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CONTENTS

INTRODUCTION ........................................ vii
BIBLIOGRAPHY ....................................... xiii

BOOK I ............................................... 1
BOOK II ............................................ 36
BOOK III .......................................... 68
BOOK IV ........................................... 106
BOOK V ............................................. 170
BOOK VI ........................................... 206
BOOK VII .......................................... 232
BOOK VIII ......................................... 258
BOOK IX ........................................... 302
BOOK X ............................................. 344
BOOK XI ............................................ 386
BOOK XII ........................................... 432
INTRODUCTION

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

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

As for the name "Homer" itself it is most naturally taken as that of a real individual—a poet to whom by the middle of the sixth century B.C. the great mass of epic poetry which survived from the early age of Greece had come to be attributed; although as time went on all poems save the Iliad and Odyssey were rejected, and in later antiquity there were those who referred these to separate authors. The earliest author to mention Homer is Callinus of Ephesus (about 660 B.C.) and the earliest quotation from the Homeric poems is found in Simonides of Amorgos, of the same date, unless it is possibly to be attributed to the later Simonides of Ceos (about 480 B.C.). Modern scholars have, however, made many attempts—all unconvincing—to interpret the word "Homer" in other ways than as the name of an actual person. The word itself means "hostage." It has been thought that the Homeridae may have been "sons of hostages"—not trusted to fight but allowed to serve as custodians of traditional poetry—and that "Homer" is merely their imaginary ancestor; others, seeking a different etymology for the word,
INTRODUCTION

have held that it denotes merely the legendary fitter-together or harmonizer (ὅμηρος + ἀρτιός) of traditional poetical material. That the word means "blind" was assumed in antiquity, but is believed by no one.

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

The oldest manuscripts of the Odyssey date from the tenth and eleventh centuries A.D. Papyrus fragments whose dates range from the third century B.C. to the fourth century A.D. carry our knowledge still further back, and the evidence afforded by our acquaintance with the work of the Alexandrian grammarians is invaluable in tracing the history of the text; while, finally, we have quotations from Homer in classical authors, and somewhat vague and not wholly convincing evidence of the constitution of an authoritative text at Athens in the sixth century B.C. Certain facts stand out prominently. First, our modern text is remarkably
INTRODUCTION

well established—far better established than is, for example, the text of Shakespeare. Secondly, this text seems to have been fixed as the result of a purging or pruning process. We know, for example, that the critical work of the Alexandrians was concerned largely with the rejection of lines held on one ground or another to be spurious, that the text of the papyri differs widely from our vulgate text, and that the quotations in ancient authors show many lines not found in our Homer.

From this evidence the conclusion has been drawn that in antiquity "Homer" meant the whole mass of epic poetry—for this there is definite evidence—and that our Iliad and Odyssey, both as regards text and content, were in a more or less fluid state until they gradually crystallized into the forms familiar to us. On this view it is impossible to speak of a poet, Homer, as the author either of Iliad or Odyssey. It should be stated, however, that while much of modern Homeric criticism has been analytic and destructive, in many important respects recent studies have shown that both the methods and the results of destructive criticism are misleading, and have given stronger and more convincing grounds for a belief in the essential integrity of both poems, each as the work of one supreme artist.
INTRODUCTION

The most notable Homeric critics of antiquity were Zenodotus of Ephesus, librarian of the great library at Alexandria under Ptólemy Philadelphus (who reigned 285–247 B.C.), Aristophanes of Byzantium, a pupil of Zenodotus, and like him, librarian at Alexandria (about 200 B.C.), and Aristarchus of Samothrace, pupil of Aristophanes and his successor as librarian (about 160 B.C.). Other scholars cited in the critical notes are Rhianus (about 225 B.C.), the poet, Onomacritus (about 550 B.C.), and Callistratus, a follower of Aristophanes.

The aim of the translator has been to give a faithful rendering of the Odyssey that preserves in so far as possible certain traits of the style of the original. Such a rendering should be smooth and flowing and should be given in elevated but not in stilted language. In particular the recurrent lines and phrases which are so noticeable in the original should be preserved. Hence even when in a given context a varying phrase would seem preferable, the translator has felt bound to use the traditional formula. This has in some instances necessitated the use of a more or less colourless phrase, adapted to various contexts. In the case of doubtful renderings, alternatives are sometimes given in a footnote.
INTRODUCTION

The Greek text of this edition is in all essentials the modern vulgate. The notes under the text give occasionally the name of the ancient critic whose reading is adopted and note the lines rejected by the Alexandrians. Variants, if cited, are marked off by colons.
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The manuscripts of the *Odyssey* have been most carefully studied and classified by Mr. T. W. Allen, the results of whose studies are given in the *Papers of the British School at Rome*, vol. v., pp. 1-85, and briefly in his Oxford text of the *Odyssey*. Chief among the manuscripts are:

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Harl. 5674, of the thirteenth century, in the British Museum.
B. 99 sup., of the thirteenth century, in the Ambrosian Library at Milan.

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

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

Α

'Ανδρα μοι ἐννεπε, μοῦσα, πολύτροπον, δς μάλα πολλα
πλάγιχθη, ἐπεὶ Τροίης ἵερον πτολεμέθρον ἐπερσεν·
pολλῶν δ' ἀνθρώπων ἴδεν ἀστεα καὶ νόου 1 ἐγνω, πολλὰ δ' ὦ ἦν πόντῳ πάθεν ἄλγεα δὺ κατὰ θυμόν, ἄρνυμενος ἦν τε πυχὴν καὶ νόστον ἐταύρων. ἀλλ' οὖδ' ὅς ἐτάρους ἐρρύσατο, ἱέμενός περ· αὐτῶν γὰρ σφητέρησαν ἀτασθαλίσων ὀλοντο, νήπιοι, οἴ κατὰ βοῦς 'Τενερίονος Ἐλείου ἦσθιοι· αὐτὰρ ὁ τοῖσιν ἀφειλετό νόστιμον ἡμαρ. τῶν ἀμόθεν γε, θεά, θύγατερ Δίος, εἴπε καὶ ἡμῖν. 10

'Ενθ' ἀλλοι μὲν πάντες, ὅσοι φύγουν αἰτῶν ὀλεθρον, οἴκου ἔσαν, πόλεμον τε πεφευγότες ἤδε θάλασσαν· τὸν δ' ὅιον νόστον κεχρημένον ἤδε γυναικὸς νῦμφη πότνι ἔρυκε Καλυψῶ διὰ θεάων ἐν σπέσσι γλαφυροῖς, λιλαιομένη πόσιν εἶναι. 15

ἀλλ' ἦτε δὴ ἐτος ἦλθε περιπλομένων ἐνιαυτῶν, τῷ οἱ ἐπεκλώσαντο θεοί οἰκόνδε νέεσθαι εἰς 'Ἰθάκην, οὖδ' ἐνθά πεφυγμένος ἤεν ἄεθλον καὶ μετὰ οἴσι φίλοισι. θεοὶ δ' ἐλέασον ἂπαντες

1 νόου: νόμου Zenodotus.
THE ODYSSEY

BOOK I

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

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

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

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

\(^{1}\) "the swift appearer" (root φαν). The rendering "slayer of Argus" (root φαν) is inadmissible, as there is no trace of the Argus-myth in Homer.
Τὸν δ᾿ ἥμειβετ ἐπευτα θεά, γλαυκώπης Ἀθηνή.

"Ὡ θάπερ ἥμέτερε Κρονίδη, ὑπατε κρειόντων,
καὶ λίθν κεῖνος γε έσοκότε κεῖται ὀλέθρων
ός ἀπόλοιτο καὶ ἀλλος, ὅτις τοιαύτα γε ἰχθύς
ἀλλὰ μοι ἄμφη "Οδυσσῆι δαίφρον δαίλεται ἦτορ,
δυσμόρφω, ὃς ὅδη δεξαμένα ἄπειρο πήματα πάσχει
νήσῳ ἐν ἀμφιρύτη, ὅθι τ᾿ ὀμφαλὸς ἐστὶ θαλάσσης.

νήσος δευδρήσσα, θεά δ᾿ ἐν δῶματα ναίει,
"Ἀτλαντὸς θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης
πάσης βένθεα οἴδεν, ἔχει δὲ τε κίονας αὐτὸς
μακρᾶς, αἳ γαίῶν τε καὶ ὔφραν ἄμφις ἔχουσιν.

τοῦ θυγάτηρ δύστην ὀδύρομενον κατερύκει,

aiēi δὲ μαλακοίσι καὶ αἴμυλίοσι λόγοισιν
θέλγει, ὃπως Ἰθάκης ἐπιλήσαται αὐτὰρ Ὀδυσσεύς,
ἵμενος καὶ κατυπνὸν ἄποθράσκοντα νοθαῖ
ἡ γαῖς, θανέειν ἰμείρεται. οὔδε νῦ σοὶ περ
ἐντρέπεται φίλον ἦτορ, Ὄλυμπιε. οὐ νῦ τ᾿ Ὀδυσσεύς

"Δρειῶν παρὰ νηνοὶ χαρίζετο ἱερὰ ἰχθύων Ἡρῶν
Τροίτῃ ἐν εὔρει; τί νῦ οἱ τόσον ὀδύσαο, Ζεῦ;"

"Τὴν δ᾿ ἀπαμεθόμενος προσέφη νεφεληγερέτα Ζεύς;
"Τέκνων ἔμοι, ποιόν σε ἐπος φύγειν ἐρέκοις ὀδύντων.
πῶς ἄν ἐπειτ Ὀδυσσῆος ἐγὼ θείοισι λαθοίμην,
ὅς περὶ μὲν νόουν ἐστὶ βροτῶν, περὶ δ᾿ ἱρὰ θεοῖσιν
ἀθανάτοισιν ἐδωκέ, τοῖς οὐρανοῖς εὐρύν ἔχουσιν;
ἀλλὰ Ποσειδάνων γαιόχος ἀσκελές αἰεὶ

Κύκλωπος κεκόλωται, ὁν ὀφθαλμοῦ ἀλάωσεν,

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

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

² In the Greek there is a play upon the verb ὀδυσσάω and the name Ὀδυσσός, the latter suggesting the meaning "man of wrath." See xix. 409.
άντίθεου Πολύφημον, όσον κράτος ἔστι μέγιστον πάσιν Κυκλώπεσσι. Θόωσα δὲ μίν τέκε νύμφη, Φόρκυνος θυγάτηρ ἄλος ἀτρυγέτου μέδωντος, ἐν σπέσσι γλαφυροίς Ποσειδάωνι μιγείσα. ἐκ τοῦ δὴ 'Οδυσσῆα Ποσειδάων ἐνοσίχθων οὐ τι κατακτεῖνε, πλάζει δ' ἀπὸ πατρίδος αἰ̱̂̊ς. ἂλλ' ἀγεθ', ἡμεῖς οίδε περιφραξάμεθα πάντες νόστου, ὅπως ἔλθησιν Ποσειδάων δὲ μεθῆσει ὕν χόλον οὐ μὲν γὰρ τι δυνησται ἄντια πάντων ἀδανάτων ἀέκητι θεῶν ἐριδαιμέμεν οἶνος." 

Τὸν δ' ἡμείζετ' ἐπείτα θεά, γλαυκώπις Ἀθήνην. "Ὡς πάτερ ἡμέτερε Κρούΐδη, ὑπατε κρειόντων, εἰ μὲν δὴ νῦν τούτο φίλον μακάρεσσι θεοῖσιν, νοστῆσαι 'Οδυσσῆα πολύφρονα ὅπως δόμονδε, Ἐρμείαν μὲν ἐπείτα διάκτορον ἄργειφόντην νῆσον ἐς Ὀμυνύην ὄτρύομεν, ὅφρα τάχιστα νύμφην ἐνυπλοκάμων εὔπη νημερτέα βουλήν, νόστου 'Οδυσσῆος ταλασίφρονος, ὡς κε νέηται αὐτῖρ ἐγών Ἰθάκηνδ' ἐσελεύσομαι, ὅφρα οἶ νῦν μᾶλλον ἐποτρύνω καὶ οἱ μένος ἐν φρεσί θείῳ, εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαίοις πᾶσι μυοστηρέσσιν ἀπειτεμένω, οἴ τε οἱ αἰεί μῆλ' ἄδινα σφάξουσι καὶ εἰλίποδας ἐλικας βοῦς. πέμψω δ' ἐς Σπάρτην ὑπὸ τε καὶ ἐς Πύλον ἡμαθόντα νόστον πευσόμενον πατρὸς φίλου, ἢν ποὺ ἀκούσῃ, ἥδ' ἵνα μιν κλέος ἐσθολὲν ἐν ἀνθρώποισιν ἔχῃσιν."
his eye—even the godlike Polyphemus, whose might is greatest among all the Cyclopes; and the nymph Thoosa bore him, daughter of Phorcys who rules over the unresting 1 sea; for in the hollow caves she lay with Poseidon. From that time forth Poseidon, the earth-shaker, does not indeed slay Odysseus, but makes him a wanderer from his native land. But come, let us who are here all take thought of his return, that he may come home; and Poseidon will let go his anger, for he will in no wise be able, against all the immortal gods and in their despite, to contend alone.”

Then the goddess, flashing-eyed Athene, answered him: “Father of us all, thou son of Cronos, high above all lords, if indeed this is now well pleasing to the blessed gods, that the wise Odysseus should return to his own home, let us send forth Hermes, the messenger, Argeiphontes, to the isle Ogygia, that with all speed he may declare to the fair-tressed nymph our fixed resolve, even the return of Odysseus of the steadfast heart, that he may come home. But, as for me, I will go to Ithaca, that I may the more arouse his son, and set courage in his heart to call to an assembly the long-haired Achaeans, and speak out his word to all the wooers, who are ever slaying his thronging sheep and his sleek 2 kine of shambling gait. And I will guide him to Sparta and to sandy Pylos, to seek tidings of the return of his dear father, if haply he may hear of it, that good report may be his among men.”

1 ἐλικας is a word of uncertain etymology. The rendering given above connects it with σέλας. Others understand it as referring to the “crumpled” horns of cattle, or treat it as virtually equivalent to εἶλμυσδας. The ancients took the word to mean “black.”
HOMER

Ως εἰποῦσ' ὑπὸ ποσσίν εἴδησατο καλὰ πέδιλα, ἀμβρόσια χρύσεια, τά μιν φέρον ἦμεν ἐφ' ύγρὴν ἥδ' ἐπ' ἀπείρωνα γαίαν ἀμα πυοῆς ἀνέμοιο εἰλετο δ' ἄλκιμον ἐγχος, ἀκαχμένοι ὀξεί χαλκῷ, βριθὸ μέγα στιβαρῶν, τῷ δάμνησι στίχας ἀνδρῶν ἥρωω, τοιοῦ τε κοτέσσεται ὑβρισσότρη. βῇ δὲ κατ' Οὐλύμποιο καρῆν'ων ἠζάσα, στῇ δ' Ἰθάκης ἐνι δήμω ἐπὶ προθύρως Ὄδυσσης, οὐδοῦ ἐπ' αὐλείου παλάμη δ' ἔχε χάλκεουν ἐγχος, εἰδομένῃ ξείνῳ, Ταφίων ἠγήτορι Μέντη.

εὖρε δ' ἀρα μυριστῆρας ἀγάνωρας. οἱ μὲν ἔπειτα πεσσοῖσι προπάροιδε θυράων θυμὸν ἔτερπον ἤμενοι ἐν μνιοί βοῶν, οὐς ἐκτανον αὐτοῖ· κήρυκες δ' αὐτοῖσι καὶ ὀηρηρόθεράποντες οἱ μὲν οἰνόν ἐμισγον ἐνι κρητῆρι καὶ ὕδωρ, οἱ δ' αὐτὲ σπόγγυσιν πολυτρήτοισι τραπεζάς νίζουν καὶ πρότιθεν, τοι δὲ κρέα πολλὰ δατεύντο.

Τὴν δὲ πολὺ πρῶτος ἰδε Τηλέμαχος θεοειδῆς, ἤστο γὰρ ἐν μυριστῆροι φίλον τετιμένον ἢτορ, ὀσσόμενος πατέρ' ἐσθλὸν ἐνι φρεσίν, εἰ ποθεύν ἐλθὼν μυριστῆρων τῶν μὲν σκέδασιν κατὰ δώματα θεία, τιμῆν δ' αὐτός ἔχοι καὶ δώμασιν ὁσὶν ἀνάσσοι. τὰ φρονέων, μυριστῆροι μεθήμενος, εἰσιδ' Ἀθήνην. βῇ δ' ἰδίς προθύρως, νεμεσσόθη δ' ἐνι θυμῷ

1 Aristarchus rejected lines 97–101.
2 δάμασιν : κτήμασιν.

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

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

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1 It has seemed better to render the word κηρυξ uniformly by "herald," although the meanings range from "herald" in battle scenes to "page" or "henchman" in scenes portraying life in the palace.
Χείβον δήθα θύρησιν ἐφεστάμεν· ἐγγύθει δὲ στὰς
χεῖρ' ἐλε δεξιτερήν καὶ ἐδέξατο χάλκεον ἐγχόσ,
καὶ μιν φονήσας ἐπεα πτερόεντα προσηύδα·

"Χαίρε, ξείνε, παρ' ἂμμι φιλήσεαι· αὐτὰρ ἐπείτα
δείπνου πασσάμενος μυθήσεαι ὄττεο σε χρή·"

"Ως εἴπων ἠγεῖθ', ἢ δ' ἐσπετο Παλλᾶσ 'Αθήνη.
οἱ δ' ὅτε δὴ ρ' ἐντοσθὲν ἔσαν δόμου ψηλοῖο,
ἐγχόσ μὲν ρ' ἐστησε φέρων πρὸς κίονα μακρὴν
δουροδόκης ἐντοσθὲν εὐξόου, ἐνθὰ περ ἅλλα
ἐγχε' Ὀδυσσῆος ταλασίφρονος ὅστατο πολλά,
αὐτὴν δ' ἐς τρόμον εἶσεν ἄγων, ὑπὸ λίτα πετάσσας,
καλὸν δαιδάλεον' ὑπὸ δὲ θρήνυς ποσίν ἤεν.

πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλου, ἐκτοθεὶν ἄλλων
μνηστήρων, μὴ ξείνοις ἀνιήθεις ὄρμαγδῷ
δεῖπνῳ ἀδήσειν, ὑπερφιάλουσι μετελθῶν,
ᾧ ἔνα μὴν περὶ πατρὸς ἀποιχομένοι ἔροιτο.

χέρνιβα δ' ἄμφιπολος προχώρῳ ἐπέχευεν φέρουσα
calh chrysείη, ὑπὸρ ἀργυρεῖον λέβητος,
νῦφασθαι· παρὰ δὲ ἁποτήν ἔτάνυσσε τράπεζαν.
σῖτον δ' ἄδοιχα ταμίῃ παρέθηκε φέρουσα,
εἶδατα πόλλ' ἐπίθεισα, χαριζομένη παρεόντων
δαιστὸς δὲ κρειῶν πίνακας παρέθηκεν ἄειρας
παντοῖων, παρὰ δὲ σφὶ τίθει χρύσεια κύπελλα·
kήρυξ δ' αὐτοῦσιν θάμ' ἐπάνετο οἶνοχοεύων.

'Εσ δ' ἠλθον μνηστήρες ἀγήνορες. οἱ μὲν ἐπείτα
ἐξείης ἐξοντο κατὰ κλασμοίς τε θρόνους τε,
τοῖς δὲ κήρυκες μὲν ὑδὼρ ἐπὶ χεῖρας ἔχεναν,

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

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

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

Then in came the proud wooers, and thereafter sat them down in rows on chairs and high seats. Heralds poured water over their hands, and maid-
σῖτον δὲ διμοῖ παρενήμεον ἐν κανέωσιν, κοῦροι δὲ κρητήρας ἐπεστέψαντο ποτοῖο. οἱ δὲ ἐπὶ οὐείαδ' ἐτοίμα προκείμενα χεῖρας ἱαλλοῦν. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἑρον ἑντὸ 

150 μυστήρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἀλλὰ μεμήλει, μολύτῃ τ' ὀρχηστύς τε, τὰ γάρ τ' ἀναθήματα δαιτός· κῆρυξ δὲ ἐν χερσὶν κιθαρίν περικαλλέα θῆκεν Φημίω, ὡς ἤ' ήειδε παρὰ μυστήρους ἀνάγκη.

155 η' τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰείδεν. 

Αὐτὰρ Τηλέμαχος προσέφη γλαυκῶτπιν Ἀθήνην, ἀγχι σχῶν κεφαλῆν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι· "Εἰδεν φίλ', ἦ καὶ μοι νεμεσήσεαι ὅτι κεν εἴπω; 

160 τοῦτοισι μὲν ταῦτα μέλει, κιθαρίσ καὶ ἀοιδή, ἤεις, ἐπεὶ ἀλλότριον βίοτον νῆπτον ἔδουσιν, ἀνέρος, οὐ δὴ πον λεύκ' ὀστεά πῦθεται ὀμβρφ 

κείμεν' ἐπὶ ἥπειρου, ἦ εἰν ἄλι κύμα κυλίνδει. 

165 εἰ κεῖνον γ' Ἰθάκηνυδ ἰδοίατο νοστήσαντα, πάντες κ' ἀρησάλατ' ἐλαφρότεροι πόδας εἴναι 

ἡ ἀφυείότεροι χρυσοῖ τε ἐσθήτος τε. 

169 νῦν δ' ὁ μὲν δὴς ἀπόλολε κακὸν μόρον, οὐδὲ τις ἡμῖν 

θαλπωρῆ, εἰ πέρ τις ἐπιχθοὺν ἀνθρώπων φήσιν ἔλεύσεσθαι τοῦ δ' ἀλετο νόστιμον ἠμαρ. 

170 ἂλλ' ἄγε μοι τόδε εἰπὴ καὶ ἀτρεκέως κατάλεξον· 

tίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἧδε τοικῆς; 

ὑπποίης τ' ἐπὶ νηὸς ἄφικες· πῶς δὲ σε ναῦται 

175 ἦγαγον εἰς Ἰθάκην; τίνες ἐμμεναι εὐχετόωντο; 

οὐ μὲν γὰρ τί σε πεζῶν ὀδομαὶ εὐθάδ' ἵκεσθαι. 

καὶ μοι τούτ' ἀγρόεσσον ἐτήτυμον, ὁφρ' εὖ εἰδῶ, 

η' νέου μεθέπεις ἦ καὶ πατρῴός ἐσσι

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

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

1 Or ἄνεβαλλετο may be used of the voice: "so he struck the chords, and lifted up his voice in sweet song."
ξείνον, ἔπει τολλοὶ ἵσαν ἀνέρες ἠμέτερον δῶ
ἀλλοι, ἔπει καὶ κείνοις ἐπίστροφος ἦν ἀνθρώπων." 180
Τὸν δ᾽ αὔτε προσέειπε θεά, γλαυκώπης Ἀθηνὴ·
"Τούγαρ ἐγὼ τοι ταῦτα μάλ᾽ ἀτρεκέως ἀγορεύσω.
Μέντης Ἀγχιάλοιο διάφρονος εὔχομαι εἰναι
νῦν δ᾽ ὅδε ξῦν νηλ κατήλυθον ἦδ᾽ ἐτάρωσιν
πλέων ἐπὶ οἴνοπα πόντου ἐπ᾽ ἀλλοθρόους ἀνθρώπους,
ἐς Τεμέσην μετὰ χαλκόν, ἄγω δ᾽ αἰθωνα σίδηρον.

υῆς δὲ μοί ᾗδ᾽ εἰστηκέν ἐπ᾽ ἀγροῦ νόσφι πόλης,
ἐν λιμένι Ἑρέθρω ὑπὸ Νήσῳ ὑλήντι. 185
ξείνοι δ᾽ ἀλλήλων πατρώιοι εὐχόμεθ᾽ εἰναι
ἐξ ἀρχῆς, εἰ πέρ τε γέροντ᾽ εὑρήναι ἐπελθὼν
Δαέρτῃ ἣρωα, τὸν οὐκέτι φασὶ πόλινδε
ἐρχεσθ᾽, ἀλλ᾽ ἀπάνευθεν ἐπ᾽ ἀγροῦ πήματα πᾶσχειν

γρη ἃν ἀμφιτόλῳ, ἢ οἱ βρῶσιν τε πόσων τε
παρτιθεὶ, εὖτ᾽ ἂν μν κάματος κατὰ γυνα λάβῃσιν
ἐρπύζοντ᾽ ἀνὰ γουνὸν ἀλωῆς οἰνοπέδου.
νῦν δ᾽ ἑλθον. δὴ γάρ μν ἐφαντ᾽ ἐπιδήμιον εἰναι,
σον πατέρ᾽ ἀλλά νυ τὸν γε θεοὶ βλάπτουσι κελεύθοι.
οὐ γάρ πω τέθυηκεν ἐπὶ χθονί δῖος Ὠδυσσεύς,
ἀλλ᾽ ἔτε που ζῶας κατερύκεται εὑρεί πόντῳ
νῆσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δὲ μν ἀνδρεῖς ἐχοῦσιν
ἀγροῖς, οὐ ποι κείνον ἑρυκανόωσ᾽ ἀέκονται.

αὐτὰὶ νῦν τοι ἐγὼ μαντεύσομαι, ὃς ἐνὶ θυμῷ
ἄθανατο βάλλουσι καὶ ὃς τελέσθαι οὖν,
οὔτε τι μάντις ἐδών ὦτ᾽ οἰωνῶν σάφα εἰδός.
indeed a friend of my father's house. For many were the men who came to our house as strangers, since he, too, had gone to and fro among men."

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

1 Or ἐπιστροφός may mean, as the scholiast took it, ἐπιστροφῆν καὶ ἐπιμέλειαν ποιούμενος τῶν ἄνθρωπων, "one that shewed care and attention to men." Yet see xvii. 486.
οὐ τοι ἐτὶ δηρόν γε φίλης ἀπὸ πατρίδος αἰής ἔσσεται, οὐδ᾽ εἰ πέρ τε σιδήρεα δέσματ᾽ ἔχειςιν. φράσσεται ὡς κε νέηται, ἔπει πολυμήχανός ἔστιν. ἀλλ᾽ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, εἰ δὴ ἐξ αὐτοῦ τόσος πάις εἰς Ὤδυσῆος, αἰνῶς μὲν κεφαλήν τε καὶ ὄμματα καλὰ ἑοικας κεῖνῳ, ἔπει θαμὰ τοῖν ἐμισγόμεθ᾽ ἀλλήλουσιν, πρὶν γε τὸν ἐς Τροίην ἀναβήμεναί, ἐνθὰ περ ἀλλοι Ἀργεῖων οἱ ἀριστοῦ ἐβαυν κοῖλης ἐνὶ νησίν ἐκ τοῦ δ᾽ ὀυτ᾽ Ὅδυσῆα ἐγών ἓδον ὀυτ᾽ ἐμ' ἐκεῖνος.”

Τὴν δ᾽ αὐ Ἡθλέμαχος πεπυμένος ἀντίον ἑῦδα: “Τουγάρ ἐγώ τοι, ξείνε, μάλ᾽ ἀτρεκέως ἀγορεύσω. μήτηρ μὲν τε μὲ φησὶ τοῦ ἐμεναί, αὐτάρ ἐγὼ γε οὐκ οἴδ᾽. οὐ γάρ πώ τις ἐδὸν γόνον αὐτὸς ἀνέγησ. ὡς δὴ ἐγώ γ᾽ ὀφελον μάκαρός νῦ τεν ἐμεναι νῖδον ἀνέρος, δυ κτεάτεσσιν ἐοίς ἐπὶ γῆρας ἔτετμε. νῦν δ᾽ δς ἀποτμότατος γένετο θυητῶν ἀνθρώπων, τοῦ μ᾽ ἐκ φασὶ γενέσθαι, ἔπει σὺ με τούτ᾽ ἐρεείνεις.”

Τὸν δ᾽ αὐτὲ προσέειπε θεᾶ, ἡλακώπης Ἁθῆνης: “Οὐ μὲν τοι γενεήν γε θεοὶ νώνυμον ὅπλοσω θἶκαι, ἔπει σὲ γε τοῖς ἐγείνατο Πηνελόπεια. ἀλλ᾽ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον τῖς δαίσ, τῖς δὲ ὁμίλος ὁδ᾽ ἐπλετο; τῖπτε δὲ σε χρεώ; εἰλαπίνῃ ἦ γάμος; ἔπει οὐκ ἔρανος τίδε γ᾽ ἐστίν; ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτο κεν ἄνηρ αἰσχεα πόλλ᾽ ὄροιν, ὃς τις πινυτός γε μετέλθοι.”

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

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

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

Then wise Telemachus answered her: "Stranger,
“Εἰών, ἐπεὶ ἄρ δὴ ταῦτα, ἦν ἅνειρει αἱ ἡμέραι, μέλλεν μὲν ποτε οἶκος ὥδ᾽ ἀφειὸς καὶ ἀμύων ἐμμεναι, ὥφρ᾽ ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦν· νῦν δὲ ἐτέρως ἐβολοῦντο θεοὶ κακὰ μητιῶντες, οἱ κείνοι μὲν άιστον ἐποίησαν περὶ πάντων ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περὶ ὥδ᾽ ἀκαχοίμην, εἰ μετὰ οἳς ἐτάροις δάμη Τρώων ἐνὶ δήμῳ, ἢς φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν. τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαίοι, ἦδε κε καὶ ὁ παιδὶ μέγα κλέος ἦρατ᾽ ὀπίσσω. νῦν δὲ μν ἀκλείως ἀρπνιαι ἀνηρείψαντο· οὐχετ᾽ άιστος ἀπυστος, ἐμοὶ δ᾽ ὀδύνας τε γόον ς τε κάλλιπεν. οὐδὲ τι κείνον ὀδυρόμενος στεναχιζων οἰον, ἐπει νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἐτευξαν. ὁσοί γὰρ νήσοισιν ἐπικρατέουσιν ἀριστοί, Δουλιχίῳ τε Σάμη τε καὶ ὑλήνεντι Ζακύνθῳ, ἦδ᾽ ὁσοὶ κραναθ᾽ Ἰθάκην κάτα κοιρανεύσαν, τόσοι μητέρ᾽ ἐμὴν μωνται, τρύχουσι δὲ οἰκον. ἢ δ᾽ οὐτ᾽ ἀρσεῖαν στυγερὸν γάμον οὔτε τελευτὴν ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἑδοντες οἰκον ἐμὸν τάχα δὴ με διαρράσσουσι καὶ αὐτὸν." Τὸν δ᾽ ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη· "Ω πόποι, ἢ δὴ πολλὸν ἀποιχομένου Ὅδυσῆος δεύῃ, δὲ κε μνηστήροις ἀναίδεσι χείρας ἐφείη. εἰ γὰρ νῦν ἔλθὼν δόμου ἐν πρότησι θύρησι σταίη, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
since indeed thou dost ask and question me of this, our house once bade fair to be rich and honourable, so long as that man was still among his people. But now the gods have willed otherwise in their evil devising, seeing that they have caused him to pass from sight as they have no other man. For I should not so grieve for his death, if he had been slain among his comrades in the land of the Trojans, or had died in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaean have made him a tomb, and for his son, too, he would have won great glory in days to come. But as it is, the spirits of the storm have swept him away and left no tidings: he is gone out of sight, out of hearing, and for me he has left anguish and weeping; nor do I in any wise mourn and wail for him alone, seeing that the gods have brought upon me other sore troubles. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who lord it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to make an end; but they with feasting consume my substance: ere long they will bring me, too, to ruin."

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

1 The ἄρπναι, or "snatchers," are in Homer personified storm-winds; see xiv. 371; xx. 61-82; and Iliad, vi. 346. They have nothing in common with Virgil's Harpies (Aen. iii. 211 ff.).
HOMER

τοῖος ἐὼν οἶνον μὲν ἐγὼ τὰ πρῶτα ἐνόησα
οἶκον ἐν ἧμετέρῳ πίνοντά τε τερπόμενον τε,
ἐξ Ἐφύρης ἀνύόντα παρ’ Ἰλον Μερμερίδαο-

ὡχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὄδυσσεὺς
φάρμακον ἀνδροφόνων διζήμενος, ὄφρα οἱ εἰη
ἰόν χρίεσθαι χαλκῆρεας. ἀλλ’ ὁ μὲν οὗ οἱ
dῶκεν, ἐπεὶ ἐπὶ θεοὺς νεμεσίζετο αἰὲν ἐόντας,
ἀλλὰ πατήρ οἱ δῶκεν ἐμὸς: φιλέεσκε γὰρ αἰὼν—

τοῖος ἐὼν μνηστήραν ὀμιλήσειεν Ὅδυσσεύς.

πάντες κ’ ὀκύμοροί τε γενοῖατο πικρόγαμοί τε.

ἀλλ’ ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἡ κεν νοστήσασι ἀποτίσεται, ἦ καὶ οὐκὶ,
οἴσαι ἐνὶ μεγάροις: σὲ δὲ φράξεσθαι ἄνωγα,
ὅπως κε μνηστήρας ἀπώσειε ἐκ μεγάρου.

εἰ δ’ ἀγνε νῦν ἐξυτεί καὶ ἐμὸν ἐμπάξεω μῦθων,

ἀύριον εἰς ἀγορὴν καλέσας ἤρωας ἈχαίοΥς

μῦθον πέφραδε πᾶσι, θεοὶ δ’ ἐπὶ μάρτυροι ἔστων.

μνηστήρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,

μητέρα δ’, εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,

ἂν ἢτω ἐς μέγαρον πατρὸς μέγα δυναμένου;

οἱ δὲ γάμον τεῦξουσι καὶ ἀρτυνέουσιν ἐδῶνa

πολλὰ μάλ’, ὀσά ἐοίκης ἐπὶ παιδὸς ἐπεσθαί.1

σοι δ’ αὐτὸ πυκνῶς ὑποθῆσομαι, αἱ κε πίθαιν·

νῆ ἄρσας ἔρέτησιν ἐείκοσι, ἢ τις ἀρίστηθι,

ἐρχεο πευσόμενος πατρὸς δὴν οἰχομένου,

ἡν τίς τοι εἰπησι βροτῶν, ἢ ὀσαν ἀκοῦσης

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

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

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

ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποις. πρώτα μὲν ἐς Πύλον ἐλθε καὶ εἴρεο Νέστορα δίον, κείθεν δὲ Ἐπάρτηνδε παρὰ ξανθὸν Μενέλαον."¹

ὑπὲρ δὲ ἐντατός ἦλθεν Ἀχαῖῶν χαλκοχιτῶνων.

εἰ μὲν κεῖν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,

ἡ τ᾽ ἀν τρυχόμενός περ ἐτὶ τλαίης ἐνιαυτόν·

εἰ δὲ κεὶ ἐνιαυτός ἀκούσῃς μηδ’ ἐτ’ ἐόντος,

νοστήσας δὴ ἐπείτα φίλην ἐς πατρίδα γαίαν

σῆμα τε οἱ χεῖναι καὶ ἐπὶ κτέρεα κτερεῖξαι

πολλὰ μάλ,” ὡςα ἐοικε, καὶ ἀνέρι μητέρα δοῦναι.

αὐτάρ ἐπὶν δὴ ταύτα τελευτήσης τε καὶ ἔρξης,

φράζεσθαι δὴ ἐπείτα κατὰ φρένα καὶ κατὰ θυμὸν

οὕτως κε μνηστήρας ἐνὶ μεγάροις τεοίσι

κτείνης ἥ’ δόλῳ ἥ’ ἀμφαδόν’ ὢνδὲ τί σε χρῆ

νηπίασ ὑχέων, ἐπεὶ οὐκέτι τηλίκος ἐοσὶ.

ἡ οὐκ αἰεῖς ὅλον κλέος ἐκλαβε δῖος Ὕρέστης

πάντας ἐπ’ ἀνθρώπως, ἐπεὶ ἐκτανε πατροφονῆα,

Αἰγισθον δολόμητιν, ὦ οἱ πατέρα κλυτὸν ἐκτα;

καὶ σὺ, φίλος, μάλα γάρ σ’ ὅρο καλὸν τε μέγαν τε,

ἄλκιμος ἐσσ’ ἱνα τίς σε καὶ ὃψιγόνων ἐν εὔτη.

αὐτάρ ἐγών ἐπὶ νῆα θον κατελευσόμαι ἡδὴ

ἡ’ ἐτάρους, οὐ ποῦ με μάλ’ ἀσχαλώσι μένοντες

σοί δ’ αὐτῷ μελέτο, καὶ ἔμων ἐμπαξεμένους.”

Τὴν δ’ αὖ Τηλέμαχος πεπυμμένοις ἀντίον ἡδα.

"Εἰὼν ἣ τοι μὲν ταύτα φίλα φρονέων ἀγορεύεις,

ὡς τε πατὴρ ὃ παιδί, καὶ οὐ ποτὲ λήσομαι αὐτῶν.

ἀλλ’ ἂν γνὰ νῦν ἐπίμεινον, ἐπευγόμενός περ ὀδοῖ,

ὁφρα λοεσάμενός τε τεταρπόμενός τε φίλον κήρ,

δὼρον ἐχων ἐπὶ νῆα κῆς, χαῖρον εἰν θυμῷ.

¹ keîthên δe Spártēndo k.t.l.: keîthên δ’ ἐs Krēthn te par’ Ἰδωμενή ἄνακτα, “and thence to Crete to the lord Idomeneus,” Zenodotus.

24
THE ODYSSEY, I. 283-311

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

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

τιμήσει, μάλα καλὸν, δι τοι κείμηλιον ἔσται ἐξ ἐμεῦ, οἷα φίλοι ἔσενοι ἔσενοι διδοῦσι.”

Τὸν δ’ ἴμείβετ’ ἔπειτα θεά, γλαυκῶπις Ἀθήνη·

“Μὴ μ’ ἔτι νῦν κατέρυκε, λιλαίομενον περ ὀδοῖο. 315
dῶρον δ’ ὄτι κέ μοι δοῦναι φίλον ἄνωγη, 

αὐτὶς ἀνερχομένῳ δόμεναι οἴκόνδε φέρεσθαι, 

καὶ μάλα καλὸν ἔλον· σοὶ δ’ ἄξιον ἔσται ἀμοιβῆς.” 

‘Ἡ μὲν ἃρ’ ὅς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη, 

ὁρνὶς δ’ ὅς ἄντοια ἔσπετατο· τῷ δ’ ἐνὶ θυμῷ 320

θῇκε μένος καὶ θάρσος, ὑπέμυνῃ εὐ τὸ παροδοῦν. ὃ δὲ φρεσίν ἤστι νοῆςας 

θάμβησεν κατὰ θυμὸν· ὄσατο γὰρ θεῶν εἶναι. 

αὐτίκα δὲ μυνστήρας ἐπόχετο ἱσόθεος φῶς. 

Τοῖσι δ’ ἀοίδος ἀειδὲ περικλυτός, οἱ δὲ σωτῆ 325

ἡμὲν ἄκουόντες· ὅ δ’ Ἀχαίων νόστον ἀειδὲ 

λυγρόν, ὅν ἐκ Τροίης ἐπετείλατο Πάλλας Ἀθήνη. 

τοῦ δ’ ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν ἀοίδην 

κούρη Ἰκαρίου, περίφρων Πηνελόπεια· 

κλίμακα δ’ ὑψηλὴν κατεβήσετο οἰο δόμοιο, 330

οὐκ οἶη, ἀμα τῇ γε καὶ ἄμφιπολοι δ’ ἐποντο. 

ἡ δ’ ὅτε δὴ μνηστήρας ἀφίκετο διὰ γυναικῶν, 

στῇ ῥα παρὰ σταθμὸν τέγεους πῦκα ποιητοῖο, 

ἀντα παρειάν σχομένη λεπαρὰ κρᾶδεμνα· 

ἀμφίπολος δ’ ἁρὰ οἱ κεδυὴ ἐκάτερθε παρέστη. 335

δακρύσασα δ’ ἔπειτα προσηύδα θεῶν ἀοίδον· 

“Φῆμε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἴδας, 

ἐργ’ ἄνδρῶν τε θεῶν τε, τὰ τε κλείουσιν ἀοίδοι.”

1 ἄντοια is probably a neut. pl. with the force of an adverb, and means simply “upward.” Aristarchus took it

26
and very beautiful, which shall be to thee an heirloom from me, even such a gift as dear friends give to friends."

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

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

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

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

"invisibly," and still others render "through the openings (διαφας) in the roof."
τῶν ἐν γῆ σφίν ἀείδε παρήμενος, οἰ δὲ σιωπὴ ὁίνον πινόντων̊ ταύτης δ’ ἀποπαίε̇ αὐίδης λυγρῆς, ἦ τε μοι αἰεὶ ἐν στήθεσι φίλον κήρ τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἀλαστον. τοῖν γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ, ἀνδρός, τοῦ κλέος εὐρύ καθ’ Ἐλλάδα καὶ μέσον Ἀργος.”  

Τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηύδα: “Μήτερ ἐμὴ, τι τ’ ἀρα φθονεῖς ἐρίηρον ἀοίδον τέρσειν ὅππη οἱ νόος ὄρνυται; οὐ νῦ τ’ ἀοίδοι αἰτίοι, ἀλλὰ ποθὶ Ζεὺς αἰτίος, ὅς τε δίδωσιν ἀνδράσιν ἀλφηστήσιν, ὅπως ἐθέλησιν, ἑκάστῳ. τούτῳ δ’ οὗ νέμεσις Δαναῶν κακοῦ οἴτον ἄειδειν τὴν γὰρ ἀοίδην μᾶλλον ἐπικλείουσ’, ἀνθρωποι, ἢ τις ἀκουόντεσσι νεωτάτη ἀμφιπέληται. σοὶ δ’ ἐπιτολμάτω κραδή καὶ θυμὸς ἀκούειν’ οὐ γὰρ ὀδυσσεύς οἷς ἀπώλεσε νόστιμον ἡμαρ ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φώτες ὀλοντο.  

ἀλλ’ εἰς οἶκον ἰοῦσα τὰ σ’ αὐτῆς ἔργα κόμις,2 ἰστὸν τ’ ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε ἔργον ἐποίχεσθαι’ μῦθος δ’ ἀνδρεσσι μελήσει πάσι, μάλιστα δ’ ἐμοί’ τοῦ γὰρ κράτος ἐστ’ ἐνί οἶκῳ.” Ἡ μὲν θαμβήγασα πάλιν οἰκόνδε βεβήκει:  

παιδὸς γὰρ μῦθον πεπνυμένον ἐνθετο θυμῶ. ἐς δ’ ὑπερῆ’ ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶ κλαίειν ἐπείτ. ὂδυσσήα φίλον πόσιν, ὥφρα οἱ ὑπνον ἥδων ἐπὶ βλεφάροις βάλε γύλαυκῶπες Ἀθήνη. 

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

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

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

\(^1\) The phrase probably means no more than "throughout the length and breadth of Greece."

\(^2\) Others render "that live by bread," and still others "gain-getting."


Mνηστήρες δ’ ὀμάδησαν ἀνὰ μέγαρα σκιοεντα, πάντες δ’ ἱρήσαντο παραλ λεχέεσσι κλιθήναι.

τοῖσι δὲ Τηλέμαχος πεπνυμένοι ἦρχετο μύθων.

"Μητρὸς ἐμῆς μνηστήρες ὑπέρβιου ὑβριν ἔχοντες, νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοήτας ἔστω, ἐπεὶ τόδε καλὸν ἀκονέμεν ἐστὶν ἀοίδοῦ τοιοῦτο οἷος ὅδ’ ἐστι, θεοὶ ἐναλίγκιος αὐδῆν. ἥδθεν δ’ ἀγορήνδε καθεξώμεσθα κιόντες πάντες, ἴν’ ὕμιν μῦθον ἀπγελεγέως ἀποείπων, ἐξειναὶ μεγάρων ἀλλας δ’ ἀληγύνετε δαιτας, ὑμὰ κτήματ’ ἔδοντες, ἀμειβόμενοι κατὰ οἰκους.

εἰ δ’ ὕμιν δοκεέι τόδε λωτέρον καὶ ἀμεινον ἐμμεναι, ἀνδρὸς ἔνος βίοτον νήπιων ὅλεσθαι, κεῖρετ’ ἐγὼ δὲ θεοὺς ἑπιβωόσομαι αἰεν ἐόντας, αἰ κε ποθι Ζεὺς δόσι παλίντιτα ἔργα γενέσθαι νήπιωνε κεν ἔπειτα δόμων ἐντοüler οὐλοίσθε."

"Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ὃδὰξ ἐν χείλεσι φύντες Τηλέμαχον θαύμαζον, ὅ θαρσαλέως ἀγόρευεν.

Τὸν δ’ αὐτ’ Ἅντινοος προσέφη, Ἕπειεθεός υἱὸς:

"Τηλέμαχ’, ἦ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ υψαγόρην τ’ ἐμεναι καὶ θαρσαλέως ἀγορέυειν μὴ σε γ’ ἐν ἀμφιάλω Ἰθακὴ βασιλία Κρονίων πονησειεν, ὅ τοι γενεὴ πατρώιον ἔστιν."

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένοις ἀντίοις υῦδα:

"’Ἀντίνο’, ἦ καὶ μοι νεμεςήσεαι ὅτι κεν εὔπω’ καὶ κεν τοὐτ’ ἐθέλοιμι Δίος γε διδόντος ἀρέσθαι.

ἡ φῆς τοῦτο κάκιστον ἐν ἀνθρώποις τετύχθαι; ὦ μὲν γάρ τι κακὸν βασιλευέμεν αἰψά τέ οἰ δῶ

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

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

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

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

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

"όφνειον πέλεται καὶ τιμηστέρος αὐτός. ἀλλὰ ἦ τοι βασιλῆς Ἀχαιῶν εἰςὶ καὶ ἄλλοι πολλοὶ ἐν ἀμφιάλῳ Ἰθάκη, νέοι ἡδὲ παλαιοὶ, τῶν κέν τις τόδ’ ἔχησιν, ἐπεὶ θάνες δίος Ὀδυσσεύς. αὐτάρ ἐγών οἶκοι ἄναξ ἐσομ’ ἡμέτεροι καὶ δμώνων, οὓς μοι λησσάτο δίος Ὀδυσσεύς."

Τὸν δ’ αὐτ’ Εὐρύμαχος Πολύβου πάις ἀντίον ἡδὰ. "Τηλέμαχ’, ἦ τοι ταῦτα θεῶν ἐν γούνασι κεῖται, ὅς τις ἐν ἀμφιάλῳ Ἰθάκη βασιλεύει Ἀχαιῶν κτήματα δ’ αὐτῶς ἔχοις καὶ δῶμασιν οἶσιν ἀνάσσοις. μὴ γὰρ ὃ’ ἐλθοὶ ἄνήρ ὃς τίς σ’ ἀέκοντα βίηφιν κτήματ’ ἀπορρᾶσει, Ἰθάκης ἔτι ναυετώσης. ἀλλ’ ἐθέλω σε, φέριστε, περὶ ξείνου ἔρεσθαι, ὁππόθεν οὐτὸς ἄνήρ, ποίης δ’ ἐξ εὐχεται εἶναι γαῖης, ποῦ δὲ νῦ οἱ γενεῇ καὶ πατρίς ἄρουρα. ἥτι τιν’ ἀγγελίην πατρὸς φέρει ἐρχομένοιο, ἦ ἐν αὐτοῦ χρείος ἐκλεδόμενος τὸ δ’ ἰκάνει; οἰον ἀναίξας ἀφαρ οὐχεται, οὐδ’ ὑπέμεινε γνώμεναι: οὐ μὲν γὰρ τι κακῷ εἰς ὑπα ἐφκεῖ." Τὸν δ’ αὐ Τηλέμαχος πεπνυμένοις ἀντίον ἡδὰ. "Εὐρύμαχ’, ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοίῳ οὔτ’ οὖν ἀγγελίη ἐτί πείθομαι, εἰ ποδεὶν ἐλθοὶ, οὔτε θεοπροπίς ἐμπάξομαι, ἢν τίμα μῆτηρ ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέθαι. ξείνους δ’ οὕτως ἐμὸς πατρώιον ἐκ Τάφου ἐστίν, Μέντης δ’ Ἀγχίαλοι δαύφρονος εὐχεται εἶναι νίός, ἀτὰρ Ταφίοις φιληρέτμοισιν ἀνάσσει." "Ὡς φάτο Τηλέμαχος, φρεσὶ δ’ ἠθανάτην θεῶν ἐγγω. Οἱ δ’ εἰς ὄρχηστόν τε καὶ ἱμερόεσσαν ἀοιδῆν 421
oneself is held in greater honour. However, there are other kings of the Achaeans full many in sea-girt Ithaca, both young and old. One of these haply may have this place, since goodly Odysseus is dead. But I will be lord of our own house and of the slaves that goodly Odysseus won for me."

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

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

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

Now the wooers turned to the dance and to glad-
τρεψάμενοι τέρποντο, μένου δ’ ἐπὶ ἐσπερον ἑλθείν. τούσι δὲ τερπομένοισι μέλας ἐπὶ ἐσπερος ἦλθε·
δὴ τότε κακκείοντες ἐβαν οἰκόνυε ἐκαστος.
Τηλέμαχος δ’, οθ’ οἱ θάλαμος περικαλλέος αὐλής
ὑψηλὸς δέδμιτο περισκέπτη ένι χώρῳ,
ἐνθ’ ἐβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ’ ἀρ’ ἀμ’ αἰθομένας δαίδας φέρε κεδνὰ ἱδυία
Εὐρύκλει’, Ὀμος θυγάτηρ Πεισηνορίδαο,
τὴν ποτε Δαέρτης πρίατο κτεάτεσθιν ἐδοίνι
πρωθῆβην ἐτ’ ἐούσαν, ἐεικοσάβοια δ’ ἔδωκεν,
ἰσα δὲ μιν κεδνη ἀλόχω τίεν ἐν μεγάροισιν,
εὐνὴ δ’ οὐ ποτ’ ἐμικτο, χόλον δ’ ἀλέειν γυναικὸς·
ἡ οἱ ἀμ’ αἰθομένας δαίδας φέρε, καὶ ἐ μάλιστα
δμφάων φιλέεσκε, καὶ ἔτρεφε τυθὸν ἐστα.
ὡικὲν δὲ θύρας θαλάμου πῦκα ποιητοῖο,
ἐξετο δ’ ἐν λέκτρω, μαλακὸν δ’ ἐκδυνε χιτῶνα·
καὶ τὸν μὲν γραίης πυκμιμής ἐμβαλε χερσίν.
ἡ μὲν τὸν πτῦξασα καὶ ἀσκήσασα χιτῶνα,
πασύαλω ἁγκρεμάσασα παρὰ τρητοίσι λέχεσι
βῆ δ’ ἱμεν ἐκ θαλάμοιο, θύρην δ’ ἐπέρυσσε κορώνη
ἀργυρῆ, ἐπὶ δὲ κληδ’ ἐτάνυσσεν ἵμαντι.
ἐνθ’ δ’ γε παννύχιος, κεκαλυμμένος οἴος ἀώτῳ,
βούλευε φρεσὶν ἡσιν ὀδὸν τὴν πέφραδ’ Ἀθήνη.
some song, and made them merry, and waited till evening should come; and as they made merry dark evening came upon them. Then they went, each man to his house, to take their rest. But Telemachus, where his chamber was built in the beautiful court, high, in a place of wide outlook, thither went to his bed, pondering many things in mind; and with him, bearing blazing torches, went true-hearted Eurycleia, daughter of Ops, son of Peisenor. Her long ago Laertes had bought with his wealth, when she was in her first youth, and gave for her the price of twenty oxen; and he honoured her even as he honoured his faithful wife in his halls, but he never lay with her in love, for he shunned the wrath of his wife. She it was who bore for Telemachus the blazing torches; for she of all the handmaids loved him most, and had nursed him when he was a child. He opened the doors of the well-built chamber, sat down on the bed, and took off his soft tunic and laid it in the wise old woman's hands. And she folded and smoothed the tunic and hung it on a peg beside the corded bedstead, and then went forth from the chamber, drawing the door to by its silver handle, and driving the bolt home with the thong. So there, the night through, wrapped in a fleece of wool, he pondered in his mind upon the journey which Athene had shewn him.

1 Possibly "mortised"; yet see xxiii. 201.
Β

'Ήμος δ' ἦργενεία φάνη ῥοδοδάκτυλος 'Ηώς, ὁρμνυτ' ἀρ' ἐξ εὐνήφιν 'Οδυσσῆος φίλος νῦς εἶμαται ἐσσάμενος, περὶ δὲ ξίφος οὐ θέτ' ὁμω, ποσι δ' ύπο λιπαροῖς εὐδήςατο καλὰ πέδιλα, βῇ δ' ἦμεν ἐκ θαλάμου θεῶ ἐναλύκιος ἀντην. αἰγα δὲ κηρύκεσσι λυγυφθόγγοισι κέλευσε κηρύσσειν ἀγορηνδε κάρη κομώντας 'Αχαιόν. οἱ μὲν ἐκηρυσσον, τοῖ δ' ἤγειροντο μάλ' ὅκα. αὐτὰρ ἔπει δ' ἤγερθεν ὀμηγηρέες τ' ἐγένοντο, βῇ δ' ἦμεν εἰς ἀγορήν, παλάμη δ' ἔχε χάλκεον ἐγχος, οὐκ ὁίος, ἀμα τῷ γε δύω κώνες ¹ ἀργοὶ ἐποντο. θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν 'Αθήνη. τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεύντο· ἔξετο δ' ἐν πατρὸς θώκῳ, εἰξαν δὲ γέροντες. Τοῖοι δ' ἔπειθ' ἤρως Αἰγύπτιος ἥρχ' ἀγορεύειν, δς δὴ γῇραι κυφός ἐν καὶ μυρία ὡδη. καὶ γὰρ τού φίλου νῦς ἀμ' ἀντιθέω 'Οδυσσῆ ὁλιον εἰς ἐνπώλου ἐβῆ κολῆς ἐν ἡνηοίν, ᾿Αντίφως αἰχμητής τὸν δ' ἀγρίου ἐκτάσει Κύκλωψ ἐν στῇ γλαφυρῷ, πῦματο δ' ὁπλίσσατο δόρπον. τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστήσειν ομῖλει, Εὐρύνομος, δύο δ' αἰέν ² ἔχον πατρώια ἔργα.

¹ δύω κώνες: κώνες πόδας.
² δύο δ' αἰέν: δύο δ' ἄλλοι.
Soon as early Dawn appeared, the rosy-fingered, up from his bed arose the dear son of Odysseus and put on his clothing. About his shoulder he slung his sharp sword, and beneath his shining feet bound his fair sandals, and went forth from his chamber like a god to look upon. Straightway he bade the clear-voiced heralds to summon to the assembly the long-haired Achaeans. And the heralds made the summons, and the Achaeans assembled full quickly. Now when they were assembled and met together, Telemachus went his way to the place of assembly, holding in his hand a spear of bronze—not alone, for along with him two swift hounds followed; and wondrous was the grace that Athene shed upon him, and all the people marvelled at him as he came. But he sat down in his father’s seat, and the elders gave place.

Then among them the lord Aegyptius was the first to speak, a man bowed with age and wise with wisdom untold. Now he spoke, because his dear son had gone in the hollow ships to Ilius, famed for its horses, in the company of godlike Odysseus, even the warrior Antiphus. But him the savage Cyclops had slain in his hollow cave, and made of him his latest meal. Three others there were; one, Eury- nomus, consorted with the wooers, and two ever kept
HOMER

άλλ' οὔδ' δως τοῦ λήθετ' ὁδυρόμενος καὶ ἀχεύων.
tοῦ δ' γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε·

"Κέκλυτε δή νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἴπω· 25
οὔτε ποθ' ἢμετέρη ἀγορῇ γένετ' οὔτε θόρκος
ἐξ οὗ 'Ὅδυσσεύς δίος ἐβη κοίλης ἐνὶ νησί.
νῦν δὲ τίς δώδ' ἑγειρε; τίνα χρείω τόσον ἱκεί
ἡ νέων ἀνδρῶν ἢ οἱ προγενέστεροι εἰσίν;
ἡ τιν' ἀγγελίην στρατού ἐκλυνεν ἐρχομένουι,
ἡν χ' ἠμῖν σάφα εἰποι, ὅτε πρότερος γε πῦθοιτο;
ἡ τι δήμιον ἀλλο πιφαύσκεται ἢδ' ἀγορεύει;
ἐσθλὸς μοι δοκεὶ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσεειν, ὅτι φρεσὼ ἤσι μενοίνα."

"Ὡς φάτο, χαίρε δὲ φήμῃ 'Ὅδυσσῆσος φίλος νίος, 35
οὔδ' ἄρ' ἐτί δὴν ἡστο, μενοίνησεν δ' ἀγορεύειν,
στῇ δὲ μέσῃ ἀγορῇ· σκηπτρον δὲ οἰ ἐμβαλε χειρὶ
κηρὺς Πεισήνωρ πεπνυμένα μήδεα εἰδῶς.
πρῶτον ἐπειτα γέροντα καθαπτόμενος προσεείπεν·

"Ὡ γέρον, οὖχ ἐκας οὔτος ἀνήρ, τάχα δ' εἴσεαι αὐτὸς,
ὅς λαδν ἥγειρα· μάλιστα δὲ μ' ἄλγος ἵκανει. 41
οὔτε τιν' ἀγγελίην στρατού ἐκλυνου ἐρχομένουι,
ἡν χ' ὑμῖν σάφα εἰπω, ὅτε πρότερος γε πυθοίμην,
οὔτε τι δήμιον ἀλλο πιφαύσκομαι οὔδ' ἀγορεύω,
ἀλλ' ἐμὸν αὐτοῦ χρείος, ὃ μοι κακὰ ἐμπεσεν οἶκω
δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὃς ποτ' ἐν ὑμῖν

38
their father's farm. Yet, even so, he could not forget that other, mourning and sorrowing; and weeping for him he addressed the assembly, and spoke among them:

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

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

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

\(^1\) Or, possibly, "regarding an invading host."
τοῖσδεσσιν βασίλευε, πατὴρ δ' ὦς ἡπιος ἦν·
νῦν δ' αὖ καὶ πολὺ μεῖζον, δ' ὦ τάχα οἶκον ἄπαντα
πάγχυ διαρράσει, βίοτον δ' ἀπὸ πάμπαν ὄλεσσει.
μητέρι μοι μηνηστήρες ἐπέχραον οὐκ ἐθελοῦση.
τῶν ἀνδρῶν φίλοι υἱὲς, οἳ ἐνθάδε γῇ εἰςὶν ἀριστοί,
οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι
'Ικαρίου, ὥς κ' αὐτὸς ἐεδυνώσατο θύγατρα,
δοῖη δ' ὄ τ' ἠθέλοι καὶ οἱ κεχαρισμένοι ἐλθοῦν·
oι δ' εἰς ἥμετερον πωλεύμενοι ἦματα πάντα,
βοῦς ἱερεύνοτε καὶ δις καὶ πίνονας ἄγιας
εἰλαπναξόσιν πίνουσὶ τε αἵθοπα οἶνον
μαψείδιοι: τὰ δὲ πολλὰ κατάνεται. ὦ γὰρ ἔπ' ἄνηρ,
oῖος Ὄδυσσεὺς ἐσκεν, ἄρην ἀπὸ οἶκον ἀμῦναι.
ὁμεῖς δ' οὗ νῦ τι τοῖοι ἀμυνόμεν· ἦ καὶ ἔπειτα
λευγαλέοι τ' ἐσόμεσθα καὶ οὗ δεδακνότες ἄλκιν.
ὁ τ' ἄν ἀμυναίμην, εἰ μοι δύναμις γε παρείη.
oῦ γὰρ ἔτ' ἀνοχετὰ ἔργα τετεύχαται, οὐδ' ἔτι καλῶς
οίκος ἐμὸς διόλωλε. νεμεσσῆθητε καὶ αὐτοί,
ἀλλοις τ' αἰδέοθητε περικτίονας ἀνθρώπους,
oἱ περιναιετάουσι: θεῶν δ' ὑποδείσατε μὴνιν,
μὴ τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
λέσσομαι ἦμεν Ζηνὸς Ὁλυμπίου ἦδὲ Θέμιστος,
ὁ τ' ἀνδρῶν ἀγορᾶς ἡμὲν λύει ἦδὲ καθίζειν
σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε πένθει λυγρὸ
teίρεσθ', εἰ μὴ ποῦ τι πατὴρ ἐμὸς ἐσθλὸς Ὅδυσσεὺς
dυσμενέων κἀ' ἐρεξεν ἐυκυμίδας Ἀχαιόν,
tῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,
tοῦτος ὁτρύνοντες. ἐμοὶ δὲ κε κέρδιον εἴη

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

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

\(^2\) These words are addressed apparently to the whole body of the men of Ithaca, not to the wooers alone.
/Public/Bible/Greek/Odyssey/16/3-4

1 The verb would more naturally be rendered “will soon come”; but this would be in glaring contradiction to 107.
ye should yourselves eat up my treasures and my flocks. If ye were to devour them, recompense would haply be made some day; for just so long should we go up and down the city, pressing our suit and asking back our goods, until all was given back. But now past cure are the woes ye put upon my heart."

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

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

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

* Others render "that lays men at their length."
μή τις μοι κατὰ δήμον Ἀχαιάδων νεμεσθήσῃ,
αἱ κεν ἄτερ σπείρου κεῖται πολλὰ κτεατίσσας.

"Ὡς ἐφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἐνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἴστον,
νύκτας δ' ἀλλύσεκεν, ἐπεὶ δαίδας παραθεῖτο.

ὁς τρίτες μὲν ἐληθε δόλῳ καὶ ἐπειθεῖν Ἀχαιοῦς·
ἀλλ' ὅτε τέτρατον ἤλθεν ἔτος καὶ ἐπῆλυθον ὦραι,
καὶ τότε δή τις έείπε γυναικῶν, η σάφα ἤδη,
καὶ τὴν γ' ἀλλύουσιν ἐφεύρομεν ἀγλάδιν ἴστον.

ὁς το μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης

σοὶ δ' ὥδε μνηστήρες ὑποκρίνονται, ἵν' εἰδῆς

αὐτὸς σῷ θυμῷ, εἰδῶσὶ δὲ πάντες Ἀχαιοί,

μητέρα σὴν ἀπότεμψον, ἀνωχθεὶ δὲ μιν γαμέσσθαι

τῷ ὅτεῷ τε πατήρ κέλεται καὶ ἄνδανει αὐτῇ.

εἴ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον υῖας Ἀχαιῶν,

τὰ φρονεόουσ' ἀνὰ θυμόν, ὃ οἱ πέρι δῶκεν Ἀθήνη

ἐργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς

κέρδεια ὧ', οἱ οὐ πώ τι' ἀκούσειν οὗδὲ παλαιῶν,

τάων αἰ πάρος ἤσαν ἐνπλοκαμῖδες Ἀχαιῶν,

Τυρώ τ' Ἀλκμήνη τε ἐνστέφανός τε Μυκήνη·

τάων οὐ τὸς ὁμοῖα νοήματα Πηνελοπείῃ

ἡδῆ· ἀτὰρ μὲν τοῦτο γ' ἐναίσιμον οὐκ ἐνόσησε.

tόφρα γὰρ οὖν βίοτὸν τε τεθ' καὶ κτήματ' ἐδούται,

όφρα κε κείμη τοῦτον ἔχῃ νόον, ὅν τινά οἱ νῦν

ἐν στῆθεσσι τίθεσθ' θεοί. μέγα μὲν κλέος αὐτῆ

ποιεῖτ', αὐτὰρ σοὶ γε ποθῇν πολέος βιότοιο.

ἡμεῖς δ' οὖτ' ἐπὶ ἔργα πάρος γ' ὑμεν οὔτε πη ἄλλη,

πρὶν γ' αὐτήν γῆμασθαι Ἀχαιῶν ὡς κ' ἑθέλησι.
women in the land should be wroth with me, if he, who had won great possessions, were to lie without a shroud.'

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

45
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα: "’Ἀντίον’, οὐ πως ἔστι δόμων ἀέκουσαν ἀπόσσαι ἦ μ’ ἔτεχ’, ἦ μ’ ἔθρεψε· πατήρ δ’ ἐμὸς ἅλλοθι γαῖνης, ξώει δ’ γ’ ἤ τέθυηκε· κακὸν δέ με πόλλ’ ἀποτίνειν Ἰκαρίῳ, αἰ ’κ’ αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.

ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων δῶσει, ἐπεὶ μήτηρ στυγερᾶς ἀρήσετ’ ἐρινὺς οἴκου ἀπερχομένη· νέμεσις δὲ μοι εξ ἀνθρώπων ἔσσεται’ ὥς οὐ τούτον ἐγὼ ποτε μῦθον ἐνίψω. ὑμέτερος δ’ εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν, ἐξετέ μοι μεγάρων, ἄλλας δ’ ἀλεγύνετε δαῖτας ὑμα κτήματ’ ἔδουτε ἀμειβόμενοι κατὰ οἶκους.

εἰ δ’ ὑμῖν δοκεῖ οὗτοι τόδε λωῖτερον καὶ ἀμεινον ἐμεναὶ, ἀνδρὸς ἐνὸς βίοτον νήπιονον ὀλέσθαι, κεῖτε· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας, αἰ κε ποθὶ Ζεὺς δοσὶ παλίντιτα ἔργα γενέσθαι. νήπιοιοι κεν ἐπεῖτα δόμων ἐντοσθεν ὀλοισθε.’

"Ὁς φάτο Τηλέμαχος, τῷ δ’ αἰετῶ εὐρύσπα Ζεὺς ὠψόθεν ἐκ κορυφῆς ὅρεος προέηκε πέτεσθαι. τῷ δ’ ἔως μὲν ρ’ ἐπέτοτον μετὰ πνοής ἀνέμου πλησίῳ ἀλλήλουσι τιταϊομένῳ πτερύγεσσιν· ἀλλ’ ὡτε δὴ μέσσην ἀγορῆν πολύφημον ἰκέσθην, ἐνθ’ ἐπιδιωθέντε τιναξάσθην πτερὰ πυκνά, ἐς δ’ ἱδέτην πάντων κεφαλᾶς, ὀςσοῦτο δ’ ὀλεθρον· δρυγαμένῳ δ’ ὄνυχεσσι παρείας ἀμφὶ τε δειρᾶς δεξιῶ νηξαν διὰ τ’ οἰκία καὶ πόλιν αὐτῶν.

46
Then wise Telemachus answered him, and said: "Antinous, in no wise may I thrust forth from the house against her will her that bore me and reared me; and, as for my father, he is in some other land, whether he be alive or dead. An evil thing it were for me to pay back a great price to Icarius, as I must, if of my own will I send my mother away. For from her father's hand shall I suffer evil, and heaven will send other ills besides, for my mother as she leaves the house will invoke the dread Avengers; and I shall have blame, too, from men. Therefore will I never speak this word. And for you, if your own heart is wroth hereat, get you forth from my halls and prepare you other feasts, eating your own substance and changing from house to house. But if this seems in your eyes to be a better and more profitable thing, that one man's livelihood should be ruined without atonement, waste ye it. But I will call upon the gods that are forever, if haply Zeus may grant that deeds of requital may be wrought. Without atonement then should ye perish within my halls."

So spoke Telemachus, and in answer Zeus, whose voice is borne afar,\(^1\) sent forth two eagles, flying from on high, from a mountain peak. For a time they flew swift as the blasts of the wind side by side with wings outspread; but when they reached the middle of the many-voiced assembly, then they wheeled about, flapping their wings rapidly, and down on the heads of all they looked, and death was in their glare. Then they tore with their talons one another's cheeks and necks on either side, and darted away to the right across the houses and the city of the men.

\(^1\) The adjective is sometimes rendered "far-seeing."
θάμβησαν δ' ορνιθας, ἐπεὶ ἰδον ὀψθαλμοῖςιν·

155 ὀρμηναν δ' ἀνὰ θυμὸν ἀ περ τελέσθαι ἐμελλον.

tοῖσι δὲ καὶ μετεειπτε γέρων ἡρως Ἀλιθέρσης

Μαστορίδης· ὁ γὰρ οἶδος ὁμηλικὴν ἐκέκαστο

ὁρνιθας γνώναι καὶ ἐναίσιμα μυθήσασθαι·

ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετεειπτε·

160 "Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἰπω·

μυστήριν δὲ μάλιστα πιθανοκρύς τάδε εἰρω·

τοῖσιν γὰρ μέγα πήμα κυλινδεις· οὐ γὰρ Ὁδυσσεὺς

δὴν ἀπάνευθε φίλων δὲν ἐσσεται, ἀλλὰ ποι ἡ

ἐγγὺς ἑων τοίσδεσσι φόνου καὶ κῆρα φυτεύει.

πᾶντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακῶν ἐσται,

165 οἱ νεμόμεσσθ᾽ Ἰθάκην ἐυδεῖελον. ἀλλὰ πολὺ πρὶν

φραζόμεσθ᾽, ως κεν καταπαύσομεν· οὶ δὲ καὶ αὐτοὶ

πανέσθων· καὶ γὰρ σφιν ἀφαρ τὸδε λωίν ἐστιν.

οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ᾽ ἐν εἰδώς·

καὶ γὰρ κείνῳ φημὶ τελευτηθήναι ἀπατντα,

170 ὡς οἱ ἐμυθεόμην, ὅτε Ἡλιον εἰσανέβαινον

Ἅργεῖοι, μετὰ δὲ σφιν ἑβη πολύμητις Ὁδυσσεύς.

φην κακὰ πολλὰ παθόντε, ὀλέσαντ᾽ ἀπο πάντας

ἐταίρους,

ἀγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ

175 οἰκαδ᾽ ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται."

Τὸν δ' αὐτ᾽ Ἔυρύμαχος Πολύβου παίς ἀντίον ἡδα.·

"Ο γέρον, εἰ δ᾽ ἀγε νῦν μαντεύεο σοῖσι τέκεσσιν

οἰκαδ᾽ ἱών, μὴ ποὺ τι κακῶν πάσχωσιν ὅπισσω·

ταῦτα δ᾽ ἐγὼ σὲο πολλὸν ἀμείωνο μαντεύεσθαι·

180 ὀρνιθας δὲ τε πολλοὶ ὑπ᾽ αὐγὰς ἥλιοιο

φοιτῶσ', οὐδὲ τε πάντες ἑναίσιμοι· αὐτὰρ Ὁδυσσεύς
But they were seized with wonder at the birds when their eyes beheld them, and pondered in their hearts on what was to come to pass. Then among them spoke the old lord Halitherses, son of Mastor, for he surpassed all men of his day in knowledge of birds and in uttering words of fate. He with good intent addressed their assembly, and spoke among them:

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

Then Eurymachus, son of Polybus, answered him, and said: "Old man, up now, get thee home and prophesy to thy children, lest haply in days to come they suffer ill. In this matter I am better far than thou to prophesy. Many birds there are that fare to and fro under the rays of the sun, and not all are fateful. As for Odysseus, he has perished far away,
όλετο τῆλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ ὀφελές. οὐκ ἄν τόσσα θεοπροπέων ἀγόρευες,
οὔδὲ κε Τηλέμαχον κεχολωμένον ὃν 'ἀνιεῖς,
οὕν οἶκῳ δῶρον ποτιδέγμενος, αἰ' κε πόρησιν.
Ἤλλα ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἑσταί·
αἰ' κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδῶς
παρφάμενος ἐπέεσσιν ἐποτρύνης χαλεπάνειν,
αὐτῷ μὲν οἱ πρῶτοι ἀνηρέστερον ἑσταί,
πρῆξαι δ' ἐμπῆς οὐ τι δυνήσεται εἶνεκα τὸνδε. 1
σοι δὲ, γέρον, θωήν ἐπιθήσομεν, ἥν κ' ἐνι θυμῷ
τίνοις ἁγχάλλης· χαλεπὸν δὲ τοι ἑσσεται ἄλγος.
Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
μητέρα ἦν ἐς πατρὸς ἁνωγέτω ἁπονέεσσαί·
οἱ δὲ γάμον τεῦξοντι καὶ ἀρτυνέουσιν ἐεδνά
πολλὰ μάλ', ὅσσα έοικε φίλης ἐπὶ παιδός ἑπεθαί.
οὐ γὰρ πρὶν παύσεσθαι οἷομαι νίας Ἀκαίων
μνηστύος ἄργαλέης, ἐπεῖ οὐ τινα δείδιμεν ἐμπῆς,
οὐτ' οὖν Τηλεμάχον μάλα περ πολύμυθον ἔοντα,
οὔτε θεοπροπίθης ἐμπαξόμεθ', ἦν σὺ, γεραιέ,
μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἐτὶ μᾶλλον.
χρήματα δ' αὔτε κακῶς βεβρώσεται, οὔδὲ ποτ' ἱσα
ἐσσεται, ὅφρα κεν ἦ γε διατρίβησιν Ἀκαίωνς
ὁ γάμον' ἥμεις δ' αὐτ ποτιδέγμενοι ἥματα πάντα
εἶνεκα τῆς ἄρετῆς ἐριδαινόμεν, οὔδὲ μετ' ἄλλας
ἐρχόμεθ', ἃς ἐπιεικὲς ὀπυνέμεν ἐστὶν ἐκάστῳ.'
Τὸν δ' αὖ Τηλέμαχος πεπυμένος ἀντίον ηδά;
"Εὐρύμαχ' ἢδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἄγανοι,
ταῦτα μὲν οὖν ὑμέας ἐτί λίσσομαι οὔδ' ἀγορεύων·
ἡδη γὰρ τὰ ἵσαλι θεοὶ καὶ πάντες Ἀκαίοι.

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

Then wise Telemachus answered him: “Eury-
machus and all ye other lordly wooers, in this matter
I entreat you no longer nor speak thereof, for now
the gods know it, and all the Achaeans. But come,
ἀλλ’ ἀγε μοι δῶτε νήα θοήν καὶ εἶκοσ’ ἐταίρους,
οἷς μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
εἰμὶ γὰρ ἐς Σπάρτην¹ τε καὶ ἐς Πύλον ἡμαθόεντα
νόστον πενυσόμενος πατρὸς δὴν οἰχομένου,
ἡν τίς μοι εἶπησι βροτῶν ἢ ὅσαν ἀκούσω
ἐκ Διός, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισιν·
ei méven kev patròs bistòun kal nóston akouúsow,
ἡ τ’ ἄν, τρυχόμενος περ., ἑτε πλαίην ἐνιαυτὸν·
ei dé ke tebýntotos akouúsow mhd’ ét’ éontos,
nosthíasas ἰδ’ ἐπείτα φίλην ἐς πατρίδα γαίαιν
σημά τε οἱ ξεύω καὶ ἐπὶ κτέρεα κτερείξω
πολλὰ μάλ’, ὅσα ἑοικε, καὶ ἀνέρι μητέρα δώσω·”

"Η τοι ὁ γ’ ὡς εἰπὼν κατ’ ἄρ’ ἔξετο, τοῦτο δ’ ἄνέστη
Μέντωρ, ὁς ἡ’ Ὄδυσσης ἀμύμονος ἦν ἑταῖρος,
καὶ οἱ ἵων ἐν νησιᾷ ἐπέτρεπεν οἴκου ἀπαντα,
πείθεσθαι τε γέροντι καὶ ἐμπέδα πάντα φυλάσσειν·
ὁ σφίν ἐν φρονεών ἀγορήσατο καὶ μετέειπεν·

“Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἰπώ·
μὴ τις ἐτὶ πρόφρον ἀγανὸς καὶ ἦπιος ἐστὼ
σκηπτοῦχος βασιλεὺς, μηδὲ φρεσίν αἰσιμα εἰδώς,
ἀλλ’ αἰεὶ χαλεπός τ’ εἶν καὶ αἰσύλα βέζον
ὡς οὗ τις μέμνηται Ὀδυσσῆος θείοιο
λαὸν οἶκων ἀνασσε, πατήρ δ’ ὡς ἦπιος ἦν.
ἀλλ’ ἢ τοι μνηστήρας ἀγήνορας οὗ τι μεγαίρῳ
ἔρδεν ἔργα βίαια-κακορραφίηςι νόοιο·
σφᾶς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαιῶς
οἴκον Ὀδυσσῆος, τὸν δ’ οὐκέτι φασὶ νέεσθαι.
νῦν δ’ ἄλλῳ δῆμῳ νεμεσίζομαι, οἴον ἀπαντες

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

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

“Hearken now to me, men of Ithaca, to the word that I shall say. Never henceforth let sceptred king with a ready heart be kind and gentle, nor let him heed righteousness in his heart, but let him ever be harsh and work unrighteousness, seeing that no one remembers divine Odysseus of the people whose lord he was; yet gentle was he as a father. But of a truth I begrudge not the proud wooers that they work deeds of violence in the evil contrivings of their minds, for it is at the hazard of their own lives that they violently devour the house of Odysseus, who, they say, will no more return. Nay, rather it is with the rest of the folk that I am wroth,
HOMER

"ισθ' ἀνεφ, ἀτάρ οὐ τι καθαπτόμενοι ἐπέεσσι
παύρονς μνηστήρας καταπαύετε1 πολλοὶ ἐόντες."

Τὸν δ᾽ 'Ευνυρόδης Δειώκριτος ἀντίλον ἥδα:
"Μέντορ ἀταρτηρέ, φρένας ἥλιε, ποίον ἐειπες
ἡμέας ὀτρύνων καταπαύεμεν. ἄργαλέον δὲ
ἀνδράσι καὶ πλεόνεσσι μαχῆσασθαί περὶ δαίτι.
εἰ περ γάρ κ᾽ Οδυσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
dαινυμένος κατὰ δώμα ἑν μνηστήρας ἀγανοὺς
ἐξελάσαι μεγάροι μενοινήσειν' εὐὶ θυμῷ,
οὐ κέν οἱ κεχάροιτο γυνῇ, μάλα περὶ χατέουσα,
ἐλθοντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,
εἰ πλεόνεσσι μάχοιτο; 2 σοὶ δ᾽ οὐ κατὰ μοῖραν ἐειπες.
ἀλλ᾽ ἄγε, λαοὶ μὲν σκίδνασθ᾽ ἐπὶ ἔργα ἔκαστος,
tοῦτῳ δ᾽ ὀτρυνεῖ Μέντωρ ὄδὸν ἥδ᾽ 'Ἀλιθέρσης,
οἱ τὲ οἱ ἐξ ἁρχῆς πατρώιοι εἰσιν ἑταῖροι.
ἀλλ᾽ οἶον, καὶ δὴ τὰ καθήμενοι ἀγγελιάων
πεύσεται εἰν 'Ἰθάκη, τελεῖ δ᾽ ὄδὸν οὐ ποτε ταύτην."

"Ὡς ἄρ' ἐφώνησεν, λύσεν δ᾽ ἀγορὴν αἰσθηρῆν.
oἱ μὲν ἄρ᾽ ἐσκίδναντο ἐὰ πρὸς δώμαθ' ἔκαστος,
μνηστήρας δ᾽ ἐς δώματ᾽ ἵσαι θεῖου 'Οδυσῆος.

Τηλέμαχος δ᾽ ἀπάνευθε κιῶν ἐπὶ θίνα θαλάσσης,

χείρας νυφάμενος πολιῆς ἄλος εὐχετ᾽ 'Ἀθήνη."

"Κλῆθί μεν, ὃ χρῖζοις θεὸς ἥλυθες ἡμέτερον δῶ
καὶ μ᾽ ἐν νη ἑκέλευσα ἐπ᾽ ἥροιείδεα πόντου
νόστοιν πενεόμενοι πατρὸς δὴν οἰχομένοιο

1 καταπαύετε Rhianus: κατερύκετε.
2 πλεόνεσσι μάχοιτο: πλέονες οἱ ἐποιτο the scholia (Aristarchus?).

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

Then Leocritus, son of Euenor, answered him: "Mentor, thou mischief-maker,\(^1\) thou wanderer in thy wits, what hast thou said, bidding men make us cease? Nay, it were a hard thing to fight about a feast with men that moreover outnumber you. For if Ithacan Odysseus himself were to come and be eager at heart to drive out from his hall the lordly wooers who are feasting in his house, then should his wife have no joy at his coming, though sorely she longed for him, but right here would he meet a shameful death, if he fought with men that outnumbered him.\(^2\) Thou hast not spoken aright. But come now, ye people, scatter, each one of you to his own lands. As for this fellow, Mentor and Halitherses will speed his journey, for they are friends of his father’s house from of old. But methinks he will long abide here and get his tidings in Ithaca, and never accomplish this journey."

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

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

''Ως ἑφατ' εὐχόμενος, σχεδόθεν δὲ οἱ ἥλθεν Ἀθηνη, Μέντορι εἴδομένη ἦμεν δέμας ἥδὲ καὶ αὐή, καὶ μιν φωνήσασ' ἔπεα πετρόεντα προσήνδα·

''Τηλέμαχ', οὐδ' ὁπιθεὶν κακῶς ἔσσεαι οὐδ' ἀνοήμων, εἰ δὴ τοῖς σοῦ πατρὸς ἐνέστακται μένος ἥ, οἴος κείνος ἔην τελέσαι ἔργον τε ἔπος τε· οὔ τοι ἐπειθ' ἀλή ὀδὸς ἔσσεται οὐδ' ἀτέλεστος. εἰ δ' οὐ κείνον γ' ἐσοὶ γόνος καὶ Πηνελοπείς, οὐ σὲ γ' ἐπεῖτα έσολπτα τελευτήσειν, ἃ μενοινάς. παύροι γάρ τοι πάιδες ὁμοίοι πατρὶ πέλονται, οἱ πλέονες κακίους, παύροι δὲ τε πατρὸς ἀρείους. ἀλλ' ἐπεὶ οὐδ' ὁπιθεὶν κακῶς ἔσσεαι οὐδ' ἀνοήμων, οὐδὲ σε πάγχυ γε μήτις 'Οδυσσῆς προκέλεστεν, ἐλπωρὴ τοι ἐπεῖτα τελευτήσαι τάδε ἔργα.

τῶ νῦν μνηστήρων μὲν ἐὰ βουλὴν τε νόον τε ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι: οὐδὲ τι ἦσασιν θάνατον και κῆρα μέλαιναν, δι' ἵ σφι σχεδὸν ἔστιν, ἐπ' ἦματι πάντας ὄλεσθαι. σοι δ' ὀδὸς οὐκέτι δηρὸν ἀπέσσεται ἢν σὺ μενοινάς·

τοῖς γάρ τοι ἔταιροι ἐγὼ πατρώιος εἶμι, ἃς τοι νήθα θοῦν στελέω καλ ἄμ ἕψομαι αὐτός. ἀλλὰ σὺ μὲν πρὸς δώματ' Ἰον μνηστήρου ὁμίλει, ὠπλισσόν τ' ἦμα καὶ ἄγγεσιν ἄρσον ἀπατά, οἰνον ἐν ἀμφιφορεῦσι, καὶ ἀλφίτα, μυελὸν ἀνδρῶν, δέρμασιν ἐν πυκνοῖσιν: ἐγὼ δ' ἄνδημον ἔταιρος αἰτ' ἐθελοντήρας συλλέξομαι. εἰσὶ δὲ νῆς πολλαὶ ἐν ἀμφιάλω Ἰδαί, νέαι ἤδ' παλαιῶν τὰῶν μὲν τοι ἐγὼν ἐπιώψομαι ἢ τις ἀρίστη, ἣκα δ' ἐφοπλίσσαντες εὐήσομεν εὐρεὶ πόντῳ.''

56
long been gone. Lo, all this the Achaeans hinder, but the wooers most of all in their evil insolence."

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

"Telemachus, neither hereafter shalt thou be a base man or a witless, if aught of thy father's goodly spirit has been instilled into thee, such a man was he to fulfil both deed and word. So then shall this journey of thine be neither vain nor unfulfilled. But if thou art not the son of him and of Penelope, then I have no hope that thou wilt accomplish thy desire. Few sons indeed are like their fathers; most are worse, few better than their fathers. But since neither hereafter shalt thou be a base man or a witless, nor has the wisdom of Odysseus wholly failed thee, there is therefore hope that thou wilt accomplish this work. Now then let be the will and counsel of the wooers—fools, for they are in no wise either prudent or just, nor do they know aught of death or black fate, which verily is near at hand for them, that they shall all perish in a day. But for thyself, the journey on which thy heart is set shall not be long delayed, so true a friend of thy father's house am I, who will equip for thee a swift ship, and myself go with thee. But go thou now to the house and join the company of the wooers; make ready stores, and bestow all in vessels—wine in jars, and barley meal, the marrow of men, in stout skins;—but I, going through the town, will quickly gather comrades that go willingly. And ships there are full many in sea-girt Ithaca, both new and old; of these will I choose out for thee the one that is best, and quickly will we make her ready and launch her on the broad deep."
'Ως φάτ' 'Αθηναίη κούρη Διός· οὔδ' ἀρ' ἔτι δήν Ἡμέρας φανεροὶ τειχῶνες, ἐπεὶ θεοῦ ἔκλυνεν αὐλήν. βῇ δ' ἑναὶ πρὸς δῶμα, φίλου τετημένος ἥτορ, εὑρε δ' ἀρα μνηστήρας ἀγήνορας ἐν μεγάροισιν, αὖγας ἀνιεμένους σίάλους θ' εὑοντας ἐν αὐλή. Ἀντίνοος δ' ἴθις γελάσας καὶ Ἡμέρας ὑποτεύκα, ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔτος τ' ἔφατ' ἢκ τ' ὄνομαζε.

"Τηλέμαχ' ὑπαγόρῃ, μένος ἀσχετε, μητί τοι ἀλλο ἐν στήθεσιν κακοῦ μελέτῳ ἔργον τε ἔτος τε, ἀλλά μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ. ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοι, νῆα καὶ ἐξαιτίας ἔρετας, ἦνα θᾶσσον ῥημαῖ ἐς Πύλον ἡγαθένη μετ' ἀγανοῦ πατρὸς ἀκοήν."  

Τὸν δ' αὐ Τηλέμαχος πεπυμένος ἀντίον ηῦδα· "Ἀντίνο', οὐ πως ἑστιν ὑπερφιάλουσι μεθ' ὕμιν δαίμωνθαί τ' ἀκέοντα2 καὶ εὐφραίνεσθαι ἐκήλουν. ἢ οὐχ ἄλις ὡς τὸ πάροιθεν ἑκείρετε πολλα καὶ ἐσθια κτήματ' ἐμά, μνηστήρες, ἐγὼ δ' ἔτι νῆπιος ἦ; νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἀλλων μύθον ἄκονων πυσθάνομαι, καὶ δὴ μοι ἄξεται ἐνδοθ θυμός, πειρήσω, ὡς κ' ὕμιμι κακὰς ἐπὶ κηρὰς ἥλω, ἦ γ' Πύλους ἐλθὼν, ἢ αὐτοῦ τάδ' ἐνι δήμω. εἴμι μὲν, οὖν ἄλιθ ὅδος ἐσσεται ἣν ἄγορεύω, ἐμπορος, οὐ γὰρ νῦς ἐπήβολος οὐδ' ἐρετῶν γίγνωμαι· ὡς νῦ που ὕμιμν ἐξίσατο κέρδιον εἶναι."  

"Ἡ ρα, καὶ ἐκ χειρὸς χειρὰ σπάσατ' Ἀντινόοιο ἰεία· μνηστήρες δὲ ὅμον κάτα δαίτα πένοντο.3

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

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1 The verb ὄνομαζε is most commonly, as here, followed by the name of the person addressed, or by something

58
So spoke Athene, daughter of Zeus, nor did Tele-
machus tarry long after he had heard the voice of
the goddess, but went his way to the house, his
heart heavy within him. He found there the proud
wooers in the halls, flaying goats and singeing swine
in the court. And Antinous with a laugh came
straight to Telemachus, and clasped his hand, and
spoke, and addressed him:

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

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

He spoke, and snatched his hand from the hand
of Antinous without more ado, and the wooers were
busy with the feast throughout the hall. They

equivalent to it. In a number of passages, however, the
word is freely used, and it has seemed best to adopt a rendering which suits all, or nearly all, cases.
οι δ' ἐπελώβευον καὶ ἐκερτόμευον ἐπέέσσιν.

"Ἡ μάλα Τηλέμαχος φόνον ἦμιν μερμηρίζει. 325

ἡ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος

ἡ δ' ὑπὸ καὶ Σπάρτηθεν, ἔπει νῦ περ ἵται αἶνως

ἡ καὶ εἰς ἊΕφύρην ἐθέλει, πίειραν ἄρουραν,

ἐλθεῖν, ὁφρ' ἐνθέν θυμοφόρα φάρμακ' ἐνείκη,

ἐν δὲ βάλῃ κρητήρι καὶ ἧμεας πάντας ὀδέσσῃ." 330

"Αλλος δ' αὖτ' εἴπεσκε νέων ὑπερηνορεύσων. "Τίς δ' οἶδ', εἰ κε καὶ αὐτὸς ἵδιν κοίλης ἐπὶ νηὸς

τίλε φίλων ἀποληται ἀλόμενος ὡς περ Ὄδυσσεὺς; 335

οὔτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν

κτήματα γάρ καὶ πάντα δασαίμεθα, οἰκία δ' αὖτε

tοῦτον μητέρι δοίμεν ἔχειν ἥδ' ὃς τις ὅπυροι." 340

"Ὡς φῶν, δ' ὕψοροφον θάλαμον κατεβήσετο πατρὸς

εὐρύν, ὃθι νητὸς χρυσὸς καὶ χαλκὸς ἐκεῖτο-

ἐσθής τ' ἐν χηλοῦσιν ἅλις τ' ἐνῶδες ἐλαίον. 345

ἐν δὲ πίθοι οἶνοι παλαιοὶ ἡδυπότοιο

ἐστάσαν, ἀκρητὸν θείον ποτὸν ἐντὸς ἐχοντες,

ἐξεῖσι ποτὶ τοίχων ἄρηρτας, εἰ ποτ' Ὄδυσσεὺς

οἶκαδε νοστήσεις καὶ ἄλγεα πολλὰ μογήσας.

κλησταὶ δ' ἐπέσαν σανίδες πυκνῶς ἀραρυῖαι,

δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἰμαρ

ἐσχ', ἥ πάντ' ἐφύλασσε νῦν πολυϊδρείησιν, 350

Εὐρύκλει', Ὤπος θυγάτηρ Πεισηνορίδαο.

τὴν τότε Τηλέμαχος προσέφη θαλαμώνδε καλέσσας·

"Μαί", ἀγε δ' ἐγὼ ὁδοὺν ἐν ἀμφιφορεῖσιν ἀφυσσουν

ἥδιν, ὅτις μετὰ τὸν λαρώτατος ὑπὸ φυλάσσεις

κείνου ὀιομένη τὸν κάμμορον, εἰ ποθεν ἐλθοι

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

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

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

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

"Nurse, draw me off wine in jars, sweet wine that is the choicest next to that which thou guardest ever thinking upon that ill-fated one, if haply Zeus-born Odysseus may come I know not whence, having
HOMER

dιογενῆς Ὅδυσεύς θάνατον καὶ κήρας ἀλύξας.
δώδεκα δ' ἐμπλησόταν καὶ πῶμασιν ἄρσον ἀπαντας.
ἐν δὲ μοι ἀλφίτα χεύον ἐυρραφέεσσι δοροῖσιν·
εἰκοσι δ' ἐστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355
αὐτῇ δ' οὐθέν τὰ δ' ἀθρόα πάντα τετύχθω·
ἐσπέριοι γὰρ ἔγων αἱρήσομαι, ὅποτε κεν δὴ
μῆτηρ εἰς ὑπερφ' ἀναβῇ κοῖτον τε μέδηται.
εἰμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθδέντα
νόστον πευσόμενος πατρὸς φίλου, ἢν που ἀκούσω." 360

"Ὡς φάτο, κῶκυσεν δὲ φίλη τροφὸς Ἕυρυκλεια,
καὶ ρ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
"Τίπτε δέ του, φίλε τέκνου, ἐνὶ φρεσὶ τοῦτο νόημα
ἐπλετο; π' δ' ἔθελεις ἴέναι πολλὴν ἐπὶ γαίαν
μοῦνος ἔως ἀγαπητός; ο' δ' ὀλετο τηλόθι πάτρης
dιογενῆς Ὅδυσεύς ἀλλογνώτῳ ἐνὶ δήμῳ.
οὶ δὲ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὑπίσσω,
ὡς κε δόλῳ φθίης, τάδε δ' αὐτοὶ πάντα δᾶσονται.
ἀλλὰ μὲν' αὐθ' ἐπὶ σοίσι καθήμενος' οὐδὲ τί σε χρή
πῶντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι." 365

Τὴν δ' αὐτῇ Τηλέμαχος πεπνυμένος ἀντίον ἡῦδα·
"Θάρσει, μαί', ἔπει οὐ τοι ἄνεν θεοῦ ἢδε γε βουλή.
ἀλλ' ὁμοσον μὴ μητρὶ φίλη τάδε μυθήσασθαι,
πρὶν γ' ὅτ' ἂν ἐνυδεκάτη τε δυωδεκάτη τε γέννηται,
ἡ αὐτήν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375
ὡς ἂν μὴ κλαίονσα κατὰ χρόα καλὸν ἰάπτῃ.

"Ὡς ἄρ' ἐφη, γρῆνς δὲ θεῶν μέγαν ὄρκον ἀπώμυν.
αὐτὰρ ἔπει ρ' ὠμοσέν τε τελεύτησεν τε τὸν ὄρκον,
αὐτίκ' ἔπειτά οἰ όινον ἐν ἀμφιφορέοις ἀφυσεν,

62
escaped from death and the fates. Fill twelve jars and fit them all with covers, and pour me barley meal into well-sewn skins, and let there be twenty measures of ground barley meal. But keep knowledge hereof to thyself, and have all these things brought together; for at evening I will fetch them, when my mother goes to her upper chamber and bethinks her of her rest. For I am going to Sparta and to sandy Pylos to seek tidings of the return of my dear father, if haply I may hear any.”

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

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

So he spoke, and the old woman swore a great oath by the gods to say naught. But when she had sworn and made an end of the oath, straightway she drew for him wine in jars, and poured barley meal
εν δὲ οἱ ἁλφίτα χεύεν ἐυρραφέεσσι δοροῖσιν. Ὁ ἡλεμάχος δὲ ἐσ δόματ' ἱὼν μνηστήρσιν ὀμίλει.

"Ενθ' αὐτ' ἀλλ' ἐνόησε θεά, γαλακώπις Ἀθήνη.

Τηλεμάχῳ ἐικούσι κατὰ πτόλιν ὄχετο πάντη,
καὶ ρα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον,
ἐσπερίους δ' ἔπει νῆα θοῆν ἀγέρεσθαι ἀνώγει.

ἡ δ' αὐτῇ Φρονίου Νοήμονα φαίδιμον νῦν
ὕτε νῆα θοῆν' ὁ δὲ οἱ πρόφρων ὑπέδεκτο.

Δύσετο τ' ἡλίος σκιώντο τε πᾶσαι ἄγνιαι,
καὶ τότε νῆα θοῆν ἄλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ
ὅπλ' ἐτίθει, τά τε νῆες ἐνόσελμοι φορέουσι.

στήσε δ' ἔπ' ἐσχατῇ λιμένος, περὶ δ' ἐσθόλοι ἑταῖροι
ἀθρόοι ἤγερέθουσιν. θεὰ δ' ὤτρυμεν ἐκαστον.

"Ενθ' αὐτ' ἀλλ' ἐνόησε θεά, γαλακώπις Ἀθήνη.

βὴ ρ' ἴέναι πρὸς δόματ' Ὄδυσσῆος Θεόιοι
ἐνθα μνηστήρεσσιν ἐτὶ γλυκὺν ὑπνὸν ἔχειν,
πλάξε δὲ πίνοντας, χειρῶν δ' ἐκβάλλε κύπελλα.
οἱ δ' εὔδειν ὀργυντο κατὰ πτόλιν, οὐδ' ἀρ' ἔτι δὴν
ἡτ', ἔπει σφισιν ὑπνος ἐτὶ βλεφάροις ἐπιπτεν.

αὐτὰρ Τηλέμαχον προσέφη γαλακώπις Ἀθήνη
ἐκπροκαλεσσάμενη μεγάρων ἐν ναιεταόντων,
Μέντορι εἰδομενή ἢμεν δέμας ἢδὲ καὶ αὐδὴν.

"Τηλέμαχ', ἡδὴ μὲν τοι ἐνυκηµιδὲς ἑταῖροι
ἡτ' ἐπήρετοι τὴν σὴν ποτιδέγεμενοι ὀρμὴν
ἀλλ' ἱσομεν, μὴ δὴθὰ διαιτρίβωμεν ὕδοιο."
into well-sewn skins; and Telemachus went to the hall and joined the company of the wooers.

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

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

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

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

So saying, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. Now when they had come down to the ship and to
εὐρον ἐπευτ’ ἐπὶ θυίᾳ κάρη κομώντας ἐταῖρους.
τοῖσι δὲ καὶ μετέειφ’ ἱερὴ ἣς Τηλεμάχου:

“Δεῦτε, φίλοι, ἢ τοια δεῖνα χάρῳ ἢδη ἄθρο’ ἐνὶ μεγάρῳ. μήτηρ δ’ ἐμῇ οὐ τι πέπνυσται, οὐδ’ ἄλλαι δμωάι, μία δ’ οἶχ μῦθον ἀκούσεις.”

“Οὕς ἀρα φωνήσας ἡγήσατο, τολ δ’ ἄμ’ ἐποντο. οἱ δ’ ἀρα πάντα φέροντες εὐσέβεμω ἐπὶ νηὶ κάθεσαν, ὡς ἐκέλευσεν 'Οδυσσῆος φίλος νίος.

ἀν δ’ ἀρα Τηλέμαχος νηὸς βαίν’, ἢρχε δ’ Ἀθήνη, νηὶ δ’ ἐμὶ προμή κατ’ ἄρ’ ἐξετο. ἀγχι δ’ ἄρ’ αὐτῆς ἐξετο Τηλέμαχος. τολ δὲ προμῆσι’ ἐλυσαν,

ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κλησί καθίζον.

τοῖσιν δ’ ἵκμενον οὖρον ἕι γλαυκώπτις Ἀθήνη, ἀκραῇ Ζέφυρον, κελάδουτ’ ἐπὶ οἴνοπα πόντοιν. Τηλέμαχος δ’ ἑτάροισιν ἐποτρύνας ἐκέλευσεν ὀπλων ἀπτεσθαί τολ δ’ ὀτρύνοντος ἀκούσαν.

ιστὸν δ’ εἰλάτινον κοῖλης ἑντοσθε μεσόδμης στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἐδησαν, ἔλκον δ’ ἴστια λευκὰ ἑνστρέπτοισι βοεῦσιν.

ἐπρησεν δ’ ἀνεμος μέσον ἱστίον, ἀμφὶ δὲ κῦμα στείρῃ πορφύρεον μεγάλ’ ἰαχε νηὸς ἴοὺσης· ἥ δ’ ἔδεεν κατὰ κῦμα διαπρῆσονσα κέλευθον.

δησάμενοι δ’ ἅρα ὅπλα θοὴν ἀνὰ νηὰ μέλαιναν στηῖσαντο κρητῆρας ἐπιστεφέας οὐνοο, λεῖβον δ’ ἀθανάτοισι θεοὶς αἰειγενέτησιν, ἐκ πάντων δὲ μάλιστα Δίὸς γλαυκόπτιδι κούρη.

παννυχία μὲν ᾗ τ’ ἤ γε καὶ ἤδ’ πεῖρε κέλευθον.

1 It is hard to determine with exactness to what extent the original meaning “strong” survives in the uses of ἱερὸς.
the sea, they found on the shore their long-haired comrades, and the strong and mighty\(^1\) Telemachus spoke among them:

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

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

It may be that in ῤεφ ἵσ and ῤεφ ἅνος (vii. 167) we should see a reference to the sanctity attaching to royal station.
'Ἡλίος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην, οὐρανὸν ἐς πολύχαλκον, ἵν ἀθανάτοις φαείνοι καὶ θυντοίς βροτοῖσιν ἐπὶ ξείδωρον ἄρουραν· οἱ δὲ Πύλοι, Νηλῆος ἐυκτίμενον πτολεόθρον, ἦσον· τό ὁ ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζουν, ταύρους παμμέλανας, ἐνοσίχθουν κυανοχάιτη. ἐννέα δ' ἐδραὶ ἐσαν, πεντακόσιοι δ' ἐν ἐκάστῃ ἱματο καὶ προύχοντο ἐκάστοθι ἐννέα ταύρους. εὐθ' οἱ σπλάγχνα πάσαντο, θεῶ δ' ἐπὶ μηρὶ ἐκαῖον, οἱ δ' ίθὺς κατάγοντο ἵδ' ἰστία νηὸς ἐίσης στείλαν ἀείραντες, τὴν δ' φώμισαν, ἐκ δ' ἔβαν αὐτοὶ· ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἥρχε δ' Ἁθήνη. τὸν προτέρη προσέειπε θεά, γλαυκώπις Ἁθήνη·

"Τηλέμαχ', οὐ μὲν σε χρή ἔτ' αἴδοὺς, οὐδ' ἥβαιον· τούνεκα γὰρ καὶ πόντου ἐπέτλωσ, ὅφρα πῦθηαι πατρός, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπευ. ἀλλ' ἄγε νῦν ίθὺς κή Νέστορος ἱπποδάμου· εἴδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε. λίσσεσθαι δὲ μιν αὐτός, ὅπως νημερτέα εἶπη· ψεῦδος δ' οὐκ ἐρεῖ· μάλα γὰρ πεπνυμένος ἐστὶ."
BOOK III

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

"Telemachus, no longer hast thou need to feel shame, no, not a whit. For to this end hast thou sailed over the sea, that thou mightest seek tidings of thy father,—where the earth covered him, and what fate he met. But come now, go straightway to Nestor, tamer of horses; let us learn what counsel he keepeth hid in his breast. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed."
Τὴν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡδα
"Μέντορ, πῶς τ' ἀρ' ἰω; πῶς τ' ἀρ προσπτύξομαι
 αὐτοῦ;
οὐδὲ τί πω μύθοις πεπείρημαι πυκνοῦσιν
 αἴδως δ' αὐ νέον ἄνδρα γεραίτερον ἐξερέεσθαι."
Τὸν δ' αὔτε προσέειπε θεά, γλαυκώπις 'Αθήνη
"Τηλέμαχ', ἀλλα μὲν αὐτὸς ἐνὶ φρεαί σήσι νοήσεις,
ἀλλὰ δὲ καὶ δαίμων ὑποθήσεται' οὔ γὰρ ὅϊ
οὐ σε θεῶν ἀékητι γενέσθαι τε τραφέμεν τε."
"Ὡς ἀρὰ φωνήσαο' ἕγησατο Παλλὰς 'Αθήνη
καρπάλμως: ὃ δ' ἐπείτα μετ' ἱχνία βαίνε θεόδ.
ἐξον δ' ἐς Πυλών ἄνδρων ἄγυρτι τε καὶ ἐδραῖ,
ἐνθ' ἀρα Νέστωρ ἥστο σὺν νιάσιν, ἀμφὶ δ' ἐtauροι
dαιτ' ἐντυνόμενοι κρέα τ' ὦπτων ἀλλὰ τ' ἐπειρον.
οἱ δ' ὡς οὖν ξείνους ἰδον, ἀθρόου ἥλθον ἄπαντες,
χεραίν τ' ἥπτάςοντο καὶ ἐδριάσσαθαι ἀνώγον.
πρῶτος Νεστόρίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφότερον ἔλε χεῖρα καὶ ἰδρυσεν παρὰ δαιτά
κώσιν ἐν μαλακοῖσιν ἐπὶ ψαμάθους ἀλίσσων
πάρ τε κασιγνητῷ Θρασυμῆδεί καὶ πατέρι αὐ.
dῶκε δ' ἀρα σπλάγχνων μοίρας, ἐν δ' οἴνων ἔχειν
χρυσείω δέπαι: δειδισκόμενος δὲ προσηύδα
Παλλᾶδ' 'Αθηναίην κούρην Δίὸς αἰγιόχου.
"Εὗχεο νῦν, ὦ ξεῖνε, Ποσειδάωνί ἀνακτή
τοῦ γὰρ καὶ δαίτης ἡμτήσατε δεῦρο μολόντες.
αὐτάρ ἐπὴν σπείσης τε καὶ εὔξεαι, ἥθεμες ἐστί,
δός καὶ τούτω ἐπείτα δέπαις μελιηδεος οἴνων
σπείσαι, ἐπεὶ καὶ τούτων ὠνομαί ἄθανάτοισιν
εὐχεσθαι πάντες δὲ θεῶν χατέουσ' ἀνθρωποί.
ἀλλὰ νεώτερος ἐστιν, ὁμηλλίκη δ' ἐμοὶ αὐτῷ
tούνεκα σοί προτέρῳ δώσῳ χρύσειον ἂλεισον."
Then wise Telemachus answered her: "Mentor, how shall I go, and how shall I greet him? I am as yet all unversed in subtle speech, and moreover a young man has shame to question an elder."

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

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

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

"Κλύθι, Ποσείδαον γαϊήσχε, μηδὲ μεγήρης
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.
Νέστορι μὲν πρώτιστα καὶ νιάσι κύδος ὅπαξε,
αὐτὰρ ἔπειτ’ ἀλλοισι δίδου χαρίσσαν ἀμοιβὴν
σύμπασιν Πυλίοισιν ἀγακλειτῆ ἐκατόμβης.
δὸς δ’ ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,
οὕνεκα δὲν ἱκόμεσθα θοῇ σὺν νῆ μελαίνῃ."

"Ως ἄρ’ ἔπειτ’ ἥρατο καὶ αὐτὴ πάντα τελεύτα.
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον·
ὡς δ’ αὐτῶς ἥρατο Ὀδυσσῆς φίλος νῦς.
oὶ δ’ ἔπει ὡπτησαν κρε’ ὑπέρτερα καὶ ἐρύσαντο,
μοῖρας δασσάμενοι δαίννυντ’ ἐρικυδέα δαῖτα.
αὐτὰρ ἔπει πόσιος καὶ ἐδητύος ἐξ ἔρων ἐντο,
τοῖς ἄρα μύθων ἦρχε Γερήνης ὑπότα Νέστωρ·

"Νῦν δὴ κάλλιον ἐστὶ μεταλλήσαι καὶ ἐρέσθαι
ξείνους, οἱ τινὲς εἰσιν, ἔπει τάρπησαν ἔδωδὴς.
ὡς εἰσιν, τίνες ἔστε; πόθεν πλεῖθ’ ύγρὰ κέλευθα;
هة κατά πρῆζων ἡ μαψιδίως ἀλάλησθε
οίᾳ τε ληστῆρες ὑπείρ ἄλα, τοί τ’ ἀλώνυται
ψυχὰς παρθέμενοι κακῶν ἀλλοδαποῖσι φέροντες;"

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

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

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

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

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

1 Others, "double cup," i.e. shaped like an hour-glass.
2 The precise meaning of this epithet is quite unknown.
HOMER

οἵ, ἵνα μίν περὶ πατρός ἀποιχομένου έροιτο ἢδίν μίν κλέος ἐσθλόν ἐν ἀνθρώποισιν ἔχησιν. 1

" Ω Νέστωρ Νηλημάδη, μέγα κύδος 'Αχαίων, εἴρεαι ὀπτῶθεν εἴμεν· ἐγὼ δέ κε τοι καταλέξω. ἡμεῖς εἰς Ἰθάκης ὑπονήσιον εἰλήλουθμεν· πρήξις δ’ ἦδ’ ἰδίη, οὐ δήμοι, ἢν ἀγορεύω.

πατρός ἐμοὶ κλέος εὐρὶ μετέρχομαι, ἢν ποὺ ἀκούσω, δίον 'Οδυσσήος παλαιόφρονος, ὅν ποτὲ φασί σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλατάξαι.

ἀλλοὺς μὲν γὰρ πάντας, ὅσοι Τρώσιν πολέμιζον, πευθόμεθ', ἧχι ἐκαστὸς ἀπώλετο λυγρὸ ὀλέθρω, κεῖνον δ’ αὖ καὶ ὀλεθρὸν ἀπευθέα θήκε Κρονών.

οὐ γὰρ τὶς δύναται σάφα εἰπέμεν ὁππόθ’ ὀλολεῖν, εἴθ’ ὁ γ’ ἐπ’ ἠπείρου δάμη ἄνδράσι δυσμενέσσιν, εἰτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης τούνεκα νῦν τὰ σὰ γούναθ’ ἰκάνομαι, αἱ κ’ ἐθέλησθα κεῖνον λυγρὸν ὀλεθρὸν ἐνισπεῖν, εἰ ποὺ ὀπωπὰς ὀφθαλμοῖς τεοίσιν ἡ ἀλλοῦ μύθου ἀκούσας πλαζομένου. πέρι γὰρ μῖν ὀἰξυρὸν τέκε μῆτηρ.

μηδὲ τί μ’ αἰδώμενος μειλίσσει μηδ’ ἐλεαίρων, ἀλλ’ εὖ μοι καταλέξον ὁποῖς ἤντησας ὁπωτῆς. λίσομαι, εἰ ποτὲ τοῖς τι πατήρ ἐμός, ἐσθλὸς 'Οδυσσεύς, ἦ ἐπος ἥτιν ἐγὼ ὑποστὰς ἐξετέλεσσε δήμῳ ἐν τῷ Τρώων, ὅθι πάσχετε πῆματ’ Ἠχαίων, τῶν νῦν μοι μνῆσαι, καὶ μοι νημερτές ἐνίσπει.

Τὸν δ’ ἡμεῖς βείς ἐπείτα Γερήνιος ἦπεῖτα Νέστωρ· " Ω φίλ’, ἐπεί μ’ ἐμνησας ὀιξύος, ἢν ἐν ἐκεῖνῳ δήμῳ ἀνέτηλημεν μένος ἀσχετοί νῖς Ἠχαίων,

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

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

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

\(^1\) Or, "from some other wanderer."
ἡμὲν ὅσα ξύν νησίν ἐπὶ ἱεροειδέα πόντων
πλαξόμενοι κατὰ λνίδ', ὅπη ἀρξεῖν Ἀχιλλεύς,
ἥδ' ὅσα καὶ περὶ ἀστυ μέγα Πριάμου ἄνακτος
μαρνάμεθ'. ἐνθὰ δ' ἐπειτὰ κατεκτάθεν ὅσοι ἄριστοι.
ἐνθὰ μὲν Αἰας κεῖται ἄρησος, ἐνθὰ δ' Ἀχιλλεύς,
ἐνθὰ δὲ Πάτροκλος, θεοφίν μῆστωρ ἀτάλαντος,
ἐνθὰ δ' ἐμὸς φίλος νῖός, ἀμα κρατερὸς καὶ ἄμφων,
'Αντίλοχος, περὶ μὲν θείειν ταχὺς ἥδε μαχητῆς·
ἀλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τῆς κεν ἐκεῖνα
πάντα γε μυθήσατο καταβικτών ἀνθρώπων;
οὔ' εἰ πεντάτετες γε καὶ ἐξάτετες παραμίμων
ἐξερέουσι ὅσα κεῖθi πάθον κακὰ δίοι Ἀχαιοὶ·
πρὶν κεν ἄνιηθες σὴν πατρίδα γαῖαν ἵκοιο.

ἐινάτες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέπωντες
παντοίοιι δόλοις, μόνης δ' ἐτέλεσε Κρονίων.
ἐνθ' οὔ τις ποτε μὴτιν ὀμοιωθῆμεναι ἀντὶ ἂν

ἡθελ', ἐπεὶ μᾶλα πολλὸν ἐνίκα δίος Ὅδυσσεύς
παντοίοιι δόλοις, πάτηρ τεὸς, εἰ ἐτεὸν γε
κείνου ἐκγυνός ἐσον 'σέβας μ' ἔχει εἰσορόωνα.

ἡ τοι γάρ μῆθοι γε ἐσίκκοτες, οὔδε κε φαίνης
ἀνδρα νεότερον ὤδε ἐνικότα μυθήσασθαι.

ἐνθ' ἢ τοι ἢσος μὲν ἐγὼ καὶ δίος 'Οδυσσεύς
οὔτε ποτ' εἶν ἁγορὴ δίχ' ἐβάζομεν οὔτ' εἶν βουλὴ,
ἀλλ' ἐνα θυμὸν ἐχοντε νῷ καὶ ἐπίφρονι βουλὴ
φραζόμεθ' Ἀργείοισιν ὅπως Ὠχ' ἄριστα γένοιτο.

αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰτήν,
βῆμεν δ' ἐν νήσισι, θεὸς δ' ἐκέδασεν Ἀχαιῶς,'1
καὶ τότε δή Ζεὺς λυγρὸν ἐνὶ φρεσὶ μήδετο νόστον
Αργείοις, ἐπεὶ οὗ τι νοήμονες οὐδὲ δίκαιοι

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1 Line 131, though found in the MSS., is out of harmony with what follows. It may have been interpolated from xiii. 317, where it is in place.
sons of the Achaeans, unrestrained in daring,—all that we endured on shipboard, as we roamed after booty over the misty deep whithersoever Achilles led; and all our fightings around the great city of king Priam;—lo, there all our best were slain. There lies warlike Aias, there Achilles, there Patroclus, the peer of the gods in counsel; and there my own dear son, strong alike and peerless, Antilochus, pre-eminent in speed of foot and as a warrior. Aye, and many other ills we suffered besides these; who of mortal men could tell them all? Nay, if for five years' space or six years' space thou wert to abide here, and ask of all the woes which the goodly Achaeans endured there, thou wouldst grow weary ere the end and get thee back to thy native land. For nine years' space were we busied plotting their ruin with all manner of wiles; and hardly did the son of Cronos bring it to pass. There no man ventured to vie with him in counsel, since goodly Odysseus far excelled in all manner of wiles,—thy father, if indeed thou art his son. Amazement holds me as I look on thee, for verily thy speech is like his; nor would one think that a younger man would speak so like him. Now all the time that we were there goodly Odysseus and I never spoke at variance either in the assembly or in the council, but being of one mind advised the Argives with wisdom and shrewd counsel how all might be for the best. But when we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaeans, then, even then, Zeus planned in his heart a woeful return for the Argives, for in no wise prudent or just were all.
πάντες ἦσαν· τῶν σφεων πολέες κακῶν οίτον ἐπέστοι
μῶσις εἰς ὀλοίς γλαυκώπτιδος ὀβριμοπάτρης,
hydrate Ἀτρείδησι μετ' ἀμφοτέροις ἐθηκε.
tῶ δὲ καλεσσαμένω ἄγορῃ ἐς πάντας Ἀχαίοις,
μᾶς, ἀτὰρ οὐ κατὰ κόσμον, ἡς ἠλιον καταδύντα,
oi δ' ἠλθον οἰνῳ βεβαρητές ὑπὲ Ἀχαῖον,
μῦθον μυθείσθην, τοῦ εἶνεκα λαὸν ἀγείραν.
ἔνθ' ἤ τοι Μενέλαος ἀνώγει πάντας Ἀχαίοις
νόστον μυμήσκεσθαι ἐπ' εὐρέα νῶτα βαλάσσης,
oi' Ἀγαμέμνονι πάμπαν ἐθυμαν· βούλετο γὰρ ὡς
λαὸν ἐρυκακέειν ἔξαι θ' ἱερᾶς ἐκατόμβας,
ὡς τὸν Ἀθηναίης δεινὸν χόλων ἔμακεσιτο,
νῆπιοι, οὐδὲ τὸ ἱδη, ὃ οὐ πείσεσθαι ἐμελλέν·
οὐ γὰρ τ' αἵμα θεῶν τρέπεται νόος αἰεν ἑόντων.
ὡς τὸ μὲν χαλεποίσιν ἀμείβομένω ἐπέεσσιν
ἐστασαν· οἱ δ' ἀνόρουσαν ἐνκυνήμιδες Ἀχαιοὶ
ἡχὴ θεσπεσίη, δίχα δ' σφισιν ἠμαν βουλή.
νῦκτα μὲν ἀέσαμεν χαλεπτὰ φρεσὶν ὀρμαίνοντες
ἀλλήλοις· ἐπὶ γὰρ Ζεὺς ἠρτυν πῆμα κακοῖον·
ἡῶθεν δ' οἱ μὲν νέας ἐλκομεν εἰς ἀλά δῖαν
κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.
ἡμίσες δ' ἀρα λαοὶ ἐρητύνοντο μένοντες
αὖθι παρ' Ἀτρείδη Ἀγαμέμνονι, ποιμένι λαῶν·
ἡμίσες δ' ἀναβάντες ἐλαύνομεν· αἱ δ' μᾶλ' ὅκα
ἐπλεον, ἐστόρεσεν δὲ θεῶς μεγακῆτα πόντων.
ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεότινιν, 155
οἰκαδε ἱέμενοι· Ζεὺς δ' οὐ πτὸ μῆδετο νόστον,
σχέτλιος, ὃς ἤ' ἐριν ὄρσε κακὴν ὑπὶ δεύτερον αὐτις.
oi μὲν ἀποστρέψαντες ἐβαν νέας ἀμφιελίσσας
78
Wherefore many of them met an evil fate through the fell wrath of the flashing-eyed goddess, the daughter of the mighty sire, for she caused strife between the two sons of Atreus. Now these two called to an assembly all the Achaeans, recklessly and in no due order, at set of sun—and they came heavy with wine, the sons of the Achaeans,—and they spoke their word, and told wherefore they had gathered the host together. Then in truth Menelaus bade all the Achaeans think of their return over the broad back of the sea, but in no wise did he please Agamemnon, for he was fain to hold back the host and to offer holy hecatombs, that he might appease the dread wrath of Athene,—fool! nor knew he this, that with her was to be no hearkening; for the mind of the gods that are forever is not quickly turned. So these two stood bandying harsh words; but the well-greaved Achaeans sprang up with a wondrous din, and two-fold plans found favour with them. That night we rested, each side pondering hard thoughts against the other, for Zeus was bringing upon us an evil doom, but in the morning some of us launched our ships upon the bright sea, and put on board our goods and the low-girdled women. Half, indeed, of the host held back and remained there with Agamemnon, son of Atreus, shepherd of the host, but half of us embarked and rowed away; and swiftly the ships sailed, for a god made smooth the cavernous sea. But when we came to Tenedos, we offered sacrifice to the gods, being eager to reach our homes, howbeit Zeus did not yet purpose our return, stubborn god, who roused evil strife again a second time. Then some turned back their curved ships
άμφ' Ὄνυσθα ἀνακτα δαίφρονα, ποικιλομήτην, αὐτὶς ἐπ' Ἀτρείδη Ἀγαμέμνονι ἦρα φέροντες· αὐτὰρ ἐγὼ σὺν νησίν ἀολλέσσιν, αἳ μοι ἔποντο, φεῦγον, ἐπεὶ γύγνωσκον, ὅ δὴ κακὰ μῆδετο δαίμον. φεῦγε δὲ Τυδέος νίὸς ἄρημος, ὥρσε δ' ἑταῖρος. ὥσὶ δὲ ὅ ἐμὲτα νῦν κίε ξανθὸς Μενέλαος, ἐν Δέσβῳ δ' ἐκιχεὶ δολιχον πλόον ὀρμαίνοντας, ἢ καθύπερθε Χίοιο νεόμεθα παιπαλοέσσης, νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἄριστερ' ἔχοντες, ἢ ὑπένερθε Χίοιο, παρ' ἤμεροντα Μύμαντα. ὕπεομεν δὲ θεῶν φηναι τέρας· αὐτὰρ ὅ γ' ἦμιν δεξιε, καὶ ἤνωγε πέλαγος μέσον εἰς 'Εὔβοιαν τέμνειν, ὄφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. ὥρτο δ' ἐπὶ λυγὺς οὐρος ἀήμεναι· αἱ δὲ μάλ' ὡκα ἱχθυόντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν ἐννύχιαι κατάγοντο. Ποσειδάων δὲ ταύρων πόλλ' ἐπὶ μήρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες. τέτρατον ἤμαρ ἐν, ὅτ' ἐν Ἀργεῖ νῆσας εἴσας Τυδείδεω ἠταροὶ Διομήδεος ἱπποδάμῳ ἡστασαν· αὐτὰρ ἐγὼ γε Πύλον' ἔχον, οὐδὲ ποτ' ἐσβη οὐρος, ἐπεὶ δὴ πρώτα θεὸς προσήκεν ἄνηι.

"Ὡς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδὲ τι οἶδα κείνων, οἳ τ' ἐσάωθεν Ἀχαϊῶν οἳ τ' ἄπολοντο. ὡσα δ' ἐνὶ μεγάροις καθήμενος ἤμετέροις πεῦθομαι, ἢ θέμις ἐστὶ, δαῆσαι, οὐδὲ σε κεύσων, εὖ μὲν Μυρμιδόνας φάσσ' ἐλθέμεν ἐγχεσιμόρους, οὖς ἀγ' Ἀχιλῆς μεγαθύνου φαίδιμοι νιός, εὖ δὲ Φιλοκτήτην, Ποιάντιον ἄγλαον νιόν. πάντας δ' Ἰδομενεὺς Κρήτην εἰσῆγαγ' ἑταῖρος.

80
and departed, even the lord Odysseus, the wise and crafty-minded, with his company, once more showing favour to Agamemnon, son of Atreus; but I with the full company of ships that followed me fled on, for I knew that the god was devising evil. And the war-like son of Tydeus fled and urged on his men; and late upon our track came fair-haired Menelaus, and overtook us in Lesbos, as we were debating the long voyage, whether we should sail to sea-ward of rugged Chios, toward the isle Psyria, keeping Chios itself on our left, or to land-ward of Chios past windy Mimas. So we asked the god to shew us a sign, and he shewed it us, and bade us cleave through the midst of the sea to Euboea, that we might the soonest escape from misery. And a shrill wind sprang up to blow, and the ships ran swiftly over the teeming ways, and at night put in to Geraestus. There on the altar of Poseidon we laid many thighs of bulls, thankful to have traversed the great sea. It was the fourth day when in Argos the company of Diomedes, son of Tydeus, tamer of horses, stayed their shapely ships; but I held on toward Pylos, and the wind was not once quenched from the time when the god first sent it forth to blow.

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

1 Possibly, "keeping the isle (Psyria) on our left."
οἱ φύγον ἐκ πολέμου, πόντος δὲ οἱ οὗ τιν ἀπηύρα. 'Ατρείδην δὲ καὶ αὐτοῦ ἀκοῦσε, νόσφιν ἐόντες, ὡς τ' ἤλθ', ὡς τ' Ἀγιοςθος ἐμῆσατο λυγρὸν ὀλέθρουν. ἀλλ' ἢ τοῖς κείνοις μὲν ἐπισημυγερῶς ἀπέτισεν ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λυπέσθαι ἀνδρός, ἐπεὶ καὶ κείνοσ ἐτίσατο πατροφονήα, Ἀγιοςθον δολόμητιν, ὦ οἱ πατέρα κλυτὸν ἐκτα. 
καὶ σὺ φίλοι, μάλα γάρ σ' ὀρῶ καλὸν τε μέγαν τε, ἀλκιμὸσ ἐσσ', ἵνα τίς σε καὶ ὅψιγόνων ἐν εἰπη."

Τὸν δ' αὐ Τηλέμαχος πεπυμένοις ἀντίον ηύδα:
"Ω Νέστορ Νηλησίάδη, μέγα κύδος Ἀχαιῶν, καὶ λίνην κείνοις μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ οὐσοῦσι κλέος εὐρύ καὶ ἐσσομένοις πυθέσθαι: ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὅλβουν, πατρὶ τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἐμπη.

Τὸν δ' ἡμείβετ' ἐπειτα Γερήνου ἱππότα Νέστωρ. 210 "Ω φίλ', ἐπεὶ δ' ἡ ταυτά μ' ἀνέμυνσας καὶ ἐειπες, 
φασί μηστήρας σῆς μητέρος εἶνεκα πολλοὺς ἐν μεγάροις ἀκετῆς σὲθεν κακὰ μηχανάσθαι: εἰπέ μοι, ἢ ἤ ἐκων ὑποδάμνασαι, ἢ σὲ γε λαοὶ ἔχθαιρον' ἀνὰ δήμον, ἐπισπόμενοι θεοῦ ὁμφῆ. 215 
τίς δ' οἶδ' εἰ κὲ ποτὲ σφι βίας ἀποτίσεται ἐθῶν, ἢ ὦ γε μοῦνοσ ἐων ἢ καὶ σύμπαντες Ἀχαιοί; 
εἰ γάρ σ' ὡς ἐθέλοι φιλέειν γλαυκώπεις Ἀθήνης.

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

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

Then the horseman, Nestor of Gerenia, answered him: “Friend, since thou calledst this to my mind and didst speak of it, they say that many wooers for the hand of thy mother devise evils in thy halls in thy despite. Tell me, art thou willingly thus oppressed, or do the people throughout the land hate thee, following the voice of a god? Who knows but Odysseus may some day come and take vengeance on them for their violent deeds,—he alone, it may be, or even all the host of the Achaeans? Ah, would that flashing-eyed Athene
ὅς τότ' Ὁδυσσῆος περικήδετο κυδαλίμοιο
δήμῳ ἐνι Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί—
oú γάρ πω ὅδε θεοὺς ἀναφανδὰ φιλεύτας,
ὥς κείνῳ ἀναφανδὰ παρίστατο Πάλλας Ἀθήνη—
ei σ' οὕτως ἔθελοι φιλέειν κήδοιτό τε θυμῷ,
tῶ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιον.

Τὸν δ' αὐ Ῥηλέμαχος πεπυμάνος ἀντίον ηὗδα:
""Ω γέρον, ὅ͂τω τούτῳ ἐπος τελέσσαί ὁ ὅω.
λήν γάρ μέγα ἔπες· ἀγη μ' ἔχει. ὦν ἂν ἐμοὶ γε
ἐλπομένῳ τα γένοιτ', οὐδ' εἰ θεόι ὃς ἔθελοιεν."

Τὸν δ' αὐτῇ προσέειπε θεὰ, γλαυκώπλες Ἀθηνή·
""Ῥηλέμαχε, ποιόν σε ἐπος φύγειν ἔρκος ὀδόντων.
ῥεία θεός γ' έθέλων καὶ τηλόθεν ἄνδρα σαώσαι.
βουλοίμην δ' ἂν ἔγω γε καὶ ἄλγεα πολλὰ μογήσας
ο'καδέ τ' ἔλθέμεναι καὶ νόστιμον ἥμαρ ἰδέσσαί,
ἡ ἐλθών ἀπολέσσαι ἐφέστιοι, ὡς Ἀγαμέμνων
ὁλεθ' ὑπ' Ἀγίσθοιο δόλῳ καὶ ἦς ἀλόχοιο.

ἀλλ' ἡ τοι θάνατον μὲν ὅμοίον οὕδε θεοὶ περ
καὶ φίλῳ ἄνδρὶ δύνανται ἀλαλκέμεν, ὀππότε κεν δὴ
μοῖρ' ὄλην καθέλησι τανηλεγέος θανάτοιο.

Τὴν δ' αὐ Ῥηλέμαχος πεπυμένος ἀντίον ηὗδα:
""Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ
κείνου δ' οὐκέτι νόστος ἑτήτυμος, ἅλλα οἴ ἦδη
φράσσαντ' ἀθάνατοι θάνατον καὶ κήρα μέλαιναν.


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

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

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

Then wise Telemachus answered her: "Mentor, no longer let us tell of these things despite our grief. For him no return can ever more be brought to pass; nay, ere this the immortals have devised for him death and black fate. But now I would make enquiry and ask Nestor regarding another matter, war or strife. Some would read ἀλοίς, "baneful, destructive."
Νέστορ', ἐπεὶ περὶ οἴδε δίκας ἢδε φρόνιν ἄλλων 
τρίς γὰρ δὴ μὲν φασιν ἀνάξασθαι γένε' ἀνδρῶν 
ὡς τὲ μοι ἄθανατος ὑδάλλαται εἰσοράασθαι. 
ὁ Νέστορ Νηλημιάδη, σὺ δ' ἄληθες ἐνύστες· 
πῶς ἔθαν' Ἀτρείδης εὐρῗ κρείων Ἀγαμέμνων; 
ποὺ Μενέλαος ἔην; τίνα δ' αὐτῷ μῆσατ ὀλεθρον 
Ἀγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω; 
ἡ οὖκ Ἀργεος ἢν Ἀχαικοῦ, ἀλλά πὴ ἄλλη 
πλάζετ' ἐπ' ἀνθρώποις, ὡς θαρσότας κατέπεφε;” 
Τὸν δ' ἤμειβετ' ἐπείτα Γερήνιος ἑπτότα Νέστωρ· 
"Τοιγάρ ἐγώ τοι, τέκνον, ἄληθέα πάντ' ἄγορεύσω. 
ἡ τοι μὲν τάδε καῦτος ὀἴει, ὡς κεν ἐτύχθη,1 
eἰ ξωὸν γ' Ἀγισθον ἐνὶ μεγάρουσιν ἐτετειν 
Ἀτρείδης Τροίθην ἰὼν, ξανθὸς Μενέλαος· 
tῶ κέ οἱ οὐδὲ θανότη χυτὴν ἐπὶ γαῖαν ἔξεναν, 
ἀλλ' ἄρα τῶν γε κύνες τε καὶ οἰωνοὶ κατέδαφαν 
κείμενον ἐν πεδίῳ ἕκας ἀστεος,2 οὐδὲ κὲ τὶς μιν 
κλαῦσεν Ἀχαιαίδων· μάλα γὰρ μέγα μῆσατο ἔργον. 
ἡμεῖς μὲν γὰρ κείθι πολέας τελέοντες ἀέθλους 
ἡμεθ'. ὃ δ' εὐκηλος μυχὸ Ἀργεος ἑπτοβότοιο 
πόλλ' Ἀγαμεμνονέν ἀλοχον θέλγεσκ' ἐπέέσσιν. 
ἡ δ' ἤ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικές 
διὰ Κλυταιμνήστρη φρεσί γὰρ κέχρητ ἀγαθῆς 
πὰρ δ' ἄρ' ἔην καὶ ἀοιδός ἀνήρ, ὃ πόλλ' ἐπέτελλεν 
Ἀτρείδης Τροίνυδε κιὼν εὔρυσθαι ἀκούτιν. 
ἀλλ' ὅτε δὴ μιν μοίρα θεῶν ἐπέδησε δαμῆαι, 
ὥς τὸν τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσου ἐρῆμης 

1 ὡς κεν ἐτύχθη: ὡς περ ἐτύχθη, followed by a colon. 
2 ἀστεος: ᾳἈργεος.
THE ODYSSEY, III. 244–270

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

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

"Ἡμεῖς μὲν γὰρ ἄμα πλέομεν Τροὶθεν ἱόντες,
�示είδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν' 
ἀλλ' ὅτε Σοῦνιον ἱρόν ἀφικόμεθ', ἀκρον 'Αθηνέων,
ἐνθα κυβερνήτην Μενελάον Φοῖβος 'Απόλλων
οῖς ἀγανοίς βελέσσιν ἐποίχόμενοι κατέπεφνε, 
πηδάλιον μετὰ χερσὶ θεοῦς νηδός ἔχοντα, 
Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φυλ' ἀνθρώπων
νη κυβερνήσαι, ὅποτε σπέρχοιεν ἀελλαί.

ὡς ὁ μὲν ἐνθα κατέσχετ', ἐπειγόμενος περ ὁδοῖο,
ὅφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 280
ἀλλ' ὅτε δὴ καὶ κεῖνοι ἴδων ἐπὶ οἴνοπα πόντων
ἐν νησιὶ γλαφυρῆσι Μαλειάων ὅροις αἱπ' 
ἰπτε θέων, τότε δὴ στυγερὴν ὀδὸν εὐρύσπα Ζεὺς
ἐφράσατο, λυγέων δ' ἀνέμων ἐπ' ἀντιμένα χεῦε,
κύματα τε τροφεύντο 1 πελώρια, ἱσα ὀρεσσῶν. 285

ἐνθα διατμῆξας τὰς μὲν Κρήτην ἐπέλασσεν,
ἡχι Κύδωνες ἐναινο 'Ιαρδάνου ἀμφὶ βέθρα.
ἐστὶ δὲ τις λυσσὴ αἰπεία τε εἰς ἅλα πέτρῃ
ἐσχατῇ Γόρτυνος ἐν ἑροειδεὶ πόντῳ: 290
ἐνθα Νότος μέγα κύμα ποτὶ σκαίδων ῥίον ὡθεῖ,
ἐς Φαιστὸν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέρχειι. 
αἱ μὲν ἀρ' ἐνθ' ἠλθον, σπουδὴ δ' ἠλυξαν ὀλέθρον

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

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

¹ A gentle, painless death was thought to be due to Apollo's shafts.
Αὐδρεῖς, ἀτὰρ νηᾶς γε ποτὶ σπιλάδεσσιν ἐάξαν κύματ᾽. ἀτὰρ τὰς πέντε νέας κυανοπρωτεῖων Ἀἱγύπτῳ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ. ὡς ο μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων ἥλατο ξὺν νησί κατ᾽ ἀλλοθρόπους ἀνθρώπους· τόφρα δὲ ταῦτ᾽ Ἀγισθοὺς ἐμῆσατο ὁίκοθε λυγρά. ἐπτάετες δ᾽ ἤνασσε πολυχρύσουι Μυκήνης, κτείνας 'Ατρείδην, δέδμητο δὲ λαὸς ὑπ᾽ αὐτῷ. τῷ δὲ οἱ ὁγδοάτῳ κακὸν ἦλυθε δῖος ὁ Ὀρέστης ἄψ ἀπ᾽ Ἄθηνάων,¹ κατὰ δ᾽ ἔκτανε πατροφονῆα, Ἀγισθον δολόμητιν, ο οἱ πατέρα κλυτὸν ἐκτα. ἦ τοι ὁ τὸν κτείνας δαίνυ τάφον 'Αργείοισιν μητρὸς τε στυγερῆς καὶ ἀνάλκιδος Ἀἰγίσθοιο· αὐτῆμαρ δὲ οἱ ἦλθε βοην ἀγαθὸς Μενέλαος πολλὰ κτήματ᾽ ἄγαν, ὅσα οἱ νέες ἄχθος άειραν.

"Καὶ σὺ, φίλος, μὴ δηθὰ δόμων ἀπὸ τῆλ᾽ ἀλάλησο, κτήματά τε προλυτῶν ἀνδρας τ᾽ ἐν σοίσι δόμοισιν οὕτω υπερφιάλοις, μὴ τοι κατὰ πάντα φάγωσιν κτήματα δασσάμενοι, σὺ δὲ τηῦσίν ὅδὸν ἐλθης. ἀλλ᾽ ές μὲν Μενέλαον ἑγὼ κέλομαι καὶ ἀνώγα ἐλθεῖν κεῖνος γὰρ νέου ἀλλοθεν εἰληλουθεν, ἐκ τῶν ἀνθρώπων, οθεν οὐκ ἐλποῖ το γε θυμῳ ἐλθέμεν, οὖν τίνα πρῶτον ἀποσφύλωσιν ἀέλλαι ἐς πέλαγος μέγα τοῖον, οθεν τε περ οὐδ' οἰωνοι αὐτότετες οἰχνεύσιν, ἐπει μέγα τε δεινόν τε. ἀλλ᾽ ἐθε λυν σὺν νηϊ τε σῇ καὶ σοῖς ἑτάροισιν· εἰ δ᾽ ἑθέλεις πεξός, πάρα τοι δίφρος τε καὶ ὑπποι, πάρ δὲ τοι νίες ἐμοί, οἳ τοι πομπῆς ἐσούται

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

"So do not thou, my friend, wander long far from home, leaving thy wealth behind thee and men in thy house so insolent, lest they divide and devour all thy wealth, and thou shalt have gone on a fruitless journey. But to Menelaus I bid and command thee to go, for he has but lately come from a strange land, from a folk whence no one would hope in his heart to return, whom the storms had once driven astray into a sea so great, whence the very birds do not fare in the space of a year, so great is it and terrible. But now go thy way with thy ship and thy comrades, or, if thou wilt go by land, here are chariot and horses at hand for thee, and here at thy service are my sons, who will be thy guides to goodly
"Ως ἔφατ', ἥλιος δ' ἀρ' ἐδυ καὶ ἐπὶ κνέφας ἦλθε. τοῖσι δὲ καὶ μετέειπτε θεά, γλαυκώπης 'Αθήνη'. "Ω γέρον, ἡ τοι ταύτα κατὰ μοῖραν κατέλεξας· ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράσσεθε δὲ οἷνον, ὃφρα Ποσειδάων καὶ ἄλλοις ἀθανάτοις σπείσαντες κοίτου ἐμεδόμεθα· τοίο γὰρ ὄρη. ἦδη γὰρ φάος οἶχεθ' ὑπὸ ξόφον, οὔδε ἔοικεν δὴθα θεῶν ἐν δαίτι θαῷσμεν, ἀλλὰ νέεσθαι." "Ἡ Ῥά Διὸς θυγάτηρ, οἱ δ' ἔκλυον αὐθησάσης. τοῖσι δὲ κήρυκες μὲν ὑδωρ ἐπὶ χείρας ἔχεναν, κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτόιο, νόμισαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν' γλώσσας δ' ἐν πυρὶ βάλλουν, ἀνιστάμενοι δ' ἐπέλειβον. ἀὐτὰρ ἔπει σπείσαν τ' ἐπιον θ', ὃσον ἦθελε θυμός, δὴ τότ' Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς ἁμφο οἴσθην κοίλην ἐπὶ νῆα νέεσθαι.

Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν: "Ζεὺς τὸ γ' ἀλεξῆσει καὶ ἄθανατοι θεοὶ ἄλλοι, ὡς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοντε ὡς τέ τευ ἡ παρὰ πάμπαν ἀνείμονος ἢδὲ πενιχροῦ, ὦ οὗ τι χλαίναι καὶ ῥήγεα πόλλα ἐνὶ οἴκῳ, οὗτ' αὐτῶ μαλακὸς οὔτε ξείνοις ἐνεύδειν. αὐτὰρ ἐμοὶ πάρα μὲν χλαίναι καὶ ῥήγεα καλά. οὗ θνὴν δὴ τοῦδ' ἄνδρὸς 'Οδυσσῆος φίλος νῦν ἐπὶ ἰκριόφιν καταλέξεται, ὃφρ' ἂν ἐγώ γε
Lacedaemon, where lives fair-haired Menelaus. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed.”

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

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

“This may Zeus forbid, and the other immortal gods, that ye should go from my house to your swift ship as from one utterly without raiment and poor, who has not cloaks and blankets in plenty in his house, whereon both he and his guests may sleep softly. Nay, in my house there are cloaks and fair blankets. Never surely shall the dear son of this man Odysseus lie down upon the deck of a ship,
HOMER

ζώων, ἐπείτα δὲ παῖδες ἐνὶ μεγάροις λιπώνται, ξείνους ξευνίζειν, ὅς τίς κ’ ἐμὰ δῶμαθ’ ἵκηται.”

Τὸν δὲ αὐτὲ προσεείπε θεά, γλαυκώπτης Ἀθήνη.

“Εὖ δὴ ταῦτα γ’ ἐφησθα, γέρον φίλε. σοὶ δὲ ἔοικεν Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.

Τὰ ταῦτα μὲν νῦν σοὶ ἀμ’ ἐψεται, ὁφρα κεν ἐὔθη σοῖσιν ἐνὶ μεγάροισιν ἐγὼ δ’ ἐπὶ νήα μέλαναν εἰμ’, ἤνα θαρσύνων θ’ ἐτάρους εἴπω τε ἐκαστα.

οἷς γὰρ μετὰ τοίς γεραίτεροι εὔχομαι εἶναι· οἱ δ’ ἄλλοι φιλότητι νεώτεροι ἄνδρες ἐπονται, πάντες ὁµηλικὴ μεγαθύμουν Τηλεμάχου.

ἐῦθα κε λεξαίμην κούλη παρὰ νηλ μελαίνη

νῦν· ἀτὰρ ἡδινεν μετὰ Καύκωνας μεγαθύμους εἰμ’ ἐνθα χρείον μοι ὀφέλλεται, οὐ τι νέον γε ὦδ’ ὀλίγον. σὺ δὲ τοῦτον, ἐπεὶ τεδν ἱκετό δῶμα, πέμψον σὺν δίφρω τε καὶ νιει· δῶς δὲ οἱ ἱππονες, οἱ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἀριστοι.”

“Ὡς ἀρα φωνήσασ’ ἀπέβη γλαυκώπης Ἀθήνην φήνη εἰδομένη· θάμβος δ’ ἔλε πάντας ἰδόντας. ¹

θαυμαζεν δ’ ὁ γεραῖος, ὅπως ἰδεν ὀφθαλμοίς· Τηλεμάχου δ’ ἔλε χείρα, ἐπος τ’ ἐφατ’ ἐκ τ’ ὀνόμαζεν.

"Ὡ φίλοι, οὐ σε ἐστπα κακὸν καὶ ἀναλκιν ἐσεσθαι, εἰ δὴ τοι νέφ ωδε θεοὶ πομπῆς ἐπονται. ³

οὐ μὲν γὰρ τις δ’ ἄλλος Ὀλύμπια δῶματ’ ἐχόντων, ἀλλὰ Δίως θυγάτηρ, κυδίστη ² τριτογένεια,

¹ ἰδόντας: Ἀχαιοῦς. ² κυδίστη Zenodotus: ἀγελεῖη.

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

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

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

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

άλλα ἄνασσ’ ἤλθε, δίδωθι δὲ μοι κλέος ἐσθλὸν,
αὐτὸ καὶ παῖδεσσι καὶ αἰδοίῃ παρακοίτι
σοι δ’ αὖ ἐγὼ ρέξω βοῦν ἦνω εὐρυμέτωπον
ἀδμήτην, ἢν οὐ πτω ἄυγον ἤγαγεν ἀνήρ,
τήν τοι ἐγὼ ρέξω χρυσὸν κέρασιν περιχεύασ.”

"Ὡς ἐφατ’ εὐχόμενος, τοῦ δ’ ἐκλυε Παλλᾶς Ἀθήνη.
τόσιν δ’ ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,

υιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.

ἀλλ’ ὅτε δῶμαθ’ ἵκοντο ἀγακλυτὰ τοῖο ἀνακτος,
ἐξεῖς ἐξοντο κατὰ κλισμοὺς τε θρόνους τε:
τοῖς δ’ ὁ γέρων ἐλθοῦσίν ἀνὰ κρητήρα κέρασσεν

οἷνον ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ

ὁξεῖν ταμίῃ καὶ ἀπὸ κρήδεμνον ἔλυσε·

τοῦ ὁ γέρων κρητήρα κεράσσατο, πολλὰ δ’ Ἀθήνη

εὐχετ’ ἀποσπένδων, κούρη Διὸς αἰγιόχοιο.

Αὐτὰρ ἔπει σπείσαν τ’ ἐπιον θ’, ὅσον ἤθελε θυμός,
οἶ μὲν κακκείοντες ἑβαυν οἴκονδε ἐκαστος,

τὸν δ’ αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,
Τηλέμαχον, φίλον νίδων ’Οδυσσή’θος θείοιο,

τρητοῖς ἐν λεχέεσσιν ὑπ’ αἴθούση ἐριδούπῳ,

πάρ’ δ’ ἀρ’ ἐνμελείην Πεισίστρατον, ὀρχαμον ἄνδρων,

ὅς οἱ ἔτ’ ἠθεος παίδων ἦν ἐν μεγάροισιν·

αὐτῶς δ’ αὐτε καθεῦδε μυχῷ δόμου ὑψηλοίο,

τῷ δ’ ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

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

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

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

Soon as early Dawn appeared, the rosy-fingered,

¹ Scholars generally follow the ancient commentators, and render ἵππῳ "one year old." The meaning "sleek" was suggested by Goebel, whom Ameis follows.
οὐρνυτ’ ἄρ’ ἔξε εὐνήφι Γερήνιος ἱππότα Νέστωρ,
ἐκ δ’ ἐλθὼν κατ’ ἄρ’ ἔξετ’ ἐπὶ ξεστοίσι λήθοισιν,
o’ οἱ οἱ ἔσαν προπάροιθε ϑυράων ὑψηλάων
λευκοί, ἀποστίλβοντες ἀλείφατος· οἶς ἔπι μὲν πρὶν
Νηλεὺς ἵζεσκεν, θεόφιν μῆστωρ ἀτάλαντος·
ἀλλ’ ὁ μὲν ἦδη κηρὶ δαμεῖς ’Αιδόσδε βεβήκει,
Νέστωρ αὖ τότ’ ἐφίζε Γερήνιος, ούρος ’Αχαίων,
σκῆπτρον ἔχων. περὶ δ’ νῖες ἀολλέες ἵγερέθοντο
ἐκ θαλάμων ἔλθοντες, Ἑχέφρων το Στρατίος το
Περσεύς τ’ Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης.
τοῖσι δ’ ἔπειθ’ ἔκτος Πεισίστρατος ἤλυθεν ἤρως,
πάρ δ’ ἀρα Τηλέμαχον θεοεἰκελον εἶσαν ἁγοντες.
τοῖσι δὲ μύθοι ήρχε Γερήνιος ἱππότα Νέστωρ:
“Καρπαλίμως μοι, τέκνα φίλα, κρηνήνατ’ ἔέλδωρ,
ὁφρ’ Ἦ τοι πρῶτιστα θεῶν ἰλάσσομ’ ’Αθήνην,
Ἦ μοι ἐναργής ἤλθε θεοῦ ἐς δαίτα θάλειαι.
ἀλλ’ ἄγ’ ὁ μὲν πεδίονδ’ ἐπὶ βοῦν ἱτω, ὁφρα τάχιστα
ἔλθησιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλοις ἀνήρ·
eἰς δ’ ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
πάντες ἰὼν ἐτάρον ἁγέτω, λιπέτω δὲ δῦ’ οἴους·
eἰς δ’ αὖ χρυσοχόου Δαέρκεα δεῦρο κελέσθω
ἔλθειν, ὁφρα βοῶς χρυσόν κέρασιν περιχεύη.
o’ δ’ ἀλλοι μένετ’ αὐτοῦ ἀολλέες, εἴπατε δ’ εἰσω
δμωῆσιν κατὰ δόματ’ ἀγακλυτὰ δαίτα πένεσθαι,
ἐδρας τε ξύλα τ’ ἄμφι καὶ ἀγλαὸν οἰσέμεν ύδωρ.”
98
up from his bed rose the horseman, Nestor of Gerenia, and went forth and sat down on the polished stones which were before his lofty doors, white and glistening as with oil. On these of old was wont to sit Neleus, the peer of the gods in counsel; but he ere this had been stricken by fate and had gone to the house of Hades, and now there sat upon them in his turn Nestor of Gerenia, the warder of the Achaeans, holding a sceptre in his hands. About him his sons gathered in a throng as they came forth from their chambers, Echephron and Stratus and Perseus and Aretus and godlike Thrasymedes; and to these thereafter came as the sixth the lord Peisistratus. And they led godlike Telemachus and made him sit beside them; and the horseman, Nestor of Gerenia, was first to speak among them:

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

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

"Ως ἐφαθ', οἱ δ' ἣρα πάντες ἐποίησαν. ἦλθε
μὲν ἂρ ἔως
ék πεδίου, ἦλθον δὲ θοῖς παρὰ νῆσος ἔλος
Τηλεμάχου ἔταροι μεγαλῆτορος, ἦλθε δὲ χαλκεὺς
ὅτ’ ἐν χερσὶν ἔχων χαλκῆια, πείρατα τέχνης,
ἀκμονὰ τε σφῦράν τ’ ἐυποίητον τε πυρᾶρην,
οἶσιν τε χρυσὸν εἰργάζετο. ἦλθε δ’ Ἀθήνη
ιρῶν ἀντιόωσα. γέρων δ’ ἱππηλάτα Νέστωρ
χρυσὸν ἐδωχ’· δ’ ἐπείτα βοῦς κέρασιν περίχευεν
ἀσκήσας, ἵν’ ἀγαλμα θεὰ κεχάροιτο ἱδούσα.
βοῦν δ’ ἀγέτην κεράων Στρατίος καὶ δῖος ’Εχέφρων.
χέρνιβα δὲ σφ’ Ἀρητὸς ἐν ἀνθεμόεντι λέβητι
ἡλυθεν ἐκ θαλάμῳοι φέρων, ἔτερη δ’ ἔχειν οὐλὰς
ἐν κανέω· τέλεκυν δὲ μενεπτόλεμος Ὀρασυμήδης
δεξιὸν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.
Περσεύς δ’ ἀμνίον εἶχε· γέρων δ’ ἱππηλάτα Νέστωρ
χέρνιβά τ’ οὐλοχύτας τε κατήρχετο, πολλὰ δ’ Ἀθήνη
eὐχετ’ ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλ-
λων.

Αὐτὰρ ἐπεῖ δ’ εὑξαντο καὶ οὐλοχύτας προβάλοντο,
αὐτίκα Νέστορος νῖός ὑπέρθυμος Θρασυμήδης
ἡλασεν ἄγχι στάς· τέλευς δ’ ἀπέκοψε τένοντας
αὐχενίους, λύσει δὲ βοῦς μένος. αἱ δ’ ὀλόλυζαν
θυγατέρες τε νυσὶ τε καὶ αἰδοῖν παράκοιτις
Νέστορος, Ἑὐρυδίκη, πρέσβα Κλυμένου θυγατρῶν.
οἱ μὲν ἐπείτ’ ἀνελόντες ἀπὸ χθόνος εὐρυνοδεῖς
ἐσχον. ἀτὰρ σφάξει Πεισίστρατος, ὀρχαμος ἄνδρῶν.

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

Now when they had prayed, and had strewn the barley grains, straightway the son of Nestor, Thrasymedes, high of heart, came near and dealt the blow; and the axe cut through the sinews of the neck, and loosened the strength of the heifer. Then the women raised the sacred cry, the daughters and the sons' wives and the revered wife of Nestor, Eurydice, the eldest of the daughters of Clymenus, and the men raised the heifer's head from the broad-wayed earth and held it, and Peisistratus,
τῆς δ' ἐπεὶ ἐκ μέλαν αἵμα ρύη, λίπε δ' ὅστεα θυμός, 455
αἷψ' ἀρα μιν διέχειναν, ἄφαρ δ' ἐκ μηρία τάμνον
πάντα κατὰ μοίραν, κατὰ τε κνίσῃ ἐκάλυψαν
διπτυχα ποιῆσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.
καὶ ε' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' ἀἰθοπα οἶνον
λείβε· νέοι δὲ παρ' αὐτῶν ἔχον πεμπτόβολα χερσίν. 460
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάνη καὶ σπλάγχνα πάσαντο,
μύστυλλον τ' ἀρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἐπειραν,
ὡπτων δ' ἀκροποροὺς ὀβελοὺς ἐν χερσίν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη,
Νέστορος ὀπλοτάτη θυγάτηρ Νηληνάδασ. 465
αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δὲ μιν φάρος καλὸν βύλευ ἦδὲ χιτῶνα,
ἐκ ῥ' ὀσμαίνθου βη δέμασ ἄθανάτοισιν ὁμοίος·
πάρ δ' ὁ γε Νέστορ' ἵων κατ' ἀρ' ἔξετο, ποιμένα λαῶν.

Οἱ δ' ἐπεὶ ὠπτήσαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470
δαίνυνθ' ἐξόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
οἶνοι οἶνοχοεύντες εἰλ χρυσέοις δεπάσσοιν.
αὐτὰρ ἐπεὶ πόσιος καὶ ἔδητος ὃς ἐρων ἐντο,
τοῦτο δὲ μύθων ἤρχης Γερήνους ῥπτότα Νέστωρ·

"Παῖδες ἐμοὶ, ἄγε Τηλεμάχῳ καλλίτριχας ῥπτοὺς 475
ζεύξαθ' ύφ' ἀρματ' ἄγοντες, ἵνα πρήσῃσθαι ὁδοίο.
"Ως ἐφαθ', οἱ δ' ἀρα τοῦ μάλα μὲν κλύουν ἥδ' ἐπίθοντο,
καρπαλίμως δ' ἐξεύξαν ύφ' ἀρμασιν ὕκεαις ῥπτοὺς.
ἐν δὲ γυνὴ ταμίη σίτον καὶ οἶνον ἔθηκεν
ὄψα τε, οἰα ἔδουσι διοτρεφέες βασιλῆς.

480
leader of men, cut the throat. And when the black blood had flowed from her and the life had left the bones, at once they cut up the body and straight-way cut out the thigh-pieces all in due order, and covered them with a double layer of fat, and laid raw flesh upon them. Then the old man burned them on billets of wood, and poured over them flaming wine, and beside him the young men held in their hands the five-pronged forks. But when the thigh-pieces were wholly burned, and they had tasted the inner parts, they cut up the rest and spitted and roasted it, holding the pointed spits in their hands.

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

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

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

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

1 Others simply "with olive oil."
2 Or possibly "uprose to pour them wine."
δὲ ἀρὰ Τηλέμαχος περικαλλέα βῆσετο δίφρον·
πάρ δὲ ἀρὰ Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,
ESIS δίφρον τῷ ἄνεβαινε καὶ ἦν ἡμία λάζετο χερσί,
μάστιξεν ὃ ἐλᾶαν, τῶ δὲ οὐκ ἀεκοντε πετέσθην
ἐς πεδίουν, λυπέτην δὲ Πύλου αἰτὶ πτολίεθρον.
οὶ δὲ πανημέριοι σεῖνον ξυγὸν ἀμφὶς ἔχουνε.

Δύσετο τῷ ἥλιον σκιώναντό τε πᾶσαι ἀγυιαί,
ἐς Φηρᾶς δ᾽ ἱκοντο Διοκλῆος ποτὶ δῶμα,
νύεσ βρατιλόχοιο, τὸν Ἀλφείδος τεκε παῖδα.
ἐνθὰ δὲ νύκτ᾽ ἀεικαί, ὁ δὲ τοῖς πάρ χεῖνα θῆκεν.

'Ἡμος δ᾽ ἠρυγένεια φάνη ῥοδοδάκτυλος Ἡώς,
ἵππους τε ξεύγυννυν' ἀνά θ᾽ ἀρματα ποικίλ᾽ ἐβαϊνον·
ἐκ δ᾽ ἐλᾶαν προθύρου καὶ αἰθούσης ἐριδούπτου·
μάστιξεν δ᾽ ἐλᾶαν, τῶ δὲ οὐκ ἀεκοντε πετέσθην.
ἰξον δ᾽ ἐς πεδίουν πυρηφόρον, ἐνθα δ᾽ ἐπειτα
ἡμον ὀδόν. τοῖον γὰρ ὑπέκφερον ὄκεες ἵπποι.
δύσετο τῷ ἥλιον σκιώναντο τε πᾶσαι ἀγυιαί.

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

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

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

Οἱ δ᾽ ἦσον κοίλην Δακεδαίμονα κητώσαν, πρὸς δὲ ἀρα δῶματ᾽ ἔλων Μενελάου κυδαλίμωι. τὸν δὲ εὐρὸν δαινύτα γάμον πολλοῖσιν ἔτησιν νιέον ἥδε θυγατρὸς ἀμύμονος δὲ εὐλ ὀίκῳ. τὴν μὲν Ἀχιλλῆος ῥήξηνορος νιέι πέμπει· εὖ Τροίη γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε δωσέμεναι, τοίσιν δὲ θεοὶ γάμον ἔξετέλειον. τὴν ἀρ' ὦ γ' ἑνθ' ὕπποισι καὶ άρμασι πέμπε νέεσθαι Μυρμιδόνων προτὶ ἄστυ περικλυτόν, οἶσιν ἀνασσεῖν. νιέι δὲ Σπάρτηθεν Ἀλέκτορος ἔγετο κούρην, δὲ οἱ τηλυγετός γένετο κρατερὸς Μεγαπένθης ἐκ δούλης: 'Ελένη δὲ θεοὶ γόνον οὐκέτ' ἐφαίνοι, ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παϊδ' ἐρατεῖνην, Ἕρμιόνην, ἢ εἴδος ἐχεῖ χρυσέης Ἀφροδίτης. ὡς οἱ μὲν δαίνυντο καθ' ὑψερεφές μέγα δῶμα γείτονες ἦδε ἦταν Μενελάου κυδαλίμωι, τερπόμενοι: μετὰ δὲ σφιν ἐμέλπιετο θείος ἄοιδος φορμίζων, δοιῶ δὲ κυβιστητῆρε κατ' αὐτούς, μολπῆς ἐξάρχοντος, ἠδίνευον κατὰ μέσους.

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

1 I follow Buttmann in the rendering of this doubtful word. Suggested etymologies are not convincing. Others take the word to mean "grown big."
Τὸ δ' αὐτ' ἐν προθύροις δόμων αὐτῷ τε καὶ ἵππω, 20
Τηλέμαχος θ' ἡρως καὶ Νέστορος ἀγλαὸς νίός,
στῆσαν· ὁ δὲ προμολὼν ἵδετο κρέων Ἑτεωνεύς,
ότρηρος θεράπτων Μενελάου κυδαλίμοιο,
βὴ δ' ἴμεν ἄγγελέων διὰ δώματα ποιμένι λαὸν,
ἄγχου δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα· 25
“Εἰς ὅλη τινε τώδε, διστρεφὲς ὡ Μενέλαιε,
ἄνδρε δύω, γενεὴ δὲ Δίος μεγάλοιο ἐικτων.
ἀλλ' εἴτ', ἡ σφόνιν καταλύσομεν ὦκεας ἰπποὺς,
ἡ ἄλλον πέμπωμεν ἰκανέμεν, ὡς κε φιλήσῃ.”
Τὸν δὲ μέγ' ὁχθήσας προσέφη. ἕανθὸς Μενέλαιος· 30
“Ὅς μὲν νήπιος ἤσθα, Βοηθοίδη Ἑτεωνεύ,
τὸ πρὼν· ἀτὰρ μὲν νῦν γε παῖς ὡς νήπια βαζέεις.
ἡ μὲν δὴ νῦι ξεινῆα πολλὰ φαγόντε
ἀλλων ἀνθρώπων δἐνρ' ἱκόμεθ', αἰ κὲ ποθὶ Ζεὺς
ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λὺ' ἰπποὺς
ξείνων, ἐς δ' αὐτοὺς προτέρω ἀγε θοινηθῆναι.” 35
“Ὥς φάθ', ὁ δὲ μεγάροιο διέσυντο, κέκλετο δ' ἄλλοις
ὄτρηρούς θεράπουτας ἀμα σπέσθαι ἐδὶ αὐτῷ.
oi δ' ἰπποὺς μὲν λύσαν ὑπὸ ξυγοῦ ἰδρώσαντας,
cαὶ τοὺς μὲν κατέδησαν ἐφ' ἰππεῖσι κάτησι,
pάρ δ' ἐβαλον ζειάς, ἀνὰ δὲ κρὶ λευκὸν ἐμίξαν,
ἀρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανώντα,
αὐτοὺς δ' εἰσῆγον θείον δόμον. οἱ δὲ ιδόντες
θαύμαζον κατὰ δώμα διστρεφέος βασιλῆος· 40
ὦ τε γὰρ ήλιον αὖγιλη πέλεν ἦ σελήνης
δώμα καθ' ύπερεφὲς Μενελάου κυδαλίμοιο.
αὐτὰρ ἐπεὶ τάρτησαν δρόμενοι ὀφθαλμοίσιν,
ἐς ρ' ὀσαμύθους βάντες ἐυξίστας λοῦσαντο.

108
Then the two, the prince Telemachus and the glorious son of Nestor, halted at the gateway of the palace, they and their two horses. And the lord Eteoneus came forth and saw them, the busy squire of glorious Menelaus; and he went through the hall to bear the tidings to the shepherd of the people. So he came near and spoke to him winged words:

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

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

So he spoke, and the other hastened through the hall, and called to the other busy squires to follow along with him. They loosed the sweating horses from beneath the yoke and tied them at the stalls of the horses, and flung before them spelt, and mixed therewith white barley. Then they tilted the chariot against the bright entrance walls, and led the men into the divine palace. But at the sight they marvelled as they passed through the palace of the king, fostered of Zeus; for there was a gleam as of sun or moon over the high-roofed house of glorious Menelaus. But when they had satisfied their eyes with gazing they went into the polished baths and bathed.
τοὺς δ’ ἐπεὶ οὖν δυφαί λούσαν καὶ χρίσαν ἐλαίῳ, 50
ἄμφι δ’ ἁρα χλαίνας οὐλας βάλον ἰδὲ χιτῶνας,
ἐς μὲν θρόνους ἔχοντο παρ’ Ἀτρείδην Μενέλαον.
χέρνιβα δ’ ἀμφίπολος προχόρῳ ἐπέχευε φέρουσα
καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέωι λέβητος,
νύφασθαί. παρὰ δὲ ἐξετῆν ἑτάνυσε τράπεζαν.
55 σῖτον δ’ αἰδοῖχη ταμήν παρέθηκε φέρουσα,
eἰδᾶτα πόλλα ἐπιθέεια, χαριζομένη παρεόντων.
δαίτρος δὲ κρεῖών πίνακας παρέθηκεν ἕειρας
παντοῖων, παρὰ δὲ σφί τίθει χρύσεια κύπελλα.1
τῷ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος:
“Σῖτον θ’ ἀπτεσθοῦν καὶ χαίρετον. αὐτὰρ ἐπείτα 60
δείπνου πασσαμένῳ εἰρησόμεθ’, οἱ τινὲς ἐστον
ἀνδρῶν· οὐ γὰρ σφόν γε γένος ἀπόλωλε τοκῆνων,
ἀλλ’ ἀνδρῶν γένος ἑστε διοτρεφέων βασιλῆων
σκηπτοῦχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.” 2

“Ὡς φάτῳ, καὶ σφίν νωτὰ βοῦς παρὰ πίνανα θῆκεν 65
ὀπτ’ ἐν χερσίν ἐλών, τὰ πά οἱ γέρα πάρθεσαν αὐτῷ.
oi δ’ ἐπ’ ὅνειαθ’ ἐτοίμα προκείμενα χείρας ἰαλλοὺν.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος εξ ἑρον ἐντο,
δὴ τότε Τηλέμαχος προσεφώνε εὐστόρος υἱόν,
ἀγχι σχῶν κεφαλῆν, ἵνα μὴ πευθοίαθ’ οἱ ἄλλοι: 70
“Φράξεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
χαλκοῦ τε στεροπὴν καὶ δώματα ἥχηντα
χρυσοῦ τ’ ἥλεκτρου τε καὶ ἀργύρου ἦ’ ἐλέφαντος.

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

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

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

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

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\(^1\) Probably here the metal is meant, an alloy of gold and silver. In xv. 460 and xviii. 296 the word, in the plural, means "amber beads."
Ζηνός που τού γάρ 'Ολυμπίου ἐνδόθεν αὐλή, ὁσα τάδ' ἀσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.' 75
Τοῦ δ' ἀγορεύοντος ξύνετο Ξανθὸς Μενέλαος, καὶ σφεάς φωνήσας ἐπέα πτερόεντα προσήφιδα.
'Tέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι: ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔσων ἀνδρῶν δ' ἦ κέν τίς μοι ἐρίσσεται, ἥτα καὶ οὐκί, κτήμασιν. ἦ γὰρ πολλὰ παθῶν καὶ πόλλ' ἐπαληθεῖσιν ἡγαγόμην ἐν νησί καὶ ὑγδοατῷ ἔτει ἦλθον, Κύπροι Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖσιν, Αἰθιοπᾶς θ' ἰκόμη καὶ Σιδωνίους καὶ Ἡρεμβοὺς καὶ Διβύνην, ἴνα τ' ἄρνες ἀφαρ κεραοὶ τελέθουσι. 80
τρὶς γὰρ τίκτει μῆλα τελεσφόρον εῖς ἐνιαυτὸν. ἕνθα μὲν οὔτε ἀναξ ἐπιδευχὴς οὔτε τι ποιμὴν τυροῦ καὶ κρεωὺν οὔδε γλυκεροῖ γάλακτος, ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θήσθαι.
ἡς ἐγὼ περὶ κείνα πολὺν βίοτον συναγείρων ἡλώμην, τής μοι ἄδελφεον ἄλλος ἐπεφυν ἀλβηρη, ἀνωιστί, δόλῳ οὐλομένης ἀλόχοιο· δὲς οὐ τοι χαίρων τοὐδε κτεάτεσσιν ἀνάσσω. 90
καὶ πατέρων τάδε μέλλετ' ἀκούμεν, οἳ τινὲς υμῖν εἰσίν, ἐπεὶ μάλα πολλὰ πάθουν, καὶ ἀπώλεσα οἷκον εὖ μάλα ναιετάοντα, κεχαυνότα πολλὰ καὶ ἐσθλά. ὅν ὀφελοῦ τριτάτην περ ἔχων ἐν δῶμασι μοῖραν ναίειν, οἳ δ' ἀνδρὲς σὸν έμμεναι, οἳ τότ' ὀλοντο Τροίη ἐν εὐρείῃ ἐκάς 'Ἀργεος ἵπποβότοιο.
of ivory. Of such sort, methinks, is the court of Olympian Zeus within, such untold wealth is here; amazement holds me as I look."

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

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

1 So Aristotle understood the passage (H.A. viii. 28); Herodotus, on the contrary, took the meaning to be "begin at once to become horned" (iv. 29). Eustathius agrees with Herodotus.
ἀλλ’ ἐμπθὺς πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100
πολλάκις ἐν μεγάροις καθήμενος ἥμετέροισιν ἀλλοτε μὲν τε γόρῳ φρένα τέρτομαι, ἀλλοτε δ’ αὐτὲ παῦομαι: αἰγηρὸς δὲ κόρος κρυεροί γόοιο.

τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχυμενὸς περ, ὡς ἐνός, ὃς τέ μοι ὄπνυν ἀπεχθαίρει καὶ ἐδωδὴν μνωμένῳ, ἐπελ οὖ τις ’Αχαιῶν τόσο’ ἐμόγησεν, ὅσο’ ὁδυσεύς ἐμόγησε καὶ ἕρατο. τῷ δ’ ἄρ’ ἐμελλεν αὐτῷ κήδε’ ἔσεσθαι, ἐμοὶ δ’ ἄχος αἰὲν ἄλαστον κέινου, ὅπως δὴ δηρόν ἀποίχεται, οὐδὲ τι ἐδμεν, ξώει δ’ γ’, ἥ τέθυνκεν. ὀδύρονται νῦ ποι αὐτὸν 110
Δαέρτης θ’ ο’ γέρων καὶ ἐχέφρων Πηνελόπεια Τηλέμαχός θ’, ὅν ἔλειπε νέον γεγαώτ’ ἐν’ οἰκῳ."

"Ὡς φάτο, τῷ δ’ ἄρα πατρὸς ὑφ’ ἵμερον ὄρσε γόοιο. 115
dάκρυ δ’ ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας, χλαίναν πορφυρένν ἀντ’ ὀφθαλμοῖν ἀνασχὼν ἀμφοτέρησιν χερσί. νόησε δὲ μιν Μενέλαος, μερμηρίζε δ’ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν, ἥ μιν αὐτὸν πατρὸς ἐάσειε μνησθῆναι ἥ πρῶτ’ ἐξερεύοντ’ ἐκαστά τε πειρήσαιτο.

Ἡσ’ ὁ ταῦθ’ ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 120 ἐκ δ’ Ἐλενὴ θαλάμῳ θυώδεος υψορόφῳ ἡλυθεν Ἀρτέμιδι χρυσηλακάτῳ ἐκυνία.

τῇ δ’ ἄρ’ ἀμ’ Ἀδρήστῃ κλισίνην εὐτυκτον ἔθηκεν, Ὀλκίππῃ δὲ τάπητα φέρεν μαλακοῦ ἔριοιο, Φυλῶ δ’ ἀργύρεον τάλαρον φέρε, τῶν οἱ ἐδωκεν 125 Ἀλκάνδρῃ, Πολύβοιο δάμαρ, δς ἐναι’ ἐν’ Ὁήβης

114
And yet, though I often sit in my halls weeping and sorrowing for them all—one moment indeed I ease my heart with weeping, and then again I cease, for men soon have surfeit of chill lament—yet for them all I mourn not so much, despite my grief, as for one only, who makes me to loathe both sleep and food, when I think of him; for no one of the Achaeans toiled so much as Odysseus toiled and endured. But to himself, as it seems, his portion was to be but woe, and for me there is sorrow never to be forgotten for him, in that he is gone so long, nor do we know aught whether he be alive or dead. Mourned is he, I ween, by the old man Laertes, and by constant Penelope, and by Telemachus, whom he left a new-born child in his house."

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

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

1 The common meaning of ἕλακτη is "distaff," but Hesychius glosses χρυσηλάκατος by καλλίτοξος: ἕλακτη γάρ ὁ τοξικὸς κάλαμος.
Αἰγυπτίης, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται·
ὅς Μενελάως δῶκε δὺ ἀργυρέας ἀσαμίνθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖ τάλαντα.
χωρίς δ' αὐθ', Ἐλένη ἄλοχος πόρε κάλλιμα δῶρα·
χρυσένη τ' ἥλακάτην τάλαρον θ' ὑπόκυκλον ὁπασσεν ἀργύρεον, χρυσῷ δ' ἐπὶ χείλεα κεκράαντο.
τὸν ρά οἱ ἀμφίπολος Φυλὼ παρέθηκε φέρουσα
νήματος ἀσκητοῦ βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ ἥλακάτη τετάνυστο ἱδνεφές εἱρος ἔχουσα.
ἐξετο δ' ἐν κλισμῷ, ὑπ' ὁ δὲ θρήνυς ποσὶν ἦν.
αὐτίκα δ' ἦ' εὐπέρσει πόσιν ἔρεευν ἔκαστα·
"'Ἰδμεν δῆ, Μενέλαια διοτρεφές, οἱ τίνες οἴδε ἀνδρῶν εὐχετόωνται ἰκανέμεν ἥμετερον δῶ; ἴησομαι ἦ' ἐτυμον ἐρέω; κέλεται δὲ με θυμός.
οὗ γὰρ πῶ τινὰ φημὶ ἑοικότα ὥδε ἰδέσθαι ὦτ' ἀνδρ' ὄυτε γυναῖκα, σέβας μ' ἔχει εἰσορώσαν, ὡς ἦ' Ὁδυσσῆς μεγαλήταρος υἱ' ἐοικε,
Τηλεμάχῳ, τὸν ἐλειπε νέον γεγαώτ' ἐν οἴκῳ 
κεῖνος ἀνήρ, ὦτ' ἐμείο κυνώπιδος εἴνεκ' Ἄχαιοι
ἡλθεν' ὑπὸ Τροίνη πόλεμου θρασὺν ὀρμαίνοντες."
Τὴν δ' ἀπαμειβόμενος προσέφη ξαυθὸς Μενέλαος:
"Οὔτω νῦν καὶ ἐγὼ νοεῶ, γύναι, ὅς σὺ εἰσκεῖς
κεῖνον γάρ τοιοῦδε πόδες τοιαῖδε τῷ θείρες
ὁφθαλμῶν τε βολαί κεφαλῆ τ' ἐφύπερθε τῷ χαίται. 150
καὶ νῦν ἦ τοι ἐγὼ μεμνυμένος ἀμφ' Ὁδυσῆι 
μυθεόμην, ὅσα κείνος οἰκύσας ἐμόγησεν ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὡτ' ὀφρύσι δάκρυνι εἰβε, 
χλαίναν πορφυρέων ἀντ' ὀφθαλμοῖν ἀνασχῶν."
of Egypt, where greatest store of wealth is laid up in men's houses. He gave to Menelaus two silver baths and two tripods and ten talents of gold. And besides these, his wife gave to Helen also beautiful gifts,—a golden distaff and a basket with wheels beneath did she give, a basket of silver, and with gold were the rims thereof gilded. This then the handmaid, Phylo, brought and placed beside her, filled with finely-spun yarn, and across it was laid the distaff laden with violet-dark wool. So Helen sat down upon the chair, and below was a footstool for the feet; and at once she questioned her husband on each matter, and said:

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

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

1 Others render, "were finished."
Τὸν δ’ αὖ Νεστορίδης Πεισιστρατος ἀντίον ἦδα: 155

"Ἀτρείδη Μενέλαε διστρεφές, ὅρχαμε λαὸν, κεῖνον μὲν τοι ὦ νίδι ἐτήτυμον, ὡς ἄγορεύεις· ἀλλὰ σαῦρων ἔστι, νεμεσσᾶται δ’ εὖ θυμῷ ὦν ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν ἀντα σέθεν, τοῦ νῦν θεοῦ ὃς τερπόμεθ’ αὐὴ. αὐτὰρ ἐμὲ προέκει Γερήνιος ἐπιτότα Νέστωρ τῷ ἀμα πομπὸν ἐπεσθαί· ἐέλθετο γὰρ σε ἰδέσθαι, ὀφρα οἱ η τι ἔπος ὑποθήσαει ἑ τι ἐργον. πολλὰ γὰρ ἁλγε’ ἔχει πατρὸς πάις οἰχομένοι ἐν μεγάροις, ὃ μὴ ἄλλοι ἀοσσητήρες ἔωσιν, ὡς νῦν Τηλεμάχῳ ὁ μὲν οἰχεται, οὐδὲ οἱ ἄλλοι εἰσ’ οἱ κεν κατὰ δήμον ἀλάλκοιν κακότητα." 160

Τὸν δ’ ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος.

"Ὡς πότοι, ἤ μᾶλα δὴ φίλου ἀνέρος νίδας ἐμὸν δῶ ἰκεθ’, ὅσ εἶνεκ’ ἐμείο πολέας ἐμόγησεν ἄθλους· 170
καὶ μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων Ἀργείων, εἰ νῦν ὑπείρ ἀλα νόστον ἐδωκε νυσί θοῆσι γενέσθαι Ὀλύμπιος εὐρύστα Ζεὺς. καὶ κέ οἱ ὁ Ἀργεῖ νάσα πόλιν καὶ δόματ’ ἐτενξά, εξ Ἰθάκης ἀγαγών σὺν κτήμασι καὶ τέκει ὃ 175
καὶ πᾶσιν λαοῖς, μίαν πόλιν ἐξαλατάξας, αἱ περινετάουσι, ἀνάσσονται δ’ ἐμοὶ αὐτῷ. καὶ κε θαμ’ ενθάδ’ ἔοντες ἐμισγόμεθ’ οὐδέ κεν ἑμέας ἄλλο διέκρινεν φιλέουτε τε τερπομένω τε, πρὸν γ’ ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180 ἄλλα τὰ μὲν ποι μέλλειν ἀγάςσεσθαὶ θεὸς αὐτὸς, ὃς κεῖνον δύστημον ἀνόστιμον οἶνον ἐθηκεν."
Then Peisistratus, son of Nestor, answered him: “Menelaus, son of Atreus, fostered of Zeus, leader of hosts, his son indeed this youth is, as thou sayest. But he is of prudent mind and feels shame at heart thus on his first coming to make a show of forward words in the presence of thee, in whose voice we both take delight as in a god’s. But the horseman, Nestor of Gerenia, sent me forth to go with him as his guide, for he was eager to see thee, that thou mightest put in his heart some word or some deed. For many sorrows has a son in his halls when his father is gone, when there are none other to be his helpers, even as it is now with Telemachus; his father is gone, and there are no others among the people who might ward off ruin.”

Then fair-haired Menelaus answered him and said: “Lo now, verily is there come to my house the son of a man well-beloved, who for my sake endured many toils. And I thought that if he came back I should give him welcome beyond all the other Argives, if Olympian Zeus, whose voice is borne afar, had granted to us two a return in our swift ships over the sea. And in Argos I would have given him a city to dwell in, and would have built him a house, when I had brought him from Ithaca with his goods and his son and all his people, driving out the dwellers of some one city among those that lie round about and obey me myself as their lord. Then, living here, should we ofttimes have met together, nor would aught have parted us, loving and joying in one another, until the black cloud of death enfolded us. Howbeit of this, methinks, the god himself must have been jealous, who to that hapless man alone vouchsafed no return.”
ΗΟΜΕΡ

"Ως φάτο, τοῖς δὲ πᾶσιν ύφ᾽ ἰμερόν ὄρσε γόδιοι. κλαίε μὲν Ἀργείη Ἐλένη, Διὸς ἐκχειγανία, κλαίε δὲ Τηλέμαχος τε καὶ Ἀτρείδης Μενέλαος, οὐδ᾽ ἄρα Νέστορος νίδος ἀδακρύτω ἔχεν ὅσε νυν ἀκρυστο γὰρ κατὰ θυμὸν ἀμύμουν ᾿Αντιλόχου, τὸν ἰ ῾Ηοὺς ἐκτεινε φαενῆς ἀγλαὸς νίδος τοῦ δ ὡς ἐπιμυνθείς ἐπεα πτερόεντ᾽ ἀγόρευεν ἐν αὐτῷ σε βροτῶν πεπνυμένον εἶναι Νέστωρ φάσχ᾽ ὃ γέρων, ὅτ᾽ ἐπιμυνθείμεθα σεῖο ὀσίων ἐνι μεγάροις, καὶ ἀλλήλους ἐρέοιμεν. καὶ νῦν, εἰ τί που ἔστι, πίθοιο μοι. οὐ γὰρ ἐγὼ γε τέρπομ ὀδυρόμενος μεταδότης, ἀλλὰ καὶ ἦς ἐσσεται ὦραγένεια νεμεσδωμαι γε μὲν οὐδέν κλαίειν ὃς κε θάνης βροτῶν καὶ πότμον ἐτίπτη. τοῦτο νυ καὶ γέρας ὀδὸν ὀιξυροίσι βροτοίσιν, κειρασθαί τε κόμην βαλέειν τ᾽ ἀπὸ ἀδάκρι παρεῖδων. καὶ γὰρ ἐμὸς τεθνηκεν ἀδελφεός, οὗ τι κάκιστος ᾿Αργείων. μέλλεις δὲ σὺ ἴδμεναι οὐ γὰρ ἐγώ γε ἴστης οὐδὲ ἴδον περὶ δ ἀλλων φασὶ γενέοθαι ᾿Αντιλόχου, πέρι μὲν θείειν ταχὺν ἦτε μαχητήν." Τὸν δ ἀπαμειβόμενος προσέφε ξανθὸς Μενέλαος ὦ φίλ, ἐπεὶ τόσα εἶπες, ὅσ ἄν πεπνυμένοι ἀνήρ εἶποι καὶ ἑξειε, καὶ ὑς προγενέστερος εἶη τοῖον γὰρ καὶ πατρός, δ καὶ πεπνυμένα βάζεις, ἰεία δ ἀρίστιος γόνος ἀνέρος ὁ τε Κρονίων ὀλβον ἐπικλῶσῃ γαμέοντι τε γεινομένῳ τε, ὡς νῦν Νέστορι δώκε διαμπερές ἀματά πάντα
So he spoke, and in them all aroused the desire of lament. Argive Helen wept, the daughter of Zeus, Telemachus wept, and Menelaus, son of Atreus, nor could the son of Nestor keep his eyes tearless. For he thought in his heart of peerless Antilochus, whom the glorious son of the bright Dawn had slain. Thinking of him, he spoke winged words:

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

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

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1 i.e. Memnon, leader of the Ethiopians.
2 Others render, "after supper"; but see 213.
3 Possibly, "shall serve for that" (Merry), with which cf. 214; but see xv. 50.
αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν, 210
νίεας αὖ πινυτοὺς τε καὶ ἐγχεσίν εἶναι ἄριστος.
ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὅσ πρὶν ἑτύχη,
δόρπον δ᾿ ἐξαύτις μνησώμεθα, χερὸς δ᾿ ἐφ᾿ ὕδωρ
χειρῶτων. μῦθοι δὲ καὶ ἡώθεν περ ἐσονταῖ
Τηλεμάχῳ καὶ ἔμοι διαειπέμεν ἀλλήλοισιν.” 215
"Ὅς ἔφατ, Ἀσφαλίων δ᾿ ἄρ’ ὕδωρ ἐπὶ χείρας ἔχευεν,
ὁτρηρὸς θεράπων Μενελάου κυδαλίμοιο.
οἱ δ᾿ ἐπὶ οὖνείαθ’ ἐτοίμα προκείμενα χείρας ἔσαλλον.
"Ἐνθ’ αὐτ᾿ ἀλλ᾿ ἐνόησ᾽ Ἐλένη Διὸς ἐκγεγανία·
αὐτίκ᾿ ἄρ᾿ εἰς οἰνον βάλε φάρμακα, ἐνθεὶν ἑπὶνοιν, 220
νυπενθές τ᾿ ἁχολόν τε, κακῶν ἐπίληθον ἀπάντων.
ὁς τὸ καταβρόξειεν, ἐπὶν κρητήρι μυγείη,
οὐ κεν ἐφημερίδος γε βάλοι κατὰ δάκρυ παρειῶν,
οὐδ᾿ εἰ οἱ κατατεθναίῃ μῆτηρ τε πατήρ τε,
οὐδ᾿ εἰ οἱ προπάροιθεν ἀδελφεῖν ἡ φίλον οἴον 225
χαλκῷ δηνόων, ὁ δ᾿ ὀφθαλμοῖσιν ὀρφῶ τοῖς
Δίδος θυγάτηρ ἔχε φάρμακα μητιόεντα,
ἐσθλά, τά οἱ Πολύδαμμα πόρεν, Θῶνος παράκοιτις
Αἰγυπτίη, τῇ πλείστα φέρει ξείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἔσθλὰ μεμιγμένα πολλὰ δὲ
λυγρὰ.
230
ητρὸς δὲ ἐκαστος ἐπιστάμενος περὶ πάντων
ἀνθρώπων· ἡ γὰρ Παιήνονδος εἰσὶ γενέθλης.
αὐτάρ ἐπεῖ ὑ ἐνέκει κέλευσέ τε οἴνοχοισαί,
ἐξαύτις μύθοισιν ἀμεβομένη προσέειπεν·
"’Ἀτρείδη Μενέλαε διοτρεφεῖς ἥδε καὶ οἴδε
ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἀλλοτε ἄλλω 235

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

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

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

"Menelaus, son of Atreus, fostered of Zeus, and
ye that are here, sons of noble men—though now to
Ζεῦς ἀγαθόν τε κακόν τε δίδῳ· δύναται γὰρ ἁπαντα· ἢ τοῦ νῦν δαίνυσθε καθήμενοι ἐν μεγάροις καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω. πάντα μὲν οὐκ ἄν ἐγὼ μυθήσομαι οὐδ’ ὄνομήνω, ὥσπερ Ὄδυςσής τοι καλασίφρονός εἰσιν ἁθλοί· ἀλλ’ οἶν τὸδ’ ἔρεξε καὶ ἔτη καρτερὸς αὖρ δήμῳ ἐν Τρώων, ὅθι πάσχετε πήματ’ Ἀχαιοί. αὐτὸν μὲν πληγῆσιν ἀεικελίησι δαμάσσας, ὑπείρα κάκ’ ἀμφὶ ὀμοιοί βαλῶν, οἰκῇ ἐοικός, ἀνδρῶν δυσμενῶν κατέδυ πόλιν εὐρυάγνιαν· ἄλλῳ δ’ αὐτὸν φωτὶ κατακρύπτων ἴμικε, δέκτη, ὃς οὐδὲν τοῖς ἔχῃ ἐπὶ νησίῳ Ἀχαιῶν. τῷ ἱκελος κατέδυ Τρώων πόλιν, οἱ δ’ ἀβάκησαν πάντες· ἐγὼ δὲ μιν οἰη ἀνέγνων τοῖς ἐόντα, καὶ μιν ἀνηρώτων· ὃ δὲ κερδοσύνη ἀλείπεν. ἀλλ’ ὅτε δὴ μιν ἐγὼ λόεν καὶ χρῖον ἐλαῖο, ἀμφὶ δὲ εἴματα ἔσσα καὶ ὀμοσα καρτερὸν ὁρκον μὴ μὲν πρὶν Ὄδυςσή απετα Τρώεσσα’ ἀναφύναι, πρὶν γε τὸν ἐς νησάς τε θοᾶς κλισίας τ’ ἀφικέσθαι, καὶ τότε δὴ μοι πάντα νῦν κατέλεξεν Ἀχαιῶν. πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ ἦλθε μετ’ Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν. ἐνθ’ ἀλλαὶ Τρωαὶ λίγ’ ἐκάκυνον· αὐτὰρ ἔμοι κῆρ χαῖρ’, ἐπεὶ ἦδη μοι κραδίη τέτραππο νέεσθαι ἄψ οἰκόνδ’, ἀτὴν δὲ μετέστενον, ἦν Ἀφροδίτη δῶχ’, ὅτε μ’ ἤγαγε κεὶσε φίλης ἀπὸ πατρίδος αἰής,
one and now to another Zeus gives good and ill, for he can do all things,—now verily sit ye in the halls and feast, and take ye joy in telling tales, for I will tell what fitteth the time. All things I cannot tell or recount, even all the labours of Odysseus of the steadfast heart; but what a thing was this which that mighty man wrought and endured in the land of the Trojans, where you Achaeans suffered woes! Marring his own body with cruel blows, and flinging a wretched garment about his shoulders, in the fashion of a slave he entered the broad-wayed city of the foe, and he hid himself under the likeness of another, a beggar, he who was in no wise such an one at the ships of the Achaeans. In this likeness he entered the city of the Trojans, and all of them were but as babes.\(^1\) I alone recognised him in this disguise, and questioned him, but he in his cunning sought to avoid me. Howbeit when I was bathing him and anointing him with oil, and had put on him raiment, and sworn a mighty oath not to make him known among the Trojans as Odysseus before that he reached the swift ships and the huts, then at length he told me all the purpose of the Achaeans. And when he had slain many of the Trojans with the long sword, he returned to the company of the Argives and brought back plentiful tidings. Then the other Trojan women wailed aloud, but my soul was glad, for already my heart was turned to go back to my home, and I groaned for the blindness that Aphrodite gave me, when she led me thither from my dear native land, forsaking my

\(^1\) The rare word \(\alpha\beta\acute{\iota}\kappa\nu\sigma\alpha\nu\) seems literally to mean "could say naught"; cf. \(\nu\tau\iota\iota\delta\varsigma\omega\).
παίδας τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε οὗ τευ δευμένον, οὔτ' ἄρ φρένας οὐτε τι εἴδος."

Τὴν δ' ἀπαρεῖβόμενος προσέφη ξανθὸς Μενέλαος. 265 "Ναι δή ταυτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες. ἡδη μὲν πολέων ἐδάθην βουλήν τε νόον τε ἀνδρῶν ἡρῶων, πολλὴν δ' ἐπεξήνθεσα γαῖαν· ἀλλ' οὗ πο τοιοῦτον ἐγὼν ἵδον ὀφθαλμοῖς, οἴον 'Οδυσσῆος ταλασάφρονος ἔσκε φίλον κήρ. οἴον καὶ τὸδ' ἔρεξε καὶ ἐτήλη καρτερὸς ἀνήρ ὑππώ ἐνι ξεστῷ, ἵν' ἐνήμεθα πάντες ἄριστοι Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες. ἡλθες ἔπειτα σὺ κείσε· κελευσάμεναι δὲ σ' ἐμελλε δαιμόν, ὃς Τρώεσσι ἐβούλετο κῦδος ὀρέξαι· καὶ τοι Δηφοβίος θεοείκελος ἐσπέτ' ἱούση. τρὶς δὲ περιστείξας κοίλον λόχον ἀμφαφώσα, ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἄριστους, πάντων Ἀργείων φωνὴν ἵσκουσ' ἀλόχοισιν. αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δίος 'Οδυσσεὺς ἢμενοι ἐν μέσσοις ἀκούσαμεν ὡς ἐβόησας. νῦν μὲν ἀμφωτέρω μενεήμανεν ὀρμηθέντε 

270 

η ἔξελθόμεναι, η ἐνδοθεν αἱρ' ὑπακούσαι· ἀλλ' 'Οδυσσεὺς κατέρυκε καὶ ἐσχέθεν ἱεμένω περ. ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῖες 'Αχαιῶν, 'Αντικλὸς δὲ σὲ γ' οίος ἀμείφασθαι ἐπέέσσων ἡθελεν. ἀλλ' 'Οδυσσεὺς ἐπὶ μάστακα χερῶ πίεζεν νωλεμέως κρατηθῆς, σάωσε δὲ πάντας 'Αχαιοὺς· 

275 

tόφρα δ' ἐχ', ὀφρα σε νόσφιν ἀπήγαγε Παλλᾶς 'Αθήνη."

Τὸν δ' αὖ Τηλέμαχος πεπυμένος ἀντίον ηῦδα· 280 "Ἀπειδὴ Μενέλαε διστρεφές, ὀρχαμε λαῶν, ἄλγιον· οὗ γάρ οἱ τι τάδ' ἡρκεσε λυγρὸν ὠλεθρον,
child and my bridal chamber, and my husband, a man who lacked nothing, whether in wisdom or in comeliness."

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

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, all the more grievous is it; for in no wise did this ward
οὐδ' εἰ οἱ κραδίη γε σιδηρεὶ ἕνδοθεν ἥν.
ἀλλ' ἄγετ' εἰς εὐνήν τράπεθ' ἡμέας, ὄφρα καὶ ἡδὴ
ὑπνὸ ὑπὸ γλυκερῳ ταρπώμεθα κοιμηθέντες."

"Ὡς ἐφατ', Ἀργείη δ' Ἐλένη δμωγήσει κέλευσεν
dὲμνὶ ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφυρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
αἰ δ' ἵσαν ἐκ μεγάρου δάσος μετὰ χερσὶν ἔχουσαι,
dὲμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἀγε κήρυξ.
oἰ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτὸθι κοιμήσαντο,
Τηλέμαχος θ' ἧρως καὶ Νέστορος ἀγλαὸς νῖος.
'Ατρεΐδης δὲ καθεύδε μυχῷ δόμου ψηλοίο,
πάρ δ' Ἐλένῃ ταυτύπεπλος ἐλέξατο, δία γυναικῶν.

"Ἡμος δ' ἤριγενεα φάνη ῥοδόδακτυλος Ἡῶς,
ὡρυντ' ἄρ' ἐξ εὐνήφι βοην ἀγαθὸς Μενέλαος
eἰματα ἐσσάμενος, περὶ δὲ ξέφος ὡξν θέτ' ὁμῳ,
ποσοὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βη δ' ἵμεν ἐκ θαλάμῳ θεῷ ἐναλλίγκιος ἀντήν,
Τηλεμάχῳ δὲ παρίζειν, ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν.
"Τίππε τέ σε χρειῶ δεῦρ' ἡγαγε, Τηλέμαχ', ἦρως,
ἐς Δακεδαῖμονα διαν, ἐπ' εὐρέα νῦτα θαλάσσης;
δήμου ἡ ὕδων; τόδε μοι νημερτῆς ἐνίσπετος."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένοις ἀντίον ἡὕδα·

"Ατρεΐδη Μενέλαε διοτρεφές, ὅρχαμε λαῶν,
ἡλυθον, εἵ τινὰ μοι κληηδόνα πατρὸς ἐνίσπος.
ἐσθιεται μοι ὀῖκος, ὦλωλε δὲ πίονα ἔργα,
δυσμενέων δ' ἀνδρῶν πλείος δόμος, οἵ τε μοι αἰεὶ
off from him woeful destruction, nay, not though the heart within him had been of iron. But come, send us to bed, that lulled now by sweet sleep we may rest and take our joy."

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

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

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

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, I came if haply thou mightest tell me some tidings of my father. My home is being devoured and my rich lands are ruined; with men that are foes my house is filled, who are ever slaying my thronging
μὴ λ’ ἄδινα σφάζουσι καὶ εἰλιπόδας ἔλικας βοῦς,
μητρὸς ἐμῆς μυηστῆρες ὑπέρβιον ὅ βριν ἔχοντες.
τούνεκα νῦν τὰ σὰ γούναθ’ ἱκάνομαι, αἱ’ ἐθέλησθα
κεῖνον λυγρὸν ὀλέθρον ἐνιστεῖν, εἰ ποὺ ὀπωπας
ὁθαλμοῖσι τεοῖσιν ἡ ἄλλοι μῦθοι ἄκουσας
πλαξομένους’ περὶ γάρ μιν ὁξυρὸν τέκε μῆτηρ.

πρὸς τὸ τοῖ τι πατὴρ ἔμοι, ἔσθολος ’Οδυσσεὺς
ἡ ἔπος ἦ τι ἔργον ὑποστάσες ἐξετέλεσε
δὴμῳ ἐνι Τρώων, ὅθι πάσχετε πίματ’ Ἀχαιοί,
τῶν νῦν μοι μνησάς, καὶ μοι νημερτὲς ἐνίστησε.”

Τὸν δὲ μέγ’ ὀχθήσας προσέφη ξανθὸς Μενέλαος.

“Ὡς πότοι, ἢ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
ἦθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.

ὁς δ’ ὅπτότ’ ἐν ξυλόχῳ ἔλαφος κρατερὸ ἱέντος
νεβροὺς κοιμῆσασα νεγηνένας γαλαθήνους
κυνῆνεις ἑξερέχαι καὶ ἄγκεε ποιήτεα
βοσκομένη, ὃ δ’ ἐπείτα ἔην εἰσήλυθεν εὐνήν,
ἀμφοτέροισι δὲ τοῖσιν ἁεικᾶ πότμον ἐφῆκεν,
ὁς ’Οδυσσεὺς κεῖνοισιν ἁεικᾶ πότμον ἐφῆσει.

αἱ γάρ, Ζεὺς τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖς ἐὼν, οἶδος ποτ’ ἐνυκτεμένη ἐνὶ Δέσβῃ
ἐξ ἐρίδος Φιλομηλείδη ἐπάλαισεν ἀναστάς,
καὶ δ’ ἐβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
τοῖς ἐὼν μυηστήρσιν ὀμιλήσειεν ’Οδυσσεὺς.”

130
sheep and my sleek kine of shambling gait, even the wooers of my mother, overweening in their insolence. Therefore am I now come to thy knees, if perchance thou wilt be willing to tell me of his woeful death, whether thou sawest it haply with thine own eyes, or didst hear from some other the story of his wanderings; for beyond all men did his mother bear him to sorrow. And do thou no wise out of ruth or pity for me speak soothing words, but tell me truly how thou didst come to behold him. I beseech thee, if ever my father, noble Odysseus, promised aught to thee of word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray thee, and tell me the truth."

Then, stirred to sore displeasure, fair-haired Menelaus spoke to him: "Out upon them, for verily in the bed of a man of valiant heart were they fain to lie, who are themselves cravens. Even as when in the thicket-lair of a mighty lion a hind has laid to sleep her new-born suckling fawns, and roams over the mountain slopes and grassy vales seeking pasture, and then the lion comes to his lair and upon the two\(^1\) lets loose a cruel doom, so will Odysseus let loose a cruel doom upon these men. I would, O father Zeus and Athene and Apollo, that in such strength as when once in fair-established Lesbos he rose up and wrestled a match with Philomeleides and threw him mightily, and all the Achaeans rejoiced, even in such strength Odysseus might come among the wooers; then

\(^1\) The Greek seems to denote a pair of fawns, the slaying taking place in the absence of the hind; cf. *Iliad*, xi. 113 ff. Others assume that the dual means "both hind and fawns."
τόνοι ούδέν τοι ἐγὼ κρύψω ἔπος οὔ' ἐπικεύσω. 350

"Ἀιγύπτω μὴ ἑτὶ δεύρῳ θεοὶ μεμαύτα μεέσθαι ἐσχον, ἐπεὶ οὐ σφίν ἑρέξα τεληέσσας ἐκατόμβας. οἱ δ' αἰεὶ βούλοντο θεοὶ μεμυῆσθαι ἐφετερῶν. 1 νῆσος ἐπειτά τις ἔστι πολυκλύστω ἐνὶ πόντῳ Ἀιγύπτου προπάροιθε, Φάρων δὲ ἐ εἰκλήσκουσι, τόσσον ἀνευθ' ὁσσον τε πανημερὴ γλαφυρὴ νηῶ ἡνυσεν, ἢ λιγός οὐρος ἐπιπνεύησιν ὁπίσθεν· ἐν δὲ λιμήν ἐὔορμος, θέν τ' ἀπὸ νῆσα εἴσας ἐς πόντον βάλλουσιν, ἄφυσσάμενοι μέλαν ὕδωρ. ἐνθα μ' ἐεἰκόσιν ἡματ' ἔχον θεοὶ, οὐδὲ ποτ' οὐροί πνείοντες φαίνονθ' ἀλιαές, οἳ ρά τε νηῶν πομπῆς γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης. καὶ νῦ κεν ἡμα πάντα κατέφθιον και μὲνε' ἀνδρῶν, εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε, 2 Πρωτέους ἰφθίμου θυγάτηρ ἀλίου γέροντος, Εἰδοθέν· τῇ γάρ ρα μάλιστα γε θυμὸν ὄρινα. ἢ μ' οἴῳ ἐρροντε συνήνυτετο νόσφιν ἐταῦρων· αἰεὶ γάρ περὶ νῆσον ἀλώμενοι ἰχθυνασκον γναμπτοῖς ἀγκίστρουσιν, ἐτειρε δὲ γαστέρα λιμός. ἦ δὲ μεν ἀγχὶ στᾶσα ἔπος φάτο φώνησέν τε· 370

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

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

"In Egypt,¹ eager though I was to journey hither, the gods still held me back, because I offered not to them hecatombs that bring fulfilment, and the gods ever wished that men should be mindful of their commands. Now there is an island in the surging sea in front of Egypt, and men call it Pharos, distant as far as a hollow ship runs in a whole day when the shrill wind blows fair behind her. Therein is a harbour with good anchorage, whence men launch the shapely ships into the sea, when they have drawn supplies of black² water. There for twenty days the gods kept me, nor ever did the winds that blow over the deep spring up, which speed men's ships over the broad back of the sea. And now would all my stores have been spent and the strength of my men, had not one of the gods taken pity on me and saved me, even Eidothea, daughter of mighty Proteus, the old man of the sea; for her heart above all others had I moved. She met me as I wandered alone apart from my comrades, who were ever roaming about the island, fishing with bent hooks, for hunger pinched their bellies; and she came close to me, and spoke, and said:

² The epithet "black" is applied to water in deep places, where the light cannot reach it, and to water trickling down the face of a rock covered with lichens (Iliad, xvi. 4 ff.).
HOMER

"'Νηπιός εἰς, ὃ ξείνε, λίθν τόσον ἢδὲ χαλύφρων, ἢ ἑκὼν μεθήσεις καὶ τέρπεια ἀλγεὰ πάσχων; ὡς δὴ δὴθ' ἐνυ νήσῳ ἐρύκεαι, οὐδὲ τι τέκμωρ εὑρέμεναι δύνασαι, μινύθει δὲ τοι ἢτορ ἐταίρων.'

"'Ως ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· Ἐκ μέν τοι ἔρεω, ἦ τις σὺ πέρ ἐσσι θεαύων, ὡς ἐγὼ οὐ τι ἑκὼν κατερύκομαι, ἄλλα νυ μέλλω ἀθανάτους ἀλιτέσθαι, οὐ σοὺρανόν εὑρὼν ἔχουσιν. ἄλλα σύ πέρ μοι εἰπέ, θεοὶ δὲ τε πάντα ἱσασιν, ὃς τίς μ' ἀθανάτων πεδαί καὶ ἔδησε κελεύθον, νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἱχθυόεντα.'

"'Ως ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο δία θεαύν· Τοιγάρ ἐγὼ τοι, ξείνε, μάλ' ἀτρεκέως ἀγορεύσω. πωλεῖται τις δεύρῳ γέρων ἄλως νημερτής ἀθάνατος Πρωτεύς Αἰγύπτιος, ὃς τε θαλάσσης πάσης βένθεα οἶδε, Ποσειδάνων υποδμώς· τὸν δὲ τ' ἐμὸν φασὶν πατέρ' ἐμμεναὶ ἢδὲ τεκέσθαι. τὸν γ' εἰ πως σὺ δύναυο λοχησάμενος λεπαβέσθαι, ὃς κέν τοι εἰπησιν ὄδον καὶ μέτρα κελεύθου νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἱχθυόεντα. καὶ δὲ κέ τοι εἰπησί, διοτρεφές, αἰ κ' ἐθέλησθα, ὅτι τοι ἐν μεγάροις κακὸν τ' ἀγαθὸν τε τέτυκται οἰχομένου σέθεν δολικὴν ὄδον ἄργαλεν τε.'

"'Ως ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· Ἀὐτὴ νῦν φράζει σὺ λόχον θεῖοι γέροντος, μὴ πώς με προδίδων ἢ προδαιεῖς ἄλεγται· ἄργαλεος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμήναι.'
"'Art thou so very foolish, stranger, and slack of wit, or art thou of thine own will remiss, and hast pleasure in suffering woes? So long art thou pent in the isle and canst find no sign of deliverance,^ and the heart of thy comrades grows faint.'

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

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

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

^ Lit. "appointed end."
“Ως ἐφάμην, ἡ δ’ αὐτικ’ ἀμείβετο διὰ θεάων.
Τουγάρ ἐγώ τοι, ξείνε, ¹ μάλ’ ἀτρεκέως ἀγορεύσω.
ἡμος δ’ ἡλιος μέσον οὐρανὸν ἀμφιβεβήκη,
tήμος ἄρ’ ἔξι ἄλος εἰςι γέρων ἄλιος νημερτής
πνοιή ὑπὸ Ζεφύρου μελαίνη φρικῆ καλυφθεῖς,
ἐκ δ’ ἐλθὼν κοιμᾶται υπὸ σπέσσι γλαφυροῖσιν
ἀμφὶ δὲ μιν φῶκαι νέποδεσ καλῆς ἀλοσύδυνης
ἀθροίᾳ εὐδουσίν, πολιης ἄλος ἔξαναδύσαι,
πικρὸν ἀποπνείουσαι ἄλος πολυβένθεος ὁδηγίν.
ἐνθα σ’ ἐγὼν ἀγαγούσα ἀμ’ ὥσιοι φαίνομενήφιν
eὐνάσω ἔξεις. σοῦ δ’ ἐν κρίνασθαι ἔταίρους
τρεῖς, οἱ τοι παρὰ νυσίν ἐνσελμοισίν ἀριστοί.
πάντα δὲ τοι ἐρέω ὀλοφώνε τοῖο γέροντος.
φῶκας μὲν τοι πρωτὸν ἀμιθρήσει καὶ ἐπεισιν
αὐτὰρ ἐπὶν πᾶσας πεμπάσσεται ἢδὲ ἱδηται,
λέξεται ἐν μέσησι νομεῦσ ὃς πώσει μήλων.
τὸν μὲν ἐπὶν δὴ πρῶτα κατευνηθέντα ἱδησθε,
καὶ τὸν ἐπειθ’ ὑμῖν μελέτω κάρτος τε βίη τε,
αὐθὶ δ’ ἔχειν μεμαῦτα καὶ ἐσσύμενον περ ἄλυζαι.
πάντα δὲ γιγνόμενος πειρήσεται, ὅσο’ ἐπὶ γαῖαν
ἐρπετὰ γύρνονται, καὶ ὅδωρ καὶ θεσπιδαῖς πῦρ
ὑμεῖς δ’ ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.
ἀλλ’ ὅτε κεν δὴ σ’ αὐτὸς ἀνείρηται ἐπέεσσι,
τοῖος ἐών οἶνον κε κατευνηθέντα ἱδησθε,
καὶ τότε δὴ σχέσθαι τε βίης λῦσαι τε γέροντα,
ἡρως, εἰρεσθαί δὲ, θεῶν ὅς τὸν σε χαλέπτει,
νόστου θ’, ὃς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα."
"So I spoke, and the beautiful goddess straightway made answer: 'Then verily, stranger, will I frankly tell thee all. When the sun hath reached mid heaven, the unerrong old man of the sea is wont to come forth from the brine at the breath of the West Wind, hidden by the dark ripple. And when he is come forth, he lies down to sleep in the hollow caves; and around him the seals, the brood of the fair daughter of the sea, sleep in a herd, coming forth from the gray water, and bitter is the smell they breathe of the depths of the sea. Thither will I lead thee at break of day and lay you all in a row; for do thou choose carefully three of thy companions, who are the best thou hast in thy well-benched ships. And I will tell thee all the wizard wiles of that old man. First he will count the seals, and go over them; but when he has told them all off by fives, and beheld them, he will lay himself down in their midst, as a shepherd among his flocks of sheep. Now so soon as you see him laid to rest, thereafter let your hearts be filled with strength and courage, and do you hold him there despite his striving and struggling to escape. For try he will, and will assume all manner of shapes of all things that move upon the earth, and of water, and of wondrous blazing fire. Yet do ye hold him unflinchingly and grip him yet the more. But when at length of his own will he speaks and questions thee in that shape in which you saw him laid to rest, then, hero, stay thy might, and set the old man free, and ask him who of the gods is wroth with thee, and of thy return, how thou mayest go over the teeming deep.'
""Ως εἶπον' ὑπὸ πόντον ἐδύσετο κυμαῖνοντα. 425
αὐτὰρ ἑγὼν ἔπὶ νῆας, ὃθ' ἐστασαν ἐν ψαμάθοις, ἡμα' πολλὰ δὲ μοι κραδίῃ πόρφυρε κλώτε.
αὐτὰρ ἐπεὶ ἔπὶ νῆα κατῆλυθον ἦδε θάλασσαν,
δόρποιον θ' ὀπλισάμεσσθ', ἔπὶ τ' ἤλυθεν ἀμβροσίη νύξ.
δὴ τὸτε κοιμῆθημεν ἐπὶ ρηγμῖνι θαλάσσης. 430
ἡμος δ' ἤργυγενεία φάνη ῥοδοδάκτυλος Ἡώς,
καὶ τὸτε δὴ παρὰ θίνα θαλάσσης εὐρυπόροιο
ἡμα πολλὰ θεοὺς γουνοῦμενος· αὐτὰρ ἐταῖρους
τρεῖς ἁγον, ὅσι μάλιστα πεποίθεα πάσαν ἐπὶ ἱδὼν.
""Τόφρα δ' ἀρ' ἢ η' ὑποδύσα θαλάσσης εὐρέα κόλπον
tέσσαρα φωκάων ἐκ πόντου δέρματ' ἐνείκε· 436
πάντα δ' ἐσαν νεόδαρτα· δόλου δ' ἐπεμήδετο πατρί.
εὑνὰς δ' ἐν ψαμάθοις διαγλάψας· ἀλήσιν
ἡστο μένουσι'· ἡμεῖς δὲ μάλα σχεδὸν ἠλθομεν αὐτῆς·
ἐξεῖνη δ' εὑνησε, βάλεν δ' ἐπί δέρμα ἐκάστῳ.
ἐνθα κεν 1 αἰνότατοι λόχος ἐπλετο· τείρε γὰρ αἰνῶς
φωκάων ἀλιστρεφέων ὀλοῶτατος ὀδυμή·
τῖς γὰρ κ' εὐναλίῳ παρὰ κῆτεῖ κοιμηθείς;
ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μὲν' ὅνειαρ'·
ἀμβροσίην ὕπω ρίνα ἐκάστῳ θῆκε φέρουσα
ἡδὺ μάλα πνείουσαν, ὄλεσε δὲ κῆτεος ὀδυμήν.
πάσαν δ' ἠοἴην μένομεν τετληκτί θυμῷ·
φῶκαι δ' ἐξ ἀλῶς ἠλθον ἀολλὲες.· αἰ μὲν ἔπειτα
ἐξῆς εὐνάξοντο παρὰ ρηγμῖνι θαλάσσης·
ἐνδιος δ' ὁ γέρων ἠλθ' ἐξ ἀλῶς, εὑρε δὲ φῶκας
ζατρέφεας, πάσας δ' ἀρ' ἐπφάχετο, λέκτο δ' ἄριθμον·
ἐν δ' ἡμέας πρῶτος λέγε κήτεσιν, οὐδὲ τι θυμῷ
1 ἐνθα κεν: κεῖθι δη.
"So saying she plunged beneath the surging sea, but I went to my ships, where they stood on the sand, and many things did my heart darkly ponder as I went. But when I had come down to the ship and to the sea, and we had made ready our supper, and immortal night had come on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I went along the shore of the broad-wayed sea, praying earnestly to the gods; and I took with me three of my comrades, in whom I trusted most for every adventure.

"She meanwhile had plunged beneath the broad bosom of the sea, and had brought forth from the deep the skins of four seals, and all were newly flayed; and she devised a plot against her father. She had scooped out lairs in the sand of the sea, and sat waiting; and we came very near to her, and she made us to lie down in a row, and cast a skin over each. Then would our ambush have proved most terrible, for terribly did the deadly stench of the brine-bred seals distress us—who would lay him down by a beast of the sea?—but she of herself delivered us, and devised a great boon; she brought and placed ambrosia of a very sweet fragrance beneath each man's nose, and destroyed the stench of the beast. So all the morning we waited with steadfast heart, and the seals came forth from the sea in throngs. These then laid them down in rows along the shore of the sea, and at noon the old man came forth from the sea and found the fatted seals; and he went over all, and counted their number. Among the creatures he counted us first, nor did his heart guess that there was guile; and
ὁίσθη δόλον εἶναι· ἐπειτα δὲ λέκτο καὶ αὐτός.

καὶ τὸτε δὴ μ’ ἐπέεσσιν ἀνειρόμενος προσέειπτε·

"Τίς νῦ τοι, Ἀτρέως νιέ, θεὸν συμφράσσατο βουλάς,

ἀλλ’ ἦ τοι πρότιστα λέων γένετ’ ἡγενεῖοις,

αὐτὰρ ἐπειτα δράκων καὶ πάρδαλις ἦδὲ μέγας σὺς;

γίγνετο δ’ ὑγρὸν ὑδωρ καὶ δένδρεον ὑψιπέτηλον.

ἡμεῖς δ’ ἀστεμφέως ἔχομεν τετληώτι θυμῶ.

καὶ τὸτε δὴ μ’ ἐπέεσσιν ἀνειρόμενος προσέειπτε·

"Ωσ ἐφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσεώπον·

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

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

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

"So I spoke, and he straightway made answer, and said: 'Nay, surely thou oughtest to have made fair offerings to Zeus and the other gods before embarking, that with greatest speed thou mightest have come to thy country, sailing over the wine-dark sea. For it is not thy fate to see thy friends, and reach thy well-built house and thy native land, before that thou hast once more gone to the waters of Aegyptus, the heaven-fed river, and hast offered holy hecatombs to the immortal gods who hold broad heaven. Then at length shall the gods grant thee the journey thou desirest.'"
"'Ως ἔφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ, οὐνεκά μ’ αὐτὶς ἀνογγεν ἐπ’ ἡροειδέα πόντων Ἀργυπτόνδ’ ἵναι, δολιχήν ὀδὸν ἄργαλένη τε. ἀλλὰ καὶ ὃς μύθοισιν ἅμειβόμενος προσέειπτον·

"'Ταῦτα μὲν οὖτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις. ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἄτρεκέως κατάλεξον, ἦ πάντες σὺν νησίων ἀπήμονες ἦλθον 'Αχαιοί, οὗς Νέστωρ καὶ ἔγω λίπομεν Τροίηθεν ἵοντες, ἦς τις ἄλετ’ ὀδέθρῳ ἄδεικεν ἤς ἐπὶ νηὸς ἥφιλων ἐν χερσίν, ἐπεί πόλεμον τολύπευσεν.’

"'Ως ἐφάμην, ὁ δὲ μ’ αὐτίκ’ ἅμειβόμενος προσέειπτον· Ἀτρείδη, τί με ταῦτα δείεραι; οὐδὲ τί σε χρῆ ἴδμεναι, οὐδὲ δακίναι ἐμὸν νόον. οὐδὲ σὲ φημὶ δὴν ἀκλαντον ἑσεσθαί, ἐπὶν ἐν πάντα πῦθηαι. πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο. ἄρχοι δ’ αὐ δύο μοῦνοι Ἁχαιῶν χαλκοχιτῶνων ἐν νόστῳ ἀπόλοντο. μάχῃ δὲ τε καὶ σὺ παρῆσθα. εἰς δ’ ἔτι ποτὶ ξώδος κατερύκεται εὐρεὶ πόντῳ.

"'Αἰας μὲν μετὰ νησὶ δάμην δολιχρέτμοισι. Γυρῆσιν μιν πρῶτα Ποσειδάων ἐπέλασσεν πέτρησιν μεγάλησι καὶ ἐξεσάωσε θαλάσσης· καὶ νῦ κεν ἕκφυγε κῆρα καὶ ἐξθόμενός περ Ἀθηνῆ, εἰ μὴ ὑπερφιάλου ἐπος ἐκβαλε καὶ μέγ’ ἀέσθη· φῆ δ’ ἀέκητι θεῶν φυγέειν μέγα λαῖτµα θαλάσσης. τοῦ δὲ Ποσειδάων μεγάλ’ ἐκλυνεν αὐθῆσαντος. αὐτίκ’ ἐπεετὰ τρίαναν ἐλῶν χερσὶ στυβαρῆσιν ἡλασε Γυραίην πέτρην, ἀπὸ δ’ ἐσχίσεν αὐτήν· καὶ τὸ μὲν αὐτῷθι μείνε, τὸ δὲ τρύφος ἐμπέσε πόντῳ,

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

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

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

"'Aias truly was lost amid his long-oared ships. Upon the great rocks of Gyrae Poseidon at first drove him, but saved him from the sea; and he would have escaped his doom, hated of Athene though he was, had he not uttered a boastful word in great blindness of heart. He declared that it was in spite of the gods that he had escaped the great gulf of the sea; and Poseidon heard his boastful speech, and straightway took his trident in his mighty hands, and smote the rock of Gyrae and clove it in sunder. And one part abode in its place, but the sundered part fell into the sea, even that on
Unless we accept the tradition which places the home of Thyestes (and Aegisthus) in Cythera (though Aegisthus was...
which Aias sat at the first when his heart was greatly blinded, and it bore him down into the boundless surging deep. So there he perished, when he had drunk the salt water.

"But thy brother escaped, indeed, the fates and shunned them with his hollow ships, for queenly Hera saved him. But when he was now about to reach the steep height of Malea, then the storm-wind caught him up and bore him over the teeming deep, groaning heavily, to the border of the land, where aforetime Thyestes dwelt, but where now dwelt Thyestes' son Aegisthus. But when from hence too a safe return was shewed him, and the gods changed the course of the wind that it blew fair, and they reached home, then verily with rejoicing did Agamemnon set foot on his native land, and he clasped his land and kissed it, and many were the hot tears that streamed from his eyes, for welcome to him was the sight of his land. Now from his place of watch a watchman saw him, whom guileful Aegisthus took and set there, promising him as a reward two talents of gold; and he had been keeping guard for a year, lest Agamemnon should pass by him unseen, and be mindful of his furious might. So he went to the palace to bear the tidings to the shepherd of the people, and Aegisthus straightway planned a treacherous device. He chose out twenty men, the best in the land, and set them to lie in wait, but on the further side of the hall he bade prepare a feast. Then he went with chariot and horses to summon Agamemnon, shepherd of the people, his mind pondering a dastardly deed. So at this time in Mycenae), we must understand this phrase to mean the Argolic promontory.
τὸν δ' οὐκ εἶδότ', ὁλεθρὸν ἀνήγαγε καὶ κατέπεφνεν
deιπνίσσας, ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ. 535
οὐδὲ τις Ἀτρείδεω έτάρων λήπθο, ο' οἱ έποντο,
oὐδὲ τις Αὐγίσθου, ἀλλ' ἐκτάθεν ἐν μεγάροισιν.'
""Ὡς ἐφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ,
κλαῖον δ' ἐν ψαμάθωσι καθήμενος, οὐδὲ νῦ μοι κήρ
ήθελ' ἐτι ξώειν καὶ ὄραν φῶς ἑλίου.
αὐτὰρ ἐπεὶ κλαῖον τε κυλινδόμενος τε κορέσθην,
dὴ τότε με προσέειπτε γέρων ἂλιος νημερτής:
""'Μηκὲτι, Ἀτρέος νιέ, πολὺν χρόνον ἀσκελές οὕτω
κλαῖ', ἐπεὶ οὐκ ἀνυσών τινα δήμεν· ἀλλὰ πάχιστα
πεῦρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκησι. 545
ἡ γάρ μην ξώόν γε κιχήσεαι, ἢ κεν 'Ὀρέστης
κτείνειν ὑποφθάμενος, σὺ δὲ κεν τάφου ἀντιβολῆσαι.'
""Ὡς ἐφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ
αὐτὶς ἐνι στήθεσι καὶ ἀχνυμένῳ περ ἴανθη,
καὶ μην φωνήσας ἑπεα πτερόεντα προσηύδων. 550
""'Τούτους μεν δὴ οἴδα· σὺ δὲ τρίτον ἀνδρ' οὖνομάζει,
ὅς τίς ἐτι ξώος κατερύκεται εὐρέι πόντῳ
ἡθανών· ἔθελω δὲ καὶ ἀχνυμένος περ ἄκοισαι.' 1
""Ὡς ἐφάμην, ὁ δὲ μ' αὐτὶκ' ἀμειβόμενοι προσέειπεν
'Τίδος Δαέρτεω, Ἰθάκη ἐνι οἰκία ναίων. 555
τὸν δ' ἰδον ἐν νήσῳ θαλεροῦ κατὰ δάκρυ χέοντα,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκῃ
ιςχεῖ· ὁ δ' οὐ δύναται ἢν πατρίδα γαῖαν ικέοθαίν.
oὖ γάρ οἱ πάρα νῆες ἐπίρημεν καὶ ἑταῖροι,
o' κέν μιν πέμποιεν ἐπ' εὐρέα νώτα θαλάσσης. 560
1 Line 553 was rejected by all ancient critics.
he brought him up all unaware of his doom, and when he had feasted him he slew him, as one slays an ox at the stall. And not one of the comrades of the son of Atreus was left, of all that followed him, nor one of the men of Aegisthus, but they were all slain in the halls.'

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

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

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

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

"So I spoke, and he straightway made answer, and said: 'It is the son of Laertes, whose home is in Ithaca. Him I saw in an island, shedding big tears, in the halls of the nymph Calypso, who keeps him there perforce, and he cannot come to his native land, for he has at hand no ships with oars and no comrades to send him on his way over the broad
HOMER

σοὶ δ’ οὖ θεσφατόν ἐστι, διοτρεφὲς ὤ Μενέλαε,
'Αργεί ἐν ἱπποβοτῷ θανέειν καὶ πότμον ἐπιστεῖν,
ἀλλά σ’ ἐς Ἡλύσιον πεδίον καὶ πείρατα γαίης
ἀθώνατοι πέμψουσιν, οὕτι ξανθός 'Ραδάμανθος,
tῇ περ ῥηστῇ βιοτῇ πέλει ἀνθρώποισιν
οὐ νιφετός, οὔτ’ ἀρ χειμῶν πολὺς οὔτε ποτ’ ὀμβρός,
ἀλλ’ αἰεὶ Ζεφύροι λυγν πνείουτος ἀήτας
'Ωκεανὸς ἀνύησιν ἀναψύχειν ἀνθρώποισιν.
οὐνεκέν. ἔχεις 'Ελένην καὶ σφίν γαμβρός Δίὸς ἐσσί.

"Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

αὐτάρ ἐγὼν ἐπὶ νῆας ἂμ’ ἀντιθέους ἐτάροισιν
ἡμα, πολλὰ δὲ μοι κραδίη πόρφυρε κλώττι.
αὐτάρ ἐπεὶ ρ’ ἐπὶ νῆα κατήλθομεν ἧδε θάλασσαν,
δόρπον θ’ ὀπλισάμεσθ’, ἐπὶ τ’ ἢλυθεν ἀμβροσίη νύξ,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖν θαλάσσης.

ἡμος δ’ ἠριγένεια φάνη ροδοδάκτυλος 'Ηώς,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δίαν,
ἐν δ’ ἱστοὺς τιθέμεσθα καὶ ἰστία νησίων ἐσσι,
ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.

ἐξῆς δ’ ἐξόμενοι πολυῖν ἅλα τύπτον ἐρετμοῖς.

ἀψ’ δ’ εἰς Αἰγύπτοι διπτεῖος ποταμῷ
στῆσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας.

αὐτάρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰεὶν ἐόντων,
χεῦ Αγαμέμνονι τύμβου, ἰν’ ἀσβεστον κλέος εἰη.
ταῦτα τελευτήσας νέομην, ἔδοσαν δὲ μοι οὐρόν
ἀθάνατοι, τοῖς μ’ ῥκα φίλην ἐς πατρίδ’ ἐπέμψαν.
ἀλλ’ ἂγε νῦν ἐπιμεινὼν εἰν μεγάροισιν ἐροῖσιν,
ἀφρα κεν ἐνδεκάτη τε δυσδεκάτη τε γέννηται:
καὶ τότε σ’ εὖ πέμψω, δῶσω δέ τοι ἄγλαδα δώρα,

148
back of the sea. But for thyself, Menelaus, fostered of Zeus, it is not ordained that thou shouldst die and meet thy fate in horse-pasturing Argos, but to the Elysian plain and the bounds of the earth will the immortals convey thee, where dwells fair-haired Rhadamanthus, and where life is easiest for men. No snow is there, nor heavy storm, nor ever rain, but ever does Ocean send up blasts of the shrill-blowing West Wind that they may give cooling to men; for thou hast Helen to wife, and art in their eyes the husband of the daughter of Zeus.'

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

Τὸν δ水分 Θηλέμαχος πεπνυμένος ἀντίον ἢδα.
“Ἀτρεΐδη, μὴ δὴ με πολὺν χρόνον ἐνθάδ’ ἔρυκε.
καὶ γὰρ κ’ εἰς ἐνιαυτὸν ἑγὼ παρὰ σοὶ γ’ ἀνεχοῖμην ἤμενος, οὐδὲ κέ μ’ οἶκον ἐλοὶ πόθος οὐδὲ τοκῆςν.
αἰνῶς γὰρ μύθοισιν ἔπεσοί τε σοῖσιν ἀκούων
tέρπομαι. ἄλλ’ ἢδη μοι ἀνιάξουσιν ἑταῖροι
ἐν Πύλῳ ἡγαθέν· σὺ δὲ με χρόνον ἐνθάδ’ ἐρύκεις.
δῶρον δ’ ὅτι κέ μοι δοιής, κειμήλιον ἔστω·
ἵππους δ’ εἰς Ἰθάκην οὐκ ἄξομαι, ἄλλα σοι αὐτῷ
ἐνθάδε λείψῃ ἀγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις
εὐρέοι, φ’ ἕν μὲν λωτὸς πολὺς, ἐν δὲ κύπερον
πυρὸι τε ξειάι τε ἰδ’ εὐρυφυνὲς κρὶ λευκόν.
ἐν δ’ Ἰθάκη οὐτ’ ἀρ δρόμοι εὐρέες οὔτε τι λειμῶν.
avγίβοτος, καὶ μᾶλλον ἐπήρατος ἱπποβότοιο.
οὐ γὰρ τις νῆσων ἱππήλατος οὐδ’ εὐλείμων,
α’il θ’ ἀλλ’ κεκλίται· Ἰθάκη δὲ τε καὶ περὶ πασέων.”

“Ὡς φάτο, μείδησεν δὲ βοῆν ἀγαθὸς Μενέλαος,
χειρὶ τε μιν κατέρεξεν ἔπος τ’ ἐφατ’ ἐκ τ’ ὄνομαξεν.
“Αὕματος εἰς ἀγαθόιο, φίλον τέκος, οὐ’ ἀγορεύεις·
tούγαρ ἑγὼ τοι τάυτα μεταστήσω· δύναμαι γάρ.
δόρων δ’ ὀσ’ ἐν ἐμῷ οἰκῷ κειμήλια κεῖται,
δῶσω δ’ κάλλιστον καὶ τιμηστάτον ἔστιν.
δῶσω τοι κρητήρα τετυγμένον· ἀργύρεος δὲ
ἔστιν ἄπας, χρυσῷ δ’ ἐπὶ χείλεα κεκράνται,
ἔργον δ’ Ἡφαίστοιο. πόρεν δὲ ἐς Φαιδίμος ἥρως,
THE ODYSSEY, IV. 590-617

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

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

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

"Thou art of noble blood, dear child, that thou speakest thus. Therefore will I change these gifts, for well I may. Of all the gifts that lie stored as treasures in my house, I will give thee that one which is fairest and costliest. I will give thee a well-wrought mixing bowl. All of silver it is, and with gold are the rims thereof gilded, the work of Hephaestus; and the warrior Phaedimus, king of the
HOMER

Σιδονίων βασιλεύς, ὥθ᾽ ἐδός δόμος ἀμφεκάλυψε κεῖσε με νοστήσαντα: τεῦν δ᾽ ἑθέλω τὸδ᾽ ὀπάσσαι."  

"Ὤς οἱ μὲν τοιάντα πρὸς ἀλλήλους ἀγόρευον, δαιτυμόνες δ᾽ ἐς δῶματ᾽ ἵσαν θείου βασιλῆσος. οἱ δ᾽ ἣγον μὲν μῆλα, φέρουν δ᾽ ἐνήνορα οἰνον' σίτων δὲ σφ' ἀλοχοὺ καλλικρήδεμνοι ἐπέμπουν.1 ὅς οἱ μὲν περὶ δείπνου ἐνὶ μεγάροισι πένουτο.

Μνηστήρες δὲ πάροιθεν Ὅδυσσῆος μεγάρου δίσκοισιν τέρποντο καὶ αἰγανέσσιν ἱέντες ἐν τυκτῷ δαπέδῳ, ὦθι περὶ πάρος, ὑβριν ἔχοντες.2 'Αντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοείδης, ἀρχὸι μνηστήρων, ἀρετῆ δ᾽ ἐσαν ἔξοχ' ἀριστοί. τοῖς δ᾽ υἱὸς Φρονίοιο Νοῆμων ἔγγυθεν ἔλθον 'Αντίνοον μῦθοισιν ἀνειρόμενος προσέειπεν·

"'Αντίνο, ὃ σιν ἐδρευσάμεν ἐνὶ φρεσίν, ἥ καὶ οὐκ, ὅππότε Τηλέμαχος νεῖτ᾽ ἐκ Πύλου ἡμαθόεντος; νηὰ μοι οἶχετ' ἄγων. ἐμὲ δὲ χρεῶ γίγνεται αὐτῆς 'Ἡλίδ' ἐς εὐρύχορον διαβήμεναι, ἐνθα μοι ἵπποι δώδεκα θήλειαι, ὑπὸ δ᾽ ἡμίονοι ταλαιργοῖ ἀδμήτες· τῶν κέν τιν ἐλασσάμενοι δαμασάμην."  

"Ὤς ἐφαθ', οὶ δ᾽ ἀνὰ σομυὸν ἑθάμβεον' οὐ γὰρ ἐφαντὸ ἐς Πύλον οἰχεσθαὶ Νηλήνου, ἀλλὰ που αὐτὸν ἀγρῶν ἥ μῆλοισι παρέμμεναι ἥ συβώτη.

Τὸν δ᾽ αὐτ' 'Αντίνοος προσέφη Ἐυπείθεος υἰός· "Νημερτές μοι ἐνιστε, πῶτ᾽ ὁχετο καὶ τίνες αὐτῷ κοῦροι ἐποντ᾽; 'Ἰθάκης ἐξαίρετοι, ἢ ἔι αὐτοῦ θητές τε δμῶς τε; δύνατό κε καὶ τὸ τελέσσαι. καὶ μοι τοῦτ' ἀγόρευοσον ἐτήτυμον, ὄφρ' ἐν εἰδῶ, 645

1 ἐπεμπον: ἑνεικαν. 2 ἔχοντες Aristarchus: ἔχεσκον.

152
Sidonians, gave it me, when his house sheltered me as I came thither, and now I am minded to give it to thee.”

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

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

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

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

Then Antinous, son of Eupeithes, spoke to him, saying: “Tell me the truth; when did he go, and what youths went with him? Were they chosen youths of Ithaca, or hirelings and slaves of his own? Able would he be to accomplish even that. And tell me this truly, that I may know full well. Was it
Τὸν δ’ υίος Φρονίου Νοήμων ἀντίον ηύδα·
"Αὐτὸς ἐκών οἱ δῶκα· τί κεν ἑξείες καὶ ἄλλος,
οὔπωτ’ ἄνηρ τοιοῦτος ἐξών μελεθήματα θυμῷ
αὐτίκῃ; χαλεπών κεν ἄνήνασθαι δόσιν εἰς.
κοῦροι δ’, οἳ κατὰ δῆμον ἀριστεύουσι μεθ’ ἥμεας,
οὐ οἱ ἐποντ’· ἐν δ’ ἄρχον ἐγὼ βαίνωντ’ ἐνόσα
Μέντόρα, ἥθε θεόν, τῷ δ’ αὐτῷ πάντα ἐφίκει.
ἀλλὰ τὸ θαυμαζόν· ἵδον εὐθάδε Μέντορα δῖον
χθείζον ὑπηοῦν, τὸτε δ’ ἐμβη νη Πύλοπε.
"Ὤς αἴρα φωνῆσας ἀπέβη πρὸς δόματα πατρός,
τοῖσιν δ’ ἀμφοτέροισιν ἀγάσσατο θυμὸς ἄγηνωρ.
μνηστήρας δ’ ἀμυδὸς κάθισαν καὶ παύσαν ἄεθλων.
τοῖσιν δ’ Ἀντίνοος μετέφη Ἐυπείθεος υἱός,
ἀχυμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ’, ὡσε δὲ οἱ πυρὶ λαμπτέωντι εἰκτην’
""Ὤ πότοι, ἢ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ ὁδὸς ἦδε’ φάμεν δὲ οἱ οὐ τελέεσθαι.
ἐκ τοσσοῦν’ ἀέκητι νέος πάις οἴχεται αὐτῶς
νῆα ἐρυσσάμενος, κρίνας τ’ ἀνὰ δῆμον ἄριστος.
ἀρξει καὶ προτέρῳ κακῶν ἐμμεναι: ἀλλὰ οἱ αὐτῷ
Ζεὺς ὀλέσει βίην, πρὶν ἤβης μετρὸν ἱκέθαι.2
ἀλλ’ ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ’ ἐταίρους,
ὀφρα μιν αὐτὸν ἱοῦντα λοχήσομαι ἦδε φυλάξω
ἐν πορθμῷ Ἰθάκης τε Σάμοι τε παιπαλοέσσης,
ὡς ἄν ἐπισμυγερῶς ναυτίλλεται εἰνεκὰ πατρός."

1 Lines 661 and 662 were rejected by Aristarchus, as borrowed from II. i. 103 f.
2 ἤβης μέτρον ἱκέθαι Aristarchus: ἦμῖν πῆμα γενέσθαι.

154
perforce and against thy will that he took from thee the black ship? or didst thou give it him freely of thine own will, because he besought thee?"

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

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

"Out upon him, verily a proud deed has been insolently brought to pass by Telemachus, even this journey, and we deemed that he would never see it accomplished. Forth in despite of all of us here the lad is gone without more ado, launching a ship, and choosing the best men in the land. He will begin by and by to be our bane; but to his own undoing may Zeus destroy his might before ever he reaches the measure of manhood. But come, give me a swift ship and twenty men, that I may watch in ambush for him as he passes in the strait between Ithaca and rugged Samos. Thus shall his voyaging in search of his father come to a sorry end."
"Ως ἐφαθ', οἱ δ' ἀρα πάντες ἐπήνευον ἑδ' ἐκέλευον. αὐτίκ' ἐπειτ' ἀνατάντες ἔβαν δόμον εἰς Ὅδυσσῆος.
Οὐδ' ἀρα Πηνελόπεια πολύν χρόνων ἦν ἀπυστός 675 μύθων, οὐς μνηστήρες ἐνὶ φρεσὶ βυσσοδόμευον. κῆρυξ γὰρ οἱ ἔειπτε Μέδων, ὡς ἐπεύθετο βουλᾶς αὐλῆς ἐκτὸς εἴων· οἱ δ' ἐνδοθι μῆτιν ὤφαινον.
βῆ δ' ἵμεν ἀγγελέων διὰ δώματα Πηνελόπειῆς τὸν δὲ κατ' οὐδοῦ βάντα προσήνιλα Πηνελόπεια· 680 "Κῆρυξ, τίπτε δέ σε πρόσεαν μνηστήρες ἄγανοι; ἡ εἰπέμεναι δμωπῆσιν Ὅδυσσῆος θείου ἔργων παύσασθαι, σφίσι δ' αὐτῶς δαίτα πένεσθαι; μή μνηστεύσαντες μηδ' ἀλλοθ' ὁμιλήσαντες ύστατα καὶ πύματα νῦν ἔνθαδε δειπνήσειαν· 685 οἱ θάμι' ἀγειρόμενοι βλότον κατακείρετε πολλόν, κτῆσιν Τηλεμάχου δαΐφρονος· οὐδὲ τὶ πατρῶν ὑμετέρων τὸ πρόσθεν ἀκούστε, παῖδες ἔοντες, οἶος Ὅδυσσευς ἐσκε μεθ' ὑμετέροις τοκεύσιν, οὐτὲ τινὰ ἰέξας ἐξαίσιον οὔτε τὶ εἰπὼν 690 ἐν δήμῳ, ἢ τ' ἔστι δίκη θεών βασιλῆων· ἀλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοι. κείνος δ' οὐ ποτὲ πάμπαν ἀτάσθαλον ἄνδρα ἑώρησεν. ἄλλο μὲν ὑμετέρος θυμὸς καὶ ἀείκεα ἔργα φαίνεται, οὐδὲ τίς ἐστι χάρις μετόπισθ' ἐνεργεὼν." 695 Τὴν δ' αὔτε προσέειπε Μέδων πεπνυμένα εἰδώς· "Αἱ γὰρ δῆ, βασίλεια, τὸδε πλεῖστον κακὸν εἰη. ἄλλα πολὺ μεῖζον τε καὶ ἀργαλεώτερον ἄλλο μνηστήρες φράζονται, δ' μὴ τελέσεις Κρονίων· 156
So he spoke, and they all praised his words, and bade him act. And straightway they rose up and went to the house of Odysseus.

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

"Herald, why have the lordly wooers sent thee forth? Was it to tell the handmaids of divine Odysseus to cease from their tasks, and make ready a feast for them? Never wooing \(^1\) any more, nor consorting together elsewhere, may they now feast here their latest and their last—even ye who are ever thronging here and wasting much livelihood, the wealth of wise Telemachus. Surely ye hearkened not at all in olden days, when ye were children, when your fathers told what manner of man Odysseus was among them that begat you, in that he wrought no wrong in deed or word to any man in the land, as the wont is of divine kings—one man they hate and another they love. Yet he never wrought iniquity at all to any man. But your mind and your unseemly deeds are plain to see, nor is there in after days any gratitude for good deeds done."

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

\(^1\) In the interpretation of this vexed passage I follow Agar, *Homerica*, pp. 59 ff.
Τηλέμαχον μεμάσαι κατακτάμεν, ὥστε χαλκῷ 700
οἴκαδε νισόμενον. ὦ δ' ἔβη μετὰ πατρὸς ἀκούον ἐς Πύλου ἡγαθεὶς ἦδ' ἐς Λακεδαιμόνα δίαν."

"Ως φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ήτορ, δὴν δὲ μιν ἀμφασίη ἐπέων λάβε· τῶ δὲ οἱ ὄσσε δακρυόφι πλῆθεν, θαλερὴ δὲ ὦ ἐσχετο φωνή. 705
ὁψὲ δὲ δὴ μιν ἐπεσοῦν ἀμειβομένη προσείπε·

"Κῆρυξ, τίπτε δὲ μοι πάις οἴχεται; οὔδε τὸ μιν χρεῶν ὑπὸν ἀκυπόρων ἐπιβαίνεμεν, αὐτῷ ἀλὸς ὑπποι ἀναράσι γὴνονται, περόωσε δὲ πουλὰν ἐφ' ὑγρῆν. ἦ ἵνα μηδ' ὄνουμ' αὐτοῦ ἐν ἀνθρώποις λύπηται;"

Τὴν δ' ἂμείβετ' ἐπειτα Μέδων πεπνυμένα εἰδὼς: "Οὐκ οἶδ' ἡ τίς μιν θεὸς ὀροευ, ἢ καὶ αὐτοῦ
θυμὸς ἐφωρμῆθη ἵμεν ἐς Πύλου, ὄφρα πῦθηται πατρὸς ἐοῦ ἡ νόστον ἢ ὄν τινα πότμον ἐπέστεν."

"Ὡς ἀρα φωνῆσας ἀπέβη κατὰ δῶμ' Ὀδυσσῆος. 715
τὴν δ' ἄχος ἀμφεχύθηθι θυμοφθόρον, οὔδ' ἄρ' ἐτ' ἐτλη διφρῷ ἐφέξεθαι πολλῶν κατὰ οἰκὸν ἐόντων,
ἀλλ' ἄρ' ἐπ' οὐδοῦ ἵππο πολυκμήθου βαλάμωι
οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμωιαὶ μινύριζον
πᾶσαι, ὦσαι κατὰ δῶματ' ἐσαν νέαι ἢδ' παλαιαι. 720
τῆς δ' ἄδινον γοώσα μετηύδα Πηνελόπεια;

"Ḳλύτε, φίλαι· πέρι γὰρ μοι Ἑλλυμπίος ἄλγε' ἐδωκεν ἐκ πασέων, ὦσαι μοι ὦμοι τράφεν ἠ' ἐγένοτο·
ἡ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέουν,
παντούς ἀρετής κεκασμένος ἐν Δαναοῖς,
ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἀργος."

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

158
THE ODYSSEY, IV. 700-726

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

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

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

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

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

"Hear me, my friends, for to me the Olympian has given sorrow above all the women who were bred and born with me. For long since I lost my noble husband of the lion heart, pre-eminent in all manner of worth among the Danaans, my noble husband, whose fame is wide through Hellas and
νῦν αὖ παιδ’ ἀγαπητὸν ἀνηρεύμαντο θύελλαι ἀκλέα ἐκ μεγάρων, οὔδ’ ὀρμηθέντος ἀκουσα. σχέτλιαι, οὔδ’ ύμείς περ ἐνὶ φρεσὶ θέσθε ἐκάστη ἐκ λεχέων μ’ ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, ὁππότ’ ἐκείνος ἐβή κοίλην ἐπὶ νῆα μέλαιναν.

εἰ γὰρ ἐγὼ πυθόμην ταύτην ὄδον ὀρμαίνοντα, τῶ’ κε μάλ’ ἥ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο, ἥ κέ με τεθνηκίναι ἐνὶ μεγάροισιν ἔλειπεν.

ἀλλά τις ὀτρηρὸς Δολίου καλέσεις γέροντα, δυμῶ’ ἐμόν, ὅν μοι δῶκε πατὴρ ἐτὶ δεύρῳ κιούσῃ, καὶ μοι κῆπον ἔχει πολυδέφρεου, ὅφρα τάχιστα Δαέρτη τάδε πάντα παρεξόμενος καταλέξῃ, εἰ δὴ ποὺ τινα κεῖνος ἐνὶ φρεσὶ μῆτιν υφῆνας ἐξελθὼν λαοῖσιν ὀδύρεται, οὔ μεμάσσων ὃν καὶ Ὀδυσσῆος φθίσαι γόνων ἀντιθέοιο.

Τὴν δ’ αὕτη προσέειπε φίλη τροφὸς Εὐρύκλεια: "Νῦμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλέι χαλκῷ ἠ ἐὰ ἐν μεγάρῳ. μῦθον δὲ τοι ὀὐκ ἐπικεύσω. ἤδε’ ἐγὼ τάδε πάντα, πόρον δὲ οἱ ὄσσ’ ἐκέλευε, σίτον καὶ μέθυ ἡδὺ’ ἐμεύ δ’ ἐλετο μέγαν ὀρκον μὴ πρὶν σοι ἐρέειν, πρὶν δωδεκάτῃν γε γενέσθαι ἡ σ’ αὐτῆν ποθέσαι καὶ ἄφορμηθέντος ἀκοῦσαι, ὥς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἱάστης. ἀλλ’ ὕδρηναμένῃ, καθαρὰ χροὶ εἶμαθ’ ἐλώσα, εἰς ὑπερ’ ἀναβάσα σὺν ἀμφιπόλοιςι γυναῖξιν εὐχέ’ Ἀθηναίη κούρη Δίος αἰγίόχοιο. ἡ γὰρ κέν μιν ἐπείτα καὶ ἐκ θανάτου σαώσαι. μηδὲ γέροντα κάκου κεκακωμένον’ οὐ γὰρ δίω πάγχυ θεοῖς μακάρεσσι γοῦν Ἀρκεισιάδαο."
mid-Argos. And now again my well-loved son have the storm-winds swept away from our halls without tidings, nor did I hear of his setting forth. Cruel, that ye are! Not even you took thought, any one of you, to rouse me from my couch, though in your hearts ye knew full well when he went on board the hollow black ship. For had I learned that he was pondering this journey, he should verily have stayed here, how eager soever to be gone, or he should have left me dead in the halls. But now let one hasten to call hither the aged Dolius, my servant, whom my father gave me or ever I came hither, and who keeps my garden of many trees, that he may straightway go and sit by Laertes, and tell him of all these things. So haply may Laertes weave some plan in his heart, and go forth and with weeping make his plea to the people, who are minded to destroy his race and that of godlike Odysseus.”

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

"Ὡς φάτο, τής δ' εὔνης γόνων, σχέθε δ' ὅσε γόοιον ἢ δ' ὑδηναμένη, καθαρὰ χροὶ εἶμαθ' ἔλουσα εἰς ὑπέρφ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναῖξιν, ἐν δ' ἔθετ' οὐλοχύτας κανέω, ἥρατο δ' Ἄθηνη.

"Κλῦθε μεν, αἰγιόχοιο Δίως τέκος, ἀτρυτόνῃ, εἰ ποτὲ τοι πολύμητις ἐνὶ μεγάροισιν Ὅδυσσεύς ἢ βοὸς ἢ ὄιος κατὰ πίονα μηρὶ ἐκῆς, τῶν νῦν μοι μνῆσαι, καὶ μοι φίλον νία σάωσον, μνηστήρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας."

"Ὡς εἰποῦσ' ὀλόλυξε, θεὰ δὲ οἱ ἐκλυνεν ἁρής, μνηστήρας δ' ὀμάδησαν ἀνὰ μέγαρα σκιόντα· ὅτε δὲ τις εἴπεσκε νέων ὑπερηνορέοντων·

"Ἡ μάλα δὴ γάμον ἀμμὶ πολυμηνήστη βασίλεια ἀρτύει, οὐδὲ τι οἴδεν ὃ οἱ φόνος νῖα τέτυκται."

"Ὡς ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο. τοὺσιν δ' Ἀντίνους ἀγορήσατο καὶ μετέειπε·

"Δαμύνοιοι, μῦθοις μὲν ὑπερφιάλους ἀλέασθε πάντας ὁμῶς, μὴ ποὺ τις ἀπαγγέλησι καὶ εἶσω. ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντας τελέωμεν μῦθον, δ' δὴ καὶ πᾶσιν ἐνὶ φρεκτὶ ἠραῖν ἠμῖν."

"Ὡς εἰπῶν ἐκρίνατ' εἰκόσι φῶτας ἀρίστους, βὰν δ' ἵναι ἐπὶ νῖα θοὴν καὶ θίνα θαλάσσης.

1 ἀπαγγείλησι: ἐπαγγείλησι.

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

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

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

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

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

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

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

So he spoke, and chose twenty men that were best, and they went their way to the swift ship and the person addressed is acting in some unaccountable or ill-omened way. Hence the tone varies from angry remonstrance to gentle expostulation, or even pity.
νῆα μὲν οὖν πάμπρωτον ἀλὸς βένθοςδὲ ἔρυσαν, 780
ἐν δ’ ἱστὸν τ’ ἔπιθεντο καὶ ἱστία νηλ μελαίνη,
ἤρτύναντο δ’ ἐρετμᾶ τροποῖς ἐν δερματίνοισιν,
πάντα κατὰ μοῖραν, ἀνά θ’ ἱστία λευκὰ πέτασσαν. 1
τεύχεα δὲ σφ’ ἴνεικαν ὑπέρθυμοι θεράπωντες.
ὑψοῦ δ’ ἐν νοτίῳ τὴν γ’ ὀρμίσκαν, ἐκ δ’ ἐβαν αὐτοὶ. 785
ἐνθά δὲ δόρπον ἔλοντο, μένον δ’ ἐπὶ ἐσπέρον ἐλθεῖν.

‘Ἡ δ’ ὑπερῴῳ αὐθὶ περίφρων Πηνελόπεια
κεῖτ’ ἀρ’ ἄσιτος, ἀπαστὸς ἐθητύς ἦδε ποτήτος,
ὄρμαινος’ ἢ οἱ θάνατον φῦγοι νίδος ἀμύμων,
ἡ γ’ ὑπὸ μνηστήριον ὑπερφιάλοισι δαμείη. 790
ὅσσα δὲ μερυμῆριξέ λέων ἀνδρῶν ἐν ὀμίλω
δείσας, ὅππότε μιν δόλιον περὶ κύκλον ἀγωσί,
tόσσα μιν ὀρμαινοῦσαν ἐπήλυθε νήδυμος ὑπνος:
εὖδε δ’ ἀνακλινθείσα, λύθειν δὲ οἱ ἄψεα πάντα.

’Ενθ’ αὐτ’ ἀλλ’ ἐνόησε θεά, γλαυκώπτις ’Αθήνη. 795
eἴδωλον ποίησε, δέμας δ’ ἴκτο γυναικί,
’Ἰφθίμη, κούρη μεγαλήτορος ’Ικαρίου,
τὴν ’Εὔμηλος ὄπνευ Φερής ἐν οἰκία ναίων.
πέμπτε δὲ μιν πρὸς δῶματ’ Ὀδυσσῆος θείοιο,
ὁς Πηνελόπειαν ὁδυρομένην γοόσαν
παῦσειε κλαυθμοῖο γόοιο τε δακρυόεντος.
ἐς θάλαμον δ’ εἰσῆλθε παρὰ κληῖδος ἐμάντα,
στῇ δ’ ἀρ’ ὑπὲρ κεφάλῆς, καὶ μιν πρὸς μῦθον ἔειπεν. 800

“Εὖδεις, Πηνελόπεια, φίλον τετιημένη ἣτορ;
οὐ μὲν σ’ οὐδὲ ἔωσι θεοὶ βεὶα χῶντες
κλαῖειν οὐδ’ ἀκάκησθαι, ἐπεὶ ἤ’ ἐτι νόστιμος ἐστὶ
σὸς παῖς· οὐ μὲν γὰρ τι θεοὶς ἀλιτήμενος ἐστὶ.”

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

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

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

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

1 It seems certain that ἴδουμὸς has in all cases supplanted an original ἱδος = ἴδους. See Buttmann, Lexilogus, i. p. 179, and Merry's note here.
Τὴν δ’ ἡμείβετ’ ἐπειτα περίφρων Πηνελόπεια, ἥδυ μάλα κυώσσου’ ἐν ὑμειρέψι τύλησιν.

“Τίππε, κασιγνήτη, δεύρ’ ἠλύθες; οὐ τι πάρος γε πωλέ’, ἐπεὶ μάλα πολλὸν ἀπόπροθο δώματα ναίεις: καὶ με κέλεα παύσασθαι ὀίξυος ἦ’ ὀδυνάων πολλέων, αἱ μ’ ἔρεθονι κατὰ φρένα καὶ κατὰ θυμόν, ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα, παντοίης ἀρετῆς κεκασμένον ἐν Δαναοῖς,

ἐσθλόν, τοῦ κλέος εὐρύ καθ’ Ἐλλάδα καὶ μέσον ἀργος. 1

νῦν αὐ παῖς ἀγαπητὸς ἐβη κοίλης ἐπὶ νηος, νήπιος, οὔτε πόνου ἐν εἰδὼς οὔτε ἀγοράων.

τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἤ περ ἐκεῖνον· τοῦ δ’ ἀμφιτρομέω καὶ δείδια, μὴ τι πάθησιν, 820 ἢ δ’ ἔχεται, ἢ ἐνὶ ποντῳ· δυσμενέαι γὰρ πολλοὶ ἐπ’ αὐτῷ μηχανόνται, ἵμενοι κτείναι πρὶν πατρίδα γαῖαν ἰκέσθαι.”

Τὴν δ’ ἀπαμειβόμενον προσέφη εἶδωλον ἀμαυρόν.

“Θάρσει, μηδὲ τι πάγχυ μετὰ φρεσὶ δείδιθι λίθν” 825 τοῖς γάρ οἱ πομπὸς ἀμ’ ἔρχεται, ἢν τε καὶ ἄλλοι ἀνέφες ἠρήσαντο παρεστάμεναι, δύναται γάρ, Παλλᾶς Ἀθηναίη· σὲ δ’ ὀδυρομένην ἐλεάρει· ἢ νῦν με προέκηκε τεῦν τάδε μυθήσασθαι.”

Τὴν δ’ αὐτῇ προσεύειτε περίφρων Πηνελόπεια: 830

“Εἰ μὲν δὴ θεός ἐσοὶ θεοὶ τε ἐκλυτες αὕδης, εἰ δ’ ἄγε μοι καὶ κεῖνον ὀἰξυρὸν κατάλεξον,

ὁ που ἐτει ζωει καὶ ὑπά φάος ἡλιοιο, 835 ἢ ἤδη τέθυνηκε καὶ εἰν’ Ἀἴδαο δόμοισιν.”

Τὴν δ’ ἀπαμειβόμενον προσέφη εἶδωλον ἀμαυρόν.

“Οὐ μὲν τοι κεῖνον γε διηνεκέως ἀγορεύσω,

ζωει δ’ γ’ ἢ τέθυνηκε· κακὸν δ’ ἀνεμώλια βάξειν.”

1 Line 816 was rejected by Aristarchus; cf. 726 and i. 344. 166
Then wise Penelope answered her, as she slumbered very sweetly at the gates of dreams:

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

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

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

And the dim phantom answered her, and said: "Nay, of him I may not speak at length, whether he be alive or dead; it is an ill thing to speak words vain as wind."
'Ως εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη ἐς πυκνὰς ἀνέμων. ἥ δὲ ἐξ ὑπνοῦ ἀνόροισε κούρῃ Ἰκαρίωιο φίλον δὲ οἱ ἦτορ ιάνθη, ὃς οἱ ἑναργῆς ὀνειροῦ ἐπέσαυτο νυκτὸς ἀμολγῷ.

Μυστηρές δὲ ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα Τηλεμάχῳ φόνον αἴτιν ἐνὶ φρεσίν ὀρμαίνοντες. ἔστι δὲ τις νῆσος μέσῃ ἄλλη πετρήσσα, μεσσηγῆς Ἰθάκης τε Σάμοιτο τε παιπαλοέσσης, ἀστερίς, οὖ μεγάλη· λιμένες δὲ ἐνὶ ναύλοχοι αὐτῇ ἀμφίδυμοι· τῇ τὸν γε μένον λοχόωντες Ἀχαῖοι.
So saying the phantom glided away by the bolt of the door into the breath of the winds. And the daughter of Icarius started up from sleep, and her heart was warmed with comfort, that so clear a vision had sped to her in the darkness\(^1\) of night.

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

\(^1\) The word is of uncertain etymology, and its precise significance is doubtful.
'Ηδος δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῦ ὀρμυθ', ἤν ἀθανάτοισι φῶς φέροι ἢδε βροτοῖσιν·
οἱ δὲ θεοὶ θωκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι
Zeús υψιβρεμέτης, οὐ τε κράτος ἐστὶ μέγιστον.
τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος
μνησαμένη· μέλε γὰρ οἱ ἑών ἐν δόµασι νύμφης·
"Ζεῦς πάτερ ἢδ' ἀλλοί μάκαρες θεοὶ αἰείν ἐώντες,
μή τις ἐτι πρόφρων ἀγανός καὶ ἡπίος ἐστὼ
σκηπτοῦχος βασιλεύς, μηδὲ φρεσίν αἰσιμα εἰδὼς,
ἀλλ' αἰεί χαλεπός τ᾽ εἰθ καὶ αἰσυλα ὁξιώ·
ὡς οὐ τις μέμνηται Ὀδυσσῆος θείῳ
λαῷν οἴσιν ἄνασσε, πατὴρ δ' ὡς ἡπίος ἤεν.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἀλγεα πάσχων
νύμφης ἐν μεγάροισι Καλυψῶς, ἢ μὲν ἀνάγκῃ
ἰσχευ· ὁ δ' ὀν δύναται ἢ ἤ πατρίδα γαίαν ἰκέσθαι·
οὐ γὰρ οἱ πάρα νῆς ἐπήρετμοι καὶ ἐταῖροι,
οὐ κέν μιν πέμπτοιν ἐπ' εὐρέα νῶτα θαλάσσης.
ቨυν αὐ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάσεσιν
οἰκάδε νισόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἄκουν ἢ
ἐς Πύλων ἡγαθέν ἦδ' ἐς Δακεδαίμονα δίαν."
Τὴν δ' ἀπαρειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"Τέκνον ἐμὸν, ποιόν σε ἔπος φύγεν ἔρκος ὀδόντων.

170
BOOK V

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

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

Then Zeus, the cloud-gatherer, answered her, and said: "My child, what a word has escaped
HOMER

οὗ γὰρ δὴ τοῦτον μὲν ἐβούλευτας νόον αὐτή, ὡς ἦ τοι κείνους Ὑδυσέως ἀποτίσεται ἐλθὼν; Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, 25 ὡς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται, μνημήρες δ' ἐν νη Παλαιμπετῆς ἀπονέωνται."

"Ἡ βα καὶ Ἕρμειάν, ὕδν φίλον, ἀντίον ἡῦδα:
"'Ἐρμεία, σὺ γὰρ αὔτε τά τ' ἄλλα περ ἄγγελός ἐσσι, νύμφη ἐνυπλοκάμῳ εἰπεῖν νημερτέα βουλήν, νόστον Ὑδυσσῆος ταλασίφρονος, ὡς κε νέηται οὔτε θεών πομπῇ οὔτε θυντῶν ἀνθρώπων 30 ἄλλ' ὦ γ' ἐπὶ σχεδίας πολυδέσμον πήματα πάσχων ἥμαιτε κ' εἰκοστῷ Σχερίνῃ ἐρίβωλον ἵκουτο, Φαιήκων ἐς γαῖαν, οἳ ἄγχιθεοι γεγάασιν,
οἳ κέν μιν περὶ κῆρι θεών ὡς τιμήσουσιν, πέμψουσιν δ' ἐν νη φίλῃ ἐς πατρίδα γαῖαν, χαλκὸν τε χρυσόν τε ἄλις ἐσθητά τε δόντες, πολλ', ὦς' ἀν οὔδε ποτε Τροίης ἐξήρατ' Ὑδυσσεύς, εἰ περ ἀπήμων ἦλθε, λαχῶν ἀπὸ ληίδος αἰσαν. 40 ὡς γάρ οἳ μοῦρ' ἐστὶ φίλους τ' ἰδείει καὶ ικέσθαι οἴκων ἐς υψόροφον καὶ ἐν ἐς πατρίδα γαῖαν."

"Ὡς ἐφατ', οὐδ' ἀπίθησε διάκτορος ἀργεῖφόντης. αὐτίκ' ἐπειθ' ὑπὸ ποσφὼν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ύγρῆν ἵδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοίῃς ἀνέμουο. 45 εἰλετο δἐ ράβδουν, τῇ τ' ἀνδρῶν ὄμματα θέλγει, δων ἐθέλει, τοὺς δ' αὔτε καὶ ὑπνώοντας ἐγείρει. τὴν μετὰ χερσὶν ἐχων πέτετο κρατὺς ἀργεῖφόντης. 172
the barrier of thy teeth! Didst thou not thyself devise this plan, that verily Odysseus might take vengeance on these men at his coming? But concerning Telemachus, do thou guide him in thy wisdom, for thou canst, that all unscathed he may reach his native land, and the wooers may come back in their ship baffled in their purpose."

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

So he spoke, and the messenger, Argeiphontes, failed not to hearken. Straightway he bound beneath his feet his beautiful sandals, immortal, golden, which were wont to bear him over the waters of the sea and over the boundless land swift as the blasts of the wind. And he took the wand wherewith he lulls to sleep the eyes of whom he will, while others again he awakens even out of slumber. With this in his hand the strong Argeiphontes flew. On to
Πιερίνην δ' ἐπιβάς ἐξ αὐθέρος ἐμπεσε πόντῳ·
σευτ' ἐπείτ' ἐπὶ κύμα λάρῳ ὄρνιθι ἐοικώς,
ός τε κατὰ δεινοὺς κόλπον ἀλὸς ἀτρυγέτοιο
ἰχθὺς ἀγράσσων πυκνὰ πτερὰ δεύται ἄλμη·
tῶ ἴκελος πολέεσσιν ὀχήσατο κύμασιν 'Ερμῆς.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλὸθ' ἐοῦσαν,
ἐνθ' ἐκ πόντου βαῖς ἱοείδεος ἥπειρόνδε
ἡμεν, ὅφρα μέγα σπέος ἤκετο, τῷ ἐνὶ νῦμφῃ
ναιεν ἐνπλόκαμος· τὴν δ' ἐνδοθὶ τέτμεν ἐοῦσαν.
πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόσε δ' ὄδημή
κέδρου τ' εὐκεάτοιο θύου τ' ἀνά νῆσου ὀδώδει
δαιμομένων· ἡ δ' ἐνδου ἄουδιάουσ', ὅπι καλῇ
ιστὸν ἐποιχομένῃ χρυσεὶ κερκίδ' ύφαινεν.
ὕλη δὲ σπέος ἅμφι πεφύκει τηλεθώσα,
κλήθρη τ' αὔγελρός τε καὶ εὐώδης κυπάρισσος.
ἐνθα δὲ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο,
σκωπέσ τ' ἵρηκες τε ταυρύγλωσσοι τε κορώναι
eινάλαι, τῆσιν τε θαλάσσα ἔργα μέμηλεν.
ἡ δ' αὐτοῦ τετάνυστο περὶ σπέοις γλαφυροῦν
ἡμερὶς ἡβώώσα, τεθήλει δὲ στάφυλησι.
κρημναί δ' ἐξεῖς πίσυρες ρέον ὕδατι λευκῷ,
πλησίαί ἄλλῳν τετραμμέναι ἄλλυδις ἄλλη.
ἀμφὶ δὲ λεμώνες μαλακοὶ ἰοῦ ἴδε σελίνων
θῆλεον. ἐνθα κ' ἐπείτα καὶ ἀθάνατος περὶ ἐπελθὼν
θησαυτο ἵδων καὶ τερφθείῃ φρεοῦν τῆσιν.
ἐνθα στᾶς θηεῖτο διάκτορος ἄργειφόντης.
αὐτάρ ἐπεὶ δὴ πάντα ἐώθησατο θυμῷ,
αὐτικ' ἂρ' εἰς ἐυρή σπέος ἤλυθεν. ὅδε μιν ἄντην
ἡγούμεν ιδούσα Καλυψῷ, διὰ θεάων·
oὐ γὰρ τ' ἀγνώτες θεοὶ ἄλληλοις πέλουται
ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δόματα ναίει.
Pieria he stepped from the upper air, and swooped down upon the sea, and then sped over the wave like a bird, the cormorant, which in quest of fish over the dread gulfs of the unresting sea wets its thick plumage in the brine. In such wise did Hermes ride upon the multitudinous waves. But when he had reached the island which lay afar, then forth from the violet sea he came to land, and went his way until he came to a great cave, wherein dwelt the fair-tressed nymph; and he found her within. A great fire was burning on the hearth, and from afar over the isle there was a fragrance of cleft cedar and juniper, as they burned; but she within was singing with a sweet voice as she went to and fro before the loom, weaving with a golden shuttle. Round about the cave grew a luxuriant wood, alder and poplar and sweet-smelling cypress, wherein birds long of wing were wont to nest, owls and falcons and sea-crows with chattering tongues, who ply their business on the sea. And right there about the hollow cave ran trailing a garden vine, in pride of its prime, richly laden with clusters. And fountains four in a row were flowing with bright water hard by one another, turned one this way, one that. And round about soft meadows of violets and parsley were blooming. There even an immortal, who chanced to come, might gaze and marvel, and delight his soul; and there the messenger Argeiphontes stood and marvelled. But when he had marvelled in his heart at all things, straightway he went into the wide cave; nor did Calypso, the beautiful goddess, fail to know him, when she saw him face to face; for not unknown are the immortal gods to one another, even though one dwells in a
ὁνὸς Ἀρτακτής καθήμενος, ἀλλ’ ὁ γὰρ ἀκτής κλαίει καθήμενος, ἐνθα πάρος περ, δάκρυσι καὶ στοναχύσι καὶ ἄλγεσι θυμὸν ἔρεχθων. πόντον ἐκ ἀτρύγετον δερκέσκετο δάκρυνα λείβων.  

'Ερμείαν δ’ ἐρέεινε Καλυψώ, δίᾳ θείων,
ἐν θρόνῳ ἰδρύσασα φαεινῷ σιγαλόεντι.

"Τίπτε μοι, Ἐρμεία χρυσόρραπι, εἰλήλουθας αἰδοίος τε φίλος τε; πάρος γε μὲν οὐ τι θαμίζεις. αὐδὰ ὁ τι φρονεῖς: τελέσαι δὲ με θυμὸς ἀνωγεν, εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. ἀλλ’ ἐπεο προτέρῳ, ἵνα τοι πάρ ξείνια θείω."  

"Ὡς ἀρα φωνήσασα θεὰ παρέθηκε τράπεζαν ἄμβορος ἕπτα, κέρασε δὲ νέκταρ ἐρυθρόν. αὐτάρ ὁ πίνε καὶ ἁςδε διάκτορος ἀργεῖφνης. αὐτάρ ἐπεὶ δείπνησε καὶ ἡραρε θυμὸν ἐδώδη, καὶ τότε ὅτι μν ἐπεσσίν ἄμεβόμενον προσέειπεν.

"Εἰρωτάς μ’ ἑλθόντα θεὰ θεὸν. αὐτάρ ἐγώ τοι νημερτέως τὸν μύθον ἐνυπήσως: κέλει γάρ. Ζεὺς ἐμἐ γ’ ἠνώγει δεῦρ’ ἐθέλεμεν οὐκ έθέλοντα: τίς δ’ ἀν ἐκὸν τοσοῦνδε διαδράμοι ἄλμυρὸν ύδωρ ἀσπετοῦν; οὔδέ τις ἄγχι βροτῶν πόλιος, οὐ τε θεὸισιν ἱερά τε πέξουσι καὶ ἐξαίτους ἐκατόμβας.

ἀλλὰ μάλ’ ὦ πως ἐστὶ Δίδ’ νόν αἰγιόχοι ὀὔτε παρεξελθεῖν ἄλλον θεὸν οὐθ’ ἀλιώσαί. φησί τοι ἀνδρὰ παρεῖναι οἰξυρώτατον ἄλλων, τῶν ἀνδρῶν, οὐ ἀντὶ περὶ Πριάμου μάχοντο εἰνάετες, δεκάτῳ δὲ πόλιν πέραντες ἐβηθαν οἰκαδ’. ἀτὰρ ἐν νόστῳ 'Αθηναίην ἀλίτοντο, ἰ’ σφιν ἐπώροσ’ ἀνεμόν τε κακὸν καὶ κύματα μακρά.

1 Line 84 (= 158) was rejected by Aristarchus.

2 Line 91 is omitted in the best MSS.
THE ODYSSEY, V. 81-109

home far away. But the great-hearted Odysseus he found not within; for he sat weeping on the shore, as his wont had been, racking his soul with tears and groans and griefs, and he would look over the unresting sea, shedding tears. And Calypso, the beautiful goddess, questioned Hermes, when she had made him sit on a bright shining chair:

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

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

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

ένθ’ ἄλλοι μὲν πάντες ἀπέφθικαν ἐσθλοὶ ἐταῖροι, τὸν δ’ ἀρα δεῦρ’ ἄνεμός τε φέρων καὶ κῦμα πέλασσε.  

τὸν νῦν σ’ ἤνωγεν ἀποπεμπῆμεν ὅτι τάχιστα: οὐ γάρ οἱ τῇ δ’ ἀίσα φίλων ἀπονόσφιν ὅλεσθαι, ἀλλ’ ἔτι οἱ μοῦρ’ ἐστὶ φίλους τ’ ἱδ’ειν καὶ ἰκέσθαι οἶκον ἐς ψόροφον καὶ ἐὰν ἐς πατρίδα γαίαν.”

“Ὡς φάτο, ἐγγήσεν δὲ Καλνυψώ, διὰ θεάων, καὶ μιν φωνήσασ’ ἔπεα πτερόεντα προσηύδα: “Σχέτλιοι ἑστε, θεοί, ξηλήμονες ἔξωχον ἄλλων, οἱ τε θεαῖς ἀγάασθε παρ’ ἀνδράσιν εὖνάξεσθαι ἀμφαδίην, ἣν τίς τε φίλου ποιήσετ’ ἀκοίτην. ὡς μὲν ὅτ’ Ὥριων’ ἔλετο ῥοδοδάκτυλος Ἡώς, τόφρα οἱ ἡγάασθε θεοὶ ῥείὰ ζώοντες, ἥσον ἐν Ὅρτυγίᾳ χρυσόθρονος Ἀρτεμίς ἀγνή οἰς ἀγανοῖς βελέσσιν ἐποιχομένη κατέπεφνεν. ὡς δ’ ὅποτ’ Ἰασίωνι ἐνπλόκαμος Δημήτηρ, ὁ θυμῷ εἰξάσα, μίγη φιλότητι καὶ εὖνη νειὼ ἐν τριπόλω. οὕδε δὴν ἤεν ἀπυστος Ζεῦς, ὃς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ. ὡς δ’ αὐ νῦν μοι ἁγάσθε, θεοὶ, βροτὸν ἀνδρα παρείναι. τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα οἰον, ἐπεὶ οἱ νὴ ὁθῶν ἀργῆτι κεραυνῷ Ζεῦς ἐλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. ἐνθ’ ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι, τὸν δ’ ἀρα δεῦρ’ ἄνεμός τε φέρων καὶ κῦμα πέλασσε. τὸν μὲν ἐγὼ φίλεον τε καὶ ἐτρεφόμεθ’ ἤδε ἐφασκον 1

1 Lines 110 f. (=133 f.) cannot be genuine in this place. Aristarchus rejected the whole passage 105 (107 ?)-111.
2 ἐλσας : ἐλάσας Zenodotus ; cf. vii. 250.

i78
all the rest of his goodly comrades perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him now Zeus bids thee to send on his way with all speed, for it is not his fate to perish here far from his friends, but it is still his lot to see his friends and reach his high-roofed house and his native land.”

So he spoke, and Calypso, the beautiful goddess, shuddered, and she spoke, and addressed him with winged words: “Cruel are ye, O ye gods, and quick to envy above all others, seeing that ye begrudge goddesses that they should mate with men openly, if any takes a mortal as her dear bed-fellow. Thus, when rosy-fingered Dawn took to herself Orion, ye gods that live at ease begrudged her, till in Ortygia chaste Artemis of the golden throne assailed him with her gentle⁠¹ shafts and slew him. Thus too, when fair-tressed Demeter, yielding to her passion, lay in love with Iasion in the thrice-ploughed fallow land, Zeus was not long without knowledge thereof, but smote him with his bright thunder-bolt and slew him. And even so again do ye now begrudge me, O ye gods, that a mortal man should abide with me. Him I saved when he was bestriding the keel and all alone, for Zeus had smitten his swift ship with his bright thunder-bolt, and had shattered² it in the midst of the wine-dark sea. There all the rest of his goodly comrades perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him I welcomed kindly and gave him food,

¹ The phrase commonly denotes a painless death (so in iii. 280). It is only here used of death sent by a wrathful god or goddess.
² Possibly “submerged”; cf. vii. 250.
HOMER

θῆσειν ἄθανατον καὶ ἀγώναμον ἡματα πάντα.
ἀλλ’ ἐπεὶ οὗ πως ἐστὶ Δίως νόον αἰγιόχοιο
ουτε παρεξελθεῖν ἅλλον θεόν οὐθ’ ἄλλώσαι,
ἐρρέτω, εἰ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει,
pόντου ἐπ’ ἀτρύγατον, πέμψω δὲ μιν οὗ πη ἐγώ γε’
οὐ γάρ μοι πάρα νῆς ἐπὴρετμωι καὶ ἑταῖροι,
οὐ κέν μιν πέμποιεν ἐπ’ εὐρέα νῶτα θαλάσσης.
aὐτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ’ ἐπικεύσω,
ὡς κε μάλ’ ἄσκηθής ἣν πατρίδα γαῖαν ἔκηται.”

Τὴν δ’ αὐτε προσεέπτε διάκτορος ἀργεῖσφόντης·
“Οὕτω νῦν ἀπόπεμπε, Δίως δ’ ἐποπίξεο μῆμιν,
μὴ πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήν.”

“Ὡς ἄρα φωνῆσας ἀπέβη κρατὺς ἀργεῖσφόντης·
ἡ δ’ ἐπ’ Ὀδυσσῆα μεγαλήτορα πότνια νῦμφη
ἡ’, ἐπεὶ δὴ Ζηνὸς ἐπέκλυνεν ἀγγελιάων.
τὸν δ’ ἀρ’ ἐπ’ ἀκτῆς εὑρε καθήμενον νῦδε ποτ’ ὅσε
δακρυόφιν τέρσοντο, κατείβετο δὲ γυλκεῖς αἰῶν
νόστοιν ὀδυρομένῳ, ἐπεὶ οὐκέτι ἠνδανε νῦμφη.
ἀλλ’ ἡ τοι νύκτας μὲν ἰαύσεικεν καὶ ἀνάγκη
ev σπέσσι γυλαφυρόισι παρ’ οὔκ ἔκλεων ἐθελούσῃ·
ἡματα δ’ ἄμ πέτρησι καὶ ἱόνεσσι καθίζιν
δάκρυσι καὶ στοναχῆσι καὶ ἀλγεις θυμόν ἑρέχθων
πόντου ἐπ’ ἀτρύγατον δερκέςκετο δάκρυα λείβων.
ἄγχαθ’ δ’ ἱσταμένη προσεφώνει δία θεάων·
“Κάμμορε, μή μοι ἔτ’ ἐνθάδ’ ὀδύρεο, μηδὲ τοι αἰῶν
φθινέων. ἦδη γάρ σε μάλα πρόφρασσ’ ἀποπέμψω.
ἀλλ’ ἄγε δοῦρατα μακρὰ ταμών ἀρμόζει χαλκῷ

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

180
and said that I would make him immortal and ageless all his days. But since it is in no wise possible for any other god to evade or make void the will of Zeus who bears the aegis, let him go his way, if Zeus thus orders and commands, over the unresting sea. But it is not I that shall give him convoy, for I have at hand no ships with oars and no men to send him on his way over the broad back of the sea. But with a ready heart will I give him counsel, and will hide naught, that all unscathed he may return to his native land.”

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

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

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

εὗρείαν σχεδίην· ἀτὰρ ἢκρια δῆξαι ἐπ' αὐτῆς ὕψοι, ὡς σε φέρσιν ἐπ' ἱεροειδέα πόντον. 
 αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν 
 ἐνθήσω μενοεικε', ἀ κέν τοι λιμὸν ἔρυκοι, 
 είματὰ τ' ἀμφίεσον τέμπησίν ὅν τοῦ οὐρων ὀπισθεν, ὡς κε μάλ' ἄσκηθῆς σήν πάτριδα γαῖαν ἵκηαι, 
 αἲ κε θεοὶ γ' ἔθελσι, τοὶ οὐραίοιν ἐυρὺν ἔχουσιν, 
 οἳ μεν φέρτεροί εἰσι νοήσαι τε κρήναι τε,

"Ως φάτο, ἄγησεν δὲ πολύτλας δίος Ὄδυσσεύς, 
 καὶ μιν φωνῆσας ἔπεα περόεντα προσηύδα· 
 "Ἄλλο τι δὴ σύ, θεά, τὸδε μήδεαι, οὐδὲ τι πομπην, 
 ἡ με κέλει σχεδίῃ περάν μέγα λαῖτμα θαλάσσης, 
 δεινον τ' ἄργαλέου τε· τὸ δ' οὐδ' ἐπὶ νῆς εἰςαι 
 ὥκυπτοροι περόωσιν, ἀγαλλόμεναι Δῖος οὐρῳ. 
 οὐδ' ἄν ἐγὼν ἀέκητι σέθεν σχεδίης ἐπιβαίνην, 
 εἰ μή μοι πλαίσης γε, θεὰ, μέγαν ὅρκον ὁμόσαι 
 μή τί μοι αὐτῷ πήμα κακῶν βουλευσέμεν ἄλλο·"

"Ως φάτο, μείδησεν δὲ Καλυψώ δία θεάων, 
 χειρί τέ μιν κατέρρεξεν ἐπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν· 
 ""Ἡ δὴ ἀλητρός γ' ἐσόι καὶ οὐκ ἀποφόλια εἰδώς, 
 οἶον δὴ τὸν μύθον ἐπεφράσθης ἀγορέυσαι. 
 ἵστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὑπέρθε 
 καὶ τὸ κατεβόμενον Στυγὸς ὕδωρ, δς τε μέγιστος 
 ὁρκός δεινότατός τε πέλει μακάρεσσι θεοῖσιν, 
 μή τι τοι αὐτῷ πήμα κακῶν βουλευσέμεν ἄλλο. 
 ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἀσοῖ ἄν ἐμοὶ περ 
 αὐτῇ μηδοίμην, ὅτε με χρειώ τόσον ἰκον 
 καὶ γὰρ ἐμοι νόος ἐστὶν ἐναισίμος, οὐδὲ μοι αὐτῇ 
 θυμός ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων."
broad raft, and fasten upon it cross-planks for a deck well above it, that it may bear thee over the misty deep. And I will place therein bread and water and red wine to satisfy thy heart, to keep hunger from thee. And I will clothe thee with raiment, and will send a fair wind behind thee, that all unscathed thou mayest return to thy native land, if it be the will of the gods who hold broad heaven; for they are mightier than I both to purpose and to fulfil."

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

So he spoke, but Calypso, the beautiful goddess, smiled, and stroked him with her hand, and spoke, and addressed him: "Verily thou art a knave, and not stunted in wit, that thou hast bethought thee to utter such a word. Now therefore let earth be witness to this, and the broad heaven above, and the down-flowing water of the Styx, which is the greatest and most dread oath for the blessed gods, that I will not plot against thee any fresh mischief to thy hurt. Nay, I have such thoughts in mind, and will give such counsel, as I should devise for mine own self, if such need should come on me. For I too have a mind that is righteous, and the heart in this breast of mine is not of iron, but hath compassion."
"Ος ἀρα φωνήσας ἡγήσατο διὰ θεάων καρπαλίμως. ὃ δ' ἔπευτα μετ' ἱχνια βαίνε θεοῖο. ἵξουν δὲ σπείρως γλαφυρών θεῶς ἤδε καὶ ἀνήρ, καὶ ὃ μὲν ἐνθα καθέξετ' ἐπὶ θρόνου ἐνθεὶ ἀνέστη Ἐρμείας, νῦμψη δ' ἐτίθει πάρα πᾶσαν ἐδωδήν, ἔσθειν καὶ πίνειν, ὦν βροτοὶ ἄνδρες ἔδουσιν: αὐτὴ δ' ἀντίον ἱζει Ὀδυσσῆος θειό, τῇ δὲ παρ' ἀμβροσίην δίμαι καὶ νέκταρ ἔθηκαν. οἰ δ' ἐπ' ὀνείαθ' ἐτοίμα προκείμενα χεῖρας ἦλλον. αὐτὰρ ἐπεὶ τάρπησαν ἐδήτυος ἤδε ποτήρος, τοῖς ἀρα μύθων ἠρχει Καλυψώ, δία θεάων.

"Διογενεὶς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, οὕτω δὴ οὐκόνδε φίλην ἐς πατρίδα γαίαν αὐτικὰ νῦν ἐθέλεις ἵναι; σὺ δὲ χαίρε καὶ ἐμπης. εἰ γε μὲν εἰδείης σής φρεσίν ὅσα τοι ἀίσα κηδεὶ ἀναπλῆσαι, πρὶν πατρίδα γαίαν ἰκέσθαι, ἐνθάδε κ' αὖθι μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις ἀθάνατός τ' ἐνής, ἐμειρόμενος περ ἰδέσθαι σὴν ἀλοχον, τῆς τ' αἰεν ἐξέδεισι ήματα πάντα. οὐ μὲν θνὴν κείνης γε χερείων εὔχομαι εἶναι, οὐ δέμας οὔδε φυήν, ἐπεὶ οὐ πως οὔδε ἐοικεν θυγτάς ἀθανάτης δέμας καὶ εἴδος ἐρίζεν.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς: "Πότνα θεά, μὴ μοι τόδε χῶσον οἴδα καὶ αὐτὸς πάντα μάλ', οὖνεκα σείο περίφρων Πηνελόπεια εἰδος ἀκιντοτέρη μέγεθος τ' εἰσάντα ἰδέσθαι ἤ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος καὶ ἀγήρως. ἀλλὰ καὶ ὃς ἐθέλω καὶ ἐέλδομαι ἠματα πάντα οἰκαδὲ τ' ἐλθέμεναι καὶ νόστυμον ἦμαρ ἰδέσθαι. εἰ δ' αὖ τις ῥαίπτης θεῶν ἐνι οὖντι πόντῳ, τλῆσομαι ἐν στράβεσσιν ἐχον ταλαπενθέα θυμόν".
So saying, the beautiful goddess led the way quickly, and he followed in the footsteps of the goddess. And they came to the hollow cave, the goddess and the man, and he sat down upon the chair from which Hermes had arisen, and the nymph set before him all manner of food to eat and drink, of such sort as mortal men eat. But she herself sat over against divine Odysseus, and before her the handmaids set ambrosia and nectar. So they put forth their hands to the good cheer lying ready before them. But when they had had their fill of food and drink, Calypso, the beautiful goddess, was the first to speak, and said:

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

Then Odysseus of many wiles answered her, and said: "Mighty goddess, be not wroth with me for this. I know full well of myself that wise Penelope is meaner to look upon than thou in comeliness and in stature, for she is a mortal, while thou art immortal and ageless. But even so I wish and long day by day to reach my home, and to see the day of my return. And if again some god shall smite me on the wine-dark sea, I will endure it, having in my breast a
νὴρ γὰρ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα
cύμασι καὶ πολέμω: μετὰ καὶ τόδε τοίσι γενέσθων." 225
'
'Ως ἐφατ', ἢέλιος δ' ἀρ' ἔδω καὶ ἐπὶ κνέφας ἡλθεν' ἐλθόντες δ' ἁρα τῷ γε μνχφ σπείουσ γλαφυροῖο
tερπέσθην φιλότητι, παρ' ἀλλήλουσι μένοντες.

'Ἡμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἡώς,

αὐτίχ' ὁ μὲν χλαῖναν τε χιτῶνα τε ἐννυτ' 'Οδυσσεύς,

αὐτὴ δ' ἀργύφευν φάρος μέγα ἐννυτο νύμφη,

λεπτὸν καὶ χαρίεν, περὶ δὲ ξώνην βάλετ' ἵξυν

καλὴν χρυσείνα, κεφαλὴ δ' ἐφύπερθε 1 καλύπτρην.

καὶ τὸτ' 'Οδυσσῆι μεγαλὴτορ μήδετο πομπήν
dῶκεν οἱ πέλεκυν μέγαν, ἀρμονον ἐν παλάμησι,

χάλκεον, ἀμφοτέρωθεν ἀκαχμένον' αὐτὰρ ἐν αὐτῷ 225

στειλειν περικαλλὲς ἐλάινου, εὖ ἐναρηρὸς:

δῶκε δ' ἐπείτα σκέπαρνου εὐξοον' ἠρχε δ' ὀδοῖο

νήσου ἐπ' ἐσχατῆς, ὅθι δένδρεα μακρὰ πεφύκει,

κλήθρη τ' αὐγειρός τ', ἐλάτῃ τ' ἰὰν οὐρανομήκης,

ἀνα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς. 230

αὐτὰρ ἐπει δὴ δεῖξ', ὅθι δένδρεα μακρὰ πεφύκει,

ἡ μὲν ἐβή πρὸς δῶμα Καλυψώ, δίᾳ θεάων,

αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δὲ οἱ ἦνυτο ἐργον.

eἰκοσι δ' ἐκβαλε πάντα, πελέκκησεν δ' ἁρα χαλκῶ,

ξέσσε δ' ἐπισταμένως καὶ ἐπί στάθμην ἵθυνεν. 240

τόφρα δ' ἐνεικε τέρετρα Καλυψώ, δίᾳ θεάων
tετρηνεν δ' ἁρὰ πάντα καὶ ἤρμοσεν ἀλλήλοισιν,

γόμφοις δ' ἁρα τὴν γε καὶ ἀρμούνησιν ἁρασσεν.

ὁσσον τές τ' ἐδαφος νῆσος τορνώστεται αὐὴρ

φορτίδος εὐρείης, ἐν εἰδῶς τεκτοσυνῶν,

τόσσον ἐπ' εὐρείαν σχεδίην ποιῆσατ' 'Οδυσσεύς.

1 ἐφύπερθε Aristarchus: ἐπέθηκε.
THE ODYSSEY, V. 223–251

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

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

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

ίκριαι δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσι, 
ποίεν· ἀτὰρ μακρῆσιν ἐπηγκενίδεσσι τελεύτα. 
ἐν δ' ἴστον ποίει καὶ ἐπίκριοιν ἄρμενον αὐτῷ· 
πρὸς δ' ἀρα πηδάλιον ποιήσατο, ὦφ' ἰθύνοι. 255 
φράξε δὲ μιν ἥπεσσι διαμπερὲς οὐσυῖνησιν 
κύματος εἰλαρ ἐμεν· πολλὴν δ' ἐπεχεύατο ὕλην. 
tónra δὲ φάρε' ἑνεικε Καλυψώ, δία θεάων, 
ἰστία ποιήσασθαι· ὁ δ' εὖ τεχνῆσατο καὶ τά. 
ἐν δ' ὑπέρας τε κάλους τε τόδας τ' ἐνέδησεν ἐν αὐτῇ, 260 
μοχλοῖσιν δ' ἀρα τήν γε κατείρυσεν εἰς ἀλα διαν. 
Τέτρατον ἦμαρ ἦν, καὶ τῷ τετέλεστο ἀπαντα: 
tὸ δ' ἀρα πέμπτῳ πέμπτ' ἀπὸ νήσου δία Καλυψώ, 
eἴματα τ' ἀμφιέσασα θυώδεα καὶ λούσασα. 
ἐν δὲ οἱ ἄσκον ἔθηκε θεὰ μέλανος οἴνοιο 265 
tὸν ἔτερον, ἐτερον δ' ὑδατος μέγαν, ἐν δὲ καὶ ἦ 
κωρύκῳ· ἐν δὲ οἱ ὁψα τίθει μενοεικέα πολλά· 
οὐρον δὲ προεήκεν ἀπήμονα τε λιαρόν τε. 
γηθοσυνος δ' οὐρῳ πέτασ' ἱστία δίος Ὀδυσσεύς. 
αὐτὰρ ὁ πηδάλιῳ ιθύνετο τεχνηνέως 270 
ἡμενος, οὐδὲ οἱ ὑπνος ἐπὶ βλεφάροισιν ἐπιπτεν 
Πλημάδας τ' ἐσορῶντι καὶ ὦψε δύοντα Βοώην 
"Αρκτον θ', ἦν καὶ "Αμαξαν ἐπίκλησιν καλέουσιν, 
ἡ τ' αὐτοῦ στρέφεται καὶ τ' Ὀρίωνα δοκεύει, 
οἴη δ' ἀμμορός ἐστι λοιπρῶν Ὀκεανοῦ· 275 
tὴν γὰρ δὴ μιν ἀνώγε Καλυψώ, δία θεάων, 
pουτοπορεύεμεναι ἐπ' ἀριστερά χειρὸς ἔχουτα. 
ἐπτὰ δὲ καὶ δέκα μὲν πλέεν ἡματα πουτοπορεύων,
raft. And he set up the deck-beams, bolting them to the close set ribs, and laboured on; and he finished the raft with long gunwales. In it he set a mast and a yard-arm, fitted to it, and furthermore made him a steering-oar, wherewith to steer. Then he fenced in the whole from stem to stern with willow withes to be a defence against the wave, and strewed much brush thereon. Meanwhile Calypso, the beautiful goddess, brought him cloth to make him a sail, and he fashioned that too with skill. And he made fast in the raft braces and halyards and sheets, and then with levers forced it down into the bright sea.

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

1 The precise meaning of the phrase is uncertain. The scholiast assumed that it meant “threw in much ballast,” but this seems impossible. Ameis thinks that the was to afford Odysseus a comfortable bed. 2 Possibly “rollers.”
οκτώκαιδεκάτη δ’ ἐφάνη ὅρεα σκίόεντα
γαίης Φαιήκων, θ’ τ’ ἀγχιστον πέλεν αὐτῷ:
εἴσατο δ’ ὦς ὅτε ρινὸν¹ ἐν ἱεροειδεὶ πόντῳ.

Τὸν δ’ ἔξ Αἰθιόπων ἀνιὼν κρεῖων ἐνοσίχθων
τηλόθεν ἐκ Σολύμων ὀρέων ἰδεῖν: εἴσατο γάρ οἱ
πόντου ἐπιπλῶν. δ’ ἔχωσατο κηρόθι μᾶλλον,
κινήσας δὲ κάρη προτὶ δὲν μυθήσατο θυμόν.

“Ὡς πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἀλλος
ἀμφ’ Ὀδυσσηί ἐμείο μετ’ Αἰθιόπεσσίν ἑόντος,
καὶ δὴ Φαιήκων γαίης σχέδον, ἑνθα οἱ αἰσά
ἐκφυγεέειν μέγα πείραρ οἰζύος, ἦ μεν ἰκάνει.
ἀλλ’ ἐτὶ μέν μὲν φημι ἅδην ἐλάαν κακότητος.”

“Ὡς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
χερσὶ τρίαναν ἐλών: πάσας δ’ ὀρόθυνεν ἀέλλας
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
γαίαν ὄμοι καὶ πόντου ὀρώρει δ’ οὐρανόθεν νὺξ.
σὺν δ’ Εὔρος τε Νότος τ’ ἑπεσον Ζέφυρός τε δυσαῖς
καὶ Βορεῖς αἰθρηγενέτης, μέγα κύμα κυλίνδων.
καὶ τότ’ Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὀχθήσας δ’ ἄρα εἰπε πρὸς ὅν μεγαλήτορα θυμόν.

“Ὡς μοι ἐγώ δειλὸς, τι νῦ μοι μήκιστα γένηται;
δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἰπεν,
ἡ μ’ ἐφατ’ ἐν πόντῳ, πρὶν πατρίδα γαίαν ἰκέσθαι,
ἀλγε’ ἀναπλήσειν’ τὰ δὲ δὴ νῦν πάντα τελεῖται.
οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν

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

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

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

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

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

\[1\] See i. 21 f.
Ζεύς, ἐτάραξε δὲ πόντου, ἐπισπέρχουσι δ᾽ ἄελλαι παντοίων ἀνέμων. νῦν μοι σῶς αἵτως ὀλέθρος. τρίς μάκαρες Δαναός καὶ τετράκις, οἳ τὸτ' ὄλοντο Τροίη ἐν εὐρείᾳ χάριν Ἀτρείδησι φέροντες.

ὡς 1 δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν ἢματι τῷ ὀτε μοι πλείστοι χαλκήρεα δούρα Τρῶες ἐπέρριψαν περὶ Πηλείων βανότι.

τῷ κ' ἐλαχὸς κτερέων, καὶ μεν κλέος ἤγον Ἀχαιός. νῦν δὲ με λευγαλέος θανάτῳ εἴμαρτο ἄλωνι.

"Ὡς ἀρα μιν εἰπόντ' ἐλασεν μέγα κύμα κατ' ἀκρῆς δεινὸν ἐπεσοῦμενον, περὶ δὲ σχεδίην ἐλέλιξε.

τῇλε δ' ἀπὸ σχεδίης αὐτός πέσε, πιθάλιον δὲ ἐκ χειρῶν προέηκε· μέσου δὲ οἱ ἰστὸν ἐαξεν δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θυέλλα, τηλοῦ δὲ σπείρον καὶ ἐπίκριον ἐμπέσε πόντῳ.

τὸν δ᾽ ἄρ᾽ ὑπόβρυχα θήκε πολὺν χρόνου, οὐδ᾽ ἐδυνάσθη αἷμα μάλι ἄνοχθέειν μεγάλου ὑπὸ κύματος ὀρμῆς. εἴματα γὰρ β' ἐβάρυνε, τά οἱ πόρε διὰ Καλνψώ. οὐκε δὲ δὴ β' ἀνέδυν, στόματος δ᾽ ἐξέπτυσεν ἀλμην πικρὴν, ή οἱ πολλὴ ἀπὸ κρατός κελάρυζεν.

ἀλλ᾽ οὐδ᾽ ὃς σχεδίης ἐπελήθετο, τειρόμενος περ, ἀλλὰ μεθορμήθεις ἐνὶ κύμασιν ἐκλάβετ' αὐτῆς, ἐν μέσσῃ δὲ καθίζε τέλος θανάτου ἀλεείνων. τὴν δ᾽ ἐφόρει μέγα κύμα κατὰ ῥόον ἔνθα καὶ ἔνθα. ὡς δ᾽ ὃτ' ὀπωριώνος Βορέης φορέσιν ἀκάνθας ἀμ πεδίον, πυκναλ δὲ πρὸς ἀλλήλησιν ἔχονται, ὡς τὴν ἀμ πέλαγος ἀνεμοὶ φέρουν ἔνθα καὶ ἔνθα.

1 ὡς: καὶ.
THE ODYSSEY, V. 304-330

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

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

άλλοτε μέν τε Νότος Βορέη προβάλεσκε φέρεσθαι, αὖτε δ' αὐτ' Εὐρος Ζεφύρῳ εἶξασκε διώκειν.

Τὸν δὲ ἵδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ, Δευκόθεη, ἥ πρὶν μὲν ἐν βροτῶς αὐδήσσα, νῦν δ' ἄλος ἐν πελάγεσσι θεῶν ἐξ ἐμμορε τιμῆς. Ὑ' Ὁδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα, αἰθύη δ' εἰκυία ποτὶ ἀνεδύσετο λίμνης,

οὔτ' ἐπὶ σχεδίασις πολυδέσμου εἰπέ τε μῦθον.1

"Κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων ὀδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 335 ὦν μὲν δὴ σε καταφθῆσει μᾶλα περ μενεάινων.

ἀλλὰ μάλ' ὧδ' ἔρξαι, δοκεῖς δὲ μοι οὔκ ἀπινύσσειν εἰματα ταῦτ' ἀποδὺς σχεδίην ἄνεμοισι φέρεσθαι κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἑπιμαίεο νόστον γαίς Φανήκων, ὦθι τοι μοῖρ' ἐστὶν ἀλύξαι. 340 

τῇ δὲ, τὸδε κρῆδεμνον ὑπὸ στέρνου ὑανύσσαι ἀμβροτον' οὐδὲ τὶ τοι παθέειν δέος οὔδ' ἀπολέσθαι. αὐτὰρ ἐπὶ ἐκείνος σχεδίων ἐφάγεις ἥπειροι,

ἂν ἀπολυσάμενος βαλέειν εἰς οἴνοπτα πόντον πολλὸν ἀπ' ἥπειρον, αὐτὸς δ' ἀπονόσφι τραπέσθαι." 350

"Ὡς ἀρα φωνήσασα θεᾶ κρῆδεμνον ἐδωκεν, αὐτῇ δ' ἂν ἐς πόντον ἐδύσετο κυμαίνοντα αἰθύη εἰκύλα· μέλαν δὲ ἐ γύμα κάλυψεν.

αὐτὰρ ὁ μερμήριξε πολύτλας δίος Ὁδυσσεύς, ὁχθήσας δ' ἀρα εἰπε πρὸς ὁν μεγαλήτορα θυμόν· 355

"Ὡ μοι ἐγώ, μὴ τίς μοι ὑφαίνησιν δόλον αὐτὲ ἀθανάτων, δ' τέ με σχεδίας ἀποβήμαι ἀνώγει."

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

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

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

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

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

άλλα μάλ' οὐ πω πείσου', ἐπεὶ ἐκάς ὀφθαλμοῖσιν
gαῖαν ἔγων ἱδόμην, ὥθι μοι φάτο φύζιμον εἴναι.

ἀλλὰ μάλ' ὅδ' ἔρξω, δοκείς δὲ μοι εἴναι ἀριστον.

ῥφρ' ἄν μὲν κεν δοῦρατ' ἐν ἀρμονίησιν ἁρήρη,
tόφρ' αὐτοῦ μενέω καὶ τλῆσομαι ἀλγεα πάσχων:

αὐτάρ ἐπὴν δὴ μοι σχεδίην διὰ κῦμα τινάξῃ,

νήξομε', ἐπεὶ οὐ μέν τι πάρα προνοῆσαι ἀμεινον.

"Ἡσ ο ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,

ὡς ὅσ ἔπι μέγα κῦμα Ποσειδάων ἐνοσίχθων,

dεινὸν τ' ἀργαλέον τε, κατηρεφές, ἥλασε ὃ' αὐτὸν.

ὡς ὃ' ἀνεμος ζαής ἦλων θημώνα τινάξῃ
cαρφαλέων: τὰ μὲν ἄρ τε διεσκέδασ' ἀλλυδις ἀλλη'

ὡς τῆς δοῦρατα μακρὰ διεσκέδασ'· αὐτάρ Ὀδυσσεὺς ἀμφ' ἐνὶ δοῦρατι βαίνε, κέληθ' ὡς ὑπτον ἑλαύνων,
eἰματα δ' ἐξαπέδυνε, τά οἱ πόρε δία Καλυψώ.

αὐτίκα δὲ κρήδεμνων ὑπὸ στέρνοι τάνυσσεν,

αὐτὸς δὲ πρηνῆς ἀλί κάππεσε, χεῖρε πετάσσας,

νηχέμεναι μεμαώς. ἕδε δὲ κρείων ἐνοσίχθων,

κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν.

"Οὐτω νῦν κακὰ πολλὰ παθῶν ἀλῶ κατὰ πόντουν,

eἰς δ' κεν ἀνθρώπωσι διοτρεφέσσι μυγής.

ἀλλ' οὖδ' ὦς σε ἐσόλπα ὀνόσσεσθαι κακότητος."

"Ὡς ἀρα φωνήσας ἵμαι σεν καλλίτριχας ἵππους,

ἀκετο δ' εἰς Αἰγάς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

Αὐτάρ Ἀθηναιή κούρη Διὸς ἀλλ' ἐνόησεν.

η τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,

παύσασθαι δ' ἐκέλευσε καὶ εὐνηθήναι ἀπαντᾶς.

ὡριε δ' ἐπὶ κραιτυνὸν Βορέην, πρὸ δὲ κῦματ' ἐαξεν, 385

I96
bids me leave my raft. Nay, but verily I will not yet obey, for afar off mine eyes beheld the land, where she said I was to escape. But this will I do, and meseems that this is best: as long as the timbers hold firm in their fastenings, so long will I remain here and endure to suffer affliction; but when the wave shall have shattered the raft to pieces, I will swim, seeing that there is naught better to devise."

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

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

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

But Athene, daughter of Zeus, took other counsel. She stayed the paths of the other winds, and bade them all cease and be lulled to rest; but she roused the swift North Wind, and broke the waves before
'Ενθα δύο νύκτας δύο τ’ ἡματα κύματι πηγᾶ
πλάξετο, πολλὰ δὲ οἱ κραδίη προτιόσσετ’ ὀλεθρον.
ἀλλ’ ὅτε δὴ τρίτον ἡμαρ ἐντυλόκαμος τέλεσ’ Ἡώς,
καὶ τὸτ’ ἔπειτ’ ἀνεμος μὲν ἔπαυσατο ἦδε γαλήνη
ἐπλετο νυμεῖν’ ὡδ’ ἀρα σχεδον εἰσίδε γαῖαν
ὀξὺ μάλα προίδων, μεγάλου ὑπὸ κύματος ἀρθείς.
ὡς δ’ ὅτ’ ἀν ἀσπάσιος βίοτος παίδεσσι φανή
πατρός, δς ἐν νοῦσῳ κήται κρατέρ’ ἀλγεα πάσχων,
δηρὸν τηκόμενος, στυγερὸς δὲ οἱ ἔχραι δαίμων,
ἀστάσιον δ’ ἀρα τὸν γε θεοὶ κακότητος ἔλυσαν,
ὡς Ὅδυσσει ἀσπαστον εἴσατο γαία καὶ ύλῃ,
νήχε δ’ ἐπειγόμενος ποσιν ἥπερου ἐπιβήναι.
ἀλλ’ ὅτε τόσσον ἀπὶν δοσον τε γέγωνε βοήσας,
καὶ δὴ δούπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης
ρόξθει γὰρ μέγα κύμα ποτὶ ἕρων ἥπερων ἐρευνοί
deiνὸν ἐρευνομεν, εἴλυτο δὲ πάνθ’ ἀλὸς ἁχυ
οὐ γὰρ ἔσαν λιμένες νῆῶν ὁχοι, οὐδ’ ἐπισχώρι,
ἀλλ’ ἀκταὶ προβλητες ἔσαν σπηλάδες τε πάγοι τε
καὶ τότ’ Ὅδυσσῆδος λῦτο γούνατα καὶ φίλον ἠτορ,
ὀξῆςας δὴ ἀρα εἰπε πρὸς ὃν μεγαλήτορα θυμόν·
“Ὅ μου, ἐπεὶ δὴ γαῖαν ἀλεπέα δῶκεν ἰδέσθαι
Zeus, καὶ δὴ τότε λαῖτμα διατίμηξας ἐπέρησα, ἐκβασις οὐ πὴ φαίνεθ’ ἀλὸς πολιοῖο θύραζε;
ἐκτοσθει μὲν γὰρ πάγοι ὄξεις, ἀμφὶ δὲ κύμα
βέβρυχεν ῥόδιον, λισσῆ δ’ ἀναδέδρομε πέτρῃ,
ἀγχιβαθῆς δὲ θάλασσα, καὶ οὐ πως ἐστὶ πόδεσσι

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

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

"Ah me, when Zeus has at length granted me to see the land beyond my hopes, and lo, I have prevailed to cleave my way and to cross this gulf, nowhere doth there appear a way to come forth from the grey sea. For without are sharp crags, and around them the wave roars foaming, and the rock runs up sheer, and the water is deep close in shore, so that in no
στήμεναι ἀμφότεροι καὶ ἐκφυγεῖσιν κακότητα· 
μὴ πῶς μ’ ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρη 
κῦμα μέγ’ ἄρπάξαν· μελέη δὲ μοι ἐσσεται ὀρμή.
ei δὲ κ’ ἔτι προτέρω παρανύξομαι, ἥν που ἐφεύρω 
ἡύονας τε παραπλήγας λιμένας τε θαλάσσης,
δείδω μὴ μ’ ἐξαύτις ἀναρπάξασα θύελλα 
πόντου ἐπ’ ἰχθυόεντα φέρη βαρέα στενάχοντα,
ἡ ἥ τι μοι καὶ κήτος ἐπισεύη μέγα δαίμων 
ἐξ ἀλός, οἷα τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτης 
οἶδα γάρ, ὃς μοί ὀδόδυσται κλυτὸς ἐνυσώγαιος.”

’Ηοσ ὁ ταῦθ’ ὀρμαίνει κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δὲ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ’ ἀκτήν. 
ἐνθα κ’ ἀπὸ ρινοὺς δρύφη, σῦν δ’ ὅστε ἀράχθη,
ei μὴ ἐπὶ φρέσι θηκε θεᾶ, γλαυκώπης Ἀθήνη
ἀμφοτέρησι δὲ χερσὶ ἐπεσοῦμενος λάβε τέτρης,
τῆς ἔχετο στενάχων, ἡος μέγα κῦμα παρῆλθε.
καὶ τὸ μὲν ὅς ὑπάλυξε, παλιρρόθιον δὲ μιν αўτίς 
πλῆξεν ἐπεσοῦμενον, τηλοῦ δὲ μιν ἐμβαλε πόντῳ.
ὡς δ’ ὅτε πουλύτοδος θαλάμῃς ἐξελκομένου 
πρὸς κοτυληδονόφιν πυκνίαλ λάυγγες ἔχουται,
ὡς τοῦ πρὸς πέτρησι θρασειάων ἀπὸ χειρῶν 
ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν.
ἐνθα κε δὴ δύστηνος υπὲρ μόρον ὀλετ’ Ὄδυσσεύς,
eι μὴ ἐπιφροσύνην δῶκε γλαυκώπης Ἀθήνη.
κῦματος ἐξαναδύσ, τὰ τ’ ἐρεύγεται ἥπειρόνδε, 
νῆχε παρέξ, ἐς γαίαν ὀρῶμενοι, εἰ που ἐφεύροι 
ἡύνας τε παραπλήγας λιμένας τε θαλάσσης.
ἀλλ’ ὅτε δὴ ποταμῷ κατὰ στόμα καλλιρόοιο
wise is it possible to plant both feet firmly and escape ruin. Haply were I to seek to land, a great wave may seize me and dash me against the jagged rock, and so shall my striving be in vain. But if I swim on yet further in hope to find shelving beaches\(^1\) and harbours of the sea, I fear me lest the storm-wind may catch me up again, and bear me, groaning heavily, over the teeming deep; or lest some god may even send forth upon me some great monster from out the sea—and many such does glorious Amphitrite breed. For I know that the glorious Earth-shaker is filled with wrath against me.”

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

\(^1\) Possibly "shores that take the waves aslant."
ιξε νέων, τῇ δὴ οἱ ἐείσατο χώρος ἀριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο,
ἐγνω δὲ προφέωντα καὶ εὐξατο δὴ κατὰ θυμόν.

"Κλῦθι, ἀναξ, ὅτις ἐσσί· πολύλλιστον δὲ σ’ ἱκάνω, 445
φεύγων εκ πόντοιο Ποσειδάωνος ἐνυπάς.
αἰδοίοις μὲν τ’ ἐστὶ καὶ ἀθανάτοισι θεοῖσιν ἀνδρῶν ὃς τις ἱκηταὶ ἀλώμενος, ὡς καὶ ἐγὼ νῦν σὸν τε ρόουν σὰ τε γούναθ’ ἱκάνω πολλὰ μογήσας. ἀλλ’ ἐλέαιρε, ἀναξ· ἱκήτας δὲ τοι εὐχομαι εἶναι." 450

"Ως φάθ’, ὁ δ’ αὐτίκα παῦσεν εὖν ρόουν, ἐσχε δὲ κύμα, πρόσθε δὲ οἱ ποίησε γαλήνην, τὸν δ’ ἐσάωσεν ἐς ποταμοῦ προχοάς. ὁ δ’ ἀρ’ ἁμφω γούνατ’ ἐκαμψε χειράς τε στυβαράς· ἀλλ’ γὰρ δέδμητο φίλων κήρ.

φοδε δὲ χρόα πάντα, θάλασσα δὲ κήκιες πολλή 455 ἀν στόμα τε μῆνας θ’. ὁ δ’ ἀρ’ ἀπνευστος καὶ ἄναυδος κεῖτ’ ὀλυγιστέλεων, κάματος δὲ μιν αἰνὸς ἱκανεν. ἀλλ’ οτε δὴ ἢ’ ἀμπυνυτο καὶ ἐς φρένα θυμὼς ἀγέρθη, καὶ τότε δὴ κρῆδεμυν ἀπὸ ἐο λῦσε θεοῖο. καὶ τὸ μὲν ἐς ποταμοῦ ἀληλύρηντα μεθήκεν, 460 ἄψι δ’ ἐφερεν μέγα κύμα κατὰ ρόουν, αἰψα δ’ ἀρ’ Ἰνω δέξατο χερσὶ φίλησιν· ὁ δ’ ἐκ ποταμοῦ λιασθεὶς σχοῖνω ὑπεκλίνθη, κύσε δὲ ξείδωρον ἄρουραν.

ὁχθήσας δ’ ἀρα εἶπε πρὸς ὅν μεγαλήτορα θυμόν.

"Ω μοι ἐγώ, τὶ πάθω; τὶ νῦ μοι μήκιστα γένηται; 465 εἰ μὲν κ’ ἐν ποταμῷ δυσκηδέα νῦκτα φυλάσσω,
the best place, since it was smooth of stones, and besides there was shelter from the wind, he knew the river as he flowed forth, and prayed to him in his heart:

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

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

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

1 Or, "to whom many prayers are made."
μή μ' ἀμυνίς στῖβη τε κακὴ καὶ θῆλυς ἐέρσῃ ἐξ ὀλυγυπελίης δαμάστῃ κεκαφήτως θυμὸν·
ἀυρη δ' ἐκ ποταμοῦ ψυχρῆ πνέει ἡδοθὶ πρὸ,
εἰ δὲ κεν ἐς κλιτυν ἀναβᾶς καὶ δάσκιον ύλην
θάμνοις ἐν πυκνοῖσιν καταδράθω, εἰ μὲ μεθεῖν
ρίγος καὶ κάματος, γλυκερὸς δὲ μοι ὑπνὸς ἑπέλθῃ,
deίδω, μή θῆρεσίν ἐλωρ καὶ κύρμα γένωμαι.”

"Ὡς ἄρα οἱ φρονέουσι δοάσσατο κέρδιον εἶναι:
βῆ ρ' ἵμνεν εἰς ύλην τὴν δὲ σχέδου ὕδατος εὗρεν
ἐν περιφαινομένῳ δοιοὺς δ' ἀρ' ὑπῆλυθε θάμνοις,
ἐξ ὀμόθεν πεφυώτας: ὃ μὲν φυλίης, ὃ δ' ἐλαίης.
τοὺς μὲν ἄρ' οὐτ' ἀνέμων διά μένος υγρὸν ἄεντων,
οὔτε ποτ' ἥλιος φαέθων ἀκτίσιν ἐβαλλεν,
οὔτ' ὀμβρος περάσσει διαμπερέσ: ὡς ἄρα πυκνοὶ
ἀλλήλοις εἴνῃ ἐπαμοιβαδίς· οὐς ὑπ' 'Οδυσσεύς
dύσετ'. ἀφαρ δ' εὗρῃ ἐπαμήσατο χεροὶ φίλησιν
eὑρείαν· φῦλλων γὰρ ἐην χύσις ἀλῆθα πολλῆ,
ὁσον τ' ἥ δύω ἥ̄ τρεῖς ἄνδρας ἔρυσθαι
ὄρη χειμερίη, εἰ καὶ μάλα περ χαλεπαίνοι.

τὴν μὲν ἰδὼν γῆθησε πολύτλας δίοις 'Οδυσσεύς,
ἐν δ' ἄρα μέσῃ λέκτῳ, χύσιν δ' ἐπεχεύατο φῦλλων.
ὡς δ' οτὲ τις δαλὸν σποδίῃ ἐνέκρυψε μελαίῃ
ἀγροῦ ἐπ' ἐσχατηῆς, ὃ μὴ πάρα χείτονες ἄλλοι,
σπέρμα πυρὸς σώζων, ἵνα μὴ ποθεν ἀλλοθεν αὖν,
ὡς 'Οδυσσεύς φῦλλοις καλύψατο· τῷ δ' ἀρ' Ἀθήνη
ὑπνον ἐπ' ὅμμασι χεῦ, ἵνα μιν παύσειε τάχιστα
dυσπονέος καμάτοιο φίλα βλέφαρ' ἀμφικαλύψας.
that together the bitter frost and the fresh dew may overcome me, when from feebleness I have breathed forth my spirit; and the breeze from the river blows cold in the early morning. But if I climb up the slope to the shady wood and lie down to rest in the thick brushwood, in the hope that the cold and weariness might leave me, and if sweet sleep comes over me, I fear me lest I become a prey and spoil to wild beasts."

Then, as he pondered, this thing seemed to him the better: he went his way to the wood and found it near the water in a clear space; and he crept beneath two bushes that grew from the same spot, one of thorn and one of olive. Through these the strength of the wet winds could never blow, nor the rays of the bright sun beat, nor could the rain pierce through them, so closely did they grow, intertwining one with the other. Beneath these Odysseus crept and straightway gathered with his hands a broad bed, for fallen leaves were there in plenty, enough to shelter two men or three in winter time, however bitter the weather. And the much-enduring goodly Odysseus saw it, and was glad, and he lay down in the midst, and heaped over him the fallen leaves. And as a man hides a brand beneath the dark embers in an outlying farm, a man who has no neighbours, and so saves a seed of fire, that he may not have to kindle it from some other source, so Odysseus covered himself with leaves. And Athene shed sleep upon his eyes, that it might enfold his lids and speedily free him from toilsome weariness.
"Ως ο Μέν ἐνθα καθείλε πολύτλασ διός 'Οδυσσεὺς ὕπνῳ καὶ καμάτῳ ἄρημένος· αὐτὰρ Ἄθῆνη βῆ ρ' ἐς Φαιήκου ἀνδρῶν δῆμον τε πόλιν τε, οὗ πρὶν μέν ποτ' ἔναιον ἐν εὐρυχόρῳ Ἡπερείῃ, ἀγχοῦ Κυκλώπων ἀνδρῶν ύπερηνωρεῶν, οἳ σφαές σινέσκοντο, βήμπι δὲ φέρτεροι ἤσαν. ἔνθεν ἀναστήσας ἂγε Ναυσίθοος θεοεἰδῆς, εἶσεν δὲ Σχερῆς, ἕκας ἀνδρῶν ἀλφηστάων, ἀμφὶ δὲ τεῖχος ἐλάσσε πόλει, καὶ ἐδείματο οἴκους, καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. ἀλλ' ο Μέν ἡδη κηρὶ δαμεῖς Ἀιδόςδε βεβήκει, Ἀλκίνοος δὲ τὸτ' ἤρχε, θεῶν ἄπο μῆδα εἰδὼς. τοῦ μέν ἐβη πρὸς δῶμα θεὰ, γλανκώπις Ἄθηνη, νόστον Ἡδυσσῆι μεγαλότορι μητιῶσα. βῆ δ' ἰμεν ἐς θαλαμὸν πολυδαίδαλον, ἄ ἐν κούρῃ κοιμᾶτ' ἀθανάτης φυὴν καὶ εἰδὸς ὀμοίῃ, Ναυσικάα, θυγάτηρ μεγαλότορος Ἀλκινόοιο, πάρ δὲ δῦ ἀμφίπολοι, Χαρίτων ἀπὸ κάλλος ἔχουσαι, σταθμῶν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί. Ἡ δ' ἀνέμου ὡς πνοϊή ἐπέσυντο δέμνια κούρης, στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μύθον ἔειπεν, εἰδομένῃ κούρῃ ναυσικλεῖτῳ Δύμαντος,
BOOK VI

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

But like a breath of air the goddess sped to the couch of the maiden, and stood above her head, and spoke to her, taking the form of the daughter of Dymas, famed for his ships, a girl who was of like
Η οἱ δμηλικὴ μὲν ἐν, κεχάριστο δὲ θυμῷ. τῇ μὲν ἐεισαμένη προσέφη γλαυκώπις Ἀθήνη.

"Ναυσικάα, τί νῦ σ’ ὠδε μεθήμονα γείνατο μήτηρ; 25 εἴματα μὲν τοι κείται ἀκηδέα σιγαλόεντα, σοι δὲ γάμος σχεδόν ἔστιν, ἵνα χρῆ καλὰ μὲν αὐτήν ἔννυσθαι, τὰ δὲ τοῖς παρασχεῖν, οὐ κέ σ’ ἀγωνταί. ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβάινει ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30 ἀλλ’ ἵομεν πλυνέουσαι ἀμ’ ἥνι φαινομένης, καὶ τοῖς ἐγώ συνερίθος ἀμ’ ἕψομαι, ὥφρα τάχιστα ἐντύνει, ἐπεὶ οὗ τοῖς ἐτὶ δὴν παρθένος ἔσσεαι. ἂδη γάρ σε μνώνται ἀριστής κατὰ δήμον πάντων Φανῆκων, οθ’ τοι γένος ἐστὶ καὶ αὐτῆ. 35 ἀλλ’ ἄγ’ ἐπότρυνον πατέρα κλυτὸν ἥωθι πρὸ ἡμίονον καὶ ἄμαξαν ἑφοπλίσαι, ἢ κεν ἄγησι ξιστρά τε καὶ πέπλους καὶ βήγεα σιγαλόεντα. καὶ δὲ σοι ὤδ’ αὐτῇ πολὺ κάλλιον ἥ ποδεσσιν ἑρχεσθάν. πολλὸν γάρ ἀπὸ πλυνοὶ εἰσι πόλης."

"Η μὲν ἄρ’ ὃς εἰποῦσ’ ἀπέβη γλαυκώπις Ἀθήνη Οὐλυμπόνδ’, οθ’ φασὶ θεῶν ἔδος ἄσφαλές αἰεὶ ἐμμεναι. οὔτ’ ἀνέμοισι τινάσσεται οὔτε ποτ’ ὁμβρῷ δεύεται οὔτε χιῶν ἐπιπίλναται, ἀλλὰ μάλ’ αἴθρῃ πέπταται.ἀνέφελος, λευκὴ δ’ ἐπιδέδρομεν αὐγῆ 45 τῷ ἐνι τέρπονται μάκαρες θεοὶ ηματα πάντα. ἐνθ’ ἀπέβη γλαυκώπις, εἰπε διεπέφραδε κούρη.

Αὐτίκα δ’ Ἡώς ἤλθεν ἐὔθρονος, ἦ μιν ἕγειρε Ναυσικάαν ἐὔπεπλον ἀφάρ δ’ ἀπεθαύμασ’ ὁνειρον, βῆ δ’ ἵναι διὰ δῶμαθ’, ἵν’ ἀγγείλειε τοκεῦσιν. 50
age with Nausicaa, and was dear to her heart. Likening herself to her, the flashing-eyed Athene spoke and said:

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

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

At once then came fair-throned Dawn and awakened Nausicaa of the beautiful robes, and straightway she marvelled at her dream, and went through the house
πατρὶ φίλῳ καὶ μητρὶ. κεχήσατο δ᾽ ἐνδον ἑόντας. ἢ μὲν ἐπ᾽ ἐσχάρῃ ἦστο σὺν ἀμφιπόλουσι γυναιξὶν ἡλάκατα στρωφῶσ᾽ ἀλιπόρφυρα. τῷ δὲ θύραξ ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆς ἐς βουλῆν, ἵνα μιν κάλεσον Φαῖνκες ἀγανοῖ. ἢ δὲ μάλ᾽ ἀγχὶ στάσα φίλον πατέρα προσέειπε· "Πάππα φίλ᾽, οὐκ ἂν δὴ μοι ἐφόπλισσείας ἀπήνῃν υψηλὴν ἑύκυκλον, ἵνα κλυτὰ εἴματ᾽ ἀγωμαί ἐς ποταμὸν πλυνέουσα, τά μοὶ ῥερπτωμένα κεῖται; καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτουσιν ἑόντα βουλᾶς βουλεύειν καθαρὰ χρὸν εἴματ᾽ ἔχοντα. πέντε δὲ τοι φίλοι υἷς ἐνι μεγάρους γεγάσειν, οἰ δ᾽ ὁπνίουντες, τρεῖς δ᾽ ἡθεοὶ θαλέθοντες· οἱ δ᾽ αἰεὶ ἐθέλουσι νεόπλυτα εἴματ᾽ ἔχοντες ἐς χορὸν ἔρχεσθαι· τὰ δ᾽ ἐμῇ φρενὶ πάντα μέμηλεν." "Ὡς ἔφατ᾽· αἰδετο γὰρ θαλερὸν γάμον ἐξομοῦναι πατρὶ φίλῳ. ὁ δὲ πάντα νῦει καὶ ἄμείβετο μῦθῳ. "Οὔτε τοι ἡμιόνων φθονέω, τέκοι, οὔτε τευ ἅλλου. ἔρχειν ἀτὰρ τοῖ δύος ἐφοπλίσσουσιν ἀπήνῃν υψηλὴν ἑύκυκλον, ὑπερτερή ἀραρύιαν." "Ὡς εἴπὼν διμῶσσιν ἐκέκλετο, τοι δ᾽ ἐπίθοντο. οἱ μὲν ἄρ᾽ ἐκτὸς ἀμαξαῖν ἐντροχον ἡμιονείην ὁπλειον, ἡμιόνους θ᾽ ὑπαγον ξευδάν. θ᾽ ὑπ᾽ ἀπήνῃ̣ κούρῃ δ᾽ ἐκ θαλάμωνο ψρεν ἐσθήτα φαιον. καὶ τὴν μὲν κατέθηκεν ἐνυξέστω ὑπ᾽ ἀπήνῃ. μῆτηρ δ᾽ ἐκ κόστῃ ἐτίθει μενοεικῆ ἐδωδήν.
to tell her parents, her father dear and her mother; and she found them both within. The mother sat at the hearth with her handmaidens, spinning the yarn of purple dye, and her father she met as he was going forth to join the glorious kings in the place of council, to which the lordly Phaeacians called him. But she came up close to her dear father, and said:

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

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

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

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1 Possibly "fruitful"; cf. xx. 74; II. ii. 53.
2 Presumably with a body above the running-gear, not a mere διφρος. Others assume that ὑπερτερη δενotes an "awning."
παντοίην, ἐν δ' ὤψα τίθει, ἐν δ' οἴνον ἐχενεν ἁσκῷ ἐν αἰγείῳ· κούρη δ' ἔπεβησετ' ἀπήνης. δῶκεν δὲ χρυσέθ ἐν ληκύθῳ ὕγρον ἐλαιον, ᾧς χυτλώσατο σὺν ἀμφιπόλοισι γυναιξιν. ἦ δ' ἐλαβεν μάστιγα καὶ ἥνια συγαλόεντα, μάστιξεν δ' ἐλάαν· κανάκη δ' ἦν ἡμιόνουν. αἱ δ' ἄμοτον τανύντο, φέρον δ' ἔσθητα καὶ αὐτήν, οὐκ οἶχν, ἀμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι·

Ἀὶ δ' ὅτε δὴ ποταμοῖο ῥόουν περικαλλε' ὕκοντο, ἐνθ' ἦ τοι πλυνοι ἤσαν ἐπητανοι, πολὺ δ' ὕδωρ καλὸν ὑπεκτρόρεεν 1 μάλα περ ῥυπώοντα καθηραί, ἐνθ' αἱ ἡ ἡμιόνους μὲν ὑπεκτροέλυσαν ἀπήνης. καὶ τὰς μὲν σέλαν ποταμὸν πάρα δινήντα τρώγειν ἄγρωστιν μελιηδέα· ταὶ δ' ἄπτ' ἀπήνης εἴματα χερῶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ, στεῖβον δ' ἐν βόθροιοι θώοις ἐρίδα προφέρουσαι. αὐτάρ ἐπεὶ πλυνάν τε κάθηραν τε ῥύπα πάντα, ἐξείης πέτασαν παρὰ θῶν ἀλός, ἡχὶ μάλιστα λάγγας ποτὶ χέροιν ἀποπλύνεσκε 2 θάλασσα. αἰ δὲ λοεσσάμεναι καὶ χρισάμεναι λῶτΤ' ἐλαίῳ δείπνον ἐπειδ' εἶλοντο παρ' ὁχθησιν ποταμοίο, εἴματα δ' ἡ ηλίῳ μένον τερσήμεναι αὐγήν. αὐτάρ ἐπεὶ σίτου τάρθεν διωμαί τε καὶ αὐτή, σφαίρῃ ταὶ δ' άρ' ἐπαιζον, ἀπὸ κρίδεμινα βαλοῦσαι. 100 τῆσι δὲ Ναυσικάα λευκόλενος ἢρχετο μολπῆς. οἰη δ' Ὀρτεμις εἶσι καὶ ὤφεια 3 ἱοχέαιρα, ἡ κατὰ Τηύγετον περιμήκετον ἣ Ἐρύμανθον, τερπομένη κάπροισι καὶ οἶκεῖς ἐλάφοις;

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

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

1 They sing while tossing the ball to one another.


HOMER

tη δὲ θ' ἀμα νύμφαι, κούραι Δίως αὐγιόχοιο,
ἀγρονόμοι παίζουσι, γέγηθε δὲ τε φρένα Δητώ·
πασάων δ' ὑπὲρ ἦ γε κάρη ἔχει ἥδε μέτωπα,
ῥεῖτα τ' ἀργυρώτη πέλεται, καλὰ δὲ τε πᾶσαι·
ὡς ἦ γ' ἀμφιτόλιοις μετέπρεπε παρθένος ἀδημής.

'Αλλ' ὅτε δὴ ἀρ' ἐμελλε πάλιν οἰκόνδε νέεσθαι
ξενάγασι ήμιόνους πτύξασι τε εἰματα καλὰ,
ἐνθ' αὐτ' ἀλλ' ἐνόησε θεά, γλαυκότης Άθηνη,
ὡς 'Οδυσσεύς ἔγροιτο, ἴδοι τ' ἐνώπιδα κοῦρην,
ἡ οἷς Φαινίκων ἀνδρῶν πόλιν ἡγήσαιτο.

σφαίραν ἠπειτ' ἐρρυψε μετ' ἀμφιτολον βασίλεια·
ἀμφιτόλον μὲν ἀμαρτε, βαθεὶς δ' ἐμβαλε δίνῃ·
αἰ δ' ἐπὶ μακρὸν ἀνυσαν' ὁ δ' ἔγρετο δίος 'Οδυσσεύς,
ἐξόμενος δ' ἀρμαινε κατὰ φρένα καλ κατὰ θυμὸν·

''Ω μοι ἐγώ, τέων αὐτὲ βροτῶν ἐς γαίαν ἰκάνω;
ἡ ρ' οἷς γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἡς φιλοξενοῦν καὶ σφῖν νόος ἐστὶ θεοῦδης;
ὡς τέ με κουράων ἀμφῆλυθε θῆλυς αὐτή·
νυμφάων, αἰ ἔχον' ὀρέων αὐπεινά κάρηνα
καὶ πηγάς ποταμῶν καὶ πίσεα ποιήσεινα.
ἡ νῦ που ἀνθρώπων εἰμὶ σχεδὸν αὐθηνέτων;
ἄλλ' ἀγ' ἐγὼν αὐτὸς πειρήσομαι ἡδὲ ἴδωμαι.''

sexual θάμνων ὑπεδύσεσε δίος 'Οδυσσεύς,
ἐκ πυκνὺς δ' ὕλης πτόρθον κλάσε χειρὶ παχείη
φύλλων, ὡς ῥύσαιτο περὶ χρόν μῆδα φωτός.
βῆ δ' ὑμεν ὡς τε λέον ὀρεστροφὸς ἀλκὶ πεποιθῶς,
ὡς τ' εἰσ' ὑμένεις καὶ ἀήμενος, ἐν δὲ οἷς ὄσε
δαιείξαι αὐτὰρ ὁ βουσὶ μετέρχεται ἡ ὀίεσσων
ἡ μετ' ἀγροτέρας ἐλάφους· κέλεται δὲ ἐ γαστήρ
swift deer, and with her sport the wood-nymphs, the daughters of Zeus who bears the aegis, and Leto is glad at heart—high above them all Artemis holds her head and brows, and easily may she be known, though all are fair—so amid her handmaidens shone the maid unwed.

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

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

So saying the goodly Odysseus came forth from beneath the bushes, and with his stout hand he broke from the thick wood a leafy branch, that he might hold it about him and hide therewith his nakedness. Forth he came like a mountain-nurtured lion trusting in his might, who goes forth, beaten with rain and wind, but his two eyes are ablaze: into the midst of the kine he goes, or of the sheep, or on the track of the wild deer, and his belly bids
μῆλων πείρησοντα καὶ ἐς πυκνῶν δόμον ἐλθεῖν· ὡς Ὀδυσσεύς κούρησιν ἐνπλοκάμοισιν ἐμελλε
μίξεσθαι, γυμνὸς περ ἐὼν· χρείω γὰρ ἴκανε.
σερβδαλέος δ' αὐτήσι φάνη κεκακωμένος ἅλμη,
τρέσσαν δ' ἀλλυδίς ἅλλη ἐπ' ἱόνας προοχούσας·
οὔτ' ἐν Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθηνή
θάρσος ἐνι φρεσὶ θῆκε καὶ ἐκ δέος εἰλετο γυῖων.
στῇ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεύς,
ἡ γούνων λίσσοιτο λαβὼν ἐνώπιδα κούρην,
ἡ αὐτώς ἐπέεσσιν ἀποσταδὰ μειλιχύοισι
λίσσοιτ', εἰ δείκειε πόλιν καὶ εἰματα δοίη.
ὦς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μειλιχύοισι,
μὴ οἱ γοῦνα λαβόντι χολώσαιτο φρένα κούρη.
αὐτίκα μειλιχύοι καὶ κερδαλέον φάτο μύθον.

"Γουνοῦμαι σε, ἀνασα· θεὸς νῦ τις, ὥθετος ἐσσι;
εἰ μὲν τις θεός ἐσσι, τοι οὐρανὸν εὐρύν ἐχουσιν,
Ἀρτέμιδι σε ἐγώ γε, Δίὸς κούρη μεγάλοιο,
εἶδος τε μέγεθός τε φυήν τ' ἀγχίστα ἐίσκω·
ei de tis észsi ństotun, tois étí thòvri vaietáousin,
tris mákares mev soi ge paktir kai pōntia mútir,
tris mákares dé kástrhntoi; mála pou sfisí thymòs 155
aìven évfrusínesin iaínetai eíneka seio,
λευσόντων τοιόνδε θάλος χορὸν εἰσοιχνέασαν.
κείνος δ' αὕτ' περὶ κήρι μακάρτατος ἐξοχον ἄλλων,
ὁς κέ τ' ἐέδνουσι βρίσας οἰκόνδ' ἄγαγηται.

1 This metaphorical use of θάλος and, e.g., ἐρνος is very common: see Il. xxii. 87; xviii. 56, and cf. Psalms cxliv. 12. 216
him go even into the close-built fold, to make an attack upon the flocks. Even so Odysseus was about to enter the company of the fair-tressed maidens, naked though he was, for need had come upon him. But terrible did he seem to them, all befouled with brine, and they shrank in fear, one here, one there, along the jutting sand-spits. Alone the daughter of Alcinous kept her place, for in her heart Athene put courage, and took fear from her limbs. She fled not, but stood and faced him; and Odysseus pondered whether he should clasp the knees of the fair-faced maid, and make his prayer, or whether, standing apart as he was, he should beseech her with gentle words, in hope that she might show him the city and give him raiment. And, as he pondered, it seemed to him better to stand apart and beseech her with gentle words, lest the maiden's heart should be wroth with him if he clasped her knees; so straightway he spoke a gentle word and crafty:

"I beseech thee, O queen,—a goddess art thou, or art thou mortal? If thou art a goddess, one of those who hold broad heaven, to Artemis, the daughter of great Zeus, do I liken thee most nearly in comeliness and in stature and in form. But if thou art one of mortals who dwell upon the earth, thrice-blessed then are thy father and thy honoured mother, and thrice-blessed thy brethren. Full well, I ween, are their hearts ever warmed with joy because of thee, as they see thee entering the dance, a plant so fair. But he again is blessed in heart above all others, who shall prevail with his gifts of wooing and lead thee to his home. For "That our sons may be as plants"; and Isaiah v. 7, "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant."
HOMER

οὐ γάρ πώ τοιοῦτον ἵδον βροτὸν ὀφθαλμοῖσιν, 160
οὔτ' ἀνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορώντα.
Δήλω δὴ ποτε τοῖον 'Απόλλωνος παρὰ βωμῷ
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
ἡλθον γάρ και κείσε, πολὺς δέ μοι ἔστετο λαός,
τὴν ὀδὸν ἢ δὴ μέλλεν ἐμοὶ κακὰ κῆδε' ἐσεσθαί.
ὡς δ' αὐτῶς καὶ κείνο ἱδὼν ἐτεθήπεα θυμῷ
δὴν, ἐπεὶ οὐ πώ τοῖον ἀνήλυθεν ἐκ δόρυ γαῖνας,
ὡς σὲ, γυναῖ, ἀγαμαί τε τέθητά τε, δείδια δ' αἰνῶς
γυνῶν ἄφασθαν· χαλέπτον δὲ με πένθος ἰκάνει.
χθιζὸς ἐεικοστῷ φύγον ἥματι οἴνοπα πόντον·
tόφρα δὲ μ' αἰεί κυμ ἐφορεῖ κραιπναί τε θύελλαι
νῆσον ἀπ' Ὡμυγήν. νῦν δ' ἐνθάδε κάββαλε δαίμων,
ὄφρ' ἔτι ποικι καὶ τῇδε πάθω κακών· οὐ γὰρ ὅπω
παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιδεν.
ἀλλα, ἀνασσ', ἑλέαιρ: σὲ γὰρ κακὰ πολλὰ μογήσας
ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τινα ὀἶδα
ἀνθρώπων, οἱ τῇδε πόλιν καὶ γαῖαν ἔχουσιν.
ἀστυ δὲ μοι δεῖξον, δὸς δὲ ράκος ἀμφίβαλέσθαι,
eἰ τί ποι ἐξυμα σπείρων ἔχες ἐνθάδ' ἴοῦσα.
σοὶ δὲ θεοὶ τόσα δοίεν ὅσα φρεσὶ σήσι μενοῦνας,
ἀνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην ὁπάσειαν
ἐσθλῆν· οὐ μὲν γὰρ τοῦ γε κρέεσσον καὶ ἄρειον,
ἡ δὴ ὁμοφρονέοντε νοῆμασιν οἰκον ἔχετον
ἀνήρ ἢδὲ γυνῆ· πόλλ' ἀλγεα δυσμενέεσσι,
χάρματα δ' εὐμενέτησι, μάλιστα δὲ τ' ἐκλυνον αὐτοί." 185

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

1 Lit. "they hear." This use of θύω is quite without parallel.
HOMER

Τὸν δ’ αὐ Ναυσικάα λευκόλενος ἀντίον ἑυδά;
"Εἰεῖ, ἐπεὶ οὔτε κακῷ οὔτε ἀφρονὶ φωτὶ έοικας:
Ζεῦς δ’ αὐτὸς νέμει ὀλβον Ἄλλυμπιος ἀνθρόπωποισιν,
ἐσθλοῖς ἐδὲ κακοῖσιν, ὅτι σι εἵθησιν, ἐκάστῳ:
καὶ ποι ςοί τάδ’ ἐδωκε, σε δὲ χρῆ τετλάμεν ἐμπῆς. 190
νῦν δ’, ἐπεὶ ἴμετέρης τε πόλιν καὶ γαῖαν ἱκάνεις,
oὐτ’ οὖν ἐσθῆτος δευῆσει οὔτε τευ ἀλλον,
ὁν ἐπειχ’ ἱκέτην ταλαπείριον ἀντιάσαντα.
ἅστυ δέ τοι δεῖξε, ἐρέω δέ τοι οὐνομα λαόν.
Φαίηκες μὲν τήρδε πόλιν καὶ γαῖαν ἔχουσιν,
εἰμὶ δ’ ἐγὼ θυγάτηρ μεγαλήττορος Ἀλκινόοο, 195
τοῦ δ’ ἐκ Φαίηκων ἔχεται κάρτος τε βία τε."

"Η ρα καὶ ἀμφίπολοισιν ἐυπλοκάμαισι κέλευσε:
"Στήτε μοι, ἀμφίπολοι: πόσε φεύγετε φώτα ἰδοὺςι;
ἡ μὴ πού τινα δυσμενεῖν νάσθ’ ἐμμεναι ἀνδρῶν;
οὐκ ἔσθ’ οὕτος ἀνήρ διερὸς, βροτὸς οὐδὲ γένηται,
ὅς κεν Φαίηκων ἀνδρῶν ἐς γαῖαν ἱκηται
δημοτῆτα φέρων” μάλα γὰρ φίλοι ἀθανάτοισιν.
οικέομεν δ’ ἀπάνευθε πολυκλύστρῳ ἐνὶ πόντῳ,
ἔσχατοι, οὐδὲ τις ἀμμι βροτῶν ἐπιμίσγεται ἀλλος. 200
ἀλλ’ ὀδὲ τίς δύστηνος ἀλώμενος ἐνθάδ’ ἱκάνει,
τὸν νῦν χρῆ κομέειν’ πρὸς γὰρ Δίος εἰσιν ἀπαντες
ξείνοι τε πτωχοὶ τε, δόσις δ’ ὀλίγη τε φίλη τε.
ἀλλὰ δότ’, ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε,
λούσατε τ’ ἐν ποταμῷ, ὅθ’ ἐπὶ σκέπας ἔστ’ ἀνέμουο.” 205
"Ως ἔφασθ’, αἱ δ’ ἔσταν τε καὶ ἀλλήλησι κέλευσαν,
καδ’ δ’ ἄρ’ Ὅδυσση’ εἰσαν ἐπὶ σκέπας, ὃς ἐκέλευσεν"
Then white-armed Nausicaa answered him: 
"Stranger, since thou seemest to be neither an evil man nor a witless, and it is Zeus himself, the Olympian, that gives happy fortune to men, both to the good and the evil, to each man as he will; so to thee, I ween, he has given this lot, and thou must in any case endure it. But now, since thou hast come to our city and land, thou shalt not lack clothing or aught else of those things which befit a sore-tried suppliant when he cometh in the way. The city will I shew thee, and will tell thee the name of the people. The Phaeacians possess this city and land, and I am the daughter of great-hearted Alcinous, upon whom depend the might and power of the Phaeacians."

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

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

1 The doubtful word διηρός is here taken to mean "living" (Aristarchus, δ IllegalAccessException](ix. 43 διηρός) must be a different word.
HOMER

Ναυσικάα θυγάτηρ μεγαλήτορος 'Αλκινόοιο
πάρ δ' ἀρα οἱ φάρος τε χυτῶνα τε εὔματ ἐθηκαν,
δῶκαν δε χρυσῆν ἐν ληκύθῳ ύγρὸν ἔλαιον,
ηὔωγον δ' ἀρα μιν λούσθαι ποταμοῦ βροχίσων.
δὴ ρα τὸτ' ἁμφιπόλοισι μετηύδα δίους 'Οδυσσεύς:
"Ἀμφιπολοι, στῆθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς
ἀλμην ὦμοιν ἀπολούσομαι, ἁμφὶ δ' ἐλαῖῳ
χρύσομαι: ἣ γὰρ δηρὸν ἀπὸ χρῶσ ἐστιν ἁλοιφή.
ἀντὴν δ' οὐκ ἂν ἐγὼ γε λοῖεσομαι αἰδέομαι γὰρ
γυμνοῦσθαι κούρησιν ἐνπλοκάμοισι μετελθὼν."

"Ὡς ἐφαθ', αἰ δ' ἀπάνευθεν ἰσαν, ἐίπον δ' ἀρα κούρη.
αὐτὰρ ὁ ἐκ ποταμοῦ χρόα νύξετο δίους 'Οδυσσεύς
ἀλμην, ἣ οἱ νότα καὶ εὐρέας ἀμπεχεν ὦμοις,
ἐκ κεφαλῆς δ' ἐσμηχὲν ἀλὸς χυὸν ἀτρυγέτοιο.
αὐτὰρ ἐπεὶ δὴ πάντα λοέσατο καὶ λίπ' ἀλειψεν,
ἀμφὶ δὲ εἵματα ἐσσαθ' α οἱ πόρε παρθένος ἄδμης,
τὸν μὲν 'Αθηναίη θήκεν Δίος ἐκγεγαυνία
μείζονα τ' εἰσιδεῖεν καὶ πάσσονα, καὶ δὲ κάρητος
οὖλας ἢκε κόμας, θακινθίῳ ἀνθεὶ ὦμοιας.
ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἄργυρῳ ἀνήρ
ἰδρίας, ὅν Ἡφαιστος δέδασεν καὶ Παλλᾶς Ἀθηνὴ
tέχνην παντοίνην, χαρίεντα δὲ ἔργα τελείει,
ὡς ἀρα τῷ κατέχευε χάριν κεφαλῆ τε καὶ ὦμοις.

ἐξετ' ἐπεὶ ἀπάνευθε κιῳν ἐπὶ θίνα θαλάσσης,
κάλλεὶ καὶ χάρισι στίλβων θηεῖτο δὲ κούρη.
δὴ ρα τὸτ' ἁμφιπόλοισιν ἐνπλοκάμοισι μετηύδα·
"Κλυτέ μεν, ἁμφιπολοι λευκόλευνοι, ὃφρα τι εἼπω.
οὐ πάντων ἄεκητι θεῶν, οἴ" Ὀλυμπὸν ἔχουσιν,
place, as Nausicaa, the daughter of great-hearted Alcinous, bade, and beside him they put a cloak and a tunic for raiment, and gave him soft olive oil in the flask of gold, and bade him bathe in the streams of the river. Then among the maidens spoke goodly Odysseus: “Maidens, stand yonder apart, that by myself I may wash the brine from my shoulders, and anoint myself with olive oil; for of a truth it is long since oil came near my skin. But in your presence will I not bathe, for I am ashamed to make me naked in the midst of fair-tressed maidens.”

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

“Listen, white-armed maidens, that I may say somewhat. Not without the will of all the gods who hold Olympus does this man come among the
Φαϊήκεσσ' ὄδ' ἀνὴρ ἐπιμίσγεται ἀντιθέουσιν
πρόσθεν· μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,
νῦν δὲ θεοίσιν ἐοικε, τοι ὁυρανὸν εὐρὺν ἐχούσιν.
αἰ γὰρ ἐμοὶ τοῖσδε πόσις κεκλημένος εἰς
ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτοθ ἐμμενεῖν.

"Ὡς ἔφαθ', αἱ δ' ἀρα τῆς μᾶλα μὲν κλῦν ἦδ' ἐπίθοντο,
πὰρ δ' ἀρ' Ὥδυσση ἔθεσαν βρῶσιν τε πόσιν τε.
ἡ τοῦ ὁ πίνε καὶ ἤσθε πολύτλας δίος Ὥδυσσεύς
ἀρταλέως· δηρὸν γὰρ ἔδητύς ὤεν ἀπαστος.

Αὐτάρ Ναυσικάα λευκὸλενος ἄλλ' ἐνόησε
εἴματ' ἁρα πτύξασα τιθεὶ καλῆς ἐπ' ἀπήνης,
ζεύξει δ' ἡμιόνους κρατερώνυχας, ἀν δ' ἐβη αὐτῆ,
ἀπρυνεν δ' Ὥδυσσηα, ἔτοσ τ' ἔφατ' ἐκ τ' ὄνόμαζεν·
"Ορσεο δὴ νῦν, ζείνε, πόλινδ' ἰμεν, ὃφρα σε πέμψω
πατρὸς ἐμοὺ πρὸς δῶμα δαῖφρονος, ἐνθα σε φημι
πάντων Φαϊήκων εἰδησέμεν ὅσοιν ἄριστοι.

ἄλλα μᾶλ' ὃδ' ἔρδειν, δοκείεις δὲ μοι οὐκ ἀπινύσσειν·
όφρ' ἄν μὲν κ' ἀγροὺς ἱομεν καὶ ἔργ' ἀνθρώπων,
τόφρα σύν ἀμφιπόλουσι μεθ' ἡμιόνους καὶ ἄμαξαν
καρπαλίμως ἔρχεσθαι· ἐγὼ δ' έδὸν ἡγεμονεύσω.
αὐτάρ ἐπὶν πόλιον ἐπιβήμεν, ἤν πέρι πύργος
ὑψηλός, καλὸς δ' λιμὴν ἐκάτερθε πόλης,
λέπτη δ' εἰσίθημι· νῆες δ' έδὸν ἀμφιέλισσαι
eἰρύσταν. πᾶσιν γὰρ ἐπιστοῖς ἔστιν ἐκάστῳ.

ἐνθα δὲ τέ σφ' ἀγορὴ καλὸν Ποσιδήνιον ἀμφίς,
ῥυτοῖσιν λάέσσι κατωρυχέεσσ' ἀραρυία.
ἐνθα δὲ νῆών ὅπλα μελαινᾶσαν ἀλέγουσι,
godlike Phaeacians. Before he seemed to me uncouth, but now he is like the gods, who hold broad heaven. Would that a man such as he might be called my husband, dwelling here, and that it might please him here to remain. But come, my maidens; give to the stranger food and drink."

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

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

\[1 \text{ Lit. "drawn thither," or, according to others, "quarried." cf. xiv. 10.}\]
Τελευταία καὶ ἀπείρα, καὶ ἀπομακρύνθη ζεύγη, ἕως ὅτε ἔβαλεν ὁ δήλος ὁ πρώτος, ὄποιον ἔβαλεν, καὶ ἐξελκάνει ἀπ' ἀρχῆς καὶ ἀπὸ ἀρχῆς. Ἔφη, ἵνα ἀνοίξῃ πολλάριτοι θεός ἢ θεοί, τινά καὶ παρὰ τύχης παρὰ παρὰς ἔμπροσθεν. Όμοιος, ἐκεῖ καὶ νεκρὸς τίς παρὰ παρὰς ἔμπροσθεν. Όμοιος, ἐκεῖ καὶ νεκρὸς τίς παρὰ παρὰς ἔμπροσθεν. Όμοιος, ἐκεῖ καὶ νεκρὸς τίς παρὰ παρὰς ἔμπροσθεν. Όμοιος, ἐκεῖ καὶ νεκρὸς τίς παρὰ παρὰς ἔμπροσθεν. Ἔφη, ἵνα ἀνοίξῃ πολλάριτοι θεός ἢ θεοί, τινά καὶ παρὰ τύχης παρὰ παρὰς ἔμπροσθεν. Ἔφη, ἵνα ἀνοίξῃ πολλάριτοι θεός ἢ θεοί, τινά καὶ παρὰ τύχης παρὰ παρὰς ἔμπροσθεν. Ἔφη, ἵνα ἀνοίξῃ πολλάριτοι θεός ἢ θεοί, τινά καὶ παρὰ τύχης παρὰ παρὰς ἔμπροσθεν. Όμοιος, ἐκεῖ καὶ νεκρὸς τίς παρὰ παρὰς ἔμπροσθεν. Όμοιος, ἐκεῖ καὶ νεκρὸς τίς παρὰ παρὰς ἔμπροσθεν. Όμοιος, ἐκεῖ καὶ νεκρὸς τίς παρὰ παρὰς ἔμπροσθεν. Όμοιος, ἐκεῖ καὶ νεκρὸς τίς παρὰ παρὰς ἔμπροσθεν. Ἔφη, ἵνα ἀνοίξῃ πολλάριτοι θεός ἢ θεοί, τινά καὶ παρὰ τύχης παρὰ παρὰς ἔμπροσθεν.
with the tackle of their black ships, with cables and sails, and here they shape the thin oar-blades. For the Phaeacians care not for bow or quiver, but for masts and oars of ships, and for the shapely ships, rejoicing in which they cross over the grey sea. It is their ungentele speech that I shun, lest hereafter some man should taunt me, for indeed there are insolent folk in the land, and thus might some baser fellow say, should he meet us: *Who is this that follows Nausicaa, a comely man and tall, a stranger? Where did she find him? He will doubtless be a husband for her. Haply she has brought from his ship some wanderer of a folk that dwell afar—for none are near us—or some god, long prayed-for, has come down from heaven in answer to her prayers, and she will have him as her husband all her days. Better so, even if she has herself gone forth and found a husband from another people; for of a truth she scorns the Phaeacians here in the land, where she has wooers many and noble!* So will they say, and this would become a reproach to me. Yea, I would myself blame another maiden who should do such thing, and in despite of her dear father and mother, while yet they live, should consort with men before the day of open marriage. Nay, stranger, do thou quickly hearken to my words, that with all speed thou mayest win from my father an escort and a return to thy land. Thou wilt find a goodly grove of Athene hard by the road, a grove of poplar trees. In it a spring wells up, and round about is a meadow. There is my father's park and fruitful vineyard, as far from the city as a man's voice carries when he shouts. Sit thou down there, and wait for a time, until we come to the city and
κάτωθι ἐλθὼμεν καὶ ἰκώμεθα δῶματα πατρός.
αὐτὰρ ἔπη ἡμέας ἐλπὶ δῶματ' ἀφεῖχθαι,
καὶ τότε Φαϊήκων ἦμεν ἐς πόλιν ἦδ' ἐρέσσθαι
dῶματα πατρός ἐμὸν μεγαλήττορος 'Αλκινόου.
ῥεῖα δ' ἀρίγνωτ' ἐστὶ, καὶ ἂν παῖς ἡγήσατο

νήπιος· οὐ μὲν γὰρ τι ἐοἰκότα τοῖς τέτυκται
dῶμα τα Φαϊήκων, οίος δόμος 'Αλκινόου

ἡρως. ἀλλ' ὅποτ' ἂν σε δόμοι κεκύθωσι καὶ αὐλή,
ἀκα μάλα μεγάροιο διελθέμεν, ὅφρ' ἂν ἴκηαι

μητέρ' ἐμήν' ἡ δ' ἦσται ἐπ' ἐσχάρη ἐν πυρὸς αὐγή,

ἡλάκατα στρωφῶσ' ἀλιτόρφυρα, θαύμα ἱδέσθαι,

κίοντι κεκλιμένη' δυμαί δέ οἱ εἶατ' ὀπίσθεν.

ἐνθά δὲ πατρός ἐμὸν θρόνος ποτίκεκλιται αὐτῇ,
tῷ δὲ γε οἰνοποτάζει εὐφήμενος ἀθάνατος ὡς.

τὸν παραμενεψάμενος μητρὸς περὶ γούνασι χεῖρας

βάλλειν ἠμετέρησι, ἵνα νόστιμοι ἦμαρ ἰδηαί

χάρων καρπάλίμως, εἰ καὶ μάλα τηλόθεν ἐσσὶ.

εἰ κέν τιν τοι κείμη γε φίλα φρονέσο' ἐνι θυμῷ,

ἐλπωρὴ τοι ἐπειτα φίλους τ' ἱδεείν καὶ ἱκέσθαι

οἶκον εὐκτίμενον καὶ σήν ἐς πατρίδα γαίαν." 1

"Ὡς ἄρα φωνήσαοι ἵμασεν μάστιγι φαεινή

ἡμιόνους: αἰ δ' ὅκα λίπον ποταμοῦ βέεθρα.

αἰ δ' εἰ μὲν τρῶχων, εὖ δὲ πλίσσοντο πόδεσσιν,

ἡ δὲ μᾶλ' ἡμίχενεν, ὅπως ἀμ' ἐποίατο πεζοὶ

ἀμφίπολοι τ' Ὀδυσεύς τε, νῶρ δ' ἐπέβαλλεν ἱμάσθλην.

δύσετο τ' ἥλιος καὶ τοι κλυτὸν ἄλσος ἰκοντο

ἵρον Ἀθηναίῳ, ὕ' ἄρ' ἔρητο δίος Ὀδυσσεύς.

αὐτίκ' ἐπειτ' ἠράτο Διὸς κούρῃ μεγάλουο.

" Κλοῦθι μεν, αἰγιόχοιο Δίδος τέκος, ἀτρυπώην,

νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσας 325

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

So saying, she smote the mules with the shining whip, and they quickly left the streams of the river. Well did they trot, well did they ply their ambling feet,¹ and she drove with care that the maidens and Odysseus might follow on foot, and with judgment did she ply the lash. Then the sun set, and they came to the glorious grove, sacred to Athene. There Odysseus sat him down, and straightway prayed to the daughter of great Zeus: "Hear me, child of aegis-bearing Zeus, unwearied one. Hearken now to my prayer, since aforetime thou didst not hearken when

¹ The word πλασωντο is doubtless connected with πλέκω, but the rendering should not be made too specific.
ραιομένου, ὅτε μ' ἔρρατε κλυτὸς ἐννοσίγαιος. 
δός μ' ἐσ Φαίηκας φίλοιν ἐλθεῖν ἥδ' ἐλεεινόν." 
"Ὡς ἐφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλᾶς Ἀθήνη. 
αὕτῳ δ' οὔ τω φαίνετ' ἐναντίη· αἰδετο γάρ ὡς 
πατροκασίγυρτος· ὁ δ' ἐπιζαφελῶς μενεάινεν 
ἀντιθέω Ὄδυσση πάρος ἣν γαῖαν ἰκέσθαι.
I was smitten, what time the glorious Earth-shaker smote me. Grant that I may come to the Phaeacians as one to be welcomed and to be pitied."

So he spoke in prayer, and Pallas Athene heard him; but she did not yet appear to him face to face, for she feared her father's brother; but he furiously raged against godlike Odysseus, until at length he reached his own land.
'Ως ο μὲν ἔνθ' ἦρατο πολύτλας δίος 'Οδυσσεύς, κούρην δὲ προτὶ ἄστιν φέρεν μένος ἡμιόνουν. ἡ δ' ὅτε δὴ οὖ πατρὸς ἀγακλυτὰ δόμαθ' ἵκανε, στήσεν ἀρ' ἐν προθύροις, κασίγινητοι δὲ μιν ἀμφὶς ἱσταντ' ἄθανάτωις ἐναλήγκειοι, οἳ ἐς ἄπτήνης ἡμιόνους ἔλυνον ἐσθήτα τε ἐσφερον εὑσω. αὐτὴ δ' ἐς θάλαμον ἐδών ζηε· δαίε δὲ οἱ πῦρ γρῆν 'Απειραῖ, θαλαμητόλος Εὐρυμέδουσα, τὴν ποτ' 'Απεῖρηθεν νέες ἤγαγον ἀμφὶέλλοσαί· 'Αλκινόω δ' αὐτὴν γέρας ἔξελον, οὕνεκα πάσιν. Φαίηκέσσιν ἀνάσσε, θεοῦ δ' ὅς δῆμος ἀκοινεν· ἡ τρέφε Ναυσικάαν λευκόλευν εν μεγάροισιν. ἦ οἱ πῦρ ἄνεκαίε καὶ εὕσω δόρπον ἐκόσμει.

Καὶ τὸτ' 'Οδυσσεύς ὤρτο πόλινδ' ἵμεν· ἀμφὶ δ' Ἀθήνη πολλὴν ἥρα χεῖε φίλα φρονέουσ' 'Οδυσῆι, μὴ τις Φαίηκων μεγαθύμων ἀντιβολήσας κερτομέοι τ' ἐπέεσσι καὶ ἐξερεύνθ' ὅτις εἰη. ἀλλ' ὅτε δὴ ἀρ' ἐμελλὲ πόλιν δύσεσθαι ἔρανην, ἐνθα οἱ ἀντεβόλησε θεά, γλαυκῶπις Ἀθήνη, παρθενικὴ ἐκυκλα νεῦνιδι, κάλπων ἐχοῦση. στὴ δὲ πρόσθ' αὐτοῦ, ὁ δ' ἀνείρετο δίος 'Οδυσσεύς.
BOOK VII

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

Then Odysseus roused himself to go to the city, and Athene, with kindly purpose, cast about him a thick mist, that no one of the great-hearted Phaeacians, meeting him, should speak mockingly to him, and ask him who he was. But when he was about to enter the lovely city, then the goddess, flashing-eyed Athene, met him in the guise of a young maiden carrying a pitcher, and she stood before him; and goodly Odysseus questioned her, saying:
"'Ω τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἤγησαι Ἀλκινόου, ὅς τοῖς δὲ μετ' ἀνθρώποις ἀνάσσει; καὶ γὰρ ἔγω ξείνος ταλαπείριος ἐνθὰδ' ἴκανω τηλοθεν ἔξ ἀπίθης γαίθης· τῶν οὖ τινα οἶδα ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαίαν ἑσούσιν."  

Τὸν δ' αὐτὲ προσέειπὲ θεά, γλαυκώπτις Ἀθήνη· "Τουγὰρ ἐγὼ τοι, ξείνε πάτερ, δόμον, ὅν με κελεύεις, δείξω, ἐπεὶ μοι πατρὸς ἀμύνομοσ ἐγκύθι ναίει. ἀλλ' ἵθι σιγῇ τοῖν, ἐγὼ δ' ὅδου ἡγεμονεύσω, μηδὲ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε. οὐ γὰρ ξείνους οἴδε μᾶλ' ἀνθρώπους ἀνέχονται, οὐδ' ἀγαπαξόμενοι φιλέουσ' ὡς κ' ἀλλοθεν ἐλθῃ. νησὶ θοήσιν τοῖν γε πεποιθότες ὤκείσαι λαίτμα μέγ' ἐκπερόωσιν, ἐπεὶ σφίσι δῶκ' ἐνοσίχων: 35 τῶν νέες ὤκείαι ὡς εἰ πτερὸν ἥ ὅμη.

"Ὡς ἀρὰ φωνήσασ' ἤγησατο Παλλᾶς Ἀθήνη καρπαλίμως· ὁ δ' ἐπείτα μετ' ἵχνια βαίνε θεόϊν. τὸν δ' ἀρὰ Φαίηκες ναυσικυλυτοί οὐκ ἐνόησαν ἐρχόμενον κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη εἰπα ἐντπλόκαμος, δεινὴ θεός, ἡ ἰαὶ οἱ ἄχλυν θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνι θυμῷ. θαύμαζεν δ' ὕποσενς λιμένας καὶ νῆας ἐέσαν αὐτῶν τῷ ἱρώων ἀγορᾶς καὶ τείχεα μακρὰ ψηλὰ, σκολόπεσσιν ἀρηρώτα, θαύμα ἱδέσθαι. 45 ἀλλ' ὅτε δὴ βασιλῆς ἀγακλυτὰ δῶμαθ' ἱκοντο, τοῖς δὲ μύθων ἱρχε θεά, γλαυκώπτις Ἀθήνη· "Οὕτως δὴ τοι, ξείνε πάτερ, δόμοι, ὅν με κελεύεις  

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

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

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

"Here, Sir stranger, is the house which thou
πεφραδέμεν' δήεις δὲ διοστρεφέας βασιλῆς
daίτην δαινυμένους· σὺ δ' ἔσω κλε, μηδὲ τι θυμῷ
τάρβειν· θαρσάλεος γὰρ ἀνήρ ἐν πᾶσιν ἀμείνων
ἐργοσιν τελέθει, εἰ καὶ ποθεν ἀλλοθεν ἐλθοι.
δέσποιναν μὲν πρῶτα κιχήσεαι ἐν μεγάροισιν·
'Ἀρήτη δ' ὄνομ' ἔστιν ἐπώνυμον, ἐκ δὲ τοκῆων
tῶν αὐτῶν οἳ περ τέκων 'Αλκίνου βασιλῆα. 55
Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
γείνατο καὶ Περίβοια, γυναικῶν εἴδος ἀρίστη,
ὄπλοτάτη θυγάτηρ μεγαλῆτορος Ἠὐρυμέδοντος,
ὅς ποθ' ὑπερθύμοισε Γιγάντεσσιν βασίλευσεν.
ἀλλ' ὁ μὲν ὀλεσε λαδὺν ἀτάσθαλον, ὅλετο δ' αὐτός·
tῇ δὲ Ποσειδάων ἐμίγη καὶ ἐγείνατο παῖδα
Ναυσίθοον μεγάθυμον, ὃς ἐν Φαίηξιν ἄνασσε·
Ναυσίθοος δ' ἐτεκεν Ἐρηξήνορά τ' 'Αλκίνου τε,
tὸν μὲν ἀκουρὸν ἐόντα βάλ' ἀργυρότοξος 'Απόλλων
νυμφίον ἐν μεγάρῳ, μίαν οἴην παῖδα λιπόντα
'Ἀρήτην· τὴν δ' 'Αλκίνους ποιῆσατ' ἀκοιτὶν,
καὶ μιν ἔτιος', ὡς οὐ τις εἰπὶ χθονὶ τίσται ἄλλη,
ὅσαι νῦν γε γυναικὲς ὑπ' ἀνδρᾶσιν οἰκον ἔχουσιν.
ὡς κείνῃ περὶ κηρὶ τετίμηται τε καὶ ἐστὶν
ἐκ τε φίλων παῖδων ἔκ τ' αὐτοῦ 'Αλκίνου καὶ
λαῶν, οἳ μὲν ἐκ θεὸν ὑς εἰσορῶντες
deidechatai μύθοισιν, ὅτε στειχης' ἀνὰ ἀστυ
οὐ μὲν γὰρ τὶ νόον γε καὶ αὐτή δεύεται ἐσθλοῦν.
ἡσι τ' 1 εὖ φρονέσθι καὶ ἀνδράσι νείκεα λύει.
εἰ κέν τοι κείνῃ γε φίλα φρονέσθι ἐνὶ θυμῷ,
ἐπιτρή τοι ἐπειτα φίλους τ' ἱδέειν καὶ ἵκεσθαι
οἰκὸν ἐς ψφόροφον καὶ σῆν ἐς πατρίδα γαῖαν."

1 ἥσι τ': ὅσι(ν) τ'.

236
didst bid me shew to thee, and thou wilt find the kings, fostered of Zeus, feasting at the banquet. Go thou within, and let thy heart fear nothing; for a bold man is better in all things, though he be a stranger from another land. The queen shalt thou approach first in the palace; Arete is the name by which she is called, and she is sprung from the same line as is the king Alcinous. Nausithous at the first was born from the earth-shaker Poseidon and Periboea, the comeliest of women, youngest daughter of great-hearted Eurymedon, who once was king over the insolent Giants. But he brought destruction on his froward people, and was himself destroyed. But with Periboea lay Poseidon and begat a son, great-hearted Nausithous, who ruled over the Phaeacians; and Nausithous begat Rhexenor and Alcinous. Rhexenor, when as yet he had no son, Apollo of the silver bow smote in his hall, a bridegroom though he was, and he left only one daughter, Arete. Her Alcinous made his wife, and honoured her as no other woman on earth is honoured, of all those who in these days direct their households in subjection to their husbands; so heartily is she honoured, and has ever been, by her children and by Alcinous himself and by the people, who look upon her as upon a goddess, and greet her as she goes through the city. For she of herself is no wise lacking in good understanding, and for the women to whom she has good will she makes an end of strife even among their husbands. If in her sight thou dost win favour, then there is hope that thou wilt see thy friends, and return to thy high-roofed house and unto thy native land."

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

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

The dogs, though wrought of gold and silver, are thought of as alive. The Phaeacians dwell in fairy-land.
Ημεναι, οία τε φύλλα μακεδών, αὐγείροιον
καρφουσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.
ὅσον Φαῖκες περὶ πάντων ἱδρυς ἀνδρῶν
νηὰ θοῦν ἐνὶ πόντῳ ἐλαυνέμεν, ὡς δὲ γυναῖκες
ἰστῶν τεχνήσαι: περὶ γάρ σφισι δῶκεν 'Ἀθήνη
ἐργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἑσθλάς.
ἐκτοσθεν δ' αὐλῆς μέγας ὀρχατος ἄγχι θυράων
tετράγυνος: περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.
ἐνθὰ δὲ δένδρα μακρὰ πεφύκασι τηλεβόωντα,
δόγχαι καὶ ῥοιαί καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραί καὶ ἔλαιαι τηλεβόωσαί
tάων οὗ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
χεῖματος οὐδὲ θέρευς, ἐπετήσιος: ἀλλὰ μάλ' αἰεὶ
Ζεφυρίη πνείουσα τὰ μὲν φύει, ἀλλὰ δὲ πέσσει.
ὁγχυῆ ἐπ' ὁγχυῆ γηράσκει, μῆλον δ' ἐπὶ μήλῳ,
αὐτὰρ ἐπὶ σταφυλῆ σταφυλῆ, σῦκον δ' ἐπὶ σῦκῳ.
ἐνθὰ δὲ οἱ πολύκαρπος ἀλῳ ἔρριξωται,
tῆς ἐτεροῦν μὲν θειλόπεδου λευρῷ ἐνὶ χώρῳ
tερσεται ἦλιῳ, ἐτέρας δ' ἀρα τε τρυγώσων,
ἀλλὰς δὲ τραπέουσι: πάροιθε δὲ τ' ὀμφακές εἰσιν
ἀνθός α.SelectCommand, ἐτεραὶ δ' ὑποπερκάξουσιν.
ἐνθὰ δὲ κοσμηταί πρασιαί παρὰ νεῖατον ὄρχον
παντοῖαι πεφύσαι, ἐπηετανὸν γανόωσιν,
ἐν δὲ δύω κρήναι ἡ μὲν τ' ἀνὰ κῆπον ἁπαντα
σκίδναται, ἡ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδόν ἤσι
πρὸς δόμον ὑψηλόν, ὧθεν ὑδρεύοντο πολλαίας.
τοὶ' ἀρ' ἐν 'Αλκινόου θεῶν ἔσαν ἀγλαὰ δῶρα.

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

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

\(^1\) The word appears to mean a stretch of four days' (mornings') ploughing.
'Ενθα στὰς θηεῖτο πολύτλας δῖος Ὅδυσσεύς. αὐτάρ ἐπει δὴ πάντα ἐὰν θηήσατο θυμῷ, καρπαλίμως ὑπέρ οὐδόν ἐβήκετο δόματος εἴσω. εὐρε δὲ Φαϊήκων ἡγήτορας ἥδε μέδονται σπένδοντας δεπάδεσσιν ἐνστάτωρ ἀργεύφοντη, ὥς πῦμάτω σπένδεσκον, ὅτε μνησαίατο κοῖτον. αὐτάρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὅδυσσεύς πολλὴν ἥρ' ἔχων, ἦν οἱ περίχευεν Ἀθηνή, ὄφρ' ἱκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα. ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γόνασι χεῖρας Ὅδυσσεύς, καὶ τότε δὴ ᾗ αὐτοῖο πάλιν χῦτο θέσφατος ἀήρ. οἱ δ' ἄνεφ' ἐγένοντο, δόμον κάτα φῶτα ἰδόντες: θαύμαζον δ' ὁρώντες. ὃ δὲ λιτάνευεν Ὅδυσσεύς. "'Ἀρήτη, θύγατερ Ἀρησίνορος ἀντιθέουι, σόν τε πόσιν σά τε γούναθ' ἵκανω πολλὰ μογήσας τούσδε τε δαιτυμόνας· τοῖσιν θεοὶ ὀλβία δοῖεν ξωέμεναι, καὶ παισίν ἐπιτρέψειεν ἐκαστος κτήματ' ἐνὶ μεγάροις γέρας θ' ὃ τι δήμος ἐδωκεν" αὐτάρ ἐμοὶ πομπὴν ὅτρύνετε πατρίδι ἱκέσθαι θάσον, ἐπεὶ δὴ διῆθ' φίλων ἄπο πῆματα πάσχω." "Ὡς εἰπῶν κατ' ἄρ' ἔξετ' ἐπ' ἐσχάρη ἐν κονίησιν πάρ τυρί· οἱ δ' ἄρα πάντες ἀκήν ἐγένοντο σιωπῇ. ὅψε δὲ δὴ μετέειπε γέρων ἦρως Ἔχένης, ὃς δὴ Φαϊήκων ἀνδρῶν προγενέστερος ἦν καὶ μύθοις κέκαστο, παλαιά τε πολλὰ τε εἰδώς· ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν "'Ἀλκίνο', οὐ μὲν τοι τόδε κάλλιον, οὐδὲ ἔοικε,
There the much-enduring goodly Odysseus stood and gazed. But when he had marvelled in his heart at all things, he passed quickly over the threshold into the house. There he found the leaders and counsellors of the Phaeacians pouring libations from their cups to the keen-sighted Argeiphontes, to whom they were wont to pour the wine last of all, when they were minded to go to their rest. But the much-enduring goodly Odysseus went through the hall, wrapped in the thick mist which Athene had shed about him, till he came to Arete and to Alcinous the king. About the knees of Arete Odysseus cast his hands, and straightway the wondrous mist melted from him, and a hush fell upon all that were in the room at sight of the man, and they marvelled as they looked upon him. But Odysseus made his prayer:

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

So saying he sat down on the hearth in the ashes by the fire, and they were all hushed in silence. But at length there spoke among them the old lord Echeneüs, who was an elder among the Phaeacians, well skilled in speech, and understanding all the wisdom of old. He with good intent addressed the assembly, and said: "Alcinous, lo, this is not the
ξείνου μὲν χαμαί ἦσθαι ἐπ' ἐσχάρῃ ἐν κονίησιν, 160
οἶδε δὲ σῶν μῦθον ποτιδέγμενοι ἵσχανόωνται.
ἀλλ' ἄγε δὴ ξείνου μὲν ἐπὶ θρόνου ἀργυροῖλου
εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρήσαι, ἵνα καὶ Διὸ τερπικεραύνῳ
σπείρομεν, ὃς θ' ἱκέτησιν ἀμ' αἰδοίοισιν ὑπηδεῖ·
δόρτον δὲ ξείνῳ ταμῇ δότω ἑνδῷ ἐόντων.”

Αὐτάρ ἐπεὶ τὸ γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
χειρὸς ἐλῶν Ὄδυσσῃ δαίφρονα ποικιλομῆτην
ὡρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἰσε φαεινοῦ,
νῦν ἀναστήσας ἁγαπὴνορα Λαοδάμαντα,
ὅσ οἱ πλησίον ἦς, μάλιστα δὲ μιν φιλέσκεν.
χέρνιβα δ' ἀμφίπτολος προχὼ ἐπέχειε φέρουσα
καλῆ χρυσείη ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεισθὴν ἐτάννυσε τράπεζαν.
σῖτον δ' αἰδοίῃ ταμῇ παρέθηκε φέρουσα,
εἰδάτα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
αὐτάρ ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὅδυσσεύς.
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο.

“Ποιντόνοε, κρητήρα κερασσάμενος μέθυ νείμον
πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὸ τερπικεραύνῳ
σπείρομεν, ὃς θ' ἱκέτησιν ἀμ' αἰδοίοισιν ὑπηδεῖ.”

“Ὡς φάτο, Ποιντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
νώμησεν δ' ἀρα πᾶσιν ἐπαρξάμενος δεπάσσον.
αὐτάρ ἐπεὶ σπείσάν τ' ἐπίον θ', ὡσθ' ἠθέλε θυμός,
τοίσιν δ' Ἅλκινοος ἀγορήσατο καὶ μετέειπε.”

244
better way, nor is it seemly, that a stranger should sit upon the ground on the hearth in the ashes; but these others hold back waiting for thy word. Come, make the stranger to arise, and set him upon a silver-studded chair, and bid the heralds mix wine, that we may pour libations also to Zeus, who hurls the thunderbolt; for he ever attends upon reverend suppliants. And let the housewife give supper to the stranger of the store that is in the house."

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

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

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

1 The word is commonly rendered "valiant."
“Κέκλυτε, Φανήκων ἡγήτορες ἢ δὲ μέδουτες, ὅφ' εἶπο τὰ μὲ θυμὸς ἔνι στήθεσι θέλεις. 

νῦν μὲν δαισάμενοι κατακεῖστε οἶκαδ' ἵόντες· ἥωθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες 

ξεινον ἐνι μεγάροις ξεινίσσομεν ἢ δὲ θεοὶς ρέσομεν ἱερὰ καλά, ἐπεῖτα δὲ καὶ περὶ πομπῆς 

μνησόμεθ', ὡς κ' ὧν ξεινὸς ἄνευθε πόνου καὶ ἀνύς 

πομπῆς ὑφ' ἡμετέρη ἦν πατρίδα γαῖαν ἵκηται 

χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστί, 

μὴδὲ τι μεσογύς γε κακὸν καὶ πήμα πάθησι, 

πρὶν γε τὸν ἡς γαῖς ἐπιβήμεναι. ἔνθα δ' ἐπείτα 

πεῖσται, ἀσσα οἱ αἴσα κατὰ κλώθες τε βαρεῖαι 

γιγνομένῳ νήσοντο λίνῳ, ὅτε μιν τέκε μῆτηρ. 

eἰ δὲ τις ἀπανάτως γε κατ' οὔρανον εἰλήλουθεν, 

ἀλλο τι δ' ἥτ οὔτε πεῖσται θεοὶ περιμήχανονται. 

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖσ 

ἡμῶν, εὔτ' ἔρδωμεν ἀγακλείτας ἐκατόμμβας, 

dαίνυνται τε παρ' ἄμμῳ καθήμενοι ἔνθα περ ἠμεῖς. 

eἰ δ' ἄρα τις καὶ μοῦνοι ἱδ' ξύμβληται ὁδῖτης, 

οὐ τι κατακρύπτουσιν, ἐπεὶ σφίσιν ἐγγύθεν εἰμέν, 

ὡς περ Κύκλωπες τε καὶ ἀγριά φύλα Γιγάντων.” 

Tac δ' ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσείς" 

"Ἀλκίνο', ἀλλο τι τοι μελέτω φρεσίν. οὐ γὰρ ἐγὼ γε 

ἀθανάτωσιν ἐοικα, τοι οὐρανον εὑρὼν ἐχοὺσιν, 

οὐ δὲμας οὔτε φυήν, ἀλλὰ θυντοίσι βροτοίσιν. 

οὕς τινας ὑμεῖς ὅστε μάλιστ' ὀχέοντας ὑζύν 

ἀνθρώπων, τοῖσιν κεν ὐπ ἀλγεσίν ἰσωσαιμήν. 

καὶ δ' ἔτι κεν καὶ μάλλον ἐγὼ κακὰ μυθησάμην, 

ὅσσα γε δὴ ξύμπαντα θεοὶ ἱότητι μόγνησα. 

ἀλλ' ὑμὲ μὲν διστήσαι εάσατε κηδόμενον περ. . 

οὐ γὰρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο 

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

Then Odysseus of many wiles answered him, and said: "Alcinous, far from thee be that thought; for I am not like the immortals, who hold broad heaven, either in stature or in form, but like mortal men. Whomsoever ye know among men who bear greatest burden of woe, to them might I liken myself in my sorrows. Yea, and I could tell a yet longer tale of all the evils which I have endured by the will of the gods. But as for me, suffer me now to eat, despite my grief; for there is nothing more
HOMER

ἐπλετο, ἃ τ' ἐκέλευσεν ἐν μνήμασθαι ἀνάγκη
καὶ μᾶλα τειρόμενου καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
ὡς καὶ ἐγὼ πένθος μὲν ἔχω φρεσίν, ἣ δὲ μᾶλ' αἰεὶ
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δὲ μὲ πάντων
ηθάνει ὅσο' ἐπάθον, καὶ ἐνιστηθὴναι ἀνώγητε.
ὕμεῖς δ' ὀτρύνεσθαι ἀμ' ἣντι φαινομένην,
ὡς κ' ἐμὲ τὸν δύστην ἐμῆς ἐπιβήσετε πάτρῃ
καὶ περ πολλὰ παθόντα' ἱδόντα μὲ καὶ λύποι αὐδών
κτήσιν ἐμῆν, δμώδας τε καὶ ύπερεφέσ μέγα δώμα.

'Ως ἐφαθ', οἱ δ' ἀρα πάντες ἐπήνουν ἣδ' ἐκέλευον
περιπέμεναι τὸν ξείνου, ἐπεὶ κατὰ μοίραν ἔειπεν.
αὐτάρ ἐπεὶ σπείσαν τ' ἐπιον θ' ὅσον ἥθελε θυμός,
οἱ μὲν κακκείοντες ἢβαν οἰκόνδε ἐκαστος,
αὐτάρ ὃ ἐν μεγάρῳ ὑπελείπετο δίως Ὁδυσσεύς,
πάρ δὲ οἱ 'Αρήτη τε καὶ ὁ Ἀλκίνοος θεοείδης
ἐσθην'. ἂμφιπολοὶ δ' ἀπεκόσμεον ἐντεα δαιτός.
τοίσιν δ' 'Αρήτη λευκώλενος ἢρχετο μύθων
ἔγνω γὰρ φάρος τε χιτῶνα τε εἴματ' ἱδοῦσα
καλά, τά' αὐτὴ τεύξε σὺν ἂμφιπόλοισι γυναῖξι.
καὶ μιν φωνήσασ' ἐπεα πτερόεντα προσηῦδα.

'Εξεῖν, τὸ μὲν σε πρὸτον ἐγὼν εἰρήσομαι αὐτή·
ti's, πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἴματ' ἐδωκεν;
οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἱκέσθαι;

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεύς;
'Αργαλέου, βασίλεια, διηνεκέως ἀγορέυσαι
κήδε', ἐπεὶ μοι πολλὰ δόσαι θεοὶ Ὀυρανίων,
τούτο δὲ τοι ἔρεω ὃ μ' ἀνείρεαι ἢδ' ἐμπείρασ.
shameless than a hateful belly, which bids a man perforce take thought thereof, be he never so sore distressed and laden with grief at heart, even as I, too, am laden with grief at heart, yet ever does my belly bid me eat and drink, and makes me forget all that I have suffered, and commands me to eat my fill. But do ye make haste at break of day, that ye may set me, hapless one, on the soil of my native land, even after my many woes. Yea, let life leave me, when I have seen once more my possessions, my slaves, and my great high-roofed house."

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

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

Then Odysseus of many wiles answered her, and said: "Hard were it, O queen, to tell to the end the tale of my woes, since full many have the heavenly gods given me. But this will I tell thee, of which thou dost ask and enquire. There is an
'Ογυγή τις ύψος ἀπόπροθεν εἰν ἀλλ' κεῖται·
ἐνθὰ μὲν Ἀτλαντος θυγάτηρ, δολόεσσα Καλυψώ
ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδὲ τις αὐτῇ
μύσγεται οὔτε θεῶν οὔτε θυετῶν ἀνθρώπων.
ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἣγαγε δαίμων
οίον, ἐπεὶ μοι νῦν θοὴν ἀργῆτι κερανψ.
Ζεὺς ἐλάσας ἐκέασσε μέσῳ ἐνὶ οἴνουπι πόντῳ.
ἐνθ' ἄλλοι μὲν πάντες ἀπέφθειεν ἐσθλοὶ ἐταῖροι,
αὐτὰρ ἐγὼ τρόπιν ἄγκας ἔλων νέος ἀμφιελίσσης
ἐννύμαρ φερόμην· δεκάτη δὲ με νυκτὶ μελαίνη
νήσον ἐς 'Ογυγήν πέλασαι θεοῖ, ἐνθὰ Καλυψώ
ναίει ἐνπλόκαμος, δεινὴ θεός, ἦ με λαβοῦνα
ἐνδυκέως ἐφίλει τε καὶ ἔτρεβεν ἢδὲ ἐφασκε
θήσεων ἀθάνατον καὶ ἀγήραυν ἥματα πάντα·
ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στῆθεσσιν ἐπειθεν. 2
ἐνθὰ μὲν ἐπτάστες μένον ἐμπεδοῦν, εἵματα δ' αἰεὶ
δάκρυσι δεὔσκον, τά μοι ἀμβροτα δώκε Καλυψώ.
ἀλλ' ὅτε ἢ ὅγδοατὰ μοι ἐπιπλόμενον ἐτος ἦλθεν,
καὶ τότε ἦ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι
Ζηνὸς ὑπ' ἀγγελίης, ἦ καὶ νόος ἑτράπετ' αὐτῆς.
πέμπτε δ' ἐπὶ σχεδῆς πολυδέσμου, πολλὰ δ' ἐδωκε,
σῖτον καὶ μέθυ ἡδύ, καὶ ἀμβροτα εἵματα ἔσεν,
οὐρον δὲ προεηκεν ἀπήμονα τε λιαρόν τε.
ἐπτὰ δὲ καὶ δέκα μὲν πλέον ἥματα ποντοπορεύων,
δκτωκαδεκάτη δ' ἐφάνη ὄρεα σκίοεντα
γαλῆς ύμετέρης, γῆθησε δὲ μοι φίλον ἠτορ
dυσμόρως· ἤ γὰρ ἐμελλὼν ἔτι ἐξυνέσεσθαι ὥξιν
πολλῆ, τὴν μοι ἐπτώρσε Ποσειδάων ἐνοσίχθων,
ὁς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθον,
ὡρινεν δὲ θάλασσαν ἀδέσφατον, οὐδὲ τί κῦμα

1 ἐλάσας: ἐλάσας; cf. v. 132.
2 Lines 251–8 were rejected by Aristarchus.
isle, Ogygia, which lies far off in the sea. Therein
dwells the fair-tressed daughter of Atlas, guileful
Calypso, a dread goddess, and with her no one either
of gods or mortals hath aught to do; but me in my
wretchedness did fate bring to her hearth alone,
for Zeus had smitten my swift ship with his bright
thunderbolt, and had shattered it in the midst of
the wine-dark sea. There all the rest of my trusty
comrades perished, but I clasped in my arms the
keel of my curved ship and was borne drifting for
nine days, and on the tenth black night the gods
brought me to the isle, Ogygia, where the fair-
tressed Calypso dwells, a dread goddess. She
took me to her home with kindly welcome, and gave me
food, and said that she would make me immortal
and ageless all my days; but she could never per-
suade the heart in my breast. There for seven years'
space I remained continually, and ever with my tears
would I wet the immortal raiment which Calypso
gave me. But when the eighth year came in circling
course, then she roused me and bade me go, either be-
cause of some message from Zeus, or because her own
mind was turned. And she sent me on my way on
a raft, stoutly bound, and gave me abundant store of
bread and sweet wine, and clad me in immortal
raiment, and sent forth a gentle wind and warm.
So for seventeen days I sailed over the sea, and on
the eighteenth appeared the shadowy mountains of
your land; and my heart was glad, ill-starred that I
was; for verily I was yet to have fellowship with
great woe, which Poseidon, the earth-shaker, sent
upon me. For he stirred up the winds against me and
stayed my course, and wondrously roused the sea,
εἰς ἐπὶ σχεδόν ἀδιαθετήτους,  
τὴν μὲν ἐπείτα θύελλα διεσκέδασο: αὐτὰρ ἐγὼ γε 275  
nηχόμενος τὸδε λαῖτμα διέτμαγον, ὥφρα με γαίη  
ὑμέτέρῃ ἐπέλασσε  ἔρων ἀνεμός τε καὶ ὑδωρ.  
ἐνθα κέ μ’ ἐκβαίνουτα βιήσατο κυμ’ ἐπὶ χέρσου,  
pέτρης πρὸς μεγάλησι βαλὸν καὶ ἀτερπέι χώρον:  
ἀλλ’ ἀναχασσάμενος νῆχον πάλιν, ἥς ἐπήλθον 280  
ἐς ποταμῶν, τῇ δὴ μοι ἐείσατο χώρος ἀριστος,  
λείδος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.  
ἐκ δ’ ἐπεσον θυμηγερέων, ἐπὶ δ’ ἀμβροσίῃ νὺξ  
ἡλυθ’. ἐγὼ δ’ ἀπάνευθε διπετέος ποταμοῖο  
ἐκβάς ἐν θάμνοισι κατέδρασον, ἀμφι δὲ φύλλα 285  
ἡφυσάμενος ὑπνον δὲ θεὸς κατ’ ἀπειρονα χεῦν.  
ἐνθα μὲν ἐν φύλλοισι φίλον τετιμένοι ήτορ  
eύδουν πανυχίοι καὶ ἐπ’ ἡ’ ἤ’ καὶ μέσον ἡ’μαρ.  
δείλετο 1 τ’ ἤ’λιος καὶ με γλυκύς ὑπνοις ἁνήκεν.  
ἀμφιτόλοις δ’ ἐπὶ θυεὶ τεῆς ἐνόησα θυγατρὸς 290  
pαίζουσας, ἐν δ’ αὐτή ἐνα ἐκκυία  θεῆσιν.  
τὴν ἰκέτευσι’ ἂ’ δ’ οὕ τι νοῆματος ἡμβροτεν ἐσθλοῦ,  
ός οὐκ ἂν ἐλπιοῦ νεώτερον ἀντίασαντα  
ἐρξέμεν: αἰεὶ γάρ τε νεώτεροι ἀφράδεουσιν.  
ἡ μοι σίτον ἐδωκεν ἄλλας ἡ’ αἴθοπα οἶνον 295  
καὶ λοῦσ’ ἐν ποταμῷ καὶ μοι τάδε εἶματ’ ἐδωκε.  
tαὐτὰ τοι ἀχυμένος περ ἀληθείην κατέλεξα.”  
Τὸν δ’ αὐτ’ Ἀλκίνους ἀπαμείβετο φώνησέν τε:  
“Εἰν’, ἡ τοι μὲν τούτῳ γ’ ἐναίσιμον οὐκ ἐνόησε  
1 δείλετο Aristarchus: ὅσετο.
nor would the wave suffer me to be borne upon my raft, as I groaned ceaselessly. My raft indeed the storm shattered, but by swimming I clove my way through yon gulf of the sea, until the wind and the waves, as they bore me, brought me to your shores. There, had I sought to land, the waves would have hurled me upon the shore, and dashed me against the great crags and a cheerless place, but I gave way, and swam back until I came to a river, where seemed to me the best place, since it was smooth of rocks, and besides there was shelter from the wind. Forth then I staggered, and sank down, gasping for breath, and immortal night came on. Then I went forth from the heaven-fed river, and lay down to sleep in the bushes, gathering leaves about me; and a god shed over me infinite sleep. So there among the leaves I slept, my heart sore stricken, the whole night through, until the morning and until midday; and the sun turned to his setting \(^1\) ere sweet sleep released me. Then I saw the handmaids of thy daughter on the shore at play, and amid them was she, fair as the goddesses. To her I made my prayer; and she in no wise failed in good understanding, to do as thou wouldst not deem that one of younger years would do on meeting thee; for younger folk are ever thoughtless. She gave bread in plenty and flaming wine, and bathed me in the river, and gave me this raiment. In this, for all my sorrows, have I told thee the truth."

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

\(^1\) In thus rendering \(δέλετο\) I have attempted to meet the difficulty that most of the events recorded in Book VI. occur in the interval between the waking of Odysseus and the actual setting of the sun. Hence \(δύσετο\) is impossible.
παῖς ἐμή, οὕνεκά σ’ οὗ τι μετ’ ἀμφιπόλοισι γυναιξίν ἦγεν ἐς ἥμετερον, σὺ δ’ ἀρα πρώτην ἱκέτευσας.”

Τὸν δ’ ἀπαμείβομενος προσέφη πολύμητις ‘Οδυσσεύς· "Ἡρως, μὴ τοι τούνεκ’ ἀμύμονα νείκεε κοῦρτιν· ἥ μὲν γάρ μ’ ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι, ἀλλ’ ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενός τε, μὴ πως καὶ σοὶ θυμὸς ἐπισκύσασιτο ἴδοντι· δύσξηλοι γάρ τ’ εἰμὲν ἐπὶ χθονὶ φῦλ’ ἀνθρώπων.”

Τὸν δ’ αὐτ’ Ἀλκάνοος ἀπαμείβετο φώνησέν τε· "Εἴειν’, οὗ μοι τοιούτον ἐνὶ στήθεσσι φίλον κήρ μαψιδίως κεχολώσθαί· ἀμείνω δ’ αἰσίμα πάντα. αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλόν, τοῖος ἐὼν οἷς ἔσοι, τά τε φρονεὼν α’ τ’ ἐγὼ περ, παίδα τ’ ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβροῖς καλέεσθαι αὖθι μένων· οἶκον δὲ κ’ ἐγὼ καὶ κτήματα δοίην, εἰ κ’ ἐθέλων γε μένοις· ἀδεκοντα δέ σ’ οὕ τις ἐρύξει 315 Φαιήκων· μὴ τούτο φίλον Διὸ πατρὶ γένοιτο. πομπὴν δ’ ἐς τόδ’ ἐγὼ τεκμαίρομαι, ὅφρ’ ἐν εἰδής, αὖριον ἐς· τῆμος δὲ σὺ μὲν δεδημένος ὑπνῷ λέξεια, οἱ δ’ ἐλώσι γαλήνην, ὅφρ’ ἄν ἴκηαι πατρίδα σὴν καὶ δῶμα, καὶ εἰ ποῦ τοι φίλον ἑστίν, 320 εἰ περ καὶ μάλα πολλὸν ἑκαστέρω ἑστ’ Ἰνβοίης, τὴν περ τηλοτάτῳ φάσ’ ἐμμεναί, οἱ μιν ἴδοντο λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθουν ἴγου ἐποψόμενον Τιτνὸν Γαιήμον νῦν.
καὶ μὲν ὁ ξυνθ’ ἴλθον καὶ ἀτερ καμάτωι τελεσαν 325 ἡματι τῷ αὐτῷ καὶ ἀπήνυσαν οίκαδ’ ὀπλίσσω.
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσίν ὅσσον ἄρισται νῆσε ἐμαὶ καὶ κούροι ἀναρρίπτειν ἀλὰ πηδοῖ.”

254
aright in this, that she did not bring thee to our house with her maidens. Yet it was to her first that thou didst make thy prayer."

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

And again Alcinous answered him, and said: "Stranger, not such is the heart in my breast, to be filled with wrath without a cause. Better is due measure in all things. I would, O father Zeus, and Athene and Apollo, that thou, so goodly a man, and like-minded with me, wouldst have my daughter to wife, and be called my son, and abide here; a house and possessions would I give thee, if thou shouldst choose to remain, but against thy will shall no one of the Phaeacians keep thee; let not that be the will of father Zeus. But as for thy sending, that thou mayest know it surely, I appoint a time thereto, even the morrow. Then shalt thou lie down, overcome by sleep, and they shall row thee over the calm sea until thou comest to thy country and thy house, or to whatsoever place thou wilt, aye though it be even far beyond Euboea, which those of our people who saw it, when they carried fair-haired Rhadamanthus to visit Tityus, the son of Gaea, say is the furthest of lands. Thither they went, and without toil accomplished their journey, and on the selfsame day came back home. So shalt thou, too, know for thyself how far my ships are the best, and my youths at tossing the brine with the oar-blade."
Δὲ πολὺτλας δῖος Ὀδυσσεύς, εὐχόμενος δ᾽ ἄρα εἰπεν, ἔπος τ᾽ ἐφατ᾽ ἐκ τ᾽ ὄνομαξεν. 330
"Ζεῦ πάτερ, αἰθ᾽ ὁσα εἶπε τελευτὴσειεν ἀπαντα Ἀλκίνους τοῦ μὲν κεν ἐπὶ ζεῖδωρον ἀροῦραν ἀσβεστὸν κλέος εἶῃ, ἐγὼ δὲ κε πατρίδ᾽ ἰκοίμην." 335
"Ὡς οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, κέκλετο δ᾽ Ἀρήτη λευκόλενος ἀμφιπόλοισιν 
δέμνῃ ὑπ᾽ αἰθούσῃ θέμεναι καὶ βῆγεα καλὰ πορφύρῃ ἐμβαλέειν, στορέσαι τ᾽ ἐφύπερθε τάπητας χλαίνας τ᾽ ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι. 340
αἰ δ᾽ ἵσαν ἐκ μεγάρῳ δάος μετὰ χερσὶν ἔχουσαι ἀυτὰρ ἐπεὶ στόρεσαν πυκνοῦ λέχος ἐγκονέουσαι, ὄτρυνον δ᾽ Ὀδυσῆα παριστάμεναι ἐπέεσσιν ὁ ροσο κέων, ὁ ζεῖνε. πεποίηται δὲ τοι εὐνή." 345
"Ὡς φάν, τῷ δ᾽ ἀσπαστὸν ἐξῆσατο κοιμηθὴναι. ὡς ο μὲν ἐνθα καθεῦδε πολὺτλας δῖος Ὀδυσσεὺς 
τρῆτοις εὖ λεχέεσσιν ὑπ᾽ αἰθούσῃ ἐριδούπαρον Ὀλκίνοος δ᾽ ἀρα λέκτο μυχῶ δόμου ψηλοῖο, 
πάρ δὲ γυνὴ δέσποινα λέχος πόροσὺν καὶ εὐνήν. 350

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

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

Thus they spoke, and welcome did it seem to him to lay him down to sleep. So there he slept, the much-enduring goodly Odysseus, on the corded bedstead under the echoing portico. But Alcinous lay down in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch.
'Ημος δ' ἤριγενεια φάνη ῥοδοδάκτυλος 'Ηώς, ὄρυντ' ἀρ' εξ εὐνῆς ίερὸν μένος 'Αλκινόοιο, ἄν δ' ἄρα διογενής ὥρτω πτολῖπτρος 'Οδυσσεύς. τοῖςιν δ' ἡγεμόνευ' ίερὸν μένος 'Αλκινόοιο Φαίηκων ἀγορήδ', ἥ σφιν παρὰ νησιὶ τέτυκτο. ἐλθόντες δὲ καθίζον ἐπί ξεστοῖς λίθοις πλησίου. ἢ δ' ἀνὰ ἀστὺ μετῄχετο Πάλλας 'Αθήνη εἰδομένη κήρυκι δαίφρονος 'Αλκινόοιο, νόστον 'Οδυσσῆι μεγαλήτορι μητίωσα, καὶ ῥα ἕκαστῳ φωτὶ παρισταμένη φάτο μῦθον: "Δεῦτ' ἀγε, Φαίηκων ἡγήτορεσ ἴδε μέδοντες, εἰς ἀγορὴν ἱέναι, ὅφρα ξείνοιο πύθησθε, ὅς νέον 'Αλκινόοιο δαίφρονος ἱκετο δῶμα πόντου ἐπιπλαγχθεῖς, δέμας ἀθανάτουςιν ὄμοιος." ὶς εἰποῦσ' ὠτρυνε μένος καὶ θυμὸν ἕκαστον. καρπαλίμως δ' ἐμπλήντο βροτῶν ἀγοραὶ τε καὶ ἐθραί ἀγρομένων· πολλοὶ δ' ἀρ' ἐθηγήσαντο ἰδόντες νιῦν Λαέρταο δαίφρονα· τῷ δ' ἀρ' Ἁθήνη θεσπεσίην κατέχευε χάριν κεφαλῆ τε καὶ ὁμοις καὶ μιν μακρότερον καὶ πάσσονα θήκεν ἱδέσθαι, ὦς κεν Φαίηκεσι φίλος πάντεσι γένοιτο δεινὸς τ' αἵδοῖς τε καὶ ἐκτελέσειςιν ἀέθλους πολλούς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσσήος. 258
BOOK VIII

As soon as early Dawn appeared, the rosy-fingered, the strong and mighty Alcinous rose from his couch, and up rose also Zeus-born Odysseus, the sacker of cities. And the strong and mighty Alcinous led the way to the place of assembly of the Phaeacians, which was builded for them hard by their ships. Thither they came and sat down on the polished stones close by one another; and Pallas Athene went throughout the city, in the likeness of the herald of wise Alcinous, devising a return for great-hearted Odysseus. To each man's side she came, and spoke and said:

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

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

"Κέκλυτε, Φαινάκων ἡγήτορες ἥδε μέδοντες,
οὕφρ έἰπὼ τά με θυμός ἐνι στήθεσσι κελεύει.
ξείνος οὖδ', οὔκ οἶδ' ὃς τις, ἀλώμενον ἵκετ' ἐμὸν δῶ,
ἣ πρὸς ηοίων ἢ ἐσπερίων ἀνθρώπων·
πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἐμπεδον εἶναι.

ἡμεῖς δ', ὡς το πάρος πέρ, ἐποτρυνώμεθα πομπήν.
οὐδέ γάρ οὐδὲ τις ἄλλος, ὅτις κ' ἐμὰ δώμαθ' ἵκηται,
ἐνθαδ' ὀδυρόμενος δηρὸν μένει εἴνεκα πομπῆς.

ἀλλ' ἀγε νήα μέλαιναν ἐρύσομεν εἰς ἅλα δίαν
πρωτόπλοον, κοῦρῳ δὲ δύω καὶ πεντήκοντα
κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἀριστοί.
δησάμενοι δ' ἐν πάντες ἐπὶ κλησίν ἐρετμὰ
ἐκβητ'. αὐτάρ ἐπειτα θηήν ἀλεγύνετε δαίτα
ἡμετερόν' ἐλθόντες· ἐγὼ δ' ἐν πᾶσι παρέξω.
κοῦροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτάρ οἱ ἄλλοι
σκηπτοῦχοι βασιλῆς ἐμὰ πρὸς δώματα καλὰ
ἐρχεσθ', ὅφρα ξείνον ἐν μεγάροις φιλέωμεν,
μηδὲ τις ἀρνεῖσθω. καλέσασθε δὲ θείον ἀοιδὸν
Δημόδοκον· τῷ γάρ ρα θεὸς πέρι δῶκεν ἀοιδὴν
tέρπειν, ὅππη θυμὸς ἐποτρύνησειν ἀείδειν."

"Ὡς ἀρα φωνήσας ἡγήσατο, τοι δ' ἀμ' ἐποντο
σκηπτοῦχοι· κήρυξ δὲ μετώχετο θείον ἀοιδὸν.
κοῦρῳ δὲ κρινθέντε δύω καὶ πεντήκοντα
βῆτιν, ὡς ἐκέλευσ', ἐπὶ θιν' ἀλὸς ἀτρυγέτοιο.
αὐτάρ ἐπεῖς ἐπὶ νῆα κατηλυθὸν ἢδε θάλασσαν,

νῆα μὲν οἳ γε μέλαιναν ἀλὸς βένθοςδε ἐρυσαν,
ἐν δ' ἱστὸν τ' ἐτίθεντο καὶ ἱστία νη μέλανη,
assembled and met together, Alcinous addressed their assembly and spoke among them:

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

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

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1 Or "rowing-benches," as commonly.
Homer

... ἤρτύναντο δ' ἑρεμμὰ τροποῖς ἐν δερματίνῳς,
πάντα κατὰ μοῖραν, ἀνὰ θ' ἱστία λευκὰ πέτασσαν.
ὕψοι δ' ἐν νοτὶ ς τὴν γ' ὄρμισαν· αὐτὰρ ἐπείτα 55
βάν ρ' ἰμεν Ἀλκινόου δαίφρονος ἐς μέγα δῶμα.
πλῆντο δ' ἀρ' αἴθουσαι τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν
ἀγρομένων πολλοὶ δ' ἀρ' ἑσαν, νέοι ἥδε παλαιοί. 1
τοῖσιν δ' Ἀλκίνους δυοκαίδεκα μῆλ' ἱέρευσεν,
ὁκτὼ δ' ἀργύροδοντας υας, δύω δ' εἰλίποδας βοῦς·
τοὺς δέρον ἀμφὶ θ' ἑποῦ, τετύκουτό τε δαῖτ' ἐρατεινήν.

Κήρυξ δ' ἐγγύθευν ἅλθεν ἄγων ἐρίηρον ἀοιδόν,
τὸν πέρι μοῦν' ἐφίλησε, δίδου δ' ἀγαθόν τε κακὸν τε·
οθμαλμών μὲν ἁμερσε, δίδου δ' ἡδεῖαν ἀοιδῆν.
τῷ δ' ᾠρα Ποντόνους θήκε θρόνον ἀργυρόηλον
μέσσω δαιτυμόνων, πρὸς κίονα μακρόν ἐρέισας·
καὶ δ' ἐκ πασσαλόφι κρέμασεν φόρμυγγα λίγειαν
αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσιν ἐλέοθαι
κηρυξ. πάρ δ' ἐτίθει κάνεων καλὴν τε τράπεζαν,
πάρ δὲ δέτας οἴνου, πιεῖν ὅτε θυμὸς ἀνώγοι.
οἱ δ' ἐπ' ὅνειαθ' ἑτοίμα προκείμενα χεῖρας ἱαλλοῦ.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἑρον ἑντο,
μοῦσ' ἀρ' ἀοιδόν ἄνηκεν ἀειδέμεναι κλέα ἀνδρῶν,
οἷς τῆς τότ' ᾠρα κλέος οὐρανον εὐρύν ἱκανε,
νεῖκος Ὀδυσσῆς καὶ Πηλείδεω Ἀχιλῆος,
δ' ὅσ ποτε δηρίσαντο θεῶν ἐν δαιτ' θαλείῃ
ἐκτάγλοις ἐπέεσσιν, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων
χαίρε νυψώ, δ' ἀριστοὶ Ἀχαϊῶν δηριόωντο.
ὁς γάρ οἱ χρείων μυθήσατο Φοῖβος Ἀπόλλων
Πυθοὶ ἐν ὡγαθήθη, δ' ὑπέρβη λάινον οὐδόν 80

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

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

Τρωσί τέ καὶ Δαναοίς Διὸς μεγάλου διὰ βουλᾶς.

Ταῦτ' ἀρ' άοιδὸς άειδε περικλυτός: αὐτὰρ Ἄδυσσεὺς

πορφύρεον μέγα φάρος ἐλῶν χερσὶ στιβαρῇ

κὰκ κεφαλῆς εἰρυσσε, κάλυψε δὲ καλὰ πρόσωπα:

αἰδετο γὰρ Φαῖνκας ὑπ’ ὀφρύσι δάκρυα λεῖβων.

ἡ τοι ὥς λήξειν άείδων θείος άοιδός,

dάκρυ ὀμορξάμενος κεφαλῆς ἀπὸ φάρος ἔλεσκε

καὶ δέπας ἀμφικύπτελλον ἐλῶν σπείρασκε θεοῖσιν:

αὐτὰρ ὅτ' ἅψ' ἀρχοῖτο καὶ ὄτρύνειαν άείδεων

Φαῖνκων οἱ ἄριστοι, ἐπεὶ τέρποντ’ ἐπέεσσοιν,

ἄψ Ὀδυσσεύς κατὰ κράτα καλυπτάμενος γοαάσκεν.

ἐνθ’ ἀλλος μὲν πάντας ἐλάνθανε δάκρυα λεῖβων,

'Αλκίνους δέ μιν οἶος ἐπεφράσατ' ἦδ' ἐνόησεν

ἡμενος ἄγχ' αὐτοῦ, βαρῦ δὲ στενάχοντος ἁκουσεν.

αἵσα δὲ Φαῖνκεσσι φιληρέτμοις μετηύδα.

"Κέκλυτε, Φαῖνκων ἡγήτορες ἡδὲ μέδοντες.

ἡδη μὲν δαίτος κεκορῆμεθα θυμὸν εἰσῆς

φόρμιγγος θ', ἢ δαιτι συνήρος ἐστὶ θαλείῃ

νῦν δ' ἐξελθὼμεν καὶ ἀέθλων περιηθώμεν

πάντων, ὡς χ' ὁ ξείνος ἐνίσπη οἰσι φίλοισι

οἰκαδε νοστήςα, ὅσσον περιγγεγόμεθ' ἀλλων

πῦξ τε παλαιμοσύνη τε καὶ ἀλμασίν ἡδὲ πόδεσσων."

"Ως ἄρα φωνήσας ἡγήσατο, τοι δ' ἂμ' ἐποντο.

καὶ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν,

Δημοδόκου δ' ἔλε κείρα καὶ ἔξαγεν ὑκ μεγάροιο

κήρυξ'. ἦρξε δὲ τῷ αὐτῆν ὡδὸν ἦν περ οἱ ἄλλοι

Φαῖνκων οἱ ἄριστοι, ἁέθλια θαυμανέοντες.

βαν δ' ἵμεν εἰς ἀγορῆν, ἁμα δ' ἐσπετο πουλὺς ὀμιλος,
THE ODYSSEY, VIII. 81-109

For then the beginning of woe was rolling upon Trojans and Danaans through the will of great Zeus.

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

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

So saying, he led the way, and they followed him. From the peg the herald hung the clear-toned lyre, and took Demodocus by the hand, and led him forth from the hall, guiding him by the self-same road by which the others, the nobles of the Phaeacians, had gone to gaze upon the games. They went their way to the place of assembly, and with them went a
μυρίοι· ἀν δ' ἵσταντο νέοι πολλοὶ τε καὶ ἐσθλοὶ. 110

ὡρτο μὲν Ἀκρόνεως τε καὶ Ὀκύαλος καὶ Ἐλατρεύς,
Ναυτεύς τε Πρυμνεύς τε καὶ Ἀγχίλαος καὶ Ἐρετμεύς,
Pοντεύς τε Πρωρεύς τε, Ὁδὼν Ἀναβησίνεως τε
'Αμφιάλος θ', νῦδος Πολυνήν Τεκτωνίδαο.

ἀν δὲ καὶ Εὐρύαλος, βροτολογὺς ἦσος Ἀρην,
Ναυσολίδης, ὃς ἄριστος ἦν εἰδός τε δέμας τε
πάντων Φαείκων μετ' ἀμύμωνα Λαοδάμαντα.
ἀν δ' ἔσταν τρεῖς παῖδες ἀμύμωνος Ἀλκινόοοι,
Λαοδάμας θ' Ἀλίδος τε καὶ ἀντίθεος Κλυτόνησος.
oi d' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι.
toίσι δ' ἀπὸ νύσσης τέτατο δρόμος· oi δ' ἀμα πάντες
καρπαλίμως ἐπέτοοντο κοινοντές πεδίοιο·
tων δὲ θέειν δ' ἄριστος ἦν Κλυτόνης ἀμύμων-
δόσων τ' ἐν νεῖδο ὄμοιν πέλει ἡμιόνοιν,
tόσων ὑπεκπροθέων λαοὺς 'ικεθ', oi d' ἐλίποντο.
oi d' παλαιμοσύνης ἀλεγεινής πειρήσαντο·
tῇ δ' αὐτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἄριστοις.
ἀλματὶ δ' Ἀμφιάλος πάντων προφερέστατος ἦν·
dίσκῳ δ' αὐ Πάντων πολύ φέρτατος ἦν Ἐλατρεύς,
πυξι δ' αὐ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοι.
αὐτάρ ἐπεῖ δὴ πάντες ἐτέρφησαν φρέν' ἀέθλοις,
toῖς ἀρα Λαοδάμας μετέφη παῖς Ἀλκινόοι.

"Δεύτε, φίλοι, τὸν ξείνον ἐρώμεθα εἰ τιν' ἀέθλον
οὐδὲ τε καὶ δεδάκτε. φυήν γε μὲν ὦ κακὸς ἐστι,
μηροὺς τε κυῆμα τε καὶ ἀμφώ χεῖρας ὑπερθεν
ἀνεύα τε στιβαρὸν μέγα τε σθένος· οὐδὲ τι ἧβης
dεύεται, ἀλλὰ κακοίσι συνέρρηκται πολέσσων.

1 This rendering of νύσσα is given by Agar (Homerica,
pp. 115 ff.). The word is generally taken to denote the
"scratch," not the turning-point, and the line is then
rendered: "The course was stretched (laid out) from the
266"
great throng, past counting; and up rose many noble youths. There rose Acroneius, and Ocyalus, and Elatreus, and Nauteus, and Prymneus, and Anchialus, and Eretmeus, and Ponteus, and Proreus, Thoon and Anabesineus, and Amphialus, son of Polyneius, son of Tecton; and up rose also Euryalus, the peer of man-destroying Ares, the son of Naubolus, who in comeliness and form was the best of all the Phaeacians after peerless Laodamas; and up rose the three sons of noble Alcinous, Laodamas, and Halius, and god-like Clytoneius. These then first made trial in the foot-race: a course was marked out for them from the turning point, and they all sped swiftly, raising the dust of the plain; but among them noble Clytoneius was far the best at running, and by as far as is the range of a team of mules in fallow land, by so far he shot to the front and reached the host, and the others were left behind. Then they made trial of toilsome wrestling, and here in turn Euryalus excelled all the princes. And in leaping Amphialus was best of all, and with the discus again far the best of all was Elatreus, and in boxing Laodamas, the good son of Alcinous. But when the hearts of all had taken pleasure in the contests, Laodamas, the son of Alcinous, spoke among them:

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

2 The word probably denotes the length of the furrow cut before a turn was made.
ού γὰρ ἐγώ γέ τι φημι κακώτερον ἀλλο θαλάσσης ἀνδρα γε συγχεύαι, εἰ καὶ μάλα καρτερὸς εἰη.

Τὸν δ' αὖτ' Εὐρυάλος ἀπαμείβετο φάνησέν τε. "Δαοδάμα, μάλα τούτο ἔτος κατὰ μούραν ἔειπτε, αὐτὸς νῦν προκάλεσσαί ἵων καὶ πέφραδε μῦθον." ¹

Αὐτὰρ ἐπεὶ τὸ γ' ἀκοῦσ' ἀγαθὸς πάις 'Αλκινόοιο, στὴ β' ἐς μέσον ἵων καὶ 'Οδυσσῆα προσέειπτε. "Δέυρ' ἄγε καὶ σύ, ξείνε πάτερ, πείρησαι αέθλων, εἰ τινὰ ποι δεδάκης, ἑοίκε δὲ σ' ἴδεν αέθλους, οὐ μὲν γὰρ μεῖζον κλέος ἀνέρος ὄφρα κ' ἔγιν, ἢ δ' τι ποσσίν τε ἰέξη καὶ χερσίν ἐγίνν.

"Αὐτὰρ ἐπεὶ τὸ γ' ἀκοῦσ' ἀγαθὸς πάις 'Αλκινόοιο, στὴ β' ἐς μέσον ἵων καὶ 'Οδυσσῆα προσέειπτε. "Δέυρ' ἄγε καὶ σύ, ξείνε πάτερ, πείρησαι αέθλων, εἰ τινὰ ποι δεδάκης, ἑοίκε δὲ σ' ἴδεν αέθλους, οὐ μὲν γὰρ μεῖζον κλέος ἀνέρος ὄφρα κ' ἔγιν, ἢ δ' τι ποσσίν τε ἰέξη καὶ χερσίν ἐγίνν.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς: "Δαοδάμα, τί με ταῦτα κελεύει περὶ τομέας; κήδεα μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλου, ὅς πρὶν μὲν μᾶλα πολλὰ πάθων καὶ πολλὰ μόγησα, νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο ἐταξίζων ἡμαί, λιασσόμενους βασιλῆς τε πάντα τε δῆμον."

Τὸν δ' αὐτ' Εὐρύαλος ἀπαμείβετο νείκεσέ τ' ἀντην: "Οὗ γὰρ σ' οὐδὲ, ξείνε, δαήμονι φωτὶ εἴσκο ἄθλων, οἶα τε πολλὰ μετ' ἀνθρώποισι πέλονται, ἀλλὰ τῷ, ὅς θ' ἀμα νη πολυκλήιδι θαμύζων, ἀρχὸς ναυτάων οἰ τε πρηκτήρες ἔας, φόρτον τε μνήμων καὶ ἐπίσκοπος ἓσιν ὀδαίων κερδέων θ' ἀρταλέων, οὐδ' ἀθλητήρι ἐοικασ." ¹

¹ Line 142 was unknown to Alexandrian critics.
troubles. For to my mind there is naught worse than the sea to confound a man, be he never so strong."

And Euryalus in turn answered him, and said: "Laodamas, this word of thine is right fitly spoken. Go now thyself and challenge him, and make known thy word."

Now when the good son of Alcinous heard this he came and took his stand in the midst and spoke to Odysseus: "Come, Sir stranger, do thou, too, make trial of the contests, if thou knowest any; and it must be that thou knowest contests, for there is no greater glory for a man so long as he lives than that which he achieves by his own hands and his feet. Nay, come, make trial, and cast away care from thy heart. Thy journey shall no more be long delayed, nay, even now thy ship is launched and the crew is ready."

Then Odysseus of many wiles answered him, and said: "Laodamas, why do ye mock me with this challenge? Sorrow is in my mind far more than contests, seeing that in time past I have suffered much and toiled much, and now I sit in the midst of your assembly, longing for my return home, and making my prayer to the king and to all the people."

Then again Euryalus made answer and taunted him to his face: "Nay verily, stranger, for I do not liken thee to a man that is skilled in contests, such as abound among men, but to one who, faring to and fro with his benched ship, is a captain of sailors who are merchantmen, one who is mindful of his freight, and has charge of a home-borne cargo, and the gains of his greed. Thou dost not look like an athlete."
Τῶν δ’ ἀρ’ ὑπόδρα ίδὼν προσέφη πολύμητις ’Οδυσσεύς·
“Ξείν’, οὐ καλὸν ἔειπες· ἀτασθάλω ἀνδρὶ ἐοικας. 166
οὕτως οὐ πάντεσσι θεοὶ χαρέντα διδοῦσιν ἀνδράσιν, οὔτε φυὴν οὔτ’ ἄρ φρένας οὔτ’ ἀγορητύν.
ἀλλὸς μὲν γὰρ τ’ εἶδος ἀκιδνότερος πέλει ἀνήρ,
ἀλλὰ θεὸς μορφὴν ἔπεσει στέφει, οἱ δὲ τ’ ἐς αὐτὸν 170
τερτόμενοι λεύσσουσιν· ὁ δ’ ἀσφαλέως ἀγορεύει
αἴδοὶ μειλιχίᾳ, μετὰ δὲ πρέπει ἀγρομένοιςιν,
ἐρχόμενον δ’ ἄνα ἀστὺ θεοὶ ὅς εἰσορόωσιν.
ἀλλὸς δ’ αὖ εἶδος μὲν ἀλήγκιος ἀθανάτοισιν,
ἀλλ’ οὐ οἳ χάρις ἀμφιπεριστέφεται ἐπέεσσιν,
ὡς καὶ σοι εἶδος μὲν ἀριπτρεπές, οὐδὲ κεν ἀλλῶς
οὐδὲ θεὸς τεῦξει, νόου δ’ ἀποφώλιος ἔσσι.
ἀρινάς μοι θυμόν ἐνι στῆθεσσι φίλοισιν
εἰπὼν οὗ κατὰ κόσμον. ἐγὼ δ’ οὐ νῆς ἀέθλων,
ὡς σὺ γε μυθεῖαι, ἄλλ’ ἐν πρώτοισιν δι’ ἐμμεναι, ὁφ’ ἡβη τε πεποίθεα χερσὶ τ’ ἐμμησι.
νόου δ’ ἔχομαι κακότητι καὶ ἀλγεσι· πολλὰ γὰρ ἔτλην
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.
ἀλλὰ καὶ ὅς, κακὰ πολλὰ παθῶν, πειρήσομ’ ἀέθλων
θυμοδακῆς γὰρ μῦθος, ἐπώτρυνας δὲ με εἰπών.” 185
‘Ἡ ρα καὶ αὐτῷ φάρει ἀναιξας λάβε δίσκον
μείζονα καὶ πάχετον, στιβαρότερον οὐκ ὀλίγον περ
ἡ οὐφ Φαῖηκες ἐδίσκεον ἀλλήλοισιν.
τὸν ρα περιστρέψας ἥκε στιβαρῆς ἀπὸ χειρὸς,
βόμβησεν δὲ λίθος· κατὰ δ’ ἐπτηξαν ποτὶ γαίη 190

270
Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Stranger, thou hast not spoken well; thou art as one blind with folly. So true is it that the gods do not give gracious gifts to all alike, not form nor mind nor eloquence. For one man is inferior in comeliness, but the god sets a crown of beauty upon his words, and men look upon him with delight, and he speaks on un- faltering with sweet modesty, and is conspicuous among the gathered people, and as he goes through the city men gaze upon him as upon a god. Another again is in comeliness like the immortals, but no crown of grace is set about his words. So, in thy case, thy comeliness is preëminent, nor could a god himself mend it, but in mind thou art stunted. Thou hast stirred the spirit in my breast by speaking thus unmannerly. I am not unskilled in sports as thou pratest, nay, methinks I was among the first so long as I trusted in my youth and in my hands. But now I am bound by suffering and pains; for much have I endured in passing through wars of men and the grievous waves. But even so, though I have suffered much, I will make trial of the contests, for thy word has stung me to the heart, and thou hast provoked me with thy speech."

He spoke, and, leaping up with his cloak about him as it was, seized a discus larger than the rest and thick, no little heavier than those with which the Phaeacians were wont to contend one with another. This with a whirl he sent from his stout hand, and the stone hummed as it flew; and down they crouched to the earth, the Phaeacians of the

1 στέφω does not of itself mean "crown," but the meaning here is fixed by vs. 175.
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἀνδρεῖς, λαὸς ὑπὸ ῥήτης· ὁ δ᾿ ὑπέρπτατο σήματα πάντων ῥίμφα θέων ἀπὸ χειρός. ἔθηκε δὲ τέρματ᾿ Ἀθήνη ἀνδρὶ δέμας ἐκκύλια, ἔπος τ᾿ ἔφατ᾿ ἐκ τ᾿ ὀνόμαζεν.

“Καὶ κ᾽ ἀλαὸς τοι, ξείνε, διακρίνειε τὸ σήμα ἀμφαφών, ἐπεὶ οὔ τι μεμιγμένων ἐστίν ὀμίλῳ, ἀλλὰ πολὺ πρῶτον. οὐ δὲ θάρσει τόνδε γ᾿ ἁθλον· οὐ τις Φαιήκων τόδε γ᾿ ἱξεται, οὐδ᾿ ὑπερήσει.”

“Ὡς φάτο, γηθησεν δὲ πολύτλας δῖος ’Οδυσσεύς, χαίρων, οὐνεχ’ ἔταιρον εἴηνα λεύσο ἐν ἁγώνι. καὶ τότε κουφότερον μετεφώνε Φαιήκεσσιν.

“Τούτων νῦν ἀφίκεσθε, νέοι. τάχα δ᾿ ύστερον ἄλλον ἥσειν ἃ τοσοῦτον ὄιομαι ἢ ἔτι μᾶσσον.

τῶν δ᾿ ἄλλων ὅτινα κραδὴ θυμός τε κελεύει, δεῦρ᾽ ἄγε πειρηθήτω, ἐπεὶ μ᾽ ἔχολώσατε λίθν, ἡ πυξ ἢ πάλη ἢ καὶ ποσίν, οὐ τι μεγαίρω, πάντων Φαιήκων, πλήν γ᾿ αὐτοῦ Λαοδάμαντος. ξείνος γάρ μοι ὅδ᾿ ἔστι· τίς ἂν φιλέουντι μάχοιτο; ἀφρων δὴ κείνος γε καὶ οὐτιδανὸς πέλει ἀνήρ, ὡς τις ξεινοδόκις ἐρίδα προφέρηται ἄθλων δῆμῳ ἐν ἄλλοδαπῷ· ἐο δ᾿ αὐτοῦ πάντα κολούει. τῶν δ᾿ ἄλλων οὐ πέρ τιν ἀναίνομαι οὗδ᾿ ἄθερίξω, ἀλλ’ ἐθέλω ὑδμεν καὶ πειρηθῆμεναν ἀντὶν. πάντα γὰρ οὐ κακὸς εἴμι, μετ’ ἄνδράσιν ὄσοι ἁθλοι· εὐ μὲν τόξον οἴδα εὔξοιν ἀμφαφάσθαι.

πρῶτος κ᾿ ἄνδρα βάλοι μι ὁιστεύσας ἐν ὀμίλῳ ἄνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἔταιροι ἀγχὶ παρασταῖεν καὶ τοξαζοῖατο φωτῶν.
long oars, men famed for their ships, beneath the rush of the stone. Past the marks of all it flew, speeding lightly from his hand, and Athene, in the likeness of a man, set the mark, and she spoke and addressed him:

"Even a blind man, stranger, could distinguish this mark, groping for it with his hands, for it is in no wise confused with the throng of the others, but is far the first. Be thou of good cheer for this bout at least: no one of the Phaeacians will reach this, or cast beyond it."

So she spoke, and the much-enduring goodly Odysseus was glad, rejoicing that he saw a true friend in the lists. Then with a lighter heart he spoke among the Phaeacians:

"Reach this now, young men; and presently, methinks, I will send another after it, as far or even further. Of the rest, if any man's heart and spirit bid him, let him come hither and make trial—for ye have greatly angered me—be it in boxing or in wrestling, aye, or in running, I care not; let any one come of all the Phaeacians, save Laodamias alone. For he is my host, and who would quarrel with one that entertains him? Foolish is that man and worthless, who challenges to a contest the host who receives him in a strange land; he does but mar his own fortunes. But of all the rest I refuse none, and make light of none, but am fain to know them, and make trial of them man to man. For in all things I am no weakling, even in all the contests that are practised among men. Well do I know how to handle the polished bow, and ever would I be the first to shoot and smite my man in the throng of the foe, even though many comrades stood by me and
οίος δὴ μὲ Φιλοκτῆτης ἀπεκαίνυτο τὸξ ὅμω ἔνι Τρώων, ὅτε τοξαζομεθ' Ἀχαιοῖ.

τῶν δ' ἄλλων ἐμὲ φημὶ πολὺ προφερεστερὸν εἶναι, ὡσεὶ νῦν βροτοὶ εἰσὶν ἐπὶ χθονὶ σῖτου ἔδοντες. ἀνδράσι δὲ προτέροις ἐριζέμεν οὐκ ἔθελήσω, οὔθ' Ἡρακλῆι οὔτ' Ἐὔρυτῳ Οἰχαλῆι, οὔ ῥα καὶ ἀθανάτοις ἐρίζεσκον περὶ τόξων.

τῷ ῥᾳ καὶ αὕῃ' ἐθανεῖν μέγας Ἐὔρυτος, οὔδ' ἐπὶ γῆρας ἴκετ' ἐν μεγάροις χολοσάμενοι γὰρ Ἀπόλλων ἐκτανεῖν, οὕνεκά μιν προκαλίζετο τοξάζεσθαι.

δοὺρι δ' ἄκοπτίζω οὐκ ἄλλος τις ὀὐστῷ. οἴοισιν δεῖδοικα ποσίν μὴ τίς με παρέληθη

 Phiηκὼν. λὴν γὰρ ἀνεκέλλως ἐδαμάσθην κύμασιν ἐν πολλοῖσι, ἐπεὶ οὐ κομὴδι κατὰ νῆα ἤν ἐπηετανός· τῷ μοι φίλα γνία λένυται."

"Ὡς ἐφαθ', οἶ δ' ἄρα πάντες ἀκήν ἐγένοντο σιώπῃ.

'Ἀλκάνοος δὲ μιν ὦ λος ἀμεβόμενος προσέειπεν

"Χεἴν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταὐτ' ἀγορεύεις, ἀλλ' ἔθελεις ἁρετὴν σὴν φανέμεν, ἦ τοι ὀπηδεῖ, χωόμενος ὅτι σ' οὗτος ἄνὴρ ἐν ἁγῶι παραστὰς νεῖκεσεν, ὡς ἃν σὴν ἁρετὴν βροτὸς οὐ τις ὄνοιτο, ὃς τις ἐπίστατο ἤσοι φρεσίν ἀρτία βάζειν.

ἀλλ' ἄγε γὺν ἐμέθεδεν ξινύει ἔπος, ὅφρα καὶ ἄλλῳ ἐπτὶ ἡρῶν, ὅτε κεν σοῖς ἐν μεγάροις δαιμύη παρά σῇ τ' ἀλόχῳ καὶ σοῖς τέκεσσιν, ἥμετέρης ἁρετῆς μεμνημένος, οὐ καὶ ἡμῖν Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξ ἔτι πατρῶν.

οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμωνες οὐδὲ παλαισταῖ, ἀλλὰ ποσὶ κραυτύνῳς θέομεν καὶ νηυσίν ἀριστοῖς, αἰεὶ δ' ἡμὶν δαίσ τε φίλη κεθαρίς τε χοροῖ τε εἴματά τ' ἐξημοιβᾶ λοετρά τε θερμά καὶ εὐναί.
were shooting at the men. Only Philoctetes excelled me with the bow in the land of the Trojans, when we Achaeans shot. But of all others I declare that I am best by far, of all mortals that are now upon the earth and eat bread. Yet with men of former days I will not seek to vie, with Heracles or with Eurytus of Oechalia, who strove even with the immortals in archery. Wherefore great Eurytus died soon, nor did old age come upon him in his halls, for Apollo waxed wroth and slew him, because he had challenged him to a contest with the bow. And with the spear I throw farther than any other man can shoot with an arrow. In the foot race alone I fear that someone of the Phaeacians may outstrip me, for cruelly have I been broken amid the many waves, since there was in my ship no lasting store of provisions; therefore my limbs are loosened."

So he spoke and they were all hushed in silence; but Alcinous alone answered him and said:

"Stranger, since not ungraciously dost thou speak thus in our midst, but art minded to shew forth the prowess which waits upon thee, in anger that yonder man came up to thee in the lists and taunted thee in a way in which no mortal would make light of thy prowess, who knew in his heart how to speak fitly; come, now, hearken to my words, that thou mayest tell to another hero, when in thy halls thou art feasting with thy wife and children, and rememberest our skill, what feats Zeus has vouchsafed to us from our fathers' days even until now. For we are not faultless boxers or wrestlers, but in the foot race we run swiftly, and we are the best seamen; and ever to us is the banquet dear, and the lyre, and the dance, and changes of raiment, and warm baths, and the couch."
The whole passage 266–369 (or 267–366) was on moral grounds rejected by some ancient critics.
But come now, all ye that are the best dancers of the Phaeacians, make sport, that the stranger may tell his friends on reaching home how far we surpass others in seamanship and in fleetness of foot, and in the dance and in song. And let one go straightway and fetch for Demodocus the clear-toned lyre which lies somewhere in our halls."

So spoke Alcinous the godlike, and the herald rose to fetch the hollow lyre from the palace of the king. Then stood up masters of the lists, nine in all, men chosen from out the people, who in their gatherings were wont to order all things aright. They levelled a place for the dance, and marked out a fair wide ring, and the herald came near, bearing the clear-toned lyre for Demodocus. He then moved into the midst, and around him stood boys in the first bloom of youth, well skilled in the dance, and they smote the goodly dancing floor with their feet. And Odysseus gazed at the twinklings of their feet and marvelled in spirit.

But the minstrel struck the chords in prelude to his sweet lay and sang of the love of Ares and Aphrodite of the fair crown, how first they lay together in the house of Hephaestus secretly; and Ares gave her many gifts, and shamed the bed of the lord Hephaestus. But straightway one came to him with tidings, even Helius, who had marked them as they lay together in love. And when Hephaestus heard the grievous tale, he went his way to his smithy, pondering evil in the deep of his heart, and set on the anvil block the great anvil and forged bonds which might not be broken or loosed, that the lovers\(^1\) might bide fast where they were. But when he had fashioned the snare in his wrath against Ares, he

\(^1\) Or the subject of πένοιεν may be the bonds.
βη ρ' ἵμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνυ ἐκεῖτο, ἀμφὶ δ' ἀρ' ἔρμοιν χέε δέσματα κύκλῳ ἀπάντη· πολλὰ δὲ καὶ καθύπερθε μελαθρόφων ἐξεκέχυντο, ἥντ' ἄραξια λεπτά, τὰ γ' οὗ κέ τις οὐδὲ ἵδεῖτο, οὐδὲ θεῶν μακάρων· πέρι γὰρ δολόεντα τέτυκτο. αὐτάρ ἐπεὶ δὴ πάντα δόλου περὶ δέμνα χεὶδεν, εἰσατ' ἵμεν ἐς Λήμνου, ἐνκτίμενον πτολείθρου, ἦ οἱ γαιάων πολὺ φιλτάτη ἐστίν ἀπασέων.

οὐδ' ἀλαοσκοπηὴν εἰχὲ χρυσῆνος Ἀρης, 285

ὡς ἰδεῖν Ὑφαιστον κλυτοτέχυνυ νόσφι κιόντα·

βη δ' ἵναι πρὸς δῶμα περικλυτοῦ Ὡμαῖστοι ἱσχανῶν φιλότητος ἐνστεφάνου Κυθηρείς.

ἡ δὲ νέον παρὰ πατρὸς ἐρυσθενέος Κρονίὼνος

ἐρχομένη κατ' ἄρ' ἐξεθ'. ὁ δ' εἰσῳ δῶματος ἦκι,

ἐν τῷ ἀρα οἱ φῦ χεἱρί, ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζε.

"Δεῦρο, φίλη, λέκτρονδε τραπείομεν εὐνηθέντες·

οὐ γὰρ ἔθη "Ὡς ἥφαιστος μεταδήμως, ἀλλὰ που ἦδη

οὐχεταῖ ἐς Λήμνου μετὰ Σίντιας ἀγριοφάνων." 290

᾿Ως φάτο, τῇ δ' ἀσπαστῶν ἐεύσατο κοιμηθῆναι.

tὸ δ' ἐς δέμνα βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
tεχνήθησαν ἐχύντο πολύφρονος Ὡμαῖστοι,

οὐδὲ τὸ κινῆσαι μελέων ἦν οὐδ' ἀναείραι.

καὶ τότε δὴ γίγνωσκον, ὃ τ' οὐκέτι φυκτὰ πέλοντο.

ἀγχύμολον δὲ σφ' ἤλθε περικλυτὸς ἀμφίγυνης, 300

αὐτὰς ὑποστρέψας πρὶν Λήμνου γαίαν ἴκεσθαι.

᾿Ηέλιος γὰρ οἱ σκοπηὴν ἔχεν εἰπὲ τε μῦθον.

βη δ' ἵμεναι πρὸς δῶμα φίλον τετιημένος ἄτορ. 1

1 Line 303 is omitted in most MSS.; cf. ii. 298.
went to his chamber where lay his bed, and everywhere round about the bed-posts he spread the bonds, and many too were hung from above, from the roof-beams, fine as spiders' webs, so that no one even of the blessed gods could see them, so exceeding craftily were they fashioned. But when he had spread all his snare about the couch, he made as though he would go to Lemnos, that well-built citadel, which is in his eyes far the dearest of all lands. And no blind watch did Ares of the golden rein keep, when he saw Hephaestus, famed for his handicraft, departing, but he went his way to the house of famous Hephaestus, eager for the love of Cytherea of the fair crown. Now she had but newly come from the presence of her father, the mighty son of Cronos, and had sat her down. And Ares came into the house and clasped her hand and spoke and addressed her:

"Come, love, let us to bed and take our joy, couched together. For Hephaestus is no longer here in the land, but has now gone, I ween, to Lemnos, to visit the Sintians of savage speech."

So he spoke, and a welcome thing it seemed to her to lie with him. So they two went to the couch, and lay them down to sleep, and about them clung the cunning bonds of the wise Hephaestus, nor could they in any wise stir their limbs or raise them up. Then at length they learned that there was no more escaping. And near to them came the famous god of the two strong arms, having turned back before he reached the land of Lemnos; for Helius had kept watch for him and had brought him word. So he went to his house with a heavy heart, and stood at

1 Others render "lame in both limbs."
καλός, δέ μεν ἄγριος ἦρει
σμερδαλέον δ' ἐβόησε, γέγωνε τε πάσι ς εὐσίν

"Ζεῦ πάτερ ἢδ' ἀλλοι μάκαρες θεοὶ αἰεὺς ἐόντες,
δεῦθ', ἵνα ἔργα γελαστά καὶ οὐκ ἐπιεικτά ἱδησθε,
ὡς ἔμε χωλὸν ἐόντα Δίὸς θυγάτηρ Ἀφροδίτη
αἰεν ἀτιμάξει, φιλεῖ θ' ἀίδηλον Ἄρηα," 305
οὐνεχ' ὦ μεν καλὸς τε καὶ ἀρτίςσος, αὐτὰρ ἐγὼ γε
ηπεδανὸς γενόμην. ἀτὰρ οὗ τί μοι αἴτιος ἄλλος,
ἀλλὰ τοκῆ δύω, τῶ μὴ γείνασθαι ὀφελλον.
ἀλλ' ὡφεσθ', ἵνα τῶ γε καθεύδετον εἰν φιλότητι
 eius ἐμὰ δέμνια βάντες, ἐγὼ δ' ὀρόων ἀκάχμαι.
οὐ μὲν σφαις ἐτ' ἐολτα μῦνναθ' γε κειέμεν οὐτως
καὶ μᾶλα περ φιλέουτε: τάχ' οὐκ ἐθελήσετον ἅμφω
εἴδειν. ἀλλά σφως δόλος καὶ δεσμᾶς ἑρύξει,
eius ὦ κέ μοι μᾶλα πάντα πατήρ ἱποδῆσιν ἔδρα,
ὅσσα οἱ ἐγγυάλίξα κυνώπιδος εἴνεκα κούρης,
οὐνεκά οἱ καλῆ θυγάτηρ, ἀτὰρ οὖν ἐχέθυμος." 310

"Ὡς ἔφαθ', οἵ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατές δῶ·
ἡλθε Ποσειδίαν γαιήσχος, ἡλθ' ἐρισύνης
Ἔρμεῖας, ἡλθεν δὲ ἄναξ ἐκαέργος Ἀπόλλων.
θηλύτεραι δὲ θεαὶ μένου αἴδοι οὐκοι έκάστη.
ἐστανδ' ὦ προθύρους θεοί, δωτήρες εάων· 315
ἀσβεστος δ' ἀρ' ἐνώρτο γέλως μακάρεσσι θεοῖς
τέχνας εἰσόρόωςι πολύφρονος Ἡφαιστοῖο.
ὡδὲ δέ τις εἵπεσκεν ἰδὼν ἔσ πλησίον ἄλλον·
"Οὐκ ἀρετᾶ κακᾶ ἐργα: κιχάνει τοι βραδὺς ὦκὺν,
ὡς καὶ νῦν" Ἡφαιστος ἐὼν βραδὺς εἶλεν Ἀρηα 320

280
the gateway, and fierce anger seized him. And terribly he cried out and called to all the gods:

"Father Zeus, and ye other blessed gods that are forever, come hither that ye may see a laughable matter and a monstrous,\(^1\) even how Aphrodite, daughter of Zeus, scorns me for that I am lame and loves destructive Ares because he is comely and strong of limb, whereas I was born misshapen. Yet for this is none other to blame but my two parents—would they had never begotten me! But ye shall see where these two have gone up into my bed and sleep together in love; and I am troubled at the sight. Yet, methinks, they will not wish to lie longer thus, no, not for a moment, how loving soever they are. Soon shall both lose their desire to sleep; but the snare and the bonds shall hold them until her father pays back to me all the gifts of wooing that I gave him for the sake of his shameless girl; for his daughter is fair but bridles not her passion."\(^2\)

So he spoke and the gods gathered to the house of the brazen floor.\(^3\) Poseidon came, the earth-enfolder, and the helper Hermes came, and the lord Apollo, the archer god.\(^4\) Now the goddesses abode for shame each in her own house, but the gods, the givers of good things, stood in the gateway; and unquenchable laughter arose among the blessed gods as they saw the craft of wise Hephaestus. And thus would one speak, with a glance at his neighbour:

"Ill deeds thrive not. The slow catches the swift; even as now Hephaestus, slow though he is, has out-

\(^1\) Lit. "hard," "unyielding."
\(^2\) Others render simply, "lacking in discretion."
\(^3\) Or, "with threshold of brasse."
\(^4\) Or, possibly, "the averter of ills." The word means literally, "he who works afar."
Η Όμηρος

ωκύτατόν περ ἑόντα θεῶν οἳ "Ολυμπὸν ἔχουσιν,
χωλὸς ἑών τέχνησι· τὸ καὶ μοιχάγρι’ ὄφελλει·"
"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Ἐρμήν δὲ προσέειπεν ἀναξ Δίος νῦς Ἀπόλλων·
"Ἔρμεῖα, Δίος νιέ, διάκτορε, δῶτορ ἑάων,
ἡ ρά κεν ἐν δεσμοῖς ἑθέλοις κρατεροίς πιεσθεὶς
eὐδεὶν ἐν λέκτροισι παρὰ χρυσῆ Ἀφροδίτη;"
Τὸν δ’ ἥμειβετ’ ἐπείτα διάκτορος ἀργείφοντης·
"Αἱ γὰρ τοῦτο γένοιτο, ἀναξ ἔκατηβόλ’ Ἀπόλλων
dεσμοί μὲν τρῖς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν,
ὑμεῖς δ’ εἰσορόφτε θεοὶ πᾶσαι τε θέαιναι,
αὐτὰρ ἐγὼν εὐδομὶ παρὰ χρυσῆ Ἀφροδίτη."
"Ὡς ἐφατ’, ἐν δὲ γέλως ὀρτ’ ἀθανάτοιοι θεοῖσιν.
οὐδὲ Ποσειδᾶώνα γέλως ἔχε, λύσετο δ’ αἰεὶ
"Ηφαιστον κλυτοεργὸν ὅπως λύσειν Ἀργη, καὶ μνὸν φωνῆσας ἐπεα πτερόεντα προσηύδα.
"Δύσον· ἐγὼ δὲ τοι αὐτόν ὑπίσχοιμαι, ὡς σὺ κελεύεις,
tίσειν αἰσιμα πάντα μετ’ ἀθανάτοιοι θεοῖσιν."
Τὸν δ’ αὐτὸ προσέειπε περικλυτὸς ἀμφίγυνης·
"Μὴ με, Ποσειδᾶών γαῖοχε, ταῦτα κέλευς
dειλαὶ τοι δείλῶν γε καὶ ἐγγύαι ἐγγυάσθαι.
pῶς ἂν ἐγὼ σε δέομι μετ’ ἀθανάτοιοι θεοῖσιν,
eἰ κεν Ἀρης οἶχοιτο χρέος καὶ δεσμῶν ἀλύξας;"
Τὸν δ’ αὐτὸ προσέειπε Ποσειδᾶών ἐνοσίχθων·
""Ηφαιστ’, εἰ περ γὰρ κεν Ἀρης χρέος ὑπαλύξας 355
οἰχήται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω."
"Τὸν δ’ ἥμειβετ’ ἐπείτα περικλυτὸς ἀμφίγυνης·
"Οὐκ ἐστ’ οὐδὲ έοικε τεδὸν ἐπος ἀρνήσασθαι."
stripped Ares for all that he is the swiftest of the gods who hold Olympus. Lame though he is, he has caught him by craft, wherefore Ares owes the fine of the adulterer."

Thus they spoke to one another. But to Hermes the lord Apollo, son of Zeus, said:

"Hermes, son of Zeus, messenger, giver of good things, wouldst thou in sooth be willing, even though ensnared with strong bonds, to lie on a couch by the side of golden Aphrodite?"

Then the messenger, Argeiphontes, answered him: "Would that this might befall, lord Apollo, thou archer god—that thrice as many bonds inextricable might clasp me about and ye gods, aye, and all the goddesses too might be looking on, but that I might sleep by the side of golden Aphrodite."

So he spoke and laughter arose among the immortal gods. Yet Poseidon laughed not, but ever besought Hephaestus, the famous craftsman, to set Ares free; and he spoke, and addressed him with winged words:

"Loose him, and I promise, as thou biddest me, that he shall himself pay thee all that is right in the presence of the immortal gods."

Then the famous god of the two strong arms answered him: "Ask not this of me, Poseidon, thou earth-enfolder. A sorry thing to be sure of is the surety for a sorry knave. How could I put thee in bonds among the immortal gods, if Ares should avoid both the debt and the bonds and depart?"

Then again Poseidon, the earth-shaker, answered him: "Hephaestus, even if Ares shall avoid the debt and flee away, I will myself pay thee this."

Then the famous god of the two strong arms answered him: "It may not be that I should say thee nay, nor were it seemly."
“Ως εἰπὼν δεσμὸν ἀνίει μένες Ἡφαίστειοι.
τῷ δὲ ἐπεί ἐκ δεσμοῦ λύθεν, κρατεροῦ περ ἑόντος, αὐτίκ’ ἀναίθαντε ὁ μὲν Ἐρήκηνδε βεβήκει,
ἡ δ’ ἀρα Κύπρου ἰκανε φιλομμεθής Ἀφροδίτη,
ἐς Πάφου ἐνθα δέ οἱ τέμενος βωμὸς τε θυνεις.
ἐνθα δὲ μιν Χάριτες λουσαν καὶ χρίσαν ἐλαΐφ
ἀμβρότῳ, οἰκ θεοὺς ἐπενήνοθεν αἰεν ἑόντας,
ἀμφὶ δὲ εἴματα ἔσσαν ἐπ ἱσατα, θαύμα ἰδέσθαι.

Ταὐτ’ ἄρ’ αοίδος ἑιδε περικλυτός: αὐτάρ’ Ὀδυσσεύς
tέρτπε’ ἐνὶ φρεσκιν ἤσιν ἄκονων ἡδὲ καὶ ἄλλοι
Φαῖήκες δοληχήρετροι, ναυσίκλυτοι ἀνδρες.

’Αλκίνοος δ’ Ἀλιον καὶ Δαοδάμαντα κέλευσεν
μονναξ ὀρχήσασθαι, ἐπεί σφιαον οὐ τις ἔριξεν.
οἱ δ’ ἐπεὶ οὖν σφαίραν καλήν μετὰ χερσίν ἐλοντο,
πορφυρέν, τὴν σφιν Πόλυβος πολήσῃ δαύφρων,
τὴν ἐτερος ῥίπτασκε ποτὶ νέφεα σκιόεντα
ἰδυνωθεὶς ὀπίσω, ο δ’ ἀπὸ χθωνὸς ύψος’ ἀερθεὶς
ῥηιδῶς μεθέλεσκε, πάρος τοσιν οὖδας ἰκέσθαι.
αὐτάρ ἐπεὶ δὴ σφαίρῃ ἄν ἱθὺν πειρήσαντο,
ἀρχειόθνυ δὴ ἐπειτα ποτὶ χθονὶ πουλυβωτείρη
ταρφε’ ἀμειβομένω κοῦροι δ’ ἐπελήκεον ἄλλοι
ἐστεώτες κατ’ ἀγώνα, πολὺς δ’ ὑπὸ κόμπος ὀρῷει.

Δὴ τότ’ ἁρ’ Ἀλκίνοον προσεφώνεε διὸς Ὀδυσσεύς.

“’Αλκίνοε κρεῖον, πάντων ἀριδείκετε λαοῖν,
ἡμὲν ἀπειλήσας βητάρμονας εἶναι ἄριστον,
ἡδ’ ἁρ’ ἐτοῖμα τέτυκτο: σέβασ μ’ ἐχει εἰσορώντα.”

“Ως φάτο, γῆθησεν δ’ ἱερὸν μένος Ἀλκινόοιο,
αὐγα δὲ Φαῖήκεσσὶ φιληρέτμοισι μετηύδα:

284
So saying the mighty Hephaestus loosed the bonds and the two, when they were freed from that bond so strong, sprang up straightway. And Ares departed to Thrace, but she, the laughter-loving Aphrodite, went to Cyprus, to Paphos, where is her demesne and fragrant altar. There the Graces bathed her and anointed her with immortal oil, such as gleams upon the gods that are forever. And they clothed her in lovely raiment, a wonder to behold.

This song the famous minstrel sang; and Odysseus was glad at heart as he listened, and so too were the Phaeacians of the long oars, men famed for their ships.

Then Alcinous bade Halius and Laodamas dance alone, for no one could vie with them. And when they had taken in their hands the beautiful ball of purple, which wise Polybus had made for them, the one would lean backward and toss it toward the shadowy clouds, and the other would leap up from the earth and skilfully catch it before his feet touched the ground again. But when they had tried their skill in throwing the ball straight up, the two fell to dancing on the bounteous earth, ever tossing the ball to and fro, and the other youths stood in the lists and beat time, and thereat a great din arose.

Then to Alcinous spoke goodly Odysseus: “Lord Alcinous, renowned above all men, thou didst boast that thy dancers were the best, and lo, thy words are made good; amazement holds me as I look on them.”

So he spoke, and the strong and mighty Alcinous was glad; and straightway he spoke among the Phaeacians, lovers of the oar:

1 Or, simply, “decks,” “covers.”
2 Or, “above all the people.”
“Κέκλυτε, Φαιήκων ἡγήτορες ἣδε μέδοντες.  
ὁ ξείνος μάλα μου δοκεῖ εἰπεῖν εἰναὶ.  
άλλο ἀγε· οἱ δῶμεν ξεινίον, ὡς ἐπιτεικές.  
δώδεκα γὰρ κατὰ δῆμον ἀριτρεπτέες βασιλῆς  
ἀρχοὶ κραίνουσιν, τρισκαίδεκατος δ’ ἐγὼ αὐτὸς  
tὸν οἱ ἐκαστὸς φάρος ἐνυπλυνεν ἣδε χιτῶνα  
καὶ χρυσοῖο τάλαντον ἐνεῖκατε τιμῆντος.  
αὐθα δὲ πάντα φέρωμεν ἀολλέα, ὅφε’ ἐν’ χερσὶν  
ξείνους ἔχων ἐπὶ δόρπον ἥ ταῖρων ἐν ἵθυμῳ.  
Εὐρύαλος δε’ ε’ αὐτὸν ἄρεσσάςθω ἐπέεσσι  
καὶ δόρῳ, ἔπει ὦ τι ἐπος κατὰ μοίραν ἐειπεν.’”  

“Ὡς ἔφαθ’, οἱ δ’ ἀρα πάντες ἐπίνεον ἥδ’ ἐκέλευν,  
δῶρα δ’ ἀρ’ οἰσέμεναι πρὸςαν κήρυκα ἐκαστος.  
tὸν δ’ αὐτ’ Εὐρύαλος ἀπαμείβετο φώνησεν τε’  

“Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαὼν,  
τοιγὰρ ἐγὼ τὸν ξείνον ἄρέσσομαι, ὡς σὺ κελεύεις.  
δῶσω οἰ τόδ’ ἀορ παγχάλκεου, ὥ ἐπι κῶπῃ  
ἀργυρέη, κολευν δὲ λεοπρίστων ἐλέφαντος  
ἀμφιδεδύνηται· πολέος δὲ οἱ ἄξιον ἔσται.”  

“Ὡς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον  
καὶ μν ωφὺςασ ἐπεα πτερόεντα πρόσηυδα.  

“Χαίρε, πάτερ ὁ ξείνε· ἐπος δ’ ε’ εὶ πέρ τι βέβακται  
δεινόν, ἀφαρ το φέροιεν ἀναρπάξασαι ἄελλαι.  
σοι δὲ θεοι ἄλοχον τ’ ἱδέειν καὶ πατρίδ’ ἱκέσθαι  
δοίεν, ἔπει δ’ ἡθὰ φίλων ἀπο πήματα πάσχεις.”  

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεύς  
“Καὶ σὺ φίλος μάλα χαίρε, θεοι δὲ τοι ὅλβια δοίεν.
"Hear me, leaders and counsellors of the Phaeacians. This stranger verily seems to me a man of understanding. Come then, let us give him a gift of friendship, as is fitting; for twelve glorious kings bear sway in our land as rulers, and I myself am the thirteenth. Now do you, each of the twelve, bring a newly washed cloak and tunic, and a talent of precious gold, and let us straightway bring all together, that the stranger with our gifts in his hands may go to his supper glad at heart. And let Euryalus make amends to the stranger himself with words and with a gift, for the word that he spoke was in no wise seemly."

So he spoke, and they all praised his words and bade that so it should be, and sent forth every man a herald to fetch the gifts. And Euryalus in turn made answer, and said:

"Lord Alcinous, renowned above all men, I will indeed make amends to the stranger, as thou biddest me. I will give him this sword, all of bronze, whereon is a hilt of silver, and a scabbard of new-sawn ivory is wrought about it; and it shall be to him a thing of great worth."

So saying, he put into his hands the silver-studded sword, and spoke, and addressed him with winged words: "Hail, Sir stranger; but if any word has been spoken that was harsh, may the storm-winds straightway snatch it and bear it away. And for thyself, may the gods grant thee to see thy wife, and to come to thy native land, for long time hast thou been suffering woes far from thy friends."

And Odysseus of many wiles answered him: "All hail to thee, too, friend; and may the gods grant
HOMER

μηδὲ τι τοι ξίφεος ὑπὸ ποθὴ μετόπισθε γένοιτο τούτον, δ δὴ μοι δῶκας ἁρεσσάμενος ἐπέέσσων." Ὅ Ῥὰ καὶ ἄμφι ὁμοίσι θέτο ξίφος ἀργυρόηλουν, δύσετό τ’ ἥξιοις, καὶ τῷ κλυτᾷ δῶρα παρῆεν.

καὶ τὰ γ’ ἐσ ’Αλκινόοιο φέρον κήρυκες ἀγανοί· δεξάμενοι δ’ ἀρα παίδες ἀμύμονος ’Αλκινόοιο μητρὶ παρ’ αἰδοῖῃ ἑθεσαν περικαλλέα δῶρα. τούσιν δ’ ἡγεμόνεν’ ἱερὸν μένος ’Αλκινόοιο,

ἐλθόντες δὲ καθίζου ἐν ύψηλοίσι ̣θρόνοισι.

δὴ Ῥὰ τὸτ’ Ἀρήνην προσέφη μένος ’Αλκινόοιο:

"Δεύρο, γύναι, φέρε χηλῶν ἀριτρετέ, ἡ τις ἀρίστη
ev δ’ αὐτή θεσ φάρος ἐντυλνῆς ἐδὲ χιτῶνα. ἄμφι δὲ ὁ πυρὶ χαλκῶν ἤμνατε, θέρμετε δ’ ὕδωρ, ὁφρα λοεσσάμενος τε ἱδών τ’ ἐν κείμενα πάντα δῶρα, τὰ ὁ Φαῖνκες ἀμύμονες εὐθάδ’ ἐνεικαν, δαιτὶ τε τέρπηται καὶ ἀοιδης ὑμνὸν ἀκοῦνω.

καὶ ὁ ἕγω τὸδ’ ἀλεισον ἐμὸν περικαλλὲς ὀπάσσων, χρύσεον, ὁφρ’ ἐμέθεν μεμνημένος ἡματα πάντα σπένδῃ ἐνὶ μεγάρῳ Δι’ τ’ ἀλλοισίν τε θεόσιν."

‘Ος ἐφατ’, Ἀρήνη δὲ μετὰ δμωθθην ἐειπεν

ἀμφί πυρὶ στήσαι τρίποδα μεγαν ὁτι τάχιστα.

αἱ δὲ λοετροχόον τρίποδ’ ἱστασαν ἐν πυρὶ κηλέω, ἐν δ’ ἀρ’ ὑδωρ ἔχεαν, ὕπο δὲ ἔγιλα δαῖον ἐλούσαι.

γάστρῃν μὲν τρίποδος πῦρ ἀμφετε, θέρμετο δ’ ὑδωρ’

tόφρα δ’ ἂρ’ Ἀρήνη Ἴεινη περικαλλεά χηλῶν ἐξέφερεν θαλάμωιο, τίθει δ’ ἐνὶ κάλλιμα δῶρα,

ἔσθητα χρυσόν τε, τὰ ὁ Φάινκες ἐδωκαν'.
thee happiness, and mayest thou never hereafter miss this sword which thou hast given me, making amends with gentle speech."

He spoke, and about his shoulders hung the silver-studded sword. And the sun set, and the glorious gifts were brought him. These the lordly heralds bore to the palace of Alcinous, and the sons of peerless Alcinous took the beautiful gifts and set them before their honoured mother. And the strong and mighty Alcinous led the way, and they came in and sat down on the high seats. Then to Arete spoke the mighty Alcinous:

"Bring hither, wife, a goodly chest, the best thou hast, and thyself place in it a newly-washed cloak and tunic; and do ye heat for the stranger a cauldron on the fire, and warm water, that when he has bathed and has seen well bestowed all the gifts which the noble Phaeacians have brought hither, he may take pleasure in the feast, and in hearing the strains of the song. And I will give him this beautiful cup of mine, wrought of gold, that he may remember me all his days as he pours libations in his halls to Zeus and to the other gods."

So he spoke, and Arete bade her handmaids to set a great cauldron on the fire with all speed. And they set on the blazing fire the cauldron for filling the bath, and poured in water, and took billets of wood and kindled them beneath it. Then the fire played about the belly of the cauldron, and the water grew warm; but meanwhile Arete brought forth for the stranger a beautiful chest from the treasure chamber, and placed in it the goodly gifts, the raiment and the gold, which the Phaeacians
ἐν δ' αὐτῇ φάρος θήκεν καλὸν τε χιτῶνα, καὶ μιν φωνῆσας ἐπεα πτερόεντα προσηύδα.

"Αὐτὸς νῦν ἰδὲ πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἤλον, μὴ τίς τοι καθ' ὁδὸν δηλησταί, ὅπποτ' ἂν αὐτὲ εὐδησθα γλυκὸν ὑπνον ἰῶν ἐν νη μελαίνῃ." 445

Αὐτὰρ ἐπεῖ τὸ γ' ἀκούσε πολύτλας δῖος 'Ὀδυσσεύς, αὐτίκ' ἐπήρτυν πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἤλευν ποικῖλον, ὃν ποτὲ μιν δέδαε φρεσὶ πότνια Κῆρκη.

αὐτόδιον δ' ἄρα μιν ταμῆ λούσασθαι ἀνώγει ἐς ρ' ἀσάμινθον βάνθ'. ὃ δ' ἄρ' ἀσπασίως ἰδὲ θυμῷ 450 θερμᾶ λοετρ', ἐπεὶ οὐ τῷ κομιξόμενος γε θάμιζεν, ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἱμάκομοι.

τόφρα δὲ οἱ κομιδῆ γε θεῷ δις ἐμπεδος ἤεν.

Τὸν δ' ἐπεὶ οὖν δμωαὶ λούσαν καὶ χρίσαν ἐλαῖῳ, ἀμφὶ δὲ μιν χλαίναν καλὴν βάλον ἵδὲ χιτῶνα, 455 ἐκ ρ' ἀσαμίνθου βὰς ἀνδρὰς μέτα ὁὐνοποτῆρας ἥν. Ναυσικάα δὲ θεῶν ἀπὸ κάλλος ἑχοῦσα στῇ ῥᾳ παρὰ σταθμὸν τέγεος πῦκα ποιητοῖο, θαύμαζεν δ' Ὅδυσσηα ἐν ὀφθαλμοῖς ὀρῶσα, καὶ μιν φωνῆσας' ἐπεὰ πτερόεντα προσηύδα:

"Χαίρε, ξεῖν', ἵνα καὶ ποτ' ἐωι ἐν πατρίδι γαῖῃ μνήσῃ ἐμεῖ, ὅτι μοι πρώτη ξωάγρι ὀφέλλεισ." 460

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεύς.

"Ναυσικάα θύγατερ μεγαλήττορος Ἀλκινόοιο, οὕτω νῦν Ζεὺς θείῃ, ἐρίγδουπος πόσις" Ἡρῆς, 465 οὐκάδε τ' ἔλθεμεναι καὶ νόστιμον ἥμαρ ἱδέσθαι.
THE ODYSSEY, VIII. 441-466

gave. And therein she herself placed a cloak and a fair tunic; and she spoke and addressed Odysseus with winged words:

"Look now thyself to the lid, and quickly cast a cord upon it, lest some one despoil thee of thy goods on the way, when later on thou art lying in sweet sleep, as thou farest in the black ship."

Now when the much-enduring goodly Odysseus heard these words, he straightway fitted on the lid, and quickly cast a cord upon it—a cunning knot, which queenly Circe once had taught him. Then forthwith the housewife bade him go to the bath and bathe; and his heart was glad when he saw the warm bath, for he had not been wont to have such tendance from the time that he left the house of faired-haired Calypso, but until then he had tendance continually as a god.

Now when the handmaids had bathed him and anointed him with oil, and had cast about him a fair cloak and a tunic, he came forth from the bath, and went to join the men at their wine. And Nausicaa, gifted with beauty by the gods, stood by the door-post of the well-built hall, and she marvelled at Odysseus, as her eyes beheld him, and she spoke, and addressed him with winged words:

"Farewell, stranger, and hereafter even in thy own native land mayest thou remember me, for to me first thou owest the price of thy life."

Then Odysseus of many wiles answered her: "Nausicaa, daughter of great-hearted Alcinous, so may Zeus grant, the loud-thundering lord of Here, that I may reach my home and see the day of

1 See Merry and Riddell ad loc.
τῷ κέν τοι καὶ κείσθι θεῷ ὅς εὐχετοφύμην
αἰεὶ ἕμματα πάντα· σὺ γὰρ μ' ἐβιώσαο, κοῦρη." 470

"Ἡ ρὰ καὶ ἐς θρόνον ἵζε παρ' Ἀλκίνοον βασιλῆα·
oὶ δ' ἡδὴ μοίρας τ' ἐνεμον κερώντο τε οἶνον.
κῆρυξ δ' ἐγγύθεν ἤλθεν ἄγων ἐρίηρον ἄοιδὸν,
Δημόδοκον λαοῖσι τετιμένον· εἴσε δ' ἀρ' αὐτὸν
μέσσῳ δαντυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
δὴ τότε κῆρυκα προσέφη πολύμητις Ὅδυσσεύς,
νότου ἀποπροταμών, ἔπὶ δὲ πλεῖον ἐλέειπτο,
ἀργυρόδοντος ύός, θαλερὴ δ' ἦν ἄμφις ἀλουφή· 475

"Κῆρυξ, τῇ δὴ, τούτῳ πόρε κρέας, ὥφρα φάγγησιν,
Δημόδοκῷ· καὶ μιν προσπτύξομαι ἀχύμενος περ' ἐταΐς γὰρ ἀνθρώπουσιν ἐπιχθονίοισιν ἄοιδοι
τιμῆς ἐμμορφοὶ εἰσὶ καὶ αἰδοὺς, οὔνεκ' ἄρα σφέας
οἴμας μοῦσ' ἐδίδαξε, φίλησε δὲ φύλον ἄοιδῶν."

"Ὡς ἀρ' ἐφή, κῆρυξ δὲ φέρων ἐν χερσίν ἐθηκεν
ήρῳ Δημόδοκῳ· οδ' ἐδέξατο, χαλρὲ δὲ θυμῷ.
oὶ δ' ἐπ' ὀνείαθ' ἐτοίμα προκείμενα χείρας ἤαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος εξ ἔρον έντο,
δὴ τότε Δημόδοκον προσέφη πολύμητις Ὅδυσσεύς. 480

"Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίξομ' ἀπάντων.
ἢ σε γε μοῦσ' ἐδίδαξε, Διὸς πῶς, ἢ σε γ' Ἀπόλλων·
λίγων γὰρ κατὰ κόσμον Ἀχαιῶν οἰτόν οἰδείς,
ὁσ' ἔρξαν τ' ἐπαθόν τε καὶ ὁσ' ἐμόγησαν Ἀχαιοὶ. 485
ὡς τέ που ἢ αὐτὸς παρεῶν ἢ ἄλλον ἄκοισας.
ἀλλ' ἄγε δὴ μετὰβηθί καὶ ὑπ'που κόσμον ἄεισον

292
my returning. Then will I even there pray to thee as to a god all my days, for thou, maiden, hast given me life."

He spoke, and sat down on a chair beside king Alcinous. And now they were serving out portions and mixing the wine. Then the herald came near, leading the good minstrel, Demodocus, held in honour by the people, and seated him in the midst of the banqueters, leaning his chair against a high pillar. Then to the herald said Odysseus of many wiles, cutting off a portion of the chine of a white-tusked boar, whereof yet more was left, and there was rich fat on either side:

"Herald, take and give this portion to Demodocus, that he may eat, and I will greet him, despite my grief. For among all men that are upon the earth minstrels win honour and reverence, for that the Muse has taught them the paths of song, and loves the tribe of minstrels."

So he spoke, and the herald bore the portion and placed it in the hands of the lord Demodocus, and he took it and was glad at heart. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then to Demodocus said Odysseus of many wiles:

"Demodocus, verily above all mortal men do I praise thee, whether it was the Muse, the daughter of Zeus, that taught thee, or Apollo; for well and truly dost thou sing of the fate of the Achaeans, all that they wrought and suffered, and all the toils they endured, as though haply thou hadst thyself been present, or hadst heard the tale from another. But come now, change thy theme, and
δουρατέου, τὸν Ἑπείδος ἐποίησεν σὺν Ἀθήνην, ο何处' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεὺς ἀνδρῶν ἐμπλήσας οὐ τί Ιλιὸν ἐξαλάπαξαν. 495  
αὐτεῖ γε Πάσιν μυθήσομαι ἀνθρώποισιν, ὡς ἄρα τοῖς πρόφρων θεοῖς ὁπασε θέσπιν άοιδήν."

"Ὡς φῶθ' ὦ δ' ὀρμηθείς θεοῦ ἤρχετο, φαίνε δ' άοιδήν, ἐνθεῖν ἐλῶν ὡς οἱ μὲν ἐνυσώκλων ἐπὶ νηῶν βάντες ἀπεπλειοῦν, πῦρ ἐν κλωσίην βαλόντες, Ἀργείων, τοι δ' ᾨδὴ ἀγακλυτὸν ἄμφ' Ὀδυσσῆα ἦν' εἶν Τρώων ἀγορῆ κεκαλυμμένοι ὅπως· 500  
αὐτοὶ γὰρ μιν Τρώις ἐς ἀκρόπολιν ἐρύσαντο. ὡς δ' μὲν ἐστῆκει, τοι δ' ἄκριτα πόλλ' ἀγόρευον ἡμενοὶ ἄμφ' αὐτῶν· τρίχα δὲ σφίσον ἠνδανε βουλή, ἥ διαπληξεί 1 κοιλὸν δόρυ νηλεί χαλκῷ, ἥ κατὰ πετράων βαλέειν ἐρύσαντας ἐπὶ ἄκρης, ἥ εἴαν μὲγ' ἀγαλμα θεῶν θελετήριον εἶναι, τῇ περ δὴ καὶ ἑπείτα τελευτῆσεσθαι ἐμελλεῖν· 505  
αἰσα γὰρ ὢν ἀπολεόσθαι, ἑπὶ πόλις ἀμφικαλυψα ὀυράτεον μέγαν ὅπως, ὥθ' ἦστο πάντες ἀριστοὶ Ἀργείων Τρώεσσι φῶνοι καὶ κῆρα φέροντες. 510  
ἥειδεν δ' ὡς ἄρτι διέπραδον ὠλε Ἀχαιῶν ἐππόθεν ἐκχύμενοι, κοιλὸν λόχου ἐκπρολιπόντε. 515  
ἄλλον δ' ἀλλη ἅειδε πόλιν κεραῖζεμεν αὐτήν, αὐταρ Ὀδυσσῆα πρυτι δώματα Δημόδοιο βῆμεναι, ἦντ' Ἀρηα σὺν ἀντιθέω Μενελᾶς, κεῖθε δὴ αἰνότατον πόλεμον φάτο τομῆσαντα νικήσαι καὶ ἑπείτα διὰ μεγάθυμον Ἀθήνην. 520

1 διαπληξα Aristarchus: διαμηξα MSS.
sing of the building of the horse of wood, which Epeius made with Athene's help, the horse which once Odysseus led up into the citadel as a thing of guile, when he had filled it with the men who sacked Ilios. If thou dost indeed tell me this tale aright, I will declare to all mankind that the god has of a ready heart granted thee the gift of divine song."

So he spoke, and the minstrel, moved by the god, began, and let his song be heard, taking up the tale where the Argives had embarked on their benched ships and were sailing away, after casting fire on their huts, while those others led by glorious Odysseus were now sitting in the place of assembly of the Trojans, hidden in the horse; for the Trojans had themselves dragged it to the citadel. So there it stood, while the people talked long as they sat about it, and could form no resolve. Nay, in three ways did counsel find favour in their minds: either to cleave the hollow timber with the pitiless bronze, or to drag it to the height and cast it down the rocks, or to let it stand as a great offering to propitiate the gods, even as in the end it was to be brought to pass; for it was their fate to perish when their city should enclose the great horse of wood, wherein were sitting all the best of the Argives, bearing to the Trojans death and fate. And he sang how the sons of the Achaeans poured forth from the horse and, leaving their hollow ambush, sacked the city. Of the others he sang how in divers ways they wasted the lofty city, but of Odysseus, how he went like Ares to the house of Deiphobus together with godlike Menelaus. There it was, he said, that Odysseus braved the most terrible fight and in the end conquered by the aid of great-hearted Athene.
Ταυτ' ἄρ' ἀοιδὸς ἀείδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
τῆκετο, δάκρυ δ' ἐδεευν ὑπὸ βλεφάροις παρειάς.
ὡς δὲ γυνὴ κλαίχησι φίλον πόσιν ἀμφιπεσοῦσα,
ὅς τε ἔης πρόσθεν πόλιος λαῶν τε πέσησιν,
ἀστεί καὶ τεκέεςσιν ἀμύνων νήλεες ἠμαρ'·
ἡ μὲν τὸν θυήσκοντα καὶ ἀσπαίροντα ἴδοῦσα
ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δὲ τ' ὅπισθε
κόπτοντες δούρεσσι μετάφρευν ἱδὲ καὶ ὄμους
εἴρερον εἰσανάγουσι, πόνον τ' ἔχεμεν καὶ ὄϊζών·
τῆς δ' ἐλεεινοτάτῳ ἀχεὶ φθινύθουσι παρειάι·
δ' 'Οδυσσεύς ἐλεεινὸν ὑπ' ὁφρύσι δάκρυν εἴβεν.
ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
'Αλκίνοος δὲ μιν οἰος ἐπεφράσατ' ἱδ' ἐνόησεν,
ἡμενὸς ἄγχ' αὐτοῦ, βαρυ δὲ στενάχοντος ἀκουσέν·
ἀλφὰ δὲ Φαϊήκεσσι φιληρέτμοισι μετηύδα·
"Κέκλυτε, Φαϊήκων ἡγήτορες ἢδ' μέδουτες,
Δημόδοκος δ' ἥδ' σχεθέτω φόρμωγα λύγειαν·
οὐ γὰρ πως πάντεσσι χαριζόμενος τάδ' ἀείδει·
ἐξ οὐ δορπέομεν τε καὶ ὄροπε θείος ἀοιδός,
ἐκ τοῦ δ' οὐ πω πάυσατ' ὀξυροῦ γόσοι
ὁ ξείνος· μάλα ποῦ μιν ἄχος φρενας ἀμφιβεβηκέν.
ἀλλ' ἄγ' ὅ μὲν σχεθέτω, ἵν' ὄμως τερπώμεθα πάντες,
ξεινοδόκοι καὶ ξείνοις, ἐπεὶ πολὺ κάλλιον οὕτως·
eίνεκα γὰρ ξείνου τάδ' αἰδοίοιο τέτυκται,
πομπὴ καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέοντες.
ἀντὶ κασιγνήτου ξείνοις θ' ικέτης τε τέτυκται
ἀνέρι, ὃς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.
τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν
ὅττι κέ σ' εἰρωμαι· φάσθαι δὲ σε κάλλιον ἔστιν.
This song the famous minstrel sang. But the heart of Odysseus was melted and tears wet his cheeks beneath his eyelids. And as a woman wails and flings herself about her dear husband, who has fallen in front of his city and his people, seeking to ward off from his city and his children the pitiless day; and as she beholds him dying and gasping for breath, she clings to him and shrieks aloud, while the foe behind her smite her back-and shoulders with their spears, and lead her away to captivity to bear toil and woe, while with most pitiful grief her cheeks are wasted: even so did Odysseus let fall pitiful tears from beneath his brows. Now from all the rest he concealed the tears that he shed, but Alcinous alone marked him and took heed, for he sat by him and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

"Hear me, leaders and counsellors of the Phaeacians, and let Demodocus now check his clear-toned lyre, for in no wise to all alike does he give pleasure with this song. Ever since we began to sup and the divine minstrel was moved to sing, from that time you stranger has never ceased from sorrowful lamentation; surely, methinks, grief has encompassed his heart. Nay, let the minstrel cease, that we may all make merry, hosts and guest alike, since it is better thus. Lo, for the sake of the honoured stranger all these things have been made ready, his sending and the gifts of friendship which we give him of our love. Dear as a brother is the stranger and the suppliant to a man whose wits have never so short a range. Therefore do not thou longer hide with crafty thought whatever I shall ask thee; to speak out plainly is
eiν' ονομ' ὅτι σε κεῖθι κάλεον μήτηρ τε πατήρ τε 550
ἀλλοι θ' οί κατὰ ἀστυ καὶ οἱ περιπατώμουσιν.
οὐ μὲν γὰρ τις πάμπαν ἀνώνυμος ἐστ' ἀνθρώπων,
οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐτήν τὰ πρῶτα γένηται,
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκνωσι, τοκῆς.
εἰπὲ δὲ μοι γαϊάν τε τεῦν δήμον τε πόλιν τε,
ὅφρα σε τῇ πέμπτῳ τυτυσκόμεναι φρεσὶ νῆς,
οὐ γὰρ Φαιήκεσοι κυβερνητῆρες ἔσσιν,
οὔτε τι πηδάλι' ἐστι, τὰ τ' ἄλλαι νῆς ἐχουσιν·
ἀλλ' αὐταὶ ἴσαι νοήματα καὶ φρένας ἀνδρῶν,
καὶ πάντων ἴσαι πόλιας καὶ πόλιας ἄγροις
ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἀλὸς ἐκπερόσωσιν
ηρὶ καὶ νεφέλη κεκαλυμμέναι· οὔτε ποτὲ σφυν
οὔτε τι πημανθηναί ἐπὶ δεός οὔτ' ἀπολέσθαι.
ἀλλὰ τόδ' ὡς ποτὲ πατρὸς ἑγὼν εἰπόντος ἂκουσα
Ναυσιθόου, ὃς ἐφασκε Ποσειδάω' ἀγάσασθαι
ἡμῖν, οὖνεκα πομποὶ ἀπήμονες ἐιμεν ἀπάντων.
φή ποτὲ Φαἰηκὼν ἀνδρῶν ἐνεργεία νῆα
ἐκ πομπῆς ἀνιούσαν ἐν ἑρωειδεί πόντῳ
ῥαισέμεναι, μέγα δ' ἡμῖν ὅρος πόλει ἀμφικαλύψειν.
ὡς ἀγόρευ' ὁ γέρων' τὰ δὲ κεν θέος ἡ τελέσειν
ἡ κ' ἀτέλεστ' εὔη, ὡς οἱ φίλοι ἐπλετο θυμῷ·
ἀλλ' ἄγε μοι τὸδε εἰπὲ καὶ ἀτρεκέως καταλέξουν,
ὅππῃ ἀπεπλάγχθης τε καὶ ἂς τινας ἤκεο χώρας
ἀνθρώπων, αὐτοὺς τε πόλιας τ' ἐν ναιτοῦσας,
ἡμὲν ὅσοι χαλεποί τε καὶ ἄγρουι οὐδὲ δίκαιοι,
οὗ τε φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεουδῆς.
eἰπὲ δ' ὃ τι κλαίεις καὶ ὀδύρεαι ἐνδοθι θυμῷ
'Αργείων Δαναῶν ἢδ' Ἰλίου οἴτον ἄκούων.

298
the better course. Tell me the name by which they were wont to call thee in thy home, even thy mother and thy father and other folk besides, thy townsfolk and the dwellers round about. For there is no one of all mankind who is nameless, be he base man or noble, when once he has been born, but parents bestow names on all when they give them birth. And tell me thy country, thy people, and thy city, that our ships may convey thee thither, discerning the course by their wits. For the Phaeacians have no pilots, nor steering-oars such as other ships have, but their ships of themselves understand the thoughts and minds of men, and they know the cities and rich fields of all peoples, and most swiftly do they cross over the gulf of the sea, hidden in mist and cloud, nor ever have they fear of harm or ruin. Yet this story I once heard thus told by my father Nausithous, who was wont to say that Poseidon was wroth with us because we give safe convoy to all men. He said that some day, as a well-built ship of the Phaeacians was returning from a convoy over the misty deep, Poseidon would smite her and would fling a great mountain about our city.¹ So that old man spoke, and these things the god will haply bring to pass, or will leave unfulfilled, as may be his good pleasure. But come, now, tell me this and declare it truly: whither thou hast wandered and to what countries of men thou hast come; tell me of the people and of their well-built cities, both of those who are cruel and wild and unjust, and of those who love strangers and fear the gods in their thoughts. And tell me why thou dost weep and wail in spirit as thou hearest the doom of the Argive Danaans and of Ilios. This the gods

¹ That is, so as to cut them off from the sea.
τὸν δὲ θεοὶ μὲν τεῦξαν, ἐπεκλώσαντο δὲ ὀλεθρον ἀνθρώποις, ἵνα ἤσι καὶ ἔσομένοισιν ἀοιδὴν. ἦ τίς τοι καὶ πηὸς ἀπέφθειτο Ἰλιόθι πρὸ ἔσθλὸς ἑών, γαμβρὸς ἤ πενθερός, οὐ τε μάλιστα κηδιστοὶ τελέθουσι μεθ' αἰμα τε καὶ γένος αὐτῶν; ἦ τίς που καὶ ἑταῖρος ἀνήρ κεχαρισμένα εἰδώς, ἔσθλὸς; ἐπεὶ οὐ μὲν τὶ κασιγνητοῖο χερείων γίγνεται, ὅς κεν ἑταῖρος ἑών πεπνυμένα εἰδὴ."
wrought, and spun the skein of ruin for men, that there might be a song for those yet to be born. Did some kinsman of thine fall before Ilios, some good, true man, thy daughter’s husband or thy wife’s father, such as are nearest to one after one’s own kin and blood? Or was it haply some comrade dear to thy heart, some good, true man? For “no whit worse than a brother is a comrade who has an understanding heart.”
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεύς·

"Ἀλκίνοε κρείων, πάντων ἀριδείκετε λαῶν,

η τόι μέν τόδε καλὸν ἀκονέμεν ἐστίν ἄοιδοι

τοιοῦτο οἶκος οὖν ὁδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐτήν.

οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαρίστερον εἶναι

ἡ δ' ἐνφροσύνη μὲν ἔχῃ κατὰ δήμον ἄπαντα,

δαιτυμόνες δ' ἄνα δώματ' ἀκονάζωνται ἄοιδοι

ἡμενον ἐξεῖσι, παρὰ δὲ πλήθουσι τράπεζαι

σῖτον καὶ κρείων, μέθυ δ' ἐκ κρητήρος ἀφύσων

οἶνοχόος φορέσθι καὶ ἐγχείη δεπάσσοντι

τούτῳ τί μοι κάλλιστον ἐνί φρεσίν εἴδεται εἶναι.

σοὶ δ' ἐμὰ κῆδεα θυμὸς ἐπετράπετο στονὸντα

ἐὑρεσθ', ὅφρ' ἐτι μᾶλλον ὀδυρόμενος στεναχίξων

τί πρῶτον τοι ἐπείτα, τί δ' ὑστάτιον καταλέξων;

κῆδε' ἐπει μοι πολλὰ δόσαν θεοὶ Ὀὐρανίωνες.

νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὡφρα καὶ ὑμεῖς

εἴδετ', ἐγὼ δ' ἂν ἐπείτα φυγὼν ὑπὸ νηλεὺς ἦμαρ

ὑμῖν ξείνος ἐώ καὶ ἀπόρροθι δώματα ναίων.

εἰμ' Ὅδυσσεύς Λαερτιάδης, ὅς πᾶσι δόλοισιν

ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανῶν ἱκεῖ.

ναιετάω δ' Ἰθάκην εὐδείειλον. ἐν δ' ὄροις αὐτῇ

Νήριτον εἰνοσίφυλλον, ἀριττρετές ἀμφι δὲ νῆσοι

πολλαὶ ναιετάουσι μᾶλα σχεδὸν ἀλλήλησιν,

Δουλίχιον τε Σάμη τε καὶ ὑλήσσα Ζάκυνθος.
BOOK IX

Then Odysseus, of many wiles, answered him, and said: "Lord Alcinous, renowned above all men, verily this is a good thing, to listen to a minstrel such as this man is, like unto the gods in voice. For myself I declare that there is no greater fulfilment of delight than when joy possesses a whole people, and banqueters in the halls listen to a minstrel as they sit in order due, and by them tables are laden with bread and meat, and the cup-bearer draws wine from the bowl and bears it round and pours it into the cups. This seems to my mind the fairest thing there is. But thy heart is turned to ask of my grievous woes, that I may weep and groan the more. What, then, shall I tell thee first, what last? for woes full many have the heavenly gods given me. First now will I tell my name, that ye, too, may know it, and that I hereafter, when I have escaped from the pitiless day of doom, may be your host, though I dwell in a home that is afar. I am Odysseus, son of Laertes, who am known among men for all manner of wiles,¹ and my fame reaches unto heaven. But I dwell in clear-seen Ithaca, wherein is a mountain, Neriton, covered with waving forests, conspicuous from afar; and round it lie many isles hard by one another, Dulichium, and Same, and wooded Zacynthus.

¹ Or, "who am known among all men for my wiles."
αὐτῇ δὲ χθαμαλῆ παυνπερτάτη εἶν ἄλλι κεῖται 25
πρὸς ζῷφον, αἱ δὲ τ’ ἀνευθε πρὸς ἥδε τ’ ἥλιον τε,
τρηχεῖ, ἀλλ’ ἀγαθὴ κουροτρόφος. οὔ τοι ἐγὼ γε
ἡ γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
ἡ μὲν μ’ αὐτὸθ’ ἔρυκε Καλυψῷ, δίᾳ θεᾶν,
ἐν σπέσσι γυλαφυροῖς, λιλαιομένη πόσιν εἶναι. 1
δὶς δ’ αὐτῶς Κίρκη κατερήτουν ἐν μεγάροισιν
Αἴαν ἀλλόςσα, λιλαιομένη πόσιν εἶναι.
ἀλλ’ ἐμὸν οὖ ποτε θυμον ἐνι στῆθεσιν ἐπείθουν.
ὣς οὐδὲν γλύκιον ἢς πατρίδος οὐδὲ τοκὴν
γίγνεται, εἰ περ καὶ τις ἀπόπροθι πίονα οἶκον
γαίη ἐν ἄλλοδαπῆ ναίει ἀπάνευθε τοκῆν.
εἰ δ’ ἄγε τοι καὶ νόστον ἐμὸν πολυκηδὲ ἐνίσπω,
ὁν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἱόντι.

"Ἰλιόθεν μὲ κέρων ἄνεμος Κικὼνεσσι πέλασσεν,
Ἰσμάρω. ἐνθα δ’ ἐγὼ πόλιν ἐπραθόν, ὠλεσα δ’ αὐτοῦς. 40
ἐκ πόλιος δ’ ἀλόχους καὶ κτήματα πολλὰ λαβόντες
δασσάμεθ’, ως μὴ τίς μοι ἀτεμβόμενος καὶ ἵσης.
ἐνθ’ ἦ τοι μὲν ἐγὼ διερχό ποδε φευγέμεν ἡμέας
ἡνώγεα, τοι δὲ μέγα νήπιοι οἷκ ἐπίθοντο.
ἐνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μήλα
ἐσφάζον παρὰ θινα καὶ εἰλάποδας ἐλικας βούς:
τόφρα δ’ ἀρ’ οἰχόμενοι Κίκωνες Κικὼνεσσι γεγώνεν,

1 Line 30 is omitted in most MSS.

1 This rendering of χθαμαλῆ is justified by Strabo x. ii. 12
and by modern Greek usage. The ordinary meaning “low”
cannot be right here. The translation given of this whole
passage brings Homer’s description into agreement with the

Ithaca itself lies close in to the mainland\textsuperscript{1} the furthest toward the gloom,\textsuperscript{2} but the others lie apart toward the Dawn and the sun—a rugged isle, but a good nurse of young men; and for myself no other thing can I see sweeter than one's own land. Of a truth Calypso, the beautiful goddess, sought to keep me by her in her hollow caves, yearning that I should be her husband; and in like manner Circe would fain have held me back in her halls, the guileful lady of Aeaea, yearning that I should be her husband; but they could never persuade the heart within my breast. So true is it that naught is sweeter than a man's own land and his parents, even though it be in a rich house that he dwells afar in a foreign land away from his parents. But come, let me tell thee also of my woeful home-coming, which Zeus laid upon me as I came from Troy.

"From Ilios the wind bore me and brought me to the Cicones, to Ismarus. There I sacked the city and slew the men; and from the city we took their wives and great store of treasure, and divided them among us, that so far as lay in me no man might go defrauded of an equal share. Then verily I gave command that we should flee with swift foot, but the others in their great folly did not hearken. But there much wine was drunk, and many sheep they slew by the shore, and sleek kine of shambling gait. Meanwhile the Cicones went and called to other

\textsuperscript{1} That is, from the standpoint of a sailor making his way up the coast toward the dark and unknown region of the north and west.

\textsuperscript{2} It accepts the view that Homer's Ithaca is to be identified, not with Thiaki, but with Leucas. As commonly rendered, the lines convict the poet of an utter ignorance of the geography of western Greece.
οἱ σφιν γείτονες ἦσαν, ἀμα πλεονες καὶ ἀρείους,
ηπειρον ναιόντες, ἐπιστάμενοι μὲν ἄφ᾽ ὑπών
ἀνδράσι μάρνασθαι καὶ ὥθ᾽ χρῆ πεζόν ἐόντα.
ηλθον ἐπειθ᾽ ὅσα φύλλα καὶ ἀνθεα γίγνεται ὅρη,
ήριον· τότε δὴ ἐὰν κακὴ Δίδος αἶσα παρέστη
ἡμῖν αἰνομόροισιν, ἵν᾽ ἀλγεα πολλὰ πάθοιμεν.
στησάμενοι δ᾽ ἐμάχοντο μάχην παρὰ νηυσὶ θοῆσι,
βάλλουν δ᾽ ἀληήλοσ χαλκήρεσιν ἐγχείησιν.
ὅφρα μὲν ἡώς ἦν καὶ ἀέξετο ίερὸν ἡμαρ,
τόφρα δ᾽ ἀλεξόμενοι μένομεν πλέονάς περ ἐόντας.
ἡμοὶ δ᾽ ἡέλιος μετενίσετο βουλτόνδε,
καὶ τότε δὴ Κίκονες κλίναν δαμάσαντες 'Ἀχαιός.
ἐξ δ᾽ ἄφ᾽ ἐκάστης νήδος ἐυκνήμιδες ἑταῖροι
όλονθ᾽· οἱ δ᾽ ἄλλοι φύγομεν θάνατον τε μόρον τε.

"Ἐνθεν δὲ προτέρω πλέομεν ἀκαχάμηνοι ἂτορ,
ἀσμενοὶ ἐκ θανάτου, φίλους ὀλέσαντες ἑταῖρους.
οὐδ᾽ ἄρα μοι προτέρω νῆς κίον ἀμφιέλισσαι,
πρὶν τινα τῶν δειλῶν ἑταῖρον τρὶς ἐκαστον ἄυσαι,
οἱ θάνον ἐν πεδίῳ Κικόνων ὑπὸ δησβέντες.
νηυσὶ δ᾽ ἐπόρος ἀνεμον Βορέην νεφεληγερέτα Ζεὺς
λαίλατι θεσπεσίη, σὺν δὲ νεφέεσσι κάλυψε
γαίαν ὁμοῦ καὶ πόντον· ὀρώρει δ᾽ οὐρανόθεν νῦξ.
αἱ μὲν ἐπειτ᾽ ἐφέροντ᾽ ἑπικάρσιαι, ἵστα ὒ σφιν
τριχθά τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.
καὶ τὰ μὲν ἐς νῆς κάθεμεν, δείσαντες ὀλεθρον,
αὐτὰς δ᾽ ἐσομμένος προερέσσαμεν ἢπειρόνδε.
ἐνθα δύο νύκτας δύο τ᾽ ἡματα συνεχές αἰεὶ
κεῖμεθ᾽, ὀμοῦ καμάτῷ τε καὶ ἀλγεσὶ θυμὸν ἐδοντες.
Cicones who were their neighbours, at once more numerous and braver than they—men that dwelt inland and were skilled at fighting with their foes from chariots, and, if need were, on foot. So they came in the morning, as thick as leaves or flowers spring up in their season; and then it was that an evil fate from Zeus beset us luckless men, that we might suffer woes full many. They set their battle in array and fought by the swift ships, and each side hurled at the other with bronze-tipped spears. Now as long as it was morn and the sacred day was waxing, so long we held our ground and beat them off, though they were more than we. But when the sun turned to the time for the unyoking of oxen, then the Cicones prevailed and routed the Achaeans, and six of my well-greaved comrades perished from each ship; but the rest of us escaped death and fate.

"Thence we sailed on, grieved at heart, glad to have escaped from death, though we had lost our dear comrades; nor did I let my curved ships pass on till we had called thrice on each of those hapless comrades of ours who died on the plain, cut down by the Cicones. But against our ships Zeus, the cloud-gatherer, roused the North Wind with a wondrous tempest, and hid with clouds the land and the sea alike, and night rushed down from heaven. Then the ships were driven headlong, and their sails were torn to shreds by the violence of the wind. So we lowered the sails and stowed them aboard, in fear of death, and rowed the ships hurriedly toward the land. There for two nights and two days continuously we lay, eating our hearts for weariness and sorrow. But
"Ενθεν δ' ἐννήμαρ φερόμην ὀλοίς ἀνέμοισιν πόντον ἐπ’ ἱχθύοντα· ἀτὰρ δεκάτη ἐπέβημεν γαῖς Δωτοφάγων, οἱ τ’ ἄνθινον εἰδαρ ἐδοσίων. ἐνθα δ’ ἐπ’ ἥπειρον βῆμεν καὶ ἀφυσάμεθ’ ὕδωρ, αἰγα δὲ δειπνον ἐλοντο θοῆς παρὰ νησίων ἐταῖροι. αὐτὰρ ἐπεὶ σιτοῖο τ’ ἐπασσάμεθ’ ἵδε ποτήτος, δὴ τὸτ’ ἔγων ἐτάρους προῖεν πεὐθεσθαι ῥόντας, οἱ τινες ἀνέρες εἰεν ἐπὶ χθοὺι σίτον ἐδοντες ἀνδρε δὐω κρίνας, τρίτατον κήρυχ’ ἁμ’ ὀπάσσας. οἱ δ’ αἰγ’ οἰχόμενοι μίγεν ἀνδράσι Δωτοφάγωσιν ὤν’ ἀρα Δωτοφάγοι μήδονθ’ ἐτάρουσιν ὀλιθρον ἡμετέροις, ἀλλά σφι δόσαν λωτοῖο πάσασθαι. τῶν δ’ ὅς της λωτοῖο φάγοι μελιηδέα καρτόπν, οὐκέτ’ ἀπαγγείλαι πάλιν ἤθελεν οὐδὲ νεεσθαι, ἀλλ’ αὐτοῦ βούλοντο μετ’ ἀνδράσι Δωτοφάγωσι λωτῶν ἐρεπτόμενοι μενέμεν νόςτου τε λαθέσθαι. τοὺς μὲν ἔγων ἐπὶ νῆας ἁγὸν κλαίοντας ἀνάγκη, νῃσὶ δ’ ἐν γλαφυρῆς ὤπο ξυγὰ δῆσα ἐρύσσας. αὐτὰρ τοὺς ἀλλοὺς κελόμην ἕρινες ἑταῖρους σπερχομένους νηῶν ἐπιβαινέμεν ὀκειάων, μὴ πῶς της λωτοῖο φαγῶν νόςτου λάθηται. οἱ δ’ αἰγ’ εἰσβαινον καὶ ἐπὶ κληίσι καθίζουν, ἐξὸς δ’ ἐξόμενοι πολιν ἀλα τύπτον ἐρετμοῖς.

1 Line 90 (= x. 102) is placed before 89 in most MSS. It seems inconsistent with 94.
when now fair-tressed Dawn brought to its birth the third day, we set up the masts and hoisted the white sails, and took our seats, and the wind and the helmsmen steered the ships. And now all unscathed should I have reached my native land, but the wave and the current and the North Wind beat me back as I was rounding Malea, and drove me from my course past Cythera.

"Thence for nine days' space I was borne by direful winds over the teeming deep; but on the tenth we set foot on the land of the Lotus-eaters, who eat a flowery food. There we went on shore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted food and drink, I sent forth some of my comrades to go and learn who the men were, who here ate bread upon the earth; two men I chose, sending with them a third as a herald. So they went straightway and mingled with the Lotus-eaters, and the Lotus-eaters did not plan death for my comrades, but gave them of the lotus to taste. And whosoever of them ate of the honey-sweet fruit of the lotus, had no longer any wish to bring back word or to return, but there they were fain to abide among the Lotus-eaters, feeding on the lotus, and forgetful of their homeward way. These men, therefore, I brought back perforce to the ships, weeping, and dragged them beneath the benches and bound them fast in the hollow ships; and I bade the rest of my trusty comrades to embark with speed on the swift ships, lest perchance anyone should eat of the lotus and forget his homeward way. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.
"Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἢτορ.
Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων ἰκόμεθ', οἳ ὅρθον ἰππεῖς ἀκανάτοισιν ὠὔτε φυτεύοσιν χερσίν φυτὸν ὠὔτ' ἀρόωσιν, ἀλλὰ τὰ γ' ἀσπαρτα καὶ ἀνήρτοτα πάντα φύονται, πυρὸι καὶ κριθαί ἦδ' ἄμπελοι, αἳ τε φέρονσιν ὁὐνὸν ἐριστάφυλου, καὶ σφιν Δίος ὁμβρος ἀέξει. τοῖσιν δ' ὦτ' ἀγόραι βουληφόροι οὔτε θέμιστες, ἀλλ' οἳ γ' ψηλῶν ὀρέων ναίουσι κάρηνα ἐν σπέσσι γλαφυροῖς, θεμιστεύει δὲ ἐκαστὸς παίδων ἦδ' ἀλόχων, οὔδ' ἀλλήλων ἀλέγουσιν.

"Νησὸς ἐπείτα λάχεια ἑπτ' ἡμένος τετάνυσται, γαῖς Κυκλώπων οὔτε ὁχήδον οὔτ' ἀποτηλοῦ, ὑλήσσον ἐν δ' άιγες ἀπειρέσιαι γεγάσιν ἄγριαι συν μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει, οὔτε μὲν εἰσοιχνεύσι κυνηγέται, οἳ τε καθ' ἀλήν ἀλγεα πάσχουσιν κορυφᾶς ὀρέων ἐφέποντες. οὔτ' ἀρα ποίμνησιν καταῖσχεται οὔτ' ἀρότοισιν, ἀλλ' οἳ γ' ἀσπαρτος καὶ ἀνήρτος ήματα πάντα ἀνδρῶν χρηείει, βόσκει δε τε μηκάδας αἴγας. οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρησι, οὔδ' ἄνδρες νηῷν ἐν τέκτονες, οἳ κε κάμοιεν νῆας ἐνυσσέλμους, αἳ κεν τελέοιεν ἐκαστα ἀστε' ἐτ' ἀνθρώπων ἰκνεύμεναι, οἳ τε πολλὰ ἄνδρες ἐτ' ἀλλήλους νηῷν περῶσι θάλασσαν. οἳ κε σφιν καὶ νῆςοιν ἐνυκτιμένην ἐκάμωντο. οὐ μὲν γὰρ τι κακή γε, φέροι δε κεν ὅρια πάντα.

1 ἐπείτα λάχεια: ἐπείτ' ἐλάχεια Ζενοδότου; cf. x. 509.
“Thence we sailed on, grieved at heart, and we came to the land of the Cyclopes, an overweening and lawless folk, who, trusting in the immortal gods, plant nothing with their hands nor plough; but all these things spring up for them without sowing or ploughing, wheat, and barley, and vines, which bear the rich clusters of wine, and the rain of Zeus gives them increase. Neither assemblies for council have they, nor appointed laws, but they dwell on the peaks of lofty mountains in hollow caves, and each one is lawgiver to his children and his wives, and they reck nothing one of another.

“Now there is a level isle that stretches aslant outside the harbour, neither close to the shore of the land of the Cyclopes, nor yet far off, a wooded isle. Therein live wild goats innumerable, for the tread of men scares them not away, nor are hunters wont to come thither, men who endure toils in the woodland as they course over the peaks of the mountains. Neither with flocks is it held, nor with ploughed lands, but unsown and untilled all the days it knows naught of men, but feeds the bleating goats. For the Cyclopes have at hand no ships with vermilion cheeks, nor are there shipwrights in their land who might build them well-benched ships, which should perform all their wants, passing to the cities of other folk, as men often cross the sea in ships to visit one another—craftsmen, who would have made of this isle also a fair settlement. For the isle is nowise poor, but would bear

1 The word is a doubtful one. Others render, “deep-soiled,” and still others, “overgrown with brush,” i.e. “waste.”
2 That is, with bows painted red.
ἐν μὲν γὰρ λειμώνες ἀλὸς πολιοίο παρ’ ὀχθας
υδρηλοὶ μαλακοὶ· μάλα κ’ ἄφθιτοι ἁμπελοὶ εἴεν.
ἐν δὲ ἄροσις λείη· μάλα κεν βαθὺ λήμιον αἰεὶ
eἰς ὀρας ἀμφεν, ἐπεὶ μάλα πιάρ ὑπ’ οὔδας.
ἐν δὲ λιμήν ἑύρισμος, ἵν’ οὐ χρεὸς πείσματός ἐστιν,
οὐτ’ εὑνὰς βαλέειν οὔτε πρυμνῇσι’ ἀνάψαι,
ἀλλ’ ἐπικέλεσαντας μεῖναι χρόνον εἰς δ’ Κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπυνύσωσιν ἀήται.
αὐτὰρ ἐπὶ κρατός λιμένοις βέει ἀγλαδὸν ὕδωρ,
κρήνη ὑπὸ σπείουσ· περὶ δ’ αὔγειροι πεφύασιν.
ἐνθά κατεπλέομεν, καὶ τις θεὸς ἦγεμόνευν
νύκτα δι’ ὀρφαίην, οὐδὲ προσομαὶτ’ ἴδεσθαν:
ἀἵρ γὰρ περὶ νησὶ βαθεῖ’ ἢν, οὐδὲ σελήνη
οὐρανοθεν προσομαίνε, κατείχετο δὲ νεφέεσσιν.
ἐνθ’ οὐ τις τὴν νῆσον ἐσεδράκεν ὀφθαλμοῖς,
οὐτ’ οὖν κύματα μάκρα κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν νῆσας ἐνοσέλμους ἐπικέλασι.
κελσάσης δὲ νησὶ καθείλομεν ἵστα πάντα,
ἐκ δὲ καὶ αὐτὸλ βῆμε ν ἐπὶ βηγμῖν θαλάσσης·
ἐνθά δ’ ἀποβρίζαντες ἐμεῖναμεν Ἰῶν διαν.
“‘Ημοσ δ’ ἤργενεια φάνη ῥοδόδακτυλος Ἰῶν,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ’ αὐτήν.
ὁρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
αἰγὰς ὀρεσκόους, ἵνα δειπνήσειαν ἑταῖροι.
αὐτίκα καμπύλα τὸξα καὶ αἰγανέας δολιχαύλους
εἰλόμεθ’ ἐκ νῆσων, διὰ δὲ τρίχα κοσμήθεντες
βάλλομεν· αἷμα δ’ ἐδωκε θεὸς μενοεικέα θήρην.
νῆσα μὲν μοι ἐποτοῦ δυνάδεκα, ἐς δὲ ἐκάστην
ἐννέα λάγχανον αἰγάς· ἐμοὶ δὲ δὲκ’ ἐξελον οὐ φ.
all things in season. In it are meadows by the shores of the grey sea, well-watered meadows and soft, where vines would never fail, and in it level plough-land, whence they might reap from season to season harvests exceeding deep, so rich is the soil beneath; and in it, too, is a harbour giving safe anchorage, where there is no need of moorings, either to throw out anchor-stones or to make fast stern cables, but one may beach one’s ship and wait until the sailors’ minds bid them put out, and the breezes blow fair. Now at the head of the harbour a spring of bright water flows forth from beneath a cave, and round about it poplars grow. Thither we sailed in, and some god guided us through the murky night; for there was no light to see, but a mist lay deep about the ships and the moon showed no light from heaven, but was shut in by clouds. Then no man’s eyes beheld that island, nor did we see the long waves rolling on the beach, until we ran our well-benched ships on shore. And when we had beached the ships we lowered all the sails and ourselves went forth on the shore of the sea, and there we fell asleep and awaited for the bright Dawn.

“As soon as early Dawn appeared, the rosy-fingered, we roamed throughout the isle marvelling at it; and the nymphs, the daughters of Zeus who bears the aegis, roused the mountain goats, that my comrades might have whereof to make their meal. Straightway we took from the ships our curved bows and long javelins, and arrayed in three bands we fell to smiting; and the god soon gave us game to satisfy our hearts. The ships that followed me were twelve, and to each nine goats fell by lot, but for me alone they chose out ten.
"Ως τότε μὲν πρόπαν ἦμαρ εἰς ἥλιον καταδύντα ἡμεθά δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἢδῡ· οὐ γάρ πώ νηῶν ἐξεῖθετο οἶνος ἐρυθρός, ἀλλ’ ενέην· πολλὸν γὰρ ἐν ἀμφιφορεύσιν ἐκαστοι ἡφύσαμεν Κικόνων ιερὸν πτολεύθρου ἔλοντες. Κυκλώπων δ’ εἰς γαῖαν ἐλεύσομεν ἓγγυς ἕωντων, καπνὸν τ’ αὐτῶν τε φθογγὴν ὀίων τε καὶ αἰγῶν. ἡμος δ’ ἡλίου κατέδυ καὶ ἔπλε κνέφας ἡλθε, δὴ τὸτε κοιμήθημεν ἐπὶ ῥηγμῖν θαλάσσης. ἡμος δ’ ἠργύνεναι φάνη ῥοδόδακτυλος Ἡώς, καὶ τότ’ ἑγών ἀγορηθέν θέμενος μετὰ πᾶσιν ἐειπον ἐξ ψυκῆς ὀκτανί, καὶ εὐθὺς ἐργάζεται οἰ εἰς αὐτόν. Διὸς ἐπὶ ἄνα νηὸς ἥβην, ἐκέλευσα δ’ ἐταῖρους αὐτοὺς τ’ ἀμβαίνειν ἀνὰ τε πρυμνήσια λύσαι. οἱ δ’ αἰγ’ ἐσβαίνον καὶ ἔπλε κλησὶ καθίζον, ἐξῆς δ’ ἐξόμενοι πολίην ἀλὰ τύπτουν ἐρετμοῖς. ἀλλ’ ὅτε δὴ τὸν χώρον ἀφικόμεθ’ ἑγγυς ἔοντα, ἐνθα δ’ ἔπ’ ἐσχατή σπέος εἶδομεν ἄγχι θαλάσσης, υψηλῶν, δαφνησὶ κατηρφέως. ἐνθα δὲ πολλὰ μῆλ’ διϊς τε καὶ αἰγες, ἱαύεσκον’ περὶ δ’ αὐλὴ ὑψηλὴ δέμητρο κατωρχέσσι δύοσι μακρῆς τε πτύσσων ἢδ’ δρυσὶν υψικόμοισιν. ἐνθα δ’ ἁνήρ ἐνίαυε πελώριος, ὦς ῥα ἀνα μῆλα οίος ποιμαίνεσθεν ἀπόπροθεν’ οὔδε μετ’ ἄλλους πωλεῖτ’ ἀλλ’ ἀπάνευθεν ἔων ἀθεμίστια ἴδη.
“So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. For not yet was the red wine spent from out our ships, but some was still left; for abundant store had we drawn in jars for each crew when we took the sacred citadel of the Cicones. And we looked across to the land of the Cyclopes, who dwelt close at hand, and marked the smoke, and the voice of men, and of the sheep, and of the goats. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together and spoke among them all:

“‘Remain here now, all the rest of you, my trusty comrades, but I with my own ship and my own company will go and make trial of yonder men, to learn who they are, whether they are cruel, and wild, and unjust, or whether they love strangers and fear the gods in their thoughts.’

“So saying, I went on board the ship and bade my comrades themselves to embark, and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when we had reached the place, which lay close at hand, there on the land’s edge hard by the sea we saw a high cave, roofed over with laurels, and there many flocks, sheep and goats alike, were wont to sleep. Round about it a high court was built with stones set deep in the earth, and with tall pines and high-crested oaks. There a monstrous man was wont to sleep, who shepherded his flocks alone and afar, and mingled not with others, but lived apart, with his
καὶ γὰρ θαύμ' ἐτέτυκτο πελώριον, οúde ἐφ'κει ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ρίζῳ ὑλὴν ὑψηλῶν ὄρεων, ὦ τε φαίνεται οἶλον ἀπ' ἄλλων.

"Δὴ τὸτε τοὺς ἄλλους κελόμην ἔρημας ἑταίρους αὐτοῦ πᾶρ νητε τε μένειν καὶ νῦ ἐρυσθαί, αὐτὰρ ἐγὼ κρίνας ἑτάρων δυοκαίδεκ' ἀρίστους βῆν· ἀτὰρ αὐγευν ἁσκὸν ἔχου μέλανος οἶνου ἤδεος, ὃν μοι ἔδωκε Μάρων, Ἑυάνθεος νῖός, ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκει, οὕνεκά μιν σὺν παϊδὶ περισχόμεθ' ἤδε γυναικὶ ἅζομενοι· ὥκει γὰρ ἐν ἀλσεὶ δενδρήντει Ἐμβου Ἀπόλλωνος· ὃ δὲ μοι πόρεν ἄγλα ἀδώρα· χρυσοῦ μὲν μοι ἐδωκ' ἐνεργέος ἐπτὰ τάλαντα, δῶκε δὲ μοι κρητήρα πανάργυρον, αὐτὰρ ἐπειτὰ οἰνὸν ἐν ἀμφιφορεῦσι δυόδεκα πάσιν ἀφύσσας ἥδυν ἀκηράσιον, θείου ποτόν· οúde τις αὐτὸν ἤειδη δμῶν οὔδ' ἀμφιπόλων ἐνὶ οἶκῳ, ἀλλ' αὐτὸς ἁλοχὸς τε φίλη ταμή τε μὲ οὔῃ· τὸν δ' ὅτε πίνοιεν μεληδέα οἰνὸν ἐρυθρόν, ἐν δεῖπας ἐμπλήσας ὑδατὸς ἀνὰ εἰκοσὶ μέτρα χεῦ', ὀδηγὴ δ' ὥδεια ἀπὸ κρητήρος ὀδώδει 205 θεσπεσίη· τὸτ' ἀν οὔ τοι ἀποσχέσθαι φίλον ἦν· τοῦ φέρου ἐμπλῆσας ἁσκὸν μέγαν, ἐν δὲ καὶ Ἥα κωρύκῳ· αὐτίκα γὰρ μοι ὀίσατο θυμός ἄγηνυρ ἄνδρ' ἐπελεύσθαι μεγάλην ἐπειμένου ἀλκήν, ἄγριον, οὔτε δίκας ἐν εἰδότα οὔτε θέμιστας.

"Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οúde μιν ἐνδον
heart set on lawlessness. For he was fashioned a wondrous monster, and was not like a man that lives by bread, but like a wooded peak of lofty mountains, which stands out to view alone, apart from the rest.

"Then I bade the rest of my trusty comrades to remain there by the ship and to guard the ship, but I chose twelve of the best of my comrades and went my way. With me I had a goat-skin of the dark, sweet wine, which Maro, son of Euanthes, had given me, the priest of Apollo, the god who used to watch over Ismarus. And he had given it me because we had protected him with his child and wife out of reverence; for he dwelt in a wooded grove of Phoebus Apollo. And he gave me splendid gifts: of well-wrought gold he gave me seven talents, and he gave me a mixing-bowl all of silver; and besides these, wine, wherewith he filled twelve jars in all, wine sweet and unmixed, a drink divine. Not one of his slaves nor of the maids in his halls knew thereof, but himself and his dear wife, and one house-dame only. And as often as they drank that honey-sweet red wine he would fill one cup and pour it into twenty measures of water, and a smell would rise from the mixing-bowl marvellously sweet; then verily would one not choose to hold back. With this wine I filled and took with me a great skin, and also provision in a scrip; for my proud spirit had a foreboding that presently a man would come to me clothed in great might, a savage man that knew naught of justice or of law."

"Speedily we came to the cave, nor did we find

1 In the Greek both words are plural. The idea is therefore not abstract, but concrete, and suggests that "law" was to the speaker a body of traditional decrees, or dooms.
εὐρομεν, ἀλλ' ἐνόμενε νομὸν κατὰ πίονα μῆλα.
ἐλθόντες δ' εἰς άντρον ἐθηνύμεσθα ἔκαστα.
ταρσοὶ μὲν τυρών βρίθον, στείνοντο δὲ σηκοῦ
ἀρνῶν ἦ' ἐρίφων· διακεκριμέναι δὲ ἔκασται
ἐρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
χωρὶς δ' αὐθ' ἔρσαι. ναίον δ' ὄρφο ἄγγεα πάντα,
γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
ἐνθ' ἐμὲ μὲν πρώτισθ' ἔταροι λίσσοντ' ἐπέεσσοι
τυρών αἰνυμένους ἴεναι πάλιν, αὐτάρ ἐπειτα
καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἀρνας
σηκῶν ἐξελάσσαντας ἐπιπλείν ἀλμυρῶν ὕδωρ·
ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἄν πολὺ κέρδουν ἤνε,
όφρ' αὐτὸν τε ἱδομι, καὶ εἰ μοι ξείνια δοίη.
οὐδ' ἄρ' ἐμελλ' ἐτάροισι φανεῖς ἐρατεινος ἐσεσθαί.
καὶ ἄρ' ἐνθὰ δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
tυρών αἰνύμενοι φάγομεν, μένομεν τε μν ἐνδον
ἡμενοι, ἥνοι ἐπῆλθε νέμων. φέρε δ' ὠβριμον ἁχθος
ὑλῆς ἁζαλείς, ἵνα οἱ ποτιδόρτιοι ινή,
ἐντοσθεν1 δ' ἄντροι βαλῶν ὀρυμαγγὸν ἐθηκεν·
ἡμεῖς δὲ δείσαντες ἀπεσοὺμεθ' ἐς μυχὸν ἄντρον.
αὐτάρ ὁ γ' εἰς εὐρὸ σπέος ἤλασε πίονα μῆλα
πάντα μᾶλ' ὅσο' ἤμελγε, τὰ δ' ἄρσεσα λείπε θύρηφιν,
ἀρνειοὺς τε τράγους τε, βαθείης ἐκτοθεν2 αὐλῆς.
αὐτάρ ἐπειτ' ἐπέθηκε θυρεόν μέγαν ψφός' ἀείρας,
οβριμον' οὐκ ἀν τόν γε δύω καὶ ἐκοσ' ἀμάζαι
ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεος ὀχλίσσειαιν·

1 ἐντοσθεν: ἐκτοθεν.
2 ἐκτοθεν: ἐντοθεν most editors; cf. 338.
him within, but he was pasturing his fat flocks in the
fields. So we entered the cave and gazed in wonder
at all things there. The crates were laden with
cheeses, and the pens were crowded with lambs and
kids. Each kind was penned separately: by them-
selves the firstlings, by themselves the later lambs,
and by themselves again the newly yeaned. And
with whey were swimming all the well-wrought
vessels, the milk-pails and the bowls into which he
milked. Then my comrades spoke and besought me
first of all to take of the cheeses and depart, and
thereafter speedily to drive to the swift ship the kids
and lambs from out the pens, and to sail over the
salt water. But I did not listen to them—verily it
would have been better far—to the end that I might
see the man himself, and whether he would give me
gifts of entertainment. Yet, as it fell, his appearing
was not to prove a joy to my comrades.

"Then we kindled a fire and offered sacrifice, and
ourselves, too, took of the cheeses and ate, and thus
we sat in the cave and waited for him until he came
back, herding his flocks. He bore a mighty weight
of dry wood to serve him at supper time, and flung
it down with a crash inside the cave, but we, seized
with terror, shrank back into a recess of the cave.
But he drove his fat flocks into the wide cavern—all
those that he milked; but the males—the rams and
the goats—he left without in the deep court.¹ Then
he lifted on high and set in place the great door-
stone, a mighty rock; two and twenty stout four-
wheeled waggons could not lift it from the ground,

¹ This rendering takes ἐκτοθέν as an adverb, and βαθέλης
ἀλλῆς as a local genitive (see Monro, Homeric Grammar,
§ 149). Otherwise we must change the text here and in 333.

319
τόσσην ἥλιβατον πέτρην ἐπέθηκε θύρησιν. ἐξόμενος δ' ἤμελγεν ὅις καὶ μηκάδας αῖγας, πάντα κατὰ μοῦραν, καὶ ὑπ' ἐμβρυον ἦκεν ἐκάστη. 245 αὐτίκα δ' ἦμισυ μὲν θρέψας λευκοίο γάλακτος πλεκτοῖς ἐν ταλάρωσιν ἀμησάμενος κατέθηκεν, ἦμισυ δ' αὐτ' ἐστησεν ἐν ἀγγεσιν, ὥφρα οἱ εἰη πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρτιοι εἶη.

αὐτάρ ἐπει δὴ σπεῦσε πονησάμενος τὰ ἄ ἔργα, καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδευε, έἵρετο δ' ἦμεας:

""'Ω χείνοι, τίνες ἐστέ; πόθεν πλείθ' ὑγρὰ κέλευθα; ἦ τι κατὰ πρήξιν ἡ μαψιδίως ἀλάλησθε, οἵα τε ληστῆρες, ὑπειρ ἀλα, τοῖ τ' ἀλώνται ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖοι φέροντες;

""'Ωσ ἐφαθ', ἢμῖν δ' αὐτὲ κατεκλάσθη φίλον ἔτορ, δεσσάντων φθόγγον τε Βαρὺν αὐτόν τε πέλωρον. ἀλλὰ καὶ ὃς μὴν ἔπεσσιν, ἄμειβόμενος προσείηπτον.

""'Ημεῖς τοῦ Τροίθεν ἀποτλαγχθέντες 'Ἀχαῖοι παντοῖος ἀνέμοιον ὑπὲρ μέγα λαῖτμα θαλάσσης, 260 σικαδὲ ἵμενοι, ἀλλὰν ὅδον ἀλλὰ κέλευθα ἠλθομέν' οὕτω που Ζεὺς ἦθελε μητίσασθαι. λαοὶ δ' Ἀτρεῖδεω 'Ἀγαμέμνονοι εὐχόμεθ' εἶναι, τοῦ δὴ νῦν ὑπὲρ μέγιστον ὑπουράνιον κλέος ἐστὶν τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς πολλοὺς. ἡμεῖς δ' αὐτὲ κιχανόμενοι τὰ σὰ γοῦνα ἱκόμεθ', εἰ τι πόροι ξεινύν ἥ καὶ ἄλλως δοῖς δωτίνην, ἦ τε ξείνων θέμις ἐστίν. ἀλλ' αἴδειο, φέριστε, θεοῦς. ἵκεται δὲ τοί εἰμεν, Ζεὺς δ' ἐπιτυμῆτωρ ἱκετάων τε ξείνων τε, 270 ξείνιος, ὃς ξείνοισιν ἃμ' αἴδολοισιν ὀπηδεῖ.'
such a towering mass of rock he set in the doorway. Thereafter he sat down and milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. Then presently he curdled half the white milk, and gathered it in wicker baskets and laid it away, and the other half he set in vessels that he might have it to take and drink, and that it might serve him for supper. But when he had busily performed his tasks, then he rekindled the fire, and caught sight of us, and asked:

"'Strangers, who are ye? Whence do ye sail over the watery ways? Is it on some business, or do ye wander at random over the sea, even as pirates, who wander, hazarding their lives and bringing evil to men of other lands?'

"So he spoke, and in our breasts our spirit was broken for terror of his deep voice and monstrous self; yet even so I made answer and spoke to him, saying:

"'We, thou must know, are from Troy, Achaeans, driven wandering by all manner of winds over the great gulf of the sea. Seeking our home, we have come by another way, by other paths; so, I ween, Zeus was pleased to devise. And we declare that we are the men of Agamemnon, son of Atreus, whose fame is now mightiest under heaven, so great a city did he sack, and slew many people; but we on our part, thus visiting thee, have come as suppliants to thy knees, in the hope that thou wilt give us entertainment, or in other wise make some present, as is the due of strangers. Nay, mightiest one, reverence the gods; we are thy suppliants; and Zeus is the avenger of suppliants and strangers—Zeus, the strangers' god—who ever attends upon reverend strangers."
"Ως ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμείβετο νηλεὶ θυμῷ. 'Νῦν, ὡς ἔρρησεν, ἴνα τῆλθεν εἰλήλουθας, ὅς με θεους κέλει ἢ δειδίμεν ἢ ἀλέασθαι. οὐ γὰρ Κύκλωπες Δίως αἰγίθοις ἀλέγοντο. 275 οὐδὲ θεῶν μακάρων, ἐπεὶ ἡ πολύ φέρτεροι εἰμέν. οὐδ' ἄν ἐγὼ Δίως ἔχθος ἀλευάμενος πεφιδοῖμην οὐτε σεῦ οὐθ' ἐτάρων, εἰ μὴ θυμὸς με κελεύοι. ἀλλὰ μοι εἰπ' ὅτι ἐσχατὶς ἢ καὶ σχεδόν, ὁφρα δαεῖω.

"Ως φάτο πειράζων, ἐμε δ' οὐ λάθειν εἰδότα πολλά, ἀλλὰ μιν ἄφορρον προσέβην δολίους ἐπέεσσιν. ἔδαπνος περὶς πέτρην βαλον ὕμης ἐπὶ πείρασι γαίης, ἀκρη προσπέλασας: ἀνεμος δ' ἐκ πόντου ἐνεικέν. 285 αὐτὰρ ἐγὼ σὺν τοῖσε ὑπέκφυγον αἰτήν ὄλεθρον. "Ως ἐφάμην, ὁ δὲ μ' οὐδέν ἀμείβετο νηλεὶ θυμῷ, ἀλλ' ὁ γ' ἀναίξας ἐτάροις ἐπὶ χείρας ἵαλλε, σὺν δὲ δύω μάρψας ὡς τε σκύλακας ποτὶ γαίη κόπτ', ἐκ δ' ἐγκέφαλος χαμάδις ῥεε, δεῦε δὲ γαίαν. 290 τοὺς δὲ διὰ μελεῖστὶ ταμών ὕπλίσσατο δόρπων. ἡς θείε δ' ὡς τε λέων ὧραὶ τροφος, οὐδ' ἀπελέιπεν, ἡγκατά τε σάρκας τε καὶ ὀστεά μυελόεντα. ἡμεῖς δὲ κλαίσαντες ἀνεσχέδομεν Δι' χείρας, σχετλα ἐργ' ὀρόωντες, ἀμηχαῖνη δ' ἐχε θυμόν. 295 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδύν ἀνδρόμαεα κρ' ἐδών καὶ ἔπτ. ἀκρητόν γάλα πῖνων, κεῖτ' ἐντοαθ' ἀντροιο τανυσάμενος διὰ μῆλων. τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
"So I spoke, and he straightway made answer with pitiless heart: 'A fool art thou, stranger, or art come from afar, seeing that thou biddest me either to fear or to shun the gods. For the Cyclopes reck not of Zeus, who bears the aegis, nor of the blessed gods, since verily we are better far than they. Nor would I, to shun the wrath of Zeus, spare either thee or thy comrades, unless my own heart should bid me. But tell me where thou didst moor thy well-wrought ship on thy coming. Was it haply at a remote part of the land, or close by? I fain would know.'

"So he spoke, tempting me, but he trapped me not because of my great cunning; and I made answer again in crafty words:

"'My ship Poseidon, the earth-shaker, dashed to pieces, casting her upon the rocks at the border of your land; for he brought her close to the headland, and the wind drove her in from the sea. But I, with these men here, escaped utter destruction.'

"So I spoke, but from his pitiless heart he made no answer, but sprang up and put forth his hands upon my comrades. Two of them at once he seized and dashed to the earth like puppies, and the brain flowed forth upon the ground and wetted the earth. Then he cut them limb from limb and made ready his supper, and ate them as a mountain-nurtured lion, leaving naught—ate the entrails, and the flesh, and the marrowy bones. And we with wailing held up our hands to Zeus, beholding his cruel deeds; and helplessness possessed our souls. But when the Cyclops had filled his huge maw by eating human flesh and thereafter drinking pure milk, he lay down within the cave, stretched out among the sheep. And I formed a plan in my great heart to steal near
HOMER

άσσον ἰῶν, ξίφος ὧν ἐρυσσάμενος παρὰ μηροῦ, ὀυτάμεναι πρὸς στῆθος, ὥθη φρένες ἦπαρ ἔχουσι, χείρ' ἐπιμασσάμενος· ἔτερος δὲ με θυμὸς ἔρικεν. αὐτοῦ γὰρ κε καὶ ἄμμες ἀπωλόμεθ' αἰτῶν ὀλέθρον·

οὐ γὰρ κεν δυνάμεσθα θυράων ὑψηλῶν χερσίν ἀπώσασθαι λίθον ὤβριμον, ὃν προσέθηκεν. ὡς τότε μὲν στενάχοντες ἐμεῖναμεν Ὡδὸ διαν.

"Ἡμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἡώς, καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα, πάντα κατὰ μοίραν, καὶ ὑπ' ἐμβρυον ἤκεν ἐκάστη.

αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα, σὺν δ' ὦ γε δὴ ἀυτὲ δῦω μάρψας ὤπλίσσατο δεῖπνον.

δειπνήσας δ' άντρου ἐξῆλασε πίόνα μῆλα, ῥηδίως ἀφελῶν θυρεόν μέγαν· αὐτὰρ ἐπειτα ἂν ἐπέθηχ', ὡς εἰ τε φαρέτρη πῶμ' ἐπιθείη.

πολλὴ δὲ ῥοῖζῳ πρὸς ὅρος τρέπτε πίόνα μῆλα 315
Κύκλωψ· αὐτὰρ ἐγὼ λυπόμην κακὰ βυσσοδομεύων,

εἰ πῶς τισάίμην, δολὴ δὲ μοι εὐχός Ἀθηνῆ.

""Ἡδε δὲ μοι κατὰ θυμὸν ἄριστη φαίνετο βουλῆ.

Κύκλωπος γὰρ ἐκείνῳ μέγα δόπαλον παρὰ σηκῷ, χλωρὸν ἐλαίνεον· τὸ μὲν ἐκταμεν, ὀφρα φοροίη 320 ἀυανθέν. τὸ μὲν ἄμμες ἐλσκομεν εἰσφρόωντες ὄσσον θ' ἰστὸν νήσος ἐεικοσόροιο μελαινῆ,

φορτίδος εὐρείης, ἥ τ' ἐκπεράν μέγα λαίτμα·

τόσσον ἐν μῆκος, τόσσον πάχος εἰσφοράσθαι. τοῦ μὲν ὄσσον τ' ὀργυαν ἐγὼν ἀπέκοψα παραστάς 325 καὶ παρέθηκ' ἐτάροισιν, ἀποξώναι δ' ἐκέλευσα·

οἱ δ' ὦμαλὸν ποίησαν· ἐγὼ δ' ἐθώσσα παραστάς

324
him, and draw my sharp sword from beside my thigh and smite him in the breast, where the midriff holds the liver, feeling for the place with my hand. But a second thought checked me, for right there should we, too, have perished in utter ruin. For we should not have been able to thrust back with our hands from the high door the mighty stone which he had set there. So then, with wailing, we waited for the bright Dawn.

“As soon as early Dawn appeared, the rosy-fingered, he rekindled the fire and milked his goodly flocks all in turn, and beneath each dam placed her young. Then, when he had busily performed his tasks, again he seized two men at once and made ready his meal. And when he had made his meal he drove his fat flocks forth from the cave, easily moving away the great door-stone; and then he put it in place again, as one might set the lid upon a quiver. Then with loud whistling the Cyclops turned his fat flocks toward the mountain, and I was left there, devising evil in the deep of my heart, if in any way I might take vengeance on him, and Athene grant me glory.

“Now this seemed to my mind the best plan. There, lay beside a sheep-pen a great club of the Cyclops, a staff of green olive-wood, which he had cut to carry with him when dry; and as we looked at it we thought it as large as is the mast of a black ship of twenty oars, a merchantman, broad of beam, which crosses over the great gulf; so huge it was in length and in breadth to look upon. To this I came, and cut off therefrom about a fathom's length and handed it to my comrades, bidding them dress it down; and they made it smooth, and I, standing by, sharpened it at the point, and then straightway took


HOMER

άκρον, ἄφαρ δὲ λαβὼν ἐπιράκτεον ἐν πυρὶ κηλέω. 330  
καὶ τὸ μὲν εὖ κατέδηκα κατακρύψας ὑπὸ κόπρῳ,  
ἡ ρα κατὰ σπέιους κέχυτο μεγάλ’ ἡλίθα πολλὴν  
αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι 1 ἀνωγον,  
ὅς τις τολμήσειν ἔμοι σὺν μοχλῶν ἀείρας  
τρίψαι ἐν ὀφθαλμῷ, διὸ τὸν ὑλικὸς ὕπνοις ἴκανοι.  
οἱ δ’. ἥλαχον τοὺς ἀν καὶ ἦθελον αὐτὸς ἐλέσθαι,  
tέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τούσιν ἐλέγμην. 335  
ἐσπέριος δ’ ἥλθεν καλλίτριχα μῆλα νομεύων.  
αὐτίκα δ’ εἰς εὐρύ σπέος ἥλασε πιόνα μῆλα  
πάντα μάλ’, οὐδὲ τι λείπε μαθεῖς ἐκτοθεν 2 αὐλῆς,  
ἡ τι ωσάμενος, ἢ καὶ θεὸς ὦς ἐκέλευςεν.  
αὐτὰρ ἐπειτ’ ἐπέθηκε θυρεόν· μέγαν ὕψος ἀείρας,  
340 ἐξομενὸς δ’ ἤμελγεν ὦς καὶ μηκάδας αἴγας,  
pάντα κατὰ μοίραιν, καὶ ὑπ’ ἐμβρυον ἤκεν ἐκάστη.  
αὐτὰρ ἐπει δὴ σπέεσε πονησάμενος τὰ ἄ ἐργα,  
σὺν δ’ ὦ γε ἀυτε δύω μάρψαι ὑπλίσσατο δόρπον.  
καὶ τὸτ’ ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, 345  
κυσσύβιον μετὰ χερσὶν ἔχων μέλανος οὐνοίον.  

"‘Κύκλωψ, τῇ, πίε οἶνον, ἐπει φάγες ἀνδρόμεα κρέα,  
ὅφρ’ εἰδής οἴνον τι ποτὸν τόδε νηῦς ἐκεκεύθε ημετέρῃ.  
σοι δ’ αὖ λοιβὴν φέρον, εἰ μ’ ἔλεησας  
οἰκάδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ’ ἀνεκτῶς. 350  
σχέτλε, πώς κέν τίς σε καὶ ὑστερον ἄλλος ἱκοντο  
ἀνθρώπων πολέων, ἐπει οὐ κατὰ μοίραιν ἐρεξας;’  

"‘Ὡς ἐφάμην, δ’ ὁ ἐδεκτὸ καὶ ἐκπιεν· Ὑσατο δ’ αἰνως  
ἡδὶ ποτὸν πίνων καὶ μ’ ἤτεε δεύτερον αὐτὶς·  

1 πεπαλάσθαι: Aristarchus, πεπαλάχθαι.  
2 ἐκτοθεν: ἐντοθεν most editors; cf. 239.
it and hardened it in the blazing fire. Then I laid it carefully away, hiding it beneath the dung, which lay in great heaps throughout the cave. And I bade my comrades cast lots among them, which of them should have the hardihood with me to lift the stake and grind it into his eye when sweet sleep should come upon him. And the lot fell upon those whom I myself would fain have chosen; four they were, and I was numbered with them as the fifth. At even then he came, herding his flocks of goodly fleece, and straightway drove into the wide cave his fat flocks one and all, and left not one without in the deep court, either from some foreboding or because a god so bade him. Then he lifted on high and set in place the great door-stone, and sitting down he milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. But when he had busily performed his tasks, again he seized two men at once and made ready his supper. Then I drew near and spoke to the Cyclops, holding in my hands an ivy bowl of the dark wine:

"'Cyclops, take and drink wine after thy meal of human flesh, that thou mayest know what manner of drink this is which our ship contained. It was to thee that I was bringing it as a drink offering, in the hope that, touched with pity, thou mightest send me on my way home; but thou ragest in a way that is past all bearing. Cruel man, how shall any one of all the multitudes of men ever come to thee again hereafter, seeing that thou hast wrought lawlessness?'

"So I spoke, and he took the cup and drained it, and was wondrously pleased as he drank the sweet draught, and asked me for it again a second time:

1 That is, made of ivy wood.
“... ‘Ως ηδή ἀτάρ οἱ αὐτῖς ἔγω πόρον αἰθοπα οἶνον. 360 τρῖς μὲν ἐδοκεὶ φέρων, τρῖς δ' ἐκπιεύν ἀφραδήσων. αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἦλθεν οἶνος, καὶ τὸτε δὴ μιὰν ἐπεσεὶ προσηύδων μειλιχίουσιν.

“... ‘Κύκλωψ, εἴρωτᾶς μ' ὄνομα κλυτόν, αὐτὰρ ἔγω τοι ἑξερέω; σὺ δὲ μοι δὸς ξείνιον, ὡς περ ὑπέστης. 365 Οὕτως ἐμοῦ γ' ὄνομα. Ὁὔτων δὲ με κικλήσκουσι μήτηρ ἢδὲ πατὴρ ἢδ' ἄλλοι πάντες ἑταῖροι.

“... ‘Ὡς ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμείβετο νηλέει θυμῷ. Ὁὔτων ἔγω πῦματον ἐδομαὶ μετὰ οἰς ἑτάροισιν, τους δ' ἄλλους πρόσθεν τὸ δὲ τοι ξεινήσον ἐσταί. 370

“... ‘Ἡ καὶ ἀνακλινθεῖς πέσεν ὑπτίος, αὐτὰρ ἔπειτα κεῖτ' ἀποδοχμώσας παχύν αὐχένα, καὶ δὲ μιὰν ὑπνος ἥρει πανδαμάτωρ. φάρυγος δ' ἐξέσσυτο οἷον φωμοὶ τ' ἀνδρόμεου. ὁ δ' ἐρεύγετο οἰνοβαρεῖων. καὶ τὸτ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ζήλασα πολλῆς, 375 ἡσθὸς θερμαίνοιτο. ἐπεσεὶ δὲ πάντας ἑταῖρους θάρσυνον, μὴ τίς μοι ὑποδείσας ἀναδύη.

ἀλλ' ὅτε δὴ τὰχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλειν ἀφεσθαι, χλωρός περ ἐών, διεφάνετο δ' αἰνῶς, καὶ τὸτ' ἐγὼν ἄσσον φέρον ἐκ πυρὸς, ἀμφί δ' ἑταῖροι 380 ἱσταντ'. αὐτὰρ θάρσους ἐνέπνευσεν μέγα δαίμων.
"'Give it me again with a ready heart, and tell me thy name straightway, that I may give thee a stranger's gift whereat thou mayest be glad. For among the Cyclopes the earth, the giver of grain, bears the rich clusters of wine, and the rain of Zeus gives them increase; but this is a streamlet of ambrosia and nectar.'

"So he spoke, and again I handed him the flaming wine. Thrice I brought and gave it him, and thrice he drained it in his folly. But when the wine had stolen about the wits of the Cyclops, then I spoke to him with gentle words:

"'Cyclops, thou askest me of my glorious name, and I will tell it thee; and do thou give me a stranger's gift, even as thou didst promise. Noman is my name, Noman do they call me—my mother and my father, and all my comrades as well.'

"So I spoke, and he straightway answered me with pitiless heart: 'Noman will I eat last among his comrades, and the others before him; this shall be thy gift.'

"He spoke, and reeling fell upon his back, and lay there with his thick neck bent aslant, and sleep, that conquers all, laid hold on him. And from his gullet came forth wine and bits of human flesh, and he vomited in his drunken sleep. Then verily I thrust in the stake under the deep ashes until it should grow hot, and heartened all my comrades with cheering words, that I might see no man flinch through fear. But when presently that stake of olive-wood was about to catch fire, green though it was, and began to glow terribly, then verily I drew nigh, bringing the stake from the fire, and my comrades stood round me and a god breathed into us
οἱ μὲν μοχλὸν ἐλὸντες ἐλάινον, ὡς ἐπ' ἅκρῳ, ὁφθαλμῷ ἐνερείσαν: ἐγὼ δ' ἐφύπερθεν ἐρείσθεις ἰδίεν τοῖς τρυπῶ ὄρῳ νήων ἀνήρ τρυπάνῳ, οἱ δ' ἐνερθείς ὑποσσείουσιν ἴμαντι ἀγράμενοί ἐκάτερθε, τὸ δ' τρέχει ἐμμενεῖς αἰεῖ. ὡς τὸν ἐν ὁφθαλμῷ πυρήκεα μοχλὸν ἐλὸντες δινόμενε, τὸν δ' αἴμα περίρρεε θερμον ἑόντα. πάντα δὲ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὑσεν ἀντὶ ἀγάπης καὶ ὀμομενὴς, σφαραγεῖντο δὲ οἱ πυρὶ ρίζαι. ὡς δ' ὁ ἀνήρ χαλκεὺς πέλεκυν μέγαν ἥπε σκέπαρμον εἰν ὑδατι νύχρῳ βάπτῃ μεγάλα ἰάχωντα φαρμάσοντο. τὸ γὰρ αὐτές σιδήρον τοῖς κράτοσι ἐστίν. ὡς τὸν σίζ' ὁφθαλμὸς ἐλαίνεις περὶ μοχλῷ. σμερδαλέον δὲ μέγ' ὄμωξεν, περὶ δ' ἰαχὲ πέτρη, ἡμεῖς δὲ δεισαντες ἀπεσόμεθ' αὐτὰρ οἱ μοχλὸν ἐξέρνον ὁφθαλμοῦ πεφυμένον αἴματι πόλλῳ. τὸν μὲν ἐπειτ' ἔρριψεν ἀπὸ ἐξερσίν ἀλύων, αὐτὰρ ο Κύκλωπας μεγάλ' ἦπνεν, οἱ ρά μιν ἀμφὶς φύκεον ἐν σπήσεις δ' ἅκριας ἑμερούσας. οἱ δὲ βοής ἄινουτες ἐφοίτων ἀλλοθεν ἅλλος, ἵσταμενοι δ' εἰρυτό περὶ σπεῖος ὅτι ἐκηδίοι· "Τίππε τόσον, Πολύφημ!', ἀρημένοις. ὃδ' ἐβόησας νύκτα δι' ἀμβροσίην καὶ ἄπτνους ἄμμε τίθησθα; ἢ μὴ τίς σεν μῆλα βροτῶν ἀέκουσον ἑλαύνει; ἢ μὴ τίς σ' αὐτὸν κτείνει δόλω ἥπε βηφιν; "Τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύ- φημος. 'Ω φιλοί, Ὀὐτίς με κτείνει δόλῳ οὐδὲ βηφιν. "Οἴ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον. 'Εἰ μὲν δὴ μή τίς σε βιαζέται οἶον ἑόντα,
THE ODYSSEY, IX. 382-410

great courage. They took the stake of olive-wood, sharp at the point, and thrust it into his eye, while I, throwing my weight upon it from above, whirled it round, as when a man bores a ship’s timber with a drill, while those below keep it spinning with the thong, which they lay hold of by either end, and the drill runs around unceasingly. Even so we took the fiery-pointed stake and whirled it around in his eye, and the blood flowed around the heated thing. And his eyelids wholly and his brows round about did the flame singe as the eyeball burned, and its roots crackled in the fire. And as when a smith dips a great axe or an adze in cold water amid loud hissing to temper it—for therefrom comes the strength of iron—even so did his eye hiss round the stake of olive-wood. Terribly then did he cry aloud, and the rock rang around; and we, seized with terror, shrank back, while he wrenched from his eye the stake, all besouled with blood, and flung it from him, wildly waving his arms. Then he called aloud to the Cyclopes, who dwelt round about him in caves among the windy heights, and they heard his cry and came thronging from every side, and standing around the cave asked him what ailed him:

"'What so sore distress is thine, Polyphemus, that thou criest out thus through the immortal night, and makest us sleepless? Can it be that some mortal man is driving off thy flocks against thy will, or slaying thee thyself by guile or by might?'

"Then from out the cave the mighty Polyphemus answered them: 'My friends, it is Noman that is slaying me by guile and not by force.'

"And they made answer and addressed him with winged words: 'If, then, no man does violence to
νούσσων γ' οὗ πως ἔστι Διὸς μεγάλου ἀλέασθαι, ἀλλὰ σὺ γ' εὔχεος πατρὶ Ποσειδάωνι ἀνακτῇ.

"'Ως ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κήρ, ὡς ὄνος' ἔξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων. Κύκλωψ δὲ στενάχων τε καὶ ὁδίνων ὀδύνησι χερσὶ θηλαφῶν ἀπὸ μὲν-λίθον εἶλε θυράων, αὐτὸς δ' εἰνὶ θύρησε καθέξετο χείρε πετάσσας, εἰ τινὰ ποὺ μετ' ἐσοὶ λάβοι στείχοντα θύραξι οὔτω γάρ ποὺ μ' ἦλπτε' εἰνὶ φρεσὶ νῆπιον εἴναι. αὐτάρ ἐγὼ βούλευον, ὅπως ὅχ' ἁρίστα γένοιτο, εἰ τιν' ἐταῖροισιν θανάτοιν λύσιν ἢδ' ἐμὸν αὐτῷ εὐρόιμην' πάντας δὲ δόλους καὶ μῆτιν ὑφαινον ὡς τε περὶ ψυχῆς' μέγα γάρ κακὸν ἐγγύθεν ἤεν. ἦδε δὲ μοι κατὰ θυμὸν ἁρίστῃ φαίνετο βουλῇ. ἀρσενες διές ἦσαν ἐντρεφέες, δασύμαλλοι, καλοὶ τε μεγάλοι τε, ἱδνεφὲς εἰρὸς ἐχοῦτες· τοὺς ἀκέων συνέεργον ἐντρεφέεσσι λύγοισιν, τῇς ἐπὶ Κύκλωψ εὐδε πέλωρ, ἀθεμάστια εἰδώς, σύντρεις αἰνύμενοι· ὃ μὲν ἐν μέσῳ ἀνδρα φέρεσκε, τὸ δ' ἐτέρῳ ἐκάτερθεν ὑπὸ σώοντες ἐταῖρους.

τρεῖς δὲ ἐκαστὸν φῶτ' ὅιες φέρον' αὐτάρ ἐγὼ γε — ἀρνείος γὰρ ἦν μῆλων ὅχ' ἁρίστος ἀπάντων, τοῦ κατὰ νότα λαβῶν, λασίνην ὑπὸ γαστέρ' ἐλυσθεὶς κεῖμην· αὐτάρ χερσίν ἀώτου θεσπεσίοιο νωλεμέως στρεφθεὶς ἐχόμην τετλητὶ θυμῷ. ὅς τότε μὲν στενάχουτες ἐμείναμεν Ἡώ δῖαν.

"'Ημος δ' ἱρυγένεια φάνη ῥοδόδακτυλος Ἡώς, καὶ τὸν ἐπείτα νομὸν' ἐξέσσυτο ἀρσενα μῆλα, θῆλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκοῦς·
thee in thy loneliness, sickness which comes from
great Zeus thou mayest in no wise escape. Nay, do
thou pray to our father, the lord Poseidon.'

"So they spoke and went their way; and my heart
laughed within me that my name and cunning device
had so beguiled. But the Cyclops, groaning and
travailing in anguish, groped with his hands and
took away the stone from the door, and himself sat
in the doorway with arms outstretched in the hope
of catching anyone who sought to go forth with the
sheep—so witless, forsooth, he thought in his heart
to find me. But I took counsel how all might be the
very best, if I might haply find some way of escape
from death for my comrades and for myself. And
I wove all manner of wiles and counsel, as a man
will in a matter of life and death; for great was the
evil that was nigh us. And this seemed to my mind
the best plan. Rams there were, well-fed and thick
of fleece, fine beasts and large, with wool dark as
the violet. These I silently bound together with
twisted withes on which the Cyclops, that monster
with his heart set on lawlessness, was wont to sleep.
Three at a time I took. The one in the middle in
each case bore a man, and the other two went, one
on either side, saving my comrades. Thus every
three sheep bore a man. But as for me—there was
a ram, far the best of all the flock; him I grasped
by the back, and curled beneath his shaggy belly,
lay there face upwards with steadfast heart, clinging
fast with my hands to his wondrous fleece. So then,
with wailing, we waited for the bright dawn.

"As soon as early Dawn appeared, the rosy-fingered,
then the males of the flock hastened forth to pasture
and the females bleated unmilked about the pens,
οὐθατα γὰρ σφαραγεώντο. ἀναξ ὃ οἴσει κακῇ 440
teirómenos πάντων οίων ἐπεμαίετο νῶτα
ὄρθων ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
ὡς οἱ ὑπ’ εἰροπόκων οίων στέρνοισι δέδεντο.
ὐστατος ἄρνειδος μῆλων ἔστειχε θύραξ
λάχνῳ στεινόμενος καὶ ἐμοὶ πυκνὰ φρονέοντι. 445
τὸν ὃ ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος.

“Κριὲ πέπου, τί μοι ὅδε διὰ σπέος ἐσοῦ μῆλων
ὐστατος; οὐ τί πάρος γε λελειμμένος ἔρχεαι οἴων,
ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν’ ἀνθεα ποίης
μακρὰ βιβάς, πρῶτος δὲ βοᾶς ποταμῶν ἀφικάνεisos, 450
πρῶτος δὲ σταθμὸνδε λιλαίει αἴπονέσθαι
ἐσπέριος, νὺν αὐτὲ πανύστατος. ἥ σοι γ’ ἀνακτὸς
ὑφαλμὸν ποθεεῖς, τὸν ἀνήρ κακὸς ἐξαλάωσε
σὺν λυγροῖς ἐτάρουσι δαμασσάμενος φρένας οἴνῳ,
Οὔτις, ὅν οὐ πώ φημι πεφυγμένου εἶναι ὀλεθρον. 455
εἰ δὲ ὤμοφρονέοις ποτιφωνήεις τε γένοιο
ἐπειν ὅππη κεῖνος ἐμὸν μένος ἡλασκάζειν
τῷ κέ οἱ ἐγκέφαλος γε διὰ σπέος ἄλλωδις ἄλλη
θεινομένου ραῖοτο πρὸς οὐδεὶ, καδ δὲ κ’ ἐμὸν κῆρ
λωφήσει κακῶν, τὰ μοι οὔτιδανος πόρεν Οὔτις.’ 460

“Ὡς εἰπὼν τὸν κριὸν ἀπὸ ἐο πέμπε θύραξ.
ἐλθόντες δ’ ἤβαιον ἀπὸ σπέειους τε καὶ αὐλῆς
πρῶτος ὑπ’ ἄρνειου λυόμην, ὑπέλυσα δ’ ἐταίρους.
καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῳ,
pollὰ περιτροπέοντες ἐλαύνομεν, ὥφρ’ ἐπὶ νῆα 465
for their udders were bursting. And their master, distressed with grievous pains, felt along the backs of all the sheep as they stood up before him, but in his folly he marked not this, that my men were bound beneath the breasts of his fleecy sheep. Last of all the flock the ram went forth, burdened with the weight of his fleece and my cunning self. And mighty Polyphemus, as he felt along his back, spoke to him, saying:

"'Good ram, why pray is it that thou goest forth thus through the cave the last of the flock? Thou hast not heretofore been wont to lag behind the sheep, but wast ever far the first to feed on the tender bloom of the grass, moving with long strides, and ever the first didst reach the streams of the river, and the first didst long to return to the fold at evening. But now thou art last of all. Surely thou art sorrowing for the eye of thy master, which an evil man blinded along with his miserable fellows, when he had overpowered my wits with wine, even Noman, who, I tell thee, has not yet escaped destruction. If only thou couldst feel as I do, and couldst get thee power of speech to tell me where he skulks away from my wrath, then should his brains be dashed on the ground here and there throughout the cave, when I had smitten him, and my heart should be lightened of the woes which good-for-naught Noman has brought me.'

"So saying, he sent the ram forth from him. And when we had gone a little way from the cave and the court, I first loosed myself from under the ram and set my comrades free. Speedily then we drove off those long-shanked sheep, rich with fat, turning full often to look about until we came to the ship.
ίκομεθ’. ἀσπάσιοι δὲ φίλοις ἐτάροις φάνημεν,
oi φύγομεν θάνατον, τοὺς δὲ στενάχοντο γοῦντες.
ἀλλ’ ἐγὼ οὐκ εἶων, ἀνὰ δ’ ὄφρυσι νεῦν ἐκάστῳ,
κλαιεῖν, ἀλλ’ ἐκέλευσα θῳς καλλίτριχα μῆλα
πόλ’ ἐν νη βαλόντας ἐπιπλεῖν ἀλμυρὸν ύδωρ.
oi δ’ αἶψ’ εἴσβαινον καὶ ἐπὶ κλησίν καθίζον,
ἐξῆς δ’ ἐξόμευοι πολιήν ἀλα τύπτον ἐρετμοῖς.
ἀλλ’ ὅτε τόσσον ἀπῆν, ὀσσον τε γέγωνε βοηγας,
καὶ τὸτ’ ἐγὼ Κύκλωπα προσηύδων κερτομίοισι:
“Κύκλωψ, οὐκ ἄρ’ ἐμελλες ἀνάλκιδος ἀνδρὸς
ἐταίροις,
ἐδμεναι ἐν σπηλι γλαφυρῷ κρατερήφα βίηφι.
καὶ λίθιν σε γ’ ἐμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι’, ἐπεὶ ξείνουσ οὐχ ἄξεο σδ’ ἐν οὐκ ἐσθέμεναι τῷ σε Ζεὺς τίσατο καὶ θεό άλλοι.
“Ὡς ἐφάμην, ὁ δ’ ἐπείτα χολώσατο κηράθι
μᾶλλον,
ὅκε δ’ ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,
καὶ δ’ ἐβαλε προπάροιθε νεὸς κυανοπρώροιο.¹
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
tὴν δ’ αἶψ’ ἦπειρώνδε παλαρρόθθουν φέρε κύμα,
πλημμύρις ἐκ πόντου, θέμωσε δ’ χέρσον ἱκέσθαι.
αὐτὰρ ἐγὼ χεῖρεσι λαβὼν περιμήκεα κοντὸν
ωσα παρέξ, ἐτάροις δ’ ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κόπης, ἵν’ υπέκ κακότητα φύγοιμεν,
κρατὶ κατανεύων’ οἰ δὲ προπεσόντες ἔρεσσον.
ἀλλ’ ὅτε δὴ δις τόσσον ἀλα πρήσσοντες ἀπῆμεν,

¹ Line 483 (=540), τυθόν, ἐδεύθηςεν δ’ οἴην  ἀκρον ἱκέσθαι,
was rejected by Aristarchus.
And welcome to our dear comrades was the sight of us who had escaped death, but for the others they wept and wailed; yet I would not suffer them to weep, but with a frown forbade each man. Rather I bade them to fling on board with speed the many sheep of goodly fleece, and sail over the salt water. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when I was as far away as a man's voice carries when he shouts, then I spoke to the Cyclops with mocking words:

"'Cyclops, that man, it seems, was no weakling, whose comrades thou wast minded to devour by brutal strength in thy hollow cave. Full surely were thy evil deeds to fall on thine own head, thou cruel wretch, who didst not shrink from eating thy guests in thine own house. Therefore has Zeus taken vengeance on thee, and the other gods.'

"So I spoke, and he waxed the more wroth at heart, and broke off the peak of a high mountain and hurled it at us, and cast it in front of the dark-prowed ship. And the sea surged beneath the stone as it fell, and the backward flow, like a flood from the deep, bore the ship swiftly landwards and drove it upon the shore. But I seized a long pole in my hands and shoved the ship off and along the shore, and with a nod of my head I roused my comrades, and bade them fall to their oars that we might escape out of our evil plight. And they bent to their oars and rowed. But when, as we fared over the sea, we were twice as far distant, then was I fain to call

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1 The spurious verse 483 has been omitted in the translation as ruinous to the sense. It has made its way into the text from 540, where it is in place.
καὶ τότε δὴ Κύκλωπα προσήηδων. ἀμφὶ δὲ ἑταῖροι
μειλιχίοις ἐπέέσσων ἐρήτυνον ἄλλοθεν ἄλλος:
"'Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἀνδρα;
ὅς καὶ νῦν πόντονδε βαλῶν βέλος ἱγαγε νῆα
αὕτις ἐς ἥπειρον, καὶ δὴ φάμεν αὐτὸθ' ὅλεσθαι.
εἰ δὲ φθεγξαμένου τεύ ἡ αὐθήσαντος ἄκουσε,
σὺν κεν ἄρα ἦμεών κεφαλᾶς καὶ νῆα δοῦρα
μαρμάρῳ ὄκρισεντι βαλῶν" τόσσον γὰρ ἁθίν.
"'Ος φάσαν, ἀλλ' οὗ πείθον ἐμὸν μεγαλήτορα
θυμόν,
ἀλλὰ μιν ἄψορρον προσέφην κεκοτηότι θυμῷ.
"'Κύκλωψ, αἱ κέν τις σε καταθνητών ἀνδρῶπων
ὀφθαλμῷ εἴρηται ἀεικελήν ἀλαωτῶν,
φάσθαι 'Οδυσσῆα πτολιπόρθιον ἐξαλαδόσαι,
νῦν Λαέρτεω, 'Ἰθάκη ἐνι οἰκὶ' ἔχοντα.
"'Ος ἐφάμην, ἃ δὲ μ' οἰμώξας ἡμείβετο μῦθῳ.
"'Ο πότοι, ἢ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει.
ἔσκε τις ἐνθάδε μάντις ἄνηρ ἥς τε μέγας τε,
Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο
καὶ μαντεύμενος κατεγῆρα Κυκλώπεσσιν,
ὅς μοι ἐφή τάδε πάντα τελεύτησεν ὀπίσω,
χειρῶν ἐξ 'Οδυσσῆος ἀμαρτήσεθαι ὀπωτῆς.
ἀλλ' ἀιεί τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
ἐνθάδ' ἐλεύσεθαι, μεγάλην ἐπιειμένον ἄλκην.
νῦν δὲ μ' ἐων ὅλγος τε καὶ οὐτιδανὸς καὶ ἄκικυς
ὀφθαλμῷ ἀλάωσεν, ἐπει μ' ἐδαμάσσατο οὖν.
ἀλλ' ἄγε δεῦρ', 'Οδυσσεύ, ἰνα τοι πάρ ξείνια θείω
πομπῆτ' τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
τοῦ γὰρ ἐγὼ παῖς εἰμί, πατήρ δ' ἐμὸς εὐχεταί εἶναι.
to the Cyclops, though round about me my comrades, one after another, sought to check me with gentle words:

"'Reckless one, why wilt thou provoke to wrath a savage man, who but now hurled his missile into the deep and drove our ship back to the land, and verily we thought that we had perished there? And had he heard one of us uttering a sound or speaking, he would have hurled a jagged rock and crushed our heads and the timbers of our ship, so mightily does he throw.'

"So they spoke, but they could not persuade my great-hearted spirit; and I answered him again with angry heart:

"'Cyclops, if any one of mortal men shall ask thee about the shameful blinding of thine eye, say that Odysseus, the sacker of cities, blinded it, even the son of Laertes, whose home is in Ithaca.'

"So I spoke, and he groaned and said in answer: 'Lo now, verily a prophecy uttered long ago is come upon me. There lived here a soothsayer, a good man and tall, Telemus, son of Eurymus, who excelled all men in soothsaying, and grew old as a seer among the Cyclopes. He told me that all these things should be brought to pass in days to come, that by the hands of Odysseus I should lose my sight. But I ever looked for some tall and comely man to come hither, clothed in great might, but now one that is puny, a man of naught and a weakling, has blinded me of my eye when he had overpowered me with wine. Yet come hither, Odysseus, that I may set before thee gifts of entertainment, and may speed thy sending hence, that the glorious Earth-shaker may grant it thee. For I am his son, and he declares him-
αὐτὸς δ', αὐ τ' ἐ ὀ λλακίστα', ἴησεται, οὐδὲ τις ἄλλος 520
οὐτε θεῶν μακάρων οὐτε θυητῶν ἀνθρώπων.

"'Ομ έφατ', αὐτάρ εἰγὼ μιν ἀμειβόμενος προσέειπον
Αὐ γάρ δὴ ψυχῆς τε καὶ αἰώνος σε δυναίμην
ἐώιν ποιήσας πέμψαι δόμον' Ἀδιὸς εἰσω, 525
ὡς οὐκ ὕθαλμον γ' ίησεται οὐδ' ἐνοσίχθων.

"'Ομ έφάμην, ο δ' ἔπειτα Ποσειδάων ἀνακτὶ
eὐχετο χείρ' ὀρέγων εἰς οὐρανὸν ἀστερόεινα·
'Κλῦθι, Ποσειδάων γαιήχει κυανοχαϊτα,
εἰ ἔτεον γε σὸς εἴμι, πατὴρ δ' ἐμὸς εὐχεαί εἰναι,
δὸς μή 'Οδυσσῆα πτολιπόρθιον οὐκαδ' ἰκέσθαι 530
ὑίὸν Δαέρτεω, 'Ἰθάκη ἐν οἰκί ἐχοντα.¹

ἀλλ' εἰ οἱ μοίρ' ἐστὶ φίλους τ' ἱδεεῖν καὶ ἰκέσθαι
οἶκον ἐνυκτίμενον καὶ ἐὰν εἰς πατρίδα γαῖαν,
ὀψε κακῶς ἔλθοι, ὀλέσας ἀπὸ πάντας ἑταίρους,
νηὸς ἐπ' ἀλλοτρίης, εὕροι δ' ἐν πήματα οἶκῳ.

"'Ομ έφατ' εὐχόμενος, τοῦ δ' ἐκλευ κυανοχαϊτης.
αὐτάρ δ' γ' ἔξαυτοις πολὺ μείζονα λᾶν ἀείρας
ἡκ' ἐπεδιώνης, ἐπέρεισε δὲ ἐν' ἀπέλεθρον,
καδ' δ' ἔβαλεν μετόπτισθε νεὸς κυανοπρώρῳ
tυτῆν, ἐδεύησεν δ' οἵην ἄκρον ἰκέσθαι. 535
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
tὴν δὲ πρὸσω φέρε κῦμα, θέμωσε δὲ χέρσου ἰκέσθαι.

"'Αλλ' ἄπε τὴν νῦσον ἀφικόμεθ', ἔνθα περ ἄλλαι
νῆς εὐσελμοὶ μένον ἄθροαί, ἀμφὶ δ' ἑταίροι
ἠτ' ὄδυρομενοι, ἡμέας ποτιδέγμενοι αἰεί, 540
νῆα μὲν ἐνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βήμεν ἐπὶ ρημινθια ταλάσσησ.

¹ Line 531 is omitted in most MSS.
self my father; and he himself will heal me, if it be
his good pleasure, but none other either of the blessed
gods or of mortal men.'

"So he spoke, and I answered him and said:
'Would that I were able to rob thee of soul and
life, and to send thee to the house of Hades, as
surely as not even the Earth-shaker shall heal thine
eye.'

"So I spoke, and he then prayed to the lord Po-
seidon, stretching out both his hands to the starry
heaven: 'Hear me, Poseidon, earth-enfolder, thou
dark-haired god, if indeed I am thy son and thou
declarest thyself my father; grant that Odysseus,
the sacker of cities, may never reach his home, even
the son of Laertes, whose home is in Ithaca; but
if it is his fate to see his friends and to reach his
well-built house and his native land, late may he
come and in evil case, after losing all his comrades,
in a ship that is another's; and may he find woes in
his house.'

"So he spoke in prayer, and the dark-haired god
heard him. But the Cyclops lifted on high again
a far greater stone, and swung and hurled it, putting
into the throw measureless strength. He cast it a
little behind the dark-prowed ship, and barely missed
the end of the steering-oar. And the sea surged
beneath the stone as it fell, and the wave bore the
ship onward and drove it to the shore.

"Now when we had come to the island, where our
other well-benched ships lay all together, and round
about them our comrades, ever expecting us, sat weep-
ing, then, on coming thither, we beached our ship on
the sands, and ourselves went forth upon the shore
μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νησὸς ἐλώντες
dασσάμεθ', ὡς μὴ τίς μοι ἀτεμβόμενος κίοι ἵσης.
ἀρνείον δ' ἐμοὶ οἴρο ἐγκνήμιδες ἔταίροι
μῆλων δαιμομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θιν
Ζηνὶ κελαινεφεῖ Κρονίδη, ὅς πᾶσιν ἀνάσσει,
ῥέξας μηρὶ ἐκαίνων· ὁ δ' οὐκ ἐμπάξετο ἱρῶν,
ἀλλ' ὁ γε μερμήριζεν ὅπως ἀπολοίατο πᾶσαν
νῆς εὐςείλμοι καὶ ἐμοὶ ἐρήμες ἔταίροι.

"Ὡς τότε μὲν προπαν ἴμαρ ἐς ἴλιον καταδύντα
ἡμεθα δαινύμενοι κρέα τ' ἀσπετα καὶ μέθυ ἴδυ'
ἡμος δ' ἴλιον κατέδυ καὶ ἐπὶ κνέφας ἴλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμίνι θαλάσσης.
ἡμος δ' ἴρυγένεια φάνη ῥοδόδακτυλος Ἰώς,
δὴ τότ' ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα
αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε πρυμνῆσια λύσαν·
oi δ' αἴψ' εἰσβαινον καὶ ἐπὶ κλησι καθίζον,
ἐξής δ' ἐξόμενοι πολιήν ἄλα τύπτον ἐρετμῶν.

"Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἱτορ,
ἀσμενοί ἐκ θανάτου, φίλους ὀλέσαντες ἔταίρουσ.
of the sea. Then we took from out the hollow ship the flocks of the Cyclops, and divided them, that so far as in me lay no man might go defrauded of an equal share. But the ram my well-greaved comrades gave to me alone, when the flocks were divided, as a gift apart; and on the shore I sacrificed him to Zeus, son of Cronos, god of the dark clouds, who is lord of all, and burned the thigh-pieces. Howbeit he heeded not my sacrifice, but was planning how all my well-benched ships might perish and my trusty comrades.

"So, then, all day long till set of sun we sat feasting on abundant flesh and sweet wine; but when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I roused my comrades, and bade them themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades."
“Αἰολίην δ' ἐς νήσον ἀφικόμεθ'· ἐνθα δ' ἐναιεν Αὔολος Ἰπποτάδης, φίλος ἀθανάτουσι παῖσιν, πλωτή ἐνι νῆσῳ· πάσαν δὲ τε μὲν πέρι τεῖχος χάλκεων ἀρρηκτον, λισσὴ δ' ἀναδέδριμε πέτρη. τοῦ καὶ δώδεκα παίδες ἐνὶ μεγάροις γεγάσων, εὗρον θυγατέρες, εὗρον οἱ θαύματες· ἐνθ' ὁ γε θυγατέρας πόρεν νιάσιν εἶναι ἀκοίτης. οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδυὴ δαίμων, παρὰ δὲ σφιν οὐειάτα μυρία κεῖται, κυνηγεῖ δὲ τε δῶμα περιστεναγίζεται αὐλὴ ἡματα· νῦκτας δ' αὐτὲ παρ' αἰδοῖς ἀλόχοισιν εὐδοὺσ' ἐν τε τάπησι καὶ ἐν τρήτοις λέχεσσι. καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δῶμα καλά. μήνα δὲ πάντα φίλει με καὶ ἔξερεεν ἐκαστα, 'Ἡλιον Ἀργείων τε νέας καὶ νόστου Ἀχαιῶν' καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα. ἀλλ' ὅτε δὴ καὶ ἐγὼν ὅδου ἤτεον ἥδ' ἐκέλευον πεμπέμεν, οὐδὲ τι κεῖνος ἀνήματο, τεῦχε δὲ πομπήν. δῶκε δὲ ἐκδείρας ἀσκόν βοὸς ἐνυεώροιο, ἐνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα. κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,

1 The meaning is that the savour and the sound of feasting may be noticed even before one enters the house proper.
2 The word is a doubtful one. The rendering here given seems demanded by xi. 311, and fits all passages, though it
BOOK X

"Then to the Aeolian isle we came, where dwelt Aeolus, son of Hippotas, dear to the immortal gods, in a floating island, and all around it is a wall of unbreakable bronze, and the cliff runs up sheer. Twelve children of his, too, there are in the halls, six daughters and six sturdy sons, and he gave his daughters to his sons to wife. These, then, feast continually by their dear father and good mother, and before them lies boundless good cheer. And the house, filled with the savour of feasting, re-sounds all about even in the outer court by day, and by night again they sleep beside their chaste wives on blankets and on corded bedsteads. To their city, then, and fair palace did we come, and for a full month he made me welcome and questioned me about each thing, about Ilios, and the ships of the Argives, and the return of the Achaeans. And I told him all the tale in due order. But when I, on my part, asked him that I might depart and bade him send me on my way, he, too, denied me nothing, but furthered my sending. He gave me a wallet, made of the hide of an ox nine years old, which he flayed, and therein he bound the paths of the blustering winds; for the son of Cronos had made him cannot be said to be appropriate in x. 390. Possibly nine was felt merely as a round number, or the age of nine taken merely to denote full maturity.
Ημέν πανέμεναί ἦδ' ὀρνύμεν, ὃν κ' ἐθέλησιν.

ηθί δ' εὕλ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
ἀργυρεῖ, ἢν μή τι παραπνεύσῃ ὀλύγον περ’
αὐτάρ ἐμοὶ πυγηνή Ζεφύρου προέηκεν ἀήναι,
οὕρα φέροι νηᾶς τε καὶ αὐτοῖς· οὐδ’ ἁρ’ ἐμελλέν
ἐκτελέειν' αὐτῶν γὰρ ἀπωλόμεθ’ ἀφραδίησιν.

"Εινημᾶρ μὲν ὁμός πλέομεν νύκτας τε καὶ ἰμαρ,
τῇ δεκάτῃ δ’ ἦδη ἀνεφαίνετο πατρὶς ᾠρουρα,
καὶ δὴ πυρπολέοντας ἐλεύσομεν ἐγγὺς ἑόντες. 1
ἐνθ’ ἐμὲ μὲν γλυκὺς ὑπνος ἐπῆλυθε κεκμηώτα,
ἀιεὶ γὰρ πόδα νῆός ἐνώμων, οὐδὲ τῷ ἄλλῳ
δῶχ’ ἐτάρων, ἢν θάσσον ἰκοίμεθα πατρίδα γαῖαν·
οί δ’ ἐταροὶ ἐπέεσσοι πρὸς ἄλληλους ἀγόρευνον,
καὶ μ’ ἐφασαν χρυσόν τε καὶ ἀργυρον οὐκαδ’ ἄγεσθαι 35
ἀρὰ πάρ’ Ἄιόλου μεγαλήτορος Ἰπποτάδαο.
ὁδε δέ τις εὔπεσκεν ἱδὼν ἐς πλησίον ἄλλον·

"Ό πόποι, ὁς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν
ἀνθρώπως, ὅτεών τε πόλιν καὶ γαίαν ἵκηται.
πολλὰ μὲν ἐκ Τροῆς ἄγεται κειμήλια καλὰ
λνίδος, ἡμεῖς δ’ αὐτὸ ὁμὴν ὀδὸν ἐκτελέσαντες
οἰκάδε νυσόμεθα κενεάς σὺν χείρας ἑχοντες·
καὶ νῦν οἱ τάδ’ ἐδωκε χαριζόμενος φιλότητι
Lambda. ἀλλ’ ἁγε θάσσον ἱδώμεθα ὅττι τάδ’ ἐστίν,
ὅσος τις χρυσός τε καὶ ἀργυρος ἀσκῷ ἑνεστίν.

"Ως ἐφασαν, βουλὴ δὲ κακὴ νίκησεν ἐταίρων
ἀσκόν μὲν λύσαν, ἀνεμοὶ δ’ ἐκ πάντες ὁροῦσαν.
τοὺς δ’ αἰψ’ ἀρπάξασα φέρεν πόντοινδθ’ υέλλα

1 ἑόντες: ἑόντας.
keeper of the winds, both to still and to rouse whatever one he will. And in my hollow ship he bound it fast with a bright cord of silver, that not a breath might escape, were it never so slight. But for my furtherance he sent forth the breath of the West Wind to blow, that it might bear on their way both ships and men. Yet this he was not to bring to pass, for we were lost through our own folly.

"For nine days we sailed, night and day alike, and now on the tenth our native land came in sight, and lo, we were so near that we saw men tending the beacon fires. Then upon me came sweet sleep in my weariness, for I had ever kept in hand the sheet of the ship, and had yielded it to none other of my comrades, that we might the sooner come to our native land. But my comrades meanwhile began to speak one to another, and said that I was bringing home for myself gold and silver as gifts from Aeolus, the great-hearted son of Hippotas. And thus would one speak, with a glance at his neighbour:

"'Out on it, how beloved and honoured this man is by all men, to whose city and land soever he comes! Much goodly treasure is he carrying with him from the land of Troy from out the spoil, while we, who have accomplished the same journey as he, are returning, bearing with us empty hands. And now Aeolus has given him these gifts, granting them freely of his love. Nay, come, let us quickly see what is here, what store of gold and silver is in the wallet.'

"So they spoke, and the evil counsel of my comrades prevailed. They loosed the wallet, and all the winds leapt forth, and swiftly the storm-wind seized them

1 Or the allusion may be to the fires of the herdsmen.
κλαίοντας, γαίης ἀπὸ πατρίδος. αὐτὰρ ἕγω γε ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμηρίζα,
ἡ πέσὼν εκ νησὸς ἀποφθίμην ἐνὶ πόντῳ,
ἡ ἀκέων τλαίνην καὶ ἔτι ἡωὶσι μετείην.
ἀλλ' ἐτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νη
κείμην. αἱ δ' ἐφέροντο κακῇ ἀνέμου θυέλλῃ
αὐτὶς ἐπ’ Αἰολίην νῆσον, στενάχοντο δ' ἐταῖροι. 55

"Ενθα δ' ἐπ’ ἱπείρον βήμεν καὶ ἀφυσόσάμεθ' ὕδωρ,
αἶγα δὲ δεῖπνον ἐλοντο θοῆς παρὰ νησοῦν ἐταῖροι.
αὐτὰρ ἐπει σιτοίο τ' ἐπασσάμεθ' ἢδὲ ποτήτος,
δὴ τὸτ' ἐγὼ κήρυκά τ' ὠπασσάμενος καὶ ἐταῖρον
βήμεν εἰς Αἰολοῦ κλυτὰ δώματα· τὸν δ' ἐκίχανον
δαινύμενον παρὰ ἦ τ' ἀλόχω καὶ οἶσι τέκεσσιν.
ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖς ἐπ' οὐδοῦ
ἐξόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβευον ἐκ τ' ἐρέοντο· 60

"Πῶς ἥλθες, Ὀδυσσεῦ; τὸς τοι κακὸς ἔχραε δαίμων;
ἡ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἄφικοι
πατρίδα σῆν καὶ δῶμα καὶ εἰ ποὺ τοῦ φίλου ἔστιν.'

"Ως φάσαν, αὐτὰρ ἕγω μετεφώνεον ἀχρύμενος κήρ'
"Αςάν μ' ἐταροί τε κακοὶ πρὸς τοῖς τε ὑπνος
σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.'

"Ως ἐφάμην μαλακοίσι καθαπτόμενοι ἐπέεσσιν, 70
οἱ δ' ἀνεφ ἐγένοντο· πατήρ δ' ἴμείβετο μύθῳ.

"'Ἐρρ' ἐκ νησοῦ θάσσον, ἐλέγχιστε ξωόντων
οὗ γὰρ μοι θέμις ἐστὶ κομιξέμενον οὐδ' ἀποπέμπειν
ἀνδρα τὸν, ὅσ κε θεοῖσιν ἀπέχθηται μακάρεσσιν
ἐρρε, ἐπεὶ ἀρα θεοῖσιν ἀπεχθόμενος τὸδ' ἱκάνεις.' 75
and bore them weeping out to sea away from their native land; but as for me, I awoke, and pondered in my goodly heart whether I should sling myself from the ship and perish in the sea, or endure in silence and still remain among the living. However, I endured and abode, and covering my head lay down in the ship. But the ships were borne by an evil blast of wind back to the Aeolian isle; and my comrades groaned.

"There we went ashore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted of food and drink, I took with me a herald and one companion and went to the glorious palace of Aeolus, and I found him feasting beside his wife and his children. So we entered the house and sat down by the doorposts on the threshold, and they were amazed at heart, and questioned us:

"'How hast thou come hither, Odysseus? What cruel god assailed thee? Surely we sent thee forth with kindly care, that thou mightest reach thy native land and thy home, and whatever place thou wouldest.'

"So said they, but I with a sorrowing heart spoke among them and said: 'Bane did my evil comrades work me, and therewith sleep accursed; but bring ye healing, my friends, for with you is the power.'

"So I spoke and addressed them with gentle words, but they were silent. Then their father answered and said:

"'Begone from our island with speed, thou vilest of all that live. In no wise may I help or send upon his way that man who is hated of the blessed gods. Begone, for thou comest hither as one hated of the immortals.'

349
"Ως εἰπὼν ἀπέπεμπέ δόμων βαρέα στενάχοντα, ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἕτωρ.

tείρετο δ' ἀνδρῶν θυμὸς ύπ' εἰρεσίης ἀλεγεινής ἡμετέρῃ ματίᾳ, ἐπεὶ οὐκέτι φαίνετο πομπῇ.

ἐξῆμαρ μὲν ὁμός πλέομεν νύκτας τε καὶ ἦμαρ,

ἐβδομάτῃ δ' ἴκομεσθα Δάμου αὐτῷ πτολεόθρον,

Τηλέπυλον Δαιστρυγούνῃ, ὦθι ποιμένα ποιμὴν ἦπει εἰσελάων, δ' δὲ τ' ἐξελάων ὑπακοῦει.

ἐνθα κ' ἀυπνος ἄνηρ δοιοὺς ἐξήρατο μισθοὺς,

τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων· ἐγγὺς γὰρ νυκτὸς τε καὶ ἦματος εἰσὶ κέλευθοι.

ἐνθ' ἐπεὶ ἐς λιμένα κλυτόν ἣλθομεν, δυν περὶ πέτρῃ ἦλιβατος τετύχηκε διαμπερές ἀμφοτέρωθεν,

ἀκταὶ δὲ προβλήτες ἐναντίαν ἀλλήλησθον

ἐν στόματι προῦχουσιν, ἀραὶ δ' εἰσοδός ἐστιν,

ἐνθ' οἷ' γ' εἰσω πάντες ἔχουν νέας ἀμφιελίσσας.

αἱ μὲν ἀρ' ἐντοσθεν λιμένος κοίλοιο δέδεω

πλησίαις· οὐ μὲν γὰρ ποτ' ἀέξετο κυμα γ' ἐν αὐτῷ,

οὔτε μὲν ὑ' οὔτ' ὅλυγον, λευκὴ δ' ἤν ἀμφὶ γαλήνῃ·

αὐτὰρ ἐγὼν οἶος σχέδου ἐξω νῆα μέλαιναν,

αὐτὸν ἔπ' ἐσχατῇ, πέτρης ἐκ πεῖσματα δῆσας·

ἐστὶν δὲ σκοπιῆν ἐς παυπαλόεσσαν ἀνελθῶν.

ἐνθὰ μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα,

κατινδ' οἶον ὁρῶμεν ἀπὸ χθονὸς ἀίσσοντα.

δὴ τὸτ' ἐγὼν ἐτάρους προῖεν πεῦθεσθαι λύντας,

οἶ τινες ἀνέρες εἰεν ἐπι χθονὶ σῖτον ἐδοντες,
"So saying, he sent me forth from the house, groaning heavily. Thence we sailed on, grieved at heart. And worn was the spirit of the men by the grievous rowing, because of our own folly, for no longer appeared any breeze to bear us on our way. So for six days we sailed, night and day alike, and on the seventh we came to the lofty citadel of Lamus, even to Telepylus of the Laestrygonians, where herdsman calls to herdsman as he drives in his flock, and the other answers as he drives his forth. There a man who never slept could have earned a double wage, one by herding cattle, and one by pasturing white sheep; for the outgoings of the night and of the day are close together. When we had come thither into the goodly harbour, about which on both sides a sheer cliff runs continuously, and projecting headlands opposite to one another stretch out at the mouth, and the entrance is narrow, then all the rest steered their curved ships in, and the ships were moored within the hollow harbour close together; for therein no wave ever swelled, great or small, but all about was a bright calm. But I alone moored my black ship outside, there on the border of the land, making the cables fast to the rock. Then I climbed to a rugged height, a point of outlook, and there took my stand; from thence no works of oxen or of men appeared; smoke alone we saw springing up from the land. So then I sent forth some of my comrades to go and learn who the men were, who here ate bread upon flock forth for the following day. Thus a man who could do without sleep could earn a double wage. The passage is plainly due to some vague knowledge of the land of the midnight sun."
όντρε δύω κρίνας, τρίτατον κήρυχ' ἁμ' ὀπάσσας.
oi δ' ἱσαν ἐκβάντες λείην ὄδόν, ἢ περ ἀμαξαὶ
ἀστυδ' ἀφ' ὑψηλῶν ὅρεών καταγίνεον ὕλην,
κοῦρῃ δὲ ξύμβληντο πρὸ ἀστεοὶ ὑδρευούσῃ,
θυγατέρ' ἰφθίμη Δαιστρυγόνος 'Ἀντιφάταο.
ἡ μὲν ἄρ' ἐς κρηνῆν κατεβήσετο καλλιρέεθρον
'Ἀρτακὶν' ἐνθεν γὰρ ὕδωρ προτὶ ἀστυ φέρεσκον
ὁ δὲ παριστάμενοι προσεφώνεον ἔκ τ' ἔρευντο
ὅς τις τῶν' εὗ βασιλεὺς καὶ οἶσιν ἁνάσσοιν.
ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑφερεφές δῶ.
oi δ' ἐπει εἰσῆλθον κλυτὰ δῶματα, τὴν δὲ γυναῖκα
eὐρον, ὅσην τ' ὄρεος κορυφῆν, κατὰ δ' ἐστυγον αὐτῆν.
ἡ δ' αἰγ' εὗ ἀγορῆς ἐκάλεi κλυτὸν 'Ἀντιφατῆα,
ὅν πόσιν, ὑπὶ δὴ τοίσιν ἐμῆσατο λυγρὸν ὀλεθρόν.
αὐτίχ' ἕνα μάρφας ἔταρων ὑπλίσσατο δεῖπνουν·
tὸ δὲ δ' ἀίξαντε φυγὴ ἐπὶ νῆας ἱκέσθην.
αὐτὰρ ὁ τευχὲ βοην διὰ ἀστεος· οἱ δ' ἀδίοντες
φοίτου ἰφθιμοὶ Δαιστρυγόνες ἄλλοθεν ἄλλος,
μνηρίοι, ὅποι ἄνδρεσσιν ἑοικότες, ἀλλὰ Γίγασσιν.
oi ρ' ἀπὸ πετράων ἄνδραχθεσι χερμαδίοισιν
βάλλοιν· ἀφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρῷει
ἄνδρων τ' ὀλυμμένων νῆῶν θ' ἀμα ἀγνυμενᾶων·
ἰχθύς δ' ὡς πέροντες ἀτερπέα δαίτα φέροντο.¹
ὁφρ' οἱ τοὺς ὀλεκον λιμένος πολυβενθέοις ἐντός,

¹ φέροντο Zenodotus, Aristarchus: πένοντο.

1 The word ἰφθίμη might in this context naturally be taken to mean "stalwart," or even "huge" (cf. 113), but as
the earth—two men I chose, and sent with them a third as a herald. Now when they had gone ashore, they went along a smooth road by which waggons were wont to bring wood down to the city from the high mountains. And before the city they met a maiden drawing water, the goodly daughter of Laestrygonian Antiphates, who had come down to the fair-flowing spring Artacia, from whence they were wont to bear water to the town. So they came up to her and spoke to her, and asked her who was king of this folk, and who they were of whom he was lord. And she showed them forthwith the high-roofed house of her father. Now when they had entered the glorious house, they found there his wife, huge as the peak of a mountain, and they were aghast at her. At once she called from the place of assembly the glorious Antiphates, her husband, and he devised for them woeful destruction. Straightway he seized one of my comrades and made ready his meal, but the other two sprang up and came in flight to the ships. Then he raised a cry throughout the city, and as they heard it the mighty Laestrygonians came thronging from all sides, a host past counting, not like men but like the Giants. They hurled at us from the cliffs with rocks huge as a man could lift, and at once there rose throughout the ships a dreadful din, alike from men that were dying and from ships that were being crushed. And spearing them like fishes they bore them home, a loathly meal. Now while they were slaying those within the deep harbour, I mean-

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it is used twice of Penelope, and more than once of other women, in which cases no such connotation is to be thought of, I have preferred to give a more general rendering.
τόφρα δ' ἐγὼ ξίφος ὄξυ ἐρυθσάμενος παρὰ μήρῳ
tῶ ἀπὸ πείσματ' ἐκοψα νεὸς κυναιπρώροιο.
αἰψα δ' ἐμοὶς ἐτάρωσιν ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπης, ὦν ὑπὲκ κακότητα φύγοιμεν·
ioi δ' ἀλα 1 πάντες ἀνέρρηψαν, δεῖσαντες ὀλεθρον.
ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
νηῡς ἐμή· αὐτὰρ αἱ ἀλλαὶ ἀολλέες αὐτὸθ' ὁλουτο.
“Ἐνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἢτορ,
ἀσμενοι ἐκ θανάτου, φίλους ὀλέσαντες ἑταῖρους.
Ἀλαίην δ' ἐς νῦσον ἀφίκομεθ'. ἐνθα δ' ἔναιε
Κίρκη ἐυπλόκαμος, δεινή θεὸς αὐθήσεσα,
αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο.
ἀμφο δ' ἐκγεγάτην φαεσιμβρότον 'Ἡλίοιο
μητρός τ' ἐκ Πέρσης, τὴν Ὀκεανὸς τέκε παῖδα.
ἐνθα δ' ἐπ' ἄκτης νηὶ κατηγαγόμεσθα σιωπῇ
ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἤγερμόνευν.
ἐνθα τότ' ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας
κείμεθ' ὅμοι καμάτω τε καὶ ἀλγεσὶ θυμὸν ἐδοῦντες.
ἀλλ᾽ ὅτε ὁ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' 'Ἡῶς,
καὶ τότ' ἐγὼν ἔμοιν ἐγχος ἐλὼν καὶ φάσγανον ὄξυ
καρπαλίμως παρὰ νῆς ἀνήνου ἐς περιωτήν,
eὶ πως ἔργα ἰδομι βροτῶν ἐνοπήν τε πυθοῖμην.
ἐστὴν δὲ σκοπήν ἐς παιπαλ δεσσαν ἄνελθῶν,
καὶ μοι ἐείσατο κατνος ἀπὸ χθονὸς εὐροδείς,
Κίρκης ἐν μεγάροισι, διὰ δρυμα πυκνα καὶ ἀλη.
mereμηρίξα δ' ἐπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἐλθεῖν ἄδε πυθέσθαι, ἐπεὶ ἔδον αἰθοπα κατνον.
ὡδὲ δὲ μοι φρονέοντι δοάστατο κέρδιον εἶναι,

1 ἄλα Rhianus, Callistratus: ἀμα Aristarchus: ἀρα.
while drew my sharp sword from beside my thigh, and cut therewith the cables of my dark-prowed ship; and quickly calling to my comrades bade them fall to their oars, that we might escape from out our evil plight. And they all tossed the sea with their oar-blades in fear of death, and joyfully seaward, away from the beetling cliffs, my ship sped on; but all those other ships were lost together there.

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades; and we came to the isle of Aeaea, where dwelt fair-tressed Circe, a dread goddess of human speech, own sister to Aetes of baneful mind; and both are sprung from Helius, who gives light to mortals, and from Perse, their mother, whom Oceanus begot. Here we put in to shore with our ship in silence, into a harbour where ships may lie, and some god guided us. Then we disembarked, and lay there for two days and two nights, eating our hearts for weariness and sorrow. But when fair-tressed Dawn brought to its birth the third day, then I took my spear and my sharp sword, and quickly went up from the ship to a place of wide prospect, in the hope that I might see the works of men, and hear their voice. So I climbed to a rugged height, a place of outlook, and there took my stand, and I saw smoke rising from the broad-wayed earth in the halls of Circe, through the thick brush and the wood. And I debated in mind and heart, whether I should go and make search, when I had seen the flaming smoke. And as I pondered, this seemed to me to be the better way, to go first
πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης
δείπνουν ἐταῖροισιν δόμεναι πρὸ ἡμετέραν τε πνυθέσθαι.  
ἀλλ' ὅτε δὴ σχεδὸν ἦα καῦν νεὸς ἀμφιελίσσης,
καὶ τότε τίς με θεῶν ὀλοφύρατο μοῦνον ἔοντα,
ὁς ρά μοι υψίκερων ἔλαφον μέγαν εἰς ὄδων αὐτὴν
ήκεν. ὁ μὲν ποταμῶνδε κατήκεν ἐκ νομοῦ ὕλης
πτώμενος. δὴ γάρ μιν ἔχεν μένος Ἑκλίοιο. 

tὸν δ' ἐγὼ ἐνβαίνοντα κατ' ἀκυνητιν μέσα νῶτα
πλῆξα: τὸ δ' ἀντικρόν δόρυ χάλκεου ἐξεπέρησε,
καὶ δ' ἐπεσ' ἐν κονίησι μακών, ἀπὸ δ' ἐπτατο θυμός.
τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεου ἐξ ὀτειλῆς
εἰρυσάμην: τὸ μὲν αὐθὶ κατακλίνας ἐπὶ γαίη
εἰς': αὐτάρ ἐγὼ ἀπασάμην ῥῶτά τε λύγους τε,
πεῖσμα δ', ὅσον τ' ὀργιναν, ἐνακτῇ εἰρηνεύσωθεν
πλεξάμενος συνέδησα πόδας δεινοῦ πελώρου,
βὴν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν
ἐγχει ἐρειδόμενος, ἐπεὶ οὗ πώς ἦν ἐπ' ὦμον 
χειρὶ φέρειν ἑτέρῃ μάλα γὰρ μέγα θηρίον ἦν.
καὶ δ' ἐβαλον προπάροιθε νεός, ἀνέγειρα δ' ἐταῖρον
μειλιχίος ἐπέεσσι παρασταδὸν ἄνδρα ἐκαστον.

""Ω φίλοι, οὐ γὰρ πω καταδυσόμεθ' ἀχνύμενοι περ
εἰς 'Αλδαο δόμους, πρὶν μόρσιμον ἡμαρ ἐπέλθη:
ἀλλ' ἀγετ', ὀφφ' ἐν νηθ' θοὴ βρῶσις τε πόσις τε,
μνησόμεθα βρώμης, μηδ' τρυχώμεθα λιμῷ.

""Ωσ ἐφάμην, οἱ δ' ὅκα ἐμοὶς ἐπέεσσι πίθουτο,
ἐκ δὲ καλυψάμενοι παρὰ θίν' ἀλὸς ἀτρυγέτου
θησαυρ' ἔλαφον μάλα γὰρ μέγα θηρίον ἦν.
to the swift ship and the shore of the sea, and give my comrades their meal, and send them forth to make search. But when, as I went, I was near to the curved ship, then some god took pity on me in my loneliness, and sent a great, high-horned stag into my very path. He was coming down to the river from his pasture in the wood to drink, for the might of the sun oppressed him; and as he came out I struck him on the spine in the middle of the back, and the bronze spear passed right through him, and down he fell in the dust with a moan, and his spirit flew from him. Then I planted my foot upon him, and drew the bronze spear forth from the wound, and left it there to lie on the ground. But for myself, I plucked twigs and osiers, and weaving a rope as it were a fathom in length, well twisted from end to end, I bound together the feet of the monstrous beast, and went my way to the black ship, bearing him across my back and leaning on my spear, since in no wise could I hold him on my shoulder with one hand, for he was a very mighty beast. Down I flung him before the ship, and heartened my comrades with gentle words, coming up to each man in turn:

"Friends, not yet shall we go down to the house of Hades, despite our sorrows, before the day of fate comes upon us. Nay, come, while there is yet food and drink in our swift ship, let us bethink us of food, that we pine not with hunger."

"So I spoke, and they quickly hearkened to my words. From their faces they drew their cloaks, and marvelled at the stag on the shore of the unresting sea, for he was a very mighty beast. But

1 The Greek veiled his face under stress of despairing sorrow.
HOMER

αὐτάρ ἐπεὶ τάρτησαν ὀρῶμενοι ὀφθαλμοῖς, χεῖρας νυψάμενοι τεύχοντ’, ἐρικυδέα δαίτα.

δις τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα ἤμεθα δαίνὺμενοι κρέα τ’ ἀστετα καὶ μὲθυ ἤδυ.

ἡμος δ’ ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,

ὅτι τότε κοιμήθημεν ἐπὶ ὅρμημιν θαλάσσης.

ἡμος δ’ ἥριγένεια φάνῃ ποσοδάκτυλος Ἄνοι, καὶ τότ’ ἐγὼν ἀγορἴν θέμενος μετὰ πᾶσιν ἐειπὼν:

“‘Κέκλυτε μεν μύθων, κακά περ πάσχοντες ἐταίρων’ ὁ φίλοι, οὗ γάρ τ’ ἱδμεν, ὅπῃ ζόφος οὐδ’ ὅπῃ ἦώς, 

οὐδ’ ὅπῃ ἥλιος φασίμβροτος εἶσ’ ὑπὸ γαϊδα, 

οὐδ’ ὅπῃ ἀνυείται: ἄλλα φραζόμεθα θᾶσσον 

εἰ τις ἐς ἐσται μῆτις. ἐγὼ δ’ οὐκ οἴομαι εἶναι, 

εἶδον γὰρ σκοπεῖν ἐς παππαλόεσσαν ἀνελθῶν 

νῆσον, τὴν πέρι πόντος ἀπείριτος ἑστεφάνωται: 

αὐτή δὲ χθαμαλὴ κεῖται: καπνὸν δ’ ἐνὶ μέσῃ 

ἐδρακόν ὀφθαλμοῖς διὰ δρυμᾶ πυκνὰ καὶ ἤλην.’

“Ὡς ἐφάμην, τοίς οὖν δὲ κατεκλάσθῃ φίλοι ἢτορ 

μνησαμένοις ἔργων Δαιστρυγόνος Ἀντιφάταο 

Κύκλωπος τε βίης μεγαλήτορος, ἀνδροφάγῳ. 

κλατόν δὲ λυγέως θαλερὸν κατὰ δάκρυ χέοντες: 

ἀλλ’ οὗ γάρ τις πρῆξις ἐγίγνετο μυρομένουσιν. 

“Αὐτάρ ἐγὼ δὴ χαὶ πάντας ἐνκυνήμιδας ἐταίρων 

ἡρίμεον, ἀρχὸν δὲ μετ’ ἀμφοτέρους ὄπασσα: 

τῶν μὲν ἐγὼν ἦρχον, τῶν δ’ Ἐυρύλοχος θεοειδῆς. 

κλίρους δ’ ἐν κυνῇ χαλκήρει πάλλομεν ὅκα: 

ἐκ δ’ ἐθορε κλίρος μεγαλήτορος Ἐυρύλοχοι. 

βῆ δ’ ἰέναι, ἀμα τῷ γε δῦω καὶ εἰκοσ’ ἐταίρων 

κλαίοντες: κατὰ δ’ ἀμμε λίπον γοώντας ὅπισθεν. 

ἔβρου δ’ ἐν βήσησι τετυγμένα δώματα Κλήρης

1 Line 189 was rejected in antiquity.
when they had satisfied their eyes with gazing, they washed their hands, and made ready a glorious feast. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together, and spoke among them all:

"'Hearken to my words, comrades, for all your evil plight. My friends, we know not where the darkness is or where the dawn, neither where the sun, who gives light to mortals, goes beneath the earth, nor where he rises; but let us straightway take thought if any device be still left us. As for me I think not that there is. For I climbed to a rugged point of outlook, and beheld the island, about which is set as a crown the boundless deep. The isle itself lies low, and in the midst of it my eyes saw smoke through the thick brush and the wood.'

"So I spoke, and their spirit was broken within them, as they remembered the deeds of the Laestrygonian, Antiphates, and the violence of the great-hearted Cyclops, the man-eater. And they wailed aloud, and shed big tears. But no good came of their mourning.

"Then I told off in two bands all my well-greaved comrades, and appointed a leader for each band. Of the one I took command, and of the other godlike Eurylochus. Quickly then we shook lots in a brazen helmet, and out leapt the lot of great-hearted Eurylochus. So he set out, and with him went two-and-twenty comrades, all weeping; and they left us behind, lamenting. Within the forest glades they found the house of Circe, built
ξεστοίσων λάεσσι, περισκέπτω ἐνὶ χώρῳ
ἀμφὶ δὲ μὲν λύκοι ἦσαν ὀρέστεροι ἣδὲ λέοντες,
tοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακα ἐδωκεν.
οὐδ' οἳ γ' ὄρμηθησαν ἐπὶ ἀνδράσιν, ἀλλ' ἀρα τοῖ 
οὐρήσιν μακρῆσι περισσαύνοντες ἀνέσταν. 215
ός δ' ὧτ' ἂν ἀμφὶ ἀνακτὰ κύνες δαίτηθεν ἑντα
σαίνω', ἀιεὶ γὰρ τε φέρει μειλύγματα θυμοῦ,
ός τοὺς ἀμφὶ λύκοι κρατερώνυχες ἢδὲ λέοντες
σαίνον· τοι δ' ἐδείσαν, ἐπεὶ ἤδον αἰνὰ πέλωρα.
ἐσταν δ' ἐν προθύροις θεὰς καλλιτυλοκάμοιον,
Κίρκης δ' ἐνδον ἄκονων ἀειδούσης ὁπὶ καλῆ,
ἰστὸν ἐποιχομένης μέγαν ἀμβροτον, οἰα θεάων
λεπτά τε καὶ χαρίειτα καὶ ἀγλαὰ ἔργα πέλουται.
tοῖσι δὲ μῦθων ἠρχε Πολίτης ὀρχαμος ἀνδρῶν,
ὅς μοι κήδιατος ἔταρων ἦν κεδυότατος τε' 220
"'Ω φίλοι, ἐνδον γὰρ τις ἐποιχομένη μέγαν ἵστον
καλὸν ἀοιδιάει, δάπεδον δ' ἀπαν ἀμφιμέμπεκεν,
ἡ θεὸς ἦ' γυνὴ- ἀλλὰ φθεγγώμεθα θᾶσσον."
"'Ως ἄρ' ἐφώνησεν, τοὶ δὲ φθέγγοντο καλεύντες.
ἡ δ' αὴρ' ἐξελθοῦσα θύρας οὐξε φαινᾶς
καὶ καλεί· οἴ δ' ἁμα πάντες ἀidineἴσιν ἐποντο·
Εὐρύλοχος δ' ὑπὲμεινεν, ὀισάμενος δόλου εἶναι.
εἶσεν δ' εἰςαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
ἐν δὲ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν
οἰνῳ Πραμνείω εἰκύκα· ἀνέμισης δὲ σίτῃ
φάρμακα λύγρ', ἵνα πάγχυ λαθοίατο πατρίδος αἵνς. 235

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1 The phrase, used in line 426 and in xiv. 6 of high ground, need here mean no more than that the palace of Circe was

360
of polished stone in a place of wide outlook, and round about it were mountain wolves and lions, whom Circe herself had bewitched; for she gave them evil drugs. Yet these beasts did not rush upon my men, but pranced about them fawningly, wagging their long tails. And as when hounds fawn around their master as he comes from a feast, for he ever brings them bits to soothe their temper, so about them fawned the stout-clawed wolves and lions; but they were seized with fear, as they saw the dread monsters. So they stood in the gateway of the fair-tressed goddess, and within they heard Circe singing with sweet voice, as she went to and fro before a great imperishable web, such as is the handiwork of goddesses, finely-woven and beautiful, and glorious. Then among them spoke Polites, a leader of men, dearest to me of my comrades, and trustiest:

"'Friends, within someone goes to and fro, before a great web, singing sweetly, so that all the floor echoes; some goddess it is, or some woman. Come, let us quickly call to her.'

"So he spoke, and they cried aloud, and called to her. And she straightway came forth and opened the bright doors, and bade them in; and all went with her in their folly. Only Eurylochus remained behind, for he suspected that there was a snare. She brought them in and made them sit on chairs and seats, and made for them a potion of cheese and barley meal and yellow honey with Pramnian wine; but in the food she mixed baneful drugs, that they might utterly forget their native land. Now situated in an open glade or clearing. The isle itself was low (line 196).
αὐτὰρ ἐπεὶ δῶκεν τῷ καὶ ἐκποιοῦν, αὐτῖκ' ἐπειτὰ ῥάβδῳ πεπληγγὺα κατὰ συφεοῦσιν ἔργυν.·
οἱ δὲ συνὸς μὲν ἔχον κεφαλᾶς φωνῆν τε τρίχας τε καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος, ὡς τὸ πάρος περ.·
ὡς οἱ μὲν κλαίοντες ἔρχατο, τοῖς δὲ Κύρκη
πάρ φ' ἀκυλον βάλανόν τε βάλεν καρπόν τε κρανείης ἐδεμαν, οἶα συὲς χαμαεννάδες αἴεν ἐδους.

"Εὐρύλοχος δ' αἰψ' ἠλθε θοῦν ἐπὶ νηᾳ μέλαιναν ἄγγελήν ἔταρων ἐρέων καὶ ἀδευκέα πότιμον.
οὐδὲ τι ἐκφάσθαι δύνατο ἔπος ἱέμενος περ,
κηρ ἄχει μεγάλῳ βεβολημένοιο· ἐν δὲ οἱ ὅσε διακρόφιν πίμπλαντο, γοὺν ὁ' ὡφῖος θυμός.
ἀλλ' ὅτε δὴ μν πάντες ἀγασσάμεθ' ἐξερέοντες,
καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὀλεθρον"·

""Ηιομεν, ὡς ἐκέλευθε, ἀνὰ δρυμὰ, φαίδιμ' Ὄδυσσευ·
εὗρομεν ἐν βῆσον πτετυγμένα δώματα καλὰ
ξεστοίσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.·
ἐνθα δὲ τις μέγαν ἰστόν ἐποιχομένη λιγ' ἀειδεν,
ἡ θεὸς ἡ γυνὴ τοι δὲ φηέγγοντο καλεύτες.
ἡ δ' αἰψ' ἐξελθοῦσα θύρας οἰζε φαεινάς καὶ κάλει· οἱ δ' ἀμα πάντες ἄιδρεισιν ἔποντο·
αὐτὰρ ἐγών ὑπέμεινα, δισάμενος δόλον εἶναι.
οἱ δ' ἀμ' ἀιστώθηςαν ἀολλέες, οὐδὲ τις αὐτῶν
ἐξεφάνη· δηρον δὲ καθῆμενος ἐσκοπίαζον.·

""Ὡς ἐφατ', αὐτὰρ ἐγὼ περὶ μὲν εἰφος ἀργυρόηλον
ὁμοιν βαλόμην, μέγα χάλκηεν, ἀμφὶ δὲ τόξα·
tὸν δ' ἀψ ἡμῶνς αὐτῆς ὀδὸν ἀγγίσασθαι.

1 Line 253 is omitted in most MSS.
when she had given them the potion, and they had drunk it off, then she presently smote them with her wand, and penned them in the sties. And they had the heads, and voice, and bristles, and shape of swine, but their minds remained unchanged even as before. So they were penned there weeping, and before them Circe flung mast and acorns, and the fruit of the cornel tree, to eat, such things as wallowing swine are wont to feed upon.

"But Eurylochus came back straightway to the swift, black ship, to bring tiding of his comrades and their shameful doom. Not a word could he utter, for all his desire, so stricken to the heart was he with great distress, and his eyes were filled with tears, and his spirit was set on lamentation. But when we questioned him in amazement, then he told the fate of the others, his comrades.

"'We went through the thickets, as thou badest, noble Odysseus. We found in the forest glades a fair palace, built of polished stones, in a place of wide outlook. There someone was going to and fro before a great web, and singing with clear voice, some goddess or some woman, and they cried aloud, and called to her. And she came forth straightway, and opened the bright doors, and bade them in; and they all went with her in their folly. But I remained behind, for I suspected that there was a snare. Then they all vanished together, nor did one of them appear again, though I sat long and watched.'

"So he spoke, and I cast my silver-studded sword about my shoulders, a great sword of bronze, and slung my bow about me, and bade him lead me
αὐτάρ ὁ γ' ἀμφοτέρησι λαβὼν ἐλλίσσετο γούνων
καὶ μ' ὀλοφυρόμενος ἐπεα πτερόεντα προσήγορά: 1 265
"'Μὴ μ' ἀγε κεῖσ' ἄλκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ.
οἶδα γάρ, ὡς οὔτ' αὐτὸς ἐλεύσεαι οὔτε τιν' ἄλλον
ἀξεις σῶν ἔταρων. ἄλλα ἔστων τοῖσδει θάσσον
φεύγωμεν ἐτι γάρ κεν ἀλύζαιμεν κακῶν ἡμαρ.
"'Ὡς ἔφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενος προσεέπθουν'
'Εὐρύλοχ', ἢ τοι μὲν σὺ μὲν' αὐτοῦ τῶδ' ἐνι χώρῳ 271
ἐσθών καὶ πίνων κοίλη παρὰ νηλ μελαίνη
αὐτάρ ἐγὼν εἰμι, κρατερῇ δὲ μοι ἐπλετ' ἀνάγκη.
"'Ὡς εἰπὼν παρὰ νηὸς ἄνημον ἦδὲ θαλάσσης.
ἂλλ' ὅτε δὴ ἄρ' ἐμελλὼν ἰὼν ἱερὰς ἀνὰ βήσσας
Κήρκης ἠκεσθαί πολυφαρμάκον ἐς μέγα δῶμα,
ἐνθα μοι Ἐρμείας χρυσόρραπτις ἀντεβόλησεν
ἐρχομένῳ πρὸς δῶμα, νευή ἀνδρὶ ἐσικώς,
πρὸτόν ὑπηνύτης, τοῦ περ χαριεστάτη ἰβήν.
ἐν τ' ἀρα μοι φῦ χειρί, ἑπος τ' ἔφατ' ἐκ τ' ὀνόμαζε. 280
"'Πῇ δὴ αὐτ', ὃ δῦστην, δὶ' ἀκριας ἕρχεαι σιος,
χώρου ἄδρις ἐὼν; ἔταρον δὲ τοι οὐδ' ἐνι Κήρκης
ἐρχαται ὃς τε σὺς πυκνοὺς κευθμῶνας ἐχοντες.
ἡ τοὺς λυσόμενοι δεὕρ' ἕρχεαι; οὐδὲ σε φῆμι
αὐτὸν νοστήσειν, μενεένς δὲ σὺ γ', ἐυθα περ ἄλλοι. 285
ἂλλ' ἀγε δὴ σε κακῶν ἐκλύσομαι ἦδε σαώσω.
τῇ, τὸδε χάρμακον ἐσθλὸν ἔχον ἐς δῶματα Κήρκης
ἔρχεν, ὅ κεν τοι κρατὸς ἀλάλκησιν κακῶν ἡμαρ.
πάντα δὲ τοι ἐρέω ὀλοφώια δήνεα Κήρκης.
τεῦξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτρ.
1 Line 265 is omitted in most MSS.
back by the self-same road. But he clasped me with both hands, and besought me by my knees, and with wailing he spoke to me winged words:

""Lead me not thither against my will, O thou fostered of Zeus, but leave me here. For I know that thou wilt neither come back thyself, nor bring anyone of thy comrades. Nay, with these that are here let us flee with all speed, for still we may haply escape the evil day."

"So he spoke, but I answered him, and said: 'Eurylochus, do thou stay here in this place, eating and drinking by the hollow, black ship; but I will go, for strong necessity is laid upon me.'

"So saying, I went up from the ship and the sea. But when, as I went through the sacred glades, I was about to come to the great house of the sorceress, Circe, then Hermes, of the golden wand, met me as I went toward the house, in the likeness of a young man with the first down upon his lip, in whom the charm of youth is fairest. He clasped my hand, and spoke, and addressed me:

"'Whither now again, hapless man, dost thou go alone through the hills, knowing naught of the country? Lo, thy comrades yonder in the house of Circe are penned like swine in close-barred sties. And art thou come to release them? Nay, I tell thee, thou shalt not thyself return, but shalt remain there with the others. But come, I will free thee from harm, and save thee. Here, take this potent herb, and go to the house of Circe, and it shall ward off from thy head the evil day. And I will tell thee all the baneful wiles of Circe. She will mix thee a potion, and cast drugs into the food; but
αλλ' οὖν ὃς θέλξαι σε δυνησται· οὐ γὰρ ἔσσει φάρμακον ἐσθλὸν, ὁ τοι δῶσω, ἔρεω δὲ ἔκαστα. ὅπποτε κεν Κίρκη σ' ἔλαση περιμῆκεί βάβδῳ, δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ Κίρκη ἐπάιξαι, ὡς τε κτάμεναι μενεαίνων. η δὲ σ' ὑποδείσασα κελήσται εὐνηθῆναι· ἐνθα σὺ μηκέτ' ἐπειτ' ἀπανήνασθαι θεοῦ εὐνήν, ὁφρα κέ τιν λύσῃ θ' ἐτάρους αὐτὸν τε κομίσῃ· ἀλλὰ κέλεσθαι μῖν μακάρων μέγαν ὅρκον ὁμόσσαι, μὴ τί τοι αὐτῷ πήμα κακὸν βουλευσέμεν ἀλλο, μὴ σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θῆ'. "Ὡς ἀρα φωνήσας πόρε φάρμακον ἀργεῖφοντης ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἐδείξε. τίς μὲν μέλαν ἔσκε, γάλακτι δὲ εἰκελον ἀνθος· μῶλυ δὲ μῖν καλέουσι θεοῦ· χαλεπὸν δὲ τ' ὀρύσσειν 305 ἀνδράσι γε θυντοίσι, θεοὶ δὲ τε πάντα δύνανται. 'Ερμεῖας μὲν ἐπειτ' ἀπέβη πρὸς μακρὸν "Ὅλυμπον νήσου ἀν' ὑλησσαν, ἐγὼ δ' ἐς δῶματα Κίρκης ἡμα, πολλὰ δὲ μοι κραδίῃ πόρφυρε κιόντι. ἐστὶν δ' εἰνὶ θύρησι θεᾶς καλλιπλοκάμοιο·' ἐνθὰ στὰς ἐβόησα, θεὰ δὲ μεν ἐκλυνεν αὐθῆς. ἥ δ' αἰσ' ἐξελθοῦσα θύρᾳσ ὦιξε φαεινὰς καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμην ἀκαχήμενος ἕτορ. εἰσε δὲ μ' εἰσαγαγοῦσα ἐπὶ θρόνον ἀργυροῦλον καλὸν δαιδαλέου· ὑπὸ δὲ θρῆνις ποσῖν ἤεν· τεῦχε δὲ μοι κυκεῶ χρυσέῳ δέπαι, ὁφρα πίοιμι, ἐν δὲ τε φάρμακον ἥκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.

1 δύνανται: ἱσασιν; cf. iv. 379.
even so she shall not be able to bewitch thee, for the potent herb that I shall give thee will not suffer it. And I will tell thee all. When Circe shall smite thee with her long wand, then do thou draw thy sharp sword from beside thy thigh, and rush upon Circe, as though thou wouldst slay her. And she will be seized with fear, and will bid thee lie with her. Then do not thou thereafter refuse the couch of the goddess, that she may set free thy comrades, and give entertainment to thee. But bid her swear a great oath by the blessed gods, that she will not plot against thee any fresh mischief to thy hurt, lest when she has thee stripped she may render thee a weakling and unmanned.'

"So saying, Argeiphontes gave me the herb, drawing it from the ground, and showed me its nature. At the root it was black, but its flower was like milk. Moly the gods call it, and it is hard for mortal men to dig; but with the gods all things are possible. Hermes then departed to high Olympus through the wooded isle, and I went my way to the house of Circe, and many things did my heart darkly ponder as I went. So I stood at the gates of the fair-tressed goddess. There I stood and called, and the goddess heard my voice. Straightway then she came forth, and opened the bright doors, and bade me in; and I went with her, my heart sore troubled. She brought me in and made me sit on a silver-studded chair, a beautiful chair, richly wrought, and beneath was a foot-stool for the feet. And she prepared me a potion in a golden cup, that I might drink, and put therein a drug, with evil purpose in her heart.
αὐτὰρ ἐπεὶ δῶκεν τε καὶ ἐκπιον, οὐδὲ μ’ ἔθελξεν, ῥάβδῳ πεπληγνιὰ ἐπος τ’ ἐφατ’ ἐκ τ’ ὅνόμαξεν·
“Ἐρχεο νῦν συφεῦντε, μετ’ ἄλλων λέξω ἐταίρων.”
320
“Ὁς φάτ’, ἐγὼ δ’ ἄορ ἤξι ἐρυσσάμενος παρὰ μὴροῦ
Κήρκη ἐπηίξα ὡς τε κτάμεναι μενεαῖνον.
ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
καὶ μ’ ὀλοφυρομένη ἐπεα πτερόεντα προσηύδα·
324
“Τίς; πόθεν εἰς ἄνδρων; πόθι τοι πόλις ἥδε τοκῆς;
θαυμά μ’ ἔχει ὡς ὅτι τι πὼν τάδε φάρμακ’ ἑθέλχθης·
οὐδὲ γὰρ οὐδὲ τὶς ἄλλος ἀνὴρ τάδε φάρμακ’ ἀνέτηθη,
ὅς κε πίη καὶ πρῶτον ἀμείβεται ἔρκος ὄδόντων.
330
σοὶ δὲ τις ἐν στήθεσιν ἀκήλητος νόος ἑστίν.
ἡ σὺ γ’ Ὀδυσσεύς ἔσσι πολύτροπος, ὅν τε μοι ἀιεὶ
φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργεῖφόντης,
ἐκ Τροίης ἀνιόντα θοῇ σὺν νη ἰελαίη.
335
ἀλλ’ ἄγε δὴ κολεῖ φὲν ἄορ θέο, νῶι δ’ ἐπείτα
eύνης ἱμετέρης ἐπιβείομεν, ὅφρα μυγέντε
eύνη καὶ φιλότητι πεποίθομεν ἀλλήλοισιν.’
“Ὡς ἐφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον
340
“Ὄ Κήρκη, πῶς γὰρ με κέλει σοι ἦπιον εἶναι,
ἡ μοι σὺς μὲν ἐθηκας ἐνὶ μεγάροισιν ἐταίρους,
αὐτὸν δ’ ἐνθάδ’ ἔχουσα δολοφρονέουσα κελεύεις
es θᾶλαμον τ’ ἱέναι καὶ σῆς ἑπιβήμεναι εὔνης,
ὅφρα με γυμνωθέντα κακὸν καὶ ἀνήγορα θήης.
οὐδ’ ἄν ἔγω γ’ ἑθέλομι τεῆς ἑπιβήμεναι εὔνης,
ei μη μοι τλαίης γε, θεά, μέγαν ὄρκου ὀμόσσαι
μη τι μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’
368
But when she had given it me, and I had drunk it off, yet was not bewitched, she smote me with her wand, and spoke, and addressed me: 'Begone now to the sty, and lie with the rest of thy comrades.'

"So she spoke, but I, drawing my sharp sword from beside my thigh, rushed upon Circe, as though I would slay her. But she, with a loud cry, ran beneath, and clasped my knees, and with wailing she spoke to me winged words:

"'Who art thou among men, and from whence? Where is thy city, and where thy parents? Amazement holds me that thou hast drunk this charm and wast in no wise bewitched. For no man else soever hath withstood this charm, when once he has drunk it, and it has passed the barrier of his teeth. Nay, but the mind in thy breast is one not to be beguiled. Surely thou art Odysseus, the man of ready device, who Argeiphontes of the golden wand ever said to me would come hither on his way home from Troy with his swift, black ship. Nay, come, put up thy sword in its sheath, and let us two then go up into my bed, that couched together in love we may put trust in each other.'

"So she spoke, but I answered her, and said: 'Circe, how canst thou bid me be gentle to thee, who hast turned my comrades into swine in thy halls, and now keepest me here, and with guileful purpose biddest me go to thy chamber, and go up into thy bed, that when thou hast me stripped thou mayest render me a weakling and unmanned? Nay, verily, it is not I that shall be fain to go up into thy bed, unless thou, goddess, wilt consent to swear a mighty oath that thou wilt not plot against me any fresh mischief to my hurt.'"
"Ως ἡφάμην, ἦ δ' αὐτικ' ἀπόμνυεν, ὡς ἐκέλευον. 345
αὐτὰρ ἐπεί ἐμοσέν, τε τελεύτησέν τε τού ὀρκον,
καὶ τὸτ' ἔγω Κίρκης ἐπέβησ περικαλλέος εὐνής.
"Ἀμφιπολοῖ δ' ἄρα τέως μὲν ἐνι μεγάροιν πένοντο
τέσσαρες, αἱ οἱ δώμα κάτα δρήστειραι ἔασιν.
γίγνονται δ' ἄρα ταλ γ' ἐκ τε κρήνεων ἀπό τ' ἀλσέων 350
ἐκ θ' ἱερῶν ποταμῶν, οἱ τ' εἰς ἀλαδῇ προφέουσιν.
τάων ἡ μὲν ἐβάλλε θρόνοις ἐνὶ ρήγεα καλὰ
πορφύρα καθύπερθ', ὑπένερθε δὲ λιθ' ὑπέβαλλενν.
ἡ δ' ἐτέρῃ προπάροιεθε θρόνον εἰτίανε τραπέζας
ἀργυρέας, ἐπὶ δὲ σφι τίθει χρύσεια κάνεια: 355
ἡ δὲ τρίτῃ κρητήμη μελίφρονα οἶνον ἐκίρνα
ἡδών ἐν ἀργυρέοι, νέμει δὲ χρύσεια κύπελλα.
ἡ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἄνέκαιε
πολλὸν ὑπὸ τρίποδε μεγάλῳ' ἱαίνετο δ' ὕδωρ.
αὐτὰρ ἐπεὶ δὴ ζέσσεν ὕδωρ ἐνὶ ἦμοιι χαλκῷ, 360
ἐς ρ' ἀσάμιγθον ἐσάσα λο' ἐκ τρίποδος μεγάλοιο,
θυμῆρες κεράσασα, κατὰ κρατός τε καὶ ὠμῶν,
ὁφρα μοι ἐκ κάματον θυμοθέρον εἶλετο γυϊών.
αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λιπ' ἐλαιῷ,
ἀμφὶ δὲ μὲ χλαίαν καλὴν βάλεν ἦδὲ χιτῶνα,
εἰσε δὲ μ' εἰσαγαγόωσα ἐπὶ θρόνοιν ἀργυροθήλου
καλοῦ δαιδαλέου, ὑπὸ δὲ θρήνοις ποσὶν ἦν.
χέρνιβα δ' ἀμφίπολοι προχόω ἐπέχευεν φέρουσα
καλὴ χρυσεία, ὑπὲρ ἀργυρόειο λέβητος,
νῖψασθαί παρὰ δὲ ξεστὴν ἑτάνυσσε τράπεζαν. 365
σῖτον δ' αἴδοκε ταμή παρέθηκε φέρουσα,
εἰδατά πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.1
ἐσθεμεναι δ' ἐκέλευεν· ἐμῶ δ' οὐχ ἦνδανε θυμῶ,
ἀλλ' ἦμην ἀλλοφρονεόν, κακὰ δ' ὅσσετο θυμὸς.

1 Lines 368–72 are omitted in most MSS.
"So I spoke, and she straightway swore the oath to do me no harm, as I bade her. But when she had sworn, and made an end of the oath, then I went up to the beautiful bed of Circe.

"But her handmaids meanwhile were busied in the halls, four maidens who are her serving-women in the house. Children are they of the springs and groves, and of the sacred rivers that flow forth to the sea, and of them one threw upon chairs fair rugs of purple above, and spread beneath them a linen cloth; another drew up before the chairs tables of silver, and set upon them golden baskets; and the third mixed sweet, honey-hearted wine in a bowl of silver, and served out golden cups; and the fourth brought water, and kindled a great fire beneath a large cauldron, and the water grew warm. But when the water boiled in the bright bronze, she set me in a bath, and bathed me with water from out the great cauldron, mixing it to my liking, and pouring it over my head and shoulders, till she took from my limbs soul-consuming weariness. But when she had bathed me, and anointed me richly with oil, and had cast about me a fair cloak and a tunic, she brought me into the hall, and made me sit upon a silver-studded chair—a beautiful chair, richly wrought, and beneath was a foot-stool for the feet. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for me to wash, and beside me drew up a polished table. And the grave housewife brought and set before me bread, and therewith meats in abundance, granting freely of her store. Then she bade me eat, but my heart inclined not thereto. Rather, I sat with other thoughts, and my spirit boded ill."
“Κύρκη δ' ὡς ἐνόησεν ἐμ' ἦμενον οὐδ' ἐπὶ σίτῳ βείρας ἰάλλοντα, κρατερὸν 1 δὲ με πένθος ἔχοντα, ἀγχὶ παρισταμένη ἔπεα πτερόεντα προσηύδα:

"Τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξεαι ἰσος ἀναύδῳ, θυμὸν ἔδων, βρώμῃς δ' οὐχ ἀπτεῖ αὐθὲ ποτήτος; ἦ τινά που δόλων ἄλλων ὑεαί. οὐδ' τί σε χρῇ δεῖδίμεν' ἦδη γὰρ τοι ἀπώμοσα καρτερὸν ὁρκοῦ.

"Ως ἔφατ', αὐτὰρ ἔγῳ μιν ἀμειβόμενος προσέειπον: Ω Κύρκη, τὸ γὰρ κεν ἀνήρ, ὃς ἐναίσιμος εἶν, πρὶν τλαίη πάσσασθαι ἐδητύος ἢδε ποτήτος, πρὶν λύσασθ' ἐτάρους καὶ ἐν ὄφθαλμοῖσιν ἰδέσθαι; ἦλα' εἰ δὴ πρόφρασα πιεῖν φαγέμεν τε κελεύεις, λύσον, ἵν' ὄφθαλμοῖσιν ἰδὼ ἑρίηρας ἑτάρους.'

"Ως ἐφάμην, Κύρκη δὲ διεκ μεγάροι μὲ βεβήκει ῥάβδον ἔχουσ' ἐν χειρί, θύρᾳς δ' ἀνέψεξε συφείου, ἐκ δ' ἔλασεν σιάλοισιν ἑοικότας ἐννεώροισιν. οἱ μὲν ἔπειτ' ἐστησαν ἐναντίοι, ἡ δὲ δι' αὐτῶν ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἅλλο. τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεεν, ὃς πρὶν ἔφυσε φάρμακον οὐλόμενον, τῷ σφιν πόρε πότνια Κύρκη· ἀνδρές δ' ἂν ἐγένοντο νεώτεροι ἡ πάρος ἦσαν, καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράσθαι. ἐγνωσαν δὲ μ' ἐκείνοι ἔφυν τ' ἐν χερσὶν ἐκαστος. πᾶσι δ' ἰμερόεις ὑπέδυ γόος, ἀμφ' ἐδ' δῶμα σμερδαλέου κονάβιζε. θεὰ δ' ἐλέαιρε καὶ αὐτὴ.

"Ἡ δὲ μεν ἀγχὶ στάσα προσηύδα διὰ θεάων· Διογενῆς Δαερτιάδη, πολυμήχαν Ὀδυσσεῦ, 1 κρατερὸν: στυγερὸν.

372
“Now when Circe noted that I sat thus, and did not put forth my hands to the food, but was burdened with sore grief, she came close to me, and spoke winged words:

“‘Why, Odysseus, dost thou sit thus like one that is dumb, eating thy heart, and dost not touch food or drink? Dost thou haply forbode some other guile? Nay, thou needest in no wise fear, for already have I sworn a mighty oath to do thee no harm.’

“So she spoke, but I answered her, and said: ‘Circe, what man that is right-minded could bring himself to taste of food or drink, ere yet he had won freedom for his comrades, and beheld them before his face? But if thou of a ready heart dost bid me eat and drink, set them free, that mine eyes may behold my trusty comrades.’

“So I spoke, and Circe went forth through the hall holding her wand in her hand, and opened the doors of the sty, and drove them out in the form of swine of nine years old. So they stood there before her, and she went through the midst of them, and anointed each man with another charm. Then from their limbs the bristles fell away which the baneful drug that queenly Circe gave them had before made to grow, and they became men again, younger than they were before, and far comelier and taller to look upon. They knew me, and clung to my hands, each man of them, and upon them all came a passionate sobbing, and the house about them rang wondrously, and the goddess herself was moved to pity.

“Then the beautiful goddess drew near me, and said: ‘Son of Laertes, sprung from Zeus, Odysseus
ἐρχεο νῦν ἔπὶ νῆα θοὴν καὶ θῶνα θαλάσσης. 
νῆα μὲν ἂρ πάμπρωτον ἐρύσσατε ἣπειρόνδε, 
κτήματα δ' ἐν σπήσεσι πελάσσατε ὃπλα τε πάντα: 
αὐτὸς δ' ἄψ ἑναι καὶ ἄγειν ἐρύσσας ἑταῖρος."

"Ὡς ἐφατ', αὐτὰρ ἐμοὶ γ' ἐπεπείθετο θυμὸς ἀγήνωρ, 
βῆν δ' ἑναι ἔπὶ νῆα θοὴν καὶ θῶνα θαλάσσης. 
ἐθρον ἐπειτ' ἐπὶ νῆι θοὴν ἐρύσσας ἑταῖροις 
οἰκτρ' ὀλοφυρομένους, θαλερον κατὰ δάκρυ χεοντας. 
ὡς δ' ὅτ' ἂν ἀγραυλοὶ πόρις περὶ βοῦς ἀγελαίας, 
ἐλθοῦσας ἐς κόπρον, ἐπὶν βοτάνης κορέσσωνται, 
πᾶσαι ἀμα σκαίρουσιν ἕναντια: οὐδ' ἐπὶ σηκοὶ ἵσχουσ', ἀλλ' ὑδινὸν μυκώμεναι ἀμφιθέουσι 
μητέρας. ὡς ἐμ' ἐκεῖνοι ἐπεὶ ἰδον ὀφθαλμοὺσι, 
δακρυόντες ἔχουντο: δόκησε δ' ἄρα σφίσι θυμὸς 
ὡς ἐμεν, ὡς εἰ πατρίδ' ἱκολατο καὶ πόλιν αὐτὴν 
τρηχείς Ἰθάκης, ὡπ' τ' ἐτραφεν ἡδ' ἐγένουτο. 
καὶ μ' ὀλοφυρόμενοι ἐπεα πτερόεντα προσηύδων.

"'Σοὶ μὲν νοστήσαντι, διοστρέφει, ὡς ἐχάρημεν, 
ὡς εἰ τ' εἰς Ἰθάκην ἀφικοὶμεθα πατρίδα γαϊαν' 
ἀλλ' ἄγε, τῶν ἄλλων ἑτέρων κατάλεξον δθέρον.'

"Ὡς ἐφαν, αὐτὰρ ἐγὼ προσέφην μαλακοὶς ἐπέεσιν: 
'Νῆα μὲν ἂρ πάμπρωτον ἐρύσσομεν ἢπειρόνδε, 
κτήματα δ' ἐν σπήσεσι πελάσσομεν ὃπλα τε πάντα: 
αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἀμα πάντες ἐπεσθαι, 
ὅφρα ἰδηθ' ἑτάρους ἱεροὺς ἐν δώμασι Κύρκης 
πίνοντας καὶ ἑδοντας; ἐπηετανὼν γὰρ ἐχοῦνιν.'

"Ὡς ἐφάμην, οἱ δ' ὅκα ἐμοὶς ἐπέεσιν πίθοντο. 
Εὐρύλοχος δὲ μοι οἴος ἐρύκαυν πάντας ἑταῖρους: 
καὶ σφεας φωνήσας ἐπεα πτερόεντα προσηύδα: 1  

1 Line 430 is omitted in many MSS.
of many devices, go now to thy swift ship and to the shore of the sea. First of all do ye draw the ship up on the land, and store your goods and all the tackling in caves. Then come back thyself, and bring thy trusty comrades.'

"So she spoke, and my proud heart consented. I went my way to the swift ship and the shore of the sea, and there I found my trusty comrades by the swift ship, wailing piteously, shedding big tears. And as when calves in a farmstead sport about the droves of cows returning to the yard, when they have had their fill of grazing—all together they frisk before them, and the pens no longer hold them, but with constant lowing they run about their mothers—so those men, when their eyes beheld me, thronged about me weeping, and it seemed to their hearts as though they had got to their native land, and the very city of rugged Ithaca, where they were bred and born. And with wailing they spoke to me winged words:

"'At thy return, O thou fostered of Zeus, we are as glad as though we had returned to Ithaca, our native land. But come, tell the fate of the others, our comrades.'

"So they spoke, and I answered them with gentle words: 'First of all let us draw the ship up on the land, and store our goods and all the tackling in caves. Then haste you, one and all, to go with me that you may see your comrades in the sacred halls of Circe, drinking and eating, for they have unfailing store.'

"So I spoke, and they quickly hearkened to my words. Eurylochus alone sought to hold back all my comrades, and he spoke, and addressed them with winged words:
"'Α δειλόι, πόσ' ίμεν; τί κακῶν ἰμείρετε τούτων; Κίρκης ἐς μέγαρον καταβῆμεναι, ἡ κεν ἀπαντας ἢ σὺς ἢ λύκως ποιήσεται ἢ λέοντας, οἳ κέν οἱ μέγα δῶμα φυλάσσομεν καί ἀνάγκη, ώσ περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἱκοντο ἵμετεροι ἐταρον; σὺν δ' ὁ θρασύς εἶπε' 'Οδυσσεύς: τούτων γὰρ καί κείνοι ἀτασθαλίσσιν ὁλοντο." 435

"Ὡς ἐφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα, σπασσάμενος ταύτηκες ἀορ παχέος παρὰ μηροῦ, τῷ οἱ ἀποπλήξας 1 κεφαλὴν οὐδάσδε πελάσσαι, καὶ πηφὰ περ ἐόντι μάλα σχεδοὺ ἀλλὰ μ' ἐταῖροι μελιχίους ἐπέσεσιν ἐρήτουν ἄλλοθεν ἄλλος:

"'Διογενές, τούτοις μὲν εάσομεν, εἰ σὺ κελεύεις, αὐτοῦ πάρ νη τε μένειν καὶ νη ἐρυθαίνη
ἡμῖν δ' ἤγεμόνευν ἱερὰ πρὸς δώματα Κίρκης.'

"Ὡς φάμενοι παρὰ νῆος ἀμίλου ἡδὲ θαλάσσης, οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νη λέειπτο, ἄλλ' ἐπετ' ἐδείσεν γὰρ ἐμὴν ἑκπαγὸν ἐνιπήν.

"Τόφρα δὲ τοὺς ἄλλους ἑτάρους ἐν δώμασι Κίρκη ἐνδυκέως λουσέν τε καὶ ἔχρισεν λιτ' ἕλαιῳ, ἀμφὶ δ' ἀρα χλαίνας οὐλας βάλεν ἢδὲ χιτῶνας: δαινυμένους δ' εὗ πάντας ἐφεύρομεν ἐν μεγάροισιν. οἱ δ' ἐπεί ἄλληλους εἰδον φράσσαντο τ' ἐσάντα, κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχιζετο δῶμα. ἥ δὲ μεν ἄγχι στάσα προσηνδα διὰ θεάων. 450

"Μηκέτι νῦν θαλερδον γόον ὀρνυτε' οἶδα καὶ αὐτή ἤμὲν δο' ἐν πόντῳ πάθετ' ἄλγεα ἰχθυόετι, ἥδ' δο' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου.

1 ἀποπλήξας Aristarchus (?): ἀποτμήξας.
2 After 455 the line Διογενές Λαερτίαδη, πολυμήχαν' 'Οδυσσεύ, occurs in some MSS.
"'Ah, wretched men, whither are we going? Why are you so enamoured of these woes, as to go down to the house of Circe, who will change us all to swine, or wolves, or lions, that so we may guard her great house perforce? Even so did the Cyclops, when our comrades went to his fold, and with them went this reckless Odysseus. For it was through this man's folly that they too perished.'

"So he spoke, and I pondered in heart, whether to draw my long sword from beside my stout thigh, and therewith strike off his head, and bring it to the ground, near kinsman of mine by marriage though he was; but my comrades one after another sought to check me with gentle words:

"'O thou sprung from Zeus, as for this man, we will leave him, if thou so biddest, to abide here by the ship, and to guard the ship, but as for us, do thou lead us to the sacred house of Circe.'

"So saying, they went up from the ship and the sea. Nor was Eurylochus left beside the hollow ship, but he went with us, for he feared my dread reproof.

"Meanwhile in her halls Circe bathed the rest of my comrades with kindly care, and anointed them richly with oil, and cast about them fleecy cloaks and tunics; and we found them all feasting bountifully in the halls. But when they saw and recognized one another, face to face, they wept and wailed, and the house rang around. Then the beautiful goddess drew near me, and said:

"'No longer now do ye rouse this plenteous lamenting. Of myself I know both all the woes you have suffered on the teeming deep, and all the wrong that cruel men have done you on the
apistete brōmyn kai πίνετε οἶνον, eis o kev autìs thymòn evi sthèthesi lábhte, oíon ote prwtoiston éleipeta patrida giaiav trheqeihs Thákhs. vun d' áskelées kai áthmou, aìen álhs xalètpís mevnhménoi, oude poth' ymn thymòs ev evfrosoynh, épeil ë mhála pollá péposoth. 465 "Ωs efath, ëmyn d' aut' éppeitheto thymos aghnwr. évtha mèn ëmata pánta telsephrónoi eis èniantòn ëmètha dainúmenoì kréa t' ásteta kai méthi ëdý. álll' ote dh' ð' èniantòs ënyn, peri d' étrapon óræi mhñwôn fthiówntwon, peri d' ëmata makrà telsesth, kai tôte ë. ékkkaléseantes efan érippres étairon.

"Δaìmòni, ëdhn vun mvnhíseke patridos aìhs, eì toì theofatótn ëstì sashìni kai ikésaì oìkon ës vphóron 2 kai ñhì ës patrida giaiav.

"Ωs efan, autàr èmòi ë' éppeitheto thymos aghnwr. òs tôte mèn pròpan ëmara ès ëleion kataðúnta ëmètha, dainúmenoì kréa t' ásteta kai méthi ëdý. ëmòs ð' ëleion kateú kai èpti knèfas ëlthen, òi mèn koimhstanto kata màgaro skhènta, autàr ègò Kírkhs èpibàs perikallèoùs eùñhìs goúwvn èllátaneusa, ðæa dè mev èklynew aûdhìs: kai ình fòvñhas èpteia pteróneta, prøssynðwòv.

"Ω Kírkha, telsevon moì ýpòôxhesin ën per úpésths, oikadaì pèrmplèmenai thumòs dè moì èssoiata ëðhì, ëð' állwvn étarwv, òi mev fthiównouì filon kípì ìmph' èmì òdároìmenvi, òte pon su ñge nòsfi gènnai.

"Ωs èfàmhn, ë d' autìkì ameìboò dià theáwv 'Dionênes Laeròtialdò, polùmìxàn 'Oðuvseùi, mhêti vun akóntes èmò ënì mìwmwte oìkoì.

1 Line 470 is omitted in many MSS.
2 ës vphòronòi: èuktímevnoi.
land. Nay, come, eat food and drink wine, until you once more get spirit in your breasts such as when at the first you left your native land of rugged Ithaca; but now ye are withered and spiritless, ever thinking of your weary wanderings, nor are your hearts ever joyful, for verily ye have suffered much.

"So she spoke, and our proud hearts consented. So there day after day for a full year we abode, feasting on abundant flesh and sweet wine. But when a year was gone and the seasons turned, as the months waned and the long days were brought in their course, then my trusty comrades called me forth, and said:

"'Strange man, bethink thee now at last of thy native land, if it is fated for thee to be saved, and to reach thy high-roofed house and thy native land.'

"So they spoke, and my proud heart consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to sleep throughout the shadowy halls, but I went up to the beautiful bed of Circe, and besought her by her knees; and the goddess heard my voice, and I spoke, and addressed her with winged words:

"'Circe, fulfil for me the promise which thou gavest to send me home; for my spirit is now eager to be gone, and the spirit of my comrades, who make my heart to pine, as they sit about me mourning, whenssoever thou haply art not at hand.'

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, abide ye now no longer
HOMER

'Αλλ' ἄλλην χρή πρῶτον ὅδυν τελέσαι καὶ ἱκέσθαι εἷς Ἀἴδαο δόμους καὶ ἐπαινήθης Περσεφονείης, ψυχῇ χρησομένους Θηβαίου Τειρεσίαο, μάντης ἄλαο, τού τε φρένες ἐμπεδοί εἰσιν τῷ καὶ τεθνητῷ νόου πόρε Περσεφόνεια, οὕῳ πεπνύσθαι, τοὶ δὲ σκιαὶ ἀίσσουσιν.'

"'Ως ἔφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ. κλαίον δ' ἐν λεχέσσι καθήμενος, οὐδὲ νῦ μοι κήρ ἤθελ' ἐτι ζώειν καὶ ὅραν φάος ἥλιοσ.

αὐτὰρ ἐπει κλαίοι τε κυλινδόμενος τ' ἐκορέσθην, καὶ τότε δὴ μιν ἐπέσειν ἀμειβόμενοι προσεῖσθον' 500

""ΩΚ Κίρκη, τίς γάρ ταῦτην ὅδυν ἤγεμονεύεις; εἰς Ὁλίδος δ' οὐ πώ τις ἄφικετο νηθ' μελαίνη.'

"'Ως ἔφαμην, ἥ δ' αὐτίκ' ἀμείβετο διὰ θεάων '$Διογενής Λαερτίαδης, πολυμηχαν' Ὅδυσσεύ, μή τί τοι ἤγεμόνος γε ποθῇ παρὰ νηθ' μελέσθω, ἱστὸν δὲ στῆσας ἀνὰ θ' ἱστία λευκὰ πετάσσας ἢσθαι: τὴν δὲ κέ τοι πνοῆ Βορέαο φέρησον.

ἀλλ' ὅποτ' ἂν δὴ νηθ' δ' 'Οκεανὸο περίσθης, ἐνθ' ἀκτῇ τε λάχεια καὶ ἄλσεα Περσεφονείης, μακραί τ' αὔγειροι καὶ ἱτεαὶ ὀλεσίκαρποι, νήμα μὲν αὐτοῦ κέλσαι ἐπ' 'Οκεανῷ βαθυνύῃ, αὐτὸς δ' εἰς 'Αἴδεω ἑναι δόμον εὐρώεντα. ἐνθα μὲν εἰς 'Αχέροντα Πυριφλεγέθων τε βέουσιν Κώκυτος θ', ὃς δὴ 'Στυγὸς ὦδατος ἐστὶν ἀπορράξ, πέτρῃ τε ἔνυσις τε δύω ποταμῶν ἐριδοῦστων. 510

ἐνθα δ' ἐπεῖθ', ἠρως, χρυμφθείς πέλας, ὥς σε κελεύω, βόθρον ὀρύεις, ὅσον τε πυγοῦσιν ἐνθα καὶ ἐνθα,

1 οὐδὲ νῦ μοι κήρ: οὐδὲ τι θυμὸς.

380
in my house against your will; but you must first complete another journey, and come to the house of Hades and dread Persephone, to seek soothsaying of the spirit of Theban Teiresias, the blind seer, whose mind abides steadfast. To him even in death Persephone has granted reason, that he alone should have understanding; but the others flit about as shadows.'

"So she spoke, and my spirit was broken within me, and I wept as I sat on the bed, nor had my heart any longer desire to live and behold the light of the sun. But when I had had my fill of weeping and writhing, then I made answer, and addressed her, saying:

"'O Circe, who will guide us on this journey? To Hades no man ever yet went in a black ship.'

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, let there be in thy mind no concern for a pilot to guide thy ship, but set up thy mast, and spread the white sail, and sit thee down; and the breath of the North Wind will bear her onward. But when in thy ship thou hast now crossed the stream of Oceanus, where is a level shore and the groves of Persephone—tall poplars, and willows that shed their fruit—there do thou beach thy ship by the deep eddying Oceanus, but go thyself to the dank house of Hades. There into Acheron flow Periphlegethon and Cocytus, which is a branch of the water of the Styx; and there is a rock, and the meeting place of the two roaring rivers. Thither, prince, do thou draw nigh, as I bid thee, and dig a pit of a cubit's length this way and that, and around

1 Or, "as thou tarriest by thy ship."
HOMER

ἀμφ' αὐτῷ δὲ χοὴν χείσθαι πᾶσιν νεκύεσσιν, πρῶτα μελικρήτῳ, μετέπειτα δὲ ἢδεὶ οὖν, τὸ τρίτον αὐθ' ὑδατί ἐπὶ δ' ἀλφίτα λευκὰ παλύνειν. 520 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα, ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἢ τὸ ἄριστη, ἰέξειν ἐν μεγάροισι πυρῆν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσί' δ' ἀπάνευθεν ὅιν ἱερευσέμεν οὐφ' παμμέλαν', ὅς μῆλοις μεταπρέπει ὑμετέροισιν. 525 αὐτάρ ἐπὶν εὐχῆσθι λίση κλυτὰ ἐθνεὰ νεκρῶν, ἐνθ' ὅν ἄρνειον ἰέξειν θῆλὺν τε μέλαιναι
εἰς Ἐρέβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέζθαι ἱέμενος ποταμοῦ ὑρῶν· ἐνθα δὲ πολλαὶ
ψυχαὶ ἐλεύσονται νεκύων κατατεθηνῶτων. 530 δὴ τὸν ἐπειθ' ἐτάροισιν ἐποτρύναι καὶ ἀνώδαι μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλέλε χαλκῷ,
δείραντας κατακῆαι, ἐπευξάσθαι δὲ θεόν, ἱφθίμῳ τ' Ἀίδη καὶ ἐπαίνῃ Περσεφονείᾳ
αὐτός δὲ ξίφος ὦν ἐρυσσάμενος παρὰ μηροῦ 535 ἴσθαι, μηδὲ ἐὰν νεκύων ἀμενηνὰ κάρηνα
αἶματος ἀσσοῦ ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.
ἐνθα τοι αὐτίκα μάντις ἐλεύσεται, ὅρχαμε λαῶν,
ὅς κέν τοι εἴπτησιν ὅδιν καὶ μέτρα κελεύθου
νόστου θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.
540 "Ὡς ἐφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἦώς.
ἀμφὶ δὲ με χλαῖναν τε χιτῶνα τε ἐἴματα ἐσσεν· αὐτῇ δ' ἀργύφεο φάρος μέγα ἐνυτο νῦμφη,
λεπτὸν καὶ χαρίεν, περὶ δὲ χῶνην βάλετ' ἰξὺν
καλῆν χρυσεῖν, κεφαλῆ δ' ἐπέθηκε καλύπτρην. 545

382
it pour a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and sprinkle thereon white barley meal. And do thou earnestly entreat the powerless heads of the dead, vowing that when thou comest to Ithaca thou wilt sacrifice in thy halls a barren heifer, the best thou hast, and wilt fill the altar with rich gifts; and that to Teiresias alone thou wilt sacrifice separately a ram, wholly black, the goodliest of thy flock. But when with prayers thou hast made supplication to the glorious tribes of the dead, then sacrifice a ram and a black ewe, turning their heads toward Erebus but thyself turning backward, and setting thy face towards the streams of the river. Then many ghosts of men that are dead will come forth. But do thou thereafter call to thy comrades, and bid them flay and burn the sheep that lie there, slain by the pitiless bronze, and make prayer to the gods, to mighty Hades and to dread Persephone. And do thou thyself draw thy sharp sword from beside thy thigh, and sit there, not suffering the powerless heads of the dead to draw near to the blood, till thou hast enquired of Teiresias. Then the seer will presently come to thee, leader of men, and he will tell thee thy way and the measures of thy path, and of thy return, how thou mayest go over the teeming deep.'

"So she spoke, and straightway came golden-throned Dawn. Round about me then she cast a cloak and tunic as raiment, and the nymph clothed herself in a long white robe, finely-woven and beautiful, and about her waist she cast a fair girdle of gold, and upon her head she put a veil.
αὐτὰρ ἐγὼ διὰ δῶματ' ἰδὼν ὠτρυνον ἑταίρους
μελιχίοις ἐπέεσσι παρασταθοῦν ἀνδρὰ ἐκαστὸν·

"Μηκέτι νῦν εὐδόντες ἀωτεῖτε γυλυκὺν ὤπνον,
ἀλλ' ἵσμεν· δὴ γὰρ μοι ἐπέφραδε πότνια Κίρκη·

"Ως ἐφάμην, τοίσιν δὲ ἐπεπείθετο θυμὸς ἀγήνωρ. 550
οὐδὲ μὲν οὐδ' ἐνθεν περ ἀπήμονας ἤγον ἑταίρους.
'Ελπήνωρ δὲ τις ἐσκε νεώτατος, οὔτε τι λίθιν
ἀλκιμὸς εὖ πολέμῳ οὔτε φρεσίν ἰσιν ἄρηρος·
ὡς μοι ἅνευθ' ἑταρών ἱεροῖς εὖ δώμασι Κίρκης,
ψύχεος ἰμείρων, κατελέξατο οἰνοβαρείων. 555
κινυμένων δ' ἑταρών ὅμαδον καὶ δοῦπον ἄκούσας
ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσίν ἰσιν
ἀψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρήν,
ἀλλὰ καταντικρυ τέγεος πέσευν· εκ δὲ οἱ αὐχῆς
ἀστραγάλων ἑάγη, ψυχῇ δ' "Αἰδόσδε κατῆλθεν. 560

"Ερχομένουσι δὲ τοίσιν ἐγὼ μετὰ μυθὸν ἔειπον·
'Φάσθε νῦ πτον οἰκόνδε φίλην ἐς πατρίδα γαῖαν
ἐρχεσθ'. ἀλλὰν δ' ἢμιν ὁδὸν τεκμηράτο Κίρκη,
eis 'Αἴδαο δόμους καὶ ἑπαυνής Περσεφονείς
ψυχῇ χρησμένους Θηβαίον Τειρεόιαο.' 565

"'Ος ἐφάμην, τοίσιν δὲ κατεκλάθην φίλου ἢτορ,
ἐξόμενοι δὲ κατ' αὐθὶ γόων τίλλουτό τε χαῖτας·
ἀλλ' οὐ γὰρ τις πρήξις ἐγίγνετο μυρομένοις.

"'Αλλ' ὅτε δὴ ρ' ἐπὶ νήα θοὴν καὶ θίνα θαλάσσης
gormen ἀχρύμενοι θαλερὸν κατὰ δάκρυ χέοντες,
τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νη μελαίνη
ἀρνείων κατέδησεν ὅων θῆλυν τε μέλαιναν,
ῥεία παρεξελθοῦσα· τὶς ἄν θεοῖν οὐκ ἐθέλοντα
ὀφθαλμοῖς ἵδοιτ' ἢ ἐνθ' ἢ ἐνθ'α κίοντα; 570

384
But I went through the halls, and roused my men with gentle words, coming up to each man in turn:

"'No longer now sleep ye, and drowse in sweet slumber, but let us go; lo! queenly Circe has told me all.'

"So I spoke, and their proud hearts consented. But not even from thence could I lead my men unscathed. There was one, Elpenor, the youngest of all, not over valiant in war nor sound of understanding, who had laid him down apart from his comrades in the sacred house of Circe, seeking the cool air, for he was heavy with wine. He heard the noise and the bustle of his comrades as they moved about, and suddenly sprang up, and forgot to go to the long ladder that he might come down again, but fell headlong from the roof, and his neck was broken away from the spine, and his spirit went down to the house of Hades.

"But as my men were going on their way I spoke among them, saying: 'Ye think, forsooth, that ye are going to your dear native land; but Circe has pointed out for us another journey, even to the house of Hades and dread Persephone, to consult the spirit of Theban Teiresias.'

"So I spoke, and their spirit was broken within them, and sitting down right where they were, they wept and tore their hair. But no good came of their lamenting.

"But when we were on our way to the swift ship and the shore of the sea, sorrowing and shedding big tears, meanwhile Circe had gone forth and made fast beside the black ship a ram and a black ewe, for easily had she passed us by. Who with his eyes could behold a god against his will, whether going to or fro?
"Αὐτὰρ ἐπεί ὅπι νῦν κατήλθομεν ἥδε θάλασσαν, νῦν μὲν ἄρ πάμπρωτον ἐρύσαμεν εἰς ἀλα δίαν, ἐν δ' ἱστοῦ κτημέσθα καὶ ἱστία νηὶ μελαίνῃ, ἐν ὑπά τὰ μῆλα λαβόντες ἐβῆσαμεν, ἀν ὑπ' καὶ αὐτοὶ βαίνομεν ἀχυμύρνου θαλεροῦ κατὰ δάκρυ ἱέώντες. ἡμῖν δ' αὐτόπισθε νεὸς κυανοπρόρῳ ἱκμενον οὐρον ίεὶ πλησίστιον, ἐσθλὸν ἔταίρον, Κύρικη εὐπλόκαμος, δεινὴ θεὸς αὐθήεσσα. ἡμεῖς δ' ὅπλα ἐκαστα πονησάμενοι κατὰ νῦν ἡμεθὰ· τὴν δ' ἀνεμός τε κυβερνήτης τ' ἱθυνε. τῆς δὲ πανημερίης τέταθ' ἵστια ποντοποροῦσης· δύσετο τ' ἱέλιος σκιώντω τε πᾶσαι ἀγνιαί. "Ἡ δ' ἐσ πείραθ' ἰκανε βαθυρρόν Ὀκεανοί. ἑνθα δὲ Κυμμερίων ἄνδρῶν δῆμος τε πόλις τε, ἱέρι καὶ νεφέλη κεκαλυμμένου· οὔδε ποτ' αὐτοὺς ἱέλιος φαέθων καταδέρκεται ἀκτίνεσσαι, οὔθ' ὁπότ' ἄν στείχῃς πρὸς οὐρανὸν ἀστερόεντα, οὔθ' ὅτ' ἄν ἀψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται, ἀλλ' ἐπὶ νὺξ ὅλη τέταται δειλοίσι βροτοίσι. νῦν μὲν ἔνθ' ἐλθόντες ἐκέλεσαμεν, ἐκ δὲ τά μῆλα εἰλόμεθ'· αὐτοὶ δ' αὐτε παρὰ ρόου Ὁκεανοί ἱόμεν, ὃφρ' ἐσ χώρον ἀφικόμεθ', ὃν φράσε Κύρκη.

"Ενθ' ἱερήμα μὲν Περιμήδης Εὐρύλοχος τε ἔσχον· ἐγὼ δ' ἀσρ ὃζυ ἐρυσάμενος παρὰ μηροῦ

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BOOK XI

"But when we had come down to the ship and to the sea, first of all we drew the ship down to the bright sea, and set the mast and sail in the black ship, and took the sheep and put them aboard, and ourselves embarked, sorrowing, and shedding big tears. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had made fast all the tackling throughout the ship, we sat down, and the wind and the helmsman made straight her course. All the day long her sail was stretched as she sped over the sea; and the sun set and all the ways grew dark.

"She came to deep-flowing Oceanus, that bounds the Earth,\(^1\) where is the land and city of the Cimmerians, wrapped in mist and cloud. Never does the bright sun look down on them with his rays either when he mounts the starry heaven or when he turns again to earth from heaven, but baneful night is spread over wretched mortals. Thither we came and beached our ship, and took out the sheep, and ourselves went beside the stream of Oceanus until we came to the place of which Circe had told us.

"Here Perimedes and Eurylochus held the victims, while I drew my sharp sword from beside my thigh,

\(^1\) Or, possibly, "to Ocean's further marge."
HOMER

βόθρον ὁρυξ' ὀσσον τε πυγούσιον ἐνθα καὶ ἐνθα, 25
ἀμφ' αὐτὸ δὲ χοιν χεόμην πάσιν νεκύεσσι,
πρώτα μελικρήτω, μετέπειτα δὲ ἥδει οὖν,
τὸ τρίτον αὖθ' ὕδατι. ἐπὶ δ' ἀλφίτα λευκὰ πάλυνον.
πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἡ τις ἀρίστη,
ῥέξειν ἐν μεγάροισι πυρῆν τ' ἐμπυθησέμεν ἔσθλῶν,
Τειρεσίη δ' ἀπάνευθεν οὐν ἱερευσέμεν οἶῳ
παμμέλαν', ὅς μηλοισι μεταπρέτει ἠμετέροισι.
τοὺς δ' ἐπεὶ εὐχωλήσι λειτῆσι τε, ἔθνεα νεκρῶν,
ἐλλισάμην, τα δὲ μῆλα λαβὼν ἀπεδειροτόμησα
ἐς βόθρον, ἰδε δ' αἴμα κελαινεφές· αἱ δ' ἀγέροντο
ψυχαὶ ὑπὲξ Ἑρέβεως νεκύων κατατεθηνώτων.
νῦμφαι τ' ἱθεοὶ τε πολύτλητοι τε γέροντες
παρθενικὰ τ' ἀταλαι νεοπετεθέα θυμὸν ἔχουσαι,
πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείσιν,
ἄνδρες ἁρηφατοι βεβροτιμένα τεύχε ἔχοντες·
οὶ πολλοὶ περὶ βόθρον ἐφοίτων ἀλλοθεν ἄλλος
θεσπεσίη ἑαχῆ· ἐμὲ δὲ χλωρὸν δέος ᾦρει. 1
ὅτι τότ' ἐπειθ' ἐτάροισιν ἐποτρῆσας ἐκέλευσα
μῆλα, τα δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ,
δείραντας κατακῆια, ἐπευξάσθαι δὲ θεοῖσιν,
ἱθιμῶ τ' Ἁἰδη καὶ ἐπαυνὴ Περσεφόνειή·
αὐτὸς δὲ ξἶφος ὑν ἐρυσσάμενος παρὰ μηροῦ
ἡμῆν, οὐδ' εἶοι νεκύων ἀμενηνὰ κάρηνα
αἵματος ἁπσον ἰμεν, πρὶν Τειρεσίαο πυθέσθαι.

50

"Πρώτη δὲ ψυχ' Ἑλπίνυρος ἤλθεν ἐταίρου
οὐ γάρ πω ἐτέθαιπτο ὑπὸ χθονὸς εὐρυπολεῖς·
σώμα γάρ ἐν Κύρκῃς μεγάρῳ κατελειπομεν ἦμεῖς
ἀκλαυτον καὶ ἅθαπτον, ἐπεὶ πόνος ἀλλος ἐπειγε.

1 Lines 38–43 were rejected by Zenodotus, Aristophanes, Aristarchus.
and dug a pit of a cubit’s length this way and that, and around it poured a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and I sprinkled thereon white barley meal. And I earnestly entreated the powerless heads of the dead, vowing that when I came to Ithaca I would sacrifice in my halls a barren heifer, the best I had, and pile the altar with goodly gifts, and to Teiresias alone would sacrifice separately a ram, wholly black, the goodliest of my flocks. But when with vows and prayers I had made supplication to the tribes of the dead, I took the sheep and cut their throats over the pit, and the dark blood ran forth. Then there gathered from out of Erebus the spirits of those that are dead, brides, and unwedded youths, and toil-worn old men, and tender maidens with hearts yet new to sorrow, and many, too, that had been wounded with bronze-tipped spears, men slain in fight, wearing their blood-stained armour. These came thronging in crowds about the pit from every side, with a wondrous cry; and pale fear seized me. Then I called to my comrades and bade them flay and burn the sheep that lay there slain with the pitiless bronze, and to make prayer to the gods, to mighty Hades and dread Persephone. And I myself drew my sharp sword from beside my thigh and sat there, and would not suffer the powerless heads of the dead to draw near to the blood until I had enquired of Teiresias.

"The first to come was the spirit of my comrade Elpenor. Not yet had he been buried beneath the broad-wayed earth, for we had left his corpse behind us in the hall of Circe, unwept and unburied, since another task was then urging us on. When I saw him
τὸν μὲν ἐγὼ δάκρυσα ἵδων ἔλεησά τε θυμῷ,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων:

"'Ελπίηνορ, πῶς ἠλθες ὑπὸ ζόφον ἥροεντα;
ἐφθης πεζὸς ἵδων ἢ ἐγὼ σὺν νη μελαίνῃ.'

"'Ως ἐφάμην, ὁ δὲ μ' οἰμώξας ἰμεῖβετο μῦθῳ:
'Διογένες Δαερτιάδη, πολυμήχαν' Ὅδυσσεῦν,
ἀσέ με δαίμονος αἴσα κακῇ καὶ ἀδέσφατος οἴνοι.
Κύρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἀψορρον καταβήναι ἵδων ἐς κλίμακα μακρῆν,
ἀλλὰ καταντικῷ τέγεοι πέσον: ἐκ δὲ μοι αὐχήν
ἀστραγάλων ἐάγη, ψυχή δ' 'Αιδόσδε κατηλθε.

νῦν δὲ σε τῶν ὀπιθεν γουνάζομαι, οὐ παρεόντων,
πρὸς τ' ἀλόχου καὶ πατρός, ὃ σ' ἔτρεφε τυτθὸν ἐόντα,
Τήλεμάχου θ', ὅτε μοῦν οὖν μεγάροισιν ἔλειπτες:
οίδα γὰρ ὡς ἐνθένδε κιών δόμου ἐξ 'Αίδαο
νῆσον ἐς Αἰαίνη σχῆσεις ἐνεργέα νήα:
ἐνθα δ' ἐπείτα, ἀναξ, κέλομαι μνήσασθαι ἐμεῖο.

μὴ μ' ἀκλαυτὸν ἀθαπτὸν ἵδων ὀπιθεν καταλείπειν
νοσφισθεῖς, μὴ τοί τι θεῶν μήνιμα γένωμαι,
ἀλλὰ με κακκῆν σὺν τεύχεσιν, ἀσα μοι ἐστιν,
σῆμα τε μοι χεῦα πολιῆς ἐπὶ θιν θαλάσσης,
ἀνδρὸς δυστήνου καὶ ἐσσομένου πυθέσθαι.

ταυτὰ τέ μοι τελέσαι πῆξαι τ' ἐπὶ τὺμβῷ ἔρετμον,
τῶ καὶ ἕως ἔρεσσον ἴδων μετ' ἐμοὶς ἐτάροισιν.

"'Ως ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσεειπον:
'Ταυτά τοι, ὃ δύστηνε, τελευτήσω τε καὶ ἔρξω.'

"Νωὶ μὲν ὅς ἐπέεσσον ἀμειβομένῳ στυγεροῖσιν

1 ἵδων Aristarchus: ἵδων.
2 Line 60 is omitted in most MSS.
I wept, and my heart had compassion on him; and I spoke and addressed him with winged words:

"'Elpenor, how didst thou come beneath the murky darkness? Thou coming on foot hast outstripped me in my black ship.'

"So I spoke, and with a groan he answered me and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, an evil doom of some god was my undoing, and measureless wine. When I had lain down to sleep in the house of Circe I did not think to go to the long ladder that I might come down again, but fell headlong from the roof, and my neck was broken away from the spine and my spirit went down to the house of Hades. Now I beseech thee by those whom we left behind, who are not present with us, by thy wife and thy father who reared thee when a babe, and by Telemachus whom thou didst leave an only son in thy halls; for I know that as thou goest hence from the house of Hades thou wilt touch at the Aeaean isle with thy well-built ship. There, then, O prince, I bid thee remember me. Leave me not behind thee unwept and unburied as thou goest thence, and turn not away from me, lest haply I bring the wrath of the gods upon thee. Nay, burn me with my armour, all that is mine, and heap up a mound for me on the shore of the grey sea, in memory of an unhappy man, that men yet to be may learn of me. Fulfil this my prayer, and fix upon the mound my oar wherewith I rowed in life when I was among my comrades.'

"So he spoke, and I made answer and said: 'All this, unhappy man, will I perform and do.'

"Thus we two sat and held sad converse one with
"Ηλθε δ' ἔπλη ψυχή μητρὸς κατατεθηνυνής, Ἀὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια, τὴν ξωὴν κατέλειπον ἵων εἰς Ἰλιον ἱρήν. τὴν μὲν ἐγώ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ: ἀλλ' οὖδ' ὃς εἰὼν προτέρην, πυκνῶν περ ἀχεύων, αἴματος ἁσσον ἰμεν, πρὶν Τειρεσίαο πυθέσθαι.

"Ηλθε δ' ἔπλη ψυχή Θηβαίου Τειρεσίαο χρύσεον σκήπτρον ἔχων, ἐμὲ δ' ἐγὼ καὶ προσέειπεν. 'Διογενὲς Δαερτιάδη, πολυμῆχαν Ὄδυσσεῦ, τίπτ' αὐτ', ὃ δύστηνε, λιτῶν φάος ἡλίοιο ἒλυθες, ὀφρα ἅθ' νέκυνας καὶ ἀτερπέα χῶρον; ἀλλ' ἀποχάζεο βόθρου, ἀπισχε δὲ φάσγανον ὥζ', αἴματος ὀφρα πίω καὶ τοι νημερτέα εἰπω.'

"'Ως φάτ', ἔγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόθλοι κούλεο ἐγκατέθης'. ὃ δ' ἐπεὶ πίεν αἴμα κελαινών, καὶ τότε ὅμ' ἐπέεσσι προσηύδα μάντις ἀμύμων.

"'Νόστου διζηνει μελινδέα, φαίδιμ' Ὄδυσσεῦ τὸν δὲ τοι ἀργαλέων θήσει θεός· οὐ γὰρ ὅω λήσειν εὐνοσίγαιον, ὅ τοι κότον ἐνθετο θυμῷ χωόμενος ὅτι οἱ νιῶν φίλου ἐξαλάωσας. ἀλλ' ἐκτι μὲν κε καὶ δώ κακά περ πᾶσχοντες ἰκοισθε, αἰ' κ' ἐθέλης σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων, ὀππότε κε πρῶτον πελάσης ἐνεργεία νήθα Θρινακίη νήσῳ, προφυγὼν ιοείδεα πόντου, βοσκομένας δ' εὑρητε βόας καὶ ἱφια μῆλα

1 Line 92 is omitted in most MSS.
the other, I on one side holding my sword over the blood, while on the other side the phantom of my comrade spoke at large.

"Then there came up the spirit of my dead mother, Anticleia, the daughter of great-hearted Autolycus, whom I had left alive when I departed for sacred Ilios. At sight of her I wept, and my heart had compassion on her, but even so I would not suffer her to come near the blood, for all my great sorrow, until I had enquired of Teiresias.

"Then there came up the spirit of the Theban Teiresias, bearing his golden staff in his hand, and he knew me and spoke to me: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, what now, hapless man? Why hast thou left the light of the sun and come hither to behold the dead and a region where is no joy? Nay, give place from the pit and draw back thy sharp sword, that I may drink of the blood and tell thee sooth.'

"So he spoke, and I gave place and thrust my silver-studded sword into its sheath, and when he had drunk the dark blood, then the blameless seer spoke to me and said:

"'Thou askest of thy honey-sweet return, glorious Odysseus, but this shall a god make grievous unto thee; for I think not that thou shalt elude the Earth-shaker, seeing that he has laid up wrath in his heart against thee, angered that thou didst blind his dear son. Yet even so ye may reach home, though in evil plight, if thou wilt curb thine own spirit and that of thy comrades, as soon as thou shalt bring thy well-built ship to the island Thrinacia, escaping from the violet sea, and ye find grazing there the kine and goodly flocks of Helios, who
'Ηελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.

τὰς εἰ μὲν κ' ἁσινέας ἐὰς νόστου τε μέδηαι,
καὶ κεν ἐτ' εἰς 'Ιθάκην κακὰ περ πάσχοντες ἱκουσθε·
εἰ δὲ κε σύνηαι, τότε τοι τεκμαίρομ' ἀλεθρον,

νηὶ τε καὶ ἑτάρους. αὐτὸς δ' εἰ πέρ κεν ἀλύξις,

ὅψε κακῶς νείαι, ὀλέσας ἀπο πάντας ἑταῖρον,
νηὸς ἐπ' ἀλλοτρίης· δήεις δ' ἐν πήματα οἶκον,

ἀνδρας ὑπερφάλουν, οἳ τοι βιοτον κατέδουσι
μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδα διδόντες.

ἀλλ’ ἦ τοι κείνων γε βίας ἀποτίσεαι ἠλθὼν·

αὐτὰρ ἐπὴν μνηστήρας ἐνὶ μεγάροισι τεοὶς
κτείνης ἢ ἐνδολφ ἢ ἁμφάδον ὃέει χαλκῷ,

ἐρχεσθαὶ δὴ ἐπείτα λαβὼν ἐνήρει ἑρετῶν,
εἰς δ' κε τους ἀφίκηαι οἳ οὐκ ἰγασί θάλασσαν
ἀνέρες, οὐδὲ θ' ἀλεσσί μεμιγμένον ἔδαρ ἐδοξων·

οὐδ’ ἄρα τοῦ γ' ἰγασί νέας φοινικοπαρῆνος
οὐδ’ ἐνήρε’ ἑρετῶμα, τά τε πτερὰ νησοί πέλουνται.

σήμα δὲ τοι ἐσέω μάλ’ ἀριφραδές, οὐδὲ σε λῆσει

ὀπτότε κεν δὴ τοι συμβλήμενος ἀλλὸς ὀδήθης

φην ἄθερηλογον ἔχειν ἀνὰ φαιδίμῳ ὄμῳ,
καὶ τότε δὴ γαίη πίζας ἐνήρες ἑρετῶμον,

ῥέξας ἤερὰ καλὰ Ποσειδῶνι ἄνακτι,

ἀρνεῖον ταῦρον τε συὸν τ' ἐπιβήτορα κάτρον,

οἶκαδ’ ἀποστείχειν ἔρδειν θ' ἤερὰς ἐκατόμβας

ἀθανάτουσι θεοίσι, τοι ὕπον ἐυρίν ἐχουσί,

πᾶς μάλ’ ἐξεῖς. θάνατος δὲ τοι ἐξ ἀλὸς αὐτῷ

ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅσ κε σε τέφην

1 Or, more naturally, “from out the sea.” The latter rendering assumes, however, a reference to the story of the Tele-
oversees and overhears all things. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil plight. But if thou harmest them, then I foresee ruin for thy ship and thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades, in a ship that is another's, and thou shalt find woes in thy house—proud men that devour thy livelihood, wooing thy godlike wife, and offering wooers' gifts. Yet verily on their violent deeds shalt thou take vengeance when thou comest. But when thou hast slain the wooers in thy halls, whether by guile or openly with the sharp sword, then do thou go forth, taking a shapely oar, until thou comest to men that know naught of the sea and eat not of food mingled with salt, aye, and they know naught of ships with purple cheeks, or of shapely oars that are as wings unto ships. And I will tell thee a sign right manifest, which will not escape thee. When another wayfarer, on meeting thee, shall say that thou hast a winnowing-fan on thy stout shoulder, then do thou fix in the earth thy shapely oar and make goodly offerings to lord Poseidon—a ram, and a bull, and a boar that mates with sows—and depart for thy home and offer sacred hecatombs to the immortal gods who hold broad heaven, to each one in due order. And death shall come to thee thyself far from the sea, a death so gentle, that shall lay thee low when thou art over-

*gly*ny, a “cyclic” poem, attributed to Eugammon of Cyrene, in which Odysseus was killed by Telegonus, his son by Circe, with a spear tipped with the bone of a sea-fish. This story has no foundation in the *Odyssey*, and those who adopt the rendering “from out the sea” assume that these lines are a late interpolation.
γῆραι ὑπὸ λιπαρῷ ἀρημένου· ἀμφὶ δὲ λαολ
ἐλβίοι ἔσσονται. τὰ δὲ τοι ὑμερτέα εἴρω·

"Ὡς ἐφατ', αὐτὰρ ἑγὼ μιν ἀμειβόμενος προσέειπον·
Τειρεσίῃ, τὰ μὲν ἂρ ποῦ ἐπεκλωσαν θεοὶ αὐτοῖ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
μητρὸς τήνδ' ὄρων ψυχὴν κατατεθνηνύης·
ἡ δ' ἀκέουσ' ἧσται σχεδὸν αἶματος, οὐδ' ἔδω νῦν
ἐτλη ἐσάντα ἰδεῖν οὐδὲ προτυμυμὴσαιεθαὶ.
εἰπέ, ἀναξ, πῶς κἐν με ἀναγνωθ' τὸν ἐόντα·

"Ὡς ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
Ῥηίδιον τοι ἐπος ἐρέω καὶ ἐπὶ φρεσὶ θήσω. 146
δὲν τίνα μὲν κεν ἐὰς νεκύων κατατεθνηνίων
ἀἵματος ἀσσον ἕμεν, ὁ δὲ τοι ὑμερτές ἐνύψει·
ὁ δὲ κ' ἐπιφθονήσ, ὁ δὲ τοι πάλιν ἐσίων ὁπίσω·

"Ὡς φαμένη ψυχῆ μὲν ἔβη δόμον 'Αινὸς εἴσω 150
Τειρεσίαιο ἀνακτός, ἐπεὶ κατὰ θέσφατ' ἐλεξεν·
αὐτὰρ ἑγὼν αὐτοῦ μένον ἐμπεδον, ὡφ' ἐπὶ μήτηρ
ἡλυθε καὶ πίεν αἴμα κελαίνεσ' αὐτίκα δ' ἐγνω,
καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

"Τέκνων ἐμόν, πῶς ἢλθες ὑπὸ ξόφου ἤροεντα 155
ζωὸς ἐὼν; χαλεπῶν δὲ τάδε ξωοίσσω ὅρασθαι.
μέσῳ γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέθρα,
'Ωκεανὸς μὲν πρῶτα, τὸν οὐ πως ἐστὶ περιήσαι
πεξὸν ἐόντ', ἡν μὴ τὶς ἕχῃ ἐνεργεά νη. 1

ἡ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις
νηὶ τε καὶ ἐτάροιςι πολὺν χρόνον; οὐδὲ πω ἢλθες
εἰς 'Ἰθάκην, οὐδ' εἴδες ἐνι μεγάροισι γυναίκα;

1 Lines 157–9 were rejected by Aristarchus.
come with sleek old age, and thy people shall dwell in prosperity around thee. In this have I told thee sooth.'

"So he spoke, and I made answer and said: 'Teiresias, of all this, I ween, the gods themselves have spun the thread. But come, tell me this, and declare it truly. I see here the spirit of my dead mother; she sits in silence near the blood, and deigns not to look upon the face of her own son or to speak to him. Tell me, prince, how she may recognize that I am he?'

"So I spoke, and he straightway made answer, and said: 'Easy is the word that I shall say and put in thy mind. Whomsoever of those that are dead and gone thou shalt suffer to draw near the blood, he will tell thee sooth; but whomsoever thou refusest, he surely will go back again.'

"So saying the spirit of the prince, Teiresias, went back into the house of Hades, when he had declared his prophecies; but I remained there steadfastly until my mother came up and drank the dark blood. At once then she knew me, and with wailing she spoke to me winged words:

"'My child, how didst thou come beneath the murky darkness, being still alive? Hard is it for those that live to behold these realms, for between are great rivers and dread streams; Oceanus first, which one may in no wise cross on foot, but only if one have a well-built ship. Art thou but now come hither from Troy after long wanderings with thy ship and thy companions? and hast thou not yet reached Ithaca, nor seen thy wife in thy halls?'

1 That is, 'in the midst of wealth and comfort.'
"Ως ἐφατ’, αὐτὰρ ἐγὼ μν ἀμειβόμενος προσέειπον' Μήτερ ἐμῆ; χρειῶν ἐμὲ κατῆγαγεν εἰς 'Αἰδαο
ψυχη χρησόμενον Ὀηβαιον Τειρεσίαο. 165
οὐ γὰρ πῶ σχέδου ἦλθον Ἀχαίδος, οὐδὲ πό άμής
γῆς ἐπέβην, ἀλλ' αἰεν ἔχων ἀλάλημαι οὐζίν,
ἐξ οὔ τὰ πρώτισθ' ἐπόμην Ἀγαμέμνουν δίῳ
'Ἰλιον εἰς ἐπωλοῦν, ἵνα Τρόώεσι μαχοίμην.
ἀλλ' ἀγε μοι τόδε εἰπὲ καὶ ἀτρέκεως κατάλεξουν
τῖς νῦ σε κηρ ἐδάμαςσε τανηλεγέος τανάτοιο;
ἡ δολιχή νοῦσος, ἡ "Ἀρτεμίς ἰοχέαφρα
οἰς ἀγανοὶς βελέσσων ἐποιχομένη κατέπεφνεν;
εἰπὲ δέ μοι πατρός τε καὶ νίεος, ὅι κατέλειπον,
η ἐτι πάρ κεῖοσσιν ἔμοι γέρας, ἥ τε τη ἔδη
ἀνδρῶν ἄλλος έχει, ἐµε δ' οὐκέτι φαζὶ νέεσθαι.
εἰπὲ δέ μοι μνήσσῃς ἄλοχον βουλὴν τε νόου τε,
ἡ ἡμεν παρὰ παιδὶ καὶ ἐμπεδα πάντα φυλάσσει
ἡ ἢδη μν ἐγημεν Ἀχαίων ὅς τις ἄριστος.'
""Ως ἐφάμῃν, η δ' αὐτίκ' ἀμειβετο πότνια μήτηρ. 180
'Καὶ ηνὶν κείνῃ γε μένει τετλήστε θυμὸ
σωίς ἐνὶ μεγάροισιν ὀξυραί δὲ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἑματα δάκρυ χεουσῆ.
σὸν δ' οὔ ποὶ τῶς έχει καλὸν γέρας, ἀλλὰ ἐκήλος
Τηλέμαχος τεμένεα νέμεται και δαίτας εἰσας
δαίνυται, ἄς ἐπεόικε δικαστόλον ἀνδρί ἀλεγύνειν
πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμει
ἄγρα, οὐδὲ πόλινδε κατέρχεται. οὐδέ οἱ εὔναι
dεμνα και χλαίναι και ρήγεα συγαλόεντα,
ἀλλ' ὁ γε χείμα μὲν εὔδει θὰ διμῶς εὖλ ρίκω,
ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροὶ εἵματα εἶται.
"So she spoke, and I made answer and said: 'My mother, necessity brought me down to the house of Hades, to seek soothsaying of the spirit of Theban Teiresias. For not yet have I come near to the shore of Achaea, nor have I as yet set foot on my own land, but have ever been wandering, laden with woe, from the day when first I went with goodly Agamemnon to Ilios, famed for its horses, to fight with the Trojans. But come, tell me this, and declare it truly. What fate of grievous death overcame thee? Was it long disease, or did the archer, Artemis, assail thee with her gentle shafts, and slay thee? And tell me of my father and my son, whom I'm't behind me. Does the honour that was mine still abide with them, or does some other man now possess it, and do they say that I shall no more return? And tell me of my wedded wife, of her purpose and of her mind. Does she abide with her son, and keep all things safe? or has one already wedded her, whosoever is best of the Achaeans?"

"So I spoke, and my honoured mother straightway answered: 'Aye verily she abides with steadfast heart in thy halls, and ever sorrowfully for her do the nights and the days wane, as she weeps. But the fair honour that was thine no man yet possesses, but Telemachus holds thy demesne unharassed, and feasts at equal banquets, such as it is fitting that one who deals judgment should share, for all men invite him. But thy father abides there in the tilled land, and comes not to the city, nor has he, for bedding, bed and cloaks and bright coverlets, but through the winter he sleeps in the house, where the slaves sleep, in the ashes by the fire, and wears upon his body mean
αὐτὰρ ἐπὶν ἐλθησι θέρος τεθαλυτὰ τ' ὀπώρη,
pάντη οἱ κατὰ γουνὸν ἀλωῆς οἵνοπέδοιο
φύλλων κεκλιμένων χθαμαλαί βεβλήσατε εύναι.
ἐνθ' ὅ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει
σὸν νόστον ποθέων, ἔπομεν ἀλγάς ἰκάνει.
οὖτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπονν
οὔτ' ἐμὲ γ' ἐν μεγάρουσιν ἐύσκοπος ἱοχέαιρα
οἰς ἀγανοῖς βελέεσσιν ἐπτίχομεν κατεπεφνεν,
οὔτε τις οὐν μοι νοῦσος ἐπήλυθεν, ἦ τε μάλιστα
τηκέδων στυγερῆ μελέων ἐξείλετο θυμόν·
ἀλλὰ με σός τε πόθος σά σε μῆδεα, φαίδεμ, ὁδυσσέων·
"ός ἐφατ", αὐτὰρ ἐγὼ γ' ἐθελὼν φρεσὶ μεμνηρίξας
μητρις ἐμῆς φυγὴν ελευν κατατεθνῆναι.'
µήτερ ἐμῆς µυρµηθην, ἐλέειν τε µε θυµὸς ἀνώγει,
τρις δε µοι ἐκ χειρῶν σκιῆ εἰκελον ἦ καὶ ὀνείρῳ
ἐπτατ'. ἐµοὶ δ' ἄχος ὑξ' γενέσκετο κηρόθι µᾶλλον,
καὶ µιν φωνῆσας ἐπεα πτερόςετα προσπῆδων·
"'Μήτερ ἐµῆ, τι νῦ µ' οὐ µᾶρµεν ἐλέειν µεµαώτα, ὁφρα καὶ εἰν Ἀίδαο φίλας περὶ χειρε βαλόντε
ἀµφοτέρω κρυφροὶ µεταρπώµεσθα γόοιο;
ἤ τι µοι εἰδόλων τὸδ' ἀγανή Περσεφόνεια
ἀντρυν', ὁφρ' ἐτί µᾶλλον ὀδυρόµενοι στεναχίζω·
"'Ως ἐφάµην, ἦ δ' αὐτίκ' ἀµείβετο πότνια µῆτηρ· ὤ µοι, τέκνου ἐµὸν, περὶ πάντων κάµµορε φωτῶν,
οὐ τί σε Περσεφόνεια Δίος θυγάτηρ ἀπαφίσκει,
ἀλλ' αὐτή δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·
οὐ γὰρ ἐτί σάρκας τε καὶ ὄστεα ἰνε' ἔχουσιν,

1 νόστον ποθέων : πότμον γοβών.
raiment. But when summer comes and rich autumn,
then all about the slope of his vineyard, plot are
strewn his lowly beds of fallen leaves. There he
lies sorrowing, and nurses his great grief in his
heart, in longing for thy return, and heavy old age
has come upon him. Even so did I too perish and
meet my fate. Neither did the keen-sighted deity
goddess assail me in my halls with her gentle shafts,
and slay me, nor did any disease come upon me,
such as oftenest through grievous wasting takes the
spirit from the limbs; nay, it was longing for thee,
and for thy counsels, glorious Odysseus, and for thy
tender-heartedness, that robbed me of honey-sweet
life.'

"So she spoke, and I pondered in my heart, and was
fain to clasp the spirit of my dead brother. Thrice
I sprang towards her, and my heart bade me clasp
her, and thrice she flitted from my arms like a
shadow or a dream, and pain grew ever sharper at
my heart. And I spoke and addressed her with
winged words:

"'My mother, why dost thou not stay for me,
who am eager to clasp thee, that even in the house
of Hades we two may cast our arms each about the
other, and take our fill of chill lamenting. Is this
but a phantom that august Persephone has sent
me, that I may lament and groan the more?'

"So I spoke, and my honoured mother straight-
way answered: 'Ah me, my child, ill-fated above all
men, in no wise does Persephone, the daughter of
Zeus, deceive thee, but this is the appointed way
with mortals when one dies. For the sinews no
longer hold the flesh and the bones together, but
ἀλλὰ τὰ μὲν τὲ πυρὸς κρατερὸν μένος αἰθομένου διαμαθεῖται, ἐπεὶ κε πρῶτα λίπη λεύκῃ ὄστεα θυμός, ἠχη δ' ὡς ὄνειρος ἀποπταμένη πεπότητας.  

ἀλλὰ φύσις ὁ πάντα τάχιστα λιλαίεσ ταῦτα δὲ πάντα ὦθ', ἵνα καὶ μετόπισθε τῇ εἴπησθα γυναικί.

"Νωμ μὲν ώς ἐπέεσον ἀμιβόμεθ', αἱ δὲ γυναῖκες ἠλύδουν, ὄτρυνεν γὰρ ἀγαθὴ Περσεφόνεια, ὁσσαὶ αἰριστῆς ἀλοχοῦ ἔσαν ἢδὲ θυγατρεῖς. 

ἀι δ' ἀμφ' αἶμα κελαίνων ἀναλέες ἤγερεθοιτο, αὐτὰρ ἐγὼ βουλεύον ὅπως ἔρειαμ ἐκάστην. ἢδε δὲ μοι κατὰ θυμὸν ἀρίστη φαίνετο Βούλη. 

σπασμένοις τὰνγκής ἀστὶ πάχεος παρὰ μηροῦ ὅων εἰσὶν πένειν ἀμα πάσασς αἰμα κελαίνων. 

ἀι δ' προμνηστϊναι ἐπηίσωσαν, ἢδε ἐκάστη δὴ γόνον ἐξαγόρευεν ἐγὼ δ' ἐρειελον ἀπάσεα.

"'Ἐρθ' ἡ τοῦ πρώτην Τυρόω ἵδον εὐπατερείαν, ἡ φάτο Σαλμωνῆνδ' ἀμμὸν ἐκγονὸς εἶναι, φὴ δὲ Κρηθῆς γυνὴ ἐμμεναι Αἰσλίδαο. 

ἡ ποταμοῦ ἤρασατ Συλήνος θείοιο, ὃς πολὺ κάλλιστος ποταμὸν ἐπὶ γαίαν ὅσι, καὶ ὧ ἐπ᾽ 'Ἐρυπῆνος πολέσκετο καλὰ ῥέθρα. 

τὸ δ' ἀρα εἰσαμενὸς γαῖρος ἐκγονὸς ἐν παραγοὶς ποταμοῦ παρελέβατο δυνατὸς πορφυρεον δ' ἀρα κύμα περιστάθη, οὐρεὶ ἴον, 

κυρτωθέν, κρύφεν δὲ θεῶν ὑπελή τοὺς γυναικα. 

λύσε δὲ παρθενην ζωήν, κατὰ δ' ὑπνον ἐκένεν.  

αὐτὰρ ἐπεὶ ὁ ἠστέριος ὁ θεὸς φιλοτήτια ἔργα, εἰν τ' ἀρα οἱ φυ χειρὶ, ἔτος τ' ἐφατ' ἐκ τ' ὄνομαζε.

"Χαίρε, γυναί, φιλότητι περιπλομένου δ' ἐνιαυτοῦ τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφωλιοι εὐναί".

1 Line 245, unknown to Zenodotus, was rejected by Aristarchus.
the strong might of blazing fire destroys these, as soon as the life leaves the white bones, and the spirit, like a dream, flits away, and hovers to and fro. But haste thee to the light with what speed thou mayest, and bear all these things in mind, that thou mayest hereafter tell them to thy wife.'

"Thus we two talked with one another; and the women came, for august Persephone sent them forth, even all those that had been the wives and the daughters of chieftains. These flocked in throngs about the dark blood, and I considered how I might question each; and this seemed to my mind the best counsel. I drew my long sword from beside my stout thigh, and would not suffer them to drink of the dark blood all at one time. So they drew near, one after the other, and each declared her birth, and I questioned them all.

"Then verily the first that I saw was high-born Tyro, who said that she was the daughter of noble Salmoneus, and declared herself to be the wife of Cretheus, son of Aeolus. She became enamoured of the river, divine Enipeus, who is far the fairest of rivers that send forth their streams upon the earth, and she was wont to resort to the fair waters of Enipeus. But the Enfolder and Shaker of the earth took his form, and lay with her at the mouths of the eddying river. And the dark wave stood about them like a mountain, vaulted-over, and hid the god and the mortal woman. And he loosed her maiden girdle, and shed sleep upon her. But when the god had ended his work of love, he clasped her hand, and spoke, and addressed her:

"'Be glad, woman, in our love, and as the year goes on its course thou shalt bear glorious children,
ʔαβανάτων. σὺ δὲ τοὺς κομεῖν αὑτόταλλεμέναι τε. 250

νῦν δ’ ἐρχεῖν πρὸς δῶμα, καὶ ὑσχεο μηδ’ οὐνομηνην

αὐτὰρ ἑγὼ τοῖς εἰμὶ Ποσειδάων ἐνσώζεισιν.

"Ὡς εἶπὼν υπὸ ποντον ἐδύσετο κυμαίνωντα.

ἡ δ’ υποκυνισμένη Πελίην τέκε καὶ Νῆλία,

τῷ κρατερῷ θεράποντε Διὸς μεγάλου γενέσθην

ἀμφότεροι. Πελίης μὲν ἐν εὐρύχορῳ Ιαωλκῷ

ναίε πολυρρηνος, ὁ δ’ αὖ ἐν Πύλῳ ἰμαθοῦσι

τοὺς δ’ χερσάν Κρήτην τέκεν βασίλεια γυναικῶν,

Ἀλσώνα τ’ ἦδε Φερητ’. Ἀμφαίωνα τ’ ἵπποιχάρμην.

"Τὴν δὲ μετ’ Ἀντιόπην ἱδον, Ἀσωποῖο θύγατρα, 260

ἡ δὴ καὶ Διὸς εὐχετ’ ἐν ἀγκοίνησιν ἱαδραία,

καὶ ρ’ ἐτεκέν δύο παιδ’, Ἀμφιόνα τε Ζήσον τε,

οὐ πρῶτοι Θήβης ἔδος εἰκτίσαν επταπύλοιο,

πυργωσάν τ’, ἐπεὶ οὐ μὲν ἀπύργωτόν γ’ ἐδύναντο

ναιέμεν εὐρύχορον Θήβην, κρατερῷ περ ἐσώτε.

265

"Τὴν δὲ μετ’ Ἀλκμήνην ἱδον, Ἀμφιτρύνων σκοιτίων,

ἡ ρ’ Ἡρακλῆα θρασυμέμνωνα θυμολέοντα

γείνατ’ ἐν ἀγκοίνησι Διὸς μεγάλου μυγείσα.

καὶ Μεγάρην, Κρέοντος ὑπερθύμοιο θύγατρα,

τὴν ἔχεν Ἀμφιτρύνων ύδος μένος αἰεὶν ἀτειρῆς.

270

"Μητέρα τ’ Ὀἰδυπόδαο ἱδον, καλὴν Ἐπικάστην,

ἡ μέγα ἔργον ἔρεξεν ἀϊδρείγησι νόοιο

γημαμένη οὗ υἱῷ ὁ δ’ ὑπὸ πατέρ’ ἔξεναρίξας

γῆμεν’ ἀφαρ’ δ’ ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.

ἀλλ’ ὁ μὲν ἐν Θήβῃ πολυνράτῳ ἄλγεα πᾶσχοιν.

275

Καδμεῖων ἡμασσε θεῶν ὅλοις διὰ βουλάς.

404
for not weak are the embraces of a god. These do thou tend and rear. But now go to thy house, and hold thy peace, and tell no man; but know that I am Poseidon, the shaker of the earth.'

"So saying, he plunged beneath the surging sea. But she conceived and bore Pelias and Neleus, who both became strong servants of great Zeus; and Pelias dwelt in spacious Iolcus, and was rich in flocks, and the other dwelt in sandy Pylos. But her other children she, the queenly among women, bore to Cretheus, even Aeson, and Pheres, and Amythaon, who fought from chariots."

"And after her I saw Antiope, daughter of Asopus, who boasted that she had slept even in the arms of Zeus, and she bore two sons, Amphion and Zethus, who first established the seat of seven-gated Thebe, and fenced it in with walls, for they could not dwell in spacious Thebe unfenced, how mighty soever they were.

"And after her I saw Alcmene, wife of Amphitryon, who lay in the arms of great Zeus, and bore Heracles, staunch in fight, the lion-hearted. And Megara I saw, daughter of Creon, high of heart, whom the son of Amphitryon, ever stubborn in might, had to wife.

"And I saw the mother of Oedipodes, fair Episcaste, who wrought a monstrous deed in ignorance of mind, in that she wedded her own son, and he, when he had slain his own father, wedded her, and straightway the gods made these things known among men. Howbeit he abode as lord of the Cadmeans in lovely Thebe, suffering woes through the baneful counsels of the gods, but she

1 Others render, "whose joy was in chariots." but it is not certain that χάρμη is connected with χαλώ.
ἡ δ' ἔβη εἰς Ἀίδαο πυλάρταο κρατεροῖο,
ἀγαμένη βρόχον αἰτήν ἄφ' ύψηλοίο μελάθρον,
ὁ ἄχει σχομένη. τῷ δ' ἄλγεα κάλλιτ' ὀπίσω
πολλὰ μάλ', ὡσά τε μητρὸς Ἐρμύνες ἐκτελέοντοιν. 280
"Καὶ Χλώριν εἰδον περικαλλέα, τὴν ποτὲ Νηλεὺς
γῆμεν ἔδω διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδων,
ὀπλοτάτην κοῦρην Ἀμφίονος Ἰασίδαο,
ἢ ποτ' ἐν Ὀρχομενῷ Μινυεῖῳ ἢφι ἀνασσέν-
η δὲ Πύλου βασίλευε, τέκνων δὲ οἱ ἄγλαδ' τέκνα,
Νέστορά τε Χρομίων τε Περικλύμενων τ' ἀγέρωχον.
tοῖσι δ' ἐπ' ἱφθίμην Πηρῶ τέκε, θαῦμα βροτοῖς,
τὴν πάντες μνώοντο περικτίται. οὐδ' ἀρα Νηλεὺς
τῷ ἐδίδου ὡς μη ἐλικας βόας εὐφυμετώπους
ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληθῆς 285
ἀργαλέας. τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων
ἐξελάναν: χαλεπῇ δ' θεοῦ κατὰ μοίρα πέδησε,
δεσμοὶ τ' ἀργαλέοι καὶ βουκόλοι ἀγρο localtimeται.
ἀλλ' ὅτε δὴ μηνες τε καὶ ἡμέραι ἐξετελεύντο
ἀψ περιτελλομένου ἦτεος καὶ ἐπηλυθοῦν ὠραί,
καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληθῆς,
θέσφατα πάντ' εὐπόντα: Διὸς δ' ἐτελείετο βουλή.
"Καὶ Λήδην εἰδον, τὴν Τυνδαρέων παράκοιτιν,
ἡ τ' ὑπὸ Τυνδαρέων κρατερὸφρον γείνατο παῖδε,
Κάστορα θ' ἵπποδαμον καὶ πυς ἄγαθον Πολυδεύκεα, 290
τοὺς ἀμφὸ ἄγων κατέχει φυσίζοις αἰαν·
oc καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
ἀπλοτε μὲν ἄγων' ἐτερήμεροι, ἀπλοτε δ' αὑτε
τεθνᾶσιν' τιμὴν δὲ λελόγχασιν ἵσα θεοίσι.
went down to the house of Hades, the strong warder. She made fast a noose on high from a lofty beam, overpowered by her sorrow, but for him she left behind woes full many, even all that the Avengers of a mother bring to pass.

"And I saw beauteous Chloris, whom once Neleus wedded because of her beauty, when he had brought countless gifts of wooing. Youngest daughter was she of Amphion, son of Iasus, who once ruled mightily in Orchomenus of the Minyae. And she was queen of Pylos, and bore to her husband glorious children, Nestor, and Chromius, and lordly Periclymenus, and besides these she bore noble Pero, a wonder to men. Her all that dwelt about sought in marriage, but Neleus would give her to no man, save to him who should drive from Phylace the kine of mighty Iphicles, sleek and broad of brow; and hard they were to drive. These the blameless seer alone undertook to drive off; but a grievous fate of the gods ensnared him, even hard bonds and the herdsmen of the field. Howbeit when at length the months and the days were being brought to fulfilment, as the year rolled round, and the seasons came on, then verily mighty Iphicles released him, when he had told all the oracles; and the will of Zeus was fulfilled.

"And I saw Lede, the wife of Tyndareus, who bore to Tyndareus two sons, stout of heart, Castor the tamer of horses, and the boxer Polydeuces. These two the earth, the giver of life, covers, albeit alive, and even in the world below they have honour from Zeus. One day they live in turn, and one day they are dead; and they have won honour like unto that of the gods.
"Τὴν δὲ μετ' Ἐφιμέδειαν, Ἀλωνιος παράκοιτιν εἰσιδον, ἢ δὴ φάσκε Ποσειδάωνι μιγήναι; καὶ ρ' ἐτεκεν δύο παιδε, μινυνθαδίω δ' ἐγενέσθην, Ὡμὸν τ' ἀντίθεου τηλεκλειτόν τ' Ἐφιάλτην, οὕς δὴ μηκίστους θρέψε ξείδωρος ἄριουρα καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὀμίωνα· εὐνέωροι γὰρ τοῖ γε καὶ ἐννεαπῆξες ἦσαν εὐρός, ἀτὰρ μηκός γε γενέσθην εὐνεόγυνοι. οἳ θ' καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ φυλόπιδα στήσειν πολυάκιος πολέμου.

'Οσσαν ἐπ' Οὐλήμπτω μέμασαν θέμεν, αὐτὰρ ἐπ' Ὀσσῃ Πήλιον εἰνοσίφυλλον, ἵνα οὐρανὸς ἄμβατος εἶη. καὶ νῦ kev ἐξετέλεσαν, εἰ ἤνης μέτρον ἴκοντο· ἀλλ' ὀλέσεν Δίος νῦς, δυ ἡκομος τέκε Δητώ, ἀμφότερω, πρῶν σφων ὑπὸ κροτάφοισιν ἵούλους ἀνθήσαι πυκνάσαι τε γένυς ἑνανθεὶ λάχνη.

"Φαῖδρην τε Πρόκριν τε ἰδον καλὴν τ' Ἀριάδνην, κούρην Μίνωως ὀλούρον, ἦν ποτε Ἐθνεὺς ἐκ Κρήτης ἐς γούνου Ἀθηνᾶων ἱερῶν ἦγε μέν, οὐδ' ἀπόνητο· πάρος δὲ μιν." Ἀρτέμις ἐκτα

Δίη ἐν ἀμφρυτῇ Διονύσου μαρτυρίησιν. 325

"Μαῖραν τε Κλυμένην τε ἰδον στυγερήν τ' Ἐριφύλην, ἦ χρυσὸν φίλου ἀνδρός ἐδέξατο τιμήνεια. πᾶσας δ' οὐκ ἀν ἐγὼ μυθήσομαι οὐδ' ὄνομήν, ὅσας ἡρώων ἁλόχους ἰδον ἣδ' θύγατρας· πρῶν γὰρ κεν καὶ νῦ ἵνοι' ἁμβροτος. ἀλλ' καὶ ὥρη 330 εὔδειν, ἥ ἐπὶ νῆα θοῆν ἐλθόντ' ἐς ἐταίρους ἦ αὐτοὶ· πομπῇ δὲ θεοὶ υμῖν τε μελήσει." "Ὡς ἐφαθ', οἳ δ' ἀρα πάντες ἀκὴν ἐγένοντο σιωπῇ, κηληθμω δ' ἐσχοντο κατὰ μέγαρα σκιέντα. τοῖσιν δ' Ἀρίτη δευκόλενος ἥρχετο μύθων· 335

1 ἐκτα: ἐσχεν.
"And after her I saw Iphimedeia, wife of Aloeus, who declared that she had lain with Poseidon. She bore two sons, but short of life were they, godlike Otus, and far-famed Ephialtes—men whom the earth, the giver of grain, reared as the tallest, and far the comeliest, after the famous Orion. For at nine years they were nine cubits in breadth and in height nine fathoms. Yea, and they threatened to raise the din of furious war against the immortals in Olympus. They were fain to pile Ossa on Olympus, and Pelion, with its waving forests, on Ossa, that so heaven might be scaled. And this they would have accomplished, if they had reached the measure of manhood; but the son of Zeus, whom fair-haired Leto bore, slew them both before the down blossomed beneath their temples and covered their chins with a full growth of beard.

"And Phaedra and Procris I saw, and fair Ariadne, the daughter of Minos of baneful mind, whom once Theseus was fain to bear from Crete to the hill of sacred Athens; but he had no joy of her, for ere that Artemis slew her in sea-girt Dia because of the witness of Dionysus.

"And Maera and Clymene I saw, and hateful Eriphyle, who took precious gold as the price of the life of her own lord. But I cannot tell or name all the wives and daughters of heroes that I saw; ere that immortal night would wane. Nay, it is now time to sleep, either when I have gone to the swift ship and the crew, or here. My sending shall rest with the gods, and with you."

So he spoke, and they were all hushed in silence, and were held spell-bound throughout the shadowy halls. Then among them white-armed Arete was the first to speak:
"Φαίνηκες, πῶς ὑμιν ἀνήρ οδε φαίνεται εἶναι εἰδός τε μέγεθός τε ἴδε φρένας ἑυδον ἐίσας; ξείνος δ' αὐτ' ἐμος ἑστιν, ἑκαστος δ' ἐμορε τιμῆς τῷ μὴ ἐπειγόμενοι ἀποτεύμπετε, μηδὲ τὰ δῶρα ὀὗτω χρηζοῦντι κολούσετε; πολλα γὰρ ὑμῖν κτήματ' ἐν μεγάροισι θεῶν ἵστητι κέονται."

Τοίσι δὲ καὶ μετέειπτε γέρων ἦρως 'Ἐχένης, ὅς ἂν Φαῖνηκων ἀνδρῶν προγενέστερος ἦν·

"Ω φίλοι, οὐ μᾶν ἴμιν ἀπὸ σκοποῦ ὄνδ' ἀπὸ δόξης μυθεῖται βασίλεια περίφρων· ἄλλα πίθεσθε. 'Αλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἐπος τε."

Τὸν δ' αὐτ' 'Αλκίνους ἀπαμείβετο φώνησέν τε·

"Τούτῳ μὲν ὀὗτω δὴ ἔσται ἐπος, αὐ' κεν ἐγὼ γε ζωὸς Φαίνηκεσσι φιληρέτμοισιν ἄνασσω. ξείνος δὲ πλήτω μάλα περ νόστοιο χατίσων ἐμπῆς οὖν ἐπιμείναι ἐς αὐριον, εἰς δ' κε πᾶσαν δωτίνην τελέσω. πομπὴ δ' ἀνδρεσσι μελήςει πᾶσιν, μάλιστα δ' ἐμοὶ· τοῦ γὰρ κράτος ἐστ' εὐν δήμῳ."

Τὸν δ' ἀπαμειβόμενος προσέφυ πολύμητις 'Οδυσσεύς·

"'Αλκίνοε κρείον, πάντων ἀριδέικετε λαῶν, εἰ με καὶ εἰς ἐνιαυτὸν ἀνώγουτ' αὐτόθι μύμνεων, πομπὴν δ' ὀτρύνοιτε καὶ ἀγλαὰ δῶρα διδοῖτε, καὶ κε τὸ βουλοίμην, καὶ κεν πῶλ κέρδιον εἰς, πλειοτέρη σὺν χειρὶ φίλην ἐς πατρίδ' ἴκεσθαι· καὶ κ' αἴδουότερος καὶ φίλτερος ἀνδράσιν εἶνην πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἱδοίατο νοστήσαντα."

Τὸν δ' αὐτ' 'Αλκίνους ἀπαμείβετο φώνησέν τε·

"'Ω 'Οδυσσεύ, τὸ μὲν οὐ τί σ' ἐίσκομεν εἰσορόωντες,

1 Line 343 is omitted in many MSS.
"Phaeacians, how seems this man to you for comeliness and stature, and for the balanced spirit within him? And moreover he is my guest, though each of you has a share in this honour. Wherefore be not in haste to send him away, nor stint your gifts to one in such need; for many are the treasures which lie stored in your halls by the favour of the gods."

Then among them spoke also the old lord Echeneus, who was an elder among the Phaeacians: "Friends, verily not wide of the mark or of our own thought are the words of our wise queen. Nay, do you give heed to them. Yet it is on Alcinous here that deed and word depend."

Then again Alcinous answered him and said: "This word of hers shall verily hold, as surely as I live and am lord over the Phaeacians, lovers of the oar. But let our guest, for all his great longing to return, nevertheless endure to remain until tomorrow, till I shall make all our gift complete. His sending shall rest with the men, with all, but most of all with me; for mine is the control in the land."

Then Odysseus of many wiles answered him and said: "Lord Alcinous, renowned above all men, if you should bid me abide here even for a year, and should further my sending, and give glorious gifts, even that would I choose; and it would be better far to come with a fuller hand to my dear native land. Aye, and I should win more respect and love from all men who should see me when I had returned to Ithaca."

Then again Alcinous made answer and said: "Odysseus, in no wise as we look on thee do we
ηπεροπηνα τ' ἐμεν καὶ ἐπίκλοπον, οἷά τε πολλοὺς
βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους,
ψεύδει τ' ἀρτύνοντας ὅθεν κε τις οὔδε ἱδοιτο:
σοι δ' ἐπὶ μέν μορφῆ ἐπέων, ἐνι δὲ φρένες ἑσθλαί.
μῦθον δ' ὅς ὅτ' ἀοιδὸς ἐπισταμένως κατάλεξας,
pάντων τ' Ἀργείων νέο τ' αὐτοῦ κῆδεα λυγρά.
ἀλλ' ἄγε μοι τόδε εἰπτε καὶ ἀτρεκέως κατάλεξον,
eἰ τινας ἀντιθέων ἐτάρων ὅδε, οἵ τοι ἀμ' αὐτῶ.
'Ιλιον εἰς ἀμ' ἐποντο καὶ αὐτοῦ πὸτμον ἐπέσπον.
νῦξ δ' ἦδε μάλα μακρῆ, ἀθέσφατος· οὔδε πω ὦρη
εὔδεων ἐν μεγάρῳ, σὺ δὲ μοι λέγε θέσκελα ἐργα.
καὶ κεν ἐς ἦδο διαν ἀνασχοίμην, ὅτε μοι σὺ
πλαίης ἐν μεγάρῳ τὰ σὰ κῆδεα μυθήσασθαι.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητος Ὀδυσσεύς.
"Αλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ὡρη μὲν πολέων μῦθων, ὡρῇ δὲ καὶ ὑπνοῦ
εἰ δ' ἐτ' ἀκούμεναι γε λιλαιεῖα, οὐκ ἄν ἐγώ γε
τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύειν,
κῆδε' ἐμὼν ἐτάρων, οἵ δὴ μετόπισθεν ὀλοντο,
οἵ Τρόών μὲν ὑπεξέφυγον στονόσσαν αὐτὴν,
ἐν νόστῳ δ' ἀπόλοντο κακῆς ἱότητι γυναικὸς.
"Αὐτὰρ ἐπεὶ ψυχᾶς μὲν ἀπεσκέδασ' ἀλλυδις ἄλλη
Ἀγνὴ Περσεφόνεια γυναικῶν θηλυτερῶν,
ἡλθε δ' ἐπὶ ψυχῆ 'Αγαμέμονος 'Ατρείδαο
ἀχυμένη· περὶ δ' ἄλλαι ἀγγεράθ', ὄσοι ἀμ' αὐτὸ
οίκῳ ἐν Αἰγίσθοιο θίνων καὶ πὸτμον ἐπέσπον.
ἔγνω δ' αἰσ' ἐμ' ἐκείνος, ἐπεὶ πίεν αἴμα κελαινόν.
κλαίε δ' ὅ γε λιγέως, θαλερὸν κατὰ δάκρυνον εἴβων,

1 ἐγώ γε : ἐπείτα.
deem this of thee, that thou art a cheat and a dissembler, such as are many whom the dark earth breeds scattered far and wide, men that fashion lies out of what no man can even see. But upon thee is grace of words, and within thee is a heart of wisdom, and thy tale thou hast told with skill, as doth a minstrel, even the grievous woes of all the Argives and of thine own self. But come, tell me this, and declare it truly, whether thou sawest any of thy godlike comrades, who went to Ilios together with thee, and there met their fate. The night is before us, long, aye, wondrous long, and it is not yet the time for sleep in the hall. Tell on, I pray thee, the tale of these wondrous deeds. Verily I could abide until bright dawn, so thou wouldest be willing to tell in the hall of these woes of thine."

Then Odysseus of many wiles answered him and said: "Lord Alcinous, renowned above all men, there is a time for many words and there is a time also for sleep. But if thou art fain still to listen, I would not begrudge to tell thee of other things more pitiful still than these, even the woes of my comrades, who perished afterward, who escaped from the dread battle-cry of the Trojans, but perished on their return through the will of an evil woman.

"When then holy Persephone had scattered this way and that the spirits of the women, there came up the spirit of Agamemnon, son of Atreus, sorrowing; and round about him others were gathered, spirits of all those who were slain with him in the house of Aegisthhus, and met their fate. He knew me straightway, when he had drunk the dark blood, and he wept aloud, and shed big tears, and stretched
πιτυνάς εἰς ἔμε χεῖρας, ὀρέξασθαι μενεαίνων·
ἀλλ’ οὖ γάρ οἱ ἔτ’ ἦν ἵς ἐμπεδὸς οὔδὲ τι κίκυς,
oὐ Πέρο πόρος ἐσκέν ἐνὶ γναμπτοῦσι μέλεσσι.

“Τὸν μὲν ἐγὼ δάκρυσα ἱδὼν ἐλέησα τε θυμῷ,
καὶ μὲν φωνῆς ἐσπε τεροῦντα προσηύδον.
’Ατρείδη κύδιστε, ἀναξ ἀνδρῶν Ἁγάμεμνον,
τὸν νῦ σε κή ἐδάμασσε ταυνήλγεος θανάτου; ἦσε γ’ ἐν νήσσι Ποσειδάων ἐδάμασσαν
ὁρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀυτήν;
ἡς σ’ ἀνάρσιοι ἀνδρεῖς ἐδηλήσαντ’ ἐπὶ χέρσον
βοῦς περταμνόμενον ἥδ’ οἰῶν πῶεια καλά,
ἡς περὶ πτόλιοι μαχεύμενον ἥθε γυναικών;”

“Ὡς ἐφαμὴν, ὁ δὲ μ’ αὐτίκα ἀμείβομενος προσεέπε:
’Διογενεῖς Δαερτάδη, πολυμήχαν’ Ὅδυσσεῦ,
οὐτ’ ἐμε γ’ ἐν νήσσι Ποσειδάων ἐδάμασσαν
ὁρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀυτήν, 1
οὐτε μ’ ἀνάρσιοι ἀνδρεῖς ἐδηλήσαντ’ ἐπὶ χέρσον,
ἀλλὰ μοι Αἰγισθὸς τεῦξας θάνατον τε μόρον τε
ἐκτα σὺν οὐλομένῃ ἀλόχω, οἰκόνδε καλέσσας,
δειπνίσσας, ὦς τίς τε κατέκτανε βοῦν ἐπὶ φάτνη.
ὡς θάνον οἰκτίστω θανάτῳ περὶ δ’ ἄλλοι ἑταῖροι
νολεμέως κτείνοντο σὺς ὡς ἀργυρόδοντες,
οἶ βά τ’ ἐν ἀφυείων ἀνδρὸς μέγα δυναμένοι
ἡ γάμῳ ἢ ἔρανῳ ἢ εἰλατήνῃ τεθαλύνῃ.

ἡδὴ μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
μοιναξ’ κτεινομένων καὶ ἐνὶ κρατηρὶ υσμίνῃ
ἀλλὰ κε κείνα μάλιστα ἱδὼν ὀλοφύραο θυμῷ,
ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθοῦσας
κείμεθ’ ἐνὶ μεγάρῳ, δὰπέδον δ’ ἄπαν ἀίματι θυεῖν.

1 Line 407 is omitted in most MSS.
forth his hands toward me eager to reach me. But no longer had he aught of strength or might remaining such as of old was in his supple limbs.

"When I saw him I wept, and my heart had compassion on him, and I spoke, and addressed him with winged words: 'Most glorious son of Atreus, king of men, Agamemnon, what fate of grievous death overcame thee? Did Poseidon smite thee on board thy ships, when he had roused a furious blast of cruel winds? Or did foemen work thee harm on the land, while thou wast cutting off their cattle and fair flocks of sheep, or wast fighting to win their city and their women?'

"So I spoke, and he straightway made answer and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, neither did Poseidon smite me on board my ships, when he had roused a furious blast of cruel winds, nor did foemen work me harm on the land, but Aegisthus wrought for me death and fate, and slew me with the aid of my accursed wife, when he had bidden me to his house and made me a feast, even as one slays an ox at the stall. So I died by a most pitiful death, and round about me the rest of my comrades were slain unceasingly like white-tusked swine, which are slaughtered in the house of a rich man of great might at a marriage feast, or a joint meal, or a rich drinking-bout. Ere now thou hast been present at the slaying of many men, killed in single combat or in the press of the fight, but in heart thou wouldst have felt most pity hadst thou seen that sight, how about the mixing bowl and the laden tables we lay in the hall, and the floor all swam with blood. But the most piteous cry that I heard was
HOMER

Κασσάνδρης, τὴν κτείνε Κλυταίμνηστρη δολόμητις ἀμφ' ἐμοὶ, αὐτὰρ ἐγὼ ποτὲ γαῖῃ χείρας ἀείρων βάλλον ἀποθυήσκων περὶ φασγάνωι. ἦ δὲ κυνώτις νοσφίσατ', οὔδὲ μοι ἔτλη ὦντι περ ἠς Ἀίδαο χερσὶ κατ' ὁφθαλμοὺς ἔλεειν σὺν τε στόμ' ἐρεῖσαι. ὡς οὐκ αἰνότερον καὶ κύντερον ἀλλο γυναικός, ἦ τις δὴ τοιαῦτα μετὰ φρεσίν ἐργα βάληται οἶον δὴ καὶ κείνη ἐμῆσατ ἔργων ἀεικές, κουριδίῳ τεῦξασα πόσει φόνων. ἦ τοι ἐφην γε ἀσπάσεις παίδεσσιν ἰδε διμώσεσιν ἐμοίων οὐκάδε' ἐλεύσεσθαι. ἦ δ' ἔξοχα λυγρὰ ἱδυίᾳ οἴ τε κατ' αἰσχὸς ἔχεε καὶ ἑσσομένησιν ὀπίσσω θηλυτέρησι γυναἰξι, καὶ ἦ κ' ἐνεργὸς ἐγεῖν.

"'Ὡς ἐφατ', αὐτὰρ ἐγὼ μὲν ἀμειβόμενος προσέειπον. 'Ὡ πόποι, ἦ μάλα δὴ ὑὸνον Ἀτρέος εὐρύσσα πάρα Ζεὺς ἐκπάγλως ἡχθηρε γυναικείας διὰ βουλὰς ἐξ ἀρχῆς. Ἐλένης μὲν ἀπωλόμεθ' εἶνεκα πολλοί, σοι δὲ Κλυταίμνηστρὲ δόλον ἦρτεν τηλόθ' ἐόντι.

"'Ὡς ἐφάμην, ὦ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπε. 'Τῷ νῦν μὴ ποτὲ καὶ σὺ γυναῖκι περ ἦπιος εἶναι. μὴ οἱ μῦθον ἀπαντᾷ πιθαυνωσκέμεν, ὦν κ' εὖ εἰδῆς, ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι. ἀλλ' οὐ σοὶ γ', Ὀδυσσέα, φόνος ἑσσεταῖ ἐκ γε γυναικός. λίην γὰρ πινυτή τε καὶ εῦ φρεσὶ μήδεα οἴδε κοῦρη Ἰκαρίου, περίφρων Πηνελόπεια.

1 Or, "as she clung to me." The whole passage is one of very doubtful interpretation. I have, in the main, followed
that of the daughter of Priam, Cassandra, whom guileful Clytemnestra slew by my side. And I sought to raise my hands and smite down the murderess, dying though I was, pierced through with the sword. But she, the shameless one, turned her back upon me, and even though I was going to the house of Hades deigned neither to draw down my eyelids with her fingers nor to close my mouth. So true is it that there is nothing more dread or more shameless than a woman who puts into her heart such deeds, even as she too devised a monstrous thing, contriving death for her wedded husband. Verily I thought that I should come home welcome to my children and to my slaves; but she, with her heart set on utter wickedness, has shed shame on herself and on women yet to be, even upon her that doeth uprightly.

“So he spoke, and I made answer and said: ‘Ah, verily has Zeus, whose voice is borne afar, visited wondrous hatred on the race of Atreus from the first because of the counsels of women. For Helen’s sake many of us perished, and against thee Clytemnestra spread a snare whilst thou wast afar.’

“So I spoke, and he straightway made answer and said: ‘Wherefore in thine own case be thou never gentle even to thy wife. Declare not to her all the thoughts of thy heart, but tell her somewhat, and let somewhat also be hidden. Yet not upon thee, Odysseus, shall death come from thy wife, for very prudent and of an understanding heart is the daughter of Agar, Homerica, 189 f. Others take χειρας αἰέρων as indicating a gesture of supplication, and render βάλλων “let them fall to the ground.” But this is highly unsatisfactory.
ο μεν μιν νύμφην γε νέην κατελείπομεν ήμεῖς ἐρχόμενοι πόλεμονδε' πάις δὲ οἱ ήν ἐπὶ μαζὶ νύπτιος, ὅς ποιν πῦν γε μετ' ἀνδρῶν ὑβει ἀριθμῷ, ἀλβως· ή γὰρ τὸν γε πατὴρ φίλος ὑπεται ἐλθὼν, καὶ κείνοις πατέρα προσπτύζεται, ή θέμως ἐστίν. 

ἡ δ' ἐμὴ οὖδὲ περ ύιὸς ἐνυπλησθῆναι ἀκούτως ὀφθαλμοῖσιν ἦσε· πάρος δὲ με πέφυς καὶ αὐτῶν. ἀλλο δὲ τοι ἐρέω, σὺ δ' ἐνι φρεσὶ βάλλεο σῇσιν· κρύβην, μηδ' ἀναφανδά, φίλην ἐς πατρίδα γαϊν ὑπα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.1 ἀλλ' ἀγε μοι τὸδε ἐπτε καὶ ἀτρεκέως κατάλεξον, εἰ ποι ἐνι ξόντος ἀκούστε παιδὸς ἐμοῖο, ἡ ποι ἐν Ὀρχομενῷ ἡ ἐν Πύλῳ ἠμάθειντι, 

ἡ ποι πὰρ Μενελάῳ ἐνι Σπάρτῃ εὐρείᾳ· οὐ γὰρ πω τεθυκεν ἐπὶ χθοῦν δίος Ὀρέστης.'

"Ὄς ἐφατ', αὐτὸρ ἐγὼ μιν ἀμειβομένος προσέειπον· 'Ατρέιδη, τί με ταῦτα διείρειν; οὖδὲ τι οἶδα, 

ξάει δ' ὅ' ἡ τεθυκε· κακὸν δ' ἀνεμώλια βάζειν.'

"Νοὶ μεν δς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν ἐσταμεν ἀχυμένου βαλερὸν κατὰ δάκρυ χέοντες· ἥλθε δ' ἐπὶ ψυχῇ Πηληίδεω Ἀχιλῆος καὶ Πατροκλῆος καὶ ἀμύμωνος Ἀντιλόχοιο 

Αἰαντός θ', ὃς ἀριστός ἐνι εἶδος τε δέμας τε τὼν ἀλλῶν Δαναῶν μετ' ἀμύμωνα Πηλείωνα· 

ἔγνω δὲ ψυχῇ με ποδώκεος Αἰακίδαο καὶ β' ὀλοφυρομένη ἐπεα πτερόεντα προσήνυδα·

""Διογενεὶς Δαερτιάδη, πολυμήχαν 'Οδυσσεῦ, 
σχέτλε, τίπτ' ἐτι μεῖζον ἐνὶ φρεσὶ μήσεαί ἐργον; πὼς ἐτῆς 'Αιδόςδε κατελθέμεν, ἐνθα τε νεκροὶ 
ἀφραδεῖς ναίονσι, βροτών εἰδωλα καμόντων;'

1 Lines 454–6 were lacking in most ancient editions.
Icarius, wise Penelope. Verily we left her a bride newly wed, when we went to the war, and a boy was at her breast, a babe, who now, I ween, sits in the ranks of men, happy in that his dear father will behold him when he comes, and he will greet his father as is meet. But my wife did not let me sate my eyes even with sight of my own son. Nay, ere that she slew even me, her husband. And another thing will I tell thee, and do thou lay it to heart: in secret and not openly do thou bring thy ship to the shore of thy dear native land; for no longer is there faith in women. But, come, tell me this, and declare it truly, whether haply ye hear of my son as yet alive in Orchomenus it may be, or in sandy Pylos, or yet with Menelaus in wide Sparta; for not yet has goodly Orestes perished on the earth.'

"So he spoke, and I made answer and said: 'Son of Atreus, wherefore dost thou question me of this? I know not at all whether he be alive or dead, and it is an ill thing to speak words vain as wind.'

"Thus we two stood and held sad converse with one another, sorrowing and shedding big tears; and there came up the spirit of Achilles, son of Peleus, and those of Patroclus and of peerless Antilochus and of Aias, who in comeliness and form was the goodliest of all the Danaans after the peerless son of Peleus. And the spirit of the swift-footed son of Aeacus recognized me, and weeping, spoke to me winged words:

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, rash man, what deed yet greater than this wilt thou devise in thy heart? How didst thou dare to come down to Hades, where dwell the unheeding dead, the phantoms of men outworn.'

1 Or, perhaps, "'who have done with (life's) toils.'"
"Ως ἔφατ', αὐτάρ ἐγώ μιν ἀμειβόμενος προσέειπον
"Ω Αχιλλεύ Πηλής νιε, μέγα φέρτατ' Ἀχαιών,
ἐλθον Τειρεσίαο κατὰ χρέος, εἰ τινα βουλήν
εὑποι, ὅπως Ἰθάκην ἐς παῖπαλόεσσαν ἱκοίμην' 480
οὐ γάρ πω σχεδον ἦλθον Ἀχαιδος, οὔδε πω ἀμῆς
γῆς ἑπέβην, ἀλλ' αἰεν ἐχω κακά. σεῖο δ', Ἀχιλλεύ,
οὐ τις ἀνήρ προπάροιδε μακάρτατος οὔτ' ἀρ' ὀπίσσω.
πρὶν μὲν γάρ σε ξοῦν ἑτίομεν ἵσα θεοίσων
' Ἀργείων, νῦν αὗτε μέγα κρατεῖς νεκύεσσον 485
ἐνθάδ' ἐὼν τῷ μῇ τι βανῶν ἀκαμίζευ, 'Αχιλλεύ.'
""Ως ἐφάμην, ὦ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπτε'
'Μὴ δὴ μοι βάνατόν γε παραῦδα, φαίδιμ' Ὠδυσσεύ.
Βουλοίμην κ' ἐπάρουρος ἐὼν θητεϊεμεν ἄλλω,
ἀνδρὶ παρ' ἄκληρῳ, φ μὴ βίοτος πολὺς εἰη,
ἡ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν. 490
ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαυὸν μῦθον ἐνίστες,
ἡ ἔπετ' ἐς πόλεμον πρόμος ἔμμεναι, ἡ καὶ οὐκὶ.
εἰπτε δὲ μοι Πηλῆς ἀμύμονος, εἰ τι πέπυσαι,
ἡ ἔτ' ἔχει τιμην πολέσιν μετὰ Μυρμιδόνεσσον,
ἡ μιν ἀτιμάζουσιν ἀν' Ἐλλάδα τε Φθίνῃ τε, 495
οὔνεκά μιν κατὰ γῆρας ἔχει χειρᾶς τε πόδας τε.
οὐ γὰρ 1 ἐγὼν ἐπαρωγός ὑπ' αὐγὰς ἥλιοιο,
τοῖος ἐὼν, οἶδος ποτ' ἐνι Τροίῃ εὐρεῖῃ
πέφυν λαὸν ἄριστον, ἀμῦνον 'Ἀργείοισιν:
εἰ τοιόσοι δ' ἔλθοιμι μῦνυθά περ ἐς πατέρος δῶ.
τῷ κε τιω στυξαίμι μένος καὶ χειρᾶς ἀπττους,
οῦ κεῖνον βιώσωνται ἐέργουσιν τ' ἀπὸ τιμῆς.
1 οὐ γὰρ: εἰ γὰρ Zenodotus.

1 Or, possibly, "to consult with Teiresias."
"So he spoke, and I made answer and said: Achilles, son of Peleus, far the mightiest of the Achaeans, I came through need of Teiresias, if haply he would tell me some plan whereby I might reach rugged Ithaca. For not yet have I come near to the land of Achaea, nor have I as yet set foot on my own country, but am ever suffering woes; whereas than thou, Achilles, no man aforetime was more blessed nor shall ever be hereafter. For of old, when thou wast alive, we Argives honoured thee even as the gods, and now that thou art here, thou rulest mightily among the dead. Wherefore grieve not at all that thou art dead, Achilles.'

"So I spoke, and he straightway made answer and said: 'Nay, seek not to speak soothingly to me of death, glorious Odysseus. I should choose, so I might live on earth, to serve as the hireling of another, of some portionless man whose livelihood was but small, rather than to be lord over all the dead that have perished. But come, tell me tidings of my son, that lordly youth, whether or not he followed to the war to be a leader. And tell me of noble Peleus, if thou hast heard aught, whether he still has honour among the host of the Myrmidons, or whether men do him dishonour throughout Hellas and Phthia, because old age binds him hand and foot. For I am not there to bear him aid beneath the rays of the sun in such strength as once was mine in wide Troy, when I slew the best of the host in defence of the Argives. If but in such strength I could come, were it but for an hour, to my father's house, I would give many a one of those who do him violence and keep him from his honour, cause to rue my strength and my invincible hands.'

2 Some take ἐπάροπος as "attached to the soil," "a serf."
"'Ως ἐφατ', αὐτὰρ ἐγὼ μὲν ἀμειβόμενος προσέειπον.  
'Ἡ τοι μὲν Πηλῆος ἀμύμονος οὐ τι πέπτυσαι,  
αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο  
πᾶσαν ἀληθείαν μυθήσομαι, ὡς μὲ κελεύεις:  
αὐτὸς γὰρ μὲν ἐγὼ κοίλης ἐπὶ νηὸς ἐίσης  
ήγαγον ἐκ Σκύρου μετ' ἐυκυνήμιδας 'Αχαιοὺς.  
ἡ τοι ὅτ' ἄμφι πόλιν Τροίην φραζοίμεθα βουλᾶς,  
αἰεὶ πρῶτος ἤβαζε καὶ οὐχ ἡμάρτανε μύθων:  
Νέστωρ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.  
αὐτὰρ ὅτ' εὖ πεδίῳ Τρώων μαρνάλμεθα χαλκῷ,  
οὐ ποτ' ἔτι πληθὺν μένεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ,  
ἀλλὰ πολὺ προθέσκε το ὅν μένος οὐδεὶς εἰκὼν,  
pολλοὺς δ' ἀνδρας ἔσφεν εἰν αἰνὴ δημοτῆτι.  
πάντας δ' οὐκ ἄν ἐγὼ μυθήσομαι οὐδ' ὑνομήνω,  
ὅσσον λαδὸν ἔσφεν ἀμύμων Ἀργείων,  
ἄλλ' οἶον τὸν Τηλεφίδην κατενήρατο χαλκῷ,  
ἡρω' Εὐρύπτυλον, πολλοὶ δ' ἄμφ' αὐτὸν ἔταϊροι  
Κήτειοι κτείνοντο γυναιῶν εἴνεκα δώρων.  
κείνον δὴ κάλλιστον ἵδων μετὰ Μέμνονα δίων.  
αὐτὰρ ὅτ' εἰς ὑππον κατεβαίνομεν, ὅν κάμ' Ἐπειός,  
Ἀργείων οἱ ἀριστοί, ἐμοὶ δ' ἐπὶ πάντα τέταλτο,  
ἡμὲν ἀνακλῖναι πυκνῶν λόχων ἦδ' ἐπιθείναι,  
ἐνθ' ἀλλοι Δαναῶν ἠγήτορες ἴδε μέδουτες  
δάκρυα τ' ἀμόργυννυτο τρέμον θ' ὑπὸ γυνα ἐκάστου.  
κείνον δ' οὐ ποτε πάμπαν ἐγὼν ἵδων ὀφθαλμοῖσιν  
οὐτ' ἠχοὴςαντα χρόα κάλλιμον οὔτε παρεῖνόν  
δάκρυ όμορξάμενον. ὁ δὲ με μάλα πόλλ' ἵκετεν  
ἵπποθεν ἐξέμεναι, ἔφεος δ' ἐπεμαίετο κῶπην  
καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα.  

1 μαρνάλμεθα χαλκῷ: μαρνάλμεθ' Ἀχαιόλ.  
2 Line 525 was unknown to Aristarchus.
"So he spoke, and I made answer and said: 'Verily of noble Peleus have I heard naught, but as touching thy dear son, Neoptolemus, I will tell thee all the truth, as thou biddest me. I it was, myself, who brought him from Scyros in my shapely, hollow ship to join the host of the well-greaved Achaeans. And verily, as often as we took counsel around the city of Troy, he was ever the first to speak, and made no miss of words; godlike Nestor and I alone surpassed him. But as often as we fought with the bronze on the Trojan plain, he would never remain behind in the throng or press of men, but would ever run forth far to the front, yielding to none in his might; and many men he slew in dread combat. All of them I could not tell or name, all the host that he slew in defence of the Argives; but what a warrior was that son of Telephus whom he slew with the sword, the prince Eurypylus! Aye, and many of his comrades, the Ceteians, were slain about him, because of gifts a woman craved.\textsuperscript{1} He verily was the comeliest man I saw, next to goodly Memnon. And again, when we, the best of the Argives, were about to go down into the horse which Epeus made, and the command of all was laid upon me, both to open and to close the door of our stout-built ambush, then the other leaders and counsellors of the Danaans would wipe away tears from their eyes, and each man's limbs shook beneath him, but never did my eyes see his fair face grow pale at all, nor see him wiping tears from his cheeks; but he earnestly besought me to let him go forth from the horse, and kept handling his sword-hilt and his spear heavy with bronze, and

\textsuperscript{1} The reference is to the golden vine, given by Priam to Astyoche, wife of Telephus, which gift led her to send her son Eurypylus to the aid of the Trojans.
άλλ' οτε δὴ Πριάμου πόλιν διεπέρσαμεν αὐτήν,
μούραν καὶ γέρας ἐσθλῶν ἐχών ἐπὶ νηὸς ἔβαινεν
ἀσκηθῆς, οὔτ' ἀρ βεβλημένος οὔπερ χαλκὸς
οὔτ' αὐτοσχεδὴν οὔτασμένος, οἷά τε πολλὰ
γίγνεται ἐν πολέμῳ· ἐπιμῆξ δὲ τε μαίνεται Ἀρης.'

"Ὡς ἐφάμην, ψυχή δὲ ποδόκεος Αἰακίδαο
φότα μακρὰ βιβάσα κατ' ἀσφόδελον λειμώνα,
γηθοσύνη δ' οὶ νῦν ἐφην ἀριδείκετο εἶναι.

"Αἱ δ' ἄλλαι ψυχαί ἱεκύων κατατεθυνώτων
ἔστασαν ἀχνύμεναι, εἰροντο δὲ κήδε' ἐκάστη.
οἳ δ' Αἰαντός ἄρτυχη Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἰνεκα νίκης,
τήν μὲν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ
τεύχεσιν ἀμφ' Ἀχιλῆσον· ἐθηκε δὲ πότυνα μήτηρ.
παίδες δὲ Τρώων δίκασαν καὶ Παλλᾶς Ἀθῆνη.
ὡς δὴ μὴ ὀφελον νικάν τοιῶδ' ἐπ' ἀέθλῳ
τόιν γὰρ κεφαλὴν ἑνεκ' αὐτῶν γαία κατέσχεν,
Αἰανθ', ὦς πέρι μὲν εἰδὸς, πέρι δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.
τὸν μὲν ἐγὼν ἐπέεσσοι προσηύδων μειλιχίοισιν.

"'Αἰαν, παῖ Τελαμώνοις ἀμύμονος, οὐκ ἄρ' ἐμελλες
οὐδὲ θανῶν λήσεσθαί εμοὶ χόλου εἰνεκα τευχέων
οὐλομένων; τὰ δὲ πήμα θεοῖ θέσαν Ἀργείοισιν,
τοῖος γὰρ σφιν πύργος ἀπώλεω· σεῖο δ' Ἀχαιοὶ
ἰσον Ἀχιλῆσον κεφαλὴν Πηλημάδαο
ἀχνύμεθα φθιμένῳ διαμπτερέσι: οὐδὲ τις ἄλλος
αὐτίος, ἄλλα Ζεὺς Δαναῶν στρατὸν αἰχμητάων
ἐκπάγλως ἡχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν.
was eager to work harm to the Trojans. But after we had sacked the lofty city of Priam, he went on board his ship with his share of the spoil and a goodly prize—all unscathed he was, neither smitten with the sharp spear nor wounded in close fight, as often befalls in war; for Ares rages confusedly.'

"So I spoke, and the spirit of the son of Aeacus departed with long strides over the field of asphodel, joyful in that I said that his son was pre-eminent.

"And other spirits of those dead and gone stood sorrowing, and each asked of those dear to him. Alone of them all the spirit of Aias, son of Telamon, stood apart, still full of wrath for the victory that I had won over him in the contest by the ships for the arms of Achilles, whose honoured mother had set them for a prize; and the judges were the sons of the Trojans and Pallas Athene. I would that I had never won in the contest for such a prize, over so noble a head did the earth close because of those arms, even over Aias, who in comeliness and in deeds of war was above all the other Danaans, next to the peerless son of Peleus. To him I spoke with soothing words:

"'Aias, son of peerless Telamon, wast thou then not even in death to forget thy wrath against me because of those accursed arms? Surely the gods set them to be a bane to the Argives: such a tower of strength was lost to them in thee; and for thee in death we Achaeans sorrow unceasingly, even as for the life of Achilles, son of Peleus. Yet no other is to blame but Zeus, who bore terrible hatred against the host of Danaan spearmen, and brought
ἀλλ' ἂγε δεὐρὸ, ἀναξ, ὥν ἐπος καὶ μῦθον ἀκούσης ἥμετερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.

"'Ως ἐφάμην, ὥς με ὄψιν ἀμείβετο, βὴ δὲ μετ' ἄλλας ψυχὰς εἰς 'Ερεβος νεκύων κατατεθηνήτων.

ἐνθα χ' ὄμως προσέφη κεχολωμένος, ἦ κεν ἐγὼ τὸν' 565 ἄλλα μοι ἦθελε θυμὸς ἐν στήθεσι φίλουι τῶν ἄλλων ψυχὰς ἰδέειν κατατεθηνήτων.

"'Ενθ' ὥς τοι Μίνωα ἱδον, Δίος ἀγλαδὸν νῦν,
χρύσεου σκήπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,
ἡμενον, οἴ δὲ μιν ἀμφὶ δίκας εἴροντο ἄνακτα,
ἡμενοὶ ἑστάστες τε κατ' εὐρυπυλῆς 'Αιδος δῶ.

"Τὸν δὲ μετ' Ὀρίωνα πελώριον εἰσενόησα
θηρας ὀμοῦ εἰλεύντα κατ' ἀσφοδέλον λειμῶνα,
τοὺς αὐτοὺς κατέπεφνεν ἐν οἰοπόλοισιν ὁρεσσί
χερσὶν ἑξὼν ῥόπαλον παγχάλκεσων, αἰεν ἀγαγές. 570

"Καὶ Τιτυνὸν εἴδον, Γαῖς ἐρικυδέος νῦν,
κείμενον ἐν δαπέδῳ· ὦ δ' ἑπ' ἐννέα κεῖτο πέλεθρα,
γυπε δὲ μιν ἐκάτερθε παρημένῳ ἢπαρ ἐκεῖρον,
δέρτρον ἐσώ δύνοντες, ὦ δ' ὀγκ ἀπαμύνετο χερσὶ
Λητῶ γὰρ ἠλκησε, Δίος κυδρὴν παράκοιτων,
Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Παυσῆφος. 580

"Καὶ μὴν Τάνταλον εἰσείδον κρατέρ' ἕλγε' ἔχοντα
ἐστεώτ' ἐν λύμῳ· ἦ δὲ προσέπλαξε γενεῖρος
στείτο δὲ διψάων, πιέειν δ' ὀγκ ἐλέσθαιν
ὄσσακε γὰρ κύψει' ὡ γέρων πιέειν μενεαίνων,
τοσσάχ' ὧδωρ ἀπολέσκετ' ἀναβροχέν, ἀμφὶ δὲ ποσὶ 585
1 κρατέρ': χαλέπ'; cf. 593.

426
on thee thy doom. Nay, come hither, prince, that thou mayest hear my word and my speech; and subdue thy wrath and thy proud spirit.'

"So I spoke, but he answered me not a word, but went his way to Erebus to join the other spirits of those dead and gone. Then would he nevertheless have spoken to me for all his wrath, or I to him, but the heart in my breast was fain to see the spirits of those others that are dead.

"There then I saw Minos, the glorious son of Zeus, golden sceptre in hand, giving judgment to the dead from his seat, while they sat and stood about the king through the wide-gated house of Hades, and asked of him judgment.

"And after him I marked huge Orion driving together over the field of asphodel wild beasts which himself had slain on the lonely hills, and in his hands he held a club all of bronze, ever unbroken.

"And I saw Tityos, son of glorious Gaea, lying on the ground. Over nine roods¹ he stretched, and two vultures sat, one on either side, and tore his liver, plunging their beaks into his bowels, nor could he beat them off with his hands. For he had offered violence to Leto, the glorious wife of Zeus, as she went toward Pytho through Panopeus with its lovely lawns.

"Aye, and I saw Tantalus in violent torment, standing in a pool, and the water came nigh unto his chin. He seemed as one athirst, but could not take and drink; for as often as that old man stooped down, eager to drink, so often would the water be swallowed up and vanish away, and at

¹ Renderings of πέλεθρα can only be tentative.
γαία μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
δένδρεα δ’ ὑψιπέτηλα κατὰ κρήθεν χεῖς καρπόν,
ὁγχυνα καὶ ροιαὶ καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραὶ καὶ ἐλαίαι τηλεόωσαι:
τῶν ὄποτ’ ἱθύσει’ ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
τὰς δ’ ἀνεμος ῥίπτασκε ποτὶ νέφεα σκιόεντα.

"Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ’ ¹ ἀλγε’ ἐχοῦτα
λάαν βαστάζοντα πελώριον ἀμφοτέρησι.
ἡ τοι ὃ μὲν σκηρίπτόμενος χερσίν τε ποσίν τε
λάαν ἄνω ὥθεσκε ποτὶ λόφον· ἀλλ’ ὅτε μέλλοι
ἀκρον ὑπερβαλέειν, τότ’ ἀποστρέψασκε κραταῖς·
-autις ἐπείτα πέδουδε κυλίνδετο λᾶας ἀναιδής.
αὐτὰρ ὃ γ’ ἄψ χασακε τιτανόμενος, κατὰ δ’ ἰδρὼς
ἐρρεεν ἐκ μελέων, κονίη δ’ ἐκ κρατός ὀρώρει.

"Τὸν δὲ μετ’ εἰσενόησα βίην Ἡρακληείν,
εἴδωλον’ αὐτὸς δὲ μετ’ ἀθανάτωσι θεοῖς
τέρπεται ἐν θαλίης καὶ ἔχει καλλίσφυρον" Ἡβην,
παίδα Δίδας μεγάλοιο καὶ Ἡρῆς χρυσοπεδίλοιου.²
ἀμφὶ δὲ μιν κλαγγῇ νεκύων ἥν οἰωνῶν ὅς,
πάντοσ’ άτυχόμενῳ’ ὁ δ’ ἐρεμῆ νυκτὶ ἐοικῶς,
γυμνὸν τὸξον ἔχων καὶ ἐπὶ νευρῆφιν ὄιστὼν,
δεινὸν παπταίων, αἰεὶ βαλέοντι ἐοικῶς.
σμερδαλέος δὲ οἱ ἀμφὶ περὶ στήθεσιν ἀορτήρ
χρύσεος ἥν τελαμόν, ἵνα θέσκελα ἐργα τέτυκτο,
ἀρκτοι τ’ ἀγρότεροί τε σὺς χαρποί τε λέοντες,
ὑσμῖναι τε μάχαι τε φόνοι τ’ ἀνδροκτασίαι τε.
μὴ τεχνησάμενος μηδ’ ἄλλο τι τεχνῆσαιτο,

¹ κρατέρ’: χαλέπ’: cf. 582.
² Lines 602-4 were rejected by some ancient critics as having been inserted in the text by Onomacritus.
his feet the black earth would appear, for some god made all dry. And trees, high and leafy, let stream their fruits above his head, pears, and pomegranates, and apple trees with their bright fruit, and sweet figs, and luxuriant olives. But as often as that old man would reach out toward these, to clutch them with his hands, the wind would toss them to the shadowy clouds.

"Aye, and I saw Sisyphus in violent torment, seeking to raise a monstrous stone with both his hands. Verily he would brace himself with hands and feet, and thrust the stone toward the crest of a hill, but as often as he was about to heave it over the top, the weight would turn it back, and then down again to the plain would come rolling the ruthless stone. But he would strain again and thrust it back, and the sweat flowed down from his limbs, and dust rose up from his head.

"And after him I marked the mighty Heracles—his phantom; for he himself among the immortal gods takes his joy in the feast, and has to wife Hebe, of the fair ankles, daughter of great Zeus and of Here, of the golden sandals. About him rose a clamour from the dead, as of birds flying everywhere in terror; and he like dark night, with his bow bare and with arrow on the string, glared about him terribly, like one in act to shoot. Awful was the belt about his breast, a baldric of gold, whereon wondrous things were fashioned, bears and wild boars, and lions with flashing eyes, and conflicts, and battles, and murders, and slayings of men. May he never have designed,\(^1\) or hereafter

\(^1\) Again, as in the similar passage, iv. 684, I follow Agar (Homerica, p. 199).
ός κείνον τελαμώνα ἔτη ἐγκάτθετο τέχνη.
ἐγνώ δ' αυτ' ἐμ' ἐκείνος, ἐπεὶ ἰδεν ὀφθαλμοῖς,
καὶ μ' ὀλοφυρόμενος ἔπει τετερόετα προσηύδα·
"᾽Διογένες Λαερτιάδη, πολυμήχαν Ὀδυσσεῦ,
ἀ δείλ', ὡ τινά καὶ σὺ κακὸν μόρον ἄγιλάζεις,
ὅν περ ἐγὼν ὑχέσσον ὑπ' αὐγάς ἰδέειο.
Ζηνὸς μὲν πᾶς ἢ Κρονίονος, αὐτάρκ' ὤξυν
ἐίχον ἀπειρεῖνιν' μᾶλα γὰρ πολὺ χείρον φωτὸ
δεδυμῆν, ὦ δέ μοι χαλεποὺς ἐπετέλλετ' ἄεθλους,
καὶ ποτὲ μ' ἐνθάδ' ἐπεμυζκήν 'ácilντ'. οὐ γὰρ ἐτ' ἄλλον
φράζετο τοῦδε γέ μοι κρατερότερον ἕιναι ἄεθλον·
τὸν μὲν ἐγὼν ἀνένεικα καὶ ἱγαγον ἕξ Ἀἰδαο.
"Ερμείας δὲ μ' ἐπεμψεν ἴδε γλαυκότης Ἀθήνη.
""Ὡς εἰπὼν ο μὲν αὐτὸς ἐβη δόμοιν' Ἀδεὸς εἶσω
αὐτάρ ἐγὼν αὐτοῦ μένον ἐμπεδοῦ, εἰ τίς ἐτ' ἐλθοὶ
ἀνδρῶν ἱρώων, οὗ δὴ τὸ πρόσθεν ὀλοντο.
καὶ νῦ κ' ἐτὶ προτέρους ἴδον ἀνέρας, οὖς ἔθελόν περ.
Θησάεα Πειρῖθοον τε, θεῶν ἐρωτείεα τέκνα·
ἀλλὰ πρὶν ἐπὶ ὑπὶ ἀγείρετο μνημία νεκρῶν
ἡχῇ θεσπεσίη. ἐμὲ δὲ χλαρὼν δέος ὑρεῖ,
μὴ μοι Γοργείην κεφαλὴν δεινοῦ πελάρον
ἐξ Ἀίδεω πέμψειεν ἄγανῃ Περσεφόνεαι.
""Αὐτόκ' ἐπειτ' ἐπὶ νηὰ κιῶν ἐκέλευον ἐταῖροὺς
αὐτοὺς τ' ἀμβαίνειν ἀνά τε προμυνήσια λύσαι,
οἱ δ' αἴψ' εἰσβαίνου καὶ ἐπὶ κλησὶ καθίζον.
τὴν δὲ κατ' Ὡκεανὸν ποταμὸν ἑφέ χύμα ρόοιο,
πρώτα μὲν εἰρεσίη, μετέπειτα δὲ κάλλιμον υδρός.

1 κρατερότερον: χαλεπώτερον; cf. 582, 593.
2 Line 631 was attributed to Pisistratus by Hereas of Megara (Plut. Thes. 20).

430
design such another, even he who stored up in his craft the device of that belt. He in turn knew me when his eyes beheld me, and weeping spoke to me winged words:

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, ah, wretched man, dost thou, too, drag out an evil lot such as I once bore beneath the rays of the sun? I was the son of Zeus, son of Cronos, but I had woe beyond measure; for to a man far worse than I was I made subject, and he laid on me hard labours. Yea, he once sent me hither to fetch the hound of Hades, for he could devise for me no other task mightier than this. The hound I carried off and led forth from the house of Hades; and Hermes was my guide, and flashing-eyed Athene.'

"So saying, he went his way again into the house of Hades, but I abode there steadfastly, in the hope that some other haply might still come forth of the warrior heroes who died in the days of old. And I should have seen yet others of the men of former time, whom I was fain to behold, even Theseus and Peirithous, glorious children of the gods, but ere that the myriad tribes of the dead came thronging up with a wondrous cry, and pale fear seized me, lest august Persephone might send forth upon me from out the house of Hades the head of the Gorgon, that awful monster.

"Straightway then I went to the ship and bade my comrades themselves to embark, and to loose the stern cables. So they went on board quickly and sat down upon the benches. And the ship was borne down the stream Oceanus by the swelling flood, first with our rowing, and afterwards the wind was fair.


"Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόνων Ὄκεανοῦ νηὺς, ἀπὸ δ' ἱκετο κύμα θαλάσσης εὐρυπόροιο νῆσον τῇ Αἰαῖν, ὦθι τῷ Ἡρῴς ἡριγενεῖς οἰκία καὶ χοροὶ εἴσι καὶ ἀντολαὶ Ἡελίοιο, νῆα μὲν ἐνθ' ἐλθόντες ἐκέλεσαμεν ἐν ψαμάθοισιν, ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῖν θαλάσσης. ἔνθα δ' ἀποβριζάντες ἐμειναμεν Ἡῶ διαν.

"Ἡμος δ' ἡριγένεια φάνη ῥοδόδακτυλος Ἡῶς, δὴ τότε ἐγὼν ἑτάρους προϊεῖν ἔς δῶματα Κύρκης οἴσεμενα νεκρόν, Ἔλπήνορα τεθνηστα. φιτροὺς δ' αἴσα ταμώντες, ὅθ' ἀκροτάτη πρόεχ' ἀκτῇ, ἑπτομεν ἀχύμενοι θαλεροῦ κατὰ δάκρυ χέοντες. αὐτὰρ ἐπεὶ νεκρός τ' ἐκάνε καὶ τεῦχεα νεκροῦ, τύμβου χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες πῆξαμεν ἀκροτάτῳ τύμβῳ ἐνήρες ἐρετμῶν. Ἡμεῖς μὲν τά ἐκαστα διείπομεν οὐδ' ἄρα Κύρκην ἐξ Ἀιδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλι' ὥκα ἡλθ' ἐντυναμείην· ἀμα δ' ἀμφίπολοι φέρον αὐτῇ σίτων καὶ κρέα πολλά καὶ αἴθοτα οἶνον ἐρυθρόν. ἡ δ' ἐν μέσῳ στάσα μετηύδα διὰ θεῶν.

"Σχέτλιοι, οἱ ἡμοῦ τετήλθετε δώμ' Ἀιδαο, δισθανέες, ὅτε τ' ἄλλοι ἄπαξ θυσκόου τ' ἀνθρωποι.

1 Line 6 is omitted in many MSS.
BOOK XII

"Now after our ship had left the stream of the river Oceanus and had come to the wave of the broad sea, and the Aeaean isle, where is the dwelling of early Dawn and her dancing-lawns, and the risings of the sun, there on our coming we beached our ship on the sands, and ourselves went forth upon the shore of the sea, and there we fell asleep, and waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, then I sent forth my comrades to the house of Circe to fetch the body of the dead Elpenor. Straightway then we cut billets of wood and gave him burial where the headland runs furthest out to sea, sorrows and shedding big tears. But when the dead man was burned, and the armour of the dead, we heaped up a mound and dragged on to it a pillar, and on the top of the mound we planted his shapely oar.

"We then were busied with these several tasks, howbeit Circe was not unaware of our coming forth from the house of Hades, but speedily she arrayed herself and came, and her handmaids brought with her bread and meat in abundance and flaming red wine. And the beautiful goddess stood in our midst, and spoke among us, saying:

"'Rash men, who have gone down alive to the house of Hades to meet death twice, while other
HOMER

ἀλλ' ἀγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
αὐθι πανθμέριοι· ἄμα δ' ἦνοι φαινομένης
πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὅδιν ἦδὲ ἔκαστα
σημανέω, ἵνα μὴ τι κακορραφή ἀλεγεινή
ἡ ἀλὸς ἢ ἐπὶ γῆς ἀληθεύετε πῆμα παθόντες·

"Ὡς ἐφαθ', ἦμων δ' αὐτ' ἐπεπείθητο θυμὸς ἀγήνωρ.
διὸ τὸτε μὲν πρόπαν ἦμαρ ἢ ἦλιον καταδύντα
ἡμεθα δαινύμενοι κρέα τ' ἀσπετα καὶ κεθον ἦδυ·
ἡμος δ' ἦλιος κατέδυ καὶ ἐπὶ κνέφας ἔλθεν,
οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νῆσος,
ἡ δ' ἐμε χειρός ἐλοῦσα φίλων ἀπονόσφων ἐταύρων
εἰσὲ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἔκαστα·
αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῦραν κατέλεξα.
καὶ τὸτε δὴ μ' ἐπέεσσι προσηύδα πότινα Κίρκη:

"Ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἀκουσοῦν,
ὡς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτόσ.
Σειρήνας μὲν πρῶτον ἀφίξεαι, αἳ βά τε πάντας
ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκηται.
ὁς τις ἄιδρείη πελάσῃ καὶ φθόγγον ἀκούσῃ
Σειρήνων, τῷ δ' οὐ τι γυνῇ καὶ νῆσια τέκνα
οἴκαδε νοστήσαντε παρίσταται οὐδὲ γάννυται,
ἀλλά τε Σειρήνως λυγυρῇ θέλγουσιν ἀοὶδῇ
ἡμεναὶ ἐν λειμὼν, πολὺς δ' ἀμφ' ὀστεόφιν θίς
ἀνδρῶν πυθομένων, περὶ δὲ ρεινοι μυθούσι.
ἀλλὰ παρεξελάαν, ἐπὶ δ' οὐσατ' ἀλείψαι ἐταύρων
κηδον δεψήσας μεληδέα, μὴ τις ἀκούσῃ
τῶν ἀλλων· ἀτάρ αὐτόσ ἀκονέμεν αἴ κ' ἔθελησθα,
δησάντων σ' ἐν νηθα θεὶ χείρας τε πόδας τε
ὁρθὸν ἐν ἰστοπέδη, ἐκ δ' αὐτοῦ πεῖρατ' ἀνήφθω,
men die but once. Nay, come, eat food and drink wine here this whole day through; but at the coming of Dawn ye shall set sail, and I will point out the way and declare to you each thing, in order that ye may not suffer pain and woes through wretched ill-contriving either by sea or on land.’

“So she spoke, and our proud hearts consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to rest beside the stern cables of the ship; but Circe took me by the hand, and leading me apart from my dear comrades, made me to sit, and herself lay down close at hand and asked me all the tale. And I told her all in due order. Then queenly Circe spoke to me and said:

‘All these things have thus found an end; but do thou hearken as I shall tell thee, and a god shall himself bring it to thy mind. To the Sirens first shalt thou come, who beguile all men whosoever comes to them. Whoso in ignorance draws near to them and hears the Sirens’ voice, he nevermore returns, that his wife and little children may stand at his side rejoicing, but the Sirens beguile him with their clear-toned song, as they sit in a meadow, and about them is a great heap of bones of mouldering men, and round the bones the skin is shrivelling. But do thou row past them, and anoint the ears of thy comrades with sweet wax, which thou hast kneaded, lest any of the rest may hear. But if thou thyself hast a will to listen, let them bind thee in the swift ship hand and foot upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself,
οφρα κε τερπόμενος ὧπ’ ἀκούσῃς Σειρήνουν.
eι δὲ κε λίσσηαί ἐτάρους λύσαι τε κελεύης,
οι δὲ σ’ ἐτι πλεόνεσοι τότ’ ἐν δεσμοῖσι διδέντων.
αὐτάρ ἐπὴν δὴ τάς γε παρεξ’ ἐλάσσωσιν ἑταῖροι,
ἐνθὰ τοι οὐκέτ’ ἐπειτα διηνεκέως ἀγορεύσω,
ὅπποτέρη δή τοι ὀδὸς ἐσσεται, ἀλλὰ καὶ αὐτῶς
θυμὸ βουλεῦειν· ἐρέω δὲ τοι ἀμφοτέρωθεν.
ἐνθὲν μὲν γὰρ πέτραι ἐπηρεφέσει, προτὶ δ’ αὐτὰς
κύμα μέγα ῥοχθεὶ κυναῦτιδος Ἀμφιτρίτης·
Πλαγκτὰς δὴ τοι τάς γε θεοὶ μάκαρες καλέουσι.
τῇ μὲν τ’ οὔδε ποτητὰ παρέρχεται οὔδε πέλειαι
τρήρωνες, ταὶ τ’ ἀμβροσίην Δι’ πατρὶ φέρουσιν,
ἀλλὰ τε καὶ τῶν αἰεν ἀφαιρεῖται λίς πέτρη.
ἀλλ’ ἀλλήν εὐίσι πατὴρ ἐναρίθμοι εἶναι.
τῇ δ’ οὗ πώ τις νῆς φύγει ἀνδρῶν, ἥ τις ἱκηται,
ἀλλὰ θ’ ὅμοι πίνακάς τε νεὼν καὶ σώματα φωτῶν
κύμαθ’ ἄλος φορέουσι πυρὸς τ’ ὀλοοίο θύελλαι.
οὐ̴ὴ δὴ κείνη γε παρέπλω πουτοπόρος νῆς,
Ἀργῶ πᾶσι μέλουσα, παρ’ Αἰήταο πλέουσα.
καὶ νῦ κε τὴν ἐνθ’ ἄκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ’ Ἡρη παρέπεμψεν, ἐπεὶ φίλος ἦν Ἰῆσων.

‘‘Οι δὲ δύω σκόπελοι ο μὲν οὐρανοῦ εὐρῶν ἱκάνει
ὔξεῖν κορυφῆ, νεφέλη δὲ μίν ἀμφιβέβηκε
κυναγῆ· τὸ μὲν οὐ ποτ’ ἔρωτι, οὔδὲ ποτ’ αἴθρη
κεῖνου ἔχει κορυφῆν οὕτ’ ἐν θέρει οὕτ’ ἐν ὀπώρῃ.
οὔδὲ κεν ἀμβαίη βροτὸς ἀνὴρ οὔδ’ ἐπιβαίνη,
οὔδ’ εἰ οὐ χειρὲς τε ἑείκοσι καὶ πόδες εἰεν
πέτρη γὰρ λίς ἐστὶ, περιξέσθη ἐικυία.

436
that with delight thou mayest listen to the voice of the two Sirens. And if thou shalt implore and bid thy comrades to loose thee, then let them bind thee with yet more bonds. But when thy comrades shall have rowed past these, thereafter I shall not fully say on which side thy course is to lie, but do thou thyself ponder it in mind, and I will tell thee of both ways. For on the one hand are beetling crags, and against them roars the great wave of dark-eyed Amphitrite; the Planctae\(^1\) do the blessed gods call these. Thereby not even winged things may pass, no, not the timorous doves that bear ambrosia to father Zeus, but the smooth rock ever snatches away one even of these, and the father sends in another to make up the tale. And thereby has no ship of men ever yet escaped that has come thither, but the planks of ships and bodies of men are whirled confusedly by the waves of the sea and the blasts of baneful fire. One seafaring ship alone has passed thereby, that Argo famed of all, on her voyage from Aeetes, and even her the wave would speedily have dashed there against the great crags, had not Here sent her through, for that Jason was dear to her.

"'Now on the other path are two cliffs, one of which reaches with its sharp peak to the broad heaven, and a dark cloud surrounds it. This never melts away, nor does clear sky ever surround that peak in summer or in harvest time. No mortal man could scale it or set foot upon the top, not though he had twenty hands and feet; for the rock is smooth, as if it were polished. And in

\(^{1}\) i.e. "the wandering," or, perhaps, "the clashing, rocks."
μέσσω δ' ἐν σκοπέλῳ ἔστι σπέος ἥρωειδες, 80
πρὸς ξόφον εἰς Ἐρεθίδος τετραμμένον, ἥ τερ ἀν ὑμεῖς
νίᾳ παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεύ.
οὐδὲ κεν ἐκ νῆσος γλαφυρῆς αἰξήνος ἀνήρ
tόξω διστεύσας κοίλον σπέος εἰςαφίκοιτο.
ἐνθά δ' ἐνὶ Σκύλλη ναίει δεινὸν λελακυία.

τῆς ἥ τοι φωνῇ μὲν ὀς σκύλακος νεογιής
γίγνεται, αὐτῇ δ' αὐτὲ πέλωρ κακὸν· οὐδὲ κε τῖς μιν
γηθήσειεν ὕδων, οὐδ' εἰ θεὸς ἀντιάσειεν.
τῆς δ' τοι πόδες εἰσὶ δυσδέκα πάντες ἄωροι,
ἐξ δέ τέ οἱ δειραι περιμήκες, ἐν δὲ ἐκάστῃ
σμερδαλέη κεφαλή, ἐν δὲ τρίστοιχοι ὀδόντες
πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.
μέση μὲν τε κατὰ σπέιους κοίλοιο δέδυκεν,
ἐξω δ' ἐξίσχει κεφαλᾶς δεινοῦ βερέθρου,
αὐτοῦ δ' ἱχθυάμα, σκόπελον περιμαιμώσα,
δελφίνας τε κύνας τε, καὶ εἰ ποθι μεῖζον ἔλησι
κῆτος, ἡ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.
τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετῶνται
παρφυγεῖν σὺν νῆι· φέρει δὲ τε κρατὶ ἐκάστῳ
φῶτ' ἐξαρπάξασα νεὸς κυνοπρῶροι.

"Τὸν δ' ἐτερον σκόπελον χθαμαλότερον ὑψει,
Ὀδυσσεύ.
πλησίον ἀλλήλων· καὶ κεν διοίστευσειας.
τῷ δ' ἐν ἔρινεος ἔστι μέγας, φύλλους τεθηλῶς·
tῷ δ' υπὸ δία Χάρυβδος ἀναρροίβδει μέλαν ὕδωρ.
τρὶς μὲν γὰρ τ' ἀνύσιν ἐπ' ἠματίτ, τρὶς δ' ἀναρροίβδει 105
dεινόν· μὴ σὺ γε κεθί τύχοις, οὐτε ῥοῖβδισειεν·
οὐ γὰρ κεν ρύσαιτο σ' ὑπὲκ κακοῦ οὐδ' ἐνοσίχθων.
ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὃκα

438
the midst of the cliff is a dim cave, turned to the West, toward Erebus, even where you shall steer your hollow ship, glorious Odysseus. Not even a man of might could shoot an arrow from the hollow ship so as to reach into that vaulted cave. Therein dwells Scylla, yelping terribly. Her voice is indeed but as the voice of a new-born whelp, but she herself is an evil monster, nor would anyone be glad at sight of her, no, not though it were a god that met her. Verily she has twelve feet, all misshapen, and six necks, exceeding long, and on each one an awful head, and therein three rows of teeth, thick and close, and full of black death. Up to her middle she is hidden in the hollow cave, but she holds her head out beyond the dread chasm, and fishes there, eagerly searching around the rock for dolphins and sea-dogs and whatever greater beast she may haply catch, such creatures as deep-moaning Amphitrite rears in multitudes past counting. By her no sailors yet may boast that they have fled unscathed in their ship, for with each head she carries off a man, snatching him from the dark-prowed ship.

"But the other cliff, thou wilt note, Odysseus, is lower—they are close to each other; thou couldst even shoot an arrow across—and on it is a great fig tree with rich foliage, but beneath this divine Charybdis sucks down the black water. Thrice a day she belches it forth, and thrice she sucks it down terribly. Mayest thou not be there when she sucks it down, for no one could save thee from ruin, no, not the Earth-shaker. Nay, draw

1 The word is a doubtful one. Others render, "dangling down."
νηα παρεξ' ἐλάαν, ἐπεὶ ἦ πολὺ φέρτερόν ἐστίν
ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἦ ἀμα πάντας.'

"Ὡς ἐφατ', αὐτάρ ἐγὼ μὲν ἀμειβόμενος ἦ προσέειπον.
Εἴ δ' ἄγε δὴ μοι τούτο, θεά, νημέρτες ἐνίσποτε,
εἴ πως τὴν ὀλονα μὲν ὑπεκπροφύγοιμι Χάρυβδιν,
τὴν δὲ κ' ἀμυναίμην, ὅτε μοι σινοῖτο γ' ἐταίρους.'

"Ὡς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο διὰ θεαών.
'Σχέτλιε, καὶ δὴ αὐ τοι πολεμίηα ἐργα μέμηλε
καὶ πόνος' ὑπεῖξαι ἀθανάτουσιν;
ἡ δὲ τοι οὐ θυντῆ ἀλλ' ἀθανάτον κακὸν ἐστὶ,
δεινὸν τ' ἀργαλέον τε καὶ ἄγριον ὑπὲ ταμητῶν.
οὐδὲ τίς ἔστ' ἄλκη· φυγέειν κάρτιστον ἂπ' αὐτῆς.

ἡν γαρ δηθώνησθα κορυσσόμενος παρὰ πέτρη,
δείδῳ, μή σ' ἑξαυτίς ἐφορμηθεῖσα κίχησι
τόσσῃσιν κεφαλήσι, τόσους δ' ἐκ φῶτας έληται.
ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεὶν δὲ Κράταιν,
μητέρα τῆς Σκύλλης, ἴ μυν τέκε πῆμα βροτοῖσιν.'

"'Θρυμακίην δ' ἐς νῆσου ἀφίξεια· ἐνθα δὲ πολλὰ
βόσκοντ' Ἡελίῳ βόες καὶ ἱφα μῆλα,
ἐπτὰ βοῶν ἀγέλαι, τόσα δ' οἴδων πώεα καλά,
pεντήκοντα δ' ἐκαστα. γόνος δ' οὐ γύγνεται αὐτῶν,
οὐδὲ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσίν,
νῦμφαι ἐνυπλόκαμοι, Φαέθουσά τε Λαμπτείι τε,
ἀς τέκεν Ἡελίῳ Ὀπερίον διὰ Νέαιρα.

τὰς μὲν ἅρα θρέψασα τεκοῦσά τε πότνια μὴτηρ
Θρυμακίην ἐς νῆσον ἀπάκισε τηλόθι ναϊειν,
μῆλα φυλασσώμεναι πατρώια καὶ ἔλικας βοῦς.
τὰς εἰ μὲν καὶ ἀσινέας εάς νόστου τε μέδηαι,
ἥ τ' ἄν ἔτ' εἰς Ἰθάκην κακά περ πάσχοτε ἵκοισθε.'

1 ἀμειβόμενος: ἀτυχόμενος.
very close to Scylla's cliff, and drive thy ship past quickly; for it is better far to mourn six comrades in thy ship than all together.'

"So she spoke, but I made answer and said: 'Come, I pray thee, goddess, tell me this thing truly, if in any wise I might escape from fell Charybdis, and ward off that other, when she works harm to my comrades.'

"So I spoke, and the beautiful goddess answered and said: 'Rash man, lo, now again thy heart is set on the deeds of war and on toil. Wilt thou not yield even to the immortal gods? She is not mortal, but an immortal bane, dread, and dire, and fierce, and not to be fought with; there is no defence; to flee from her is bravest. For if thou tarriest to arm thyself by the cliff, I fear lest she may again dart forth and attack thee with as many heads and seize as many men as before. Nay, row past with all thy might, and call upon Crataiis, the mother of Scylla, who bore her for a bane to mortals. Then will she keep her from darting forth again.

"'And thou wilt come to the isle Thrinacia. There in great numbers feed the kine of Helios and his goodly flocks, seven herds of kine and as many fair flocks of sheep, and fifty in each. These bear no young, nor do they ever die, and goddesses are their shepherds, fair-tressed nymphs, Phaethusa and Lampetie, whom beautiful Neaera bore to Helios Hyperion. These their honoured mother, when she had borne and reared them, sent to the isle Thrinacia to dwell afar, and keep the flocks of their father and his sleek kine. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil
ei dé ke σίνηαι, τότε τοι τεκμαίρομ' ὀλεθρον,  
νη' τε καλ ἑτάροις· αὐτὸς δ' εἰ πέρ κεν ἀλύξης,  
ὡς κακῶς νεῖαι, ὀλέσας ἀπο πάντας ἑταῖρους.  
“'Ὅς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἡώς.  
ἡ μὲν ἔπειτ' ἀνὰ νήσου ἀπέστιχε δία θεϊῶν·  
αὐτάρ ἐγὼν ἐπὶ νη' κιόν ώτρυνον ἑταῖρους  
αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε πρυμνήσια λύσαι·  
oi δ' αἰ' εἰσβαινον καὶ ἐπὶ κλησί καθίζον.  
ἐξής δ' ἐξόμενοι πολιήν ἀλα τύπτον ἐρετμοῖς.1  
ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρόρῳ  
ἐκμενον οὐρον ἕει πλησίστιον, ἐσθλῶν ἑταῖρον,  
Κύρκη ἐνπλόκαμος, δεινὴ θεὸς αὐξήσσα.  
αὐτίκα δ' ὀπλα ἐκαστα πονησάμενοι κατὰ νη'  
ἡμεθα· τὴν δ' ἄνεμος τε κυβερνήτης τ' ἱθυνε.  
“'Δὴ τότ' ἐγὼν ἑτάροις μετηύδων ἀχυμένους κήρ.  
'Ὡ φίλοι, οὐ γὰρ χρῆ ἐνα ἱδμεναί οὐδὲ δῦ' οἶνοις  
θέσφαθ' α μοι Κύρκη μυθήσατο, δία θεϊῶν·  
ἀλλ' ἔρεω μὲν ἐγὼν, ἵνα εἰδότες ἥ κε θάνωμεν  
ἣ κεν ἀλενάμενοι θάνατον καὶ κήρα φύγοιμεν.  
Σειρῆνων μὲν πρῶτον ἀνώγει θεσπεσιάων  
φθόγγον ἀλεύσασθαι καὶ λειμὼν ἀνθεμόεντα.  
oῖνον ἐμ' ἰνώγει ὃτ' ἀκούεμεν· ἀλλὰ μὲ δεσμῷ  
δήσατ' ἐν ἀργαλέῳ, ὥφρ' ἐμπεδον αὐτὸθι μίμων,  
ὁρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.  
ei dé ke λίσσωμαι ύμεας λύσαι τε κελεύω,  
ὑμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖς πιέζειν.'  

1 Line 147 is omitted in most MSS.
plight. But if thou harmest them, then I foretell ruin for thy ship and for thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades.'

"So she spoke, and presently came golden-throned Dawn. Then the beautiful goddess departed up the island, but I went to the ship and roused my comrades themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had straightway made fast all the tackling throughout the ship we sat down, but the wind and the helmsman guided the ship.

"Then verily I spoke among my comrades, grieved at heart: 'Friends, since it is not right that one or two alone should know the oracles that Circe, the beautiful goddess, told me, therefore will I tell them, in order that knowing them we may either die or, shunning death and fate, escape. First she bade us avoid the voice of the wondrous Sirens, and their flowery meadow. Me alone she bade to listen to their voice; but do ye bind me with grievous bonds, that I may abide fast where I am, upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself; and if I implore and bid you to loose me, then do ye tie me fast with yet more bonds.'
"Η τοι ἐγώ τὰ ἐκαστά λέγων ἐτάροισιν πίφαυσκον
τόφρα δὲ καρπαλίμως ἐξίκετο νηῦς ἐυεργὴς
νήσον Σειρήνουν. ἐπειγε γὰρ οὖρος ἀπήμων.
αὐτίκ' ἐπειτ' ἀνεμος μὲν ἐπαύσατο ἢδὲ γαλήνη
ἐπλετο νυνεμὴ, κοίμησε δὲ κύματα δαίμων.
ἀντάντες δ' ἔταροι νεὸς ἱερὰ μηρύσαντο
καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἔρεμα
ἔξομενοι λεύκαινον ὑδωρ ξεστῆς ἔλατησιν.
αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξεὶ χαλκῷ
τυπθὰ διατμήξας χερσὶ στυβαρῆσθι πέειον
ἀλίψα δ' ιαίνετο κηρός, ἐπεὶ κέλετο μεγάλη ἵς
' Ἡλίων τ' αὐγὴ 'Τυπερινίδαο ἀνακτος·
ἐξείης δ' ἐτάροισιν ἐπ' οὐατα πάσιν ἀλειψα.
oi δ' ἐν νηὶ μ' ἔδησαν ὁμοῦ χεῖρας τε πόδας τε
ορθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρας' ἀνὴρπτου.
αὐτοὶ δ' ἔξομενοι πολιην ἀλα τῦπτον ἔρεμοῖς.
ἀλλ' οτὲ τόσσον ἀπημεν ὅσον 2 τε γέγωνε βοήσας,
ῥίμφα διώκοντες, τὰς δ' οὐ λάθεν ἀκῦαλος νηὺς
ἐγγύθεν ὄρυμμένη, λιγυρῆν δ' ἐντυνον ἀοιδὴν·
" 'Δεύρ' ἀγ' ᾑῶν, πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
νῆα κατάστησον, ἵνα νοωτῆριν ὅπ' ἀκούσης.
oū γάρ πώ τις τῇδε παρῆλας την μελαίνη,
πρὶν γ' ἤμενω μελάγηρν ἀπό στομάτων ὅπ' ἀκούσαι,
ἀλλ' ὅ γε τερψάμενος νεῖται καὶ πλεῖονα εἰδῶς.
ἵδιμεν γάρ τοι πάνθ' ὅσ' ἑνὶ Τροίη εὐρείη

1 θέσαν: βάλον.
2 ἀπῆμεν ὅσον: ἀπὶ ὅσον.
"Thus I rehearsed all these things and told them to my comrades. Meanwhile the well-built ship speedily came to the isle of the two Sirens, for a fair and gentle wind bore her on. Then presently the wind ceased and there was a windless calm, and a god lulled the waves to sleep. But my comrades rose up and furled the sail and stowed it in the hollow ship, and thereafter sat at the oars and made the water white with their polished oars of fir. But I with my sharp sword cut into small bits a great round cake of wax, and kneaded it with my strong hands, and soon the wax grew warm, forced by the strong pressure and the rays of the lord Helios Hyperion. Then I anointed with this the ears of all my comrades in turn; and they bound me in the ship hand and foot, upright in the step of the mast, and made the ropes fast at the ends to the mast itself; and themselves sitting down smote the grey sea with their oars. But when we were as far distant as a man can make himself heard when he shouts, driving swiftly on our way, the Sirens failed not to note the swift ship as it drew near, and they raised their clear-toned song:

"'Come hither, as thou farrest, renowned Odysseus, great glory of the Achaeans; stay thy ship that thou mayest listen to the voice of us two. For never yet has any man rowed past this isle in his black ship until he has heard the sweet voice from our lips. Nay, he has joy of it, and goes his way a wiser man. For we know all the toils that in wide Troy the

1 This rendering takes Ͳπεριονίδης to be an equivalent of Ͳπερίων. If it be regarded as a patronymic, this passage is out of harmony with others.
'Αργείοι Τρῶες τε θεῶν ἵστητι μόγησαν, 190
?id?ν δ', ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτέιρη.

"Ὡς φάσαι ἰείσαι ὑπα κάλλιμον· αὐτάρ ἐμὸν κήρ ἠθελ' ἀκονέμεναι, λύσαι τ' ἐκέλευον ἑταίροις ὁφρύσι νευστάξων· οἶ δὲ προπεσόντες ἔρεσσον. αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε πλείοσί μ' ἐν δεσμοίσι δέον μᾶλλον τε πίεζον. αὐτάρ ἐπεὶ δὴ τὰς γε παρῆλασαν, οὐδ' ἐτ' ἐπείτα φθογγῆς Σειρήνων ἥκοομεν οὐδὲ τ' ἀοιδῆς, αἰψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἑρίπρες ἑταίροι, ὅν σφιν ἐπ' ὁσὸν ἀλειψ', ἐμὲ τ' ἐκ δεσμῶν ἀνέλυσαν. 200

"'Αλλ' ὅτε δὴ τὴν νῆσον ἐλεύπομεν, αὐτίκ' ἐπείτα καπνὸν καὶ μέγα κύμα ὕδων καὶ δότην ἁκοῦσα. τῶν δ' ἁρα δεσιάντων ἐκ χειρῶν ἐπτατ' ἐρεμά' βόμβησαν δ' ἀρα πάντα κατὰ ρόον· ἐσχετο δ' αὐτοῦ νηῆς, ἐπεὶ οὐκέτ' ἐρετμᾶ προήκεα χερσίν ἐπειγον. αὐτάρ ἐγὼ διὰ νήὸς ἱῶν ὑτρυγον ἑταίροις μειλυχίοις ἐπέέσσι παρασταδὸν ἀνδρὰ ἐκαστον' 210

""Ὡ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονες εἰμεν' οὐ μὲν δὴ τόδε μείξον ἐπεὶ 1 κακῶν, ἡ ὅτε Κύκλωψ εἰλει ἐνι σπῆ χαλαφυρὸ κρατερῆφι βίηφιν· ἀλλὰ καὶ ἐνθεν ἐμὴ ἀρετῆ, βουλῆ τε νοὸ τε, ἐκφύγομεν, καὶ ποὺ τῶνδε μνῆσεσθαι ὅιων. νῦν δ' ἄγεθ', ὅς ἂν ἐγὼ εἶπὼ, πειθόμεθα πάντες. ύμεῖς μὲν κόπτησιν ἀλὸς ῥηγμìνα βαθείαν τύπτετε κλήδεσσων ἐφήμενοι, αὐ κέ ποθὶ Ζεὺς δῶῃ τῶνδε γ' ὀλεθρον ὑπεκφυγέειν καὶ ἀλύξαι· σοὶ δὲ, κυβερνήθ', δω' ἐπιτελλομαι· ἀλλ' ἐνυ τυμφ

1 ἐπεί: ἐπι: ἕχει Zenodotus.
Argives and Trojans endured through the will of the gods, and we know all things that come to pass upon the fruitful earth.'

"So they spoke, sending forth their beautiful voice, and my heart was fain to listen, and I bade my comrades loose me, nodding to them with my brows; but they fell to their oars and rowed on. And presently Perimedes and Eurylochus arose and bound me with yet more bonds and drew them tighter. But when they had rowed past the Sirens, and we could no more hear their voice or their song, then straightway my trusty comrades took away the wax with which I had anointed their ears and loosed me from my bonds.

"But when we had left the island, I presently saw smoke and a great billow, and heard a booming. Then from the hands of my men in their terror the oars flew, and splashed one and all in the swirl, and the ship stood still where it was, when they no longer plied with their hands the tapering oars. But I went through the ship and cheered my men with gentle words, coming up to each man in turn:

"'Friends, hitherto we have been in no wise ignorant of sorrow; surely this evil that besets us now is no greater than when the Cyclops penned us in his hollow cave by brutal strength; yet even thence we made our escape through my valour and counsel and wit; these dangers, too, methinks we shall some day remember. But now come, as I bid, let us all obey. Do you keep your seats on the benches and smite with your oars the deep surf of the sea, in the hope that Zeus may grant us to escape and avoid this death. And to thee, steersman, I give this command, and do thou lay it to
βάλλει, ἐπεὶ νῆς γλαφύρης οἶμια νομᾶς.

tούτου μὲν καπνοῦ καὶ κύματος ἕκτος ἔρηψ

νῆ, σὺ δὲ σκοπέλου ἐπίμαεο, μή σε λάθσι

κεῖσ' ἐξορμήσασα καὶ ἐς κακῶν ἀμμε βάλησθα.'

'Ως ἐφάμην, οἱ δ' ὀκά ἐμοὶς ἐπέέσσι πλθντο.

Σκύλλην δ' οὐκὲτ' ἐμνθέόμην, ἀπρηκτον ἀνίην,

μή πῶς μοι δείσαντες ἀπολλήξειαν ἑταῖροι
eἰρέσις, ἐντὸς δὲ πυκάξειαν σφέας αὐτούς.

καὶ τότε δὴ Κύρκης μὲν ἐφημοσύνης ἀλεγεινῆς

λαυθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρίζεσσθαι,

αὐτάρ ἕγω κατὰς κλυτὰ τεύχεα καὶ δύο δούρε

μάκρ' ἐν χερσίν ἐλῶν εἰς ικρία νῆς ἔβαινον

πρόρης· ἐνθεν γύρ μιν ἐδέγημη πρῶτα φανεῖσθαι

Σκύλλην πτεράλην, ὥ μοι φέρε πῆμ' ἑτάροισιν.

οὐδὲ πῆ ἀθρῆσαι δυνάμην, ἐκαμον δὲ μοι ὅσσε

πάντη παπταίνοντι πρὸς ἱεροεἰδέα πέτρην.

'Ἡμεῖς μὲν στεινωπὸν ὑνεπλέομεν γοῡώντες·

ἐνθεν μὲν Σκύλλη, ἑτέρωθι δὲ δία Χάρυβδος

dεινὸν ἀνερροἴβδησε θαλάσσης ἀλμυρὸν ὕδωρ.

η τοι ὅτ' ἐξεμέσει, λέβης ὄς ἐν πυρὶ πολλὴ

πᾶς' ἀναμορμύρεσκε κυκωμένη, ὕψοις δ' ἄχνη

ἀκροισὶ σκοπέλουσιν ἐπ' ἀμφοτέρουσιν ἑπιπτεν·

ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ,

πᾶς' ἐντοσθε φάνεσκε κυκωμένη, ἀμφίδ' ἐπὶ τέτρῃ
dεινὸν ἐβεβρύχει, ἀπενερθε δὲ γαῖα φάνεσκε

ψάμμῳ κυνάνη· τοὺς δὲ χλωρὸν δέως ἦρει.

ἡμεῖς μὲν πρὸς τὴν ἱδομεν δείσαντες ὀλεθροῦν·
tόφρα δὲ μοι Σκύλλη γλαφύρης ἐκ νῆς ἑταῖροις

ἐξ ἑλεθ', οὗ χερσίν τε βίηφι τε φέρτατοι ἤσαν.
heart, since thou wieldest the steering oar of the hollow ship. From this smoke and surf keep the ship well away and hug the cliff, lest, ere thou know it, the ship swerve off to the other side and thou cast us into destruction.'

"So I spoke, and they quickly hearkened to my words. But of Scylla I went not on to speak, a cureless bane, lest haply my comrades, seized with fear, should cease from rowing and huddle together in the hold. Then verily I forgot the hard command of Circe, whereas she bade me in no wise to arm myself; but when I had put on my glorious armour and grasped in my hand two long spears, I went to the fore-deck of the ship, whence I deemed that Scylla of the rock would first be seen, who was to bring ruin upon my comrades. But nowhere could I descry her, and my eyes grew weary as I gazed everywhere toward the misty rock.

"We then sailed on up the narrow strait with wailing. For on one side lay Scylla and on the other divine Charybdis terribly sucked down the salt water of the sea. Verily whenever she belched it forth, like a cauldron on a great fire she would seethe and bubble in utter turmoil, and high over head the spray would fall on the tops of both the cliffs. But as often as she sucked down the salt water of the sea, within she could all be seen in utter turmoil, and round about the rock roared terribly, while beneath the earth appeared black with sand; and pale fear seized my men. So we looked toward her and feared destruction; but meanwhile Scylla seized from out the hollow ship six of my comrades who were the best in strength and in might. Turning my eyes to
HOMER

σκεφάμενος δ' ἐσ νῆα θοήν ἄμα καὶ μεθ' ἐταίρους ἦδη τῶν ἐνόησα πόδας καὶ χείρας ὑπέρθεν ὕψος' ἀειρομένων' ἐμὲ δὲ φθέγγοντο καλεύντες ἐξονομακλήδην, τότε γ' ὕστατον, ἀχυύμενοι κήρ. ὡς δ' ὦτ' ἐπὶ προβόλω ἀλείως περιμήκει βάβδῳ ἰχθύσι τοὺς ὄλγοις δόλον κατὰ εἴδατα βάλλων ἐς πόντων προῆσι βοδὸς κέρας ἀγράφου, ἀσπάροντα δ' ἐπειτα λαβὼν ἔρριψε θύραξ, ὡς ο' γ' ἀσπαροντες ἀείρωντο προτ' πέτρας· αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθει κεκληγώτας χείρας ἐμοὶ ὅρεγοντας ἐν αἰνῇ δηιοτητί· οἴκτισον δὴ κεῦν ἐμοὶ ὦδον ὄφθαλμοις πάντων, ὦς' ἐμόγησα πόρους ἄλος ἐξερεείνων.

"Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδιν 260 Σκύλλην τ', αὐτίκ' ἐπειτα θεοῦ ἐς ἀμύμονα νῆσον ικόμεθ'· ἐνθα δ' ἐσαν καλαὶ βοές εὑρμέτωτοι, πολλά δὲ ἱφια μὴλ' 'Τπερίονος 'Ἑλίοιο. δὴ τὸτ' ἐγὼν ἐτὶ πόντῳ ἔδων ἐν νηλ μελαίνῃ μυκηθμοῦ τ' ἱκουσα βοῦν αὐλιξομενῶν οἴῶν τε βληχίν· καὶ μοὶ ἐπος ἔμπεσε θυμῷ μάντης ἀλαοῦ, Ἡθβαίου Τειρεσίαο, Κύρκης τ' Αἰαίης, ἥ μοι μάλα πόλλ' ἐπέτελλε νῆσου ἀλεύσσαι τερψιμβρότου 'Ἑλίοιο. δὴ τὸτ' ἐγὼν ἐτάροισι μετηύδων ἀχυύμενος κήρ. 265 "'Κέκλυτε μεν μῦθων κακὰ περ πάσχοντες ἑταῖροι, ὅφρ' ὑμῖν εἶπο μαντήα Τειρεσίαο Κύρκης τ' Αἰαίης, ἥ μοι μάλα πόλλ' ἐπέτελλε νῆσου ἀλεύσσαι τερψιμβρότου 'Ἑλίοιο·

1 Or, possibly, "to find my men."
2 Three views are held regarding this obscure passage: (1) that the poet refers to spearing, or "hooking," fish with
the swift ship and to the company of my men,\(^1\) even then I noted above me their feet and hands as they were raised aloft. To me they cried aloud, calling upon me by name for that last time in anguish of heart. And as a fisher on a jutting rock, when he casts in his baits as a snare to the little fishes, with his long pole lets down into the sea the horn of an ox of the steading,\(^2\) and then as he catches a fish flings it writhing ashore, even so were they drawn writhing up towards the cliffs. Then at her doors she devoured them shrieking and stretching out their hands toward me in their awful death-struggle. Most piteous did mine eyes behold that thing of all that I bore while I explored the paths of the sea.

“Now when we had escaped the rocks, and dread Charybdis and Scylla, presently then we came to the goodly island of the god, where were the fair kine, broad of brow, and the many goodly flocks of Helios Hyperion. Then while I was still out at sea in my black ship, I heard the lowing of the cattle that were being stalled and the bleating of the sheep, and upon my mind fell the words of the blind seer, Theban Teiresias, and of Aeaean Circe, who very straitly charged me to shun the island of Helios, who gives joy to mortals. Then verily I spoke among my comrades, grieved at heart:

“Hear my words, comrades, for all your evil plight, that I may tell you the oracles of Teiresias and of Aeaean Circe, who very straitly charged me to shun the island of Helios, who gives joy to a pole tipped with bone (it will be noticed that there is no mention of a line); (2) that a bit of hollow, tube-like bone was slipped over the line just above the hook to prevent its being bitten through; and (3) that the bone was really an artificial bait (see Haskins in Journ. Philol. xix. 238 ff.).
ἐνθα γὰρ αἰνώτατον κακὸν ἐμμεναι ἁμμιν ἐφασκεν. 275
ἀλλὰ παρεξ τὴν νῆσον ἐλαύνετε νῖα μέλαιναν.

"Ὡς ἐφάμην, τοῖς δὲ κατεκλάσθη φίλον ἦτορ. 
αὐτίκα δ’ Εὐρύλοχος στυγερῷ μ’ ἥμειβετο μύθῳ.

"Σχέτλιος εἰς,’Οδυσεῦ’ περὶ τοι μένος, οὐδὲ τι γυνὰ 
κάμνεις; ἦ ὅν νυ σοὶ γε σιδῆρεα πάντα τέτυκται, 280
ὁς ᾗ ἐτάρους καμάτω ἄδηκτας ἦδε καὶ ὑπνῷ
οὐκ ἐάν γαῖς ἐπιβήμεναι, ἐνθὰ κεν αὕτε
νῆσῳ ἐν ἀμφιρύτῃ λάρδῳ τετυκοιμεθα δόρπουν,
ἀλλ’ αὐτῶς διὰ νῦκτα θοὴν ἀλάλησθαι ἄνωγας
νήσου ἀποπλαγχθέντας ἐν ἑροειδεί πόντῳ.

ἐκ νυκτῶν δ’ ἀνεμοὶ χαλεποὶ, δηλήματα νηών,
γλυκωταί, πῆ κεῖν τις ὑπεκφύγοι αἰτῶν ὀλεθροῦν,
ἣν πως ἐξαπίνης ἔλθῃ ἀνέμου θύελλα,
ἡ Νότος ἡ Ζεφύρου δυσάεος, οἳ τε μάλιστα
νία διαρραῖοσι θεῶν ἂεκητι ἁνάκτων. 285
ἀλλ’ ἡ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίῃ
δόρπον θ’ ὀπλινώμεσθα θοῇ παρὰ νηὶ μένοντες,
ηῶθεν δ’ ἀναβάντες ἐνησομεν εὐρεὶ πόντῳ.

"Ὡς ἐφατ’ Εὐρύλοχος, ἐπὶ δ’ ἤγεον ἀλλοι ἐταιροι.
καὶ τοτε δὴ γλυκωσκον δ’ δὴ κακὰ μῆδετο δαίμων, 290
καὶ μιν φωνῆςα ἐπεα πτερόεντα προσηύδων

"Ἐεὐρυλοχ’, ἡ μάλα δὴ με βιάζετε μοῦνον ἔοντα.
ἀλλ’ ἄγε νῦν μοι πάντες ὀμόσσατε καρτερὸν ὄρκουν.
eἰ κέ τιν’ ἢ βοῶν ἀγάλην ἢ πῶν μέγ’ οἶων
εὐρώμεν, μῆ ποῦ τις ἀτασθαλίσηι κακῆσιν
ἡ βοῶν ἢ τι μῆλον ἀποκτάνῃ’ ἀλλὰ ἐκηλοί
ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.’

452
mortals; for there, she said, was our most terrible bane. Nay, row the black ship out past the island.'

"So I spoke, but their spirit was broken within them, and straightway Eurylochus answered me with hateful words:

"'Hardy art thou, Odysseus; thou hast strength beyond that of other men and thy limbs never grow weary. Verily thou art wholly wrought of iron, seeing that thou sufferest not thy comrades, worn out with toil and drowsiness, to set foot on shore, where on this sea-girt isle we might once more make ready a savoury supper; but thou biddest us even as we are to wander on through the swift night, driven away from the island over the misty deep. It is from the night that fierce winds are born, wreckers of ships. How could one escape utter destruction, if haply there should suddenly come a blast of the South Wind or the blustering West Wind, which oftenest wreck ships in despite of the sovereign gods? Nay, verily for this time let us yield to black night and make ready our supper, remaining by the swift ship, and in the morning we will go aboard, and put out into the broad sea.'

"So spoke Eurylochus, and the rest of my comrades gave assent. Then verily I knew that some god was assuredly devising ill, and I spoke and addressed him with winged words:

"'Eurylochus, verily ye constrain me, who stand alone. But come now, do ye all swear to me a mighty oath, to the end that, if we haply find a herd of kine or a great flock of sheep, no man may slay either cow or sheep in the blind folly of his mind; but be content to eat the food which immortal Circe gave.'
"Ως ἐφάμην, οἱ δ' αὐτίκ' ἀπώμυνον, ὡς ἐκέλευσ. 
αὐτὰρ ἔπει β' ὀμοσάν τε τελευτησάν τε τὸν ὅρκον, 
στήσαμεν ἐν λιμένι γλαφυρῷ ἐνέργεα νήα 
ἀγχ' ὑδατος γλυκέφοιο, καὶ ἐξαπέβησαν ἐταῖροι 
νῆός, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο. 
αὐτὰρ ἔπει πόσιον καὶ ἐδητύος ἐξ ἔρον ἐντο, 
μνησάμενοι δὴ ἔπειτα φίλους ἐκλαῖον ἐταῖρους, 
οὔς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα· 
κλαίοντεσσὶ δὲ τοῖς ἐπήλυθε νήδυμος ὑπνος. 
ἡμος δὲ τρίχα νυκτὸς ἐν, μετὰ δ' ἀστρα βεβήκει, 
ὡρσεν ἐπὶ ξαὴν ἄνεμον νεφεληγερέτα Ζεὺς 
λαίλαπτεθεςίῃ, σὺν δὲ νεφέσσι κάλυψε 
γαιαν ὀμοῦ καὶ πόντον· ὥρφει ο' οὐρανὸθεν νῦξ. 
ἡμος δ' ἠργενεία φάνη ῥοδοδάκτυλος Ἠώς, 
νήᾳ μὲν ὀρμίσαμεν κοίλον σπέος εἰσερύσαντες. 
ἐνθα δ' ἐσαν νυμφέων καλοὶ χοροὶ ἦδε θῶκον· 
καὶ τότ' ἐγὼν ἄγορὴν θέμενος μετὰ μυθον ἕειτον· 
" "Ωφίλοι, ἐν γὰρ νηὶ θοῇ βρῶσις τε πόσις τε 
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν· 
δεινὸν γὰρ θεοῦ αἰδὲ βῶς καὶ ἱφα μῆλα, 
'Ἡλίου, ὃς πάντ' ἐφορά καὶ πάντ' ἐπακούει:' 
" "Ως ἐφάμην, τοῖς δ' ἐπεπειθετο θυμὸς ἀγήνωρ. 
μῆνα δὲ πάντ' ἄλληκτος ἂν Νότος, οὐδὲ τις ἄλλος 
γίγνετ' ἐπειτ' ἀνέμων εἰ μή Εὐρός τε Νότος τε. 
" Οἱ δ' ἡς μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν, 
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο. 
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἡμα πάντα,

1 μῦθον: πᾶσιν

454
"So I spoke, and they straightway swore that they would not, even as I bade them. But when they had sworn and made an end of the oath, we moored our well-built ship in the hollow harbour near a spring of sweet water, and my comrades went forth from the ship and skilfully made ready their supper. But when they had put from them the desire of food and drink, then they fell to weeping, as they remembered their dear comrades whom Scylla had snatched from out the hollow ship and devoured; and sweet sleep came upon them as they wept. But when it was the third watch of the night, and the stars had turned their course, Zeus, the cloud-gatherer, roused against us a fierce wind with a wondrous tempest, and hid with clouds the land and sea alike, and night rushed down from heaven. And as soon as early Dawn appeared, the rosy-fingered, we dragged our ship, and made her fast in a hollow cave, where were the fair dancing-floors and seats of the nymphs. Then I called my men together and spoke among them:

"'Friends, in our swift ship is meat and drink; let us therefore keep our hands from those kine lest we come to harm, for these are the cows and goodly sheep of a dread god, even of Helios, who oversees all things and overhears all things.'

"So I spoke, and their proud hearts consented. Then for a full month the South Wind blew unceasingly, nor did any other wind arise except the East and the South.

"Now so long as my men had grain and red wine they kept their hands from the kine, for they were eager to save their lives.¹ But when all the stores

¹ Some prefer to render "though pining for livelihood"; but the meaning seems fixed by xxiv. 534 f.
καὶ δὴ ἀγρήν ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330
ἰχθὺς ὀρνιθάς τε, φίλας ὃ τι χειρας ἴκοιτο,
γιαμπτοῖς ἀγαίστροισι, ἔτειρε δὲ γαστέρα λιμός·
δὴ τὸτ' ἐγὼν ἀνά νήσου ἀπέστιχον, ὅφρα θεοῖσιν
eὐξαίμην, εἰ τίς μοι ὅδου φήνεις νέεσθαι.

ἀλλ' ὅτε δὴ διὰ νῆσου ἵδων ἥλυξα ἔταίρους,
χειρας νυφάμενος, ὃ τ' ἐπὶ σκέπασ ἦν ἀνέμου,
ηρώμην πάντεσσι θεοῖς οὗ Ὀλυμπον ἔχουσιν·
οἴ δ' ἀρα μοι γλυκὺν ὑπνον ἐπὶ βλεφάροισιν ἔχεναν.
Εὐρύλοχος δ' ἔταρσοι κακῆς ἔξιρχετο βουλῆς·
"'Κέκλυτε μεν μύθων κακὰ περ πάσχοντες ἔταίροι.
pάντες μὲν στυγεροὶ θάνατοι δειλοὶς βρετοῖς, 341
λιμῷ δ' οἴκτιστον βανεείν καὶ πότμον ἐπισπεῖν.
ἀλλ' ἄγετ', Ἡλίοιο βοῶν ἐλάσαντες ἀρίστας
ῥέξομεν ἀθανάτοισι, τοι οὐρανοὶ εὐρὸν ἔχουσιν.
eἰ δὲ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαίαν,
αἰφά κεν Ἡλίῳ Ἀπερίοι πίονα νηὸν
τεῦξομεν, ἐν δὲ κε θείμεν ἀγάλματα πολλά καὶ ἐσθλά.
eἰ δὲ χολωσάμενος τι βοῶν ὀρθοκραιράων
νη' ἐθέλη ὄλεσαι, ἐπὶ δ' ἐσπονται θεοὶ ἄλλοι,
βουλοὶ' ἀπαξ πρὸς κύμα χανὼν ἀπὸ θυμὸν ὄλεσαι, 350
ἡ δῆθα στρεύγεσθαι ἐὼν ἐν νῆσῳ ἐρήμῃ.

"'Ὡς ἑφατ' Εὐρύλοχος, ἐπὶ δ' ἤγεον ἄλλοι ἔταίροι.
αὐτίκα δ' Ἡλίοιο βοῶν ἐλάσαντες ἀρίστας
ἐγγύθεν, οὐ γὰρ τῆλε νεὸς κυανοπρώροιο
βοσκέσκουθ' ἐλικες καλὰ βόες εὐρυμέτωποι,
τὰς δὲ περίστησάν τε καὶ εὐχετῶντο θεοῖσιν,
φύλλα δρεφμένοι τέρεναι δρῦδος υψικόμουο.

1 περίστησάν τε Bekker: περιστήσαντο MSS.
had been consumed from out the ship, and now they must needs roam about in search of game, fishes, and fowl, and whatever might come to their hands—fishing with bent hooks, for hunger pinched their bellies—then I went apart up the island that I might pray to the gods in the hope that one of them might show me a way to go. And when, as I went through the island, I had got away from my comrades, I washed my hands in a place where there was shelter from the wind, and prayed to all the gods that hold Olympus; but they shed sweet sleep upon my eyelids. And meanwhile Eurylochus began to give evil counsel to my comrades:

"Hear my words, comrades, for all your evil plight. All forms of death are hateful to wretched mortals, but to die of hunger, and so meet one's doom, is the most pitiful. Nay, come, let us drive off the best of the kine of Helios and offer sacrifice to the immortals who hold broad heaven. And if we ever reach Ithaca, our native land, we will straightway build a rich temple to Helios Hyperion and put therein many goodly offerings. And if haply he be wroth at all because of his straight-horned kine, and be minded to destroy our ship, and the other gods consent, rather would I lose my life once for all with a gulp at the wave, than pine slowly away in a desert isle.'

"So spake Eurylochus, and the rest of my comrades gave assent. Straightway they drove off the best of the kine of Helios from near at hand, for not far from the dark-prowed ship were grazing the fair, sleek kine, broad of brow. Around these, then, they stood and made prayer to the gods, plucking the tender leaves from off a high-crested oak; for

1 The green leaves were to serve as a substitute for the barley grains ordinarily used in sacrifice.
ου γαρ ἔχουν κρί λευκὸν ἐυσσέλμου ἐπὶ νηὸς. 
αὐτὰρ ἐπεὶ ἦ εὐξαντο καὶ ἔσφαξαν καὶ ἔδειραν, 
μηροῦσ τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 
διπτυχα ποίησαντες, ἐπ' αὐτῶν δ' ὁμοθέτησαν. 
οὐδ' εἰχον μέθυ λείψαι ἐπ' αἰθομένοις ἱεροῖσιν, 
ἀλλ' ὑδατὶ σπεύδοντες ἐπώπτων ἔγκατα πάντα. 
αὐτὰρ ἐπεὶ κατὰ μηρ' ἐκάνη καὶ σπλάγχνα πάσαντο, 
μίστυλλόν τ' ἀρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἐπείραν. 365 
καὶ τότε μοι βλεφάρων ἔξέσσουτο νόδυμος ὑπνος, 
βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης. 
ἀλλ' ὅτε ἰὴ σχεδὸν ἦ αἱ κιῶν νεὸς ἀμφιελίσσης, 
καὶ τότε με κνίσῃ ἀμφηλυθεν ἢδος ἀντιή. 
οἱ μώξις δὲ θεοῖς μέγ' ἀθανάτοις γεγώνειν. 370 
"' Ζεῦ πάτερ ἦδ' ἀλλοι μάκαρες θεοὶ αἰὲν ἔόντες, 
ἡ με μᾶλ' εἰς ἄτην κοιμήσατε νηλεῖ ὑπνῷ. 
οἱ δ' ἔταροι μέγα ἔργον ἐμπεῦγαν μένοντες." 
"' Οκέα δ' Ἡνείῳ Τερέιοιν ἄγγελος ἦλθε 
Λαμπτετή ταυῦταπλος, οἱ δ' βόας ἔκταμεν ἡμεῖς. 375 
αὐτίκα δ' ἀθανάτοις μετηύδα χρώμενος κήρ. 
"' Ζεῦ πάτερ ἦδ' ἀλλοι μάκαρες θεοὶ αἰὲν ἔόντες, 
τίσαι δὴ ἐτάρους Δαερτιάδεω Ὀδυσῆος, 
οἱ μεν βοῦς ἔκτειναν ὑπέρβιον, ἤσιν ἐγὼ γε 
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερέοτα, 380 
ἡδ' ὁπότ' ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποῖμην. 
eἰ δὲ μοι οὐ τίσουσι βοῦν ἐπιεικὲ' ἀμοιβὴν, 
δύσομαι εἰς 'Αἴδαο καὶ ἐν νεκύεσθαι φαένω." 
"Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς: 
'Ἡλι', ἦ τοι μὲν σὺ μετ' ἀθανάτουι σφάεων 385 
1 μέγ' Bekker: μετ' MSS.
they had no white barley on board the well-bench
ed ship. Now when they had prayed and had cut the
throats of the kine and flayed them, they cut out
the thigh-pieces and covered them with a double
layer of fat and laid raw flesh upon them. They had
no wine to pour over the blazing sacrifice, but they
made libations with water, and roasted all the entrails
over the fire. Now when the thighs were wholly
burned and they had tasted the inner parts, they
cut up the rest and spitted it. Then it was that
sweet sleep fled from my eyelids, and I went my
way to the swift ship and the shore of the sea. But
when, as I went, I drew near to the curved ship,
then verily the hot savour of the fat was wafted
about me, and I groaned and cried aloud to the
immortal gods:

"'Father Zeus and ye other blessed gods that are
for ever, verily it was for my ruin that ye lulled me
in pitiless sleep, while my comrades remaining behind
have contrived a monstrous deed.'

"Swiftly then to Helios Hyperion came Lampetie
of the long robes, bearing tidings that we had slain
his kine; and straightway he spoke among the im-
mortals, wroth at heart:

"'Father Zeus and ye other blessed gods that are
for ever, take vengeance now on the comrades of
Odysseus, son of Laertes, who have insolently slain
my kine, in which I ever took delight, when I went
toward the starry heaven and when I turned back
again to earth from heaven. If they do not pay me
fit atonement for the kine I will go down to Hades
and shine among the dead.'

"Then Zeus, the cloud-gatherer, answered him and
said: 'Helios, do thou verily shine on among the
καὶ θυντοίσι βροτοίσιν ἐπὶ ξείδωρον ἄρουραν
tῶν δὲ κ’ ἐγὼ τάχα νῆα θοὴν ἀργητὶ κεραυνῷ
τυθᾶ βαλὼν κείσαιμι μέσῳ ἐνὶ οἴνοπι τὸντῷ.

"Ταῦτα δ' ἐγὼν ἣκουσα Καλυψοῦς ἥμικόμοιοι·
ἡ δ' ἐφη Ἐρμείαο διακτόρον αὐτὴ ἀκούσαι."

"Αὐτὰρ ἐπεί ρ' ἐπὶ νῆα κατηλυθοῦν ἥδε θάλασσαν,
νεῖκεον ἀλλοθεν ἀλλὸν ἐπιστάδον, οὔδε τι μῆχος
εὔρεμεναι δυνάμεσθα, βόες δ' ἀποτέθνασαν ἡδη.
τόσιν δ' αὐτίκ' ἐπείτα θεοὶ τέρα προὐφαινον
εἴρπον μὲν ρινοί, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει,
ὁπταλέα τε καὶ ὡμά, βοῶν δ' ὃς γύγνητο φωνή.

"Εξῆμαρ μὲν ἐπείτα ἐμοὶ ἐρύρες ἐταῖροι
daίνυντι 'Ἡλίου βοῶν ἑλάσαντες ἀρίστας·
ἀλλ' ὅτε δὴ ἐβδομον ἦμαρ ἐπὶ Ζεὺς θηκὲ Κρονίων,
καὶ τότε ἐπείτ' ἄνεμος μὲν ἑπαύσατο λαίλατι θύων,
ἡμεῖς δ' αἰλ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
ἰστὸν στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες.

"Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείτομεν, οὔδε τις ἄλλη
φαίνετο γαῖάνων, ἄλλ' οὐρανὸς ἥδε θάλασσα,
δὴ τότε κυανένυ νεφέλην ἔστησε Κρονίων

νηὸς ὑπὲρ γλαφυρῆς, ἥχλυσε δὲ πόντως ὑπ' αὐτῆς.
ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνου· αἰγὰ γὰρ ἦλθε
κεκληγὼς Ζέφυρος μεγάλη σὺν λαίλαπθι θύων,
ἰστού δὲ προτόνους ἔρρηξ; ἀνέμου ϑύελλα
ἀμφοτέροις· ἵστος δ' ὑπὸ σως πέσεν, ὑπλα τε πάντα

410 εἰς ἀντλὸν κατέχυνθ'. δ' ἀρα πρυμνή ἐνι νηὶ
πλῆξε κυβερνήτεω κεφαλήν, σὺν δ' ὅστε' ἀραξε
πάντ' ἀμυνίς κεφαλῆς· δ' ἀρ' ἀρνευτὴρι ἐσικὼς

1 Lines 374–90 were rejected by Aristarchus.
immortals and among mortal men upon the earth, the giver of grain. As for these men I will soon smite their swift ship with my bright thunder-bolt, and shatter it to pieces in the midst of the wine-dark sea.'

"This I heard from fair-haired Calypso, and she said that she herself had heard it from the messenger Hermes.

"But when I had come down to the ship and to the sea I upbraided my men, coming up to each in turn, but we could find no remedy—the kine were already dead. For my men, then, the gods straightway shewed forth portents. The hides crawled, the flesh, both roast and raw, bellowed upon the spits, and there was a lowing as of kine.

"For six days, then, my trusty comrades feasted on the best of the kine of Helios which they had driven off. But when Zeus, the son of Cronos, brought upon us the seventh day, then the wind ceased to blow tempestuously, and we straightway went on board, and put out into the broad sea when we had set up the mast and hoisted the white sail.

"But when we had left that island 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. She ran on for no long time, for straightway came the shrieking West Wind, blowing with a furious tempest, and the blast of the wind snapped both the fore-stays of the mast, so that the mast fell backward and all its tackling was strewn in the bilge. On the stern of the ship the mast struck the head of the pilot and crushed all the bones of his skull together, and like
κάππεος ἀπ᾿ ἰκριόφων, λίπε δ᾿ ὀστέα θυμὸς ἀγήνωρ. 415
Ζεῦς δ᾿ ἀμυδὶς βρόντυσε καὶ ἐμβαλε νηλι κεραυνόν· ἢ δὲ ἐλελίχθη πάσα Διὸς πληγείσα κεραυνῷ,
ἐν δὲ θεείων πλήτο, πέσον δ᾿ ἐκ νηὸς ἑταῖροι.
οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν
κύμαιν ἐμφορέως, θεὸς δ᾿ ἀποαινῦτο νόστον.
αὐτὰρ ἔγω διὰ νηὸς ἑφοίτων, ὄφρ᾿ ἀπὸ τοίχους
λύσε κλύδων τρόπιοι, τὴν δὲ ψιλὴν φέρε κῦμα,
ἐκ δὲ οἱ ἱστὸν ἀράξε ποτὶ τρόπιν. αὐτὰρ ἔπτ᾿ αὐτῷ
ἐπίτουνος βέβλητο, βοῖς ῥυνοῦ τετευχώς·
tῷ ῥ᾽ ἀμφῷ συνίεργῳ, ὁμοῦ τρόπιν ἢδὲ καὶ ἱστόν,
ἐξόμενος δ᾿ ἔπτι τοὺς φερόμην ὀλοοὶς ἀνέμοισιν. 420

“Ἐνθ᾿ ἢ τοι Ζέφυρος μὲν ἐπαύσατο λαῖλαπι θύων,
ἡλθε δ᾿ ἐπὶ Νότος ὅκα, φέρων ἐμῷ ἀλγεα θυμῷ,
ὄφρ᾽ ἐπὶ τὴν ὀλοθήν ἀναμετρήσαμι Χάρυβδίων.
παννύχιος φερόμην, ἀμα δ᾽ ἡλιᾷ ἀνισύντι
ἡλθον ἐπὶ Σκύλλης σκότελου δεινὴν τε Χάρυβδίων. 430
ἡ μὲν ἀνερροίβδησε θαλάσσης ἀλμυρῶν ὤδωρ·
αὐτὰρ ἔγω ποτὶ μακρὸν ἐρινεῦν υψός’ ἀερθεὶς,
tῷ προσφύς ἐχόμην ὡς νυκτερίς. οὐδὲ τῇ εἰχον
οὔτε στηρίξαι ποσίν ἐμπεδούν οὔτ᾽ ἐπιβήναι·
ῥίζαι γὰρ ἐκας εἰχον, ἀπὶ ἱσροῖ δ赜 ἐςαν ὅζοι,
οὐτέ τῇ μεγάλοι τε, κατεσκίαον δὲ Χάρυβδίων.
νολεμέως δ᾽ ἐχόμην, ὄφρ᾽ ἐξεμέσειν ὑπόσω
ἰστόν καὶ τρόπειν αὑτις· ἐελδομένῳ δὲ μοι ἡλθον
ὁψ᾽. ἦμος δ᾽ ἐπὶ δόρπον ἀνήρ ἀγοριθθὲν ἀνέστη
κρίνων νείκεα πολλὰ δικαζομένων αἰζηνών,
τῆμος δὴ τὰ γε δοῦρα Χαρύβδιος ἐξεφαίνθη. 440

1 εἰχον: ἥσαν.
a diver he fell from the deck and his proud spirit left his bones. Therewith Zeus thundered and hurled his bolt upon the ship, and she quivered from stem to stern, smitten by the bolt of Zeus, and was filled with sulphurous smoke, and my comrades fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But I kept pacing up and down the ship till the surge tore the sides from the keel, and the wave bore her on dismantled and snapped the mast off at the keel; but over the mast had been flung the back-stay fashioned of ox-hide; with this I lashed the two together, both keel and mast, and sitting on these was borne by the direful winds.

"Then verily the West Wind ceased to blow tempestuously, and swiftly the South Wind came, bringing sorrow to my heart, that I might traverse again the way to baneful Charybdis. All night long was I borne, and at the rising of the sun I came to the cliff of Scylla and to dread Charybdis. She verily sucked down the salt water of the sea, but I, springing up to the tall fig-tree, laid hold of it, and clung to it like a bat. Yet I could in no wise plant my feet firmly or climb upon the tree, for its roots spread far below and its branches hung out of reach above, long and great, and overshadowed Charybdis. There I clung steadfastly until she should vomit forth mast and keel again, and to my joy they came at length. At the hour when a man rises from the assembly for his supper, one that decides the many quarrels of young men that seek judgment, even at that hour those spars appeared from out Charybdis. And I let
ἡκα δ' ἐγὼ καθύπερθε πόδας καὶ χείρε φέρεσθαι, μέσσῳ δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα, ἐξόμενος δ' ἔπι τοῖς διήρεσα χερσὶν ἐμῆσιν.

Σκύλλην δ' οὐκέτ' ἔσσε πατὴρ ἄνδρῶν τε θεῶν τε εἰςιδέειν: οὐ γὰρ κεῖν ὑπέκφυγον αἰτῶν ὀλέθρου.¹

"Ἐνθεν δ' ἐννήμαρ φερόμην, δεκάτη δὲ με νυκτὶ νῆσον ἐς Ὀλυνήν πέλασαν θεοὶ, ἐνθα Καλυψώ ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐτήςσα,

ἡ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεῖν; 450 ἦδη γὰρ τοὺς χθείδας ἐμυθεόμην ἐνὶ οἴκῳ σοὶ τε καὶ ἰφθίμη ἅλόχω. ἐχθρὸν δὲ μοί ἔστιν αὐτὶς ἀριξήλως εἰρημένα μυθολογεῖν."

¹ Lines 445 f. were rejected in antiquity
go hands and feet from above and plunged down into the waters out beyond the long spars, and sitting on these I rowed onward with my hands. But as for Scylla, the father of gods and men did not suffer her again to catch sight of me, else should I never have escaped utter destruction.

"Thence for nine days was I borne; and on the tenth night the gods brought me to Ogygia, where the fair-tressed Calypso dwells, dread goddess of human speech, who gave me welcome and tendance. But why should I tell thee this tale? For it was but yesterday that I told it in thy hall to thyself and to thy noble wife. It is an irksome thing, meseems, to tell again a plain-told tale."
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