Odyssey

HOMER

8th century BC

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᾽Οδύσσεια

Translated from the Greek with AI (Claude) and edited



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Odyssey · Homer (8th century BC)

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INTRODUCTION

"Tell me, Muse, about the man of many turns." Ten years after the fall of Troy, Odysseus, the cleverest of the Greek heroes, still hasn't come home. On his island of Ithaca, more than a hundred young nobles are courting his wife Penelope and eating up his estate, and his son Telemachus, now grown, sets out to look for news of him.

Odysseus himself, washed up among the seafaring Phaeacians, tells the story of his wanderings: the one-eyed Cyclops, the witch Circe, a journey to the land of the dead, the Sirens, Scylla and Charybdis. The second half of the poem is set on Ithaca, where he arrives disguised as an old beggar, tests who has stayed loyal, and takes his revenge.

Like the Iliad, the Odyssey was composed in the eighth or seventh century BC out of a long tradition of oral song, and the Greeks attributed it to Homer. It is a poem about homecoming, hospitality and cunning—and about a marriage between two equally clever people. The translation here is in prose, passage by passage beside the Greek.

Book 1

Telemachus

The gods decide on Odysseus' return; Athena visits Telemachus in a house overrun by suitors.

	GREEK	ENGLISH
1.1	ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν· πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω, πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν, ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἑταίρων. ἀλλ' οὐδ' ὣς ἑτάρους ἐρρύσατο, ἱέμενός περ· αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο, νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἠελίοιο ἤσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ. τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν.	Tell me, Muse, of the man of many turns, who wandered far and wide after he had sacked the sacred citadel of Troy. Many were the men whose cities he saw and whose minds he came to know, and many the pains he suffered in his heart upon the sea, struggling to save his own life and to win his comrades' homecoming. But even so he could not save his comrades, much as he longed to. They perished by their own reckless folly, the fools, for they devoured the cattle of Hyperion the Sun, and he took from them the day of their homecoming. Of these things, goddess, daughter of Zeus, begin where you will, and tell us too.
1.11	ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον, οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν· τὸν δ' οἶον νόστου κεχρημένον ἠδὲ γυναικὸς νύμφη πότνι' ἔρυκε Καλυψὼ δῖα θεάων ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν, τῷ οἱ ἐπεκλώσαντο θεοὶ οἶκόνδε νέεσθαι εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαινεν ἀντιθέῳ Ὀδυσῆι πάρος ἣν γαῖαν ἱκέσθαι.	By then all the others, all who had escaped sheer destruction, were at home, safe from the war and from the sea. Him alone, longing for his homecoming and for his wife, the lady nymph Calypso, bright among goddesses, held back in her hollow caves, yearning to make him her husband. But when, as the seasons rolled round, the year came in which the gods had spun the thread for him to return home to Ithaca, even there he was not free of trials, even among his own people. All the gods pitied him except Poseidon, who raged unceasingly against godlike Odysseus until he reached his own land.
1.22	ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας, Αἰθίοπας τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν, οἱ μὲν δυσομένου Ὑπερίονος οἱ δ' ἀνιόντος, ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης. ἔνθ' ὅ γ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν. τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε· μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο, τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· τοῦ ὅ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·	But Poseidon had gone to visit the Ethiopians far away, the Ethiopians who are split in two, the farthest of men, some where Hyperion sets and some where he rises. He had gone to receive a hecatomb of bulls and rams, and there he sat at the feast and took his pleasure. The other gods, meanwhile, were gathered together in the halls of Olympian Zeus, and the father of men and gods was the first to speak among them. He was thinking in his heart of the noble Aegisthus, whom Agamemnon's son, far-famed Orestes, had killed,

	GREEK	ENGLISH
		and with him in mind he spoke these words among the immortals:[1]
1.32	ὢ πόποι, οἷον δή νυ θεοὺς βροτοὶ αἰτιόωνται· ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι, οἱ δὲ καὶ αὐτοὶ σφῇσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν, ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἀτρεΐδαο γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα, εἰδὼς αἰπὺν ὄλεθρον, ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς, Ἑρμείαν πέμψαντες, ἐύσκοπον ἀργεϊφόντην, μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν· ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο, ὁππότ' ἂν ἡβήσῃ τε καὶ ἧς ἱμείρεται αἴης. ὣς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἁθρόα πάντ' ἀπέτισεν.	"Ah, how mortals blame the gods! They say their troubles come from us, when it is they themselves who, through their own reckless folly, suffer sorrows beyond their portion. Look at Aegisthus now. Beyond his portion he married the wedded wife of Atreus' son and killed the man on his return, though he knew it meant sheer destruction. We had warned him beforehand. We sent Hermes, keen-sighted Argeïphontes, to tell him not to kill the man and not to court his wife: 'For vengeance for the son of Atreus will come from Orestes, once he comes of age and longs for his own land.' So Hermes spoke, but for all his good intent he could not sway Aegisthus' mind. And now he has paid for everything at once."
1.44	τὸν δ' ἠμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη· ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ· ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι· ἀλλά μοι ἀμφ' Ὀδυσῆι δαΐφρονι δαίεται ἦτορ, δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης. νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει, Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς μακράς, αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.	Then the goddess, gray-eyed Athena, answered him: "Father of ours, son of Cronus, highest of all who rule, that man lies in a death he richly deserved. So may anyone else perish who does such things! But my heart is torn for wise-hearted Odysseus, the ill-fated man, who has long been suffering misery far from his loved ones on a sea-girt island, where the navel of the sea is. It is a wooded island, and a goddess has her home there, the daughter of baleful Atlas, who knows the depths of every sea and himself holds up the tall pillars that keep earth and sky apart.
1.55	τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, αἰεὶ δὲ μαλακοῖσι καὶ αἱμυλίοισι λόγοισιν θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεύς, ἱέμενος καὶ καπνὸν ἀποθρῴσκοντα νοῆσαι ἧς γαίης, θανέειν ἱμείρεται. οὐδέ νυ σοί περ ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὔ νύ τ' Ὀδυσσεὺς Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ; τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς· τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;	It is his daughter who keeps the poor man there in his grief. Always, with soft and wheedling words, she charms him, so that he will forget Ithaca. But Odysseus longs to see even the smoke leaping up from his own land, and he longs to die. And still your own heart pays no heed, Olympian. Did Odysseus not please you beside the ships of the Argives, offering sacrifices in broad Troy? Why are you so angry with him, Zeus?" Then Zeus the cloud-gatherer answered her: "My child, what a word has escaped the barrier of your teeth! How could I ever forget godlike Odysseus, who is beyond all mortals in mind, and beyond them too in the sacrifices he has given to the immortal gods who hold broad heaven?[2]

1 Aegisthus seduced Clytemnestra, wife of Agamemnon, and murdered Agamemnon when he came home from Troy. Years later Agamemnon's son Orestes avenged him, and the poem returns again and again to this story as a pattern set against Odysseus' homecoming.

	GREEK	ENGLISH
1.68	ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν, ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη, Φόρκυνος θυγάτηρ ἁλὸς ἀτρυγέτοιο μέδοντος, ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα. ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων οὔ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. ἀλλ' ἄγεθ', ἡμεῖς οἵδε περιφραζώμεθα πάντες νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἷος. τὸν δ' ἠμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·	No, it is Poseidon the Earth-holder who is stubbornly, endlessly furious with him, on account of the Cyclops whose eye he blinded: godlike Polyphemus, whose strength is the greatest among all the Cyclopes. The nymph Thoösa bore him, daughter of Phorcys who rules over the barren sea, after she lay with Poseidon in her hollow caves. Ever since then Poseidon the Earth-shaker does not quite kill Odysseus, but drives him wandering away from his native land. But come, let all of us here plan his homecoming, how he may get back. Poseidon will let go of his anger, for he will not be able to fight alone against all the immortal gods, against their will." Then the goddess, gray-eyed Athena, answered him:
1.81	ὦ πάτερ ἡμέτερε Κρονίδη, ὔπατε κρειόντων, εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν, νοστῆσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε, Ἑρμείαν μὲν ἔπειτα διάκτορον ἀργεϊφόντην νῆσον ἐς Ὠγυγίην ὀτρύνομεν, ὄφρα τάχιστα νύμφῃ ἐυπλοκάμῳ εἴπῃ νημερτέα βουλήν, νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται· αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὄφρα οἱ υἱὸν μᾶλλον ἐποτρύνω καί οἱ μένος ἐν φρεσὶ θείω, εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἵ τέ οἱ αἰεὶ μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς. πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα νόστον πευσόμενον πατρὸς φίλου, ἤν που ἀκούσῃ, ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.	"Father of ours, son of Cronus, highest of all who rule, if it truly pleases the blessed gods now that wise-minded Odysseus should come home to his own house, then let us send Hermes, the guide, Argeïphontes, to the island of Ogygia, so that he may quickly tell the nymph of the lovely hair our unerring decision: the homecoming of steadfast Odysseus, that he is to return. And I will go to Ithaca, to stir his son on all the more and put courage in his heart, so that he will call the long-haired Achaeans to an assembly and speak out against all the suitors, who keep on slaughtering his thronging sheep and his shambling, crook-horned cattle. And I will send him to Sparta and to sandy Pylos to ask about his dear father's homecoming, in case he hears something, and so that good fame among men may be his."

ATHENA VISITS ITHACA

Disguised as Mentes, Athena finds the suitors feasting and is welcomed by Telemachus.

	GREEK	ENGLISH
1.96	ὣς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο· εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέι χαλκῷ, βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη. βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα, στῆ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος, οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,	So she spoke, and she bound beneath her feet her beautiful sandals, immortal and golden, which carried her over the water and over the boundless earth as swift as the gusts of the wind. She took up her mighty spear, tipped with sharp bronze, heavy, huge and strong, with which she overpowers the ranks of heroes when the daughter of the mighty father is angry with them. Down she went, darting from the peaks of Olympus, and she

2 The Greek verb for "be angry with" (*ōdusao*) echoes the name Odysseus, a play on his name that the poem returns to later.

	GREEK	ENGLISH
	εἰδομένη ξείνῳ, Ταφίων ἡγήτορι Μέντῃ. εὗρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί· κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες οἱ μὲν οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.	stood in the land of Ithaca at Odysseus' gateway, on the threshold of the courtyard, holding the bronze spear in her hand, in the likeness of a stranger, Mentes, leader of the Taphians. There she found the overbearing suitors. They were amusing themselves with board games in front of the doors, sitting on the hides of oxen they had slaughtered themselves. Heralds and busy attendants were serving them: some were mixing wine and water in the mixing bowls, others were wiping the tables with porous sponges and setting them out, and others were carving meat in plenty.[3]
1.113	τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδής, ἧστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ, ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη, τιμὴν δ' αὐτὸς ἔχοι καὶ δώμασιν οἷσιν ἀνάσσοι. τὰ φρονέων, μνηστῆρσι μεθήμενος, εἶσιδ' Ἀθήνην. βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ ξεῖνον δηθὰ θύρῃσιν ἐφεστάμεν· ἐγγύθι δὲ στὰς χεῖρ' ἕλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα δείπνου πασσάμενος μυθήσεαι ὅττεό σε χρή. ὣς εἰπὼν ἡγεῖθ', ἡ δ' ἕσπετο Παλλὰς Ἀθήνη.	Godlike Telemachus was by far the first to see her. He was sitting among the suitors, sad at heart, picturing his noble father in his mind: if only he would come from somewhere and scatter the suitors through the house, and win back his honor and rule over his own household! With these thoughts in his mind, sitting among the suitors, he caught sight of Athena. He went straight to the gateway, ashamed in his heart that a stranger should be left standing so long at the doors. Coming up close, he took her right hand and relieved her of the bronze spear, and he spoke to her winged words: "Greetings, stranger! With us you'll find a friendly welcome. Then, once you've had your fill of supper, you can tell us what you need." So he spoke and led the way, and Pallas Athena followed.
1.126	οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο, ἔγχος μέν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλά, αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λῖτα πετάσσας, καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν. πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὀρυμαγδῷ δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθών, ἠδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος, νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα, εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων· δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας	When they were inside the lofty house, he carried the spear and stood it against a tall pillar, in a rack of polished wood, where many other spears of steadfast Odysseus stood. He led her to a chair and seated her on it, spreading a linen cloth beneath her: a beautiful chair, finely worked, with a footstool under her feet. Beside it he set an inlaid seat for himself, apart from the others, the suitors, so that the stranger, put off by the din, would not lose his appetite for the meal after coming among such arrogant men, and so that he could ask him about his absent father. A maid brought water for their hands in a beautiful golden jug and poured it over a silver basin for them to wash, and beside them she drew up a polished table. The respected

3 The Taphians were a seafaring island people north-west of Ithaca; Athena takes the shape of their chief, an old friend of Odysseus' family.

	GREEK	ENGLISH
	παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα· κῆρυξ δ' αὐτοῖσιν θάμ' ἐπῴχετο οἰνοχοεύων.	housekeeper brought bread and set it before them, adding many dishes, giving freely of what was on hand. A carver lifted platters of all kinds of meat and set them down, and placed golden cups beside them, and a herald came to them again and again, pouring them wine.
1.144	ἐς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε, τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν, σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισιν, κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο. οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει, μολπή τ' ὀρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός· κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκεν Φημίῳ, ὅς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκῃ. ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν.	In came the overbearing suitors. They sat down in rows on the seats and chairs, and heralds poured water over their hands, maids heaped bread beside them in baskets, and young men filled the mixing bowls to the brim with drink. They reached out their hands to the good things lying ready before them. But when the suitors had put away their desire for food and drink, their minds turned to other things, song and dance, for these are the crowning delights of a feast. A herald put a beautiful lyre into the hands of Phemius, who sang among the suitors under compulsion. He struck up on the lyre and began a fine song.
1.156	αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην, ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι· ξεῖνε φίλ', ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω; τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή, ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν, ἀνέρος, οὗ δή που λεύκ' ὀστέα πύθεται ὄμβρῳ κείμεν' ἐπ' ἠπείρου, ἢ εἰν ἁλὶ κῦμα κυλίνδει. εἰ κεῖνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα, πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. νῦν δ' ὁ μὲν ὣς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν θαλπωρή, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων φῇσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.	But Telemachus spoke to gray-eyed Athena, holding his head close to her so that the others would not hear: "Dear stranger, will you be offended at what I say? These men care for this sort of thing, the lyre and song—and why not, it's easy, since they're eating up another man's livelihood without paying for it, the livelihood of a man whose white bones are rotting in the rain somewhere, lying on the mainland, or else the waves are rolling them in the sea. If they ever saw him come home to Ithaca, they would all pray to be quicker on their feet rather than richer in gold and clothes. But as it is he has perished, an evil death, and there is no comfort for us, not even if some man on earth says he will come. The day of his homecoming is lost.
1.169	ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; ὁππόιης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο; οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἱκέσθαι. καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐὺ εἰδῶ, ἠὲ νέον μεθέπεις ἦ καὶ πατρώιός ἐσσι ξεῖνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ ἄλλοι, ἐπεὶ καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων. τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·	But come, tell me this and give me a true account. Who are you among men, and where are you from? Where is your city, and your parents? What sort of ship did you come on? How did sailors bring you to Ithaca, and who did they claim to be? For I don't suppose you got here on foot. And tell me this truly too, so that I know it well: are you new here, or are you a guest-friend of my father's family? Many other men used to come to our house, since he too was one who went about among men." Then the goddess, gray-eyed Athena, spoke to him in turn:[4]

	GREEK	ENGLISH
1.179	τοιγὰρ ἐγώ τοι ταῦτα μάλ’ ἀτρεκέως ἀγορεύσω. Μέντης Ἀγχιάλοιο δαΐφρονος εὔχομαι εἶναι υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω. νῦν δ’ ὧδε ξὺν νηὶ κατήλυθον ἠδ’ ἑτάροισιν πλέων ἐπὶ οἴνοπα πόντον ἐπ’ ἀλλοθρόους ἀνθρώπους, ἐς Τεμέσην μετὰ χαλκόν, ἄγω δ’ αἴθωνα σίδηρον. νηῦς δέ μοι ἥδ’ ἕστηκεν ἐπ’ ἀγροῦ νόσφι πόληος, ἐν λιμένι Ῥείθρῳ ὑπὸ Νηίῳ ὑλήεντι. ξεῖνοι δ’ ἀλλήλων πατρώιοι εὐχόμεθ’ εἶναι ἐξ ἀρχῆς, εἴ πέρ τε γέροντ’ εἴρηαι ἐπελθὼν Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε ἔρχεσθ’, ἀλλ’ ἀπάνευθεν ἐπ’ ἀγροῦ πήματα πάσχειν γρηῒ σὺν ἀμφιπόλῳ, ἥ οἱ βρῶσίν τε πόσιν τε παρτιθεῖ, εὖτ’ ἄν μιν κάματος κατὰ γυῖα λάβῃσιν ἑρπύζοντ’ ἀνὰ γουνὸν ἀλωῆς οἰνοπέδοιο.	“Well then, I will tell you all this quite truly. I am Mentes, I declare, son of wise-hearted Anchialus, and I rule over the oar-loving Taphians. I have just put in here with my ship and my comrades, sailing over the wine-dark sea to men of foreign speech, to Temesa, for copper, and I carry gleaming iron. My ship is moored over there by the fields, away from the town, in the harbor of Rheithron, below wooded Neion. We claim to be guest-friends of each other’s families from long ago, as you’ll learn if you go and ask the old man, the hero Laertes. They say he no longer comes to town, but suffers his troubles far off in the country with an old woman to serve him, who sets food and drink before him whenever weariness takes hold of his limbs as he creeps along the slope of his vineyard.
1.194	νῦν δ’ ἦλθον· δὴ γάρ μιν ἔφαντ’ ἐπιδήμιον εἶναι, σὸν πατέρ’· ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύθου. οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, ἀλλ’ ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν ἄγριοι, οἵ που κεῖνον ἐρυκανόωσ’ ἀέκοντα. αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι ὀίω, οὔτε τι μάντις ἐὼν οὔτ’ οἰωνῶν σάφα εἰδώς. οὔ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης ἔσσεται, οὐδ’ εἴ πέρ τε σιδήρεα δέσματ’ ἔχῃσιν· φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν.	And now I have come, because they said he was home—your father, I mean. But the gods must be hindering him on his way. For godlike Odysseus is not yet dead upon the earth. He is still alive somewhere, held back on the broad sea, on a sea-girt island, and harsh, wild men have him, who must be keeping him there against his will. But now I will make you a prophecy, as the immortals put it into my heart and as I think it will come true, though I am no seer and have no sure knowledge of birds. He will not be away from his dear native land much longer, not even if bonds of iron hold him. He will find a way to return, for he is a man of many wiles.
1.206	ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, εἰ δὴ ἐξ αὐτοῖο τόσος πάϊς εἰς Ὀδυσῆος. αἰνῶς μὲν κεφαλήν τε καὶ ὄμματα καλὰ ἔοικας κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ’ ἀλλήλοισιν, πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσίν· ἐκ τοῦ δ’ οὔτ’ Ὀδυσῆα ἐγὼν ἴδον οὔτ’ ἔμ’ ἐκεῖνος. τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ’ ἀτρεκέως ἀγορεύσω. μήτηρ μέν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγώ γε οὐκ οἶδ’· οὐ γάρ πώ τις ἑὸν γόνον αὐτὸς ἀνέγνω.	But come, tell me this and give me a true account: are you, grown so tall, really the son of Odysseus himself? You are remarkably like him in your head and your fine eyes, for we often used to meet each other just like this, before he set off for Troy, where the other best men of the Argives went too in their hollow ships. Since then I have not seen Odysseus, nor he me.” Then thoughtful Telemachus answered her: “Well then, stranger, I will tell you quite truly. My mother says I am his. But I for my part don’t know: no one has ever known his own father for himself.
1.217	ὡς δὴ ἐγώ γ’ ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς ἀνέρος, ὃν κτεάτεσσιν ἑοῖς ἔπι γῆρας ἔτετμε. νῦν δ’ ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,	How I wish I were the son of some fortunate man, whom old age overtook among his own possessions! But as it is, the most ill-fated of mortal men

4 Guest-friendship was a hereditary bond: families that had once exchanged hospitality remained bound to each other’s descendants.

GREEK

τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις.
τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
οὐ μέν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω
θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς δαίς, τίς δὲ ὅμιλος ὅδ' ἔπλετο; τίπτε δέ σε χρεώ;
εἰλαπίνη ἠὲ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν·
ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι
δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ
αἴσχεα πόλλ' ὁρόων, ὅς τις πινυτός γε μετέλθοι.

1.230 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
ξεῖν', ἐπεὶ ἂρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾷς,
μέλλεν μέν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων
ἔμμεναι, ὄφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
νῦν δ' ἑτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
οἳ κεῖνον μὲν ἄιστον ἐποίησαν περὶ πάντων
ἀνθρώπων, ἐπεὶ οὔ κε θανόντι περ ὧδ' ἀκαχοίμην,
εἰ μετὰ οἷς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ,
ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν.
τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω.

1.241 νῦν δέ μιν ἀκλειῶς ἅρπυιαι ἀνηρείψαντο·
οἴχετ' ἄιστος ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
κάλλιπεν. οὐδέ τι κεῖνον ὀδυρόμενος στεναχίζω
οἶον, ἐπεί νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
οἶκον ἐμόν· τάχα δή με διαρραίσουσι καὶ αὐτόν.
τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·

1.253 ὤ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος
δεύῃ, ὅ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι
σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
τοῖος ἐὼν οἷόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα

ENGLISH

—he is the one they say I come from, since you ask me this." Then the goddess, gray-eyed Athena, spoke to him in turn: "Surely the gods have not made your line nameless for the future, since Penelope bore such a son as you. But come, tell me this and give me a true account: what feast is this, what gathering? What need have you of it? Is it a banquet or a wedding? It is certainly no meal where each man brings his share. How arrogantly, how outrageously they seem to me to be feasting through the house! Any man of sense who came among them would be indignant to see so many shameful things."

Then thoughtful Telemachus answered her: "Stranger, since you ask me this and question me, this house was once on its way to being wealthy and beyond reproach, as long as that man was still here among his people. But now the gods, devising evil, have willed otherwise. They have made him vanish from sight as no other man has. I would not grieve for him so, even if he were dead, had he fallen among his comrades in the land of the Trojans, or in the arms of his friends once he had wound up the war. Then all the Achaeans would have heaped up a burial mound for him, and he would have won great glory for his son as well, in days to come.

But as it is, the Harpies have snatched him away without glory. He is gone, unseen, unheard of, and to me he has left pain and weeping. Nor is it for him alone that I groan and lament, since the gods have made other cruel troubles for me. All the nobles who hold power over the islands, Dulichium and Same and wooded Zacynthus, and all who rule over rocky Ithaca: every one of them is courting my mother and wearing away my house. She neither refuses the hateful marriage nor can bring herself to make an end of it. And they are eating away my household, and soon they'll tear me to pieces too." Then Pallas Athena, stirred to indignation, spoke to him:[5]

"For shame! You really are in sore need of Odysseus, gone so long, to lay his hands on these shameless suitors. If only he would come now and stand at the outer doors of the house, with his helmet and shield and two spears, just as he was

5 Dulichium, Same and Zacynthus are islands near Ithaca. Their nobles, like Ithaca's own, are among Penelope's suitors.

GREEK	ENGLISH
οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε, ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο— ᾤχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὔ οἱ δῶκεν, ἐπεί ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας, ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς— τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.	when I first saw him in our house, drinking and enjoying himself on his way back from Ephyra, from Ilus son of Mermerus. Odysseus had gone there too on his swift ship, looking for a deadly poison to smear on his bronze-tipped arrows. Ilus would not give it to him, since he feared the indignation of the gods who live forever, but my father gave it to him, for he loved him dearly. If Odysseus, such a man as that, were to mix with the suitors, they would all find a swift death and a bitter marriage.
1.267 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται, ἤ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί, οἶσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα, ὅππως κε μνηστῆρας ἀπώσεαι ἐκ μεγάροιο. εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων· αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπὶ μάρτυροι ἔστων. μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι, μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἄψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο· οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι.	But these things lie on the knees of the gods, whether he will come home and take vengeance in his own halls or not. You, though, I urge to consider how you will drive the suitors out of the hall. Come now, listen and take heed of my words. Tomorrow call the Achaean heroes to an assembly and declare your word to them all, and let the gods be witnesses. Order the suitors to scatter, each to his own. As for your mother, if her heart is set on marrying, let her go back to the hall of her father, a man of great power. Her people there will arrange the marriage and prepare the bride-gifts, a great many, as many as ought to go with a dear daughter.
1.279 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἴ κε πίθηαι· νῆ' ἄρσας ἐρέτῃσιν ἐείκοσιν, ἥ τις ἀρίστη, ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο, ἤν τίς τοι εἴπῃσι βροτῶν, ἢ ὅσσαν ἀκούσῃς ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισι. πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον, κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον· ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων. εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς, ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν· εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος, νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεΐξαι πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.	And for you yourself I have shrewd advice, if you will listen. Fit out a ship with twenty oarsmen, the best there is, and go to learn news of your father, so long gone. Some mortal may tell you, or you may hear a rumor from Zeus, which more than anything spreads report among men. First go to Pylos and question noble Nestor, and from there to Sparta, to fair-haired Menelaus, for he was the last of the bronze-clad Achaeans to come home. If you hear that your father is alive and on his way home, then, worn down as you are, you could still hold out for a year. But if you hear that he is dead and no longer living, then come home to your dear native land, heap up a mound for him and pay him funeral honors, a great many, as is fitting, and give your mother to a husband.[6]
1.293 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξῃς, φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσι. ἦ οὐκ ἀίεις οἷον κλέος ἔλλαβε δῖος Ὀρέστης	And when you have finished and done all this, then consider in your mind and heart how you may kill the suitors in your halls, whether by a trick or openly. You must not keep up childish ways, since you are no longer of that age. Or haven't you heard what glory noble Orestes won

6 Nestor, the aged king of Pylos, and Menelaus, king of Sparta and husband of Helen, both fought at Troy alongside Odysseus.

GREEK

πάντας ἐπ᾽ ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα;
καὶ σύ, φίλος, μάλα γάρ σ᾽ ὁρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσ᾽, ἵνα τίς σε καὶ ὀψιγόνων ἐὺ εἴπῃ.
αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
ἠδ᾽ ἑτάρους, οἵ πού με μάλ᾽ ἀσχαλόωσι μένοντες·
σοὶ δ᾽ αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων.

1.306 τὴν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
ξεῖν᾽, ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ὥς τε πατὴρ ᾧ παιδί, καὶ οὔ ποτε λήσομαι αὐτῶν.
ἀλλ᾽ ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
δῶρον ἔχων ἐπὶ νῆα κίῃς, χαίρων ἐνὶ θυμῷ,
τιμῆεν, μάλα καλόν, ὅ τοι κειμήλιον ἔσται
ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.
τὸν δ᾽ ἠμείβετ᾽ ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
μή μ᾽ ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο.
δῶρον δ᾽ ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
αὖτις ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἑλών· σοὶ δ᾽ ἄξιον ἔσται ἀμοιβῆς.

ENGLISH

among all men when he killed his father's murderer, crafty Aegisthus, who had killed his famous father? You too, my friend—for I can see you are very handsome and tall—be brave, so that men born later may speak well of you. But now I will go down to my swift ship and my comrades, who must be growing impatient waiting for me. Look to this yourself, and take heed of my words."

Then thoughtful Telemachus answered her: "Stranger, you say these things with kindly intent, like a father to his son, and I will never forget them. But come, stay a while now, eager though you are for your journey, so that once you have bathed and refreshed your heart, you may go to your ship happy in spirit, taking a gift, precious and very beautiful, to be a keepsake from me, the kind of gift dear guest-friends give one another." Then the goddess, gray-eyed Athena, answered him: "Don't hold me back any longer now, eager as I am for my journey. Whatever gift your heart urges you to give me, give it when I come back again, for me to take home. Choose a very beautiful one, and it will earn you its worth in return."

PENELOPE AND THE BARD

Penelope asks Phemius to stop his song; Telemachus sends her upstairs and challenges the suitors.

GREEK

1.319 ἡ μὲν ἄρ᾽ ὣς εἰποῦσ᾽ ἀπέβη γλαυκῶπις Ἀθήνη,
ὄρνις δ᾽ ὡς ἀνόπαια διέπτατο· τῷ δ᾽ ἐνὶ θυμῷ
θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἑ πατρὸς
μᾶλλον ἔτ᾽ ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας
θάμβησεν κατὰ θυμόν· ὀΐσατο γὰρ θεὸν εἶναι.
αὐτίκα δὲ μνηστῆρας ἐπᾠχετο ἰσόθεος φώς.
τοῖσι δ᾽ ἀοιδὸς ἄειδε περικλυτός, οἱ δὲ σιωπῇ
ἥατ᾽ ἀκούοντες· ὁ δ᾽ Ἀχαιῶν νόστον ἄειδε
λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
τοῦ δ᾽ ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·
κλίμακα δ᾽ ὑψηλὴν κατεβήσετο οἷο δόμοιο,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ᾽ ἕποντο.

1.332 ἡ δ᾽ ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ᾽ ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη.
δακρύσασα δ᾽ ἔπειτα προσηύδα θεῖον ἀοιδόν·
Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,

ENGLISH

So gray-eyed Athena spoke and departed. Like a bird she flew up and away, and in his heart she put strength and courage, and made him think of his father even more than before. He sensed it in his mind and was amazed in his heart, for he thought it was a god. At once he went among the suitors, a godlike man. The famous bard was singing for them, and they sat listening in silence. He sang of the Achaeans' bitter homecoming from Troy, which Pallas Athena had laid upon them. From the upper room the daughter of Icarius, wise Penelope, took his wondrous song to heart, and she came down the high stairway of her house, not alone, for two maids went with her.

When she, bright among women, reached the suitors, she stood beside a pillar of the strongly built roof, holding her shining veil before her cheeks, with a trusty maid standing on either side of her. Then, weeping, she spoke to the godlike bard: "Phemius, you know many other songs that en-

	GREEK	ENGLISH
	ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί· τῶν ἕν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς λυγρῆς, ἥ τέ μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ τείρει, ἐπεί με μάλιστα καθίκετο πένθος ἄλαστον. τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεί, ἀνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος. τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·	chant mortals, deeds of men and gods that bards make famous. Sing them one of those as you sit here, and let them drink their wine in silence. But stop this song, this bitter song, which always wears away the heart in my breast, since an unforgettable grief has come upon me above all others. So dear a man I long for, always remembering him: my husband, whose fame spreads wide through Hellas and the heart of Argos." Then thoughtful Telemachus answered her:[7]
1.346	μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὔ νύ τ' ἀοιδοὶ αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ. τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν· τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι, ἥ τις ἀκουόντεσσι νεωτάτη ἀμφιπέληται. σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν· οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεσσι μελήσει πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.	"Mother, why do you begrudge the trusty bard his giving pleasure in whatever way his mind moves him? It isn't the bards who are to blame. Zeus, I think, is to blame, who gives to men who eat bread, to each as he pleases. No one can blame this man for singing the evil fate of the Danaans, for people praise most the song that comes newest to their ears. Let your heart and spirit bear to listen. Odysseus was not the only one who lost his day of homecoming at Troy; many other men perished too. Go to your rooms and look after your own work, the loom and the distaff, and tell your maids to get on with their work. Speaking will be the concern of men, all of them, and of me most of all, for mine is the authority in this house."
1.360	ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ. ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὄφρα οἱ ὕπνον ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη. μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα, πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι. τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων· μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες, νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ τοιοῦδ' οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν. ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες πάντες, ἵν' ὔμιν μῦθον ἀπηλεγέως ἀποείπω, ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας, ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.	Amazed, she went back to her rooms, for she took her son's thoughtful words to heart. She went up to the upper room with her maids, and there she wept for Odysseus, her dear husband, until gray-eyed Athena cast sweet sleep upon her eyelids. But the suitors broke into uproar throughout the shadowy halls, and every one of them prayed to lie beside her in bed. Then thoughtful Telemachus began to speak among them: "Suitors of my mother, overbearing in your arrogance, for now let us feast and enjoy ourselves, and let there be no shouting, since it is a fine thing to listen to a bard such as this one, like the gods in voice. But in the morning let us all go and sit in assembly, so that I may tell you my word plainly: leave these halls. Arrange other feasts for yourselves, eating your own possessions, taking turns from house to house.
1.376	εἰ δ' ὔμιν δοκέει τόδε λωίτερον καὶ ἄμεινον ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι, κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,	But if this seems better and more profitable to you, to destroy one man's livelihood without paying for it, then go on devouring it. I will call upon

7 "Hellas and the heart of Argos" stand together for the whole of Greece, north and south.

	GREEK	ENGLISH
	αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι· νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε. ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευεν. τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός· Τηλέμαχ', ἦ μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν· μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων ποιήσειεν, ὅ τοι γενεῇ πατρώιόν ἐστιν.	the gods who live forever, in the hope that Zeus may somehow grant that deeds be paid back in kind. Then you would perish inside this house, and no one would pay for you." So he spoke, and they all bit their lips and marveled at Telemachus, that he had spoken so boldly. Then Antinous, son of Eupeithes, spoke to him: "Telemachus, the gods themselves must surely be teaching you to talk big and speak boldly. May the son of Cronus never make you king in sea-girt Ithaca, though it is yours by birth, from your father."[8]
1.388	τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· Ἀντίνο', ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω; καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι. ἦ φῄς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι; οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἶψά τέ οἱ δῶ ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός. ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοί, τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς· αὐτὰρ ἐγὼν οἶκοιο ἄναξ ἔσομ' ἡμετέροιο καὶ δμώων, οὕς μοι λήισσατο δῖος Ὀδυσσεύς. τὸν δ' αὖτ' Εὐρύμαχος Πολύβου πάϊς ἀντίον ηὔδα·	Then thoughtful Telemachus answered him: "Antinous, will you be angry with me for what I say? I would gladly win that too, if Zeus should grant it. Or do you say it's the worst thing that can befall a man? It's no bad thing to be king: a king's house quickly grows rich, and he himself is held in greater honor. But there are many other lords of the Achaeans in sea-girt Ithaca, young and old, and one of them may have this, since noble Odysseus is dead. But I will be master of our own house and of the slaves whom noble Odysseus won as plunder for me." Then Eurymachus, son of Polybus, answered him:
1.400	Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κεῖται, ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν· κτήματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἷσιν ἀνάσσοις. μὴ γὰρ ὅ γ' ἔλθοι ἀνὴρ ὅς τίς σ' ἀέκοντα βίηφιν κτήματ' ἀπορραίσει, Ἰθάκης ἔτι ναιετοώσης. ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, ὁππόθεν οὗτος ἀνήρ, ποίης δ' ἐξ εὔχεται εἶναι γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα. ἠέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο, ἦ ἑὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἱκάνει; οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὦπα ἐῴκει. τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·	"Telemachus, it lies on the knees of the gods which of the Achaeans shall be king in sea-girt Ithaca. But may you keep your possessions yourself and be master in your own house. May no man ever come to wrest your possessions from you by force, against your will, while Ithaca is still a place where people live. But I want to ask you, my good friend, about the stranger. Where does this man come from? What land does he claim as his? Where are his family and his native fields? Does he bring some news of your father's coming, or has he come here on some business of his own? How suddenly he sprang up and was gone, and didn't stay for us to know him! And yet he didn't look like a lowborn man in the face." Then thoughtful Telemachus answered him:
1.413	Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο· οὔτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἔλθοι, οὔτε θεοπροπίης ἐμπάζομαι, ἤν τινα μήτηρ ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται. ξεῖνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστίν, Μέντης δ' Ἀγχιάλοιο δαΐφρονος εὔχεται εἶναι	"Eurymachus, my father's homecoming is lost, surely. So I no longer trust any news, should any come from anywhere, nor do I care for any prophecy my mother may seek when she calls a seer into the hall. This stranger is a guest-friend of my father's from Taphos. He says he is Mentes, son of

8 Antinous and Eurymachus, who speaks next, are the leaders of the suitors.

GREEK	ENGLISH
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει. ὣς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω. οἱ δ' εἰς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν. τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθε· δὴ τότε κακκείοντες ἔβαν οἶκόνδε ἕκαστος. Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδμητο περισκέπτῳ ἐνὶ χώρῳ, ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.	wise-hearted Anchialus, and he is lord of the oar-loving Taphians." So Telemachus spoke, but in his heart he knew the immortal goddess. They turned to dancing and lovely song and took their pleasure, waiting for evening to come; and as they took their pleasure, dark evening came on. Then each of them went home to lie down. But Telemachus went to bed where his chamber had been built, high up in the beautiful courtyard, in a place with a view all round, pondering many things in his mind.
1.428 τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο, τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἑοῖσιν πρωθήβην ἔτ' ἐοῦσαν, ἐεικοσάβοια δ' ἔδωκεν, ἶσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν, εὐνῇ δ' οὔ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός· ἥ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καί ἑ μάλιστα δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα. ὤιξεν δὲ θύρας θαλάμου πύκα ποιητοῖο, ἕζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα· καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν. ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα, πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι. ἔνθ' ὅ γε παννύχιος, κεκαλυμμένος οἰὸς ἀώτῳ, βούλευε φρεσὶν ἦσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.	With him, carrying blazing torches, went Eurycleia, wise in good counsel, daughter of Ops son of Peisenor. Laertes had once bought her with his own wealth when she was still in her first youth, and paid twenty oxen for her. He honored her in his halls as much as his faithful wife, but he never lay with her, for he shrank from his wife's anger. She it was who carried the blazing torches with him. Of all the maids she loved him most, and she had nursed him when he was little. He opened the doors of the strongly built chamber, sat down on the bed and took off his soft tunic, and put it into the hands of the shrewd old woman. She folded the tunic and smoothed it, hung it on a peg beside the corded bed, and went out of the chamber. She pulled the door to by its silver handle and drew the bolt home with the strap. There all night long, wrapped in a fleece of sheep's wool, he pondered in his mind the journey Athena had shown him.

Book 2

The assembly in Ithaca
Telemachus confronts the suitors and sails secretly for news of his father.

	GREEK	ENGLISH
2.1	ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, ὦρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱὸς εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ, ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα, βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην. αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς. οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα. αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο, βῆ ῥ' ἴμεν εἰς ἀγορήν, παλάμῃ δ' ἔχε χάλκεον ἔγχος, οὐκ οἶος, ἅμα τῷ γε δύω κύνες ἀργοὶ ἕποντο. θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.	When early-born Dawn appeared, rosy-fingered, the dear son of Odysseus rose from his bed and put on his clothes. He slung his sharp sword around his shoulder, bound fine sandals beneath his shining feet, and went out of his chamber looking like a god. At once he ordered the clear-voiced heralds to summon the long-haired Achaeans to assembly. They made the proclamation, and the men gathered very quickly. And when they had gathered and were all assembled, he went to the assembly with a bronze spear in his hand. He did not go alone: two swift dogs went with him. And Athena poured a wondrous grace over him.
2.13	τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο· ἕζετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες. τοῖσι δ' ἔπειθ' ἥρως Αἰγύπτιος ἦρχ' ἀγορεύειν, ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ᾔδη. καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῆι Ἴλιον εἰς εὐπωλον ἔβη κοίλῃς ἐνὶ νηυσίν, Ἄντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ ἐν σπῆι γλαφυρῷ, πύματον δ' ὡπλίσσατο δόρπον. τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμίλει, Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα. ἀλλ' οὐδ' ὡς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων. τοῦ ὅ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε·	All the people marveled at him as he came. He sat down in his father's seat, and the elders made way for him. Then the hero Aegyptius began to speak among them. He was bent with age and knew things beyond counting. His own dear son, Antiphus the spearman, had gone with godlike Odysseus in the hollow ships to Ilium, land of fine horses. But the savage Cyclops had killed him in his hollow cave and made him the last of his suppers. Aegyptius had three other sons: one, Eurynomus, kept company with the suitors, and two always worked their father's fields. Even so he could not forget the lost one, but mourned and grieved for him. Weeping for him, he addressed them and spoke:
2.25	κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω· οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θόωκος ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλῃς ἐνὶ νηυσί. νῦν δὲ τίς ὧδ' ἤγειρε; τίνα χρειὼ τόσον ἵκει ἠὲ νέων ἀνδρῶν ἢ οἳ προγενέστεροί εἰσιν; ἠέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, ἥν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο; ἦέ τι δήμιον ἄλλο πιφαύσκεται ἠδ' ἀγορεύει; ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ἦσι μενοινᾷ. ὣς φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός,	"Hear me now, men of Ithaca, and what I have to say. We have never once held an assembly or a session since godlike Odysseus went away in the hollow ships. So who has called us together now? What great need has come upon him, whether he is one of the young men or one of the older? Has he heard some news of the army coming home, news he could tell us plainly because he learned it first? Or is there some other public matter he wants to raise and speak about? He seems a good man to me. May he prosper! May Zeus bring about

GREEK	ENGLISH
οὐδ' ἄρ' ἔτι δὴν ἦστο, μενοίνησεν δ' ἀγορεύειν, στῆ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ κῆρυξ Πεισήνωρ πεπνυμένα μήδεα εἰδώς. πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·	some good for him, whatever his heart desires." So he spoke, and the dear son of Odysseus rejoiced at the omen in his words. He did not stay seated much longer, for he was eager to speak, and he stood up in the middle of the assembly. The herald Peisenor, a man of thoughtful counsel, put the staff into his hand. Then he turned first to the old man and spoke to him:
2.40 ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνήρ, τάχα δ' εἴσεαι αὐτός, ὃς λαὸν ἤγειρα· μάλιστα δέ μ' ἄλγος ἱκάνει. οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο, ἥν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην, οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω, ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὅ μοι κακὰ ἔμπεσεν οἴκῳ δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν τοίσδεσσιν βασίλευε, πατὴρ δ' ὡς ἤπιος ἦεν· νῦν δ' αὖ καὶ πολὺ μεῖζον, ὃ δὴ τάχα οἶκον ἅπαντα πάγχυ διαρραίσει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.	"Old man, the one who gathered the people is not far off, and you will soon know him yourself: it is I. Grief has come upon me more than on anyone. I have not heard any news of the army coming home, news I could tell you plainly because I learned it first, nor do I want to raise or speak about any other public matter. It is my own need, for trouble has fallen on my house, and it is two-fold. First, I have lost my noble father, who was once king among you here and was as gentle as a father. And now there is something far worse, which will soon shatter my whole house utterly and destroy all my livelihood.
2.50 μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ, τῶν ἀνδρῶν φίλοι υἷες, οἳ ἐνθάδε γ' εἰσὶν ἄριστοι, οἳ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιτο θύγατρα, δοίη δ' ᾧ κ' ἐθέλοι καί οἱ κεχαρισμένος ἔλθοι· οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα, βοῦς ἱερεύοντες καὶ ὄις καὶ πίονας αἶγας εἰλαπινάζουσιν πίνουσί τε αἴθοπα οἶνον μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνήρ, οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι. ἡμεῖς δ' οὔ νύ τι τοῖοι ἀμυνέμεν· ἦ καὶ ἔπειτα λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.	Suitors have beset my mother against her will, the dear sons of the men who are the best here. They shrink from going to the house of her father Icarius, so that he himself might set the bride-gifts for his daughter and give her to whomever he wished and whoever pleased him. Instead they haunt our house day after day, slaughtering cattle and sheep and fat goats, feasting and drinking the sparkling wine without restraint, and much of our wealth is being wasted. For there is no man here like Odysseus to ward off ruin from the house. We are in no way fit to ward it off ourselves. Even if we tried, we would prove pitiful, and untaught in courage.[1]
2.62 ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύναμίς γε παρείη. οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχαται, οὐδ' ἔτι καλῶς οἶκος ἐμὸς διόλωλε. νεμεσσήθητε καὶ αὐτοί, ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν, μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα. λίσσομαι ἠμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος, ἥ τ' ἀνδρῶν ἀγορὰς ἠμὲν λύει ἠδὲ καθίζει· σχέσθε, φίλοι, καί μ' οἷον ἐάσατε πένθεϊ λυγρῷ τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς δυσμενέων κάκ' ἔρεξεν ἐυκνήμιδας Ἀχαιούς, τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,	Truly I would defend myself, if only I had the strength. For deeds past bearing have been done, and my house has been ruined past all decency. Feel indignation yourselves. Have some shame before our neighbors, the people who live around us. And fear the wrath of the gods, in case their anger at evil deeds turns things against you. I beg you by Olympian Zeus and by Themis, who dissolves and convenes the assemblies of men: hold off, friends, and leave me alone to waste away in bitter grief. Or else perhaps my noble father Odysseus once did the well-greaved Achaeans harm in malice,

1 In Homer, marriage involved an exchange of gifts: suitors offered gifts to the bride's father, and her family might also send gifts with the bride.

	GREEK	ENGLISH
	τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.	and you are paying me back for it, doing me harm in malice by urging these men on. Better for me if you yourselves ate up my treasures and my flocks.[2]
2.76	εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἄν ποτε καὶ τίσις εἴη· τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη· νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ. ὣς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ δάκρυ' ἀναπρήσας· οἶκτος δ' ἕλε λαὸν ἅπαντα. ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν· Ἀντίνοος δέ μιν οἷος ἀμειβόμενος προσέειπε·	If you were the ones eating them, there might soon be some repayment. We would go through the town pleading with you and asking for our goods back, until all of it was returned. But as it is, you heap pains on my heart that I can do nothing about." So he spoke in anger and dashed the staff to the ground, bursting into tears, and pity took hold of all the people. Then all the others were silent, and no one dared answer Telemachus with harsh words. Antinous alone answered him and said:

PENELOPE'S WEB

Antinous blames Penelope, who for three years unwove by night the shroud she wove by day.

	GREEK	ENGLISH
2.85	Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες ἡμέας αἰσχύνων· ἐθέλοις δέ κε μῶμον ἀνάψαι. σοὶ δ' οὔ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν, ἀλλὰ φίλη μήτηρ, ἥ τοι πέρι κέρδεα οἶδεν. ἤδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἶσι τέταρτον, ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. πάντας μέν ῥ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἑκάστῳ ἀγγελίας προϊεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ. ἡ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε· στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε, λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπε·	"Telemachus, you braggart, unchecked in your fury, what a thing you've said to shame us! You'd like to pin the blame on us. But it isn't the Achaean suitors who are to blame for your troubles. It's your own dear mother, who knows tricks beyond anyone. It's already the third year, and soon the fourth will come, that she has been cheating the hearts in the Achaeans' breasts. She gives all of us hope and makes promises to every man, sending him messages, but her mind intends something else. And she devised this further trick in her mind: she set up a great loom in the halls and began to weave a web, fine and very wide, and at once she said to us:
2.96	κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεύς, μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος ἐκτελέσω, μή μοι μεταμώνια νήματ' ὄληται, Λαέρτῃ ἥρωι ταφήιον, εἰς ὅτε κέν μιν μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο, μή τίς μοι κατὰ δῆμον Ἀχαιϊάδων νεμεσήσῃ. αἴ κεν ἄτερ σπείρου κεῖται πολλὰ κτεατίσσας. ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ. ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν, νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο. ὣς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιούς· ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,	'Young men, my suitors, since godlike Odysseus is dead, wait, eager though you are for my marriage, until I finish this shroud, so that my yarn won't be wasted and lost. It is a burial shroud for the hero Laertes, for the time when the deadly fate of grievous death lays him low. I don't want any of the Achaean women in the land to blame me if he lies without a shroud, a man who won such great possessions.' So she spoke, and our proud hearts were persuaded. Then by day she would weave at the great loom, but at night she would unravel it, with torches set beside her. So for three years she kept

2 Themis is the goddess of right order and custom, who presides over gatherings.

	GREEK	ENGLISH
	καὶ τότε δή τις ἔειπε γυναικῶν, ἣ σάφα ᾔδη, καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.	her trick hidden and deceived the Achaeans. But when the fourth year came and the seasons rolled round, one of her women who knew it well told us, and we caught her unraveling the splendid web.
2.110	ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης· σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῇς αὐτὸς σῷ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί· μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι τῷ ὅτεῳ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ. εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον υἷας Ἀχαιῶν, τὰ φρονέουσ' ἀνὰ θυμόν, ὅ οἱ πέρι δῶκεν Ἀθήνη ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς κέρδεά θ', οἷ' οὔ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν, τάων αἳ πάρος ἦσαν ἐυπλοκαμῖδες Ἀχαιαί, Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκήνη· τάων οὔ τις ὁμοῖα νοήματα Πηνελοπείῃ ᾔδη· ἀτὰρ μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε.	So she finished it, against her will, under compulsion. Now here is the suitors' answer to you, so that you yourself may know it in your heart, and all the Achaeans may know it: send your mother away, and order her to marry whichever man her father bids and who pleases her. But if she keeps tormenting the sons of the Achaeans much longer, relying in her heart on the gifts Athena gave her beyond others: skill in beautiful handiwork, and a good mind, and cunning such as we have never heard of in anyone, not even among the women of old, the Achaean women of lovely hair who lived before, Tyro and Alcmene and Mycene of the fine crown. Not one of them had wits like Penelope's. Yet in this one thing she has not planned rightly.[3]
2.123	τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται, ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὅν τινά οἱ νῦν ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο. ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ, πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσι. τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· Ἀντίνο', οὔ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι ἥ μ' ἔτεχ', ἥ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης, ζώει ὅ γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν Ἰκαρίῳ, αἴ κ' αὐτὸς ἑκὼν ἀπὸ μητέρα πέμψω.	For they will eat up your livelihood and your possessions for just as long as she holds to the purpose that the gods are now putting in her breast. She is winning great fame for herself, but for you, the loss of a great deal of wealth. As for us, we won't go back to our estates or anywhere else until she marries whichever of the Achaeans she chooses." Then thoughtful Telemachus answered him: "Antinous, there is no way I can thrust the woman who bore me and raised me out of the house against her will. My father is somewhere else in the world, alive or dead. And it would go hard with me to pay back so much to Icarius if I sent my mother away of my own accord.
2.134	ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσετ' ἐρινῦς οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται· ὣς οὐ τοῦτον ἐγώ ποτε μῦθον ἐνίψω. ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν, ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους. εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι, κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας, αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι. νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.	For I will suffer harm from her father, and some god will send me other troubles, since my mother, as she left the house, would call down the hateful Furies, and I would face the indignation of men. So I will never speak that word. But if your own hearts feel indignation at this, get out of my halls. Arrange other feasts for yourselves, eating your own possessions, taking turns from house to house. But if this seems better and more profitable to you, to destroy one man's livelihood without paying for it, then go on devouring it. I will call upon the gods who live forever, in the hope that Zeus may somehow grant that deeds be paid back

3 Tyro, Alcmene (mother of Heracles) and Mycene (who gave her name to Mycenae) were famous heroines of legend.

	GREEK	ENGLISH
		in kind. Then you would perish inside this house, and no one would pay for you."

THE EAGLES

Zeus sends two eagles, and Halitherses reads them as a sign that Odysseus is near.

	GREEK	ENGLISH
2.146	ὣς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι. τὼ δ' ἔως μέν ῥ' ἐπέτοντο μετὰ πνοιῇς ἀνέμοιο πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν· ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἱκέσθην, ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνά, ἐς δ' ἰδέτην πάντων κεφαλάς, ὄσσοντο δ' ὄλεθρον· δρυψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς δεξιὼ ἤιξαν διά τ' οἰκία καὶ πόλιν αὐτῶν. θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν· ὥρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον. τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἁλιθέρσης Μαστορίδης· ὁ γὰρ οἷος ὁμηλικίην ἐκέκαστο ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι· ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπε·	So spoke Telemachus, and far-seeing Zeus sent two eagles flying from high on a mountain peak. For a while they flew with the gusts of the wind, close beside each other, their wings outstretched. But when they reached the middle of the clamorous assembly, they wheeled about and beat their wings rapidly. They looked down on the heads of all, and their eyes foretold death. Then, tearing each other's cheeks and necks with their talons, they darted away to the right over the people's houses and city. The men were amazed at the birds when they saw them with their own eyes, and they pondered in their hearts what was going to come to pass. Then the old hero Halitherses, son of Mastor, spoke among them, for he alone surpassed everyone of his generation at reading birds and declaring what was fated. With good will toward them he addressed them and spoke:
2.161	κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω· μνηστῆρσιν δὲ μάλιστα πιφαυσκόμενος τάδε εἴρω· τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς δὴν ἀπάνευθε φίλων ὤν ἔσσεται, ἀλλά που ἤδη ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται, οἳ νεμόμεσθ' Ἰθάκην ἐυδείελον. ἀλλὰ πολὺ πρὶν φραζώμεσθ', ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ παυέσθων· καὶ γάρ σφιν ἄφαρ τόδε λώιόν ἐστιν. οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' ἐὺ εἰδώς· καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα, ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.	"Hear me now, men of Ithaca, and what I have to say. It is to the suitors above all that I speak and declare these things, for a great disaster is rolling toward them. Odysseus will not be away from his friends much longer. Already, I think, he is somewhere near, sowing death and doom for these men, every one of them. And there will be trouble for many others of us who live in clear-skied Ithaca. Let us take thought well beforehand how we may put a stop to them. Or better, let them stop of their own accord, for that is better for them, and at once. I am not prophesying without experience, but with sure knowledge. For I say that everything has been fulfilled for him just as I told him when the Argives were embarking for Ilium and resourceful Odysseus went with them.
2.174	φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἄπο πάντας ἑταίρους, ἄγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται. τὸν δ' αὖτ' Εὐρύμαχος Πολύβου πάϊς ἀντίον ηὔδα· ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω· ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.	I said that after suffering many hardships and losing all his companions, he would come home in the twentieth year, unrecognized by all. And now all of this is coming to pass." Then Eurymachus, son of Polybus, answered him: "Old man, go home now and prophesy to your own children, so they don't suffer some harm later on. In this matter I'm

	GREEK	ENGLISH
	ὄρνιθες δέ τε πολλοὶ ὑπ᾽ αὐγὰς ἠελίοιο φοιτῶσ᾽, οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς ὤλετο τῆλ᾽, ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ ὤφελες. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες, οὐδέ κε Τηλέμαχον κεχολωμένον ὧδ᾽ ἀνιείης, σῷ οἴκῳ δῶρον ποτιδέγμενος, αἴ κε πόρῃσιν.	a far better prophet than you. Plenty of birds go to and fro under the rays of the sun, and not all of them are omens. But Odysseus has perished far away, and how I wish you had perished along with him! Then you wouldn't be spouting all these prophecies, or stirring up Telemachus in his anger like this, hoping for some gift for your house, in case he gives you one.
2.187	ἀλλ᾽ ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται· αἴ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν, αὐτῷ μέν οἱ πρῶτον ἀνιηρέστερον ἔσται, πρῆξαι δ᾽ ἔμπης οὔ τι δυνήσεται εἵνεκα τῶνδε· σοὶ δέ, γέρον, θωὴν ἐπιθήσομεν, ἥν κ᾽ ἐνὶ θυμῷ τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος. Τηλεμάχῳ δ᾽ ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός· μητέρα ἣν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι· οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα πολλὰ μάλ᾽, ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι. οὐ γὰρ πρὶν παύσεσθαι ὀίομαι υἷας Ἀχαιῶν μνηστύος ἀργαλέης, ἐπεὶ οὔ τινα δείδιμεν ἔμπης, οὔτ᾽ οὖν Τηλέμαχον μάλα περ πολύμυθον ἐόντα, οὔτε θεοπροπίης ἐμπαζόμεθ᾽, ἣν σύ, γεραιέ, μυθέαι ἀκράαντον, ἀπεχθάνεαι δ᾽ ἔτι μᾶλλον.	But I'll tell you plainly, and it will surely come to pass: if you, with all your old lore, lead on a younger man with your talk and goad him into anger, first of all it will go worse for him, and he won't be able to accomplish anything against these men anyway. And on you, old man, we will lay a fine that will gall your heart to pay. It will be a bitter grief to you. To Telemachus I myself will give this advice, in front of everyone: let him order his mother to go back to her father's house. Her people will arrange the marriage and prepare the bride-gifts, a great many, as many as ought to go with a dear daughter. For I don't think the sons of the Achaeans will give up their troublesome wooing before then, since we fear no one at all, certainly not Telemachus, for all his many words. Nor do we care about any prophecy that you, old man, may utter. It will come to nothing, and you'll only be hated all the more.
2.203	χρήματα δ᾽ αὖτε κακῶς βεβρώσεται, οὐδέ ποτ᾽ ἶσα ἔσσεται, ὄφρα κεν ἥ γε διατρίβῃσιν Ἀχαιοὺς ὃν γάμον· ἡμεῖς δ᾽ αὖ ποτιδέγμενοι ἤματα πάντα εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ᾽ ἄλλας ἐρχόμεθ᾽, ἃς ἐπιεικὲς ὀπυιέμεν ἐστὶν ἑκάστῳ. τὸν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· Εὐρύμαχ᾽ ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοί, ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ᾽ ἀγορεύω· ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί. ἀλλ᾽ ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ᾽ ἑταίρους, οἵ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.	And his goods will be wretchedly devoured, and there will never be any recompense, as long as she keeps the Achaeans dangling over her marriage. And we wait day after day, competing for the sake of her excellence, and we don't go after other women whom it would be fitting for each of us to marry." Then thoughtful Telemachus answered him: "Eurymachus, and all you other noble suitors, I will not plead with you about these things any longer or speak of them, for the gods know them now, and so do all the Achaeans. But come, give me a swift ship and twenty companions to make the journey for me there and back.
2.214	εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, ἤν τίς μοι εἴπῃσι βροτῶν ἢ ὄσσαν ἀκούσω ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν· εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω, ἦ τ᾽ ἄν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν· εἰ δέ κε τεθνηῶτος ἀκούσω μηδ᾽ ἔτ᾽ ἐόντος, νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν	For I am going to Sparta and to sandy Pylos to learn about the homecoming of my father, who has been gone so long. Perhaps some mortal can tell me, or I may hear a rumor from Zeus, which more than anything spreads report among men. If I hear that my father is alive and on his way home, then, worn down as I am, I could still hold out for a year. But if I hear that he is dead and no longer

GREEK	ENGLISH
σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεΐξω πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω. ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη Μέντωρ, ὅς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος, καί οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα, πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν· ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·	living, then I will come home to my dear native land, heap up a mound for him and pay him funeral honors, a great many, as is fitting, and give my mother to a husband." So he spoke and sat down, and Mentor rose among them. He was a companion of excellent Odysseus, and when Odysseus left in the ships, he had entrusted his whole household to him: it was to obey the old man, and Mentor was to keep everything safe. With good will toward them he addressed them and spoke:[4]
2.229 κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω· μή τις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω σκηπτοῦχος βασιλεύς, μηδὲ φρεσὶν αἴσιμα εἰδώς, ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι· ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο λαῶν οἷσιν ἄνασσε, πατὴρ δ' ὡς ἤπιος ἦεν. ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὔ τι μεγαίρω ἔρδειν ἔργα βίαια κακορραφίῃσι νόοιο· σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι. νῦν δ' ἄλλῳ δήμῳ νεμεσίζομαι, οἷον ἅπαντες ἧσθ' ἄνεῳ, ἀτὰρ οὔ τι καθαπτόμενοι ἐπέεσσι παύρους μνηστῆρας καταπαύετε πολλοὶ ἐόντες. τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ηὔδα·	"Hear me now, men of Ithaca, and what I have to say. Let no sceptered king ever again be eager to be kind and gentle, or keep what is right in his mind. Let him always be harsh and do lawless deeds, since not one of the people he ruled remembers godlike Odysseus, though he was as gentle as a father. Still, I don't begrudge the overbearing suitors their violent deeds, done out of the evil scheming of their minds. They are staking their own heads when they violently devour the house of Odysseus and say he will never come home. It's the rest of the people I'm indignant with: the way you all sit there in silence and never once rebuke them and restrain the suitors, though they are few and you are many." Then Leocritus, son of Euenor, answered him:
2.243 Μέντορ ἀταρτηρέ, φρένας ἠλεέ, ποῖον ἔειπες ἡμέας ὀτρύνων καταπαυέμεν. ἀργαλέον δὲ ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί. εἴ περ γάρ κ' Ὀδυσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν δαινυμένους κατὰ δῶμα ἑὸν μνηστῆρας ἀγαυοὺς ἐξελάσαι μεγάροιο μενοινήσει' ἐνὶ θυμῷ, οὔ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα, ἐλθόντ', ἀλλά κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι, εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες. ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος, τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἠδ' Ἁλιθέρσης, οἵ τέ οἱ ἐξ ἀρχῆς πατρώιοί εἰσιν ἑταῖροι. ἀλλ' ὀίω, καὶ δηθὰ καθήμενος ἀγγελιάων πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὔ ποτε ταύτην.	"Mentor, you mischief-maker, you witless fool, what are you saying, urging them to make us stop? It's a hard thing to fight over a feast against men who outnumber you. Even if Odysseus of Ithaca came back in person and set his heart on driving the noble suitors out of his hall as they feasted in his house, his wife would get no joy from his coming, however much she longs for him. No, he would meet a shameful death right there, if he fought against so many. What you've said is not right. Come on, people, scatter, each of you to your work. As for this boy, Mentor and Halitherses can speed him on his journey, since they were his father's companions from the start. But I think he'll sit here for a long time, collecting his news in Ithaca, and he'll never make this journey."

4 Mentor is an old friend of Odysseus; Athena will soon take on his appearance to help Telemachus.

TELEMACHUS SETS SAIL

Athena, disguised as Mentor, finds a ship and crew, and Telemachus leaves secretly at night.

	GREEK	ENGLISH
2.257	ὣς ἄρ’ ἐφώνησεν, λῦσεν δ’ ἀγορὴν αἰψηρήν. οἱ μὲν ἄρ’ ἐσκίδναντο ἑὰ πρὸς δώμαθ’ ἕκαστος, μνηστῆρες δ’ ἐς δώματ’ ἴσαν θείου Ὀδυσῆος. Τηλέμαχος δ’ ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης, χεῖρας νιψάμενος πολιῆς ἁλὸς εὔχετ’ Ἀθήνῃ· κλῦθί μευ, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ καί μ’ ἐν νηὶ κέλευσας ἐπ’ ἠεροειδέα πόντον νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί, μνηστῆρες δὲ μάλιστα κακῶς ὑπερηνορέοντες. ὣς ἔφατ’ εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη, Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν, καί μιν φωνήσασ’ ἔπεα πτερόεντα προσηύδα·	So he spoke, and quickly broke up the assembly. The people scattered, each to his own house, and the suitors went to the house of godlike Odysseus. But Telemachus went off by himself to the seashore, washed his hands in the gray salt water, and prayed to Athena: “Hear me, you who came to our house yesterday as a god and told me to go by ship over the misty sea to learn about the homecoming of my father, so long gone. All of this the Achaeans are holding up, and most of all the suitors, in their wicked arrogance.” So he spoke in prayer, and Athena came close to him, looking like Mentor in both build and voice, and addressing him she spoke winged words:
2.270	Τηλέμαχ’, οὐδ’ ὄπιθεν κακὸς ἔσσεαι οὐδ’ ἀνοήμων, εἰ δή τοι σοῦ πατρὸς ἐνέστακται μένος ἠύ, οἷος κεῖνος ἔην τελέσαι ἔργον τε ἔπος τε· οὔ τοι ἔπειθ’ ἁλίη ὁδὸς ἔσσεται οὐδ’ ἀτέλεστος. εἰ δ’ οὐ κείνου γ’ ἐσσὶ γόνος καὶ Πηνελοπείης, οὐ σέ γ’ ἔπειτα ἔολπα τελευτήσειν, ἃ μενοινᾷς. παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται, οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους. ἀλλ’ ἐπεὶ οὐδ’ ὄπιθεν κακὸς ἔσσεαι οὐδ’ ἀνοήμων, οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν, ἐλπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα.	“Telemachus, you won’t be a coward or a fool from now on, if your father’s fine strength has really been instilled in you—and what a man he was for carrying through both word and deed! Then this journey of yours won’t be in vain or come to nothing. But if you are not his son and Penelope’s, then I have no hope that you will accomplish what you have in mind. Few sons, after all, turn out like their fathers: most are worse, and only a few are better. But since you won’t be a coward or a fool from now on, and the cunning of Odysseus hasn’t wholly deserted you, there is hope that you will see this work through.”
2.281	τῶ νῦν μνηστήρων μὲν ἔα βουλήν τε νόον τε ἀφραδέων, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι· οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν, ὃς δή σφι σχεδόν ἐστιν, ἐπ’ ἤματι πάντας ὀλέσθαι. σοὶ δ’ ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἣν σὺ μενοινᾷς· τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώιός εἰμι, ὅς τοι νῆα θοὴν στελέω καὶ ἅμ’ ἕψομαι αὐτός. ἀλλὰ σὺ μὲν πρὸς δώματ’ ἰὼν μνηστῆρσιν ὁμίλει, ὅπλισσόν τ’ ἤια καὶ ἄγγεσιν ἄρσον ἅπαντα, οἶνον ἐν ἀμφιφορεῦσι, καὶ ἅλφιτα, μυελὸν ἀνδρῶν, δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ’ ἀνὰ δῆμον ἑταίρους αἶψ’ ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἠδὲ παλαιαί· τάων μέν τοι ἐγὼν ἐπιόψομαι ἥ τις ἀρίστη, ὦκα δ’ ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.	“So now, leave aside the plans and purposes of the suitors, senseless as they are, since they have neither sense nor justice. They know nothing of the death and black doom that is already close at hand, that they will all perish in a single day. The journey you have in mind won’t be far off much longer, for I am such a companion of your father’s that I will fit out a swift ship for you and come along myself. But you go home and mix with the suitors. Get provisions ready and pack everything in containers—wine in jars, and barley meal, the marrow of men, in tightly sewn skins. I’ll go through the town and quickly gather volunteers to go with us. There are many ships in sea-girt Ithaca, new and old. I’ll look them over for you and pick the best, and we’ll rig her quickly and launch her on the broad sea.”

	GREEK	ENGLISH
2.296	ὣς φάτ' Ἀθηναίη κούρη Διός· οὐδ' ἄρ' ἔτι δὴν Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν. βῆ δ' ἰέναι πρὸς δῶμα, φίλον τετιημένος ἦτορ, εὗρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν, αἶγας ἀνιεμένους σιάλους θ' εὕοντας ἐν αὐλῇ. Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο, ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε, ἀλλά μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ. ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί, νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι ἐς Πύλον ἠγαθέην μετ' ἀγαυοῦ πατρὸς ἀκουήν.	So spoke Athena, daughter of Zeus, and Telemachus did not linger long once he had heard the goddess's voice. He set off for the house, troubled at heart, and found the overbearing suitors in the hall, skinning goats and singeing fat hogs in the courtyard. Antinous came straight up to Telemachus with a laugh, clasped his hand, and spoke to him, calling him by name: "Telemachus, you braggart, unchecked in your fury, don't let any other harm, in word or deed, weigh on your heart. Just eat and drink with me, the way you used to. The Achaeans will see to all of this for you—a ship and picked oarsmen—so you can get to holy Pylos all the quicker in search of news of your noble father."
2.309	τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· Ἀντίνο', οὔ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηλον. ἦ οὐχ ἅλις ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ κτήματ' ἐμά, μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα; νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων πυνθάνομαι, καὶ δή μοι ἀέξεται ἔνδοθι θυμός, πειρήσω, ὥς κ' ὔμμι κακὰς ἐπὶ κῆρας ἰήλω, ἠὲ Πύλονδ' ἐλθών, ἢ αὐτοῦ τῷδ' ἐνὶ δήμῳ. εἶμι μέν, οὐδ' ἀλίη ὁδὸς ἔσσεται ἣν ἀγορεύω, ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων γίγνομαι· ὥς νύ που ὔμμιν ἐείσατο κέρδιον εἶναι.	Then thoughtful Telemachus answered him: "Antinous, there's no way I can dine with you arrogant men and keep quiet, and enjoy myself in peace. Isn't it enough that in the past you suitors cut down so many of my fine possessions, while I was still a child? But now that I'm grown and learn by listening to what others say, and the spirit within me is growing, I will try to bring evil doom down on you, whether I go to Pylos or stay here in this land. I am going, and the journey I speak of won't be in vain—as a passenger, since I have no ship or oarsmen of my own. That, I suppose, is how you thought it best."
2.321	ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντινόοιο ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο. οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν. ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων· ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. ἤ τινας ἐκ Πύλου ἄξει ἀμύντορας ἠμαθόεντος ἢ ὅ γε καὶ Σπάρτηθεν, ἐπεί νύ περ ἵεται αἰνῶς· ἠὲ καὶ εἰς Ἐφύρην ἐθέλει, πίειραν ἄρουραν, ἐλθεῖν, ὄφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκῃ, ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσῃ. ἄλλος δ' αὖτ' εἴπεσκε νέων ὑπερηνορεόντων· τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς τῆλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;	He spoke, and easily pulled his hand out of Antinous' hand. The suitors were busy preparing the feast throughout the house, and they mocked him and jeered at him, and one of the arrogant young men would say something like this: "Telemachus is plotting our murder, no doubt about it. He'll bring back men from sandy Pylos to help him, or even from Sparta, he's so terribly eager. Or maybe he wants to go to Ephyre, that rich land, to fetch life-destroying poisons from there, throw them into the mixing bowl, and kill us all." And another of the arrogant young men would say: "Who knows? Maybe he too will go off in a hollow ship and perish far from his own people, wandering just like Odysseus.[5]
2.334	οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν· κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε	That way he'd make even more work for us: we'd have to divide up all his possessions, and give the house to his mother to keep, and to whoever mar-

	GREEK	ENGLISH
	τούτου μητέρι δοῖμεν ἔχειν ἠδ' ὅς τις ὀπυίοι. ὣς φάν, ὁ δ' ὑψόροφον θάλαμον κατεβήσετο πατρὸς εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο ἐσθής τ' ἐν χηλοῖσιν ἅλις τ' ἐυῶδες ἔλαιον· ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο ἕστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες, ἑξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας. κληισταὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι, δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἦμαρ ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυϊδρείῃσιν, Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο. τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσσας·	ries her." So they spoke. But he went down into his father's high-roofed storeroom, a wide one, where gold and bronze lay piled up, and clothing in chests, and plenty of fragrant oil. In it stood jars of old, sweet-tasting wine, holding the unmixed, divine drink, ranged in a row against the wall, in case Odysseus should ever come home, even after suffering many hardships. Close-fitted double doors shut it in, and a housekeeper was in charge of it night and day, who guarded everything with her shrewd and wide-ranging mind—Eurycleia, daughter of Ops, son of Peisenor. Telemachus called her into the storeroom and said to her:
2.349	μαῖ', ἄγε δή μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον ἡδύν, ὅτις μετὰ τὸν λαρώτατος ὃν σὺ φυλάσσεις κεῖνον ὀιομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι διογενὴς Ὀδυσεὺς θάνατον καὶ κῆρας ἀλύξας. δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας. ἐν δέ μοι ἄλφιτα χεῦον ἐϋρραφέεσσι δοροῖσιν· εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. αὐτὴ δ' οἴῃ ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω· ἑσπέριος γὰρ ἐγὼν αἱρήσομαι, ὁππότε κεν δὴ μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδηται. εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα νόστον πευσόμενος πατρὸς φίλου, ἤν που ἀκούσω.	"Nurse, come, draw off some wine for me in jars—sweet wine, the finest after the one you're keeping in mind of that ill-fated man, in case Odysseus, sprung from Zeus, should somehow come home, escaping death and doom. Fill twelve, and seal them all with lids. And pour me barley meal into well-stitched skins—let there be twenty measures of milled barley. You alone must know. Get it all gathered together, for I'll pick it up this evening, once my mother has gone upstairs and is thinking of bed. I'm going to Sparta and sandy Pylos to learn about my dear father's homecoming, if I can hear anything."
2.361	ὣς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια, καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα· τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης διογενὴς Ὀδυσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ. οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω, ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσονται. ἀλλὰ μέν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι. τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·	So he spoke, and his dear nurse Eurycleia let out a wail, and lamenting she spoke winged words: "Why, dear child, has this idea come into your head? Where do you want to go, out over the wide world—you, an only son, so dearly loved? He has perished far from his native land, Odysseus sprung from Zeus, among strangers. And these men, the moment you're gone, will plot evil against you behind your back, so that you die by some trick, and they themselves share out everything here. No, stay here and sit tight among your own things. There's no need for you to suffer hardship on the barren sea and go wandering." Then thoughtful Telemachus answered her:
2.372	θάρσει, μαῖ', ἐπεὶ οὔ τοι ἄνευ θεοῦ ἥδε γε βουλή. ἀλλ' ὄμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι, πρίν γ' ὅτ' ἂν ἑνδεκάτη τε δυωδεκάτη τε γένηται, ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃ.	"Take heart, nurse: this plan is not without a god behind it. But swear you won't tell my dear mother any of this until the eleventh or twelfth day comes, or until she misses me herself and hears I've gone, so that she won't ruin her lovely face with weep-

5 Ephyre, in northwest Greece, was famous for poisons; in Book 1 Athena-as-Mentes tells how Odysseus once went there looking for poison for his arrows.

GREEK	ENGLISH
ὣς ἄρ' ἔφη, γρῆυς δὲ θεῶν μέγαν ὅρκον ἀπώμνυ. αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον, αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν, ἐν δέ οἱ ἄλφιτα χεῦεν ἐϋρραφέεσσι δοροῖσι. Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλει.	ing." So he spoke, and the old woman swore the great oath of the gods not to tell. And when she had sworn and completed the oath, she immediately drew off wine for him in jars and poured barley meal into well-stitched skins. And Telemachus went into the house and mixed with the suitors.
2.382 ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη. Τηλεμάχῳ ἐικυῖα κατὰ πτόλιν ᾤχετο πάντῃ, καί ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον, ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. ἡ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν ᾔτεε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο. δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί, καὶ τότε νῆα θοὴν ἅλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ ὅπλ' ἐτίθει, τά τε νῆες ἐύσσελμοι φορέουσι. στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι ἀθρόοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.	Then the goddess, gray-eyed Athena, thought of something else. Taking the likeness of Telemachus, she went all over the city, and standing beside each man she spoke to him and told them all to gather at evening by the swift ship. She also asked Noemon, the splendid son of Phronius, for a swift ship, and he gladly agreed. The sun set and all the streets grew dark, and then she dragged the swift ship down to the sea and put in it all the gear that well-benched ships carry. She moored it at the far end of the harbor, and the good companions gathered around in a body, and the goddess spurred each one on.
2.393 ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη. βῆ ῥ' ἰέναι πρὸς δώματ' Ὀδυσσῆος θείοιο· ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε, πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα. οἱ δ' εὖδειν ὤρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν ἧατ', ἐπεί σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν. αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη ἐκπροκαλεσσαμένη μεγάρων ἐὺ ναιεταόντων, Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν· Τηλέμαχ', ἤδη μέν τοι ἐυκνήμιδες ἑταῖροι ἧατ' ἐπήρετμοι τὴν σὴν ποτιδέγμενοι ὁρμήν· ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο. ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο. αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν, εὗρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους. τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἲς Τηλεμάχοιο·	Then the goddess, gray-eyed Athena, thought of something else. She set off for the house of godlike Odysseus, and there she poured sweet sleep over the suitors. She muddled them as they drank and knocked the cups from their hands. They got up to go to sleep throughout the city and did not stay sitting long, since sleep was settling on their eyelids. But gray-eyed Athena called Telemachus out of the stately hall and spoke to him, looking like Mentor in both build and voice: "Telemachus, your well-greaved companions are already sitting at the oars, waiting for you to give the word to start. Come, let's go, so we don't hold up our journey any longer." So speaking, Pallas Athena swiftly led the way, and he followed in the goddess's footsteps. And when they had come down to the ship and the sea, they found the long-haired companions on the shore. And Telemachus, in his sacred strength, spoke among them:
2.410 δεῦτε, φίλοι, ἤια φερώμεθα· πάντα γὰρ ἤδη ἀθρό' ἐνὶ μεγάρῳ. μήτηρ δ' ἐμὴ οὔ τι πέπυσται, οὐδ' ἄλλαι δμωαί, μία δ' οἴη μῦθον ἄκουσεν. ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο. οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ κάθεσαν, ὡς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός. ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη, νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἕζετο· ἄγχι δ' ἄρ' αὐτῆς ἕζετο Τηλέμαχος. τοὶ δὲ πρυμνήσι' ἔλυσαν, ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον.	"Come on, friends, let's fetch the provisions. Everything is already gathered in the hall. My mother knows nothing about it, nor do the other maids; only one has heard of it." So speaking he led the way, and they went with him. They carried everything down and stowed it in the well-benched ship, as the dear son of Odysseus told them. Then Telemachus went aboard the ship; Athena went first and sat down in the stern, and Telemachus sat down close beside her. The men

GREEK	ENGLISH
τοῖσιν δ’ ἴκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη, ἀκραῆ Ζέφυρον, κελάδοντ’ ἐπὶ οἴνοπα πόντον.	cast off the stern cables, then climbed aboard themselves and sat down at the benches. And gray-eyed Athena sent them a favorable wind, a fresh West Wind, singing over the wine-dark sea.
2.422 Τηλέμαχος δ’ ἑτάροισιν ἐποτρύνας ἐκέλευσεν ὅπλων ἅπτεσθαι· τοὶ δ’ ὀτρύνοντος ἄκουσαν. ἱστὸν δ’ εἰλάτινον κοίλης ἔντοσθε μεσόδμης στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, ἕλκον δ’ ἱστία λευκὰ ἐυστρέπτοισι βοεῦσιν. ἔπρησεν δ’ ἄνεμος μέσον ἱστίον, ἀμφὶ δὲ κῦμα στείρῃ πορφύρεον μεγάλ’ ἴαχε νηὸς ἰούσης· ἡ δ’ ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον. δησάμενοι δ’ ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο, λεῖβον δ’ ἀθανάτοισι θεοῖς αἰειγενέτῃσιν, ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρῃ. παννυχίη μέν ῥ’ ἥ γε καὶ ἠῶ πεῖρε κέλευθον.	Telemachus called out to his companions and told them to take hold of the rigging, and they heard his call. They raised the pine mast, set it in the hollow mast-box, and made it fast with forestays, and they hauled up the white sails with twisted ox-hide ropes. The wind filled the belly of the sail, and the dark wave roared loudly around the stem as the ship sped on, and she ran over the waves, making her way. Then, when they had made the rigging fast throughout the swift black ship, they set up mixing bowls brimful of wine and poured libations to the immortal gods who live forever, and most of all to the gray-eyed daughter of Zeus. All night long and into the dawn the ship cut her way.

Book 3

At Pylos
Nestor tells of the Greeks' homecomings and the murder of Agamemnon.

	GREEK	ENGLISH
3.1	Ἠέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην, οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν· οἱ δὲ Πύλον, Νηλῆος ἐυκτίμενον πτολίεθρον, ἷξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον, ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ. ἐννέα δ' ἕδραι ἔσαν, πεντακόσιοι δ' ἐν ἑκάστῃ ἥατο καὶ προύχοντο ἑκάστοθι ἐννέα ταύρους. εὖθ' οἱ σπλάγχνα πάσαντο, θεῷ δ' ἐπὶ μηρί' ἔκαιον, οἱ δ' ἰθὺς κατάγοντο ἰδ' ἱστία νηὸς ἐίσης στεῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί· ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη. τὸν προτέρη προσέειπε θεά, γλαυκῶπις Ἀθήνη·	The Sun sprang up, leaving the lovely lake, into the bronze sky, to shine for the immortals and for mortal men upon the grain-giving earth. And they came to Pylos, the well-built citadel of Neleus. There on the seashore the people were making sacrifice of all-black bulls to the dark-haired Earth-shaker. There were nine companies of seats, five hundred men sat in each, and each company held out nine bulls. As they were tasting the innards and burning the thigh-pieces for the god, the travelers put straight in to shore, hauled up and furled the sails of their balanced ship, moored her, and stepped out themselves. Telemachus stepped out of the ship, and Athena led the way. The goddess, gray-eyed Athena, was first to speak to him:[1]
3.14	Τηλέμαχ', οὐ μέν σε χρὴ ἔτ' αἰδοῦς, οὐδ' ἠβαιόν· τοὔνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθηαι πατρός, ὅπου κύθε γαῖα καὶ ὅν τινα πότμον ἐπέσπεν. ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο· εἴδομεν ἥν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε. λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτέα εἴπῃ· ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστί. τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· Μέντορ, πῶς τ' ἄρ' ἴω; πῶς τ' ἂρ προσπτύξομαι αὐτόν; οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν· αἰδὼς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.	"Telemachus, there's no call for shyness now, not the least bit. This is why you sailed across the sea: to learn about your father—where the earth has hidden him and what fate he met. So come, go straight to Nestor, tamer of horses. Let's find out what counsel he keeps hidden in his breast. Beg him yourself to tell you the plain truth. He won't lie to you; he is a very wise man." Then thoughtful Telemachus answered her: "Mentor, how am I to go? How am I to greet him? I have no practice yet in shrewd speaking, and a young man feels shame to question an older one."
3.25	τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη· Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις, ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ ὀίω οὔ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε. ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο. ἷξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρίν τε καὶ ἕδρας, ἔνθ' ἄρα Νέστωρ ἧστο σὺν υἱάσιν, ἀμφὶ δ' ἑταῖροι δαῖτ' ἐντυνόμενοι κρέα τ' ὤπτων ἄλλα τ' ἔπειρον.	Then the goddess, gray-eyed Athena, spoke to him again: "Telemachus, some things you will think of yourself, in your own mind, and others a god will prompt; for I don't believe you were born and raised without the gods' good will." So Pallas Athena spoke, and swiftly led the way, and he followed in the goddess's footsteps. They came to the gathering and the seats of the men of Pylos, where Nestor sat with his sons, while around him his

1 Pylos, on the west coast of the Peloponnese, was ruled by Nestor, son of Neleus, the oldest and wisest of the Greek leaders at Troy.

	GREEK	ENGLISH
	οἱ δ' ὡς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες, χερσίν τ' ἠσπάζοντο καὶ ἑδριάασθαι ἄνωγον.	companions were preparing the feast, roasting some of the meat and spitting more. When they saw the strangers, they all came crowding together, welcomed them with their hands, and invited them to sit.
3.36	πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν ἀμφοτέρων ἕλε χεῖρα καὶ ἵδρυσεν παρὰ δαιτὶ κώεσιν ἐν μαλακοῖσιν ἐπὶ ψαμάθοις ἁλίῃσιν πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ· δῶκε δ' ἄρα σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευεν χρυσείῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα Παλλάδ' Ἀθηναίην κούρην Διὸς αἰγιόχοιο· εὔχεο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι· τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες. αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὔξεαι, ἣ θέμις ἐστί, δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἴνου σπεῖσαι, ἐπεὶ καὶ τοῦτον ὀίομαι ἀθανάτοισιν εὔχεσθαι· πάντες δὲ θεῶν χατέουσ' ἄνθρωποι. ἀλλὰ νεώτερός ἐστιν, ὁμηλικίη δ' ἐμοὶ αὐτῷ· τοὔνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον.	Nestor's son Pisistratus was first to come up close. He took them both by the hand and sat them down at the feast on soft fleeces on the sea sand, beside his brother Thrasymedes and his father. He gave them portions of the innards and poured wine into a golden cup, and, greeting her with it, he spoke to Pallas Athena, daughter of Zeus who holds the aegis: "Pray now, stranger, to lord Poseidon, for it is his feast you have come upon in coming here. And when you have poured a libation and prayed, as is right, then give this man the cup of honey-sweet wine to pour as well, since I think he too prays to the immortals: all men have need of the gods. But he is younger, my own age, so I'll give the golden cup to you first."
3.51	ὣς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἴνου· χαῖρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ, οὕνεκα οἳ προτέρῃ δῶκε χρύσειον ἄλεισον· αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἄνακτι· κλῦθι, Ποσείδαον γαιήοχε, μηδὲ μεγήρῃς ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα. Νέστορι μὲν πρώτιστα καὶ υἱάσι κῦδος ὄπαζε, αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης. δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι, οὕνεκα δεῦρ' ἱκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.	So saying, he put the cup of sweet wine into her hand. Athena was pleased with this thoughtful, just young man, because he had given the golden cup to her first, and at once she prayed earnestly to lord Poseidon: "Hear me, Poseidon, Earth-holder, and do not begrudge us, who pray to you, the fulfillment of these tasks. To Nestor first of all, and to his sons, grant glory; and then give the rest, all the people of Pylos, a gracious return for their splendid hecatomb. And grant, too, that Telemachus and I may go home having accomplished what we came here for in our swift black ship."
3.62	ὣς ἄρ' ἔπειτ' ἠρᾶτο καὶ αὐτὴ πάντα τελεύτα. δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον· ὣς δ' αὔτως ἠρᾶτο Ὀδυσσῆος φίλος υἱός. οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ· νῦν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι ξείνους, οἵ τινές εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς. ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα; ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε οἷά τε ληιστῆρες ὑπεὶρ ἅλα, τοί τ' ἀλόωνται ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;	So she prayed—and she herself was bringing it all to pass. Then she gave Telemachus the fine two-handled cup, and Odysseus' dear son prayed in the same way. 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 away their desire for food and drink, Gerenian Nestor, the horseman, was first to speak among them: "Now is the better time to question the strangers and ask who they are, since they've had their fill of food. Strangers, who are you? From where do you sail the watery ways? Are you on some business, or do you roam at random over the sea like pirates, who wander, staking their own lives and bringing harm to men of other lands?"

	GREEK	ENGLISH
3.75	τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν· ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν, εἴρεαι ὁππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω. ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν· πρῆξις δ' ἥδ' ἰδίη, οὐ δήμιος, ἣν ἀγορεύω. πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἤν που ἀκούσω, δίου Ὀδυσσῆος ταλασίφρονος, ὅν ποτέ φασι σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι. ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον, πευθόμεθ', ἧχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ, κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.	Then thoughtful Telemachus answered him, taking courage—for Athena herself had put courage in his heart, so that he might ask about his absent father, and so that good fame might be his among men: "Nestor, son of Neleus, great glory of the Achaeans, you ask where we come from, and I will tell you. We have come from Ithaca, beneath Mount Neion, and the business I speak of is private, not public. I am following the wide report of my father, in the hope of hearing something—godlike, steadfast Odysseus, who they say once fought at your side and sacked the city of the Trojans. All the others who fought against the Trojans, we have heard where each of them perished in grim destruction; but even his destruction the son of Cronus has left unknown.
3.89	οὐ γάρ τις δύναται σάφα εἰπέμεν ὁππόθ' ὄλωλεν, εἴθ' ὅ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν, εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης. τοὔνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας πλαζομένου· πέρι γάρ μιν ὀιζυρὸν τέκε μήτηρ. μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων, ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς. λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμός, ἐσθλὸς Ὀδυσσεύς, ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσε δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί, τῶν νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες.	No one can say for certain where he perished—whether he was overcome on land by enemy men or out on the open sea among the waves of Amphitrite. That is why I have come now to your knees, in case you are willing to tell me of his grim destruction, if perhaps you saw it with your own eyes or heard the tale of his wanderings from someone else; for beyond all men his mother bore him to misery. Don't soften anything out of respect for me or pity, but tell me plainly how you came to witness it. I beg you, if ever my father, noble Odysseus, promised you some word or deed and carried it out in the land of the Trojans, where you Achaeans suffered so much, remember it now for my sake, and tell me the truth."

NESTOR'S STORY

Nestor tells how the Greeks quarreled after Troy and scattered on their way home.

	GREEK	ENGLISH
3.102	τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ· ὦ φίλ', ἐπεί μ' ἔμνησας ὀιζύος, ἣν ἐν ἐκείνῳ δήμῳ ἀνέτλημεν μένος ἄσχετοι υἷες Ἀχαιῶν, ἠμὲν ὅσα ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον πλαζόμενοι κατὰ λῃίδ', ὅπῃ ἄρξειεν Ἀχιλλεύς, ἠδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἄνακτος μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέκταθεν ὅσσοι ἄριστοι. ἔνθα μὲν Αἴας κεῖται ἀρήιος, ἔνθα δ' Ἀχιλλεύς, ἔνθα δὲ Πάτροκλος, θεόφιν μήστωρ ἀτάλαντος, ἔνθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερὸς καὶ ἀμύμων, Ἀντίλοχος, πέρι μὲν θείειν ταχὺς ἠδὲ μαχητής·	Then Gerenian Nestor, the horseman, answered him: "My friend, you've reminded me of the misery we endured in that land, we sons of the Achaeans, unchecked in our fury—all we went through on ships over the misty sea, roaming after plunder wherever Achilles led us, and all our fighting around the great city of lord Priam. There the best of us were killed. There lies warlike Ajax, there Achilles, there Patroclus, a counselor equal to the gods, and there my own dear son, strong and flawless both, Antilochus, surpassingly swift of foot and a fighter too. And many other evils we

	GREEK	ENGLISH
	ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκεῖνα πάντα γε μυθήσαιτο καταθνητῶν ἀνθρώπων;	suffered besides. Who among mortal men could tell them all?
3.115	οὐδ' εἰ πεντάετές γε καὶ ἑξάετες παραμίμνων ἐξερέοις ὅσα κεῖθι πάθον κακὰ δῖοι Ἀχαιοί· πρίν κεν ἀνιηθεὶς σὴν πατρίδα γαῖαν ἵκοιο. εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες παντοίοισι δόλοισι, μόγις δ' ἐτέλεσσε Κρονίων. ἔνθ' οὔ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς παντοίοισι δόλοισι, πατὴρ τεός, εἰ ἐτεόν γε κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα. ἦ τοι γὰρ μῦθοί γε ἐοικότες, οὐδέ κε φαίης ἄνδρα νεώτερον ὧδε ἐοικότα μυθήσασθαι. ἔνθ' ἦ τοι ἦος μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ, ἀλλ' ἕνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ φραζόμεθ' Ἀργείοισιν ὅπως ὄχ' ἄριστα γένοιτο.	Not even if you stayed five years, or six, asking about all the evils the noble Achaeans suffered there—you'd grow weary and go back to your native land before the end. For nine years we were stitching up evil for them, busy with every kind of trick, and the son of Cronus barely brought it to an end. There no one ever wished to match him face to face in cunning, since godlike Odysseus far surpassed everyone in every kind of trick—your father, if you really are his son. Awe takes hold of me as I look at you. Your way of speaking is just like his; you'd never think a younger man could speak so fittingly. All that time godlike Odysseus and I never spoke at odds, whether in the assembly or in council; with one heart, with mind and shrewd counsel, we planned how things might go best for the Argives.
3.130	αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν, βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιούς, καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μήδετο νόστον Ἀργείοις, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι πάντες ἔσαν· τῶ σφεων πολέες κακὸν οἶτον ἐπέσπον μήνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης. ἥ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε. τὼ δὲ καλεσσαμένω ἀγορὴν ἐς πάντας Ἀχαιούς, μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἠέλιον καταδύντα, οἱ δ' ἦλθον οἴνῳ βεβαρηότες υἷες Ἀχαιῶν, μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν.	But when we had sacked the steep city of Priam and gone aboard our ships, and a god had scattered the Achaeans, then Zeus devised in his mind a grim homecoming for the Argives, since not all of them were sensible or just. So many of them met an evil end through the deadly wrath of the gray-eyed one, daughter of the mighty father, who set strife between the two sons of Atreus. These two called all the Achaeans to an assembly, recklessly and not in due order, at sunset—and the sons of the Achaeans came heavy with wine—and they declared why they had gathered the army.[2]
3.141	ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης, οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα λαὸν ἐρυκακέειν ῥέξαι θ' ἱερὰς ἑκατόμβας, ὡς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο, νήπιος, οὐδὲ τὸ ᾔδη, ὃ οὐ πείσεσθαι ἔμελλεν· οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων. ὣς τὼ μὲν χαλεποῖσιν ἀμειβομένω ἐπέεσσιν ἔστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ ἠχῇ θεσπεσίῃ, δίχα δέ σφισιν ἤνδανε βουλή. νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὁρμαίνοντες ἀλλήλοις· ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο· ἠῶθεν δ' οἱ μὲν νέας ἕλκομεν εἰς ἅλα δῖαν κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.	Then Menelaus urged all the Achaeans to turn their thoughts to homecoming over the broad back of the sea, but this did not please Agamemnon at all. He wanted to hold the army back and offer sacred hecatombs, to heal Athena's terrible anger—the fool, he didn't know she was not going to be won over; for the mind of the gods who live forever is not quickly turned. So the two of them stood there trading harsh words, and the well-greaved Achaeans sprang up with a tremendous din, and they were split between the two plans. That night we slept, brooding hard thoughts against each other, for Zeus was preparing a disaster of ruin for us. At dawn some of us dragged

2 The two sons of Atreus are Agamemnon, commander of the Greek army, and his brother Menelaus, Helen's husband.

	GREEK	ENGLISH
		our ships down into the bright sea and loaded our goods aboard, and the deep-girdled women.
3.155	ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες αὖθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν· ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον. ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν, οἴκαδε ἱέμενοι· Ζεὺς δ' οὔ πω μήδετο νόστον, σχέτλιος, ὅς ῥ' ἔριν ὦρσε κακὴν ἔπι δεύτερον αὖτις. οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην, αὖτις ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες· αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἵ μοι ἕποντο, φεῦγον, ἐπεὶ γίγνωσκον, ὃ δὴ κακὰ μήδετο δαίμων. φεῦγε δὲ Τυδέος υἱὸς ἀρήιος, ὦρσε δ' ἑταίρους.	Half the army held back and stayed there with the son of Atreus, Agamemnon, shepherd of the people; and half of us went aboard and rowed away. The ships sailed very fast, for a god had smoothed the sea with its great monsters. When we reached Tenedos, we made sacrifice to the gods, eager for home; but Zeus was not yet planning our homecoming—cruel god, who stirred up evil strife a second time. Some turned their curved ships back and went off with lord Odysseus, wise and of subtle cunning, to do Agamemnon, son of Atreus, a favor once more; but I fled with the whole company of ships that followed me, since I knew that some god was planning evil. And the warlike son of Tydeus fled too, and roused his companions.
3.168	ὀψὲ δὲ δὴ μετὰ νῶι κίε ξανθὸς Μενέλαος, ἐν Λέσβῳ δ' ἔκιχεν δολιχὸν πλόον ὁρμαίνοντας, ἦ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, νήσου ἔπι Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες, ἦ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα. ᾐτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὅ γ' ἡμῖν δεῖξε, καὶ ἠνώγει πέλαγος μέσον εἰς Εὔβοιαν τέμνειν, ὄφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. ὦρτο δ' ἐπὶ λιγὺς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες. τέτρατον ἦμαρ ἔην, ὅτ' ἐν Ἄργεϊ νῆας εἴσας Τυδεΐδεω ἕταροι Διομήδεος ἱπποδάμοιο ἵστασαν· αὐτὰρ ἐγώ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη οὖρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.	Late indeed fair-haired Menelaus came after the two of us, and caught up with us at Lesbos as we were weighing the long voyage: whether we should sail outside rugged Chios, by the island of Psyria, keeping it on our left, or inside Chios, past windy Mimas. We asked the god to show us a sign, and he showed us one and told us to cut across the open sea to Euboea, so as to escape from trouble as quickly as we could. A whistling fair wind rose up to blow, and the ships ran very swiftly over the fish-filled ways and put in at Geraestus in the night. There we laid many thighs of bulls on the altar for Poseidon, having measured out the great sea. It was the fourth day when the companions of Diomedes, son of Tydeus, tamer of horses, brought their balanced ships to rest in Argos; but I held my course for Pylos, and the wind never once died away from the moment the god first sent it forth to blow.
3.184	ὣς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδέ τι οἶδα κείνων, οἵ τ' ἐσάωθεν Ἀχαιῶν οἵ τ' ἀπόλοντο. ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι πεύθομαι, ἣ θέμις ἐστί, δαήσεαι, οὐδέ σε κεύσω. εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμώρους, οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός, εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν. πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους, οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὔ τιν' ἀπηύρα. Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε, νόσφιν ἐόντες, ὥς τ' ἦλθ', ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον. ἀλλ' ἦ τοι κεῖνος μὲν ἐπισμυγερῶς ἀπέτισεν·	So I came home, dear child, without news, and I know nothing of the others, which of the Achaeans were saved and which perished. But all that I have learned, sitting in my halls, you shall hear, as is right; I won't hide it from you. They say the Myrmidons, famed spearmen, came home safely, led by the glorious son of great-hearted Achilles; and Philoctetes came home safely too, the splendid son of Poeas. Idomeneus brought back to Crete all his companions who escaped the war, and the sea took none of them from him. As for the son of At-

GREEK	ENGLISH
ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι ἀνδρός, ἐπεὶ καὶ κεῖνος ἐτίσατο πατροφονῆα, Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.	reus, you have heard yourselves, though you live far away, how he came home and how Aegisthus devised his grim destruction. But Aegisthus paid for it dreadfully. So good a thing it is for a man who dies to leave a son behind, since that son, too, took vengeance on his father's murderer, crafty Aegisthus, who had killed his famous father.
3.199 καὶ σὺ φίλος, μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε, ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων ἐὺ εἴπῃ. τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν, καὶ λίην κεῖνος μὲν ἐτίσατο, καί οἱ Ἀχαιοὶ οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι· αἴ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν, τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς, οἵ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται. ἀλλ' οὔ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον, πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμπης. τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·	You too, my friend—for I can see you are very handsome and tall—be brave, so that men born later may speak well of you." Then thoughtful Telemachus answered him: "Nestor, son of Neleus, great glory of the Achaeans, he certainly took vengeance, and the Achaeans will spread his fame far and wide, for men yet to come to hear of. If only the gods would clothe me in such strength, to take vengeance on the suitors for their painful transgression, who in their arrogance devise reckless deeds against me! But the gods have spun no such happiness for me and my father. Now I must simply endure it all the same." Then Gerenian Nestor, the horseman, answered him:
3.211 ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες, φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάασθαι· εἰπέ μοι, ἠὲ ἑκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ. τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθών, ἢ ὅ γε μοῦνος ἐὼν ἢ καὶ σύμπαντες Ἀχαιοί; εἰ γάρ σ' ὣς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη, ὡς τότ' Ὀδυσσῆος περικήδετο κυδαλίμοιο δήμῳ ἔνι Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί— οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας, ὡς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη— εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ, τῶ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.	"My friend, since you've reminded me of this and spoken of it: they say many suitors, for your mother's sake, are plotting evil in your halls against your will. Tell me, are you willingly giving way to them, or do the people throughout the land hate you, following some voice from a god? Who knows whether he may come one day and pay them back for their violence, either alone or with all the Achaeans behind him? If only gray-eyed Athena would choose to love you as she cared for glorious Odysseus back then in the land of the Trojans, where we Achaeans suffered griefs—I've never seen the gods show love so openly as Pallas Athena openly stood by him—if she would choose to love you like that and care for you in her heart, then some of them would forget all about marriage."
3.225 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· ὦ γέρον, οὔ πω τοῦτο ἔπος τελέεσθαι ὀίω· λίην γὰρ μέγα εἶπες· ἄγη μ' ἔχει. οὐκ ἂν ἐμοί γε ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὣς ἐθέλοιεν. τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη· Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι. βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι, ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὡς Ἀγαμέμνων	Then thoughtful Telemachus answered him: "Old man, I don't think that word will ever come true. What you've said is far too much; awe takes hold of me. That could never happen for me, however much I hoped, not even if the gods willed it so." Then the goddess, gray-eyed Athena, spoke to him: "Telemachus, what a word has escaped the barrier of your teeth! A god can easily save a man, if he wishes, even from far away. For my part, I would rather suffer many hardships and then come

	GREEK	ENGLISH
	ὤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο. ἀλλ' ἦ τοι θάνατον μὲν ὁμοίιον οὐδὲ θεοί περ καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὁππότε κεν δὴ μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο.	home and see the day of homecoming, than come home and perish at my own hearth, as Agamemnon perished through the treachery of Aegisthus and his own wife. But death, which comes to all alike, not even the gods can ward off from a man they love, when the deadly fate of grievous death lays him low."
3.239	τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· Μέντορ, μηκέτι ταῦτα λεγώμεθα κηδόμενοί περ· κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλά οἱ ἤδη φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν. νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι Νέστορ', ἐπεὶ περὶ οἶδε δίκας ἠδὲ φρόνιν ἄλλων· τρὶς γὰρ δή μίν φασιν ἀνάξασθαι γένε' ἀνδρῶν· ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι. ὦ Νέστορ Νηληϊάδη, σὺ δ' ἀληθὲς ἐνίσπες· πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων; ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω; ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλά πῃ ἄλλῃ πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσήσας κατέπεφνε;	Then thoughtful Telemachus answered her: "Mentor, let's not talk of this any more, troubled though we are. For him there is no true homecoming now; the immortals have already devised death and black doom for him. But now I want to search out and ask Nestor about something else, since beyond all others he knows what is just and what is wise. They say he has been king over three generations of men, so that he looks to me like an immortal. Nestor, son of Neleus, tell me the truth: how did the son of Atreus, wide-ruling Agamemnon, die? Where was Menelaus? What destruction did crafty Aegisthus devise for him, to kill a far better man than himself? Was Menelaus away from Achaean Argos, wandering somewhere else among men, so that Aegisthus grew bold and struck him down?"

THE MURDER OF AGAMEMNON

Nestor tells how Aegisthus took Agamemnon's wife, killed him, and was killed by Orestes.

	GREEK	ENGLISH
3.253	τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ· τοιγὰρ ἐγώ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω. ἦ τοι μὲν τάδε καὐτὸς ὀίεαι, ὥς κεν ἐτύχθη, εἰ ζωόν γ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν Ἀτρεΐδης Τροίηθεν ἰών, ξανθὸς Μενέλαος· τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν, ἀλλ' ἄρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν κείμενον ἐν πεδίῳ ἑκὰς ἄστεος, οὐδέ κέ τίς μιν κλαῦσεν Ἀχαιιάδων· μάλα γὰρ μέγα μήσατο ἔργον. ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους ἤμεθ'· ὁ δ' εὔκηλος μυχῷ Ἄργεος ἱπποβότοιο πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.	Then Gerenian Nestor, the horseman, answered him: "Well then, my child, I'll tell you the whole truth. You can guess for yourself how it would have turned out if the son of Atreus, fair-haired Menelaus, coming back from Troy, had found Aegisthus still alive in the halls. Then no one would have heaped up a mound of earth over him even in death. No, the dogs and the birds would have torn him apart as he lay on the plain far from the city, and not one of the Achaean women would have wept for him, so monstrous was the deed he plotted. We were sitting over there at Troy, toiling through one ordeal after another, while he, at his ease in a corner of horse-pasturing Argos, kept trying to beguile Agamemnon's wife with words.
3.265	ἡ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι· πὰρ δ' ἄρ' ἔην καὶ ἀοιδὸς ἀνήρ, ᾧ πόλλ' ἐπέτελλεν Ἀτρεΐδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.	At first noble Clytemnestra refused the shameful deed, for her heart was sound. And there was a bard with her too, whom the son of Atreus, when he set out for Troy, had strictly charged to watch

GREEK

ENGLISH

ἀλλ' ὅτε δή μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,
δὴ τότε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμην
κάλλιπεν οἰωνοῖσιν ἕλωρ καὶ κύρμα γενέσθαι,
τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὅνδε δόμονδε.
πολλὰ δὲ μηρί' ἔκηε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
ἐκτελέσας μέγα ἔργον, ὃ οὔ ποτε ἔλπετο θυμῷ.

over his wife. But when the fate of the gods bound her and she was overcome, Aegisthus took the bard to a desert island and left him there to be prey and plunder for the birds. Then he led her to his own house, she as willing as he. He burned many thigh-pieces on the holy altars of the gods and hung up many offerings, woven cloth and gold, now that he had accomplished a great deed his heart had never hoped to achieve.

3.276 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
Ἀτρεΐδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν·
ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,
ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε,
πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
νῆα κυβερνῆσαι, ὁπότε σπέρχοιεν ἄελλαι.
ὣς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,
ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.
ἀλλ' ὅτε δὴ καὶ κεῖνος ἰὼν ἐπὶ οἴνοπα πόντον
ἐν νηυσὶ γλαφυρῇσι Μαλειάων ὄρος αἰπὺ
ἶξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀυτμένα χεῦε,
κύματά τε τροφέοντο πελώρια, ἶσα ὄρεσσιν.

The son of Atreus and I were sailing together on our way from Troy, the best of friends. But when we reached holy Sunium, the cape of Athens, Phoebus Apollo came upon Menelaus' helmsman with his gentle arrows and killed him as he held the steering-oar of the speeding ship in his hands. This was Phrontis son of Onetor, who surpassed every tribe of men at steering a ship when storms drove hard. So Menelaus was held back there, eager though he was to be on his way, to bury his comrade and give him funeral honors. But when he too set out over the wine-dark sea in the hollow ships and came racing to the steep headland of Malea, far-seeing Zeus devised a hateful voyage for him. He poured blasts of shrill winds on him, and the waves swelled huge, like mountains.[3]

3.291 ἔνθα διατμήξας τὰς μὲν Κρήτῃ ἐπέλασσεν,
ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.
ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη
ἐσχατιῇ Γόρτυνος ἐν ἠεροειδέι πόντῳ·
ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ,
ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.
αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἤλυξαν ὄλεθρον
ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρῳρείους
Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
ὣς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων
ἠλᾶτο ξὺν νηυσὶ κατ' ἀλλοθρόους ἀνθρώπους·
τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά.

There Zeus split the fleet and drove some of the ships to Crete, where the Cydonians lived around the streams of the Iardanus. There is a smooth rock, sheer to the water, at the far edge of Gortyn's land in the misty sea, where the South Wind drives a great wave against the headland on the left, toward Phaestus, and a small rock holds back the great wave. Those ships came there, and the men barely escaped destruction, but the waves smashed the ships against the reefs. The other five, the dark-prowed ships, the wind and the water carried off and brought to Egypt. So Menelaus wandered there with his ships among men of foreign speech, gathering wealth and gold in plenty; and meanwhile Aegisthus plotted these grim things at home.

3.305 ἑπτάετες δ' ἄνασσε πολυχρύσοιο Μυκήνης,
κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.
τῷ δέ οἱ ὀγδοάτῳ κακὸν ἦλυθε δῖος Ὀρέστης
ἂψ ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.
ἦ τοι ὁ τὸν κτείνας δαίνυ τάφον Ἀργείοισιν

For seven years he ruled over Mycenae, rich in gold, after killing the son of Atreus, and the people were crushed beneath him. But in the eighth, to his ruin, noble Orestes came back from Athens and killed his father's murderer, crafty Aegisthus,

3 Apollo's "gentle arrows" stand for a sudden, painless death.

	GREEK	ENGLISH
	μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο· αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν. καὶ σύ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο, κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν οὕτω ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσιν κτήματα δασσάμενοι, σὺ δὲ τηϋσίην ὁδὸν ἔλθῃς.	who had killed his glorious father. When he had killed him, he gave the Argives a funeral feast for his hateful mother and for the coward Aegisthus; and on that very day Menelaus, good at the war cry, came to him, bringing all the treasure his ships could carry as cargo. So you too, my friend, don't wander long and far from home, leaving your possessions behind and men in your house so arrogant, or they may divide up your possessions and devour them all, and you'll have made your journey for nothing.
3.317	ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα ἐλθεῖν· κεῖνος γὰρ νέον ἄλλοθεν εἰλήλουθεν, ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιτό γε θυμῷ ἐλθέμεν, ὅν τινα πρῶτον ἀποσφήλωσιν ἄελλαι ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε. ἀλλ' ἴθι νῦν σὺν νηί τε σῇ καὶ σοῖς ἑτάροισιν· εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι, πὰρ δέ τοι υἷες ἐμοί, οἵ τοι πομπῆες ἔσονται ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος. λίσσεσθαι δέ μιν αὐτός, ἵνα νημερτὲς ἐνίσπῃ· ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν. ὣς ἔφατ', ἠέλιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθε. τοῖσι δὲ καὶ μετέειπε θεά, γλαυκῶπις Ἀθήνη·	But I urge you, I tell you, go to Menelaus. He has only lately come back from abroad, from people no one would ever hope in his heart to return from, once storms had driven him off course into a sea so vast that not even the birds come back from it within the year, so huge and terrible it is. Go now with your ship and your companions. Or if you'd rather go by land, there's a chariot and horses at hand, and my sons as well, who will escort you to bright Lacedaemon, where fair-haired Menelaus lives. Beg him yourself to tell you the plain truth. He won't lie to you; he is a very wise man." So he spoke, and the sun set and darkness came on. Then the goddess, gray-eyed Athena, spoke among them:
3.331	ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας· ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ οἶνον, ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισιν σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὥρη. ἤδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικεν· δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι. ἦ ῥα Διὸς θυγάτηρ, οἱ δ' ἔκλυον αὐδησάσης. τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν, κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι· γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον. αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιον θ', ὅσον ἤθελε θυμός, δὴ τότ' Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς ἄμφω ἰέσθην κοίλην ἐπὶ νῆα νέεσθαι. Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν·	"Old man, all you have told us is right and proper. But come, cut out the tongues and mix the wine, so that we can pour libations to Poseidon and the other immortals and then think of bed; it's time for it. The light has already gone down under the darkness, and it isn't fitting to sit long at the feast of the gods; we should go home." So spoke the daughter of Zeus, and they listened to her words. Heralds poured water over their hands, and young men filled the mixing bowls to the brim with drink and served it out to everyone, first pouring a few drops into each cup. They threw the tongues into the fire, then stood and poured libations. But when they had poured libations and drunk as much as their hearts desired, Athena and godlike Telemachus both made to go back to the hollow ship. But Nestor held them back, and rebuked them with these words:
3.346	Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι, ὡς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε ὥς τέ τευ ἢ παρὰ πάμπαν ἀνείμονος ἠδὲ πενιχροῦ, ᾧ οὔ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,	"Zeus forbid it, and the other immortal gods, that you should leave my house for your swift ship as if from someone utterly without clothes, some pauper who has no cloaks or blankets to speak of in

	GREEK	ENGLISH
	οὔτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν. αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά. οὔ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς νηὸς ἐπ' ἰκριόφιν καταλέξεται, ὄφρ' ἂν ἐγώ γε ζώω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται, ξείνους ξεινίζειν, ὅς τίς κ' ἐμὰ δώματ' ἵκηται. τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·	his house for himself or his guests to sleep in softly! But I have cloaks and fine blankets. Surely the dear son of this man Odysseus will not lie down on a ship's deck as long as I'm alive, and after me there are sons left in my halls to entertain strangers, whoever comes to my house." Then the goddess, gray-eyed Athena, answered him:
3.357	εὖ δὴ ταῦτά γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικεν Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως. ἀλλ' οὗτος μὲν νῦν σοὶ ἅμ' ἕψεται, ὄφρα κεν εὕδῃ σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν εἶμ', ἵνα θαρσύνω θ' ἑτάρους εἴπω τε ἕκαστα. οἷος γὰρ μετὰ τοῖσι γεραίτερος εὔχομαι εἶναι· οἱ δ' ἄλλοι φιλότητι νεώτεροι ἄνδρες ἕπονται, πάντες ὁμηλικίη μεγαθύμου Τηλεμάχοιο. ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ νῦν· ἀτὰρ ἠῶθεν μετὰ Καύκωνας μεγαθύμους εἶμ' ἔνθα χρεῖός μοι ὀφέλλεται, οὔ τι νέον γε οὐδ' ὀλίγον. σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα, πέμψον σὺν δίφρῳ τε καὶ υἱέι· δὸς δέ οἱ ἵππους, οἵ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.	"That was well said, dear old man, and Telemachus ought to do as you say, since that is far better. So he'll go along with you now, to sleep in your halls; but I'll go to the black ship to put heart into our companions and tell them everything. I'm the only older man among them, I tell you; the others, who come along out of friendship, are younger men, all the same age as great-hearted Telemachus. I'll lie down there tonight by the black hollow ship. And in the morning I'm going to the great-hearted Caucones, where a debt is owed me, and not a recent one or a small one. As for him, since he has come to your house, send him on his way with a chariot and your son, and give him horses, the swiftest you have at running and the best in strength."
3.371	ὣς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη φήνῃ εἰδομένη· θάμβος δ' ἕλε πάντας ἰδόντας. θαύμαζεν δ' ὁ γεραιός, ὅπως ἴδεν ὀφθαλμοῖσι· Τηλεμάχου δ' ἕλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν· ὦ φίλος, οὔ σε ἔολπα κακὸν καὶ ἄναλκιν ἔσεσθαι, εἰ δή τοι νέῳ ὧδε θεοὶ πομπῆες ἕπονται. οὐ μὲν γάρ τις ὅδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων, ἀλλὰ Διὸς θυγάτηρ, κυδίστη Τριτογένεια, ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα. ἀλλὰ ἄνασσ' ἵληθι, δίδωθι δέ μοι κλέος ἐσθλόν, αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι· σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἤνιν εὐρυμέτωπον ἀδμήτην, ἣν οὔ πω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ· τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.	With these words gray-eyed Athena went away in the likeness of a sea-eagle, and amazement seized everyone who saw it. The old man marveled at what his eyes had seen. He took Telemachus by the hand and spoke to him, calling him by name: "My friend, I don't expect you'll turn out a coward or a weakling, if the gods go with you as escorts while you're still so young. That was none other of those who live in the houses of Olympus than the daughter of Zeus, most glorious Tritogeneia, who honored your noble father too among the Argives. Come, lady, be gracious, and grant me noble fame, to me and my children and my honored wife. And in return I'll sacrifice to you a yearling heifer, broad-browed and unbroken, which no man has ever yet led under the yoke. I'll sacrifice her to you with gold poured around her horns."[4]
3.385	ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη. τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ, υἱάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά. ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἄνακτος, ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε· τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσεν	So he spoke in prayer, and Pallas Athena heard him. Then Gerenian Nestor, the horseman, led them, his sons and his sons-in-law, to his own fine house. When they reached the lord's glorious house, they sat down in rows on chairs and high seats, and as they came in the old man mixed

4 Tritogeneia is an ancient title of Athena, of uncertain meaning.

	GREEK	ENGLISH
	οἴνου ἡδυπότοιο, τὸν ἑνδεκάτῳ ἐνιαυτῷ ὤιξεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσε· τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνῃ εὔχετ' ἀποσπένδων, κούρῃ Διὸς αἰγιόχοιο.	them a bowl of sweet wine, which the housekeeper had opened in its eleventh year, loosening the lid. The old man mixed a bowl of this, and as he poured a libation he prayed long to Athena, daughter of aegis-bearing Zeus.
3.395	αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιον θ', ὅσον ἤθελε θυμός, οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος, τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ, Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θείοιο, τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ, πὰρ' δ' ἄρ' ἐυμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν, ὅς οἱ ἔτ' ἠίθεος παίδων ἦν ἐν μεγάροισιν· αὐτὸς δ' αὖτε καθεῦδε μυχῷ δόμου ὑψηλοῖο, τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.	But when they had poured libations and drunk as much as their hearts desired, they went off to bed, each to his own home. But Gerenian Nestor, the horseman, had Telemachus, the dear son of godlike Odysseus, sleep there in the house, on a corded bed under the echoing portico, and beside him Pisistratus of the good ash spear, leader of men, the one among his sons in the halls who was still unmarried. He himself slept in the inner room of the lofty house, and his wife, the lady of the house, made ready the bed and bedding for him.

SACRIFICE AT PYLOS

Nestor sacrifices a heifer to Athena and sends Telemachus to Sparta with his son Pisistratus.

	GREEK	ENGLISH
3.404	ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, ὦρνυτ' ἄρ' ἐξ εὐνῆφι Γερήνιος ἱππότα Νέστωρ, ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν, οἵ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων, λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν Νηλεὺς ἵζεσκεν, θεόφιν μήστωρ ἀτάλαντος· ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς Ἄϊδόσδε βεβήκει, Νέστωρ αὖ τότ' ἐφῖζε Γερήνιος, οὖρος Ἀχαιῶν, σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἄρητός τε καὶ ἀντίθεος Θρασυμήδης. τοῖσι δ' ἔπειθ' ἕκτος Πεισίστρατος ἦλυθεν ἥρως, πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες. τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·	When early-born Dawn appeared, rosy-fingered, Gerenian Nestor, the horseman, rose from his bed. He went out and sat down on the polished stones that stood in front of his high doors, white and glistening as if with oil. Neleus used to sit on them in days gone by, a counselor equal to the gods; but he had long since been overcome by his fate and gone down to Hades, and now Gerenian Nestor, guardian of the Achaeans, sat on them in his turn, holding the scepter. His sons came out of their chambers and gathered around him together: Echephron and Stratius, Perseus and Aretus and godlike Thrasymedes. Then a sixth joined them, the hero Pisistratus, and they brought godlike Telemachus and seated him beside them. Then Gerenian Nestor, the horseman, began to speak among them:
3.418	καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ, ὄφρ' ἦ τοι πρώτιστα θεῶν ἱλάσσομ' Ἀθήνην, ἥ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν, ἴτω, ὄφρα τάχιστα ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ· εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν πάντας ἰὼν ἑτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους· εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.	"Quickly, my dear children, do what I want, so that first of all the gods I may win the favor of Athena, who came to me plainly at the rich feast of the god. Come, let one of you go to the plain for a heifer, and have the herdsman in charge of the cattle drive her here as fast as he can. Let another go to great-hearted Telemachus' black ship and bring all his companions, leaving just two behind. Let another tell the goldsmith Laerces to come

	GREEK	ENGLISH
	οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἴπατε δ' εἴσω δμῳῇσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι, ἕδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.	here, to pour gold around the heifer's horns. The rest of you stay here together, and tell the maids inside to prepare a feast throughout the glorious house, and to bring seats, and firewood to set around, and clear water." So he spoke, and they all set busily to work. The heifer came from the plain; the companions of great-hearted Telemachus came from the swift, balanced ship; and the smith came holding his bronze tools in his hands, the instruments of his craft, anvil and hammer and well-made tongs, with which he worked the gold. And Athena came to receive her sacrifice. The old horseman Nestor handed over the gold, and the smith worked it and poured it around the heifer's horns, so that the goddess might delight in seeing the offering. Stratius and noble Echephron led the heifer by the horns.
3.430	ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἑίσης Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς ὅπλ' ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης, ἄκμονά τε σφῦράν τ' ἐυποίητόν τε πυράγρην, οἵσίν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν ἀσκήσας, ἵν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα. βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.	
3.440	χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι ἦλυθεν ἐκ θαλάμοιο φέρων, ἑτέρῃ δ' ἔχεν οὐλὰς ἐν κανέῳ πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης ὀξὺν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων. Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνῃ εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων. αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο, αὐτίκα Νέστορος υἱὸς ὑπέρθυμος Θρασυμήδης ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας αὐχενίους, λῦσεν δὲ βοὸς μένος. αἱ δ' ὀλόλυξαν θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.	Aretus came out of the storeroom bringing them water for washing in a bowl with a flower pattern, and in his other hand he held barley grains in a basket. Thrasymedes, staunch in battle, stood by with a sharp axe in his hand, ready to strike the heifer, and Perseus held the bowl for the blood. The old horseman Nestor began the rite with the washing water and the barley, and prayed long to Athena as he made the first offering, throwing hairs from the victim's head into the fire. But when they had prayed and scattered the barley, at once Nestor's son, high-spirited Thrasymedes, stepped close and struck. The axe cut through the tendons of the neck and loosed the heifer's strength, and the women raised their cry, Nestor's daughters and his sons' wives and his honored wife Eurydice, eldest of the daughters of Clymenus.[5]
3.453	οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν. τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὀστέα θυμός, αἶψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον πάντα κατὰ μοῖραν, κατά τε κνίσῃ ἐκάλυψαν δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν. καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχνα πάσαντο,	Then they lifted the heifer from the broad-pathed earth and held her, and Pisistratus, leader of men, cut her throat. When the dark blood had flowed out of her and life had left her bones, they quickly cut her apart and at once carved out the thighbones, all in due order, wrapped them in fat folded double, and laid raw pieces on top. The old man burned them on split wood and poured sparkling wine over them, while the young men beside him held five-pronged forks in their hands. But when

5 At the moment of the killing, the women of the household traditionally raised a shrill ritual cry.

	GREEK	ENGLISH
	μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, ὤπτων δ' ἀκροπόρους ὀβελοὺς ἐν χερσὶν ἔχοντες.	the thighs were burned up and they had tasted the innards, they cut up the rest and threaded it on spits, and roasted it, holding the pointed spits in their hands.
3.464	τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη, Νέστορος ὁπλοτάτη θυγάτηρ Νηληϊάδαο. αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ, ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα, ἔκ ῥ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος· πὰρ δ' ὅ γε Νέστορ' ἰὼν κατ' ἄρ' ἕζετο, ποιμένα λαῶν. οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, δαίνυνθ' ἑζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·	Meanwhile lovely Polycaste, youngest daughter of Nestor son of Neleus, bathed Telemachus. When she had bathed him and rubbed him richly with oil, and thrown a fine cloak and a tunic around him, he stepped out of the bath looking like the immortals in form, and went and sat down beside Nestor, shepherd of the people. When they had roasted the outer flesh and drawn it off the spits, they sat down and feasted, and good men rose to wait on them, pouring wine into golden cups. But when they had put away their desire for food and drink, Gerenian Nestor, the horseman, began to speak among them:
3.475	παῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλίτριχας ἵππους ζεύξαθ' ὑφ' ἅρματ' ἄγοντες, ἵνα πρήσσῃσιν ὁδοῖο. ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο, καρπαλίμως δ' ἔζευξαν ὑφ' ἅρμασιν ὠκέας ἵππους. ἐν δὲ γυνὴ ταμίη σῖτον καὶ οἶνον ἔθηκεν ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες. ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον· πὰρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν, ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσί, μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον. οἱ δὲ πανημέριοι σεῖον ζυγὸν ἀμφὶς ἔχοντες.	"My sons, come, bring fine-maned horses for Telemachus and yoke them to a chariot, so that he can get on with his journey." So he spoke, and they listened closely and obeyed, and quickly yoked the swift horses to the chariot. The housekeeper put bread and wine in it, and the kind of dainties that kings fostered by Zeus eat. Then Telemachus stepped up into the beautiful chariot, and beside him Nestor's son Pisistratus, leader of men, mounted the chariot and took the reins in his hands. He touched the horses with the whip to start them, and the pair flew off willingly toward the plain and left the steep citadel of Pylos behind. All day long they shook the yoke they bore between them.
3.487	δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί, ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα, υἱέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα. ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς πὰρ ξείνια θῆκεν. ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, ἵππους τε ζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον· ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου· μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην. ἶξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι. δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί.	The sun set and all the streets grew dark, and they came to Pherae, to the house of Diocles, son of Ortilochus, whose father was the Alpheus. There they spent the night, and he set before them the gifts due to guests. When early-born Dawn appeared, rosy-fingered, they yoked the horses and mounted the inlaid chariot, and drove out through the gateway and the echoing portico. Pisistratus touched the horses with the whip to start them, and the pair flew off willingly. They came to the wheat-bearing plain, and there they pressed on to the end of their journey, so well did the swift horses carry them. The sun set and all the streets grew dark.[6]

6 The Alpheus, the great river of the western Peloponnese, is here a god who fathers a son.

Book 4

At Sparta
Menelaus and Helen; the Old Man of the Sea; the suitors plot an ambush.

	GREEK	ENGLISH
4.1	οἱ δ' ἶξον κοίλην Λακεδαίμονα κητώεσσαν, πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο. τὸν δ' εὗρον δαινύντα γάμον πολλοῖσιν ἔτῃσιν υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ. τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱέι πέμπεν· ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον. τὴν ἄρ' ὅ γ' ἔνθ' ἵπποισι καὶ ἅρμασι πέμπε νέεσθαι Μυρμιδόνων προτὶ ἄστυ περικλυτόν, οἷσιν ἄνασσεν. υἱέι δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην, ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης ἐκ δούλης· Ἑλένῃ δὲ θεοὶ γόνον οὐκέτ' ἔφαινον, ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν, Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.	They came to hollow Lacedaemon with its many ravines and drove up to the house of glorious Menelaus. They found him in his house giving a wedding feast for his many kinsmen, for his son and for his peerless daughter. The daughter he was sending to the son of Achilles, breaker of men. Long ago at Troy he had promised and nodded his assent that he would give her, and now the gods were bringing the marriage to pass. So he was sending her off with horses and chariots to go to the famous city of the Myrmidons, over whom her bridegroom ruled. For his son he was bringing home from Sparta the daughter of Alector. This son, mighty Megapenthes, had been born to him late in life by a slave woman, for the gods granted Helen no more children once she had borne her first, a lovely daughter, Hermione, who had the beauty of golden Aphrodite.[1]
4.15	ὣς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα γείτονες ἠδὲ ἕταιι Μενελάου κυδαλίμοιο, τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς φορμίζων, δοιὼ δὲ κυβιστητῆρε κατ' αὐτούς, μολπῆς ἐξάρχοντος, ἐδίνευον κατὰ μέσσους. τὼ δ' αὖτ' ἐν προθύροισι δόμων αὐτώ τε καὶ ἵππω, Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός, στῆσαν· ὁ δὲ προμολὼν ἴδετο κρείων Ἐτεωνεύς, ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο, βῆ δ' ἴμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν, ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·	So they were feasting throughout the great high-roofed house, the neighbors and kinsmen of glorious Menelaus, and enjoying themselves. Among them a godlike bard sang to the lyre, and as he led off the song two tumblers whirled about in their midst. Meanwhile the two of them, the young men and their horses, the hero Telemachus and the splendid son of Nestor, halted at the gateway of the house. Lord Eteoneus came forward and saw them, the ready attendant of glorious Menelaus, and he went through the house to bring the news to the shepherd of the people. Standing close by, he spoke winged words:
4.26	ξείνω δή τινε τώδε, διοτρεφὲς ὦ Μενέλαε, ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἔικτον. ἀλλ' εἴπ', ἦ σφωιν καταλύσομεν ὠκέας ἵππους, ἦ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ. τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος· οὐ μὲν νήπιος ἦσθα, Βοηθοΐδη Ἐτεωνεῦ,	"Here are two strangers, Menelaus, cherished by Zeus, two men who look like the offspring of great Zeus. Tell me: shall we unyoke their swift horses for them, or send them on to someone else who will make them welcome?" Then, deeply vexed, fair-haired Menelaus said to him: "You were no

1 The son of Achilles is Neoptolemus, who after his father's death fought at Troy and ruled the Myrmidons in Thessaly.

	GREEK	ENGLISH
	τὸ πρίν· ἀτὰρ μὲν νῦν γε πάϊς ὣς νήπια βάζεις. ἦ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε ἄλλων ἀνθρώπων δεῦρ' ἱκόμεθ', αἴ κέ ποθι Ζεὺς ἐξοπίσω περ παύσῃ ὀιζύος. ἀλλὰ λύ' ἵππους ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.	fool before, Eteoneus, son of Boethous, but now you babble nonsense like a child. Surely the two of us ate plenty of other men's hospitality on our way here, hoping that Zeus would someday put an end to our misery. Go, unyoke the strangers' horses, and bring the men themselves inside to feast."
4.37	ὣς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους ὀτρηροὺς θεράποντας ἅμα σπέσθαι ἑοῖ αὐτῷ. οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἱδρώοντας, καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείῃσι κάπῃσι, πὰρ δ' ἔβαλον ζειάς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν, ἅρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα, αὐτοὺς δ' εἰσῆγον θεῖον δόμον. οἱ δὲ ἰδόντες θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος· ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο. αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσιν, ἔς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.	So he spoke, and Eteoneus hurried out through the hall and called the other ready attendants to come along with him. They loosed the sweating horses from the yoke and tied them at the horses' mangers, threw spelt before them and mixed in white barley. They leaned the chariots against the gleaming walls of the entrance and led the men themselves into the godlike house. When they saw it they marveled at the house of the king cherished by Zeus, for a radiance like the sun's or the moon's lay over the high-roofed house of glorious Menelaus. But when they had had their fill of gazing, they stepped into well-polished bathtubs and bathed.
4.49	τοὺς δ' ἐπεὶ οὖν δμῳαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ, ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας, ἕς ῥα θρόνους ἕζοντο παρ' Ἀτρεΐδην Μενέλαον. χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος, νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα, εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων. δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα. τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος· σίτου θ' ἅπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα δείπνου πασσαμένω εἰρησόμεθ', οἵ τινές ἐστον ἀνδρῶν· οὐ γὰρ σφῷν γε γένος ἀπόλωλε τοκήων, ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλήων σκηπτούχων, ἐπεὶ οὔ κε κακοὶ τοιούσδε τέκοιεν.	When the maids had bathed them and rubbed them with oil, and put thick woolen cloaks and tunics about them, they sat down on chairs beside Menelaus, son of Atreus. A maid brought water for their hands in a lovely golden pitcher and poured it over a silver basin for them to wash, and beside them she drew up a polished table. The respected housekeeper brought bread and set it before them, adding many dishes, giving freely from her store. A carver lifted up platters of every kind of meat and set them before them, and placed golden cups beside them. Then fair-haired Menelaus greeted the two of them and said: "Help yourselves to the food, and enjoy it. Once you have eaten your supper, we'll ask who you are, for your parents' blood is not lost in you. You are of the line of kings cherished by Zeus, kings who bear the scepter, since common men could not father sons like you."
4.65	ὣς φάτο, καί σφιν νῶτα βοὸς παρὰ πίονα θῆκεν ὄπτ' ἐν χερσὶν ἐλών, τά ῥά οἱ γέρα πάρθεσαν αὐτῷ. οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν, ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι· φράζεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ, χαλκοῦ τε στεροπὴν κἀδ δώματα ἠχήεντα χρυσοῦ τ' ἠλέκτρου τε καὶ ἀργύρου ἠδ' ἐλέφαντος.	So he spoke, and taking in his hands the rich roasted chine of beef that had been set before him as his own portion of honor, he put it before them. And they put out their hands to the good things lying ready before them. But when they had put away their desire for food and drink, Telemachus spoke to Nestor's son, holding his head close so that the others would not hear: "Look, son of Nestor, dear to my heart, at the flash of bronze all through the echoing halls, and of gold and amber,

	GREEK	ENGLISH
	Ζηνός που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλή, ὅσσα τάδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.	of silver and ivory. The court of Olympian Zeus must look like this inside, with such untold wealth. Awe takes hold of me as I look."
4.76	τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος, καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα· τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι· ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν· ἀνδρῶν δ' ἤ κέν τίς μοι ἐρίσσεται, ἠὲ καὶ οὐκί, κτήμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεὶς ἠγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον, Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθείς, Αἰθίοπάς θ' ἱκόμην καὶ Σιδονίους καὶ Ἐρεμβοὺς καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι. τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.	Fair-haired Menelaus caught what he was saying, and he addressed them and spoke winged words: "Dear children, no mortal could rival Zeus, for his halls and his possessions are deathless. Among men, there may be someone who could rival me in possessions, or there may not. It was only after much suffering and much wandering that I brought them home in my ships, and I came back in the eighth year. I wandered to Cyprus and Phoenicia and to the Egyptians; I reached the Ethiopians and the Sidonians and the Erembi, and Libya, where the lambs have horns from the moment they are born, for there the ewes give birth three times in the full round of a year.
4.87	ἔνθα μὲν οὔτε ἄναξ ἐπιδευὴς οὔτε τι ποιμὴν τυροῦ καὶ κρειῶν οὐδὲ γλυκεροῖο γάλακτος, ἀλλ' αἰεὶ παρέχουσιν ἐπητανὸν γάλα θῆσθαι. ἦος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων ἠλώμην, τῆός μοι ἀδελφεὸν ἄλλος ἔπεφνεν λάθρῃ, ἀνωιστί, δόλῳ οὐλομένης ἀλόχοιο· ὣς οὔ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω. καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἵ τινες ὑμῖν εἰσίν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οἶκον εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά. ὧν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν ναίειν, οἱ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότ' ὄλοντο Τροίῃ ἐν εὐρείῃ ἑκὰς Ἄργεος ἱπποβότοιο.	There neither lord nor shepherd goes short of cheese or meat or sweet milk; the flocks give milk to suckle all year round. While I was wandering in those parts, gathering much wealth, another man killed my brother, by stealth, when he least expected it, through the treachery of his accursed wife. So it gives me no joy to be lord of these possessions. You must have heard all this from your fathers, whoever they are, for I suffered a great deal, and I lost a house that was a fine place to live in and held many good things. I wish I lived in my halls with only a third of that wealth, and that those men were safe who died back then in wide Troy, far from Argos, the pastureland of horses.
4.100	ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν ἄλλοτε μέν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε παύομαι· αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο. τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ, ὡς ἑνός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἐδωδὴν μνωομένῳ, ἐπεὶ οὔ τις Ἀχαιῶν τόσσ' ἐμόγησεν, ὅσσ' Ὀδυσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν αὐτῷ κήδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν, ζώει ὅ γ' ἦ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια Τηλέμαχός θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.	Even so, I mourn and grieve for them all, often sitting here in our halls. Sometimes I satisfy my heart with weeping, and sometimes I stop, for one soon has one's fill of chill lament. Yet for none of them all do I mourn so much, grieved as I am, as for one man, who makes sleep and food hateful to me when I remember him, since no one of the Achaeans toiled as much as Odysseus toiled and took upon himself. For him, it seems, there were to be sorrows, and for me a grief over him that never fades, that he has been gone so long and we know nothing, whether he is alive or dead. I suppose they mourn for him, old Laertes and sensible Penelope, and Telemachus, whom he left a newborn child at home."

HELEN

Helen recognizes Telemachus, drugs the wine against grief, and tells of Odysseus spying in Troy.

	GREEK	ENGLISH
4.113	ὣς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο. δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας, χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχὼν ἀμφοτέρῃσιν χερσί. νόησε δέ μιν Μενέλαος, μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν, ἠέ μιν αὐτὸν πατρὸς ἐάσειε μνησθῆναι ἦ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο. ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο ἦλυθεν Ἀρτέμιδι χρυσηλακάτῳ ἐικυῖα.	So he spoke, and stirred in Telemachus a longing to weep for his father. Tears fell from his eyelids to the ground when he heard of his father, and with both hands he held his purple cloak up before his eyes. Menelaus noticed him, and then he pondered in his mind and heart whether to let him speak of his father himself, or first to question him and test him on every point. While he was turning this over in his mind and heart, Helen came out of her fragrant, high-roofed chamber, like Artemis of the golden distaff.
4.123	τῇ δ' ἄρ' ἅμ' Ἀδρήστη κλισίην εὔτυκτον ἔθηκεν, Ἀλκίππη δὲ τάπητα φέρεν μαλακοῦ ἐρίοιο, Φυλὼ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔθηκεν Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβῃς Αἰγυπτίῃς, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται· ὃς Μενελάῳ δῶκε δύ' ἀργυρέας ἀσαμίνθους, δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα. χωρὶς δ' αὖθ' Ἑλένῃ ἄλοχος πόρε κάλλιμα δῶρα· χρυσέην τ' ἠλακάτην τάλαρόν θ' ὑπόκυκλον ὄπασσεν ἀργύρεον, χρυσῷ δ' ἐπὶ χείλεα κεκράαντο. τόν ῥά οἱ ἀμφίπολος Φυλὼ παρέθηκε φέρουσα νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ ἠλακάτη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα. ἕζετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρῆνυς ποσὶν ἦεν. αὐτίκα δ' ἥ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·	With her came Adreste, who set a well-made chair for her; Alcippe brought a rug of soft wool, and Phylo brought a silver workbasket. Alcandre had given it to her, the wife of Polybus, who lived in Egyptian Thebes, where the greatest wealth lies stored in men's houses. Polybus had given Menelaus two silver bathtubs, two tripods and ten talents of gold, and his wife, separately, gave Helen beautiful gifts: she presented her with a golden distaff and a silver basket on wheels, its rims finished in gold. This was the basket the maid Phylo brought and set beside her, filled with finely spun yarn, and across it lay the distaff, loaded with violet-dark wool. Helen sat down on the chair, with a footstool under her feet, and at once she questioned her husband on every point:
4.138	ἴδμεν δή, Μενέλαε διοτρεφές, οἵ τινες οἵδε ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ; ψεύσομαι ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός. οὐ γάρ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι οὔτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν, ὡς ὅδ' Ὀδυσσῆος μεγαλήτορος υἷι ἔοικε, Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ κεῖνος ἀνήρ, ὅτ' ἐμεῖο κυνώπιδος εἵνεκ' Ἀχαιοὶ ἦλθεθ' ὑπὸ Τροίην πόλεμον θρασὺν ὀρμαίνοντες. τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὡς σὺ εἰσκεις· κείνου γὰρ τοιοίδε πόδες τοιαίδε τε χεῖρες ὀφθαλμῶν τε βολαὶ κεφαλή τ' ἐφύπερθέ τε χαῖται.	"Do we know, Menelaus, cherished by Zeus, who these men claim to be who have come to our house? Am I mistaken, or am I right? Still, my heart bids me speak. For I tell you, I have never yet seen anyone, man or woman, so like another—awe takes hold of me as I look—as this man is like the son of great-hearted Odysseus, Telemachus, whom that man left a newborn child at home when for my sake, shameless creature that I was, you Achaeans came to Troy, bent on bold war." Then fair-haired Menelaus answered her: "I see it too now, wife, just as you compare them. Those were his feet, those his hands, the glances of his eyes, his head and the hair above it.
4.151	καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι μυθεόμην, ὅσα κεῖνος ὀιζύσας ἐμόγησεν	And just now, as I was remembering Odysseus and telling of all the toil and misery he went through

	GREEK	ENGLISH
	ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβε, χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχών. τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ηὔδα· Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν, κείνου μέν τοι ὅδ' υἱὸς ἐτήτυμον, ὡς ἀγορεύεις· ἀλλὰ σαόφρων ἐστί, νεμεσσᾶται δ' ἐνὶ θυμῷ ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν ἄντα σέθεν, τοῦ νῶι θεοῦ ὣς τερπόμεθ' αὐδῇ. αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ τῷ ἅμα πομπὸν ἔπεσθαι· ἐέλδετο γάρ σε ἰδέσθαι, ὄφρα οἱ ἤ τι ἔπος ὑποθήσεαι ἠέ τι ἔργον.	for my sake, the boy let fall a bitter tear from under his brows, holding his purple cloak up before his eyes." Then Pisistratus, son of Nestor, spoke to him in turn: "Menelaus, son of Atreus, cherished by Zeus, leader of the people, this is truly that man's son, as you say. But he is modest, and in his heart he thinks it improper, on coming here for the first time, to make a show of forward talk in front of you, whose voice we both delight in as if it were a god's. Gerenian Nestor, the horseman, sent me along with him as his escort, for he longed to see you, so that you might offer him some advice, or some help.
4.164	πολλὰ γὰρ ἄλγε' ἔχει πατρὸς πάϊς οἰχομένοιο ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν, ὡς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι εἴσ' οἵ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα. τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ ἵκεθ', ὃς εἵνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους· καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων Ἀργείων, εἰ νῶιν ὑπεὶρ ἅλα νόστον ἔδωκε νηυσὶ θοῇσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεύς. καί κέ οἱ Ἄργεϊ νάσσα πόλιν καὶ δώματ' ἔτευξα, ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας, αἳ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.	A son has many troubles in his halls when his father is gone and he has no one else to help him, as it is now with Telemachus: his father is gone, and there is no one else among the people who could ward off ruin." Then fair-haired Menelaus answered him: "Oh! So the son of a man very dear to me has come to my house, a man who for my sake endured many trials. I used to say that when he came I would welcome him above all the other Argives, if far-seeing Olympian Zeus had granted the two of us a homecoming over the sea in our swift ships. I would have given him a city to live in in Argos and built him a house, bringing him from Ithaca with his possessions and his son and all his people, and clearing out one of the cities that lie round about and are under my rule.
4.178	καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε, πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. ἀλλὰ τὰ μέν που μέλλεν ἀγάσσεσθαι θεὸς αὐτός, ὃς κεῖνον δύστηνον ἀνόστιμον οἷον ἔθηκεν. ὣς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὦρσε γόοιο. κλαῖε μὲν Ἀργείη Ἑλένη, Διὸς ἐκγεγαυῖα, κλαῖε δὲ Τηλέμαχός τε καὶ Ἀτρεΐδης Μενέλαος, οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτω ἔχεν ὄσσε· μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο, τόν ῥ' Ἠοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός· τοῦ ὅ γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν·	Then, living here, we would often have been together, and nothing would have parted us in our friendship and our delight in each other, until the black cloud of death had covered us. But the god himself, I suppose, must have begrudged us this, the god who made that unhappy man, alone of all, miss his homecoming." So he spoke, and stirred in them all a longing to weep. Argive Helen wept, born of Zeus; Telemachus wept, and Menelaus, son of Atreus; nor did the son of Nestor keep his eyes free of tears, for he remembered in his heart peerless Antilochus, whom the splendid son of shining Dawn had killed. Remembering him, he spoke winged words:[2]
4.190	Ἀτρεΐδη, περὶ μέν σε βροτῶν πεπνυμένον εἶναι Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σεῖο οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν.	"Son of Atreus, old Nestor always said you were wise beyond all mortals, whenever we spoke of you in his halls and questioned one another. So

2 Antilochus, Nestor's son, was killed at Troy by Memnon, king of the Ethiopians and son of the goddess Dawn.

	GREEK	ENGLISH
	καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγώ γε τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἠὼς ἔσσεται ἠριγένεια· νεμεσσῶμαί γε μὲν οὐδὲν κλαίειν ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ. τοῦτό νυ καὶ γέρας οἷον ὀιζυροῖσι βροτοῖσιν, κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν. καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεός, οὔ τι κάκιστος Ἀργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγώ γε ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι Ἀντίλοχον, πέρι μὲν θείειν ταχὺν ἠδὲ μαχητήν.	now, if you possibly can, do as I ask. I take no pleasure in weeping after supper; besides, early-born Dawn will come. Not that I find any fault in weeping for any mortal who has died and met his fate. This is the only tribute we can pay to wretched mortals: to cut our hair and let tears fall down our cheeks. My own brother is dead too, by no means the worst of the Argives. You must have known him; I never met him or saw him myself, but they say Antilochus was above the rest, fast above all in running, and a fighter."
4.203	τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· ὦ φίλ', ἐπεὶ τόσα εἶπες, ὅσ' ἂν πεπνυμένος ἀνὴρ εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴῃ· τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις, ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε, ὡς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν, υἱέας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους. ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὃς πρὶν ἐτύχθη, δόρπου δ' ἐξαῦτις μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ χευάντων. μῦθοι δὲ καὶ ἠῶθέν περ ἔσονται Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν.	Then fair-haired Menelaus answered him: "My friend, you have said all that a sensible man would say and do, even one older than you. You are the son of such a father, and so your words are sensible too. Easily recognized is the offspring of a man for whom the son of Cronus spins out good fortune at his marriage and at his birth, as now he has granted Nestor all his days, from first to last, to grow old in comfort in his halls, and to have sons who are sensible and the best with the spear. So let us leave off the weeping we fell into just now and turn our thoughts again to supper; let them pour water over our hands. In the morning too there will be stories for Telemachus and me to tell each other in full."
4.216	ὣς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν, ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο. οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον. ἔνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα· αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον, νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἁπάντων. ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη, οὔ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν, οὐδ' εἴ οἱ κατατεθναίη μήτηρ τε πατήρ τε, οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν χαλκῷ δηιόῳεν, ὁ δ' ὀφθαλμοῖσιν ὁρῷτο.	So he spoke, and Asphalion poured water over their hands, the ready attendant of glorious Menelaus. And they put out their hands to the good things lying ready before them. Then Helen, born of Zeus, had another thought. At once she cast a drug into the wine they were drinking, a drug that banishes grief and anger and brings forgetfulness of every sorrow. Whoever swallowed it, once it was mixed in the bowl, would not shed a tear down his cheeks all that day, not even if his mother and father died, not even if men cut down his brother or his own dear son with bronze right in front of him, and he watched it with his own eyes.
4.227	τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα, ἐσθλά, τά οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις Αἰγυπτίη, τῇ πλεῖστα φέρει ζείδωρος ἄρουρα φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ λυγρά· ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων ἀνθρώπων· ἦ γὰρ Παιήονός εἰσι γενέθλης. αὐτὰρ ἐπεί ῥ' ἐνέηκε κέλευσέ τε οἰνοχοῆσαι, ἐξαῦτις μύθοισιν ἀμειβομένη προσέειπεν· Ἀτρεΐδη Μενέλαε διοτρεφὲς ἠδὲ καὶ οἵδε	Such cunning drugs the daughter of Zeus possessed, good ones, given her by Polydamna, the wife of Thon, an Egyptian woman. There the grain-giving land yields drugs in the greatest number, many good and many deadly, mixed together, and every man is a physician, skilled beyond all other people, for they are of the race of Paeëon. When she had put the drug in and ordered the wine to be poured, she spoke again in answer:

GREEK

ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ
Ζεὺς ἀγαθόν τε κακόν τε διδοῖ· δύναται γὰρ ἅπαντα·
ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι
καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω.

πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·
ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί.
αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας,
σπεῖρα κάκ' ἀμφ' ὤμοισι βαλών, οἰκῆι ἐοικώς,
ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρυάγυιαν·
ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἤισκε,
δέκτῃ, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
τῷ ἴκελος κατέδυ Τρώων πόλιν, οἱ δ' ἀβάκησαν
πάντες· ἐγὼ δέ μιν οἷη ἀνέγνων τοῖον ἐόντα,
καί μιν ἀνηρώτων· ὁ δὲ κερδοσύνῃ ἀλέεινεν.

ἀλλ' ὅτε δή μιν ἐγὼ λόεον καὶ χρῖον ἐλαίῳ,
ἀμφὶ δὲ εἵματα ἕσσα καὶ ὤμοσα καρτερὸν ὅρκον
μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
πρίν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι,
καὶ τότε δή μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
πολλοὺς δὲ Τρώων κτείνας ταναήκεϊ χαλκῷ
ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.
ἔνθ' ἄλλαι Τρῳαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ
χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι
ἄψ οἶκόνδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη
δῶχ', ὅτε μ' ἤγαγε κεῖσε φίλης ἀπὸ πατρίδος αἴης,
παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
οὔ τευ δευόμενον, οὔτ' ἄρ φρένας οὔτε τι εἶδος.

τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε
ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·
ἀλλ' οὔ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν,
οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ.
οἷον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
ἵππῳ ἔνι ξεστῷ, ἵν' ἐνήμεθα πάντες ἄριστοι
Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
ἦλθες ἔπειτα σὺ κεῖσε· κελευσέμεναι δέ σ' ἔμελλε
δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι·
καί τοι Δηΐφοβος θεοείκελος ἕσπετ' ἰούσῃ.

ENGLISH

"Menelaus, son of Atreus, cherished by Zeus, and you here, sons of noble men—it is the god Zeus who gives good and bad, now to one man, now to another, for he can do all things. So now feast, sitting here in the hall, and enjoy hearing stories, for I'll tell you one that suits the occasion.[3]

I could not tell you all of them or name them, all the exploits of steadfast Odysseus, but here is one thing that strong man did and dared in the land of the Trojans, where you Achaeans suffered hardship. He disfigured himself with shameful blows, threw wretched rags around his shoulders like a servant, and slipped into the wide-streeted city of his enemies. He disguised himself as another man, a beggar, though he was nothing of the kind beside the Achaeans' ships. Looking like that, he slipped into the Trojans' city, and none of them suspected a thing. I alone recognized him for who he was, and I questioned him, but he cleverly evaded me.

But when I had bathed him and rubbed him with oil, dressed him in clothes, and sworn a mighty oath not to reveal to the Trojans that it was Odysseus until he had reached the swift ships and the huts, then at last he told me the whole plan of the Achaeans. And after killing many Trojans with the long-edged bronze he went back to the Argives, taking much intelligence with him. Then the other Trojan women wailed shrilly, but my heart was glad, for my spirit had already turned toward going back home, and I grieved for the blindness Aphrodite gave me when she led me there from my dear native land, leaving behind my daughter, my bridal chamber and my husband, a man who lacked nothing, either in mind or in looks."

Then fair-haired Menelaus answered her: "Yes, wife, all this you have told rightly. Before now I have come to know the counsel and the mind of many heroes, and I have traveled over much of the earth, but never yet have I seen with my own eyes anyone with a heart like steadfast Odysseus'. Here is another thing that strong man did and dared, inside the polished horse, where all of us, the best of the Argives, sat waiting to bring slaughter and death to the Trojans. Then you came there—some god must have urged you, one who wished to

3 Paeëon is the physician of the gods.

GREEK

ENGLISH

grant glory to the Trojans—and godlike Deiphobus followed you as you went.[4]

4.277 τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφόωσα,
ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
αὐτὰρ ἐγὼ καὶ Τυδεΐδης καὶ δῖος Ὀδυσσεὺς
ἥμενοι ἐν μέσσοισιν ἀκούσαμεν ὡς ἐβόησας.
νῶι μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντε
ἢ ἐξελθέμεναι, ἢ ἔνδοθεν αἶψ' ὑπακοῦσαι·
ἀλλ' Ὀδυσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένω περ.
ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν υἷες Ἀχαιῶν,
Ἄντικλος δὲ σέ γ' οἷος ἀμείψασθαι ἐπέεσσιν
ἤθελεν. ἀλλ' Ὀδυσεὺς ἐπὶ μάστακα χερσὶ πίεζεν
νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιούς·
τόφρα δ' ἔχ', ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·

Three times you walked around the hollow ambush, feeling it all over, and you called out the best of the Danaans by name, making your voice sound like the wives of all the Argives. Now I and the son of Tydeus and godlike Odysseus were sitting in the middle, and we heard you calling. The two of us were eager and started up, wanting either to go out or to answer at once from inside, but Odysseus held us back and stopped us, for all our eagerness. Then all the other sons of the Achaeans kept silent; only Anticlus wanted to answer you. But Odysseus clamped his jaws shut with his strong hands and never let go, and so saved all the Achaeans; he held him like that until Pallas Athena led you away." Then thoughtful Telemachus answered him:

4.291 Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ἄλγιον· οὐ γάρ οἵ τι τάδ' ἤρκεσε λυγρὸν ὄλεθρον,
οὐδ' εἴ οἱ κραδίη γε σιδηρέη ἔνδοθεν ἦεν.
ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἥδη
ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες.
ὣς ἔφατ', Ἀργείη δ' Ἑλένη δμῳῇσι κέλευσεν
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός·
Ἀτρεΐδης δὲ καθεῦδε μυχῷ δόμου ὑψηλοῖο,
παὰρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν.

"Son of Atreus, Menelaus, cherished by Zeus, leader of the people, that makes it all the more painful. None of this kept grim destruction from him, not even if the heart within him had been made of iron. But come, send us off to bed, so that we can lie down now and take our pleasure in sweet sleep." So he spoke, and Argive Helen told her maids to set beds under the portico, to lay fine purple blankets on them and spread rugs over these, and to put woolly cloaks on top for covering. They went out of the hall with torches in their hands and made up the beds, and the herald led the guests out. So they slept there in the forecourt of the house, the hero Telemachus and Nestor's splendid son. But the son of Atreus slept in the innermost part of the lofty house, and beside him lay long-robed Helen, bright among women.

4.306 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὦρνυτ' ἄρ' ἐξ εὐνῆφι βοὴν ἀγαθὸς Μενέλαος
εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην,
Τηλεμάχῳ δὲ παρῖζεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
τίπτε δέ σε χρειὼ δεῦρ' ἤγαγε, Τηλέμαχ' ἥρως,
ἐς Λακεδαίμονα δῖαν, ἐπ' εὐρέα νῶτα θαλάσσης;
δήμιον ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·

When early-born Dawn appeared, rosy-fingered, Menelaus of the great war cry rose from his bed and put on his clothes. He slung his sharp sword around his shoulder, bound his fine sandals under his shining feet, and went out of his chamber, like a god to look upon. He sat down beside Telemachus, and spoke to him and called him by name: "What need has brought you here, hero Telemachus, to shining Lacedaemon over the broad back of the sea? Is it a public matter or a private one? Tell me this truly." Then thoughtful

4 Deiphobus, a son of Priam, became Helen's husband after Paris was killed.

	GREEK	ENGLISH
	Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν, ἦλυθον, εἴ τινά μοι κληηδόνα πατρὸς ἐνίσποις.	Telemachus answered him: "Son of Atreus, Menelaus, cherished by Zeus, leader of the people, I've come to see if you can give me any news of my father.
4.318	ἐσθίεταί μοι οἶκος, ὄλωλε δὲ πίονα ἔργα, δυσμενέων δ' ἀνδρῶν πλεῖος δόμος, οἵ τέ μοι αἰεὶ μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς, μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες. τοὔνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας πλαζομένου· περὶ γάρ μιν ὀιζυρὸν τέκε μήτηρ. μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων, ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς. λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμός, ἐσθλὸς Ὀδυσσεὺς ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσε δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί, τῶν νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες.	My house is being eaten up, my rich farmlands are ruined, and the house is full of hostile men who keep slaughtering my thronging sheep and my shambling, crook-horned cattle—my mother's suitors, men of overweening arrogance. That is why I have come now to your knees, in case you are willing to tell me of his grim destruction, if perhaps you saw it with your own eyes or heard the tale of his wanderings from someone else; for beyond all men his mother bore him to misery. Don't soften anything out of respect for me or pity, but tell me plainly how you came to witness it. I beg you, if ever my father, noble Odysseus, promised you some word or deed and carried it out in the land of the Trojans, where you Achaeans suffered so much, remember it now for my sake, and tell me the truth."
4.332	τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος· ὢ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες. ὡς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς κνημοὺς ἐξερέῃσι καὶ ἄγκεα ποιήεντα βοσκομένη, ὁ δ' ἔπειτα ἑὴν εἰσήλυθεν εὐνήν, ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν, ὣς Ὀδυσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. αἴ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον, τοῖος ἐών, οἷός ποτ' ἐυκτιμένῃ ἐνὶ Λέσβῳ ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς, κὰδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί, τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.	Then fair-haired Menelaus, deeply troubled, said to him: "Oh, the shame of it! So they wanted to sleep in the bed of a strong-hearted man, cowards that they are themselves! It's as when a doe has laid her newborn, suckling fawns to sleep in the lair of a mighty lion and goes off ranging over the hillsides and grassy glens to graze, and then he comes back to his lair and brings an ugly death on both of them—so Odysseus will bring an ugly death on those men. If only, father Zeus and Athena and Apollo, he were the man he was once in well-built Lesbos, when he stood up in a quarrel to wrestle Philomeleides and threw him down hard, and all the Achaeans cheered—if only Odysseus, being such a man, might meet the suitors face to face: they would all find a swift death and a bitter marriage.

THE OLD MAN OF THE SEA

Menelaus tells how, stranded on Pharos, he caught the shape-changing Proteus and learned the Greeks' fates.

	GREEK	ENGLISH
4.347	ταῦτα δ' ἅ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγώ γε ἄλλα παρὲξ εἴποιμι παρακλιδόν, οὐδ' ἀπατήσω, ἀλλὰ τὰ μέν μοι ἔειπε γέρων ἅλιος νημερτής, τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω. Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι	As for what you ask and beg of me, I wouldn't swerve aside and tell you something else, nor will I deceive you. But of all that the unerring Old Man of the Sea told me, I will hide no word from you or keep anything back. In Egypt, eager as I was to

GREEK	ENGLISH
ἔσχον, ἐπεὶ οὔ σφιν ἔρεξα τεληέσσας ἑκατόμβας. οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφετμέων. νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ Αἰγύπτου προπάροιθε, Φάρον δέ ἑ κικλήσκουσι, τόσσον ἄνευθ' ὅσσον τε πανημερίη γλαφυρὴ νηῦς ἴνυσεν, ᾗ λιγὺς οὖρος ἐπιπνείῃσιν ὄπισθεν· ἐν δὲ λιμὴν εὔορμος, ὅθεν τ' ἀπὸ νῆας ἐίσας ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.	come home, the gods still held me back, because I had not offered them perfect hecatombs; and the gods always wanted their commands to be remembered. Now, there is an island out in the surging sea, off Egypt, which they call Pharos, as far out as a hollow ship can travel in a whole day when a shrill wind blows behind her. In it is a harbor with good anchorage, from which men launch their balanced ships into the sea after drawing dark water.[5]
4.360 ἔνθα μ' ἐείκοσιν ἤματ' ἔχον θεοί, οὐδέ ποτ' οὖροι πνείοντες φαίνονθ' ἁλιαέες, οἵ ῥά τε νηῶν πομπῆες γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης. καί νύ κεν ἤια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν, εἰ μή τίς με θεῶν ὀλοφύρατο καί μ' ἐσάωσε, Πρωτέος ἰφθίμου θυγάτηρ ἁλίοιο γέροντος, Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα. ἥ μ' οἴῳ ἔρροντι συνήντετο νόσφιν ἑταίρων· αἰεὶ γὰρ περὶ νῆσον ἁλώμενοι ἰχθυάασκον γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός. ἡ δέ μευ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·	There the gods kept me for twenty days, and no winds ever appeared blowing out to sea, the winds that speed ships over the broad back of the sea. And now all our provisions would have been used up, and the men's strength too, if one of the gods had not pitied me and saved me: Eidothea, daughter of mighty Proteus, the Old Man of the Sea; for it was her heart above all that I had moved. She met me as I wandered alone, apart from my companions; for they were always roaming around the island fishing with bent hooks, and hunger gnawed at their bellies. She came and stood close by me and spoke to me:
4.371 νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἠδὲ χαλίφρων, ἦε ἑκὼν μεθίεις καὶ τέρπεαι ἄλγεα πάσχων; ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ εὑρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἑταίρων. ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον· ἐκ μέν τοι ἐρέω, ἥ τις σύ πέρ ἐσσι θεάων, ὡς ἐγὼ οὔ τι ἑκὼν κατερύκομαι, ἀλλά νυ μέλλω ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν. ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν, ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου, νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.	'Are you such a fool, stranger, so utterly simple-minded? Or are you letting things slide on purpose and enjoying your suffering? You've been held on this island so long now, and you can find no way out, and your companions' hearts grow faint.' So she spoke, and I answered her: 'I'll tell you plainly, whichever of the goddesses you are, that I'm not held here of my own will; I must have offended the immortals who hold the wide heaven. But you tell me—for the gods know everything—which of the immortals is hobbling me and has barred me from my way, and tell me of my homecoming, how I may go over the fish-filled sea.'
4.382 ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων· τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω. πωλεῖταί τις δεῦρο γέρων ἅλιος νημερτὴς ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμώς· τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι. τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι, ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. καὶ δέ κέ τοι εἴπῃσι, διοτρεφές, αἴ κ' ἐθέλῃσθα,	So I spoke, and she, bright among goddesses, answered at once: 'Then I will tell you, stranger, very truly. There is an unerring Old Man of the Sea who often comes here, immortal Proteus of Egypt, who knows the depths of every sea, the servant of Poseidon. They say he is my father, that he begot me. If you could somehow lie in wait and catch hold of him, he would tell you your way and the measures of your journey, and your homecoming, how you may go over the fish-filled sea. And he

5 Pharos is a small island off the Egyptian coast; Homer places it much farther out than it actually lies.

	GREEK	ENGLISH
	ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.	will tell you too, you whom Zeus cherishes, if you wish it, whatever evil and good has been done in your halls while you have been away on your long and painful journey.'
4.394	ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον· αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος, μή πώς με προϊδὼν ἠὲ προδαεὶς ἀλέηται· ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι. ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων· τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω. ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκῃ, τῆμος ἅρ' ἐξ ἁλὸς εἶσι γέρων ἅλιος νημερτὴς πνοιῇ ὕπο Ζεφύροιο μελαίνῃ φρικὶ καλυφθείς, ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν· ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύδνης ἀθρόαι εὕδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι, πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὀδμήν.	So she spoke, and I answered her: 'Then you yourself must devise an ambush for the divine old man, so that he doesn't somehow see me first, or learn of it beforehand, and slip away from me; for a god is hard for a mortal man to master.' So I spoke, and she, bright among goddesses, answered at once: 'Then I will tell you, stranger, very truly. When the sun has climbed to the middle of the sky, the unerring Old Man of the Sea comes up out of the salt water under the breath of the West Wind, hidden in its dark ripples. When he has come out he lies down to sleep in the hollow caves, and around him the flippered seals, brood of the lovely daughter of the sea, sleep in a herd, having come up out of the gray salt water, breathing out the bitter smell of the deep sea.
4.407	ἔνθα σ' ἐγὼν ἀγαγοῦσα ἅμ' ἠοῖ φαινομένηφιν εὐνάσω ἐξείης· σὺ δ' ἐὺ κρίνασθαι ἑταίρους τρεῖς, οἵ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι. πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος. φώκας μέν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν· αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἠδὲ ἴδηται, λέξεται ἐν μέσσῃσι νομεὺς ὡς πώεσι μήλων. τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδησθε, καὶ τότ' ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, αὖθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι. πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαῖαν ἕρπετὰ γίγνονται, καὶ ὕδωρ καὶ θεσπιδαὲς πῦρ· ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλόν τε πιέζειν.	There I will bring you at the first light of dawn and lay you down in a row. You must choose carefully three companions, the best you have by your well-benched ships. And I'll tell you all the old man's tricks. First he will count the seals and go over them; but when he has counted them all off by fives and looked them over, he will lie down among them like a shepherd among his flocks of sheep. As soon as you see him laid down to sleep, then let strength and force be your concern: hold him there, however he strains and struggles to escape. He will try you by turning into everything that creeps on the earth, and into water and fierce blazing fire; but you must hold him steadily and squeeze him all the harder.
4.420	ἀλλ' ὅτε κεν δή σ' αὐτὸς ἀνείρηται ἐπέεσσι, τοῖος ἐὼν οἷόν κε κατευνηθέντα ἴδησθε, καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα, ἥρως, εἴρεσθαι δέ, θεῶν ὅς τίς σε χαλέπτει, νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. ὣς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν, ἴμεν· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι. αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν, δόρπον θ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ· δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο	But when he questions you himself in words, in the same shape you saw him in when he lay down to sleep, then, hero, let go your force and release the old man, and ask him which of the gods is angry with you, and about your homecoming, how you may go over the fish-filled sea.' So saying, she plunged beneath the surging sea. But I went to the ships where they stood on the sand, and my heart churned with many thoughts as I went. When I had come down to the ship and the sea, we made ready our supper, and ambrosial night came on; and then we lay down to sleep on the shore of the sea. When early-born Dawn appeared, rosy-

	GREEK	ENGLISH
	ἴια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἑταίρους τρεῖς ἄγον, οἶσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.	fingered, I went along the shore of the wide-wayed sea, praying earnestly to the gods, and I took with me three companions, the ones I trusted most for any venture.
4.435	τόφρα δ' ἄρ' ἥ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικε· πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί. εὐνὰς δ' ἐν ψαμάθοισι διαγλάψας' ἁλίῃσιν ἧστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς· ἑξείης δ' εὖνησε, βάλεν δ' ἐπὶ δέρμα ἑκάστῳ. ἔνθα κεν αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς φωκάων ἁλιοτρεφέων ὀλοώτατος ὀδμή· τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη; ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ· ἀμβροσίην ὑπὸ ῥῖνα ἑκάστῳ θῆκε φέρουσα ἡδὺ μάλα πνείουσαν, ὄλεσσε δὲ κήτεος ὀδμήν.	Meanwhile she had plunged into the broad bosom of the sea and brought four sealskins up out of the water, all freshly flayed; she was plotting a trick against her father. She scooped out beds in the sand of the shore and sat waiting, and we came up very close to her. She laid us down in a row and threw a skin over each of us. That would have been a most terrible ambush, for the deadly stench of the sea-bred seals tormented us terribly —who would lie down beside a beast of the sea? But she herself saved us and thought of a great relief: she brought ambrosia and put it under each man's nose, with its very sweet fragrance, and it killed the stench of the beast.
4.447	πᾶσαν δ' ἠοίην μένομεν τετληότι θυμῷ· φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα ἑξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης· ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλός, εὗρε δὲ φώκας ζατρεφέας, πάσας δ' ἄρ' ἐπῴχετο, λέκτο δ' ἀριθμόν· ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, οὐδέ τι θυμῷ ὠΐσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός. ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, ἀλλ' ἦ τοι πρώτιστα λέων γένετ' ἠυγένειος, αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἠδὲ μέγας σῦς· γίγνετο δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον· ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.	All morning we waited with enduring hearts, and the seals came up from the sea in a crowd and lay down in rows along the shore of the sea. At noon the old man came out of the sea and found his well-fed seals; he went over them all and counted their number. Among the beasts he counted us first, and never suspected in his heart there was a trick; and then he lay down himself. We rushed at him with a shout and threw our arms around him; but the old man did not forget his crafty skill. First he became a bearded lion, and then a serpent, and a leopard, and a great boar; he became flowing water, and a tree with towering leaves; but we held on steadily with enduring hearts.
4.460	ἀλλ' ὅτε δή ῥ' ἀνίαζ' ὁ γέρων ὀλοφώια εἰδώς, καὶ τότε δή μ' ἐπέεσσιν ἀνειρόμενος προσέειπε· τίς νύ τοι, Ἀτρέος υἱέ, θεῶν συμφράσσατο βουλάς, ὄφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή; ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον· οἶσθα, γέρον, τί με ταῦτα παρατροπέων ἐρεείνεις; ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ εὑρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ. ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν, ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου, νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·	But when the old man, for all his tricks, grew weary, then at last he questioned me in words: 'Which of the gods, son of Atreus, plotted with you, so that you could lie in wait and take me against my will? What do you want?' So he spoke, and I answered him: 'You know, old man—why try to sidetrack me with this question? I've been held on this island so long now, and I can find no way out, and my heart grows faint within me. But you tell me—for the gods know everything—which of the immortals is hobbling me and has barred me from my way, and tell me of my homecoming, how I may go over the fish-filled sea.' So I spoke, and he answered me at once:
4.472	ἀλλὰ μάλ' ὤφελλες Διί τ' ἄλλοισίν τε θεοῖσι ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα	'But you ought to have offered fine sacrifices to Zeus and the other gods before you embarked, so

	GREEK	ENGLISH
	σὴν ἐς πατρίδ' ἵκοιο πλέων ἐπὶ οἴνοπα πόντον. οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἱκέσθαι οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν, πρίν γ' ὅτ' ἂν Αἰγύπτοιο, διιπετέος ποταμοῖο, αὖτις ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἑκατόμβας ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι· καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἣν σὺ μενοινᾷς. ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ, οὕνεκά μ' αὖτις ἄνωγεν ἐπ' ἠεροειδέα πόντον Αἴγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλέην τε. ἀλλὰ καὶ ὣς μύθοισιν ἀμειβόμενος προσέειπον·	as to reach your native land as quickly as possible, sailing over the wine-dark sea. For it is not your fate to see your loved ones and reach your well-built house and your native land until you have gone once more to the water of Egypt, the heaven-fed river, and offered holy hecatombs to the immortal gods who hold the wide heaven. Then the gods will grant you the journey you long for.' So he spoke, and my heart was broken within me, because he told me to go back over the misty sea to Egypt, a long and painful journey. But even so I answered him and said:[6]
4.485	ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις. ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, ἦ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί, οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες, ἦέ τις ὤλετ' ὀλέθρῳ ἀδευκέι ἦς ἐπὶ νηὸς ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν. ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν· Ἀτρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ ἴδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι δὴν ἄκλαυτον ἔσεσθαι, ἐπὴν ἐὺ πάντα πύθηαι. πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· ἀρχοὶ δ' αὖ δύο μοῦνοι Ἀχαιῶν χαλκοχιτώνων ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα. εἷς δ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ.	'All this I will do, old man, just as you command. But come, tell me this and give me a true account: did all the Achaeans whom Nestor and I left behind when we set out from Troy come home with their ships unharmed, or did any of them die a cruel death on board his ship, or in the arms of his friends, once he had wound the war to its end?' So I spoke, and he answered me at once: 'Son of Atreus, why do you ask me this? You have no need to know it, or to learn what is in my mind; and I tell you, you won't stay dry-eyed for long once you've heard it all. Many of them were killed, and many were left alive; but only two leaders of the bronze-clad Achaeans perished on the way home—as for the fighting, you were there yourself. And one, I think, is still alive somewhere, held back on the wide sea.
4.499	Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέτμοισι. Γυρῇσίν μιν πρῶτα Ποσειδάων ἐπέλασσεν πέτρῃσιν μεγάλῃσι καὶ ἐξεσάωσε θαλάσσης· καί νύ κεν ἔκφυγε κῆρα καὶ ἐχθόμενός περ Ἀθήνῃ, εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη· φῇ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης. τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος· αὐτίκ' ἔπειτα τρίαιναν ἑλὼν χερσὶ στιβαρῇσιν ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν· καὶ τὸ μὲν αὐτόθι μεῖνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ, τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη· τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. ὣς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πίεν ἁλμυρὸν ὕδωρ.	Ajax was destroyed along with his long-oared ships. First Poseidon drove him onto the great rocks of Gyrae, and saved him from the sea; and he would have escaped his doom, hated though he was by Athena, if he had not let fly an arrogant boast in his great blindness: he said he had escaped the great gulf of the sea in spite of the gods. Poseidon heard his loud boasting, and at once he took his trident in his mighty hands and struck the Gyrean rock and split it apart. One part stayed where it was, but the broken piece, the one Ajax had sat on at first in his great blindness, fell into the sea and carried him down into the boundless, surging deep. So he perished there, when he had drunk the salt water.[7]
4.512	σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἠδ' ὑπάλυξεν ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἥρη.	Your brother, I think, escaped the fates of death and got away in his hollow ships; queenly Hera

6 Homer uses "Egypt" (Aegyptus) also as the name of the river we call the Nile.

GREEK	ENGLISH
ἀλλ᾽ ὅτε δὴ τάχ᾽ ἔμελλε Μαλειάων ὄρος αἰπὺ ἵξεσθαι, τότε δή μιν ἀναρπάξασα θύελλα πόντον ἐπ᾽ ἰχθυόεντα φέρεν βαρέα στενάχοντα, ἀγροῦ ἐπ᾽ ἐσχατιήν, ὅθι δώματα ναΐε Θυέστης τὸ πρίν, ἀτὰρ τότ᾽ ἔναιε Θυεστιάδης Αἴγισθος. ἀλλ᾽ ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων, ἄψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ᾽ ἵκοντο, ἦ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης καὶ κύνει ἁπτόμενος ἣν πατρίδα· πολλὰ δ᾽ ἀπ᾽ αὐτοῦ δάκρυα θερμὰ χέοντ᾽, ἐπεὶ ἀσπασίως ἴδε γαῖαν.	saved him. But just when he was about to reach the steep headland of Malea, a storm wind snatched him up and carried him, groaning heavily, over the fish-filled sea to the far edge of the land, where Thyestes once had his home, but where Thyestes' son Aegisthus was living then. But when from there too a safe homecoming appeared, and the gods turned the wind back again and they reached home, he stepped joyfully onto his native land, and touched his native soil and kissed it, and many hot tears poured from him, so glad he was to see his land.
4.524 τὸν δ᾽ ἄρ᾽ ἀπὸ σκοπιῆς εἶδε σκοπός, ὅν ῥα καθεῖσεν Αἴγισθος δολόμητις ἄγων, ὑπὸ δ᾽ ἔσχετο μισθὸν χρυσοῦ δοιὰ τάλαντα· φύλασσε δ᾽ ὅ γ᾽ εἰς ἐνιαυτόν, μή ἑ λάθοι παριών, μνήσαιτο δὲ θούριδος ἀλκῆς. βῆ δ᾽ ἴμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν. αὐτίκα δ᾽ Αἴγισθος δολίην ἐφράσσατο τέχνην· κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους εἶσε λόχον, ἑτέρωθι δ᾽ ἀνώγει δαῖτα πένεσθαι. αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων. τὸν δ᾽ οὐκ εἰδότ᾽ ὄλεθρον ἀνήγαγε καὶ κατέπεφνεν δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ. οὐδέ τις Ἀτρεΐδεω ἑτάρων λίπεθ᾽ οἵ οἱ ἕποντο, οὐδέ τις Αἰγίσθου, ἀλλ᾽ ἔκταθεν ἐν μεγάροισιν.	But a watchman saw him from his lookout, one whom crafty Aegisthus had taken and posted there, promising him two talents of gold as wages. He had kept watch for a year, so that Agamemnon would not slip past him unseen and call up his fierce strength. He went to the palace to bring word to the shepherd of the people. At once Aegisthus devised a crafty scheme: he picked out twenty of the best men in the land and set them in ambush, and on the other side of the hall he ordered a feast to be prepared. Then he went with horses and chariots to invite Agamemnon, shepherd of the people, his mind full of ugly designs. He brought him up, unaware of his doom, and killed him after feasting him, as a man kills an ox at its manger. Not one was left of the companions of Atreus' son who followed him, nor one of Aegisthus' men; they were all killed in the hall.'
4.538 ὣς ἔφατ᾽, αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ, κλαῖον δ᾽ ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ ἤθελ᾽ ἔτι ζώειν καὶ ὁρᾶν φάος ἠελίοιο. αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην, δὴ τότε με προσέειπε γέρων ἅλιος νημερτής· μηκέτι, Ἀτρέος υἱέ, πολὺν χρόνον ἀσκελὲς οὕτω κλαῖ᾽, ἐπεὶ οὐκ ἄνυσίν τινα δήομεν· ἀλλὰ τάχιστα πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι. ἢ γάρ μιν ζωόν γε κιχήσεαι, ἤ κεν Ὀρέστης κτεῖνεν ὑποφθάμενος, σὺ δέ κεν τάφου ἀντιβολήσαις. ὣς ἔφατ᾽, αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ αὖτις ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·	So he spoke, and my heart was broken within me. I sat on the sand and wept, and my heart no longer wished to live and see the light of the sun. But when I had had my fill of weeping and rolling on the ground, then the unerring Old Man of the Sea said to me: 'Son of Atreus, weep no longer like this, so long and so unceasingly, for we'll get nowhere by it; but try as quickly as you can to reach your native land. For either you will find him still alive, or Orestes will have killed him before you, and you may arrive in time for the funeral.' So he spoke, and my heart and proud spirit were warmed again within my breast, grieving though I was, and I spoke winged words to him:
4.551 τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ᾽ ὀνόμαζε, ὅς τις ἔτι ζωὸς κατερύκεται εὐρέι πόντῳ	'These two I know of now. But you, name the third man, the one who is still alive and held back

7 This is the lesser Ajax, son of Oïleus, who had offended Athena at the sack of Troy; the greater Ajax, son of Telamon, died at Troy.

GREEK

ἠὲ θανών· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι.
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
υἱὸς Λαέρτεω, Ἰθάκῃ ἔνι οἰκία ναίων·
τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.

4.561 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,
Ἄργει ἐν ἱπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
ἀλλά σ' ἐς Ἠλύσιον πεδίον καὶ πείρατα γαίης
ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυς,
τῇ περ ῥηίστη βιοτὴ πέλει ἀνθρώποισιν·
οὐ νιφετός, οὔτ' ἄρ χειμὼν πολὺς οὔτε ποτ' ὄμβρος,
ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνείοντος ἀήτας
Ὠκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους·
οὕνεκ' ἔχεις Ἑλένην καί σφιν γαμβρὸς Διός ἐσσι.
ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἑτάροισιν
ἤια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.

4.573 αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
δόρπον θ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν ἐΐσῃς,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον·
ἑξῆς δ' ἐζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἂψ δ' εἰς Αἰγύπτοιο διιπετέος ποταμοῖο
στῆσα νέας, καὶ ἔρεξα τελησσας ἑκατόμβας.
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,
χεῦ' Ἀγαμέμνονι τύμβον, ἵν' ἄσβεστον κλέος εἴη.
ταῦτα τελευτήσας νεόμην, ἔδοσαν δέ μοι οὖρον
ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.

4.587 ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
ὄφρα κεν ἐνδεκάτη τε δυωδεκάτη τε γένηται·
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα,
τρεῖς ἵππους καὶ δίφρον εὐξοον· αὐτὰρ ἔπειτα
δώσω καλὸν ἄλεισον, ἵνα σπένδῃσθα θεοῖσιν
ἀθανάτοις ἐμέθεν μεμνημένος ἤματα πάντα.

ENGLISH

somewhere on the wide sea, or else dead. I want to hear it, grieved as I am.' So I spoke, and he answered me at once: 'The son of Laertes, whose home is in Ithaca. I saw him on an island, shedding big tears, in the halls of the nymph Calypso, who keeps him there by force. He cannot reach his native land, for he has no ships with oars and no companions to carry him over the broad back of the sea.

As for you, Menelaus, cherished by Zeus, it is not your destiny to die and meet your fate in horse-pasturing Argos. The immortals will send you to the Elysian Plain at the ends of the earth, where fair-haired Rhadamanthys lives, where life is easiest for men. There is no snow there, no long winter, never any rain; Ocean always sends up the breezes of the shrill-blowing West Wind to cool men. This is because you have Helen, and in the gods' eyes you are the son-in-law of Zeus.' So he spoke, and dived under the surging sea. But I went back to the ships with my godlike companions, and my heart was in turmoil as I went.[8]

When we had come down to the ship and the sea, and had made our supper ready, and ambrosial night came on, we lay down to sleep on the shore of the sea. When early-born Dawn appeared, rosy-fingered, first of all we dragged the ships down into the bright sea and set up the masts and sails in the balanced ships; then we went aboard ourselves and sat down at the benches, and sitting in order we struck the gray sea with our oars. Back into the river of Egypt, fed from the sky, I brought the ships to a stop, and offered perfect hecatombs. And when I had stilled the anger of the gods who live forever, I heaped up a mound for Agamemnon, so that his fame might never be quenched. When I had done all this I set off for home, and the immortals gave me a fair wind and quickly sent me back to my own native land.

But come now, stay on in my halls until the eleventh or twelfth day has come. Then I'll send you off well and give you splendid gifts: three horses and a finely polished chariot. And after that I'll give you a beautiful cup, so you can pour libations to the immortal gods and remember me all your

8 Rhadamanthys, a son of Zeus, was proverbial for his justice; the Elysian Plain is a paradise at the edge of the world, reserved for a favored few.

GREEK	ENGLISH
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· Ἀτρεΐδη, μὴ δή με πολὺν χρόνον ἐνθάδ' ἔρυκε. καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην ἥμενος, οὐδέ κέ μ' οἶκου ἔλοι πόθος οὐδὲ τοκήων· αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι ἐν Πύλῳ ἠγαθέῃ· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.	days." Then thoughtful Telemachus answered him: "Son of Atreus, don't keep me here a long time. I could sit by you for a year, and no longing for home or for my parents would take hold of me, for I take a wonderful delight in listening to your stories and your words. But my companions in holy Pylos are already growing impatient, and you are keeping me here a long time.
4.600 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω· ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις εὐρέος, ᾧ ἔνι μὲν λωτὸς πολύς, ἐν δὲ κύπειρον πυροί τε ζειαί τε ἰδ' εὐρυφυὲς κρῖ λευκόν. ἐν δ' Ἰθάκῃ οὔτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμών· αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἱπποβότοιο. οὐ γάρ τις νήσων ἱππήλατος οὐδ' ἐυλείμων, αἵ θ' ἁλὶ κεκλίαται· Ἰθάκη δέ τε καὶ περὶ πασέων. ὣς φάτο, μείδησεν δὲ βοὴν ἀγαθὸς Μενέλαος, χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·	Whatever gift you give me, let it be a treasure to keep. But I won't take horses to Ithaca; I'll leave them here for you yourself, to be your delight. You rule over a broad plain, with plenty of clover in it, and galingale, wheat and spelt and broad-eared white barley. In Ithaca there are no wide courses to run on, no meadow at all; it's a land for goats, and lovelier than horse country. None of the islands that slope down into 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, stroked him with his hand, and spoke to him and called him by name:
4.611 αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις· τοιγὰρ ἐγώ τοι ταῦτα μεταστήσω· δύναμαι γάρ. δώρων δ' ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται, δώσω ὃ κάλλιστον καὶ τιμηέστατόν ἐστιν· δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χείλεα κεκράανται, ἔργον δ' Ἡφαίστοιο. πόρεν δέ ἑ Φαίδιμος ἥρως, Σιδονίων βασιλεύς, ὅθ' ἑὸς δόμος ἀμφεκάλυψε κεῖσέ με νοστήσαντα· τεῖν δ' ἐθέλω τόδ' ὀπάσσαι. ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος. οἱ δ' ἦγον μὲν μῆλα, φέρον δ' ἐυήνορα οἶνον· σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.	"You come of good blood, dear child, to judge by what you say. So I'll exchange these gifts for you; I can do that. Of all the gifts that lie stored as treasures in my house, I'll give you the one that is most beautiful and most precious. I'll give you a finely wrought mixing-bowl. It is solid silver, and its rims are finished in gold, the work of Hephaestus. The hero Phaedimus, king of the Sidonians, gave it to me, when his house sheltered me as I passed there on my way home; and now I want to give it to you." So they talked like this with each other, while the banqueters were arriving at the house of the godlike king. They drove in sheep and brought wine that makes men strong, and their wives with lovely headbands sent them bread.

THE SUITORS' PLOT

The suitors learn that Telemachus has sailed and set an ambush for his return.

GREEK	ENGLISH
4.624 ὣς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο. μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες. Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής, ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι. τοῖς δ' υἱὸς Φρονίοιο Νοήμων ἐγγύθεν ἐλθὼν	So they were busy over the meal in the halls. But the suitors, in front of Odysseus' hall, were amusing themselves throwing the discus and the javelin on the leveled ground, where they had before, full of arrogance. Antinous was sitting there, and godlike Eurymachus, the leaders of the suitors and by far the finest of them in excellence.

GREEK	ENGLISH
Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν· Ἀντίνο’, ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί, ὁππότε Τηλέμαχος νεῖτ’ ἐκ Πύλου ἠμαθόεντος; νῆά μοι οἴχετ’ ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς Ἦλιδ’ ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι δώδεκα θήλειαι, ὑπὸ δ’ ἡμίονοι ταλαεργοὶ ἀδμῆτες· τῶν κέν τιν’ ἐλασσάμενος δαμασαίμην.	Noemon, son of Phronius, came up to them and put a question to Antinous: “Antinous, do we have any idea in our minds or not when Telemachus will be back from sandy Pylos? He went off with my ship, and I need it to cross over to spacious Elis, where I have twelve mares, and hardy mules with them, still unbroken. I’d like to drive one of them off and break it in.”
4.638 ὣς ἔφαθ’, οἱ δ’ ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο ἐς Πύλον οἴχεσθαι Νηλήιον, ἀλλά που αὐτοῦ ἀγρῶν ἢ μήλοισι παρέμμεναι ἠὲ συβώτῃ. τὸν δ’ αὖτ’ Ἀντίνοος προσέφη Εὐπείθεος υἱός· νημερτές μοι ἔνισπε, πότ’ ᾤχετο καὶ τίνες αὐτῷ κοῦροι ἕποντ’; Ἰθάκης ἐξαίρετοι, ἦ ἑοὶ αὐτοῦ θῆτές τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι. καί μοι τοῦτ’ ἀγόρευσον ἐτήτυμον, ὄφρ’ ἐὺ εἰδῶ, ἦ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν, ἦε ἑκὼν οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ. τὸν δ’ υἱὸς Φρονίοιο Νοήμων ἀντίον ηὔδα·	So he spoke, and they were astounded in their hearts; they had not thought he had gone to Pylos, the city of Neleus, but that he was somewhere there on the estate, out with the flocks or with the swineherd. Then Antinous, son of Eupeithes, said to him: “Tell me truly: when did he go, and what young men went with him? Picked men of Ithaca, or his own hired men and slaves? He could manage that as well. And tell me this truly, so that I know it well: did he take the black ship from you by force, against your will, or did you give it to him willingly, because he talked you round?” Then Noemon, son of Phronius, answered him:
4.649 αὐτὸς ἑκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος, ὁππότ’ ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ αἰτίζῃ; χαλεπόν κεν ἀνήνασθαι δόσιν εἶη. κοῦροι δ’, οἳ κατὰ δῆμον ἀριστεύουσι μεθ’ ἡμέας, οἵ οἱ ἕποντ’· ἐν δ’ ἀρχὸν ἐγὼ βαίνοντ’ ἐνόησα Μέντορα, ἠὲ θεόν, τῷ δ’ αὐτῷ πάντα ἐώϊκει. ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον χθιζὸν ὑπηοῖον, τότε δ’ ἔμβη νηὶ Πύλονδε. ὣς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρός, τοῖσιν δ’ ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ. μνηστῆρας δ’ ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων. τοῖσιν δ’ Ἀντίνοος μετέφη Εὐπείθεος υἱός, ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι πίμπλαντ’, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην·	“I gave it to him myself, willingly. What else would anyone do, when a man like that, with cares weighing on his heart, asks for something? It would be hard to refuse the gift. The young men who went with him are the best in the land after ourselves. And I saw Mentor going aboard as their leader—or a god, though he looked like Mentor in every way. But this is what puzzles me: I saw noble Mentor here yesterday at dawn, and yet at that time he had already boarded the ship for Pylos.” So he spoke and went off to his father’s house, and the proud hearts of both men were filled with indignation. They made the suitors sit down together and stopped their games. Then Antinous, son of Eupeithes, spoke among them in distress; his darkened heart was filled to the brim with fury, and his eyes were like blazing fire:
4.663 ὦ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη Τηλεμάχῳ ὁδὸς ἥδε· φάμεν δέ οἱ οὐ τελέεσθαι. ἐκ τοσσῶνδ’ ἀέκητι νέος πάϊς οἴχεται αὖτως νῆα ἐρυσσάμενος, κρίνας τ’ ἀνὰ δῆμον ἀρίστους. ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλά οἱ αὐτῷ Ζεὺς ὀλέσειε βίην, πρὶν ἥβης μέτρον ἱκέσθαι. ἀλλ’ ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ’ ἑταίρους, ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης, ὡς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.	“Look at that! Telemachus has carried out a great thing, and an insolent one—this journey. And we said it would never come off! Against the will of all of us, a mere boy simply goes off like this, hauling down a ship and picking the best men in the land. He’ll start being trouble, and worse later on. May Zeus destroy his strength before he reaches the full measure of manhood! But come, give me a swift ship and twenty companions, so that I can lie in wait and watch for him myself as he comes

	GREEK	ENGLISH
		back, in the strait between Ithaca and rugged Samos. Then this voyaging in search of his father will end in misery for him."[9]

PENELOPE'S FEARS

Penelope hears of the journey and the plot, prays to Athena, and is comforted by a dream.

	GREEK	ENGLISH
4.673	ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον. αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος. οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον· κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς αὐλῆς ἐκτὸς ἐών· οἱ δ' ἔνδοθι μῆτιν ὕφαινον. βῆ δ' ἴμεν ἀγγελέων διὰ δώματα Πηνελοπείῃ· τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια· κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί; ἦ εἰπέμεναι δμῳῇσιν Ὀδυσσῆος θείοιο ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;	So he spoke, and they all approved and urged him on. Then at once they got up and went into the house of Odysseus. Nor was Penelope long without hearing of the plans the suitors were devising deep in their minds. The herald Medon told her; he had overheard their counsels while he was outside the courtyard and they were weaving their scheme within. He went through the house to bring the news to Penelope, and as he stepped over the threshold Penelope spoke to him: "Herald, why have the proud suitors sent you? To tell the maids of godlike Odysseus to stop their work and prepare a feast for them?
4.684	μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὁμιλήσαντες ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν· οἳ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν, κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἐόντες, οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν, οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν ἐν δήμῳ, ἥ τ' ἐστὶ δίκη θείων βασιλήων· ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη. κεῖνος δ' οὔ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργει. ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' ἐυεργέων. τὴν δ' αὖτε προσέειπε Μέδων πεπνυμένα εἰδώς·	May they never court again, never gather anywhere else, but dine here now for the last and very last time! You who keep gathering here and eating away so much of the livelihood, the property of wise Telemachus—did you never hear from your fathers in the old days, when you were children, what kind of man Odysseus was among your parents? He never did or said anything out of measure to anyone in the land, though that is the way of godlike kings: one man they'll hate, another they'll favor. But he never did any reckless wrong to any man at all. Your spirit and your shameful deeds are plain to see, and there's no gratitude afterward for good deeds done." Then Medon, whose mind was wise, spoke to her in turn:
4.697	αἴ γὰρ δή, βασίλεια, τόδε πλεῖστον κακὸν εἴη. ἀλλὰ πολὺ μεῖζόν τε καὶ ἀργαλεώτερον ἄλλο μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων· Τηλέμαχον μεμάασι κατακτάμεν ὀξέι χαλκῷ οἴκαδε νισόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν. ὣς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ, δὴν δέ μιν ἀμφασίη ἐπέων λάβε· τὼ δέ οἱ ὄσσε δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή. ὀψὲ δὲ δή μιν ἔπεσσιν ἀμειβομένη προσέειπε·	"If only, my queen, this were the worst of it! But the suitors are planning another thing, far greater and more grievous—may the son of Cronus not bring it to pass. They are eager to kill Telemachus with the sharp bronze on his way home. He has gone in search of news of his father, to holy Pylos and to bright Lacedaemon." So he spoke, and her knees and her heart gave way where she sat. For a long time she could not speak; her eyes filled with tears, and her full voice was choked. At last she

9 Samos here is not the Aegean island but a large island near Ithaca, probably the later Cephallenia.

	GREEK	ENGLISH
	κῆρυξ, τίπτε δέ μοι πάϊς οἴχεται; οὐδέ τί μιν χρεὼ νηῶν ὠκυπόρων ἐπιβαινέμεν, αἵ θ' ἁλὸς ἵπποι ἀνδράσι γίγνονται, περόωσι δὲ πουλὺν ἐφ' ὑγρήν. ἦ ἵνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;	answered him: "Herald, why has my son gone? He had no need to board swift-going ships, which serve men as horses of the sea and cross the great expanse of water. Was it so that not even his name would be left among men?"
4.711	τὴν δ' ἠμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς· οὐκ οἶδ' ἤ τίς μιν θεὸς ὤρορεν, ἦε καὶ αὐτοῦ θυμὸς ἐφωρμήθη ἴμεν ἐς Πύλον, ὄφρα πύθηται πατρὸς ἑοῦ ἢ νόστον ἢ ὅν τινα πότμον ἐπέσπεν. ὣς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων, ἀλλ' ἄρ' ἐπ' οὐδοῦ ἷζε πολυκμήτου θαλάμοιο οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμῳαὶ μινύριζον πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἠδὲ παλαιαί. τῇς δ' ἀδινὸν γοόωσα μετηύδα Πηνελόπεια·	Then Medon, whose mind was wise, answered her: "I don't know whether some god stirred him, or his own heart moved him to go to Pylos, to learn of his father's homecoming or what fate he has met." So he spoke and went off through the house of Odysseus. A heart-destroying grief poured over her; she could no longer bear to sit on a chair, though there were many in the house, but sat down on the threshold of her well-built chamber, lamenting piteously. Around her the maids wailed softly, all who were in the house, young and old. And Penelope, sobbing hard, spoke among them:
4.722	κλῦτε, φίλαι· πέρι γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν ἐκ πασέων, ὅσσαι μοι ὁμοῦ τράφεν ἠδ' ἐγένοντο· ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα, παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος. νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι ἀκλέα ἐκ μεγάρων, οὐδ' ὁρμηθέντος ἄκουσα. σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἑκάστη ἐκ λεχέων μ' ἀνεγεῖραι, ἐπιστάμεναι σάφα θυμῷ, ὁππότ' ἐκεῖνος ἔβη κοίλην ἐπὶ νῆα μέλαιναν. εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὁρμαίνοντα, τῷ κε μάλ' ἤ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο, ἤ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν.	"Listen, friends. The Olympian has given me sorrows beyond all the women who were born and raised in my time. First I lost a noble husband with a lion's heart, outstanding among the Danaans in every kind of excellence, a noble man, whose fame spreads wide through Hellas and the heart of Argos. And now the storm-winds have snatched my beloved son away from the halls without a word, and I never even heard that he had set out. Heartless women! Not one of you thought to wake me from my bed, though you knew perfectly well in your hearts when he went off to the black hollow ship. If I had learned he was planning this journey, he would certainly have stayed, however eager for the road—or else he would have left me dead in the halls.
4.735	ἀλλά τις ὀτρηρῶς Δολίον καλέσειε γέροντα, δμῶ' ἐμόν, ὅν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ, καί μοι κῆπον ἔχει πολυδένδρεον, ὄφρα τάχιστα Λαέρτῃ τάδε πάντα παρεζόμενος καταλέξῃ, εἰ δή πού τινα κεῖνος ἐνὶ φρεσὶ μῆτιν ὑφήνας ἐξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάασιν ὃν καὶ Ὀδυσσῆος φθῖσαι γόνον ἀντιθέοιο. τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλέι χαλκῷ ἢ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω.	But let someone quickly call old Dolius, my servant, whom my father gave me when I came here, and who keeps my orchard full of trees, so that he can go at once and sit by Laertes and tell him all this. Perhaps Laertes may weave some plan in his mind, and go out and plead in tears with the people who are eager to wipe out his line, which is godlike Odysseus' line too." Then her dear nurse Eurycleia spoke to her in turn: "Dear child, kill me with the pitiless bronze or let me live on in the hall—I won't hide the story from you.
4.745	ᾗδε' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσσ' ἐκέλευε, σῖτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἔλετο μέγαν ὅρκον	I knew all this, and I gave him everything he asked for, bread and sweet wine. But he made me swear

	GREEK	ENGLISH
	μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃς. ἀλλ' ὑδρηναμένη, καθαρὰ χροῒ εἵμαθ' ἑλοῦσα, εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν εὔχε' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο· ἡ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι. μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ ὀίω πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς.	a great oath not to tell you before the twelfth day had come, or until you missed him yourself and heard that he had gone, so that you wouldn't mar your lovely skin with weeping. Now wash, put clean clothes on your body, go up to the upper rooms with your attendant women, and pray to Athena, daughter of Zeus who bears the aegis; for then she may save him even from death. And don't trouble an old man who is troubled enough. I don't think the line of Arceisius' son is altogether hateful to the blessed gods; there will still be someone, I think, to hold the high-roofed house and the rich fields that lie far off."[10]
4.758	ὣς φάτο, τῆς δ' εὖνησε γόον, σχέθε δ' ὄσσε γόοιο. ἡ δ' ὑδρηναμένη, καθαρὰ χροῒ εἵμαθ' ἑλοῦσα εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν, ἐν δ' ἔθετ' οὐλοχύτας κανέῳ, ἠρᾶτο δ' Ἀθήνῃ· κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη, εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς ἢ βοὸς ἢ ὄϊος κατὰ πίονα μηρί' ἔκηε, τῶν νῦν μοι μνῆσαι, καί μοι φίλον υἷα σάωσον, μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας. ὣς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς. μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα· ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων· ἦ μάλα δὴ γάμον ἄμμι πολυμνήστη βασίλεια ἀρτύει, οὐδέ τι οἶδεν ὅ οἱ φόνος υἷι τέτυκται.	So she spoke, and lulled her weeping and kept her eyes from tears. Penelope washed, put clean clothes on her body, went up to the upper rooms with her attendant women, put barley grains in a basket, and prayed to Athena: "Hear me, child of Zeus who bears the aegis, Atrytone: if ever resourceful Odysseus burned fat thigh-pieces of ox or sheep to you in his halls, remember them now for my sake, save my dear son, and ward off the suitors in their wicked arrogance." So saying she raised the women's cry of prayer, and the goddess heard her. But the suitors broke into uproar throughout the shadowy halls, and one of the arrogant young men would say something like this: "The queen so many have courted is surely getting our wedding ready, and has no idea that murder has been prepared for her son."[11]
4.772	ὣς ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο. τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε· δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε πάντας ὁμῶς, μή πού τις ἀπαγγείλῃσι καὶ εἴσω. ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν. ὣς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους, βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης. νῆα μὲν οὖν πάμπρωτον ἁλὸς βένθοσδε ἔρυσσαν, ἐν δ' ἱστόν τ' ἐτίθεντο καὶ ἱστία νηὶ μελαίνῃ, ἠρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισιν, πάντα κατὰ μοῖραν, ἀνά θ' ἱστία λευκὰ πέτασσαν· τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.	So one would say, but they did not know how things really stood. Then Antinous addressed them and spoke among them: "You fools, keep clear of all such arrogant talk, every one of you, or someone may carry word of it even inside. Come, let us get up quietly, just as we are, and carry out the plan that we have all agreed on in our hearts." So saying he picked out twenty of the best men, and they went off to the swift ship and the shore of the sea. First of all they dragged the ship down into deep water, set the mast and sails in the black ship, and fitted the oars in their leather straps, all in due order, and spread out the white sails; and their high-spirited attendants brought them their armor.

10 Arceisius was Laertes' father, Odysseus' grandfather; his "son" is Laertes.
11 Atrytone, perhaps meaning "the Unwearied," is a title of Athena.

	GREEK	ENGLISH
4.785	ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί· ἔνθα δὲ δόρπον ἕλοντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν. ἡ δ' ὑπερῴῳ αὖθι περίφρων Πηνελόπεια κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἠδὲ ποτῆτος, ὀρμαίνουσ' ἤ οἱ θάνατον φύγοι υἱὸς ἀμύμων, ἦ ὅ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη. ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὁμίλῳ δείσας, ὁππότε μιν δόλιον περὶ κύκλον ἄγωσι, τόσσα μιν ὀρμαίνουσαν ἐπήλυθε νήδυμος ὕπνος· εὗδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἅψεα πάντα.	They anchored her well out in the roadstead and came ashore themselves; there they took their supper and waited for evening to come. But wise Penelope lay there in the upper room without food, having tasted neither food nor drink, pondering whether her flawless son would escape death or be brought down by the arrogant suitors. As a lion broods, afraid, in a crowd of men, when they draw their cunning ring around him, so she was brooding when sweet sleep came over her; she sank back and slept, and all her limbs went slack.
4.795	ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη· εἴδωλον ποίησε, δέμας δ' ἴκτο γυναικί, Ἰφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο, τὴν Εὔμηλος ὄπυιε Φερῇς ἔνι οἰκία ναίων. πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο, ἦος Πηνελόπειαν ὀδυρομένην γοόωσαν παύσειε κλαυθμοῖο γόοιό τε δακρυόεντος. ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἰμάντα, στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν· εὕδεις, Πηνελόπεια, φίλον τετιημένη ἦτορ; οὐ μέν σ' οὐδὲ ἐῶσι θεοὶ ῥεῖα ζώοντες κλαίειν οὐδ' ἀκάχησθαι, ἐπεί ῥ' ἔτι νόστιμός ἐστι σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστι. τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια, ἡδὺ μάλα κνώσσουσ' ἐν ὀνειρείῃσι πύλῃσιν·	Then the goddess, gray-eyed Athena, thought of something else. She made a phantom, and gave it the form of a woman, Iphthime, daughter of great-hearted Icarius, whom Eumelus had married, whose home was in Pherae. She sent it to the house of godlike Odysseus, to make Penelope, in her grief and lamenting, cease from her weeping and tearful wailing. It entered the chamber past the strap of the bolt, stood above her head, and spoke to her: "Are you asleep, Penelope, your dear heart troubled? The gods who live at ease don't allow you to weep or grieve, since your son will still come home; he has done no wrong at all against the gods." Then wise Penelope answered her, slumbering very sweetly at the gates of dreams:[12]
4.810	τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὔ τι πάρος γε πωλέ', ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις· καί με κέλεαι παύσασθαι ὀιζύος ἠδ' ὀδυνάων πολλέων, αἵ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν, ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα, παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος· νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηός, νήπιος, οὔτε πόνων ἐὺ εἰδὼς οὔτ' ἀγοράων. τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἤ περ ἐκείνου· τοῦ δ' ἀμφιτρομέω καὶ δείδια, μή τι πάθῃσιν, ἢ ὅ γε τῶν ἐνὶ δήμῳ, ἵν' οἴχεται, ἢ ἐνὶ πόντῳ· δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται, ἰέμενοι κτεῖναι πρὶν πατρίδα γαῖαν ἱκέσθαι.	"Why have you come here, sister? You never used to come before, since your home is very far away. And you tell me to stop my misery and the many pains that torment me in my mind and heart—I who first lost a noble husband with a lion's heart, outstanding among the Danaans in every kind of excellence, a noble man, whose fame spreads wide through Hellas and the heart of Argos. And now my beloved son has gone off in a hollow ship, a child, who knows little of hard work or of assemblies. For him I grieve even more than for that other one. For him I tremble, and I fear he may come to some harm, either among the people of the land he has gone to, or on the sea; for many enemies are plotting against him, eager to kill him before he reaches his native land."
4.824	τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν· θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δείδιθι λίην·	Then the shadowy phantom answered her: "Take heart, and don't be so very afraid in your mind. He

12 Iphthime is Penelope's sister; Eumelus ruled Pherae in Thessaly and fought at Troy.

GREEK

τοίη γάρ οἱ πομπὸς ἅμ' ἔρχεται, ἥν τε καὶ ἄλλοι
ἀνέρες ἠρήσαντο παρεστάμεναι, δύναται γάρ,
Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·
ἦ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.
τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
εἰ μὲν δὴ θεός ἐσσι θεοῖό τε ἔκλυες αὐδῆς,
εἰ δ' ἄγε μοι καὶ κεῖνον ὀιζυρὸν κατάλεξον,
ἤ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο,
ἦ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισι.
τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν·

4.836 οὐ μέν τοι κεῖνόν γε διηνεκέως ἀγορεύσω,
ζώει ὅ γ' ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.
ὣς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη
ἐς πνοιὰς ἀνέμων. ἡ δ' ἐξ ὕπνου ἀνόρουσε
κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,
ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῷ.
μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα
Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὁρμαίνοντες.
ἔστι δέ τις νῆσος μέσσῃ ἁλὶ πετρήεσσα,
μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
Ἀστερίς, οὐ μεγάλη· λιμένες δ' ἔνι ναύλοχοι αὐτῇ
ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

ENGLISH

has a guide going with him such as other men too have prayed to stand at their side—for she has the power—Pallas Athena. She pities you in your grief, and she has sent me now to tell you this." Then wise Penelope spoke to her in turn: "If you really are a god and have heard a god's voice, then come, tell me about that unhappy man as well: is he still alive somewhere and seeing the light of the sun, or is he already dead and in the house of Hades?" Then the shadowy phantom answered her:

"About him I won't tell you plainly whether he is alive or dead. It's a bad thing to babble empty words." So saying it slipped away past the bolt of the doorpost into the breath of the winds. And the daughter of Icarius started up from sleep, and her dear heart was warmed, because so clear a dream had rushed to her in the dead of night. But the suitors went aboard and sailed the watery ways, pondering sheer murder for Telemachus in their minds. There is a rocky island in the middle of the sea, between Ithaca and rugged Samos—Asteris, not large, with twin harbors in it where ships can lie at anchor. There the Achaeans waited in ambush for him.

Book 5

Calypso
Hermes brings the order to free Odysseus; he builds a raft and is wrecked off Phaeacia.

	GREEK	ENGLISH
5.1	Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο ὥρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν· οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον. τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης· Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες, μή τις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω σκηπτοῦχος βασιλεύς, μηδὲ φρεσὶν αἴσιμα εἰδώς, ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι· ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο λαῶν οἷσιν ἄνασσε, πατὴρ δ' ὡς ἤπιος ἦεν.	Dawn rose from her bed beside lordly Tithonus to bring light to the immortals and to mortals. The gods sat down in assembly, and among them was Zeus who thunders on high, whose power is greatest. Athena spoke to them of the many sorrows of Odysseus, calling them to mind, for it troubled her that he was in the house of the nymph: "Father Zeus, and you other blessed gods who live forever, let no sceptered king ever again be eager to be kind and gentle, or keep what is right in his mind. Let him always be harsh and do lawless deeds, since not one of the people he ruled remembers godlike Odysseus, though he was as gentle as a father.[1]
5.13	ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι· οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι, οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης. νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάασιν οἴκαδε νισόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν. τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς· τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτή, ὡς ἦ τοι κείνους Ὀδυσεὺς ἀποτίσεται ἐλθών; Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γάρ, ὥς κε μάλ' ἀσκηθὴς ἣν πατρίδα γαῖαν ἵκηται, μνηστῆρες δ' ἐν νηὶ· παλιμπετὲς ἀπονέωνται.	No, he lies on an island suffering bitter pains, in the halls of the nymph Calypso, who keeps him there by force. He cannot reach his native land, for he has no ships with oars and no companions to carry him over the broad back of the sea. And now, on top of this, they are eager to kill his beloved son on his way home. He went for news of his father to holy Pylos and to bright Lacedaemon." Then Zeus the cloud-gatherer answered her: "My child, what a word has escaped the barrier of your teeth! Wasn't it you yourself who planned this very scheme, that Odysseus should come back and pay those men out? As for Telemachus, escort him with skill, since you can, so that he reaches his native land quite unharmed and the suitors sail back in their ship with nothing done."
5.28	ἦ ῥα καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ηὔδα· Ἑρμεία, σὺ γὰρ αὖτε τά τ' ἄλλα περ ἄγγελός ἐσσι, νύμφῃ ἐυπλοκάμῳ εἰπεῖν νημερτέα βουλήν, νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων· ἀλλ' ὅ γ' ἐπὶ σχεδίης πολυδέσμου πήματα πάσχων ἤματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἵκοιτο,	He spoke, and turned to Hermes, his dear son: "Hermes, since you are our messenger in all other things as well, tell the nymph of the lovely hair our unerring decision: the homecoming of steadfast Odysseus, that he is to go home with no escort of gods or of mortal men. On a raft lashed with many bonds, suffering hardships, he will reach

1 Tithonus was a mortal prince loved by Dawn, who won immortality for him.

GREEK	ENGLISH
Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν, οἵ κέν μιν περὶ κῆρι θεὸν ὣς τιμήσουσιν, πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν, χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά τε δόντες, πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ λαίδος αἶσαν. ὣς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.	fertile Scheria on the twentieth day, the land of the Phaeacians, who are close kin to the gods. They will honor him in their hearts like a god and send him in a ship to his own native land. They will give him bronze and gold in plenty, and clothing, a great deal of it, more than Odysseus would ever have won for himself from Troy if he had come home unharmed with his allotted share of the spoils. For it is his fate to see his loved ones and to reach his high-roofed house and his native land." **HERMES ON OGYGIA** *Hermes flies to Calypso's island with Zeus' order to let Odysseus go.*
ὣς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργεϊφόντης. αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο. εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει, ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει. τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεϊφόντης. Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ· σεύατ' ἔπειτ' ἐπὶ κῦμα λάρῳ ὄρνιθι ἐοικώς, ὅς τε κατὰ δεινοὺς κόλπους ἁλὸς ἀτρυγέτοιο ἰχθῦς ἀγρώσσων πυκινὰ πτερὰ δεύεται ἅλμῃ· τῷ ἴκελος πολέεσσιν ὀχήσατο κύμασιν Ἑρμῆς.	So he spoke, and the guide Argeïphontes did not disobey. At once he bound on his feet his beautiful sandals, immortal and golden, which carried him over the water and over the boundless earth as swift as the gusts of the wind. He took the wand with which he charms the eyes of men, whomever he wishes, and with which he also wakes the sleeping. With this in his hands the strong Argeïphontes flew. Touching down on Pieria, he dropped from the upper air onto the sea, and then sped over the waves like a gull, which hunts for fish down the dread gulfs of the barren sea and wets its thick-set wings in the brine. Like this, Hermes rode over the many waves.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν, ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἤπειρόνδε ἤιεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφη ναῖεν ἐυπλόκαμος· τὴν δ' ἔνδοθι τέτμεν ἐοῦσαν. πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόσε δ' ὀδμὴ κέδρου τ' εὐκεάτοιο θύου τ' ἀνὰ νῆσον ὀδώδει δαιομένων· ἡ δ' ἔνδον ἀοιδιάουσ' ὀπὶ καλῇ ἱστὸν ἐποιχομένη χρυσείῃ κερκίδ' ὕφαινεν. ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθόωσα, κλήθρη τ' αἴγειρός τε καὶ εὐώδης κυπάρισσος. ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο, σκῶπές τ' ἴρηκές τε τανύγλωσσοί τε κορῶναι εἰνάλιαι, τῇσίν τε θαλάσσια ἔργα μέμηλεν.	But when he reached the island, far off as it was, he stepped out of the violet sea onto dry land and walked on until he came to a great cave, where the nymph of the lovely hair lived, and he found her inside. A great fire was burning on the hearth, and the scent of split cedar and citron-wood burning spread far across the island. Inside, she was singing in a lovely voice as she moved to and fro before her loom, weaving with a golden shuttle. Around the cave grew a flourishing wood of alder and poplar and fragrant cypress. Long-winged birds nested there: owls and hawks and long-tongued sea-crows, whose business is the work of the sea.
ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο ἡμερὶς ἠβώωσα, τεθήλει δὲ σταφυλῇσι. κρῆναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ, πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη. ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἠδὲ σελίνου θήλεον. ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν	There, too, a garden vine in its prime spread all around the hollow cave, heavy with clusters of grapes. Four springs in a row ran with bright water, close to one another but each turned its own way. All around, soft meadows of violets and wild celery were in bloom. Even an immortal who

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	θηήσαιτο ἰδὼν καὶ τερφθείη φρεσὶν ἦσιν. ἔνθα στὰς θηεῖτο διάκτορος ἀργεϊφόντης. αὐτὰρ ἐπεὶ δὴ πάντα ἐῷ θηήσατο θυμῷ, αὐτίκ' ἄρ' εἰς εὐρὺ σπέος ἤλυθεν. οὐδέ μιν ἄντην ἠγνοίησεν ἰδοῦσα Καλυψώ, δῖα θεάων· οὐ γάρ τ' ἀγνῶτες θεοὶ ἀλλήλοισι πέλονται ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει.	came there would gaze in wonder at the sight and delight in his heart. There the guide Argeïphontes stood and gazed. But when he had gazed at everything to his heart's content, he went straight into the wide cave. Calypso, bright among goddesses, knew him at once when she saw him face to face, for the immortal gods are never strangers to one another, even if one of them lives in a house far away.
5.81	οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἔνδον ἔτετμεν, ἀλλ' ὅ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ, δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων. πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων. Ἑρμείαν δ' ἐρέεινε Καλυψώ, δῖα θεάων, ἐν θρόνῳ ἱδρύσασα φαεινῷ σιγαλόεντι· τίπτε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας αἰδοῖός τε φίλος τε; πάρος γε μὲν οὔ τι θαμίζεις. αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν, εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. ἀλλ' ἕπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω.	But he did not find great-hearted Odysseus inside. He was sitting on the shore weeping, where he always sat, racking his heart with tears and groans and griefs. He would gaze out over the barren sea, shedding tears. Calypso, bright among goddesses, seated Hermes on a shining, glossy chair and questioned him: "Why have you come to me, Hermes of the golden wand, honored and welcome as you are? You've hardly been a visitor before. Tell me what's on your mind. My heart urges me to do it, if I can do it and if it is a thing that can be done. But come in farther first, so that I can set a guest's welcome before you."
5.92	ὣς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν. αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργεϊφόντης. αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ, καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπεν· εἰρωτᾷς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγώ τοι νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ. Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα· τίς δ' ἂν ἑκὼν τοσσόνδε διαδράμοι ἁλμυρὸν ὕδωρ ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἵ τε θεοῖσιν ἱερά τε ῥέζουσι καὶ ἐξαίτους ἑκατόμβας. ἀλλὰ μάλ' οὔ πως ἔστι Διὸς νόον αἰγιόχοιο οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι.	So the goddess spoke, and set beside him a table she had filled with ambrosia, and mixed red nectar. Then the guide Argeïphontes ate and drank. But when he had dined and satisfied his heart with food, then at last he answered her and said: "You ask me, goddess to god, why I have come. Well, I will tell you my errand truthfully, since you bid me. It was Zeus who ordered me to come here, against my will. Who would willingly race across such an endless stretch of salt water? And there's no city of mortals nearby to offer the gods sacrifices and choice hecatombs. But there is no way for any other god to get around the mind of aegis-bearing Zeus, or to make it come to nothing.
5.105	φησί τοι ἄνδρα παρεῖναι ὀιζυρώτατον ἄλλων, τῶν ἀνδρῶν, οἳ ἄστυ πέρι Πριάμοιο μάχοντο εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο, ἥ σφιν ἐπῶρσ' ἄνεμόν τε κακὸν καὶ κύματα μακρά. ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι, τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ κῦμα πέλασσε. τὸν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅττι τάχιστα· οὐ γάρ οἱ τῇδ' αἶσα φίλων ἀπονόσφιν ὀλέσθαι, ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.	He says you have a man here with you more wretched than all the rest of those who fought around the city of Priam for nine years, and in the tenth sacked the city and set off for home. But on their way home they sinned against Athena, and she roused an evil wind against them and towering waves. There all the others, his brave companions, perished, but the wind and the waves carried him here and brought him to shore. Now Zeus orders you to send him away as quickly as you can. It is not his lot to die here, far from his loved ones; it is still his fate to see his loved ones and to reach

GREEK	ENGLISH
ὣς φάτο, ῥίγησεν δὲ Καλυψώ, δῖα θεάων, καί μιν φωνήσασ᾽ ἔπεα πτερόεντα προσηύδα·	his high-roofed house and his native land." So he spoke, and Calypso, bright among goddesses, shuddered, and she spoke to him winged words:
5.118 σχέτλιοί ἐστε, θεοί, ζηλήμονες ἔξοχον ἄλλων, οἵ τε θεαῖς ἀγάασθε παρ᾽ ἀνδράσιν εὐνάζεσθαι ἀμφαδίην, ἤν τίς τε φίλον ποιήσετ᾽ ἀκοίτην. ὡς μὲν ὅτ᾽ Ὠρίων᾽ ἕλετο ῥοδοδάκτυλος Ἠώς, τόφρα οἱ ἠγάασθε θεοὶ ῥεῖα ζώοντες, ἦος ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἁγνὴ οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν. ὡς δ᾽ ὁπότ᾽ Ἰασίωνι ἐυπλόκαμος Δημήτηρ, ᾧ θυμῷ εἴξασα, μίγη φιλότητι καὶ εὐνῇ νειῷ ἔνι τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος Ζεύς, ὅς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ. ὡς δ᾽ αὖ νῦν μοι ἄγασθε, θεοί, βροτὸν ἄνδρα παρεῖναι. τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα οἶον, ἐπεί οἱ νῆα θοὴν ἀργῆτι κεραυνῷ Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.	"You are cruel, you gods, and jealous beyond all others! You begrudge goddesses who sleep openly with men, if one of them makes a mortal her dear husband. So it was when rosy-fingered Dawn took Orion: you gods who live at ease begrudged her him, until chaste Artemis of the golden throne came upon him in Ortygia and killed him with her gentle arrows. So it was, too, when Demeter of the lovely hair gave in to her heart and lay in love with Iasion in a thrice-plowed fallow field. Zeus did not go long without hearing of it, and he struck him dead with his bright thunderbolt. And so now, you gods, you begrudge me a mortal man by my side. It was I who saved him when he was astride the keel, all alone, after Zeus had struck his swift ship with his bright thunderbolt and shattered it in the middle of the wine-dark sea.[2]
5.133 ἔνθ᾽ ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι, τὸν δ᾽ ἄρα δεῦρ᾽ ἄνεμός τε φέρων καὶ κῦμα πέλασσε. τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἠδὲ ἔφασκον θήσειν ἀθάνατον καὶ ἀγήραον ἤματα πάντα. ἀλλ᾽ ἐπεὶ οὔ πως ἔστι Διὸς νόον αἰγιόχοιο οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ᾽ ἁλιῶσαι, ἐρρέτω, εἴ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει, πόντον ἐπ᾽ ἀτρύγετον· πέμψω δέ μιν οὔ πῃ ἐγώ γε· οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι, οἵ κέν μιν πέμποιεν ἐπ᾽ εὐρέα νῶτα θαλάσσης. αὐτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ᾽ ἐπικεύσω, ὥς κε μάλ᾽ ἀσκηθὴς ἣν πατρίδα γαῖαν ἵκηται. τὴν δ᾽ αὖτε προσέειπε διάκτορος ἀργεϊφόντης·	There all the others, his brave companions, perished, but the wind and the waves carried him here and brought him to shore. I loved him and cared for him, and I used to say that I would make him immortal and ageless for all his days. But since there is no way for any other god to get around the mind of aegis-bearing Zeus, or to make it come to nothing, let him be gone over the barren sea, if Zeus urges and commands it! But I won't send him off, not in any way, for I have no ships with oars and no companions to carry him over the broad back of the sea. Still, I will gladly advise him and hide nothing from him, so that he reaches his native land quite unharmed." Then the guide Argeïphontes spoke to her again:

CALYPSO'S FAREWELL

Calypso promises to help Odysseus leave, and he chooses home over immortality.

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5.146 οὕτω νῦν ἀπόπεμπε, Διὸς δ᾽ ἐποπίζεο μῆνιν, μή πώς τοι μετόπισθε κοτεσσάμενος χαλεπήνῃ. ὡς ἄρα φωνήσας ἀπέβη κρατὺς ἀργεϊφόντης· ἡ δ᾽ ἐπ᾽ Ὀδυσσῆα μεγαλήτορα πότνια νύμφη ἤι᾽, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων. τὸν δ᾽ ἄρ᾽ ἐπ᾽ ἀκτῆς εὗρε καθήμενον· οὐδέ ποτ᾽ ὄσσε	"Then send him off now, and beware the anger of Zeus, or he may hold a grudge and turn harsh against you later." So he spoke, and the strong Argeïphontes went away. The lady nymph went to great-hearted Odysseus, since she had heard the message of Zeus. She found him sitting on the

2 Orion and Iasion were mortal lovers of goddesses, killed by the gods; Artemis' "gentle arrows" bring a sudden, painless death.

GREEK	ENGLISH
δακρυόφιν τέρσοντο, κατείβετο δὲ γλυκὺς αἰὼν νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἥνδανε νύμφη. ἀλλ᾽ ἦ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκῃ ἐν σπέσσι γλαφυροῖσι παρ᾽ οὐκ ἐθέλων ἐθελούσῃ· ἤματα δ᾽ ἂμ πέτρῃσι καὶ ἠιόνεσσι καθίζων δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων πόντον ἐπ᾽ ἀτρύγετον δερκέσκετο δάκρυα λείβων. ἀγχοῦ δ᾽ ἱσταμένη προσεφώνεε δῖα θεάων·	shore. His eyes were never dry of tears, and his sweet life was ebbing away as he wept for his homecoming, since the nymph no longer pleased him. At night, it's true, he slept beside her in the hollow caves, because he had to, unwilling beside a willing woman. But by day he would sit on the rocks and the beaches, racking his heart with tears and groans and griefs, and would gaze out over the barren sea, shedding tears. She who was bright among goddesses stood close by and spoke to him:
5.160 κάμμορε, μή μοι ἔτ᾽ ἐνθάδ᾽ ὀδύρεο, μηδέ τοι αἰὼν φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ᾽ ἀποπέμψω. ἀλλ᾽ ἄγε δούρατα μακρὰ ταμὼν ἁρμόζεο χαλκῷ εὐρεῖαν σχεδίην· ἀτὰρ ἴκρια πῆξαι ἐπ᾽ αὐτῆς ὑψοῦ, ὥς σε φέρῃσιν ἐπ᾽ ἠεροειδέα πόντον. αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν ἐνθήσω μενοεικέ᾽, ἄ κέν τοι λιμὸν ἐρύκοι, εἵματά τ᾽ ἀμφιέσω· πέμψω δέ τοι οὖρον ὄπισθεν, ὥς κε μάλ᾽ ἀσκηθὴς σὴν πατρίδα γαῖαν ἵκηαι, αἴ κε θεοί γ᾽ ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, οἵ μευ φέρτεροί εἰσι νοῆσαί τε κρῆναί τε.	"Poor man, don't grieve here any longer, and don't let your life waste away. I am ready now to send you off, and gladly. Come, cut long beams and fit them together with the bronze into a broad raft, and fix decking on it, high up, so that it can carry you over the misty sea. I will stow bread and water and red wine on board, as much as you could want, to keep hunger away, and I'll dress you in clothes. And I'll send a fair wind behind you, so that you reach your native land quite unharmed, if the gods are willing, who hold the broad heaven and are stronger than I am, both to plan and to bring about."
5.171 ὣς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· ἄλλο τι δὴ σύ, θεά, τόδε μήδεαι, οὐδέ τι πομπήν, ἥ με κέλεαι σχεδίῃ περάαν μέγα λαῖτμα θαλάσσης, δεινόν τ᾽ ἀργαλέον τε· τὸ δ᾽ οὐδ᾽ ἐπὶ νῆες ἐΐσαι ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς οὔρῳ. οὐδ᾽ ἂν ἐγὼν ἀέκητι σέθεν σχεδίης ἐπιβαίην, εἰ μή μοι τλαίης γε, θεά, μέγαν ὅρκον ὀμόσσαι μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο. ὣς φάτο, μείδησεν δὲ Καλυψὼ δῖα θεάων, χειρί τέ μιν κατέρεξεν ἔπος τ᾽ ἔφατ᾽ ἔκ τ᾽ ὀνόμαζεν·	So she spoke, and much-enduring, godlike Odysseus shuddered, and he spoke to her winged words: "This is something else you're planning, goddess, and not my send-off at all, when you tell me to cross the great gulf of the sea on a raft, dreadful and hard as it is. Not even swift, well-balanced ships cross it, though they rejoice in a wind from Zeus. I won't set foot on a raft against your will, unless you bring yourself, goddess, to swear me a great oath that you are not plotting some other harm and trouble for me." So he spoke, and Calypso, bright among goddesses, smiled, stroked him with her hand, and spoke and addressed him:
5.182 ἦ δὴ ἀλιτρός γ᾽ ἐσσὶ καὶ οὐκ ἀποφώλια εἰδώς, οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεῦσαι. ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὕπερθε καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι, μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο. ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἅσσ᾽ ἂν ἐμοί περ αὐτῇ μηδοίμην, ὅτε με χρειὼ τόσον ἵκοι· καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναίσιμος, οὐδέ μοι αὐτῇ θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ᾽ ἐλεήμων.	

	GREEK	ENGLISH
		"What a rogue you are, and no fool, to have thought of saying such a thing! Now let earth be my witness to this, and the broad heaven above, and the down-flowing water of the Styx, which is the greatest and most dreadful oath for the blessed gods: I am not plotting some other harm and trouble for you. No, what I have in mind and am planning for you is just what I would devise for myself, if such a need ever came upon me. For I too have a mind that knows what is right, and the heart in my breast is not made of iron. It knows pity."[3]
5.192	ὣς ἄρα φωνήσασ' ἡγήσατο δῖα θεάων καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο. ἷξον δὲ σπεῖος γλαφυρὸν θεὸς ἠδὲ καὶ ἀνήρ, καί ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη Ἑρμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἐδωδήν, ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν· αὐτὴ δ' ἀντίον ἷζεν Ὀδυσσῆος θείοιο, τῇ δὲ παρ' ἀμβροσίην δμῳαὶ καὶ νέκταρ ἔθηκαν. οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον. αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἠδὲ ποτῆτος, τοῖς ἄρα μύθων ἦρχε Καλυψώ, δῖα θεάων·	So she spoke, and she, bright among goddesses, led the way quickly, and he followed in the goddess's footsteps. The goddess and the man came to the hollow cave, and he sat down on the chair from which Hermes had risen. The nymph set all kinds of food beside him to eat and drink, the things that mortal men eat, and she herself sat facing godlike Odysseus, and her maids set ambrosia and nectar beside her. They reached out their hands to the good things lying ready before them. But when they had had their fill of food and drink, Calypso, bright among goddesses, was the first to speak:
5.203	διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, οὕτω δὴ οἶκόνδε φίλην ἐς πατρίδα γαῖαν αὐτίκα νῦν ἐθέλεις ἰέναι; σὺ δὲ χαῖρε καὶ ἔμπης. εἴ γε μὲν εἰδείης σῇσι φρεσὶν ὅσσα τοι αἶσα κήδε' ἀναπλῆσαι, πρὶν πατρίδα γαῖαν ἱκέσθαι, ἐνθάδε κ' αὖθι μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις ἀθάνατός τ' εἴης, ἱμειρόμενός περ ἰδέσθαι σὴν ἄλοχον, τῆς τ' αἰὲν ἐέλδεαι ἤματα πάντα. οὐ μέν θην κείνης γε χερείων εὔχομαι εἶναι, οὐ δέμας οὐδὲ φυήν, ἐπεὶ οὔ πως οὐδὲ ἔοικεν θνητὰς ἀθανάτῃσι δέμας καὶ εἶδος ἐρίζειν. τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·	"Son of Laertes, sprung from Zeus, Odysseus of many wiles, so you really want to go home now, right away, to your own native land? Well, farewell to you all the same. But if you knew in your heart how many sorrows it is your lot to fill up before you reach your native land, you would stay right here with me and keep this house, and be immortal, however much you long to see your wife, whom you yearn for all your days. And yet I can surely claim I'm not inferior to her, in body or in build, since it isn't at all fitting for mortal women to compete with immortals in body and looks." Then resourceful Odysseus answered her:
5.215	πότνα θεά, μή μοι τόδε χώεο· οἶδα καὶ αὐτὸς πάντα μάλ', οὕνεκα σεῖο περίφρων Πηνελόπεια εἶδος ἀκιδνοτέρη μέγεθός τ' εἰσάντα ἰδέσθαι· ἡ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος καὶ ἀγήρως. ἀλλὰ καὶ ὣς ἐθέλω καὶ ἐέλδομαι ἤματα πάντα οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι. εἰ δ' αὖ τις ῥαίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ, τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν·	"Lady goddess, don't be angry with me for this. I know it all perfectly well myself: wise Penelope is a lesser sight than you, in looks and in stature, for she is mortal, and you are immortal and ageless. But even so, I want and long all my days to go home and see the day of homecoming. And if some god shatters me again on the wine-dark sea, I will bear it, with a heart in my breast that has

3 The Styx is a river of the underworld; an oath sworn by its water is the most binding a god can take.

	GREEK	ENGLISH
	ἤδη γὰρ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω. ὣς ἔφατ', ἠέλιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθεν· ἐλθόντες δ' ἄρα τώ γε μυχῷ σπείους γλαφυροῖο τερπέσθην φιλότητι, παρ' ἀλλήλοισι μένοντες.	learned to endure suffering. I have already suffered a great many things and toiled through a great many, among the waves and in war. Let this be added to the rest." So he spoke, and the sun set and darkness came on. The two of them went into the inmost part of the hollow cave and took their pleasure in love, staying side by side.
5.228	ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, αὐτίχ' ὁ μὲν χλαῖνάν τε χιτῶνά τε ἕννυτ' Ὀδυσσεύς, αὐτὴ δ' ἀργύφεον φᾶρος μέγα ἕννυτο νύμφη, λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ καλὴν χρυσείην, κεφαλῇ δ' ἐφύπερθε καλύπτρην. καὶ τότ' Ὀδυσσῆι μεγαλήτορι μήδετο πομπήν· δῶκέν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι, χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ στειλειὸν περικαλλὲς ἐλάινον, εὖ ἐναρηρός· δῶκε δ' ἔπειτα σκέπαρνον ἐύξοον· ἦρχε δ' ὁδοῖο νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει, κλήθρη τ' αἴγειρός τ', ἐλάτη τ' ἦν οὐρανομήκης, αὖα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς.	When early-born Dawn appeared, rosy-fingered, Odysseus at once put on a cloak and tunic. The nymph herself put on a great silvery robe, fine-spun and lovely; around her waist she fastened a beautiful golden belt, and on her head she set a veil. Then she began to plan great-hearted Odysseus' journey home. She gave him a great axe that fitted well in his hands, made of bronze and sharpened on both sides, with a very beautiful handle of olive wood, firmly fixed in it. Then she gave him a well-polished adze. She led the way to the far edge of the island, where tall trees grew: alder and poplar, and fir that reached up to the sky. They had been dead a long time and were well seasoned, so they would float lightly for him.
5.241	αὐτὰρ ἐπεὶ δὴ δεῖξ', ὅθι δένδρεα μακρὰ πεφύκει, ἡ μὲν ἔβη πρὸς δῶμα Καλυψώ, δῖα θεάων, αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δέ οἱ ἤνυτο ἔργον. εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ, ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν. τόφρα δ' ἔνεικε τέρετρα Καλυψώ, δῖα θεάων· τέτρηνεν δ' ἄρα πάντα καὶ ἥρμοσεν ἀλλήλοισιν, γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρασσεν. ὅσσον τίς τ' ἔδαφος νηὸς τορνώσεται ἀνὴρ φορτίδος εὐρείης, ἐὺ εἰδὼς τεκτοσυνάων, τόσσον ἔπ' εὐρεῖαν σχεδίην ποιήσατ' Ὀδυσσεύς. ἴκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι, ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.	When she had shown him where the tall trees grew, Calypso, bright among goddesses, went back to her house. He set to cutting timbers, and the work went quickly for him. He felled twenty in all and trimmed them with the bronze. Then he smoothed them skillfully and made them straight to the line. Meanwhile Calypso, bright among goddesses, brought him augers. He bored all the timbers and fitted them to one another, and hammered the raft together with pegs and joints. A man well skilled in carpentry marks out the hull of a broad-beamed cargo ship to a certain width, and Odysseus made his raft just as wide. He set up decking and fitted it to close-set ribs, and he worked on until he finished it with long side-planks.
5.254	ἐν δ' ἱστὸν ποίει καὶ ἐπίκριον ἄρμενον αὐτῷ· πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὄφρ' ἰθύνοι. φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυΐνῃσι κύματος εἶλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην. τόφρα δὲ φάρε' ἔνεικε Καλυψώ, δῖα θεάων, ἱστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά. ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἅλα δῖαν. τέτρατον ἦμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα· τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου δῖα Καλυψώ, εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.	He made a mast for it, with a yard fitted to the mast, and he made a steering oar besides, to steer by. He fenced it all along with wickerwork of willow, to be a bulwark against the waves, and he heaped plenty of brushwood on it. Meanwhile Calypso, bright among goddesses, brought cloth to make sails, and he fashioned these skillfully too. He made the braces, halyards and sheets fast on board, and then with levers he hauled the raft down into the shining sea. It was the fourth day,

	GREEK	ENGLISH
		and all his work was done. On the fifth day bright Calypso sent him from the island, after she had bathed him and dressed him in fragrant clothes.
5.265	ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ᾖα κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά· οὖρον δὲ προέηκεν ἀπήμονά τε λιαρόν τε. γηθόσυνος δ' οὔρῳ πέτασ' ἱστία δῖος Ὀδυσσεύς. αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνηέντως ἥμενος, οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν Πληιάδας τ' ἐσορῶντι καὶ ὀψὲ δύοντα Βοώτην Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν, ἥ τ' αὐτοῦ στρέφεται καί τ' Ὠρίωνα δοκεύει, οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο· τὴν γὰρ δή μιν ἄνωγε Καλυψώ, δῖα θεάων, ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.	The goddess put a skin of dark wine on board for him, and another, a big one, full of water, and provisions in a leather bag. She put in plenty of good things to eat, all he could wish for, and she sent a fair wind blowing, gentle and warm. Godlike Odysseus was glad of the breeze and spread his sails to it. He sat and steered skillfully with the steering oar, and sleep never fell on his eyelids. He kept watching the Pleiades and Boötes, who sets late, and the Bear, which men also call the Wagon. The Bear wheels round in one place and keeps watch on Orion, and she alone has no share in the baths of Ocean. Calypso, bright among goddesses, had told him to keep this star on his left hand as he crossed the sea.[4]

POSEIDON'S STORM

Poseidon wrecks the raft; Ino gives Odysseus her veil, and he swims ashore at a river mouth.

	GREEK	ENGLISH
5.278	ἑπτὰ δὲ καὶ δέκα μὲν πλέεν ἤματα ποντοπορεύων, ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ· εἴσατο δ' ὡς ὅτε ῥινὸν ἐν ἠεροειδέι πόντῳ. τὸν δ' ἐξ Αἰθιόπων ἀνιὼν κρείων ἐνοσίχθων τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἴσατο γάρ οἱ πόντον ἐπιπλώων. ὁ δ' ἐχώσατο κηρόθι μᾶλλον, κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν· ὤ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως ἀμφ' Ὀδυσῆι ἐμεῖο μετ' Αἰθιόπεσσιν ἐόντος, καὶ δὴ Φαιήκων γαίης σχεδόν, ἔνθα οἱ αἶσα ἐκφυγέειν μέγα πεῖραρ ὀιζύος, ἥ μιν ἱκάνει. ἀλλ' ἔτι μέν μίν φημι ἄδην ἐλάαν κακότητος.	For seventeen days he sailed across the sea. On the eighteenth day the shadowy mountains of the Phaeacians' land came into view, where it lay nearest to him, and it looked like a shield lying on the misty sea. But the lord Earth-shaker was coming back from the Ethiopians, and from far off, from the mountains of the Solymi, he saw him: there was Odysseus in plain sight, sailing over the sea. Poseidon grew angrier still at heart, and shaking his head he spoke to his own spirit: "Well! So the gods have changed their minds about Odysseus while I was away among the Ethiopians. And now he's close to the land of the Phaeacians, where it is his fate to escape the great snare of misery that has caught him. But I think I can still give him his fill of trouble."
5.291	ὣς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον χερσὶ τρίαιναν ἑλών· πάσας δ' ὀρόθυνεν ἀέλλας παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ. σὺν δ' Εὖρός τε Νότος τ' ἔπεσον Ζέφυρός τε δυσαὴς καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.	So he spoke. He gathered the clouds, seized his trident in his hands and stirred up the sea. He roused the blasts of every kind of wind and covered land and sea together with clouds, and night rushed down from the sky. The East Wind and the South Wind clashed together, and the stormy West Wind,

4 In Greek skies the Great Bear never sinks below the horizon, so it never "bathes" in Ocean. Keeping it on his left means that Odysseus is sailing east.

	GREEK	ENGLISH
	καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ, ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· ὤ μοι ἐγὼ δειλός, τί νύ μοι μήκιστα γένηται; δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, ἥ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἱκέσθαι, ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται.	and the North Wind born in the bright sky, rolling a great wave before him. Then Odysseus' knees and his heart gave way, and deeply troubled he spoke to his own great-hearted spirit: "Oh, poor wretch that I am, what will become of me in the end? I'm afraid the goddess told me the whole truth when she said I would have my fill of suffering out at sea, before I reached my native land. Now it is all coming true.
5.303	οἵοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν Ζεύς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι παντοίων ἀνέμων. νῦν μοι σῶς αἰπὺς ὄλεθρος. τρὶς μάκαρες Δαναοὶ καὶ τετράκις, οἳ τότ' ὄλοντο Τροίῃ ἐν εὐρείῃ χάριν Ἀτρεΐδῃσι φέροντες. ὡς δὴ ἐγώ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν ἤματι τῷ ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα Τρῶες ἐπέρριψαν περὶ Πηλεΐωνι θανόντι. τῷ κ' ἔλαχον κτερέων, καί μευ κλέος ἦγον Ἀχαιοί· νῦν δέ με λευγαλέῳ θανάτῳ εἵμαρτο ἁλῶναι. ὣς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίην ἐλέλιξε.	Look at the clouds Zeus is wreathing over the wide sky! He has stirred up the sea, and the blasts of every kind of wind are rushing on. Now my sheer destruction is certain. Three and four times blessed were the Danaans who died back then in broad Troy, doing a service for the sons of Atreus. If only I had died and met my fate on the day the Trojans in their crowds hurled their bronze-tipped spears at me over the body of the dead son of Peleus! Then I would have had my funeral rites, and the Achaeans would have spread my fame. Now it is my fate to be caught by a miserable death." As he said this, a great wave crashed down on him from above, rushing on him terribly, and spun the raft around.[5]
5.315	τῆλε δ' ἀπὸ σχεδίης αὐτὸς πέσε, πηδάλιον δὲ ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἱστὸν ἔαξεν δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα, τηλοῦ δὲ σπεῖρον καὶ ἐπίκριον ἔμπεσε πόντῳ. τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὁρμῆς· εἵματα γάρ ῥ' ἐβάρυνε, τά οἱ πόρε δῖα Καλυψώ. ὀψὲ δὲ δή ῥ' ἀνέδυ, στόματος δ' ἐξέπτυσεν ἅλμην πικρήν, ἥ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν. ἀλλ' οὐδ' ὡς σχεδίης ἐπελήθετο, τειρόμενός περ, ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἑλλάβετ' αὐτῆς, ἐν μέσσῃ δὲ καθῖζε τέλος θανάτου ἀλεείνων.	He himself was thrown far from the raft, and the steering oar slipped from his hands. A terrible squall of clashing winds came and snapped his mast in the middle, and sail and yard fell far off into the sea. The wave held him under for a long time. He could not quickly struggle up from under the rush of the great wave, because the clothes bright Calypso had given him weighed him down. At long last he came up and spat the bitter brine out of his mouth, while it streamed in torrents down from his head. Worn out as he was, even then he did not forget the raft. He lunged after it through the waves and caught hold of it, and he sat down in the middle of it, trying to escape death's end.
5.327	τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα. ὡς δ' ὅτ' ὀπωρινὸς Βορέης φορέῃσιν ἀκάνθας ἅμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλῃσιν ἔχονται, ὣς τὴν ἅμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα· ἄλλοτε μέν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι, ἄλλοτε δ' αὖτ' Εὖρος Ζεφύρῳ εἴξασκε διώκειν. τὸν δὲ ἴδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,	The great wave carried the raft this way and that along the current. As in autumn the North Wind carries thistle-tufts over a plain, and they cling close together, so the winds carried the raft this way and that across the sea. Now the South Wind would toss it to the North Wind to carry along, and now the East Wind would give it up to the West

5 The son of Peleus is Achilles. After Achilles fell at Troy, Odysseus and Ajax fought off the Trojans to recover his body.

	GREEK	ENGLISH
	Λευκοθέη, ἣ πρὶν μὲν ἔην βροτὸς αὐδήεσσα, νῦν δ' ἁλὸς ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. ἥ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα, αἰθυίῃ δ' ἐικυῖα ποτῇ ἀνεδύσετο λίμνης, ἷζε δ' ἐπὶ σχεδίης πολυδέσμου εἶπέ τε μῦθον·	Wind to chase. But the daughter of Cadmus saw him, Ino of the lovely ankles, also called Leucothea. Once she was a mortal who spoke with a human voice, but now in the depths of the sea she has received her share of honor from the gods. She pitied Odysseus as he drifted and suffered. She rose from the water like a sea-bird on the wing, perched on the raft with its many lashings, and spoke to him:[6]
5.339	κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; οὐ μὲν δή σε καταφθίσει μάλα περ μενεαίνων. ἀλλὰ μάλ' ὧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν· εἵματα ταῦτ' ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι κάλλιπ', ἀτὰρ χείρεσσι νέων ἐπιμαίεο νόστου γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. τῇ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τανύσσαι ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι. αὐτὰρ ἐπὴν χείρεσσιν ἐφάψεαι ἠπείροιο, ἂψ ἀπολυσάμενος βαλέειν εἰς οἴνοπα πόντον πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.	"Poor unlucky man, why is Poseidon the Earth-shaker so furiously angry with you that he keeps planting so many troubles in your path? Still, for all his eagerness, he won't destroy you. Just do as I tell you; you don't seem to me to lack sense. Strip off these clothes and leave the raft for the winds to carry off. Then swim with your arms and strive to reach the land of the Phaeacians, where it is your fate to escape. Here, take this veil and tie it around under your chest. It is immortal, and with it you need not fear harm or death. When you have touched the mainland with your hands, untie it and throw it back into the wine-dark sea, far from the shore, and turn your face away."
5.351	ὣς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν, αὐτὴ δ' ἂψ ἐς πόντον ἐδύσετο κυμαίνοντα αἰθυίῃ ἐικυῖα· μέλαν δέ ἑ κῦμα κάλυψεν. αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεύς, ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· ὤ μοι ἐγώ, μή τίς μοι ὑφαίνῃσιν δόλον αὖτε ἀθανάτων, ὅ τέ με σχεδίης ἀποβῆναι ἀνώγει. ἀλλὰ μάλ' οὔ πω πείσομ', ἐπεὶ ἑκὰς ὀφθαλμοῖσιν γαῖαν ἐγὼν ἰδόμην, ὅθι μοι φάτο φύξιμον εἶναι. ἀλλὰ μάλ' ὧδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· ὅφρ' ἂν μέν κεν δούρατ' ἐν ἁρμονίῃσιν ἀρήρῃ, τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων· αὐτὰρ ἐπὴν δή μοι σχεδίην διὰ κῦμα τινάξῃ, νήξομ', ἐπεὶ οὐ μέν τι πάρα προνοῆσαι ἄμεινον.	So saying, the goddess gave him the veil. She herself plunged back into the surging sea like a sea-bird, and the dark wave covered her. But much-enduring, godlike Odysseus could not decide what to do, and deeply troubled he spoke to his own great-hearted spirit: "Oh no, I hope this isn't another of the immortals weaving a trick against me, telling me to get off my raft! No, I won't obey her yet. I saw the land with my own eyes, and it's a long way off, the land where she said I would find refuge. Here's what I'll do instead, and it seems best to me. As long as the timbers hold together in their joints, I'll stay right here and endure my sufferings. When the waves shake the raft to pieces, then I'll swim, since I can't think of a better plan."
5.365	ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ὦρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων, δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν. ὡς δ' ἄνεμος ζαὴς ἠΐων θημῶνα τινάξῃ καρφαλέων· τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλῃ· ὣς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς ἀμφ' ἑνὶ δούρατι βαῖνε, κέληθ' ὡς ἵππον ἐλαύνων, εἵματα δ' ἐξαπέδυνε, τά οἱ πόρε δῖα Καλυψώ.	While he was turning this over in his mind and heart, Poseidon the Earth-shaker raised up a great wave, terrible and cruel, arching over him, and drove it down on him. As a strong wind shakes a heap of dry chaff and scatters it this way and that, so the wave scattered the long timbers of the raft. But Odysseus got astride one timber, as if he were riding a racehorse, and stripped off the clothes

6 Ino, daughter of Cadmus of Thebes, threw herself into the sea and became the sea-goddess Leucothea, "the White Goddess."

GREEK	ENGLISH
αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν, αὐτὸς δὲ πρηνὴς ἁλὶ κάππεσε, χεῖρε πετάσσας, νηχέμεναι μεμαώς. ἴδε δὲ κρείων ἐνοσίχθων, κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·	bright Calypso had given him. At once he tied the veil around under his chest and fell headlong into the sea, spreading out his arms, eager to swim. The lord Earth-shaker saw him, and shaking his head he spoke to his own heart:
5.377 οὕτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον, εἰς ὅ κεν ἀνθρώποισι διοτρεφέεσσι μιγήῃς. ἀλλ' οὐδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος. ὣς ἄρα φωνήσας ἴμασεν καλλίτριχας ἵππους, ἵκετο δ' εἰς Αἰγάς, ὅθι οἱ κλυτὰ δώματ' ἔασιν. αὐτὰρ Ἀθηναίη κούρη Διὸς ἄλλ' ἐνόησεν. ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους, παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας· ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, ἦος ὃ Φαιήκεσσι φιληρέτμοισι μιγείη διογενὴς Ὀδυσεὺς θάνατον καὶ κῆρας ἀλύξας. ἔνθα δύω νύκτας δύο τ' ἤματα κύματι πηγῷ πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' ὄλεθρον.	"Go on, then. Suffer plenty of hardships and wander over the sea, until you come among men cherished by Zeus. Even so, I don't expect you'll complain that you got too little trouble." So he spoke, and he whipped up his horses with their lovely manes and came to Aegae, where his glorious house stands. But Athena, daughter of Zeus, had other plans. She blocked the paths of the other winds and ordered them all to stop and go to rest. Then she roused the swift North Wind and broke the waves before Odysseus, so that Odysseus, sprung from Zeus, could escape death and doom and come among the oar-loving Phaeacians. For two nights and two days he drifted on the heavy swell, and many times his heart foresaw destruction.
5.390 ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' Ἠώς, καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη ἔπλετο νηνεμίη· ὁ δ' ἄρα σχεδὸν εἴσιδε γαῖαν ὀξὺ μάλα προϊδών, μεγάλου ὑπὸ κύματος ἀρθείς. ὡς δ' ὅτ' ἂν ἀσπάσιος βίοτος παίδεσσι φανήῃ πατρός, ὃς ἐν νούσῳ κεῖται κρατέρ' ἄλγεα πάσχων, δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων, ἀσπάσιον δ' ἄρα τόν γε θεοὶ κακότητος ἔλυσαν, ὡς Ὀδυσεῖ ἀσπαστὸν ἐείσατο γαῖα καὶ ὕλη, νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι. ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης· ῥόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείροιο δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἁλὸς ἀχνῇ· οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαί.	When Dawn of the lovely hair brought the third day to its end, the wind dropped at last and there was a windless calm. A great wave lifted him up, and as he peered out keenly he caught sight of land close by. As welcome as a father's life seems to his children when he has lain sick, suffering harsh pains and wasting away for a long time because some hateful god has attacked him, and then, to their joy, the gods free him from his affliction—so welcome did the land and the woods seem to Odysseus, and he swam on hard, eager to set his feet on the shore. But when he was as far off as a man's shout can carry, he heard the thunder of the sea against the reefs. The great wave crashed and roared against the dry land, belching terribly, and everything was wrapped in sea-foam. There were no harbors there to hold ships, and no sheltered anchorage,
5.405 ἀλλ' ἀκταὶ προβλῆτες ἔσαν σπιλάδες τε πάγοι τε· καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ, ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· ὤ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέσθαι Ζεύς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐπέρησα, ἔκβασις οὔ πῃ φαίνεθ' ἁλὸς πολιοῖο θύραζε· ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρη, ἀγχιβαθὴς δὲ θάλασσα, καὶ οὔ πως ἔστι πόδεσσι	only jutting headlands, reefs and crags. Then Odysseus' knees and his heart gave way, and deeply troubled he spoke to his own great-hearted spirit: "Oh no! Zeus has let me see land when I had lost all hope, and I have cut my way across this gulf of sea and made it through. Yet I can see no way out of the gray sea anywhere. Out here there are sharp crags, and the surf roars and booms all around them. The smooth rock rises sheer, and the

	GREEK	ENGLISH
	στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα· μή πώς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρῃ κῦμα μέγ' ἀρπάξαν· μελέη δέ μοι ἔσσεται ὁρμή.	water is deep right up to it, so there is no place to stand on both feet and escape disaster. If I try to climb out, I'm afraid a great wave will snatch me up and dash me against the jagged rock, and all my effort will be wasted.
5.417	εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἤν που ἐφεύρω ἠιόνας τε παραπλῆγας λιμένας τε θαλάσσης, δείδω μή μ' ἐξαῦτις ἀναρπάξασα θύελλα πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα, ἠέ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων ἐξ ἁλός, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη· οἶδα γάρ, ὥς μοι ὀδώδυσται κλυτὸς ἐννοσίγαιος. ἧος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτήν. ἔνθα κ' ἀπὸ ῥινοὺς δρύφθη, σὺν δ' ὀστέ' ἀράχθη, εἰ μὴ ἐπὶ φρεσὶ θῆκε θεά, γλαυκῶπις Ἀθήνη· ἀμφοτέρῃσι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης, τῆς ἔχετο στενάχων, ἧος μέγα κῦμα παρῆλθε.	But suppose I swim on further along the coast, hoping to find somewhere a shelving beach or a harbor. Then I'm afraid the squall will snatch me up again and carry me, groaning heavily, out onto the fish-filled sea. Or some god may even set a great sea-monster on me out of the deep, one of the many that famous Amphitrite breeds. I know how the famous Earth-shaker hates me." While he was turning this over in his mind and heart, a great wave carried him toward the rugged shore. His skin would have been stripped off there and his bones crushed, if the goddess, gray-eyed Athena, had not put a thought in his mind. He rushed forward, grabbed the rock with both hands, and clung to it groaning until the great wave had gone by.[7]
5.430	καὶ τὸ μὲν ὣς ὑπάλυξε, παλιρρόθιον δέ μιν αὖτις πλῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ. ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο πρὸς κοτυληδονόφιν πυκιναὶ λάιγγες ἔχονται, ὣς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν. ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὤλετ' Ὀδυσσεύς, εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη. κύματος ἐξαναδύς, τά τ' ἐρεύγεται ἤπειρόνδε, νῆχε παρέξ, ἐς γαῖαν ὁρώμενος, εἴ που ἐφεύροι ἠιόνας τε παραπλῆγας λιμένας τε θαλάσσης. ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο ἷξε νέων, τῇ δή οἱ ἐείσατο χῶρος ἄριστος, λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο, ἔγνω δὲ προρέοντα καὶ εὔξατο ὃν κατὰ θυμόν·	So he escaped that wave. But as it flowed back it rushed at him and struck him again, and it flung him far out to sea. As pebbles cling thick to the suckers of an octopus dragged from its den, so the skin was torn from his strong hands and left on the rocks, and the great wave covered him. Poor Odysseus would have perished then, beyond what fate allowed, if gray-eyed Athena had not given him presence of mind. He came up out of the wave where it surges toward the land, swam along outside the breakers, and kept looking toward the land, hoping to find somewhere a shelving beach or a harbor. At last, still swimming, he came to the mouth of a fair-flowing river. This seemed to him the best place, clear of rocks and sheltered from the wind as well. He recognized the river as it streamed out toward him, and he prayed to it in his heart:
5.445	κλῦθι, ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ' ἱκάνω, φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπάς. αἰδοῖος μέν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὡς καὶ ἐγὼ νῦν σόν τε ῥόον σά τε γούναθ' ἱκάνω πολλὰ μογήσας. ἀλλ' ἐλέαιρε, ἄναξ· ἱκέτης δέ τοι εὔχομαι εἶναι. ὣς φάθ', ὁ δ' αὐτίκα παῦσεν ἐὸν ῥόον, ἔσχε δὲ κῦμα,	"Hear me, lord, whoever you are. I have prayed long and hard to reach you, and I come to you fleeing out of the sea from Poseidon's threats. Even the immortal gods respect a man who comes to them as a wanderer, as I now come to your stream and to your knees after all my struggles. Have pity on me, lord: I declare myself your suppliant." So he

7 Amphitrite is a sea-goddess, wife of Poseidon and queen of the sea.

	GREEK	ENGLISH
	πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ' ἐσάωσεν ἐς ποταμοῦ προχοάς. ὁ δ' ἄρ' ἄμφω γούνατ' ἔκαμψε χεῖράς τε στιβαράς. ἁλὶ γὰρ δέδμητο φίλον κῆρ.	spoke. At once the river stopped his current and held back the waves. He made the water calm in front of Odysseus and brought him safely into the river's mouth. Then both his knees and his strong arms gave way, for the sea had crushed the heart in him.[8]
5.455	ὥδεε δὲ χρόα πάντα, θάλασσα δὲ κήκιε πολλὴ ἂν στόμα τε ῥῖνάς θ'· ὁ δ' ἄρ' ἄπνευστος καὶ ἄναυδος κεῖτ' ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἵκανεν. ἀλλ' ὅτε δή ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, καὶ τότε δὴ κρήδεμνον ἀπὸ ἕο λῦσε θεοῖο. καὶ τὸ μὲν ἐς ποταμὸν ἁλιμυρήεντα μεθῆκεν, ἄψ δ' ἔφερεν μέγα κῦμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἰνὼ δέξατο χερσὶ φίλῃσιν· ὁ δ' ἐκ ποταμοῖο λιασθεὶς σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζείδωρον ἄρουραν. ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·	His whole body was swollen, and sea-water gushed in streams from his mouth and nostrils. He lay breathless and speechless, barely able to move, and a terrible weariness came over him. When he had got his breath back and his spirit had come back into his heart, he untied the goddess's veil from his body. He let it go into the river where it runs into the sea, and the great wave carried it back down the current, and at once Ino caught it in her own hands. Then Odysseus moved away from the river, sank down among the reeds and kissed the grain-giving earth. Deeply troubled, he spoke to his own great-hearted spirit:
5.465	ὤ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται; εἰ μέν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω, μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἐέρση ἐξ ὀλιγηπελίης δαμάσῃ κεκαφηότα θυμόν· αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἠῶθι πρό. εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην θάμνοις ἐν πυκινοῖσι καταδράθω, εἴ με μεθείη ῥῖγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ, δείδω, μὴ θήρεσσιν ἕλωρ καὶ κύρμα γένωμαι. ὣς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι· βῆ ῥ' ἴμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους, ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλίης, ὁ δ' ἐλαίης.	"Oh no, what am I to do? What will become of me in the end? If I keep watch through the comfortless night here by the river, I'm afraid the cruel frost and the fresh dew together will be too much for me, faint as I am from exhaustion. And a cold breeze blows off the river in the early morning. But suppose I climb the slope into the shady wood and fall asleep in the thick bushes, hoping that the cold and weariness will leave me and sweet sleep will come over me. Then I fear I'll become prey and spoil for wild beasts." As he thought it over, this second course seemed the better one. He set off into the wood, and he found it near the water, in a spot open on every side. There he crept under two bushes growing from the same spot, one a wild olive and the other an olive.
5.478	τοὺς μὲν ἄρ' οὔτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων, οὔτε ποτ' ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν, οὔτ' ὄμβρος περάασκε διαμπερές· ὣς ἄρα πυκνοὶ ἀλλήλοισιν ἔφυν ἐπαμοιβαδίς· οὓς ὑπ' Ὀδυσσεὺς δύσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλῃσιν εὐρεῖαν· φύλλων γὰρ ἔην χύσις ἤλιθα πολλή, ὅσσον τ' ἠὲ δύω ἠὲ τρεῖς ἄνδρας ἔρυσθαι ὥρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαίνοι. τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς, ἐν δ' ἄρα μέσσῃ λέκτο, χύσιν δ' ἐπεχεύατο φύλλων. ὡς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ	The force of the damp winds never blew through them, and the shining sun never struck them with its rays, and the rain never soaked right through them, so thick and intertwined they grew. Odysseus crept underneath them. At once he heaped up a bed for himself with his own hands, a broad one, for a great drift of fallen leaves lay there. There were enough leaves to shelter two or three men in winter weather, however harsh it might be. Much-enduring, godlike Odysseus was glad when he saw them. He lay down in the middle and heaped the

8 Clasping someone's knees was the gesture of a suppliant. Here Odysseus comes to the river god as a suppliant.

GREEK	ENGLISH
ἀγροῦ ἐπ᾽ ἐσχατιῆς, ᾧ μὴ πάρα γείτονες ἄλλοι, σπέρμα πυρὸς σώζων, ἵνα μή ποθεν ἄλλοθεν αὖοι, ὣς Ὀδυσεὺς φύλλοισι καλύψατο· τῷ δ᾽ ἄρ᾽ Ἀθήνη ὕπνον ἐπ᾽ ὄμμασι χεῦ᾽, ἵνα μιν παύσειε τάχιστα δυσπονέος καμάτοιο φίλα βλέφαρ᾽ ἀμφικαλύψας.	drift of leaves over himself. As a man who lives at the far edge of the farmland, with no neighbors near, buries a glowing brand in dark ashes, saving the seed of fire so that he need not fetch a light from somewhere else, so Odysseus covered himself with the leaves. Then Athena poured sleep over his eyes and closed his eyelids, so that sleep might quickly release him from his painful weariness.

Book 6

Nausicaa
The princess finds Odysseus on the shore and shows him the way to the city.

	GREEK	ENGLISH
6.1	ὣς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη βῆ ῥ’ ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε, οἳ πρὶν μέν ποτ’ ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ, ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηνορεόντων, οἵ σφεας σινέσκοντο, βίηφι δὲ φέρτεροι ἦσαν. ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδής, εἶσεν δὲ Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφηστάων, ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους, καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ’ ἀρούρας. ἀλλ’ ὁ μὲν ἤδη κηρὶ δαμεὶς Ἄϊδόσδε βεβήκει, Ἀλκίνοος δὲ τότ’ ἦρχε, θεῶν ἄπο μήδεα εἰδώς. τοῦ μὲν ἔβη πρὸς δῶμα θεά, γλαυκῶπις Ἀθήνη, νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα.	So he slept there, much-enduring, godlike Odysseus, overcome by sleep and weariness. But Athena went to the land and city of the Phaeacians. They had once lived in spacious Hypereia, near the Cyclopes, overbearing men who kept plundering them and were stronger than they were. From there godlike Nausithous had moved them and led them away, and he settled them in Scheria, far from men who labor for their bread. He drove a wall around the city, built houses, made temples for the gods, and divided up the fields. But he had already been overcome by his fate and gone down to Hades, and Alcinous was ruling then, a man whose wisdom came from the gods. It was to his house that the goddess went, gray-eyed Athena, planning a homecoming for great-hearted Odysseus.[1]
6.15	βῆ δ’ ἴμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη κοιμᾶτ’ ἀθανάτῃσι φυὴν καὶ εἶδος ὁμοίη, Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο, πὰρ δὲ δύ’ ἀμφίπολοι, Χαρίτων ἄπο κάλλος ἔχουσαι, σταθμοῖιν ἑκάτερθε· θύραι δ’ ἐπέκειντο φαειναί. ἡ δ’ ἀνέμου ὡς πνοιὴ ἐπέσσυτο δέμνια κούρης, στῆ δ’ ἄρ’ ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν, εἰδομένη κούρῃ ναυσικλειτοῖο Δύμαντος, ἥ οἱ ὁμηλικίη μὲν ἔην, κεχάριστο δὲ θυμῷ. τῇ μιν ἐεισαμένη προσέφη γλαυκῶπις Ἀθήνη· Ναυσικάα, τί νύ σ’ ὧδε μεθήμονα γείνατο μήτηρ; εἵματα μέν τοι κεῖται ἀκηδέα σιγαλόεντα, σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν ἔννυσθαι, τὰ δὲ τοῖσι παρασχεῖν, οἵ κέ σ’ ἄγωνται.	She went to the richly decorated chamber where a girl lay asleep, like the immortal goddesses in stature and looks: Nausicaa, the daughter of great-hearted Alcinous. Near her slept two handmaids, whose beauty came from the Graces, one on either side of the doorposts, and the shining doors were closed. Athena swept like a breath of wind to the girl’s bed and stood above her head and spoke to her, taking the likeness of the daughter of Dymas, famous for his ships. This girl was the same age as Nausicaa and dear to her heart. In her likeness gray-eyed Athena spoke to her: “Nausicaa, how did your mother come to have such a careless daughter? Your shining clothes are lying there neglected, and yet your wedding is near, when you’ll need to wear fine things yourself and give them to those who lead you home as a bride.
6.29	ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ.	That’s how a good name spreads among people, and it makes your father and lady mother happy.

1 The Phaeacians are a seafaring people living at the edge of the known world; their island, Scheria, is where Odysseus has just washed ashore.

GREEK	ENGLISH
ἀλλ᾽ ἴομεν πλυνέουσαι ἅμ᾽ ἠοῖ φαινομένηφι· καί τοι ἐγὼ συνέριθος ἅμ᾽ ἕψομαι, ὄφρα τάχιστα ἐντύνεαι, ἐπεὶ οὔ τοι ἔτι δὴν παρθένος ἔσσεαι· ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ. ἀλλ᾽ ἄγ᾽ ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρὸ ἡμιόνους καὶ ἅμαξαν ἐφοπλίσαι, ἥ κεν ἄγῃσι ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα. καὶ δὲ σοὶ ὧδ᾽ αὐτῇ πολὺ κάλλιον ἠὲ πόδεσσιν ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόληος.	So let's go and do the washing as soon as dawn appears. I'll come along to help you, so you can get ready as quickly as possible, because you won't be a girl for much longer. Already the best men of the whole land are courting you—of all the Phaeacians, your own people. Come on, then: early in the morning urge your glorious father to have the mules and a wagon harnessed, to carry the sashes and robes and shining coverlets. And for you yourself it's much better to go that way than on foot, since the washing pools are a long way from the city."
6.41 ἡ μὲν ἄρ᾽ ὣς εἰποῦσ᾽ ἀπέβη γλαυκῶπις Ἀθήνη Οὔλυμπόνδ᾽, ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ ἔμμεναι. οὔτ᾽ ἀνέμοισι τινάσσεται οὔτε ποτ᾽ ὄμβρῳ δεύεται οὔτε χιὼν ἐπιπίλναται, ἀλλὰ μάλ᾽ αἴθρη πέπταται ἀνέφελος, λευκὴ δ᾽ ἐπιδέδρομεν αἴγλη· τῷ ἔνι τέρπονται μάκαρες θεοὶ ἤματα πάντα. ἔνθ᾽ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρῃ. αὐτίκα δ᾽ Ἠὼς ἦλθεν ἐύθρονος, ἥ μιν ἔγειρε Ναυσικάαν ἐύπεπλον· ἄφαρ δ᾽ ἀπεθαύμασ᾽ ὄνειρον, βῆ δ᾽ ἰέναι διὰ δώμαθ᾽, ἵν᾽ ἀγγείλειε τοκεῦσιν, πατρὶ φίλῳ καὶ μητρί· κιχήσατο δ᾽ ἔνδον ἐόντας· ἡ μὲν ἐπ᾽ ἐσχάρῃ ἧστο σὺν ἀμφιπόλοισι γυναιξὶν ἠλάκατα στρωφῶσ᾽ ἁλιπόρφυρα· τῷ δὲ θύραζε ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί. ἡ δὲ μάλ᾽ ἄγχι στᾶσα φίλον πατέρα προσέειπε·	So speaking, gray-eyed Athena went away to Olympus, where they say the seat of the gods stands forever firm. It is not shaken by winds or ever soaked by rain, and snow does not come near it; clear air spreads all around it, cloudless, and a white radiance plays over it. There the blessed gods take their delight all their days. There the gray-eyed goddess went, once she had made her meaning plain to the girl. Soon fair-throned Dawn came and woke Nausicaa of the lovely robes. At once she wondered at her dream, and went through the house to tell her parents, her dear father and her mother. She found them at home. Her mother was sitting by the hearth with her serving-women, spinning yarn dyed with sea-purple; her father she met just as he was going out of doors to join the famous lords at the council, where the noble Phaeacians had summoned him. She stood very close to her dear father and said:
6.57 πάππα φίλ᾽, οὐκ ἂν δή μοι ἐφοπλίσσειας ἀπήνην ὑψηλὴν ἐύκυκλον, ἵνα κλυτὰ εἵματ᾽ ἄγωμαι ἐς ποταμὸν πλυνέουσα, τά μοι ῥερυπωμένα κεῖται; καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα βουλὰς βουλεύειν καθαρὰ χροΐ εἵματ᾽ ἔχοντα. πέντε δέ τοι φίλοι υἷες ἐνὶ μεγάροις γεγάασιν, οἱ δύ᾽ ὀπυίοντες, τρεῖς δ᾽ ἠίθεοι θαλέθοντες· οἱ δ᾽ αἰεὶ ἐθέλουσι νεόπλυτα εἵματ᾽ ἔχοντες ἐς χορὸν ἔρχεσθαι· τὰ δ᾽ ἐμῇ φρενὶ πάντα μέμηλεν. ὣς ἔφατ᾽· αἴδετο γὰρ θαλερὸν γάμον ἐξονομῆναι πατρὶ φίλῳ. ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ· οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου. ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην ὑψηλὴν ἐύκυκλον, ὑπερτερίῃ ἀραρυῖαν.	"Daddy dear, won't you have the wagon harnessed for me, the tall one with the good wheels, so I can take our fine clothes to the river to wash? They're lying around dirty. And it's only right for you, when you sit among the leading men deliberating, to have clean clothes on. You also have five dear sons living in the house, two married and three bachelors in their prime, and they always want freshly washed clothes to wear when they go dancing. I have to think about all of this." So she spoke, for she was too shy to speak of her own ripening marriage to her dear father. But he understood it all, and answered her with these words: "I don't begrudge you the mules, child, or anything else. Go. The servants will harness the wagon for you, the tall one with the good wheels, fitted with its frame on top."

	GREEK	ENGLISH
6.71	ὣς εἰπὼν δμώεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο. οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐύτροχον ἡμιονείην ὤπλεον, ἡμιόνους θ' ὕπαγον ζεῦξάν θ' ὑπ' ἀπήνῃ· κούρη δ' ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινήν. καὶ τὴν μὲν κατέθηκεν ἐυξέστῳ ἐπ' ἀπήνῃ, μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν ἀσκῷ ἐν αἰγείῳ· κούρη δ' ἐπεβήσετ' ἀπήνης. δῶκεν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον, ἦος χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν. ἡ δ' ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα, μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνοιιν. αἱ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτήν, οὐκ οἴην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.	So saying, he called to the servants, and they obeyed. Outside they got the smooth-running mule wagon ready, led the mules under the yoke and harnessed them to the wagon, while the girl brought the shining clothes out of her chamber and laid them in the polished wagon. Her mother packed a box with food of every kind, all the heart could want, and put in savory things too, and poured wine into a goatskin; and the girl climbed onto the wagon. Her mother also gave her liquid olive oil in a golden flask, so that she and her serving-women could anoint themselves after bathing. She took the whip and the shining reins and touched up the mules to get them going. There was a clatter of hooves, and the mules pulled steadily on, carrying the clothes and the girl herself—and not her alone: the other handmaids went along with her.
6.85	αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἵκοντο, ἔνθ' ἦ τοι πλυνοὶ ἦσαν ἐπηετανοί, πολὺ δ' ὕδωρ καλὸν ὑπεκπρόρεεν μάλα περ ῥυπόωντα καθῆραι, ἔνθ' αἵ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης. καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα τρώγειν ἄγρωστιν μελιηδέα· ταὶ δ' ἀπ' ἀπήνης εἵματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ, στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι. αὐτὰρ ἐπεὶ πλῦνάν τε κάθηράν τε ῥύπα πάντα, ἐξείης πέτασαν παρὰ θῖν' ἁλός, ἦχι μάλιστα λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ δεῖπνον ἔπειθ' εἵλοντο παρ' ὄχθῃσιν ποταμοῖο, εἵματα δ' ἠελίοιο μένον τερσήμεναι αὐγῇ.	When they came to the lovely stream of the river, where the washing pools were that never ran dry, and plenty of clear water welled up and flowed over them, enough to clean even the dirtiest things, there they unhitched the mules from the wagon and drove them along the eddying river to graze on the honey-sweet grass. They took the clothes from the wagon in their arms, carried them into the dark water, and trampled them in the trenches, quickly, racing one another. When they had washed them and cleaned off all the dirt, they spread them out in a row along the seashore, where the sea washed the pebbles up onto the beach most cleanly. Then they bathed, rubbed themselves richly with oil, and had their meal on the riverbanks, waiting for the clothes to dry in the sunshine.
6.99	αὐτὰρ ἐπεὶ σίτου τάρφθεν δμῳαί τε καὶ αὐτή, σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι· τῇσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς. οἵη δ' Ἄρτεμις εἶσι κατ' οὔρεα ἰοχέαιρα, ἢ κατὰ Τηΰγετον περιμήκετον ἢ Ἐρύμανθον, τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισι· τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, ἀγρονόμοι παίζουσι, γέγηθε δέ τε φρένα Λητώ· πασάων δ' ὑπὲρ ἥ γε κάρη ἔχει ἠδὲ μέτωπα, ῥεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι· ὣς ἥ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμής.	When they had eaten their fill, the maids and the princess herself, they threw off their headscarves and played ball, and white-armed Nausicaa led them in their song. As Artemis the archer goes over the mountains, along towering Taygetus or Erymanthus, delighting in the boars and swift deer, and with her the nymphs, daughters of Zeus who bears the aegis, roam the wild country and play, and Leto's heart is glad; for Artemis holds her head and brow above them all, and is easily known, though all of them are beautiful—so the unmarried girl stood out among her handmaids.

ODYSSEUS AND NAUSICAA

Odysseus wakes, approaches the girls naked and begs Nausicaa for help.

GREEK

6.110 ἀλλ᾽ ὅτε δὴ ἄρ᾽ ἔμελλε πάλιν οἶκόνδε νέεσθαι
ζεύξασ᾽ ἡμιόνους πτύξασά τε εἵματα καλά,
ἔνθ᾽ αὖτ᾽ ἄλλ᾽ ἐνόησε θεά, γλαυκῶπις Ἀθήνη,
ὡς Ὀδυσεὺς ἔγροιτο, ἴδοι τ᾽ εὐώπιδα κούρην,
ἥ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιτο.
σφαῖραν ἔπειτ᾽ ἔρριψε μετ᾽ ἀμφίπολον βασίλεια·
ἀμφιπόλου μὲν ἄμαρτε, βαθείῃ δ᾽ ἔμβαλε δίνῃ·
αἱ δ᾽ ἐπὶ μακρὸν ἄυσαν· ὁ δ᾽ ἔγρετο δῖος Ὀδυσσεύς,
ἐζόμενος δ᾽ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·
ὤ μοι ἐγώ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω;
ἦ ῥ᾽ οἵ γ᾽ ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξεινοι καί σφιν νόος ἐστὶ θεουδής;

6.122 ὥς τέ με κουράων ἀμφήλυθε θῆλυς ἀυτή·
νυμφάων, αἳ ἔχουσ᾽ ὀρέων αἰπεινὰ κάρηνα
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων;
ἀλλ᾽ ἄγ᾽ ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι.
ὣς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,
ἐκ πυκινῆς δ᾽ ὕλης πτόρθον κλάσε χειρὶ παχείῃ
φύλλων, ὡς ῥύσαιτο περὶ χροΐ μήδεα φωτός.
βῆ δ᾽ ἴμεν ὥς τε λέων ὀρεσίτροφος ἀλκὶ πεποιθώς,
ὅς τ᾽ εἶσ᾽ ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε
δαίεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἢ ὀίεσσιν
ἠὲ μετ᾽ ἀγροτέρας ἐλάφους· κέλεται δέ ἑ γαστὴρ
μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
ὣς Ὀδυσεὺς κούρῃσιν ἐυπλοκάμοισιν ἔμελλε
μίξεσθαι, γυμνός περ ἐών· χρειὼ γὰρ ἵκανε.

6.137 σμερδαλέος δ᾽ αὐτῇσι φάνη κεκακωμένος ἅλμῃ,
τρέσσαν δ᾽ ἄλλυδις ἄλλη ἐπ᾽ ἠιόνας προὐχούσας·
οἴη δ᾽ Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἵλετο γυίων.
στῆ δ᾽ ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεύς,
ἢ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,
ἦ αὖτως ἐπέεσσιν ἀποσταδὰ μειλιχίοισι
λίσσοιτ᾽, εἰ δείξειε πόλιν καὶ εἵματα δοίη.
ὣς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μειλιχίοισι,
μή οἱ γοῦνα λαβόντι χολώσαιτο φρένα κούρη.
αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον.

ENGLISH

But when she was about to set off home again, after yoking the mules and folding the fine clothes, then the goddess, gray-eyed Athena, had another idea: that Odysseus should wake up and see the lovely-eyed girl, so that she might lead him to the city of the Phaeacians. So the princess threw the ball to one of her handmaids. She missed the handmaid and threw it into a deep eddy, and they all let out a long shriek. Godlike Odysseus woke up, sat up, and turned things over in his mind and heart: "Oh, wretched me, whose land have I come to now? Are they violent and savage and unjust, or kind to strangers, with minds that fear the gods?

It sounded as if a high cry of girls rang around me —of nymphs, who haunt the steep peaks of the mountains, and the springs of rivers, and the grassy meadows. Or am I somewhere near human beings who speak? Well, I'll go and find out for myself, and see." So speaking, godlike Odysseus crept out from under the bushes, and with his strong hand he broke a leafy branch from the thick wood, to hold around his body and cover his genitals. He went forward like a mountain-bred lion, trusting in his strength, who goes out through rain and wind with his eyes blazing; he goes in among the cattle or the sheep, or after the wild deer, and his belly drives him to attack the flocks and even to enter a well-built fold—so Odysseus was about to go among the girls with the lovely hair, naked as he was, for need had come upon him.

GREEK	ENGLISH
	He appeared terrible to them, all fouled with brine, and they scattered this way and that along the jutting beaches. Only the daughter of Alcinous stayed, for Athena put courage in her heart and took the fear from her limbs. She stood her ground, facing him. And Odysseus pondered whether to clasp the lovely-eyed girl by the knees and beg her, or just to stand apart and beg her with gentle words to show him the city and give him clothes. As he thought it over, this seemed the better course: to stand apart and beg her with gentle words, in case the girl was angered at heart if he clasped her knees. At once he spoke, gently and shrewdly:[2]
6.149 γουνοῦμαί σε, ἄνασσα· θεός νύ τις, ἦ βροτός ἐσσι; εἰ μέν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, Ἀρτέμιδί σε ἐγώ γε, Διὸς κούρῃ μεγάλοιο, εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐίσκω· εἰ δέ τίς ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσιν, τρὶς μάκαρες μὲν σοί γε πατὴρ καὶ πότνια μήτηρ, τρὶς μάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς αἰὲν ἐυφροσύνῃσιν ἰαίνεται εἵνεκα σεῖο, λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν. κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων, ὅς κέ σ' ἐέδνοισι βρίσας οἶκόνδ' ἀγάγηται. οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν, οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.	"I implore you, my lady—are you a goddess or a mortal? If you are a goddess, one of those who hold wide heaven, I would liken you most closely to Artemis, daughter of great Zeus, in beauty, stature and form. But if you are one of the mortals who live upon the earth, three times blessed are your father and your lady mother, and three times blessed your brothers. Their hearts must always glow with happiness because of you, when they watch such a young sapling entering the dance. But happiest at heart beyond all others is the man who outdoes the rest with his bride-gifts and leads you home. I have never yet set eyes on such a mortal, man or woman; awe takes hold of me as I look at you.
6.162 Δήλῳ δή ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα· ἦλθον γὰρ καὶ κεῖσε, πολὺς δέ μοι ἕσπετο λαός, τὴν ὁδὸν ᾗ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι. ὣς δ' αὔτως καὶ κεῖνο ἰδὼν ἐτεθήπεα θυμῷ δήν, ἐπεὶ οὔ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης, ὡς σέ, γύναι, ἄγαμαί τε τέθηπά τε, δείδια δ' αἰνῶς γούνων ἅψασθαι· χαλεπὸν δέ με πένθος ἱκάνει. χθιζὸς ἐεικοστῷ φύγον ἤματι οἴνοπα πόντον· τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαι νήσου ἀπ' Ὠγυγίης. νῦν δ' ἐνθάδε κάββαλε δαίμων, ὄφρ' ἔτι που καὶ τῇδε πάθω κακόν· οὐ γὰρ ὀίω παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.	Once, on Delos, beside the altar of Apollo, I saw something like you: a young palm shoot springing up. For I went there too, and a great company followed me, on the journey that was to bring me cruel troubles. And just as, when I saw that, I stood amazed at it in my heart for a long time, since no such sapling had ever sprung up from the earth, so, lady, I admire you and stand amazed, and I am terribly afraid to touch your knees. Hard grief has come upon me. Yesterday, on the twentieth day, I escaped from the wine-dark sea; all that time the waves and the rushing storms had carried me along from the island of Ogygia. And now some god has cast me up here, so that I may suffer more harm here too, I suppose; for I don't think it will end—the gods will bring about much more before that.[3]

2 A suppliant traditionally clasped the knees of the person whose help he begged, a gesture that placed him under the protection of the gods.

	GREEK	ENGLISH
6.175	ἀλλά, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας ἐς πρώτην ἱκόμην, τῶν δ' ἄλλων οὔ τινα οἶδα ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν. ἄστυ δέ μοι δεῖξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι, εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰοῦσα. σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾷς, ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην ὀπάσειαν ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι, χάρματα δ' εὐμενέτῃσι, μάλιστα δέ τ' ἔκλυον αὐτοί. τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ηὔδα·	But have pity, my lady. You are the first I have come to after all my hardships, and I know none of the other people who hold this city and land. Show me the town, and give me a rag to throw around me, if you had some wrapper for the clothes when you came here. And may the gods give you all that your heart longs for, a husband and a home, and grant you a good harmony of mind; for there is nothing better or finer than when a husband and wife keep house together, of one mind in their thoughts. It brings great pain to their enemies and joy to their friends, and they themselves know it best." Then white-armed Nausicaa answered him in turn:
6.187	ξεῖν', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας· Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν, ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ· καί που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης. νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἱκάνεις, οὔτ' οὖν ἐσθῆτος δευήσεαι οὔτε τευ ἄλλου, ὧν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα. ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν. Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο, τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε. ἦ ῥα καὶ ἀμφιπόλοισιν ἐυπλοκάμοισι κέλευσε·	"Stranger, you don't seem to be a bad man or a foolish one. It is Olympian Zeus himself who deals out happiness to people, to the good and the bad, to each as he wishes; he must have given you this lot, and you have to bear it all the same. But now that you have come to our city and our land, you won't lack clothing or anything else that a hard-pressed suppliant ought to have when he meets with someone. I will show you the town, and tell you the name of the people. The Phaeacians hold this city and land, and I am the daughter of great-hearted Alcinous, on whom the strength and power of the Phaeacians depend." She spoke, and called to her handmaids with the lovely hair:
6.199	στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι; ἦ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς οὐδὲ γένηται, ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται δηιοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν. οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ, ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἱκάνει, τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διός εἰσιν ἅπαντες ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε. ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε, λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.	"Stop, my handmaids! Where are you running off to, just because you've seen a man? You surely don't think he's an enemy? There is no man living, and there never will be, who could come to the land of the Phaeacians bringing war, for we are very dear to the immortals. We live far away in the surging sea, at the very edge of the world, and no other mortals have dealings with us. No, this is some poor wanderer who has come here, and we must take care of him now; for all strangers and beggars come from Zeus, and a gift, however small, is welcome. So give the stranger food and drink, my handmaids, and bathe him in the river, where there's shelter from the wind."
6.211	ὣς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλῃσι κέλευσαν, κὰδ δ' ἄρ' Ὀδυσσῆ' εἶσαν ἐπὶ σκέπας, ὡς ἐκέλευσεν Ναυσικάα θυγάτηρ μεγαλήτορος Ἀλκινόοιο· πὰρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,	So she spoke, and they stopped and called to one another, and they sat Odysseus down in a sheltered spot, as Nausicaa, daughter of great-

3 Delos, a small Aegean island, was sacred to Apollo; it was said that Leto clung to a palm tree there when she gave birth to him.

	GREEK	ENGLISH
	δῶκαν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον, ἤνωγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ῥοῇσιν. δή ῥα τότ' ἀμφιπόλοισι μετηύδα δῖος Ὀδυσσεύς· ἀμφίπολοι, στῆθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς ἅλμην ὤμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ χρίσομαι· ἦ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή. ἄντην δ' οὐκ ἂν ἐγώ γε λοέσσομαι· αἰδέομαι γὰρ γυμνοῦσθαι κούρῃσιν ἐυπλοκάμοισι μετελθών.	hearted Alcinous, had told them. Beside him they laid clothes, a cloak and a tunic, and gave him liquid olive oil in the golden flask, and told him to bathe in the river's stream. Then godlike Odysseus said to the handmaids: "Handmaids, stand off over there, so that I can wash the brine from my shoulders myself and rub myself with oil—it's been a long time since oil touched my skin. I won't bathe in front of you; I'm ashamed to strip naked when I've come among girls with lovely hair."
6.223	ὣς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρῃ. αὐτὰρ ὁ ἐκ ποταμοῦ χρόα νίζετο δῖος Ὀδυσσεὺς ἅλμην, ἥ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὤμους, ἐκ κεφαλῆς δ' ἔσμηχεν ἁλὸς χνόον ἀτρυγέτοιο. αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν, ἀμφὶ δὲ εἵματα ἕσσαθ' ἃ οἱ πόρε παρθένος ἀδμής, τὸν μὲν Ἀθηναίη θῆκεν Διὸς ἐκγεγαυῖα μείζονά τ' εἰσιδέειν καὶ πάσσονα, κὰδ δὲ κάρητος οὔλας ἧκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας. ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει, ὣς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις.	So he spoke, and they went off a distance and told the girl. And godlike Odysseus washed from his skin with river water the brine that caked his back and his broad shoulders, and from his head he scrubbed the scurf of the barren sea. When he had washed himself all over and rubbed himself with oil, and put on the clothes the unmarried girl had given him, Athena, born of Zeus, made him taller to look at and sturdier, and from his head she made his hair fall in curls, like the hyacinth flower. As when a skilled man overlays silver with gold, one whom Hephaestus and Pallas Athena have taught every kind of craft, and the work he finishes is full of grace, so she poured grace over his head and shoulders.
6.236	ἕζετ' ἔπειτ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης, κάλλεϊ καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη. δή ῥα τότ' ἀμφιπόλοισιν ἐυπλοκάμοισι μετηύδα· κλῦτέ μευ, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω. οὐ πάντων ἀέκητι θεῶν, οἳ Ὄλυμπον ἔχουσιν, Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι· πρόσθεν μὲν γὰρ δή μοι ἀεικέλιος δέατ' εἶναι, νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν. αἴ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη ἐνθάδε ναιετάων, καί οἱ ἄδοι αὐτόθι μίμνειν. ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε.	Then he went off a little way and sat down on the seashore, shining with beauty and grace; and the girl gazed at him. Then she said to her handmaids with the lovely hair: "Listen to me, white-armed handmaids, I have something to tell you. It's not against the will of all the gods who hold Olympus that this man has come among the godlike Phaeacians. Before, he looked shabby to me, but now he looks like the gods who hold wide heaven. If only a man like this could be called my husband, living here, and be happy to stay here! But come, handmaids, give the stranger food and drink."

DIRECTIONS TO THE CITY

Nausicaa tells Odysseus how to reach the palace and win over her mother.

	GREEK	ENGLISH
6.247	ὣς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο, πὰρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρῶσίν τε πόσιν τε. ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς ἁρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν· εἵματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,	So she spoke, and they listened closely and obeyed, and set food and drink beside Odysseus. Then much-enduring, godlike Odysseus drank and ate ravenously, for he had gone a long time without food. But white-armed Nausicaa had another idea. She folded the clothes and put them in

GREEK	ENGLISH
ζεῦξεν δ' ἡμιόνους κρατερώνυχας, ἂν δ' ἔβη αὐτή, ὤτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν· ὄρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἴμεν ὄφρα σε πέμψω πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.	the fine wagon, yoked the strong-hoofed mules, and climbed up herself. Then she urged Odysseus on, and spoke to him and addressed him: "Get up now, stranger, and come to the city, so that I can take you to my wise father's house, where I prom- ise you'll meet all the best of the Phaeacians.
6.258 ἀλλὰ μάλ' ὧδ' ἔρδειν, δοκέεις δέ μοι οὐκ ἀπινύσσειν· ὄφρ' ἂν μέν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων, τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἅμαξαν καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω. αὐτὰρ ἐπὴν πόλιος ἐπιβήομεν, ἣν πέρι πύργος ὑψηλός, καλὸς δὲ λιμὴν ἑκάτερθε πόληος, λεπτὴ δ' εἰσίθμη· νῆες δ' ὁδὸν ἀμφιέλισσαι εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἑκάστῳ. ἔνθα δέ τέ σφ' ἀγορὴ καλὸν Ποσιδήιον ἀμφίς, ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα. ἔνθα δὲ νηῶν ὅπλα μελαινάων ἀλέγουσι, πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἐρετμά. οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη, ἀλλ' ἱστοὶ καὶ ἐρετμὰ νεῶν καὶ νῆες ἐΐσαι, ᾗσιν ἀγαλλόμενοι πολιὴν περόωσι θάλασσαν.	But do it like this—you don't seem to me to lack sense. As long as we're going through the fields and the farmland, walk quickly with the hand- maids behind the mules and the wagon, and I'll lead the way. But when we come to the city— there's a high wall around it, and a fine harbor on either side of the city, and the entrance is narrow; the curved ships are drawn up along the road, for every one of them has its own berth. There too is their meeting place, around the fine shrine of Pos- eidon, built of quarried stones set deep in the ground. There they look after the gear of their black ships, the cables and sails, and plane the oars down. For the Phaeacians care nothing for the bow or the quiver, only for masts and the oars of ships and well-balanced ships, in which they take pride as they cross the gray sea.
6.273 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον· καί νύ τις ὧδ' εἴπῃσι κακώτερος ἀντιβολήσας· τίς δ' ὅδε Ναυσικάᾳ ἕπεται καλός τε μέγας τε ξεῖνος; ποῦ δέ μιν εὗρε; πόσις νύ οἱ ἔσσεται αὐτῇ. ἦ τινά που πλαγχθέντα κομίσσατο ἧς ἀπὸ νηὸς ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὔ τινες ἐγγύθεν εἰσίν· ἤ τίς οἱ εὐξαμένῃ πολυάρητος θεὸς ἦλθεν οὐρανόθεν καταβάς, ἔξει δέ μιν ἤματα πάντα. βέλτερον, εἰ καὐτή περ ἐποιχομένη πόσιν εὗρεν ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί.	It's their ugly gossip I want to avoid, in case someone mocks me afterward; there are some very arrogant people in the town. Some low fellow might meet us and say something like this: 'Who's this tall, handsome stranger following Nausicaa? Where did she find him? He'll be her husband, you can be sure. She must have picked up some cast- away from his ship, someone from a faraway people, since nobody lives near us. Or some god she's prayed and prayed for has come down from heaven in answer, and she'll have him all her days. Good for her if she's gone out herself and found a husband from somewhere else, since she looks down on the Phaeacians here in town, though plenty of fine men are courting her.'
6.285 ὣς ἐρέουσιν, ἐμοὶ δέ κ' ὀνείδεα ταῦτα γένοιτο. καὶ δ' ἄλλῃ νεμεσῶ, ἥ τις τοιαῦτά γε ῥέζοι, ἥ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων, ἀνδράσι μίσγηται, πρίν γ' ἀμφάδιον γάμον ἐλθεῖν. ξεῖνε, σὺ δ' ὦκ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα πομπῆς καὶ νόστοιο τύχῃς παρὰ πατρὸς ἐμοῖο. δήεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου αἰγείρων· ἐν δὲ κρήνη νάει, ἀμφὶ δὲ λειμών· ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωή, τόσσον ἀπὸ πτόλιος, ὅσσον τε γέγωνε βοήσας.	That's what they'll say, and it would be a disgrace to me. I'd blame any other girl myself who did such things, who kept company with men against the wishes of her father and mother while they were still alive, before her wedding was held in the open. So, stranger, listen carefully to what I tell you, so that you can get an escort and a home- coming from my father as soon as possible. Near the road you'll find a splendid grove of poplars sacred to Athena; a spring flows in it, and there's a

	GREEK	ENGLISH
	ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὅ κεν ἡμεῖς ἄστυδε ἔλθωμεν καὶ ἱκώμεθα δώματα πατρός.	meadow all around. My father has his estate there, and a flourishing orchard, as far from the city as a man's shout carries. Sit down there and wait for a while, until we get to town and reach my father's house.
6.297	αὐτὰρ ἐπὴν ἡμέας ἔλπῃ ποτὶ δώματ' ἀφῖχθαι, καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ἠδ' ἐρέεσθαι δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο. ῥεῖα δ' ἀρίγνωτ' ἐστί, καὶ ἂν πάϊς ἡγήσαιτο νήπιος· οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυκται δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο ἥρωος. ἀλλ' ὁπότ' ἄν σε δόμοι κεκύθωσι καὶ αὐλή, ὦκα μάλα μεγάροιο διελθέμεν, ὄφρ' ἂν ἵκηαι μητέρ' ἐμήν· ἡ δ' ἧσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, ἠλάκατα στρωφῶσ' ἁλιπόρφυρα, θαῦμα ἰδέσθαι, κίονι κεκλιμένη· δμωαὶ δέ οἱ εἵατ' ὄπισθεν. ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ, τῷ ὅ γε οἰνοποτάζει ἐφήμενος ἀθάνατος ὥς.	Then, when you think we've reached the house, go into the city of the Phaeacians and ask for the house of my father, great-hearted Alcinous. It's easy to recognize, and even a little child could lead you there, for the Phaeacians' houses are built nothing like the home of the hero Alcinous. But once you're inside the house and the courtyard, go quickly through the hall until you come to my mother. She sits at the hearth in the light of the fire, spinning yarn dyed with sea-purple, a wonder to see, leaning against a pillar, with her maids sitting behind her. My father's throne is set against the same pillar, close beside her, and there he sits and drinks his wine like an immortal.
6.310	τὸν παραμειψάμενος μητρὸς περὶ γούνασι χεῖρας βάλλειν ἡμετέρης, ἵνα νόστιμον ἦμαρ ἴδηαι χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί. εἴ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ, ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν. ὣς ἄρα φωνήσασ' ἵμασεν μάστιγι φαεινῇ ἡμιόνους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα. αἱ δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσοντο πόδεσσιν· ἡ δὲ μάλ' ἡνιόχευεν, ὅπως ἅμ' ἑποίατο πεζοὶ ἀμφίπολοί τ' Ὀδυσεύς τε, νόῳ δ' ἐπέβαλλεν ἱμάσθλην.	Go past him and throw your arms around our mother's knees, so that you may see the day of your homecoming with joy, and soon, however far away your home may be. If she feels kindly toward you in her heart, then there is hope that you'll see your loved ones and reach your well-built house and your native land." So saying, she struck the mules with her shining whip, and they quickly left the river's streams behind. They trotted well and stepped out smartly, and she drove carefully, so that the handmaids and Odysseus could keep up on foot, and used the whip with judgment.
6.321	δύσετό τ' ἠέλιος καὶ τοὶ κλυτὸν ἄλσος ἵκοντο ἱρὸν Ἀθηναίης, ἵν' ἄρ' ἕζετο δῖος Ὀδυσσεύς. αὐτίκ' ἔπειτ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο· κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη· νῦν δή πέρ μευ ἄκουσον, ἐπεὶ πάρος οὔ ποτ' ἄκουσας ῥαιομένου, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος. δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἠδ' ἐλεεινόν. ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη. αὐτῷ δ' οὔ πω φαίνετ' ἐναντίη· αἴδετο γάρ ῥα πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινεν ἀντιθέῳ Ὀδυσῆι πάρος ἣν γαῖαν ἱκέσθαι.	The sun set, and they came to the famous grove sacred to Athena, where godlike Odysseus sat down. At once he prayed to the daughter of great Zeus: "Hear me, child of Zeus who bears the aegis, Atrytone! Listen to me now at last, since you never listened before, when I was being battered, when the famous Earth-shaker battered me. Grant that I come among the Phaeacians as a friend, and one to be pitied." So he spoke in prayer, and Pallas Athena heard him. But she did not yet appear to him face to face, for she respected her father's brother; and he kept up his furious rage against godlike Odysseus until he reached his own land.[4]

4 Poseidon, Odysseus' enemy, is the brother of Athena's father Zeus.

Book 7

The palace of Alcinous
Odysseus is welcomed by Queen Arete and King Alcinous.

	GREEK	ENGLISH
7.1	ὣς ὁ μὲν ἔνθ' ἠρᾶτο πολύτλας δῖος Ὀδυσσεύς, κούρην δὲ προτὶ ἄστυ φέρεν μένος ἡμιόνοιιν. ἡ δ' ὅτε δὴ οὗ πατρὸς ἀγακλυτὰ δώμαθ' ἵκανε, στῆσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς ἵσταντ' ἀθανάτοις ἐναλίγκιοι, οἵ ῥ' ὑπ' ἀπήνης ἡμιόνους ἔλυον ἐσθῆτά τε ἔσφερον εἴσω. αὐτὴ δ' ἐς θάλαμον ἐὸν ἤιε· δαῖε δέ οἱ πῦρ γρῆυς Ἀπειραίη, θαλαμηπόλος Εὐρυμέδουσα, τήν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι· Ἀλκινόῳ δ' αὐτὴν γέρας ἔξελον, οὕνεκα πᾶσιν Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὣς δῆμος ἄκουεν· ἣ τρέφε Ναυσικάαν λευκώλενον ἐν μεγάροισιν. ἥ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμει.	So he prayed there, much-enduring, godlike Odysseus, while the strength of the two mules carried the girl to the city. When she reached her father's glorious house, she halted them at the gateway, and her brothers, like the immortals, gathered around her. They unyoked the mules from the wagon and carried the clothes inside. She herself went to her chamber, and an old woman from Apeire lit a fire for her: Eurymedusa, her chamber-maid, whom curved ships had once brought from Apeire. The people had picked her out as a prize of honor for Alcinous, because he ruled over all the Phaeacians and the people listened to him as to a god. She had raised white-armed Nausicaa in the hall. Now she lit the fire for her and made ready her supper inside.
7.14	καὶ τότ' Ὀδυσσεὺς ὤρτο πόλινδ' ἴμεν· ἀμφὶ δ' Ἀθήνη πολλὴν ἠέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι, μή τις Φαιήκων μεγαθύμων ἀντιβολήσας κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη. ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐραννήν, ἔνθα οἱ ἀντεβόλησε θεά, γλαυκῶπις Ἀθήνη, παρθενικῇ ἐικυῖα νεήνιδι, κάλπιν ἐχούσῃ. στῆ δὲ πρόσθ' αὐτοῦ, ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς· ὦ τέκος, οὐκ ἄν μοι δόμον ἀνέρος ἡγήσαιο Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισι ἀνάσσει; καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἐνθάδ' ἱκάνω τηλόθεν ἐξ ἀπίης γαίης· τῷ οὔ τινα οἶδα ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.	Then Odysseus set out to go to the city. Athena, kindly disposed toward Odysseus, poured a thick mist around him, so that none of the great-hearted Phaeacians who met him would taunt him or ask him who he was. But just as he was about to enter the lovely city, the goddess, gray-eyed Athena, met him there in the likeness of a young girl carrying a pitcher. She stopped in front of him, and godlike Odysseus asked her: "My child, won't you guide me to the house of Alcinous, the man who rules over the people here? I've come here as a stranger, worn out by suffering, from far away, from a distant land, so I don't know any of the people who live in this city and this country."
7.27	τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη· τοιγὰρ ἐγώ τοι, ξεῖνε πάτερ, δόμον, ὅν με κελεύεις, δείξω, ἐπεί μοι πατρὸς ἀμύμονος ἐγγύθι ναίει. ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω, μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε. οὐ γὰρ ξείνους οἵδε μάλ' ἀνθρώπους ἀνέχονται, οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ. νηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείῃσι	Then the goddess, gray-eyed Athena, spoke to him in turn: "Well then, stranger, father, I'll show you the house you ask for, since it lies close to my own excellent father's. But walk on just as you are, in silence, and I'll lead the way. Don't look at anyone or question anyone. The people here don't much put up with strangers, and they give no warm welcome to anyone who comes from elsewhere. Trust-

	GREEK	ENGLISH
	λαῖτμα μέγ' ἐκπερόωσιν, ἐπεί σφισι δῶκ' ἐνοσίχθων· τῶν νέες ὠκεῖαι ὡς εἰ πτερὸν ἠὲ νόημα.	ing in their swift, quick ships, they cross the great gulf of the sea, since the Earth-shaker granted them that; their ships are as quick as a wing or a thought."
7.37	ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο. τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν ἐρχόμενον κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη εἴα ἐυπλόκαμος, δεινὴ θεός, ἥ ῥά οἱ ἀχλὺν θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ. θαύμαζεν δ' Ὀδυσεὺς λιμένας καὶ νῆας ἐίσας αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ ὑψηλά, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι. ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώματ' ἵκοντο, τοῖσι δὲ μύθων ἦρχε θεά, γλαυκῶπις Ἀθήνη·	So she spoke, and Pallas Athena led the way quickly, and he followed in the goddess's footsteps. The Phaeacians, famed for their ships, did not notice him as he walked through the city among them, for Athena of the lovely hair, the dread goddess, would not allow it: with kindness in her heart she had poured a wondrous mist over him. Odysseus marveled at the harbors and the well-balanced ships, at the meeting-places of the heroes themselves, and at the long walls, high and topped with stakes, a wonder to see. But when they reached the glorious house of the king, the goddess, gray-eyed Athena, was the first to speak:
7.48	οὗτος δή τοι, ξεῖνε πάτερ, δόμος, ὅν με κελεύεις πεφραδέμεν· δήεις δὲ διοτρεφέας βασιλῆας δαίτην δαινυμένους· σὺ δ' ἔσω κίε, μηδέ τι θυμῷ τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων ἔργοισιν τελέθει, εἰ καί ποθεν ἄλλοθεν ἔλθοι. δέσποιναν μὲν πρῶτα κιχήσεαι ἐν μεγάροισιν· Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκήων τῶν αὐτῶν οἵ περ τέκον Ἀλκίνοον βασιλῆα. Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη, ὁπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος, ὅς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν. ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτός· τῇ δὲ Ποσειδάων ἐμίγη καὶ ἐγείνατο παῖδα Ναυσίθοον μεγάθυμον, ὃς ἐν Φαίηξιν ἄνασσε· Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκίνοόν τε.	"This, stranger, father, is the house you asked me to show you. You'll find the lords whom Zeus cherishes feasting at their banquet. Go on inside, and don't be afraid at heart: a bold man comes off better in every venture, even if he comes from some other land. In the hall you'll first come upon the queen. Arete is the name she's called by, and she comes from the very same forebears who gave birth to King Alcinous. First, Nausithous was born to Poseidon the Earth-shaker and Periboea, the loveliest of women in looks, youngest daughter of great-hearted Eurymedon, who was once king over the overweening Giants. But he brought his reckless people to destruction, and was destroyed himself. Poseidon lay with her, and she bore a son, great-hearted Nausithous, who ruled among the Phaeacians. Nausithous fathered Rhexenor and Alcinous.
7.64	τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων νυμφίον ἐν μεγάρῳ, μίαν οἴην παῖδα λιπόντα Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν, καί μιν ἔτισ', ὡς οὔ τις ἐπὶ χθονὶ τίεται ἄλλη, ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν. ὣς κείνη περὶ κῆρι τετίμηταί τε καὶ ἔστιν ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο καὶ λαῶν, οἵ μίν ῥα θεὸν ὡς εἰσορόωντες δειδέχαται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ. οὐ μὲν γάρ τι νόου γε καὶ αὐτὴ δεύεται ἐσθλοῦ· ᾗσι τ' ἐὺ φρονέῃσι καὶ ἀνδράσι νείκεα λύει. εἴ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ,	Rhexenor, still without a son and newly married, was struck down in the hall by Apollo of the silver bow, leaving one child only, a daughter: Arete. Alcinous made her his wife, and honored her as no other woman on earth is honored, of all the women who now keep house under their husbands. So she has been honored from the heart, and still is, by her dear children, by Alcinous himself, and by the people, who look on her as a god and greet her with words of welcome whenever she walks through the town. For she herself is in no way lacking in good sense, and for those she favors she settles quarrels, even between men. If she is well

	GREEK	ENGLISH
	ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.	disposed toward you in her heart, then there's hope that you'll see your loved ones and reach your high-roofed house and your native land."

THE PALACE OF ALCINOUS

Odysseus marvels at the palace and gardens, then clasps Queen Arete's knees.

	GREEK	ENGLISH
7.78	ὣς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινήν, ἵκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν Ἀθήνην, δῦνε δ' Ἐρεχθῆος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς Ἀλκινόου πρὸς δώματ' ἴε κλυτά· πολλὰ δέ οἱ κῆρ ὥρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἱκέσθαι. ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης δῶμα καθ' ὑψερεφὲς μεγαλήτορος Ἀλκινόοιο. χάλκεοι μὲν γὰρ τοῖχοι ἐληλέδατ' ἔνθα καὶ ἔνθα, ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο· χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον· σταθμοὶ δ' ἀργύρεοι ἐν χαλκέῳ ἕστασαν οὐδῷ, ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσέη δὲ κορώνη.	So she spoke, and gray-eyed Athena went away over the barren sea and left lovely Scheria. She came to Marathon and to Athens of the wide streets, and entered the solid house of Erechtheus. But Odysseus went toward the glorious house of Alcinous, and his heart turned over many things as he stood there before reaching the bronze threshold. For a gleam as of the sun or the moon lay over the high-roofed house of great-hearted Alcinous. Walls of bronze ran this way and that, from the threshold to the innermost room, with a frieze of dark-blue enamel along the top. Golden doors closed in the solid house; silver doorposts stood on the bronze threshold, the lintel above them was silver, and the door-handle gold.[1]
7.91	χρύσειοι δ' ἑκάτερθε καὶ ἀργύρεοι κύνες ἦσαν, οὓς Ἥφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσι δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο, ἀθανάτους ὄντας καὶ ἀγήρως ἤματα πάντα. ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἔνθ' ἐνὶ πέπλοι λεπτοὶ ἐύννητοι βεβλήατο, ἔργα γυναικῶν. ἔνθα δὲ Φαιήκων ἡγήτορες ἑδριόωντο πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον. χρύσειοι δ' ἄρα κοῦροι ἐυδμήτων ἐπὶ βωμῶν ἕστασαν αἰθομένας δαῖδας μετὰ χερσὶν ἔχοντες, φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι. πεντήκοντα δέ οἱ δμωαὶ κατὰ δῶμα γυναῖκες αἱ μὲν ἀλετρεύουσι μύλῃς ἔπι μήλοπα καρπόν, αἱ δ' ἱστοὺς ὑφόωσι καὶ ἠλάκατα στρωφῶσιν ἥμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο· καιρουσσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.	On either side stood dogs of gold and silver, which Hephaestus had made with his skillful mind to guard the house of great-hearted Alcinous, immortal and ageless for all their days. Inside, seats were set firmly along the wall on either side, right through from the threshold to the innermost room, and on them were spread fine, well-woven coverings, the work of women. There the leaders of the Phaeacians used to sit eating and drinking, for they had plenty all year round. Golden youths stood on well-built pedestals, holding blazing torches in their hands, lighting up the nights throughout the house for the feasters. He has fifty serving women in the house: some grind the yellow grain at the millstones, others weave at their looms or sit twisting the spindle, their hands moving like the leaves of a tall poplar; and the liquid oil drips off the close-woven linen.
7.108	ὅσσον Φαίηκες περὶ πάντων ἴδριες ἀνδρῶν νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὣς δὲ γυναῖκες ἱστῶν τεχνῆσσαι· πέρι γάρ σφισι δῶκεν Ἀθήνη ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλάς. ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων τετράγυος· περὶ δ' ἕρκος ἐλήλαται ἀμφοτέρωθεν.	Just as the Phaeacians are skilled beyond all men at driving a swift ship over the sea, so are their women at the loom; for Athena has given them, beyond others, the knowledge of beautiful handiwork and good minds. Outside the courtyard, near the doors, lies a large orchard of four acres, with a

1 Erechtheus was a legendary early king of Athens, whose house on the Acropolis Athena shared as her temple.

GREEK	ENGLISH
ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα, ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι. τάων οὔ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει χείματος οὐδὲ θέρευς, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ Ζεφυρίη πνείουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.	fence running round it on every side. There tall trees grow, in full bloom: pears and pomegranates and apple trees with shining fruit, sweet figs and flourishing olives. Their fruit never perishes or fails, winter or summer; it lasts all year. The West Wind is always blowing, bringing some to bud and ripening others.
7.120 ὄγχνη ἐπ' ὄγχνῃ γηράσκει, μῆλον δ' ἐπὶ μήλῳ, αὐτὰρ ἐπὶ σταφυλῇ σταφυλή, σῦκον δ' ἐπὶ σύκῳ. ἔνθα δέ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται, τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ τέρσεται ἠελίῳ, ἑτέρας δ' ἄρα τε τρυγόωσιν, ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὄμφακές εἰσιν ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν. ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι· ἐν δὲ δύω κρῆναι ἡ μέν τ' ἀνὰ κῆπον ἅπαντα σκίδναται, ἡ δ' ἑτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησι πρὸς δόμον ὑψηλόν, ὅθεν ὑδρεύοντο πολῖται. τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.	Pear ripens upon pear, apple upon apple, grape-cluster upon grape-cluster, fig upon fig. There too his fruitful vineyard is planted. In one part of it, a warm drying-floor on level ground, the grapes are drying in the sun; elsewhere they are gathering others, and treading still others. In front are unripe grapes just shedding their blossom, and others turning dark. There, beside the last row of vines, grow neat garden beds of every kind, bright all year round. And in it are two springs: one runs through the whole garden, while the other, from the opposite side, flows under the courtyard threshold toward the high house, and from it the townspeople draw their water. Such were the splendid gifts of the gods at the house of Alcinous.
7.133 ἔνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς. αὐτὰρ ἐπεὶ δὴ πάντα ἐῷ θηήσατο θυμῷ, καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω. εὗρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργεϊφόντῃ, ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου. αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεὺς πολλὴν ἠέρ' ἔχων, ἣν οἱ περίχευεν Ἀθήνη, ὄφρ' ἵκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα. ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεύς, καὶ τότε δή ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ. οἱ δ' ἄνεῳ ἐγένοντο, δόμον κάτα φῶτα ἰδόντες· θαύμαζον δ' ὁρόωντες. ὁ δὲ λιτάνευεν Ὀδυσσεύς·	There much-enduring, godlike Odysseus stood and gazed. But when he had gazed at everything to his heart's content, he quickly stepped over the threshold into the house. He found the leaders and rulers of the Phaeacians pouring libations from their cups to keen-sighted Argeïphontes, to whom they always poured last, when they turned their thoughts to bed. Much-enduring, godlike Odysseus went through the house, wrapped in the thick mist that Athena had poured around him, until he came to Arete and King Alcinous. Odysseus threw his arms around Arete's knees, and at that moment the god-sent mist streamed away from him. They all fell silent throughout the house when they saw the man, and they marveled as they looked. Then Odysseus made his plea:[2]
7.146 Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο, σόν τε πόσιν σά τε γούναθ' ἱκάνω πολλὰ μογήσας τούσδε τε δαιτυμόνας· τοῖσιν θεοὶ ὄλβια δοῖεν ζωέμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος κτήματ' ἐνὶ μεγάροισι γέρας θ' ὅ τι δῆμος ἔδωκεν· αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἱκέσθαι θᾶσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχω. ὣς εἰπὼν κατ' ἄρ' ἕζετ' ἐπ' ἐσχάρῃ ἐν κονίῃσιν	"Arete, daughter of godlike Rhexenor, after much suffering I come to your husband and to your knees, and to these feasters. May the gods grant them prosperity in their lives, and may each of them hand down to his children the wealth in his halls and whatever honor the people have given him. But as for me, make ready a passage home, to bring me quickly to my native land, since I have

2 Argeïphontes is a title of Hermes, who as a bringer of sleep received the last libation of the evening.

	GREEK	ENGLISH
	πὰρ πυρί· οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.	long been suffering hardships far from my own
	ὀψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένηος,	people.” So he spoke, and sat down on the hearth
	ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν	in the ashes beside the fire, and they all were
	καὶ μύθοισι κέκαστο, παλαιά τε πολλά τε εἰδώς·	hushed in silence. At last the old hero Echeneus
	ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·	spoke out. He was the eldest of the Phaeacian men, and excelled in speaking, knowing many things of long ago. With good intent he addressed them and said:[3]
7.159	Ἀλκίνο’, οὐ μέν τοι τόδε κάλλιον, οὐδὲ ἔοικε,	“Alcinous, this is not the better way, nor is it fit-
	ξεῖνον μὲν χαμαὶ ἧσθαι ἐπ’ ἐσχάρῃ ἐν κονίῃσιν,	ting, for a stranger to sit on the ground at the
	οἵδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.	hearth in the ashes, while these men hold back,
	ἀλλ’ ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροήλου	waiting for your word. Come, raise the stranger up
	εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον	and seat him on a silver-studded chair, and tell the
	οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ	heralds to mix wine, so that we may pour a liba-
	σπείσομεν, ὅς θ’ ἱκέτῃσιν ἅμ’ αἰδοίοισιν ὀπηδεῖ·	tion to Zeus who delights in thunder, who attends
	δόρπον δὲ ξείνῳ ταμίη δότω ἔνδον ἐόντων.	on suppliants, who deserve respect. And let the
	αὐτὰρ ἐπεὶ τό γ’ ἄκουσ’ ἱερὸν μένος Ἀλκινόοιο,	housekeeper give the stranger supper from what is
	χειρὸς ἑλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην	in store.” When the sacred strength of Alcinous
	ὦρσεν ἀπ’ ἐσχαρόφιν καὶ ἐπὶ θρόνου εἶσε φαεινοῦ,	heard this, he took Odysseus, wise and of subtle
	υἱὸν ἀναστήσας ἀγαπήνορα Λαοδάμαντα,	cunning, by the hand, raised him from the hearth
	ὅς οἱ πλησίον ἷζε, μάλιστα δέ μιν φιλέεσκεν.	and seated him on a shining chair, making his son, manly Laodamas, get up from it; he sat next to him, and was the son he loved most.
7.172	χέρνιβα δ’ ἀμφίπολος προχόῳ ἐπέχευε φέρουσα	A maid brought water for washing in a beautiful
	καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,	golden pitcher and poured it over a silver basin
	νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.	for him to wash his hands, and beside him she
	σῖτον δ’ αἰδοίη ταμίη παρέθηκε φέρουσα,	drew up a polished table. The respected house-
	εἴδατα πόλλ’ ἐπιθεῖσα, χαριζομένη παρεόντων.	keeper brought bread and set it before him,
	αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς.	adding many dishes, giving freely of what she had.
	καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·	And much-enduring, godlike Odysseus drank and
	Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον	ate. Then the might of Alcinous spoke to the her-
	πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ	ald: “Pontonous, mix a bowl and serve wine to
	σπείσομεν, ὅς θ’ ἱκέτῃσιν ἅμ’ αἰδοίοισιν ὀπηδεῖ.	everyone throughout the hall, so that we may pour
	ὣς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,	a libation to Zeus who delights in thunder, who at-
	νώμησεν δ’ ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.	tends on suppliants, who deserve respect.” So he
	αὐτὰρ ἐπεὶ σπεῖσάν τ’ ἔπιόν θ’, ὅσον ἤθελε θυμός,	spoke, and Pontonous mixed the honey-sweet
	τοῖσιν δ’ Ἀλκίνοος ἀγορήσατο καὶ μετέειπε·	wine and served it out to all, first pouring a few drops into each cup. But when they had poured their libations and drunk as much as their hearts desired, Alcinous addressed them and said:
7.186	κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες	“Hear me, leaders and rulers of the Phaeacians, so
	ὄφρ’ εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.	that I may say what the heart in my breast bids
	νῦν μὲν δαισάμενοι κατακείετε οἴκαδ’ ἰόντες·	me. Now that you’ve feasted, go home and lie
	ἠῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες	down to rest. At dawn we’ll call more of the elders
	ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἠδὲ θεοῖσιν	together, entertain the stranger in our halls and

3 Sitting in the ashes of the hearth was the posture of a suppliant, who placed himself under the protection of the household and of Zeus.

	GREEK	ENGLISH
	ῥέξομεν ἱερὰ καλά, ἔπειτα δὲ καὶ περὶ πομπῆς μνησόμεθ', ὥς χ' ὁ ξεῖνος ἄνευθε πόνου καὶ ἀνίης πομπῇ ὑφ' ἡμετέρῃ ἣν πατρίδα γαῖαν ἵκηται χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστί, μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσι, πρίν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα πείσεται, ἅσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι γιγνομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.	offer fine sacrifices to the gods; and after that we'll give thought to his passage home, so that the stranger, free of toil and distress, may reach his native land under our escort, rejoicing, quickly, even if he comes from very far away, and suffer no harm or hardship on the way before he sets foot on his own land. There, after that, he must suffer whatever fate and the grim Spinners spun for him with their thread at his birth, when his mother bore him.
7.199	εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν, ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται. αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἑκατόμβας, δαίνυνταί τε παρ' ἄμμι καθήμενοι ἔνθα περ ἡμεῖς. εἰ δ' ἄρα τις καὶ μοῦνος ἰὼν ξύμβληται ὁδίτης, οὔ τι κατακρύπτουσιν, ἐπεί σφισιν ἐγγύθεν εἰμέν, ὥς περ Κύκλωπές τε καὶ ἄγρια φῦλα Γιγάντων. τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· Ἀλκίνο', ἄλλο τί τοι μελέτω φρεσίν· οὐ γὰρ ἐγώ γε ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, οὐ δέμας οὐδὲ φυήν, ἀλλὰ θνητοῖσι βροτοῖσιν. οὕς τινας ὑμεῖς ἴστε μάλιστ' ὀχέοντας ὀιζὺν ἀνθρώπων, τοῖσίν κεν ἐν ἄλγεσιν ἰσωσαίμην.	But if he is one of the immortals come down from heaven, then the gods are contriving something different. For always before now the gods have appeared to us plainly, whenever we offer glorious hecatombs, and they feast beside us, sitting just where we sit. And if one of us, traveling alone, should meet them on the road, they don't hide themselves at all, since we are close kin to them, as the Cyclopes are, and the wild tribes of the Giants." Then resourceful Odysseus answered him: "Alcinous, put some other thought in your mind. I am not like the immortals who hold wide heaven, neither in stature nor in build, but like mortal men. Whoever you know of among men who bears the heaviest load of misery—those are the ones I'd match in my sufferings.
7.213	καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην, ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα. ἀλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ· οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο ἔπλετο, ἥ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκῃ καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα, ὡς καὶ ἐγὼ πένθος μὲν ἔχω φρεσίν, ἡ δὲ μάλ' αἰεὶ ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων ληθάνει ὅσσ' ἔπαθον, καὶ ἐνιπλησθῆναι ἀνώγει. ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἠοῖ φαινομένηφιν, ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης καί περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν κτῆσιν ἐμήν, δμῶάς τε καὶ ὑψερεφὲς μέγα δῶμα.	And I could tell of still more troubles, all that I have endured by the will of the gods. But let me eat my supper, distressed as I am. There is nothing more shameless than the hateful belly, which forces a man to think of it, however worn down he is and however much grief he has in his heart. So it is with me: I have grief in my heart, but the belly keeps bidding me eat and drink, makes me forget everything I've suffered, and demands to be filled. But you, as soon as dawn appears, make haste to set me, wretched as I am, on my native soil, after all my suffering. Let life leave me, once I've seen my possessions, my servants and my great high-roofed house."

ARETE'S QUESTION

Arete recognizes the clothes, and Odysseus tells of Calypso and his shipwreck.

	GREEK	ENGLISH
7.226	ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν. αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιον θ' ὅσον ἤθελε θυμός,	So he spoke, and they all approved and urged that the stranger be sent on his way, since he had spoken fittingly. But when they had poured their

	GREEK	ENGLISH
	οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος, αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, πὰρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδὴς ἥσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός. τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων· ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα καλά, τά ῥ' αὐτὴ τεῦξε σὺν ἀμφιπόλοισι γυναιξί· καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·	libations and drunk as much as their hearts desired, they went home to lie down, each to his own house; but godlike Odysseus was left behind in the hall, and beside him sat Arete and godlike Alcinous, while the maids cleared away the dishes of the feast. White-armed Arete was the first to speak, for when she saw his fine clothes she recognized the cloak and tunic, which she herself had made with her serving women; and she spoke winged words to him:
7.237	ξεῖνε, τὸ μέν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή· τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἵματ' ἔδωκεν; οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἱκέσθαι; τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· ἀργαλέον, βασίλεια, διηνεκέως ἀγορεῦσαι κήδε', ἐπεί μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες· τοῦτο δέ τοι ἐρέω ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς. Ὠγυγίη τις νῆσος ἀπόπροθεν εἰν ἁλὶ κεῖται· ἔνθα μὲν Ἄτλαντος θυγάτηρ, δολόεσσα Καλυψὼ ναίει ἐυπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων. ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων οἶον, ἐπεί μοι νῆα θοὴν ἀργῆτι κεραυνῷ Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.	"Stranger, I will ask you this first myself: who are you, and where are you from? Who gave you these clothes? Didn't you say you came here after wandering over the sea?" Then resourceful Odysseus answered her: "It's hard, my queen, to tell my troubles from start to finish, since the gods of heaven have given me so many. But I will tell you this, what you ask and inquire about. There is an island, Ogygia, that lies far off in the sea. There lives the daughter of Atlas, crafty Calypso of the lovely hair, a dread goddess, and no one keeps company with her, neither god nor mortal man. But some god brought me, wretched as I am, alone to her hearth, after Zeus had struck my swift ship with his blazing thunderbolt and shattered it in the middle of the wine-dark sea.
7.251	ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι, αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἑλὼν νεὸς ἀμφιελίσσης ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ νῆσον ἐς Ὠγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ ναίει ἐυπλόκαμος, δεινὴ θεός, ἥ με λαβοῦσα ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἠδὲ ἔφασκε θήσειν ἀθάνατον καὶ ἀγήραον ἤματα πάντα· ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν. ἔνθα μὲν ἑπτάετες μένον ἔμπεδον, εἵματα δ' αἰεὶ δάκρυσι δεύεσκον, τά μοι ἄμβροτα δῶκε Καλυψώ· ἀλλ' ὅτε δὴ ὀγδόατόν μοι ἐπιπλόμενον ἔτος ἦλθεν, καὶ τότε δή μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι Ζηνὸς ὑπ' ἀγγελίης, ἢ καὶ νόος ἐτράπετ' αὐτῆς.	There all the rest of my good companions perished, but I clasped the keel of the curved ship in my arms and was carried along for nine days; on the tenth, in the black night, the gods brought me to the island of Ogygia, where Calypso of the lovely hair lives, a dread goddess. She took me in, loved me warmly and cared for me, and kept saying she would make me immortal and ageless all my days; but she never won over the heart in my chest. There I stayed for seven years without a break, and I was always wetting with my tears the immortal clothes that Calypso had given me. But when the eighth year came round, then at last she urged me and bade me go home, whether at a message from Zeus or because her own mind had changed.
7.264	πέμπε δ' ἐπὶ σχεδίης πολυδέσμου, πολλὰ δ' ἔδωκε, σῖτον καὶ μέθυ ἡδύ, καὶ ἄμβροτα εἵματα ἕσσεν, οὖρον δὲ προέηκεν ἀπήμονά τε λιαρόν τε. ἑπτὰ δὲ καὶ δέκα μὲν πλέον ἤματα ποντοπορεύων, ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ	She sent me off on a raft bound with many fastenings, and gave me plenty—bread and sweet wine—and dressed me in immortal clothes, and sent a breeze to carry me, gentle and warm. For seventeen days I sailed over the sea, and on the eighteenth the shadowy mountains of your land ap-

GREEK

ENGLISH

δυσμόρῳ· ἦ γὰρ ἔμελλον ἔτι ξυνέσεσθαι ὀιζυῖ
πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,
ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθον,
ὤρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα
εἴα ἐπὶ σχεδίης ἀδινὰ στενάχοντα φέρεσθαι.
τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγώ γε
νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ
ὑμετέρῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.

peared, and my heart was glad, ill-fated as I was. For I was still to keep company with great misery, which Poseidon the Earth-shaker stirred up against me. He roused the winds against me and blocked my way, and stirred up the sea beyond telling, and the waves would not let me be carried along on my raft, groaning heavily as I was. Then the storm scattered it; but I swam and cut my way through this gulf of sea, until wind and water carried me and brought me near your land.

7.278 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,
πέτρῃς πρὸς μεγάλῃσι βαλὸν καὶ ἀτερπέι χώρῳ·
ἀλλ' ἀναχασσάμενος νῆχον πάλιν, ἦος ἐπῆλθον
ἐς ποταμόν, τῇ δή μοι ἐείσατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίη νὺξ
ἤλυθ'. ἐγὼ δ' ἀπάνευθε διιπετέος ποταμοῖο
ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα
ἠφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρονα χεῦεν.
ἔνθα μὲν ἐν φύλλοισι φίλον τετιημένος ἦτορ
εὗδον παννύχιος καὶ ἐπ' ἠῶ καὶ μέσον ἦμαρ.
δείλετό τ' ἠέλιος καί με γλυκὺς ὕπνος ἀνῆκεν.

There, as I tried to come ashore, the wave would have overpowered me on the land, hurling me against great rocks in a cheerless place; but I drew back and swam on again, until I came to a river, and there the place seemed best to me, clear of rocks, and sheltered from the wind as well. I staggered out, gathering my strength, and the ambrosial night came on. I climbed out, away from the Zeus-fed river, and slept among the bushes, heaping leaves around me; and a god poured boundless sleep over me. There among the leaves, sick at heart, I slept all night long, and on through dawn and midday. The sun was going down when sweet sleep released me.

7.290 ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς
παιζούσας, ἐν δ' αὐτὴ ἔην ἐικυῖα θεῇσι·
τὴν ἱκέτευσ'· ἡ δ' οὔ τι νοήματος ἤμβροτεν ἐσθλοῦ,
ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.
ἥ μοι σῖτον ἔδωκεν ἅλις ἠδ' αἴθοπα οἶνον
καὶ λοῦσ' ἐν ποταμῷ καί μοι τάδε εἵματ' ἔδωκε.
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα.
τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
ξεῖν', ἦ τοι μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε
παῖς ἐμή, οὕνεκά σ' οὔ τι μετ' ἀμφιπόλοισι γυναιξὶν
ἦγεν ἐς ἡμέτερον, σὺ δ' ἄρα πρώτην ἱκέτευσας.
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

Then I noticed your daughter's maids playing on the shore, and she herself was among them, like the goddesses. I made my plea to her, and she did not fall short of good judgment—more than you'd expect of a younger person meeting a stranger, for the young are always thoughtless. She gave me plenty of bread and sparkling wine, had me bathed in the river, and gave me these clothes. That is the truth I've told you, though it grieves me." Then Alcinous answered him in turn and said: "Stranger, my child certainly didn't think of what was proper in this, that she didn't bring you to our house along with her serving women—and yet it was to her that you first made your plea." Then resourceful Odysseus answered him:

7.303 ἥρως, μή τοι τοὔνεκ' ἀμύμονα νείκεε κούρην·
ἡ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἕπεσθαι,
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενός τε,
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.
τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
ξεῖν', οὔ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἴσιμα πάντα.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγώ περ,

"Hero, don't blame your blameless daughter for that. She did tell me to follow along with her serving women, but I didn't want to, out of fear and shame, in case your heart should grow angry when you saw it; for we tribes of men on earth are quick to suspicion." Then Alcinous answered him in turn and said: "Stranger, the heart in my chest is not the kind to be angered without cause; it's better for everything to be in due measure. If only

GREEK	ENGLISH
παῖδά τ’ ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι αὖθι μένων· οἶκον δέ κ’ ἐγὼ καὶ κτήματα δοίην, εἴ κ’ ἐθέλων γε μένοις· ἀέκοντα δέ σ’ οὔ τις ἐρύξει Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.	—father Zeus, and Athena, and Apollo!—a man like you, thinking as I think, would take my daughter and be called my son-in-law, and stay here! I would give you a house and possessions, if you were willing to stay; but no one among the Phaeacians will keep you here against your will. May that never be pleasing to father Zeus.
7.317 πομπὴν δ’ ἐς τόδ’ ἐγὼ τεκμαίρομαι, ὅφρ’ ἐὺ εἰδῇς, αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνῳ λέξεαι, οἱ δ’ ἐλόωσι γαλήνην, ὅφρ’ ἂν ἵκηαι πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν, εἴ περ καὶ μάλα πολλὸν ἑκαστέρω ἔστ’ Εὐβοίης, τήν περ τηλοτάτω φάσ’ ἔμμεναι, οἵ μιν ἴδοντο λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν ἦγον ἐποψόμενον Τιτυὸν Γαιήιον υἱόν. καὶ μὲν οἱ ἔνθ’ ἦλθον καὶ ἄτερ καμάτοιο τέλεσσαν ἤματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ’ ὀπίσσω. εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται νῆες ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἅλα πηδῷ. ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς, εὐχόμενος δ’ ἄρα εἶπεν, ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·	As for your passage home, I set it for this day, so that you know it well: tomorrow. Then you will lie overcome by sleep, while they row over the calm sea, until you reach your native land and your house, or wherever you wish to go—even if it is much farther away than Euboea, which those of our people who saw it say is the farthest of all lands, when they took fair-haired Rhadamanthys to visit Tityus, the son of Earth. They went there, completed the journey without toil on that same day, and made the return trip home. You’ll see for yourself in your own mind how far my ships are the best, and my young men, at tossing up the sea with the oar-blade.” So he spoke, and much-enduring, godlike Odysseus rejoiced, and he prayed, calling on the god by name, and said:[4]
7.331 Ζεῦ πάτερ, αἴθ’ ὅσα εἶπε τελευτήσειεν ἅπαντα Ἀλκίνοος· τοῦ μέν κεν ἐπὶ ζείδωρον ἄρουραν ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ’ ἱκοίμην. ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· κέκλετο δ’ Ἀρήτη λευκώλενος ἀμφιπόλοισιν δέμνι’ ὑπ’ αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ πορφύρε’ ἐμβαλέειν, στορέσαι τ’ ἐφύπερθε τάπητας χλαίνας τ’ ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι. αἱ δ’ ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι· αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι, ὦτρυνον δ’ Ὀδυσῆα παριστάμεναι ἐπέεσσιν· ὄρσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή. ὣς φάν, τῷ δ’ ἀσπαστὸν ἐείσατο κοιμηθῆναι. ὣς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς τρητοῖς ἐν λεχέεσσιν ὑπ’ αἰθούσῃ ἐριδούπῳ· Ἀλκίνοος δ’ ἄρα λέκτο μυχῷ δόμου ὑψηλοῖο, πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.	“Father Zeus, may Alcinous bring about everything he has said! Then his glory would never be quenched over the grain-giving earth, and I would reach my native land.” So they spoke such words to one another. White-armed Arete told her maids to set up a bed in the portico and lay fine purple blankets on it, spread rugs over them, and put woolly cloaks on top to cover him. They went out of the hall with torches in their hands, and when they had busily spread the sturdy bed, they came and stood beside Odysseus and urged him: “Get up and come to bed, stranger; your bed is made.” So they spoke, and the thought of lying down to sleep was welcome to him. So there much-enduring, godlike Odysseus slept on the corded bed in the echoing portico; and Alcinous lay down in the innermost room of the high house, and beside him lay the lady his wife, who had prepared their bed and bedding.

4 Euboea is the long island off the east coast of central Greece. Tityus was a giant son of Earth, later punished in the underworld.

Book 8

Among the Phaeacians
Games, the songs of the bard Demodocus, and Odysseus' tears.

	GREEK	ENGLISH
8.1	ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, ὦρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο, ἂν δ' ἄρα διογενὴς ὦρτο πτολίπορθος Ὀδυσσεύς. τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο Φαιήκων ἀγορήνδ', ἥ σφιν παρὰ νηυσὶ τέτυκτο. ἐλθόντες δὲ καθῖζον ἐπὶ ξεστοῖσι λίθοισι πλησίον. ἡ δ' ἀνὰ ἄστυ μετῴχετο Παλλὰς Ἀθήνη εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο, νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα, καί ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον· δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες, εἰς ἀγορὴν ἰέναι, ὄφρα ξείνοιο πύθησθε, ὅς νέον Ἀλκινόοιο δαΐφρονος ἵκετο δῶμα πόντον ἐπιπλαγχθείς, δέμας ἀθανάτοισιν ὁμοῖος.	When early-born Dawn appeared, rosy-fingered, the sacred might of Alcinous rose from his bed, and up rose Odysseus too, sprung from Zeus, sacker of cities. The sacred might of Alcinous led them to the Phaeacians' place of assembly, which had been built for them beside the ships. When they arrived, they sat down side by side on the polished stones. Meanwhile Pallas Athena went up and down through the city in the likeness of wise-hearted Alcinous' herald, planning the homecoming of great-hearted Odysseus. She stood beside each man and spoke to him: "Come now, leaders and rulers of the Phaeacians, come to the assembly and learn about the stranger who has just arrived at the house of wise-hearted Alcinous after wandering over the sea. In build he is like the immortals."
8.15	ὣς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἑκάστου. καρπαλίμως δ' ἔμπλητο βροτῶν ἀγοραί τε καὶ ἕδραι ἀγρομένων· πολλοὶ δ' ἄρ' ἐθηήσαντο ἰδόντες υἱὸν Λαέρταο δαΐφρονα· τῷ δ' ἄρ' Ἀθήνη θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις καί μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο δεινός τ' αἰδοῖός τε καὶ ἐκτελέσειεν ἀέθλους πολλούς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος. αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο, τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες, ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει. ξεῖνος ὅδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ, ἠὲ πρὸς ἠοίων ἦ ἐσπερίων ἀνθρώπων· πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι.	So saying, she stirred the strength and spirit of each man. Quickly the assembly place and its seats filled with people gathering, and many gazed in wonder when they saw Laertes' wise-hearted son. Athena had poured wondrous grace over his head and shoulders and made him taller and broader to look at. She wanted all the Phaeacians to welcome him as a friend, to hold him in awe and respect, and she wanted him to come through the many contests in which the Phaeacians would test Odysseus. But when they had gathered and were all assembled together, Alcinous addressed them and spoke among them: "Hear me, leaders and rulers of the Phaeacians, so that I may say what the heart in my breast bids me. This stranger —I don't know who he is—has come to my house in his wanderings, whether from the men of the east or of the west. He urges us to give him passage home, and begs that it be made sure.
8.31	ἡμεῖς δ', ὡς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν. οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δώμαθ' ἵκηται, ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.	Let us press on with his passage, as we have done before. For no one else who comes to my house

	GREEK	ENGLISH
	ἀλλ᾽ ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι. δησάμενοι δ᾽ ἐὺ πάντες ἐπὶ κληῖσιν ἐρετμὰ ἔκβητ᾽· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα ἡμέτερόνδ᾽ ἐλθόντες· ἐγὼ δ᾽ ἐὺ πᾶσι παρέξω. κούροισιν μὲν ταῦτ᾽ ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δώματα καλὰ ἔρχεσθ᾽, ὄφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν, μηδέ τις ἀρνείσθω. καλέσασθε δὲ θεῖον ἀοιδὸν Δημόδοκον· τῷ γάρ ῥα θεὸς πέρι δῶκεν ἀοιδὴν τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀείδειν.	stays here long, grieving for want of passage. Come, let us drag a black ship down to the bright sea, one sailing for the first time, and let fifty-two young men be chosen from among the people, those who have proved themselves the best. When you have all tied the oars fast at the benches, come ashore. Then come to our house and busy yourselves with a quick meal; I will provide well for everyone. These are my orders to the young men. But the rest of you, sceptered lords, come to my fine house, so that we may make the stranger welcome in the halls, and let no one refuse. And call the divine bard Demodocus; for to him above all a god has given song, to delight in whatever way his heart prompts him to sing.”
8.46	ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ᾽ ἅμ᾽ ἕποντο σκηπτοῦχοι· κῆρυξ δὲ μετῴχετο θεῖον ἀοιδόν. κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα βήτην, ὡς ἐκέλευσ᾽, ἐπὶ θῖν᾽ ἁλὸς ἀτρυγέτοιο. αὐτὰρ ἐπεί ῥ᾽ ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν, νῆα μὲν οἵ γε μέλαιναν ἁλὸς βένθοσδε ἔρυσσαν, ἐν δ᾽ ἱστόν τ᾽ ἐτίθεντο καὶ ἱστία νηὶ μελαίνῃ, ἠρτύναντο δ᾽ ἐρετμὰ τροποῖς ἐν δερματίνοισι, πάντα κατὰ μοῖραν, ἀνά θ᾽ ἱστία λευκὰ πέτασσαν. ὑψοῦ δ᾽ ἐν νοτίῳ τήν γ᾽ ὥρμισαν· αὐτὰρ ἔπειτα βάν ῥ᾽ ἴμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα. πλῆντο δ᾽ ἄρ᾽ αἴθουσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν ἀγρομένων· πολλοὶ δ᾽ ἄρ᾽ ἔσαν, νέοι ἠδὲ παλαιοί.	Having spoken, he led the way, and the sceptered lords followed with him, while a herald went to fetch the divine bard. The fifty-two chosen young men went, as he had ordered, to the shore of the barren sea. When they had come down to the ship and the sea, they dragged the black ship down into deep water and set the mast and sail in the black ship. They fitted the oars in their leather straps, all in due order, and spread out the white sails. They moored her well out in the water, and then they went their way to the great house of wise-hearted Alcinous. The colonnades, the courtyards and the rooms were filled with men gathering; there were many of them, young and old.
8.59	τοῖσιν δ᾽ Ἀλκίνοος δυοκαίδεκα μῆλ᾽ ἱέρευσεν, ὀκτὼ δ᾽ ἀργιόδοντας ὕας, δύο δ᾽ εἰλίποδας βοῦς· τοὺς δέρον ἀμφί θ᾽ ἔπον, τετύκοντό τε δαῖτ᾽ ἐρατεινήν. κῆρυξ δ᾽ ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν, τὸν πέρι μοῦσ᾽ ἐφίλησε, δίδου δ᾽ ἀγαθόν τε κακόν τε· ὀφθαλμῶν μὲν ἄμερσε, δίδου δ᾽ ἡδεῖαν ἀοιδήν. τῷ δ᾽ ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας· κὰδ δ᾽ ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἑλέσθαι κῆρυξ· πὰρ δ᾽ ἐτίθει κάνεον καλήν τε τράπεζαν, πὰρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι.	For them Alcinous sacrificed twelve sheep, eight white-tusked boars and two oxen with rolling gait. These they skinned and dressed, and they made ready a lovely feast. The herald came near, leading the trusty bard, whom the Muse loved above all others. She had given him both good and evil: she took away his eyes, but gave him sweet song. For him Pontonous set a silver-studded chair in the middle of the banqueters, propping it against a tall pillar. The herald hung the clear-toned lyre on a peg just above his head and showed him how to reach it with his hands. Beside him he set a basket and a fine table, and beside it a cup of wine, to drink whenever his heart bid him.
8.71	οἱ δ᾽ ἐπ᾽ ὀνείαθ᾽ ἑτοῖμα προκείμενα χεῖρας ἴαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, μοῦσ᾽ ἄρ᾽ ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν, οἴμης τῆς τότ᾽ ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε, νεῖκος Ὀδυσσῆος καὶ Πηλεΐδεω Ἀχιλῆος,	And they reached out their hands to the good things lying ready before them. But when they had put away their desire for food and drink, the Muse moved the bard to sing the famous deeds of men. He chose a song whose fame had by then reached

GREEK

ὣς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείῃ
ἐκπάγλοις ἐπέεσσιν, ἄναξ δ' ἀνδρῶν Ἀγαμέμνων
χαῖρε νόῳ, ὅ τ' ἄριστοι Ἀχαιῶν δηριόωντο.
ὣς γάρ οἱ χρείων μυθήσατο Φοῖβος Ἀπόλλων
Πυθοῖ ἐν ἠγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν
χρησόμενος· τότε γάρ ῥα κυλίνδετο πήματος ἀρχὴ
Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλάς.

ENGLISH

the wide heaven: the quarrel of Odysseus and Achilles son of Peleus. He sang how they once fought with violent words at a rich feast of the gods, and how Agamemnon, lord of men, was glad at heart that the best of the Achaeans were quarreling. For so Phoebus Apollo had told him in prophecy at holy Pytho, when he crossed the stone threshold to consult the oracle. At that time the beginning of woe was rolling on for Trojans and Danaans through the plans of great Zeus.[1]

8.83 ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
πορφύρεον μέγα φᾶρος ἑλὼν χερσὶ στιβαρῇσι
κὰκ κεφαλῆς εἴρυσσε, κάλυψε δὲ καλὰ πρόσωπα·
αἴδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.
ἦ τοι ὅτε λήξειεν ἀείδων θεῖος ἀοιδός,
δάκρυ ὀμορξάμενος κεφαλῆς ἄπο φᾶρος ἔλεσκε
καὶ δέπας ἀμφικύπελλον ἑλὼν σπείσασκε θεοῖσιν·
αὐτὰρ ὅτ' ἂψ ἄρχοιτο καὶ ὀτρύνειαν ἀείδειν
Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,
ἂψ Ὀδυσεὺς κατὰ κρᾶτα καλυψάμενος γοάασκεν.
ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν
ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουεν.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

This was the song the famous bard sang. But Odysseus took his great purple cloak in his strong hands, drew it down over his head and covered his handsome face, for he was ashamed before the Phaeacians to shed tears from under his brows. Each time the divine bard paused in his singing, Odysseus would wipe away his tears and take the cloak from his head. Then he would take up a two-handled cup and pour a libation to the gods. But whenever the bard began again, and the best of the Phaeacians urged him to sing because they delighted in his words, Odysseus would cover his head again and weep. Then he shed his tears unnoticed by all the others. Alcinous alone noticed and observed him, sitting next to him, and heard him groaning heavily. At once he spoke among the oar-loving Phaeacians:

THE GAMES

The Phaeacians hold contests; taunted by Euryalus, Odysseus throws the discus past every mark.

GREEK

8.97 κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες.
ἤδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἐίσης
φόρμιγγός θ', ἣ δαιτὶ συνήορός ἐστι θαλείῃ·
νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν
πάντων, ὥς χ' ὁ ξεῖνος ἐνίσπῃ οἷσι φίλοισιν
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
πύξ τε παλαιμοσύνῃ τε καὶ ἅλμασιν ἠδὲ πόδεσσιν.
ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο.
κὰδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν,
Δημοδόκου δ' ἕλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο
κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἥν περ οἱ ἄλλοι
Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.

ENGLISH

"Hear me, leaders and rulers of the Phaeacians. We have now satisfied our hearts with the shared feast and with the lyre, which is the companion of the rich feast. Now let us go out and try all kinds of contests, so that when the stranger has returned home, he may tell his friends how far we surpass others at boxing and wrestling, at jumping and running." Having spoken, he led the way, and they followed with him. The herald hung the clear-toned lyre on its peg, took Demodocus by the hand and led him out of the hall. He led him along the same road the others were taking, the best of the Phaeacians, on their way to marvel at the contests.

1 Pytho is Delphi. The oracle was said to have told Agamemnon that Troy would fall when the best of the Achaeans quarreled; this quarrel is known from no other surviving source.

	GREEK	ENGLISH
8.109	βὰν δ' ἴμεν εἰς ἀγορήν, ἅμα δ' ἕσπετο πουλὺς ὅμιλος, μυρίοι· ἂν δ' ἵσταντο νέοι πολλοί τε καὶ ἐσθλοί. ὦρτο μὲν Ἀκρόνεώς τε καὶ Ὠκύαλος καὶ Ἐλατρεύς, Ναυτεύς τε Πρυμνεύς τε καὶ Ἀγχίαλος καὶ Ἐρετμεύς, Ποντεύς τε Πρωρεύς τε, Θόων Ἀναβησίνεώς τε Ἀμφίαλός θ', υἱὸς Πολυνήου Τεκτονίδαο· ἂν δὲ καὶ Εὐρύαλος, βροτολοιγῷ ἶσος Ἄρηϊ, Ναυβολίδης, ὃς ἄριστος ἔην εἶδός τε δέμας τε πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα. ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο, Λαοδάμας θ' Ἅλιός τε καὶ ἀντίθεος Κλυτόνηος. οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι.	They went their way to the place of assembly, and a great crowd went with them, thousands of them. Many fine young men stood up. Up rose Acroneus and Ocyalus and Elatreus, Nauteus and Prymneus and Anchialus and Eretmeus, Ponteus and Proreus, Thoön and Anabesineus, and Amphialus, son of Polyneus, son of Tecton. Up rose Euryalus too, the equal of Ares, the bane of men, the son of Naubolus. After peerless Laodamas, he was the best of all the Phaeacians in looks and build. And up stood the three sons of peerless Alcinous: Laodamas, Halius and godlike Clytoneus. These first tested each other at running.[2]
8.121	τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες καρπαλίμως ἐπέτοντο κονίοντες πεδίοιο· τῶν δὲ θέειν ὄχ' ἄριστος ἔην Κλυτόνηος ἀμύμων· ὅσσον τ' ἐν νειῷ οὖρον πέλει ἡμιόνοιιν, τόσσον ὑπεκπροθέων λαοὺς ἵκεθ', οἱ δ' ἐλίποντο. οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο· τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους. ἅλματι δ' Ἀμφίαλος πάντων προφερέστατος ἦεν· δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεύς, πὺξ δ' αὖ Λαοδάμας, ἀγαθὸς πάϊς Ἀλκινόοιο. αὐτὰρ ἐπεὶ δὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις, τοῖς ἄρα Λαοδάμας μετέφη πάϊς Ἀλκινόοιο·	For them the course was laid out from the starting post, and all together they flew swiftly over the plain, raising the dust. Far the best of them at running was peerless Clytoneus. By as far as a pair of mules plows a furrow in fallow land, by that much he ran out ahead and reached the crowd, and the others were left behind. Then they tried painful wrestling, and in this Euryalus beat all the best. At jumping Amphialus was the most outstanding of all. With the discus, again, Elatreus was far the best of all, and at boxing Laodamas, the good son of Alcinous. But when they had all delighted their hearts with the contests, Laodamas, the son of Alcinous, spoke among them:
8.133	δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἄεθλον οἶδέ τε καὶ δεδάηκε. φυήν γε μὲν οὐ κακός ἐστι, μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὕπερθεν αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν· οὐ γὰρ ἐγώ γέ τί φημι κακώτερον ἄλλο θαλάσσης ἄνδρα γε συγχεῦαι, εἰ καὶ μάλα καρτερὸς εἴη. τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες. αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον. αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς πάϊς Ἀλκινόοιο, στῆ ῥ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπε·	"Come, friends, let's ask the stranger whether he knows some contest and has learned it. In build he's certainly no weakling—look at his thighs and calves, and both his arms, and his sturdy neck, and his great strength. Nor is he past his prime; but he has been broken by many hardships. For I say there is nothing worse than the sea for wrecking a man, however strong he may be." Then Euryalus answered him in turn and said: "Laodamas, you've spoken quite rightly. Go now yourself and challenge him, and put it to him." When Alcinous' good son heard this, he went and stood in the middle and spoke to Odysseus:
8.145	δεῦρ' ἄγε καὶ σύ, ξεῖνε πάτερ, πείρησαι ἀέθλων, εἴ τινά που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους· οὐ μὲν γὰρ μεῖζον κλέος ἀνέρος ὄφρα κ' ἔῃσιν, ἢ ὅ τι ποσσίν τε ῥέξῃ καὶ χερσὶν ἐῇσιν. ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ.	"Come on, stranger, good father, you try your hand at the contests too, if you've learned any; and you look like a man who knows his contests. For there's no greater glory for a man, as long as he lives, than what he achieves with his own feet and

2 Almost all these Phaeacian names are built from words for ships and the sea: Nauteus means "Sailor", Eretmeus "Oarsman", Prymneus "Stern-man", Proreus "Bow-man".

GREEK

σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλά τοι ἤδη
νηῦς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,
ὃς πρὶν μὲν μάλα πολλὰ πάθον καὶ πολλὰ μόγησα,
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων
ἧμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.

8.158 τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσέ τ' ἄντην·
οὐ γάρ σ' οὐδέ, ξεῖνε, δαήμονι φωτὶ ἐίσκω
ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται,
ἀλλὰ τῷ, ὅς θ' ἅμα νηὶ πολυκλήιδι θαμίζων,
ἀρχὸς ναυτάων οἵ τε πρηκτῆρες ἔασιν,
φόρτου τε μνήμων καὶ ἐπίσκοπος ᾖσιν ὀδαίων
κερδέων θ' ἁρπαλέων· οὐδ' ἀθλητῆρι ἔοικας.
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
ξεῖν', οὐ καλὸν ἔειπες· ἀτασθάλῳ ἀνδρὶ ἔοικας.
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ' ἀγορητύν.

8.169 ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει ἀνήρ,
ἀλλὰ θεὸς μορφὴν ἔπεσι στέφει, οἱ δέ τ' ἐς αὐτὸν
τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλέως ἀγορεύει
αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὣς εἰσορόωσιν.
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,
ἀλλ' οὔ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν,
ὡς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδέ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐσσι.
ὤρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν
εἰπὼν οὐ κατὰ κόσμον. ἐγὼ δ' οὐ νῆις ἀέθλων,
ὡς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν ὀίω
ἔμμεναι, ὄφρ' ἥβῃ τε πεποίθεα χερσί τ' ἐμῇσι.

8.182 νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.
ἀλλὰ καὶ ὥς, κακὰ πολλὰ παθών, πειρήσομ' ἀέθλων·
θυμοδακὴς γὰρ μῦθος, ἐπώτρυνας δέ με εἰπών.
ἦ ῥα καὶ αὐτῷ φάρει ἀναΐξας λάβε δίσκον
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ
ἢ οἷῳ Φαίηκες ἐδίσκεον ἀλλήλοισι.
τόν ῥα περιστρέψας ἧκε στιβαρῆς ἀπὸ χειρός,
βόμβησεν δὲ λίθος· κατὰ δ' ἔπτηξαν ποτὶ γαίῃ
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες,

ENGLISH

hands. So come, try, and scatter the cares from your heart. Your journey won't be put off much longer; your ship has already been launched, and the crew is ready." Then resourceful Odysseus answered him: "Laodamas, why do you all urge these things on me to mock me? Cares are on my mind far more than contests. I have suffered a great deal before and toiled a great deal, and now I sit in your assembly longing for my homecoming, begging the king and all the people."

Then Euryalus answered him in turn, and taunted him to his face: "No, stranger, I don't take you for a man skilled in contests, of the many kinds there are among men. You look to me like someone who travels back and forth in a ship with many oarlocks, a captain of sailors who are merchants. You're the kind who keeps his cargo in mind and keeps an eye on his freight and his grabbing profits. You don't look like an athlete." Then resourceful Odysseus, looking at him from under his brows, said to him: "Stranger, that was not well said; you seem like a reckless man. So it is that the gods do not give their graces to all men alike—not build, nor mind, nor eloquence.

One man is rather unimpressive in looks, but a god crowns his form with words, and people look at him with delight. He speaks without faltering, with a winning modesty, and he stands out among those gathered, and as he goes through the town they gaze on him as on a god. Another, again, is like the immortals in looks, but no grace crowns his words. So it is with you. Your looks are outstanding, and not even a god could fashion them otherwise, but your mind is empty. You have stirred the heart in my breast by speaking so improperly. I am no novice at contests, as you claim. I think I was among the first, as long as I could trust in my youth and my hands.

But now I am held fast by misery and pain, for I have endured much, passing through the wars of men and the painful waves. Even so, though I have suffered many hardships, I will try the contests. Your words have bitten my heart, and what you said has provoked me." He spoke, and leapt up, cloak and all, and seized a discus. It was larger and thicker than the ones the Phaeacians threw against one another, and heavier by no small amount. Swinging it round, he let it fly from his

	GREEK	ENGLISH
	λᾶος ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντων ῥίμφα θέων ἀπὸ χειρός. ἔθηκε δὲ τέρματ' Ἀθήνη ἀνδρὶ δέμας ἐικυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·	strong hand, and the stone hummed. The Phaeacians, men of the long oars, famed for their ships, crouched down to the ground under the rush of the stone. It flew beyond the marks of all, speeding lightly from his hand. Athena, in the likeness of a man, set down the mark, and she spoke to him and addressed him:
8.195	καί κ' ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα ἀμφαφόων, ἐπεὶ οὔ τι μεμιγμένον ἐστὶν ὁμίλῳ, ἀλλὰ πολὺ πρῶτον. σὺ δὲ θάρσει τόνδε γ' ἄεθλον· οὔ τις Φαιήκων τόδε γ' ἵξεται, οὐδ' ὑπερήσει. ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς, χαίρων, οὕνεχ' ἑταῖρον ἐνηέα λεῦσσ' ἐν ἀγῶνι. καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσιν· τοῦτον νῦν ἀφίκεσθε, νέοι. τάχα δ' ὕστερον ἄλλον ἥσειν ἢ τοσσοῦτον ὀίομαι ἢ ἔτι μᾶσσον. τῶν δ' ἄλλων ὅτινα κραδίη θυμός τε κελεύει, δεῦρ' ἄγε πειρηθήτω, ἐπεί μ' ἐχολώσατε λίην, ἢ πὺξ ἠὲ πάλῃ ἢ καὶ ποσίν, οὔ τι μεγαίρω, πάντων Φαιήκων, πλήν γ' αὐτοῦ Λαοδάμαντος.	"Even a blind man, stranger, could tell your mark by feeling for it, since it isn't mixed in with the crowd but lies far in front. In this contest at least you can be confident: no Phaeacian will reach this, let alone throw past it." So she spoke, and much-enduring, godlike Odysseus was glad, rejoicing because he saw a kindly friend in the arena. Then he spoke among the Phaeacians in a lighter tone: "Reach that now, young men. Soon I'll throw another after it, I think, as far as this, or even farther. And of the rest, if anyone's heart and spirit urge him, let him come here and try me, since you have made me very angry. Boxing or wrestling or even running, I don't refuse anything. Let anyone of all the Phaeacians try, except Laodamas himself.
8.208	ξεῖνος γάρ μοι ὅδ' ἐστί· τίς ἂν φιλέοντι μάχοιτο; ἄφρων δὴ κεῖνός γε καὶ οὐτιδανὸς πέλει ἀνήρ, ὅς τις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων δήμῳ ἐν ἀλλοδαπῷ· ἕο δ' αὐτοῦ πάντα κολούει. τῶν δ' ἄλλων οὔ πέρ τιν' ἀναίνομαι οὐδ' ἀθερίζω, ἀλλ' ἐθέλω ἴδμεν καὶ πειρηθήμεναι ἄντην. πάντα γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν ὅσσοι ἄεθλοι· εὖ μὲν τόξον οἶδα ἐύξοον ἀμφαφάασθαι· πρῶτός κ' ἄνδρα βάλοιμι ὀιστεύσας ἐν ὁμίλῳ ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἑταῖροι ἄγχι παρασταῖεν καὶ τοξαζοίατο φωτῶν. οἷος δή με Φιλοκτήτης ἀπεκαίνυτο τόξῳ δήμῳ ἔνι Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί.	For he is my host: who would fight with a man who treats him as a friend? Senseless and worthless is the man who challenges his host to a contest in a foreign land; he ruins everything for himself. But of the others I refuse no one, nor do I scorn any. I want to know them and test them face to face. For I am not bad at any of the contests there are among men. I know well how to handle the polished bow. I would be the first to hit my man with an arrow in a throng of enemies, even if a great many of my companions stood close beside me shooting at men. Only Philoctetes surpassed me with the bow in the land of the Trojans, whenever we Achaeans shot.[3]
8.221	τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι, ὅσσοι νῦν βροτοί εἰσιν ἐπὶ χθονὶ σῖτον ἔδοντες. ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθελήσω, οὔθ' Ἡρακλῆι οὔτ' Εὐρύτῳ Οἰχαλιῆι, οἵ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. τῷ ῥα καὶ αἶψ' ἔθανεν μέγας Εὔρυτος, οὐδ' ἐπὶ γῆρας ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων ἔκτανεν, οὕνεκά μιν προκαλίζετο τοξάζεσθαι. δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις ὀιστῷ.	But of the others I say I am far the best, of all the mortals who are now on the earth and eat bread. With men of earlier times, though, I will not wish to compete, neither with Heracles nor with Eurytus of Oechalia, who competed even with the immortals in archery. That is why great Eurytus died suddenly and did not reach old age in his halls. Apollo was angry and killed him, because Eurytus challenged him to an archery contest.

3 Philoctetes, the greatest Greek archer at Troy, carried the bow of Heracles.

	GREEK	ENGLISH
	οἵοισιν δείδοικα ποσὶν μή τίς με παρέλθῃ Φαιήκων· λίην γὰρ ἀεικελίως ἐδαμάσθην κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται.	With the spear I can throw farther than any other man can shoot an arrow. Only in running I fear that one of the Phaeacians may outstrip me. I was battered very shamefully among the many waves, since there were no lasting provisions on board my ship. And so my limbs have lost their strength."[4]
8.234	ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. Ἀλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπεν· ξεῖν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις, ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἥ τοι ὀπηδεῖ, χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς νείκεσεν, ὡς ἂν σὴν ἀρετὴν βροτὸς οὔ τις ὄνοιτο, ὅς τις ἐπίσταιτο ᾗσι φρεσὶν ἄρτια βάζειν· ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλῳ εἴπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν, ἡμετέρης ἀρετῆς μεμνημένος, οἷά καὶ ἡμῖν Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξ ἔτι πατρῶν.	So he spoke, and they all fell hushed in silence. Alcinous alone answered him and said: "Stranger, what you say among us is not ungracious. You wish to show the excellence that goes with you, angry that this man stood beside you in the arena and taunted you—though no mortal who knew in his heart how to speak fittingly would belittle your excellence. So come now, listen to what I say, so that you may tell it to some other hero too, when you are feasting in your halls beside your wife and your children. Then you will remember our excellence, and the skills Zeus has given to us too, generation after generation since our fathers' time.
8.246	οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί, ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι, αἰεὶ δ' ἡμῖν δαίς τε φίλη κίθαρίς τε χοροί τε εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί. ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι, παίσατε, ὥς χ' ὁ ξεῖνος ἐνίσπῃ οἷσι φίλοισιν οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστυῖ καὶ ἀοιδῇ. Δημοδόκῳ δέ τις αἶψα κιὼν φόρμιγγα λίγειαν οἰσέτω, ἥ που κεῖται ἐν ἡμετέροισι δόμοισιν. ὣς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κῆρυξ οἴσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.	We are not faultless boxers or wrestlers. But we run swiftly on our feet and are the best with ships. Always dear to us are the feast and the lyre and dances, changes of clothes, warm baths and bed. But come, all you who are the best dancers of the Phaeacians, dance and play. Then the stranger, when he has returned home, may tell his friends how far we surpass others in seafaring and running, in dancing and song. And let someone go at once and bring Demodocus the clear-toned lyre, which lies somewhere in our house." So spoke godlike Alcinous, and the herald rose to fetch the hollow lyre from the king's house.

ARES AND APHRODITE

Demodocus sings how Hephaestus caught his wife Aphrodite in bed with Ares.

	GREEK	ENGLISH
8.258	αἰσυμνῆται δὲ κριτοὶ ἐννέα πάντες ἀνέσταν δήμιοι, οἳ κατ' ἀγῶνας ἐὺ πρήσσεσκον ἕκαστα, λείηναν δὲ χορόν, καλὸν δ' εὖρυναν ἀγῶνα. κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγειαν Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι πρωθῆβαι ἵσταντο, δαήμονες ὀρχηθμοῖο, πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ.	Then the stewards stood up, nine chosen men in all, public officials who managed everything well at the games. They smoothed the dancing floor and widened a fine space for the dance. The herald came near, bringing Demodocus the clear-toned lyre, and he then went into the middle. Around him stood boys in their first youth, skilled in dancing, and they struck the sacred dancing floor

4 Eurytus' bow later passed to Odysseus; it is the bow he will string in Book 21.

	GREEK	ENGLISH
	αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν ἀμφ' Ἄρεος φιλότητος εὐστεφάνου τ' Ἀφροδίτης, ὡς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι λάθρῃ, πολλὰ δ' ἔδωκε, λέχος δ' ᾔσχυνε καὶ εὐνὴν Ἡφαίστοιο ἄνακτος. ἄφαρ δέ οἱ ἄγγελος ἦλθεν Ἥλιος, ὅ σφ' ἐνόησε μιγαζομένους φιλότητι.	with their feet. Odysseus gazed at the flashing of their feet and marveled in his heart. Then the bard, playing the lyre, struck up a lovely song about the love of Ares and fair-crowned Aphrodite. He sang how they first lay together in the house of Hephaestus, secretly; how Ares gave her many gifts and shamed the bed and marriage of lord Hephaestus. But at once a messenger came to Hephaestus: Helios, who had seen them lying together in love.
8.272	Ἥφαιστος δ' ὡς οὖν θυμαλγέα μῦθον ἄκουσε, βῆ ῥ' ἴμεν ἐς χαλκεῶνα κακὰ φρεσὶ βυσσοδομεύων, ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς ἀρρήκτους ἀλύτους, ὄφρ' ἔμπεδον αὖθι μένοιεν. αὐτὰρ ἐπεὶ δὴ τεῦξε δόλον κεχολωμένος Ἄρει, βῆ ῥ' ἴμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο, ἀμφὶ δ' ἄρ' ἑρμῖσιν χέε δέσματα κύκλῳ ἁπάντῃ· πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο, ἠύτ' ἀράχνια λεπτά, τά γ' οὔ κέ τις οὐδὲ ἴδοιτο, οὐδὲ θεῶν μακάρων· πέρι γὰρ δολόεντα τέτυκτο.	As soon as Hephaestus heard the painful story, he went his way to his forge, brooding evil in his heart. He set the great anvil on its block and forged bonds that could not be broken or loosed, so that the pair would stay fast where they were. When he had made his trick, in his anger at Ares, he went his way to the bedchamber where his own bed lay. All round the bedposts he spread the bonds in a circle, and many hung down from above, from the roof-beam, like fine spider-webs. No one could see them, not even the blessed gods, so very cunningly were they made.
8.282	αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν, εἴσατ' ἴμεν ἐς Λῆμνον, ἐυκτίμενον πτολίεθρον, ἥ οἱ γαιάων πολὺ φιλτάτη ἐστὶν ἁπασέων. οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης, ὡς ἴδεν Ἥφαιστον κλυτοτέχνην νόσφι κιόντα· βῆ δ' ἰέναι πρὸς δῶμα περικλυτοῦ Ἡφαίστοιο ἰσχανόων φιλότητος ἐυστεφάνου Κυθερείης. ἡ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος ἐρχομένη κατ' ἄρ' ἕζεθ'· ὁ δ' εἴσω δώματος ᾖει, ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· δεῦρο, φίλη, λέκτρονδε τραπείομεν εὐνηθέντες· οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλά που ἤδη οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους.	When he had spread the whole trick around the bed, he made as if to go to Lemnos, the well-built citadel, which is far the dearest to him of all lands. Nor did Ares of the golden reins keep a blind watch, when he saw Hephaestus, the famed craftsman, going away. He went his way to the house of glorious Hephaestus, eager for the love of fair-crowned Cytherea. She had just come from her father, the mighty son of Cronus, and had sat down. Ares came into the house, clasped her hand, and spoke to her and addressed her: "Come, my love, let's go to bed and lie down together. Hephaestus is no longer at home. He must have gone off to Lemnos by now, to the Sintians with their wild speech."[5]
8.295	ὣς φάτο, τῇ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι. τὼ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ τεχνήεντες ἔχυντο πολύφρονος Ἡφαίστοιο, οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι. καὶ τότε δὴ γίγνωσκον, ὅ τ' οὐκέτι φυκτὰ πέλοντο. ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις, αὖτις ὑποστρέψας πρὶν Λήμνου γαῖαν ἱκέσθαι· Ἠέλιος γάρ οἱ σκοπιὴν ἔχεν εἶπέ τε μῦθον. βῆ δ' ἴμεναι πρὸς δῶμα φίλον τετιημένος ἦτορ·	So he spoke, and to her it seemed a welcome thing to lie with him. The two of them went to the bed and lay down to sleep, and all around them poured the cunning bonds of wise Hephaestus, so that they could not move a limb or lift one. And then at last they knew there was no escape. The famous lame god came up close to them, having turned back before he reached the land of Lemnos, for Helios had kept watch for him and told

5 Cytherea is a title of Aphrodite. The Sintians were the people of Lemnos, Hephaestus' favorite island.

	GREEK	ENGLISH
	ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ἧρει· σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσιν·	him the story. He went toward his own house, grieved at heart. He stood in the doorway, and savage anger seized him, and he gave a terrible shout and called out to all the gods:
8.306	Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες, δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδησθε, ὡς ἐμὲ χωλὸν ἐόντα Διὸς θυγάτηρ Ἀφροδίτη αἰὲν ἀτιμάζει, φιλέει δ' ἀίδηλον Ἄρηα, οὕνεχ' ὁ μὲν καλός τε καὶ ἀρτίπος, αὐτὰρ ἐγώ γε ἠπεδανὸς γενόμην. ἀτὰρ οὔ τί μοι αἴτιος ἄλλος, ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελλον. ἀλλ' ὄψεσθ', ἵνα τώ γε καθεύδετον ἐν φιλότητι εἰς ἐμὰ δέμνια βάντες, ἐγὼ δ' ὀρόων ἀκάχημαι. οὐ μέν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὕτως καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐθελήσετον ἄμφω εὕδειν· ἀλλά σφωε δόλος καὶ δεσμὸς ἐρύξει, εἰς ὅ κέ μοι μάλα πάντα πατὴρ ἀποδῷσιν ἔεδνα, ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης, οὕνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος.	"Father Zeus, and you other blessed gods who live forever, come here and see a laughable thing, a thing not to be borne: how Aphrodite, daughter of Zeus, is forever dishonoring me because I'm lame, and loves destructive Ares, because he is handsome and sound of foot, while I was born a weakling. Yet no one else is to blame for that, only my two parents. I wish they had never fathered me! But you'll see where these two have climbed into my bed and are sleeping together in love, and the sight of it pains me. Still, I don't expect they'll want to lie like this even a little longer, however much in love they are. Soon neither of them will want to sleep. But the trick and the bonds will hold them until her father pays me back every one of the bride-gifts I put in his hands for the sake of his shameless girl—for his daughter is beautiful, but she has no self-control."
8.321	ὣς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ· ἦλθε Ποσειδάων γαιήοχος, ἦλθ' ἐριούνης Ἑρμείας, ἦλθεν δὲ ἄναξ ἑκάεργος Ἀπόλλων. θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἑκάστη. ἔσταν δ' ἐν προθύροισι θεοί, δωτῆρες ἑάων· ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσι τέχνας εἰσορόωσι πολύφρονος Ἡφαίστοιο. ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον· οὐκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὠκύν, ὡς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἷλεν Ἄρηα ὠκύτατόν περ ἐόντα θεῶν οἳ Ὄλυμπον ἔχουσιν, χωλὸς ἐὼν τέχνῃσι· τὸ καὶ μοιχάγρι' ὀφέλλει.	So he spoke, and the gods gathered at the house with the bronze floor. Poseidon the Earth-holder came; Hermes the helper came; and lord Apollo who works from afar came. But the goddesses stayed at home, each of them, out of modesty. The gods, the givers of good things, stood in the doorway, and unquenchable laughter rose among the blessed gods as they looked at the craft of wise Hephaestus. And this is what one would say, glancing at his neighbor: "Bad deeds don't prosper. The slow catches the swift—just as now Hephaestus, slow as he is, has caught Ares, though he's the swiftest of the gods who hold Olympus. Lame as he is, he caught him by craft. So Ares owes the adulterer's fine."
8.333	ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· Ἑρμῆν δὲ προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων· Ἑρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἑάων, ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεὶς εὕδειν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ; τὸν δ' ἠμείβετ' ἔπειτα διάκτορος ἀργεϊφόντης· αἴ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἄπολλον· δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν, ὑμεῖς δ' εἰσορόῳτε θεοὶ πᾶσαί τε θέαιναι, αὐτὰρ ἐγὼν εὕδοιμι παρὰ χρυσέῃ Ἀφροδίτῃ. ὣς ἔφατ', ἐν δὲ γέλως ὦρτ' ἀθανάτοισι θεοῖσιν.	So they talked among themselves. And lord Apollo, son of Zeus, said to Hermes: "Hermes, son of Zeus, guide, giver of good things, would you really be willing to be pinned down in strong bonds and sleep in bed beside golden Aphrodite?" Then the guide, Argeïphontes, answered him: "If only that could happen, lord Apollo who shoots from afar! Let three times as many endless bonds hold me fast all round, and let you gods look on, and all the goddesses too—so long as I could sleep beside golden Aphrodite." So he spoke, and

	GREEK	ENGLISH
	οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσετο δ' αἰεὶ Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα. καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·	laughter rose among the immortal gods. But no laughter took hold of Poseidon; he kept begging Hephaestus, the famous craftsman, to set Ares free. And he called out to him and spoke winged words:
8.347	λῦσον· ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὡς σὺ κελεύεις, τίσειν αἴσιμα πάντα μετ' ἀθανάτοισι θεοῖσιν. τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις· μή με, Ποσείδαον γαιήοχε, ταῦτα κέλευε· δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι. πῶς ἄν ἐγώ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν, εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας; τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων· Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας οἴχηται φεύγων, αὐτός τοι ἐγὼ τάδε τίσω. τὸν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις· οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι.	"Set him free! I promise you that he will pay, as you demand, everything that is due, in the presence of the immortal gods." Then the famous lame god said to him in turn: "Don't ask this of me, Poseidon, Earth-holder. Pledges given for worthless men are worthless pledges. How could I hold you bound among the immortal gods, if Ares went off, escaping both the debt and the bonds?" Then Poseidon the Earth-shaker said to him in turn: "Hephaestus, if Ares does slip out of the debt and runs off, I myself will pay you this." Then the famous lame god answered him: "It isn't possible, nor would it be right, to refuse your word."
8.359	ὣς εἰπὼν δεσμὸν ἀνίει μένος Ἡφαίστοιο. τὼ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος, αὐτίκ' ἀναΐξαντε ὁ μὲν Θρῄκηνδε βεβήκει, ἡ δ' ἄρα Κύπρον ἵκανε φιλομμειδὴς Ἀφροδίτη, ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις. ἔνθα δέ μιν Χάριτες λοῦσαν καὶ χρῖσαν ἐλαίῳ ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας, ἀμφὶ δὲ εἵματα ἕσσαν ἐπήρατα, θαῦμα ἰδέσθαι. ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς τέρπετ' ἐνὶ φρεσὶν ᾗσιν ἀκούων ἠδὲ καὶ ἄλλοι Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.	So saying, mighty Hephaestus loosed the bonds. And the two, once they were free of the bonds, strong as they were, sprang up at once. He went off to Thrace, and laughter-loving Aphrodite came to Cyprus, to Paphos, where she has a precinct and a fragrant altar. There the Graces bathed her and anointed her with immortal oil, such as gleams on the gods who live forever, and dressed her in lovely clothes, a wonder to see. This was the song the famous bard sang; and Odysseus was delighted in his heart as he listened, and so were the rest, the Phaeacians of the long oars, men famous for ships.

GIFTS FOR THE STRANGER

After the dancing, the Phaeacian lords give Odysseus gifts and Euryalus apologizes.

	GREEK	ENGLISH
8.370	Ἀλκίνοος δ' Ἅλιον καὶ Λαοδάμαντα κέλευσεν μουνὰξ ὀρχήσασθαι, ἐπεί σφισιν οὔ τις ἔριζεν. οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἕλοντο, πορφυρέην, τήν σφιν Πόλυβος ποίησε δαΐφρων, τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιόεντα ἰδνωθεὶς ὀπίσω, ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὖδας ἱκέσθαι. αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο, ὠρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ ταρφέ' ἀμειβομένω· κοῦροι δ' ἐπελήκεον ἄλλοι ἑστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει. δὴ τότ' ἄρ' Ἀλκίνοον προσεφώνεε δῖος Ὀδυσσεύς·	Then Alcinous told Halius and Laodamas to dance by themselves, since no one could rival them. So they took in their hands a beautiful purple ball, which skilled Polybus had made for them. One of them would bend backward and toss it toward the shadowy clouds, and the other would leap high off the ground and catch it easily before his feet touched the earth again. And when they had tried their skill at throwing the ball straight up, they danced on the nourishing earth, quickly changing places, while the other young men stood around the arena beating time, and a great din went up.

	GREEK	ENGLISH
	Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν, ἠμὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους, ἠδ' ἄρ' ἐτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.	Then godlike Odysseus spoke to Alcinous: "Lord Alcinous, most renowned among all the people, you boasted that your dancers were the best, and so it has proved. Wonder takes hold of me as I watch."
8.385	ὣς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες. ὁ ξεῖνος μάλα μοι δοκέει πεπνυμένος εἶναι. ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὡς ἐπιεικές. δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός· τῶν οἱ ἕκαστος φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος. αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὄφρ' ἐνὶ χερσὶν ξεῖνος ἔχων ἐπὶ δόρπον ἴῃ χαίρων ἐνὶ θυμῷ. Εὐρύαλος δέ ἑ αὐτὸν ἀρεσσάσθω ἐπέεσσι καὶ δώρῳ, ἐπεὶ οὔ τι ἔπος κατὰ μοῖραν ἔειπεν.	So he spoke, and the sacred might of Alcinous was glad, and at once he spoke among the oar-loving Phaeacians: "Hear me, leaders and rulers of the Phaeacians. This stranger seems to me a man of real good sense. Come, let's give him a guest-gift, as is fitting. There are twelve distinguished lords who rule as chiefs among the people, and I myself am the thirteenth. Let each of you bring him a freshly washed cloak and a tunic and a talent of precious gold. And let's bring it all together quickly, so that the stranger can have it in his hands and go to dinner glad at heart. And let Euryalus make amends to him in person, with words and with a gift, since what he said was not at all fitting."
8.398	ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον, δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος. τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν, τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὡς σὺ κελεύεις. δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κώπη ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται. ὣς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· χαῖρε, πάτερ ᾧ ξεῖνε· ἔπος δ' εἴ πέρ τι βέβακται δεινόν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι. σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἱκέσθαι δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχεις.	So he spoke, and they all approved and urged it on, and each of them sent off a herald to fetch the gifts. And Euryalus answered him and said: "Lord Alcinous, most renowned among all the people, then I'll make amends to the stranger, as you tell me. I'll give him this sword, all of bronze, with a silver hilt and a sheath of freshly sawn ivory wrapped around it. It will be worth a great deal to him." So saying, he placed the silver-studded sword in his hands, and he called out to him and spoke winged words: "Farewell, stranger, my father; and if any harsh word was spoken, may the storm winds snatch it up at once and carry it away. And may the gods grant that you see your wife and reach your native land, since you've been suffering hardships far from your own people for so long."
8.412	τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· καὶ σὺ φίλος μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν. μηδέ τι τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο τούτου, ὃ δή μοι δῶκας ἀρεσσάμενος ἐπέεσσιν. ἦ ῥα καὶ ἀμφ' ὤμοισι θέτο ξίφος ἀργυρόηλον. δύσετό τ' ἠέλιος, καὶ τῷ κλυτὰ δῶρα παρῆεν. καὶ τά γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαυοί· δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο,	Then resourceful Odysseus answered him: "Farewell to you too, my friend, with all my heart, and may the gods grant you prosperity. And may you never miss this sword in time to come, this sword you've given me, making amends with your words." He spoke, and slung the silver-studded sword around his shoulders. The sun set, and the glorious gifts were there for him. The noble heralds carried them to the house of Alcinous, and the sons of excellent Alcinous received the beautiful gifts and set them beside their honored moth-

	GREEK	ENGLISH
	ἐλθόντες δὲ καθῖζον ἐν ὑψηλοῖσι θρόνοισι. δή ῥα τότ' Ἀρήτην προσέφη μένος Ἀλκινόοιο·	er. The sacred might of Alcinous led the way, and they came in and sat down on the high chairs. Then the might of Alcinous spoke to Arete:
8.424	δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἥ τις ἀρίστη· ἐν δ' αὐτὴ θὲς φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα. ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ' ὕδωρ, ὄφρα λοεσσάμενός τε ἰδὼν τ' ἐὺ κείμενα πάντα δῶρα, τά οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν, δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων. καί οἱ ἐγὼ τόδ' ἄλεισον ἐμὸν περικαλλὲς ὀπάσσω, χρύσεον, ὄφρ' ἐμέθεν μεμνημένος ἤματα πάντα σπένδῃ ἐνὶ μεγάρῳ Διί τ' ἄλλοισίν τε θεοῖσιν.	"Come here, wife, bring a splendid chest, the best one there is, and put a freshly washed cloak and a tunic in it yourself. And all of you, heat a bronze cauldron on the fire for him and warm some water, so that once he has bathed and seen all the gifts neatly laid out, the gifts the excellent Phaeacians brought here, he may enjoy the feast and the strains of the song as he listens. And I'll give him this beautiful cup of mine, made of gold, so that he'll remember me all his days as he pours libations in his hall to Zeus and the other gods."
8.433	ὣς ἔφατ', Ἀρήτη δὲ μετὰ δμῳῇσιν ἔειπεν ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν ὅττι τάχιστα. αἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ, ἔν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλοῦσαι. γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ· τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα, ἐσθῆτα χρυσόν τε, τά οἱ Φαίηκες ἔδωκαν· ἐν δ' αὐτὴ φᾶρος θῆκεν καλόν τε χιτῶνα, καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·	So he spoke, and Arete told her maids to set a great tripod over the fire as quickly as they could. They set the bath-tripod on the blazing fire, poured water into it, and took wood and kindled it beneath. The fire licked around the belly of the tripod, and the water grew warm. Meanwhile Arete brought out from the storeroom a beautiful chest for the stranger and put the splendid gifts in it, the clothing and gold the Phaeacians had given him; and in it she herself placed a cloak and a fine tunic, and she called out to him and spoke winged words:
8.443	αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλον, μή τίς τοι καθ' ὁδὸν δηλήσεται, ὁππότ' ἂν αὖτε εὕδῃσθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ. αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεύς, αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλεν ποικίλον, ὅν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη· αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει ἔς ῥ' ἀσάμινθον βάνθ'· ὁ δ' ἄρ ἀσπασίως ἴδε θυμῷ θερμὰ λοέτρ', ἐπεὶ οὔ τι κομιζόμενός γε θάμιζεν, ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠυκόμοιο. τόφρα δέ οἱ κομιδή γε θεῷ ὣς ἔμπεδος ἦεν.	"Now see to the lid yourself, and tie a knot on it quickly, so that no one robs you on the way when you're sleeping a sweet sleep later as you travel in the black ship." And when much-enduring, godlike Odysseus heard this, at once he fitted the lid and quickly tied an intricate knot on it, one that lady Circe had once taught him. Then the housekeeper told him to step into the tub and bathe straightaway, and his heart was glad to see the hot bath, since he had not often been cared for since he left the house of Calypso of the lovely hair. Until then he had been cared for constantly, like a god.[6]
8.454	τὸν δ' ἐπεὶ οὖν δμῳαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ, ἀμφὶ δέ μιν χλαῖναν καλὴν βάλον ἠδὲ χιτῶνα, ἔκ ῥ' ἀσαμίνθου βὰς ἄνδρας μέτα οἰνοποτῆρας ἤιε· Ναυσικάα δὲ θεῶν ἄπο κάλλος ἔχουσα στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο, θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὁρῶσα, καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·	When the maids had bathed him and anointed him with oil and put a fine cloak and tunic on him, he stepped out of the tub and went to join the men at their wine. And Nausicaa, who had her beauty from the gods, stood by the doorpost of the well-built hall and gazed at Odysseus in wonder as she saw him before her eyes, and she called out to him

6 Circe is the enchantress whose island Odysseus will describe in Book 10.

	GREEK	ENGLISH
	χαῖρε, ξεῖν', ἵνα καί ποτ' ἐὼν ἐν πατρίδι γαίῃ μνήσῃ ἐμεῦ, ὅτι μοι πρώτῃ ζωάγρι' ὀφέλλεις. τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς. Ναυσικάα θύγατερ μεγαλήτορος Ἀλκινόοιο, οὕτω νῦν Ζεὺς θείη, ἐρίγδουπος πόσις Ἥρης, οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι· τῷ κέν τοι καὶ κεῖθι θεῷ ὡς εὐχετοώμην αἰεὶ ἤματα πάντα· σὺ γάρ μ' ἐβιώσαο, κούρη.	and spoke winged words: "Farewell, stranger, and when you're in your native land again, remember me, since it's to me first that you owe your life." Then resourceful Odysseus answered her: "Nausicaa, daughter of great-hearted Alcinous, may Zeus, the loud-thundering husband of Hera, grant that I reach home and see the day of homecoming. Then even there I will pray to you as to a god, always, all my days. For it was you, young lady, who gave me my life."

THE WOODEN HORSE

Odysseus asks for the song of the Trojan horse, weeps again, and Alcinous asks his name.

	GREEK	ENGLISH
8.469	ἦ ῥα καὶ ἐς θρόνον ἷζε παρ' Ἀλκίνοον βασιλῆα· οἱ δ' ἤδη μοίρας τ' ἔνεμον κερόωντό τε οἶνον. κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν, Δημόδοκον λαοῖσι τετιμένον· εἷσε δ' ἄρ' αὐτὸν μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας. δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς, νώτου ἀποπροταμών, ἐπὶ δὲ πλεῖον ἐλέλειπτο, ἀργιόδοντος ὑός, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή· κῆρυξ, τῆ δή, τοῦτο πόρε κρέας, ὄφρα φάγῃσιν, Δημοδόκῳ· καί μιν προσπτύξομαι ἀχνύμενός περ· πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὕνεκ' ἄρα σφέας οἵμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν.	He spoke, and sat down on a chair beside King Alcinous. They were already serving out portions and mixing the wine. The herald came near, leading the trusty bard, Demodocus, honored by the people, and seated him in the middle of the feasters, propped against a tall pillar. Then resourceful Odysseus spoke to the herald, cutting off a piece of the chine of a white-tusked hog—and more of it was still left—with rich fat all around it: "Herald, here, give this meat to Demodocus to eat. I'll greet him warmly, grieving though I am. For among all men on earth bards have their share of honor and respect, because the Muse has taught them the paths of song and loves the tribe of bards."
8.482	ὣς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν ἥρῳ Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ. οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς· Δημόδοκ', ἔξοχα δή σε βροτῶν αἰνίζομ' ἁπάντων. ἢ σέ γε μοῦσ' ἐδίδαξε, Διὸς πάϊς, ἢ σέ γ' Ἀπόλλων· λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον ἀείδεις, ὅσσ' ἔρξαν τ' ἔπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοί, ὥς τέ που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.	So he spoke, and the herald carried it and put it in the hands of the hero Demodocus; he took it and was glad at heart. And they reached out their hands to the good things lying ready before them. But when they had put away their desire for food and drink, then resourceful Odysseus spoke to Demodocus: "Demodocus, I praise you above all mortal men. Either the Muse, daughter of Zeus, taught you, or Apollo; for you sing the fate of the Achaeans exactly as it was, in perfect order—all that the Achaeans did and suffered and toiled through—as if you had been there yourself or heard it from someone who was.
8.492	ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ, ὅν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεὺς ἀνδρῶν ἐμπλήσας οἵ ῥ' Ἴλιον ἐξαλάπαξαν. αἴ κεν δή μοι ταῦτα κατὰ μοῖραν καταλέξῃς,	But come now, change your theme and sing of the building of the wooden horse, which Epeius made with Athena's help, the trick that godlike Odysseus once brought into the citadel, after filling it with the men who sacked Ilium. If you tell me this

GREEK	ENGLISH
αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν, ὡς ἄρα τοι πρόφρων θεὸς ὤπασε θέσπιν ἀοιδήν. ὣς φάθ', ὁ δ' ὁρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' ἀοιδήν, ἔνθεν ἑλὼν ὡς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες, Ἀργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα ἥατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ· αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.	properly, as it happened, I'll tell all mankind at once that a god has graciously granted you the gift of inspired song." So he spoke, and the bard, moved by the god, began, and let his song shine forth, taking it up from where the Argives had boarded their well-benched ships and were sailing away, having set fire to their huts, while the others, with glorious Odysseus, were already sitting in the Trojans' place of assembly, hidden in the horse; for the Trojans themselves had dragged it up into the citadel.
8.505 ὣς ὁ μὲν ἑστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον ἥμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἤνδανε βουλή, ἠὲ διαπλῆξαι κοῖλον δόρυ νηλέι χαλκῷ, ἢ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης, ἢ ἐάαν μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι, τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν· αἶσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ δουράτεον μέγαν ἵππον, ὅθ' ἅατο πάντες ἄριστοι Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες. ἤειδεν δ' ὡς ἄστυ διέπραθον υἷες Ἀχαιῶν ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. ἄλλον δ' ἄλλῃ ἄειδε πόλιν κεραϊζέμεν αἰπήν, αὐτὰρ Ὀδυσσῆα προτὶ δώματα Δηιφόβοιο βήμεναι, ἠύτ' Ἄρηα σὺν ἀντιθέῳ Μενελάῳ. κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον Ἀθήνην.	So there it stood, while the Trojans sat around it and talked on and on without deciding anything. Three plans appealed to them: to split the hollow timber with the pitiless bronze, or to drag it to the top of the cliff and hurl it down the rocks, or to let it stand as a great offering to win the gods' favor—and that was how it was in fact going to end. For it was their fate to perish once the city had taken in the great wooden horse, where all the best of the Argives sat, bringing death and doom to the Trojans. And he sang how the sons of the Achaeans poured out of the horse, leaving their hollow ambush, and sacked the city. He sang how they ravaged the steep city, each in a different place, but how Odysseus went to the house of Deiphobus like Ares, together with godlike Menelaus. There, he said, Odysseus dared the most terrible fighting and won through then too, thanks to great-hearted Athena.
8.521 ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς. ὡς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα, ὅς τε ἑῆς πρόσθεν πόλιος λαῶν τε πέσῃσιν, ἄστεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ· ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὄπισθε κόπτοντες δούρεσσι μετάφρενον ἠδὲ καὶ ὤμους εἴρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ ὀιζύν· τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί· ὣς Ὀδυσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβεν. ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων, Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν, ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν. αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·	This was the song the famous bard sang; but Odysseus melted, and tears from under his eyelids wet his cheeks. As a woman weeps, flinging herself on her dear husband, who has fallen in front of his city and his people, trying to keep the pitiless day from his town and his children; she sees him dying and gasping for breath, and clings to him and wails shrilly, while the enemy behind her beat her back and shoulders with their spears and lead her off into slavery, to a life of toil and misery, and her cheeks waste away with most pitiful grief—so Odysseus let fall pitiful tears from under his brows. Then he shed his tears unnoticed by all the others. Alcinous alone noticed and observed him, sitting next to him, and heard him groaning heavily. At once he spoke among the oar-loving Phaeacians:
8.536	

GREEK

κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγειαν·
οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' ἀείδει.
ἐξ οὗ δορπέομέν τε καὶ ὧρορε θεῖος ἀοιδός,
ἐκ τοῦ δ' οὔ πω παύσατ' ὀιζυροῖο γόοιο
ὁ ξεῖνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.
ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἵν' ὁμῶς τερπώμεθα πάντες,
ξεινοδόκοι καὶ ξεῖνος, ἐπεὶ πολὺ κάλλιον οὕτως·
εἵνεκα γὰρ ξείνοιο τάδ' αἰδοίοιο τέτυκται,
πομπὴ καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέοντες.
ἀντὶ κασιγνήτου ξεῖνός θ' ἱκέτης τε τέτυκται
ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.
τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν
ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιόν ἐστιν.

8.550 εἶπ' ὄνομ' ὅττι σε κεῖθι κάλεον μήτηρ τε πατήρ τε
ἄλλοι θ' οἳ κατὰ ἄστυ καὶ οἳ περιναιετάουσιν.
οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,
οὐ κακὸς οὐδὲ μὲν ἐσθλός, ἐπὴν τὰ πρῶτα γένηται,
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεί κε τέκωσι, τοκῆες.
εἰπὲ δέ μοι γαῖάν τε· τεὴν δῆμόν τε πόλιν τε,
ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες·
οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
οὐδέ τι πηδάλι' ἔστι, τά τ' ἄλλαι νῆες ἔχουσιν·
ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροὺς
ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἁλὸς ἐκπερόωσιν
ἠέρι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν
οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.

8.564 ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι
ἡμῖν, οὕνεκα πομποὶ ἀπήμονές εἰμεν ἁπάντων.
φῂ ποτὲ Φαιήκων ἀνδρῶν ἐυεργέα νῆα
ἐκ πομπῆς ἀνιοῦσαν ἐν ἠεροειδέι πόντῳ
ῥαισέμεναι, μέγα δ' ἦμιν ὄρος πόλει ἀμφικαλύψειν.
ὣς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἢ τελέσειεν
ἤ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ·
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ὅππῃ ἀπεπλάγχθης τε καὶ ἅς τινας ἵκεο χώρας
ἀνθρώπων, αὐτούς τε πόλιάς τ' ἐὺ ναιετοώσας,
ἠμὲν ὅσοι χαλεποί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
οἵ τε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής.

8.577 εἰπὲ δ' ὅ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ
Ἀργείων Δαναῶν ἠδ' Ἰλίου οἶτον ἀκούων.
τὸν δὲ θεοὶ μὲν τεῦξαν, ἐπεκλώσαντο δ' ὄλεθρον
ἀνθρώποις, ἵνα ᾖσι καὶ ἐσσομένοισιν ἀοιδή.

ENGLISH

"Hear me, leaders and rulers of the Phaeacians: let Demodocus stop his clear-toned lyre now, for what he sings is hardly pleasing to everyone. Ever since we began dining and the divine bard struck up, our guest hasn't once stopped his sorrowful lamenting. Some great grief, surely, has gripped his heart. So let the bard stop, so that we may all enjoy ourselves alike, hosts and guest; that is far better. For it's for the sake of our honored guest that all this has been prepared, his passage home and the gifts we give him in friendship. To any man with even a little sense, a stranger and suppliant is as good as a brother. So now don't you hide with crafty thoughts whatever I ask you; it's better for you to speak.

Tell me the name your mother and father called you by back home, and the others in the town and those who live round about. For no one among men is altogether nameless, neither the lowly nor the noble, once he is born; parents give names to all of them, when they bring them into the world. And tell me your land, your people and your city, so that our ships may carry you there, finding the way with their own minds. For the Phaeacians have no helmsmen, nor are there rudders, such as other ships have; the ships themselves know men's thoughts and minds, and they know the cities and rich fields of all men, and they cross the gulf of the sea at great speed, wrapped in mist and cloud. And they never have any fear of being damaged or lost.

But this is something I once heard my father Nausithous say. He used to say that Poseidon resented us because we give everyone safe passage. He said that one day, as a well-built ship of the Phaeacians was coming home from such a voyage over the misty sea, Poseidon would wreck it and would cover our city over with a great mountain. So the old man used to say; and these things the god will either bring about or leave undone, as his heart pleases. But come, tell me this and tell it truly: where you have wandered, and what lands of men you came to—the people themselves and their well-peopled cities, both those who are harsh and savage and unjust, and those who are kind to strangers and have god-fearing minds.

And tell me why you weep and grieve in your heart when you hear of the fate of the Argive Danaans and of Ilium. The gods brought it about, and spun ruin for men, so that there might be a

GREEK

ἦ τίς τοι καὶ πηὸς ἀπέφθιτο Ἰλιόθι πρὸ
ἐσθλὸς ἐών, γαμβρὸς ἢ πενθερός, οἵ τε μάλιστα
κήδιστοι τελέθουσι μεθ' αἷμά τε καὶ γένος αὐτῶν;
ἦ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδώς,
ἐσθλός; ἐπεὶ οὐ μέν τι κασιγνήτοιο χερείων
γίγνεται, ὅς κεν ἑταῖρος ἐὼν πεπνυμένα εἰδῇ.

ENGLISH

song for those still to come. Did some kinsman of yours by marriage die before Ilium, a good man, a son-in-law or a father-in-law, who are the dearest after one's own blood and family? Or was it perhaps a comrade, a good man who was dear to your heart? For a comrade with an understanding heart is in no way less than a brother."

Book 9

The Cyclops
Odysseus names himself and tells of the Lotus-eaters and Polyphemus.

	GREEK	ENGLISH
9.1	τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν, ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ τοιοῦδ' οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν. οὐ γὰρ ἐγώ γέ τί φημι τέλος χαριέστερον εἶναι ἢ ὅτ' ἐυφροσύνη μὲν ἔχῃ κάτα δῆμον ἅπαντα, δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ ἥμενοι ἑξείης, παρὰ δὲ πλήθωσι τράπεζαι σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων οἰνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσι· τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι.	Then resourceful Odysseus answered him: Lord Alcinous, most renowned among all peoples, it is a fine thing, truly, to listen to a bard like this one, whose voice is like the gods'. For I say there is no fulfillment more gracious than when good cheer fills the whole people, and the banqueters sit in rows throughout the house listening to a bard, and beside them the tables are laden with bread and meat, and the wine-steward draws wine from the mixing bowl, carries it round and pours it into the cups. This seems to me, in my heart, the finest thing there is.
9.12	σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα εἴρεσθ', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω· τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω; κήδε' ἐπεί μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες. νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὄφρα καὶ ὑμεῖς εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὕπο νηλεὲς ἦμαρ ὑμῖν ξεῖνος ἔω καὶ ἀπόπροθι δώματα ναίων. εἶμ' Ὀδυσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν ἀνθρώποισι μέλω, καί μευ κλέος οὐρανὸν ἵκει. ναιετάω δ' Ἰθάκην ἐυδείελον· ἐν δ' ὄρος αὐτῇ Νήριτον εἰνοσίφυλλον, ἀριπρεπές· ἀμφὶ δὲ νῆσοι πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλῃσι, Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.	But your heart has turned to asking about my sorrowful troubles, so that I may lament and groan still more. What shall I tell you first, then, and what last? For the gods of heaven have given me many troubles. First I will tell you my name, so that you too may know it, and so that afterward, if I escape the pitiless day, I may be your guest-friend, though the house I live in is far away. I am Odysseus, son of Laertes, known to all men for my tricks, and my fame reaches heaven. I live in clear-skied Ithaca. On it is a mountain, Neritus, with quivering leaves, standing out from afar; and around it lie many islands very close to one another, Dulichium and Same and wooded Zacynthus.
9.25	αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἁλὶ κεῖται πρὸς ζόφον, αἱ δέ τ' ἄνευθε πρὸς ἠῶ τ' ἠέλιόν τε, τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὔ τοι ἐγώ γε ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι. ἦ μέν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων, ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι· ὡς δ' αὖτως Κίρκη κατερήτυεν ἐν μεγάροισιν Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι· ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον. ὡς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκήων γίγνεται, εἴ περ καί τις ἀπόπροθι πίονα οἶκον γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκήων.	Ithaca itself lies low, farthest out in the sea toward the western gloom, while the others lie apart toward the dawn and the sun. It is rugged, but a good nurse of young men. For my part, I can see nothing sweeter than my own land. Calypso, bright among goddesses, kept me with her in her hollow caves, longing for me to be her husband; and in the same way crafty Circe of Aeaea held me back in her halls, longing for me to be her husband. But they never won over the heart in my breast. So nothing is sweeter than one's native land and one's parents, even if a man lives in a rich house far off in a foreign land, away from his

	GREEK	ENGLISH
	εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω, ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.	parents. But come, let me tell you too of my homecoming, full of troubles, which Zeus laid on me as I came from Troy.
9.39	Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν, Ἰσμάρῳ. ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης. ἔνθ' ἦ τοι μὲν ἐγὼ διερῷ ποδὶ φευγέμεν ἡμέας ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο. ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἕλικας βοῦς· τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν, οἵ σφιν γείτονες ἦσαν, ἅμα πλέονες καὶ ἀρείους, ἤπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν ἐόντα.	From Ilium the wind carried me and brought me to the Cicones, to Ismarus. There I sacked the city and killed the men. From the city we took their wives and many goods and divided them, so that no one, as far as it lay with me, would go off cheated of his fair share. Then I urged that we flee with nimble feet, but the others, the great fools, would not listen. There much wine was drunk, and they slaughtered many sheep along the shore, and shambling cattle with crooked horns. Meanwhile the Cicones who had got away called out to other Cicones, their neighbors, who were more numerous and better fighters, living inland, skilled at fighting men from chariots and, where need be, on foot.[1]
9.51	ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρῃ, ἠέριοι· τότε δή ῥα κακὴ Διὸς αἶσα παρέστη ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν. στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι, βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείῃσιν. ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ, τόφρα δ' ἀλεξόμενοι μένομεν πλέονάς περ ἐόντας. ἦμος δ' ἠέλιος μετενίσσετο βουλυτόνδε, καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιούς. ἓξ δ' ἀφ' ἑκάστης νηὸς ἐυκνήμιδες ἑταῖροι ὤλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.	Then they came at dawn, as many as the leaves and flowers that grow in season; and then an evil fate from Zeus stood by us, doomed as we were, so that we would suffer many pains. They drew up their lines and fought beside the swift ships, and the two sides cast bronze-tipped spears at each other. As long as it was morning and the sacred day was growing, we held our ground and kept them off, though they were more. But when the sun moved on toward the hour for unyoking oxen, then the Cicones overcame the Achaeans and broke them. From each ship six well-greaved companions perished; the rest of us escaped death and doom.
9.62	ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους. οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι, πρίν τινα τῶν δειλῶν ἑτάρων τρὶς ἕκαστον ἀῦσαι, οἳ θάνον ἐν πεδίῳ Κικόνων ὕπο δῃωθέντες. νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ. αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ἱστία δέ σφιν τριχθά τε καὶ τετραχθὰ διέσχισεν ἲς ἀνέμοιο. καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον, αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἤπειρόνδε. ἔνθα δύω νύκτας δύο τ' ἤματα συνεχὲς αἰεὶ κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.	From there we sailed on, grieving at heart, glad to have escaped death, though we had lost our dear companions. Yet my curved ships did not go on until we had called three times on each of our poor companions who had died on the plain, cut down by the Cicones. Then Zeus the cloud-gatherer roused the North Wind against the ships with a terrible storm, and covered land and sea alike with clouds; and night rushed down from heaven. The ships were driven headlong, and the force of the wind tore their sails into three and four pieces. These we lowered into the ships, fearing destruction, and rowed the ships hard toward the main-

1 The Cicones were a Thracian people, allies of Troy in the *Iliad*.

	GREEK	ENGLISH
		land. There for two nights and two days on end we lay, eating our hearts out with weariness and grief.

THE LOTUS-EATERS

A storm drives the ships past Malea to the Lotus-eaters, whose fruit makes men forget home.

	GREEK	ENGLISH
9.76	ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' Ἠώς, ἱστοὺς στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες ἥμεθα, τὰς δ' ἄνεμός τε κυβερνῆταί τ' ἴθυνον. καί νύ κεν ἀσκηθὴς ἱκόμην ἐς πατρίδα γαῖαν· ἀλλά με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων. ἔνθεν δ' ἐννῆμαρ φερόμην ὀλοοῖς ἀνέμοισιν πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν γαίης Λωτοφάγων, οἵ τ' ἄνθινον εἶδαρ ἔδουσιν. ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, αἶψα δὲ δεῖπνον ἕλοντο θοῇς παρὰ νηυσὶν ἑταῖροι. αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος, δὴ τότ' ἐγὼν ἑτάρους προΐειν πεύθεσθαι ἰόντας, οἵ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.	But when Dawn of the lovely hair brought the third day to its fullness, we set up the masts, hoisted the white sails and sat, and the wind and the helmsmen steered the ships. And I would have reached my native land unharmed; but as I was rounding Malea, the swell and the current and the North Wind drove me off course and carried me past Cythera. From there for nine days I was swept by deadly winds over the fish-filled sea; but on the tenth we set foot on the land of the Lotus-eaters, who eat a food of flowers. There we went ashore and drew water, and my companions quickly took their meal beside the swift ships. But when we had tasted food and drink, I sent some of my companions to go and find out what men these were who ate bread upon this land, choosing two men and sending a herald with them as a third.[2]
9.91	οἱ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν· οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἑτάροισιν ὄλεθρον ἡμετέροις, ἀλλά σφι δόσαν λωτοῖο πάσασθαι. τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπόν, οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι. τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκῃ, νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας. αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων, μή πώς τις λωτοῖο φαγὼν νόστοιο λάθηται. οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον, ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.	They went off at once and mingled with the Lotus-eaters; and the Lotus-eaters did not plot destruction for our companions, but gave them lotus to taste. Whoever of them ate the honey-sweet fruit of the lotus no longer wished to bring back word or to return, but they wanted to stay there among the Lotus-eaters, feeding on lotus, and forget their homecoming. I brought them back to the ships by force, weeping, and dragged them under the benches in the hollow ships and tied them fast. Then I ordered the rest of my trusty companions to board the swift ships with all speed, so that no one else might eat the lotus and forget his homecoming. They quickly went aboard and sat down on the benches, and sitting in their rows they struck the gray sea with their oars.
9.105	ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ· Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων ἱκόμεθ', οἵ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν, ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται, πυροὶ καὶ κριθαὶ ἠδ' ἄμπελοι, αἵ τε φέρουσιν	From there we sailed on, grieving at heart. And we came to the land of the Cyclopes, arrogant and lawless, who, trusting in the immortal gods, neither plant anything with their hands nor plow. Everything grows for them unsown and unplowed —wheat and barley and vines, which bear wine

2 Malea is the storm-prone southeastern cape of the Peloponnese, with the island of Cythera just off it; Odysseus was nearly home.

	GREEK	ENGLISH
	οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει. τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες, ἀλλ' οἵ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος παίδων ἠδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν.	from heavy clusters, and the rain of Zeus makes it grow for them. They have no assemblies for counsel and no laws. They live on the peaks of high mountains in hollow caves, and each one lays down the law for his children and his wives, and they pay no heed to one another.
9.116	νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται, γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ, ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει, οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἵ τε καθ' ὕλην ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες. οὔτ' ἄρα ποίμνῃσιν καταΐσχεται οὔτ' ἀρότοισιν, ἀλλ' ἥ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας. οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρῃοι, οὐδ' ἄνδρες νηῶν ἔνι τέκτονες, οἵ κε κάμοιεν νῆας ἐυσσέλμους, αἵ κεν τελέοιεν ἕκαστα ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἷά τε πολλὰ ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν· οἵ κέ σφιν καὶ νῆσον ἐυκτιμένην ἐκάμοντο.	Now a level island stretches out beyond the harbor, neither close to the land of the Cyclopes nor far off, a wooded island. Countless wild goats live on it, for no tread of men keeps them away, nor do hunters go there, men who suffer hardships in the woods as they range over the mountain peaks. Nor is it taken up by flocks or by plowing; unsown and unplowed all its days, it is empty of men and feeds bleating goats. For the Cyclopes have no ships with red-painted cheeks, nor are there shipwrights among them who could build well-benched ships to do all their errands, reaching the cities of men, the way men often cross the sea in ships to visit one another. Such craftsmen would have made the island a well-settled place for them as well.
9.131	οὐ μὲν γάρ τι κακή γε, φέροι δέ κεν ὥρια πάντα· ἐν μὲν γὰρ λειμῶνες ἁλὸς πολιοῖο παρ' ὄχθας ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν. ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ εἰς ὥρας ἀμῷεν, ἐπεὶ μάλα πῖαρ ὑπ' οὖδας. ἐν δὲ λιμὴν εὔορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν, οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι, ἀλλ' ἐπικέλσαντας μεῖναι χρόνον εἰς ὅ κε ναυτέων θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται. αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, κρήνη ὑπὸ σπείους· περὶ δ' αἴγειροι πεφύασιν. ἔνθα κατεπλέομεν, καί τις θεὸς ἡγεμόνευεν νύκτα δι' ὀρφναίην, οὐδὲ προυφαίνετ' ἰδέσθαι· ἀὴρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη οὐρανόθεν προύφαινε, κατείχετο δὲ νεφέεσσιν.	For it is not a poor land at all; it would bear everything in season. On it there are meadows along the shores of the gray sea, well-watered and soft; vines would never fail there. The plowland is level; men could reap a deep crop at every harvest, for the soil beneath is very rich. And there is a harbor with good anchorage, where there is no need of a mooring rope, nor of casting anchor-stones or tying stern cables: you can beach your ship and wait until the sailors' hearts urge them on and the winds blow fair. At the head of the harbor flows bright water, a spring beneath a cave, and poplars grow around it. There we sailed in, and some god guided us through the murky night, for nothing could be seen: thick mist lay around the ships, and the moon did not shine out from heaven but was hidden in clouds.
9.146	ἔνθ' οὔ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν, οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι. κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα, ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἠῶ δῖαν. ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν. ὦρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο, αἶγας ὀρεσκῴους, ἵνα δειπνήσειαν ἑταῖροι.	No one caught sight of the island with his eyes, nor did we see the long waves rolling against the shore, until our well-benched ships ran aground. When the ships were beached, we took down all the sails and went out ourselves onto the shore of the sea; and there we fell asleep and waited for bright Dawn. When early-born Dawn appeared, rosy-fingered, we wandered over the island, marveling at it. And the nymphs, daughters of Zeus

	GREEK	ENGLISH
	αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους εἱλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην. νῆες μέν μοι ἕποντο δυώδεκα, ἐς δὲ ἑκάστην ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἴῳ.	who bears the aegis, roused the mountain goats so that my companions might have a meal. At once we took our curved bows and long-socketed hunting spears from the ships, split into three bands, and began to shoot; and the god soon gave us game to satisfy our hearts. Twelve ships were with me, and to each fell nine goats by lot; for me alone they picked out ten.
9.161	ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός, ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι ἠφύσαμεν Κικόνων. ἱερὸν πτολίεθρον ἐλόντες. Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων, καπνόν τ' αὐτῶν τε φθογγὴν ὀίων τε καὶ αἰγῶν. ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·	So then all day long, until the sun went down, we sat feasting on endless meat and sweet wine; for the red wine in the ships had not yet run out, but there was still some left, since each crew had drawn plenty into jars when we took the sacred citadel of the Cicones. And we looked across at the land of the Cyclopes, who were close by, and saw their smoke and heard their voices and the bleating of their sheep and goats. When the sun set and darkness came on, we lay down to sleep on the shore of the sea. When early-born Dawn appeared, rosy-fingered, I called an assembly and spoke among them all:
9.172	ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρίηρες ἑταῖροι· αὐτὰρ ἐγὼ σὺν νηί τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἵ τινές εἰσιν, ἤ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής. ὣς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι. οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον, ἑξῆς δ' ἐζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.	"The rest of you stay here for now, my trusty companions, while I go with my own ship and my own companions and find out about these men, who they are—whether they are insolent and savage and unjust, or kind to strangers, with minds that fear the gods." So I spoke, and went on board, and ordered my companions to embark themselves and loose the stern cables. They quickly went aboard and sat down on the benches, and sitting in their rows they struck the gray sea with their oars.

THE CYCLOPS' CAVE

Odysseus waits in the cave of Polyphemus, who traps the men and eats two of them.

	GREEK	ENGLISH
9.181	ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα, ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἴδομεν ἄγχι θαλάσσης, ὑψηλόν, δάφνῃσι κατηρεφές. ἔνθα δὲ πολλὰ μῆλ', ὄιές τε καὶ αἶγες, ἰαύεσκον· περὶ δ' αὐλὴ ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι μακρῇσίν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν. ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥα τὰ μῆλα οἷος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ἤδη. καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἐῴκει	But when we came to the place, which was close by, there at its farthest edge, near the sea, we saw a cave, high and roofed over with laurels. There many flocks, sheep and goats, used to pass the night; and around it a high courtyard had been built with stones sunk deep in the ground and tall pines and high-crowned oaks. There a monstrous man used to sleep, who pastured his flocks alone, far off. He did not go among the others, but kept to himself and had lawless ways. For he was made a monstrous wonder, not like a man who eats bread,

	GREEK	ENGLISH
	ἀνδρί γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλήεντι ὑψηλῶν ὀρέων, ὅ τε φαίνεται οἶον ἀπ᾽ ἄλλων.	but like a wooded peak of high mountains that stands out alone, apart from the rest.
9.193	δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους αὐτοῦ πὰρ νηί τε μένειν καὶ νῆα ἔρυσθαι, αὐτὰρ ἐγὼ κρίνας ἑτάρων δυοκαίδεκ᾽ ἀρίστους βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο ἡδέος, ὅν μοι ἔδωκε Μάρων, Ἐυάνθεος υἱός, ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει, οὕνεκά μιν σὺν παιδὶ περισχόμεθ᾽ ἠδὲ γυναικὶ ἁζόμενοι· ᾧκει γὰρ ἐν ἄλσεϊ δενδρήεντι Φοίβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα· χρυσοῦ μέν μοι ἔδωκ᾽ ἐυεργέος ἑπτὰ τάλαντα, δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν ἠείδη δμώων οὐδ᾽ ἀμφιπόλων ἐνὶ οἴκῳ, ἀλλ᾽ αὐτὸς ἄλοχός τε φίλη ταμίη τε μί᾽ οἴη.	Then I ordered the rest of my trusty companions to stay there by the ship and guard it, while I chose twelve of my best companions and set out. But I had with me a goatskin of dark wine, sweet wine, which Maron, son of Euanthes, had given me, the priest of Apollo who watched over Ismarus, because out of reverence we had protected him, together with his child and his wife; for he lived in the wooded grove of Phoebus Apollo. And he gave me splendid gifts: he gave me seven talents of well-wrought gold, he gave me a mixing bowl of solid silver, and then he drew off wine for me into twelve jars in all, sweet and unmixed, a drink fit for the gods. No one in the house knew of it, none of the servants or the maids, only he himself and his dear wife and a single housekeeper.
9.208	τὸν δ᾽ ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν, ἓν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα χεῦ᾽, ὀδμὴ δ᾽ ἡδεῖα ἀπὸ κρητῆρος ὀδώδει θεσπεσίη· τότ᾽ ἂν οὔ τοι ἀποσχέσθαι φίλον ἦεν. τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ᾖα κωρύκῳ· αὐτίκα γάρ μοι ὀίσατο θυμὸς ἀγήνωρ ἄνδρ᾽ ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκήν, ἄγριον, οὔτε δίκας ἐὺ εἰδότα οὔτε θέμιστας. καρπαλίμως δ᾽ εἰς ἄντρον ἀφικόμεθ᾽, οὐδέ μιν ἔνδον εὕρομεν, ἀλλ᾽ ἐνόμευε νομὸν κάτα πίονα μῆλα. ἐλθόντες δ᾽ εἰς ἄντρον ἐθηεύμεσθα ἕκαστα.	Whenever they drank that honey-sweet red wine, he would fill one cup and pour it into twenty measures of water, and a sweet smell rose from the mixing bowl, a marvelous smell; then you would have had no wish to hold back. I filled a great skin with this wine and took it with me, and provisions too in a leather bag; for my proud heart suspected at once that I would meet a man clothed in great strength, a savage, who had no proper knowledge of justice or of laws. We soon reached the cave, but did not find him inside; he was out in the pasture, grazing his fat flocks. We went into the cave and looked at everything.
9.219	ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ ἀρνῶν ἠδ᾽ ἐρίφων· διακεκριμέναι δὲ ἕκασται ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι, χωρὶς δ᾽ αὖθ᾽ ἕρσαι. ναΐον δ᾽ ὀρῷ ἄγγεα πάντα, γαυλοί τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν. ἔνθ᾽ ἐμὲ μὲν πρώτισθ᾽ ἕταροι λίσσοντ᾽ ἐπέεσσιν τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας σηκῶν ἐξελάσαντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ· ἀλλ᾽ ἐγὼ οὐ πιθόμην, ἦ τ᾽ ἂν πολὺ κέρδιον ἦεν, ὄφρ᾽ αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη. οὐδ᾽ ἄρ᾽ ἔμελλ᾽ ἑτάροισι φανεὶς ἐρατεινὸς ἔσεσθαι.	The drying racks were laden with cheeses, and the pens were crowded with lambs and kids. Each kind was penned separately: the firstlings by themselves, the middle ones by themselves, and the newborn by themselves again. And all the vessels were brimming with whey, the well-made pails and bowls into which he did his milking. Then my companions begged me, first, to take some of the cheeses and go back, and then to drive the kids and lambs quickly out of the pens to the swift ship and sail off over the salt water. But I did not listen—it would have been far better if I had—because I wanted to see the man himself, and whether he would give me guest-gifts. And when he appeared, he was not going to be a welcome sight to my companions.
9.231		

	GREEK	ENGLISH
	ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον ἥμενοι, ἦος ἐπῆλθε νέμων. φέρε δ' ὄβριμον ἄχθος ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη, ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου. αὐτὰρ ὅ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα πάντα μάλ' ὅσσ' ἤμελγε, τὰ δ' ἄρσενα λεῖπε θύρηφιν, ἀρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς. αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας, ὄβριμον· οὐκ ἂν τόν γε δύω καὶ εἴκοσ' ἄμαξαι ἐσθλαὶ τετράκυκλοι ἀπ' οὐδέος ὀχλίσσειαν· τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρῃσιν. ἐζόμενος δ' ἤμελγεν ὅις καὶ μηκάδας αἶγας, πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ.	There we lit a fire and made an offering, and we ourselves took some of the cheeses and ate, and sat waiting for him inside until he came back with his flocks. He was carrying a heavy load of dry wood to use at his supper, and he threw it down inside the cave with a crash, and in fear we scurried back into the far corner of the cave. Then he drove into the wide cave his fat flocks, all of those he milked, and left the males outside the door, the rams and the he-goats, out in the deep courtyard. Then he lifted high a great door-stone and set it in place, a massive thing: twenty-two good four-wheeled wagons could not have shifted it from the ground—so huge was the towering rock he set against the doorway. Then he sat down and milked the ewes and the bleating goats, all in due order, and put her young beneath each one.
9.246	αὐτίκα δ' ἥμισυ μὲν θρέψας λευκοῖο γάλακτος πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν, ἥμισυ δ' αὖτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη πίνειν αἰνυμένῳ καί οἱ ποτιδόρπιον εἴη. αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἴρετο δ' ἡμέας· ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα; ἦ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε, οἷά τε ληιστῆρες, ὑπεὶρ ἅλα, τοί τ' ἀλόωνται ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες; ὣς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ, δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον. ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·	At once he curdled half of the white milk, gathered it up and set it in woven baskets, and the other half he stood in vessels, so that he could take it and drink, and have it for his supper. But when he had busily finished his tasks, he lit the fire, and caught sight of us, and asked: "Strangers, who are you? Where do you sail from over the watery ways? Are you here on some business, or do you roam recklessly over the sea like pirates, who wander about risking their lives and bringing harm to men of other lands?" So he spoke, and our hearts were shattered within us, in terror of his deep voice and of the monster himself. But even so I answered him and said:
9.259	ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, οἴκαδε ἱέμενοι, ἄλλην ὁδὸν ἄλλα κέλευθα ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι. λαοὶ δ' Ἀτρεΐδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι, τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί· τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς πολλούς. ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γοῦνα ἱκόμεθ', εἴ τι πόροις ξεινήιον ἠὲ καὶ ἄλλως δοίης δωτίνην, ἥ τε ξείνων θέμις ἐστίν. ἀλλ' αἰδεῖο, φέριστε, θεούς· ἱκέται δέ τοί εἰμεν, Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε, ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.	"We are Achaeans, driven off course from Troy by every kind of wind over the great gulf of the sea. Heading for home, we have come by another way, by other paths—so, I suppose, Zeus wished to devise it. We are proud to be men of Agamemnon, son of Atreus, whose fame is now the greatest under heaven, so great a city did he sack and so many people did he destroy. And we in our turn have come to your knees, in the hope that you might give us a guest-gift or some other present, as is right toward strangers. Respect the gods, mighty one. We are your suppliants, and Zeus is the avenger of suppliants and strangers—Zeus, god of strangers, who walks beside strangers who deserve respect."
9.272	ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ· νήπιός εἰς, ὦ ξεῖν', ἢ τηλόθεν εἰλήλουθας,	So I spoke, and he answered me at once with a pitiless heart: "You're a fool, stranger, or you've come

GREEK	ENGLISH
ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι· οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν· οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην οὔτε σεῦ οὔθ' ἑτάρων, εἰ μὴ θυμός με κελεύοι. ἀλλά μοι εἶφ' ὅπῃ ἔσχες ἰὼν ἐυεργέα νῆα, ἦ που ἐπ' ἐσχατιῆς, ἦ καὶ σχεδόν, ὄφρα δαείω.	from far away, to tell me to fear the gods or keep clear of them. The Cyclopes pay no heed to Zeus who bears the aegis, or to the blessed gods, since we are far stronger. I wouldn't spare you or your companions to avoid the anger of Zeus, unless my own heart told me to. But tell me where you moored your well-made ship when you came—at the far end of the coast, maybe, or close by?—so that I may know." So he spoke, testing me, but he did not get past me, for I knew a great deal; and I answered him in turn with crafty words:
9.283 νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης, ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν· αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον. ὣς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο νηλέι θυμῷ, ἀλλ' ὅ γ' ἀναΐξας ἑτάροις ἐπὶ χεῖρας ἴαλλε, σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν. τοὺς δὲ διὰ μελεϊστὶ ταμὼν ὡπλίσσατο δόρπον· ἤσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν, ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.	"My ship was shattered by Poseidon the Earth-shaker. He drove her against the rocks at the edge of your land and brought her onto a headland, and the wind carried her in from the sea. But I, with these men here, escaped sheer destruction." So I spoke, but he gave me no answer, with his pitiless heart. Instead he sprang up and flung out his hands at my companions. He seized two of them together and dashed them to the ground like puppies, and their brains ran out on the floor and soaked the earth. Then he cut them up limb by limb and made his supper of them. He ate like a mountain-bred lion and left nothing: entrails, flesh and marrow-filled bones.
9.294 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας, σχέτλια ἔργ' ὁρόωντες, ἀμηχανίη δ' ἔχε θυμόν. αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων, κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων. τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν ἆσσον ἰών, ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ, οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἦπαρ ἔχουσι, χείρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν. αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον· οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν.	We wept and lifted our hands to Zeus at the sight of those cruel deeds, and helplessness gripped our hearts. But when the Cyclops had filled his huge belly, eating human flesh and drinking unmixed milk on top of it, he lay down inside the cave, stretched out among his flocks. Then I made a plan in my great heart. I would go up close, draw the sharp sword from beside my thigh, feel for the spot with my hand, and stab him in the chest where the midriff holds the liver. But a second thought held me back. We too would have perished right there in sheer destruction, because we could never have pushed the massive stone he had set against the high doorway away with our hands. So then, groaning, we waited for bright Dawn.
9.307 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα, πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἑκάστῃ. αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, σὺν δ' ὅ γε δὴ αὖτε δύω μάρψας ὡπλίσσατο δεῖπνον. δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα, ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα ἄψ ἐπέθηχ', ὡς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.	When early-born Dawn appeared, rosy-fingered, he lit the fire again and milked his splendid flocks, all in due order, and put her young beneath each one. But when he had busily finished his tasks, he seized two men together once again and made his meal of them. After his meal he drove his fat flocks out of the cave, easily lifting away the great door-stone, and then set it back again, as a man might

	GREEK	ENGLISH
	πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων, εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.	put the lid on a quiver. With loud whistling the Cyclops turned his fat flocks toward the mountain, and I was left behind, brooding on evil deep in my heart, in case I might somehow take revenge and Athena grant me glory.

NOBODY BLINDS THE CYCLOPS

Odysseus gets the Cyclops drunk, calls himself Nobody, and drives a burning stake into his eye.

	GREEK	ENGLISH
9.318	ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή. Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ, χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη αὐανθέν. τὸ μὲν ἄμμες ἐίσκομεν εἰσορόωντες ὅσσον θ' ἱστὸν νηὸς ἐεικοσόροιο μελαίνης, φορτίδος εὐρείης, ἥ τ' ἐκπεράᾳ μέγα λαῖτμα· τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι. τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς καὶ παρέθηχ' ἑτάροισιν, ἀποξῦναι δ' ἐκέλευσα· οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστὰς ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ. καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ, ἥ ῥα κατὰ σπείους κέχυτο μεγάλ' ἤλιθα πολλή· αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον, ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἱκάνοι.	And this seemed to my mind the best plan. Beside the pen lay the Cyclops' great club, of green olive wood. He had cut it to carry once it had dried. Looking at it, we judged it as big as the mast of a black ship with twenty oars, a broad-beamed merchantman that crosses the great gulf of the sea. That was how long it was, and how thick it looked. I stood over it and cut off about a fathom's length, handed it to my companions and told them to shave it down. They made it smooth, and I stood by and sharpened the tip. Then I took it at once and hardened it in the blazing fire. After that I laid it carefully away, hiding it under the dung, which lay scattered in great heaps all through the cave. And I told the others to cast lots to decide who would dare to lift the stake with me and grind it into his eye when sweet sleep came over him.
9.334	οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἑλέσθαι, τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων. αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα πάντα μάλ', οὐδέ τι λεῖπε βαθείης ἔκτοθεν αὐλῆς, ἤ τι ὀισάμενος, ἢ καὶ θεὸς ὣς ἐκέλευσεν. αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας, ἐζόμενος δ' ἤμελγεν ὄις καὶ μηκάδας αἶγας, πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ. αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, σὺν δ' ὅ γε δὴ αὖτε δύω μάρψας ὡπλίσσατο δόρπον. καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο·	The lot fell on the very men I would have chosen myself, four of them, and I was counted fifth among them. In the evening he came, herding his fine-fleeced flocks. At once he drove his fat flocks into the wide cave, every one of them, and left none outside in the deep courtyard. Perhaps he suspected something, or perhaps a god ordered it so. Then he lifted the great door-stone high and set it in place, sat down and milked the ewes and bleating goats, all in due order, and put her young beneath each one. But when he had busily finished his tasks, he seized two men together once again and made his supper of them. Then I stood close to the Cyclops and spoke to him, holding in my hands an ivy-wood bowl of dark wine:
9.347	Κύκλωψ, τῆ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα, ὄφρ' εἰδῇς οἷόν τι ποτὸν τόδε νηῦς ἐκεκεύθει ἡμετέρη. σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς. σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;	"Here, Cyclops, drink some wine, now that you've eaten human flesh, so you can find out what kind of drink our ship had stored away. I was bringing it to you as an offering, in the hope that you'd pity me and send me home. But your raging is past all bearing. Cruel one, how will any other man, of all

	GREEK	ENGLISH
	ὣς ἐφάμην, ὁ δ' ἔδεκτο καὶ ἔκπιεν· ἥσατο δ' αἰνῶς ἡδὺ ποτὸν πίνων καὶ μ' ἤτεε δεύτερον αὖτις· δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπὲ αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρῃς· καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει· ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.	the many in the world, ever come to you again, when you've acted against all that's right?" So I spoke, and he took it and drained it, and he was hugely pleased as he drank the sweet drink. Then he asked me for a second bowl: "Give me more, and be generous, and tell me your name right now, so I can give you a guest-gift that will please you. The grain-giving earth bears wine from heavy-clustered grapes for the Cyclopes too, and the rain of Zeus makes it grow for them. But this is a drop drawn off from ambrosia and nectar."
9.360	ὣς φάτ', ἀτάρ οἱ αὖτις ἐγὼ πόρον αἴθοπα οἶνον. τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίῃσιν. αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος, καὶ τότε δή μιν ἔπεσσι προσηύδων μειλιχίοισι· Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν, αὐτὰρ ἐγώ τοι ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης. Οὖτις ἐμοί γ' ὄνομα· Οὖτιν δέ με κικλήσκουσι μήτηρ ἠδὲ πατὴρ ἠδ' ἄλλοι πάντες ἑταῖροι. ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ· Οὖτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισιν, τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.	So he spoke, and I handed him the gleaming wine again. Three times I brought it and gave it to him, and three times he drained it in his folly. But when the wine had got round the Cyclops' wits, then I spoke to him with soothing words: "Cyclops, you ask me my famous name, and I'll tell it to you. And you give me the guest-gift, as you promised. Nobody is my name. Nobody is what they call me, my mother and my father and all my companions." So I spoke, and he answered me at once with pitiless heart: "Nobody I'll eat last, after his companions, and the others before him. That will be your guest-gift."[3]
9.371	ἦ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, κὰδ δέ μιν ὕπνος ᾕρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἰνοβαρείων. καὶ τότ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, ἦος θερμαίνοιτο· ἔπεσσι δὲ πάντας ἑταίρους θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύῃ. ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν ἄψεσθαι, χλωρός περ ἐών, διεφαίνετο δ' αἰνῶς, καὶ τότ' ἐγὼν ἄσσον φέρον ἐκ πυρός, ἀμφὶ δ' ἑταῖροι ἵσταντ'· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.	He spoke, toppled backward and fell flat on his back, and lay there with his thick neck twisted to one side, and sleep, the all-conqueror, took hold of him. Wine and lumps of human flesh gushed from his throat as he belched, heavy with wine. Then I drove the stake deep under the heaped embers until it grew hot, and I put heart into all my companions with my words, so that none of them would shrink back in fear and leave me. But when the olive stake, green as it was, was just about to catch fire and was glowing fiercely, I brought it out of the fire and close to him, and my companions stood around me. Then some god breathed great courage into us.
9.382	οἱ μὲν μοχλὸν ἑλόντες ἐλάινον, ὀξὺν ἐπ' ἄκρῳ, ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἐρεισθεὶς δίνεον, ὡς ὅτε τις τρυπῷ δόρυ νήιον ἀνὴρ τρυπάνῳ, οἱ δέ τ' ἔνερθεν ὑποσσείουσιν ἱμάντι ἀψάμενοι ἑκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεί. ὣς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἑλόντες δινέομεν, τὸν δ' αἷμα περίρρεε θερμὸν ἐόντα. πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὖσεν ἀυτμὴ	They took the olive stake, sharp at the tip, and thrust it into his eye, while I leaned my weight on it from above and twirled it round. It was like a man boring a ship's timber with a drill, while the others below keep it spinning with a strap, holding it at either end, and it runs round steadily without a pause. In the same way we took the fire-pointed stake and twirled it in his eye, and the

3 "Nobody" renders the Greek Outis, "no one"; the trick pays off when the Cyclops calls for help.

	GREEK	ENGLISH
	γλήνης καιομένης, σφαραγεῦντο δέ οἱ πυρὶ ῥίζαι. ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἠὲ σκέπαρνον εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα φαρμάσσων· τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν ὣς τοῦ σίζ' ὀφθαλμὸς ἐλαϊνέῳ περὶ μοχλῷ.	blood flowed around it, hot as it was. The blast from the burning eyeball singed his eyelids and his brows all round, and the roots of the eye crackled in the fire. As when a smith dips a great axe or an adze in cold water and it hisses loudly—he is tempering it, for that is what gives iron its strength—so his eye hissed around the olive stake.
9.395	σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρη, ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'· αὐτὰρ ὁ μοχλὸν ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ. τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἕο χερσὶν ἀλύων, αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπυεν, οἵ ῥά μιν ἀμφὶς ᾤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας. οἱ δὲ βοῆς ἀίοντες ἐφοίτων ἄλλοθεν ἄλλος, ἱστάμενοι δ' εἴροντο περὶ σπέος ὅττι ἑ κήδοι· τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας νύκτα δι' ἀμβροσίην καὶ ἀΰπνους ἄμμε τίθησθα; ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; ἦ μή τίς σ' αὐτὸν κτείνει δόλῳ ἠὲ βίηφιν; τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·	He let out a huge, dreadful howl, and the rock rang all around, and we drew back in terror. He wrenched the stake out of his eye, smeared with blood, and flung it away from him with his hands in a frenzy. Then he shouted loudly to the Cyclopes who lived around him in caves among the windy heights. They heard his cry and came from every side, and standing around the cave they asked what was troubling him: "What's hurting you so badly, Polyphemus, that you shout like this through the ambrosial night and keep us from our sleep? Surely no man is driving off your flocks against your will? Surely no one is killing you yourself, by trickery or by force?" And mighty Polyphemus answered them from inside the cave:
9.408	ὦ φίλοι, Οὖτίς με κτείνει δόλῳ οὐδὲ βίηφιν. οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον· εἰ μὲν δὴ μή τίς σε βιάζεται οἷον ἐόντα, νοῦσον γ' οὔ πως ἔστι Διὸς μεγάλου ἀλέασθαι, ἀλλὰ σύ γ' εὔχεο πατρὶ Ποσειδάωνι ἄνακτι. ὣς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ, ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων. Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσι χερσὶ ψηλαφόων ἀπὸ μὲν λίθον εἶλε θυράων, αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας, εἴ τινά που μετ' ὄεσσι λάβοι στείχοντα θύραζε· οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.	"Friends, Nobody is killing me by trickery, not by force!" And they answered him and spoke winged words: "Well, if no one is forcing you, alone as you are, then it's a sickness sent by great Zeus, and there's no escaping that. You'd better pray to your father, lord Poseidon." So they spoke as they went away, and my heart laughed within me at how my name and my flawless cunning had fooled them. But the Cyclops, groaning and racked with pain, groped with his hands and took the stone away from the doorway. Then he sat down in the entrance with his arms spread wide, to catch anyone who tried to slip out among the sheep. That was how foolish, it seems, he hoped I was.[4]
9.420	αὐτὰρ ἐγὼ βούλευον, ὅπως ὄχ' ἄριστα γένοιτο, εἴ τιν' ἑταίροισιν θανάτου λύσιν ἠδ' ἐμοὶ αὐτῷ εὑροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν. ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή. ἄρσενες ὄιες ἦσαν ἐυτρεφέες, δασύμαλλοι, καλοί τε μεγάλοι τε, ἰοδνεφὲς εἶρος ἔχοντες· τοὺς ἀκέων συνέεργον ἐυστρεφέεσσι λύγοισιν, τῇς ἔπι Κύκλωψ εὗδε πέλωρ, ἀθεμίστια εἰδώς,	But I was planning how things might turn out best, whether I could find some escape from death for my companions and for myself. I wove every kind of trick and scheme, as a man does when his life is at stake, for great evil was close at hand. And this seemed to my mind the best plan. There were rams, well fed and thick of fleece, handsome and big, with wool dark as violets. These I quietly bound together in threes with the well-twisted withies on which the Cyclops slept, that monster

4 The neighbors' "no one" (mē tis) sounds just like mētis, "cunning," the word Odysseus uses of himself a moment later.

GREEK	ENGLISH
σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε, τὼ δ' ἑτέρω ἑκάτερθεν ἴτην σώοντες ἑταίρους.	with his lawless mind. The one in the middle would carry a man, and the other two went on either side, keeping my companions safe.
9.431 τρεῖς δὲ ἕκαστον φῶτ' ὄιες φέρον· αὐτὰρ ἐγώ γε— ἀρνειὸς γὰρ ἦεν μήλων ὄχ' ἄριστος ἁπάντων, τοῦ κατὰ νῶτα λαβών, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς κείμην· αὐτὰρ χερσὶν ἀώτου θεσπεσίοιο νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ. ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν. ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα, θήλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς· οὔθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσι τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα ὀρθῶν ἑσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν, ὥς οἱ ὑπ' εἰροπόκων ὀίων στέρνοισι δέδεντο. ὕστατος ἀρνειὸς μήλων ἔστειχε θύραζε λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·	So each man was carried by three sheep. As for me —there was a ram, by far the best of the whole flock—I took hold of him by the back, curled up under his shaggy belly, and lay there, twisted into his wonderful fleece and clinging on with my hands, unflinching, with an enduring heart. So then, groaning, we waited for bright Dawn. When early-born Dawn appeared, rosy-fingered, the rams rushed out to pasture, while the ewes bleated unmilked around the pens, for their udders were bursting. Their master, worn down by cruel pains, felt along the backs of all the sheep as they stood upright. But the fool didn't notice that the men were tied beneath the chests of his woolly sheep. Last of the flock the ram went out the door, weighed down by his wool and by me with my crafty thoughts. Mighty Polyphemus felt him over and said:
9.447 κριὲ πέπον, τί μοι ὧδε διὰ σπέος ἔσσυο μήλων ὕστατος; οὔ τι πάρος γε λελειμμένος ἔρχεαι οἰῶν, ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἄνθεα ποίης μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι ἑσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε σὺν λυγροῖς ἑτάροισι δαμασσάμενος φρένας οἴνῳ, Οὖτις, ὃν οὔ πώ φημι πεφυγμένον εἶναι ὄλεθρον. εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο εἰπεῖν ὅππῃ κεῖνος ἐμὸν μένος ἠλασκάζει· τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ θεινομένου ῥαίοιτο πρὸς οὔδεϊ, κἀδ δέ κ' ἐμὸν κῆρ λωφήσειε κακῶν, τά μοι οὐτιδανὸς πόρεν Οὖτις.	"My dear ram, why are you the last of the flock to leave the cave like this? You never used to lag behind the sheep. You were always far the first to graze on the tender blossoms of the grass, with your long strides, first to reach the streams of the rivers, first to be eager to come back to the fold in the evening. Now you're the very last of all. Surely you're grieving for your master's eye, which a wicked man blinded with his wretched companions, after he'd overpowered my wits with wine— Nobody, who I tell you hasn't escaped destruction yet. If only you could feel as I do and had a voice to tell me where he's skulking from my fury! Then his brains would be dashed out on the floor and splattered all over the cave as I smashed him, and my heart would find some relief from the evils that no-good Nobody has brought me."

ODYSSEUS NAMES HIMSELF

Escaping under the rams, Odysseus taunts the Cyclops and names himself; Polyphemus prays to Poseidon.

GREEK	ENGLISH
9.461 ὣς εἰπὼν τὸν κριὸν ἀπὸ ἕο πέμπε θύραζε. ἐλθόντες δ' ἠβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἑταίρους. καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ, πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα	So saying, he sent the ram away from him out of the door. When we had gone a little way from the cave and the courtyard, I first freed myself from under the ram and then untied my companions. Quickly we drove off those long-shanked sheep,

	GREEK	ENGLISH
	ἱκόμεθ'. ἀσπάσιοι δὲ φίλοις ἑτάροισι φάνημεν, οἳ φύγομεν θάνατον, τοὺς δὲ στενάχοντο γοῶντες. ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρύσι νεῦον ἑκάστῳ, κλαίειν, ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ. οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον, ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς. ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας, καὶ τότ' ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·	rich with fat, taking many a turn, until we reached the ship. Our dear companions were glad to see those of us who had escaped death, but they groaned and wept for the others. I wouldn't let them weep, though: I nodded with my brows to each man to stop, and ordered them to throw the many fine-fleeced sheep aboard quickly and sail off over the salt water. They quickly went aboard and sat down on the benches, and sitting in their rows they struck the gray sea with their oars. But when I was as far off as a man's shout carries, I called to the Cyclops with mocking words:
9.475	Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῆφι βίηφι. καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα, σχέτλι', ἐπεὶ ξείνους οὐχ ἅζεο σῷ ἐνὶ οἴκῳ ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι. ὣς ἐφάμην, ὁ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον, ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο, κὰδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρῴροιο τυτθόν, ἐδεύησεν δ' οἰήιον ἄκρον ἱκέσθαι, ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης· τὴν δ' αἶψ' ἤπειρόνδε παλιρρόθιον φέρε κῦμα, πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἱκέσθαι.	"Cyclops, so it wasn't a weakling's companions after all that you were going to eat in your hollow cave by brute force! Your evil deeds were bound to catch up with you, you cruel wretch, since you didn't shrink from eating guests in your own house. That's why Zeus and the other gods have paid you back." So I spoke, and he grew angrier still at heart. He broke off the peak of a great mountain and hurled it. It came down just in front of the dark-prowed ship, and only just missed the tip of the steering oar. The sea surged up under the falling rock, and the backwash, a swell from the open sea, quickly carried the ship toward the land and drove it to reach the shore.
9.487	αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν ὦσα παρέξ, ἑτάροισι δ' ἐποτρύνας ἐκέλευσα ἐμβαλέειν κώπῃς, ἵν' ὑπὲκ κακότητα φύγοιμεν, κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον. ἀλλ' ὅτε δὴ δὶς τόσσον ἅλα πρήσσοντες ἀπῆμεν, καὶ τότε δὴ Κύκλωπα προσηύδων· ἀμφὶ δ' ἑταῖροι μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος· σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα; ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα αὖτις ἐς ἤπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι. εἰ δὲ φθεγξαμένου τευ ἢ αὐδήσαντος ἄκουσε, σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νήια δοῦρα μαρμάρῳ ὀκριόεντι βαλών· τόσσον γὰρ ἵησιν. ὣς φάσαν, ἀλλ' οὐ πεῖθον ἐμὸν μεγαλήτορα θυμόν, ἀλλά μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·	But I took a very long pole in my hands and pushed the ship off and away, and urged my companions on, signaling with nods of my head for them to fall to their oars so that we might escape out of danger. They leaned forward and rowed. But when we had crossed twice as much sea and were that far off, I called to the Cyclops again, though my companions all around tried to hold me back with soothing words, one from one side, one from another: "Reckless man, why do you want to provoke a savage? Just now he threw that missile into the sea and drove the ship back to land, and we thought we'd die right there. If he'd heard any of us make a sound or speak, he'd have smashed our heads and the ship's timbers together with a jagged rock—that's how far he throws." So they spoke, but they didn't persuade my great heart, and I called back to him again with an angry heart:
9.502	Κύκλωψ, αἴ κέν τίς σε καταθνητῶν ἀνθρώπων ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν, φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,	"Cyclops, if any mortal man ever asks you about the shameful blinding of your eye, tell him it was Odysseus, sacker of cities, who blinded you—the

GREEK	ENGLISH
υἱὸν Λαέρτεω, ᾽Ιθάκῃ ἔνι οἰκί᾽ ἔχοντα. ὣς ἐφάμην, ὁ δέ μ᾽ οἰμώξας ἠμείβετο μύθῳ· ὦ πόποι, ἦ μάλα δή με παλαίφατα θέσφαθ᾽ ἱκάνει. ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἠύς τε μέγας τε, Τήλεμος Εὐρυμίδης, ὃς μαντοσύνῃ ἐκέκαστο καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν· ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω, χειρῶν ἐξ ᾽Οδυσῆος ἁμαρτήσεσθαι ὀπωπῆς. ἀλλ᾽ αἰεί τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην ἐνθάδ᾽ ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν· νῦν δέ μ᾽ ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυς ὀφθαλμοῦ ἀλάωσεν, ἐπεί μ᾽ ἐδαμάσσατο οἴνῳ.	son of Laertes, whose home is in Ithaca." So I spoke, and he groaned and answered me: "Oh, no! So the prophecies spoken long ago have come true for me. There was once a seer here, a good and great man, Telemus son of Eurymus, who excelled at prophecy and grew old prophesying among the Cyclopes. He told me that all this would come to pass one day: that I would lose my sight at the hands of Odysseus. But I always expected some big, handsome man to come here, clothed in great strength. And now a puny, no-good weakling has blinded my eye, after he overpowered me with wine.
9.517 ἀλλ᾽ ἄγε δεῦρ᾽, ᾽Οδυσεῦ, ἵνα τοι πὰρ ξείνια θείω πομπήν τ᾽ ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον· τοῦ γὰρ ἐγὼ πάϊς εἰμί, πατὴρ δ᾽ ἐμὸς εὔχεται εἶναι. αὐτὸς δ᾽, αἴ κ᾽ ἐθέλῃσ᾽, ἰήσεται, οὐδέ τις ἄλλος οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων. ὣς ἔφατ᾽, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον· αἴ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην εὖνιν ποιήσας πέμψαι δόμον Ἄϊδος εἴσω, ὡς οὐκ ὀφθαλμόν γ᾽ ἰήσεται οὐδ᾽ ἐνοσίχθων. ὣς ἐφάμην, ὁ δ᾽ ἔπειτα Ποσειδάωνι ἄνακτι εὔχετο χεῖρ᾽ ὀρέγων εἰς οὐρανὸν ἀστερόεντα·	But come here, Odysseus, so I can set guest-gifts before you and urge the famous Earth-shaker to give you safe passage home. I'm his son, and he declares he's my father. He himself will heal me, if he wishes, and no one else, none of the blessed gods or of mortal men." So he spoke, and I answered him: "I only wish I could rob you of life and of your days and send you into the house of Hades, as surely as not even the Earth-shaker will heal your eye." So I spoke, and then he prayed to lord Poseidon, stretching out his hands to the starry sky:
9.528 κλῦθι, Ποσείδαον γαιήοχε κυανοχαῖτα, εἰ ἐτεόν γε σός εἰμι, πατὴρ δ᾽ ἐμὸς εὔχεαι εἶναι, δὸς μὴ ᾽Οδυσσῆα πτολιπόρθιον οἴκαδ᾽ ἱκέσθαι υἱὸν Λαέρτεω, ᾽Ιθάκῃ ἔνι οἰκί᾽ ἔχοντα. ἀλλ᾽ εἴ οἱ μοῖρ᾽ ἐστὶ φίλους τ᾽ ἰδέειν καὶ ἱκέσθαι οἶκον ἐυκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν, ὀψὲ κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἑταίρους, νηὸς ἐπ᾽ ἀλλοτρίης, εὕροι δ᾽ ἐν πήματα οἴκῳ. ὣς ἔφατ᾽ εὐχόμενος, τοῦ δ᾽ ἔκλυε κυανοχαίτης. αὐτὰρ ὅ γ᾽ ἐξαῦτις πολὺ μείζονα λᾶαν ἀείρας ἧκ᾽ ἐπιδινήσας, ἐπέρεισε δὲ ἶν᾽ ἀπέλεθρον, κὰδ᾽ δ᾽ ἔβαλεν μετόπισθε νεὸς κυανοπρῴροιο τυτθόν, ἐδεύησεν δ᾽ οἰήιον ἄκρον ἱκέσθαι. ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης· τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἱκέσθαι.	"Hear me, Poseidon, Earth-holder, dark-haired: if I truly am yours and you declare that you are my father, grant that Odysseus, sacker of cities, never reaches home—the son of Laertes, whose home is in Ithaca. But if it is his fate to see his own people and reach his well-built house and his native land, may he come late and in misery, having lost all his companions, on someone else's ship, and find troubles in his house." So he spoke in prayer, and the dark-haired god heard him. Then he lifted again a far bigger stone, swung it round and hurled it, putting measureless force behind it. It came down just behind the dark-prowed ship, and only just missed the tip of the steering oar. The sea surged up under the falling rock, and the wave carried the ship forward and drove it to reach the shore.
9.543 ἀλλ᾽ ὅτε δὴ τὴν νῆσον ἀφικόμεθ᾽, ἔνθα περ ἄλλαι νῆες ἐύσσελμοι μένον ἀθρόαι, ἀμφὶ δ᾽ ἑταῖροι ἥατ᾽ ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεί, νῆα μὲν ἔνθ᾽ ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν, ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης. μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες	When we reached the island where the rest of our well-benched ships were waiting together, and our companions sat around them grieving, always watching for us, we ran our ship onto the sand there and stepped out ourselves onto the seashore. We took the Cyclops' sheep out of the hollow ship

	GREEK	ENGLISH
	δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης. ἀρνειὸν δ' ἐμοὶ οἴῳ ἐυκνήμιδες ἑταῖροι μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ Ζηνὶ κελαινεφέι Κρονίδῃ, ὃς πᾶσιν ἀνάσσει, ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν, ἀλλ' ὅ γε μερμήριξεν ὅπως ἀπολοίατο πᾶσαι νῆες ἐύσσελμοι καὶ ἐμοὶ ἐρίηρες ἑταῖροι.	and divided them up, so that no one would go away cheated of his fair share. But when the sheep were shared out, my well-greaved companions gave the ram to me alone, as a special prize. I sacrificed him on the shore to Zeus of the dark clouds, son of Cronus, who rules over all, and burned the thigh pieces. But he took no notice of the offerings. Instead he was planning how all my well-benched ships and my trusty companions might be destroyed.
9.556	ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, δὴ τότ' ἐγὼν ἑτάροισιν ἐποτρύνας ἐκέλευσα αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι· οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον, ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς. ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.	So then all day long, until the sun went down, we sat feasting on endless meat and sweet wine. When the sun went down and darkness came on, we lay down to sleep on the seashore. When early-born Dawn appeared, rosy-fingered, I urged my companions on and ordered them to go aboard themselves and loose the stern cables. They quickly went aboard and sat down on the benches, and sitting in their rows they struck the gray sea with their oars. From there we sailed on, grieving at heart, glad to have escaped death, but having lost our dear companions.

Book 10

Aeolus and Circe
The bag of winds, the Laestrygonians, and Circe's island.

	GREEK	ENGLISH
10.1	Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν Αἴολος Ἱπποτάδης, φίλος ἀθανάτοισι θεοῖσιν, πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τεῖχος χάλκεον ἄρρηκτον, λισσὴ δ' ἀναδέδρομε πέτρη. τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν, ἓξ μὲν θυγατέρες, ἓξ δ' υἱέες ἡβώοντες· ἔνθ' ὅ γε θυγατέρας πόρεν υἱάσιν εἶναι ἀκοίτις. οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ δαίνυνται, παρὰ δέ σφιν ὀνείατα μυρία κεῖται, κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ ἤματα· νύκτας δ' αὖτε παρ' αἰδοίῃς ἀλόχοισιν εὕδουσ' ἔν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι. καὶ μὲν τῶν ἱκόμεσθα πόλιν καὶ δώματα καλά.	We came to the island of Aeolia. There lived Aeolus, son of Hippotas, dear to the immortal gods, on a floating island. All around it runs a wall of unbreakable bronze, and the rock rises up sheer and smooth. Twelve children were born to him in his halls, six daughters and six sons in the prime of youth, and he gave his daughters to his sons to be their wives. They feast forever beside their dear father and their devoted mother, and countless good things lie before them. All day the house, rich with the savor of roasting meat, echoes round the courtyard, and at night they sleep beside their modest wives on coverlets and on corded beds. To their city and their fine house we came.
10.14	μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα, Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν· καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα. ἀλλ' ὅτε δὴ καὶ ἐγὼν ὁδὸν ᾔτεον ἠδ' ἐκέλευον πεμπέμεν, οὐδέ τι κεῖνος ἀνήνατο, τεῦχε δὲ πομπήν. δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεώροιο, ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα· κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων, ἠμὲν παυέμεναι ἠδ' ὀρνύμεν, ὅν κ' ἐθέλῃσι. νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ· αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι, ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.	For a whole month he made me welcome and questioned me about everything: Ilium, the ships of the Argives, and the homecoming of the Achaeans. I told him all of it in due order. But when I in turn asked to be on my way and begged him to send me off, he refused me nothing and prepared my passage. He flayed a nine-year-old ox and gave me its hide made into a bag, and in it he bound up the paths of the howling winds, for the son of Cronus had made him keeper of the winds, to calm or to rouse whichever he wished. He tied it fast in the hollow ship with a shining silver cord, so that not the slightest breath could slip out. For me he sent the breath of the West Wind to blow and carry the ships and ourselves along. But it was not to be accomplished: we were ruined by our own folly.
10.28	ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ, τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα, καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἐόντες· ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα, αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ δῶχ' ἑτάρων, ἵνα θᾶσσον ἱκοίμεθα πατρίδα γαῖαν· οἱ δ' ἕταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον, καί μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι δῶρα παρ' Αἰόλου μεγαλήτορος Ἱπποτάδαο.	For nine days we sailed on, night and day alike, and on the tenth our native land came into sight at last. We were so close that we could see men tending their fires. Then sweet sleep came over me in my weariness, for I had been working the sheet of the ship the whole time and had not handed it to any of my companions, so that we would reach our native land sooner. But my companions talked among themselves and said that I was bringing

	GREEK	ENGLISH
	ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον· ὦ πόποι, ὡς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν ἀνθρώποις, ὅτεών τε πόλιν καὶ γαῖαν ἵκηται.	home gold and silver, gifts from great-hearted Aeolus, son of Hippotas. And one of them would say, glancing at his neighbor, "Unbelievable! How loved and honored this man is by everyone, in whatever people's city and land he arrives!
10.40	πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ ληίδος, ἡμεῖς δ' αὖτε ὁμὴν ὁδὸν ἐκτελέσαντες οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες· καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότητι Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδώμεθα ὅττι τάδ' ἐστίν, ὅσσος τις χρυσός τε καὶ ἄργυρος ἀσκῷ ἔνεστιν. ὣς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἑταίρων· ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν. τοὺς δ' αἶψ' ἁρπάξασα φέρεν πόντονδε θύελλα κλαίοντας, γαίης ἄπο πατρίδος. αὐτὰρ ἐγώ γε ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα, ἠὲ πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ, ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.	He's bringing home plenty of fine treasures from the spoils of Troy, while we, who've made the same journey, are heading home with empty hands. And now Aeolus has given him these as well, doing him a favor out of friendship. Come on, let's take a quick look at what this is, and how much gold and silver is in the bag." So they spoke, and my companions' bad counsel won out. They untied the bag, and all the winds rushed out. At once the storm snatched the men up and carried them, weeping, out to sea, away from their native land. But I woke and pondered in my noble heart whether to throw myself from the ship and perish in the sea, or to endure it in silence and remain among the living.
10.53	ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ κείμην. αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ αὖτις ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, αἶψα δὲ δεῖπνον ἕλοντο θοῇς παρὰ νηυσὶν ἑταῖροι. αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος, δὴ τότ' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον δαινύμενον παρὰ ἦ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν. ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ ἑζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο·	But I endured and stayed, and lay in the ship with my head covered. And the ships were carried by the evil blast of wind back to the island of Aeolia, while my companions groaned. There we went ashore and drew water, and my companions quickly took their meal beside the swift ships. But when we had tasted food and drink, I took a herald and one companion with me and went to the famous house of Aeolus. I found him feasting beside his wife and his children. When we came into the house we sat down on the threshold by the doorposts, and they were amazed at heart and questioned us:
10.64	πῶς ἦλθες, Ὀδυσεῦ; τίς τοι κακὸς ἔχραε δαίμων; ἦ μέν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἀφίκοιο πατρίδα σὴν καὶ δῶμα καὶ εἴ πού τοι φίλον ἐστίν. ὣς φάσαν, αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ· ἄασάν μ' ἕταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν. ὣς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν, οἱ δ' ἄνεῳ ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ· ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζωόντων· οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθηται μακάρεσσιν· ἔρρε, ἐπεὶ ἄρα θεοῖσιν ἀπεχθόμενος τόδ' ἱκάνεις.	"How is it you're here, Odysseus? What evil god has fallen on you? We sent you off with every care, so that you'd reach your native land and your home, or wherever you pleased." So they spoke, and I answered them, grieving at heart: "My wicked companions brought me to ruin, and cruel sleep along with them. But set it right, my friends, for you have the power." So I spoke, addressing them with gentle words, and they fell silent. But the father answered: "Get off this island, quickly, most shameful of living men! It isn't right for me to help or send on his way a man who is hated by the blessed gods. Go! You've come here as one hated by the gods."

THE LAESTRYGONIANS

Giant cannibals destroy every ship but Odysseus' own in their harbor.

	GREEK	ENGLISH
10.76	ὣς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα. ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνετο πομπή. ἑξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ, ἑβδομάτῃ δ' ἱκόμεσθα Λάμου αἰπὺ πτολίεθρον, Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν ἠπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει. ἔνθα κ' ἄυπνος ἀνὴρ δοιοὺς ἐξήρατο μισθούς, τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων· ἐγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι. ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρη ἠλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν, ἀκταὶ δὲ προβλῆτες ἐναντίαι ἀλλήλῃσιν ἐν στόματι προύχουσιν, ἀραιὴ δ' εἴσοδός ἐστιν, ἔνθ' οἵ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.	So saying, he sent me from his house, groaning heavily. From there we sailed on, grieving at heart. The men's spirits were worn down by the painful rowing, through our own folly, since there was no longer any sign of a wind to take us home. For six days we sailed on, night and day alike, and on the seventh we came to the steep citadel of Lamus, Telepylus in the land of the Laestrygonians, where herdsman hails herdsman as he drives his flock in, and the one driving out answers him. There a man who could do without sleep might earn double wages, one for herding cattle and the other for pasturing white sheep, for the paths of night and day lie close together. When we came there into the famous harbor, around which a sheer cliff rises unbroken on both sides, where two jutting headlands face each other at the mouth and the entrance is narrow, the others all steered their curved ships inside.[1]
10.92	αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ, οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη· αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν, αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας· ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών. ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα, καπνὸν δ' οἷον ὁρῶμεν ἀπὸ χθονὸς αἴσσοντα. δὴ τότ' ἐγὼν ἑτάρους προΐειν πεύθεσθαι ἰόντας, οἵ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες, ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας. οἱ δ' ἴσαν ἐκβάντες λείην ὁδόν, ᾗ περ ἄμαξαι ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην, κούρῃ δὲ ξύμβλητο πρὸ ἄστεος ὑδρευούσῃ, θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.	These were moored inside the hollow harbor, close together, for no wave ever swelled within it, great or small, and there was a bright calm all around. But I alone kept my black ship outside, right there at the edge, tying its cables to a rock. Then I climbed to a rugged lookout and stood there. No sign of the work of oxen or of men could be seen; we saw only smoke rising from the land. So I sent companions ahead to go and find out what kind of men lived on this land and ate bread here, choosing two men and sending a herald with them as a third. They went ashore and followed a smooth road, by which wagons brought timber down to the town from the high mountains, and in front of the town they met a girl drawing water, the strong daughter of Antiphates the Laestrygonian.
10.107	ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον· οἱ δὲ παριστάμενοι προσεφώνεον ἔκ τ' ἐρέοντο ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι· ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφὲς δῶ. οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα	She had come down to the fair-flowing spring of Artacia, for that was where they fetched water for the town. They went up to her and spoke to her, and asked who was king of these people and over whom he ruled. She at once pointed out her father's high-roofed house. When they entered the

1 The closeness of "the paths of night and day" seems to describe a land of extremely short nights, where the evening herdsman meets the morning one.

GREEK	ENGLISH
εὖρον, ὅσην τ᾽ ὄρεος κορυφήν, κατὰ δ᾽ ἔστυγον αὐτήν. ἡ δ᾽ αἶψ᾽ ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα, ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. αὐτίχ᾽ ἕνα μάρψας ἑτάρων ὡπλίσσατο δεῖπνον· τὼ δὲ δύ᾽ ἀίξαντε φυγῇ ἐπὶ νῆας ἱκέσθην.	famous house, they found his wife there, as huge as a mountain peak, and they were horrified at her. At once she called the famous Antiphates, her husband, from the place of assembly, and he planned a grim death for them. He immediately seized one of my companions and made his meal of him, but the other two leapt up and fled back to the ships.
10.118 αὐτὰρ ὁ τεῦχε βοὴν διὰ ἄστεος· οἱ δ᾽ ἀίοντες φοίτων ἴφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος, μυρίοι, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ Γίγασιν. οἵ ῥ᾽ ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισιν βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει ἀνδρῶν τ᾽ ὀλλυμένων νηῶν θ᾽ ἅμα ἀγνυμενάων· ἰχθῦς δ᾽ ὡς πείροντες ἀτερπέα δαῖτα φέροντο. ὄφρ᾽ οἱ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντός, τόφρα δ᾽ ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ τῷ ἀπὸ πείσματ᾽ ἔκοψα νεὸς κυανοπρῴροιο. αἶψα δ᾽ ἐμοῖς ἑτάροισιν ἐποτρύνας ἐκέλευσα ἐμβαλέειν κώπῃς, ἵν᾽ ὑπὲκ κακότητα φύγοιμεν· οἱ δ᾽ ἅλα πάντες ἀνέρριψαν, δείσαντες ὄλεθρον. ἀσπασίως δ᾽ ἐς πόντον ἐπηρεφέας φύγε πέτρας νηῦς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ᾽ ὄλοντο.	Then he raised a shout through the town, and hearing it the mighty Laestrygonians came thronging from every side, thousands of them, not like men but like Giants. From the cliffs they pelted us with boulders, each a man's full load, and at once a dreadful din rose from the ships, of men being killed and ships being smashed together. Spearing the men like fish, they carried them off for a joyless meal. While they were killing them inside the deep harbor, I drew the sharp sword from beside my thigh and cut the cables of my dark-prowed ship with it. At once I urged my companions on and ordered them to throw themselves on the oars, so that we might escape disaster, and they all churned up the sea, in fear of death. Gladly my ship fled from the overhanging cliffs into the open sea, but the other ships were all destroyed there together.

CIRCE'S ISLAND

On Aeaea Circe turns half of Odysseus' men into pigs.

GREEK	ENGLISH
10.133 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους. Αἰαίην δ᾽ ἐς νῆσον ἀφικόμεθ᾽· ἔνθα δ᾽ ἔναιε Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα, αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο· ἄμφω δ᾽ ἐκγεγάτην φαεσιμβρότου Ἠελίοιο μητρός τ᾽ ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα. ἔνθα δ᾽ ἐπ᾽ ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ ναύλοχον ἐς λιμένα, καί τις θεὸς ἡγεμόνευεν. ἔνθα τότ᾽ ἐκβάντες δύο τ᾽ ἤματα καὶ δύο νύκτας κείμεθ᾽ ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. ἀλλ᾽ ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ᾽ Ἠώς, καὶ τότ᾽ ἐγὼν ἐμὸν ἔγχος ἑλὼν καὶ φάσγανον ὀξὺ καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπήν, εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπήν τε πυθοίμην.	From there we sailed on, grieving at heart, glad to escape death, though we had lost our dear companions. We came to the island of Aeaea, where lived Circe of the lovely hair, a dread goddess who speaks with a human voice, own sister of baleful Aeetes. Both were born of Helios, who brings light to mortals, and of their mother Perse, whom Ocean fathered. There we brought our ship in to the shore in silence, into a harbor where ships could shelter, and some god guided us. We disembarked and lay there for two days and two nights together, eating our hearts out with weariness and grief. But when Dawn of the lovely hair brought the third day to its fullness, I took my spear and sharp sword and went quickly up from the ship to a place with a wide view, in the hope of seeing the work of mortals and hearing their voices.[2]

	GREEK	ENGLISH
10.148	ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών, καί μοι ἐείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης, Κίρκης ἐν μεγάροισι, διὰ δρυμὰ πυκνὰ καὶ ὕλην. μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν ἐλθεῖν ἠδὲ πυθέσθαι, ἐπεὶ ἴδον αἴθοπα καπνόν. ὧδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι, πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης δεῖπνον ἑταίροισιν δόμεναι προέμεν τε πυθέσθαι. ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης, καὶ τότε τίς με θεῶν ὀλοφύρατο μοῦνον ἐόντα, ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν ἦκεν. ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης πιόμενος· δὴ γάρ μιν ἔχεν μένος ἠελίοιο.	I climbed to a rugged lookout and stood there, and caught sight of smoke rising from the broad earth, from Circe's halls, through the dense thickets and woods. Then I pondered in my mind and heart whether to go and find out, since I had seen the glowing smoke. And as I thought it over, this seemed the better course: first to go back to the swift ship and the seashore, give my companions a meal, and send them out to find out. But when I was nearing the curved ship on my way, some god took pity on me in my solitude and sent a great high-horned stag right into my path. He was coming down from his pasture in the woods to the river to drink, for the sun's strength weighed heavily on him.
10.161	τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα πλῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε, κὰδ δ' ἔπεσ' ἐν κονίῃσι μακών, ἀπὸ δ' ἔπτατο θυμός. τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ εἴασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπάς τε λύγους τε, πεῖσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου, βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν ἔγχει ἐρειδόμενος, ἐπεὶ οὔ πως ἦεν ἐπ' ὤμου χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν. κὰδ' δ' ἔβαλον προπάροιθε νεός, ἀνέγειρα δ' ἑταίρους μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·	As he came out, I struck him on the spine in the middle of the back, and the bronze spear went straight through. Down he fell in the dust with a bellow, and his life flew from him. I set my foot on him and drew the bronze spear out of the wound, then laid it down on the ground there and left it. I pulled up brushwood and willow shoots, plaited a rope about a fathom long, well twisted from end to end, and bound together the feet of the huge, fearsome beast. Then I set off for the black ship, carrying him across my neck and leaning on my spear, since there was no way to carry him on my shoulder with one hand: he was a very large beast. I threw him down in front of the ship and roused my companions with gentle words, standing beside each man in turn:
10.174	ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ' ἀχνύμενοί περ εἰς Ἀίδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθῃ· ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρῶσίς τε πόσις τε, μνησόμεθα βρώμης, μηδὲ τρυχώμεθα λιμῷ. ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο, ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἁλὸς ἀτρυγέτοιο θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν. αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσιν, χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα. ὡς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·	"My friends, for all our grief we won't go down to the house of Hades yet, not before our fated day arrives. Come, while there's food and drink in the swift ship, let's think about eating and not waste away with hunger." So I spoke, and they quickly obeyed my words. They uncovered their faces there by the shore of the barren sea and gazed at the stag, for he was a very large beast. But when they had had their fill of gazing at him with their eyes, they washed their hands and prepared a glorious feast. So then all day long until the sun went down we sat feasting on meat in abundance and sweet wine, and when the sun went down and darkness came on, we lay down to sleep on the shore of the sea. When early-born Dawn appeared,

2 Aeetes was king of Colchis and father of Medea, known from the story of Jason and the Golden Fleece.

GREEK

ENGLISH

κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι·
ὦ φίλοι, οὐ γάρ τ' ἴδμεν, ὅπῃ ζόφος οὐδ' ὅπῃ ἠώς,
οὐδ' ὅπῃ ἠέλιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν,
οὐδ' ὅπῃ ἀννεῖται· ἀλλὰ φραζώμεθα θᾶσσον
εἴ τις ἔτ' ἔσται μῆτις. ἐγὼ δ' οὐκ οἴομαι εἶναι.
εἶδον γὰρ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν
νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται·
αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσσῃ
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.
ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο
Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο.
κλαῖον δὲ λιγέως θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

rosy-fingered, I called an assembly and spoke among them all:

"Listen to what I have to say, companions, for all the hardships you're suffering. My friends, we don't know where the darkness lies or where the dawn, nor where the sun that brings light to mortals goes beneath the earth, nor where it rises. Still, let's quickly consider whether any cunning plan is left to us. I don't think there is. For I climbed to a rugged lookout and saw an island, ringed by the boundless sea. It lies low, and in the middle of it I saw with my own eyes smoke rising through the dense thickets and woods." So I spoke, and their hearts broke within them as they remembered what Antiphates the Laestrygonian had done, and the violence of the great-hearted Cyclops, the eater of men. They wept aloud, shedding big tears, but nothing came of their lamenting.

αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἑταίρους
ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὄπασσα·
τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.
κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα·
ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι
κλαίοντες· κατὰ δ' ἄμμε λίπον γοόωντας ὄπισθεν.
εὗρον δ' ἐν βήσσῃσι τετυγμένα δώματα Κίρκης
ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ·
ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἠδὲ λέοντες,
τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
οὐδ' οἵ γ' ὡρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέσταν.

Then I counted off all my well-greaved companions into two companies and gave each a leader: I led one, and godlike Eurylochus the other. Quickly we shook lots in a bronze-cheeked helmet, and out leapt the lot of great-hearted Eurylochus. He set off, and with him went twenty-two companions, weeping, and they left us behind, lamenting. In the glades they found Circe's house, built of polished stone, in a place that could be seen from all around. Around it were mountain wolves and lions, whom she herself had bewitched by giving them evil drugs. They did not attack the men but rose up on their hind legs, fawning around them and wagging their long tails.

ὡς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
σαίνωσ', αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ,
ὣς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἠδὲ λέοντες
σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,
Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπὶ καλῇ,
ἱστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων
λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
τοῖσι δὲ μύθων ἦρχε Πολίτης ὄρχαμος ἀνδρῶν,
ὅς μοι κήδιστος ἑτάρων ἦν κεδνότατός τε·
ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἱστὸν
καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
ἢ θεὸς ἠὲ γυνή· ἀλλὰ φθεγγώμεθα θᾶσσον.

As dogs fawn around their master when he comes from a feast, for he always brings them tidbits to please them, so the strong-clawed wolves and lions fawned around these men. But they were frightened when they saw those dreadful creatures. They stood in the gateway of the goddess with the lovely hair, and inside they heard Circe singing in a lovely voice as she went to and fro at a great immortal loom, weaving the kind of delicate, graceful, splendid work that goddesses make. Polites, a leader of men, the dearest and most trusted to me of my companions, was the first to speak: "My friends, there's someone inside going to and fro at a great loom and singing beautifully, and the whole floor echoes with it—a god-

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dess or a woman. Come, let's call out to her at once."

10.229 ὣς ἄρ' ἐφώνησεν, τοὶ δὲ φθέγγοντο καλεῦντες.
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρείῃσιν ἕποντο·
Εὐρύλοχος δ' ὑπέμεινεν, ὀισάμενος δόλον εἶναι.
εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν
οἴνῳ Πραμνείῳ ἐκύκα· ἀνέμισγε δὲ σίτῳ
φάρμακα λύγρ', ἵνα πάγχυ λαθοίατο πατρίδος αἴης.
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα
ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἐέργνυ.
οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος, ὡς τὸ πάρος περ.
ὣς οἱ μὲν κλαίοντες ἐέρχατο, τοῖσι δὲ Κίρκη
πάρ ῥ' ἄκυλον βάλανόν τε βάλεν καρπόν τε κρανείης
ἔδμεναι, οἷα σύες χαμαιευνάδες αἰὲν ἔδουσιν.

So he spoke, and they called out to her. At once she came out, opened the shining doors and invited them in, and they all followed her in their ignorance. But Eurylochus stayed behind, suspecting a trick. She led them in and seated them on chairs and high seats, and for them she stirred cheese, barley meal and pale honey into Pramnian wine; but into the food she mixed baneful drugs, so that they would utterly forget their native land. When she had given it to them and they had drunk it down, she at once struck them with her wand and penned them in the pigsties. They had the heads of pigs, and the voice, the bristles and the body, but their minds remained as steady as before. So they were penned in, weeping, and Circe threw them holm-oak acorns, oak acorns and cornel berries to eat, the kind of food that pigs, who sleep on the ground, always eat.

10.244 Εὐρύλοχος δ' αἶψ' ἦλθε θοὴν ἐπὶ νῆα μέλαιναν
ἀγγελίην ἑτάρων ἐρέων καὶ ἀδευκέα πότμον.
οὐδέ τι ἐκφάσθαι δύνατο ἔπος ἱέμενός περ,
κῆρ ἄχεϊ μεγάλῳ βεβολημένος· ἐν δέ οἱ ὄσσε
δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.
ἀλλ' ὅτε δή μιν πάντες ἀγασσάμεθ' ἐξερέοντες,
καὶ τότε τῶν ἄλλων ἑτάρων κατέλεξεν ὄλεθρον·
ἤιομεν, ὡς ἐκέλευες, ἀνὰ δρυμά, φαίδιμ' Ὀδυσσεῦ·
εὕρομεν ἐν βήσσῃσι τετυγμένα δώματα καλὰ
ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.
ἔνθα δέ τις μέγαν ἱστὸν ἐποιχομένη λίγ' ἄειδεν,
ἢ θεὸς ἠὲ γυνή· τοὶ δὲ φθέγγοντο καλεῦντες.

Eurylochus came straight back to the swift black ship to bring news of his companions and their bitter fate. Much as he wanted to, he could not utter a single word, his heart stricken with great grief. His eyes filled with tears, and his spirit was bent on wailing. But when we had all questioned him in astonishment, he told us how the rest of our companions had perished: "We went through the thickets as you ordered, glorious Odysseus. In the glades we found a fine house built of polished stone, in a place that could be seen from all around. Someone was going to and fro at a great loom inside, singing clearly—a goddess or a woman—and the men called out to her.

10.256 ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρείῃσιν ἕποντο·
αὐτὰρ ἐγὼν ὑπέμεινα, ὀισάμενος δόλον εἶναι.
οἱ δ' ἅμ' ἀιστώθησαν ἀολλέες, οὐδέ τις αὐτῶν
ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον.
ὣς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον
ὤμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
τὸν δ' ἂψ ἠνώγεα αὐτὴν ὁδὸν ἡγήσασθαι.
αὐτὰρ ὅ γ' ἀμφοτέρῃσι λαβὼν ἐλλίσσετο γούνων
καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
μή μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ.
οἶδα γάρ, ὡς οὔτ' αὐτὸς ἐλεύσεαι οὔτε τιν' ἄλλον
ἄξεις σῶν ἑτάρων. ἀλλὰ ξὺν τοίσδεσι θᾶσσον
φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἦμαρ.

At once she came out, opened the shining doors and invited them in, and they all followed her in their ignorance. But I stayed behind, suspecting a trick. They vanished, all of them together, and not one of them came out again, though I sat there a long while keeping watch." So he spoke, and I slung my great bronze sword with its silver studs around my shoulders, and my bow as well, and told him to lead me back the same way. But he clasped my knees with both hands and begged me, and lamenting he spoke winged words to me: "Don't take me there against my will, you whom Zeus has nurtured. Leave me here. I know you won't come back yourself, and you won't bring

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		back any of your companions either. No, let's get away quickly with these men here. We could still escape the evil day."

HERMES AND THE MOLY

Protected by Hermes' herb, Odysseus masters Circe, who frees his men and welcomes them all.

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10.270	ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον· Εὐρύλοχ', ἦ τοι μὲν σὺ μέν' αὐτοῦ τῷδ' ἐνὶ χώρῳ ἔσθων καὶ πίνων κοίλῃ παρὰ νηὶ μελαίνῃ· αὐτὰρ ἐγὼν εἶμι, κρατερὴ δέ μοι ἔπλετ' ἀνάγκη. ὣς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης. ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήσσας Κίρκης ἵξεσθαι πολυφαρμάκου ἐς μέγα δῶμα, ἔνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἐοικώς, πρῶτον ὑπηνήτῃ, τοῦ περ χαριεστάτη ἥβη· ἕν τ' ἄρα μοι φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·	So he spoke, and I answered him: "Eurylochus, you can stay here in this place, eating and drinking beside the hollow black ship. But I will go: a hard necessity is upon me." With that I went up from the ship and the sea. But just as I was going up through the sacred glades and was about to reach the great house of Circe, the mistress of many drugs, Hermes of the golden wand met me on my way to the house, looking like a young man with his first beard, when youth is at its most graceful. He took my hand, and spoke to me, and called me by name:
10.281	πῇ δὴ αὖτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος, χώρου ἄιδρις ἐών; ἕταροι δέ τοι οἵδ' ἐνὶ Κίρκης ἔρχαται ὥς τε σύες πυκινοὺς κευθμῶνας ἔχοντες. ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι αὐτὸν νοστήσειν, μενέεις δὲ σύ γ', ἔνθα περ ἄλλοι. ἀλλ' ἄγε δή σε κακῶν ἐκλύσομαι ἠδὲ σαώσω. τῆ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης ἔρχευ, ὅ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἦμαρ. πάντα δέ τοι ἐρέω ὀλοφώια δήνεα Κίρκης. τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ.	"Where are you off to now, poor man, alone across the hilltops, not knowing the country? Your companions there in Circe's house are penned like swine in close-packed sties. Have you come here to free them? I tell you, you won't get back yourself; you'll stay just where the others are. But come, I will free you from harm and save you. Here, take this good herb and go into Circe's house; it will keep the evil day from your head. And I will tell you all of Circe's deadly wiles. She will mix you a potion and put drugs into the food.
10.291	ἀλλ' οὐδ' ὣς θέλξαι σε δυνήσεται· οὐ γὰρ ἐάσει φάρμακον ἐσθλόν, ὅ τοι δώσω, ἐρέω δὲ ἕκαστα. ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκεϊ ῥάβδῳ, δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ Κίρκῃ ἐπαΐξαι, ὥς τε κτάμεναι μενεαίνων. ἡ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι· ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνήν, ὄφρα κέ τοι λύσῃ θ' ἑτάρους αὐτόν τε κομίσσῃ· ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὅρκον ὀμόσσαι, μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θήῃ.	But even so she won't be able to bewitch you, for the good herb I'll give you will not allow it. I'll tell you everything. When Circe strikes you with her long wand, then draw your sharp sword from beside your thigh and rush at Circe as though you meant to kill her. She will be frightened and bid you go to bed with her. Do not refuse the goddess's bed then any longer, so that she may free your companions and look after you yourself. But bid her swear a great oath by the blessed gods that she will plot no other evil harm against you, so that once you are stripped she does not make you weak and unmanned."
10.302	ὣς ἄρα φωνήσας πόρε φάρμακον ἀργεϊφόντης ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε. ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος· μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν	So speaking, Argeïphontes gave me the herb, pulling it out of the ground, and showed me its nature. At the root it was black, but its flower was like milk. The gods call it moly; it is hard for mor-

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ἀνδράσι γε θνητοῖσι, θεοὶ δέ τε πάντα δύνανται. Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὄλυμπον νῆσον ἀν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης ἤια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι. ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο· ἔνθα στὰς ἐβόησα, θεὰ δέ μευ ἔκλυεν αὐδῆς. ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς καὶ κάλει· αὐτὰρ ἐγὼν ἑπόμην ἀκαχήμενος ἦτορ.	tal men to dig up, but the gods can do all things. Then Hermes went off toward lofty Olympus across the wooded island, and I went on to Circe's house, my heart churning hard as I went. I stood at the doors of the goddess of the lovely hair; standing there I shouted, and the goddess heard my voice. At once she came out, opened the shining doors and called me in; and I followed, grieving at heart.
10.314 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν· τεῦχε δέ μοι κυκεῶ χρυσέῳ δέπαι, ὄφρα πίοιμι, ἐν δέ τε φάρμακον ἧκε, κακὰ φρονέουσ' ἐνὶ θυμῷ. αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, οὐδέ μ' ἔθελξε, ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν· ἔρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἑταίρων. ὣς φάτ', ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ Κίρκῃ ἐπήιξα ὥς τε κτάμεναι μενεαίνων. ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων, καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·	She led me in and sat me on a silver-studded chair, beautiful and finely wrought, with a footstool under my feet. She mixed the potion for me in a golden cup to drink, and dropped the drug into it, with evil in her heart. But when she had given it to me and I had drunk it down, and it did not bewitch me, she struck me with her wand, and spoke to me and called me by name: "Off to the sty with you now, and lie down with the rest of your companions." So she spoke, and I drew my sharp sword from beside my thigh and rushed at Circe as though I meant to kill her. But she gave a great scream, ducked under it and clasped my knees, and wailing she spoke winged words:
10.325 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; θαῦμά μ' ἔχει ὡς οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης· οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη, ὅς κε πίῃ καὶ πρῶτον ἀμείψεται ἕρκος ὀδόντων. σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν. ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὅν τέ μοι αἰεὶ φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργεϊφόντης, ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ. ἀλλ' ἄγε δὴ κολεῷ μὲν ἄορ θέο, νῶι δ' ἔπειτα εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε εὐνῇ καὶ φιλότητι πεποίθομεν ἀλλήλοισιν. ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·	"Who are you among men, and from where? Where are your city and your parents? I am amazed that you drank these drugs and were not bewitched at all. For no other man has ever withstood these drugs, once he has drunk them and they have passed the barrier of his teeth. You have a mind in your breast that no charm can touch. Surely you are Odysseus of many turns, whom Argeïphontes of the golden wand always told me would come, on his way home from Troy in his swift black ship. But come, put your sword in its sheath, and then let the two of us go up into my bed, so that, joined in bed and love, we may learn to trust each other." So she spoke, and I answered her:
10.337 ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἤπιον εἶναι, ἥ μοι σῦς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους, αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις ἐς θάλαμόν τ' ἰέναι καὶ σῆς ἐπιβήμεναι εὐνῆς, ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θήῃς. οὐδ' ἂν ἐγώ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς, εἰ μή μοι τλαίης γε, θεά, μέγαν ὅρκον ὀμόσσαι μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο. ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀπώμνυεν, ὡς ἐκέλευον.	"Circe, how can you ask me to be gentle with you, when you have turned my companions into swine in your halls, and now you keep me here and with treachery in your heart bid me go into your chamber and up into your bed, so that once I am stripped you may make me weak and unmanned? No, I would not be willing to go up into your bed unless you would bring yourself, goddess, to swear me a great oath that you will plot no other evil harm against me." So I spoke, and at once she

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αὐτὰρ ἐπεί ῥ’ ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον, καὶ τότ’ ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.	swore as I asked. And when she had sworn and finished the oath, then I went up into the beautiful bed of Circe.
10.348 ἀμφίπολοι δ’ ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο τέσσαρες, αἵ οἱ δῶμα κάτα δρήστειραι ἔασι· γίγνονται δ’ ἄρα ταί γ’ ἔκ τε κρηνέων ἀπό τ’ ἀλσέων ἔκ θ’ ἱερῶν ποταμῶν, οἵ τ’ εἰς ἅλαδε προρέουσι. τάων ἡ μὲν ἔβαλλε θρόνοις ἔνι ῥήγεα καλὰ πορφύρεα καθύπερθ’, ὑπένερθε δὲ λῖθ’ ὑπέβαλλεν· ἡ δ’ ἑτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· ἡ δὲ τρίτη κρητῆρι μελίφρονα οἶνον ἐκίρνα ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα· ἡ δὲ τετάρτη ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἰαίνετο δ’ ὕδωρ.	Meanwhile the handmaids were busy in the halls, four of them, who serve her in the house. They are born of springs and groves and of the sacred rivers that flow out into the sea. One of them threw lovely purple covers over the chairs and spread linen underneath; the second drew up silver tables in front of the chairs and set golden baskets on them; the third mixed honey-hearted wine, delicious, in a silver mixing bowl, and handed round golden cups; the fourth brought water and lit a big fire under a great tripod, and the water grew warm.
10.360 αὐτὰρ ἐπεὶ δὴ ζέσσεν ὕδωρ ἐνὶ ἤνοπι χαλκῷ, ἔς ῥ’ ἀσάμινθον ἔσασα λό’ ἐκ τρίποδος μεγάλοιο, θυμῆρες κεράσασα, κατὰ κρατός τε καὶ ὤμων, ὄφρα μοι ἐκ κάματον θυμοφθόρον εἵλετο γυίων. αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ’ ἐλαίῳ, ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα, εἶσε δέ μ’ εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου καλοῦ δαιδαλέου, ὑπὸ δὲ θρῆνυς ποσὶν ἦεν· χέρνιβα δ’ ἀμφίπολος προχόῳ ἐπέχευε φέρουσα καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος, νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.	And when the water had boiled in the gleaming bronze, she sat me in a bath and washed me with water from the great tripod, mixing it to my liking, pouring it over my head and shoulders, until she had taken the heart-wasting weariness from my limbs. And when she had bathed me and rubbed me richly with olive oil, and thrown a fine cloak and tunic around me, she led me in and sat me on a silver-studded chair, beautiful and finely wrought, with a footstool under my feet. A maid brought water for washing in a beautiful golden pitcher and poured it over a silver basin for me to wash my hands, and drew up a polished table beside me.
10.371 σῖτον δ’ αἰδοίη ταμίη παρέθηκε φέρουσα, εἴδατα πόλλ’ ἐπιθεῖσα, χαριζομένη παρεόντων. ἐσθέμεναι δ’ ἐκέλευεν· ἐμῷ δ’ οὐχ ἥνδανε θυμῷ, ἀλλ’ ἧμην ἀλλοφρονέων, κακὰ δ’ ὄσσετο θυμός. Κίρκη δ’ ὡς ἐνόησεν ἔμ’ ἥμενον οὐδ’ ἐπὶ σίτῳ χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα, ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα· τίφθ’ οὕτως, Ὀδυσεῦ, κατ’ ἄρ’ ἕζεαι ἶσος ἀναύδῳ, θυμὸν ἔδων, βρώμης δ’ οὐχ ἅπτεαι οὐδὲ ποτῆτος; ἦ τινά που δόλον ἄλλον ὀίεαι· οὐδέ τί σε χρὴ δειδίμεν· ἤδη γάρ τοι ἀπώμοσα καρτερὸν ὅρκον.	The respected housekeeper brought bread and set it before me, adding many dishes and giving freely of what she had. She bade me eat, but my heart had no taste for it; I sat with my thoughts elsewhere, and my heart foresaw evil. When Circe saw me sitting there, not reaching out my hands to the food, gripped by heavy grief, she came and stood close beside me and spoke winged words: “Why do you sit like this, Odysseus, like a man struck dumb, eating out your heart, and touch neither food nor drink? Do you suspect some other trick? You have no need to be afraid; I have already sworn you a mighty oath.”
10.382 ὣς ἔφατ’, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον· ὦ Κίρκη, τίς γάρ κεν ἀνήρ, ὃς ἐναίσιμος εἴη, πρὶν τλαίη πάσσασθαι ἐδητύος ἠδὲ ποτῆτος, πρὶν λύσασθ’ ἑτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις, λῦσον, ἵν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἑταίρους.	So she spoke, and I answered her: “Circe, what man with any sense of right could bring himself to taste food and drink before he had freed his companions and seen them with his own eyes? But if you truly, with a willing heart, bid me eat and drink, set them free, so that I may see my trusty

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ὣς ἐφάμην, Κίρκη δὲ διὲκ μεγάροιο βεβήκει ῥάβδον ἔχουσ' ἐν χειρί, θύρας δ' ἀνέῳξε συφειοῦ, ἐκ δ' ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν. οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἡ δὲ δι' αὐτῶν ἐρχομένη προσάλειφεν ἑκάστῳ φάρμακον ἄλλο.	companions with my own eyes." So I spoke, and Circe went out through the hall with her wand in her hand, opened the doors of the sty and drove them out, looking like fatted nine-year-old hogs. They stood there facing her, and she went among them and smeared each one with another drug.
10.393 τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσε φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη· ἄνδρες δ' ἄψ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν, καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι. ἔγνωσαν δέ μ' ἐκεῖνοι ἔφυν τ' ἐν χερσὶν ἕκαστος. πᾶσιν δ' ἱμερόεις ὑπέδυ γόος, ἀμφὶ δὲ δῶμα σμερδαλέον κονάβιζε· θεὰ δ' ἐλέαιρε καὶ αὐτή. ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων· διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης. νῆα μὲν ἄρ πάμπρωτον ἐρύσσατε ἤπειρόνδε, κτήματα δ' ἐν σπήεσσι πελάσσατε ὅπλα τε πάντα· αὐτὸς δ' ἄψ ἰέναι καὶ ἄγειν ἐρίηρας ἑταίρους.	From their limbs the bristles fell away that the deadly drug had made grow, the one queenly Circe had given them, and they became men again, younger than they had been before, and far more handsome and taller to look at. They knew me, and each of them clung to my hands. A yearning lament came over them all, and the house rang dreadfully all around; even the goddess herself felt pity. Then she, bright among goddesses, stood close to me and said: "Son of Laertes, sprung from Zeus, Odysseus of many wiles, go now to your swift ship and the shore of the sea. First of all drag your ship up onto land, and stow your goods and all the tackle in caves; then come back yourself and bring your trusty companions."
10.406 ὣς ἔφατ', αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγήνωρ, βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης. εὗρον ἔπειτ' ἐπὶ νηὶ θοῇ ἐρίηρας ἑταίρους οἴκτρ' ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας. ὡς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας, ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται, πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ' ἔτι σηκοὶ ἴσχουσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσι· μητέρας· ὣς ἔμ' ἐκεῖνοι ἐπεὶ ἴδον ὀφθαλμοῖσι, δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς ὡς ἔμεν, ὡς εἰ πατρίδ' ἱκοίατο καὶ πόλιν αὐτὴν τρηχείης Ἰθάκης, ἵνα τ' ἔτραφεν ἠδ' ἐγένοντο. καί μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·	So she spoke, and my proud heart was persuaded, and I set off for the swift ship and the shore of the sea. There by the swift ship I found my trusty companions wailing piteously and shedding big tears. As when calves on a farm frisk around the herd cows as they come back to the dung-yard after taking their fill of grazing—they all leap together to meet them, the pens no longer hold them, and lowing without pause they run around their mothers: so those men, when they saw me with their own eyes, flocked round me in tears; and their hearts felt as if they had reached their native land and the very city of rugged Ithaca, where they were born and raised. And wailing they spoke winged words:
10.419 σοὶ μὲν νοστήσαντι, διοτρεφές, ὣς ἐχάρημεν, ὡς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν· ἀλλ' ἄγε, τῶν ἄλλων ἑτάρων κατάλεξον ὄλεθρον. ὣς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι· νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἤπειρόνδε, κτήματα δ' ἐν σπήεσσι πελάσσομεν ὅπλα τε πάντα· αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἕπεσθαι, ὄφρα ἴδηθ' ἑτάρους ἱεροῖς ἐν δώμασι Κίρκης πίνοντας καὶ ἔδοντας· ἐπητανὸν γὰρ ἔχουσιν. ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο. Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἑταίρους· καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·	"Now that you're back, you whom Zeus has fostered, we are as glad as if we had come to Ithaca, our native land. But come, tell us how the rest of our companions perished." So they spoke, and I addressed them with gentle words: "First of all let's drag the ship up onto land and stow our goods and all the tackle in caves; then bestir yourselves, all of you, and follow me, so that you may see our companions in Circe's sacred house, eating and drinking; they have plenty of everything." So I spoke, and they quickly obeyed my words. Only Eurylochus tried to hold back all

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	my companions, and he raised his voice and spoke winged words to them:
10.431 ἆ δειλοί, πόσ' ἴμεν; τί κακῶν ἱμείρετε τούτων; Κίρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἅπαντας ἢ σῦς ἠὲ λύκους ποιήσεται ἠὲ λέοντας, οἵ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκῃ, ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἵκοντο ἡμέτεροι ἕταροι, σὺν δ' ὁ θρασὺς εἵπετ' Ὀδυσσεύς· τούτου γὰρ καὶ κεῖνοι ἀτασθαλίῃσιν ὄλοντο. ὣς ἔφατ', αὐτὰρ ἐγώ γε μετὰ φρεσὶ μερμήριξα, σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ, τῷ οἱ ἀποπλήξας κεφαλὴν οὖδάσδε πελάσσαι, καὶ πηῷ περ ἐόντι μάλα σχεδόν· ἀλλά μ' ἑταῖροι μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·	"Poor fools, where are we going? Why do you long for this misery—to go down into Circe's hall, when she will turn us all into swine or wolves or lions, to guard her great house for her whether we like it or not? It's just what the Cyclops did, when our companions came into his yard and our bold Odysseus went along with them; it was through this man's reckless folly that they too were lost." So he spoke, and I pondered in my mind whether to draw the long-edged sword from beside my sturdy thigh and strike off his head and send it rolling to the ground, close kinsman by marriage though he was. But my companions held me back with soothing words, one from this side, one from that:[3]
10.443 διογενές, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις, αὐτοῦ πὰρ νηί τε μένειν καὶ νῆα ἔρυσθαι· ἡμῖν δ' ἡγεμόνευ' ἱερὰ πρὸς δώματα Κίρκης. ὣς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης. οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο, ἀλλ' ἕπετ'· ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν. τόφρα δὲ τοὺς ἄλλους ἑτάρους ἐν δώμασι Κίρκη ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ, ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλεν ἠδὲ χιτῶνας· δαινυμένους δ' ἐὺ πάντας ἐφεύρομεν ἐν μεγάροισιν. οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα, κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα. ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων·	"You who are sprung from Zeus, we will leave this man here, if you so command, to stay by the ship and guard the ship; but you lead us to Circe's sacred house." So saying they went up from the ship and the sea. Nor was Eurylochus left behind by the hollow ship; he followed, for he dreaded my fierce rebuke. Meanwhile Circe in her house had carefully bathed the rest of my companions and rubbed them richly with olive oil, and thrown thick woolen cloaks and tunics around them; we found them all feasting well in the halls. And when they saw each other and recognized one another face to face, they wept and wailed, and the house groaned all around. Then she, bright among goddesses, stood close to me and said:
10.457 μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτὴ ἡμὲν ὅσ' ἐν πόντῳ πάθετ' ἄλγεα ἰχθυόεντι, ἠδ' ὅσ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου. ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον, εἰς ὅ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε, οἷον ὅτε πρώτιστον ἐλείπετε πατρίδα γαῖαν τρηχείης Ἰθάκης. νῦν δ' ἀσκελέες καὶ ἄθυμοι, αἰὲν ἄλης χαλεπῆς μεμνημένοι, οὐδέ ποθ' ὔμιν θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε. ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ. ἔνθα μὲν ἤματα πάντα τελεσφόρον εἰς ἐνιαυτὸν ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· ἀλλ' ὅτε δή ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὧραι	"Stir up no more of this loud lamenting. I know myself all the pains you suffered on the fish-filled sea, and all the harm hostile men did you on land. But come, eat food and drink wine, until you get back the spirit in your breasts that you had when you first left your native land of rugged Ithaca. As it is, you are withered and spiritless, always brooding on your hard wandering, and your hearts are never cheerful, since you have suffered so very much." So she spoke, and our proud hearts were persuaded. There, day after day for a full year, we sat feasting on endless meat and sweet wine. But when a year had gone by, and the seasons turned as the months waned, and the long

3 Eurylochus was related to Odysseus by marriage; tradition made him the husband of Odysseus' sister.

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μηνῶν φθινόντων, περὶ δ' ἤματα μακρὰ τελέσθη, καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἐρίηρες ἑταῖροι·	days had come round to their end, then my trusty companions called me aside and said:

ORDERS FOR THE LAND OF THE DEAD

After a year Odysseus asks to leave, and Circe sends him first to consult Tiresias among the dead.

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10.472 δαιμόνι', ἤδη νῦν μιμνήσκεο πατρίδος αἴης, εἴ τοι θέσφατόν ἐστι σαωθῆναι καὶ ἱκέσθαι οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν. ὣς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγήνωρ. ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα ἥμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα. αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς γούνων ἐλλιτάνευσα, θεὰ δέ μευ ἔκλυεν αὐδῆς· καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·	"What's come over you? Think of your native land now at last, if it is fated for you to be saved and reach your high-roofed house and your native land." So they spoke, and my proud heart was persuaded. So for that whole day, until the sun went down, we sat feasting on endless meat and sweet wine; and when the sun had set and darkness came on, they lay down to sleep throughout the shadowy halls. But I went up into Circe's beautiful bed and begged her by her knees, and the goddess heard my voice; and I raised my voice and spoke winged words to her:
10.483 ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἥν περ ὑπέστης, οἴκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσυται ἤδη, ἠδ' ἄλλων ἑτάρων, οἵ μευ φθινύθουσι φίλον κῆρ ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι. ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων· διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ. ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἱκέσθαι εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης, ψυχῇ χρησομένους Θηβαίου Τειρεσίαο, μάντητος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι· τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια, οἴῳ πεπνῦσθαι, τοὶ δὲ σκιαὶ ἀίσσουσιν.	"Circe, keep the promise you made me, to send me home. My heart is eager now, and so are the hearts of my other companions, who wear my spirit away with their lamenting around me whenever you are out of the way." So I spoke, and she, bright among goddesses, answered at once: "Son of Laertes, sprung from Zeus, Odysseus of many wiles, stay no longer in my house against your will. But first you must make another journey, and come to the house of Hades and dread Persephone, to consult the spirit of Theban Tiresias, the blind seer, whose mind is still unshaken; to him even in death Persephone has granted understanding, so that he alone has his wits, while the others flit about as shadows."[4]
10.496 ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ· κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ νύ μοι κῆρ ἤθελ' ἔτι ζώειν καὶ ὁρᾶν φάος ἠελίοιο. αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενος τ' ἐκορέσθην, καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπον· ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει; εἰς Ἄϊδος δ' οὔ πώ τις ἀφίκετο νηὶ μελαίνῃ. ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων· διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω, ἱστὸν δὲ στήσας, ἀνά θ' ἱστία λευκὰ πετάσσας ἧσθαι· τὴν δέ κέ τοι πνοιὴ Βορέαο φέρῃσιν.	So she spoke, and my heart was broken. I sat on the bed and wept, and my heart no longer wanted to live and see the light of the sun. But when I had had my fill of weeping and writhing, then I answered her and said: "Circe, who will guide us on this journey? No one has ever yet reached Hades in a black ship." So I spoke, and she, bright among goddesses, answered at once: "Son of Laertes, sprung from Zeus, Odysseus of many wiles, don't let the want of a guide by your ship trouble you; set up the mast, spread the white sails

4 Tiresias was the legendary blind prophet of Thebes, familiar from the story of Oedipus.

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	and sit still, and the breath of the North Wind will carry her along for you.
10.508 ἀλλ' ὁπότ' ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσῃς, ἔνθ' ἀκτή τε λάχεια καὶ ἄλσεα Περσεφονείης, μακραί τ' αἴγειροι καὶ ἰτέαι ὠλεσίκαρποι, νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὠκεανῷ βαθυδίνῃ, αὐτὸς δ' εἰς Ἀίδεω ἰέναι δόμον εὐρώεντα. ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ, πέτρη τε ξύνεσίς τε δύω ποταμῶν ἐριδούπων· ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω, βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα, ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσιν, πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ, τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν.	But when you have crossed Ocean in your ship, where there is a low shore and the groves of Persephone, tall poplars and willows that drop their fruit, beach your ship there beside deep-eddying Ocean, and go on yourself into the dank house of Hades. There Pyriphlegethon and Cocytus, which is a branch of the water of the Styx, flow into Acheron, and there is a rock where the two thundering rivers meet. Go close to it then, hero, as I bid you, and dig a pit about a cubit each way, and around it pour a libation to all the dead: first with milk and honey, next with sweet wine, and third with water; and sprinkle white barley meal over it.[5]
10.521 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα, ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη, ῥέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν, Τειρεσίῃ δ' ἀπάνευθεν ὄιν ἱερευσέμεν οἴῳ παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν. αὐτὰρ ἐπὴν εὐχῇσι λίσῃ κλυτὰ ἔθνεα νεκρῶν, ἔνθ' ὄιν ἀρνειὸν ῥέζειν θῆλύν τε μέλαιναν εἰς Ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι ἱέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων. δὴ τότ' ἔπειθ' ἑτάροισιν ἐποτρῦναι καὶ ἀνῶξαι μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλέι χαλκῷ, δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν, ἰφθίμῳ τ' Ἀίδῃ καὶ ἐπαινῇ Περσεφονείῃ· αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ ἧσθαι, μηδὲ ἐᾶν νεκύων ἀμενηνὰ κάρηνα αἵματος ἆσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.	Then pray earnestly to the strengthless heads of the dead, vowing that when you come to Ithaca you will sacrifice in your halls a barren heifer, the best you have, and heap the pyre with fine offerings, and to Tiresias alone, apart, you will sacrifice a ram that is black all over, the finest among your flocks. And when you have prayed to the glorious tribes of the dead, sacrifice a ram and a black ewe there, turning their heads toward Erebus, while you yourself turn away and face toward the streams of the river; and many spirits of the dead and departed will come there. Then urge your companions on and bid them flay the sheep that lie there slaughtered by the pitiless bronze, and burn them, and pray to the gods, to mighty Hades and dread Persephone; and you yourself draw your sharp sword from beside your thigh and sit there, and do not let the strengthless heads of the dead come near the blood before you have questioned Tiresias.
10.538 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν, ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἠώς. ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἕσσεν· αὐτὴ δ' ἀργύφεον φᾶρος μέγα ἔννυτο νύμφη, λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ καλὴν χρυσείην, κεφαλῇ δ' ἐπέθηκε καλύπτρην. αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἑταίρους μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·	Then the seer will come to you at once, leader of men, and he will tell you your way and the measures of your path, and your homecoming, how you will cross the fish-filled sea." So she spoke, and at once golden-throned Dawn arrived. She dressed me in clothes, a cloak and a tunic, and the nymph herself put on a great shining-white robe, fine and graceful, and fastened a beautiful golden belt around her waist, and set a veil on her head. But I went through the house rousing my companions

5 Acheron, Pyriphlegethon ("Blazing with fire"), Cocytus ("Wailing") and the Styx are rivers of the underworld.

	GREEK	ENGLISH
	μηκέτι νῦν εὕδοντες ἀωτεῖτε γλυκὺν ὕπνον, ἀλλ᾽ ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.	with soothing words, standing beside each man in turn: “No more lying here drowsing in sweet sleep; let’s go, for queenly Circe has told me what to do.”
10.550	ὣς ἐφάμην, τοῖσιν δ᾽ ἐπεπείθετο θυμὸς ἀγήνωρ. οὐδὲ μὲν οὐδ᾽ ἔνθεν περ ἀπήμονας ἦγον ἑταίρους. Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λίην ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρώς· ὅς μοι ἄνευθ᾽ ἑτάρων ἱεροῖς ἐν δώμασι Κίρκης, ψύχεος ἱμείρων, κατελέξατο οἰνοβαρείων. κινυμένων δ᾽ ἑτάρων ὅμαδον καὶ δοῦπον ἀκούσας ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρήν, ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν ἀστραγάλων ἐάγη, ψυχὴ δ᾽ Ἄϊδόσδε κατῆλθεν. ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·	So I spoke, and their proud hearts were persuaded. But not even from there could I lead my companions away unharmed. There was one Elpenor, the youngest, not very brave in war nor very sound in his wits, who had lain down apart from his companions in Circe’s sacred house, heavy with wine and longing for cool air. Hearing the noise and bustle of his companions as they moved about, he jumped up suddenly and forgot to go to the long ladder and come back down, but fell headlong off the roof; his neck was snapped from the spine, and his spirit went down to Hades. And as the others came along I spoke to them:
10.562	φάσθε νύ που οἶκόνδε φίλην ἐς πατρίδα γαῖαν ἔρχεσθ᾽· ἄλλην δ᾽ ἦμιν ὁδὸν τεκμήρατο Κίρκη, εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης ψυχῇ χρησομένους Θηβαίου Τειρεσίαο. ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ, ἐζόμενοι δὲ κατ᾽ αὖθι γόων τίλλοντό τε χαίτας· ἀλλ᾽ οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν. ἀλλ᾽ ὅτε δή ῥ᾽ ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης ἤομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες, τόφρα δ᾽ ἄρ᾽ οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ ἀρνειὸν κατέδησεν ὄιν θῆλύν τε μέλαιναν, ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα ὀφθαλμοῖσιν ἴδοιτ᾽ ἢ ἔνθ᾽ ἢ ἔνθα κιόντα;	“You think, I suppose, that you are going home to your dear native land; but Circe has marked out another journey for us, to the house of Hades and dread Persephone, to consult the spirit of Theban Tiresias.” So I spoke, and their hearts were broken; they sat down right where they were, wailing and tearing their hair. But nothing came of their lamenting. And while we were making our way to the swift ship and the shore of the sea, grieving and shedding big tears, Circe had gone ahead and tied up a ram and a black ewe beside the black ship, slipping past us easily. Who could see a god with his eyes, going this way or that, if the god did not wish it?

Book 11

The dead
Odysseus calls up the spirits: Tiresias' prophecy, his mother, Agamemnon, Achilles.

	GREEK	ENGLISH
11.1	αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν, νῆα μὲν ἂρ πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν, ἐν δ' ἱστὸν τιθέμεσθα καὶ ἱστία νηὶ μελαίνῃ, ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ βαίνομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες. ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρῴροιο ἴκμενον οὖρον ἵει πλησίστιον, ἐσθλὸν ἑταῖρον, Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήεσσα. ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα ἥμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε. τῆς δὲ πανημερίης τέταθ' ἱστία ποντοπορούσης· δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί.	But when we had come down to the ship and the sea, first of all we dragged the ship down into the shining sea. We set up the mast and the sails in the black ship, took the sheep and put them aboard, and then went aboard ourselves, grieving and shedding big tears. Behind our dark-prowed ship Circe of the lovely hair, the dread goddess who speaks with a human voice, sent a favoring wind that filled the sail, a good companion. When we had seen to all the tackle throughout the ship, we sat, and the wind and the helmsman kept her on course. All day long her sails were stretched as she crossed the sea. Then the sun set, and all the ways grew dark.
11.13	ἡ δ' ἐς πείραθ' ἵκανε βαθυρρόου Ὠκεανοῖο. ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε, ἠέρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς ἠέλιος φαέθων καταδέρκεται ἀκτίνεσσιν, οὔθ' ὁπότ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα, οὔθ' ὅτ' ἂν ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται, ἀλλ' ἐπὶ νὺξ ὀλοὴ τέταται δειλοῖσι βροτοῖσι. νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα εἰλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον Ὠκεανοῖο ᾖομεν, ὄφρ' ἐς χῶρον ἀφικόμεθ', ὃν φράσε Κίρκη. ἔνθ' ἱερήια μὲν Περιμήδης Εὐρύλοχός τε ἔσχον· ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ βόθρον ὄρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, ἀμφ' αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκύεσσι, πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ, τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ πάλυνον.	She came to the boundaries of deep-flowing Ocean. There lie the land and city of the Cimmerians, wrapped in mist and cloud. The shining sun never looks down on them with his rays, neither when he climbs toward the starry sky nor when he turns back again from the sky toward the earth. Instead, deadly night is spread over those wretched mortals. We came there, beached the ship and took the sheep out, and then went along the stream of Ocean ourselves until we reached the place Circe had told us of. There Perimedes and Eurylochus held the victims. I drew the sharp sword from beside my thigh and dug a pit about a cubit each way. Around it I poured a libation to all the dead, first with milk and honey, then with sweet wine, and a third time with water, and over it I sprinkled white barley meal.
11.29	πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα, ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη, ῥέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν, Τειρεσίῃ δ' ἀπάνευθεν ὄιν ἱερευσέμεν οἴῳ παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισι. τοὺς δ' ἐπεὶ εὐχωλῇσι λιτῇσί τε, ἔθνεα νεκρῶν, ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο	Then I made many prayers to the strengthless heads of the dead. I vowed that when I came to Ithaca I would sacrifice a barren heifer in my halls, the best I had, and heap the pyre with fine things, and that to Tiresias alone, apart from the rest, I would offer a ram that was black all over, the finest of our flocks. When I had besought

	GREEK	ENGLISH
	ψυχαὶ ὑπὲξ Ἐρέβευς νεκύων κατατεθνηώτων. νύμφαι τ' ἠίθεοί τε πολύτλητοί τε γέροντες παρθενικαί τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι, πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείῃσιν, ἄνδρες ἀρηίφατοι βεβροτωμένα τεύχε' ἔχοντες· οἳ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ᾕρει.	them, the tribes of the dead, with vows and prayers, I took the sheep and cut their throats over the pit, and the dark blood flowed. Up out of Erebus gathered the spirits of the dead who had passed away. There were brides and unmarried young men and old men who had endured much, and tender girls whose hearts were new to grief, and many men wounded by bronze-tipped spears, killed in battle and still wearing their blood-stained armor. They came crowding around the pit from every side with an unearthly cry, and pale fear seized me.
11.44	δὴ τότ' ἔπειθ' ἑτάροισιν ἐποτρύνας ἐκέλευσα μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλέι χαλκῷ, δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν, ἰφθίμῳ τ' Ἄϊδῃ καὶ ἐπαινῇ Περσεφονείῃ· αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ ἧμην, οὐδ' εἴων νεκύων ἀμενηνὰ κάρηνα αἵματος ἆσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι. πρώτη δὲ ψυχὴ Ἐλπήνορος ἦλθεν ἑταίρου· οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης· σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε. τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων· Ἐλπῆνορ, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα; ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.	Then I urged my companions on and told them to flay the sheep that lay there slaughtered by the pitiless bronze, and to burn them and pray to the gods, to mighty Hades and dread Persephone. I myself drew the sharp sword from beside my thigh and sat there, and I would not let the strengthless heads of the dead come near the blood before I had questioned Tiresias. The first to come was the spirit of my companion Elpenor, for he had not yet been buried beneath the wide-wayed earth. We had left his body behind in Circe's hall, unwept and unburied, because another task was pressing us. When I saw him I wept, and I pitied him in my heart, and I called out to him and spoke winged words: "Elpenor, how did you come down under the misty darkness? You've come faster on foot than I did in my black ship."
11.59	ὣς ἐφάμην, ὁ δέ μ' οἰμώξας ἠμείβετο μύθῳ· διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, ἆσέ με δαίμονος αἶσα κακὴ καὶ ἀθέσφατος οἶνος. Κίρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρήν, ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν ἀστραγάλων ἐάγη, ψυχὴ δ' Ἄϊδόσδε κατῆλθε. νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, οὐ παρεόντων, πρός τ' ἀλόχου καὶ πατρός, ὅ σ' ἔτρεφε τυτθὸν ἐόντα, Τηλεμάχου θ', ὃν μοῦνον ἐνὶ μεγάροισιν ἔλειπες· οἶδα γὰρ ὡς ἐνθένδε κιὼν δόμου ἐξ Ἀίδαο νῆσον ἐς Αἰαίην σχήσεις ἐυεργέα νῆα· ἔνθα σ' ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο.	So I spoke, and he groaned and answered me: "Son of Laertes, sprung from Zeus, Odysseus of many wiles, an evil fate from some god was my ruin, and wine beyond telling. I had lain down to sleep in Circe's hall, and I never thought to go back down by the long ladder. I fell headlong from the roof, my neck snapped at the spine, and my spirit went down to Hades. Now I beg you by those you left behind, who are not here with you: by your wife, and by your father, who reared you when you were small, and by Telemachus, whom you left alone in your halls. For I know that when you leave here, from the house of Hades, you'll put in at the island of Aeaea with your well-built ship. There, my lord, I ask you to remember me.
11.72	μή μ' ἄκλαυτον ἄθαπτον ἰὼν ὄπιθεν καταλείπειν νοσφισθείς, μή τοί τι θεῶν μήνιμα γένωμαι, ἀλλά με κακκῆαι σὺν τεύχεσιν, ἅσσα μοι ἔστιν, σῆμά τέ μοι χεῦαι πολιῆς ἐπὶ θινὶ θαλάσσης,	Don't go off and leave me behind unwept and unburied when you turn away, or I may bring the gods' anger down on you. Burn me with all the armor I have, and heap up a mound for me on the

	GREEK	ENGLISH
	ἀνδρὸς δυστήνοιο καὶ ἐσσομένοισι πυθέσθαι. ταῦτά τέ μοι τελέσαι πῆξαί τ᾽ ἐπὶ τύμβῳ ἐρετμόν, τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ᾽ ἐμοῖς ἑτάροισιν. ὣς ἔφατ᾽, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον· ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω. νῶι μὲν ὣς ἐπέεσσιν ἀμειβομένω στυγεροῖσιν ἥμεθ᾽, ἐγὼ μὲν ἄνευθεν ἐφ᾽ αἵματι φάσγανον ἴσχων, εἴδωλον δ᾽ ἑτέρωθεν ἑταίρου πόλλ᾽ ἀγόρευεν·	shore of the gray sea, the grave of an unlucky man, so that men to come may learn of me. Do this for me, and on the mound plant the oar I rowed with among my companions while I was alive." So he spoke, and I answered him: "All this, poor man, I will accomplish and do." So the two of us sat exchanging grim words, I on one side holding my sword over the blood, while on the other side the phantom of my companion talked on and on.

TIRESIAS' PROPHECY

The seer foretells Odysseus' troubled homecoming, the suitors' deaths, and his own end.

	GREEK	ENGLISH
11.84	ἦλθε δ᾽ ἐπὶ ψυχὴ μητρὸς κατατεθνηυίης, Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια, τὴν ζωὴν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν. τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ· ἀλλ᾽ οὐδ᾽ ὣς εἴων προτέρην, πυκινόν περ ἀχεύων, αἵματος ἆσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι. ἦλθε δ᾽ ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο χρύσεον σκῆπτρον ἔχων, ἐμὲ δ᾽ ἔγνω καὶ προσέειπεν· διογενὲς Λαερτιάδη, πολυμήχαν᾽ Ὀδυσσεῦ, τίπτ᾽ αὖτ᾽, ὦ δύστηνε, λιπὼν φάος ἠελίοιο ἤλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον; ἀλλ᾽ ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὀξύ, αἵματος ὄφρα πίω καί τοι νημερτέα εἴπω.	Then came the spirit of my dead mother, Anticleia, daughter of great-hearted Autolycus, whom I had left alive when I went to sacred Ilium. When I saw her I wept, and I pitied her in my heart. Even so, deeply grieved as I was, I would not let her come near the blood before I had questioned Tiresias. Then came the spirit of Theban Tiresias, holding a golden staff. He knew me and spoke to me: "Son of Laertes, sprung from Zeus, Odysseus of many wiles, why have you left the light of the sun, poor man, and come to see the dead and this joyless place? Now draw back from the pit and hold your sharp sword away, so that I may drink the blood and tell you the truth."
11.97	ὣς φάτ᾽, ἐγὼ δ᾽ ἀναχασσάμενος ξίφος ἀργυρόηλον κουλεῷ ἐγκατέπηξ᾽. ὁ δ᾽ ἐπεὶ πίεν αἷμα κελαινόν, καὶ τότε δή μ᾽ ἐπέεσσι προσηύδα μάντις ἀμύμων· νόστον δίζηαι μελιηδέα, φαίδιμ᾽ Ὀδυσσεῦ· τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ οἴω λήσειν ἐννοσίγαιον, ὅ τοι κότον ἔνθετο θυμῷ χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας. ἀλλ᾽ ἔτι μέν κε καὶ ὣς κακά περ πάσχοντες ἵκοισθε, αἴ κ᾽ ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἑταίρων, ὁππότε κε πρῶτον πελάσῃς ἐυεργέα νῆα Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον, βοσκομένας δ᾽ εὕρητε βόας καὶ ἴφια μῆλα Ἠελίου, ὃς πάντ᾽ ἐφορᾷ καὶ πάντ᾽ ἐπακούει.	So he spoke, and I drew back and thrust my silver-studded sword into its sheath. And when he had drunk the dark blood, the blameless seer spoke to me: "You are seeking a homecoming sweet as honey, glorious Odysseus, but a god will make it hard for you. I don't think you will slip past the Earth-shaker, who has laid up anger against you in his heart, enraged because you blinded his dear son. Yet even so, though you suffer hardship, you may still get home, if you are willing to restrain your own heart and your companions' hearts. When you first bring your well-built ship to the island of Thrinacia, escaping the violet sea, you will find grazing there the cattle and the sturdy sheep of Helios, who sees all things and hears all things.
11.110	τὰς εἰ μέν κ᾽ ἀσινέας ἐάᾳς νόστου τε μέδηαι, καί κεν ἔτ᾽ εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε· εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ᾽ ὄλεθρον, νηί τε καὶ ἑτάροις. αὐτὸς δ᾽ εἴ πέρ κεν ἀλύξῃς, ὀψὲ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἑταίρους,	If you leave them unharmed and keep your mind on your homecoming, you may still reach Ithaca, though you suffer hardship. But if you harm them, then I foresee destruction for your ship and your companions. And even if you escape yourself, you

GREEK	ENGLISH
νηὸς ἐπ᾽ ἀλλοτρίης· δήεις δ᾽ ἐν πήματα οἴκῳ, ἄνδρας ὑπερφιάλους, οἵ τοι βίοτον κατέδουσι μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες. ἀλλ᾽ ἦ τοι κείνων γε βίας ἀποτίσεαι ἐλθών· αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδὸν ὀξέι χαλκῷ, ἔρχεσθαι δὴ ἔπειτα λαβὼν ἐυῆρες ἐρετμόν, εἰς ὅ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν ἀνέρες, οὐδέ θ᾽ ἅλεσσι μεμιγμένον εἶδαρ ἔδουσιν· οὐδ᾽ ἄρα τοί γ᾽ ἴσασι νέας φοινικοπαρῄους οὐδ᾽ ἐυήρε᾽ ἐρετμά, τά τε πτερὰ νηυσὶ πέλονται.	will come home late and in misery, having lost all your companions, in someone else's ship. You will find troubles in your house: arrogant men who are eating up your livelihood, courting your godlike wife and offering bride-gifts. When you come, though, you will surely make them pay for their violence. But when you have killed the suitors in your halls, whether by a trick or openly with the sharp bronze, then take a well-shaped oar and go on until you come to men who know nothing of the sea and eat no food mixed with salt. They know nothing of ships with crimson cheeks, nor of well-shaped oars, which are wings to ships.
11.126 σῆμα δέ τοι ἐρέω μάλ᾽ ἀριφραδές, οὐδέ σε λήσει· ὁππότε κεν δή τοι συμβλήμενος ἄλλος ὁδίτης φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ, καὶ τότε δὴ γαίῃ πήξας ἐυῆρες ἐρετμόν, ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι, ἀρνειὸν ταῦρόν τε συῶν τ᾽ ἐπιβήτορα κάπρον, οἴκαδ᾽ ἀποστείχειν ἔρδειν θ᾽ ἱερᾶς ἑκατόμβας ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι, πᾶσι μάλ᾽ ἐξείης. θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνῃ γήραι ὕπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ ὄλβιοι ἔσσονται. τὰ δέ τοι νημερτέα εἴρω. ὣς ἔφατ᾽, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·	And I'll tell you a sign, a very clear one, and you won't miss it. When another traveler meets you and says that you have a winnowing fan on your shining shoulder, then fix the well-shaped oar in the ground and make fine sacrifices to lord Poseidon: a ram, a bull, and a boar that mounts sows. Then go off home and offer sacred hecatombs to the immortal gods who hold the wide sky, to all of them in order. And death will come to you yourself from the sea, a death so very gentle, which will take you when you are worn out in a sleek old age, and around you your people will be prosperous. This is the truth I tell you." So he spoke, and I answered him:[1]
11.139 Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί. ἀλλ᾽ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· μητρὸς τήνδ᾽ ὁρόω ψυχὴν κατατεθνηυίης· ἡ δ᾽ ἀκέουσ᾽ ἧσται σχεδὸν αἵματος, οὐδ᾽ ἐὸν υἱὸν ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι. εἰπέ, ἄναξ, πῶς κέν με ἀναγνοίη τὸν ἐόντα; ὣς ἐφάμην, ὁ δέ μ᾽ αὐτίκ᾽ ἀμειβόμενος προσέειπεν· ῥηΐδιόν τοι ἔπος ἐρέω καὶ ἐπὶ φρεσὶ θήσω. ὅν τινα μέν κεν ἐᾷς νεκύων κατατεθνηώτων αἵματος ἆσσον ἴμεν, ὁ δέ τοι νημερτὲς ἐνίψει· ᾧ δέ κ᾽ ἐπιφθονέῃς, ὁ δέ τοι πάλιν εἶσιν ὀπίσσω.	"Tiresias, these things, I suppose, the gods themselves have spun. But come, tell me this and give me a true account. I see the spirit of my dead mother here. She sits near the blood in silence, and she can't bring herself to look her own son in the face or speak to him. Tell me, lord, how might she know me for who I am?" So I spoke, and he answered me at once: "I'll tell you something simple and put it in your mind. Whichever of the dead who have passed away you let come near the blood will tell you the truth. But anyone you refuse it to will go back again."

ODYSSEUS' MOTHER

Anticleia tells of Ithaca and how she died of longing, and slips three times from her son's arms.

GREEK	ENGLISH
11.150 ὣς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄϊδος εἴσω Τειρεσίαο ἄνακτος, ἐπεὶ κατὰ θέσφατ᾽ ἔλεξεν·	With these words the spirit of lord Tiresias went back into the house of Hades, now that he had

1 A winnowing fan is a broad, flat shovel for tossing grain into the wind; a man who mistakes an oar for one has never seen the sea.

GREEK

αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ
ἦλυθε καὶ πίεν αἷμα κελαινεφές· αὐτίκα δ' ἔγνω,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα
ζωὸς ἐών; χαλεπὸν δὲ τάδε ζωοῖσιν ὁρᾶσθαι.
μέσσῳ γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,
Ὠκεανὸς μὲν πρῶτα, τὸν οὔ πως ἔστι περῆσαι
πεζὸν ἐόντ', ἢν μή τις ἔχῃ ἐυεργέα νῆα.
ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἱκάνεις
νηί τε καὶ ἑτάροισι πολὺν χρόνον; οὐδέ πω ἦλθες
εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;

11.163 ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
μῆτερ ἐμή, χρειώ με κατήγαγεν εἰς Ἀίδαο
ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο·
οὐ γάρ πω σχεδὸν ἦλθον Ἀχαϊΐδος, οὐδέ πω ἁμῆς
γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι ὀιζύν,
ἐξ οὗ τὰ πρώτισθ' ἑπόμην Ἀγαμέμνονι δίῳ
Ἴλιον εἰς ἐύπωλον, ἵνα Τρώεσσι μαχοίμην.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς νύ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο;
ἦ δολιχὴ νοῦσος, ἦ Ἄρτεμις ἰοχέαιρα
οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;

11.174 εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,
ἦ ἔτι πὰρ κείνοισιν ἐμὸν γέρας, ἦέ τις ἤδη
ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,
ἠὲ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει
ἦ ἤδη μιν ἔγημεν Ἀχαιῶν ὅς τις ἄριστος.
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·
καὶ λίην κείνη γε μένει τετληότι θυμῷ
σοῖσιν ἐνὶ μεγάροισιν· ὀιζυραὶ δέ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἤματα δάκρυ χεούσῃ.

11.184 σὸν δ' οὔ πώ τις ἔχει καλὸν γέρας, ἀλλὰ ἕκηλος
Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας ἐίσας
δαίνυται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·
πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει
ἀγρῷ, οὐδὲ πόλινδε κατέρχεται. οὐδέ οἱ εὐναὶ
δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,
ἀλλ' ὅ γε χεῖμα μὲν εὕδει ὅθι δμῶες ἐνὶ οἴκῳ,
ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροῒ εἵματα εἶται·
αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,
πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο
φύλλων κεκλιμένων χθαμαλαὶ βεβλήαται εὐναί.

ENGLISH

spoken his prophecies. But I stayed there steadily until my mother came and drank the dark blood. At once she knew me, and lamenting she spoke winged words to me: "My child, how did you come down under the misty darkness while you're still alive? It is hard for the living to see these things. In between there are great rivers and dreadful streams, and Ocean first of all, which no one can cross on foot unless he has a well-built ship. Are you only now coming here from Troy, after wandering a long time with your ship and your companions? Haven't you reached Ithaca yet, or seen your wife in your halls?"

So she spoke, and I answered her: "Mother, need brought me down to Hades, to consult the spirit of Theban Tiresias. I haven't yet come near the land of the Achaeans or set foot on our own country. I have been wandering all the time, bearing misery, ever since I first followed godlike Agamemnon to Ilium of the fine horses, to fight the Trojans. But come, tell me this and give me a true account. What fate of death that lays men low overcame you? Was it a long illness, or did Artemis who showers arrows come upon you with her gentle shafts and kill you?

And tell me about my father and the son I left behind. Is my royal privilege still in their keeping, or does some other man hold it now, because they say I'll never come home? And tell me the purpose and mind of my wedded wife. Is she staying with her son and keeping everything secure, or has the best of the Achaeans already married her?" So I spoke, and my lady mother answered at once: "She certainly stays in your halls, with an enduring heart. Her nights and days are always wasting away in misery as she weeps.

No one holds your fine privilege yet. Telemachus manages your estates undisturbed and dines at the equal feasts that a man who deals out justice ought to share in, for everyone invites him. But your father stays out there in the country and never comes down to the city. He has no bed, no bedding or cloaks or shining blankets. In winter he sleeps in the house where the servants sleep, in the dust by the fire, and he wears poor clothes on his body. But when summer comes, and the rich harvest season, beds of fallen leaves are strewn on the ground for him all over the slope of his vine-

	GREEK	ENGLISH
	ἔνθ' ὅ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει σὸν νόστον ποθέων, χαλεπὸν δ' ἐπὶ γῆρας ἱκάνει.	yard. There he lies grieving, nursing great sorrow in his heart and longing for your homecoming, and hard old age has come upon him.
11.197	οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον· οὔτ' ἐμέ γ' ἐν μεγάροισιν ἐύσκοπος ἰοχέαιρα οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν, οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἥ τε μάλιστα τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν· ἀλλά με σός τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ, σή τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα. ὣς ἔφατ', αὐτὰρ ἐγώ γ' ἔθελον φρεσὶ μερμηρίξας μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυίης. τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει, τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ἢ καὶ ὀνείρῳ ἔπτατ'. ἐμοὶ δ' ἄχος ὀξὺ γενέσκετο κηρόθι μᾶλλον, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·	That is how I too died and met my fate. It wasn't the keen-sighted goddess who showers arrows who came upon me in my halls with her gentle shafts and killed me, nor did any illness come upon me, the kind that most often takes the life from the limbs with a hateful wasting. No, it was longing for you, glorious Odysseus, and for your counsel and your gentleness, that robbed me of my honey-sweet life." So she spoke. I pondered in my heart, and I longed to take hold of the spirit of my dead mother. Three times I sprang toward her, and my heart urged me to hold her, and three times she flew from my hands like a shadow or a dream. The pain grew ever sharper in my heart, and I called out to her and spoke winged words:
11.210	μῆτερ ἐμή, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, ὄφρα καὶ εἰν Ἀίδαο φίλας περὶ χεῖρε βαλόντε ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο; ἦ τί μοι εἴδωλον τόδ' ἀγαυὴ Περσεφόνεια ὤτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω; ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· ὤ μοι, τέκνον ἐμόν, περὶ πάντων κάμμορε φωτῶν, οὔ τί σε Περσεφόνεια Διὸς θυγάτηρ ἀπαφίσκει, ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνῃσιν· οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἶνες ἔχουσιν, ἀλλὰ τὰ μέν τε πυρὸς κρατερὸν μένος αἰθομένοιο δαμνᾷ, ἐπεί κε πρῶτα λίπῃ λεύκ' ὀστέα θυμός, ψυχὴ δ' ἠύτ' ὄνειρος ἀποπταμένη πεπότηται. ἀλλὰ φόωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπῃσθα γυναικί.	"Mother, why won't you wait for me when I long to hold you, so that even in Hades we could throw our arms around each other and take our fill of chill lament? Or is this some phantom that noble Persephone has sent me, to make me groan and grieve still more?" So I spoke, and my lady mother answered at once: "Ah, my child, most ill-fated of all men, Persephone, daughter of Zeus, is not deceiving you at all. This is simply the way of mortals when they die. The sinews no longer hold the flesh and bones together. The strong might of blazing fire destroys them as soon as life has left the white bones, and the spirit flits away like a dream and hovers there. But hurry toward the light as fast as you can, and remember all this, so that later you can tell it to your wife."

THE FAMOUS WOMEN

Persephone sends up the wives and daughters of heroes, and Odysseus questions them one by one.

	GREEK	ENGLISH
11.225	νῶι μὲν ὣς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες ἦλυθον, ὤτρυνεν γὰρ ἀγαυὴ Περσεφόνεια, ὅσσαι ἀριστήων ἄλοχοι ἔσαν ἠδὲ θύγατρες. αἱ δ' ἀμφ' αἷμα κελαινὸν ἀολλέες ἠγερέθοντο, αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἑκάστην. ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή· σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ οὐκ εἴων πίνειν ἅμα πάσας αἷμα κελαινόν. αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἑκάστη	So the two of us were exchanging words, and then the women came, for noble Persephone sent them, all who had been the wives and daughters of chieftains. They gathered in a throng around the dark blood, and I considered how I might question each one. This seemed to me in my heart the best plan: I drew the long-edged sword from beside my sturdy thigh and would not let them all drink the dark blood at once. So they came up one after an-

GREEK

ὃν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἁπάσας.
ἔνθ' ἦ τοι πρώτην Τυρὼ ἴδον εὐπατέρειαν,
ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·
ἣ ποταμοῦ ἠράσσατ' Ἐνιπῆος θείοιο,
ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησι,
καί ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα.

11.241 τῷ δ' ἄρα εἰσάμενος γαιήοχος ἐννοσίγαιος
ἐν προχοῇς ποταμοῦ παρελέξατο δινήεντος·
πορφύρεον δ' ἄρα κῦμα περιστάθη, οὔρεϊ ἶσον,
κυρτωθέν, κρύψεν δὲ θεὸν θνητήν τε γυναῖκα.
λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.
αὐτὰρ ἐπεί ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
χαῖρε, γύναι, φιλότητι· περιπλομένου δ' ἐνιαυτοῦ
τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ
ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε.
νῦν δ' ἔρχευ πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνῃς·
αὐτὰρ ἐγώ τοί εἰμι Ποσειδάων ἐνοσίχθων.

11.253 ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
ἡ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηλῆα,
τὼ κρατερὼ θεράποντε Διὸς μεγάλοιο γενέσθην
ἀμφοτέρω· Πελίης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
ναῖε πολύρρηνος, ὁ δ' ἄρ' ἐν Πύλῳ ἠμαθόεντι.
τοὺς δ' ἑτέρους Κρηθῆι τέκεν βασίλεια γυναικῶν,
Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθάονά θ' ἱππιοχάρμην.
τὴν δὲ μετ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα,
ἣ δὴ καὶ Διὸς εὔχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,
καί ῥ' ἔτεκεν δύο παῖδ', Ἀμφίονά τε Ζῆθόν τε,
οἵ πρῶτοι Θήβης ἕδος ἔκτισαν ἑπταπύλοιο,
πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο
ναιέμεν εὐρύχορον Θήβην, κρατερώ περ ἐόντε.

11.266 τὴν δὲ μετ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
ἥ ῥ' Ἡρακλῆα θρασυμέμνονα θυμολέοντα
γείνατ' ἐν ἀγκοίνῃσι Διὸς μεγάλοιο μιγεῖσα·
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,
τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής.
μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
ἣ μέγα ἔργον ἔρεξεν ἀιδρείῃσι νόοιο
γημαμένη ᾧ υἱῖ· ὁ δ' ὃν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.

ENGLISH

other, and each declared her lineage, and I questioned them all. The first I saw there was Tyro, daughter of a noble father. She said she was the offspring of blameless Salmoneus, and said she was the wife of Cretheus, son of Aeolus. She fell in love with a river, the divine Enipeus, by far the most beautiful of the rivers that flow upon the earth, and she used to wander along the lovely streams of Enipeus.[2]

Taking the river's likeness, the Earth-holder, the Earth-shaker, lay with her at the mouth of the eddying river. A dark-gleaming wave stood around them like a mountain, arched over, and hid the god and the mortal woman. He loosed her maiden girdle and poured sleep over her. And when the god had finished the works of love, he took her hand, and spoke to her and called her by name: "Rejoice in this love, lady. As the year comes round you will bear glorious children, for the beds of the immortals are not fruitless. You must tend them and raise them. Now go home, and keep quiet and name no names. But know that I am Poseidon, the Earth-shaker."

With these words he plunged beneath the surging sea. She conceived and bore Pelias and Neleus, who both became mighty servants of great Zeus. Pelias, rich in flocks, lived in spacious Iolcus, and the other in sandy Pylos. To Cretheus that queen among women bore other sons: Aeson, and Pheres, and Amythaon who fought from chariots. After her I saw Antiope, daughter of Asopus, who boasted that she had slept in the arms of Zeus himself. She bore two sons, Amphion and Zethus, who first founded the seat of seven-gated Thebes and built its walls, since they could not live in spacious Thebes without walls, strong though they were.

After her I saw Alcmene, wife of Amphitryon, who lay in the arms of great Zeus and bore Heracles, bold in battle and lion-hearted. I saw Megara too, daughter of high-spirited Creon, whom the son of Amphitryon, forever unwearied in strength, had as his wife. And I saw the mother of Oedipus, lovely Epicaste, who did a monstrous thing in the ignorance of her mind: she married her own son. He had killed his own father, and then married

2 Odysseus now lists famous heroines of legend. This Aeolus is an ancestor of heroic families, not the keeper of the winds in Book 10.

	GREEK	ENGLISH
	ἀλλ᾽ ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων Καδμείων ἤνασσε θεῶν ὀλοὰς διὰ βουλάς· ἡ δ᾽ ἔβη εἰς Ἀίδαο πυλάρταο κρατεροῖο, ἀψαμένη βρόχον αἰπὺν ἀφ᾽ ὑψηλοῖο μελάθρου, ᾧ ἄχεϊ σχομένη· τῷ δ᾽ ἄλγεα κάλλιπ᾽ ὀπίσσω πολλὰ μάλ᾽, ὅσσα τε μητρὸς Ἐρινύες ἐκτελέουσιν.	her, and soon the gods made it known among men. He went on ruling the Cadmeans in lovely Thebes, suffering griefs through the deadly designs of the gods. She went down to the house of Hades, the strong gatekeeper, after she had tied a noose high up on a lofty roof-beam, overwhelmed by her grief. To him she left a great many sorrows, all that a mother's Furies bring to pass.[3]
11.281	καὶ Χλῶριν εἶδον περικαλλέα, τήν ποτε Νηλεὺς γῆμεν ἑὸν διὰ κάλλος, ἐπεὶ πόρε μυρία ἕδνα, ὁπλοτάτην κούρην Ἀμφίονος Ἰασίδαο, ὅς ποτ᾽ ἐν Ὀρχομενῷ Μινυείῳ ἶφι ἄνασσεν· ἡ δὲ Πύλου βασίλευε, τέκεν δέ οἱ ἀγλαὰ τέκνα, Νέστορά τε Χρόμιον τε Περικλύμενόν τ᾽ ἀγέρωχον. τοῖσι δ᾽ ἐπ᾽ ἰφθίμην Πηρὼ τέκε, θαῦμα βροτοῖσι, τὴν πάντες μνώοντο περικτίται· οὐδ᾽ ἄρα Νηλεὺς τῷ ἐδίδου ὃς μὴ ἕλικας βόας εὐρυμετώπους ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληείης ἀργαλέας· τὰς δ᾽ οἶος ὑπέσχετο μάντις ἀμύμων ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε, δεσμοί τ᾽ ἀργαλέοι καὶ βουκόλοι ἀγροιῶται.	And I saw Chloris, so very beautiful, whom Neleus once married for her beauty after giving countless bride-gifts. She was the youngest daughter of Amphion son of Iasus, who once ruled in might at Minyan Orchomenus. She was queen of Pylos, and she bore him glorious children, Nestor and Chromius and lordly Periclymenus. After them she bore stately Pero, a wonder to mortals, whom all the neighboring peoples courted. But Neleus would not give her to anyone who could not drive the curved-horned, broad-browed cattle of mighty Iphicles away from Phylace, and that was a hard task. Only the blameless seer undertook to drive them off. But a cruel fate from a god held him fast, with painful bonds and the herdsmen of the countryside.[4]
11.294	ἀλλ᾽ ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο ἂψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὧραι, καὶ τότε δή μιν ἔλυσε βίη Ἰφικληείη, θέσφατα πάντ᾽ εἰπόντα· Διὸς δ᾽ ἐτελείετο βουλή. καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν, ἥ ῥ᾽ ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε, Κάστορά θ᾽ ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα, τοὺς ἄμφω ζωοὺς κατέχει φυσίζοος αἶα· οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες ἄλλοτε μὲν ζώουσ᾽ ἑτερήμεροι, ἄλλοτε δ᾽ αὖτε τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἶσα θεοῖσι.	But when the months and days were being fulfilled as the year came round again, and the seasons returned, mighty Iphicles set him free, after he had spoken all his prophecies; and the will of Zeus was being accomplished. And I saw Leda, the wife of Tyndareus, who bore Tyndareus two strong-minded sons, Castor the horse-tamer and Polydeuces, good with his fists. The life-giving earth holds them both alive. Even beneath the earth they have honor from Zeus: they live on alternate days, now alive, now dead again, and they have been allotted honor equal to the gods.
11.305	τὴν δὲ μετ᾽ Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν εἶσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι, καί ῥ᾽ ἔτεκεν δύο παῖδε, μινυνθαδίω δ᾽ ἐγενέσθην, Ὦτόν τ᾽ ἀντίθεον τηλεκλειτόν τ᾽ Ἐφιάλτην, οὓς δὴ μηκίστους θρέψε ζείδωρος ἄρουρα καὶ πολὺ καλλίστους μετά γε κλυτὸν Ὠρίωνα· ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχεες ἦσαν εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι. οἵ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ	After her I saw Iphimedeia, wife of Aloeus, who said she had lain with Poseidon. She bore two sons, but they were short-lived: godlike Otus and far-famed Ephialtes. They were the tallest men the grain-giving earth ever reared, and by far the most handsome after famous Orion. At nine years old they were nine cubits across, and nine fathoms tall. They even threatened the immortals on Olym-

3 Epicaste is the woman later tragedians call Jocasta. The Furies (Erinyes) were avenging spirits who punished wrongs done to kin, especially to a parent.

4 The seer is Melampus, who tried to win Pero for his brother Bias; his story is told again in Book 15.

	GREEK	ENGLISH
	φυλόπιδα στήσειν πολυάικος πολέμοιο. Ὄσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὄσσῃ Πήλιον εἰνοσίφυλλον, ἵν' οὐρανὸς ἀμβατὸς εἴη. καί νύ κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἵκοντο· ἀλλ' ὄλεσεν Διὸς υἱός, ὃν ἠύκομος τέκε Λητώ, ἀμφοτέρω, πρίν σφωιν ὑπὸ κροτάφοισιν ἰούλους ἀνθῆσαι πυκάσαι τε γένυς ἐυανθέι λάχνῃ.	pus that they would raise the din of furious war. They meant to pile Ossa on Olympus, and leaf-shaking Pelion on Ossa, so that they could climb up to heaven. And they would have done it, if they had reached the full measure of youth. But the son of Zeus, whom Leto of the lovely hair bore, destroyed them both before the down had blossomed beneath their temples and covered their chins with a fine growth of beard.[5]
11.321	Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδνην, κούρην Μίνωος ὀλοόφρονος, ἥν ποτε Θησεὺς ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων ἦγε μέν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρίῃσιν. Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ' Ἐριφύλην, ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα. πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, ὅσσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας· πρὶν γάρ κεν καὶ νὺξ φθῖτ' ἄμβροτος. ἀλλὰ καὶ ὥρη εὕδειν, ἢ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἑταίρους ἢ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.	I saw Phaedra and Procris, and lovely Ariadne, daughter of Minos of the deadly mind, whom Theseus once tried to bring from Crete to the hill-country of sacred Athens. But he had no joy of her: before that, Artemis killed her on sea-girt Dia, on the testimony of Dionysus. I saw Maera and Clymene, and hateful Eriphyle, who accepted precious gold as the price of her own husband. But I could not tell or name all the wives and daughters of heroes that I saw, for the immortal night itself would wane before I finished. And it is time to sleep, either at the swift ship with my companions or here. My passage home will be the care of the gods, and of you.[6]

THE TALE RESUMES

Arete and Alcinous urge their guest on, and he tells of meeting the ghost of Agamemnon.

	GREEK	ENGLISH
11.333	ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ, κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα. τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων. Φαίηκες, πῶς ὔμμιν ἀνὴρ ὅδε φαίνεται εἶναι εἶδός τε μέγεθός τε ἰδὲ φρένας ἔνδον ἐίσας; ξεῖνος δ' αὖτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς· τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα οὕτω χρηίζοντι κολούετε· πολλὰ γὰρ ὑμῖν κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται. τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένηος, ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν· ὦ φίλοι, οὐ μὰν ἧμιν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης μυθεῖται βασίλεια περίφρων· ἀλλὰ πίθεσθε. Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε. τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·	So he spoke, and they all fell hushed in silence, held spellbound throughout the shadowy hall. Then white-armed Arete began to speak among them: "Phaeacians, how does this man seem to you, in looks and stature, and in the balanced mind within him? He is my guest, though each of you shares in the honor. So don't be in a hurry to send him away, and don't cut short your gifts to a man in such need, for by the favor of the gods you have many possessions stored in your halls." Then the old hero Echeneus also spoke among them. He was the eldest of the Phaeacian men: "Friends, what our wise queen says is not wide of the mark, and not far from what we think. Do as she says. But word and deed here rest with Alcinous." Then Alcinous answered him in turn:
11.348	τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἴ κεν ἐγώ γε ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·	"That word shall be carried out, as surely as I live and rule over the oar-loving Phaeacians. But how-

5 Ossa and Pelion are mountains in Thessaly, near Olympus. The son of Zeus and Leto is Apollo.

	GREEK	ENGLISH
	ξεῖνος δὲ τλήτω μάλα περ νόστοιο χατίζων ἔμπης οὖν ἐπιμεῖναι ἐς αὔριον, εἰς ὅ κε πᾶσαν δωτίνην τελέσω· πομπὴ δ' ἄνδρεσσι μελήσει πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ. τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν, εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν, πομπὴν δ' ὀτρύνοιτε καὶ ἀγλαὰ δῶρα διδοῖτε, καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη, πλειοτέρῃ σὺν χειρὶ φίλην ἐς πατρίδ' ἱκέσθαι· καί κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοίατο νοστήσαντα.	ever much our guest longs for his homecoming, let him bring himself to stay until tomorrow, so that I can complete the whole gift. His passage home will be the concern of all the men, and of me most of all, since the power in this land is mine." Then resourceful Odysseus answered him: "Lord Alcinous, most renowned among all peoples, if you told me to stay here even for a year, and then sped my passage home and gave me splendid gifts, I would want that too. It would be far better to reach my own native land with fuller hands. I would be more respected and more loved by all the men who saw me come home to Ithaca."
11.362	τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε· ὦ Ὀδυσεῦ, τὸ μὲν οὔ τί σ' ἐίσκομεν εἰσορόωντες, ἠπεροπῆά τ' ἔμεν καὶ ἐπίκλοπον, οἷά τε πολλοὺς βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους, ψεύδεά τ' ἀρτύνοντας ὅθεν κέ τις οὐδὲ ἴδοιτο· σοὶ δ' ἔπι μὲν μορφὴ ἐπέων, ἔνι δὲ φρένες ἐσθλαί. μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας, πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά. ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, εἴ τινας ἀντιθέων ἑτάρων ἴδες, οἵ τοι ἅμ' αὐτῷ Ἴλιον εἰς ἅμ' ἕποντο καὶ αὐτοῦ πότμον ἐπέσπον.	Then Alcinous answered him in turn: "Odysseus, when we look at you we don't take you for a cheat or a swindler, like the many men the dark earth breeds, scattered far and wide, who build up lies out of things no one could even see. Your words have grace, and there is a good mind within you. You told your tale with skill, like a bard: the grievous sorrows of all the Argives, and your own. But come, tell me this and recount it truly: did you see any of your godlike companions, who went with you to Ilium and met their fate there?
11.373	νὺξ δ' ἤδε μάλα μακρή, ἀθέσφατος· οὐδέ πω ὥρη εὕδειν ἐν μεγάρῳ, σὺ δέ μοι λέγε θέσκελα ἔργα. καί κεν ἐς ἠῶ δῖαν ἀνασχοίμην, ὅτε μοι σὺ τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι. τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν, ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου· εἰ δ' ἔτ' ἀκουέμεναί γε λιλαίεαι, οὐκ ἂν ἐγώ γε τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύειν, κήδε' ἐμῶν ἑτάρων, οἳ δὴ μετόπισθεν ὄλοντο, οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν ἀυτήν, ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.	This night is very long, beyond telling, and it isn't time yet to sleep in the hall. Go on, tell me of these wondrous deeds. I could hold out until bright dawn, if you could bring yourself to tell your sorrows here in the hall." Then resourceful Odysseus answered him: "Lord Alcinous, most renowned among all peoples, there is a time for many tales, and a time for sleep as well. But if you still long to hear, I wouldn't begrudge you these things, and others more pitiful still: the sorrows of my companions who perished afterward. They escaped the grim war-cry of the Trojans, only to die on their homecoming through the will of an evil woman."
11.385	αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλῃ ἀγνὴ Περσεφόνεια γυναικῶν θηλυτεράων, ἦλθε δ' ἐπὶ ψυχὴ Ἀγαμέμνονος Ἀτρεΐδαο ἀχνυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἅμ' αὐτῷ οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον. ἔγνω δ' αἶψ' ἔμ' ἐκεῖνος, ἐπεὶ πίεν αἷμα κελαινόν· κλαῖε δ' ὅ γε λιγέως, θαλερὸν κατὰ δάκρυον εἴβων, πιτνὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·	When holy Persephone had scattered the spirits of the women this way and that, the ghost of Agamemnon son of Atreus came up, grieving. Around him were gathered the others, all who died with him in the house of Aegisthus and met their fate there. He knew me at once, when he had drunk the dark blood. He wept aloud, shedding big tears, and stretched his hands toward me,

6 Eriphyle was bribed with a golden necklace to send her husband Amphiaraus to the war against Thebes, where he died.

	GREEK	ENGLISH
	ἀλλ᾽ οὐ γάρ οἱ ἔτ᾽ ἦν ἴς ἔμπεδος οὐδέ τι κῖκυς, οἵη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι. τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·	eager to reach me. But he no longer had his firm strength, or any of the vigor there once was in his supple limbs. When I saw him I wept, and pitied him in my heart, and I spoke to him winged words:
11.397	Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον, τίς νύ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο; ἦε σέ γ᾽ ἐν νήεσσι Ποσειδάων ἐδάμασσεν ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀυτμήν; ἦέ σ᾽ ἀνάρσιοι ἄνδρες ἐδηλήσαντ᾽ ἐπὶ χέρσου βοῦς περιταμνόμενον ἠδ᾽ οἰῶν πώεα καλά, ἠὲ περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν; ὣς ἐφάμην, ὁ δέ μ᾽ αὐτίκ᾽ ἀμειβόμενος προσέειπε· διογενὲς Λαερτιάδη, πολυμήχαν᾽ Ὀδυσσεῦ, οὔτ᾽ ἐμέ γ᾽ ἐν νήεσσι Ποσειδάων ἐδάμασσεν ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀυτμήν, οὔτε μ᾽ ἀνάρσιοι ἄνδρες ἐδηλήσαντ᾽ ἐπὶ χέρσου, ἀλλά μοι Αἴγισθος τεύξας θάνατόν τε μόρον τε ἔκτα σὺν οὐλομένῃ ἀλόχῳ, οἶκόνδε καλέσσας, δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.	“Most glorious son of Atreus, Agamemnon, lord of men, what fate of death that lays men low overcame you? Did Poseidon overcome you among your ships, raising a ruthless blast of cruel winds? Or did hostile men cut you down on dry land, as you were driving off their cattle and their fine flocks of sheep, or fighting for their city and their women?” So I spoke, and he answered me at once: “Son of Laertes, sprung from Zeus, Odysseus of many wiles, Poseidon did not overcome me among my ships, raising a ruthless blast of cruel winds, and no hostile men cut me down on dry land. No, it was Aegisthus who contrived my death and doom. With my accursed wife he killed me, after inviting me to his house and giving me dinner, as a man slaughters an ox at its manger.
11.412	ὣς θάνον οἰκτίστῳ θανάτῳ· περὶ δ᾽ ἄλλοι ἑταῖροι νωλεμέως κτείνοντο σύες ὡς ἀργιόδοντες, οἵ ῥά τ᾽ ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυίῃ. ἤδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας, μουνὰξ κτεινομένων καὶ ἐνὶ κρατερῇ ὑσμίνῃ· ἀλλά κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ, ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας κείμεθ᾽ ἐνὶ μεγάρῳ, δάπεδον δ᾽ ἅπαν αἵματι θῦεν. οἰκτροτάτην δ᾽ ἤκουσα ὄπα Πριάμοιο θυγατρός, Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις ἀμφ᾽ ἐμοί, αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἡ δὲ κυνῶπις νοσφίσατ᾽, οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀίδαο χερσὶ κατ᾽ ὀφθαλμοὺς ἐλέειν σύν τε στόμ᾽ ἐρεῖσαι.	So I died a most pitiful death, and around me my other companions were slaughtered relentlessly, like white-tusked boars in the house of a rich and powerful man, killed for a wedding or a dinner where each brings his share or a lavish banquet. You have already seen the slaughter of many men, cut down in single combat and in the thick of battle. But you would have grieved in your heart most of all to see that sight: how we lay around the mixing bowl and the laden tables in the hall, and the whole floor seethed with blood. The most pitiful cry I heard was from Priam’s daughter Cassandra, whom treacherous Clytemnestra killed over my body. And I, dying with the sword through me, lifted my hands and beat them on the ground. But that dog-faced woman turned her back, and though I was going down to Hades she would not even bring herself to close my eyes with her hands or shut my mouth.
11.427	ὣς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, ἥ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται· οἷον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικές, κουριδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε ἀσπάσιος παίδεσσιν ἰδὲ δμώεσσιν ἐμοῖσιν οἴκαδ᾽ ἐλεύσεσθαι· ἡ δ᾽ ἔξοχα λυγρὰ ἰδυῖα οἷ τε κατ᾽ αἶσχος ἔχευε καὶ ἐσσομένῃσιν ὀπίσσω θηλυτέρῃσι γυναιξί, καὶ ἥ κ᾽ ἐυεργὸς ἔῃσιν.	So there is nothing more terrible or more shameless than a woman who sets her mind on such deeds as this. Just such a shameful deed did that woman plot, contriving the murder of her wedded husband. I thought, I tell you, that I would come home to a welcome from my children and my servants. But she, with her mind steeped in surpassing wickedness, poured shame on herself and on

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ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον· ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρέος εὐρύοπα Ζεὺς ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί, σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι. ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·	all women to come, even on one who does good." So he spoke, and I answered him: "Ah, how terribly far-seeing Zeus has hated the line of Atreus from the beginning, working through the schemes of women! Many of us perished for Helen's sake, and Clytemnestra laid a trick for you while you were far away." So I spoke, and he answered me at once:
11.441 τῷ νῦν μή ποτε καὶ σὺ γυναικί περ ἤπιος εἶναι· μή οἱ μῦθον ἅπαντα πιφαυσκέμεν, ὅν κ' ἐὺ εἰδῇς, ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι. ἀλλ' οὐ σοί γ', Ὀδυσεῦ, φόνος ἔσσεται ἔκ γε γυναικός· λίην γὰρ πινυτή τε καὶ εὖ φρεσὶ μήδεα οἶδε κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια. ἦ μέν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς ἐρχόμενοι πόλεμόνδε· πάϊς δέ οἱ ἦν ἐπὶ μαζῷ νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἴζει ἀριθμῷ, ὄλβιος· ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθών, καὶ κεῖνος πατέρα προσπτύξεται, ἣ θέμις ἐστίν.	"So you too, then, must never be soft even with your wife, and never tell her the whole of everything you know: tell her part, and keep part hidden. But for you, Odysseus, there will be no murder at your wife's hands. She is very prudent, and has good counsel in her mind, the daughter of Icarius, wise Penelope. She was a young bride when we left her as we went off to war, and she had a baby boy at her breast, who now, I suppose, sits among the ranks of men. Fortunate boy! For his dear father will come home and see him, and he will embrace his father, as is right.
11.452 ἡ δ' ἐμὴ οὐδέ περ υἷος ἐνιπλησθῆναι ἄκοιτις ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν. ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν· κρύβδην, μηδ' ἀναφανδά, φίλην ἐς πατρίδα γαῖαν νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν. ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, εἴ που ἔτι ζώοντος ἀκούετε παιδὸς ἐμοῖο, ἤ που ἐν Ὀρχομενῷ ἢ ἐν Πύλῳ ἠμαθόεντι, ἤ που πὰρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης. ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·	But my wife didn't even let me take my fill of looking at my son: before that she killed me myself. And I'll tell you something else, and you store it in your mind: bring your ship in to your native land in secret, not openly, since there's no trusting women anymore. But come, tell me this and recount it truly: have you heard anything of my son still living, perhaps in Orchomenus or in sandy Pylos, or perhaps with Menelaus in broad Sparta? For godlike Orestes has not yet died on the earth." So he spoke, and I answered him:

ACHILLES AND AJAX

Achilles says he would rather be a poor man's laborer than king of the dead; Ajax will not speak.

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11.463 Ἀτρεΐδη, τί μέ ταῦτα διείρεαι; οὐδέ τι οἶδα, ζώει ὅ γ' ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν. νῶι μὲν ὣς ἐπέεσσιν ἀμειβομένω στυγεροῖσιν ἔσταμεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες· ἦλθε δ' ἐπὶ ψυχὴ Πηληϊάδεω Ἀχιλῆος καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο Αἴαντός θ', ὃς ἄριστος ἔην εἶδός τε δέμας τε τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. ἔγνω δὲ ψυχή με ποδώκεος Αἰακίδαο καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα· διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, σχέτλιε, τίπτ' ἔτι μεῖζον ἐνὶ φρεσὶ μήσεαι ἔργον;	"Son of Atreus, why do you ask me this? I don't know at all whether he is alive or dead, and it's bad to babble empty words." So the two of us stood there exchanging grim words, grieving and shedding big tears. Then up came the ghost of Achilles son of Peleus, and of Patroclus, and of peerless Antilochus, and of Ajax, who was the finest of all the Danaans in looks and build, after the peerless son of Peleus. The ghost of the swift-footed grandson of Aeacus knew me, and lamenting he spoke to me winged words: "Son of Laertes, sprung from Zeus, Odysseus of many wiles, you reckless man, what

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	πῶς ἔτλης Ἄϊδόσδε κατελθέμεν, ἔνθα τε νεκροὶ ἀφραδέες ναίουσι, βροτῶν εἴδωλα καμόντων;	still greater deed will you plot in your mind? How did you dare to come down to Hades, where the dead dwell without sense, phantoms of mortals whose toil is done?"
11.477	ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον· ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν, ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσαν ἱκοίμην· οὐ γάρ πω σχεδὸν ἦλθον Ἀχαϊΐδος, οὐδέ πω ἀμῆς γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά. σεῖο δ', Ἀχιλλεῦ, οὔ τις ἀνὴρ προπάροιθε μακάρτατος οὔτ' ἄρ' ὀπίσσω. πρὶν μὲν γάρ σε ζωὸν ἐτίομεν ἶσα θεοῖσιν Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν ἐνθάδ' ἐών· τῷ μή τι θανὼν ἀκαχίζευ, Ἀχιλλεῦ. ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·	So he spoke, and I answered him: "Achilles, son of Peleus, far the mightiest of the Achaeans, I came because I needed Tiresias, to see if he would give me some counsel on how to reach rugged Ithaca. For I haven't yet come near Achaean land, or set foot on my own country; I've had nothing but troubles. But no man before you, Achilles, was more blessed than you, and none will be hereafter. For while you lived we Argives honored you equal to the gods, and now that you are here you rule mightily among the dead. So don't grieve at all that you are dead, Achilles." So I spoke, and he answered me at once:
11.488	μὴ δή μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ. βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ, ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη, ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν. ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαυοῦ μῦθον ἐνίσπες, ἢ ἕπετ' ἐς πόλεμον πρόμος ἔμμεναι, ἦε καὶ οὐκί. εἰπὲ δέ μοι Πηλῆος ἀμύμονος, εἴ τι πέπυσσαι, ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, ἦ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε, οὕνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.	"Don't try to console me for death, glorious Odysseus. I would rather be bound to the soil, working for hire for another man, some landless man without much to live on, than be king over all the perished dead. But come, give me news of my noble son: did he follow me to the war to fight among the foremost, or not? And tell me of peerless Peleus, if you've heard anything. Does he still have honor among the many Myrmidons, or do they slight him throughout Hellas and Phthia, because old age has a grip on his hands and feet?
11.498	οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἠελίοιο, τοῖος ἐών, οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν· εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ· τῷ κέ τεῳ στύξαιμι μένος καὶ χεῖρας ἀάπτους, οἳ κεῖνον βιόωνται ἐέργουσίν τ' ἀπὸ τιμῆς. ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον· ἦ τοι μὲν Πηλῆος ἀμύμονος οὔ τι πέπυσμαι, αὐτάρ τοι παιδός γε Νεοπτολέμοιο φίλοιο πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις· αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἐίσης ἤγαγον ἐκ Σκύρου μετ' ἐυκνήμιδας Ἀχαιούς.	For I am not there to help him under the rays of the sun, the man I once was in broad Troy, when I killed the best of the enemy host defending the Argives. If only I could come like that, even for a little while, to my father's house! Then I would make my strength and invincible hands hateful to anyone who does him violence and keeps him from his honor." So he spoke, and I answered him: "Of peerless Peleus, it's true, I've heard nothing. But about your dear son Neoptolemus I'll tell you the whole truth, as you ask me. For I myself brought him from Scyros in a hollow, balanced ship to join the well-greaved Achaeans.
11.510	ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλάς, αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων· Νέστωρ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἴω. αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ, οὔ ποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ, ἀλλὰ πολὺ προθέεσκε τὸ ὃν μένος οὐδενὶ εἴκων, πολλοὺς δ' ἄνδρας ἔπεφνεν ἐν αἰνῇ δηιοτῆτι.	Whenever we were deliberating around the city of Troy, he always spoke first, and his words never missed the mark: only godlike Nestor and I surpassed him. And whenever we fought with bronze on the Trojan plain, he never hung back in the mass of men or in the throng, but ran far out in

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	πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν, ἀλλ' οἷον τὸν Τηλεφίδην κατενήρατο χαλκῷ, ἥρω' Εὐρύπυλον, πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι Κήτειοι κτείνοντο γυναίων εἵνεκα δώρων. κεῖνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα δῖον.	front, yielding to no one in his fury, and he killed many men in the dread conflict. I could not tell or name them all, the whole host he killed defending the Argives. But what a man he slew with the bronze in the son of Telephus, the hero Eurypylus! And many of his companions, the Ceteians, were killed around him, all because of gifts given to a woman. He was the handsomest man I ever saw, after godlike Memnon.[7]
11.523	αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειός, Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντα τέταλτο, ἠμὲν ἀνακλῖναι πυκινὸν λόχον ἠδ' ἐπιθεῖναι, ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἠδὲ μέδοντες δάκρυά τ' ὠμόργνυντο τρέμον θ' ὑπὸ γυῖα ἑκάστου· κεῖνον δ' οὔ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν οὔτ' ὠχρήσαντα χρόα κάλλιμον οὔτε παρειῶν δάκρυ ὀμορξάμενον· ὁ δέ γε μάλα πόλλ' ἱκέτευεν ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα. ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν, μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν ἀσκηθής, οὔτ' ἄρ βεβλημένος ὀξέι χαλκῷ οὔτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ γίγνεται ἐν πολέμῳ· ἐπιμὶξ δέ τε μαίνεται Ἄρης.	And when we, the best of the Argives, were climbing down into the horse that Epeius built, and I had been given charge of everything, both to open and to shut our close-packed ambush, then the other leaders and rulers of the Danaans were wiping away tears, and each man's limbs trembled under him. But I never once saw his fair skin go pale, or saw him wipe a tear from his cheeks. No, again and again he begged me to let him out of the horse, and kept gripping his sword hilt and his bronze-heavy spear, set on harm for the Trojans. And when we had sacked Priam's steep city, he went aboard his ship with his share and a noble prize, unscathed: never struck by the sharp bronze, or wounded at close quarters, as so often happens in war, for Ares rages without distinction."
11.538	ὣς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο φοίτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα, γηθοσύνη ὅ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι. αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων ἕστασαν ἀχνύμεναι, εἴροντο δὲ κήδε' ἑκάστη. οἴη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης, τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ τεύχεσιν ἀμφ' Ἀχιλῆος· ἔθηκε δὲ πότνια μήτηρ. παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη. ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ· τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχεν, Αἴανθ', ὃς πέρι μὲν εἶδος, πέρι δ' ἔργα τέτυκτο τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μειλιχίοισιν·	So I spoke, and the ghost of the swift-footed grandson of Aeacus went off with long strides across the meadow of asphodel, joyful that I had said his son was renowned. The other ghosts of the dead and gone stood there grieving, each asking after those they cared for. Only the ghost of Ajax son of Telamon stood apart, still angry over the victory I won over him when I pleaded my case by the ships for the arms of Achilles. His lady mother had set them as a prize, and the sons of the Trojans and Pallas Athena were the judges. How I wish I had never won in such a contest! For because of those arms the earth closed over such a man as Ajax, who in looks and in deeds surpassed all the other Danaans after the peerless son of Peleus. I addressed him with gentle words:[8]
11.553	Αἶαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,	"Ajax, son of peerless Telamon, so you weren't going to forget, even in death, your anger at me over those accursed arms? The gods made them a bane

7 Eurypylus' mother was bribed with a gift from Priam to send her son to fight for Troy.
8 After losing the contest for Achilles' armor to Odysseus, Ajax killed himself.

GREEK	ENGLISH
τοῖος γάρ σφιν πύργος ἀπώλεο· σεῖο δ' Ἀχαιοὶ ἶσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων ἐκπάγλως ἤχθηρε, τεΐν δ' ἐπὶ μοῖραν ἔθηκεν. ἀλλ' ἄγε δεῦρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν. ὣς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας ψυχὰς εἰς Ἔρεβος νεκύων κατατεθνηώτων. ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἤ κεν ἐγὼ τόν· ἀλλά μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.	for the Argives, for in you they lost such a tower of strength. We Achaeans grieve for you unceasingly, as much as for Achilles son of Peleus himself, now that you have perished. No one else is to blame but Zeus, who hated the army of Danaan spearmen terribly and brought this doom upon you. Come here, my lord, so you can hear my word and what I have to say. Master your fury and your proud spirit." So I spoke, but he answered me nothing, and went off after the other ghosts of the dead and gone into Erebus. There, for all his anger, he would have spoken to me, or I to him; but the heart in my breast wanted to see the ghosts of the other dead.

JUDGES AND SINNERS

Odysseus sees Minos, Orion, Tityos, Tantalus, Sisyphus and Heracles before fear drives him away.

GREEK	ENGLISH
11.568 ἔνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν, χρύσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν, ἥμενον, οἱ δέ μιν ἀμφὶ δίκας εἴροντο ἄνακτα, ἥμενοι ἑσταότες τε κατ' εὐρυπυλὲς Ἄϊδος δῶ. τὸν δὲ μετ' Ὠρίωνα πελώριον εἰσενόησα θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα, τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγές. καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν, κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα, γῦπε δέ μιν ἑκάτερθε παρημένω ἦπαρ ἔκειρον, δέρτρον ἔσω δύνοντες, ὁ δ' οὐκ ἀπαμύνετο χερσί· Λητὼ γὰρ ἔλκησε, Διὸς κυδρὴν παράκοιτιν, Πυθώδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.	There I saw Minos, the glorious son of Zeus, holding a golden scepter and seated, giving judgments to the dead, while they sat and stood around the lord through the wide-gated house of Hades, asking him for his verdicts. After him I caught sight of huge Orion, herding together across the meadow of asphodel the wild beasts he himself had killed on the lonely mountains, with a club of solid bronze in his hands, forever unbroken. And I saw Tityos, son of glorious Earth, lying on the ground, stretched over nine acres. Two vultures sat one on either side of him, tearing at his liver and plunging into his bowels, and he could not beat them off with his hands. For he had laid violent hands on Leto, the glorious consort of Zeus, as she was going to Pytho through Panopeus of the lovely dancing-grounds.
11.582 καὶ μὴν Τάνταλον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα ἑστεῶτ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενείῳ· στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἐλέσθαι· ὁσσάκι γὰρ κύψει' ὁ γέρων πιέειν μενεαίνων, τοσσάχ' ὕδωρ ἀπολέσκετ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶ γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων. δένδρεα δ' ὑψιπέτηλα κατὰ κρῆθεν χέε καρπόν, ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι· τῶν ὁπότ' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι, τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκιόεντα.	And I saw Tantalus in harsh torment, standing in a pool, with the water lapping at his chin. He strained in his thirst but could not get a drink: every time the old man stooped down, eager to drink, the water would be swallowed up and vanish, and the black earth would show around his feet, for some god dried it up. Tall leafy trees hung their fruit down over his head, pears and pomegranates and apple trees with shining fruit, sweet figs and flourishing olives; but whenever the old man reached out to grasp them with his

	GREEK	ENGLISH
		hands, the wind would toss them up toward the shadowy clouds.
11.593	καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα λᾶαν βαστάζοντα πελώριον ἀμφοτέρῃσιν. ἦ τοι ὁ μὲν σκηριπτόμενος χερσίν τε ποσίν τε λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι ἄκρον ὑπερβαλέειν, τότ' ἀποστρέψασκε κραταιίς· αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής. αὐτὰρ ὅ γ' ἂψ ὤσασκε τιταινόμενος, κατὰ δ' ἱδρὼς ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει. τὸν δὲ μετ' εἰσενόησα βίην Ἡρακληείην, εἴδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι τέρπεται ἐν θαλίῃς καὶ ἔχει καλλίσφυρον Ἥβην, παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου.	And I saw Sisyphus in harsh torment, heaving a monstrous stone with both arms. Bracing himself with hands and feet, he kept pushing the stone uphill toward the crest; but whenever he was about to heave it over the top, its sheer weight would turn it back, and the shameless stone would roll down again to the plain. Then he would strain and push it back up again, while the sweat poured from his limbs and the dust rose from his head. After him I caught sight of mighty Heracles—his phantom, that is. He himself is among the immortal gods, delighting in their feasts, with Hebe of the lovely ankles as his wife, daughter of great Zeus and of Hera of the golden sandals.
11.605	ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς, πάντοσ' ἀτυζομένων· ὁ δ' ἐρεμνῇ νυκτὶ ἐοικώς, γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν ὀιστόν, δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικώς. σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ χρύσεος ἦν τελαμών, ἵνα θέσκελα ἔργα τέτυκτο, ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες, ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε. μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο, ὃς κεῖνον τελαμῶνα ἑῇ ἐγκάτθετο τέχνῃ. ἔγνω δ' αὖτ' ἔμ' ἐκεῖνος, ἐπεὶ ἴδεν ὀφθαλμοῖσιν, καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·	Around him rose a clamor of the dead, like birds scattering in terror every way; and he, like dark night, with his bow bared and an arrow on the string, glared about him fearsomely, like a man always about to shoot. Around his chest was a terrifying baldric, a golden strap on which wondrous works were wrought: bears and wild boars and lions with glaring eyes, battles and fights, slaughters and killings of men. May whoever crafted it, whoever put all his art into that strap, never craft anything else. He in turn knew me as soon as his eyes fell on me, and lamenting he spoke to me winged words:
11.617	διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, ἆ δείλ', ἦ τινὰ καὶ σὺ κακὸν μόρον ἡγηλάζεις, ὅν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἠελίοιο. Ζηνὸς μὲν πάϊς ἦα Κρονίονος, αὐτὰρ ὀιζὺν εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χείρονι φωτὶ δεδμήμην, ὅ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους. καί ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον φράζετο τοῦδέ γέ μοι κρατερώτερον εἶναι ἄεθλον· τὸν μὲν ἐγὼν ἀνένεικα καὶ ἤγαγον ἐξ Ἀίδαο· Ἑρμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.	"Son of Laertes, sprung from Zeus, Odysseus of many wiles, ah, poor wretch, are you too dragging out some evil lot, like the one I bore under the rays of the sun? I was the son of Zeus, son of Cronus, yet my misery had no end, for I was made subject to a far lesser man, and he laid hard labors on me. Once he even sent me here to fetch the hound, since he could think of no labor harder than this one. But I brought the hound up and led it out of Hades, and Hermes and gray-eyed Athena were my guides."[9]
11.627	ὣς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον Ἄϊδος εἴσω, αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο. καί νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ, Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·	So saying, he went back into the house of Hades, but I stayed there and held my ground, in case any more of the heroes who died in earlier days might come. And I might have seen still more men of former times, as I wished to, Theseus and

9 The lesser man is Eurystheus, king of Tiryns, who imposed Heracles' labors; the hound is Cerberus, the watchdog of Hades.

GREEK

ἀλλὰ πρὶν ἐπὶ ἔθνε᾽ ἀγείρετο μυρία νεκρῶν
ἠχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ᾕρει,
μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου
ἐξ Ἀίδεω πέμψειεν ἀγαυὴ Περσεφόνεια.
αὐτίκ᾽ ἔπειτ᾽ ἐπὶ νῆα κιὼν ἐκέλευον ἑταίρους
αὐτούς τ᾽ ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ᾽ αἶψ᾽ εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
τὴν δὲ κατ᾽ Ὠκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,
πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος.

ENGLISH

Pirithous, glorious children of the gods. But before that, the countless tribes of the dead came thronging with an unearthly clamor, and pale fear seized me that noble Persephone might send up from Hades the Gorgon's head of that terrible monster. At once I went to the ship and ordered my companions to go aboard themselves and loose the stern cables. They quickly went aboard and sat down on the benches. And the swell of the current carried the ship down the river Ocean, first with our rowing, and afterward with a fair wind.

Book 12

The Sirens and the cattle of the Sun
Scylla and Charybdis; his men eat the Sun's cattle and are lost.

	GREEK	ENGLISH
12.1	αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον ᾿Ωκεανοῖο νηῦς, ἀπὸ δ᾽ ἴκετο κῦμα θαλάσσης εὐρυπόροιο νῆσόν τ᾽ Αἰαίην, ὅθι τ᾽ ᾿Ηοῦς ἠριγενείης οἰκία καὶ χοροί εἰσι καὶ ἀντολαὶ ᾿Ηελίοιο, νῆα μὲν ἔνθ᾽ ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν, ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· ἔνθα δ᾽ ἀποβρίξαντες ἐμείναμεν ᾿Ηῶ δῖαν. ἦμος δ᾽ ἠριγένεια φάνη ῥοδοδάκτυλος ᾿Ηώς, δὴ τότ᾽ ἐγὼν ἑτάρους προΐειν ἐς δώματα Κίρκης οἰσέμεναι νεκρόν, ᾿Ελπήνορα τεθνηῶτα. φιτροὺς δ᾽ αἶψα ταμόντες, ὅθ᾽ ἀκροτάτη πρόεχ᾽ ἀκτή, θάπτομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες. αὐτὰρ ἐπεὶ νεκρός τ᾽ ἐκάη καὶ τεύχεα νεκροῦ, τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες πήξαμεν ἀκροτάτῳ τύμβῳ ἐυῆρες ἐρετμόν.	But when the ship had left the stream of the river Ocean and come to the waves of the wide-wayed sea and to the island of Aeaea, where early-born Dawn has her house and her dancing-floors and where the Sun rises, we came there and beached the ship on the sand, and we ourselves stepped out onto the shore of the sea. There we fell fast asleep and waited for bright Dawn. When early-born Dawn appeared, rosy-fingered, I sent my companions ahead to Circe's house to fetch the body of the dead Elpenor. We quickly cut logs, and where the headland juts out farthest we buried him, grieving and shedding big tears. And when the body had been burned, and the dead man's armor with it, we heaped up a mound and dragged a pillar onto it, and on the top of the mound we planted his well-fitted oar.
12.16	ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ᾽ ἄρα Κίρκην ἐξ ᾿Αίδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ᾽ ὦκα ἦλθ᾽ ἐντυναμένη· ἅμα δ᾽ ἀμφίπολοι φέρον αὐτῇ σῖτον καὶ κρέα πολλὰ καὶ αἴθοπα οἶνον ἐρυθρόν. ἡ δ᾽ ἐν μέσσῳ στᾶσα μετηύδα δῖα θεάων· σχέτλιοι, οἳ ζώοντες ὑπήλθετε δῶμ᾽ ᾿Αίδαο, δισθανέες, ὅτε τ᾽ ἄλλοι ἅπαξ θνῄσκουσ᾽ ἄνθρωποι. ἀλλ᾽ ἄγετ᾽ ἐσθίετε βρώμην καὶ πίνετε οἶνον αὖθι πανημέριοι· ἅμα δ᾽ ἠοῖ φαινομένηφι πλεύσεσθ᾽· αὐτὰρ ἐγὼ δείξω ὁδὸν ἠδὲ ἕκαστα σημανέω, ἵνα μή τι κακορραφίῃ ἀλεγεινῇ ἢ ἀλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.	So we were seeing to each of these things. Nor did Circe fail to notice that we had come back from Hades. She came very quickly, dressed and ready, and with her came her handmaids carrying bread, meat in plenty and sparkling red wine. Then she stood among us and spoke, bright among goddesses: "Rash men, who have gone down alive into the house of Hades—twice-dying, when other men die only once! Come now, eat food and drink wine here all day long, and at the first light of dawn you'll sail. I myself will show you the way and point out each thing, so that you don't come to grief and suffer harm, on sea or on land, through some miserable mischance."

CIRCE'S WARNINGS

Circe tells Odysseus what lies ahead: the Sirens, Scylla and Charybdis, and the cattle of the Sun.

	GREEK	ENGLISH
12.28	ὣς ἔφαθ᾽, ἡμῖν δ᾽ αὖτ᾽ ἐπεπείθετο θυμὸς ἀγήνωρ. ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα ἤμεθα δαινύμενοι κρέα τ᾽ ἄσπετα καὶ μέθυ ἡδύ·	So she spoke, and our proud hearts were persuaded. So then, all day long until the sun went down, we sat feasting on meat beyond measure

GREEK

ENGLISH

ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός,
ἡ δ' ἐμὲ χειρὸς ἑλοῦσα φίλων ἀπονόσφιν ἑταίρων
εἶσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.
καὶ τότε δή μ' ἐπέεσσι προσηύδα πότνια Κίρκη·
ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,
ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.

and sweet wine. And when the sun went down and darkness came on, the men lay down to sleep beside the ship's stern cables. But she took me by the hand, away from my dear companions, made me sit, lay down beside me and asked me about everything, and I told her all of it in due order. And then lady Circe spoke to me: "All that has now been brought to its end. But you listen to what I tell you—and a god himself will remind you of it.

12.39 Σειρῆνας μὲν πρῶτον ἀφίξεαι, αἵ ῥά τε πάντας
ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκηται.
ὅς τις ἀιδρείῃ πελάσῃ καὶ φθόγγον ἀκούσῃ
Σειρήνων, τῷ δ' οὔ τι γυνὴ καὶ νήπια τέκνα
οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,
ἀλλά τε Σειρῆνες λιγυρῇ θέλγουσιν ἀοιδῇ
ἥμεναι ἐν λειμῶνι, πολὺς δ' ἀμφ' ὀστεόφιν θὶς
ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι.
ἀλλὰ παρεξελάαν, ἐπὶ δ' οὔατ' ἀλεῖψαι ἑταίρων
κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ
τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἴ κ' ἐθέλῃσθα,
δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,
ὄφρα κε τερπόμενος ὄπ' ἀκούσῃς Σειρήνοιιν.

First you will come to the Sirens, who enchant all men, whoever comes their way. Whoever draws near them unwittingly and hears the Sirens' voice will never have his wife and little children standing at his side when he comes home, nor will they rejoice in him; instead the Sirens enchant him with their clear song as they sit in a meadow, and all around is a great heap of bones of men rotting away, and the skin shrivels on them. Row on past, and knead honey-sweet wax and smear it in your companions' ears, so that none of the others can hear. But if you yourself want to listen, let them bind you in the swift ship hand and foot, upright in the mast-step, with the ropes made fast to the mast itself, so that you can listen with delight to the voice of the two Sirens.

12.53 εἰ δέ κε λίσσηαι ἑτάρους λῦσαί τε κελεύῃς,
οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.
αὐτὰρ ἐπὴν δὴ τάς γε παρὲξ ἐλάσωσιν ἑταῖροι,
ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω,
ὁπποτέρη δή τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
θυμῷ βουλεύειν· ἐρέω δέ τοι ἀμφοτέρωθεν.
ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς
κῦμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης·
Πλαγκτὰς δή τοι τάς γε θεοὶ μάκαρες καλέουσι.
τῇ μέν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
ἀλλά τε καὶ τῶν αἰὲν ἀφαιρεῖται λὶς πέτρη·
ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι.

And if you beg your companions and order them to set you free, they must then tie you with still more bonds. But once your companions have rowed past them, I won't go on to tell you in full which of two ways you are to take; you must decide that for yourself in your heart. But I will describe both. On one side are overhanging rocks, and against them roars the great wave of dark-eyed Amphitrite; the blessed gods call them the Wanderers. Not even winged things get past that way—not even the timid doves that carry ambrosia to father Zeus—but the sheer rock always snatches away one of them too, and the father sends in another to make up the number.[1]

12.66 τῇ δ' οὔ πώ τις νηῦς φύγεν ἀνδρῶν, ἥ τις ἵκηται,
ἀλλά θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
κύμαθ' ἁλὸς φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
οἴη δὴ κείνη γε παρέπλω ποντοπόρος νηῦς,
Ἀργὼ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα.
καὶ νύ κε τὴν ἔνθ' ὧκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.
οἱ δὲ δύω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει

No ship of men that has come there has ever yet escaped; the waves of the sea and storms of deadly fire sweep away ships' timbers and men's bodies together. Only one seafaring ship has ever sailed past there, the Argo, known to all, on her voyage back from Aeetes; and even her the waves would quickly have dashed against the great rocks, had

1 Amphitrite is a sea goddess, wife of Poseidon; here she stands for the sea itself.

GREEK

ὀξείῃ κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε
κυανέη· τὸ μὲν οὔ ποτ' ἐρωεῖ, οὐδέ ποτ' αἴθρη
κείνου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ.

12.77 οὐδέ κεν ἀμβαίη βροτὸς ἀνὴρ οὐδ' ἐπιβαίη,
οὐδ' εἴ οἱ χεῖρές τε ἐείκοσι καὶ πόδες εἶεν·
πέτρη γὰρ λίς ἐστι, περιξεστῇ ἐικυῖα.
μέσσῳ δ' ἐν σκοπέλῳ ἔστι σπέος ἠεροειδές,
πρὸς ζόφον εἰς Ἔρεβος τετραμμένον, ᾗ περ ἂν ὑμεῖς
νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.
οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήιος ἀνὴρ
τόξῳ ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο.
ἔνθα δ' ἐνὶ Σκύλλη ναίει δεινὸν λελακυῖα.
τῆς ἦ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς
γίγνεται, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
γηθήσειεν ἰδών, οὐδ' εἰ θεὸς ἀντιάσειεν.

12.89 τῆς ἦ τοι πόδες εἰσὶ δυώδεκα πάντες ἄωροι,
ἓξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἑκάστῃ
σμερδαλέη κεφαλή, ἐν δὲ τρίστοιχοι ὀδόντες
πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.
μέσση μέν τε κατὰ σπείους κοίλοιο δέδυκεν,
ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,
αὐτοῦ δ' ἰχθυάᾳ, σκόπελον περιμαιμώωσα,
δελφῖνάς τε κύνας τε, καὶ εἴ ποθι μεῖζον ἕλῃσι
κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.
τῇ δ' οὔ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
παρφυγέειν σὺν νηί· φέρει δέ τε κρατὶ ἑκάστῳ
φῶτ' ἐξαρπάξασα νεὸς κυανοπρῴροιο.

12.101 τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
πλησίον ἀλλήλων· καί κεν διοϊστεύσειας.
τῷ δ' ἐν ἐρινεὸς ἔστι μέγας, φύλλοισι τεθηλώς·
τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.
τρὶς μὲν γάρ τ' ἀνίησιν ἐπ' ἤματι, τρὶς δ' ἀναροιβδεῖ
δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ῥοιβδήσειεν·
οὐ γάρ κεν ῥύσαιτό σ' ὑπὲκ κακοῦ οὐδ' ἐνοσίχθων.
ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα
νῆα παρὲξ ἐλάαν, ἐπεὶ ᾗ πολὺ φέρτερόν ἐστιν
ἓξ ἑτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
εἰ δ' ἄγε δή μοι τοῦτο, θεά, νημερτὲς ἐνίσπες,
εἴ πως τὴν ὀλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,
τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἑταίρους.

ENGLISH

Hera not sent her through, since Jason was dear to her. Then there are the two crags. One of them reaches up to the wide sky with its sharp peak, and a dark cloud surrounds it that never clears away; clear sky never holds that peak, not in summer and not at harvest-time.[2]

No mortal man could climb it or set foot on top, not even if he had twenty hands and twenty feet, for the rock is sheer, as if polished all round. In the middle of the crag is a misty cave, facing the gloom of the west, toward Erebus—the very way you should steer your hollow ship past, glorious Odysseus. Not even a strong young man shooting an arrow from a hollow ship could reach the hollow cave. In it lives Scylla, yelping terribly. Her voice, it's true, is no louder than a newborn puppy's, but she herself is an evil monster. No one would be glad to see her, not even if a god came face to face with her.

She has twelve feet, all of them dangling, and six very long necks, and on each a frightful head with three rows of teeth, thick and close-set, full of black death. Up to her middle she is sunk inside the hollow cave, but she holds her heads out of the dreadful pit, and there she fishes, groping eagerly around the crag for dolphins and dogfish, or any bigger sea-beast she can catch, of the kind that loud-moaning Amphitrite breeds in their thousands. No sailors can ever yet boast that they fled past her unharmed in their ship; with each of her heads she carries off a man, snatching him from the dark-prowed ship.

The other crag, Odysseus, you'll see is lower. They lie close to each other—you could shoot an arrow across. On it there grows a great fig tree, lush with leaves, and beneath it divine Charybdis sucks down the black water. Three times a day she spews it up and three times she sucks it down, terribly. May you not be there when she sucks it down! Not even the Earth-shaker could rescue you from ruin then. No, keep close in to Scylla's crag and row your ship past quickly; it's far better to mourn six companions in your ship than all of them together." So she spoke, and I answered her: "Come, goddess, tell me this truly: if somehow I could escape

2 The Argo carried Jason and the Argonauts home from the land of King Aeetes with the Golden Fleece.

GREEK	ENGLISH
	deadly Charybdis, could I fight the other one off when she preys on my companions?"
12.115 ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων· σχέτλιε, καὶ δὴ αὖ τοι πολεμήια ἔργα μέμηλε καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεαι ἀθανάτοισιν; ἡ δέ τοι οὐ θνητή, ἀλλ' ἀθάνατον κακόν ἐστι, δεινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν· οὐδέ τις ἔστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς. ἢν γὰρ δηθύνῃσθα κορυσσόμενος παρὰ πέτρῃ, δείδω, μή σ' ἐξαῦτις ἐφορμηθεῖσα κίχῃσι τόσσῃσιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἕληται. ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κράταιιν, μητέρα τῆς Σκύλλης, ἥ μιν τέκε πῆμα βροτοῖσιν· ἥ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὁρμηθῆναι.	So I spoke, and at once she answered, bright among goddesses: "Rash man, so once again your mind is on deeds of war and toil! Won't you give way even to the immortal gods? She is no mortal; she is an immortal evil, dreadful, cruel and savage, and not to be fought. There's no defense against her: the best thing is to flee from her. For if you linger by the rock arming yourself, I fear she'll dart out again and reach you with just as many heads and snatch just as many men. No, row with all your might, and call aloud on Crataeis, the mother of Scylla, who bore her to be a bane to mortals; she will stop her from darting out a second time.
12.127 Θρινακίην δ' ἐς νῆσον ἀφίξεαι· ἔνθα δὲ πολλαὶ βόσκοντ' Ἠελίοιο βόες καὶ ἴφια μῆλα, ἑπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πώεα καλά, πεντήκοντα δ' ἕκαστα. γόνος δ' οὐ γίγνεται αὐτῶν, οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσίν, νύμφαι ἐυπλόκαμοι, Φαέθουσά τε Λαμπετίη τε, ἃς τέκεν Ἠελίῳ Ὑπερίονι δῖα Νέαιρα. τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ Θρινακίην ἐς νῆσον ἀπῴκισε τηλόθι ναίειν, μῆλα φυλασσέμεναι πατρώια καὶ ἕλικας βοῦς. τὰς εἰ μέν κ' ἀσινέας ἐάᾳς νόστου τε μέδηαι, ἦ τ' ἂν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε· εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον, νηί τε καὶ ἑτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς, ὀψὲ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἑταίρους.	Then you will come to the island of Thrinacia. There graze the many cattle and fat sheep of Helios: seven herds of cattle and as many fine flocks of sheep, fifty in each. They bear no young, and they never die off. Goddesses tend them, nymphs of the lovely hair, Phaethusa and Lampetia, whom bright Neaera bore to Helios Hyperion. When their lady mother had borne and reared them, she settled them far away on the island of Thrinacia, to live there and guard their father's sheep and his crook-horned cattle. If you leave these unharmed and keep your mind on your homecoming, you may yet reach Ithaca, though you suffer hardship. But if you harm them, then I foretell destruction for your ship and your companions; and even if you yourself escape, you'll come home late and in misery, having lost all your companions."
12.142 ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἠώς. ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δῖα θεάων· αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὤτρυνον ἑταίρους αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι· οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον. ἑξῆς δ' ἐζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς. ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρῴροιο ἴκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἑταῖρον, Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα. αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα ἥμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε. δὴ τότ' ἐγὼν ἑτάροισι μετηύδων ἀχνύμενος κῆρ·	So she spoke, and at once golden-throned Dawn came. Then she went away up the island, bright among goddesses, and I went to the ship and urged my companions to go aboard themselves and loose the stern cables. They quickly went aboard and sat down on the benches, and sitting in their rows they struck the gray sea with their oars. And behind our dark-prowed ship Circe of the lovely hair, the dread goddess who speaks with a human voice, sent a favoring wind to fill the sail, a good companion. At once we saw to all the tackle throughout the ship and sat down, and the wind and the helmsman kept her on course. Then I spoke among my companions, grieving at heart:

	GREEK	ENGLISH
12.154	ὦ φίλοι, οὐ γὰρ χρὴ ἕνα ἴδμεναι οὐδὲ δύ' οἵους θέσφαθ' ἅ μοι Κίρκη μυθήσατο, δῖα θεάων· ἀλλ' ἐρέω μὲν ἐγών, ἵνα εἰδότες ἤ κε θάνωμεν ἤ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν. Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα. οἶον ἔμ' ἠνώγει ὄπ' ἀκουέμεν· ἀλλά με δεσμῷ δήσατ' ἐν ἀργαλέῳ, ὄφρ' ἔμπεδον αὐτόθι μίμνω, ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω. εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω, ὑμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖσι πιέζειν.	"Friends, it isn't right for only one or two to know the prophecies that Circe, bright among goddesses, told me. So I'll tell them to you, so that we may either die knowing them, or avoid death and escape our doom. First she bids us shun the voice of the wondrous Sirens and their flowery meadow. Only I, she said, should listen to their voice. But you must bind me with painful bonds, so that I stay fixed right there, upright in the mast-step, with the ropes made fast to the mast itself. And if I beg you and order you to set me free, then you must squeeze me tighter with still more bonds."

THE SIRENS

Odysseus, bound to the mast, hears the Sirens while his men row past with wax in their ears.

	GREEK	ENGLISH
12.165	ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἑτάροισι πίφαυσκον· τόφρα δὲ καρπαλίμως ἐξίκετο νηῦς ἐυεργὴς νῆσον Σειρήνοιιν· ἔπειγε γὰρ οὖρος ἀπήμων. αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων. ἀνστάντες δ' ἕταροι νεὸς ἱστία μηρύσαντο καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἐρετμὰ ἑζόμενοι λεύκαινον ὕδωρ ξεστῇς ἐλάτῃσιν. αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξέι χαλκῷ τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον· αἶψα δ' ἰαίνετο κηρός, ἐπεὶ κέλετο μεγάλη ἴς Ἠελίου τ' αὐγὴ Ὑπεριονίδαο ἄνακτος· ἐξείης δ' ἑτάροισιν ἐπ' οὔατα πᾶσιν ἄλειψα.	So I was telling my companions each thing and making it plain, and meanwhile the well-built ship swiftly reached the island of the two Sirens, for a steady fair wind drove her on. Then all at once the wind dropped and there was a windless calm, and some god lulled the waves to sleep. My companions stood up, furled the ship's sails and stowed them in the hollow ship, then sat at the oars and whitened the water with their polished pine blades. I took a great round of wax, cut it into small pieces with the sharp bronze and kneaded them in my strong hands. The wax soon grew soft, compelled by the great strength and the rays of lord Helios, son of Hyperion, and I smeared it in the ears of all my companions, one after another.
12.178	οἱ δ' ἐν νηί μ' ἔδησαν ὁμοῦ χεῖράς τε πόδας τε ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον· αὐτοὶ δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς. ἀλλ' ὅτε τόσσον ἀπῆμεν ὅσον τε γέγωνε βοήσας, ῥίμφα διώκοντες, τὰς δ' οὐ λάθεν ὠκύαλος νηῦς ἐγγύθεν ὀρνυμένη, λιγυρὴν δ' ἔντυνον ἀοιδήν· δεῦρ' ἄγ' ἰών, πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν, νῆα κατάστησον, ἵνα νωιτέρην ὄπ ἀκούσῃς. οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ, πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὄπ' ἀκοῦσαι, ἀλλ' ὅ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς. ἴδμεν γάρ τοι πάνθ' ὅσ' ἐνὶ Τροίῃ εὐρείῃ Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν, ἴδμεν δ', ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.	Then they bound me in the ship hand and foot together, upright in the mast-step, and made the ropes fast to the mast itself; and sitting down themselves they struck the gray sea with their oars. But when we were as far off as a man's shout carries, speeding swiftly along, the swift ship did not escape the Sirens' notice as it rushed close by, and they struck up their clear song: "Come here, much-praised Odysseus, great glory of the Achaeans, and stop your ship so you can hear the voice of us two. No one has ever yet rowed past this place in a black ship without hearing the honey-sweet voice from our lips; he goes home delighted, and knowing more. For we know everything that the Argives and Trojans toiled through in broad

GREEK

ENGLISH

Troy by the will of the gods, and we know all that happens on the much-nourishing earth."

12.192 ὣς φάσαν ἱεῖσαι ὄπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
ἤθελ' ἀκουέμεναι, λῦσαί τ' ἐκέλευον ἑταίρους
ὀφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.
αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε
πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλόν τε πίεζον.
αὐτὰρ ἐπεὶ δὴ τάς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα
φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' ἀοιδῆς,
αἶψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἑταῖροι,
ὅν σφιν ἐπ' ὠσὶν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν.
ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα.
τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἐρετμά,
βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον.
αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

So they spoke, sending out their lovely voice, and my heart longed to listen. I ordered my companions to set me free, signaling with my brows, but they leaned to their oars and rowed on. At once Perimedes and Eurylochus stood up, bound me with more bonds and squeezed me tighter. But when they had rowed past the Sirens and we could no longer hear their voice or their song, my trusty companions quickly took out the wax I had smeared in their ears and released me from my bonds. Yet just as we were leaving the island behind, I saw smoke and a great wave, and heard a roar. The men were terrified: the oars flew out of their hands and all splashed down with a crash in the current, and the ship stopped right there, since they were no longer driving her with the tapering oars in their hands. But I went through the ship and urged on my companions with gentle words, standing beside each man:

12.208 ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν·
οὐ μὲν δὴ τόδε μεῖζον ἔπει κακόν, ἢ ὅτε Κύκλωψ
εἴλει ἐνὶ σπῆι γλαφυρῷ κρατερῇφι βίηφιν·
ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ, βουλῇ τε νόῳ τε,
ἐκφύγομεν, καί που τῶνδε μνήσεσθαι ὀίω.
νῦν δ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
ὑμεῖς μὲν κώπῃσιν ἁλὸς ῥηγμῖνα βαθεῖαν
τύπτετε κληίδεσσιν ἐφήμενοι, αἴ κέ ποθι Ζεὺς
δώῃ τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·
σοὶ δέ, κυβερνῆθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμᾷς.
τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσι
κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλῃσθα.

"Friends, we are no strangers to trouble, after all. Surely this evil that besets us is no greater than when the Cyclops penned us in his hollow cave by brute force. Yet even from there we escaped through my excellence, my counsel and my wits, and I think one day you'll remember this too. So come now, let's all do as I say. You men, sit on the benches and beat the deep surf of the sea with your oars, in the hope that Zeus may somehow grant us to escape and avoid this destruction. And you, helmsman, these are my orders—take them to heart, since you handle the steering-oar of the hollow ship: keep the ship clear of that smoke and surge, and hug the crag, so that she doesn't swerve off over there before you know it and throw us into disaster."

SCYLLA AND CHARYBDIS

Passing between the whirlpool and the monster, Odysseus loses six men to Scylla.

GREEK

ENGLISH

12.222 ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
μή πώς μοι δείσαντες ἀπολλήξειαν ἑταῖροι
εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.
καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
λανθανόμην, ἐπεὶ οὔ τί μ' ἀνώγει θωρήσσεσθαι·

So I spoke, and they quickly obeyed my words. But I said nothing more about Scylla, a trouble nothing could be done about, for fear my companions might take fright, stop rowing, and huddle together down inside the ship. And then I forgot Circe's hard command, since she had told me not to arm

GREEK

αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
μάκρ' ἐν χερσὶν ἑλὼν εἰς ἴκρια νηὸς ἔβαινον
πρῴρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανεῖσθαι
Σκύλλην πετραίην, ἥ μοι φέρε πῆμ' ἑτάροισιν.
οὐδέ πῃ ἀθρῆσαι δυνάμην, ἔκαμον δέ μοι ὄσσε
πάντῃ παπταίνοντι πρὸς ἠεροειδέα πέτρην.

12.234 ἡμεῖς μὲν στεινωπὸν ἀνεπλέομεν γοόωντες·
ἔνθεν μὲν Σκύλλη, ἑτέρωθι δὲ δῖα Χάρυβδις
δεινὸν ἀνερροίβδησε θαλάσσης ἁλμυρὸν ὕδωρ.
ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὣς ἐν πυρὶ πολλῷ
πᾶσ' ἀναμορμύρεσκε κυκωμένη, ὑψόσε δ' ἄχνη
ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν·
ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἁλμυρὸν ὕδωρ,
πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρη
δεινὸν ἐβεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε
ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ᾕρει.
ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·
τόφρα δέ μοι Σκύλλη γλαφυρῆς ἐκ νηὸς ἑταίρους
ἓξ ἕλεθ', οἳ χερσίν τε βίηφί τε φέρτατοι ἦσαν.

12.247 σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἑταίρους
ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὕπερθεν
ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ.
ὡς δ' ὅτ' ἐπὶ προβόλῳ ἁλιεὺς περιμήκεϊ ῥάβδῳ
ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἴδατα βάλλων
ἐς πόντον προΐῃσι βοὸς κέρας ἀγραύλοιο,
ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,
ὣς οἵ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας·
αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας
χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηιοτῆτι·
οἰκτιστον δὴ κεῖνο ἐμοῖς ἴδον ὀφθαλμοῖσι
πάντων, ὅσσ' ἐμόγησα πόρους ἁλὸς ἐξερεείνων.

ENGLISH

myself at all. I put on my glorious armor, took two long spears in my hands, and climbed onto the foredeck of the ship, for I expected Scylla of the rock to show herself first from there, she who was to bring disaster on my companions. But I could not catch sight of her anywhere, and my eyes grew tired as I peered in every direction toward the misty rock.

So we sailed up the strait, groaning. On one side was Scylla, and on the other divine Charybdis terribly sucked down the salt water of the sea. Whenever she vomited it up, she would seethe and churn all through, like a cauldron over a great fire, and the spray flew high and fell on the tops of both crags. But whenever she sucked down the salt water of the sea, she showed herself all churning within, the rock around her roared terribly, and far below the seabed appeared, dark with sand. Pale fear seized my men. We looked toward her, fearing destruction; and meanwhile Scylla snatched six of my companions out of the hollow ship, the strongest and the best with their hands.

Turning to look at the swift ship and at my companions, I saw their feet and hands already above me as they were lifted high in the air; and they cried out to me, calling me by name for that last time, in anguish of heart. As when a fisherman on a jutting rock, with a very long rod, casting bait as a lure for the little fish, lets down into the sea the horn of an ox of the field, and then, catching one, flings it gasping onto the land—so they were lifted gasping up toward the rocks. There at her doorway she devoured them as they shrieked, stretching out their hands to me in that dreadful struggle. That was the most pitiful sight my eyes have seen of all I have suffered searching out the paths of the sea.

THE CATTLE OF THE SUN

Stranded by contrary winds and starving, the men kill the Sun's cattle while Odysseus sleeps.

GREEK

12.260 αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινήν τε Χάρυβδιν
Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
ἱκόμεθ'· ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἠελίοιο.
δὴ τότ' ἐγὼν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ
μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων

ENGLISH

But when we had escaped the rocks and dread Charybdis and Scylla, we came straight on to the god's fine island. There were the beautiful broad-browed cattle and the many fat flocks of Helios Hyperion. While I was still out at sea in my black ship, I heard the lowing of cattle being penned for

GREEK	ENGLISH
οἰῶν τε βληχήν· καί μοι ἔπος ἔμπεσε θυμῷ μάντηος ἀλαοῦ, Θηβαίου Τειρεσίαο, Κίρκης τ' Αἰαίης, ἥ μοι μάλα πόλλ' ἐπέτελλε νῆσον ἀλεύασθαι τερψιμβρότου Ἠελίοιο. δὴ τότ' ἐγὼν ἑτάροισι μετηύδων ἀχνύμενος κῆρ· κέκλυτέ μευ μύθων κακά περ πάσχοντες ἑταῖροι, ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο Κίρκης τ' Αἰαίης, ἥ μοι μάλα πόλλ' ἐπέτελλε νῆσον ἀλεύασθαι τερψιμβρότου Ἠελίοιο· ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν. ἀλλὰ παρὲξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.	the night and the bleating of sheep; and there came into my mind the words of the blind seer, Tiresias of Thebes, and of Circe of Aeaea, who had strictly charged me to shun the island of Helios, who brings joy to mortals. Then I spoke among my companions, grieved at heart: "Listen to my words, my companions, hard as your sufferings are, so that I can tell you the prophecies of Tiresias and of Circe of Aeaea, who strictly charged me to shun the island of Helios, who brings joy to mortals; for there, she said, the most terrible disaster awaited us. So drive the black ship on past the island."
12.277 ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ. αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἠμείβετο μύθῳ· σχέτλιός εἰς, Ὀδυσεῦ· περί τοι μένος, οὐδέ τι γυῖα κάμνεις· ἦ ῥά νυ σοί γε σιδήρεα πάντα τέτυκται, ὅς ῥ' ἑτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνῳ οὐκ ἐάᾳς γαίης ἐπιβήμεναι, ἔνθα κεν αὖτε νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον, ἀλλ' αὔτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας νήσου ἀποπλαγχθέντας ἐν ἠεροειδέι πόντῳ. ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν, γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον, ἤν πως ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα, ἢ Νότου ἢ Ζεφύροιο δυσαέος, οἵ τε μάλιστα νῆα διαρραίουσι θεῶν ἀέκητι ἀνάκτων.	So I spoke, and their hearts broke within them. At once Eurylochus answered me with a hateful speech: "You're a hard man, Odysseus. Your strength is beyond anyone's, and your limbs never tire—you must be made entirely of iron, since you won't let your companions, worn out with toil and lack of sleep, set foot on land, where on this sea-girt island we could make ourselves a good supper again. Instead you order us to wander on as we are through the swift night, driven away from the island over the misty sea. It's out of the night that harsh winds rise, the ruin of ships. How could anyone escape sheer destruction if a sudden blast of wind should come, from the South Wind or the foul-blowing West Wind, which more than any others shatter ships, against the will of the lordly gods?
12.291 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ δόρπον θ' ὁπλισόμεσθα θοῇ παρὰ νηὶ μένοντες, ἠῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέι πόντῳ. ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ᾔνεον ἄλλοι ἑταῖροι. καὶ τότε δὴ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων· Εὐρύλοχ', ἦ μάλα δή με βιάζετε μοῦνον ἐόντα. ἀλλ' ἄγε νῦν μοι πάντες ὀμόσσατε καρτερὸν ὅρκον· εἴ κέ τιν' ἠὲ βοῶν ἀγέλην ἢ πῶυ μέγ' οἰῶν εὕρωμεν, μή πού τις ἀτασθαλίῃσι κακῇσιν ἢ βοῦν ἠέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.	No, for now let's give in to black night and make our supper, staying beside the swift ship, and at dawn we'll go aboard and put out onto the broad sea." So Eurylochus spoke, and the other companions agreed. And then I knew that some god was plotting evil, and I spoke winged words to him: "Eurylochus, you really are forcing me, since I stand alone. But come now, all of you, swear me a mighty oath: if we find a herd of cattle or a great flock of sheep, no one is to kill a cow or a sheep in wicked, reckless folly. Eat in peace the food that immortal Circe gave us."
12.303 ὣς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνυον, ὡς ἐκέλευον. αὐτὰρ ἐπεί ῥ' ὄμοσάν τε τελεύτησάν τε τὸν ὅρκον, στήσαμεν ἐν λιμένι γλαφυρῷ ἐυεργέα νῆα ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι νηός, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,	So I spoke, and at once they swore as I told them. But when they had sworn and completed the oath, we moored the well-built ship in a hollow harbor near fresh water, and my companions disembarked and then skillfully prepared supper. But when they had put away their desire for food and

GREEK	ENGLISH
μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους, οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἑλοῦσα· κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος. ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει, ὦρσεν ἔπι ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.	drink, they remembered their dear companions whom Scylla had snatched from the hollow ship and eaten, and they wept; and as they wept, sweet sleep came over them. But when it was the last third of the night, and the stars had passed their height, Zeus the cloud-gatherer stirred up a furious wind against us with a prodigious storm, and covered land and sea alike with clouds; and night rushed down from the sky.
12.316 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, νῆα μὲν ὡρμίσαμεν κοῖλον σπέος εἰσερύσαντες. ἔνθα δ' ἔσαν νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι· καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ μῦθον ἔειπον· ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρῶσίς τε πόσις τε ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν· δεινοῦ γὰρ θεοῦ αἵδε βόες καὶ ἴφια μῆλα, Ἠελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει. ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ. μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος γίγνετ' ἔπειτ' ἀνέμων εἰ μὴ Εὖρός τε Νότος τε.	When early-born Dawn appeared, rosy-fingered, we made the ship fast, dragging it into a hollow cave, where the nymphs had their lovely dancing-floors and seats. And then I called an assembly and spoke among them: "Friends, there is food and drink in the swift ship, so let's keep our hands off these cattle, or we may come to harm; for these cattle and fat sheep belong to a dread god, Helios, who sees all things and hears all things." So I spoke, and their proud hearts were persuaded. But for a whole month the South Wind blew without ceasing, and no other wind arose but the East and the South.
12.327 οἱ δ' ἦος μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν, τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο. ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἤια πάντα, καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκῃ, ἰχθῦς ὄρνιθάς τε, φίλας ὅ τι χεῖρας ἵκοιτο, γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός· δὴ τότ' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι. ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἑταίρους, χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο, ἠρώμην πάντεσσι θεοῖς οἳ Ὄλυμπον ἔχουσιν· οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν. Εὐρύλοχος δ' ἑτάροισι κακῆς ἐξήρχετο βουλῆς·	As long as they had grain and red wine, they kept away from the cattle, eager to save their lives. But when all the supplies in the ship were used up, and they were roaming in search of game, as need drove them—fish and birds, whatever came to their hands—with curved hooks, and hunger gnawed at their bellies, then I went off up the island to pray to the gods, in case one of them might show me a way to get home. When, going across the island, I had got away from my companions, I washed my hands in a place sheltered from the wind and prayed to all the gods who hold Olympus; and they poured sweet sleep upon my eyelids. Meanwhile Eurylochus began to give my companions evil counsel:
12.340 κέκλυτέ μευ μύθων κακά περ πάσχοντες ἑταῖροι. πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι, λιμῷ δ' οἰκτιστον θανέειν καὶ πότμον ἐπισπεῖν. ἀλλ' ἄγετ', Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν. εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν, αἶψά κεν Ἠελίῳ Ὑπερίονι πίονα νηὸν τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά. εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἕσπωνται θεοὶ ἄλλοι,	"Listen to my words, companions, hard as your sufferings are. Every death is hateful to wretched mortals, but to die of hunger and meet one's fate that way is the most pitiful of all. Come on, let's drive off the best of Helios' cattle and sacrifice to the immortals who hold broad heaven. And if we reach Ithaca, our native land, we'll at once build a rich temple to Helios Hyperion and set many fine offerings in it. But if, angry over his straight-horned cattle, he chooses to destroy our ship, and the other gods go along with him, I'd rather lose

	GREEK	ENGLISH
	βούλομ' ἅπαξ πρὸς κῦμα χανὼν ἀπὸ θυμὸν ὀλέσσαι, ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.	my life once and for all, gulping at a wave, than waste away slowly on a desert island."
12.352	ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ᾔνεον ἄλλοι ἑταῖροι. αὐτίκα δ' Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας ἐγγύθεν, οὐ γὰρ τῆλε νεὸς κυανοπρῴροιο βοσκέσκονθ' ἕλικες καλαὶ βόες εὐρυμέτωποι· τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσιν, φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο· οὐ γὰρ ἔχον κρῖ λευκὸν ἐυσσέλμου ἐπὶ νηός. αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ ἔσφαξαν καὶ ἔδειραν, μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν. οὐδ' εἶχον μέθυ λεῖψαι ἐπ' αἰθομένοις ἱεροῖσιν, ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα. αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχνα πάσαντο, μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν.	So Eurylochus spoke, and the other companions agreed. At once they drove off the best of Helios' cattle from close by, for the beautiful broad-browed cattle with curving horns were grazing not far from the dark-prowed ship. They stood around them and prayed to the gods, having plucked tender leaves from a high-crested oak, for they had no white barley on board the well-benched ship. But when they had prayed and cut the cattle's throats and flayed them, they cut out the thighbones, wrapped them in a double layer of fat, and laid raw meat on top. They had no wine to pour over the blazing offerings, but made libations with water and roasted all the innards. But when the thighbones were burned and they had tasted the innards, they cut up the rest and pierced it on spits.
12.366	καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος, βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης. ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης, καὶ τότε με κνίσης ἀμφήλυθεν ἡδὺς αὐτμή. οἰμώξας δὲ θεοῖσι μέγ' ἀθανάτοισι γεγώνευν· Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες, ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλέι ὕπνῳ. οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες. ὠκέα δ' Ἠελίῳ Ὑπερίονι ἄγγελος ἦλθε Λαμπετίη τανύπεπλος, ὅ οἱ βόας ἔκταμεν ἡμεῖς. αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·	And then sweet sleep sped from my eyelids, and I set off for the swift ship and the seashore. But when, on my way, I came near the curved ship, the sweet savor of roasting fat drifted around me. I groaned and cried out aloud to the immortal gods: "Father Zeus and you other blessed gods who live forever, it was truly to my ruin that you lulled me in pitiless sleep, while my companions, left behind, contrived a monstrous deed." Swiftly Lampetie of the trailing robes came as a messenger to Helios Hyperion, to tell him that we had killed his cattle. At once he spoke among the immortals, angry at heart:
12.377	Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες, τῖσαι δὴ ἑτάρους Λαερτιάδεω Ὀδυσῆος, οἵ μευ βοῦς ἔκτειναν ὑπέρβιον, ᾗσιν ἐγώ γε χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα, ἠδ' ὁπότ' ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην. εἰ δέ μοι οὐ τίσουσι βοῶν ἐπιεικέ' ἀμοιβήν, δύσομαι εἰς Ἀίδαο καὶ ἐν νεκύεσσι φαείνω. τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς· Ἠέλι', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν· τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῷ τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ. ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο· ἡ δ' ἔφη Ἑρμείαο διακτόρου αὐτὴ ἀκοῦσαι.	"Father Zeus and you other blessed gods who live forever, punish the companions of Odysseus, son of Laertes, who in their arrogance have killed my cattle—the cattle I always delighted in, both as I climbed into the starry heaven and when I turned back from heaven toward the earth. If they do not pay me fitting recompense for the cattle, I will go down to Hades and shine among the dead." Then Zeus the cloud-gatherer answered him: "Helios, keep on shining among the immortals and among mortal men on the grain-giving earth. As for them, I will soon strike their swift ship with a flashing thunderbolt and shatter it to pieces in the middle of the wine-dark sea." This I heard from Calypso of the lovely hair; and she said she herself had heard it from Hermes the guide.

GREEK

ENGLISH

αὐτὰρ ἐπεί ῥ’ ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
νείκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα, βόες δ’ ἀποτέθνασαν ἤδη.
τοῖσιν δ’ αὐτίκ’ ἔπειτα θεοὶ τέραα προύφαινον·
εἶρπον μὲν ῥινοί, κρέα δ’ ἀμφ’ ὀβελοῖσι μεμύκει,
ὀπταλέα τε καὶ ὠμά, βοῶν δ’ ὣς γίγνετο φωνή.
ἑξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἑταῖροι
δαίνυντ’ Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας·
ἀλλ’ ὅτε δὴ ἕβδομον ἦμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότ’ ἔπειτ’ ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων,
ἡμεῖς δ’ αἶψ’ ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
ἱστὸν στησάμενοι ἀνά θ’ ἱστία λεύκ’ ἐρύσαντες.

When I came down to the ship and the sea, I rebuked them, going up to one man after another, but we could find no remedy: the cattle were already dead. And at once the gods began to show them portents: the hides crawled, and the meat bellowed on the spits, roasted and raw alike, and there was a sound like the lowing of cattle. For six days after that my trusty companions feasted on the best of Helios’ cattle, which they had driven off; but when Zeus, son of Cronus, brought on the seventh day, then the wind stopped raging in storm, and we went aboard at once and put out onto the broad sea, setting up the mast and hoisting the white sails.

SHIPWRECK

Zeus destroys the ship; Odysseus alone survives Charybdis and drifts to Calypso’s island.

GREEK

ENGLISH

ἀλλ’ ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
φαίνετο γαιάων, ἀλλ’ οὐρανὸς ἠδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
νηὸς ὕπερ γλαφυρῆς, ἤχλυσε δὲ πόντος ὑπ’ αὐτῆς.
ἡ δ’ ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε
κεκληγὼς Ζέφυρος μεγάλῃ σὺν λαίλαπι θύων,
ἱστοῦ δὲ προτόνους ἔρρηξ’ ἀνέμοιο θύελλα
ἀμφοτέρους· ἱστὸς δ’ ὀπίσω πέσεν, ὅπλα τε πάντα
εἰς ἄντλον κατέχυνθ’. ὁ δ’ ἄρα πρυμνῇ ἐνὶ νηὶ
πλῆξε κυβερνήτεω κεφαλήν, σὺν δ’ ὀστέ’ ἄραξε
πάντ’ ἄμυδις κεφαλῆς· ὁ δ’ ἄρ’ ἀρνευτῆρι ἐοικὼς
κάππεσ’ ἀπ’ ἰκριόφιν, λίπε δ’ ὀστέα θυμὸς ἀγήνωρ.

But when we had left the island and no other land was in sight, only sky and sea, then the son of Cronus set a dark cloud above the hollow ship, and the sea grew dark beneath it. The ship ran on for no very long time, for suddenly the West Wind came shrieking, raging in a great storm. The blast of wind snapped both forestays of the mast; the mast fell backward, and all its tackle tumbled into the bilge. In the stern of the ship it struck the helmsman on the head and smashed all the bones of his skull together; and he plunged from the deck like a diver, and his proud spirit left his bones.

Ζεὺς δ’ ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν·
ἡ δ’ ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
ἐν δὲ θεείου πλῆτο, πέσον δ’ ἐκ νηὸς ἑταῖροι.
οἱ δὲ κορώνῃσιν ἴκελοι περὶ νῆα μέλαιναν
κύμασιν ἐμφορέοντο, θεὸς δ’ ἀποαίνυτο νόστον.
αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ’ ἀπὸ τοίχους
λῦσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κῦμα,
ἐκ δέ οἱ ἱστὸν ἄραξε ποτὶ τρόπιν. αὐτὰρ ἐπ’ αὐτῷ
ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς·
τῷ ῥ’ ἄμφω συνέεργον, ὁμοῦ τρόπιν ἠδὲ καὶ ἱστόν,
ἑζόμενος δ’ ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν.

At the same moment Zeus thundered and hurled a thunderbolt at the ship. Struck by the thunderbolt of Zeus, she spun right around and was filled with sulfur, and my companions fell out of the ship. Like sea crows they were carried on the waves around the black ship, and the god took away their homecoming. But I kept moving through the ship until the surge tore the sides from the keel, and the wave carried the keel along bare and snapped the mast off against it. Now a backstay made of ox-hide had been thrown over the mast; with it I lashed the two together, keel and mast, and sitting on them I was carried along by the deadly winds.

ἔνθ’ ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
ἦλθε δ’ ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
ὄφρ’ ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.

Then the West Wind stopped raging in storm, but the South Wind came swiftly, bringing grief to my heart, so that I would have to measure my way

GREEK

παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι
ἦλθον ἐπὶ Σκύλλης σκόπελον δεινήν τε Χάρυβδιν.
ἡ μὲν ἀνερροίβδησε θαλάσσης ἁλμυρὸν ὕδωρ·
αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθείς,
τῷ προσφὺς ἐχόμην ὡς νυκτερίς. οὐδέ πῃ εἶχον
οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·
ῥίζαι γὰρ ἑκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι,
μακροί τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
νωλεμέως δ' ἐχόμην, ὄφρ' ἐξεμέσειεν ὀπίσσω
ἱστὸν καὶ τρόπιν αὖτις· ἐελδομένῳ δέ μοι ἦλθον
ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορῆθεν ἀνέστη
κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν,
τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.

12.442 ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
μέσσῳ δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα,
ἑζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.
Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε
εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.
ἔνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
νῆσον ἐς Ὠγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ
ναίει ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω;
ἤδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοί ἐστιν
αὖτις ἀριζήλως εἰρημένα μυθολογεύειν.

ENGLISH

back again to deadly Charybdis. All night long I was carried along, and with the rising sun I came to Scylla's crag and dread Charybdis. She was sucking down the salt water of the sea, but I sprang high up toward the tall fig tree and clung to it like a bat. I had no way to plant my feet firmly or to climb onto it, for its roots were far below and its branches hung far out of reach, long and great, overshadowing Charybdis. I held on without letting go until she should vomit back out the mast and keel; and they came, as I longed for them, but late: at the hour when a man rises from the assembly for supper, after judging the many quarrels of young men going to law—that was when the timbers reappeared out of Charybdis.

I let go with hands and feet and dropped from above, and fell with a splash in the middle, beside the long timbers, and sitting on them I rowed with my hands. As for Scylla, the father of men and gods did not let her catch sight of me again, or I would never have escaped sheer destruction. From there I was carried along for nine days, and on the tenth night the gods brought me to the island of Ogygia, where Calypso of the lovely hair lives, a dread goddess with a human voice, who loved me and cared for me. But why should I tell you this story? Only yesterday I told it here in your house to you and your noble wife; and I hate to tell over again a tale already plainly told.[3]

3 Odysseus told Alcinous and Arete of his time with Calypso in Book 7, when Arete asked who he was and where he got his clothes.

Book 13

Return to Ithaca
The Phaeacians carry him home; Athena disguises him as an old beggar.

	GREEK	ENGLISH
13.1	ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ, κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα. τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε· ὦ Ὀδυσεῦ, ἐπεὶ ἵκευ ἐμὸν ποτὶ χαλκοβατὲς δῶ, ὑψερεφές, τῷ σ' οὔ τι παλιμπλαγχθέντα γ' ὀΐω ἆψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθας. ὑμέων δ' ἀνδρὶ ἑκάστῳ ἐφιέμενος τάδε εἴρω, ὅσσοι ἐνὶ μεγάροισι γερούσιον αἴθοπα οἶνον αἰεὶ πίνετ' ἐμοῖσιν, ἀκουάζεσθε δ' ἀοιδοῦ. εἵματα μὲν δὴ ξείνῳ εὐξέστῃ ἐνὶ χηλῷ κεῖται καὶ χρυσὸς πολυδαίδαλος ἄλλα τε πάντα δῶρ', ὅσα Φαιήκων βουληφόροι ἐνθάδ' ἔνεικαν· ἀλλ' ἄγε οἱ δῶμεν τρίποδα μέγαν ἠδὲ λέβητα ἀνδρακάς· ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον τισόμεθ'· ἀργαλέον γὰρ ἕνα προικὸς χαρίσασθαι.	So he spoke, and they all fell hushed in silence, held spellbound throughout the shadowy halls. Then Alcinous answered him in turn and said: "Odysseus, since you have come to my high-roofed house with its floor of bronze, I do not think you will be driven off course again before you reach home, however much you have suffered. And to each man among you, all who drink the gleaming wine of the elders in my halls and listen to the bard, I give this charge. The clothes for our guest already lie in a polished chest, with intricately worked gold and all the other gifts that the Phae- acian counselors brought here. But come, let each of us give him a great tripod and a cauldron. We in turn will gather from the people and recover the cost, for it is hard for one man to give so freely without return."[1]
13.16	ὣς ἔφατ' Ἀλκίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος. οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος, ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, νῆάδ' ἐπεσσεύοντο, φέρον δ' εὐήνορα χαλκόν. καὶ τὰ μὲν εὖ κατέθηχ' ἱερὸν μένος Ἀλκινόοιο, αὐτὸς ἰὼν διὰ νηὸς ὑπὸ ζυγά, μή τιν' ἑταίρων βλάπτοι ἐλαυνόντων, ὁπότε σπερχοίατ' ἐρετμοῖς. οἱ δ' εἰς Ἀλκινόοιο κίον καὶ δαῖτ' ἀλέγυνον. τοῖσι δὲ βοῦν ἱέρευσ' ἱερὸν μένος Ἀλκινόοιο Ζηνὶ κελαινεφέϊ Κρονίδῃ, ὃς πᾶσιν ἀνάσσει. μῆρα δὲ κήαντες δαίνυντ' ἐρικυδέα δαῖτα τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδός, Δημόδοκος, λαοῖσι τετιμένος. αὐτὰρ Ὀδυσσεὺς πολλὰ πρὸς ἠέλιον κεφαλὴν τρέπε παμφανόωντα, δῦναι ἐπειγόμενος· δὴ γὰρ μενέαινε νέεσθαι.	So Alcinous spoke, and his words pleased them. They went off to sleep, each to his own house. When early-born Dawn appeared, rosy-fingered, they hurried down to the ship and carried the bronze, the glory of men. The sacred might of Al- cinous stowed it carefully himself, going through the ship under the benches, so that it would not hinder any of the crew as they rowed, whenever they strained at the oars. Then they went to the house of Alcinous and prepared a feast. For them the sacred might of Alcinous sacrificed an ox to Zeus of the dark clouds, son of Cronus, who rules over all. They burned the thigh pieces and feasted a glorious feast, taking their pleasure, and among them sang the godlike bard, Demodocus, honored by the people. But Odysseus kept turning his head toward the blazing sun, eager for it to set, for he longed to be on his way.
13.31	ὡς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε πανῆμαρ νειὸν ἀν' ἕλκητον βόε οἴνοπε πηκτὸν ἄροτρον·	As a man longs for his supper when all day long his two wine-dark oxen have dragged the jointed

GREEK

ENGLISH

ἀσπασίως δ' ἄρα τῷ κατέδυ φάος ἠελίοιο
δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούνατ' ἰόντι·
ὣς Ὀδυσῆ' ἀσπαστὸν ἔδυ φάος ἠελίοιο.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα,
Ἀλκινόῳ δὲ μάλιστα πιφαυσκόμενος φάτο μῦθον·
Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
πέμπετέ με σπείσαντες ἀπήμονα, χαίρετε δ' αὐτοί·
ἤδη γὰρ τετέλεσται ἅ μοι φίλος ἤθελε θυμός,
πομπὴ καὶ φίλα δῶρα, τά μοι θεοὶ Οὐρανίωνες
ὄλβια ποιήσειαν· ἀμύμονα δ' οἶκοι ἄκοιτιν
νοστήσας εὕροιμι σὺν ἀρτεμέεσσι φίλοισιν.
ὑμεῖς δ' αὖθι μένοντες ἐϋφραίνοιτε γυναῖκας
κουριδίας καὶ τέκνα· θεοὶ δ' ἀρετὴν ὀπάσειαν
παντοίην, καὶ μή τι κακὸν μεταδήμιον εἴη.

So he spoke, and they all approved and urged that the stranger be sent on his way, since he had spoken rightly. Then the might of Alcinous spoke to the herald: "Pontonous, mix a bowl and serve wine to everyone throughout the hall, so that we may pray to father Zeus and send the stranger to his own native land." So he spoke, and Pontonous mixed the honey-hearted wine and served it to them all, going up to each in turn. They poured libations to the blessed gods who hold wide heaven, right there from their seats. And godlike Odysseus stood up, placed the two-handled cup in Arete's hand, and spoke to her winged words:

13.47 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·
Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον
πᾶσιν ἀνὰ μέγαρον, ὄφρ' εὐξάμενοι Διὶ πατρὶ
τὸν ξεῖνον πέμπωμεν ἐὴν ἐς πατρίδα γαῖαν.
ὣς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
νώμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσιν
ἔσπεισαν μακάρεσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
αὐτόθεν ἐξ ἑδρέων. ἀνὰ δ' ἴστατο δῖος Ὀδυσσεύς,
Ἀρήτῃ δ' ἐν χειρὶ τίθει δέπας ἀμφικύπελλον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

So he spoke, and they all approved and urged that the stranger be sent on his way, since he had spoken rightly. Then the might of Alcinous spoke to the herald: "Pontonous, mix a bowl and serve wine to everyone throughout the hall, so that we may pray to father Zeus and send the stranger to his own native land." So he spoke, and Pontonous mixed the honey-hearted wine and served it to them all, going up to each in turn. They poured libations to the blessed gods who hold wide heaven, right there from their seats. And godlike Odysseus stood up, placed the two-handled cup in Arete's hand, and spoke to her winged words:

13.59 χαῖρέ μοι, ὦ βασίλεια, διαμπερές, εἰς ὅ κε γῆρας
ἔλθῃ καὶ θάνατος, τά τ' ἐπ' ἀνθρώποισι πέλονται.
αὐτὰρ ἐγὼ νέομαι· σὺ δὲ τέρπεο τῷδ' ἐνὶ οἴκῳ
παισί τε καὶ λαοῖσι καὶ Ἀλκινόῳ βασιλῆϊ.
ὣς εἰπὼν ὑπὲρ οὐδὸν ἐβήσετο δῖος Ὀδυσσεύς,
τῷ δ' ἅμα κήρυκα προΐει μένος Ἀλκινόοιο,
ἡγεῖσθαι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης·
Ἀρήτη δ' ἄρα οἱ δμῳὰς ἅμ' ἔπεμπε γυναῖκας,
τὴν μὲν φᾶρος ἔχουσαν ἐϋπλυνὲς ἠδὲ χιτῶνα,
τὴν δ' ἑτέρην χηλὸν πυκινὴν ἅμ' ὄπασσε κομίζειν·
ἡ δ' ἄλλη σῖτόν τ' ἔφερεν καὶ οἶνον ἐρυθρόν.

"Farewell, my queen, through all your days, until old age and death come, which are the lot of mortals. As for me, I am going; but may you have joy in this house, in your children, your people, and King Alcinous." So saying, godlike Odysseus stepped over the threshold, and with him the might of Alcinous sent a herald to lead him to the swift ship and the shore of the sea. And Arete sent serving women with him: one carrying a freshly washed cloak and a tunic, a second she sent along to bring the sturdy chest, and the third carried bread and red wine.

1 Odysseus' own tale (Books 9–12) ends here, and the poem returns to its narrator. The "wine of the elders" was the wine reserved for the king's councilors.

THE VOYAGE HOME

The Phaeacians carry Odysseus to Ithaca asleep and leave him on the shore with his gifts.

	GREEK	ENGLISH
13.70	αὐτὰρ ἐπεί ῥ᾽ ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν, αἶψα τά γ᾽ ἐν νηῒ γλαφυρῇ πομπῆες ἀγαυοὶ δεξάμενοι κατέθεντο, πόσιν καὶ βρῶσιν ἅπασαν· κὰδ δ᾽ ἄρ᾽ Ὀδυσσῆϊ στόρεσαν ῥῆγός τε λίνον τε νηὸς ἐπ᾽ ἰκριόφιν γλαφυρῆς, ἵνα νήγρετον εὕδοι, πρυμνῆς· ἂν δὲ καὶ αὐτὸς ἐβήσετο καὶ κατέλεκτο σιγῇ· τοὶ δὲ καθῖζον ἐπὶ κληῖσιν ἕκαστοι κόσμῳ, πεῖσμα δ᾽ ἔλυσαν ἀπὸ τρητοῖο λίθοιο. εὖθ᾽ οἱ ἀνακλινθέντες ἀνερρίπτουν ἅλα πηδῷ, καὶ τῷ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε, νήγρετος, ἥδιστος, θανάτῳ ἄγχιστα ἐοικώς.	But when they had come down to the ship and the sea, the noble escorts at once took these things and stowed them in the hollow ship, all the food and drink. For Odysseus they spread a rug and a linen sheet on the deck of the hollow ship, at the stern, so that he might sleep unwaking. He himself went aboard and lay down in silence, and they sat down on the benches, each in his place, and loosed the cable from the pierced stone. As soon as they leaned back and tossed up the sea with their oar blades, sweet sleep fell upon his eyelids, unwaking, sweetest, most like death.
13.81	ἡ δ᾽, ὥς τ᾽ ἐν πεδίῳ τετράοροι ἄρσενες ἵπποι, πάντες ἅμ᾽ ὁρμηθέντες ὑπὸ πληγῇσιν ἰμάσθλης, ὑψόσ᾽ ἀειρόμενοι ῥίμφα πρήσσουσι κέλευθον, ὣς ἄρα τῆς πρύμνη μὲν ἀείρετο, κῦμα δ᾽ ὄπισθε πορφύρεον μέγα θῦε πολυφλοίσβοιο θαλάσσης. ἡ δὲ μάλ᾽ ἀσφαλέως θέεν ἔμπεδον· οὐδέ κεν ἴρηξ κίρκος ὁμαρτήσειεν, ἐλαφρότατος πετεηνῶν. ὣς ἡ ῥίμφα θέουσα θαλάσσης κύματ᾽ ἔταμνεν, ἄνδρα φέρουσα θεοῖς ἐναλίγκια μήδε᾽ ἔχοντα· ὃς πρὶν μὲν μάλα πολλὰ πάθ᾽ ἄλγεα ὃν κατὰ θυμὸν ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων, δὴ τότε γ᾽ ἀτρέμας εὗδε, λελασμένος ὅσσ᾽ ἐπεπόνθει. εὖτ᾽ ἀστὴρ ὑπερέσχε φαάντατος, ὅς τε μάλιστα ἔρχεται ἀγγέλλων φάος Ἠοῦς ἠριγενείης, τῆμος δὴ νήσῳ προσεπίλνατο ποντοπόρος νηῦς.	And the ship—as on a plain four stallions yoked together spring forward all at once under the lash of the whip and, lifting high, swiftly cover their course—so her stern rose high, and behind her the great dark wave of the loud-roaring sea surged. She ran on steadily and surely; not even the wheeling falcon, swiftest of winged things, could have kept pace with her. So she ran swiftly, cutting through the waves of the sea, carrying a man whose counsels were like the gods', who had before suffered very many pains in his heart, passing through the wars of men and the grievous waves; but now he slept undisturbed, forgetting all that he had suffered. When the brightest star rose, the one that comes above all to herald the light of early-born Dawn, then the seafaring ship drew near to the island.
13.96	Φόρκυνος δέ τίς ἐστι λιμήν, ἁλίοιο γέροντος, ἐν δήμῳ Ἰθάκης· δύο δὲ προβλῆτες ἐν αὐτῷ ἀκταὶ ἀπορρῶγες, λιμένος ποτιπεπτηυῖαι, αἵ τ᾽ ἀνέμων σκεπόωσι δυσαήων μέγα κῦμα ἔκτοθεν· ἔντοσθεν δέ τ᾽ ἄνευ δεσμοῖο μένουσι νῆες ἐΰσσελμοι, ὅτ᾽ ἂν ὅρμου μέτρον ἵκωνται. αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη, ἀγχόθι δ᾽ αὐτῆς ἄντρον ἐπήρατον ἠεροειδές, ἱρὸν νυμφάων αἳ νηϊάδες καλέονται. ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔασιν λάϊνοι· ἔνθα δ᾽ ἔπειτα τιθαιβώσσουσι μέλισσαι. ἐν δ᾽ ἱστοὶ λίθεοι περιμήκεες, ἔνθα τε νύμφαι φάρε᾽ ὑφαίνουσιν ἁλιπόρφυρα, θαῦμα ἰδέσθαι· ἐν δ᾽ ὕδατ᾽ ἀενάοντα. δύω δέ τέ οἱ θύραι εἰσίν, αἱ μὲν πρὸς Βορέαο καταιβαταὶ ἀνθρώποισιν,	There is a harbor of Phorcys, the old man of the sea, in the land of Ithaca. Two headlands jut out there, sheer to seaward but sloping down toward the harbor, and they keep off the great waves raised by harsh winds outside. Within, well-benched ships stay without mooring once they reach the point of anchorage. At the head of the harbor stands a long-leaved olive tree, and near it a lovely, shadowy cave, sacred to the nymphs who are called Naiads. In it are mixing bowls and two-handled jars of stone, and there the bees store their honey. In it, too, are tall looms of stone, where the nymphs weave sea-purple cloth, a wonder to see; and there are ever-flowing waters. It has two entrances: one, facing the North Wind, is

	GREEK	ENGLISH
	αἱ δ' αὖ πρὸς Νότου εἰσὶ θεώτεραι· οὐδέ τι κείνῃ ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδός ἐστιν.	the way down for men; the other, facing the South Wind, is holier. Men do not go in by that one; it is the path of the immortals.
13.113	ἔνθ' οἵ γ' εἰσέλασαν, πρὶν εἰδότες· ἡ μὲν ἔπειτα ἠπείρῳ ἐπέκελσεν, ὅσον τ' ἐπὶ ἥμισυ πάσης, σπερχομένη· τοῖον γὰρ ἐπείγετο χέρσ' ἐρετάων· οἱ δ' ἐκ νηὸς βάντες ἐϋζύγου ἤπειρόνδε πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νηὸς ἄειραν αὐτῷ σύν τε λίνῳ καὶ ῥήγεϊ σιγαλόεντι, κὰδ δ' ἄρ' ἐπὶ ψαμάθῳ ἔθεσαν δεδμημένον ὕπνῳ, ἐκ δὲ κτήματ' ἄειραν, ἃ οἱ Φαίηκες ἀγαυοὶ ὤπασαν οἴκαδ' ἰόντι διὰ μεγάθυμον Ἀθήνην. καὶ τὰ μὲν οὖν παρὰ πυθμέν' ἐλαίης ἀθρόα θῆκαν ἐκτὸς ὁδοῦ, μή πώς τις ὁδιτάων ἀνθρώπων, πρίν γ' Ὀδυσῆ' ἔγρεσθαι, ἐπελθὼν δηλήσαιτο· αὐτοὶ δ' αὖτ' οἶκόνδε πάλιν κίον. οὐδ' ἐνοσίχθων λήθετ' ἀπειλάων, τὰς ἀντιθέῳ Ὀδυσῆϊ πρῶτον ἐπηπείλησε, Διὸς δ' ἐξείρετο βουλήν·	There they rowed in, for they knew the place from before. The ship ran up on the shore for fully half her length, such was her speed, so hard was she driven by the rowers' hands. They stepped from the well-benched ship onto the land, and first they lifted Odysseus out of the hollow ship, together with the linen and the shining rug, and laid him down on the sand, still overcome by sleep. Then they lifted out the possessions that the noble Phaeacians had given him as he set out for home, thanks to great-hearted Athena. These they set all together by the trunk of the olive tree, away from the path, so that no passerby might come upon them and do them harm before Odysseus woke. Then they themselves went back home again. But the Earth-shaker had not forgotten the threats he had first made against godlike Odysseus, and he sought to learn the will of Zeus:

POSEIDON'S ANGER

Poseidon turns the Phaeacian ship to stone as it comes back into harbor.

	GREEK	ENGLISH
13.128	Ζεῦ πάτερ, οὐκέτ' ἐγώ γε μετ' ἀθανάτοισι θεοῖσι τιμήεις ἔσομαι, ὅτε με βροτοὶ οὔ τι τίουσιν, Φαίηκες, τοί πέρ τοι ἐμῆς ἔξ εἰσι γενέθλης. καὶ γὰρ νῦν Ὀδυσῆ' ἐφάμην κακὰ πολλὰ παθόντα οἴκαδ' ἐλεύσεσθαι· νόστον δέ οἱ οὔ ποτ' ἀπηύρων πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεο καὶ κατένευσας. οἱ δ' εὖδοντ' ἐν νηῒ θοῇ ἐπὶ πόντον ἄγοντες κάτθεσαν εἰν Ἰθάκῃ, ἔδοσαν δέ οἱ ἄσπετα δῶρα, χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά θ' ὑφαντήν, πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ λῃΐδος αἶσαν.	"Father Zeus, I shall no longer be honored among the immortal gods, when mortals pay me no honor at all—the Phaeacians, who are of my own lineage. For I said that Odysseus would come home only after suffering many hardships; I never took his homecoming away from him entirely, since you had first promised it and nodded your assent. But they have carried him asleep in a swift ship over the sea and set him down in Ithaca, and given him countless gifts, bronze and gold in plenty and woven clothing, a great deal—more than Odysseus would ever have brought away from Troy if he had come home unharmed with his share of the spoils." Then Zeus the cloud-gatherer answered him:
	τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·	
13.140	ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἷον ἔειπες. οὔ τί σ' ἀτιμάζουσι θεοί· χαλεπὸν δέ κεν εἴη πρεσβύτατον καὶ ἄριστον ἀτιμίῃσιν ἰάλλειν. ἀνδρῶν δ' εἴ πέρ τίς σε βίῃ καὶ κάρτεϊ εἴκων οὔ τι τίει. σοὶ δ' ἐστὶ καὶ ἐξοπίσω τίσις αἰεί. ἔρξον ὅπως ἐθέλεις καί τοι φίλον ἔπλετο θυμῷ. τὸν δ' ἠμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·	"Well now, mighty Earth-shaker, what a thing to say! The gods do not dishonor you at all; it would be hard to assail the eldest and best of us with dishonor. But if some man, giving way to his violence and strength, fails to honor you, vengeance is always yours to take, now and hereafter. Do as you wish and as your heart desires." Then Poseidon

	GREEK	ENGLISH
	αἶψά κ' ἐγὼν ἔρξαιμι, κελαινεφές, ὡς ἀγορεύεις· ἀλλὰ σὸν αἰεὶ θυμὸν ὀπίζομαι ἠδ' ἀλεείνω. νῦν αὖ Φαιήκων ἐθέλω περικαλλέα νῆα, ἐκ πομπῆς ἀνιοῦσαν, ἐν ἠεροειδέϊ πόντῳ ῥαῖσαι, ἵν' ἤδη σχῶνται, ἀπολλήξωσι δὲ πομπῆς ἀνθρώπων, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι. τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·	the Earth-shaker answered him: "I would have acted at once, god of the dark clouds, as you say; but I always respect your anger and shrink from it. Now, though, I want to smash the beautiful ship of the Phaeacians on the misty sea as it comes back from the escort, so that from now on they will hold off and stop giving men escort—and to cover their city with a great mountain." Then Zeus the cloud-gatherer answered him:
13.154	ὦ πέπον, ὡς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα, ὁππότε κεν δὴ πάντες ἐλαυνομένην προΐδωνται λαοὶ ἀπὸ πτόλιος, θεῖναι λίθον ἐγγύθι γαίης νηῒ θοῇ ἴκελον, ἵνα θαυμάζωσιν ἅπαντες ἄνθρωποι, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι. αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων, βῆ ῥ' ἴμεν ἐς Σχερίην, ὅθι Φαίηκες γεγάασιν. ἔνθ' ἔμεν'· ἡ δὲ μάλα σχεδὸν ἦλυθε ποντοπόρος νηῦς ῥίμφα διωκομένη· τῆς δὲ σχεδὸν ἦλθ' ἐνοσίχθων, ὅς μιν λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθε χειρὶ καταπρηνεῖ ἐλάσας· ὁ δὲ νόσφι βεβήκει. οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες. ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον· ὤ μοι, τίς δὴ νῆα θοὴν ἐπέδησ' ἐνὶ πόντῳ οἴκαδ' ἐλαυνομένην; καὶ δὴ προὐφαίνετο πᾶσα.	"My friend, this is what seems best to my mind: when all the people are watching from the city as she comes rowing in, turn her to stone close to the land, in the likeness of a swift ship, so that all mankind may marvel—and cover their city with a great mountain." When Poseidon the Earth-shaker heard this, he set off for Scheria, where the Phaeacians are born. There he waited. The seafaring ship came very close, speeding swiftly on, and the Earth-shaker came close to her; he turned her to stone and rooted her fast below with a blow of the flat of his hand, and then he went away. And the Phaeacians of the long oars, men famed for their ships, spoke winged words to one another, and thus one would say, looking at his neighbor: "Ah, who has bound the swift ship fast on the sea as she was driving home? Just now she was in full view."
13.170	ὣς ἄρα τις εἶπεσκε· τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο. τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν· ὦ πόποι, ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει πατρὸς ἐμοῦ, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι ἡμῖν, οὕνεκα πομποὶ ἀπήμονές εἰμεν ἁπάντων. φῆ ποτὲ Φαιήκων ἀνδρῶν περικαλλέα, νῆα, ἐκ πομπῆς ἀνιοῦσαν, ἐν ἠεροειδέϊ πόντῳ ῥαισέμεναι, μέγα δ' ἦμιν ὄρος πόλει ἀμφικαλύψειν. ὣς ἀγόρευ' ὁ γέρων· τὰ δὲ δὴ νῦν πάντα τελεῖται. ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες· πομπῆς μὲν παύσασθε βροτῶν, ὅτε κέν τις ἵκηται ἡμέτερον προτὶ ἄστυ· Ποσειδάωνι δὲ ταύρους δώδεκα κεκριμένους ἱερεύσομεν, αἴ κ' ἐλεήσῃ, μηδ' ἡμῖν περίμηκες ὄρος πόλει ἀμφικαλύψῃ.	So one would say; but they did not know how things had come about. Then Alcinous addressed them and spoke among them: "Well now, the prophecy my father spoke long ago has truly come upon me. He used to say that Poseidon begrudged us, because we give safe escort to all men. He said that one day, as a beautiful ship of the Phaeacians came back from an escort on the misty sea, the god would smash it and cover our city with a great mountain. So the old man said; and now it is all being fulfilled. But come, let us all do as I say. Stop giving escort to mortals, whenever anyone comes to our city; and let us sacrifice twelve choice bulls to Poseidon, in the hope that he may take pity and not cover our city with a towering mountain."

HOME, UNRECOGNIZED

Odysseus wakes without knowing his own land and tells a false tale to Athena, disguised as a shepherd.

	GREEK	ENGLISH
13.184	ὣς ἔφαθ', οἱ δ' ἔδεισαν, ἐτοιμάσσαντο δὲ ταύρους. ὣς οἱ μέν ῥ' εὔχοντο Ποσειδάωνι ἄνακτι	So he spoke, and they were afraid, and made the bulls ready. So the leaders and counselors of the

	GREEK	ENGLISH
	δήμου Φαιήκων ἡγήτορες ἠδὲ μέδοντες, ἑσταότες περὶ βωμόν. ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς εὕδων ἐν γαίῃ πατρωΐῃ, οὐδέ μιν ἔγνω, ἤδη δὴν ἀπεών· περὶ γὰρ θεὸς ἠέρα χεῦε Παλλὰς Ἀθηναίη, κούρη Διός, ὄφρα μιν αὐτὸν ἄγνωστον τεύξειεν ἕκαστά τε μυθήσαιτο, μή μιν πρὶν ἅλοχος γνοίη ἀστοί τε φίλοι τε, πρὶν πᾶσαν μνηστῆρας ὑπερβασίην ἀποτῖσαι. τοὔνεκ' ἄρ' ἀλλοειδέα φαινέσκετο πάντα ἄνακτι, ἀτραπιτοί τε διηνεκέες λιμένες τε πάνορμοι πέτραι τ' ἠλίβατοι καὶ δένδρεα τηλεθόωντα. στῆ δ' ἄρ' ἀναΐξας καί ῥ' εἴσιδε πατρίδα γαῖαν· ὤμωξέν τ' ἄρ ἔπειτα καὶ ὠ πεπλήγετο μηρὼ χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ηὔδα·	Phaeacian people prayed to lord Poseidon, standing around the altar. Meanwhile godlike Odysseus woke from sleep in his native land, and he did not recognize it, having been away so long; for the goddess Pallas Athena, daughter of Zeus, had poured a mist around him, so that she might make him unrecognizable and tell him everything, and so that his wife would not know him, nor his townsmen and friends, until the suitors had paid for all their transgressions. That is why everything looked strange to its lord: the long paths, the harbors with safe anchorage, the sheer rocks and the flourishing trees. He sprang up and stood and looked at his native land; and then he groaned, struck both his thighs with the flats of his hands, and spoke in lament:
13.200	ὤ μοι ἐγώ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω; ἦ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής; πῇ δὴ χρήματα πολλὰ φέρω τάδε; πῇ τε καὶ αὐτὸς πλάζομαι; αἴθ' ὄφελον μεῖναι παρὰ Φαιήκεσσιν αὐτοῦ· ἐγὼ δέ κεν ἄλλον ὑπερμενέων βασιλήων ἐξικόμην, ὅς κέν μ' ἐφίλει καὶ ἔπεμπε νέεσθαι. νῦν δ' οὔτ' ἄρ πῃ θέσθαι ἐπίσταμαι, οὐδὲ μὲν αὐτοῦ καλλείψω, μή πώς μοι ἕλωρ ἄλλοισι γένηται. ὤ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι ἦσαν Φαιήκων ἡγήτορες ἠδὲ μέδοντες, οἵ μ' εἰς ἄλλην γαῖαν ἀπήγαγον, ἦ τέ μ' ἔφαντο ἄξειν εἰς Ἰθάκην εὐδείελον, οὐδ' ἐτέλεσσαν.	"Oh, misery—whose land have I come to now? Are they insolent and savage and unjust, or kind to strangers, with minds that fear the gods? Where am I to carry all these goods? And where am I to wander myself? If only I had stayed there among the Phaeacians! Then I would have gone to some other mighty king who would have welcomed me kindly and sent me on my way home. As it is, I don't know where to put these things, and I won't leave them here, in case they become plunder for others. Well now, the leaders and counselors of the Phaeacians weren't so sensible or just after all, since they've brought me off to another land. They said they would take me to clear-skied Ithaca, and they didn't do it.
13.213	Ζεὺς σφέας τίσαιτο ἱκετήσιος, ὅς τε καὶ ἄλλους ἀνθρώπους ἐφορᾷ καὶ τίνυται ὅς τις ἁμάρτῃ. ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι, μή τί μοι οἴχωνται κοίλης ἐπὶ νηὸς ἄγοντες. ὡς εἰπὼν τρίποδας περικαλλέας ἠδὲ λέβητας ἠρίθμει καὶ χρυσὸν ὑφαντά τε εἵματα καλά. τῶν μὲν ἄρ' οὔ τι πόθει· ὁ δ' ὀδύρετο πατρίδα γαῖαν ἑρπύζων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης, πόλλ' ὀλοφυρόμενος. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη, ἀνδρὶ δέμας εἰκυῖα νέῳ, ἐπιβώτορι μήλων, παναπάλῳ, οἷοί τε ἀνάκτων παῖδες ἔασι, δίπτυχον ἀμφ' ὤμοισιν ἔχουσ' εὐεργέα λώπην· ποσσὶ δ' ὑπὸ λιπαροῖσι πέδιλ' ἔχε, χερσὶ δ' ἄκοντα.	May Zeus, god of suppliants, punish them—he watches over all men and punishes whoever does wrong. But come, let me count the goods and see whether they've gone off with anything of mine in their hollow ship." So saying, he counted the beautiful tripods and cauldrons, the gold and the fine woven clothes. Of these he missed nothing; but he wept for his native land, creeping along the shore of the loud-roaring sea, lamenting bitterly. And Athena came close to him in the likeness of a young man, a herdsman of sheep, very delicate, as the sons of princes are, with a well-made cloak folded double around her shoulders. On her shining feet she wore sandals, and in her hand she held a spear.
13.226	τὴν δ' Ὀδυσεὺς γήθησεν ἰδὼν καὶ ἐναντίος ἦλθε, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·	Odysseus was glad to see her and went to meet her, and spoke to her winged words: "My friend,

GREEK

ὦ φίλ', ἐπεί σε πρῶτα κιχάνω τῷδ' ἐνὶ χώρῳ,
χαῖρέ τε καὶ μή μοί τι κακῷ νόῳ ἀντιβολήσαις,
ἀλλὰ σάω μὲν ταῦτα, σάω δ' ἐμέ· σοὶ γὰρ ἐγώ γε
εὔχομαι ὥς τε θεῷ καί σευ φίλα γούναθ' ἱκάνω.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐῢ εἰδῶ·
τίς γῆ, τίς δῆμος, τίνες ἀνέρες ἐγγεγάασιν;
ἦ πού τις νήσων εὐδείελος, ἦέ τις ἀκτὴ
κεῖθ' ἁλὶ κεκλιμένη ἐριβώλακος ἠπείροιο;
τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

13.237 νήπιός εἰς, ὦ ξεῖν', ἢ τηλόθεν εἰλήλουθας,
εἰ δὴ τήνδε τε γαῖαν ἀνείρεαι. οὐδέ τι λίην
οὕτω νώνυμός ἐστιν· ἴσασι δέ μιν μάλα πολλοί,
ἠμὲν ὅσοι ναίουσι πρὸς ἠῶ τ' ἠέλιόν τε,
ἠδ' ὅσσοι μετόπισθε ποτὶ ζόφον ἠερόεντα.
ἦ τοι μὲν τρηχεῖα καὶ οὐχ ἱππήλατός ἐστιν,
οὐδὲ λίην λυπρή, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.
ἐν μὲν γάρ οἱ σῖτος ἀθέσφατος, ἐν δέ τε οἶνος
γίγνεται· αἰεὶ δ' ὄμβρος ἔχει τεθαλυῖά τ' ἐέρση·
αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη
παντοίη, ἐν δ' ἀρδμοὶ ἐπηετανοὶ παρέασι.
τῷ τοι, ξεῖν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἵκει,
τήν περ τηλοῦ φασὶν Ἀχαιΐδος ἔμμεναι αἴης.

13.250 ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
χαίρων ᾗ γαίῃ πατρωΐῃ, ὥς οἱ ἔειπε
Παλλὰς Ἀθηναίη, κούρη Διὸς, αἰγιόχοιο·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
οὐδ' ὅ γ' ἀληθέα εἶπε, πάλιν δ' ὅ γε λάζετο μῦθον,
αἰεὶ ἐνὶ στήθεσσι νόον πολυκερδέα νωμῶν·
πυνθανόμην Ἰθάκης γε καὶ ἐν Κρήτῃ εὐρείῃ,
τηλοῦ ὑπὲρ πόντου· νῦν δ' εἰλήλουθα καὶ αὐτὸς
χρήμασι σὺν τοίσδεσσι· λιπὼν δ' ἔτι παισὶ τοσαῦτα
φεύγω, ἐπεὶ φίλον υἱα κατέκτανον Ἰδομενῆος,
Ὀρσίλοχον πόδας ὠκύν, ὃς ἐν Κρήτῃ εὐρείῃ
ἀνέρας ἀλφηστὰς νίκα ταχέεσσι πόδεσσιν,
οὕνεκά με στερέσαι τῆς λῃΐδος ἤθελε πάσης
Τρωϊάδος, τῆς εἵνεκ' ἐγὼ πάθον ἄλγεα θυμῷ,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων,
οὕνεκ' ἄρ' οὐχ ᾧ πατρὶ χαριζόμενος θεράπευον
δήμῳ ἔνι Τρώων, ἀλλ' ἄλλων ἦρχον ἑταίρων.

13.267 τὸν μὲν ἐγὼ κατιόντα βάλον χαλκήρεϊ δουρὶ
ἀγρόθεν, ἐγγὺς ὁδοῖο λοχησάμενος σὺν ἑταίρῳ·

ENGLISH

since you are the first person I've met in this place, greetings—and may you not meet me with any ill intent. Keep these things safe, and keep me safe; I pray to you as to a god, and I come to your dear knees. And tell me this truly, so that I may know it well: what land is this, what people, what men live here? Is it some clear-skied island, or a shore of the fertile mainland lying sloped into the sea?" Then the goddess, gray-eyed Athena, answered him:

"You must be a fool, stranger, or else you have come from far away, if you are really asking about this land. It is not so very nameless. A great many people know it, both those who live toward the dawn and the sun and those who live behind, toward the misty dark. It is rugged, it's true, and no place for driving horses. Yet it is not so very poor, though it isn't broad. Grain grows here beyond telling, and wine too. Rain never fails it, nor the fresh dew. It is good pasture for goats and for cattle, there is timber of every kind, and there are watering places that never run dry. And so, stranger, the name of Ithaca has reached even to Troy, which they say is far from the land of Achaea."

So she spoke, and much-enduring, godlike Odysseus was glad, rejoicing in his native land, as Pallas Athena, daughter of Zeus who holds the aegis, had told him. And he spoke winged words to her. But he did not tell the truth. He turned his story back before it came out, always working a mind full of craft in his breast: "I heard of Ithaca even in broad Crete, far across the sea, and now I have come here myself with these goods. I left as much again for my children, and I am in exile, because I killed the dear son of Idomeneus, swift-footed Orsilochus, who in broad Crete outran all men who live by bread with his swift feet. He wanted to rob me of all my share of the spoils from Troy, for which I had suffered pains at heart, making my way through the wars of men and the cruel waves. It was because I would not do his father a favor and serve as his squire in the land of the Trojans, but led other companions of my own.[2]

I struck him with my bronze-tipped spear as he came down from the country, lying in wait near

2 Idomeneus was king of Crete and led the Cretans at Troy.

GREEK

ENGLISH

νὺξ δὲ μάλα δνοφερὴ κάτεχ' οὐρανόν, οὐδέ τις ἡμέας
ἀνθρώπων ἐνόησε, λάθον δέ ἑ θυμὸν ἀπούρας.
αὐτὰρ ἐπεὶ δὴ τόν γε κατέκτανον ὀξέϊ χαλκῷ,
αὐτίκ' ἐγὼν ἐπὶ νῆα κιὼν Φοίνικας ἀγαυοὺς
ἐλλισάμην, καί σφιν μενοεικέα λῃΐδα δῶκα·
τούς μ' ἐκέλευσα Πύλονδε καταστῆσαι καὶ ἐφέσσαι
ἢ εἰς Ἦλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί.
ἀλλ' ἦ τοι σφέας κεῖθεν ἀπώσατο ἴς ἀνέμοιο
πόλλ' ἀεκαζομένους, οὐδ' ἤθελον ἐξαπατῆσαι.
κεῖθεν δὲ πλαγχθέντες ἱκάνομεν ἐνθάδε νυκτός.
σπουδῇ δ' ἐς λιμένα προερέσσαμεν, οὐδέ τις ἡμῖν
δόρπου μνῆστις ἔην, μάλα περ χατέουσιν ἐλέσθαι,
ἀλλ' αὕτως ἀποβάντες ἐκείμεθα νηὸς ἄπαντες.

the road with a companion. A very dark night covered the sky, and no one saw us. I took his life without being noticed. But once I had killed him with the sharp bronze, I went straight to a ship and begged the proud Phoenicians, and gave them enough of the spoils to satisfy them. I asked them to take me on board and set me ashore at Pylos, or at bright Elis, where the Epeans rule. But the force of the wind drove them away from there, much against their will, for they had no wish to cheat me. Driven off course from there, we came here by night. We rowed hard into the harbor, and none of us gave a thought to supper, though we badly needed to eat. We just went ashore from the ship as we were and all lay down.

13.282 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα,
οἱ δὲ χρήματ' ἐμὰ γλαφυρῆς ἐκ νηὸς ἑλόντες
κάτθεσαν, ἔνθα περ αὐτὸς ἐπὶ ψαμάθοισιν ἐκείμην.
οἱ δ' ἐς Σιδονίην εὖ ναιομένην ἀναβάντες
ᾤχοντ'· αὐτὰρ ἐγὼ λιπόμην ἀκαχήμενος ἦτορ.
ὣς φάτο, μείδησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
χειρί τέ μιν κατέρεξε· δέμας δ' ἤϊκτο γυναικὶ
καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίῃ·
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
κερδαλέος κ' εἴη καὶ ἐπίκλοπος ὅς σε παρέλθοι
ἐν πάντεσσι δόλοισι, καὶ εἰ θεὸς ἀντιάσειε.
σχέτλιε, ποικιλομῆτα, δόλων ἆτ', οὐκ ἄρ' ἔμελλες,
οὐδ' ἐν σῇ περ ἐὼν γαίῃ, λήξειν ἀπατάων
μύθων τε κλοπίων, οἵ τοι πεδόθεν φίλοι εἰσίν.

There sweet sleep came over me in my weariness. They took my goods out of the hollow ship and set them down where I myself lay on the sand. Then they went on board and sailed off to well-peopled Sidonia, and I was left behind, grieving at heart." So he spoke, and gray-eyed Athena smiled and stroked him with her hand. Now she looked like a woman, beautiful and tall and skilled in splendid handiwork. And she spoke winged words to him: "It would take someone crafty and wily to outdo you in every kind of trick, even if it were a god who came up against you. You hard man, subtle-minded, never sated with tricks! So you weren't going to stop your deceptions and lying tales even in your own land—the tales that are dear to you to the very core.

13.296 ἀλλ' ἄγε, μηκέτι ταῦτα λεγώμεθα, εἰδότες ἄμφω
κέρδε', ἐπεὶ σὺ μέν ἐσσι βροτῶν ὄχ' ἄριστος ἁπάντων
βουλῇ καὶ μύθοισιν, ἐγὼ δ' ἐν πᾶσι θεοῖσι
μήτι τε κλέομαι καὶ κέρδεσιν· οὐδὲ σύ γ' ἔγνως
Παλλάδ' Ἀθηναίην, κούρην Διός, ἥ τέ τοι αἰεὶ
ἐν πάντεσσι πόνοισι παρίσταμαι ἠδὲ φυλάσσω,
καὶ δέ σε Φαιήκεσσι φίλον πάντεσσιν ἔθηκα,
νῦν αὖ δεῦρ' ἱκόμην, ἵνα τοι σὺν μῆτιν ὑφήνω
χρήματά τε κρύψω, ὅσα τοι Φαίηκες ἀγαυοὶ
ὤπασαν οἴκαδ' ἰόντι ἐμῇ βουλῇ τε νόῳ τε,
εἴπω θ' ὅσσα τοι αἶσα δόμοις ἔνι ποιητοῖσι
κήδε' ἀνασχέσθαι· σὺ δὲ τετλάμεναι καὶ ἀνάγκῃ,
μηδέ τῳ ἐκφάσθαι μήτ' ἀνδρῶν μήτε γυναικῶν,
πάντων, οὕνεκ' ἄρ' ἦλθες ἀλώμενος, ἀλλὰ σιωπῇ
πάσχειν ἄλγεα πολλά, βίας ὑποδέγμενος ἀνδρῶν.

But come, let's talk of this no more. We both know all about cunning. You are far the best of all mortals in counsel and in speech, and I am famous among all the gods for cunning and craft. And yet you did not recognize Pallas Athena, daughter of Zeus, who always stands beside you and guards you in all your labors, and who made you dear to all the Phaeacians. Now I have come here again to weave a plan with you, and to hide the goods that the proud Phaeacians gave you as you set out for home, by my counsel and design, and to tell you all the troubles it is your fate to endure in your well-built house. You must bear them, since you must, and tell no one, no man or woman of them all, that you have come home from your wanderings. Suffer many pains in silence, and submit to the violence of men."

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13.311	τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· ἀργαλέον σε, θεά, γνῶναι βροτῷ ἀντιάσαντι, καὶ μάλ' ἐπισταμένῳ· σὲ γὰρ αὐτὴν παντὶ ἐΐσκεις. τοῦτο δ' ἐγὼν εὖ οἶδ', ὅτι μοι πάρος ἠπίη ἦσθα, ἦος ἐνὶ Τροίῃ πολεμίζομεν υἷες Ἀχαιῶν. αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν, βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιούς, οὔ σέ γ' ἔπειτα ἴδον, κούρη Διός, οὐδ' ἐνόησα νηὸς ἐμῆς ἐπιβᾶσαν, ὅπως τί μοι ἄλγος ἀλάλκοις. ἀλλ' αἰεὶ φρεσὶν ἦσιν ἔχων δεδαϊγμένον ἦτορ ἠλώμην, ἧός με θεοὶ κακότητος ἔλυσαν· πρίν γ' ὅτε Φαιήκων ἀνδρῶν ἐν πίονι δήμῳ θάρσυνάς τε ἔπεσσι καὶ ἐς πόλιν ἤγαγες αὐτή.	Then resourceful Odysseus answered her: "It is hard, goddess, for a mortal who meets you to know you, however skilled he may be, for you take on every likeness. But this I know well: you were kind to me before, while we sons of the Achaeans were fighting at Troy. But once we had sacked the steep city of Priam and gone on board our ships, and a god had scattered the Achaeans, I never saw you after that, daughter of Zeus, nor noticed you boarding my ship to ward off any pain from me. Instead I wandered on and on with my heart torn within me, until the gods freed me from my misery—except for the time when, in the rich land of the Phaeacians, you cheered me with your words and led me to the city yourself.
13.324	νῦν δέ σε πρὸς πατρὸς γουνάζομαι—οὐ γὰρ ὀΐω ἥκειν εἰς Ἰθάκην εὐδείελον, ἀλλά τιν' ἄλλην γαῖαν ἀναστρέφομαι· σὲ δὲ κερτομέουσαν ὀΐω ταῦτ' ἀγορευέμεναι, ἵν' ἐμὰς φρένας ἠπεροπεύσῃς— εἰπέ μοι εἰ ἐτεόν γε φίλην ἐς πατρίδ' ἱκάνω. τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· αἰεί τοι τοιοῦτον ἐνὶ στήθεσσι νόημα· τῷ σε καὶ οὐ δύναμαι προλιπεῖν δύστηνον ἐόντα, οὕνεκ' ἐπητής ἐσσι καὶ ἀγχίνοος καὶ ἐχέφρων. ἀσπασίως γάρ κ' ἄλλος ἀνὴρ ἀλαλήμενος ἐλθὼν ἴετ' ἐνὶ μεγάροις ἰδέειν παῖδάς τ' ἄλοχόν τε· σοὶ δ' οὔ πω φίλον ἐστὶ δαήμεναι οὐδὲ πυθέσθαι, πρίν γ' ἔτι σῆς ἀλόχου πειρήσεαι, ἥ τέ τοι αὖτως ἧσται ἐνὶ μεγάροισιν, ὀϊζυραὶ δέ οἱ αἰεὶ φθίνουσιν νύκτες τε καὶ ἤματα δάκρυ χεούσῃ.	Now I beg you by your father—for I don't think I have come to clear-skied Ithaca; I am roaming some other land, and I think you're telling me this to mock me, to lead my mind astray—tell me whether I have truly come to my own native land." Then gray-eyed Athena answered him: "That is always the way your mind works in your breast, and that is why I cannot abandon you in your misery: you are sensible, quick-witted, and level-headed. Any other man who came home from his wanderings would gladly hurry to see his children and his wife in his halls. But you don't care yet to learn or ask about anything until you have put your wife to the test—your wife, who sits in your halls just as before, while her nights and days waste away in misery as she weeps.
13.339	αὐτὰρ ἐγὼ τὸ μὲν οὔ ποτ' ἀπίστεον, ἀλλ' ἐνὶ θυμῷ ᾔδε', ὃ νοστήσεις ὀλέσας ἅπο πάντας ἑταίρους· ἀλλά τοι οὐκ ἐθέλησα Ποσειδάωνι μάχεσθαι πατροκασιγνήτῳ, ὅς τοι κότον ἔνθετο θυμῷ, χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας. ἀλλ' ἄγε τοι δείξω Ἰθάκης ἕδος, ὄφρα πεποίθῃς. Φόρκυνος μὲν ὅδ' ἐστὶ λιμήν, ἁλίοιο γέροντος, ἥδε δ' ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη· ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἠεροειδές, ἱρὸν νυμφάων, αἳ νηΐάδες καλέονται· τοῦτο δέ τοι σπέος ἐστὶ κατηρεφές, ἔνθα σὺ πολλὰς ἔρδεσκες νύμφῃσι τελήεσσας ἑκατόμβας· τοῦτο δὲ Νήριτόν ἐστιν ὄρος καταειμένον ὕλῃ.	As for me, I never doubted it. I knew in my heart that you would come home, after losing all your companions. But, you see, I did not want to fight Poseidon, my father's brother, who laid up anger against you in his heart, enraged because you blinded his dear son. But come, I will show you how Ithaca lies, so that you may believe me. This is the harbor of Phorcys, the old man of the sea, and here at the head of the harbor is the long-leaved olive tree. Near it is the lovely, shadowy cave sacred to the nymphs who are called Naiads. This is the vaulted cavern where you used to offer the nymphs many perfect hecatombs. And this is Mount Neritus, clothed in forest."
13.352	ὣς εἰποῦσα θεὰ σκέδασ' ἠέρα, εἵσατο δὲ χθών· γήθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς,	So the goddess spoke and scattered the mist, and the land appeared. Then much-enduring, godlike

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χαίρων ᾗ γαίῃ, κύσε δὲ ζείδωρον ἄρουραν. αὐτίκα δὲ νύμφῃς ἠρήσατο, χεῖρας ἀνασχών· νύμφαι νηϊάδες, κοῦραι Διός, οὔ ποτ' ἐγώ γε ὄψεσθ' ὔμμ' ἐφάμην· νῦν δ' εὐχωλῇς ἀγανῇσι χαίρετ'· ἀτὰρ καὶ δῶρα διδώσομεν, ὡς τὸ πάρος περ, αἵ κεν ἐᾷ πρόφρων με Διὸς θυγάτηρ ἀγελείη αὐτόν τε ζώειν καί μοι φίλον υἱὸν ἀέξῃ. τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων. ἀλλὰ χρήματα μὲν μυχῷ ἄντρου θεσπεσίοιο θείμεν αὐτίκα νῦν, ἵνα περ τάδε τοι σόα μίμνῃ· αὐτοὶ δὲ φραζώμεθ' ὅπως ὄχ' ἄριστα γένηται.	Odysseus was glad, rejoicing in his land, and he kissed the grain-giving earth. At once he prayed to the nymphs, lifting up his hands: "Naiad nymphs, daughters of Zeus, I never thought I would see you again. Now accept my greeting and my loving prayers. And we will give you gifts too, as before, if Zeus's daughter, the bringer of spoil, graciously lets me live and lets my dear son grow to manhood." And gray-eyed Athena spoke to him in turn: "Take heart, don't let these things trouble your mind. Let's put the goods in the inmost part of this wondrous cave right now, so that they stay safe for you; and then let us consider how things may turn out best."

THE PLAN AND THE DISGUISE

Athena and Odysseus plot the suitors' deaths, and she turns him into an old beggar.

GREEK	ENGLISH
13.366 ὣς εἰποῦσα θεὰ δῦνε σπέος ἠεροειδές, μαιομένη κευθμῶνας ἀνὰ σπέος· αὐτὰρ Ὀδυσσεὺς ἅσσον πάντ' ἐφόρει, χρυσὸν καὶ ἀτειρέα χαλκὸν εἵματά τ' εὐποίητα, τά οἱ Φαίηκες ἔδωκαν. καὶ τὰ μὲν εὖ κατέθηκε, λίθον δ' ἐπέθηκε θύρῃσι Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο. τὼ δὲ καθεζομένω ἱερῆς παρὰ πυθμέν' ἐλαίης φραζέσθην μνηστῆρσιν ὑπερφιάλοισιν ὄλεθρον. τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, φράζευ ὅπως μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσεις, οἳ δή τοι τρίετες μέγαρον κάτα κοιρανέουσι, μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες· ἡ δὲ σὸν αἰεὶ νόστον ὀδυρομένη κατὰ θυμὸν πάντας μέν ῥ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἑκάστῳ, ἀγγελίας προϊεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ.	So the goddess spoke and went down into the shadowy cave, searching out its hiding places, and Odysseus brought everything closer, the gold and the stubborn bronze and the well-made clothes the Phaeacians had given him. He stowed them away carefully, and Pallas Athena, daughter of Zeus who holds the aegis, set a stone against the entrance. Then the two of them sat down by the trunk of the sacred olive and planned destruction for the arrogant suitors. Gray-eyed Athena began the talk: "Son of Laertes, sprung from Zeus, Odysseus of many wiles, consider how you will lay hands on the shameless suitors, who for three years now have been lording it in your hall, wooing your godlike wife and offering courtship gifts. And she, always mourning in her heart for your homecoming, gives all of them hope and makes promises to each man, sending them messages, but her mind is set on other things."
13.382 τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· ὦ πόποι, ἦ μάλα δὴ Ἀγαμέμνονος Ἀτρεΐδαο φθίσεσθαι κακὸν οἶτον ἐνὶ μεγάροισιν ἔμελλον, εἰ μή μοι σὺ ἕκαστα, θεά, κατὰ μοῖραν ἔειπες. ἀλλ' ἄγε μῆτιν ὕφηνον, ὅπως ἀποτίσομαι αὐτούς· πὰρ δέ μοι αὐτὴ στῆθι, μένος πολυθαρσὲς ἐνεῖσα, οἷον ὅτε Τροίης λύομεν λιπαρὰ κρήδεμνα. αἵ κέ μοι ὣς μεμαυῖα παρασταίης, γλαυκῶπι, καί κε τριηκοσίοισιν ἐγὼν ἄνδρεσσι μαχοίμην σὺν σοί, πότνα θεά, ὅτε μοι πρόφρασσ' ἐπαρήγοις. τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·	Then resourceful Odysseus answered her: "Ah, I would surely have died an evil death in my halls, like Agamemnon son of Atreus, if you, goddess, had not told me everything as it is. But come, weave a plan for how I may pay them back. Stand beside me yourself and fill me with daring strength, as when we loosed Troy's shining crown of towers. If you would stand by me as eagerly as that, gray-eyed one, I would fight even three hundred men with you, lady goddess, when you are

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		ready to help me." Then gray-eyed Athena answered him:
13.393	καὶ λίην τοι ἐγώ γε παρέσσομαι, οὐδέ με λήσεις, ὁππότε κεν δὴ ταῦτα πενώμεθα· καί τιν' ὀΐω αἵματί τ' ἐγκεφάλῳ τε παλαξέμεν ἄσπετον οὖδας ἀνδρῶν μνηστήρων, οἵ τοι βίοτον κατέδουσιν. ἀλλ' ἄγε σ' ἄγνωστον τεύξω πάντεσσι βροτοῖσι· κάρψω μὲν χρόα καλὸν ἐνὶ γναμπτοῖσι μέλεσσι, ξανθὰς δ' ἐκ κεφαλῆς ὀλέσω τρίχας, ἀμφὶ δὲ λαῖφος ἕσσω ὅ κε στυγέῃσιν ἰδὼν ἄνθρωπον ἔχοντα, κνυζώσω δέ τοι ὄσσε πάρος περικαλλέ' ἐόντε, ὡς ἂν ἀεικέλιος πᾶσι μνηστῆρσι φανήῃς σῇ τ' ἀλόχῳ καὶ παιδί, τὸν ἐν μεγάροισιν ἔλειπες.	"I will be beside you, all right, and you won't be out of my sight when we set about this work. And I think some of the suitors who devour your livelihood will spatter the vast floor with their blood and brains. But come, I will make you unrecognizable to all mortals. I will shrivel the fine skin on your supple limbs and destroy the fair hair on your head, and clothe you in a rag that anyone would loathe to see a man wearing. And I will dim your eyes, that were so handsome before, so that you will look wretched to all the suitors, and to your wife and the son you left behind in your halls.
13.404	αὐτὸς δὲ πρώτιστα συβώτην εἰσαφικέσθαι, ὅς τοι ὑῶν ἐπίουρος, ὁμῶς δέ τοι ἤπια οἶδε, παῖδά τε σὸν φιλέει καὶ ἐχέφρονα Πηνελόπειαν. δήεις τόν γε σύεσσι παρήμενον· αἱ δὲ νέμονται πὰρ Κόρακος πέτρῃ ἐπί τε κρήνῃ Ἀρεθούσῃ, ἔσθουσαι βάλανον μενοεικέα καὶ μέλαν ὕδωρ πίνουσαι, τά θ' ὕεσσι τρέφει τεθαλυῖαν ἀλοιφήν. ἔνθα μένειν καὶ πάντα παρήμενος ἐξερέεσθαι, ὄφρ' ἂν ἐγὼν ἔλθω Σπάρτην ἐς καλλιγύναικα Τηλέμαχον καλέουσα, τεὸν φίλον υἱόν, Ὀδυσσεῦ· ὅς τοι ἐς εὐρύχορον Λακεδαίμονα πὰρ Μενέλαον ᾤχετο πευσόμενος μετὰ σὸν κλέος, εἴ που ἔτ' εἴης. τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·	You yourself must go first of all to the swineherd, who keeps your pigs and who is loyal to you, and who loves your son and prudent Penelope. You will find him sitting by his pigs. They are feeding by Raven's Rock at the spring of Arethusa, eating acorns to their hearts' content and drinking the dark water, the things that make rich fat grow on pigs. Stay there, sit with him, and ask him about everything, while I go to Sparta, land of lovely women, to summon Telemachus, your dear son, Odysseus. He went to spacious Lacedaemon, to Menelaus, to find news of you, whether you were still alive anywhere." Then resourceful Odysseus answered her:
13.417	τίπτε τ' ἄρ' οὔ οἱ ἔειπες, ἐνὶ φρεσὶ πάντα ἰδυῖα; ἦ ἵνα που καὶ κεῖνος ἀλώμενος ἄλγεα πάσχῃ πόντον ἐπ' ἀτρύγετον· βίοτον δέ οἱ ἄλλοι ἔδουσι; τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· μὴ δή τοι κεῖνός γε λίην ἐνθύμιος ἔστω. αὐτή μιν πόμπευον, ἵνα κλέος ἐσθλὸν ἄροιτο κεῖσ' ἐλθών· ἀτὰρ οὔ τιν' ἔχει πόνον, ἀλλὰ ἔκηλος ἧσται ἐν Ἀτρεΐδαο δόμοις, παρὰ δ' ἄσπετα κεῖται. ἦ μέν μιν λοχόωσι νέοι σὺν νηῒ μελαίνῃ, ἱέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱκέσθαι· ἀλλὰ τά γ' οὐκ ὀΐω, πρὶν καί τινα γαῖα καθέξει ἀνδρῶν μνηστήρων, οἵ τοι βίοτον κατέδουσιν.	"Then why didn't you tell him, when you know everything in your mind? Was it so that he too would wander and suffer pains over the barren sea, while others devour his livelihood?" Then gray-eyed Athena answered him: "Don't let him weigh too heavily on your heart. I guided him myself, so that he might win good fame by going there. He is in no trouble at all, but sits at ease in the house of the son of Atreus, with abundance all around him. True, young men are lying in wait for him in a black ship, eager to kill him before he reaches his native land. But I don't think it will happen. Sooner the earth will cover some of the suitors who devour your livelihood."
13.429	ὣς ἄρα μιν φαμένη ῥάβδῳ ἐπεμάσσατ' Ἀθήνη. κάρψεν μὲν χρόα καλὸν ἐνὶ γναμπτοῖσι μέλεσσι, ξανθὰς δ' ἐκ κεφαλῆς ὄλεσε τρίχας, ἀμφὶ δὲ δέρμα πάντεσσιν μελέεσσι παλαιοῦ θῆκε γέροντος,	So Athena spoke, and touched him with her wand. She shriveled the fine skin on his supple limbs and destroyed the fair hair on his head, and put the skin of an old man on all his limbs, and dimmed

GREEK

κνύζωσεν δέ οἱ ὅσσε πάρος περικαλλέ’ ἐόντε·
ἀμφὶ δέ μιν ῥάκος ἄλλο κακὸν βάλεν ἠδὲ χιτῶνα,
ῥωγαλέα ῥυπόωντα, κακῷ μεμορυγμένα καπνῷ·
ἀμφὶ δέ μιν μέγα δέρμα ταχείης ἔσσ’ ἐλάφοιο,
ψιλόν· δῶκε δέ οἱ σκῆπτρον καὶ ἀεικέα πήρην,
πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.
τώ γ’ ὡς βουλεύσαντε διέτμαγεν. ἡ μὲν ἔπειτα
ἐς Λακεδαίμονα δῖαν ἔβη μετὰ παῖδ’ Ὀδυσῆος.

ENGLISH

his eyes, that had been so handsome before. She threw another wretched rag around him, and a tunic, tattered and filthy, grimed with foul smoke; and over him she put the great hide of a swift deer, rubbed bare of its hair. And she gave him a staff and a shabby pouch, full of holes, with a twisted cord for a strap. When the two had made their plans, they parted, and she went off to bright Lacedaemon to fetch the son of Odysseus.

Book 14

Eumaeus
The loyal swineherd shelters the disguised Odysseus.

	GREEK	ENGLISH
14.1	αὐτὰρ ὁ ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὸν χῶρον ἀν' ὑλήεντα δι' ἄκριας, ᾗ οἱ Ἀθήνη πέφραδε δῖον ὑφορβόν, ὅ οἱ βιότοιο μάλιστα κήδετο οἰκήων, οὓς κτήσατο δῖος Ὀδυσσεύς. τὸν δ' ἄρ' ἐνὶ προδόμῳ εὗρ' ἥμενον, ἔνθα οἱ αὐλὴ ὑψηλὴ δέδμητο, περισκέπτῳ ἐνὶ χώρῳ, καλή τε μεγάλη τε, περίδρομος· ἦν ῥα συβώτης αὐτὸς δείμαθ' ὕεσσιν ἀποιχομένοιο ἄνακτος, νόσφιν δεσποίνης καὶ Λαέρταο γέροντος, ῥυτοῖσιν λάεσσι καὶ ἐθρίγκωσεν ἀχέρδῳ· σταυροὺς δ' ἐκτὸς ἔλασσε διαμπερὲς ἔνθα καὶ ἔνθα, πυκνοὺς καὶ θαμέας, τὸ μέλαν δρυὸς ἀμφικεάσσας·	But he went up from the harbor by a rugged path through wooded country over the heights, to the place where Athena had shown him the noble swineherd, who cared most of all for his livelihood among the servants godlike Odysseus had acquired. He found him sitting in the porch, where his high-walled yard had been built in a spot with a wide view all round, a fine, large yard you could walk all the way around. The swineherd had built it for the swine himself while his master was away, without the help of his mistress or old Laertes, out of stones he had hauled there, and he had topped it with wild pear. Outside he had driven stakes the whole way round, this way and that, close-set and many, split from the dark heart of oak.
14.13	ἔντοσθεν δ' αὐλῆς συφεοὺς δυοκαίδεκα ποίει πλησίον ἀλλήλων, εὐνὰς συσίν· ἐν δὲ ἑκάστῳ πεντήκοντα σύες χαμαιευνάδες ἐρχατόωντο, θήλειαι τοκάδες· τοὶ δ' ἄρσενες ἐκτὸς ἴαυον, πολλὸν παυρότεροι· τοὺς γὰρ μινύθεσκον ἔδοντες ἀντίθεοι μνηστῆρες, ἐπεὶ προΐαλλε συβώτης αἰεὶ ζατρεφέων σιάλων τὸν ἄριστον ἁπάντων· οἱ δὲ τριηκόσιοί τε καὶ ἑξήκοντα πέλοντο. πὰρ δὲ κύνες, θήρεσσιν ἐοικότες αἰὲν ἴαυον τέσσαρες, οὓς ἔθρεψε συβώτης, ὄρχαμος ἀνδρῶν. αὐτὸς δ' ἀμφὶ πόδεσσιν ἑοῖς ἀράρισκε πέδιλα, τάμνων δέρμα βόειον ἐϋχροές· οἱ δὲ δὴ ἄλλοι ᾤχοντ' ἄλλυδις ἄλλος ἅμ' ἀγρομένοισι σύεσσιν, οἱ τρεῖς· τὸν δὲ τέταρτον ἀποπροέηκε πόλινδε σῦν ἀγέμεν μνηστῆρσιν ὑπερφιάλοισιν ἀνάγκῃ, ὄφρ' ἱερεύσαντες κρειῶν κορεσαίατο θυμόν.	Inside the yard he had made twelve sties close by one another, beds for the swine, and in each of them fifty swine that slept on the ground were penned, breeding sows. The boars slept outside, far fewer in number, for the godlike suitors kept thinning them out by eating them, since the swineherd always had to send them the best of all the fatted hogs; there were three hundred and sixty of them. Beside them always slept four dogs like wild beasts, which the swineherd, leader of men, had raised. He himself was fitting sandals to his feet, cutting a well-colored oxhide. The others had gone off, each his own way, with the herded swine, three of them; the fourth he had sent off to the city to take a hog to the arrogant suitors, because he had to, so that they could sacrifice it and satisfy their hearts with meat.
14.29	ἐξαπίνης δ' Ὀδυσῆα ἴδον κύνες ὑλακόμωροι. οἱ μὲν κεκλήγοντες ἐπέδραμον· αὐτὰρ Ὀδυσσεὺς ἕζετο κερδοσύνῃ, σκῆπτρον δέ οἱ ἔκπεσε χειρός. ἔνθα κεν ᾧ πὰρ σταθμῷ ἀεικέλιον πάθεν ἄλγος· ἀλλὰ συβώτης ὦκα ποσὶ κραιπνοῖσι μετασπὼν ἔσσυτ' ἀνὰ πρόθυρον, σκῦτος δέ οἱ ἔκπεσε χειρός.	Suddenly the barking dogs caught sight of Odysseus. They rushed at him, baying, but Odysseus shrewdly sat down, and the staff fell from his hand. There, beside his own farmstead, he might have suffered a shameful hurt; but the swineherd

GREEK

τοὺς μὲν ὁμοκλήσας σεῦεν κύνας ἄλλυδις ἄλλον
πυκνῇσιν λιθάδεσσιν· ὁ δὲ προσέειπεν ἄνακτα·
ὦ γέρον, ἦ ὀλίγου σε κύνες διεδηλήσαντο
ἐξαπίνης, καί κέν μοι ἐλεγχείην κατέχευας.
καὶ δέ μοι ἄλλα θεοὶ δόσαν ἄλγεά τε στοναχάς τε·
ἀντιθέου γὰρ ἄνακτος ὀδυρόμενος καὶ ἀχεύων
ἧμαι, ἄλλοισιν δὲ σύας σιάλους ἀτιτάλλω
ἔδμεναι· αὐτὰρ κεῖνος ἐελδόμενός που ἐδωδῆς
πλάζετ' ἐπ' ἀλλοθρόων ἀνδρῶν δῆμόν τε πόλιν τε,
εἴ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο.

ENGLISH

quickly came after them on swift feet and rushed through the gateway, and the leather fell from his hand. Shouting at the dogs, he drove them off in all directions with a shower of stones, and then spoke to his master: "Old man, the dogs very nearly tore you to pieces just now, all of a sudden, and you'd have heaped shame on me. The gods have given me other griefs and sorrows enough. I sit here mourning and grieving for a godlike master, and fatten hogs for other men to eat, while he, longing for food, I suppose, wanders through the land and cities of men who speak another tongue —if he's still alive somewhere and sees the light of the sun.

14.45 ἀλλ' ἔπεο, κλισίηνδ' ἴομεν, γέρον, ὄφρα καὶ αὐτός,
σίτου καὶ οἴνοιο κορεσσάμενος κατὰ θυμόν,
εἴπῃς ὁππόθεν ἐσσὶ καὶ ὁππόσα κήδε' ἀνέτλης.
ὣς εἰπὼν κλισίηνδ' ἡγήσατο δῖος ὑφορβός,
εἶσεν δ' εἰσαγαγών, ῥῶπας δ' ὑπέχευε δασείας,
ἐστόρεσεν δ' ἐπὶ δέρμα ἰονθάδος ἀγρίου αἰγός,
αὐτοῦ ἐνεύναιον, μέγα καὶ δασύ. χαῖρε δ' Ὀδυσσεὺς
ὅττι μιν ὣς ὑπέδεκτο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
Ζεύς τοι δοίη, ξεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι
ὅττι μάλιστ' ἐθέλεις, ὅτι με πρόφρων ὑπέδεξο.
τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·

But come with me, old man, let's go to the hut, so that you too, once you've had your fill of bread and wine to your heart's content, can tell me where you're from and how many troubles you've endured." So he spoke, and the noble swineherd led the way to the hut. He brought him in and sat him down, heaping thick brushwood underneath and spreading over it the skin of a shaggy wild goat, his own bedding, large and thick. Odysseus was glad that he received him so, and he spoke and addressed him: "My host, may Zeus and the other immortal gods grant you what you want most, since you've welcomed me so kindly." Then you answered him, Eumaeus the swineherd:

14.56 ξεῖν', οὔ μοι θέμις ἔστ', οὐδ' εἰ κακίων σέθεν ἔλθοι,
ξεῖνον ἀτιμῆσαι· πρὸς γὰρ Διός εἰσιν ἅπαντες
ξεῖνοί τε πτωχοί τε· δόσις δ' ὀλίγη τε φίλη τε
γίγνεται ἡμετέρη· ἡ γὰρ δμώων δίκη ἐστὶν
αἰεὶ δειδιότων, ὅτ' ἐπικρατέωσιν ἄνακτες
οἱ νέοι. ἦ γὰρ τοῦ γε θεοὶ κατὰ νόστον ἔδησαν,
ὅς κεν ἔμ' ἐνδυκέως ἐφίλει καὶ κτῆσιν ὄπασσεν,
οἶκόν τε κλῆρόν τε πολυμνήστην τε γυναῖκα,
οἷά τε ᾧ οἰκῆϊ ἄναξ εὔθυμος ἔδωκεν,
ὅς οἱ πολλὰ κάμῃσι, θεὸς δ' ἐπὶ ἔργον ἀέξῃ,
ὡς καὶ ἐμοὶ τόδε ἔργον ἀέξεται, ᾧ ἐπιμίμνω.

"Stranger, it isn't right for me to dishonor a stranger, not even if one worse off than you should come; for all strangers and beggars come from Zeus. A gift from people like us is small, but it's kindly meant; for that's the way it is with servants, always afraid when young masters lord it over them. For surely the gods have blocked the homecoming of the man who loved me dearly and would have given me property of my own—a house and a plot of land and a wife many men would court—the kind of things a kind-hearted master gives a servant who has toiled hard for him and whose work a god prospers, as this work I keep at prospers for me.

14.67 τῷ κέ με πόλλ' ὤνησεν ἄναξ, εἰ αὐτόθ' ἐγήρα·
ἀλλ' ὄλεθ'—ὡς ὤφελλ' Ἑλένης ἀπὸ φῦλον ὀλέσθαι
πρόχνυ, ἐπεὶ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε·
καὶ γὰρ κεῖνος ἔβη Ἀγαμέμνονος εἵνεκα τιμῆς
Ἴλιον εἰς εὔπωλον, ἵνα Τρώεσσι μάχοιτο.
ὣς εἰπὼν ζωστῆρι θοῶς συνέεργε χιτῶνα,

So my master would have done a great deal for me, if he'd grown old here. But he's dead—I wish Helen's whole tribe had perished, brought to its knees, since she loosened the knees of so many men! For he too went to Ilium of the fine horses for the sake of Agamemnon's honor, to fight the

GREEK

βῆ δ' ἴμεν ἐς συφεούς, ὅθι ἔθνεα ἔρχατο χοίρων.
ἔνθεν ἑλὼν δύ' ἔνεικε καὶ ἀμφοτέρους ἱέρευσεν,
εὖσέ τε μίστυλλέν τε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν.
ὀπτήσας δ' ἄρα πάντα φέρων παρέθηκ' Ὀδυσῆϊ
θέρμ' αὐτοῖς ὀβελοῖσιν· ὁ δ' ἄλφιτα λευκὰ πάλυνεν·
ἐν δ' ἄρα κισσυβίῳ κίρνη μελιηδέα οἶνον,
αὐτὸς δ' ἀντίον ἷζεν, ἐποτρύνων δὲ προσηύδα·

14.80 ἔσθιε νῦν, ὦ ξεῖνε, τά τε δμώεσσι πάρεστι,
χοίρε'· ἀτὰρ σιάλους γε σύας μνηστῆρες ἔδουσιν,
οὐκ ὄπιδα φρονέοντες ἐνὶ φρεσὶν οὐδ' ἐλεητύν.
οὐ μὲν σχέτλια ἔργα θεοὶ μάκαρες φιλέουσιν,
ἀλλὰ δίκην τίουσι καὶ αἴσιμα ἔργ' ἀνθρώπων.
καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἵ τ' ἐπὶ γαίης
ἀλλοτρίης βῶσιν καί σφι Ζεὺς λῃΐδα δώῃ,
πλησάμενοι δέ τε νῆας ἔβαν οἰκόνδε νέεσθαι,
καὶ μὲν τοῖς ὄπιδος κρατερὸν δέος ἐν φρεσὶ πίπτει.
οἵδε δὲ καί τι ἴσασι, θεοῦ δέ τιν' ἔκλυον αὐδήν,
κείνου λυγρὸν ὄλεθρον, ὅτ' οὐκ ἐθέλουσι δικαίως
μνᾶσθαι οὐδὲ νέεσθαι ἐπὶ σφέτερ', ἀλλὰ ἕκηλοι
κτήματα δαρδάπτουσιν ὑπέρβιον, οὐδ' ἔπι φειδώ.

14.93 ὅσσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκ Διός εἰσιν,
οὔ ποθ' ἓν ἱρεύουσ' ἱερήϊον, οὐδὲ δύ' οἴω·
οἶνον δὲ φθινύθουσιν ὑπέρβιον ἐξαφύοντες.
ἦ γάρ οἱ ζωή γ' ἦν ἄσπετος· οὔ τινι τόσση
ἀνδρῶν ἡρώων, οὔτ' ἠπείροιο μελαίνης
οὔτ' αὐτῆς Ἰθάκης· οὐδὲ ξυνεείκοσι φωτῶν
ἔστ' ἄφενος τοσσοῦτον· ἐγὼ δέ κέ τοι καταλέξω.
δώδεκ' ἐν ἠπείρῳ ἀγέλαι· τόσα πώεα οἰῶν,
τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν
βόσκουσι ξεῖνοί τε καὶ αὐτοῦ βώτορες ἄνδρες.
ἐνθάδε δ' αἰπόλια πλατέ' αἰγῶν ἕνδεκα πάντα
ἐσχατιῇ βόσκοντ', ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄρονται.

14.105 τῶν αἰεί σφιν ἕκαστος ἐπ' ἤματι μῆλον ἀγινεῖ,
ζατρεφέων αἰγῶν ὅς τις φαίνηται ἄριστος.
αὐτὰρ ἐγὼ σῦς τάσδε φυλάσσω τε ῥύομαί τε,
καί σφι συῶν τὸν ἄριστον ἐΰ κρίνας ἀποπέμπω.
ὣς φάθ', ὁ δ' ἐνδυκέως κρέα τ' ἤσθιε πῖνέ τε οἶνον
ἁρπαλέως ἀκέων, κακὰ δὲ μνηστῆρσι φύτευεν.
αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ,
καί οἱ πλησάμενος δῶκε σκύφον, ᾧ περ ἔπινεν,
οἴνου ἐνίπλειον· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ENGLISH

Trojans." So he spoke, and quickly cinched his tunic with his belt and went to the sties, where the herds of young pigs were penned. He picked out two from there, brought them back and slaughtered both, singed them, cut them up and skewered them on spits. When he'd roasted it all, he brought it and set it before Odysseus, hot on the very spits, and sprinkled white barley over it. Then he mixed honey-sweet wine in an ivy-wood bowl, sat down opposite him, and spoke, urging him on:

"Eat now, stranger, what servants have to hand—piglets. The fatted hogs the suitors eat, with no fear of the gods' vengeance in their minds, and no pity. The blessed gods don't love cruel deeds; they honor justice and the righteous deeds of men. Even hostile and lawless men, who invade another people's land, and Zeus grants them plunder, and they fill their ships and set off for home—even into their hearts falls a strong fear of vengeance. But these men must know something—they've heard some god's voice—about his grim death, since they won't court her properly or go back to their own homes, but at their ease they devour his possessions with arrogance, and spare nothing.

For of all the nights and days that come from Zeus, there's never one when they sacrifice a single victim, or only two; and they drain the wine and waste it outrageously. For his wealth was beyond telling: no hero had so much, either on the dark mainland or in Ithaca itself; not even twenty men together have riches like that. I'll count it out for you. Twelve herds of cattle on the mainland; as many flocks of sheep, as many droves of swine, as many broad herds of goats, tended by hired strangers and by his own herdsmen. And here, eleven broad herds of goats in all graze at the far end of the island, and good men watch over them.

Each of these men drives one animal to the suitors every day, whichever of the fatted goats looks best. And I guard these swine here and protect them, and I choose the best of the swine with care and send it to them." So he spoke, and Odysseus ate the meat with relish and drank the wine greedily, in silence, and sowed the seeds of evil for the suitors. But when he had dined and satisfied his heart with food, the swineherd filled the cup he drank from himself and gave it to him full of wine;

	GREEK	ENGLISH
		and Odysseus took it, glad at heart, and spoke winged words to him:

A BEGGAR'S OATH

The stranger swears that Odysseus will return, and Eumaeus refuses to believe him.

	GREEK	ENGLISH
14.115	ὦ φίλε, τίς γάρ σε πρίατο κτεάτεσσιν ἐοῖσιν, ὧδε μάλ' ἀφνειὸς καὶ καρτερὸς ὡς ἀγορεύεις; φῆς δ' αὐτὸν φθίσθαι Ἀγαμέμνονος εἵνεκα τιμῆς. εἰπέ μοι, αἴ κέ ποθι γνώω τοιοῦτον ἐόντα. Ζεὺς γάρ που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι, εἴ κέ μιν ἀγγείλαιμι ἰδών· ἐπὶ πολλὰ δ' ἀλήθην. τὸν δ' ἠμείβετ' ἔπειτα συβώτης, ὄρχαμος ἀνδρῶν· ὦ γέρον, οὔ τις κεῖνον ἀνὴρ ἀλαλήμενος ἐλθὼν ἀγγέλλων πείσειε γυναῖκά τε καὶ φίλον υἱόν, ἀλλ' ἄλλως κομιδῆς κεχρημένοι ἄνδρες ἀλῆται ψεύδοντ', οὐδ' ἐθέλουσιν ἀληθέα μυθήσασθαι.	"My friend, who was it who bought you with his own possessions, a man so very rich and powerful as you say? You say he perished for the sake of Agamemnon's honor. Tell me, in case I might know him, a man like that. Zeus surely knows, and the other immortal gods, whether I might have news of him and have seen him; I've wandered through many lands." Then the swineherd, leader of men, answered him: "Old man, no wanderer who came here with news of him could persuade his wife and his dear son. Vagabonds in need of a living tell lies without a second thought, and they won't tell the truth.
14.126	ὃς δέ κ' ἀλητεύων Ἰθάκης ἐς δῆμον ἵκηται, ἐλθὼν ἐς δέσποιναν ἐμὴν ἀπατήλια βάζει· ἡ δ' εὖ δεξαμένη φιλέει καὶ ἕκαστα μεταλλᾷ, καί οἱ ὀδυρομένῃ βλεφάρων ἄπο δάκρυα πίπτει, ἣ θέμις ἐστὶ γυναικός, ἐπὴν πόσις ἄλλοθ' ὄληται. αἶψά κε καὶ σύ, γεραιέ, ἔπος παρατεκτήναιο. εἴ τίς τοι χλαῖνάν τε χιτῶνά τε εἵματα δοίη. τοῦ δ' ἤδη μέλλουσι κύνες ταχέες τ' οἰωνοὶ ῥινὸν ἀπ' ὀστεόφιν ἐρύσαι, ψυχὴ δὲ λέλοιπεν· ἢ τόν γ' ἐν πόντῳ φάγον ἰχθύες, ὀστέα δ' αὐτοῦ κεῖται ἐπ' ἠπείρου ψαμάθῳ εἰλυμένα πολλῇ.	Whoever comes wandering to the land of Ithaca goes to my mistress and babbles his deceptions. She receives him kindly, makes much of him and questions him on every point, and as she mourns, the tears fall from her eyelids, as is right for a woman when her husband has perished far away. You too, old man, would soon cobble a story together, if someone would give you a cloak and tunic to wear. But by now the dogs and swift birds must have torn the skin from his bones, and the life has left him; or else the fish ate him at sea, and his bones lie on the shore, wrapped in deep sand.
14.137	ὣς ὁ μὲν ἔνθ' ἀπόλωλε, φίλοισι δὲ κήδε' ὀπίσσω πᾶσιν, ἐμοὶ δὲ μάλιστα, τετεύχαται· οὐ γὰρ ἔτ' ἄλλον ἤπιον ὧδε ἄνακτα κιχήσομαι, ὁππόσ' ἐπέλθω, οὐδ' εἴ κεν πατρὸς καὶ μητέρος αὖτις ἵκωμαι οἶκον, ὅθι πρῶτον γενόμην καί μ' ἔτρεφον αὐτοί. οὐδέ νυ τῶν ἔτι τόσσον ὀδύρομαι, ἱέμενός περ ὀφθαλμοῖσιν ἰδέσθαι ἐὼν ἐν πατρίδι γαίῃ· ἀλλά μ' Ὀδυσσῆος πόθος αἴνυται οἰχομένοιο. τὸν μὲν ἐγών, ὦ ξεῖνε, καὶ οὐ παρεόντ' ὀνομάζειν αἰδέομαι· πέρι γάρ μ' ἐφίλει καὶ κήδετο θυμῷ· ἀλλά μιν ἠθεῖον καλέω καὶ νόσφιν ἐόντα. τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·	So he's perished there, and griefs are laid up for the future for all who love him, but most of all for me. For I'll never find another master so kind, wherever I go, not even if I come back again to the house of my father and mother, where I was first born and they raised me. And yet it isn't for them that I grieve so much now, though I long to see them with my own eyes and be in my native land; it's longing for Odysseus, who is gone, that seizes me. Stranger, even though he isn't here, I hold back from speaking his name, for he loved me deeply and cared for me in his heart; I call him 'my dear master,' though he's far away." Then in turn much-enduring, godlike Odysseus addressed him:
14.149		

	GREEK	ENGLISH
	ὦ φίλ', ἐπειδὴ πάμπαν ἀναίνεαι, οὐδ' ἔτι φῇσθα κεῖνον ἐλεύσεσθαι, θυμὸς δέ τοι αἰὲν ἄπιστος· ἀλλ' ἐγὼ οὐκ αὔτως μυθήσομαι, ἀλλὰ σὺν ὅρκῳ, ὡς νεῖται Ὀδυσεύς· εὐαγγέλιον δέ μοι ἔστω αὐτίκ', ἐπεί κεν κεῖνος ἰὼν τὰ ἃ δώμαθ' ἵκηται· ἕσσαι με χλαῖνάν τε χιτῶνά τε, εἵματα καλά· πρὶν δέ κε, καὶ μάλα περ κεχρημένος, οὔ τι δεχοίμην. ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσι γίγνεται, ὃς πενίῃ εἴκων ἀπατήλια βάζει. ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα, ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω· ἦ μέν τοι τάδε πάντα τελείεται ὡς ἀγορεύω.	"My friend, since you deny it utterly and say he won't come any more, and your heart is always unbelieving—well, I won't just say it, I'll swear it on oath: Odysseus is coming home. And let my reward for good news be paid as soon as he arrives and reaches his own house: dress me in a cloak and tunic, fine clothes. Before that, however much I need it, I'd take nothing. For hateful to me as the gates of Hades is the man who gives way to poverty and babbles deceptions. Let Zeus be my witness now, first of the gods, and this table of hospitality, and the hearth of noble Odysseus, to which I've come: all this will surely come to pass as I tell you.
14.161	τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς. τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἱσταμένοιο, οἴκαδε νοστήσει, καὶ τίσεται ὅς τις ἐκείνου ἐνθάδ' ἀτιμάζει ἄλοχον καὶ φαίδιμον υἱόν. τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· ὦ γέρον, οὔτ' ἄρ' ἐγὼν εὐαγγέλιον τόδε τίσω, οὔτ' Ὀδυσεὺς ἔτι οἶκον ἐλεύσεται· ἀλλὰ ἔκηλος πῖνε, καὶ ἄλλα παρὲξ μεμνώμεθα, μηδέ με τούτων μίμνησκ'· ἦ γὰρ θυμὸς ἐνὶ στήθεσσιν ἐμοῖσιν ἄχνυται, ὁππότε τις μνήσῃ κεδνοῖο ἄνακτος. ἀλλ' ἦ τοι ὅρκον μὲν ἐάσομεν, αὐτὰρ Ὀδυσσεὺς ἔλθοι ὅπως μιν ἐγώ γ' ἐθέλω καὶ Πηνελόπεια Λαέρτης θ' ὁ γέρων καὶ Τηλέμαχος θεοειδής.	Within this very year Odysseus will come here. As one month wanes and the next begins, he'll return home and take vengeance on anyone here who dishonors his wife and his glorious son." Then you answered him, Eumaeus the swineherd: "Old man, I won't be paying you that reward for good news, and Odysseus won't come home again. Drink in peace, and let's think of other things, and don't remind me of all this; for the heart in my breast aches whenever anyone mentions my good master. As for the oath, let's leave it be—but how I wish Odysseus would come, as I want him to, and Penelope too, and old Laertes, and godlike Telemachus.
14.174	νῦν αὖ παιδὸς ἄλαστον ὀδύρομαι, ὃν τέκ' Ὀδυσσεύς, Τηλεμάχου· τὸν ἐπεὶ θρέψαν θεοὶ ἔρνεϊ ἶσον, καί μιν ἔφην ἔσσεσθαι ἐν ἀνδράσιν οὔ τι χέρηα πατρὸς ἑοῖο φίλοιο, δέμας καὶ εἶδος ἀγητόν, τὸν δέ τις ἀθανάτων βλάψε φρένας ἔνδον ἐΐσας ἠέ τις ἀνθρώπων· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν ἐς Πύλον ἠγαθέην· τὸν δὲ μνηστῆρες ἀγαυοὶ οἴκαδ' ἰόντα λοχῶσιν, ὅπως ἀπὸ φῦλον ὄληται νώνυμον ἐξ Ἰθάκης Ἀρκεισίου ἀντιθέοιο. ἀλλ' ἦ τοι κεῖνον μὲν ἐάσομεν, ἤ κεν ἁλώῃ ἦ κε φύγῃ καί κέν οἱ ὑπέρσχῃ χεῖρα Κρονίων.	And now again I grieve without end for the son Odysseus fathered, Telemachus. The gods raised him like a young shoot, and I thought he'd be no less among men than his dear father, admirable in build and looks; but some immortal, or some man, has damaged the sound mind within him. He's gone after news of his father to sacred Pylos, and the lordly suitors lie in wait for him on his way home, so that the line of godlike Arceisius may perish from Ithaca and leave no name. But let's leave him be, whether he's caught or escapes and the son of Cronus holds his hand over him.

THE CRETAN TALE

Odysseus invents a life story: a Cretan raider, a captive in Egypt, betrayed by Phoenicians and Thesprotians.

	GREEK	ENGLISH
14.185	ἀλλ' ἄγε μοι σύ, γεραιέ, τὰ σ' αὐτοῦ κήδε' ἐνίσπες καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐῢ εἰδῶ· τίς πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;	But come, old man, tell me about your own troubles, and tell me this truly, so I may know it well: who are you, and where are you from? Where

GREEK

ENGLISH

ὁππποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεζὸν ὀΐομαι ἐνθάδ' ἱκέσθαι.
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἠμὲν ἐδωδὴ
ἠδὲ μέθυ γλυκερὸν κλισίης ἔντοσθεν ἐοῦσι,
δαίνυσθαι ἀκέοντ', ἄλλοι δ' ἐπὶ ἔργον ἔποιεν·
ῥηϊδίως κεν ἔπειτα καὶ εἰς ἐνιautὸν ἅπαντα
οὔ τι διαπρήξαιμι λέγων ἐμὰ κήδεα θυμοῦ,
ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.

are your city and your parents? What sort of ship did you come on? How did the sailors bring you to Ithaca? Who did they claim to be? For I don't suppose you got here on foot." Then resourceful Odysseus answered him: "Well then, I'll tell you all this quite truthfully. If only the two of us had food and sweet wine enough for a long time, here inside the hut, to feast in quiet while others saw to the work —even then I could easily spend a whole year and still not finish telling the sorrows of my heart, all that I've suffered by the will of the gods.

14.199 ἐκ μὲν Κρητάων γένος εὔχομαι εὐρειάων,
ἀνέρος ἀφνειοῖο πάϊς· πολλοὶ δὲ καὶ ἄλλοι
υἱέες ἐν μεγάρῳ ἠμὲν τράφεν ἠδ' ἐγένοντο
γνήσιοι ἐξ ἀλόχου· ἐμὲ δ' ὠνητὴ τέκε μήτηρ
παλλακίς, ἀλλά με ἶσον ἰθαιγενέεσσιν ἐτίμα
Κάστωρ Ὑλακίδης, τοῦ ἐγὼ γένος εὔχομαι εἶναι
ὃς τότ' ἐνὶ Κρήτεσσι θεὸς ὣς τίετο δήμῳ
ὄλβῳ τε πλούτῳ τε καὶ υἱάσι κυδαλίμοισιν.
ἀλλ' ἦ τοι τὸν κῆρες ἔβαν θανάτοιο φέρουσαι
εἰς Ἀΐδαο δόμους· τοὶ δὲ ζωὴν ἐδάσαντο
παῖδες ὑπέρθυμοι καὶ ἐπὶ κλήρους ἐβάλοντο,
αὐτὰρ ἐμοὶ μάλα παῦρα δόσαν καὶ οἰκί' ἐνειμαν.
ἠγαγόμην δὲ γυναῖκα πολυκλήρων ἀνθρώπων
εἵνεκ' ἐμῆς ἀρετῆς, ἐπεὶ οὐκ ἀποφώλιος ἦα
οὐδὲ φυγοπτόλεμος· νῦν δ' ἤδη πάντα λέλοιπεν
ἀλλ' ἔμπης καλάμην γέ σ' ὀΐομαι εἰσορόωντα
γιγνώσκειν· ἦ γάρ με δύη ἔχει ἤλιθα πολλή.

I claim my descent from broad Crete, the son of a rich man. Many other sons too were born and raised in his hall, true-born of his wedded wife; but my mother was bought, a concubine. Even so, Castor son of Hylax, whose son I claim to be, honored me equally with his legitimate sons. In those days he was honored like a god by the people of Crete for his prosperity and wealth and his glorious sons. But the fates of death came and carried him off to the house of Hades, and his high-handed sons divided up his estate and cast lots for it, and to me they gave very little, and allotted me a house. I married a wife from people with large estates, thanks to my excellence, since I was no weakling and no shirker in war. But now all that has left me. Still, I think that looking at the stubble you can tell what the crop was; for misery holds me, and plenty of it.[1]

14.216 ἦ μὲν δὴ θάρσος μοι Ἄρης τ' ἔδοσαν καὶ Ἀθήνη
καὶ ῥηξηνορίην· ὁπότε κρίνοιμι λόχονδε
ἄνδρας ἀριστῆας, κακὰ δυσμενέεσσι φυτεύων,
οὔ ποτέ μοι θάνατον προτιόσσετο θυμὸς ἀγήνωρ,
ἀλλὰ πολὺ πρώτιστος ἐπάλμενος ἔγχει ἔλεσκον
ἀνδρῶν δυσμενέων ὅ τέ μοι εἴξειε πόδεσσιν.
τοῖος ἔα ἐν πολέμῳ· ἔργον δέ μοι οὐ φίλον ἔσκεν
οὐδ' οἰκωφελίη, ἥ τε τρέφει ἀγλαὰ τέκνα,
ἀλλά μοι αἰεὶ νῆες ἐπήρετμοι φίλαι ἦσαν
καὶ πόλεμοι καὶ ἄκοντες ἐΰξεστοι καὶ ὀϊστοί,
λυγρά, τά τ' ἄλλοισίν γε καταριγηλὰ πέλονται.
αὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τά που θεὸς ἐν φρεσὶ θῆκεν·
ἄλλος γάρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις.

Courage Ares and Athena gave me, and the strength to break through ranks of men. Whenever I picked the best men for an ambush, sowing evil for the enemy, my bold heart never foresaw death; far ahead of all the rest I'd leap out and cut down with my spear any of the enemy who couldn't outrun me. That's how I was in war. Work on the land I never cared for, nor managing a household, which raises splendid children; ships with oars were always what I loved, and wars, and well-polished javelins and arrows—grim things that make others shudder. But I loved what a god, I suppose, put in my heart; for different men delight in different work.

14.229 πρὶν μὲν γὰρ Τροίης ἐπιβήμεναι υἷας Ἀχαιῶν
εἰνάκις ἀνδράσιν ἦρξα καὶ ὠκυπόροισι νέεσσιν
ἄνδρας ἐς ἀλλοδαπούς, καί μοι μάλα τύγχανε πολλά.
τῶν ἐξαιρεύμην μενοεικέα, πολλὰ δ' ὀπίσσω

Before the sons of the Achaeans ever set foot on Troy, nine times I led men and swift-sailing ships against foreign peoples, and a great deal fell into

1 The Cretan life story Odysseus tells here is invented, like the one he told the disguised Athena in Book 13.

GREEK

λάγχανον· αἶψα δὲ οἶκος ὀφέλλετο, καί ῥα ἔπειτα
δεινός τ' αἰδοῖός τε μετὰ Κρήτεσσι τετύγμην.
ἀλλ' ὅτε δὴ τήν γε στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
ἐφράσαθ', ἣ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε,
δὴ τότ' ἔμ' ἤνωγον καὶ ἀγακλυτὸν Ἰδομενῆα
νήεσσ' ἡγήσασθαι ἐς Ἴλιον· οὐδέ τι μῆχος
ἦεν ἀνήνασθαι, χαλεπὴ δ' ἔχε δήμου φῆμις.
ἔνθα μὲν εἰνάετες πολεμίζομεν υἷες Ἀχαιῶν,
τῷ δεκάτῳ δὲ πόλιν Πριάμου πέρσαντες ἔβημεν
οἴκαδε σὺν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιούς.

14.243 αὐτὰρ ἐμοὶ δειλῷ κακὰ μήδετο μητίετα Ζεύς·
μῆνα γὰρ οἷον ἔμεινα τεταρπόμενος τεκέεσσιν
κουριδίῃ τ' ἀλόχῳ καὶ κτήμασιν· αὐτὰρ ἔπειτα
Αἰγυπτόνδε με θυμὸς ἀνώγει ναυτίλλεσθαι,
νῆας ἐϋ στείλαντα σὺν ἀντιθέοις ἑτάροισιν.
ἐννέα νῆας στεῖλα, θοῶς δ' ἐσαγείρατο λαός.
ἑξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἑταῖροι
δαίνυντ'· αὐτὰρ ἐγὼν ἱερήϊα πολλὰ παρεῖχον
θεοῖσίν τε ῥέζειν αὐτοῖσί τε δαῖτα πένεσθαι.
ἑβδομάτῃ δ' ἀναβάντες ἀπὸ Κρήτης εὐρείης
ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραέϊ καλῷ
ῥηϊδίως, ὡς εἴ τε κατὰ ῥόον· οὐδέ τις οὖν μοι
νηῶν πημάνθη, ἀλλ' ἀσκηθέες καὶ ἄνουσοι
ἥμεθα, τὰς δ' ἄνεμός τε κυβερνῆταί τ' ἴθυνον.

14.257 πεμπταῖοι δ' Αἴγυπτον ἐϋρρείτην ἱκόμεσθα,
στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας.
ἔνθ' ἦ τοι μὲν ἐγὼ κελόμην ἐρίηρας ἑταίρους
αὐτοῦ πὰρ νήεσσι μένειν καὶ νῆας ἔρυσθαι,
ὀπτῆρας δὲ κατὰ σκοπιὰς ὤτρυνα νέεσθαι·
οἱ δ' ὕβρει εἴξαντες, ἐπισπόμενοι μένεϊ σφῷ,
αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς
πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα,
αὐτούς τ' ἔκτεινον· τάχα δ' ἐς πόλιν ἵκετ' ἀϋτή.
οἱ δὲ βοῆς ἀΐοντες ἅμ' ἠοῖ φαινομένηφιν
ἦλθον· πλῆτο δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων
χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραυνος
φύζαν ἐμοῖς ἑτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη
μεῖναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη.

14.271 ἔνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξέϊ χαλκῷ,
τοὺς δ' ἄναγον ζωούς, σφίσιν ἐργάζεσθαι ἀνάγκῃ.
αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσὶν ὧδε νόημα

ENGLISH

my hands. From it I picked out what pleased me, and much more came to me afterward by lot. My house quickly grew, and after that I was feared and respected among the Cretans. But when wide-seeing Zeus devised that hateful expedition that loosened the knees of so many men, then they ordered me and famous Idomeneus to lead the ships to Ilium; and there was no way to refuse, for the people's talk pressed us hard. There for nine years we sons of the Achaeans made war, and in the tenth we sacked the city of Priam and set off for home with our ships, and a god scattered the Achaeans.

But for me, poor wretch, Zeus the counselor was plotting trouble. For only a month I stayed, delighting in my children and my wedded wife and my possessions; and then my heart urged me to sail for Egypt, once I'd fitted out ships well, with my godlike companions. Nine ships I fitted out, and the crews gathered quickly. Then for six days my trusty companions feasted, and I supplied many victims for them to sacrifice to the gods and to make a feast for themselves. On the seventh we went aboard and sailed from broad Crete before a fresh, fair North Wind, easily, as if downstream; not one of my ships came to any harm, but we sat there unhurt and free of sickness, and the wind and the helmsmen kept them on course.

On the fifth day we came to the fair-flowing Aegyptus, and in the river Aegyptus I moored my curved ships. There I ordered my trusty companions to stay right there by the ships and guard them, and I sent scouts up to the lookout points. But they gave way to their arrogance and followed their own impulse. At once they began to plunder the beautiful fields of the Egyptians. They carried off the women and the little children and killed the men, and the outcry soon reached the city. Hearing the shouting, the people came out at the first light of dawn, and the whole plain filled with foot soldiers and horses and the flash of bronze. Zeus who delights in thunder cast a wretched panic among my companions, and not one of them dared to stand and face the enemy, for evil surrounded us on every side.

Then they killed many of us with the sharp bronze, and led others away alive to work for them as forced labor. But Zeus himself put this thought

GREEK

ENGLISH

ποίησ᾽—ὡς ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
αὐτοῦ ἐν Αἰγύπτῳ· ἔτι γάρ νύ με πῆμ᾽ ὑπέδεκτο—
αὐτίκ᾽ ἀπὸ κρατὸς κυνέην εὔτυκτον ἔθηκα
καὶ σάκος ὤμοιϊν, δόρυ δ᾽ ἔκβαλον ἔκτοσε χειρός·
αὐτὰρ ἐγὼ βασιλῆος ἐναντίον ἤλυθον ἵππων
καὶ κύσα γούναθ᾽ ἑλών· ὁδ᾽ ἐρύσατο καί μ᾽ ἐλέησεν,
ἐς δίφρον δέ μ᾽ ἔσας ἄγεν οἴκαδε δάκρυ χέοντα.
ἦ μέν μοι μάλα πολλοὶ ἐπήϊσσον μελίῃσιν,
ἱέμενοι κτεῖναι—δὴ γὰρ κεχολώατο λίην—
ἀλλ᾽ ἀπὸ κεῖνος ἔρυκε, Διὸς δ᾽ ὠπίζετο μῆνιν
ξεινίου, ὅς τε μάλιστα νεμεσσᾶται κακὰ ἔργα.

into my mind—how I wish I had died and met my fate right there in Egypt, for more misery was still waiting for me! At once I took the well-made helmet from my head and the shield from my shoulders, and let the spear fall from my hand. Then I went straight up to the king's chariot horses, clasped his knees and kissed them. He spared me and took pity on me. He sat me in his chariot and took me, weeping, to his home. Many of his men kept rushing at me with their ash spears, it's true, eager to kill me, for they were furious; but he kept them off, because he dreaded the wrath of Zeus, god of strangers, who above all is angered by evil deeds.

14.285 ἔνθα μὲν ἑπτάετες μένον αὐτόθι, πολλὰ δ᾽ ἄγειρα
χρήματ᾽ ἀν᾽ Αἰγυπτίους ἄνδρας· δίδοσαν γὰρ ἅπαντες.
ἀλλ᾽ ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθεν,
δὴ τότε Φοῖνιξ ἦλθεν ἀνὴρ ἀπατήλια εἰδώς,
τρώκτης, ὃς δὴ πολλὰ κάκ᾽ ἀνθρώποισιν ἐώργει·
ὅς μ᾽ ἄγε παρπεπιθὼν ᾗσι φρεσίν, ὄφρ᾽ ἱκόμεσθα
Φοινίκην, ὅθι τοῦ γε δόμοι καὶ κτήματ᾽ ἔκειτο.
ἔνθα παρ᾽ αὐτῷ μεῖνα τελεσφόρον εἰς ἐνιαυτόν.
ἀλλ᾽ ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο
ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὧραι,
ἐς Λιβύην μ᾽ ἐπὶ νηὸς ἐέσσατο ποντοπόροιο
ψεύδεα βουλεύσας, ἵνα οἱ σὺν φόρτον ἄγοιμι,
κεῖθι δέ μ᾽ ὡς περάσειε καὶ ἄσπετον ὦνον ἕλοιτο.

So I stayed there seven years, and gathered a great deal of wealth among the Egyptians, for they all gave me gifts. But when the eighth year came round, then there came a Phoenician, a man well versed in deceit, a greedy swindler who had already done people much harm. He talked me round with his cunning and took me with him until we reached Phoenicia, where his house and his possessions lay. There I stayed with him for a full year. But when the months and days had run their course, as the year came round again and the seasons returned, he put me aboard a seafaring ship bound for Libya. He had planned his lies—that I was to bring a cargo there along with him—but in fact he meant to sell me there and get an enormous price.

14.298 τῷ ἐπόμην ἐπὶ νηός, ὀϊόμενός περ, ἀνάγκῃ.
ἡ δ᾽ ἔθεεν Βορέῃ ἀνέμῳ ἀκραέϊ καλῷ,
μέσσον ὑπὲρ Κρήτης· Ζεὺς δέ σφισι μήδετ᾽ ὄλεθρον.
ἀλλ᾽ ὅτε δὴ Κρήτην μὲν ἐλείπομεν, οὐδέ τις ἄλλη
φαίνετο γαιάων, ἀλλ᾽ οὐρανὸς ἠδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
νηὸς ὕπερ γλαφυρῆς, ἤχλυσε δὲ πόντος ὑπ᾽ αὐτῆς.
Ζεὺς δ᾽ ἄμυδις βρόντησε καὶ ἔμβαλε νηῒ κεραυνόν·
ἡ δ᾽ ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
ἐν δὲ θείοιο πλῆτο· πέσον δ᾽ ἐκ νηὸς ἅπαντες.

I went with him on board, suspicious as I was, because I had no choice. The ship ran before a fresh, fair North Wind on a mid-sea course past Crete; but Zeus was plotting their destruction. When we had left Crete behind, and no other land was in sight, only sky and sea, then the son of Cronus set a dark cloud above the hollow ship, and the sea grew dark beneath it. At the same moment Zeus thundered and hurled a thunderbolt at the ship. Struck by the thunderbolt of Zeus, she spun right around and was filled with sulfur, and everyone fell out of the ship.

14.308 οἱ δὲ κορώνῃσιν ἴκελοι περὶ νῆα μέλαιναν
κύμασιν ἐμφορέοντο· θεὸς δ᾽ ἀποαίνυτο νόστον.
αὐτὰρ ἐμοὶ Ζεὺς αὐτός, ἔχοντί περ ἄλγεα θυμῷ,
ἱστὸν ἀμαιμάκετον νηὸς κυανοπρῴροιο
ἐν χείρεσσιν ἔθηκεν, ὅπως ἔτι πῆμα φύγοιμι.
τῷ ῥα περιπλεχθεὶς φερόμην ὀλοοῖς ἀνέμοισιν.
ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ μελαίνῃ

Like sea crows they were carried on the waves around the black ship, and the god took away their homecoming. But as for me, Zeus himself, for all the pain in my heart, put into my hands the huge mast of the dark-prowed ship, so that I might still escape disaster. I wrapped myself around it and

	GREEK	ENGLISH
	γαίῃ Θεσπρωτῶν πέλασεν μέγα κῦμα κυλίνδον. ἔνθα με Θεσπρωτῶν βασιλεὺς ἐκομίσσατο Φείδων ἥρως ἀπριάτην· τοῦ γὰρ φίλος υἱὸς ἐπελθὼν αἴθρῃ καὶ καμάτῳ δεδμημένον ἦγεν ἐς οἶκον, χειρὸς ἀναστήσας, ὄφρ' ἵκετο δώματα πατρός· ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσεν.	was swept along by the deadly winds. For nine days I was swept along, and on the tenth, in the black night, a great rolling wave brought me close to the land of the Thesprotians. There the king of the Thesprotians, the hero Pheidon, took care of me freely, asking no ransom. His dear son had come upon me, overcome by cold air and exhaustion; he raised me up by the hand and led me home until he reached his father's house, and he dressed me in clothes, a cloak and a tunic.
14.321	ἔνθ' Ὀδυσῆος ἐγὼ πυθόμην· κεῖνος γὰρ ἔφασκε ξεινίσαι ἠδὲ φιλῆσαι ἰόντ' ἐς πατρίδα γαῖαν, καί μοι κτήματ' ἔδειξεν ὅσα ξυναγείρατ' Ὀδυσσεύς, χαλκόν τε χρυσόν τε πολύκμητόν τε σίδηρον. καί νύ κεν ἐς δεκάτην γενεὴν ἕτερόν γ' ἔτι βόσκοι· τόσσα οἱ ἐν μεγάροις κειμήλια κεῖτο ἄνακτος. τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι, ὅππως νοστήσει' Ἰθάκης ἐς πίονα δῆμον ἤδη δὴν ἀπεών, ἢ ἀμφαδὸν ἦε κρυφηδόν. ὤμοσε δὲ πρὸς ἔμ' αὐτόν, ἀποσπένδων ἐνὶ οἴκῳ, νῆα κατειρύσθαι καὶ ἐπαρτέας ἔμμεν ἑταίρους, οἳ δή μιν πέμψουσι φίλην ἐς πατρίδα γαῖαν.	That was where I heard about Odysseus. The king said he had entertained him and treated him as a friend on his way to his native land, and he showed me all the wealth that Odysseus had gathered—bronze and gold and iron wrought with great labor. It would feed one man after another down to the tenth generation, so much treasure of his lay stored in the king's halls. Odysseus, he said, had gone to Dodona to hear the will of Zeus from the god's high-leafed oak: how he should return to the rich land of Ithaca after being away so long, openly or in secret. And he swore to me in person, as he poured libations in his house, that a ship had been launched and a crew stood ready to take him to his dear native land.[2]
14.334	ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νηῦς ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον. ἔνθ' ὅ γέ μ' ἠνώγει πέμψαι βασιλῆϊ Ἀκάστῳ ἐνδυκέως· τοῖσιν δὲ κακὴ φρεσὶν ἤνδανε βουλὴ ἀμφ' ἐμοί, ὄφρ' ἔτι πάγχυ δύης ἐπὶ πῆμα γενοίμην. ἀλλ' ὅτε γαίης πολλὸν ἀπέπλω ποντοπόρος νηῦς, αὐτίκα δούλιον ἦμαρ ἐμοὶ περιμηχανόωντο. ἐκ μέν με χλαῖνάν τε χιτῶνά τε εἵματ' ἔδυσαν, ἀμφὶ δέ μοι ῥάκος ἄλλο κακὸν βάλον ἠδὲ χιτῶνα, ῥωγαλέα, τὰ καὶ αὐτὸς ἐν ὀφθαλμοῖσιν ὄρηαι· ἑσπέριοι δ' Ἰθάκης εὐδειέλου ἔργ' ἀφίκοντο. ἔνθ' ἐμὲ μὲν κατέδησαν ἐϋσσέλμῳ ἐνὶ νηΐ ὅπλῳ ἐϋστρεφέϊ στερεῶς, αὐτοὶ δ' ἀποβάντες ἐσσυμένως παρὰ θῖνα θαλάσσης δόρπον ἕλοντο.	But he sent me off first, because a ship of Thesprotian men happened to be setting out for Dulichium, rich in wheat. He told them to take me to King Acastus and to treat me kindly; but an evil plan about me pleased their minds, so that I might sink still deeper into misery. When the seafaring ship had sailed far from land, they at once set about making that the day I became a slave. They stripped me of my clothes, my cloak and tunic, and threw around me instead this other wretched rag of a cloak and a tunic, all in tatters, as you can see for yourself. In the evening they reached the fields of clear-skied Ithaca. There they tied me up securely in the well-benched ship with a well-twisted rope, and went ashore themselves and hurriedly took their supper along the beach.
14.348	αὐτὰρ ἐμοὶ δεσμὸν μὲν ἀνέγναμψαν θεοὶ αὐτοὶ ῥηϊδίως· κεφαλῇ δὲ κατὰ ῥάκος ἀμφικαλύψας, ξεστὸν ἐφόλκαιον καταβὰς ἐπέλασσα θαλάσσῃ στῆθος, ἔπειτα δὲ χερσὶ διήρεσσ' ἀμφοτέρῃσι νηχόμενος, μάλα δ' ὦκα θύρηθ' ἔα ἀμφὶς ἐκείνων. ἔνθ' ἀναβάς, ὅθι τε δρίος ἦν πολυανθέος ὕλης,	But the gods themselves undid my bonds with ease. I wrapped the rag around my head, slid down the polished gangway and brought my chest to the water; then I struck out with both hands, swimming, and very soon I was out of the sea and

2 Dodona, in northwestern Greece, was an ancient oracle of Zeus, where his will was read from the rustling of a sacred oak.

GREEK

κείμην πεπτηώς. οἱ δὲ μεγάλα στενάχοντες
φοίτων· ἀλλ᾽ οὐ γάρ σφιν ἐφαίνετο κέρδιον εἶναι
μαίεσθαι προτέρω, τοὶ μὲν πάλιν αὖτις ἔβαινον
νηὸς ἔπι γλαφυρῆς· ἐμὲ δ᾽ ἔκρυψαν θεοὶ αὐτοὶ
ῥηϊδίως, καί με σταθμῷ ἐπέλασσαν ἄγοντες
ἀνδρὸς ἐπισταμένου· ἔτι γάρ νύ μοι αἶσα βιῶναι.
τὸν δ᾽ ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·

14.361 ἆ δειλὲ ξείνων, ἦ μοι μάλα θυμὸν ὄρινας
ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἠδ᾽ ὅσ᾽ ἀλήθης.
ἀλλὰ τά γ᾽ οὐ κατὰ κόσμον ὀΐομαι, οὐδέ με πείσεις
εἰπὼν ἀμφ᾽ Ὀδυσῆϊ· τί σε χρὴ τοῖον ἐόντα
μαψιδίως ψεύδεσθαι; ἐγὼ δ᾽ εὖ οἶδα καὶ αὐτὸς
νόστον ἐμοῖο ἄνακτος, ὅ τ᾽ ἤχθετο πᾶσι θεοῖσι
πάγχυ μάλ᾽, ὅττι μιν οὔ τι μετὰ Τρώεσσι δάμασσαν
ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσε.
τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ᾽ ὀπίσσω
νῦν δέ μιν ἀκλειῶς ἅρπυιαι ἀνηρείψαντο.
αὐτὰρ ἐγὼ παρ᾽ ὕεσσιν ἀπότροπος· οὐδὲ πόλινδε
ἔρχομαι, εἰ μή πού τι περίφρων Πηνελόπεια
ἐλθέμεν ὀτρύνῃσιν, ὅτ᾽ ἀγγελίη ποθὲν ἔλθῃ.

14.375 ἀλλ᾽ οἱ μὲν τὰ ἕκαστα παρήμενοι ἐξερέουσιν,
ἠμὲν οἳ ἄχνυνται δὴν οἰχομένοιο ἄνακτος,
ἠδ᾽ οἳ χαίρουσιν βίοτον νήποινον ἔδοντες·
ἀλλ᾽ ἐμοὶ οὐ φίλον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι,
ἐξ οὗ δή μ᾽ Αἰτωλὸς ἀνὴρ ἐξήπαφε μύθῳ,
ὅς ῥ᾽ ἄνδρα κτείνας, πολλὴν ἐπὶ γαῖαν ἀληθείς,
ἦλθεν ἐμὰ πρὸς δώματ᾽· ἐγὼ δέ μιν ἀμφαγάπαζον.
φῆ δέ μιν ἐν Κρήτεσσι παρ᾽ Ἰδομενῆϊ ἰδέσθαι
νῆας ἀκειόμενον, τάς οἱ ξυνέαξαν ἄελλαι·
καὶ φάτ᾽ ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην,
πολλὰ χρήματ᾽ ἄγοντα, σὺν ἀντιθέοις ἑτάροισι.
καὶ σύ, γέρον πολυπενθές, ἐπεί σέ μοι ἤγαγε δαίμων,
μήτε τί μοι ψεύδεσσι χαρίζεο μήτε τι θέλγε·
οὐ γὰρ τοὔνεκ᾽ ἐγώ σ᾽ αἰδέσσομαι οὐδὲ φιλήσω,
ἀλλὰ Δία ξένιον δείσας αὐτόν τ᾽ ἐλεαίρων.

14.390 τὸν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
ἦ μάλα τίς τοι θυμὸς ἐνὶ στήθεσσιν ἄπιστος,
οἷόν σ᾽ οὐδ᾽ ὁμόσας περ ἐπήγαγον οὐδέ σε πείθω.
ἀλλ᾽ ἄγε νῦν ῥήτρην ποιησόμεθ᾽· αὐτὰρ ὄπισθε

ENGLISH

clear of them. I climbed up to where there was a thicket of flowering wood, and lay there crouching. They went about loudly lamenting; but since it seemed no use to them to search any further, they went back on board the hollow ship. So the gods themselves hid me with ease, and guided me and brought me to the farmstead of a man of good sense; for it seems it is still my fate to live." Then you answered him, Eumaeus the swineherd:

"Ah, poor stranger, you've truly stirred my heart, telling me all these things, everything you've suffered and all your wanderings. But one part, I think, isn't right, and you won't convince me—what you say about Odysseus. Why should a man in your state tell idle lies? I know well enough myself about my master's homecoming: he was utterly hated by all the gods, since they didn't let him fall among the Trojans, or in the arms of his friends once he had wound up the war. Then the whole Achaean host would have built him a tomb, and he would have won great glory for his son, too, in days to come. But as it is, the storm winds have snatched him away without glory. As for me, I live off by myself with the pigs. I don't even go to the city, unless wise Penelope happens to send for me, when news arrives from somewhere.

Then they all sit around her and question every detail, both those who grieve for their master, so long gone, and those who rejoice in eating up his livelihood without paying for it. But I have no wish to inquire and ask, ever since an Aetolian fooled me with his tale. He had killed a man, and after wandering over much of the earth he came to my house, and I made him very welcome. He said he had seen Odysseus among the Cretans, at Idomeneus' house, repairing his ships, which storms had shattered; and he said he would come home by summer or by harvest-time, bringing great wealth, with his godlike companions. So you too, old man of many sorrows, since some god has brought you to me, don't try to win my favor with lies, or to charm me. It's not for that I'll respect you or treat you kindly, but because I fear Zeus, god of strangers, and pity you yourself."

Then resourceful Odysseus answered him: "You truly have a mistrustful heart in your breast, if even with an oath I can't win you over or convince you. But come now, let's make a bargain, and let

	GREEK	ENGLISH
	μάρτυροι ἀμφοτέροισι θεοί, τοὶ Ὄλυμπον ἔχουσιν. εἰ μέν κεν νοστήσῃ ἄναξ τεὸς ἐς τόδε δῶμα, ἕσσας με χλαῖνάν τε χιτῶνά τε εἵματα πέμψαι Δουλίχιόνδ' ἰέναι, ὅθι μοι φίλον ἔπλετο θυμῷ· εἰ δέ κε μὴ ἔλθῃσιν ἄναξ τεὸς ὡς ἀγορεύω, δμῶας ἐπισσεύας βαλέειν μεγάλης κατὰ πέτρης, ὄφρα καὶ ἄλλος πτωχὸς ἀλεύεται ἠπεροπεύειν. τὸν δ' ἀπαμειβόμενος προσεφώνεε δῖος ὑφορβός·	the gods who hold Olympus be witnesses for us both hereafter. If your master comes home to this house, you shall dress me in clothes, a cloak and a tunic, and send me on my way to Dulichium, where my heart has long been set on going. But if your master doesn't come as I say, set your servants on me and have them throw me off a great cliff, so that the next beggar, too, will think twice before he lies." Then the noble swineherd answered him:
14.402	ξεῖν', οὕτω γάρ κέν μοι ἐϋκλείη τ' ἀρετή τε εἴη ἐπ' ἀνθρώπους ἄμα τ' αὐτίκα καὶ μετέπειτα, ὅς σ' ἐπεὶ ἐς κλισίην ἄγαγον καὶ ξείνια δῶκα, αὖτις δὲ κτείναιμι φίλον τ' ἀπὸ θυμὸν ἑλοίμην· πρόφρων κεν δὴ ἔπειτα Δία Κρονίωνα λιτοίμην. νῦν δ' ὥρη δόρποιο· τάχιστά μοι ἔνδον ἑταῖροι εἶεν, ἵν' ἐν κλισίῃ λαρὸν τετυκοίμεθα δόρπον. ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, ἀγχίμολον δὲ σύες τε καὶ ἀνέρες ἦλθον ὑφορβοί. τὰς μὲν ἄρα ἔρξαν κατὰ ἤθεα κοιμηθῆναι, κλαγγὴ δ' ἄσπετος ὦρτο συῶν αὐλιζομενάων αὐτὰρ ὁ οἷς ἑτάροισιν ἐκέκλετο δῖος ὑφορβός·	"Stranger, that would be a fine way for me to win good repute and a name for excellence among men, both now and hereafter—if, after bringing you into my hut and giving you guest-gifts, I then killed you and took your dear life! After that I could pray to Zeus, son of Cronus, with a willing heart! But now it's time for supper. I hope my companions will soon be in, so that we can make a tasty supper in the hut." So they spoke such words to each other, and close at hand came the pigs and the men who herded them. They shut the sows in their usual pens to sleep, and an enormous din rose from the pigs as they were penned for the night. But the noble swineherd called to his companions:
14.414	ἄξεθ' ὑῶν τὸν ἄριστον, ἵνα ξείνῳ ἱερεύσω τηλεδαπῷ· πρὸς δ' αὐτοὶ ὀνησόμεθ', οἵ περ ὀΐζὺν δὴν ἔχομεν πάσχοντες ὑῶν ἕνεκ' ἀργιοδόντων· ἄλλοι δ' ἡμέτερον κάματον νήποινον ἔδουσιν. ὣς ἄρα φωνήσας κέασε ξύλα νηλέϊ χαλκῷ, οἱ δ' ὗν εἰσῆγον μάλα πίονα πενταέτηρον. τὸν μὲν ἔπειτ' ἔστησαν ἐπ' ἐσχάρῃ· οὐδὲ συβώτης λήθετ' ἄρ' ἀθανάτων· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν· ἀλλ' ὅγ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν ἀργιόδοντος ὑός, καὶ ἐπεύχετο πᾶσι θεοῖσιν νοστῆσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε.	"Bring in the best of the hogs, so that I can sacrifice it for our stranger from far away. We'll get some good from it ourselves, too, who have long had all the toil and trouble of the white-tusked pigs, while others eat up our labor without paying." So he spoke, and split wood with the pitiless bronze, and they brought in a very fat hog, five years old, and stood it by the hearth. Nor did the swineherd forget the immortals, for he had a good heart. As a first offering he threw bristles from the head of the white-tusked hog into the fire, and prayed to all the gods that shrewd Odysseus might come home to his own house.
14.425	κόψε δ' ἀνασχόμενος σχίζῃ δρυός, ἣν λίπε κείων· τὸν δ' ἔλιπε ψυχή. τοὶ δ' ἔσφαξάν τε καὶ εὖσαν· αἶψα δέ μιν διέχευαν· ὁ δ' ὠμοθετεῖτο συβώτης, πάντων ἀρχόμενος μελέων, ἐς πίονα δημόν, καὶ τὰ μὲν ἐν πυρὶ βάλλε, παλύνας ἀλφίτου ἀκτῇ, μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, ὤπτησάν τε περιφραδέως ἐρύσαντό τε πάντα, βάλλον δ' εἰν ἐλεοῖσιν ἀολλέα· ἂν δὲ συβώτης ἵστατο δαιτρεύσων· περὶ γὰρ φρεσὶν αἴσιμα ᾔδη.	Then he raised a billet of oak that he had left over from splitting, and struck; and life left the hog. They cut its throat and singed it, and quickly jointed it. The swineherd laid raw pieces from every limb, as first offerings, on the rich fat, and threw them into the fire, sprinkling them with barley meal. The rest they cut up and pierced on spits, roasted it carefully, drew it all off and threw it together on platters. Then the swineherd stood up to carve, for his mind well knew what was fitting.

	GREEK	ENGLISH
14.434	καὶ τὰ μὲν ἕπταχα πάντα διεμοιρᾶτο δαΐζων· τὴν μὲν ἴαν νύμφῃσι καὶ Ἑρμῇ, Μαιάδος υἱεῖ, θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας νεῖμεν ἑκάστῳ· νώτοισιν δ' Ὀδυσῆα διηνεκέεσσι γέραιρεν ἀργιόδοντος ὑός, κύδαινε δὲ θυμὸν ἄνακτος· καί μιν φωνήσας προσέφη πολύμητις Ὀδυσσεύς· αἴθ' οὕτως, Εὔμαιε, φίλος Διὶ πατρὶ γένοιο ὡς ἐμοί, ὅττι τε τοῖον ἐόντ' ἀγαθοῖσι γεραίρεις. τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· ἔσθιε, δαιμόνιε ξείνων, καὶ τέρπεο τοῖσδε, οἷα πάρεστι· θεὸς δὲ τὸ μὲν δώσει, τὸ δ' ἐάσει, ὅττι κεν ᾧ θυμῷ ἐθέλῃ· δύναται γὰρ ἅπαντα.	He divided it all into seven portions. One he set aside with a prayer for the nymphs and Hermes, son of Maia, and the rest he handed out, one to each man. Odysseus he honored with the long cuts of the chine of the white-tusked hog, and so he gladdened his master's heart. And resourceful Odysseus spoke to him and said: "Eumaeus, may you be as dear to father Zeus as you are to me, since you honor me with good things, poor as I am." Then you answered him, Eumaeus the swineherd: "Eat, good stranger, and enjoy what's here, such as it is. The god will give one thing and withhold another, as his heart wishes; for he can do all things."[3]
14.446	ἦ ῥα καὶ ἄργματα θῦσε θεοῖς αἰειγενέτῃσι, σπείσας δ' αἴθοπα οἶνον Ὀδυσσῆϊ πτολιπόρθῳ ἐν χείρεσσιν ἔθηκεν· ὁ δ' ἕζετο ᾗ παρὰ μοίρῃ. σῖτον δέ σφιν ἔνειμε Μεσαύλιος, ὃν ῥα συβώτης αὐτὸς κτήσατο οἷος ἀποιχομένοιο ἄνακτος, νόσφιν δεσποίνης καὶ Λαέρταο γέροντος· πὰρ δ' ἄρα μιν Ταφίων πρίατο κτεάτεσσιν ἑοῖσιν. οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, σῖτον μέν σφιν ἀφεῖλε Μεσαύλιος, οἱ δ' ἐπὶ κοῖτον σίτου καὶ κρειῶν κεκορημένοι ἐσσεύοντο.	He spoke, and burned the first portions for the gods who live forever. When he had poured a libation of gleaming wine, he put the cup into the hands of Odysseus, sacker of cities, and sat down by his own portion. Mesaulius served them bread, a servant the swineherd had acquired by himself while his master was away, without his mistress or old Laertes; he had bought him from the Taphians with his own goods. And they reached out their hands to the good things set ready before them. But when they had put away their desire for food and drink, Mesaulius cleared away the bread, and they, full of bread and meat, hurried off to bed.

THE STORY OF THE CLOAK

On a cold night Odysseus tells a tale of an ambush at Troy to win a cloak.

	GREEK	ENGLISH
14.457	νὺξ δ' ἄρ' ἐπῆλθε κακὴ σκοτομήνιος, ὗε δ' ἄρα Ζεὺς πάννυχος, αὐτὰρ ἄῃ Ζέφυρος μέγας αἰὲν ἔφυδρος. τοῖς δ' Ὀδυσεὺς μετέειπε, συβώτεω πειρητίζων, εἴ πώς οἱ ἐκδὺς χλαῖναν πόροι, ἤ τιν' ἑταίρων ἄλλον ἐποτρύνειεν, ἐπεί ἑο κήδετο λίην· κέκλυθι νῦν, Εὔμαιε καὶ ἄλλοι πάντες ἑταῖροι, εὐξάμενός τι ἔπος ἐρέω· οἶνος γὰρ ἀνώγει ἠλεός, ὅς τ' ἐφέηκε πολύφρονά περ μάλ' ἀεῖσαι καί θ' ἁπαλὸν γελάσαι, καί τ' ὀρχήσασθαι ἀνῆκε, καί τι ἔπος προέηκεν ὅ περ τ' ἄρρητον ἄμεινον. ἀλλ' ἐπεὶ οὖν τὸ πρῶτον ἀνέκραγον, οὐκ ἐπικεύσω. εἴθ' ὡς ἠβώοιμι βίη τέ μοι ἔμπεδος εἴη, ὡς ὅθ' ὑπὸ Τροίην λόχον ἤγομεν ἀρτύναντες.	Night came on, foul and moonless. Zeus rained all night long, and the great West Wind, always wet, kept blowing. Odysseus spoke among them, testing the swineherd, to see whether he would take off his own cloak and give it to him, or urge one of his companions to, since he cared for him so much: "Listen now, Eumaeus, and all you others, his companions. I'm going to say something boastful, because the wine bids me—wine, that maddens a man, that sets even the most sensible man singing and laughing softly, and gets him up to dance, and makes him blurt out a word that would have been better left unsaid. But since I've started shouting once, I won't hold it back. I wish I were

3 Hermes was a god of herdsmen and flocks; setting aside a share for him and the local nymphs is a herdsman's piety.

GREEK

ENGLISH

young, and my strength still firm, as it was when we laid an ambush and led it under Troy.

ἡγείσθην δ' Ὀδυσεύς τε καὶ Ἀτρεΐδης Μενέλαος,
τοῖσι δ' ἅμα τρίτος ἄρχον ἐγών· αὐτοὶ γὰρ ἄνωγον.
ἀλλ' ὅτε δή ῥ' ἱκόμεσθα ποτὶ πτόλιν αἰπύ τε τεῖχος,
ἡμεῖς μὲν περὶ ἄστυ κατὰ ῥωπήϊα πυκνά,
ἂν δόνακας καὶ ἕλος, ὑπὸ τεύχεσι πεπτηῶτες
κείμεθα. νὺξ δ' ἄρ' ἐπῆλθε κακὴ Βορέαο πεσόντος,
πηγυλίς· αὐτὰρ ὕπερθε χιὼν γένετ' ἠΰτε πάχνη,
ψυχρή, καὶ σακέεσσι περιτρέφετο κρύσταλλος.
ἔνθ' ἄλλοι πάντες χλαίνας ἔχον ἠδὲ χιτῶνας,
εὖδον δ' εὔκηλοι, σάκεσιν εἰλυμένοι ὤμους·
αὐτὰρ ἐγὼ χλαῖναν μὲν ἰὼν ἑτάροισιν ἔλειπον
ἀφραδίης, ἐπεὶ οὐκ ἐφάμην ῥιγωσέμεν ἔμπης,
ἀλλ' ἐπόμην σάκος οἷον ἔχων καὶ ζῶμα φαεινόν.

Odysseus and Menelaus, son of Atreus, were the leaders, and I was third in command with them, for they asked me themselves. When we came up to the city and its steep wall, we lay all around the town in the thick brush, among the reeds and the marsh, crouching under our armor. Then night came on, foul and freezing, as the North Wind swept down; and snow fell from above like hoarfrost, bitter cold, and ice formed thick around our shields. All the others had cloaks and tunics, and slept at ease with their shields over their shoulders; but I, when I set out, had left my cloak behind with my companions, foolishly, since I hadn't thought I'd be cold at all. I'd come along with nothing but my shield and a shining belt.

ἀλλ' ὅτε δὴ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
καὶ τότ' ἐγὼν Ὀδυσῆα προσηύδων ἐγγὺς ἐόντα
ἀγκῶνι νύξας· ὁ δ' ἄρ' ἐμμαπέως ὑπάκουσε·
διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔ τοι ἔτι ζωοῖσι μετέσσομαι, ἀλλά με χεῖμα
δάμναται· οὐ γὰρ ἔχω χλαῖναν· παρά μ' ἤπαφε δαίμων
οἰοχίτων' ἔμεναι· νῦν δ' οὐκέτι φυκτὰ πέλονται.
ὣς ἐφάμην, ὁ δ' ἔπειτα νόον σχέθε τόνδ' ἐνὶ θυμῷ,
οἷος κεῖνος ἔην βουλευέμεν ἠδὲ μάχεσθαι·
φθεγξάμενος δ' ὀλίγῃ ὀπί με πρὸς μῦθον ἔειπε·
σίγα νῦν, μή τίς σευ Ἀχαιῶν ἄλλος ἀκούσῃ.
ἦ καὶ ἐπ' ἀγκῶνος κεφαλὴν σχέθεν εἶπέ τε μῦθον·

But when it was the last third of the night, and the stars had passed their height, I spoke to Odysseus, who was lying close by, nudging him with my elbow, and he listened at once: 'Son of Laertes, sprung from Zeus, Odysseus of many wiles, I won't be among the living much longer—the cold is killing me. I have no cloak. Some god tricked me into coming in just my tunic, and now there's no escape.' So I spoke, and at once he hit on this plan in his heart—that's the kind of man he was, both at planning and at fighting. In a low voice he said to me, 'Quiet now, or some other Achaean may hear you.' He spoke, and propping his head on his elbow he said:

κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος.
λίην γὰρ νηῶν ἐκὰς ἤλθομεν· ἀλλά τις εἴη
εἰπεῖν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
εἰ πλέονας παρὰ ναῦφιν ἐποτρύνειε νέεσθαι.
ὣς ἔφατ', ὦρτο δ' ἔπειτα Θόας, Ἀνδραίμονος υἱός,
καρπαλίμως, ἀπὸ δὲ χλαῖναν θέτο φοινικόεσσαν,
βῆ δὲ θέειν ἐπὶ νῆας· ἐγὼ δ' ἐνὶ εἵματι κείνου
κείμην ἀσπασίως, φάε δὲ χρυσόθρονος Ἠώς.
ὣς νῦν ἠβώοιμι βίη τέ μοι ἔμπεδος εἴη·
δοίη κέν τις χλαῖναν ἐνὶ σταθμοῖσι συφορβῶν,
ἀμφότερον, φιλότητι καὶ αἰδοῖ φωτὸς ἐῆος·
νῦν δέ μ' ἀτιμάζουσι κακὰ χροΐ εἵματ' ἔχοντα.
τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·

'Listen, friends: a dream from the gods came to me in my sleep. We've come too far from the ships. Let someone go and tell Agamemnon, son of Atreus, shepherd of the people, in case he'll order more men to come out from the ships.' So he spoke, and Thoas, son of Andraemon, sprang up at once, threw off his purple cloak and set off running for the ships; and I lay gladly in his cloak, and golden-throned Dawn shone out. If only I were young like that now, and my strength still firm! Then someone here in the farmstead, one of the swineherds, would give me a cloak, for both reasons—out of kindness and out of respect for a good man. But as it is they slight me, because I've got wretched clothes on my back." Then you answered him, Eumaeus the swineherd:

GREEK

ὦ γέρον, αἶνος μέν τοι ἀμύμων, ὃν κατέλεξας,
οὐδέ τί πω παρὰ μοῖραν ἔπος νηκερδὲς ἔειπες·
τῷ οὔτ' ἐσθῆτος δευήσεαι οὔτε τευ ἄλλου,
ὧν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα,
νῦν· ἀτὰρ ἠῶθέν γε τὰ σὰ ῥάκεα δνοπαλίξεις.
οὐ γὰρ πολλαὶ χλαῖναι ἐπημοιβοί τε χιτῶνες
ἐνθάδε ἔννυσθαι, μία δ' οἴη φωτὶ ἑκάστῳ.
αὐτὰρ ἐπὴν ἔλθῃσιν Ὀδυσσῆος φίλος υἱός,
αὐτός τοι χλαῖνάν τε χιτῶνά τε εἵματα δώσει,
πέμψει δ' ὅππῃ σε κραδίη θυμός τε κελεύει.
ὣς εἰπὼν ἀνόρουσε, τίθει δ' ἄρα οἱ πυρὸς ἐγγὺς
εὐνήν, ἐν δ' ὀΐων τε καὶ αἰγῶν δέρματ' ἔβαλλεν.
ἔνθ' Ὀδυσεὺς κατέλεκτ'· ἐπὶ δὲ χλαῖναν βάλεν αὐτῷ
πυκνὴν καὶ μεγάλην, ἥ οἱ παρεκέσκετ' ἀμοιβάς,
ἔννυσθαι ὅτε τις χειμὼν ἔκπαγλος ὄροιτο.

14.523 ὣς ὁ μὲν ἔνθ' Ὀδυσεὺς κοιμήσατο, τοὶ δὲ παρ' αὐτὸν
ἄνδρες κοιμήσαντο νεηνίαι· οὐδὲ συβώτῃ
ἤνδανεν αὐτόθι κοῖτος, ὑῶν ἄπο κοιμηθῆναι,
ἀλλ' ὅ γ' ἄρ' ἔξω ἰὼν ὡπλίζετο· χαῖρε δ' Ὀδυσσεύς,
ὅττι ῥά οἱ βιότου περικήδετο νόσφιν ἐόντος.
πρῶτον μὲν ξίφος ὀξὺ περὶ στιβαροῖς βάλετ' ὤμοις,
ἀμφὶ δὲ χλαῖναν ἑέσσατ' ἀλεξάνεμον, μάλα πυκνήν,
ἂν δὲ νάκην ἕλετ' αἰγὸς ἐϋτρεφέος μεγάλοιο,
εἵλετο δ' ὀξὺν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν.
βῆ δ' ἴμεναι κείων ὅθι περ σύες ἀργιόδοντες
πέτρῃ ὕπο γλαφυρῇ εὗδον, Βορέω ὑπ' ἰωγῇ.

ENGLISH

"Old man, that's an excellent tale you've told, and you haven't yet said a word out of place or to no purpose. So you won't lack clothing or anything else that a suffering suppliant ought to get from those he comes to—for now, at least. In the morning you'll be bundling yourself in your own rags again. We don't have many cloaks here, or spare tunics to change into; each man has just one. But when Odysseus' dear son comes, he'll give you clothes himself, a cloak and a tunic, and send you wherever your heart and spirit bid you." So saying, he sprang up and made a bed for him near the fire, and threw sheepskins and goatskins on it. There Odysseus lay down, and Eumaeus threw over him a cloak, thick and large, which he kept by him as a spare, to wear whenever some terrible storm blew up.

So Odysseus slept there, and beside him slept the young men. But the swineherd didn't care to make his bed there, to sleep away from his pigs; instead he got ready to go outside, and Odysseus was glad that he took such care of his livelihood while he was away. First he slung a sharp sword over his sturdy shoulders, and wrapped himself in a cloak to keep out the wind, a very thick one; he took up the hide of a big, well-fed goat, and took a sharp javelin to ward off dogs and men. Then he went off to lie down where the white-tusked pigs were sleeping, under a hollow rock, sheltered from the North Wind.

Book 15

Telemachus returns
He leaves Sparta, evades the ambush and lands on Ithaca.

	GREEK	ENGLISH
15.1	ἡ δ’ εἰς εὐρύχορον Λακεδαίμονα Παλλὰς Ἀθήνη ᾤχετ’, Ὀδυσσῆος μεγαθύμου φαίδιμον υἱὸν νόστου ὑπομνήσουσα καὶ ὀτρυνέουσα νέεσθαι. εὗρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν εὕδοντ’ ἐν προδόμῳ Μενελάου κυδαλίμοιο, ἦ τοι Νεστορίδην μαλακῷ δεδμημένον ὕπνῳ· Τηλέμαχον δ’ οὐχ ὕπνος ἔχε γλυκύς, ἀλλ’ ἐνὶ θυμῷ νύκτα δι’ ἀμβροσίην μελεδήματα πατρὸς ἔγειρεν. ἀγχοῦ δ’ ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη· Τηλέμαχ’, οὐκέτι καλὰ δόμων ἄπο τῆλ’ ἀλάλησαι, κτήματά τε προλιπὼν ἄνδρας τ’ ἐν σοῖσι δόμοισιν οὕτω ὑπερφιάλους· μή τοι κατὰ πάντα φάγωσι κτήματα δασσάμενοι, σὺ δὲ τηϋσίην ὁδὸν ἔλθῃς. ἀλλ’ ὄτρυνε τάχιστα βοὴν ἀγαθὸν Μενέλαον πεμπέμεν, ὄφρ’ ἔτι οἶκοι ἀμύμονα μητέρα τέτμῃς.	But Pallas Athena went to Lacedaemon with its broad dancing-floors, to remind the glorious son of great-hearted Odysseus of his homecoming and to urge him to return. She found Telemachus and Nestor’s splendid son sleeping in the forecourt of glorious Menelaus. Nestor’s son was overcome by soft sleep, but sweet sleep did not take hold of Telemachus: all through the ambrosial night, anxious thoughts of his father kept him wakeful in his heart. Standing close beside him, gray-eyed Athena spoke: “Telemachus, it is no longer right for you to wander far from home, leaving your possessions behind and men in your house who are so arrogant. Take care they don’t divide up all your possessions and devour them, and you find you’ve made this journey for nothing. Come, as quickly as you can, urge Menelaus, good at the war cry, to send you on your way, so that you may still find your excellent mother at home.[1]
15.16	ἤδη γάρ ῥα πατήρ τε κασίγνητοί τε κέλονται Εὐρυμάχῳ γήμασθαι· ὁ γὰρ περιβάλλει ἅπαντας μνηστῆρας δώροισι καὶ ἐξώφελλεν ἔεδνα· μή νύ τι σεῦ ἀέκητι δόμων ἐκ κτῆμα φέρηται. οἶσθα γὰρ οἷος θυμὸς ἐνὶ στήθεσσι γυναικός· κείνου βούλεται οἶκον ὀφέλλειν ὅς κεν ὀπυίῃ, παίδων δὲ προτέρων καὶ κουριδίοιο φίλοιο οὐκέτι μέμνηται τεθνηκότος οὐδὲ μεταλλᾷ. ἀλλὰ σύ γ’ ἐλθὼν αὐτὸς ἐπιτρέψειας ἕκαστα δμῳάων ἥ τίς τοι ἀρίστη φαίνεται εἶναι, εἰς ὅ κέ τοι φήνωσι θεοὶ κυδρὴν παράκοιτιν. ἄλλο δέ τοί τι ἔπος ἐρέω, σὺ δὲ σύνθεο θυμῷ. μνηστήρων σ’ ἐπιτηδὲς ἀριστῆες λοχόωσιν ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης.	For already her father and her brothers are pressing her to marry Eurymachus, since he outdoes all the suitors with his gifts and keeps raising his bride-price. Take care she doesn’t carry some treasure out of the house against your will. You know what sort of heart a woman has in her breast: she wants to build up the house of whoever marries her, and of her former children and the dear husband of her youth she no longer thinks, once he is dead, nor asks after them. So go yourself and hand everything over to whichever of the maids seems best to you, until the gods show you a glorious wife. And I’ll tell you something else; take it to heart. The leaders of the suitors are lying in wait for you on purpose in the strait between Ithaca and rocky Samos,
15.30	ἱέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱκέσθαι. ἀλλὰ τά γ’ οὐκ ὀΐω· πρὶν καί τινα γαῖα καθέξει	eager to kill you before you reach your native land. But I don’t think it will happen: before that,

1 The story returns to Telemachus, last seen in Book 4 as the guest of Menelaus and Helen in Sparta (Lacedaemon).

	GREEK	ENGLISH
	ἀνδρῶν μνηστήρων, οἵ τοι βίοτον κατέδουσιν. ἀλλὰ ἑκὰς νήσων ἀπέχειν εὐεργέα νῆα, νυκτὶ δ' ὁμῶς πλείειν· πέμψει δέ τοι οὖρον ὄπισθεν ἀθανάτων ὅς τίς σε φυλάσσει τε ῥύεταί τε. αὐτὰρ ἐπὴν πρώτην ἀκτὴν Ἰθάκης ἀφίκηαι, νῆα μὲν ἐς πόλιν ὀτρῦναι καὶ πάντας ἑταίρους, αὐτὸς δὲ πρώτιστα συβώτην εἰσαφικέσθαι, ὅς τοι ὑῶν ἐπίουρος, ὁμῶς δέ τοι ἤπια οἶδεν. ἔνθα δὲ νύκτ' ἀέσαι· τὸν δ' ὀτρῦναι πόλιν εἴσω ἀγγελίην ἐρέοντα περίφρονι Πηνελοπείῃ, οὕνεκά οἱ σῶς ἐσσὶ καὶ ἐκ Πύλου εἰλήλουθας.	the earth will hold more than one of the suitors who are eating up your livelihood. Keep your well-built ship well away from the islands, and sail by night as well; whichever of the immortals guards and protects you will send you a fair wind from behind. And when you reach the first shore of Ithaca, send the ship and all your companions on to the city, and go yourself, first of all, to the swineherd, who keeps watch over your pigs and is as loyal to you as ever. Spend the night there, and send him into the city to bring word to wise Penelope that you are safe and have come back from Pylos."
15.43	ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πρὸς μακρὸν Ὄλυμπον, αὐτὰρ ὁ Νεστορίδην ἐξ ἡδέος ὕπνου ἔγειρεν λὰξ ποδὶ κινήσας, καί μιν πρὸς μῦθον ἔειπεν· ἔγρεο, Νεστορίδη Πεισίστρατε, μώνυχας ἵππους ζεῦξον ὑφ' ἅρματ' ἄγων, ὄφρα πρήσσωμεν ὁδοῖο. τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ηὔδα· Τηλέμαχ', οὔ πως ἔστιν ἐπειγομένους περ ὁδοῖο νύκτα διὰ δνοφερὴν ἐλάαν· τάχα δ' ἔσσεται ἠώς. ἀλλὰ μέν' εἰς ὅ κε δῶρα φέρων ἐπιδίφρια θήῃ ἥρως Ἀτρείδης, δουρικλειτὸς Μενέλαος, καὶ μύθοις ἀγανοῖσι παραυδήσας ἀποπέμψῃ. τοῦ γάρ τε ξεῖνος μιμνήσκεται ἤματα πάντα ἀνδρὸς ξεινοδόκου, ὅς κεν φιλότητα παράσχῃ.	So she spoke, and went away to high Olympus. Then Telemachus woke Nestor's son from sweet sleep, nudging him with his heel, and said to him: "Wake up, Pisistratus, son of Nestor! Bring the single-hoofed horses and yoke them to the chariot, so we can be on our way." Then Pisistratus, son of Nestor, answered him in turn: "Telemachus, however eager we are for the road, there's no way we can drive through the dark night; dawn will soon be here. Wait until the hero, Atreus' son, Menelaus famed for his spear, brings gifts and sets them in the chariot, and sends us off with gentle words of farewell. For a guest remembers all his days the host who has shown him kindness."

LEAVING SPARTA

Menelaus and Helen give Telemachus parting gifts, and Helen reads an eagle omen.

	GREEK	ENGLISH
15.56	ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἠώς. ἀγχίμολον δέ σφ' ἦλθε βοὴν ἀγαθὸς Μενέλαος, ἀνστὰς ἐξ εὐνῆς, Ἑλένης πάρα καλλικόμοιο. τὸν δ' ὡς οὖν ἐνόησεν Ὀδυσσῆος φίλος υἱός, σπερχόμενός ῥα χιτῶνα περὶ χροῒ σιγαλόεντα δῦνεν, καὶ μέγα φᾶρος ἐπὶ στιβαροῖς βάλετ' ὤμοις ἥρως, βῆ δὲ θύραζε, παριστάμενος δὲ προσηύδα Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο· Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν, ἤδη νῦν μ' ἀπόπεμπε φίλην ἐς πατρίδα γαῖαν· ἤδη γάρ μοι θυμὸς ἐέλδεται οἴκαδ' ἱκέσθαι. τὸν δ' ἠμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος·	So he spoke, and at once golden-throned Dawn came. Menelaus, good at the war cry, came up close to them, risen from his bed beside Helen of the lovely hair. When the dear son of Odysseus saw him, he hurried to put his shining tunic on, and the hero threw a great cloak over his sturdy shoulders and went out of the door; and standing beside him, Telemachus, dear son of godlike Odysseus, spoke: "Menelaus, son of Atreus, cherished by Zeus, leader of the people, send me off now to my dear native land; my heart is longing now to get home." Then Menelaus, good at the war cry, answered him:
15.68	Τηλέμαχ', οὔ τί σ' ἐγώ γε πολὺν χρόνον ἐνθάδ' ἐρύξω ἱέμενον νόστοιο· νεμεσσῶμαι δὲ καὶ ἄλλῳ ἀνδρὶ ξεινοδόκῳ, ὅς κ' ἔξοχα μὲν φιλέῃσιν,	"Telemachus, I certainly won't keep you here a long time when you're eager for your homecoming. I'd blame any other host, too, who goes too far

GREEK

ἔξοχα δ' ἐχθαίρῃσιν· ἀμείνω δ' αἴσιμα πάντα.
ἶσόν τοι κακόν ἐσθ', ὅς τ' οὐκ ἐθέλοντα νέεσθαι
ξεῖνον ἐποτρύνει καὶ ὃς ἐσσύμενον κατερύκει.
χρὴ ξεῖνον παρεόντα φιλεῖν, ἐθέλοντα δὲ πέμπειν.
ἀλλὰ μέν' εἰς ὅ κε δῶρα φέρων ἐπιδίφρια θείω
καλά, σὺ δ' ὀφθαλμοῖσιν ἴδῃς, εἴπω δὲ γυναιξὶ
δεῖπνον ἐνὶ μεγάροις τετυκεῖν ἅλις ἔνδον ἐόντων.
ἀμφότερον, κῦδός τε καὶ ἀγλαΐη καὶ ὄνειαρ,
δειπνήσαντας ἴμεν πολλὴν ἐπ' ἀπείρονα γαῖαν.

15.80 εἰ δ' ἐθέλεις τραφθῆναι ἀν' Ἑλλάδα καὶ μέσον Ἄργος,
ὄφρα τοι αὐτὸς ἕπωμαι, ὑποζεύξω δέ τοι ἵππους,
ἄστεα δ' ἀνθρώπων ἡγήσομαι· οὐδέ τις ἡμέας
αὖτως ἀππέμψει, δώσει δέ τι ἕν γε φέρεσθαι,
ἠέ τινα τριπόδων εὐχάλκων ἠὲ λεβήτων,
ἠὲ δύ' ἡμιόνους ἠὲ χρύσειον ἄλεισον.
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
βούλομαι ἤδη νεῖσθαι ἐφ' ἡμέτερ'· οὐ γὰρ ὄπισθεν
οὖρον ἰὼν κατέλειπον ἐπὶ κτεάτεσσιν ἐμοῖσιν·
μὴ πατέρ' ἀντίθεον διζήμενος αὐτὸς ὄλωμαι,
ἤ τί μοι ἐκ μεγάρων κειμήλιον ἐσθλὸν ὄληται.

15.92 αὐτὰρ ἐπεὶ τό γ' ἄκουσε βοὴν ἀγαθὸς Μενέλαος,
αὐτίκ' ἄρ' ᾗ ἀλόχῳ ἠδὲ δμῳῇσι κέλευσε
δεῖπνον ἐνὶ μεγάροις τετυκεῖν ἅλις ἔνδον ἐόντων.
ἀγχίμολον δέ οἱ ἦλθε Βοηθοΐδης Ἐτεωνεύς,
ἀνστὰς ἐξ εὐνῆς, ἐπεὶ οὐ πολὺ ναῖεν ἀπ' αὐτοῦ·
τὸν πῦρ κῆαι ἄνωγε βοὴν ἀγαθὸς Μενέλαος
ὀπτῆσαί τε κρεῶν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηώεντα,
οὐκ οἶος, ἅμα τῷ γ' Ἑλένη κίε καὶ Μεγαπένθης.
ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι κειμήλια κεῖτο,
Ἀτρεΐδης μὲν ἔπειτα δέπας λάβεν ἀμφικύπελλον,
υἱὸν δὲ κρητῆρα φέρειν Μεγαπένθε' ἄνωγεν
ἀργύρεον· Ἑλένη δὲ παρίστατο φωριαμοῖσιν,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, οὓς κάμεν αὐτή.

15.106 τῶν ἕν' ἀειραμένη Ἑλένη φέρε, δῖα γυναικῶν,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ' ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βὰν δ' ἰέναι προτέρω διὰ δώματος, ἦος ἵκοντο
Τηλέμαχον· τὸν δὲ προσέφη ξανθὸς Μενέλαος·
Τηλέμαχ', ἦ τοι νόστον, ὅπως φρεσὶ σῇσι μενοινᾷς,
ὥς τοι Ζεὺς τελέσειεν, ἐρίγδουπος πόσις Ἥρης.

ENGLISH

in his welcome or too far in his hostility; everything in due measure is better. It's just as wrong to hurry off a guest who doesn't want to go as to hold back one who's eager to leave. You should make a guest welcome while he's with you, and send him on his way when he wishes. But wait until I bring fine gifts and set them in your chariot, and you see them with your own eyes, and until I tell the women to prepare a meal in the hall from the plenty we have in the house. It does a double good—it brings glory and splendor, and it's a help as well—to dine before setting out over the wide, boundless earth.

And if you want to make a tour through Hellas and the heart of Argos, I'll come with you myself; I'll yoke horses for you and guide you to the cities of men. No one will send us away empty-handed; each will give us at least one thing to take with us —a tripod of fine bronze or a cauldron, or a pair of mules, or a golden cup." Then thoughtful Telemachus answered him in turn: "Menelaus, son of Atreus, cherished by Zeus, leader of the people, I want to go back now to my own home, for when I left I didn't leave anyone behind to guard my possessions. I don't want to lose my own life searching for my godlike father, or have some fine treasure lost from my halls."

When Menelaus, good at the war cry, heard this, he at once told his wife and the maids to prepare a meal in the hall from the plenty they had in the house. Eteoneus, son of Boethous, came up close to him, risen from his bed, since he lived not far away; Menelaus, good at the war cry, ordered him to light a fire and roast some meat, and he heard and did not disobey. Menelaus himself went down into the fragrant storeroom, and not alone: Helen went with him, and Megapenthes. When they came to the place where the treasures lay, the son of Atreus took a two-handled cup and told his son Megapenthes to carry a silver mixing bowl; and Helen stood beside the chests that held her robes, richly embroidered, which she had made herself.

Helen, bright among women, lifted out one of them and carried it—the one that was most beautiful in its embroidery and the largest; it shone like a star, and it lay beneath all the others. Then they went on through the house until they came to Telemachus, and fair-haired Menelaus spoke to

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	δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται, δώσω ὃ κάλλιστον καὶ τιμηέστατόν ἐστι. δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ ἐστὶν ἅπας, χρυσῷ δ' ἐπὶ χείλεα κεκράανται, ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἑ Φαίδιμος ἥρως, Σιδονίων βασιλεύς, ὅθ' ἑὸς δόμος ἀμφεκάλυψε κεῖσέ με νοστήσαντα· τεῖν δ' ἐθέλω τόδ' ὀπάσσαι.	him: "Telemachus, may Zeus, the loud-thundering husband of Hera, bring about your homecoming just as your heart longs for it. And of all the gifts that lie stored as treasures in my house, I'll give you the one that is finest and most precious. I'll give you a well-made mixing bowl; it is solid silver, and its rims are finished with gold, the work of Hephaestus. The hero Phaedimus, king of the Sidonians, gave it to me, when his house sheltered me as I came there on my way home; and now I want to give it to you."
15.120	ὣς εἰπὼν ἐν χειρὶ τίθει δέπας ἀμφικύπελλον ἥρως Ἀτρεΐδης· ὁ δ' ἄρα κρητῆρα φαεινὸν θῆκ' αὐτοῦ προπάροιθε φέρων κρατερὸς Μεγαπένθης, ἀργύρεον· Ἑλένη δὲ παρίστατο καλλιπάρῃος πέπλον ἔχουσ' ἐν χερσίν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· δῶρόν τοι καὶ ἐγώ, τέκνον φίλε, τοῦτο δίδωμι, μνῆμ' Ἑλένης χειρῶν, πολυηράτου ἐς γάμου ὥρην, σῇ ἀλόχῳ φορέειν· τῆος δὲ φίλῃ παρὰ μητρὶ κείσθω ἐνὶ μεγάρῳ. σὺ δέ μοι χαίρων ἀφίκοιο οἶκον ἐϋκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.	So speaking, the hero son of Atreus put the two-handled cup into his hands; and mighty Megapenthes brought the shining mixing bowl of silver and set it before him. And Helen of the lovely cheeks stood beside him holding the robe in her hands, and she spoke to him and called him by name: "I too give you this gift, dear child, a keepsake from Helen's hands, for your bride to wear on the day of your longed-for wedding. Until then, let it lie in the hall in your dear mother's keeping. And may you reach your well-built house and your native land in happiness."
15.130	ὣς εἰποῦσ' ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων. καὶ τὰ μὲν ἐς πείρινθα τίθει Πεισίστρατος ἥρως δεξάμενος, καὶ πάντα ἐᾷ θηήσατο θυμῷ· τοὺς δ' ἦγε πρὸς δῶμα κάρη ξανθὸς Μενέλαος. ἐζέσθην δ' ἄρ' ἔπειτα κατὰ κλισμούς τε θρόνους τε. χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος, νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα· εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων· πὰρ δὲ Βοηθοΐδης κρέα δαίετο καὶ νέμε μοίρας· οἰνοχόει δ' υἱὸς Μενελάου κυδαλίμοιο. οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.	So speaking, she put it in his hands, and he took it gladly. The hero Pisistratus received the gifts and laid them in the chariot basket, and gazed at them all with wonder in his heart. Then fair-haired Menelaus led them into the house, and they sat down on chairs and seats. A maid brought water for washing in a fine golden pitcher and poured it over a silver basin for them to wash their hands, and beside them she drew up a polished table. The respected housekeeper brought bread and set it before them, and added many dishes, giving freely from what she had. Beside them the son of Boethous carved the meat and handed out the portions, and the son of glorious Menelaus poured the wine. And they reached out their hands to the good things lying ready before them.
15.143	αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, δὴ τότε Τηλέμαχος καὶ Νέστορος ἀγλαὸς υἱὸς ἵππους τε ζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον, ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου. τοὺς δὲ μετ' Ἀτρεΐδης ἔκιε ξανθὸς Μενέλαος, οἶνον ἔχων ἐν χειρὶ μελίφρονα δεξιτερῇφι, ἐν δέπαϊ χρυσέῳ, ὄφρα λείψαντε κιοίτην. στῆ δ' ἵππων προπάροιθε, δεδισκόμενος δὲ προσηύδα· χαίρετον, ὦ κούρω, καὶ Νέστορι ποιμένι λαῶν	But when they had put away their desire for food and drink, then Telemachus and Nestor's splendid son yoked the horses and mounted the inlaid chariot, and drove out through the gateway and the echoing portico. Fair-haired Menelaus, son of Atreus, came after them, holding honey-sweet wine in his right hand in a golden cup, so that they could pour a libation before they set out. He stood in front of the horses and drank to them, and

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	εἰπεῖν· ἦ γὰρ ἐμοί γε πατὴρ ὣς ἤπιος ἦεν, ἦος ἐνὶ Τροίῃ πολεμίζομεν υἷες Ἀχαιῶν. τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·	spoke: "Farewell, young men, and give my greetings to Nestor, shepherd of the people; for he was as kind as a father to me while we sons of the Achaeans were fighting at Troy." Then thoughtful Telemachus answered him in turn:
15.155	καὶ λίην κείνῳ γε, διοτρεφές, ὡς ἀγορεύεις, πάντα τάδ' ἐλθόντες καταλέξομεν· αἴ γὰρ ἐγὼν ὡς νοστήσας Ἰθάκηνδε, κιχὼν Ὀδυσῆ' ἐνὶ οἴκῳ, εἴποιμ' ὡς παρὰ σεῖο τυχὼν φιλότητος ἁπάσης ἔρχομαι, αὐτὰρ ἄγω κειμήλια πολλὰ καὶ ἐσθλά. ὣς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις, αἰετὸς ἀργὴν χῆνα φέρων ὀνύχεσσι πέλωρον, ἥμερον ἐξ αὐλῆς· οἱ δ' ἰΰζοντες ἕποντο ἀνέρες ἠδὲ γυναῖκες· ὁ δέ σφισιν ἐγγύθεν ἐλθὼν δεξιὸς ἤϊξε πρόσθ' ἵππων· οἱ δὲ ἰδόντες γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη. τοῖσι δὲ Νεστορίδης Πεισίστρατος ἤρχετο μύθων· φράζεο δή, Μενέλαε διοτρεφές, ὄρχαμε λαῶν, ἢ νῶϊν τόδ' ἔφηνε θεὸς τέρας ἦε σοὶ αὐτῷ.	"We certainly will, cherished by Zeus: when we arrive we'll tell him all of this, just as you say. If only, in the same way, when I get back to Ithaca and find Odysseus at home, I could tell him how I come from you after meeting with every kindness, and bring many fine treasures with me!" As he spoke, a bird flew up on the right: an eagle, carrying in its talons a huge white goose, a tame one from the yard, and men and women followed it, shouting. It came close to them and darted off to the right in front of the horses; and when they saw it they rejoiced, and the heart in every breast was warmed. Pisistratus, son of Nestor, was the first to speak: "Think it over, Menelaus, cherished by Zeus, leader of the people: was it to the two of us that the god showed this sign, or to you yourself?"
15.169	ὣς φάτο, μερμήριξε δ' ἀρηΐφιλος Μενέλαος, ὅππως οἱ κατὰ μοῖραν ὑποκρίναιτο νοήσας. τὸν δ' Ἑλένη τανύπεπλος ὑποφθαμένη φάτο μῦθον· κλῦτέ μευ· αὐτὰρ ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι ὀΐω. ὡς ὅδε χῆν' ἥρπαξ' ἀτιταλλομένην ἐνὶ οἴκῳ ἐλθὼν ἐξ ὄρεος, ὅθι οἱ γενεή τε τόκος τε, ὣς Ὀδυσεὺς κακὰ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεὶς οἴκαδε νοστήσει καὶ τίσεται· ἠὲ καὶ ἤδη οἴκοι, ἀτὰρ μνηστῆρσι κακὸν πάντεσσι φυτεύει. τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· οὕτω νῦν Ζεὺς θείη, ἐρίγδουπος πόσις Ἥρης· τῷ κέν τοι καὶ κεῖθι θεῷ ὡς εὐχετοώμην.	So he spoke, and Menelaus, dear to Ares, pondered how he should read it and answer rightly. But Helen of the long robes spoke before him: "Listen to me: I will prophesy as the immortals put it into my heart, and as I think it will come to pass. Just as this eagle came down from the mountain, where its kin are born and its young, and snatched the goose that was being reared in the house, so Odysseus, after suffering many hardships and wandering far, will come home and take his revenge; or he is already home, and is sowing ruin for all the suitors." Then thoughtful Telemachus answered her in turn: "May Zeus, the loud-thundering husband of Hera, bring it about so; then even there I would pray to you as to a goddess."
15.182	ἦ καὶ ἐφ' ἵπποιϊν μάστιν βάλεν· οἱ δὲ μάλ' ὦκα ἤϊξαν πεδίονδε διὰ πτόλιος μεμαῶτες. οἱ δὲ πανημέριοι σεῖον ζυγὸν ἀμφὶς ἔχοντες. δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί· ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα, υἱέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα. ἔνθα δὲ νύκτ' ἄεσαν ὁ δὲ τοῖς πὰρ ξείνια θῆκεν. ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, ἵππους τε ζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον, ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου· μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην.	He spoke, and laid the whip on the horses, and they sped off very swiftly through the city toward the plain, eager to go. All day long they shook the yoke they bore on either side. The sun set and all the ways grew dark, and they came to Pherae, to the house of Diocles, son of Ortilochus, whom Alpheus fathered. There they spent the night, and he set guest-gifts before them. When early-born Dawn appeared, rosy-fingered, they yoked the horses and mounted the inlaid chariot, and drove out through the gateway and the echoing portico. He whipped the horses on, and the pair flew for-

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αἶψα δ' ἔπειθ' ἵκοντο Πύλου αἰπὺ πτολίεθρον· καὶ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν·	ward not unwillingly. Soon after, they reached the steep citadel of Pylos; and then Telemachus spoke to Nestor's son:
15.195 Νεστορίδη, πῶς κέν μοι ὑποσχόμενος τελέσειας μῦθον ἐμόν; ξεῖνοι δὲ διαμπερὲς εὐχόμεθ' εἶναι ἐκ πατέρων φιλότητος, ἀτὰρ καὶ ὁμήλικές εἰμεν· ἥδε δ' ὁδὸς καὶ μᾶλλον ὁμοφροσύνῃσιν ἐνήσει. μή με παρὲξ ἄγε νῆα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ, μή μ' ὁ γέρων ἀέκοντα κατάσχῃ ᾧ ἐνὶ οἴκῳ ἱέμενος φιλέειν· ἐμὲ δὲ χρεὼ θᾶσσον ἱκέσθαι. ὣς φάτο, Νεστορίδης δ' ἄρ' ἐῷ συμφράσσατο θυμῷ, ὅππως οἱ κατὰ μοῖραν ὑποσχόμενος τελέσειεν. ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι· στρέψ' ἵππους ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης, νηῒ δ' ἐνὶ πρύμνῃ ἐξαίνυτο κάλλιμα δῶρα, ἐσθῆτα χρυσόν τε, τά οἱ Μενέλαος ἔδωκε· καί μιν ἐποτρύνων ἔπεα πτερόεντα προσηύδα·	"Son of Nestor, would you promise me something and carry out what I ask? We can claim to be guest-friends of long standing through the friendship of our fathers, and we're the same age too; and this journey will bring us still closer in mind. Don't take me past my ship, cherished by Zeus, but leave me there, so the old man doesn't keep me in his house against my will in his eagerness to show me kindness; I need to get home more quickly." So he spoke, and Nestor's son considered in his heart how he could rightly promise this and carry it out. And as he thought it over, this seemed the better course: he turned the horses toward the swift ship and the seashore, took out the beautiful gifts and set them in the stern of the ship, the clothing and the gold that Menelaus had given him; and urging him on, he spoke winged words:
15.209 σπουδῇ νῦν ἀνάβαινε κέλευέ τε πάντας ἑταίρους, πρὶν ἐμὲ οἶκαδ' ἱκέσθαι ἀπαγγεῖλαί τε γέροντι. εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν· οἷος κείνου θυμὸς ὑπέρβιος, οὔ σε μεθήσει, ἀλλ' αὐτὸς καλέων δεῦρ' εἴσεται, οὐδέ ἔ φημι ἄψ ἰέναι κενεόν· μάλα γὰρ κεχολώσεται ἔμπης. ὣς ἄρα φωνήσας ἔλασεν καλλίτριχας ἵππους ἄψ Πυλίων εἰς ἄστυ, θοῶς δ' ἄρα δώμαθ' ἵκανε. Τηλέμαχος δ' ἑτάροισιν ἐποτρύνων ἐκέλευσεν· ἐγκοσμεῖτε τὰ τεύχε', ἑταῖροι, νηῒ μελαίνῃ, αὐτοί τ' ἀμβαίνωμεν, ἵνα πρήσσωμεν ὁδοῖο. ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο, αἶψα δ' ἄρ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.	"Go aboard quickly now and tell all your companions to do the same, before I get home and give the old man the news. For I know this well in my mind and heart: his spirit is so overbearing that he won't let you go, but will come here himself to summon you, and I don't think he'll go back without you; he'll be very angry all the same." So speaking, he drove the horses with their beautiful manes back to the city of the Pylians, and quickly reached the house. And Telemachus urged on his companions and gave them orders: "Set the gear in order in the black ship, my companions, and let's go aboard ourselves, so we can be on our way." So he spoke, and they listened closely and obeyed, and quickly went aboard and sat down on the benches.

THEOCLYMENUS

At Pylos a fugitive seer begs Telemachus for passage, and Telemachus takes him aboard.

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15.222 ἦ τοι ὁ μὲν τὰ πονεῖτο καὶ εὔχετο, θῦε δ' Ἀθήνῃ νηῒ πάρα πρυμνῇ· σχεδόθεν δέ οἱ ἦλυθεν ἀνὴρ τηλεδαπός, φεύγων ἐξ Ἄργεος ἄνδρα κατακτάς, μάντις· ἀτὰρ γενεήν γε Μελάμποδος ἔκγονος ἦεν, ὃς πρὶν μέν ποτ' ἔναιε Πύλῳ ἔνι, μητέρι μήλων, ἀφνειὸς Πυλίοισι μέγ' ἔξοχα δώματα ναίων· δὴ τότε γ' ἄλλων δῆμον ἀφίκετο, πατρίδα φεύγων Νηλέα τε μεγάθυμον, ἀγαυότατον ζωόντων,	So he was busy with this, praying and sacrificing to Athena by the ship's stern, when a man came up close to him, a stranger from a far country, fleeing from Argos after killing a man—a seer. By birth he was descended from Melampus, who long ago had lived in Pylos, mother of flocks, a rich man with a house that stood out among the Pylians. But then he went to a land of other men, fleeing his native

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ὅς οἱ χρήματα πολλὰ τελεσφόρον εἰς ἐνιαυτὸν εἶχε βίῃ. ὁ δὲ τῆος ἐνὶ μεγάροις Φυλάκοιο δεσμῷ ἐν ἀργαλέῳ δέδετο, κρατέρ' ἄλγεα πάσχων εἵνεκα Νηλῆος κούρης ἄτης τε βαρείης, τήν οἱ ἐπὶ φρεσὶ θῆκε θεὰ δασπλῆτις Ἐρινύς.	land and great-hearted Neleus, the proudest of men alive, who for a full year held many of his possessions by force. All that time Melampus lay bound in cruel fetters in the halls of Phylacus, suffering harsh pains on account of Neleus' daughter and the heavy blindness that the goddess, the dread Erinys, had put in his mind.[2]
15.235 ἀλλ' ὁ μὲν ἔκφυγε κῆρα καὶ ἤλασε βοῦς ἐριμύκους ἐς Πύλον ἐκ Φυλάκης καὶ ἐτίσατο ἔργον ἀεικὲς ἀντίθεον Νηλῆα, κασιγνήτῳ δὲ γυναῖκα ἠγάγετο πρὸς δώμαθ'. ὁ δ' ἄλλων ἵκετο δῆμον, Ἄργος ἐς ἱππόβοτον· τόθι γάρ νύ οἱ αἴσιμον ἦεν ναιέμεναι πολλοῖσιν ἀνάσσοντ' Ἀργείοισιν ἔνθα δ' ἔγημε γυναῖκα καὶ ὑψερεφὲς θέτο δῶμα, γείνατο δ' Ἀντιφάτην καὶ Μάντιον, υἷε κραταιώ. Ἀντιφάτης μὲν ἔτικτεν Ὀϊκλῆα μεγάθυμον, αὐτὰρ Ὀϊκλείης λαοσσόον Ἀμφιάραον, ὃν περὶ κῆρι φίλει Ζεύς τ' αἰγίοχος καὶ Ἀπόλλων παντοίην φιλότητ'· οὐδ' ἵκετο γήραος οὐδόν, ἀλλ' ὅλετ' ἐν Θήβῃσι γυναίων εἵνεκα δώρων.	But he escaped death and drove the loud-lowing cattle from Phylace to Pylos, and took vengeance on godlike Neleus for his shameful deed, and brought the woman home as a wife for his brother. Then he went to a land of other men, to horse-pasturing Argos; for it was fated that he should live there, ruling over many Argives. There he married a wife and built a high-roofed house, and fathered Antiphates and Mantius, two mighty sons. Antiphates fathered great-hearted Oicles, and Oicles fathered Amphiaraus, rouser of armies, whom Zeus who bears the aegis and Apollo loved dearly with every kind of love; yet he did not reach the threshold of old age, but died at Thebes because of gifts given to a woman.
15.248 τοῦ δ' υἱεῖς ἐγένοντ' Ἀλκμαίων Ἀμφίλοχός τε. Μάντιος αὖ τέκετο Πολυφείδεά τε Κλεῖτόν τε· ἀλλ' ἦ τοι Κλεῖτον χρυσόθρονος ἥρπασεν Ἠὼς κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη· αὐτὰρ ὑπέρθυμον Πολυφείδεα μάντιν Ἀπόλλων θῆκε βροτῶν ὄχ' ἄριστον, ἐπεὶ θάνεν Ἀμφιάραος· ὅς ῥ' Ὑπερησίηνδ' ἀπενάσσατο πατρὶ χολωθείς, ἔνθ' ὅ γε ναιετάων μαντεύετο πᾶσι βροτοῖσιν. τοῦ μὲν ἄρ' υἱὸς ἐπῆλθε, Θεοκλύμενος δ' ὄνομ' ἦεν, ὃς τότε Τηλεμάχου πέλας ἵστατο· τὸν δ' ἐκίχανεν σπένδοντ' εὐχόμενόν τε θοῇ παρὰ νηῒ μελαίνῃ, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·	His sons were Alcmaeon and Amphilochus. Mantius, for his part, fathered Polyphides and Clitus; but golden-throned Dawn carried Clitus off for his beauty, so that he might live among the immortals; and Apollo made high-spirited Polyphides a seer, by far the best among mortals, once Amphiaraus was dead. Angry with his father, he moved away to Hyperesia, and living there he prophesied for all mortals. It was his son who now came up, Theoclymenus by name, who then stood close by Telemachus. He found him pouring libations and praying beside the swift black ship, and he addressed him and spoke winged words:
15.260 ὦ φίλ', ἐπεί σε θύοντα κιχάνω τῷδ' ἐνὶ χώρῳ, λίσσομ' ὑπὲρ θυέων καὶ δαίμονος, αὐτὰρ ἔπειτα σῆς τ' αὐτοῦ κεφαλῆς καὶ ἑταίρων, οἵ τοι ἕπονται, εἰπέ μοι εἰρομένῳ νημερτέα μηδ' ἐπικεύσῃς· τίς πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω. ἐξ Ἰθάκης γένος εἰμί, πατὴρ δέ μοί ἐστιν Ὀδυσσεύς, εἴ ποτ' ἔην· νῦν δ' ἤδη ἀπέφθιτο λυγρῷ ὀλέθρῳ. τοὔνεκα νῦν ἑτάρους τε λαβὼν καὶ νῆα μέλαιναν ἦλθον πευσόμενος πατρὸς δὴν οἰχομένοιο. τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·	"Friend, since I find you sacrificing in this place, I beg you by your offerings and by the god, and then by your own life and the lives of the companions who follow you: tell me truly what I ask, and don't hide anything. Who are you among men, and where are you from? Where are your city and your parents?" Then thoughtful Telemachus answered him in turn: "Well then, stranger, I'll tell you exactly. I come from Ithaca by birth, and my father is Odysseus—if ever there was such a man; but by now he has perished by a miserable death. That is

2 Melampus' story was first told in Book 11: he was imprisoned while trying to win Neleus' daughter Pero for his brother.

GREEK

ENGLISH

why I took my companions and a black ship and came to find out about my father, who has been gone so long." Then godlike Theoclymenus spoke to him in turn:

οὕτω τοι καὶ ἐγὼν ἐκ πατρίδος, ἄνδρα κατακτὰς
ἔμφυλον· πολλοὶ δὲ κασίγνητοί τε ἔται τε
Ἄργος ἀν' ἱππόβοτον, μέγα δὲ κρατέουσιν Ἀχαιῶν.
τῶν ὑπαλευάμενος θάνατον καὶ κῆρα μέλαιναν
φεύγω, ἐπεί νύ μοι αἶσα κατ' ἀνθρώπους ἀλάλησθαι.
ἀλλά με νηὸς ἔφεσσαι, ἐπεί σε φυγὼν ἱκέτευσα,
μή με κατακτείνωσι· διωκέμεναι γὰρ ὀΐω.
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
οὐ μὲν δή σ' ἐθέλοντά γ' ἀπώσω νηὸς ἐΐσης,
ἀλλ' ἕπευ· αὐτὰρ κεῖθι φιλήσεαι, οἷά κ' ἔχωμεν.
ὣς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος,
καὶ τό γ' ἐπ' ἰκριόφιν τάνυσεν νεὸς ἀμφιελίσσης·
ἂν δὲ καὶ αὐτὸς νηὸς ἐβήσετο ποντοπόροιο.

"In the same way I too am away from my native land, because I killed a man of my own tribe. He has many brothers and kinsmen throughout horse-pasturing Argos, and they hold great power among the Achaeans. It's to escape death and black fate at their hands that I'm a fugitive, since it is now my portion to wander among men. So take me aboard your ship, since I've come to you as a suppliant in my flight, or they'll kill me—I think they're in pursuit." Then thoughtful Telemachus answered him: "Since you want to come, I certainly won't drive you away from my well-balanced ship. Come with us. Back there you'll be made welcome with whatever we have." So he spoke, and took the bronze spear from him and laid it out on the deck of the curved ship, and he himself went aboard the seafaring ship.

ἐν πρύμνῃ δ' ἄρ' ἔπειτα καθέζετο, πὰρ δὲ οἱ αὐτῷ
εἶσε Θεοκλύμενον· τοὶ δὲ πρυμνήσι' ἔλυσαν.
Τηλέμαχος δ' ἑτάροισιν ἐποτρύνας ἐκέλευσεν
ὅπλων ἅπτεσθαι· τοὶ δ' ἐσσυμένως ἐπίθοντο.
ἱστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,
ἕλκον δ' ἱστία λευκὰ ἐϋστρέπτοισι βοεῦσι.
τοῖσιν δ' ἵκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη,
λάβρον ἐπαιγίζοντα δι' αἰθέρος, ὄφρα τάχιστα
νηῦς ἀνύσειε θέουσα θαλάσσης ἁλμυρὸν ὕδωρ.
βὰν δὲ παρὰ Κρουνοὺς καὶ Χαλκίδα καλλιρέεθρον.
δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί·
ἡ δὲ Φεὰς ἐπέβαλλεν ἐπειγομένη Διὸς οὔρῳ
ἠδὲ παρ' Ἦλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί.
ἔνθεν δ' αὖ νήσοισιν ἐπιπροέηκε θοῇσιν,
ὁρμαίνων ἤ κεν θάνατον φύγοι ἦ κεν ἁλώῃ.

Then he sat down in the stern and seated Theoclymenus beside him, and the men cast off the stern cables. Telemachus urged his companions on and ordered them to take hold of the tackle, and they eagerly obeyed. They raised the mast of fir, set it in the hollow socket and made it fast with forestays, and hauled up the white sails with ropes of twisted oxhide. Gray-eyed Athena sent them a following wind, rushing strongly through the air, so that the ship might finish its run over the salt water of the sea as fast as possible. They passed Crouni and Chalcis of the lovely streams. The sun set and all the ways grew dark. The ship made for Pheae, driven on by the wind of Zeus, and past bright Elis, where the Epeans rule. From there he steered on toward the sharp-pointed islands, wondering whether he would escape death or be caught.

τὼ δ' αὖτ' ἐν κλισίῃ Ὀδυσεὺς καὶ δῖος ὑφορβὸς
δορπείτην· παρὰ δέ σφιν ἐδόρπεον ἀνέρες ἄλλοι.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς δ' Ὀδυσεὺς μετέειπε, συβώτεω πειρητίζων,
ἤ μιν ἔτ' ἐνδυκέως φιλέοι μεῖναί τε κελεύοι
αὐτοῦ ἐνὶ σταθμῷ, ἦ ὀτρύνειε πόλινδε·
κέκλυθι νῦν, Εὔμαιε, καὶ ἄλλοι πάντες ἑταῖροι·
ἠῶθεν προτὶ ἄστυ λιλαίομαι ἀπονέεσθαι
πτωχεύσων, ἵνα μή σε κατατρύχω καὶ ἑταίρους.
ἀλλά μοι εὖ θ' ὑπόθευ καὶ ἅμ' ἡγεμόν' ἐσθλὸν ὄπασσον

Meanwhile the two of them, Odysseus and the noble swineherd, were having supper in the hut, and the other men ate with them. But when they had put away their desire for food and drink, Odysseus spoke among them, testing the swineherd, to see whether he would go on caring for him kindly and invite him to stay there at the farmstead, or would send him on to the city: "Listen now, Eumaeus, and all you others, his companions. In the morning I'd like to go off to the

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	ὅς κέ με κεῖσ' ἀγάγῃ· κατὰ δὲ πτόλιν αὐτὸς ἀνάγκῃ πλάγξομαι, αἴ κέν τις κοτύλην καὶ πύρνον ὀρέξῃ.	town to beg, so as not to wear out you and your companions. So give me good advice, and send a good guide along with me to take me there. Once in the city I'll wander about on my own, as I must, in case someone hands me a cup and a crust.
15.313	καί κ' ἐλθὼν πρὸς δώματ' Ὀδυσσῆος θείοιο ἀγγελίην εἴποιμι περίφρονι Πηνελοπείῃ, καί κε μνηστήρεσσιν ὑπερφιάλοισι μιγείην, εἴ μοι δεῖπνον δοῖεν ὀνείατα μυρί' ἔχοντες. αἶψά κεν εὖ δρώοιμι μετὰ σφίσιν ἅσσ' ἐθέλοιεν. ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον· Ἑρμείαο ἕκητι διακτόρου, ὅς ῥά τε πάντων ἀνθρώπων ἔργοισι χάριν καὶ κῦδος ὀπάζει, δρηστοσύνῃ οὐκ ἄν μοι ἐρίσσειε βροτὸς ἄλλος, πῦρ τ' εὖ νηῆσαι διά τε ξύλα δανὰ κεάσσαι, δαιτρεῦσαί τε καὶ ὀπτῆσαι καὶ οἰνοχοῆσαι, οἷά τε τοῖς ἀγαθοῖσι παραδρώωσι χέρηες. τὸν δὲ μέγ' ὀχθήσας προσέφης, Εὔμαιε συβῶτα·	And I could go to the house of godlike Odysseus and give my news to wise Penelope, and mingle with the arrogant suitors, in case they'd give me a meal, with the countless good things they have. I'd soon do good service among them, whatever they wanted. For I'll tell you plainly, and you mark it and listen: thanks to Hermes the guide, who gives grace and glory to the work of all men, no other mortal could rival me at serving—at building a fire well and splitting dry wood, at carving and roasting meat and pouring wine, all the things that lesser men do in service to their betters." Then, deeply troubled, you answered him, Eumaeus the swineherd:
15.326	ὤ μοι, ξεῖνε, τίη τοι ἐνὶ φρεσὶ τοῦτο νόημα ἔπλετο; ἦ σύ γε πάγχυ λιλαίεαι αὐτόθ' ὀλέσθαι. εἰ δὴ μνηστήρων ἐθέλεις καταδῦναι ὅμιλον, τῶν ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει. οὔ τοι τοιοίδ' εἰσὶν ὑποδρηστῆρες ἐκείνων, ἀλλὰ νέοι, χλαίνας εὖ εἱμένοι ἠδὲ χιτῶνας, αἰεὶ δὲ λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα, οἵ σφιν ὑποδρώωσιν· ἐΰξεστοι δὲ τράπεζαι σίτου καὶ κρειῶν ἠδ' οἴνου βεβρίθασιν. ἀλλὰ μέν'· οὐ γάρ τίς τοι ἀνιᾶται παρεόντι, οὔτ' ἐγὼ οὔτε τις ἄλλος ἑταίρων, οἵ μοι ἔασιν. αὐτὰρ ἐπὴν ἔλθῃσιν Ὀδυσσῆος φίλος υἱός, κεῖνός σε χλαῖνάν τε χιτῶνά τε εἵματα ἕσσει, πέμψει δ' ὅππῃ σε κραδίη θυμός τε κελεύει.	"Oh no, stranger, why ever did this idea come into your mind? You must be utterly set on perishing there, if you really mean to go into that crowd of suitors, whose arrogance and violence reach the iron sky. Their servants aren't men like you. They're young, well dressed in cloaks and tunics, their heads and handsome faces always sleek with oil—the ones who wait on them; and the polished tables are loaded with bread and meat and wine. No, stay here. Nobody is bothered by your being here, not I nor any of the other companions I have. And when Odysseus' dear son comes, he'll dress you in a cloak and a tunic to wear, and send you wherever your heart and spirit bid you."
15.340	τὸν δ' ἠμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς· αἴθ' οὕτως, Εὔμαιε, φίλος Διὶ πατρὶ γένοιο ὡς ἐμοί, ὅττι μ' ἔπαυσας ἄλης καὶ ὀϊζύος αἰνῆς. πλαγκτοσύνης δ' οὐκ ἔστι κακώτερον ἄλλο βροτοῖσιν· ἀλλ' ἕνεκ' οὐλομένης γαστρὸς κακὰ κήδε' ἔχουσιν ἀνέρες, ὅν τιν' ἵκηται ἄλη καὶ πῆμα καὶ ἄλγος. νῦν δ' ἐπεὶ ἰσχανάᾳς μεῖναί τέ με κεῖνον ἄνωγας, εἶπ' ἄγε μοι περὶ μητρὸς Ὀδυσσῆος θείοιο πατρός θ', ὃν κατέλειπεν ἰὼν ἐπὶ γήραος οὐδῷ, ἤ που ἔτι ζώουσιν ὑπ' αὐγὰς ἠελίοιο, ἦ ἤδη τεθνᾶσι καὶ εἰν Ἀΐδαο δόμοισι. τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·	Then much-enduring, godlike Odysseus answered him: "Eumaeus, I hope you may be as dear to father Zeus as you are to me, since you've put an end to my wandering and my dreadful misery. There's nothing worse for mortals than roaming; yet for the sake of their cursed belly men endure bitter troubles, whoever wandering and suffering and pain come upon. But now, since you're keeping me here and tell me to wait for him, come, tell me about the mother of godlike Odysseus, and about his father, whom he left behind on the threshold of old age when he went: are they perhaps still alive under the rays of the sun, or already dead and in the house of Hades?" Then the swineherd, leader of men, said to him in turn:

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15.352	τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ’ ἀτρεκέως ἀγορεύσω. Λαέρτης μὲν ἔτι ζώει, Διὶ δ’ εὔχεται αἰεὶ θυμὸν ἀπὸ μελέων φθίσθαι οἷς ἐν μεγάροισιν· ἐκπάγλως γὰρ παιδὸς ὀδύρεται οἰχομένοιο κουριδίης τ’ ἀλόχοιο δαΐφρονος, ἥ έ μάλιστα ἤκαχ’ ἀποφθιμένη καὶ ἐν ὠμῷ γήραϊ θῆκεν. ἡ δ’ ἄχεϊ οὗ παιδὸς ἀπέφθιτο κυδαλίμοιο, λευγαλέῳ θανάτῳ, ὡς μὴ θάνοι ὅς τις ἐμοί γε ἐνθάδε ναιετάων φίλος εἴη καὶ φίλα ἔρδοι. ὄφρα μὲν οὖν δὴ κείνη ἔην, ἀχέουσά περ ἔμπης, τόφρα τί μοι φίλον ἔσκε μεταλλῆσαι καὶ ἐρέσθαι, οὕνεκά μ’ αὐτὴ θρέψεν ἅμα Κτιμένῃ τανυπέπλῳ, θυγατέρ’ ἰφθίμῃ, τὴν ὁπλοτάτην τέκε παίδων· τῇ ὁμοῦ ἐτρεφόμην, ὀλίγον δέ τί μ’ ἧσσον ἐτίμα.	“Then I’ll tell you, stranger, quite truthfully. Laertes is still alive, but he prays to Zeus continually that the life may waste from his limbs in his own house; for he grieves terribly for his son who is gone, and for his wedded wife, wise-hearted, whose death grieved him most of all and brought him into raw old age. She died of grief for her glorious son, a miserable death—may no one die like that who lives here as a friend of mine and treats me kindly! So as long as she was alive, grieving though she was, I liked to ask after her and talk with her, because she herself had brought me up together with long-robed Ctimene, her strong daughter, the youngest of her children. I was reared alongside her, and her mother honored me only a little less.
15.366	αὐτὰρ ἐπεί ῥ’ ἤβην πολυήρατον ἱκόμεθ’ ἄμφω, τὴν μὲν ἔπειτα Σάμηνδ’ ἔδοσαν καὶ μυρί’ ἔλοντο, αὐτὰρ ἐμὲ χλαῖνάν τε χιτῶνά τε εἵματ’ ἐκείνη καλὰ μάλ’ ἀμφιέσασα, ποσὶν δ’ ὑποδήματα δοῦσα ἀγρόνδε προΐαλλε· φίλει δέ με κηρόθι μᾶλλον. νῦν δ’ ἤδη τούτων ἐπιδεύομαι· ἀλλά μοι αὐτῷ ἔργον ἀέξουσιν μάκαρες θεοὶ ᾧ ἐπιμίμνω· τῶν ἔφαγόν τ’ ἔπιόν τε καὶ αἰδοίοισιν ἔδωκα. ἐκ δ’ ἄρα δεσποίνης οὐ μείλιχον ἔστιν ἀκοῦσαι οὔτ’ ἔπος οὔτε τι ἔργον, ἐπεὶ κακὸν ἔμπεσεν οἴκῳ, ἄνδρες ὑπερφίαλοι· μέγα δὲ δμῶες χατέουσιν ἀντία δεσποίνης φάσθαι καὶ ἕκαστα πυθέσθαι καὶ φαγέμεν πιέμεν τε, ἔπειτα δὲ καί τι φέρεσθαι ἀγρόνδ’, οἷά τε θυμὸν ἀεὶ δμώεσσιν ἰαίνει.	But when we had both reached the lovely prime of youth, they gave her in marriage to a man of Same and received a huge bride-price, while her mother dressed me in a cloak and tunic, very fine clothes, gave me sandals for my feet, and sent me off to the fields; and she loved me all the more at heart. Now I go without all that. But the blessed gods prosper the work I stay at; from it I’ve eaten and drunk and given to those who deserve respect. From my mistress, though, there’s nothing kind to be heard, neither word nor deed, since ruin has fallen on the house—arrogant men. Servants long badly to talk face to face with their mistress and hear all the news, and to eat and drink, and then carry something back with them to the fields too, the sort of thing that always warms a servant’s heart.”
15.380	τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· ὦ πόποι, ὡς ἄρα τυτθὸς ἐών, Εὔμαιε συβῶτα, πολλὸν ἀπεπλάγχθης σῆς πατρίδος ἠδὲ τοκήων. ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, ἠὲ διεπράθετο πτόλις ἀνδρῶν εὐρυάγυια, ᾗ ἔνι ναιετάασκε πατὴρ καὶ πότνια μήτηρ, ἦ σέ γε μουνωθέντα παρ’ οἴεσιν ἢ παρὰ βουσὶν ἄνδρες δυσμενέες νηυσὶν λάβον ἠδ’ ἐπέρασσαν τοῦδ’ ἀνδρὸς πρὸς δώμαθ’, ὁ δ’ ἄξιον ὧνον ἔδωκε. τὸν δ’ αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·	Then resourceful Odysseus answered him: “Ah, Eumaeus the swineherd, so you were carried far from your native land and your parents while you were still a little child! But come, tell me this and recount it truly: was the broad-streeted city of men sacked, where your father and lady mother lived? Or were you left alone with the sheep or the cattle when hostile men seized you in their ships and sold you to this man’s house, and he paid a fair price?” Then the swineherd, leader of men, said to him in turn:
15.390	ξεῖν’, ἐπεὶ ἂρ δὴ ταῦτά μ’ ἀνείρεαι ἠδὲ μεταλλᾷς, σιγῇ νῦν ξυνίει καὶ τέρπεο, πῖνέ τε οἶνον ἥμενος. αἵδε δὲ νύκτες ἀθέσφατοι· ἔστι μὲν εὕδειν, ἔστι δὲ τερπομένοισιν ἀκούειν· οὐδέ τί σε χρή,	“Stranger, since you ask and question me about this, listen now in silence and enjoy yourself, and sit and drink your wine. These nights are endless: there’s time for sleeping, and time for listening

GREEK

πρὶν ὥρη, καταλέχθαι· ἀνίη καὶ πολὺς ὕπνος.
τῶν δ' ἄλλων ὅτινα κραδίη καὶ θυμὸς ἀνώγει,
εὐδέτω ἐξελθών· ἅμα δ' ἠοῖ φαινομένηφι
δειπνήσας ἅμ' ὕεσσιν ἀνακτορίῃσιν ἑπέσθω.
νῶϊ δ' ἐνὶ κλισίῃ πίνοντέ τε δαινυμένω τε
κήδεσιν ἀλλήλων τερπώμεθα λευγαλέοισι,
μνωομένω· μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνήρ,
ὅς τις δὴ μάλα πολλὰ πάθῃ καὶ πόλλ' ἐπαληθῇ.
τοῦτο δέ τοι ἐρέω ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς.

ENGLISH

with pleasure. You needn't go to bed before it's time; too much sleep is a nuisance too. As for the others, anyone whose heart and spirit bids him can go outside and sleep; and at daybreak, after breakfast, let him follow the master's swine. But let the two of us in the hut, drinking and feasting, take pleasure in each other's grievous sorrows as we remember them; for afterward even a man's pains bring him pleasure, a man who has suffered very much and wandered far. So I'll tell you what you ask and question me about.

EUMAEUS' STORY

The swineherd tells how he was born a king's son and sold into slavery by Phoenician traders.

GREEK

15.403 νῆσός τις Συρίη κικλήσκεται, εἴ που ἀκούεις,
Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ ἠελίοιο,
οὔ τι περιπληθὴς λίην τόσον, ἀλλ' ἀγαθὴ μέν,
εὔβοτος, εὔμηλος, οἰνοπληθής, πολύπυρος.
πείνη δ' οὔ ποτε δῆμον ἐσέρχεται, οὐδέ τις ἄλλη
νοῦσος ἐπὶ στυγερὴ πέλεται δειλοῖσι βροτοῖσιν·
ἀλλ' ὅτε γηράσκωσι πόλιν κάτα φῦλ' ἀνθρώπων,
ἐλθὼν ἀργυρότοξος Ἀπόλλων Ἀρτέμιδι ξὺν
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν.
ἔνθα δύω πόλιες, δίχα δέ σφισι πάντα δέδασται·
τῇσιν δ' ἀμφοτέρῃσι πατὴρ ἐμὸς ἐμβασίλευε,
Κτήσιος Ὀρμενίδης, ἐπιείκελος ἀθανάτοισιν.
ἔνθα δὲ Φοίνικες ναυσίκλυτοι ἦλυθον ἄνδρες,
τρῶκται, μυρί' ἄγοντες ἀθύρματα νηῒ μελαίνῃ.

15.417 ἔσκε δὲ πατρὸς ἐμοῖο γυνὴ Φοίνισσ' ἐνὶ οἴκῳ,
καλή τε μεγάλη τε καὶ ἀγλαὰ ἔργα ἰδυῖα·
τὴν δ' ἄρα Φοίνικες πολυπαίπαλοι ἠπερόπευον.
πλυνούσῃ τις πρῶτα μίγη κοίλῃ παρὰ νηῒ
εὐνῇ καὶ φιλότητι, τά τε φρένας ἠπεροπεύει
θηλυτέρῃσι γυναιξί, καὶ ἥ κ' εὐεργὸς ἔῃσιν.
εἰρώτα δὴ ἔπειτα τίς εἴη καὶ πόθεν ἔλθοι·
ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφὲς δῶ·
ἐκ μὲν Σιδῶνος πολυχάλκου εὔχομαι εἶναι,
κούρη δ' εἶμ' Ἀρύβαντος ἐγὼ ῥυδὸν ἀφνειοῖο·
ἀλλά μ' ἀνήρπαξαν Τάφιοι ληῒστορες ἄνδρες
ἀγρόθεν ἐρχομένην, πέρασαν δέ τε δεῦρ' ἀγαγόντες
τοῦδ' ἀνδρὸς πρὸς δώμαθ'· ὁ δ' ἄξιον ὦνον ἔδωκε.

ENGLISH

There's an island called Syria—perhaps you've heard of it—beyond Ortygia, where the turnings of the sun are. It isn't so very populous, but it's good land, good for cattle, good for sheep, full of wine, rich in wheat. Famine never comes upon the people, nor does any other hateful disease fall upon wretched mortals there; but when the generations of men grow old throughout the city, Apollo of the silver bow comes with Artemis, visits them with his gentle arrows, and kills them. There are two cities there, and everything is divided between them; and over both of them my father was king, Ctesius son of Ormenus, like the immortals. To that place came Phoenicians, men famous for ships, sharp dealers, bringing countless trinkets in their black ship.[3]

Now in my father's house there was a Phoenician woman, beautiful and tall and skilled in fine handiwork; and the crafty Phoenicians led her astray. First, while she was washing clothes, one of them lay with her by the hollow ship in love and in bed—things that lead astray the minds of women, even one who's upright. Then he asked her who she was and where she came from, and she at once told him of her father's high-roofed house: 'I claim to be from Sidon, rich in bronze, and I'm the daughter of Arybas, who was rolling in wealth. But Taphian pirates snatched me away as I was coming in from the fields, and brought me here and

3 "The turnings of the sun" probably means the place where the sun sets, or turns at the solstice; the location of Syria and Ortygia was already disputed in antiquity.

GREEK

ENGLISH

τὴν δ' αὖτε προσέειπεν ἀνήρ, ὃς ἐμίσγετο λάθρη·
ἦ ῥά κε νῦν πάλιν αὖτις ἅμ' ἡμῖν οἴκαδ' ἔποιο,
ὄφρα ἴδῃ πατρὸς καὶ μητέρος ὑψερεφὲς δῶ
αὐτούς τ'; ἦ γὰρ ἔτ' εἰσὶ καὶ ἀφνειοὶ καλέονται.
τὸν δ' αὖτε προσέειπε γυνὴ καὶ ἀμείβετο μύθῳ·
εἴη κεν καὶ τοῦτ', εἴ μοι ἐθέλοιτέ γε, ναῦται,
ὅρκῳ πιστωθῆναι ἀπήμονά μ' οἴκαδ' ἀπάξειν.
ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπώμνυον ὡς ἐκέλευεν.
αὐτὰρ ἐπεί ῥ' ὄμοσάν τε τελεύτησάν τε τὸν ὅρκον,
τοῖς δ' αὖτις μετέειπε γυνὴ καὶ ἀμείβετο μύθῳ·

Then the man who had been lying with her in secret said to her in turn: 'Then would you come back home with us now, to see the high-roofed house of your father and mother, and them too? They really are still alive, and people call them rich.' Then the woman said to him in turn, in answer: 'That could happen too, if you sailors would be willing to give me your pledge on oath to bring me home unharmed.' So she spoke, and they all swore as she told them. But when they had sworn and finished the oath, the woman spoke among them again in answer:

σιγῇ νῦν, μή τίς με προσαυδάτω ἐπέεσσιν
ὑμετέρων ἑτάρων, ξυμβλήμενος ἢ ἐν ἀγυιῇ,
ἤ που ἐπὶ κρήνῃ· μή τις ποτὶ δῶμα γέροντι
ἐλθὼν ἐξείπῃ, ὁ δ' ὀϊσάμενος καταδήσῃ
δεσμῷ ἐν ἀργαλέῳ, ὑμῖν δ' ἐπιφράσσετ' ὄλεθρον.
ἀλλ' ἔχετ' ἐν φρεσὶ μῦθον, ἐπείγετε δ' ὦνον ὁδαίων.
ἀλλ' ὅτε κεν δὴ νηῦς πλείη βιότοιο γένηται,
ἀγγελίη μοι ἔπειτα θοῶς ἐς δώμαθ' ἱκέσθω·
οἴσω γὰρ καὶ χρυσόν, ὅτις χ' ὑποχείριος ἔλθῃ·
καὶ δέ κεν ἄλλ' ἐπίβαθρον ἐγὼν ἐθέλουσά γε δοίην.
παῖδα γὰρ ἀνδρὸς ἐῆος ἐνὶ μεγάροις ἀτιτάλλω,
κερδαλέον δὴ τοῖον, ἅμα τροχόωντα θύραζε·
τόν κεν ἄγοιμ' ἐπὶ νηός, ὁ δ' ὑμῖν μυρίον ὦνον
ἄλφοι, ὅπῃ περάσητε κατ' ἀλλοθρόους ἀνθρώπους.

'Quiet now. Let none of your companions speak to me if he meets me, either in the street or perhaps at the spring, in case someone goes to the house and tells the old man, and he grows suspicious and binds me in cruel bonds, and plots destruction for you. Keep the matter in your minds, and hurry on the buying of your homeward cargo. And when the ship is full of goods, let a message come quickly to me at the house; for I'll bring gold too, whatever comes to hand. And I'd gladly give something else as my fare: I'm nursing my good master's son in the halls, such a clever little one, who runs about outside with me. I could bring him aboard, and he'd fetch you a vast price wherever you sell him among men of foreign speech.'

ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πρὸς δώματα καλά,
οἱ δ' ἐνιαυτὸν ἅπαντα παρ' ἡμῖν αὖθι μένοντες
ἐν νηῒ γλαφυρῇ βίοτον πολὺν ἐμπολόωντο.
ἀλλ' ὅτε δὴ κοίλη νηῦς ἤχθετο τοῖσι νέεσθαι,
καὶ τότ' ἄρ' ἄγγελον ἦκαν, ὃς ἀγγείλειε γυναικί.
ἦλυθ' ἀνὴρ πολύϊδρις ἐμοῦ πρὸς δώματα πατρὸς
χρύσεον ὅρμον ἔχων, μετὰ δ' ἠλέκτροισιν ἔερτο.
τὸν μὲν ἄρ' ἐν μεγάρῳ δμῳαὶ καὶ πότνια μήτηρ
χερσίν τ' ἀμφαφόωντο καὶ ὀφθαλμοῖσιν ὁρῶντο,
ὦνον ὑπισχόμεναι· ὁ δὲ τῇ κατένευσε σιωπῇ.
ἦ τοι ὁ καννεύσας κοίλην ἐπὶ νῆα βεβήκει,
ἡ δ' ἐμὲ χειρὸς ἑλοῦσα δόμων ἐξῆγε θύραζε.

So she spoke and went off to the beautiful house; and they stayed there among us a whole year, and traded for a great store of goods in their hollow ship. But when the hollow ship was loaded for their return, then they sent a messenger to tell the woman. A cunning man came to my father's house with a golden necklace strung with amber beads. In the hall the maids and my lady mother were handling it and gazing at it, offering a price; and he nodded to her in silence. Once he had nodded he went back to the hollow ship, and she took me by the hand and led me out of the house.

εὗρε δ' ἐνὶ προδόμῳ ἠμὲν δέπα ἠδὲ τραπέζας
ἀνδρῶν δαιτυμόνων, οἵ μευ πατέρ' ἀμφεπένοντο.
οἱ μὲν ἄρ' ἐς θῶκον πρόμολον, δήμοιό τε φῆμιν,
ἡ δ' αἶψα τρί' ἄλεισα κατακρύψασ' ὑπὸ κόλπῳ
ἔκφερεν· αὐτὰρ ἐγὼν ἑπόμην ἀεσιφροσύνῃσι.
δύσετό τ' ἠέλιος, σκιόωντό τε πᾶσαι ἀγυιαί·
ἡμεῖς δ' ἐς λιμένα κλυτὸν ἵκομεν ὦκα κιόντες,

In the forecourt she found the cups and tables of the banqueters who attended on my father; they had gone out to the council session and the people's assembly. She quickly hid three goblets in the fold of her dress and carried them off; and I followed in my innocence. The sun set and all the

GREEK

ENGLISH

ἔνθ' ἄρα Φοινίκων ἀνδρῶν ἦν ὠκύαλος νηῦς.
οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
νὼ ἀναβησάμενοι· ἐπὶ δὲ Ζεὺς οὖρον ἴαλλεν.
ἑξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ·
ἀλλ' ὅτε δὴ ἕβδομον ἦμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
τὴν μὲν ἔπειτα γυναῖκα βάλ' Ἄρτεμις ἰοχέαιρα,
ἄντλῳ δ' ἐνδούπησε πεσοῦσ' ὡς εἰναλίη κήξ.

ways grew dark. Going quickly, we came to the famous harbor where the swift ship of the Phoenician men lay. They went aboard and sailed off over the watery ways, taking the two of us on board; and Zeus sent a wind behind them. For six days we sailed, night and day alike; but when Zeus, son of Cronus, brought on the seventh day, Artemis the archer struck the woman, and she dropped with a thud into the bilge like a sea-tern.

15.480 καὶ τὴν μὲν φώκῃσι καὶ ἰχθύσι κύρμα γενέσθαι
ἔκβαλον· αὐτὰρ ἐγὼ λιπόμην ἀκαχήμενος ἦτορ·
τοὺς δ' Ἰθάκῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ,
ἔνθα με Λαέρτης πρίατο κτεάτεσσιν ἑοῖσιν.
οὕτω τήνδε τε γαῖαν ἐγὼν ἴδον ὀφθαλμοῖσι.
τὸν δ' αὖ διογενὴς Ὀδυσεὺς ἠμείβετο μύθῳ·
Εὔμαι', ἦ μάλα δή μοι ἐνὶ φρεσὶ θυμὸν ὄρινας
ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἄλγεα θυμῷ.
ἀλλ' ἦ τοι σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκε
Ζεύς, ἐπεὶ ἀνδρὸς δώματ' ἀφίκεο πολλὰ μογήσας
ἠπίου, ὃς δή τοι παρέχει βρῶσίν τε πόσιν τε
ἐνδυκέως, ζώεις δ' ἀγαθὸν βίον· αὐτὰρ ἐγώ γε
πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος ἐνθάδ' ἱκάνω.

They threw her overboard to become a prey for seals and fish, and I was left behind, grieving at heart. Wind and water carried them on and brought them to Ithaca, where Laertes bought me with his own possessions. That's how I came to set eyes on this land." Then Odysseus, sprung from Zeus, answered him: "Eumaeus, you've truly stirred the heart in my breast, telling me all this, all the pains you've suffered in your heart. But for you, at least, Zeus has set good beside the bad, since after much toil you came to the house of a kind man, who gives you food and drink generously, and you live a good life; while I've come here after wandering through many cities of men."

TELEMACHUS LANDS

Telemachus reaches Ithaca, entrusts Theoclymenus to Piraeus, and sets off for the swineherd's hut.

GREEK

ENGLISH

15.493 ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
καδδραθέτην δ' οὐ πολλὸν ἐπὶ χρόνον, ἀλλὰ μίνυνθα·
αἶψα γὰρ Ἠὼς ἦλθεν ἐΰθρονος. οἱ δ' ἐπὶ χέρσου
Τηλεμάχου ἕταροι λύον ἱστία, κὰδ δ' ἔλον ἱστὸν
καρπαλίμως, τὴν δ' εἰς ὅρμον προέρυσσαν ἐρετμοῖς·
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
δεῖπνόν τ' ἐντύνοντο κερῶντό τε αἴθοπα οἶνον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·

So they talked like this with one another, and they slept not for long but only a little while; for soon fair-throned Dawn came. Meanwhile, near the shore, Telemachus' companions loosened the sails and quickly took down the mast, and rowed the ship forward to its mooring. They threw out the anchor-stones and made fast the stern cables, and went ashore themselves on the beach of the sea, and prepared their meal and mixed the gleaming wine. But when they had put away their desire for food and drink, thoughtful Telemachus began to speak among them:

15.503 ὑμεῖς μὲν νῦν ἄστυδ' ἐλαύνετε νῆα μέλαιναν,
αὐτὰρ ἐγὼν ἀγροὺς ἐπιείσομαι ἠδὲ βοτῆρας·
ἑσπέριος δ' εἰς ἄστυ ἰδὼν ἐμὰ ἔργα κάτειμι.
ἠῶθεν δέ κεν ὔμμιν ὁδοιπόριον παραθείμην,
δαῖτ' ἀγαθὴν κρειῶν τε καὶ οἴνου ἡδυπότοιο.
τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·
πῇ γὰρ ἐγώ, φίλε τέκνον, ἴω; τεῦ δώμαθ' ἵκωμαι
ἀνδρῶν οἳ κραναὴν Ἰθάκην κάτα κοιρανέουσιν;

"You row the black ship on to the town now, while I go to the fields and the herdsmen. In the evening, when I've looked over my lands, I'll come down to the town. And in the morning I'll set before you a meal as wages for the voyage, a good feast of meat and sweet wine." Then godlike Theoclymenus said to him in turn: "And where am I to go, dear child? Whose house shall I come to, of the men who rule

	GREEK	ENGLISH
	ἦ ἰθὺς σῆς μητρὸς ἴω καὶ σοῖο δόμοιο; τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·	rocky Ithaca? Or shall I go straight to your mother and your house?" Then thoughtful Telemachus answered him:
15.513	ἄλλως μέν σ' ἂν ἐγώ γε καὶ ἡμέτερόνδε κελοίμην ἔρχεσθ'· οὐ γάρ τι ξενίων ποθή· ἀλλὰ σοὶ αὐτῷ χεῖρον, ἐπεί τοι ἐγὼ μὲν ἀπέσσομαι, οὐδέ σε μήτηρ ὄψεται· οὐ μὲν γάρ τι θαμὰ μνηστῆρσ' ἐνὶ οἴκῳ φαίνεται, ἀλλ' ἀπὸ τῶν ὑπερῳΐῳ ἱστὸν ὑφαίνει. ἀλλά τοι ἄλλον φῶτα πιφαύσκομαι ὅν κεν ἵκοιο, Εὐρύμαχον, Πολύβοιο δαΐφρονος ἀγλαὸν υἱόν, τὸν νῦν ἶσα θεῷ Ἰθακήσιοι εἰσορόωσι· καὶ γὰρ πολλὸν ἄριστος ἀνὴρ μέμονέν τε μάλιστα μητέρ' ἐμὴν γαμέειν καὶ Ὀδυσσῆος γέρας ἔξειν. ἀλλὰ τά γε Ζεὺς οἶδεν Ὀλύμπιος, αἰθέρι ναίων, εἴ κέ σφι πρὸ γάμοιο τελευτήσει κακὸν ἦμαρ.	"At another time I'd tell you to come to our house too, since there's no shortage of what a guest needs. But it would be worse for you yourself, since I'll be away, and my mother won't see you; she doesn't often appear before the suitors in the house, but weaves at her loom in the upper room, apart from them. But I'll name another man you could go to: Eurymachus, the splendid son of wise-hearted Polybus, whom the Ithacans now look upon as a god. He's by far the best man, and the most eager to marry my mother and hold Odysseus' honors. But Olympian Zeus, who dwells in the upper air, knows whether before the wedding he'll bring an evil day upon them."
15.525	ὣς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις, κίρκος, Ἀπόλλωνος ταχὺς ἄγγελος· ἐν δὲ πόδεσσι τίλλε πέλειαν ἔχων, κατὰ δὲ πτερὰ χεῦεν ἔραζε μεσσηγὺς νηός τε καὶ αὐτοῦ Τηλεμάχοιο. τὸν δὲ Θεοκλύμενος ἑτάρων ἀπονόσφι καλέσσας ἕν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· Τηλέμαχ', οὔ τοι ἄνευ θεοῦ ἔπτατο δεξιὸς ὄρνις ἔγνων γάρ μιν ἐσάντα ἰδὼν οἰωνὸν ἐόντα. ὑμετέρου δ' οὐκ ἔστι γένος βασιλεύτερον ἄλλο ἐν δήμῳ Ἰθάκης, ἀλλ' ὑμεῖς καρτεροὶ αἰεί. τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·	As he spoke, a bird flew by on the right, a hawk, Apollo's swift messenger. It held a dove in its talons and was plucking it, and it shed the feathers on the ground between the ship and Telemachus himself. Then Theoclymenus called him aside, away from his companions, clasped his hand, and spoke to him, calling him by name: "Telemachus, it's not without a god that this bird flew by on the right; I knew as soon as I looked at it that it was a bird of omen. There is no family in the land of Ithaca more kingly than yours: you will always be the ones in power." Then thoughtful Telemachus answered him:[4]
15.536	αἴ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη· τῷ κε τάχα γνοίης φιλότητά τε πολλά τε δῶρα ἐξ ἐμεῦ, ὡς ἄν τίς σε συναντόμενος μακαρίζοι. ἦ καὶ Πείραιον προσεφώνεε, πιστὸν ἑταῖρον· Πείραιε Κλυτίδη, σὺ δέ μοι τά περ ἄλλα μάλιστα πείθῃ ἐμῶν ἑτάρων, οἵ μοι Πύλον εἰς ἅμ' ἕποντο· καὶ νῦν μοι τὸν ξεῖνον ἄγων ἐν δώμασι σοῖσιν ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς ὅ κεν ἔλθω. τὸν δ' αὖ Πείραιος δουρικλυτὸς ἀντίον ηὔδα· Τηλέμαχ', εἰ γάρ κεν σὺ πολὺν χρόνον ἐνθάδε μίμνοι, τόνδε τ' ἐγὼ κομιῶ, ξενίων δέ οἱ οὐ ποθὴ ἔσται.	"Stranger, if only that word might be fulfilled! Then you'd soon know my friendship and many gifts from me, so that anyone who met you would call you blessed." He spoke, and called to Piraeus, his trusted companion: "Piraeus, son of Clytius, you've always obeyed me more than any of my companions who followed me to Pylos. Now too, please take this stranger home to your house, and look after him kindly and honor him until I come." Then Piraeus, famed for his spear, answered him: "Telemachus, even if you were to stay here a long time, I'll look after him, and he won't lack for anything a guest needs."
15.547	ὣς εἰπὼν ἐπὶ νηὸς ἔβη, ἐκέλευσε δ' ἑταίρους αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.	So saying, he went aboard the ship, and told his companions to go aboard themselves and loose

4 A bird appearing on the right was a favorable omen; seers like Theoclymenus read the will of the gods from the flight of birds.

GREEK

οἱ δ’ αἶψ’ εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
Τηλέμαχος δ’ ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
εἵλετο δ’ ἄλκιμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ,
νηὸς ἀπ’ ἰκριόφιν· τοὶ δὲ πρυμνήσι’ ἔλυσαν.
οἱ μὲν ἀνώσαντες πλέον ἐς πόλιν, ὡς ἐκέλευσε
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο·
τὸν δ’ ὦκα προβιβάντα πόδες φέρον, ὄφρ’ ἵκετ’ αὐλήν,
ἔνθα οἱ ἦσαν ὗες μάλα μυρίαι, ᾗσι συβώτης
ἐσθλὸς ἐὼν ἐνίαυεν, ἀνάκτεσιν ἥπια εἰδώς.

ENGLISH

the stern cables. They quickly went aboard and sat down on the benches. Telemachus bound his fine sandals on his feet, and took up his strong spear, tipped with sharp bronze, from the deck of the ship; and the men loosed the stern cables. They pushed off and sailed for the city, as Telemachus, the dear son of godlike Odysseus, had told them; and his feet carried him swiftly as he strode on, until he reached the farmyard where his countless swine were, among whom the swineherd slept, a good man, with kindly thoughts toward his masters.

Book 16

Father and son
Odysseus reveals himself to Telemachus, and they plan their revenge.

	GREEK	ENGLISH
16.1	τὼ δ᾽ αὖτ᾽ ἐν κλισίῃ Ὀδυσεὺς καὶ δῖος ὑφορβὸς ἐντύνοντο ἄριστον ἅμ᾽ ἠοῖ, κναμένω πῦρ, ἔκπεμψάν τε νομῆας ἅμ᾽ ἀγρομένοισι σύεσσι· Τηλέμαχον δὲ περίσσαινον κύνες ὑλακόμωροι, οὐδ᾽ ὕλαον προσιόντα. νόησε δὲ δῖος Ὀδυσσεὺς σαίνοντάς τε κύνας, περί τε κτύπος ἦλθε ποδοῖϊν. αἶψα δ᾽ ἄρ᾽ Εὔμαιον ἔπεα πτερόεντα προσηύδα· Εὔμαι᾽, ἦ μάλα τίς τοι ἐλεύσεται ἐνθάδ᾽ ἑταῖρος ἢ καὶ γνώριμος ἄλλος, ἐπεὶ κύνες οὐχ ὑλάουσιν, ἀλλὰ περισσαίνουσι· ποδῶν δ᾽ ὑπὸ δοῦπον ἀκούω.	Meanwhile in the hut Odysseus and the noble swineherd had kindled a fire and were getting breakfast ready at dawn, and they had sent the herdsmen out with the droves of pigs. The loud-barking dogs fawned around Telemachus and did not bark as he came up. Godlike Odysseus noticed the dogs fawning, and the sound of two feet reached him. At once he spoke winged words to Eumaeus: “Eumaeus, some companion of yours is surely coming here, or someone else you know, since the dogs aren’t barking but fawning around him. And I can hear the tread of feet.”
16.11	οὔ πω πᾶν εἴρητο ἔπος, ὅτε οἱ φίλος υἱὸς ἔστη ἐνὶ προθύροισι. ταφὼν δ᾽ ἀνόρουσε συβώτης, ἐκ δ᾽ ἄρα οἱ χειρῶν πέσον ἄγγεα, τοῖς ἐπονεῖτο, κιρνὰς αἴθοπα οἶνον. ὁ δ᾽ ἀντίος ἦλθεν ἄνακτος, κύσσε δέ μιν κεφαλήν τε καὶ ἄμφω φάεα καλὰ χεῖράς τ᾽ ἀμφοτέρας· θαλερὸν δέ οἱ ἔκπεσε δάκρυ. ὡς δὲ πατὴρ ὃν παῖδα φίλα φρονέων ἀγαπάζῃ ἐλθόντ᾽ ἐξ ἀπίης γαίης δεκάτῳ ἐνιαυτῷ, μοῦνον τηλύγετον, τῷ ἔπ᾽ ἄλγεα πολλὰ μογήσῃ, ὡς τότε Τηλέμαχον θεοειδέα δῖος ὑφορβὸς πάντα κύσεν περιφύς, ὡς ἐκ θανάτοιο φυγόντα· καί ῥ᾽ ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·	He had not yet finished speaking when his own dear son stood in the doorway. The swineherd leapt up in amazement, and the vessels he had been busy with, mixing the fiery wine, fell from his hands. He went to meet his master and kissed his head and both his beautiful eyes and both his hands, and a warm tear fell from him. As a father lovingly welcomes his son who comes home from a distant land in the tenth year, his only son, his darling, born late, for whom he has endured many sorrows, so then the noble swineherd clung to godlike Telemachus and kissed him all over, as if he had escaped from death; and weeping he spoke winged words:
16.23	ἦλθες, Τηλέμαχε, γλυκερὸν φάος. οὔ σ᾽ ἔτ᾽ ἐγώ γε ὄψεσθαι ἐφάμην, ἐπεὶ ᾤχεο νηῒ Πύλονδε. ἀλλ᾽ ἄγε νῦν εἴσελθε, φίλον τέκος, ὄφρα σε θυμῷ τέρψομαι εἰσορόων νέον ἄλλοθεν ἔνδον ἐόντα. οὐ μὲν γάρ τι θάμ᾽ ἀγρὸν ἐπέρχεαι οὐδὲ νομῆας, ἀλλ᾽ ἐπιδημεύεις· ὣς γάρ νύ τοι εὔαδε θυμῷ, ἀνδρῶν μνηστήρων ἐσορᾶν ἀΐδηλον ὅμιλον. τὸν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· ἔσσεται οὕτως, ἄττα· σέθεν δ᾽ ἕνεκ᾽ ἐνθάδ᾽ ἱκάνω, ὄφρα σέ τ᾽ ὀφθαλμοῖσιν ἴδω καὶ μῦθον ἀκούσω, ἤ μοι ἔτ᾽ ἐν μεγάροις μήτηρ μένει, ἦέ τις ἤδη ἀνδρῶν ἄλλος ἔγημεν, Ὀδυσσῆος δέ που εὐνὴ χήτει ἐνευναίων κάκ᾽ ἀράχνια κεῖται ἔχουσα.	“You’ve come, Telemachus, sweet light! I thought I’d never see you again, once you’d gone off by ship to Pylos. But come in now, dear child, so I can delight my heart in looking at you, just back from abroad and here inside again. You don’t often come out to the farm or the herdsmen; you stay in town. That’s how it pleases your heart, it seems—to keep watching that ruinous crowd of suitors.” Thoughtful Telemachus answered him in turn: “It shall be so, old friend. It’s for your sake I’ve come here, to see you with my own eyes and hear from you whether my mother still stays in the halls, or

	GREEK	ENGLISH
		whether some other man has married her by now, and Odysseus' bed lies somewhere with no one to sleep in it, covered in ugly cobwebs."[1]
16.36	τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν· καὶ λίην κείνη γε μένει τετληότι θυμῷ σοῖσιν ἐνὶ μεγάροισιν· ὀϊζυραὶ δέ οἱ αἰεὶ φθίνουσιν νύκτες τε καὶ ἤματα δάκρυ χεούσῃ. ὣς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος· αὐτὰρ ὅ γ' εἴσω ἴεν καὶ ὑπέρβη λάϊνον οὐδόν. τῷ δ' ἕδρης ἐπιόντι πατὴρ ὑπόειξεν Ὀδυσσεύς· Τηλέμαχος δ' ἐτέρωθεν ἐρήτυε φώνησέν τε· ἦσ', ὦ ξεῖν'· ἡμεῖς δὲ καὶ ἄλλοθι δήομεν ἕδρην σταθμῷ ἐν ἡμετέρῳ· πάρα δ' ἀνὴρ ὃς καταθήσει.	Then the swineherd, leader of men, spoke to him in turn: "She certainly does stay in your halls, with an enduring heart; and her nights and her days are always wasting away in misery as she weeps." So he spoke, and took the bronze spear from him; and Telemachus went inside and crossed the stone threshold. As he came in, his father Odysseus made way for him from his seat; but Telemachus held him back from the other side and said: "Sit down, stranger. We'll find a seat somewhere else in our farmstead. There's a man here who will set one out."
16.46	ὣς φάθ', ὁ δ' αὖτις ἰὼν κατ' ἄρ' ἕζετο· τῷ δὲ συβώτης. χεῦεν ὕπο χλωρὰς ῥῶπας καὶ κῶας ὕπερθεν· ἔνθα καθέζετ' ἔπειτα Ὀδυσσῆος φίλος υἱός. τοῖσιν δ' αὖ κρειῶν πίνακας παρέθηκε συβώτης ὀπταλέων, ἅ ῥα τῇ προτέρῃ ὑπέλειπον ἔδοντες, σῖτον δ' ἐσσυμένως παρενήνεεν ἐν κανέοισιν, ἐν δ' ἄρα κισσυβίῳ κίρνη μελιηδέα οἶνον· αὐτὸς δ' ἀντίον ἷζεν Ὀδυσσῆος θείοιο. οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, δὴ τότε Τηλέμαχος προσεφώνεε δῖον ὑφορβόν·	So he spoke, and Odysseus went back and sat down again. For Telemachus the swineherd heaped up green brushwood with a fleece on top, and there Odysseus' dear son then sat down. The swineherd set beside them platters of roast meat, which they had left over from eating the day before, and quickly heaped up bread in baskets, and mixed honey-sweet wine in an ivy-wood bowl; and he himself sat down opposite godlike Odysseus. They put out their hands to the good things lying ready before them. But when they had put away their desire for food and drink, then Telemachus spoke to the noble swineherd:
16.57	ἄττα, πόθεν τοι ξεῖνος ὅδ' ἵκετο; πῶς δέ ἑ ναῦται ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο; οὐ μὲν γάρ τί ἑ πεζὸν ὀΐομαι ἐνθάδ' ἱκέσθαι. τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· τοιγὰρ ἐγώ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω. ἐκ μὲν Κρητάων γένος εὔχεται εὐρειάων, φησὶ δὲ πολλὰ βροτῶν ἐπὶ ἄστεα δινηθῆναι πλαζόμενος· ὣς γάρ οἱ ἐπέκλωσεν τά γε δαίμων. νῦν αὖ Θεσπρωτῶν ἀνδρῶν ἐκ νηὸς ἀποδρὰς ἦλυθ' ἐμὸν πρὸς σταθμόν, ἐγὼ δέ τοι ἐγγυαλίξω· ἔρχον ὅπως ἐθέλεις· ἱκέτης δέ τοι εὔχεται εἶναι.	"Old friend, where has this stranger of yours come from? How did sailors bring him to Ithaca? Who did they claim to be? For I don't suppose he got here on foot." Then you answered him, Eumaeus the swineherd: "Well then, child, I'll tell you the whole truth. He claims his family comes from broad Crete, and he says he's been driven around through many cities of men in his wanderings; that's the lot some god has spun for him. Now he's run away from a ship of Thesprotian men and come to my farmstead, and I'll put him in your hands. Do as you wish; he claims to be your suppliant."
16.68	τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· Εὔμαι', ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες· πῶς γὰρ δὴ τὸν ξεῖνον ἐγὼν ὑποδέξομαι οἴκῳ;	Thoughtful Telemachus answered him in turn: "Eumaeus, that's a painful thing you've said. How am I to take the stranger into my house? I'm young

1 "Old friend" renders *atta*, an affectionate, respectful word a younger person uses to address an older man, something like "dear father."

	GREEK	ENGLISH
	αὐτὸς μὲν νέος εἰμὶ καὶ οὔ πω χερσὶ πέποιθα ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ· μητρὶ δ' ἐμῇ δίχα θυμὸς ἐνὶ φρεσὶ μερμηρίζει, ἢ αὐτοῦ παρ' ἐμοί τε μένῃ καὶ δῶμα κομίζῃ, εὐνήν τ' αἰδομένη πόσιος δήμοιό τε φῆμιν, ἦ ἤδη ἅμ' ἔπηται Ἀχαιῶν ὅς τις ἄριστος μνᾶται ἐνὶ μεγάροισιν ἀνὴρ καὶ πλεῖστα πόρῃσιν.	myself, and I can't yet trust my hands to fend off a man when someone starts the trouble. And my mother's heart is torn two ways as she ponders: whether to stay here with me and look after the house, respecting her husband's bed and what the people say, or to go off now with whichever of the Achaeans is the best man courting her in the halls and offers the most gifts.
16.78	ἀλλ' ἦ τοὶ τὸν ξεῖνον, ἐπεὶ τεὸν ἵκετο δῶμα, ἕσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλά, δώσω δὲ ξίφος ἄμφηκες καὶ ποσσὶ πέδιλα, πέμψω δ' ὅππη μιν κραδίη θυμός τε κελεύει. εἰ δ' ἐθέλεις, σὺ κόμισσον ἐνὶ σταθμοῖσιν ἐρύξας· εἵματα δ' ἐνθάδ' ἐγὼ πέμψω καὶ σῖτον ἅπαντα ἔδμεναι, ὡς ἂν μή σε κατατρύχῃ καὶ ἑταίρους. κεῖσε δ' ἂν οὔ μιν ἐγώ γε μετὰ μνηστῆρας ἐῶμι ἔρχεσθαι· λίην γὰρ ἀτάσθαλον ὕβριν ἔχουσι· μή μιν κερτομέωσιν, ἐμοὶ δ' ἄχος ἔσσεται αἰνόν. πρῆξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἐόντα ἄνδρα καὶ ἴφθιμον, ἐπεὶ ἦ πολὺ φέρτεροί εἰσι.	But as for the stranger, since he has come to your house, I'll dress him in a cloak and tunic, fine clothes, and give him a two-edged sword and sandals for his feet, and send him wherever his heart and spirit bid him. Or if you like, keep him here at the farmstead and look after him; I'll send clothes here, and all the food he needs to eat, so that he won't be a drain on you and your companions. But I wouldn't let him go down there among the suitors, for their arrogance is reckless beyond measure. I'm afraid they would mock him, and that would be a terrible grief to me. It's hard for one man to get anything done among many, however strong he is, since they are far stronger."
16.90	τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· ὦ φίλ', ἐπεί θήν μοι καὶ ἀμείψασθαι θέμις ἐστίν, ἦ μάλα μευ καταδάπτετ' ἀκούοντος φίλον ἦτορ, οἷά φατε μνηστῆρας ἀτάσθαλα μηχανάασθαι ἐν μεγάροις, ἀέκητι σέθεν τοιούτου ἐόντος. εἰπέ μοι ἠὲ ἑκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ, ἦ τι κασιγνήτοις ἐπιμέμφεαι, οἷσί περ ἀνὴρ μαρναμένοισι πέποιθε, καὶ εἰ μέγα νεῖκος ὄρηται. αἳ γὰρ ἐγὼν οὕτω νέος εἴην τῷδ' ἐπὶ θυμῷ, ἢ παῖς ἐξ Ὀδυσῆος ἀμύμονος ἠὲ καὶ αὐτός· αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς, εἰ μὴ ἐγὼ κείνοισι κακὸν πάντεσσι γενοίμην, ἐλθὼν ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος.	Then much-enduring, godlike Odysseus spoke to him in turn: "My friend, since it's right for me too to make some reply, it truly eats at my heart to hear the reckless things you say the suitors are contriving in your halls, against your will, a man like you. Tell me, do you submit to it willingly, or do the people throughout the land hate you, following some god's voice? Or do you have some complaint against your brothers, the ones a man relies on to fight beside him, even when a great quarrel arises? I wish I were as young as you, with this spirit of mine, or were the son of excellent Odysseus, or Odysseus himself! Then let some stranger cut my head from my shoulders on the spot, if I didn't become a plague to every one of them, once I came into the hall of Odysseus, son of Laertes.
16.105	εἰ δ' αὖ με πληθυῖ δαμασαίατο μοῦνον ἐόντα, βουλοίμην κ' ἐν ἐμοῖσι κατακτάμενος μεγάροισι τεθνάμεν ἢ τάδε γ' αἰὲν ἀεικέα ἔργ' ὁράασθαι, ξείνους τε στυφελιζομένους δμῳάς τε γυναῖκας ῥυστάζοντας ἀεικελίως κατὰ δώματα καλά, καὶ οἶνον διαφυσσόμενον, καὶ σῖτον ἔδοντας μὰψ αὔτως, ἀτέλεστον, ἀνηνύστῳ ἐπὶ ἔργῳ. τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.	And if they overpowered me by sheer numbers, alone as I am, I would rather be killed in my own halls and lie dead than forever watch these shameful doings: strangers being roughly handled, and men dragging the serving women shamefully through the fine house, and the wine being drawn off, and men eating up the food wantonly, to no purpose, without end, in a business that will never be finished." Thoughtful Telemachus answered

GREEK

ENGLISH

οὔτε τί μοι πᾶς δῆμος ἀπεχθόμενος χαλεπαίνει,
οὔτε κασιγνήτοις ἐπιμέμφομαι, οἷσί περ ἀνὴρ
μαρναμένοισι πέποιθε, καὶ εἰ μέγα νεῖκος ὄρηται.
ὧδε γὰρ ἡμετέρην γενεὴν μούνωσε Κρονίων·
μοῦνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε,
μοῦνον δ' αὖτ' Ὀδυσῆα πατὴρ τέκεν· αὐτὰρ Ὀδυσσεὺς
μοῦνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν οὐδ' ἀπόνητο.

him in turn: "Well then, stranger, I'll tell you exactly how it is. It isn't that the whole people hates me and is hostile to me, nor do I have a complaint against brothers, the ones a man relies on to fight beside him, even when a great quarrel arises. The son of Cronus has made our line a single thread in this way: Arceisius fathered Laertes, an only son; his father in turn fathered Odysseus, an only son; and Odysseus fathered me, an only son, and left me in his halls, and never had any joy of me.

16.121 τῷ νῦν δυσμενέες μάλα μυρίοι εἶσ' ἐνὶ οἴκῳ.
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
οἶκον ἐμόν· τάχα δή με διαρραίσουσι καὶ αὐτόν.
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται·
ἄττα, σὺ δ' ἔρχεο θᾶσσον, ἐχέφρονι Πηνελοπείῃ
εἴφ' ὅτι οἱ σῶς εἰμὶ καὶ ἐκ Πύλου εἰλήλουθα.
αὐτὰρ ἐγὼν αὐτοῦ μενέω, σὺ δὲ δεῦρο νέεσθαι,
οἴῃ ἀπαγγείλας· τῶν δ' ἄλλων μή τις Ἀχαιῶν
πευθέσθω· πολλοὶ γὰρ ἐμοὶ κακὰ μηχανόωνται.

So now there are countless enemies in the house. All the nobles who hold power in the islands, Dulichium and Same and wooded Zacynthus, and all who lord it over rocky Ithaca—that many are courting my mother and wearing out the house. She neither refuses the hateful marriage nor can she bring it to an end; and they are eating up my house and wasting it away, and soon they'll be the ruin of me too. But all this lies on the knees of the gods. Old friend, you go quickly and tell prudent Penelope that I'm safe and have come back from Pylos. I'll stay here, and you come back here once you've told her alone. Don't let any of the other Achaeans hear of it, for there are many plotting evil against me."

16.135 τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἦ καὶ Λαέρτῃ αὐτὴν ὁδὸν ἄγγελος ἔλθω
δυσμόρῳ, ὃς τῆος μὲν Ὀδυσσῆος μέγ' ἀχεύων
ἔργα τ' ἐποπτεύεσκε μετὰ δμώων τ' ἐνὶ οἴκῳ
πῖνε καὶ ἦσθ', ὅτε θυμὸς ἐνὶ στήθεσσιν ἀνώγοι·
αὐτὰρ νῦν, ἐξ οὗ σύ γε ᾤχεο νηῒ Πύλονδε,
οὔ πω μίν φασιν φαγέμεν καὶ πιέμεν αὔτως,
οὐδ' ἐπὶ ἔργα ἰδεῖν, ἀλλὰ στοναχῇ τε γόῳ τε
ἧσται ὀδυρόμενος, φθινύθει δ' ἀμφ' ὀστεόφι χρώς.
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·

Then you answered him, Eumaeus the swineherd: "I see, I understand; you're giving these orders to a man who knows. But come, tell me this and tell me truly: should I go the same way as a messenger to Laertes too, poor man? Until now, though he grieved greatly for Odysseus, he would keep an eye on the work and eat and drink with the servants in the house whenever the heart in his chest urged him. But now, ever since you went off by ship to Pylos, they say he hasn't eaten or drunk the way he used to, nor looked over the work; he sits groaning and lamenting, wailing, and the flesh is wasting on his bones." Thoughtful Telemachus answered him in turn:

16.147 ἄλγιον, ἀλλ' ἔμπης μιν ἐάσομεν, ἀχνύμενοί περ·
εἰ γάρ πως εἴη αὐτάγρετα πάντα βροτοῖσι,
πρῶτόν κεν τοῦ πατρὸς ἑλοίμεθα νόστιμον ἦμαρ.
ἀλλὰ σύ γ' ἀγγείλας ὀπίσω κίε, μηδὲ κατ' ἀγροὺς
πλάζεσθαι μετ' ἐκεῖνον· ἀτὰρ πρὸς μητέρα εἰπεῖν
ἀμφίπολον ταμίην ὀτρυνέμεν ὅττι τάχιστα
κρύβδην· κείνη γάρ κεν ἀπαγγείλειε γέροντι.
ἦ ῥα καὶ ὦρσε συφορβόν· ὁ δ' εἵλετο χερσὶ πέδιλα,
δησάμενος δ' ὑπὸ ποσσὶ πόλινδ' ἴεν. οὐδ' ἄρ' Ἀθήνην

"That's sadder still; but all the same we'll let him be, grieved though we are. For if mortals could somehow have everything for the choosing, we would choose first the day of my father's homecoming. But you deliver your message and come back, and don't go wandering over the fields after him. Tell my mother, though, to send the housekeeper, her attendant, as quickly as she can, in secret; she could take the news to the old man." So

	GREEK	ENGLISH
	λῆθεν ἀπὸ σταθμοῖο κιὼν Εὔμαιος ὑφορβός, ἀλλ' ἥ γε σχεδὸν ἦλθε· δέμας δ' ἴκτο γυναικὶ καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίῃ.	he spoke, and sent the swineherd on his way. He took his sandals in his hands, tied them on his feet, and set off for the city. Nor did Athena fail to notice Eumaeus the swineherd leaving the farmstead. She came close, and in form she was like a woman, beautiful and tall and skilled in glorious handiwork.

FATHER AND SON

Athena restores Odysseus' looks, and he reveals himself to Telemachus.

	GREEK	ENGLISH
16.159	στῆ δὲ κατ' ἀντίθυρον κλισίης Ὀδυσῆϊ φανεῖσα· οὐδ' ἄρα Τηλέμαχος ἴδεν ἀντίον οὐδ' ἐνόησεν, οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς, ἀλλ' Ὀδυσεύς τε κύνες τε ἴδον, καί ῥ' οὐχ ὑλάοντο κνυζηθμῷ δ' ἐτέρωσε διὰ σταθμοῖο φόβηθεν. ἡ δ' ἄρ' ἐπ' ὀφρύσι νεῦσε· νόησε δὲ δῖος Ὀδυσσεύς, ἐκ δ' ἦλθεν μεγάροιο παρὲκ μέγα τειχίον αὐλῆς, στῆ δὲ πάροιθ' αὐτῆς· τὸν δὲ προσέειπεν Ἀθήνη· διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ. ἤδη νῦν σῷ παιδὶ ἔπος φάο μηδ' ἐπίκευθε, ὡς ἂν μνηστῆρσιν θάνατον καὶ κῆρ' ἀραρόντε ἔρχησθον προτὶ ἄστυ περικλυτόν· οὐδ' ἐγὼ αὐτὴ δηρὸν ἀπὸ σφῶϊν ἔσομαι μεμαυῖα μάχεσθαι.	She stood opposite the doorway of the hut, showing herself to Odysseus. But Telemachus did not see her in front of him or notice her, for the gods do not appear plainly to everyone. Odysseus saw her, though, and so did the dogs; and they did not bark, but fled whimpering in fear to the far side of the farmstead. She signaled with her brows, and godlike Odysseus understood. He went out of the hall, past the great wall of the courtyard, and stood before her; and Athena spoke to him: "Son of Laertes, sprung from Zeus, Odysseus of many wiles, now is the time to tell your son, and hide it from him no longer, so that the two of you, having made ready death and doom for the suitors, may go to the famous city. And I myself won't be far from you for long; I'm eager for the fight."
16.172	ἦ καὶ χρυσείῃ ῥάβδῳ ἐπεμάσσατ' Ἀθήνη. φᾶρος μέν οἱ πρῶτον ἐϋπλυνὲς ἠδὲ χιτῶνα θῆκ' ἀμφὶ στήθεσσι, δέμας δ' ὤφελλε καὶ ἥβην. ἂψ δὲ μελαγχροιὴς γένετο, γναθμοὶ δὲ τάνυσθεν, κυάνεαι δ' ἐγένοντο γενειάδες ἀμφὶ γένειον. ἡ μὲν ἄρ' ὣς ἔρξασα πάλιν κίεν· αὐτὰρ Ὀδυσσεὺς ἤϊεν ἐς κλισίην· θάμβησε δέ μιν φίλος υἱός, ταρβήσας δ' ἐτέρωσε βάλ' ὄμματα, μὴ θεὸς εἴη, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· ἀλλοῖός μοι, ξεῖνε, φάνης νέον ἠὲ πάροιθεν, ἄλλα δὲ εἵματ' ἔχεις, καί τοι χρὼς οὐκέθ' ὁμοῖος. ἦ μάλα τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν· ἀλλ' ἵληθ', ἵνα τοι κεχαρισμένα δώομεν ἱρὰ ἠδὲ χρύσεα δῶρα, τετυγμένα· φείδεο δ' ἡμέων τὸν δ' ἠμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς·	She spoke, and Athena touched him with her golden wand. First she put a freshly washed cloak and a tunic about his chest, and she increased his stature and his youth. His skin turned dark again, his cheeks filled out, and the beard grew dark about his chin. When she had done this, she went away again, and Odysseus went into the hut. His dear son was astonished at him, and in fear turned his eyes away, afraid that he might be a god, and he spoke winged words to him: "You look different to me now, stranger, from before. You have other clothes on, and your skin is no longer the same. Surely you're a god, one of those who hold wide heaven. Be gracious to us, so that we can offer you pleasing sacrifices and golden gifts, finely wrought. Spare us!" Then much-enduring, godlike Odysseus answered him:
16.187	οὔ τίς τοι θεός εἰμι· τί μ' ἀθανάτοισιν ἐΐσκεις; ἀλλὰ πατὴρ τεός εἰμι, τοῦ εἵνεκα σὺ στεναχίζων πάσχεις ἄλγεα πολλά, βίας ὑποδέγμενος ἀνδρῶν.	"I'm no god. Why do you liken me to the immortals? No, I am your father, the one for whose sake you groan and suffer so many sorrows, putting up

GREEK

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ὣς ἄρα φωνήσας υἱὸν κύσε, κὰδ δὲ παρειῶν
δάκρυον ἦκε χαμᾶζε· πάρος δ' ἔχε νωλεμὲς αἰεί.
Τηλέμαχος δ', οὐ γάρ πω ἐπείθετο ὃν πατέρ' εἶναι,
ἐξαῦτίς μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·
οὐ σύ γ' Ὀδυσσεύς ἐσσι, πατὴρ ἐμός, ἀλλά με δαίμων
θέλγει, ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω.
οὐ γάρ πως ἂν θνητὸς ἀνὴρ τάδε μηχανόῳτο
ᾧ αὐτοῦ γε νόῳ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν
ῥηϊδίως ἐθέλων θείη νέον ἠὲ γέροντα.
ἦ γάρ τοι νέον ἦσθα γέρων καὶ ἀεικέα ἕσσο·
νῦν δὲ θεοῖσιν ἔοικας, οἳ οὐρανὸν εὐρὺν ἔχουσι.

16.201 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
Τηλέμαχ', οὔ σε ἔοικε φίλον πατέρ ἔνδον ἐόντα
οὔτε τι θαυμάζειν περιώσιον οὔτ' ἀγάασθαι·
οὐ μὲν γάρ τοι ἔτ' ἄλλος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς,
ἀλλ' ὅδ' ἐγὼ τοιόσδε, παθὼν κακά, πολλὰ δ' ἀληθείς,
ἦλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
αὐτάρ τοι τόδε ἔργον Ἀθηναίης ἀγελείης,
ἥ τέ με τοῖον ἔθηκεν, ὅπως ἐθέλει, δύναται γάρ,
ἄλλοτε μὲν πτωχῷ ἐναλίγκιον, ἄλλοτε δ' αὖτε
ἀνδρὶ νέῳ καὶ καλὰ περὶ χροῒ εἵματ' ἔχοντι.
ῥηΐδιον δὲ θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
ἠμὲν κυδῆναι θνητὸν βροτὸν ἠδὲ κακῶσαι.

16.213 ὣς ἄρα φωνήσας κατ' ἄρ' ἕζετο, Τηλέμαχος δὲ
ἀμφιχυθεὶς πατέρ' ἐσθλὸν ὀδύρετο, δάκρυα λείβων,
ἀμφοτέροισι δὲ τοῖσιν ὑφ' ἵμερος ὦρτο γόοιο·
κλαῖον δὲ λιγέως, ἀδινώτερον ἤ τ' οἰωνοί,
φῆναι ἢ αἰγυπιοὶ γαμψώνυχες, οἷσί τε τέκνα
ἀγρόται ἐξείλοντο πάρος πετεηνὰ γενέσθαι·
ὣς ἄρα τοί γ' ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβον.
καί νύ κ' ὀδυρομένοισιν ἔδυ φάος ἠελίοιο,
εἰ μὴ Τηλέμαχος προσεφώνεεν ὃν πατέρ' αἶψα·
ποίῃ γὰρ νῦν δεῦρο, πάτερ φίλε, νηΐ σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεζὸν ὀΐομαι ἐνθάδ' ἱκέσθαι.
τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·

16.226 τοιγὰρ ἐγώ τοι, τέκνον, ἀληθείην καταλέξω.
Φαίηκές μ' ἄγαγον ναυσίκλυτοι, οἵ τε καὶ ἄλλους
ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται·
καί μ' εὕδοντ' ἐν νηῒ θοῇ ἐπὶ πόντον ἄγοντες
κάτθεσαν εἰς Ἰθάκην, ἔπορον δέ μοι ἀγλαὰ δῶρα,
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά θ' ὑφαντήν.
καὶ τὰ μὲν ἐν σπήεσσι θεῶν ἰότητι κέονται·
νῦν αὖ δεῦρ' ἰκόμην ὑποθημοσύνῃσιν Ἀθήνης,
ὄφρα κε δυσμενέεσσι φόνου πέρι βουλεύσωμεν.

with the violence of men." So he spoke, and kissed his son, and let a tear run down his cheeks to the ground; until then he had held them back unceasingly. But Telemachus, since he did not yet believe it was his father, answered him again: "You're not Odysseus, my father. Some god is beguiling me, so that I'll groan and lament even more. No mortal man could contrive these things with his own wits, unless a god himself came to him and, as he pleased, easily made him young or old. Just now you were an old man in shabby clothes; now you look like the gods who hold wide heaven."

Then resourceful Odysseus answered him: "Telemachus, it isn't right for you to marvel beyond measure or be so astonished at your dear father being here at home. No other Odysseus will ever come here. It's I, just as you see me, who after suffering evils and wandering far have come home to my native land in the twentieth year. This is the work of Athena, bringer of spoil, who makes me whatever she wishes—for she has the power—now like a beggar, and now again like a young man with fine clothes about his body. It's easy for the gods who hold wide heaven both to exalt a mortal man and to bring him low."

So he spoke and sat down. Telemachus threw his arms around his noble father and wept, shedding tears, and in both of them rose a longing for lament. They wailed aloud, more shrilly than birds—sea-eagles or vultures with crooked talons whose young the country people have stolen before they could fly. So they let pitiful tears fall from beneath their brows. And the light of the sun would have set on their weeping, had Telemachus not quickly spoken to his father: "What kind of ship, dear father, did sailors bring you here to Ithaca in? Who did they claim to be? For I don't suppose you got here on foot." Then much-enduring, godlike Odysseus spoke to him in turn:

"Well then, child, I'll tell you the truth. The Phaeacians brought me, famous for their ships, who give passage to other men too, whoever comes to them. They carried me over the sea asleep in a swift ship and set me down on Ithaca, and gave me splendid gifts, bronze and gold in plenty and woven clothing. These lie stored in caves by the will of the gods. And now I've come here at Athena's prompting, so that we can plan the

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ἀλλ᾽ ἄγε μοι μνηστῆρας ἀριθμήσας κατάλεξον, ὄφρ᾽ εἰδέω ὅσσοι τε καὶ οἵ τινες ἀνέρες εἰσί· καί κεν ἐμὸν κατὰ θυμὸν ἀμύμονα μερμηρίξας φράσσομαι, ἤ κεν νῶϊ δυνησόμεθ᾽ ἀντιφέρεσθαι μούνω ἄνευθ᾽ ἄλλων, ἦ καὶ διζησόμεθ᾽ ἄλλους.	slaughter of our enemies. But come, count the suitors over and tell me, so that I know how many there are and what kind of men they are. Then I'll ponder it in my excellent heart and decide whether the two of us will be able to take them on alone, without others, or whether we should look for others too."

PLANNING REVENGE

Odysseus and Telemachus count the suitors and plan to remove the weapons from the hall.

GREEK	ENGLISH
16.240 τὸν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· ὦ πάτερ, ἦ τοι σεῖο μέγα κλέος αἰὲν ἄκουον, χεῖράς τ᾽ αἰχμητὴν ἔμεναι καὶ ἐπίφρονα βουλήν· ἀλλὰ λίην μέγα εἶπες· ἄγη μ᾽ ἔχει· οὐδέ κεν εἴη ἄνδρε δύω πολλοῖσι καὶ ἰφθίμοισι μάχεσθαι. μνηστήρων δ᾽ οὔτ᾽ ἂρ δεκὰς ἀτρεκὲς οὔτε δύ᾽ οἶαι, ἀλλὰ πολὺ πλέονες· τάχα δ᾽ εἴσεαι ἐνθάδ᾽ ἀριθμόν. ἐκ μὲν Δουλιχίοιο δύω καὶ πεντήκοντα κοῦροι κεκριμένοι, ἓξ δὲ δρηστῆρες ἕπονται· ἐκ δὲ Σάμης πίσυρές τε καὶ εἴκοσι φῶτες ἔασιν, ἐκ δὲ Ζακύνθου ἔασιν ἐείκοσι κοῦροι Ἀχαιῶν, ἐκ δ᾽ αὐτῆς Ἰθάκης δυοκαίδεκα πάντες ἄριστοι, καί σφιν ἅμ᾽ ἐστὶ Μέδων κῆρυξ καὶ θεῖος ἀοιδὸς καὶ δοιὼ θεράποντε, δαήμονε δαιτροσυνάων.	Thoughtful Telemachus answered him in turn: "Father, I have always heard of your great fame, that you were a spearman with your hands and wise in counsel. But what you've said is far too much. I'm stunned. Two men could never fight against so many, and strong ones too. The suitors aren't just ten, or even twice ten. There are many more, and you'll soon learn their number here. From Dulichium there are fifty-two young men, all picked, and six attendants follow them. From Same there are twenty-four men, from Zacynthus twenty young Achaeans, and from Ithaca itself twelve, all of them the best. With them are Medon the herald and the divine bard, and two attendants skilled at carving meat.
16.254 τῶν εἴ κεν πάντων ἀντήσομεν ἔνδον ἐόντων, μὴ πολύπικρα καὶ αἰνὰ βίας ἀποτίσεαι ἐλθών. ἀλλὰ σύ γ᾽, εἰ δύνασαί τιν᾽ ἀμύντορα μερμηρίξαι, φράζευ, ὅ κέν τις νῶϊν ἀμύνοι πρόφρονι θυμῷ. τὸν δ᾽ αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον· καὶ φράσαι ἤ κεν νῶϊν Ἀθήνη σὺν Διὶ πατρὶ ἀρκέσει, ἦέ τιν᾽ ἄλλον ἀμύντορα μερμηρίξω. τὸν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· ἐσθλώ τοι τούτω γ᾽ ἐπαμύντορε, τοὺς ἀγορεύεις, ὕψι περ ἐν νεφέεσσι καθημένω· ὥ τε καὶ ἄλλοις ἀνδράσι τε κρατέουσι καὶ ἀθανάτοισι θεοῖσι. τὸν δ᾽ αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·	If we take on all of them while they're inside, I'm afraid that, now you've come, you'll avenge their violence at a bitter and terrible cost. So if you can think of some helper, consider who might stand by us with a willing heart." Then much-enduring, godlike Odysseus spoke to him in turn: "Then I'll tell you. Take it in and listen to me. Consider whether Athena, with Zeus the father, will be enough for the two of us, or whether I should think of some other helper." Thoughtful Telemachus answered him in turn: "Those two you name are fine helpers, though they sit high up in the clouds. They rule over other men and over the immortal gods as well." Then much-enduring, godlike Odysseus spoke to him in turn:
16.267 οὐ μέν τοι κείνω γε πολὺν χρόνον ἀμφὶς ἔσεσθον φυλόπιδος κρατερῆς, ὁπότε μνηστῆρσι καὶ ἡμῖν ἐν μεγάροισιν ἐμοῖσι μένος κρίνηται Ἄρηος. ἀλλὰ σὺ μὲν νῦν ἔρχευ ἅμ᾽ ἠοῖ φαινομένηφιν οἴκαδε, καὶ μνηστῆρσιν ὑπερφιάλοισιν ὁμίλει· αὐτὰρ ἐμὲ προτὶ ἄστυ συβώτης ὕστερον ἄξει,	"Those two won't keep away from the fierce fighting for long, I tell you, when the might of Ares is put to the test between the suitors and us in my halls. But you, now, go home at daybreak and mix with the arrogant suitors. Later the swineherd will bring me to the city, looking like a wretched beg-

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πτωχῷ λευγαλέῳ ἐναλίγκιον ἠδὲ γέροντι.
εἰ δέ μ' ἀτιμήσουσι δόμον κάτα, σὸν δὲ φίλον κῆρ
τετλάτω ἐν στήθεσσι κακῶς πάσχοντος ἐμεῖο,
ἤν περ καὶ διὰ δῶμα ποδῶν ἕλκωσι θύραζε
ἢ βέλεσι βάλλωσι· σὺ δ' εἰσορόων ἀνέχεσθαι.
ἀλλ' ἦ τοι παύεσθαι ἀνωγέμεν ἀφροσυνάων,
μειλιχίοις ἐπέεσσι παραυδῶν· οἱ δέ τοι οὔ τι
πείσονται· δὴ γάρ σφι παρίσταται αἴσιμον ἦμαρ.

gar and an old man. And if they treat me with dishonor in the house, let the heart in your breast endure it while I suffer harm. Even if they drag me by the feet through the house to the door, or pelt me with missiles, you must look on and bear it. Still, do tell them to stop their folly, coaxing them with gentle words. They won't listen to you at all, for their fated day is already standing beside them.

16.281 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
ὁππότε κεν πολύβουλος ἐνὶ φρεσὶ θῇσιν Ἀθήνη,
νεύσω μέν τοι ἐγὼ κεφαλῇ, σὺ δ' ἔπειτα νοήσας
ὅσσα τοι ἐν μεγάροισιν Ἀρήϊα τεύχεα κεῖται
ἐς μυχὸν ὑψηλοῦ θαλάμου καταθεῖναι ἀείρας
πάντα μάλ'· αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι
παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·
ἐκ καπνοῦ κατέθηκ', ἐπεὶ οὐκέτι τοῖσιν ἐώικει
οἷά ποτε Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,
ἀλλὰ κατήκισται, ὅσσον πυρὸς ἵκετ' ἀϋτμή.
πρὸς δ' ἔτι καὶ τόδε μεῖζον ἐνὶ φρεσὶ θῆκε Κρονίων,
μή πως οἰνωθέντες, ἔριν στήσαντες ἐν ὑμῖν,
ἀλλήλους τρώσητε καταισχύνητέ τε δαῖτα
καὶ μνηστύν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.

And I'll tell you something else, and you lay it to heart. When Athena of many counsels puts it into my mind, I'll nod to you with my head. When you see that, take up all the weapons of war that lie in the halls and put them away in a corner of the high storeroom, every last one. Then put the suitors off with soft words when they miss them and ask you about them: 'I've put them away out of the smoke, since they no longer looked like the ones Odysseus left behind when he went off to Troy. They've been fouled, as far as the breath of the fire reached. And the son of Cronus put this greater worry into my mind as well: that once you're drunk you might start a quarrel among yourselves, wound one another, and disgrace the feast and your wooing. For iron by itself draws a man on.'

16.295 νῶϊν δ' οἵοισιν δύο φάσγανα καὶ δύο δοῦρε
καλλιπέειν καὶ δοιὰ βοάγρια χερσὶν ἑλέσθαι,
ὡς ἂν ἐπιθύσαντες ἑλοίμεθα· τοὺς δέ κ' ἔπειτα
Παλλὰς Ἀθηναίη θέλξει καὶ μητίετα Ζεύς.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
εἰ ἐτεόν γ' ἐμός ἐσσι καὶ αἵματος ἡμετέροιο,
μή τις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος,
μήτ' οὖν Λαέρτης ἵστω τό γε μήτε συβώτης
μήτε τις οἰκήων μήτ' αὐτὴ Πηνελόπεια,
ἀλλ' οἷοι σύ τ' ἐγώ τε γυναικῶν γνώομεν ἰθύν·
καί κέ τεο δμώων ἀνδρῶν ἔτι πειρηθεῖμεν,
ἠμὲν ὅπου τις νῶϊ τίει καὶ δείδιε θυμῷ,
ἠδ' ὅτις οὐκ ἀλέγει, σὲ δ' ἀτιμᾷ τοῖον ἐόντα.

But leave behind for the two of us alone two swords and two spears and two oxhide shields to take up in our hands, so that we can rush at them and seize them. And then Pallas Athena and Zeus the counselor will bewitch the suitors. And I'll tell you something else, and you lay it to heart. If you are truly mine and of our blood, let no one hear that Odysseus is home. Don't let Laertes know it, or the swineherd, or anyone in the household, or Penelope herself. Let you and me alone find out which way the women lean. We might also test some of the men among the servants, to see who honors us and fears us in his heart, and who pays us no heed and dishonors you, such a man as you are."

16.308 τὸν δ' ἀπαμειβόμενος προσεφώνεε φαίδιμος υἱός
ὦ πάτερ, ἦ τοι ἐμὸν θυμὸν καὶ ἔπειτά γ', ὀΐω,
γνώσεαι· οὐ μὲν γάρ τι χαλιφροσύναι γέ μ' ἔχουσιν·
ἀλλ' οὔ τοι τόδε κέρδος ἐγὼν ἔσσεσθαι ὀΐω
ἡμῖν ἀμφοτέροισι· σὲ δὲ φράζεσθαι ἄνωγα.
δηθὰ γὰρ αὖτως εἴσῃ ἑκάστου πειρητίζων,
ἔργα μετερχόμενος· τοὶ δ' ἐν μεγάροισιν ἔκηλοι

Then his splendid son answered him: "Father, I think you'll come to know my spirit later too. There's no slackness of mind in me. But I don't think this plan will be a gain for us both, and I urge you to think it over. You'll spend a long time going around the farms testing each man, while the suitors sit at their ease in the halls and arrog-

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	χρήματα δαρδάπτουσιν ὑπέρβιον οὐδ' ἔπι φειδώ. ἀλλ' ἦ τοί σε γυναῖκας ἐγὼ δεδάασθαι ἄνωγα, αἵ τέ σ' ἀτιμάζουσι καὶ αἳ νηλείτιδές εἰσιν· ἀνδρῶν δ' οὐκ ἂν ἐγώ γε κατὰ σταθμοὺς ἐθέλοιμι ἡμέας πειράζειν, ἀλλ' ὕστερα ταῦτα πένεσθαι, εἰ ἐτεόν γέ τι οἶσθα Διὸς τέρας αἰγιόχοιο.	antly devour our wealth, with no sparing it. No, I do urge you to find out about the women, which of them dishonor you and which are guiltless. As for the men, I wouldn't want us going from farm to farm testing them. Let's deal with that later, if you really know of some sign from Zeus who bears the aegis."

THE SUITORS' PLOT

The suitors plot again to kill Telemachus, and Penelope rebukes Antinous.

	GREEK	ENGLISH
16.321	ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, ἡ δ' ἄρ' ἔπειτ' Ἰθάκηνδε κατήγετο νηῦς εὐεργής, ἣ φέρε Τηλέμαχον Πυλόθεν καὶ πάντας ἑταίρους. οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο, νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν, τεύχεα δέ σφ' ἀπένεικαν ὑπέρθυμοι θεράποντες, αὐτίκα δ' ἐς Κλυτίοιο φέρον περικαλλέα δῶρα. αὐτὰρ κήρυκα πρόεσαν δόμον εἰς Ὀδυσῆος, ἀγγελίην ἐρέοντα περίφρονι Πηνελοπείῃ, οὕνεκα Τηλέμαχος μὲν ἐπ' ἀγροῦ, νῆα δ' ἀνώγει ἄστυδ' ἀποπλείειν, ἵνα μὴ δείσασ' ἐνὶ θυμῷ ἰφθίμη βασίλεια τέρεν κατὰ δάκρυον εἴβοι τὼ δὲ συναντήτην κῆρυξ καὶ δῖος ὑφορβὸς τῆς αὐτῆς ἕνεκ' ἀγγελίης, ἐρέοντε γυναικί. ἀλλ' ὅτε δή ῥ' ἵκοντο δόμον θείου βασιλῆος, κῆρυξ μέν ῥα μέσῃσι μετὰ δμῳῇσιν ἔειπεν·	So they talked like this with each other. Meanwhile the well-built ship that had carried Telemachus and all his companions from Pylos was putting in to Ithaca. When they had come inside the deep harbor, they hauled the black ship up on land, and their high-hearted attendants carried off their gear, and they brought the splendid gifts straight to the house of Clytius. Then they sent a herald ahead to the house of Odysseus to tell wise Penelope that Telemachus was out in the country and had ordered the ship to sail on to the city, so that the noble queen would not be frightened at heart and shed soft tears. The herald and the noble swineherd met, both on the same errand, to give the news to the lady. When they reached the house of the godlike king, the herald spoke out among the maids:[2]
16.337	ἤδη τοι, βασίλεια, φίλος πάϊς εἰλήλουθε. Πηνελοπείῃ δ' εἶπε συβώτης ἄγχι παραστὰς πάνθ' ὅσα οἱ φίλος υἱὸς ἀνώγει μυθήσασθαι. αὐτὰρ ἐπεὶ δὴ πᾶσαν ἐφημοσύνην ἀπέειπε, βῆ ῥ' ἴμεναι μεθ' ὕας, λίπε δ' ἔρκεά τε μέγαρόν τε. μνηστῆρες δ' ἀκάχοντο κατήφησάν τ' ἐνὶ θυμῷ, ἐκ δ' ἦλθον μεγάροιο παρὲκ μέγα τειχίον αὐλῆς, αὐτοῦ δὲ προπάροιθε θυράων ἑδριόωντο. τοῖσιν δ' Εὐρύμαχος, Πολύβου πάϊς, ἦρχ' ἀγορεύειν· ὦ φίλοι, ἦ μέγα ἔργον ὑπερφιάλως τετέλεσται Τηλεμάχῳ ὁδὸς ἥδε· φάμεν δέ οἱ οὐ τελέεσθαι. ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν ἥ τις ἀρίστη, ἐς δ' ἐρέτας ἁλιῆας ἀγείρομεν, οἵ κε τάχιστα κείνοις ἀγγείλωσι θοῶς οἶκόνδε νέεσθαι.	"Your dear son, my queen, has come home already." But the swineherd stood close beside Penelope and told her everything her dear son had asked him to say. When he had given the whole of his message, he set off to go back to his pigs, and left the courtyard and the hall. The suitors were dismayed and downcast at heart. They went out of the hall, past the great wall of the courtyard, and sat down right there in front of the gates. Eurymachus, son of Polybus, was the first to speak among them: "Friends, Telemachus has brazenly brought off a great deed, this voyage of his. We said he'd never manage it. But come, let's drag a black ship down to the sea, the best there is, and gather seamen to row her, to take word as fast as they can to those men to come home quickly."
16.351	οὔ πω πᾶν εἴρηθ', ὅτ' ἄρ' Ἀμφίνομος ἴδε νῆα, στρεφθεὶς ἐκ χώρης, λιμένος πολυβενθέος ἐντός,	He hadn't finished speaking when Amphinomus, turning in his place, saw a ship inside the deep

GREEK	ENGLISH
ἱστία τε στέλλοντας ἐρετμά τε χερσὶν ἔχοντας. ἡδὺ δ' ἄρ' ἐκγελάσας μετεφώνεεν οἷς ἑτάροισι· μή τιν' ἔτ' ἀγγελίην ὀτρύνομεν· οἵδε γὰρ ἔνδον. ἦ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἴσιδον αὐτοὶ νῆα παρερχομένην, τὴν δ' οὐκ ἐδύναντο κιχῆναι. ὣς ἔφαθ', οἱ δ' ἀνστάντες ἔβαν ἐπὶ θῖνα θαλάσσης, αἶψα δὲ νῆα μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν, τεύχεα δέ σφ' ἀπένεικαν ὑπέρθυμοι θεράποντες. αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι, οὐδέ τιν' ἄλλον εἴων οὔτε νέων μεταΐζειν οὔτε γερόντων. τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·	harbor, and men furling sails and holding oars in their hands. He gave a pleased laugh and spoke among his companions: "Let's not send any message now. They're in already. Either some god told them, or they saw the ship go by themselves and couldn't catch it." So he spoke, and they rose and went to the shore of the sea. Quickly they hauled the black ship up on land, and their high-hearted attendants carried off their gear. The suitors themselves went in a body to the place of assembly, and let no one else, young or old, sit with them. Antinous, son of Eupeithes, spoke among them:
16.364 ὦ πόποι, ὡς τόνδ' ἄνδρα θεοὶ κακότητος ἔλυσαν. ἤματα μὲν σκοποὶ ἷζον ἐπ' ἄκριας ἠνεμοέσσας αἰὲν ἐπασσύτεροι· ἅμα δ' ἠελίῳ καταδύντι οὔ ποτ' ἐπ' ἠπείρου νύκτ' ἄσαμεν, ἀλλ' ἐνὶ πόντῳ νηῒ θοῇ πλείοντες ἐμίμνομεν Ἠῶ δῖαν, Τηλέμαχον λοχόωντες, ἵνα φθίσωμεν ἑλόντες αὐτόν· τὸν δ' ἄρα τῆος ἀπήγαγεν οἴκαδε δαίμων, ἡμεῖς δ' ἐνθάδε οἱ φραζώμεθα λυγρὸν ὄλεθρον Τηλεμάχῳ, μηδ' ἧμας ὑπεκφύγοι· οὐ γὰρ ὀΐω τούτου γε ζώοντος ἀνύσσεσθαι τάδε ἔργα. αὐτὸς μὲν γὰρ ἐπιστήμων βουλῇ τε νόῳ τε, λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἦρα φέρουσιν.	"Ah, look how the gods have rescued this man from harm! All day long lookouts sat on the windy heights, one after another. And at sunset we never spent the night on land but cruised in our swift ship on the open sea, waiting for bright Dawn, lying in wait for Telemachus, to catch him and kill him. But in the meantime some god has brought him home. So let's devise a grim death for Telemachus here, and not let him slip away from us. For I don't think this business of ours will ever succeed while he's alive. He himself is skilled in counsel and in mind, and the people no longer show us any favor at all.
16.376 ἀλλ' ἄγετε, πρὶν κεῖνον ὁμηγυρίσασθαι Ἀχαιοὺς εἰς ἀγορήν—οὐ γάρ τι μεθησέμεναί μιν ὀΐω, ἀλλ' ἀπομηνίσει, ἐρέει δ' ἐν πᾶσιν ἀναστὰς οὕνεκά οἱ φόνον αἰπὺν ἐράπτομεν οὐδ' ἐκίχημεν· οἱ δ' οὐκ αἰνήσουσιν ἀκούοντες κακὰ ἔργα· μή τι κακὸν ῥέξωσι καὶ ἡμέας ἐξελάσωσι γαίης ἡμετέρης, ἄλλων δ' ἀφικώμεθα δῆμον· ἀλλὰ φθέωμεν ἑλόντες ἐπ' ἀγροῦ νόσφι πόληος ἢ ἐν ὁδῷ· βίοτον δ' αὐτοὶ καὶ κτήματ' ἔχωμεν, δασσάμενοι κατὰ μοῖραν ἐφ' ἡμέας, οἰκία δ' αὖτε κείνου μητέρι δοῖμεν ἔχειν ἠδ' ὅστις ὀπυίοι. εἰ δ' ὑμῖν ὅδε μῦθος ἀφανδάνει, ἀλλὰ βόλεσθε αὐτόν τε ζώειν καὶ ἔχειν πατρώϊα πάντα, μή οἱ χρήματ' ἔπειτα ἅλις θυμηδέ' ἔδωμεν ἐνθάδ' ἀγειρόμενοι, ἀλλ' ἐκ μεγάροιο ἕκαστος μνάσθω ἐέδνοισιν διζήμενος· ἡ δέ κ' ἔπειτα γήμαιθ' ὅς κε πλεῖστα πόροι καὶ μόρσιμος ἔλθοι.	Come on, then, before he gathers the Achaeans in assembly—for I don't think he'll let it go. He'll rage at us, and stand up and tell them all how we plotted his sheer destruction and failed to catch him, and when they hear of these evil deeds they won't approve. They might do us some harm and drive us out of our own country, and we'd have to go to a land of strangers. No, let's get in first and catch him in the country, away from the town, or on the road. Then we can have his livelihood and possessions ourselves, sharing them out fairly among us, and give the house to his mother to keep, and to whoever marries her. But if this proposal displeases you, and you'd rather he lived and kept all his father's goods, then let's not gather here any longer and devour his heart-pleasing wealth in such plenty. Let each man woo her from his own hall and seek her with bride-gifts. Then she would marry the one who offers the most and who comes as her destined husband."
16.393 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπε,	So he spoke, and they all fell silent, saying nothing. Then Amphinomus addressed them and

GREEK

Νίσου φαίδιμος υἱός, Ἀρητιάδαο ἄνακτος,
ὅς ῥ' ἐκ Δουλιχίου πολυπύρου, ποιήεντος,
ἡγεῖτο μνηστῆρσι, μάλιστα δὲ Πηνελοπείῃ
ἥνδανε μύθοισι· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
ὦ φίλοι, οὐκ ἂν ἐγώ γε κατακτείνειν ἐθέλοιμι
Τηλέμαχον· δεινὸν δὲ γένος βασιλῄϊόν ἐστιν
κτείνειν· ἀλλὰ πρῶτα θεῶν εἰρώμεθα βουλάς.
εἰ μέν κ' αἰνήσωσι Διὸς μεγάλοιο θέμιστες,
αὐτός τε κτενέω τούς τ' ἄλλους πάντας ἀνώξω·
εἰ δέ κ' ἀποτρωπῶσι θεοί, παύσασθαι ἄνωγα.
ὣς ἔφατ' Ἀμφίνομος, τοῖσιν δ' ἐπιήνδανε μῦθος.
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος,
ἐλθόντες δὲ καθῖζον ἐπὶ ξεστοῖσι θρόνοισιν.

16.409 ἡ δ' αὖτ' ἄλλ' ἐνόησε περίφρων Πηνελόπεια,
μνηστήρεσσι φανῆναι ὑπέρβιον ὕβριν ἔχουσι.
πεύθετο γὰρ οὗ παιδὸς ἐνὶ μεγάροισιν ὄλεθρον·
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλάς.
βῆ δ' ἰέναι μέγαρόνδε σὺν ἀμφιπόλοισι γυναιξίν.
ἀλλ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα,
Ἀντίνοον δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
Ἀντίνο', ὕβριν ἔχων, κακομήχανε, καὶ δέ σέ φασιν
ἐν δήμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν ἄριστον
βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖος ἔησθα.

16.421 μάργε, τίη δὲ σὺ Τηλεμάχῳ θάνατόν τε μόρον τε
ῥάπτεις, οὐδ' ἱκέτας ἐμπάζεαι, οἷσιν ἄρα Ζεὺς
μάρτυρος; οὐδ' ὁσίη κακὰ ῥάπτειν ἀλλήλοισιν.
ἦ οὐκ οἶσθ' ὅτε δεῦρο πατὴρ τεὸς ἵκετο φεύγων,
δῆμον ὑποδείσας; δὴ γὰρ κεχολώατο λίην,
οὕνεκα ληϊστῆρσιν ἐπισπόμενος Ταφίοισιν
ἤκαχε Θεσπρωτούς· οἱ δ' ἡμῖν ἄρθμιοι ἦσαν·
τόν ῥ' ἔθελον φθῖσαι καὶ ἀπορραῖσαι φίλον ἦτορ
ἠδὲ κατὰ ζωὴν φαγέειν μενοεικέα πολλήν·
ἀλλ' Ὀδυσεὺς κατέρυκε καὶ ἔσχεθεν ἰεμένους περ.
τοῦ νῦν οἶκον ἄτιμον ἔδεις, μνάᾳ δὲ γυναῖκα
παῖδά τ' ἀποκτείνεις, ἐμὲ δὲ μεγάλως ἀκαχίζεις·
ἀλλά σε παύσασθαι κέλομαι καὶ ἀνωγέμεν ἄλλους.

16.434 τὴν δ' αὖτ' Εὐρύμαχος, Πολύβου πάϊς, ἀντίον ηὔδα·
κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια,

ENGLISH

spoke out. He was the splendid son of lord Nisus, son of Aretias, and he led the suitors from Dulichium, rich in wheat and grassy, and pleased Penelope most of all with his words, for he had a good mind. With good intent he addressed them and spoke out: "Friends, I for one wouldn't want to kill Telemachus. It's a terrible thing to kill one of royal blood. Let's first ask the will of the gods. If the oracles of great Zeus approve, I'll kill him myself and urge all the rest of you on. But if the gods turn us away, I tell you to stop." So Amphinomus spoke, and his words pleased them. At once they rose and went to the house of Odysseus, and when they arrived they sat down on the polished chairs.

Then wise Penelope had a different thought: to show herself to the suitors in their overbearing arrogance. She had heard of the death that was being plotted in the halls against her son. Medon the herald, who had overheard their plans, had told her. She set off for the hall with her attending women. When she, bright among women, reached the suitors, she stood beside the pillar of the solidly built roof, holding her shining veil before her cheeks. She rebuked Antinous, spoke to him, and called him by name: "Antinous, you arrogant schemer of evil! They say that in the land of Ithaca you're the best of your generation in counsel and speech. But you were never that sort of man after all.

Madman, why are you stitching together death and doom for Telemachus, with no regard for suppliants, whose witness is Zeus? It isn't holy to stitch together evils against one another. Don't you know how your father once came here as a fugitive, terrified of the people? They were furious with him, because he had joined Taphian pirates and harmed the Thesprotians, who were our allies. They wanted to kill him, to tear out his heart, and to devour his great and abundant livelihood. But Odysseus held them back and restrained them, eager as they were. And now it's his house you devour without paying, his wife you woo, his son you try to kill, and me you grieve terribly. I tell you to stop, and to order the others to stop too."

Then Eurymachus, son of Polybus, answered her in turn: "Daughter of Icarius, wise Penelope, take

2 Clytius was the father of Piraeus, the companion to whom Telemachus entrusted his guest-gifts on landing.

GREEK

θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται,
ὅς κεν Τηλεμάχῳ σῷ υἱέϊ χεῖρας ἐποίσει
ζώοντός γ' ἐμέθεν καὶ ἐπὶ χθονὶ δερκομένοιο.
ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται·
αἶψά οἱ αἷμα κελαινὸν ἐρωήσει περὶ δουρὶ
ἡμετέρῳ, ἐπεὶ ἦ καὶ ἐμὲ πτολίπορθος Ὀδυσσεὺς
πολλάκι γούνασιν οἷσιν ἐφεσσάμενος κρέας ὀπτὸν
ἐν χείρεσσιν ἔθηκεν, ἐπέσχε τε οἶνον ἐρυθρόν.
τῷ μοι Τηλέμαχος πάντων πολὺ φίλτατός ἐστιν
ἀνδρῶν, οὐδέ τί μιν θάνατον τρομέεσθαι ἄνωγα
ἔκ γε μνηστήρων· θεόθεν δ' οὐκ ἔστ' ἀλέασθαι.

16.448 ὣς φάτο θαρσύνων, τῷ δ' ἤρτυεν αὐτὸς ὄλεθρον.
ἡ μὲν ἄρ' εἰσαναβᾶσ' ὑπερῴϊα σιγαλόεντα
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.
ἐσπέριος δ' Ὀδυσῆϊ καὶ υἱέϊ δῖος ὑφορβὸς
ἦλυθεν· οἱ δ' ἄρα δόρπον ἐπισταδὸν ὡπλίζοντο,
σῦν ἱερεύσαντες ἐνιαύσιον. αὐτὰρ Ἀθήνη,
ἄγχι παρισταμένη, Λαερτιάδην Ὀδυσῆα
ῥάβδῳ πεπληγυῖα πάλιν ποίησε γέροντα,
λυγρὰ δὲ εἵματα ἕσσε περὶ χροΐ, μή ἑ συβώτης
γνοίη ἐσάντα ἰδὼν καὶ ἐχέφρονι Πηνελοπείῃ
ἔλθοι ἀπαγγέλλων μηδὲ φρεσὶν εἰρύσσαιτο.
τὸν καὶ Τηλέμαχος πρότερος πρὸς μῦθον ἔειπεν·

16.461 ἦλθες, δῖ' Εὔμαιε. τί δὴ κλέος ἔστ' ἀνὰ ἄστυ;
ἦ ῥ' ἤδη μνηστῆρες ἀγήνορες ἔνδον ἔασιν
ἐκ λόχου, ἦ ἔτι μ' αὖτ' εἰρύαται οἴκαδ' ἰόντα;
τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
οὐκ ἔμελέν μοι ταῦτα μεταλλῆσαι καὶ ἐρέσθαι
ἄστυ καταβλώσκοντα· τάχιστά με θυμὸς ἀνώγει
ἀγγελίην εἰπόντα πάλιν δεῦρ' ἀπονέεσθαι.
ὠμήρησε δέ μοι παρ' ἑταίρων ἄγγελος ὠκύς,
κῆρυξ, ὃς δὴ πρῶτος ἔπος σῇ μητρὶ ἔειπεν.
ἄλλο δέ τοι τό γε οἶδα· τὸ γὰρ ἴδον ὀφθαλμοῖσιν.

16.471 ἤδη ὑπὲρ πόλιος, ὅθι θ' Ἕρμαιος λόφος ἐστίν,
ἦα κιών, ὅτε νῆα θοὴν ἰδόμην κατιοῦσαν
ἐς λιμέν' ἡμέτερον· πολλοὶ δ' ἔσαν ἄνδρες ἐν αὐτῇ,
βεβρίθει δὲ σάκεσσι καὶ ἔγχεσιν ἀμφιγύοισι·
καὶ σφέας ὠΐσθην τοὺς ἔμμεναι, οὐδέ τι οἶδα.
ὣς φάτο, μείδησεν δ' ἱερὴ ἴς Τηλεμάχοιο
ἐς πατέρ' ὀφθαλμοῖσιν ἰδών, ἀλέεινε δ' ὑφορβόν.
οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.

ENGLISH

heart. Don't let these things trouble your mind. There is no such man, nor will there be, nor ever could be, who will lay hands on Telemachus your son while I'm alive and see the light upon the earth. For I'll tell you plainly, and it will surely be done: his dark blood will gush out at once around my spear. For Odysseus, sacker of cities, often sat me too on his knees, put roast meat in my hands, and held red wine to my lips. So Telemachus is by far the dearest to me of all men, and I tell him not to fear death—not from the suitors, at least. Death from the gods there's no escaping."

So he spoke to reassure her, but he himself was plotting the young man's death. She went up to her shining upper rooms and there wept for Odysseus, her dear husband, until gray-eyed Athena cast sweet sleep on her eyelids. In the evening the noble swineherd came back to Odysseus and his son. They were busy preparing supper, having slaughtered a yearling pig. But Athena came and stood close by Odysseus, son of Laertes, struck him with her wand and made him an old man again, and put shabby clothes about his body, so that the swineherd would not recognize him when he saw him face to face and go off to tell the news to prudent Penelope instead of keeping it in his heart. Telemachus was the first to speak to him:

"You're back, noble Eumaeus. What's the news in town? Are the overbearing suitors home from their ambush already, or are they still lying in wait for me on my way home?" Then you answered him, Eumaeus the swineherd: "I didn't care to go asking and inquiring about that as I went down through the town. My heart urged me to give my message and come back here as fast as I could. But a swift messenger from your companions fell in with me, a herald, and he was the very first to tell the news to your mother. And there's something else I know, because I saw it with my own eyes.

I was already above the city on my way back, where the hill of Hermes is, when I saw a swift ship coming down into our harbor. There were many men in her, and she was laden with shields and double-pointed spears. I thought it was them, but I don't know for sure." So he spoke, and Telemachus in his sacred strength smiled, glancing at his father, but he kept clear of the swineherd's eye. When they had finished their work and

GREEK	ENGLISH
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, κοίτου τε μνήσαντο καὶ ὕπνου δῶρον ἔλοντο.	prepared the meal, they feasted, and no one's heart went without a fair share of the feast. But when they had put away their desire for food and drink, they remembered their beds and took the gift of sleep.

Book 17

The beggar in the palace
The old dog Argos; the suitors abuse the stranger.

	GREEK	ENGLISH
17.1	ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, δὴ τότ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο, εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει, ἄστυδε ἱέμενος, καὶ ἐὸν προσέειπε συβώτην· ἄττ', ἦ τοι μὲν ἐγὼν εἶμ' ἐς πόλιν, ὄφρα με μήτηρ ὄψεται· οὐ γάρ μιν πρόσθεν παύσεσθαι ὀΐω κλαυθμοῦ τε στυγεροῖο γόοιό τε δακρυόεντος, πρίν γ' αὐτόν με ἴδηται· ἀτὰρ σοί γ' ὦδ' ἐπιτέλλω. τὸν ξεῖνον δύστηνον ἄγ' ἐς πόλιν, ὄφρ' ἂν ἐκεῖθι δαῖτα πτωχεύῃ· δώσει δέ οἱ ὅς κ' ἐθέλῃσι πύρνον καὶ κοτύλην· ἐμὲ δ' οὔ πως ἔστιν ἅπαντας ἀνθρώπους ἀνέχεσθαι, ἔχοντά περ ἄλγεα θυμῷ· ὁ ξεῖνος δ' εἴ περ μάλα μηνίει, ἄλγιον αὐτῷ ἔσσεται· ἦ γὰρ ἐμοὶ φίλ' ἀληθέα μυθήσασθαι.	When early-born Dawn appeared, rosy-fingered, Telemachus, the dear son of godlike Odysseus, bound his fine sandals under his feet and took up his strong spear, which fitted his grip. He was eager to be off to the town, and he said to his swineherd: "Old friend, I'm going to the city now so that my mother can see me. I don't think she'll stop her hateful weeping and tearful lamenting until she sees me in person. But here's what I want you to do. Take this wretched stranger to the city, so he can beg his meals there. Whoever wants to will give him a crust and a cup. I can't possibly put up with everyone, burdened as I am with sorrows in my heart. If the stranger is very angry at this, so much the worse for him. I like to speak the truth."
17.16	τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· ὦ φίλος, οὐδέ τοι αὐτὸς ἐρύκεσθαι μενεαίνω· πτωχῷ βέλτερόν ἐστι κατὰ πτόλιν ἠὲ κατ' ἀγροὺς δαῖτα πτωχεύειν· δώσει δέ μοι ὅς κ' ἐθέλῃσιν. οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί, ὥστ' ἐπιτειλαμένῳ σημάντορι πάντα πιθέσθαι. ἀλλ' ἔρχευ· ἐμὲ δ' ἄξει ἀνὴρ ὅδε, τὸν σὺ κελεύεις, αὐτίκ' ἐπεί κε πυρὸς θερέω ἀλέη τε γένηται. αἰνῶς γὰρ τάδε εἵματ' ἔχω κακά· μή με δαμάσσῃ στίβη ὑπηοίη· ἔκαθεν δέ τε ἄστυ φάτ' εἶναι. ὣς φάτο, Τηλέμαχος δὲ διὰ σταθμοῖο βεβήκει, κραιπνὰ ποσὶ προβιβάς, κακὰ δὲ μνηστῆρσι φύτευεν. αὐτὰρ ἐπεί ῥ' ἵκανε δόμους εὖ ναιετάοντας, ἔγχος μέν ῥ' ἔστησε φέρων πρὸς κίονα μακρήν, αὐτὸς δ' εἴσω ἴεν καὶ ὑπέρβη λάϊνον οὐδόν.	Then resourceful Odysseus answered him: "My friend, I have no wish to be kept here myself. A beggar does better to beg his meals in the town than in the country. Whoever wants to will give to me. I'm no longer of an age to stay on at a farmstead and obey a master in everything he orders. Go on, then. This man you've given the order to will take me, as soon as I've warmed myself at the fire and the sun has grown warm. These clothes I have are dreadfully poor, and I'm afraid the morning frost may get the better of me. And you say the town is a long way off." So he spoke, and Telemachus strode out through the farmstead, stepping out briskly and planting trouble for the suitors. When he reached the well-appointed house, he carried his spear in and stood it against a tall pillar, and went in himself, crossing the stone threshold.

TELEMACHUS COMES HOME

Eurycleia and Penelope welcome Telemachus back, and he goes to fetch his guest Theoclymenus.

	GREEK	ENGLISH
17.31		

GREEK	ENGLISH
τὸν δὲ πολὺ πρώτη εἶδε τροφὸς Εὐρύκλεια, κώεα καστορνῦσα θρόνοις ἔνι δαιδαλέοισι, δακρύσασα δ' ἔπειτ' ἰθὺς κίεν· ἀμφὶ δ' ἄρ' ἄλλαι δμῳαὶ Ὀδυσσῆος ταλασίφρονος ἠγερέθοντο, καὶ κύνεον ἀγαπαζόμεναι κεφαλήν τε καὶ ὤμους. ἡ δ' ἴεν ἐκ θαλάμοιο περίφρων Πηνελόπεια, Ἀρτέμιδι ἰκέλη ἠὲ χρυσέῃ Ἀφροδίτῃ, ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε δακρύσασα, κύσσε δέ μιν κεφαλήν τε καὶ ἄμφω φάεα καλά, καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα· ἦλθες, Τηλέμαχε, γλυκερὸν φάος. οὔ σ' ἔτ' ἐγώ γε ὄψεσθαι ἐφάμην, ἐπεὶ ᾤχεο νηῒ Πύλονδε λάθρη, ἐμεῦ ἀέκητι, φίλου μετὰ πατρὸς ἀκουήν. ἀλλ' ἄγε μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς.	The nurse Eurycleia was the very first to see him, as she was spreading fleeces on the finely made chairs. Bursting into tears she came straight to him, and the other maids of steadfast Odysseus gathered around him, kissing his head and shoulders in welcome. Then out of her chamber came wise Penelope, like Artemis or golden Aphrodite. Weeping, she threw her arms around her dear son and kissed his head and both his lovely eyes, and sobbing she spoke winged words: "You've come, Telemachus, sweet light! I thought I would never see you again, once you'd gone off by ship to Pylos—secretly, against my will—to hear news of your dear father. Come now, tell me: what did you manage to see of him?"
17.45 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· μῆτερ ἐμή, μή μοι γόον ὄρνυθι μηδέ μοι ἦτορ ἐν στήθεσσιν ὄρινε φυγόντι περ αἰπὺν ὄλεθρον· ἀλλ' ὑδρηναμένη, καθαρὰ χροῒ εἵμαθ' ἑλοῦσα, εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν εὔχεο πᾶσι θεοῖσι τελησσας ἑκατόμβας ῥέξειν, αἴ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσῃ. αὐτὰρ ἐγὼν ἀγορὴν ἐσελεύσομαι, ὄφρα καλέσσω ξεῖνον, ὅτις μοι κεῖθεν ἅμ' ἕσπετο δεῦρο κιόντι. τὸν μὲν ἐγὼ προὔπεμψα σὺν ἀντιθέοις ἑτάροισι, Πείραιον δέ μιν ἠνώγεα προτὶ οἶκον ἄγοντα ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς ὅ κεν ἔλθω.	Thoughtful Telemachus answered her in turn: "Mother, don't stir up my grief or set the heart pounding in my chest, when I've only just escaped sheer destruction. Instead, wash and put clean clothes on, go up to the upper rooms with your women attendants, and vow to all the gods to offer perfect hecatombs, in the hope that Zeus may one day bring about revenge. As for me, I'll go to the place of assembly to fetch a stranger who came with me from over there on my way here. I sent him on ahead with my godlike companions, and I told Piraeus to take him home and look after him kindly and do him honor until I came."[1]
17.57 ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος. ἡ δ' ὑδρηναμένη, καθαρὰ χροῒ εἵμαθ' ἑλοῦσα, εὔχετο πᾶσι θεοῖσι τελησσας ἑκατόμβας ῥέξειν, αἴ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσῃ. Τηλέμαχος δ' ἄρ' ἔπειτα διὲκ μεγάροιο βεβήκει ἔγχος ἔχων· ἅμα τῷ γε δύω κύνες ἀργοὶ ἕποντο. θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη· τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο. ἀμφὶ δέ μιν μνηστῆρες ἀγήνορες ἠγερέθοντο ἔσθλ' ἀγορεύοντες, κακὰ δὲ φρεσὶ βυσσοδόμευον. αὐτὰρ ὁ τῶν μὲν ἔπειτα ἀλεύατο πουλὺν ὅμιλον, ἀλλ' ἵνα Μέντωρ ἦστο καὶ Ἄντιφος ἠδ' Ἁλιθέρσης, οἵ τε οἱ ἐξ ἀρχῆς πατρώϊοι ἦσαν ἑταῖροι, ἔνθα καθέζετ' ἰών· τοὶ δ' ἐξερέεινον ἕκαστα.	So he spoke, and she kept her words unwinged. She washed and put clean clothes on, and vowed to all the gods to offer perfect hecatombs, in the hope that Zeus might one day bring about revenge. Telemachus then strode out through the hall holding his spear, and two swift dogs went with him. Athena poured a wondrous grace over him, and all the people gazed at him as he came along. The overbearing suitors gathered around him, speaking fair words while deep in their hearts they plotted evil. But he avoided their great throng, and went and sat down where Mentor sat, and Antiphus and Halitherses, who had been his father's companions from the beginning; and they questioned him about everything.
17.71 τοῖσι δὲ Πείραιος δουρικλυτὸς ἐγγύθεν ἦλθεν ξεῖνον ἄγων ἀγορήνδε διὰ πτόλιν· οὐδ' ἄρ' ἔτι δὴν	Then Piraeus, famous with the spear, came up close to them, bringing the stranger through the

1 The stranger is Theoclymenus, a seer in exile whom Telemachus took aboard at Pylos (Book 15); Piraeus is one of Telemachus' crew.

	GREEK	ENGLISH
	Τηλέμαχος ξείνοιο ἑκὰς τράπετ', ἀλλὰ παρέστη. τὸν καὶ Πείραιος πρότερος πρὸς μῦθον ἔειπε· Τηλέμαχ', αἶψ' ὄτρυνον ἐμὸν ποτὶ δῶμα γυναῖκας, ὥς τοι δῶρ' ἀποπέμψω, ἅ τοι Μενέλαος ἔδωκε. τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· Πείραι', οὐ γάρ τ' ἴδμεν ὅπως ἔσται τάδε ἔργα. εἴ κεν ἐμὲ μνηστῆρες ἀγήνορες ἐν μεγάροισι λάθρη κτείναντες πατρώϊα πάντα δάσωνται, αὐτὸν ἔχοντά σε βούλομ' ἐπαυρέμεν, ἤ τινα τῶνδε· εἰ δέ κ' ἐγὼ τούτοισι φόνον καὶ κῆρα φυτεύσω, δὴ τότε μοι χαίροντι φέρειν πρὸς δώματα χαίρων.	town to the assembly; and Telemachus did not keep away from the stranger for long, but went to stand beside him. Piraeus spoke to him first: "Telemachus, send some women to my house quickly, so I can send over to you the gifts Menelaus gave you." Thoughtful Telemachus answered him in turn: "Piraeus, we don't know how these things will turn out. If the overbearing suitors kill me secretly in my halls and divide all my father's goods among themselves, I'd rather you kept them and enjoyed them yourself than any of these men. But if I plant death and doom among them, then bring them to me at my house—you'll be glad to, and I'll be glad to have them."
17.84	ὣς εἰπὼν ξεῖνον ταλαπείριον ἦγεν ἐς οἶκον. αὐτὰρ ἐπεί ῥ' ἵκοντο δόμους εὖ ναιετάοντας, χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε, ἐς δ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο. τοὺς δ' ἐπεὶ οὖν δμῳαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ, ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας, ἔκ ῥ' ἀσαμίνθων βάντες ἐπὶ κλισμοῖσι καθῖζον. χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος, νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα, εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.	With these words he led the long-suffering stranger to the house. When they reached the well-appointed house, they laid their cloaks on the chairs and seats, and stepped into the polished baths and bathed. When the maids had bathed them and anointed them with oil, and put woolly cloaks and tunics around them, they stepped out of the baths and sat down on chairs. A maid brought water for their hands in a fine golden jug and poured it over a silver basin for them to wash, and drew up a polished table beside them. And the respected housekeeper brought bread and set it before them, adding many dishes, giving freely from what she had.
17.96	μήτηρ δ' ἀντίον ἷζε παρὰ σταθμὸν μεγάροιο κλισμῷ κεκλιμένη, λέπτ' ἠλάκατα στρωφῶσα. οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον, αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια· Τηλέμαχ', ἦ τοι ἐγὼν ὑπερώϊον εἰσαναβᾶσα λέξομαι εἰς εὐνήν, ἥ μοι στονόεσσα τέτυκται, αἰεὶ δάκρυσ' ἐμοῖσι πεφυρμένη, ἐξ οὗ Ὀδυσσεὺς ὤχεθ' ἅμ' Ἀτρεΐδῃσιν ἐς Ἴλιον· οὐδέ μοι ἔτλης, πρὶν ἐλθεῖν μνηστῆρας ἀγήνορας ἐς τόδε δῶμα, νόστον σοῦ πατρὸς σάφα εἰπέμεν, εἴ που ἄκουσας. τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·	His mother sat opposite, by the doorpost of the hall, leaning back in a chair and spinning fine yarn. They reached out their hands to the good things lying ready before them. But when they had put away their desire for food and drink, wise Penelope began to speak among them: "Telemachus, I'll go up to the upper room and lie down on my bed, which has become a bed of groaning for me, always stained with my tears, ever since Odysseus went off to Ilium with the sons of Atreus. And you couldn't bring yourself, before the overbearing suitors come into this house, to tell me plainly about your father's homecoming, if you've heard anything anywhere." Thoughtful Telemachus answered her in turn:
17.108	τοιγὰρ ἐγώ τοι, μῆτερ, ἀληθείην καταλέξω. ᾠχόμεθ' ἔς τε Πύλον καὶ Νέστορα, ποιμένα λαῶν· δεξάμενος δέ με κεῖνος ἐν ὑψηλοῖσι δόμοισιν ἐνδυκέως ἐφίλει, ὡς εἴ τε πατὴρ ἑὸν υἱὸν ἐλθόντα χρόνιον νέον ἄλλοθεν· ὣς ἐμὲ κεῖνος	"Then I'll tell you the truth, mother. We went to Pylos and to Nestor, shepherd of the people. He received me in his lofty house and looked after me kindly, as a father would his own son just come home from abroad after a long time away. That's

GREEK	ENGLISH
ἐνδυκέως ἐκόμιζε σὺν υἱάσι κυδαλίμοισιν. αὐτὰρ Ὀδυσσῆος ταλασίφρονος οὔ ποτ' ἔφασκεν, ζωοῦ οὐδὲ θανόντος, ἐπιχθονίων τευ ἀκοῦσαι· ἀλλά μ' ἐς Ἀτρεΐδην, δουρικλειτὸν Μενέλαον, ἵπποισι προΰπεμψε καὶ ἅρμασι κολλητοῖσιν. ἔνθ' ἴδον Ἀργείην Ἑλένην, ἧς εἵνεκα πολλὰ Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν. εἴρετο δ' αὐτίκ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος ὅττευ χρηΐζων ἱκόμην Λακεδαίμονα δῖαν· αὐτὰρ ἐγὼ τῷ πᾶσαν ἀληθείην κατέλεξα· καὶ τότε δή με ἔπεσσιν ἀμειβόμενος προσέειπεν·	how kindly he cared for me, he and his glorious sons. But about steadfast Odysseus, living or dead, he said he had never heard a word from anyone on earth. Instead he sent me on to the son of Atreus, Menelaus famous with the spear, with horses and a jointed chariot. There I saw Argive Helen, for whose sake Argives and Trojans endured so much by the will of the gods. Menelaus, good at the war cry, asked me at once what need had brought me to bright Lacedaemon, and I told him the whole truth. Then he answered me with these words:
17.124 ὢ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ ἤθελον εὐνηθῆναι, ἀνάλκιδες αὐτοὶ ἐόντες. ὡς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς κνημοὺς ἐξερέῃσι καὶ ἄγκεα ποιήεντα βοσκομένη, ὁ δ' ἔπειτα ἐὴν εἰσήλυθεν εὐνήν, ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν, ὣς Ὀδυσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. αἴ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον, τοῖος ἐὼν οἷός ποτ' ἐϋκτιμένῃ ἐνὶ Λέσβῳ ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς, κὰδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί, τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.	'Shame on them! So they wanted to lie in the bed of a brave-hearted man, cowards that they are themselves! As when a doe has laid her newborn, suckling fawns to sleep in the lair of a mighty lion, and goes off to range over the mountain spurs and grassy glens, grazing, and then the lion comes back to his lair and lets loose an ugly fate on them both—so Odysseus will let loose an ugly fate on those men. Father Zeus, Athena and Apollo, if only he were the man he was once in well-built Lesbos, when he stood up to wrestle Philomeleides in a match and threw him hard, and all the Achaeans cheered—if only Odysseus, being such a man, would meet the suitors: they would all find a swift death and a bitter wedding.[2]
17.138 ταῦτα δ' ἅ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγώ γε ἄλλα παρὲξ εἴποιμι παρακλιδὸν οὐδ' ἀπατήσω, ἀλλὰ τὰ μέν μοι ἔειπε γέρων ἅλιος νημερτής, τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω. φῆ μιν ὅ γ' ἐν νήσῳ ἰδέειν κρατέρ' ἄλγε' ἔχοντα, νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι. οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι, οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης ὣς ἔφατ' Ἀτρεΐδης, δουρικλειτὸς Μενέλαος. ταῦτα τελευτήσας νεόμην· ἔδοσαν δέ μοι οὖρον ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.	'But as for what you ask and beg of me, I won't swerve aside and talk of other things, nor will I deceive you. Of what the unerring Old Man of the Sea told me, I won't hide or keep back a single word. He said he'd seen him on an island, suffering hard griefs, in the halls of the nymph Calypso, who keeps him there by force; and he can't reach his native land, for he has no ships with oars at hand, and no companions, to carry him over the broad back of the sea.' So spoke the son of Atreus, Menelaus famous with the spear. When I'd done all this, I came home; and the immortals gave me a fair wind and quickly brought me to my dear native land.""

THEOCLYMENUS' PROPHECY

The seer swears to Penelope that Odysseus is already on Ithaca, plotting against the suitors.

GREEK	ENGLISH
17.150 ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε. τοῖσι δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής·	So he spoke, and stirred the heart in her breast. And godlike Theoclymenus also spoke among

GREEK

ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
ἦ τοι ὅ γ' οὐ σάφα οἶδεν, ἐμεῖο δὲ σύνθεο μῦθον·
ἀτρεκέως γάρ σοι μαντεύσομαι οὐδ' ἐπικεύσω·
ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα
ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω,
ὡς ἦ τοι Ὀδυσεὺς ἤδη ἐν πατρίδι γαίῃ,
ἥμενος ἢ ἕρπων, τάδε πευθόμενος κακὰ ἔργα,
ἔστιν, ἀτὰρ μνηστῆρσι κακὸν πάντεσσι φυτεύει·
τοῖον ἐγὼν οἰωνὸν ἐϋσσέλμου ἐπὶ νηὸς
ἥμενος ἐφρασάμην καὶ Τηλεμάχῳ ἐγεγώνευν.
τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·

17.163 αἴ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
τῷ κε τάχα γνοίης φιλότητά τε πολλά τε δῶρα
ἐξ ἐμεῦ, ὡς ἄν τίς σε συναντόμενος μακαρίζοι.
ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες,
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος ὕβριν ἔχοντες.
ἀλλ' ὅτε δὴ δείπνηστος ἔην καὶ ἐπήλυθε μῆλα
πάντοθεν ἐξ ἀγρῶν, οἱ δ' ἤγαγον οἵ τὸ πάρος περ,
καὶ τότε δή σφιν ἔειπε Μέδων· ὃς γάρ ῥα μάλιστα
ἥνδανε κηρύκων, καί σφιν παρεγίγνετο δαιτί·
κοῦροι, ἐπεὶ δὴ πάντες ἐτέρφθητε φρέν' ἀέθλοις,
ἔρχεσθε πρὸς δώμαθ', ἵν' ἐντυνώμεθα δαῖτα·
οὐ μὲν γάρ τι χέρειον ἐν ὥρῃ δεῖπνον ἑλέσθαι.

17.177 ὣς ἔφαθ', οἱ δ' ἀνστάντες ἔβαν πείθοντό τε μύθῳ.
αὐτὰρ ἐπεί ῥ' ἵκοντο δόμους εὖ ναιετάοντας,
χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,
οἱ δ' ἱέρευον ὄϊς μεγάλους καὶ πίονας αἶγας,
ἴρευον δὲ σύας σιάλους καὶ βοῦν ἀγελαίην,
δαῖτ' ἐντυνόμενοι. τοὶ δ' ἐξ ἀγροῖο πόλινδε
ὠτρύνοντ' Ὀδυσεύς τ' ἰέναι καὶ δῖος ὑφορβός.
τοῖσι δὲ μύθων ἦρχε συβώτης, ὄρχαμος ἀνδρῶν·
ξεῖν', ἐπεὶ ἄρ δὴ ἔπειτα πόλινδ' ἰέναι μενεαίνεις
σήμερον, ὡς ἐπέτελλεν ἄναξ ἐμός—ἦ σ' ἂν ἐγώ γε
αὐτοῦ βουλοίμην σταθμῶν ῥυτῆρα λιπέσθαι·
ἀλλὰ τὸν αἰδέομαι καὶ δείδια, μή μοι ὀπίσσω
νεικείῃ· χαλεπαὶ δέ τ' ἀνάκτων εἰσὶν ὁμοκλαί—
ἀλλ' ἄγε νῦν ἴομεν· δὴ γὰρ μέμβλωκε μάλιστα
ἦμαρ, ἀτὰρ τάχα τοι ποτὶ ἕσπερα ῥίγιον ἔσται.

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them: "Honored wife of Odysseus, son of Laertes, he doesn't know for certain. But listen to what I say, for I'll prophesy to you truly and hide nothing. Let Zeus be my witness now, first of the gods, and this table of hospitality, and the hearth of flawless Odysseus to which I have come: Odysseus is already in his native land, resting or on the move, learning of these evil deeds, and he is sowing evil for all the suitors. Such was the bird-omen I saw as I sat on the well-benched ship, and I declared it to Telemachus." Then wise Penelope said to him in turn:

"Stranger, if only this word of yours might come true! Then you'd soon know my kindness, and many gifts from me, so that anyone who met you would call you blessed." So they talked with one another. Meanwhile the suitors, in front of Odysseus' hall, were amusing themselves throwing the discus and javelins on the leveled ground, where they had always indulged their arrogance. But when it was time for dinner, and the flocks came in from the fields on every side, driven by the men who usually brought them, Medon spoke to them; for he was the herald they liked best, and he attended at their feasts: "Young men, now that you've all had your fill of fun from the games, come into the house so that we can prepare dinner. There's nothing wrong with taking one's dinner in good time."

So he spoke, and they got up and went, persuaded by his words. When they reached the well-appointed house, they laid their cloaks on the chairs and seats, and slaughtered great rams and fat goats, slaughtered fattened hogs and a cow from the herd, preparing the feast. Meanwhile Odysseus and the noble swineherd were getting ready to go from the country to the town. The swineherd, leader of men, was the first to speak: "Stranger, since you're set on going to the town today, as my master ordered—though I myself would rather leave you here to guard the farmstead; but I respect him and I'm afraid he may scold me afterwards, and masters' rebukes are harsh—come now, let's go. Most of the day's already gone, and toward evening you'll soon find it colder."

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τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις. ἀλλ' ἴομεν, σὺ δ' ἔπειτα διαμπερὲς ἡγεμόνευε. δὸς δέ μοι, εἴ ποθί τοι ῥόπαλον τετμημένον ἐστίν, σκηρίπτεσθ', ἐπεὶ ἦ φατ' ἀρισφαλέ' ἔμμεναι οὐδόν. ἦ ῥα καὶ ἀμφ' ὤμοισιν ἀεικέα βάλλετο πήρην, πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ· Εὔμαιος δ' ἄρα οἱ σκῆπτρον θυμαρὲς ἔδωκε. τὼ βήτην, σταθμὸν δὲ κύνες καὶ βώτορες ἄνδρες ῥύατ' ὄπισθε μένοντες· ὁ δ' ἐς πόλιν ἦγεν ἄνακτα πτωχῷ λευγαλέῳ ἐναλίγκιον ἠδὲ γέροντι, σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροῒ εἵματα ἕστο.	Then resourceful Odysseus answered him: "I know, I understand; you're telling a man who already has it in mind. Let's go, and you lead the way the whole way. But give me a stick to lean on, if you have one cut, since you say the path is very slippery." With that he slung his shabby bag over his shoulders, full of holes, with a twisted cord for a strap; and Eumaeus gave him a staff to his liking. The two of them set off, while the dogs and the herdsmen stayed behind to guard the farmstead. And he led his master to the town looking like a miserable beggar and an old man, leaning on a staff; and the clothes he wore on his body were wretched.

MELANTHIUS ON THE ROAD

On the way to town the goatherd Melanthius insults the disguised Odysseus and kicks him.

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17.204 ἀλλ' ὅτε δὴ στείχοντες ὁδὸν κάτα παιπαλόεσσαν ἄστεος ἐγγὺς ἔσαν καὶ ἐπὶ κρήνην ἀφίκοντο τυκτὴν καλλίροον, ὅθεν ὑδρεύοντο πολῖται, τὴν ποίησ' Ἴθακος καὶ Νήριτος ἠδὲ Πολύκτωρ· ἀμφὶ δ' ἄρ' αἰγείρων ὑδατοτρεφέων ἦν ἄλσος, πάντοσε κυκλοτερές, κατὰ δὲ ψυχρὸν ῥέεν ὕδωρ ὑψόθεν ἐκ πέτρης· βωμὸς δ' ἐφύπερθε τέτυκτο νυμφάων, ὅθι πάντες ἐπιρρέζεσκον ὁδῖται· ἔνθα σφέας ἐκίχαν' υἱὸς Δολίοιο Μελανθεὺς αἶγας ἄγων, αἳ πᾶσι μετέπρεπον αἰπολίοισι, δεῖπνον μνηστήρεσσι· δύω δ' ἅμ' ἕποντο νομῆες. τοὺς δὲ ἰδὼν νείκεσσεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν, ἔκπαγλον καὶ ἀεικές· ὄρινε δὲ κῆρ Ὀδυσῆος·	But when, going along the rugged road, they were near the town and had come to the spring, a built fountain of lovely flowing water where the townspeople drew their water (Ithacus had made it, with Neritus and Polyctor, and around it was a grove of poplars that thrive by water, encircling it on every side; cold water flowed down from the rock above, and on top an altar of the nymphs had been built, where all passers-by made offerings), there Melanthius, son of Dolius, came upon them, driving goats, the best in all the flocks, for the suitors' dinner, and two herdsmen went along with him. When he saw them he abused them, speaking out and calling them names, outrageous and ugly; and he stirred Odysseus' heart:
17.217 νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἠγηλάζει, ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον. πῇ δὴ τόνδε μολοβρὸν ἄγεις, ἀμέγαρτε συβῶτα, πτωχὸν ἀνιηρόν δαιτῶν ἀπολυμαντῆρα; ὃς πολλῇς φλιῇσι παραστὰς θλίψεται ὤμους, αἰτίζων ἀκόλους, οὐκ ἄορας οὐδὲ λέβητας· τόν κ' εἴ μοι δοίης σταθμῶν ῥυτῆρα γενέσθαι σηκοκόρον τ' ἔμεναι θαλλόν τ' ἐρίφοισι φορῆναι, καί κεν ὀρὸν πίνων μεγάλην ἐπιγουνίδα θεῖτο. ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθεν, οὐκ ἐθελήσει ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσων κατὰ δῆμον βούλεται αἰτίζων βόσκειν ἣν γαστέρ' ἄναλτον.	"Well, here's a real case of the vile leading the vile—the way the god always brings like to like! Where are you taking this greedy wretch, you miserable swineherd, this pest of a beggar, this licker of plates at feasts? He'll stand by many a doorpost and rub his shoulders on it, begging for scraps, not for swords or cauldrons. If you gave him to me to guard the farmstead and sweep out the pens and carry fresh greens to the kids, he could drink whey and put some bulk on his thighs. But since he's learned nothing but bad ways, he won't want to put his hand to work; he'd rather go cringing

2 Philomeleides was a king of Lesbos said to challenge visitors to wrestle with him.

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through the land begging, to feed that bottomless belly of his.

17.229 ἀλλ᾽ ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κ᾽ ἔλθῃ πρὸς δώματ᾽ Ὀδυσσῆος θείοιο,
πολλά οἱ ἀμφὶ κάρη σφέλα ἀνδρῶν ἐκ παλαμάων
πλευραὶ ἀποτρίψουσι δόμον κάτα βαλλομένοιο.
ὣς φάτο, καὶ παριὼν λὰξ ἔνθορεν ἀφραδίῃσιν
ἰσχίῳ· οὐδέ μιν ἐκτὸς ἀταρπιτοῦ ἐστυφέλιξεν,
ἀλλ᾽ ἔμεν᾽ ἀσφαλέως· ὁ δὲ μερμήριξεν Ὀδυσσεὺς
ἠὲ μεταΐξας ῥοπάλῳ ἐκ θυμὸν ἕλοιτο,
ἦ πρὸς γῆν ἐλάσειε κάρη ἀμφουδὶς ἀείρας.
ἀλλ᾽ ἐπετόλμησε, φρεσὶ δ᾽ ἔσχετο· τὸν δὲ συβώτης
νείκεσ᾽ ἐσάντα ἰδών, μέγα δ᾽ εὔξατο χεῖρας ἀνασχών·

But I'll tell you this plainly, and it will surely be done: if he goes to the house of godlike Odysseus, his ribs will wear out many a footstool flung at his head by men's hands as he's pelted through the house." So he spoke, and as he passed, in his folly, he kicked him on the hip. But he didn't knock him off the path; he stood firm. And Odysseus pondered whether to spring at him and take his life with his club, or lift him off his feet and dash his head against the ground. But he endured it, and held himself in check. The swineherd looked the man in the face and rebuked him, and lifting up his hands he prayed aloud:

17.240 νύμφαι κρηναῖαι, κοῦραι Διός, εἴ ποτ᾽ Ὀδυσσεὺς
ὔμμ᾽ ἐπὶ μηρί᾽ ἔκηε, καλύψας πίονι δημῷ,
ἀρνῶν ἠδ᾽ ἐρίφων, τόδε μοι κρηήνατ᾽ ἐέλδωρ,
ὡς ἔλθοι μὲν κεῖνος ἀνήρ, ἀγάγοι δέ ἑ δαίμων·
τῷ κέ τοι ἀγλαΐας γε διασκεδάσειεν ἁπάσας,
τὰς νῦν ὑβρίζων φορέεις, ἀλαλήμενος αἰεὶ
ἄστυ κάτ᾽· αὐτὰρ μῆλα κακοὶ φθείρουσι νομῆες.
τὸν δ᾽ αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν·
ὦ πόποι, οἷον ἔειπε κύων ὀλοφώϊα εἰδώς,
τόν ποτ᾽ ἐγὼν ἐπὶ νηὸς ἐϋσσέλμοιο μελαίνης
ἄξω τῆλ᾽ Ἰθάκης, ἵνα μοι βίοτον πολὺν ἄλφοι.
αἴ γὰρ Τηλέμαχον βάλοι ἀργυρότοξος Ἀπόλλων
σήμερον ἐν μεγάροις, ἢ ὑπὸ μνηστῆρσι δαμείη,
ὡς Ὀδυσῆΐ γε τηλοῦ ἀπώλετο νόστιμον ἦμαρ.

"Nymphs of the spring, daughters of Zeus, if Odysseus ever burned thigh-pieces for you, wrapped in rich fat, of lambs or kids, grant me this wish: that that man may come home, and some god may bring him. Then he'd scatter all those fine airs you put on now in your arrogance, forever loafing around the town, while bad herdsmen ruin the flocks." Then Melanthius, the goatherd, said to him in turn: "Well, well, listen to what the dog says, with his head full of mischief! One day I'll take him on a black, well-benched ship far from Ithaca, so he can fetch me a good price. I wish Apollo of the silver bow would shoot Telemachus today in the halls, or the suitors would bring him down—as surely as Odysseus, far away, has lost the day of his homecoming."

17.254 ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ ἦκα κιόντας,
αὐτὰρ ὁ βῆ, μάλα δ᾽ ὦκα δόμους ἵκανεν ἄνακτος.
αὐτίκα δ᾽ εἴσω ἴεν, μετὰ δὲ μνηστῆρσι καθῖζεν,
ἀντίον Εὐρυμάχου· τὸν γὰρ φιλέεσκε μάλιστα.
τῷ πάρα μὲν κρειῶν μοῖραν θέσαν οἵ πονέοντο,
σῖτον δ᾽ αἰδοίη ταμίη παρέθηκε φέρουσα
ἔδμεναι. ἀγχίμολον δ᾽ Ὀδυσεὺς καὶ δῖος ὑφορβὸς
στήτην ἐρχομένω, περὶ δέ σφεας ἤλυθ᾽ ἰωὴ
φόρμιγγος γλαφυρῆς· ἀνὰ γάρ σφισι βάλλετ᾽ ἀείδειν
Φήμιος· αὐτὰρ ὁ χειρὸς ἑλὼν προσέειπε συβώτην·

With these words he left them there, walking slowly, while he went on and very quickly reached his master's house. He went straight in and sat down among the suitors, opposite Eurymachus, for he liked him best. Those who were serving set a portion of meat beside him, and the respected housekeeper brought bread and set it before him to eat. Odysseus and the noble swineherd came up close and halted, and around them rose the sound of the hollow lyre, for Phemius was striking up a song for them. Then Odysseus took the swineherd by the hand and said to him:

17.264 Εὔμαι᾽, ἦ μάλα δὴ τάδε δώματα κάλ᾽ Ὀδυσῆος,
ῥεῖα δ᾽ ἀρίγνωτ᾽ ἐστὶ καὶ ἐν πολλοῖσιν ἰδέσθαι.
ἐξ ἑτέρων ἕτερ᾽ ἐστίν, ἐπήσκηται δέ οἱ αὐλὴ
τοίχῳ καὶ θριγκοῖσι, θύραι δ᾽ εὐερκέες εἰσὶ

"Eumaeus, this must surely be the fine house of Odysseus. It's easy to pick out, even among many. One building leads into another, the courtyard is fitted with a wall and coping, and the double

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δικλίδες· οὐκ ἄν τίς μιν ἀνὴρ ὑπεροπλίσσαιτο. γιγνώσκω δ' ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται ἄνδρες, ἐπεὶ κνίση μὲν ἀνήνοθεν, ἐν δέ τε φόρμιγξ ἠπύει, ἣν ἄρα δαιτὶ θεοὶ ποίησαν ἑταίρην. τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· ῥεῖ' ἔγνως, ἐπεὶ οὐδὲ τά τ' ἄλλα πέρ ἐσσ' ἀνοήμων. ἀλλ' ἄγε δὴ φραζώμεθ' ὅπως ἔσται τάδε ἔργα.	doors are strongly made; no man could overpower it. And I can tell that many men are feasting in it, since the smell of roasting meat rises up, and a lyre is sounding there, which the gods made to be the companion of the feast." Then you answered him, Eumaeus the swineherd: "You recognized it easily, since you're no fool in other things either. But come, let's think how this business will go.
17.275 ἠὲ σὺ πρῶτος ἔσελθε δόμους εὖ ναιετάοντας, δύσεο δὲ μνηστῆρας, ἐγὼ δ' ὑπολείψομαι αὐτοῦ· εἰ δ' ἐθέλεις, ἐπίμεινον, ἐγὼ δ' εἶμι προπάροιθε· μηδὲ σὺ δηθύνειν, μή τίς σ' ἔκτοσθε νοήσας ἢ βάλῃ ἢ ἐλάσῃ· τὰ δέ σε φράζεσθαι ἄνωγα. τὸν δ' ἠμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς· γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις. ἀλλ' ἔρχευ προπάροιθεν, ἐγὼ δ' ὑπολείψομαι αὐτοῦ. οὐ γάρ τι πληγέων ἀδαήμων οὐδὲ βολάων· τολμήεις μοι θυμός, ἐπεὶ κακὰ πολλὰ πέπονθα κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω· γαστέρα δ' οὔ πως ἔστιν ἀποκρύψαι μεμαυῖαν, οὐλομένην, ἣ πολλὰ κάκ' ἀνθρώποισι δίδωσι, τῆς ἕνεκεν καὶ νῆες ἐΰζυγοι ὁπλίζονται πόντον ἐπ' ἀτρύγετον, κακὰ δυσμενέεσσι φέρουσαι.	Either you go first into the well-appointed house and join the suitors, while I stay behind here; or, if you prefer, wait here and I'll go ahead. But don't you linger long, in case someone sees you outside and throws something at you or strikes you. I'd advise you to think about that." Then much-enduring, godlike Odysseus answered him: "I know, I understand; you're telling a man who already has it in mind. Go on ahead, and I'll stay behind here. I'm no stranger to blows and things thrown at me. My heart can bear it, since I've suffered many hardships on the waves and in war; let this be added to them. But there's no way to hide a ravenous belly, the accursed thing, which brings so many troubles on men. For its sake, too, strong-benched ships are fitted out to sail the barren sea, bringing trouble to enemies."

THE DOG ARGOS

Odysseus' old hound, neglected on a dung heap, knows his master and dies.

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17.290 ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· ἂν δὲ κύων κεφαλήν τε καὶ οὔατα κείμενος ἔσχεν, Ἄργος, Ὀδυσσῆος ταλασίφρονος, ὅν ῥά ποτ' αὐτὸς θρέψε μέν, οὐδ' ἀπόνητο, πάρος δ' εἰς Ἴλιον ἱρὴν ᾤχετο. τὸν δὲ πάροιθεν ἀγίνεσκον νέοι ἄνδρες αἶγας ἐπ' ἀγροτέρας ἠδὲ πρόκας ἠδὲ λαγωούς· δὴ τότε κεῖτ' ἀπόθεστος ἀποιχομένοιο ἄνακτος, ἐν πολλῇ κόπρῳ, ἥ οἱ προπάροιθε θυράων ἡμιόνων τε βοῶν τε ἅλις κέχυτ', ὄφρ' ἂν ἄγοιεν δμῶες Ὀδυσσῆος τέμενος μέγα κοπρήσοντες· ἔνθα κύων κεῖτ' Ἄργος, ἐνίπλειος κυνοραιστέων.	So they talked with one another. And a dog lying there raised his head and ears—Argos, the dog of steadfast Odysseus, whom he himself had raised long ago but had no joy of, for before that he went off to sacred Ilium. In the past young men used to take him out after wild goats and deer and hares; but now, with his master gone, he lay neglected on the deep heap of dung from mules and cattle that was piled in plenty before the doors, until Odysseus' servants should carry it off to manure his great estate. There lay the dog Argos, covered in dog-ticks.
17.301 δὴ τότε γ', ὡς ἐνόησεν Ὀδυσσέα ἐγγὺς ἐόντα, οὐρῇ μέν ῥ' ὅ γ' ἔσηνε καὶ οὔατα κάββαλεν ἄμφω, ἆσσον δ' οὐκέτ' ἔπειτα δυνήσατο οἷο ἄνακτος ἐλθέμεν· αὐτὰρ ὁ νόσφιν ἰδὼν ἀπομόρξατο δάκρυ, ῥεῖα λαθὼν Εὔμαιον, ἄφαρ δ' ἐρεείνετο μύθῳ· Εὔμαι', ἦ μάλα θαῦμα, κύων ὅδε κεῖτ' ἐνὶ κόπρῳ.	Now, when he became aware of Odysseus near him, he wagged his tail and dropped both his ears, but he no longer had the strength to come closer to his master. And Odysseus, looking away, wiped away a tear, easily keeping it from Eumaeus, and at once asked him: "Eumaeus, this is a real won-

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καλὸς μὲν δέμας ἐστίν, ἀτὰρ τόδε γ' οὐ σάφα οἶδα,
εἰ δὴ καὶ ταχὺς ἔσκε θέειν ἐπὶ εἴδεϊ τῷδε,
ἦ αὔτως οἷοί τε τραπεζῆες κύνες ἀνδρῶν
γίγνοντ'· ἀγλαΐης δ' ἕνεκεν κομέουσιν ἄνακτες.
τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·

17.312 καὶ λίην ἀνδρός γε κύων ὅδε τῆλε θανόντος.
εἰ τοιόσδ' εἴη ἠμὲν δέμας ἠδὲ καὶ ἔργα,
οἷόν μιν Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,
αἶψά κε θηήσαιο ἰδὼν ταχυτῆτα καὶ ἀλκήν.
οὐ μὲν γάρ τι φύγεσκε βαθείης βένθεσιν ὕλης
κνώδαλον, ὅττι δίοιτο· καὶ ἴχνεσι γὰρ περιῄδη·
νῦν δ' ἔχεται κακότητι, ἄναξ δέ οἱ ἄλλοθι πάτρης
ὤλετο, τὸν δὲ γυναῖκες ἀκηδέες οὐ κομέουσι.
δμῶες δ', εὖτ' ἂν μηκέτ' ἐπικρατέωσιν ἄνακτες,
οὐκέτ' ἔπειτ' ἐθέλουσιν ἐναίσιμα ἐργάζεσθαι·
ἥμισυ γάρ τ' ἀρετῆς ἀποαίνυται εὐρύοπα Ζεὺς
ἀνέρος, εὖτ' ἄν μιν κατὰ δούλιον ἦμαρ ἕλῃσιν.

17.324 ὣς εἰπὼν εἰσῆλθε δόμους εὖ ναιετάοντας,
βῆ δ' ἰθὺς μεγάροιο μετὰ μνηστῆρας ἀγαυούς.
Ἄργον δ' αὖ κατὰ μοῖρ' ἔλαβεν μέλανος θανάτοιο,
αὐτίκ' ἰδόντ' Ὀδυσῆα ἐεικοστῷ ἐνιαυτῷ.
τὸν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδὴς
ἐρχόμενον κατὰ δῶμα συβώτην, ὦκα δ' ἔπειτα
νεῦσ' ἐπὶ οἱ καλέσας· ὁ δὲ παπτήνας ἕλε δίφρον
κείμενον, ἔνθα τε δαιτρὸς ἐφίζεσκε κρέα πολλὰ
δαιόμενος μνηστῆρσι δόμον κάτα δαινυμένοισι·
τὸν κατέθηκε φέρων πρὸς Τηλεμάχοιο τράπεζαν
ἀντίον, ἔνθα δ' ἄρ' αὐτὸς ἐφέζετο· τῷ δ' ἄρα κῆρυξ
μοῖραν ἑλὼν ἐτίθει κανέου τ' ἐκ σῖτον ἀείρας.

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der, this dog lying here in the dung. He has a fine build, but I can't tell for certain whether he was also swift at running to match these looks, or just like the table-dogs men keep, which their masters tend for show." Then you answered him, Eumaeus the swineherd:

"Yes, this is the dog of a man who died far away. If he were what he was in body and in deeds when Odysseus left him and went to Troy, you would soon marvel at his speed and strength. No creature he chased in the depths of the thick forest ever escaped him, and he was keen at tracking too. But now he is in a bad way. His master has died far from his native land, and the women are careless and don't look after him. Servants, once their masters no longer have the upper hand, stop wanting to do their proper work. For wide-seeing Zeus takes away half a man's excellence on the day that slavery seizes him."

So saying, he went into the well-appointed house and made straight through the hall to the lordly suitors. As for Argos, the fate of black death seized him as soon as he had seen Odysseus, in the twentieth year. Godlike Telemachus was by far the first to see the swineherd coming through the house, and he quickly nodded and called him to his side. The swineherd looked around and took a stool that stood where the carver used to sit when he carved the meat, plenty of it, for the suitors feasting in the house. He carried it to Telemachus' table, set it down opposite him and sat on it himself. The herald took a portion of meat and set it before him, and lifted bread out of a basket for him.

BEGGING IN THE HALL

Odysseus begs from the suitors; Antinous refuses and hits him with a footstool.

GREEK

17.336 ἀγχίμολον δὲ μετ' αὐτὸν ἐδύσετο δώματ' Ὀδυσσεύς,
πτωχῷ λευγαλέῳ ἐναλίγκιος ἠδὲ γέροντι,
σκηπτόμενος· τὰ δὲ λυγρὰ περὶ χροΐ εἵματα ἕστο.
ἵζε δ' ἐπὶ μελίνου οὐδοῦ ἔντοσθε θυράων,
κλινάμενος σταθμῷ κυπαρισσίνῳ, ὅν ποτε τέκτων
ξέσσεν ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν.
Τηλέμαχος δ' ἐπὶ οἷ καλέσας προσέειπε συβώτην,
ἄρτον τ' οὖλον ἑλὼν περικαλλέος ἐκ κανέοιο
καὶ κρέας, ὥς οἱ χεῖρες ἐχάνδανον ἀμφιβαλόντι·
δὸς τῷ ξείνῳ ταῦτα φέρων αὐτόν τε κέλευε

ENGLISH

Close behind him Odysseus entered the house, looking like a wretched beggar and an old man, leaning on a staff, with miserable clothes on his body. He sat down on the ashwood threshold inside the doorway and leaned against the cypress doorpost, which a carpenter had once planed with skill and made true to the line. Telemachus called the swineherd over and spoke to him, taking a whole loaf from the beautiful basket and as much meat as his hands could hold: "Take these and give

	GREEK	ENGLISH
	αἰτίζειν μάλα πάντας ἐποιχόμενον μνηστῆρας· αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρεῖναι.	them to the stranger, and tell him to go around all the suitors, one after another, and beg. Shame is no good companion for a man in need."
17.348	ὣς φάτο, βῆ δὲ συφορβός, ἐπεὶ τὸν μῦθον ἄκουσεν, ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντ' ἀγόρευε· Τηλέμαχός τοι, ξεῖνε, διδοῖ τάδε, καί σε κελεύει αἰτίζειν μάλα πάντας ἐποιχόμενον μνηστῆρας· αἰδῶ δ' οὐκ ἀγαθήν φησ' ἔμμεναι ἀνδρὶ προΐκτῃ. τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι, καί οἱ πάντα γένοιθ' ὅσσα φρεσὶν ἧσι μενοινᾷ. ἦ ῥα καὶ ἀμφοτέρῃσιν ἐδέξατο καὶ κατέθηκεν αὖθι ποδῶν προπάροιθεν, ἀεικελίης ἐπὶ πήρης, ἤσθιε δ' ἦος ἀοιδὸς ἐνὶ μεγάροισιν ἄειδεν· εὖθ' ὁ δεδειπνήκειν, ὁ δ' ἐπαύετο θεῖος ἀοιδός.	So he spoke, and the swineherd went when he heard the word. Standing near, he spoke winged words: "Telemachus gives you these, stranger, and tells you to go around all the suitors, one after another, and beg. He says shame is no good thing for a beggar." Then resourceful Odysseus answered him: "Lord Zeus, grant that Telemachus be blessed among men, and that he have everything his heart desires." He spoke, took the food in both hands and set it down right there at his feet on his shabby bag, and he ate while the bard sang in the hall. Just as he finished his meal, the divine bard stopped singing.
17.360	μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρ'. αὐτὰρ Ἀθήνη, ἄγχι παρισταμένη Λαερτιάδην Ὀδυσῆα ὤτρυν', ὡς ἂν πύρνα κατὰ μνηστῆρας ἀγείροι, γνοίη θ' οἵ τινές εἰσιν ἐναίσιμοι οἵ τ' ἀθέμιστοι· ἀλλ' οὐδ' ὥς τιν' ἔμελλ' ἀπαλεξήσειν κακότητος. βῆ δ' ἴμεν αἰτήσων ἐνδέξια φῶτα ἕκαστον, πάντοσε χεῖρ' ὀρέγων, ὡς εἰ πτωχὸς πάλαι εἴη. οἱ δ' ἐλεαίροντες δίδοσαν, καὶ ἐθάμβεον αὐτόν, ἀλλήλους τ' εἴροντο τίς εἴη καὶ πόθεν ἔλθοι. τοῖσι δὲ καὶ μετέειπε Μελάνθιος, αἰπόλος αἰγῶν·	The suitors raised a din throughout the hall. But Athena came and stood close by Odysseus son of Laertes and urged him to go around among the suitors gathering scraps of bread, and to find out which of them were decent and which were lawless. Even so, she was not going to save a single one of them from destruction. He set off to beg from each man in turn, going from left to right, stretching out his hand on every side as though he had been a beggar for years. They pitied him and gave, and they wondered at him, and asked one another who he was and where he had come from. Then Melanthius the goatherd spoke among them:
17.370	κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης, τοῦδε περὶ ξείνου· ἦ γάρ μιν πρόσθεν ὄπωπα. ἦ τοι μέν οἱ δεῦρο συβώτης ἡγεμόνευεν, αὐτὸν δ' οὐ σάφα οἶδα, πόθεν γένος εὔχεται εἶναι. ὣς ἔφατ', Ἀντίνοος δ' ἔπεσιν νείκεσσε συβώτην· ὦ ἀρίγνωτε συβῶτα, τίη δὲ σὺ τόνδε πόλινδε ἤγαγες; ἦ οὐχ ἅλις ἦμιν ἀλήμονές εἰσι καὶ ἄλλοι, πτωχοὶ ἀνιηροί, δαιτῶν ἀπολυμαντῆρες; ἦ ὄνοσαι ὅτι τοι βίοτον κατέδουσιν ἄνακτος ἐνθάδ' ἀγειρόμενοι, σὺ δὲ καὶ προτὶ τόνδ' ἐκάλεσσας; τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·	"Listen to me, suitors of the glorious queen, about this stranger, for I've seen him before. It was the swineherd, I can tell you, who led him here; but of the man himself I don't know for certain what stock he claims to come from." So he spoke, and Antinous turned on the swineherd with words of reproach: "You famous swineherd, why did you bring this man to the city? Don't we have enough vagrants already, tiresome beggars, spoilers of feasts? Or isn't it enough for you that people gather here and eat up your master's livelihood, that you had to invite this one too?" Then you answered him, Eumaeus the swineherd:
17.381	Ἀντίνο', οὐ μὲν καλὰ καὶ ἐσθλὸς ἐὼν ἀγορεύεις· τίς γὰρ δὴ ξεῖνον καλεῖ ἄλλοθεν αὐτὸς ἐπελθὼν ἄλλον γ', εἰ μὴ τῶν οἳ δημιοεργοὶ ἔασι, μάντιν ἢ ἰητῆρα κακῶν ἢ τέκτονα δούρων, ἢ καὶ θέσπιν ἀοιδόν, ὅ κεν τέρπῃσιν ἀείδων;	"Antinous, noble as you are, what you say isn't right. Who goes out himself and invites a stranger from elsewhere, unless he is one of those who work for the public—a seer, or a healer of illness, or a worker in wood, or else an inspired bard, who

GREEK

οὗτοι γὰρ κλητοί γε βροτῶν ἐπ' ἀπείρονα γαῖαν·
πτωχὸν δ' οὐκ ἄν τις καλέοι τρύξοντα ἒ αὐτόν.
ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἶς μνηστήρων
δμωσὶν Ὀδυσσῆος, πέρι δ' αὖτ' ἐμοί· αὐτὰρ ἐγώ γε
οὐκ ἀλέγω, ἥός μοι ἐχέφρων Πηνελόπεια
ζώει ἐνὶ μεγάροις καὶ Τηλέμαχος θεοειδής.
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·

17.393 σίγα, μή μοι τοῦτον ἀμείβεο πολλὰ ἔπεσσιν·
Ἀντίνοος δ' εἴωθε κακῶς ἐρεθιζέμεν αἰεὶ
μύθοισιν χαλεποῖσιν, ἐποτρύνει δὲ καὶ ἄλλους.
ἦ ῥα καὶ Ἀντίνοον ἔπεα πτερόεντα προσηύδα·
Ἀντίνο', ἦ μευ καλὰ πατὴρ ὡς κήδεαι υἷος,
ὃς τὸν ξεῖνον ἄνωγας ἀπὸ μεγάροιο διέσθαι
μύθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειε.
δός οἱ ἑλών· οὔ τοι φθονέω· κέλομαι γὰρ ἐγώ γε·
μήτ' οὖν μητέρ' ἐμὴν ἄζευ τό γε μήτε τιν' ἄλλον
δμώων, οἳ κατὰ δώματ' Ὀδυσσῆος θείοιο.
ἀλλ' οὔ τοι τοιοῦτον ἐνὶ στήθεσσι νόημα·
αὐτὸς γὰρ φαγέμεν πολὺ βούλεαι ἢ δόμεν ἄλλῳ.

17.405 τὸν δ' αὖτ' Ἀντίνοος ἀπαμειβόμενος προσέειπε·
Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες.
εἴ οἱ τόσσον ἅπαντες ὀρέξειαν μνηστῆρες,
καί κέν μιν τρεῖς μῆνας ἀπόπροθεν οἶκος ἐρύκοι.
ὣς ἄρ' ἔφη, καὶ θρῆνυν ἑλὼν ὑπέφηνε τραπέζης
κείμενον, ᾧ ῥ' ἔπεχεν λιπαροὺς πόδας εἰλαπινάζων·
οἱ δ' ἄλλοι πάντες δίδοσαν, πλῆσαν δ' ἄρα πήρην
σίτου καὶ κρειῶν· τάχα δὴ καὶ ἔμελλεν Ὀδυσσεὺς
αὖτις ἐπ' οὐδὸν ἰὼν προικὸς γεύσεσθαι Ἀχαιῶν·
στῆ δὲ παρ' Ἀντίνοον, καί μιν πρὸς μῦθον ἔειπε·
δός, φίλος· οὐ μέν μοι δοκέεις ὁ κάκιστος Ἀχαιῶν
ἔμμεναι, ἀλλ' ὥριστος, ἐπεὶ βασιλῆϊ ἔοικας.

17.417 τῷ σε χρὴ δόμεναι καὶ λώϊον ἠέ περ ἄλλοι
σίτου· ἐγὼ δέ κέ σε κλείω κατ' ἀπείρονα γαῖαν.
καὶ γὰρ ἐγώ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον
ὄλβιος ἀφνειὸν καὶ πολλάκι δόσκον ἀλήτῃ,
τοίῳ ὁποῖος ἔοι καὶ ὅτευ κεχρημένος ἔλθοι·
ἦσαν δὲ δμῶες μάλα μυρίοι ἄλλα τε πολλὰ
οἷσίν τ' εὖ ζώουσι καὶ ἀφνειοὶ καλέονται.
ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ἤθελε γάρ που—
ὅς μ' ἅμα λῃϊστῆρσι πολυπλάγκτοισιν ἀνῆκεν
Αἴγυπτόνδ' ἰέναι, δολιχὴν ὁδόν, ὄφρ' ἀπολοίμην.

ENGLISH

gives delight with his singing? Those are the men who are invited all over the boundless earth. But no one would invite a beggar to eat him out of house and home. You, though, are always harsher than all the other suitors to Odysseus' servants, and to me most of all. But I don't care, so long as prudent Penelope is alive in the hall, and godlike Telemachus." Then thoughtful Telemachus answered him in turn:

"Quiet. Don't answer him at such length for my sake. Antinous is always in the habit of provoking people nastily with harsh words, and he urges the others on as well." He spoke, and spoke winged words to Antinous: "Antinous, how nicely you look after me, like a father caring for his son, when you tell me to drive the stranger from the hall with a harsh command! May the god never bring that about. Take something and give it to him. I don't begrudge it—I'm telling you to. Don't hold back out of regard for my mother, or for any of the servants in the house of godlike Odysseus. But no, there's no such thought in your breast. You would much rather eat yourself than give to someone else."

Then Antinous answered him in turn: "Telemachus, you big talker with your unchecked temper, what a thing to say! If all the suitors handed him as much as I will, he'd be kept far from this house for three months." So he spoke, and he grabbed the footstool that lay under the table, where he rested his shining feet as he feasted, and brought it into view. All the others gave, and filled his bag with bread and meat. And soon Odysseus was about to go back to the threshold and enjoy the Achaeans' free gifts; but he stopped beside Antinous and spoke to him: "Give, friend. You don't seem to me the worst of the Achaeans, but the best, since you look like a king.

So you ought to give me a better share of bread than the others, and I would spread your fame across the boundless earth. For I too once lived among men in a house of my own, a rich house, and I was prosperous, and I often gave to a wanderer, whoever he was and whatever need had brought him. I had servants beyond counting, and plenty of everything else that men need to live well and be called rich. But Zeus son of Cronus shattered it all—I suppose it was his will—when he

	GREEK	ENGLISH
	στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας. ἔνθ' ἦ τοι μὲν ἐγὼ κελόμην ἐρίηρας ἑταίρους αὐτοῦ πὰρ νήεσσι μένειν καὶ νῆας ἔρυσθαι, ὀπτῆρας δὲ κατὰ σκοπιὰς ὤτρυνα νέεσθαι.	sent me off with roving pirates to go to Egypt, a long voyage, so that I would be ruined. I moored my curved ships in the river of Egypt. There I ordered my trusty companions to stay right there by the ships and guard them, and I sent out scouts to the lookout points.
17.431	οἱ δ' ὕβρει εἴξαντες, ἐπισπόμενοι μένεϊ σφῷ, αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα, αὐτούς τ' ἔκτεινον· τάχα δ' ἐς πόλιν ἵκετ' ἀϋτή. οἱ δὲ βοῆς ἀΐοντες ἅμ' ἠοῖ φαινομένηφιν ἦλθον· πλῆτο δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραυνος φύζαν ἐμοῖς ἑτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη στῆναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη. ἔνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξέϊ χαλκῷ, τοὺς δ' ἄναγον ζωούς, σφίσιν ἐργάζεσθαι ἀνάγκῃ. αὐτὰρ ἔμ' ἐς Κύπρον ξείνῳ δόσαν ἀντιάσαντι, Δμήτορι Ἰασίδῃ, ὃς Κύπρου ἶφι ἄνασσεν· ἔνθεν δὴ νῦν δεῦρο τόδ' ἵκω πήματα πάσχων.	But they gave way to outrage and followed their own fury. At once they began plundering the beautiful fields of the Egyptians, carried off the women and little children, and killed the men; and soon the outcry reached the city. The people there heard the shouting and came at the break of dawn, and the whole plain was filled with foot soldiers and horses and the flash of bronze. Zeus who delights in thunder cast a wretched panic among my companions, and not one of them dared to stand and face the enemy, for evils surrounded us on every side. Then they killed many of us with the sharp bronze, and led others away alive to work for them by force. But me they gave to a stranger who met them, to take to Cyprus—Dmetor son of Iasus, who ruled Cyprus with a strong hand. From there I have now come here, suffering miseries."
17.445	τὸν δ' αὖτ' Ἀντίνοος ἀπαμείβετο φώνησέν τε· τίς δαίμων τόδε πῆμα προσήγαγε, δαιτὸς ἀνίην; στῆθ' οὕτως ἐς μέσσον, ἐμῆς ἀπάνευθε τραπέζης, μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἵκηαι· ὥς τις θαρσαλέος καὶ ἀναιδὴς ἐσσι προΐκτης. ἐξείης πάντεσσι παρίστασαι· οἱ δὲ διδοῦσι μαψιδίως, ἐπεὶ οὔ τις ἐπίσχεσις οὐδ' ἐλεητὺς ἀλλοτρίων χαρίσασθαι, ἐπεὶ πάρα πολλὰ ἑκάστῳ. τὸν δ' ἀναχωρήσας προσέφη πολύμητις Ὀδυσσεύς· ὢ πόποι, οὐκ ἄρα σοί γ' ἐπὶ εἴδεϊ καὶ φρένες ἦσαν· οὐ σύ γ' ἂν ἐξ οἴκου σῷ ἐπιστάτῃ οὐδ' ἅλα δοίης, ὃς νῦν ἀλλοτρίοισι παρήμενος οὔ τί μοι ἔτλης σίτου ἀποπροελὼν δόμεναι· τὰ δὲ πολλὰ πάρεστιν.	Then Antinous answered him and said: "What god has brought this plague here, this pest of the feast? Stand out there in the middle, away from my table, or you'll soon find yourself in a bitter Egypt and a bitter Cyprus! What a bold, shameless beggar you are. You go and stand by everyone in turn, and they give without a thought, since there's no restraint and no scruple about being generous with other people's goods when each of them has plenty in front of him." Then resourceful Odysseus drew back and answered him: "Well, well! So your wits don't match your looks. You wouldn't give so much as salt from your own house to someone standing at your side, you who now sit at another man's table and can't bring yourself to take some bread and give it to me—and there's plenty here."
17.458	ὣς ἔφατ', Ἀντίνοος δ' ἐχολώσατο κηρόθι μᾶλλον, καί μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα· νῦν δή σ' οὐκέτι καλὰ διὲκ μεγάροιό γ' ὀΐω ἆψ ἀναχωρήσειν, ὅτε δὴ καὶ ὀνείδεα βάζεις. ὣς ἄρ' ἔφη, καὶ θρῆνυν ἑλὼν βάλε δεξιὸν ὦμον, πρυμνότατον κατὰ νῶτον· ὁ δ' ἐστάθη ἠΰτε πέτρη ἔμπεδον, οὐδ' ἄρα μιν σφῆλεν βέλος Ἀντινόοιο, ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων.	So he spoke, and Antinous grew angrier still at heart, and glaring at him from under his brows he spoke winged words: "Now I don't think you'll make it back through the hall in fine style, since you're even throwing insults." So he spoke, and he seized the footstool and threw it, and struck him on the right shoulder, where it joins the back. But he stood firm as a rock, and the missile of Antinous did not make him stagger; he only shook his

	GREEK	ENGLISH
	ἆψ δ' ὅ γ' ἐπ' οὐδὸν ἰὼν κατ' ἄρ' ἕζετο, κὰδ δ' ἄρα πήρην θῆκεν ἐϋπλείην, μετὰ δὲ μνηστῆρσιν ἔειπε·	head in silence, brooding on evil deep within. He went back to the threshold and sat down, set down his well-filled bag, and spoke among the suitors:
17.468	κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης, ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει. οὐ μὰν οὔτ' ἄχος ἐστὶ μετὰ φρεσὶν οὔτε τι πένθος, ὁππότ' ἀνὴρ περὶ οἷσι μαχειόμενος κτεάτεσσι βλήεται, ἢ περὶ βουσὶν ἢ ἀργεννῇς ὀΐεσσιν· αὐτὰρ ἔμ' Ἀντίνοος βάλε γαστέρος εἵνεκα λυγρῆς, οὐλομένης, ἣ πολλὰ κάκ' ἀνθρώποισι δίδωσιν. ἀλλ' εἴ που πτωχῶν γε θεοὶ καὶ Ἐρινύες εἰσίν, Ἀντίνοον πρὸ γάμοιο τέλος θανάτοιο κιχείη. τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός· ἔσθι' ἔκηλος, ξεῖνε, καθήμενος, ἢ ἄπιθ' ἄλλῃ, μή σε νέοι διὰ δώματ' ἐρύσσωσ', οἳ' ἀγορεύεις, ἢ ποδὸς ἢ καὶ χειρός, ἀποδρύψωσι δὲ πάντα.	"Listen to me, suitors of the glorious queen, so that I can say what the heart in my breast bids me. There's no pain in a man's mind, no grief at all, when he is struck while fighting for his own possessions, for his cattle or his white sheep. But Antinous struck me because of my wretched belly, that accursed thing which brings so many evils on men. Well, if beggars have gods and Furies anywhere, may the end of death overtake Antinous before his marriage." Then Antinous son of Eupeithes said to him: "Sit quietly and eat, stranger, or go somewhere else, or for the things you say the young men will drag you through the house by the foot or the hand and strip the skin off you all over."
17.481	ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσησαν· ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων· Ἀντίνο', οὐ μὲν κάλ' ἔβαλες δύστηνον ἀλήτην, οὐλόμεν', εἰ δή πού τις ἐπουράνιος θεός ἐστιν. καί τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι, παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόληας, ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες. ὣς ἄρ' ἔφαν μνηστῆρες, ὁ δ' οὐκ ἐμπάζετο μύθων. Τηλέμαχος δ' ἐν μὲν κραδίῃ μέγα πένθος ἄεξε βλημένου, οὐδ' ἄρα δάκρυ χαμαὶ βάλεν ἐκ βλεφάροιϊν, ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων.	So he spoke, but they were all indignant beyond measure, and this is the kind of thing one of the overbearing young men would say: "Antinous, you did wrong to strike the poor vagrant—you're a doomed man, if there is some god in heaven. The gods do take the likeness of strangers from foreign lands, assuming every kind of shape, and travel through cities, watching over men's outrage and their lawfulness." So the suitors spoke, but he paid no heed to their words. And in his heart Telemachus nursed a great grief for the man who had been struck, yet he let no tear fall from his eyelids to the ground; he only shook his head in silence, brooding on evil deep within.
17.492	τοῦ δ' ὡς οὖν ἤκουσε περίφρων Πηνελόπεια βλημένου ἐν μεγάρῳ, μετ' ἄρα δμῳῇσιν ἔειπεν· αἴθ' οὕτως αὐτόν σε βάλοι κλυτότοξος Ἀπόλλων. τὴν δ' αὖτ' Εὐρυνόμη ταμίη πρὸς μῦθον ἔειπεν· εἰ γὰρ ἐπ' ἀρῇσιν τέλος ἡμετέρῃσι γένοιτο· οὐκ ἄν τις τούτων γε ἐΰθρονον Ἠῶ ἵκοιτο. τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· μαῖ', ἐχθροὶ μὲν πάντες, ἐπεὶ κακὰ μηχανόωνται· Ἀντίνοος δὲ μάλιστα μελαίνῃ κηρὶ ἔοικε. ξεῖνός τις δύστηνος ἀλητεύει κατὰ δῶμα ἀνέρας αἰτίζων· ἀχρημοσύνη γὰρ ἀνώγει· ἔνθ' ἄλλοι μὲν πάντες ἐνέπλησάν τ' ἔδοσάν τε, οὗτος δὲ θρήνυι πρυμνὸν βάλε δεξιὸν ὦμον.	When wise Penelope heard of the man being struck in the hall, she spoke among her maids: "I wish Apollo of the famous bow would strike you, yourself, the same way!" Then Eurynome the housekeeper said to her: "If only our prayers could come true! Not one of these men would live to see Dawn on her lovely throne." Then wise Penelope said to her in turn: "Dear nurse, they're all hateful, since they're plotting evil; but Antinous above all is like black doom itself. Some poor stranger wanders through the house begging from the men, because want drives him to it; and there all the others filled his bag and gave, but this one hit him with a footstool, at the base of his right shoulder."
17.505	ἡ μὲν ἄρ' ὣς ἀγόρευε μετὰ δμῳῇσι γυναιξίν, ἡμένη ἐν θαλάμῳ· ὁ δ' ἐδείπνεε δῖος Ὀδυσσεύς·	So she spoke among her women servants, sitting in her chamber, while godlike Odysseus ate his

GREEK

ENGLISH

ἡ δ' ἐπὶ οἱ καλέσασα προσηύδα δῖον ὑφορβόν·
ἔρχεο, δῖ' Εὔμαιε, κιὼν τὸν ξεῖνον ἄνωχθι
ἐλθέμεν, ὄφρα τί μιν προσπτύξομαι ἠδ' ἐρέωμαι
εἴ που Ὀδυσσῆος ταλασίφρονος ἠὲ πέπυσται
ἢ ἴδεν ὀφθαλμοῖσι· πολυπλάγκτῳ γὰρ ἔοικε.
τὴν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα
εἰ γάρ τοι, βασίλεια, σιωπήσειαν Ἀχαιοί·
οἵ' ὅ γε μυθεῖται, θέλγοιτό κέ τοι φίλον ἦτορ.
τρεῖς γὰρ δή μιν νύκτας ἔχον, τρία δ' ἤματ' ἔρυξα
ἐν κλισίῃ· πρῶτον γὰρ ἔμ' ἵκετο νηὸς ἀποδράς·
ἀλλ' οὔ πω κακότητα διήνυσεν ἣν ἀγορεύων.

meal. Then she called the noble swineherd to her and said: "Go, noble Eumaeus, and tell the stranger to come, so that I can greet him and ask whether he has heard anything of steadfast Odysseus or seen him with his own eyes. He looks like a man who has wandered far." Then you answered her, Eumaeus the swineherd: "If only the Achaeans would be quiet, my queen! The way he tells his stories, he would charm your very heart. Three nights I had him, three days I kept him in my hut, since I was the first he came to when he ran away from a ship; and still he hasn't finished telling the tale of his miseries.

17.518 ὡς δ' ὅτ' ἀοιδὸν ἀνὴρ ποτιδέρκεται, ὅς τε θεῶν ἓξ
ἀείδει δεδαὼς ἔπε' ἱμερόεντα βροτοῖσι,
τοῦ δ' ἄμοτον μεμάασιν ἀκουέμεν, ὁππότ' ἀείδῃ·
ὣς ἐμὲ κεῖνος ἔθελγε παρήμενος ἐν μεγάροισι.
φησὶ δ' Ὀδυσσῆος ξεῖνος πατρώϊος εἶναι,
Κρήτῃ ναιετάων, ὅθι Μίνωος γένος ἐστίν.
ἔνθεν δὴ νῦν δεῦρο τόδ' ἵκετο πήματα πάσχων,
προπροκυλινδόμενος· στεῦται δ' Ὀδυσῆος ἀκοῦσαι,
ἀγχοῦ, Θεσπρωτῶν ἀνδρῶν ἐν πίονι δήμῳ,
ζωοῦ· πολλὰ δ' ἄγει κειμήλια ὅνδε δόμονδε.
τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·

As when a man gazes at a bard who has learned from the gods to sing words that fill mortals with longing, and they are endlessly eager to hear him whenever he sings—so that man charmed me as he sat beside me in my house. He says he is a guest-friend of Odysseus from his father's time, and lives in Crete, where the race of Minos is. From there he has now come here, suffering miseries, driven on and on; and he insists that he has heard of Odysseus, close at hand in the rich land of the Thesprotians, and alive, and that he is bringing many treasures home to his house." Then wise Penelope spoke to him in turn:

17.529 ἔρχεο, δεῦρο κάλεσσον, ἵν' ἀντίον αὐτὸς ἐνίσπῃ.
οὗτοι δ' ἠὲ θύρῃσι καθήμενοι ἐψιαάσθων.
ἢ αὐτοῦ κατὰ δώματ', ἐπεί σφισι θυμὸς ἐΰφρων.
αὐτῶν μὲν γὰρ κτήματ' ἀκήρατα κεῖτ' ἐνὶ οἴκῳ,
σῖτος καὶ μέθυ ἡδύ· τὰ μὲν οἰκῆες ἔδουσιν,
οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα,
βοῦς ἱερεύοντες καὶ ὄϊς καὶ πίονας αἶγας,
εἰλαπινάζουσιν πίνουσί τε αἴθοπα οἶνον,
μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνήρ,
οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.
εἰ δ' Ὀδυσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,
αἶψά κε σὺν ᾧ παιδὶ βίας ἀποτίσεται ἀνδρῶν.

"Go, call him here, so that he can tell me himself, face to face. As for these men, let them sit at the doors and amuse themselves, or here in the house, since their spirits are so merry. Their own possessions lie untouched at home, the bread and the sweet wine, and only their servants eat them; while they themselves haunt our house day after day, slaughtering oxen and sheep and fat goats, feasting and drinking the sparkling wine without a thought, and so much is wasted. For there is no man here like Odysseus to keep ruin from the house. But if Odysseus were to come and reach his native land, he and his son would soon make these men pay for their violence."

17.541 ὣς φάτο, Τηλέμαχος δὲ μέγ' ἔπταρεν, ἀμφὶ δὲ δῶμα
σμερδαλέον κονάβησε· γέλασσε δὲ Πηνελόπεια,
αἶψα δ' ἄρ' Εὔμαιον ἔπεα πτερόεντα προσηύδα·
ἔρχεό μοι, τὸν ξεῖνον ἐναντίον ὧδε κάλεσσον.
οὐχ ὁράᾳς ὅ μοι υἱὸς ἐπέπταρε πᾶσιν ἔπεσσι;
τῷ κε καὶ οὐκ ἀτελὴς θάνατος μνηστῆρσι γένοιτο
πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·

So she spoke, and Telemachus sneezed loudly, and the house all around rang with a fearful echo. Penelope laughed, and at once she spoke winged words to Eumaeus: "Go, please, and call the stranger here before me. Don't you see how my son sneezed at everything I said? That means death will not fail to come to the suitors, to every last one of them, and not one will escape death

	GREEK	ENGLISH
	αἴ κ' αὐτὸν γνώω νημερτέα πάντ' ἐνέποντα, ἕσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλά.	and doom. And I'll tell you something else, and you take it to heart: if I find that he is telling the whole truth, I'll clothe him in a cloak and tunic, fine clothes."[3]
17.551	ὣς φάτο, βῆ δὲ συφορβός, ἐπεὶ τὸν μῦθον ἄκουσεν· ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα· ξεῖνε πάτερ, καλέει σε περίφρων Πηνελόπεια, μήτηρ Τηλεμάχοιο· μεταλλῆσαί τί ἑ θυμὸς ἀμφὶ πόσει κέλεται, καὶ κήδεά περ πεπαθυίῃ. εἰ δέ κέ σε γνώῃ νημερτέα πάντ' ἐνέποντα, ἕσσει σε χλαῖνάν τε χιτῶνά τε, τῶν σὺ μάλιστα χρῄΐζεις· σῖτον δὲ καὶ αἰτίζων κατὰ δῆμον γαστέρα βοσκήσεις· δώσει δέ τοι ὅς κ' ἐθέλῃσι. τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·	So she spoke, and the swineherd went when he heard the word. Standing near, he spoke winged words: "Stranger, father, wise Penelope is calling you, Telemachus' mother. Her heart bids her ask you something about her husband, sorrows though she has suffered. And if she finds that you're telling the whole truth, she'll clothe you in a cloak and tunic, which is what you need most of all. As for bread, you can beg for it through the land and feed your belly; whoever wants to will give to you." Then much-enduring, godlike Odysseus said to him in turn:
17.561	Εὔμαι', αἶψά κ' ἐγὼ νημερτέα πάντ' ἐνέποιμι κούρῃ Ἰκαρίοιο, περίφρονι Πηνελοπείῃ· οἶδα γὰρ εὖ περὶ κείνου, ὁμὴν δ' ἀνεδέγμεθ' ὀϊζύν. ἀλλὰ μνηστήρων χαλεπῶν ὑποδείδι' ὄμιλον, τῶν ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει. καὶ γὰρ νῦν, ὅτε μ' οὗτος ἀνὴρ κατὰ δῶμα κιόντα οὔ τι κακὸν ῥέξαντα βαλὼν ὀδύνῃσιν ἔδωκεν, οὔτε τι Τηλέμαχος τό γ' ἐπήρκεσεν οὔτε τις ἄλλος. τῷ νῦν Πηνελόπειαν ἐνὶ μεγάροισιν ἄνωχθι μεῖναι, ἐπειγομένην περ, ἐς ἠέλιον καταδύντα· καὶ τότε μ' εἰρέσθω πόσιος πέρι νόστιμον ἦμαρ, ἀσσοτέρω καθίσασα παραὶ πυρί· εἵματα γάρ τοι λύγρ' ἔχω· οἶσθα καὶ αὐτός, ἐπεί σε πρῶθ' ἱκέτευσα.	"Eumaeus, I would gladly tell the whole truth right away to the daughter of Icarius, wise Penelope, for I know all about him, and we have endured the same misery. But I'm afraid of the crowd of harsh suitors, whose outrage and violence reach the iron sky. Just now, when this man struck me and hurt me as I went through the house doing no harm, neither Telemachus nor anyone else protected me. So tell Penelope now to wait in the hall, eager though she is, until the sun goes down. Then let her ask me about her husband's day of homecoming, seating me closer to the fire; for the clothes I have are wretched—you know that yourself, since you were the first I came to as a suppliant."
17.574	ὣς φάτο, βῆ δὲ συφορβός, ἐπεὶ τὸν μῦθον ἄκουσε. τὸν δ' ὑπὲρ οὐδοῦ βάντα προσηύδα Πηνελόπεια· οὐ σύ γ' ἄγεις, Εὔμαιε· τί τοῦτ' ἐνόησεν ἀλήτης; ἦ τινά που δείσας ἐξαίσιον ἦε καὶ ἄλλως αἰδεῖται κατὰ δῶμα; κακὸς δ' αἰδοῖος ἀλήτης. τὴν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· μυθεῖται κατὰ μοῖραν, ἅ πέρ κ' οἴοιτο καὶ ἄλλος, ὕβριν ἀλυσκάζων ἀνδρῶν ὑπερηνορεόντων. ἀλλά σε μεῖναι ἄνωγεν ἐς ἠέλιον καταδύντα. καὶ δὲ σοὶ ὦδ' αὐτῇ πολὺ κάλλιον, ὦ βασίλεια, οἴην πρὸς ξεῖνον φάσθαι ἔπος ἠδ' ἐπακοῦσαι. τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·	So he spoke, and the swineherd went when he heard the word. As he stepped over the threshold, Penelope spoke to him: "You're not bringing him, Eumaeus? What does the vagrant mean by this? Is he unduly afraid of someone, or is he shy in the house for some other reason? A shy vagrant makes a poor one." Then you answered her, Eumaeus the swineherd: "He speaks sensibly, as anyone else would think too, wanting to avoid the outrage of overbearing men. He asks you to wait until the sun goes down. And it's far better for you this way yourself, my queen, to speak to the stranger alone and hear what he has to say." Then wise Penelope spoke to him in turn:
17.586	οὐκ ἄφρων ὁ ξεῖνος· ὀΐεται, ὥς περ ἂν εἴη· οὐ γάρ πού τινες ὧδε καταθνητῶν ἀνθρώπων	"The stranger is no fool; he sees how things might well turn out. Nowhere, surely, among mortal men

GREEK	ENGLISH
ἀνέρες ὑβρίζοντες ἀτάσθαλα μηχανόωνται. ἡ μὲν ἄρ' ὣς ἀγόρευεν, ὁ δ' ᾤχετο δῖος ὑφορβὸς μνηστήρων ἐς ὅμιλον, ἐπεὶ διεπέφραδε πάντα. αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα, ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι· ὦ φίλ', ἐγὼ μὲν ἄπειμι, σύας καὶ κεῖνα φυλάξων, σὸν καὶ ἐμὸν βίοτον· σοὶ δ' ἐνθάδε πάντα μελόντων. αὐτὸν μέν σε πρῶτα σάω, καὶ φράζεο θυμῷ μή τι πάθῃς· πολλοὶ δὲ κακὰ φρονέουσιν Ἀχαιῶν, τοὺς Ζεὺς ἐξολέσειε πρὶν ἡμῖν πῆμα γενέσθαι.	are there any who in their outrage devise such reckless deeds as these." So she spoke, and the noble swineherd went off into the crowd of suitors, once he had told her everything. At once he spoke winged words to Telemachus, holding his head close so that the others wouldn't hear: "My friend, I'm going off to guard the pigs and everything out there, your livelihood and mine; everything here must be your concern. Keep yourself safe first of all, and be careful in your heart that nothing happens to you. Many of the Achaeans are plotting evil—may Zeus destroy them before they bring harm on us!"
17.598 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· ἔσσεται οὕτως, ἄττα· σὺ δ' ἔρχεο δειελιήσας· ἠῶθεν δ' ἰέναι καὶ ἄγειν ἱερήϊα καλά· αὐτὰρ ἐμοὶ τάδε πάντα καὶ ἀθανάτοισι μελήσει. ὣς φάθ', ὁ δ' αὖτις ἄρ' ἕζετ' ἐϋξέστου ἐπὶ δίφρου, πλησάμενος δ' ἄρα θυμὸν ἐδητύος ἠδὲ ποτῆτος βῆ ῥ' ἴμεναι μεθ' ὕας, λίπε δ' ἔρκεά τε μέγαρόν τε, πλεῖον δαιτυμόνων· οἱ δ' ὀρχηστυῖ καὶ ἀοιδῇ τέρποντ'· ἤδη γὰρ καὶ ἐπήλυθε δείελον ἦμαρ.	Then thoughtful Telemachus answered him in turn: "So it shall be, father. Go when you've had your evening meal, and in the morning come and bring fine animals for sacrifice. All this here will be my concern, and the immortals'." So he spoke, and the swineherd sat down again on the polished stool. When he had filled his heart with food and drink he went off to the pigs, leaving the courtyard and the hall full of feasters; and they were enjoying themselves with dancing and song, for evening had now come on.

3 A sneeze was taken as an omen confirming what had just been said.

Book 18

Irus
Odysseus fights the beggar Irus; Penelope appears before the suitors.

	GREEK	ENGLISH
18.1	ἦλθε δ' ἐπὶ πτωχὸς πανδήμιος, ὃς κατὰ ἄστυ πτωχεύεσκ' Ἰθάκης, μετὰ δ' ἔπρεπε γαστέρι μάργῃ ἀζηχὲς φαγέμεν καὶ πιέμεν· οὐδέ οἱ ἦν ἲς οὐδὲ βίη, εἶδος δὲ μάλα μέγας ἦν ὁράασθαι. Ἀρναῖος δ' ὄνομ' ἔσκε· τὸ γὰρ θέτο πότνια μήτηρ ἐκ γενετῆς· Ἶρον δὲ νέοι κίκλησκον ἅπαντες, οὔνεκ' ἀπαγγέλλεσκε κιών, ὅτε πού τις ἀνώγοι· ὅς ῥ' ἐλθὼν Ὀδυσῆα διώκετο οἷο δόμοιο, καί μιν νεικείων ἔπεα πτερόεντα προσηύδα· εἶκε, γέρον, προθύρου, μὴ δὴ τάχα καὶ ποδὸς ἕλκῃ. οὐκ ἄΐεις ὅτι δή μοι ἐπιλλίζουσιν ἅπαντες, ἑλκέμεναι δὲ κέλονται; ἐγὼ δ' αἰσχύνομαι ἔμπης. ἀλλ' ἄνα, μὴ τάχα νῶϊν ἔρις καὶ χερσὶ γένηται.	Then a public beggar came up, who used to go begging through the town of Ithaca. He was known for his ravenous belly, eating and drinking without end; he had no strength and no force, though he was very big to look at. Arnaeus was his name, for his lady mother had given it to him at birth, but all the young men called him Irus, because he would go and carry messages whenever anyone told him to. He came now and tried to chase Odysseus out of his own house, and abusing him he spoke winged words: "Get away from the doorway, old man, before you're dragged off by the foot, and soon. Don't you see how they're all winking at me and telling me to drag you out? Still, I'm ashamed to, all the same. Come on, get up, before our quarrel comes to blows."[1]
18.14	τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· δαιμόνι', οὔτε τί σε ῥέζω κακὸν οὔτ' ἀγορεύω, οὔτε τινὰ φθονέω δόμεναι καὶ πόλλ' ἀνελόντα. οὐδὸς δ' ἀμφοτέρους ὅδε χείσεται, οὐδέ τί σε χρὴ ἀλλοτρίων φθονέειν· δοκέεις δέ μοι εἶναι ἀλήτης ὥς περ ἐγών, ὄλβον δὲ θεοὶ μέλλουσιν ὀπάζειν. χερσὶ δὲ μή τι λίην προκαλίζεο, μή με χολώσῃς, μή σε γέρων περ ἐὼν στῆθος καὶ χείλεα φύρσω αἵματος· ἡσυχίη δ' ἂν ἐμοὶ καὶ μᾶλλον ἔτ' εἴη αὔριον· οὐ μὲν γάρ τί σ' ὑποστρέψεσθαι ὀΐω δεύτερον ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος. τὸν δὲ χολωσάμενος προσεφώνεεν Ἶρος ἀλήτης·	Then, looking at him from under his brows, resourceful Odysseus spoke to him: "Fellow, I'm doing you no harm and saying none, and I don't begrudge anyone giving you something, even if they give you plenty. This threshold will hold us both, and you've no call to begrudge what belongs to others. You seem to me to be a vagabond like me; it's the gods who are going to grant prosperity. Don't go too far challenging me with your fists, or you'll make me angry, and old as I am, I may smear your chest and lips with blood. Then I'd have more peace and quiet still tomorrow, for I don't think you'd come back a second time to the hall of Odysseus, son of Laertes." Then Irus the vagabond spoke to him in anger:
18.26	ὢ πόποι, ὡς ὁ μολοβρὸς ἐπιτροχάδην ἀγορεύει, γρηῒ καμινοῖ ἶσος· ὃν ἂν κακὰ μητισαίμην κόπτων ἀμφοτέρῃσι, χαμαὶ δέ κε πάντας ὀδόντας γναθμῶν ἐξελάσαιμι συὸς ὣς ληϊβοτείρης. ζῶσαι νῦν, ἵνα πάντες ἐπιγνώωσι καὶ οἵδε μαρναμένους· πῶς δ' ἂν σὺ νεωτέρῳ ἀνδρὶ μάχοιο;	"Well now, how glibly the glutton rattles on, like an old woman at the oven! I could do him some harm, hitting him with both fists, and knock all the teeth out of his jaws onto the ground, like a sow's that eats up the crops. Tuck up your clothes now, so that all these men can watch us fight too.

1 The nickname Irus is a masculine form of Iris, the messenger of the gods.

	GREEK	ENGLISH
	ὣς οἱ μὲν προπάροιθε θυράων ὑψηλάων οὐδοῦ ἔπι ξεστοῦ πανθυμαδὸν ὀκριόωντο. τοῖϊν δὲ ξυνέηχ' ἱερὸν μένος Ἀντινόοιο, ἡδὺ δ' ἄρ' ἐκγελάσας μετεφώνει μνηστήρεσσιν· ὦ φίλοι, οὐ μέν πώ τι πάρος τοιοῦτον ἐτύχθη, οἵην τερπωλὴν θεὸς ἤγαγεν ἐς τόδε δῶμα. ὁ ξεῖνός τε καὶ Ἶρος ἐρίζετον ἀλλήλοιϊν χερσὶ μαχέσσασθαι· ἀλλὰ ξυνελάσσομεν ὦκα.	But how could you fight a younger man?" So the two of them, in front of the high doors, on the polished threshold, were working each other up with all their hearts. And the sacred might of Antinous heard the pair, and with a hearty laugh he spoke among the suitors: "Friends, nothing like this has ever happened before—such entertainment the god has brought into this house! The stranger and Irus are challenging each other to come to blows. Come on, let's set them at it, and quickly."

THE FIGHT WITH IRUS

The suitors offer a prize, and Odysseus knocks down the beggar Irus with one blow.

	GREEK	ENGLISH
18.40	ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀνήϊξαν γελόωντες, ἀμφὶ δ' ἄρα πτωχοὺς κακοείμονας ἠγερέθοντο. τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός· κέκλυτέ μευ, μνηστῆρες ἀγήνορες, ὄφρα τι εἴπω. γαστέρες αἵδ' αἰγῶν κέατ' ἐν πυρί, τὰς ἐπὶ δόρπῳ κατθέμεθα κνίσης τε καὶ αἵματος ἐμπλήσαντες· ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται, τάων ἥν κ' ἐθέλῃσιν ἀναστὰς αὐτὸς ἑλέσθω· αἰεὶ αὖθ' ἡμῖν μεταδαίσεται, οὐδέ τιν' ἄλλον πτωχὸν ἔσω μίσγεσθαι ἐάσομεν αἰτήσοντα. ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος. τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·	So he spoke, and they all sprang up laughing and gathered around the ragged beggars. And Antinous, son of Eupeithes, spoke among them: "Listen to me, overbearing suitors, so I can say something. Here are goats' bellies lying on the fire, which we set there for supper, stuffed with fat and blood. Whichever of the two wins and proves the stronger, let him get up and pick out whichever of these he wants himself. And from now on he'll always dine with us, and we won't let any other beggar come in among us to beg." So Antinous spoke, and his words pleased them. Then, with crafty mind, resourceful Odysseus spoke among them:
18.52	ὦ φίλοι, οὔ πως ἔστι νεωτέρῳ ἀνδρὶ μάχεσθαι ἄνδρα γέροντα, δύῃ ἀρημένον· ἀλλά με γαστὴρ ὀτρύνει κακοεργός, ἵνα πληγῇσι δαμείω. ἀλλ' ἄγε νῦν μοι πάντες ὀμόσσατε καρτερὸν ὅρκον, μή τις ἐπ' Ἴρῳ ἦρα φέρων ἐμὲ χειρὶ βαρείῃ πλήξῃ ἀτασθάλλων, τούτῳ δέ με ἶφι δαμάσσῃ. ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀπώμνυον ὡς ἐκέλευεν. αὐτὰρ ἐπεί ῥ' ὄμοσάν τε τελεύτησάν τε τὸν ὅρκον, τοῖς δ' αὖτις μετέειφ' ἱερὴ ἴς Τηλεμάχοιο· ξεῖν', εἴ σ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ τοῦτον ἀλέξασθαι, τῶν δ' ἄλλων μή τιν' Ἀχαιῶν δείδιθ', ἐπεὶ πλεόνεσσι μαχήσεται ὅς κέ σε θείνῃ· ξεινοδόκος μὲν ἐγών, ἐπὶ δ' αἰνεῖτον βασιλῆες, Ἀντίνοός τε καὶ Εὐρύμαχος, πεπνυμένω ἄμφω.	"Friends, there's no way an old man, worn down by misery, can fight a younger one; but my belly, that mischief-maker, drives me on, to be beaten down with blows. Come now, all of you, swear me a mighty oath that no one, to do Irus a favor, will strike me with a heavy hand in reckless folly and beat me down by force for his sake." So he spoke, and they all swore not to, as he asked. But when they had sworn and completed the oath, the sacred strength of Telemachus spoke among them in turn: "Stranger, if your heart and your proud spirit urge you to fend this man off, don't fear any of the other Achaeans, since whoever hits you will have more than one to fight. I am your host, and the lords agree, Antinous and Eurymachus, both thoughtful men."
18.66	ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον· αὐτὰρ Ὀδυσσεὺς ζώσατο μὲν ῥάκεσιν περὶ μήδεα, φαῖνε δὲ μηροὺς καλούς τε μεγάλους τε, φάνεν δέ οἱ εὐρέες ὦμοι στήθεά τε στιβαροί τε βραχίονες· αὐτὰρ Ἀθήνη	So he spoke, and they all approved. Then Odysseus tucked his rags up around his loins and showed his thighs, fine and big, and his broad shoulders came into view, his chest and his brawny arms;

	GREEK	ENGLISH
	ἄγχι παρισταμένη μέλε᾽ ἤλδανε ποιμένι λαῶν. μνηστῆρες δ᾽ ἄρα πάντες ὑπερφιάλως ἀγάσαντο· ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον· ἦ τάχα Ἶρος Ἄϊρος ἐπίσπαστον κακὸν ἕξει, οἵην ἐκ ῥακέων ὁ γέρων ἐπιγουνίδα φαίνει. ὣς ἄρ᾽ ἔφαν, Ἴρῳ δὲ κακῶς ὠρίνετο θυμός. ἀλλὰ καὶ ὣς δρηστῆρες ἄγον ζώσαντες ἀνάγκῃ δειδιότα· σάρκες δὲ περιτρομέοντο μέλεσσιν. Ἀντίνοος δ᾽ ἐνένιπεν ἔπος τ᾽ ἔφατ᾽ ἔκ τ᾽ ὀνόμαζεν·	and Athena, standing close by, filled out the limbs of the shepherd of the people. All the suitors were amazed beyond measure, and one would look at the man beside him and say: "Soon Irus will be Un-Irus and get the trouble he brought on himself —what a thigh the old man shows from under his rags!" So they spoke, and Irus' heart was badly shaken. Even so, the servants tucked up his clothes and brought him on by force, terrified, and the flesh quivered on his limbs. And Antinous rebuked him, and spoke a word and called him by name:[2]
18.79	νῦν μὲν μήτ᾽ εἴης, βουγάϊε, μήτε γένοιο, εἰ δὴ τοῦτόν γε τρομέεις καὶ δείδιας αἰνῶς, ἄνδρα γέροντα, δύῃ ἀρημένον, ἥ μιν ἱκάνει. ἀλλ᾽ ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται· αἴ κέν σ᾽ οὗτος νικήσῃ κρείσσων τε γένηται, πέμψω σ᾽ ἤπειρόνδε, βαλὼν ἐν νηὶ μελαίνῃ, εἰς Ἔχετον βασιλῆα, βροτῶν δηλήμονα πάντων, ὅς κ᾽ ἀπὸ ῥῖνα τάμῃσι καὶ οὔατα νηλέϊ χαλκῷ, μήδεά τ᾽ ἐξερύσας δώῃ κυσὶν ὠμὰ δάσασθαι. ὣς φάτο, τῷ δ᾽ ἔτι μᾶλλον ὑπὸ τρόμος ἔλλαβε γυῖα. ἐς μέσσον δ᾽ ἄναγον· τὼ δ᾽ ἄμφω χεῖρας ἀνέσχον. δὴ τότε μερμήριξε πολύτλας δῖος Ὀδυσσεὺς ἢ ἐλάσει᾽ ὥς μιν ψυχὴ λίποι αὖθι πεσόντα, ἦέ μιν ἦκ᾽ ἐλάσειε τανύσσειέν τ᾽ ἐπὶ γαίῃ.	"Better you weren't alive now, you great ox, and had never been born, if you tremble at this man and are so terribly afraid—an old man worn down by the misery that has come upon him. But I'll tell you plainly, and it will surely be done: if this man beats you and proves the stronger, I'll throw you into a black ship and send you to the mainland, to King Echetus, the maimer of all mortals, who'll cut off your nose and ears with the pitiless bronze, and tear off your genitals and give them raw to the dogs to eat." So he spoke, and a trembling seized Irus' limbs still more. They brought him into the middle, and both men put up their fists. Then much-enduring, godlike Odysseus pondered whether to hit him so that his life would leave him where he fell, or to hit him lightly and stretch him on the ground.[3]
18.93	ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, ἦκ᾽ ἐλάσαι, ἵνα μή μιν ἐπιφρασσαίατ᾽ Ἀχαιοί. δὴ τότ᾽ ἀνασχομένω ὁ μὲν ἤλασε δεξιὸν ὦμον Ἶρος, ὁ δ᾽ αὐχέν᾽ ἔλασσεν ὑπ᾽ οὔατος, ὀστέα δ᾽ εἴσω ἔθλασεν· αὐτίκα δ᾽ ἦλθε κατὰ στόμα φοίνιον αἷμα, κὰδ δ᾽ ἔπεσ᾽ ἐν κονίῃσι μακών, σὺν δ᾽ ἤλασ᾽ ὀδόντας λακτίζων ποσὶ γαῖαν· ἀτὰρ μνηστῆρες ἀγαυοὶ χεῖρας ἀνασχόμενοι γέλῳ ἔκθανον. αὐτὰρ Ὀδυσσεὺς ἕλκε διὲκ προθύροιο λαβὼν ποδός, ὄφρ᾽ ἵκετ᾽ αὐλήν, αἰθούσης τε θύρας· καί μιν ποτὶ ἕρκίον αὐλῆς εἶσεν ἀνακλίνας· σκῆπτρον δέ οἱ ἔμβαλε χειρί, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·	And as he thought it over, this seemed the better way: to hit him lightly, so the Achaeans wouldn't grow suspicious of him. Then they put up their fists, and Irus hit him on the right shoulder, but Odysseus struck his neck under the ear and smashed the bones inside. At once red blood came pouring out of his mouth, and he fell bellowing in the dust, his teeth ground together, kicking the earth with his feet. But the lordly suitors threw up their hands and died with laughter. Then Odysseus took him by the foot and dragged him through the doorway until he reached the courtyard and the doors of the portico; he propped him against the courtyard wall and sat him there, put a staff in his hand, and spoke winged words to him:
18.105	ἐνταυθοῖ νῦν ἧσο σύας τε κύνας τ᾽ ἀπερύκων, μηδὲ σύ γε ξείνων καὶ πτωχῶν κοίρανος εἶναι	"Sit there now and keep off the pigs and dogs, and don't you try to lord it over strangers and beggars,

2 "Irus Un-Irus" renders a pun in the Greek (Iros Airos): Irus will no longer be Irus, the man who runs errands.

	GREEK	ENGLISH
	λυγρὸς ἐών, μή πού τι κακὸν καὶ μεῖζον ἐπαύρῃ. ἦ ῥα καὶ ἀμφ' ὤμοισιν ἀεικέα βάλλετο πήρην, πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ. ἂψ δ' ὅ γ' ἐπ' οὐδὸν ἰὼν κατ' ἄρ' ἕζετο· τοὶ δ' ἴσαν εἴσω ἡδὺ γελώοντες καὶ δεικανόωντ' ἐπέεσσι· Ζεύς τοι δοίη, ξεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι, ὅττι μάλιστ' ἐθέλεις καί τοι φίλον ἔπλετο θυμῷ, ὃς τοῦτον τὸν ἄναλτον ἀλητεύειν ἀπέπαυσας ἐν δήμῳ· τάχα γάρ μιν ἀνάξομεν ἤπειρόνδε εἰς Ἔχετον βασιλῆα, βροτῶν δηλήμονα πάντων.	wretch that you are, or you may get something even worse." With that he threw his miserable bag over his shoulders, full of holes, with a twisted cord for a strap. He went back to the threshold and sat down; and the others went inside, laughing merrily, and greeted him with these words: "May Zeus and the other immortal gods give you, stranger, whatever you want most and is dearest to your heart, since you've stopped this insatiable creature from begging around the land; for soon we'll ship him off to the mainland, to King Echetus, the maimer of all mortals."

A WARNING TO AMPHINOMUS

Odysseus warns the kindest of the suitors to go home before the master returns.

	GREEK	ENGLISH
18.117	ὣς ἄρ' ἔφαν, χαῖρεν δὲ κλεηδόνι δῖος Ὀδυσσεύς. Ἀντίνοος δ' ἄρα οἱ μεγάλην παρὰ γαστέρα θῆκεν, ἐμπλείην κνίσης τε καὶ αἵματος· Ἀμφίνομος δὲ ἄρτους ἐκ κανέοιο δύω παρέθηκεν ἀείρας καὶ δέπαϊ χρυσέῳ δειδίσκετο, φώνησέν τε· χαῖρε, πάτερ ᾧ ξεῖνε, γένοιτό τοι ἔς περ ὀπίσσω ὄλβος· ἀτὰρ μὲν νῦν γε κακοῖς ἔχεαι πολέεσσι. τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· Ἀμφίνομ', ἦ μάλα μοι δοκέεις πεπνυμένος εἶναι· τοίου γὰρ καὶ πατρός, ἐπεὶ κλέος ἐσθλὸν ἄκουον, Νῖσον Δουλιχιῆα ἐΰν τ' ἔμεν ἀφνειόν τε· τοῦ σ' ἔκ φασι γενέσθαι, ἐπητῆ δ' ἀνδρὶ ἔοικας.	So they spoke, and godlike Odysseus rejoiced at the omen in their words. Antinous set beside him a great belly stuffed with fat and blood, and Amphinomus took two loaves from the basket and set them before him, pledged him in a golden cup, and said: "Good health, father stranger! May happiness be yours hereafter—though now you're in the grip of many troubles." Then resourceful Odysseus answered him: "Amphinomus, you strike me as a really thoughtful man, and so was your father —I've heard of his good name, Nisus of Dulichium, a good man and a rich one. They say you're his son, and you seem a man of sense.
18.129	τοὔνεκά τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον· οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο, πάντων ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει. οὐ μὲν γάρ ποτέ φησι κακὸν πείσεσθαι ὀπίσσω, ὄφρ' ἀρετὴν παρέχωσι θεοὶ καὶ γούνατ' ὀρώρῃ· ἀλλ' ὅτε δὴ καὶ λυγρὰ θεοὶ μάκαρες τελέσωσι, καὶ τὰ φέρει ἀεκαζόμενος τετληότι θυμῷ· τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων οἷον ἐπ' ἦμαρ ἄγησι πατὴρ ἀνδρῶν τε θεῶν τε. καὶ γὰρ ἐγώ ποτ' ἔμελλον ἐν ἀνδράσιν ὄλβιος εἶναι, πολλὰ δ' ἀτάσθαλ' ἔρεξα βίῃ καὶ κάρτεϊ εἴκων, πατρί τ' ἐμῷ πίσυνος καὶ ἐμοῖσι κασιγνήτοισι.	So I'll tell you something; take it to heart and listen to me. Nothing feebler does the earth nourish than man, of all the things that breathe and creep upon the earth. For he thinks he'll never suffer harm in time to come, so long as the gods grant him success and his knees are nimble; but when the blessed gods bring sorrows to pass, these too he bears against his will, with an enduring heart. For the mind of men on earth is just like the day the father of men and gods brings upon them. I too was once set to be prosperous among men, and I did many reckless things, giving way to my violence and strength, relying on my father and my brothers.
18.141	τῷ μή τίς ποτε πάμπαν ἀνὴρ ἀθεμίστιος εἴη, ἀλλ' ὅ γε σιγῇ δῶρα θεῶν ἔχοι, ὅττι διδοῖεν.	So let no man ever be lawless in any way, but let him keep in silence whatever gifts the gods may

3 Echetus was a legendary cruel king on the mainland opposite Ithaca, used as a bogeyman.

	GREEK	ENGLISH
	οἵ᾽ ὁρόω μνηστῆρας ἀτάσθαλα μηχανόωντας, κτήματα κείροντας καὶ ἀτιμάζοντας ἄκοιτιν ἀνδρός, ὃν οὐκέτι φημὶ φίλων καὶ πατρίδος αἴης δηρὸν ἀπέσσεσθαι· μάλα δὲ σχεδόν. ἀλλά σε δαίμων οἴκαδ᾽ ὑπεξαγάγοι, μηδ᾽ ἀντιάσειας ἐκείνῳ, ὁππότε νοστήσειε φίλην ἐς πατρίδα γαῖαν· οὐ γὰρ ἀναιμωτί γε διακρινέεσθαι ὀΐω μνηστῆρας καὶ κεῖνον, ἐπεί κε μέλαθρον ὑπέλθῃ. ὣς φάτο, καὶ σπείσας ἔπιεν μελιηδέα οἶνον, ἆψ δ᾽ ἐν χερσὶν ἔθηκε δέπας κοσμήτορι λαῶν.	give. Such are the reckless things I see the suitors devising, wasting the property and dishonoring the wife of a man who, I tell you, won't be away from his friends and his native land much longer—he is very near. But may some god take you quietly off home, and may you not meet him when he comes home to his own native land; for I don't think the suitors and he will part without bloodshed once he comes under his roof." So he spoke, and pouring a libation he drank the honey-sweet wine, and put the cup back in the hands of the marshal of the people.

PENELOPE BEFORE THE SUITORS

Athena makes Penelope beautiful, and she shows herself to the suitors and draws gifts from them.

	GREEK	ENGLISH
18.153	αὐτὰρ ὁ βῆ διὰ δῶμα φίλον τετιημένος ἦτορ, νευστάζων κεφαλῇ· δὴ γὰρ κακὸν ὄσσετο θυμός. ἀλλ᾽ οὐδ᾽ ὣς φύγε κῆρα· πέδησε δὲ καὶ τὸν Ἀθήνη Τηλεμάχου ὑπὸ χερσὶ καὶ ἔγχεϊ ἶφι δαμῆναι. ἆψ δ᾽ αὖτις κατ᾽ ἄρ᾽ ἕζετ᾽ ἐπὶ θρόνου ἔνθεν ἀνέστη. τῇ δ᾽ ἄρ᾽ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη, κούρῃ Ἰκαρίοιο, περίφρονι Πηνελοπείῃ, μνηστήρεσσι φανῆναι, ὅπως πετάσειε μάλιστα θυμὸν μνηστήρων ἰδὲ τιμήεσσα γένοιτο μᾶλλον πρὸς πόσιός τε καὶ υἱέος ἢ πάρος ἦεν. ἀχρεῖον δ᾽ ἐγέλασσεν ἔπος τ᾽ ἔφατ᾽ ἔκ τ᾽ ὀνόμαζεν·	But he went off through the house with a grieving heart, shaking his head, for his spirit foresaw trouble. Yet even so he did not escape his doom: Athena had bound him too, to be brought down by force under the hands and spear of Telemachus. He sat down again on the chair from which he had risen. Then the goddess, gray-eyed Athena, put it in the mind of the daughter of Icarius, wise Penelope, to show herself to the suitors, so as to flutter the suitors' hearts as much as she could and to be held in greater honor by her husband and her son than before. Penelope gave an idle laugh, and spoke a word and called the housekeeper by name:
18.164	Εὐρυνόμη, θυμός μοι ἐέλδεται, οὔ τι πάρος γε, μνηστήρεσσι φανῆναι, ἀπεχθομένοισί περ ἔμπης· παιδὶ δέ κεν εἴποιμι ἔπος, τό κε κέρδιον εἴη, μὴ πάντα μνηστῆρσιν ὑπερφιάλοισιν ὁμιλεῖν, οἵ τ᾽ εὖ μὲν βάζουσι, κακῶς δ᾽ ὄπιθεν φρονέουσι. τὴν δ᾽ αὖτ᾽ Εὐρυνόμη ταμίη πρὸς μῦθον ἔειπεν· ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες. ἀλλ᾽ ἴθι καὶ σῷ παιδὶ ἔπος φάο μηδ᾽ ἐπίκευθε, χρῶτ᾽ ἀπονιψαμένη καὶ ἐπιχρίσασα παρειάς· μηδ᾽ οὕτω δακρύοισι πεφυρμένη ἀμφὶ πρόσωπα ἔρχευ, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεί. ἤδη μὲν γάρ τοι παῖς τηλίκος, ὃν σὺ μάλιστα ἠρῶ ἀθανάτοισι γενειήσαντα ἰδέσθαι.	"Eurynome, my heart longs, as it never did before, to show myself to the suitors, hateful though they are. And I'd like to say a word to my son that would be for his good: not to keep company all the time with the arrogant suitors, who speak fair words but mean harm behind his back." Then Eurynome the housekeeper said to her in reply: "Yes, child, all you've said is right and fitting. Go, then, and speak your word to your son, and don't hide it; but wash your body first and anoint your cheeks. Don't go like this, your face all stained with tears, for it's worse to grieve endlessly, without ceasing. Your son is of an age now—the son you prayed to the immortals above all to see with a beard."
18.177	τὴν δ᾽ αὖτε προσέειπε περίφρων Πηνελόπεια· Εὐρυνόμη, μὴ ταῦτα παραύδα, κηδομένη περ,	Then wise Penelope answered her: "Eurynome, don't try to coax me, though you mean it kindly, to

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χρῶτ' ἀπονίπτεσθαι καὶ ἐπιχρίεσθαι ἀλοιφῇ· ἀγλαΐην γὰρ ἐμοί γε θεοί, τοὶ Ὄλυμπον ἔχουσιν, ὤλεσαν, ἐξ οὗ κεῖνος ἔβη κοίλῃς ἐνὶ νηυσίν. ἀλλά μοι Αὐτονόην τε καὶ Ἱπποδάμειαν ἄνωχθι ἐλθέμεν, ὄφρα κέ μοι παρστήετον ἐν μεγάροισιν· οἴη δ' οὐκ εἴσειμι μετ' ἀνέρας· αἰδέομαι γάρ. ὣς ἄρ' ἔφη, γρηῢς δὲ διὲκ μεγάροιο βεβήκει ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι.	wash my body and anoint myself with oil; for the gods who hold Olympus destroyed my beauty from the day he went away in the hollow ships. But tell Autonoe and Hippodameia to come to me, so they can stand beside me in the hall. I won't go among the men alone; I'd be ashamed." So she spoke, and the old woman went off through the hall to tell the women and send them along.
18.187 ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· κούρῃ Ἰκαρίοιο κατὰ γλυκὺν ὕπνον ἔχευεν, εὗδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἅψεα πάντα αὐτοῦ ἐνὶ κλιντῆρι· τέως δ' ἄρα δῖα θεάων ἄμβροτα δῶρα δίδου, ἵνα μιν θησαίατ' Ἀχαιοί. κάλλεϊ μέν οἱ πρῶτα προσώπατα καλὰ κάθηρεν ἀμβροσίῳ, οἵῳ περ ἐϋστέφανος Κυθέρεια χρίεται, εὖτ' ἂν ἴῃ Χαρίτων χορὸν ἱμερόεντα· καί μιν μακροτέρην καὶ πάσσονα θῆκεν ἰδέσθαι, λευκοτέρην δ' ἄρα μιν θῆκε πριστοῦ ἐλέφαντος. ἡ μὲν ἄρ' ὣς ἔρξασ' ἀπεβήσετο δῖα θεάων, ἦλθον δ' ἀμφίπολοι λευκώλενοι ἐκ μεγάροιο φθόγγῳ ἐπερχόμεναι· τὴν δὲ γλυκὺς ὕπνος ἀνῆκε, καί ῥ' ἀπομόρξατο χερσὶ παρειὰς φώνησέν τε·	Then the goddess, gray-eyed Athena, had another thought. She poured sweet sleep over the daughter of Icarius, and she fell asleep leaning back, and all her limbs went slack, there on the couch. Meanwhile the one bright among goddesses gave her immortal gifts, so that the Achaeans would marvel at her. First she cleansed her lovely face with an ambrosial beauty, the kind Cytherea of the fair garland anoints herself with when she goes to the lovely dance of the Graces; and she made her taller and fuller to look at, and made her whiter than sawn ivory. When she had done this, the one bright among goddesses went away, and the white-armed maids came from the hall with a sound of voices as they came; sweet sleep released her, and she wiped her cheeks with her hands and said:[4]
18.201 ἦ μέ μάλ' αἰνοπαθῆ μαλακὸν περὶ κῶμ' ἐκάλυψεν. αἴθε μοι ὣς μαλακὸν θάνατον πόροι Ἄρτεμις ἁγνὴ αὐτίκα νῦν, ἵνα μηκέτ' ὀδυρομένη κατὰ θυμὸν αἰῶνα φθινύθω, πόσιος ποθέουσα φίλοιο παντοίην ἀρετήν, ἐπεὶ ἔξοχος ἦεν Ἀχαιῶν. ὣς φαμένη κατέβαιν' ὑπερῴϊα σιγαλόεντα, οὐκ οἴη· ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο. ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν, στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο, ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα· ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη. τῶν δ' αὐτοῦ λύτο γούνατ', ἔρῳ δ' ἄρα θυμὸν ἔθελχθεν, πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι. ἡ δ' αὖ Τηλέμαχον προσεφώνεεν, ὃν φίλον υἱόν·	"Ah, a soft sleep has wrapped me round, wretched as I am. If only holy Artemis would give me a death as soft as this, right now, so that I'd no longer waste my life away grieving in my heart, longing for my dear husband's excellence of every kind, for he was the finest of the Achaeans." So saying, she came down from the shining upper rooms, not alone: two maids went with her. And when she, bright among women, reached the suitors, she stood by the pillar of the close-built roof, holding her shining veil before her cheeks, and a trusty maid stood on either side of her. Then and there the suitors' knees went weak, their hearts were bewitched with desire, and they all prayed to lie beside her in bed. But she spoke to Telemachus, her dear son:
18.215 Τηλέμαχ', οὐκέτι τοι φρένες ἔμπεδοι οὐδὲ νόημα· παῖς ἔτ' ἐὼν καὶ μᾶλλον ἐνὶ φρεσὶ κέρδε' ἐνώμας· νῦν δ', ὅτε δὴ μέγας ἐσσὶ καὶ ἥβης μέτρον ἱκάνεις, καί κέν τις φαίη γόνον ἔμμεναι ὀλβίου ἀνδρός, ἐς μέγεθος καὶ κάλλος ὁρώμενος, ἀλλότριος φώς,	"Telemachus, your mind and your judgment are no longer steady. When you were still a child you used to turn over shrewd thoughts in your mind far more. But now that you are grown tall and have reached the full measure of youth, and a

4 The Graces were goddesses of charm who attended Aphrodite.

GREEK

οὐκέτι τοι φρένες εἰσὶν ἐναίσιμοι οὐδὲ νόημα.
οἷον δὴ τόδε ἔργον ἐνὶ μεγάροισιν ἐτύχθη,
ὃς τὸν ξεῖνον ἔασας ἀεικισθήμεναι οὕτως.
πῶς νῦν, εἴ τι ξεῖνος ἐν ἡμετέροισι δόμοισιν
ἥμενος ὧδε πάθοι ῥυστακτύος ἐξ ἀλεγεινῆς;
σοί κ' αἶσχος λώβη τε μετ' ἀνθρώποισι πέλοιτο.

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stranger looking at your height and your good looks would say you were the son of a fortunate man, now your mind and your judgment are no longer what they should be. What a thing this is that has been done in these halls, that you let the stranger be so shamefully treated! How would it be now, if a stranger sitting in our house like this were to come to harm from such painful rough handling? Disgrace and dishonor would be yours among men."

18.226 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
μῆτερ ἐμή, τὸ μὲν οὔ σε νεμεσσῶμαι κεχολῶσθαι·
αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἕκαστα,
ἐσθλά τε καὶ τὰ χέρεια· πάρος δ' ἔτι νήπιος ἦα.
ἀλλά τοι οὐ δύναμαι πεπνυμένα πάντα νοῆσαι·
ἐκ γάρ με πλήσσουσι παρήμενοι ἄλλοθεν ἄλλος
οἵδε κακὰ φρονέοντες, ἐμοὶ δ' οὐκ εἰσὶν ἀρωγοί.
οὐ μέν τοι ξείνου γε καὶ Ἴρου μῶλος ἐτύχθη
μνηστήρων ἰότητι, βίῃ δ' ὅ γε φέρτερος ἦεν.

Then thoughtful Telemachus answered her in turn: "Mother, I don't blame you for being angry at this. But I understand things in my heart now and know each of them, the good and the worse; before, I was still a child. Even so, I can't think of everything wisely, for these men sitting around me, one here, one there, with evil in their minds, drive me out of my wits, and I have no one to help me. Still, this fight between the stranger and Irus did not turn out as the suitors wanted: he was the stronger of the two.

18.235 αἴ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
οὕτω νῦν μνηστῆρες ἐν ἡμετέροισι δόμοισι
νεύοιεν κεφαλὰς δεδμημένοι, οἱ μὲν ἐν αὐλῇ,
οἱ δ' ἔντοσθε δόμοιο, λελῦτο δὲ γυῖα ἑκάστου,
ὡς νῦν Ἶρος κεῖνος ἐπ' αὐλείῃσι θύρῃσιν
ἧσται νευστάζων κεφαλῇ, μεθύοντι ἐοικώς,
οὐδ' ὀρθὸς στῆναι δύναται ποσὶν οὐδὲ νέεσθαι
οἴκαδ', ὅπη οἱ νόστος, ἐπεὶ φίλα γυῖα λέλυνται.
ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Εὐρύμαχος δ' ἐπέεσσι προσηύδα Πηνελόπειαν·
κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια,
εἰ πάντες σε ἴδοιεν ἀν' Ἴασον Ἄργος Ἀχαιοί,
πλέονές κε μνηστῆρες ἐν ὑμετέροισι δόμοισιν
ἠῶθεν δαινύατ', ἐπεὶ περίεσσι γυναικῶν
εἶδός τε μέγεθός τε ἰδὲ φρένας ἔνδον ἐΐσας.

Oh, father Zeus and Athena and Apollo, if only the suitors in our house were hanging their heads right now, beaten, some in the courtyard and some inside the house, and the limbs of every one of them were loosened, just as Irus there now sits by the courtyard gates with his head lolling, like a drunken man, and can't stand upright on his feet or go home, wherever his home may be, since his limbs are loosened." So they talked with one another. And Eurymachus addressed Penelope: "Daughter of Icarius, wise Penelope, if all the Achaeans throughout Iasian Argos could see you, there would be still more suitors feasting in your house from dawn on, since you surpass all women in looks and stature and in the balanced mind within you."[5]

18.250 τὸν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια·
Εὐρύμαχ', ἦ τοι ἐμὴν ἀρετὴν εἶδός τε δέμας τε
ὤλεσαν ἀθάνατοι, ὅτε Ἴλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ τοῖσι δ' ἐμὸς πόσις ἦεν Ὀδυσσεύς.
εἰ κεῖνός γ' ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεύοι,
μεῖζόν κε κλέος εἴη ἐμὸν καὶ κάλλιον οὕτως.
νῦν δ' ἄχομαι· τόσα γάρ μοι ἐπέσσευεν κακὰ δαίμων.
ἦ μὲν δὴ ὅτε τ' ἦε λιπὼν κάτα πατρίδα γαῖαν,
δεξιτερὴν ἐπὶ καρπῷ ἑλὼν ἐμὲ χεῖρα προσηύδα·

Then wise Penelope answered him: "Eurymachus, my excellence, my looks and my figure the immortals destroyed when the Argives embarked for Ilium, and my husband Odysseus went with them. If he were to come back and take care of my life, my fame would be greater and finer that way. But as it is I grieve, so many evils has some god sent rushing upon me. When he went away and left his nat-

5 "Iasian Argos" probably means the Peloponnese as a whole, named after Iasus, an early king of Argos.

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	ive land, he took my right hand by the wrist and said to me:
18.259 ὦ γύναι, οὐ γὰρ ὄΐω ἐϋκνήμιδας Ἀχαιοὺς ἐκ Τροίης εὖ πάντας ἀπήμονας ἀπονέεσθαι· καὶ γὰρ Τρῶάς φασι μαχητὰς ἔμμεναι ἄνδρας, ἠμὲν ἀκοντιστὰς ἠδὲ ῥυτῆρας ὀϊστῶν ἵππων τ' ὠκυπόδων ἐπιβήτορας, οἵ κε τάχιστα ἔκριναν μέγα νεῖκος ὁμοιΐου πολέμοιο. τῷ οὐκ οἶδ' ἤ κέν μ' ἀνέσει θεός, ἦ κεν ἀλώω αὐτοῦ ἐνὶ Τροίῃ· σοὶ δ' ἐνθάδε πάντα μελόντων. μεμνῆσθαι πατρὸς καὶ μητέρος ἐν μεγάροισιν ὡς νῦν, ἢ ἔτι μᾶλλον ἐμεῦ ἀπονόσφιν ἐόντος· αὐτὰρ ἐπὴν δὴ παῖδα γενειήσαντα ἴδηαι, γήμασθ' ᾧ κ' ἐθέλῃσθα, τεὸν κατὰ δῶμα λιποῦσα.	'Wife, I don't think the well-greaved Achaeans will all come back from Troy safe and unharmed. For they say the Trojans are fighting men, spearmen and archers, and drivers of swift-footed horses, the kind who are quickest to decide the great strife of evenly matched war. So I don't know whether the god will bring me home, or whether I'll be killed there at Troy. Let everything here be your concern. Remember my father and mother in the halls as you do now, or even more while I am far away. But when you see our son grown a beard, marry whomever you wish, and leave your house.'
18.271 κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. νὺξ δ' ἔσται ὅτε δὴ στυγερὸς γάμος ἀντιβολήσει οὐλομένης ἐμέθεν, τῆς τε Ζεὺς ὄλβον ἀπηύρα. ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει· μνηστήρων οὐχ ἥδε δίκη τὸ πάροιθε τέτυκτο· οἵ τ' ἀγαθήν τε γυναῖκα καὶ ἀφνειοῖο θύγατρα μνηστεύειν ἐθέλωσι καὶ ἀλλήλοις ἐρίσωσιν, αὐτοὶ τοί γ' ἀπάγουσι βόας καὶ ἴφια μῆλα, κούρης δαῖτα φίλοισι, καὶ ἀγλαὰ δῶρα διδοῦσιν· ἀλλ' οὐκ ἀλλότριον βίοτον νήποινον ἔδουσιν. ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς, οὕνεκα τῶν μὲν δῶρα παρέλκετο, θέλγε δὲ θυμὸν μειλιχίοις ἐπέεσσι, νόος δέ οἱ ἄλλα μενοίνα. τὴν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός,	That is what he told me, and now it is all coming to pass. There will come a night when a hateful marriage will befall me, cursed as I am, whose happiness Zeus has taken away. But this dreadful grief comes over my heart and spirit: this was not the way of suitors in the past. Men who want to court a good woman, the daughter of a wealthy man, and compete with one another for her, bring cattle and fat sheep of their own, a feast for the bride's friends, and give splendid gifts; they don't eat up another man's livelihood without paying for it." So she spoke, and much-enduring, godlike Odysseus was glad, because she was drawing gifts out of them and charming their hearts with gentle words, while her mind was set on other things. Then Antinous, son of Eupeithes, answered her:[6]
18.285 κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, δῶρα μὲν ὅς κ' ἐθέλῃσιν Ἀχαιῶν ἐνθάδ' ἐνεῖκαι, δέξασθ'. οὐ γὰρ καλὸν ἀνήνασθαι δόσιν ἐστίν· ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ, πρίν γέ σε τῷ γήμασθαι Ἀχαιῶν ὅς τις ἄριστος. ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος· δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος. Ἀντινόῳ μὲν ἔνεικε μέγαν περικαλλέα πέπλον, ποικίλον· ἐν δ' ἄρ' ἔσαν περόναι δυοκαίδεκα πᾶσαι χρύσειαι, κληῖσιν ἐϋγνάμπτοις ἀραρυῖαι. ὅρμον δ' Εὐρυμάχῳ πολυδαίδαλον αὐτίκ' ἔνεικε. χρύσεον, ἠλέκτροισιν ἐερμένον ἠέλιον ὥς. ἕρματα δ' Εὐρυδάμαντι δύω θεράποντες ἔνεικαν, τρίγληνα μορόεντα· χάρις δ' ἀπελάμπετο πολλή.	"Daughter of Icarius, wise Penelope, accept the gifts from whichever of the Achaeans wishes to bring them here, since it isn't fine to refuse a gift. But we will not go back to our lands, or anywhere else, until you marry whichever of the Achaeans is best." So Antinous spoke, and his words pleased them, and each of them sent off a herald to fetch gifts. For Antinous the herald brought a great robe, very beautiful and richly worked, and on it were twelve brooches, all of gold, fitted with well-bent clasps. For Eurymachus he at once brought an intricately made necklace of gold, strung with amber beads, like the sun. For Eurydamas two attendants brought earrings with three drops, clustered like mulberries, and great grace shone from them.

6 A suitor customarily brought livestock and gifts to the bride's family to win her hand.

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18.299 ἐκ δ' ἄρα Πεισάνδροιο Πολυκτορίδαο ἄνακτος
ἴσθμιον ἤνεικεν θεράπων, περικαλλὲς ἄγαλμα.
ἄλλο δ' ἄρ' ἄλλος δῶρον Ἀχαιῶν καλὸν ἔνεικεν.
ἡ μὲν ἔπειτ' ἀνέβαιν' ὑπερώϊα δῖα γυναικῶν,
τῇ δ' ἄρ' ἅμ' ἀμφίπολοι ἔφερον περικαλλέα δῶρα
οἱ δ' εἰς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθεν.
αὐτίκα λαμπτῆρας τρεῖς ἵστασαν ἐν μεγάροισιν,
ὄφρα φαείνοιεν· περὶ δὲ ξύλα κάγκανα θῆκαν,
αὖα πάλαι, περίκηλα, νέον κεκεασμένα χαλκῷ,
καὶ δαΐδας μετέμισγον· ἀμοιβηδὶς δ' ἀνέφαινον
δμῳαὶ Ὀδυσσῆος ταλασίφρονος. αὐτὰρ ὁ τῇσιν
αὐτὸς διογενῆς μετέφη πολύμητις Ὀδυσσεύς·

From the house of lord Peisander, son of Polyctor, an attendant brought a choker, a very beautiful ornament. And each of the other Achaeans brought a different fine gift. Then she, bright among women, went up to her upper rooms, and her attendants carried the beautiful gifts up with her. But the suitors turned to dancing and lovely song and took their pleasure, and waited for evening to come. And as they took their pleasure, dark evening came upon them. At once they set up three braziers in the hall to give light, and around them they piled firewood, long dried and well seasoned, freshly split with bronze, and they mixed in torches; and the maids of steadfast Odysseus took turns keeping the flames alight. Then resourceful Odysseus, sprung from Zeus, spoke to them himself:

MELANTHO AND EURYMACHUS

The maid Melantho and the suitor Eurymachus mock the beggar, and Eurymachus throws a footstool.

GREEK

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18.313 δμῳαὶ Ὀδυσσῆος, δὴν οἰχομένοιο ἄνακτος,
ἔρχεσθε πρὸς δώμαθ', ἵν' αἰδοίη βασίλεια·
τῇ δὲ παρ' ἠλάκατα στροφαλίζετε, τέρπετε δ' αὐτὴν
ἥμεναι ἐν μεγάρῳ, ἢ εἴρια πείκετε χερσίν·
αὐτὰρ ἐγὼ τούτοισι φάος πάντεσσι παρέξω.
ἢν περ γάρ κ' ἐθέλωσιν ἐΰθρονον Ἠῶ μίμνειν,
οὔ τί με νικήσουσι· πολυτλήμων δὲ μάλ' εἰμί.
ὣς ἔφαθ', αἱ δ' ἐγέλασσαν, ἐς ἀλλήλας δὲ ἴδοντο.
τὸν δ' αἰσχρῶς ἐνένιπε Μελανθὼ καλλιπάρῃος,
τὴν Δολίος μὲν ἔτικτε, κόμισσε δὲ Πηνελόπεια,
παῖδα δὲ ὣς ἀτίταλλε, δίδου δ' ἄρ' ἀθύρματα θυμῷ·
ἀλλ' οὐδ' ὣς ἔχε πένθος ἐνὶ φρεσὶ Πηνελοπείης,
ἀλλ' ἥ γ' Εὐρυμάχῳ μισγέσκετο καὶ φιλέεσκεν.
ἥ ῥ' Ὀδυσῆ' ἐνένιπεν ὀνειδείοις ἐπέεσσιν·

"Maids of Odysseus, your master who has been gone so long, go to the rooms where your honored queen is. Turn your spindles beside her and cheer her as you sit in the chamber, or card wool with your hands. I'll provide light for all these men. Even if they want to stay up till fair-throned Dawn, they won't outlast me; I can endure a great deal." So he spoke, and they laughed and looked at one another. And fair-cheeked Melantho rebuked him shamefully. Dolius was her father, but Penelope had raised her and cared for her like her own child, and given her playthings to her heart's content; yet even so she felt no grief in her heart for Penelope, but slept with Eurymachus and was his lover. She rebuked Odysseus with taunting words:[7]

18.327 ξεῖνε τάλαν, σύ γέ τις φρένας ἐκπεπαταγμένος ἐσσί,
οὐδ' ἐθέλεις εὕδειν χαλκήϊον ἐς δόμον ἐλθών,
ἠέ που ἐς λέσχην, ἀλλ' ἐνθάδε πόλλ' ἀγορεύεις,
θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ
ταρβεῖς· ἦ ῥά σε οἶνος ἔχει φρένας, ἤ νύ τοι αἰεὶ
τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμώνια βάζεις.
ἦ ἀλύεις, ὅτι Ἶρον ἐνίκησας τὸν ἀλήτην;
μή τίς τοι τάχα Ἴρου ἀμείνων ἄλλος ἀναστῇ,

"You wretched stranger, you must be knocked clean out of your wits. You don't want to go and sleep in a smithy, or in the common lodging-hall somewhere, but here you are talking on and on, boldly, among a crowd of men, with no fear at all in your heart. Wine must have hold of your mind, or else your mind is always like this, and that's why you babble such nonsense. Are you beside

7 Melantho's father Dolius is an old servant of the family; her brother is the goatherd Melanthius.

	GREEK	ENGLISH
	ὅς τίς σ' ἀμφὶ κάρη κεκοπὼς χερσὶ στιβαρῇσι δώματος ἐκπέμψῃσι, φορύξας αἵματι πολλῷ. τὴν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·	yourself because you beat Irus the vagrant? Watch out that someone better than Irus doesn't soon stand up to you, who will pound you about the head with his heavy fists and send you out of the house, smeared with plenty of blood." Then resourceful Odysseus, glaring at her from under his brows, spoke to her:
18.338	ἦ τάχα Τηλεμάχῳ ἐρέω, κύον, οἷ' ἀγορεύεις, κεῖσ' ἐλθών, ἵνα σ' αὖθι διὰ μελεϊστὶ τάμῃσιν. ὣς εἰπὼν ἐπέεσσι διεπτοίησε γυναῖκας. βὰν δ' ἴμεναι διὰ δῶμα, λύθεν δ' ὑπὸ γυῖα ἑκάστης ταρβοσύνῃ· φὰν γάρ μιν ἀληθέα μυθήσασθαι. αὐτὰρ ὁ πὰρ λαμπτῆρσι φαείνων αἰθομένοισιν ἑστήκειν ἐς πάντας ὁρώμενος· ἄλλα δέ οἱ κῆρ ὥρμαινε φρεσὶν ᾗσιν, ἃ ῥ' οὐκ ἀτέλεστα γένοντο. μνηστῆρας δ' οὐ πάμπαν ἀγήνορας εἴα Ἀθήνη λώβης ἴσχεσθαι θυμαλγέος, ὄφρ' ἔτι μᾶλλον δύη ἄχος κραδίην Λαερτιάδεω Ὀδυσῆος. τοῖσιν δ' Εὐρύμαχος, Πολύβου πάϊς, ἦρχ' ἀγορεύειν, κερτομέων Ὀδυσῆα· γέλω δ' ἑτάροισιν ἔτευχε.	"I'll go over there right now, you dog, and tell Telemachus what you're saying, so that he can cut you limb from limb on the spot." So saying, he scattered the women in fright with his words. They went off through the house, and every one of them went weak in the knees with fear, for they thought he was telling the truth. But he stood by the burning braziers, keeping them alight and watching all the men, while the heart in his breast pondered other things, which did not go unfulfilled. Yet Athena would not let the overbearing suitors hold back altogether from heart-wounding insults, so that pain might sink still deeper into the heart of Odysseus, son of Laertes. Among them Eurymachus, son of Polybus, began to speak, mocking Odysseus and raising a laugh among his companions:
18.351	κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης, ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει. οὐκ ἀθεεὶ ὅδ' ἀνὴρ Ὀδυσήϊον ἐς δόμον ἵκει· ἔμπης μοι δοκέει δαίδων σέλας ἔμμεναι αὐτοῦ κὰκ κεφαλῆς, ἐπεὶ οὔ οἱ ἔνι τρίχες οὐδ' ἠβαιαί. ἦ ῥ', ἅμα τε προσέειπεν Ὀδυσσῆα πτολίπορθον· ξεῖν', ἦ ἄρ κ' ἐθέλοις θητευέμεν, εἴ σ' ἀνελοίμην, ἀγροῦ ἐπ' ἐσχατιῆς—μισθὸς δέ τοι ἄρκιος ἔσται— αἱμασιάς τε λέγων καὶ δένδρεα μακρὰ φυτεύων; ἔνθα κ' ἐγὼ σῖτον μὲν ἐπηετανὸν παρέχοιμι, εἵματα δ' ἀμφιέσαιμι ποσίν θ' ὑποδήματα δοίην. ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθες, οὐκ ἐθελήσεις ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσειν κατὰ δῆμον βούλεαι, ὄφρ' ἄν ἔχῃς βόσκειν σὴν γαστέρ' ἄναλτον.	"Listen to me, suitors of the glorious queen, so that I can say what the heart in my breast bids me. Not without some god's will has this man come to the house of Odysseus. At any rate, it seems to me the glare of the torches comes from him—from his head, since there isn't a hair on it, not even a few." He spoke, and at the same time addressed Odysseus, sacker of cities: "Stranger, would you be willing to work for hire, if I took you on, out at the edge of my farm—you'll get decent pay—gathering stones for walls and planting tall trees? There I would supply you with food all year round, and dress you in clothes and give you shoes for your feet. But since all you've learned is mischief, you won't want to set about any work; you'd rather go cringing around the country, begging to feed that insatiable belly of yours."
18.365	τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· Εὐρύμαχ', εἰ γὰρ νῶϊν ἔρις ἔργοιο γένοιτο ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται, ἐν ποίῃ, δρέπανον μὲν ἐγὼν εὐκαμπὲς ἔχοιμι, καὶ δὲ σὺ τοῖον ἔχοις, ἵνα πειρησαίμεθα ἔργου νήστιες ἄχρι μάλα κνέφαος, ποίη δὲ παρείη. εἰ δ' αὖ καὶ βόες εἶεν ἐλαυνέμεν, οἵ περ ἄριστοι,	Then resourceful Odysseus answered him: "Eurymachus, I wish there could be a contest of work between the two of us in springtime, when the days are long, in the meadow, and I had a well-curved sickle and you had one like it, so we could test each other's work without food until full dark, with grass enough for us. Or again, if there were

	GREEK	ENGLISH
	αἴθωνες, μεγάλοι, ἄμφω κεκορηότε ποίης, ἥλικες, ἰσοφόροι, τῶν τε σθένος οὐκ ἀλαπαδνόν, τετράγυον δ' εἴη, εἴκοι δ' ὑπὸ βῶλος ἀρότρῳ· τῷ κέ μ' ἴδοις, εἰ ὦλκα διηνεκέα προταμοίμην.	oxen to drive, the best there are, tawny and big, both well fed with grass, of the same age and equal at hauling, with strength that is far from feeble, and a field of four acres, with the soil giving way before the plow: then you'd see whether I could cut a straight, unbroken furrow.
18.376	εἰ δ' αὖ καὶ πόλεμόν ποθεν ὀρμήσειε Κρονίων σήμερον, αὐτὰρ ἐμοὶ σάκος εἴη καὶ δύο δοῦρε καὶ κυνέη πάγχαλκος, ἐπὶ κροτάφοις ἀραρυῖα, τῷ κέ μ' ἴδοις πρώτοισιν ἐνὶ προμάχοισι μιγέντα, οὐδ' ἄν μοι τὴν γαστέρ' ὀνειδίζων ἀγορεύοις. ἀλλὰ μάλ' ὑβρίζεις, καί τοι νόος ἐστὶν ἀπηνής· καί πού τις δοκέεις μέγας ἔμμεναι ἠδὲ κραταιός, οὕνεκα πὰρ παύροισι καὶ οὐκ ἀγαθοῖσιν ὁμιλεῖς. εἰ δ' Ὀδυσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν, αἶψά κέ τοι τὰ θύρετρα, καὶ εὐρέα περ μάλ' ἐόντα, φεύγοντι στείνοιτο διὲκ προθύροιο θύραζε. ὣς ἔφατ', Εὐρύμαχος δ' ἐχολώσατο κηρόθι μᾶλλον, καί μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα·	Or again, if the son of Cronus were to stir up war from somewhere today, and I had a shield and two spears and a helmet all of bronze, fitted to my temples, then you'd see me in among the foremost fighters, and you wouldn't be taunting me about my belly. But you're very arrogant, and your mind is harsh. I suppose you think you're someone great and strong, because you keep company with few men, and those not good ones. But if Odysseus should come and reach his native land, those doors, wide as they are, would quickly prove too narrow for you as you ran out through the porch." So he spoke, and Eurymachus grew all the angrier in his heart, and glaring at him from under his brows he spoke winged words:
18.389	ἆ δείλ', ἦ τάχα τοι τελέω κακόν, οἷ' ἀγορεύεις θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ ταρβεῖς· ἦ ῥά σε οἶνος ἔχει φρένας, ἤ νύ τοι αἰεὶ τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμώνια βάζεις. ἦ ἀλύεις, ὅτι Ἶρον ἐνίκησας τὸν ἀλήτην; ὣς ἄρα φωνήσας σφέλας ἔλλαβεν· αὐτὰρ Ὀδυσσεὺς Ἀμφινόμου πρὸς γοῦνα καθέζετο Δουλιχιῆος, Εὐρύμαχον δείσας· ὁ δ' ἄρ' οἰνοχόον βάλε χεῖρα δεξιτερήν· πρόχοος δὲ χαμαὶ βόμβησε πεσοῦσα, αὐτὰρ ὅ γ' οἰμώξας πέσεν ὕπτιος ἐν κονίῃσι. μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα, ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·	"You wretch, I'll soon do you some harm for the things you say, boldly, among a crowd of men, with no fear at all in your heart. Wine must have hold of your mind, or else your mind is always like this, and that's why you babble such nonsense. Are you beside yourself because you beat Irus the vagrant?" So saying, he grabbed a footstool; but Odysseus sat down at the knees of Amphinomus of Dulichium, in fear of Eurymachus, and Eurymachus hit the wine-steward on the right hand. The jug fell to the ground with a clang, and the steward groaned and fell on his back in the dust. The suitors broke into uproar throughout the shadowy hall, and one would say, looking at his neighbor:
18.401	αἴθ' ὤφελλ' ὁ ξεῖνος ἀλώμενος ἄλλοθ' ὀλέσθαι πρὶν ἐλθεῖν· τῷ οὔ τι τόσον κέλαδον μετέθηκε. νῦν δὲ περὶ πτωχῶν ἐριδαίνομεν, οὐδέ τι δαιτὸς ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ. τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἴς Τηλεμάχοιο δαιμόνιοι, μαίνεσθε καὶ οὐκέτι κεύθετε θυμῷ βρωτὺν οὐδὲ ποτῆτα· θεῶν νύ τις ὔμμ' ὀροθύνει. ἀλλ' εὖ δαισάμενοι κατακείετε οἴκαδ' ἰόντες, ὁππότε θυμὸς ἄνωγε· διώκω δ' οὔ τιν' ἐγώ γε. ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.	"If only the stranger had died wandering some- where else before he came here; then he wouldn't have caused such an uproar. Now we're quarreling over beggars, and there'll be no pleasure in a good feast, since the worse things win out." Then the sacred strength of Telemachus spoke among them too: "You strange men, you're out of your minds, and you can no longer hide what you've eaten and drunk; some god must be stirring you up. Come, now that you've feasted well, go home and lie down, whenever your heart bids you. I'm not driv- ing anyone out." So he spoke, and they all bit their

	GREEK	ENGLISH
	τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπε Νίσου φαίδιμος υἱός, Ἀρητιάδαο ἄνακτος·	lips and marveled at Telemachus, because he spoke so boldly. Then Amphinomus addressed them and spoke among them, the glorious son of Nisus, who was son of lord Aretias:
18.414	ὦ φίλοι, οὐκ ἂν δή τις ἐπὶ ῥηθέντι δικαίῳ ἀντιβίοις ἐπέεσσι καθαπτόμενος χαλεπαίνοι· μήτε τι τὸν ξεῖνον στυφελίζετε μήτε τιν' ἄλλον δμώων, οἳ κατὰ δώματ' Ὀδυσσῆος θείοιο. ἀλλ' ἄγετ', οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσιν, ὄφρα σπείσαντες κατακείομεν οἴκαδ' ἰόντες· τὸν ξεῖνον δὲ ἐῶμεν ἐνὶ μεγάροις Ὀδυσῆος Τηλεμάχῳ μελέμεν· τοῦ γὰρ φίλον ἵκετο δῶμα. ὣς φάτο, τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπε. τοῖσιν δὲ κρητῆρα κεράσσατο Μούλιος ἥρως, κῆρυξ Δουλιχιεύς· θεράπων δ' ἦν Ἀμφινόμοιο· νώμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσι σπείσαντες μακάρεσσι πίον μελιηδέα οἶνον. αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός, βάν ῥ' ἴμεναι κείοντες ἐὰ πρὸς δώμαθ' ἕκαστος.	"Friends, no one should take offense at something justly said and lash out with hostile words. Don't mistreat the stranger, or any of the other servants in the house of godlike Odysseus. Come, let the wine-steward pour the first drops into the cups, so that we can pour libations and go home to lie down. As for the stranger, let's leave him in the halls of Odysseus for Telemachus to look after, since it was his house that he came to." So he spoke, and the words he said pleased them all. The hero Mulius, a herald from Dulichium, who was Amphinomus' attendant, mixed a bowl of wine for them, and served it to them all, going to each in turn; and they poured libations to the blessed gods and drank the honey-sweet wine. But when they had poured libations and drunk as much as their hearts desired, they went off to lie down, each to his own house.

Book 19

Penelope and the scar
Odysseus talks with Penelope; the old nurse Eurycleia knows him by his scar.

	GREEK	ENGLISH
19.1	αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, μνηστήρεσσι φόνον σὺν Ἀθήνῃ μερμηρίζων· αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα· Τηλέμαχε, χρὴ τεύχε' ἀρήϊα κατθέμεν εἴσω πάντα μάλ'· αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες· ἐκ καπνοῦ κατέθηκ', ἐπεὶ οὐκέτι τοῖσιν ἐῴκει οἷά ποτε Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς, ἀλλὰ κατῄκισται, ὅσσον πυρὸς ἵκετ' ἀϋτμή. πρὸς δ' ἔτι καὶ τόδε μεῖζον ἐνὶ φρεσὶν ἔμβαλε δαίμων μή πως οἰνωθέντες, ἔριν στήσαντες ἐν ὑμῖν, ἀλλήλους τρώσητε καταισχύνητέ τε δαῖτα καὶ μνηστύν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος. ὣς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί, ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν·	But godlike Odysseus was left behind in the hall, pondering with Athena's help the slaughter of the suitors. At once he spoke winged words to Telemachus: "Telemachus, we must put the weapons of war away inside, every one of them. And put the suitors off with soft words when they miss them and ask you about them: 'I've put them away out of the smoke, since they no longer looked like the ones Odysseus left behind long ago when he went to Troy. They've been ruined, as far as the breath of the fire reached. And besides, a god has put this greater fear into my mind: that you might get drunk, start a quarrel among yourselves, wound one another, and disgrace the feast and the courtship. For iron by itself draws a man to it.'" So he spoke, and Telemachus obeyed his dear father. He called out the nurse Eurycleia and said to her:
19.16	μαῖ', ἄγε δή μοι ἔρυξον ἐνὶ μεγάροισι γυναῖκας, ὄφρα κεν ἐς θάλαμον καταθείομαι ἔντεα πατρὸς καλά, τά μοι κατὰ οἶκον ἀκηδέα καπνὸς ἀμέρδει πατρὸς ἀποιχομένοιο· ἐγὼ δ' ἔτι νήπιος ἦα. νῦν δ' ἐθέλω καταθέσθαι, ἵν' οὐ πυρὸς ἵξετ' ἀϋτμή. τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· αἲ γὰρ δή ποτε, τέκνον, ἐπιφροσύνας ἀνέλοιο οἴκου κήδεσθαι καὶ κτήματα πάντα φυλάσσειν. ἀλλ' ἄγε, τίς τοι ἔπειτα μετοιχομένη φάος οἴσει; δμῳὰς δ' οὐκ εἴας προβλωσκέμεν, αἵ κεν ἔφαινον. τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· ξεῖνος ὅδ'· οὐ γὰρ ἀεργὸν ἀνέξομαι ὅς κεν ἐμῆς γε χοίνικος ἅπτηται, καὶ τηλόθεν εἰληλουθώς.	"Nurse, come now, keep the women shut in their quarters for me while I put my father's fine weapons away in the storeroom. They've been lying about the house uncared for, and the smoke is tarnishing them, ever since my father went away; I was still a child then. Now I want to store them where the breath of the fire won't reach." Then his dear nurse Eurycleia answered him in turn: "If only, child, you would someday take the thought to care for the house and guard all its possessions! But come, who will go with you and carry a light for you? You wouldn't let the maids go ahead, who could have lit your way." Then thoughtful Telemachus spoke to her in reply: "This stranger here. I won't stand for a man being idle who eats from my measure of grain, even if he's come from far away."
19.29	ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος. κλήϊσεν δὲ θύρας μεγάρων εὖ ναιεταόντων. τὼ δ' ἄρ' ἀναΐξαντ' Ὀδυσεὺς καὶ φαίδιμος υἱὸς ἐσφόρεον κόρυθάς τε καὶ ἀσπίδας ὀμφαλοέσσας	So he spoke, and she kept her words unwinged. She locked the doors of the well-appointed hall. Then the two of them sprang up, Odysseus and his

GREEK	ENGLISH
ἔγχεά τ' ὀξυόεντα· πάροιθε δὲ Παλλὰς Ἀθήνη, χρύσεον λύχνον ἔχουσα, φάος περικαλλὲς ἐποίει. δὴ τότε Τηλέμαχος προσεφώνεεν ὃν πατέρ' αἶψα· ὦ πάτερ, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι. ἔμπης μοι τοῖχοι μεγάρων καλαί τε μεσόδμαι, εἰλάτιναί τε δοκοί, καὶ κίονες ὑψόσ' ἔχοντες φαίνοντ' ὀφθαλμοῖς ὡς εἰ πυρὸς αἰθομένοιο. ἦ μάλα τις θεὸς ἔνδον, οἳ οὐρανὸν εὐρὺν ἔχουσι.	glorious son, and began carrying in the helmets and bossed shields and sharp-pointed spears; and before them Pallas Athena, holding a golden lamp, made a beautiful light. Then at once Telemachus spoke to his father: "Father, this is a great wonder I'm seeing with my eyes! The walls of the hall, the fine beams between the pillars, the rafters of fir and the pillars rising high all shine before my eyes as if with blazing fire. Surely some god is inside, one of those who hold the wide heaven."
19.41 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· σίγα καὶ κατὰ σὸν νόον ἴσχανε μηδ' ἐρέεινε· αὕτη τοι δίκη ἐστὶ θεῶν, οἳ Ὄλυμπον ἔχουσιν. ἀλλὰ σὺ μὲν κατάλεξαι, ἐγὼ δ' ὑπολείψομαι αὐτοῦ, ὄφρα κ' ἔτι δμῳὰς καὶ μητέρα σὴν ἐρεθίζω· ἡ δέ μ' ὀδυρομένη εἰρήσεται ἀμφὶς ἕκαστα. ὣς φάτο, Τηλέμαχος δὲ διὲκ μεγάροιο βεβήκει κείων ἐς θάλαμον, δαΐδων ὕπο λαμπομενάων, ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι· ἔνθ' ἄρα καὶ τότ' ἔλεκτο καὶ Ἠῶ δῖαν ἔμιμνεν. αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, μνηστήρεσσι φόνον σὺν Ἀθήνῃ μερμηρίζων.	Then resourceful Odysseus answered him: "Hush! Keep your thoughts to yourself and ask no questions. This is the way of the gods who hold Olympus. But you go and lie down, and I'll stay behind here, so that I can go on stirring up the maids and your mother; and she in her grief will ask me about everything, one thing after another." So he spoke, and Telemachus went out through the hall by the light of blazing torches to lie down in his chamber, where he used to sleep before whenever sweet sleep came over him. There he lay down that night too and waited for bright Dawn. But godlike Odysseus was left behind in the hall, pondering with Athena's help the slaughter of the suitors.

PENELOPE AND THE STRANGER

Penelope questions the beggar, who tells her a false tale of meeting Odysseus in Crete.

GREEK	ENGLISH
19.53 ἡ δ' ἴεν ἐκ θαλάμοιο περίφρων Πηνελόπεια, Ἀρτέμιδι ἰκέλη ἠὲ χρυσέῃ Ἀφροδίτῃ. τῇ παρὰ μὲν κλισίην πυρὶ κάτθεσαν, ἔνθ' ἄρ' ἐφῖζε, δινωτὴν ἐλέφαντι καὶ ἀργύρῳ· ἧν ποτε τέκτων ποίησ' Ἰκμάλιος, καὶ ὑπὸ θρῆνυν ποσὶν ἧκε προσφυέ' ἐξ αὐτῆς, ὅθ' ἐπὶ μέγα βάλλετο κῶας. ἔνθα καθέζετ' ἔπειτα περίφρων Πηνελόπεια. ἦλθον δὲ δμῳαὶ λευκώλενοι ἐκ μεγάροιο. αἱ δ' ἀπὸ μὲν σῖτον πολὺν ἤρεον ἠδὲ τραπέζας καὶ δέπα, ἔνθεν ἄρ' ἄνδρες ὑπερμενέοντες ἔπινον· πῦρ δ' ἀπὸ λαμπτήρων χαμάδις βάλον, ἄλλα δ' ἐπ' αὐτῶν νήησαν ξύλα πολλά, φόως ἔμεν ἠδὲ θέρεσθαι. ἡ δ' Ὀδυσῆ' ἐνένιπε Μελανθὼ δεύτερον αὖτις·	Then wise Penelope came out of her chamber, looking like Artemis or golden Aphrodite. They set a chair for her by the fire, where she used to sit, inlaid with spirals of ivory and silver. The craftsman Icmalius had made it long ago, and had fitted a footstool beneath it for her feet, joined to the chair itself, and over it a great fleece was thrown. There wise Penelope sat down. Then the white-armed maids came from the hall. They began clearing away the heaps of food, the tables and the cups from which the overbearing men had been drinking; they tipped the embers from the braziers onto the floor and piled fresh wood on them, plenty of it, to give light and warmth. And Melantho rebuked Odysseus a second time:
19.66 ξεῖν', ἔτι καὶ νῦν ἐνθάδ' ἀνιήσεις διὰ νύκτα δινεύων κατὰ οἶκον, ὀπιπεύσεις δὲ γυναῖκας; ἀλλ' ἔξελθε θύραζε, τάλαν, καὶ δαιτὸς ὄνησο·	"Stranger, are you still going to be a nuisance here even now, all night long, prowling around the house and spying on the women? Get outside, you

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	ἢ τάχα καὶ δαλῷ βεβλημένος εἶσθα θύραζε. τὴν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· δαιμονίη, τί μοι ὧδ' ἐπέχεις κεκοτηότι θυμῷ; ἦ ὅτι δὴ ῥυπόω, κακὰ δὲ χροῒ εἵματα εἶμαι, πτωχεύω δ' ἀνὰ δῆμον; ἀναγκαίη γὰρ ἐπείγει. τοιοῦτοι πτωχοὶ καὶ ἀλήμονες ἄνδρες ἔασι καὶ γὰρ ἐγώ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον ὄλβιος ἀφνειὸν καὶ πολλάκι δόσκον ἀλήτῃ, τοίῳ ὁποῖος ἔοι καὶ ὅτευ κεχρημένος ἔλθοι· ἦσαν δὲ δμῶες μάλα μυρίοι, ἄλλα τε πολλὰ οἷσίν τ' εὖ ζώουσι καὶ ἀφνειοὶ καλέονται.	wretch, and be glad of the meal you've had—or you'll soon be going out the door with a firebrand thrown after you." Then resourceful Odysseus, glaring at her from under his brows, spoke to her: "My good woman, why do you lay into me like this, with such spite in your heart? Is it because I'm dirty, and wear wretched clothes on my body, and go begging through the town? Necessity drives me. That's what beggars and wanderers are like. I too once lived in a rich house among men, a prosperous man, and I often gave to a wanderer, whoever he was and whatever he needed when he came. I had servants beyond counting, and plenty of the other things by which men live well and are called rich.
19.80	ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων· ἤθελε γάρ που· τῷ νῦν μήποτε καὶ σύ, γύναι, ἀπὸ πᾶσαν ὀλέσσῃς ἀγλαΐην, τῇ νῦν γε μετὰ δμῳῇσι κέκασσαι· μή πώς τοι δέσποινα κοτεσσαμένη χαλεπήνῃ, ἢ Ὀδυσεὺς ἔλθῃ· ἔτι γὰρ καὶ ἐλπίδος αἶσα. εἰ δ' ὁ μὲν ὣς ἀπόλωλε καὶ οὐκέτι νόστιμός ἐστιν, ἀλλ' ἤδη παῖς τοῖος Ἀπόλλωνός γε ἔκητι, Τηλέμαχος· τὸν δ' οὔ τις ἐνὶ μεγάροισι γυναικῶν λήθει ἀτασθάλλουσ', ἐπεὶ οὐκέτι τηλίκος ἐστίν. ὣς φάτο, τοῦ δ' ἤκουσε περίφρων Πηνελόπεια, ἀμφίπολον δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·	But Zeus son of Cronus destroyed it all—I suppose it was his will. So now, woman, take care that you too don't someday lose all the splendor by which you now outshine the other maids; that your mistress doesn't grow angry and turn harsh with you, or that Odysseus doesn't come home—for there is still some portion of hope. And even if he has perished, as it seems, and will never come home, yet his son, by Apollo's grace, is already such a man as he was—Telemachus. None of the women in the halls escapes his notice in her reckless folly, since he's no longer so young." So he spoke, and wise Penelope heard him. She rebuked the maid, and spoke to her and called her by name:
19.91	πάντως, θαρσαλέη, κύον ἀδεές, οὔ τί με λήθεις ἔρδουσα μέγα ἔργον, ὃ σῇ κεφαλῇ ἀναμάξεις· πάντα γὰρ εὖ ᾔδησθ', ἐπεὶ ἐξ ἐμεῦ ἔκλυες αὐτῆς ὡς τὸν ξεῖνον ἔμελλον ἐνὶ μεγάροισιν ἐμοῖσιν ἀμφὶ πόσει εἴρεσθαι, ἐπεὶ πυκινῶς ἀκάχημαι. ἦ ῥα καὶ Εὐρυνόμην ταμίην πρὸς μῦθον ἔειπεν· Εὐρυνόμη, φέρε δὴ δίφρον καὶ κῶας ἐπ' αὐτοῦ, ὄφρα καθεζόμενος εἴπῃ ἔπος ἠδ' ἐπακούσῃ ὁ ξεῖνος ἐμέθεν· ἐθέλω δέ μιν ἐξερέεσθαι. ὣς ἔφαθ', ἡ δὲ μάλ' ὀτραλέως κατέθηκε φέρουσα δίφρον ἐΰξεστον καὶ ἐπ' αὐτῷ κῶας ἔβαλλεν· ἔνθα καθέζετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς. τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια·	"You bold, shameless dog, make no mistake: you don't fool me about this monstrous thing you're doing, and you'll pay for it with your own head. You knew it all perfectly well, because you heard it from me myself, that I meant to question the stranger in my halls about my husband, since I am sorely grieved." She spoke, and said to Eurynome the housekeeper: "Eurynome, bring a chair and a fleece on it, so that the stranger can sit and speak to me and hear what I have to say. I want to question him." So she spoke, and very quickly she brought a well-polished chair and set it down, and threw a fleece over it. There much-enduring, godlike Odysseus sat down. And wise Penelope was the first to speak among them:
19.104	ξεῖνε, τὸ μέν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή· τίς πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· ὦ γύναι, οὐκ ἄν τίς σε βροτῶν ἐπ' ἀπείρονα γαῖαν	"Stranger, I'll ask you this first myself: who are you among men, and where are you from? Where are your city and your parents?" Then resourceful Odysseus answered her: "Lady, no mortal on the

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	νεικέοι· ἦ γάρ σευ κλέος οὐρανὸν εὐρὺν ἱκάνει, ὥς τέ τευ ἢ βασιλῆος ἀμύμονος, ὅς τε θεουδὴς ἀνδράσιν ἐν πολλοῖσι καὶ ἰφθίμοισιν ἀνάσσων εὐδικίας ἀνέχῃσι, φέρῃσι δὲ γαῖα μέλαινα πυροὺς καὶ κριθάς, βρίθῃσι δὲ δένδρεα καρπῷ, τίκτῃ δ' ἔμπεδα μῆλα, θάλασσα δὲ παρέχῃ ἰχθῦς ἐξ εὐηγεσίης, ἀρετῶσι δὲ λαοὶ ὑπ' αὐτοῦ.	boundless earth could find fault with you, for your fame reaches the wide heaven, like the fame of some flawless king who fears the gods, who rules over many strong men and upholds justice; and the black earth bears wheat and barley, the trees are heavy with fruit, the flocks bear young unfailingly, and the sea provides fish, all from his good leadership, and the people prosper under him.
19.115	τῷ ἐμὲ νῦν τὰ μὲν ἄλλα μετάλλα σῷ ἐνὶ οἴκῳ, μηδ' ἐμὸν ἐξερέεινε γένος καὶ πατρίδα γαῖαν, μή μοι μᾶλλον θυμὸν ἐνιπλήσῃς ὀδυνάων μνησαμένῳ μάλα δ' εἰμὶ πολύστονος· οὐδέ τί με χρὴ οἴκῳ ἐν ἀλλοτρίῳ γοόωντά τε μυρόμενόν τε ἧσθαι, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεί· μή τίς μοι δμῳῶν νεμεσήσεται, ἠὲ σύ γ' αὐτή, φῇ δὲ δακρυπλώειν βεβαρηότα με φρένας οἴνῳ. τὸν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια·	So ask me now about anything else here in your house, but don't ask about my family and my native land, or you'll fill my heart still more with pain as I remember. I am a man of many sorrows, and I shouldn't sit weeping and wailing in someone else's house; it's a bad thing to grieve without end, forever. One of the maids might blame me, or you yourself, and say I was swimming in tears because my mind was heavy with wine." Then wise Penelope answered him:
19.124	ξεῖν', ἦ τοι μὲν ἐμὴν ἀρετὴν εἶδός τε δέμας τε ὤλεσαν ἀθάνατοι, ὅτε Ἴλιον εἰσανέβαινον Ἀργεῖοι, μετὰ τοῖσι δ' ἐμὸς πόσις ἦεν Ὀδυσσεύς εἰ κεῖνός γ' ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεύοι, μεῖζον κε κλέος εἴη ἐμὸν καὶ κάλλιον οὕτως. νῦν δ' ἄχομαι· τόσα γάρ μοι ἐπέσσευεν κακὰ δαίμων. ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ, οἵ τ' αὐτὴν Ἰθάκην εὐδείελον ἀμφινέμονται, οἵ μ' ἀεκαζομένην μνῶνται, τρύχουσι δὲ οἶκον. τῷ οὔτε ξείνων ἐμπάζομαι οὔθ' ἱκετάων οὔτε τι κηρύκων, οἳ δημιοεργοὶ ἔασιν· ἀλλ' Ὀδυσῆ ποθέουσα φίλον κατατήκομαι ἦτορ.	"Stranger, my excellence, my looks and my figure the immortals destroyed when the Argives embarked for Ilium, and my husband Odysseus went with them. If he were to come back and take care of my life, my fame would be greater and finer that way. But as it is I grieve, so many evils has some god sent rushing upon me. For all the noblest men who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who live around clear-skied Ithaca itself, all of them are courting me against my will and wearing out the house. So I pay no heed to strangers or suppliants, or to heralds, who serve the people; instead I pine away in my heart, longing for Odysseus.
19.137	οἱ δὲ γάμον σπεύδουσιν· ἐγὼ δὲ δόλους τολυπεύω. φᾶρος μέν μοι πρῶτον ἐνέπνευσε φρεσὶ δαίμων, στησαμένῃ μέγαν ἱστόν, ἐνὶ μεγάροισιν ὑφαίνειν, λεπτὸν καὶ περίμετρον· ἄφαρ δ' αὐτοῖς μετέειπον· κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεύς, μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος ἐκτελέσω—μή μοι μεταμώνια νήματ' ὄληται— Λαέρτῃ ἥρωϊ ταφήϊον, εἰς ὅτε κέν μιν μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο· μή τίς μοι κατὰ δῆμον Ἀχαιϊάδων νεμεσήσῃ, αἴ κεν ἄτερ σπείρου κεῖται πολλὰ κτεατίσσας. ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ. ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκον μέγαν ἱστόν, νύκτας δ' ἀλλύεσκον, ἐπεὶ δαΐδας παραθείμην.	They press for the marriage, and I spin out tricks. First a god breathed the idea of a shroud into my mind. I set up a great loom in the halls and began weaving, a fine web and very wide, and at once I told them: 'Young men, my suitors, since godlike Odysseus is dead, wait, eager though you are for my marriage, until I finish this shroud, so that my yarn won't be wasted and lost. It is a burial shroud for the hero Laertes, for the time when the deadly fate of grievous death lays him low. I don't want any of the Achaean women in the land to blame me if he lies without a shroud, a man who won such great possessions.' So I spoke, and their proud hearts were persuaded. Then by day I

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would weave at the great loom, but at night I would unravel it, with torches set beside me.

ὣς τρίετες μὲν ἔληθον ἐγὼ καὶ ἔπειθον Ἀχαιούς·
ἀλλ᾽ ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
μηνῶν φθινόντων, περὶ δ᾽ ἤματα πόλλ᾽ ἐτελέσθη,
καὶ τότε δή με διὰ δμῳάς, κύνας οὐκ ἀλεγούσας,
εἶλον ἐπελθόντες καὶ ὁμόκλησαν ἐπέεσσιν.
ὣς τὸ μὲν ἐξετέλεσσα, καὶ οὐκ ἐθέλουσ᾽, ὑπ᾽ ἀνάγκης·
νῦν δ᾽ οὔτ᾽ ἐκφυγέειν δύναμαι γάμον οὔτε τιν᾽ ἄλλην
μῆτιν ἔθ᾽ εὑρίσκω· μάλα δ᾽ ὀτρύνουσι τοκῆες
γήμασθ᾽, ἀσχαλάᾳ δὲ πάϊς βίοτον κατεδόντων,
γιγνώσκων· ἤδη γὰρ ἀνὴρ οἷός τε μάλιστα
οἴκου κήδεσθαι, τῷ τε Ζεὺς κῦδος ὀπάζει.
ἀλλὰ καὶ ὥς μοι εἰπὲ τεὸν γένος, ὁππόθεν ἐσσί.
οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου οὐδ᾽ ἀπὸ πέτρης.

So for three years I kept my trick hidden and deceived the Achaeans. But when the fourth year came and the seasons rolled round, as the months waned and many days were completed, then, thanks to my maids—careless dogs—they came in and caught me, and rebuked me loudly. So I finished it, against my will, because I had to. And now I can neither escape the marriage nor find any other plan. My parents are pressing me hard to marry, and my son is distressed as they eat up his livelihood, for he understands; he's a man now, well able to care for a house, and Zeus grants him glory. But even so, tell me your family, where you come from. You didn't spring from an oak of old story, or from a rock."[1]

τὴν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
οὐκέτ᾽ ἀπολλήξεις τὸν ἐμὸν γόνον ἐξερέουσα;
ἀλλ᾽ ἔκ τοι ἐρέω· ἦ μέν μ᾽ ἀχέεσσί γε δώσεις
πλείοσιν ἢ ἔχομαι· ἡ γὰρ δίκη, ὁππότε πάτρης
ἧς ἀπέῃσιν ἀνὴρ τόσσον χρόνον ὅσσον ἐγὼ νῦν,
πολλὰ βροτῶν ἐπὶ ἄστε᾽ ἀλώμενος, ἄλγεα πάσχων·
ἀλλὰ καὶ ὡς ἐρέω ὅ μ᾽ ἀνείρεαι ἠδὲ μεταλλᾷς.
Κρήτη τις γαῖ᾽ ἔστι, μέσῳ ἐνὶ οἴνοπι πόντῳ,
καλὴ καὶ πίειρα, περίρρυτος· ἐν δ᾽ ἄνθρωποι
πολλοί, ἀπειρέσιοι, καὶ ἐννήκοντα πόληες.
ἄλλη δ᾽ ἄλλων γλῶσσα μεμιγμένη· ἐν μὲν Ἀχαιοί,
ἐν δ᾽ Ἐτεόκρητες μεγαλήτορες, ἐν δὲ Κύδωνες,
Δωριέες τε τριχάϊκες δῖοί τε Πελασγοί.

Then resourceful Odysseus answered her: "Honored wife of Odysseus, son of Laertes, will you never stop asking about my lineage? Well, I'll tell you. You'll surely hand me over to more sorrows than already have hold of me; that's the way of things when a man has been away from his own country as long as I have now, wandering through many cities of men and suffering hardships. Still, I'll tell you what you ask and inquire. There's a land called Crete in the middle of the wine-dark sea, beautiful and rich, with water all around it; and in it are many people, more than can be counted, and ninety cities. Their languages are mixed one with another. There are Achaeans, there are great-hearted Eteocretans, there are Cydonians, Dorians in their three divisions, and noble Pelasgians.

τῇσι δ᾽ ἐνὶ Κνωσός, μεγάλη πόλις, ἔνθα τε Μίνως
ἐννέωρος βασίλευε Διὸς μεγάλου ὀαριστής,
πατρὸς ἐμοῖο πατήρ, μεγαθύμου Δευκαλίωνος
Δευκαλίων δ᾽ ἐμὲ τίκτε καὶ Ἰδομενῆα ἄνακτα·
ἀλλ᾽ ὁ μὲν ἐν νήεσσι κορωνίσιν Ἴλιον εἴσω
ᾤχετ᾽ ἅμ᾽ Ἀτρείδῃσιν, ἐμοὶ δ᾽ ὄνομα κλυτὸν Αἴθων,
ὁπλότερος γενεῇ· ὁ δ᾽ ἄρα πρότερος καὶ ἀρείων.
ἔνθ᾽ Ὀδυσῆα ἐγὼν ἰδόμην καὶ ξείνια δῶκα.
καὶ γὰρ τὸν Κρήτηνδε κατήγαγεν ἴς ἀνέμοιο,
ἱέμενον Τροίηνδε παραπλάγξασα Μαλειῶν·

Among them is Cnossus, a great city, where Minos ruled in nine-year spans, the familiar companion of great Zeus. He was the father of my father, great-hearted Deucalion; and Deucalion fathered me and lord Idomeneus. But Idomeneus went off to Ilium in his beaked ships with the sons of Atreus, while my famous name is Aethon; I'm the younger by birth, and he was the elder and the better man. It was there that I saw Odysseus and gave him guest-gifts. The force of the wind had brought him down to Crete as he was making for

1 A proverbial phrase drawn from old tales of people born from oaks and rocks; she means he must have a human family like anyone else.

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	στῆσε δ' ἐν Ἀμνισῷ, ὅθι τε σπέος Εἰλειθυίης, ἐν λιμέσιν χαλεποῖσι, μόγις δ' ὑπάλυξεν ἀέλλας.	Troy, driving him off course past Malea; and he put in at Amnisus, where the cave of Eileithyia is, in a difficult harbor, and only barely escaped the storms.[2]
19.190	αὐτίκα δ' Ἰδομενῆα μετάλλα ἄστυδ' ἀνελθών· ξεῖνον γάρ οἱ ἔφασκε φίλον τ' ἔμεν αἰδοῖόν τε. τῷ δ' ἤδη δεκάτη ἢ ἐνδεκάτη πέλεν ἠὼς οἰχομένῳ σὺν νηυσὶ κορωνίσιν Ἴλιον εἴσω. τὸν μὲν ἐγὼ πρὸς δώματ' ἄγων ἐϋ ἐξείνισσα, ἐνδυκέως φιλέων, πολλῶν κατὰ οἶκον ἐόντων· καί οἱ τοῖς ἄλλοις ἑτάροις, οἳ ἅμ' αὐτῷ ἕποντο, δημόθεν ἄλφιτα δῶκα καὶ αἴθοπα οἶνον ἀγείρας καὶ βοῦς ἱρεύσασθαι, ἵνα πλησαίατο θυμόν. ἔνθα δυώδεκα μὲν μένον ἤματα δῖοι Ἀχαιοί· εἴλει γὰρ Βορέης ἄνεμος μέγας οὐδ' ἐπὶ γαίῃ εἶα ἵστασθαι, χαλεπὸς δέ τις ὤρορε δαίμων. τῇ τρισκαιδεκάτῃ δ' ἄνεμος πέσε, τοὶ δ' ἀνάγοντο.	At once he went up to the town and asked for Idomeneus, for he said he was his guest-friend, dear and respected. But it was already the tenth or eleventh dawn since Idomeneus had gone with his beaked ships to Ilium. So I took Odysseus to my house and entertained him well, treating him kindly, since there was plenty in the house; and for the rest of his companions who followed him I collected barley meal from the people and gave it to them, and gleaming wine, and cattle to sacrifice, so they could have their fill. The noble Achaeans stayed there twelve days, for a great north wind penned them in and wouldn't let a man stand upright even on land—some harsh god had roused it. On the thirteenth day the wind dropped, and they put out to sea."
19.203	ἴσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα· τῆς δ' ἄρ' ἀκουούσης ῥέε δάκρυα, τήκετο δὲ χρώς· ὡς δὲ χιὼν κατατήκετ' ἐν ἀκροπόλοισιν ὄρεσσιν, ἣν τ' Εὖρος κατέτηξεν, ἐπὴν Ζέφυρος καταχεύῃ· τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι ῥέοντες· ὣς τῆς τήκετο καλὰ παρήϊα δάκρυ χεούσης, κλαιούσης ἑὸν ἄνδρα παρήμενον. αὐτὰρ Ὀδυσσεὺς θυμῷ μὲν γοόωσαν ἐὴν ἐλέαιρε γυναῖκα, ὀφθαλμοὶ δ' ὡς εἰ κέρα ἔστασαν ἠὲ σίδηρος ἀτρέμας ἐν βλεφάροισι· δόλῳ δ' ὅ γε δάκρυα κεῦθεν. ἡ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο, ἐξαῦτίς μιν ἔπεσσιν ἀμειβομένη προσέειπε·	Many lies he told, making them seem like the truth; and as she listened her tears flowed and her flesh melted. As snow melts on the high mountains, snow the West Wind has heaped there and the East Wind thaws, and as it melts the rivers fill and run—so her lovely cheeks melted as she shed tears, weeping for her husband, who was sitting beside her. And Odysseus pitied his wife in his heart as she mourned, but his eyes stood as still as horn or iron within their lids; by guile he hid his tears. And when she had had her fill of tearful mourning, she spoke to him again in answer:
19.215	νῦν μὲν δή σευ, ξεῖνέ γ', ὀΐω πειρήσεσθαι, εἰ ἐτεὸν δὴ κεῖθι σὺν ἀντιθέοις ἑτάροισι ξείνισας ἐν μεγάροισιν ἐμὸν πόσιν, ὡς ἀγορεύεις. εἰπέ μοι ὁπποῖ' ἄσσα περὶ χροῒ εἵματα ἕστο, αὐτός θ' οἷος ἦεν, καὶ ἑταίρους, οἵ οἱ ἕποντο. τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· ὦ γύναι, ἀργαλέον τόσσον χρόνον ἀμφὶς ἐόντα εἰπέμεν· ἤδη γάρ οἱ ἐεικοστὸν ἔτος ἐστὶν ἐξ οὗ κεῖθεν ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης· αὐτάρ τοι ἐρέω ὥς μοι ἰνδάλλεται ἦτορ.	"Now, stranger, I think I'll put you to the test, to see whether it's true that you entertained my husband there in your halls with his godlike companions, as you say. Tell me what kind of clothes he wore on his body, and what he himself was like, and the companions who followed him." Then resourceful Odysseus answered her: "Lady, it's hard to say, after being apart for so long. It's now the twentieth year since he went from there and left my country. Still, I'll tell you as my heart pictures it to me.
19.225	χλαῖναν πορφυρέην οὔλην ἔχε δῖος Ὀδυσσεύς, διπλῆν· αὐτάρ οἱ περόνη χρυσοῖο τέτυκτο αὐλοῖσιν διδύμοισι· πάροιθε δὲ δαίδαλον ἦεν·	Godlike Odysseus had a purple cloak of thick wool, a double one, and the brooch on it was made

2 Minos was the legendary king of Crete, and Idomeneus led the Cretans at Troy; Eileithyia is the goddess of childbirth.

GREEK

ἐν προτέροισι πόδεσσι κύων ἔχε ποικίλον ἐλλόν,
ἀσπαίροντα λάων· τὸ δὲ θαυμάζεσκον ἅπαντες,
ὡς οἱ χρύσεοι ἐόντες ὁ μὲν λάε νεβρὸν ἀπάγχων,
αὐτὰρ ὁ ἐκφυγέειν μεμαὼς ἤσπαιρε πόδεσσι.
τὸν δὲ χιτῶν' ἐνόησα περὶ χροῒ σιγαλόεντα,
οἷόν τε κρομύοιο λοπὸν κάτα ἰσχαλέοιο·
τὼς μὲν ἔην μαλακός, λαμπρὸς δ' ἦν ἠέλιος ὥς·
ἦ μὲν πολλαί γ' αὐτὸν ἐθηήσαντο γυναῖκες.

19.236 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
οὐκ οἶδ' ἢ τάδε ἕστο περὶ χροῒ οἴκοθ' Ὀδυσσεύς,
ἦ τις ἑταίρων δῶκε θοῆς ἐπὶ νηὸς ἰόντι,
ἤ τίς που καὶ ξεῖνος, ἐπεὶ πολλοῖσιν Ὀδυσσεὺς
ἔσκε φίλος· παῦροι γὰρ Ἀχαιῶν ἦσαν ὁμοῖοι.
καί οἱ ἐγὼ χάλκειον ἄορ καὶ δίπλακα δῶκα
καλὴν πορφυρέην καὶ τερμιόεντα χιτῶνα,
αἰδοίως δ' ἀπέπεμπον ἐϋσσέλμου ἐπὶ νηός.
καὶ μέν οἱ κῆρυξ ὀλίγον προγενέστερος αὐτοῦ
εἵπετο· καὶ τόν τοι μυθήσομαι, οἷος ἔην περ.
γυρὸς ἐν ὤμοισιν, μελανόχροος, οὐλοκάρηνος,
Εὐρυβάτης δ' ὄνομ' ἔσκε· τίεν δέ μιν ἔξοχον ἄλλων
ὧν ἑτάρων Ὀδυσεύς, ὅτι οἱ φρεσὶν ἄρτια ᾔδη.

19.249 ὣς φάτο, τῇ δ' ἔτι μᾶλλον ὑφ' ἵμερον ὦρσε γόοιο,
σήματ' ἀναγνούσῃ τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς.
ἡ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο.
καὶ τότε μιν μύθοισιν ἀμειβομένη προσέειπε·
νῦν μὲν δή μοι, ξεῖνε, πάρος περ ἐὼν ἐλεεινός,
ἐν μεγάροισιν ἐμοῖσι φίλος τ' ἔσῃ αἰδοῖός τε·
αὐτὴ γὰρ τάδε εἵματ' ἐγὼ πόρον, οἷ' ἀγορεύεις,
πτύξασ' ἐκ θαλάμου, περόνην τ' ἐπέθηκα φαεινὴν
κείνῳ ἄγαλμ' ἔμεναι· τὸν δ' οὐχ ὑποδέξομαι αὖτις
οἴκαδε νοστήσαντα φίλην ἐς πατρίδα γαῖαν.
τῷ ῥα κακῇ αἴσῃ κοίλης ἐπὶ νηὸς Ὀδυσσεὺς
ᾤχετ' ἐποψόμενος Κακοΐλιον οὐκ ὀνομαστήν.
τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

19.262 ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
μηκέτι νῦν χρόα καλὸν ἐναίρεο, μηδέ τι θυμὸν
τῆκε, πόσιν γοόωσα. νεμεσσῶμαί γε μὲν οὐδέν·
καὶ γάρ τίς τ' ἄλλοῖον ὀδύρεται ἄνδρ' ὀλέσασα
κουρίδιον, τῷ τέκνα τέκῃ φιλότητι μιγεῖσα,
ἢ Ὀδυσῆ', ὅν φασι θεοῖς ἐναλίγκιον εἶναι.
ἀλλὰ γόου μὲν παῦσαι, ἐμεῖο δὲ σύνθεο μῦθον·
νημερτέως γάρ τοι μυθήσομαι οὐδ' ἐπικεύσω
ὡς ἤδη Ὀδυσῆος ἐγὼ περὶ νόστου ἄκουσα

ENGLISH

of gold, with twin clasps, and on its front was a work of skill: a hound held a dappled fawn in its forepaws, gripping it as it struggled. Everyone marveled at it—how, though they were made of gold, the hound gripped the fawn and throttled it, while the fawn, desperate to escape, struggled with its feet. And I noticed the tunic on his body, gleaming like the skin of a dried onion, so soft it was, and bright as the sun. Many women, I tell you, gazed at it in wonder.

And I'll tell you something else, and you take it to heart. I don't know whether Odysseus wore these clothes from home, or whether one of his companions gave them to him as he boarded his swift ship, or perhaps some guest-friend, for Odysseus was a friend to many; few of the Achaeans were his equal. I myself gave him a bronze sword and a fine double purple cloak and a fringed tunic, and sent him off with honor on his well-benched ship. And a herald went with him, a little older than he was; I'll tell you what he was like, too. He was round-shouldered, dark-skinned, curly-haired, and his name was Eurybates; and Odysseus honored him above all his other companions, because the two of them thought alike."

So he spoke, and stirred in her still more the desire for weeping, as she recognized the sure signs Odysseus had given. And when she had had her fill of tearful mourning, then she answered him and said: "Now, stranger, though you were pitied before, you'll be dear and respected in my halls. It was I myself who gave him those clothes you describe. I folded them and brought them from the storeroom, and I put the shining brooch on them to be his ornament. But I will never welcome him again, coming home to his own native land. So it was with an evil fate that Odysseus went off in his hollow ship to see Evil-Ilium, never to be named." Then resourceful Odysseus answered her:

"Honored wife of Odysseus, son of Laertes, don't ruin your lovely skin any longer, or waste your heart away mourning your husband. Not that I blame you at all: any woman mourns when she has lost her wedded husband, whose children she has borne in love—even one quite unlike Odysseus, who they say is like the gods. But stop your weeping and listen to what I say, for I'll tell you truly and hide nothing. I have heard lately about

GREEK	ENGLISH
ἀγχοῦ, Θεσπρωτῶν ἀνδρῶν ἐν πίονι δήμῳ, ζωοῦ· αὐτὰρ ἄγει κειμήλια πολλὰ καὶ ἐσθλὰ αἰτίζων ἀνὰ δῆμον. ἀτὰρ ἐρίηρας ἑταίρους ὤλεσε καὶ νῆα γλαφυρὴν ἐνὶ οἴνοπι πόντῳ, Θρινακίης ἄπο νήσου ἰών· ὀδύσαντο γὰρ αὐτῷ Ζεύς τε καὶ Ἠέλιος· τοῦ γὰρ βόας ἔκταν ἑταῖροι.	Odysseus' homecoming: he is near, in the rich land of the Thesprotians, and alive; and he is bringing many fine treasures, which he's been asking for through the land. But he lost his loyal companions and his hollow ship on the wine-dark sea as he came from the island of Thrinacia; for Zeus and Helios were angry with him, because his companions had killed the Sun's cattle.
19.277 οἱ μὲν πάντες ὄλοντο πολυκλύστῳ ἐνὶ πόντῳ· τὸν δ' ἄρ' ἐπὶ τρόπιος νεὸς ἔκβαλε κῦμ' ἐπὶ χέρσου, Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν, οἳ δή μιν περὶ κῆρι θεὸν ὡς τιμήσαντο καί οἱ πολλὰ δόσαν πέμπειν τέ μιν ἤθελον αὐτοὶ οἴκαδ' ἀπήμαντον. καί κεν πάλαι ἐνθάδ' Ὀδυσσεὺς ἦην· ἀλλ' ἄρα οἱ τό γε κέρδιον εἴσατο θυμῷ, χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαῖαν ἰόντι· ὣς περὶ κέρδεα πολλὰ καταθνητῶν ἀνθρώπων οἶδ' Ὀδυσεύς, οὐδ' ἄν τις ἐρίσσειε βροτὸς ἄλλος.	They all perished in the surging sea; but the wave cast him, on the keel of his ship, onto the shore, into the land of the Phaeacians, who are close kin to the gods. They honored him with all their hearts as if he were a god, and gave him many gifts, and were willing to escort him home themselves unharmed. And Odysseus would have been here long ago; but it seemed more profitable to his mind to gather wealth by traveling over much of the earth. So well does Odysseus know profitable ways, beyond all mortal men; no other mortal could rival him.
19.287 ὥς μοι Θεσπρωτῶν βασιλεὺς μυθήσατο Φείδων· ὤμνυε δὲ πρὸς ἔμ' αὐτόν, ἀποσπένδων ἐνὶ οἴκῳ, νῆα κατειρύσθαι καὶ ἐπαρτέας ἔμμεν ἑταίρους, οἳ δή μιν πέμψουσι φίλην ἐς πατρίδα γαῖαν. ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νηῦς ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον. καί μοι κτήματ' ἔδειξεν, ὅσα ξυναγείρατ' Ὀδυσσεύς· καί νύ κεν ἐς δεκάτην γενεὴν ἕτερόν γ' ἔτι βόσκοι, ὅσσα οἱ ἐν μεγάροις κειμήλια κεῖτο ἄνακτος. τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι, ὅππως νοστήσειε φίλην ἐς πατρίδα γαῖαν ἤδη δὴν ἀπεών, ἢ ἀμφαδὸν ἦε κρυφηδόν.	So Pheidon, king of the Thesprotians, told me. And he swore to me in person, pouring libations in his house, that a ship had been dragged down to the sea and companions were ready who would take him to his own native land. But he sent me off first, because a ship of Thesprotian men happened to be going to Dulichium, rich in wheat. And he showed me the possessions Odysseus had gathered; they would feed another man and his heirs to the tenth generation, so many treasures lay stored for him in the king's halls. He said Odysseus had gone to Dodona to hear the will of Zeus from the god's high-leafed oak: how he should return to his own native land after being away so long, openly or in secret.
19.300 ὣς ὁ μὲν οὕτως ἐστὶ σόος καὶ ἐλεύσεται ἤδη ἄγχι μάλ', οὐδ' ἔτι τῆλε φίλων καὶ πατρίδος αἴης δηρὸν ἀπεσσεῖται· ἔμπης δέ τοι ὅρκια δώσω. ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος, ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω· ἦ μέν τοι τάδε πάντα τελείεται ὡς ἀγορεύω. τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς, τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἰσταμένοιο. τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· αἴ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη· τῷ κε τάχα γνοίης φιλότητά τε πολλά τε δῶρα ἐξ ἐμεῦ, ὡς ἄν τίς σε συναντόμενος μακαρίζοι.	So he is safe, and he'll soon be coming, very near now; he won't be far from his friends and his native land much longer. All the same, I'll give you an oath. Let Zeus be my witness now, first and highest and best of gods, and the hearth of flawless Odysseus to which I have come: all these things will surely be fulfilled as I say. Within this very year Odysseus will come here, as this month wanes and the next begins." Then wise Penelope answered him: "Stranger, if only this word of yours might come true! Then you'd soon know my kindness, and many gifts from me, so that anyone who met you would call you blessed.

GREEK

ENGLISH

ἀλλά μοι ὧδ' ἀνὰ θυμὸν ὀΐεται, ὡς ἔσεταί περ·
οὔτ' Ὀδυσεὺς ἔτι οἶκον ἐλεύσεται, οὔτε σὺ πομπῆς
τεύξῃ, ἐπεὶ οὐ τοῖοι σημάντορές εἰσ' ἐνὶ οἴκῳ
οἷος Ὀδυσσεὺς ἔσκε μετ' ἀνδράσιν, εἴ ποτ' ἔην γε,
ξείνους αἰδοίους ἀποπεμπέμεν ἠδὲ δέχεσθαι.
ἀλλά μιν, ἀμφίπολοι, ἀπονίψατε, κάτθετε δ' εὐνήν,
δέμνια καὶ χλαίνας καὶ ῥήγεα σιγαλόεντα,
ὥς κ' εὖ θαλπιόων χρυσόθρονον Ἠῶ ἵκηται.
ἠῶθεν δὲ μάλ' ἦρι λοέσσαι τε χρῖσαί τε,
ὥς κ' ἔνδον παρὰ Τηλεμάχῳ δείπνοιο μέδηται
ἥμενος ἐν μεγάρῳ· τῷ δ' ἄλγιον ὅς κεν ἐκείνων
τοῦτον ἀνιάζῃ θυμοφθόρος· οὐδέ τι ἔργον
ἐνθάδ' ἔτι πρήξει, μάλα περ κεχολωμένος αἰνῶς.

But this is how my heart forebodes it, and so it will be: Odysseus will never come home again, and you won't get your escort from here, since there are no masters in the house like Odysseus was among men—if he ever was—to send respected strangers on their way and to welcome them. But, maids, wash him and make up a bed for him—a bedstead, cloaks and shining blankets—so that he can keep warm and comfortable until golden-throned Dawn comes. And early in the morning bathe him and anoint him, so that he can sit inside beside Telemachus in the hall and turn his mind to his meal. And so much the worse for any of those men who torments him, spiteful as he is; he'll get nothing more done here, however terribly angry he may be.

πῶς γὰρ ἐμεῦ σύ, ξεῖνε, δαήσεαι εἴ τι γυναικῶν
ἀλλάων περίειμι νόον καὶ ἐπίφρονα μῆτιν,
εἴ κεν ἀϋσταλέος, κακὰ εἱμένος ἐν μεγάροισιν
δαινύῃ; ἄνθρωποι δὲ μινυνθάδιοι τελέθουσιν.
ὃς μὲν ἀπηνὴς αὐτὸς ἔῃ καὶ ἀπηνέα εἰδῇ,
τῷ δὲ καταρῶνται πάντες βροτοὶ ἄλγε' ὀπίσσω
ζωῷ, ἀτὰρ τεθνεῶτί γ' ἐφεψιόωνται ἅπαντες·
ὃς δ' ἂν ἀμύμων αὐτὸς ἔῃ καὶ ἀμύμονα εἰδῇ,
τοῦ μέν τε κλέος εὐρὺ δῖα ξεῖνοι φορέουσι
πάντας ἐπ' ἀνθρώπους, πολλοί τέ μιν ἐσθλὸν ἔειπον.
τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

For how will you learn, stranger, whether I surpass other women at all in mind and prudent cunning, if you dine in my halls unwashed and badly clothed? Human beings live only a short time. Whoever is harsh himself and knows harsh ways, all mortals pray for sufferings to fall on him in time to come while he lives, and when he is dead they all mock him; but whoever is blameless himself and knows blameless ways, strangers carry his fame far and wide among all people, and many call him good." Then resourceful Odysseus answered her:

THE FOOTBATH

The stranger will let only an old servant wash his feet, and Penelope calls Eurycleia.

GREEK

ENGLISH

ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
ἦ τοι ἐμοὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα
ἤχθεθ', ὅτε πρῶτον Κρήτης ὄρεα νιφόεντα
νοσφισάμην ἐπὶ νηὸς ἰὼν δολιχηρέτμοιο,
κείω δ' ὡς τὸ πάρος περ ἀΰπνους νύκτας ἴαυον·
πολλὰς γὰρ δὴ νύκτας ἀεικελίῳ ἐνὶ κοίτῃ
ἄεσα καί τ' ἀνέμεινα ἐΰθρονον Ἠῶ δῖαν.
οὐδέ τί μοι ποδάνιπτρα ποδῶν ἐπιήρανα θυμῷ
γίγνεται· οὐδὲ γυνὴ ποδὸς ἅψεται ἡμετέροιο
τάων αἵ τοι δῶμα κάτα δρήστειραι ἔασιν,
εἰ μή τις γρηῢς ἔστι παλαιή, κεδνὰ ἰδυῖα,
ἥ τις δὴ τέτληκε τόσα φρεσὶν ὅσσα τ' ἐγώ περ·
τῇ δ' οὐκ ἂν φθονέοιμι ποδῶν ἅψασθαι ἐμεῖο.
τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·

"Honored wife of Odysseus, son of Laertes, cloaks and shining blankets have been hateful to me ever since I first left the snowy mountains of Crete behind me and set out on a long-oared ship. I'll lie down as I used to before, when I spent sleepless nights. Many a night I have passed on a miserable bed, waiting for bright Dawn on her lovely throne. Foot-baths give my heart no pleasure either. No woman shall touch my foot, of all those who serve in your house, unless there is some old woman, aged and loyal-hearted, who has suffered in her heart as much as I have. I wouldn't begrudge her touching my feet." Then wise Penelope spoke to him in turn:

GREEK

ξεῖνε φίλ'· οὐ γάρ πώ τις ἀνὴρ πεπνυμένος ὧδε
ξείνων τηλεδαπῶν φιλίων ἐμὸν ἵκετο δῶμα,
ὡς σὺ μάλ' εὐφραδέως πεπνυμένα πάντ' ἀγορεύεις·
ἔστι δέ μοι γρηῢς πυκινὰ φρεσὶ μήδε' ἔχουσα
ἥ κεῖνον δύστηνον ἐΰ τρέφεν ἠδ' ἀτίταλλε,
δεξαμένη χείρεσσ', ὅτε μιν πρῶτον τέκε μήτηρ,
ἥ σε πόδας νίψει, ὀλιγηπελέουσά περ ἔμπης.
ἀλλ' ἄγε νῦν ἀνστᾶσα, περίφρων Εὐρύκλεια,
νίψον σοῖο ἄνακτος ὁμήλικα· καί που Ὀδυσσεὺς
ἤδη τοιόσδ' ἐστὶ πόδας τοιόσδε τε χεῖρας·
αἶψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσιν.
ὣς ἄρ' ἔφη, γρηῢς δὲ κατέσχετο χερσὶ πρόσωπα,
δάκρυα δ' ἔκβαλε θερμά, ἔπος δ' ὀλοφυδνὸν ἔειπεν·

ENGLISH

"Dear stranger, of all the welcome guests from far-off lands who have come to my house, never has there been one so thoughtful, so wise and well-spoken is everything you say. I have an old woman with a shrewd mind, who nursed and raised that unlucky man with care. She took him in her arms when his mother first bore him. She will wash your feet, frail as she is. Come now, wise Eurycleia, get up and wash this man, who is your master's age. Odysseus too, I suppose, has feet like these by now, and hands like these; for in hardship mortals grow old quickly." So she spoke, and the old woman hid her face in her hands, shed hot tears, and spoke words of lament:

19.363 ὤ μοι ἐγὼ σέο, τέκνον, ἀμήχανος· ἦ σε περὶ Ζεὺς
ἀνθρώπων ἤχθηρε θεουδέα θυμὸν ἔχοντα.
οὐ γάρ πώ τις τόσσα βροτῶν Διὶ τερπικεραύνῳ
πίονα μηρί' ἔκη' οὐδ' ἐξαίτους ἑκατόμβας,
ὅσσα σὺ τῷ ἐδίδους, ἀρώμενος ἦος ἵκοιο
γῆράς τε λιπαρὸν θρέψαιό τε φαίδιμον υἱόν·
νῦν δέ τοι οἴῳ πάμπαν ἀφείλετο νόστιμον ἦμαρ.
οὕτω που καὶ κείνῳ ἐφεψιόωντο γυναῖκες
ξείνων τηλεδαπῶν, ὅτε τευ κλυτὰ δώμαθ' ἵκοιτο,
ὡς σέθεν αἱ κύνες αἵδε καθεψιόωνται ἅπασαι,
τάων νῦν λώβην τε καὶ αἴσχεα πόλλ' ἀλεείνων
οὐκ ἐάᾳς νίζειν· ἐμὲ δ' οὐκ ἀέκουσαν ἄνωγε
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.

19.376 τῷ σε πόδας νίψω ἅμα τ' αὐτῆς Πηνελοπείης
καὶ σέθεν εἵνεκ', ἐπεί μοι ὀρώρεται ἔνδοθι θυμὸς
κήδεσιν. ἀλλ' ἄγε νῦν ξυνίει ἔπος, ὅττι κεν εἴπω·
πολλοὶ δὴ ξεῖνοι ταλαπείριοι ἐνθάδ' ἵκοντο,
ἀλλ' οὔ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι
ὡς σὺ δέμας φωνήν τε πόδας τ' Ὀδυσῆϊ ἔοικας.
τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
ὦ γρηῦ, οὕτω φασὶν ὅσοι ἴδον ὀφθαλμοῖσιν
ἡμέας ἀμφοτέρους, μάλα εἰκέλω ἀλλήλοιϊν
ἔμμεναι, ὡς σύ περ αὐτὴ ἐπιφρονέουσ' ἀγορεύεις.

ENGLISH

"Oh, my child, there's nothing I can do for you! Surely Zeus hated you above all men, god-fearing though your heart was. No mortal ever burned so many rich thigh-pieces or such choice hecatombs to Zeus who delights in thunder as you gave him, praying that you might reach a sleek old age and raise your glorious son. And now from you alone he has taken away the day of homecoming altogether. I suppose the women in some far-off land of strangers mocked him too, whenever he came to someone's famous house, just as all these dogs here mock you; and it's to avoid their insults and their many shameful taunts that you won't let them wash you. But the daughter of Icarius, wise Penelope, has asked me, and I'm not unwilling.

So I will wash your feet, both for Penelope's own sake and for yours, since the heart within me is stirred with grief. But come now, listen to what I say. Many travel-worn strangers have come here, but never yet, I tell you, have I seen anyone so like Odysseus as you are, in build, in voice, and in feet." Then resourceful Odysseus answered her: "Old woman, that's what everyone says who has seen the two of us with their own eyes—that we are very like each other, just as you have noticed and say yourself."

THE SCAR

Eurycleia knows the scar from a boar hunt in Odysseus' youth, and he silences her.

GREEK

19.386 ὣς ἄρ' ἔφη, γρηῢς δὲ λέβηθ' ἕλε παμφανόωντα
τοῦ πόδας ἐξαπένιζεν, ὕδωρ δ' ἐνεχεύατο πουλὺ
ψυχρόν, ἔπειτα δὲ θερμὸν ἐπήφυσεν. αὐτὰρ Ὀδυσσεὺς

ENGLISH

So he spoke, and the old woman took the gleaming basin she used for washing feet, poured in plenty of cold water, and then added hot. But Odysseus

GREEK	ENGLISH
ἷζεν ἐπ᾽ ἐσχαρόφιν, ποτὶ δὲ σκότον ἐτράπετ᾽ αἶψα· αὐτίκα γὰρ κατὰ θυμὸν ὀΐσατο, μή ἑ λαβοῦσα οὐλὴν ἀμφράσσαιτο καὶ ἀμφαδὰ ἔργα γένοιτο. νίζε δ᾽ ἄρ᾽ ἅσσον ἰοῦσα ἄναχθ᾽ ἑόν· αὐτίκα δ᾽ ἔγνω οὐλήν, τήν ποτέ μιν σῦς ἤλασε λευκῷ ὀδόντι Παρνησόνδ᾽ ἐλθόντα μετ᾽ Αὐτόλυκόν τε καὶ υἷας, μητρὸς ἑῆς πάτερ᾽ ἐσθλόν, ὃς ἀνθρώπους ἐκέκαστο κλεπτοσύνῃ θ᾽ ὅρκῳ τε· θεὸς δέ οἱ αὐτὸς ἔδωκεν Ἑρμείας· τῷ γὰρ κεχαρισμένα μηρία καῖεν ἀρνῶν ἠδ᾽ ἐρίφων· ὁ δέ οἱ πρόφρων ἅμ᾽ ὀπήδει.	sat at the hearth and quickly turned toward the dark; for at once it occurred to him that when she took hold of him she might notice the scar, and everything would come out. She came close and began to wash her master, and at once she knew the scar. A boar had once gashed him with its white tusk when he went to Parnassus to visit Autolycus and his sons—his mother's noble father, who surpassed all men in thieving and in oaths. A god himself had given him this gift, Hermes; for he used to burn pleasing thigh-pieces of lambs and kids to him, and the god went with him and favored him.
19.399 Αὐτόλυκος δ᾽ ἐλθὼν Ἰθάκης ἐς πίονα δῆμον παῖδα νέον γεγαῶτα κιχήσατο θυγατέρος ἧς· τόν ῥά οἱ Εὐρύκλεια φίλοις ἐπὶ γούνασι θῆκε παυομένῳ δόρποιο, ἔπος τ᾽ ἔφατ᾽ ἔκ τ᾽ ὀνόμαζεν· Αὐτόλυκ᾽, αὐτὸς νῦν ὄνομ᾽ εὕρεο ὅττι κε θῆαι παιδὸς παιδὶ φίλῳ· πολυάρητος δέ τοί ἐστιν. τὴν δ᾽ αὖτ᾽ Αὐτόλυκος ἀπαμείβετο φώνησέν τε· γαμβρὸς ἐμὸς θυγάτηρ τε, τίθεσθ᾽ ὄνομ᾽ ὅττι κεν εἴπω· πολλοῖσιν γὰρ ἐγώ γε ὀδυσσάμενος τόδ᾽ ἱκάνω, ἀνδράσιν ἠδὲ γυναιξὶν ἀνὰ χθόνα πουλυβότειραν· τῷ δ᾽ Ὀδυσεὺς ὄνομ᾽ ἔστω ἐπώνυμον· αὐτὰρ ἐγώ γε, ὁππότ᾽ ἂν ἡβήσας μητρῴϊον ἐς μέγα δῶμα ἔλθῃ Παρνησόνδ᾽, ὅθι πού μοι κτήματ᾽ ἔασι, τῶν οἱ ἐγὼ δώσω καί μιν χαίροντ᾽ ἀποπέμψω.	Autolycus had once come to the rich land of Ithaca and found his daughter's son newly born. Eurycleia set the child on his knees as he was finishing his supper, and spoke to him and said: "Autolycus, find a name yourself now to give your child's dear child; he was much prayed for." Then Autolycus answered her and said: "My son-in-law and daughter, give him the name I tell you. I have come here as one who has been angry with many, men and women alike across the nourishing earth; so let his name be Odysseus, after that. And when he is grown and comes to his mother's family's great house at Parnassus, where my possessions are, I will give him some of them and send him home rejoicing."[3]
19.413 τῶν ἕνεκ᾽ ἦλθ᾽ Ὀδυσεύς, ἵνα οἱ πόροι ἀγλαὰ δῶρα. τὸν μὲν ἄρ᾽ Αὐτόλυκός τε καὶ υἱέες Αὐτολύκοιο χερσίν τ᾽ ἠσπάζοντο ἔπεσσί τε μειλιχίοισι· μήτηρ δ᾽ Ἀμφιθέη μητρὸς περιφῦσ᾽ Ὀδυσῆϊ κύσσ᾽ ἄρα μιν κεφαλήν τε καὶ ἄμφω φάεα καλά. Αὐτόλυκος δ᾽ υἱοῖσιν ἐκέκλετο κυδαλίμοισι δεῖπνον ἐφοπλίσσαι· τοὶ δ᾽ ὀτρύνοντος ἄκουσαν, αὐτίκα δ᾽ εἰσάγαγον βοῦν ἄρσενα πενταέτηρον· τὸν δέρον ἀμφί θ᾽ ἔπον, καί μιν διέχευαν ἅπαντα, μίστυλλόν τ᾽ ἄρ᾽ ἐπισταμένως πεῖράν τ᾽ ὀβελοῖσιν, ὤπτησάν τε περιφραδέως, δάσσαντό τε μοίρας. ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα δαίνυντ᾽, οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης· ἦμος δ᾽ ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἕλοντο.	That was why Odysseus had come, so that Autolycus might give him splendid gifts. Autolycus and the sons of Autolycus welcomed him, clasping his hands and speaking gentle words; and his mother's mother Amphithea threw her arms around Odysseus and kissed his head and both his fine eyes. Autolycus called to his glorious sons to make ready a meal, and they heard his bidding and at once led in a five-year-old bull. They flayed it and dressed it and cut it all up, sliced it skillfully and spitted it, roasted it with care, and shared out the portions. So all day long until sunset they feasted, and no one's heart lacked a share of the equal feast. And when the sun set and darkness came on, they lay down to rest and took the gift of sleep.
19.428 ἦμος δ᾽ ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, βάν ῥ᾽ ἴμεν ἐς θήρην, ἠμὲν κύνες ἠδὲ καὶ αὐτοὶ υἱέες Αὐτολύκου· μετὰ τοῖσι δὲ δῖος Ὀδυσσεὺς	When early-born Dawn appeared, rosy-fingered, they set out for the hunt, the hounds and the sons of Autolycus themselves, and godlike Odysseus

3 Autolycus is punning: "Odysseus" is made to echo *odyssamenos*, "having been angry" or "having been the object of anger."

GREEK

ENGLISH

ἤϊεν· αἰπὺ δ' ὄρος προσέβαν καταειμένον ὕλῃ
Παρνησοῦ, τάχα δ' ἵκανον πτύχας ἠνεμοέσσας.
Ἠέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας
ἐξ ἀκαλαρρείταο βαθυρρόου Ὠκεανοῖο,
οἱ δ' ἐς βῆσαν ἵκανον ἐπακτῆρες· πρὸ δ' ἄρ' αὐτῶν
ἴχνι' ἐρευνῶντες κύνες ἤϊσαν, αὐτὰρ ὄπισθεν
υἱέες Αὐτολύκου· μετὰ τοῖσι δὲ δῖος Ὀδυσσεὺς
ἤϊεν ἄγχι κυνῶν, κραδάων δολιχόσκιον ἔγχος.

went with them. They climbed the steep mountain of Parnassus, clothed in forest, and soon reached its windy folds. The sun was just striking the fields, rising out of gently flowing, deep-streaming Ocean, when the beaters came into a glen. Ahead of them went the hounds, searching out the tracks, and behind came the sons of Autolycus, and godlike Odysseus went with them, close behind the hounds, brandishing a long-shadowed spear.

19.439 ἔνθα δ' ἄρ' ἐν λόχμῃ πυκινῇ κατέκειτο μέγας σῦς·
τὴν μὲν ἄρ' οὔτ' ἀνέμων διάει μένος ὑγρὸν ἀέντων,
οὔτε μιν Ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
οὔτ' ὄμβρος περάασκε διαμπερές· ὣς ἄρα πυκνὴ
ἦεν, ἀτὰρ φύλλων ἐνέην χύσις ἤλιθα πολλή.
τὸν δ' ἀνδρῶν τε κυνῶν τε περὶ κτύπος ἦλθε ποδοῖϊν,
ὡς ἐπάγοντες ἐπῆσαν· ὁ δ' ἀντίος ἐκ ξυλόχοιο
φρίξας εὖ λοφιήν, πῦρ δ' ὀφθαλμοῖσι δεδορκώς,
στῆ ῥ' αὐτῶν σχεδόθεν· ὁ δ' ἄρα πρώτιστος Ὀδυσσεὺς
ἔσσυτ' ἀνασχόμενος δολιχὸν δόρυ χειρὶ παχείῃ,
οὐτάμεναι μεμαώς· ὁ δέ μιν φθάμενος ἔλασεν σῦς
γουνὸς ὕπερ, πολλὸν δὲ διήφυσε σαρκὸς ὀδόντι
λικριφὶς ἀΐξας, οὐδ' ὀστέον ἵκετο φωτός.

There in a dense thicket lay a great boar. Neither the damp force of the blowing winds pierced it, nor did the shining sun strike into it with his rays, nor could the rain soak through it, so thick it was; and inside lay a huge heap of fallen leaves. The tramp of men's and hounds' feet came around him as they pressed on in the chase, and out of his lair he came to meet them, the bristles of his neck raised high and fire flashing from his eyes, and stood close before them. Odysseus was the very first to rush at him, holding the long spear raised in his strong hand, eager to wound him; but the boar was quicker and struck him above the knee, lunging sideways and tearing away much flesh with his tusk, though he did not reach the man's bone.

19.452 τὸν δ' Ὀδυσεὺς οὔτησε τυχὼν κατὰ δεξιὸν ὦμον,
ἀντικρὺ δὲ διῆλθε φαεινοῦ δουρὸς ἀκωκή·
κὰδ δ' ἔπεσ' ἐν κονίῃσι μακών, ἀπὸ δ' ἔπτατο θυμός.
τὸν μὲν ἄρ' Αὐτολύκου παῖδες φίλοι ἀμφεπένοντο,
ὠτειλὴν δ' Ὀδυσῆος ἀμύμονος ἀντιθέοιο
δῆσαν ἐπισταμένως, ἐπαοιδῇ δ' αἷμα κελαινὸν
ἔσχεθον, αἶψα δ' ἵκοντο φίλου πρὸς δώματα πατρός.
τὸν μὲν ἄρ' Αὐτόλυκός τε καὶ υἱέες Αὐτολύκοιο
εὖ ἰησάμενοι ἠδ' ἀγλαὰ δῶρα πορόντες
καρπαλίμως χαίροντα φίλην ἐς πατρίδ' ἔπεμπον
εἰς Ἰθάκην. τῷ μέν ῥα πατὴρ καὶ πότνια μήτηρ
χαῖρον νοστήσαντι καὶ ἐξερέεινον ἕκαστα,
οὐλὴν ὅττι πάθοι· ὁ δ' ἄρα σφίσιν εὖ κατέλεξεν
ὥς μιν θηρεύοντ' ἔλασεν σῦς λευκῷ ὀδόντι,
Παρνησόνδ' ἐλθόντα σὺν υἱάσιν Αὐτολύκοιο.

Odysseus struck and wounded him in the right shoulder, and the point of the bright spear went clean through. He fell in the dust with a scream, and his life flew from him. The dear sons of Autolycus busied themselves with the carcass, and they bound up the wound of noble, godlike Odysseus skillfully, stopped the dark blood with a charm, and quickly went back to their dear father's house. Autolycus and the sons of Autolycus healed him well, gave him splendid gifts, and quickly sent him home rejoicing to his native land, to Ithaca. His father and his lady mother rejoiced at his return and asked about everything, and how he had come by the scar; and he told them the whole story well, how a boar had gashed him with its white tusk while he was hunting, when he had gone to Parnassus with the sons of Autolycus.

19.467 τὴν γρηῢς χείρεσσι καταπρηνέσσι λαβοῦσα
γνῶ ῥ' ἐπιμασσαμένη, πόδα δὲ προέηκε φέρεσθαι·
ἐν δὲ λέβητι πέσε κνήμη, κανάχησε δὲ χαλκός,
ἄψ δ' ἑτέρωσ' ἐκλίθη· τὸ δ' ἐπὶ χθονὸς ἐξέχυθ' ὕδωρ.
τὴν δ' ἅμα χάρμα καὶ ἄλγος ἕλε φρένα, τὼ δέ οἱ ὄσσε
δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.

This was the scar the old woman felt as she held his leg in the flat of her hands, and she knew it, and let the foot fall. His shin dropped into the basin, the bronze rang out, and the basin tipped over to one side, and the water spilled out on the

	GREEK	ENGLISH
	ἀψαμένη δὲ γενείου Ὀδυσσῆα προσέειπεν· ἦ μάλ' Ὀδυσσεύς ἐσσι, φίλον τέκος· οὐδέ σ' ἐγώ γε πρὶν ἔγνων, πρὶν πάντα ἄνακτ' ἐμὸν ἀμφαφάασθαι. ἦ καὶ Πηνελόπειαν ἐσέδρακεν ὀφθαλμοῖσι, πεφραδέειν ἐθέλουσα φίλον πόσιν ἔνδον ἐόντα. ἡ δ' οὔτ' ἀθρῆσαι δύνατ' ἀντίη οὔτε νοῆσαι· τῇ γὰρ Ἀθηναίη νόον ἔτραπεν· αὐτὰρ Ὀδυσσεὺς χεῖρ' ἐπιμασσάμενος φάρυγος λάβε δεξιτερῆφι, τῇ δ' ἑτέρῃ ἔθεν ἄσσον ἐρύσσατο φώνησέν τε.	ground. Joy and grief seized her heart at once, her eyes filled with tears, and her strong voice was choked. She touched Odysseus' chin and said to him: "You really are Odysseus, dear child! And I didn't know you until I had touched my master all over." With that she looked toward Penelope, wanting to show her that her dear husband was in the house. But Penelope could neither meet her eyes nor notice, for Athena had turned her mind away. Odysseus felt for the old woman's throat and seized it with his right hand, and with the other drew her closer to him and said:
19.482	μαῖα, τίη μ' ἐθέλεις ὀλέσαι; σὺ δέ μ' ἔτρεφες αὐτὴ τῷ σῷ ἐπὶ μαζῷ· νῦν δ' ἄλγεα πολλὰ μογήσας ἦλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν. ἀλλ' ἐπεὶ ἐφράσθης καί τοι θεὸς ἔμβαλε θυμῷ, σίγα, μή τίς τ' ἄλλος ἐνὶ μεγάροισι πύθηται. ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· εἴ χ' ὑπ' ἐμοί γε θεὸς δαμάσῃ μνηστῆρας ἀγαυούς, οὐδὲ τροφοῦ οὔσης σεῦ ἀφέξομαι, ὁππότ' ἂν ἄλλας δμῳὰς ἐν μεγάροισιν ἐμοῖς κτείνωμι γυναῖκας.	"Nurse, why do you want to destroy me? You yourself fed me at your own breast. And now, after suffering many hardships, I have come in the twentieth year to my native land. But since you have recognized me and a god has put it into your heart, be silent, so that no one else in the hall finds out. For I tell you this, and it will surely be done: if a god lets me overpower the proud suitors, I will not spare even you, though you nursed me, when I kill the other serving women in my halls." Then wise Eurycleia spoke to him in turn:
19.492	τὸν δ' αὖτε προσέειπε περίφρων Εὐρύκλεια· τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. οἶσθα μὲν οἷον ἐμὸν μένος ἔμπεδον οὐδ' ἐπιεικτόν, ἔξω δ' ὡς ὅτε τις στερεὴ λίθος ἠὲ σίδηρος. ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν· εἴ χ' ὑπό σοι γε θεὸς δαμάσῃ μνηστῆρας ἀγαυούς, δὴ τότε τοι καταλέξω ἐνὶ μεγάροισι γυναῖκας, αἵ τέ σ' ἀτιμάζουσι καὶ αἳ νηλείτιδές εἰσι. τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς μαῖα, τίη δὲ σὺ τὰς μυθήσεαι; οὐδέ τί σε χρή. εὖ νυ καὶ αὐτὸς ἐγὼ φράσομαι καὶ εἴσομ' ἑκάστην· ἀλλ' ἔχε σιγῇ μῦθον, ἐπίτρεψον δὲ θεοῖσιν.	"My child, what a word has escaped the barrier of your teeth! You know how steadfast my spirit is, and unyielding; I'll hold firm like solid stone or iron. And I'll tell you something else, and you take it to heart: if a god lets you overpower the proud suitors, then I'll name for you the women in the halls, those who dishonor you and those who are blameless." Then resourceful Odysseus answered her: "Nurse, why should you tell me about them? There's no need at all. I'll mark them well myself and get to know each one. Just keep what you know to yourself in silence, and leave the rest to the gods."

PENELOPE'S DREAM

Penelope tells of an eagle killing her geese and decides to hold the contest of the bow.

	GREEK	ENGLISH
19.503	ὣς ἄρ' ἔφη, γρηῢς δὲ διὲκ μεγάροιο βεβήκει οἰσομένη ποδάνιπτρα· τὰ γὰρ πρότερ' ἔκχυτο πάντα. αὐτὰρ ἐπεὶ νίψεν τε καὶ ἤλειψεν λίπ' ἐλαίῳ, αὖτις ἄρ' ἀσσοτέρω πυρὸς ἕλκετο δίφρον Ὀδυσσεὺς θερσόμενος, οὐλὴν δὲ κατὰ ῥακέεσσι κάλυψε. τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια· ξεῖνε, τὸ μέν σ' ἔτι τυτθὸν ἐγὼν εἰρήσομαι αὐτή·	So he spoke, and the old woman went out through the hall to fetch water for his feet, since all the first had been spilled. And when she had washed him and rubbed him richly with oil, Odysseus drew his stool closer to the fire again to warm himself, and hid the scar under his rags. Then wise Penelope began to speak to them: "Stranger,

GREEK

καὶ γὰρ δὴ κοίτοιο τάχ' ἔσσεται ἡδέος ὥρη,
ὅν τινά γ' ὕπνος ἕλοι γλυκερός, καὶ κηδόμενόν περ.
αὐτὰρ ἐμοὶ καὶ πένθος ἀμέτρητον πόρε δαίμων·
ἤματα μὲν γὰρ τέρπομ' ὀδυρομένη, γοόωσα,
ἔς τ' ἐμὰ ἔργ' ὁρόωσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ·
αὐτὰρ ἐπὴν νὺξ ἔλθῃ, ἕλῃσί τε κοῖτος ἅπαντας,
κεῖμαι ἐνὶ λέκτρῳ, πυκιναὶ δέ μοι ἀμφ' ἀδινὸν κῆρ
ὀξεῖαι μελεδῶνες ὀδυρομένην ἐρέθουσιν.

19.518 ὡς δ' ὅτε Πανδαρέου κούρη, χλωρηΐς ἀηδών,
καλὸν ἀείδῃσιν ἔαρος νέον ἱσταμένοιο,
δενδρέων ἐν πετάλοισι καθεζομένη πυκινοῖσιν,
ἥ τε θαμὰ τρωπῶσα χέει πολυηχέα φωνήν,
παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὅν ποτε χαλκῷ
κτεῖνε δι' ἀφραδίας, κοῦρον Ζήθοιο ἄνακτος,
ὣς καὶ ἐμοὶ δίχα θυμὸς ὀρώρεται ἔνθα καὶ ἔνθα,
ἠὲ μένω παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσω,
κτῆσιν ἐμήν, δμῳάς τε καὶ ὑψερεφὲς μέγα δῶμα,
εὐνήν τ' αἰδομένη πόσιος δήμοιό τε φῆμιν,
ἦ ἤδη ἅμ' ἕπωμαι Ἀχαιῶν ὅς τις ἄριστος
μνᾶται ἐνὶ μεγάροισι, πορὼν ἀπερείσια ἕδνα.

19.530 παῖς δ' ἐμὸς ἦος ἔην ἔτι νήπιος ἠδὲ χαλίφρων,
γήμασθ' οὔ μ' εἴα πόσιος κατὰ δῶμα λιποῦσαν·
νῦν δ' ὅτε δὴ μέγας ἐστὶ καὶ ἥβης μέτρον ἱκάνει,
καὶ δή μ' ἀρᾶται πάλιν ἐλθέμεν ἐκ μεγάροιο,
κτήσιος ἀσχαλόων, τήν οἱ κατέδουσιν Ἀχαιοί.
ἀλλ' ἄγε μοι τὸν ὄνειρον ὑπόκριναι καὶ ἄκουσον.
χῆνές μοι κατὰ οἶκον ἐείκοσι πυρὸν ἔδουσιν
ἐξ ὕδατος, καί τέ σφιν ἰαίνομαι εἰσορόωσα·
ἐλθὼν δ' ἐξ ὄρεος μέγας αἰετὸς ἀγκυλοχείλης
πᾶσι κατ' αὐχένας ἦξε καὶ ἔκτανεν· οἱ δ' ἐκέχυντο
ἀθρόοι ἐν μεγάροις, ὁ δ' ἐς αἰθέρα δῖαν ἀέρθη.

19.541 αὐτὰρ ἐγὼ κλαῖον καὶ ἐκώκυον ἔν περ ὀνείρῳ,
ἀμφὶ δ' ἔμ' ἠγερέθοντο ἐϋπλοκαμῖδες Ἀχαιαί,
οἴκτρ' ὀλοφυρομένην ὅ μοι αἰετὸς ἔκτανε χῆνας.
ἆψ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ προὔχοντι μελάθρῳ,
φωνῇ δὲ βροτέῃ κατερήτυε φώνησέν τε·
θάρσει, Ἰκαρίου κούρη τηλεκλειτοῖο·
οὐκ ὄναρ, ἀλλ' ὕπαρ ἐσθλόν, ὅ τοι τετελεσμένον ἔσται.
χῆνες μὲν μνηστῆρες, ἐγὼ δέ τοι αἰετὸς ὄρνις
ἦα πάρος, νῦν αὖτε τεὸς πόσις εἰλήλουθα,

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there is still a little more I want to ask you myself; for soon it will be time for pleasant rest, for anyone whom sweet sleep can take, troubled though he is. But to me some god has given grief beyond measure. By day I take my comfort in weeping and lamenting as I see to my own work and that of the maids in the house; but when night comes and sleep takes everyone, I lie on my bed, and sharp cares crowd thick around my pounding heart and torment me as I mourn.

As when the daughter of Pandareus, the nightingale of the greenwood, sings beautifully when spring has just begun, perched among the thick leaves of the trees, and with many a change of note pours out her rippling voice, mourning her dear child Itylus, the son of lord Zethus, whom she once killed with the bronze in her folly—so my heart too is stirred and divided, this way and that: whether to stay with my son and keep everything secure, my property, my servants, and this great high-roofed house, respecting my husband's bed and what the people say, or now at last to go with whoever is the best of the Achaeans who woos me in these halls and offers countless bridal gifts.[4]

As long as my son was still a child and simple-minded, he would not let me marry and leave my husband's house; but now that he is grown and has reached the full measure of youth, he even begs me to leave the house, vexed over his property, which the Achaeans are devouring. But come, interpret this dream for me, and listen. I have twenty geese in the house that eat wheat out of the water, and I love to watch them. But a great eagle with a hooked beak came down from the mountain and broke all their necks and killed them; and they lay in a heap in the halls, while he soared up into the bright sky.

But I wept and wailed, though it was only a dream, and the Achaean women with lovely hair gathered around me as I lamented piteously that the eagle had killed my geese. But he came back and settled on a jutting roof-beam, and with a human voice he stopped my weeping and said: 'Take heart, daughter of far-famed Icarius! This is no dream but a true and waking vision of good, which will be fulfilled for you. The geese are the suitors, and I, who

4 In the myth, Pandareus' daughter killed her own son Itylus by mistake and was turned into a nightingale, forever singing her lament.

GREEK

ὃς πᾶσι μνηστῆρσιν ἀεικέα πότμον ἐφήσω.
ὣς ἔφατ', αὐτὰρ ἐμὲ μελιηδὴς ὕπνος ἀνῆκε·
παπτήνασα δὲ χῆνας ἐνὶ μεγάροισι νόησα
πυρὸν ἐρεπτομένους παρὰ πύελον, ἦχι πάρος περ.
τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

19.555 ὦ γύναι, οὔ πως ἔστιν ὑποκρίνασθαι ὄνειρον
ἄλλῃ ἀποκλίναντ', ἐπεὶ ἦ ῥά τοι αὐτὸς Ὀδυσσεὺς
πέφραδ' ὅπως τελέει· μνηστῆρσι δὲ φαίνετ' ὄλεθρος
πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει.
τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
ξεῖν', ἦ τοι μὲν ὄνειροι ἀμήχανοι ἀκριτόμυθοι
γίγνοντ', οὐδέ τι πάντα τελείεται ἀνθρώποισι.
δοιαὶ γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων·
αἱ μὲν γὰρ κεράεσσι τετεύχαται, αἱ δ' ἐλέφαντι·
τῶν οἳ μέν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,
οἵ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες·
οἱ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε,
οἵ ῥ' ἔτυμα κραίνουσι, βροτῶν ὅτε κέν τις ἴδηται.

19.568 ἀλλ' ἐμοὶ οὐκ ἐντεῦθεν ὀΐομαι αἰνὸν ὄνειρον
ἐλθέμεν· ἦ κ' ἀσπαστὸν ἐμοὶ καὶ παιδὶ γένοιτο.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
ἤδε δὴ ἠὼς εἶσι δυσώνυμος, ἥ μ' Ὀδυσῆος
οἴκου ἀποσχήσει· νῦν γὰρ καταθήσω ἄεθλον,
τοὺς πελέκεας, τοὺς κεῖνος ἐνὶ μεγάροισιν ἐοῖσιν
ἵστασχ' ἑξείης, δρυόχους ὥς, δώδεκα πάντας·
στὰς δ' ὅ γε πολλὸν ἄνευθε διαρρίπτασκεν ὀϊστόν.
νῦν δὲ μνηστήρεσσιν ἄεθλον τοῦτον ἐφήσω·
ὃς δέ κε ῥηΐτατ' ἐντανύσῃ βιὸν ἐν παλάμῃσι
καὶ διοϊστεύσῃ πελέκεων δυοκαίδεκα πάντων,
τῷ κεν ἅμ' ἐσποίμην, νοσφισσαμένη τόδε δῶμα
κουρίδιον, μάλα καλόν, ἐνίπλειον βιότοιο·
τοῦ ποτὲ μεμνήσεσθαι ὀΐομαι ἔν περ ὀνείρῳ.

19.582 τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
μηκέτι νῦν ἀνάβαλλε δόμοις ἔνι τοῦτον ἄεθλον·
πρὶν γάρ τοι πολύμητις ἐλεύσεται ἐνθάδ' Ὀδυσσεύς,
πρὶν τούτους τόδε τόξον ἐΰξοον ἀμφαφόωντας
νευρήν τ' ἐντανύσαι διοϊστεῦσαί τε σιδήρου.
τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
εἴ κ' ἐθέλοις μοι, ξεῖνε, παρήμενος ἐν μεγάροισι

ENGLISH

was an eagle before, have now come back as your husband, and I will bring a shameful doom on all the suitors.' So he spoke, and honey-sweet sleep released me; and looking around I saw the geese in the halls, pecking at the wheat beside the trough, just as before." Then resourceful Odysseus answered her:

"Lady, there is no way to interpret the dream by twisting it some other way, since Odysseus himself has shown you how he will bring it to pass. Destruction is plain to see for the suitors, every one of them, and not one will escape death and doom." Then wise Penelope spoke to him in turn: "Stranger, dreams are baffling and hard to read, and not all of them come true for people. There are two gates for fleeting dreams: one is made of horn, and the other of ivory. Those that come through the sawn ivory deceive us, bringing words that come to nothing; but those that come out through the polished horn bring true things to pass, whenever a mortal sees them.[5]

But I don't think my strange dream came from there; how welcome that would be to me and my son! And I'll tell you something else, and you take it to heart. This dawn that is coming will be an accursed one, for it will cut me off from the house of Odysseus. Now I shall set a contest: the axes that he used to set up in his halls in a row, like the props that hold a ship's keel, twelve in all; and he would stand far off and shoot an arrow through them. Now I shall set this contest for the suitors; and whoever strings the bow most easily in his hands and shoots an arrow through all twelve axes, I will go with him and leave this house of my marriage, so beautiful and so full of good living. I think I'll remember it even in my dreams."[6]

Then resourceful Odysseus answered her: "Honored wife of Odysseus, son of Laertes, don't put off this contest in the house any longer; for resourceful Odysseus will be here before these men, fumbling with this polished bow, can string it and shoot through the iron." Then wise Penelope spoke to him in turn: "If you were willing, stranger, to sit beside me in the hall and give me pleasure, sleep

5 The Greek puns here: "ivory" (*elephas*) echoes "deceive" (*elephairomai*), and "horn" (*keras*) echoes "fulfill" (*krainō*).
6 The axe heads were apparently set upright in a line so that an arrow could pass through their holes; the exact arrangement is uncertain.

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τέρπειν, οὔ κέ μοι ὕπνος ἐπὶ βλεφάροισι χυθείη. ἀλλ᾽ οὐ γάρ πως ἔστιν ἀΰπνους ἔμμεναι αἰεὶ ἀνθρώπους· ἐπὶ γάρ τοι ἑκάστῳ μοῖραν ἔθηκαν ἀθάνατοι θνητοῖσιν ἐπὶ ζείδωρον ἄρουραν.	would never be shed upon my eyelids. But there's no way for people to go sleepless forever; for the immortals have given mortals a due portion of everything on the grain-giving earth.
19.594 ἀλλ᾽ ἦ τοι μὲν ἐγὼν ὑπερώϊον εἰσαναβᾶσα λέξομαι εἰς εὐνήν, ἥ μοι στονόεσσα τέτυκται, αἰεὶ δάκρυσ᾽ ἐμοῖσι πεφυρμένη, ἐξ οὗ ᾽Οδυσσεὺς ὥχετ᾽ ἐποψόμενος Κακοΐλιον οὐκ ὀνομαστήν. ἔνθα κε λεξαίμην· σὺ δὲ λέξεο τῷδ᾽ ἐνὶ οἴκῳ, ἢ χαμάδις στορέσας ἤ τοι κατὰ δέμνια θέντων. ὡς εἰποῦσ᾽ ἀνέβαιν᾽ ὑπερώϊα σιγαλόεντα, οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι. ἐς δ᾽ ὑπερῷ᾽ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ κλαῖεν ἔπειτ᾽ ᾽Οδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.	So I shall go up to my upper room and lie down on my bed, which has become a bed of groaning for me, always stained with my tears, ever since Odysseus went off to see Evil-Ilium, never to be named. There I'll lie down; but you lie down here in the house, either spreading something on the floor for yourself, or let them set up a bed for you." So saying, she went up to her shining upper rooms, not alone, for her maids went with her too. And when she had gone up to the upper rooms with the serving women, she wept for Odysseus, her dear husband, until gray-eyed Athena cast sweet sleep upon her eyelids.

Book 20

The day before
Omens, and the suitors' last feast.

	GREEK	ENGLISH
20.1	αὐτὰρ ὁ ἐν προδόμῳ εὐνάζετο δῖος Ὀδυσσεύς· κὰμ μὲν ἀδέψητον βοέην στόρεσ', αὐτὰρ ὕπερθε κώεα πόλλ' οἰῶν, τοὺς ἱρεύεσκον Ἀχαιοί· Εὐρυνόμη δ' ἄρ' ἐπὶ χλαῖναν βάλε κοιμηθέντι. ἔνθ' Ὀδυσεὺς μνηστῆρσι κακὰ φρονέων ἐνὶ θυμῷ κεῖτ' ἐγρηγορόων· ταὶ δ' ἐκ μεγάροιο γυναῖκες ἤϊσαν, αἵ μνηστῆρσιν ἐμισγέσκοντο πάρος περ, ἀλλήλῃσι γέλω τε καὶ εὐφροσύνην παρέχουσαι. τοῦ δ' ὠρίνετο θυμὸς ἐνὶ στήθεσσι φίλοισι· πολλὰ δὲ μερμήριζε κατὰ φρένα καὶ κατὰ θυμόν, ἠὲ μεταΐξας θάνατον τεύξειεν ἑκάστῃ, ἦ ἔτ' ἐῷ μνηστῆρσιν ὑπερφιάλοισι μιγῆναι ὕστατα καὶ πύματα, κραδίη δέ οἱ ἔνδον ὑλάκτει. ὡς δὲ κύων ἀμαλῇσι περὶ σκυλάκεσσι βεβῶσα ἄνδρ' ἀγνοιήσασ' ὑλάει μέμονέν τε μάχεσθαι, ὥς ῥα τοῦ ἔνδον ὑλάκτει ἀγαιομένου κακὰ ἔργα· στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·	But godlike Odysseus bedded down in the forecourt. He spread an untanned oxhide on the ground, and on top of it many fleeces of the sheep the Achaeans kept sacrificing; and Eurynome threw a cloak over him once he had lain down. There Odysseus lay awake, plotting evil for the suitors in his heart. Then the women came out of the hall, the ones who had been sleeping with the suitors all along, offering one another laughter and good cheer. And the spirit was stirred in his breast, and he pondered long in his mind and in his heart whether to rush after them and deal death to every one, or to let them lie with the arrogant suitors one last and final time; and his heart growled within him. As a mother dog standing over her tender pups growls at a man she doesn't know and is eager to fight, so his heart growled within him, indignant at their wicked deeds. And he struck his chest and rebuked his heart with a word:
20.18	τέτλαθι δή, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης. ἤματι τῷ ὅτε μοι μένος ἄσχετος ἤσθιε Κύκλωψ ἰφθίμους ἑτάρους· σὺ δ' ἐτόλμας, ὄφρα σε μῆτις ἐξάγαγ' ἐξ ἄντροιο ὀϊόμενον θανέεσθαι. ὣς ἔφατ', ἐν στήθεσσι καθαπτόμενος φίλον ἦτορ· τῷ δὲ μάλ' ἐν πείσῃ κραδίη μένε τετληυῖα νωλεμέως· ἀτὰρ αὐτὸς ἑλίσσετο ἔνθα καὶ ἔνθα. ὡς δ' ὅτε γαστέρ' ἀνὴρ πολέος πυρὸς αἰθομένοιο, ἐμπλείην κνίσης τε καὶ αἵματος, ἔνθα καὶ ἔνθα αἰόλλῃ, μάλα δ' ὦκα λιλαίεται ὀπτηθῆναι, ὣς ἄρ' ὅ γ' ἔνθα καὶ ἔνθα ἑλίσσετο, μερμηρίζων ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσει μοῦνος ἐὼν πολέσι. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη οὐρανόθεν καταβᾶσα· δέμας δ' ἴϊκτο γυναικί· στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπε·	"Endure, my heart: you once endured something more doglike still, on the day when the Cyclops, unstoppable in his fury, was eating my strong companions. You held out then, until cunning led you out of the cave when you thought you were going to die." So he spoke, rebuking the dear heart in his breast; and his heart stayed firmly obedient and endured without flinching. But he himself kept tossing this way and that. As when a man beside a great blazing fire turns a paunch stuffed with fat and blood this way and that, eager to have it roasted quickly, so he tossed this way and that, pondering how he could lay his hands on the shameless suitors, one man alone against many. Then Athena came close to him, having come down from heaven, in the likeness of a woman; she stood above his head and spoke to him:
20.33	τίπτ' αὖτ' ἐγρήσσεις, πάντων περὶ κάμμορε φωτῶν; οἶκος μέν τοι ὅδ' ἐστί, γυνὴ δέ τοι ἥδ' ἐνὶ οἴκῳ	

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καὶ, πάϊς, οἷόν πού τις ἐέλδεται ἔμμεναι υἷα. τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· ναὶ δὴ ταῦτά γε πάντα, θεά, κατὰ μοῖραν ἔειπες· ἀλλά τί μοι τόδε θυμὸς ἐνὶ φρεσὶ μερμηρίζει, ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσω, μοῦνος ἐών· οἱ δ' αἰὲν ἀολλέες ἔνδον ἔασι. πρὸς δ' ἔτι καὶ τόδε μεῖζον ἐνὶ φρεσὶ μερμηρίζω· εἴ περ γὰρ κτείναιμι Διός τε σέθεν τε ἔκητι, πῇ κεν ὑπεκπροφύγοιμι; τά σε φράζεσθαι ἄνωγα.	"Why are you awake again, most ill-fated of all men? This is your house, and here in the house is your wife, and a son such as any man might wish his son to be." Then resourceful Odysseus answered her: "Yes, goddess, all this you have spoken rightly. But the spirit in my breast is pondering this: how I am to lay my hands on the shameless suitors, alone as I am, while they are always in there together in a crowd. And on top of that I ponder something greater still: even if I were to kill them, by the will of Zeus and of you, where could I escape to afterward? I ask you to think about that."
20.44 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· σχέτλιε, καὶ μέν τίς τε χερείονι πείθεθ' ἑταίρῳ, ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μήδεα οἶδεν· αὐτὰρ ἐγὼ θεός εἰμι, διαμπερὲς ἥ σε φυλάσσω ἐν πάντεσσι πόνοις. ἐρέω δέ τοι ἐξαναφανδόν· εἴ περ πεντήκοντα λόχοι μερόπων ἀνθρώπων νῶϊ περισταῖεν, κτεῖναι μεμαῶτες Ἄρηϊ, καί κεν τῶν ἐλάσαιο βόας καὶ ἴφια μῆλα. ἀλλ' ἐλέτω σε καὶ ὕπνος· ἀνίη καὶ τὸ φυλάσσειν πάννυχον ἐγρήσσοντα, κακῶν δ' ὑποδύσεαι ἤδη. ὣς φάτο, καί ῥά οἱ ὕπνον ἐπὶ βλεφάροισιν ἔχευεν, αὐτὴ δ' ἄψ ἐς Ὄλυμπον ἀφίκετο δῖα θεάων.	Then the goddess, gray-eyed Athena, spoke to him in turn: "Stubborn man! People trust even a lesser comrade, one who is mortal and doesn't know so many plans; but I am a god, who guard you constantly in all your labors. And I'll tell you plainly: even if fifty companies of mortal men were to stand around the two of us, eager to kill us in battle, you would still drive off their cattle and their sturdy sheep. But let sleep take you too. It's wearisome to keep watch awake all night, and soon you will come up out from under your troubles." So she spoke, and poured sleep upon his eyelids, and she herself, bright among goddesses, went back to Olympus.
20.56 εὖτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ, λυσιμελής, ἅλοχος δ' ἄρ' ἐπέγρετο κεδνὰ ἰδυῖα· κλαῖε δ' ἄρ' ἐν λέκτροισι καθεζομένη μαλακοῖσιν. αὐτὰρ ἐπεὶ κλαίουσα κορέσσατο ὃν κατὰ θυμόν, Ἀρτέμιδι πρώτιστον ἐπεύξατο δῖα γυναικῶν· Ἄρτεμι, πότνα θεά, θύγατερ Διός, αἴθε μοι ἤδη ἰὸν ἐνὶ στήθεσσι βαλοῦσ' ἐκ θυμὸν ἕλοιο αὐτίκα νῦν, ἢ ἔπειτα μ' ἀναρπάξασα θύελλα οἴχοιτο προφέρουσα κατ' ἠερόεντα κέλευθα, ἐν προχοῇς δὲ βάλοι ἀψορρόου Ὠκεανοῖο. ὡς δ' ὅτε Πανδαρέου κούρας ἀνέλοντο θύελλαι· τῇσι τοκῆας μὲν φθῖσαν θεοί, αἱ δ' ἐλίποντο ὀρφαναὶ ἐν μεγάροισι, κόμισσε δὲ δῖ' Ἀφροδίτη τυρῷ καὶ μέλιτι γλυκερῷ καὶ ἡδέϊ οἴνῳ· Ἥρη δ' αὐτῇσιν περὶ πασέων δῶκε γυναικῶν εἶδος καὶ πινυτήν, μῆκος δ' ἔπορ' Ἄρτεμις ἁγνή, ἔργα δ' Ἀθηναίη δέδαε κλυτὰ ἐργάζεσθαι.	While sleep was seizing him, loosening the cares of his heart, sleep that loosens the limbs, his devoted wife awoke and wept, sitting up in her soft bed. But when she had had her fill of weeping in her heart, she, bright among women, prayed first of all to Artemis: "Artemis, lady goddess, daughter of Zeus, I wish you would shoot an arrow into my breast and take my life away right now, this very moment; or else that a storm-wind would snatch me up and carry me off along the misty paths, and cast me down at the mouths of backward-flowing Ocean—as when the storm-winds carried off the daughters of Pandareus. The gods had destroyed their parents, and they were left orphans in the hall; and bright Aphrodite nourished them with cheese and sweet honey and pleasant wine. Hera gave them beauty and good sense above all women, pure Artemis gave them stature, and Athena taught them to do glorious handiwork.
20.73 εὖτ' Ἀφροδίτη δῖα προσέστιχε μακρὸν Ὄλυμπον, κούρῃς αἰτήσουσα τέλος θαλεροῖο γάμοιο—	But when bright Aphrodite went up to high Olympus to ask for the girls the fulfillment of flourish-

GREEK	ENGLISH
ἐς Δία τερπικέραυνον, ὁ γάρ τ' εὖ οἶδεν ἅπαντα, μοῖράν τ' ἀμμορίην τε καταθνητῶν ἀνθρώπων— τόφρα δὲ τὰς κούρας ἅρπυιαι ἀνηρείψαντο καί ῥ' ἔδοσαν στυγερῇσιν ἐρινύσιν ἀμφιπολεύειν· ὣς ἔμ' ἀϊστώσειαν Ὀλύμπια δώματ' ἔχοντες, ἠέ μ' ἐϋπλόκαμος βάλοι Ἄρτεμις, ὄφρ' Ὀδυσῆα ὀσσομένη καὶ γαῖαν ὕπο στυγερὴν ἀφικοίμην, μηδέ τι χείρονος ἀνδρὸς ἐϋφραίνοιμι νόημα. ἀλλὰ τὸ μὲν καὶ ἀνεκτὸν ἔχει κακόν, ὁππότε κέν τις ἤματα μὲν κλαίῃ, πυκινῶς ἀκαχήμενος ἦτορ, νύκτας δ' ὕπνος ἔχῃσιν—ὁ γάρ τ' ἐπέλησεν ἁπάντων, ἐσθλῶν ἠδὲ κακῶν, ἐπεὶ ἄρ βλέφαρ' ἀμφικαλύψῃ— αὐτὰρ ἐμοὶ καὶ ὀνείρατ' ἐπέσσευεν κακὰ δαίμων.	ing marriage—to Zeus who delights in thunder, for he knows all things well, what is allotted to mortal men and what is not—in the meantime the Harpies snatched the girls away and gave them to the hateful Furies to serve. So may those who have their homes on Olympus blot me out, or may Artemis of the lovely hair strike me down, so that I may go beneath the hateful earth with Odysseus before my eyes, and never gladden the mind of a lesser man. Yet even this evil can be borne, when someone weeps by day, grieving sorely at heart, but at night sleep holds him—for sleep makes one forget everything, good and bad alike, once it has covered the eyelids. But on me some god has sent evil dreams as well.[1]

OMENS AT DAWN

Odysseus prays for a sign; Zeus thunders, and a woman at the mill curses the suitors.

GREEK	ENGLISH
20.88 τῇδε γὰρ αὖ μοι νυκτὶ παρέδραθεν εἴκελος αὐτῷ, τοῖος ἐὼν οἷος ἦεν ἅμα στρατῷ· αὐτὰρ ἐμὸν κῆρ χαῖρ', ἐπεὶ οὐκ ἐφάμην ὄναρ ἔμμεναι, ἀλλ' ὕπαρ ἤδη. ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἠώς. τῆς δ' ἄρα κλαιούσης ὄπα σύνθετο δῖος Ὀδυσσεύς· μερμήριζε δ' ἔπειτα, δόκησε δέ οἱ κατὰ θυμὸν ἤδη γιγνώσκουσα παρεστάμεναι κεφαλῆφι. χλαῖναν μὲν συνελὼν καὶ κώεα, τοῖσιν ἐνεῦδεν, ἐς μέγαρον κατέθηκεν ἐπὶ θρόνου, ἐκ δὲ βοείην θῆκε θύραζε φέρων, Διὶ δ' εὔξατο χεῖρας ἀνασχών·	For this very night again someone lay beside me who looked like him, just as he was when he went off with the army; and my heart was glad, because I thought it was no dream but waking truth at last." So she spoke, and at once golden-throned Dawn arrived. Godlike Odysseus caught the sound of her voice as she wept; and then he pondered, and it seemed to him in his heart that she already knew him and was standing by his head. He gathered up the cloak and the fleeces he had slept in and laid them on a chair in the hall, and carried the oxhide out of doors and set it down; and he raised his hands and prayed to Zeus:
20.98 Ζεῦ πάτερ, εἴ μ' ἐθέλοντες ἐπὶ τραφερήν τε καὶ ὑγρὴν ἤγετ' ἐμὴν ἐς γαῖαν, ἐπεί μ' ἐκακώσατε λίην, φήμην τίς μοι φάσθω ἐγειρομένων ἀνθρώπων ἔνδοθεν, ἔκτοσθεν δὲ Διὸς τέρας ἄλλο φανήτω. ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεύς, αὐτίκα δ' ἐβρόντησεν ἀπ' αἰγλήεντος Ὀλύμπου, ὑψόθεν ἐκ νεφέων· γήθησε δὲ δῖος Ὀδυσσεύς. φήμην δ' ἐξ οἴκοιο γυνὴ προέηκεν ἀλετρὶς πλησίον, ἔνθ' ἄρα οἱ μύλαι ἦατο ποιμένι λαῶν, τῇσιν δώδεκα πᾶσαι ἐπερρώοντο γυναῖκες ἄλφιτα τεύχουσαι καὶ ἀλείατα, μυελὸν ἀνδρῶν. αἱ μὲν ἄρ' ἄλλαι εὗδον, ἐπεὶ κατὰ πυρὸν ἄλεσσαν, ἡ δὲ μί' οὔπω παύετ', ἀφαυροτάτη δ' ἐτέτυκτο· ἥ ῥα μύλην στήσασα ἔπος φάτο, σῆμα ἄνακτι·	"Father Zeus, if you gods willingly brought me over dry land and sea to my own country, after making me suffer so much, let someone among the people waking up inside speak a word of omen for me, and outside let another sign from Zeus appear." So he spoke in prayer, and Zeus the counselor heard him. At once he thundered from gleaming Olympus, from high up out of the clouds, and godlike Odysseus rejoiced. And a woman grinding grain sent out a word of omen from inside the house, close by, where the mills of the shepherd of the people stood. At these mills twelve women in all toiled, making barley meal and wheat flour, the marrow of men. The others were

1 The Harpies ("Snatchers") are storm-spirits who carry people off.

	GREEK	ENGLISH
		asleep, since they had ground their wheat, but this one alone had not yet stopped, for she was the weakest of them. She stopped her mill and spoke a word, a sign for her master:
20.112	Ζεῦ πάτερ, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσεις, ἦ μεγάλ' ἐβρόντησας ἀπ' οὐρανοῦ ἀστερόεντος, οὐδέ ποθι νέφος ἐστί· τέρας νύ τεῳ τόδε φαίνεις. κρῆνον νῦν καὶ ἐμοὶ δειλῇ ἔπος, ὅττι κεν εἴπω· μνηστῆρες πύματόν τε καὶ ὕστατον ἤματι τῷδε ἐν μεγάροις Ὀδυσῆος ἑλοίατο δαῖτ' ἐρατεινήν, οἳ δή μοι καμάτῳ θυμαλγέι· γούνατ' ἔλυσαν ἄλφιτα τευχούσῃ· νῦν ὕστατα δειπνήσειαν. ὣς ἄρ' ἔφη, χαῖρεν δὲ κλεηδόνι δῖος Ὀδυσσεὺς Ζηνός τε βροντῇ· φάτο γὰρ τίσασθαι ἀλείτας.	"Father Zeus, who rule over gods and men, you have thundered loudly from the starry sky, and yet there's no cloud anywhere: you must be showing this sign to someone. Fulfill for me too, poor wretch that I am, the word I am going to speak. May the suitors, on this day, take their last and final pleasant meal in the halls of Odysseus. They have loosened my knees with heart-wrenching toil as I make their barley meal: may they dine now for the last time!" So she spoke, and godlike Odysseus rejoiced at the omen and at the thunder of Zeus, for he thought he would take vengeance on the wrongdoers.
20.122	αἱ δ' ἄλλαι δμῳαὶ κατὰ δώματα κάλ' Ὀδυσῆος ἀγρόμεναι ἀνέκαιον ἐπ' ἐσχάρῃ ἀκάματον πῦρ. Τηλέμαχος δ' εὐνῆθεν ἀνίστατο, ἰσόθεος φώς, εἵματα ἑσσάμενος· περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ· ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα, εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέι· χαλκῷ· στῆ δ' ἄρ' ἐπ' οὐδὸν ἰών, πρὸς δ' Εὐρύκλειαν ἔειπε· μαῖα φίλη, τὸν ξεῖνον ἐτιμήσασθ' ἐνὶ οἴκῳ εὐνῇ καὶ σίτῳ, ἦ αὔτως κεῖται ἀκηδής; τοιαύτη γὰρ ἐμὴ μήτηρ, πινυτή περ ἐοῦσα· ἐμπλήγδην ἕτερόν γε τίει μερόπων ἀνθρώπων χείρονα, τὸν δέ τ' ἀρείον' ἀτιμήσασ' ἀποπέμπει. τὸν δ' αὖτε προσέειπε περίφρων Εὐρύκλεια·	The other maids gathered throughout the beautiful house of Odysseus and kindled the tireless fire on the hearth. Telemachus, a man equal to the gods, got up from his bed and put on his clothes; he slung his sharp sword around his shoulder, bound his fine sandals beneath his shining feet, and took up his strong spear, tipped with sharp bronze. He went and stood at the threshold and spoke to Eurycleia: "Dear nurse, did you all honor the stranger in the house with a bed and food, or is he lying there just as he is, uncared for? That's how my mother is, wise as she is: on impulse she honors one mortal man, the worse one, and sends the better one away dishonored." Then wise Eurycleia spoke to him in turn:
20.135	οὐκ ἄν μιν νῦν, τέκνον, ἀναίτιον αἰτιόῳο. οἶνον μὲν γὰρ πῖνε καθήμενος, ὅφρ' ἔθελ' αὐτός, σίτου δ' οὐκέτ' ἔφη πεινήμεναι· εἴρετο γάρ μιν. ἀλλ' ὅτε δὴ κοίτοιο καὶ ὕπνου μιμνήσκοιτο, ἡ μὲν δέμνι' ἄνωγεν ὑποστορέσαι δμῳῇσιν, αὐτὰρ ὅ γ', ὥς τις πάμπαν ὀϊζυρὸς καὶ ἄποτμος, οὐκ ἔθελ' ἐν λέκτροισι καὶ ἐν ῥήγεσσι καθεύδειν, ἀλλ' ἐν ἀδεψήτῳ βοέῃ καὶ κώεσιν οἰῶν ἔδραθ' ἐνὶ προδόμῳ· χλαῖναν δ' ἐπιέσσαμεν ἡμεῖς. ὣς φάτο, Τηλέμαχος δὲ διὲκ μεγάροιο βεβήκει ἔγχος ἔχων, ἅμα τῷ γε δύω κύνες ἀργοὶ ἕποντο. βῆ δ' ἴμεν εἰς ἀγορὴν μετ' ἐϋκνήμιδας Ἀχαιούς. ἡ δ' αὖτε δμῳῇσιν ἐκέκλετο δῖα γυναικῶν, Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο·	"Don't blame her now, child; she's not to blame. He sat and drank wine as long as he liked, and he said he was no longer hungry for food—she did ask him. And when he began to think of bed and sleep, she told the maids to spread a bed for him; but he, like a man utterly miserable and ill-starred, refused to sleep in a bed and blankets, and slept in the forecourt on an untanned oxhide and the fleeces of sheep; and we threw a cloak over him." So she spoke, and Telemachus went out through the hall holding his spear, and two swift dogs went with him. He went on his way to the place of assembly, to join the well-greaved Achaeans. And Eurycleia, bright among women, daughter of Ops son of Peisenor, called to the maids:

	GREEK	ENGLISH
20.149	ἀγρεῖθ', αἱ μὲν δῶμα κορήσατε ποιπνύσασαι, ῥάσσατέ τ', ἔν τε θρόνοις εὐποιήτοισι τάπητας βάλλετε πορφυρέους· αἱ δὲ σπόγγοισι τραπέζας πάσας ἀμφιμάσασθε, καθήρατε δὲ κρητῆρας καὶ δέπα ἀμφικύπελλα τετυγμένα· ταὶ δὲ μεθ' ὕδωρ ἔρχεσθε κρήνηνδε, καὶ οἴσετε θᾶσσον ἰοῦσαι. οὐ γὰρ δὴν μνηστῆρες ἀπέσσονται μεγάροιο, ἀλλὰ μάλ' ἦρι νέονται, ἐπεὶ καὶ πᾶσιν ἑορτή. ὣς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο. αἱ μὲν ἐείκοσι βῆσαν ἐπὶ κρήνην μελάνυδρον, αἱ δ' αὐτοῦ κατὰ δώματ' ἐπισταμένως πονέοντο.	"Come on, some of you, get busy sweeping the house and sprinkling it, and throw the purple coverings over the well-made chairs; you others, wipe all the tables down with sponges, and clean the mixing bowls and the well-wrought double cups; and the rest of you go to the spring for water and bring it back quickly. The suitors won't be away from the hall for long; they'll be here very early, since today is a feast day for everyone." So she spoke, and they listened closely and obeyed. Twenty of them went to the spring of dark water, and the others worked skillfully there in the house.
20.160	ἐς δ' ἦλθον δρηστῆρες Ἀχαιῶν. οἱ μὲν ἔπειτα εὖ καὶ ἐπισταμένως κέασαν ξύλα, ταὶ δὲ γυναῖκες ἦλθον ἀπὸ κρήνης· ἐπὶ δέ σφισιν ἦλθε συβώτης τρεῖς σιάλους κατάγων, οἳ ἔσαν μετὰ πᾶσιν ἄριστοι. καὶ τοὺς μέν ῥ' εἴασε καθ' ἕρκεα καλὰ νέμεσθαι, αὐτὸς δ' αὖτ' Ὀδυσῆα προσηύδα μειλιχίοισι· ξεῖν', ἦ ἄρ τί σε μᾶλλον Ἀχαιοὶ εἰσορόωσιν, ἦέ σ' ἀτιμάζουσι κατὰ μέγαρ', ὡς τὸ πάρος περ; τὸν δ' ἀπαμειβόμενος προσέφη πολυμήτις Ὀδυσσεύς· αἴ γὰρ δή, Εὔμαιε, θεοὶ τισαίατο λώβην, ἣν οἵδ' ὑβρίζοντες ἀτάσθαλα μηχανόωνται οἴκῳ ἐν ἀλλοτρίῳ, οὐδ' αἰδοῦς μοῖραν ἔχουσιν.	In came the serving men of the Achaeans. They split the firewood well and skillfully, and the women came back from the spring. After them came the swineherd, driving three fatted hogs, the best of all he had. These he let feed in the fine courtyard, and he himself spoke to Odysseus with gentle words: "Stranger, do the Achaeans look on you with any more respect now, or do they still treat you with contempt in the hall, as before?" Then resourceful Odysseus answered him: "If only, Eumaeus, the gods would punish the outrage these men commit in their arrogance, plotting reckless deeds in another man's house, without a shred of shame!"
20.172	ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, ἀγχίμολον δέ σφ' ἦλθε Μελάνθιος, αἰπόλος αἰγῶν. αἶγας ἄγων αἳ πᾶσι μετέπρεπον αἰπολίοισι, δεῖπνον μνηστήρεσσι. δύω δ' ἅμ' ἕποντο νομῆες. καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ, αὐτὸς δ' αὖτ' Ὀδυσῆα προσηύδα κερτομίοισι· ξεῖν', ἔτι καὶ νῦν ἐνθάδ' ἀνιήσεις κατὰ δῶμα ἀνέρας αἰτίζων, ἀτὰρ οὐκ ἔξεισθα θύραζε; πάντως οὐκέτι νῶϊ διακρινέεσθαι ὀΐω πρὶν χειρῶν γεύσασθαι, ἐπεὶ σύ περ οὐ κατὰ κόσμον αἰτίζεις· εἰσὶν δὲ καὶ ἄλλαι δαῖτες Ἀχαιῶν. ὣς φάτο, τὸν δ' οὔ τι προσέφη πολύμητις Ὀδυσσεύς, ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων.	So they talked with one another; and Melanthius the goatherd came near them, bringing goats that stood out among all the herds, as a dinner for the suitors, and two herdsmen came with him. He tethered the goats under the echoing portico, and himself spoke to Odysseus with taunting words: "Stranger, are you still going to pester people here in the house with your begging, and not get yourself out the door? I don't think the two of us will part at all until we've had a taste of each other's fists, since the way you beg isn't decent. There are other feasts of the Achaeans, you know." So he spoke, and resourceful Odysseus said nothing to him, but silently shook his head, brooding on evil deep within.
20.185	τοῖσι δ' ἐπὶ τρίτος ἦλθε Φιλοίτιος, ὄρχαμος ἀνδρῶν, βοῦν στεῖραν μνηστῆρσιν ἄγων καὶ πίονας αἶγας. πορθμῆες δ' ἄρα τούς γε διήγαγον, οἵ τε καὶ ἄλλους ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται. καὶ τὰ μὲν εὖ κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ,	Third after them came Philoetius, a leader of men, bringing the suitors a barren heifer and fat goats. Ferrymen had brought them across, the ones who carry other people too, whoever comes to them. He tethered the animals carefully under the echo-

GREEK

ENGLISH

αὐτὸς δ' αὖτ' ἐρέεινε συβώτην ἄγχι παραστάς·
τίς δὴ ὅδε ξεῖνος νέον εἰλήλουθε, συβῶτα,
ἡμέτερον πρὸς δῶμα; τέων δ' ἐξ εὔχεται εἶναι
ἀνδρῶν; ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα;
δύσμορος, ἦ τε ἔοικε δέμας βασιλῆϊ ἄνακτι·
ἀλλὰ θεοὶ δυόωσι πολυπλάγκτους ἀνθρώπους,
ὁππότε καὶ βασιλεῦσιν ἐπικλώσωνται ὀϊζύν.
ἦ καὶ δεξιτερῇ δειδίσκετο χειρὶ παραστάς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ing portico, and then went up close to the swineherd and asked him: "Who is this stranger, swineherd, who has newly come to our house? What people does he claim to come from? Where are his family and his native land? Poor man—he really does look like a king and lord in his build. But the gods plunge wandering men into misery, whenever they spin out sorrow even for kings." He spoke, and standing beside Odysseus he greeted him with his right hand, and lifting his voice he spoke winged words to him:[2]

20.199 χαῖρε, πάτερ ξεῖνε· γένοιτό τοι ἔς περ ὀπίσσω
ὄλβος· ἀτὰρ μὲν νῦν γε κακοῖς ἔχεαι πολέεσσι.
Ζεῦ πάτερ, οὔ τις σεῖο θεῶν ὀλοώτερος ἄλλος·
οὐκ ἐλεαίρεις ἄνδρας, ἐπὴν δὴ γείνεαι αὐτός,
μισγέμεναι κακότητι καὶ ἄλγεσι λευγαλέοισιν.
ἴδιον, ὡς ἐνόησα, δεδάκρυνται δέ μοι ὄσσε
μνησαμένῳ Ὀδυσῆος, ἐπεὶ καὶ κεῖνον ὀΐω
τοιάδε λαίφε' ἔχοντα κατ' ἀνθρώπους ἀλάλησθαι,
εἴ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο.
εἰ δ' ἤδη τέθνηκε καὶ εἰν Ἀΐδαο δόμοισιν,
ὤ μοι ἔπειτ' Ὀδυσῆος ἀμύμονος, ὅς μ' ἐπὶ βουσὶν
εἶσ' ἔτι τυτθὸν ἐόντα Κεφαλλήνων ἐνὶ δήμῳ.

"Greetings, stranger, father! May happiness be yours in days to come, though for now you are in the grip of many troubles. Father Zeus, no other god is more destructive than you: you have no pity for men, though you begot them yourself, but plunge them into misery and grievous pains. I broke into a sweat when I noticed you, and my eyes filled with tears as I remembered Odysseus, because I think he too is wandering among men dressed in rags like these, if he is still alive somewhere and sees the light of the sun. But if he is already dead and in the house of Hades, then alas for blameless Odysseus, who set me over his cattle in the land of the Cephallenians when I was still a boy.

20.211 νῦν δ' αἱ μὲν γίγνονται ἀθέσφατοι, οὐδέ κεν ἄλλως
ἀνδρί γ' ὑποσταχύοιτο βοῶν γένος εὐρυμετώπων·
τὰς δ' ἄλλοι με κέλονται ἀγινέμεναί σφισιν αὐτοῖς
ἔδμεναι· οὐδέ τι παιδὸς ἐνὶ μεγάροις ἀλέγουσιν,
οὐδ' ὄπιδα τρομέουσι θεῶν· μεμάασι γὰρ ἤδη
κτήματα δάσσασθαι δὴν οἰχομένοιο ἄνακτος.
αὐτὰρ ἐμοὶ τόδε θυμὸς ἐνὶ στήθεσσι φίλοισι
πόλλ' ἐπιδινεῖται· μάλα μὲν κακὸν υἷος ἐόντος
ἄλλων δῆμον ἱκέσθαι ἰόντ' αὐτῇσι βόεσσιν,
ἄνδρας ἐς ἀλλοδαπούς· τὸ δὲ ῥίγιον, αὖθι μένοντα
βουσὶν ἐπ' ἀλλοτρίῃσι καθήμενον ἄλγεα πάσχειν.
καί κεν δὴ πάλαι ἄλλον ὑπερμενέων βασιλήων
ἐξικόμην φεύγων, ἐπεὶ οὐκέτ' ἀνεκτὰ πέλονται·
ἀλλ' ἔτι τὸν δύστηνον ὀΐομαι, εἴ ποθεν ἐλθὼν
ἀνδρῶν μνηστήρων σκέδασιν κατὰ δώματα θείῃ.

And now they are past counting; no man could have his breed of broad-browed cattle shoot up more richly. But other men order me to drive them in for themselves to eat; they care nothing for the son in the house, and do not tremble at the watchful anger of the gods, for they are eager now to divide up the possessions of a lord long gone. As for me, the heart in my breast keeps turning this over and over. It's a very bad thing, while the son is alive, to go off to another people's land, cattle and all, among foreign men; but it's worse to stay here and suffer hardships, sitting by cattle that have been handed over to others. And long ago I would have fled to some other mighty king, for things here are no longer bearable; but I still think of that unhappy man, and hope he may come from somewhere and scatter the suitors through the house."

20.226 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
βουκόλ', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,
γιγνώσκω δὲ καὶ αὐτὸς ὅ τοι πινυτὴ φρένας ἵκει,

Then resourceful Odysseus answered him: "Cowherd, since you seem neither a bad man nor a foolish one, and I can see for myself that under-

2 Philoetius is Odysseus' cowherd, here appearing for the first time.

GREEK

τοὔνεκά τοι ἐρέω καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι·
ἴστω νῦν Ζεὺς πρῶτα θεῶν ξενίη τε τράπεζα
ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω,
ἦ σέθεν ἐνθάδ' ἐόντος ἐλεύσεται οἶκαδ' Ὀδυσσεύς·
σοῖσιν δ' ὀφθαλμοῖσιν ἐπόψεαι, αἴ κ' ἐθέλῃσθα,
κτεινομένους μνηστῆρας, οἵ ἐνθάδε κοιρανέουσιν.
τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνήρ·
αἴ γὰρ τοῦτο, ξεῖνε, ἔπος τελέσειε Κρονίων·
γνοίης χ' οἵη ἐμὴ δύναμις καὶ χεῖρες ἕπονται.
ὡς δ' αὕτως Εὔμαιος ἐπεύξατο πᾶσι θεοῖσι
νοστῆσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε.

ENGLISH

standing has come to your mind, I'll tell you this and swear a great oath to it. Let Zeus be my witness now, first of the gods, and this table of hospitality, and the hearth of flawless Odysseus to which I have come: while you are still here, Odysseus will come home, and you will see with your own eyes, if you wish, the suitors being killed who lord it here." Then the man who tended the cattle spoke to him in turn: "If only the son of Cronus would bring that word to pass, stranger! Then you would see what strength is mine, and how my hands would back it up." And in the same way Eumaeus prayed to all the gods that shrewd Odysseus might return to his own house.

20.240 ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
μνηστῆρες δ' ἄρα Τηλεμάχῳ θάνατόν τε μόρον τε
ἤρτυον· αὐτὰρ ὁ τοῖσιν ἀριστερὸς ἦλυθεν ὄρνις,
αἰετὸς ὑψιπέτης, ἔχε δὲ τρήρωνα πέλειαν.
τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπεν·
ὦ φίλοι, οὐχ ἡμῖν συνθεύσεται ἥδε γε βουλή,
Τηλεμάχοιο φόνος· ἀλλὰ μνησώμεθα δαιτός.
ὣς ἔφατ' Ἀμφίνομος, τοῖσιν δ' ἐπιήνδανε μῦθος.
ἐλθόντες δ' ἐς δώματ' Ὀδυσσῆος θείοιο
χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,
οἱ δ' ἱέρευον ὄϊς μεγάλους καὶ πίονας αἶγας,
ἴρευον δὲ σύας σιάλους καὶ βοῦν ἀγελαίην·
σπλάγχνα δ' ἄρ' ὀπτήσαντες ἐνώμων, ἐν δέ τε οἶνον
κρητῆρσιν κερόωντο· κύπελλα δὲ νεῖμε συβώτης.

So they talked with one another; but the suitors were plotting death and doom for Telemachus. Then a bird came to them on their left, a high-flying eagle, clutching a trembling dove. And Amphinomus addressed them and said among them: "Friends, this plan of ours won't run its course, the murder of Telemachus. Let's think about our feast instead." So Amphinomus spoke, and his words pleased them. They went into the house of godlike Odysseus and laid their cloaks on the chairs and seats, and they slaughtered big sheep and fat goats, and slaughtered fatted hogs and a heifer from the herd. They roasted the innards and handed them around, and mixed wine in the mixing bowls; and the swineherd handed out the cups.

20.254 σῖτον δέ σφ' ἐπένειμε Φιλοίτιος, ὄρχαμος ἀνδρῶν,
καλοῖς ἐν κανέοισιν, ἐῴνοχόει δὲ Μελανθεύς.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
Τηλέμαχος δ' Ὀδυσῆα καθίδρυε, κέρδεα νωμῶν,
ἐντὸς ἐϋσταθέος μεγάρου, παρὰ λάϊνον οὐδόν,
δίφρον ἀεικέλιον καταθεὶς ὀλίγην τε τράπεζαν·
πὰρ δ' ἐτίθει σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευεν
ἐν δέπαϊ χρυσέῳ, καί μιν πρὸς μῦθον ἔειπεν·
ἐνταυθοῖ νῦν ἧσο μετ' ἀνδράσιν οἰνοποτάζων·
κερτομίας δέ τοι αὐτὸς ἐγὼ καὶ χεῖρας ἀφέξω
πάντων μνηστήρων, ἐπεὶ οὔ τοι δήμιός ἐστιν
οἶκος ὅδ', ἀλλ' Ὀδυσῆος, ἐμοὶ δ' ἐκτήσατο κεῖνος.
ὑμεῖς δέ, μνηστῆρες, ἐπίσχετε θυμὸν ἐνιπῆς
καὶ χειρῶν, ἵνα μή τις ἔρις καὶ νεῖκος ὄρηται.

Philoetius, a leader of men, handed out bread to them in beautiful baskets, and Melanthius poured the wine. And they reached out their hands to the good things lying ready before them. Telemachus, with a shrewd purpose, seated Odysseus within the well-built hall, by the stone threshold, setting down a shabby stool and a small table for him. He put portions of the innards beside him and poured wine into a golden cup, and spoke to him: "Sit here now among the men and drink your wine. I myself will keep the insults and the hands of all the suitors off you, since this is no public house but the house of Odysseus, and he acquired it for me. And you suitors, keep your hearts from abuse and from blows, so that no quarrel or strife breaks out."

20.268 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·

So he spoke, and they all bit their lips and marveled at Telemachus, at how boldly he spoke. Then Antinous, son of Eupeithes, spoke among

	GREEK	ENGLISH
	καὶ χαλεπόν περ ἐόντα δεχώμεθα μῦθον, Ἀχαιοί, Τηλεμάχου· μάλα δ' ἥμιν ἀπειλήσας ἀγορεύει. οὐ γὰρ Ζεὺς εἴασε Κρονίων· τῷ κέ μιν ἤδη παύσαμεν ἐν μεγάροισι, λιγύν περ ἐόντ' ἀγορητήν. ὣς ἔφατ' Ἀντίνοος· ὁ δ' ἄρ' οὐκ ἐμπάζετο μύθων. κήρυκες δ' ἀνὰ ἄστυ θεῶν ἱερὴν ἑκατόμβην ἦγον· τοὶ δ' ἀγέροντο κάρη κομόωντες Ἀχαιοὶ ἄλσος ὕπο σκιερὸν ἑκατηβόλου Ἀπόλλωνος.	them: "Hard as it is, Achaeans, let's accept what Telemachus says; he speaks to us with heavy threats. Zeus son of Cronus did not allow it—otherwise we'd have stopped him in the hall by now, clear-voiced speaker though he is." So Antinous spoke; but he paid no attention to his words. Meanwhile heralds were leading a holy hecatomb for the gods through the town, and the long-haired Achaeans gathered beneath the shady grove of Apollo who shoots from afar.

CTESIPPUS' HOOF

A suitor throws a cow's hoof at Odysseus, and Telemachus rebukes them all.

	GREEK	ENGLISH
20.279	οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα· πὰρ δ' ἄρ' Ὀδυσσῆϊ μοῖραν θέσαν οἳ πονέοντο ἴσην, ὡς αὐτοί περ ἐλάγχανον· ὣς γὰρ ἀνώγει Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο. μνηστῆρας δ' οὐ πάμπαν ἀγήνορας εἴα Ἀθήνη λώβης ἴσχεσθαι θυμαλγέος, ὄφρ' ἔτι μᾶλλον δύη ἄχος κραδίην Λαερτιάδην Ὀδυσῆα. ἦν δέ τις ἐν μνηστῆρσιν ἀνὴρ ἀθεμίστια εἰδώς, Κτήσιππος δ' ὄνομ' ἔσκε, Σάμῃ δ' ἐνὶ οἰκία ναῖεν· ὃς δή τοι κτεάτεσσι πεποιθὼς θεσπεσίοισι μνάσκετ' Ὀδυσσῆος δὴν οἰχομένοιο δάμαρτα. ὅς ῥα τότε μνηστῆρσιν ὑπερφιάλοισι μετηύδα·	When they had roasted the outer meat and drawn it off the spits, they divided up the portions and feasted on a glorious feast. And those who served set beside Odysseus a portion equal to the one they themselves received; for so Telemachus had ordered, the dear son of godlike Odysseus. But Athena would not let the overbearing suitors hold back entirely from heart-wrenching outrage, so that pain might sink still deeper into the heart of Odysseus son of Laertes. Now there was among the suitors a man whose mind was set on lawlessness—Ctesippus was his name, and he made his home in Same—who, trusting in his vast wealth, was wooing the wife of Odysseus, so long gone. He now spoke among the arrogant suitors:
20.292	κέκλυτέ μευ, μνηστῆρες ἀγήνορες, ὄφρα τι εἴπω· μοῖραν μὲν δὴ ξεῖνος ἔχει πάλαι, ὡς ἐπέοικεν, ἴσην· οὐ γὰρ καλὸν ἀτέμβειν οὐδὲ δίκαιον ξείνους Τηλεμάχου, ὅς κεν τάδε δώμαθ' ἵκηται. ἀλλ' ἄγε οἱ καὶ ἐγὼ δῶ ξείνιον, ὄφρα καὶ αὐτὸς ἠὲ λοετροχόῳ δώῃ γέρας ἠέ τῳ ἄλλῳ δμώων, οἳ κατὰ δώματ' Ὀδυσσῆος θείοιο. ὣς εἰπὼν ἔρριψε βοὸς πόδα χειρὶ παχείῃ. κείμενον ἐκ κανέοιο λαβών· ὁ δ' ἀλεύατ' Ὀδυσσεὺς ἦκα παρακλίνας κεφαλήν, μείδησε δὲ θυμῷ σαρδάνιον μάλα τοῖον· ὁ δ' εὔδμητον βάλε τοῖχον. Κτήσιππον δ' ἄρα Τηλέμαχος ἠνίπαπε μύθῳ· Κτήσιππ', ἦ μάλα τοι τόδε κέρδιον ἔπλετο θυμῷ· οὐκ ἔβαλες τὸν ξεῖνον· ἀλεύατο γὰρ βέλος αὐτός.	"Listen to me, overbearing suitors, so I can say something. The stranger has long had his portion, an equal one, as is fitting; for it's neither fine nor just to treat the guests of Telemachus unfairly, whoever comes to this house. But come, let me give him a guest-gift too, so that he in turn can give a present to the bath-woman or to one of the other servants in the house of godlike Odysseus." So saying, he hurled a cow's foot with his heavy hand, taking it from the basket where it lay. But Odysseus dodged it, gently turning his head aside, and in his heart he smiled a grim, sardonic smile; and it struck the well-built wall. Then Telemachus rebuked Ctesippus with a word: "Ctesippus, this turned out far better for you: you didn't hit the stranger. He dodged the missile himself.
20.306	ἦ γάρ κέν σε μέσον βάλον ἔγχεϊ ὀξυόεντι, καί κέ τοι ἀντὶ γάμοιο πατὴρ τάφον ἀμφεπονεῖτο	Otherwise I would have struck you through the middle with my sharp spear, and instead of a wed-

GREEK

ἐνθάδε. τῷ μή τίς μοι ἀεικείας ἐνὶ οἴκῳ
φαινέτω· ἤδη γὰρ νοέω καὶ οἶδα ἕκαστα,
ἐσθλά τε καὶ τὰ χέρηα· πάρος δ' ἔτι νήπιος ἦα.
ἀλλ' ἔμπης τάδε μὲν καὶ τέτλαμεν εἰσορόωντες,
μήλων σφαζομένων οἰνοιό τε πινομένοιο
καὶ σίτου· χαλεπὸν γὰρ ἐρυκακέειν ἕνα πολλούς.
ἀλλ' ἄγε μηκέτι μοι κακὰ ῥέζετε δυσμενέοντες·
εἰ δ' ἤδη μ' αὐτὸν κτεῖναι μενεαίνετε χαλκῷ,
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη
τεθνάμεν ἢ τάδε γ' αἰὲν ἀεικέα ἔργ' ὁράασθαι,
ξείνους τε στυφελιζομένους δμῳάς τε γυναῖκας
ῥυστάζοντας ἀεικελίως κατὰ δώματα καλά.

ENGLISH

ding your father would have been busy with a funeral for you here. So let no one show me any unseemly behavior in my house; for now I notice and understand everything, the good and the worse—before, I was still a child. Even so, we put up with watching these things, the sheep being slaughtered and the wine and the bread being consumed, for it is hard for one man to restrain many. But come, stop doing me harm in your hostility. And if you are already eager to kill me myself with bronze, I would even want that, and it would be far better to be dead than to keep watching these shameful deeds forever: strangers being knocked about, and men dragging the maids about shamefully through the beautiful house."

20.320 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
ὀψὲ δὲ δὴ μετέειπε Δαμαστορίδης Ἀγέλαος·
ὦ φίλοι, οὐκ ἂν δή τις ἐπὶ ῥηθέντι δικαίῳ
ἀντιβίοις ἐπέεσσι καθαπτόμενος χαλεπαίνοι·
μήτε τι τὸν ξεῖνον στυφελίζετε μήτε τιν' ἄλλον
δμώων, οἳ κατὰ δώματ' Ὀδυσσῆος θείοιο.
Τηλεμάχῳ δέ κε μῦθον ἐγὼ καὶ μητέρι φαίην
ἤπιον, εἴ σφωϊν κραδίῃ ἅδοι ἀμφοτέροιϊν.
ὄφρα μὲν ὑμῖν θυμὸς ἐνὶ στήθεσσιν ἐώλπει
νοστήσειν Ὀδυσῆα πολύφρονα ὅνδε δόμονδε,
τόφρ' οὔ τις νέμεσις μενέμεν τ' ἦν ἰσχέμεναί τε
μνηστῆρας κατὰ δώματ', ἐπεὶ τόδε κέρδιον ἦεν,
εἰ νόστησ' Ὀδυσεὺς καὶ ὑπότροπος ἵκετο δῶμα·
νῦν δ' ἤδη τόδε δῆλον, ὅ τ' οὐκέτι νόστιμός ἐστιν.

So he spoke, and they all fell silent and still. At last Agelaus son of Damastor spoke among them: "Friends, no one should take offense at something justly said and lash out with hostile words. Don't mistreat the stranger, or any of the other servants in the house of godlike Odysseus. But I would offer Telemachus and his mother a gentle word, if it might please the hearts of both of them. As long as the spirit in your breasts still hoped that shrewd Odysseus would return to his own house, there was no blame in waiting and holding the suitors off in the house; that was the better course, in case Odysseus did come home and return to his house. But by now this much is plain: he is never coming home.

20.334 ἀλλ' ἄγε, σῇ τάδε μητρὶ παρεζόμενος κατάλεξον,
γήμασθ' ὅς τις ἄριστος ἀνὴρ καὶ πλεῖστα πόρῃσιν,
ὄφρα σὺ μὲν χαίρων πατρώϊα πάντα νέμηαι,
ἔσθων καὶ πίνων, ἡ δ' ἄλλου δῶμα κομίζῃ.
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
οὐ μὰ Ζῆν', Ἀγέλαε, καὶ ἄλγεα πατρὸς ἐμοῖο,
ὅς που τῆλ' Ἰθάκης ἢ ἔφθιται ἢ ἀλάληται,
οὔ τι διατρίβω μητρὸς γάμον, ἀλλὰ κελεύω
γήμασθ' ᾧ κ' ἐθέλῃ, ποτὶ δ' ἄσπετα δῶρα δίδωμι.
αἰδέομαι δ' ἀέκουσαν ἀπὸ μεγάροιο δίεσθαι
μύθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειεν.

So come, sit down with your mother and tell her this: to marry whoever is the best man and offers the most gifts, so that you can enjoy all your father's estate in happiness, eating and drinking, and she can look after another man's house." Then thoughtful Telemachus answered him face to face: "No, by Zeus, Agelaus, and by the sufferings of my father, who has either perished or is wandering somewhere far from Ithaca, I am not delaying my mother's marriage at all; I urge her to marry whomever she wants, and I offer gifts past counting besides. But I'm ashamed to drive her from the hall against her will with a word of compulsion. May the god never bring that about!"

THEOCLYMENUS' VISION

The seer sees the hall running with blood and the suitors wrapped in night.

	GREEK	ENGLISH
20.345	ὣς φάτο Τηλέμαχος· μνηστῆρσι δὲ Παλλὰς Ἀθήνη ἄσβεστον γέλω ὦρσε, παρέπλαγξεν δὲ νόημα. οἱ δ' ἤδη γναθμοῖσι γελοίων ἀλλοτρίοισιν, αἱμοφόρυκτα δὲ δὴ κρέα ἤσθιον· ὄσσε δ' ἄρα σφέων δακρυόφιν πίμπλαντο, γόον δ' ὠΐετο θυμός. τοῖσι δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής· ἆ δειλοί, τί κακὸν τόδε πάσχετε; νυκτὶ μὲν ὑμέων εἰλύαται κεφαλαί τε πρόσωπά τε νέρθε τε γοῦνα. οἰμωγὴ δὲ δέδηε, δεδάκρυνται δὲ παρειαί, αἵματι δ' ἐρράδαται τοῖχοι καλαί τε μεσόδμαι· εἰδώλων δὲ πλέον πρόθυρον, πλείη δὲ καὶ αὐλή, ἱεμένων Ἔρεβόσδε ὑπὸ ζόφον· ἠέλιος δὲ οὐρανοῦ ἐξαπόλωλε, κακὴ δ' ἐπιδέδρομεν ἀχλύς.	So Telemachus spoke; and among the suitors Pallas Athena stirred up unquenchable laughter and knocked their wits astray. And now they were laughing with jaws that seemed not their own, and the meat they were eating was spattered with blood; their eyes filled with tears, and their hearts were set on lamentation. Then godlike Theoclymenus spoke among them: "Ah, poor wretches, what evil is this you're suffering? Your heads and faces and the knees beneath you are shrouded in night; wailing has blazed up, your cheeks are wet with tears, and the walls and the beautiful beams are spattered with blood. The porch is full of phantoms, and the courtyard full too, phantoms hurrying down into the darkness of Erebus; the sun has perished out of the sky, and an evil mist has spread over everything."
20.358	ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺ γέλασσαν. τοῖσιν δ' Εὐρύμαχος, Πολύβου πάϊς, ἦρχ' ἀγορεύειν· ἀφραίνει ξεῖνος νέον ἄλλοθεν εἰληλουθώς. ἀλλά μιν αἶψα, νέοι, δόμου ἐκπέμψασθε θύραζε εἰς ἀγορὴν ἔρχεσθαι, ἐπεὶ τάδε νυκτὶ ἐΐσκει. τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής· Εὐρύμαχ', οὔ τί σ' ἄνωγα ἐμοὶ πομπῆας ὀπάζειν· εἰσί μοι ὀφθαλμοί τε καὶ οὔατα καὶ πόδες ἄμφω καὶ νόος ἐν στήθεσσι τετυγμένος οὐδὲν ἀεικής. τοῖς ἔξειμι θύραζε, ἐπεὶ νοέω κακὸν ὔμμιν ἐρχόμενον, τό κεν οὔ τις ὑπεκφύγοι οὐδ' ἀλέαιτο μνηστήρων, οἳ δῶμα κάτ' ἀντιθέου Ὀδυσῆος ἀνέρας ὑβρίζοντες ἀτάσθαλα μηχανάασθε.	So he spoke, and they all laughed merrily at him. Then Eurymachus, son of Polybus, began to speak among them: "This stranger who's just come from somewhere else is out of his mind. Quick, young men, send him out of the house and off to the place of assembly, since he thinks it's night in here." Then godlike Theoclymenus spoke to him in turn: "Eurymachus, I'm not asking you to give me escorts. I have eyes and ears and both my feet, and a mind in my breast that's not badly made at all. With these I'll go out of doors, because I see evil coming upon you which not one of you suitors will escape or avoid—you who commit outrage against men in the house of godlike Odysseus and plot reckless deeds."
20.371	ὣς εἰπὼν ἐξῆλθε δόμων εὖ ναιεταόντων, ἵκετο δ' ἐς Πείραιον, ὅ μιν πρόφρων ὑπέδεκτο. μνηστῆρες δ' ἄρα πάντες ἐς ἀλλήλους ὁρόωντες Τηλέμαχον ἐρέθιζον, ἐπὶ ξείνοις γελόωντες· ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων· Τηλέμαχ', οὔ τις σεῖο κακοξεινώτερος ἄλλος· οἷον μέν τινα τοῦτον ἔχεις ἐπίμαστον ἀλήτην, σίτου καὶ οἴνου κεχρημένον, οὐδέ τι ἔργων ἔμπαιον οὐδὲ βίης, ἀλλ' αὖτως ἄχθος ἀρούρης. ἄλλος δ' αὖτέ τις οὗτος ἀνέστη μαντεύεσθαι. ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·	So saying, he went out of the well-appointed house and came to Piraeus, who received him gladly. Then all the suitors, looking at one another, tried to provoke Telemachus by laughing at his guests. And this is the sort of thing one of the arrogant young men would say: "Telemachus, nobody is unluckier in his guests than you. Look at this one you've got, a vagabond you went and picked up, hungry for bread and wine, no use at any work or with any strength, but just a burden on the earth. And then that other one stood up to play the prophet. If you'd listen to me, it would be far bet-

GREEK

τοὺς ξείνους ἐν νηῒ πολυκληῖδι βαλόντες
ἐς Σικελοὺς πέμψωμεν, ὅθεν κέ τοι ἄξιον ἄλφοι.

20.384 ὣς ἔφασαν μνηστῆρες· ὁ δ’ οὐκ ἐμπάζετο μύθων,
ἀλλ’ ἀκέων πατέρα προσεδέρκετο, δέγμενος αἰεί,
ὁππότε δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσει.
ἡ δὲ κατ’ ἄντηστιν θεμένη περικαλλέα δίφρον
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια,
ἀνδρῶν ἐν μεγάροισιν ἑκάστου μῦθον ἄκουεν.
δεῖπνον μὲν γάρ τοί γε γελοίωντες τετύκοντο
ἡδὺ τε καὶ μενοεικές, ἐπεὶ μάλα πόλλ’ ἱέρευσαν·
δόρπου δ’ οὐκ ἄν πως ἀχαρίστερον ἄλλο γένοιτο,
οἷον δὴ τάχ’ ἔμελλε θεὰ καὶ καρτερὸς ἀνὴρ
θησέμεναι· πρότεροι γὰρ ἀεικέα μηχανόωντο.

ENGLISH

ter: let’s throw these strangers aboard a ship with many oarlocks and send them off to the Sicilians, where they’d fetch you a good price.”

So the suitors spoke; but he paid no attention to their words, and silently watched his father, always waiting for the moment when he would lay his hands on the shameless suitors. And the daughter of Icarius, wise Penelope, had set her beautiful chair facing them and was listening to the words of each man in the hall. For they had prepared their dinner amid laughter, sweet and satisfying, since they had slaughtered a great many beasts; but no supper could be more graceless than the one a goddess and a mighty man were soon to set before them; for they had been the first to plot shameful deeds.

Book 21

The bow
Penelope sets the contest; only the beggar can string the bow.

	GREEK	ENGLISH
21.1	τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη, κούρῃ Ἰκαρίοιο, περίφρονι Πηνελοπείῃ, τόξον μνηστήρεσσι θέμεν πολιόν τε σίδηρον ἐν μεγάροις Ὀδυσῆος, ἀέθλια καὶ φόνου ἀρχήν. κλίμακα δ' ὑψηλὴν προσεβήσετο οἷο δόμοιο, εἵλετο δὲ κληῖδ' εὐκαμπέα χειρὶ παχείῃ καλὴν χαλκείην· κώπη δ' ἐλέφαντος ἐπῆεν. βῆ δ' ἴμεναι θάλαμόνδε σὺν ἀμφιπόλοισι γυναιξὶν ἔσχατον· ἔνθα δέ οἱ κειμήλια κεῖτο ἄνακτος, χαλκός τε χρυσός τε πολύκμητός τε σίδηρος. ἔνθα δὲ τόξον κεῖτο παλίντονον ἠδὲ φαρέτρη ἰοδόκος, πολλοὶ δ' ἔνεσαν στονόεντες ὀϊστοί, δῶρα τά οἱ ξεῖνος Λακεδαίμονι δῶκε τυχήσας Ἴφιτος Εὐρυτίδης, ἐπιείκελος ἀθανάτοισι.	Then the goddess, gray-eyed Athena, put it into the mind of the daughter of Icarius, wise Penelope, to set the bow and the gray iron before the suitors in the halls of Odysseus, as a contest and the beginning of slaughter. She climbed the high stairway of her house and took in her firm hand the well-curved key, a beautiful thing of bronze with an ivory handle. Then she went with her waiting-women to the innermost storeroom, where her lord's treasures lay: bronze and gold and iron wrought with much labor. There lay the back-bent bow, and the quiver that holds arrows, with many groan-bringing arrows in it. They were gifts that a guest-friend had given him when they met in Lacedaemon: Iphitus, son of Eurytus, a man like the immortals.
21.15	τὼ δ' ἐν Μεσσήνῃ ξυμβλήτην ἀλλήλοιϊν οἴκῳ ἐν Ὀρτιλόχοιο δαΐφρονος. ἦ τοι Ὀδυσσεὺς ἦλθε μετὰ χρεῖος, τό ῥά οἱ πᾶς δῆμος ὄφελλε· μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν νηυσὶ πολυκλήϊσι τριηκόσι' ἠδὲ νομῆας. τῶν ἕνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεὺς παιδνὸς ἐών· πρὸ γὰρ ἦκε πατὴρ ἄλλοι τε γέροντες. Ἴφιτος αὖθ' ἵππους διζήμενος, αἵ οἱ ὄλοντο δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί· αἳ δή οἱ καὶ ἔπειτα φόνος καὶ μοῖρα γένοντο, ἐπεὶ δὴ Διὸς υἱὸν ἀφίκετο καρτερόθυμον, φῶθ' Ἡρακλῆα, μεγάλων ἐπιίστορα ἔργων, ὅς μιν ξεῖνον ἐόντα κατέκτανεν ᾧ ἐνὶ οἴκῳ, σχέτλιος, οὐδὲ θεῶν ὄπιν ᾐδέσατ' οὐδὲ τράπεζαν, τὴν ἣν οἱ παρέθηκεν· ἔπειτα δὲ πέφνε καὶ αὐτόν, ἵππους δ' αὐτὸς ἔχε κρατερώνυχας ἐν μεγάροισι.	The two had met in Messene, in the house of wise Ortilochus. Odysseus had gone there to collect a debt that the whole people owed him, for men of Messene had carried off three hundred sheep from Ithaca in their many-benched ships, and the shepherds with them. Because of them Odysseus had made a long journey on an embassy while still a boy, for his father and the other elders had sent him. Iphitus, for his part, had come in search of horses he had lost: twelve mares, with hard-working mules still at the teat. Later these became his death and his doom, when he came to the stout-hearted son of Zeus, the hero Heracles, master of mighty deeds. Heracles killed him in his own house, though he was his guest. He was a cruel man, with no regard for the watchful eye of the gods or for the table he had set before him: he feasted his guest and then killed him, and kept the strong-hoofed horses for himself in his halls.
21.31	τὰς ἐρέων Ὀδυσῆϊ συνήντετο, δῶκε δὲ τόξον, τὸ πρὶν μέν ῥ' ἐφόρει μέγας Εὔρυτος, αὐτὰρ ὁ παιδὶ κάλλιπ' ἀποθνήσκων ἐν δώμασιν ὑψηλοῖσι. τῷ δ' Ὀδυσεὺς ξίφος ὀξὺ καὶ ἄλκιμον ἔγχος ἔδωκεν,	It was while he was looking for these that he met Odysseus. He gave him the bow that great Eurytus used to carry, and had left to his son when he died in his lofty house. Odysseus gave him a sharp

	GREEK	ENGLISH
	ἀρχὴν ξεινοσύνης προσκηδέος· οὐδὲ τραπέζῃ γνώτην ἀλλήλων· πρὶν γὰρ Διὸς υἱὸς ἔπεφνεν Ἶφιτον Εὐρυτίδην, ἐπιείκελον ἀθανάτοισιν, ὅς οἱ τόξον ἔδωκε. τὸ δ' οὔ ποτε δῖος Ὀδυσσεὺς ἐρχόμενος πόλεμόνδε μελαινάων ἐπὶ νηῶν ἧρεῖτ', ἀλλ' αὐτοῦ μνῆμα ξείνοιο φίλοιο κέσκετ' ἐνὶ μεγάροισι, φόρει δέ μιν ἧς ἐπὶ γαίης.	sword and a strong spear, the beginning of a warm friendship as guest and host; but they never came to know each other at table, because before that the son of Zeus killed Iphitus, son of Eurytus, a man like the immortals, who had given him the bow. That bow godlike Odysseus never took with him when he went off to war in the black ships. It lay at home in his halls as a memorial of a dear guest-friend, and he carried it only in his own land.
21.42	ἡ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο δῖα γυναικῶν οὐδόν τε δρύϊνον προσεβήσετο, τόν ποτε τέκτων ξέσσεν ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν, ἐν δὲ σταθμοὺς ἄρσε, θύρας δ' ἐπέθηκε φαεινάς, αὐτίκ' ἄρ' ἥ γ' ἱμάντα θοῶς ἀπέλυσε κορώνης, ἐν δὲ κληῖδ' ἧκε, θυρέων δ' ἀνέκοπτεν ὀχῆας ἄντα τιτυσκομένη· τὰ δ' ἀνέβραχεν ἠΰτε ταῦρος βοσκόμενος λειμῶνι· τόσ' ἔβραχε καλὰ θύρετρα πληγέντα κληῖδι, πετάσθησαν δέ οἱ ὦκα. ἡ δ' ἄρ' ἐφ' ὑψηλῆς σανίδος βῆ· ἔνθα δὲ χηλοὶ ἕστασαν, ἐν δ' ἄρα τῇσι θυώδεα εἵματ' ἔκειτο. ἔνθεν ὀρεξαμένη ἀπὸ πασσάλου αἴνυτο τόξον αὐτῷ γωρυτῷ, ὅς οἱ περίκειτο φαεινός.	Long ago a carpenter had planed the oak threshold of that storeroom with skill and made it straight to the line, fitting the doorposts into it and hanging the shining doors. When she, bright among women, came to the storeroom and stepped onto that threshold, she quickly loosed the strap from its hook and put in the key. Aiming straight, she shot back the bolts of the doors, and they roared like a bull grazing in a meadow. So loudly the beautiful doors roared, struck by the key, and they swiftly flew open before her. She stepped up onto the high platform where the chests stood, with fragrant clothes laid away in them. Reaching up from there, she took the bow from its peg, together with the shining case that was around it.
21.55	ἑζομένη δὲ κατ' αὖθι, φίλοις ἐπὶ γούνασι θεῖσα, κλαῖε μάλα λιγέως, ἐκ δ' ἧρεε τόξον ἄνακτος. ἡ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο, βῆ ῥ' ἴμεναι μέγαρόνδε μετὰ μνηστῆρας ἀγαυοὺς τόξον ἔχουσ' ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην ἰοδόκον· πολλοὶ δ' ἔνεσαν στονόεντες ὀϊστοί. τῇ δ' ἄρ' ἅμ' ἀμφίπολοι φέρον ὄγκιον, ἔνθα σίδηρος κεῖτο πολὺς καὶ χαλκός, ἀέθλια τοῖο ἄνακτος. ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν, στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο, ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα. ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη. αὐτίκα δὲ μνηστῆρσι μετηύδα καὶ φάτο μῦθον·	Then she sat down right there and laid it on her knees, and she wept aloud as she took her lord's bow out of its case. And when she had had her fill of tearful lament, she went to the hall, to the lordly suitors, holding in her hand the back-bent bow and the quiver that holds arrows, with many groan-bringing arrows in it. Her maids carried a chest along with her, in which lay much iron and bronze, the gear for her lord's contests. When she, bright among women, came to the suitors, she stood beside a pillar of the close-built roof, holding her shining veil before her cheeks, with a trusty maid standing on either side of her. At once she spoke out to the suitors and said:
21.68	κέκλυτέ μευ, μνηστῆρες ἀγήνορες, οἳ τόδε δῶμα ἐχράετ' ἐσθιέμεν καὶ πινέμεν ἐμμενὲς αἰεὶ ἀνδρὸς ἀποιχομένοιο πολὺν χρόνον· οὐδέ τιν' ἄλλην μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε, ἀλλ' ἐμὲ ἱέμενοι γῆμαι θέσθαι τε γυναῖκα. ἀλλ' ἄγετε, μνηστῆρες, ἐπεὶ τόδε φαίνετ' ἄεθλον. θήσω γὰρ μέγα τόξον Ὀδυσσῆος θείοιο· ὃς δέ κε ῥηΐτατ' ἐντανύσῃ βιὸν ἐν παλάμῃσι καὶ διοϊστεύσῃ πελέκεων δυοκαίδεκα πάντων,	"Listen to me, you overbearing suitors. You have descended on this house to eat and drink, endlessly, day after day, while its master has been gone a long time. And you could find no other excuse for your talk except that you want to marry me and make me your wife. Come then, suitors, since your prize is here before you. I will set out the great bow of godlike Odysseus. Whoever strings the bow most easily in his hands and

	GREEK	ENGLISH
	τῷ κεν ἅμ' ἐσποίμην, νοσφισσαμένη τόδε δῶμα κουρίδιον, μάλα καλόν, ἐνίπλειον βιότοιο, τοῦ ποτὲ μεμνήσεσθαι ὀΐομαι ἔν περ ὀνείρῳ.	shoots an arrow through all twelve axes, I will go with him and leave this house of my marriage, so beautiful and so full of good living. I think I'll remember it even in my dreams."
21.80	ὣς φάτο, καί ῥ' Εὔμαιον ἀνώγει, δῖον ὑφορβόν, τόξον μνηστήρεσσι θέμεν πολιόν τε σίδηρον. δακρύσας δ' Εὔμαιος ἐδέξατο καὶ κατέθηκε· κλαῖε δὲ βουκόλος ἄλλοθ', ἐπεὶ ἴδε τόξον ἄνακτος. Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· νήπιοι ἀγροιῶται, ἐφημέρια φρονέοντες, ἆ δειλώ, τί νυ δάκρυ κατείβετον ἠδὲ γυναικὶ θυμὸν ἐνὶ στήθεσσιν ὀρίνετον; ἦ τε καὶ ἄλλως κεῖται ἐν ἄλγεσι θυμός, ἐπεὶ φίλον ὤλεσ' ἀκοίτην. ἀλλ' ἀκέων δαίνυσθε καθήμενοι, ἠὲ θύραζε κλαίετον ἐξελθόντε, κατ' αὐτόθι τόξα λιπόντε, μνηστήρεσσιν ἄεθλον ἀάατον· οὐ γὰρ ὀΐω ῥηϊδίως τόδε τόξον ἐΰξοον ἐντανύεσθαι.	So she spoke, and told Eumaeus, the noble swineherd, to set the bow and the gray iron before the suitors. Eumaeus wept as he took them and laid them down, and the cowherd wept where he stood when he saw his lord's bow. But Antinous rebuked them and spoke out, addressing them: "Foolish yokels, whose thoughts don't reach past today! Wretches, why are you shedding tears and stirring up the heart in this woman's breast? Her heart lies in pain enough already, now that she has lost her dear husband. Sit and eat in silence, or else go outside to do your weeping, and leave the bow here. It's a contest for the suitors, and no light one, for I don't think this polished bow will be easy to string.
21.93	οὐ γάρ τις μέτα τοῖος ἀνὴρ ἐν τοίσδεσι πᾶσιν οἷος Ὀδυσσεὺς ἔσκεν· ἐγὼ δέ μιν αὐτὸς ὄπωπα, καὶ γὰρ μνήμων εἰμί, πάϊς δ' ἔτι νήπιος ἦα. ὣς φάτο, τῷ δ' ἄρα θυμὸς ἐνὶ στήθεσσιν ἐώλπει νευρὴν ἐντανύσειν διοϊστεύσειν τε σιδήρου. ἦ τοι ὀϊστοῦ γε πρῶτος γεύσεσθαι ἔμελλεν ἐκ χειρῶν Ὀδυσῆος ἀμύμονος, ὃν τότ' ἀτίμα ἥμενος ἐν μεγάροις, ἐπὶ δ' ὦρνυε πάντας ἑταίρους. τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἴς Τηλεμάχοιο· ὢ πόποι, ἦ μάλα με Ζεὺς ἄφρονα θῆκε Κρονίων· μήτηρ μέν μοί φησι φίλη, πινυτή περ ἐοῦσα, ἄλλῳ ἅμ' ἕψεσθαι νοσφισσαμένη τόδε δῶμα· αὐτὰρ ἐγὼ γελόω καὶ τέρπομαι ἄφρονι θυμῷ.	There's no man among all of us here like Odysseus was. I saw him myself, and I remember him, though I was still a little child." So he spoke, but in his heart he was hoping to string the bow and shoot through the iron. Yet he was to be the first to taste an arrow from the hands of noble Odysseus, whom he was dishonoring then as he sat in the hall, urging on all his companions. Then the sacred might of Telemachus spoke among them too: "Ah! Zeus, son of Cronus, has surely made me lose my wits. My dear mother, sensible as she is, says she'll go off with another man and leave this house, and here I am, laughing and enjoying myself, like a fool.
21.106	ἀλλ' ἄγετε, μνηστῆρες, ἐπεὶ τόδε φαίνετ' ἄεθλον, οἷη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιΐδα γαῖαν, οὔτε Πύλου ἱερῆς οὔτ' Ἄργεος οὔτε Μυκήνης· οὔτ' αὐτῆς Ἰθάκης οὔτ' ἠπείροιο μελαίνης· καὶ δ' αὐτοὶ τόδε γ' ἴστε· τί με χρὴ μητέρος αἴνου; ἀλλ' ἄγε μὴ μύνῃσι παρέλκετε μηδ' ἔτι τόξου δηρὸν ἀποτρωπᾶσθε τανυστύος, ὄφρα ἴδωμεν. καὶ δέ κεν αὐτὸς ἐγὼ τοῦ τόξου πειρησαίμην· εἰ δέ κεν ἐντανύσω διοϊστεύσω τε σιδήρου, οὔ κέ μοι ἀχνυμένῳ τάδε δώματα πότνια μήτηρ λείποι ἅμ' ἄλλῳ ἰοῦσ', ὅτ' ἐγὼ κατόπισθε λιποίμην οἷός τ' ἤδη πατρὸς ἀέθλια κάλ' ἀνελέσθαι.	But come, suitors, since your prize is here before you, a woman whose like does not exist anywhere in the Achaean land today: not in sacred Pylos, nor in Argos, nor in Mycenae, nor in Ithaca itself, nor on the dark mainland. You know that yourselves; why should I sing my mother's praises? So come, don't put it off with excuses, and don't shy away from stringing the bow any longer. Let's see. I might even try the bow myself. If I string it and shoot through the iron, then it won't grieve me that my lady mother leaves this house and goes off with another man, since I'll be left behind a man already able to win my father's fine prizes."
21.118		

GREEK

ENGLISH

ἦ καὶ ἀπ᾽ ὤμοιϊν χλαῖναν θέτο φοινικόεσσαν
ὀρθὸς ἀναΐξας, ἀπὸ δὲ ξίφος ὀξὺ θέτ᾽ ὤμων.
πρῶτον μὲν πελέκεας στῆσεν, διὰ τάφρον ὀρύξας
πᾶσι μίαν μακρήν, καὶ ἐπὶ στάθμην ἴθυνεν,
ἀμφὶ δὲ γαῖαν ἔναξε· τάφος δ᾽ ἕλε πάντας ἰδόντας,
ὡς εὐκόσμως στῆσε· πάρος δ᾽ οὐ πώ ποτ᾽ ὀπώπει.
στῆ δ᾽ ἄρ᾽ ἐπ᾽ οὐδὸν ἰὼν καὶ τόξου πειρήτιζε.
τρὶς μέν μιν πελέμιξεν ἐρύσσεσθαι μενεαίνων,
τρὶς δὲ μεθῆκε βίης, ἐπιελπόμενος τό γε θυμῷ,
νευρὴν ἐντανύειν διοϊστεύσειν τε σιδήρου.
καί νύ κε δή ῥ᾽ ἐτάνυσσε βίῃ τὸ τέταρτον ἀνέλκων,
ἀλλ᾽ Ὀδυσεὺς ἀνένευε καὶ ἔσχεθεν ἱέμενόν περ.
τοῖς δ᾽ αὖτις μετέειφ᾽ ἱερὴ ἲς Τηλεμάχοιο·

He spoke, and springing upright he took the crimson cloak from his shoulders and took off the sharp sword as well. First he set up the axes. He dug one long trench for them all, made it straight to the line, and stamped the earth down around them. Everyone who watched was amazed at how neatly he set them up, though he had never seen it done before. Then he went and stood on the threshold and tried the bow. Three times he made it quiver in his eagerness to draw it, and three times he let up on his effort, though he still hoped in his heart to string it and shoot through the iron. And now, pulling it up a fourth time, he would have strung it by main strength, but Odysseus shook his head and checked him, eager as he was. Then the sacred might of Telemachus spoke among them again:

21.131 ὢ πόποι, ἦ καὶ ἔπειτα κακός τ᾽ ἔσομαι καὶ ἄκικυς,
ἠὲ νεώτερός εἰμι καὶ οὔ πω χερσὶ πέποιθα
ἄνδρ᾽ ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
ἀλλ᾽ ἄγεθ᾽, οἵ περ ἐμεῖο βίῃ προφερέστεροί ἐστε,
τόξου πειρήσασθε, καὶ ἐκτελέωμεν ἄεθλον.
ὣς εἰπὼν τόξον μὲν ἀπὸ ἕο θῆκε χαμᾶζε,
κλίνας κολλητῇσιν ἐϋξέστῃς σανίδεσσιν,
αὐτοῦ δ᾽ ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ,
ἂψ δ᾽ αὖτις κατ᾽ ἄρ᾽ ἕζετ᾽ ἐπὶ θρόνου ἔνθεν ἀνέστη.
τοῖσιν δ᾽ Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
ὄρνυσθ᾽ ἐξείης ἐπιδέξια πάντες ἑταῖροι,
ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἰνοχοεύει.

"Ah! So I'll be a coward and a weakling from now on, or else I'm too young and can't yet trust my hands to defend me against a man when someone picks a fight with me. But come, you who are stronger than I am, try the bow, and let's finish the contest." So he spoke, and set the bow down on the ground away from him, leaning it against the close-fitted, well-polished boards of the door, and leaned the swift arrow there against the fine tip of the bow; then he sat back down on the chair from which he had risen. Antinous, son of Eupeithes, spoke among them: "Get up in turn, all you companions, from left to right, starting from the place where the wine is poured."

THE SUITORS FAIL

Leodes and the other suitors warm and grease the bow but cannot string it.

GREEK

ENGLISH

21.143 ὣς ἔφατ᾽ Ἀντίνοος, τοῖσιν δ᾽ ἐπιήνδανε μῦθος.
Λειώδης δὲ πρῶτος ἀνίστατο, Οἴνοπος υἱός,
ὅ σφι θυοσκόος ἔσκε, παρὰ κρητῆρα δὲ καλὸν
ἵζε μυχοίτατος αἰέν· ἀτασθαλίαι δέ οἱ οἴῳ
ἐχθραὶ ἔσαν, πᾶσιν δὲ νεμέσσα μνηστήρεσσιν·
ὅς ῥα τότε πρῶτος τόξον λάβε καὶ βέλος ὠκύ.
στῆ δ᾽ ἄρ᾽ ἐπ᾽ οὐδὸν ἰὼν καὶ τόξου πειρήτιζεν,
οὐδέ μιν ἐντάνυσε· πρὶν γὰρ κάμε χεῖρας ἀνέλκων
ἀτρίπτους ἁπαλάς· μετὰ δὲ μνηστῆρσιν ἔειπεν·
ὦ φίλοι, οὐ μὲν ἐγὼ τανύω, λαβέτω δὲ καὶ ἄλλος.
πολλοὺς γὰρ τόδε τόξον ἀριστῆας κεκαδήσει
θυμοῦ καὶ ψυχῆς, ἐπεὶ ἦ πολὺ φέρτερόν ἐστι

So Antinous spoke, and his words pleased them. The first to rise was Leodes, son of Oenops. He was their soothsayer, and he always sat in the farthest corner beside the fine mixing bowl. He alone hated reckless folly, and all the suitors offended him. He was the first then to take the bow and the swift arrow. He went and stood on the threshold and tried the bow, but he could not string it. Before he could, his hands grew tired from pulling, his soft hands that had never known work. And he spoke among the suitors: "Friends, I can't string it; let someone else take it. This bow will rob many of

	GREEK	ENGLISH
	τεθνάμεν ἢ ζώοντας ἁμαρτεῖν, οὗθ' ἕνεκ' αἰεὶ ἐνθάδ' ὁμιλέομεν, ποτιδέγμενοι ἤματα πάντα.	our best men of their spirit and their life, since it is far better to die than to live on and fail to win what we're always gathered here for, waiting day after day.
21.157	νῦν μέν τις καὶ ἔλπετ' ἐνὶ φρεσὶν ἠδὲ μενοινᾷ γῆμαι Πηνελόπειαν, Ὀδυσσῆος παράκοιτιν. αὐτὰρ ἐπὴν τόξου πειρήσεται ἠδὲ ἴδηται, ἄλλην δή τιν' ἔπειτα Ἀχαιϊάδων εὐπέπλων μνάσθω ἐέδνοισιν διζήμενος· ἡ δέ κ' ἔπειτα γήμαιθ' ὅς κε πλεῖστα πόροι καὶ μόρσιμος ἔλθοι. ὣς ἄρ' ἐφώνησεν καὶ ἀπὸ ἕο τόξον ἔθηκε, κλίνας κολλητῇσιν ἐϋξέστῃς σανίδεσσιν, αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ, ἆψ δ' αὖτις κατ' ἄρ ἕζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη. Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·	Right now any one of us may hope in his heart and long to marry Penelope, the wife of Odysseus. But once he has tried the bow and seen what it is, let him go and court some other of the Achaean women in their fine robes, and seek her with bridal gifts; and then Penelope can marry whoever offers most and comes as her fated husband." So he spoke, and set the bow down away from him, leaning it against the close-fitted, well-polished boards of the door, and leaned the swift arrow there against the fine tip of the bow; then he sat back down on the chair from which he had risen. But Antinous rebuked him and spoke out, addressing him:
21.168	Λειῶδες, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, δεινόν τ' ἀργαλέον τε, —νεμεσσῶμαι δέ τ' ἀκούων— εἰ δὴ τοῦτό γε τόξον ἀριστῆας κεκαδήσει θυμοῦ καὶ ψυχῆς, ἐπεὶ οὐ δύνασαι σὺ τανύσσαι. οὐ γάρ τοί σέ γε τοῖον ἐγείνατο πότνια μήτηρ οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ ὀϊστῶν· ἀλλ' ἄλλοι τανύουσι τάχα μνηστῆρες ἀγαυοί. ὣς φάτο, καί ῥ' ἐκέλευσε Μελάνθιον, αἰπόλον αἰγῶν· ἄγρει δή, πῦρ κῆον ἐνὶ μεγάροισι, Μελανθεῦ, πὰρ δὲ τίθει δίφρον τε μέγαν καὶ κῶας ἐπ' αὐτοῦ, ἐκ δὲ στέατος ἔνεικε μέγαν τροχὸν ἔνδον ἐόντος, ὄφρα νέοι θάλποντες, ἐπιχρίοντες ἀλοιφῇ, τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον.	"Leodes, what a thing has slipped past the barrier of your teeth, dreadful and grievous! It angers me to hear it. So this bow will rob our best men of their spirit and their life, just because you can't string it? Your lady mother didn't bear you to be the kind of man who draws bows and shoots arrows. But other lordly suitors will string it soon enough." So he spoke, and gave orders to Melanthius, the goatherd: "Come on, Melanthius, light a fire in the hall, and set a big stool beside it with a fleece on it, and bring out a big round cake of the fat that's in the storeroom, so that we young men can warm the bow and rub it with grease, and then try it and finish the contest."

ODYSSEUS AND THE HERDSMEN

Outside, Odysseus shows the swineherd and the cowherd his scar and gives them orders.

	GREEK	ENGLISH
21.181	ὣς φάθ', ὁ δ' αἶψ' ἀνέκαιε Μελάνθιος ἀκάματον πῦρ, πὰρ δὲ φέρων δίφρον θῆκεν καὶ κῶας ἐπ' αὐτοῦ, ἐκ δὲ στέατος ἔνεικε μέγαν τροχὸν ἔνδον ἐόντος· τῷ ῥα νέοι θάλποντες ἐπειρῶντ'· οὐδ' ἐδύναντο ἐντανύσαι, πολλὸν δὲ βίης ἐπιδευέες ἦσαν. Ἀντίνοος δ' ἔτ' ἐπεῖχε καὶ Εὐρύμαχος θεοειδής, ἀρχοὶ μνηστήρων· ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι. τὼ δ' ἐξ οἴκου βῆσαν ὁμαρτήσαντες ἅμ' ἄμφω βουκόλος ἠδὲ συφορβὸς Ὀδυσσῆος θείοιο· ἐκ δ' αὐτὸς μετὰ τοὺς δόμου ἦλυθε δῖος Ὀδυσσεύς.	So he spoke, and at once Melanthius kindled a tireless fire. He brought a stool and set it beside the fire with a fleece on it, and brought out a big round cake of the fat that was in the storeroom. With it the young men warmed the bow and tried it, but they could not string it; they fell far short in strength. Antinous was still holding back, and godlike Eurymachus, the leaders of the suitors and by far the best of them in excellence. Meanwhile the cowherd and the swineherd of godlike Odysseus had both gone out of the house together,

	GREEK	ENGLISH
	ἀλλ᾽ ὅτε δή ῥ᾽ ἐκτὸς θυρέων ἔσαν ἠδὲ καὶ αὐλῆς, φθεγξάμενός σφε ἔπεσσι προσηύδα μειλιχίοισι·	and after them godlike Odysseus himself came out of the house. And when they were outside the gates and the courtyard, he spoke to them and addressed them with gentle words:
21.193	βουκόλε καὶ σύ, συφορβέ, ἔπος τί κε μυθησαίμην, ἦ αὐτὸς κεύθω; φάσθαι δέ με θυμὸς ἀνώγει. ποῖοί κ᾽ εἶτ᾽ Ὀδυσῆϊ ἀμυνέμεν, εἴ ποθεν ἔλθοι ὧδε μάλ᾽ ἐξαπίνης καί τις θεὸς αὐτὸν ἐνείκαι; ἦ κε μνηστήρεσσιν ἀμύνοιτ᾽ ἦ Ὀδυσῆϊ; εἴπαθ᾽ ὅπως ὑμέας κραδίη θυμός τε κελεύει. τὸν δ᾽ αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνήρ· Ζεῦ πάτερ, αἴ γὰρ τοῦτο τελευτήσειας ἐέλδωρ, ὡς ἔλθοι μὲν κεῖνος ἀνήρ, ἀγάγοι δέ ἑ δαίμων· γνοίης χ᾽ οἵη ἐμὴ δύναμις καὶ χεῖρες ἕπονται. ὡς δ᾽ αὔτως Εὔμαιος ἐπεύχετο πᾶσι θεοῖσι νοστῆσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε.	“Cowherd, and you, swineherd, shall I tell you something, or keep it to myself? My heart urges me to speak. What sort of men would you be in fighting for Odysseus, if he came back from somewhere, quite suddenly, like this, and some god brought him? Would you fight for the suitors or for Odysseus? Tell me what your heart and spirit bid you.” Then the man who tended the cattle spoke to him in turn: “Father Zeus, if only you would grant this wish, that that man would come, and some god would lead him home! Then you would see what strength is mine, and how my hands would back it up.” And in the same way Eumaeus prayed to all the gods that shrewd Odysseus might return to his own house.
21.205	αὐτὰρ ἐπεὶ δὴ τῶν γε νόον νημερτέ᾽ ἀνέγνω, ἐξαῦτίς σφε ἔπεσσιν ἀμειβόμενος προσέειπεν· ἔνδον μὲν δὴ ὅδ᾽ αὐτὸς ἐγώ, κακὰ πολλὰ μογήσας ἦλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν. γιγνώσκω δ᾽ ὡς σφῶϊν ἐελδομένοισιν ἱκάνω οἵοισι δμώων· τῶν δ᾽ ἄλλων οὔ τευ ἄκουσα εὐξαμένου ἐμὲ αὖτις ὑπότροπον οἶκαδ᾽ ἱκέσθαι. σφῶϊν δ᾽, ὡς ἔσεταί περ, ἀληθείην καταλέξω. εἴ χ᾽ ὑπ᾽ ἐμοί γε θεὸς δαμάσῃ μνηστῆρας ἀγαυούς, ἄξομαι ἀμφοτέροις ἀλόχους καὶ κτήματ᾽ ὀπάσσω οἰκία τ᾽ ἐγγὺς ἐμεῖο τετυγμένα· καί μοι ἔπειτα Τηλεμάχου ἑτάρω τε κασιγνήτω τε ἔσεσθον.	But when he knew their minds for certain, he answered them in turn and said: “Here I am, at home, I myself. After suffering many hardships I have come back in the twentieth year to my native land. I can see that you two alone among the servants have longed for my coming; of the others I haven’t heard a single one pray that I would return home again. So to you two I will tell the truth of how things will be. If a god lets me bring down the lordly suitors, I will find wives for you both and give you property and houses built close to mine, and from then on you will be companions and brothers to Telemachus in my eyes.
21.217	εἰ δ᾽ ἄγε δή, καὶ σῆμα ἀριφραδὲς ἄλλο τι δείξω, ὄφρα μ᾽ ἐῢ γνῶτον πιστωθῆτόν τ᾽ ἐνὶ θυμῷ, οὐλήν, τήν ποτέ με σῦς ἤλασε λευκῷ ὀδόντι Παρνησόνδ᾽ ἐλθόντα σὺν υἱάσιν Αὐτολύκοιο. ὡς εἰπὼν ῥάκεα μεγάλης ἀποέργαθεν οὐλῆς. τὼ δ᾽ ἐπεὶ εἰσιδέτην εῦ τ᾽ ἐφράσσαντο ἕκαστα, κλαῖον ἄρ᾽ ἀμφ᾽ Ὀδυσῆϊ δαΐφρονι χεῖρε βαλόντε, καὶ κύνεον ἀγαπαζόμενοι κεφαλήν τε καὶ ὤμους ὡς δ᾽ αὔτως Ὀδυσεὺς κεφαλὰς καὶ χεῖρας ἔκυσσε. καί νύ κ᾽ ὀδυρομένοισιν ἔδυ φάος ἠελίοιο, εἰ μὴ Ὀδυσσεὺς αὐτὸς ἐρύκακε φώνησέν τε·	Come, I’ll show you another clear sign as well, so that you’ll know me for certain and trust me in your hearts: the scar that a boar once gave me with its white tusk, when I went to Parnassus with the sons of Autolycus.” So he spoke, and drew the rags back from the great scar. And when the two had looked at it and taken careful note of every detail, they wept, and threw their arms around wise-hearted Odysseus, and kissed his head and shoulders in welcome; and in the same way Odysseus kissed their heads and hands. And now the light of the sun would have gone down on their weeping, if Odysseus himself had not stopped them and said:
21.228		

GREEK

παύεσθον κλαυθμοῖο γόοιό τε, μή τις ἴδηται
ἐξελθὼν μεγάροιο, ἀτὰρ εἴπῃσι καὶ εἴσω.
ἀλλὰ προμνηστῖνοι ἐσέλθετε, μηδ' ἅμα πάντες,
πρῶτος ἐγώ, μετὰ δ' ὔμμες· ἀτὰρ τόδε σῆμα τετύχθω·
ἄλλοι μὲν γὰρ πάντες, ὅσοι μνηστῆρες ἀγαυοί,
οὐκ ἐάσουσιν ἐμοὶ δόμεναι βιὸν ἠδὲ φαρέτρην·
ἀλλὰ σύ, δῖ' Εὔμαιε, φέρων ἀνὰ δώματα τόξον
ἐν χείρεσσιν ἐμοὶ θέμεναι, εἰπεῖν τε γυναιξὶ
κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας,
ἢν δέ τις ἢ στοναχῆς ἠὲ κτύπου ἔνδον ἀκούσῃ
ἀνδρῶν ἡμετέροισιν ἐν ἕρκεσι, μή τι θύραζε
προβλώσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ.
σοὶ δέ, Φιλοίτιε δῖε, θύρας ἐπιτέλλομαι αὐλῆς
κληῖσαι κληῖδι, θοῶς δ' ἐπὶ δεσμὸν ἰῆλαι.

21.242 ὣς εἰπὼν εἰσῆλθε δόμους εὖ ναιετάοντας·
ἕζετ' ἔπειτ' ἐπὶ δίφρον ἰών, ἔνθεν περ ἀνέστη·
ἐς δ' ἄρα καὶ τὼ δμῶε ἴτην θείου Ὀδυσῆος.
Εὐρύμαχος δ' ἤδη τόξον μετὰ χερσὶν ἐνώμα,
θάλπων ἔνθα καὶ ἔνθα σέλᾳ πυρός· ἀλλά μιν οὐδ' ὣς
ἐντανύσαι δύνατο, μέγα δ' ἔστενε κυδάλιμον κῆρ·
ὀχθήσας δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
ὤ πόποι, ἦ μοι ἄχος περί τ' αὐτοῦ καὶ περὶ πάντων·
οὔ τι γάμου τοσσοῦτον ὀδύρομαι, ἀχνύμενός περ·
εἰσὶ καὶ ἄλλαι πολλαὶ Ἀχαιΐδες, αἱ μὲν ἐν αὐτῇ
ἀμφιάλῳ Ἰθάκῃ, αἱ δ' ἄλλῃσιν πολίεσσιν·
ἀλλ' εἰ δὴ τοσσόνδε βίης ἐπιδευέες εἰμὲν
ἀντιθέου Ὀδυσῆος, ὅ τ' οὐ δυνάμεσθα τανύσσαι
τόξον· ἐλεγχείη δὲ καὶ ἐσσομένοισι πυθέσθαι.

21.256 τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
Εὐρύμαχ', οὐχ οὕτως ἔσται· νοέεις δὲ καὶ αὐτός.
νῦν μὲν γὰρ κατὰ δῆμον ἑορτὴ τοῖο θεοῖο
ἁγνή· τίς δέ κε τόξα τιταίνοιτ'; ἀλλὰ ἔκηλοι
κάτθετ'· ἀτὰρ πελέκεάς γε καὶ εἴ κ' εἰῶμεν ἅπαντας
ἑστάμεν· οὐ μὲν γάρ τιν' ἀναιρήσεσθαι ὀΐω,
ἐλθόντ' ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος.
ἀλλ' ἄγετ', οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσιν,
ὄφρα σπείσαντες καταθείομεν ἀγκύλα τόξα·
ἠῶθεν δὲ κέλεσθε Μελάνθιον, αἰπόλον αἰγῶν,
αἶγας ἄγειν, αἳ πᾶσι μέγ' ἔξοχοι αἰπολίοισιν,
ὄφρ' ἐπὶ μηρία θέντες Ἀπόλλωνι κλυτοτόξῳ
τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον.

ENGLISH

"Stop your weeping and wailing, or someone may come out of the hall and see us, and then tell them inside as well. Go in one after the other, not all together, I first and you after. And let this be the signal. All the others, the lordly suitors, will not allow the bow and quiver to be given to me. But you, noble Eumaeus, carry the bow through the house and put it in my hands, and tell the women to lock the close-fitted doors of the hall. If any of them hears groaning or the din of men inside our walls, she must not go out at all, but stay where she is, quietly at her work. And you, noble Philoetius, I charge with locking the gates of the courtyard with the bolt and quickly lashing them fast."

So he spoke, and went into the well-appointed house. Then he went and sat on the stool from which he had risen, and the two servants of godlike Odysseus went in too. Eurymachus was already handling the bow, warming it on this side and that in the blaze of the fire. Even so he could not string it, and his proud heart groaned deeply. Deeply vexed, he spoke out and addressed them: "Ah, I'm grieved for myself and for all of us. It isn't the marriage I lament so much, though I'm sorry about that too. There are plenty of other Achaean women, some here in sea-girt Ithaca itself, some in other cities. But if we really fall so far short of godlike Odysseus in strength that we can't string his bow—that's a disgrace, even for men yet to come to hear of."

Then Antinous, son of Eupeithes, said to him in turn: "Eurymachus, it won't be so, and you know it yourself. Today throughout the land is the feast of the god, a holy day. Who would bend bows on it? No, lay it down and take your ease. As for the axes, what if we let them all stand? I don't think anyone will come into the hall of Odysseus, son of Laertes, and carry them off. Come, let the wine-steward pour the first drops into the cups, so that we can pour libations and put the curved bow aside. And at dawn tell Melanthius the goatherd to bring goats, the very best of all his herds, so that we can lay thigh-pieces on the altar for Apollo, famed for the bow, and then try the bow and finish the contest."[1]

1 The god is Apollo the archer, whose festival was being celebrated across Ithaca on this day.

THE BEGGAR ASKS FOR THE BOW

Antinous threatens the stranger, Penelope defends him, and Telemachus sends her upstairs.

	GREEK	ENGLISH
21.269	ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος. τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν, κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν. οἱ δ' ἐπεὶ οὖν σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός, τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς· κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης· ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει· Εὐρύμαχον δὲ μάλιστα καὶ Ἀντίνοον θεοειδέα λίσσομ', ἐπεὶ καὶ τοῦτο ἔπος κατὰ μοῖραν ἔειπε, νῦν μὲν παῦσαι τόξον, ἐπιτρέψαι δὲ θεοῖσιν· ἠῶθεν δὲ θεὸς δώσει κράτος ᾧ κ' ἐθέλῃσιν.	So spoke Antinous, and his words pleased them. Heralds poured water over their hands, and young men filled the mixing bowls to the brim with drink and served it to all, first pouring a few drops into each cup. And when they had poured libations and drunk as much as their hearts desired, resourceful Odysseus, with cunning in his mind, spoke among them: "Listen to me, suitors of the glorious queen, so that I can say what the heart in my breast bids me. Eurymachus above all, and godlike Antinous, I beg—since he has spoken rightly in this—stop with the bow for now and leave the matter to the gods. At dawn the god will give victory to whomever he wishes."
21.281	ἀλλ' ἄγ' ἐμοὶ δότε τόξον ἐΰξοον, ὄφρα μεθ' ὑμῖν χειρῶν καὶ σθένεος πειρήσομαι, ἤ μοι ἔτ' ἐστὶν ἵς, οἵη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν, ἦ ἤδη μοι ὄλεσσεν ἄλη τ' ἀκομιστίη τε. ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσησαν, δείσαντες μὴ τόξον ἐΰξοον ἐντανύσειεν. Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν· ἆ δειλὲ ξείνων, ἔνι τοι φρένες οὐδ' ἠβαιαί· οὐκ ἀγαπᾷς ὃ ἔκηλος ὑπερφιάλοισι μεθ' ἡμῖν δαίνυσαι, οὐδέ τι δαιτὸς ἀμέρδεαι, αὐτὰρ ἀκούεις μύθων ἡμετέρων καὶ ῥήσιος; οὐδέ τις ἄλλος ἡμετέρων μύθων ξεῖνος καὶ πτωχὸς ἀκούει.	"But come, give me the polished bow, so that here among you I can test my hands and my strength, and see whether I still have the power that was once in my supple limbs, or whether my wandering and neglect have destroyed it by now." So he spoke, and they were all indignant beyond measure, afraid that he might string the polished bow. Antinous rebuked him, spoke out and addressed him: "You wretched stranger, there isn't a scrap of sense in you. Aren't you content to dine at your ease among us lordly men, without being cheated of any share of the feast, and to listen to our talk and our speeches? No other stranger and beggar gets to listen to our talk."
21.293	οἶνός σε τρώει μελιηδής, ὅς τε καὶ ἄλλους βλάπτει, ὃς ἄν μιν χανδὸν ἕλῃ μηδ' αἴσιμα πίνῃ. οἶνος καὶ Κένταυρον, ἀγακλυτὸν Εὐρυτίωνα, ἄασ' ἐνὶ μεγάρῳ μεγαθύμου Πειριθόοιο, ἐς Λαπίθας ἐλθόνθ'· ὁ δ' ἐπεὶ φρένας ἄασεν οἴνῳ, μαινόμενος κάκ' ἔρεξε δόμον κάτα Πειριθόοιο· ἥρωας δ' ἄχος εἷλε, διὲκ προθύρου δὲ θύραζε ἕλκον ἀναΐξαντες, ἀπ' οὔατα νηλέϊ χαλκῷ ῥῖνάς τ' ἀμήσαντες· ὁ δὲ φρεσὶν ᾗσιν ἀασθεὶς ἤϊεν ἣν ἄτην ὀχέων ἀεσίφρονι θυμῷ. ἐξ οὗ Κενταύροισι καὶ ἀνδράσι νεῖκος ἐτύχθη, οἳ δ' αὐτῷ πρώτῳ κακὸν εὕρετο οἰνοβαρείων.	"It's the honey-sweet wine that's hurting you, as it harms others too who gulp it down and don't drink in measure. It was wine that led astray even the Centaur, famous Eurytion, in the hall of great-hearted Pirithous, when he came to the Lapiths. Once he had clouded his wits with wine, he went mad and did evil things in the house of Pirithous. Grief seized the heroes; they sprang up and dragged him through the porch and out of doors, and sheared off his ears and nose with the pitiless bronze. And he, his mind clouded, went off carrying his ruin in his witless heart. From that came the feud between the Centaurs and men; but he was the first to find evil for himself, heavy with wine."[2]

	GREEK	ENGLISH
21.305	ὣς καὶ σοὶ μέγα πῆμα πιφαύσκομαι, αἴ κε τὸ τόξον ἐντανύσῃς· οὐ γάρ τευ ἐπητύος ἀντιβολήσεις ἡμετέρῳ ἐνὶ δήμῳ, ἄφαρ δέ σε νηῒ μελαίνῃ εἰς Ἔχετον βασιλῆα, βροτῶν δηλήμονα πάντων, πέμψομεν· ἔνθεν δ' οὔ τι σαώσεαι· ἀλλὰ ἔκηλος πῖνέ τε, μηδ' ἐρίδαινε μετ' ἀνδράσι κουροτέροισιν.	"So I promise you great trouble too if you string that bow. You'll meet with no kindness from anyone in our land; we'll send you straight off in a black ship to King Echetus, the maimer of all mortals, and from there you won't come out alive. So drink at your ease, and don't compete with men younger than you."
	τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· Ἀντίνο', οὐ μὲν καλὸν ἀτέμβειν οὐδὲ δίκαιον ξείνους Τηλεμάχου, ὅς κεν τάδε δώμαθ' ἵκηται· ἔλπεαι, αἴ χ' ὁ ξεῖνος Ὀδυσσῆος μέγα τόξον ἐντανύσῃ χερσίν τε βίηφί τε ἦφι πιθήσας, οἴκαδέ μ' ἄξεσθαι καὶ ἐὴν θήσεσθαι ἄκοιτιν;	Then wise Penelope said to him in turn: "Antinous, it is neither fine nor just to treat the guests of Telemachus unfairly, whoever comes to this house. Do you imagine that if the stranger strings the great bow of Odysseus, trusting in his hands and his strength, he will take me home and make me his wife?"
21.317	οὐδ' αὐτός που τοῦτό γ' ἐνὶ στήθεσσιν ἔολπε· μηδέ τις ὑμείων τοῦ γ' εἵνεκα θυμὸν ἀχεύων ἐνθάδε δαινύσθω, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν. τὴν δ' αὖτ' Εὐρύμαχος, Πολύβου πάϊς, ἀντίον ηὔδα· κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, οὔ τί σε τόνδ' ἄξεσθαι ὀΐομεθ'· οὐδὲ ἔοικεν· ἀλλ' αἰσχυνόμενοι φάτιν ἀνδρῶν ἠδὲ γυναικῶν, μή ποτέ τις εἴπῃσι κακώτερος ἄλλος Ἀχαιῶν ἢ πολὺ χείρονες ἄνδρες ἀμύμονος ἀνδρὸς ἄκοιτιν μνῶνται, οὐδέ τι τόξον ἐΰξοον ἐντανύουσιν· ἀλλ' ἄλλος τις πτωχὸς ἀνὴρ ἀλαλήμενος ἐλθὼν ῥηϊδίως ἐτάνυσσε βιόν, διὰ δ' ἦκε σιδήρου. ὣς ἐρέουσ', ἡμῖν δ' ἂν ἐλέγχεα ταῦτα γένοιτο. τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·	"He himself, I'm sure, has no such hope in his heart. Let none of you sit feasting here with a heart grieved on that account, since that would not be fitting at all." Then Eurymachus, son of Polybus, answered her: "Daughter of Icarius, wise Penelope, we don't imagine he'll take you away; that wouldn't be fitting. But we're ashamed of the talk of men and women, that some baser Achaean might one day say: 'Far weaker men are courting the wife of a peerless man, and can't even string his polished bow. But someone else, a beggar who came wandering in, strung the bow with ease and shot through the iron.' That's what they'll say, and it would be a disgrace for us." Then wise Penelope said to him in turn:
21.331	Εὐρύμαχ', οὔ πως ἔστιν ἐϋκλεΐας κατὰ δῆμον ἔμμεναι οἳ δὴ οἶκον ἀτιμάζοντες ἔδουσιν ἀνδρὸς ἀριστῆος· τί δ' ἐλέγχεα ταῦτα τίθεσθε; οὗτος δὲ ξεῖνος μάλα μὲν μέγας ἠδ' εὐπηγής, πατρὸς δ' ἐξ ἀγαθοῦ γένος εὔχεται ἔμμεναι υἱός. ἀλλ' ἄγε οἱ δότε τόξον ἐΰξοον, ὄφρα ἴδωμεν. ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται· εἴ κέ μιν ἐντανύσῃ, δώῃ δέ οἱ εὖχος Ἀπόλλων, ἕσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλά, δώσω δ' ὀξὺν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν, καὶ ξίφος ἄμφηκες· δώσω δ' ὑπὸ ποσσὶ πέδιλα, πέμψω δ' ὅππη μιν κραδίη θυμός τε κελεύει.	"Eurymachus, there's no way men can have a good name in the land when they dishonor and devour the household of a noble man. Why do you count this a disgrace? This stranger is very tall and well built, and he claims to be the son of a good father by birth. Come, give him the polished bow, so we can see. For I tell you this, and it will surely be done: if he strings it and Apollo grants him glory, I will clothe him in a cloak and tunic, fine clothes, and give him a sharp javelin to ward off dogs and men, and a two-edged sword. I'll give him sandals for his feet, and send him wherever his heart and spirit bid him."
21.343	τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· μῆτερ ἐμή, τόξον μὲν Ἀχαιῶν οὔ τις ἐμεῖο κρείσσων, ᾧ κ' ἐθέλω, δόμεναί τε καὶ ἀρνήσασθαι, οὔθ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,	Then thoughtful Telemachus answered her: "Mother, as for the bow, no Achaean has more right than I do to give it or refuse it to whomever I wish—none of those who lord it over rocky Ithaca,

2 At the wedding of Pirithous, king of the Lapiths of Thessaly, the drunken Centaur Eurytion tried to carry off the bride, setting off the famous war of Lapiths and Centaurs.

GREEK	ENGLISH
οὔθ' ὅσσοι νήσοισι πρὸς Ἤλιδος ἱπποβότοιο· τῶν οὔ τίς μ' ἀέκοντα βιήσεται, αἴ κ' ἐθέλωμι καὶ καθάπαξ ξείνῳ δόμεναι τάδε τόξα φέρεσθαι. ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε ἔργον ἐποίχεσθαι· τόξον δ' ἄνδρεσσι μελήσει πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.	nor any in the islands toward Elis, where horses graze. Not one of them will force me against my will, even if I choose to give this bow to the stranger outright, to take away with him. Go to your quarters and attend to your own work, the loom and the distaff, and tell your maids to get on with their tasks. The bow will be the business of men, all of them, and mine most of all; for mine is the authority in this house."
21.354 ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ. ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη. αὐτὰρ ὁ τόξα λαβὼν φέρε καμπύλα δῖος ὑφορβός· μνηστῆρες δ' ἄρα πάντες ὁμόκλεον ἐν μεγάροισιν· ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων· πῇ δὴ καμπύλα τόξα φέρεις, ἀμέγαρτε συβῶτα, πλαγκτέ; τάχ' αὖ σ' ἐφ' ὕεσσι κύνες ταχέες κατέδονται οἶον ἀπ' ἀνθρώπων, οὓς ἔτρεφες, εἴ κεν Ἀπόλλων ἡμῖν ἱλήκῃσι καὶ ἀθάνατοι θεοὶ ἄλλοι.	She was astonished and went back to her quarters, for she laid her son's thoughtful words to heart. She went up to the upper rooms with her serving women and wept for Odysseus, her dear husband, until gray-eyed Athena cast sweet sleep upon her eyelids. Meanwhile the noble swineherd had taken up the curved bow and was carrying it, and all the suitors shouted at him in the halls, and one of the overbearing young men would say: "Where are you taking the curved bow, you miserable swineherd, you crazy vagabond? Soon the swift dogs you reared yourself will devour you among your pigs, alone and far from men—if Apollo and the other immortal gods are gracious to us."
21.366 ὣς φάσαν, αὐτὰρ, ὁ θῆκε φέρων αὐτῇ ἐνὶ χώρῃ, δείσας, οὕνεκα πολλοὶ ὁμόκλεον ἐν μεγάροισιν. Τηλέμαχος δ' ἐτέρωθεν ἀπειλήσας ἐγεγώνει· ἄττα, πρόσω φέρε τόξα· τάχ' οὐκ εὖ πᾶσι πιθήσεις μή σε καὶ ὁπλότερός περ ἐὼν ἀγρόνδε δίωμαι, βάλλων χερμαδίοισι· βίηφι δὲ φέρτερός εἰμι. αἴ γὰρ πάντων τόσσον, ὅσοι κατὰ δώματ' ἔασι, μνηστήρων χερσίν τε βίηφί τε φέρτερος εἴην· τῷ κε τάχα στυγερῶς τιν' ἐγὼ πέμψαιμι νέεσθαι ἡμετέρου ἐξ οἴκου, ἐπεὶ κακὰ μηχανόωνται.	So they spoke, and he set it down where he stood, frightened because so many were shouting at him in the halls. But Telemachus, from the other side, called out threateningly: "Old friend, carry the bow on—you'll soon find it doesn't pay to obey everyone—or I may chase you out to the fields with a hail of stones, young as I am; I'm the stronger. I only wish I were that much stronger in hands and might than all the suitors in the house! I'd soon send some of them packing miserably from our house, since they're plotting evil."
21.376 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺ γέλασσαν μνηστῆρες, καὶ δὴ μέθιεν χαλεποῖο χόλοιο Τηλεμάχῳ· τὰ δὲ τόξα φέρων ἀνὰ δῶμα συβώτης ἐν χείρεσσ' Ὀδυσῆϊ δαΐφρονι θῆκε παραστάς. ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν· Τηλέμαχος κέλεταί σε, περίφρων Εὐρύκλεια, κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας. ἢν δέ τις ἢ στοναχῆς ἠὲ κτύπου ἔνδον ἀκούσῃ ἀνδρῶν ἡμετέροισιν ἐν ἕρκεσι, μή τι θύραζε προβλώσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ. ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος, κλῄϊσεν δὲ θύρας μεγάρων εὖ ναιεταόντων.	So he spoke, and all the suitors laughed merrily at him and let go of their bitter anger against Telemachus. The swineherd carried the bow through the house, went up to wise-hearted Odysseus and put it in his hands. Then he called the nurse Eurycleia out and said to her: "Telemachus orders you, wise Eurycleia, to lock the close-fitted doors of the hall. If anyone hears groaning or the din of men inside our walls, she must not go out at all, but stay where she is, quietly at her work." So he spoke, and she kept her words unwinged, and locked the doors of the well-appointed hall.
21.388	

GREEK

σιγῇ δ' ἐξ οἴκοιο Φιλοίτιος ἆλτο θύραζε,
κλήϊσεν δ' ἄρ' ἔπειτα θύρας εὐερκέος αὐλῆς.
κεῖτο δ' ὑπ' αἰθούσῃ ὅπλον νεὸς ἀμφιελίσσης
βύβλινον, ᾧ ῥ' ἐπέδησε θύρας, ἐς δ' ἧϊεν αὐτός·
ἕζετ' ἔπειτ' ἐπὶ δίφρον ἰών, ἔνθεν περ ἀνέστη,
εἰσορόων Ὀδυσῆα. ὁ δ' ἤδη τόξον ἐνώμα
πάντη ἀναστρωφῶν, πειρώμενος ἔνθα καὶ ἔνθα,
μὴ κέρα ἶπες ἔδοιεν ἀποιχομένοιο ἄνακτος.
ὧδε τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
ἦ τις θηητὴρ καὶ ἐπίκλοπος ἔπλετο τόξων·
ἤ ῥά νύ που τοιαῦτα καὶ αὐτῷ οἴκοθι κεῖται
ἢ ὅ γ' ἐφορμᾶται ποιησέμεν, ὡς ἐνὶ χερσὶ
νωμᾷ ἔνθα καὶ ἔνθα κακῶν ἔμπαιος ἀλήτης.

ENGLISH

Silently Philoetius slipped out of the house and locked the gates of the well-fenced courtyard. Under the portico lay a papyrus cable from a curved ship, and with it he lashed the gates fast, then went back in himself. Then he went and sat on the stool from which he had risen, watching Odysseus. He was already handling the bow, turning it every way and testing it here and there, in case worms had eaten into the horn while its master was away. And one would say, looking at his neighbor: "Here's a real connoisseur of bows, and a sly one! Maybe he has bows like this lying at home himself, or else he's eager to make one, the way he turns it this way and that in his hands, this vagabond schooled in mischief."

THE BOW STRUNG

Odysseus strings the bow as easily as a bard strings a lyre and shoots through the axes.

GREEK

21.401 ἄλλος δ' αὖ εἴπεσκε νέων ὑπερηνορεόντων·
αἴ γὰρ δὴ τοσσοῦτον ὀνήσιος ἀντιάσειεν
ὡς οὗτός ποτε τοῦτο δυνήσεται ἐντανύσασθαι.
ὣς ἄρ' ἔφαν μνηστῆρες· ἀτὰρ πολύμητις Ὀδυσσεύς,
αὐτίκ' ἐπεὶ μέγα τόξον ἐβάστασε καὶ ἴδε πάντη,
ὡς ὅτ' ἀνὴρ φόρμιγγος ἐπιστάμενος καὶ ἀοιδῆς
ῥηϊδίως ἐτάνυσσε νέῳ περὶ κόλλοπι χορδήν,
ἄψας ἀμφοτέρωθεν ἐϋστρεφὲς ἔντερον οἰός,
ὣς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον Ὀδυσσεύς.
δεξιτερῇ ἄρα χειρὶ λαβὼν πειρήσατο νευρῆς·
ἡ δ' ὑπὸ καλὸν ἄεισε, χελιδόνι εἰκέλη αὐδήν.

21.412 μνηστῆρσιν δ' ἄρ' ἄχος γένετο μέγα, πᾶσι δ' ἄρα χρὼς
ἐτράπετο· Ζεὺς δὲ μεγάλ' ἔκτυπε σήματα φαίνων·
γήθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς.
ὅττι ῥά οἱ τέρας ἧκε Κρόνου πάϊς ἀγκυλομήτεω·
εἵλετο δ' ὠκὺν ὀϊστόν, ὅ οἱ παρέκειτο τραπέζῃ
γυμνός· τοὶ δ' ἄλλοι κοίλης ἔντοσθε φαρέτρης
κείατο, τῶν τάχ' ἔμελλον Ἀχαιοὶ πειρήσεσθαι.
τόν ῥ' ἐπὶ πήχει ἑλὼν ἕλκεν νευρὴν γλυφίδας τε,
αὐτόθεν ἐκ δίφροιο καθήμενος, ἧκε δ' ὀϊστὸν
ἄντα τιτυσκόμενος, πελέκεων δ' οὐκ ἤμβροτε πάντων
πρώτης στειλειῆς, διὰ δ' ἀμπερὲς ἦλθε θύραζε
ἰὸς χαλκοβαρής· ὁ δὲ Τηλέμαχον προσέειπε·

ENGLISH

And another of the overbearing young men would say: "I hope he gets as much good out of life as he'll ever manage to string that thing." So the suitors spoke. But resourceful Odysseus, as soon as he had lifted the great bow and looked it over on every side—as when a man skilled at the lyre and at song easily stretches a string around a new peg, fastening the well-twisted sheep-gut at both ends —so without any effort Odysseus strung the great bow. Then, taking it in his right hand, he tested the string, and it sang out beautifully under his touch, like a swallow in voice.

Great grief came over the suitors, and the color left all their faces. Zeus thundered loudly, showing his signs, and much-enduring, godlike Odysseus rejoiced that the son of crooked-counseling Cronus had sent him an omen. He picked up a swift arrow that lay bare beside him on the table; the others were stored inside the hollow quiver, and the Achaeans were soon to taste them. Laying it on the grip of the bow, he drew back the string and the notched end of the arrow, right from the stool where he sat, and let the arrow fly, aiming straight ahead. He missed not one of the axes, from the first handle-hole on, but the bronze-weighted arrow went clean through and out at the end. Then he said to Telemachus:

21.424

GREEK

Τηλέμαχ', οὔ σ' ὁ ξεῖνος ἐνὶ μεγάροισιν ἐλέγχει
ἥμενος, οὐδέ τι τοῦ σκοποῦ ἥμβροτον οὐδέ τι τόξον
δὴν ἔκαμον τανύων· ἔτι μοι μένος ἔμπεδόν ἐστιν,
οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὄνονται.
νῦν δ' ὥρη καὶ δόρπον Ἀχαιοῖσιν τετυκέσθαι
ἐν φάει, αὐτὰρ ἔπειτα καὶ ἄλλως ἐψιάασθαι
μολπῇ καὶ φόρμιγγι· τὰ γάρ τ' ἀναθήματα δαιτός.
ἦ καὶ ἐπ' ὀφρύσι νεῦσεν· ὁ δ' ἀμφέθετο ξίφος ὀξὺ
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο,
ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχεϊ, ἄγχι δ' ἄρ' αὐτοῦ
πὰρ θρόνον ἑστήκει κεκορυθμένος αἴθοπι χαλκῷ.

ENGLISH

"Telemachus, the stranger sitting in your halls brings you no shame. I didn't miss the mark at all, nor did I toil long at stringing the bow. My strength is still firm, not as the suitors say in their contempt for me. Now it's time for supper to be made ready for the Achaeans while it's still light, and after that for other entertainment, with song and the lyre; for those are the crowning delights of a feast." He spoke and nodded with his brows; and Telemachus, the dear son of godlike Odysseus, girded on his sharp sword, closed his hand around his spear, and stood close beside him by the chair, armed in gleaming bronze.

Book 22

The killing of the suitors
Odysseus and Telemachus take their revenge in the hall.

	GREEK	ENGLISH
22.1	αὐτὰρ ὁ γυμνώθη ῥακέων πολύμητις Ὀδυσσεύς, ἆλτο δ' ἐπὶ μέγαν οὐδόν, ἔχων βιὸν ἠδὲ φαρέτρην ἰῶν ἐμπλείην, ταχέας δ' ἐκχεύατ' ὀϊστοὺς αὐτοῦ πρόσθε ποδῶν, μετὰ δὲ μνηστῆρσιν ἔειπεν· οὗτος μὲν δὴ ἄεθλος ἀάατος ἐκτετέλεσται· νῦν αὖτε σκοπὸν ἄλλον, ὃν οὔ πώ τις βάλεν ἀνήρ, εἴσομαι, αἴ κε τύχωμι, πόρῃ δέ μοι εὖχος Ἀπόλλων. ἦ καὶ ἐπ' Ἀντινόῳ ἰθύνετο πικρὸν ὀϊστόν. ἦ τοι ὁ καλὸν ἄλεισον ἀναιρήσεσθαι ἔμελλε, χρύσεον ἄμφωτον, καὶ δὴ μετὰ χερσὶν ἐνώμα, ὄφρα πίοι οἴνοιο· φόνος δέ οἱ οὐκ ἐνὶ θυμῷ μέμβλετο· τίς κ' οἴοιτο μετ' ἀνδράσι δαιτυμόνεσσι μοῦνον ἐνὶ πλεόνεσσι, καὶ εἰ μάλα καρτερὸς εἴη, οἳ τεύξειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν;	But resourceful Odysseus stripped off his rags and sprang onto the great threshold, holding the bow and the quiver full of arrows. He poured the swift arrows out right there before his feet, and spoke among the suitors: "This contest, no light one, is over and done. Now I'll go after another target, one that no man has ever yet hit, to see whether I can strike it and Apollo will grant me glory." He spoke, and aimed a bitter arrow at Antinous. Antinous was just about to lift a fine goblet, golden and two-handled. He already had it moving in his hands, to drink some wine, and slaughter was far from his mind. For who would think that, among men at a feast, one man alone among many, however strong he might be, would bring evil death and black doom upon him?
22.15	τὸν δ' Ὀδυσεὺς κατὰ λαιμὸν ἐπισχόμενος βάλεν ἰῷ, ἀντικρὺ δ' ἁπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή. ἐκλίνθη δ' ἑτέρωσε, δέπας δέ οἱ ἔκπεσε χειρὸς βλημένου, αὐτίκα δ' αὐλὸς ἀνὰ ῥῖνας παχὺς ἦλθεν αἵματος ἀνδρομέοιο· θοῶς δ' ἀπὸ εἶο τράπεζαν ὦσε ποδὶ πλήξας, ἀπὸ δ' εἴδατα χεῦεν ἔραζε· σῖτός τε κρέα τ' ὀπτὰ φορύνετο. τοὶ δ' ὁμάδησαν μνηστῆρες κατὰ δώμαθ', ὅπως ἴδον ἄνδρα πεσόντα, ἐκ δὲ θρόνων ἀνόρουσαν ὀρινθέντες κατὰ δῶμα, πάντοσε παπταίνοντες ἐϋδμήτους ποτὶ τοίχους· οὐδέ πη ἀσπὶς ἔην οὐδ' ἄλκιμον ἔγχος ἐλέσθαι. νείκειον δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσι·	Odysseus took aim and struck him in the throat with an arrow, and the point went clean through the soft neck. He slumped to one side, and the cup fell from his hand as he was hit. At once a thick jet of human blood came up through his nostrils. Quickly he thrust the table away from him with a kick of his foot and spilled the food onto the floor, and the bread and roasted meat were fouled. The suitors raised an uproar throughout the house when they saw the man fall. They sprang up from their chairs and rushed in a panic about the hall, peering everywhere along the well-built walls, but there was no shield anywhere, and no stout spear to take. They berated Odysseus with angry words:
22.27	ξεῖνε, κακῶς ἀνδρῶν τοξάζεαι· οὐκέτ' ἀέθλων ἄλλων ἀντιάσεις· νῦν τοι σῶς αἰπὺς ὄλεθρος. καὶ γὰρ δὴ νῦν φῶτα κατέκτανες ὃς μέγ' ἄριστος κούρων εἰν Ἰθάκῃ· τῷ σ' ἐνθάδε γῦπες ἔδονται. ἴσκεν ἕκαστος ἀνήρ, ἐπεὶ ἦ φάσαν οὐκ ἐθέλοντα ἄνδρα κατακτεῖναι· τὸ δὲ νήπιοι οὐκ ἐνόησαν, ὡς δή σφιν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφῆπτο. τοὺς δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· ὦ κύνες, οὔ μ' ἔτ' ἐφάσκεθ' ὑπότροπον οἴκαδ' ἱκέσθαι	"Stranger, you'll pay for shooting at men. You'll take part in no more contests. Now your sheer destruction is certain. You've just killed the man who was by far the best of the young men in Ithaca, and for that the vultures will eat you here." So each of them spoke, since they really thought he had killed the man by accident. The fools did not see that the cords of destruction had been made

	GREEK	ENGLISH
	δήμου ἄπο Τρώων, ὅτι μοι κατεκείρετε οἶκον, δμῳῇσιν δὲ γυναιξὶ παρευνάζεσθε βιαίως, αὐτοῦ τε ζώοντος ὑπεμνάασθε γυναῖκα, οὔτε θεοὺς δείσαντες, οἳ οὐρανὸν εὐρὺν ἔχουσιν, οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι· νῦν ὑμῖν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφῆπται.	fast on them all. Then, glaring at them from under his brows, resourceful Odysseus spoke: "You dogs, you thought I would never come home from the land of the Trojans. So you stripped my house bare, forced the slave women to sleep with you, and courted my wife while I was still alive, fearing neither the gods who hold the wide heaven nor any blame from men in times to come. Now the cords of destruction have been made fast on you all."

EURYMACHUS PLEADS

Eurymachus blames Antinous and offers payment; Odysseus refuses and kills him.

	GREEK	ENGLISH
22.42	ὣς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος εἷλεν· πάπτηνεν δὲ ἕκαστος ὅπη φύγοι αἰπὺν ὄλεθρον. Εὐρύμαχος δέ μιν οἷος ἀμειβόμενος προσέειπεν· εἰ μὲν δὴ Ὀδυσεὺς Ἰθακήσιος εἰλήλουθας, ταῦτα μὲν αἴσιμα εἶπας, ὅσα ῥέζεσκον Ἀχαιοί, πολλὰ μὲν ἐν μεγάροισιν ἀτάσθαλα, πολλὰ δ' ἐπ' ἀγροῦ. ἀλλ' ὁ μὲν ἤδη κεῖται ὃς αἴτιος ἔπλετο πάντων, Ἀντίνοος· οὗτος γὰρ ἐπίηλεν τάδε ἔργα, οὔ τι γάμου τόσσον κεχρημένος οὐδὲ χατίζων, ἀλλ' ἄλλα φρονέων, τά οἱ οὐκ ἐτέλεσσε Κρονίων, ὄφρ' Ἰθάκης κατὰ δῆμον ἐϋκτιμένης βασιλεύοι αὐτός, ἀτὰρ σὸν παῖδα κατακτείνειε λοχήσας.	So he spoke, and pale fear seized them all, and each man looked about for a way to escape sheer destruction. Eurymachus alone answered him: "If you really are Odysseus of Ithaca come home, what you say is just—all the things the Achaeans have done, much reckless folly in the halls and much out in the fields. But the man who was to blame for all of it already lies dead: Antinous. He was the one who set these deeds going, and it wasn't so much that he wanted or needed the marriage. He had other things in mind, which the son of Cronus did not bring to pass for him: to be king himself in the land of well-built Ithaca, and to ambush and kill your son.
22.54	νῦν δ' ὁ μὲν ἐν μοίρῃ πέφαται, σὺ δὲ φείδεο λαῶν σῶν· ἀτὰρ ἄμμες ὄπισθεν ἀρεσσάμενοι κατὰ δῆμον, ὅσσα τοι ἐκπέποται καὶ ἐδήδοται ἐν μεγάροισι, τιμὴν ἀμφὶς ἄγοντες ἐεικοσάβοιον ἕκαστος, χαλκόν τε χρυσόν τ' ἀποδώσομεν, εἰς ὅ κε σὸν κῆρ ἰανθῇ· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι. τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· Εὐρύμαχ', οὐδ' εἴ μοι πατρώϊα πάντ' ἀποδοῖτε, ὅσσα τε νῦν ὔμμ' ἐστὶ καὶ εἴ ποθεν ἄλλ' ἐπιθεῖτε, οὐδέ κεν ὣς ἔτι χεῖρας ἐμὰς λήξαιμι φόνοιο πρὶν πᾶσαν μνηστῆρας ὑπερβασίην ἀποτῖσαι. νῦν ὑμῖν παράκειται ἐναντίον ἠὲ μάχεσθαι ἢ φεύγειν, ὅς κεν θάνατον καὶ κῆρας ἀλύξῃ· ἀλλά τιν' οὐ φεύξεσθαι ὀΐομαι αἰπὺν ὄλεθρον.	Now he has been slain, as was his due, so spare your people. Afterward we will raise amends among the people for all that has been drunk and eaten in your halls. Each of us will bring you recompense worth twenty oxen, and we'll pay you bronze and gold until your heart is warmed. Until then no one can blame you for being angry." Then, glaring at him from under his brows, resourceful Odysseus spoke: "Eurymachus, not even if you gave me all your fathers' wealth, all that you have now, and added more from somewhere else, not even then would I hold my hands back from slaughter until the suitors had paid for all their transgression. Now the choice lies before you: fight face to face, or run, any of you who may escape death and doom. But I don't think any of you will escape sheer destruction."
22.68	ὣς φάτο, τῶν δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ. τοῖσιν δ' Εὐρύμαχος προσεφώνεε δεύτερον αὖτις·	So he spoke, and their knees went slack where they stood, and their hearts too. Then

GREEK

ὦ φίλοι, οὐ γὰρ σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους,
ἀλλ' ἐπεὶ ἔλλαβε τόξον ἐΰξοον ἠδὲ φαρέτρην,
οὐδοῦ ἄπο ξεστοῦ τοξάσσεται, εἰς ὅ κε πάντας
ἄμμε κατακτείνῃ· ἀλλὰ μνησώμεθα χάρμης.
φάσγανά τε σπάσσασθε καὶ ἀντίσχεσθε τραπέζας
ἰῶν ὠκυμόρων· ἐπὶ δ' αὐτῷ πάντες ἔχωμεν
ἀθρόοι, εἴ κέ μιν οὐδοῦ ἀπώσομεν ἠδὲ θυράων,
ἔλθωμεν δ' ἀνὰ ἄστυ, βοὴ δ' ὤκιστα γένοιτο·
τῷ κε τάχ' οὗτος ἀνὴρ νῦν ὕστατα τοξάσσαιτο.

ENGLISH

Eurymachus spoke to them a second time: "Friends, this man won't hold back his unconquerable hands. Now that he's got hold of the polished bow and the quiver, he'll shoot from the smooth threshold until he has killed us all. So let's turn our minds to battle. Draw your swords and hold up the tables against the arrows that bring swift death. Let's all rush at him together and see if we can drive him off the threshold and out of the doorway, then get into the town and raise the alarm as fast as we can. Then this man would soon have shot his last."

22.79 ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξὺ
χάλκεον, ἀμφοτέρωθεν ἀκαχμένον, ἆλτο δ' ἐπ' αὐτῷ
σμερδαλέα ἰάχων· ὁ δ' ἁμαρτῆ δῖος Ὀδυσσεὺς
ἰὸν ἀποπροίει, βάλε δὲ στῆθος παρὰ μαζόν,
ἐν δέ οἱ ἧπατι πῆξε θοὸν βέλος· ἐκ δ' ἄρα χειρὸς
φάσγανον ἧκε χαμᾶζε, περιρρηδὴς δὲ τραπέζῃ
κάππεσεν ἰδνωθείς, ἀπὸ δ' εἴδατα χεῦεν ἔραζε
καὶ δέπας ἀμφικύπελλον· ὁ δὲ χθόνα τύπτε μετώπῳ
θυμῷ ἀνιάζων, ποσὶ δὲ θρόνον ἀμφοτέροισι
λακτίζων ἐτίνασσε· κατ' ὀφθαλμῶν δ' ἔχυτ' ἀχλύς.

With these words he drew his sharp sword, bronze and honed on both edges, and sprang at him with a terrible yell. At the same moment godlike Odysseus let fly an arrow and struck him in the chest beside the nipple, driving the swift shaft into his liver. The sword dropped from his hand to the ground. He doubled over and tumbled sprawling across the table, spilling the food onto the floor along with the two-handled cup. He beat the ground with his forehead in agony of spirit, and kicking with both feet he shook the chair, and a mist poured down over his eyes.

22.89 Ἀμφίνομος δ' Ὀδυσῆος ἐείσατο κυδαλίμοιο
ἀντίος ἀΐξας, εἴρυτο δὲ φάσγανον ὀξύ,
εἴ πώς οἱ εἴξειε θυράων. ἀλλ' ἄρα μιν φθῆ
Τηλέμαχος κατόπισθε βαλὼν χαλκήρεϊ δουρὶ
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·
δούπησεν δὲ πεσών, χθόνα δ' ἤλασε παντὶ μετώπῳ.
Τηλέμαχος δ' ἀπόρουσε, λιπὼν δολιχόσκιον ἔγχος
αὐτοῦ ἐν Ἀμφινόμῳ· περὶ γὰρ δίε μή τις Ἀχαιῶν
ἔγχος ἀνελκόμενον δολιχόσκιον ἢ ἐλάσειε
φασγάνῳ ἀΐξας ἠὲ προπρηνέα τύψας.
βῆ δὲ θέειν, μάλα δ' ὦκα φίλον πατέρ' εἰσαφίκανεν,
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·

Amphinomus went for glorious Odysseus, rushing straight at him with his sharp sword drawn, hoping somehow to make him give way from the doors. But Telemachus got there first. He struck him from behind with a bronze-tipped spear between the shoulders and drove it through his chest. He fell with a thud and struck the ground full with his forehead. Telemachus sprang back, leaving the long-shadowed spear right there in Amphinomus, for he was very much afraid that, while he was pulling out the long-shadowed spear, one of the Achaeans might rush at him and stab him with a sword or cut him down as he stooped. He set off at a run and very quickly reached his dear father, and standing close by he spoke winged words:

22.101 ὦ πάτερ, ἤδη τοι σάκος οἴσω καὶ δύο δοῦρε
καὶ κυνέην πάγχαλκον, ἐπὶ κροτάφοις ἀραρυῖαν
αὐτός τ' ἀμφιβαλεῦμαι ἰών, δώσω δὲ συβώτῃ
καὶ τῷ βουκόλῳ ἄλλα· τετευχῆσθαι γὰρ ἄμεινον.
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
οἶσε θέων, ἧός μοι ἀμύνεσθαι πάρ' ὀϊστοί,
μή μ' ἀποκινήσωσι θυράων μοῦνον ἐόντα.
ὣς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,

"Father, I'll bring you a shield right now, and two spears, and a helmet all of bronze that fits close on your temples. I'll arm myself when I go, and I'll give more armor to the swineherd and the cowherd here. It's better to be armed." Then resourceful Odysseus answered him: "Run and bring them, while I still have arrows to defend myself, so they don't force me away from the doors while

	GREEK	ENGLISH
	βῆ δ' ἴμεναι θάλαμόνδ', ὅθι οἱ κλυτὰ τεύχεα κεῖτο. ἔνθεν τέσσαρα μὲν σάκε' ἔξελε, δούρατα δ' ὀκτὼ καὶ πίσυρας κυνέας χαλκήρεας ἱπποδασείας· βῆ δὲ φέρων, μάλα δ' ὦκα φίλον πατέρ' εἰσαφίκανεν, αὐτὸς δὲ πρώτιστα περὶ χροῒ δύσετο χαλκόν· ὣς δ' αὕτως τὼ δμῶε δυέσθην τεύχεα καλά, ἔσταν δ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην.	I'm on my own." So he spoke, and Telemachus obeyed his dear father and went to the storeroom where the famous armor lay. From there he took out four shields, eight spears, and four bronze helmets with thick horsehair plumes, and set off carrying them, and very quickly reached his dear father. He himself put the bronze on his body first, and in the same way the two servants put on the fine armor, and they took their stand around Odysseus, shrewd and subtle-minded.
22.116	αὐτὰρ ὅ γ', ὄφρα μὲν αὐτῷ ἀμύνεσθαι ἔσαν ἰοί. τόφρα μνηστήρων ἕνα γ' αἰεὶ ᾧ ἐνὶ οἴκῳ βάλλε τιτυσκόμενος· τοὶ δ' ἀγχιστῖνοι ἔπιπτον. αὐτὰρ ἐπεὶ λίπον ἰοὶ ὀϊστεύοντα ἄνακτα, τόξον μὲν πρὸς σταθμὸν ἐϋσταθέος μεγάροιο ἔκλιν' ἑστάμεναι, πρὸς ἐνώπια παμφανόωντα, αὐτὸς δ' ἀμφ' ὤμοισι σάκος θέτο τετραθέλυμνον, κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν, ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν· εἵλετο δ' ἄλκιμα δοῦρε δύω κεκορυθμένα χαλκῷ. ὀρσοθύρη δέ τις ἔσκεν ἐϋδμήτῳ ἐνὶ τοίχῳ, ἀκρότατον δὲ παρ' οὐδὸν ἐϋσταθέος μεγάροιο ἦν ὁδὸς ἐς λαύρην, σανίδες δ' ἔχον εὖ ἀραρυῖαι.	As for Odysseus, as long as he had arrows to defend himself, he kept on aiming and hitting the suitors in his house one at a time, and they fell thick and fast. But when the arrows gave out on their master as he shot, he leaned the bow against the doorpost of the well-built hall, to stand against the gleaming side-wall. He put a shield of four layers on his shoulders and set a well-made helmet on his mighty head, with a horsehair crest, and the plume nodded terribly above it. He took two sturdy spears tipped with bronze. Now there was a postern door in the well-built wall, and at the very edge of the threshold of the well-built hall there was a way out into a passage, closed off by well-fitted boards.

MELANTHIUS BRINGS ARMOR

The goatherd arms the suitors until Eumaeus and Philoetius catch him and string him up.

	GREEK	ENGLISH
22.129	τὴν δ' Ὀδυσεὺς φράζεσθαι ἀνώγει δῖον ὑφορβὸν ἑσταότ' ἄγχ' αὐτῆς· μία δ' οἴη γίγνετ' ἐφορμή. τοῖς δ' Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφαύσκων· ὦ φίλοι, οὐκ ἂν δή τις ἀν' ὀρσοθύρην ἀναβαίη καὶ εἴποι λαοῖσι, βοὴ δ' ὥκιστα γένοιτο; τῷ κε τάχ' οὗτος ἀνὴρ νῦν ὕστατα τοξάσσαιτο. τὸν δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν· οὔ πως ἔστ', Ἀγέλαε διοτρεφές· ἄγχι γὰρ αἰνῶς αὐλῆς καλὰ θύρετρα καὶ ἀργαλέον στόμα λαύρης· καί χ' εἷς πάντας ἐρύκοι ἀνήρ, ὅς τ' ἄλκιμος εἴη. ἀλλ' ἄγεθ', ὑμῖν τεύχε' ἐνείκω θωρηχθῆναι ἐκ θαλάμου· ἔνδον γάρ, ὀΐομαι, οὐδέ πη ἄλλῃ τεύχεα κατθέσθην Ὀδυσεὺς καὶ φαίδιμος υἱός.	Odysseus told the noble swineherd to guard it, standing close beside it, for there was only one way to reach it. Then Agelaus spoke among them, addressing his words to all: "Friends, won't someone climb up through the postern door and tell the people, and raise the alarm as fast as can be? Then this man would soon have shot his last." Then Melanthius the goatherd answered him: "There's no way, Agelaus, nurtured by Zeus. The fine doors to the courtyard are terribly close, and the mouth of the passage is hard to get through. A single man could hold us all back, if he were a brave one. But come, let me bring you armor from the storeroom to arm yourselves. It's in there, I think, and nowhere else, that Odysseus and his glorious son have put the armor away."
22.142	ὣς εἰπὼν ἀνέβαινε Μελάνθιος, αἰπόλος αἰγῶν, εἰς θαλάμους Ὀδυσῆος ἀνὰ ῥῶγας μεγάροιο.	With these words Melanthius the goatherd climbed up through the openings of the hall into

GREEK

ENGLISH

ἔνθεν δώδεκα μὲν σάκε' ἔξελε, τόσσα δὲ δοῦρα
καὶ τόσσας κυνέας χαλκήρεας ἱπποδασείας·
βῆ δ' ἴμεναι, μάλα δ' ὦκα φέρων μνηστῆρσιν ἔδωκεν.
καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὡς περιβαλλομένους ἴδε τεύχεα χερσί τε δοῦρα
μακρὰ τινάσσοντας· μέγα δ' αὐτῷ φαίνετο ἔργον.
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
Τηλέμαχ', ἦ μάλα δή τις ἐνὶ μεγάροισι γυναικῶν
νῶϊν ἐποτρύνει πόλεμον κακὸν ἠὲ Μελανθεύς.
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·

the storerooms of Odysseus. From there he took out twelve shields, as many spears, and as many bronze helmets with thick horsehair plumes, and set off, and very quickly brought them and gave them to the suitors. And then Odysseus' knees went slack, and his heart too, when he saw them putting on armor and brandishing long spears in their hands; the task before him looked enormous. At once he spoke winged words to Telemachus: "Telemachus, surely one of the women in the halls is stirring up a vicious fight against us—or else it's Melanthius." Then thoughtful Telemachus answered him in turn:

22.154 ὦ πάτερ, αὐτὸς ἐγὼ τόδε γ' ἤμβροτον—οὐδέ τις ἄλλος
αἴτιος—ὃς θαλάμοιο θύρην πυκινῶς ἀραρυῖαν
κάλλιπον ἀγκλίνας· τῶν δὲ σκοπὸς ἦεν ἀμείνων.
ἀλλ' ἴθι, δῖ' Εὔμαιε, θύρην ἐπίθες θαλάμοιο
καὶ φράσαι ἤ τις ἄρ' ἐστὶ γυναικῶν ἢ τάδε ῥέζει,
ἢ υἱὸς Δολίοιο, Μελανθεύς, τόν περ ὀΐω.
ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
βῆ δ' αὖτις θάλαμόνδε Μελάνθιος, αἰπόλος αἰγῶν,
οἴσων τεύχεα καλά. νόησε δὲ δῖος ὑφορβός,
αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἐόντα·
διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
κεῖνος δ' αὖτ' ἀΐδηλος ἀνήρ, ὃν ὀϊόμεθ' αὐτοί,
ἔρχεται ἐς θάλαμον· σὺ δέ μοι νημερτὲς ἐνίσπες,
ἤ μιν ἀποκτείνω, αἴ κε κρείσσων γε γένωμαι,
ἦε σοὶ ἐνθάδ' ἄγω, ἵν' ὑπερβασίας ἀποτίσῃ
πολλάς, ὅσσας οὗτος ἐμήσατο σῷ ἐνὶ οἴκῳ.

"Father, this mistake was mine—no one else is to blame. I left the close-fitting door of the storeroom ajar, and their lookout was sharper than ours. But go, noble Eumaeus, shut the door of the storeroom, and find out whether it's one of the women doing this, or the son of Dolius, Melanthius, as I suspect." So they talked with one another, and Melanthius the goatherd went back again to the storeroom to bring more fine armor. But the noble swineherd noticed, and at once said to Odysseus, who was close by: "Son of Laertes, sprung from Zeus, Odysseus of many wiles, there goes that destructive man, the one we suspected, into the storeroom again. Tell me truly: shall I kill him, if I prove the stronger, or bring him here to you, so he can pay for the many transgressions he has devised in your house?"

22.170 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
ἦ τοι ἐγὼ καὶ Τηλέμαχος μνηστῆρας ἀγαυοὺς
σχήσομεν ἔντοσθεν μεγάρων, μάλα περ μεμαῶτας.
σφῶϊ δ' ἀποστρέψαντε πόδας καὶ χεῖρας ὕπερθεν
ἐς θάλαμον βαλέειν, σανίδας δ' ἐκδῆσαι ὄπισθε,
σειρὴν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε
κίον' ἀν' ὑψηλὴν ἐρύσαι πελάσαι τε δοκοῖσιν,
ὥς κεν δηθὰ ζωὸς ἐὼν χαλέπ' ἄλγεα πάσχῃ·
ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
βὰν δ' ἴμεν ἐς θάλαμον, λαθέτην δέ μιν ἔνδον ἐόντα.
ἦ τοι ὁ μὲν θαλάμοιο μυχὸν κάτα τεύχε' ἐρεύνα,
τὼ δ' ἔσταν ἑκάτερθε παρὰ σταθμοῖσι μένοντε.

Then resourceful Odysseus answered him: "Telemachus and I will keep the lordly suitors penned inside the hall, however furious they are. You two twist his feet and hands behind him, throw him into the storeroom, and lash boards behind him. Then tie a twisted rope to him and haul him up a tall pillar until he's close to the rafters, so that he stays alive a long while and suffers cruel pains." So he spoke, and they listened closely and obeyed. They went to the storeroom, and he did not notice them, since he was inside. He was hunting for armor in the far corner of the storeroom, while the two of them took their stand on either side of the doorposts and waited.

22.182 εὖθ' ὑπὲρ οὐδὸν ἔβαινε Μελάνθιος, αἰπόλος αἰγῶν,
τῇ ἑτέρῃ μὲν χειρὶ φέρων καλὴν τρυφάλειαν,
τῇ δ' ἑτέρῃ σάκος εὐρὺ γέρον, πεπαλαγμένον ἄζῃ,
Λαέρτεω ἥρωος, ὃ κουρίζων φορέεσκε·

Just as Melanthius the goatherd was stepping over the threshold, he was carrying a fine helmet in one hand and in the other a broad old shield, speckled with mildew, the one the hero Laertes

	GREEK	ENGLISH
	δὴ τότε γ' ἤδη κεῖτο, ῥαφαὶ δὲ λέλυντο ἱμάντων· τὼ δ' ἄρ' ἐπαΐξανθ' ἑλέτην ἔρυσάν τέ μιν εἴσω κουρίξ, ἐν δαπέδῳ δὲ χαμαὶ βάλον ἀχνύμενον κῆρ, σὺν δὲ πόδας χεῖράς τε δέον θυμαλγέϊ δεσμῷ εὖ μάλ' ἀποστρέψαντε διαμπερές, ὡς ἐκέλευσεν υἱὸς Λαέρταο, πολύτλας δῖος Ὀδυσσεύς· σειρὴν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε κίον' ἀν' ὑψηλὴν ἔρυσαν πέλασάν τε δοκοῖσι. τὸν δ' ἐπικερτομέων προσέφης, Εὔμαιε συβῶτα·	used to carry in his youth. It had been lying there a long time now, and the stitching of its straps had come undone. The two of them sprang on him and seized him, dragged him inside by the hair, and threw him down on the floor, grieving at heart. They bound his feet and hands together in painful bonds, twisting them hard behind his back, as the son of Laertes, much-enduring, godlike Odysseus, had ordered. Then they tied a twisted rope to him and hauled him up a tall pillar until he was close to the rafters. And you mocked him, Eumaeus the swineherd, and said:
22.195	νῦν μὲν δὴ μάλα πάγχυ, Μελάνθιε, νύκτα φυλάξεις, εὐνῇ ἔνι μαλακῇ καταλέγμενος, ὥς σε ἔοικεν· οὐδέ σέ γ' ἠριγένεια παρ' Ὠκεανοῖο ῥοάων λήσει ἐπερχομένη χρυσόθρονος, ἡνίκ' ἀγινεῖς αἶγας μνηστήρεσσι δόμον κάτα δαῖτα πένεσθαι. ὣς ὁ μὲν αὖθι λέλειπτο, ταθεὶς ὀλοῷ ἐνὶ δεσμῷ· τὼ δ' ἐς τεύχεα δύντε, θύρην ἐπιθέντε φαεινήν, βήτην εἰς Ὀδυσῆα δαΐφρονα, ποικιλομήτην. ἔνθα μένος πνείοντες ἐφέστασαν, οἱ μὲν ἐπ' οὐδοῦ τέσσαρες, οἱ δ' ἔντοσθε δόμων πολέες τε καὶ ἐσθλοί. τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη, Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν. τὴν δ' Ὀδυσεὺς γήθησεν ἰδὼν καὶ μῦθον ἔειπε· Μέντορ, ἄμυνον ἀρήν, μνῆσαι δ' ἑτάροιο φίλοιο, ὅς σ' ἀγαθὰ ῥέζεσκον· ὁμηλικίην δέ μοί ἐσσι.	"Now, Melanthius, you'll keep watch the whole night through, lying in a soft bed, as suits you. And you won't miss early-born Dawn, golden-throned, as she rises from the streams of Ocean, at the hour when you drive your goats to the suitors to make their feast in the house." So he was left there, stretched tight in the cruel bond. The two of them put on their armor, shut the shining door, and went to Odysseus, shrewd and subtle-minded. There they stood breathing fury, four of them on the threshold, while those inside the house were many and brave. Then Athena, daughter of Zeus, came close to them, looking like Mentor in build and voice. Odysseus was glad when he saw her, and said: "Mentor, ward off ruin, and remember your dear companion, who used to do you good. You and I are the same age."
22.210	ὣς φάτ', ὀϊόμενος λαοσσόον ἔμμεν Ἀθήνην. μνηστῆρες δ' ἑτέρωθεν ὁμόκλεον ἐν μεγάροισι· πρῶτος τήν γ' ἐνένιπε Δαμαστορίδης Ἀγέλαος· Μέντορ, μή σ' ἐπέεσσι παραιπεπίθῃσιν Ὀδυσσεὺς μνηστήρεσσι μάχεσθαι, ἀμυνέμεναι δέ οἱ αὐτῷ. ὧδε γὰρ ἡμέτερόν γε νόον τελέεσθαι ὀΐω· ὁππότε κεν τούτους κτέωμεν, πατέρ' ἠδὲ καὶ υἱόν, ἐν δὲ σὺ τοῖσιν ἔπειτα πεφήσεαι, οἷα μενοινᾷς ἔρδειν ἐν μεγάροις· σῷ δ' αὐτοῦ κράατι τίσεις. αὐτὰρ ἐπὴν ὑμέων γε βίας ἀφελώμεθα χαλκῷ, κτήμαθ' ὁπόσσα τοί ἐστι, τά τ' ἔνδοθι καὶ τὰ θύρηφι, τοῖσιν Ὀδυσσῆος μεταμίξομεν· οὐδέ τοι υἷας ζώειν ἐν μεγάροισιν ἐάσομεν, οὐδέ θύγατρας οὐδ' ἄλοχον κεδνὴν Ἰθάκης κατὰ ἄστυ πολεύειν.	So he spoke, though he suspected it was Athena, rouser of armies. On the other side the suitors shouted threats throughout the hall, and first Agelaus son of Damastor rebuked her: "Mentor, don't let Odysseus talk you into fighting the suitors and defending him. For this, I think, is how our purpose will be fulfilled: when we have killed these two, father and son, then you'll be slain among them for what you mean to do in the halls —you'll pay for it with your own head. And when we've stripped you of your strength with the bronze, everything you own, inside and outside your house, we'll throw in with Odysseus' goods. We won't let your sons live on in your halls, or your daughters, and your faithful wife won't go about in the town of Ithaca."
22.224	ὣς φάτ', Ἀθηναίη δὲ χολώσατο κηρόθι μᾶλλον, νείκεσσεν δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσιν· οὐκέτι σοί γ', Ὀδυσεῦ, μένος ἔμπεδον οὐδέ τις ἀλκή	So he spoke, and Athena grew angrier still at heart, and she berated Odysseus with angry words: "Odysseus, you no longer have the steady

	GREEK	ENGLISH
	οἵῃ ὅτ' ἀμφ' Ἑλένῃ λευκωλένῳ εὐπατερείῃ, εἰνάετες Τρώεσσιν ἐμάρναο νωλεμὲς αἰεί, πολλοὺς δ' ἄνδρας ἔπεφνες ἐν αἰνῇ δῃϊοτῆτι, σῇ δ' ἥλω βουλῇ Πριάμου πόλις εὐρυάγυια. πῶς δὴ νῦν, ὅτε σόν τε δόμον καὶ κτήμαθ' ἱκάνεις, ἄντα μνηστήρων ὀλοφύρεαι ἄλκιμος εἶναι; ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο καὶ ἴδε ἔργον, ὄφρ' εἰδῇς οἷός τοι ἐν ἀνδράσι δυσμενέεσσιν Μέντωρ Ἀλκιμίδης εὐεργεσίας ἀποτίνειν.	strength or the courage you had when you fought the Trojans for nine years over white-armed Helen, daughter of a noble father, relentlessly, without rest, and killed many men in dreadful battle, and by your plan the wide-streeted city of Priam was taken. How is it that now, when you've come home to your own house and your own possessions, you hang back whimpering instead of being brave against the suitors? Come here, my friend, stand beside me and watch my work, so you can see what sort of man Mentor son of Alcimus is at repaying kindness among enemy men."
22.236	ἦ ῥα, καὶ οὔ πω πάγχυ δίδου ἐτεραλκέα νίκην, ἀλλ' ἔτ' ἄρα σθένεός τε καὶ ἀλκῆς πειρήτιζεν ἠμὲν Ὀδυσσῆος ἠδ' υἱοῦ κυδαλίμοιο. αὐτὴ δ' αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον ἕζετ' ἀναΐξασα, χελιδόνι εἰκέλη ἄντην. μνηστῆρας δ' ὤτρυνε Δαμαστορίδης Ἀγέλαος, Εὐρύνομός τε καὶ Ἀμφιμέδων Δημοπτόλεμός τε, Πείσανδρός τε Πολυκτορίδης Πόλυβός τε δαΐφρων· οἱ γὰρ μνηστήρων ἀρετῇ ἔσαν ἔξοχ' ἄριστοι, ὅσσοι ἔτ' ἔζων περί τε ψυχέων ἐμάχοντο· τοὺς δ' ἤδη ἐδάμασσε βιὸς καὶ ταρφέες ἰοί. τοῖς δ' Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφαύσκων·	She spoke, but she did not yet grant them outright the victory that turns the tide. She was still testing the strength and courage of Odysseus and his glorious son. She herself darted up and perched on a roof-beam of the smoky hall, looking just like a swallow. The suitors were urged on by Agelaus son of Damastor, Eurynomus and Amphimedon and Demoptolemus, Pisander son of Polyctor, and shrewd Polybus. These were by far the most excellent of the suitors who were still alive and fighting for their lives; the rest had already been brought down by the bow and the swarm of arrows. Agelaus spoke among them, addressing his words to all:
22.248	ὦ φίλοι, ἤδη σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους· καὶ δή οἱ Μέντωρ μὲν ἔβη κενὰ εὔγματα εἰπών, οἱ δ' οἷοι λείπονται ἐπὶ πρώτῃσι θύρῃσι. τῷ νῦν μὴ ἅμα πάντες ἐφίετε δούρατα μακρά, ἀλλ' ἄγεθ' οἱ ἕξ πρῶτον ἀκοντίσατ', αἴ κέ ποθι Ζεὺς δώῃ Ὀδυσσῆα βλῆσθαι καὶ κῦδος ἀρέσθαι. τῶν δ' ἄλλων οὐ κῆδος, ἐπὴν οὗτός γε πέσῃσιν. ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκόντισαν ὡς ἐκέλευεν, ἱέμενοι· τὰ δὲ πάντα ἐτώσια θῆκεν Ἀθήνη, τῶν ἄλλος μὲν σταθμὸν ἐϋσταθέος μεγάροιο βεβλήκει, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν· ἄλλου δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.	"Friends, this man will soon hold back his unconquerable hands. Mentor has already gone, after his empty boasts, and they are left alone at the front doors. So now don't all throw your long spears at once. Come, you six throw first, in the hope that Zeus may somehow grant that Odysseus is hit and we win glory. The others won't matter, once this one has fallen." So he spoke, and they all threw as he urged, with all their might; but Athena made every throw go to waste. One of them hit the doorpost of the well-built hall, another the close-fitted door, and another's ash spear, heavy with bronze, struck the wall.
22.260	αὐτὰρ ἐπεὶ δὴ δούρατ' ἀλεύαντο μνηστήρων, τοῖς δ' ἄρα μύθων ἦρχε πολύτλας δῖος Ὀδυσσεύς· ὦ φίλοι, ἤδη μέν κεν ἐγὼν εἴποιμι καὶ ἄμμι μνηστήρων ἐς ὅμιλον ἀκοντίσαι, οἳ μεμάασιν ἡμέας ἐξεναρίξαι ἐπὶ προτέροισι κακοῖσιν. ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκόντισαν ὀξέα δοῦρα ἄντα τιτυσκόμενοι· Δημοπτόλεμον μὲν Ὀδυσσεύς, Εὐρυάδην δ' ἄρα Τηλέμαχος, Ἔλατον δὲ συβώτης,	But when they had dodged the suitors' spears, much-enduring, godlike Odysseus began to speak among them: "Friends, now I'd say it's our turn to throw into the crowd of suitors, who are eager to kill us and strip us of our armor, on top of all their earlier wrongs." So he spoke, and they all threw their sharp spears, aiming straight ahead. Odysseus killed Demoptolemus, Telemachus killed

	GREEK	ENGLISH
	Πείσανδρον δ' ἄρ' ἔπεφνε βοῶν ἐπιβουκόλος ἀνήρ. οἱ μὲν ἔπειθ' ἅμα πάντες ὀδὰξ ἕλον ἄσπετον οὖδας, μνηστῆρες δ' ἀνεχώρησαν μεγάροιο μυχόνδε· τοὶ δ' ἄρ' ἐπήϊξαν, νεκύων δ' ἐξ ἔγχε' ἕλοντο.	Euryades, the swineherd Elatus, and the man who tended the cattle killed Pisander. These all bit the vast floor together, and the suitors fell back into the far end of the hall; and the others rushed forward and pulled their spears from the dead.
22.272	αὖτις δὲ μνηστῆρες ἀκόντισαν ὀξέα δοῦρα ἱέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη. τῶν ἄλλος μὲν σταθμὸν ἐϋσταθέος μεγάροιο βεβλήκειν, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν· ἄλλου δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια. Ἀμφιμέδων δ' ἄρα Τηλέμαχον βάλε χεῖρ' ἐπὶ καρπῷ λίγδην, ἄκρον δὲ ῥινὸν δηλήσατο χαλκός. Κτήσιππος δ' Εὔμαιον ὑπὲρ σάκος ἔγχεϊ μακρῷ ὦμον ἐπέγραψεν· τὸ δ' ὑπέρπτατο, πῖπτε δ' ἔραζε. τοὶ δ' αὖτ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην, μνηστήρων ἐς ὅμιλον ἀκόντισαν ὀξέα δοῦρα. ἔνθ' αὖτ' Εὐρυδάμαντα βάλε πτολίπορθος Ὀδυσσεύς, Ἀμφιμέδοντα δὲ Τηλέμαχος, Πόλυβον δὲ συβώτης· Κτήσιππον δ' ἄρ' ἔπειτα βοῶν ἐπιβουκόλος ἀνὴρ βεβλήκει πρὸς στῆθος, ἐπευχόμενος δὲ προσηύδα·	Again the suitors threw their sharp spears with all their might; but Athena made many of their throws go to waste. One of them hit the doorpost of the well-built hall, another the close-fitted door, and another's ash spear, heavy with bronze, struck the wall. But Amphimedon hit Telemachus on the hand at the wrist, a grazing blow, and the bronze tore the surface of the skin. And Ctesippus, with his long spear, scratched Eumaeus' shoulder above his shield; the spear flew on over him and fell to the ground. Then those around Odysseus, shrewd and subtle-minded, threw their sharp spears into the crowd of suitors. This time Odysseus, sacker of cities, struck Eurydamas, Telemachus struck Amphimedon, and the swineherd Polybus; and then the man who tended the cattle struck Ctesippus in the chest, and spoke over him in triumph:
22.287	ὦ Πολυθερσεΐδη φιλοκέρτομε, μή ποτε πάμπαν εἴκων ἀφραδίῃς μέγα εἰπεῖν, ἀλλὰ θεοῖσιν μῦθον ἐπιτρέψαι, ἐπεὶ ἦ πολὺ φέρτεροί εἰσι. τοῦτό τοι ἀντὶ ποδὸς ξεινήϊον, ὅν ποτ' ἔδωκας ἀντιθέῳ Ὀδυσῆϊ δόμον κάτ' ἀλητεύοντι. ἦ ῥα βοῶν ἑλίκων ἐπιβουκόλος· αὐτὰρ Ὀδυσσεὺς οὗτα Δαμαστορίδην αὐτοσχεδὸν ἔγχεϊ μακρῷ. Τηλέμαχος δ' Εὐηνορίδην Λειώκριτον οὗτα δουρὶ μέσον κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν· ἤριπε δὲ πρηνής, χθόνα δ' ἤλασε παντὶ μετώπῳ. δὴ τότ' Ἀθηναίη φθισίμβροτον αἰγίδ' ἀνέσχεν ὑψόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐπτοίηθεν. οἱ δ' ἐφέβοντο κατὰ μέγαρον βόες ὣς ἀγελαῖαι· τὰς μέν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόνησεν ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται.	"Son of Polytherses, you lover of mockery, never again give way to your folly and talk big. Leave the talking to the gods, since they are far stronger. This is your guest-gift in return for the hoof you once gave godlike Odysseus as he went begging through the house." So spoke the man who tended the curved-horned cattle. And Odysseus stabbed the son of Damastor at close quarters with his long spear, and Telemachus stabbed Leocritus son of Evenor with his spear full in the flank and drove the bronze clean through; he fell forward on his face and struck the ground with his whole forehead. Then Athena held up the man-destroying aegis from high in the roof, and the suitors' minds were struck with panic. They fled through the hall like a herd of cattle that the darting gadfly sets upon and drives wild in the springtime, when the days grow long.[1]

1 In Book 20 Ctesippus had hurled a cow's hoof at the disguised Odysseus, calling it a "guest-gift." The aegis is Athena's terrifying goatskin shield-cloak, which spreads panic.

LEODES, PHEMIUS AND MEDON

Odysseus kills the suitors' soothsayer but spares the bard and the herald.

	GREEK	ENGLISH
22.302	οἱ δ' ὥς τ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι, ἐξ ὀρέων ἐλθόντες ἐπ' ὀρνίθεσσι θόρωσι· ταὶ μέν τ' ἐν πεδίῳ νέφεα πτώσσουσαι ἵενται, οἱ δέ τε τὰς ὀλέκουσιν ἐπάλμενοι, οὐδέ τις ἀλκὴ γίγνεται οὐδὲ φυγή· χαίρουσι δέ τ' ἀνέρες ἄγρῃ· ὣς ἄρα τοὶ μνηστῆρας ἐπεσσύμενοι κατὰ δῶμα τύπτον ἐπιστροφάδην· τῶν δὲ στόνος ὦρνυτ' ἀεικὴς κράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θῦε. Λειώδης δ' Ὀδυσῆος ἐπεσσύμενος λάβε γούνων, καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα· γουνοῦμαί σ', Ὀδυσεῦ· σὺ δέ μ' αἴδεο καί μ' ἐλέησον· οὐ γάρ πώ τινά φημι γυναικῶν ἐν μεγάροισιν εἰπεῖν οὐδέ τι ῥέξαι ἀτάσθαλον· ἀλλὰ καὶ ἄλλους παύεσκον μνηστῆρας, ὅτις τοιαῦτά γε ῥέζοι.	And the others were like vultures with crooked talons and hooked beaks that come down from the mountains and swoop on smaller birds: these fly low over the plain, cowering away from the clouds, and the vultures leap on them and kill them, and there is no defense and no escape, and men delight in the chase. So these men rushed through the house at the suitors and struck them down, turning this way and that; an ugly groaning rose as heads were struck, and the whole floor ran with blood. But Leodes rushed forward and seized Odysseus by the knees, and in supplication spoke winged words: "I clasp your knees, Odysseus. Respect me and have pity on me. I tell you, I never said or did anything reckless to any of the women in the halls. No, I used to try to stop the other suitors too, whenever any of them did such things.
22.316	ἀλλά μοι οὐ πείθοντο κακῶν ἄπο χεῖρας ἔχεσθαι· τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον. αὐτὰρ ἐγὼ μετὰ τοῖσι θυοσκόος οὐδὲν ἐοργὼς κείσομαι, ὡς οὐκ ἔστι χάρις μετόπισθ' εὐεργέων· τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· εἰ μὲν δὴ μετὰ τοῖσι θυοσκόος εὔχεαι εἶναι, πολλάκι που μέλλεις ἀρήμεναι ἐν μεγάροισι τηλοῦ ἐμοὶ νόστοιο τέλος γλυκεροῖο γενέσθαι, σοὶ δ' ἄλοχόν τε φίλην σπέσθαι καὶ τέκνα τεκέσθαι· τῷ οὐκ ἂν θάνατόν γε δυσηλεγέα προφύγοισθα. ὣς ἄρα φωνήσας ξίφος εἴλετο χειρὶ παχείῃ κείμενον, ὅ ῥ' Ἀγέλαος ἀποπροέηκε χαμᾶζε κτεινόμενος· τῷ τόν γε κατ' αὐχένα μέσσον ἔλασσε. φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίῃσιν ἐμίχθη.	But they wouldn't listen to me and keep their hands from evil, and so through their reckless folly they have met a shameful fate. And I, their soothsayer, who have done nothing, will lie among them—so true it is that there's no gratitude afterward for good deeds." Then, glaring at him from under his brows, resourceful Odysseus said to him: "If you claim to have been their soothsayer, then you must often have prayed in the halls that the fulfillment of my sweet homecoming would be far away, and that my dear wife would go off with you and bear you children. So you won't escape a grim death." So speaking, he picked up in his stout hand a sword that lay where Agelaus had let it fall to the ground as he was killed, and with it he struck him full on the neck; and while he was still speaking, his head rolled in the dust.
22.330	Τερπιάδης δ' ἔτ' ἀοιδὸς ἀλύσκανε κῆρα μέλαιναν, Φήμιος, ὅς ῥ' ἤειδε μετὰ μνηστῆρσιν ἀνάγκῃ. ἕστη δ' ἐν χείρεσσίν ἔχων φόρμιγγα λίγειαν ἄγχι παρ' ὀρσοθύρην· δίχα δὲ φρεσὶ μερμήριζεν, ἢ ἐκδὺς μεγάροιο Διὸς μεγάλου ποτὶ βωμὸν ἑρκείου ἵζοιτο τετυγμένον, ἔνθ' ἄρα πολλὰ Λαέρτης Ὀδυσεύς τε βοῶν ἐπὶ μηρί' ἔκηαν, ἦ γούνων λίσσοιτο προσαΐξας Ὀδυσῆα. ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, γούνων ἅψασθαι Λαερτιάδεω Ὀδυσῆος.	The son of Terpius, the bard, was still trying to escape black death—Phemius, who sang among the suitors because he was forced to. He stood holding his clear-toned lyre close by the postern door, and his mind was torn two ways: whether to slip out of the hall and sit at the well-built altar of great Zeus of the Courtyard, where Laertes and Odysseus had burned many thigh-pieces of oxen, or to rush forward and beg Odysseus, clasping his knees. As he pondered, this seemed the better course: to clasp

	GREEK	ENGLISH
	ἦ τοι ὁ φόρμιγγα γλαφυρὴν κατέθηκε χαμᾶζε μεσσηγὺς κρητῆρος ἰδὲ θρόνου ἀργυροήλου, αὐτὸς δ' αὖτ' Ὀδυσῆα προσαΐξας λάβε γούνων, καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·	the knees of Odysseus, son of Laertes. So he laid the hollow lyre on the ground between the mixing bowl and the silver-studded chair, and he himself rushed forward and seized Odysseus by the knees, and in supplication spoke winged words:[2]
22.344	γουνοῦμαί σ', Ὀδυσεῦ· σὺ δέ μ' αἴδεο καί μ' ἐλέησον· αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, εἴ κεν ἀοιδὸν πέφνῃς, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀείδω. αὐτοδίδακτος δ' εἰμί, θεὸς δέ μοι ἐν φρεσὶν οἵμας παντοίας ἐνέφυσεν· ἔοικα δέ τοι παραείδειν ὥς τε θεῷ· τῷ μή με λιλαίεο δειροτομῆσαι. καί κεν Τηλέμαχος τάδε γ' εἴποι, σὸς φίλος υἱός, ὡς ἐγὼ οὔ τι ἑκὼν ἐς σὸν δόμον οὐδὲ χατίζων πωλεύμην μνηστῆρσιν ἀεισόμενος μετὰ δαῖτας, ἀλλὰ πολὺ πλέονες καὶ κρείσσονες ἦγον ἀνάγκῃ. ὣς φάτο, τοῦ δ' ἤκουσ' ἱερὴ ἴς Τηλεμάχοιο, αἶψα δ' ἐὸν πατέρα προσεφώνεεν ἐγγὺς ἐόντα·	"I clasp your knees, Odysseus. Respect me and have pity on me. You yourself will grieve for it afterward if you kill a bard—I who sing for gods and men. I am self-taught, and a god has planted in my mind songs of every kind; I'm fit to sing before you as before a god. So don't be eager to cut my throat. Telemachus too, your dear son, could tell you this: that it wasn't of my own will or because I wanted to that I kept coming to your house to sing for the suitors at their feasts. They were far more numerous and stronger, and they brought me by force." So he spoke, and the sacred might of Telemachus heard him, and at once he spoke to his father, who was close by:
22.356	ἴσχεο μηδέ τι τοῦτον ἀναίτιον οὗτας χαλκῷ· καὶ κήρυκα Μέδοντα σαώσομεν, ὅς τέ μευ αἰεὶ οἴκῳ ἐν ἡμετέρῳ κηδέσκετο παιδὸς ἐόντος, εἰ δὴ μή μιν ἔπεφνε Φιλοίτιος ἠὲ συβώτης, ἠὲ σοὶ ἀντεβόλησεν ὀρινομένῳ κατὰ δῶμα. ὣς φάτο, τοῦ δ' ἤκουσε Μέδων πεπνυμένα εἰδώς· πεπτηὼς γὰρ ἔκειτο ὑπὸ θρόνον, ἀμφὶ δὲ δέρμα ἔστο βοὸς νεόδαρτον, ἀλύσκων κῆρα μέλαιναν. αἶψα δ' ἀπὸ θρόνου ὦρτο, θοῶς δ' ἀπέδυνε βοείην Τηλέμαχον δ' ἄρ' ἔπειτα προσαΐξας λάβε γούνων, καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·	"Stop! Don't strike this man with the bronze; he's done nothing wrong. And let's save the herald Medon too, who always looked after me in our house when I was a child—if Philoetius or the swineherd hasn't already killed him, or he hasn't run into you as you stormed through the house." So he spoke, and Medon, a man of good sense, heard him; for he lay cowering under a chair, wrapped in the freshly flayed hide of an ox, trying to escape black death. At once he got up from under the chair and quickly threw off the oxhide; then he rushed to Telemachus and seized him by the knees, and in supplication spoke winged words:
22.367	ὦ φίλ', ἐγὼ μὲν ὅδ' εἰμί, σὺ δ' ἴσχεο εἰπὲ δὲ πατρὶ μή με περισθενέων δηλήσεται ὀξέϊ χαλκῷ, ἀνδρῶν μνηστήρων κεχολωμένος, οἵ οἱ ἔκειρον κτήματ' ἐνὶ μεγάροις, σὲ δὲ νήπιοι οὐδὲν ἔτιον. τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς· θάρσει, ἐπεὶ δή σ' οὗτος ἐρύσσατο καὶ ἐσάωσεν, ὄφρα γνῷς κατὰ θυμόν, ἀτὰρ εἴπῃσθα καὶ ἄλλῳ, ὡς κακοεργίης εὐεργεσίη μέγ' ἀμείνων. ἀλλ' ἐξελθόντες μεγάρων ἕζεσθε θύραζε ἐκ φόνου εἰς αὐλήν, σύ τε καὶ πολύφημος ἀοιδός, ὄφρ' ἂν ἐγὼ κατὰ δῶμα πονήσομαι ὅττεό με χρή.	"My friend, here I am! Hold off, and tell your father not to harm me with the sharp bronze in the fullness of his strength, in his anger at the suitors, who were wasting his possessions in the halls and, fools that they were, paid you no honor." Then, smiling, resourceful Odysseus said to him: "Take heart, since this man has protected and saved you, so that you may know in your heart, and tell others too, how much better doing good is than doing evil. But go out of the hall and sit outside in the courtyard, away from the slaughter, you and the

2 The altar of Zeus of the Courtyard (Zeus Herkeios) stood in the house's courtyard; a suppliant who sat at an altar placed himself under the god's protection.

	GREEK	ENGLISH
		bard of many songs, while I do in the house what I must."
22.378	ὣς φάτο, τὼ δ' ἔξω βήτην μεγάροιο κιόντε, ἑζέσθην δ' ἄρα τώ γε Διὸς μεγάλου ποτὶ βωμόν, πάντοσε παπταίνοντε, φόνον ποτιδεγμένω αἰεί. πάπτηνεν δ' Ὀδυσεὺς καθ' ἑὸν δόμον, εἴ τις ἔτ' ἀνδρῶν ζωὸς ὑποκλοπέοιτο, ἀλύσκων κῆρα μέλαιναν. τοὺς δὲ ἴδεν μάλα πάντας ἐν αἵματι καὶ κονίῃσι πεπτεῶτας πολλούς, ὥστ' ἰχθύας, οὕς θ' ἁλιῆες κοῖλον ἐς αἰγιαλὸν πολιῆς ἔκτοσθε θαλάσσης δικτύῳ ἐξέρυσαν πολυωπῷ· οἱ δέ τε πάντες κύμαθ' ἁλὸς ποθέοντες ἐπὶ ψαμάθοισι κέχυνται· τῶν μέν τ' Ἠέλιος φαέθων ἐξείλετο θυμόν· ὣς τότ' ἄρα μνηστῆρες ἐπ' ἀλλήλοισι κέχυντο. δὴ τότε Τηλέμαχον προσέφη πολύμητις Ὀδυσσεύς· Τηλέμαχ', εἰ δ' ἄγε μοι κάλεσον τροφὸν Εὐρύκλειαν, ὄφρα ἔπος εἴπωμι τό μοι καταθύμιόν ἐστιν.	So he spoke, and the two went out of the hall and sat down by the altar of great Zeus, peering all around, expecting death at every moment. And Odysseus peered all through his house, to see if any man was still alive and hiding, trying to escape black death. But he saw them all, every one, fallen in the blood and the dust, heaps of them, like fish that fishermen have drawn out of the gray sea onto the curving beach in a net with many meshes: they all lie heaped on the sand, longing for the waves of the sea, and the blazing Sun takes away their life. So now the suitors lay heaped on one another. Then resourceful Odysseus said to Telemachus: "Telemachus, come, call the nurse Eurycleia for me, so that I can tell her something that's on my mind."
22.393	ὣς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί, κινήσας δὲ θύρην προσέφη τροφὸν Εὐρύκλειαν· δεῦρο δὴ ὄρσο, γρηῢ παλαιγενές, ἥ τε γυναικῶν δμῳάων σκοπός ἐσσι κατὰ μέγαρ' ἡμετεράων· ἔρχεο· κικλήσκει σε πατὴρ ἐμός, ὄφρα τι εἴπῃ. ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος, ὤϊξεν δὲ θύρας μεγάρων εὖ ναιεταόντων, βῆ δ' ἴμεν· αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευεν. εὗρεν ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσσιν, αἵματι καὶ λύθρῳ πεπαλαγμένον ὥστε λέοντα, ὅς ῥά τε βεβρωκὼς βοὸς ἔρχεται ἀγραύλοιο· πᾶν δ' ἄρα οἱ στῆθός τε παρήϊά τ' ἀμφοτέρωθεν αἱματόεντα πέλει, δεινὸς δ' εἰς ὦπα ἰδέσθαι· ὣς Ὀδυσεὺς πεπάλακτο πόδας καὶ χεῖρας ὕπερθεν.	So he spoke, and Telemachus obeyed his dear father. He pushed open the door and called to the nurse Eurycleia: "Get up and come here, old woman born long ago, you who keep watch over the women servants in our halls. Come—my father is calling you, to tell you something." So he spoke, and she kept her words unwinged. She opened the doors of the well-appointed hall and came, and Telemachus led the way before her. Then she found Odysseus among the bodies of the slain, spattered with blood and gore like a lion that comes from feeding on an ox of the fields: its whole chest and its cheeks on both sides are bloody, and it is terrible to look in the face. So Odysseus was spattered, his feet and his hands above.

THE DISLOYAL MAIDS

Eurycleia names the twelve disloyal maids, who are hanged; Melanthius is mutilated.

	GREEK	ENGLISH
22.407	ἡ δ' ὡς οὖν νέκυάς τε καὶ ἄσπετον εἴσιδεν αἷμα, ἴθυσέν ῥ' ὀλολύξαι, ἐπεὶ μέγα εἴσιδεν ἔργον· ἀλλ' Ὀδυσεὺς κατέρυκε καὶ ἔσχεθεν ἰεμένην περ, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· ἐν θυμῷ, γρηῦ, χαῖρε καὶ ἴσχεο μηδ' ὀλόλυζε· οὐχ ὁσίη κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι. τούσδε δὲ μοῖρ' ἐδάμασσε θεῶν καὶ σχέτλια ἔργα· οὔ τινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων, οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ὅτις σφέας εἰσαφίκοιτο·	When she saw the bodies and the endless blood, she began to raise a cry of triumph, seeing so great a deed done; but Odysseus checked her and held her back, eager as she was, and spoke to her winged words: "Rejoice in your heart, old woman, but hold back and don't cry out in triumph. It is unholy to exult over slain men. These men were brought down by the fate the gods sent and by their own cruel deeds; for they honored no one

	GREEK	ENGLISH
	τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον. ἀλλ᾽ ἄγε μοι σὺ γυναῖκας ἐνὶ μεγάροις κατάλεξον, αἵ τέ μ᾽ ἀτιμάζουσι καὶ αἳ νηλείτιδές εἰσιν.	among men on earth, bad or good, whoever came to them. And so through their reckless folly they have met a shameful fate. But come, tell me about the women in the halls: which of them dishonor me, and which are guiltless."
22.419	τὸν δ᾽ αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· τοιγὰρ ἐγώ τοι, τέκνον, ἀληθείην καταλέξω. πεντήκοντά τοί εἰσιν ἐνὶ μεγάροισι γυναῖκες δμῳαί, τὰς μέν τ᾽ ἔργα διδάξαμεν ἐργάζεσθαι, εἴριά τε ξαίνειν καὶ δουλοσύνην ἀνέχεσθαι· τάων δώδεκα πᾶσαι ἀναιδείης ἐπέβησαν, οὔτ᾽ ἐμὲ τίουσαι οὔτ᾽ αὐτὴν Πηνελόπειαν. Τηλέμαχος δὲ νέον μὲν ἀέξετο, οὐδέ ἑ μήτηρ σημαίνειν εἴασκεν ἐπὶ δμῳῇσι γυναιξίν. ἀλλ᾽ ἄγ᾽ ἐγὼν ἀναβᾶσ᾽ ὑπερῴϊα σιγαλόεντα εἴπω σῇ ἀλόχῳ, τῇ τις θεὸς ὕπνον ἐπῶρσε. τὴν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς μή πω τήνδ᾽ ἐπέγειρε· σὺ δ᾽ ἐνθάδε εἰπὲ γυναιξὶν ἐλθέμεν, αἵ περ πρόσθεν ἀεικέα μηχανόωντο.	Then the dear nurse Eurycleia spoke to him in turn: "Well then, my child, I'll tell you the truth. You have fifty women servants in the halls, whom we have taught to do their work, to card wool and to bear their slavery. Of these, twelve in all have taken the path of shamelessness, with no respect for me or for Penelope herself. Telemachus was only just growing up, and his mother wouldn't let him give orders to the women servants. But come, let me go up to the bright upper rooms and tell your wife, on whom some god has sent sleep." Then resourceful Odysseus answered her: "Don't wake her yet. But tell the women to come here—the ones who were plotting shameful things before."
22.433	ὣς ἄρ᾽ ἔφη, γρηῢς δὲ διὲκ μεγάροιο βεβήκει ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι. αὐτὰρ ὁ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην εἰς ἓ καλεσσάμενος ἔπεα πτερόεντα προσηύδα· ἄρχετε νῦν νέκυας φορέειν καὶ ἄνωχθε γυναῖκας· αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας ὕδατι καὶ σπόγγοισι πολυτρήτοισι καθαίρειν. αὐτὰρ ἐπὴν δὴ πάντα δόμον κατακοσμήσησθε, δμῳὰς ἐξαγαγόντες ἐϋσταθέος μεγάροιο, μεσσηγύς τε θόλου καὶ ἀμύμονος ἕρκεος αὐλῆς, θεινέμεναι ξίφεσιν τανυήκεσιν, εἰς ὅ κε πασέων ψυχὰς ἐξαφέλησθε καὶ ἐκλελάθωντ᾽ Ἀφροδίτης, τὴν ἄρ᾽ ὑπὸ μνηστῆρσιν ἔχον μίσγοντό τε λάθρη. ὣς ἔφαθ᾽, αἱ δὲ γυναῖκες ἀολλέες ἦλθον ἅπασαι, αἶν᾽ ὀλοφυρόμεναι, θαλερὸν κατὰ δάκρυ χέουσαι.	So he spoke, and the old woman went off through the hall to give the women the message and urge them to come. And he called Telemachus, the cowherd and the swineherd to him and spoke winged words: "Start carrying out the bodies now, and give the women their orders; and after that, clean the beautiful chairs and the tables with water and porous sponges. And when you have set the whole house in order, lead the maids out of the well-built hall to the space between the round-house and the fine wall of the courtyard, and strike them with your long-edged swords until you have taken the life from all of them and they forget the Aphrodite they enjoyed beneath the suitors when they slept with them in secret." So he spoke, and the women came all together in a crowd, wailing terribly and shedding big tears.[3]
22.448	πρῶτα μὲν οὖν νέκυας φόρεον κατατεθνηῶτας, κὰδ δ᾽ ἄρ᾽ ὑπ᾽ αἰθούσῃ τίθεσαν εὐερκέος αὐλῆς, ἀλλήλοισιν ἐρείδουσαι· σήμαινε δ᾽ Ὀδυσσεὺς αὐτὸς ἐπισπέρχων· ταὶ δ᾽ ἐκφόρεον καὶ ἀνάγκη. αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας ὕδατι καὶ σπόγγοισι πολυτρήτοισι κάθαιρον. αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συβώτης λίστροισιν δάπεδον πύκα ποιητοῖο δόμοιο ξῦον· ταὶ δ᾽ ἐφόρεον δμῳαί, τίθεσαν δὲ θύραζε.	First they carried out the dead and laid them under the portico of the well-walled courtyard, propping them against one another. Odysseus himself gave the orders and hurried them on, and they carried the bodies out because they had to. Then they cleaned the beautiful chairs and the tables with water and porous sponges. Telemachus, the cowherd and the swineherd scraped the floor of the well-built house with hoes, and the maids car-

3 The round-house (θόλος) was a circular building in the courtyard; its exact purpose is uncertain.

GREEK

αὐτὰρ ἐπειδὴ πᾶν μέγαρον διεκοσμήσαντο,
δμῳὰς δ' ἐξαγαγόντες ἐϋσταθέος μεγάροιο,
μεσσηγύς τε θόλου καὶ ἀμύμονος ἕρκεος αὐλῆς,
εἴλεον ἐν στείνει, ὅθεν οὔ πως ἦεν ἀλύξαι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἦρχ' ἀγορεύειν·
μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἑλοίμην
τάων, αἳ δὴ ἐμῇ κεφαλῇ κατ' ὀνείδεα χεῦαν
μητέρι θ' ἡμετέρῃ παρά τε μνηστῆρσιν ἴαυον.

22.465 ὣς ἄρ' ἔφη, καὶ πεῖσμα νεὸς κυανοπρῴροιο
κίονος ἐξάψας μεγάλης περίβαλλε θόλοιο,
ὑψόσ' ἐπεντανύσας, μή τις ποσὶν οὖδας ἵκοιτο.
ὡς δ' ὅτ' ἂν ἢ κίχλαι τανυσίπτεροι ἠὲ πέλειαι
ἕρκει ἐνιπλήξωσι, τό θ' ἑστήκῃ ἐνὶ θάμνῳ,
αὖλιν ἐσιέμεναι, στυγερὸς δ' ὑπεδέξατο κοῖτος,
ὣς αἵ γ' ἐξείης κεφαλὰς ἔχον, ἀμφὶ δὲ πάσαις
δειρῇσι βρόχοι ἦσαν, ὅπως οἴκτιστα θάνοιεν.
ἤσπαιρον δὲ πόδεσσι μίνυνθά περ οὔ τι μάλα δήν.
ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρόν τε καὶ αὐλήν·
τοῦ δ' ἀπὸ μὲν ῥῖνάς τε καὶ οὔατα νηλέϊ χαλκῷ
τάμνον, μήδεά τ' ἐξέρυσαν, κυσὶν ὠμὰ δάσασθαι,
χεῖράς τ' ἠδὲ πόδας κόπτον κεκοτηότι θυμῷ.

22.478 οἱ μὲν ἔπειτ' ἀπονιψάμενοι χεῖράς τε πόδας τε
εἰς Ὀδυσῆα δόμονδε κίον, τετέλεστο δὲ ἔργον·
αὐτὰρ ὅ γε προσέειπε φίλην τροφὸν Εὐρύκλειαν·
οἶσε θέειον, γρηῦ, κακῶν ἄκος, οἶσε δέ μοι πῦρ,
ὄφρα θεειώσω μέγαρον· σὺ δὲ Πηνελόπειαν
ἐλθεῖν ἐνθάδ' ἄνωχθι σὺν ἀμφιπόλοισι γυναιξί·
πάσας δ' ὄτρυνον δμῳὰς κατὰ δῶμα νέεσθαι.
τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
ναὶ δὴ ταῦτά γε, τέκνον ἐμόν, κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε τοι χλαῖνάν τε χιτῶνά τε εἵματ' ἐνείκω,
μηδ' οὕτω ῥάκεσιν πεπυκασμένος εὐρέας ὤμους
ἕσταθ' ἐνὶ μεγάροισι· νεμεσσητὸν δέ κεν εἴη.

22.490 τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
πῦρ νῦν μοι πρώτιστον ἐνὶ μεγάροισι γενέσθω.
ὣς ἔφατ', οὐδ' ἀπίθησε φίλη τροφὸς Εὐρύκλεια,
ἤνεικεν δ' ἄρα πῦρ καὶ θήϊον· αὐτὰρ Ὀδυσσεὺς
εὖ διεθείωσεν μέγαρον καὶ δῶμα καὶ αὐλήν.
γρηῢς δ' αὖτ' ἀπέβη διὰ δώματα κάλ' Ὀδυσῆος
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι·

ENGLISH

ried the scrapings off and put them outside the door. And when they had set the whole hall in order, they led the maids out of the well-built hall to the space between the round-house and the fine wall of the courtyard, and penned them in a narrow place from which there was no escape. Then thoughtful Telemachus began to speak among them: "I won't take the life of these women by a clean death—these who have heaped shame on my head and on my mother, and slept with the suitors."

So he spoke, and he tied the cable of a dark-prowed ship to a great pillar and threw it around the round-house, stretching it high, so that none of them could reach the ground with her feet. As when long-winged thrushes or doves fly into a net set in a thicket as they make for their roost, and a hateful bed receives them, so the women held their heads in a row, with nooses around all their necks, so that they might die most pitiably. Their feet twitched for a little while, but not for long. Then they brought Melanthius out through the forecourt and the courtyard. They cut off his nose and ears with the pitiless bronze, tore out his genitals for the dogs to eat raw, and cut off his hands and feet in their furious anger.

Then they washed their hands and feet and went into the house to Odysseus, and the work was done. And he said to his dear nurse Eurycleia: "Bring sulfur, old woman, the cure for foulness, and bring me fire, so that I can purify the hall with sulfur. And you, tell Penelope to come here with her waiting-women, and urge all the maids in the house to come." Then the dear nurse Eurycleia spoke to him in turn: "Yes, my child, all that you've said is right. But come, let me bring you clothes, a cloak and a tunic. Don't stand in the halls like this with your broad shoulders wrapped in rags; people would find it shameful."[4]

Then resourceful Odysseus answered her: "First of all, let there be a fire in the hall." So he spoke, and the dear nurse Eurycleia did not disobey. She brought fire and sulfur, and Odysseus thoroughly purified the hall, the house and the courtyard. The old woman went back through the fine house of Odysseus to give the women the message and urge

4 Burning sulfur was used to purify a place polluted by bloodshed.

GREEK	ENGLISH
αἱ δ’ ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι. αἱ μὲν ἄρ’ ἀμφεχέοντο καὶ ἠσπάζοντ’ Ὀδυσῆα, καὶ κύνεον ἀγαπαζόμεναι κεφαλήν τε καὶ ὤμους χεῖράς τ’ αἰνύμεναι· τὸν δὲ γλυκὺς ἵμερος ᾕρει κλαυθμοῦ καὶ στοναχῆς, γίγνωσκε δ’ ἄρα φρεσὶ πάσας.	them to come; and they came out of their hall with torches in their hands. They thronged around Odysseus and welcomed him, lovingly kissing his head and shoulders and taking his hands; and a sweet longing to weep and lament seized him, for in his heart he recognized every one of them.

Book 23

Penelope
The test of the bed: husband and wife reunited.

	GREEK	ENGLISH
23.1	γρηῢς δ’ εἰς ὑπερῷ’ ἀνεβήσετο καγχαλόωσα, δεσποίνῃ ἐρέουσα φίλον πόσιν ἔνδον ἐόντα· γούνατα δ’ ἐρρώσαντο, πόδες δ’ ὑπερικταίνοντο. στῆ δ’ ἄρ’ ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν· ἔγρεο, Πηνελόπεια, φίλον τέκος, ὄφρα ἴδηαι ὀφθαλμοῖσι τεοῖσι τά τ’ ἔλδεαι ἤματα πάντα. ἦλθ’ Ὀδυσεὺς καὶ οἶκον ἱκάνεται, ὀψέ περ ἐλθών. μνηστῆρας δ’ ἔκτεινεν ἀγήνορας, οἵ θ’ ἑὸν οἶκον κήδεσκον καὶ κτήματ’ ἔδον βιόωντό τε παῖδα. τὴν δ’ αὖτε προσέειπε περίφρων Πηνελόπεια· μαῖα φίλη, μάργην σε θεοὶ θέσαν, οἵ τε δύνανται ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μάλ’ ἐόντα, καί τε χαλιφρονέοντα σαοφροσύνης ἐπέβησαν· οἵ σέ περ ἔβλαψαν· πρὶν δὲ φρένας αἰσίμη ἦσθα.	The old woman went up to the upper rooms, laughing aloud for joy, to tell her mistress that her dear husband was home. Her knees moved briskly, and her feet stumbled in their haste. She stood above Penelope’s head and spoke to her: “Wake up, Penelope, my dear child, and see with your own eyes what you’ve longed for all your days. Odysseus has come, he’s home, late as it is. And he has killed the overbearing suitors who were tormenting his house, eating up his property and bullying his son.” Then wise Penelope said to her in turn: “Dear nurse, the gods have driven you mad. They can make even a very sensible person senseless, and they set the feeble-minded on the path to good sense. They’re the ones who have damaged your wits. Until now you were sound of mind.
23.15	τίπτε με λωβεύεις πολυπενθέα θυμὸν ἔχουσαν ταῦτα παρὲξ ἐρέουσα καὶ ἐξ ὕπνου μ’ ἀνεγείρεις ἡδέος, ὅς μ’ ἐπέδησε φίλα βλέφαρ’ ἀμφικαλύψας; οὐ γάρ πω τοιόνδε κατέδραθον, ἐξ οὗ Ὀδυσσεὺς ᾤχετ’ ἐποψόμενος Κακοΐλιον οὐκ ὀνομαστήν. ἀλλ’ ἄγε νῦν κατάβηθι καὶ ἂψ ἔρχευ μέγαρόνδε. εἰ γάρ τίς μ’ ἄλλη γε γυναικῶν, αἵ μοι ἔασι, ταῦτ’ ἐλθοῦσ’ ἤγγειλε καὶ ἐξ ὕπνου ἀνέγειρεν, τῷ κε τάχα στυγερῶς μιν ἐγὼν ἀπέπεμψα νέεσθαι αὖτις ἔσω μέγαρον· σὲ δὲ τοῦτό γε γῆρας ὀνήσει. τὴν δ’ αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·	Why do you mock me, when my heart is so full of grief, telling me these wild tales? And why wake me from the sweet sleep that had bound me fast and covered my eyelids? I haven’t slept like that since Odysseus went off to see Evil-Ilium, never to be named. Come now, go back down and return to the hall. If any of the other women I have had come and told me this and woken me from sleep, I’d soon have sent her back to the hall, and harshly too. But this time your old age will save you.” Then Eurycleia, the dear nurse, said to her in turn:
23.26	οὔ τί σε λωβεύω, τέκνον φίλον, ἀλλ’ ἔτυμόν τοι ἦλθ’ Ὀδυσεὺς καὶ οἶκον ἱκάνεται, ὡς ἀγορεύω, ὁ ξεῖνος, τὸν πάντες ἀτίμων ἐν μεγάροισι. Τηλέμαχος δ’ ἄρα μιν πάλαι ᾔδεεν ἔνδον ἐόντα, ἀλλὰ σαοφροσύνῃσι νοήματα πατρὸς ἔκευθεν, ὄφρ’ ἀνδρῶν τίσαιτο βίην ὑπερηνορεόντων. ὣς ἔφαθ’, ἡ δ’ ἐχάρη καὶ ἀπὸ λέκτροιο θοροῦσα γρηῒ περιπλέχθη, βλεφάρων δ’ ἀπὸ δάκρυον ἦκεν· καί μιν φωνήσας’ ἔπεα πτερόεντα προσηύδα· εἰ δ’ ἄγε δή μοι, μαῖα φίλη, νημερτὲς ἐνίσπες, εἰ ἐτεὸν δὴ οἶκον ἱκάνεται, ὡς ἀγορεύεις,	“I’m not mocking you, dear child. It’s true: Odysseus has come, he’s home, just as I say. He’s the stranger, the one they all treated with contempt in the hall. Telemachus knew long ago that he was in the house, but he had the good sense to keep his father’s plans hidden, so that he could make those overbearing men pay for their violence.” So she spoke, and Penelope was overjoyed. She leapt from her bed, threw her arms around the old woman, let the tears fall from her eyelids, and spoke

GREEK	ENGLISH
ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφῆκε μοῦνος ἐών, οἱ δ' αἰὲν ἀολλέες ἔνδον ἔμιμνον. τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·	winged words to her: "Come, dear nurse, tell me the truth. If he really has come home, as you say, how did he lay hands on the shameless suitors, all alone as he was, when they always stayed in the house in a crowd?" Then Eurycleia, the dear nurse, said to her in turn:
23.40 οὐκ ἴδον, οὐ πυθόμην, ἀλλὰ στόνον οἷον ἄκουσα κτεινομένων· ἡμεῖς δὲ μυχῷ θαλάμων εὐπήκτων ἥμεθ' ἀτυζόμεναι, σανίδες δ' ἔχον εὖ ἀραρυῖαι, πρίν γ' ὅτε δή με σὸς υἱὸς ἀπὸ μεγάροιο κάλεσσε Τηλέμαχος· τὸν γάρ ῥα πατὴρ προέηκε καλέσσαι. εὗρον ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσσιν ἑσταότ'· οἱ δέ μιν ἀμφί, κραταίπεδον οὖδας ἔχοντες, κείατ' ἐπ' ἀλλήλοισιν· ἰδοῦσά κε θυμὸν ἰάνθης. νῦν δ' οἱ μὲν δὴ πάντες ἐπ' αὐλείῃσι θύρῃσιν ἀθρόοι, αὐτὰρ ὁ δῶμα θεειοῦται περικαλλές, πῦρ μέγα κηάμενος· σὲ δέ με προέηκε καλέσσαι. ἀλλ' ἔπευ, ὄφρα σφῶϊν ἐϋφροσύνης ἐπιβῆτον ἀμφοτέρω φίλον ἦτορ, ἐπεὶ κακὰ πολλὰ πέποσθε.	"I didn't see it, and I didn't ask. I only heard the groans of men being killed. We women sat terrified in a corner of the well-built rooms, with the close-fitted doors shut tight on us, until your son Telemachus called me from the hall, because his father had sent him to call me. Then I found Odysseus standing among the bodies of the dead. All around him they lay on the hard-packed floor, one on top of another. If you'd seen it, it would have warmed your heart. Now they're all heaped together by the courtyard gates, and he has lit a great fire and is purifying the beautiful house with sulfur. He sent me to call you. Come with me, so that the two of you can set your dear hearts on the road to happiness, both of you, since you've suffered so much.
23.54 νῦν δ' ἤδη τόδε μακρὸν ἐέλδωρ ἐκτετέλεσται· ἦλθε μὲν αὐτὸς ζωὸς ἐφέστιος, εὗρε δὲ καὶ σὲ καὶ παῖδ' ἐν μεγάροισι· κακῶς δ' οἵ πέρ μιν ἔρεζον μνηστῆρες, τοὺς πάντας ἐτίσατο ᾧ ἐνὶ οἴκῳ. τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· μαῖα φίλη, μή πω μέγ' ἐπεύχεο καγχαλόωσα. οἶσθα γὰρ ὥς κ' ἀσπαστὸς ἐνὶ μεγάροισι φανείη πᾶσι, μάλιστα δ' ἐμοί τε καὶ υἱέϊ, τὸν τεκόμεσθα· ἀλλ' οὐκ ἔσθ' ὅδε μῦθος ἐτήτυμος, ὡς ἀγορεύεις, ἀλλά τις ἀθανάτων κτεῖνε μνηστῆρας ἀγαυούς, ὕβριν ἀγασσάμενος θυμαλγέα καὶ κακὰ ἔργα. οὔ τινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων, οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ὅτις σφέας εἰσαφίκοιτο· τῷ δι' ἀτασθαλίας ἔπαθον κακόν· αὐτὰρ Ὀδυσσεὺς ὤλεσε τηλοῦ νόστον Ἀχαιΐδος, ὤλετο δ' αὐτός.	Now at last this long-held wish has come true. He has come home alive to his own hearth, and he has found you and his son in the hall. As for the suitors who did him such harm, he has paid them all back in his own house." Then wise Penelope said to her in turn: "Dear nurse, don't boast so loudly yet, laughing for joy. You know how welcome he would be if he appeared in the hall: welcome to everyone, but most of all to me and to the son we had together. But this story isn't true, not the way you tell it. No, one of the immortals killed the proud suitors, outraged at their heartbreaking arrogance and their evil deeds. They honored no one among men on earth, bad or good, whoever came their way, and so it is through their own reckless folly that they've come to grief. But Odysseus, far away, has lost his homecoming to the land of Achaea, and lost his own life."
23.69 τὴν δ' ἠμείβετ' ἔπειτα φίλη τροφὸς Εὐρύκλεια· τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, ἣ πόσιν ἔνδον ἐόντα παρ' ἐσχάρῃ οὔ ποτ' ἔφησθα οἴκαδ' ἐλεύσεσθαι· θυμὸς δέ τοι αἰὲν ἄπιστος. ἀλλ' ἄγε τοι καὶ σῆμα ἀριφραδὲς ἄλλο τι εἴπω, οὐλήν, τήν ποτέ μιν σῦς ἤλασε λευκῷ ὀδόντι. τὴν ἀπονίζουσα φρασάμην, ἔθελον δὲ σοὶ αὐτῇ εἰπέμεν· ἀλλά με κεῖνος ἑλὼν ἐπὶ μάστακα χερσὶν	Then Eurycleia, the dear nurse, answered her: "My child, what a word has escaped the barrier of your teeth! Your husband is in the house, by the hearth, and you say he'll never come home. Your heart is always distrustful. But come, I'll tell you another sign, a clear one: the scar the boar once gave him with its white tusk. I noticed it while I was washing him, and I wanted to tell you myself,

	GREEK	ENGLISH
	οὐκ ἔα εἰπέμεναι πολυϊδρείῃσι νόοιο. ἀλλ' ἔπευ· αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς, αἴ κέν σ' ἐξαπάφω, κτεῖναί μ' οἰκτίστῳ ὀλέθρῳ. τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια·	but he grabbed me by the mouth with his hands and wouldn't let me speak, in the great shrewdness of his mind. Come with me. I'll stake my own life on it: if I'm deceiving you, kill me by the most pitiful death." Then wise Penelope answered her:

PENELOPE DOUBTS

Penelope comes down to the hall but cannot believe the stranger is her husband.

	GREEK	ENGLISH
23.81	μαῖα φίλη, χαλεπόν σε θεῶν αἰειγενετάων δήνεα εἴρυσθαι, μάλα περ πολύϊδριν ἐοῦσαν. ἀλλ' ἔμπης ἴομεν μετὰ παῖδ' ἐμόν, ὄφρα ἴδωμαι ἄνδρας μνηστῆρας τεθνηότας, ἠδ' ὃς ἔπεφνεν. ὣς φαμένη κατέβαιν' ὑπερῴϊα· πολλὰ δέ οἱ κῆρ ὥρμαιν', ἢ ἀπάνευθε φίλον πόσιν ἐξερεείνοι, ἦ παρστᾶσα κύσειε κάρη καὶ χεῖρε λαβοῦσα. ἡ δ' ἐπεὶ εἰσῆλθεν καὶ ὑπέρβη λάϊνον οὐδόν, ἕζετ' ἔπειτ' Ὀδυσῆος ἐναντίη, ἐν πυρὸς αὐγῇ, τοίχου τοῦ ἑτέρου· ὁ δ' ἄρα πρὸς κίονα μακρὴν ἧστο κάτω ὁρόων, ποτιδέγμενος εἴ τί μιν εἴποι ἰφθίμη παράκοιτις, ἐπεὶ ἴδεν ὀφθαλμοῖσιν.	"Dear nurse, it's hard for you to fathom the counsels of the gods who live forever, however wise you are. Still, let's go to my son, so that I can see the suitors dead, and the man who killed them." So saying, she went down from the upper rooms, and her heart was much in doubt: should she keep her distance and question her dear husband, or go up to him and take his head and hands and kiss them? When she had come in and crossed the stone threshold, she sat down facing Odysseus in the firelight, by the opposite wall. He sat by a tall pillar, looking down, waiting to see whether his stately wife would say anything to him, now that she saw him with her own eyes.
23.93	ἡ δ' ἄνεω δὴν ἧστο, τάφος δέ οἱ ἦτορ ἴκανεν· ὄψει δ' ἄλλοτε μέν μιν ἐνωπαδίως ἐσίδεσκεν, ἄλλοτε δ' ἀγνώσασκε κακὰ χροῒ εἵματ' ἔχοντα. Τηλέμαχος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· μῆτερ ἐμή, δύσμητερ, ἀπηνέα θυμὸν ἔχουσα, τίφθ' οὕτω πατρὸς νοσφίζεαι, οὐδὲ παρ' αὐτὸν ἑζομένη μύθοισιν ἀνείρεαι οὐδὲ μεταλλᾷς; οὐ μέν κ' ἄλλη γ' ὧδε γυνὴ τετληότι θυμῷ ἀνδρὸς ἀφεσταίη, ὅς οἱ κακὰ πολλὰ μογήσας ἔλθοι ἐεικοστῷ ἔτεϊ ἐς πατρίδα γαῖαν· σοὶ δ' αἰεὶ κραδίη στερεωτέρη ἐστὶ λίθοιο. τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·	She sat a long while in silence, and amazement came over her heart. At one moment she would look him full in the face, and at another she would fail to know him, in the wretched clothes he wore. Then Telemachus rebuked her, and spoke, and called her by name: "Mother, cruel mother, with that hard heart of yours, why do you keep away from my father like this? Why don't you sit beside him and talk to him and ask him questions? No other woman would harden her heart like this and keep apart from her husband, when after all his hardships he had come back to her in the twentieth year, to his native land. But your heart is always harder than stone." Then wise Penelope said to him in turn:
23.105	τέκνον ἐμόν, θυμός μοι ἐνὶ στήθεσσι τέθηπεν, οὐδέ τι προσφάσθαι δύναμαι ἔπος οὐδ' ἐρέεσθαι οὐδ' εἰς ὦπα ἰδέσθαι ἐναντίον. εἰ δ' ἐτεὸν δὴ ἔστ' Ὀδυσεὺς καὶ οἶκον ἱκάνεται, ἦ μάλα νῶϊ γνωσόμεθ' ἀλλήλων καὶ λώϊον· ἔστι γὰρ ἡμῖν σήμαθ', ἃ δὴ καὶ νῶϊ κεκρυμμένα ἴδμεν ἀπ' ἄλλων. ὣς φάτο, μείδησεν δὲ πολύτλας δῖος Ὀδυσσεύς, αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα· Τηλέμαχ', ἦ τοι μητέρ' ἐνὶ μεγάροισιν ἔασον	"My child, the heart in my breast is stunned. I can't say a word to him, or ask him anything, or look him straight in the face. But if he really is Odysseus come home, then the two of us will surely know each other, and better than anyone; for we have signs that only we two know, hidden from everyone else." So she spoke, and much-enduring, godlike Odysseus smiled, and at once he spoke winged words to Telemachus: "Telemachus,

	GREEK	ENGLISH
	πειράζειν ἐμέθεν· τάχα δὲ φράσεται καὶ ἄρειον. νῦν δ' ὅττι ῥυπόω, κακὰ δὲ χροΐ εἵματα εἶμαι, τοὔνεκ' ἀτιμάζει με καὶ οὔ πω φησὶ τὸν εἶναι.	let your mother test me here in the hall. She'll soon know better. Right now, because I'm filthy and wearing wretched clothes, she treats me with contempt and won't yet say I'm the man.
23.117	ἡμεῖς δὲ φραζώμεθ' ὅπως ὄχ' ἄριστα γένηται. καὶ γάρ τίς θ' ἕνα φῶτα κατακτείνας ἐνὶ δήμῳ, ᾧ μὴ πολλοὶ ἔωσιν ἀοσσητῆρες ὀπίσσω, φεύγει πηούς τε προλιπὼν καὶ πατρίδα γαῖαν· ἡμεῖς δ' ἔρμα πόληος ἀπέκταμεν, οἳ μέγ' ἄριστοι κούρων εἰν Ἰθάκῃ· τὰ δέ σε φράζεσθαι ἄνωγα. τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· αὐτὸς ταῦτά γε λεῦσσε, πάτερ φίλε· σὴν γὰρ ἀρίστην μῆτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι, οὐδέ κέ τίς τοι ἄλλος ἀνὴρ ἐρίσειε καταθνητῶν ἀνθρώπων. ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἑψόμεθ', οὐδέ τί φημι ἀλκῆς δευήσεσθαι, ὅση δύναμίς γε πάρεστιν.	But as for us, let's think how things can turn out best. Anyone who has killed just one man in his community, a man with few to take revenge for him afterward, goes into exile, leaving his kinsmen and his native land. But we have killed the mainstay of the city, by far the best of the young men in Ithaca. I want you to think this over." Then thoughtful Telemachus answered him: "You see to this yourself, dear father. They say your cunning is the best among men, and that no other mortal man could rival you. We'll follow you eagerly, and I tell you we won't fall short in courage, as far as our strength allows."

A WEDDING DANCE

Odysseus has the household dance so that passers-by will think a wedding is under way.

	GREEK	ENGLISH
23.129	τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς τοιγὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα. πρῶτα μὲν ἂρ λούσασθε καὶ ἀμφιέσασθε χιτῶνας, δμῳὰς δ' ἐν μεγάροισιν ἀνώγετε εἵμαθ' ἑλέσθαι· αὐτὰρ θεῖος ἀοιδὸς ἔχων φόρμιγγα λίγειαν ἡμῖν ἡγείσθω φιλοπαίγμονος ὀρχηθμοῖο, ὥς κέν τις φαίη γάμον ἔμμεναι ἐκτὸς ἀκούων, ἢ ἀν' ὁδὸν στείχων, ἢ οἳ περιναιετάουσι· μὴ πρόσθε κλέος εὐρὺ φόνου κατὰ ἄστυ γένηται ἀνδρῶν μνηστήρων, πρίν γ' ἡμέας ἐλθέμεν ἔξω ἀγρὸν ἐς ἡμέτερον πολυδένδρεον· ἔνθα δ' ἔπειτα φρασσόμεθ' ὅττι κε κέρδος Ὀλύμπιος ἐγγυαλίξῃ.	Then resourceful Odysseus answered him: "Then I'll tell you what seems best to me. First, wash and put on tunics, and tell the maids in the hall to choose their clothes. Then let the godlike bard take his clear-toned lyre and lead us in a playful dance, so that anyone hearing it from outside, someone walking along the road or one of the neighbors, would say there was a wedding. That way the news of the suitors' slaughter won't spread through the town before we get out to our farm with its many trees. There we'll consider what advantage the Olympian may put into our hands."
23.141	ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο πρῶτα μὲν οὖν λούσαντο καὶ ἀμφιέσαντο χιτῶνας, ὅπλισθεν δὲ γυναῖκες· ὁ δ' εἵλετο θεῖος ἀοιδὸς φόρμιγγα γλαφυρήν, ἐν δέ σφισιν ἵμερον ὦρσε μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο. τοῖσιν δὲ μέγα δῶμα περιστεναχίζετο ποσσὶν ἀνδρῶν παιζόντων καλλιζώνων τε γυναικῶν. ὧδε δέ τις εἴπεσκε δόμων ἔκτοσθεν ἀκούων· ἦ μάλα δή τις ἔγημε πολυμνήστην βασίλειαν· σχετλίη, οὐδ' ἔτλη πόσιος οὗ κουριδίοιο εἴρυσθαι μέγα δῶμα διαμπερές, ἦος ἵκοιτο.	So he spoke, and they listened closely and obeyed. First they washed and put on tunics, and the women dressed themselves up. The godlike bard took up his hollow lyre and stirred in them a longing for sweet song and flawless dancing, and the great house echoed all around with the feet of men at play and of women with lovely sashes. And someone outside the house, hearing it, would say: "Well, someone has married the much-courted queen at last. Heartless woman! She couldn't bear to keep her wedded husband's great house safe to the end, until he came back."
23.152		

GREEK	ENGLISH
ὣς ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο. αὐτὰρ Ὀδυσσῆα μεγαλήτορα ᾧ ἐνὶ οἴκῳ Εὐρυνόμη ταμίη λοῦσεν καὶ χρῖσεν ἐλαίῳ, ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα· αὐτὰρ κὰκ κεφαλῆς κάλλος πολὺ χεῦεν Ἀθήνη μείζονά τ' εἰσιδέειν καὶ πάσσονα· κὰδ δὲ κάρητος οὔλας ἧκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας. ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει· ὣς μὲν τῷ περίχευε χάριν κεφαλῇ τε καὶ ὤμοις. ἐκ δ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος· ἂψ δ' αὖτις κατ' ἄρ' ἕζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη, ἀντίον ἧς ἀλόχου, καί μιν πρὸς μῦθον ἔειπε·	So someone would say, but they did not know how things really stood. Meanwhile, in his own house, the housekeeper Eurynome bathed great-hearted Odysseus and rubbed him with olive oil, and put a fine cloak and tunic around him. And Athena poured great beauty over him from the head down, making him taller to look at and broader, and from his head she made his hair flow down in curls, like the hyacinth flower. As when a skilled craftsman, whom Hephaestus and Pallas Athena have taught every kind of art, lays gold over silver and brings graceful work to completion, so she poured grace over his head and shoulders. He stepped out of the bath like the immortals in form, and sat down again on the chair he had risen from, facing his wife, and spoke to her:

THE TEST OF THE BED

Penelope orders the bed moved, and Odysseus angrily describes the bed he built around an olive tree.

GREEK	ENGLISH
23.166 δαιμονίη, περί σοί γε γυναικῶν θηλυτεράων κῆρ ἀτέραμνον ἔθηκαν Ὀλύμπια δώματ' ἔχοντες· οὐ μέν κ' ἄλλη γ' ὧδε γυνὴ τετληότι θυμῷ ἀνδρὸς ἀφεσταίη, ὅς οἱ κακὰ πολλὰ μογήσας ἔλθοι ἐεικοστῷ ἔτεϊ ἐς πατρίδα γαῖαν. ἀλλ' ἄγε μοι, μαῖα, στόρεσον λέχος, ὄφρα καὶ αὐτὸς λέξομαι· ἦ γὰρ τῇ γε σιδήρεον ἐν φρεσὶ ἦτορ. τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· δαιμόνι', οὔτ' ἄρ τι μεγαλίζομαι οὔτ' ἀθερίζω οὔτε λίην ἄγαμαι, μάλα δ' εὖ οἶδ' οἷος ἔησθα ἐξ Ἰθάκης ἐπὶ νηὸς ἰὼν δολιχηρέτμοιο. ἀλλ' ἄγε οἱ στόρεσον πυκινὸν λέχος, Εὐρύκλεια, ἐκτὸς ἐϋσταθέος θαλάμου, τόν ῥ' αὐτὸς ἐποίει· ἔνθα οἱ ἐκθεῖσαι πυκινὸν λέχος ἐμβάλετ' εὐνήν, κώεα καὶ χλαίνας καὶ ῥήγεα σιγαλόεντα.	"Strange woman! Beyond all womankind, the gods who have their homes on Olympus have given you an unyielding heart. No other woman would harden her heart like this and keep apart from her husband, when after all his hardships he had come back to her in the twentieth year, to his native land. Come, nurse, make up a bed for me, so that I can lie down by myself. This woman has a heart of iron in her breast." Then wise Penelope said to him in turn: "Strange man, I'm not being proud, or scornful, or too bewildered either. I know very well what you looked like when you sailed from Ithaca on your long-oared ship. Come, Eurycleia, make up the sturdy bed for him outside the well-built bedchamber, the one he built himself. Set the sturdy bed out there for him and put bedding on it: fleeces and cloaks and shining blankets."
23.181 ὣς ἄρ' ἔφη πόσιος πειρωμένη· αὐτὰρ Ὀδυσσεὺς ὀχθήσας ἄλοχον προσεφώνεε κεδνὰ ἰδυῖαν· ὦ γύναι, ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες· τίς δέ μοι ἄλλοσε θῆκε λέχος; χαλεπὸν δέ κεν εἴη καὶ μάλ' ἐπισταμένῳ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν ῥηϊδίως ἐθέλων θείη ἄλλῃ ἐνὶ χώρῃ. ἀνδρῶν δ' οὔ κέν τις ζωὸς βροτός, οὐδὲ μάλ' ἡβῶν, ῥεῖα μετοχλίσσειεν, ἐπεὶ μέγα σῆμα τέτυκται ἐν λέχει ἀσκητῷ· τὸ δ' ἐγὼ κάμον οὐδέ τις ἄλλος.	So she spoke, testing her husband. But Odysseus, angered, spoke to his loyal-minded wife: "Wife, that's a painful thing you've said. Who has moved my bed somewhere else? It would be hard even for a very skilled man, unless a god came in person and set it elsewhere, which he could easily do if he chose. But no man alive, no mortal, however young and strong, could easily shift it, since there's a great sign built into that intricate bed. I

	GREEK	ENGLISH
	θάμνος ἔφυ τανύφυλλος ἐλαίης ἔρκεος ἐντός, ἀκμηνὸς θαλέθων· πάχετος δ' ἦν ἠΰτε κίων.	made it myself, and no one else. A long-leaved olive tree was growing inside the courtyard, full-grown and flourishing, thick as a pillar.
23.192	τῷ δ' ἐγὼ ἀμφιβαλὼν θάλαμον δέμον, ὄφρ' ἐτέλεσσα, πυκνῇσιν λιθάδεσσι, καὶ εὖ καθύπερθεν ἔρεψα, κολλητὰς δ' ἐπέθηκα θύρας, πυκινῶς ἀραρυίας. καὶ τότ' ἔπειτ' ἀπέκοψα κόμην τανυφύλλου ἐλαίης, κορμὸν δ' ἐκ ῥίζης προταμὼν ἀμφέξεσα χαλκῷ εὖ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμην ἴθυνα, ἑρμῖν' ἀσκήσας, τέτρηνα δὲ πάντα τερέτρῳ. ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὄφρ' ἐτέλεσσα, δαιδάλλων χρυσῷ τε καὶ ἀργύρῳ ἠδ' ἐλέφαντι· ἐκ δ' ἐτάνυσσα ἱμάντα βοὸς φοίνικι φαεινόν. οὕτω τοι τόδε σῆμα πιφαύσκομαι· οὐδέ τι οἶδα, ἤ μοι ἔτ' ἔμπεδόν ἐστι, γύναι, λέχος, ἦέ τις ἤδη ἀνδρῶν ἄλλοσε θῆκε, ταμὼν ὕπο πυθμέν' ἐλαίης.	Around it I built my bedchamber with close-set stones until I had finished it, roofed it over well, and fitted it with jointed doors that closed tight. Then I cut away the leafy crown of the long-leaved olive, trimmed the trunk from the root up, smoothed it all around with the bronze, well and skillfully, and made it straight to the line. I shaped it into a bedpost and bored it all through with an auger. Starting from that, I worked at the bed until I had finished it, inlaying it with gold and silver and ivory, and I stretched straps of oxhide across it, bright with purple. That is the sign I'm telling you. But I don't know, wife, whether my bed still stands firm, or whether some man has already moved it elsewhere, cutting through the olive's trunk at its base."
23.205	ὣς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ, σήματ' ἀναγνούσῃ τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς· δακρύσασα δ' ἔπειτ' ἰθὺς δράμεν, ἀμφὶ δὲ χεῖρας δειρῇ βάλλ' Ὀδυσῆϊ, κάρη δ' ἔκυσ' ἠδὲ προσηύδα· μή μοι, Ὀδυσσεῦ, σκύζευ, ἐπεὶ τά περ ἄλλα μάλιστα ἀνθρώπων πέπνυσο· θεοὶ δ' ὤπαζον ὀϊζύν, οἳ νῶϊν ἀγάσαντο παρ' ἀλλήλοισι μένοντε ἥβης ταρπῆναι καὶ γήραος οὐδὸν ἱκέσθαι. αὐτὰρ μὴ νῦν μοι τόδε χώεο μηδὲ νεμέσσα, οὕνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὧδ' ἀγάπησα. αἰεὶ γάρ μοι θυμὸς ἐνὶ στήθεσσι φίλοισιν ἐρρίγει μή τίς με βροτῶν ἀπάφοιτο ἔπεσσιν ἐλθών· πολλοὶ γὰρ κακὰ κέρδεα βουλεύουσιν.	So he spoke, and her knees and her heart went slack where she sat, as she recognized the signs Odysseus had told her so exactly. Then, in tears, she ran straight to him, threw her arms around Odysseus' neck, kissed his head and said: "Don't be angry with me, Odysseus. In everything else you were always the most understanding of men. It was the gods who gave us sorrow; they begrudged us staying together to enjoy our youth and reach the threshold of old age. So don't be angry with me now, or blame me, because I didn't welcome you lovingly like this as soon as I saw you. The heart in my breast was always shuddering for fear some man would come and deceive me with his words. There are many who plot wicked schemes.
23.218	οὐδέ κεν Ἀργείη Ἑλένη, Διὸς ἐκγεγαυῖα, ἀνδρὶ παρ' ἀλλοδαπῷ ἐμίγη φιλότητι καὶ εὐνῇ, εἰ ᾔδη ὅ μιν αὖτις ἀρήϊοι υἷες Ἀχαιῶν ἀξέμεναι οἰκόνδε φίλην ἐς πατρίδ' ἔμελλον. τὴν δ' ἦ τοι ῥέξαι θεὸς ὥρορεν ἔργον ἀεικές· τὴν δ' ἄτην οὐ πρόσθεν ἐῷ ἐγκάτθετο θυμῷ λυγρήν, ἐξ ἧς πρῶτα καὶ ἡμέας ἵκετο πένθος. νῦν δ', ἐπεὶ ἤδη σήματ' ἀριφραδέα κατέλεξας εὐνῆς ἡμετέρης, ἣν οὐ βροτὸς ἄλλος ὀπώπει, ἀλλ' οἷοι σύ τ' ἐγώ τε καὶ ἀμφίπολος μία μούνη, Ἀκτορίς, ἥν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ, ἣ νῶϊν εἴρυτο θύρας πυκινοῦ θαλάμοιο, πείθεις δή μευ θυμόν, ἀπηνέα περ μάλ' ἐόντα.	Even Argive Helen, daughter of Zeus, would never have lain in love with a man from a foreign land, if she had known that the warlike sons of the Achaeans would bring her home again to her native land. It was a god who stirred her to that shameful deed; before that, she had never taken into her heart that grievous blindness, from which sorrow first came to us as well. But now you've told me the clear signs of our bed, which no other mortal has ever seen, only you and I and one single maid, Actoris, whom my father gave me when I came here, and who kept the doors of our sturdy bedchamber for us. You've won over my heart, unyielding as it is."

	GREEK	ENGLISH
23.231	ὣς φάτο, τῷ δ’ ἔτι μᾶλλον ὑφ’ ἵμερον ὦρσε γόοιο· κλαῖε δ’ ἔχων ἄλοχον θυμαρέα, κεδνὰ ἰδυῖαν. ὡς δ’ ὅτ’ ἂν ἀσπάσιος γῆ νηχομένοισι φανήῃ, ὧν τε Ποσειδάων εὐεργέα νῆ’ ἐνὶ πόντῳ ῥαίσῃ, ἐπειγομένην ἀνέμῳ καὶ κύματι πηγῷ· παῦροι δ’ ἐξέφυγον πολιῆς ἁλὸς ἤπειρόνδε νηχόμενοι, πολλὴ δὲ περὶ χροῒ τέτροφεν ἅλμη, ἀσπάσιοι δ’ ἐπέβαν γαίης, κακότητα φυγόντες· ὣς ἄρα τῇ ἀσπαστὸς ἔην πόσις εἰσοροώσῃ, δειρῆς δ’ οὔ πω πάμπαν ἀφίετο πήχεε λευκώ. καί νύ κ’ ὀδυρομένοισι φάνη ῥοδοδάκτυλος Ἠώς, εἰ μὴ ἄρ’ ἄλλ’ ἐνόησε θεὰ γλαυκῶπις Ἀθήνη.	So she spoke, and stirred in him a still greater longing to weep, and he wept, holding the wife he loved, his loyal-minded wife. As when land appears, welcome, to swimmers whose sturdy ship Poseidon has shattered at sea, driven on by wind and heavy waves, and only a few have escaped from the gray sea to the shore by swimming, their skin thick-crusted with brine, and gladly they set foot on land, escaped from disaster: so welcome was her husband to her as she gazed at him, and she would not let her white arms go from his neck at all. And rosy-fingered Dawn would have found them still weeping, if the goddess, gray-eyed Athena, had not thought of something else.

THE LAST TRIAL

Odysseus tells Penelope of the journey Tiresias foretold; at last they go to bed.

	GREEK	ENGLISH
23.243	νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν, Ἠῶ δ’ αὖτε ῥύσατ’ ἐπ’ Ὠκεανῷ χρυσόθρονον, οὐδ’ ἔα ἵππους ζεύγνυσθ’ ὠκύποδας, φάος ἀνθρώποισι φέροντας, Λάμπον καὶ Φαέθονθ’, οἵ τ’ Ἠῶ πῶλοι ἄγουσι. καὶ τότ’ ἄρ’ ἦν ἄλοχον προσέφη πολύμητις Ὀδυσσεύς ὦ γύναι, οὐ γάρ πω πάντων ἐπὶ πείρατ’ ἀέθλων ἤλθομεν, ἀλλ’ ἔτ’ ὄπισθεν ἀμέτρητος πόνος ἔσται, πολλὸς καὶ χαλεπός, τὸν ἐμὲ χρὴ πάντα τελέσσαι. ὣς γάρ μοι ψυχὴ μαντεύσατο Τειρεσίαο ἤματι τῷ ὅτε δὴ κατέβην δόμον Ἄϊδος εἴσω, νόστον ἑταίροισιν διζήμενος ἠδ’ ἐμοὶ αὐτῷ. ἀλλ’ ἔρχευ, λέκτρονδ’ ἴομεν, γύναι, ὄφρα καὶ ἤδη ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντε. τὸν δ’ αὖτε προσέειπε περίφρων Πηνελόπεια·	She held the long night back at the end of its course, and kept golden-throned Dawn waiting at the edge of Ocean, and would not let her yoke her swift-footed horses that bring light to men, Lampus and Phaethon, the colts that draw Dawn. Then resourceful Odysseus said to his wife: “Wife, we haven’t yet come to the end of all our trials. Hereafter there will still be measureless toil, long and hard, and I must accomplish all of it. That is what the spirit of Tiresias prophesied to me on the day I went down into the house of Hades, seeking a homecoming for my companions and myself. But come, wife, let’s go to bed, so that now at last we can lie down together and take our pleasure in sweet sleep.” Then wise Penelope said to him in turn:
23.257	εὐνὴ μὲν δή σοί γε τότ’ ἔσσεται ὁππότε θυμῷ σῷ ἐθέλῃς, ἐπεὶ ἄρ σε θεοὶ ποίησαν ἱκέσθαι οἶκον ἐϋκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν· ἀλλ’ ἐπεὶ ἐφράσθης καί τοι θεὸς ἔμβαλε θυμῷ, εἶπ’ ἄγε μοι τὸν ἄεθλον, ἐπεὶ καὶ ὄπισθεν, ὀΐω, πεύσομαι, αὐτίκα δ’ ἐστὶ δαήμεναι οὔ τι χέρειον. τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· δαιμονίη, τί τ’ ἄρ’ αὖ με μάλ’ ὀτρύνουσα κελεύεις εἰπέμεν; αὐτὰρ ἐγὼ μυθήσομαι οὐδ’ ἐπικεύσω. οὐ μέν τοι θυμὸς κεχαρήσεται· οὐδὲ γὰρ αὐτὸς χαίρω, ἐπεὶ μάλα πολλὰ βροτῶν ἐπὶ ἄστε’ ἄνωγεν ἐλθεῖν, ἐν χείρεσσιν ἔχοντ’ εὐῆρες ἐρετμόν, εἰς ὅ κε τοὺς ἀφίκωμαι οἳ οὐκ ἴσασι θάλασσαν	“Your bed will be ready whenever your heart desires, now that the gods have brought you back to your well-built house and your native land. But since you’ve thought of it and a god has put it in your heart, come, tell me about this trial. I expect I’ll hear of it later anyway, and it’s no worse to know right away.” Then resourceful Odysseus answered her: “Strange woman, why do you press me so hard to tell you? Well, I’ll tell you, and hide nothing. Your heart won’t be glad of it, and I’m not glad myself. He told me to travel to a great many cities of men, carrying a well-shaped oar in my hands, until I come to men who know nothing of

	GREEK	ENGLISH
	ἀνέρες, οὐδέ θ' ἅλεσσι μεμιγμένον εἶδαρ ἔδουσιν· οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρῄους, οὐδ' εὐήρε' ἐρετμά, τά τε πτερὰ νηυσὶ πέλονται.	the sea and don't eat food mixed with salt. They know nothing of ships with crimson cheeks, nor of well-shaped oars, which are wings for ships.
23.273	σῆμα δέ μοι τόδ' ἔειπεν ἀριφραδές, οὐδέ σε κεύσω· ὁππότε κεν δή μοι ξυμβλήμενος ἄλλος ὁδίτης φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ, καὶ τότε μ' ἐν γαίῃ πήξαντ' ἐκέλευεν ἐρετμόν, ἕρξανθ' ἱερὰ καλὰ Ποσειδάωνι ἄνακτι, ἀρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον, οἴκαδ' ἀποστείχειν, ἕρδειν θ' ἱερὰς ἑκατόμβας ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι, πᾶσι μάλ' ἐξείης· θάνατος δέ μοι ἐξ ἁλὸς αὐτῷ ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ με πέφνῃ γήρα' ὕπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ ὄλβιοι ἔσσονται· τὰ δέ μοι φάτο πάντα τελεῖσθαι. τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·	And he gave me this sign, a very clear one, and I won't hide it from you. When another traveler meets me and says I'm carrying a winnowing fan on my shining shoulder, then, he told me, I must plant the oar in the ground and make fine sacrifices to lord Poseidon—a ram, a bull, and a boar that mounts the sows—and then go home and offer holy hecatombs to the immortal gods who hold the wide sky, to all of them in turn. And death will come to me from the sea, a death as gentle as can be, to take me when I am worn out by a sleek old age, and around me my people will be prosperous. All this, he said, would come true." Then wise Penelope said to him in turn:[1]
23.286	εἰ μὲν δὴ γῆράς γε θεοὶ τελέουσιν ἄρειον, ἐλπωρή τοι ἔπειτα κακῶν ὑπάλυξιν ἔσεσθαι. ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· τόφρα δ' ἄρ' Εὐρυνόμη τε ἰδὲ τροφὸς ἔντυον εὐνὴν ἐσθῆτος μαλακῆς, δαΐδων ὕπο λαμπομενάων. αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι, γρηῢς μὲν κείουσα πάλιν οἶκόνδε βεβήκει, τοῖσιν δ' Εὐρυνόμη θαλαμηπόλος ἡγεμόνευεν ἐρχομένοισι λέχοσδε, δάος μετὰ χερσὶν ἔχουσα· ἐς θάλαμον δ' ἀγαγοῦσα πάλιν κίεν. οἱ μὲν ἔπειτα ἀσπάσιοι λέκτροιο παλαιοῦ θεσμὸν ἵκοντο· αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συβώτης παῦσαν ἄρ' ὀρχηθμοῖο πόδας, παῦσαν δὲ γυναῖκας, αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρα σκιόεντα.	"If the gods are going to grant you a better old age, then there's hope that you'll find an escape from your troubles." So they talked with one another. Meanwhile Eurynome and the nurse were making up the bed with soft coverings by the light of blazing torches. When they had busily spread the sturdy bed, the old woman went back to her own room to lie down, and Eurynome, the chamber-maid, led them on their way to bed with a torch in her hands. She brought them to the bedchamber and went back. And gladly they came to the rite of their old bed. Then Telemachus and the cowherd and the swineherd stopped their feet from dancing, and stopped the women, and lay down to sleep themselves in the shadowy hall.
23.300	τὼ δ' ἐπεὶ οὖν φιλότητος ἐταρπήτην ἐρατεινῆς, τερπέσθην μύθοισι, πρὸς ἀλλήλους ἐνέποντε, ἡ μὲν ὅσ' ἐν μεγάροισιν ἀνέσχετο δῖα γυναικῶν, ἀνδρῶν μνηστήρων ἐσορῶσ' ἀΐδηλον ὅμιλον, οἳ ἕθεν εἵνεκα πολλά, βόας καὶ ἴφια μῆλα, ἔσφαζον, πολλὸς δὲ πίθων ἠφύσσετο οἶνος· αὐτὰρ ὁ διογενὴς Ὀδυσεὺς ὅσα κήδε' ἔθηκεν ἀνθρώποις ὅσα τ' αὐτὸς ὀϊζύσας ἐμόγησε, πάντ' ἔλεγ'· ἡ δ' ἄρ' ἐτέρπετ' ἀκούουσ', οὐδέ οἱ ὕπνος πῖπτεν ἐπὶ βλεφάροισι πάρος καταλέξαι ἅπαντα. ἤρξατο δ' ὡς πρῶτον Κίκονας δάμασ', αὐτὰρ ἔπειτα ἦλθ' ἐς Λωτοφάγων ἀνδρῶν πίειραν ἄρουραν·	When the two of them had taken their pleasure in lovely lovemaking, they took pleasure in talk, telling each other everything. She, bright among women, told all she had endured in the hall, watching the destructive throng of suitors, who for her sake slaughtered so many cattle and fat sheep, and drew off so much wine from the jars. And Odysseus, sprung from Zeus, told all the sorrows he had brought on men, and all the hardships he himself had endured in his misery. She delighted in listening, and sleep did not fall on her eyelids until he had told it all. He began with how he first overcame the Cicones, and then came to

1 A winnowing fan, used to toss threshed grain so the wind carries off the chaff, looked much like an oar; only someone who had never seen the sea would mistake one for the other.

	GREEK	ENGLISH
	ἠδ' ὅσα Κύκλωψ ἔρξε, καὶ ὡς ἀπετίσατο ποινὴν ἰφθίμων ἑτάρων, οὓς ἤσθιεν οὐδ' ἐλέαιρεν·	the rich land of the Lotus-eaters; and all that the Cyclops did, and how he made him pay for his mighty companions, whom the Cyclops ate without pity;
23.314	ἠδ' ὡς Αἴολον ἵκεθ', ὅ μιν πρόφρων ὑπέδεκτο καὶ πέμπ', οὐδέ πω αἶσα φίλην ἐς πατρίδ' ἱκέσθαι ἦην, ἀλλά μιν αὖτις ἀναρπάξασα θύελλα πόντον ἐπ' ἰχθυόεντα φέρεν βαρέα στενάχοντα· ἠδ' ὡς Τηλέπυλον Λαιστρυγονίην ἀφίκανεν, οἳ νῆάς τ' ὄλεσαν καὶ ἐϋκνήμιδας ἑταίρους πάντας· Ὀδυσσεὺς δ' οἶος ὑπέκφυγε νηῒ μελαίνῃ· καὶ Κίρκης κατέλεξε δόλον πολυμηχανίην τε, ἠδ' ὡς εἰς Ἀΐδεω δόμον ἦλυθεν εὐρώεντα, ψυχῇ χρησόμενος Θηβαίου Τειρεσίαο, νηῒ πολυκλήϊδι, καὶ εἴσιδε πάντας ἑταίρους μητέρα θ', ἥ μιν ἔτικτε καὶ ἔτρεφε τυτθὸν ἐόντα· ἠδ' ὡς Σειρήνων ἀδινάων φθόγγον ἄκουσεν, ὥς θ' ἵκετο Πλαγκτὰς πέτρας δεινήν τε Χάρυβδιν Σκύλλην θ', ἣν οὔ πώ ποτ' ἀκήριοι ἄνδρες ἄλυξαν· ἠδ' ὡς Ἠελίοιο βόας κατέπεφνον ἑταῖροι·	and how he came to Aeolus, who received him kindly and sent him on his way, but it was not yet his fate to reach his native land, and a storm snatched him up again and carried him, groaning heavily, over the fish-filled sea; and how he reached Laestrygonian Telepylus, where the people destroyed his ships and all his well-greaved companions, and Odysseus alone escaped in his black ship. He told of Circe's trickery and her many wiles, and how he went in his many-benched ship to the dank house of Hades to consult the spirit of Theban Tiresias, and saw all his companions, and the mother who bore him and nursed him when he was small; and how he heard the voice of the full-throated Sirens, and how he came to the Wandering Rocks and terrible Charybdis, and Scylla, whom no men have ever escaped unharmed; and how his companions killed the cattle of Helios;
23.330	ἠδ' ὡς νῆα θοὴν ἔβαλε ψολόεντι κεραυνῷ Ζεὺς ὑψιβρεμέτης, ἀπὸ δ' ἔφθιεν ἐσθλοὶ ἑταῖροι πάντες ὁμῶς, αὐτὸς δὲ κακὰς ὑπὸ κῆρας ἄλυξεν· ὥς θ' ἵκετ' Ὠγυγίην νῆσον νύμφην τε Καλυψώ, ἣ δή μιν κατέρυκε, λιλαιομένη πόσιν εἶναι, ἐν σπέσσι γλαφυροῖσι, καὶ ἔτρεφεν ἠδὲ ἔφασκε θήσειν ἀθάνατον καὶ ἀγήραον ἤματα πάντα· ἀλλὰ τοῦ οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν· ἠδ' ὡς ἐς Φαίηκας ἀφίκετο πολλὰ μογήσας, οἳ δή μιν περὶ κῆρι θεὸν ὣς τιμήσαντο καὶ πέμψαν σὺν νηῒ φίλην ἐς πατρίδα γαῖαν, χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά τε δόντες. τοῦτ' ἄρα δεύτατον εἶπεν ἔπος, ὅτε οἱ γλυκὺς ὕπνος λυσιμελὴς ἐπόρουσε, λύων μελεδήματα θυμοῦ.	and how Zeus, who thunders on high, struck his swift ship with a smoking thunderbolt, and all his good companions perished together, while he alone escaped an evil doom; and how he came to the island of Ogygia and the nymph Calypso, who kept him there in her hollow caves, longing for him to be her husband, and cared for him, and said she would make him immortal and ageless all his days, but she could never persuade the heart in his breast; and how after many hardships he came to the Phaeacians, who honored him with all their hearts as if he were a god, and sent him in a ship to his native land, giving him bronze and gold and clothing in plenty. This was the last thing he told, when sweet sleep came over him, loosening his limbs and releasing the cares of his heart.
23.344	ἡ δ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· ὁππότε δή ῥ' Ὀδυσῆα ἐέλπετο ὃν κατὰ θυμὸν εὐνῆς ἧς ἀλόχου ταρπήμεναι ἠδὲ καὶ ὕπνου, αὐτίκ' ἀπ' Ὠκεανοῦ χρυσόθρονον ἠριγένειαν ὦρσεν, ἵν' ἀνθρώποισι φόως φέροι· ὦρτο δ' Ὀδυσσεὺς εὐνῆς ἐκ μαλακῆς, ἀλόχῳ δ' ἐπὶ μῦθον ἔτελλεν· ὦ γύναι, ἤδη μὲν πολέων κεκορήμεθ' ἀέθλων ἀμφοτέρω, σὺ μὲν ἐνθάδ' ἐμὸν πολυκηδέα νόστον κλαίουσ'. αὐτὰρ ἐμὲ Ζεὺς ἄλγεσι καὶ θεοὶ ἄλλοι	Then the goddess, gray-eyed Athena, thought of something else. When she judged in her heart that Odysseus had had his fill of love in his wife's bed, and of sleep, at once she roused golden-throned, early-born Dawn from Ocean, to bring light to men. Odysseus rose from the soft bed and gave his wife instructions: "Wife, we've both had our fill of trials by now: you here, weeping over my troubled homecoming, while Zeus and the other gods kept

GREEK

ἱέμενον πεδάασκον ἐμῆς ἀπὸ πατρίδος αἴης·
νῦν δ' ἐπεὶ ἀμφοτέρω πολυήρατον ἱκόμεθ' εὐνήν,
κτήματα μὲν τά μοι ἔστι, κομιζέμεν ἐν μεγάροισι,
μῆλα δ' ἅ μοι μνηστῆρες ὑπερφίαλοι κατέκειραν,
πολλὰ μὲν αὐτὸς ἐγὼ ληΐσσομαι, ἄλλα δ' Ἀχαιοὶ
δώσουσ', εἰς ὅ κε πάντας ἐνιπλήσωσιν ἐπαύλους.

23.359 ἀλλ' ἦ τοι μὲν ἐγὼ πολυδένδρεον ἀγρὸν ἔπειμι,
ὀψόμενος πατέρ' ἐσθλόν, ὅ μοι πυκινῶς ἀκάχηται·
σοὶ δέ, γύναι, τάδ' ἐπιτέλλω, πινυτῇ περ ἐούσῃ·
αὐτίκα γὰρ φάτις εἶσιν ἅμ' ἠελίῳ ἀνιόντι
ἀνδρῶν μνηστήρων, οὓς ἔκτανον ἐν μεγάροισιν·
εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
ἧσθαι, μηδέ τινα προτιόσσεο μηδ' ἐρέεινε.
ἦ ῥα καὶ ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλά,
ὦρσε δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην,
πάντας δ' ἔντε' ἄνωγεν ἀρήϊα χερσὶν ἑλέσθαι.
οἱ δέ οἱ οὐκ ἀπίθησαν, ἐθωρήσσοντο δὲ χαλκῷ,
ὤϊξαν δὲ θύρας, ἐκ δ' ἦϊον· ἦρχε δ' Ὀδυσσεύς.
ἤδη μὲν φάος ἦεν ἐπὶ χθόνα, τοὺς δ' ἄρ' Ἀθήνη
νυκτὶ κατακρύψασα θοῶς ἐξῆγε πόληος.

ENGLISH

me bound in pain far from my native land, for all my longing. Now that we've both come to the bed we longed for, you must look after the possessions I have in the hall. As for the flocks the arrogant suitors have ravaged, I'll take many back myself by raiding, and the Achaeans will give me others, until they fill all my folds.

But now I'm going out to our farm with its many trees, to see my good father, who grieves for me constantly. And to you, wife, wise as you are, I give these instructions. As soon as the sun rises, word will get around about the suitors I killed in the hall. Go up to the upper rooms with your maids and sit there. Don't look at anyone, and don't ask any questions." So he spoke, and put his fine armor on around his shoulders, and roused Telemachus and the cowherd and the swineherd, and told them all to take weapons of war in their hands. They did not disobey him. They armed themselves in bronze, opened the doors and went out, and Odysseus led them. By now there was light over the earth, but Athena hid them in darkness and quickly led them out of the city.

Book 24

Peace

The suitors' souls go down to Hades; Odysseus meets Laertes; Athena ends the feud.

	GREEK	ENGLISH
24.1	Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἐξεκαλεῖτο ἀνδρῶν μνηστήρων· ἔχε δὲ ῥάβδον μετὰ χερσὶν καλὴν χρυσείην, τῇ τ' ἀνδρῶν ὄμματα θέλγει ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει· τῇ ῥ' ἄγε κινήσας, ταὶ δὲ τρίζουσαι ἕποντο. ὡς δ' ὅτε νυκτερίδες μυχῷ ἄντρου θεσπεσίοιο τρίζουσαι ποτέονται, ἐπεί κέ τις ἀποπέσῃσιν ὁρμαθοῦ ἐκ πέτρης, ἀνά τ' ἀλλήλῃσιν ἔχονται, ὣς αἱ τετριγυῖαι ἅμ' ἤϊσαν· ἦρχε δ' ἄρα σφιν Ἑρμείας ἀκάκητα κατ' εὐρώεντα κέλευθα. πὰρ δ' ἴσαν Ὠκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην, ἠδὲ παρ' Ἠελίοιο πύλας καὶ δῆμον ὀνείρων ἤϊσαν· αἶψα δ' ἵκοντο κατ' ἀσφοδελὸν λειμῶνα, ἔνθα τε ναίουσι ψυχαί, εἴδωλα καμόντων.	Now Cyllenian Hermes called forth the spirits of the suitors. In his hands he held his wand, beautiful and golden, with which he charms the eyes of whatever men he wishes, and wakes others again from sleep. With it he stirred them and led them on, and they followed, gibbering. As bats in the depths of a wondrous cave flit about gibbering when one of them has dropped from the cluster on the rock, and they cling to one another, so the spirits went along together, gibbering, and Hermes the helper led them down the dank ways. They passed the streams of Ocean and the White Rock, and went past the gates of the Sun and the land of dreams. Soon they came to the meadow of asphodel, where the spirits dwell, phantoms of the dead whose labors are done.[1]
24.15	εὗρον δὲ ψυχὴν Πηληϊάδεω Ἀχιλῆος καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο Αἴαντός θ', ὃς ἄριστος ἔην εἶδός τε δέμας τε τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. ὣς οἱ μὲν περὶ κεῖνον ὁμίλεον· ἀγχίμολον δὲ ἤλυθ' ἔπι ψυχὴ Ἀγαμέμνονος Ἀτρεΐδαο ἀχνυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσαι ἅμ' αὐτῷ οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον. τὸν προτέρη ψυχὴ προσεφώνεε Πηλεΐωνος· Ἀτρεΐδη, περὶ μέν σ' ἔφαμεν Διὶ τερπικεραύνῳ ἀνδρῶν ἡρώων φίλον ἔμμεναι ἤματα πάντα, οὕνεκα πολλοῖσίν τε καὶ ἰφθίμοισιν ἄνασσες δήμῳ ἔνι Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί.	They found the spirit of Achilles, son of Peleus, and of Patroclus, and of flawless Antilochus, and of Ajax, who was the finest in looks and build of all the Danaans after the flawless son of Peleus. So these were thronging around Achilles. Then the spirit of Agamemnon, son of Atreus, came near, grieving. Around him were gathered all the others who had died with him in the house of Aegisthus and met their fate. The spirit of the son of Peleus spoke to him first: "Son of Atreus, we used to think that you, beyond all other heroes, were dear to Zeus who delights in thunder all your days, because you were lord over many strong men in the land of the Trojans, where we Achaeans suffered so much.[2]
24.28	ἦ τ' ἄρα καὶ σοὶ πρῶϊ παραστήσεσθαι ἔμελλεν μοῖρ' ὀλοή, τὴν οὔ τις ἀλεύεται ὅς κε γένηται. ὡς ὄφελες τιμῆς ἀπονήμενος, ἧς περ ἄνασσες, δήμῳ ἔνι Τρώων θάνατον καὶ πότμον ἐπισπεῖν· τῷ κέν τοι τύμβον μὲν ἐποίησαν Παναχαιοί,	And yet deadly fate was to stand beside you too, and early—the fate no one born can escape. How I wish you had met your death and your doom in the land of the Trojans while you still enjoyed the honor you held as lord! Then the whole Achaean

1 Hermes is called Cyllenian after Mount Cyllene in Arcadia, where he was born.
2 This Ajax is the son of Telamon.

GREEK	ENGLISH
ἠδέ κε καὶ σῷ παιδὶ μέγα κλέος ἤρα᾽ ὀπίσσω· νῦν δ᾽ ἄρα σ᾽ οἰκτίστῳ θανάτῳ εἵμαρτο ἁλῶναι. τὸν δ᾽ αὖτε ψυχὴ προσεφώνεεν Ἀτρείδαο· ὄλβιε Πηλέος υἱέ, θεοῖς ἐπιείκελ᾽ Ἀχιλλεῦ, ὃς θάνες ἐν Τροίῃ ἑκὰς Ἄργεος· ἀμφὶ δέ σ᾽ ἄλλοι κτείνοντο Τρώων καὶ Ἀχαιῶν υἷες ἄριστοι, μαρνάμενοι περὶ σεῖο· σὺ δ᾽ ἐν στροφάλιγγι κονίης κεῖσο μέγας μεγαλωστί, λελασμένος ἱπποσυνάων.	army would have built you a burial mound, and you would have won great glory for your son as well in time to come. But as it is, you were fated to be caught by a most pitiful death." Then the spirit of the son of Atreus addressed him in turn: "Fortunate son of Peleus, godlike Achilles, you who died at Troy, far from Argos! Around you others were killed, the best sons of the Trojans and the Achaeans, fighting over you, while you lay in the whirling dust, mighty and mightily fallen, forgetful of your horsemanship.
24.41 ἡμεῖς δὲ πρόπαν ἦμαρ ἐμαρνάμεθ᾽· οὐδέ κε πάμπαν παυσάμεθα πτολέμου, εἰ μὴ Ζεὺς λαίλαπι παῦσεν. αὐτὰρ ἐπεί σ᾽ ἐπὶ νῆας ἐνείκαμεν ἐκ πολέμοιο, κάτθεμεν ἐν λεχέεσσι, καθήραντες χρόα καλὸν ὕδατί τε λιαρῷ καὶ ἀλείφατι· πολλὰ δέ σ᾽ ἀμφὶ δάκρυα θερμὰ χέον Δαναοὶ κείροντό τε χαίτας. μήτηρ δ᾽ ἐξ ἁλὸς ἦλθε σὺν ἀθανάτῃς ἁλίῃσιν ἀγγελίης ἀΐουσα· βοὴ δ᾽ ἐπὶ πόντον ὀρώρει θεσπεσίη, ὑπὸ δὲ τρόμος ἔλλαβε πάντας Ἀχαιούς· καί νύ κ᾽ ἀναΐξαντες ἔβαν κοίλας ἐπὶ νῆας, εἰ μὴ ἀνὴρ κατέρυκε παλαιά τε πολλά τε εἰδώς, Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή· ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·	All day long we fought, and we would never have stopped the battle at all if Zeus had not stopped it with a storm. But when we had carried you out of the fighting to the ships, we laid you on a bier and washed your fair skin with warm water and oil. Around you the Danaans shed many hot tears and cut off their hair. Your mother came out of the sea with the immortal sea-nymphs when she heard the news, and a wondrous cry rose over the sea, and trembling seized all the Achaeans. They would have leapt up and run to the hollow ships, if a man who knew many things of old had not held them back—Nestor, whose counsel had proved best before as well. With good intent he spoke out among them and said:
24.54 ἴσχεσθ᾽, Ἀργεῖοι, μὴ φεύγετε, κοῦροι Ἀχαιῶν· μήτηρ ἐξ ἁλὸς ἥδε σὺν ἀθανάτῃς ἁλίῃσιν ἔρχεται, οὗ παιδὸς τεθνηότος ἀντιόωσα. ὣς ἔφαθ᾽, οἱ δ᾽ ἔσχοντο φόβου μεγάθυμοι Ἀχαιοί· ἀμφὶ δέ σ᾽ ἔστησαν κοῦραι ἁλίοιο γέροντος οἴκτρ᾽ ὀλοφυρόμεναι, περὶ δ᾽ ἄμβροτα εἵματα ἕσσαν. Μοῦσαι δ᾽ ἐννέα πᾶσαι ἀμειβόμεναι ὀπὶ καλῇ θρήνεον· ἔνθα κεν οὔ τιν᾽ ἀδάκρυτόν γ᾽ ἐνόησας Ἀργείων· τοῖον γὰρ ὑπώρορε Μοῦσα λίγεια. ἑπτὰ δὲ καὶ δέκα μέν σε ὁμῶς νύκτας τε καὶ ἦμαρ κλαίομεν ἀθάνατοί τε θεοὶ θνητοί τ᾽ ἄνθρωποι· ὀκτωκαιδεκάτῃ δ᾽ ἔδομεν πυρί, πολλὰ δέ σ᾽ ἀμφὶ μῆλα κατεκτάνομεν μάλα πίονα καὶ ἕλικας βοῦς.	'Hold back, Argives! Don't run, young men of the Achaeans! That is his mother coming out of the sea with the immortal sea-nymphs, to meet her dead son.' So he spoke, and the great-hearted Achaeans held back from flight. Around you stood the daughters of the Old Man of the Sea, wailing piteously, and they clothed you in immortal garments. And the Muses, all nine of them, answering one another with lovely voices, sang the lament. You would not have seen a single Argive without tears there, so piercingly did the clear-voiced Muse stir them. For seventeen days, nights and days alike, we wept for you, immortal gods and mortal men; on the eighteenth we gave you to the fire, and around you we slaughtered many fat sheep and cattle with curving horns.[3]
24.67 καίεο δ᾽ ἔν τ᾽ ἐσθῆτι θεῶν καὶ ἀλείφατι πολλῷ καὶ μέλιτι γλυκερῷ· πολλοὶ δ᾽ ἥρωες Ἀχαιοὶ τεύχεσιν ἐρρώσαντο πυρὴν πέρι καιομένοιο, πεζοί θ᾽ ἱππῆές τε· πολὺς δ᾽ ὀρυμαγδὸς ὀρώρει	You were burned in the garments of the gods, with plenty of oil and sweet honey, and many Achaean heroes moved in their armor around the pyre as you burned, men on foot and men in chariots, and

3 The Old Man of the Sea here is Nereus, whose daughters, the Nereids, include Achilles' mother Thetis.

GREEK

αὐτὰρ ἐπεὶ δή σε φλὸξ ἥνυσεν Ἡφαίστοιο,
ἠῶθεν δή τοι λέγομεν λεύκ' ὀστέ', Ἀχιλλεῦ,
οἴνῳ ἐν ἀκρήτῳ καὶ ἀλείφατι· δῶκε δὲ μήτηρ
χρύσεον ἀμφιφορῆα· Διωνύσοιο δὲ δῶρον
φάσκ' ἔμεναι, ἔργον δὲ περικλυτοῦ Ἡφαίστοιο.
ἐν τῷ τοι κεῖται λεύκ' ὀστέα, φαίδιμ' Ἀχιλλεῦ,
μίγδα δὲ Πατρόκλοιο Μενοιτιάδαο θανόντος,
χωρὶς δ' Ἀντιλόχοιο, τὸν ἔξοχα τῖες ἁπάντων
τῶν ἄλλων ἑτάρων, μετὰ Πάτροκλόν γε θανόντα.

ENGLISH

a great din arose. But when the flame of Hephaestus had finished you, at dawn we gathered your white bones, Achilles, in unmixed wine and oil. Your mother gave a golden two-handled jar; she said it was a gift of Dionysus and the work of famous Hephaestus. In it lie your white bones, shining Achilles, mingled with those of dead Patroclus, son of Menoetius, and apart from them those of Antilochus, whom you honored above all your other companions after Patroclus was dead.

24.80 ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμύμονα τύμβον
χεύαμεν Ἀργείων ἱερὸς στρατὸς αἰχμητάων
ἀκτῇ ἔπι προὐχούσῃ, ἐπὶ πλατεῖ Ἑλλησπόντῳ,
ὥς κεν τηλεφανὴς ἐκ ποντόφιν ἀνδράσιν εἴη
τοῖς οἳ νῦν γεγάασι καὶ οἳ μετόπισθεν ἔσονται.
μήτηρ δ' αἰτήσασα θεοὺς περικαλλέ' ἄεθλα
θῆκε μέσῳ ἐν ἀγῶνι ἀριστήεσσιν Ἀχαιῶν.
ἤδη μὲν πολέων τάφῳ ἀνδρῶν ἀντεβόλησας
ἡρώων, ὅτε κέν ποτ' ἀποφθιμένου βασιλῆος
ζώννυνταί τε νέοι καὶ ἐπεντύνονται ἄεθλα·
ἀλλά κε κεῖνα μάλιστα ἰδὼν θηήσαο θυμῷ,
οἷ' ἐπὶ σοὶ κατέθηκε θεὰ περικαλλέ' ἄεθλα,
ἀργυρόπεζα Θέτις· μάλα γὰρ φίλος ἦσθα θεοῖσιν.

Then over them we, the sacred army of Argive spearmen, heaped up a great and flawless mound on a jutting headland by the broad Hellespont, so that it might be seen far out from the sea by men, both those who are born now and those who will come after. Your mother asked the gods for magnificent prizes and set them in the middle of the arena for the best of the Achaeans. You have been at the funerals of many heroes before now, when at a king's death the young men gird themselves and make ready for the games; but you would have marveled most in your heart at the sight of those magnificent prizes the goddess, silver-footed Thetis, set out in your honor, for you were very dear to the gods.

AMPHIMEDON'S STORY

In Hades a dead suitor tells Agamemnon how they died, and Agamemnon praises Penelope.

GREEK

24.93 ὣς σὺ μὲν οὐδὲ θανὼν ὄνομ' ὤλεσας, ἀλλά τοι αἰεὶ
πάντας ἐπ' ἀνθρώπους κλέος ἔσσεται ἐσθλόν, Ἀχιλλεῦ,
αὐτὰρ ἐμοὶ τί τόδ' ἦδος, ἐπεὶ πόλεμον τολύπευσα;
ἐν νόστῳ γάρ μοι Ζεὺς μήσατο λυγρὸν ὄλεθρον
Αἰγίσθου ὑπὸ χερσὶ καὶ οὐλομένης ἀλόχοιο.
ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δέ σφ' ἦλθε διάκτορος ἀργεϊφόντης,
ψυχὰς μνηστήρων κατάγων Ὀδυσῆϊ δαμέντων,
τὼ δ' ἄρα θαμβήσαντ' ἰθὺς κίον, ὡς ἐσιδέσθην.
ἔγνω δὲ ψυχὴ Ἀγαμέμνονος Ἀτρεΐδαο
παῖδα φίλον Μελανῆος, ἀγακλυτὸν Ἀμφιμέδοντα·
ξεῖνος γάρ οἱ ἔην Ἰθάκῃ ἔνι οἰκία ναίων.
τὸν προτέρη ψυχὴ προσεφώνεεν Ἀτρεΐδαο·

ENGLISH

So not even in death did you lose your name: noble glory will always be yours among all men, Achilles. But what pleasure did I get from this, when I had brought the war to its end? For on my homecoming Zeus devised a grim destruction for me at the hands of Aegisthus and my accursed wife." So they talked with one another. Then the guide Argeïphontes came near them, leading down the spirits of the suitors whom Odysseus had killed, and the two went straight toward them in amazement when they saw them. The spirit of Agamemnon, son of Atreus, recognized the dear son of Melaneus, famous Amphimedon, for he was his guest-friend, with his home in Ithaca. The spirit of the son of Atreus spoke to him first:

24.106 Ἀμφίμεδον, τί παθόντες ἐρεμνὴν γαῖαν ἔδυτε
πάντες κεκριμένοι καὶ ὁμήλικες; οὐδέ κεν ἄλλως
κρινάμενος λέξαιτο κατὰ πτόλιν ἄνδρας ἀρίστους.

"Amphimedon, what happened to you, that you have all gone down beneath the dark earth, all picked men and of an age? One could not pick the

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ἦ ὔμμ᾽ ἐν νήεσσι Ποσειδάων ἐδάμασσεν,
ὄρσας ἀργαλέους ἀνέμους καὶ κύματα μακρά;
ἦ που ἀνάρσιοι ἄνδρες ἐδηλήσαντ᾽ ἐπὶ χέρσου
βοῦς περιταμνομένους ἠδ᾽ οἰῶν πώεα καλά,
ἠὲ περὶ πτόλιος μαχεούμενοι ἠδὲ γυναικῶν;
εἰπέ μοι εἰρομένῳ· ξεῖνος δέ τοι εὔχομαι εἶναι.
ἦ οὐ μέμνῃ ὅτε κεῖσε κατήλυθον ὑμέτερον δῶ,
ὀτρυνέων Ὀδυσῆα σὺν ἀντιθέῳ Μενελάῳ
Ἴλιον εἰς ἅμ᾽ ἕπεσθαι ἐϋσσέλμων ἐπὶ νηῶν;
μηνὶ δ᾽ ἄρ᾽ οὔλῳ πάντα περήσαμεν εὐρέα πόντον,
σπουδῇ παρπεπιθόντες Ὀδυσσῆα πτολίπορθον.
τὸν δ᾽ αὖτε ψυχὴ προσεφώνεεν Ἀμφιμέδοντος·

best men in a city any other way. Did Poseidon overpower you on your ships, rousing cruel winds and tall waves? Or did enemies cut you down on land while you were rounding up their cattle and fine flocks of sheep, or while you fought for a city and its women? Tell me, since I ask; I claim to be your guest-friend. Don't you remember when I came down there to your house with godlike Menelaus, to urge Odysseus to come with us to Ilium on the well-benched ships? It took us a whole month to cross the wide sea, having barely won over Odysseus, sacker of cities." Then the spirit of Amphimedon addressed him in turn:

24.121 Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μέμνημαι τάδε πάντα, διοτρεφές, ὡς ἀγορεύεις·
σοὶ δ᾽ ἐγὼ εὖ μάλα πάντα καὶ ἀτρεκέως καταλέξω,
ἡμετέρου θανάτοιο κακὸν τέλος, οἷον ἐτύχθη.
μνώμεθ᾽ Ὀδυσσῆος δὴν οἰχομένοιο δάμαρτα·
ἡ δ᾽ οὔτ᾽ ἠρνεῖτο στυγερὸν γάμον οὔτ᾽ ἐτελεύτα,
ἡμῖν φραζομένη θάνατον καὶ κῆρα μέλαιναν,
ἀλλὰ δόλον τόνδ᾽ ἄλλον ἐνὶ φρεσὶ μερμήριξε·
στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,
λεπτὸν καὶ περίμετρον· ἄφαρ δ᾽ ἡμῖν μετέειπε·
κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεύς,
μίμνετ᾽ ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος
ἐκτελέσω, μή μοι μεταμώνια νήματ᾽ ὄληται,
Λαέρτῃ ἥρωϊ ταφήϊον, εἰς ὅτε κέν μιν
μοῖρ᾽ ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο,
μή τίς μοι κατὰ δῆμον Ἀχαιϊάδων νεμεσήσῃ,
αἴ κεν ἄτερ σπείρου κεῖται πολλὰ κτεατίσσας.

"Most glorious son of Atreus, Agamemnon, lord of men, I remember all this, Zeus-nurtured one, just as you say, and I will tell you everything well and truly—the evil end of our death, how it came about. We were wooing the wife of Odysseus, who had been gone so long. She neither refused the hateful marriage nor brought it to pass, but was plotting death and black doom for us. Instead she devised this further trick in her mind: she set up a great loom in the hall and began to weave, a fine, wide web, and at once she said to us: 'Young men, my suitors, since godlike Odysseus is dead, wait, eager though you are for my marriage, until I finish this shroud, so that my yarn won't be wasted and lost. It is a burial shroud for the hero Laertes, for the time when the deadly fate of grievous death lays him low. I don't want any of the Achaean women in the land to blame me if he lies without a shroud, a man who won such great possessions.'

24.138 ὣς ἔφαθ᾽, ἡμῖν δ᾽ αὖτ᾽ ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,
νύκτας δ᾽ ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο.
ὣς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιούς·
ἀλλ᾽ ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
μηνῶν φθινόντων, περὶ δ᾽ ἤματα πόλλ᾽ ἐτελέσθη,
καὶ τότε δή τις ἔειπε γυναικῶν, ἣ σάφα ᾔδη,
καὶ τήν γ᾽ ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ᾽, ὑπ᾽ ἀνάγκης.

So she spoke, and our proud hearts were persuaded. Then by day she would weave at the great loom, but at night she would unravel it, with torches set beside her. So for three years she kept her trick hidden and deceived the Achaeans. But when the fourth year came and the seasons rolled round, as the months waned and many days were completed, then at last one of her women who knew it well told us, and we caught her unraveling the splendid web. So she finished it, though against her will, because she had to.

24.147 εὖθ᾽ ἡ φᾶρος ἔδειξεν, ὑφήνασα μέγαν ἱστόν,
πλύνασ᾽, ἠελίῳ ἐναλίγκιον ἠὲ σελήνῃ,
καὶ τότε δή ῥ᾽ Ὀδυσῆα κακός ποθεν ἤγαγε δαίμων
ἀγροῦ ἐπ᾽ ἐσχατιήν, ὅθι δώματα ναῖε συβώτης.

When she had woven the great web and washed it, and showed us the shroud, gleaming like the sun or the moon, then some evil god brought Odysseus from somewhere to the edge of the farmland,

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	ἔνθ' ἦλθεν φίλος υἱὸς Ὀδυσσῆος θείοιο, ἐκ Πύλου ἠμαθόεντος ἰὼν σὺν νηῒ μελαίνῃ· τὼ δὲ μνηστῆρσιν θάνατον κακὸν ἀρτύναντε ἵκοντο προτὶ ἄστυ περικλυτόν, ἦ τοι Ὀδυσσεὺς ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευε. τὸν δὲ συβώτης ἦγε κακὰ χροῒ εἵματ' ἔχοντα, πτωχῷ λευγαλέῳ ἐναλίγκιον ἠδὲ γέροντι σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροῒ εἵματα ἕστο· οὐδέ τις ἡμείων δύνατο γνῶναι τὸν ἐόντα ἐξαπίνης προφανέντ', οὐδ' οἳ προγενέστεροι ἦσαν, ἀλλ' ἔπεσίν τε κακοῖσιν ἐνίσσομεν ἠδὲ βολῇσιν.	where the swineherd had his house. There too came the dear son of godlike Odysseus, back from sandy Pylos in a black ship. The two of them, after plotting an evil death for the suitors, came to the famous city—Odysseus later, while Telemachus led the way ahead. The swineherd brought him, in wretched clothes, looking like a miserable beggar and an old man, leaning on a staff, and those wretched clothes hung about his body. And none of us could recognize who he was when he suddenly appeared, not even the older men among us, but we attacked him with insults and with missiles.
24.162	αὐτὰρ ὁ τῆος ἐτόλμα ἐνὶ μεγάροισιν ἑοῖσι βαλλόμενος καὶ ἐνισσόμενος τετληότι θυμῷ· ἀλλ' ὅτε δή μιν ἔγειρε Διὸς νοός αἰγιόχοιο, σὺν μὲν Τηλεμάχῳ περικαλλέα τεύχε' ἀείρας ἐς θάλαμον κατέθηκε καὶ ἐκλήϊσεν ὀχῆας, αὐτὰρ ὁ ἣν ἄλοχον πολυκερδείῃσιν ἄνωγε τόξον μνηστήρεσσι θέμεν πολιόν τε σίδηρον, ἡμῖν αἰνομόροισιν ἀέθλια καὶ φόνου ἀρχήν. οὐδέ τις ἡμείων δύνατο κρατεροῖο βιοῖο νευρὴν ἐντανύσαι, πολλὸν δ' ἐπιδευέες ἦμεν. ἀλλ' ὅτε χεῖρας ἵκανεν Ὀδυσσῆος μέγα τόξον, ἔνθ' ἡμεῖς μὲν πάντες ὁμοκλέομεν ἐπέεσσι τόξον μὴ δόμεναι, μηδ' εἰ μάλα πολλ' ἀγορεύοι· Τηλέμαχος δέ μιν οἷος ἐποτρύνων ἐκέλευσεν.	For a time he endured it in his own halls, being pelted and abused, with a steadfast heart. But when the mind of Zeus who bears the aegis roused him, with Telemachus he took up the beautiful armor, stored it in the storeroom and shot the bolts. Then, with all his cunning, he told his wife to set out the bow and the gray iron for the suitors, as a contest for us ill-fated men and the beginning of slaughter. None of us could stretch the string of that mighty bow; we fell far short. But when the great bow came into the hands of Odysseus, we all shouted out together not to give him the bow, however much he might talk. Telemachus alone urged him on and told him to take it.
24.176	αὐτὰρ ὁ δέξατο χειρὶ πολύτλας δῖος Ὀδυσσεύς, ῥηϊδίως δ' ἐτάνυσσε βιόν, διὰ δ' ἧκε σιδήρου, στῆ δ' ἄρ' ἐπ' οὐδὸν ἰών, ταχέας δ' ἐκχεύατ' ὀϊστοὺς δεινὸν παπταίνων, βάλε δ' Ἀντίνοον βασιλῆα. αὐτὰρ ἔπειτ' ἄλλοις ἐφίει βέλεα στονόεντα, ἄντα τιτυσκόμενος· τοὶ δ' ἀγχιστῖνοι ἔπιπτον. γνωτὸν δ' ἦν ὅ ῥά τίς σφι θεῶν ἐπιτάρροθος ἦεν· αὐτίκα γὰρ κατὰ δώματ' ἐπισπόμενοι μένεϊ σφῷ κτεῖνον ἐπιστροφάδην, τῶν δὲ στόνος ὦρνυτ' ἀεικὴς κράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θῦεν. ὣς ἡμεῖς, Ἀγάμεμνον, ἀπωλόμεθ', ὧν ἔτι καὶ νῦν σώματ' ἀκηδέα κεῖται ἐνὶ μεγάροις Ὀδυσῆος· οὐ γάρ πω ἴσασι φίλοι κατὰ δώμαθ' ἑκάστου, οἵ κ' ἀπονίψαντες μέλανα βρότον ἐξ ὠτειλέων κατθέμενοι γοάοιεν· ὃ γὰρ γέρας ἐστὶ θανόντων.	Then much-enduring, godlike Odysseus took it in his hand, easily strung the bow, and shot through the iron. Then he went and stood on the threshold, poured out the swift arrows, glaring terribly around him, and struck lord Antinous. After that he let fly his deadly shafts at the others, aiming straight at them, and they fell thick and fast. It was plain that some god was helping them, for at once they swept through the house in their fury, killing men on every side, and an ugly groaning rose as heads were struck, and the whole floor seethed with blood. That is how we died, Agamemnon, and even now our bodies lie uncared for in the halls of Odysseus; for our kin in each man's house do not yet know—those who would wash the black blood from our wounds and lay us out and mourn us, for that is the due of the dead."
24.191	τὸν δ' αὖτε ψυχὴ προσεφώνεεν Ἀτρεΐδαο· ὄλβιε Λαέρταο πάϊ, πολυμήχαν' Ὀδυσσεῦ, ἦ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν. ὡς ἀγαθαὶ φρένες ἦσαν ἀμύμονι Πηνελοπείῃ, κούρῃ Ἰκαρίου· ὡς εὖ μέμνητ' Ὀδυσῆος,	Then the spirit of the son of Atreus addressed him in turn: "Fortunate son of Laertes, Odysseus of many wiles, truly you won a wife of great excellence! How good was the mind of flawless

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ἀνδρὸς κουριδίου· τῷ οἱ κλέος οὔ ποτ' ὀλεῖται ἧς ἀρετῆς, τεύξουσι δ' ἐπιχθονίοισιν ἀοιδὴν ἀθάνατοι χαρίεσσαν ἐχέφρονι Πηνελοπείῃ, οὐχ ὡς Τυνδαρέου κούρη κακὰ μήσατο ἔργα, κουρίδιον κτείνασα πόσιν, στυγερὴ δέ τ' ἀοιδὴ ἔσσετ' ἐπ' ἀνθρώπους, χαλεπὴν δέ τε φῆμιν ὀπάσσει θηλυτέρῃσι γυναιξί, καὶ ἥ κ' εὐεργὸς ἔῃσιν. ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, ἑσταότ' εἰν Ἀΐδαο δόμοις, ὑπὸ κεύθεσι γαίης·	Penelope, daughter of Icarius! How well she remembered Odysseus, her wedded husband! So the fame of her excellence will never perish, and the immortals will make a lovely song for those on earth in honor of prudent Penelope. Not so the daughter of Tyndareus, who devised evil deeds and killed her wedded husband: hers will be a hateful song among men, and she will give a bad name to all womankind, even to the woman who does what is right." So they talked with one another, standing in the house of Hades beneath the depths of the earth.[4]

LAERTES IN THE ORCHARD

Odysseus finds his father digging in his vineyard and tests him with a false tale.

	GREEK	ENGLISH
24.205	οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἀγρὸν ἵκοντο καλὸν Λαέρταο τετυγμένον, ὅν ῥά ποτ' αὐτὸς Λαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ' ἐμόγησεν. ἔνθα οἱ οἶκος ἔην, περὶ δὲ κλίσιον θέε πάντη, ἐν τῷ σιτέσκοντο καὶ ἵζανον ἠδὲ ἴαυον δμῶες ἀναγκαῖοι, τοί οἱ φίλα ἐργάζοντο. ἐν δὲ γυνὴ Σικελὴ γρηῢς πέλεν, ἥ ῥα γέροντα ἐνδυκέως κομέεσκεν ἐπ' ἀγροῦ, νόσφι πόληος. ἔνθ' Ὀδυσεὺς δμώεσσι καὶ υἱέϊ μῦθον ἔειπεν· ὑμεῖς μὲν νῦν ἔλθετ' ἐϋκτίμενον δόμον εἴσω, δεῖπνον δ' αἶψα συῶν ἱερεύσατε ὅς τις ἄριστος· αὐτὰρ ἐγὼ πατρὸς πειρήσομαι ἠμετέροιο, αἴ κέ μ' ἐπιγνώῃ καὶ φράσσεται ὀφθαλμοῖσιν, ἦέ κεν ἀγνοιῇσι, πολὺν χρόνον ἀμφὶς ἐόντα.	The others, when they had gone down from the city, soon came to the fine, well-tended farm of Laertes, which Laertes himself had won long ago after much toil. His house was there, and all around it ran a row of sheds, where the slaves bound to his service, who did the work he wished, ate and sat and slept. In the house was an old Sicilian woman who took devoted care of the old man there on the farm, far from the city. There Odysseus spoke to the servants and his son: "You go into the well-built house now, and quickly sacrifice the best of the pigs for dinner. I will test my father, to see whether he will recognize me and know me by sight, or fail to know me, since I have been away so long."
24.219	ὣς εἰπὼν δμώεσσιν ἀρήϊα τεύχε' ἔδωκεν. οἱ μὲν ἔπειτα δόμονδε θοῶς κίον, αὐτὰρ Ὀδυσσεὺς ἆσσον ἴεν πολυκάρπου ἀλωῆς πειρητίζων. οὐδ' εὗρεν Δολίον, μέγαν ὄρχατον ἐσκαταβαίνων, οὐδέ τινα δμώων οὐδ' υἱῶν· ἀλλ' ἄρα τοί γε αἱμασιὰς λέξοντες ἀλωῆς ἔμμεναι ἔρκος ᾤχοντ', αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευε. τὸν δ' οἷον πατέρ' εὗρεν ἐϋκτιμένῃ ἐν ἀλωῇ, λιστρεύοντα φυτόν· ῥυπόωντα δὲ ἕστο χιτῶνα ῥαπτὸν ἀεικέλιον, περὶ δὲ κνήμῃσι βοείας κνημῖδας ῥαπτὰς δέδετο, γραπτῦς ἀλεείνων, χειρῖδάς τ' ἐπὶ χερσὶ βάτων ἕνεκ'· αὐτὰρ ὕπερθεν αἰγείην κυνέην κεφαλῇ ἔχε, πένθος ἀέξων.	So saying, he gave the servants his weapons of war. They went quickly to the house, while Odysseus went up close to the fruitful vineyard, searching. He did not find Dolius as he went down into the great orchard, nor any of the servants or Dolius' sons; they had gone off to gather stones to make a wall for the vineyard, and the old man led them on the way. He found his father alone in the well-tended vineyard, digging around a plant. He wore a dirty tunic, patched and shabby, and around his shins he had tied patched oxhide leggings to ward off scratches, and he had gloves on his hands because of the thorns; and on his head he wore a goatskin cap, nursing his grief.

4 The daughter of Tyndareus is Clytemnestra, Agamemnon's wife.

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24.232	τὸν δ' ὡς οὖν ἐνόησε πολύτλας δῖος Ὀδυσσεὺς γήραϊ τειρόμενον, μέγα δὲ φρεσὶ πένθος ἔχοντα, στὰς ἄρ' ὑπὸ βλωθρὴν ὄγχνην κατὰ δάκρυον εἶβε. μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν κύσσαι καὶ περιφῦναι ἑὸν πατέρ', ἠδὲ ἕκαστα εἰπεῖν, ὡς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν, ἦ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο. ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, πρῶτον κερτομίοις ἐπέεσσιν πειρηθῆναι. τὰ φρονέων ἰθὺς κίεν αὐτοῦ δῖος Ὀδυσσεύς. ἦ τοι ὁ μὲν κατέχων κεφαλὴν φυτὸν ἀμφελάχαινε· τὸν δὲ παριστάμενος προσεφώνεε φαίδιμος υἱός·	When much-enduring, godlike Odysseus saw him, worn down by old age and with great grief in his heart, he stood under a tall pear tree and shed tears. Then he pondered in his mind and heart whether to kiss and embrace his father and tell him everything, how he had come back and reached his native land, or first to question him and test him on every point. As he thought it over, this seemed the better course: first to test him with mocking words. With this in mind godlike Odysseus went straight up to him. The old man was keeping his head down, digging around a plant, and his glorious son came and stood beside him and spoke to him:
24.244	ὦ γέρον, οὐκ ἀδαημονίη σ' ἔχει ἀμφιπολεύειν ὄρχατον, ἀλλ' εὖ τοι κομιδὴ ἔχει, οὐδέ τι πάμπαν, οὐ φυτόν, οὐ συκέη, οὐκ ἄμπελος, οὐ μὲν ἐλαίη, οὐκ ὄγχνη, οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον. ἄλλο δέ τοι ἐρέω, σὺ δὲ μὴ χόλον ἔνθεο θυμῷ αὐτόν σ' οὐκ ἀγαθὴ κομιδὴ ἔχει, ἀλλ' ἅμα γῆρας λυγρὸν ἔχεις αὐχμεῖς τε κακῶς καὶ ἀεικέα ἕσσαι. οὐ μὲν ἀεργίης γε ἄναξ ἔνεκ' οὔ σε κομίζει, οὐδέ τί τοι δούλειον ἐπιπρέπει εἰσοράασθαι εἶδος καὶ μέγεθος· βασιλῆϊ γὰρ ἀνδρὶ ἔοικας.	"Old man, you're no novice at tending an orchard. Your care is good, and there's nothing at all—no plant, no fig, no vine, no olive, no pear, no garden bed—that goes without care in your plot. But I'll tell you something else, and don't take it to heart in anger: you yourself aren't well cared for. You carry a miserable old age, and you're shamefully unwashed and dressed in shabby clothes. It can't be for laziness that your master doesn't look after you, and there's nothing slavish to be seen in your looks and your stature: you look like a king.
24.254	τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε, εὐδέμεναι μαλακῶς· ἡ γὰρ δίκη ἐστὶ γερόντων. ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, τεῦ δμὼς εἶς ἀνδρῶν; τεῦ δ' ὄρχατον ἀμφιπολεύεις; καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐῢ εἰδῶ, εἰ ἐτεόν γ' Ἰθάκην τήνδ' ἱκόμεθ', ὥς μοι ἔειπεν οὗτος ἀνὴρ νῦν δὴ ξυμβλήμενος ἐνθάδ' ἰόντι, οὔ τι μάλ' ἀρτίφρων, ἐπεὶ οὐ τόλμησεν ἕκαστα εἰπεῖν ἠδ' ἐπακοῦσαι ἐμὸν ἔπος, ὡς ἐρέεινον ἀμφὶ ξείνῳ ἐμῷ, ἤ που ζώει τε καὶ ἔστιν ἦ ἤδη τέθνηκε καὶ εἰν Ἀΐδαο δόμοισιν.	You look like the kind of man who, once he has bathed and eaten, should sleep softly; for that is the way of old men. But come, tell me this and give me a true account: whose servant are you? Whose orchard do you tend? And tell me this truly, so that I may know well: is this really Ithaca we've come to, as that man told me just now, whom I met on my way here? He wasn't very sensible, since he couldn't bring himself to tell me everything or listen to what I had to say, when I asked about a guest-friend of mine, whether he is still alive or already dead and in the house of Hades.
24.265	ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον· ἄνδρα ποτ' ἐξείνισσα φίλῃ ἐνὶ πατρίδι γαίῃ ἡμέτερόνδ' ἐλθόντα, καὶ οὔ πω τις βροτὸς ἄλλος ξείνων τηλεδαπῶν φιλίων ἐμὸν ἵκετο δῶμα· εὔχετο δ' ἐξ Ἰθάκης γένος ἔμμεναι, αὐτὰρ ἔφασκε Λαέρτην Ἀρκεισιάδην πατέρ' ἔμμεναι αὐτῷ. τὸν μὲν ἐγὼ πρὸς δώματ' ἄγων ἐῢ ἐξείνισσα, ἐνδυκέως φιλέων, πολλῶν κατὰ οἶκον ἐόντων, καί οἱ δῶρα πόρον ξεινήϊα, οἷα ἐῴκει.	I'll tell you plainly, and you mark it and listen to me. Once, in my own native land, I entertained a man who came to our home, and no other stranger from far away who came to my house was ever dearer to me. He claimed to come of a family from Ithaca, and he said his father was Laertes, son of Arcesius. I brought him to my house and entertained him well, with a warm welcome, from the plenty that was in the house, and gave him guest-gifts, as was fitting.
24.274		

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	χρυσοῦ μέν οἱ δῶκ' εὐεργέος ἑπτὰ τάλαντα, δῶκα δέ οἱ κρητῆρα πανάργυρον ἀνθεμόεντα, δώδεκα δ' ἁπλοΐδας χλαίνας, τόσσους δὲ τάπητας, τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας, χωρὶς δ' αὖτε γυναῖκας, ἀμύμονα ἔργα ἰδυίας, τέσσαρας εἰδαλίμας, ἃς ἤθελεν αὐτὸς ἑλέσθαι. τὸν δ' ἠμείβετ' ἔπειτα πατὴρ κατὰ δάκρυον εἴβων· ξεῖν', ἦ τοι μὲν γαῖαν ἱκάνεις, ἣν ἐρεείνεις, ὑβρισταὶ δ' αὐτὴν καὶ ἀτάσθαλοι ἄνδρες ἔχουσιν· δῶρα δ' ἐτώσια ταῦτα χαρίζεο, μυρί' ὀπάζων· εἰ γάρ μιν ζωόν γ' ἐκίχεις Ἰθάκης ἐνὶ δήμῳ, τῷ κέν σ' εὖ δώροισιν ἀμειψάμενος ἀπέπεμψε καὶ ξενίῃ ἀγαθῇ ἡ γὰρ θέμις, ὅς τις ὑπάρξῃ.	I gave him seven talents of well-wrought gold, and I gave him a mixing bowl all of silver, embossed with flowers, and twelve single-fold cloaks and as many rugs, as many fine mantles and as many tunics besides, and, apart from these, women skilled in flawless handiwork, four comely ones, whom he chose himself." Then his father answered him, shedding tears: "Stranger, you have come to the land you ask about, but outrageous and reckless men hold it now. Those gifts you gave, countless as they were, were given in vain; for if you had found him alive in the land of Ithaca, he would have sent you on your way repaying you well with gifts and good hospitality, for that is right, when someone has shown kindness first.
24.287	ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, πόστον δὴ ἔτος ἐστίν, ὅτε ξείνισσας ἐκεῖνον σὸν ξεῖνον δύστηνον, ἐμὸν παῖδ', εἴ ποτ' ἔην γε, δύσμορον; ὅν που τῆλε φίλων καὶ πατρίδος αἴης ἠέ που ἐν πόντῳ φάγον ἰχθύες, ἢ ἐπὶ χέρσου θηρσὶ καὶ οἰωνοῖσιν ἕλωρ γένετ'· οὐδέ έ μήτηρ κλαῦσε περιστείλασα πατήρ θ', οἵ μιν τεκόμεσθα· οὐδ' ἄλοχος πολύδωρος, ἐχέφρων Πηνελόπεια, κώκυσ' ἐν λεχέεσσιν ἑὸν πόσιν, ὡς ἐπεῴκει, ὀφθαλμοὺς καθελοῦσα· τὸ γὰρ γέρας ἐστὶ θανόντων. καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐῢ εἰδῶ· τίς πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; ποῦ δὲ νηῦς ἔστηκε θοή, ἥ σ' ἤγαγε δεῦρο ἀντιθέους θ' ἑτάρους; ἦ ἔμπορος εἰλήλουθας νηὸς ἐπ' ἀλλοτρίης, οἱ δ' ἐκβήσαντες ἔβησαν;	But come, tell me this and give me a true account: how many years is it now since you entertained that guest of yours, that unhappy man—my son, if ever I had one—ill-fated as he is? Somewhere far from his friends and his native land the fish have eaten him in the sea, or on land he has become the prey of beasts and birds. His mother did not lay him out and weep for him, nor his father—we who gave him life—nor did his richly dowered wife, prudent Penelope, wail for her husband on his bier, as was fitting, and close his eyes; for that is the due of the dead. And tell me this truly, so that I may know well: who are you among men, and where are you from? Where are your city and your parents? Where is the swift ship moored that brought you and your godlike companions here? Or did you come as a passenger on someone else's ship, and they put you ashore and went on their way?"
24.302	τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· τοιγὰρ ἐγώ τοι πάντα μάλ' ἀτρεκέως καταλέξω. εἰμὶ μὲν ἐξ Ἀλύβαντος, ὅθι κλυτὰ δώματα ναίω, υἱὸς Ἀφείδαντος Πολυπημονίδαο ἄνακτος· αὐτὰρ ἐμοί γ' ὄνομ' ἐστὶν Ἐπήριτος· ἀλλά με δαίμων πλάγξ' ἀπὸ Σικανίης δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα· νηῦς δέ μοι ἥδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος. αὐτὰρ Ὀδυσσῆϊ τόδε δὴ πέμπτον ἔτος ἐστίν, ἐξ οὗ κεῖθεν ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης, δύσμορος· ἦ τέ οἱ ἐσθλοὶ ἔσαν ὄρνιθες ἰόντι, δεξιοί, οἷς χαίρων μὲν ἐγὼν ἀπέπεμπον ἐκεῖνον, χαῖρε δὲ κεῖνος ἰών· θυμὸς δ' ἔτι νῶϊν ἐώλπει μίξεσθαι ξενίῃ ἠδ' ἀγλαὰ δῶρα διδώσειν.	Then resourceful Odysseus answered him: "Well then, I will tell you everything quite truthfully. I am from Alybas, where I live in a famous house, the son of Apheidas, a lord, son of Polypemon; and my own name is Eperitus. But some god drove me off course from Sicania and brought me here against my will, and my ship is standing over there by the fields, away from the town. As for Odysseus, this is now the fifth year since he went away from there and left my country, ill-fated man. And yet the birds were good for him as he went, on the right. I was glad of them as I sent him off, and he was glad as he went, and our hearts

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		still hoped that we would meet again as host and guest and give each other glorious gifts."[5]

LAERTES KNOWS HIS SON

Odysseus reveals himself and proves it with the scar and the trees his father gave him.

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24.315	ὣς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα· ἀμφοτέρῃσι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν χεύατο κὰκ κεφαλῆς πολιῆς, ἀδινὰ στεναχίζων. τοῦ δ' ὠρίνετο θυμός, ἀνὰ ῥῖνας δέ οἱ ἤδη δριμὺ μένος προὔτυψε φίλον πατέρ' εἰσορόωντι. κύσσε δέ μιν περιφὺς ἐπιάλμενος, ἠδὲ προσηύδα· κεῖνος μέν τοι ὅδ' αὐτὸς ἐγώ, πάτερ, ὃν σὺ μεταλλᾷς, ἦλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν. ἀλλ' ἴσχεο κλαυθμοῖο γόοιό τε δακρυόεντος. ἐκ γάρ τοι ἐρέω· μάλα δὲ χρὴ σπευδέμεν ἔμπης· μνηστῆρας κατέπεφνον ἐν ἡμετέροισι δόμοισι, λώβην τινύμενος θυμαλγέα καὶ κακὰ ἔργα. τὸν δ' αὖ Λαέρτης ἀπαμείβετο φώνησέν τε· εἰ μὲν δὴ Ὀδυσεύς γε ἐμὸς πάϊς ἐνθάδ' ἱκάνεις, σῆμά τί μοι νῦν εἰπὲ ἀριφραδές, ὄφρα πεποίθω.	So he spoke, and a black cloud of grief covered Laertes. He took up the sooty dust in both hands and poured it over his gray head, groaning without cease. Odysseus' heart was stirred, and a sharp pang now shot up through his nostrils as he looked at his dear father. He sprang at him, threw his arms around him, kissed him and said: "I am that man, father, the very one you are asking about. I have come back in the twentieth year to my native land. But stop your weeping and your tearful lament. I'll tell you plainly, though we must hurry all the same: I have killed the suitors in our house, and paid them back for their heart-wounding outrage and their evil deeds." Then Laertes answered him in turn and said: "If it really is you, Odysseus, my son, who have come here, tell me some clear sign now, so that I can be sure."
24.330	τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· οὐλὴν μὲν πρῶτον τήνδε φράσαι ὀφθαλμοῖσι, τὴν ἐν Παρνησῷ μ' ἔλασεν σῦς λευκῷ ὀδόντι οἰχόμενον· σὺ δέ με προΐεις καὶ πότνια μήτηρ ἐς πατέρ' Αὐτόλυκον μητρὸς φίλον, ὄφρ' ἂν ἑλοίμην δῶρα, τὰ δεῦρο μολών μοι ὑπέσχετο καὶ κατένευσεν. εἰ δ' ἄγε τοι καὶ δένδρε' ἐϋκτιμένην κατ' ἀλωὴν εἴπω, ἅ μοί ποτ' ἔδωκας, ἐγὼ δ' ᾔτεόν σε ἕκαστα παιδνὸς ἐών, κατὰ κῆπον ἐπισπόμενος· διὰ δ' αὐτῶν ἱκνεύμεσθα, σὺ δ' ὠνόμασας καὶ ἔειπες ἕκαστα. ὄγχνας μοι δῶκας τρισκαίδεκα καὶ δέκα μηλέας, συκέας τεσσαράκοντ'· ὄρχους δέ μοι ὧδ' ὀνόμηνας δώσειν πεντήκοντα, διατρύγιος δὲ ἕκαστος ἦην· ἔνθα δ' ἀνὰ σταφυλαὶ παντοῖαι ἔασιν— ὁππότε δὴ Διὸς ὧραι ἐπιβρίσειαν ὕπερθεν.	Then resourceful Odysseus answered him: "First, look with your own eyes at this scar. A boar gave it to me with its white tusk on Parnassus when I went there. You and my lady mother sent me to Autolycus, my mother's dear father, to collect the gifts he had promised me and nodded his assent to when he came here. And come, let me tell you, too, the trees in the well-laid orchard that you gave me once. I asked you for each one when I was a little boy, following you through the garden. We were walking among them, and you named each one and told me about it. You gave me thirteen pear trees and ten apple trees and forty fig trees, and you promised me fifty rows of vines, just as I say, each one ripening at its own time. There are clusters of every kind on them, whenever the seasons of Zeus weigh them down from above."
24.345	ὣς φάτο, τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ, σήματ' ἀναγνόντος τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς. ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε· τὸν δὲ ποτὶ οἷ εἷλεν ἀποψύχοντα πολύτλας δῖος Ὀδυσσεύς.	So he spoke, and Laertes' knees and his heart went slack where he stood, as he recognized the signs that Odysseus had given him so surely. He threw his arms around his dear son, and much-endur-

5 Odysseus' invented names appear to be puns: Alybas suggests "wandering," Apheidas "unsparing," Polypemon "much suffering," and Eperitus "strife."

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αὐτὰρ ἐπεί ῥ’ ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
ἐξαῦτις μύθοισιν ἀμειβόμενος προσέειπε·
Ζεῦ πάτερ, ἦ ῥα ἔτ’ ἔστε θεοὶ κατὰ μακρὸν Ὄλυμπον,
εἰ ἐτεὸν μνηστῆρες ἀτάσθαλον ὕβριν ἔτισαν.
νῦν δ’ αἰνῶς δείδοικα κατὰ φρένα μὴ τάχα πάντες
ἐνθάδ’ ἐπέλθωσιν Ἰθακήσιοι, ἀγγελίας δὲ
πάντη ἐποτρύνωσι Κεφαλλήνων πολίεσσι.
τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

ing, godlike Odysseus caught him to himself as he fainted. But when he had got his breath back and his spirit had gathered in his breast again, he answered once more and said: “Father Zeus, you gods do still exist on high Olympus, if the suitors have truly paid for their reckless outrage. But now I am terribly afraid in my heart that all the men of Ithaca will soon come here against us and send messages everywhere to the cities of the Cephallenians.” Then resourceful Odysseus answered him:

24.357 θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
ἀλλ’ ἴομεν προτὶ οἶκον, ὃς ὀρχάτου ἐγγύθι κεῖται·
ἔνθα δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην
προὔπεμψ’, ὡς ἂν δεῖπνον ἐφοπλίσσωσι τάχιστα.
ὣς ἄρα φωνήσαντε βάτην πρὸς δώματα καλά.
οἱ δ’ ὅτε δή ῥ’ ἵκοντο δόμους εὖ ναιετάοντας,
εὗρον Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην
ταμνομένους κρέα πολλὰ κερῶντάς τ’ αἴθοπα οἶνον.
τόφρα δὲ Λαέρτην μεγαλήτορα ᾧ ἐνὶ οἴκῳ
ἀμφίπολος Σικελὴ λοῦσεν καὶ χρῖσεν ἐλαίῳ,
ἀμφὶ δ’ ἄρα χλαῖναν καλὴν βάλεν· αὐτὰρ Ἀθήνη
ἄγχι παρισταμένη μέλε’ ἤλδανε ποιμένι λαῶν,
μείζονα δ’ ἠὲ πάρος καὶ πάσσονα θῆκεν ἰδέσθαι.

“Take heart, don’t let these things trouble your mind. Let’s go to the house that lies near the orchard. I sent Telemachus and the cowherd and the swineherd ahead there to get a meal ready as quickly as they can.” So the two of them spoke, and went to the beautiful house. When they reached the well-appointed house, they found Telemachus and the cowherd and the swineherd carving plenty of meat and mixing sparkling wine. Meanwhile, in his house, the Sicilian maid bathed great-hearted Laertes and anointed him with oil, and put a fine cloak around him; and Athena came and stood close by and filled out the limbs of the shepherd of the people, and made him taller and sturdier to look at than before.

24.370 ἐκ δ’ ἀσαμίνθου βῆ· θαύμαζε δέ μιν φίλος υἱός,
ὡς ἴδεν ἀθανάτοισι θεοῖς ἐναλίγκιον ἄντην·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
ὦ πάτερ, ἦ μάλα τίς σε θεῶν αἰειγενετάων
εἶδός τε μέγεθός τε ἀμείνονα θῆκεν ἰδέσθαι.
τὸν δ’ αὖ Λαέρτης πεπνυμένος ἀντίον ηὔδα·
αἴ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
οἷος Νήρικον εἶλον, ἐϋκτίμενον πτολίεθρον,
ἀκτὴν ἠπείροιο, Κεφαλλήνεσσιν ἀνάσσων,
τοῖος ἐών τοι χθιζὸς ἐν ἡμετέροισι δόμοισιν,
τεύχε’ ἔχων ὤμοισιν, ἐφεστάμεναι καὶ ἀμύνειν
ἄνδρας μνηστῆρας· τῷ κε σφέων γούνατ’ ἔλυσα
πολλῶν ἐν μεγάροισι, σὺ δὲ φρένας ἔνδον ἐγήθεις.

He stepped out of the bath, and his dear son marveled at him when he saw him face to face, looking like the immortal gods. And he spoke to him winged words: “Father, surely one of the gods who live forever has made you finer to look at, in looks and in stature.” Then thoughtful Laertes answered him: “If only, by father Zeus and Athena and Apollo, I were the man I was when I took Nericus, the well-built citadel on the coast of the mainland, as lord of the Cephallenians! If only I had been that man yesterday in our house, with armor on my shoulders, to stand by you and beat back the suitors! Then I would have loosened the knees of many of them in the hall, and you would have been glad in your heart.”

24.383 ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
οἱ δ’ ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα,
ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε·
ἔνθ’ οἱ μὲν δείπνῳ ἐπεχείρεον, ἀγχίμολον δὲ
ἦλθ’ ὁ γέρων Δολίος, σὺν δ’ υἱεῖς τοῖο γέροντος,
ἐξ ἔργων μογέοντες, ἐπεὶ προμολοῦσα κάλεσσεν
μήτηρ γρηῢς Σικελή, ἥ σφεας τρέφε καί ῥα γέροντα

So they talked with one another. And when they had finished their work and made the meal ready, they sat down in order on chairs and seats. Then, as they were setting their hands to the meal, old Dolius came up, and with him the old man’s sons, tired from their work, for their mother, the old Sicilian woman, had gone out and called them. She

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ἐνδυκέως κομέεσκεν, ἐπεὶ κατὰ γῆρας ἔμαρψεν.
οἱ δ' ὡς οὖν Ὀδυσῆα ἴδον φράσσαντό τε θυμῷ,
ἔσταν ἐνὶ μεγάροισι τεθηπότες· αὐτὰρ Ὀδυσσεὺς
μειλιχίοις ἐπέεσσι καθαπτόμενος προσέειπεν·
ὦ γέρον, ἷζ' ἐπὶ δεῖπνον, ἀπεκλελάθεσθε δὲ θάμβευς·
δηρὸν γὰρ σίτῳ ἐπιχειρήσειν μεμαῶτες
μίμνομεν ἐν μεγάροις, ὑμέας ποτιδέγμενοι αἰεί.

was the one who raised them, and she looked after the old man devotedly, now that old age had laid hold of him. When they saw Odysseus and knew him in their hearts, they stood in the hall astounded. But Odysseus addressed them with gentle words: "Old man, sit down to the meal, and all of you, forget your astonishment. We've been waiting in the hall a long time, eager to set our hands to the food, and expecting you all the while."

24.397 ὣς ἄρ ἔφη, Δολίος δ' ἰθὺς κίε χεῖρε πετάσσας
ἀμφοτέρας, Ὀδυσεῦς δὲ λαβὼν κύσε χεῖρ' ἐπὶ καρπῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
ὦ φίλ', ἐπεὶ νόστησας ἐελδομένοισι μάλ' ἡμῖν
οὐδ' ἔτ' ὀϊομένοισι, θεοὶ δέ σ' ἀνήγαγον αὐτοί,
οὖλέ τε καὶ μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐῢ εἰδῶ,
ἢ ἤδη σάφα οἶδε περίφρων Πηνελόπεια
νοστήσαντά σε δεῦρ', ἦ ἄγγελον ὀτρύνωμεν.
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
ὦ γέρον, ἤδη οἶδε· τί σε χρὴ ταῦτα πένεσθαι;
ὣς φάθ', ὁ δ' αὖτις ἄρ' ἕζετ' ἐϋξέστου ἐπὶ δίφρου.
ὣς δ' αὖτως παῖδες Δολίου κλυτὸν ἀμφ' Ὀδυσῆα
δεικανόωντ' ἐπέεσσι καὶ ἐν χείρεσσι φύοντο,
ἑξείης δ' ἕζοντο παραὶ Δολίον, πατέρα σφόν.

So he spoke, and Dolius went straight up to him with both arms outstretched, took Odysseus' hand and kissed it at the wrist, and spoke to him winged words: "Dear friend, since you've come home to us, who longed for you so much but no longer expected it, and the gods themselves have brought you back, health to you, and great joy, and may the gods grant you prosperity. And tell me this truly, so that I may know it well: does wise Penelope already know for certain that you've come home, or should we send her a messenger?" Then resourceful Odysseus answered him: "Old man, she already knows. Why should you trouble yourself with that?" So he spoke, and Dolius sat down again on his polished stool. And in the same way the sons of Dolius gathered around glorious Odysseus, greeting him and clasping his hands, and then sat down in order beside Dolius, their father.

THE FAMILIES' REVENGE

Eupeithes rouses the suitors' kin to avenge their sons despite warnings from Medon and Halitherses.

GREEK

ENGLISH

24.412 ὣς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο·
Ὄσσα δ' ἄρ' ἄγγελος ὦκα κατὰ πτόλιν ᾤχετο πάντη,
μνηστήρων στυγερὸν θάνατον καὶ κῆρ' ἐνέπουσα.
οἱ δ' ἄρ' ὁμῶς ἀΐοντες ἐφοίτων ἄλλοθεν ἄλλος
μυχμῷ τε στοναχῇ τε δόμων προπάροιθ' Ὀδυσῆος,
ἐκ δὲ νέκυς οἴκων φόρεον καὶ θάπτον ἕκαστοι,
τοὺς δ' ἐξ ἀλλάων πολίων οἰκόνδε ἕκαστον
πέμπον ἄγειν ἁλιεῦσι θοῇς ἐπὶ νηυσὶ τιθέντες·
αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι, ἀχνύμενοι κῆρ.
αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσιν δ' Εὐπείθης ἀνά θ' ἵστατο καὶ μετέειπε·
παιδὸς γάρ οἱ ἄλαστον ἐνὶ φρεσὶ πένθος ἔκειτο,
Ἀντινόου, τὸν πρῶτον ἐνήρατο δῖος Ὀδυσσεύς·
τοῦ ὅ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν·

So they busied themselves with the meal in the hall. Meanwhile Rumor the messenger went swiftly all through the city, telling of the hateful death and doom of the suitors. As the people heard it, they came from every side, moaning and lamenting, in front of Odysseus' house. They carried the dead out of the house and buried each his own; those from other cities they sent home, each to his own, putting them on swift ships for fishermen to carry. Then they themselves went all together to the place of assembly, grieving at heart. And when they had gathered and were all assembled, Eupeithes stood up and spoke among them, for an unforgettable grief for his son lay on his heart: Antinous, the first man godlike Odys-

GREEK

ENGLISH

seus had killed. Shedding tears for him, he addressed the assembly and said:

24.426 ὦ φίλοι, ἦ μέγα ἔργον ἀνὴρ ὅδ' ἐμήσατ' Ἀχαιούς·
τοὺς μὲν σὺν νήεσσιν ἄγων πολέας τε καὶ ἐσθλοὺς
ὤλεσε μὲν νῆας γλαφυράς, ἀπὸ δ' ὤλεσε λαούς·
τοὺς δ' ἐλθὼν ἔκτεινε Κεφαλλήνων ὄχ' ἀρίστους,
ἀλλ' ἄγετε, πρὶν τοῦτον ἢ ἐς Πύλον ὦκα ἱκέσθαι
ἢ καὶ ἐς Ἦλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί,
ἴομεν· ἦ καὶ ἔπειτα κατηφέες ἐσσόμεθ' αἰεί·
λώβη γὰρ τάδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
εἰ δὴ μὴ παίδων τε κασιγνήτων τε φονῆας
τισόμεθ'. οὐκ ἂν ἐμοί γε μετὰ φρεσὶν ἡδὺ γένοιτο
ζωέμεν, ἀλλὰ τάχιστα θανὼν φθιμένοισι μετείην.
ἀλλ' ἴομεν, μὴ φθέωσι περαιωθέντες ἐκεῖνοι.

"Friends, this man has devised a monstrous thing against the Achaeans. Some, many and brave, he led away with his ships, and he lost the hollow ships and lost the men; and others, when he came back, he killed, by far the best of the Cephallenians. Come, then, before he gets away quickly to Pylos or to bright Elis, where the Epeians rule, let us go. Or else we'll be shamed forever after. This is a disgrace, even for men to come to hear of, if we don't take vengeance on the murderers of our sons and brothers. For my part, there would be no sweetness in my heart in living; I would rather die at once and be among the dead. Let us go, before they cross over and get away from us."

24.438 ὣς φάτο δάκρυ χέων, οἶκτος δ' ἕλε πάντας Ἀχαιούς.
ἀγχίμολον δέ σφ' ἦλθε Μέδων καὶ θεῖος ἀοιδὸς
ἐκ μεγάρων Ὀδυσῆος, ἐπεί σφεας ὕπνος ἀνῆκεν,
ἔσταν δ' ἐν μέσσοισι· τάφος δ' ἕλεν ἄνδρα ἕκαστον.
τοῖσι δὲ καὶ μετέειπε Μέδων πεπνυμένα εἰδώς·
κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι· οὐ γὰρ Ὀδυσσεὺς
ἀθανάτων ἀέκητι θεῶν τάδ' ἐμήσατο ἔργα·
αὐτὸς ἐγὼν εἶδον θεὸν ἄμβροτον, ὅς ῥ' Ὀδυσῆϊ
ἐγγύθεν ἑστήκει καὶ Μέντορι πάντα ἐώκει.
ἀθάνατος δὲ θεὸς τοτὲ μὲν προπάροιθ' Ὀδυσῆος
φαίνετο θαρσύνων, τοτὲ δὲ μνηστῆρας ὀρίνων
θῦνε κατὰ μέγαρον· τοὶ δ' ἀγχιστῖνοι ἔπιπτον.

So he spoke, shedding tears, and pity took hold of all the Achaeans. Then Medon and the godlike bard came near them from Odysseus' hall, since sleep had released them, and they stood in the middle of the crowd, and amazement took hold of every man. Medon, a man of good sense, spoke among them: "Listen to me now, men of Ithaca. Odysseus did not devise these deeds without the will of the immortal gods. I myself saw an immortal god who stood close beside Odysseus, looking just like Mentor. The immortal god appeared now in front of Odysseus, urging him on, and now rushed through the hall, throwing the suitors into panic; and they fell thick and fast."[6]

24.450 ὣς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος ᾕρει.
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἁλιθέρσης
Μαστορίδης· ὁ γὰρ οἷος ὅρα πρόσσω καὶ ὀπίσσω·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπε·
κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
ὑμετέρῃ κακότητι, φίλοι, τάδε ἔργα γένοντο·
οὐ γὰρ ἐμοὶ πείθεσθ', οὐ Μέντορι ποιμένι λαῶν,
ὑμετέρους παῖδας καταπαυέμεν ἀφροσυνάων,
οἳ μέγα ἔργον ἔρεξαν ἀτασθαλίῃσι κακῇσι,
κτήματα κείροντες καὶ ἀτιμάζοντες ἄκοιτιν
ἀνδρὸς ἀριστῆος· τὸν δ' οὐκέτι φάντο νέεσθαι.
καὶ νῦν ὧδε γένοιτο. πίθεσθέ μοι ὡς ἀγορεύω·
μὴ ἴομεν, μή πού τις ἐπίσπαστον κακὸν εὕρῃ.

So he spoke, and pale fear seized them all. Then the old hero Halitherses, son of Mastor, spoke among them, for he alone could see before and after. With good will toward them he addressed the assembly and said: "Listen to me now, men of Ithaca, to what I have to say. It's through your own wickedness, friends, that these things have happened. You wouldn't listen to me, or to Mentor, shepherd of the people, and put a stop to your sons' senselessness. They did a monstrous thing in their wicked, reckless folly, devouring the property of a noble man and dishonoring his wife, saying he would never return. Now let it go like this: do as I tell you. Let's not go, in case someone finds an evil he has brought on himself."

6 The herald Medon and the bard Phemius were the two men Odysseus spared in the slaughter of the suitors in Book 22.

	GREEK	ENGLISH
24.463	ὣς ἔφαθ', οἱ δ' ἄρ' ἀνήϊξαν μεγάλῳ ἀλαλητῷ ἡμίσεων πλείους· τοὶ δ' ἀθρόοι αὐτόθι μίμνον· οὐ γάρ σφιν ἅδε μῦθος ἐνὶ φρεσίν, ἀλλ' Εὐπείθει πείθοντ'· αἶψα δ' ἔπειτ' ἐπὶ τεύχεα ἐσσεύοντο. αὐτὰρ ἐπεί ῥ' ἕσσαντο περὶ χροῒ νώροπα χαλκόν, ἀθρόοι ἠγερέθοντο πρὸ ἄστεος εὐρυχόροιο. τοῖσιν δ' Εὐπείθης ἡγήσατο νηπιέῃσι· φῂ δ' ὅ γε τίσεσθαι παιδὸς φόνον, οὐδ' ἄρ' ἔμελλεν ἂψ ἀπονοστήσειν, ἀλλ' αὐτοῦ πότμον ἐφέψειν. αὐτὰρ Ἀθηναίη Ζῆνα Κρονίωνα προσηύδα· ὦ πάτερ ἡμέτερε, Κρονίδη, ὔπατε κρειόντων, εἰπέ μοι εἰρομένῃ, τί νύ τοι νόος ἔνδοθι κεύθει; ἢ προτέρω πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν τεύξεις, ἦ φιλότητα μετ' ἀμφοτέροισι τίθησθα;	So he spoke, and more than half of them sprang up with a great shout, while the rest stayed where they were, all together. For the speech did not please them in their hearts; they listened to Eupeithes instead, and at once they rushed for their armor. When they had put the gleaming bronze about their bodies, they gathered together in front of the spacious town. Eupeithes led them in his folly. He said he would avenge the murder of his son, but he was not to come back again; he was to meet his doom there. But Athena spoke to Zeus, son of Cronus: "Our father, son of Cronus, highest of all who rule, tell me what I ask: what is your mind hiding within? Will you bring about more evil war and dreadful fighting, or will you set friendship between the two sides?"
24.477	τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς· τέκνον ἐμόν, τί με ταῦτα διείρεαι ἠδὲ μεταλλᾷς; οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτή, ὡς ἦ τοι κείνους Ὀδυσεὺς ἀποτίσεται ἐλθών; ἔρξον ὅπως ἐθέλεις· ἐρέω τέ τοι ὡς ἐπέοικεν. ἐπεὶ δὴ μνηστῆρας ἐτίσατο δῖος Ὀδυσσεύς, ὅρκια πιστὰ ταμόντες ὁ μὲν βασιλευέτω αἰεί, ἡμεῖς δ' αὖ παίδων τε κασιγνήτων τε φόνοιο ἔκλησιν θέωμεν· τοὶ δ' ἀλλήλους φιλεόντων ὡς τὸ πάρος, πλοῦτος δὲ καὶ εἰρήνη ἅλις ἔστω. ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην, βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.	Then Zeus the cloud-gatherer answered her: "My child, why do you question me and ask about this? Didn't you yourself devise this plan, that Odysseus should come home and take vengeance on those men? Do as you wish, but I'll tell you what is fitting. Now that godlike Odysseus has taken vengeance on the suitors, let them swear solemn oaths, and let him be king forever; and let us bring about a forgetting of the slaughter of sons and brothers. Let them love one another as before, and let there be wealth and peace in plenty." So saying, he urged on Athena, who was eager already, and she went darting down from the peaks of Olympus.

PEACE

Laertes kills Eupeithes, and Athena stops the fighting and sets oaths between the two sides.

	GREEK	ENGLISH
24.489	οἱ δ' ἐπεὶ οὖν σίτοιο μελίφρονος ἐξ ἔρον ἔντο, τοῖς δ' ἄρα μύθων ἦρχε πολύτλας δῖος Ὀδυσσεύς· ἐξελθών τις ἴδοι μὴ δὴ σχεδὸν ὦσι κιόντες. ὣς ἔφατ'· ἐκ δ' υἱὸς Δολίου κίεν, ὡς ἐκέλευεν· στῆ δ' ἄρ' ἐπ' οὐδὸν ἰών, τοὺς δὲ σχεδὸν εἴσιδε πάντας· αἶψα δ' Ὀδυσσῆα ἔπεα πτερόεντα προσηύδα· οἵδε δὴ ἐγγὺς ἔασ'· ἀλλ' ὁπλιζώμεθα θᾶσσον. ὣς ἔφαθ', οἱ δ' ὤρνυντο καὶ ἐν τεύχεσσι δύοντο, τέσσαρες ἀμφ' Ὀδυσῆ', ἓξ δ' υἱεῖς οἱ Δολίοιο· ἐν δ' ἄρα Λαέρτης Δολίος τ' ἐς τεύχε' ἔδυνον, καὶ πολιοί περ ἐόντες, ἀναγκαῖοι πολεμισταί.	But when they had put away their desire for honey-sweet food, much-enduring, godlike Odysseus began to speak among them: "Someone go out and see whether they're coming near already." So he spoke, and a son of Dolius went out as he told him. He went and stood on the threshold and saw them all close by, and at once he spoke winged words to Odysseus: "Here they are, close by! Let's arm ourselves, quickly." So he spoke, and they rose and put on their armor, four around Odysseus and the six sons of Dolius; and among them Laertes and Dolius put on armor too, gray-haired as they were, warriors by necessity.

	GREEK	ENGLISH
24.500	αὐτὰρ ἐπεί ῥ’ ἔσσαντο περὶ χροΐ νώροπα χαλκόν, ὤϊξάν ῥα θύρας, ἐκ δ’ ἤϊον, ἦρχε δ’ Ὀδυσσεύς. τοῖσι δ’ ἐπ’ ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν. τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς· αἶψα δὲ Τηλέμαχον προσεφώνεεν ὃν φίλον υἱόν· Τηλέμαχ’, ἤδη μὲν τόδε γ’ εἴσεαι αὐτὸς ἐπελθών, ἀνδρῶν μαρναμένων ἵνα τε κρίνονται ἄριστοι, μή τι καταισχύνειν πατέρων γένος, οἵ τὸ πάρος περ ἀλκῇ τ’ ἠνορέῃ τε κεκάσμεθα πᾶσαν ἐπ’ αἶαν.	When they had put the gleaming bronze about their bodies, they opened the doors and went out, and Odysseus led them. And Athena, daughter of Zeus, came near them, looking like Mentor in build and voice. Much-enduring, godlike Odysseus was glad when he saw her, and at once he said to Telemachus, his dear son: “Telemachus, now that you’ve come yourself to the place where men fight and the best are told apart, you’ll know this already: not to bring shame on the race of your fathers, for we have always excelled in strength and courage all over the earth.”
24.510	τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· ὄψεαι, αἴ κ’ ἐθέλῃσθα, πάτερ φίλε, τῷδ’ ἐπὶ θυμῷ οὔ τι καταισχύνοντα τεὸν γένος, ὡς ἀγορεύεις. ὣς φάτο, Λαέρτης δ’ ἐχάρη καὶ μῦθον ἔειπε· τίς νύ μοι ἡμέρη ἥδε, θεοὶ φίλοι; ἦ μάλα χαίρω· υἱός θ’ υἱωνός τ’ ἀρετῆς πέρι δῆριν ἔχουσιν. τὸν δὲ παρισταμένη προσέφη γλαυκῶπις Ἀθήνη· ὦ Ἀρκεισιάδη, πάντων πολὺ φίλταθ’ ἑταίρων, εὐξάμενος κούρῃ γλαυκώπιδι καὶ Διὶ πατρί, αἶψα μαλ’ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.	Then thoughtful Telemachus answered him: “You’ll see, if you like, dear father, that with the heart I have now I’ll bring no shame on your race, as you say.” So he spoke, and Laertes rejoiced and said: “What a day this is for me, dear gods! I’m truly glad: my son and my grandson are vying with each other in excellence.” Then gray-eyed Athena came up beside him and said: “Son of Arceisius, dearest by far of all my comrades, pray to the gray-eyed maiden and to father Zeus, then swing back your long-shadowing spear at once and let it fly.”
24.520	ὣς φάτο, καί ῥ’ ἔμπνευσε μένος μέγα Παλλὰς Ἀθήνη εὐξάμενος δ’ ἄρ’ ἔπειτα Διὸς κούρῃ μεγάλοιο, αἶψα μάλ’ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, καὶ βάλεν Εὐπείθεα κόρυθος διὰ χαλκοπαρῄου. ἡ δ’ οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός, δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ. ἐν δ’ ἔπεσον προμάχοις Ὀδυσεὺς καὶ φαίδιμος υἱός, τύπτον δὲ ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισι. καί νύ κε δὴ πάντας ὄλεσαν καὶ ἔθηκαν ἀνόστους, εἰ μὴ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο, ἤϋσεν φωνῇ, κατὰ δ’ ἔσχεθε λαὸν ἅπαντα. ἴσχεσθε πτολέμου, Ἰθακήσιοι, ἀργαλέοιο, ὥς κεν ἀναιμωτί γε διακρινθῆτε τάχιστα.	So she spoke, and Pallas Athena breathed great strength into him. Then he prayed to the daughter of great Zeus, and at once swung back his long-shadowing spear and let it fly, and struck Eupeithes through his bronze-cheeked helmet. The helmet did not stop the spear: the bronze went straight through, and he fell with a thud, and his armor clattered about him. Then Odysseus and his glorious son fell upon the front ranks and struck at them with swords and two-edged spears. And now they would have killed them all and cut them off from ever returning home, had not Athena, daughter of Zeus who bears the aegis, raised her voice in a shout and held back the whole host: “Hold back from grievous war, men of Ithaca, so that you may part as quickly as possible without bloodshed.”
24.533	ὣς φάτ’ Ἀθηναίη, τοὺς δὲ χλωρὸν δέος εἷλεν· τῶν δ’ ἄρα δεισάντων ἐκ χειρῶν ἔπτατο τεύχεα, πάντα δ’ ἐπὶ χθονὶ πῖπτε, θεᾶς ὄπα φωνησάσης· πρὸς δὲ πόλιν τρωπῶντο λιλαιόμενοι βιότοιο. σμερδαλέον δ’ ἐβόησε πολύτλας δῖος Ὀδυσσεύς, οἴμησεν δὲ ἀλεὶς ὥς τ’ αἰετὸς ὑψιπετήεις. καὶ τότε δὴ Κρονίδης ἀφίει ψολόεντα κεραυνόν,	So Athena spoke, and pale fear seized them. In their terror the weapons flew from their hands and all fell to the ground as the goddess’s voice rang out, and they turned toward the city, eager to save their lives. Much-enduring, godlike Odysseus gave a terrible shout, gathered himself and swooped like a high-flying eagle. And then the son

GREEK

κὰδ δ’ ἔπεσε πρόσθε γλαυκώπιδος ὀβριμοπάτρης.
δὴ τότ’ Ὀδυσσῆα προσέφη γλαυκῶπις Ἀθήνη·
διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
ἴσχεο, παῦε δὲ νεῖκος ὁμοιΐου πολέμοιο,
μή πως τοι Κρονίδης κεχολώσεται εὐρύοπα Ζεύς.
ὣς φάτ’ Ἀθηναίη, ὁ δ’ ἐπείθετο, χαῖρε δὲ θυμῷ.
ὅρκια δ’ αὖ κατόπισθε μετ’ ἀμφοτέροισιν ἔθηκεν
Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν.

ENGLISH

of Cronus let fly a smoking thunderbolt, and it fell in front of the gray-eyed daughter of the mighty father. Then gray-eyed Athena spoke to Odysseus: “Son of Laertes, sprung from Zeus, Odysseus of many wiles, hold back! Stop this strife of war that falls on all alike, or the son of Cronus, wide-seeing Zeus, may grow angry with you.” So Athena spoke, and he obeyed, glad in his heart. And afterward Pallas Athena, daughter of Zeus who bears the aegis, set oaths between the two sides, looking like Mentor in build and voice.