thee children; wherefore thou shalt not escape grievous death."

So saying, he seized in his strong hand a sword that lay near, which Agelaus had let fall to the ground when he was slain, and with this he smote him full upon the neck. And even while he was yet speaking his head was mingled with the dust.

Now the son of Terpes, the minstrel, was still seeking to escape black fate, even Phemius, who sang perforce among the wooers. He stood with the clear-toned lyre in his hands near the postern door, and he was divided in mind whether he should slip out from the hall and sit down by the well-built altar of great Zeus, the God of the court, whereon Laertes and Odysseus had burned many thighs of oxen, or whether he should rush forward and clasp
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όδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
γούνων ἄφασθαι Δαερτιάδεω Ὄδυσσῆος.

η τοῦ δ' φόρμιγγα γλαφυρὴν κατέθηκε χαμάζε
μεσσηγύς κρητήρος ἵδε θρόνου ἀργυρόηλου,
αὐτὸς δ' αὐτ' Ὅδυσσῆα προσαίξας λάβε γούνων,
καὶ μιν λισσόμενος ἐπεα πτερόεντα προσήδα.

"Γουνοῦμαι σ', Ὅδυσσευ' σὺ δὲ μ' αἴδεο καὶ μ' ἐλέησον
αὐτῷ τοι μετόπισθ' ἀχος ἐσσεται, εἰ κεν ἀοίδον
πέφυς, ὅς τε θεοῦ καὶ ἀνθρώποισιν ἀείδω.
αὐτοδίδακτος δ' εἰμί, θεος δέ μοι ἐν φρεσιν οἴμας
παντοίας ἐνέψυσεν· ἐοικα δέ τοι παραείδειν
ὡς τε θεῷ· τῷ μῇ με λιλαίεο δειροτομήσαι.
καὶ κεν Τηλέμαχος τάδε γ' εἰποι, σὸς φίλος υἱός,
ὡς ἐγὼ οὐ τι ἐκὼν ἔσ σὸν δόμον οὐδὲ χατίζου
πωλεύμην μηστήραν ἀεισόμενος μετὰ δαιτάς,
ἅλλα πολὺ πλέονες καὶ κρείσσονες ήγον ἀνάγκη." 3

"Ὡς φάτο, τοῦ δ' ἡκουσ' ἱερή ἤς Τηλεμάχου,
αἴσα δ' ἐδώ πατέρα προσεφώνεεν ἐγγὺς ἐόντα· 3

"Ἡσχεο μηδέ τι τοῦτον ἀναίτιον οὐταις χαλκῷ
καὶ κήρυκα Μέδοντα σαώσομεν, ὃς τε μεν αἰεὶ
οἰκὸ ἐν ἡμετέρῳ κηδέσκετο παιδὸς ἐόντος,
εἰ δ' μή μιν ἔστεφης Φιλοίτιος ἡ συβώτης,
ἤσοι ἀντεβόλησεν ὀρινομένῳ κατὰ δῶμα." 3

"Ὡς φάτο, τοῦ δ' ἡκουσε Μέδων πεπυμένα εἰδώς·
πεπτη̃ς γὰρ ἔκειτο ὑπὸ θρόνον, ἀμφὶ δὲ δέρμα
ἔστο βοῶς νεόδαρτον, ἀλύσκοι κῆρα, μέλαιναι.
αἴσα δ' ἀπὸ τοῦ θρόνου ὄρτο, θοῶς δ' ἀπέδυνε βοεῖν
Τηλέμαχον δ' ἀρ' ἑπεὶτα προσαίξας λάβε γούνων,
καὶ μιν λισσόμενος ἐπεα πτερόεντα προσήδα· 3

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the knees of Odysseus in prayer. And as he pondered this seemed to him the better course, to clasp the knees of Odysseus, son of Laertes. So he laid the hollow lyre on the ground between the mixing-bowl and the silver-studded chair, and himself rushed forward and clasped Odysseus by the knees, and made entreaty to him, and spoke winged words:

"By thy knees I beseech thee, Odysseus, and do thou respect me and have pity; on thine own self shall sorrow come hereafter, if thou slayest the minstrel, even me, who sing to gods and men. Self-taught am I, and the god has planted in my heart all manner of lays, and worthy am I to sing to thee as to a god; wherefore be not eager to cut my throat. Aye, and Telemachus too will bear witness to this, thy dear son, how that through no will or desire of mine I was wont to resort to thy house to sing to the wooers at their feasts, but they, being far more and stronger, led me hither perforce."

So he spoke, and the strong and mighty Telemachus heard him, and quickly spoke to his father, who was near:

"Stay thy hand, and do not wound this guiltless man with the sword. Aye, and let us save also the herald, Medon, who ever cared for me in our house, when I was a child—unless perchance Philoetius has already slain him, or the swineherd, or he met thee as thou didst rage through the house."

So he spoke, and Medon, wise of heart, heard him, for he lay crouching beneath a chair, and had clothed himself in the skin of an ox, newly flayed, seeking to avoid black fate. Straightway he rose from beneath the chair and stripped off the ox-hide, and then rushed forward and clasped Telemachus by the knees, and made entreaty to him, and spoke winged words;
"Ω φίλ', ἐγὼ μὲν ὄδ' εἰμί, σὺ δ' ἵσχετο· εἰπὲ δὲ πατ
μὴ με περισσεύων δηλήσεται ὃξεί χαλκῷ,
ἀνδρῶν μνηστήρων κεχολομένος, οὗ οἳ ἐκείρων
κτήματ' ἔνι μεγάρωι, σὲ δὲ νῆπιοι οὔδὲν ἔτιον." 37
Τὸν δ' ἐπιμειδῆσας προσέφη πολύμητις Ὀδυσσεύς·
"Θάρσει, ἐπεὶ δὴ σ' οὔτος ἐρύσσατο καὶ ἐσάωσεν,
ὀφρα γνώς κατὰ θυμόν, ἀτὰρ εἰπήθα παί άλλῳ,
ὡς κακοεργῆς ἐνεργεσθῇ μὲγ' ἀμείνων.
ἀλλ' ἐξελθόντες μεγάρων ἐξεσθε θύραξε
ἐκ φόνου εἰς αὐλήν, σοῦ τε καὶ πολύφημος ἄοιδός,
ὀφρ' ἄν ἐγὼ κατὰ δώμα ποιήσομαι ὁττοῦ με χρή." 38
"Ὡς φάτο, τὼ δ' ἐξω βήτην μεγάρου κινήτη,
ἐξέσθην δ' ἀρα τῷ γε Δίως μεγάλου ποτὶ βωμόν,
πάντοσε παπτάινοντε, φόνον ποτιδευμένω αἰεί.
πάπτηνεν δ' Ὀδυσσεὺς καθ' ἐδὸν δόμου, εἶ τις ἐτ' ἀνδρῶν
ξωὸς ὕποκλοπέριτο, ἀλύσκων κήρα μέλαιναι.
τοὺς δὲ ἵδεν μάλα πάντας ἐν αἴματι καὶ κοινήσι
πεπτεώτος πολλοῦς, ὡστ' ἱχθυάς, οὕς θ' ἀλήθες
κοίλον ὡς αἰγιαλὸν πολλής ἐκτοσθεθε θαλάσσης
δικτύῳ ἐξέρυσαν πολυωπίῳ· οἶ δὲ τε πάντες
κύμαθ' ἀλὸς ποθέουντες ἐπὶ ψαμάθοισι κέχυνται·
tῶν μὲν τ' Ἡλίως φαέθον ἐξείλετο θυμόν
ὡς τὸτ' ἀρα μνηστήρες ἐπ' ἀλλήλοισι κέχυντο.
ὅτα τοῦτο Τηλέμαχον προσέφη πολύμητις Ὀδυσσεύς· 39
"Τηλέμαχ', εἰ δ' ἄγε μοι κάλεσον τροφὸν Εὐρύκλειαν
ὀφρα ἐποὺ εἴπωμι τῷ μοι καταθύμιον ἔστιν.
"Ὡς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,
κινήσας δὲ θύρη προσέφη τροφὸν Εὐρύκλειαν·
"Δεύρῳ δὴ ὄρσῳ, γρηγὺ παλαιγενεῖς, ἢ τε γυναικῶν 39
δυσάμαν σκοπὸς ἔσσι κατὰ μέγαρ' ἤμετεράνων
ἐρχεόι· κικλήσκει σε πατηρ' ἐμός, ὀφρα τι εἴπῃ."
THE ODYSSEY, XXII. 367–397

"Friend, here I am; stay thou thy hand and bid thy father stay his, lest in the greatness of his might he harm me with the sharp bronze in his wrath against the wooers, who wasted his possessions in the halls, and in their folly honoured thee not at all."

But Odysseus of many wiles smiled, and said to him: "Be of good cheer, for he has delivered thee and saved thee, that thou mayest know in thy heart and tell also to another, how far better is the doing of good deeds than of evil. But go forth from the halls and sit down outside in the court away from the slaughter, thou and the minstrel of many songs, till I shall have finished all that I must needs do in the house."

So he spoke, and the two went their way forth from the hall and sat down by the altar of great Zeus, gazing about on every side, ever expecting death. And Odysseus too gazed about all through his house to see if any man yet lived, and was hiding there, seeking to avoid black fate. But he found them one and all fallen in the blood and dust—all the host of them, like fishes that fishermen have drawn forth in the meshes of their net from the grey sea upon the curving beach, and they all lie heaped upon the sand, longing for the waves of the sea, and the bright sun takes away their life; even so now the wooers lay heaped upon each other. Then Odysseus of many wiles spoke to Telemachus:

"Telemachus, go call me the nurse Eurycleia, that I may tell her the word that is in my mind."

So he spoke, and Telemachus hearkened to his dear father, and shaking the door said to Eurycleia:

"Up and hither, aged wife, that hast charge of all our woman servants in the halls. Come, my father calls thee, that he may tell thee somewhat."
Ως ἄρ’ ἐφώνησεν, τῇ δ’ ἀπτερὸς ἐπλετο μύθος, διέξεν δὲ θύρας μεγάρων εὐ ναιεταόντων, βῆ δ’ ἴμεν αὐτὰρ Τηλέμαχος πρόσθ’ ἤγεμόνευεν. εἴρεν ἐπειτ’ Ὀδυσσὴ α μετὰ κταμένουσι νέκυσιςιν, αἴματι καὶ λύθρω πεπαλαγμένον ὡστε λέοντα, ὥς ρά τε βεβρωκῶς βοῦς ἔρχεται ἀγραύλου. πάν δ’ ἀρα οἱ στήθος τε παρηία τ’ ἀμφοτέρωθεν αἰματόεντα πέλει, δεινὸς δ’ εἰς ὡπα ἱδέσθαι. δῶς Ὀδυσσεὺς πεπάλακτο πόδας καὶ χεῖρας ὑπερθεν. ἦ δ’ ἂς οὐν νέκυνας τε καὶ ἄπτετον εἰσιδεν αἴμα, ἰδυσεν ρ’ ὀλολύξας, ἔπει μέγα εἰσιδεν ἔργον. ἀλλ’ Ὀδυσσεὺς κατέρκυκε καὶ ἐσχεθεν ἱεμένην περ., καὶ μυν φωνήσας ἐπει οπερόεντα προσήδα.

"Εν θυμῷ, γηρῆ, χαίρε καὶ ἵσχεο μηδ’ ὀλολύξει συχ’ ὡσίν κταμένοισιν ἐπ’ ἀνδράσιν εὐχετάσσαται. τούσδε δὲ μοίρ’ ἐδάμασσε θεῶν καὶ σχέτλια ἔργα οὐ τινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων, οὐ κακῶν οὐδὲ μὲν ἔσθλον, οὗτοι σφέας εἰσαφίκοιτο τῷ καὶ ἀτασθαλίσσων ἀεικεά πότμον ἐπέστον. ἀλλ’ ἀγε μοι σὺ γυναῖκας ἐνὶ μεγάροις κατάλεξον, αἰ τέ μ’ ἀτιμάζουσι καὶ αἱ νηλειτιδές εἰσων.”

Τὸν δ’ αὐτὸ προσέειπε φίλη τροφὸς Εὐρύκλεια: "τοιγὰρ ἔγω τοι, τέκνων, ἀληθεῖν καταλέξω. πεντήκοντα τοι εἰσίν ἐνι μεγάροις γυναῖκες δημαῖ, τὰς μὲν τ’ ἐργα διδάξαμεν ἐργάζεσθαι, εἰρία τε ξαίνεω καὶ δουλοσύνην ἀνέχεσθαι· τῶν δωδεκα πᾶσαι ἀναίδειας ἐπέβησαν, οὔτ’ ἐμὲ τίουσαι οὔτ’ αὐτὴν Πηνελόπειαν. Τηλέμαχος δὲ νέον μὲν ἀέχετο, οὐδὲ ἐ μήτηρ
THE ODYSSEY, XXII. 398–426

So he spoke, but her word remained unwinged; she opened the doors of the stately hall, and came forth, and Telemachus led the way before her. There she found Odysseus amid the bodies of the slain, all befouled with blood and filth, like a lion that comes from feeding on an ox of the farmstead, and all his breast and his cheeks on either side are stained with blood, and he is terrible to look upon: even so was Odysseus befouled, his feet and his hands above. But she, when she beheld the corpses and the great welter of blood, made ready to utter loud cries of joy, seeing what a deed had been wrought. But Odysseus stayed and checked her in her eagerness, and spoke and addressed her with winged words:

"In thine own heart rejoice, old dame, but refrain thyself and cry not out aloud: an unholy thing is it to boast over slain men. These men here has the fate of the gods destroyed and their own reckless deeds, for they honoured no one of men upon the earth, were he evil or good, whosoever came among them; wherefore by their wanton folly they brought on themselves a shameful death. But come, name thou over to me the women in the halls, which ones dishonour me and which are guiltless."

Then the dear nurse Eurycleia answered him: "Then verily, my child, will I tell thee all the truth. Fifty women servants hast thou in the halls, women that we have taught to do their work, to card the wool and bear the lot of slaves. Of these twelve in all have set their feet in the way of shamelessness, and regard not me nor Penelope herself. And Telemachus is but newly grown to manhood, and his
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σημαίνειν εἰασκεν ἐπὶ δμφήσι γυναῖξι.
ἀλλ᾽ ἀγ᾽ ἔγον ἀναβάσ σὺπερῴα συγαλόεντα
ἐπτω σῇ ἀλόχω, τῇ τις θεός ὑπον ἐπὼρσε.”

“Τὴν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσε.
“Μὴ πω τῇ ἡδ' ἑπέγειρε: σὺ δ' ἐνθάδε εἰπὲ γυναῖξιν
ἐλθέμεν, αἳ περ πρόσθεν ἄεικεα μηχανώντο.”

“Ὡς ἄρ᾽ ἐφῇ, γηρῆς δὲ διὰκ μεγάροι βεβήκει
ἀγγελέουσα γυναιξί καὶ ὑπνέουσα νέεσθαι.

αὐτὰρ ὁ Τηλέμαχον καὶ Βούκόλον ἦδε συβῶτην
εἰς δ' καλεσαμένοις ἐπεα πτερόεντα προσηύδα:

“Ἀρχετε νῦν νέκυας φορέειν καὶ ἀνωχεῖ γυναίκα.
αὐτὰρ ἐπειτα θρόνους περικαλλέας ἦδε τραπέζας
ὑδατι καὶ σπόγγους πολυτρήτουσι καθαϊρειν.
αὐτὰρ ἐπὶ τῇ πάντα δόμον κατακοσμήσῃσθε,
δμ᾽ ἔξαγαγόντες ἑυσταθείς μεγάρου,
μεστηγός τε θόλου καὶ ἀμύμονος ἐρκεως αὐλῆς,
θεινέμεναι ξήφεσιν τανυήκεσιν, εἰς δ' κε πασέων
ψυχὰς ἐξαφέλησθε καὶ ἐκλελάθων τ' Ἀφροδίτης,
τῆν ἄρ᾽ υπὸ μνηστήριον ἔχον μισγοντο τε λάβρῃ.”

“Ὡς ἐφαθ’, αἱ δὲ γυναῖκες ἀολλέες ἠλθον ἀπασαι,
αι' ὀλοφυρόμεναι, θαλερον κατὰ δάκρυ χέουσαι.
πρῶτα μὲν οὐν νέκυας φόρεον κατατεθηνῶτας,
καδ δ' ἄρ' ὑπ' αἰθούσῃ τίθεσαν εὐερκέος αὐλῆς,
ἀλλήλων ἐρείδουσαι σήμανε δ' Ὅδυσσεις
αὐτὸς ἐπισπέρχων' ται δ' ἐκφόρεον καὶ ἀνάγκῃ.
αὐτὰρ ἐπειτα θρόνους περικαλλέας ἦδε τραπέζας
ὑδατι καὶ σπόγγους πολυτρήτουσι κάθαιρον.

1 ἐπώρσε: ἔχεισ. 2 ἐπισπέρχων: ἐπιστείχων.

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mother would not suffer him to rule over the women servants. But come, let me go up to the bright upper chamber and bear word to thy wife, on whom some god has sent sleep."

Then Odysseus of many wiles answered her, and said: "Wake her not yet, but do thou bid come hither the women, who in time past have contrived shameful deeds."

So he spoke, and the old dame went forth through the hall to bear tidings to the women, and bid them come; but Odysseus called to him Telemachus and the shepherds and the swineherd, and spoke to them winged words:

"Begin now to bear forth the dead bodies and bid the women help you, and thereafter cleanse the beautiful chairs and the tables with water and porous sponges. But when you have set all the house in order, lead the women forth from the well-built hall to a place between the dome \(^1\) and the goodly fence of the court, and there strike them down with your long swords, until you take away the life from them all, and they forget the love which they had at the bidding of the wooers, when they lay with them in secret."

So he spoke, and the women came all in a throng, wailing terribly and shedding big tears. First they bore forth the bodies of the slain and set them down beneath the portico of the well-fenced court, propping them one against the other; and Odysseus himself gave them orders and hastened on the work, and they bore the bodies forth perforce. Then they cleansed the beautiful high seats and the tables with

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\(^1\) It is impossible to determine precisely what the \(\theta\lambda\alpha\ς\) was, save that it must have been some dome-like structure within the \(\alpha\upsilon\lambda\iota\).
αὐτὰρ Τηλέμαχος καὶ βουκόλος ἦδε συβώτης λιστρωσίν δάπεδον πῦκα πριητοῦ δόμου-
ξυνόν ταῖ δ' ἐφόρεον δμωάι, τίθεσαν δὲ θύραζε.
αὐτὰρ ἐπειδὴ πάν μέγαρον διεκοσμήσαντο,
δμωάς δ' ἐξαγαγόντες ἐὔσταθεος μεγάρου,
μεσσηγός τε θόλου καὶ ἀμύμονος ἔρκεος αὐλής,
eἰλεον ἐν στείνει, ὥθεν οὐ πτως ἦν ἀλύξαι.
τοίσι δὲ Τηλέμαχος πεπνυμένος ἤρχ' ἀγορεύειν:
"Μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην
tάων, αἰ δὴ ἐμὴ κεφαλῆ κατ' ὀνείδεα χεῦν
μητέρι θ' ἥμετέρη παρὰ τε μνηστήσον ἴανον."
"Ὡς ἂρ' ἔφη, καὶ πείσμα νέος κυναπρόφροι
κίονος ἐξάψας μεγάλης περίβαλλε θόλου,
ὕψος' ἐπεντανύσας, μὴ τις ποσὶν οὐδας ἰκοιτο.
ὥσ δ' ὅτ' ἄν Ἦ κίχλαι ταυνώσπτεροι ἥ πέλειαι
ἐρκεὶ ἐνιπλήξωσι, τὸ θ' ἐστήκη ἐνθάμμω,
ἀυλῶν ἐστέμεναι, στυγερὸς δ' ὑπεδέξατο κοῖτος,
ὡς αἱ γ' ἐξεῖνς κεφαλᾶς ἔχων, ἀμφὶ δὲ πᾶσαις
δειρῆσι βρόχοι ἦσαν, ὅπως οἰκτιστα θάνοιεν.
ἥσαιρον δὲ πόδεσι μίνυνθα περ οὐ τι μάλα δὴν.
'Eκ δὲ Μελάνθιον ἤγον ἀνὰ πρόθυρον τε καὶ αὐλήν
tοῦ δ' ἀπὸ μὲν ρίνας τε καὶ ὀπάτα νηλέι χαλκῷ
tάμνον, μῆδεά τ' ἐξέρυσαν, κυσίν ὡμὰ δᾶσασθαι,
χειρᾶς τ' ἥδε πόδας κόπτον κεκοτητό τυμφῷ.
Ωὶ μὲν ἔπειτ' ἀπονυφάμενοι χειρᾶς τε πόδας τε
eἰς Ὤδυσσα δόμονδε κίον, τετέλεστο δὲ ἔργον.
αὐτὰρ δ' ἦν προσέειπτο φίλην τροφὸν Εὐρύκλειαν.
THE ODYSSEY, XXII. 454-480

water and porous sponges. But Telemachus and the neatherd and the swineherd scraped with hoes the floor of the well-built house, and the women bore the scrapings forth and threw them out of doors. But when they had set in order all the hall, they led the women forth from the well-built hall to a place between the dome and the goodly fence of the court, and shut them up in a narrow space, whence it was in no wise possible to escape. Then wise Telemachus was the first to speak to the others, saying:

“Let it be by no clean death that I take the lives of these women, who on my own head have poured reproaches and on my mother, and were wont to lie with the wooers.”

So he spoke, and tied the cable of a dark-prowed ship to a great pillar and flung it round the dome, stretching it on high that none might reach the ground with her feet. And as when long-winged thrushes or doves fall into a snare that is set in a thicket, as they seek to reach their resting-place, and hateful is the bed that gives them welcome, even so the women held their heads in a row, and round the necks of all nooses were laid, that they might die most piteously. And they writhed a little while with their feet, but not long.

Then forth they led Melanthius through the doorway and the court, and cut off his nostrils and his ears with the pitiless bronze, and drew out his vitals for the dogs to eat raw, and cut off his hands and his feet in their furious wrath.

Thereafter they washed their hands and feet, and went into the house to Odysseus, and the work was done. But Odysseus said to the dear nurse
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"Οἰσε θέειον, γρηγῷ, κακῶν ἄκος, οἰσε δὲ μοι πῦρ, δόφρα θεεώσω μέγαρον· σὺ δὲ Πηνελόπειαν ἐλθεῖν ἐνθάδε ἀνωχθί σὺν ἀμφιπόλοισι γυναιξί· πάσας δ᾿ ὀπτυνὸν δμφᾶς κατὰ δῶμα νέσσθαι."

Τὸν δ᾿ αὐτὸ προσέειπε φίλη τρόφος Εὐρύκλεια· "Ναὶ δὴ ταῦτά γε, τέκνον ἐμὸν, κατὰ μοῦραν ἔειπες. ἀλλ᾿ ἄγε τοι χλαίναν τε χιτωνά τε εἰματ᾿ ἐνείκω, μηδ᾿ οὕτω ράκεσιν πεπυκασμένοις εὐρέας ὁμοίς ἐσταθ᾿ ἐνὶ μεγάροισι· νεμεσσητὸν δὲ κεν εἰη."

Τὴν δ᾿ ἀπαμειβόμενος προσέειη πολύμητις Ὥδυσσες· "Πῦρ νῦν μοι πρότιστον ἐνὶ μεγάροισι γενέσθω." "Ὡς ἐφατ᾿, οὖδ᾿ ἀπίθησε φίλη τρόφος Εὐρύκλεια, ἤμεικεν δ᾿ ἀρα πῦρ καὶ θηῖον· αὐτὰρ Ὥδυσσες εὗ διεθείωσεν μέγαρον καὶ δῶμα καὶ αὐλήν.

Γρηγὺς δ᾿ αὐτ᾿ ἀπέβη διὰ δώματα καὶ Ὥδυσσῆς ἀγγελεύσα γυναιξί καὶ ὀπτυνέουσα νέσσθαι· αἰ δ᾿ ἵσαι ἐκ μεγάρου δάος μετὰ χερσίν ἔχουσαι. αὐ μὲν ἀρ′ ἀμφεχέοντο καὶ ῥῄπταζον Ὥδυσῆα, καὶ κύνεου ἀγαπαζόμεναι κεφαλῆν τε καὶ ὀμοῖς χειράς τ᾿ αἰνύμεναι· τὸν δὲ γλυκὺς ἵμερος ἤρει κλαυθμοὺ καὶ στοναχῆς, γιγνωσκε δ᾿ ἀρα φρεσὶ πάσας

1 φίλη τρόφος: περίφρων.
Eurycleia: "Bring sulphur, old dame, to cleanse from pollution, and bring me fire, that I may purge the hall; and do thou bid Penelope come hither with her handmaidens, and order all the women in the house to come."

Then the dear nurse Eurycleia answered him: "Yea, all this, my child, hast thou spoken aright. But come, let me bring thee a cloak and a tunic for raiment, and do not thou stand thus in the halls with thy broad shoulders wrapped in rags; that were a cause for blame."

Then Odysseus of many wiles answered her: "First of all let a fire now be made me in the hall."

So he spoke, and the dear nurse Eurycleia did not disobey, but brought fire and sulphur; but Odysseus thoroughly purged the hall and the house and the court.

Then the old dame went back through the fair house of Odysseus to bear tidings to the women and bid them come; and they came forth from their hall with torches in their hands. They thronged about Odysseus and embraced him, and clasped and kissed his head and shoulders and his hands in loving welcome; and a sweet longing seized him to weep and wail, for in his heart he knew them all.
Ψ

Γρηγόρος δ' εἰς ὑπερφ' ἀνεβήσετο καγχαλόωσα, δεσποίνη ἔρεουσα φίλον πόσιν ἐνδόν ἑόντα· γούνατα δ' ἐρρώοσαντο, πόδες δ' ὑπερικταίνοντο. στῆ δ' ἂρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·

"Ἐγρεο, Πηνελόπεια, φίλον τέκος, ὅφρα ἵδηα ὀφθαλμοίσι τεοῖσι τά τ' ἐλδεια ἦματα πάντα. ἳθι Ὁδυσσέας καὶ οἶκον ἱκάνεται, ὡς περ ἔθθων. μνηστήρας δ' ἐκτεινὲν ἀγήνορας, οἶ θ' ἔδω οἶκον κήδεσκον καὶ κτήματ' ἔδον βιώντο τε παῖδα." Τὴν δ' αὐτή προσέειπε περίφρων Πηνελόπεια·

"Μαῖα φίλη, μάργην σε θεοὶ θέσαν, οὐ τε δύνανται ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μάλ' ἑόντα, καὶ τε χαλιφρονεῦντα σαοφροσύνης ἐπέβησαν· οἴ σὲ περ ἐβλαψάντ. πρὶν δὲ φρένας αἰσίμη ἦσα. τίπτε με λωβεύεις πολυπενθέα θυμὸν ἔχουσαν ταύτα παρέξ ἔρεουσα καὶ ἐξ ὑπνοῦ μ' ἀνεγείρεις ἰδέος, ὅς μ' ἐπέδησε φίλα βλέφαρ' ἀμφικαλύψας; οὗ γὰρ πω τοιώνε πατέδραθον, ἐξ οὐ 'Ὁδυσσεῦς φχεῖτ' ἐποψόμενος Κακοίλιοιν οὐκ ὄνομαστήν. ἀλλ' ἀγε νῦν κατάβηθι καὶ ἄψ' ἔρχευ μέγαρόνδε. εἰ γάρ τίς μ' ἄλλη γε γυναικῶν, αἳ μοι ἔασιν,
BOOK XXIII

Then the old dame went up to the upper chamber, laughing aloud, to tell her mistress that her dear husband was in the house. Her knees moved nimbly, but her feet stumbled beneath her, and she stood above her lady's head, and spoke to her, and said:

"Awake, Penelope, dear child, that with thine own eyes thou mayest see what thou desirest all thy days. Odysseus is here, and has come home, late though his coming has been, and has slain the proud wooers who vexed his house, and devoured his substance, and oppressed his son."

Then wise Penelope answered her: "Dear nurse, the gods have made thee mad, they who can make foolish even one who is full wise, and set the simple-minded in the paths of understanding; it is they that have marred thy wits, though heretofore thou wast sound of mind. Why dost thou mock me, who have a heart full of sorrow, to tell me this wild tale, and dost rouse me out of slumber, the sweet slumber that bound me and enfolded my eyelids? For never yet have I slept so sound since the day when Odysseus went forth to see evil Ilios that should not be named. Nay come now, go down and back to the women's hall, for if any other of the women that are

1 The meaning of ὑπερικτάινομαι has to be inferred from the context. The poet means apparently to mark at once the eager impulse of the old woman and the feebleness of age. I assume that the first element in the word is ὑπ', not ὑπέρ.
HOMER

ταύτ' ἐλθοῦσι' ἤγγειλε καὶ ἐξ ὑπονο ἀνέγειρεν,
τῷ κε τάχα στυγερῶς μιν ἐγὼν ἀπέπεμψα νέεσθαι
αὐτῖς ἐσῳ μέγαρον' σὲ δὲ τούτῳ γε γῆρας οὖνήσει.'

Τὴν δ' αὕτη προσέειπε φίλη τροφὸς Εὐρύκλεια· 2
"Ου τὶ σε λοβεύω, τέκνων φίλοιν, ἀλλ' ἐτυμὸν τοι
ἡλθ' Ὀδυσσέω καὶ οἶκων ἰκάνεται, ὡς ἀγορεύω,
ὁ ξεῖνος, τὸν πάντες ἀτίμων ἐν μεγάροις.
Τηλέμαχος δ' ἁρα μιν πάλαι ὑδεεν ἔνδον ἐόντα,
ἀλλὰ σαφορούσην νοήματα πατρὸς ἐκευθὲν,
ὅφρ' ἀνδρῶν τίσαιτο βίην ὑπερηνορέοντων."

"Ὡς ἑφαθ', ἢ δ' ἔχαρη καὶ ἀπὸ λέκτρου θοροῦσα
γρηγερόχειθη, βλεφάρων δ' ἀπὸ δάκρυν  ἦκεν·
καὶ μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·

"Εἰ δ' ἄγε δὴ μοι, μαια φίλη, νημερτές ἐνίσπες, 3
ei ἐτεῦν δὴ οἶκον ἰκάνεται, ὡς ἀγορεύεις,
ὅπως δὴ μυηστήρων ἀναιδέσι χεῖρας ἐφήκε
μοῦνοι ἐόν, οἱ δ' αἰεὶ ἀολλεῖς ἔνδον ἔμμυνον.

Τὴν δ' αὕτη προσέειπε φίλη τροφὸς Εὐρύκλεια· 4
"Ουκ ἰδον, οὐ πυθόμην, ἀλλὰ στόνον οἴον ἄκουσα
κτεινομένων' ἥμεις δὲ μυχῷ θαλάμων εὐπήκτων
ἡμεθ' ἀντυζόμεναι, σανίδες δ' ἔχον εὗ ἄραρναι,
πρὶν γ' ὅτε δὴ με σὸς νίς ἀπὸ μεγάρου κάλεσε
Τηλέμαχος· τὸν γὰρ ὅτα πατήρ προέηκε καλέσασι.
εὐραν ἐπείτ' Ὀδυσσῆα μετὰ κταμένοισι νέκυσαν
ἐσταὸθ'· οἱ δὲ μιν ἄμφι, κραταίπεδον οὐδας ἔχοντες,
κειάτ' ἐπ' ἀλλήλουσιν· ἰδοὺςά κε θυμὸν ἰάνθης.

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mine had come and told me this, and had roused me out of sleep, straightway would I have sent her back in sorry wise to return again to the hall, but to thee old age shall bring this profit."

Then the dear nurse Eurycleia answered her: "I mock thee not, dear child, but in very truth Odysseus is here, and has come home, even as I tell thee. He is that stranger to whom all men did dishonour in the halls. But Telemachus long ago knew that he was here, yet in his prudence he hid the purpose of his father, till he should take vengeance on the violence of overweening men."

So she spoke, and Penelope was glad, and she leapt from her bed and flung her arms about the old woman and let the tears fall from her eyelids; and she spoke, and addressed her with winged words:

"Come now, dear nurse, I pray thee tell me truly, if verily he has come home, as thou sayest, how he put forth his hands upon the shameless wooers, all alone as he was, while they remained always in a body in the house."

Then the dear nurse Eurycleia answered her: "I saw not, I asked not; only I heard the groaning of men that were being slain. As for us women, we sat terror-stricken in the innermost part of our well-built chambers, and the close-fitting doors shut us in, until the hour when thy son Telemachus called me from the hall, for his father had sent him forth to call me. Then I found Odysseus standing among the bodies of the slain, and they, stretched all around him on the hard floor, lay one upon the other; the sight would have warmed thy heart with cheer."

1 The spurious line 48, αἵματι καὶ λύθρῳ πεπαλαγμένον ὑς τε λέοντα (= xxii. 402), has been omitted in translating.
HOMER

νῦν δ’ οἱ μὲν δὴ πάντες ἐπ’ αὐλείησι θύρρησιν ἀδρόοι, αὐτὰρ ὁ δῶμα θεσσοῦται περικαλλές, πῦρ μέγα κηάμενος· σε δέ με προέηκε καλέσσαι. ἀλλ’ ἔπευ, ὀφρα σφῶν ἐὑφροσύνης ἐπιβήτην ἀμφοτέρω φίλον ήτορ, ἐπεὶ κακὰ πολλὰ πέποσθε. νῦν δ’ ἦδη τόδε μακρὸν ἐξλιδῷ ἐκτετέλεσται· ἠλθὲ μὲν αὐτὸς ξώδες ἐφέστιος, εὔρε δὲ καὶ σε καὶ παῖδ’ ἐν μεγάροις· κακῶς δ’ οἱ πέρ μιν ἔρεξον μνηστήρες, τοὺς πάντας ἑτίσατο φ’ ἐνὶ οἴκῳ.”

Τὴν δ’ αὖτε προσέειπε περίφρων Πηνελόπεια· “Μαῖα φίλη, μή πω μέγ’ ἐπεύχεοι καγχαλώσα. οἰσθα γὰρ ὦς κ’ ἀσπαστός ἐνὶ μεγάροις φανείη πᾶσι, μάλιστα δ’ ἐμοὶ τε καὶ νεῖτ, τὸν τεκόμεσθα· ἄλλ’ οὐκ ἔσθ’ οδε μῦθος ἐτήτυμος, ὡς ἀγορεύεις, ἄλλα τις ἀθανάτων κτεῖνε μνηστήρας ἄγανους, ὑβριν ἀγασσάμενος θυμαλγέα καὶ κακὰ ἔργα. οὗ τινα γὰρ τίσκον ἐπικχονίων ἀνθρώπων, οὗ κακὸν οὐδὲ μὲν ἐσθλὸν, ὅτις σφέας εἰσαφίκοιτο· τῷ δὲ ἀτασθαλίας ἐπαθὼν κακὸν’ αὐτὰρ Ὀδυσσεύς ὠλέσε τηλοῦ νόστου Ἀχαιόδως, ὠλετο δ’ αὐτὸς.”

Τὴν δ’ ἡμεῖσθε’ ἐπείτα φίλη τροφὸς Εὐρυκλεία· “Τέκνον· ἔμοι, ποίον σε ἐπος φύγεις ἔρκος ὀδόντων, ἥ πόσων ἐνδόν ἐόντα παρ’ ἐσχάρη οὐ ποτ’ ἐφήσθα σίκαδ’ ἐλεύσεσθαι· θυμός δέ τοι αἰέν ἄπιστος. ἄλλ’ ἂγε τοι καὶ σήμα ἁριφραδές ἄλλο τι εἶπω, σύλην, τὴν ποτὲ μιν σὺς ἦλασε λευκῷ ὀδόντι. τὴν ἀπονίξουσα φρασάμην, ἔθελον δὲ σοι αὐτὴ εἰπέμεν· ἄλλα ἐμε κεῖνος ἔλων ἐπὶ μάστακα χερσίν 378
And now the bodies are all gathered together at the
gates of the court, but he is purging the fair house
with sulphur, and has kindled a great fire, and sent
me forth to call thee. Nay, come with me, that the
hearts of you two may enter into joy, for you have suf-
fered many woes. But now at length has this thy long
desire been fulfilled; he has come himself, alive to
his own hearth, and he has found both thee and his
son in the halls; while as for those; even the wooers,
who wrought him evil, on them has he taken
vengeance one and all in his house."

Then wise Penelope answered her: "Dear nurse,
boast not yet loudly over them with laughter. Thou
knowest how welcome the sight of him in the halls
would be to all, but above all to me and to his son,
born of us two. But this is no true tale, as thou
tellest it; nay, some one of the immortals has slain
the lordly wooers in wrath at their grievous insolence
and their evil deeds. For they honoured no one
among men upon the earth, were he evil or good,
whosoever came among them; therefore it is through
their own wanton folly that they have suffered evil.
But Odysseus far away has lost his return to the
land of Achaea, and is lost himself."

Then the dear nurse Eurycleia answered her:
"My child, what a word has escaped the barrier of
thy teeth, in that thou saidst that thy husband, who
even now is here, at his own hearth, would never
more return! Thy heart is ever unbelieving. Nay
come, I will tell thee a manifest sign besides, even
the scar of the wound which long ago the boar
dealt him with his white tusk. This I marked while
I washed his feet, and was fain to tell it to thee as
well, but he laid his hand upon my mouth, and in
οὖκ ἐὰν εἰπέμεναι πολυϊδρείησι 1 νόοιο. ἀλλ’ ἔπευ· αὐτάρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς, αἰ κέν σ’ ἔξαπάφω, κτείναι μ’ οἴκτιστῳ ὀλέθρῳ.”

Τὴν δ’ ἠμείβετ’ ἔπειτα περίφρων Πηνελοπεια: "Μαία φίλη, χαλεπόν σε θεών αἰειγενετάων δήνεα εἰρυσθάι, μάλα περ πολύνδρων ἐσύσαν. ἀλλ’ ἐμπις ιομεν μετὰ παῖδ’ ἐμόν, ὃφρα ἰδώμαι ἀνδρας μνηστήρας τεθυνότας, ἢδ’ ὅς ἔπεφνεν.”

"Ὡς φαρένη κατέβαιν ὑπερώϊα: πόλλα δὲ οἱ κήρ όρμαίν’, ἢ ἀπάνευθε φίλον πόσιν ἐξερείνοι, ἢ παρστάσα κύσει κάρη καὶ χείρε λαβοῦσα. ἢ δ’ ἔπει εἰσήλθεν καὶ ὑπέρβη λαίνων οὐδόν, ἐξέπτ’ ἔπειτ’ Ὀδυσῆος ἐναντίῃ, ἐν πυρὸς αὐγῆ, τοῖχον τοῦ ἔτεραν. ὁ δ’ ἁρα πρὸς κίονα μακρὴν ἦστο κάτω ὀρόων, ποτιδέγγυμεν οἱ τί μιν εἶποι ἱβήμη παράκοιτος, ἔπει ἵδεν ὀφθαλμοῖσιν. ἢ δ’ ἀνεώ δὴν ἢστο, τάφος δὲ οἱ ἢττορ ἰκανεν’ ὦνει δ’ ἀλλοτε μὲν μιν ἐνωπαδίωσ ἐσίδεσκεν, ἀλλοτε δ’ ἀγνώσασκε κακὰ χροὶ εἴματ’ ἔχοντα.

Τηλέμαχος δ’ ἐνένιπεν ἐπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαξε.

"Μήτερ ἐμῇ, δύσμητερ, ἄτρινα βυθὸν ἔχουσα, τίφθ’ οὐτο πατρὸς νοσφίζεαι, οὐδὲ παρ’ αὐτὸν ἐξομείη μύθοισιν ἀνείρεαι οὐδὲ μεταλλάς; οὐ μὲν κ’ ἄλλη γ’ ὄδε γυνὴ τετλήστη θυμῷ ἀνδρὸς ἀφεσταίη, ὃς οἱ κακὰ πολλὰ μογῆσας ἔλθοι ἐκικοστῷ ἐτεῖ ἐς πατρίδα γαῖαν’ σοι δ’ αἰεὶ κραδίη στερεωτέρη ἐστὶ λίθοιο.”

1 πολυϊδρείησι: πολυκερδείησι.
the great wisdom of his heart would not suffer me to speak. So come with me; but I will set my very life at stake that, if I deceive thee, thou shouldest slay me by a most pitiful death.”

Then wise Penelope answered her: “Dear nurse, it is hard for thee to comprehend the counsels of the gods that are forever, how wise soever thou art. Nevertheless let us go to my son, that I may see the wooers dead and him that slew them.”

So saying, she went down from the upper chamber, and much her heart pondered whether she should stand aloof and question her dear husband, or whether she should go up to him, and clasp and kiss his head and hands. But when she had come in and had passed over the stone threshold, she sat down opposite Odysseus in the light of the fire beside the further wall; but he was sitting by a tall pillar, looking down, and waiting to see whether his noble wife would say aught to him, when her eyes beheld him. Howbeit she sat long in silence, and amazement came upon her soul; and now with her eyes she would look full upon his face, and now again she would fail to know him, for that he had upon him mean raiment. But Telemachus rebuked her, and spoke, and addressed her:

“My mother, cruel mother, that hast an unyielding heart, why dost thou thus hold aloof from my father, and dost not sit by his side and ask and question him? No other woman would harden her heart as thou dost, and stand aloof from her husband, who after many grievous toils had come back to her in the twentieth year to his native land: but thy heart is ever harder than stone.”

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HOMER

Τὸν δ’ αὖτε προσέειπε περίφρων Πηνελόπεια,
“Τέκνον ἐμόν, θυμός μοι ἐνὶ στήθεσι τεθηπεν,
οὐδὲ τι προσφάσθαι δύναμαι ἔπος οὐδ’ ἐρέεσθαι
οὖδ’ εἰς ὁπα ἱδέσθαι ἐναντίον. εἰ δ’ ἐτεόν δῇ
ἔστ’ Ὅδυσσεν καὶ οἶκον ἰκάνεται, ἢ μάλα νοὶ
γνωσόμεθ’ ἀλλήλων καὶ λῶιον. ἓστι γὰρ ἡμῖν
σήμαθ', ἢ δὴ καὶ νῶι κεκρυμένα ἰδμεν ἀπ’ ἄλλων.” 1

“Ὡς φάτο, μείδησεν δὲ πολύτλας δῖος Ὅδυσσεὺς,
ἀιήσα δὲ Τηλέμαχον ἑπεα πτερόεντα προσηῦδα.
“Τηλέμαχ’, ἢ τοι μητέρ’ ἐνὶ μεγάρουσιν ἅσον
πειράξειν ἐμέθεν’ τάχα δὲ φράσεται καὶ ἄρειον.
νῦν δ’ ὅτι ρύμποκ, κακὰ δὲ χροῖ εἰματα εἰμαι,
τοῦκε’ ἀτιμάζει με καὶ οὐ τοι φησι τὸν εἰναι.
ἡμεῖς δὲ φραξὼμεθ’ ὅπως ὃχ’ ἀρίστα γένηται.
καὶ γάρ τὸς θ’ ἐνα φῶτα κατακτεῖνας ἐνὶ δήμῳ,
φ’ μὴ πολλοὶ ἐσων ἀσσητῆρες ὁπίσω,
φεύγει πηοὺς τε προλιπὼν καὶ πατρίδα γαίαν.
ἡμεῖς δ’ ἐρμα πόλης ἀπέκταμεν, οὐ μέγ’ ἀριστοὶ
κούρων εἰν Ἰθάκην’ τὰ δὲ σε φράξεσθαι ἄνωγα.” 2

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένοις ἀντίον ἦδα.
“Αὐτὸς ταῦτά γε λεύσσε, πάτερ φίλε’ σὴν γὰρ ἀρίστη
μῆτιν ἐπ’ ἄνθρωπον φάσ’ ἐμμεναι, οὐδὲ κε τίς τοι
ἄλλος ἀνήρ ἐρίσειε καταθητῶν ἄνθρωπον.
ἡμεῖς δ’ ἐμμεμαώτες ἀμ’ ἐψόμεθ’, οὐδὲ τ’ φημὶ
ἀλκής δεύςεσθαι, ὅσ’ δύναις γε πάρεστιν.” 1

Τὸν δ’ ἀπαμειβόμενοις προσεφή πολύμητις Ὅδυσσε.
“Τοῦγὰρ ἐγὼν ἔρεω ὥς μοι δοκεῖ εἶναι ἀρίστα.
πρῶτα μὲν ἄρ λούσασθε καὶ ἀμφιέσασθε χυτῶνας,
δμᾶς δ’ ἐν μεγάρουσιν ἀνώγετε εἰμαθ’ ἐλεθθαι.
αὐτὰρ θείος ἀοίδος ἐχων φόρμιγγα λυγειαν.” 1

1 Lines 127–8 are omitted in many MSS.

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THE ODYSSEY, XXIII. 104-133

Then wise Penelope answered him: "My child, the heart in my breast is lost in wonder, and I have no power to speak at all, nor to ask a question, nor to look him in the face. But if in very truth he is Odysseus, and has come home, we two shall surely know one another more certainly; for we have signs which we two alone know, signs hidden from others."

So she spoke, and the much-enduring, goodly Odysseus smiled, and straightway spoke to Telemachus winged words:

"Telemachus, suffer now thy mother to test me in the halls; presently shall she win more certain knowledge. But now because I am foul, and am clad about my body in mean clothing, she scorns me, and will not yet admit that I am he. But for us, let us take thought how all may be the very best. For whoso has slain but one man in a land, even though it be a man that leaves not many behind to avenge him, he goes into exile, and leaves his kindred and his native land; but we have slain those who were the very stay of the city, far the noblest of the youths of Ithaca. Of this I bid thee take thought."

Then wise Telemachus answered him: "Do thou thyself look to this, dear father; for thy counsel, they say, is the best among men, nor could any other of mortal men vie with thee. As for us, we will follow with thee eagerly, nor methinks shall we be wanting in valour, so far as we have strength."

Then Odysseus of many wiles answered him and said: "Then will I tell thee what seems to me to be the best way. First bathe yourselves, and put on your tunics, and bid the handmaids in the halls to take their raiment. But let the divine minstrel with his clear-toned lyre in hand be our leader in
Ημῖν ἡγεῖσθω φιλοπαλ柊μονος ὦρχηθμοίο, ὡς κέν τις φαίη γάμον ἔμμεναι ἑκτὸς ἄκοινων, ἣ ἀν’ ὅδον στείχων, ἢ ο’ περιναετάουσιν, μὴ πρόσθε κλέος εὐρύ φόνου κατὰ ἀστυ γένηται ἀνδρῶν μνηστήρων, πρὶν γ’ ἡμέας ἐλθέμεν ἔξω ἀγρόν ἐς ἡμέτερον πολυδένδρεον. ἔνθα δ’ ἐπείτα φρασζύμεθ’ ὅτι κε κέρδος Ὀλύμπιος ἐγγυαλίξην.

"Ὡς ἔφαθ’, οἱ δ’ ἀρα τοῦ μάλα μὲν κλύνον ἦδ’ ἐπίθουν πρώτα μὲν οὖν λούσαντο καὶ ἀμφιέσαντο χιτῶνας, ὁπλισθέν δὲ γυναῖκες. ὁ δ’ ἐξελέτο θείος ἀοιδὸς φόρμιγγα γλαφυρήν, ἐν δὲ σφισὶν ἵμερον ἀρσε μολὴς τε γλυκερής καὶ ἀμύμονος ὦρχηθμόιο. τοῖς δὲ μέγα δῶμα περιστεναχίζετο ποσσίν ἀνδρῶν παιξόντων καλλιξώνον τε γυναικῶν. ὅδε δὲ τις εἰπεσεκα δόμων ἐκτοσθεν ἄκοινων.

"’Ἡ μάλα δ’ τις ἔγημε πολυμνήστην βασιλείαν σχετλή, οὐδ’ ἐτλη πόσιος οὐ κουρείδοιο εἰρυσθαί μέγα δῶμα διαμπερές, ἡς ἰκοῖοτο.”

"Ὡς ἀρα τις εἰπεσκε, τὰ δ’ οὐκ ἰσαν ὡς ἐτέτυκτο. αὐτὰρ Ὀδυσσῆα μεγαλήτορα ἀεὶ ἐνί οἰκῷ. Εὐρυνόμη ταμίη λοῦσεν καὶ χρίσεν ἐλαἶφ, ἀμφὶ δὲ μῦν φάρος καλὸν βάλεν ἦδ’ χιτῶνα. αὐτὰρ κὰκ κεφαλῆς κάλλος πολὺ χείειν Ἐκήνη μεῖζονα τ’ εἰσιδεῖν καὶ πάσσονα. καὶ δὲ κάρητος οὐλας ἢκε κόμας, ὕκινθυνο ἀνθεὶ ὄμοις. ὡς δ’ ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἐνὴ ἱδρις, δὲν Ἡφαιστος δέδανε καὶ Παλλας Ἐκήνη τέχνη παντοτε, χαρίετα δὲ ἔργα τελεῖει. ὡς μὲν τὸ περίχευε χάριν κεφαλῆ τε καὶ ὄμοις.

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the gladsome dance, that any man who hears the sound from without, whether a passer-by or one of those who dwell around, may say that it is a wedding feast; and so the rumour of the slaying of the wooers shall not be spread abroad throughout the city before we go forth to our well-wooded farm. There shall we afterwards devise whatever advantage the Olympian may vouchsafe us."

So he spoke, and they all readily hearkened and obeyed. First they bathed and put on their tunics, and the women arrayed themselves, and the divine minstrel took the hollow lyre and aroused in them the desire of sweet song and goodly dance. So the great hall resounded all about with the tread of dancing men and of fair-girdled women; and thus would one speak who heard the noise from without the house:

"Aye, verily some one has wedded the queen wooed of many. Cruel she was, nor had she the heart to keep the great house of her wedded husband to the end, even till he should come."

So they would say, but they knew not how these things were. Meanwhile the house-wife Eurynome bathed the great-hearted Odysseus in his house, and anointed him with oil, and cast about him a fair cloak and a tunic; and over his head Athene shed abundant beauty, making him taller to look upon and mightier, and from his head she made locks to flow in curls like the hyacinth flower. And as when a man overlays silver with gold, a cunning workman whom Hephaestus and Pallas Athene have taught all manner of craft, and full of grace is the work he produces, even so the goddess shed grace on his head and shoulders, and forth from the bath he
HOMER

ἐκ δ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοίος.
ἀψ δ' αὐτὶς κατ' ἄρ' ἐκεὶ ἐπὶ θρόνοιν ἐνθεῖν ἀνέστη,
ἀντίον ἦς ἀλόχου, καὶ μιν πρὸς μύθον ἔειπε·

"Δαιμονίη, περί σοι γε γυναικῶν θηλυτεράων
κηρ ἀτέραμον ἠθηκαν 'Ολυμπία δῶματ' ἐχοντες·
οὐ μὲν κ' ἄλλῃ γ' ὄδε γυνὴ τετλητὶ θυμῷ
ἀνδρὸς ἀφεσταἴη, ὡς οἱ κακὰ πολλὰ μογήσας
ἐλθοι ἐεικοστῷ ἔτει ἐσ πατρίδα γαῖαν.

ἀλλ' ἄγε μοι, μαία, στόρεσον λέχος, ὄφρα καὶ αὐτὸς
λέγομαι· ἣ γὰρ τῇ γε στιόρεσεν ἐν φρεσὶ ἦτορ."

Τὸν δ' ἄντε προσέειπε περίφρων Πνευμόπεια·

"Δαιμονί', οὔτ' ἄρ τι μεγαλίμομαι οὔτ' ἀθερίζω
οὔτε λίθν ἀγαμαί, μάλα δ' εὔ οἶδος ἔσθα
ἐξ Ἰθάκης ἐπὶ νήσος ἰδὼν δολιχρέτμοι.

ἀλλ' ἄγε οἱ στόρεσον πυκνῶν λέχος, Εὐρώκλεια,
ἐκτὸς ἐὐσταθέος θαλάμοι, τὸν ρ' αὐτὸς ἐποίει
ἐνθα οἱ ἐκθείσαι πυκνῶν λέχος ἐμβάλετ' εὐνήν,
κώεα καὶ χλαίνας καὶ ρήγεα συγαλόεντα."

"Ὡς ἄρ' ἐφη πόσιος πειρωμένη· αὐτὰρ Ὀδυσσεύς
οὐθήσας ἀλοχον προσεφώνεε κεδνὰ ἠδύναν.

"Ὡς γύναι, ἢ μάλα γε τοῦτο ἔπος θυμαλγῆς ἔειπες·
tis δέ μοι ἄλλοσε θήκε λέχος; χαλεπον δέ κεν εἰη
καὶ μάλ' ἐπισταμένη, ὅτε μή θεος αὐτός ἐπελθὼν
ρηδίως ἐθέλων θείη ἀλλή εἱ ὑφρῆ.

ἀνδρών δ' οὖ κεν τὶς ζωὸς βροτός, οὐδὲ μάλ' ἦβων,
ῥεία μετοχλίσσειν, ἔπει μέγα σήμα τετυκται
ἐν λέχει ἀσκητῷ· τὸ δ' ἐγὼ κάμον οὐδὲ τὶς ἄλλος.
θάμνος ἐφι ταυφυλλος ἑλαίης ἐρκεος ἐντός,
ἀκμηνὸς θαλέθων· πάχετος δ' ἦν ἡ ἦτε κίνων.

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1 οὐδὲ μάλ' ἦβων: οὐδὲ γυναικῶν.
THE ODYSSEY, XXIII. 163-191

came, in form like unto the immortals. Then he sat down again on the chair from which he had risen, opposite his wife; and he spoke to her and said:

“Strange lady! to thee beyond all women have the dwellers on Olympus given a heart that cannot be softened. No other woman would harden her heart as thou dost, and stand aloof from her husband who after many grievous toils had come to her in the twentieth year to his native land. Nay come, nurse, strew me a couch, that all alone I may lay me down, for verily the heart in her breast is of iron.”

Then wise Penelope answered him: “Strange sir, I am neither in any wise proud, nor do I scorn thee, nor yet am I too greatly amazed, but right well do I know what manner of man thou wast; when thou wentest forth from Ithaca on thy long-oared ship. Yet come, Eurycleia, strew for him the stout bedstead outside the well-built bridal chamber which he made himself. Thither do ye bring for him the stout bedstead, and cast upon it bedding, fleeces and cloaks and bright coverlets.”

So she spoke, and made trial of her husband. But Odysseus, in a burst of anger, spoke to his true-hearted wife, and said: “Woman, truly this is a bitter word that thou hast spoken. Who has set my bed elsewhere? Hard would it be for one, though never so skilled, unless a god himself should come and easily by his will set it in another place. But of men there is no mortal that lives, be he never so young and strong, who could easily pry it from its place, for a great token is wrought in the fashioned bed, and it was I that built it and none other. A bush of long-leafed olive was growing within the court, strong and vigorous, and in girth it was
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tò δ' ἐγὼ ἀμφιβαλῶν θάλαμον δέμον, ὃφρ' ἐτέλεσσα, πυκνήσων λιθώδεσσι, καὶ εὖ καθύπερθεν ἔρεψα, κολλητάς δ' ἐπέθηκα θύρας, πυκνώσας ἀραρύας.
καὶ τότε ἔπεετ' ἀπέκοψα κόμην ταυνυφύλλου ἔλαιον, κ' ἐκ κορμῶν δ' ἐκ ρίζης προταμῶν ἀμφέξεσα χαλκῷ εὖ καὶ ἐπισταμένως, καὶ ἔπι στάθηκαν ἵδυνα, ἐρμῖν ἀσκήσας, τέτρηνα δὲ πάντα τερέτρῳ.
ἐκ δὲ τοῖ ἀρχόμενοι λέχος ἐξεοῦ, ὃφρ' ἐτέλεσσα, δαὶδάλλων χρυσῷ τε καὶ ἀργύρῳ ἦδ' ἐλέφαντι· ἐκ δ' ἔτανυσσα ἰμάντα βοῶς φολίκει φαεινόν. 1
οὗτω τοῖ τόδε σήμα πιφαύσκομαι· οὔδε τι οἴδα, ἢ μοι ἐτ' ἐμπεδόν ἐστι, γύναι, λέχοσ, ἢ τίς ἢ δὴ ἀνδρῶν ἄλλοσσε θῆκε, ταμῶν ὑπὸ πυθμέν' ἔλαιης.”

"Ὡς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἰτῶρ σήματ' ἀναγνώσθη τά οί ἐμπεδὰ πέφραδ' Ὀδυσσεύς·
δακρύσσας δ' ἔπεετ' ἰθὺς δράμεν, ἀμφὶ δὲ χείρας
dειρή βάλλ' Ὀδυσσῆ, κάρη δ' ἐκυσο' ἦδε προσηῦδα·

"Μή μοι, Ὀδυσσεύ, σκύζεω, ἐπει ὑπα τά περ ἄλλα μάλιστα
ἀνθρώπων πέτνυσο· θεοὶ δ' ὅπαξον οἰζύν,
oὐ ναῦν ἀγάσαντο παρ' ἀλλήλοις μένουτε ἦβης ταρτῆς καὶ γῆρας οὐδόν ἰκέσθαι.
ἀυτὰρ μὴ νῦν μοι τόδε χώσει μηδὲ νεμέσσα,
οὐνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἵδον, ὡδ' ἀγάπησσα.
aἰεὶ γὰρ μοι θυμὸς ἐνι στήθεσι φίλοισιν
ἐρρίγει μή τίς μεβροτῶν ἀπάσπεστο ἐπεσσιν ἐλθὼν·
πολλοὶ γὰρ κακὰ κέρδεα βουλεύοντοι.
οὔδε κεν Ἀργείη Ἐλένη, Διὸς ἐκγεγανία,

1 φολίκει φαεινόν: Ἰφι κταμένου.
THE ODYSSEY, XXIII. 192–218

like a pillar. Round about this I built my chamber, till I had finished it, with close-set stones, and I roofed it over well, and added to it jointed doors, close-fitting. Thereafter I cut away the leafy branches of the long-leaved olive, and, trimming the trunk from the root, I smoothed it around with the adze well and cunningly, and made it straight to the line, thus fashioning the bed-post; and I bored it all with the augur. Beginning with this I hewed out my bed, till I had finished it, inlaying it with gold and silver and ivory, and I stretched on it a thong of ox-hide, bright with purple. Thus do I declare to thee this token; but I know not, woman, whether my bedstead is still fast in its place, or whether by now some man has cut from beneath the olive stump, and set the bedstead elsewhere."

So he spake, and her knees were loosened where she sat, and her heart melted, as she knew the sure tokens which Odysseus told her. Then with a burst of tears she ran straight toward him, and flung her arms about the neck of Odysseus, and kissed his head, and spoke, saying:

"Be not vexed with me, Odysseus, for in all else thou wast ever the wisest of men. It is the gods that gave us sorrow, the gods who begrudged that we two should remain with each other and enjoy our youth, and come to the threshold of old age. But be not now wroth with me for this, nor full of indignation, because at the first, when I saw thee, I did not thus give thee welcome. For always the heart in my breast was full of dread, lest some man should come and beguile me with his words; for there are many that plan devices of evil. Nay, even Argive Helen, daughter of Zeus, would not have lain in love

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...παρ’ ἄλλοδατῷ ἐμίγη φιλότητι καὶ εὐνή, εἰ ἦδη δὲ μιν αὖτες ἀρῆιοι ὑπὲρ Ἀχαιῶν ἄξεμεναι οἰκονδεἴθην ἐς πατρίδι ἐμελλον. τὴν δὲ ἦ τοι ῥέξαι θεὸς ὄροφεν ἔργου ἀείκες· τὴν δ’ ἄτην οὐ πρόσθεν ἐάν ἐγκάτθετο θυμῷ λυγῆν, ἦς ἂς πρῶτα καὶ ἡμέας ἱκετο πένθος. 1 νῦν δ’, ἐπεὶ ἤδη σήματ’ ἀριφράδεα κατέλεξας εὐνής ἡμετέρης, ἦν οὐ βροτὸς ἄλλος ὅπωτε, ἀλλ’ οἶνοι σὺ τ’ ἐγώ τε καὶ ἀμφίπολος μία μούνη, Ἀκτορὶς, ἦν μοι δῶκε πατὴρ ἐτί δεύρο κιοῦσσ, ἦ νώϊν εἵρυτο θύρας πυκνοῦ θαλάμου, πεἶθεις δ’ μεν θυμὸν, ἀπηνέα περ μάλ’ ἐόντα.”

"Ὄς φάτο, τῷ δ’ ἐτί μᾶλλον ύφ’ ἦμερον ὄρσε γόοιον, κλαίει δ’ ἔχον ἀλοχον θυμαρέα, κεδνά ἰδύιαν. ὡς δ’ ὅτ’ ἄν ἀσπάσιοι γῆ νηχομένοις φανή, ὅν τε Ποσειδάων εὐεργεά νῆ’ ἐνί πόντῳ ῥάσῃ, ἐπειγομένην ἀνέμῳ καὶ κύματι πηγῆ, παῦροι δ’ ἐξεφυγον πολιής ἀλὸς ἤπειρόνδε νηχόμενοι, πολλῆ δὲ περὶ χροὶ τέτροφεν ἀλμῆ, ἀσπάσιοι δ’ ἐπέβαν γαίης, κακότητα ψυχόντες ὡς ἀρα τῇ ἀσπαστός ἔναν πόσιν εἰσοροώς, δειρῆς δ’ οὐ πο τῶ πάμπαν ἁφίετο πῆχεε λευκό. καὶ νῦ κ’ οὐρομένουι φάνη ὀροδάκτυλος Ἡώς, εἰ μὴ ἀρ’ ἄλλ’ ἐνόησε θεὰ γλαυκώπις Ἀθήνη.


1 Lines 218–24 were rejected by Aristarchus, and can hardly be defended in this context.
with a man of another folk, had she known that the warlike sons of the Achaians were to bring her home again to her dear native land." Yet verily in her case a god prompted her to work a shameful deed; nor until then did she lay up in her mind the thought of that folly, the grievous folly from which at the first sorrow came upon us too. But now, since thou hast told the clear tokens of our bed, which no mortal beside has ever seen save thee and me alone and one single handmaid, the daughter of Actor, whom my father gave me or ever I came hither, even her who kept the doors of our strong bridal chamber, lo, thou dost convince my heart, unbending as it is."

So she spoke, and in his heart aroused yet more the desire for lamentation; and he wept; holding in his arms his dear and true-hearted wife. And welcome as is the sight of land to men that swim, whose well-built ship Poseidon has smitten on the sea as it was driven on by the wind and the swollen wave, and but few have made their escape from the gray sea to the shore by swimming, and thickly are their bodies crusted with brine, and gladly have they set foot on the land and escaped from their evil case; even so welcome to her was her husband, as she gazed upon him, and from his neck she could in no wise let her white arms go. And now would the rosy-fingered Dawn have arisen upon their weeping, had not the goddess, flashing-eyed Athene, taken other counsel. The long night she held back at the end of its course, and likewise stayed the golden-throned Dawn at the streams of Oceanus, and would not suffer her to yoke her swift-footed horses that bring light to men, Lampus and Phaethon, who are the colts that bear the Dawn.
Καὶ τὸτ’ ἄρ’ ἦν ἄλοχον προσέφη πολύμητις Ὄδυσσεύν
“Ὤ γύναι, οὐ γὰρ πῶ πάντων ἐπὶ πείρατ’ ἀέθλων
ἡλθομεν, ἀλλ’ ἐτ’ ὅπισθεν ἀμέτρητος πόνος ἦστατι,
pολλὸς καὶ χαλεπός, τὸν ἔμε χρή πάντα τελέσσαι. 25
δὲ γὰρ μοι ψυχὴ μαντεῦσατο Τειρεσίαο
ηματι τῷ οτὲ δὴ κατέβην δόμον Ἀἴδος εἰσῷ,
νόστον ἐταίρουσι διξίμενος ήδ’ ἐμοὶ αὐτῶ.
ἀλλ’ ἔρχετο, λέκτρωδ’ ἴομεν, γύναι, ὅφρα καὶ ἡδὴ
ὕπνῳ ὑπὸ γλυκερὴ ταρπώμεθα κοιμηθέντε." 25
Τὸν δ’ αὐτὸ προσέειπε περίφρων Πηνελόπεια:
“Εὐνή μὲν δὴ σοι γε τὸτ’ ἔσσεται ὀππότε θυμῷ
σῷ ἡθήσῃ, ἑπεὶ ἄρ’ σεθοὶ ποίησαν ἵκεσθαι
οἶκον ἐκτίμενον καὶ σὴν ἐς πατρίδα γαίαν.
ἀλλ’ ἑπεὶ ἐφράζοθες καὶ το ἱερὸς ἐμβαλε θυμῷ,
εἴπ’ ἄγε μοί τὸν ἀεθλοῦν, ἑπεὶ καὶ ὅπισθεν, ὅιον,
πεύσομαι, αὐτίκα δ’ ἐστὶ ὁδῇμεναι οὐ τι χέρεουν.” 26
Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεύν:
“Δαιμονίᾳ, τι τ’ ἄρ’ αὐ με μάλ’ ὄτρυνοσια κελεύεις
eἰπέμεν; αὐτὰρ ἔγω μυθήσομαι οὐδ’ ἐπικεύσω.
οὐ μὲν τοι θυμὸς κεχαρῆσται; οὐδὲ γὰρ αὐτὸς
χαῖρω, ἑπεὶ μάλα πολλὰ βροτῶν ἐπὶ ἀστεῖ’ ἄνωγεν
ἐλθέιν, ἐν χειρεσσώ ἐχοντ’ εὐρίας ἔρετμον,
eἰς δ’ κε τους ἀφίκωμαι ο’ οὐκ ὅσας βάλασαν
ἀνέρες, οὐδὲ θ’ ἀλεσί μεμιγμένον εἴδαρ ἐδούσιν,
οὐδ’ ἄρα τοί γ’ ὅσας νέας φωνικοπάρησον,
οὐδ’ εὐρία’ ἔρετμα, τά τε πτερά νυσάν πέλονται.
σῆμα δε’ μοι τὸδ’ εἴετεν ἀριφράδες, οὐδὲ σε κεύσω,
orπότε κεν δὴ μοι εὐμημένον ἄλλος ὃδίτης
φῆ ἀθηρηλογοῦν ἔχειν ἀνὰ φαυδίμω ὅμωρ,
καὶ τότε μ’ εν γαϊν πηξαν’ ἐκέλευεν ἔρετμον,
ἔρξανθ’ εἰρά καλὰ Ποσειδάων άνακτι,
ἀρνείον ταῦρον τε συνὸν τ’ ἐπιβήτορά κάπρον,
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Then to his wife said Odysseus of many wiles:

"Wife, we have not yet come to the end of all our trials, but still hereafter there is to be measureless toil, long and hard, which I must fulfil to the end; for so did the spirit of Teiresias foretell to me on the day when I went down into the house of Hades to enquire concerning the return of my comrades and myself. But come, wife, let us to bed, that lulled now by sweet slumber we may take our joy of rest."

Then wise Penelope answered him: "Thy bed shall be ready for thee whencesoever thy heart shall desire it, since the gods have indeed caused thee to come back to thy well-built house and thy native land. But since thou hast bethought thee of this, and a god has put it into thy heart, come, tell me of this trial, for in time to come, methinks, I shall learn of it, and to know it at once is no whit worse."

And Odysseus of many wiles answered her, and said: "Strange lady! why dost thou now so urgently bid me tell thee? Yet I will declare it, and will hide nothing. Verily thy heart shall have no joy of it, even as I myself have none; for Teiresias bade me go forth to full many cities of men, bearing a shapely oar in my hands, till I should come to men that know naught of the sea, and eat not of food mingled with salt; yea, and they know naught of ships with purple cheeks, or of shapely oars that serve as wings to ships. And he told me this sign, right manifest; nor will I hide it from thee. When another wayfarer, on meeting me, should say that I had a winnowing fan on my stout shoulder, then he bade me fix my oar in the earth, and make goodly offerings to lord Poseidon—a ram and a bull and a boar, that
HOMER

οικαδ’ ἀποστείχειν, ἔρδειν θ’ οὐρὰς ἑκατόμβας
ἀθανάτοιοι θεόις, τοῖς οὐρανοῖς εὕρων ἔχουσι,
pάσι μάλ’ ἐξείης. θάνατος δὲ μοι ἐξ ἀλὸς αὐτῷ
ἀβληχρὸς μάλα τοῖς ἐλεύσεται, ὡς κε μὲ τέφῃ
γήρα ὑπο λεύπαρφ ἀρημένον· ἄμφι δὲ λαοῖ
ὀλβίοι ἔσσονται· τὰ δὲ μοι φάτο πάντα τελεῖσθαι.”

“Εἰ μὲν δὴ γῆρας γε θεοὶ τελέουσιν ἄρειον,
ἐλπισά τοι ἐπειτᾶ κακῶν ὑπάλυξιν ἔσσεσθαι.”

“Ὡς οί μὲν τοιαύτα πρὸς ἀλλήλους ἀγόρευον·
tόφρα δ’ ἄρ’ Ἑυρυνόμη τε ἢδε τροφὸς ἐντυνον εὐνήν
ἐσθῆτος μαλακῆς, δαίδων ὑπὸ λαμπρομενῶν.

αὐτάρ ἐπεὶ στόρεσαν πυκνῶν λέχος ἑγκονέουσαι,
γρήγος μὲν κείονσα πάλιν οἰκόνδε βεβήκει,
tοῖς δ’ Ἑυρυνόμη θαλαμηπόλος ἠγεμόνευεν
ἐρχομένοις λέχος, δάος μετὰ χερσίν ἔχουσα·
ἐς θάλαμον δ’ ᾿Αγαγοῦσα πάλιν κίεν. οἱ μὲν ἐπειτὰ
ἀσπάσιοι λέκτρου πολαίοι γέρσο ίκοντι.

αὐτάρ Τηλέμαχος καὶ βουκόλος ἢδε σὺβῶτης
παῦσαν ἀρ’ ὀρχηθύμω πόδας, παῦσαν δὲ γυναικάς,
αὐτὸι δ’ εὐνύξοντο κατὰ μέγαρα σκίσεντα.

Τῶ δ’ ἐπεὶ οὖν φιλότητος ἐταρπήστην ἐρατείνης,
τερτέσθην μύθοις, πρὸς ἀλλήλους ἐνέποντε,
ἡ μὲν οὐ’ ἐν μεγαροίσιν ἀνέσχετο διὰ γυναικῶν,
αὐτῶν μνηστήρων ἐσορῶσ’ ἀδήλησιν ὁμιλούν,
οἱ ἐδὲν εἶνεκα πολλά, βῶς καί ἰφια μὴλα,

1 This line, we are told in the scholia, was regarded by
Aristophanes and Aristarchus as the end of the Odyssey.

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mates with sows—and depart for my home, and offer sacred hecatombs to the immortal gods, who hold broad heaven, to each one in due order. And death shall come to me myself far from the sea, a death so gentle, that shall lay me low, when I am overcome with sleek old age, and my people shall dwell in prosperity around me. All this, he said, should I see fulfilled.”

Then wise Penelope answered him: “If verily the gods are to bring about for thee a happier old age, there is hope then that thou wilt find an escape from evil.”

Thus they spoke to one another; and meanwhile Eurynome and the nurse made ready the bed of soft coverlets by the light of blazing torches. But when they had busily spread the stout-built bedstead, the old nurse went back to her chamber to lie down, and Eurynome, the maiden of the bedchamber, led them on their way to the couch with a torch in her hands; and when she had led them to the bridal chamber, she went back. And they then gladly came to the place of the couch that was theirs of old. But Telemachus and the heatherd and the swineherd stayed their feet from dancing, and stayed the women, and themselves lay down to sleep throughout the shadowy halls.

But when the two had had their fill of the joy of love, they took delight in tales, speaking each to the other. She, the fair lady, told of all that she had endured in the halls, looking upon the destructive throng of the wooers, who for her sake slew many beasts, cattle and goodly sheep; and

1 Others render “rites,” but this seems un-Homeric.
Ημετέρα, μεγάλα.

1 Line 320 is omitted in most MSS
great store of wine was drawn from the jars. But Zeus-born Odysseus recounted all the woes that he had brought on men, and all the toil that in his sorrow he had himself endured, and she was glad to listen, nor did sweet sleep fall upon her eyelids, till he had told all the tale.

He began by telling how at the first he overcame the Cicones, and then came to the rich land of the Lotus-eaters, and all that the Cyclops wrought, and how he made him pay the price for his mighty comrades, whom the Cyclops had eaten, and had shown no pity. Then how he came to Aeolus, who received him with a ready heart, and sent him on his way; but it was not yet his fate to come to his dear native land, nay, the storm-wind caught him up again, and bore him over the teeming deep, groaning heavily. Next how he came to Telepyrus of the Laestrygonians, who destroyed his ships and his well-greaved comrades one and all, and Odysseus alone escaped in his black ship. Then he told of all the wiles and craftiness of Circe, and how in his benched ship he had gone to the dank house of Hades to consult the spirit of Theban Teiresias, and had seen all his comrades and the mother who bore him and nursed him, when a child. And how he heard the voice of the Sirens, who sing unceasingly, and had come to the Wandering Rocks, and to dread Charybdis, and to Scylla, from whom never yet had men escaped unscathed. Then how his comrades slew the kine of Helios, and how Zeus, who thunders on high, smote his swift ship with a flaming thunderbolt, and his goodly comrades perished all together, while he alone escaped the evil fates. And how he came to the isle Ogygia and to the nymph Calypso,
HOMER

ἡ δὴ μν Katérvke, ληλαιομένη πόσιν εἶναι ἐν σπέσσι γλαφυροῖς, καὶ ἔτρεφεν ἢδὲ ἐφασκε, θῆσε βὰναντον καὶ ἀγάραν ἡματα πάντα· ἀλλὰ τοῦ οὐ ποτὲ θυμόν ἢν ἑτὴσοιν ἐπειδεν ἢδ'/ ᾠς ἡ Φαίηκας ἀφίκετο πολλὰ μογησας, οἴ δὴ μν περὶ κῆρι θεὸν δὶς τιμήσαντε καὶ πέμψαν σύν νη φίλην ἐς πατρίδα γαλαν, χαλκὸν τε χρυσο νε ἀλις ἐσθήτα τε δόντες. τοὔτ' ἀρα δεύτατον εἶπεν ἔπος, ὅτε οἱ γλυκὸς ὕπνοις λυσιμέλης ἐπόρουσε, λύων μελεδήματα θυμοῦ. ¹

'Ἡ δ' αὐτ' ἀλλ' ἐνόηςε θεὰ γλαυκώτισι 'Αθήνη· ὀπτότε δὴ ῥ' Ὄδυσση ἐέλπετο ὅν κατὰ θυμόν εὔνης ἃ ἀλόχον ταρπήμεναι ἢδὲ καὶ ὕπνοι, αὐτίκ' ἀπ' Ὀκεανοῦ χρυσόθροιον ἤργεναι ὅρσεν, ἢν ἀνθρώποις φώςφερον ὄρτο δ' Ὅδυσσευ· εὐνής ἐκ μαλακής, ἀλόχω δ' ἐπὶ μῦθον ἔτελεν·

'Ὅ γυναι, ἢδη μὲν πολέμων κεκορήμενος ἀέθλων ἀμφοτέρω, σὺ μὲν ἐνθάδ' ἐμοί πολυκηδέα νόστοι κλαίουσα'. αὐτάρ ἐμὲ Ζεὺς ἀλγεσί καὶ θεοὶ ἄλλοι ἰέμενον πεδασκον ἐμῆς ἀπὸ πατρίδος αὑς· νῦν δ' ἐπει ἀμφοτέρω πολυνήρατω ἰκόμεθ' εὔνην, κτήματα μὲν τὰ μοι ἔστι, κομιζέμεν ἐν μεγάροις, μῆλα δ' ᾧ μοὶ μηνιστήρες ὑπερφίαλοι κατέκειραν, πολλὰ μὲν αὐτὸς ἐγὼ λήσσομαι, ἄλλα δ' Ἀχαιοὶ δώσουσα', εἰς δ' ἐς πάντας ἐνυπλήσσωσιν ἑπαύλους. ἀλλ' ἦ τοι μὲν ἐγὼ πολυβενδρευν ἄγρων ἐπειμι· ὅψομενος πατέρ' ἔσθλον, ὃ μοι πυκνῶς ἀκάχηται· σοὶ δὲ, γυναι, τάδ' ἐπιτέλλω, πινυτὴ περ ἐνύσῃ.

¹ Lines 310–43 were rejected by Aristarchus.

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who kept him there in her hollow caves, yearning that he should be her husband, and tended him, and said that she would make him immortal and ageless all his days; yet she could never persuade the heart in his breast. Then how he came after many toils to the Phaeacians, who heartily showed him all honour, as if he were a god, and sent him in a ship to his dear native land, after giving him stores of bronze and gold and raiment. This was the end of the tale he told, when sweet sleep, that loosens the limbs of men, leapt upon him, loosening the cares of his heart.

Then again the goddess, flashing-eyed Athene, took other counsel. When she judged that the heart of Odysseus had had its fill of dalliance with his wife and of sleep, straightway she roused from Oceanus golden-throned Dawn to bring light to men; and Odysseus rose from his soft couch, and gave charge to his wife, saying:

"Wife, by now have we had our fill of many trials, thou and I, thou here, mourning over my troublous journey home, while as for me, Zeus and the other gods bound me fast in sorrows far from my native land, all eager as I was to return. But now that we have both come to the couch of our desire, do thou care for the wealth that I have within the halls; as for the flocks which the insolent wooers have wasted, I shall myself get me many as booty, and others will the Achaians give, until they fill all my folds; but I verily will go to my well-wooded farm to see my noble father, who for my sake is sore distressed, and on thee, wife, do I lay this charge, wise though thou art. Straightway at
Αὐτίκα γὰρ φάτις εἶσιν ἄμελες ἀνιώντε
ἀνδρῶν μυθητήρων, οὐς ἔκτανον ἐν μεγάροις
εἰς ὑπέρῳ ἀναβάσατ᾽ αὐτῶν ἀμφιπόλοισι γυναιξίν ἤσθαι, μηδὲ τινα προτίσσεο μηδ᾽ ἔρεεω."  

'Ἡ ῥά καὶ ἀμφ᾽ ὠμοίσιν ἐδύσετο τεῦχεα καλά,
ἁρσε δὲ Τηλέμαχον καὶ βουκόλον ἦδε συβώτην,
pάντας δ’ ἐντε’ ἀνωγεν ἀρήια χερσὶν ἐλέοθαι.
oὶ δὲ οἱ οὐκ ἀπὶθησαν, ἐθωρήσασον δὲ χαλκῷ,
ὁίξαν δὲ θύρας, ἐκ δ’ ἥιον· ἤρχε δ’ Ἑνυσσεύς.
ηὔη μὲν φάος ἦν ἐπὶ χθόνα, τοὺς δ’ ἅρ’ Ἁθήνη
νυκτὶ κατακρύψασα θοῦσ᾽ ἔξηγε πόληος.
the rising of the sun will report go abroad concerning the wooers whom I slew in the halls. Therefore go thou up to thy upper chamber with thy handmaids, and abide there. Look thou on no man, nor ask a question."

He spoke, and girt about his shoulders his beautiful armour, and roused Telemachus and the neat-herd and the swineherd, and bade them all take weapons of war in their hands. They did not disobey, but clad themselves in bronze, and opened the doors, and went forth, and Odysseus led the way. By now there was light over the earth, but Athene hid them in night, and swiftly led them forth from the city.
'Ερμής δὲ ψυχᾶς Κυλλήνιος ἐξεκαλεῖτο ἀνδρῶν μυστήρων· ἔχε δὲ ῥάβδουν μετὰ χερσίν καλὴν χρυσεῖν, τῇ τ' ἀνδρῶν ὁμίματα θέλγει ὡν ἐθέλει, τοὺς δ' αὐτὲ καὶ ὑπνώοντας ἐγείρει· τῇ ρ' ἄγε κινήσας, ταλὶ δὲ τρίζουσαι ἔποντο. ὡς δ' ὅτε νυκτερίδες μυχῇ ἀντρον θεσπεσίοις τρίζουσαι ποτένται, ἐπεῖ κέ τις ἀποπέσχαις ὀρμαθοῦ ἐκ πέτρης, ἀνά τ' ἀλλήλησιν ἔχονται, ὡς αἱ τετραγυῖαι ἃμ' ἥσαν· ἠρχε δ' ἄρα σφιν 'Ερμείας ἀκάκητα κατ' εὐρώπετα κέλευθα. πάρ δ' ἦσαν 'Ωκεανοῦ τε ῥοᾶς καὶ Δευκάδα πέτρην, ἦδὲ παρ' Ἡνλίου πύλας καὶ δήμον ὀνείρων ἥσαν· αἶσα δ' ἱκοντο κατ' ἄσφοδελον λειμῶνα, ἐνθα τε ναίουσι ψυχαὶ, εἰδῶλα καμότων. • εὐροῦν δὲ ψυχὴν Πηληίάδεω 'Αχιλῆος καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχου Ἀιάντός ἃ, ὃς ἄριστος ἔην εἰδὸς τε δέμας τε τῶν ἄλλων Δανάων μετ' ἀμύμονα Πηλείωνα. ᾗς οἱ μὲν περὶ κεῖνον ὀμίλεουν· ἀγχίμολον δὲ ἦλυθ' ἐπὶ ψυχῇ 'Αγαμέμνονος Ἀτρείδαο ἀχυμηνῆν· περὶ δ' ἄλλαι ἀγηγέραθ', ὀσσαί αὖτ' αὐτῷ οἰκῷ ἐν Αἰχίσθοιο θάνον καὶ πότμον ἐπέσπουν. τὸν προτέρῃ ψυχὴ προσεφώνει Πηλείωνος.
BOOK XXIV

Meanwhile Cyllenian Hermes called forth the spirits of the wooers. He held in his hands his wand, a fair wand of gold, wherewith he lulls to sleep the eyes of whom he will, while others again he wakens even out of slumber; with this he roused and led the spirits, and they followed gibbering. And as in the innermost recess of a wondrous cave bats flit about gibbering, when one has fallen from off the rock from the chain in which they cling to one another, so these went with him gibbering, and Hermes, the Helper, led them down the dank ways. Past the streams of Oceanus they went, past the rock Leucas, past the gates of the sun and the land of dreams, and quickly came to the mead of asphodel, where the spirits dwell, phantoms of men who have done with toils. Here they found the spirit of Achilles, son of Peleus, and those of Patroclus, of peerless Antilochus, and of Aias, who in comeliness and form was the goodliest of all the Danaans after the peerless son of Peleus.

So these were thronging about Achilles, and near to them drew the spirit of Agamemnon, son of Atreus, sorrowing; and round about him others were gathered, the spirits of all those who were slain with him in the house of Aegisthus, and met their fate. And the spirit of the son of Peleus was first to address him, saying:
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"Ατρείδη, περὶ μὲν σ’ ἔφαμεν Διὸ τερπικεραυνῷ ἀνδρῶν ἡρώων φίλου ἐμμεναι ἦματα πάντα, οὕνεκα πολλοῖσιν τε καὶ ἱφθιμοίσιν ἀνασσεῖς ὁμοῖο εἰν Ἰτρών, ὅθεν πάσχομεν ἄλγη 'Ἀχαιοί. ἦ τ’ ἀρα καὶ σοὶ πρῷ ἑπαραστήσεσαι ἐμελλεν μοῦρ’ ὀλοί, τὴν οὖ τις ἀλεύεται ὡς κε γένηται. ὦς ὀφελεῖς τιμῆς ἀπονήμενος, ἣς περ ἀνασσεῖς, ὁμοῖο εἰν Ἰτρῶν θάνατον καὶ πότμον ἐπισπεὶν τῷ κέν τοι τύμβον μὲν ἐποίησαν Παναχαιοί, ἢδε κε καὶ σῷ παιδὶ μέγα κλέος ἦρα’ ὀπίσων, νῦν δ’ ἀρα σ’ οἴκτιστο θανάτῳ εἰμαρτό ἀλώναι." Τὸν δ’ αὐτὴ ψυχὴ προσεφώνεσεν 'Ατρείδαος τοῖς Πηλεόσι ν νεί, θεοῖς ἐπεικελ’ 'Ἀχιλλεέι, ὃς θάνες εἰ τροή ἐκάσ' Ἀργεος’ ἀμφότεροι δέ σ’ άλλοι κτείνοντο Ἰτρῶν καὶ 'Ἀχαιών νεῖς άριστοι, μετέμπαιρεν περὶ σείο. σὺ δ’ ἐν στοφάλιγγι κοινής κεῖστο μέγας μεγαλωτί, λελασμένος ἅπασον πανσάμβα θυσία καὶ Ἰτρῶν καὶ Αχαίων νέας άριστως, μενυμένοι περὶ σείο. σὺ δ’ ἐν στοφάλιγγι κοινής κεῖστο μέγας μεγαλωτί, λελασμένος ἅπασον πανσάμβα θυσία καὶ Ἰτρῶν καὶ Αχαίων νέας άριστως, μενυμένοι περὶ σείο. σὺ δ’ ἐν στοφάλιγγι κοινής κεῖστο μέγας μεγαλωτί, λελασμένος ἅπασον πανσάμβα θυσία καὶ Ἰτρῶν καὶ Αχαίων νέας άριστως, μενυμένοι περὶ σείο. σὺ δ’ ἐν στοφάλιγγι κοινής κεῖστο μέγας μεγαλωτί, λελασμένος ἅπασον πανσάμβα θυσία καὶ Ἰτρῶν καὶ Αχαίων νέας άριστως, μενυμένοι περὶ σείο. σὺ δ’ ἐν στοφάλιγγι κοινής κεῖστο μέγας μεγαλωτί, λελασμένος ἅπασον πανσάμβα θυσία καὶ Ἰτρῶν καὶ Αχαίων νέας άριστως, μενυμένοι περὶ σείο. σὺ δ’ ἐν στοφάλιγγι κοινής κεῖστο μέγας μεγαλωτί, λελασμένος ἅπασον πανσάμβα θυσία καὶ Ἰτρῶν καὶ Αχαίων νέας άριστως, μενυμένοι περὶ σείο. σὺ δ’ ἐν στοφάλιγγι κοινής κεῖστο μέγας μεγαλωτί, λελασμένος ἅπασον πανσάμβα θυσία καὶ Ἰτρῶν καὶ Αχαίων νέας άριστως, μενυμένοι περὶ σείο. σὺ δ’ ἐν στοφάλιγγι κοινής κεῖστο μέγας μεγαλωτί, λελασμένος ἅπασον πανσάμβα θυσία καὶ Ἰτρῶν καὶ Αχαίων νέας άριστως, μενυμένοι περὶ σείο. σὺ δ’ ἐν στοφάλιγγι κοινής κεῖστο μέγας μεγαλωτί, λελασμένος ἅπασον πανσάμβα θυσία καὶ Ἰτρῶν καὶ Αχαίων νέας άριστως, 

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THE ODYSSEY, XXIV. 24–50

"Son of Atreus, we deemed that thou above all other heroes wast all thy days dear to Zeus, who hurlst the thunderbolt, because thou wast lord over many mighty men in the land of the Trojans, where we Achaeans suffered woes. But verily on thee too was deadly doom to come all too early, the doom that not one avoids of those who are born. Ah, would that in the pride of that honour of which thou wast master thou hadst met death and fate in the land of the Trojans. Then would the whole host of the Achaeans have made thee a tomb, and for thy son too wouldst thou have won great glory in days to come; but now, as it seems, it has been decreed that thou shouldst be cut off by a most piteous death."

Then the spirit of the son of Atreus answered him: "Fortunate son of Peleus, godlike Achilles, that wast slain in the land of Troy far from Argos, and about thee others fell, the best of the sons of the Trojans and Achaeans, fighting for thy body; and thou in the whirl of dust didst lie mighty in thy mightiness, forgetful of thy horsemanship. We on our part strove the whole day long, nor should we ever have stayed from the fight, had not Zeus stayed us with a storm. But after we had borne thee to the ships from out the fight, we laid thee on a bier, and cleansed thy fair flesh with warm water and with ointment, and many hot tears did the Danaans shed around thee, and they shore their hair. And thy mother came forth from the sea with the immortal sea-nymphs, when she heard the tidings, and a wondrous cry arose over the deep, and thereat trembling laid hold of all the Achaeans. Then would they all have sprung up and rushed to

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eį μῆ ἀνήρ κατέρυκε παλαιά τε πολλά τε εἶδώς, Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνετο βουλή· ὁ σφιν ἑυφρονέων ἀγορήσατο καὶ μετέειπεν:· 'Ἰσχεσθ', Ἀργείωι, μὴ φεύγετε, κοῦροι Ἀχαιῶν μῆτηρ ἔξ ἀλὸς ἦδε σὺν ἀθανάτης ἀλήσιων ἔρχεται, οὐ παιδὸς τεθυνότος ἀντιώσα.· Ὁς ἥφαθ', οἱ δ' ἐσχοντο φόβου μεγάθυμοι Ἀχαιοί ἀμφί δὲ σ' ἐστησάν κοῦραι ἀλώιο γέροντος οίκτρ' ὁλοφυρόμεναι, περὶ δ' ἀμβροτα ἐίματα ἔσσαν. Μοῦσα δ' ἐννέα πάσαι ἀμειβόμεναι ὑπί καλῆ θρήνου· ἐνθὰ κεν οὐ τιν' ἀδάκρυτον γ' ἐνόησας Ἀργείωι· τοίον γὰρ ὑπώροθε Μοῦσα λύγεια.\footnote{Lines 60–2 were suspected in antiquity.}

1 ἐπτὰ δὲ καὶ δέκα μέν σε ὄμως νύκτας τε καὶ ἡμαρ κλαίομεν ἀθάνατοι τε θεοὶ θυντοὶ τ' ἄνθρωποι· ὀκτωκαϊδεκάτη δ' ἐδομεν πυρί, πολλὰ δὲ σ' ἀμφί μῆλα κατεκτάνομεν μάλα πίνα καὶ ἐλικας βοῦς. καίεο δ' ἐν τ' ἐσθῆτι θεῶν καὶ ἀλέφατι πολλῷ καὶ μέλητι γλυκερῷ· πολλοὶ δ' ἦρωες Ἀχαιοὶ τεύχεσιν ἐρρώσαντο πυρήν πέρι καιμένοιο, πεζοὶ θ' ἰππηές τε· πολὺς δ' ὄρυμαγδός ὀρώρει. αὐτὰρ ἐπει δὴ σε φλοξ ἦνεσεν Ἡφαίστεοι, ἱώθεν δὴ τοι λέγωμεν λεύκ' ὡστε', Ἀχιλλεῦ, οὐνω ἐν ἀκρήτῳ καὶ ἀλέφατι· δώκε δὲ μῆτηρ χρύσεων ἀμφιφορή. Διωνύσιο δὲ δῶρον φάσκ' ἐμεναι, ἔργον δὲ περικλυτοῦ Ἡφαίστεοι, ἐν τῷ τοι κεῖται λεύκ' ὡστεα, φαίδιμ' Ἀχιλλεῦ, μέγα δὲ Πατρόκλου Μενοιτιάδαο θανόντος,
THE ODYSSEY, XXIV. 51-77

the hollow ships, had not a man, wise in the wisdom of old, stayed them, even Nestor, whose counsel had before appeared the best. He with good intent addressed their assembly, and said:

"'Hold, ye Argives; flee not, Achaean youths. 'Tis his mother who comes here forth from the sea with the immortal sea-nymphs to look upon the face of her dead son.'

"So he spoke, and the great-hearted Achaean ceased from their flight. Then around thee stood the daughters of the old man of the sea wailing piteously, and they clothed thee about with immortal raiment. And the Muses, nine in all, replying to one another with sweet voices, led the dirge. There couldst thou not have seen an Argive but was in tears, so deeply did the clear-toned Muse move their hearts. Thus for seventeen days alike by night and day did we bewail thee, immortal gods and mortal men, and on the eighteenth we gave thee to the fire, and many well-fatted sheep we slew around thee and sleek kine. So thou wast burned in the raiment of the gods and in abundance of unguents and sweet honey; and many Achaean warriors moved in their armour about the pyre, when thou wast burning, both footmen and charioteers, and a great din arose. But when the flame of Hephaestus had made an end of thee, in the morning we gathered thy white bones, Achilles, and laid them in unmixed wine and unguents. Thy mother had given a two-handled, golden urn, and said that it was the gift of Dionysus, and the handiwork of famed Hephaestus. In this lie thy white bones, glorious Achilles, and mingled with them the bones of the dead Patroclus, son of Menoeius, but apart lie those
χωρίς δ' Ἀντιλόχοιο, τὸν ἔξοχα τίς ἀπάντων
τῶν ἄλλων ἐτάρων, μετὰ Πάτροκλὸν γε θανόντα.
ἄμφ' αὐτοίσι δ' ἐπετα μέγαν καὶ ἀμύμονα τύμβου
χεύαμεν Ἀργεῶν ιερὸς στρατὸς αἰχμητάων
ἀκτῇ ἐπὶ προὔχούση, ἐπὶ πλατεί Ἐλλησπόντῳ,
ὡς κεν τηλεφανὴς ἐκ ποντόφιν ἄνδράσιν εἴη
toϊς οἱ νῦν γεγάμασι καὶ οἱ μετόπισθεν ἔσονται.
μήτηρ δ' αἰτήσασα θεοῦς περικαλλῆ ἀεθλὰ
θήκε μέσῳ ἐν ἀγῶνι ἀριστήσεσιν Ἀχαίων.
ἡδη μὲν πολέων τάφῳ ἄνδρῶν ἀντεβόλησας
ηρώων, ὅτε κέν ποτ' ἀποφθιμένου βασιλῆος
ζωνυνταί τε νέοι καὶ ἑπεντύνονται ἁεθλα·
ἀλλὰ κεῖνα μάλιστα ἱδὼν θησαυρὸς θυμῷ,
οἳ ἐπὶ σοὶ κατέθηκε θεὰ περικαλλῆ ἁεθλὰ,
ἀργυρόπεζα Θέτις· μάλα γὰρ φίλος ἦσθα θεοῦν.
ὡς σὺ μὲν οὐδὲ θανῶν ὄνομ' ὄλεσας, ἀλλὰ τοι αἰεὶ
πάντας ἐπ' ἀνθρώπους κλέος ἔσσεται ἐσθλόν, Ἀχιλλεί
αὐτὰρ ἐμοὶ τί τὸδ' ἱδος, ἐπεὶ πόλεμον τολύπευσα;
ἐν νόστῳ γὰρ μοι Ζεὺς μῆκατο λυγρὸν ὀλέθρον
Ἀιγύπτου ὑπὸ χερσὶ καὶ οὐλομένης ἀλόχοιο.

"Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχύμολον δὲ σφ' ἠλθε διάκτορος ἀργείφωνθη,
ψυχὰς μηνιστήρων κατάγων Ὀδυσσῆϊ δαμέντων,
τῶ δ' ἁρα θαμβήσαντ' ἰθὺς κίον, ως ἐσιδέθην.
ἐγὼν δὲ ψυχὴ Ἀγαμέμνονος Ἀτρείδαο
παῖδα φίλον Μελανήσω, ἀγακλυτὸν Ἀμφιμέδοντα·
ξείνος γάρ οἱ ὦ Θάκη ἐνι οἰκία ναιῶν.
τὸν προτέρη ψυχὴ προσεφάνειν Ἀτρείδαο·
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of Antilocthus, whom thou didst honour above all the rest of thy comrades after the dead Patroclus. And over them we heaped up a great and goodly tomb, we the mighty host of Argive spearmen, on a projecting headland by the broad Hellespont, that it might be seen from far over the sea both by men that now are and that shall be born hereafter. But thy mother asked of the gods beautiful prizes, and set them in the midst of the lists for the chiefs of the Achaeans. Ere now hast thou been present at the funeral games of many men that were warriors, when at the death of a king the young men gird themselves and make ready the contests, but hadst thou seen that sight thou wouldst most have marvelled at heart, such beautiful prizes did the goddess, silver-footed Thetis, set there in thy honour; for very dear wast thou to the gods. Thus not even in death didst thou lose thy name, but ever shalt thou have fair renown among all men, Achilles. But, as for me, what pleasure have I now in this, that I wound up the skein of war? For on my return Zeus devised for me a woeful doom at the hands of Aegisthus and my accursed wife."

Thus they spoke to one another, but the messenger, Argeipontes, drew near, leading down the spirits of the wooers slain by Odysseus; and the two, seized with wonder, went straight toward them when they beheld them. And the spirit of Agamemnon, son of Atreus, recognized the dear son of Melaneus, glorious Amphimedon, who had been his host, dwelling in Ithaca. Then the spirit of the son of Atreus spoke first to him and said

1 I have given to ἄειθλα the meaning proper to ἄειθλοι; cf. viii. 108. Otherwise we must render "make them ready to win the prizes," i.e. "contend for the prizes."

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"Ἄμφιμεδόν, τί παθόντες ἐρέμνην γαίαν ἔδυτε πάντες κεκριμένοι καὶ ὀμήλικες; -οὐδὲ κεν ἄλλως κρινάμενος λέξαιτο κατὰ πτόλιν ἄνδρας ἀρίστους. ἡ ὑμὲν ἐν νήσοις Ποσειδάων ἐδάμασεν, ὅρσας ἀραγάλεον ἀνέμους καὶ κύματα μακρά; ἡ ποὺ ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου ἄνευ περιταμνομένους ἦδ' οἴων πόεα καλά, ἦε περὶ πτόλιος μαχεύμενοι ἦδ' γυναικῶν; εἰπὲ μοι εἰρομένων ξείνοις δὲ τοι εὐχομαι εἶναι. ἡ οὖ μέμην ὅτε κείσε κατήλυθον ὑμέτερον δῶ, ὅτρυνεν Ἰούσης σὺν ἀντιθέω Μενελάῳ Ἰλλον εἰς ἄμ' ἐπεσθαὶ εὐσσέλμων ἐπὶ νημ. μηνὶ δ' ἄρ' οὐλφ πάντα περήσαμεν εὐρέα πόντον, σπουδὴ παρπετιθόντες Ἰούσης πτολίπορθον."  

Τὸν δ' αὐτὲ πυχὴ προσεφώνεε 'Ἀμφιμέδοντος: "Ἀτρείδη κύδιστε, ἀναξ ἄνδρων Ἁγάμεμνον, μέμνημαι τάδε πάντα, διοτρέφεσ, ὦς ἁγορεύεσ: σοὶ δ' ἐγὼ εἰ μάλα πάντα καὶ ἀτρεκέως καταλέξω, ἡμετέροι θανάτωι κακῶν τέλος, οἶον ἐτύχῃ. μνώμεθ' Ἰούσης δὴν οἰχομένου δάμαρτα: ἢ δ' οὔτ' ἑρείτο στυγερὸν γάμον οὔτ' ἐτελεύτα, ἡμῖν φραξομένῃ θάνατον καὶ κήρα μέλαιναν, ἀλλὰ δόλον τὸνθ' ἄλλον ἐνὶ φρεσκ' μερμήριξε: στησαμένη μέγαν ἰστὸν ἐνὶ μεγάροις ὑφαίνε, λεπτὸν καὶ περιμέτρον, ἀφαρ δ' ἡμῖν μετέειπτέ."  

"Κοῦροι ἐμοὶ μνηστήρες, ἐπεὶ θάνη δίος Ἰούσεου, μέμνετ' ἐπειγομένοι τὸν ἐμὸν γάμον, εἰς ὁ κε φᾶρος ἐκτελέσω, μή μοι μεταμόνια νήματ' ὄληται, Λαέρτη ἦρωι ταφῆι, εἰς ότε κέν μιν

1 Line 113 is omitted in many MSS.
2 Line 121 is omitted in many MSS.
THE ODYSSEY, XXIV. 106-134

"Amphimedon, what has befallen you that ye have come down beneath the dark earth, all of you picked men and of like age? One would make no other choice, were one to pick the best men in a city. Did Poseidon smite you on board your ships, when he had roused cruel winds and long waves? Or did foemen work you harm on the land, while you were cutting off their cattle and fair flocks of sheep, or while they fought in defence of their city and their women? Tell me what I ask; for I declare that I am a friend of thy house. Dost thou not remember when I came thither to your house with godlike Menelaus to urge Odysseus to go with us to Ilios on the benched ships? A full mouth it took us to cross all the wide sea, for hardly could we win to our will Odysseus, the sacker of cities."

Then the spirit of Amphimedon answered him, and said: "Most glorious son of Atreus, king of men, Agamemnon, I remember all these things, O thou fostered of Zeus, even as thou dost tell them; and on my part I will frankly tell thee all the truth, how for us an evil end of death was wrought. We wooed the wife of Odysseus, that had long been gone, and she neither refused the hateful marriage, nor would she ever make an end, devising for us death and black fate. Nay, she contrived in her heart this guileful thing also: she set up in her halls a great web, and fell to weaving—fine of thread was the web and very wide; and straightway she spoke among us:

"'Young men, my wooers, since goodly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not that my spinning should come to naught—a shroud for the lord Laertes against the time when the fell fate of
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μοῦρ' ὀλοθ καθέλησι ταυηλεγέος θανάτου, 133
μή τίς μοι κατὰ δήμουν 'Αχαιάδων νεμεσήση,
αἰ κεν ἄτερ σπείρου κήται πολλὰ κτετάτισσας.

"Ὡς ἐφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα καὶ ἡματίη μὲν υφαίνεσκεν μέγαν ἰστόν,
νῦκτας δ' ἀλλύσεκεν, ἐπεὶ δαίδας παραθείτο.
δῶς τρίτες μὲν ἔληθε δόλῳ καὶ ἐπειθεὶν 'Αχαιοὺς,
ἀλλ' ὅτε τέτρατον ᾦθεν ἔτος καὶ ἐπήλυθον ὃ ὑραι,
μηνῶν φιϊνότων, περὶ δ' ἡματα πόλλα ἐτελέσθη, 140
καὶ τότε δὴ τις ἐειπε γυναικῶν, ἦ σάφα ἤδη,
καὶ τήν γ' ἀλλύσουσαν ἐφεύρομεν ἀγλαδὴν ἵστον.
δῶς τὸ μὲν ἐξετέλεσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης.

"Ἔνθ' ἡ φάρος εἶδεξεν, ὑφήνασα μέγαν ἰστόν,
πλύνασ', ἥελθεν ἐναλίγκιον ἣ σελήνη,
καὶ τότε δὴ ὅ 'Οδυσσέα κακὸς ποθεν ἤγαγε δαιμῶν
ἀγροῦ ἐπ' ἐσχατὴν, ὅθι δῶματα ναῖε συβώτης. 150
ἐνθ' ἤθεν φίλος ὕδος 'Οδυσσῆος θείου,
ἐκ Πύλου ἡμαθόεντος ἰὼν συν νητ' μελαινή,
τῶν δὲ μνηστήρων θάνατον κακῶν ἀρτύναυτε
ἐκοντο προτὶ ἀστι περικλυτῶν, ἤ τοι 'Οδυσσεὺς
ὑστερος, αὐτάρ Τηλέμαχος πρόσθ' ἤγερονενε. 155
τὸν δὲ συβώτης ἦγε κακὰ χροὶ εἴματ' ἔχοντα,
πτωχῷ λευγαλέῳ ἐναλίγκιοιν ἦδὲ γέροντι
σκηπτόμενον: τὰ δὲ λυγρὰ περὶ χροὶ εἴματα ἐστο.
οὐδὲ τις ἡμεῖς δύνατο γνώναι τὸν ἐόντα
ἐξαπίνης προφάνεντ', οὐδ' οἱ προγενέστεροι ἦσαν,
アルバム ἐπεσώ τα κακοὶς εὐίςομεν ἦδὲ βολῆσιν.
αὐτάρ ὁ τής ἐτόλμα ἐνι μεγάρουσιν ἐδοισ.

1 Line 143 (cf. x. 470) is omitted is most MSS.
grievous death shall strike him down; lest any of the Achaean women in the land should be wroth at me, if he were to lie without a shroud, who had won great possessions.'

"So she spoke, and our proud hearts consented. Then day by day she would weave at the great web, but by night would unravel it, when she had let place torches by her. Thus for three years she by her craft kept the Achaean from knowing, and beguiled them; but when the fourth year came, as the seasons rolled on, as the months waned and many days were brought in their course, even then one of her women who knew all, told us, and we caught her unravelling the splendid web. So she finished it against her will perforce.

"Now when she had shewn us the robe, after weaving the great web and washing it, and it shone like the sun or the moon, then it was that some cruel god brought Odysseus from somewhere to the border of the land, where the swineherd dwelt. Thither too came the dear son of divine Odysseus on his return from sandy Pylos in his black ship, and these two, when they had planned an evil death for the wooers, came to the famous city, Odysseus verily later, but Telemachus led the way before him. Now the swineherd brought his master, clad in mean raiment, in the likeness of a woeful and aged beggar, leaning on a staff; and miserable was the raiment that he wore about his body; and not one of us could know that it was he, when he appeared so suddenly, no, not even those that were older men, but we assailed him with evil words and with missiles. Howbeit he with steadfast
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βαλλόμενος καὶ ἐνισσόμενος τετληστὶ θυμῷ·
ἀλλ’ ὅτε δὴ μὴν ἔγειρε Δίὸς νοῦς ἀνυγόχοιο,
σὺν μὲν Τηλεμάχῳ περικαλλέα τείχε· ἀείρας
ἐς θάλαμον κατέθηκε καὶ ἐκλήσειν ὁχήσας,
αὐτὰρ ὁ ἦν ἄλοχον πολυκερδεῖσιν ἄνωγε
τόξον μνηστήρεσσι θέμεν πολλὸν τε σίδηρον,
 vids ἄνωμόροισιν ἁέθλια καὶ φόνου ἄρχην.
οὐδὲ τις ἤμείων δύνατο κρατεροῦ βιών
νευρὴν ἐνταύσαι, πολλὸν δ’ ἐπιδεενες ήμεν.
ἀλλ’ ὅτε χείρας ἱκανέν 'Οδυσσῆος μέγα τόξον,
ἐνθ’ ἦμεις μὲν πάντες ὀμοκλέομεν ἐπέεσσι .
τόξον μὴ δόμεναι, μηδ’ εἰ μάλα πολλ’ ἄγορεύοι·
Τηλέμαχος δὲ μὴν οἶος ἐποτρύνων ἐκέλευσεν.
αὐτὰρ ὁ δέξατο χειρὶ πολύτλας δίος 'Οδυσσεύς,
ρηδίως δ’ ἐτάνυσσε βιών, διὰ δ’ ἦκε σιδήρου,
στῇ δ’ ἄρ’ ἐπ’ οὐδὸν ἰών, ταχέας δ’ ἐκχεύαι’ διέστοις
dεινὸν παπταίνων, βάλε δ’ 'Αντίνοον βασίλῆα.
αὐτὰρ ἔπειτ’ ἄλλοις ἐφέει βέλεα στουόεντα,
ἀντα τιτυσσόμενος· τοὶ δ’ ἀγχιστίνοι ἐπιπτοῦν.
γνωτὸν δ’ ἦν ὁ ρά τίς σφὶ θεῶν ἐπιτάρροθος ἦν·
αὐτίκα γὰρ κατὰ δώματ’ ἐπιστόμευοι μένει σφῶ
κτείνων ἐπιστροφάδην, τῶν δὲ στόνος ὁρμυτ’ ἀεικῆς
κράτων τυπτομέων, δάπεδου δ’ ἄπαν αἴματι θύειν.
δ’ ὁς ἦμεῖς, 'Αγάμεμνον, ἀπωλόμεθ’, δὲν ἔτι καὶ νῦν
σώματ’ ἀκηθέα κεῖται ἐνι μεγάροις 'Οδυσσῆος.
οὐ γὰρ πω ὦται φίλοι κατὰ δώμαθ’ ἐκάστοι,
οἱ κ’ ἀπονύφαντες μέλανα βρότον ἐξ ὁπειλέων
καθέμενοι γοῶοιεν· ὦ γὰρ γέρας ἐστὶ θανόντων.”

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heart endured for a time to be pelted and taunted in his own halls; but when at last the will of Zeus, who bears the aegis, roused him, with the help of Telemachus he took all the beautiful arms and laid them away in the store-room and made fast the bolts. Then in his great cunning he bade his wife set before the wooers his bow and the grey iron to be a contest for us ill-fated men and the beginning of death. And no man of us was able to stretch the string of the mighty bow; nay, we fell far short of that strength. But when the great bow came to the hands of Odysseus, then we all cried out aloud not to give him the bow, how much soever he might speak; but Telemachus alone urged him on, and bade him take it. Then he took the bow in his hand, the much-enduring, goodly Odysseus, and with ease did he string it and send an arrow through the iron. Then he went and stood on the threshold, and poured out the swift arrows, glaring about him terribly, and smote king Antinous. And thereafter upon the others lie with sure aim let fly his shafts, fraught with groanings, and the men fell thick and fast. Then was it known that some god was their helper; for straightway rushing on through the halls in their fury they slew men left and right, and therefrom rose hideous groaning, as heads were smitten, and all the floor swam with blood. Thus we perished, Agamemnon, and even now our bodies still lie uncared-for in the halls of Odysseus; for our friends in each man's home know naught as yet—our friends who might wash the black blood from our wounds and lay our bodies out with wailing; for that is the due of the dead.”

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Τὸν δ’ αὐτὸς ψυχή προσεφώνεν Ἀτρείδας.
"Ολβιε Δαέρταο παί, πολυμήχαν' Ὅδυσσεύ, ἢ ἄρα σὺν μεγάλῃ ἄρετῇ ἐκτήσω ἄκοιτων.
ὡς ἀγαθὰλ φρένες ἦσαν ἀμύμονι Πηνελοπείᾳ, κοῦρῃ Ἰκαρίῳ. ὡς εὖ μέμνη' Ὅδυσσησ, ἀνδρὸς κουριδίου τῷ οἱ κλέος οὐ ποτ’ ἀλείται ἡ ἄρετής, τεῦξουσι δ’ ἐπιχθονίοισιν ἄοιδῆν ἀθάνατοι χαρίεσσαν ἐξέφροι Πηνελοπείᾳ, οὐχ ὡς Τυνδαρέου κούρῃ κακὰ μήσατο ἔργα, κουριδίων κτείνασα πόσιν, στυγερῇ δὲ τ’ ἄοιδήν ἔσσετ’ ἐπ’ ἀνθρώπους, χαλεπὴν δὲ τε φήμιν ὅπάσσει θηλυτέρησε γυναιξί, καὶ ἦ κ’ εὐεργός ἔσσιν.”

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευν, ἐσταότ’ εἰν Ἀταῖδα δόμοις, ὕπο κεύθεσι γαιῆς.
Οἱ δ’ ἔπει ἐκ πόλιοις κατέβαν, τάχα δ’ ἄγρον ἱκοντο καλὸν Δαέρταο τετυγμένου, ὅν ρά ποτ’ αὐτὸς Δαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ’ ἐμόγησεν. ἐνθα οἱ οἶκος ἔην, περὶ δὲ κλάσιον θέε πάντη, ἐν τῷ σιτέσκοντο καὶ ξανοῦ ἦδε ιανοῦ δμῶες ἀναγκαῖοι, τοί οἱ φίλα ἐργάζοντο.
ἐν δὲ γυνὴ Σικελῆ γρήγος πέλεν, ἦ ρα γέροντα ἐνδυκέως κομέςκεν ἐπ’ ἄγρον, νόσφι πόλησι.
ἐνθ’ Ὅδυσσεύς διμόωσε καὶ νιέι μῦθον ἐείπεν:
"Σμεῖς μὲν νῦν ἐλθεῖτ’ ἐυκτίμεον δόμοιν εἶσο, δεῖπνον δ’ αὖ γὰρ συὸν ἰερεύσατε ὅς τις ἄριστος, αὐτὰρ ἐγὼ πατρὸς πειρήσομαι ἡμετέρου,
Then the spirit of the son of Atreus answered him: "Happy son of Laertes, Odysseus of many devices, of a truth full of all excellence was the wife thou didst win, so good of understanding was peerless Penelope, daughter of Icarius, in that she was loyally mindful of Odysseus, her wedded husband. Therefore the fame of her virtue shall never perish, but the immortals shall make among men on earth a pleasant song in honour of constant Penelope. Not on this wise did the daughter of Tyndareus devise evil deeds and slay her wedded husband, and hateful shall the song regarding her be among men, and evil repute doth she bring upon all womankind, even upon her that doeth uprightly."

Thus the two spoke to one another, as they stood in the house of Hades beneath the depths of the earth.

But Odysseus and his men, when they had gone down from the city, quickly came to the fair and well-ordered farm of Laertes, which he had won for himself in days past, and much had he toiled therefor.¹ There was his house, and all about it ran the sheds in which ate, and sat, and slept the servants that were bondsmen, that did his pleasure; but within it was an old Sicilian woman, who tended the old man with kindly care there at the farm, far from the city. Then Odysseus spoke to the servants and to his son, saying:

"Do you now go within the well-built house, and straightway slay for dinner the best of the swine; but I will make trial of my father, and

¹ The reference may be to the labour of reclaiming the land, but we may also think of the property as having been given to Laertes as a γέπας; in which case the toil of war is meant.
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αἱ κε μ’ ἐπιγνώθη καὶ φράσσεται ὀφθαλμοῖσιν, ηὲ κεν ἄγνοιῆσι, πολὺν χρόνον ἀμφὶς ἐόντα.”

“Ὡς εἰπὼν δύνασσιν ἀρήθα τεύχε ἐδωκεν.
οἱ μὲν ἐπειτα δόμονδε θὸς κίον, αὐτὰρ Ἄδωσεν ἀσσον ἱεν πολυκάρπον ἀλώης πειρητὶζων.
οὐδ’ εὐρέν Δολίον, μέγαν ὀρχατον ἑσκαταβαίνων, οὐδὲ τινα δμώων οὐδ’ νιῶν’ ἀλλ’ ἄρα τοῖ γε
αιμασίας λέξοντες ἀλώης ἐμμεναι ἔρκος
φῶντ’, αὐτὰρ ὁ τοῦσι γέρων οὗδ’ ἠγεμόνευε.
τὸν δ’ οἰον πατέρ εὐρεν εὐκτιμεὶν ἐν ἀλώη,
λιστρεύοντα φυτόν’ ῥυπόωντα δὲ ἐστο χιτῶνα
ραπτὸν ἀεικέλιον, περὶ δὲ κυήμηςι βοείας
κυμιδάς ῥαπτᾶς δέδετο, γραπτῶς ἀλεῖνου,
χειρίδας τ’ ἐπί χερσὶ βάτων ἐνεκ’. αὐτὰρ ὑπερθεν
αἰγεῖνυ κυνήν κεφαλῆ ἔχε, πένθος ἀέξων.
τὸν δ’ ὦς οἶνον ἐνόψε πολύτλας δῖος Ὦδος ὶδωσεν
γῆραι τειρόμενον, μέγα δὲ φρεσὶ πένθος ἔχουτα,
στὰς ἃρ’ ὑπὸ βλωθρὴν ὄγχυνη κατὰ δάκρυνον εἰβε.
μερμήριξε δ’ ἐπειτα κατὰ φρένα καὶ κατὰ θυμὸν
κύσσαι καὶ περιφύναι ἐνν πατέρ’, ὡδ’ ἐκαστα
ἐπεῖν, ὡς ἐλθοὶ καὶ ἱκοῖτ’ ἐς πατρίδα γαίαν,
ἡ πρῶ’ ἐξερέωτο ἐκαστὰ τε πειρήσατο.
ὡδε δὲ οἱ φρονέοντι δοᾶσατο κέρδουν εἶναι,
πρῶτον κερτομίοις ἐπέεσσιν πειρηθῆναι.
τὰ φρονέων ίδιος κὶ ειν αὐτοῦ δῖος ὤδος Ὤδωσεν.
ἡ τοὶ ὁ μὲν κατέχουν κεφαλὴν φυτὸν ἀμφελάχαινε
τὸν δὲ παριστάμενος προσεφώνει φαίλιμος νιός.
“Ὡ γέρων, οὐκ ἀδαμνοίη σ’ ἐχει ἀμφιπολεύειν
ὄρχατον, ἀλλ’ εὖ τοι κομίδη ἔχει, οὐδὲ τι πάμπαν,
οὐ φυτὸν, οὐ συκέη, οὐκ ἁμπελός, οὐ μὲν ἐλαίη,
οὐκ ὄγχυνη, οὐ πρασίη τοι ἀνευ κομίδης κατὰ κήπουν.
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see whether he will recognize me and know me by sight, or whether he will fail to know me, since I have been gone so long a time."

So saying, he gave to the slaves his battle-gear. They thereafter went quickly to the house; but Odysseus drew near to the fruitful vineyard in his quest. Now he did not find Dolius as he went down into the great orchard, nor any of his slaves or of his sons, but as it chanced they had gone to gather stones for the vineyard wall, and the old man was their leader. But he found his father alone in the well-ordered vineyard, digging about a plant; and he was clothed in a foul tunic, patched and wretched, and about his shins he had bound stitched greaves of ox-hide to guard against scratches, and he wore gloves upon his hands because of the thorns, and on his head a goatskin cap; and he nursed his sorrow. Now when the much-enduring, goodly Odysseus saw him, worn with old age and laden with great grief at heart, he stood still beneath a tall pear tree, and shed tears. Then he debated in mind and heart whether to kiss and embrace his father, and tell him all, how he had returned and come to his native land, or whether he should first question him, and prove him in each thing. And, as he pondered, this seemed to him the better course, to prove him first with mocking words. So with this in mind the goodly Odysseus went straight toward him. He verily was holding his head down, digging about a plant, and his glorious son came up to him, and addressed him, saying:

"Old man, no lack of skill hast thou to tend a garden; nay, thy care is good, and there is naught whatsoever, either plant or fig tree, or vine, nay, or olive, or pear, or garden-plot in all the field that
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άλλο δέ τοι ἔρεω, σὺ δὲ μὴ χόλον ἔνθεο θυμῶν·
ἀυτῶν οὐκ ἀγαθὴ κομιδὴ ἔχει, ἀλλ' ἀμα γῆρας
λυγρῶν ἔχεις αὐχμεῖς τε κακῶς καὶ ἀεικέα ἔσσαι.
οὐ μὲν ἀεργής γε ἄναξ ἔνεκ' οὐ σε κομίζει,
οὔτε τί τοι δούλειον ἐπιτρέπει εἰρομάσθαι
εἴδος καὶ μέγεθος. Βασιλῆι γὰρ ἄνδρι ἐσκας.
τοιοῦτῷ δὲ ἐσκας, ἐπεὶ λούσατο φάγοι τε,
εὐδέμεναι μαλακῶς· ἡ γὰρ δίκη ἐστὶ γερόντων.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
τεῦ δμῶς εἰς ἄνδρῶν; τεῦ δ' ὀρχατον ἀμφιπολεύεις;
καὶ μοι τοῦτ' ἄγορευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
εἰ ἔτεον γ' 'Ἰθάκην τὴν ἱκόμεθ', ὃς μοι ἔειπεν
οὔτος ἀνὴρ νῦν δὴ ξυμβλήμενος ἐνθάδ' ἰόντι,
οὔ τι μὰλ' ἀρτίφρων, ἐπεὶ οὐ τὸλμησεν ἐκαστα
εἰπεῖν ἢ' ἐπακούσαι ἐμὸν ἐπος, ὃς ἐρέεινον
ἀμφὶ ξείνῳ ἐμῷ, ἥ που ζῴει τε καὶ ἐστίν
ἡ ἡδὴ τέθυνκε καὶ εἰν 'Αἰδαο δόμοισιν.

ἐκ γὰρ τοι ἔρεω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον
ἀνδρα ποτ' ξείνισσα φίλη ἐνὶ πατρίδι γαίη
ἡμέτερον' ἑλθόντα, καὶ οὐ πω τις βροτὸς ἄλλος
ξείνων τηλεδαπῶν φιλίων ἐμὸν ἵκετο δῶμαι·
εὐχέτο δ' ἐξ 'Ἰθάκης γένος ἐμμεναι, αὐτὰρ ἐφασκε
Λαέρτην 'Ἀρκεισιάδην πατέρ' ἐμμεναι αὐτῷ.
τὸν μὲν ἐγὼ πρὸς δώματ' ἄγων εὖ ξείνισσα,
ἐνυδεκέως φιλέων, πολλῶν κατὰ οἰκον ἐόντως,
καὶ οἱ δῶρα πόρον ξεινῆια, οἷα ἔφκει.
χρυσοὶ μὲν οἱ δῶκε εὐεργεῖος ἐπτὰ τάλαντα,
δῶκα δὲ οἱ κρητῆρα πανάργυρον ἀνθεμόεντα,
δῶδεκα δ' ἀπλοίδας χλαίνας, τόσσους δὲ τάπητας,
lacks care. But another thing will I tell thee, and do thou not lay up wrath thereat in thy heart: thou thyself enjoyest no good care, but thou bearest woeful old age, and therewith art foul and unkempt, and clad in mean raiment. Surely it is not because of sloth on thy part that thy master cares not for thee, nor dost thou seem in any wise like a slave to look upon either in form or in stature; for thou art like a king, even like one who, when he has bathed and eaten, should sleep soft; for this is the way of old men. But come, tell me this, and declare it truly. Whose slave art thou, and whose orchard dost thou tend? And tell me this also truly, that I may know full well, whether this is indeed Ithaca, to which we are now come, as a man yonder told me, who met me but now on my way hither. In no wise over sound of wit was he, for he deigned not to tell me of each thing, nor to listen to my word, when I questioned him about a friend of mine, whether haply he still lives, or is now dead and in the house of Hades. For I will tell thee, and do thou give heed and hearken. I once entertained in my dear native land a man that came to our house, and never did any man beside of strangers that dwell afar come to my house a more welcome guest. He declared that by lineage he came from Ithaca, and said that his own father was Laertes, son of Arceisius. So I took him to the house and gave him entertainment with kindly welcome of the rich store that was within, and I gave him gifts of friendship, such as are meet. Of well-wrought gold I gave him seven talents, and a mixing-bowl all of silver, embossed with flowers, and twelve cloaks of single fold, and as many coverlets, and as
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tόσα δὲ φάρεα καλὰ, τόσους δ’ ἐπὶ τοῖς χιτῶνας,
χωρὶς δ’ αὖτε γυναῖκας, ἀμύμονα ήργα ἱδνίας,
tέσσαρας εἰδαλίμας, ἃς ἥθελεν αὐτὸς ἐλέσθαι.”

Τὸν δ’ ἢμείβετ’ ἐπείτα πατὴρ κατὰ δάκρυνον εἰβὸν
“ἲδείν,’ ἢ τοι μὲν γαῖαν ἰκάνεις, ἢν ἐρεείνεις,
ὑβρισταῖ δ’ αὖτίνη καὶ ἀτάσθαλοι ἄνδρες ἔχουσιν.
δώρα δ’ ἐτώσια ταῦτα χαρίζει, μυρί’ ὀπάξων.
εἰ γάρ μιν ζωὸν γ’ ἐκίχεις Ἰθάκης ἐνλ δήμῳ,
tῷ κέν ο’ εὖ δώροισιν ἀμειψάμενοι ἀπέπεμψε
καὶ ξενιῇ ἄγαθῇ: ἢ γὰρ θέμι, ὡς τις ὑπάρξῃ.
ἀλλ’ ἂγε μοι τόδε εἰπέ καὶ ἄτρεκέως κατάλεξον,
πόστον δὴ ἔτος ἐστίν, ὅτε ξεινοσάς ἐκεῖνον
σὸν ἥξιν δύστηνον, ἐμὸν παῖδ’, εἰ ποτ’ ἔην γε,
δύσμορον; ὅν που τήλε φίλαν καὶ πατρίδος ἀκῆς
ἡ ποὺ ἐν πόντῳ φάγον ἱχθύες, ἢ ἐπὶ χέρσου
θηρσὶ καὶ οἰωνοίσιν ἐλωρ γένετ’. οὐδὲ ἐ μήτηρ
κλαύσε περιστεῖλασα πατὴρ θ’, οἱ μὲν τεκόμεσθα.
οὐδ’ ἄλοχος πολύδωρος, ἐχέφρων Πηνελόπεια
κόκυσ’ ἐν λεχέεσσιν ἐὼν πόσιν, ὡς ἐπεφκει,
όφθαλμος καθελοῦσα: τὸ γὰρ γέρας ἐστὶ θανόντων.
καὶ μοι τοῦτ’ ἀγόρευσον ἐτήτυμον, ὥφρ’ ἐν εἰδῶ
τίς πόθεν εἰς ἄνδρῳ; πόθι τοι πόλις ἦδε τοκῆς;
ποῦ δὲ νῆς ἔστηκε θοῇ, ἢ σ’ ἤγαγε δεύρο
ἀντίθεους θ’ ἔταρους; ἦ ἐμπορος εἰλήλουθας
νῆσι ἐπ’ ἀλλοτρίης, οἱ δ’ ἐκβήσαντες ἔβησαν;”

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many fair mantles, and as many tunics besides, and furthermore women, skilled in goodly handiwork, four comely women, whom he himself was minded to choose."

Then his father answered him, weeping: "Stranger, verily thou art come to the country of which thou dost ask, but wanton and reckless men now possess it. And all in vain didst thou bestow those gifts, the countless gifts thou gavest. For if thou hadst found him yet alive in the land of Ithaca, then would he have sent thee on thy way with ample requital of gifts and good entertainment; for that is the due of him who begins the kindness. But come, tell me this, and declare it truly. How many years have passed since thou didst entertain that guest, that hapless guest, my son—as sure as ever such a man there was—my ill-starred son, whom far from his friends and his native land haply the fishes have devoured in the deep, or on the shore he has become the spoil of beasts and birds? Nor did his mother deck him for burial and weep over him, nor his father, we who gave him birth, no, nor did his wife, wooed with many gifts, constant Penelope, bewail her own husband upon the bier, as was meet, when she had closed his eyes in death; though that is the due of the dead. And tell me this also truly, that I may know full well. Who art thou among men, and from whence? Where is thy city, and where thy parents? Where is the swift ship moored that brought thee hither with thy godlike comrades? Or didst thou come as a passenger on another's ship, and did they depart when they had set thee on shore?"

1 Possibly "richly-dowered." Others render simply "bountiful." πολύδωρος occurs only in this phrase.
Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς.
"Τουγάρ ἐγώ τοι πάντα μάλ᾽ ἀπεκέκωσ καταλέξω.
εἰμὶ μὲν ἐξ Ἀλύβαντος, οθὶ κλυτὰ δῶματα ναῦω,
νῖς Ἀφεῖδαντος Πολυπτημονίδαο ἀνακτος:
αὐτὰρ ἐμοὶ γ᾽ ὅνομ᾽ ἔστιν Ὑπήριτος· ἀλλὰ με δαῖμων
πλάγες ἀπὸ Σικανίας δεῦρ᾽ ἐλθείμεν οὐκ ἑθέλοντα.
νῆς δὲ μοι ἦδ᾽ ἔστηκεν ἔπ᾽ ἀγροῦ νόσφι πόλης.
αὐτὰρ Ὀδυσσῆι τόδε δὴ πέμπτον έτος ἐστίν,
ἐξ οὖ κειθέν ἐβη καὶ ἐμῆς ἀπελῆλυθε πάτρης,
δύσμορος· η τέ οἱ ἐσθλοὶ ἔσαν ὅρνιθες ἵοντε,
δεξιοί, οἷς χαίρων μὲν ἐγὼν ἀπέπεμπτον ἐκεῖνον,
χαίρε δὲ κεῖνος ἱών· θυμός δ᾽ ἔτι νῷν ἐώλπει
μέξεσθαι ξενίῃ ἢδ᾽ ἀγλαὰ δῶρα διδόσειν."

"Ὡς φύτο, τὸν δ′ ἄχεος νεφέλῃ ἐκάλυψε μέλαινα·
ἀμφοτέρησι δὲ χερσίν ἐλῶν κόινον αἰθαλάξουσαν
χεύατο κὰκ κεφάλὴς πολυής, ἀδίνα στεναχίζουν.
τοῦ δ᾽ ὁρίνετο θυμός, ἀνὰ ρίνας δὲ οἱ ἢδη
δριμὺν μένους προύτυψε φίλον πατέρ’ εἰσορώντι.
κύσει δὲ μνὶ περιφυς ἐπιάλμενος, ἦδε προσηύδα·

"Κεῖνος μὲν τοι δ’ αὐτὸς ἐγώ, πάτερ, δν σὺ
μεταλλάξ,
ἡλυθον εἰκοστῷ ἐτεί ἐς πατρίδα γαῖαν.
ἀλλ’ ἵσχε χλαυμοίο γόοιο τε δακρυόεντος.

1 The proper names in this passage are all fictitious, and all significant: Alybas is perhaps meant to suggest ἄλδομαι, "wander," or ἄλυω, "rave," and has reference to the wanderings of Odysseus; Apheidas means "unsparing"; Polypemon, if connected, as seems probable, with πάδαιμαι, means "rich in possessions"; and Eperitus, suggesting ἐπη,
Then Odysseus of many wiles answered him, and said: “Then verily will I frankly tell thee all. I come from Alybas, where I have a glorious house, and I am the son of Apheidas, son of lord Polypemon, and my own name is Eperitus. But a god drove me wandering from Sicania to come hither against my will and my ship lies yonder off the tilled land away from the city. But as for Odysseus, it is now the fifth year since he went thence, and departed from my country. Hapless man! Yet he had birds of good omen, when he set out, birds upon the right. So I was glad of them, as I sent him on his way, and he went gladly forth, and our hearts hoped that we should yet meet as host and guest and give one another glorious gifts.”

So he spoke, and a dark cloud of grief enwrapped Laertes, and with both his hands he took the dark dust and strewn it over his grey head with ceaseless groaning. Then the heart of Odysseus was stirred, and up through his nostrils shot a keen pang, as he beheld his dear father. And he sprang toward him, and clasped him in his arms, and kissed him, saying:

“Lo, father, I here before thee, my very self, am that man of whom thou dost ask; I am come in the twentieth year to my native land. But cease from

“strife,” seems clearly to refer to the meaning of the name Odysseus, “man of wrath” (cf. xix. 407-9, and the note on i. 62).

2 It is commonly assumed that the reference is to the physical feeling immediately preceding a burst of tears, but I am inclined rather to take the phrase as indicative of passion in a more general sense. The dilated nostrils of an angry horse or bull may have given rise to such usage; see the imagery frequent in the Old Testament, and cf. Theocritus i. 18 and Herodas vi. 37 f.
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ἐκ γαρ τοι ἔρεω· μᾶλα δὲ χρῆ σπευδέμεν ἐμπηθ"· μὴστήρας κατέπεφθην ἐν ἱμετέρους δόμους, λώβθην τινύμενος θυμαλγέα καὶ κακὰ ἔργα.

Τὸν δὲ αὐ Δαέρτης ἀπαμείβετο φώνησέν τε· "Εἰ μὲν δὴ Ὀδυσσεύς γε ἐμὸς παῖς ἐνθάδ' ἴκανεῖς, σημά τι μοι νῦν εἰπὲ ἀριφράδες, ὀφρα πεποίθῳ.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· "Οὐλὴν μὲν πρῶτον τήνδε φράσαι ὀφθαλμοῖς, τὴν ἐν Παρνησῷ μ' ἐλασεν σὸς λευκῷ ὀδόντι οἰχόμενον· σὺ δὲ με προῖες καὶ πότνια μῆτηρ ἐς πατέρ' Ἀυτόλυκον μητρὸς φίλον, ὥφρ' ἂν ἐλοίμην δώρα, τὰ δεύρο μολῶν μοι ὑπέσχετο καὶ κατένευσεν. εἰ δ' ἀγε τοι καὶ δένδρε' ἐὐκτιμένην κατ' ἁλωὴν εἰπὼ, ἄ μοι ποτ' ἐδωκας, ἔγω δ' ἔτεον σε ἐκαστα παιδνὸς ἐων, κατὰ κήπον ἐπιστόμενος· διὰ δ' αὐτῶν ἰκνεύμεσθα, σὺ δ' ὠνόμασας καὶ ἔιπες ἐκαστα. ὅγχυας μοι δώκας τρισκαίδεκα καὶ δέκα μηλέας, συκέας τεσσαράκοντ' ὀρχους δὲ μοι ὤδ' ὀνόμηνας δώσειν πεντήκοντα, διατρύγιος δὲ ἐκαστος ἦν—ἐνθα δ' ἀνὰ σταφυλαί παντοῖαι ἔσων— ὁππότε δὴ Δίως ὁραὶ ἐπιβρίσειαι ὑπέρθεν."

"Ὡς φάτο, τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ, σήματ' ἀναγύνοντος τὰ οἱ ἐμπεδα πέφραδ' Ὀδυσσεύς. ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε· τὸν δὲ ποτὶ οἴ εἶλεν ἀποψύχοντα πολύτλας δῖος Ὀδυσσεύς.

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grief and tearful lamenting, for I will tell thee all, though great is the need of haste. The wooers have I slain in our halls, and have taken vengeance on their grievous insolence and their evil deeds.”

Then Laertes answered him again, and said: “If it is indeed as Odysseus, my son, that thou art come hither, tell me now some clear sign, that I may be sure.”

And Odysseus of many wiles answered him and said: “This scar first do thou mark with thine eyes, the scar of the wound which a boar dealt me with his white tusk on Parnassus, when I had gone thither. It was thou that didst send me forth, thou and my honoured mother, to Autolycus, my mother’s father, that I might get the gifts which, when he came hither, he promised and agreed to give me. And come, I will tell thee also the trees in the well-ordered garden which once thou gavest me, and I, who was but a child, was following thee through the garden, and asking thee for this and that. It was through these very trees that we passed, and thou didst name them, and tell me of each one. Pear-trees thirteen thou gavest me, and ten apple-trees, and forty fig-trees. And rows of vines too didst thou promise to give me, even as I say, fifty of them, which ripened severally at different times—and upon them are clusters of all sorts—whenever the seasons of Zeus weighed them down from above.”

So he spoke, and his father's knees were loosened where he stood, and his heart melted, as he knew the sure tokens which Odysseus told him. About his dear son he flung both his arms, and the much-enduring, goodly Odysseus caught him unto him

1 i.e. made them heavy with fruitage.
αὐτὰρ ἐπεί ὅ, ἀμπυνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, ἐξαύτις μῦθοισιν ἀμειβόμενος προσέειπε·

"Ζεῦ πάτερ, ἢ γάρ ἐστε θεοὶ κατὰ μακρὸν Ὀλυμπον εἰ ἐπενιν μυηστήρες ἀτάσθαλον ὑβριν ἔτισαν.


νῦν δ' αἰνώς δείδοικα κατὰ φρένα μὴ τάχα πάντες ἕνθαδ' ἐπέλθωσιν Ἰϑακήσιοι, ἀγγελίας δὲ πάντη ἐποτρύνωσι Κεφαλλήνων πολέσσι." 335

Τὸν δ' ἀπαμειβόμενος προσέεφη πολύμητης Ὀδυσσείς:

"Θάρσει, μὴ τοι ταῦτα μετα φρεσὶ σήσι μελόντων.

ἀλλ' ἵσμεν προτὶ οἴκον, ὅσ' ὅρχατον ἐγγύθη κεῖται.

ἐνθα δὲ Τηλέμαχοι καὶ βουκόλων ἦδε συβώτην προὔπεμψ', ὡς ἀν δείπνων ἐφοπλίσσωσι τάχιστα." 360

"Ὡς ὁρὰ φωνήσαντε βάτην πρὸς δῶματα καλά.

οἱ δ' ὁτὲ δὴ ἁ' ἰκοντο δόμους εὐ ναιετάσοντας,

εὐρον Τηλέμαχοι καὶ βουκόλων ἦδε συβώτην

tάμνουμένους κρέα πολλὰ κερωντάς τ' αἴθοπα οἶνον.

Τόφρα δὲ Λαέρτην μεγαλήτερα χ' ἐνὶ οἴκῳ

ἀμφίπολος Σικελὴ λούσεν καὶ χρισεν ἑλαίῳ,

ἀμφί δ' ἀρά χλαίναν καλὴν βάλεν· αὐτὰρ Ἀθηνὴ

ἀγχή παρισταμένη μέλε' ἦδανε ποιμένει λαὸν,

μείζωνα δ' ἢ πάρος καὶ πάσσους θηκεν ἰδέσθαι.

ἐκ δ' ἀσαμίνθου βῆ' θαύμαζε δὲ μιν φίλος νῦσ,

ὡς ἴδεν ἀθανάτοις θεοῖς ἐναλίγκιον ἄντην

καὶ μνηφυήσας ἐπεα ππερούντα προσηῦδα·

"Ὡς πάτερ, ἢ μάλα τίς σε θεῶν αἰειγενετάων

εἴδος τε μέγεθός τε ἀμεῖνονα θῆκεν ἰδέσθαι·

Τὸν δ' αὐ Λαέρτης πεπνυμένον ἀντίον ηὐδα·

1 ὅσ: ἐν'.
fainting. But when he revived, and his spirit returned again into his breast, once more he made answer, and spoke, saying:

"Father Zeus, verily ye gods yet hold sway on high Olympus, if indeed the wooers have paid the price of their wanton insolence. But now I have wondrous dread at heart, lest straightway all the men of Ithaca come hither against us, and send messengers everywhere to the cities of the Cephallenians."

Then Odysseus of many wiles answered him, and said: "Be of good cheer, and let not these things distress thy heart. But let us go to the house, which lies near the orchard, for thither I sent forward Telemachus and the neatherd and the swineherd, that with all speed they might prepare our meal."

So spoke the two, and went their way to the goodly house. And when they had come to the stately house, they found Telemachus, and the neatherd, and the swineherd carving flesh in abundance, and mixing the flaming wine.

Meanwhile the Sicilian handmaid bathed great-hearted Laertes in his house, and anointed him with oil, and about him cast a fair cloak. But Athene drew near, and made greater the limbs of the shepherd of the people, and made him taller than before and mightier to behold. Then he came forth from the bath, and his dear son marvelled at him, seeing him in presence like unto the immortal gods. And he spoke, and addressed him with winged words:

"Father, surely some one of the gods that are forever has made thee goodlier to behold in comeliness and in stature."

Then wise Laertes answered him: "I would, O
"Αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλον, οἶος Νῆρικον ἔλον, ἑὐκτίμενον πτολίθρον, ἀκτὴν ἤπειροιο, Κεφαλλήνεσσιν ἀνάσσων, τοῖς ἑων τοι χιζὸς ἐν ἡμετέροις δόμοισιν, τεῦχε ἔχον ὄμοισιν, ἐφεστάμεναι καὶ ἁμύνειν ἄνδρας μηνητήρας· τῷ κε σφέων γούνατ' ἐλυσα πολλῶν ἐν μεγάροισι, σὺ δὲ φρένας ἔνδον ἐγήθεις.

"Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον. οἱ δ' ἔπει οὖν παύσαντο πόνου τετύκοντό τε δαίτα, ἐξεῖσης ἐξοντο κατὰ κλισμούς τε θρόνους τε· ἐνθ' οἱ μὲν δείπνω ἐπεχείρεον, ἀγχίμολον δὲ ἤλθο ὁ γέρων Δολίος, σὺν δ' υἱεῖς τοῦ γέροντος, εξ ἔργων μογέοντες, ἔπει προμολούσα κάλεσσεν μήτηρ γηθὴς Σικελῆ, ἣ σφεας τρέφε καὶ ρα γέρουτα ἐνδυκέως κομέσκεν, ἔπει κατὰ γῆρας ἐμαρψεν. ὁι δ' ὡς οὖν Ὁδυσσήα ἵδον φράσαντο τε θυμῷ, ἔσταν ἐνι μεγάροις τεθηπότες· αὐτὰρ Ὁδυσσεῖς μειλχίοις ἐπέεσσι καθαπτόμενος προσέειπεν.

"Ο γέρων, ἵπ' ἐπὶ δείπνου, ἀπεκλελάθεσθε δὲ θάμβεσι· δὴρὸν γὰρ σίτω ἐπιχειρήσειν μεμαώτες μίμονεν ἐν μεγάροις, υμέας ποτιδέγμενοι αἰεί.

"Ὡς ἄρ' ἐφη, Δολίος δ' ἴδθις κίε χεῖρε πετάσσας ἀμφότερας, Ὁδυσσεῖς ὤρα βάδων κύσε χεῖρ' ἐπὶ καρπῷ, καὶ μιν φωνήσας ἐπεα πτερόεντα προσηῦδα· "Ὡν φίλ', ἔπει νόστησας ἐελθομένους μᾶλ' ἤμῖν 400 οὖδ' ἐτ' ὄιομένους, θεοὶ δὲ σ' ἀνήγαγον αὐτοῖ, 430
father Zeus, and Athene, and Apollo, that in such
strength as when I took Nericus, the well built
citadel on the shore of the mainland, when I was
lord of the Cephalenians, even in such strength I
had stood by thy side yesterday in our house with
my armour about my shoulders, and had beaten back
the wooers. So should I have loosened the knees
of many of them in the halls, and thy heart would
have been made glad within thee."

So they spoke to one another. But when the
others had ceased from their labour, and had made
ready the meal, they sat down in order on the chairs
and high seats. Then they were about to set hands
to their food, when the old man Dolius drew near,
and with him the old man’s sons, wearied from
their work in the fields, for their mother, the
old Sicilian woman, had gone forth and called them,
she who saw to their food, and tended the old man
with kindly care, now that old age had laid hold
of him. And they, when they saw Odysseus, and
marked him in their minds, stood in the halls lost in
wonder. But Odysseus addressed them with gentle
words, and said:

"Old man, sit down to dinner, and do ye wholly
forget your wonder, for long have we waited in the
halls, though eager to set hands to the food, ever
expecting your coming."

So he spoke, and Dolius ran straight toward him
with both hands outstretched, and he clasped the
hand of Odysseus and kissed it on the wrist, and
spoke, and addressed him with winged words:

"Dear master, since thou hast come back to us,
who sorely longed for thee, but had no more thought
to see thee, and the gods themselves have brought
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οὐλὲ τε καὶ μάλα χαῖρε, θεωὶ δὲ τοι ὀλβία δοῖεν.
καὶ μοι τοῦτ᾽ ἀγόρευσον ἐτήτυμον, ὦφρ᾽ ἐν εἴδῳ,
ἡ ἦδη σάφα οἶδε περίφρους Πηνελόπεια
νοστήσαντά σε δεύρ', ἢ ἄγγελον ὀτρύνωμεν.”

Τὸν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσείς
"Ω γέρων, ἢδη οἴδε· τί σε χρή ταῦτα πένεσθαι;"

Ὡς φάθ᾽, ὁ δ᾽ αὐτις ἄρ᾽ ἔξετ᾽ εὐξέστοι ἐπὶ δίφρουν.
ἂς δ᾽ αὐτώς παῖδες Δολίου κλυτὸν ἀμφ᾽ Ὅδυσῆα
dεικανόντ᾽ ἐπέσσοι καί ἐν χείρεσσι φύντο,
ἔξεισι δ᾽ ἔξοντο παρὰ Δολίου, πατέρα σφῶν.

Ὡς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο·
"Ὅσσα δ᾽ ἄρ᾽ ἄγγελος ὁκα κατὰ πτόλιν χεῖτο πάντη,
μυστήρων στυγερὸν θάνατον καί κῆρ᾽ ἐνέπουσα.
οἱ δ᾽ ἄρ᾽ ὀμῶς, ἀϊντες ἐφοίτων ἀλλοθὲν ἄλλος
μυχμῷ τε στοναχῇ τε δόμων προπάροιθ᾽ Ὅδυσῆος,
ἐκ δὲ νέκυς οἰκών φόρεον καὶ θάπτον ἐκαστοί,
τούς δ᾽ ἔξ ἀλλάων πολίων οἰκώνδε ἐκαστον
πέμπτον ἄγεων ἀλευσὶ θοῦς ἐπὶ νήσῳ τιθέντες·
αὐτὸι δ᾽ εἰς ἀγορὴν κίον ἀθρόοι, ἀχυμένων κῆρ.
αὐτὰρ ἐπεῖ ἡ ἄγραση ὀμηγερέες τ᾽ ἐγένοντο,
τοῖσιν δ᾽ Ἐυπείθης ἀνὰ θ᾽ ἵστατο καὶ μετέειπε·
παιδὸς γὰρ οἱ ἀλαστον ἐνὶ φρεσὶ πένθος ἐκείτο,
᾿Αντινόου, τοῖν πρῶτον ἐνήρατο διὸς Ὅδυσσεῦσ.
τοῦ δὲ γε δάκρυ χέων ἀγορῆσατο καὶ μετέειπεν·
""Ω φίλοι, ἢ μέγα ἐργον ἀνήρ ὃδ᾽ ἐμῆσατ᾽ Ἀχαιόις·
τοὺς μὲν σὺν νήσεσιν ἄγων πολέας τε καὶ ἑσθλους
ὀλεσε μὲν νῆας γλαφυρᾶς, ἄπο δ᾽ ὀλεσε λαοὺς·

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thee—hail to thee, and all welcome, and may the
gods grant thee happiness. And tell me this also
truly, that I may know full well. Does wise Penel-
lope yet know surely that thou hast come back
hither, or shall we send her a messenger?"

Then Odysseus of many wiles answered him, and
said: "Old man, she knows already; why shouldst
thou be busied with this?"

So he spoke, and the other sat down again on the
polished chair. And even in like manner the sons of
Dolius gathered around glorious Odysseus and greeted
him in speech, and clasped his hands. Then they
sat down in order beside Dolius, their father.

So they were busied with their meal in the halls;
but meanwhile Rumour, the messenger, went swiftly
thoughtout all the city, telling of the terrible death
and fate of the wooers. And the people heard it all
at once, and gathered from every side with moanings
and wailings before the palace of Odysseus. Forth
from the halls they brought each his dead, and
buried them; and those from other cities they
sent each to his own home, placing them on swift
ships for seamen to bear them, but they themselves
went together to the place of assembly, sad at heart.
Now when they were assembled and met together
Eupeithes arose and spoke among them, for com-
fortless grief for his son lay heavy on his heart, even
for Antinous, the first man whom goodly Odysseus
had slain. Weeping for him he addressed their
assembly and said:

"Friends, a monstrous deed has this man of a
truth devised against the Achaeans. Some he led
forth in his ships, many men and goodly, and he has
lost his hollow ships and utterly lost his men; and
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tous δ' ἐλθὼν ἐκτεινε Κεφαλλήνων ὅχ' ἀρίστους, ἀλλ' ἄγετε, πρὶν τούτον ἢ ἐσ Πύλων ἰδια ἰκέσθαι ἢ καὶ ἐς Ὁλιδα δίαν, οἴκι κρατέουσιν Ἐπειοί, ἵομεν· ἢ καὶ ἐπείτα κατηφέες ἐσσόμεθ' αἰει. λώβη γὰρ τάδε γ' ἐστὶ καὶ ἐσσομένουι πυθέσθαι, εἰ δὴ μὴ παίδων τε κασιγνήτων τε φονίας τισόμεθ'. οὐκ ἀν ἐμοὶ γε μετὰ φρεσίν ἥδυ γενοῖτο ξώμεν, ἀλλὰ τάχιστα θανῶν φθιμένουι μετείην. ἀλλ' ἵομεν, μὴ φθέωσι περαιώθεντες ἐκείνοι." 435

"Ὡς φάτο δάκρυ χέων, οἴκτος δ' ἔλεε πάντας Ἀχαϊῶν ἀγχύμολον δὲ σφ' ἦλθε Μέδων καὶ θείος ἀοίδος ἐκ μεγάρων Ὀδυσσῆος, ἐπει σφεας ὑπνος ἀνήκεν, ἔσταν δ' ἐν μέσοισι· τάφος δ' ἔλεε ἀνδρὰ ἕκαστον. τοῖσι δὲ καὶ μετέειπε Μέδων πεπνυμένα εἰδῶς. 440

"Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι· οὐ γὰρ Ὀδυσσεών ἀθανάτων ἀέκπηθι θεῶν τάδ' ἐμῆσατο ἐργα· αὐτὸς ἐγὼν εἰδον θέον ἀμβροτον, δὲ φ' Ὀδυσσῆι ἐγγύθην ἐστήκει καὶ Μέντορι πάντα ἐφίκει. ἀθανάτος δὲ θεὸς τοτὲ μὲν προπάροιθ' Ὀδυσσῆος φαίνετο θαρσίων, τοτὲ δὲ μυνησθῆς ὀρίων θύνε κατὰ μέγαρον· τοί δ' ἄγχιστινοι ἐπιπτον." 444

"Ὡς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος ἤμε τοῖσι δὲ καὶ μετεείπε γέροντι ἤρως Ἐλιδέρσης Μαστορίδης· ὁ γὰρ οἶος οἶα πρόσω καὶ ὀπίσω· ὑ σφιν εὐφρονέων ἀγορήσατο καὶ μετεείπε· 434

"Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι· οὔτε κεν εἴπω· ὑμετέρη κακότητι, φίλοι, τάδε ἐργα γένοντο·
others again has he slain on his return, and these by far the best of the Cephallenians. Nay then, come, before the fellow goes swiftly to Pylos or to goodly Elis, where the Epeans hold sway, let us go forth; verily even in days to come shall we be disgraced forever. For a shame is this even for men that are yet to be to hear of, if we shall not take vengeance on the slayers of our sons and our brothers. To me surely life would then no more be sweet; rather would I die at once and be among the dead. Nay, let us forth, lest they be too quick for us, and cross over the sea."

So he spoke, weeping, and pity laid hold of all the Achaeans. Then near them came Medon and the divine minstrel from the halls of Odysseus, for sleep had released them; and they took their stand in the midst, and wonder seized every man. Then Medon, wise of heart, spoke among them:

"Hearken now to me, men of Ithaca, for verily not without the will of the immortal gods has Odysseus devised these deeds. Nay, I myself saw an immortal god, who stood close beside Odysseus, and seemed in all things like unto Mentor. Yet as an immortal god now in front of Odysseus would he appear, heartening him, and now again would rage through the hall, scaring the wooers; and they fell thick and fast."

So he spoke, and thereat pale fear seized them all. Then among them spoke the old lord Halitherses, son of Mastor, for he alone saw before and after: he with good intent addressed their assembly, and said:

"Hearken now to me, men of Ithaca, to the word that I shall say. Through your own cowardice, friends, have these deeds been brought to pass,
οὐ γὰρ ἐμοὶ πείθεσθ᾽, οὐ Μέντορι ποιμένι λαὸν,
ὑμετέρους παιδας καταπανέμεν ἀφροσυνών,
οὐ μέγα ἔργον ἔρεξαν ἀτασθαλίσαν κακῆσι,
kτήματα κείροντες καὶ ἀτιμάζοντες ἀκοιτήν
ἀνδρός ἀριστής τοῦ δ᾽ οὐκέτι φάντο νέεσθαι.
καὶ νῦν ὅδε γένοιτο. πίθεσθέ μοι ὦς ἀγορεύων,
μὴ ἱομεν, μὴ ποὺ τίς ἐπίσπαστον κακὸν εὐρή.

"Ὡς ἐφαθ', οἶ δ' ἀρ' ἀνηψάν μεγάλῳ ἄλαλητῳ
ἡμίσεων πλείους· τοι δ' ἀθρόοι αὐτοθεὶ μίμων
οὐ γὰρ σφιν ἀδε μύθος ἐνι φρεσίν, ἀλλ' Ἐὐπείθει
πείθουν· αἰγά δ' ἐπειτ' ἐπὶ τεῦχεα ἐσσεύνοντο.
ἀυτὰρ ἐπει ἐσσαντο περὶ χρόν νόροπα χαλκῶν,
ἀθρόοι ἡγερέθοντο πρὸ ἀστεος εὐρυχόρωι.
τοίσιν δ' Ἐὐπείθης ἡγήσατο νηπιέσθαι
φη δ' ὃς τίς εσεθαὶ παιδὸς φόνον, οὔδ' ἀρ' ἔμελλεν
ἀψ ἀπονοστήσειν, ἀλλ' αὐτοῦ πότιμον ἐφέσειν.

Αὐτὰρ Ἀθηναίῃ Ζῆνα Κρονίωνα προσηύδα·

"Ὄι πάτερ ἰμέτερε, Κρονίδη, ὑπατε κρειώτων,
eἰπέ μοι εἰρομένη, τί νῦ τοι νόσος ἔνδοθι κεύθει;
ἡ προτέρω πόλεμον τε κακὸν καὶ φύλοπιν αἰνήν
τεῦξεις, ἡ φιλότητα μετ' ἀμφιτέροισι τίθησα;

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζευς·

"Τέκνον ἐμὸν, τί με ταῦτα διείρεα ἤδε μεταλλάζῃ;
οὐ γὰρ ἐτούτων μὲν ἐβούλευσας νόν αὐτῇ,
ὡς ἦ τοι κείνους Ὁδυσσεὺς ἀποτίσεται ἐλθὰς;
ἐρξὲν ὅπως ἑθέλεις· ἔρεω τε τοι ὦς ἐπέοικεν.
ἐπει δὴ μνηστήρας ἐτίσατο δίος Ὁδυσσεὺς,

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for you would not obey me, nor Mentor, shepherd of the people, to make your sons cease from their folly. They wrought a monstrous deed in their blind and wanton wickedness, wasting the wealth and dishonouring the wife of a prince, who, they said, would never more return. Now then be it thus; and do you hearken to me, as I bid. Let us not go forth, lest haply many a one shall find a bane which he has brought upon himself.”

So he spoke, but they sprang up with loud cries, more than half of them, but the rest remained together in their seats; for his speech was not to their mind, but they hearkened to Eupeithes, and quickly thereafter they rushed for their arms. Then when they had clothed their bodies in gleaming bronze, they gathered together in front of the spacious city. And Eupeithes led them in his folly, for he thought to avenge the slaying of his son; yet he was himself never more to come back, but was there to meet his doom.

But Athene spoke to Zeus, son of Cronos, saying: “Father of us all, thou son of Cronos, high above all lords, tell to me that ask thee what purpose thy mind now hides within thee. Wilt thou yet further bring to pass evil war and the dread din of battle, or wilt thou establish friendship betwixt the twain?”

Then Zeus, the cloud-gatherer, answered her, and said: “My child, why dost thou ask and question me of this? Didst thou not thyself devise this plan, that verily Odysseus should take vengeance on these men at his coming? Do as thou wilt, but I will tell thee what is fitting. Now that goodly Odysseus has taken vengeance on the wooers, let them swear
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όρκια πιστὰ ταμόντες ὃ μὲν βασιλεὺντος αἰεὶ, ἥμεις δ’ αὖ παῖδων τε κασιμνῆτων τε φόνοιον ἐκλησιν ὑθομένον τοι δ’ ἀλλήλους φιλεόντων ὡς τὸ πάρος, πλοῦτος δὲ καὶ εἰρήνη ἀλης ἔστω.

"Ὡς εἰπὼν ὠτρυνε πάρος μεμαυτᾶν Ἀθήνην, βῆ δὲ κατ’ Ὀυλύμποιο καρήνων ἁῖξασα.

Οἱ δ’ ἐπεῖ οὖν σίτοιο μελίφρονος ἐξ ἐρον ἐντο, τοῖς δ’ ἄρα μῦθων ἦρχε πολύτλας δίος Ὀδυσσεύς.

"Εξελθὼν τις ἴδοι μὴ δὴ σχεδόν ὡςι κιόντες.

"Ὡς ἐφατ’ ἐκ δ’ υίός Δολίου κίεν, ὡς ἐκέλευεν· στῇ δ’ ἀρ’ ἐπ’ οὐδὸν ἰών, τοὺς δὲ σχεδόν εἰσιδε πάντας αἰσθα δ’ Ὀδυσσήα ἐπεα πτερόεντα προσηύδα.

"Οἶδε δὴ ἐγγύς ἔσσο’. ἀλλ’ ὅπλιζόμεθα θάσσον.

"Ὡς ἐφαθ’, οἱ δ’ ὁρινντο καὶ ἐν τεῦχεσι δύνοντο, τέσσαρες ἀμφ’ Ὀδυσσῆ, εἴ δ’ νεῖς οἱ Δολίοιο· ἐν δ’ ἄρα Λαέρτης Δολίος τ’ ἐς τεῦχε’ ἐδυνοῦν, καὶ πολιοὶ περ ἐόντες, ἀναγκαῖοι πολεμισταί.

αὐτὰρ ἐπεὶ β’ ἐσσαντο περὶ χρον νόροπα χαλκοῦν, ωῖξάν ρὰ θύρας, ἐκ δ’ ἡῖον, ἦρχε δ’ Ὀδυσσεύς.

Τοῖσι δ’ ἐπ’ ἀγχύμοιον θυγάτηρ Δίδος ἦλθεν Ἀθήνη Μέντορι εἰδομένη ἤμεν δέμας ἥδε καὶ αὐθήν.

τὴν μὲν ἰδών γῆθησα πολύτλας δῖος Ὀδυσσεύς· αἰσθα δὲ Τηλέμαχον προσεφώνευν ὑν φίλον υίόν·

"Τηλέμαχ’, ἦδη μὲν τόδε γ’ εἰςεαί αὐτὸς ἐπελθὼν, ἀνδρῶν μαρμαμένων ἵνα τε κρίνονται ἀριστοί,

1 φόνοιο: φονῆα.
a solemn oath, and let him be king all his days, and let us on our part bring about a forgetting of the slaying of their sons and brothers; and let them love one another as before, and let wealth and peace abound.”

So saying, he roused Athene, who was already eager, and she went darting down from the heights of Olympus.

But when they had put from them the desire of honey-hearted food, the much-enduring, goodly Odysseus was the first to speak among his company, saying: “Let one go forth and see whether they be not now drawing near.”

So he spoke, and a son of Dolius went forth, as he bade; he went and stood upon the threshold, and saw them all close at hand, and straightway he spoke to Odysseus winged words: “Here they are close at hand. Quick, let us arm.”

So he spoke, and they rose up and arrayed themselves in armour: Odysseus and his men were four, and six the sons of Dolius, and among them Laertes and Dolius donned their armour, grey-headed though they were, warriors perforce. But when they had clothed their bodies in gleaming bronze, they opened the doors and went forth, and Odysseus led them.

Then Athene, daughter of Zeus, drew near them in the likeness of Mentor both in form and in voice, and the much-enduring, goodly Odysseus was glad at sight of her, and straightway spoke to Telemachus, his dear son:

“Telemachus, now shalt thou learn this—having thyself come to the place of battle, where the best warriors are put to the trial—to bring no disgrace
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μὴ τι κατασχύνειν πατέρων γένος, οὐ τὸ πάρος περ ἀλκῆ τ’ ἦνορέθι τε κεκάσμεθα πᾶσαν ἐπ’ αἰαν.”

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἦδα: „Οὐμεί, αἰ’ κ’ ἠθέλησα, πάτερ φίλε, τίδ’ ἐπὶ θυμῷ ὦ τι κατασχύνοντα τεύν γένος, ὡς ἀγορεύεις.”

„Ὡς φάτο, Λαέρτης δ’ ἔχαρη καὶ μῦθου ἔχεπε: „Τίς νῦ μοι ἡμέρη ἦδε, θεοὶ φίλοι; ἡ μάλα χαίρω

υῖος θ’ νίωνός τ’ ἀρετῆς πέρι δήριν ἔχουσίν.”

Τὸν δὲ παρισταμένην προσέφη γλαυκόπτως ’Αθηνήν,

„’Ω ᾿Αρκεισιάδη, πάντων πολὺ φίλταθ’ ἔταρτων, εὐξάμενος κοῦρῃ γλαυκώπτει καὶ Διὸ πατρί, ἀγά μαλ’ ἀμπεπαλῶν προεί δολιχόσκιον ἔγχος.”

„Ὡς φάτο, καὶ ἐμπνευστεῖ μένος μέγα Παλλᾶς Ὀθηνή,

eὐξάμενος δ` ἀρ’ ἔπειτα Δι:`ς κοῦρη μεγάλοιο,

ἀγά μαλ’ ἀμπεπαλῶν προεί δολιχόσκιον ἔγχος, καὶ βάλεν Εὔπειθεα κόρυθος διὰ χαλκοπαρήν, ἦ δ’ οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἰσατο χαλκός,

δουπῆςεν δὲ πεσών, ἀράβητε ὑ’ τεῦχε ἐπ’ αὐτῷ. 525

ἐν δ` ἔπεισον προμάχοις Ὀδυσέως καὶ φαίδιμος νιός,

τύπτον δὲ ἔφεσιν τε καὶ ἔγχεσιν ἀμφιγύοις.

καὶ νῦ ἐκ δὴ πάντας ὕλεσαν καὶ ἔθηκαν ἀνόστους,

εἰ μὴ Ὀθηναίη, κοῦρῃ Διὸς αἰγίδχοι,

ἡψεὶν φωνῇ, κατὰ δ` ἔσχεθα λαὸν ἄπαντα. 530

„Ἰσχεσθε πτολέμου, Ἡθακήσιοι, ἀργαλέοιο,

ὡς κεν ἀναίμωτε γε διακρινθῆτε τάχιστα.”

„Ὡς φάτ’ Ὀθηναίη, τοὺς δὲ χλωρὸν δέος ἐλεύθερον δὲ ἀρὰ δεισάντων ἐκ χειρῶν ἐπτατο τεῦχεα,

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upon the house of thy fathers, for we have ever excelled in strength and in valour over all the earth."

And wise Telemachus answered him: "Thou shalt see me, if thou wilt, dear father, in my present temper, bringing no disgrace upon thy house, even as thou sayest."

So said he, and Laërtes was glad, and spoke, saying: "What a day is this for me, kind gods! Verily right glad am I: my son and my son's son are vying with one another in valour."

Then flashing-eyed Athene came near him and said: "Son of Arceisius, far the dearest of all my friends, make a prayer to the flashing-eyed maiden and to father Zeus, and then straightway raise aloft thy long spear, and hurl it."

So spoke Pallas Athene, and breathed into him great might. Then he prayed to the daughter of great Zeus, and straightway raised aloft his long spear, and hurled it, and smote Eupeithes through the helmet with cheek-piece of bronze. This stayed not the spear, but the bronze passed through, and he fell with a thud, and his armour clanged about him. Then on the foremost fighters fell Odysseus and his glorious son, and thrust at them with swords and double-pointed spears. And now would they have slain them all, and cut them off from returning, had not Athene, daughter of Zeus, who bears the aegis, shouted aloud, and checked all the host, saying:

"Refrain, men of Ithaca, from grievous war, that with all speed you may part, and that without bloodshed."

So spoke Athene, and pale fear seized them. Then in their terror the arms flew from their hands and
πάντα δ' ἔπι χθονὶ πῖπτε, θεᾶς ὑπα φωνησάσης·
πρὸς δὲ πόλιν τρωπῶντο λιλαιόμενοι βιότοιο.
σμερδαλέων δ' ἔβοησε πολύτλας δίος Ὅδυσσεύς,
οἴμησεν δὲ ἀλείς ὃς τ' αἰετός υψιπετήεισ.
καὶ τότε δὴ Κρονίδης ἀφίει ψολόεντα κεραυνῶν,
κἀδ δ' ἐπεσε πρόσθε γλαυκώπιδος ὀβριμοπάτρης.
δὴ τότ' Ὅδυσσήα προσέφη γλανκώπτις Ἄθηνη.

"Διογενὲς Λαερτίάδη, πολυμήχαν' Ὅδυσσεύ,
ἰσχεω, παύε δὲ νείκος ὄμοιτον πολέμωιο,
μὴ πως τοι Κρονίδης κεχολώσεται εὐρύσπα Ζεῦς."

"Ὡς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαίρε δὲ θυμῷ.
ὅρκια δ' αὐ κατόπισθε μετ' ἀμφοτέρουσιν ἔθηκεν
Παλλᾶς Ἀθηναίη, κοῦρη Δίος αἰγιόχου,
Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδῆν.
fell one and all to the ground, as the goddess uttered her voice, and they turned toward the city, eager to save their lives. Terribly then shouted the much-enduring, goodly Odysseus, and gathering himself together he swooped upon them like an eagle of lofty flight, and at that moment the son of Cronos cast a flaming thunderbolt, and down it fell before the flashing-eyed daughter of the mighty sire. Then flashing-eyed Athene spoke to Odysseus saying:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, stay thy hand, and make the strife of equal war to cease, lest haply the son of Cronos be wroth with thee, even Zeus, whose voice is borne afar."

So spoke Athene, and he obeyed, and was glad at heart. Then for all time to come a solemn covenant betwixt the twain was made by Pallas Athene, daughter of Zeus, who bears the aegis, in the likeness of Mentor both in form and in voice.

1 Possibly "baneful"; see the note on iii. 236.
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1 The references given include every occurrence of the name in question unless the contrary is indicated. Under the names Ἀθηνα, Ὀδυσσεύς, Πολυδακτός, Περελέπεσα, and Τελεμάχος will be found references to the chief Incidents of the story.

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