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Homer. Odyssey

Homer



Clarendon Press Series

HOMER
ODYSSEY I—XII

MERRY

London

HENRY FROWDE



OXFORD UNIVERSITY PRESS WAREHOUSE

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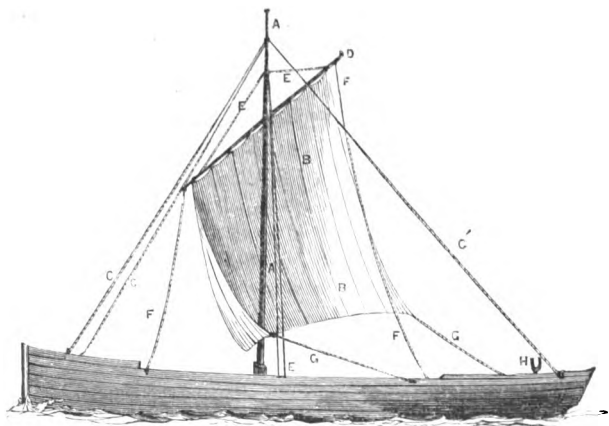


Fig. 1. RIGGING OF HOMERIC SHIP.

A.—Mast (ιστός). B.—Sail (ιστίον). CC.—Forestays (πρόστοι, Od. 2, 425). C.—Backstay (ἐπίτονος, Od. 12, 423). D.—Yard (ἐπικρίον, Od. 5, 254). EE.—Halliards (κάλοι, Od. 5, 260, cp. 2, 426). FF.—Braces (ὑπέραι, Od. 5, 260). GG.—Sheets (πόδες, Od. 5, 260). H.—Mast-crutch (ιστοδόκη, Il. 1, 434).

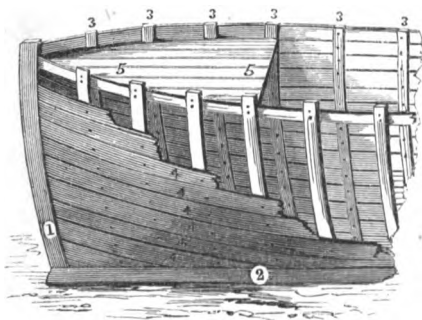


Fig. 2. SKETCH OF PORTION OF HULL.

1. στεῖρη. 2. τρόπις. 3, 3. σταμίνες. 4, 4. ἐπηγκενίδες. 5, 5. ἱκρία (deck), the plur. used because there is a corresponding deck at the stern.

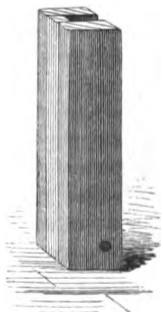


Fig. 3. μεσόδμη or mast-box (drawn on a larger scale), Od. 2, 424, cp. Od. 19, 37.

Clarendon Press Series

HOMERUS.

HOMER
ODYSSEY, BOOKS I—XII

WITH INTRODUCTION, NOTES, ETC.

BY

W. W. MERRY, M.A.

Fellow and Lecturer of Lincoln College, Oxford

TWENTY-FOURTH THOUSAND

Oxford

AT THE CLARENDON PRESS

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P R E F A C E.

THE editing of the first half of the *Odyssey* was undertaken for the Clarendon Press Series by the late James Riddell, M.A., Fellow and Tutor of Balliol, a task peculiarly appropriate to his fine taste and intuitive appreciation of Greek scholarship.

That work was cut short by his early death, when he had written a commentary on some five books. In preparing this volume for School use I have been glad to consult his admirable notes, but they belong properly to the larger edition of the *Odyssey*, which is intended to appear later in the Clarendon Series in our joint names.

The present text follows in the main the readings of the critical edition of La Roche (Teubner, Leips. 1867), but it differs considerably from it in accentuation and orthography. It will be noticed that instead of such combinations as οὔτις, οὔπω, ὅστις, ἐπειδὴ, the older and uncombined forms οὗ τις, οὗ πω, ὅς τις, ἐπεὶ δὴ, are invariably written. Where the two elements of a diphthong are to be pronounced separately, the breathing is placed over the first letter, as ἐνπλόκαμος, αὐτμή, instead of writing the word with the mark of *diaeresis*, as εὔπλόκαμος, αὐτμή.

The form in which the Homeric Question is briefly stated in the Introduction is adapted from a short pamphlet by Dr. Thomaszewski (Culm, 1869). In the preparation of the

notes, Nitzsch's Commentary has been an invaluable assistance. The edition of Ameis and the new issue of Crusius' Commentary have also furnished much useful matter.

In writing notes for School-books it is hard to decide how much to say and how much to leave unsaid. The Editor is content to hope that the present volume may be some help towards the intelligent study of the most delightful of Greek books.

W. W. M.

Oxford, 1870.

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INTRODUCTION.

THERE are some eight existing biographies of Homer, but all equally destitute of historical value. One of them claims to be by Herodotus, and another by Plutarch, but the earliest of them cannot date much before the Christian era, whilst most of them belong to a still later period.

Between the earliest and latest dates assigned to Homer there is a difference of more than 400 years—viz. from the middle of the eleventh to the latter half of the seventh century B.C. Herodotus would put him some 400 years before his own time (cp. Hdt. 2. 53 Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι καὶ οὐ πλείους), which would bring the date to the middle of the ninth century B.C.

Equally great is the uncertainty about the poet's birthplace, as the epigram expresses it,

ἐπὶ πόλεις διερίζουσιν περὶ ῥίζαν Ὅμηρου,
Σμύρνα, Ῥόδος, Κολόφων, Σαλαμῖν, Ἴος, Ἄργος, Ἀθῆναι.

The Salamis here mentioned is in Cyprus. The names of other places were from time to time substituted in this list, till there were not less than twenty claimants for the honour.

The list of cities, and the order in which they occur, possibly point to the direction in which Epic poetry spread through Asia Minor and Greece.

In modern times the very existence of Homer, as the single author of Iliad and Odyssey, has been denied. The two poems have been regarded as a conglomeration of a number of separate lays by separate composers, and the name Ὅμηρος has been rendered 'uniter,' or 'compiler,' (from ὁμοῦ and ἄρω,) or interpreted as representing some fictitious personage whom the Homeridae (or guilds of Epic poets and reciters) claimed as their founder;

just as the Eumolpidae referred to a mythical Eumolpus, from whom they derived their position and their name.

The discussion of these points in their various bearings forms the so-called Homeric Question, the chief stimulus to which, in modern days, was given by the publication of the 'Prolegomena ad Homerum' (1795), by F. A. Wolf, Professor of Philology in Halle.

The position which he sought to establish may be thus represented :—

- § 1. The Homeric poems were not originally composed in the complete and elaborate form in which we now possess them, for,
- (A) They are too extensive to have been composed and transmitted without the use of writing, which only came into vogue with the introduction of prose composition.
 - (B) There was no inducement to a poet to compose such extensive works, unless he could have readers as well as hearers.
 - (C) Before the time of Peisistratus these poems did not exist as a whole.
 - (D) There are many traces of later interpolations and of the piecing together of different parts, and many contradictions and inconsistencies.
- § 2. Both poems were probably formed out of short popular lays, each of which dealt only with a single action or adventure. These lays were communicated by oral transmission only, and were recited to the accompaniment of the lyre (*κιθάρη*). By and by, these lays were combined into groups, more or less comprehensive, and, long afterwards, were united by one man (called, in virtue of his task, Homerus) into a complete whole, which was first committed to writing by Peisistratus. In process of time the text was emended by the so-called, Diasceuaestae, and finally fixed by Aristarchus the Grammarian of Alexandria, in the present form.

These views of F. A. Wolf were taken up and pushed still

further by Professor Lachmann, of Berlin, who applied them to the examination of the *Iliad*. He professed to detect in the poems sixteen (or reckoning in the last two books, eighteen) separate lays, by different authors and without any mutual connection. Each lay, originally complete in itself, was afterwards expanded, till after many years of oral transmission (greatly facilitated by the work of the Homeridae and other guilds of poets and reciters) the whole was thrown into its present shape by the recension of Peisistratus.

This view is a distinct advance upon that of Wolf. It simply drops the notion of a Homer altogether, and regards the separate portions of the poem not as so many popular lays, but as distinct compositions of different poets. A new theory was propounded by Grote in his *History of Greece*. Like a house, the original plan of which is gradually extended by subsequent additions, the *Iliad* is regarded by him as consisting of an earlier *Achilleis* (to which belong libb. 1, 8, 11-22; the 23rd and 24th being later), and an *Iliad* proper, consisting of libb. 2-7, and 10. Both these portions seem to him as the work of the same generation, the latter being somewhat later, and possibly by a different author. The ninth book is a later composition. Modern criticism has dealt similarly with the *Odyssey*, and professes not only to detect many interpolations and discrepancies in the text, but to find in it two distinct Epic poems woven more or less closely together, viz. a *Telemachia* and an *Odysseia* (vid. *Die Telemachie*, Hennings, Leips. 1858).

But as the 'Homeric Question' implies discussion and controversy, we are prepared to find a strong party of scholars on the other side, supporting the view of the unity of authorship, if not of the personal existence of Homer. They would answer the positions laid down by Wolf as follows. They reply to—

- § 1. (A) There were many persons in classic times who knew the Homeric poems by heart, as Niceratus (Xenoph. Symp. 3. 5), and the Greeks of Olbia on the Pontus (Dio. Chrys. 33). The poems of the Icelandic Skalds have been preserved for more than 200 years by oral transmission; and the songs of the national bards of the

Kalmuck Tatars sometimes last a whole day long. When writing was an uncommon art, memory was far stronger (*μνήμη μουσομήτωρ*, Aesch. P. V. 461), but it is at least open to doubt whether Wolf's view of the late introduction of writing into Greece is not overstated.

- (B) Such poems offered sufficient inducement to bring vast audiences together, who could listen and applaud with delight and without weariness.
- (C) This statement is directly denied. An *Iliad* existed as a whole before the First Olympiad (776 B.C.) The arrangements made by Solon for the recitations at the Panathenaea presuppose a certain definite form of *Iliad* and *Odyssey*. The task of Peisistratus was restoration, not creation. He did not produce a combination that had not existed previously, but he settled it anew after it had been disturbed by the uncertainties of oral transmission. His was not so much a literary as a political act.
- (D) Contradictions and discrepancies may tell as much for the poet as against him. We accept them in Virgil, Dante, and Shakespeare, although the works of these poets were all written down from the very first. The poet is carried away by his own thought; he cannot descend to all the minutiae of detail. But while it is impossible to regard the Homeric poems as a mosaic work, however perfect the joints, it is likely enough that in course of transmission many lines or whole scenes may have crept into the text or have been designedly interpolated.

The claimants for unity of authorship answer thus to—

- § 2. The Greek tragedians and Plato were strangely deceived in accepting as a poetic whole this mechanical combination of various lays; and those moderns who parade their long list of discrepancies forget to assign due importance to the remarkable uniformity and consistency that run through the various characters of the

poems. It is not denied that Homer is indebted to tradition and to existing songs for many of the adventures of his heroes and for the general sketch of their characters: but to use this material and weave it into a harmonious Epic is the highest task of genius.

That it is necessary to assign a different author to *Iliad* and *Odyssey* was the decision of some of the older critics, e.g. Xenon and Hellanicus, circ. 100 B.C. Those who supported this view were called *Χωρίζοντες* or 'separaters.' They based it upon various differences, both in matter and in language, between the poems; and the list of these has been largely extended by modern critics. Among the most evident we may mention that in the *Iliad* (18. 382) the wife of Hephaestus is Charis, in the *Odyssey* she appears (8. 274) as Aphrodite. Neleus in the *Odyssey* has three, in the *Iliad* twelve sons. Neoptolemus is but a child in the *Iliad*, a young warrior in the *Odyssey*. The Dioscuri are mortals in the *Iliad*; in the *Odyssey* they are deified. The Gods of the *Iliad* live on the Mysian Olympus, the sovereignty of Zeus is hardly acknowledged. In the *Odyssey* the Gods live in a supramundane region and Zeus is unquestioned arbiter. In the two poems the state of society is different. The *Iliad* represents the feudal system in its strictest form; in the *Odyssey* the kings consult their people in a parliament, and the great chieftains, such as Menelaus, are not only fighting men, but merchants. As to differences between the language of the two poems, it may be said that there is a far greater number of abstract words in the *Odyssey*, and that the same word has not always the same meaning in the two poems. But in attempting to establish any argument from the language, it would be necessary to take in the whole question of the place of composition, and the probable changes which the text may have undergone at the hands of the early critics and editors.

It is likely enough that Epic poetry developed itself from the songs of the priests when celebrating their rites; as, for example, the Pierians in Thrace had their mythic poets, Orpheus, Linus, Thamyris, Musaeus, whose hymns are still quoted or alluded to. At any rate, there can be no doubt that the *Iliad* and *Odyssey* do

not present themselves to us as first attempts in Epic poetry ; their finish and perfection point to the climax rather than to the commencement of art. This view is corroborated by the allusion in the Homeric poems to other bards, such as Phemius in Ithaca, and Demodocus at the Phaeacian court, besides those mentioned in Od. 3. 267 and 4. 17 ; by the allusions to the adventures of heroes and heroines, which must have been recorded in other Epics, and which were evidently familiar to the hearers of the Homeric poems. A vast mass of these Epic legends, on the story of Thebes, the fate of Troy, and many other popular tales, were collected by the Alexandrian critics, and the collection was called ἐπικὸς κύκλος. The Greek tragedians found most of the subjects of their dramas in the poems of the Epic Cycle. They must have been of varying merit ; some, no doubt, fit to compare with Iliad and Odyssey ; others, of later date, mere imitations of earlier Epic, composed to fill up some gap in the continuity of the whole story. Such an author must Horace's *Scriptor cyclicus* (A. P. 136) have been. The Trojan legend is completed in eight epics,

1. Τὰ Κύπρια (ἔπη) by Stasinus. The poem began with the first cause of the Trojan war, the apple of Discord flung down at the banquet that celebrated the nuptials of Peleus and Thetis ; and the story is continued up to the beginning of
2. The Iliad.
3. Αἰθιοπία, by Arctinus, narrates the appearance on the scene of war of Penthesilea, who came to help the Trojans and was slain by Achilles. It also records the prowess and death of Memnon, chieftain of the Aethiopians and son of Eos.
4. Ἰλιάς μικρά, by Lesches, tells of the glories of Odysseus, and begins with the contest between him and Ajax for the possession of the arms of Achilles.
5. Ἰλίου πέρις, by Arctinus, describes the fall and sack of Troy, the wooden horse, the sacrifice of Polyxena, &c.
6. Νόστοι, by Agias of Troezen, recount the adventures of the Greek chieftains on the homeward voyage from Troy.
7. The Odyssey.

8. *Τηλεγόνοια*, by Eugammon, narrates the death of Odysseus through the misadventure of Telegonus, his son by Circe.

The Homeric poems were recited by Rhapsodists, whose name seems to refer not to the joining together of separate songs, but to the even flow of the Epic Hexameter, unbroken by stanza or antistrophe. Cp. Hesiod. *Fragm. ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδῆν*. In later times, they wore a distinguishing costume, viz. a long flowing cloke of crimson when they were reciting from the *Iliad*; of blue, when they declaimed the *Odyssey*. The *κιθαρή* or *φόρμιγξ*, an instrument of four strings, was used for the accompaniment, which consisted in a prelude (*ἀναβολή*), a few chords struck during the *recitative*, as we should now call the vocal part, and a tune again at the end of the performance. As much uncertainty was introduced into the text by the Rhapsodists, and the order of events was lost by careless recitation, each Rhapsodist perhaps knowing only one or two divisions of the poems (called *ῥαψωδίαί*), Solon ordered that the Rhapsodists should recite *ἐξ ὑποβολῆς*, which seems to mean, 'according to cue, or hint,' thereby keeping the proper sequence of the story; not, for example, to recite the *ἀριστεία* of Diomed after the death of Hector. Hipparchus, son of Peisistratus, similarly enjoined the recital of the poems without break at the Panathenaea, and if one Rhapsodist was unequal to the task, another should be ready to take up the recitation where the first left off (*ἐξ ὑπολήψεως*).

The recension of the text made by Peisistratus, in which he doubtless accommodated the language more or less to the familiar forms in use in his time, was the basis of all future recensions, though the original was lost during the Persian war. Many different editions (*ἐκδόσεις*) were produced; some, the work of individual scholars (*αἱ κατ' ἄνδρα*), others, the publications of cities where Epic poetry was the fashion (*αἱ κατὰ πόλεις*). But the text had been greatly disturbed by capricious interpolaters and emenders (*διασκευασταί*), and the aim of the Alexandrian critics was as far as possible to reproduce the text of the Peisistratidean recension. Such a critical edition was called *διόρθωσις*. The library founded at Alexandria by Ptolemy Soter (283 B.C.).

and enlarged by his son, was said to contain 400,000 books. The most famous of the librarians were, Zenodotus, to whom we owe the present division into books of Iliad and Odyssey, Aristophanes of Byzantium, and Aristarchus from Samothrace. The last-mentioned scholar, the most famous name in Homeric criticism, prepared first an edition of Homer with a commentary (*ὑπόμνημα*); then he composed dissertations on special points (*συγγράμματα*), and again edited both Iliad and Odyssey. On the margin of both editions were the critical marks (*σημεῖα*), the use of which Aristarchus had learned from his master Aristophanes of Byzantium. The obelus → denoted a spurious line; the astericus ✕ pointed out that the line was repeated elsewhere; the two marks together showed that such a repetition was erroneous. The *διπλῇ καθαρὰ* > implied that the verse had been discussed by him elsewhere, or explained by the light of some other passage; the *διπλῇ περιστιγμένη* ✕ expressed dissent from the reading of Zenodotus; the antisigma ∩ denoted that the order of the lines was inverted.

The so-called Scholia are mainly excerpts from Homeric treatises by Herodian, Nicanor, Didymus, and Aristonicus, and the last of the commentators is Eustathius, bishop of Thessalonica, in the twelfth century, whose voluminous *παρεκβολαὶ εἰς τὴν Ὀμήρου Ἰλιάδα καὶ Ὀδύσειαν* we still possess.

PLAN OF ODYSSEY.

BOOKS I—XII.

IN the tenth year after the taking of Troy, and the twentieth after his first departure from home, we find Odysseus still far from Ithaca, completing the seventh year of his detention in the isle of Ogygia in the far west, where Calypso, who had rescued him from shipwreck in the third year of his wanderings, still keeps him against his will. Meanwhile, in Ithaca, the faithful Penelope is beset by importunate suitors who devour the substance of the absent Odysseus: and the young Telemachus is an unwilling but helpless witness of their insolence. At this point, Athena, the constant protectress of Odysseus, protests at the council of the Gods, in the absence of Poseidon, against such injustice done to her hero. It is decided to despatch Hermes the messenger, to bid Calypso dismiss her prisoner-guest and send him on his voyage home. Athena, taking the form of Mentès, an old friend of Odysseus, goes to Ithaca, where she counsels Telemachus to turn the suitors out of his house, and to visit Nestor and Menelaus in hope of hearing tidings of his lost father. (B. II) Next day Telemachus summons an assembly and issues his orders to the suitors, who treat him with brutal contempt, and refuse his request for a ship to carry him to Nestor's home at Pylos. But Athena, this time in the person of Mentor, procures one for him and gets together a crew. Only the old nurse Eurycleia is entrusted with the secret, and at night Telemachus starts, accompanied by Mentor, for Pylos, which he reaches next day, (B. III) and finds Nestor and all his household engaged in a solemn sacrifice to Poseidon. Nestor, recognising in Mentor the goddess Athena, as she suddenly disappears from the banquet, pours a libation in her honour, and next morning makes a splendid sacrifice. Nestor tells Telemachus all he knows, but it is little to the purpose, so he sends his guest on to

Menelaus in Sparta, and gives him his youngest son Peisistratus for a companion. The next night sees them at Pherae at the house of Diocles, and the second evening brings them to Sparta, where they find Menelaus celebrating the marriages of his son and daughter (B. IV). Menelaus had not long reached his own home, having spent eight years in wandering after the fall of Troy, visiting Phoenicia and Egypt. Helen recognises Telemachus from his likeness to his father, the mention of whose name calls up so many sad memories that all are dissolved in tears till Helen calms them with some soothing opiate. Next day Telemachus brings news of his lost father from Menelaus, who tells him the revelation made to him by Proteus, that Odysseus is detained in the isle of Ogygia. Telemachus determines to return home at once, and rejects the invitation to a longer stay: but without describing his further movements, the story suddenly transports the reader to Ithaca, where the suitors have discovered that Telemachus is gone, and are plotting to waylay him on his return. Their design is betrayed by Medon to Penelope, who is heartbroken by the news; but Athena comforts and reassures her in visions of the night. Meanwhile the suitors place their ship near the isle of Asteris to intercept Telemachus.

At the opening of B. V we find a second assembly of the Gods, in which Athena again presses her request that Zeus should send Hermes to Calypso's home in Ogygia.

This is now performed, and Calypso dismisses Odysseus and furnishes with provisions the raft which he had built. On the eighteenth day after his departure from Ogygia he sights the land of the Phaeacians, when Poseidon spies him, raises a tempest, and wrecks his boat; but Odysseus is saved by swimming, thanks to the magical scarf which Ino Leucothea gives him.

For two days and two nights he is adrift, and then he finds a landing-place in the estuary of a river, and lies down to sleep in the shelter of a wood. Next morning (B. VI), Nausicaa, daughter of the Phaeacian king, in obedience to a vision, goes with her maidens to wash the linen of the household in the river. Odys-

seus is awoke by the voices of the maidens, and presents himself as a suppliant to Nausicaa, who gives him raiment, and directs him how to find her father's palace, and how to seek relief from her mother. Odysseus (B. VII) enters the palace unseen, by the aid of Athena, and marvels at the splendour of the house and gardens. Then he makes his way to the queen, and the mist which had concealed him melts off, and he stands revealed before all present. He is welcomed; and Arete the queen listens to the story of his shipwreck and his meeting with her daughter Nausicaa. Next day (B. VIII) Alcinous calls an assembly, in which it is resolved to send Odysseus safely home. At the games which follow, Odysseus astounds all the spectators by his strength and skill in throwing the quoit. Demodocus the bard sings to them of the loves of Ares and Aphrodite, and then changes his subject to the story of the wooden horse of Troy. Odysseus is melted to tears by these bygone memories; and when Alcinous notices his distress and asks him who he is, he discloses his name and parentage (B. IX) and begins the story of his adventures. The conflict with the Ciconians; the visit to the Lotophagi; the destruction of the cruel Polyphemus, the visit to Aeolus (B. X) and its disastrous result; the destruction of his fleet by the Laestrygonian giants, are all recounted in order. Then he tells of his visit to Circe's isle, of his restoration of the comrades whom the witch had turned to swine, and of his preparation for a voyage to the realm of Hades. (B. XI) Arrived there he invokes the dead; learns of his coming fortunes from Teiresias, holds converse with his mother, and sees the forms of departed heroes and noble dames, and witnesses the punishment of Tityus, Tantalus, and Sisyphus. Then in terror he hastily sets sail again for Circe's isle (B. XII), and leaving her once more he escapes the Sirens, and lands on the Thrinacian isle, where are the sacred herds of Helios. The comrades of Odysseus are reckless enough to kill these for their own use, and for their impiety they are all destroyed in a tempest sent by Zeus. Odysseus alone escapes, and reaches the isle of Calypso. This concludes his narrative; after which he embarks on board a Phaeacian ship and is taken safe to Ithaca.

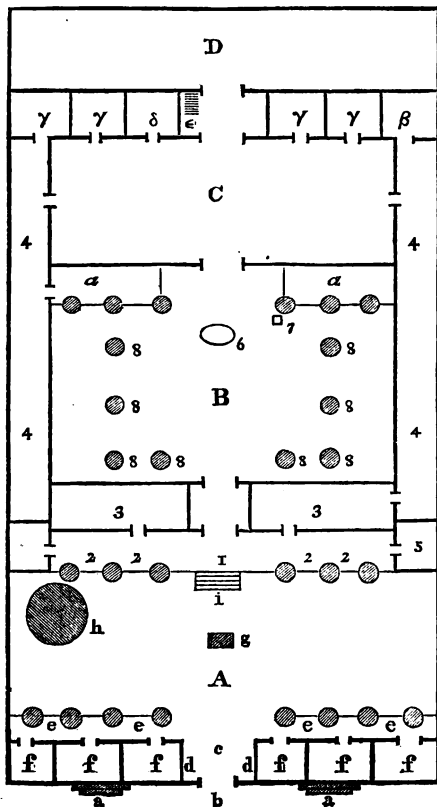
The division of the poem into days is as follows (see 'Fäsi Einleitung,' p. 35):—

- 1st day. Council of the Gods. Visit of Athena to Ithaca. B. I.
- 2nd „ Calling of the assembly in Ithaca. Departure of Telemachus. B. II.
- 3rd „ Visit to Pylos. B. III, 1-403.
- 4th „ Sacrifice at Pylos. Departure for Sparta. Arrival at Pherae. B. III, 404-490.
- 5th „ Visit to Sparta, and welcome at the house of Menelaus. B. III, 491-IV, 305.
- 6th „ Sojourn in Sparta. Return of the scene to Ithaca; and plot of suitors against Telemachus. B. IV, 306-624, and again 625-846.
- 7th „ Second council of the Gods. Despatch of Hermes to Calypso. B. V, 1-227.
- 8th-11th Building of the raft. B. V, 228-262.
- 12th-28th Departure of Odysseus from Ogygia and continuance of his voyage for seventeen days. B. V, 263-278.
- 29th-31st The Phaeacian mountains come in sight (B. V, 279). Storm and shipwreck, and two days and nights drifting on the sea. On the twentieth day after he first sets sail he lands on the coast of Scheria, and seeks the shelter of the wood (B. V, 34, 317-390—VI, 170). During the night Athena appears to Nausicaa in a dream. B. VI, 13-40.
- 32nd day. Meeting of Nausicaa and Odysseus. His entrance into the palace of Alcinous. B. VI, 48—VII, 344.
- 33rd „ Second day spent in Scheria. Banquet. Games. Story of Odysseus, lasting late into the night. B. VIII, 1—XIII, 17.

The remainder of the poem occupies seven days.

GROUND PLAN OF HOMERIC HOUSE.

Mainly from H. RUMPF, *De Aedibus Homericis*, p. ii. (Gissen, 1848.)



A.—COURT YARD (αὐλή). a. ξεστοὶ λίθοι (Od. 3, 406. Nitzsch ad loc. cp. Od. 16, 343 foll. 17, 530). b, c. Door and entrance (πρόθυρα αὐλῆς, Od. 1, 103). d. Walls at each side of entrance (ἐνώπια, Od. 4, 42). e. Verandah of court yard (αἶθουσα, Od. 3, 493, cp. 18, 102). f. Stalls for horses or cattle (cp. Od. 17, 298). g. Altar of Zeus Ἑρκείος (Od. 22, 334). h. Rotunda (θόλος, Od. 22, 442). i. Steps to πρόδομος.

B.—HALL (μέγαρον). 1. Entrance to house (πρόθυρα, Od. 8, 304). 2. Verandah of house (αἶθουσα, Od. 3, 399). 3. Rooms opening to side passages. Perhaps bath rooms. 4. Side passages (λαύρη, Od. 22, 128). 5. Chamber of Telemachus (Od. 1, 426). 6. Hearth (ἑσχάρη, Od. 6, 305). 7. Place where the Wassail-bowl stood κρητήρ, Od. 22, 341). 8. Pillars (κίονες, Od. 1, 127; 6, 307).

C.—WOMEN'S QUARTERS. a. Gallery raised on pillars, the spaces between which are the μεσόδμοι of Od. 19, 37. β. Armoury (Od. 19, 17). γ. Chambers (Od. 6, 15). δ. Chamber of Odysseus (Od. 23, 178 foll.). ε. Stairs (Od. 1, 330).

D.—BACK YARD (ἔρκος).

ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Invocation of the Muse.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἐταίρων. 5
ἄλλ' οὐδ' ὧς ἐτάρους ἐρρύσατο, ἰέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νῆπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἑλλίοιο
ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμαρ.
τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν. 10

The detention of Odysseus in Calypso's isle.

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 θεᾶων,
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15
ἄλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδ' ἐνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες

νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαινευ
ἀντιθέφ' Ὀδυσῆι πάρος ἦν γαῖαν ἰκέσθαι. 20

Athena, in Poseidon's absence, claims the protection
of Zeus for Odysseus.

Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίλαθε τηλόθ' ἐόντας,
Αἰθίοπας, τοὶ διχθὰ δεδαλᾶται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,
ἀντιῶν ταύρων τε καὶ ἀρνειῶν ἐκατόμβης. 25
ἔνθ' ὃ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἄθροοι ἦσαν.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30
τοῦ δ' ὃ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηΐδα·

“ὦ πόποι, οἷον δὴ νῦν θεοὺς βροτοὶ αἰτιώωνται.
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγ' ἔχουσιν,
ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἀτρεΐδαι 35
γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα,
εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,
Ἑρμείαν πέμψαντες, εὐσκοπον ἀργειφόντην,
μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·
ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαι, 40
ὀππότ' ἂν ἡβήσῃ τε καὶ ἥς ἱμεῖρεται αἵης.
ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε·

Τὸν δ' ἡμέλβει· ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45
καὶ λήην κείνός γε ἔοικότι κεῖται ὀλέθρῳ·
ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι.
ἀλλὰ μοι ἀμφ' Ὀδυσῆι δαΐφρονι δαλεῖται ἦτορ,
δυσμάρῳ, ὃς δὴ δηθὰ φίλων ἄπο πῆματα πάσχει

νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης. 50
 νήσος δεινρήεσσα, θεὰ δ' ἐν δώματα ναίει,
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖαν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλλοῖσι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,
 ἰέμενος καὶ καπνὸν ἀποθρῶσκοντα νοῆσαι
 ἧς γαίης, θανέειν ἱμείρεται. οὐδέ νυ σοὶ περ
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὗ νύ τ' Ὀδυσσεὺς 60
 Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65
 ὅς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
 ἀλλὰ Ποσειδάων γαῖήοχος ἀσκελὲς αἰὲν
 Κύκλωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάωσεν,
 ἀντίθεον Πολύφημον, δον κράτος ἐστὶ μέγιστον 70
 πᾶσιν Κυκλώπεσσι· ὦόωσα δέ μιν τέκε νύμφη,
 Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,
 ἐν σπέεσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
 οὗ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἷης. 75
 ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζώμεθα πάντες
 νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
 δν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
 ἀθανάτων ἀέκητι θεῶν ἐριδαινόμεν οἷος.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη 80
 'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείοντων,

εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,
 νοστήσαι Ὀδυσῆα δαΐφρονα ὄνδε δόμονδε,
 Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,
 νῆσον ἐς Ὠγυγίην ὀτρύνομεν, ὅφρα τάχιστα 85
 Νύμφη ἔνπλοκάμῳ εἴπη νημερτέα βουλήν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νήηται.
 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ υἱὸν
 μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,
 εἰς ἀγορὴν καλέσασα κάρη κομόωντας Ἀχαιοὺς 90
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἀδιῶα σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενον πατρὸς φίλου, ἣν πού ἀκούσῃ,
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.' 95

Athena appears to Telemachus in Ithaca, assuming
 the person of *Mentes*.

Ὡς εἰποῦς ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια, χρύσεια, τά μιν φέρουν ἡμὲν ἐφ' ὕγρην
 ἥδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.
 [εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,
 βριθὺν, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν 100
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.]
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα,
 στῆ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,
 οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα
 πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,
 ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
 κήρυκες δ' αὐτοῖσι καὶ ὀρηροὶ θεράποντες
 οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
 οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας

νίξον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.

Τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδὴς,
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἔλθων 115
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,
 τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἶσιδ' Ἀθήνην.
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
 ξείνων δηθὰ θύρησιν ἐφεστάμεν' ἐγγύθι δὲ στὰς 120
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα
 δειλῖνον πασσάμενος μυθήσεται ὅττεός σε χρή.’

ᾧς εἰπὼν ἤγειθ', ἥ δ' ἔσπετο Παλλὰς Ἀθήνη. 125
 οἱ δ' ὅτε δὴ ῥ' ἐντοσθεν ἔσαν δόμον ὑψηλοῖο,
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
 δουροδόκης ἐντοσθεν ἐνζόου, ἔνθα περ ἄλλα
 ἔγχε' Ὀδυσσεύς ταλασίφρονος ἴστατο πολλὰ,
 αὐτὴν δ' ἐς θρόνον εἰσεν ἄγων, ὑπὸ λίτα πετάσσας, 130
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνης ποσὶν ἦεν.

παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων
 μνηστήρων, μὴ ξείνος ἀνιηθεὶς ὀρυμαγδῷ
 δειλῖνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποιοχόμενοιό ἔροιτο. 135
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῇ, ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

σῖτον δ' αἰδοίῃ ταμὴι παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων· 140
 δαιτρὸς δὲ κρειῶν πῖνακας παρέθηκεν αἰέρας
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπ' ὄχετο οἰνοχοεύων.

The suitors in the palace of Odysseus.

ἼEs δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 σῖτον δὲ δμῳαὶ παρενῆνεον ἐν κανέοισι,
 κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150
 μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός.
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε
 Φημίῳ, ὅς ῥ' ἦειδε παρὰ μνηστήρσιν ἀνάγκη.
 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν, 155

Telemachus converses with Athena, and enquires about
 his father.

αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·
 'Ξεῖνε φίλ', ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἴπω;
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδῇ,
 ῥεῖ', ἐπεὶ ἀλλότριον βλῶτον νήπιοιουν ἔδουσιν, 160
 ἀνέρος οὐδὲ δὴ που λεύκ' ὅστέα πύθεται ὄμβρῳ
 κείμεν' ἐπ' ἡπείρου, ἦ εἰν ἀλλ' κῦμα κυλίνδει·
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα,
 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. 165
 νῦν δ' ὁ μὲν ὥς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
 θαλπωρὴ, εἰ πέρ τις ἐπιχθονίων ἀνθρώπων
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὦλετο νόστιμον ἡμῶν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκῆς; 170
 ὅπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
 ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;

οὐ μὲν γάρ τί σε πεζὸν ὀλομαι ἐνθάδ' ἰκέσθαι.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
ἥε νέον μεθέπεις, ἥ καὶ πατρώϊός ἐσσι
ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.' 175

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
' τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
Μέντης Ἀγχιάλιο δαΐφρονος εὐχομαι εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
νῦν δ' ὦδε ξὺν νηὶ κατήλυθον ἡδ' ἐτάροισι,
πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,
ἐς Τεμέσσην μετὰ χαλκόν, ἄγω δ' αἰθωνα σιδήρον.
νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος, 185
ἐν λιμένι Ῥεῖθρφ, ὑπὸ Νηΐφ ὕλῃεντι.

ξείνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
ἐξ ἀρχῆς, εἰ πέρ τε γέροντ' εἶρηαι ἐπελθὼν
Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε
ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν 190
γρηὶ σὺν ἀμφιπόλφ, ἥ οἱ βρώσιν τε πόσιν τε
παρτιθεῖ, εὐτ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν
ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἶνοπέδοιο.

νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
σὸν πατέρ'· ἀλλὰ νῦ τόν γε θεοὶ βλάπτουσι κελεύθου.
οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεὺς, 196
ἀλλ' ἔτι που ζῶς κατερύκεται εὐρέι πόντφ,
νῆσφ ἐν ἀμφιρύτφ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
ἄγριοι, οἳ που κεύουν ἐρυκανόωσ' ἀέκοντα.

αὐτὰρ νῦν τοι ἐγὼ μαυτεύσομαι, ὥς ἐνὶ θυμῷ 200
ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι ὀίω,
οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
οὐ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης
ἔσσεται, οὐδ' εἰ πέρ τε σιδήρεα δέσματ' ἔχησι·

φράσσεται ὥς κε νήηται, ἐπεὶ πολυμήχανός ἐστιν. 205
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἰ δὴ ἐξ αὐτοῦ τόσος παῖς εἷς Ὀδυσῆος.
 αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ξοικας
 κείνω, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,
 πρὶν γε τὸν ἐς Τρόλην ἀναβήμεναι, ἔνθα περ ἄλλοι 210
 Ἀργείων οἱ ἄριστοι ἔβαν κόλῃς ἐπὶ νηυσὶν·
 ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἐμὲ κείνος.⁷
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 μήτηρ μὲν τ' ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐδὺν γόνον αὐτὸς ἀνέγνω.
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι νῖδος
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἔπι γῆρας ἔτεγμε.
 νῦν δ' ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις.' 220

Athena complains of the presence of the suitors,

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 'οὐ μὲν τοι γενεὴν γε θεοὶ νῶνυμνον ὀπίσσω
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγένεατο Πηνελόπεια.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς δαῖς, τίς δὲ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρεώ;
 εἰλαπίνη ἢ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226
 ὥς τε μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσταιτό κεν ἀνὴρ
 αἰσχεα πόλλ' ὀρώων, ὃς τις πιυντός γε μετέλθοι.'⁸
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίοι ἦῤα· 230
 'ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρρει ἠδὲ μεταλλᾶς,
 μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων
 ἔμμεναι, ὃφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·
 νῦν δ' ἐτέρως ἐβόλουντο θεοὶ κακὰ μητιόωντες,

οἳ κείνουν μὲν ἄιστον ἐποίησαν περὶ πάντων 235
 ἀνθρώπων, ἐπεὶ οὗ κε θανόντι περ ὦδ' ἀκαχοίμην,
 εἰ μετὰ οἷς ἐγάροισι δάμη Τρώων ἐνὶ δῆμῳ,
 ἥδ' ἐφίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε.
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
 ἥδ' ἐκε καὶ φῖ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω. 240
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀηρεῖψαντο·
 οἷχετ' ἄιστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
 κάλλιπεν· οὐδ' ἔτι κείνουν ὀδυρόμενος στεναχίζω
 οἶον, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 ἥδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
 ἦ δ' οὐτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
 ποιῆσαι δύνатаι· τοὶ δὲ φθινύθουσιν ἔδοντες 250
 οἶκον ἐμόν· τάχα δὴ με διαβράϊσουσι καὶ αὐτόν.'

Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
 'ὦ πόποι, ἦ δὴ πολλὸν ἀποικομένον Ὀδυσῆος
 δεῦρ', ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφέλη.
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι 255
 σταίῃ, ἔχων πήληκα καὶ ἄσπιδα καὶ δύο δοῦρε,
 τοῖος ἐὼν οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
 ἐξ Ἑφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·
 ὥχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς 260
 φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη
 ἰοὺς χρῆσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὗ οἱ
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,
 ἀλλὰ πατὴρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 265
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.

bids Telemachus dismiss them,

ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,
 ἢ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
 οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
 ὅππως κε μνηστῆρας ἀπώσσαι ἐκ μεγάροιο. 270
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξω μύθων·
 αὔριον εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοὺς
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,
 μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275
 ἅψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἕδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.

and counsels him to set out in search of his father.

σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθῃαι·
 νῆ' ἄρσας ἐρέτησιν ἐείκοσιν, ἢ τις ἀρίστη, 280
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἣν τίς τοι εἴπησι βροτῶν, ἢ ὅσσαν ἀκούσης
 ἐκ Διὸς, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισι.
 πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,
 κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον· 285
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσης,
 ἢ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἐόντος,
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν 290
 σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεῖξαι
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι 295
 κτείνης ἧδ' δόλφῃ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ

νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἔσσι.
 ἦ οὐκ αἰεὶς οἶον κλέος ἔλλαβε διὸς Ὀρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα ; 300
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
 ἄλκιμος ἔσσι, ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἥδη
 ἦδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλῶσι μένοντες·
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων.' 305

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
 'ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
 ὥς τε πατὴρ ᾧ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,
 τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 'μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο. 315
 δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
 αὐτὶς ἀνερχομένῃ δόμεναι οἰκόνδε φέρεσθαι,
 καὶ μάλα καλὸν ἐλῶν. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.'

The goddess vanishes.

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 ὄρνις δ' ὥς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρός
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὃ δὲ φρεσὶν ᾗσι νοήσας
 θάμβησεν κατὰ θυμόν· ὅλσαστο γὰρ θεὸν εἶναι.
 αὐτίκα δὲ μνηστῆρας ἐπ' ὄχετο ἰσόθεος φῶς.

The song of Phemius attracts Penelope.

Τοῖσι δ' αἰοιδὸς ᾄειδε περικλυτὸς, οἳ δὲ σιωπῇ 325

εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ᾔειδε
λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

Τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·
κλίμακα δ' ὑψηλὴν κατεβήσето οἷο δόμοιο, 330
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.
ἣ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 335
δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·

‘Φήμε, πολλὰ γὰρ ἄλλα βροτῶν θελεκτήρια οἶδας,
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
τῶν ἔν γέ σφιν ᾔειδε παρήμενος, οἱ δὲ σιωπῇ
οἶνον πινόντων· ταύτης δ' ἀποπαύέ' ἀοιδῆς 340
λυγρῆς, ἣ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ
ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.’

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα· 345
‘μήτερ ἐμῇ, τί τ' ἄρα φθονέεις ἐρήνηρον ἀοιδὸν
τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὗ νύ τ' ἀοιδοὶ
αἵτιοι, ἀλλὰ ποθὶ Ζεὺς αἴτιος, ὃς τε δίδωσιν
ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω.
τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀεΐδειν· 350
τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἀνθρωποι,
ἣ τις ἀκούοντεςσι νεωτάτῃ ἀμφιπέλῃται.
σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἡμᾶρ
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355
[ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε

ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεςσι μελήσει
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]'

Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
ἐς δ' ὑπερφ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶ
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἦδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Telemachus bids the suitors take their leave:

Μνηστήρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιδέντα· 365
πάντες δ' ἡρήσαντο παραλ' λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·

Ἐμὴς μνηστήρες ὑπέρβιον ὕβριω ἔχοντες,
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητῶν
ἔστω, ἐπεὶ τόδε καλὸν ἀκούμεν ἔστιν ἀοιδοῦ 370
τοιοῦδ' οἶος ὃδ' ἔστ', θεοῖς ἐναλγικίος αὐδῆν.
ἦώθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαίτας,
ὕμᾱ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375
εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,
αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.' 380

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες
Τηλέμαχον θαύμαζον, δ' θαρσαλέως ἀγόρευε.

Antinous retorts, and Eurymachus asks about their
guest who had just gone.

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
'Τηλέμαχ', ἧ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν' 385

μὴ σέ γε ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσκειν, ὃ τοι γενεῇ πατρώϊόν ἐστιν·

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
‘Ἀντίω’, ἣ καὶ μοι νεμεσήσεται ὅττι κεν εἶπω;
καὶ κεν τοῦτ' ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι. 390
ἣ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
οὐ μὲν γάρ τι κακὸν βασιλευμένῳ αἰψά τέ οἱ δῶ
ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.

ἀλλ' ἣ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἦδὲ παλαιοί, 395
τῶν κέν τις τόδ' ἔχῃσι, ἐπεὶ θάνε διὸς Ὀδυσσεύς·
αὐτὰρ ἐγὼν οἴκοιο ἀναξ ἔσομ' ἡμετέροιο
καὶ δμῶων, οὓς μοι λήισσατο διὸς Ὀδυσσεύς.

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἦῤα·
‘Τηλέμαχ', ἣ τοι ταῦτα θεῶν ἐν γούνασι κείμεναι, 400
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσεις.
μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοντα βίηφι
κτῆματ' ἀπορῥαίσει, Ἰθάκης ἔτι ναιετοώσης.
ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, 405
ὅππότεν οὗτος ἀνὴρ, πόλιν δ' ἐξ εὐχεται εἶναι
γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατὴρ ἀρουρα·
ἦέ τιw ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἣ ἐὼν αὐτοῦ χρεῖως ἐελδόμενος τόδ' ἰκάνει;
οἷον ἀναίξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410
γνώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἐφύκει·

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
‘Εὐρύμαχ', ἣ τοι νόστος ἀπώλετο πατρὸς ἐμοῖω·
οὐτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἰ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα μῆτηρ 415
ἐς μέγαρον καλέσασα θεοπρόπον ξερερήται.
ξείνος δ' οὗτος ἐμὸς πατρώϊος ἐκ Τάφου ἐστὶ,

Μέντης δ' Αγχιάλοιο δαΐφρονος εὔχεται εἶναι
νιός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'

ἌΩς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
οἱ δ' εἰς ὄρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν 421
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἔλθειν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·
δὴ τότε κακκέιλοντες ἔβαν οἰκόνδε ἕκαστος.

Telemachus ponders all night on Athena's advice.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425
ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κέδνα ἰδυῖα
Εὐρύκλει', Ὡπος θυγάτηρ Πεισηνορίδαο,
τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσι, 430
πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,
ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·
ἦ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα
δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα. 435
ῶιξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
ἔζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἐκδύνε χιτῶνα·
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
ἦ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι, 440
βῆ ῥ' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη
ἀργυρέη, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδς ἰώτῳ,
βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

The meeting summoned by Telemachus.

Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,
 ὦρυντ' ἄρ' ἐξ εὐνήφιν Ὀδυσσῆος φίλος υἱός,
 εἵματα ἐσσύμενος, περὶ δὲ ξίφος ὄξυν θέτ' ὦμφ,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἐναλίγκιος ἄτην. 5
 αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
 οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
 βῆ ῥ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10
 οὐκ οἶος, ἅμα τῷ γε κύνας πόδας ἀργοὶ ἔποντο.
 θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.
 τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο·
 ἔζετο δ' ἐν πατρὸς θώκῃ, εἴξαν δὲ γέροντες.

Speech of Aegyptius.

τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15
 ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ἦδη.
 καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέφ' Ὀδυσῆι
 Ἴλιον εἰς εὐπωλον ἔβη κοίλῃς ἐνὶ νηυσὶν,
 Ἀντιφὸς αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ

ἐν σπῆι γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον. 20
 τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμίλει,
 Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·
 ἀλλ' οὐδ' ὥς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων.
 τοῦ δ' γε δακρυχέων ἀγορήσατο καὶ μετέειπε·

‘Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω· 25
 οὔτε ποθ' ἡμετέρη ἀγορὴ γένητ' οὔτε θόωκος
 ἐξ οὗ Ὀδυσσεὺς διὸς ἔβη κοίλης ἐνὶ νηυσί.
 νῦν δὲ τίς ᾧδ' ἡγείρε; τίνα χρεῖῶ τόσον ἴκει
 ἢ ἐ νέων ἀνδρῶν, ἢ οἱ προγενέστεροί εἰσιν;
 ἢ ἐ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, 30
 ἢν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
 ἢ ἐ τι δήμιον ἄλλο πιφαύσκεται ἢδ' ἀγορεύει;
 ἔσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ
 Ζεὺς ἀγαθὸν τελέσειεν, ὃ τι φρεσὶν ᾗσι μενοινᾷ.’

Answer of Telemachus, and his appeal to the people.

‘Ὡς φάτο, χαῖρε δὲ φήμη Ὀδυσσῆος φίλος υἱός, 35
 οὐδ' ἄρ' ἔτι δὴν ἦστο, μενούνησεν δ' ἀγορεύειν,
 στῆ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χεῖρὶ
 κῆρυξ Πεισῆνωρ, πεπνυμένα μῆδεα εἰδώς.

πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·

‘ὦ γέρον, οὐχ ἐκὰς οὗτος ἀνὴρ, τάχα δ' εἰσεαὶ αὐτὸς, 41
 ὃς λαὸν ἡγείρα· μάλιστα δέ μ' ἄλγος ἰκάνει.

οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
 ἢν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθόμην,
 οὔτε τίς δήμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,
 ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεσεν οἴκῳ, 45
 δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὃς ποτ' ἐν ὑμῖν
 τοῖσδε σσιω βασιλεὺς, πατὴρ δ' ὥς ἡπίος ἦεν·
 νῦν δ' αὖ καὶ πολὺ μείζον, ὃ δὴ τάχα οἶκον ἅπαντα
 πάγχυ διαβράσει, βίοντον δ' ἀπὸ πάμπαν ὀλέσσει.

μητέρι μοι μνηστήρες ἐπέχραον οὐκ ἐθελούσῃ, 50
 τῶν ἀνδρῶν φίλοι υἱες οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,
 οἳ πατρός μὲν ἐς οἶκον ἀπερβρίγασι νέεσθαι
 Ἴκαριου, ὥς κ' αὐτὸς ἐδυνώσατο θύγατρα,
 δολίῃ δ' ᾧ κ' ἐθέλοι καὶ οἳ κεχαρισμένος ἔλθοι.
 οἳ δ' εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα, 55
 βοῦς ἱερεύοντες καὶ οἷς καὶ πίνοντας αἶγας,
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ
 οἶος Ὀδυσσεὺς ἔσκειν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.
 ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμυνέμεν· ἢ καὶ ἔπειτα 60
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.
 ἢ τ' ἂν ἀμυναίμην, εἰ μοι δύναμις γε παρείη.
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς
 οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοί,
 ἄλλους τ' αἰδέσθητε περικτιόνας ἀνθρώπους, 65
 οἳ περιwaiετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,
 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἠδὲ καθίζει·
 σχέσθε, φίλοι, καὶ μ' οἶον ἑάσατε πένθει λυγρῷ 70
 τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 δυσμενέων κάκ' ἔρεξευ ἐυκνήμιδας Ἀχαιοὺς,
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη
 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβυσίν τε. 75
 εἰ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν 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.
 Ὡς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 80
 δάκρυ' ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.

ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
 Ἀντίωος δέ μιν οἶος ἀμειβόμενος προσέειπε·

Antinous retorts, and blames Penelope.

· ‘Τηλέμαχ’ ὑπαγόρη, μένος ἄσχετε, ποῖον ἔειπες 85
 ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.
 σοὶ δ’ οὐ τι μνηστῆρες Ἀχαιῶν αἰτιοί εἰσιν,
 ἀλλὰ φίλη μήτηρ, ἥ τοι περὶ κέρδεα οἶδεν.
 ἦδη γὰρ τρίτον ἔστιν ἔτος, τάχα δ’ εἴσι τέταρτον,
 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90
 πάντας μὲν ῥ’ ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστω,
 ἀγγελίας προΐείσα· νόος δέ οἱ ἄλλα μενοινᾷ.
 ἦ δὲ δούλον τόνδ’ ἄλλον ἐνὶ φρεσὶ μερμήριξε·
 στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,
 λεπτόν καὶ περίμετρον· ἄφαρ δ’ ἡμῖν μετέειπε 95
 κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεὺς,
 μίμνετ’ ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος
 ἐκτελέσω, μή μοι μεταμώνια νήματ’ ὀληται,
 Λαέρτη ἥρωι ταφήϊον, εἰς ὅτε κέν μιν
 μοῖρ’ ὀλοή καθέλῃσι ταυηλεγέος θανάτοιο, 100
 μή τίς μοι κατὰ δῆμον Ἀχαιῶν νεμεσήσῃ,
 αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.
 ὥς ἔφαθ’, ἡμῖν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ἐνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστὸν,
 νύκτας δ’ ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο. 105
 ὥς τρίτες μὲν ἔληθε δόλφ καὶ ἔπειθεν Ἀχαιοὺς·
 ἀλλ’ ὅτε τέταρτον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἥ σάφα ἦδη,
 καὶ τήν γ’ ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ’ ὑπ’ ἀνάγκης· 110
 σοὶ δ’ ὦδε μνηστῆρες ὑποκρίνονται, ἧ’ εἰδῆς

αὐτὸς σῶ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
 μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
 τῷ ὅτεώ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.
 εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον νῆας Ἀχαιῶν, 115
 τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς
 κέρδεά θ', οἷ' οὐ πῶ τι' ἀκούομεν οὐδὲ παλαιῶν,
 τάων αἱ πάρος ἦσαν ἐνπλοκάμιδες Ἀχαιαί,
 Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκῆνη· 120
 τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείῃ
 ἦδη· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε.
 τόφρα γὰρ οὖν βιότον τε τεὸν καὶ κτήματ' ἔδονται,
 ὄφρα κε κείνη τοῦτον ἔχη νόον, ὃν τινα οἱ νῦν
 ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ 125
 ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο·
 ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πη ἄλλη,
 πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσι.'

Telemachus answers, and invokes the aid of Zeus.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα·
 'Ἀντίνο', οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι 130
 ἢ μ' ἔτεχ', ἢ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
 ζῶει δ' γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
 Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων
 δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἔρινυς 135
 οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
 ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.
 ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
 ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 140
 εἰ δ' ὑμῶν δοκέει τόδε λωίτερον καὶ ἄμεινον

ἔμμεναι, ἀνδρὸς ἐνὸς βίοντος νήποινον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἶψα ἐόντας,
 αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.' 145

Zeus sends a favourable omen, which Halitherses
 interprets.

ἄΩς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύνοπα Ζεὺς
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
 τῷ δ' ἔως μὲν ῥ' ἐπέοντο μετὰ πνοιῆς ἀνέμοιο,
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην, 150
 ἔνθ' ἐπιδιυθέντε τιναζάσθην πτερὰ πολλὰ,
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὅσσοντο δ' ὄλεθρον,
 ὀρυσσάμενω δ' οὐνύχεσσι παρειὰς ἀμφί τε δειρὰς
 δεξιῷ ἥϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.
 θάμβησαν δ' ὀρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν· 155
 ὥρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρης
 Μαστοριδης· ὁ γὰρ οἷος ὁμηλικίην ἐκέκαστο
 ὀρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·
 ὃ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπε· 160
 'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
 μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἶρω.
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ που ἤδη
 ἐγγὺς ἔων τοῖσδεσσι φόνον καὶ κῆρα φντεύει 165
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
 οἳ νεμόμεσθ' Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν
 φραζώμεσθ' ὥς κεν καταπαύσομεν· οἳ δὲ καὶ αὐτοὶ
 παυέσθων· καὶ γάρ σφιν ἄφαρ τόδε λωῖόν ἐστιν.
 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς· 171

καὶ γὰρ κείῳ φημὶ τελευτηθῆναι ἅπαντα
 ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
 Ἄργεῖοι, μετὰ δέ σφω ἔβη πολύμητις Ὀδυσσεύς.
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαστ' ἀπο πάντας ἐταίρους
 ἄγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.' 175

Eurymachus replies scornfully.

Τὸν δ' αὐτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἤδα·
 ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν
 οἴκαδ' ἴων, μή πού τι κακὸν πάσχωσιν ὀπίσσω·
 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180
 ὄρνιθες δέ τε πολλοὶ ὑπ' αἴγας ἡελίοιο
 φοιτῶσ', οὐδέ τε πάντες ἐναῖσιμοι· αὐτὰρ Ὀδυσσεὺς
 ὤλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
 ὤφελες. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
 οὐδέ κε Τηλέμαχον κεχολωμένον ᾧδ' ἀνιείης, 185
 σῷ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρρησιν.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλὰ τε εἰδὼς
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190
 [πρήξαι δ' ἔμπης οὗ τι δυνήσεται εἵνεκα τῶνδε·]
 σοὶ δὲ, γέρον, θωῆν ἐπιθήσομεν ἦν κ' ἐνὶ θυμῷ
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
 μητέρ' ἔην ἐς πατρός ἀνωγέτω ἀπονέεσθαι· 195
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἕδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.
 οὐ γὰρ πρὶν παύσεσθαι ὀλομαι νῆας Ἀχαιῶν.
 μνηστύος ἀργαλέης, ἐπεὶ οὗ τινα δεῖδιμεν ἔμπης,
 οὗτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἑόντα· 200

οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σὺν, γεραιέ,
 μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
 χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα
 ἔσσεται, ὄφρα κεν ἦ γε διατρίβῃσιν Ἀχαιοὺς
 δν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἥματα πάντα 205
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας
 ἐρχόμεθ', ἅς ἐπιεικὲς ὀπυιέμεν ἐστὶν ἐκάστω.'

Telemachus asks for a ship that he may seek his father.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
 'Εὐρύμαχ' ἡδὲ καὶ ἄλλοι, ὅσοι μνηστήρες ἀγανοί,
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω· 210
 ἡδὴ γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἐταῖρους,
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215
 ἦν τίς μοι εἴπησι βροτῶν, ἥ ὅσσαν ἀκούσω
 ἐκ Διὸς, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
 ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἔόντος, 220
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεια κτερεῖζω
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.'

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος, 225
 καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
 πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
 ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπε·

Mentor reproaches the people for disloyalty.

'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·

μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230
 σκηπτούχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδὼς,
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι,
 ὥς οὗ τις μέμνηται Ὀδυσσῆος θελοῖο
 λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.
 ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὐ τι μεγαίρω 235
 ἔρδειν ἔργα βίαια κακοῦρραφήησι νόοιο·
 σφᾶς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἷον ἅπαντες
 ἦσθ' ἄνεψ, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι 240
 παύρους μνηστῆρας κατερύκετε πολλοὶ ἐόντες.'

Τὸν δ' Εὐήνοριδης Λειώκριτος ἀντίον ἤνδα·
 'Μέντωρ ἀταρτηρὲ, φρένας ἤλεε, ποῖον ξειπες
 ἡμέας ὀτρύνων καταπανέμεν. ἀργαλέον δὲ 245
 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.
 εἴ περ γὰρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
 δαινυμένους κατὰ δῶμα ἐδὼν μνηστῆρας ἀγανούς
 ἐξελάσαι μεγάραιο μενοιήσει' ἐνὶ θυμῷ,
 οὐ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα,
 ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἡεικέα πότμον ἐπίσποι, 250
 εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ξειπες.
 ἀλλ' ἄγε, λαοὶ μὲν σκιδνασθ' ἐπὶ ἔργα ἕκαστος,
 τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἥδ' Ἀλιθέρης,
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοι εἰσιν ἑταῖροι.
 ἀλλ', ὀίω, καὶ δηθὰ καθήμενος ἀγγελιάων 255
 πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὐ ποτε ταύτην.'

*Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.
 οἱ μὲν ἄρ' ἐσκιδναντο ἐὰ πρὸς δῶμαθ' ἕκαστος,
 μνηστῆρες δ' ἐς δῶματ' ἴσαν θεῖον Ὀδυσῆος.

Athene appears in answer to Telemachus' prayer,
 Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης, 260

χείρας νιψάμενος πολιῆς ἀλδς, εὔχειτ' Ἀθήνη·

‘Κλυθί μοι, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
καί μ' ἐν νηὶ κέλευσας ἐπ' ἡεροειδέα πόντον,
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,
ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί, 265
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.’

‘Ὡς ἔφατ' εὐχόμενος, σχεδόμεν δέ οἱ ἦλθεν Ἀθήνη,
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Τηλέμαχ', οὐδ' ὅπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων, 270
εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,
οἷος κείνος ἔην τελέσαι ἔργον τε ἔπος τε.

οὗ τοι ἔπειθ' ἀλήη ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.
εἰ δ' οὐ κείνου γ' ἐσσι γόνος καὶ Πηνελοπείης,
οὐ σέ γ' ἔπειτα ξολπα τελευτήσῃν ἂ μενοινῆς. 275

παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρέλους.
ἀλλ' ἐπεὶ οὐδ' ὅπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
οὐδέ σε πάγχυ γε μήτις Ὀδυσσῆος προλέλοιπεν,
ἐλπωρὴ τοι ἔπειτα τελευτήσαι τάδε ἔργα. 280

τῷ νῦν μνηστήρων μὲν ἕα βουλὴν τε νόον τε
ἀφραδέων, ἐπεὶ οὗ τι νοήμονες οὐδὲ δίκαιοι·
οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
ὅς δὴ σφί σχεδὸν ἔστιν, ἐπ' ἡματι πάντας ὀλέσθαι.
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἦν σύ μενοινῆς· 285

and promises to accompany him.

τοῖος γάρ τοι ἐταῖρος ἐγὼ πατρώϊός εἰμι,
ὅς τοι νῆα θοὴν στελέω καὶ ἄμ' ἔψομαι αὐτός.
ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστήρσιν ὁμίλει,
ὀπλισσόν τ' ἥια καὶ ἄγγεσιν ἄρσον ἅπαντα,
οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιστα, μυελὸν ἀνδρῶν, 290

δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἐταίρους
 αἰψ' ἐβελοντήρας συλλέξομαι. εἰσὶ δὲ νῆες
 πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἡδὲ παλαιαί·
 τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,
 ὦκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.' 295
 Ὡς φάτ' Ἀθηναίη, κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
 Τηλέμαχος παρέμμενεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν.

Telemachus makes a spirited answer to the taunts of Antinous;

βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,
 αἶγας ἀνιεμένους σιάλους θ' εὖοντας ἐν αὐλῇ. 300
 Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο·
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 'Τηλέμαχ' ὕφαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο
 ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ. 305
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,
 νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θάσσουν ἴκηαι
 ἐς Πύλον ἡγαθέην μετ' ἀγαυοῦ πατρὸς ἀκουήν·
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
 'Ἀντίνο', οὗ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῶν 310
 δαίνυσθαι τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηλον.
 ἦ οὐχ ἅλις ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
 κτήματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;
 νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων
 πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμὸς, 315
 πειρήσω ὧς κ' ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,
 ἢ Πύλονδ' ἐλθὼν, ἢ αὐτοῦ τῶδ' ἐνὶ δήμῳ.
 εἰμι μὲν, οὐδ' ἄλλῃ ὁδὸς ἔσσεται ἣν ἀγορεύω,
 ἔμπορος· οὐ γὰρ νηὶς ἐπήβολος οὐδ' ἐρετῶν
 γίγνομαι· ὧς νύ που ὕμμιν εἰσατο κέρδιον εἶναι.' 320

Ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσας Ἀντινόοιο
[ῥεία· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].
οἱ δ' ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν
ὦδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων

Ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325
ἦ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος,
ἦ δ' γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἴεται αἰνῶς
ἦε καὶ εἰς Ἐφύρην ἐθέλει, πείραν ἄρουραν,
ἐλθεῖν, ὅφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκη,
ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσει. 330

Ἄλλος δ' αὖτ' εἶπεςκε νέων ὑπερηνορέοντων
' τίς δ' οἷδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὶς
τῇλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;
οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν
κτῆματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε 335
τούτου μητέρι δοῖμεν ἔχειν ἢδ' ὅς τις ὀπυίοι.'

bids Euryclea make provision for his voyage,

Ὡς φάν' ὁ δ' ὑψόροφον θάλαμον κατεβήσετο πατρὸς,
εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' εὐῶδες ἔλαιον
ἐν δὲ πίθοι οἶνοιο παλαιοῦ ἡδυπότοιο 340
ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,
ἐξείης ποτὶ τοίχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
κλησिताὶ δ' ἔπесαν σανίδες πυκινῶς ἀραρυῖαι,
δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἡμάρ 345
ἔσχ', ἣ πάντ' ἐφύλασσε νόον πολυῖδρεῖσιν,
Εὐρύκλει', ὦπος θυγάτηρ Πεισηνοριδαο.

τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας
' Μαῖ', ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
ἡδὺν, ὅτις μετὰ τὸν λαρώτατος ὢν σὺ φυλάσσεις, 350

κεῖνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
 διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.
 δώδεκα δ' ἐμπλησον καὶ πώμασιν ἄρσον ἀπαντας.
 ἐν δέ μοι ἄλφιτα χεῦον ἐνὶ ῥαφείεσσι δοροῦσιν·
 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355
 αὐτὴ δ' οἷη ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω·
 ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ
 μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδηται.
 εἴμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενος πατρὸς φίλου, ἣν που ἀκούσω.' 360

Ὡς φάτο, κώκυσεν δὲ φίλῃ τροφὸς Εὐρύκλεια,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 'Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
 ἔπλετο; πῇ δ' ἐθέλεις ἵεναι πολλὴν ἐπὶ γαίαν
 μούνος ἔων ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365
 διογενῆς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.
 οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
 ὥς κε δόλφ φθίγῃς, τάδε δ' αὐτοὶ πάντα δάσονται.
 ἀλλὰ μὲν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι.' 370

and binds her to secrecy.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα·
 'θάρσει, μαί', ἐπεὶ οὗ τοι ἄνευ θεοῦ ἦδε γε βουλή.
 ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
 πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,
 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶ καλὸν ἰάπτῃ.'

Ὡς ἄρ' ἔφη, γρη῏ς δὲ θεῶν μέγαν ὅρκον ἀπώμνυ.
 αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελεύτησέν τε τὸν ὅρκον,
 αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
 ἐν δέ οἱ ἄλφιτα χεῦεν ἐνὶ ῥαφείεσσι δοροῖσι· 380
 Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστήρῃσι ὁμίλει.

Athena procures and mans a ship, and they set sail together.

Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 Τηλεμάχῳ δ' εἰκυῖα κατὰ πτόλιν ῥέχτο πάντη,
 καὶ ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον,
 ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385
 ἢ δ' αὖτε Φρονόιοι Νοήμονα φαίδιμον υἱὸν
 ῥίττε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἥελιος σκιδώντό τε πᾶσαι ἀγυιαί·
 καὶ τότε νῆα θοὴν ἱλαδ' εἵρυσσε, πάντα δ' ἐν αὐτῇ
 ὄπλ' ἐτίθει, τὰ τε νῆες εὐσσελμοὶ φορέουσι. 390
 στήσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι
 ἀθρόοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.

Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 βῆ δ' ἵμεναι πρὸς δώματ' Ὀδυσσῆος θελοιο·
 ἔνθα μνηστήρεσσι ἐπὶ γλυκὺν ὕπνον ἔχευε, 395
 πλάζε δὲ πίνοντας, χειρῶν δ' ἐκβαλλε κύπελλα.
 οἱ δ' εὖδειν ὤρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
 εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν.
 αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
 ἐκπροκαλεσσαμένη μεγάρων εὖ ναιετάοντων, 400
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν·

Ἰ Τηλέμαχ', ἦδη μὲν τοι ἐνκνήμιδες ἐταῖροι
 εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὀρμήν·
 ἄλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.

ἌΩς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη 405
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἰχνια βαῖνε θεοῖο.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
 εὖρον ἔπειτ' ἐπὶ θυνὶ κάρη κομόωντας ἐταῖρους.
 τοῖσι δὲ καὶ μετέειπ' ἱερῇ ἴς Τηλεμάχοιο·

Ἰ Δεῦτε, φίλοι, ἦια φερώμεθα· πάντα γὰρ ἦδη 410

ἄθρο' ἐνὶ μεγάρῳ· μήτηρ δ' ἐμοὶ οὐ τι πέπυσται,
οὐδ' ἄλλαι δμῳαί, μία δ' οἷη μῦθον ἄκουσεν.'

ἌΩς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο.
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ
κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός. 415
ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἔζετο· ἄγχι δ' ἄρ' αὐτῆς
ἔζετο Τηλέμαχος· τοὶ δὲ πρυμνήσι' ἔλυσαν,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.
τοῖσι δ' ἴκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη, 420
ἄκραῃ Ζέφυρον, κελάδοντ' ἐπὶ οἶνοπα πόντον.
Τηλέμαχος δ' ἐτάροισιν ἐποτρύννας ἐκέλευσεν
ὄπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.
ἰστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 425
ἔλκον δ' ἰστία λευκὰ ἐυστρέπτοισι βοεῦσιν.
ἐπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κύμα
στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἢ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.
δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν 430
στήσαντο κρητῆρας ἐπιστεφέας οἶνοιο,
λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.
παννυχίη μὲν ῥ' ἦ γε καὶ ἧῶ πείρε κέλευθον.

•

ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ.

Athena and Telemachus arrive and are welcomed at Pylos.

Ἡέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἔς πολύχαλκον, ἔν' ἀθανάτοισι φαεινοί
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν
οἱ δὲ Πύλον, Νηλῆος ἐκτίμενον πτολίεθρον,
ἴξον· τοὶ δ' ἐπὶ θυνὶ θαλάσσης ἱερὰ ῥέζον, 5
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.
ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἐκάστῃ
εἶατο, καὶ προὔχοντο ἐκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχν' ἐπάσαντο, θεῶ δ' ἐπὶ μηρί' ἔκαιον,
οἱ δ' ἰθὺς κατάγοντο, ἰδ' ἰστία νηὸς ἕλισης 10
στεῖλαν αἰείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Αθήνη.
τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδοῦς οὐδ' ἡβαιόν·
τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὄφρα πύθῃαι 15
πατρός, ὅπου κύβε γαῖα καὶ ὅν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς κλέ Νέστορος ἱπποδάμοιο·
εἶδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.
λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἶπῃ·
ψεῦδος δ' οὐκ ἔρεει· μάλα γὰρ πεπνυμένος ἐστί.' 20
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·

‘ Μέντορ, πῶς τ’ ἄρ’ ἴω πῶς τ’ ἄρ προσπτύξομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπειρήμαι πυκνοῖσιν
αἰδῶς δ’ αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.’

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 25
‘ Τηλέμαχ’, ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ ὀίω
οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφένον τε.’

‘Ὡς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἵχνια βαῖνε θεοῖο. 30
Ἴξον δ’ ἐς Πυλίων ἀνδρῶν ἄγυρὶν τε καὶ ἔδρας,
ἐνθ’ ἄρα Νέστωρ ἦστο σὺν υἱάσιν, ἀμφὶ δ’ ἑταῖροι
δαῖτ’ ἐντυνόμενοι κρέατ’ ὥπτων ἄλλα τ’ ἔπεινον.
οἱ δ’ ὥς σὺν ξείνους ἴδον, ἄθρόοι ἦλθον ἅπαντες,
χερσὶν τ’ ἡσπάζοντο καὶ ἐδριάσθαι ἄνωγον. 35
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ
κῶεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἀλήσιν,
πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ·
δῶκε δ’ ἄρα σπλάγχνων μοίρας, ἐν δ’ οἶνον ἔχευε 40
χρυσείῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα
Παλλὰδ’ Ἀθηναίην, κούρην Διὸς αἰγιόχοιο·

‘ Εὐχέο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι·
τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
αὐτὰρ ἐπὴν σπείσης τε καὶ εὐξέαι, ἣ θέμις ἐστὶ, 45
δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἶνου
σπείσαι, ἐπεὶ καὶ τοῦτον ὀλομαι ἀθανάτοισιν
εὐχέσθαι· πάντες δὲ θεῶν χατέουσ’ ἀνθρωποι.
ἀλλὰ νεώτερός ἐστιν, ὁμηλικὴ δ’ ἐμοὶ αὐτῷ·
τοῦνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον.’ 50

‘Ὡς εἰπὼν ἐν χερσὶ τίθει δέπας ἡδέος οἶνου·
χαῖρε δ’ Ἀθηναίη πεπνυμένῃ ἀνδρὶ δικαίῳ,
οὐνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλεισον.

αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἄνακτι.

‘Κλῦθι, Ποσειδάων γαίηοχε, μηδὲ μεγήρης
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα. 55

Νέστορι μὲν πρότιστα καὶ νιάσι κῦδος ὄπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης.
δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι, 60
οὐνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.’

ᾧς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεῦτα·
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.
ὧς δ' αὐτως ἡρᾶτο Ὀδυσσεύς φίλος υἱός.
οἱ δ' ἐπεὶ ὤπησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 65
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἐντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.

‘Νῦν δὴ κάλλιον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι
ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς. 70
ὦ ξέωνι, τίνες ἐστέ; πόθεν πλείθ' ὕγρα κέλευθα;
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,
οἷά τε ληιστῆρες, ὑπεῖρ ἄλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες;’

Telemachus explains to Nestor the reason of their
journey.

Τὸν δ' αὖ Τηλέμαχος πέπνυμένος ἀντίον ἦνδα· 75
θαρσῆσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη.
θῆχ', ἵνα μιν περὶ πατρὸς ἀποικομένοιο ἔροιτο
[ἢδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἐχησιν].

‘ᾧ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,
εἴρεαι ὀππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω. 80
ἡμεῖς ἐξ Ἰθάκης ὑπονηλοῦ εἰλήλουθμεν·
πρῆξις δ' ἦδ' ἰδίη, οὐ δημίος, ἦν ἀγορεύω.
πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἣν πού ἀκούσω,

δῖον Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασι
 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι. 85
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμῳ,
 πευθόμεθ', ἧχι ἕκαστος ἀπώλετο λυγρὸν ὄλεθρον,
 κείνουν δ' αὖ καὶ ὄλεθρον ἀπενθέα θῆκε Κρονίων.
 οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππόθ' ὄλωλεν,
 εἶθ' ὃ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90
 εἶτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλησθα
 κείνουν λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
 ὀφθαλμοῖσι τεοῖσιν, ἧ ἄλλου μῦθον ἄκουσας
 πλαζόμενον· περὶ γάρ μιν οἷζυρὸν τέκε μήτηρ. 95
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεάρων,
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦν τησας ὄπωπῃς.
 λίσσομαι, εἴ ποτέ τοί τι πατήρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,
 ἧ ἔπος ἤέ τι ἔργον ὑποστὰς ἐξετέλεσσε
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 100
 τῶν νῦν μοι μῆσαι, καὶ μοι νημερτὲς ἐνίσπες.'

Nestor recounts the sufferings of the Greeks after the fall of Troy.

Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 'ὦ φίλ', ἐπεὶ μ' ἔμνησας οἷζύος, ἣν ἐν ἐκείνῳ
 δήμῳ ἀνέτλημεν μένος ἄσχετοι υἱες Ἀχαιῶν,
 ἡμὲν ὅσα ξύν νηυσὶν ἐπ' ἡεροειδέα πόντον 105
 πλαζόμενοι κατὰ ληϊδ', ὅπη ἄρξειεν Ἀχιλλεύς,
 ἡδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἀνακτος
 μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέκταθεν ὅσοι ἄριστοι.
 ἔνθα μὲν Αἴας κεῖται Ἀρήιος, ἔνθα δ' Ἀχιλλεύς,
 ἔνθα δὲ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος, 110
 ἔνθα δ' ἐμὸς φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀμύμων,
 Ἄντιλοχος, περὶ μὲν θέλειν ταχὺς ἦδὲ μαχητής·
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακὰ· τίς κεν ἐκείνα

πάντα γε μυθήσαιο καταβητῶν ἀνθρώπων ;
 οὐδ' εἰ πεντάετες γε καὶ ἐξάετες παραμίνων
 ἐξερέοις ὅσα κείθι πάθον κακὰ δίοι Ἀχαιοί·
 πρὶν κεν ἀνιθελὶς σὴν πατρίδα γαίαν ἴκοιο.
 εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες
 παντοίοισι δόλοισι, μόγισ δ' ἐτέλεσσε Κρονίων.
 ξυθ' οὗ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην
 ἤθελ', ἐπεὶ μάλα πολλὸν ἐνὶ καὶ δῖος Ὀδυσσεὺς
 παντοίοισι δόλοισι, πατὴρ τεὸς, εἰ ἐτεόν γε
 κείνου ἔκγονός ἐστι· σέβας μ' ἔχει εἰσορόωντα.
 ἦ τοι γὰρ μῦθοί γε ἑοικότες, οὐδέ κε φαίης
 ἄνδρα νεώτερον ὧδε ἑοικότα μυθήσασθαι.
 ξυθ' ἦ τοι εἰως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
 ἀλλ' ἓνα θυμὸν ἔχοντε νόφ καὶ ἐπίφρονι βουλῇ
 φραζόμεθ' Ἀργείοισιν ὅπως ὅχ' ἄριστα γένοιτο.
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μήδετο νόστον
 Ἀργείοις, ἐπεὶ οὗ τι νοήμονες οὐδὲ δίκαιοι
 πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
 μήνιος ἐξ ὀλοῆς γλαυκῶπιδος ὀβριμοπάτρης,
 ἦ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.
 τὼ δὲ καλεσσομένω ἀγορῇν ἐς πάντας Ἀχαιοὺς,
 μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,
 οἱ δ' ἦλθον οἴνῳ βεβαρηότες νῆες Ἀχαιῶν,
 μῦθον μυθείσθην, τοῦ εἴνεκα λαὸν ἤγειραν.
 ξυθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
 νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα
 λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἐκατόμβας,
 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιο,

νήπιος, οὐδὲ τὸ ἦδη, δ' οὐ πείσεσθαι ἔμελλεν·
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἔοντων.
 ὥς τῷ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν
 ἔστασαν· οἱ δ' ἀνόρουσαν ἐγκημήιδες Ἀχαιοὶ
 ἡχῇ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή. 150
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἦρτυε πῆμα κακοῖο·
 ἡῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλα δῖαν
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.
 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155
 αὐθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακῆτεα πόντον.
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
 οἴκαδε ἰέμενοι· Ζεὺς δ' οὐ πω μῆδετο νόστον, 160
 σχέτλιος, ὅς ῥ' ἔριν ὥρσε κακὴν ἐπὶ δεῦτερον αὐτῖς.
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
 ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην,
 αὐτῖς ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·
 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο, 165
 φεῦγον, ἐπεὶ γίγνωσκον δ' δὴ κακὰ μῆδετο δαίμων.
 φεῦγε δὲ Τυδέος υἱὸς Ἀρήιος, ὥρσε δ' ἑταίρους.
 ὁψὲ δὲ δὴ μετὰ νῶϊ κίε ξανθὸς Μενέλαος,
 ἐν Λέσβῳ δ' ἔκιχεν δολιχὸν πλόον ὀρμαίνοντας,
 ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170
 νήσον ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,
 ἢ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα.
 ἡτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν
 δεῖξε, καὶ ἠνώγει πέλαγος μέσον εἰς Εὐβοίαν
 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175
 ὥρτο δ' ἐπὶ λιγυρῷ οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν

ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων
 πολλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·
 τέτρατον ἡμαρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἰσας 180
 Τυδεΐδew ἕταροι Διομήδεος ἵπποδάμοιο
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλονδ' ἔχον, οὐδὲ ποτ' ἔσβη
 οὔρος, ἐπειδὴ πρῶτα θεὸς προέηκεν ἄηται.
 ὧς ἦλθον, φίλε τέκνον, ἀπευθῆς, οὐδέ τι οἶδα
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπόλυντο. 185
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι
 πεύθομαι, ἣ θέμις ἐστὶ, δαήσεται, οὐδέ σε κεύσω.
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,
 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν. 190
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἐταίρους,
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὗ τιν' ἀπηύρα.
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἑόντες,
 ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.
 ἀλλ' ἣ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν, 195
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
 ἀνδρὸς, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 [καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.] 200

Telemachus despairs of the state of affairs in his home.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·
 'ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ
 οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι.
 αἱ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν, 205
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανώονται.

ἀλλ' οὗ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρή τετλάμεν ἔμψης.'

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ 210

·ὦ φίλ', ἐπειδὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
φασὶ μνηστῆρας σῆς μητέρος εἶνεκα πολλοὺς
ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.

εἰπέ μοι ἥ ἐκὼν ὑποδάμνασαι, ἥ σέ γε λαοὶ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῇ. 215

τίς δ' οἶδ' εἰ κέ ποτέ σφι βίας ἀποτίσεται ἐλθὼν,

ἣ ὃ γε μῦνος ἐὼν, ἣ καὶ σύμπαντες Ἀχαιοί;

εἰ γάρ σ' ὧς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη

ὥς τότ' Ὀδυσσῆος περικῆδετο κυδαλίμοιο

δῆμψ' ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί — 220

οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας

ὥς κείνψ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη —

εἰ σ' οὕτως ἐθέλοι φιλέειν κῆδοιτό τε θυμῷ,

τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα· 225

·ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι ὀίω·

λίην γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε

ἐλπομένψ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὧς ἐθέλοιεν.'

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

·Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὁδόντων. 230

ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι.

βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας

οἴκαδ' εἰ ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι,

ἣ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων

ᾤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἥς ἀλόχοιο. 235

ἀλλ' ἣ τοι θάνατον μὲν ὁμοίον οὐδὲ θεοὶ περ

καὶ φίλψ ἀνδρὶ δύνανται ἀλαλκόμεν, ὅππότε κεν δῇ

μοῖρ' ὀλοή καθέλῃσι ταυηλεγέος θανάτοιο.'

Nestor describes the murder of Agamemnon.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἄντιον ἦῤδα·
 'Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ· 240
 κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη
 φράσσαντ' ἄθάνατοι θάνατον καὶ Κῆρα μέλαιναν.
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
 Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων·
 τρὶς γὰρ δὴ μὲν φασιν ἀνάζασθαι γένε' ἀνδρῶν, 245
 ὥς τε μοι ἄθνατος ἰνδάλλεται εἰσοράασθαι.
 ὦ Νέστορ Νηληιάδῃ, σὺ δ' ἄληθες ἐνίσπες·
 πῶς ἔθαν' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων;
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
 Αἰγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω; 250
 ἢ οὐκ Ἄργεος ἦεν Ἀχαικοῦ, ἀλλὰ πῃ ἄλλῃ
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσύνει κατέπεφνε;
 Τὸν δ' ἡμέμβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·
 'τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
 ἦ τοι μὲν τάδε καὐτὸς ὀίεαι, ὥς κεν ἐτύχθῃ, 255
 εἰ ζῶντ' Αἰγισθον ἐνὶ μεγάροισιν ἔτετμεν
 Ἀτρεΐδης Τροίηνθεν ἰὼν, ξανθοὺς Μενέλαος·
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν,
 ἀλλ' ἄρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
 κείμενον ἐν πεδίῳ ἐκὰς Ἄργεος, οὐδὲ κέ τίς μιν 260
 κλαῦσεν Ἀχαιάδων· μάλα γὰρ μέγα μήσατο ἔργον.
 ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους
 ἡμεῖθ'· ὃ δ' εὐκῆλος μυχῶ Ἄργεος ἱπποβοτόιο
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
 ἦ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς, 265
 δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι.
 παρ δ' ἄρ' ἔην καὶ Ἀοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν
 Ἀτρεΐδης Τροίηνδε κιὼν εἵρυσθαι ἄκοιτιν.
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

δὴ τότε τὸν μὲν αἰοιδὸν ἄγων ἐς νῆσον ἐρήμην 270
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.
 πολλὰ δὲ μηρὶ' ἔκκε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
 πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσὸν τε,
 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλλετο θυμῷ. 275
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
 Ἄτρεϊδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν
 ἄλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε, 280
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
 Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
 νῆα κυβερνήσαι, ὅποτε σπερχοίεν ἄελλαί.
 ὥς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,
 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 285
 ἄλλ' ὅτε δὴ καὶ κείνος, ἰὼν ἐπὶ οἴνοπα πόντον
 ἐν νηυσὶ γλαφυρήσι, Μαλειάων ὄρος αἰπὺ
 ἴξε θεῶν, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀντμένα χεῦε
 κύματά τε τροφόεντα πελώρια, ἴσα ὄρεσσιν. 290
 ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσε,
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἄλα πέτρῃ
 ἐσχατιῇ Γόρτυνος, ἐν ἡεροειδέϊ πόντῳ,
 ἔνθα Νότος μέγα κύμα ποτὶ σκαιὸν ῥῖον ὠθεῖ, 295
 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κύμ' ἀποέργει.
 αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἦλυξαν ὄλεθρον
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
 κύματ'. ἀτὰρ τὰς πέντε νέας κυανοπρυφείους
 Αἰγύπτῳ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ. 300
 ὥς ὁ μὲν ἔνθα πολὺν βίον καὶ χρυσὸν ἀγείρων

ἡλᾶτο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους
 τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά·
 ἐπτάετες δ' ἦνασσε πολυχρύσιοι Μυκῆνης
 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ. 305
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης
 ἅψ' ἀπ' Ἀθηναίων, κατὰ δ' ἔκτανε πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργεῖοισι
 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο· 310
 αὐτῆμαρ δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος,
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἔειραν.

He bids Telemachus to visit Menelaus.

καὶ σὺ, φίλος, μὴ δηθὰ δόμων ἄπο τῇλ' ἀλάλησο,
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
 οὔτω ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσι 315
 κτήματα δασσάμενοι, σὺ δὲ τηυσίην ὁδὸν ἔλθῃς.
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
 ἐλθεῖν· κείῳς γὰρ νέον ἄλλοθεν εἰλήλουθεν,
 ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ
 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφήλωσιν ἄελλαι 320
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
 αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δῖφρος τε καὶ ἵπποι,
 παρ δέ τοι νῆες ἐμοί, οἳ τοι πομπῆς ἔσονται 325
 ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.
 λίσσεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπῃ.
 ψεῦδος δ' οὐκ ἔρέει· μάλα γὰρ πεπνυμένος ἐστίν.
 ὣς ἔφατ', ἥελιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθε.
 τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 330

Athena proposes that they should now take their leave.

‘ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
 ἀλλ’ ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ οἶνον,
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι
 σπείσαντες κόϊοιο μεδώμεθα· τοῖο γὰρ ὥρη.
 ἤδη γὰρ φάος οἶχεθ’ ὑπὸ ζόφον, οὐδὲ ἔοικε
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.’ 335

Ἦ ῥα Διὸς θυγάτηρ, τοὶ δ’ ἔκλυνον αὐδησάσης.
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
 νώμησαν δ’ ἔρα πᾶσιν ἐπαρξάμενοι δεπάεσσι· 340
 γλώσσας δ’ ἐν πυρὶ βάλλον, ἀνιστάμενοι δ’ ἐπέλειβον.
 αὐτὰρ ἐπεὶ σπείσαν τ’ ἐπιὼν θ’ ὄσον ἤθελε θυμὸς,
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς
 ἄμφω ἰέσθην κόλην ἐπὶ νῆα νέεσθαι.
 Νέστωρ δ’ αὖ κατέρυκε καθαπτόμενος ἐπέεσσι· 345

Nestor would fain keep them: so Telemachus remains.

‘Ζεὺς τό γ’ ἄλεξήσῃ καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὥς ὑμεῖς παρ’ ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε
 ὥς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἢ πενιχροῦ,
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ’ ἐνὶ οἴκῳ,
 οὐτ’ αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν. 350
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλὰ.
 οὐ θνὴν δὴ τοῦδ’ ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
 νηὸς ἐπ’ ἰκριόφιν καταλέξεται, ὄφρ’ ἂν ἐγὼ γε
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
 ξείνους ξινίζειν, ὅς τις κ’ ἐμὰ δῶμαθ’ ἵκηται.’ 355

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ‘εὐ δὴ ταῦτά γ’ ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.
 ἀλλ’ οὗτος μὲν νῦν σοὶ ἄμ’ ἔψεται, ὄφρα κεν εὖδῃ

σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360
 εἴμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·
 οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,
 πάντες ὁμηλικὴν μεγαθύμου Τηλεμάχοιο.
 ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ 365
 νῦν· ἀτὰρ ἠῶθεν μετὰ Καύκωνας μεγαθύμους
 εἴμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὗ τι νέον γε,
 οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἴκετο δῶμα,
 πέμψον σὺν δίφρῳ τε καὶ νίεϊ· δὸς δέ οἱ ἵππους,
 οἳ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.' 370

Athena vanishes; Nestor vows her an offering.

Ὡς ἄρα φωνήσας' ἀπέβη γλαυκῶπις Ἀθήνη
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας,
 θαύμαζεν δ' ὁ γεραίος, ὅπως ἴδεν ὀφθαλμοῖσι·
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 ὦ φίλος, οὗ σε ξολπα κακὸν καὶ ἀναλκιν ἔσεσθαι,
 εἰ δὴ τοι νέφ' ὦδε θεοὶ πομπῆες ἔπονται. 376
 οὐ μὲν γάρ τις ὄδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,
 ἧ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
 ἀλλὰ, ἀνασσο', ἴληθι, δίδωθι δέ μοι κλέος ἐσθλὸν, 380
 αὐτῷ καὶ παιδεσσι καὶ αἰδοίῃ παρακοίτῃ·
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας·
 Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
 τοῖσιν δ' ἡγεμόνευε Γερῆνιος ἱππότα Νέστωρ, 386
 νιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.
 ἀλλ' ὅτε δώμαθ' ἴκοντο ἀγακλυτὰ τοῦ ἀνακτος,
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,

τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασεν 390
οἶνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ
ῥῖξεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσε·
τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη
εὖχετ' ἀποσπένδων, κούρη Διὸς αἰγιόχοιο·

Αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς, 395
οἱ μὲν κακκέκοντες ἔβαν οἰκόνδε ἕκαστος,
τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,
Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θέλειο,
τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,
πὰρ δ' ἄρ' ἐνυμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν, 400
ὅς οἱ ἔτ' ἠΐθεος παίδων ἦν ἐν μεγάροισιν.
αὐτὸς δ' αὖτε καθεῦθε μυχῷ δόμον ὑψηλοῖο,
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

Next morning the offering is made.

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ῥρνυτ' ἄρ' ἐξ εὐνῇφι Γερήνιος ἱππότα Νέστωρ, 405
ἐκ δ' ἐλθὼν κατ' ἄρ' ἕξει' ἐπὶ ξεστοῖσι λίθοισιν,
οἷ οἱ ἔσαν προσάροιθε θυράων ὑψηλάων
λευκοὶ, ἀποστῶλοντες ἀλείφατος· οἷς ἐπὶ μὲν πρὶν
Νηλεὺς ἴζεσκεν, θεόφιν μῆστωρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμῆϊς Ἀἰδὸσδε βεβήκει, 410
Νέστωρ αὖ τὸτ' ἐφῆζε Γερήνιος, σῦρος Ἀχαιῶν,
σκήπτρον ἔχων. περὶ δ' υἱὲς ἀολλέες ἡγερέθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
Περσεύς τ' Ἀρητὸς τε καὶ ἀντίθεος Θρασυμήδης.
τοῖσι δ' ἐπειθ' ἔκτος Πεισίστρατος ἤλυθεν ἥρως, 415
πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

Ῥκαρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,
ὄφρ' ἢ τοι πρῶτιστα θεῶν ἰάσσομ' Ἀθήνην,

ἥ μοι ἐναργής ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420
 ἀλλ' ἄγ' ὁ μὲν πεδίουδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·
 εἰς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὺ' οἴους·
 εἰς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω 425
 ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχέη.
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἴπατε δ' εἷσω
 δμῳῇσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,
 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.'

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίκνουν. ἦλθε μὲν ἄρ
 βοῦς 430

ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἕλις
 Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
 ὄπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,
 ἄκμονά τε σφῦράν τ' εὐποίητόν τε πυράγρην,
 οἷσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη 435
 ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ
 χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περὶ χενεὺν
 ἀσκήσας, ἵν' ἀγαλμα θεὰ κεχάροιτο ἰδοῦσα.
 βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἑχέφρων.
 χέρνιβα δέ σφ' Ἀρητος ἐν ἀνθεμόεντι λέβητι 440
 ἦλυθεν ἐκ θαλάμοιο φέρων, ἐτέρῃ δ' ἔχεν οὐλὰς
 ἐν κανέφ'· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
 ὀξύν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων.
 Περσεὺς δ' ἀμνὸν εἶχε· γέρων δ' ἱππηλάτα Νέστωρ
 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη 445
 εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐτίκα Νέστωρος υἱὸς, ὑπέρθυμος Θρασυμήδης,
 ἦλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
 αὐχενίους, λῦσεν δὲ βοὸς μένος· αἱ δ' ὀλόλυξαν 450

θυγατέρες τε υιοί τε καὶ αἰδοίη παράκοιτις
 Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.
 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.
 τῆς δ' ἐπεὶ ἐκ μέλαν αἶμα ῥύη, λίπε δ' ὅστέα θυμὸς, 455
 αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον
 πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτων δ' ἀκροπόρους ὀβελούς ἐν χερσὶν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη,
 Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδαι. 465
 αὐτὰρ ἐπεὶ λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
 ἔκ ῥ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔξετο, ποιμένι λαῶν.

Οἱ δ' ἐπεὶ ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470
 δαίνυνθ' ἐξόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖσι δὲ μύθων ἦρχε Γερῆνιος ἱππότης Νέστωρ·

Telemachus and Peisistratus set out for Sparta.

‘Παῖδες ἔμοι, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475
 ζεύξασθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.’

‘Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
 καρπαλίμως δ' ἔζευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.
 ἐν δὲ γυνὴ ταμὴν σῖτον καὶ οἶνον ἔθηκεν
 ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες. 480

ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσето δίφρον·
 παρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,
 ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην
 ἐς πεδῖον, λιπέτην δὲ Πύλου αἰπὺν πτολίεθρον. 485
 οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυιαί·
 ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
 υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
 ἔνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς παρ ξείνια θῆκεν. 490

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ἵππους τ' ἐξεύγνυντ' ἀνά θ' ἄρματα ποικιλ' ἐβαινον
 [ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·]
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 ἴξον δ' ἐς πεδῖον πυρηφόρον, ἔνθα δ' ἔπειτα 495
 ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.
 δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυιαί.

ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

Telemachus and his friend are welcomed by Menelaus.

Οἱ δ' ἴξον κοίλην Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δῶματ' ἔλων Μενελάου κυδαλίοιο.
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν
νείεος ἥδ' ἑοῦ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
τὴν μὲν Ἀχιλλῆος ῥηξήνορος νείε πέμπεν 5
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἄρ' ὃ γ' ἔνθ' ἵπποισι καὶ ἄρμασι πέμπει νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτὸν, οἷσιν ἄνασσεν.
νείε δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην, 10
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης
ἐκ δούλης· Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγένετο παῖδ' ἐρατεινὴν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
ὥς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα 15
γέλτονες ἥδ' ἔται Μενελάου κυδαλίοιο,
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος αἰοιδὸς
φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτοὺς
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσοις.

Τὼ δ' αὖτ' ἐν προθύροισι δόμων αὐτῶ τε καὶ ἵππῳ, 20
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός,

στήσαν· ὁ δὲ προμολῶν ἴδετο κρείων Ἴετωνεὺς,
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,
 ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·

25

Ἐείνω δὴ τινε τώδε, διοτρεφὲς ᾧ Μενέλαε,
 ἄνδρε δύω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.
 ἀλλ' εἴπ' ἢ σφωιν καταλύσομεν ὠκείας ἵππους,
 ἢ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ·

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·

30

οὐ μὲν νήπιος ἦσθα, Βοηθοῖδῃ Ἴετωνεῦ,
 τὸ πρῖν· ἀτὰρ μὲν νῦν γε πάις ὥς νήπια βάζεις.

ἢ μὲν δὴ νῶϊ ξεινήια πολλὰ φαγόντε
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἱ κέ ποθι Ζεὺς
 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λύ' ἵππους
 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι·

35

Ὡς φάθ', ὁ δὲ μέγαροιο διέσσυτο, κέκλετο δ' ἄλλους
 ὀτρηροὺς θεράποντας ἅμα σπέσθαι ἐοῖ αὐτῷ.

οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππέεσσι κάρησι,

40

παρ δ' ἔβαλον ζειᾶς, ἀνὰ δὲ κρὶ λευκὸν ἔμιξαν,
 ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,
 αὐτοὺς δ' εἰσῆγον θεῖον δόμον· οἱ δὲ ἰδόντες
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.

ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἡὲ σελήνης

45

δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,
 ἐς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.

τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαῖνας οὔλας βάλλον ἡδὲ χιτῶνας,

50

ἐς ῥα θρόνους ἕζοντο παρ' Ἀτρεΐδην Μενέλαον.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,

νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 55

εἶδατα πόλλ' ἐπιθειῖσα, χαριζομένη παρεόντων.

[δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.]

τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·

‘Σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα 60

δεῖπνου πασσαμένῳ εἰρησόμεθ' οἳ τινὲς ἔστων

ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,

ἀλλ' ἀνδρῶν γένος ἔστε διοτρεφέων βασιλῆων

σκηπτούχων, ἐπεὶ οὗ κε κακοὶ τοιούσδε τέκοιεν·

ᾧ φάτο, καὶ σφιν νῶτα βοὸς παρὰ πίονα θῆκεν 65

ὅππ' ἐν χερσὶν ἔλῳν, τὰ ῥά οἱ γέρα πάρθεσαν αὐτῷ.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος νιόν,

ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι· 70

Telemachus admires the beauties of the palace.

‘Φράζεο, Νεστορίδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,

χαλκοῦ τε στεροπὴν καὶ δώματα ἡχήμενα,

χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρου ἡδ' ἐλέφαντος.

Ζηνός που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλῇ,

ὅσσα τὰδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα· 75

Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,

καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

Menelaus, in replying, mentions the name of Odysseus,

‘Τέκνα φίλ', ἥ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίξοι·

ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·

ἀνδρῶν δ' ἥ κέν τίς μοι ἐρίσσεται, ἥε καὶ οὐκί, 80

κτῆμασιν. ἥ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς
 ἡγαγόμεν ἔν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον·
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,
 Αἰθιοπὰς θ' ἰκόμεν καὶ Σιδονίους καὶ Ἑρεμβοὺς
 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι. 85
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.
 ἔνθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμὴν
 τυροῦ καὶ κρειῶν, οὐδὲ γλυκεροῖο γάλακτος,
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.
 εἶος ἐγὼ περὶ κείνα πολὺν βλοτον συναγείρων 90
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε
 λάθρῃ, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·
 ὥς οὐ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.
 καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἳ τινες ὑμῖν
 εἰσὶν, ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον 95
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
 ὦν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
 ναίειν, οἳ δ' ἄνδρες σοοὶ ἔμμεναι, οἳ τότ' ὄλοντο
 Τροίῃ ἐν εὐρείῃ, ἐκὰς Ἄργεος ἵπποβότοιο.
 ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν
 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὐτὲ
 παύομαι· αἰψήρως δὲ κόρος κρυεροῖο γόοιο.
 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 ὥς ἐνός, ὅς τέ μοι ὕπνον ἀπεχθαίνει καὶ ἐδωδὴν 105
 μνωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσ' ἐμόγησεν
 ὅσος Ὀδυσσεὺς ἐμόγησε καὶ ἦρατο. τῷ δ' ἄρ' ἔμελλεν
 αὐτῷ κήδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,
 ζῶει ὃ γ' ἢ τέθηκεν. ὀδύρουται νύ που αὐτὸν 110
 Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.'

which makes Telemachus weep.

Ὡς φάτο, τῷ δ' ἄρα πατὴρὸς ὑφ' ἱμερον ὤρσε γόοιο,
 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατὴρ ἀκούσας,
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών 115
 ἀμφοτέρησιν χερσίν. νόησε δέ μιν Μενέλαος,
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 ἥέ μιν αὐτὸν πατὴρὸς ἑάσειε μνησθῆναι,
 ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιοτο.

Helen notices how like Telemachus is to Odysseus.

Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 120
 ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
 ἦλυθεν, Ἀρτέμιδι χρυσηλακάτῳ εἰκυῖα.
 τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίῃν εὐτυκτον ἔθηκεν,
 Ἀλκίππῃ δὲ τάπητα φέρειν μαλακοῦ ἐρίοιο,
 Φυλῶ δ' ἀργύρεον τάλαιον φέρε, τὸν οἱ ἔδωκεν 125
 Ἀλκάνδρῃ, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβῃς
 Αἰγυπτίῃς, ὅθι πλείστα δόμοις ἐν κτήματα κείται·
 ὃς Μενελάῳ δῶκε δὺ' ἀργυρέας ἀσαμίνθους,
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
 χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα 130
 χρυσῆν τ' ἡλακάτην τάλαιόν θ' ὑπόκυκλον ὅπασσεν
 ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράαντο.
 τὸν ῥά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα
 νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
 ἡλακάτῃ τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα. 135
 ἔζετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρήνης ποσὶν ἦεν.
 αὐτίκα δ' ἦ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
 'Ἴδμεν δὴ, Μενέλαε διοτρεφεῖς, οἳ τινες οἶδε
 ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
 ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 οὐ γάρ πώ τινά φημι ἑοικότα ὧδε ἰδέσθαι 140

οὐτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
 ὥς ὃδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
 κείνος ἀνὴρ, ὅτ' ἐμείο κυνώπιδος εἵνεκ' Ἀχαιοὶ 145
 ἦλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 'οὔτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ ἐίσκεις·
 κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες
 ὀφθαλμῶν τε βολαὴ κεφαλὴ τ' ἐφύπερθέ τε χαῖται. 150
 καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἄμφ' Ὀδυσῆι
 μυθεόμην, ὅσα κείνος διζύσας ἐμόγησεν
 ἄμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἴβε,
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.'

Peisistratus informs them who he and his friend are.

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἦνδα· 155
 'Ἀτρεΐδῃ Μενέλαε διοτρεφεῖς, ὄρχαμε λαῶν,
 κείνου μέν τοι ὃδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·
 ἀλλὰ σαόφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ
 ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
 ἄντα σέθεν, τοῦ νῶϊ θεοῦ ὥς τερπόμεθ' αὐδῇ. 160
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ
 τῷ ἅμα πομπὸν ἔπεσθαι· ἐέλδετο γάρ σε ἰδέσθαι,
 ὄφρα οἱ ἦ τι ἔπος ὑποθήσεται ἢ τι ἔργον.
 πολλὰ γὰρ ἄλγε' ἔχει πατρὸς παῖς οἰχομένοιο
 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν, 165
 ὥς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι
 εἴσ' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'

Old memories make them all weep.

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 'ὦ πόποι, ἦ μάλα ῥῆ φίλου ἀνέρος υἱὸς ἐμὸν δῶ

ἴκεθ', ὃς εἵνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους· 170
 καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων
 Ἄργείων, εἰ νῶιν ὑπείρ ἄλα νόστον ἔδωκε
 νηυσὶ θεῇσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεὺς.
 καί κέ οἱ Ἄργεϊ νάσσα πόλιν καὶ δώματ' ἔτευξα,
 ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ φῖ 175
 καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
 αἱ περὶ ναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.
 καί κε θάμ'. ἐνθάδ' ἐόντες ἐμισγόμεθ'. οὐδὲ κεν ἡμέας
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,
 πρὶν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180
 ἀλλὰ τὰ μέν που μέλλεν ἀγασσεσθαι θεὸς αὐτὸς,
 ὃς κείνων δύστηνον ἀνόστιμον οἶον ἔθηκεν.'

Ὡς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὥρσε γόοιο.
 κλαῖε μὲν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,
 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος, 185
 οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτῳ ἔχεν ὄσσε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
 τὸν ῥ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός.
 τοῦ δ' γ' ἐπιμνησθεῖς ἔπεα πτερόεντ' ἀγόρευεν·

Ἄτρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι 190
 Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σείῳ
 [οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν],
 καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· σὺ γὰρ ἐγὼ γε
 τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ Ἡὼς
 ἔσσεται ἡριγένεια· νεμεσσωμαί γε μὲν οὐδὲν 195
 κλαῖειν ὃς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπη.
 τοῦτό νυ καὶ γέρας οἶον διζυροῖσι βροτοῖσι,
 κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
 καὶ γὰρ ἐμὸς τέθηκεν ἀδελφεὸς, οὗ τι κάκιστος
 Ἄργείων· μέλλεις δὲ σὺ ἰδμεναι· σὺ γὰρ ἐγὼ γε 200
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι

Ἀντίλοχον, περὶ μὲν θέλειν ταχὺν ἤδὲ μαχητὴν·

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 ὦ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ
 εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη· 205
 τοίου γὰρ καὶ πατρὸς, ὃ καὶ πεπνυμένα βάξεις.
 ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος φ' τε Κρονίων
 ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,
 ὥς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα,
 αὐτὸν μὲν λιπαρῶς γηρασκόμεν ἐν μεγάροισιν, 210
 νιέας αὖ πιυντούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.
 ἡμεῖς δὲ κλαυθμόν μὲν ἑάσομεν, ὃς πρὶν ἐτύχθη,
 δόρπου δ' ἐξαῦτις μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
 χεύαντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται
 Τηλεμάχῳ καὶ ἐμοὶ διαειπόμεν ἀλλήλοισιν· 215

ᾧ ὥς ἔφατ', Ἀσφαλίῳ δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

Helen mixes an opiate in the wine,

Ἔνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·
 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον, 220
 νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.
 ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,
 οὗ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
 οὐδ' εἴ οἱ κατατεθναῖη μήτηρ τε πατήρ τε,
 οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον νιδν 225
 χαλκῷ δηιόφεν, ὃ δ' ὀφθαλμοῖσιν ὀρώτο.
 τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,
 ἐσθλὰ, τὰ οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,
 Αἰγυπτίῃ, τῇ πλεῖστα φέρει ζειδωρος ἄρουρα
 φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ
 λυγρά· 230

ιητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
 ἀνθρώπων· ἥ γὰρ Παιήονός εἰσι γενέθλης.
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλυσέ τε οἰνοχοῆσαι,
 ἐξαυτὶς μύθοισιν ἀμειβομένη προσέειπεν·

‘Ἀτρεΐδῃ Μενέλαε διοτρεφεῖς ἦδὲ καὶ οἶδε 235
 ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ
 Ζεὺς ἀγαθόν τε κακόν τε διδοί· δύναται γὰρ ἅπαντα·
 ἥ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι
 καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλέξω.

and tells the tale of Odysseus in disguise.

πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, 240
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·
 ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 δῆμψ' ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.

αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας,
 σπείρα κάκ' ἀμφ' ὦμοισι βαλὼν, οἰκῇ εἰοικῶς, 245
 ἀνδρῶν δυσμενέων κατέδου πόλιν εὐρυάγνιαν·
 ἄλλῳ δ' αὐτὸν φῶτί κατακρύπτων ἦσκε
 δέκτην, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.

τῷ ἱκελος κατέδου Τρώων πόλιν, οἱ δ' ἀβάκησαν
 πάντες· ἐγὼ δέ μιν οἷη ἀνέγνων τοῖον ἐόντα, 250
 καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.

ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρίον ἐλαίῳ,
 ἀμφὶ δὲ εἵματα ἔσσα, καὶ ὦμοσα καρτερὸν ὄρκον
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
 πρὶν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι, 255
 καὶ τότε δὴ μοι πάντα νόον· κατέλεξεν Ἀχαιῶν.

πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ
 ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἦγαγε πολλήν
 ἐνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυν· αὐτὰρ ἐμὸν κῆρ
 χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι 260

ἄψ οἰκόνδ', ἄτην δὲ μετέστενον, ἦν Ἀφροδίτῃ
 δῶχ', ὅτε μ' ἤγαγε κείσε φίλης ἀπὸ πατρίδος αἵης,
 παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
 οὐ τευ δευόμενον, οὐτ' ἄρ φρένας οὔτε τι εἶδος.'

The story of the wooden horse.

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· 265
 'ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ξείπες.
 ἦδη μὲν πολέων ἐδάην βουλὴν τε νόον τε
 ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαίαν·
 ἀλλ' οὐ πῶ τοιοῦτον ἐγὼν ἶδον ὀφθαλμοῖσιν
 οἷον Ὀδυσσεύς ταλασίφρονος ἔσκε φίλον κῆρ. 270
 οἷον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 ἱππῳ ἐνι ξεστῷ, ἧ' ἐνήμεθα πάντες ἄριστοι
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
 ἦλθες ἔπειτα σὺ κεῖσε· κελευσέμεναι δέ σ' ἐμελλε
 δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι· 275
 καὶ τοι Δηϊφόβος θεοεἰκελὸς ἔσπετ' ἰούσῃ.
 τρὶς δὲ περιστειξας κοῖλον λόχον ἀμφοφύωσα,
 ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
 αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς 280
 ἦμενοι ἐν μέσσοισιν ἀκούσαμεν ὥς ἐβόησας.
 νῶϊ μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντε
 ἢ ἐξελθέμεναι, ἢ ἐνδοθεν αἰψ' ὑπακούσαι·
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱμένῳ περ.
 [ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν, 285
 Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν
 ἦθελεν· ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεξε
 νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς,
 τόφρα δ' ἐχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]"

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα· 290

‘Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἄλγιον· οὐ γάρ οἱ τι τάδ’ ἤρκεσε λυγρὸν ὄλεθρον,
 οὐδ’ εἴ οἱ κραδίη γε σιδηρὴ ἐνδοθεν ἦεν.
 ἀλλ’ ἄγετ’ εἰς εὐνὴν τράπεθ’ ἡμέας, ὄφρα καὶ ἦδῃ
 ὕπνῳ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες.’ 295

‘Ὡς ἔφατ’, Ἀργεῖη δ’ Ἑλένη δμῳῆσι κέλευσε
 δέμνι’ ὑπ’ αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
 πορφύρε’ ἐμβαλέειν, στορέσαι τ’ ἐφύπερθε τάπητας,
 χλαῖνας τ’ ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
 αἱ δ’ ἴσαν ἐκ μεγάρῳ δάος μετὰ χερσὶν ἔχουσai, 300
 δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κήρυξ.
 οἱ μὲν ἄρ’ ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,
 Τηλέμαχος θ’ ἦρως καὶ Νέστορος ἀγλαὸς υἱός·
 Ἀτρεΐδης δὲ καθεῦδε μυχῷ δόμου ὑψηλοῖο,
 παρ’ δ’ Ἑλένη τανύπεπλος ἐλέξατο, δία γυναικῶν. 305

**Next day Telemachus tells Menelaus his troubles and
 asks for his guidance.**

Ἦμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ὦρνυτ’ ἄρ’ ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος
 εἵματα ἐσάμενος, περὶ δὲ ζῖφος ὄξυ θέτ’ ὦμφ,
 ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 βῆ δ’ ἴμεν ἐκ θαλάμοιο θεῷ ἐναλγῆκιος ἄντην, 310
 Τηλεμάχῳ δὲ παρίζεν ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζε·

‘Τίπτε δέ σε χρεῖῳ δεῦρ’ ἦγαγε, Τηλέμαχ’ ἦρως,
 ἐς Λακεδαίμονα δῖαν, ἐπ’ εὐρέα νῶτα θαλάσσης;
 δήμιον, ἢ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.’

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῶα· 315
 ‘Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἤλυθον, εἴ τινά μοι κληδόνα πατρὸς ἐνίσποις.
 ἐσθίεται μοι οἶκος, ὄλωλε δὲ πῖονα ἔργα,
 δυσμενέων δ’ ἀνδρῶν πλεῖος δόμος, οἳ τέ μοι αἰεὶ

μῆλ' ἄδινά σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς, 320
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλῃσθα
 κείνου λυγρὸν ὄλεθρον ἐνισπείν, εἴ που ὅπως
 ὀφθαλμοῖσι τεοῖσιν, ἣ ἄλλου μῦθον ἄκουσας
 πλαζομένον· περὶ γάρ μιν ὀζυρὸν τέκε μήτηρ. 325
 μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὅπως πῆς.
 λίσσομαι, εἴποτέ τοί τι πατήρ ἐμός, ἐσθλὸς Ὀδυσσεὺς,
 ἦ ἔπος ἤέ τι ἔργον ὑποστὰς ἐξετέλεσσε
 δῆμψ' ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 330
 τῶν νῦν μοι μνῆσαι, καὶ μοι νημερτὲς ἐνίσπες.'

Menelaus predicts the destruction of the suitors,

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 'ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
 ἤθελον εὐνηθῆναι ἀνάγκιδες αὐτοὶ ἐόντες.
 ὥς δ' ὀπότε' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος 335
 νεβρὸν κοιμήσασα νεηγενέας γαλαθηνὸν
 κνημὸν ἐξερέησι καὶ ἄγκεα ποιήεντα
 βοσκομένη, ὃ δ' ἔπειτα ἐὼν εἰσῆλυθεν εὐνὴν,
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,
 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοῖος ἐὼν οἷός ποτ' ἐυκτιμένη ἐνὶ Λέσβῳ
 ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,
 καὶ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 345
 πάντες κ' ὠκύμοροι τε γενόλατο πικρόγαμοί τε.
 ταῦτα δ' αἶ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγὼ γε
 ἀλλὰ παρὲξ εἵποιμι παρακλιδὸν, οὐδ' ἀπατήσω·
 ἀλλὰ τὰ μὲν μοι ξείπε γέρων ἄλιος νημερτῆς,

τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.

350

And tells the story of his own rescue by Eidothea.

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὗ σφιν ἔρεξα τελεήσσας ἐκατόμβας.

[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.]

νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ

Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσι, 355

τόσσον ἄνευθ' ὅσσον τε πανημερίῃ γλαφυρῇ νηὺς

ἦνυσεν, ἣ λιγύς οὖρος ἐπιπνεΐησιν ὀπισθεν

ἐν δὲ λιμὴν εὖορμος, ὅθεν τ' ἀπὸ νῆας ἐίσας

ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.

ἔνθα μ' ἑίκοσιν ἡματ' ἔχον θεοὶ, οὐδέ ποτ' οὔροι 360

πνεύοντες φαίνονθ' Ἀλιαέες, οἳ ῥά τε νηῶν

πομπῆες γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.

καὶ νύ κεν ἦια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,

εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,

Πρωτέος ἱφθίμου θυγάτηρ, Ἀλίοιο γέροντος, 365

Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα,

ἣ μ' οἶψ' ἔρβροντι συνήντετο νόσφιν ἐταίρων

αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάασκον

γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.

ἣ δ' ἐμεῦ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε· 370

νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἤδὲ χαλίφρων,

ἦε ἐκὼν μεθείεις καὶ τέρπεται ἄλγεα πάσχων ;

ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ

εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἐταίρων.

ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 375

ἐκ μέν τοι ἐρέω, ἣ τις σύ πέρ ἔσσι θεάων,

ὥς ἐγὼ οὗ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω

ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.

ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασι,

ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, 380
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόοντα.
 ὥς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
 τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς,
 ἀθάνατος Πρωτεύς Αἰγύπτιος, ὅς τε θαλάσσης 385
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.
 τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσειαι ἰχθυόοντα. 390
 καὶ δέ κέ τοι εἴπησι, διοτρεφεὲς, αἶ κ' ἐθέλῃσθα,
 ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται,
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλήν τέ.
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 αὐτὴ νῦν φράζεν σὺ λόχον θεῖοιο γέροντος, 395
 μή πῶς με προῖδὼν ἤε προδαεὶς ἀλέηται·
 ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.
 ὥς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
 τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκη, 400
 τῆμος ἄρ' ἐξ ἁλὸς εἴσι γέρων ἄλιος νημερτῆς
 πνοιῇ ὑπὸ Ζεφύροιο, μελαίνῃ φρικὴ καλυφθεὶς,
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύνης
 ἀθρόαι εὐδουσιν, πολίης ἁλὸς ἐξαναδύσαι, 405
 πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὁδμήν.
 ἔνθα σ' ἐγὼν ἀγαγούσα ἄμ' ἠοὶ φαινομένηφιν,
 εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἐταίρους
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.
 πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος. 410
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·

αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἴδεται,
 λέξεται ἐν μέσσησι, νομεὺς ὥς πάεσι μῆλων.
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδῃσθε,
 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, 415
 αὐτοὶ δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαίαν
 ἔρπετὰ γίνονται καὶ ὕδωρ καὶ θεσπιδαῖς πῦρ·
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.
 ἀλλ' ὅτε κεν δῇ σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420
 τοῖος ἐὼν οἷόν κε κατευνηθέντα ἴδῃσθε,
 καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,
 ἥρως, εἴρεσθαι δὲ θεῶν ὅς τις σε χαλέπτει,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόοντα.
 ὥς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἔστασαν ἐν ψαμάθοισιν,
 ἦα· πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 δόρπον θ' ὀπλίσάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίῃ νύξ·
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 430
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
 ἦα πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἐταίρους
 τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.

Τόφρα δ' ἄρ' ἦ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον,
 τέσσαρα φωκᾶων ἐκ πόντου δέρματ' ἔνεικε· 436
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάνασ' ἀλήησιν
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·
 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω. 440
 ξυθα κεν αἰνότατος λόχος ἔπλετο· τείρε γὰρ αἰνῶς
 φωκᾶων ἀλιοτρεφέων ὀλοώτατος ὁδμή.
 τίς γάρ κ' εἰναλίῳ παρὰ κήτει κοιμηθείη ;

ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειρα·
 ἀμβροσίην ὑπὸ ῥίνα ἐκάστω θῆκε φέρουσα 445
 ἥδ' οὐ μάλα πνείουσαν, ὅλεσσε δὲ κήτεος ὁδμήν.
 πᾶσαν δ' ἥοίην μένομεν τετληότι θυμῷ·
 φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλὸς, εὗρε δὲ φώκας 450
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν·
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδὲ τι θυμῷ
 ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.

Capture of Proteus.

ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455
 ἀλλ' ἦ τοι πρῶτιστα λέων γένετ' ἠγυγένης,
 αὐτὰρ ἔπειτα δράκων καὶ πόρδαλις ἥδὲ μέγας σῦς·
 γίγνετο δ' ὕγρον ὕδωρ καὶ δένδρεον ὑψιπέτῃλον.
 ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
 ἀλλ' ὅτε δὴ ῥ' ἀνίαζ' ὁ γέρων ὀλοφώια εἰδὼς, 460
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπε·
 τίς νύ τοι, Ἀτρεὺς υἱέ, θεῶν συμφράσσατο βουλὰς,
 ὅφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 οἴσθα, γέρον, τί με ταῦτα παρατροπέων ἀγορεύεις; 465
 ὧς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδὲ τι τέκμων
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.
 ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασι,
 ὅς τίς μ' ἀθανάτων πεδᾶα καὶ ἔδησε κελεύθου,
 νόστον θ', ὧς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. 470
 ὧς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 ἀλλὰ μάλ' ὦφελles Δίί τ' ἄλλοισιν τε θεοῖσιν
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὅφρα πάχιστα

σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἶνοπα πόντον.
 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαίαν,
 πρὶν γ' ὅτ' ἂν Αἰγύπτιοι, διυπετέος ποταμοῖο,
 αὐτὶς ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τὰ οὐρανὸν εὐρὺν ἔχουσι·
 καὶ τότε τοι δώσουσιν ὁδὸν θεοὶ, ἣν σὺ μενουινᾶς. 480
 ὧς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
 οὐνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἡροειδέα πόντον
 Αἰγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλήν τε.
 ἀλλὰ καὶ ὧς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
 ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὥς σὺ κελεύεις. 485
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ἣ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,
 οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
 ἧέ τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἧς ἐπὶ νηὸς,
 ἧε φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπνευσεν. 490
 ὧς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

Proteus reveals the fate of the Greek heroes.

Ἀτρεΐδῃ, τί με ταῦτα διείρειαι; οὐδέ τί σε χρὴ
 ἰδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
 δὴν ἄκλαυτον ἔσεσθαι, ἐπεὶ κ' εὖ πάντα πύθῃαι.
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495
 ἀρχοὶ δ' αὖ δύο μῦνοι Ἀχαιῶν χαλκοχιτώνων
 ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρήσθα.
 εἰς δ' ἔτι που ζῶδς κατερύκεται εὐρεὶ πόντῳ.
 Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέμοισι.
 Γυρῆσιν μιν πρῶτα Ποσειδάων ἐπέλασσε 500
 πέτρησιν μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης·
 καὶ νῦ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ Ἀθήνῃ,
 εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·

φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.
 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος· 505
 αὐτίκ' ἔπειτα τρίαينαν ἔλων χερσὶ στιβαρῆσιν
 ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
 καὶ τὸ μὲν αὐτόθι μείνει, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
 τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. 510
 [ὥς ὁ μὲν ἐνθ' ἀπόλωλεν, ἐπεὶ πλεν ἄλμυρον ὕδωρ.]
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἡδ' ὑπάλυξεν
 ἐν νηυσὶ γλαφυρῆσι· σάωσε δὲ πότνια Ἥρη.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειῶν ὄρος αἰπὺν
 ἵξεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα 515
 πόντον ἐπ' ἰχθυόεντα φέρειν μεγάλα στενάχοντα,
 ἀγροῦ ἐπ' ἔσχατιν, ὅθι δώματα ναῖε Θυέστης
 τὸ πρὶν, ἀτὰρ τότε ἔναιε Θυεστιάδης Αἰγισθος.
 ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,
 ἅψ δὲ θεοὶ οὐρον στρέψαν, καὶ οἴκαδ' ἵκοντο, 520
 ἧ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης,
 καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὃν ῥα καθεῖσεν
 Αἰγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525
 χρυσοῦ δοιὰ τέλαντα· φύλασσε δ' ὁ γ' εἰς ἐνιαυτὸν,
 μή ἔ λάθοι παριῶν, μνήσαιο δὲ θούριδος ἀλκῆς.
 βῆ δ' ἱμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.
 αὐτίκα δ' Αἰγισθος δολίην ἐφράσσατο τέχνην·
 κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους 530
 εἷσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,
 ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.
 τὸν δ' οὐκ εἰδὸτ' ὄλεθρον ἀνήγαγε, καὶ κατέπεφνε
 δειπνίσσας, ὥς τις τε κατέκτανε βοῦν ἐπὶ φάτῃ. 535

οὐδέ τις Ἀτρεΐδεω ἐτάρων λίπεθ' οἷ οἱ ἔποντο,
 οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.
 ὥς ἔφατ', αὐτὰρ ἔμοι γε κατεκλάσθη φίλον ἦτορ,
 κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ
 ἦθελ' ἔτι ζῶειν καὶ ὄρᾱν φάος ἡελίοιο. 540
 αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθη,
 δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·
 μηκέτι, Ἀτρεὺς υἱέ, πολὺν χρόνον ἀσκελὲς οὕτω
 κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δήμεν' ἀλλὰ τάχιστα
 πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι. 545
 ἣ γάρ μιν ζῶν γε κιχήσεται, ἣ κεν Ὀρέστης
 κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαιο.
 ὥς ἔφατ', αὐτὰρ ἔμοι κραδίη καὶ θυμὸς ἀγέγνωρ
 αὐτὶς ἐνὶ στήθεσσι καὶ ἀχνυμένῃ περ ἰάνθη·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550
 τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,
 ὃς τις ἔτι ζῶδς κατερύκεται εὐρέι πόντῳ
 [ἢ ἐθανών· ἐθέλω δὲ καὶ ἀχνυμένός περ ἀκοῦσαι].
 ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 υἱὸς Λαέρτew, Ἰθάκῃ ἐνὶ οἰκίᾳ νάων· 555
 τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
 Νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
 ἴσχει· ὃ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
 οἳ κέν μιν πέμπουσιν ἐπ' εὐρέα νῶτα θαλάσσης. 560
 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,
 Ἄργει ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
 ἀλλὰ σ' ἐς Ἥλύσιον πεδίον καὶ πείρατα γαίης
 ἀθάνατοι πέμπουσιν, ὅθι ξανθοὺς Ῥαδάμανθους,
 τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν· 565
 οὐ νιφετὸς, οὐτ' ἄρ χειμῶν πολλὸς οὔτε ποτ' ὄμβρος,
 ἀλλ' αἰεὶ Ζεφύροιο λιγὺν πνείοντος ἀήτας

ὦκεανὸς ἀνῆλθιν ἀναψύχειν ἀνθρώπους,
οὐνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι.
ὥς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

570

The story of the return of Menelaus.

αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν
ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,
δόρπον θ' ὀπλίσάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 575
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα διαν,
ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν ἐίσῃς·
ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον·
ἐξῆς δ' ἐξόμενοι πολίην ἅλα τύπτον ἐρετμοῖς. 580
ἄψ δ' εἰς Αἰγύπτιοι, διυπετέος ποταμοῖο,
στήσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας,
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἑόντων,
χευ' Ἀγαμέμνονι τύμβον, ἔν' ἄσβεστον κλέος εἶη.
ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὐρον 585
ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
ὄφρα κεν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται·
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα
τρεῖς ἵππους καὶ δίδυρον ἐύζοον· αὐτὰρ ἔπειτα 590
δώσω καλὸν ἄλειςον, ἵνα σπένδῃσθα θεοῖσιν
ἀθανάτοις, ἐμέθεν μεμνημένος ἥματα πάντα.'

Telemachus is unwilling to stay any longer.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
' Ἀτρεΐδῃ, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχόμην 595

ἤμενος, οὐδέ κέ μ' οἶκον ἔλοι πόθος οὐδὲ τοκῆων
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
 τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι
 ἐν Πύλῳ ἡγαθήῃ· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω· 600
 ἵππους δ' εἰς Ἴθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίλοιό ἀνάσσεις
 εὐρέος, ᾧ ἔνι μὲν λωτὸς πολλὺς, ἐν δὲ κύπειρον
 πυροὶ τε ζεῖαί τ' ἦδ' εὐρυφυεὲς κρί λευκόν.
 ἐν δ' Ἴθάκῃ οὐτ' ἄρ' ὁρόμοι εὐρέες οὔτε τι λειμών· 605
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβοτόιο.
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,
 αἷ θ' ἀλλ' κεκλίεται· Ἴθάκῃ δέ τε καὶ περὶ πασέων.'

Ὡς φάτο, μεῖδῃσεν δὲ βοὴν ἀγαθὸς Μενέλαος,
 χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν. 610
 Ἀἷματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
 δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται
 δώσω δὲ κάλλιστον καὶ τιμηέστατόν ἐστι.
 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 615
 ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται·
 ἔργον δ' Ἑφαίστοιο· πόρεν δέ ἐ Φαίδιμος ἦρως,
 Σιδονίων βασιλεὺς, ὅθ' ἐδὸς δόμος ἀμφεκάλυψε
 κείσέ με νοστήσαντα· τέτν' δ' ἐθέλω τόδ' ὀπάσσαι.'

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 620
 [δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.
 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εἴηνورا οἶνον·
 σῖτον δὲ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.
 ὥς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο],

The scene changes to the palace of Odysseus.

μνηστήρες δὲ πάροιθεν Ὀδυσσεύος μεγάροιο 625

δίσκοισιν τέρποντο καὶ αἰγανέησιν ἴντες,
 ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
 Ἀντίνοος δὲ καθήστο καὶ Εὐρύμαχος θεοειδής,
 ἄρχοι μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.
 τοῖς δ' υἱὸς Φρονόιο Νοήμων ἐγγύθεν ἔλθων 630
 Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

The departure of Telemachus is announced to the suitors.

Ἐγὼ δ' ἄντινός, ἡ γὰρ τί ἴδμεν ἐνὶ φρεσὶν, ἦε καὶ οὐκί,
 ὅππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθόεντος ;
 νῆά μοι οἶχετ' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς
 Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι 635
 δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι παλαεργοὶ
 ἀδμηῆτες· τῶν κέν τιν' ἔλασσάμενος δαμασαίμην·

Ὡς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
 ἐς Πύλον οἶχεσθαι Νηληϊόν, ἀλλὰ που αὐτοῦ
 ἀγρῶν ἡ μήλοισι παρέμμεναι, ἦε συβώτῃ. 640

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
 ἡμερτές μοι ἐνισπε, πότ' ὥχετο καὶ τίνες αὐτῷ
 κοῦροι ἔποντ' ; Ἰθάκης ἐξαίρετοι, ἦ ἐοὶ αὐτοῦ
 θῆτές τε δμῶές τε ; δύναιτό κε καὶ τὸ τελέσσαι.
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ, 645
 ἦ σε βλῆ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
 ἦε ἐκῶν οἱ δῶκας, ἐπεὶ προσπτόξατο μύθῳ·

Τὸν δ' υἱὸς Φρονόιο Νοήμων ἀντίον ἤϊδα·
 αὐτὸς ἐκῶν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
 ὅππότε ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ 650
 αἰτίῳ ; χαλεπὸν κεν ἀνήνασθαι δόσιν εἶη.
 κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,
 οἱ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα
 Μέντορα, ἦε θεὸν, τῷ δ' αὐτῷ πάντα ἐφίκει.
 ἀλλὰ τὸ θανμάζω· ἴδον ἐνθάδε Μέντορα δῖον 655

χθιζὸν ὑπιοῖον. τότε δ' ἔμβρη νηὶ Πύλουνδε.'

Ἔς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγῆνωρ.
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς 660
[ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην']

Antinous plots his destruction.

Ἔ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ, ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.
ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὐτῶς, 665
νῆα ἔρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.
ἄρξει καὶ προτέρῳ κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ
Ζεὺς ὀλέσειε βίην, πρὶν ἡμῖν πῆμα φυτεῦσαι.
ἀλλ' ἄγ' ἐμοὶ δότε νῆα θοὴν καὶ εἴκοσ' ἐταίρους,
ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω 670
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ὥς ἂν ἐπισμυγεῶς ναυτῖλλεται εἵνεκα πατρός.'

Ἔς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον
αὐτὶκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Medon informs Penelope,

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος 675
μύθων, οὗς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον·
κῆρυξ γάρ οἱ ξειπε Μέδων, ὃς ἐπέυθετο βουλὰς
αὐλῆς ἐκτὸς ἐών· οἱ δ' ἐνδοθι μῆτιν ὕφαινον.
βῆ δ' ἔμην ἀγγελέων διὰ δώματα Πηνελοπέιη·
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια· 680

Ῥ κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;
ἦ εἰπέμεναι δμῶῃσιν Ὀδυσσῆος θέλειο
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;
μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὀμιλήσαντες

ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν. 685
 οἳ θάμ' ἀγειρόμενοι βίοντον κατακείρετε πολλὸν,
 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 690
 ἐν δῆμῳ· ἦ τ' ἐστὶ δίκη θείων βασιλῆων·
 ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίη.
 κεῖνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργει.
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα
 φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' εὐεργέων.' 695
 Τὴν δ' αὖτε προσέειπε Μένδων, πεπνυμένα εἰδώς,
 ' αἶ γὰρ δὴ, βασιλεία, τόδε πλείστον κακὸν εἴη.
 ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο
 μνηστῆρες φράζονται, δὲ μὴ τελέσειε Κρονίων·
 Τηλέμαχον μεμᾶσι κατακτάμεν ὀξείῃ χαλκῷ 700
 οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
 εἰς Πύλον ἡγαθήην ἥδ' εἰς Λακεδαίμονα δῖαν.'

who is brokenhearted at the news.

*Ὡς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δέ οἱ ὅσσε
 δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή. 705
 ὄψε δὲ δὴ μιν ἔπεσιν ἀμειβομένη προσέειπε·
 ' Κῆρυξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεῶ
 νηῶν ὠκυπόρων ἐπιβαινέμεν, αἶ θ' ἄλδος ἵπποι
 ἀνδράσι γίνονται, περώσι δὲ πουλὺν ἐφ' ὑγρήν.
 ἦ ἵνα μὴδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λήπεται;' 710
 Τὴν δ' ἡμείβετ' ἔπειτα Μένδων πεπνυμένα εἰδώς,
 ' οὐκ οἶδ' ἦ τίς μιν θεὸς ὥρορεν ἦε καὶ αὐτοῦ
 θυμὸς ἐφωρμήθη ἵμεν εἰς Πύλον, ὄφρα πύθηται
 πατρὸς ἐοῦ ἢ νόστον, ἢ ὅν τινα πότμον ἐπέσπεν.'
 *Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. 715

τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
 δόφρῳ ἐφέξεσθαι πολλῶν κατὰ οἶκον ἐόντων,
 ἀλλ' ἄρ' ἐπ' οὐδοῦ ἴζε πολυκμήτου θαλάμοιο
 οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμῳαὶ μινύριζον
 πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἡδὲ παλαιαί. 720
 τῆς δ' ἄδινδον γοόωσα μετηῦδα Πηνελόπεια·

‘Κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
 ἐκ πασέων, ὅσαι μοι ὁμοῦ τράφεν ἡδ' ἐγένοντο,
 ἥ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
 παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 725
 [ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]
 νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρεύσαντο θύελλαι
 ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.
 σχέτλιαί, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη
 ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, 730
 ὅππότε κείνος ἔβη κοίλην ἐπὶ νῆα μέλαιναν.
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,
 τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,
 ἢ κέ με τεθνηῦϊαν ἐνὶ μεγάροισιν ἔλειπεν.
 ἀλλὰ τις ὀτρηνῶς Δολίον καλέσειε γέροντα, 735
 δμῶ' ἐμὸν ὅν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ,
 καὶ μοι κῆπον ἔχει πολυδένδρεον, ὄφρα τάχιστα
 Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφήνας
 ἐξελθὼν λαοῖσιν ὁδύρεται, οἳ μεμάασιν 740
 ὃν καὶ Ὀδυσσῆος φθίσει γόνον ἀντιθέοιο.’

At Eurycleia's advice, she prays for help to Athena.

Τὴν δ' αὖτε προσέειπε φίλη τροφός Εὐρύκλεια·
 ‘νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλεὶ χαλκῷ,
 ἢ ἕα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω·
 ἦδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσος' ἐκέλευε, 745

σῖτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον
 μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι,
 ὥς ἂν μὴ κλαίονσα κατὰ χροῖα καλὸν ἰάπτῃς.
 ἀλλ' ὑδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἐλοῦσα,
 εἰς ὑπερῷ' ἀναβῆσα σὺν ἀμφιπόλοισι γυναιξὶν
 εὖχε' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·
 ἢ γὰρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαῶσαι.
 μῆδ' ἐ γέροντα κάκου κεκακωμένον· οὐ γὰρ ὀίω
 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιδάδοι
 ἐχθέσθ', ἀλλ' ἔτι πού τις ἐπέσσειται ὅς κεν ἔχῃσι
 δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πύονας ἀγρούς.'

750

755

ἌΩς φάτο, τῆς δ' εὐνησε γόον, σχέθε δ' ὅσσε γόοιο.

ἢ δ' ὑδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἐλοῦσα,
 εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξὶν,
 ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἡρᾶτο δ' Ἀθήνη·

760

Ἐκλυθί μιν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
 ἦ βοὸς ἦ ὄϊος κατὰ πύονα μηρὶ ἔκῃε,
 τῶν νῦν μοι μῆῃσαι, καὶ μοι φίλον νῖα σάωσον,
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.'

765

ἌΩς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρής.
 μνηστῆρες δ' ὁμάδῃσαν ἀνὰ μέγαρα σκιδόεντα·
 ὦδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

Ἦ μάλα δὴ γάμον ἄμμι πολυμήστη βασιλεία
 ἀρτύει, οὐδέ τι οἶδεν ὃ οἱ φόνος νῦν τέτυκται.'

770

ἌΩς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.
 τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·

Ἐδαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
 πάντας ὁμῶς, μὴ πού τις ἐπαγγέλῃσι καὶ εἴσω.
 ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
 μῦθον, ὃ δὴ καὶ πᾶσι ἐνὶ φρεσὶν ἤραρεν ἡμῖν.'

775

The ambush laid to await Telemachus.

ἄΩς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
νῆα μὲν οὖν πάμπρωτον ἀλὸς βένθοσδε ἔρυσσαν, 780
ἐν δ' ἰστόν τε τίθεντο καὶ ἰστία νηὶ μελαίνῃ,
ἡρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι
[πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν·]
τεύχεα δέ σφ' ἤνειακ' ὑπέρθυμοι θεράποντες.
ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί· 785
ἔνθα δὲ δόρπον ἔλουντο, μένον δ' ἐπὶ ἔσπερον ἔλθειν.

Ἡ δ' ὑπερώϊω αὐθι περίφρων Πηνελόπεια
κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτήτος,
ὀρμαίνουσ' ἢ οἱ θάνατον φύγοι νιὸς ἀμύμων,
ἦ ὃ γ' ὑπὸ μνηστήρσιν ὑπερφιάλοισι δαμείῃ. 790
ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ
δείσας, ὅππότε μιν δόλιον περὶ κύκλον ἄγωσι,
τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·
εὐδὲ δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψευα πάντα.

Athena cheers Penelope by sending a dream.

Ἐνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· 795
εἶδωλον πόλῃσε, δέμας δ' ἦκτο γυναικί,
Ἴφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,
τὴν Εὐμηλος ὄπνιε, Φερῆς ἐνὶ οἰκίᾳ ναίων.
πέμπει δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,
εἴως Πηνελόπειαν ὀδυρομένην, γοόωσαν, 800
παύσειε κλαυθμοῖο γόοιό τε δακρυσέντος.
ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ξειπεν·
Ἐὔδεις, Πηνελόπεια, φίλον τετιμμένη ἦτορ·
οὐ μέν σ' οὐδὲ ἑῷσι θεοὶ ρεῖα ζῶντες 805

κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι
σὺς παῖς· σὺ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστι.'

Τὴν δ' ἡμεῖβετ' ἔπειτα περίφρων Πηνελόπεια,
ἥδ' ὃν μάλα κνώσσουσ' ἐν ὄνειρείησι πύλῃσιν·

‘Τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; σὺ τι πάρος γε 810
πωλείαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·

καί με κέλεαι παύσασθαι οἰζύος ἥδ' ὀδυνῶν
πολλέων, αἱ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,
ἥ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 815

[ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]

νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,
νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.

τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου.

τοῦ δ' ἀμφιτρομέω καὶ δεῖδια μή τι πάθῃσιν, 820

ἥ ὃ γε τῶν ἐνὶ δήμῳ, ἴν' οἴχεται, ἥ ἐνὶ πόντῳ·
δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανώονται,
ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον Ἀμειβύων· 825
‘θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεῖδιθι λίην·

τοίῃ γάρ οἱ πομπὸς ἅμ' ἔρχεται, ἣν τε καὶ ἄλλοι
ἄνδρες ἡρήσαντο παρεστάμεναι, δύναται γὰρ,
Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·
ἥ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.'

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830

‘εἰ μὲν δὴ θεός ἐσσι, θεοῦ τέ ἐκλυνες αὐδῆς,

εἰ δ' ἄγε μοι καὶ κείνουν οἰζυρὸν κατάλεξον,

ἥ που ἔτι ζῶει καὶ ὄρῃ φάος ἡελίοιο,

ἥ ἤδη τέθνηκε καὶ εἰν Ἀἶδαο δόμοισι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον Ἀμειβύων· 835

‘σὺ μὲν τοι κείνῳ γε διηνεκέως ἀγορεύσω,

ζῶει ὃ γ', ἥ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'

ἄΩς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη
 ἐς πνοιᾶς ἀνέμων· ἥ δ' ἐξ ὕπνου ἀνόρουσε
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,
 ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ. 840

The ship is stationed to intercept Telemachus.

Μνηστήρες δ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.
 ἔστι δέ τις νῆσος μέσση ἀλλ' πετρήεσσα,
 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης, 845
 Ἄστερις, οὐ μεγάλη· λιμένες δ' ἔνι ναύλοχοι αὐτῇ
 ἀμφίδυμοι· τῇ τὸν γε μένον λοχόωντες Ἀχαιοί.

ΟΔΥΣΣΕΙΑΣ Ε.

Ὀδυσσέως σχεδία.

**Athena in Olympus complains of the hard fate of
Odysseus.**

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῦ
ῶρνυθ', 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 5
μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης·
 'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδώς·
ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι, 10
ὥς οὗ τις μέμνηται Ὀδυσσῆος θέλειο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὧς ἥπιος ἦεν.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη
ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαίαν ἰκέσθαι· 15
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,
οἳ κέν μιν πέμπουσιν ἐπ' εὐρέα νῶτα θαλάσσης.
νῦν αὖ παιῖδ' ἀγαπητὸν ἀποκτεῖναι μεμνάσιν
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
εἰς Πύλον ἡγαθέην ἦδ' εἰς Λακεδαίμονα δῖαν.' 20

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,
 ὥς ἤ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών·
 Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, 25
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαίαν ἱκηται,
 μνηστήρες δ' ἐν νηὶ παλιμπετέες ἀπονέωνται.'

Zeus despatches Hermes to Calypso's isle.

Ἡ ῥα, καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ἦῤῥα·
 'Ἑρμεία· σὺ γὰρ αὐτε τά τ' ἄλλα περ ἄγγελός ἐσσι·
 νύμφη ἐνπλοκάμφῃ εἰπεῖν νημερτέα βουλήν, 30
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·
 ἀλλ' ὃ γ' ἐπὶ σχεδὴς πολυδέσμον πῆματα πάσχων
 ἤματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἴκοιτο,
 Φαιήκων ἐς γαίαν, οἱ ἀγχίθιοι γεγάασιν, 35
 οἳ κέν μιν περὶ κῆρι θεὸν ὥς τιμήσουσι,
 πέμψουσιν δ' ἐν νηὶ φίλῃν ἐς πατρίδα γαίαν,
 χαλκὸν τε χρυσόν τε ἄλις ἐσθῆτά τε δόντες,
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεὺς,
 εἷ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληϊδος αἴσαν. 40
 ὥς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ ἔην ἐς πατρίδα γαίαν.'

Ὡς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργειφόντης.
 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια, χρύσεια, τά μιν φέρουν ἡμὲν ἐφ' ὑγρῇν 45
 ἦδ' ἐπ' ἀπείρονα γαίαν ἅμα πνοιῆς ἀνέμοιο.
 εἶλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
 ὧν ἐθέλει, τοὺς δ' αὐτε καὶ ὑπνώοντας ἐγείρει.
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργειφόντης.
 Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ· 50

σεύατ' ἔπειτ' ἐπὶ κύμα λάρῳ ὄρνιθι ἑοικῶς,
 ὅς τε κατὰ δεινὸν κόλπον ἀλὸς ἀτρυγέτιο
 ἰχθῦς ἀγρώσων πυκινὰ πτερὰ δεύεται ἄλμῃ·
 τῷ ἕκελος πολέεσσι ὀχήσατο κύμασιν Ἑρμῆς.
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐρύσαν, 55
 ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἡπειρόνδε
 ἦεν, ὅφρα μέγα σπέος ἔκετο, τῷ ἔνι νύμφῃ
 ναῖεν ἐνπλόκαμος· τὴν δ' ἐνδοθι τέτμεν ἐοῦσαν.
 πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὀδμῇ
 κέδρου τ' εὐκεάτιο θύου τ' ἀνὰ νῆσον ὀδῶδει 60
 δαιομένων· ἡ δ' ἐνδὸν αἰοιδιάουσ' ὀπὶ καλῇ,
 ἰστὸν ἐποιχομένη χρυσεὴ κερκίδ' ὕφαιεν.
 ὕλῃ δὲ σπέος ἀμφὶ πεφύκει τηλεθόωσα,
 κλήθρη τ' αἴγειρός τε καὶ εὐώδης κυπάρισσος.
 ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο, 65
 σκῶπές τ' ἱρηκές τε τανύγλωσσοί τε κορῶναι
 εἰνάλιναι, τῆσιν τε θαλάσσια ἔργα μέμηλεν.
 ἡ δ' αὐτοῦ τετάνυστο περὶ σπέλους γλαφυροῦ
 ἡμερὶς ἡβώωσα, τεθήλει δὲ ^ωσταφυλῆσι·
 κρῆναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ, 70
 πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.
 ἀμφὶ δὲ λειμῶνες μαλακοὶ Ἴου ἠδὲ σελίνου
 θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν
 θήησαιο ἰδὼν καὶ τερφθείη φρεσὶν ἦσιν.
 ἔνθα στὰς θηεῖτο διάκτορος ἀργειφόντης. 75
 αὐτὰρ ἐπειδὴ πάντα ἑὼ θηήσατο θυμῷ,
 αὐτίκ' ἄρ' εἰς εὐρὺ σπέος ἦλυθεν· οὐδέ μιν ἄντην
 ἠγνοίησεν ἰδοῦσα Καλυψώ, δῖα θεάων,
 οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται
 ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει. 80
 οὐδ' ἄρ' Ὀδυσσῆα μεγάλῃτορα ἐνδὸν ἔτετμεν,
 ἀλλ' ὃ γ' ἐπ' ἀκτῆς κλαίει καθήμενος, ἔνθα πάρος περ,

δάκρυνσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων
 [πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].
 Ἑρμείαν δ' ἐρέεινε Καλυψῶ, διὰ θεάων, 85
 ἐν θρόνῳ ἰδρύσασα φαεινῷ, σιγαλόεντι·

ἴψτε μοι, Ἑρμεία χρυσόβραπι, εἰλήλουθας
 αἰδοῖός τε φίλος τε; πάρος γε μὲν οὗ τι θαμίζεις.
 αὔδα δ' τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
 εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. 90
 [ἀλλ' ἔπειο προτέρω, ἵνα τοι παρ ξείνια θείω.]'

ὣς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν
 ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
 αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.
 αὐτὰρ ἐπεὶ δείπνησε καὶ ἦραρε θυμὸν ἐδωδῇ, 95
 καὶ τότε δὴ μιν ἔπεσσω ἀμειβόμενος προσέειπεν·

He bids her to release Odysseus.

Ἐἰρωτᾷς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγώ τοι
 νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ.
 Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
 τίς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἀλμυρὸν ὕδωρ 100
 ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἳ τε θεοῖσιν
 ἱερά τε ῥέζουσι καὶ ἐξαίτους ἐκατόμβας.
 ἀλλὰ μάλ' οὗ πως ἔστι Διὸς νόον αἰχιόχοιο
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι.
 φησὶ τοι ἄνδρα παρεῖναι οἰζυρώτατον ἄλλων, 105
 τῶν ἀνδρῶν οἳ ἄστν πέρι Πριάμοιο μάχοντο
 εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν
 οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,
 ἥ σφιν ἐπῶρσ' ἀνεμόν τε κακὸν καὶ κύματα μακρά.
 [ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι, 110
 τὸν δ' ἄρα δεῦρ' ἀνεμὸς τε φέρων καὶ κύμα πέλασσε.]
 τὸν νῦν σ' ἠνώγει ἀποπεμπέμεν ὅττι τάχιστα·

οὐ γάρ οἱ τῇδ' αἴσα φίλων ἀπονόσφιν ὀλέσθαι,
 ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαίαν.' 115
 *Ὡς φάτο, ῥίγησεν δὲ Καλυψὼ, διὰ θεάων,
 καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·

Reluctantly the goddess consents.

‘Σχέτλιοί ἐστε, θεοὶ, ζηλήμονες ἕξοχον ἄλλων,
 οἷ τε θεαῖς ἀγάσθε παρ' ἀνδράσιν εὐνάζεσθαι
 ἀμφαδίην, ἣν τίς τε φίλον ποιήσεται ἀκοίτην. 120
 ὥς μὲν ὅτ' Ὀρίων' ἔλετο ῥοδοδάκτυλος Ἥως,
 τόφρα οἱ ἡγάσθε θεοὶ ῥεῖα ζῶντες,
 ἕως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνή
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνευ. 125
 ὥς δ' ὅπότε Ἰασίωνι ἐνπλόκαμος Δημήτηρ,
 ᾧ θυμῷ εἶξασα, μίγῃ φιλότῃτι καὶ εὐνῇ
 νειῶ ἐνι τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος
 Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ.
 ὥς δ' αὖ νῦν μοι ἀγᾶσθε, θεοὶ, βροτὸν ἄνδρα παρεῖναι.
 τὸν μὲν ἐγὼ ἐσάωσα περὶ τρόπιος βεβαῶτα 130
 οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῇτι κεραυνῷ
 Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
 [ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι,
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κύμα πέλασσε.]
 τὸν μὲν ἐγὼ φιλέον τε καὶ ἔτρεφον, ἥδὲ ἔφασκον 135
 θήσειν ἀθάνατον καὶ ἀγήρων ἥματα πάντα.
 ἀλλ' ἐπεὶ οὗ πῶς ἔστι Διὸς νόον αἰγιόχοιο
 οὔτε παρελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι,
 ἐρρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,
 πόντον ἐπ' ἀτρύγετον. πέμψω δέ μιν οὗ πῃ ἐγὼ γέ· 140
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,

οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
αὐτὰρ οἳ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,
ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἱκηται.'

Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης· 145
'οὐτῶ νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,
μή πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνῃ.'
ἌΩς ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης·

Calypso informs Odysseus, and bids him build a boat,

ἥ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια νύμφη
ἦι, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων. 150
τὸν δ' ἄρ' ἐπ' ἀκτῆς εὔρε καθήμενον· οὐδέ ποτ' ὅσσε
δακρυόφιν τέρσοντο, κατείβετο δὲ γλυκὺς αἰὼν
νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἦνδανε νύμφη.
ἀλλ' ἦ τοι νύκτας μὲν λαύεσκεν καὶ ἀνάγκη
ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ· 155
ἤματα δ' ἐν πέτρῃσι καὶ ἡιόνεσσι καθίζων
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.
ἀγχοῦ δ' ἰσταμένη προσεφώνεε διὰ θεάων·

'Κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰὼν 160
φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.
ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἀρμόζεο χαλκῷ
εὐρείαν σχεδίσην· ἀτὰρ ἱκρία πῆξαι ἐπ' αὐτῆς
ὑψοῦ, ὥς σε φέρῃσι ἐπ' ἡεροειδέα πόντον.
αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν 165
ἐνθήσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι,
εἵματά τ' ἀμφιέσω, πέμψω δέ τοι οὖρον ὀπισθεν,
ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαῖαν ἱκηαι,
αἳ κε θεοὶ γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οἳ μιν φέρτεροί εἰσι νοῆσαι τε κρήναί τε.' 170

ἄΩς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ἄλλο τι δὴ σὺ, θεὰ, τόδε μήδεαι οὐδέ τι πομπήν,
ἧ με κέλεαι σχεδὴ περάαν μέγα λαῖτμα θαλάσσης,
δεινόν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες ἔϊσαι 175
ὠκύποροι περώσιν, ἀγαλλόμεναι Διὸς οὐρῷ.
οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδὴς ἐπιβαίην,
εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'

ἄΩς φάτο, μειδῆσεν δὲ Καλυψώ, δῖα θεάων, 180
χειρὶ τέ μιν κατέρεξε· ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

ἥ δὴ ἀλιτρός γ' ἐσσί καὶ οὐκ ἀποφώλια εἰδώς,
οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι.
ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος 185
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἅσ' ἂν ἐμοί περ
αὐτῇ μηδολίμην, ὅτε με χρεῖῳ τόσον ἴκοι·
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος, οὐδέ μοι αὐτῇ 190
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.'

ἄΩς ἄρα φωνήσας ἠγήσατο δῖα θεάων
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.
ἴξον δὲ σπείος γλαφυρὸν θεὸς ἦδὲ καὶ ἀνὴρ,
καὶ ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου ἐνθεν ἀνέστη 195
Ἑρμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἐδωδὴν,
ἕσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·
αὐτὴ δ' ἀντίον ἴξεν Ὀδυσσῆος θείοιο,
τῇ δὲ παρ' ἀμβροσίην δμῶαί καὶ νέκταρ ἔθηκαν.
οἱ δ' ἐπ' ὀνειῖαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον. 200
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἠδὲ ποτῆτος,
τοῖς ἄρα μύθων ἦρχε Καλυψώ, δῖα θεάων·

though she would fain keep him with her.

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
 οὔτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαίαν
 αὐτίκα νῦν ἐθέλεις ἵναι; σὺ δὲ χαῖρε καὶ ἔμπησ. 205
 εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἶσα
 κήδε’ ἀναπλήσαι, πρὶν πατρίδα γαίαν ἰκέσθαι,
 ἐνθάδε κ’ αὐθι μένων παρ’ ἐμοὶ τόδε δῶμα φυλάσσοις
 ἀθάνατός τ’ εἴης, ἱμειρόμενός περ ἰδέσθαι
 σὴν ἄλοχον, τῆς αἶν ἐέλδαι ἥματα πάντα. 210
 οὐ μὲν θην κείνης γε χερείων εὖχομαι εἶναι,
 οὐ δέμας, οὐδὲ φυὴν, ἐπεὶ οὐ πως οὐδὲ ἔοικε
 θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρῖζειν.’

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 ‘πότνα θεὰ, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς 215
 πάντα μάλ’, οὐνεκα σείο περίφρων Πηνελόπεια
 εἶδος ἀκιδνοτέρη μέγεθός τ’ εἰσάντα ἰδέσθαι·
 ἡ μὲν γὰρ βροτός ἐστι, σὺ δ’ ἀθάνατος καὶ ἀγήρων.
 ἀλλὰ καὶ ὧς ἐθέλω καὶ ἐέλδομαι ἥματα πάντα
 οὔκαδέ τ’ ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι. 220
 εἰ δ’ αὖ τις ῥαίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ,
 τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθεά θυμόν·
 ἦδη γὰρ μάλα πόλλ’ ἔπαθον καὶ πόλλ’ ἐμόγησα
 κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.’
 ‘Ὡς ἔφατ’, ἥλιος δ’ ἄρ’ ἔδν καὶ ἐπὶ κνέφας ἦλθεν· 225
 ἐλθόντες δ’ ἄρα τῷ γε μυχῶ σπείους γλαφυροῖο
 τερπέσθην φιλότῃτι, παρ’ ἀλλήλοισι μένοντες.

The boat-building.

Ἵμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 αὐτίχ’ ὃ μὲν χλαῖνάν τε· χιτῶνά τε ξυνντ’ Ὀδυσσεὺς,
 αὐτὴ δ’ ἀργύφρον φᾶρος μέγα ξυνντο νύμφη, 230

λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυὶ
 καλὴν χρυσεῖην· κεφαλῇ δ' ἐφύπερθε καλύπτρην·
 καὶ τότε Ὀδυσσῆι μεγαλήτορι μήδετο πομπήν.
 δῶκεν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,
 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235
 στειλειὸν περικαλλὲς ἐλάινον, εὖ ἐναρηρός·
 δῶκε δ' ἔπειτα σκέπαρνον εὐξοον· ἦρχε δ' ὁδοῖο
 νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,
 κλήθρη τ' αἰγειρός τ', ἐλάτη τ' ἦν οὐρανομήκης,
 αὔα πάλαι, περὶ κηλα, τὰ οἱ πλώοιεν ἐλαφρῶς. 240
 αὐτὰρ ἐπειδὴ δεῖξ' ὅθι δένδρεα μακρὰ πεφύκει,
 ἡ μὲν ἔβη πρὸς δῶμα Καλυψῶ, δῖα θεάων,
 αὐτὰρ ὁ τάμνετο δοῦρα· θεῶς δέ οἱ ἦντο ἔργον.
 εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,
 ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμῃν ἴθυνεν. 245
 τόφρα δ' ἔνεικε τέρετρα Καλυψῶ, δῖα θεάων
 τέτρηνεν δ' ἄρα πάντα καὶ ἤρμωσεν ἀλλήλοισι,
 γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονήσιν ἄρασεν.
 ὅσσον τίς τ' ἔδαφος νηὸς τορνώσεται ἀνὴρ
 φορτίδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων, 250
 τόσσον ἔπ' εὐρείαν σχεδὴν ποιήσατ' Ὀδυσσεύς.
 ἱκρία δὲ στήσας, ἀραρῶν θαμέσι σταμίνεσσι,
 ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.
 ἐν δ' ἱστὸν ποίει καὶ ἐπὶ κριον ἄρμενον αὐτῷ·
 πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὅφρ' ἰθύνει. 255
 φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυνῆσι
 κύματος εἴλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ἔλην.
 τόφρα δὲ φάρ' ἔνεικε Καλυψῶ, δῖα θεάων,
 ἱστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τὰ
 ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260
 μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἅλα δῖαν.

Odysseus starts from Ogygia.

Τέτρατον ἤμαρ ξην, καὶ τῷ τετέλεστο ἅπαντα·
 τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου διὰ Καλυψῶ,
 εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.
 ἐν δέ οἱ ἄσκον ἔθηκε θεὰ μέλανος οἴνοιο 265
 τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δέ καὶ ἦα
 κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλὰ·
 οὔρου δὲ προέηκεν ἀπήμονά τε λιάρον τε.
 γηθόσυνος δ' οὔρῳ πέτασ' ἱστία διὸς Ὀδυσσεύς.
 αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνηέντως 270
 ἥμενος· οὐδὲ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε
 Πηληιάδης τ' ἐσορῶντι καὶ ὄψῃ δύνοντα Βοώτην
 Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
 ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο· 275
 τὴν γὰρ δὴ μιν ἄνωγε Καλυψῶ, διὰ θεάων,
 ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.
 ἑπτὰ δὲ καὶ δέκα μὲν πλέεν ἤματα ποντοπορευόντων,
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιδόεντα
 γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ· 280
 εἶσατο δ' ὥς ὅτε ῥινὸν ἐν ἡεροειδέϊ πόντῳ.

Poseidon sees him, raises a storm and wrecks him.

Τὸν δ' ἐξ Αἰθιοπῶν ἀνίων κρείων ἐνοσίχθων
 τηλόθεν ἐκ Σολύμων ὁρέων ἶδεν· εἶσατο γάρ οἱ
 πόντον ἐπιπλῶων· ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
 κινήσας δὲ κάρη προτὶ δὺν μυθήσατο θυμόν· 285
 ὦ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
 ἀμφ' Ὀδυσσῇ ἐμεῖο μετ' Αἰθιοπέσσιν ἐόντος,
 καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αἶσα
 ἐκφυγέειν μέγα πείραρ διζύος, ἣ μιν ἰκάνει·
 ἀλλ' ἔτι μὲν μὲν φημι ἄδην ἐλάαν κακότητος· 290

ὥς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
 χερσὶ τρῖαιναν ἐλών· πάσας δ' ὀρόθυνεν ἀέλλας
 παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
 σὺν δ' Εὐρώς τε Νότος τ' ἔπεσε Ζέφυρός τε δυσαιῆς 295
 καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.
 καὶ τότε Ὀδυσσεύς λυτο γούνατα καὶ φίλον ἦτορ,
 ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·

ὦ μοι ἐγὼ δειλὸς, τί νῦ μοι μήκιστα γένηται ;
 δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, 300
 ἣ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἰκέσθαι,
 ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,
 οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν
 Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι
 παντοίων ἀνέμων. νῦν μοι σὼς αἰπὺς ὄλεθρος. 305
 τρισμάκαρες Δαναοὶ καὶ τετράκις, οἳ τότε ὄλοντο
 Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρεΐδῃσι φέροντες.
 ὥς δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
 ἥματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα
 Τρῶες ἐπέβριψαν περὶ Πηλεΐωνι θανόντι. 310
 τῷ κ' ἔλαχον κτερέων, καὶ μεν κλέος ἦγον Ἀχαιοί·
 νῦν δέ με λευγαλέῳ θανάτῳ εἵμαρτο ἁλῶναι.

ὥς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης,
 δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδὴν ἐλέλιξε.
 τῇλε δ' ἀπὸ σχεδῆς αὐτὸς πέσε, πηδάλιον δὲ 315
 ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἰσθὺν ἔαξε
 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 ὀρμῆς· 320
 εἵματα γάρ ῥ' ἐβάρυνε, τὰ οἱ πόρε δῖα Καλυψώ.
 ὄψε δὲ δὴ ῥ' ἀνέδν, στόματος δ' ἐξέπτυσεν ἄλμην

πικρὴν, ἣ οἱ πολλὰ ἀπὸ κρατὸς κελάρυζεν.
 ἀλλ' οὐδ' ὥς σχεδὴς ἐπελήθετο, τειρόμενός περ,
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβειτ' αὐτῆς, 325
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.
 τὴν δ' ἐφόρει μέγα κύμα κατὰ ῥόον ἔνθα καὶ ἔνθα.
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας
 ἅμ πεδίον, πυκινὰ δὲ πρὸς ἀλλήλησιν ἔχονται,
 ὥς τὴν ἅμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα· 330
 ἄλλοτε μὲν τε Νότος Βορρὴ προβάλεσκε φέρεσθαι,
 ἄλλοτε δ' αὐτ' Εὖρος Ζεφύρῳ εἵξασκε διώκειν.

*Leucothea pities him, and gives him her wimple for a
 life-buoy.*

Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,
 Λευκοθέη, ἣ πρὶν μὲν ξὴν βροτὸς αὐδήεσσα,
 νῦν δ' ἄλδος ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. 335
 ἦ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·
 [αἰθυλίη δ' εἰκυῖα ποτῇ ἀνεδύσσετο λίμνης,]
 ἔζε δ' ἐπὶ σχεδὴς πολυδέσμου εἰπέ τε μῦθον·
 'Κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων
 ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340
 σὺ μὲν δὴ σε καταφθίσει, μάλα περ μενεαίνων.
 ἀλλὰ μάλ' ὦδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·
 εἴματα ταῦτ' ἀποδὺς σχεδὴν ἀνέμοισι φέρεσθαι
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345
 τῇ δὲ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.
 αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάψεαι ἡπείροιο,
 ἀψ ἀπολυσάμενος βαλλέειν εἰς οἶνοπα πόντον
 πολλὸν ἀπ' ἡπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.' 350
 ὧς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,

αὐτὴ δ' ἄψ ἐς πόντον ἐδύσετο κυμαίνοντα
αἰθυλή εἰκυῖα· μέλαν δέ ἐ κῦμα κάλυψεν.
αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεὺς,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 355
'Ω μοι ἐγὼ, μή τίς μοι ὑφαίνῃσιν δόλον αὐτε
ἀθανάτων, ὃ τέ με σχεδὴς ἀποβῆναι ἀνώγει.
ἀλλὰ μάλ' οὐ πω πείσομ', ἐπεὶ ἐκὰς ὀφθαλμοῖσι
γαῖαν ἐγὼν ἰδόμην, ὅθι μοι φάτο φύξιμον εἶναι.
ἀλλὰ μάλ' ὦδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· 360
ᾧφρ' ἂν μέν κεν δούρατ' ἐν ἁρμονίῃσιν ἀρήρη,
τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·
αὐτὰρ ἐπὴν δὴ μοι σχεδὴν διὰ κῦμα τινάξῃ,
νῆξομ', ἐπεὶ οὐ μέν τι πάρα προνοῆσαι ἄμεινον.'

Εἶτος ὁ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 365
ᾧρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,
δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.
ὥς δ' ἄνεμος ζαῆς ἡίων θημῶνα τινάξῃ
καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη,
ὥς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370
ἄμφ' ἐνὶ δούρατι βαῖνε, κέληθ' ὥς ἵππον ἐλαύνων,
εἵματα δ' ἐξαπέδυνε, τά οἱ πόρε διὰ Καλυψώ.
αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,
αὐτὸς δὲ πρηνὴς ἀλλὶ κάππεσε, χεῖρε πετάσσας,
νηχέμεναι μεμαώς· ἴδε δὲ κρείων ἐνοσίχθων, 375
κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·

‘Οὕτω νῦν κακὰ πολλὰ παθὼν ἀλώω κατὰ πόντον,
εἰς ὃ κεν ἀνθρώποισι διοτρεφέεσσι μιγῇης·
ἀλλ' οὐδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος.'

*Ὡς ἄρα φωνήσας ἔμασεν καλλιτρίχας ἵππους, 380
ἔκετο δ' εἰς Αἰγὰς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

Athena stills the storm.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς, ἄλλ' ἐνόησεν
 ἣ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·
 ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαζεν, 385
 ἕως ὃ γε Φαιήκεσσι φιληρέτμοισι μυγείη
 διογενῆς Ὀδυσσεὺς, θάνατον καὶ Κῆρας ἀλύξας.

Odysseus sights land, but finds the coast too dangerous,

Ἔνθα δὴ νύκτας δύο τ' ἡματα κύματι πηγῶ
 πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσειτ' ὄλεθρον.
 ἄλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' ἦώς, 390
 καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη
 ἔπλετο νηνεμίη, ὃ δ' ἄρα σχεδὸν εἶσιδε γαῖαν
 ὁξὺ μάλα προῖδων, μεγάλου ὑπὸ κύματος ἀρθείς.
 ὥς δ' ὅτ' ἂν ἀσπάσιος βίωτος παῖδεςσι φανήη
 πατρός, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων, 395
 δηρὸν τηκόμενος, στυγερός δέ οἱ ἔχραε δαίμων,
 ἀσπάσιον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,
 ὥς Ὀδυσῆ' ἀσπαστὸν εἰείσατο γαῖα καὶ ὕλη,
 νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.
 ἄλλ' ὅτε τόσσον ἀπὴν ὅσσον τε γέγωνε βοήσας, 400
 καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·
 ῥόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείριοιο
 δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἄλός ἄχνη·
 οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαί,
 ἄλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε· 405
 καὶ τότ' Ὀδυσσῆος λῦτο γούνατα καὶ φίλον ἦτορ,
 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
 ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέσθαι

Ζεὺς, καὶ δὴ τότε λαῖτμα διατμήξας ἐτέλεσσα,
 ἔκβασις οὗ πη φαίνεθ' ἄλδος πολιοῖο θύραζε· 410
 ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κύμα
 βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,
 ἀγχιβαθὴς δὲ θάλασσα, καὶ οὗ πως ἔστι πόδεςσι
 στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·
 μή πῶς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρη 415
 κύμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὁρμή.
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἣν πον ἐφεύρω
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης,
 δεῖδω μή μ' ἐξαῦτις ἀναρπάξασα θύελλα
 πόντον ἐπ' ἰχθυόοντα φέρη βαρέα στενάχοντα, 420
 ἢ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων
 ἐξ ἄλδος, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτῃ·
 οἶδα γὰρ ὥς μοι ὁδῶδυσται κλυτὸς ἐννοσίγαιος.'

Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δέ μιν μέγα κύμα φέρε τρηχεῖαν ἐπ' Ἀκτῆν. 425
 ἔνθα κ' ἀπὸ ῥινοὺς δρῦφθη, σὺν δ' ὅστέ' ἀράχθη,
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·
 ἀμφοτέρῃσι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,
 τῆς ἔχετο στενάχων, εἴως μέγα κύμα παρήλθε.
 καὶ τὸ μὲν ὥς ὑπάλυξε, παλιρῥόθιον δέ μιν αὔτις 430
 πληῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντω.
 ὥς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο
 πρὸς κοτυληδονόφιν πυκιναὶ λάιγγες ἔχονται,
 ὥς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κύμα κάλυψεν. 435
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὦλετ' Ὀδυσσεὺς,
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
 κύματος ἐξαναδὺς, τὰ τ' ἐρεύγεται ἡπειρόνδε,
 νῆχε παρὲξ, ἐς γαῖαν ὀρώμενος, εἰ πον ἐφεύροι
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης. 440

till he swims up the mouth of the river,

ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο
ἶξε νέων, τῇ δὴ οἱ ἐέλσατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἔγνω δὲ προρέοντα καὶ εὗξατο ὄν κατὰ θυμόν·

‘Κλυθι, ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ' ἰκάνω,
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπάς. 446

αἰδοῖος μὲν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἴκηται ἀλώμενος, ὥς καὶ ἐγὼ νῦν
σόν τε ῥόον σά τε γούναθ' ἰκάνω πολλὰ μογήσας.
ἀλλ' ἐλέαιρε, ἄναξ· ἰκέτης δέ τοι εὐχομαι εἶναι.’ 450

‘Ὡς φάθ', ὁ δ' αὐτίκα παῦσεν ἐδὼν ῥόον, ἔσχε δὲ κύμα,
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ' ἐσάωσεν
ἐς ποταμοῦ προχοάς· ὁ δ' ἄρ' ἄμφω γούνατ' ἔκαμψε
χεῖράς τε στιβαράς· ἀλλ' γὰρ δέδμητο φίλον κῆρ.
ῥῥε δὲ χροά πάντα, θάλασσα δὲ κήκιε πολλή 455
ἀν στόμα τε ῥῖνός θ'. ὁ δ' ἄρ' ἀπνευστος καὶ ἀνανδός
κεῖτ' ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἴκανε.
ἀλλ' ὅτε δὴ ῥ' ἀμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λύσε θεοῖο.

καὶ τὸ μὲν ἐς ποταμόν ἀλιμυρήεντα μεθήκεν, 460
ἄψ δ' ἔφερεν μέγα κύμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἰνὸ
δέξατο χερσὶ φίλησιν· ὁ δ' ἐκ ποταμοῖο λιασθεῖς
σχολίνῳ ὑπεκλίνθη, κύσε δὲ ζεῖδωρον ἄρουραν·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμόν·

‘ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;
εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω, 466
μή μ' ἄμυδις στίβη τε κακὴ καὶ θήλυς ἔερση
ἐξ ὀλιγηπελῆης δαμάσῃ κεκαφηότα θυμόν·
αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶπι πρό.
εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην 470

θάμνοις ἐν πυκνοῖσι καταδράθω, εἴ με μεθείη
 οἶγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,
 δεῖδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.'

where he lands; and makes a bed of leaves under a
 thicket.

ᾧς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·
 βῆ ῥ' ἴμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὔρεν 475
 ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,
 ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.
 τοὺς μὲν ἄρ' οὐτ' ἀνέμων διάη μένος ὕγρον ἀέντων,
 οὔτε ποτ' ἥελιος φαέθων ἀκτῖσιν ἔβαλλεν,
 οὐτ' ὄμβρος περάσκει διαμπερές· ὥς ἄρα πυκνοὶ 480
 ἀλλήλοισιν ἔφυν ἐπαμοιβαδῖς· οὗς ὑπ' Ὀδυσσεὺς
 δύσσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλησιν
 εὐρείαν· φύλλων γὰρ ἔην χύσις ἥλιθα πολλή,
 ὅσσον τ' ἦε δύω ἦε τρεῖς ἄνδρας ἔρυσθαι
 ὥρῃ χειμερῇ, εἰ καὶ μάλα περ χαλεπαῖνοι. 485
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεὺς,
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.
 ὥς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ
 ἀγροῦ ἐπ' ἐσχατιῆς, ᾧ μὴ πάρα γείτονες ἄλλοι,
 σπέρμα πυρὸς σώζων, ἵνα μή ποθεν ἄλλοθεν αὔῃ, 490
 ὥς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
 ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα
 δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

ΟΔΥΣΣΕΙΑΣ Ζ.

Ὀδυσσεύς ἄφιξις εἰς Φαίακας.

Athena appears in a dream to Nausicaa.

ὦς δ' ὁ μὲν ἔνθα καθεῦθε πολύτλας δῖος Ὀδυσσεὺς
 ὄππῃ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
 κτῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
 οἷ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
 ἀγχοῦ Κυκλώπων· ἀνδρῶν ὑπερηνορεύοντων, 5
 οἷ σφεας σινέσκοντο, βίῃφι δὲ φέρτεροι ἦσαν.
 ἔκθην ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,
 εἶσεν δὲ Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφειστάων,
 ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
 καὶ νηοὺς πόλῃσε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀἰδόσδε βεβήκει,
 Ἀλκίνοος δὲ τότε ἦρχε, θεῶν ἅπο μήδεα εἰδώς.
 τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,
 ῥόστον Ὀδυσσῇ μεγαλήτορι μητιόωσα.
 βῆ δ' ἴμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15
 κοιμᾷτ' ἀθανάτησι φυνὴν καὶ εἶδος ὁμοίῃ,
 Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 παρ δὲ δὺ' ἀμφίπολοι, χαρίτων ἅπο κάλλος ἔχουσαι,
 σταθμοῖν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.
 ἣ δ' ἀνέμον ὥς πνοιῇ ἐπέσσυτο δέμνια κούρης, 20
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,

εἰδομένη κούρη ναυσικλειτοῦ Δύμαντος,
ἣ οἱ ὀμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.
τῇ μιν εἰσαμένη προσέφη γλαυκῶπις Ἀθήνη·

‘Ναυσικάα, τί νύ σ’ ὦδε μεθήμονα γείνατο μήτηρ; 25

εἴματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν
ἐννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἳ κέ σ’ ἄγωνται.
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλῇ, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30
ἀλλ’ ἴομεν πλυνέουσαι ἅμ’ ἡοῖ φαινομένηφι·

καὶ τοι ἐγὼ συνέριθος ἅμ’ ἔξομαι, ὅφρα τάχιστα
ἐντύνειαι, ἐπεὶ οὗ τοι ἔτι δὴν παρθένος ἔσσειαι·
ἦδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον
πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ. 35

ἀλλ’ ἄγ’ ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρὸ
ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἣ κεν ἄγῃσι
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὦδ’ αὐτῇ πολὺ κάλλιον ἢ ἐπόδεσσιν
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόληος.’ 40

Ἡ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη
Οὐλυμπόνδ’, ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ
ἔμμεναι· οὗτ’ ἀνέμοισι τινάσσεται οὔτε ποτ’ ὄμβρῳ
δεύεται οὔτε χιῶν ἐπιπλύνεται, ἀλλὰ μάλ’ αἶθρη
πέπταται ἀνέφελος, λευκῇ δ’ ἐπιδέδρομεν αἶγλη· 45
τῷ ἔνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.
ἐνθ’ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

Nausicaa gets leave from her father and starts for the
washing-tanks.

Αὐτίκα δ’ Ἡὼς ἦλθεν ἐύθρονος, ἣ μιν ἔγειρε
Ναυσικάαν εὖπεπλον· ἄφαρ δ’ ἀπεθαύμασ’ ὄνειρον,
βῆ δ’ ἴμεναι κατὰ δώμαθ’, ἵν’ ἀγγείλειε τοκεῦσι, 50

πατρὶ φίλῳ καὶ μητρὶ· κινήσατο δ' ἔνδον ἔοντας.
 ἡ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπόλοισι γυναιξίν,
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
 ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγανοί. 55
 ἡ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπε
 ' Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἀπήνην
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
 ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥερυπωμένα κείται ;
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἔοντα 60
 βουλὰς βουλεύειν καθαρὰ χροὺ εἵματ' ἔχοντα.
 πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάροις γεγάσιν,
 οἱ δὺ' ὀπυλίουτες, τρεῖς δ' ἡίθεοι θαλέθοντες·
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλута εἵματ' ἔχοντες
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.' 65
 ὣς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι
 πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·
 ' Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
 ἔρχεν· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
 ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.' 70
 ὣς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.
 οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐντροχὸν ἡμιονεῖην
 ὥπλεον, ἡμιόνους θ' ὕπαγον ζευξάν θ' ὑπ' ἀπήνῃ·
 κούρη δ' ἐκ θαλάμοιο φέρειν ἐσθήτα φαεινῇν·
 καὶ τὴν μὲν κατέθηκεν ἐνζέστῳ ἐπ' ἀπήνῃ, 75
 μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν
 παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν
 ἀσκῶ ἐν αἰγείῳ· κούρη δ' ἐπεβήσεν ἀπήνης.
 δῶκεν δὲ χρυσέῃ ἐν ληκύθῳ ὕγρον ἔλαιον,
 εἴως χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν. 80
 ἡ δ' ἔλαβεν μᾶστιγα καὶ ἥνια σιγαλόεντα,
 μᾶστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνουιν·

αἱ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτὴν,
οὐκ οἶην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

The washing of the linen and the ball-play.

Αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἴκοντο, 85
 ἐνθ' ἣ τοι πλυνοὶ ἦσαν ἐπηετανοί, πολὺ δ' ὕδωρ
 καλὸν ὑπεκπρορέει μάλα περ ῥυπόωντα καθῆραι,
 ἐνθ' αἶ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.
 καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα
 τρώγειν ἄγρωστιν μελιιδέα· ταῖ δ' ἀπ' ἀπήνης 90
 εἵματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,
 στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσai.
 αὐτὰρ ἐπεὶ πλυνάων τε κάθηρὰν τε ῥύπα πάντα,
 ἐξείης πέτασαν παρὰ θῖν' ἄλδς, ἥχι μάλιστα
 λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. 95
 αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
 δεῖπνον ἔπειθ' εἶλοντο παρ' ὄχθησιν ποταμοῖο,
 εἵματα δ' ἡέλλιοι μόνον τερσήμεναι αὐγῇ.
 αὐτὰρ ἐπεὶ σίτου τάρφθεν δμῳαί τε καὶ αὐτῇ,
 σφαίρῃ ταῖ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι· 100
 τῇσι δὲ Ναυσικᾶ λευκώλενος ἤρχετο μολπῆς.
 οἷη δ' Ἄρτεμις εἴσι κατ' οὔρεος ἰοχέαιρα,
 ἣ κατὰ Τηϋγέτον περιμήκετον ἦ Ἐρύμανθον,
 τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισι·
 τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105
 ἄγρονόμοι παίζουσι· γέγηθε δέ τε φρένα Λητώ·
 πασάων δ' ὑπὲρ ἣ γε κάρη ἔχει ἠδὲ μέτωπα,
 ρεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·
 ὥς ἣ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμῆς.

Odysseus wakes at the cry of the maidens,

'Ἄλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110

ζεύξας' ἡμιόνους πτύξασά τε εἵματα καλά,
 ἐνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 ὥς Ὀδυσσεὺς ἔγροίτο, ἴδοι τ' εὐώπιδα κούρην,
 ἣ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.
 σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεια· 115
 ἀμφιπόλου μὲν ἁμαρτε, βαθείῃ δ' ἔμβαλε δίνη,
 αἱ δ' ἐπὶ μακρὸν ἄνσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς,
 ἐξόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·
 'ὦ μοι ἐγὼ, τέων αὐτε βροτῶν ἐς γαῖαν ἰκάνω;
 ἦ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120
 ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεουδής;
 ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτῇ,
 νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
 καὶ πηγὰς ποταμῶν καὶ πῖσαε ποιήεντα.
 ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων;
 ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι.' 125
 ὣς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεὺς,
 ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ
 φύλλων, ὥς ῥύσαιο περὶ χροῖ μήδεα φωτός.
 βῆ δ' ἵμεν ὥς τε λέων ἀρεσσίτροφος, ἀλκὶ πεποιθὼς, 130
 ὅς τ' εἶσ' ὕμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε
 δαλεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἢ δλεσσιν·
 ἦε μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ
 μήλων πειρήσονται καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 ὥς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε 135
 μίξεσθαι, γυμνὸς περ ἐών· χρεῖώ γάρ ἴκανε.
 σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμη,
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προὔχουσας·
 οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο χυλίων. 140
 στῆ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεὺς,
 ἦ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,

ἣ αὐτως ἐπέεσσιν ἀποσταδὰ μελιχίοισι
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δόλη.
 ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, 145
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισι,
 μή οἱ γοῦνα λαβόντι χολώσαιο φρένα κούρη.
 αὐτίκα μελίχιον καὶ κερδαλέον φάτο μῦθον·

and comes forward and addresses Nausicaa.

‘Γουνουμαί σε, ἄνασσα· θεός νύ τις, ἣ βροτός ἐσσι·
 εἰ μὲν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150
 Ἄρτεμιδί σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,
 εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα εἰσκω·
 εἰ δέ τίς ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,
 τρισμάκαρες μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ,
 τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155
 αἰὲν ἐνφροσύνησιν λαίνεται εἵνεκα σείῳ,
 λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεύσαν.
 κείνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
 ὅς κέ σ' ἐδδνοῖσι βρίσας οἰκόνδ' ἀγάγηται.
 οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν, 160
 οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
 Δῆλφ' δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
 φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
 ἦλθον γὰρ καὶ κείσε, πολὺς δέ μοι ἔσπετο λαὸς
 τὴν ὁδὸν ἥ δὴ ἔμελλεν ἐμοὶ κακὰ κήδε' ἔσσεσθαι. 165
 ὥς δ' αὐτως καὶ κείνο ἰδὼν ἐτεθήπεα θυμῷ
 δὴν, ἐπεὶ οὗ πω τοῖον ἀνῆλυθεν ἐκ δόρυ γαίης,
 ὥς σέ, γύναι, ἄγαμαί τε τέθηπά τε δειδιά τ' αἰνῶς
 γούνων ἀψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.
 χθιζὸς ἐεικοστῷ φύγόν ἡματι οἶνοπα πόντον· 170
 τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραπναὶ τε θύελλαι
 νήσου ἀπ' Ὠγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,

ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ ὀίω
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσιν πάροιθεν.
 ἀλλὰ, ἄνασσε, ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας 175
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τινα οἶδα
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.
 ἄστυ δέ μοι δείξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,
 εἰ τί που εἴλυμα σπειρών ἔχες ἐνθάδ' ἰούσα.
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾶς, 180
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὁπάσειαν
 ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον,
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
 ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
 χάρματα δ' εὐμενέησι· μάλιστα δέ τ' ἔκλουν αὐτοί· 185

She answers him kindly and supplies his wants.

Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ἦνδα·
 'ξείν', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,
 Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
 ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἐκάστω·
 καὶ που σοὶ τὰδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης. 190
 νῦν δ', ἐπεὶ ἡμετέρεν τε πόλιν καὶ γαῖαν ἰκάνεις,
 οὔτ' οὖν ἐσθήτος δευήσεται οὔτε τευ ἄλλου,
 ὦν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.
 ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὖνομα λαῶν.
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.'

Ἡ ῥα, καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε·
 'στήτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;
 ἢ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200
 οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,
 ὃς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἰκηται

δηιοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
 οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,
 ἔσχατοι, οὐδέ τις ἄμμι βροτῶν· ἐπιμέσγεται ἄλλος. 205
 ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἱκάνει,
 τὸν νῦν χρή κομέειν· πρὸς γὰρ Διὸς· εἴσω ἅπαντες
 ξείνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φάλη τε,
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε.
 λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμειναι. 210

ὧς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσσαν,
 καὶ δ' ἄρ' Ὀδυσσῇ· εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσε
 Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
 παρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἶματ' ἔθηκαν,
 δῶκαν δὲ χρυσῇ ἐν ληκύθῳ ὑγρὸν ἔλαιον, 215
 ἥνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσι.

δὴ ῥα τότε ἀμφιπόλοισι μετηύδα διὸς Ὀδυσσεύς·
 'Ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὅφρ' ἐγὼ αὐτὸς

ἄλμην ὥμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ
 χρίσομαι· ἥ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή. 220
 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ
 γυμνοῦσθαι κούρησιν ἐνπλοκάμοισι μετελθών.'

ὧς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.
 αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίξετο διὸς Ὀδυσσεὺς
 ἄλμην, ἥ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους· 225

ἐκ κεφαλῆς δ' ἔσμηχεν ἄλὸς χνόον ἀτρυγέτοιο.
 αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
 ἀμφὶ δὲ εἶματα ἔσσαθ' ἃ οἱ πόρε παρθένος ἀδμῆς,
 τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυῖα,
 μείζονά τ' εἰσιδέειν καὶ πάσσουνα, καὶ δὲ κάρητος 230
 οὐλας ἤκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.

ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
 ἰδρὶς, δν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελελεί,

ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235
 ἔζετ' ἔπειτ' ἀπάνευθε κιῶν ἐπὶ θῖνα θαλάσσης,
 κάλλεϊ καὶ χάρισι στίλβεν· θηεῖτο δὲ κούρη.
 δὴ ῥα τότε ἀμφιπρόλοιον ἐνπλοκάμοισι μετηύδα·

Ἐκλῦτέ μεν, ἀμφύπολοι λευκώλενοι, ὄφρα τι εἴπω.
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι, 240
 Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·
 πρόσθε μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,
 νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 αἱ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη
 ἐνθάδε ναιετάων, καὶ οἳ ἄδοι αὐτόθι μίμνειν. 245

ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε.
 Ὡς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύουν ἢδ' ἐπίθοντο,
 παρ δ' ἄρ' Ὀδυσσῇ ἔθεσαν βρώσιν τε πόσιν τε.
 ἦ τοι ὃ πῖνε καὶ ἦσθε πολύτλας διὸς Ὀδυσσεὺς
 ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν·
 εἴματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,
 ζεύξεν δ' ἡμιόνους κρατερώνυχας, ἂν δ' ἔβη αὐτή.
 ὠτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Nausicaa brings Odysseus with her, but bids him enter
 the city alone.

Ὅρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἵμεν, ὄφρα σε πέμψω
 πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἐνθα σέ φημι 256
 πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.
 ἀλλὰ μάλ' ὦδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·
 ὄφρ' ἂν μὲν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,
 τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260
 καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.
 αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν ἦν πέρι πύργος
 ὑψηλὸς, καλὸς δὲ λιμὴν ἐκάτερθε πόληος,

- λεπτή δ' εἰσέθμη· νῆες δ' ὁδὸν ἀμφιέλισσαι
 εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω. 265
 ἔνθα δέ τέ σφ' ἀγορῇ, καλὸν Ποσειδῆιον ἄμφις,
 ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.
 ἔνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσι,
 πείσματα καὶ σπείρα, καὶ ἀποξύνουσιν ἑρετμά.
 οὐ γὰρ Φαίηκεσσι μέλει βιὸς οὐδὲ φαρέτρη, 270
 ἀλλ' ἱστοὶ καὶ ἑρετμὰ νεῶν καὶ νῆες εἶσαι,
 ῥῖσιν ἀγαλλόμενοι πολλὴν περώσι θάλασσαν,
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
 καὶ νῦν τις ᾧδ' εἴπησι κακώτερος ἀντιβολήσας· 275
 ' τίς δ' ὅδε Ναυσικάα ἔπεται καλὸς τε μέγας τε
 ξείνος; ποῦ δέ μιν εὔρε; πόσις νῦν οἱ ἔσσεται αὐτῇ.
 ἦ τινά που πλαγχθέντα κομίσσατο ἧς ἀπὸ νηὸς
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·
 ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν 280
 σὺρανόθεν καταβὰς, ἔξει δέ μιν ἡματα πάντα.
 βέλτερον, εἰ καὶ τή περ ἐποιχομένη πόσιν εὔρεν
 ἄλλοθεν· ἦ γὰρ τοῦσδε γ' ἀτιμάζει κατὰ δῆμον
 Φαίηκας, τοὶ μιν μῶνται πολέες τε καὶ ἐσθλοί.'
 ὣς ἐρέουσιν, ἐμοὶ δέ κ' ὄνειδεα ταῦτα γένοιτο. 285
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαῦτά γε ῥέζοι,
 ἦ τ' ἰάκητι φίλων πατρὸς καὶ μητρὸς ἐόντων;
 ἀνδράσι μίσγηται πρὶν γ' ἀμφάδιον γάμον ἐλθεῖν.
 ξεῖνε, σὺ δ' ᾧδ' ἐμέθεν ξυνίει ἔπος, ὅφρα τάχιστα
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου
 αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών.
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖα τ' ἄλωῃ,
 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·
 ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς δ' κεν ἡμεῖς 295

ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρός.
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,
 καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ἥδ' ἐρέεσθαι
 δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο.
 ρεία δ' ἀρίγνωτ' ἐστὶ καὶ ἂν πάις ἡγήσαιο 300
 νήπιος· οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυκται
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
 ἥρωος. ἀλλ' ὅπότε ἂν σε δόμοι κεκύθωσι καὶ αὐλῇ,
 ὦκα μάλα μεγάροιο διελθέμεν, ὅφρ' ἂν ἴκηαι
 μητέρ' ἐμήν ἢ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ἰδέσθαι,
κίονι κεκλιμένη· δμῳαὶ δέ οἱ εἴατ' ὀπισθεν.
 ἐνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,
 τῷ δ' γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὦς.
 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας 310
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἦμαρ ἴδῃαι
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.
 [εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ,
 ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐυκτίμενον καὶ σῆν ἐς πατρίδα γαίαν.] 315

When they reach the city, Odysseus stops in the grove of Athena.

Ὡς ἄρα φωνήσας ἵμασεν μᾶστιγι φαεινῇ
 ἡμιόνους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.
 αἱ δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσονται πόδεσσιν.
 ἢ δὲ μάλ' ἡνιόχευεν, ὅπως ἄμ' ἐπόλατο περὶ
 ἀμφίπολοί τ' Ὀδυσσεύς τε· νόφ' δ' ἐπέβαλλεν ἱμάσθλην.
 δύσετό τ' ἡέλιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο 321
 ἱρὸν Ἀθηναίης, ἧν ἄρ' ἔξετο δῖος Ὀδυσσεύς.
 αὐτίκ' ἔπειτ' ἠρᾶτο Διὸς κούρη μέγαλοιο·

‘Κλυθί μεν, αἰγινόχοιο Διὸς τέκος, ἀτρυτώνη·

νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσας 325
ῥαιομένον, ὅτε μ' ἔρβραιε κλυτὸς ἐννοσίγαιος.
δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢ δ' ἐλεεινόν.'

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·
αὐτῷ δ' οὐ πω φαίνεται' ἐναντίη· αἶδετο γάρ ῥα
πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινε 330
ἀντιθέψ' Ὀδυσῇι πάρος ἦν γαῖαν ἰκέσθαι.

ΟΔΥΣΣΕΙΑΣ Η.

'Οδυσσεὺς εἴσοδος πρὸς 'Αλκίνοον.

Nausicaa reaches her home.

Ὡς ὁ μὲν ἔνθ' ἡρᾶτο πολύτλας δῖος 'Οδυσσεύς,
 κούρην δὲ προτὶ ἄστυ φέρειν μένος ἡμιόνουιν.
 ἢ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δώμαθ' ἔκανε,
 στήσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς
 ἴσταντ' ἀθανάτοισι ἐναλγίγκιοι, οἳ ῥ' ὑπ' ἀπήνης
 ἡμιόνους ἔλουν ἐσθῆτά τε ἔσφερων εἴσω. 5
 αὐτὴ δ' ἐς θάλαμον ἐδν ἦιε· δαῖε δέ οἱ πῦρ
 γρηῦς 'Απειραΐη, θαλαμηπόλος Εὐρυμέδουσα,
 τήν ποτ' 'Απείρηθεν νέες ἤγαγον ἀμφιέλισσαι·
 'Αλκινόφ δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσι 10
 Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὧς δῆμος ἄκουεν·
 ἣ τρέφε Ναυσικάαν λευκώλενον ἐν μεγάροισιν.
 ἣ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμει.

Odysseus is met by Athena in the form of a young girl.

Καὶ τότε 'Οδυσσεὺς ὥρτο πόλινδ' ἵμεν· αὐτὰρ 'Αθήνη
 πολλὴν ἡέρα χεῖε φίλα φρονέουσ' 'Οδυσηϊ,
 μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
 κερτομέοι τ' ἐπέεσσι καὶ ἑξερέοιθ' ὅτις εἴη.
 ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἑραυνήν,
 ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις 'Αθήνη

παρθενικῇ εἰκυῖα νεήνιδι, κάλπιν ἐχούσῃ. 20

στῇ δὲ πρόσθ' αὐτοῦ· ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·

‘ὦ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο
Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει·
καὶ γὰρ ἐγὼ ξείνος ταλαπείριος ἐνθάδ' ἱκάνω
τηλόθεν ἐξ ἀπλής γαίης· τῷ σὺ τινα οἶδα 25
ἀνθρώπων, οἳ τήνδε πόλιν καὶ ἔργα νέμονται.’

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
‘τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον ὃν με κελεύεις
δείξω, ἐπεὶ μοι πατὴρ ἀμύμονος ἐγγύθι ναίει.
ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω· 30

μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.
σὺ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.
νηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείησι
λαῖτμα μέγ' ἐκπερώσω, ἐπεὶ σφισι δῶκ' ἐνοσίχθων· 35
τῶν νέες ὠκείαι ὥσεί πετρὸν ἤν νόημα.’

ἌΩς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.
τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν
ἐρχόμενον κατὰ ἄστρ' διὰ σφέας· σὺ γὰρ Ἀθήνη 40
εἶα εὐπλόκαμος, δεινὴ θεὸς, ἥ ῥά οἱ ἀχλὺν
θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.
θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας εἰσας
αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ
ὑψηλὰ, σκολόπεσσι ἀρηρότα, θαῦμα ἰδέσθαι. 45
ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο,
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

She directs him to the house of Alcinous.

‘Οὗτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις
πεφραδέμεν· δῆεις δὲ διοτρεφίας βασιλῆας,

δαίτην δαινυμένους· σὺ δ' ἔσω κίε μῆδέ τι θυμῷ 50
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.
 δέσποιναν μὲν πρῶτα κιχήσσαι ἐν μεγάροισιν·
 Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆων 55
 τῶν αὐτῶν οἳ περ τέκον Ἀλκίνοον βασιλῆα.
 Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
 γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,
 ὀπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,
 ὃς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασιλευεν.
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτὸς, 60
 τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγένετο παῖδα
 Ναυσίθοον μεγάρθυμον, ὃς ἐν Φαίῃσιν ἀνασσε·
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.
 τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων
 νυμφίον ἐν μεγάρῳ, μίαν οἶην παῖδα λιπόντα 65
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,
 καὶ μιν ἔτισ' ὥς οὗ τις ἐπὶ χθονὶ τίεται ἄλλη,
 ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.
 ὥς κείνη περὶ κῆρι τετίμηταί τε καὶ ἔστιν
 ἐκ τε φίλων παιδῶν ἐκ τ' αὐτοῦ Ἀλκινόοιο 70
 καὶ λαῶν, οἳ μὲν ῥα θεὸν ὥς εἰσορόωντες
 δειδέχεται μύθοισιν, ὅτε στείχησ' ἀνὰ ἄστν.
 οὐ μὲν γάρ τι νόου γε καὶ αὐτῇ δεύεται ἐσθλοῦ·
 οἷσιν τ' εὖ φρονέησι καὶ ἀνδράσι νείκεα λύει.
 εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ, 75
 ἐλπωρὴ τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαίαν·

Description of the palace and gardens of Alcinous.

Ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη
 πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινὴν,

ἴκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν Ἀθήνην, 80
 δῦνε δ' Ἐρεχθίδος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς
 Ἀλκινόου πρὸς δώματ' ἴε κλυτά· πολλὰ δέ οἱ κῆρ
 ὄρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἰκέσθαι.
 ὥς τε γὰρ ἡέλιου αἴγλη πέλεν ἢ σελήνης
 δῶμα κάθ' ὑπερεφές μεγαλήτορος Ἀλκινόοιο. 85
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλάδατ' ἔνθα καὶ ἔνθα,
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·
 χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῷ ἕστασαν οὐδῶ,
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσήν δὲ κορώνην. 90
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,
 οὓς Ἥφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσι
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,
 ἀθανάτους ὄντας καὶ ἀγήρωσ ἥματα πάντα.
 ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95
 ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἔνθ' ἐνὶ πέπλοι
 λεπτοὶ ἐύννητοι βεβλήατο, ἔργα γυναικῶν.
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδριόωντο
 πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.
 χρύσειοι δ' ἄρα κοῦροι ἐνδμήτων ἐπὶ βωμῶν 100
 ἕστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,
 φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.
 πεντήκοντα δέ οἱ δμῳαὶ κατὰ δῶμα γυναῖκες
 αἱ μὲν ἀλετρεύουσι μύλης ἐπὶ μήλοπα καρπὸν,
 αἱ δ' ἱστοὺς ὑφώουσι καὶ ἡλάκατα στρωφῶσιν 105
 ἥμεναι, οἷά τε φύλλα μακεδνῆς αἰγείριοιο·
 καιροσέων δ' ὀθονέων ἀπολείβεται ὕγρον ἔλαιον.
 ὅσσον Φαίηκες περὶ πάντων ἱδριες ἀνδρῶν
 νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δὲ γυναῖκες
 ἱστῶν τεχνήσσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη 110
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς.

ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
 τετράγυος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα,
 ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι 115
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.
 τῶν οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
 χείματος οὐδὲ θέρευσ, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
 Ζεφυρή πνέουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
 ὄγχνῃ ἐπ' ὄγχνῃ γηράσκει, μῆλον δ' ἐπὶ μῆλῳ, 120
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.
 ἔνθα δὲ οἱ πολύκαρπος ἄλωῃ ἐρρίζονται,
 τῆς ἑτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
 τέρσεται ἡελίῳ, ἑτέρας δ' ἄρα τε τρυγώσιν,
 ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὄμφακές εἰσιν 125
 ἄνθος ἀφιείσαι, ἑτεραι δ' ὑποπερκάζουσιν.
 ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον
 παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι·
 ἐν δὲ δύῳ κρῆναι ἥ μὲν τ' ἀνὰ κῆπον ἅπαντα
 σκιδνυται, ἥ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησι 130
 πρὸς δόμον ὑψηλὸν, ὅθεν ὑδρεύοντο πολῖται.
 τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἕσαν ἀγλαὰ δῶρα.

Odysseus appears in the midst and supplicates Arete.

Ἔνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.
 αὐτὰρ ἐπειδὴ πάντα ἐῷ θήησατο θυμῷ,
 καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω. 135
 εὔρε δὲ Φαιήκων ἡγήτορας ἡδὲ μέδοντας
 σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργειφόντῃ,
 ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.
 αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεύς,
 πολλὴν ἡέρ' ἔχων, ἣν οἱ περιέχευεν Ἀθήνη, 140
 ὄφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.

ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεύς,
 καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.
 οἱ δ' ἄνεψ' ἐγένοντο δόμον κάτα φῶτα ἰδόντες,
 θαύμαζον δ' ὀρώωντες· ὁ δὲ λιτάνευεν Ὀδυσσεύς· 145
 'Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,
 σὸν τε πόσιν σά τε γούναθ' ἱκάνω πολλὰ μογήσας,
 τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὄλβια δοῖεν
 ζῶμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
 κτήματ' ἐνὶ μεγάροισι γέρας θ' ὃ τι δῆμος ἔδωκεν. 150
 αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἱκέσθαι
 θᾶσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχω.'
 ὦς εἰπὼν κατ' ἄρ' ἕζετ' ἐπ' ἐσχάρῃ ἐν κονίῃσι
 παρ πυρὶ· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ὁψὲ δὲ δὴ μετέειπε γέρων ἦρως Ἑχένης, 155
 ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
 καὶ μύθοισι κέκαστο, παλαιά τε πολλὰ τε εἰδώς·
 ὃ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν·
 'Ἀλκίνο', οὐ μὲν τοι τόδε κάλλιον οὐδὲ ἕοικε,
 ξεῖνον μὲν χαμαὶ ἦσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν· 160
 οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.
 ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροῆλου
 εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
 οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῃ
 σπείσομεν, ὃς θ' ἱκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ· 165
 δόρπον δὲ ξεῖνω ταμὴν δότω ἔνδον ἐόντων.'

Alcinous raises him from the hearth and sets food
 before him,

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
 χειρὸς ἑλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην
 ὤρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἶσε φαεινοῦ,
 νιδὼν ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170

ὅς οἱ πλησίον ἴξε, μάλιστα δέ μιν φιλέσκε.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νύσασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 175
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.
 αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς·
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

‘ Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νείμουν
 πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῃ 180
 σπείσομεν, ὅς θ' ἱκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.’

ᾧ φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
 νώμῃσεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπείσάν τ' ἐπιὼν θ' ὅσον ἤθελε θυμὸς,
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε. 185

promising on the morrow to see about his convoy home.

‘ Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δαισάμενοι κατακείμετε οἴκαδ' ἰόντες·
 ἡῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες
 ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἡδὲ θεοῖσιν 190
 ῥέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς
 μνησόμεθ', ὥς χ' ὁ ξείνος ἀνευθε πόνου καὶ ἀνίης
 πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαῖαν ἱκῆται
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,
 μηδὲ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσι 195
 πρὶν γε τὸν ἥς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα
 πείσεται ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι
 γεινομένῃ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανύονται. 200

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς
 ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,
 δαίνυνται τε παρ' ἅμμι καθήμενοι ἔνθα περ ἡμεῖς.
 εἰ δ' ἄρα τις καὶ μῦνος ἴων ξύμβληται ὀδίτης,
 οὗ τι κατακρύπτουσι, ἐπεὶ σφισιν ἐγγύθεν εἰμέν, 205
 ὥς περ Κύκλωπες τε καὶ ἄγρια φῦλα Γιγάντων.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ἀλκίνο', ἄλλο τί μοι μελέτω φρεσὶν· οὐ γὰρ ἐγὼ γε
 ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 οὐδέμας οὐδὲ φυῆν, ἀλλὰ θνητοῖσι βροτοῖσιν· 210
 οὗς τινας ὑμεῖς ἴστε μάλιστ' ὀχέοντας οἰζὺν
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἰσωσαίμην.
 καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,
 ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.
 ἀλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ· 215
 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
 ἔπλετο, ἢ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη
 καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
 ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἢ δὲ μάλ' αἰεὶ
 ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220
 ληθάνει ὅσ' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.
 ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἧοὶ φαινομένηφιν,
 ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,
 καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰῶν
 κτήσιω ἐμῇν, δμῳάς τε καὶ ὑψερεφὲς μέγα δῶμα.' 225

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ξειπεν.
 αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπιὸν θ' ὅσον ἤθελε θυμὸς,
 οἱ μὲν κακκεῖλοντες ἔβαν οἰκόνδε ἕκαστος,
 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεὺς, 230
 παρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδὴς
 ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.

τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων
 ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἶματ' ἰδοῦσα
 καλὰ, τὰ ῥ' αὐτὴ τεύξε σὺν ἀμφιπόλοισι γυναιξί· 235
 καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·

Odysseus tells how he had come to Soheria.

‘Ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
 τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἶματ' ἔδωκεν;
 οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι;’

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 ‘ἀργαλέον, βασιλεια, διηνεκῶς ἀγορευσαι 241
 κῆδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες·
 τοῦτο δέ τοι ἐρέω ὃ μ' ἀνείρσαι ἡδὲ μεταλλᾶς.

Ὡγυγίη τις νῆσος ἀπόπροθεν εἰν ἀλὶ κεῖται,
 ἔνθα μὲν Ἀτλαντος θυγάτηρ, δολόεσσα Καλυψώ, 245
 ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ
 μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.

ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἦγαγε δαίμων
 οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῆτι κεραυνῷ
 Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250
 [ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι,
 αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἔλων νεὸς ἀμφιελίσσης
 ἐννήμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ
 νῆσον ἐς Ὡγυγίην πέλασαν θεοὶ, ἔνθα Καλυψώ
 ναίει ἐνπλόκαμος, δεινὴ θεός, ἥ με λαβοῦσα 255
 ἐνδυκῶς ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε
 θήσειν ἀθάνατον καὶ ἀγήρων ἥματα πάντα·
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσιν ἔπειθεν.]

ἔνθα μὲν ἐπτάετες μένον ἐμπεδον, εἶματα δ' αἰεὶ
 δάκρυσι δεύεσκον, τὰ μοι ἄμβροτα δῶκε Καλυψώ· 260
 ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
 καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι

Ζητὸς ὑπ' ἀγγελίης, ἥ καὶ νόος ἐτράπετ' αὐτῆς.
 πέμπε δ' ἐπὶ σχεδὴς πολυδέσμου, πολλὰ δ' ἔδωκε,
 σῖτον καὶ μέθυ ἡδὺν, καὶ ἄμβροτα εἷματα ἔσσειν, 265
 οὔρου δὲ προέηκεν ἀπήμονά τε λιάρων τε.
 ἑπτὰ δὲ καὶ δέκα μὲν πλέον ἤματα ποστοπορεύων,
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκίοεντα
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ
 δυσμόρφ· ἥ γὰρ ἔμελλον ἔτι ξυνέσεσθαι διζῦνι 270
 πολλῇ, τὴν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,
 ὅς μοι ἐφορμήσας ἀνέμους κατέδῃσε κέλευθα,
 ὥρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κύμα
 εἶα ἐπὶ σχεδὴς ἀδινὰ στενάχοντα φέρεσθαι.
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275
 νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ
 ὑμετέρῃ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.
 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κύμ' ἐπὶ χέρσου,
 πέτρης πρὸς μεγάλῃσι βαλὼν καὶ ἀτερπεί χῶρφ'
 ἄλλ' ἀναχασσάμενος νῆχον πάλιν, εἰς ἐπῆλθον 280
 ἐς ποταμόν, τῇ δὴ μοι εἰείσατο χῶρος ἄριστος,
 λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
 ἐκ δ' ἔπεσον θυμυγερέων, ἐπὶ δ' ἀμβροσίῃ νύξ
 ἦλυθ'· ἐγὼ δ' ἀπάνευθε διυπετέος ποταμοῖο
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285
 ἠφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρουνα χεῖνεν.
 ἔνθα μὲν ἐν φύλλοισι, φίλον τετιμημένος ἦτορ,
 εὖδον παννύχιος καὶ ἐπ' ἡῶ καὶ μέσον ἡμαρ·
 δύσετό τ' ἥελιος, καὶ με γλυκὺς ὕπνος ἀνῆκεν.
 ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290
 παιζούσας, ἐν δ' αὐτῇ ἔην εἰκυῖα θεῆσι.
 τὴν ἰκέτευσ'· ἥ δ' οὐ τι νοήματος ἤμβροτεν ἐσθλοῦ,
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.

ἦ μοι σῖτον ἔδωκεν ἄλις ἡδ' αἰθοπα οἶνον, 295
καὶ λοῦσ' ἐν ποταμῷ, καὶ μοι τάδε εἶματ' ἔδωκε.
ταυτὰ τοι ἀχνύμενός περ ἀληθείην κατέλεξα.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε
' ξεῖν', ἦ τοι μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε
παῖς ἐμῇ, οὐνεκά σ' οὐ τι μετ' ἀμφιπόλοισι γυναιξίν 300
ἦγεν ἐς ἡμέτερον· σὺ δ' ἄρα πρώτην ἰκέτευσας.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
' ἦρως, μή μοι τοῦνεκ' ἀμύνονα νείκεε κούρη·
ἦ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι·
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυρόμενός τε, 305
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φύλ' ἀνθρώπων.'

Alcinous promises him his convey for the morrow,

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε
' ξεῖν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ
μασιδιδῶς κεχολῶσθαι· ἀμείνω δ' αἶσιμα πάντα. 310
αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγὼ περ,
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
αὐθι μένων· οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην,
εἰ κ' ἐθέλων γε μένοισ· ἀέκοντα δέ σ' οὐ τις ἐρύξει 315
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.
πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὅφρ' εὖ εἰδῆς,
αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνω
λέξεαι, οἱ δ' ἐλώωσι γαλήνην, ὅφρ' ἂν ἴκηαι
πατρίδα σὴν καὶ δῶμα, καὶ εἰ πού τοι φίλον ἐστίν, 320
εἰ περ καὶ μάλα πολλὸν ἐκαστέρω ἔστ' Εὐβοίης,
τήν περ τηλοτάτω φάσ' ἔμμεναι οἱ μιν ἴδοντο
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
ἦγον ἐποψόμενον Τιτυὸν, Γαιήιον υἱόν.

καὶ μὲν οἱ ἔνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν 325
 ἥματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.
 εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται
 νῆες ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἄλα πηδῶ.'

ἌΩς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
 εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε· 330

Ἰὺς πάτερ, αἶθ' ὅσα εἶπε τελευτήσειεν ἅπαντα
 Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζεῖδωρον ἄρουραν
 ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.'

and all retire for the night.

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι 335
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 χλαῖνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.

αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι·
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι, 340
 ὦτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·

Ἦορσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή·
 ὥς φάν· τῷ δ' ἀσπαστὸν εἰσατο κοιμηθῆναι.

ὥς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεύς
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345

Ἀλκίνοος δ' ἄρα λέκτο μυχῶ δόμου ὑψηλοῖο,
 παρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

ΟΔΥΣΣΕΙΑΣ Θ.

ἽΟδυσσέως σύστασις πρὸς Φαίακας.

Alcinous calls an assembly, and proposes to send
Odysseus home.

ἽΗμος δ' ἠριγένεια φάνη ροδοδάκτυλος ἽΗως,
ῶρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,
ἂν δ' ἄρα διογενῆς ῶρτο ποτλίπορθος Ὀδυσσεύς.
τοῖσιν δ' ἠγεμόνευ' ἱερὸν μένος Ἀλκινόοιο
Φαιήκων ἀγορήνδ', ἥ σφιν παρὰ νηυσὶ τέτυκτο. 5
ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι
πλησίον· ἥ δ' ἂνὰ ἄστν μετόχετο Παλλὰς Ἀθήνη,
εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,
νόστον Ὀδυσσῇ μεγαλήτορι μητιώσα,
καὶ ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον 10
 ' Δεῦτ' ἄγε, Φαιήκων ἠγήτορες ἠδὲ μέδοντες,
εἰς ἀγορὴν ἵεναι, ὅφρα ξείνοιο πύθησθε,
ὃς νέον Ἀλκινόοιο δαΐφρονος ἴκετο δῶμα
πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοῖος.'
 ᾧ εἰποῦς' ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 15
καρπαλίμως δ' ἔμπληντο βροτῶν ἀγοραὶ τε καὶ ἔδραι
ἀγρομένων· πολλοὶ δ' ἄρα θήσαντο ἰδόντες
νῖδ' Λαέρταο δαΐφρονα. τῷ δ' ἄρ' Ἀθήνη
θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,
καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20

ὥς κεν Φαίηκεσσι φίλος πάντεσσι γένοιτο
 δεινός τ' αἰδοῖός τε, καὶ ἐκτελέσειεν ἀέθλους
 πολλούς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε 25

Ἰκέκλυτε, Φαίηκων ἡγήτορες ἡδὲ μέδοντες,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ξείνος ὄδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ,
 ἢ ἐπρὸς ἡοίων ἢ ἐσπερίων ἀνθρώπων·
 πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι. 30
 ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.
 οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δῶμαθ' ἵκηται,
 ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν
 πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα 35
 κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.
 δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ
 ἐκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα
 ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40
 σκηπτούχοι βασιλῆες ἐμὰ πρὸς δῶματα καλὰ
 ἔρχεσθ', ὄφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν·
 μηδέ τις ἀρνεῖσθω· καλέσασθε δὲ θεῖον ἀοιδόν,
 Δημόδοκον· τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν
 τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀείδειν.' 45

A ship is manned, and the chieftains meet at the palace.

ἌΩς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
 σκηπτούχοι· κῆρυξ δὲ μετῴχετο θεῖον ἀοιδόν.
 κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα
 βήτην, ὥς ἐκέλευσ', ἐπὶ θῖν' ἁλὸς ἀτρυγέτιο.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν, 50

νῆα μὲν οἷ γε μέλαιναν ἄλδς βένθοσδε ἔρυσσαν,
 ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,
 ἡρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι,
 πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν.
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα 55
 βάν ῥ' ἔμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.
 πληντο δ' ἄφ' αἴθουσαι τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν
 [ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν νέοι ἡδὲ παλαιοί].
 τοῖσιν δ' Ἀλκίνοος δυοκαῖδεκα μῆλ' ἰέρευσεν,
 ὀκτὼ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βοῦς· 60
 τοὺς δέρον ἀμφί θ' ἔπον, τετύκοντό τε δαῖτ' ἐρατεινῇν.

The bard Demodocus is brought in,

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 65
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
 κάδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι
 κῆρυξ· παρ δ' ἐτίθει κάναον καλήν τε τράπεζαν,
 παρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι. 70
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

and sings of the strife of Odysseus and Achilles.

μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
 οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἴκανε,
 νείκος Ὀδυσσῆος καὶ Πηλεΐδew Ἀχιλλῆος, 75
 ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλερῇ
 ἐκπάγλοις ἐπέεσσιν, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων

χαῖρε νόφ, ὅτ' ἄριστοι Ἀχαιῶν δηριόωντο.
 ὥς γάρ οἱ χρεῖων μνῆσατο Φοῖβος Ἀπόλλων
 Πυθοῖ ἐν ἡγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν 80
 χρησόμενος· τότε γάρ ῥα κυλίνδετο πῆματος ἀρχή
 Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλάς.

The story moves Odysseus to tears.

Ταῦτ' ἄρ' αἰοῖδὸς ἔειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 πορφύρεον μέγα φᾶρος ἔλῶν χερσὶ στιβαρῆσι
 κακ κεφαλῆς εἵρυσσε, κάλυψε δὲ καλὰ πρόσωπα· 85
 αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.
 ἦ τοι ὅτε λήξειεν αἰεῖδων θεῖος αἰοῖδός,
 δάκρυ' ὁμορξάμενος κεφαλῆς ἄπο φᾶρος ἔλεσκε
 καὶ δέπας ἀμφικύπελλον ἔλῶν σπείσασκε θεοῖσιν·
 αὐτὰρ ὅτ' ἂψ ἄρχοιτο καὶ ὀτρύνειαν αἰεῖδειν 90
 Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,
 ἂψ Ὀδυσσεὺς κατὰ κρᾶτα καλυψάμενος γοάσκειν.
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
 Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν
 ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν. 95
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηΐδα·

Ἐκέλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·
 ἤδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἔλισης
 φόρμιγγός θ', ἣ δαιτὶ συνήγορός ἐστι θαλερή·
 νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν 100
 πάντων, ὥς χ' ὁ ξεῖνος ἐνίσπη οἷσι φίλοισιν,
 οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
 πύξ τε παλαισμοσύνη τε καὶ ἄλμασιν ἠδὲ πόδεσσιν·

The games.

*Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.

καὶ δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λήγειαν, 105
 Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο
 κήρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἦν περ οἱ ἄλλοι
 Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.

βᾶν δ' ἴμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πούλυν ὄμιλος,
 μυρίοι· ἂν δ' ἴσταντο νέοι πολλοὶ τε καὶ ἔσθλοί. 110

ᾧρτο μὲν Ἀκρόνεώς τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς
 Ναυτεὺς τε Πρυμνεὺς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς
 Ποντεὺς τε Πρωρεὺς τε, Θόων, Ἀναβησίνεώς τε
 Ἀμφιάλος θ', υἱὸς Πολυκῆου Τεκτονίδαο·

ἂν δὲ καὶ Εὐρύαλος, βροτολοιγῷ ἴσος Ἄρηι, 115
 Ναυβόλιδης, ὃς ἄριστος ἔην εἰδὸς τε δέμας τε
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.

ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
 Λαοδάμας θ' Ἀλῖός τε καὶ ἀντίθεος Κλυτόνηος·
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι. 120

τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες
 καρπαλίμως ἐπέτοντο κούιντες πεδίοιο.

τῶν δὲ θέειν ὄχ' ἄριστος ἔην Κλυτόνηος ἀμύμων·
 ὅσσον τ' ἐν νειῷ οὔρου πέλει ἡμίονοιν,
 τόσσον ὑπεκπροθέων λαοὺς ἴκεθ', οἱ δ' ἐλίποντο. 125

οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·
 τῇ δ' αὐτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.
 ἄλματι δ' Ἀμφιάλος πάντων προφερέστατος ἦεν·
 δίσκῳ δ' αὖ πάντων πολὺν φέρτατος ἦεν Ἐλατρεὺς,
 πύξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο. 130

αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοισι,
 τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·

ἄγε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἀεθλον
 οἷδέ τε καὶ δεδάηκε· φυὴν γε μὲν οὐ κακὸς ἐστι,
 μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερθευ 135
 αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης

δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν.
 οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης
 ἄνδρα γε συγχεύαι, εἰ καὶ μάλα καρτερός ἐῖη.'

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε 140
 'Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ξείπες.
 αὐτὸς νῦν προκάλεσσαι ἴων καὶ πέφραδε μῦθον.'

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,
 στῇ ῥ' ἐς μέσσον ἴων καὶ Ὀδυσσῆα προσέειπε

Laodamas challenges Odysseus to the contest.

'Δεῦρ' ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145
 εἴ τινά που δεδάηκας· εἰκε δέ σ' ἴδμεν ἀέθλους.
 οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κεν ᾗσιν,
 ἢ ὃ τι ποσσὶν τε ῥέξῃ καὶ χερσὶν ἐῖσιν.
 ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ·
 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἤδη 150
 νηὺς τε κατεΐρυσται καὶ ἐπαρτέες εἰσὶν ἐταῖροι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
 'Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
 κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,
 ὅς πρην μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα, 155
 νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων
 ἦμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.'

Euryalus taunts him for refusing.

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσε τ' ἄντην·
 'οὐ γάρ σ' οὐδὲ, ξεῖνε, δαήμονι φωτὶ ἕλσκω
 ἄθλων, οἶά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160
 ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκληῖδι θαμίζων,
 ἀρχὸς ναυτῶν οἳ τε πρηκτῆρες ἕασι,
 φόρτου τε μνήμων καὶ ἐπίσκοπος ᾗσιν ὁδαίων
 κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ξοικας.'

Odysseus, in wrath, starts up and hurls the disc beyond
all the rest,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
' ξεῖν', οὐ καλὸν ξείπες· ἀτασθάλῳ ἀνδρὶ ἔοικας. 166

οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ' ἀγορητύν.
ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει ἀνὴρ,
ἀλλὰ θεὸς μορφὴν ἔπεσι στέφει, οἱ δέ τ' ἐς αὐτὸν 170

τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλέως ἀγορεύει
αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχόμενον δ' ἀνὰ ἄστνυ θεὸν ὧς εἰσορώωσιν.

ἄλλος δ' αὖ εἶδος μὲν ἀλγίκιος ἀθανάτοισιν,
ἄλλ' οὗ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, 175
ὥς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδὲ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐστι.

ῥωινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν
εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλωα,
ὥς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν ὀίω 180
ἔμμεναι, ὅφρ' ἦβῃ τε πεποίθεα χερσὶ τ' ἐμῇσι.

νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.
ἀλλὰ καὶ ὧς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·
θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.' 185

Ἡ ῥα καὶ αὐτῷ φάρεϊ ἀναίξας λάβε δίσκον
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ
ἢ οἷω Φαίηκες ἐδίσκεον ἀλλήλοισι.

τόν ῥα περιστρέψας ἦκε στιβαρῆς ἀπὸ χειρὸς,
βόμβησεν δὲ λίθος· κατὰ δ' ἔπηξαν ποτὶ γαίῃ 190
Φαίηκες δολιχέρητμοι, ναυσίκλυτοι ἄνδρες,

λᾶος ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντα
ῥίμφα θέων ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη
ἀνδρὶ δέμας εἰκυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Καί κ’ ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα 195
 ἀμφαφόων· ἐπεὶ οὐ τι μεμιγμένον ἐστὶν ὁμίλῳ,
 ἀλλὰ πολὺ πρῶτον· σὺ δὲ θάρσει τόνδε γ’ ἄεθλον·
 οὐ τις Φαιήκων τόδε γ’ ἵζεται οὐδ’ ὑπερήσει.’

‘Ὡς φάτο, γήθησεν δὲ πολὺτλας διὸς Ὀδυσσεὺς,
 χαίρων οὐνεχ’ ἐταῖρον ἐνηέα λεῦσσ’ ἐν ἀγῶνι. 200
 καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσι·

and in his turn challenges all the Phaeacian youth.

‘Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ’ ὕστερον ἄλλον
 ἦσιν ἢ τοσσοῦτον ὀλομαι ἢ ἔτι μᾶσσον.
 τῶν δ’ ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
 δεῦρ’ ἄγε πειρηθήτω, ἐπεὶ μ’ ἐχολώσατε λίην, 205
 ἢ πῦξ ἢ ἐπάλῃ ἢ καὶ ποσὶν, οὐ τι μεγαίρω,
 πάντων Φαιήκων πλήν γ’ αὐτοῦ Λαοδάμαντος.
 ξεῖνος γάρ μοι ὄδ’ ἐστί· τίς ἂν φιλέοντι μάχοιτο ;
 ἄφρων δὴ κείνός γε καὶ οὐτιδανὸς πέλει ἀνὴρ,
 ὅστις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων 210
 δήμῳ ἐν ἀλλοδαπῷ· ἔο δ’ αὐτοῦ πάντα κολούει.
 τῶν δ’ ἄλλων οὐ πέρ τιν’ ἀναίνομαι οὐδ’ ἀθερίζω,
 ἀλλ’ ἐθέλω ἴδμεν καὶ πειρηθήμεναι ἄντην.
 πάντα γὰρ οὐ κακός εἰμι, μετ’ ἀνδράσιν ὅσοι ἄεθλοι.
 εὔ μὲν τόξον οἶδα ἐύξοον ἀμφαφάασθαι· 215
 πρῶτός κ’ ἀνδρα βάλοιμι ὀιστεύσας ἐν ὁμίλῳ
 ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἐταῖροι
 ἄγχι παρασταῖεν καὶ τοξαζόλατο φωτῶν.
 οἷος δὴ με Φιλοκτήτης ἀπεκαίνυτο τόξῳ
 δήμῳ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ’ Ἀχαιοί. 220
 τῶν δ’ ἄλλων ἐμέ φημι πολὺν προφερέστερον εἶναι,
 ὅσοι νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σίτον ἔδοντες.
 ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐβελήσω,
 οὐθ’ Ἡρακλῆι οὐτ’ Εὐρύτῳ Οἰχαλιῇ,

οἷ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225
 τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας
 ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων
 ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.
 δουρὶ δ' ἀκουτίζω ὅσον οὐκ ἄλλος τις διστῶ.
 οἴοισιν δειδοῖκα ποσὶν μή τίς με παρέλθῃ 230
 Φαιήκων· λίην γὰρ ἀεικελίως ἔδαμάσθην
 κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα
 ἦεν ἐπηετανός· τῷ μοι φίλα γυνῖα λέλυνται.
 ὦς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 Ἀλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε. 235

Alcinous shows how well his people can dance.

'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, ὥς ἂν σὴν ἀρετὴν βροτὸς οὗ τις ὄνοιτο 240
 ὅστις ἐπίσταιτο ἦσι φρεσὶν ἄρτια βάξειν·
 ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλω
 εἵπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι
 δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν,
 ἡμετέρης ἀρετῆς μεμνημένος, οἶα καὶ ἡμῖν
 Ζεὺς ἐπὶ ἔργα τίθῃσι διαμπερὲς ἐξέτι πατρῶν. 245
 οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί,
 ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,
 αἰεὶ δ' ἡμῖν δαῖς τε φίλη κίθαρίς τε χοροὶ τε
 εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.
 ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι, 250
 παῖσατε, ὥς χ' ὁ ξείνος ἐνίσπη οἷσι φίλοισιν,
 οἴκαδε νοστήσας, ὅσον περιγιγνόμεθ' ἄλλων
 ναυτιλῇ καὶ ποσσὶ καὶ ὀρχηστῷ καὶ ἀοιδῇ.
 Δημοδόκῳ δέ τις αἶψα κιῶν φόρμιγγα λίγειαυ

οἰσέτω, ἥ που κείται ἐν ἡμετέροισι δόμοισιν.' 255
 *Ὡς ἔφατ' Ἄλκίνοος θεοείκελος, ὥρτο δὲ κῆρυξ
 οἷσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.
 αἰσυνμῆται δὲ κριτοὶ ἐννέα πάντες ἀνέστησαν
 δῆμιοι, οἳ κατ' ἀγῶνας ἐν πρῆσσεσκον ἕκαστα,
 λείηναν δὲ χορὸν, καλὸν δ' εὐρυναν ἀγῶνα. 260
 κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγεια
 Δημοδόκῳ· ὃ δ' ἔπειτα κί' ἐς μέσον ἀμφὶ δὲ κοῦροι
 πρωθῆβαι ἴσταντο, δαήμονες ὀρχηθμοῖο,
 πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς
 μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ. 265

Demodocus sings of the loves of Ares and Aphrodite.

Αὐτὰρ ὃ φορμίζων ἀνεβάλλετο καλὸν αἰδεῖν
 ἀμφ' Ἄρεος φιλότῃτος ἐυστεφάνου τ' Ἀφροδίτης,
 ὥς τὰ πρῶτα μίγησαν ἐν Ἐφαιστοιο δόμοισι
 λάθρῃ· πολλὰ δ' ἔδωκε, λέχος δ' ἥσχυνε καὶ εὐνὴν
 Ἐφαιστοιο ἀνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270
 Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότῃτι.
 Ἐφαιστος δ' ὥς οὖν θυμαλγέα μῦθον ἄκουσε,
 βῆ ῥ' ἵμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομέων,
 ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς
 ἀρρήκτους ἀλύτους, ὅφρ' ἐμπεδον αὖθι μένοιεν. 275
 αὐτὰρ ἐπεὶ δὴ τεύξε δόλον κεχολωμένος Ἄρει,
 βῆ ῥ' ἵμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,
 ἀμφὶ δ' ἄρ' ἐρμίσιν χέε δέσματα κύκλῳ ἀπάντῃ·
 πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,
 ἧτ' ἀράχνια λεπτὰ, τὰ γ' οὐ κέ τις οὐδὲ ἴδοιτο, 280
 οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόοντα τέτυκτο.
 αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν,
 εἶσατ' ἵμεν ἐς Λῆμνον, ἐκτρίμενον ποτολίεθρον,
 ἧ οἱ γαῖαν πολὺν φιλτάτῃ ἐστὶν ἀπασέων.

- οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης, 285
 ὥς ἴδεν Ἥφαιστον κλυτοτέχνην νόσφι κιόοντα·
 βῆ δ' ἵμεναι πρὸς δῶμα περικλυτοῦ Ἥφαίστοιο,
 ἰσχανῶν φιλότιτος ἐνστεφάνου Κυθερείης.
 ἦ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος
 ἐρχομένη κατ' ἄρ' ἔξεθ'· ὁ δ' εἴσω δώματος ἦει, 290
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 ' Δεῦρο, φίλη, λέκτρονδε τραπέλομεν εὐνηθέντες·
 οὐ γὰρ ἔθ' Ἥφαιστος μετὰδήμιος, ἀλλὰ πον ἤδη
 οἴχεται ἐς Λήμνον μετὰ Σύντιας ἀγριοφώνους·'
 Ὡς φάτο, τῇ δ' ἀσπαστὸν εἰσατο κοιμηθῆναι. 295
 τῷ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
 τεχνήεντες ἔχυντο πολύφρονος Ἥφαίστοιο,
 οὐδέ τι κινήσαι μελέων ἦν οὐδ' ἀναεῖραι.
 καὶ τότε δὴ γίνωσκον, ὃ τ' οὐκέτι φυκτὰ πέλοντο.
 ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις, 300
 αὐτὶς ὑποστρέψας, πρὶν Λήμνον γαῖαν ἰκέσθαι·
 Ἥέλιος γάρ οἱ σκοπιὴν ἔχεν εἰπέ τε μῦθον.
 [βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιμημένος ἦτορ·]
 ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ἦρει·
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι· 305
 ' Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδῃσθε,
 ὥς ἐμὲ χωλὸν ἐόντα Διὸς θυγάτηρ Ἀφροδίτη
 αἰὲν ἀτιμάζει, φιλέει δ' ἀλθελον Ἄρηα,
 σῦνεχ' ὁ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310
 ἠπεδανὸς γενόμην· ἀτὰρ οὗ τι μοι αἴτιος ἄλλος,
 ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελον.
 ἀλλ' ὄψεσθ', ἵνα τῷ γε καθεύδεται ἐν φιλότῃ,
 εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρώων ἀκάχημαι.
 οὐ μὲν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὕτω, 315
 καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐθελήσεται ἄμφω

εὖδειν· ἀλλὰ σφωε δόλος καὶ δεσμός ἐρύξει,
εἰς ὃ κέ μοι μάλα πάντα πατὴρ ἀποδώσει ξέδνα,
ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης,
οὐνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος.' 320

ἄΩς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·
ἦλθε Ποσειδάων γαιήοχος, ἦλθ' ἐριούνης
Ἑρμείας, ἦλθεν δὲ ἄναξ ἐκάεργος Ἀπόλλων.
θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.
ἔσταν δ' ἐν προθύροισι θεοὶ, δωτῆρες ἑάων· 325
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσι
τέχνας εἰσορόωσι πολύφρονος Ἑφαιστοιο.
ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

ἽΟὐκ ἀρετῇ κακὰ ἔργα· κιχάνει τοι βραδὺς ὤκυν,
ὥς καὶ νῦν Ἑφαιστος ἐὼν βραδὺς εἶλεν Ἄρηα, 330
ὠκύτατόν περ ἐόντα θεῶν οἱ Ὀλυμπον ἔχουσι
χωλὸς ἐὼν, τέχνησι· τὸ καὶ μοιχάγρι' ὀφέλλει.'

ἄΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Ἑρμῆν δὲ προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
ἽΕρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἑάων, 335
ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεῖς
εὖδειν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ·

Τὸν δ' ἡμίβρετ' ἔπειτα διάκτορος ἀργειφόντης·
Ἵαῖ γὰρ τοῦτο γένοιτο, ἄναξ ἐκατηβόλ' Ἀπολλων.
δεσμοὶ μὲν τρεῖς τόσσοι ἀπείρονες ἀμφὶς ἔχουσιν, 340
ὑμεῖς δ' εἰσορόωτε θεοὶ πᾶσαι τε θείαιαι,
αὐτὰρ ἐγὼν εὖδοιμι παρὰ χρυσῇ Ἀφροδίτῃ.'

ἄΩς ἔφατ', ἐν δὲ γέλως ὦρτ' ἀθανάτοισι θεοῖσιν.
οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσετο δ' αἰεὶ
Ἑφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα· 345
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ἽΛῦσον· ἐγὼ δέ τοι αὐτὸν ὑπὶσχομαι, ὥς σὺ κελεύεις,
τίσειν αἷσιμα πάντα μετ' ἀθανάτοισι θεοῖσι·

Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις
 'μή με, Ποσειδάων γαίηοχε, ταῦτα κέλευε' 350
 δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάσθαι.

πῶς ἂν ἐγὼ 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 355
 οἴχηται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω.'

Τὸν δ' ἡμίμβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
 'οὐκ ἔστ' οὐδὲ ξοικε τεδὼν ἔπος ἀρνήσασθαι.'

ἌΩς εἰπὼν δεσμὸν ἀνέει μένος Ἥφαιστοιο.
 τῷ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος, 360
 αὐτίκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκει,
 ἡ δ' ἄρα Κύπρον ἴκανε φιλομμειδῆς Ἀφροδίτη,
 ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
 ἔνθα δέ μιν χάριτες λοῦσαν καὶ χρῖσαν ἐλαίῳ
 ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας, 365
 ἀμφὶ δὲ εἴματα ἔσσαν ἐπήρατα, θαῦμα ἰδέσθαι.

Ταῦτ' ἄρ' αἰοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 τέρπετ' ἐνὶ φρεσὶν ᾗσιν ἀκούων ἥδὲ καὶ ἄλλοι
 Φαίηκες δολιχῆρετμοι, ναυσίκλυτοι ἄνδρες.

Halius and Laodamas dance and throw the ball.

'Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσε 370
 μουνᾶς ὀρχήσασθαι, ἐπεὶ σφισιν οὐ τις ἔριζεν.
 οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,
 πορφυρέην, τήν σφιν Πόλυβος πόλησε δαΐφρων,
 τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιδόντα
 ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς 375
 ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἰκέσθαι.
 αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἂν' ἰθὺν πειρήσαντο,
 ὥρχεῖσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ

ταρφέ' ἀμειβομένω· κούροι δ' ἐπελήκεον ἄλλοι
 ἔστεῳτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει.
 δὴ τότε ἄρ' Ἀλκίνοον προσεφώνεε διὸς Ὀδυσσεύς· 380
 'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 ἤμην ἀπειλήσας βητάρμονας εἶναι ἀρίστους,
 ἦδ' ἄρ' ἐτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.'
 *Ὡς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

Presents are made to Odysseus, which he stows in a box,

'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες'
 ὁ ξεῖνος μάλα μοι δοκέει πεπνυμένος εἶναι.
 ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὥς ἐπιεικὲς.
 δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390
 ἄρχοι κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός·
 τῶν οἱ ἕκαστος φῶρος ἐνπλυνὲς ἡδὲ χιτῶνα
 καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.
 αἶψα δὲ πάντα φέρωμεν ἀολλέεα, ὄφρ' ἐνὶ χερσὶ
 ξεῖνος ἔχων ἐπὶ δόρπον ἦι χαίρων ἐνὶ θυμῷ. 395
 Εὐρύαλος δέ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι
 καὶ δώρω, ἐπεὶ οὗ τι ἔπος κατὰ μοῖραν ξειπεν.'
 *Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον,
 δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.
 τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 400
 'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὥς σὺν κελεύεις.
 δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κώπη
 ἀργυρῆ, κολεὸν δὲ νεοπρίστου ἐλέφαντος
 ἀμφιδεδίηται· πολέος δέ οἱ ἄξιον ἔσται.' 405
 *Ὡς εἰπὼν ἐν χερσὶ τίθει ζῖφος ἀργυρόηλον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

'Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ' εἰ πέρ τι βέβακται

δεινὸν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἀελλαι.
 σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἰκέσθαι 410
 δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἀπο πῆματα πάσχεις.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν,
 μηδὲ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο
 τούτου, ὃ δὴ μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.' 415

Ἦ ῥα καὶ ἀμφ' ὤμοισι θέτο ξίφος ἀργυρόηλον.
 δύσετό τ' ἠέλιος, καὶ τῷ κλυτὰ δῶρα παρήεν·
 καὶ τὰ γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαυοί·
 δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο
 μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420
 τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο,
 ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.
 δὴ ῥα τότε Ἀρήτην προσέφη μένος Ἀλκινόοιο·

'Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἣ τις ἀρίστη·
 ἐν δ' αὐτῇ θὲς φᾶρος ἐνπλυνὲς ἠδὲ χιτῶνα. 425
 ἀμφὶ δέ οἱ πυρὶ χαλκὸν λήνατε, θέρμετε δ' ὕδωρ,
 ὄφρα λοεσσάμενός τε ἰδῶν τ' εὖ κείμενα πάντα
 δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἐνείκαν,
 δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.
 καὶ οἱ ἐγὼ τόδ' ἄλειςον ἐμὸν περικαλλὲς ὀπάσσω, 430
 χρύσειον, ὄφρ' ἐμέθεν μεμνημένος ἤματα πάντα
 σπένδῃ ἐνὶ μεγάρῳ Διί τ' ἄλλωσιν τε θεοῖσιν.'

ὣς ἔφατ', Ἀρήτη δὲ μετὰ δμωῆσιν ἔειπεν
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὅττι τάχιστα.
 αἱ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέφ, 435
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλούσαι.
 γάστρην μὲν τρίποδος πῦρ ἀμφεπε, θέρμετο δ' ὕδωρ
 τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν
 ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
 ἐσθῆτα χρυσὸν τε, τὰ οἱ Φαίηκες ἔδωκαν· 440

ἐν δ' αὐτῇ φᾶρος θῆκεν καλόν τε χιτῶνα,
 καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·
 'Αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλον,
 μή τίς τοι καθ' ὁδὸν δηλήσεται, ὅπποτ' ἂν αὐτε
 εὖδῃσθα γλυκὺν ἵπνον ἰὼν ἐν νηὶ μελαίνῃ.' 445
 Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεὺς,
 αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλε
 ποικίλον, οὐ ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,

then he bathes, and, after a kind word to Nausicaa, joins
 the banqueters.

αὐτόδιον δ' ἄρα μιν ταμὴν λούσασθαι ἀνώγει
 ἔς ῥ' ἀσαμίνθου βάνθ'· ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450
 θερμὰ λοέτρ', ἐπεὶ οὗ τι κομιζόμενός γε θάμιζεν,
 ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠυκόμοιο·
 τόφρα δέ οἱ κομιδὴ γε θεῷ ὥς ἔμπεδος ἦεν.
 τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δέ μιν χλαῖναν καλὴν βάλλον ἥδ' ἐ χιτῶνα, 455
 ἔκ ῥ' ἀσαμίνθου βὰς ἄνδρας μέτα οἰνοποτῆρας
 ἦι· Ναυσικάα δὲ θεῶν ἀπο κάλλος ἔχουσα
 στή ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
 θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα,
 καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 460
 'Χαῖρε, ξεῖν', ἵνα καὶ ποτ' ἐὼν ἐν πατρίδι γαίῃ
 μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζῳάγρι' ὀφέλλεις.'
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ναυσικάα, θύγατερ μεγαλήτορος Ἀλκινόοιο,
 σὺτ' νῦν Ζεὺς θεῖη, ἐρίγδονπος πόσις Ἥρης, 465
 οἴκαδ' ἑλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι·
 τῷ κέν τοι καὶ κεῖθι θεῷ ὥς εὐχετοφύμνη
 αἰεὶ ἡματα πάντα· σὺ γάρ μ' ἐβιώσας, κούρη.'
 Ἥ ῥα καὶ ἐς θρόνον ἵξε παρ' Ἀλκίνοον βασιλῆα.

οἱ δ' ἤδη μοῖρας τ' ἔνεμον κερώνωντό τε οἶνον. 470
 κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρήρον ἀοιδόν,
 Δημόδοκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
 δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,
 νώτου ἀποπροταμών, ἐπὶ δὲ πλείον ἐλέλειπτο, 475
 ἀργιόδουτος ὕδς, θαλερῇ δ' ἦν ἀμφὶς ἀλοιφή·
 'Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγησι,
 Δημοδόκω, καί μιν προσπτύξομαι, ἀχινύμενός περ.
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
 τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας 480
 οἴμας μοῦσ' ἐδίδαξε, φίλησε δὲ φύλον ἀοιδῶν.'
 ὣς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
 ἦρψ Δημοδόκω· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 485
 δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς.
 'Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων·
 ἦ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἦ σέ γ' Ἀπόλλων.
 λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον ἀεῖδεις,
 ὅσσ' ἔρξαν τ' ἐπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοί, 490
 ὥς τε που ἦ αὐτὸς παρεὼν ἦ ἄλλου ἀκούσας.
 ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἀεισον
 δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,
 ὃν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε διὸς Ὀδυσσεὺς,
 ἀνδρῶν ἐμπλήσας οἳ ῥ' Ἴλιον ἐξαλάπαξαν. 495
 αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξης,
 αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν
 ὥς ἄρα τοι πρόφρων θεὸς ὥπασε θέσπιν ἀοιδήν.'

Demodocus sings of the 'wooden horse.'

'ὦς φάθ', ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' ἀοιδήν,

ἐνθεν ἔλων ὥς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν
 βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,
 Ἄργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα
 εἶατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·
 αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.
 ὧς ὁ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον
 ἦμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἦνδανε βουλή,
 ἥε διαπλῆξαι κοῦλον δόρυ νηλεῖ χαλκῷ,
 ἥ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,
 ἥ ἔααν μέγ' ἀγαλμα θεῶν θελκτῆριον εἶναι,
 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν·
 αἴσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ
 δουράτεον μέγαν ἵππον, ὅθ' εἶατο πάντες ἄριστοι
 Ἄργεῖων Τρῶεσσι φόνον καὶ κῆρα φέροντες.
 ἦειδεν δ' ὥς ἄστυ διέπραθον νῆες Ἀχαιῶν
 ἱππόθεν ἐκχύμενοι, κοῦλον λόχον ἐκπρολιπόντες.
 ἄλλον δ' ἄλλη ἄειδε πόλιν κεραϊζόμεν αἰπὴν,
 αὐτὰρ Ὀδυσσῆα προτὶ δῶματα Διηφόβοιο
 βήμεναι, ἥνύτ' Ἄρηα, σὺν ἀντιθέῳ Μενελάῳ.
 κείθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα
 νικῆσαι καὶ ἔπειτα διὰ μεγάρων Ἀθήνην.

*Odysseus weeps at the story, and Alcinous bids the bard
 to cease,*

Ταῦτ' ἄρ' αἰοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.
 ὧς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,
 ὅς τε ἔης πρόσθεν πόλιος λαῶν τε πέσσειν,
 ἅσπερ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ·
 ἥ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δὲ τ' ὀπισθε
 κόπτοντες δούρεσσι μετὰφρενον ἥδὲ καὶ ὦμους

εἶρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ διζύν
 τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί· 530
 ὧς Ὀδυσσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἵβει.
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
 Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἦδ' ἐνόησεν.
 ἦμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετῆύδα· 535

'Κέκλυτε, Φαιήκων ἡγήτορες ἦδὲ μέδοντες,
 Δημόδοκος δ' ἦδη σχεθέτω φόρμιγγα λήγειαν
 οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' αἰεῖδει.
 ἐξ οὗ δορπέομέν τε καὶ ὥρορε θεῖος ἀοιδὸς,
 ἐκ τοῦδ' οὐ πω παύσατ' διζυροῖο γόοιο 540
 ὁ ξείνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.
 ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἵν' ὁμῶς τερπόμεθα πάντες
 ξεινοδόκοι καὶ ξείνος, ἐπεὶ πολὺ κάλλιον οὕτως·
 εἵνεκα γὰρ ξείνοιο τάδ' αἰδολόιο τέτυκται,
 πομπῇ καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέοντες. 545
 ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται
 ἀνέρι, ὃς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.
 τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν
 ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιόν ἐστιν.

and questions Odysseus about himself.

εἶπ' ὄνομ' ὅττι σε κείθι κάλεον μήτηρ τε πατήρ τε, 550
 ἄλλοι θ' οἱ κατὰ ἄστνυ καὶ οἱ περιναϊετάουσιν.
 οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,
 οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὴν τὰ πρῶτα γένηται,
 ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆς.
 εἰπὲ δέ μοι γαῖαν τε τεῖν δῆμόν τε πόλιν τε, 555
 ὅφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.
 οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
 οὐδέ τι πηδάλι' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσιν·

ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
 καὶ πάντων ἴσασι πόλιας καὶ πῖονας ἀγροὺς 560
 ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἄλδος ἐκπερώσωιν
 ἡέρι καὶ νεφέλῃ κεκαλυμμέναι· οὐδὲ ποτέ σφιν
 οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.
 ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
 Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565
 ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.
 φῆ ποτὲ Φαιήκων ἀνδρῶν εὐεργέα νῆα
 ἐκ πομπῆς ἀνιοῦσαν ἐν ἡεροειδέϊ πόντῳ
 ῥαισέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν,
 ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἦ τελέσειεν, 570
 ἢ κ' ἀτέλεστ' εἶη, ὥς οἱ φίλον ἔπλετο θυμῷ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ὅππῃ ἀπεπλάγχθης τε καὶ ἄς τινας ἴκεο χώρας
 ἀνθρώπων, αὐτοὺς τε πόλιάς τ' εὖ ναιετοώσας,
 ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575
 οἳ τε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεουδής.
 εἰπὲ δ' ὃ τι κλαίεις καὶ ὀδύρεαι ἐνδοθι θυμῷ
 Ἀργείων Δαναῶν ἢδ' Ἴλιου οἴτον ἀκούων.
 τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσαντο δ' ὄλεθρον
 ἀνθρώποις, ἵνα ᾗσι καὶ ἐσσομένοισιν ἄοιδῇ. 580
 ἦ τίς τοι καὶ πηδὸς ἀπέφθιτο Ἴλιόθι πρὸ
 ἐσθλὸς ἐὼν, γαμβρὸς ἦ πενθερὸς, οἳ τε μάλιστα
 κῆδιστοι τελέθουσι μεθ' αἱμά τε καὶ γένος αὐτῶν;
 ἦ τίς που καὶ ἐταῖρος ἀνὴρ κεχαρισμένα εἰδὼς,
 ἐσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερεῖων 585
 γίγνεται ὃς κεν ἐταῖρος ἐὼν πεπνυμένα εἰδῇ.

ΟΔΥΣΣΕΙΑΣ Ι.

Ἄλκινου ἀπόλογοι. Κυκλώπεια.

Odysseus reveals his name and home.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

ἄλκιν' οὐ κρείον, πάντων ἀριδείκετε λαῶν,

ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἔστιν αἰδοῦ

τοιοῦδ' οἷος ὃδ' ἔστι, θεοῖς ἐναλγέκιος αὐδῆν.

οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι

5

ἦ ὅτ' ἐνφροσύνη μὲν ἔχη κάτα δῆμον ἅπαντα,

δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται αἰδοῦ

ἦμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι

σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσω

οἶνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι·

10

τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.

σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόμεντα

εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·

τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;

κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες.

15

νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς

εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεὲς ἡμαρ

ὑμῖν ξεῖνος ἔω καὶ ἀπόπροθι δώματα ναίων.

εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν

ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει.

20

ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,

Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι

πολλὰ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
 αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἶν ἄλλ' κείται 25
 πρὸς ζόφον, αἱ δὲ τ' ἄνευθε πρὸς ἧώ τ' ἡέλιόν τε,
 τρηχεῖ, ἀλλ' ἀγαθὴ κουροτρόφος· οὗ τοι ἐγὼ γε
 ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψὼ, δῖα θεάων,
 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·] 30
 ὥς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν
 Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι.
 ἀλλ' ἐμὸν οὗ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.
 ὥς οὐδὲν γλύκιον ἥς πατρίδος οὐδὲ τοκῆων
 γίγνεται, εἴ περ καὶ τις ἀπόπροθι πύονα οἶκον 35
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδὲ' ἐνίσπω,
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.

Story of the departure from Ilium: sack of Ismarus,
 and revenge of the Cicones.

Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ,
 Ἴσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίλοι ἴσης.
 ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγόμεν ἡμέας
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45
 ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βούς.
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
 οἳ σφιν γεῖτονες ἦσαν ἅμα πλέονες καὶ ἀρείους
 ἠπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
 ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν ἐόντα. 50
 ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,

ἡέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη
 ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν. 55
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα δ' ἀλεξόμενοι μένομεν πλέονάς περ ἔοντας·
 ἡμος δ' ἡέλιος μετενίσσεται βουλυτόνδε,
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοὺς.
 ἐξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἑταῖροι 60
 ὤλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

The North wind drives them on the coast of the
 Lotophagi.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταῖρους.
 οὐδ' ἄρα μοι προτέρω νῆες κλῖον ἀμφιέλισσαι,
 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὔσαι, 65
 οἳ θάνον ἐν πεδίῳ Κικόνων ὑπο δηωθέντες.
 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' ἐπικάρσαι, ἱστία δέ σφιν 70
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὀλεθρον,
 αὐτὰς δ' ἐσσυμένως προερίσσαμεν ἡπειρόνδε.
 ἔνθα δύο νύκτας δύο τ' ἡμέατα συνεχὲς αἰεὶ
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' ἦώς,
 ἱστοὺς στησάμενοι ἀνὰ θ' ἱστία λεύκ' ἐρύσαντες
 ἡμέθα· τὰς δ' ἄνεμός τε κυβερνήται τ' ἴθυνον.
 καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,
 ἀλλὰ με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν 80

καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

Ἔνθεν δ' ἐννήμαρ φερόμην ὀλοοῖς ἀνέμοισι
 πόντον ἐπ' ἰχθυόεντ'· αὐτὰρ δεκάτῃ ἐπέβημεν
 γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.
 ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85
 αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.
 αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἠδὲ ποτῆτος,
 δὴ τότ' ἐγὼν ἑτάρους προτεῖν πύθεσθαι ἰόντας
 οἳ τινες ἄνδρες εἶεν ἐπὶ χθονὶ σῆτον ἔδοντες,
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας. 90
 οἱ δ' αἶψ' οἰχόμενοι μίγεν ἄνδράσι Λωτοφάγοισιν·
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἑτάροισιν ὀλεθρον
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,
 οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95
 ἀλλ' αὐτοῦ βούλοντο μετ' ἄνδράσι Λωτοφάγοισι
 λωτὸν ἑρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
 νηυσὶ δ' ἐνὶ γλαφυρῇσι ὑπὸ ζυγὰ δῆσα ἐρύσσας.
 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους 100
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
 μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθῃται.
 οἱ δ' αἶψ' εἰσβαίνουν καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐξόμενοι πολὺν ἄλα τύπτουν ἑρετμοῖς.

*They land on the uninhabited isle off the coast of
 the Cyclopes.*

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105
 Κυκλώπων δ' ἐς γαίαν ὑπερφιάλων ἀθεμίστων,
 ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώσων,
 ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,

πυροὶ καὶ κριθαὶ ἦδ' ἄμπελοι, αἵ τε φέρουσιν 110
 οἶνον ἔριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
 τοῖσιν δ' οὔτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες,
 ἀλλ' οἳ γ' ὑψηλῶν ὁρέων ναίουσι κάρηνα
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
 παίδων ἦδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115

Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὕληεσσ'· ἐν δ' αἶγες ἀπειρέσiai γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 οὐδὲ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην 120
 ἄλγεια πάσχουσιν κορυφὰς ὁρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
 ἀνδρῶν χηρεῦει, βόσκει δὲ τε μηκάδας αἶγας.
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιτοπάρηοι, 125
 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν
 νῆας ἐυσσέλμους, αἱ κεν τελείοιεν ἕκαστα
 ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἳά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
 οἳ κέ σφιν καὶ νῆσον ἐκτιμένην ἐκάμοοντο. 130
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὕδρηλοι μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135
 ἐν δὲ λιμὴν εὖορμος, ἔν' οὐ χρεῶ πείσματός ἐστιν,
 οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
 ἀλλ' ἐπικέλσαντας μεῖναι χρόνον εἰς ὃ κε ναυτέων
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν αἴηται.
 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140
 κρήνη ὑπὸ σπέιους· περὶ δ' αἶγαιροι πεφύζουσιν.

ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόννευ
 νύκτα δι' ὀρφναίην, οὐδὲ προῦφάνετ' ἰδέσθαι·
 ἀῆρ γὰρ παρὰ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
 οὐρανόθεν προῦφαινε, κατείχετο δὲ νεφέεσσιν. 145
 ἔνθ' οὗ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·
 οὐδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
 εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.
 κελσάσῃσι δὲ νηυσὶ καθεῖλομεν ἱστία πάντα,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

Odysseus with twelve comrades sets out for the cave
 where the Cyclops lived.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡῶς,
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
 ὦρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
 αἴγας ὀρεσκόους, ἵνα δειπνήσειαν ἐταῖροι. 155
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
 βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
 νῆες μὲν μοι ἔποντο δωώδεκα, ἐς δὲ ἑκάστην
 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἕξελον οἶψ. 160
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρὸς,
 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165
 Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
 καπνὸν τ' αὐτῶν τε φθογγὴν δίων τε καὶ αἰγῶν.
 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
 δῆ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡῶς, 170

καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

“Ἄλλοι μὲν νῦν μένουτ', ἐμοὶ ἐρήρηες ἑταῖροι·
αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,
ἧ ῥ' οἳ γ' ὑβρίζονται τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἧε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεοῦδης.” 175

ἌΩς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἐταῖρους
αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
ἔξῃς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς. 180
ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἔοντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,
ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
μῆλ', οἷές τε καὶ αἶγες ἰαύεσκον· περὶ δ' αὐλὴ
ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι 185
μακρῆσιν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
ἔνθα δ' ἀνὴρ ἐνίαιε πελώριος, ὃς ῥά τε μῆλα
οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
πωλεῖτ', ἀλλ' ἀπάνευθεν ἑὼν ἀθεμίστια ᾔδη.
καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἐφκει 190
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίφ' ὑλῆεντι
ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

Δὴ τότε τοὺς ἄλλους κελόμην ἐρήρηας ἑταῖρους
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·
αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195
βῆν· ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἴνοιο,
ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,
ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,
οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ
ἀζόμενοι· ὥκει γὰρ ἐν ἄλσει δεινδρήεντι 200
Φοίβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μέν μοι δῶκ' εὐεργέος ἐπὶ τὰ τάλαντα,

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
 οἶνον ἐν ἀμφιφορεῦσι δυνάδεκα πᾶσιν ἀφύσσας
 ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν 205
 ἥϊδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμὴν τε μὲν οἴῃ.
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
 χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει, 210
 θεσπεσίῃ· τότ' ἂν οὗ τοι ἀποσχέσθαι φίλον ἦεν.
 τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἥια
 κωρύκῳ· αὐτίκα γάρ μοι ὀίσατο θυμὸς ἀγήνωρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν,
 ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας. 215-

They enter the cave and await his return.

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
 εὕρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πλώνα μῆλα.
 ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·
 ταρσοὶ μὲν τυρῶν βρῖθον, στείνονται δὲ σηκοὶ
 ἄρνων ἡδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται 220
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρῶ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
 ἔνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσονται· ἐπέεσσι
 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα 225
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφοὺς τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ὅφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίῃ.
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι. 230

Ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον

ἤμενοι, εἶος ἐπήλθε νέμων· φέρε δ' ὄβριμον ἄχθος
 ὕλης ἀζαλής, ἵνα οἱ ποτιδόρπιον εἷη.
 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὃ γ' εἰς εὐρὺν σπέος ἤλασε πλοῖνα μῆλα,
 πάντα μάλ' ὅσσ' ἡμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,
 ἄρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας, 240
 ὄβριμον· οὐκ ἂν τὸν γε δύω καὶ εἵκοσ' ἄμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδὲος ὀχλίσσειαν·
 τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.
 ἐξόμενος δ' ἡμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυνον ἦκεν ἐκάστη. 245
 αὐτίκα δ' ἡμισυ μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
 ἡμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἷη
 πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἷη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, 250
 καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδεν, εἶρετο δ' ἡμέας·

Cyclops puts questions which Odysseus parries.

'ὦ ξεῖνοι, τίνας ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
 ἥ τι κατὰ πρῆξιν ἥ μαψιδίως ἀλάλησθε
 οἶά τε ληιστῆρες ὑπεῖρ ἄλα, τοί τ' ἀλόωνται
 ψυχὰς παρθέμενοι, κακὸν ἀλλοδαπεῖσι φέροντες;' 255
 'Ὡς ἔφαθ', ἡμῶν δ' αὐτε κατεκλάσθη φίλον ἦτορ
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
 ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
 'Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260
 οἵκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα
 ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,

τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265
 πολλοὺς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἦε καὶ ἄλλως
 δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστίν.
 ἀλλ' αἰδεῖο, φέριστε, θεοὺς· ἰκέται δέ τοί εἰμεν.
 Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε, 270
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδολοῖσιν ὀπηδεῖ.'

*Ὡς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ
 'νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,
 ὃς με θεοὺς κέλεαι ἦ δειδίμεν ἦ ἀλέασθαι·
 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺν φέρτεροί εἰμεν.
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει.
 ἀλλὰ μοι εἴφ' ὅπη ἔσχες ἰὼν εὐεργέα νῆα,
 ἣ που ἐπ' ἔσχατις ἦ καὶ σχεδὸν, ὄφρα δαείω.' 280

*Ὡς φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδότα πολλὰ,
 ἀλλὰ μιν ἄψορβρον προσέφην δολίοις ἐπέεσσι·

'Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
 ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν· 285
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'

Cyclops devours six of the men, two at a time.

Odysseus plots revenge.

*Ὡς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,
 ἀλλ' ὃ γ' ἀναίξας ἐτάροις ἐπὶ χεῖρας ἱάλλε,
 σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν. 290
 τοὺς δὲ διὰ μελείσσι ταμῶν ὠπλίσσατο δόρπον·
 ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,

ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
 σχέτλια ἔργ' ὀρόωντες· ἀμηχανίη δ' ἔχε θυμόν. 295
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
 κεῖτ' ἔντοσθ' ἄντροιο ταυνοσάμενος διὰ μήλων.
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
 ἄσσουν ἰὼν, ξίφος ὃξ' ἔρυσσάμενος παρὰ μηροῦ, 300
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὀλεθρον·
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
 χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ δι᾿ αὖν.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡὼς,
 καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἃ ἔργα, 310
 σὺν δ' ὃ γε δὴ αὖτε δύο μάρψας ὥπλίσσατο δεῖπνον.
 δεῖπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἀψ' ἐπέθηχ', ὥς εἴ τε φαρέτρη πῶμ' ἐπιθείη.
 πολλῇ δὲ ῥοίῳ πρὸς ὅρος τρέπε πίονα μῆλα 315
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσοδομεύων,
 εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,
 χλωρὸν ἐλαίνεον· τὸ μὲν ἔκταμεν, ὅφρα φοροίη 320
 αὐανθέν. τὸ μὲν ἄμμες ἐλίσκομεν εἰσορόωντες
 ὄσσουν θ' ἰστὸν νηὸς ἐεικοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαῖτμα·
 τόσσον ξην μῆκος, τόσσον πάχος εἰσοράσθαι.

τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς, 325
 καὶ παρέθηχ' ἐτάροισιν, ἀποξῦναι δ' ἐκέλευσα·
 οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθώωσα παραστὰς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέφ.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 ἧ ῥα κατὰ σπείλους κέχυτο μεγάλ' ἥλιθα πολλή· 330
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,
 ὅς τις τὸ λμήσειεν ἐμοὶ σὺν μοχλὸν αἰέρας
 τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.
 οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἦθελον αὐτὸς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·
 αὐτίκα δ' εἰς εὐρὺν σπέος ἤλασε πλόνα μῆλα,
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν αὐλῆς,
 ἧ τι οἰσάμενος, ἧ καὶ θεὸς ὥς ἐκέλευσεν.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας, 340
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεύσειε πονησάμενος τὰ ἃ ἔργα,
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δόρπον.
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστὰς, 345
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἶνοιο.

Odysseus, having made Cyclops drunk, puts out his eye.

'Κύκλωψ, τῇ, πῆε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὄφρ' εἰδῆς οἷόν τι ποτὸν τόδε νηῦς ἐκεκεύθει
 ἡμετέρῃ· σοὶ δ' αὖ λαιβὴν φέρουν, εἴ μ' ἐλεήσας
 οἴκαδε πέμπσεις· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς. 350
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο
 ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.'
 Ὡς ἐφάμην, ὃ δὲ δέκτο καὶ ἔκπινεν ἥσατο δ' αἰνῶς
 ἧδὺ ποτὸν πίνων, καὶ μ' ἥτεε δεῦτερον αὐτὶς·

‘ Δός μοι ἔτι πρόφρων, καὶ μοι τεδὺν οὔνομα εἰπέ 355
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.

καὶ γὰρ Κυκλώπεσσι φέρει ζεῖδωρος ἄρουρα
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
ἀλλὰ τόδ’ ἄμβροσίνης καὶ νέκταρός ἐστιν ἀπορρώξαι·

‘Ὡς φάτ’· ἀτὰρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον· 360
τρὶς μὲν ἔδωκα φέρων, τρὶς δ’ ἔκπιεν ἀφραδίῃσιν.

αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισι·

‘Κύκλωψ, εἰρωτᾷς μ’ ὄνομα κλυτὸν; αὐτὰρ ἐγὼ τοι
ἔξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης. 365

Οὔτις ἐμοί γ’ ὄνομα· Οὔτιν δέ με κικλήσκουσι
μήτηρ ἥδὲ πατήρ ἥδ’ ἄλλοι πάντες ἑταῖροι.’

‘Ὡς ἐφάμην, ὃ δέ μ’ αὐτίκ’ ἀμείβετο νηλεὲς θυμῷ·

‘Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισι,
τοὺς δ’ ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.’ 370

Ἦ καὶ ἀνακλιθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
κεῖτ’ ἀποδοχμώσας παχὺν αὐχένα, καδ δέ μιν ὕπνος
ῥῆρι πανδαμάτωρ· φάρυγος δ’ ἐξέσσυτο οἶνος
ψωμοὶ τ’ ἀνδρόμεοι· ὃ δ’ ἐρεύγετο οἶνοβαρεῖων.
καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375
εἴως θερμαίνουτο· ἔπεσσί τε πάντας ἑταίρους

θάρσυνον, μή τίς μοι ὑποδδείσας ἀναδύη.

ἀλλ’ ὅτε δὴ τάχ’ ὃ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
ἄψεσθαι, χλωρός περ ἐὼν, διεφαίνεται δ’ αἰνῶς,
καὶ τότε ἐγὼν ἄσπον φέρον ἐκ πυρὸς, ἀμφὶ δ’ ἑταῖροι 380
ἴσταντ’· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,

οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὄξυν ἐπ’ ἄκρῳ,
ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ’ ἐφύπερθεν ἀερθεὶς
δίνεον, ὥς ὅτε τις τρυπῶ δόρυ νήιον ἀνῆρ

τρυπάνῳ, οἱ δέ τ’ ἐνερθεν ὑποσσεύουσιν ἱμάντι 385

ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ·

ὥς τοῦ ἐν ὀφθαλμῷ πυρίηκεα μοχλὸν ἐλόντες
 δινέομεν, τὸν δ' αἷμα περίβρεε θερμὸν ἔοντα.
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὖσεν ἀντμή
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἦε σκέπαρνον
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
 φαρμάσσω· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·
 ὥς τοῦ σίξ' ὀφθαλμοὺς ἐλαϊνέῳ περὶ μοχλῷ.
 σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρη, 395
 ἡμεῖς δὲ δεῖσαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνεν, οἳ ρά μιν ἀμφὶς
 ὦκεον ἐν σπήεσσι δι' ἀκριας ἡνεμοέσσας. 400
 οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐκῆδοι·

The trick of 'No-man.'

‘Τίπτε τόσον, Πολύφημ’, ἀρημένος ὧδ' ἐβόησας
 νύκτα δι' ἀμβροσίην, καὶ ἄπνους ἄμ' ἐτίθησθα;
 ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει;
 ἦ μή τίς σ' αὐτὸν κτείνει δόλῳ ἢ βίηφι;’ 405

Τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
 ‘ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφι.’

Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 ‘εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἔοντα,
 νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.’ 410

‘Ὡς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.

Preparations for escape.

Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνησι, 415

χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἴλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινα που μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
 εὐρόλμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 ἄρσενες οἷες ἦσαν ἐντρεφέες, δασύμαλλοι, 425
 καλοὶ τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·
 τοὺς ἀκέων συνέργον ἐνστρεφέεσσι λύγοισι,
 τῆς ἐπὶ Κύκλωψ εὖδε πέλωρ, ἀθεμίστια εἰδὼς,
 σύντρεψ αἰνύμενος· ὃ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
 τῷ δ' ἐτέρῳ ἐκάτερθεν ἴγην σώοντες ἐταίρους. 430
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε,
 ἄρνεϊδς γὰρ ἔην, μήλων ὅχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
 κείμην· αὐτὰρ χερσὶν ἁώτου θεσπεσίοιο
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435
 ὥς τότε μὲν στένάζοντες ἐμείναμεν Ἡῶ διαν.
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡῶς,
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
 οὕθατα γὰρ σφαραγεύντο. ἀναξ δ' ὀδύνῃσι κακῇσι 440
 τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων ὀίων στέρνοισι δέδεντο.
 ὕστατος ἄρνεϊδς μήλων ἕστειχε θύραζε,
 λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

Cyclops talks to his ram.

'Κριὲ πέπον, τί μοι ὦδε διὰ σπέος ἔσσυνο μήλων
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἰῶν,
 ἀλλὰ πολὺν πρῶτος νέμειαι τέρεν' ἄνθεα ποίης
 μακρὰ βιβὰς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450
 πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνω,
 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὄλεθρον. 455
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν ὄππῃ κείνος ἐμὸν μένος ἤλασκάζει·
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θεινομένου ῥαίοιτο πρὸς οὔδεϊ, καὶ δέ κ' ἐμὸν κῆρ
 λωφήσειε κακῶν, τὰ μοι οὔτιδανὸς πόρεν Οὔτις.' 460
 Ὡς εἰπὼν τὸν κριὸν ἀπὸ ξο πέμπε θύραζε.

Odysseus rescues his comrades, and they gain the shore.

ἐλθόντες δ' ἡβαιοὺν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρνείου λυόμην, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πλόνα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465
 ἰκόμεθ'· ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω,
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλιτρίχῃ μῆλα
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ. 470
 οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον·
 ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἑρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσον τε γέγωνε βοήσας,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·
 'Κύκλωψ, οὐκ ἄρ' ἐμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους

ἔδμεναι ἐν σπῇ γλαφυρῷ κρατερῇφι βίηφι. 476
καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῶ ἐνὶ οἴκῳ
ἔσθμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι·

Cyclops nearly crushes their ship twice with a huge crag.

ᾧ Ως ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον· 480
ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μέγαλοιο,
καδ δ' ἔβαλε προπάρουθε νεὸς κυανοπρόφοιο
[τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι].
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δ' αἰψ' ἠπειρόνδε παλιρρόθιον φέρε κύμα, 485
πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.
αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν
ᾧσα παρέξ· ἐτάροισι δ' ἐποτρύννας ἐκέλευσα
ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον. 490
ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,
καὶ τότε ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

‘Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὅς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495
αὐτίς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
εἰ δὲ φθεγξαμένου τευ ἡ αὐδῆσαντος ἄκουσε,
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα
μαρμάρῳ ὀκρίοντι βαλὼν· τόσσον γὰρ ἴησιν.’

ᾧ Ως φάσαν, ἀλλ' οὐ πείθων ἐμὸν μεγαλήτορα θυμὸν 500
ἀλλὰ μιν ἄψορρόν προσέφην κεκοτηότι θυμῷ·

‘Κύκλωψ, αἶ κέν τίς σε καταθυητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτῶν,
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
υἱὸν Λαέρτew, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα.’ 505

ἄΩς ἐφάμην, ὃ δέ μ' οἰμώζας ἡμείβετο μύθῳ·
 ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἥνυς τε μέγας τε,
 Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο
 καὶ μαντευόμενος κατεγύηρα Κυκλώπεςσιν· 510
 ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν·
 νῦν δέ μ' ἔων ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυσ 515
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἔδαμάσσατο οἴνῳ.
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θέλω,
 πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
 τοῦ γὰρ ἐγὼ παῖς εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι.
 αὐτὸς δ', αἶ κ' ἐθέλῃς, ἴησεται, οὐδέ τις ἄλλος 520
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.

ἄΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
 εὖνιν ποιήσας πέμψαι δόμον Ἀϊδὸς εἴσω,
 ὥς οὐκ ὀφθαλμόν γ' ἴησεται οὐδ' ἐνοσίχθων. 525

ἄΩς ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι ἄνακτι
 εὐχέτο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

Ἐκλῦθι, Ποσειδάων γαίηοχε, κυανοχαῖτα·
 εἰ ἐτεόν γε σὸς εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι,
 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι 530
 [νιὸν Λαέρτew, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα].

ἀλλ' εἰ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐκκείμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,
 ὃψέ κακῶς ἔλθοι, ὀλέσας ἅπο πάντας ἐταίρους,
 νηὸς ἐπ' ἀλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ. 535

ἄΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης
 αὐτὰρ ὃ γ' ἐξαῦτις πολὺν μείζονα λᾶαν ἀείρας

ἦκ' ἐπιδιωνήσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,
 καὶ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο
 τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι. 540
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἰκέσθαι.

They rejoin their comrades and resume their voyage.

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
 νῆες ἐύσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
 εἵατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλαμεν ἐν ψαμάθοισιν,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.
 ἀρνεῖον δ' ἐμοὶ οἶφ' ἐυκνήμιδες ἑταῖροι 550
 μῆλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
 Ζηνὶ κελαινεφεί Κρονίδῃ, δς πᾶσιν ἀνάσσει,
 ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
 ἀλλ' ἄρα μερμήριζεν ὅπως ἀπολοίατο πᾶσαι
 νῆες ἐύσσελμοι καὶ ἐμοὶ ἐρήρηες ἑταῖροι. 555
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
 ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560
 δὴ τότε ἐγὼν ἐτάροισιν ἐποτρύννας ἐκέλευσα
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.
 Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταῖρους.

ΟΔΥΣΣΕΙΑΣ Κ.

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

The floating isle of Aeolus.

Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν
 Αἴολος Ἴπποτάδης, φίλος ἀθανάτοισι θεοῖσι,
 πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τείχος
 χάλκεον ἄρρηκτον, λισσῇ δ' ἀναδέδρομε πέτρη.
 τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν, 5
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώνοντες.
 ἔνθ' ὃ γε θυγατέρας πόρεν νιάσιν εἶναι ἀκόιτις.
 οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
 δαίνυνται· παρὰ δέ σφιν ὀνείατα μυρία κεῖται,
 κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ 10
 ἥματα· νύκτας δ' αὖτε παρ' αἰδολῆς ἀλόχοισιν
 εὖδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.
 καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά.
 μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
 Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν 15
 αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
 ἀλλ' ὅτε δὴ καὶ ἐγὼ ἰδὼν ᾗτεον ἦδ' ἐκέλευον
 πεμπέμεν, οὐδὲ τι κείνος ἀνήνατο, τεύχε δὲ πομπήν.
 δῶκε δέ μ' ἐκδείρας ἄσκον βοὸς ἐννεώροιο,

The winds tied up in a bag.

ξυθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα· 20
 κείνων γὰρ ταμίνην ἀνέμων πόλησε Κρονίων,
 ἡμὲν πανέμεναι ἢδ' ὀρνύμεν δν κ' ἐθέλῃσι.
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
 ἀργυρέῃ, ἵνα μὴ τι παραπνεύσῃ ὀλίγον περ·
 αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἄηναι, 25
 ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἐμελλεν
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

Ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
 καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἰόντας. 30
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ
 δῶχ' ἐτάρων, ἵνα θᾶσσον ἰκοίμεθα πατρίδα γαίαν·
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,
 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι, 35
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο·
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

‘ᾠ πόποι, ὥς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν
 ἀνθρώποις, ὅτεών τε πόλιν καὶ γαίαν ἱκῆται.
 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ 40
 ληϊδος· ἡμεῖς δ' αὐτε ὁμῆν ὁδὸν ἐκτελέσαντες
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.
 καὶ νῦν οἱ τὰδ' ἔδωκε χαριζόμενος φιλότῃτι
 Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδῶμεθα ὅττι τὰδ' ἐστίν,
 ὅσος τις χρυσός τε καὶ ἄργυρος ἀσκῶ ἔνεστιν.’ 45

ᾠς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἐταίρων·

The bag is opened by the crew, and the ship blown back to the isle.

ἀσκὸν μὲν λῦσαν, ἀνεμοὶ δ' ἐκ πάντες ὄρουσαν,

τοὺς δ' αἶψ' ἀρπάξασα φέρειν πόντονδε θύελλα
 κλαίοντας, γαίης ἅπο πατρίδος· αὐτὰρ ἐγὼ γε
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα 50
 ἥε πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
 ἧ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.
 ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
 κείμεν· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
 αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 55

Ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
 αἶψα δὲ δεῖπνον ἔλουντο θοῆς παρὰ νηυσὶν ἑταῖροι.
 αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἠδὲ ποτῆτος,
 δῆ τότε ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον,
 βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον 60
 δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.
 ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
 ἐξόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἐκ τ' ἐρέοντο·

Ἰὼς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
 ἧ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἂν ἴκηαι 65
 πατρίδα σῆν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν.'

Ὡς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
 'ἄσάν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.'

Ὡς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν· 70
 οἱ δ' ἄνεω ἐγένοντο· πατὴρ δ' ἡμέλιβετο μῦθῳ·

'Ἐρρ' ἐκ νήσου θάσσουν, ἐλέγχιστε ζώντων·
 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
 ἄνδρα τὸν ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.
 ἔρρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἱκάνεις.' 75

Ὡς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
 τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
 ἡμετέρῃ ματλή, ἐπεὶ οὐκέτι φαίνεται πομπή.

The Laestrygones.

- Ἐξήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ 80
 ἐβδομάτῃ δ' ἰκόμεσθα Λάμον αἰπὺ πτολίεθρον,
 Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν
 ἡπύει εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει.
 ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων 85
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.
 ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἦλθομεν, ὃν πέρι πέτρῃ
 ἡλίσβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
 ἀκταὶ δὲ προβλήτες ἐναντῖαι ἀλλήλησιν
 ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἰσοδός ἐστιν, 90
 ἔνθ' οἷ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
 αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο
 πλησῖαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνῃ.
 αὐτὰρ ἐγὼν οἷος σχέθον ἕξω νῆα μέλαιναν, 95
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δῆσας·
 ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών.
 ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνεται ἔργα,
 καπνὸν δ' οἷον ὀρώμεν ἀπὸ χθονὸς ἀλίσσοντα.
 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι λόντας 100
 οἳ τινες ἄνδρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
 ἄνδρε δύο κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας.
 οἱ δ' ἴσαν ἐκβάντες λείην ὁδὸν, ἥπερ ἄμαξαι
 ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην.
 κούρῃ δὲ ξύμβληντο πρὸ ἄστεος ὕδρευούσῃ, 105
 θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.
 ἡ μὲν ἄρ' ἐς κρήνῃν κατεβήσето καλλιρέεθρον
 Ἄρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·
 οἱ δὲ παριστάμενοι προσεφώνεον, ἕκ τ' ἐρέοντο
 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι. 110

ἥ δὲ μάλ' αὐτίκα πατὴρ ἐπέφραδεν ἠψερεφὲς δῶ.
 οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναικα
 εὖρον ὄσσην τ' ὄρεος κορυφῇ, κατὰ δ' ἔστυγον αὐτήν.
 ἥ δ' αἶψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατήα,
 δν πόσιν, δς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115
 αὐτίχ' ἕνα μάρψας ἐτάρων ὥπλίσσατο δειπνόν·
 τῷ δὲ δύ' ἀλίσαντε φυγῇ ἐπὶ νῆας ἰκέσθην.
 αὐτὰρ ὁ τεύχε βοῆν διὰ ἄστεος· οἱ δ' αἰόντες
 φοίτων ἱφθιμοὶ Λαιστρηνγόνες ἄλλοθεν ἄλλος,
 μυρίοι, οὐκ ἄνδρεσσιν ἑοικότες, ἀλλὰ Γίγασιν. 120
 οἳ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι
 βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει
 ἀνδρῶν τ' ὄλλυμένων νηῶν θ' ἅμα ἀγνυμενάων·
 ἰχθῦς δ' ὥς πείροντες ἀτερπέα δαῖτα φέροντο.
 ὄφρ' οἱ τοὺς ὄλεον λιμένος πολυβενθέος ἐντὸς, 125
 τόφρα δ' ἐγὼ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.
 αἶψα δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν·
 οἱ δ' ἅλα πάντες ἀνέρριψαν, δέισαντες ὄλεθρον. 130
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.

Aeaea, the isle of Circe.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 Αἰαίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιε 135
 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
 ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἡελίοιο
 μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.
 ἔνθα δ' ἐπ' ἀκτῆς νηὶ καταγαγόμεσθα σιωπῇ 140

ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνευεν.
 ξυθα τότε' ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' Ἡὼς,
 καὶ τότε' ἐγὼν ἐμὸν ἐγχος ἐλὼν καὶ φάσγανον ὀξὺ 145
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν τε πυθολίμην.
 ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθὼν,
 καὶ μοι ξείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης
 Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην. 150
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἐλθεῖν ἥδὲ πυθέσθαι, ἐπεὶ ἴδον αἴθοπα καπνόν.
 ὦδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
 δεῖπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155

Odysseus slays a huge stag as food for his crew.

ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε τίς με θεῶν ὀλοφύρατο μῦνον ἑόντα,
 ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
 ἦκεν· ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης
 πιόμενος· δὴ γάρ μιν ἔχεν μένος ἡέλιιο. 160
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα
 πληῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἔξεπέρησε,
 καὶ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἔξ ὠτειλῆς
 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπας τε λύγους τε,
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,
 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὦμου 170

χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
 καὶ δ' ἔβαλον προπάραιθε νεὸς, ἀνέγειρα δ' ἑταίρους
 μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

‘ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ.
 εἰς Ἀΐδαο δόμους, πρὶν μόρσιμον ἡμᾶρ ἐπέλθῃ. 175
 ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρώσις τε πόσις τε,
 μνησόμεθα βρώμης μὴδὲ τρυχώμεθα λιμῶ.’

ἌΩς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
 ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἄλως ἀτρυγέτοιο
 θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν. 180
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσι,
 χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.
 ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
 ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, 185
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε γῶν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘[Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι·]
 ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὄπῃ ζόφος οὐδ' ὄπῃ ἥως, 190
 οὐδ' ὄπῃ ἥελιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν
 οὐδ' ὄπῃ ἀννέϊται· ἀλλὰ φραζώμεθα θᾶσσον
 εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἶομαι εἶναι.
 εἶδον γὰρ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθὼν
 νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται· 195
 αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσση
 ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.’

ἌΩς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
 μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο
 Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο. 200
 κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·
 ἀλλ' οὐ γάρ τις πρῆξις ἐγγίγνετο μυρομένοισιν.

Eurylochus is sent forward with twenty-two men,
who are turned into swine by Circe.

Αὐτὰρ ἐγὼ δίχα πάντας ἐκνήμιδας ἐταίρους
ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὄπασσα·
τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής. 205

κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα·
ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἰκὸς' ἐταῖροι
κλαίοντες· κατὰ δ' ἅμμε λίπον γοόοντας ὀπισθεν.
εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210
ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.

ἀμφὶ δέ μιν λύκοι ἦσαν δρέστεροι ἢ δὲ λέοντες,
τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
οὐδ' οἷ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
οὐρήσιν μακρῆσι περισσαίνοντες ἀνέσταν. 215

ὥς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
σαίνωσ'· αἰεὶ γάρ τε φέρει μελίσγματα θυμοῦ·
ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἢ δὲ λέοντες
σαῖνον· τοὶ δ' ἔδδειςαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
ἔσταν δ' ἐν προθύροισι θεῶς καλλιπλοκάμοιο, 220

Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπὶ καλῇ,
ἰστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων
λεπτὰ τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
τοῖσι δὲ μύθων ἦρχε Πολίτης, ὄρχαμος ἀνδρῶν,
ὅς μοι κήδιστος ἐτάρων ἦν κεδνότατός τε· 225

“ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἰστὸν
καλὸν αἰοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
ἢ θεὸς ἢ ἐγγυή· ἀλλὰ φθεγγώμεθα θᾶσσον,”

“ὦς ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.
ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊζε φαιεῶς 230
καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·

Εὐρύλοχος δ' ὑπέμεινεν, δισάμενος δόλον εἶναι.
 εἶσεν δ' εἰσαγαγούσα κατὰ κλισμούς τε θρόνους τε,
 ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρόν
 οἶνω Πραμνείῳ ἐκύκα· ἀνέμισγε δὲ σίτω 235
 φάρμακα λύγρ', ἵνα πάγχυ λαβολάτο πατρίδος αἴης.
 αὐτὰρ ἔπει δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα
 ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσι πεῖργον.
 οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὥς τὸ πάρος περ. 240
 ὥς οἱ μὲν κλαίοντες ἔερχατο· τοῖσι δὲ Κίρκη
 πὰρ ῥ' ἄκυλον βάλανόν τ' ἔβαλεν καρπὸν τε κρανείης
 ἔδμεναι, οἷα σύες χαμαιευνάδες αἰὲν ἔδουσιν.

Euryloochus brings the bad news to Odysseus.

Εὐρύλοχος δ' ἂψ ἦλθε θεῶν ἐπὶ νῆα μέλαιναν,
 ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον. 245
 οὐδὲ τι ἐκφάσθαι δύνατο ἔπος, ἰέμενός περ,
 κῆρ ἄχεϊ μεγάλῳ βεβολημένος· ἐν δὲ οἱ ὅσσε
 δακρυόφιν πίμπλαντο, γόον δ' ὤλετο θυμός.
 ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,
 καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὄλεθρον· 250

‘Ἦιομεν, ὥς ἐκέλευες ἀνὰ δρυμὰ, φαίδιμ' Ὀδυσσεῦ·
 εὖρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ
 [ἔξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].
 ἔνθα δὲ τις μέγαν ἱστὸν ἐποιχομένη λίγ' αἶειδεν
 ἦ θεὸς ἦε γυνή· τοὶ δ' ἐφθέγγοντο καλεῦντες. 255
 ἦ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς
 καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·
 αὐτὰρ ἐγὼν ὑπέμεινα, δισάμενος δόλον εἶναι.
 οἱ δ' ἅμ' αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν
 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπιάζον· 260

‘Ὡς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον

ὦμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
 τὸν δ' ἄψ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.
 αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσετο γούνων
 [καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα]· 265
 'Μὴ μ' ἄγε κείσ' ἀέκοντα, διοτρεφεῖς, ἀλλὰ λίπ' αὐτοῦ·
 οἶδα γὰρ ὡς οὔτ' αὐτὸς ἐλεύσεαι οὔτε τιν' ἄλλον
 ἄξεις σὼν ἐτάρων· ἀλλὰ ξύν τοῖσδεσι θᾶσσον
 φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ.'
 'Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 270
 'Εὐρύλοχ', ἦ τοι μὲν σὺ μέν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
 ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·
 αὐτὰρ ἐγὼν εἴμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.'

Odysseus goes alone to Circe's house.

'Ὡς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
 ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βῆστας 275
 Κίρκης ἴξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,
 ἔνθα μοι Ἑρμείας χρυσόβραπις ἀντεβόλησεν
 ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἰοικῶς,
 πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτῃ ἦβη·
 ἔν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 280

*Hermes meets him and gives an antidote against
Circe's spells.*

'Πῇ δὴ αὐτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
 χώρου αἰδρις ἑών; ἔταροι δέ τοι οἶδ' ἐνὶ Κίρκης
 ἔρχεται, ὥστε σύες, πυκινοὺς κευθμῶνας ἔχοντες.
 ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι
 αὐτὸν νοστήσειν, μενέεις δὲ σὺ γ' ἔνθα περ ἄλλοι. 285
 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἠδὲ σαώσω·
 τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δῶματα Κίρκης
 ἔρχευ, ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἡμαρ.

πάντα δέ τοι ἐρέω ὀλοφώϊα δῆνεα Κίρκης.
 τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ· 290
 ἀλλ' οὐδ' ὥς θέλξαι σε δυνήσεται· οὐ γὰρ ἑάσει
 φάρμακον ἐσθλόν, ὃ τοι δώσω, ἐρέω δὲ ἕκαστα.
 ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκει ῥάβδῳ,
 δῆ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 Κίρκη ἐπαίξαι ὥς τε κτάμεναι μενεαίνων. 295
 ἢ δέ σ' ὑποδδείσασα κελήσεται εὐνηθῆναι·
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνῇ,
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσσῃ·
 ἀλλὰ κέλευσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι
 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θείῃ.
 ὦς ἄρα φωνήσας πόρε φάρμακον ἀργειφύνης
 ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἔδειξε.
 ῥίξῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἵκελον ἄνθος·
 μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 305
 ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον
 νῆσον ἂν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης
 ἦϊα· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
 ἔστην δ' εἰνὶ θύρῃσι θεῶς καλλιπλοκάμοιο· 310
 ἔνθα στῆς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.
 ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς
 καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἄκαχήμενος ἦτορ.
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνον ἀργυροῦλου,
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν· 315
 τεύξε δέ μοι κυκεῶ χρυσέφ' δέπα, ὄφρα πίοιμι,
 ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,
 ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Circe's spell fails.

‘Ἐρχεο νῦν συφεόνδε, μετ’ ἄλλων λέξο ἑταίρων.’ 320
ὥς φάτ’, ἐγὼ δ’ ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκη ἐπήριξα ὥς τε κτάμεναι μενεαίνων.

ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
καὶ μ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
θαῦμά μ’ ἔχει ὥς οὐ τι πιὼν τάδε φάρμακ’ ἐθέλχθης. 326
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ’ ἀνέτλη,
ὅς κε πῆλ καὶ πρῶτον ἀμείψεται ἔρκος ὁδόντων.

[σοὶ δέ τις ἐν στήθεσσι κακήλητος νόος ἐστίν.]

ἡ σύ γ’ Ὀδυσσεύς ἐσσι πολύτροπος, ὅν τε μοι αἰεὶ 330
φάσκειν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,
ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.

ἀλλ’ ἄγε δὴ κολεῶ μὲν ἄορ θεο, νῶϊ δ’ ἔπειτα
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγύντε
εὐνῇ καὶ φιλότῃ πεποίθομεν ἀλλήλοισιν.’ 335

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘ὦ Κίρκη, πῶς γάρ με κέλει σοὶ ἥπιον εἶναι,
ἡ μοι σῦς μὲν ἔθικας ἐνὶ μεγάροισιν ἑταίρους,
αὐτὸν δ’ ἐνθάδ’ ἔχουσα δολοφρονέουσα κελεύεις
εἰς θάλαμόν τ’ ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.
οὐδ’ ἂν ἐγὼ γ’ ἐθέλοιμι τείης ἐπιβήμεναι εὐνῆς,
εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’

‘Ὡς ἐφάμην, ἡ δ’ αὐτίκ’ ἀπώμυνεν ὥς ἐκέλευεν. 345
αὐτὰρ ἐπεὶ ῥ’ ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,
καὶ τότε ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

Ἀμφίπολοι δ’ ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
τέσσαρες, αἳ οἱ δῶμα κάτα δρήσκειν ἔασι.

γίγνονται δ’ ἄρα ταί γ’ ἔκ τε κρηνέων ἀπὸ τ’ ἀλσέων 350

ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἄλαδε προρέουσι.
 τᾶων ἡ μὲν ἔβαλλε θρόνοισι ἐνὶ ῥήγεα καλὰ,
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν
 ἡ δ' ἑτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας
 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355
 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· λαίνετο δ' ὕδωρ.
 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ, 360
 ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλιοι,
 θυμῆρες κεράσασα κατὰ κρατὸς τε καὶ ὤμων,
 ὄφρα μοι ἐκ κάματος θυμοφθόρον εἴλετο γυίων.
 αὐτὰρ ἐπεὶ λούσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα, 365
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν·
 [χέρνιβα δ' ἀμφίπολος προχόφ' ἐπέχευε φέρουσα
 καλῇ, χρυσεῖη, ὑπὲρ ἀργυρέοιο λέβητος,
 νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων·]
 ἐσθήμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἦνδανε θυμῷ,
 ἀλλ' ἤμην ἄλλοφρονέων, κακὰ δ' ὄσσετο θυμός.
 Κίρκη δ' ὥς ἐνόησεν ἔμ' ἤμενον οὐδ' ἐπὶ σίτῳ 375
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
 'Τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξχει ἴσος ἀναῦδω,
 θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτῆτος·
 ἦ τινά που δόλον ἄλλον ὀλέαι· οὐδέ τί σε χρὴ 380
 δειδίμεν· ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'

*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναΐσιμος εἴη,
 πρὶν τλαίῃ πάσασθαι ἐδητύος ἡδὲ ποτήτος,
 πρὶν λύσασθ’ ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; 385
 ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
 λῦσον, ἵν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.’

‘Ὡς ἐφάμην, Κίρκη δὲ δι’ ἐκ μεγάρου βεβήκει
 ῥάβδον ἔχουσ’ ἐν χειρὶ, θύρας δ’ ἀνέωξε συφειοῦ,
 ἐκ δ’ ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν. 390
 οἱ μὲν ἔπειτ’ ἔστησαν ἐναντίοι, ἡ δὲ δι’ αὐτῶν
 ἐρχομένη προσάλειφεν ἐκάστω φάρμακον ἄλλο.

The comrades of Odysseus resume their human shape.

τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ὃς πρὶν ἔφυσε
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·
 ἄνδρες δ’ ἄψ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν 395
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράσθαι.
 ἔγνωσαν δ’ ἐμὲ κείνοι, ἔφυν τ’ ἐν χερσὶν ἕκαστος.
 πᾶσιν δ’ ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα
 σμερδαλέον κανάχιζε· θεὰ δ’ ἔλχαιρε καὶ αὐτή.
 ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεῶων· 400

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
 ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 νῆα μὲν ἄρ πάμπρωτον ἐρύσσετε ἡπειρόνδε,
 κτήματα δ’ ἐν σπήεσσι πελάσσετε ὅπλα τε πάντα·
 αὐτὸς δ’ ἄψ ἰέναι καὶ ἄγειν ἐρίηρας ἐταίρους.’ 405

Odysseus brings the rest of his comrades to Circe's palace.

‘Ὡς ἔφατ’, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ,
 βῆν δ’ ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 εὖρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἐρίηρας ἐταίρους
 οἴκτρ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.

ὥς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας, 410
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,
 πᾶσαι ἅμα σκαίρουσιν ἐναντία· οὐδ' ἔτι σηκοὶ
 ἴσχουσ', ἀλλ' ἀδιὸν μυκῶμεναι ἀμφιθέουσι
 μητέρας· ὥς ἐμὲ κείνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,
 δακρύνοντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415
 ὥς ἔμεν ὥς εἰ πατρίδ' ἰκοίαιτο καὶ πόλιν αὐτῇν
 τρηχέης Ἰθάκης, ἵνα τ' ἔτραφεν ἠδ' ἐγένοντο·
 καὶ μ' ὀλοφυνρόμενοι ἔπεα πτερόεντα προσηύδων·

‘Σοὶ μὲν νοστήσαντι, διοτρεφές, ὥς ἐχάρημεν,
 ὥς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν· 420
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.’

ἌΩς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι·
 ‘νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἡπειρόνδε,
 κτήματα δὲ σπήεσσι πελάσσομεν ὄπλα τε πάντα·
 αὐτοὶ δ' ὀτρύνεσθ', ἐμοὶ ἅμα πάντες ἔπεισθαι, 425
 ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης
 πίνοντας καὶ ἔδοντας· ἐπηεῖτ' ἂν γὰρ ἔχουσιν.’

ἌΩς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
 Εὐρύλοχος δέ μοι οἷος ἐρύκανε πάντας ἐταίρους·
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·] 430

‘Ἄ δειλοὶ, πόσ' ἴμεν; τί κακῶν ἱμείρετε τούτων,
 Κίρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἅπαντας
 ἦ σὺς ἢ λύκους ποιήσεται ἢ λέοντας,
 οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,
 ὥς περ Κύκλῳ ἔρξ', ὅτε οἱ μέσσανλον ἴκουτο 435
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·
 τούτου γὰρ καὶ κείνοι ἀτασθαλίῃσιν ὄλοντο.’

ἌΩς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 τῷ οἱ ἀποτμήξας κεφαλὴν οὐδ᾽ ἄσδε πελάσσαι, 440
 καὶ πηῶ περ ἐόντι μάλα σχεδόν· ἀλλὰ μ' ἐταῖροι

μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

‘Διογενὲς, τοῦτον μὲν ἔασομεν, εἰ σὺ κελεύεις,
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·
ἡμῖν δ’ ἡγεμόνευ’ ἱερὰ πρὸς δώματα Κίρκης.’ 445

‘Ὡς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
οὐδὲ μὲν Εὐρύλοχος κολίῃ παρὰ νηὶ λέλειπτο,
ἀλλ’ ἔπετ’· ἔδδεισεν γὰρ ἐμὴν ἑκπαγλον ἐνιπὴν.

Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ
ἐνδυκέως λούσεν τε καὶ ἔχρισεν λίπ’ ἐλαίῳ, 450
ἀμφὶ δ’ ἄρα χλαῖνας οὐλας βάλεν ἠδὲ χιτῶνας·
δαινυμένους δ’ εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.
οἱ δ’ ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ’ ἐσάντα,
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.
ἡ δέ μεν ἄγχι στᾶσα προσηύδα διὰ θεάων 455

‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεύ,]
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, 460
εἰς ὃ κεν αὐτὶς θυμὸν ἐνὶ στήθεσσι λάβητε,
οἷον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαίαν
τρηχέλης Ἰθάκης· νῦν δ’ ἀσκελέες καὶ ἄθυμοι,
αἰὲν ἄλλης χαλεπῆς μεμνημένοι· οὐδέ ποθ’ ὑμῖν
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἡ μάλα πολλὰ πέποσθε.’ 465

‘Ὡς ἔφαθ’, ἡμῖν δ’ αὐτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.
ἐνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
ἡμεθα, δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ·
ἀλλ’ ὅτε δὴ ῥ’ ἐνιαυτὸς ἔην, περὶ δ’ ἔτραπον ὥραι,
[μηνῶν φθινόντων, περὶ δ’ ἡματα μακρὰ τελέσθη,] 470
καὶ τότε μ’ ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι·

‘Δαιμόνι’, ἦδη νῦν μμνήσκειο πατρίδος αἵης,
εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι

οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαίαν.'

[ᾠς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα 476
ἤμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
ἡῆμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιδέοντα.]

Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς 480
γούνων ἐλλιτάνευσα, θεὰ δέ μεν ἔκλυεν αὐδῆς·
[καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων']

*Odysseus is fain to depart, and Circe tells him of his
voyage to the land of Hades.*

ᾠ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἦν περ ὑπέστης,
οἶκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσυται ἤδη,
ἦδ' ἄλλων ἐτάρων, οἳ μεν φθινύθουσι φίλον κῆρ 485
ἄμφ' ἔμ' ὀδυνόμενοι, ὅτε που σύ γε νόσφι γένηαι.'

ᾠς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ·
ἄλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἱκέσθαι 490
εἰς Ἀῖδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,
μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια
οἷῳ πεπνῦσθαι· τοὶ δὲ σκιαὶ ἀίσσουσιν.' 495

ᾠς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς
ἦθελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἡελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,
καὶ τότε δὴ μιν ἔπεσιν ἀμειβόμενος προσέειπον· 500

ᾠ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;
εἰς Ἀῖδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ.'

*Ως ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο διὰ θεάων
 ' Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω, 505
 ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας
 ἦσθαι· τὴν δέ κέ τοι πνοιὴ Βορέας φέρησιν.
 ἀλλ' ὁπότε ἂν δὴ νηὶ δι' Ὀκεανοῖο περήσης,
 ἔνθ' ἀκτὴ τε λάχεια καὶ ἄλσεα Περσεφονείης,
 μακρὰ τ' αἰγειροὶ καὶ ἱταί ωλεσίκαρποι, 510
 νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδίνῃ,
 αὐτὸς δ' εἰς Ἀἶδεω ἰέναι δόμον εὐρώεντα.
 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι
 Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀποβῶξ,
 πέτρῃ τε ξύνεσις τε δύω ποταμῶν ἐριδούπων· 515
 ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,
 βόθρον ὀρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἀμφ' αὐτῷ δὲ χοῆν χεῖσθαι πᾶσιν νεκύεσσι,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἶνῳ,
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν. 520
 πολλὰ δὲ γουνουῖσθαι νεκύων ἀμειννὰ κάρηνα,
 ἐλθὼν εἰς Ἰθάκην στείραν βούν, ἥ τις ἀρίστη,
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερουσέμεν οἶῳ
 παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν. 525
 αὐτὰρ ἐπὴν εὐχῇσι λίσῃ κλυτὰ ἔθνεα νεκρῶν,
 ἔνθ' οἶν ἀρνεῖον ῥέξειν θήλυν τε μέλαιναν
 εἰς Ἑρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τοαπέσθαι
 ἰέμενος ποταμοῖο ῥόων· ἔνθα δὲ πολλαὶ
 ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων. 530
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνώξαι
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Ἀἰδῇ καὶ ἐπαινῇ Περσεφονείῃ·

αὐτὸς δὲ ξίφος ὄξυν ἐρυσσάμενος παρὰ μηροῦ
 ἦσθαι, μηδὲ ἔαν νεκῶν ἀμενηνὰ κάρηνα
 αἵματος ἄσπον ἵμεν πρὶν Τειρεσίῳ πυθέσθαι.
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.' 540

ἌΩς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἡώς.
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔνυντο νύμφη,
 λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὥτρυνον ἑταίρους
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον 545

ἘΜηκέτι νῦν εὐδοντες ἄωτεῖτε γλυκὺν ὕπνον,
 ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'
 ἌΩς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ. 550
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.

Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λήν
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρῶς,
 ὅς μοι ἄνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,
 ψυχῆος ἱμείρων, κατελέξατο οἰνοβαρείων· 555
 κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας
 ἐξαπλῆγς ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν
 ἄψορρόν καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
 ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν
 ἀστραγάλων ἔαγῃ, ψυχὴ δ' Ἀἰδόσδε κατήλθεν. 560
 ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·

ἘΦάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαίαν
 ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη
 εἰς Ἀἶδα δόμους καὶ ἐπαινῆς Περσεφονείης,
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.' 565

ἌΩς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,

ἐζόμενοι δὲ κατ' αὖθι γόων τιλλοιπὸ τε χαίτας·
 ἀλλ' οὐ γάρ τις πρῆξις ἐγένετο μυρομένοισιν.

Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νῆα θοὴν καὶ θῶα θαλάσσης
 ῥομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες, 570
 τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ
 ἄρνεϊδὸν κατέδθησεν ὄϊν θῆλυν τε μέλαιναν,
 ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα
 ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κiónτα;

ΟΔΥΣΣΕΙΑΣ Α.

Νέκυια.

The fair wind brings them to the Cimmerians' land.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἥδ' ἐθάλασσαν,
νῆα μὲν ἄρ' ἀμύμονα ἐρύσσαμεν εἰς ἄλα δῖαν,
ἐν δ' ἰστὸν τιθέμεσθα καὶ ἰστίᾳ νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἅν δὲ καὶ αὐτοὶ
βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5

ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπρώροιο
ἔκμενον οὖρον ἔει πλησίστιον, ἐσθλὸν ἐταῖρον,
Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήςεσσα.
ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἤμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε. 10
τῆς δὲ πανημερίης τέταθ' ἰστίᾳ ποντοπορούσης·
δύσετό τ' ἥελιος, σκιδνῶντό τε πᾶσαι ἀγνυαί.

Ἥ δ' ἐς πείραθ' ἔκανε βαθυρῥόου Ὠκεανοῖο.
ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμος τε πόλις τε,
ἥερί καὶ νεφέλῃ κεκαλυμμένοι· οὐδὲ ποτ' αὐτοὺς 15
Ἥελιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ' ὅπότε ἅν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
οὔθ' ὅτ' ἅν ἀψ' ἐπὶ γαίαν ἀπ' οὐρανόθεν προτράπηται,
ἀλλ' ἐπὶ νύξ' ὅλοῃ τέταται δειλοῖσι βροτοῖσι.
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα 20
εἰλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον Ὠκεανοῖο
ἤομεν, ὅφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

The ghosts come up from Hades to drink the blood
of the victims.

*Ενθ' ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
 ἔσχον· ἐγὼ δ' ἄορ ὄξυν ἐρυσσάμενος παρὰ μηροῦ
 βόθρον ὄρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25
 ἀμφ' αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκύεσσι,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἶνω,
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.
 πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
 ἔλθων εἰς Ἰθάκην στείραν βούν, ἥ τις ἀρίστη, 30
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίη δ' ἀπάνευθεν οἶον ἱερυσέμεν οἶφ
 παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισι.
 τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν,
 ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35
 ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο
 ψυχαὶ ὑπ' ἐξ Ἑρέβους νεκύων κατατεθυγῶτων.
 [νύμφαι τ' ἡιθεοὶ τε πολὺτλητοὶ τε γέροντες
 παρθενικαὶ τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι·
 πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν, 40
 ἄνδρες ἀρηίφατοι βεβρωτῶμένα τεύχε' ἔχοντες·
 οἳ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
 θεσπεσίη λαχῇ· ἐμὲ δὲ χλωρὸν δέος ἥρει.]
 δὴ τότε' ἔπειθ' ἐτάροισιν ἐποτρύννας ἐκέλευσα
 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ, 45
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·
 αὐτὸς δὲ ξίφος ὄξυν ἐρυσσάμενος παρὰ μηροῦ
 ἤμην, οὐδ' εἶων νεκύων ἀμενηνὰ κάρηνα
 αἵματος ἄσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι. 50

The ghost of Elpenor.

Πρώτη δὲ ψυχὴ Ἑλπήνορος 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, 55
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Ἑλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἡρώεντα ;
ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.’

‘Ὡς ἐφάμην, ὃ δέ μ’ οἰμῶξας ἡμείβετο μῦθος·
‘[διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεύ,] 60
ἄσέ με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος·
Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἄψορβρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν
ἀστραγάλων ἔαγῃ, ψυχὴ δ’ Ἀιδόσδε κατῆλθε. 65

νῦν δέ σε τῶν ὀπιθεν γουνάζομαι, οὐ παρεόντων,
πρὸς τ’ ἀλόχου καὶ πατρὸς, ὃ σ’ ἔτρεφε τυτθὸν ἐόντα,
Τηλεμάχου θ’, ὃν μούνον ἐνὶ μεγάροισιν ἔλειπες·
οἶδα γὰρ ὡς ἐνθένδε κιὼν δόμον ἐξ Ἀΐδαο
νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70

ἐνθα σ’ ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο·
μή μ’ ἄκλαυτον, ἄθαπτον, ἰὼν ὀπιθεν καταλείπειν,
νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,
ἀλλὰ με κακῆαι σὺν τεύχεσιν, ἄσσα μοί ἐστι,
σῆμά τέ μοι χεῦαι πολιῆς ἐπὶ θινὶ θαλάσσης, 75
ἀνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πυθέσθαι·
ταῦτά τέ μοι τελέσαι πῆξαί τ’ ἐπὶ τύμβῳ ἔρετμόν,
τῷ καὶ ζῶδς ἔρεσσον ἐὼν μετ’ ἐμοῖς ἐτάροισιν.’

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
‘ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’ 80

Νῶϊ μὲν ὧς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν

ἤμεθ', ἐγὼ μὲν ἀνευθεν ἐφ' αἵματι φάσγανον ἴσχων,
εἶδωλον δ' ἐτέρωθεν ἐταίρου πόλλ' ἀγόρευεν.

Ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθνηυῖης,
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια, 85
τὴν ζῶν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.
τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·
ἀλλ' οὐδ' ὥς εἷων προτέρην, πυκινὸν περ ἀχεύων,
αἵματος ἄσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.

The ghost of Teiresias reveals to Odysseus his further trials and the manner of his death.

Ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο, 90
χρύσειον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·
‘[Διογενὲς Λαερτιάδη, πολυμήχαν', Ὀδυσσεῦ,]
τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο
ἤλυθες, ὄφρα ἴδῃ νέκυσ καὶ ἀτερπέα χῶρον;
ἀλλ' ἀποχάξεο βόθρου, ἄπισχε δὲ φάσγανον ὄξυ, 95
αἵματος ὄφρα πῖω καὶ τοι νήμερτέα εἴπω.’

ᾧ φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον
κουλεῶ ἔγκατέπηξ'. ὁ δ' ἐπεὶ πῖεν αἷμα κελαινὸν,
καὶ τότε δὴ μ' ἐπέεσσι προσηύδα μάντις ἀμύμων·

‘Νόστον δίζηαι μελιηδέα, φαίδιμ' Ὀδυσσεῦ· 100
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ οἶω
λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ,
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.
ἀλλ' ἔτι μὲν κε καὶ ὥς κακά περ πάσχοντες ἴκοισθε,
αἳ κ' ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων, 105
ὅππότε κε πρῶτον πελάσῃς εὐεργέα νῆα
Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,
βοσκομένας δ' εὖρητε βόας καὶ ἴφια μῆλα
Ἥελιου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
τὰς εἰ μὲν κ' ἀσινέας ἑάας νόστου τε μέδῃαι, 110

καί κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
 εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον
 νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
 ὄψε' κακῶς νείαι, ὀλέσας ἅπο πάντας ἐταίρους,
 νηὸς ἐπ' ἀλλοτρίης· δῆεις δ' ἐν πήματα οἴκῳ, 115
 ἄνδρας ὑπερφιάλους, οἳ τοι βίοτον κατέδουσι
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.
 ἀλλ' ἦ τοι κένων γε βίας ἀποτίσσαι ἐλθών·
 αὐτὰρ ἐπὴν μνηστήρας ἐνὶ μεγάροισι τεοῖσι
 κτείνῃς ἢ δόλῳ ἢ ἀμφαδὸν ὀξείῳ χαλκῷ, 120
 ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἔρετμον,
 εἰς ὃ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν
 ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ' ἔδουσιν·
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους,
 οὐδ' εὐήρ' ἔρετμά, τά τε πτερὰ νηυσὶ πέλονται. 125
 σῆμα δέ τοι ἔρέω μάλ' ἀριφραδὲς, οὐδέ σε λήσει·
 ὁππότε κεν δὴ τοι ξυμβλήμενος ἄλλος ὁδίτης
 φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,
 καὶ τότε δὴ γαίῃ πήξας εὐήρες ἔρετμον,
 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι, 130
 ἀρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοῖ οὐρανὸν εὐρὺν ἔχουσι,
 πᾶσι μάλ' ἐξείης· θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνη 135
 γήρᾳ ὑπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
 ὀλβιοὶ ἔσσονται· τὰ δέ τοι νημερτέα εἶρω.'

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'Τειρεσίη, τὰ μὲν ἄρ' οὕτως ἐπέκλωσαν θεοὶ αὐτοί.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 140
 μητρὸς τήνδ' ὀρώω ψυχὴν κατατεθνηυῖαν·
 ἢ δ' ἀκέουσ' ἦσται σχεδὸν αἵματος, οὐδ' ἔδν υἱὸν

ἔτλη ἑσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.

εἰπὲ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἐόντα;'

ᾠς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
'ῥηιδιόν τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω· 146

ὄν τινα μὲν κεν ἑᾶς νεκύων κατατεθνηώτων
αἵματος ἄσπον ἴμεν, ὁ δέ τοι νημερτὲς ἐνίψει·
ὧ δέ κ' ἐπιφθονέοις, ὁ δέ τοι πάλιν εἴσω ὀπίσσω.'

ᾠς φαμένῃ ψυχῇ μὲν ἔβη δόμον Ἀϊδὸς εἴσω 150
Τειρεσίαιο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·

Next comes the ghost of Anticleia, mother of Odysseus.

αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ
ἦλυθε καὶ πῖεν αἶμα κελαινεφές· αὐτίκα δ' ἔγνω,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

'Τέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζῴφον ἡερόεντα 155
ζῶδς ἑών; χαλεπὸν δὲ τάδε ζωοῖσιν ὀρᾶσθαι.

[μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,
'Ωκεανὸς μὲν πρῶτα, τὸν οὖ πῶς ἔστι περῆσαι
πεζῶν ἐόντ', ἦν μή τις ἔχῃ εὐεργέα νῆα.]

ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις 160
νῆί τε καὶ ἐτάροισι πολὺν χρόνον; οὐδέ πω ἦλθες
εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;

ᾠς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
'μήτηρ ἐμῇ, χρεῖά με κατήγαγεν εἰς Ἀἶδαο
ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο· 165

οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
γῆς ἐπέβην, ἀλλ' αἶεν ἔχων ἀλάλημαι διζύν,
ἐξ οὗ τὰ πρῶτισθ' ἐπόμην Ἀγαμέμνονι δίφῳ
Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 170
τίς νύ σε Κῆρ ἐδάμασσε ταηλεγέος θανάτοιο;
ἦ δολιχὴ νοῦσος; ἦ Ἀρτεμις ἰοχέαιρα

οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν ;
 εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,
 ἧ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἧέ τις ἤδη 175
 ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
 εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,
 ἧὲ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει
 ἧ ἤδη μιν ἔγημεν Ἀχαιῶν ὅς τις ἄριστος.'

ἌΩς ἐφάμην, ἧ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 180
 'καὶ λίην κείνη γε μένει τετληότι θυμῷ
 σοῖσιν ἐνὶ μεγάροισιν· διζυραὶ δέ οἱ αἰεὶ
 φθίνουσιν νύκτες τε καὶ ἡμέματα δακρυχεοῦσῃ.
 σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος 185
 Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας εἴσας
 δαίνυνται, 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' ὃ γε χεῖμα μὲν εὖδει ὅθι δμῶες ἐνὶ οἴκῳ 190
 ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροὶ εἵματα εἴται·
 αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρα,
 πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἶνοπέδοιο
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήγεται εὐναί·
 ἐνθ' ὃ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195
 σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἱκάνει.
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·
 οὕτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,
 οὔτε τις οὖν μοι νούσος ἐπήλυθεν, ἧ τε μάλιστα 200
 τηκεδόνι στυγερῇ μελέων ἐξειλετο θυμόν·
 ἀλλὰ με σὸς τε πόθος σά τε μήδεα φαίδιμ' Ὀδυσσεύ,
 σὴ τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα.'

ἌΩς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίζας

μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυίης. 205

τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,
τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ἦ καὶ ὄνειρ
ἔπτατ'· ἐμοὶ δ' ἄχος ὁξὺ γενέσκειο κηρόθι μᾶλλον,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Μῆτερ ἐμῇ, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210
ὄφρα καὶ εἰν Ἀῖδαο φίλας περὶ χεῖρε βαλόντε
ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο;
ἦ τί μοι εἶδωλον τόδ' ἀγανὴ Περσεφόνεια
ῥτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;’

‘Ὡς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 215
‘ὦ μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φωτῶν,
οὐ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,
ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·
οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,
ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220
δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμὸς,
ψυχὴ δ' ἥγ' ὄνειρος ἀποπταμένη πεπότηται.
ἀλλὰ φόωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἵπησθα γυναικί.’

The ghosts of famous women, wives and daughters
of heroes.

Νῶι μὲν ὧς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225
ἤλυθον, ῥτρυνεν γὰρ ἀγανὴ Περσεφόνεια,
ῥσσαι ἀριστηῶν ἄλοχοι ἔσαν ἠδὲ θυγατρὲς.
αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἠγέρεθοντο,
αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.
ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
οὐκ εἶων πῖεειν ἄμα πάσας αἶμα κελαινόν.
αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἐκάστη
ὄν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.

ΤΥΓΟ.

Ἔνθ' ἣ τοι πρώτην Τυρῶ ἴδον εὐπατέρειαν, 235
 ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
 φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδας·
 ἣ ποταμοῦ ἠράσσατ', Ἐνιπῆος θείοιο,
 ὃς πολὺν κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησι,
 καὶ ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα. 240
 τῷ δ' ἄρ' ἐεισάμενος γαιήοχος ἐννοσίγαιος
 ἐν προχοῇς ποταμοῦ παρελέξατο δινήεντος·
 πορφύρεον δ' ἄρα κῦμα περιστάθη, οὔρεϊ ἴσον,
 κυρτωθὲν, κρύψεν δὲ θεὸν θνητὴν τε γυναῖκα.
 [λῦσε δὲ παρθενίην ζῶνην, κατὰ δ' ὕπνον ἔχευεν.] 245
 αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 'Χαῖρε, γύναι, φιλότῃτι, περιπλομένου δ' ἐνιαυτοῦ
 τέξεται ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ
 ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλόμεναί τε. 250
 νῦν δ' ἔρχεν πρὸς δῶμα, καὶ ἴσχεο μῆδ' ὀνομήνης·
 αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων·
 *Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 ἣ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηλῆα,
 τῷ κρατερῷ θεράποντε Διὸς μέγαλοιο γενέσθην 255
 ἀμφοτέρω· Πελῆης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
 ναῖε πολύρρηνος, ὃ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.
 τοὺς δ' ἐτέρους Κρηθῆι τέκεν βασιλῆα γυναικῶν.
 Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθῶνά θ' ἱππιόχαρμην.

Antlope.

Τὴν δὲ μέτ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα, 260
 ἣ δὴ καὶ Διὸς εὔχετ' ἐν ἀγκοίνῃσι ναῦσαι,
 καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφιόνά τε Ζῆθόν τε,
 οἳ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,

πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο
 ναιέμεν εὐρύχορον Θήβην, κρατερῶ περ ἐόντε. 265

Alcmena and Megara.

Τὴν δὲ μέτ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
 ἧ ῥ' Ἑρακλῆα θρασυμένμονα θυμολέοντα
 γείνατ' ἐν ἀγκοῖνῃσι Διὸς μεγάλιοι μιγείσα·
 καὶ Μεγάρην, Κρεῖοντος ὑπερθύμοιο θύγατρα,
 τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρήs. 270

Epicasta.

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
 ἧ μέγα ἔργον ἔρεξεν αἰδρεΐνῃσι νόοιο,
 γημαμένη ᾧ υἱ· ὁ δ' ὄν πατέρ' ἐξεναρίζας
 γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
 ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων 275
 Καδμείων ἤνασσε θεῶν ὀλοὰς διὰ βουλὰς·
 ἧ δ' ἔβη εἰς Ἀἶδαο πυλάρταο κρατεροῖο,
 ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάνθρου,
 ᾧ ἄχρ' ἔσχετο· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
 πολλὰ μάλ', ὅσσα τε μητρὸς Ἑρινύες ἐκτελέουσι. 280

Chloris.

Καὶ Χλωρίν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς
 γῆμεν ἐὼν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
 ὀπλοτάτην κούρην Ἀμφίλονος Ἰασίδαι,
 ὅς ποτ' ἐν Ὀρχομενῷ Μινυεῖφ Ἴφι ἄνασσεν·
 ἧ δὲ Πύλου βασιλεὺς, τέκεν δὲ οἱ ἀγλαὰ τέκνα, 285
 Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.
 τοῖσι δ' ἐπ' ἰφθίμην Πηρῶ τέκε, θαῦμα βροτοῖσι,
 τὴν πάντες μνῶντο περικτίται· οὐδέ τι Νηλεὺς
 τῷ ἐδίδου ὅς μὴ ἔλικας βόας εὐρυμετώπους
 ἐκ Φυλάκης ἐλάσειε βίης Ἴφικληείης 290

ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων
 ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,
 δεσμοί τ' ἀργαλείοι καὶ βουκόλοι ἀγροῖωται.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύντο
 ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὥραι, 295
 καὶ τότε δὴ μιν ἔλυσε βίη Ἴφικληΐη,
 θέσφατα πάντ' εἰπόντα· Διὸς δ' ἔτελείετο βουλή.

Leda, Iphimedeia and many others.

Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,
 ἣ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γέλιντο παῖδε,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα, 300
 τοὺς ἄμφω ζῶους κατέχει φυσίζοος αἶα·
 οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
 ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὐτε
 τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσι.

Τὴν δὲ μέτ' Ἴφιμέδειαν, Ἀλωῆος παράκοιτιν, 305
 εἴσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,
 καὶ ῥ' ἔτεκεν δύο παῖδε, μινυθαδίῳ δὲ γενέσθην,
 Ὡτόν τ' ὠτίθεον τηλεκλειτόν τ' Ἐφιάλτην,
 οὓς δὴ μηκίστους θρέψε ζεῖδωρος ἄρουρα
 καὶ πολλὸν καλλίστους μετὰ γε κλυτὸν Ὀρίωνα· 310
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν
 εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
 οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
 φυλόπιδα στήσειν πολυάικος πολέμοιο. 314

Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση
 Πήλιον εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς εἴη.
 καὶ νῦν κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἴκοντο·
 ἀλλ' ὄλεσεν Διὸς νῆδος, δν ἡύκομος τέκε Λητῶ,
 ἀμφοτέρω, πρίν σφωιν ὑπὸ κροτάφοισιν ἰούλους
 ἀνθῆσαι πυκάσαι τε γένυς εὐανθεί λάχνη. 320

Φαίδρην τε Πρόκριν τε Ἴδον καλήν τ' Ἀριάδην,
 κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς
 ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἕκτα
 Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρήσι. 325

Μαῖράν τε Κλυμένην τε Ἴδον στυγερὴν τ' Ἐριφύλην,
 ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα.
 *πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσας ἡρώων ἀλόχους Ἴδον ἠδὲ θύγατρας·
 πρὶν γάρ κεν καὶ νύξ φθίτ' ἄμβροτος. ἀλλὰ καὶ ὥρῃ 330
 εὔδειν, ἣ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἐταίρους
 ἦ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.'

ἌΩς ἔφαθ', αἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκίοεντα.
 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων 335

Ῥαίηκες, πῶς ὕμιν ἀνὴρ ὅδε φαίνεται εἶναι
 εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον ἐίσας;
 ξείνος δ' αὐτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·
 τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
 οὕτω χρηρίζοντι κολούετε· πολλὰ γὰρ ὕμιν 340
 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.'

Τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἐχένης,
 [ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν]
 ὦ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
 μυθεῖται βασιλεία περίφρων· ἀλλὰ πίθεσθε. 345
 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
 'τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε
 ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσω·
 ξείνος δὲ τλήτω, μάλα περ νόστοιο χατίζων, 350
 ἔμπης οὖν ἐπιμεῖναι ἐς αὔριον, εἰς ὃ κε πᾶσαν
 δωτίην τελέσω· πομπὴ δ' ἀνδρεσσι μελήσει

πάσι, μάλιστα δ' ἔμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν, 355
 εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,
 πομπήν τ' ὀτρύνετε καὶ ἀγλαὰ δῶρα διδοῖτε,
 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη,
 πλειοτέρη σὺν χειρὶ φίλην ἐς πατρίδ' ἰκέσθαι·
 καὶ κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην 360
 πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα·

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

Alcinous asks if the ghosts of the Trojan heroes appeared.

ᾧ Ὀδυσσεῦ, τὸ μὲν οὗ τί σ' ἔλσκομεν εἰσορόωντες
 ἡπεροπήν τ' ἔμεν καὶ ἐπίκλοπον, οἷά τε πολλοὺς
 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους 365
 ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·
 σοὶ δ' ἔπι μὲν μορφὴ ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί,
 μῦθον δ' ὥς ὅτ' αἰοιδὸς ἐπισταμένως κατέλεξας,
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 370
 εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἄμ' αὐτῷ
 Ἴλιον εἰς ἄμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.
 νῦν δ' ἦδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρη
 εὐδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα.
 καὶ κεν ἐς ἡῶ διᾶν ἀνασχοίμην, ὅτε μοι σὺ 375
 τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
 ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου·
 εἰ δ' ἔτ' ἀκουμέναί γε λιλαίεαι, οὐκ ἂν ἐγὼ γε 380
 τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύσαι,
 κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,

οἱ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτὴν,
ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.

Odysseus tells how he saw Agamemnon and learned
his fate.

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπescέδασ' ἄλλυδις ἄλλην 385
ἀγνὴ Περσεφόνηια γυναικῶν θηλυτεράων,
ἦλθε δ' ἐπὶ ψυχὴ Ἀγαμέμνονος Ἀτρεΐδαο
ἀχρυνμένη· περὶ δ' ἄλλαι ἀγγεράθ', ὅσσοι ἄμ' αὐτῷ
οἴκῳ ἐν Αἰγίσθοιο θάον καὶ πότμον ἐπέσπον.

ἔγνω δ' αἰψ' ἐμὲ κείνως, ἐπεὶ πῖεν αἷμα κελαιών· 390
κλαῖε δ' ὃ γε λιγέως, θαλερὸν κατὰ δάκρυνον εἴβων,
πιτυὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·

ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἴς ἔμπεδος οὐδὲ τι κῆρυς,
οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

ἽΑτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν, Ἀγάμεμνον,
τίς νύ σε κῆρ ἐδάμασσε ταυηλεγέος θανάτοιο;
ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσειν
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν, 400
ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
βοῦς περιταμνόμενον ἢδ' οἴῳ πῶεα καλὰ,
ἦε περὶ πτόλιος μαχεούμενον ἢδὲ γυναικῶν;

Ὡς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
Ἵδιογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ, 405
οὔτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσειν,
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν,
οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
ἀλλὰ μοι Αἰγισθος τεύξας θανάτῳν τε μόρον τε
ἔκτα σὺν οὐλομένη ἀλόχῳ, οἰκόνδε καλέσσας, 410
δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτῃ.

ὥς θάνον οἰκτίστω θανάτῳ· περὶ δ' ἄλλοι ἑταῖροι
 νωλεμέως κτείνονται, σύες ὥς ἀργιόδοντες,
 οἳ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
 ἧ γάμῳ ἧ ἐράνῳ ἧ εἰλαπίνῃ τεθαλυῖν. 415
 ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
 μουνὰς κτεινομένων καὶ ἐνὶ κρατερῇ ὕσμίνῃ·
 ἀλλὰ κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν. 420
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς,
 Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις
 ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων
 βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἡ δὲ κυνώπις
 νοσφίσασ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο 425
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρείσαι.
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς
 [ἧ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλῃται]·
 οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικές,
 κουριδίῳ τεύξασα πόσει φόνον. ἧ τοι ἔφην γε 430
 ἀσπᾶσιος παίδεσσιν ἰδὲ δμῶεσσιν ἐμοῖσιν
 οἴκαδ' ἐλεύσεσθαι· ἡ δ' ἔξοχα λυγρὰ ἰδυῖα
 οἳ τε κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω
 θηλυτέρησι γυναιξὶ, καὶ ἧ κ' εὐεργὸς ἔησιν.'

*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 435
 'ὦ πόποι, ἧ μάλα δὴ γόνον Ἀτρέος εὐρύσπα Ζεὺς
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλᾶς
 ἐξ ἀρχῆς· Ἐλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.'

*Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 'τῷ νῦν μήποτε καὶ σὺ γυναικί περ ἡπιος εἶναι· 441
 μῆδ' οἱ μῦθον ἅπαντα πιφανσκέμεν, ὅν κ' ἐν εἰδῆς,
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

ἀλλ' οὐ σοί γ', Ὀδυσσεῦ, φόνος ἔσσεται ἔκ γε γυναικός·
 λήην γὰρ πιυντή τε καὶ εὖ φρεσὶ μήδεα οἶδε 445
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.

ἡ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
 ἐρχόμενοι πόλεμόνδε· πάϊς δέ οἱ ἦν ἐπὶ μαζῶ
 νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἴζει ἀριθμῶ,
 ὄλβιος· ἡ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθὼν, 450
 καὶ κείνος πατέρα προσπτύξεται, ἣ θέμις ἐστίν.

ἡ δ' ἐμὴ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 κρύβδην, μηδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαῖαν 455
 νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἴ που ἔτι ζώντος ἀκούετε παιδὸς ἐμοῖο,
 ἡ που ἐν Ὀρχομενῶ, ἡ ἐν Πύλῳ ἡμαθόεντι,
 ἡ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης·

ᾧ ὤς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβομένους προσέειπον·
 'Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,
 ζῶει ὃ γ' ἡ τέθνηκε· κακὸν δ' ἀνεμῶλια βάζειν.'

Νῶϊ μὲν ὧς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν 465
 ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·
 ἦλθε δ' ἐπὶ ψυχὴ Πηληιάδew Ἀχιλλῆος
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἴαντός θ', ὃς ἄριστος ἔην εἰδός τε δέμας τε
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 470

Odysseus talks with the ghost of Achilles.

ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 'Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,

σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον;
 πῶς ἔτλης Ἄιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ 475
 ἀφραδέες ναίουσι, βροτῶν εἰδῶλα καμόντων;

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλήν
 εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσιν ἰκοίμην 480
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἶεν ἔχω κακά· σείο δ', Ἀχιλλεῦ,
 οὗ τις ἀνὴρ προπάρειθε μακάρτατος οὔτ' ἄρ' ὀπίσσω.
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν
 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485
 ἐνθάδ' ἑών· τῷ μὴ τι θανὼν ἀκαχίξεν, Ἀχιλλεῦ.

ἌΩς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 μὴ δὴ μοι θάνατόν γε παραῦδα, φαίδιμ' Ὀδυσσεῦ.
 βουλοίμην κ' ἐπαρourkeς ἑὼν θητευέμεν ἄλλω,
 ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίολτος πολὺς εἴη, 490
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
 ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,
 ἦ ἔπει' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.
 εἰπέ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι,
 ἦ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495
 ἦ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
 οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
 οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,
 τοίος ἑὼν οἷός ποτ' ἐνὶ Τροίῃ εὐρέϊη
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργεῖοισιν. 500
 εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
 τῷ κέ τεφ στύζαιμι μένος καὶ χεῖρας ἀάπτους,
 οἳ κεῖνον βιόωνται ἔεργουσὶν τ' ἀπὸ τιμῆς.

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ἦ τοι μὲν Πηλῆος ἀμύμονος οὗ τι πέπυσμαι, 505

αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο
 πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·
 αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἔϊσης
 ἦγαγον ἐκ Σκύρου μετ' ἑκκνήμιδας Ἀχαιοὺς.
 ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·
 Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.
 αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῷ,
 οὐπὸς' ἐνὶ πληθυὶ μένεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ,
 ἀλλὰ πολὺν προθέεσκε, τὸ δν μένος οὐδενὶ εἴκων 515
 πολλοὺς δ' ἀνδρας ἔπεφνεν ἐν αἰνῇ δημοτῇτι.
 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
 ἀλλ' οἷον τὸν Τηλεφίδην κατενῆρατο χαλκῷ,
 ἦρω' Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι 520
 Κήτειοι κτείνοντο γυναίων εἵνεκα δώρων.
 κεῖνον δὴ κάλλιστον ἶδον μετὰ Μέμνονα δῖον.
 αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, δν κάμ' Ἑπειδός,
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,
 [ἤμην ἀνακλῖναι πυκινὸν λόχον ἢδ' ἐπιθεῖναι·] 525
 ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἠδὲ μέδοντες
 δάκρυά τ' ὠμόργυνντο τρέμον θ' ὑπὸ γυῖα ἐκάστων·
 κεῖνον δ' οὐ ποτε πάμπαν ἐγὼν ἶδον ὀφθαλμοῖσιν
 οὔτ' ὠχρήσαντα χροῖα κάλλιμον οὔτε παρειῶν
 δάκρυ' ὀμορξάμενον· ὁ δέ με μάλα πόλλ' ἰκέτευεν 530
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην
 καὶ δόρυ χαλκοβαρὲς, κακὰ δὲ Τρώεσσι μενοῖνα.
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινευ
 ἀσκηθῆς, οὔτ' ἄρ βεβλημένος ὀξείῃ χαλκῷ 535
 οὔτ' αὐτοσχεδὴν οὐτασμένος, οἶά τε πολλὰ
 γίγνεται ἐν πολέμῳ· ἐπιμῖξ δέ τε μαίνεται Ἀρης·

*Ὡς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοῖτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,
γηθοσύνη ὃ οἱ υἱὼν ἔφην ἀριδεΐκετον εἶναι.

540

The ghost of Ajax turns away in angry silence.

Αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
ἔστασαν ἀχνύμεναι, εἶροντο δὲ κήδε' ἐκάστη.
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
τὴν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ
τεύχεσιν ἄμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.
[παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.]
ὥς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ·
τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,
Αἴανθ', ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχίοισιν·

545

550

Ἄϊαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
οὐδὲ θανῶν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,
τοῖος γάρ σφιν πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ
ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο
ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος
αἵτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν
ἐκπάγλως ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν.
ἀλλ' ἄγε δεῦρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγῆνορα θυμόν·

555

560

*Ὡς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς Ἑρεβος νεκύων κατατεθνήτων.
ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἥ κεν ἐγὼ τόν·
ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φιλοῖσι
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.

565

The ghosts of Minos, Orion, Tantalus and Sisyphus.

Ἔνθ' ἣ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱὸν,
 χρύσειον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσι,
 ἦμενον· οἱ δέ μιν ἀμφὶ δίκας εἵροντο ἄνακτα, 570
 ἦμενοι ἑσταότες τε, κατ' εὐρυπυλὲς Ἀΐδος δῶ.

Τὸν δὲ μέτ' Ὠρίωνα πελώριον εἰσενόησα
 θήρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
 τοὺς αὐτοὺς κατέπεφνεν ἐν οἰοπόλοισι ὄρεσσι,
 χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἶεν ἀαγές. 575

Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱὸν,
 κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,
 γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον,
 δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσὶ·
 Λητῶ γὰρ ἔλκησε, Διὸς κυδρὴν παράκοιτιν, 580
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,
 ἑστεῶτ' ἐν λίμνῃ· ἣ δὲ προσέπλαζε γενεῖφ·
 στεῦτο δὲ διψῶν, πείειν δ' οὐκ εἶχεν ἐλέσθαι·
 ὅσσάκι γὰρ κύψει' ὁ γέρων πείειν μενεαίνων, 585
 τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶ
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
 δένδρεα δ' ὑψιπέτηλα κατὰ κρῆθεν χέε καρπὸν,
 ὄγχυαι καὶ ῥοαὶ καὶ μηλέαι ἀγλαόκαρποι
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι· 590
 τῶν ὁπότε' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
 τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκιάοντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,
 λαῶν βαστάζοντα πελώριον ἀμφοτέρησιν.
 ἣ τοι ὁ μὲν σκηριπτόμενος χερσὶν τε ποσσὶν τε 595
 λαῶν ἄνω ὤθεσκε ποτὶ λόφον· ἄλλ' ὅτε μέλλοι
 ἄκρον ὑπερβαλέειν, τότε' ἀποστρέψασκε κραταιῖς·

αὔτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.
 αὐτὰρ ὃ γ' ἄψ ὤσασκε τιταινόμενος, κατὰ δ' ἰδρῶς
 ἔρρεεν ἐκ μελέων, κούνη δ' ἐκ κρατὸς ὀρώρει.

600

The ghost of Heracles.

Τὸν δὲ μέτ' εἰσενόησα βλῆν Ἡρακληέην,
 εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι
 τέρπεται ἐν θαλῆς καὶ ἔχει καλλίσφυρον Ἥβην
 [παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδίλου].
 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς,
 πάντοσ' ἀτυζομένων· ὃ δ' ἐρεμνῇ νυκτὶ ἑοικῶς,
 γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρήφιιν οἰστὸν,
 δεινὸν παπταίνων, αἰεὶ βαλέοντι ἑοικῶς.
 σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἄορτῆρ
 χρύσεος ἦν τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτο,
 ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,
 ὕσμῶναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.
 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο,
 ὃς κεῖνον τελαμῶνα ἐῖν ἐγκάτθετο τέχνη.
 ἔγνω δ' αὐτίκα κείνος, ἐπεὶ ἶδεν ὀφθαλμοῖσι,
 καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἂ δελ', ἡ τινα καὶ σὺ κακὸν μόρον ἡγηλάξεις,
 οὐν περ ἐγὼν ὀχέεσκον ὑπ' αὐγᾶς ἡελίοιο.
 Ζηνὸς μὲν παῖς ἦα Κρονίονος, αὐτὰρ οἷζ' ὤν
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺν χεῖροني φωτὶ
 δεδμήμην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.
 καὶ ποτέ μ' ἐνθάδ' ἐπεμψε κύν' ἄξοντ'. οὐ γὰρ ἔτ' ἄλλον
 φράζετο τοῦδ' ἐγὼ μοι χαλεπώτερον εἶναι ἄεθλον.
 τὸν μὲν ἐγὼν ἀνένεικα καὶ ἥγογον ἐξ Ἀΐδαο·
 Ἑρμείας δέ μ' ἐπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.'

605

610

615

620

625

Odysseus retires fearing he might see the Gorgon's head.

ὦς εἰπὼν ὃ μὲν αὖτις ἔβη δόμον Ἄϊδος εἴσω,
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι
 ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.
 καὶ νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οἷς ἔθελόν περ· 630
 [Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·]
 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν
 ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἥρει,
 μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου
 ἐξ Ἄϊδος πέμψειεν ἀγανὴ Περσεφόνη. 635
 αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἑταίρους
 αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι.
 οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.
 τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,
 πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὔρος. 640

ΟΔΥΣΣΕΙΑΣ Μ.

Σειρήνες, Σκύλλα, Χάρυβδις, βόες 'Ηλίου.

Return to Aeaea and burial of Elpenor.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὀκεανοῖο
νηὺς, ἀπὸ δ' ἔκετο κῦμα θαλάσσης εὐρυνόροιο
νησὸν τ' Αἰαίην, ὅθι τ' Ἡοῦς ἠριγενείης
οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἥελιοιο,
νηᾶ μὲν ἔνθ' ἐλθόντες ἐκέλαμεν ἐν ψαμάθοισιν, 5
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
δὴ τότε γῶν ἐτάρους προΐειν ἐς δώματα Κίρκης
οἰστέμεναι νεκρὸν Ἑλπήνορα τεθνηῶτα. 10
φιτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτῃ πρόεχ' ἀκτῇ,
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,
τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες
πήξαμεν ἀκροτάτῳ τύμβῳ εὐήρες ἐρετμόν. 15

Ἥμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην
ἔξ' Αἰῖδω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα
ἦλθ' ἐντυναμένη· δμα δ' ἀμφίπολοι φέρον αὐτῇ
σῖτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.
ἦ δ' ἐν μέσσω στᾶσα μετηύδα διὰ θεάων· 20
'Σχέτλιοι, οἳ ζῶντες ὑπήλθετε δῶμ' Αἰῖδαο,

δισθανέες, ὅτε τ' ἄλλοι ἄπαξ θνήσκουσ' ἄνθρωποι.
 ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
 αὐθι πανημέριοι· ἅμα δ' ἡοῖ φαινομένηφι
 πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἥδ' ἕκαστα 25
 σημανέω, ἵνα μή τι κακοῖράφῃ ἀλεγεινῇ
 ἢ ἄλως ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.'

Ἔως ἔφαθ', ἡμῶν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· 30
 ἡμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,
 ἢ δ' ἐμὲ χειρὸς ἐλουῦσα φίλων ἀπονόσφιν ἐταίρων
 εἶσε τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα. 35
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·

Circe tells Odysseus of the dangers that beset his voyage:

Ῥαῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,
 ὥς τοι ἐγὼν ἐρέω, μνήσῃ δέ σε καὶ θεὸς αὐτός.
 Σειρήνας μὲν πρῶτον ἀφίξεαι, αἱ ῥά τε πάντας
 ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκηται. 40
 ὅς τις αἰδρεῖη πελάσῃ καὶ φθόγγον ἀκούσῃ
 Σειρήνων, τῷ δ' οὐ τι γυνὴ καὶ νῆπια τέκνα
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,
 ἀλλὰ τε Σειρήνες λιγυρῇ θέλγουσιν ἀοιδῇ,
 ἡμεναι ἐν λειμῶνι· πολὺς δ' ἀμφ' ὀστεόφιν θῖς 45
 ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι.

how he must avoid the Sirens,

ἀλλὰ παρέξ ἐλάαν, ἐπὶ δ' οὐατ' ἀλείψαι ἐταίρων
 κηρὸν δεψήσας μελιθεά, μή τις ἀκούσῃ
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἶ κ' ἐθέλησθα,

δημοίων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε 50
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,
 ὄφρα κε τερπόμενος ὄπ' ἀκούης Σειρήνους.
 εἰ δέ κε λίσσῃαι ἐτάρους λῦσαι τε κελεύης,
 οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.

and the perils of the passage by the Planctae.

Αὐτὰρ ἐπὴν δὴ τὰς γε παρέξ ἐλάσσωσιν ἐταῖροι, 55
 ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω
 ὅπποτέρῃ δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
 θυμῷ βουλευέει· ἐρέω δέ τοι ἀμφοτέρωθεν.
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφές, προτὶ δ' αὐτὰς 60
 κύμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης·
 Πλαγκτὰς δ' ἦ τοι τὰς γε θεοὶ μάκαρες καλέουσι.
 τῇ μὲν τ' οὐδὲ ποτὶ παρέρχεται οὐδὲ πέλειαι
 τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
 ἀλλὰ τε καὶ τῶν αἶεν ἀφαιρεῖται λῖς πέτρῃ· 65
 ἀλλ' ἄλλην ἐνίσχισι πατὴρ ἐναρίθμιον εἶναι.
 τῇ δ' οὐ πω τις νηὺς φύγεν ἀνδρῶν, ἣ τις ἱκνται,
 ἀλλὰ θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
 κύμαθ' ἄλδος φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
 οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς
 Ἀργὸν πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα· 70
 καὶ νῦν κε τὴν ἐνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,
 ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

She tells him of the passage between Scylla and Charybdis,

Οἱ δὲ δύο σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει
 ὀξείῃ κορυφῇ, νεφέλῃ δέ μιν ἀμφιβέβηκε 75
 κυανέῃ· τὸ μὲν οὐ ποτ' ἐρωεῖ, οὐδέ ποτ' αἶθρη
 κείνου ἔχει κορυφὴν οὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ·
 οὐδέ κεν ἀμβαλὴ βροτὸς ἀνὴρ, οὐ καταβαλὴ,

οὐδ' εἴ οἱ χεῖρές τε ἐείκοσι καὶ πόδες εἶεν·
 πέτρη γὰρ λῖς ἐστι, περιξεστῇ εἰκυῖα.
 μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος ἡρωειδὲς, 80
 πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς
 νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.
 οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνῆρ
 τόξῳ ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο.
 ἔνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα· 85
 τῆς ἧ τοι φωνὴ μὲν ὄση σκύλακος νεογιλῆς,
 γίγνεται, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
 γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειε.
 τῆς ἧ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι,
 ἕξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστη 90
 σμερδαλέη κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,
 πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.
 μέσση μὲν τε κατὰ σπείλους κοῖλοιο δέδουκεν,
 ἕξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,
 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώσασα, 95
 δελφῖνάς τε κύνας τε καὶ εἴ ποθι μείζον ἔλῃσι
 κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτῃ.
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
 παρφυγέειν σὺν νηϊ· φέρει δέ τε κρατὶ ἐκάστῳ
 φῶτ' ἐξαπτάσασα νεὸς κυανοπρώροιο. 100
 Τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
 πλησίον ἀλλήλων· καὶ κεν διοῖστέυσειας.
 τῷ δ' ἐν ἔρινεός ἐστι μέγας, φύλλοισι τεθελώς·
 τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρρῶιβδεῖ μέλαν ὕδωρ.
 τρεῖς μὲν γάρ τ' ἀνίσχουσιν ἐπ' ἡματι, τρεῖς δ' ἀναροιβδεῖ 105
 δεινόν· μὴ σύ γε κείθι τύχοις, ὅτε ροιβδήσειεν·
 οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.
 ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα
 νῆα παρὲξ ἔλααν, ἐπεὶ ἡ πολὺν φέρτερόν ἐστιν

ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.' 110

ᾧ Ως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
' εἰ δ' ἄγε δὴ μοι τοῦτο, θεᾶ, νημερτὲς ἐνίσπες,
εἴ πως τὴν ὁλοσὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,
τὴν δέ κ' ἀμυνναίμην, ὅτε μοι σίνωιτό γ' ἐταίρους.'

ᾧ Ως ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων 115
' σχέτλιε, καὶ δ' αὖ τοι πολεμήμια ἔργα μέμηλε
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεται ἀθανάτοισιν·
ἡ δέ τοι οὐ θνητῇ, ἀλλ' ἀθάνατον κακὸν ἐστί,
δεινὸν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·
οὐδέ τίς ἐστ' ἀλκή· φυγέειω κάρτιστον ἀπ' αὐτῆς. 120

ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,
δεῖδω μή σ' ἐξαυτίς ἐφορμηθεῖσα κίχησι
τόσσησιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἔληται.
ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστροῦν δὲ Κραταῖν,
μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν· 125
ἣ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὄρμηθῆναι.

and of the Thrinacian isle, and the herds of Helios.

Θρινακίην δ' ἐς νῆσον ἀφίξεαι· ἔνθα δὲ πολλὰι
βόσκοντ' Ἡελίοιο βόες καὶ ἵφια μῆλα,
ἐπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πῶεα καλὰ,
πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αὐτῶν, 130
οὐδέ ποτε φθινύθουσι. θεὰ δ' ἐπιποιμένες εἰσὶ,
νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετὴν τε,
ἃς τέκεν Ἡελίῳ Ὑπερίονι διὰ Νέαιρα.
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν, 135
μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βοῦς.
τὰς εἰ μὲν κ' ἀσινέας ἐάας νόστου τε μέδῃαι,
ἡ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·
εἰ δέ κε σίνῃαι, τότε τοι τεκμαίρομ' ὀλεθρον

νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς, 140
ὄψε κακῶς νείαι, ὀλέσας ἅπο πάντας ἐταίρους.'

Odysseus sets sail with his comrades.

ἌΩς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἡώς.
ἣ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δῖα θεάων
αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὤτρυνον ἐταίρους
αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι. 145
οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.

[ἑξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.]
ἣμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώριοι
ἴκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἐταῖρον,
Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα. 150

αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἤμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε.
δὴ τότ' ἐγὼν ἐτάροισι μετηύδων ἀχρύνμενος κῆρ·

᾿Ω φίλοι, οὐ γὰρ χρὴ ἓνα ἰδμεναι οὐδὲ δὴ οἶους
θέσφαθ' ἃ μοι Κίρκη μυθήσατο, δῖα θεάων 155
ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἦ κε θάνωμεν
ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.
Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιῶν
φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.

οἶον ἔμ' ἠνώγειν ὅπ' ἀκουέμεν· ἀλλὰ με δεσμῷ 160
δήσατ' ἐν ἀργαλέῳ, ὅφρ' 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.'

*They reach the Sirens' coast, and Odysseus hears
their song unharmed.*

Ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πῖφανσκον 165

τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς εὐεργῆς
 νῆσον Σειρήνοιν· ἔπειγε γὰρ οὖρος ἀπήμων.
 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἡδὲ γαλήνη
 ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.
 ἀνστάντες δ' ἔταροι νεὸς ἱστία μηρύσαντο, 170
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἑρετμὰ
 ἐζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάτῃσιν.
 αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξεί χαλκῷ
 τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον.
 αἶψα δ' ἰαίνεται κηρὸς, ἐπεὶ κέλετο μεγάλη ἱς 175
 Ἑλίου τ' αὐγῇ Ὑπεριονίδαο ἄνακτος·
 ἐξείης δ' ἐτάροισιν ἐπ' οὔατα πᾶσιν ἄλειψα.
 οἱ δ' ἐν νηὶ μ' ἔδησαν ὁμοῦ χεῖράς τε πόδας τε
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον·
 αὐτοὶ δ' ἐζόμενοι πολλὴν ἄλα τύπτουν ἑρετμοῖς. 180
 ἄλλ' ὅτε τόσσον ἀπὴν ὅσσον τε γέγωνε βοήσας,
 ῥίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς
 ἐγγύθεν ὀρτυμένη, λιγυρὴν δ' ἔντυνον ἀοιδὴν·
 ' Δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 νῆα κατάστησον, ἵνα νωιτέρην ὅπ' ἀκούσῃς. 185
 οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,
 πρὶν γ' ἡμέων μελλίγηρυν ἀπὸ στομάτων ὅπ' ἀκοῦσαι,
 ἄλλ' ὃ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.
 ἴδμεν γάρ τοι πάνθ' ὅσ' ἐνὶ Τροίῃ εὐρείῃ
 Ἀργεῖοι Τρῳῆς τε θεῶν ἰότητι μόγησαν· 190
 ἴδμεν δ' ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.'
 *Ὡς φάσαν ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἔμὸν κῆρ
 ἦθελ' ἀκούμεναι, λῦσαί τ' ἐκέλευον ἑταίρους,
 ὀφρῦσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε 195
 πλείοσιν μ' ἐν δεσμοῖσι δέον μᾶλλον τε πίεζον.
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα

φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' αἰοιδῆς,
αἶψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἐταῖροι,
ὃν σφιν ἐπ' ὥσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200

The surf and the smoke at the Planotæ.

Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
καπνὸν καὶ μέγα κύμα ἴδον καὶ δοῦπον ἄκουσα·
τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτат' ἐρετμὰ,
βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
νῆυς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον. 205
αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὠτρυνον ἐταίρους
μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον

ἜΩ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμενός εἰμεν·
οὐ μὲν δὴ τόδε μείζον ἐπὶ κακὸν ἢ ὅτε Κύκλωψ
εἴλει ἐνὶ σπῇ γλαφυρῷ κρατερῇφι βίηφι· 210
ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόψ τε
ἐκφύγομεν, καὶ που τῶνδε μνήσεσθαι οἶώ.
νῦν δ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
ὕμεῖς μὲν κώπησιν ἀλὸς ῥηγμῖνα βαθείαν
τύπτετε κληίδεσσιν ἐφήμενοι, αἳ κέ ποθι Ζεὺς 215
δῶη τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·
σοὶ δὲ, κυβερνήθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
βάλλευσ, ἐπεὶ νηὸς γλαφυρῆς οἴηια νωμᾶς.
τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσι 220
κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλῃσθα.'

Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
μή πῶς μοι δέισαντες ἀπολλήξειαν ἐταῖροι
εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς. 225
καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
λανθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι·

αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
 μάκρ' ἐν χερσὶν ἔλων εἰς ἴκρια νηὸς ἔβαινον
 πρῶρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι 230
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.
 οὐδὲ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε
 πάντη παπταίνοντι πρὸς ἡεροιδέα πέτρην.

The strait between Scylla and Charybdis.

Ἡμεῖς δὲ στενωπὸν ἀνεπλόμεν γοόωντες·
 ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδις 235
 δεινὸν ἀνερῶϊβδησε θαλάσσης ἄλμυρὸν ὕδωρ.
 ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῷ
 πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.
 ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἄλμυρὸν ὕδωρ, 240
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ
 δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε
 ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·

Scylla's attack.

τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἐταίρους 245
 ἐξ ἔλεθ', οἳ χερσὶν τε βίηφί τε φέρτατοι ἦσαν
 σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἐταίρους
 ἦδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθευ
 ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250
 ὥς δ' ὅτ' ἐπὶ προβόλῳ ἄλιεὺς περιμήκει ῥάβδῳ
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων
 ἐς πόντον προτήσι βοὸς κέρας ἀγραύλοιο,
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,
 ὥς οἳ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας· 255

αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκλήγοντας,
 χεῖρας ἔμοι ὀρέγοντας ἐν αἰνῇ δημοτῇτι.
 οἴκτιστον δὴ κείνο ἔμοις ἴδον ὀφθαλμοῖσι
 πάντων ὅσσ' ἐμόγησα πόρους ἄλδς ἔξερεινών.

Arrival at the Thrinacian isle.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδιν 260
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
 ἰκόμεθ'. ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.
 δὴ τότε ἔγὼν ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ
 μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενῶν 265
 οἴων τε βληχὴν· καὶ μοι ἔπος ἔμπεσε θυμῷ
 μάντηος Ἀλαοῦ, Θηβαίου Τειρεσίαο,
 Κίρκης τ' Αἰαΐης, οἳ μοι μάλα πόλλ' ἐπέτελλον
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο.
 δὴ τότε ἔγὼν ἑτάροισι μετηύδων, ἀχνύμενος κῆρ· 270
 'Κέκλυτέ μευ μύθων, κακά περ πάσχοιτες ἑταῖροι,
 ὄφρ' ὑμῖν εἴπω μαντήϊα Τειρεσίαο
 Κίρκης τ' Αἰαΐης, οἳ μοι μάλα πόλλ' ἐπέτελλον
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο·
 ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκον. 275
 ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'
 ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.
 αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἡμέιβετο μύθῳ·
 'Σχέτλιός εἰς, Ὀδυσσεῦ, περὶ τοι μένος οὐδέ τι γυῖα
 κάμνεις· ἦ ρά νυ σοὶ γε σιδήρεα πάντα τέτυκται, 280
 ὅς ρ' ἑτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνῳ
 οὐκ ἐάῃς γαίης ἐπιβήμεναι, ἔνθα κεν αὐτε
 νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
 ἀλλ' αὐτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,
 νήσου ἀποπλαγχθέντας, ἐν ἡεροειδέϊ πόντῳ. 285

ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,
 γίνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,
 ἣν πῶς ἑξαπλῆς ἔλθῃ ἀνέμοιο θύελλα,
 ἢ Νότου ἢ Ζεφύριοιο δυσαέος, οἳ τε μάλιστα·
 νῆα διαβρῶουσιν, θεῶν ἀέκητι ἀνάκτων.
 ἀλλ' ἢ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπον θ' ὀπλισόμεσθα θοῇ παρὰ νηὶ μένοντες·
 ἡῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέϊ πόντῳ.'

290

ἌΩς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
 καὶ τότε δὴ γίνωσκον ὃ δὴ κακὰ μῆδετο daίμων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων

295

Ἐὐρύλοχ', ἡ μάλα δὴ με βιάζεστε μῦνον ἔοντα·
 ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερὸν ὄρκον,
 εἴ κέ τιw' ἡε βοῶν ἀγέλην ἢ πῶν μέγ' οἶων
 εὖρωμεν, μή ποὺ τις ἀτασθαλίῃσι κακῇσιν
 ἢ βοῦν ἢέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι
 ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.'

300

ἌΩς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνουν ὥς ἐκέλευον.
 αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,
 στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα
 ἄγχ' ὕδατος γλυκεροῖο, καὶ ἑξαπέβησαν ἑταῖροι
 νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,
 οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλούσα·
 κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.
 ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρο βεβήκει,
 ὦρσεν ἐπὶ ζαῖν ἄνεμον νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 νῆα μὲν ὠρμίσαμεν, κοῖλον σπέος εἰσερύσαντες·

305

310

315

ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θόωκοι·
καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ξειπον·

‘ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρώσις τε πόσις τε 320
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·
δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἴφια μῆλα,
Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.’

Weather-bound and half-famished, they slaughter the cows
of Helios.

‘ὦς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
μῆνα δὲ πάντ' ἄλληκτος ἤη Νότος, οὐδέ τις ἄλλος 325
γίγνεται· ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.
οἱ δ' εἴως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρὸν,
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἥια πάντα,
καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330
ἰχθύς ὄρνιθάς τε, φίλας δ' τι χεῖρας ἴκοιτο,
γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·
δὴ τότε ἔγων ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.
ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταῖρους, 335
χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
ἡρώμην πάντεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν·
οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς.

‘Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι· 340
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,
λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπείν.
ἀλλ' ἄγετ', Ἥελιοιο βοῶν ἐλάσαντες ἀρίστας
ρέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν, 345
αἰψά κεν Ἥελίῳ Ὑπερίονι πῖονα νηὸν
τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά·

εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων
 νῆ' ἐθέλη ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
 βούλομ' ἅπαξ πρὸς κῦμα χανὼν ἀπὸ θυμὸν ὀλέσσαι 350
 ἢ δηθὰ στρεῦγεσθαι ἔων ἐν νήσῳ ἐρήμῃ.'

ἌΩς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἐταῖροι.
 αὐτίκα δ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας
 ἐγγύθεν· οὐ γὰρ τῆλε νεὸς κυανοπρώροιο
 βοσκοέσκονθ' ἔλικες καλάι βόες εὐρυμέτωποι· 355
 τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσι,
 φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
 οὐ γὰρ ἔχον κρῖ λευκὸν ἐυσσέλμου ἐπὶ νηός.
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν 360
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
 οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοισι ἱεροῖσιν,
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν. 365

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελίσσης,
 καὶ τότε με κνίσῃς ἀμφήλυθεν ἡδὺς ἀντμή·
 οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν 370

‘Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες,
 ἦ με μάλ' εἰς αἶψαν κοιμήσατε νηλεῖ ὕπνῳ,
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.’

Ἦκεά δ' Ἡελίῳ Ὑπερίονι ἄγγελος ἦλθε,
 Λαμπετὴν τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς. 375
 αὐτίκα δ' ἀθανάτοισι μετηῦδα χωόμενος κῆρ·

Helios demands vengeance, which Zeus promises.

‘Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες,

τῖσαι δὴ ἐτάρους Λαερτιάδew 'Οδυσῆος,
 οἷ μew βοῦς ἔκτειναν ὑπέρβιον, ἦσιν ἐγὼ γε
 χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα, 380
 ἡδ' ὅπoτ' ἀψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
 εἰ δέ μοι οὐ τίςσουςι βοῶν ἐπιεικέ' ἀμοιβῆν,
 δῶσομαι εἰς 'Αἶδαο καὶ ἐν νεκύεσσι φαείνω.'

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 ' 'Hέλι', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε 385
 καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν
 τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῷ
 τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.'

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠγκόμοιο·
 ἡ δ' ἔφη 'Ερμείαο διακτόρου αὐτῇ ἀκοῦσαι. 390

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 νεῖκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα· βόες δ' ἀπετέθνασαν ἤδη.
 τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προὔφαινον·
 εἶρπον μὲν ῥῖνοι, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει, 395
 ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὡς γίνετο φωνή.

'Εξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρήρηες ἐταῖροι
 δαίνυντ' 'Ηελίοιο βοῶν ἐλάσαντες ἀρίστας·
 ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
 καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400
 ἡμεῖς δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
 ἰστὸν στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες.

Storm and shipwreck of Odysseus,

'Αλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
 φαίνεται γαῖαν, ἀλλ' οὐρανὸς ἡδὲ θάλασσα,
 δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων 405
 νηὸς ὕπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.
 ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε

κεκληγὼς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,
 ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα
 ἀμφοτέρους· ἰστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410
 εἰς ἄντλον κατέχυνθ'. ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ
 πληῆξε κυβερνήτεω κεφαλὴν, σὺν δ' ὅστ' ἄραξε
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτήρι ἑοικῶς
 κάππεσ' ἀπ' ἰκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.
 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415
 ἣ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῶ,
 ἐν δὲ θεείου πλήητο· πέσον δ' ἐκ νηὸς ἑταῖροι.
 οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυντο νόστον.

Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους 420
 λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κύμα.
 ἐκ δέ οἱ ἰστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
 ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.
 τῷ ῥ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἠδὲ καὶ ἰστὸν,
 ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 425

who is drifted back to the terrible strait.

Ἔνθ' ἣ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
 ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
 ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιοι Χάρυβδι.
 παννύχιος φερόμην, ἅμα δ' ἡελίῳ ἀνιόντι
 ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδι. 430
 ἣ μὲν ἀνερῶν βόησεν θαλάσσης ἄλμυρόν ὕδωρ·
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἔριπτον ὑψόσ' ἀερθεῖς
 τῷ προσφύς ἐχόμεν ὥς νυκτερίς· οὐδέ πη εἶχον
 οὔτε στηρίξαι ποσὶν ἐμπεδον οὔτ' ἐπιβῆναι·
 ῥίξαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι, 435
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδι.
 νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὀπίσω

ἰστὸν καὶ τρόπιον αὐτῆς· ἐλδομένῳ δέ μοι ἦλθον
 ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθην ἀνέστη
 κρίνων νείκεα πολλὰ δικαζομένων αἰζήων, 440
 τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.
 ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
 μέσσω δ' ἐνδούπησα παρέξ περιμήκεα δοῦρα,
 ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.
 [Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445
 εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]

Arrival at Calypso's isle.

Ἐνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
 νῆσον ἐς Ὀγυγίην πέλασαν θεοί, ξυθα Καλυψὼ
 ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450
 ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
 σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοι ἔστιν
 αὐτῆς ἀριζήλως εἰρημένα μυθολογεύειν.

SKETCH OF PRINCIPAL HOMERIC FORMS.

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§ 1.

The Epic dialect, in which the Homeric forms are preserved, may be described as the Early-Ionic, of which Attic was a later development. But we cannot venture to regard these poems as a monument of a particular dialect prevalent at any one time. For the Epic is rather a poetical dialect; its forms largely modified by the metrical requirements of the hexameter; and by the many changes necessarily produced by an indefinitely long period of oral transmission, before writing was invented or had become common.

§ 2.

Besides the twenty-four letters of the Greek classic alphabet, there existed formerly a letter called, from its sound, Vau (equivalent to our *v* or *w*), and, from its form (φ , i. e. ϕ), the double gamma or digamma. This letter fell early into disuse in the written language, so that it is not found in our Homeric text; but there are unmistakeable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as $\tau\delta\nu\delta' \eta\mu\epsilon\iota\beta\epsilon\tau' \epsilon\pi\epsilon\iota\tau\alpha \alpha\nu\alpha\zeta$ or $\mu\epsilon\gamma\alpha \mu\eta\sigma\alpha\tau\omicron \epsilon\rho\gamma\omicron\nu$, we should expect to find $\epsilon\pi\epsilon\iota\tau' \alpha\nu\alpha\zeta$ and $\mu\eta\sigma\alpha\tau' \epsilon\rho\gamma\omicron\nu$. Instead of $\alpha\pi\omicron\epsilon\iota\kappa\omega$ or $\alpha\pi\omicron\epsilon\iota\omega$, we should naturally write $\alpha\pi\epsilon\iota\kappa\omega$ and $\alpha\pi\epsilon\iota\omega$. But there was a time when the words were pronounced $\varphi\alpha\nu\alpha\zeta$, $\varphi\epsilon\rho\gamma\omicron\nu$, $\alpha\pi\omicron\varphi\epsilon\iota\kappa\omega$, $\alpha\pi\omicron\varphi\epsilon\iota\omega$, so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e. g. *Folkos*, Sanskrit *veṇas*, Lat. *vicus*; *Folvos*, *vinum*, 'wine'; *Féσnepos*, *vesper*; *Fideiv*, *videre*; *Féργov*, 'work.'

§ 3. Vowels.

(1) The *ā* in Attic generally appears in the Homeric dialect as *η*, e. g. ἀγορή, πειρήσομαι, πρήσσω, λίην. Sometimes *ā* is changed to *η*, as ἡγορέη, ἡνεμόεισσι: or to *αι*, as παρὰ, καταιβατός.

(2) *ε* may be lengthened to *ει*, χρύσειος, κεινός, εἶωσι, Ἑρμείας, σπεῖος, θείωσι: into *η*, τιθήμενος, ἡύ.

(3) *ο* lengthened to *ου*, πούλις, μούνος, οὔλος for δλος: to *αι*, πνοιή, ἡγνόησε: to *ω*, Διώνυσος, ἀνώστως.

(4) *η* shortened to *ε*, as in Conjunctions ἰθύνετε, εἶδετε, πειρήσεται, μίσγεαι: *ω* to *ο*, as in Conjunctions τραπέομεν, ἐγείρομεν.

(5) Before or after *η* the addition of *ε* is not uncommon, as ἔηκε = ἦκε, ἡέλιος = ἥλιος, as also before *ε*, as ξέδνα, εἰκοσι.

(6) *δο* (*ηο*) often changes to *εω*, as Ἀτρεΐδῳ, Ἀτρεΐδew. This interchange between short and long vowels is called *Metathesis quantitatis*; as in ξως often read as εἶος. Cp. ἀπειρίσιος and ἀπερείσιος.

§ 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that *εο* and *εου* may contract into *ευ*, as θάρσεν, γεγάνεν, βάλλεν.

(2) Frequently words remain uncontracted, as δέκων, πᾶσι, δασέα. Sometimes contraction takes place when it does not occur in Attic, as in ἱρὸς (ἱρός), βώσας (βοήσας).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as κρεῶ, Ἀτρεΐδew, δὴ αὖ, δὴ ἑβδομοι, ἐπεὶ οὐ. This is called *Synizesis*.

§ 5. Hiatus.

The concurrence of two vowels without elision or contraction taking place is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels *ι* and *υ*, as παιδὶ | ὅπασσεν: or (2) when there is a pause in the sense between the two words, as Ὀλύμπιε. | οὐ νύ τ' Ὀδυσσεύς: or (3) when the final vowel is long, and stands in *Arsis*, as ἀντιθέψ | Ὀδυσῆι: or (4) when a final long vowel or diphthong is made short before a vowel following, as πλάγχθη | ἐπεὶ (- υ υ -), οἴκοι | ἔσαν (- υ υ -). Many apparent cases of Hiatus are only traces of a lost digamma. See § 2.

§ 6. Elision.

In the Homeric hexameter not only are the vowels *α*, *ε*, *ο*, elided, but also frequently the diphthongs *αι*, as βούλωμ' ἐγὼ, and *οι* in μοι and τοι, as well as *ι* in the dative and in *δτι*. The *ν* ἐφεκυστικὸν stands before consonants as well as before vowels.

§ 7. Apocope.

Before a following consonant, the short final vowel in *ἄρα*, *παρά*, *ἀνά*, *κατά*, may be dropped. This is called *Apocope*. The *τ* of *κατ[ά]* so shortened assimilates itself to the following consonant—*κάππεσε*, *κάμμορος*, *κάπ πέδιον*, *κάκ κορυφήν*, *κάλλιπε*, *κὰδ δ' ἄρα*; and similarly the *ν* of *ἀν[ά]* before a following *π* or *λ*, as *ἄμ πέδιον*, *ἀλλύεσκε*.

§ 8. Consonants.

We often find—

(1) *Metathesis*, especially with *ρ* and *α*, e. g. *καρδίη* and *κραδίη*, *θάρσος* and *θράσος*, *κάρτιστος* and *κράτιστος*.

(2) *Doubling of a consonant*, especially of *λ*, *μ*, *ν*, *ρ*, as *ἔλλαβον*, *ἔμμαθον*, *ἐύνηντος*, *τόσσος*: so, also, *ὄππας*, *ὄττι*, *πελεκκῶν*, *ἔδδεισε*. A short final vowel is often made long when followed by a word which begins with *λ*, *μ*, *ν*, *ρ*, *σ*, *δ*, or which originally began with the *F* (§ 2), as *πολλὰ λισσομενος*, *ἔτι νῦν*, *ἐνὶ μεγάροισι*.

(3) Conversely, a single *λ* or *σ* may take the place of the double liquid or sibilant, as *Ἀχιλεὺς*, *Ὀδυσσεύς*.

DECLENSIONS.

§ 9. First Declension.

(1) For *ᾱ* in the singular, Homer always has *η*, *Τροίη*, *θήρη*, *νηνίης*, except *θεᾷ* and some proper names.

(2) *ᾱ* remains unchanged, as *βασίλεια*, except in abstract nouns in *εια*, *οια*, as *ἀληθείη* for *ἀλήθειᾱ*.

(3) The Nom. sing. of some masculines in *ης*, is shortened into *ᾱ*, as *ἱπ-πότᾱ*, *νεφεληγερέτᾱ*.

(4) Gen. sing. from masc. in *ης* ends in *αο* or *εω* (see § 3. 6); sometimes contracted to *ω*.

(5) Gen. plur. ends in *ων* or *εων*, sometimes contracted to *ων*, as *γαυῶων*, *ναυτέων*, *παρειῶων*.

(6) Dat. plur. *ησι* or *ης*, as *πύλῃσι*, *σχίζῃς*; but *θεαῖς*, *ἀκταῖς*.

§ 10. Second Declension.

Special forms—

(1) Gen. sing. in *οιο*.

(2) Gen. and Dat. dual *οιν*.

(3) Dat. plural *οισι[ν]*.

§ 11. Third Declension.

(1) Dat. and Gen. dual *οιν*.

(2) Dat. plur. *εσι*, *εσσι*, and, after vowels, *σσι*.

(3) Nouns in *ης* (*ες*) and *ος* (Gen. *εος*) and *ας* (Gen. *αος*) retain for the most part the uncontracted forms; *εος* is often contracted into *εως*. In the

terminations *eos*, *ees*, *eas*, the *ε* often coalesces, not with the vowel of the termination, but with a preceding *ε*, into *ει* or *η*, as *εὐρρε-εος* contracts into *εὐρρείος*, *σπέ-εος* into *σπῆος*, *Ἡρακλέ-εος* into *Ἡρακλήος*, *-ῆι*, *-ῆα*.

(4) Words in *eus* form their cases with *η* instead of *ε*, as *βασιλῆος*, *-ῆι*, *-ῆα*; the Dat. plur. often ends in *ήεσσι*. But proper names may retain the *ε*, as *Τυδεί*, *Ὀδυσσεά*.

(5) Words in *is* generally retain *ε* in their cases, as *πόλις*, *πόλιος*, *πόλει*, *πόλιες*, *ίαν*, *ιας*, *ίεσσι*. But we find also *πόληος* (cp. *μάντης*), *πόληι*, *πόληες*, *πόληας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ις*.

(6) For *ναῦς* Homer uses *νηῦς*, declined with both *ε* and *η*. Gen. *νεὸς* or *νηὸς*, Dat. *νηὶ*, Acc. *νέα* or *νῆα*, Dat. plur. *νηυσὶ*, *νῆεσσι*, and *νέεσσι*.

(7) Among anomalous forms may be mentioned:—

(a) Nom. and Acc. *κάρη*, Gen. *κάρητος*, *καρήματος*, and *κράατος* (as if from *κράας*, neut.), and *κρατὸς*, Dat. *κράατι* and *κρατὶ*, Acc. *κράτα* (from *κράς*, masc.).

(b) *γόνυ* and *δόρυ* make *γούνατος*, *γουνὸς*, and *δούρατος*, *δουρός*.

(c) *υἷς*, besides the regular forms in Second Declension, has Gen. *υῖος*, Dat. *υῖ*, Acc. *υῖα*, Nom. plur. *υῖες*, Dat. *υῖασι*, Acc. *υῖας*, Dual *υῖε*.

§ 12. Special Terminations.

(1) The termination *φι[ν]* (appearing with nouns of First Declension as *ηφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e.g. Gen. *ἐξ εὐνήφι*, *ἀπ' ἱκριόφιν*, *διὰ στήθεσφιν*, *ὀστέοφιν θίς*; Dat. *θύρηφι*, *βιθήφι*, *φαινομένηφι*, *θεόφιν*, *σὺν ἵπποισιν καὶ ὄχεσφι*, *πρὸς κοτυληδονόφιν* (*κοτυληδόσι*), and, in anomalous form, *ναῦφι*. In the form *ἐσχαρόφιν* we find the vowel of Second Declension attached to a noun of the First.

(2) *There are three local suffixes:—*

(a) Answering to the question *where?* in *θι*, as *οἶκοθι*, *Ἰλιόθι* *πρό*, *κηρόθι*.

(b) To the question *whence?* in *θεν*, as *οἶκοθεν*, *θεόθεν*: also with prepositions, as *ἀπ' οὐρανόθεν*, *κατὰ κρήθεν*.

(c) To the question *whither?* in *δε*, as *ἀγορήνδε*, *λόχονδε*, *ἄλαδε* (also *εἰς ἄλαδε*), and analogous forms *φύγαδε*, *οἴκαδε*. With *Ἄιδόσδε* supply *δῶμα*, 'to the house of Hades.' In the phrase *θνδε δόμονδε* the termination is added both to the possessive and the noun.

§ 13. Adjectives.

(1) The Femin. of Adjectives of Second Declension is formed in *η* instead of *α*, as *δμοίη*, *αἰσχυρή*, except *δία*.

(2) Adjectives in *ος* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρός*, etc., and the compounded three, as *εὐξέστη*, *ἀπειρεσίη*.

(3) Adjectives in *us* are also often of two terminations only, and often shorten the Femin. *εια* to *εα* or *εη*, as *βαθέη*, *ώκέα*.

(4) A common termination is *εις*, *εσσα*, *εν*. In this form *ηεις* may contract to *ης*, as *τιμήεις*, *τιμῆς*, and *οεις* may contract *οε* to *ευ*, as *λωτεῦντα* for *λωτόεντα*

(5) πολὺς is declined from two stems, πολυ- and πολλο-, so that we have as Homeric forms πολέος Gen. sing., πολέες Nom. plur., πολέων Gen. plur., πολέεσσι, πολέσσι, πολέσι Dat. plur., and πολέας Acc. plur.

(6) In the Comparison of Adjectives, the termination *ωτερ-, ωτατ-*, is admissible in the case of a long vowel in the penult. of the Positive, as *λαρῶτατος, οἰζυρῶτατος*. The Comparative and Superlative forms in *ων, ιστος* are more frequently used than in Attic.

§ 14. The Article.

Special forms of the Article are :—Gen. τοῖο, Dual Gen. τοῖν, Nom. plur. τοὶ, ταί, Gen. τάων, Dat. τοῖσι, τῇσι, τῆς.

§ 15. Pronouns.

(1) Special forms of the Personal Pronouns are as follows.

	(a) First Person.	(b) Second Person.	(c) Third Person.
Nom. Sing.	ἐγών	σύνη	
Gen. "	ἐμέο, ἐμεῦ, μευ ἐμείο, ἐμέθεν	σέο, σεῦ, σεῖο σέθεν	ξο, εὔ, εἰο, ἔθεν
Dat. "	.. ..	τοί, τέιν	οἷ, ἐοῖ
Acc. "	.. ..	.. ..	ἐ, ἐέ, μιν
N. A. Dual	νῶι, νῶ (Acc.)	σφῶι, σφῶ	σφῶι
G. D. "	νῶιν	σφῶιν, σφῶν	σφῶν
Nom. Plur.	ἄμμες	ὑμμες	
Gen. "	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων, σφῶν
Dat. "	ἡμμι(ν), ἡμιν	ὑμμι(ν), ὑμιν	σφι(ν), σφίσι(ν)
Acc. "	ἄμμε, ἡμέας, ἡμας	ὑμμε, ὑμέας	σφέας, σφάας, σφε.

(2) Special forms of the Possessive Pronouns.

	Sing.	Plur.	Dual.
First Person	.. ..	ἄμδς and ἄμδς (ᾱ), ἡ, ὄν	νωίτερος.
Second Person	τέδς, ἡ, ὄν	ὑμδς, ἡ, ὄν	σφωίτερος.
Third Person	ἐδς, ἡ, ὄν	σφδς, ἡ, ὄν	

(3) Special forms of the Pronoun τίς.

	Sing.	Plur.
Gen.	τέο, τεῦ	τέων
Dat.	τέφ	τέοισι.

(4) Special forms of the Pronoun ὅστις.

	Sing.	Plur.
Nom.	ὅτις, ὅττι	
Gen.	ὅτεν, ὅττεο, ὅττεν	ὀτέων
Dat.	ὀτεφ	ὀτέοισι
Acc.	ὀτινα, ὀττι	ὀτινας, ὀσσα.

(5) Special forms of Relative Pronouns.

Gen. δον, (αλ, δο), ἐης. Dat. plur. ῖσι, ῖς.

VERBS.

§ 16. Augment and Reduplication.

(1) The syllabic and temporal Augments may be omitted. After the syllabic augment λ, μ, ν, σ are often doubled; ρ may be doubled or not at will, as ἔρρεον, ἐρέξα.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. ἐ-πέ-φραδον (φράζω), ἐπεφνον and πέφνον (φένω), πεπιθωμεν (πείθω), πεφιδέσθαι (φειδομαι), ἐρύκω makes a sort of reduplicated Aor. in ἐρύκακον and ἐνίπτω in ἡνίπαπον.

(3) Some of the reduplicated Aorists give also a reduplicated Future, as πεπιθήσω, πεφιδήσομαι, κεκαδήσω, κεχολώσομαι.

(4) The forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω) follow the analogy of the reduplication of verbs beginning with ρ. But cp. βερνυωμένα, Od. 6. 59. In δέγμαι (δέχομαι) the reduplication is lost, in δειδεγμαι, δειδία (root δι) it is irregular.

§ 17. Terminations.

(1) The older forms of the termination of the verb (Sing.) μι, σθα, σι are common in Homer; cp. ἐθέλωμι, ἴδωμι, ἐθέλῃσι, βάλλῃσι, ἐθέλῃσθα, καλοῖσθα.

(2) The termination of the third person Dual in historic tenses is τον as well as την, in Pass. σθον as well as σθην, διώκετον, θωρήσσεσθον. In the plural μεσθα is frequently used for μεθα, Dual first person μεσθον.

(3) In the second person sing. Pass. and Med. σ is omitted from the termination σαι, σο, as λιλαῖσαι, βούλσαι, Conjunct. ἔχῃαι. This mostly remains uncontracted. εο, as in ἐπλεο, often makes ευ, viz. ἐπλευ. In Perf. Med. for βέβλησαι we find βέβληαι.

(4) The third Plur. in νται and ντο mostly appear as σται and ατο, as δεδαῖσται, κέατο (ἔκειντο), ἀπολοίατο.

(5) The termination of the Inf. is frequently μεναι, or μεν. Pres. ἀκου-έ-μεν(αι), Fut. κελευσ-έ-μεν(αι), Perf. τεθνάμεν(αι), Pass. Aor. βλήμεν(αι), μιχθήμεν(αι), Second Aor. Act. ἐλθέμεν(αι). Another termination is εῖν, as πῖειν, θανέειν, and from some -αω and -εω verbs we have -ήμεναι and -ήναι, as φορῆναι.

(6) The terminations σκον and σκομην express repetition of the action (*iterative form*). They are attached to Imperf. and Second Aor. of verbs in ω by the connecting vowel ε, or sometimes α, θέλγεσκον, ὤθεσκον, ῥίπτασκον, κρύπτασκον. In the First Aor. Act. the termin. follows the aoristic vowel α, ἐλάσσασκον, μνησά-σκετο. In μι verbs the terminations are attached directly to the stem, δό-σκον, στά-σκον, ἔσκον for ἔσ-σκον (εἰμί), κέ-σκετο from κείμει. These forms are rarely augmented. Cp. φάνεσκε, Od. 11. 587, from ἐφάνην.

§ 18. Contracted Verbs.

(1) Verbs in έω (for the most part uncontracted) change εε and εει into ει, sometimes εε into η, εο or εον to ευ. In the uncontracted form the stem vowel ε is sometimes lengthened into ει, as ἐτελείετο for ἐτελέετο.

(2) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *όρώω* (*όρῶ*), *όράω* (*όρᾶ*), *δράωσι* (*δρῶσι*), *μνάσθαι* (*μνᾶσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ήβῶντες*, from *ήβάω*, *δρῶμι* from *δράω*.

(3) Verbs in *ώω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *ύπνῶντες*. Such forms as *ἀρόωσι* (*ἀροῦσι*) and *δηιόφεν* (*δηιοῖεν*) follow the rule of verbs in *άω*.

§ 19. Future and Aor. I. Act. and Med.

(1) (a) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νείκew*) *νείκεσσα*, (*αἰδέomai*) *αἰδέσσομαι*, (*γελάω*) *ἐγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζomai*) *ἀναχασσάμενος*, (*φράζomai*) *ἐφράσσατο*. (b) Or the *σ* may be altogether dropped in the Fut., as *τελέει*, *μαχέονται*, *ἀντιόω*, i. e. *ἀντιάσω*, *ἀντιάω*, *ἀντιῶ*, expanded by the principle explained in § 18. 2.

(2) The future of liquid verbs, i. e. that have for characteristic *λ*, *μ*, *ν*, *ρ*, commonly have the Fut. uncontracted as *βαλέοντι*, *κατακτανέουσι*, *σημανέω*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *εἰλσα*, *κύρσω*, *κέλσαι*, and there is an anomalous form *κένσαι* (*κεντέω*).

(3) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέω* *έχενα* *έχεα*, *καίω* *έκηα*, *σεύω* *έσσενα*. Cp. *εἶπα* for *εἶπον*.

§ 20. Aor. II.

(1) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e. g. *έστυγον* is more primitive than *στυγέω*, *έκτυπον* than *κτυπέω*, *έμακον* than *μηκάomai*, *έγηραν* than *γηράσκω*, *έχραον* than *χράω*.

(2) Reduplicated Aor. II. Act. and Med., see § 18. 2.

(3) 'Mixed Aor.' with *ο* and *ε* instead of *α*. We find such forms as *ίξον* (*ικω*), *έβήσετο* (*βαίνω*), *εδύσετο*, *δυσόμενος* (*δύνω*), *όρσο* (*όρνυμι*), *λέξο* (*λέγω*), *άξετε* (*άγω*), *άισε* (*οῖω* = *φέρω*), *άξέμεν*, *εργέμεν*.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act.) *έκταν* (*κτείνω*), *εὐμβλήτην* (*βάλλω*), *οὔτα* (*οὔτάω*). In the Med. these forms are often without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e. g. *εδέγμην*, *δέγμενος* (*δέχομαι*), *φθίμην* (Opt. from *φθίνω*), *λύτο* (*λύω*), *έχυτο*, *χύμενος* (*χέω*), *σύτο* (*σεύω*), *ώρτο* (*όρνυμι*).

§ 21. Perfect and Pluperfect.

(1) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as *κέκοπα*. Even in vowel verbs the Perf. is often without a *κ*, as *βεβαρηώς*, *πεφύασι*, *έστηώς*, *δεδιότες*, etc.

(2) The Pluperfect is found with the uncontracted terminations *εα, εας, εε(ν) = ει(ν)*; sometimes *εε* becomes *η*, as in ἦδη.

§ 22. Aor. I. and II. Passive.

(1) The 3rd pers. plur. Indic. often ends in *εν* instead of *ησαν*, as *ἐμυχθεν, τράφεν, ἔκταθεν*, and the Infin. in *ήμεναι* and *ἦμεν* instead of *ἦναι*.

(2) In the Conjunctive the uncontracted form in *εω* is generally used, and *ε* is often lengthened to *ει* or *η*, while the connecting vowel in Dual and Plural is shortened; e. g. *δαείω (ἐδάην), σαπήν (σῆπω), μγήης*, (al. *μγείης*), *μγέωσι, δαμείετε*.

§ 23. Verbs in *μι*.

(1) The principal peculiarities of the verbs *ἵστημι, τίθημι, ἵημι, δίδωμι*, are given as follows.

	(a) ἵστημι	(b) τίθημι	(c) ἵημι	(d) δίδωμι
Indic. Pres.				
2nd Sing.	.. ..	τίθησθα	ἵεις	{ διδοῖσθα διδούς
3rd Sing.	.. ..	τιθεῖ	ἵει	δίδοι
3rd Plur.	.. ..	τιθεῖσι	ἵεῖσι	διδούσι
Indic. 1st Aor.	.. ..	.. ..	ἔηκα	
„ Imperf.	.. ..	.. ..	ἔειν	ἐδίδαν
Imperat.	ἵστα	.. ..	.. ..	δίδωθι
Infin. Pres.	ἱστάμεναι	τιθήμεναι	ἵμεν[αι]	{ διδόμεν διδούναι
„ 2nd Aor.	στήμεναι	θέμεν[αι]	ἕμεν	δόμεν[αι]
„ Perf.	ἱστάμεν[αι]			
Conjunctive				
2 Aor.				
1st Sing.	στέω (στείω)	θέω (θείω)	μεθ-είω	
2nd Sing.	στήης	θήης (θείης)		[δῶσι
3rd Sing.	στήη	θήη (θείη)	ῆσι, ἀν-ήη	δῶησι, δῶη,
1st Plur.	στέωμεν (στείομεν)	θέωμεν (θείομεν)	.. ..	δῶομεν
2nd Plur.	.. ..	θείετε	.. ..
3rd Plur.	περι-στήωσι	.. ..	.. ..	δῶωσι.
Dual	παρ-στήετον			

(2) In the Third Plural of Past tenses *εν* is a common termination for *εσαν*, as *τίθεν, ἱεν*: also *ἕσαν* and *σάν* = *ἕστησαν, ἕφαν* = *ἕφασσαν, ἕφυν* = *ἕφυσαν, ἕβαν* and *βάν* = *ἕβησαν*. Notice also the forms *ἕσταως, ἕστεως*, perf. act. particip.; and 2nd pers. plur. perf. *ἕστατε*, 3rd pers. plur. pluperf. *ἕστασαν*.

(3) *Εἵμι (ibo)* has the following peculiar forms.

	Pres. Indic.	Conjunct.	Opt.	Inf.
Second Sing.	εἶσθα	ἵσθα	..	ἵμεν(αι).
Third Sing.	.. ..	ἵησιν	λείη	
First Plur.	.. ..	ἵομεν		

Imperf. First Sing.	ῆα, ῆιον	Third Sing.	ῆε(ν), ῖε(ν), ῆεν
Dual	ἵτην		
First Plur.	ῆομεν, ἵμεν	Third Plur.	ῆισαν, ἴσαν, ῆιον
Fut. εἶσομαι, εἴσῃ, εἴσεται	Aor. I. εἰσάμην, εἰσάμην.		

(4) Εἶμι (sum) has the following.

	Pres. Indic.	Conjunct.	Opt.	Imp.
(a) First Sing.	.. ..	ἔω, μετ-είω	..	..
Second Sing.	ἔσσι, εἰς	ἔης	ἔοις	ἔσσο
Third Sing.	.. ..	ἔησι, ῆσι, ἔη	ἔοι	
First Plur.	εἰμέν			
Second Plur.	.. ..	.. ..	εἴτε	
Third Plur.	ἔασι	ἔωσι		

(b) Inf. ἔμμεν[αι] and ἔμεν[αι].

(c) Particip. ἔων, ἐούσα, ἐόν, Gen. ἐόντος.

(d) Imperf. First Sing. ῆα, ἔα, ἔον, Second ἔησθα, Third ῆεν, ἔην, ῆην, Third Plur. ἔσαν.

(e) Iterative tense ἔσκον, Fut. ἔσσομαι, Third Sing. ἔσσεῖται.

(5) Under φημι we find φῆη (Third Sing. Conjunct.), φᾶς (Particip.), φάο (Imp. 2 Sing.).

(6) Under κεῖμαι we have κέαται, καίαται, and κέονται, = κεῖνται: κέατο, κείατο = ἔκειντο: κῆται = κέηται. Iterative tense κεσκόμην, Fut. κέω, κείω, Inf. κειέμεν, Particip. κέων.

(7) Under ἤμαι, ἔαται, εἶαται for ἦνται: ἔατο, εἶατο for ἦντο.

(8) Under οἶδα

(a) Pres. Indic. Second Sing. οἶδας, First Plur. ἴδμεν.

(b) Conjunct. First Sing. εἰδέω, First Plur. εἶδομεν, Second εἶδετε, Particip. ἰδυῖα, Inf. ἰδμεναι, ἴδμεν.

(c) Imperf. First Sing. ᾔδεα, Second Sing. ᾔείδης, Third ᾔδεε, ᾔείδη, Third Plur. ἴσαν, Fut. εἰδήσω.

THE METRE OF HOMER.

THE Homeric verse is, technically, the catalectic dactylic Hexameter, consisting of six dactyls, of which the last is incomplete by a syllable (*καταληκτικός*, i. e. *καταλήγει*, 'stops short').

Od. 1. $\bar{a}n\bar{d}r\bar{a} \mu\bar{o}i \mid \bar{\epsilon}n\bar{\nu}e\bar{\nu}e \mid \mu\bar{o}\bar{u}\bar{s}a \pi\bar{o}\lambda \mid \bar{u}t\bar{r}\bar{o}\bar{p}\bar{o}\bar{n} \mid \bar{\delta}e \mu\acute{\alpha}\lambda\alpha \mid \pi\bar{o}\lambda\lambda\acute{\alpha} \mid \text{ }^{\times} \parallel$

The last syllable of the line may be long or short.

A verse which thus consists entirely of dactyls is called *στίχος δλοδάκτυλος*, and is of frequent occurrence.

A spondee may be substituted for the dactyl in every foot, as Od. 15. 334.

$\sigma\bar{i}t\bar{o}\bar{n} \mid \kappa\bar{\alpha}\bar{i} \kappa\bar{r}\bar{e}\bar{i} \mid \bar{\omega}n \bar{\eta}\delta' \mid \bar{o}\bar{i}n\bar{o}\bar{v} \mid \beta\bar{e}\beta\bar{r}\bar{i} \mid \theta\bar{a}\bar{s}\bar{i}$, but this form of verse is extremely rare.

The *στίχος δλοδάκτυλος* is the most frequent form; the next commonest is a verse where the 1st or 2nd, or both feet are spondees, e. g. Od. 1. 6, Od. 1. 2, Od. 1. 3. The spondee is less common in the 3rd, and still less in the 5th; where a spondee occurs in the 5th, the verse generally ends with a quadrisyllable. Cf. Od. 1. 29, 35, 36.

Caesura (τομή).

1 : 2	3 : 4	5 : 6	7 : 8	9 : 10	11 : 12
- : -	- : -	- : -	- : -	- : -	- : -
- : ~	- : ~	- : ~	- : ~	- : ~	- : ~
1	2	3	4	5	6

The scheme of the hexameter is here given with two modes of division; (1) into six feet, marked by the lower line of figures, and (2) into half-feet, marked by the upper line.

The commonest Caesurae are

(1) After the first *long* syllable of 3rd foot (*τομή πενθ-ημι-μερής*, i. e. at 5th half-foot). This is called *strong caesura*. e. g.

$\pi\lambda\acute{\alpha}\gamma\chi\theta\eta \bar{\epsilon}\pi\bar{\epsilon}\bar{i} \text{ Troí } \mid \eta\bar{s} \bar{i}\bar{e}\bar{p} \mid \bar{o}n \pi\bar{o}\lambda\bar{i}\bar{e}\bar{\theta}\bar{r}\bar{o}n \bar{\epsilon}\pi\bar{e}\bar{r}\bar{s}\bar{e}$. Od. 1. 2.

(2) After the first *short* syllable of 3rd foot (*τομή κατὰ τρίτον τροχαῖον*), *weak caesura*. e. g.

$\alpha\bar{u}\bar{\tau}\bar{\omega}n \gamma\acute{\alpha}\bar{r} \sigma\bar{f}\bar{e}\bar{t}\bar{e}\bar{r} \mid \eta\bar{s}\bar{i}n \& \mid \tau\bar{a}\sigma\bar{\theta}\bar{a}\lambda\bar{i}\eta\bar{s}\bar{i}n \bar{o}\bar{l}\bar{o}n\tau\bar{o}$. Od. 1. 7.

(3) After the first long syllable of 4th foot (*τομή ἑφθ-ημι-μερής*, i. e. at 7th half-foot). e. g.

$\bar{\epsilon}\bar{i}\mu' \text{ } \bar{O}\bar{d}\bar{u}\bar{s}\bar{e}\bar{u}\bar{s} \Lambda\bar{a}\bar{e}\bar{r}\bar{i}\bar{a} \mid \delta\eta\bar{s} \delta\bar{s} \mid \pi\bar{\alpha}\bar{s}\bar{i} \delta\bar{o}\bar{l}\bar{o}\bar{i}\bar{s}\bar{i}n$. Od. 9. 19.

(4) After the first short syllable of 4th foot (*κατὰ τέταρτον τροχαῖον*). e. g.

$\Pi\bar{\lambda}\eta\bar{i}\bar{a}\bar{d}\bar{a}\bar{s} \tau' \bar{\epsilon}\bar{s}\bar{o}\bar{r}\bar{\omega}\bar{n}\tau\bar{a} \kappa\bar{\alpha}\bar{i} \mid \bar{o}\bar{\psi}\bar{\epsilon} \delta\bar{u} \mid \bar{o}\bar{n}\tau\bar{a} \text{ Boó}\bar{\tau}\eta\bar{n}$. Od. 5. 272.

(5) At end of 4th foot (*βουκολικῇ*), because frequent in Theocr. and poets of his school); e. g.

ἦχι Κῦδανες ἔναιον Ἰαρδάνου | ἀμφὶ ῥέεθρα.

There is frequently a pause in the sense after the 4th foot, when the Bucolic caesura occurs, as

ναιετάω δ' Ἰθάκην εὐδείελον | ἐν δ' ὅρος αὐτῇ. Od. 9. 21, (cf. Od. 1. 60, &c.)

Hiatus (see Homeric Forms, § 5).

Hiatus is frequent in the Homeric verse; e. g.

ἐκ τοῦδ' οὐτ' Ὀδυσῆα | ἐγώ. Od. 1. 212.

ἐσθῆτά τε | ἔσφερρον εἰσω. Od. 7. 6.

Where a final short vowel suffers no elision when followed by a word that begins with a vowel, it may be the case that originally the word began with the digamma (Homeric Forms, § 2), so that the hiatus is only apparent; e. g. ἐνθάδε φοῖ—ἐπὶ φῆρα—μέγα φέργον—πίονα φοῖκον—αἶθονα φοῖνον.

Long Vowels used short.

This occurs when a word ending with a long vowel or diphthong is followed by a word with an initial vowel; e. g.

ἐν μεγάροισι Ὀλύμπιόν | ἀθρόοι | ἦσαν. Od. 1. 27.

τίσις ἔσσεται | Ἀτρεΐδαο. Od. 1. 40.

θέλγει δπως Ἰθάκης ἐπιλήσεται. Od. 1. 57.

This shortening is occasionally found in the middle of a word, as
νῆος | ~ | Od. 11. 270. οἶος | ~ | Od. 7. 312. ἥρωος | ~ | Od. 6. 103.

Lengthening of short Syllables in Arsis.

e. g. Πρίαμίδης—ἀμφηρεφέᾱ—φλόγεᾱ—φῖλε—ἀπονέεσθαι—ἀποπέσσει—
ζεφυρίη—ἀγοράασθε—κατὰλοφάδια—συβόσια.

A short final vowel is often lengthened before a succeeding consonant: e. g. before *δφείδω* and *δφέος*, *δφηρόν* and *δφήν*: before a liquid, as *πολλᾷ λισσομένη—πυκνᾷ βαγαλέην—περὶ δὲ μέγα βάλλετο φᾶρος—τοῖσι δ' ἀπὸ νύσσης*. The word *νέφος* lengthens a preceding vowel because its original form was *δνέφος*. Cf. *ἐπεῖ—ἐπίτονος*, Od. 12. 423.

Generally speaking the Homeric verse uses great freedom in altering the quantity of words to suit the needs of the metre.

Cf. Martial Epigr. 12. 9, 13—

Dicant Eärinōn tamen poetae,
Sed Graeci, quibus est nihil negatum,
Et quos 'Apes 'Apes decet sonare.

HOMERIC SYNTAX.

It would be impossible to attempt here anything like a complete sketch of Homeric Syntax, or to point out the contrast that it offers to the later constructions used by Attic writers, but a few hints may be given, that can be more fully worked out by the student for himself.

THE USE OF THE ARTICLE.

To enable us to define accurately the use of the Article peculiar to the Greek of the Homeric poems, all doubts ought to be cleared up as to the date of the composition of the poems, the number and the age of interpolated passages, and the relation of the existing text to the original language. In the midst of so many uncertainties it is impossible to establish definite rules. We shall find the Article sometimes used with the force of a demonstrative, or relative pronoun, sometimes approaching more nearly the ordinary Attic use.

α. Pronominal use, as a weak Demonstrative.

Od. 2. 160 ὃ σφιν εὐφρονέων ἀγορήσατο.

In this sense it may be the *repetition* of something mentioned before,

Od. 3. 11 νηὸς εἰσὶς ἰστία . . τὴν δ' ὤρμισαν,

or may introduce a contrast,

Il. 4. 9 ἀλλ' ἢ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι .

τέρπεσθον· τῷ δ' αὖτε, κ.τ.λ.

In this sense the Article frequently begins a new clause, generally with the addition of a conjunction; e. g. ὁ μὲν—ὁ δὲ—ὁ γὰρ—αὐτὰρ ὁ.

The combination ὃ γὰρ mostly serves to resume the main subject of the sentence, as

Od. 2. 131 πατὴρ δ' ἐμὸς ἄλλοθι γαίης,

ἵζει δ' γ' ἢ τέθνηκε;

The Article may also sum up or repeat a foregoing relative clause,

Od. 11. 147 ὃν τινα μὲν κεν ἐᾷς νεκῶν κατατεθνηῶτων
αἵματος ἄσπον ἵμεν, ὁ δὲ τοι νημερτὲς ἐνίψει,

or may prepare for a subsequent relative clause, as

Od. 2. 119 τάων αἱ πάρος ἦσαν.

β. Attributive use.

The commonest form of this is when the Article stands at the beginning of the clause, and the subject is expressed later by a sort of apposition; e. g.

ἦ μὲν ἄρ' ᾧδ' εἰποῦσ' ἀπέβη—γλαυκῶπις Ἀθήνη.

When the Article draws nearer to the subject to which it belongs, we naturally approach the regular Attic use. In the Homeric poems when the Article is used in direct combination with a noun it will be found for the most part that this noun either serves to point a contrast or to add a definition: thus we find *οἱ ἄλλοι—τὰ πρῶτα—τοῦ ἑτέρου—τὸ χθιζὸν—τὰς πέντε*, where one class of things is marked off from another.

In the frequent combinations *ὁ ξείνος—ὁ ἀναξ—ὁ ἥρως*, the noun substantive must be regarded as a regular title.

γ. The Relative use.

This arises from the common custom in an early stage of literary composition of putting together two or more demonstrative clauses without a connecting link (asyndeton). e. g.

Il. i. 330 *ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε,
τῷ οἱ ἔσαν κήρυκε.*

The *τῷ* here is merely the demonstrative, and the sentence has no syntactical connection with the preceding clause. '*They* were his heralds.' Attic Greek would write *οἱ*, and English idiom render '*who* were his heralds,' but the simpler Homeric syntax leaves the two clauses distinct. Cp.

Od. 9. 334 *οἱ δ' ἔλαχον || τοὺς ἄν κε καὶ ἤθελον.*

Il. 7. 452 *τοῦ δ' ἐπιλήσονται || τὸ ἐγὼ καὶ Φοῖβος . . . πολίσσαμεν.*

From this usage the transition to the real relational force is natural. Cp.

Il. i. 125 *ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,*

i. e. *quae vero ex urbibus diripiuitus, ea sunt divisa.*

Od. 4. 349 *ἀλλὰ τὰ μὲν σοι ἔειπε γέρον . .*

τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος.

These last instances will serve to introduce a new feature of Homeric Syntax, viz.

COORDINATION OF SENTENCES.

If we examine a paragraph in some Attic writer, we shall find that the sentences are elaborately connected with and subordinated to one another by means of relative pronouns, relative conjunctions, participles, etc. In Homeric syntax the mere juxtaposition of two sentences is often the only link of connection between them. This is called Coordination or *Παράταξις*. Cp.

Od. i. 433 *εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός.*

Here we might expect *χόλον γὰρ οἱ χ. ἀλέειναι*.

Od. 2. 10 *βῆ δ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος
= παλάμη ἔχων.*

Ib. 18 *Ἀντιφός αἰχμήτης τὸν δ' ἀγριὸς ἔκτανε Κύνελος
= ὃν ἀγρ. ἔκ Κ.*

See also Od. 2. 20, 86, 313; 3. 252, 391; 4. 374, 729; 6. 234; 7. 30, 171, 263; 9. 8, 374; 11. 520. Cp. also

HOMERIC SYNTAX.

It would be impossible to attempt here anything like a full treatment of Homeric Syntax, or to point out the contrast that exists between the constructions used by Attic writers, but a few hints may be more fully worked out by the student for himself.

THE USE OF THE ARTICLE.

To enable us to define accurately the use of the Article in the Homeric poems, all doubts as to the date of the composition of the poems, the passages, and the relation of the existing fragments to the midst of so many uncertainties it is necessary to find the Article sometimes as a relative pronoun, sometimes as a demonstrative, and sometimes as a definite article.

a. Pronominal use.

Od. 2. 160 ὁ σφιν εὖν.

In this sense it may be the relative pronoun.

Od. 3. 11 νῆος ἐῖς.

or may introduce a contrastive clause.

Il. 4. 9 ἀλλ' ἦ

τέρπειν

In this sense the Article is used in the addition of a conjunctive clause.

The combination of the Article with a sentence, as

Od. 2.

πατέρα, ἡν, ἐπέτας.

The Article is used as a corrective, where, in Attic Greek, we should find

The Article

ὁ δὲ μοι . . πατρί τ' ἐμῇ καὶ ἐμοί,

The latter clause is a more accurate statement than the former, unless we are to explain μοι as an ethical dative. Occasionally, the expletive is grammatically irregular, as

Il. 1. 30 νῆος . . νῆος δειδρῆσσα.

We find an exegetical use of the infinitive,

Od. 4. 197 τοῦτο νῦν καὶ γέρας ὄλον . . κείρασθαι κόμην.

* See note on Od. 1. 1.

generally refers to a noun in the nom. or acc., but cp.

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τί κακῶν ἱμείρετε τούτων

Κίρκης ἐς μέγαρον καταβήμεναι;

is to a noun in the genit. This restriction is not
combination of the definite article with the infin. has come

HOMERIC SYNTAX.

may serve as an epexegetis,

ὅσοι . . αἰδόντες, μέλποντες,

ἄλκοντα . . ἑσταότ' ἐν λίμνῃ.

by an epexegetis,

παρακληδόν,

υελαθρόφιν,

λακεδαίμονα,

some such addition, Od. 2. 317; 3. 397;

to explain another, as

αἰ . .

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by a periphrasis, follow-

α πλάγχθη.

μέρος is a form of epexegetis, the μέρη

ation of the δλον: e. g.

ρόμος ἔλλαβε γυνα, κ.τ.λ.

MOODS.

Along the peculiarities of the use of Moods in Homer, the student will
note with respect to the Conjunctive, that (1) it often stands absolutely,
analogous in meaning to the future Indicative:

Il. 1. 262 ἴδωμαι, 7. 87 εἴπωσι, 24. 551 πάθησθα,

Od. 2. 333 ἀπόληται, 5. 299 γένηται.

Similar to this is the use of the Conjunctive to introduce the possible and
likely, though not actual, circumstances of a simile, Od. 4. 337; 5. 328, 368.

(2) The Imperative use of the Conjunctive in Homer in 1st pers. sing. and
plur. is always accompanied by ἀλλ' ἄγε . . ἄγετε . . δεῦτε, Od. 9. 37;
10. 44. Here should be noticed a usage which couples such a Conjunctive
mood with a foregoing Imperative.

Il. 6. 340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρῆια τεύχεα δῶ,

Od. 3. 18 ἀλλ' ἄγε νῦν ἴθις κίε . . εἵδομεν (Conj.).

This is really the earliest or paratactic stage of syntax which afterwards
developes into the subordinated use with ὥς, ὅφρα, ὅπως. Cp. also Il. 22. 417,
450; 23. 71.

II. 6. 147 φύλλα τὰ μὲν τ' ἀνεμος χάμαδις χέει, ἄλλα δὲ θ' ὕλη
 τηλεθόωσα φύει, ξαρος δ' ἐπιγίγνεται ὥρη.
 = ἐπιγιγνομένης ὥρης οἱ ὀπότες ἐπιγίνονται.

Analogous to this is the tendency noticeable in Homeric syntax to drop from a construction with the Relative to the simpler one with the Demonstrative; e. g.

Od. 2. 225 Μέντωρ, ὅς ρ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,
 καὶ οἱ ἰὼν . . ἐπέτρεπεν.

„ 9. 19 εἰμ' Ὀδυσσεὺς Λαερτιάδης ὅς πᾶσι δόλοισιν
 ἀνθρώποισι μέλω . . καὶ μεν κλέος οὐρανὸν ἔκει.

II. 1. 79 ὅς μέγα πάντων
 Ἀργείων κρατεῖ, καὶ οἱ πείθονται Ἀχαιοί.

This disconnected style of syntax is peculiarly favourable to the frequent use in Homer of

EPEXEGESIS*.

This 'appended explanation' is thus described by Schol. on II. 22. 468 ἐστὶ δὲ συνηθὲς Ὁμήρῳ τὸ ὑφειλόμενον ἀπλῶς ἐρμηνεύεσθαι ἐν δυὶ περι-κοπαῖς ἐκφέρειν.

The simplest form of this is where one substantive explains or adds a closer definition to the preceding,

Od. 2. 420 οὔρον . . Ζέφυρον,

„ 6. 122 κουράων ἀντὴ . . νυμφάων,
 or when the constituent parts of a whole are expressed,

Od. 7. 114 δένδρεα . . ὄγχυναι . . ροῖαι . . μηλῆαι,

„ 10. 5 παῖδες . . ἕξ θυγατέρες . . ἕξ νιέες,

„ 12. 330 ἄγρην . . ἰχθῦς . . ὄρνιθας.

By a similar epexegetis we may explain the idiomatic use of ἄλλος.

Od. 1. 132 ἄλλων . . sc. μνηστήρων,

„ 5. 105 ἄλλων . . sc. τῶν ἀνδρῶν,

„ 10. 485 ἄλλων . . sc. ἐτάρων.

There is also a frequent epexegetis of pronouns,

Od. 1. 194 μιν . . . σὺν πατέρα,

„ 2. 307 ταῦτα . . νῆα, ἐρέτας.

Such an epexegetis may be corrective, where, in Attic Greek, we should find μὲν οὖν used,

Od. 3. 208 οὗ μοι . . πατρί τ' ἐμῷ καὶ ἐμοί,

where the latter clause is a more accurate statement than the former, unless we prefer here to explain μοι as an ethical dative. Occasionally, the epexegetic reference is grammatically irregular, as

Od. 1. 50 νήσῳ . . νήσος δεινδρήεσσα.

We find an epexegetical use of the infinitive,

Od. 4. 197 τοῦτο νῦν καὶ γέρας οἶον . . κείρασθαι κόμην.

* See note on Od. 1. 1.

This infin. generally refers to a noun in the nom. or acc., but cp.

Od. 10. 431 *τί κακῶν ἰμείρετε τούτων*

Κίρκης ἐς μέγαρον καταβήμεναι;

where the reference is to a noun in the genit. This restriction is not found when the combination of the definite article with the infin. has come thoroughly into use.

A participial sentence may serve as an epexegetis,

Il. 1. 473 *ἰλάσκοντο . . αἰδόντες, μέλποντες,*

Od. 11. 582 *ἀλγε' ἔχοντα . . ἑσταότ' ἐν λίμνῃ.*

An adverb may be explained by an epexegetis,

Od. 4. 348 *παρὲξ . . . παρακλιδόν,*

„ 8. 279 *καθύπερθε . . μελαθρόφιν,*

„ 4. 312 *δεῦρο . . . ἐς Λακεδαίμονα,*

and αὐτοῦ is constantly explained by some such addition, Od. 2. 317; 3. 397; 9. 194; 11. 187.

Sometimes one whole sentence is made to explain another, as

Od. 8. 402 *ἐγὼ τὸν ξείνον ἀρέσσομαι . .*

δώσω οἱ τόδ' ἄορ.

Cp. Od. 1. 241; 11. 314.

Sometimes again a single word may be explained by a periphrasis, following,

Od. 1. 1 *πολύτροπον . . δε μάλα πολλὰ πλάγχθη.*

Cp. Od. 1. 300; 2. 65; 3. 382; 9. 271.

The so-called *σχήμα καθ' ὅλον καὶ μέρος* is a form of epexegetis, the *μέρη* being added to make a closer definition of the *ὅλον*: e.g.

Τρῶας τρόμος ἔλλαβε γυνῆ, κ.τ.λ.

MOODS.

Among the peculiarities of the use of Moods in Homer, the student will note with respect to the Conjunctive, that (1) it often stands absolutely, analogous in meaning to the future Indicative:

Il. 1. 262 *ἴδωμαι*, 7. 87 *εἴησι*, 24. 551 *πάθησθα*,

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Similar to this is the use of the Conjunctive to introduce the possible and likely, though not actual, circumstances of a simile, Od. 4. 337; 5. 328, 368.

(2) The Imperativ use of the Conjunctive in Homer in 1st pers. sing. and plur. is always accompanied by *ἀλλ' ἄγε . . ἄγετε . . δεῦτε*, Od. 9. 37; 10. 44. Here should be noticed a usage which couples such a Conjunctive mood with a foregoing Imperative.

Il. 6. 340 *ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δώω*,

Od. 3. 18 *ἀλλ' ἄγε νῦν ἰθὺς κίε . . εἶδομεν* (Conj.).

This is really the earliest or paratactic stage of syntax which afterwards develops into the subordinated use with *ὥς, ὅφρα, ὅπως*. Cp. also Il. 22. 417, 450; 23. 71.

The Optative mood represents an action merely as a conception of the mind; for this reason, where we find it contrasted with the Conjunctive, it generally expresses a more distant contingency, while the Conjunctive is more analogous in usage to the Indicative future. The Optative may stand absolutely to express a possible result, as

Il. 23. 151 Πατρόκλῳ ἦραι κόμπην δπάσαιμι φέρεσθαι,

Od. 3. 231 βεῖα θεός γ' ἐθέλων, καὶ τηλόθεν ἄνδρα σῶσαι,

or in a negative sentence,

Od. 22. 462 μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην
τάσιν.

When such a possible realization is qualified by an additional clause, it is easy to see the transition to the use of the Optative as a conditional mood,

Il. 10. 246 τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν

Od. 1. 265 τοῖος ἐὼν μνηστῆρσιν δμιλήσειεν Ὀδυσσεύς
πάντες κ' ὠκύμοροι τε γενόλατο πικρόγαμοί τε

THE USE OF *ἄν* AND *κεν*.

While the Attic poets employ only *ἄν* as the conditional particle, with indic., optat., infin., and particip., and with conjunct. only in combination with a relative pronoun or adverb, Homeric Greek uses both *ἄν* and *κε(ν)* with much fewer restrictions. The use of *ἄν* is more common in negative sentences than in affirmative in the proportion of 2 : 1. *Κε(ν)* is not unfrequently repeated in each element of a disjunctive sentence, as

Il. 20. 311 ἢ κέν μιν ἐρύσσειαι ἢ κεν ἐάσεις,

„ 22. 253 ἔλοιμί κεν ἢ κεν ἀλοίην,

while *ἄν* is never so used. Similarly we find the double *κε(ν)* in Homer, as Od. 4. 733, and *ἄν κε* together, as Od. 5. 361; 6. 259; 9. 334, but never the double *ἄν*.

In Homeric Greek both *ἄν* and *κε(ν)* may be used with an independent conjunctive; *ἄν* is only so used occasionally, and then almost without exception in negative sentences, as

Il. 3. 54 οὐκ ἄν τοι χραίσμη κίθαρις.

The only exceptions to this negative use being Il. 1. 205; 22. 505; *κε(ν)* with the conjunctive is not uncommon, but is always found in affirmative sentences. Cp. Od. 1. 396; 10. 507; 17. 418; *κε(ν)* is also freely used with indicative future; cp. Il. 1. 139, 523; 3. 138; 4. 176; 8. 404; 9. 61, Od. 3. 80; 4. 80; 12. 346; 14. 99; 16. 297; but *ἄν* with the indicative future is only found three times, Il. 22. 49, 66, Od. 6. 221; for in Il. 9. 167 the *ἄν* belongs to the relative.

NOTES.

BOOK I.

N.B. The sections and numbers in thick type refer to the 'Homeric forms,' pp. 215 foll.

line 1. *ἔννεπε*, 'tell of.' Buttmann (Lexil. 123 foll.) takes *ἐνέπω* as a lengthened form of *ἔπιω*, through a step *ἐμπω*. It seems rather to be compounded of *ἐν* and *ἔπω*, i. e. *ἔπεω*, and the second *ν* represents the original digamma, § 2.

πολύτροπον = the man 'of many wanderings;' the word explained by the next clause *δς .. πλάγχθη*. So inf. v. 300 *πατροφονῆα, δς οἱ πατέρα κλυτὸν ἔκτα*. Cp. also Od. 2. 65, 66; 3. 383 and 9. 271. This 'appended explanation' is called in Gk. *ἐπεξήγησις*. Others render the word, 'clever,' 'of many devices or shifts,' cp. Od. 9. 19, 20.

1. 2. *πλάγχθη* = *ἐπλάγχθη*. The syllabic and temporal augments are dropped or retained at will in Homer; as *πλάγχθη .. ἔπερσεν*. Cp. § 16. 1.

1. 3. *νόον* = *mores*, as Horace translates it, Ep. 1. 2, 20; A. P. 141.

1. 4. *δ γα*, generally used to make an emphatic reference back to the original nominative. Cp. Od. 2. 327; 4. 821. See on p. 226, a.

1. 5. *ἦν* from *δς, ἦ, δν* = *suus*. *ἀρνύμ.*, 'trying to win.'

1. 6. *οὐδ' ὧς*, 'not even thus' = notwithstanding all his efforts; explained by *ἰεμένός περ*. For the *βρ* in *ἐβρύσατο*, see § 16. 1.

1. 7. *αὐτῶν σφέτερ* = *suis ipsorum*.

1. 8. Join *κατ-ήσθιον*. This separation of the preposition from a compound verb is called *Tmesis* (*τμήσις, τέμνω* = 'cutting').

1. 10. 'Of these things (from some point of them at least), tell us too.' *τῶν* (= the whole story of the wanderings) is the genit. after *εἰπέ*, as *εἰπέ πατρός*, Od. 11. 174. *ἀμόθεν γα* [*ἀμός* Doric for *τις*, cp. *οὐδ-αμοῦ* and *ἀμωσγέπας*] adds a qualification: the poet only asks to know some portion of the story. Cp. *ἐνθεν ἑλὼν*, Od. 8. 500, 'taking it up at that point.' *καὶ ἡμῖν* = 'even as thou hast told others,' or, perhaps, 'even as thou thyself knowest it.' The *ἐνθα* of v. 11 is, then, the point at which the Muse consents to begin; viz. the eighth year (Od. 7. 261) of the captivity of Odysseus in Calypso's isle, and the tenth after the sack of Troy.

1. 11. *αἰπὺν*, properly 'steep.' Death is regarded as a plunge down a precipice. Cp. Soph. O. T. 877 *ἀπότομον ὥρουσεν εἰς ἀνάγκαν*. Trans. generally 'violent.' Cp. the use of *praeceps* in Latin.

1. 13. *κεχηρημένον*. The perf. pass. of *χράομαι* has in Epic the sense of 'yearning after.' Cp. *εὐνῆς κεχηρημένος*, Il. 19. 262.

1. 16. *ἐνιαυτός* is a year regarded as a series of seasons; *ἔτος*, as a date. 'But when the year came as the seasons revolved (*περιπ[ε]λομένην*, in which the Gods destined for him,' etc.

1. 18. *οὐδ' ἐνθα*, 'not even then (antith. to *ὅτε δὴ*) was he escaped from his trials and [safe] among his friends.' i. e. The time for his return was come, but there were still many ordeals to undergo, before he found himself safe in Ithaca. *πεφυγ.* with genit. implies escape from troubles in which one has been actually involved: with the accus. (cp. Od. 9. 455) it implies that one is spared them altogether. Others render less well, 'Not even there (sc. in Ithaca) was he safe from troubles even when among his friends,' alluding to the struggle with the suitors still in store.

1. 21. *πάρος*, used, like *πρὶν*, with infin.

1. 24. *δυσσομένου* 'Υπερίονος, here a local genit., as 'Αργεος, 'at Argos,'

Od. 3. 251. For *δεδαίταται*, cp. § 17. 4; *δυσσομένου*, § 20. 3. For *ἀντιόων*, cp. §§ 18. 2; 19. 1.

1. 28. *τοῖσι*, 'for them.'

1. 29. *ἀμύμονος*, i. e. in point of birth or beauty, not of virtue.

1. 32. *αἰτιώωνται*, § 18. 2; *ἡμέων*, § 15. 1.

1. 33. *οἱ δὲ*, 'whereas they, even of their own selves, by their infatuation, have sorrow beyond the claims of fate.' Every man had a certain amount of suffering which he could not forego, but this minimum could be indefinitely increased by recklessness and folly; *σφῆσι*, § 15. 2.

1. 36. *νοστήσαντα*, 'slew Agamemnon on his return [from Troy], though well aware of an awful doom, since we told him beforehand.'

1. 38. *ἀργειφόντην*. This epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' *ἀργος-φαίνω* (the change from *φάντης* to *φόντης* being an Aeolic variation), and the latter story seeks to explain an epithet whose meaning had become unintelligible.

1. 39. *μνάσθαι* for *μᾶσθαι*, § 18. 2.

1. 40. *τίσις* 'Ατρείδαο = 'vengeance for Agamemnon.'

1. 41. *ἱμείρεται* for *ἱμείρηται*, conjunct., § 3. 4.

1. 44. *γλαυκῶπις*, 'with flashing eyes.' Cp. of Athene Il. 1. 200 *δεινὸν δὲ οἱ ὄσσε φάανθεν*. Cp. *γλήνη*, *γλαῦξ*, *λάω* ('I see'). Others render 'grey-glittering;' cp. *γλαυκός* as epithet of the olive.

1. 46. *καὶ λίην*, 'Aye verily! *ἰθαὶ* man lies low in befitting destruction; so perish too any one else!'

1. 50. *ὅθι τε*. Notice the Epic *τε*, used not as a copulative, but appended to pronouns, adverbs, and particles, adding a slight tinge of indefiniteness, by pointing rather to general cases than to a special instance. It is retained in Attic in *οἷός τε* = 'the sort of person to do so and so.'

l. 51. νῆσος, ἐστὶ being omitted, as in Od. 4. 606. But a similar anacoluthon occurs Il. 6. 396 θυγάτηρ Ἡερίας .. Ἡερίας δὲ ἐναίειν, κ. τ. λ.; ἐν here is adverbial = 'therein.'

l. 52. ὀλοόφρων. Atlas is called a being 'of baleful mind,' because of his deep knowledge. With ignorant nations a very clever man has something 'uncanny' about him. A wizard is only 'one who knows.' (Germ. wissen.)

l. 53. αὐτὸς, emphatic. ἀμφὶς ἔχουσι, 'keep asunder;' so ἀμφὶς ἔργει, Il. 13. 706. The name Ἀτλας (τλάω) signifies the 'upholder.'

l. 55. ὀδυρόμενον, to be taken predicatively with κατερύκει.

l. 58. καὶ καπνὸν, 'if it were but the smoke,' θανέειν, § 17. 5.

l. 59. οὐδέ νυ σοὶ περ, 'and *thy* heart even recks not of it.' οὐ νύ τ[οι], § 8.

l. 62. ὠδύσαιο, only the first aor. and perf. pass. (cp. Od. 5. 423) used in Homer. The word contains a pun upon the name of Odysseus.

l. 63. νεφέληγερέτα, § 9. 3.

l. 64. σε... ἔρκος. In Epic diction a personal accusative is often joined with an epexegetic (see on v. 1) accusative of the part affected, τὸν δὲ σκότος ὅσσε κάλυψεν. It is sometimes found in Attic, as ποῦ μ' ὑπεξάγεις πόδα; Eur. Hec. 812.

ἔρκος ὀδόντων = 'the fence formed by the teeth,' like πύργου βῦμα, 'a defence in the shape of a tower.'

l. 66. δὲ περὶ μὲν, i. e. δὲ περὶ... ἐστὶ βροτῶν νόον, 'who is beyond mortals in wit (so περίεσσι γυναικῶν, Od. 18. 248), and beyond all others (περὶ = περισσῶς) gave offerings.'

l. 70. Πολύφημον, assimilated in case to δν. For δον cp. § 15. 5.

l. 71. Κυκλώπεσσι, a local dat., 'among the C.' Cp. Πυλίοισι μεγ' ἔξοχα, Od. 15. 227.

l. 75. οὐ τι κατακτείνει, parenthetical; as we should say, 'without indeed slaying him.'

l. 76. ἡμεῖς οἷδε, 'we here,' in opposition to the absent Poseidon. ἐλθῃσι, § 17. 1.

l. 78. Join ἐριδιαινέμεν (§ 17. 5) οἷος ἀντία πάντων, 'to contend alone against all,' viz. in despite of ἀθ. θεῶν.

l. 82. τοῦτο, sc. νοστήσαι 'Οδ.

l. 83. ὅνδε δόμενδε, 'to his home,' § 12. 2. (c.)

l. 84. διάκτορος, 'guide,' from διάγω. Cp. Od. 11. 626. Buttmann refers the word to δῖακω = δῖωκω, and renders 'the runner.'

l. 85. δτρύνομεν, i. e. δτρύνωμεν, § 3. 4.

l. 89. θείω, cp. §§ 3. 2 and 23. 1.

l. 90. καλέσαντα, attracted into construction of accusat. with infin. κομῶντας, from κομάω, § 18. 2.

l. 91. ἀπειπέμεν, § 17. 5, 'to tell out,' as inf. v. 373.

l. 92. ἀδινά, descriptive epithet, 'close-thronging.' εἰλίποδας expressed

the circling movement of the foot, which is brought round at each step, instead of being lifted fairly and set down again. Buttmann would render 'heavy tramping.' But 'roll' is the primary notion of root ειλ- or ελ-. ἔλικας has its meaning decided by *κεράεσσιν ἐλικτάς*, Hymn. Herm. 192.

l. 95. ἔχησι, cp. Il. 17. 143 ἥ σ' αὐτὰς κλέος ἐσθλὸν ἔχει.

l. 97. ὕγρη, a femin. adjct. used substantively, as *ζεφυρίη*, Od. 7. 119; *ἰση*, Od. 9. 42.

l. 100. δάμνησι, from form δάμνημι.

l. 101. τοῖσιν τε κοτέσεται, i. e. *κοτέσεται*, § 3. 4 and 8. 2 = *quibus-cumque irata fuerit*. The lines 97-100 were rejected by the Alexandrian critics as an interpolation from Il. 10. 135 and 5. 746 foll. Athene does not go to Ithaca in the character of a war-goddess.

l. 110. οἱ μὲν takes up *κήρυκες*, and οἱ δ' αὐτε refers to *θεράποντες*.

l. 112. πρότιθεν = *προ[ε]τίθουσιν*, § 22. 1; 'set them in the front of the seats,' cp. Od. 10. 354. *δατεύντο*, § 4. 1.

l. 114. τετίημαι-μένος and *τετιηώς* (Il. 9. 30) are the only forms in use of a root TIE.

l. 116. μνηστήρων τῶν μὲν. The demonstrative rarely follows the noun unless a relative clause succeeds, as Od. 2. 119; 10. 74. Here it strengthens the antithesis to *τιμὴν δ' αὐτός*. *σκεδάσιν θεῇ* = *σκεδάσειε*.

l. 120. ἐφεστάμεν, § 23. 1.

l. 122. Join *ἐπεά μιν προσηύδα* as *αἶψα δ' ἄρ' Εὐμαιον ἔπεα πτερόεντα προσηύδα*, Od. 17. 543, the verb being used with a double accusative.

l. 124. πασσάμενος (*πατέομαι*), § 19, 1. With *ὅττις σε χρή*, cp. Od. 4. 463 = *cujus rei tibi opus sit*.

l. 125. ἥ δ' ἔσπετο Il. A. In Epic diction a clause often begins, as here, with the article, and the noun follows later by a sort of apposition. 'She, i. e. Pallas Athene.' See p. 226.

l. 130. εἶσα, aor.; *εἶσον*, imperat. A defective verb from a present ἔειμι. Join *ὑπο-πετάσσας*, § 19. 1. That *λῖτα* is accus. sing. from a masc. nom. *λῖς* seems settled by the dat. *λιτῇ*, Il. 18. 352; others take it as accus. plur. from an old nom. *λῖ* = *λίσσας*, *λείος*, 'smooth,' i. e. not embroidered. In any case the epithets *καλὸν δαιδ.* will be referred back to *θρόνον* (cp. Od. 10. 314, 366), the words *ὑπὸ .. πετάσσας* being parenthetical. 'And below (*ὑπὸ*, adverbial) was a stool for the feet.' The *κλισμὸς* is a low easy chair with a back: the *θρόνος* had none.

l. 132. πᾶρ δὲ (§ 7), 'and beside it,' adverbial.

ἔκτοθεν ἄλλων μνηστήρων. This use is explained by taking *μνηστ.* as the epexegetis of *ἄλλων*, 'apart from the others,' sc. the suitors. So Soph. Aj. 516 *ἄλλη μοῖρα* = 'something else,' i. e. fate. Phil. 38 *ἄλλα ῥάκη* = 'other things,' viz. rags. Cp. Livy 4. 41. 8 *plaustra jumentaque alia*. See p. 228.

l. 134. ἀδήσασθαι, 'should feel a loathing at,' properly the loathing that

comes from satiety. *ἄδην*, = Lat. *sa-tur, sa-tis*. *ὑπερφύαλος*, from *ὑπερφύης* = 'over-grown,' i. e. over-weening; for *φν* changing to *φι*, cp. *φύτον* with *φίτυ*.

l. 136. Join *προχόφ φέρουσα*. *ἐπέχευε*, sc. over their hands, above the basin. *νίψασθαι*, 'to wash withal.'

l. 138. *παρὰ ἐτάνυσσε*, 'drew to their side.'

l. 140. *ἐπιθείσα*, 'having laid on [the board] many cates, lavishing from her stores.'

l. 141. *κρειῶν*, § 3. 2.

l. 143. Join *αὐτοῖσιν οἰνοχοεύων*.

l. 147. *παρενήνεον*, imperf. from unused form *νηνέω*, reduplicated from *νέω* = 'to heap.'

l. 148. *ἐπι-στέφ-εσθαι*, Lat. *stip-are* = 'to fill brim-full of drink.' Cp. Od. 2. 431. Virgil's *vina coronant*, means to wreath the bowl with flowers. (Aen. 1. 724; 3. 525.)

l. 150. *ἐξ .. ἐντο*, from *ἐξίεσθαι*, to dismiss from one's self.

l. 152. *ἀναθήματα* = 'appendages,' i. e. accompaniments. The notion of 'ornaments' is later.

l. 155. *ἀνεβάλλετο*, 'struck up' the prelude.

l. 160. *ρεῖα*, 'lightly.' *νήποινον* = 'without payment.'

l. 163. *ἰδοῖατο, ἀρησαῖατο*, § 17. 4.

l. 164. With the double comparative, of two qualities contrasted in the same object, (the latter comparative being assimilated to the former), cp. Hdt. 3. 65 *ἐποίησα ταχύτερα ἢ σοφώτερα*. Lat. *libentius quam verius*, Cic. pro Mil. 29.

l. 167. *εἰ πέρ τις*, 'even supposing any one should declare.' *φῆσι*, the conjunct. of an imaginary case.

l. 170. *τίς πῶθεν*; two questions fused into one. At *δοποίης* appears an indirect question after *κατάλεγον*, the direct is resumed at *πῶς*.

l. 172. *εὐχετόωντο, εὐχετόομαι*, § 18. 2.

l. 173. *πεζόν*. Notice the *naïveté* of this remark in the mouth of an islander.

l. 175. The general interrogative particle is *ἦ*, but the rule of the early grammarians was to write in a double question (where Attic would have used *πότερον .. ἦ*) *ἦ* or *ἦέ* in the first clause, and, in the second, *ἦ* or *ἦε*. (See La Roche, Hom. Textkrit., s. v.)

πατρώϊος, 'ancestral.'

l. 176. *ἴσαν*, § 23. 3. So *ἴη χρόνον*, Od. 18. 194.

l. 177. *ἄλλοι*, i. e. strangers.

l. 182. *ὥδε* = 'as you see,' 'thus;' never in Homer = *here*.

l. 183. *πλέων*, one syllable, § 4. 3.

l. 184. *Τεμέση*, in Cyprus, the great storehouse for copper (*cuprum* = *aes Cyprium*).

l. 185. *ἦδε* = 'yonder;' he points as he speaks.

l. 185. ἐπ' ἀγροῦ refers to the 'cultivated land,' as opposed to the city. πόλῃος, § 11. 5.

l. 190. ἔρχεσθ[αι], § 6.

l. 192. παρτιθεῖ=παρτίθησι, §§ 7 and 23. 1. Join κατα-λάβησι. Trans. 'crawling along the slope (γουνὸς from γόνυ) of his vineyard-plot.'

l. 193. ἀλῶῃ, properly 'a threshing-floor,' stands for any plot of smoothed land. In Il. 9. 579 οὐλόπεδον stands as substantive.

l. 195. βλάπτουσι κεῖλ., 'bar him from his homeward voyage.' Cp. Od. 4. 380. βλαβ-εῖν seems connected with λαβ-εῖν.

l. 199. ἐρυκανόωσι, from ἐρυκανάω, § 18. 2.

l. 201. τελέεσθαι, fut., § 19. 1.

l. 204. ἔχησι, sc. αὐτόν, δέσματα is the subject of the verb.

l. 207. τόσος=τῆλικος, 'grown so big.'

l. 209. θάμα τοῖον, like our familiar 'ever so often.' This addition of τοῖον gives an emphasis which was probably marked by some expressive gesture. Cp. σιγῇ τοῖον, i. e. with finger on lip. Od. 4. 776; see also Od. 3. 321, and II. 135.

l. 210. ἀναβήμεναι ἐς, 'embarked for;' ἔβαν=ἔβησαν.

l. 213. πεπνυμένος. Irregular perf. part. from πνέω. Lit. 'having the breath of life' (Od. 10. 495), and thence='intelligent.' Cp. the Lat. *anima* and *animus*.

l. 216. γόνον=γονήν, 'parentage.'

l. 217. τευ=τινος, § 15. 3.

l. 218. ἔτετμε, i. e. ἔτετ[ε]με, redupl. second aor. (§ 16. 2) from unused pres. τέμω.

l. 220. τοῦ μέ φασι ἐκγενέσθαι=*nunc vero, qui infelicissimus est dominum, ejus me filium dicunt esse*.

l. 222. νώνυμνον ὀπίσσω, 'inglorious for the time to come.' We speak of 'looking forward' to the future. To Homer it appeared as the unseen things coming up behind us. Cp. ἔμπροσθεν in the sense of 'the past.' Plat. Phaedr. 277 D.

l. 223. τοῖον ἐγείνατο, (§ 19. 3). Cp. Virg. Aen. 1. 609 *Qui te talem genuere parentes*.

l. 225. ἐπ[έ]λετο, (πέλομαι,) the aorist, where our idiom uses the present. Cp. *Tempus erat*, Hor. Od. 1. 37. 4. τίπτε [i. e. (κατὰ) τί ποτε;] δέ σε χρεώ; literally, *quanam de re opus te habet?* With χρεώ supply γίγνεται as Od. 4. 634, or ἵκει, as Od. 2. 28. The sense is, 'What do you want with this sort of thing?'

l. 226. εἰλαπίν | η̄ ἔ γὰ | μος, § 4. 4. τάδε, 'this that I see.'

l. 227. ὥς τέ μοι, 'since with insolent behaviour these men seem to me to be arrogantly feasting.' Cp. Od. 3. 246. Others render, 'How insolently!'

l. 229. δς τις, 'who might chance to come among them with his senses about him.'

l. 232. μέλλεν, 'was like to be,' or, as *we* say, 'to have been.' Cp. μέλλει ἀκουέμεν, Od. 4. 94, 181. The Schol. interprets it by ὠφείλεν, *debuisset*.

l. 234. ἐβόλοντο, for ἐβουλ., as ἀελλοπῶς, for ἀελλοποῦς, Il. 8. 409. μητιδῶντες, § 18. 2.

l. 235. περὶ πάντων, *prae caeteris*, i. e. He has been lost to our sight, under sadder circumstances than any other man; not merely removed by death.

l. 238. ἐν χερσὶ, 'in the arms.'

l. 239. τῷ, 'in that case,' taking up δάμη.

l. 241. ἄρπυιαι, = 'the snatchers,' a personification of storm-winds. Cp. Od. 20. 66, 77, where the same thought is expressed by ἀνέλοντο θύελλαι. The Harpyies of Virg. Aen. 3. 210 are a later creation.

l. 242. οἶχετ[αι], § 8.

l. 246. Ithaca, Samè [Cephalenia], and Zacynthus (Il. 2. 631), formed the kingdom over which Odysseus ruled; but it did not include Dulichium (ibid. 625), which is supposed to have been one of the Echinades, perhaps afterwards joined to the mainland by the deposit of the Achelous.

l. 249. τελευτήν ποιῆσαι, sc. by choosing a husband.

l. 251. τάχα, in Homer always = 'quickly;' never = 'perhaps.'

Join καὶ ἐμ' αὐτόν.

l. 253. πολλόν, § 13. 5.

l. 254. ὃ κε χεῖρας ἐφέη, *qui manus inferat*.

l. 255. εἰ γάρ. This combination = *utinam*; it is resumed by the simple optative in v. 265, but it also introduces a protasis, to which πάντες κε gives the apodosis (v. 266). The use of the Latin *si* is similar.

l. 259. Ἐφύρης. There are several places of this name. The choice here lies between the Thesprotian and Elean Ephyra.

l. 261. ὄφρα οἰεῖη, 'that he might have it, to smear his arrows withal.' Cp. Od. 9. 248.

l. 264. φιλέεσκε, § 17. 6.

l. 267. ἐν γούνασι. This phrase seems to be interpreted by the expressions γυνάσσομαι, τὰ σὰ γούναθ' ἱκάνω, Od. 3. 92 and 11. 68. Cp. also Il. 6. 303, where the votive robe is laid upon Athena's knees.

l. 268. ἀποτίσεται. Indic. fut. with κε, as in Il. 1. 175 οἱ κέ με τιμήσουσι.

l. 270. ὅπως, (§ 8. 2), trans. 'how thou wilt expel.'

l. 271. εἰ δ' ἄγε. Generally interpreted as an ellipse for εἰ δὲ [βούλει] ἄγε. But εἰ may be an exclamation, like Latin *eia*.

l. 273. πέφραδε, (φράζω), imperat., § 18. 2.

l. 275. μητέρα... ἄψ ἔγω, an anacoluthon. The sentence would rightly have run, μητέρα δὲ [ἀνωχθεῖ] ἄψ ἔναι.

l. 277. οἱ δέ, i. e. the father and other members of the family. ἐπὶ

παίδος = 'along with.' ἐπὶ with genit., when used with verbs of motion, means, literally, 'taking the direction of,' as Od. 3. 171.

l. 280. ἄρσας, ἄρω, § 19. 2.

l. 283. κλέος, 'news,' got by hearsay. Cp. Il. 2. 486 ἡμεῖς δὲ κλέος ἄλον ἀκούομεν, οὐδέ τι ἴδμεν.

l. 286. δε γάρ, (demonstr.), 'for he came back last.'

l. 288. τρυχόμενος περ, sc. by the suitors of his mother.

l. 291. χεῦναι, (χέω, § 19. 3), κτερεῖσθαι, δοῦναι, φράζεσθαι, are all infinit. for imperat. ἐπὶ = 'besides.'

l. 297. νηπιᾶς. The nom. νηπίη is lengthened to νηπιέη (§ 3. 5), cp. Il. 9. 491; and analogously the acc. νηπίας to νηπιᾶς, as αἰτιάσθαι to αἰτιάσθαι, Il. 10. 120. 'You ought not to practise childishness, since you are no longer of the age for it.' Homer uses plurals where in later Greek we find an abstract noun. Cp. Od. 2. 346; 5. 250.

l. 298. ἡ οὐκ, § 4. 3.

l. 299. ἐπ' ἀνθρώπους, 'spreading over.' πατροφονῆα, δ οἱ π. κ. ἔκτα. See on Od. 1. 1, and p. 228.

l. 302. ἔσσ[ο], § 23. 4.

l. 310. τεταρπόμενος, (τέρπω), § 16. 2.

l. 313. οἶα, sc. κειμήλια. διδοῦσι, § 23. 1.

l. 315. λαλαϊόμενον περ, 'very eager.' περ here intensive and not concessive.

l. 317. δόμεναι, see on sup. v. 291.

l. 318. καὶ μάλα καλὸν ἔλων, i. e. 'taking it out from among your treasures, (not = 'choosing'), and it will be worth a return-present to you,' i. e. when you visit me, I will give you as good an one.

l. 320. ἀνοπαῖα. The meaning and accentuation of this word are altogether uncertain. It is interpreted, (1) 'upwards' (cp. Anopaea, as name of mountain-pass, Hdt. 7, 216); (2) 'the anopaea,' a sort of sea-eagle; (3) 'up the smoke-vent;' ὀπή, (query if ἀν' ὀπαῖα?), and (4) 'unseen,' (ἀ + ὀπ-ωπα). The choice seems to lie between (1) and (2).

l. 326. εἶατ [ο], § 24. 7.

l. 328. ὑπερωϊόθεν (ὑπερωϊον) § 12. 2 (b).

l. 330. κατεβήσето, § 20. 3.

l. 337. πολλὰ γάρ. The clause containing the reasons of her action is thrown first. Cp. Od. 10. 174, 190. οἶδας, § 23. 8.

l. 338. κλείουσι, § 3. 2.

l. 343. μεμνημένη, 'calling it to mind.' The particp. stands free from the construction, (as in Od. 4. 151), and ἀνδρὸς depends on κεφαλῇ, 'the person, I mean, of a man who,' etc. Cp. sup. v. 161 and Od. 11. 549. The phrase Ἑλλάς καὶ μέσον Ἄργος is a sort of familiar saying like 'from Dan to Beersheba,' and signifies the whole of Greece. Hellas, properly a district in Thessaly, is extended to signify all extra-

Peloponnesian Greece, and μέσον Ἄργος (sc. Ἀχαιῶν), the kingdom of Agamemnon, is taken to include the whole of the Peloponnese.

l. 347. οὐ νύ τ[οι], § θ, 'are not the cause,' sc. of your sorrow.

l. 349. ἀλφειστής, generally interpreted 'enterprising,' 'gain-getting,' from ἀλφάνω, is also explained as 'corn-eating,' from ἀλφι-ἔδειν. Cp. σιτοφάγος, Od. 9. 191; 8. 222. ἐκάστω, is in apposition with ἀνδράσιν.

l. 356. οἶκον here, and οἰκόνδε (§ 12. 2), v. 360 = θάλαμον.

l. 359. τοῦ resumes the ἐμοί, 'to this person (sc. to me) belongs.' The lines 356-359 were rejected by the Alexandrian critics as an interpolation from Hector's interview with his wife, Il. 6 990.

l. 365. σκιδέντα, probably because the only light came through the door when opened; or through the smoke-vent.

l. 366. Join παρακληθῆναι [αὐτῇ ἐν] λεχέεσσιν.

l. 370. τόδε καλόν, 'this is a fine thing,' viz. ἀκουέμεν δαιδοῦ. Cp. sup. v. 82, inf. v. 376.

l. 374. ἐξίεναι, infin. explaining and in apposition with μῦθον.

l. 375. ὕμᾱ, § 15. 2. ἀμειβόμενοι κ. οἶκ., 'changing about from house to house,' i. e. the guest of to-day is the host of to-morrow, and so on.

l. 377. νήποινον, v. 380 νήποινοι, 'without recompence;' in first case = without paying; in second = unavenged.

l. 378. ἐπιβόσομαι, § 4. 2.

l. 379. δῶσι, § 23. 1. παλίντιτα ἔργα, 'acts of requital.'

l. 381. ἐμφύντες χεῖλεσι ὀδᾶξ, 'fastening on (lit. 'growing on') their lips with set teeth.' Ὀ-δαξ, δάκ-ν-ω = Lat. mordicus.

l. 382. δ, 'in that;' propter id quod = ὅτι.

ll. 385-389. Antinous and Eurymachus preserve their characteristics throughout; the insolent scoffer, and the smooth man of false professions.

l. 387. πατρώιον, 'thine ancestral right.'

l. 391. τοῦτο κάκιστον. Telem. pretends to believe that Antinous must have thought it a bad thing to come to the throne, since he hopes Telem. may be spared that burden. The subject to βασιλεύμεν is not expressed, but it is implied by the οἱ that follows. δῶ = δῶμα.

l. 394. βασιλῆς, 'chieftains.'

l. 396. κεν ἔχησι, 'may have this' = Attic opt. with ἄν. Cp. Od. 4. 692; 10. 507.

l. 400. Cp. v. 267.

l. 403. βίηφι, § 12. 1.

l. 404. ἀπορβαίνει σε κτήματα, double accusative on the analogy of the construction with ἀφαιρεῖσθαι.

ναίετοώσης (not ναίεταώσης, § 18. 2), 'existing,' properly = 'dwelling,' as if the lands stood for their inhabitants. So Soph. Aj. 595

ᾧ κλεινὰ Σαλαμὶς σὺ μὲν που
ναίεις ἀλίπλακτος εὐδαίμων.

παίδος = 'along with.' ἐπὶ with genit., when used with verbs of motion, means, literally, 'taking the direction of,' as Od. 3. 171.

l. 280. ἄρσας, ἄρω, § 19. 2.

l. 283. κλέος, 'news,' got by hearsay. Cp. Il. 2. 489. ἄκουον ἀκούμεν, οὐδέ τι ἴδμεν.

l. 286. δε γάρ, (demonstr.), 'for he came back last.'

l. 288. τρυχόμενος περ, sc. by the suitors of his

l. 291. χεῦται, (χέω, § 19. 3), κτερεῖται, δοῦν infinit. for imperat. ἐπὶ = 'besides.'

l. 297. νηπιάας. The nom. νηπίη is lengthened.

Il. 9. 491; and analogously the acc. νηπία αἰτιάσθαι, Il. 10. 120. 'You ought not to be of this age, for you are no longer of the age for it.'

l. 297. νηπιάας. The nom. νηπίη is lengthened. In Greek we find an abstract noun. Cp.

l. 298. ἡ οὐκ, § 4. 3.

l. 299. ἐπ' ἀνθρώπους, 'spread over people.' See on Od. 1. 1, and p. 22.

l. 302. ἔσσ[ο], § 23. 4.

l. 310. τεταρπόμενος, (τέρπειν, to delight).

l. 313. οἶα, sc. κειμήλια.

l. 315. λαλαϊόμενόν περ, concessive.

l. 317. δόμεναι, see on

l. 318. καὶ μάλα καὶ, 'and very much,' i.e. when you have treasures, (not = 'choose for yourself').

l. 320. ἀνοπαῖα.

altogether uncertain.

name of mouse.

sea-eagle; (3) and (4) 'ur-

and (2).

one outside by passing through the strap-hole a hook

l. 326. called κληίς). See Od. 21. 47 foll.

l. 328

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l. 11. κύνες, cp. Virg. Aen. 8. 461.

'white and glistening,' gets the sense of swift through the notion of quick

glancing movement. Cp. αλόλος and Lat. micare, coruscare.

BOOK II.

l. 1. ἀντήφιν, § 12. 1. Join περι[έ]θετ[ο].

l. 2. ἀντήφιν, literally, 'if looked at face to face' = 'in presence.'

l. 3. ἀγορή, see on Od. 3. 127.

l. 9. ἡγερεθεν, § 32. 1; ὁμηγερέ. ἐγένοντ. expresses the completed result

of ἡγερεθεν.

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ενος, 'favoured by heaven,' an aoristic participle, used properly expresses the condition of one on whom blessing (*δναιο*) has been fulfilled; as *οὔλόμενος* is one for whom the curse (*δλοιο*) has worked.

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l. 39. Join *γέροντα προσέειπ*. Trans. *καθαπτόμενος* 'accosting him.'

l. 43. *εἴπω*. In the corresponding passage, sup. v. 31, the optative occurs. Perhaps Telemachus changes it to a conjunctive, as implying that he 'really will' give every information which he happens to be the first to hear.

l. 45. *δ*, 'inasmuch as,' cp. Od. i. 382. Others translate, 'which has fallen upon my house [in the shape of] mischief.'

1. 406. *δοπόθεν*, indirect question after *ἐρέσθαι*, *ποίης* and *ποῦ* direct.
1. 409. Trans. 'Or comes he thus, desiring his own business [done]?' *τὸδ' ἰκάνει*; lit. 'comes he this coming?' = *τὴνδ' ἀφίξιν ἀφικνεῖται*; cp. Od. 5. 215.
1. 411. *γνώμεναι*, 'for us to know him'; and he need not have been so shy, *οὐ γάρ τι κακῶ, κ.τ.λ.*
1. 414. *εἴ ποθεν ἔλθοι*, sc. *ἀγγελίη*: others make *πατὴρ ἐμὸς* the nom.
1. 417. The nom. to the sentence is *οὗτος*, 'this man.'
1. 420. *ἀθανάτην*, § 13. 2.
11. 422, 423. Join *ἐπ-ελθεῖν*, *ἐπ-ῆλθεν*.
1. 424. *κακκείοντες*, §§ 7 and 23. 6.
1. 425. *αὐλῆς*, local gen., as *Ἄργεος*, Od. 3. 251. Others make it depend on *δοι*, like *ἀλλοθι γαίης*, Od. 2. 131.
1. 428. *κέδνα ἰδυῖα* (i.e. *φιδυῖα*, § 2), 'with trusty heart.' This use of *οἶδα* is common, to denote character; e.g. *ἀθεμίστια*, *ὀλοφώια*, *αἰσίμα*, *εἰδώς*. The fem. of particip. *εἰδώς* has the shortened vowel, as *τεθελώς*, *τεθαλυῖα*.
1. 433. *χόλον δέ*, where one would expect *χόλον γάρ*. The connection of clauses in Homer is often marked only by their thus being put side by side (co-ordinated) instead of being made dependent on one another (subordinated). See p. 227.
1. 436. *ῶξεν*, (*οἶγω*), Attic form *ῶξα*.
1. 439. *ἀσκήσασα*, 'smoothed.' *τρητὸς*, not bored with holes to carry the ropes that supported the bedding, but bored with holes in order to be bolted together.
1. 441. Trans. 'She pulled the door to with the silver hook, and drew home the bolt by its strap.' The *κληίς* here is a *bar* on the inner side of the door. There was a hole in the door, through which passed a strap fixed to the bar. When you had left the room, and shut the door after you, the next thing was to pull the loose end of the strap which hung outside the door, and this drew the bolt across the door into a socket made to receive it in the jamb (*σταθμός*). The bar could be lifted again from the outside by passing through the strap-hole a hook or key (also called *κληίς*). See Od. 21. 47 foll.

BOOK II.

1. 2. *εὐνήφιν*, § 12. 1.
1. 3. *ἑσάμενος*, § 19. 1 (*ἐννυμι*). Join *περι[έ]θετ[ο]*.
1. 5. *ἀντην*, literally, 'if looked at face to face' = 'in presence.'
1. 7. *ἀγορή*, see on Od. 3. 127.
1. 9. *ἤγερθεν*, § 22. 1; *δηγερ. ἐγένοντ.* expresses the completed result of *ἤγερθεν*.
1. 11. *κύνες*, cp. Virg. Aen. 8. 461. *ἀργός*, in its original meaning = 'white and glistening,' gets the sense of swift through the notion of quick glancing movement. Cp. *αλόλος* and Lat. *micare*, *coruscare*.

l. 13. *θηῦντο*, § 4. 1; from an Epic form *θηέομαι* for *θεάομαι*.

l. 14. *γέροντες*, the head men of the noblest families, generally the immediate advisers of the king. The notion of *age* is not necessarily retained in the word, any more than in *senatus* ('senex') or in our *alderman*.

l. 17. *καὶ γὰρ* seems to be the explanation of *δε δὴ γήραϊ κυφὸς ἔην*, which was natural enough if, twenty years ago, he had a son old enough to carry arms at the siege of Troy.

l. 20. *πύματον δὲ*, 'and dressed him last for supper.' '*Sociorum Ulyssis ultimus ille fuit quem devoravit Cyclops*,' Bothe. Cyclops had threatened *Οὐτὶν ἐγὼ πύματον ἔδομαι*, but *Οὐτίς* had anticipated that by blinding him, *Od.* 9. 344, 360.

l. 21. *οἷ* = 'for him.'

l. 22. *ἔργα*, *opera rustica*, which usage appears in the title of Hesiod's poem, *Ἔργα καὶ Ἡμέραι*.

l. 23. *οὐδ' ὧς*, 'notwithstanding,' i.e. though he had three sons left.

l. 24. *τοῦ δακρυχέων*, 'shedding tears for him.' So *δδύρεσθαι* with *genit.*, *Od.* 4. 104.

l. 26. *θῶκος* (Epic for *θῶκος*), is here equivalent to the *βουλῇ* of the elders, *Od.* 3. 127.

l. 28. *ᾧδε*. See on *Od.* 1. 152. *χρεῖώϊκε*, cp. *Od.* 1. 342.

l. 29. Join *τίνα νεῶν ἀνδρῶν*, κ.τ.λ. *ἢ οἷ = ἢ ἐκείνων οἷ*.

l. 30. *στρατοῦ* seems naturally to refer to any invading host. But the Schol. interprets it of the army returning from Troy.

l. 31. *ἦν χ' ἡμῖν*. *χ'*, i.e. *κε*, 'which he might tell us of, when he had been the first to hear of it.'

l. 33. *ὀνήμενος*, 'favoured by heaven,' an aoristic participle, used adjectively (*ὀνίνημι*), properly expresses the condition of one on whom the blessing (*ὄναιο*) has been fulfilled; as *οὐλόμενος* is one for whom the curse (*ὄλοιο*) has worked.

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l. 45. *ὅ*, 'inasmuch as,' cp. *Od.* 1. 382. Others translate, 'which has fallen upon my house [in the shape of] mischief.'

1. 46. δοῦν, in apposition to κακὸν, 'that is to say, two sorts of things.' The simplest way is to read κακὰ, with Aristophanes.

ὑμῖν τοῖσδεσσι, 'you here.' This and τοῖσδεσι are the usual Homeric forms of τοῖσδε. The Epic datival termination seems to have been appended to the already inflected case, i. e. τοῖσδε -σσι.

1. 49. Join ἀπ-ολέσσας.

1. 50. μοι, *dativus ethicus*. ἐπέχραον, 'beset.'

1. 53. Icarus was said to be then living in Samé (Cephalonia).

1. 54. δολή δ'. The sentence in full would run, δολή δὲ αὐτὴν τούτῳ φ' κε ἐθέλοι δοῦναι, καὶ ὅς οἱ [sc. Ἰκαρίῳ] κεχαρισμένος ἔλθοι. Cp. inf. v. 113.

1. 55. εἰς ἡμέτερον, sc. δῶμα. Most MSS. read εἰς ἡμετέρου, which may have been an inaccurate idiom formed on a false analogy from εἰς Αἶδος, εἰς Αἰγύπτου, such phrases making it seem as if the preposition was properly followed by a genitive.

1. 58. τὰ δὲ πολλὰ κατ. 'And these things are wasted largely.' Cp. Od. 5. 323. ἔπ' = ἔπεστι.

1. 59. ἔσκεν, § 23. 4.

1. 60. τοῖσι ἀμυνέμεν, 'such men (as he was) to ward off mischief;' cp. ὅσων ἔρυσθαι, Od. 5. 483. ἔπειτα, 'thereupon (sc. if we made the effort) we should prove but sorry folk and unskilled in defence.'

1. 63. Trans. 'For deeds have been wrought no longer endurable (ἀν[α]σχετὰ), and no longer decent is the ruin of my house.' Hospitality can put up with a great deal, but there is an end to even the most lavish generosity.

1. 64. νημεσσή. αἰδέσθ., imperatives. The words οἱ περιναϊεταῶνσι form the epexegetis of περικτίνας. So Il. 9. 123 ἵππους ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.

1. 67. Join μεταστρέψ. ἔργα, 'bring back your deeds upon your own heads.'

1. 68. λίσσομαι with gen., as γονάζομαι, Od. 11. 66. More common with the addition of πρός.

1. 70. He addresses the whole body of the Ithacensians in contrast to the suitors: 'Let be, my friends, and suffer me to pine with melancholy grief all alone [he would not have his sorrow for his father disturbed by the tumult of the suitors]: unless perchance my father, Odysseus the good, did spitefully work woes to the Achaeans, by way of requiting me for which ye are spitefully working me woe, by encouraging these suitors. But for my interests it were better that *you* should be the men to eat my store and stock. If *you* should eat it, there would soon be recompence made, for we would address you with our claim throughout the city, asking back our substance, till everything had been restored. But as it is, you are laying incurable anguish on my heart.' i. e. The Ithacensians by taking the part of these suitors who came from distant

homes were robbing Telemachus of his chance of recovering his losses. He might claim damages from the Ithacensians, he could not from the suitors.

1. 80. Join *ποτί-βάλε* = *προσέβαλε*.

1. 81. *ἀναπρήσας*. *πρήθειν*, an onomatopoeia, is generally used of the rush and roar of flame, but is transferred to the sounds of streams and winds.

1. 82. *ἀκὴν*, adverb, of the form of a femin. accus., prop. *ἀκάαν* (*ἄκαος*) from *ἀ-χάω* = *biscere*.

1. 86. Trans. 'and would fain attach blame to us also.'

1. 88. *περὶ . . οἶδεν*, 'knows beyond all others.'

1. 89. *τάχα δ' εἴσι τέταρτον*, 'the fourth is fast passing away;' cp. inf. v. 107. So *λέναι*, of departure, inf. v. 367.

1. 93. *δὸλον ἄλλον*, i.e. 'besides' the constant false promises.

1. 94. *στήσασθαι ἱστὸν* is, properly, to 'erect the loom itself.' Here it is to 'set up a large web,' or rather to set up the *warp*, i.e. the vertical threads, which hung from the *ζύγον* or top piece of the frame of the loom. The weaver when at work threw the shuttle (*κερκὶς*, Od. 5. 62) through the threads of the warp, and then had to cross over to the other side, to pick up the shuttle and send it back. This walking across was technically called *ἐποίχεσθαι*, Od. 5. 62.

1. 96. *ἐμοί*, the possessive pronoun, as in Od. 3. 325, 475.

1. 97. Join *ἐπειγόμενοι τὸν ἔ. γ.*, 'though eager for.'

1. 99. *εἰς ὅτε κεν*, as we say, 'against the time when.'

1. 100. *τανηλεγής*, 'the outstretcher,' a picturesque epithet, alluding to the body 'streaked' for burial, from *ταν-αὐς* .. *λέγω*, root *ΔΕΧ*, 'to lie.'

1. 102. *κῆται*, § 23. 6.

1. 104. *ἔνθα καί*, 'so then she would weave.' *καί* = she *really* did, as she said she would.

1. 105. *ἀλλύεσκε*, §§ 7 and 17. 6. *παραθείτο*, 'when she had set at her side.' Optative of repeated action after a historic tense; cp. Od. 4. 222.

1. 108. *καὶ τότε δῆ*. A common formula for the introduction of the apodosis.

1. 110. *τὸ μὲν*, sc. *φᾶρος*.

1. 113. i. e. *γαμέεσθαι τούτῳ ᾧτινι πατὴρ γαμέεσθαι κελεύει καὶ δὲ ἀνδάνει αὐτῇ*. See on sup. v. 54.

1. 115. The apodosis to *εἰ δ' ἔτι* is forgotten in the long parenthesis which follows; but it ultimately comes, though changed in form, in v. 123.

1. 117. *ἐπίστασθαι* .. *κέρδεα* .. *φρένας* stand as three accusatives, descriptive of the gifts *ἃ οἱ δῶκεν Ἀθήνη*.

1. 118. *πν' ἀκούομεν*, sc. *ἐπίστασθαι* or *νοῆσαι*. 'Such as we have never heard that any of the dames of old [knew], of those who,' etc. We should expect *εὐπλοκαμίδων* 'A., but these words are attracted into

the case of the relative. For Tyro and Alcmena, see on Od. 11. 235, 266. Mycene was a daughter of Inachus.

1. 121. The full phrase would be *νοήματα ὁμοῖα νοήμασι Πηνελοπείης*. For a similar brachylogy, see Od. 4. 279, and cp. *κόμαι Χαρίτεσσιν ὁμοῖαι*, 'hair like the [hair of the] Graces,' Il. 17. 51.

1. 125. *τιθεῖσι*, § 23. 1.

1. 126. *ποιεῖτ[αι]*, § 6.

1. 128. *Ἀχαιῶν*, genit. after *φ*; cp. Od. 5. 448.

1. 131. *πατήρ δ' ἐμὸς*, 'and my father is in some other part of the world, whether he be alive or dead.' For the *ῆ*, see on Od. 1. 175; the conjunction is omitted with the first clause, as in Od. 4. 110, 837.

1. 132. *ἀποτίειν*, sc. 'the amount of dowry which Penelope originally brought with her to the family of Odysseus.'

1. 134. *ἐκ γὰρ τοῦ*, 'for from him, her father.'

1. 135. *ἀρήσεται*, § 6.

1. 137. *μῦθον*, sc. 'the order to depart.'

11. 139-145 = Od. 1. 374-380.

1. 148. *ἕως μὲν ῥα*, 'for a while,' generally expressed by *τέως*. *ἕως* one syllable, § 4. 3.

1. 151. *πολλά*. Several good MSS. read *πυκνά*, 'with rapid beats.'

1. 152. *ἐς δ' ἰδέτην*, 'And they glared down on the heads of all, and their look boded death. And having torn each other round cheek and throat,' etc., *ἀμφὶ* being retracted to the first clause. This usage is very rare in Homer. So perhaps *ἀμφὶ* may be taken as an adverb, 'all around,' and the accusatives be directly governed by *δρῦν*.

1. 154. *δεξιῶν*, sc. Eastward, the observer faced the North; cp. Il. 12. 239.

1. 156. *ἔμελλον*, by Attic rule *ἔμελλε*.

1. 158. *ὁμηλικίην* = *ὁμήλικας*, 'his peers.' *ἐκέκαστο* from *καίνυμαι*. For the infin. *γῶναι* introducing the points of excellence, cp. *ἀριστεύεσκε μάχεσθαι*, Il. 6. 460, Od. 5. 170.

1. 162. *εἶρω*, a present tense, found only in Odyssey = *dico*.

1. 166. *πολέσιν*, § 13. 5. 'He will prove a curse to many besides of us who dwell,' etc. Cp. *κακὸν πάντεσσι γεινόμεν*, Od. 16. 103.

1. 167. *εὐδέελος*, see Od. 9. 21.

1. 168. *καταπαύσομεν*, conjunct, § 3. 4, 'to check,' sc. *the suitors*, taken up in the following *αὐτοί*.

1. 171. *τελευτηθῆναι*, cp. inf. v. 280, 'will be accomplished.' The sense of futurity being transferred from the *φημι* = 'I foretell,' to the infinitive. Cp. *ἔειπε φθίσθαι*, sc. *perituum esse*, Il. 13. 666, *φαίη μυνθῆσθαι*, Od. 3. 125. Cp. *νόμιζε πεσεῖν*, 'believe that it *will* fall,' Soph. Aj. 1082.

1. 172. *Ἰλιον εἰσάνα*, = *ἐς Τροίην ἀναβήμεναι*, Od. 1. 210.

1. 178. Cp. Virg. Aen. 9. 399.

1. 180. Join ἐγὼ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.
1. 181. ὑπὸ with accus. after φοιτῶσι, 'moving to and fro beneath.'
1. 182. ἐναλοῖμοι, 'significant.'
1. 185. ἀνιέης, ἀνίημι, 'to let loose,' 'to hound on.'
1. 186. ποτιδέγμενος, § 20. 4.
1. 189. παρ[α]φάμενος, 'having talked over.'
1. 190. ἀνιηρόστερον, as if from ἀνιηρῆς not ἀνιηρός. αὐτῷ = Τηλεμάχῳ.
1. 191. This line has been generally rejected as an inappropriate imitation of Il. i. 562. εἴνεκα τῶνδε may mean, 'with the aid of all these omens of thine.'
1. 194. ἐν πάσιν, 'in presence of all.'
1. 195. ἐς πατρός, see sup. v. 55. ἀπονέεσθαι with long initial vowel *metri grat.* Cp. Od. 7. 119 and 12. 423, and see p. 225.
11. 196, 197 = Od. 1. 277, 278.
1. 199. ἔμπης here, as always in Homer, = 'notwithstanding;' οὐ τινα is subdivided into οὐτ' οὖν . . οὔτε.
1. 202. μυθεῖαι syncopated for μυθέεαι, § 17. 3.
1. 203. βεβρώσεται, § 18. 3. ἴσα, 'recompense,' neuter plural in abstract sense, as φυκτὰ = 'escape,' Od. 8. 299.
1. 204. διατρίβειν μητρὸς γάμον occurs in Od. 20. 341. Here the verb is used with direct personal object, and γάμον is added as *accus. respectus*.
1. 206. τῆς, sc. Πηνελοπείης, 'the excellence of her,' or perhaps 'that excellence,' sc. which we all know of.
1. 210. ταῦτα = 'your departure from my house.'
11. 215-217 = Od. 1. 281-283.
11. 218-223 = Od. 287-292.
1. 222. χεύω . . κτερεῖξω, apparently conjunctive of aorist though parallel with δώσω. Yet χεύω may be the indicative future, χεύσω having dropped the σ.
1. 227. γέροντι may be most simply referred to Laertes. Others render, 'Ὀδυσσεὺς ἐπέτρεπεν οἱ [Μέντορι] οἶκον, [ὥστε οἶκον] πείθεσθαι γέροντι [Μέντορι] καὶ [αὐτὸν] φυλάσσειν πάντα. The change of subject is not uncommon.
11. 228, 229 = sup. vv. 160, 161.
1. 230. πρόφρων, 'with all his heart,' adverbial to ἀγανὸς and ἥπιος. Τοῖς τῷ the optatives εἴη and βέξοι answer.
1. 235. μνηστήρας, subject, not object, to ἔρδειν.
1. 237. παρ[α]θίμενοι, 'jeoparding,' lit. 'staking,' as Lat. *pono*. σφὰς § 15. 2.
1. 240. ἄνεω, with iota subscript, is nominative plural from ἀνεως, Attic form of ἀναος = ἀναυδος. Buttmann would write ἀνεω or ἀνέω as an adverb, like οὔτω. In ἡ δ' ἀνεω δὴν ἦστο the number and gender show that ἀνεω must be adverbial there (Od. 23. 93).
1. 245. Leiocritus threatens Mentor thus—You call us few (v. 241),

and so we are in comparison with the Ithacensians, but remember that you stand alone, 'and it is terrible work to fight about a meal with men who moreover [καί] outnumber you.' Even Odysseus would not stand before us, and shalt *ἔβου* stand? This interpretation alone fits in with the context.

l. 250. ἐλθόντ[ι], § 6. ἐπίσποι (ἐφέπω). αὐτοῦ, 'there.'

l. 255. Trans. 'He will have to wait a long while and hear news of his father in Ithaca.'

l. 257. αἰψηρήν, some render as = αἶψα. Better as a descriptive epithet, 'quick to disperse,' at his bidding.

l. 261. With νύξασθαι ἁλός, local genitive, cp. λούεσθαι ποταμοῖο, II. 6. 508. Others describe it as a *partitive* gen.

l. 262. ὃ χθιζὸς θ. ἤ., *tu qui venisti besternus deus*. We might expect κλυθί μιν, θεὸς δ' χθιζὸς ἦλ. But the θεὸς is drawn into the relative clause.

l. 263. ἡεροειδής, 'hazy;' ἀήρ is never 'clear' air.

l. 269. προσηύδα, governs both accusatives. φωνήσασα = 'having lifted up her voice,' intransitive.

l. 270. οὐδ' ὅπιθεν. Thou hast not been, 'nor in time to come shalt thou be.'

l. 272. οἷος ἐκείνος ἔην, supply τοιοῦτόν σε εἶναι. ἔργον τε ἔπος τε seems to signify, 'all that should be said or done.' Cp. II. 15. 234 φράσσομαι ἔργον τε ἔπος τε.

l. 274. οὐ and not μὴ, as the negative only qualifies κείνου and not the whole sentence; cp. Od. 12. 382.

l. 284. ὅς, as the gender shows, only takes up the word θάνατον, disregarding κῆρα. ἐπ' ἡματι = 'in [one] day.' Cp. II. 10. 48. So ἐφημέριος = 'in the course of a day,' Od. 4. 223.

l. 286. τοῖος . . ὅς τοι, 'so good . . as that I,' etc., the ὅς τοι explaining how the kindness will work; cp. Od. 11. 135, 549.

l. 289. ἄρσον, § 19. 2.

l. 293 = Od. 1. 395.

l. 295. ἐνέιναι, sc. νῆα, 'to launch.'

l. 298. τετιημένος, cp. Od. 1. 114.

l. 300. ἀνιεμένους, 'ripping up,' lit. = 'letting loose in an upward direction.' The knife is put in at the lowest part and works towards the head. Cp. κόλπον ἀνιεμένη, II. 22. 80.

l. 301. Join κλεῖ ἰθὺς Τηλεμ. Od. 1. 119.

l. 302. ἐνέφν οἱ χειρὶ, 'he fastened on his hand;' i.e. grasped his hand. χειρὶ dative after ἐνέφν and not instrumental. Cp. Od. 3. 374; see also Aen. 8. 124. ἐξονομάζειν does not always mean, 'called him by name,' as, e.g., in Od. 5. 181, but it always implies a direct personal address.

l. 304. ἔργον τε ἔπος τε, in apposition to κακόν.

1. 305. ἰσθιέμεν, κ.τ.λ. Infinitive for imperative. μοι = 'I prithee,' ethical dative.

1. 306. Ἀχαιοί, here = Ithacensians.

1. 311. ἀκίοντα, supply με or τινά.

1. 312. ἡ οὐχ (§ 4. 3) ἄλις ὥς = *nonne satis est quod?*

1. 313. ἦα, § 23. 4. Instead of a fresh sentence introduced by δέ, Attic style would have put ἐμοῦ ἔτι νηπίου ὄντος.

1. 316. Join ἐπι-ιήλω = *quomodo vobis inmittam*.

1. 319. ἔμπορος, 'a passenger, for I am not to be (γίγνομαι) possessed of ship or rowers.'

1. 321. ἡ ῥα, 'he spake;' not a shortened form for ἔφ-η, but an imperfect from a defective ἤμλ, corresponding to Lat. *ā-j-o*, i. e. *aio*.

1. 322. ῥεῖα, 'lightly,' 'without more ado.' The line was rejected, as a late interpolation made to introduce the *μηνσθήρες*.

1. 324. εἵπεσκε, § 17. 6. τις = 'one and another.'

1. 327. ὃ γα, see on Od. 1. 4, and cp. the use of *ille*, Virg. Aen. 5. 457.

ἐπεὶ νύ περ. 'Since you see he is so terribly set [upon killing us].'

1. 334. The meaning of the gibe is that *now* the suitors find enough to do in eating the substance of Telemachus; but it would be double trouble to have to make a division of it, should he die.

1. 336. ἡδὲ [τούτῃ] ὅς τις. Cp. sup. v. 29.

1. 337. κατεβήσετο, § 20. 3. The *κατὰ* is explained by Od. 4. 680.

1. 338. Join νητὸς ἔκειτο.

1. 343. καὶ = καίπερ.

1. 345. δικλίδες, (κλίνω), doors 'folding double.' Such doors (Il. 12 455 foll.) had double cross-bars to secure them.

1. 346. ἔσχ' = ἔσκε, § 23. 4. This does not mean that she slept and lived in the store-house, but was constantly about it at all hours of the day and night.

1. 350. λαρώτατος, (λάω), 'nicest.' For this form of comparison in an adjective with long penult., see § 12. 6.

1. 351. κάμμορον, § 7. ὀιομένη, 'expecting.'

1. 356. ἀθρόα, predicat. with τετύχθω, 'let them all be made ready together.'

1. 363. φῖλε τέκνον, *constructio ad sensum*.

1. 365. μούνος, may = 'all alone,' as Od. 3. 217; but comparing Od. 16. 117 foll.

ἡμετέρην γενεὴν μούνωσε Κρονίαν,
μῦνον Λαίρτην Ἀρκείσιος υἷδν ἔτικτε
μῦνον δ' αὐτ' Ὀδυσῆα πατὴρ τέκεν, αὐτὰρ Ὀδυσσεὺς
μῦνον ἔμ' ἐν μεγάροισι τεκὼν λῖπεν,

it would rather mean her 'only child.'

1. 367. αὐτίκ' ἰόντι, 'directly you start.'

1. 369. *μέν' αὖθ'* = *μένε αἰθεῖ*, 'remain here, abiding amongst thy possessions.'

1. 370. *ἐπὶ* is followed by the accusative here as if the sentence ran *κακοπαθοῦντα ἀλλάγησθαι ἐπὶ πόντον*.

1. 373. *μυθήσασθαι*, for the tense, see sup. v. 171, 'not to tell my mother before the eleventh or twelfth day be come, or she herself miss me.' The construction with *πρὶν* changes from conjunct. to infin. A converse change is found in Il. 17. 504 foll.

1. 375 = Od. 4. 749.

1. 376. Join *κατ'ιάπη* = 'damage.'

1. 377. *ἀπώμνυ*, 'swore she would not;' so *ἀπώμοτος*, Soph. Antig. 388. Others render, 'swore unreservedly;' so *ἀπ-ειπεῖν*, Od. 1. 91.

1. 378 = Od. 10. 346.

1. 385. *ἀγέρεσθαι*, an aorist inf. with irregular accent; the rule requiring that it should fall on the penult. The old critics regarded it as a shortened form of the pres. *ἀγείρεσθαι*.

1. 387. *ὑπέδεκτό οἱ*, 'promised it him.'

1. 391. *ἑσχατῇ*, 'at the outer edge,' i.e. the mouth of the harbour.

1. 396. *πλάζε*, 'bewildered.'

1. 398. *εἶατ[ο]* = *ἦντο*, § 23. 7.

1. 403. *εἶατ[αι]* = *ἦνται*. See also § 6.

1. 404. *ἴομεν* (for *ἴωμεν*, § 3. 4), with the genit. *δοῖο*, cp. Od. 1. 195.

1. 409. *ἱς Τηλέμ.*, for the periphrasis = 'the mighty Telemachus,' cp. Od. 7. 167.

1. 412. *ἄλλαι δμῳαί*, 'nor the handmaids *either*.' Cp. Od. 1. 132.

1. 416. *ἀνέβαινε νηὸς* (cp. Od. 9. 177) follows the analogy of the construction with *ἐπιβαίνειν*. Generally *ἀναβαίνειν*, when used with a case directly, takes the accus., Od. 3. 481, 492. *ἦρχε*, 'led the way.'

1. 420. *ἱκμενος*, properly *ἱκόμενος* from *ἵκω*, like Lat. *secundus* from *sequor* = 'favouring.' The favouring wind is in the same way called *ἑσθλὸν ἱταῖρον*, Od. 11. 7. *οὔρος* is from *ὄρνυμι* = 'the speeder on.'

1. 421. *κελάδοντα*, 'whistling;' cp. *Ζέφυρον κελαδεῖνδον*, Il. 23. 208.

1. 423. *δπλων ἀπτεσθαι*, 'to lay their hands to the tackling.'

1. 424. Trans. 'And they raised and fixed the pine-mast inside the hollowed centre-block, and fastened it down with the forestays.' The *μεσσοδ[ο]μη* signifies anything 'constructed in the middle,' e.g. the recess between two pilasters or beams in a house, Od. 19. 37; here of a vertical timber trough or three-sided box in a ship that held the mast upright. (See Illustration in Frontispiece.)

1. 425. *πρότονοι* are two ropes from the masthead to the bows. The ships only carried one square sail, so *ἱστία* includes all the sail-rigging as well.

1. 428. *πορφύρεον*, from the same root as in *φρέαρ* with reduplication, 'bubbling up:' others take it of colour (*φύρω*, 'to make turbid'), viz.

the 'dark' wave of ruffled water that does not break into white foam. Cp. Virg. Georg. 4. 357.

l. 430. *δησάμενοι ὄπλα* = 'having made fast the sheets,' as the wind was blowing fair.

l. 431. *ἱπποστεφίας*, κ.τ.λ. See on Od. i. 148.

l. 434. *ἦώ*, 'all through the morning;' accus. of duration.

BOOK III.

l. 1. This introduces the third day of the events in the Odyssey. *λίμνην*, (*λείβω*), here of the *sea*, as in Il. 13. 21 *βένθεσι λίμνης*.

l. 2. *πολύχαλκον*. This seems to mean 'of solid brass,' like *σιδήρεος οὐρανός*, Od. 15. 329. Others render, 'bright like polished brass.' *φαείνοι*, 'give light,' as in Od. 7. 102; 12. 383.

l. 3 = Od. 12. 386.

l. 4. *οἱ δέ*, i. e. Telemachus and Athena. *Πύλον*—the position of the home of Neleus has always been a doubtful question. Strabo, the geographer, placed it in Triphylia, south of the river Alpheus, but the Messenian Pylos, on the coast (cp. the epith. *ἡμαθόεντα*, Od. i. 93) opposite the island of Sphacteria, suits the story far better. From this Pylos, Telemachus reaches Sparta on the second day (Od. 4. 1), having rested one night at Pherae (3. 485), which lies in the straight line between the Messenian P. and Sparta.

l. 5. *ἕξον*, (*ἱκω*), § 20. 3. *τοῖ* = *οἱ Πύλιοι*.

l. 7. *ἐννέα ἔδραι*. Nestor (Il. 2. 591 foll.) was lord over nine townships represented here by nine groups of sacrificers.

l. 8. *προὔχοντο*, 'held in front of them,' 'ready for sacrificing.' Cp. *πρὸ δὲ δούρατ' ἔχοντο*, Il. 17. 355. *ἐκάστοθι* = at each of the nine *ἔδραι*. This gives a sum of 81 victims and 4500 men.

l. 9. *μῆρία*, see on inf. vv. 456 foll. *σπλάγχνα* includes heart, liver, lungs, etc.

l. 10. *οἱ δ' ἰθὺς*, 'now the others straightway put into shore.'

ἑίσσης, seems to mean 'fairly trimmed,' of a ship that 'steadies with upright keel.' The Schol. prefers to take it of the equal rounding of the vessel's hull, interpreting it by *ισόπλευρος*. Cp. *ἀσις παντός* *ἑίσση*, Il. 3. 347.

l. 11. *στεῖλαν ἀείραντες*, 'they furled the sails by brailing them up.' A sail is 'brailed up' when instead of being lowered from the mast altogether it is hauled up tight to the yard. This would be done when the crew purposed only to make a short stay. *ἐκ δ' ἔβαν αὐτοὶ*, that is, after mooring by stones cast out at the ship's bows (*εἶναι*), they hauled the stern close into the shore by the *πρυμνήσια*, and so landed; for they had no small boats.

l. 15. *ἐπέπλωσ*, a second aor. from *ἐπι-πλώω*, another form of *πλέω*.

1. 18. εἶδομεν, for εἶδωμεν, (οἶδα), § 23. 8 = 'let us learn.'
1. 19. λίσσεσθαι, infin. for imperat. αὐτός, emphat., 'you yourself.'
1. 22. πῶς τ' ἄρ προσπτ. ἄρ for ἄρα by apocope, § 7.
1. 23. μυθοῖσι, 'I have never yet proved myself in speeches;' different from πειράσθαι τινος. Cp. ἔπεσιν πειρήσομαι [αὐτῶν], Il. 2. 73.
1. 27. οὐ . . οὐ. The οὐ, which negatives the whole sentence, is repeated again before the σε to emphasise it. Cp. Od. 8. 32.
1. 28. τραφέμεν is generally taken as a form of the second aor. inf. act. τραφέειν with neuter signification; others regard it as a syncopated form for -ήμεναι, i. e. τραφήναι.
11. 29, 30 = Od. 2. 405, 406.
1. 33. They were already roasting some of the meats, and were preparing others by 'piercing' (ἐπείρον) them with the spits.
1. 39. παρ, § 7. φ from the possessive δε.
1. 41. δειδισκ. The act of 'welcome' was performed by holding out the full cup towards the guest. Cp. δέπαϊ δειδίσκετο, Od. 18. 121.
1. 44. τοῦ γάρ, 'for it is a feast in his honour that you have fallen upon.' ἀντῶν, as inf. v. 97.
1. 45. εὔξαι, for εὔξηαι, § 3. 4. ἡ θέμις, 'which is right,' ἡ being assimilated to the gender of θέμις, as in Lat. *si qua est ea gloria*, Virg. Aen. 7. 4.
1. 48. εὔχεσθαι = 'is a worshipper.'
1. 49. ὁμηλικίῃ, lit. 'there is to me equality of age with him.' Trans. 'his years and mine are the same.'
1. 52. δίκαιος means a 'proper' man, who, as we say, 'knows what he is about.' One who practises δίκη, = the usual behaviour or custom of men. Cp. Od. 4. 691.
1. 58. Join ἀμοιβὴν ἐκατόμβης.
1. 60. Join πρήξαντα [ἐκείνο] οὐ ἔνεκα δεῦρ' ἰκόμεσθα.
1. 62. Trans. 'Thus she made her prayer accordingly' [ἔπειτα seems only to take up the circumstances of the scene, cp. ὡς δ' αὖ μὲν ἐνθ' ἡρᾶτο, Od. 7. 1], 'and was herself bringing it to pass.' She seemed to be a mere mortal dependent upon Poseidon's good pleasure, but was really a goddess who could answer prayer herself.
1. 63. δέπας ἀμφικ., 'a goblet with double cup,' i. e. forming a cup at either end, something like an hour-glass open at top and bottom.
1. 64. ὡς δ' αὐτως = the later form ὡσαύτως δέ.
1. 65. ὑπέρτερα = the 'upper' or outside meats, in opp. to the σπλάγχνα. ἐρύσαντο = 'drew them off the spits.'
1. 68. Γερήνιος, of Gerenia, a Messenian town, where Nestor took refuge when Heracles sacked Pylos. ἱππότα, § 9. 3.
1. 69. ἐρέσθαι, second aor. infin. from Epic pres. εἶρομαι.
1. 71. πόθεν πλείτε, (πλέω), 'from whence are ye sailing over the watery ways?' The forms κέλευθα and -θοι are both found; cp. Od. 10. 86.

ll. 71-74 = Od. 9. 252-255.

l. 72. ἦ τι .. ἦ. These are two separate direct questions; see Od. 1. 175 for the general rule for the accentuation of ἦ in double questions. πρῆξιν, 'business,' especially 'commerce;' cp. πρῆκτηρες, Od. 8. 162. ἀλάλησθε, perfect with pres. signif. from ἀλάομαι; cp. Od. 2. 370. This word suits μαψιδίως = 'recklessly,' but is used by zeugma with κατὰ πρῆξιν also.

l. 73. οἶά τε, see on Od. 9. 128. With the whole passage, cp. Thucyd. 1. 5. 2 δηλοῦσι δὲ τῶν ἡπειρωτῶν τινὲς ἔτι καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾶν [sc. τὸ ληστεύειν], καὶ οἱ παλαιοὶ τῶν ποιητῶν τὰς πίστει τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες, εἰ λησταὶ εἰσιν, ὥς οὔτε ὧν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἶη εἰδέναι οὐκ ὀνειδίζοντων.

ἀλδώνται, § 18. 2.

l. 74. παρ[α]θήμενοι, 'jeoparding their lives by bringing mischief,' etc.

l. 78. This line is wanting in the best MSS, and is rightly rejected here as introducing a repetition of ἵνα that is unhomeric. It is probably interpolated from Od. 1. 95.

l. 80. εἰμέν, § 23. 4.

l. 81. ὑπονίου, 'at the foot of Mt. Neion;' cp. Od. 1. 186. εἰλή-λουθμεν for εἰληλούθαμεν = ἐληλύθαμεν.

l. 83. κλέος, see on Od. 1. 282. Cp. also πεισόμενος μετὰ σὸν κλέος, Od. 13. 415.

l. 87. πειθόμεθα, so πείθομαι, inf. v. 187, and ἀκούετε, inf. v. 193, where our idiom uses an historic tense.

l. 88. ἀπειθέα θῆκε, 'has kept it untold.'

l. 92 = Od. 4. 322.

l. 95. Join περὶ .. διζυρόν, 'wretched exceedingly.'

l. 96. Join αἰδόμενος and ἐλεαίρων with με. Trans. 'And do not speak comfortably through any consideration or pity for me, but tell me frankly how you got a sight of him.' Cp. ἀντᾶν, sup. v. 44.

l. 99. ἔπος .. ἔργον, see on Od. 2. 272. ὑποστάς, 'having made his promise.'

l. 101. ἐνίσπες, imperat. of second aor. of ἐνέπω, like σχῆς, θῆς, is a contracted form of ἐνίσπ-εθι. The other form of the imperat., ἐνισπε, is found in the middle of a verse, as Od. 4. 642; ἐνισπες, ll. 24. 388, is the indic. mood.

l. 103. ἐπεὶ here is followed by no actual apodosis. It would be possible to introduce one after μαρνάμεθα, v. 108, e. g. ἐγὼ δὲ κέ τοι καταλέγω. But, really, the form of the sentence is forgotten in the excitement of speaking. For a similar use, cp. Od. 4. 204.

l. 104. Join μένος .. ἀσχετοί, 'invincible in spirit.'

l. 106. ὅπη ἄρξειεν Ἀ., 'wherever A. might be our guide.' The optative of circumstances repeated from time to time.

l. 107. *ῥσα μαρνάμεθα* = *ῥσα ἀνέτλημεν μαρνάμενοι*.

l. 108. *κατέκταθεν*, (*κτείνω*), § 32. 1.

l. 110. *θεόφιν*, § 12. 1, 'a counsellor equal in weight to Gods.'

l. 112. *περί*, sup. v. 95. *θείιν*, (*θέω*), § 3. 2. 112 = Od. 4. 202.

l. 113. *ἐπὶ τοῖς*, 'upon,' i. e. 'besides these.'

l. 114. Trans. ['It could not all be told] not even though thou shouldest abide here for five, ay! and for six years, and shouldest question me of all the ills that we noble A. endured, ere that, thou wouldest return home, wearied out.'

l. 118. *ἀμφιέποντες* = *occupati circa eos*.

l. 120. Trans. 'Then no one ever chose to match himself face to face with him in wisdom, since O. was far superior in all manner of craft.'

l. 124. It is simpler to render both *ἐοικότες* and *ἐοικότα*, 'like.' 'Verily, the speaking is like his; nor would you think that a young man would speak thus like [one so much older].' Others translate both words 'seemly;' or the first 'like,' and the second, 'seemly.'

l. 126. *εἰως*, (§ 3. 2), here = *τέως*, 'all that while.'

l. 127. *ἀγορῇ*, the general assembly of the people; *βουλῇ*, the cabinet council of the *γέροντες*. Cp. Od. 2. 26. See also Il. 2. 50-53

κέλευσε

κηρύσσειν ἀγορῇνδε Ἀχαιοὺς...

βουλὴν δὲ πρῶτον μεγαθύμων ἰζε γέροντων.

l. 129. [*ἐ*]φραζόμεθα, 'we schemed how the best issue might be secured for the A.' *ἄριστα*, neut. plur. used as an abstract noun. Cp. Iša Od. 2. 203, *φυκτὰ*, 8. 299.

l. 131. Modern editors generally reject this line, as inconsistent with the following one, and as anticipating the account of the departure inf. v. 152.

l. 132. *καὶ τότε*. Here begins the apodosis.

l. 133. *πολέες*, § 13. 5.

l. 137. They summoned an assembly, 'thoughtlessly and not in order,' by appointing it for evening. As clear heads were needed, morning would have been the proper time. The words of δ'... *Ἀχαιῶν* are parenthetical, giving the reason why the assembly was *οὐ κατὰ κόσμον*.

l. 139. *βεβαρηότες*, a second perf. from *βαρέω* with intrans. signification.

l. 142. Join *νόστου ἐπ' εὖρ*. v. θ.

l. 143. *ἐήνδανε* (*ἀνδάνω*), with double augm. *βούλετο*, 'he preferred.' Cp. inf. v. 232.

l. 146. *οὐδὲ τὸ*, 'nor did he know this, viz. that she was not minded to comply;' sc. *Ἀθηναίη*.

l. 151. *ἀέσαμεν* (*ἄημι*), 'we rested:' properly of 'breathing' in sleep. Cp. *πνέοντα ὕπνῳ*, Aesch. Cho. 619.

l. 152. *πήμα κακοῖο*, 'the curse of misfortune.' Join *ἐπ-ήρτυε*.

l. 154. *βαθύζωνος* describes the wearing of the *ζώνη* not high under the

breast, but low down over the hips : as we make the distinction between 'short and long waist.'

l. 155. ἡμίσεες δὲ, the antithesis to οἱ μὲν (v. 153), who appear again as ἡμίσεες in v. 157.

l. 157. ἐλαύνομεν, sc. νέας, to which the following αἱ δὲ refers.

l. 158. μεγακήτεα, 'gulfy,' connected with κητώεις, καιάδας, χανδάνω. See Buttmann Lexil. § 70.

l. 161. Join ἐπὶ-ῶρσε, as in inf. v. 176.

l. 162. Join ἀποστρέψαντες νέας. ἀμφιέλισσαι occurs only in the fem. gender as an epith. of ships. The lexicons give the meaning 'rowed on both sides,' or 'rocking from side to side.' It is more probably as descriptive epithet of the ship's shape = 'rounded at either side,' (ἐλιξ). This would be parallel to the later phrase στρογγύλη ναῦς. Join οἱ μὲν .. ἀμφ' Ὀδυσ. = 'Odysseus and his followers.'

l. 164. Though later writers employed ἐπίηρα as one word, it would seem that in the Homeric phrase ἐπὶ belongs to φέροντες, or is used adverbially. ἦρα may be (vide Buttm. s. v.) an accus. sing. from ἦρ = χάρις or an accus. plur. from an adjective ἦρος (ἄρω). In Il. 14. 132 we have θυμῷ ἦρα φέροντες.

l. 166. δ = 'that,' Lat. quod.

l. 168. νῶϊ, (§ 15. 1) = 'me and Odysseus.'

l. 169. ἐν Λέσβῳ. The first day's voyage was to Tenedos (v. 159), the second to Lesbos. 'In Lesbos he found us debating on our long voyage home, whether we should go above steep Chios in the direction of the Psyrion isle, keeping it (νῆσον) on the left, or below Chios past gusty Mimas.' There would be a choice of routes from Lesbos to Euboea; the first, directly across the Aegean, passing outside Psyra which lies W.N.W. of Chios; the second, between Chios and the Erythrean peninsula, and thence by short voyages from Cyclad to Cyclad till they made Euboea.

l. 170. παιαπαλόεις, expressing the rugged lines of upheaved rock on the Chian coast, from παιπάλλω a reduplicated form from πάλλω, as δαίδαλλω from root ΔΑΛ.

l. 176. αἱ δὲ, sc. νέες.

l. 177. ἰχθυόεντα, like Horace's belluosus Oceanus (Od. 4. 14. 47), refers to the dangers of the sea. The Greeks in the heroic period reckoned fishes among beasts of prey (cp. ἰχθύες ὠμῆσαι, Il. 24. 82), and never ate them except under pressure of hunger. Trans. 'monster-teeming deep.'

l. 178. At Geraestus, the S. promontory of Euboea, where was a temple of Poseidon, 'they put in to shore during the night.'

l. 179. ἐπὶ .. ἔθεμεν, sc. on the altar. With πέλαιγος μετρ., cp. Virg. Georg. 4. 389 aequor curru metitur.

l. 181. Τυδείδῳ, § 4. 3.

l. 182. ἴστασαν, the imperfect tense, is a probable conjecture for the commoner reading ἔστασαν, which is described as a shortened form for ἔστησαν, first aor. third plur.

ἔχον, sc. νέας. 'I kept my ships sailing for Pylos;' so ἔχειν with ἵππους = 'to keep driving,' Il. 3. 263. Cp. Od. 9. 279; 10. 91.

l. 184. φίλε τέκνον, Od. 2. 363. ἀπευθής, active, 'without tidings;' in sup. v. 88 it is used passively.

l. 185. κείνων, genit., depending on οἶδα, as in Il. 12. 228 δὲ σάφα θυμῷ εἰδείη τεράων. Οἱ τε .. οἱ τε are then the subdivisions of the whole number.

l. 187. πύθομαι, cp. sup. v. 87. ἦ, sup. v. 45. κεύθω properly means to 'keep in the dark,' like Lat. *celare*, and so used with personal object.

l. 188. ἐγγεσι-μύρους. The termination is of uncertain origin. The older commentators referred it to μοῖρα, others to μαρ-μαίρω, in the sense of 'brilliancy' or 'distinction.' Perhaps it is connected with root ΜΕΡ, appearing in μερ-μερίζω, Lat. *me-mor*, 'men whose thoughts are about ἔγχεα.'

l. 190. Ποιάντιον, 'of Poeas,' a prince in Thessalian Magnesia.

l. 193. ἀκούετε, cp. sup. v. 87. Join καὶ αὐτοί, to which the participial sentence is a concessive addition; 'though far away.'

l. 194. Trans. 'How he came,' etc.; the accent on ὥς is from the enclitic τε that follows.

l. 195. ἐπισμυγερῶς, 'miserably,' from μογερὸς (μόγος), the σ is inserted as in σ-μικρός; the change of ο to υ is the same as in ἐπάνυμος from ὄνομα. κείνος ἀπέτισεν, sc. Αἰγισθος.

l. 197. κείνος ἐτίσατο, sc. Ὀρέστης. The word πατροφονῆα, generally meaning one who slays his *own* father, is explained by the addition δ .. ἔκτα, see on Od. 1. 1.

l. 198 = Od. 1. 300.

l. 199. This and the next line are bracketed, as being an interpolation from Od. 1. 301, 302.

l. 203. ἐτίσατο, sc. πατροφονῆα. Trans. 'And the A. will spread his fame abroad, even for men yet unborn to hear of.' Modern edd. concur in the reading πυθέσθαι, the majority of MSS. give ἐσσομένοισιν δοιδήν.

l. 205. περιθεῖεν, 'invest me with,' cp. ἐπιειμένος ἀλκῆν, Od. 9. 214.

l. 206. τίσασθαι τινά τινος. Here only and Il. 3. 366 τίσασθαι τινα κακότητος.

l. 209. The words καὶ ἐμοί, in this line, are not superfluous after the μοι of v. 208, if it be merely used in an unemphatic ethical sense = 'I'm sorry to say.' Others explain the second clause as a corrective epexegetis, p. 228. τετλάμεν, perfect with pres. signification. ἔμπης, here, as always in Homer, 'notwithstanding.'

l. 214. Nestor supposes either that Telemachus has voluntarily ceded his rights, or that, influenced by some oracle, the populace are making common cause with the pretenders to the crown.

l. 216. Trans. 'Who knoweth whether he (sc. thy father, sup. v. 209) having come may take vengeance on their outrages, either by himself alone, or all the Greeks together?' sc. ἀποτίσσονται ἐλθόντες. It is uncertain whether ἀποτίσσεται be the fut. indic., or, as is more likely, be put for ἀποτίσῃται. Join σφι with the verb = 'on them.'

l. 218. εἰ γὰρ, 'if only!' spoken as a wish expressed, but taken up again in v. 223, after the parenthesis, so as to form the protasis to the sentence τῷ κέν τις. 'In that case, many a one of those suitors would forget all about his marriage.'

l. 227. οὐκ ἂν ἐμοί γε = 'This could never take place, as far as any hopes of mine go.' Cp. ἐμοὶ δέ κεν ἀσμένῃ εἴη, Il. 14. 108.

l. 230. σε ἔρκος, see on Od. 1. 64.

l. 231. Trans. 'A god indeed, if he chose, could bring a man safe home even from afar.' So ἐς οἶκον σωθῆναι, Hdt. 4. 97. For this absolute use of the optat. mood, cp.

τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
ἀμφω νοστήσαιμεν,

Il. 10. 247. οὐ τις πείσειε γυναῖκα, Od. 14. 122. Cp. also inf. v. 321.

l. 232. βουλοίμην. The contrast is between reaching home safe at last, after much suffering, and a speedy return like Agamemnon's, which so soon had a fatal ending. With βούλεισθαι ἦ, cp. inf. Od. 11. 489.

l. 235. Join ὑπ' Αἰγ. καὶ ἥς ἀλόχοιο. The dat. δόλῳ stands alone, 'by craft.'

l. 238 = Od. 2. 100.

l. 241. ἐτήτυμος, reduplicated form of ἔτυμος (ἐτεδς from εἰμλ, properly meaning, that which is), stands here almost in an adverbial sense, 'For certain, there is no more return for him.'

l. 242. φράσσαντο, (φράζομαι), 'designed,' § 19. 1.

l. 244. ἐπεὶ περίοιδε, 'since he is acquainted beyond all others, with men's customs and thoughts.' So βουλὴ περιδμεναι ἄλλων, Il. 13. 728; cp. περὶ πάντων, Od. 1. 255.

l. 245. ἀνάξασθαι, aor. mid. inf. of ἀνάσσειν, only found here. 'For they say that he hath been king through three generations of men.' γένεα, accusative of duration of time. τρεῖς, ter, is here equivalent to τρία. So, speaking of Nestor, the poet says, Il. 1. 250-52

τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθιάτο .. μετὰ δὲ τριτάτοισιν ἀνασσειν.

The Greeks reckoned a generation at about thirty years. So Hdt. 2. 142 γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν.

l. 246. Join ὥς τε ἀθάνατος, 'like an immortal.'

l. 251. Ἄργεος, a genit. of place. So οὐτ' ἠπείροιο μελαίνης οὐτ' αὐτῆς Ἰθάκης, Od. 14. 97; cp. Od. 1. 24. Ἀχαιικόν, as distinguished from Πελασγικόν Ἄργος in Thessaly, Il. 2. 681.

l. 252. ὁ δὲ θαρσ., though put as an independent sentence, is equivalent to, 'so that he had the courage to slay him.'

l. 255. ἦ τοι μὲν, 'Verily, thou thyself suspectest this, how it would have turned out, if,' etc. Another reading is ὥς περ ἐτύχθη, followed by a full stop; meaning that Telemachus was right in suggesting that such an outrage implied the absence of Menelaus.

l. 256. For ζῶντ' others read ζών γ' = 'If he had found him so much as alive,' to say nothing of what he would have done, had he caught him red-handed.

l. 258. τῷ, 'in that case.' The particle κε must be repeated with κατέδωσαν, dilaniassent. Join οὐδὲ θανόντι. The nom. to ἔχευαν is Ἀχαιοί, not expressed.

l. 260. The reading Ἄργεος gets over the difficulty of the digammated φάστεος after ἐκδς, but introduces a geographical confusion. The other reading, ὥστεος = Μυκλήνης, inf. v. 305.

l. 261. μέγα, 'monstrous.'

l. 262. κείθι, sc. at Troy. πολέας, a dissyllable, §§ 4. 3; 13. 5.

l. 263. μυχῶ Ἄργεος, not so much = 'the heart of the Peloponnese,' as describing the position of Mycene, in the far corner of the plain of Inachos, in the Argive territory.

l. 266. δία, 'lady.' φρεσὶ, 'understanding.'

l. 268. εἰρυσθαί seems to be a syncopated form of the pres. infin. of ἐρύομαι with change of ε to ει, or to be formed on the analogy of verbs in μι.

l. 269. μιν. There are no less than four personages to whom this pronoun may refer: Agamemnon, the Minstrel, Aegisthus, and Clytaemnestra. The two former may be dismissed as unlikely, leaving the decision between the two latter. Of Aegisthus it may be said that the gods had begun to prepare for his ruin as soon as he began to plan his treachery, and from this point his destruction works itself out without delay. But on the whole it is best to understand by μιν Clytaemnestra; δαμῆναι will then mean to be 'overcome,' and to yield to Aegisthus. Cp. Il. 14. 315 θεῶς ἔρος. . θυμὸν ἐδάμασσαν, ibid. 353 φιλότῃτι δαμείσ. The words ἄλλ' ὅτε δὴ form then a direct antithesis to τὸ πρὶν μὲν, sup. v. 265.

l. 272. ὄνδε δόμονδε, cp. Od. 1. 83.

l. 274. ὑφάσματα, such e. g. as the πέπλος given to Athena, Il. 6. 302.

l. 276. ἡμεῖς μὲν γὰρ, 'now we.' See sup. v. 262.

l. 280. ἀγανοῖς. Sudden deaths of men were ascribed to the 'painless shafts' of Apollo: those of women to the arrows of Artemis. See Od. 11. 172.

l. 286. καὶ κείνος, 'he too.' This implies that Nestor had gone on alone.

1. 287. **Μαλαιαί** (*Μάλεια*, Od. 9. 80), the S.E. headland of the Peloponnese.

1. 290. **τροφέοντα**, 'swollen,' 'big;' cp. *τρόφι κύμα*, Il. 11. 307. Aris-
tarchus read *τροφέοντο*, *intumescabant*.

1. 293. **αίπεια εἰς ἄλα**, 'sheer into the sea.'

1. 295. **σκαῖόν** = 'western:' in geographical descriptions, the face
fronts northward.

1. 296. The **μικρὸς λίθος** is the *λίσσῃ πέτρῃ* of v. 293.

1. 297. **σπουδῇ**, 'with much ado,' = hardly; cp. *μόγισ*.

1. 299. **τὰς πέντε**, 'the other five,' in opposition to *τὰς μὲν*, v. 291.

1. 300. **Αἰγύπτῳ**. Homer uses this word to express both the land of
that name, and also the Nile, 'the river of Egypt.' Cp. Od. 4. 355, 477.

1. 301. 'Thus he indeed went wandering.' We should rather expect
ἔως, which Nitzsch reads.

1. 303. **τόφρα δέ**, 'but in the meanwhile.'

1. 304. The common reading inverts the order of vv. 304, 305, putting
only a comma at *λυγρά*. The order given in our text has the authority
of the Scholiast on Soph. Electr. 267, by whom the lines are quoted.
The mistake may have arisen from a misinterpretation of *ταῦτα*, which
does not refer to what follows, but to the preceding words, sc. v. 264
foll. Aegisthus compassed Agam.'s death, and then, after the murder,
ruled with a rod of iron for seven years over Mycenae.

1. 306. **τῷ δὲ ὀγδοάτῳ**, 'but in the eighth year (cp. *τῷ δ' ἄρα πέμπτῳ*,
Od. 5. 263) the noble Orestes came as an avenger upon him (*κακὸν οἱ*).'
Cp. Od. 2. 166.

1. 307. **Ἀθηνάων**. This is a different account of the story from that
followed by the Greek tragedians, who represent Orestes as sent to
Phocis. The reading of Zenodotus here was *ἀπὸ Φωκίων*.

1. 308 = Od. 1. 300.

1. 309. **δαίνυ τάφον**, 'gave a funeral feast.' So *δαινύναι γάμον*, Od.
4. 3. It is here implied that Clytaem. perished along with Aegisth.

1. 311. In **βοὴν ἀγαθὸς** the hero is represented as a general, shouting
the word of command to his troops (*μακρὸν ἄνσε*, Il. 3. 81), or en-
couraging his friends, or striking terror into the foe. Cp.

εἰ μὴ ἄρ' ὀξὺ νόησε βοὴν ἀγαθὸς Διομήδης
σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα. Il. 8. 91, 92.

1. 315. Join *κατα-φάγωσιν*.

1. 318. **ἄλλοθεν**, 'from abroad,' sc. *ἐκ τῶν ἄν.*, 'from those nations
from which one would never have a hope in his heart to return, whom
storms have once drifted into so vast a sea.'

1. 319. For **μέγα τοῖον**, cp. Od. 1. 209.

1. 321. For **ἔλποντο** without *ἄν*, see sup. v. 231.

1. 322. **τῇ δαινόν τε**. The *ε* is lengthened because originally *δαινός* is
spelt with the digamma, *δφεινός*.

l. 327. *λίσσεσθαι*, infin. for imperat. *αὐτὸς*, the reading of Aristarchus; *αὐτὸν* the commoner reading.

l. 333. The tongues of the victims, as being the choicest portion, were cut out, and burned (inf. v. 341) in honour of the Gods.

l. 334. *τοῖο*, sc. *κοίτοιο*, 'it is time for it.'

l. 337. *ἦ ῥα*, see on Od. 2. 321.

ll. 338, 339 = Od. 1. 146, 148.

l. 340. *νώμησαν*. Cp. Od. 18. 418 *οἶνοχόος μὲν ἐπαρτάσθω δεπάεσσι*. This settles the construction of *δεπάεσσι*. The cups were not brought round but stood already on the board by each guest. The force of *ἐπὶ* in *ἐπαρτάμενοι* is that of 'in succession,' as in *ἐπ-οίχεσθαι*. Cp. Od. 18. 425 *νώμησαν δ' ἄρα πᾶσιν ἐπι-σταδόν*. The meaning of the ritualistic word *ἀρχεσθαι* is 'to offer a first portion to the Gods.' Cp. *ἀπαρχαί, καταρχαί*. Putting these interpretations together, we have as the whole meaning, 'They served it round to all, having poured a first drop into their cups in succession.' The *κοῦροι* carried the bowl (*κρητήρ*) and a ladle (*πρόχοος*), with which a drop was put into each cup; this drop was then poured out as a libation, and the cup filled for the man's own drinking.

l. 347. *ὤς... κίετε*, exegesis of *τό γε* in the preceding line. *ἐμείο*, § 15. 1.

l. 348. The order of the words is *ὥς τε παρὰ τευ* (§ 15. 3) *ἡ πάμπαν ἀνείμ*. ('short of clothing'), *ἡ δὲ πενίχ*. ('badly off'), 'who has not in his house cloaks (either to wear, or to use as coverlets, Od. 4. 299) and many blankets, either for himself or for his guests to sleep softly on.'

l. 352. *τοῦδ' ἀνδρός*, 'this man' of whom I am now thinking, viz. Odysseus.

l. 353. *ἱκριόφιν*, § 12. 1; see on Od. 5. 163. *ὅφρ' ἄν*, 'so long as.'

l. 357. Join *σοὶ πείθεσθαι*.

l. 364. *ὀμηλικίη* for *ὀμήλικες*, as in Od. 2. 158.

l. 365. *ἔνθα*, explained by the following words *παρὰ νηί*.

l. 366. The *Καύκωνες* lived in Triphylia to the North of Nestor's dominion.

l. 367. The *χρεῖος* was probably a claim for stolen cattle. Cp.

ἦ τοι Ὀδυσσεὺς

ῆλθε μετὰ χρεῖος τό ῥά οἱ πᾶς δῆμος ὀφέλλε,

μῆλα γὰρ ἐξ Ἰθάκης Μεσσηνιοὶ ἄνδρες αἶεραν,

Od. 21. 17; *ὀφέλλειν* Epicè for *ὀφείλειν*.

l. 373. *ὅπως ἶδεν*, 'how he had seen,' i.e. at the sight he had seen. Eustathius reads *ἐπεί*.

l. 376. Join *ὦδε*, not with *νέφ*, but with *ἑπονται*, 'accompany thee as I see they do.'

l. 378. *τριτογένεια* probably means only 'born from the water.' Cp.

Ὀκεανόν τε, θεῶν γένεσιν καὶ μητέρα Τηθύν,

Il. 14. 201, though later legends referred the word to a Boeotian stream

called Triton, or to a lake of the name in Egypt, both connected with the worship of the goddess. Others, finding that in the Cretan dialect *τριτώ* = *κεφαλῇ*, saw in the word the embodiment of the story of Athena's birth from the head of Zeus.

1. 380. *διδωθῆ*, the oldest form of the imperat., § 23. 1.

1. 382. *ῥέζειν*, like *ἔρδειν* = 'to sacrifice.' Cp. Lat. *facere* and *operari*. *ῥῆιν* was referred by the ancients to *ἔνος* = 'one year old,' which makes *ἀδμήτην* superfluous. It is better to connect it with *ἄνω*, *ἀνύω*, and so make it = *τέλειος*.

1. 384. *περιχεύας*, i. e. not by melting, but by laying on gold in leaf or foil.

1. 387. *ἔα*, § 15. 2.

1. 389 = Od. I. 145.

1. 390. *ἀνα-κέρασσαν*, 'mixed up.' Cp. Od. 9. 209.

1. 392. *κρήδεμνον*, here = 'the stopper' that *made fast the top* (*κάρα-δέω*) of the jar, or perhaps 'the string' over the cork.

1. 396. *οἱ μὲν*, sc. *νῆες καὶ γαμβροὶ*, sup. v. 387, who had each his own apartment (*οἰκόνδε ἔβαν*, cp. inf. v. 413) in the court of the palace. *αὐτοῦ*, in next line, means 'in the actual house,' sc. *ὑπ' αἰθούσῃ*, 'under the echoing verandah' formed by a sloping roof from the front wall of the house.

1. 399. *τρητοῖς*, see Od. I. 440.

1. 401. Join *ὅς παίδων*, cp. Od. 5. 448. The married sons had detached lodgings in the court; the unmarried Peisis. (*ῥήθεος*) sleeps in the house, as Telemachus does.

1. 403. *πόρσυνε*. This phrase, which is used in the honourable sense of 'sharing the bed' as a wife, gains its meaning from the fact that the wife is the one who has free access to the husband's room, and actually prepares his bed for the night's rest. So Theocr. 6. 33

αὐτὰρ ἐγὼ κλαῖω θύρας ἔς τέ κ' ὁμόσση

αὐτά μοι στορέσειν καλὰ δέμνια.

1. 408. *ἀποστίλβοντες ἄλ.*, 'shining with an oil-like gloss.' The gen. may have been suggested by the *ἀπὸ* in composition, as the dative is more natural, as in Il. 18. 595

χιτῶνας ἐννήτους ἦκα στίλβοντας ἐλαΐφ.

See too on Od. 7. 107. Others interpret it of a sort of varnish.

1. 410. *Ἀἰδόσδε*, sc. *δόμον*, 'to the house of A.', always a person in Homer.

1. 411. *οὔρος*, 'warder,' from *ὄρ-ᾶω*. Cp. Lat. *tueri* in a similar double sense.

1. 418. *κρήναιτε*, with double *η*, from *κραίνω*.

1. 419. *ἰάσσομαι*, indic. fut. after *ὄφρα*, so with *ᾔπας*, Od. I. 57.

1. 420. *ἐναργής*, cp. Virg. Aen. 4. 358 *manifesto in lumine vidi*. θεοῦ, sc. *Ποσειδῶνος*.

1. 421. ἐπὶ βοῦν, 'for a cow:' so ἐπὶ τεύχεα ἐσσεύοντο, Od. 24. 466.
1. 422. βοῶν ἐπιδουκόλος, a pleonasm, like αἰ-πόλος αἰγῶν, Od. 17. 247. Cp. inf. v. 472.
1. 427. οἱ δ' ἄλλοι μένετε, for this use of imperat. cp. Od. 2. 252.
1. 429. ἔδρας, 'places' for the guests. ἀμφὶ must go with πένεσθαι, but it is superfluous, and, as it were, an afterthought. οἰσέμεν is the second aor. infin., § 20. 3.
1. 432. χαλκεὺς, called χρυσοχόος, sup. v. 425.
1. 433. πείρατα = *instrumenta*; lit. the 'completions' of his art, in which word the significations of πείρατα easily meet.
1. 436. ἀντιώσσα, see on Od. 1. 25.
1. 439. ἀγέτην κεράων. So ἔλκειν ποδὸς, Il. 17. 289. ἀγειν χεροῖν, Eur. Bacch. 1068.
1. 441. ἐτέρη, sc. χειρὶ = 'the left.' οὐλὰς. It is difficult to decide whether this word be connected with δλος = 'whole grains,' or the root *φελ* appearing in ἀλέω, ἀλευρον, which would make it = 'coarse-ground grain.' The latter seems on the whole better, and more consistent with the Attic form ὀλαί, Aristoph. Eq. 1167, Pax. 948. The grain when *rouled* between the horns of the victim is called οὔλο-χύται (v. 445).
1. 445. κατήρχετο. Cp. Il. 1. 449
 χερνίψαντο δ' ἔπειτα καὶ οὔλοχύτας ἀνέλοντο,
 sc. took them out of the *κάνεον* to sprinkle. Here κατήρχ. οὔλοχύν. is equivalent to κατήρχ. ἀνελόμενος οὔλ. 'He began the sacred office with handwashing and the grain for sprinkling, and he prayed earnestly to Athena at the initiatory rite, throwing in the fire the lock of hair from the victim's head; but when they had prayed and tossed the sprinkled grain,' etc. The ἀπαρχόμενος is defined more closely by the words which follow it. Cp. ἀπὸ τρίχας ἀρξάμενος, Il. 19. 254.
1. 450. ὀλόλυξαν, 'raised a joyful cry,' at the consummation of the sacrifice; not a shriek of horror. For ὀλολυγῇ in this good sense, cp. Eur. Med. 1176.
1. 453. ἀνελόντες, 'having raised the victim[*'s head*],' equivalent to αὐερόσαντες, Il. 1. 459; 2. 422.
1. 454. ἔσχον, 'held him fast.' This was to facilitate the next process (σφάζειν, 'cut the throat').
1. 456. διέχευαν, 'dismembered.' μίστυλλον (v. 462), 'cut into *small* pieces.' ἄφαρ δέ, 'and at once they cut out slices from the thighs, all properly, and wrapped them in fat, making a double layer of it.'
1. 458. δίπτυχα may be taken as an adverbial accus. plur., or better, as a fem. accus. sing. (agreeing with κνίσην), a metaplastic form from δίπτυχος pointing to a nom. δίπτυξ. Cp. δίπτυχα λώπην, Apoll. Rhod. 2. 32. For a description of meat from the thigh thus wrapped in an upper and lower layer of fat, cp. Soph. Antig. 1011 μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.

l. 459. σχίζης, § 9. 6.

l. 460. παρ' αὐτὸν ἔχον, 'came to his side and held.'

ll. 461, 462 = Od. 12. 364, 365.

l. 463. The apodosis begins with ὤπταν δ', 'then they set to roasting them.'

l. 466. ἔχρισεν λίπ' ἐλαίῳ [and simply λίπ' ἀλειψεν Od. 6. 227], 'anointed him with oil-olive.' According to Herodian λίπ' was an actual dative, sc. λίπαι or λίπα, from an old noun τὸ λίπα, so that ἐλαίῳ is an adjective. Others regard λίπα as an adverb analogous in form to κρύφα, τάχα = 'smoothly,' 'oilily.'

l. 471. ἀνέρες ἐσθλοὶ, so κοῦροι, sup. v. 339, Od. 1. 148.

ἐπι-όροντο, acc. to some = 'rose up,' or 'passed along them,' like ἐποίχεσθαι, 'to wait on the guests;' others, with more probability, refer ὄρομαι to a root *op*, *for*, from which come ὁράω and οὖρος, 'looked after them,' i. e. 'waited on them.'

l. 472. οἶνον οἶνοχ., a pleonasm, as sup. v. 422. The ultima of οἶνον is long before the digammated word φοῖνοχοεῦντες.

l. 476. ὑφ' ἄρματ' ἄγοντες, here, as often = 'under the yoke;' ἄρματα of one chariot, but in plural number, as including all the apparatus connected with it, cp. τόξα, μέγαρα, ἱστία. ὁδοῖο, partitive gen., 'some of his journey;' so in Il. 24. 264 ἵνα πρήσσωμεν ὁδοῖο.

l. 481. βήσετε, § 20. 3. ἀν, § 7.

l. 484. ἐλάαν, infin. denoting purpose; cp. Od. 1. 138 νίψασθαι.

l. 486. σείον ζυγόν, 'kept rattling the yoke supporting it [on their necks] at either end.'

l. 487. δύσετε, § 20. 3.

l. 488. Φηραὶ, on the N.E. side of the Messenian gulf.

l. 490. ἄεσαν, see on sup. v. 151.

l. 493. The verse is wanting in the majority of MSS.

l. 495. ἔξον, § 20. 3.

l. 496. ἦνον, ἀνω, i. q. ἀνώ, 'made for their journey's end,' 'for so quickly the swift horses bore them forward.' Others take ὑπέκφερον intransitively, as in Il. 23. 376

δικα δ' ἔπειτα.

αἱ Φηρητιάδαο ποδώκεες ἔκφερον Ἴπποι.

BOOK IV.

l. 1. οἱ δὲ, sc. Telemachus and Peisistratus. This introduces the evening of the second day after their departure, the first night being spent at Pherae, Od. 3. 488. Ἀακεδαίμων is the name for the district of which Sparta was the capital. κοίλην is best described by Euripides (Cresphont. 1), κοίλην γὰρ, ὅρεσι περίδρομον, 'mountain-pent;' the surrounding mountains being Taygetus on the west, and Parnon on the

east. *κητώεσσαν* (for which Zenodotus wrote *καιεράεσσαν*) = 'with deep ravines,' perhaps from *κε-άω*, 'to split.' But vid. Buttm. *Lexil.* s. v.

1. 3. *δαινύντα γάμον*, cp. *Od.* 3. 309.

1. 5. Menelaus had promised his only daughter Hermione to Neoptolemus, while they were still at Troy; now he 'was just sending her off' in performance of his promise.

1. 7. *ἔξετελειον*, 'were bringing to accomplishment.'

1. 8. *ἵπποισιν*, instrumental dative.

1. 9. *δοτυ* = Phthia, in Thessaly.

1. 10. *ἤγετο*. Menelaus was 'bringing home' for his son a bride from their own city, Sparta.

1. 11. *τηλύγετος* seems to mean 'grown big,' and = Lat. *adolescens*. The notion of 'last-born' or 'late-born' from *τῆλε* is unsatisfactory, and the first part of the word may be referred to *θάλλω*, or to an adjective *ταύς* = 'big,' seen in *Ταύγετος*, 'the huge mountain.' See on *Τηλέπυλος*, *Od.* 10. 82; cp. further, *Il.* 5. 153; 9. 143, 482, *Od.* 16. 19; to which passages the meaning 'grown up' is quite appropriate. And here, Megapenthes, born after Helen's flight, but before the Trojan expedition, would now be 19 or 20 years old. The 'great grief,' which the name implies, commemorates Helen's faithlessness.

1. 13. *ἔπει*, *metr. grat.*

11. 15-19. Athenaeus says that these lines were interpolated by Aristarchus, partly from *Il.* 18. 604-606. Most modern editors reject them, but the first two seem almost necessary to give a meaning to the opposition in *τῷ δ' αὖτε*, v. 20.

1. 19. *κατὰ μέσσοις* defines more closely *κατ' αὐτοὺς*, with which cp. *θαύμαζον κατὰ δῶμα*, inf. v. 44. *ἐξάρχοντος* [sc. *δοιδού*] *μολπῆς*, genit., as *ἐξήρχε γόοιο*, *Il.* 18. 51.

1. 20. *ἐν προθύροις*, sc. at the entrance of the *αὐλή*.

1. 26. *τῷδε*, 'yonder,' cp. *ἡδ'*, *Od.* 1. 185.

1. 27. *ἔικτον*, a syncopated form of the dual from perfect *ἔοικα*. The dual of pluperf. occurs inf. v. 662.

1. 28. For *σφωιν*, cp. § 15. 1; *καταλύσομεν* for *-ωμεν*, § 3. 4

1. 29. Join *ῆ πέμπωμεν ἱκανέμεν ἄλλον*. Eteoneus thought the house was full enough already, and it might be wiser to 'send them on to visit some one else, for him to entertain them.'

1. 33. Notice the combination of dual and plural, *φαγόντε.. ἰκόμεθα*, we are come hither [waiting to see] whether Zeus will for the time to come ease us of our sorrow.' Menelaus has learned kindness in the school of adversity.

1. 36. *προτέρω*, 'forwards.' *θοινηθῆναι* (*θοινάομαι*), 'that they may feast.'

1. 37. *κέκλετο*, §§ 18. 2; 20. 4.

1. 38. *σπέσθαι*, from *ἐπομαι*, *ἐσπόμεν*.

1. 39. *λῦσαν ὑπὸ ζ.*, 'from beneath the yoke,' cp. *Od.* 7. 5.

l. 41. ἀνὰ . . ἔμξαν, cp. Od. 3. 390.

l. 42. ἐνώπια. See plan of house. παμφανόωντα, because they were whitewashed, or because the sun streamed through the gateway and lit them up.

l. 45. The order of the words is αἶγλη γὰρ πέλεν ὥς τε [αἶγλη] ἡέλιου ἡὲ σελήνης.

l. 47. δρώμενοι, 'gazing,' with the additional notion of wonder = Od. 10. 181.

l. 50. οὔλος, in this sense of 'shaggy' or 'with close nap,' is referred by Buttmann to εἰλέω = 'squeeze.' It is more likely parallel to Lat. *vellus*, Greek *φέριον*, Eng. 'wool.'

l. 51. ἐς θρόνους ἔξοντο, cp. θῶκόνδε καθίζανον, Od. 5. 3.

ll. 52-58 = Od. 1. 136-142.

l. 59. δεικνύμενος, see on Od. 3. 41.

l. 61. πασσαμένω, sc. σφῶ, accus. object of εἰρησόμεθα.

ll. 62-64. The Alexandrian critics rejected these lines as unnecessary, and as containing an unhomeric form σφῶν, the dative elsewhere being σφῶιν. Trans. 'the type of your parents is not lost in you' (Haym.). σφῶν *dativ. eibicus* = 'as far as you are concerned.'

l. 65. νῶτα. Slices from the back or chine were the best pieces reserved for honoured guests. Cp. Od. 8. 475.

ll. 67, 68 = Od. 1. 149. 150.

l. 70 = Od. 1. 157.

l. 73. ἡλέκτρον. It is impossible to decide whether this is amber—so called, as Buttmann thinks, from its attractive properties (ἐλκω)—or a mixture of gold and silver in the proportion 5 : 1, which it certainly meant in later times. Amber as a decoration would not be very lustrous.

l. 74. 'Like unto this, no doubt, is the court of Zeus within, for the untold multitude of things that are here.'

l. 75. ὅσσα is roughly equivalent to ὅτι τόσα. The proper meaning of αὐλή is the outer court. If we retain that meaning here, Telemachus must be supposed to be thinking of the place where the splendour of the palace first struck his eye. But probably αὐλή is loosely used for the whole dwelling, as in Il. 24. 452.

l. 77. See on Od. 2. 269.

l. 80. Trans. 'But of men, whether any one rival me in wealth or not [I care not].' For the conjunctive, cp. Il. 9. 701 ἀλλ' ἢ τοι κείνον μὲν ἐάσομεν ἢ κεν ἴησι ἡ κε μένη.

l. 82. ἡγαγόμην, sc. τὰ κτήματα.

l. 83. Αἰγυπτιούς, three syllables. The countries are not mentioned in any order of geographical sequence; the Sidonians are close to the Phoenicians, and the Erembi are, perhaps, a branch of the Aethiopians.

l. 85. ἴνα τε [so ὅθι τε, inf. v. 426], 'where lambs are horned from the very first.' Cf. Arist. Hist. Anim. 8. 28 ἐν μὲν Διβύῃ εὐθὺς γίνεταί κέρατα

ἔχοντα τὰ κερατώδη τῶν κριῶν. Indeed, all increase is rapid, τρεῖς γὰρ τίκτει, κ.τ.λ.

l. 86. τελεσφόρον (notice accent, which makes the epith. active) = 'the maturing year,' i.e. that brings all things to completion, including itself. For εἰς ἐνιαυτὸν, cp. inf. v. 527.

l. 87. Trans. 'There neither master nor shepherd lacks cheese or meat or sweet milk, but [the ewes] always give a constant supply of milk, to draw,' lit. 'to be milked.' ἐπιδευῆς = ἐπιδεψῆς, from δέομαι.

l. 89. ἐπ-ηε-τανός, from ἐπ-αίει, with termination τανος, as in Lat. *diutinus*. θῆσθαι, from θάομαι, as χρῆσθαι from χρίομαι.

l. 90. εἶος, *met. grat.* for ἔως, § 3. 6. περὶ κείνα, 'about that neighbourhood.'

l. 91. τελῶς, Epicè for τέως, 'meanwhile.'

l. 92. οὐλομένης, see on Od. 2. 33.

l. 94. καὶ πατέρων, κ.τ.λ., 'and about these [riches] you are likely to have heard (cp. Od. 2. 118) from your fathers, whosoever those fathers of yours may be.' These words are purely parenthetical, by way of saying that his wealth is now common matter of history: the ἐπεὶ explains his lack of enjoyment in his wealth (v. 93). ἀπώλεσα = 'let it go to ruin,' as it certainly did go to ruin in his long absence. Another reason for his joylessness is the loss of dear friends, inf. vv. 96 foll.

l. 97. Join ὄφελον ναίειν ἔχων τριτάτην περ μοῖραν τούτων. With οἱ δ' ἄνδρες repeat ὄφελον.

l. 100. ἐμπης, 'notwithstanding,' explained by πάντας.. ἀχέων.

l. 104. τῶν πάντων οὐ. 'For these men, all of them, I lament not so much.' ὀδύρομαι (with accus. sup. v. 100) is here used with gen.

l. 105. ἀπεχθαίρει = 'makes me loathe.' Cp. στυφαίμ, Od. 11. 502.

l. 106. μνωμένην (μνάομαι, § 18. 2), 'when I think upon it.'

l. 107. ἤρατο, 'undertook,' [αἶρω]. Join τῷ δ' .. αὐτῷ, 'to that man himself troubles were destined to come, and to me sorrow for him never to be forgotten, to think how he is so long away, and we know not whether he be dead or alive.'

l. 112. νέον, adverbial to γεγαῶτα.

l. 113. τῷ δ' ἄρα, 'and in his heart he stirred a desire of tears for his father.' Join ὑπὸ .. ὥρσε.

l. 115. ἀντ[α]. Notice accent which distinguishes it from ἀντὶ, and cp. ἀντα πορείαν, Od. 1. 334.

l. 120. εἶος, see on sup. v. 90.

l. 122. χρυσηλάκατος was interpreted by the ancient commentators as = 'with golden arrow;' but ἡλακάτη, at any rate, always means the 'distaff,' though there may be an ambiguity of meaning in ἀτρακτος between 'spindle' and 'arrow.' It is a generic epithet of the goddess

as a female, and not specific with reference to her favourite pursuits of hunting. Pindar applies the epithet to Amphitrite and the Nereids.

1. 126. Θῆβαι or Θήβη, the chief city in upper Egypt, which was called after it 'the Thebaid.'

1. 131. ὑπόκυκλον = with little wheels or castors at the bottom, that the basket might easily be pushed about. Cp. Il. 18. 375

χρῦσα δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκε.

1. 132. κεκράαντο, 'the edges thereon [ἐπὶ] had been finished off with gold,' from κραίνω. Others derive the form, strangely enough, from κεράννυμι, from the idea of the mixture of the two metals. The basket was full of the yarn already spun off. This was packed away, probably, in skeins or balls, while the distaff, with its charge of wool ready for spinning, lay across the basket from edge to edge. Others interpret τετάνυστο of standing upright, but the other rendering is simpler. Cp. Od. 1. 138 ἐτάνυσσε.

1. 138. ἴδμεν, § 23. 8.

1. 140. This line is generally rendered, 'Shall I be wrong in what I am going to say, or shall I be speaking the truth?' or else as a quasi-indirect question = 'whether I shall be wrong or right, my heart bids me speak.' It seems simpler to consider that Helen is debating upon her own question, ἴδμεν δῆ; and doubting whether to answer it or not. She says, therefore, 'Shall I withhold the truth (ψεύσομαι), or shall I speak the truth out? I have a great mind to do so.'

1. 141. εἰκοῖτα ὧδε, *tam similem*.

1. 145. ἐμείο, § 15. 1.

1. 151. Join μεμνημένος ἀμφ' Ὀδ., as Od. 1. 48. So μνησόμεθα περὶ πομπῆς, Od. 7. 191. Others join μυθ. ἀμφ. Ὀδ., and take μεμνημ. as standing alone.

1. 153. ἀμφὶ ἐμοί. Explained by εἶνεκ' ἐμείο, inf. v. 170.

1. 158. σαόφρων = σώφρων.

1. 159. ὧδ' ἐλθὼν, see on Od. 1. 182. ἐπεσβ. ἀναφαίν. = 'to make show of much talking.' There is no idea of φλναρία or nonsense in the word. τὸ πρῶτον = 'his first visit.'

1. 160. Join τοῦ . . αὐδῆ.

1. 163. ὑποθήσεται, fut. indic. after ὅφρα, as εἴμ' ἐς πόλιν ὅφρα με μήτηρ ἔμψεται, Od. 17. 6.

1. 165. μὴ ἄλλοι, the η and α coalesce by synizesis, § 4. 3.

1. 166. οἰ, enclitic dat. as the accent on οὐδέ shows.

1. 170. πολέας, § 13. 5, two syllables.

1. 171. The order of words is, καὶ ἔφην [ἐμὲ] φιλησέμεν μιν ἐλθόντα, 'And I thought that I would entertain him when he came, beyond all other Argives, if Olympian Zeus had granted that a return should be vouchsafed us. And I would have given him for a home [γάσσα, transit. aor. of αἰώω] a city in Argos, and would have made him a house, having

brought him from Ithaca with his goods and his son and all his folk, having cleared out one town [of those] that lie round us, and [which] are ruled over by myself.'

1. 181. μέλλεν ἀγάσσεσθαι, 'must himself have been jealous of this happiness.'

1. 187. Ἀντιλόχοιο, Od. 3. 112.

1. 188. Ἡοῦς υἱός, Memnon, king of the Aethiopians.

1. 190. The order of the words is, Ν. ὁ γέρον φάσκ' εἶναι σε πεπνυμένον περὶ (= 'beyond') βροτῶν.

1. 192. Aristarchus is said to have rejected this line, and most modern editors have followed him, because the οἷσιν seems wrong after ἐπιμνησαίμεθα. But the clauses really cross, so that οἷσιν ἐ. μεγ. refers closely to Νέστωρ φ. δ. γ., and ἐπιμν. σείω to ἀλλήλ. ἐρέοιμ. A similar interchange comes Od. 8. 477 τοῦτο πόρε κρέας—ἔφρα φάγησι—Δημοδόκῳ—καὶ μιν προσπτύξομαι. Peisistratus and his brothers are the subjects of ἐπιμν. and ἐρέοιμν.

1. 193. εἴ τί που ἔστι = 'if it may be so,' a modest way of urging his advice.

1. 194. μεταδρόπιος may mean 'after supper,' μετὰ δόρπον. Peisistratus likes not to end the day in sorrow; so that Menelaus (inf. v. 213) suggests they should fall to again. Or it may be, 'during supper,' μετὰ δόρπῳ, in which case v. 213 will describe the meal resumed after the interruption of weeping. This is simpler.

ἀλλὰ καὶ Ἡὼς ἔσσεται, 'but the morning shall serve for that,' sc. ἔσσεται ὀδυρομένη.

1. 195. Join οὐ νεμεσ. τινα κλαίειν [τοῦτον] βροτῶν δς κε θ.

1. 197. γέρας. The only 'bonour' men can show the dead is, κείρασθαί [τινα], that one should cut his hair as a sign of mourning.

1. 199. καὶ γάρ follows οὐ νεμεσσῶμαι.

1. 200. μέλλεις ἴδμεναι, see sup. v. 94. Peisistratus had never been in his company nor seen him. Perhaps he was not born when Antilochus went to Troy.

1. 202 = Od. 3. 112.

1. 206. τοίου = πεπνυμένον. δ = 'wherefore,' cp. Od. 1. 382.

1. 208. γαμέοντί τε γεν., 'at bridal and birth.' For similar hysteron proteron, see Od. 4. 723; 10. 417, etc.

1. 211. υἱέας αὖ, where Attic Greek would have used δέ.

1. 214. χευάντων, 'let them pour,' indef. subject, as often φασί, 'and there shall be stories in the morning for Telemachus and me to tell at length [διὰ] to each other.'

1. 220. Join βάλε φάρμακον εἰς οἶνον ἔνθεν ἔπινον. It is impossible to say what the φάρμακον was. Plutarch thought it only symbolised the glamour of Helen's eloquence: many moderns think it refers to opium.

- l. 226. δημόφεν, § 18. 3. For the subject to δ., see sup. v. 214.
- l. 227. μητιόεντα, not 'cunningly devised' but (active) 'helpful.'
- l. 229. τῇ, 'where,' taking up the Αἴγυπτος implied in the adj. Αἰγυπτίη.
- l. 230. μεμιγμένα, 'intermixed,' good and bad together.
- l. 231. ἱητρὸς is the predicate. 'Each one is a leech skilled beyond all men.'
- l. 235. οἶδε, see on Od. i. 76.
- l. 236. ἀτὰρ refers back to ἐσθλῶν, 'though good, yet the God,' etc.
- l. 239. εἰκοῖτα, 'suited thereto,' sc. to feasting and enjoyment.
- l. 240. μυθήσομαι, i. e. -ωμαι. Conjunct. parallel to ὀνομήνω.
- l. 242. ἀλλ' οἷον τόδ' ἔρεξε. We may supply καταλέξω or some such word, or make a sort of exclamation of it, 'But to think of what a thing this was that he did!' which latter way the Schol. prefers.
- l. 244. αὐτόν μιν = the later εαυτόν.
- l. 247. κατακρύπτων, 'disguising himself.'
- l. 248. δς οὐδὲν τοῖος ἐήν, 'who was in no wise such an one,' sc. anything but a beggar. δέκτης and οἰκεὺς seem irreconcilable.
- l. 249. ἀβάκησαν = 'took no notice.'
- l. 250. τοῖον ἐόντα = 'though so disguised.' Others interpret, 'I knew him to be such an one as he really was,' Od. ii. 144.
- l. 254. μὴ πρὶν ἀναφῆναι . . πρὶν ἀφικέσθαι, *non prius ostendere quam advenissat.*
- l. 258. κατὰ δὲ φρόνιν ἦ. π., 'brought back much information.'
- l. 262. δῶχ' = ἔδωκε.
- l. 263. νοσφισσαμένην, 'having quitted;' so with accus. Κρήτης ὄρεα νιφόεντα νοσφισάμην, Od. 19. 338.
- l. 264. φρένας . . εἶδος. For this *accusativus respectus* defining τευ more closely, cp. Od. 11. 336.
- l. 269. τοιοῦτον is probably masc. agreeing, κατὰ σύνεσιν, with Ὀδυσ. φίλον κῆρ, which is merely a periphrasis for Ὀδυσσεύς.
- l. 272. ξεστῶ = 'fine-wrought.' ἵνα = 'where.'
- l. 274. κελευσέμεναι δέ σ' ἔμελλε, 'some God must have bidden you [come].' μέλλω is followed by a future, as in Od. 9. 477, or by an aor., as inf. v. 377. κελευσέμεναι may, therefore, be an aor. with the sigma, like οἰσέμεναι, σαωσέμεναι, etc. Had Helen's purpose come to pass the Greeks were lost.
- l. 277. περι[έ]στειξας, 'thou didst walk round.'
- l. 278. ἐκ δ' ὀνομακλ. = ἐξονομακλήδην δέ.
- l. 279. Ἰσκουσ' ἀλόχοισιν, see on Od. 2. 121.
- l. 283. ὑπακούσαι, 'to answer,' Od. 10. 83.
- l. 285 = Od. 2. 82.
- l. 292. ἄλγιον, 'all the harder!' cp. βέλτερον, Od. 6. 282. τὰ γε = 'his cleverness and endurance.'
- l. 294. τράπετε, 'send us off.'

ll. 297-300 = Od. 7. 336-339. *δέμνα*, 'bed-steads,' *ἑσσαθαι*, 'to wrap themselves in.'

l. 302. *ἐν προδόμῳ*. This merely resumes the phrase *ὑπ' αἰθούσῃ* = 'under the verandah.'

l. 312. *τίπτε δέ σε* = *quâ vero de causâ necessitas buc te attulit?*

l. 314. *δήμιον ἦ*, 'Is the matter a public one, or private?'

l. 317. *εἰ ἐνίσποις*, '[To see] if you could tell me.' *κληηδόνα* for *κληρόνα*, from Epic form for *κληδών*.

l. 320 = Od. 1. 92.

ll. 322-331 = Od. 3. 92-101.

l. 335. This simile is remarkable for having several points of comparison. The hind and fawns represent the suitors: the thicket is the house of Odys. The lion is Odys. himself. Notice how the hypothetical mood [*ἐξερέησι*] passes into the perf. and aor. indic. as the picture becomes realized in the poet's mind. Cp. Od. 5. 328 *φορέησιν . . ἔχονται*.

l. 339. *ἀμφοτέρωσι* includes the dam and her fawns, as representing both divisions of the family. Cp. Virg. Aen. 1. 462

Atridas Priamumque et saevum ambobus Achillen.

l. 341 = Od. 7. 311.

l. 343. *ἐξ ἔριδος*, 'in a match.' Philomeleides, the king of Lesbos, was said to have challenged to a contest in wrestling all who landed on his shores.

ll. 345, 346 = Od. 1. 265, 266.

l. 345. *τοῖος ἔων* takes up the same words from v. 342. 'O that in such strength Odys. might come among the suitors; all of them would find speedy doom, and would rue their wooing.'

l. 348. *παρακλιδόν* adds a closer description to *παρέξ*, 'I won't give you a different answer off the point and shirking your question, nor will I mislead you,' i. e. he will neither withhold the truth nor tell him what is false.

l. 349. *ἀλλὰ τὰ . . τῶν οὐδέν*, i. e. *quae vero senex mihi narravit, ex iis nihil celabo*.

l. 351. *Αἰγύπτῳ*. It is doubtful whether this is the land or the river of Egypt, sc. the Nile; see inf. vv. 477, 581.

Join *ἐπὶ . . ἔσχον* and *δεῦρο . . νέεσθαι*.

l. 352. *ἐπεὶ οὐ*. Synizesis, § 4. 2. *τεληέσσας* = not so much 'perfect' as 'effective,' that win an answer (*τέλος*) from heaven.

l. 354. *ἔπειτα*, begins the story = 'now.'

l. 355. Pharos lies so near the coast (less than a mile) that it is hopeless to reconcile the story with actual topography.

l. 356. *τόσσον ἀνευθ' ὅ*, 'as great a way off as a ship makes in a whole day.'

l. 357. *ἦνυσεν*, aor. of custom.

ἐπιπνέεισι. For the diphthong *ει*, see § 3. 2.

- l. 358. ἀπὸ . . βάλλουσι, 'they push off.'
- l. 359. μέλαν = 'from deep wells,' so κρήνη μελάνυδρος, Od. 13. 409.
- l. 363. κατέφθιτο, syncop. aor. from form φθίω, 'all our victuals would have been spent.'
- l. 367. νόσφιν ἱταίρων defines οἶφ. μ' is for μοι, § 6.
- l. 369. ἔτιρε δέ, where later Greek would have γάρ. No man in Homeric times would eat fish when he could get meat.
- l. 371. Trans. 'Art thou utterly a fool and spiritless; or art thou wilfully reckless, and takest pleasure in sorrow? seeing thou art so long cooped up in this island, and canst find no escape, while the heart of thy comrades is fainting.' μεθείς, § 23. 1.
- l. 377. See on sup. v. 94.
- l. 380. πεδάα = 'keeps me a prisoner here.' ἔδησε, 'stopped me' originally, cp. sup. v. 351.
- l. 387. τεκέσθαι, sc. ἐμὲ, 'begat me.'
- l. 388. λελαβέσθαι, § 16. 2.
- l. 389. ὅς κεν, apodosis, 'he will tell thee.' δs demonstr., Od. 1. 286.
- ll. 389, 390 = Od. 10. 539, 540.
- l. 393. οἰχομένοιο ὁδόν, 'while thou art away on a journey;' so ἐλθεῖν ὁδόν, Od. 3. 316.
- l. 395. αὐτῇ, emphat., 'Do thou thyself;' for Odys. does not understand the plan.
- l. 400. Constant usage seems to prove that δέ and not δὴ as proposed is the word after ἦμος: δέ may here be compared with ἔπειτα, sup. v. 354. ἀμφιβεβήκει is the reading of the majority of MSS., and if it be adopted, we must treat it as an aor. of custom, being the only past tense in use from the pres. perf. ἀμφιβέβηκα. But ἀμφιβεβήκη, the reading in the text, is much simpler.
- l. 402. φρίξ, the ruffled surface of water. Cp.
οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπὶ φρίξ
ὀρνυμένοιο νέον μελάνει δέ τε πόντος ὑπ' αὐτῆς. Il. 7. 63, 64.
- l. 404. νέποδες. This word has been variously interpreted as 'footless,' 'web-footed,' and 'offspring.' The last is best. It may be referred to root NEΠ. seen in ἀνέψιος, περ-ος, περ-ις, etc.
- l. 406. πικρὸν ὁδμήν, see § 13. 2, and cp. inf. v. 442.
- l. 408. ἐξείης, 'in order,' i. e. Odys. and his companions, though only σὲ is used in the preceding line.
- l. 410. ὀλοφώια, the 'black arts' of a wizard; ὀλοός, ὀλοώιος, ὀλοφώιος.
- l. 411. ἐπεισιν, 'goes his rounds;' cp. ἐποίχεσθαι, inf. v. 451.
- l. 412. πεμπάσσεται, i. e. πεμπάσσηται, properly, 'to count on the five fingers.'
- l. 416. αἰθεῖ ἔχειν, 'keep him where he is;' so αἰθεῖ μένειν, Od. 5. 208. The infin. for imperat., as sup. v. 408.

l. 417. *πειρήσεται*, sc. *ἀλύξαι*, 'He will try to do so by turning into everything that is made for moving on the ground.'

l. 420. *αὐτὸς* = Proteus *himself*.

l. 421. *τοῖος ἔων*, in his original shape.

l. 422. *σχέσθαι*, 'cease'; so *ἔσχοντο μάχης*, Il. 3. 84.

l. 426. *ἔστασαν*. Virg. Aen. 6 ad fin., *stant littore puppes*.

l. 427. *ἦμα*, § 23. 3. *πόρφυρε*, 'was troubled.' Either a redupl. from *φύρω*, or connected with root *ΦΡΤ*, seen in *φρέ-αρ* and Lat. *fer-ueo*.

l. 434. *πεποίθεα*, § 21. 3. *ἰθὺν*, 'enterprise.'

l. 435. *ὑποδύσα*, 'having plunged beneath,' described sup. v. 425.

l. 438. *εὐνὰς*, 'lairs,' shallow pits scooped in the sand.

l. 442. *ὀλοώτατος*, § 13. 2.

l. 445. *ἀμβροσίη*, a fem. adjective used substantively, as *ἡοίη*, inf. v. 447. Here it must mean not the food of the gods, but a refreshing perfume. The corpse of Patroclus is kept from decay by its use, Il. 19. 38.

l. 449. *ρηγμίη*, 'at the breaker's edge;' *κῦμα χέρσφ ρηγνύμενον*, Il. 4. 425.

l. 450. *ἔνδιος*, 'at noon,' lit. in full daylight. Root *ΔΙF*, Lat. *di-es*.

l. 451. *ζατρεφέας*, 'plump, well fed.' *ζα=διὰ*, through the pronunciation of the iota as j, 'thoroughly.'

λέκτο ἀριθμόν, 'told their number.'

l. 453. *λέκτο αὐτὸς*, 'lay down himself.' Two syncopated aorists from distinct roots, viz. *ΛΕΓ* and *ΛΕΧ*. So in Latin *lægo* from 1st, and *lectus* ('a bed') from 2nd. *ώισθη (οἶμαι)*, commoner in middle aor. *δίσατο*, 'suspected.'

l. 458. *ὑψηπέτηλον*. The first half is the emphatic part, the latter is generically applicable to all trees. So *δρῦς ὑψίκομος*, Od. 12. 357; *πυκνότεροι ἀηδόνες*, Soph. O. C. 17.

l. 460. *ἀνιάζε*, 'grew tired;' intrans., as inf. v. 598.

l. 463. *τέο σε χρή*; see on Od. 1. 124.

l. 465. *παρατροπέων με*, 'seeking to mislead me.'

l. 472. *ἀλλὰ μάλα*, cp. Od. 5. 342, 'Why of course you ought,' etc.

l. 476. *ἐυκτίμενον*. The other reading is *ἐς ὑπόροφον*. But *ἰκέσθαι* can be used with the accus. without a preposition, as in Od. 3. 1.

l. 477. *δυπετής*, lit. 'fallen from Zeus,' i. e. from the sky; here it means 'rain-fed.'

l. 490 = Od. 1. 238.

l. 492. *οὐδέ τί σε χρή*, *nec te oportet haec rescire*.

l. 493. *ἐμὸν νόον* = 'what I know.'

l. 495. *λίποντο* = *supererant*, Od. 3. 196, inf. v. 537.

l. 497. *μάχη δέ τε καὶ σὺ*, 'At the battle you yourself were present' = I need tell you nothing of the doings before Troy.

l. 498 = Od. 1. 197.

l. 499. *Αἴας* = the Locrian Ajax, son of Oileus.

l. 500. *Gyrae*, probably off the south of Euboea (Virg. Aen. 11. 261). Ajax was wrecked thereon, but got on *terra firma*.

l. 503. *καὶ μέγ' ἄσθθη*, 'and had been recklessly presumptuous.' The *ἄσθη* was the folly that suffered him to make such a boast. Cf. *furias Aiacis Oilei*, Virg. Aen. 1. 41.

l. 504. *φυγέειν*. Although after words expressing expectation and the like, aorists may be used where the future would be more natural (cp. Od. 2. 171, 280), still it is likely that *φυγέειν* keeps its past signification here. He sat on the rock and boasted that he *had escaped*.

l. 508. *τὸ μὲν*, 'And the one part stayed where it was, but the other fell in the sea, the broken piece,' on which Ajax had been sitting.

l. 510. *τὸν δέ*, 'And him [the crag] carried down through the vast surging sea: so there he died, when he had drunk the brine.' This line was rejected as unworthy by many critics, because they failed to see the grim humour of it, that almost partakes of the nature of a *σκῶμμα παρὰ προσδοκίαν*. Cp. Od. 12. 350.

l. 512. *σὸς ἀδελφεὸς* = Agamemnon.

l. 514. *Μαλειῶν*. As this lay out of Agamemnon's course, we must suppose that a storm (Od. 5. 109) first drifted him south, and as he worked up again and sighted Malea, a fresh hurricane drove him north-east to the Argolic promontory. Here the wind changed, and let him make his port.

l. 519. *κεῖθεν* takes up not *ἀργοῦ* but *ἐσχατιήν*, while *δοῖ* refers back to *ἀργοῦ* only. The wind shifted in his favour, and gave him a fair run from the promontory of Argolis. Bekker, Ed. 2, proposes to meet the difficulty by inserting vv. 517, 518 after v. 520.

l. 520. *ἔκοντο*, sc. Agamemnon and his friends.

l. 521. *ἦ τοι ὁ*. Here the apodosis begins.

l. 522. *ἀπτόμενος*, 'as he touched it.'

l. 523. *χέοντο*. Notice the use of plural verb with neut. plur., Od. 2. 156.

l. 525. *ὑπέσχετο δὲ μισθὸν*, 'and promised as his pay.'

l. 526. Both *ὃ γὰρ* and *ἐ* are best referred to the *σκοπός*. 'He watched for a year, lest he (Agamemnon) should pass him by unobserved.'

l. 531. The whole scene is laid *ἐν μεγάροις*, so that *ἐτέρωθι* means 'at the other side of the hall.'

l. 532. Join *βῆ ἱπποισιν καὶ ὄχεσφιν*. Cp. sup. v. 8.

l. 534. *ἀνήγαγε*, 'brought up from the shore.'

l. 535 = Od. 11. 411. *κατέκτανε*, aor. of custom.

l. 537. *ἔκταθεν (κτείνω)*, § 22. The story here told is inconsistent with the form of it in Od. 11. 405 foll.

l. 541. For grief shown by 'rolling on the ground,' cp. Od. 10. 499.

l. 546. *κεν κτείνειν*. If *κεν* [for which Bekker, Ed. 2, reads *καὶ*] be retained, we must regard it as a loosely expressed apodosis to a protasis

understood. 'Either you will find Aegisthus alive, or [if you don't] Orestes will have been his slayer, and you will come in for the funeral feast.' Cp. Od. 3. 309.

l. 553. This verse is generally rejected as inconsistent with the statement of Proteus (sup. v. 496) that only two chieftains were dead.

ll. 557-560 = Od. 5. 14-17.

l. 562. Ἀργεῖ here = Peloponnese.

l. 563. The heroes are transported alive (οὐ θέσφατόν ἐστι θανέειν) to Elysion, and are found there not as εἰδωλα καμόντων, but with real bodies. Elysion (ἡλυσις, 'where men go') lies in the far west.

l. 566. οὐ .. οὔτε .. οὔτε. So οὐ Τρώων .. οὐτ' Ἑκάβης οὔτε Πριάμοιο ἀνακτος, Il. 6. 450.

l. 569. οὐνεκα takes up πέμψουσι, sup. v. 564. σφιν = 'in their eyes.'

ll. 570-576 = sup. vv. 425-431.

l. 577 = Od. 11. 2.

l. 581. εἰς Αἰγύπτου, supply ὕδαρ, as sup. v. 477. εἰς with στήσα means, 'I sailed them back thither and moored them there.'

l. 584. χεῖρα τύμβον, 'I heaped up a cairn.'

l. 596. τοκῆων, here used loosely for mother and grandfather.

l. 597. ἔπη means 'the story'; μῦθοι includes the way of telling it.

l. 600. δῶρον δέ. 'But let the gift which you shall give me be something to treasure up: horses I will not take to Ithaca.'

l. 602. πεδίοιο. The Eurotas valley is too narrow to come under this description, which may refer to the east part of Messenia, under the rule of Menelaus.

l. 603. λωτός (different from λωτός of Od. 9) is a sort of 'clover.' κύπειρον is probably the marsh plant called 'galingale.'

l. 604. εὐρυφυές, 'broad in the ear,' a characteristic of barley.

l. 606. ἐπήρατος cannot mean 'lofty' (ἐπαίρων) as some commentators interpret, but 'charming,' as elsewhere. The awkward asyndeton in v. 606, and the unusual adversative sense which has to be forced upon καὶ (καὶ μᾶλλον ἐπ.) are both avoided if we place v. 606 after v. 608 Ἰθάκη δέ τε καὶ περὶ πασέων αἰγίβοτος καὶ μ. ἐ. ἰ.

l. 610. κατέρεξεν, (καταβρέξω).

l. 615. See on sup. v. 132.

l. 618. ἀμφεκάλυψε, so κεύθειν, Od. 6. 303.

l. 619. κείσέ μ. νοστ. = 'as I came there on my home voyage.' τέιν = σοι.

ll. 621-624. These lines are unsuited to the feast which Menelaus is represented as giving, sup. vv. 3 and 16. They describe a sort of ἔρανος the very details of which (e.g. ἦγον, ἔπεμπον) are unhomeric. Probably the lines were introduced to soften the abrupt change of scene from Sparta to Ithaca.

l. 627. θῶι περ πάρος (sc. τέρποντο). The reading in the text is

that of Aristarchus; the majority of MSS. have *δοι περ πάρος ὕβριν ἔχεσκον*.

l. 633. *ναῖτ[αι]*, 'will return.' *νέομαι*, used in a fut. sense Od. 11. 114.

l. 634. *χρεὼ γίγνεται*, 'need is come for it.' *χ. γ.* governs the same case as its equivalent *χρή*.

l. 636. *ὑπὸ* = 'at the teat.'

l. 637. *τῶν κεν*, 'I should like to drive away one of them and break him in.'

l. 639. Join *αὐτοῦ ἀγρῶν*, 'there on the estate,' as *ἄλλοθι γαίης*, Od. 2. 131.

l. 642. Antinous asks whether any of the young Ithacensian nobles accompanied him, or his own servants; he had servants of his own, so the latter was equally possible (*δύναιτό κε*).

l. 646. *ἄέκοντος*. The conjectural reading *ἄέκοντα* removes all difficulty from the line, for *ἀπηύρων* generally takes a double accus. Cp. Od. 11. 202. As the line stands, we may suppose a mixed construction between *ἀπαυρᾶν σε νῆα* and *ἀπαυρᾶν ἄέκοντος νῆα*. The construction *βίη ἄέκοντος*, 'in spite of your reluctance,' is posthomeric. But it is not unlikely that *ἄέκοντος* stands in a loose participial construction almost equivalent to the gen. absolute. For such a usage, cp. Od. 6. 157 *σφισι . . λευσσόνταν*, 9. 256 *ἡμῖν . . δεισάνταν*, 9. 458 *οἱ . . θεινομένου*.

l. 652. *μεθ' ἡμέας*, 'next to us.' Others make the phrase = *μεθ' ἡμῶν*, 'among us,' as Od. 16. 419

καὶ δέ σέ φασιν

ἐν δῆμῳ ἰθάκης μεθ' ὀμήλικας ἔμμεν' ἄριστον.

l. 653. *οἱ οἱ ἔποντο* = *bi eum comitabantur*.

l. 654. *τῷ αὐτῷ*, 'to the man himself [Mentor].'

l. 658. *ἀμφοτέροισιν*, sc. Antinous and Eurymachus.

ll. 661, 662. These lines were probably transferred hither from 11. 1. 103. If *ἀμφιμέλαινα* is rightly written in one word (instead of letting *ἀμφι* stand as an adverbial adjunct to *πίμπλαντο*), it may mean 'darkened all through,' either by mental *gloom*, or by the 'black gall,' which was supposed to be an accompaniment of passion. Cp. *μελαγχί- των φρήν*, Aesch. Pers. 114, *κλεινύφρον μήτηρ*, Eum. 459.

l. 662. *ἔικτην*, cp. sup. v. 27.

l. 665. Trans. 'Away this young lad has gone, as you see, in spite of so many of us here.' The simplest account of *αὐτως* (rendered here 'as you see') is that it is another form of *οὕτως*, and the many different meanings assigned to it by different commentators only prove that it is in each case coloured by the context in which it occurs, and is interpreted by tone and gesture to express the speaker's feelings. If it be referred to *αὐτὸς*, we might here render, 'he has simply taken himself off.'

l. 667. *ἄρξει*, 'He will get the start by-and-by, in being our ruin.'

He had already got the start of them in slipping out of Ithaca unopposed. Cp. ἦρχε νέεσθαι, 'He was the first to go,' Il. 2. 84.

l. 669 = Od. 2. 212.

l. 670. ἰόντα = 'on his way.' The context may imply that this means 'on his return;' but εἶμι in itself contains no such idea.

l. 672. ναυτἰλλεται, conjunctive, § 3. 4.

l. 675. ἀπυστος, 'uninformed,' used passively Od. 1. 242.

l. 682. ἢ εἶπεμ., § 4. 3.

l. 684. μὴ μνηστεύ.. δειπνήσειαν. Penelope meant to say two things: (1) Would that they had never wooed me, nor even met here at any other time! and (2) Would that they might now eat their last meal here! But only (2) is put out in full, and (1) shrinks into a mere participial sentence; the initial μὴ, which would have introduced a negative wish, serving only to negative the participles. The whole sentence might be turned, *Utinam... nec me unquam pelentes neque alio tempore congressi... ultimam hic cenam jam nunc comedant!* The parallel generally quoted from Od. 11. 613 is not altogether in point, as there a negative wish is introduced in the ordinary way by μὴ.

l. 686. The change to the 2nd person in κατακείρετε shows that Penelope includes Medon in the charges against the μνηστήρες.

l. 688. τὸ πρόσθεν, 'ere this,' 'long ago,' explained by παῖδες ἑόντες = 'in the days of your childhood.' ἀκούετε, cp. Od. 3. 84.

l. 690. Join οὔτε ῥέξας τινὰ ἐξαίσιον τι, οὔτε εἰπών. Trans. 'In that he never did anything unfair to any one in the town, nor said it, which is the common way with high-born kings: one man [a king] will likely enough hate, another he may love.'

l. 691. δίκη, in the sense of 'custom,' Od. 11. 218. The conjunct. and optat. moods express the relative probability of an ordinary king showing hatred or favour. Cp. ἢ κε φέρησι μέγα κράτος ἢ κε φεροίμην, Il. 18. 308. With ῥέζειν τινά τι, cp. Il. 2. 195 μὴ τι χολωσάμενος ῥέζη κακὸν υἷας Ἀχαιῶν. So inf. ἐώργει ἀτάσθαλόν [τι] ἄνδρα.

l. 695. εὐεργέων, from εὐεργέα plur. of εὐεργής.

l. 704. ἀμφασίη ἐπέων for ἀφασίη, as ἄμβροτος for ἄβροτος.

l. 705. θαλερὴ φωνή, 'the flow of her voice;' so θαλερὸν δάκρυ, the notion being 'fresh growing,' 'vigorous.'

l. 709. πουλύν, see sup. v. 406.

l. 712. ὥρορε, redupl. aor.

l. 717. πολλῶν.. ἐόντων, 'though there were many [seats] in the chamber.' οἶκος, as in Od. 1. 356.

l. 721. ὀδινὸν, ὀδην, = 'her fill of weeping.'

l. 722. περὶ γάρ, see on Od. 1. 66. τράφεν ἡδ' ἐγένοντο. Cp. sup. v. 208.

l. 726 = Od. 1. 344. The Schol. rejects the line here as superfluous.

l. 728: ἀκλέα, for ἀκλέα = 'without any tidings (κλέος) of him.'

1. 733. τῷ κε μάλ' ἢ κεν. The only instance of the double κε. The double ἂν is not found in Homer; for ἂν... κε, cp. Od. 5. 361. Here the first κε gives a conditional character to the whole sentence, which is then subdivided into two conditional clauses.

1. 736. ἔτι seems to point to the time when she was *yet* at home, before she reached Odysseus' house.

1. 740. ὀδύρηται, 'make his plaint to the people who are bent on destroying.' It is simpler to make λαοῖσι the direct antecedent to οἱ and to consider them as siding with the suitors. Otherwise we must render 'complain to the people [about those] who,' etc.

1. 743. Eurycleia means to say, 'Whether you slay or spare me, yet I will speak out.'

ll. 747-749 = Od. 2. 374-376.

1. 752. εὐχε[ο].

1. 754. κάκου (for κάκοε from κακόω) = 'trouble not.'

1. 755. Ἀρκεισιάδαο. Arcesius was father of Laertes.

1. 756. ἐπέσσεται = *supererit*.

1. 757. ὑπερεφέα. Synizesis of last syllables.

1. 761. There is no mention of Penelope burning the barley; so that we are to suppose that she poured it from the basket as though it had been a libation.

1. 764. Join κατὰ.. ἔκκε, 'burned up.'

1. 767. ὀλόλυξε, as in Od. 3. 450. οἱ, *dativus commodi*.

1. 768 = Od. 1. 365.

1. 769 = Od. 2. 324.

1. 771. ἀρτύει. The suitors misinterpreted the meaning of Penelope's sacrifice and prayer. δ = *quod*, 'that.'

1. 772. ἴσαν, § 23. 8, 'But this they knew not, how things really were.' Viz. that Penelope was aware of their plans.

1. 774. δαιμόνιοι, 'reckless men,' i. e. rendered infatuate by the influence of some higher power.

1. 775. πάντας ὁμῶς, 'all alike' (distinguish ὁμῶς and ὁμῶς), whether about the plot against Telemachus or about Penelope's wedding.

1. 776. σιγῇ τοῖον, see on Od. 1. 209.

1. 782. τροποῖ, leathern loops to hold the oar at the gunwale. Cp. the use of τροπατήρ, Thuc. 2. 93.

1. 783 = Od. 8. 54.

1. 785. The ship was ready to start at a moment's notice; not drawn up on the sand, but riding at her moorings (εἶναι) 'well out in the water.' She was made fast to the shore also by the πρυμνήσια, so they were able to warp her in and disembark (ἐκ δ' ἔβαν), as they had no small boats.

1. 788. ἀπαιστος ἔδ. ἡ. ποτ. is added as epexegetis to ἀσιτος.

1. 792. The point of comparison is the fear and helplessness of the

lion, and the narrowing circle of huntsmen drawing in upon him. Join περιάγειν μιν κύκλον, as ἀμφιεννύναι με χλαῖναν, Od. 10. 542.

l. 793. νήδυμος. See Buttmann Lexil. sub voc., where νήδυμος is held to be an erroneous form for Φήδυμος, i. e. ἡδύς. The interpretation of Aristarchus, sc. ἀνέκδυτος, points to a derivation νη-δύω.

l. 799. πέμπει, sc. Ἀθήνη.

l. 800. εἰως, properly = 'until,' here means, 'in order to.'

l. 802. παρὰ κληίδος ἱμάντα, see on Od. 1. 442.

l. 803. Join καὶ προσέειπέ μιν μῦθον, with double accus., as προσανδῶν.

l. 807. ἀλιτήμενος (like βλήμενος, οὐτάμενος, ἀλαλήμενος), is a participle of the syncopated second aor., in a sort of adjectival sense = 'sinful,' 'guilty in the eye of the Gods.' ἀλιταίνω generally takes the accusative.

l. 809. ἐν ὀνειρείησι πύλῃσι. Cp. Od. 19. 562 foll.

δοιαί γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων,
αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι.
τῶν οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,
οἳ δ' ἐλεφαίρονται, ἔπει' ἀκράαντα φέροντες
οἱ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε
οἱ δ' ἔτυμα κραινουσι, βροτῶν ὅτε κέν τις ἴδῃται.

The adjective ὀνειρείος only occurs here.

l. 811. πωλείαι, pronounced as two syllables by synizesis, as κέλευαι inf. v. 812. For the use of the present tense with πάρος cp. Od. 5. 88. Another reading is πωλέ', sc. πωλέ[αι].

l. 821. ὃ γὰρ resumes the original subject [παῖς], as Od. 1. 4. τῶν ἐνὶ δῆμῳ, ἵν' οἴχεται, *eorum in populo apud quos hinc procul versatur*; for ἵνα must not be construed as if = 'quo' *digressus est*, but it marks the place where he now is.

l. 831. θεοῖό τε ἔκλυες αὐδῆς, 'and didst hearken to some god's bidding.' As Hermes, himself a θεός, might be sent by Zeus.

l. 834. εἰν Ἀἶδαο δόμοισι, supply ἐστί.

l. 836. ἀγορεύσω κείνον, parallel construction to κατάλεξον κείνον, sup. v. 832.

l. 838. κληίδα σταθμοῖο = 'the bolt that fitted into the doorpost.'

l. 841. νυκτὸς ἀμολγῆ. See Buttmann Lexil. sub voc.

l. 846. Ἀστερίς. There is no islet to be found now answering to Homer's description. The attempt to identify it with Dascalion (a mere rock without a port or the possibility of one), does not mend matters. Besides, this is a poem and not a treatise on geography.

BOOK V.

In Book I (82 foll.) Athena had proposed to send Hermes to Ogygia, and to proceed herself to Ithaca to counsel Telemachus. Her own part had been performed; but Hermes had not yet been despatched, though six days had elapsed since Athena's request. She therefore repeats it.

1. 1. The story of Tithonus and the gift of 'cruel immortality' is later than the Odyssey. Here he appears as a noble hero.

1. 3. θῶκόνδε. The daily gathering of the gods in the Hall of Zeus. For the construction, cp. ἐς θρόνους ἕζοντο, Od. 4. 51.

1. 6. μέλε γάρ οἱ, 'For he was in her mind while staying in the halls of Calypso.' The impersonal use of μέλειν is later than Homer.

1. 7 = Od. 8. 306, etc.

1. 8. πρόσφρων, see on Od. 2. 230. We must either suppose the following lines to be an interpolation, or else regard them as an intentional resumption of familiar passages; vv. 8-12 = Od. 2. 230-234; 14-17 = Od. 4. 557-560; 18 = Od. 4. 727 and 700; 19, 20 = Od. 4. 701, 702.

1. 18. μεμάασι, the subject to this is suggested by λαῶν, sup. v. 12.

1. 20. Πύλον, see on Od. 3. 4.

1. 23. οὐ γὰρ δὴ, 'Why, did not you yourself counsel this plan, that Odysseus may wreak vengeance on them at his return?' As a matter of fact Athena had not alluded to the vengeance.

1. 27. παλιμπετές, a neut. adj. used adverbially, like ἐπιτηδές. It conveys here the notion of a fruitless enterprise. Cf. 'I will turn thee back by the way by which thou camest' (2 Kings 19. 21). ἀπονέωνται, the initial syllable lengthened *metr. grat.*

1. 29. αὐτε is further explained by τὰ τ' ἄλλα περ (cf. αὐτε of repeated acts, Od. 9. 393 = 'as often as they dip it'). The sentence opens with γάρ, as the clause introducing the reason for an act is often put first in Homeric syntax. Cp. Od. 1. 337; 8. 159; 10. 190, 226.

1. 30. εἰπεῖν, infin. for imperat.

11. 30, 31 = Od. 1. 86, 87.

1. 33. σχεδῖης (sc. νηὶς), properly, a femin. adjective from ἔχω. The epithet πολυδέσμον suggests that it may mean a structure of *joined* planks. Cp. σχεδόν.

1. 34. Σχερίη. The Phaeacians had formerly dwelt in Ὑπερίη (Od. 6. 4), 'the Highland'; then they were settled in Scheria, which place later tradition identified with Corcyra (Thuc. 1. 25 and 3. 70). But Scheria only means 'coast-line,' and has no 'local habitation.' The ships, gardens, and palace are the marvels of fairy-tale, and the people and their country are equally fabulous.

1. 36. *περὶ κῆρι* .. *τιμήσουσι*. It is better to interpret *περὶ* in this phrase adverbially = *περισσῶς*, and to take *κῆρι* as a local dative. We get the constituent elements of the full expression; e. g. *περὶ* .. *φιλεῖν*, Od. 8. 63, and *κῆρι* .. *φιλεῖν*, Il. 9. 117. It is not easy to say what *περὶ κῆρι* could mean, though later writers may have used analogous phrases, as *περὶ φόβῳ*, Aeschyl. Cho. 35.

1. 39. *Τροίης*, sc. *γαίης* = 'Troy-land.' *Ἰλιον* is the city.

1. 41 = Od. 4. 475.

1. 43. *διάκτορος*, see on Od. 1. 84.

11. 44-46 = Od. 1. 96-98.

1. 47. *εἴλετο δὲ ῥάβδον*. So Virg. Aen. 4. 242

Tum virgam capit; hac animas ille evocat Orco

Pallentes, alias sub tristia Tartara mittit:

Dat somnos adimitque, et lumina morte resignat.

1. 50. *Πιερίην δ' ἐπιβὰς*, seems to refer to his flight over the peaks of the Pierian range that runs N.W. from Olympus, from which clear mountain heights (*ἐξ αἰθέρος*) he plunged into the sea.

1. 53. *πυκινὰ πτερά*, 'his thick plumage.' Hermes does not take the shape of a cormorant, but only rides over the waves like one, for *πέτετο*, v. 49, can be used of any rapid motion.

1. 54. *πολέεσσιν*, § 13. 5. Cf. *πολλὰ κύματα* .. *βάντ' ἐπιόντα τε*, Soph. Trach. 112.

1. 56. *ἡπειρος* may be used of any *land* in opposition to *sea*. Here it is an island-coast. So used of Ithaca, Od. 13. 114.

1. 59. *ἑσχαρόφιν*. For the position of the *ἑσχάρη*, see plan of House. The termination *-φιν* points to a noun of the second and not of the first declension. Cp. *ἐννήφιν*, the ordinary form, Od. 2. 2.

1. 60. *εὐκέατοιο*, either Virgil's *fissile lignum*, or 'deftly split' into billets. *θύον*, perhaps the *arbor vitae*.

1. 62. *ἐποίχεσθαι*, 'moving at the loom.' Weavers had to cross from side to side of the loom to take up the shuttle after it had been thrown across through the warp. Cp. Pind. Pyth. 9. 33 (18) *ἰστῶν παλιμβάμουε δδούε*.

κερκίδ[ι] = 'with the shuttle,' § 3.

1. 66. *σκῶπες* may mean the 'little horned owl,' and *εἰνάλιναι κορώναι*, 'cormorants,' so called from their plumage, which is not unlike the 'crow's.' *τανύγλωσσοι*, 'long-tongued,' refers to their constant screeching.

1. 67. *θαλάσσια ἔργα*, 'business in the waters;' e. g. fishing.

1. 68. We have done with the background and the surroundings; a new feature is now introduced. 'But on the spot (*αὐτοῦ*), round the cave, a garden-vine trained luxuriantly.'

1. 70. *πίσυρες*, Aeolic form for *τέσσαρες*.

λευκῷ, 'bright,' 'sunlit.' Cp. *μέλαν ὕδωρ*, Od. 4. 359.

1. 77. Join *ἄντην ἰδοῦσα*.

1. 84. This line belongs properly to inf. v. 158, and is rejected by the Schol.

1. 88. αἰδοῖός τε φίλος τε, 'an honoured and welcome guest;' with πάρος θαμίζει, cp. Od. 4. 811.

1. 90. τετελεσμένον has got its meaning of 'possible,' from the thought that 'what has been done once,' can be done again.

1. 91. This line should be omitted, as contradictory to v. 86. It is absent from the majority of MSS.

1. 95. ἤραρε θυμὸν ἔδωδῃ, 'had comforted his heart with meat.' (Cp. Genesis 18. 5.)

1. 98. τὸν μῦθον, 'my story.' ἐνισπήσω, from ἐνέπω.

1. 103. Trans. 'It is wholly impossible that any other God should overreach or baffle the will of Zeus.' For ἔστι with accus. and infin., cp. Od. 11. 158.

1. 105. This idiomatic use of the superlative with the genitive need not be described as a substitution for the comparative; but, rather, the superlative retains its force, and the genitive stands simply as the case of reference. Here, 'The most wretched creature, viewed in reference to all others.' Cf. Thuc. 1. 36 ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παραπλοῦ κείται, i. e. 'favourably in relation to.'

1. 106. τῶν ἀνδρῶν takes up and defines more closely ἄλλων.

1. 108. Ἀθηναίην ἀλίτοντο, cp. Od. 3. 135; 4. 378.

1. 110. The Scholiasts rejected the whole passage vv. 105-111; at any rate we must dispense with vv. 110, 111, which represent Odysseus as driven on Calypso's shore by the storm raised by Athena.

1. 112. ἠνώγει, 'he bade me,' sc. sup. vv. 30 foll.

1. 118. σχέτλιοι, from ἐχέσθαι, implies (like Lat. *improbus*) a pertinacious determination of carrying out a purpose at all hazards.

1. 120. ἀμφοδίην. Fem. accus. of adj. used adverbially (cp. σχεδὴν .. κρύβδην) = 'honourably,' a marriage that one may confess to without shame. ποιήσεται, conjunctive.

1. 123. The legend that makes Orion to be slain by Artemis, serves to confirm the identity of Ortygia and Delos; at any rate the name Ortygia is always connected with the worship of Artemis. The flights of quails (ὄρνις) common in the Archipelago suggest the etymology of the name.

1. 124. ἀγανοῖς. This proves that the phrase is used of every form of sudden death; for the visitation here is a wrathful one. Trans. 'painless.'

1. 125. Ἰασίων. This word (from αἶα or ἰα) points to the origin of the myth as connected with the fertile powers of the soil.

1. 126. φ θυμῷ εἴασα, 'yielding to her own inclination,' i. e. not perforce.

1. 127. νεῶ ἐν τριπόλῳ. The three ploughings of the soil took place (1) in autumn, (2) in spring, (3) in summer, for a second crop.

The third ploughing was called νεώσαι, when the ground was 'freshened up'; νεῖδε is hardly parallel in meaning with the Latin *novalis*.

l. 127. ἀπυστος, see Od. 4. 675.

l. 130. περὶ τρόπιος βεβαῶτα, 'bestriding the keel'; see inf. v. 371.

l. 132. ἔλσας, of a 'crushing' blow, from ἔλω, 'to squeeze.' Cp. κέλσας, from κέλλω. Cp. Od. 7. 250.

ll. 133, 134. These lines come in appropriately here, but not sup. vv. 110, 111, where they first occur.

l. 139. ἀνώγει is the present tense from a verb ἀνώγω, ἡνώγον, formed from the earlier perf. ἀνωγα.

l. 140. οὐ πη πέμψω is not so much 'I won't' as 'I can't dismiss him,' οὐ γὰρ πάρα νῆες.

l. 143. οὐδ' ἐπικεύσω, parenthetical = 'without reserve.' ὥς κε follows directly from ὑποθήσομαι.

l. 150. ἦι[ε], § 23. 3.

l. 153. οὐκέτι, 'no longer.' At first she found favour in his eyes till he became home-sick.

l. 155. παρ' οὐκ ἐθέλων ἐθελούση, i.e. οὐκ ἐθέλων παρ' ἐθ. The grammatical order is disturbed to bring the two contrasting words into juxtaposition. Cf. inf. v. 224 μετὰ καὶ τόδε τοῖσι γενέσθω, sup. v. 97 θεὰ θεόν.

l. 156. ἡμόνεσσι, see inf. vv. 418 foll.

l. 160. κάμμορε = κατάμορε, 'fate-crushed'; cp. καμμονίη, for καταμονίη, Il. 22. 257.

l. 161. πρόφρασσα, cp. the form μέτασσαι, Od. 9. 221, a femin. adj., like πρόφρων in meaning, but pointing to a masc. πρόφρας, from προφράζομαι, 'to be careful for.'

l. 163. ἱκρια, see on v. 252 inf.

l. 164. ὑψοῦ, as the ἱκρια form the highest part of the hull. He naturally begins by laying the keel.

l. 173. ἄλλο τι δὴ τόδε μήδεαι, 'Surely thou art *bersein* devising something else, and not my safe despatch.'

l. 174. κέλει, § 4. 3.

l. 175. εἶσαι, cp. Od. 3. 10.

l. 179. μή τί μοι αὐτῷ, 'that thou wilt not devise any other mischief, to do me harm'; κακὸν ἄλλο is the object, and πῆμα in apposition to it as a predicate. Cp. Od. 7. 195.

ll. 180, 181 = Od. 4. 609, 610.

l. 182. Trans. 'In sooth thou art a rogue, with no simplicity in thy heart—(her address is of a playful character)—seeing what the words are that thou hast devised to utter.'

l. 185. κατειβόμενον, 'that down-flowing water of Styx,' running from the upper world into the realms below.

l. 189. ὅτε με χρεῖω, 'whenever need might press so hard on me.'

l. 197. οἷα βροτοὶ ἄνδρες ἔδουσι. Calypso has no hope of making

Odysseus an immortal (sup. v. 135), so nectar and ambrosia are not suited to him.

l. 202. τοῖς ἄρα. Yet the conversation is only between two. Cp. Od. 7. 47.

l. 205. σὺ δὲ χαῖρε καὶ ἔμπης, 'Yet a blessing go with you notwithstanding.'

l. 215. τόδε χῶεο, 'be thus angry;' τόδε, a cognate accus. with the verb. Cp. Od. 1. 409; and Eur. Med. 157 κείνῳ τόδε μὴ χαράσσου.

l. 224. τόδε τοῖσι, see on sup. v. 155.

l. 225 = Od. 3. 329.

l. 226. ἐλθόντες.. τῶγε. Notice the confusion between plural and dual.

l. 230. ἀργύφειον. The second half of the word is referred by some to the root ΦΑ = 'appearance.' Others compare it with the termination of diminutives, e.g. ζωύφιον.

l. 234. πέλεκυς (πλή-σσω), the axe for felling (inf. v. 244), σκέπαρνον, the adze for squaring and smoothing (inf. v. 237). Join ἄρμενον ἐν παλάμῃσι, as in Il. 18. 600 τροχὸν ('potter's wheel') ἄρ. ἐν. παλ. Syncop. 2nd aor. particip. of ἄρω.

l. 235. ἀμφοτέρωθεν, like the Lat. *bipennis*.

l. 237. εὐξοον, not in an active sense, but 'smooth-polished,' referring to the handle of the adze.

l. 240. αὖα πάλαί περίκ., 'long sapless, quite dry,' the best substitute he could get for wood felled when green and put to season.

l. 244. πάντα, 'in all.' Cp. Od. 8. 258. πελέκκησεν, 'lopped.' The work of the σκέπαρνον begins at ξέσσε.

l. 245. στάθμη is not the plummet (σταφύλη), but a string rubbed with chalk, that is drawn tight on any surface, then lifted in the centre and let to fly back, so tracing a straight line.

l. 248. γόμφουσιν. Trans. 'Then he hammered it together with pegs and clamps.' Metal nails were called ἤλοι. The ἄρμονίαι may represent some simple form of mortice and tenon, or more likely cross clamps of wood laid over parallel timbers to keep them together, and pegged down to each timber with a γόμφος.

l. 249. ὅσον τίς τ'. Trans. 'As wide as a man may trace out the hull of a broad freight-ship, of such size did Odysseus frame his raft.' τορνῶσεται is probably for τορνῶσεται. The τόνος used is a pencil at the end of a string working round a centre to mark circles.

l. 251. τόσσον ἔπ' = ἐπὶ τόσσον.

l. 252. ἱκρία δὲ στήσας. Trans. 'And he worked away at his ship ([ἐ]ποίει), putting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' The Schol compares the σταμῖνες to the vertical threads or warp (στήμων) of the loom, which sufficiently describes their position. The side-planking (ἐπηγκενίς, cp. διηνεκίς) was naturally fastened on last (τελεύτα). The middle or waist

of the ship was undecked, and contained the rowers' benches and the hold (ἄντλος). The ἱκρία are two small decks, at the bows and at the stern, broad enough to sleep on (Od. 3. 353) or to walk on (Od. 12. 229). This falls in with the ordinary use of ἱκριον = 'platform,' as in Herodt. 5. 16, and is quite consistent with the statement that the ancient ships were not covered in, for these decks only extended for a short distance. The timbers carrying the decks were naturally pinned to the upright ribs. See generally the Sketch of Ship, with Description (frontispiece).

l. 256. φράξε δέ μιν, 'And he fenced it from end to end with wattle-work of osier, to be a guard from the waves;' i.e. he made a wicker bulwark to prevent the broken water from splashing into the hold.

l. 257. ὕλην, the Schol. interprets as *ballast*, ξύλα, λίθους, ψάμμον.

l. 260. ὑπέραι = 'braces,' to trim the yard-arm to the wind; κάλοι = 'halyards,' to raise and lower the ἐπίκριον, cp. Od. 2. 426, where they are described as εὐστρέπτοισι βοεῦσιν. πόδες (Lat. *pedes*) = 'sheets,' at the two lower corners of the square sail. The σχεδία is here treated as an ordinary ship of the period. There is nothing in the text to induce us to interpret it as the description of a mere make-shift. The whole story is a tale of marvel; and if Odysseus seems to have done more than any one man could do, it is quite in the spirit of the whole passage.

l. 262. τῷ = 'for him;' cp. Od. 8. 417.

l. 265. ἐν δέ οἱ ἄσκόν, 'And on board (ἐν) the goddess put a skin of dark wine for him: one skin, that is, and a second big one of water.'

l. 266. ἦα or ἦια. This word is pronounced in three different ways to suit the metre ἦᾱ, as here; ἦᾱ̄, Od. 2. 289; and ἦᾱ̄, Od. 12. 329.

l. 272. Huntsmen and husbandmen had for different constellations different names derived from familiar objects. So the same group of stars was represented either as a *bear* or a *wain*. Similarly, sailors saw in the Pleiades the stars whose setting closed the time for making a voyage (πλεῖν), while others regarded them as a flight of doves (πελειάδες) scared by the hunter Orion. Boötes, called by Hesiod Ἀρκτοῦρος, is said to 'set slow,' because at that time he occupies a line of greatest perpendicular length; at the time of rising he lies horizontally, and so comes into view more quickly.

l. 273. ἐπικλήσιν καλέουσι, 'they sur-name,' cognate accus.

l. 274. ἥ τ' αὐτοῦ στρέφεται, 'it turns round on the same spot and watches Orion.' The huntsman has the bear at bay, and circles round him; the bear keeps turning too and never takes his eyes off the hunter. To say that the bear is the 'only constellation that never sets' is untrue; if we are to seek a justification, it may be that in Homer's time the Bear was the only group of stars in the N. sky reduced to a constellation.

l. 277. χειρὸς seems to be used with special reference to the pilot's

band on the rudder. ἐπὶ ἀριστερά, 'towards the left,' used substantively, as Od. 3. 171; cp. ἐπὶ δεξιὰ χειρὸς, Pind. Pyth. 6. 19. Trans. 'Bid him sail, keeping this (constellation) on his left hand,' i.e. he is to sail from N.W. to S.E.

l. 279 = Od. 7. 268.

l. 280. ὅθι τε, '[in that part] where it (sc. γαῖα) was nearest to him.'

l. 281. εἶσατο δ' ὥς ὅτε. The ὅτε disappears in the English idiom. The phrase is a short way of writing εἶσατο δ' ὥς ῥινὸν ὅτε εἶδεται, κ.τ.λ. Aristarchus reads ὅτ' ἐρινδόν, but it is hard to see how mountains could look like a fig-tree; others read ῥινόν, 'a peak,' Od. 9. 191. A further difficulty in ῥινόν is that the ultima of ὅτε should be lengthened before *Fr* (§ 2), as inf. v. 426; but if ῥινόν can stand, the simile is intelligible enough. The low lands represent the rim of the shield, the mountains its boss. With εἶσατο δ' ὥς ὅτε, cp. ἤριπε δ' ὥς ὅτε πύργος, Il. 4. 462.

l. 282. Αἰθιόπων, cp. Od. 1. 22.

l. 284. μᾶλλον, 'more than before,' Od. 1. 20, 69.

l. 289. πείραρ, like τέλος θανάτου, inf. v. 326.

l. 290. ἀλλ' ἐτι μὲν μιν, 'But I promise that I will yet drive him to his heart's content on the path of misery;' cp. Il. 19. 423 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο. With ἐλάαν κακ., cp. ἐπειγόμενος πεδίοιο, κ.τ.λ., where the gen. is local.

l. 293. Join συν-εκάλυψε νεφέεσσιν.

l. 296. αἰθρηγενέτης = 'sky-born,' not = 'making clear weather.'

l. 300. δεῖδω μὴ εἶπεν. For the fact of her having spoken was certain. 'I fear lest she have spoken only too true,' cp. Od. 13. 215 ἴδωμαι μὴ τί μοι οἴχονται, Soph. El. 580 ὅρα μὴ πῆμα σαντῇ τίθης (not conjunctive), Eurip. Ion 1525 ὅρα.. μὴ σφαλεῖσα.. αἰτίαν θεῶ.. προστίθης = 'see whether you be not actually doing so.'

l. 309. In the struggle for the possession of the corpse of Achilles, Odysseus kept off the Trojans, while Ajax carried the body.

l. 311. μεν κλέος ἦγον, with κε from preceding clause, 'would have spread my fame,' like κλέος φέρειν, Od. 3. 204.

l. 313. κατ' ἄκρης. Virg. Aen. 1. 114 *Ingens a vertice pontus*.

l. 319. τὸν δ' ἄρ' ὑπόβρυχα θῆκε. The subject to θῆκε is κύμα of v. 313. Some commentators treat ὑπόβρ. as adverbial accus. plur. from ὑπόβρυχος, comparing δίπτυχα, Od. 3. 458, q. v. It is simpler to make it a heteroclite accus. masc. pointing to a nom. ὑπόβρυξ, and similarly δίπτυχα (κνίστην) as if from δίπτυξ.

l. 320. ἀνοχεθεῖν, poet. form for ἀνασχεῖν, 'to hold up.'

l. 323. κρατός. Notice quantity and accent.

l. 325. μεθορμηθεῖς, 'darting after it.' ἐλλάβετο, § 8. 2.

l. 328. ἀκάνθας, 'thistle-heads,' ἀκῆ.. ἄνθος.

l. 329. ἀμ πέλαγος.. πέδιον, § 7. ἔχονται, for change of mood, cp. Od. 4. 338.

l. 331. *προβάλεσκε*, 'would toss him' as a ball.

l. 332. *εἴξασκε*, 'gave him over to the W. wind to chase.'

l. 334. *αὐδήεσσα*. This epithet distinguishes human speech from the language of the Gods; while *μέροψ* marks off the civilized nation from the savage or the brute. But cp. *Od.* 10. 136, where Circe is called *θεὸς αὖ*. Another old reading was *οὐδήεσσα* which was interpreted *ἐπίγειος* (from *οὐδας*).

l. 337. The verse has been generally rejected as imitated and interpolated from *inf. v.* 353.

l. 340. *ὅτι*, 'in that,' explaining the form that his anger took.

l. 342 = *Od.* 6. 258.

l. 344. *χείρεσσι νέων*, 'swimming with your hands, secure a landing on the shore of the Phaeacians;' lit. (make for your arrival).

l. 345. *γαίης* depends on *νόστον*, as *γῆς πατρώας νόστος*, *Eur. Iph. Taur.* 1066.

l. 346. *τῇ*, an imperat. from root TA. (*τείνω* etc.), it is almost always joined with another imperat., like *βασκ' ἴθι*. Here with *τάνυσσαι* (better written *proparox.* as the imperat. 1 aor. mid., though the commoner reading is the *inf. τανύσσαι*).

ὑπὸ στέρνοιο. The easier reading is *στέρνοισι*, but cp. *Il.* 4. 106 *ὑπὸ στέρνοιο τυχήσας*.

l. 357. *ὅ τέ με*. It is better to read with *Aristoph.* *ὅ τε* as two words = *ὅτι τε* [*Epic τε* of emphasis] than *ὅτε*. Cp. *ὅ = ὅτι*, *Od.* 1. 382. But *ὅτε* would be possible in a quasi-causal sense on the analogy of the Latin *cum*.

l. 359. *φύξιμον*, 'chance of escape,' adj. for abstract noun.

l. 361. *ὅφρ' ἂν μὲν κεν*. This is like the double *ἂν* of Attic syntax which is never found in Homer. Cp. *Od.* 4. 733; 9. 334.

l. 367. *κατηρεφές*, 'over-arching.'

l. 368. *ἥλων*, cp. *sup. v.* 266. Perhaps, 'corn,' (from *εἶα = ζεία*), here = 'chaff.'

l. 369. *τὰ μὲν ἄρ τε*, 'the chaff indeed the wind scatters.' For *τε*, see *v.* 357. *δισκεῖδ.*, aorist of custom.

l. 371. *ἀμφὶ . . ἔβαινε*, 'bestrode.'

l. 377. *ἄλδω*, i. e. *ἀλάου* (*ἀλαόμαι*), contracted to *ἄλῶ*, and lengthened by inserted *ο*, § 18. 2.

l. 379. *ἄλλ' οὐδ' ὥς*, 'But for all that I don't expect that thou wilt disparage thy sufferings;' i. e. that thou wilt have enough and to spare of them: spoken sarcastically.

l. 381. *Αἰγᾶς* (*ἐπαιγίζω*, *ἀίσ-σω*). The home of storms: perhaps, as *Schol.* says, on the wild coast of Achaea, others put it near Euboea.

l. 385. *πρὸ*, i. e. in front of the swimmer.

l. 389. *πλάζετο*, 'drifted.'

l. 390. τέλεσε, i. e. brought to full perfection, not = 'ended.' Cp. τέλος θανάτου, sup. v. 326 = 'realisation or accomplishment of death.'

l. 391. ἡδέ. For this Aristarchus read ἡ δέ, but there is no real antithesis between ἀνεμος μὲν and the next clause.

l. 393. ὅξυ . . ἀρθαίς, 'Having given a sudden look forward, as he was raised up by the huge wave.' Cp. Virg. Aen. 6. 357

Prospexi Italiam summa sublimis ab unda.

l. 394. βίωτος φανήη = 'a glimpse of returning life.'

l. 396. ἔχραε, 'assailed him.'

l. 398. Ὀδυσσῆ[ι], § 6.

l. 400. ὅσσον τε γέγωνε βοήσας, 'as far as [one] makes himself heard with a shout.' γέγωνε, perf. like ἀνωγα, with pres. signification.

l. 402. [ἐρ]ρόχθει, imperf.

l. 404. οὐ γὰρ ἔσαν, 'For there were no harbours, receptacles for ships, nor roadsteads.' ἐπ-λωγῇ, perhaps from ἄγ-νυμ, where the seas are broken. Cp. κυματωγῇ, Hdt. 4. 196.

l. 409. τόδε λαῖτμα . . ἐτέλεσσα, 'I have got over this gulf by cutting my way through it,' sc. by swimming. λαῖτμα is governed both by verb and participle, as οὐ τι διαπρήξαιμι λέγων ἐμὰ κῆδεα, Od. 14. 197.

l. 410. φαίνεται[αι], § 6. θύραζε, 'clear away,' epexegetical addition.

l. 411. ἔκτοσθεν. There was an outlying reef of sharp rocks where the surf broke. Inside this came a strip of smooth water up to the edge of the cliff which rose sheer from deep sea.

l. 416. ἔσσεται, not in the government of μή, but a vivid statement of what seems an absolute certainty.

l. 418. ἡϊόνας παραπλήγας, 'spits that meet the seas aslant.' A cliff is struck full by the sea (ἀντιπλήξ, Soph. Antig. 592); on a low beach that runs out from the line of coast each wave necessarily strikes obliquely, so that it does not come down with such crushing weight. Two such spits form a harbour, so that λιμένες is a true epexegetical.

l. 426. ἐνθα κ' ἀπὸ . . ἀράχθη, 'There he would have had his skin stripped off, and his bones broken.' ῥινοὺς and ὀστέα, both accusatives of part affected.

l. 430. τὸ μὲν, sc. κύμα.

l. 432. The point of comparison lies only in the firm hold, for the details do not suit both cases. The stones come away with the suckers of the polypus; but the skin of the man's hands is left on the rocks.

l. 438. ἔξαναδύς = 'getting outside the surf.' κύματος . . τά τε, cp. Od. 1. 312; 14. 177: Virg. Aen. 8. 427 *fulmen quae plurima*, etc.

l. 439. νῆχε παρῆξ = 'he kept swimming along outside.'

l. 444. ἔγνω δι, (apodosis to ἀλλ' ὅτε, v. 441), 'he recognised him [for a river-god] as he came flowing forth.'

l. 447. αἰδοῖος, 'He deserves respect who,' etc.

l. 448. Join ὅς τις ἀνδρῶν.

1. 452. πρόσθε, 'in front of him.'
1. 453. ἔκαμψε, 'let them droop.'
1. 458. ἀμπνυτο for ἀνέπνυτο, perhaps = ἀνεπνέφετο (πνέω).
1. 459. ἀπὸ ἔο, ο lengthened before φεο, § 2.
1. 466. ἐν ποταμῷ, probably = 'in the torrent-bed.'
1. 467. μή μ' ἀμυδύς, '[I fear] lest at once the hurtful frost and fresh dew quench my life, exhausted after my swooning.' Cp. τε-θαλ-υιά τ' ἔερση, Od. 13. 245.
1. 468. κεκάφηα for κέκηφα, from κάπτειν (καπ-ύσσειν).
1. 469. ἡῶθε πρό, cp. Od. 8. 851, lit. 'in the morning, early.' The πρό is adverbial and does not govern ἡῶθε.
1. 471. εἴ με μεθείη, 'to see whether the chill will release me;' μεθείη, Epic subjunct., § 23. 1, parallel to ἐπέλθῃ.
1. 476. ἐν περιφαινομένῳ, 'in a place with a clear view round it.' Cp. Od. 10. 211.
1. 477. Join ἐξ ὁμοθεν, as παρ' αὐτόθι, Il. 23. 147, 'growing from the same spot,' or perhaps 'from the same root.'
1. 478. δίαη, aorist: others read δίαει, imperf. (cp. ἐτίθει) from διάημι.
1. 481. Join ἀλλήλ. . . ἐπαμοιβ.
1. 482. ἐπαμήσατο, 'gathered together,' prior to the ἐπεχεύατο (v. 487), which implies the heaping of leaves over his body. Cp. ἀμηςάμενος, Od. 9. 247.
1. 483. φύλλων γὰρ, 'For there was a fall of leaves in full plenty, enough to shelter two or three men.'
- ἤλιθα from ἔλις.
1. 484. ὅσον τε ἔρυσθαι, cp. Od. 2. 60, 217.
1. 487 The picture is that of a man living in a lonely place (ἀγρ. ἐπ. ἐσχ.) with no neighbours near him from whom he may get a light (αὐή) if his fire should go out. Therefore he keeps a brand smouldering under a covering of ashes, so as to be able to fan it up at will. So Odysseus under his covering of leaves kept up the faint spark of life.
1. 492. παύσειε, sc. ὕπνος.

BOOK VI.

1. 2. ὕπνω = 'sleepiness.' ἀρημένος, some connect with ἀραιός, others refer it to βαρέω through a form φαρέω.
1. 4. Ὑπερείη, Od. 5. 34.
1. 8. ἀλφειστάων, see on Od. 1. 349. They were removed to a home beyond the molestation of all adventurers.
1. 12. Ἀλκίνοος. There seems a touch of irony in the warlike character of this name. Almost without exception, other Phacacian

names refer to their naval pursuits. Perhaps in the luxury and arrogance of the Phaeacian court there is a sly satire intended against some colony of adventurers in the Western Mediterranean.

1. 14. μητιόωσα, § 18. 2.

1. 18. χαρίτων. Homer mentions no definite number of 'Graces,' and only names one, Pasithaë, Il. 14. 276.

1. 19. ἐπέκειντο, 'were closed;' lit. 'lay on [the σταθμοί].'

1. 23. ὀμηλική for ὀμηλίξ. Lat. *aequalis*. Cp. Od. 3. 49.

1. 24. μιν, is governed by προσέφη, 'addressed her.' εἰσαμένη means 'having likened herself,' as in τῷ δ' ἄρ' εἰσάμενος, Od. 11. 241.

1. 25. τί νύ σ' ὦδε = 'How is it that thy mother has such a lazy daughter in thee?' ἀκηδέα is the predicate.

1. 27. ἵνα = 'at which,' cp. Od. 4. 821. τὰ δὲ τοῖσι, 'and provide fine clothes too for those who take thee to thy home;' so ἤγετο, Od. 4. 10.

1. 29. ἀνθρώπους ἀναβαίνει, 'spreads among men.'

1. 33. ἐντύνειαι, aor. conjunct. with long ν, the last two syllables being scanned in synizesis.

1. 35. ὄθι seems to take up ἀριστήες. Others refer it to Φαίηκων, as if to remind Nausicaa that she is wooed by native suitors. One MS. reads ὄθι τοι γένος (by birth) ἔσσι καὶ αὐτή.

1. 36. ἡῶθι πρὸ, see on Od. 5. 469.

1. 40. πλυνοί, probably tanks dug in the river bank, and communicating by a channel with the water. The inside may have been lined with stone. Il. 22. 153.

1. 43. οὗτ' ἀνέμοισι. We must interpret this of the supramundane dwelling of the Gods. The earlier legend of the Iliad locates the Gods on the actual Mysian Olympus which is called ἀγάννιφος, Il. 18. 186, and which is shrouded in πικινὸν νέφος. Cp. Lucret. 3. 18, foll.

Apparet divom numen sedesque quietae,

Quas neque concutiant venti, neque nubila nimbis

Adspargunt, neque nix, acri concreta pruina,

Cana cadens violat; semperque innubilus aether

Integit, et large diffuso lumine ridet.

1. 45. πέπταται = 'is outspread,' ἀνέφελος, the α long because the original form of the word is δνέφος (δνοφερός).

1. 47. διεπέφραδε (διαφράζω), second aor. redupl., 'had said her say.'

1. 49. ἀπεθαύμασε, ἀπὸ intensive, 'was lost in wonder at,' as in ἀπεχθαίρειν, ἀπο-μηνίω. Lat. *de*.

1. 53. ἡλάκατα (no singular in use) = 'yarn.' The distaff is ἡλακάτη.

1. 54. Join ἐρχομένη μετὰ, 'going to join.' ἵνα = 'where.'

1. 57. οὐκ ἂν δὴ μοι ἐφοπλ., 'Couldn't you get me ready?'

ἀπήνη, like ἄμαξα, is a four-wheeled cart.

1. 59. ῥεφνυόμενα, an Epic form for ἔρβνυόμενα (ῥνπῶ).

1. 60. σοὶ ἔοικε . . ἔόντα, the participle being drawn into the accusative

construction with the infin. The reading *έόντι .. έχοντι* is a needless attempt to get over the difficulty. Cp.

οὐκ έμελέν μοι ταῦτα μεταλλήσαι καὶ έρέσθαι

άστν καταβλώσκοντα. Od. 16. 465.

1. 66. *θαλερόν γάμον*, probably = 'fruitful marriage:' which gives the reason why a maid was shy of naming it.

1. 70. *υπερτερή* only means 'upper part.' It may be interpreted, with Scholl., as a square wooden box for baggage, or as an 'awning' over the cart.

1. 71. *έκεκ[έ]λετο*. Reduplicated and syncopated aor. (*κέλομαι*).

1. 73. *υπαγον, υπό* = 'under the yoke.' Od. 3. 476.

1. 80. *χύτλον, (χέω)*, is properly a mixture of water and oil used by bathers. *χυτλοῦσθαι* includes both washing and anointing.

1. 83. *άμοτον τανύοντο*, 'stepped straight on without flagging.' *άμοτον* may be connected with *μέ-μα-α* or compounded with priv. *α* and root *με* in *μέτρον*.

1. 84. *άλλαι* = 'as well,' Od. 1. 132.

1. 87. *υπεκπρορέει* = 'flowed up from below (*υπό*), passed on (*πρό*) and ran out again (*έκ*),' see on sup. v. 40. An analogous force of the prepositions may be traced in *υπεκπροέλυσαν*.

1. 91. *έσφόδρεον*, 'carried them into;' cp. *κόλλον σπέος είσερεύσαντες*, Od. 12. 317.

1. 94. *ήχι μάλιστα* = 'just where the sea washed up pebbles on the beach;' i.e. above the line of sand where the shingle begins. Others render, 'where the sea [beating] on the shore scours the pebbles clean.'

1. 96. *λίπ' έλαίω*, see Od. 3. 466.

1. 98. *μένον έμ. τερσ.*, 'waited for the clothes to dry;' cp. Od. 1. 422.

1. 101. *μολπή*, includes dancing and music. Here we must suppose that the game consisted in a chant and a measured step, and that the throwing and catching of the ball kept time with this. So in Od. 8. 371, ball-play and dancing go together.

1. 102. *κατ' ούρεος .. κατά Τηθύγετον*. To keep the signification of the prepositions accurately with either case, we must suppose that Artemis descends *from* a peak and travels *along* the ridges. *λοχέαιρα, (χέω)*, 'archer.'

1. 107. The order is *ή γε έχει κάρη ήδε μέτωπα ύπέρ πασάων*. Cp. *ιψού δέ κάρη έχει*, 'rears his head,' Il. 6. 509.

1. 110. *έμελλε*, 'was thinking of.' She does not *begin* to pack till inf. v. 252.

1. 114. *ή οί ήγ. πόλιν*, 'who might be his guide to the city;' cp. Od. 7. 22.

1. 116. *εμαρτε .. έμβαλε*, sc. *Nausichaa*.

1. 117. Join *έπ .. άυσαν*.

1. 119. *τέων*, § 15. 3.

1. 121. θεουδῆς, i. e. θεοεδῆς for θεοδεῆς, (θεδα, δέος).

1. 122. ὥς τέ με, 'A feminine cry floats round me, as it were of girls, nymphs who haunt,' etc. Cp. Od. 4. 45.

1. 123. νυμφάων is added as a nearer definition of κουράων.

1. 126. πειρήσομαι, i. e. conjunctive, parallel to ἴδωμαι.

1. 129. ὥς ῥύσαιτο, 'that girt round his body it might cover his nakedness.'

1. 131. ὅσσε is often treated as a neut. plur. Cp. ὅσσε φαεινὰ, Il. 13. 435.

1. 132. μετὰ βουσί. . μετ' ἐλάφους. The two cases with μετὰ are accurate. He comes *among* the beasts in the foldyard; he runs *after* the wild deer. 'And his belly bids him to force his way even into the close-shut fold, to make a raid on sheep.'

1. 135. ἐμελλε, 'was fain;' χρειῶ γάρ ἔκανε.

1. 138. τρέσσαν, 'fled scared.' ἡϊόνας (Od. 5. 440), 'the jutting spits;' for they had been drying the linen on the beach.

• 1. 141. ἄντα σχομένη, 'halting in front of him;' cp. σχέσθαι βίης, Od. 4. 422.

1. 143. αὐτως = 'just as he was;' explained by ἀποσταδὰ.

1. 148. κερδαλέον, 'shrewd.' The word may mean 'honestly wise' or 'basely selfish,' according to the means adopted for securing κέρδος. Cp. κερδῶ as name for a fox.

1. 149. θεός νύ τις ἢ βροτός ἐστι, see on Od. 4. 140.

1. 157. λευσσόντων, after σφισι, may be taken as a gen. after θυμὸς or a gen. absolute. Cp. Od. 9. 257, 458, and see on Od. 4. 646. θάλος . . εἰσοικνεῖσαν, *constructio ad sensum*. Σὺ ψυχῇ . . ἔχων, Od. 11. 90, where ψυχῇ implies ἀνῆρ.

1. 158. περὶ κῆρι, see on Od. 5. 36.

1. 159. βρίσας (βρίθω), 'having prevailed by his gifts.' σε is governed by ἀγάγηται, βρίθω being always intransitive in Homer. Cp. also Soph. Aj. 130 ἢ χερὶ βρίθει.

• 1. 162. Δῆλφ. This visit took place on the voyage from Aulis to Troy through the Cyclades. Cp. Od. 3. 169, foll. A sacred palm seems to have been always preserved in the precinct at Delos. Cp. Latona's πρωτόγονος φοῖνιξ, Eur. Hec. 458.

1. 166. ἐτεθήπεα, pluperf. from περῆ. τέθηπα, referred to root θάπω or τάφω, second aor. ἔταφον, Aesch. Pers. 1000.

1. 167. δόρυ, in its first meaning = 'tree.'

1. 172. κάββαλε (κατέβαλε), 'cast me ashore.'

1. 174. παύσεσθαι, sc. τὸ κακὸν, . . πάροιθε = 'ere that,' before it ceases. τελέουσι is fut. tense.

1. 175. σὲ . . ἐς πρῶτην = ἐς σὲ πρῶτην.

1. 179. εἴλυμα σπείρων, 'any wrapper of the linen.' His request is modest; he does not ask for any of the clothes, but only for the canvas sheet in which the clothes were brought to be washed.

l. 182. κρείσσον τοῦ γε ἦ ὅτε. ἡ ὅτε resumes and explains the τοῦ. Cp. Il. 15. 509.

οὐ τις τοῦδε νόος καὶ μήτις ἀμείνων,
ἢ μῖξαι.

l. 184. ἀλγεα, accus. in apposition to the sentence. Cp. Il. 14. 28 λαὸν ἀγειρούσῃ, Πριάμῳ κακά. Ib. 196

ὃν τις διστεύσας ἔβαλεν ...

... τῷ μὲν κλέος ἄμμι δὲ πένθος.

The construction is more common in the tragedians, as Aesch. Agam. 225
ἔτλα δ' οὖν

θυτὴρ γενέσθαι θυγατρὸς γυναικοποιῶν πολέμων ἀργάν.

l. 185. μάλιστα δέ τ' ἔκλινον αὐτοί, 'they feel it best themselves.' That is to say, 'They *bear* the congratulations of friends; and they *bear* the envious words of enemies' (this suggests the use of κλύειν), 'but they hear the story of their joy told best by their own hearts.' ἔκλινον is aor. of custom. Cp. Il. 13. 734, where it is said of the wise man,

καὶ τε πολέας ἐσάωσε μάλιστα δὲ καὐτὸς ἀνέγνω.

l. 187. ἐπεὶ, the apodosis to this is at νῦν δέ, v. 191. The second ἐπεὶ there only gives an additional reason. The apologetic parenthesis is inserted to express the fact that the miserable plight of a man ought not to tell against him, for the good suffer as well as the bad.

l. 190. τὰδ' ἔδωκε, 'assigned these woes to you.'

l. 193. ὦν (sc. μὴ δεύεσθαι from οὐ δευήσεται) ἐπέωκε ἱκέτην, 'which it is right that a suppliant should not lack.'

ἀντιάσαντα, 'when he has met any one' [who can help him].

l. 197. The order is κάρτος τε βίη τε Φαιήκων ἔχεται ἐκ τοῦ, 'depends on him.' Cp. Od. 11. 346.

l. 200. ἢ μή που φάσθε = 'You don't mean that you think, do you?'

l. 201. οὐκ ἔσθ' οὗτος ἀνὴρ. Trans. 'That man exists not as a creature of flesh and blood, nor ever will be born, who shall come as a foeman to the Phaeacians' land.' This interpretation connects διερός with δεινῶν and δαίνω, the meaning passing from 'moist' or 'juicy' to that of 'active,' 'vigorous,' etc. Cp. the phrase ἀλίβαντες for the 'sapless' dead, Plato de R. P. 787 C. Others refer διερός to δίσσθαι and δέος, and trans. 'That man is not a being to scare us.' But this is very doubtful. Cp. Od. 16. 437

οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται.

l. 207. πρὸς Διὸς = 'under the guidance of,' as οἱ τε θεμίστας πρὸς Διὸς εἰρύαται, Il. 1. 238.

l. 208. δόσις δ' ὀλίγη, 'and a gift, though little, is welcome.' So Il. 1. 167

σοὶ τὸ γέρας πόλυ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων.

l. 210. ἐπὶ = 'besides.' Not only fresh water to wash with, but shelter too.

1. 212. Join κατὰ (καθ) εἶσαν.

1. 214. εἴματα, 'for raiment,' in apposition to φῶρος, χιτῶνα.

1. 218. οὕτω, explained by a wave of the hand, = 'yonder.'

1. 224. νίջετο χροῖα ἄλμην, the double accus. on the analogy of ἀφαιρείσθαι τί τινα, Il. i. 275. So ἀπολούειν, Il. 18. 345. ἐκ ποταμοῖο = 'with water from the river.' Cp. λδ' ἐκ τρίποδος, Od. 10. 361.

1. 229. The apodosis to ἐπεὶ δὴ begins here.

1. 231. ὑακινθίνῃ ἀνθει ὁμοίας, apparently because of its dark colour.
καὶ τὸ ἰὼν μέλαν ἐντὶ καὶ ἁ γράπτὰ δάκνθος.

Theocr. 10. 28. Others understand it as alluding to the clustering head of flowers.

1. 232. περιχεύεται (conjunctive), 'plates gold upon silver.' Cp. for the construct. Od. 3. 384; Virg. Aen. 1. 596

Argentum Phrygiusve lapis circumdatur auro.

1. 234. τελελεί, sc. the ἀνήρ of v. 232. In Attic syntax the clause would be introduced by ὥστε, inasmuch as it gives the result of the instruction.

1. 240. Join οὐ .. ἀέκητι = Virg. Aen. 2. 777 *non sine numine divum*.

1. 242. δέατο (pres. δέεται), a 2nd aor. form, the 1st aor. is δοάσατο and the fut. δοάσεται. The change of ε to ο depends on the presence of a F in the root, which is frequently represented by an omicron. So δῆν = δφάν appears in Doric as δόαν.

1. 244. Trans. 'O that such a man might be called my husband: and that it might suit him to stay here.'

1. 255. ὄρσοο ἴμεν, 'rouse yourself to go,' as ὄρτο πόλινδ' ἴμεν, Od. 7. 14. ὄρσοο (which appears as ὄρσεν, Il. 4. 264) presupposes an aorist form ὠρσόμεν, parallel to the shorter form without sigma, from which come ὄρτο, ὄροντο.

1. 257. εἰδησέμεν, § 23. 8.

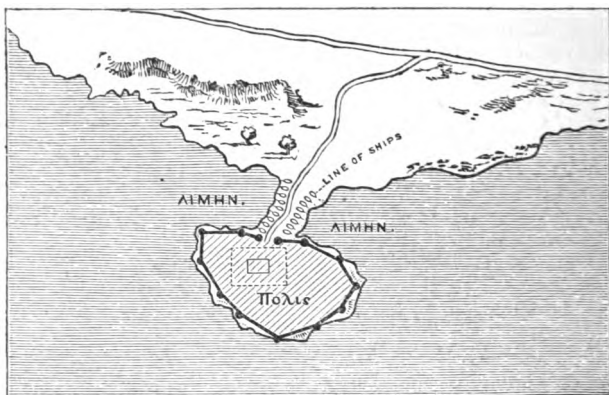
1. 259. ὄφρα ἂν μὲν κε. For the combination ἂν κε, cp. Od. 5. 361. With ἴομεν ἀγροῦς, 'move along the fields,' cp. ὀδὸν ἰέναι, Od. 10. 103; στεῖχειν ἀνηρότους γύας, Aesch. P. V. 708. Cp. εἰρύεται ὀδὸν, inf. v. 262.

1. 261. ἔρχεσθαι, infin. for imperat.

1. 262. ἐπήν. The construction is forgotten, and no apodosis appears to this word.

ἐπιβέλομεν, *metathesis quantitatis*, for ἐπιβέωμεν (ἐπιβῶμεν), as εἶος for ἔως, § 8. 6. Translate the passage, 'But when we set foot in the city; round which runs a lofty rampart, and there is a fair haven at either side of the city, and narrow is the entrance. And rounded ships are drawn up along the road; for all the men have, each one to himself, a dock.' Like Ἀστερίς, Od. 4. 846, the town had two harbours, for it was situated on a peninsula, and a harbour was formed on either side, leaving a narrow isthmus, along which the ships were drawn up. The

accompanying sketch is an attempt to show the relative position of the objects described.



l. 265. It is a mistake to render *εἰρύσται* as 'guard,' for the idea of ships guarding a road is unhomeric.

ἐπίστιον, can hardly be regarded as = *ἐφέστιον*, although written in that form by Herodotus, for Homer uses *ἐφέστιος*, Od. 7. 248. But it may possibly be referred to *ἐπιστήναι*, and so may = 'halting place,' meaning the slips whereon the ships are drawn up.

l. 266. *ἐνθα δέ*. 'Next comes their place of assembly, on either side of the fair precinct of Poseidon, walled in with huge stone-blocks deep bedded.'

l. 267. *ῥυτοῖς*, properly = 'dragged to the spot,' being too large to carry. This is a true description of the so-called Cyclopean architecture, occurring again in Od. 9. 185. *ἀραρυῖα* cannot mean 'paved,' which is a process of much later date.

l. 269. The usual reading *σπείρα*, = 'sails,' causes a metrical difficulty. Eustathius wrote *σπείρας*, = 'hawsers.' For *ἀποξύνουσι*, 'taper,' Buttmann conjectured *ἀποξύνουσι*, which most modern editors accept.

l. 273. *ὀπίσσω*, 'by-and-by' = 'if I am so reckless.'

l. 276. *κομίσσατο* = 'rescued.' He must be a man from a distant land, for we have no near neighbours.

l. 280. *τίς*. The accent on this indefinite pronoun is thrown back by the enclitic.

l. 281. *ἔξει δέ μιν*, 'and he will have her to wife for evermore.' There is a sneer implied in this, as the loves of gods for mortal women were proverbially inconstant. Cp. *ἔχεις Ἑλένην*, Od. 4. 569.

1. 282. βέλτερον. 'Better it should be so! that she should herself have gone about and picked up a husband from some other place than this, for she scorns the Phaeacians here in this land,' etc. The sneering tone continues.

1. 286. ἢ τις ῥέξοι. The optative introduces a merely hypothetical case; when this is narrowed to a special and actual instance the mood changes to conjunctive, e.g. μίσγηται.

1. 287. ἐόντων stands in so emphatic a position, that the interpretation, 'her friends still living,' seems necessary; φίλων is more closely defined by πατρὸς καὶ μητρός.

1. 288. ἀμφάδιον, see on Od. 5. 120.

1. 289. ὧδε = 'just as I say it.'

1. 291. ἄλσος Ἀθήνης αἰγείρων, 'a grove of Athena, of black poplars;' both Ἀθ. and αἰγ. depend on ἄλσος, but the latter gen. adds a further description. Otherwise we might take ἄλσος αἰγείρων as one logical noun = 'a poplar grove.'

1. 293. τέμενος = 'the royal park.' Cp. Thucyd. 3. 70, 5.

1. 300. καὶ παῖς, *vel infans*.

1. 301. οὐ μὲν γάρ τι. Trans. 'For the houses of the Phaeacians are not at all made like it (τοῖσι, sc. δώμασι), seeing of what sort the house of Alcinous the hero is.' For the additional clause οἶος, κ.τ.λ., cp.

οὗ τι τοιοῦτον ἐτύχθη,

οἶον τερπωλὴν θεὸς ἤγαγε. Od. 18. 36.

1. 303. The shortening of the middle syllable of ἥρας is unusual. Perhaps βέβληαι, Il. 11. 310, is a dactyl, which would afford a parallel.

1. 304. διελθέμεν, for the ἐσχάρη was at the further end.

1. 307. Arete is represented sitting (ἡ δ' ἦσται), so the words must mean that her seat is set against a column.

1. 308. ποτικέκλιται αὐτῇ may be ποτικ. κίονι = 'both seats against the same.' Or αὐτῇ may be a brachylogy for αὐτῆς (sc. Ἀρήτης) θρόνῳ. Cp. ὁμοῖα νοήματα Πηνελοπείῃ for νοήμασι Πηνελοπείης, Od. 2. 121.

1. 312. εἰ καὶ μάλα. 'Even though thou art from a distance,' adding emphasis to the καρπαλίμως.

Il. 313-315. These verses, which occur in Od. 7. 75-77, seem superfluous here and are wanting in several MSS.

1. 316. φαεινῇ. The handle of the whip was probably polished and ornamented.

1. 318. εὖ μὲν τρώων, 'and well they sped with prancing pace.' It does not seem that different paces are being described, but the second clause is thrown into a new sentence with a finite verb instead of standing as a participial addition, viz. πλισσόμενοι πόδεσσι.

1. 319. ἡ δὲ μάλ' ἡνόχευε, 'and she drove skilfully, and laid on the lash with judgment.' She had to suit her pace to those who were on foot.

- l. 321. δύσετό τε .. καὶ ἔκοντο = 'As the sun set they came.' Cp. Od. 7. 289.
 l. 330. ἐπιζαφελῶς. ἐπι-ζά[δια] and φελ- = 'swell,' as seen in δ-φέλ-λω.

BOOK VII.

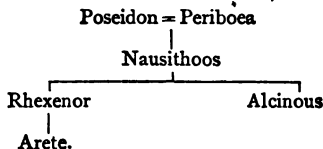
- l. 1. ἦρᾶτο, takes up the εὐχόμενος of 6. 328.
 l. 4. στήσεν, sc. τοὺς ἡμίονους. So στήσαι ἵππους, Il. 5. 755. Join ἀμφὶς μιν.
 l. 7. ἰδὼν, § 15. 2.
 l. 9. Ἀπειρήθεν, from Ἀπειρή = 'the limitless land;' a fanciful name, like Ὑπερείη, Od. 6. 4.
 l. 10. ἐξελον, sc. Φαίηκες, 'chose out of the booty for Alcino.' Cp. Od. 9. 160.
 l. 11. δῆμος ἄκουεν [αὐτοῦ], 'listened to him,' ὡς θεοῦ.
 l. 12. τρέφε, 'was nurse to.' The following ἦ.. ἦ are both demonstrative, not relative. Nausicaa sups in her own room, not in the hall.
 l. 15. ἡέρα, 'mist.' So Virg. Aen. 1. 411 *aere sepsit*.
 l. 20. παρθενικὴ = παρθένος (as ὀρφανικὸς, Il. 6. 432), 'a virgin, a young girl.'
 l. 23. Ἀλκινόου, a nearer definition of ἀνέρος, sup., just as ἐξ ἀπίης γαιῆς is of τηλόθεν. ἀπίος from ἀπὸ is like ἀντίος from ἀντί. Γῆ δῖα is as a name for the Peloponnese is a different word.
 l. 25. τῷ, 'wherefore.'
 l. 28. ὃν μὲ κελεύεις, sc. δεῖξαι.
 l. 29. ναίει, Od. 1. 404.
 l. 30. σιγῇ τοῖον, see on Od. 1. 209.
 l. 31. προτιόσσεο = πρόσβλεπε.
 l. 32. οὐ μάλα, as we should say, 'not so very fond of strangers,' meaning, 'not at all fond;' 'nor do they welcome and entertain one who may come from elsewhere.' The reception of Odysseus is hardly consistent with this confession of Phaeacian inhospitality.
 l. 34. θοῇσι is such a regular epithet of νηυσὶ that here it is quite unemphatic: but ὠκείησι supplies the emphasis = 'trusting in the speed of their swift ships.'
 l. 35. ἐκπερώσῃ, § 18. 2. δῶκε, sc. λαῖτμα ἐκπερᾶν.
 l. 36. ἢ νόημα. This comparison is worked out Il. 15. 80.
 l. 40. διὰ σφέας, i. e. going through the midst of the people to reach the palace.
 l. 44. ἡρώων refers to the chieftains who came each with his retinue.
 l. 47. τοῖσι. This plural is loosely used, as the conversation is only between two. Cp. Od. 5. 202.
 l. 49. πεφραδμέν, Schol. ἐπιδείξει, cp. § 16. 2 and § 17. 5.

l. 54. ἐπώνυμον refers properly to a *sur-name*, added with a special significance; e. g.

Ἄλκυόνην καλέεσκεν ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
μήτηρ Ἀλκυόνης πολυπενθέος οἶτον ἔχουσα
κλαίει. Il. 9. 562.

Here Arete is so called καθὸ ἀρητῶς καὶ εὐκταίως ἐγεννήθη, Schol Cp. the use of ἐπίκλησιν, Od. 5. 273.

τοκίων must refer to ancestors and not to immediate parents, for Alcinous was uncle as well as husband to Arete, as the genealogy shows,



l. 59. Γιγάντεσσιν. The giants over whom Eurymedon was king were a savage race living near the home of the Cyclops (cp. inf. v. 206, Od. 6. 4). The wars between the Gods and the Giants are a later fable, and are not alluded to here. Eurymedon is represented as having brought destruction on his people and himself in some unsuccessful battle.

l. 61. τῇ, sc. Periboea.

l. 64. τὸν μὲν (Ῥηξήνορα) ἄκουρον, i. e. without a male heir, as the addition μίαν οἶην, κ.τ.λ. shows.

l. 65. νυμφίον, Schol. = νεωστὶ γεγαμηκότα.

l. 68. ὑπ' ἀνδράσι, 'in subjection to their lords.'

l. 69. περὶ κῆρι, see on Od. 5. 36. τετίμηται τε καὶ ἔστιν. Damm interprets rightly, 'sicut illa maxime ex animo in pretio habita est, et etiamnum habetur, nam saepe uxores primis mensibus vel annis carae fuerunt, et nunc non sunt adhuc.' With ἔστιν supply τιμήεσσα from τετίμηται. Nitzsch compares Propert. 2. 13, 38

Nec minus haec nostri notescet fama sepulcri,

Quam fuerant Pbibii busta cruenta viri;

where fuerant = fuerant nota, from notescet.

l. 72. δειδέχεται, from δειδέγμαι, Epic perf. with present sense, from δέικνυμι, in the sense of 'to hold out the hand to any one,' 'to greet,' cp. in a similar sense, δεικανάσμαι, Od. 18. 111. Others refer the form to δέχομαι, pf. δέδεγμαι, or δείδεγμαι, and so translate it 'welcome her.' Cp. § 17. 4

l. 73. καὶ αὐτῇ, i. e. 'she does not only shine with reflected honour from the king.'

l. 74. Trans. 'And for those whom she favours (even though they be men) she settles their quarrels;' a task out of the sphere of an ordinary woman.

1. 80. Ἀθήνη, 'Athens;' later, Ἀθῆναι. The 'strong house of Erechtheus,' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus the primitive Athenian hero. Cp. Hdt. 8. 55 *ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγόμενον εἶναι νηὸς, ἐν τῷ ἐλαίῃ τε καὶ θάλασσᾳ ἐνι*.

1. 86. ἐληλάδατο, for ἐλήλαντο, from ἐλαύνω. The δ is introduced for the sake of euphony, as in ἀκηχέδαται, Il. 17. 637. The form is found in Herodot. with verbs in ζω, as κεχωρίδαται, 1. 140; ἔσκενάδαται 4. 58. Trans. 'walls had been run;' cp. inf. v. 113. ἐλαύνω may possibly refer here to the forging of the brass of which the walls were made.

1. 87. The μυχὸς is the point farthest from the entrance. The phrase is equivalent to 'from front to back;' cp. Od. 3. 402. κύανος is a doubtful word. In Il. 11. 24, it seems to be spoken of as a metal, and so many render 'blue steel,' i. e. tempered till blue, like a watch-spring. Others, more naturally, regard it as a native ore of copper of a bright blue like verditer. It may have been in the form of an enamel. Trans. simply, 'a cornice of blue.' The reference is still to the outside walls of the house, the description of the interior begins inf. v. 95.

1. 88. ἐντος ἔργον (εἶργον), 'closed in.' The plural, θύραι, seems to imply the two leaves of a folding door. So δικλίδες, Od. 2. 345.

1. 90. Trans. 'Of silver was the lintel above them, and of gold the hook,' which served as a door-handle; cp. Od. 1. 441.

1. 91. There were two dogs on either side of the door, one of gold and one of silver, 'which H. had wrought with cunning mind to keep ward at the house of Alcinous, being deathless and ageless for ever.' For similar magical works of Hephaestus, cp. Il. 18. 418.

1. 92. πραπίδες (like φρένες), properly = the diaphragm or midriff; cp. Il. 11. 579 βάλε. . ἦπαρ ὑπὸ πραπίδων.

1. 95. ἐρηρέδατο, Schol. ἐρηρυσμένοι ἦσαν, from ἐρεῖδω, (cp. the use of κλίνω, Od. 6. 308), 'were planted leaning along the wall, right through from front to back. ἐνθα = ἐν θρόνοις.

1. 97. ἐύνητοι (for ἐύνητοι), § 8. 2. βεβλήατο, § 17. 4.

1. 99. ἐπηετανόν, see on Od. 4. 89.

1. 100. 'Statues of boys on pedestals (βωμός, like βάθρον, from βαίνω) were there, giving light all night long.'

1. 102. φαίνειν, used absolutely, as in Od. 18. 307

αὐτίκα λαμπτήρας τρεῖς ἴστασαν ἐν μεγάροισι
ἔφρα φαείνοιεν.

Cp. Od. 19. 25. νύκτας is the accus. of duration of time.

1. 103. οἱ = Ἀλκινόῳ. Cp. Virg. Aen. 1. 703.

1. 104. μύλης, gen. Others read μύλης = μύλαις. μήλοπα καρπὸν, 'the yellow grain.'

1. 105. ὑφώσι, § 18. 2. ἡλάκατα, see on Od. 6. 53, 306.

1. 106. As *οἷά τε* follows directly on *ἤμεναι*, it is natural to look for the point of comparison in that word. The maidens, then, sit together row behind row like close-clustering leaves. But the more picturesque interpretation is given by the Schol. διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην (thread) ὥς καὶ τὰ φύλλα τῆς αἰγείρου .. εὐκίνητα ῥαδίως καὶ ὑπὸ τυχούσης αὔρας, i.e. 'any breath of air that comes.'

1. 107. *καιροσίων*, properly *καιροέσσων* from *καιρόεις*, the adjct. from *καῖρος*, the woof or cross-threads in weaving, for which other edd. write *καιρουσσίων* and *καιροσσίων*. Trans. 'and from the close-wove linen, trickles off liquid oil.' The simplest interpretation is that the linen is of so close a texture that oil would run off its surface instead of soaking in. Others take it of the glistening look of the linen, which is a proof of good weaving. So Il. 18. 595

χιτῶνας

εἶτα' ἐυνήτους ἦκα στίλβοντας ἐλαίῳ.

Cp. also Od. 3. 408. Others again refer it to the actual use of oil in 'dressing' the fabric.

1. 108. 'As the P. are cunning beyond all men at sailing a swift ship on the sea, so (ὥς = τόσον) are the women skilled in weaving.'

1. 110. *τεχνῆσσαι* is for *τεχνήεσσαι*, from *τεχνῆεις*, a reading preserved by the Schol. The word is parallel to *ἱδριες*. The ordinary reading *ιστόν τεχνῆσαι* (first aor. inf. *τεχνάω*), would answer to *ἐλαυνέμεν. νῆα. ἱστόν* may be retained with *τεχνῆσσαι* as an accusative of reference; but *ιστῶν* is found in several good MSS. For the words *περὶ .. ἐσθλὰς*, see on Od. 2. 117.

1. 113. *ἀμφοτέρωθεν*. This the Schol. rightly interprets as equivalent to *παντάχοθεν*, because it gives the enclosure in length and breadth. So *ἐνθα καὶ ἐνθα* in the same sense, Od. 10. 517.

1. 114. *πεφύκασι*, as *λελόγχασι*, Od. 11. 304; others read *πεφύκει*.

1. 117. *τάων*, § 14.

1. 118. *χείματος*, 'in winter,' genit. of point of time.

θέρους, § 4. 1. 'Their fruit never falls or fails, winter or summer; lasting all the year round; but ever and aye (*μάλ' αἰεὶ*) the zephyr as it breathes is forming some fruits and ripening others.'

ἔφυρτίη (cp. Od. 2. 195) is a fem. adj. used substantively, as *ῥοίη* for *ῥῶς*, Od. 4. 447.

1. 120. *ἐπὶ* = 'after.' The marvel both in the garden and the vineyard (see below) is that the various stages of growth and maturity are all going on together. The accuracy of the description is marred by the introduction of *σταφυλῇ*, as the garden is separate from the vineyard, where alone the vines are growing.

1. 122. *οἷ*, see on v. 103 sup. For *ἀλωῇ*, cp. Od. 1. 193.

ἐρρίζωται = *πεφύτεται*, Schol.

1. 123. Trans. 'Of it (sc. *δλωῆς*) one part, a warm spot on level

ground, is dried by the sun' (*θειλόπεδον* from *εἰλη*, 'sun's rays.' For the addition of the *θ* cp. *θάλασσα* with *ἄλα*), 'other grapes again (*ἑτέρας*, sc. *σταφυλάς*) they are gathering, and others they are treading; and in the foreground are setting-grapes shedding their blossom, and others again are just colouring.' The simplest way to make an antithesis between *ἕτερον μὲν* (v. 123) and *ἑτέρας δὲ* (v. 124) is to suppose that the sunny spot on level ground is used for drying the gathered grapes into raisins. In the other parts of the vineyard the grapes hang yet on their vines, or are being carried to the wine-press.

l. 127. *ἔνθα δέ*. 'And there again trim garden beds of every sort [of herb] are planted, along the last row, looking ever gay.' The last row, sc. of vines. Where the vineyard ends, the garden of herbs begins.

l. 128. *γανώσασθαι*, § 18. 2. *πεφύδισι*, § 21. 1.

l. 131. *ᾔθεν* = *ἐξ ἧς κρήνης*. For *ἴησιν* used intransitively, cp. Od. 11. 239.

l. 132. *ἐν Ἀλκινόοιο*, sc. *δόμῳ*.

l. 135. Join *εἴσω δώματος*, as Od. 8. 290. *εἴσω* goes usually with accus.

l. 138. *σπένδεσκον*, § 17. 6.

l. 140. *ἡέρα ἔχων*, 'clad in mist,' as *εἴματα ἔχειν*, Od. 17. 24. Join *βῆ διὰ δῶμα... δῦρα ἵκετο*.

l. 143. 'And then the marvellous mist melted away from him.' For the gen., cp. *πάλιν τράπεθ' υἱος ἔηος*, Il. 18. 138. Cp. Virg. Aen. 1. 568.

l. 144. *ἰδόντες* (aorist), 'when they caught sight of.'

l. 145. *ὀρώντες* (present), 'as they gazed.'

l. 148. *ἄλβια* can hardly be taken as adverbial to *ζωόμεναι*, but the infin. must be regarded as an addition to the sentence. 'May the Gods grant them blessings (Od. 8. 413) in [all the circumstances of] their lives.' Lit. 'with reference to their lives.' For the infin. so used to express the sphere in which some action takes place, cp. *δε δημηλικίην ἐκέκαστο, ὀρνίθας γινῶναι*. 'His superiority is shown in his knowledge,' Od. 2. 159. Cp. also 3. 246, and 5. 217.

l. 152. *θᾶσσον*, 'all the quicker,' sc. than I should without your aid. *φίλων ἄπο*, 'far from friends.'

l. 154. *ἄκῆν*, see on Od. 2. 82.

l. 156. *ἄνδρῶν*, partitive genit. after *δε*, 'who among the Phaeacians,' cp. Od. 5. 448. *προγενέστερος*, a qualifying comparative, as *γεραίτερος*, Od. 3. 362.

l. 159. *κάλλιον*, 'more honourable.' The comparative means that our present neglect is no *improvement* on our usual custom. Cp. Od. 3. 70. The *τόδε* is explained by the words that follow, *ξείνον, κ.τ.λ.*

l. 161. *σὸν*, emphatic, 'waiting for the word from thee.' *ποτιδέγμενοι*, (*προσδέχομαι*), § 20. 4. *ἰσχανῶνται*, 'are holding back.'

l. 164. *ἐπικρῆσαι* for *ἐπικεράσαι*, i.e. to mix with water in the *κρητήρ*.

- l. 165. σπείσομεν, (σπένδω), § 3. 4.
- l. 166. ἐνδον ἐόντων, 'from what she has within,' Od. i. 140.
- l. 167. ἱερὸν μ. 'A., cp. Od. 2. 409.
- l. 169. ἀπ' ἐσχαρόφιν, § 12. 1. Cp. Od. 5. 59.
- l. 170. 'Having made to rise up his son who was sitting near him; and him he loved most of all.' Later syntax would substitute *δν* for *δέ μν*. Cp. Od. i. 71; 2. 54.
- ll. 172-176 = Od. i. 136-140.
- l. 177 = Od. 6. 249.
- ll. 183 foll., see on Od. 3. 340 foll.
- l. 188. κατακέλετε, § 23. 6. Apparently an imperat. aorist formed from the future *κείω*. Others take *κείω* as a desiderative verb and not a tense of *κείμαι*.
- l. 189. Join ἐπι-καλέσαντες.
- l. 192. ὁ ξένος, 'this stranger,' demonstrat. use of definite article. *ὡς χ' = ὡς κε*.
- l. 195. μηδὲ πάθῃσι, in construct. with *ὡς κε*. μεσσηγὺς, 'mean-while,' i.e. between his departure hence and his arrival at home: explained by the following words *πρὶν . . ἐπιβήμεναι*.
- l. 197. The common reading is κατακλώθες. But the Schol. writes τὸ δὲ κατὰ πρὸς τὸ νήσαντο: the preposition goes with the verb. Trans. 'Whatsoever Fate and the stern spinners span off for him with their thread at his birth when his mother bare him.' Join οἱ γεινομένῳ. κατανήσαντο is like ἐπινήθω, Il. 20. 128, or ἐπικλώθω, Od. 3. 208. κλώθες is a metaplastic form for κλώθωι from κλώθω.
- l. 201. ἵναργεῖς, 'in visible presence.' He feels that 'the Gods are contriving something else in this,' if they are going to hide their divinity in mortal disguise.
- l. 204. καὶ μῶνος, 'even when by himself,' in opposition to the assembly that gathers at the sacrificial feast. ξύμβληται, conjunctive of syncop. aor. ξυμβλήμην, § 20. 4.
- l. 205. οὐ τι κατακρύπτ., used absolute, 'they make no manner of concealment.' ἔγγυθεν, sc. in lineage.
- l. 211. Trans. 'Whomsoever of men ye know most burdened with sorrow, to them I may liken myself in my troubles.' For the form of sentence, cp. Od. i. 219.
- l. 213. καὶ δέ. Trans. 'Aye! and'.. καὶ μᾶλλον, *vel magis*.
- l. 216. 'Nothing is more shameless beyond [i.e. *ἵβαν*] an angry belly.' So ἔξοχ' ἀρίστας (κούρας) ἀλλά τε πόλλ' ἐπὶ τῇσι, Il. 9. 639.
- l. 217. ἐπ[έ]λετο.. ἐκέλευσεν, aorists of customary action. There is no need of ν *ἡφελκυστικόν* after ἐκέλευσε, because *ἔο* [*φέο*] takes the digamma, § 2.
- l. 221. ἐκ-ληθάνει, 'makes me forget;' cp. ἐκλέλαθον κιθαριστὸν, 'they made him forget his harp-playing,' Il. 2. 600.

l. 222. ὀτρύνεσθαι, infin for imperat. φαινομένηφι, § 12. 1.

l. 223. ἐπιβήσετε, conjunct, § 3. 4, 'land me upon;' transitive 1st aor.

l. 224. καὶ περ. Only in this passage written together; elsewhere always divided by one or more words, as Lat. *ne . . quidem*.

ιδόντα με, 'When once I have had a sight of my possessions, may even my life leave me.' Cp. Il. 5. 685 ἔπειτά με καὶ λίποι αἰών.

l. 229. οἱ μὲν, this includes the guests who lived in the town.

l. 232. ἔντεα δαιτός. So Virg. calls the *implements* for baking, etc. *Cerealia arma*, Aen. 1. 181. ἀπεκόσμεον, 'began to clear away.'

l. 234. εἴματα, in apposition with and descriptive of φᾶρος and χιτῶν. Cp. Od. 6. 214.

l. 237. Trans. 'This, the first question, I myself will ask.' On the double interrogative, τίς πόθεν, see on Od. 1. 170.

l. 239. The readings vary between φῆς (i.e. ἔφη) and φῆς. 2nd person pres. The former is better, 'Saidst thou not?'

l. 248. ἐφέστιον to be taken predicatively with ἡγαγε, 'brought me to her hearth.'

ll. 249-251 = Od. 5. 131-133.

l. 251. ἔνθα takes up the moment of ἐκέασσε. The lines 251-258 were rejected by some of the Alexandrian critics as a later interpolation. ἀπέφθιθεν, § 22. 1.

l. 256. ἐνδυκέως. Perhaps, as *v* may represent *o* in Aeolic, this is for ἐνδοκέως, i.e. = κατὰ δόξαν, 'decently,' 'properly.'

l. 261. Scan ἀλλ' ὅτε | δὴ ὄγ | δοὸν μοι ἐ | πιπλόμεν | ον ἔτος | ἦλθε | . Here ὄγδοον must be a dissyllable, as in Od. 14. 287. Dindorf conjectures δὴ ὄγδοατον by synizesis.

l. 263. ἥ καὶ νόος. We should expect ἥ καὶ ὅτι νόος. Cp. Od. 9. 339. The ἀγγελίη mentioned here is brought by Hermes, Od. 5. 29 foll.

l. 265. ἔσσεν, 'clad me with,' ἐννυμι.

l. 266 = Od. 5. 268.

ll. 267, 268 = Od. 5. 278, 279.

l. 270. ξυνέσεσθαι διζυῖ. So Soph. Phil. 1168 ἀχθος ὃ ξυνοικεῖ.

l. 273. The meaning is that the waves swept him from his boat.

l. 274. Join ἀδινὰ στεν., as βαρεία στεν., Od. 5. 420.

l. 276. τόδε λαίτμα, 'yonder deep.' He points in the direction of the sea. διέτμαγον, cp. Od. 5. 409.

l. 278. 'There (sc. ἐν ὑμετέρῃ γαίῃ) the wave would have dashed me on the beach as I tried to land.'

l. 280. εἶος, see on Od. 4. 90 and § 3. 6.

l. 281, 282 = Od. 5. 442, 443.

l. 283. Trans. 'And [having got clear] from the water I sank down, rallying my spirit.' Cp. Od. 5. 458.

- l. 284. διπτερός, see on Od. 4. 477.
- l. 285. ἐκβὰς is intended to give the same picture as ἐκ ποταμοῦ λιασθεῖς, Od. 5. 462.
- l. 286. Join κατ-ἔχεν.
- l. 289. δύσετο. Cp. Od. 6. 321, which shows that there were yet some hours of daylight after Odysseus awoke. To avoid the contradiction, Aristarchus reads δέιλετο, 'the sun was westering.' δέιλη was the 'afternoon,' Il. 21. 111.
- l. 290. τεῆς, § 15. 2.
- l. 292. ἡμβροτεν, i.e. ἡμαρτεν (ἁμαρτάνω), with a metathesis of αρ to ρα, i.e. ἡμαρτον or ἡμορτον (cp. above κατέδ-ρα-θον from καταδ-αρ-θάνω). The β is inserted to harmonise the sound of μρ, as in μεσημ[β]ρία.
- l. 293. ἀντιάσαντα, see on Od. 6. 193.
- l. 294. ἐρξέμεν may be a future tense, or the Epic 2nd aor. with the sigma, as ἀξέμεν, Il. 23. 111. See § 20. 2. 'As you would not expect a young person to do when meeting any one.'
- l. 297. ἀληθείην, '[as] the truth,' in apposition to ταῦτα.
- l. 301. 'And yet it was to her first that thou didst make thine appeal.' Cp. Od. 6. 176.
- l. 303. The statement of Odysseus here becomes more diplomatic than true. Cp. Od. 6. 260 foll.
- l. 307. 'We, the race of men, are touchy.' δύσζηλοι (ζῆλος, ζέω, *ferveo*), in the masculine by *constructio ad sensum*.
- l. 311. αἱ γὰρ . . ἐχέμεν. For this use of an infin. in place of the usual optative, cp. Od. 17. 355, where both constructions are combined,
 Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὕλβιον εἶναι,
 καὶ οἱ πάντα γένοιθ' ὅσσα φρεσὶν ᾗσι μενοινᾷ.
 Trans. 'Would that, O father Zeus, and Athena and Apollo, thou, being such an one as thou art, and feeling as I feel, mightest have to wife my child, and be called my son-in-law abiding here.' Cp. also Od. 24. 379.
- l. 314. οἶκον δέ τ' ἐγώ. The reading of κ'[ε] for τ'[ε], which better suits the sense, is given in one and suggested (by the word κἀγὼ) in another MS. The reading in the text is generally translated, 'And O ! that I might give thee an house : ' carrying on the wish from αἱ γὰρ, sup. v. 311.
- l. 316. μὴ . . γένοιτο, i.e. 'heaven forbid.'
- l. 317. ἐς τὸδε . . αὔριον ἐς, 'I appoint your departure for this date, viz. for to-morrow.' Cp. ἐς τὸδ' ἡμέρας, Eurip. Alcest. 9.
- l. 318. τῆμος δέ, 'and then,' i.e. when to-morrow comes.
- l. 319. ἐλώσι. Probably the present tense from ἐλάω Epic form of ἐλαύνω, § 18. 2. It may also be regarded as an open form of ἐλώσι, the contracted future, 'While they row you over the calm sea.' So πόντον ἐλαύνειν, Il. 7. 6.
- l. 320. καὶ εἰ που, as we say, 'and anywhere else you like.'

l. 322. *οἱ λαῶν, ii ex civibus nostris qui.*

l. 323. This visit of the righteous Rhadamanthus, who is elsewhere represented (Od. 4. 564) as living in Elysium, belongs to an unknown legend. For Tityos, cp. Od. 11. 576.

l. 326. ἀπήνυσαν, sc. τὸν πλοῦν. Cp. νηὺς ἀνύσειε θαλάσσης ὕδωρ, Od. 15. 294.

l. 330. The use of this verse, which has passed into a formula, is inaccurate here, as it introduces no personal address to an interlocutor, but a prayer to Zeus. See on Od. 2. 302.

ll. 336-339 = Od. 4. 297-300.

l. 342. ὄρσο, see on Od. 6. 255. κέων, a shorter form of κείων.

l. 345 foll., see on Od. 3. 399, 402 foll.

BOOK VIII.

l. 3. ἄν, § 7.

l. 4. ἡγεμόνευε, cp. Od. 3. 386.

l. 6. λίθοισι, i. e. the λαέσσι of Od. 6. 267.

l. 7. πλησίον = 'near one another.'

μετόφχετο (explained by v. 9), 'went about to accost every one she met.'

l. 11. ἄγε, singular verb used with plural subject, because the form had become merely interjectional. Cp. Od. 2. 212.

l. 12. ἵεναι is not dependent on δεῦτε, but stands as infin. for imperat., Od. 1. 292.

l. 16. ἐμπληντο, § 20. 4. Join ἐμπλ. βροτῶν. The ἔδραι = the λίθοι, sup. v. 6.

l. 18. τῷ... ὤμοις, 'over him, on head and shoulders;' for this exegesis, cp. Od. 6. 235.

l. 21. ὥς κεν γένοιτο. The addition of κεν implies that the desired result naturally follows the fulfilment of the condition. Cp. Od. 2. 53. And, for the same mood after a fut. tense, cp. Od. 13. 401 κινύσω τὰ ὄσσε... ὥς ἂν φανείη. Cp. Plato, Phaedr. 230 B, 'The tree ἀκμὴν ἔχει τῆς ἀνθης ὥς ἂν εὐωδέστατον παρέχοι τὸν τόπον.'

l. 22. δεινός τ' αἰδοῖός τε = 'awe-inspiring and reverend.' ἐκτελέσειε is still in construction with ὥς κεν.

l. 23. πολλοὺς τοὺς πειρήσαντο, 'those many trials of skill in which the Phaeacians made proof of Odysseus;' τοὺς may stand for τοῖς attracted into the case of ἀέθλου, if it may be taken as *accusativus respectus*. Cp. ἔκαστά τε πειρήσαιτο, Od. 4. 119. The line is suspicious and was rejected by Zenodotus, since Odysseus did not engage in many contests. But v. 214 shows that he was at any rate ready for more.

l. 24. See on Od. 2. 9.

ll. 25-27 = Od. 7. 185-187.

l. 29. ἤε .. ἤ is a further description of οὐκ οἶδ' ὅς τις, 'whether he be come from E. or W.'

l. 30. πομπὴν δέ, 'He is urging upon us his dismissal, and is praying that it be confirmed for him.'

l. 31. ὥς τὸ πάρος περ, i.e. as we have always done on behalf of those who have sought our aid.

l. 32. οὐδὲ γὰρ οὐδέ. The whole sentence is negated by the first οὐδὲ, which negation is again repeated before the emphatic ἄλλος. Cp. Od. 3. 27.

l. 36. κρινάσθων, 'let them choose two-and-fifty youths among the people.' κρινάσθων is middle voice, as in Od. 4. 408; the ordinary form in -θωσαν being always contracted in Homer. The subject to κρινάσθ. is an indef. plural, as in φασί = 'men say.' The dual κούρω, here and inf. v. 48, where also κρινθέντε is added, is suggested by the δύω. The change introduced in the number by the addition of πεντήκοντα is as it were forgotten. For the use of πάρος with pres., cp. Od. 4. 811.

l. 37. εὖ δησάμενοι, see on Od. 4. 782.

l. 39. ἡμέτερόνδε = 'to our [house].'

l. 40. αὐτὰρ οἱ ἄλλοι, 'But as for you others, you sceptred kings, come ye to my fair house.'

l. 44. περὶ, Cp. Od. 2. 116.

l. 46. ἡγήσατο, 'led the way,' as ἡγεμόνευε, sup. v. 2.

l. 47. σκηπτούχοι, used substantively without βασιλεῖς.

μετώχετο = 'went to fetch.' Cp. Od. 1. 184, for this use of μετά.

l. 48. κρινθέντε, see on sup. v. 36.

ll. 50-55 = Od. 2. 407 and 4. 780-783, 785.

l. 57. αἵθουσαι. There were two sets of these: one set built inside the front wall of the αὐλή, on either side the gateway, and so turning the open side of the verandah to face the house. The other set was similarly built against the front wall of the house, so that the two were opposite one another. The latter are alluded to Od. 3. 399. ἔρκεα may be the walls enclosing the court; δόμοι includes the house and its entrance; so that these three words are together descriptive of what we should call the whole premises.

l. 58. This verse is wanting in some MSS, and may have been copied from sup. v. 17.

l. 61. τοὺς δέρον, 'These they flayed and made ready, and prepared a delicious meal.' τετύκοντο (τεύχω), § 16. 2.

l. 63. The 'good and evil' which falls to the lot of the bard is described in the following line.

l. 64. ἀμέρδω, 'to deprive of,' like its cognate form ἀμείρω, is equivalent to ἀμερίζω, the ι passing into δ through the j sound.

l. 67. Join ἐκ δὲ πασσάλοφι (§ 12. 1) κατεκρέμασεν.

l. 68. αὐτοῦ, not = *ipsius*, but a local adverb, 'there,' explained by the addition ὑπὲρ κεφαλῆς. Cp. Od. 9. 96.

ἐπέφραδε (φράζω, § 18. 2), 'showed him how to take it with his hands.' For as he was blind, he could only feel for it.

l. 71, foll. = Od. 1. 149, foll.

l. 73. ἀνιέναι, like ἐποτρύνειν, sup. v. 45. κλέα ἀνδρῶν. In Il. 9. 189, Achilles sings to the lyre, of the glorious deeds of heroes.

l. 74. οἴμης τῆς may be an inverse attraction for τῆς οἴμης = *cuius carminis laus caelum pervenit*. So Od. 21. 13 δῶρα τὰ οἱ ξείνος δῶκε = *quae dona*. Or οἴμης may be a partitive gen., and the sentence may mean, 'choosing from the whole story . . the strife of A.' According to this, οἴμη would be the whole tale of Troy, and νεῖκος one scene in it. Cp. inf. v. 500 ἐνθεν ἔλων, 'taking it up from the point where.' Agamemnon had been told by the Delphic oracle that he might hope to take Troy when he should see an angry quarrel arise between the noblest of the Achaeans. So when Odysseus and Achilles disputed at some sacrificial feast whether Troy could best be taken by stratagem or assault, Agamemnon saw in their dispute the fulfilment of the oracle.

l. 76. We must suppose two forms, δηρίομαι and δηριάομαι, to give δηρίσαντο and δηριάωντο, respectively.

l. 79. χρεῶν (χρέω), Schol. μαντεύομενος. The meaning of the middle voice, χρῆσόμενος, is 'to get an oracle for one's self.'

l. 80. οὐδὸν = 'the threshold of the temple.'

l. 81. κυλίνδετο, metaphor from a wave.

l. 82. διὰ βουλᾶς, see on inf. v. 520.

l. 84. φᾶρος. This square of cloth was put on so as to cover the left arm and shoulder tightly. The right arm was left bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

l. 87. ὅτε λήξειεν, not = 'when he stopped,' which would be ὅτ' ἔληξεν, but 'each time he stopped,' as is further shown by the iteratives ἔλεγε (v. 88) and γοῶσσκε (v. 92). There must have been separate divisions, or 'fyttes,' in his recital.

l. 89. ἀμφικύπελλον, Od. 3. 63. σπείσασκε (σπένδω, § 17. 6), by way of acknowledgment to the Gods for each fresh instance of their care of him, which Demodocus recited.

l. 91. ἐπέεσσι, 'the stories,' Od. 4. 597.

l. 99. συνήορος (ἄρω), 'the accompaniment.' The lyre is called δαιτὶς ἑταίρη, Od. 17. 271.

ll. 104, 105 = sup. vv. 46, 67.

l. 106. Notice the tenses ἔλε, ἔξαγε, 'seized, and began to lead.'

l. 107. ἦρχε τῷ αὐτῇν ὁδ. = *praeibat illi eam ipsam viam quam ceteri* [sc. *ibant*].

l. 108. θαυμαίνω, Epic variant for θαυμάζω.

1. 111. All Phaeacian names recall the seafaring life, except Alcinous, Arete, Laodamas, Polybus (inf. v. 373), Dymas (Od. 6. 22), and Rhexenor (Od. 7. 63).

1. 116. The common reading is *Ναυβολίδης θ'*, but it is better to omit the *τε* and make the patronymic refer to Euryalus.

1. 121. *νύσσα* is here the 'scratch,' or starting-line. Schol. ἡ ἀφετηρία. It stands also for the turning-post (Lat. *meta*) in the *διάνλος*, but here there is a straight course and no turning. *τέτατο δρόμος* means that 'the running was made right away from the start.' Cp. Il 23. 375

ἄφαρ δ' ἱπποισι τάθη δρόμος.

The use of *τείνειν* probably points to the constant exertion of the runner.

1. 122. *πεδίοιο*. For this local genitive, cp Od. 3. 251, etc.

1. 123. We have as a measure of distance in Il. 10. 351-353

*ἀλλ' ὅτε δὴ ῥ' ἀπέην ὅσσον τ' ἐπὶ οὖρα πέλονται
ἡμόνων, αἱ γὰρ τε βοῶν προσφερέστεραί εἰσιν
ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον.*

In this passage the *ἡμόνων-οὖρα*, or 'mules' range,' represents the distance by which a team of mules beats a team of oxen in ploughing. The phrase *ἡμόνων-οὖρα* seems afterwards to have become a familiar expression, and was used without the explanatory addition about the oxen. Cp. *δίσκου οὖρα*, Il. 23. 431.

1. 125. Join *λάους ἔκετο*, came in to the people [who stood waiting at the winning-post]. Cp. Il. 11. 595 *ἔκετο ἔθνος ἱταυρῶν*. *ὑπεκπροθέων* = 'outstripping the rest, who were thus left in the lurch (*ἐλίποντο*).'

1. 134. *οἶδε καὶ δεδάηκε*, equivalent to *οἶδε δεδαῶς*, 'knows by having learned it' Cp. Od. 4. 493.

1. 135. *ὑπερθεν* adds a simple and picturesque touch. *μηρούς τε κνήμας τε* refer to the lower part of the body: with *χεῖρας* begins the description of the upper part. So Od. 20. 352 *κεφαλαί τε πρόσωπά τε νέρθε τε γούνα*. The words *μέγα τε σθένος* seem to sum up the general result of the foregoing description.

1. 138. 'Nothing worse than the sea at crushing a man[*'s* spirit].'

1. 147. *ὅφρα κεν ᾗσιν*, 'as long as he lives,' Od. 2. 119.

1. 148. *ἐῆσιν*, § 15. 2.

1. 154. *καὶ μάλλον*, 'far more.'

1. 159. *οὐ... οὐδέ*, see on sup. v. 32. The *γὰρ* means, 'I can well understand your refusal, *for*,' etc.

1. 160. *ἄθλων*, from neut. *ἄθλον*. If it be referred to the masc. form, then *οἶά τε πολλὰ* must be regarded as merely adverbial = *quemadmodum saepe*. Cp. Od. 3. 73.

1. 161. *ἀλλὰ τῷ δε*, 'But [I liken thee] to one who.' *ἄμα νηὶ θαμίζων* = *apud navem versari solitus*.

l. 162. *πρηκτῆρες*, 'traders.'

l. 163. *φόρτου τε*, 'Is heedful of the freight, and is in charge of the wares, and the gains so eagerly sought.' *ὀδαία* signifies the back-freight, produced by the sale of the *φόρτος*, and so is rightly described by the exegesis *κερδέων θ' ἀρπαλέων*. Cp *Od* 15. 445 *ἄνον ὀδαίων. ἦσιν* is the old and better reading. Some edd. write *εἰσιν* = 'goes.'

l. 167. *οὕτως*, 'thus,' i.e. as we see in your case. Trans. 'Thus we see that not to all men do the Gods grant [all] graces, neither form, nor wisdom, nor eloquence. For one man is meaner than another in looks, but God sets a beauty upon his words, and his hearers gaze upon him with delight, while he speaks unfalteringly with winning modesty.'

l. 170. *θεὸς μορφὴν ἐπ. στέφ.*, lit. *deus formam sermoni addit*. So *μορφὴν ἐπέων*, *Od*. 11. 367. For this use of *στέφειν*, cp. *Il*. 18. 205

ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων.

Cp. also inf. v. 175 = 'no charm surrounds his words.'

l. 176. *ὥς*, 'even as.' He makes Euryalus the special instance of his words. *οὐδὲ κεν ἄλλως* = 'not even would God fashion thee different,' i.e. on a better model.

l. 180. *μυθεῖαι*, so *νεῖαι*, *Od*. 11. 114. § 3. 2.

l. 181. *ἔμμεναι*, 'that I was.' So *εἶναι* of past time, *Il*. 5. 639.

l. 183. *πέιρων* is appropriate to *κύματα*, *Od*. 2. 454, and is used by a *zeugma* with *πολλέμους* in the sense of completing.

l. 186. *αὐτῷ φάρεϊ*, 'cloak and all.' Such phrases as *αὐτῇ σὺν πῆληκι*, *Il*. 14. 498, *αὐτῇ σὺν φόρμυγι*, *Il*. 9. 194, show what was the original form of this idiom.

l. 187. *πάχετος*, apparently a collat. form of *πάχυσ*, as *περιμήκετος* (*Od*. 6. 103) is of *περιμηκής*. Cp. *πάχετος δ' ἦν ἥύτε κίων*, *Od*. 23. 191. Trans. 'He seized a quoit, bigger [than the rest], a thick one, far more massive than the sort with which,' etc.

l. 190. *λίθος*. The quoit was of stone.

l. 192. *ὑπερ[έ]πτατο* (*πέτομαι*) *σήματα*, 'flew past the marks of all,' sc. of the other throwers. The *σήματα* showed the distances of all the former throws.

l. 193. *τέρματα*, 'the range,' merely repeats *σήματα*.

l. 196. *ὁμίλῳ*, 'the mass of other marks more or less close together.'

l. 198. *τόδε γε*, sc. *σήμα* is the reading of Aristarch.; the common reading is *τόν γε*, sc. *δίσκον*. *ὑπερήσει* (*ἵημι*), 'will throw beyond it.'

l. 201. *κουφότερον* = 'with lighter heart.'

l. 203. *ἢ τοσοούτον*, 'either as far as this, or still further.'

l. 204. *ὅτινα*, § 15. 4, i. e. *quemcumque vero e ceteris omnibus animus impellit, is periculum faciat*.

l. 207. *πάντων Φαι.* resumes and explains *τῶν ἄλλων*, so that *οὗ τι μεγάριω* is parenthetical.

l. 208. *φιλέοντι*, 'with a man while entertaining you.'

1. 211. κολουέα. The mood changes, because the second clause simply gives the reason why such a man is ἀφρων καὶ οὐτιδανός, 'for he cuts short all his own advantage' by quarrelling with his best friend. ἔο αὐτοῦ = the later ἐαυτοῦ.

1. 214. Join οὐ κακός = ἄριστος. πάντα is further explained by ὅσοι ἀέθλοι.

1. 215. τόξον. The quantity of the syllable before the digammated (§ 2) οἶδα is noticeable.

1. 216. Trans. 'I should be the first to hit any man, even though many of my comrades stood at my side,' etc., i. e. He would beat all his companions in shooting, showing himself both more accurate, as picking out his man in a crowd, (ἐν ὀμίλῳ) and more prompt (πρῶτος).

1. 224. Ἡρακλῆι, Od. 11. 606, foll. Eurystus was king of Oechalia in Thessaly, Il. 2. 596, 730. The bow of Eurystus was used in the massacre of the suitors. Od. 21. 14-22.

1. 226. τῷ = 'wherefore.' οὐδ' ἐπὶ γῆρ. Ξ., cp. Od. 15. 246 οὐδ' ἔκετο γῆρας οὐδόν.

1. 229. The meaning is, He can throw a dart with his hand as true as an archer can shoot an arrow from his bow.

1. 230. The order is δέιδουκα μή τις παρέλθῃ με ('outstrip') οἷοισι πόσσι (= 'in running only'), for 'I was very cruelly battered in the thronging waves, since there was no constant comfort for me on ship-board. wherefore my poor limbs are drooping.' This includes both the privations on the raft and the horrors of the actual shipwreck. Notice plural numb. with neut. noun, as in Od. 5. 381.

1. 239. Join ἐθέλεις σὴν ἀρετὴν φαίνεμεν .. ὥς ἂν οὐ τις ὄνοιτο. 'Thou art anxious to make a display of thy prowess in such a way that no man, who knows in his heart how to speak becomingly, may disparage thy manhood.' The words χῳόμενος .. νείκεσεν stand in a parenthesis. The protasis introduced by ἐπεὶ (v. 236) has no proper apodosis, but the construction changes at inf. v. 241 ἀλλ' ἄγε.

1. 241. ἐμέθεν, § 15. 1.

1. 244. Join οἷα ἔργα Ζεὺς καὶ ἡμῖν ἐπι-τίθησι. 'What works Zeus commits to us, also [for we have our special gifts], right on from our fathers' times.'

1. 246 foll. Cp. Hor. Epp. 1. 2, 28

Alcinoïque

*In cute curanda plus aequo operata iuventus,
Cui pulcrum fuit in medios dormire dies et
Ad strepitum citharae cessatum ducere curam.*

1. 251. παῖσate (παίζω).

1. 254. Join οἰσέτω Δημοδόκῳ, as inf. v. 261.

1. 258. αἰσωνήτης, from αἶσα and root μνη in μμνήσκει, properly 'one who regards what is fair.' The υ is introduced as in δμύμων from

μῶμος. The αἰσῦν. are like the 'Stewards of the Course.' They smoothed the dancing-floor, and made a wide 'ring.' They were public servants whose *regular* duty was to order the lists (πρήσσεσκον, tense). The aor. λείψαν shows what they did on the present occasion.

l. 264. πέπληγον [§ 18. 2] χορὸν may mean only, 'beat the floor;' but some render, 'trod a measure,' like Virgil's *pars pedibus plaudunt choreas*, Aen. 6. 644. The dance was probably so arranged as to interpret the spirit of Demodocus' song by the dancers' gestures.

l. 266. ἀνεβάλλετο, Od. 1. 155.

l. 267. ἀμφί, with gen. = 'concerning,' as μάχεσθαι πίδακος ἀμφ' ὀλίγης, Il. 16. 825.

l. 271. Ἥλιος, only found here. The regular Homeric form is ἥελιος. σφε = 'them.'

l. 275. μένοιεν, sc. the lovers. αὐθι = 'where they were,' Od. 5. 208.

l. 276. δόλον, 'the trap.'

l. 279. μελαθρόφιν, Od. 11. 278.

l. 281. περὶ . . δολόντα, 'very subtle.'

l. 283. εἶσατο = 'made show of going,' lit. 'seemed.'

l. 284. γαῖῶν, § 9. 5.

l. 288. ἰσχανῶν (ἰσχανάω, § 18. 2), 'desiring.' So δρόμον ἰσχανώσαν, Il. 23. 300.

l. 292. τραπέομεν. The Schol. interprets ἀντὶ τοῦ τερφθῶμεν. The form stands for ταρπῶμεν, 2 aor. pass. conjunct. of τέρω. From ταρπῶμεν we get τραπῶμεν, as ἔ-δρα-θον from δαρ-θάνω, and τραπῶμεν or τραπέωμεν becomes [§ 3. 6] τραπέομεν. Trans. 'That we may take our pleasure.' λέκτρονδε goes at once with εὐνηθέντες; cp. θῶκόνδε καθίζανον, Od. 5. 3. Others refer τραπέομεν to τρέπω, and join it with λέκτρονδε, but cp. Il. 3. 441

ἀλλ' ἄγε δὴ φιλότῃ τραπέομεν εὐνηθέντε,
where the addition of λέκτρονδε is wanting.

l. 293. μεταδήμιος, 'at home.'

l. 294. The Sintian (σίνομαι, 'to ravage') brigands were the earliest inhabitants of Lemnos.

l. 297. ἔχυντο (χέω), § 20. 4.

l. 298. ἦν = ἐξῆν.

l. 299. δ' τ' οὐκέτι φ. π., 'that there was no longer chance of escape.' For φυκτὰ, see on Od. 3. 129. Others write δτε as a direct antithesis to τότε δὴ γίγνωσκον = *tum . . cum*.

l. 300. ἀμφιγυῖαι, 'lame of both feet,' lit. 'on both sides,' from γυῖα, 'lame;' cp. γυῖάω.

l. 303. This line, wanting in the best MSS., seems to be introduced from Od. 2. 298.

l. 307. ἔργα γελαστὰ, 'deeds of mockery.' But as Hephaestus thought it no laughing matter, it may be better to divide the letters

ἐργ' ἀγέλαστα. Join οὐκ . . ἐπικατὰ = 'hard,' lit. 'not yielding;' cp. σχέτλιος.

l. 309. αἰδηλόν. The Schol. rightly interprets ἀφανιστικόν. The adj. has both a passive and an active sense, (1) destructive, as here, (2) invisible, as in Hesiod Op. et Di. 754.

l. 310. ἀρτίπος, for ἀρτίπους, as ἀελλόπος, Il. 8. 409, 'sound of limb.'

l. 311. ἡπεδανός, lengthened from ἀπεδανός, the opposite of ἐμπεδος.

l. 312. τῷ ὀφελλον = *qui utinam me nunquam genuissent.*

l. 313. ἵνα, 'where.'

l. 315. Trans. 'I don't expect that they will care to lie thus one moment longer, though so very fond; very soon they will both have no fancy for sleep.' κείμεν is from κείω, which is said to be a desiderative of κείμεν. But cp. Od. 7. 188. Join οὐκ . . ἐθέλησεν.

l. 318. ἀποδώσει. After εἰς ὃ κε the conjunctive is usual; and so some read here ἀποδώσιν. Hermann. ad Vig. 903 remarks, *indicativum poeta praeulit rei fortius adfirmandae causa*, i. e. implying that restitution will be made. πατήρ is Zeus, father of Aphrodite by Dione. Il. 5. 370.

l. 324. θηλύτεροι. With this termination, cp. ὀρέστερος, ἀγρότερος, δεξίτερος, etc.

l. 325. εἰών, 'good things;' an irregular gen. from εἶς, of which the neut. is εἶδ. There is great uncertainty about the breathing; most edd. write it with the smooth. Both εἶς and εἰσθαλς are derivatives from εἰμι (ἐσμι), and mean, literally, 'that which really is,' i. e. the true and good. We find an analogous uncertainty in the breathing of two other derivatives from the same root, e. g. εἰσιμος with the aspirate, and εἴσιμος with the smooth breathing.

l. 328. πλησίον is substantive.

l. 329. ἀρετῇ, from ἀρετάω.

l. 332. τὸ = 'therefore,' *propterea*, as ὃ = 'wherefore,' *quod*; cp. Il. 3. 176 τὸ καὶ κλαίονσα τέτηκα.

ll. 340-342. The three optatives are taken most simply as three separate wishes. ἀπείρωνες = 'strong,' as going round and round without end.

l. 347. 'I promise you that he himself shall pay all fair claims.'

l. 348. μετ' ἄθαν. θεοῖσι = publicly, in Olympus.

l. 351. δειλαί τοι δειλῶν γε. 'In behalf of sorry fellows (like Ares) even securities are sorry things to accept.' δειλῶν is the gen. after ἐγγύαι. The middle voice ἐγγυάσθαι is spoken of the one who takes security. ἐγγυᾷ μὲν ὃ διδοὺς ἐγγυᾶται δὲ ὃ λαμβάνων, Eustath. Hephaestus asks, 'What guarantee shall I have that Ares will pay? I cannot come upon you for the claim.'

l. 352. δέομαι does not mean, 'bind you under an obligation,' but actually, 'put you in chains' as I have done to Ares.

l. 353. χρεός = μοιχάγρια, sup. v. 332.

l. 358. οὐκ ἔστ' οὐδὲ ἔουκε = *neque licet neque decet*.

l. 359. δεσμὸν (the older and better reading for δεσμῶν) is the direct object of ἀνέι, so ἄνεσαν πύλας, Il. 21. 537.

l. 365. ἐπενήνοθε. For this word, as well as ἀνήνοθε, see Buttmann, Lexilog. 110 foll. He considers them to be from supposed verbal forms ἐνέθω and ἀνέθω, expressing the meaning of the preps. ἐν and ἀνὰ respectively, i. e. 'being on' and 'rising up.' Curtius (Gk. Etymol. 226) prefers the connection with ἀνθος, which Buttmann rejects. οἶα may be strictly adverbial, as in Od. 9. 128 = 'even as,' the phrase οἶα . . ἐόντας being a further description of ἀμβρότης: or it may stand as a relative to all the antecedents suggested by the foregoing clause, e. g. brightness and smoothness and softness.

l. 368. ἄλλοι, Od. 1. 132.

l. 372. οἱ δ' ἐπέει. The apodosis to this begins at τὴν ἑτέρας βίπτασκε.

l. 375. ὁ δ' ἀπὸ χθονός, 'the other leaped up and caught it [each time] before he reached the ground again.'

l. 377. ἀν' ἰθύν. Some interpret this, 'straight up,' in distinction to the direction of the ball thrown from hand to hand in the next dance. But πᾶσαν ἐπ' ἰθύν, Od. 4. 434, seems to decide the meaning to be, 'with might and main,' like ἀνὰ κράτος.

l. 378. ταρφέα, adverbial accus. from ταρφές, 'with frequent change from side to side.' ἐπελήκεον, 'beat time.'

l. 379. ἑστεῶτες, three syllables by synizesis. Another form is ἐσταῶτες. ὑπ' . . ὀρώρει, 'rose up from below.'

l. 382. ἀπειλεῖν, in the sense of promising, occurs Il. 23. 872

αὐτίκα δ' ἠπειλήσεν ἐκηβόλῳ Ἀπόλλωνι

. βέξειν . . ἐκατόμβην.

Trans. 'Thou didst both promise, and lo! here it was ready done,' i. e. 'As thou didst promise, so it was done.'

l. 390. These twelve princes 'rule as lords' among the people.

l. 392. τῶν οἱ ἕκαστος. The sentence would naturally run, τῶν ἕκαστος φερέτω, 'let each of these princes bring;' but the construction changes to the direct address, ἐνείκατε = 'bring ye.' Trans. 'Now bring for him . . each one of these princes . . a garment,' etc. Cp. τῶν πάντων οἱ ἕκαστος οἶν δώσουσι, Il. 10. 215.

l. 396. ἐ αὐτόν = 'him, personally.'

l. 399. οἰσέμεναι, § 20. 3. ἕκαστος, distributive, in apposition to the collective subject of πρόεσαν.

l. 403. ἔπι = ἐπεί.

l. 405. ἀμφιδεδίγηται. Cp. διωτὴν ἐλέφαντι, Od. 19. 56. πολέος [§ 13. 5] δέ οἱ ἄξιον ἔσται, 'he will find it worth much.'

l. 417. δύσετο. Here ends the day that begins with ν. 1 of this book; but the company does not separate for the night before Od. 13. 17.

l. 421. τοῖσιν, sc. Odysseus and the princes.

l. 426. ἀμφὶ πυρὶ, as we say, 'on the fire.' The preposition is accurately used, as the legs of the tripod enclose the fire. οἱ = 'for him.'

l. 429. ἀκούων,—we should expect ἀκοῇ or ὁμῶς as parallel to δαίτι.

l. 435. λοετρο-χόον. Notice the accent, lit. = 'bath-pouring.' Trans. 'for filling the bath.' ἴστασαν, (imperf.), 'proceeded to set.'

l. 443. ἴδε πῶμα, 'look to the lid, and quickly fix a knotted cord thereon.' Cp. ὀρη δίφρον, 'see to a chair,' Theocr. 15. 2.

l. 444. δηλήσεται, conjunctive.

l. 448. ποικίλον, 'intricate.' δέδασ, redupl. 2 aor. as if from ΔΑΩ.

l. 451. ἐπεὶ οὐ τι κομίζόμενός γε, 'He did *often* have comfort like this.' θαμίζειν with participle is best translated by an adverb. So διατελεῖν μαχώμενος, 'to be *constantly* fighting.' Cp. Od. 5. 88.

l. 452. ἐπεὶ, as in Od. 4. 13.

l. 453. τόφρα δέ, 'but all that while,' etc.

l. 462. ὅτι μοι πρόωτη, 'since to me first you owe the debt of rescue.'

l. 465. οὕτω = 'as you say.'

l. 466. ἐλθέμεν, sc. ἐμέ.

l. 467. καὶ κεῖθι, 'there too' (as I do here).

l. 468. ἐβώσας, a strong word; trans. 'Thou didst give me my life.'

l. 470. μοίρας, Od. 3. 67.

l. 472. λαοῖσι τετυμ., an explanation of the meaning of Δημό-δοκος.

l. 475. Trans. 'Having cut off a portion from a chine of a hog with white tusks; but the larger part was still left over.' ἐπὶ δέ πλ. ἐλέλ. is a parenthesis.

l. 477. τῇ, Od. 5. 346.

l. 478. προσπύξομαι, conjunctive in construction with ὄφρα.

l. 488. μούσα. The Muses would be accountable for his gift of song, and Apollo for his skill on the lyre. Or perhaps the reference is to Apollo as prophet, who has revealed to him the truth of the stories he sings.

l. 491. ἄλλου, sc. παρόντος.

l. 492. μετάβηθι, 'change your ground,' i. e. pass to another story. κόσμον = 'the fashioning.'

l. 493. δουρατέου, cp. Virg. Aen. 2. 15. τὸν . . ὄν, both refer to ἵππον.

l. 494. δόλον, 'as a snare,' as sup. v. 276. Cp. Virg. Aen. 4. 264 *doli fabricator Epeus*. Another reading is δόλφ = *fraude*.

l. 499. ὥς φάθ', ὁ δέ, 'so he spake, and the other, moved by the god, set forth his strain, having taken it up at the point where they,' etc. With ὁρμηθεὶς θεοῦ, cp. Od. 22. 347 *θεὸς δέ μοι ἐν φρεσὶν οἴμας παντοίας ἐνέφυσε*. See Od. 1. 347. After making the Horse, the Greeks fired

their tents, and made show of sailing away in the direction of Tenedos Cp. Virg. Aen. 2. 21 foll.

l. 504-506. μιν . . δ . . αὐτὸν, all refer to the Horse.

l. 505. ἀκριτα, 'undecided,' as shown by τρίχα δέ σφισιν ἦνδανε βουλῇ.

l. 507. διαπλῆξαι, (πλήσσω). Others read διατμήξαι, (τέμνω).

l. 508. κατὰ πετράων. The Pergama of Troy stood on a rock which had a steep escarpment on the side of the Scamander.

l. 509. ἢ ἰάαν, 'or to leave it there as a splendid present, to be a peace-offering to the Gods.'

l. 510. The subject to ἐμελλεν is βουλῇ.

l. 511. ἀπολέσθαι. The subject is πόλιν, from the following πόλις.

l. 520. διὰ Ἀθήνην, 'by means of;' where in Attic syntax we should find διὰ with the gen., which is not used in this sense by Homer. Cp. sup. v. 82, Od. 11. 276, 437.

l. 523. Join πόσιν ἀμφιπεσ., as in v. 527.

l. 527. οἱ, 'the enemy smiting her back and shoulders with their spear-shafts carry her off to bondage.' So εἰσφορεῖν ὕδωρ, Od. 6. 91.

l. 529. εἶρερον from εἶρω, (cp. σειρή), 'to tie,' as Lat. *servus* from *sero* (*serui*).

l. 530. Join τῆς παρειαί.

l. 537. σχεθέτω, 'let him hush.'

l. 539. ὥρορε, intrans. aor. from ὄρνυμι, used here parallel with a present tense, as in Il. 13. 78 χεῖρες δαπτοὶ μαιμῶσι καὶ μοι μένος ὥρορε.

l. 540. ἐκ τοῦδ', 'from that time forth.'

l. 546. ἀντὶ = 'in the light of.'

l. 547. ὅς τ' ὀλίγον περ, 'who hath reached even a little way with his wits.' ἐπιψάυειν seems used without an object expressed, as ἐπαυρεῖν, Il. 11. 391 εἴ κ' ὀλίγον περ ἐπαύρη. It is contrary to usage to make *πραπίδεσαι* governed by ἐπιψάυειν, which would require a genitive.

l. 548. τῷ, 'wherefore;' sc. because there is such real intimacy between host and guest.

l. 551. οἱ is the relative *qui in urbe [sunt,] quique circa habitant*.

l. 553. ἐπὶν . . γένηται = *ex quo primum natus fuerit*.

l. 556. τιτυσκόμεναι φρεσὶ, 'purposing it in their minds.' The ships of the Phaeacians were supposed to be gifted with intelligence, like the canoe in the legend of Hiawatha.

l. 560. πόλιας, a dissyllable, § 4. 3.

l. 562. οὐδέ ποτέ σφιν, 'nor ever is there any fear upon them (ἐπι = *εἰπεστι*) either of taking any harm or of being lost.'

l. 564. ὥς. The uncertainty about the meaning of ὥς here is increased by the fact that the *ποτε* throws back its accent upon it. We may render, *Hoc vero ita quondam audiui*, or, less simply, *Hoc vero [narrabo] sicut quondam audiui*.

l. 566. ἀπήμονες resumes *πημανθῆναι* of sup. v. 536. Poseidon was jealous because this immunity from harm seemed to be too great independence of his power.

l. 567. φῆ, '[My father] said that he [Poseidon] would one day wreck a P. ship . . . and would throw a huge mountain over our city.' So ἀμφικαλύπτειν ῥάκος κεφαλῇ, Od. 14. 349, and, in Latin, *circumdare vincula collo*, Ov. Met. 1. 631.

l. 571. ἔπ[ε]λετο, 'was,' i.e. at the time the threat was made.

l. 573. ὅππῃ, 'how.'

l. 574. αὐτοὺς τε πόλιός τε, a sort of apposition to *χώρας*.

l. 578. Ἀργείων Δαναῶν seem to mean the Danai living in Argos, i.e. in Southern Greece.

l. 580. ᾗσι, § 23. 4.

l. 581. Ἰλιόθι πρὸ, see on Od. 5. 469.

l. 583. μεθ' αἷμα = 'next to one's own blood relations.'

l. 584. κεχαρισμένα εἰδὼς = 'with fond heart.'

BOOK IX.

ll. 3, 4. ἦ τοι . . . αὐδῆν = Od. 1. 370, 371.

l. 5. τέλος = 'consummation,' not 'end.' So dawn is said to bring the day to perfection, *τελεῖν ἡμαρ*, Od. 5. 290. Cp. *τέλος θανάτοιο, γάμοιο*, etc.

l. 6. ἔχῃ . . . ἅπαντα, 'possesses [men] throughout all the people;' the object to *ἔχῃ*, sc. *ἀνθρώπους*, is not expressed. Others make *ἔχῃ κατά = κατέχῃ* governing *δῆμον*.

l. 9. κρειῶν, § 3. 2.

l. 10. ἐγγεῖη, *ibid.*

l. 11. The common order of words would be *τοῦτο εἶδεται κάλλιστόν τι εἶναι*.

l. 13. 'But thine heart did incline to ask of my sad troubles.' *ἔπρεσθ[αι]*, § 6.

l. 14. 'What shall I recount first *then*, and what last?' *ἔπειτα*, as in *ὦς ἄρ' ἔπειτ' ἡρᾶτο*, Od. 3. 62, 'So *then* he prayed.'

l. 15 = Od. 7. 242.

l. 17. εἶδετε for *εἰδῆτε*, § 3. 4, from *εἰδῶ*, Ep. conj. from *οἶδα*. Cp. *εἰδῶσι*, Od. 2. 112; conjunct. after *ὅφρα* as *ἔω*, [from *εἶμι* § 23. 4].

l. 18. καὶ ναίων, 'even when dwelling.'

l. 19. *ὅς* . . . μέλω, 'who am esteemed by all men for craftiness.' *μέλω* used personally in H. Cp. Od. 5. 6; and 12. 70. In Attic Greek *μέλει* is an *impers.* verb.

l. 21. εὐδέελος, for *εὐδέελος*, i.e. *εὐδηλος* = 'conspicuous,' others derive it from *δείλη*, 'the evening sunlight,' making the word mean 'westerling,' lying to the western sun.

l. 22. ἀμφὶ δὲ . . . ἰδέσθαι, 'And round it are set many islands very

close to one another, Dulichium and Samè and wooded Zacynthus; but [Ithaca] itself lies low in the sea, furthest of all toward the west, but the others lie away towards the east and the sun[-rise]: it is rugged but a kindly nurse of young heroes: truly I can see nothing sweeter than one's own land.' For *ναϊετάω* in the rarer sense of 'position,' cp. Soph. Aj. 596

ὁ κλεινὰ Σαλαμῖς, σὺ μὲν πον
ναίεις ἀλίπλακτος εὐδαίμων.

Samè, called later Cephallenia, is the modern Cephalonia; Zacynthus is now Zante: Dulichium, probably one of the Echinades at the mouth of the Achelous, may have been joined afterwards to the mainland by the deposit of the river. The epithet *χθαμαλή* [cp. *χαμαί*] does not really describe the coast-line of Ithaca, nor is the relative position of the islands reconcileable with fact. Homer writes as a poet, not as a geographer. For *πανυπέρτατος*, signifying 'last in a row,' cp. Il. 23. 451

ἦστο γὰρ ἐκτὸς . . ὑπέρτατος ἐν περιωπῇ.

Odysseus says, *ἦς γαίης* (*ἦς* from *δε* = 'his') to make the sentiment more general than if he had used *ἐμῆς*: cp. inf. v. 33.

l. 29. *αὐτόθι*, 'on the spot,' namely, *ἐν σπασσὶ γλαφυροῖσι*.

l. 33 = Od. 7. 258.

l. 37. *εἰ δ' ἄγε*, cp. Od. 1. 271. *ἐνίσπων* is subjunct. of aor. *ἐνισπον*: the fut. is *ἐνίψω*. Trans. 'Come, let me tell.'

l. 38. *ἀπὸ Τροίηθεν*. Either the prep. or the termination is superfluous. Cp. *ἀπ' οὐρανόθεν*, Od. 11. 18, *εἰς ἄλαδε*, 10. 351.

l. 40. *Ἰσμάρφ*, the name of the Ciconian town, defines more accurately the place already implied in *Κικόνεσσι*, with which word it is in apposition.

l. 42. Trans. 'That no one, as far as I am concerned (*μοι*, ethical dative) might go off robbed of fair share.' *ἴσῃς*, sc. *μοίρας*.

l. 44. *ἠνώγεα*, § 21. 2.

l. 47. *γεγώνευν*, § 4. 1.

l. 48. The Cicones of Ismarus lived on the south coast of Thrace: others of the same stock dwelt inland, *ἡπειρον ναίοντες*.

l. 49. The full sentence would be *καὶ ἐπιστάμενοι πεζοὶ μάρνασθαι ὅθι χρὴ τινα μάρνασθαι πεζὸν ἔδοντα*, 'and knowing how to fight on foot where one ought to fight on foot.' *ἀφ' ἵππων* = 'from the chariot.'

l. 51. *ῥρη*, 'in their season.'

l. 54. Join *στησ. μάχην*, 'having set the battle in array;' cp. Od. 11.

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l. 56. *ὄφρα μὲν* = 'while.'

l. 57. *τόφρα δέ*, [apodosis], 'so long.'

l. 58. 'But when the sun began to slope down towards eventide,' *μετὰ* gives the change of his course after reaching the meridian. With

βουλυτόνδε, cp. Hor. Odd. 3. 6. 42 *Sol ubi .. juga demeret bobus fatigatis*.

l. 59. κλῖναν Ἀχαιοὺς, 'turned them to flight.' Cp. *inclinare in fugam*, Livy 34. 28.

l. 62. ἀκαχήμενοι διὰ τοὺς ὀλωλότας. ἄσμενοι ὅτι μὴ αὐτοὶ ἀπολώλαμεν, Eust.

l. 65. πρὶν τινα .. ἀῦσαι, 'ere one [=we, like French *on*, or Germ. *man*] had called thrice on each of my poor comrades.' This is like the *magna manes ter voce vocavi*, Virg. Aen. 6. 505.

l. 69 = Od. 5. 294.

l. 70. ἐπικάρσαι, according to Schol. = *obliquae*, i.e. drifting away from the wind. Cf. *ἐπικαρσίας τοῦ Πόντου*, 'at an angle to the Euxine,' Hdt. 7. 36. Others render it *praecipites*, of ships plunging bows under, in a heavy sea, from *κάρα*, 'head.'

l. 76. τέλεισ' ἤως, see on v. 5, sup.

l. 77 = Od. 12. 402.

l. 81. παρέπλαγξεν δὲ Κ., 'drifted me past Cythera' (now Cerigo). He wished to sail between C. and Malea, but the N. wind drove him southward as far as the lotus-eaters' land.

l. 84. γαίης Λωτ., probably near the Little Syrtis on the coast of Africa. The *lotus* mentioned here is a prickly shrub with a yellow fruit like a plum, if it is to be identified with the jujube tree that still grows in that neighbourhood.

l. 88. προΐεν, § 23. 1, 'I sent them forward to go and enquire,' etc.

l. 89. The phrase σὺτον ἔδοντες distinguishes mortals from Gods and brutes.

l. 90 = Od. 10. 102.

l. 96. βούλοντο, 'were fain.' βούλεσθαι implies a preference, Cp. βούλομ' ἐγὼ λαὸν σὼν ἔμμεναι ἢ ἀπολέσθαι,

II. 1. 117. θέλειν expresses a decision in the mind.

l. 98. Join ἄγον .. ἀνάγκη. With ὑπὸ ζυγᾷ (acc. of motion towards) ἐρύσσας must be closely joined, 'dragging them under the thwarts, I made them fast there.'

l. 100. After κελόμην we might expect λάθοιτο instead of λάθηται, but the conjunctive really follows ἐπιβαίνεμεν. The actual words spoken were ἐπιβαίνετε νηῶν μή τις λάθηται, but they are here put in a sort of *oratio obliqua*.

II. 103, 104 = Od. 4. 579, 580, etc.

l. 105. Later writers sought the home of the Cyclopes in Sicily, but the whole scene belongs only to a region of the poet's fancy.

l. 106. ὑπερφιάλων. Their 'trust in the Gods' was not devoutness, but expresses only a simple confidence in the bounties of nature.

l. 111. καὶ σφιν, 'And the rain of Zeus makes [the fruits] grow for them.'

l. 115. The plural subject to ἀλέγουσι is implied in ἕκαστος.

l. 116. ἔπειτα introduces a change of subject: trans. 'Now.' It is doubtful whether we should read ἔπειτα λάχεια = 'deep-soiled,' or 'thick-grown,' (perhaps from λαχ-αίνω), or ἔπειτ' ἐλάχεια = 'small,' from ἐλαχύς. The gen. γαίης is dependent on λιμένος.

l. 120. εἰσοιχενύσι, § 4. 1.

l. 122. οὐτ' ἄρα καταίσχεται, poet. for κατίσχεται or κατέχεται, neque gregibus occupatur neque arationibus.

l. 125. Trans. 'For the Cyclopes have by them [πόρα for πάρεσι] no ships with red-painted bows, nor men in their country as shipwrights who might build strong-benched ships, which should do all their business, travelling to the cities of men, as oftentimes men cross the sea to visit one another.' The passage αἱ κεν τελείειν . . θάλασσαν gives a parenthetical description of ships and their uses. With οἱ κέ σφιν the sentence takes up again the ἄνδρες τέκτονες of v. 126, 'who might also have worked their island into a fair settlement for them.' ἐνκτιμ. used predicatively with ἐκάμοντο.

l. 128. In such a phrase as οἶά τε πολλὰ = *veluti saepe*, οἶά τε or οἶα, was originally a cognate accusative with some verb in the sentence. We can say τόδε ἰκάνεις (Od. 10. 75) = *τήνδ' ἀφίξιν ἰκάνεις*, so here the full phrase would be something like, 'such frequent passages as men make,' τοίους πόρους, οἷους πολλοὺς ἄνδρες περόωσι: but the phrase has passed into an adverbial formula like the later ἄτε, and καθά.

l. 134. αἰεὶ εἰς ὥρας, 'ever as the seasons come.'

l. 135. πῖαρ is most likely a noun here, as in Il. 11. 550, and ὕπδ governs the acc. οὔδας, as ὑπ' αὐγᾶς, Od. 2. 182. Others write ὕπ', i. e. ὕπεςτι and make πῖαρ an epithet of οὔδας, 'since there is fat soil beneath.'

l. 136. πείσματος, 'moorings,' generally; subdivided into the anchor-stones, εὔναι, to which the bows were made fast in deep water, and the stern-cable, πρυμνήσιον, attached to the shore. Between the two a ship could ride with her bows pointing seawards.

l. 138. μέναι, governed by χρεώ from v. 136, with a change of construction.

l. 143. οὐδὲ προὔφαινετο, used impersonally, 'nor was there light enough before us to see.'

l. 149. νηυσὶ, 'for our ships when beached,' *dat. commodi*.

l. 156. αὐλὸς is the metal collar which fixed the spear-head to the shaft.

l. 157. Join τρίχα δὲ διακοσμηθέντες.

l. 159. 'To each ship nine goats fell by lot, and for me by myself they chose out ten.'

l. 163. ἐξέφθιτο (§ 20. 4) with νηῶν, *ex navibus absumptum erat*.

l. 166. ἐλεύσσομεν, properly, can only go with καπνὸν and not with

φθογγήν. This usage is called *Zeugma*. αὐτῶν seems to distinguish the voice of the *men* from that of the *flocks*—‘both smoke, and voice of men, and of sheep and goats.’

ll. 168–170 = inf. vv. 558–560, Od. 10. 185, 187.

l. 171 = Od. 10. 188; 12. 319.

l. 176. ‘And whether they have a heart that fears the Gods,’ θεός .. δέος.

l. 177. Join ἀνέβην νηὶς, and cp. Od. 2. 416.

l. 182. ἐνθα δὲ, apodosis to ὅτε δὴ of preceding line.

l. 184. μῆλα, small cattle, divided into sheep and goats.

περὶ δ’ αὐλή, ‘And round [the cave’s mouth] a high-walled yard was made with deep-bedded stones;’ i. e. the yard was walled in with huge polygonal blocks, the lower edge of which was sunk in the ground, and rows of trees planted along the walls.

l. 189. ἀθεμίστια ᾗδῃ = ‘had a lawless mind,’ like ὀλοφῶνα, ἀπατήλια εἰδώς.

l. 192. The reading ὅ τε φαίνεται, *quod quidem apparet*, gives better sense than ὅτε φαίνεται, *quando apparet*, ‘Like a peak which stands out alone.’

ὅ τε, the neut. of ὅς τε.

l. 194. ἐρυσθαι, § 20. 4, ‘to protect,’ from the notion of ἐρύω, in med. voc. = ‘to draw to one’s self.’ 194 = Od. 10. 444.

l. 198. ἀμφιβέβηκε, plqpf. from ἀμφιβέβηκα, a perfect with present signification; ‘used to guard,’ sc. before the town was destroyed. This sense of guarding comes from ‘walking around,’ ‘patrolling.’

l. 204. δωδεκα πᾶσιν, see on Od. 5. 244.

l. 206. ἡείδη, § 23. 8.

l. 209. ὕδατος, κ. τ. λ., ‘poured it to mix with [ἀνὰ of distribution] twenty measures of water.’

l. 212. Join τοῦ .. ἄσκόν. ἤια, two syllables, § 4. 3.

ἄσκόν μέγαν .. ὀίσαιο γάρ. Odysseus took care to be well supplied with this wine, which would be strong enough for the gigantic visitor whom he expected.

l. 214. ἐπιειμένον (ἐννυμ) ἄλκην, ‘clothed with might.’

l. 217. ἐνομ. v. κ., ‘he was feeding his sheep at pasture.’

l. 218. ἐθηεύμεσθα, § 4. 1.

l. 219. στείνοντο, § 3. 2, ‘were crowded with sheep and kids’ (στεινός, στενός.)

l. 221. ἐρχατο, plqpf. εἶργω, § 17. 4. ‘By themselves were the firstlings: by themselves the later-lambs [properly, ‘intermediate,’ μετὰ, μέσος], and by themselves again the newly-yeaned.’ ἔρση = ‘dew,’ is, like δρόσος, used for tender young of animals. ναῖον, irreg. imp. from νάω = ‘swam’ or ‘flowed.’

l. 224. πρῶτιστα, opposed to αὐτὰρ ἔπειτα, v. 225.

l. 229. 'That I might both see the man himself and [learn] whether,' cf. inf. v. 267, 'he would give me entertainment : notwithstanding, he was not going to be a joy to my comrades when he appeared.'

l. 231. ἐθύσαμεν, sc. by making such burnt-offerings as we were able, with cheese instead of flesh.

l. 234. ἵνα οἱ ποτιδόρπιον εἴη, 'that it might serve him for [light at] supper,' not for cooking; he did not roast his meat.

l. 238. 'He left the males without, (viz.) outside the deep yard,' which was in front of the cave's mouth, sup. v. 184.

l. 239. For ἐκτοθεν it is proposed to read ἐντοθεν. It is easier to imagine that the ewes were driven into the cave and the rams left outside, viz. *in* the yard.

l. 240. θυρῶδν, two syllables, § 4. 3.

l. 245. In v. 308 πάντα κατὰ μοῖραν follows μῆλα, with which it agrees in gender. In this passage it may be assimilated to μῆλα implied in οἷς and αἶγας, or it may be regarded in the light of a mere formula = 'everything in order.'

ὑφήκεν ἑμβρ. ἐκάσ., 'put a young one under each [mother], sc. to be suckled; 'and having forthwith curdled' [sc. with fig-juice, ὄπως, Il. 5 902] 'half the white milk, he set it down in wicker baskets, having collected it together.'

l. 248. οἱ εἴη πίνειν, see on Od. i. 261.

l. 250. σπεύδειν τι, 'to do it with despatch,' Il. 13. 235.

ll. 252-255 = Od. 3. 71-74.

l. 252. πλεῖθ', i. e. πλείτε, (πλέετε), from πλέω, 'to sail.'

l. 253. ἀλάλησθε, perf. from ἀλάομαι.

l. 254. ἀλδωνται, § 18. 2.

l. 255. ψυχὰς παρθ., i. e. παραθέμενοι, 'risking their lives,' properly, 'laying as a stake.'

l. 256. ἡμῖν .. δεισάντων, see on Od. 6. 157.

l. 258. ἀλλὰ καὶ ὥς, 'but yet for all that,' lit. 'even thus.'

l. 266. Join τὰ σὰ γούνα ἰκόμεθα, as in Od. 3. 92. κιχανόμενοι, absol., 'lighting on thee.'

l. 267. εἰ τι, see on sup. v. 229.

l. 268. ἡ θέμις, see on Od. 3. 45.

l. 269. αἰδεῖο, § 3. 3, for αἰδεο, αἰδον.

l. 273. ἡ τηλ. εἰλ., i. e. and so art a stranger to our ways.

l. 274. ἀλέασθαι, sometimes ἀλεύασθαι, first aor. from ἀλέομαι § 19. 3.

l. 276. ἐπεὶ ᾗ, two syllables, § 4. 3. 276 = Od. 8. 281.

l. 277. πεφιδόμην, second aor. redupl. med. of φείδομαι, § 18. 2.

l. 279. εἰφ' = εἰπέ. ἔσχες νῆα, 'moored your ship,' cp. Od. 10. 91.

l. 280. δαείω, § 22.

l. 281. 'But he did not deceive me with all my great knowledge.'

1. 283. νέᾱ, one syllable, § 4. 3.

1. 291. Join διαταμῶν μελεῖσσι, which form of adverb occurs in II.

24. 409.

1. 294. ἀνεσχέθομεν, from aorist form ἀνέσχθον, lengthened from ἀνεσχον, cp. Od. 4. 284.

1. 297. ἐπὶ . . πίνων, sc. 'on the top of the meat.'

1. 298. διὰ μήλων, 'down the whole length of the flock.'

1. 301. ὅθι φ. ἡ. ζ., 'where the midriff holds the liver.'

1. 302. χεῖρ' ἐπιμασσ., i. e. χεῖρ', 'having clutched it with my hand;' for the accent thrown back, cp. εἶφ', sup. v. 279. Cp. inf. v. 446.

1. 303. ἀπωλόμ. ἔλεθρον, as ἀπόλωλε μόρον, Od. 1. 166, cognate accus.

1. 311. σὺν δ' ὃ γε, apodosis. δὴ αὐτε, two syllables, § 4. 3.

1. 319. The γάρ comes in here because the reason of the action in the main sentence is given before the action itself is described. The sentence would run logically, 'We cut off a piece of the Cyclops' club, for it lay at the side of the sheep-pen.' Cp. Od. 5. 29.

1. 320. ἔκταμεν, i. e. ἐξέταμε, second aor. of ἐκτέμνω.

1. 321. A shortened form of sentence for τὸ μὲν ἄμμες ἐῖσκομεν τόσσον εἶναι ὅσος τε [cp. the phrase οἶός τε] ἐστὶν ἰσθός νηός: the relative is attracted into the case of the unexpressed antecedent. 'We guessed it to be as big as [is] a mast,' etc. Cp. ὅσον τ' ὄργυιαν, v. 325.

1. 330. κέχυτο μεν., 'was spread out wide;' μεγάλα, like μεγαλωστί: here ἥλιθα only qualifies πολλή='in vast abundance.'

1. 331. The readings vary between πεπαλάχθαι and πεπαλάσθαι, which may be distinct forms of perfect from παλάσσω [πάλλω]. The proparoxyton πεπάλασθαι, a reduplicated second aor. retaining α for ε, and formed directly from πάλλω, seems to be the more appropriate tense. As the lots were pebbles, ψῆφοι, which they used to shake [πάλλειν] in a helmet, the simple verb has taken the sense of 'voting by lot.'

1. 332 ἐμοὶ σὺν = *meum*.

1. 334. ἄν κε, see on Od. 5. 361.

1. 335. ἐλέγμην, Od. 4. 451, syncopated second aor., § 20. 4.

1. 347. κρέα, one syllable, cp. v. 283, sup. and § 4. 3.

1. 348. Odys. slyly flatters Cyclops by assigning him divine honours, such as a libation. In οἶόν τι the addition of τι gives a sort of general meaning to the οἶος, as in ὅσος τις, Od. 10. 45.

1. 352. πολέων, i. e. 'out of all the numbers of men that there are.'

1. 355. 'Be good enough to give me more.' For πρόφρων, cp. Od. 2. 230.

1. 362. Join περιήλυθε Κ. φρένας, 'stole round the Cyclops' senses.' φρένας epexegetical accusative, i. e. one that appends a closer description, as Τρῶας τρόμος ἔλλαβε γυῖα, 'the Trojans, that is to say, their limbs.' See p. 229.

l. 366. Οὔτις here becomes a proper name, 'No-man,' so in the accus. it appears as Οὔτιν instead of οὔτινα.

l. 369. μετὰ οἷς ἑτ., i. e. 'in the list of his comrades,' not = 'after.'

l. 372. He lies on his back, drooping (lit. sloping) his head on one shoulder.

l. 374. οἰνοβαρέων, particip. from οἰνοβαρέω, § 3. 3.

l. 377. ἀναδύη, opt. for ἀναδύη. So Il. 16. 99 ἐκδύμεν for ἐκδύνιμεν, and δύη, Od. 18. 348; trans. 'might shirk.'

l. 382. 'But I standing above [it] kept twirling it, as when a man might bore ship-timber with a drill, and the others at the lower end keep it moving with a strap, grasping the strap at either end.' The τρύπανον (v. 385) is a drill with a long shaft. The master shipwright stands on a plank leaning his weight on the wooden head in which the drill revolves. His men wind a long strap round the shaft of the drill, and by alternately pulling they make the tool spin first one way and then the other till it pierces the wood.

l. 384. τρυπῶ, opt. for τρυπάοι, a rare mood in similes.

l. 389. ἀμφί, 'all around,' adverbially with εἶσεν.

l. 390. οἱ ῥίζαι, i. e. 'its roots.' σφαραγεῦντο, § 4. 1.

l. 392. ἰάχοντα agrees grammatically only with the masc. πέλεκυν. τὸ γὰρ, 'for this' [sc. βάπτειν] gives iron its strength.

l. 395. 'And terribly he howled aloud, and the rock echoed around.' ἔαχε [ἰάχοντα] is lengthened by the augment.

l. 400. δι' ἄκριας, 'along the heights,' Epic accus. from ἄκρις, another form of ἄκρα or ἄκρη, so πόλιας, Od. 8. 560, § 11. 5.

l. 403. Join τίπτε τόσον ἄρημένος, i. e. *quid tibi tanti mali accidit ut tantopere vociferares*, Ernest. For ἄρημ., see on Od. 6. 2.

l. 408. Polyphemus means, "No-man" is slaying me by craft *and not* by force.' The Cyclopes understand his words, 'No man is slaying me by craft *or* force,' and so in v. 410 οὔτις appears as μήτις, which suggests the pun of μῆτις, inf. v. 414.

l. 415. ὦδιν. ὀδύνησι, 'in agony of anguish;' the ring of the two words being intentional.

l. 420. ἀριστα, Od. 3. 129; see on 2. 203.

l. 423. ὥς τε περὶ ψ., *utpote de vita*.

l. 425. οἶες. Aristarch. seems to have written here οἶες *metri grat*. But as ὄφης (Lat. *ovis*) has the digamma, the short o may be lengthened before it, on the analogy of a short vowel lengthened before a liquid.

l. 433. Join τοῦ νῶτα καταλαβὼν, 'Having grasped his back, I lay curled up under his shaggy belly; and having turned over, I held on by my hands firmly to the thick wool.'

l. 435. στρεφθεῖς seems to refer to his position of holding on back downwards; others render, 'twisting my hands in.' χερσὶν is emphatic; the ἑταῖροι were *tied* on.

- l. 438. καὶ τότε, apodosis, cp. sup. vv. 59, 171.
- l. 439. ἐμέμηκον, an imperfect formed from μέμηκα, perf. of μηκάομαι.
- l. 443. ὥς οἱ. The enclit. οἱ, 'for him,' throws back its accent. 'He did not know that men had been tied, *unawares to him.*'
- l. 445. στείνόμενος, see on sup. v. 219, 'loaded with his wool and me.'
- l. 446. ἐπιμασσ., sup. v. 302.
- l. 447. ἔσσονο, § 20. 4.
- l. 448. λελειμμ. οἶδν, 'left behind by.' Μενέλαος Ἀντιλόχοιο λείπετο, Il. 23. 523. With πάρος ἔρχεαι, cp. Od. 4. 811.
- l. 455. πεφυγμένον, with accus. In Od. 1. 18 with genit., q. v.
- l. 456. εἰ δὴ, 'couldst thou feel as I do.'
- l. 458. For οἱ . . θεινομένου, see on Od. 6. 157.
- l. 460. οὐτιδανὸς Οὐτίς, 'good-for-nothing No-man.'
- l. 462. ἐλθόντες has no plural verb with which to go. The main idea is split up into λυόμεν and ὑπέλυσσα, 'I began to loose myself from under the sheep, and then I released,' etc.
- l. 464. τανα-ύποδα, the υ represents the digamma, § 2. The original form was ταναφόποδα, from root ταν as in τείν-αι, etc. δημῷ, notice the accent.
- l. 465. πολλὰ περιτροπέ., 'often turning round,' sc. in fear.
- l. 468. ἀνανεύειν = to intimate refusal by shaking the head: κατα-νεύειν = to assent, v. 490 inf. Join οὐκ εἶων κλαίειν.
- l. 473. See on Od. 5. 400.
- l. 474. κερτομ., 'with abusive [words].'
- l. 475. The emphasis is on ἀνάλκιδος, 'no coward's comrades,' etc. 'Your evil deeds were sure to come home to you.'
- l. 480. κηρόθι, § 12. 2.
- l. 483. This line has no place here. A stone thrown προπάρ. νηὸς would not go near the rudder. See on v. 540 inf.
- l. 486. πλημυρίς, 'the [shoreward] wash from the sea,' explaining παλιβρ. κύμα. Not the current or tide, but the swell caused by the stone, 'made the ship come to land.' θεμέω, cp. θε-ῖναι, θεσμός.
- l. 489. ἐμβαλείειν κώπης, Lat. *incumbere remis*, Virg. Aen. 5. 15.
- l. 491. Join ἄλα πρήσσοντες, cp. κέλευθον πρήσσειν, Od. 13. 83. προσηύδων, 'was going to hail,' imperf.
- l. 497. φθεγξ., of sound generally; αὐδήσαντος, of words.
- l. 498. Join συνάραξε, cp. Od. 12. 412.
- l. 504. φάσθαι, dic.
- l. 507. ἰκάνει, as κίχῃσσεσθαι, sup. v. 477.
- l. 510. Join μαντευ. Κυκλώπ., dative = 'for the C.' κατεγήρα, § 20. 1.
- l. 511. τάδε πάντα, 'all this,' viz. 'that I should lose my sight.'
- l. 513. ἐδέγμην, § 20. 4.

l. 366. Οὐτις here becomes a proper name, 'No-man,' so it appears as Οὐτιν instead of οὐτινα.

l. 369. μετὰ οἷς ἑτ., i. e. 'in the list of his comrades.'

l. 372. He lies on his back, drooping (lit. sloping) shoulder.

l. 374. οἰνοβαρέων, particip. from οἰνοβαρέω, § 2

l. 377. ἀναδύη, opt. for ἀναδύνῃ. So Il. 16. 9 and δύνῃ, Od. 18. 348; trans. 'might shirk.'

l. 382. 'But I standing above [it] kept it might bore ship-timber with a drill, and keep it moving with a strap, grasping the τρύπανον (v. 385) is a drill with a long stand on a plank leaning his weight on drill revolves. His men wind a long and by alternately pulling they make then the other till it pierces the wood.

l. 384. τρυνῶ, opt. for τρυνάοι.

l. 389. ἀμφί, 'all around,' adv.

l. 390. οἱ ῥίξαι, i. e. 'its root'

l. 392. ἰάχοντα agrees with τὸ γάρ, 'for this' [sc. βάπτειν].

l. 395. 'And terribly he ἰάχε [ἰάχοντα] is lengthen

l. 400. δι' ἄκριας, 'all form of ἄκρα or ἄκρη, § p. v. 42.

l. 403. Join τίπτ ut tantopere vocifera

l. 408. Polyphē by force.' The

by craft or force νῆσον. The ancients identified this with one of the the pun of μῆ on the north coast of Sicily, the group to which belong

l. 415. ὄφ the names Αἴολος [ἀῆναι, 'to blow'] and Ἴππο- words beir

l. 420. 'floating.' So the island of Delos was said to float

l. 427. Delos, Ov. Met. 6. 333), till Zeus rooted it in the sea. Cp. Virg.

l. 4 But 1. 5. καὶ = 'as well,' i. e. besides himself. γεγάασιν = εἰσιν, Od. 5. 35. bef a second perf. from root-verb ΓΑ-Ω, referred to γίγνομαι.

l. 6. ἡβώνοντες, § 18. 2.

l. 7. ἀκοίτις, i. e. ἀκοίτίας, acc. plur. from ἀκοίτις. So ἦνις from ἦνις,

Il. 6. 94.

l. 10. κνισῆεν, κ.τ.λ., 'and the steaming house echoes all around its outer court.' The steam comes from the roasting meats suggested in δαίνυνται and ὀνείατα. The meaning seems to be, that the palace of the

Winds is full of moaning sounds, which make themselves heard
outer yard. Others read αὐλη=αὐλήσει, 'flute-playing,' or
ἐναχίζειτ' αἰοδῇ.

ODYSSEY, IX.

Aeolus (included in τῶν, v. 13) entertained me.'

καὶ ἐγώ, 'but when I, too, [in my turn] began to
δτε is οὐδέ τι. Cp. Od. I. 16-18.

οἱ. ἐννεώροιο, [ἐννέα-ἔτη], 'nine-seasons-old';
express full maturity (as ἐννήμαρ). Others
ἔρη, analogous to δπώρη. The word ἐν-
would then mean, 'in youthful strength.'

a breath might get past the

own folly.' Cp. Od. I. 17.
and night alike.'

I was always handling the vessel's
ope at the lower corner of the sail, by
angle to catch the wind.

Od. 5. 39 = the land of Troy. Join κειμ. ληίδ.,
partit. gen.

ν χ. ἔχ. Here σὺν is adverbial, 'bringing along with
, hands.' Others join συνέχοντας, 'holding together [i. e.
there is nothing between them] empty hands.'

5. δσος τις, see on Od. 9. 348.

1. 51. ἀποφθίμην, 2 aor. med. optat.; so φθίτο, Od. II. 330.

11. 56-58 = Od. 9. 85-87.

1. 56. ἡπέιρου, used generally for *terra firma*; here it refers only to an
island.

1. 59. ὀπασσάμενος, as Schol. ὀπαδὸν ἐλόμενος, 'having taken to
attend me.'

1. 66 = Od. 7. 320.

1. 68. πρὸς τοῖσί τε, 'and besides them [sc. ἐταῖροις] cruel sleep.'

1. 69. σχέτλιος, cp. Lat. *improbus*, and see note on Od. 5. 118.

1. 75. τόδ' ἱκάνεις, 'thou art come *thus*;' lit. 'art come this [coming].'
Cp. Od. I. 409. ἀπεχθόμενος is, according to Buttmann, an aorist part.
from pres. ἀπεχθάνομαι. Others refer it at once to a present ἀπέχθομαι.
Aeolus does but express the common belief (which Job's friends held),
that misfortune was a sign of a man having offended heaven.

1. 79. ἐπεὶ introduces the reason why they were obliged to row,
'since no more did any wafting wind show itself.' πομπή includes every
means for the accomplishment of a journey. With φαίνετο, cp. Od. 4.
361.

1. 81. Λάμου. The later Greeks put the Laestrygones in Sicily. Cp.
Thucyd. 6. 2. The Romans made Formiae the city of Lamus, and

1. 517. *θεῖω*, §§ 3. 3 and 23. 1.

1. 518. *πομπήν τ' ὀτρύνω*. Trans. 'And may hasten your return home .. that the Earth-shaker may grant you one.' *πομπ. ὀτρ.* occurs Od. 7. 151. The *δομέναι* .. *ένν.* describes the *particular* form of *πομπή*, viz. a safe-conduct from Poseidon. Others render, 'And may urge the Earth-shaker to grant you a return home.'

1. 525. *ὥς οὐκ, κ.τ.λ.* The word *ὥς* takes up an unexpressed *οὕτως* that qualifies the foregoing sentence. Trans. 'Would that I, etc. .. as surely as not even Pos. will heal your eye.' Cp. Od. 17. 253, Il. 13. 827.

1. 527. *χεῖρ* [ε].

1. 535. *ἄλλοτρίης*. Odyss. came home in a Phaeacian ship, Od. 13. 95 foll. 535 = Od. 11. 115.

1. 538. *ἐπέρεισε δὲ*, 'he put into [his throw] immense strength.'

1. 539. 'And he dashed it down a little behind the ship, but it failed to reach the rudder's tip.' Others join *τυτθ. ἐδ. δὲ*, 'but he failed by a little.' It is, however, against Homeric usage that *δὲ* should stand in this position.

1. 540. *ἰδεύησεν*, from a form *δεύω* for *δέω*, the *υ* representing a digamma, § 2.

1. 542. The *χέρσος* here is the shore of the island (sup. v. 116), not of the land of the Cyclops.

1. 545. *εἴατ* [ο], § 23. 7.

1. 546. *νῆα μὲν*, apodosis.

1. 549. *μή τίς μοι*, see on sup. v. 42.

BOOK X.

1. 1. *Αἰολίην νῆσον*. The ancients identified this with one of the Aeolian Islands on the north coast of Sicily, the group to which belong Lipari and Stromboli. The names *Αἰολος* [*ἀήναι*, 'to blow'] and *Ἰπποτάδης* [*ἵππος*], are chosen to describe the speed of the winds.

1. 3. *πλωτῇ*, 'floating.' So the island of Delos was said to float (*erratica Delos*, Ov. Met. 6. 333), till Zeus rooted it in the sea. Cp. Virg. Aen. 3. 76.

1. 5. *καὶ* = 'as well,' i. e. besides himself. *γεγάασιν* = *εἰσὶν*, Od. 5. 35. a second perf. from root-verb ΓΑ-Ω, referred to *γίγνομαι*.

1. 6. *ἡβώνοντες*, § 18. 2.

1. 7. *ἀκοίτης*, i. e. *ἀκοίτίας*, acc. plur. from *ἀκοίτις*. So *ἦνις* from *ἦνις*, Il. 6. 94.

1. 10. *κνισήεν, κ.τ.λ.*, 'and the steaming house echoes all around its outer court.' The *steam* comes from the roasting meats suggested in *δαίνυνται* and *ὀνείατα*. The meaning seems to be, that the palace of the

King of Winds is full of moaning sounds, which make themselves heard even in the outer yard. Others read *αὐλῇ=αὐλήσει*, 'flute-playing,' or *αὐδῇ*, or *περιστεναχίζετ' αἰοιδῇ*.

l. 14. *φίλει*, 'Aeolus (included in *τῶν*, v. 13) entertained me.'

l. 17. *ἀλλ' ὅτε δὴ καὶ ἐγὼ*, 'but when I, too, [in my turn] began to ask.' The apodosis to *ὅτε* is *οὐδέ τι*. Cp. Od. i. 16-18.

l. 19. *δῶκε δέ μ', i. e. μοι. ἐννεώροιο*, [*ἐννέα-ἔρη*], 'nine-seasons-old;' perhaps a round number to express full maturity (as *ἐννήμαρ*). Others suppose a noun *νεώρη*, i. e. *νέα ἔρη*, analogous to *ὀπώρη*. The word *ἐν-νέωρος* (cp. *ἐν-διος*, Od. 4. 450) would then mean, 'in youthful strength.' *ἐννέωρος*, three syllables, § 4. 3.

l. 24. *παραπνεύση*, sc. that not a breath might get past the fastening.

l. 26. *αὐτοὺς .. αὐτῶν*, 'ourselves,' 'our own folly.' Cp. Od. i. 17.

l. 28. *ὁμῶς* [not *ὁμοίως*] = *ὁμοίως*, 'day and night alike.'

l. 31. *κεκμηῶτα*, 'tired out, because I was always handling the vessel's sheet myself.' The *ποῦς* is the rope at the lower corner of the sail, by which it was set at the proper angle to catch the wind.

l. 40. *Τροίης*, sc. *γῆς*, Od. 5. 39 = the land of Troy. Join *κειμ. ληίδ.*, 'store from the booty,' partit. gen.

l. 42. *κενὲς σὺν χ. ἔχ.* Here *σὺν* is adverbial, 'bringing along with us only empty hands.' Others join *συνέχοντας*, 'holding together [i. e. because there is nothing between them] empty hands.'

l. 45. *ῥοσος τις*, see on Od. 9. 348.

l. 51. *ἀποφθίμην*, 2 aor. med. optat.; so *φθίτο*, Od. 11. 330.

ll. 56-58 = Od. 9. 85-87.

l. 56. *ἡπίρου*, used generally for *terra firma*; here it refers only to an island.

l. 59. *ὀπασσάμενος*, as Schol. *ὀπαδὸν ἐλόμενος*, 'having taken to attend me.'

l. 66 = Od. 7. 320.

l. 68. *πρὸς τοῖσί τε*, 'and besides them [sc. *ἑταίροις*] cruel sleep.'

l. 69. *σχέτλιος*, cp. Lat. *improbus*, and see note on Od. 5. 118.

l. 75. *τόδ' ἱκάνεις*, 'thou art come *ibus*;' lit. 'art come this [coming].' Cp. Od. i. 409. *ἀπεχθόμενος* is, according to Buttmann, an aorist part. from pres. *ἀπεχθάνομαι*. Others refer it at once to a present *ἀπέχθομαι*. Aeolus does but express the common belief (which Job's friends held), that misfortune was a sign of a man having offended heaven.

l. 79. *ἔπει* introduces the reason why they were obliged to row, 'since no more did any wafting wind show itself.' *πομπή* includes every means for the accomplishment of a journey. With *φαίετο*, cp. Od. 4. 361.

l. 81. *Λάμou*. The later Greeks put the Laestrygones in Sicily. Cp. Thucyd. 6. 2. The Romans made Formiae the city of Lamus, and

Horace says that Formian wine ripens in a Laestrygonian jar. Hor. Odd. 3. 16, 34; 17, 1, foll.

l. 82. Τηλέπυλος seems to be the name of the town, Λαισ. the epithet. The name can hardly signify 'far-gated' [τῆλε-πύλη], which is meaningless; but rather 'big-gated,' as suited for giants, v. 120. The root τηλ-, seen in τηλεθάω, is ΘΑΛ = 'to grow big.' See note on τηλύγετος, Od. 4. 11.

δοι ποιμένα ποιμήν, κ.τ.λ. Trans. 'Where, as he drives home his flock, shepherd hails shepherd, and the other, driving forth his flock, answers him. In this place a man who could do without sleep might earn two sets of wages; one by minding cattle, and the other by pasturing white sheep, for the outgoings of night and day are close together.' As in northern latitudes, of which Homer may have heard some stories, there is no real night in the country of the Laestrygones. Day dawned almost the same instant that night fell. So we may roughly consider the twenty-four hours of day and night divided into two halves of twelve hours of uninterrupted daylight. A man who could do without sleep could spend half this time in feeding sheep, and the other half in minding cattle, and so get double wages for double work. He would drive home the first batch as twilight fell, and would be ready to take out the second batch directly the daylight reappeared, which happened so immediately that the outward-bound and homeward-bound herdsmen actually passed one another in the gateway. Strictly speaking, the words ἐγγυς.. κέλευθοι ought equally to imply the nearness of the night to the dawn, as well as of dawn to night; but it is only of the latter that the poet is thinking.

l. 88. τεύχεα, [τυγχάνω], scarcely stronger than ἐστί. Cf. πεδίοιο διαπρύσιον τετυχηκώς, Il. 17. 748. διαμπερές, 'right along,' of the unbroken continuity of the cliff.

l. 91. ἐνθ' οἱ γε, apodosis to ἐνθ' ἐπεὶ, sup. v. 87. ἔχον, 'steered,' Od. 3. 182; 9. 279.

l. 95. αὐτὰρ ἐγών, 'But I [opp. to αἱ μὲν] kept back my ship outside the harbour, there, at its outermost edge.'

l. 96. ἐπ' ἐσχάτ., a nearer definition of αὐτοῦ, as αὐτοῦ τῷδ' ἐνὶ χώρῃ, inf. v. 271. Join ἐκ-δήσας, 'having made my hawsers fast to a rock.'

l. 97. παιπαλόεσσιν, Od. 3. 170.

l. 98. βοῶν ἔργα = 'ploughed land; ' ἀνδρῶν = 'vineyards and gardens.'

l. 100. προΐεν, § 23. 1.

l. 103. ἐκβάντες, sc. νηῶν. With ἵεναι δδόν, cp. ἔρχεσθαι δδόν, Il. 1. 151.

l. 105. ξύμβληντο, § 20. 2.

l. 106. θυγατέρ[ι], § 6.

l. 110. 'Asked who was king of this people, and over whom he

reigned.' So with reading *οἷσιν*. For *δε* after *δε τις* in an indirect question, cf. Od. 17. 363

γνώη δ' οἱ τινές εἰσιν ἐναίσιμοι, οἳ τ' ἀθεμίστοι.

The common reading *τοῖσιν*, is by some regarded as = *τέοισι*, i. e. *τίσι*, as *τεῦ* = *τίνος*.

1. 112. *ἐπέφραδεν*, § 16. 2.

1. 113. *δσιν . . κορυφήν*, for the attraction, cp. Od. 9. 322. *ἔστυγον*, § 20. 1. Join *κατέστυγον* = 'they loathed her.'

1. 121. *ἀπὸ πετράων*, probably the throwers were standing on the *ἀκταὶ* of v. 89.

1. 124. 'And spearing them like fishes, they carried them off for a horrid meal.' *ἄτερπ. δαῖτα*, used predicatively.

1. 126. *τόφρα δέ*, apodosis to *ὄφρα*, sup. *οἱ* = *Laestrygones*, *τοὺς* = the crews of Odysseus.

1. 129 = Od. 9. 489.

11. 133, 134 = Od. 9. 62, 63.

1. 135. *Αἰαίη νήσος*, so *Αἰαίη Κίρκη*, Od. 5. 334. Cp. Virg. Aen. 3. 385

Et salis Ausonii lustrandum navibus aequor

Infernique lacus Aëæaeque insula Circes,

for the Romans put Circe's home on the promontory of Circeii (*Monte Circello*) in Italy.

1. 136. *θεὸς αὐδήεσσα*, see on Od. 5. 334.

1. 137. *δλοδόφρονος* = 'the sorcerer,' literally, a man of dangerous wisdom. Cp. Od. 1. 52.

1. 140. *κατηγ. νηί*, 'we put in with our ship,' opposed to *ἀνάγεσθαι*, 'to put out to sea.' *νηί* is an instrumental dative, as *ἵπποισι*, Od. 4. 8.

11. 143, 144 = Od. 9. 75, 76.

1. 144. *τέλεσε*, i. e. 'brought full daylight.' Cp. Od. 9. 5.

1. 149. *είσατο*, § 8. 5.

1. 152. *αἶθοπα*, 'ruddy,' because of the flames showing through it.

1. 153. *δοάσατο*, 'seemed,' 1st aor. form from root ΔΙΦ. From same root comes *δέατο* or *δόατο*, Od. 6. 242.

1. 155. *προέμεν*, 2nd aor. inf. of *προτῆμι*.

1. 156 = Od. 12. 368.

1. 159. *ὁ μὲν . . πῖόμενος*, 'He came down to the river from his feeding-ground in the wood, to drink.' The fut. of *πίνω* in Homer always with *ἷ*.

1. 162. Lit. 'and it,' viz. the brazen spear, 'passed,' cp. Od. 5. 68 *ἦ δέ . . ἡμερίς*. For *μακῶν*, see under *μηκάομαι* in Lex. and cp. § 20. 1.

1. 165. *τὸ μὲν* [sc. *δῶρυ*], 'The spear I laid down there on the ground and let it lie, but I pulled brushwood and withies, and having plaited a rope, a fathom-long, well twisted across and across, I tied,' etc. *ἀμφοτέρωθεν* thus applies to the method of plaiting, others make it refer

'whole length' of the rope from end to end. With the attraction *ὅσον τ' ὀργυίαν*, cp. Od. 9. 325.

l. 169. *καταλοφάδεια*, the older spelling, according to Eustath. Others read *κατὰλοφάδεια*, with the short syllable lengthened *metri grat.* Odysseus tied the creature's legs together and put his head through, so the deer hung down behind from his neck.

l. 171. *ἑτέρῃ*, 'one hand,' i. e. the 'other,' in reference to the hand that held the spear.

l. 172. *νέος*, § 11. 6. *ἑταίρους* .. *ἄνδρα ἕκαστον*, cf. Od. 2. 252, 258.

l. 176. *ὅφρα*, sc. *ἔστιν*, 'so long as there is.' In this address the main clause begins *ἀλλ' ἄγετε*, but the sentence that gives the reason is put first, sc. *οὐ γάρ πω*. Cp. inf. vv. 190, 192, 226.

l. 179. *ἐκκαλυψ*. They had covered their heads in their sorrow. Cf. Od. 8. 85, 92.

l. 181 = Od. 4. 47.

l. 182. Cp. Od. 2. 261.

ll. 183-187 = Od. 9. 556-560.

l. 188 = Od. 9. 171.

l. 189 = Od. 12. 271.

ll. 190-192. *ζῶφος* and *ἥως*, 'west and east,' and more nearly defined by the following *οὐδ' ὅπη .. ἀννεῖται* (i. e. *ἀνανεῖται* from *ἀνανέομαι*).

l. 195. *πéri .. ἑσπεφάνωνται* = 'rings round,' 'surrounds.'

l. 196. *αὐτῇ*, in opposition to the high ground, *σκοπία*.

l. 202. *ἀλλ' οὐ γάρ* = 'but [all in vain], for no good came by their weeping.'

l. 209. *ἄμμε*, § 15. 1. 'They found in the glens Circe's house built of polished stones, on open ground,' i. e. with clear view all round: *περισκέπτῳ* from *σκέπτομαι*. Others render 'sheltered,' from *σκέπω*.

l. 212. *ὄρεστέροι*, 'of the mountain;' for the termination, cp. *ἀγρότερος*, *θηλύτερος*, *ἡμέτερος*.

l. 213. *ἔθελξεν*, 'charmed.'

l. 217. Their master (*ἀναξ*) always brings them 'tit-bits for their appetite;' so *ἵνα πλησάιαιτο θυμὸν*, Od. 19. 199.

l. 225. *κῆδ. κεδνότ.*, 'nearest and dearest.'

l. 231. *κάλει*, 'bade them in.'

l. 234. The proper name for this mess (here called *σίτος*) is *κυκεών*, as inf. v. 290. Cp. Il. 11. 624. *χλωρός* = 'yellow.'

l. 238. *Join κατὰ .. ἔργον*.

l. 241. *ἔερχατο*, cp. Od. 9. 221.

l. 242. *παρ-έβαλεν*, 'threw beside them.'

l. 247. *βεβλημένος*, as if from form *βολέω*, for the perfect pass. of *βάλλω* is *βεβλημένος*. Cp. *βεβολήατο*, Il. 9. 3.

l. 249. *ἀγασσάμεθ' ἔξερ.*, lit. 'were amazed as we questioned,' where we should say, 'questioned him in our amazement.'

1. 262. ἀμφὶ δὲ [sc. βαλόμην] τόξα, 'and across my shoulders I threw my bow and arrows.'

1. 263. ἠνώγεα, § 21. 3.

1. 264. ἀμφοτέρησι, sc. χερσὶ, Od. 5. 428.

1. 265 = Od. 2. 362.

1. 268. τοῖσδεσι, Od. 2. 47, 'with these men here;' the ἑταροὶ who had not gone to Circe's house. σῶν, *tuorum*.

1. 273. ἐπλετο, aor. πέλομαι, cf. Od. 2. 364, properly refers back to the moment of Eurylochus' story. Trans. 'is come upon me.'

1. 279. πρῶτον ὑπηγήτη, [ὑπήνη properly the part below the mouth; then, the hair thereon], 'just bearded.' Cp. Virg. Aen. 9. 181

Ora puer prima signans intonsa iuventa.

1. 280 = Od. 2. 302.

1. 281. δὴ αὐτ', one syllable, § 4. 3.

1. 282. οἶδε, 'yonder,' pointing to Circe's house.

1. 283. ἔρχεται, Od. 9. 221.

1. 288. ἀλαλκεῖν, Ep. aor. from root ἀλκ., which occurs in form ἀλέξω, 'to ward off,' generally with dat., as ἀλ. νήεσσι πῦρ, Il. 9. 347; here with genit., κρᾶτὸς (κᾶρα).

1. 290. κυκεῶν = κυκεῶνα, see sup. v. 235.

1. 295. ἐπαῖξαι, (inf. for imperat., as v. 297 ἀπανήνασθαι, v. 299 κέλεσθαι), 'rush upon her.'

1. 298. αὐτόν = αὐτόν σε, 'and may intreat you well yourself.'

1. 299. μακάρων ὄρκον, 'the oath of the blessed Gods,' i. e. the oath which the Gods take, sc. by Styx. Cp. Od. 2. 337. See the similar act of Calypso, Od. 5. 184. Others translate, 'by the Gods,' *deos obtestata*.

1. 300 = Od. 5. 179.

1. 301. ἀπογυμνωθέντα = 'disarmed,' so γυμνὸς ἄτερ κόρυθός τε καὶ ἀσπίδος, Il. 21. 50.

1. 303. φύσιν, here (like φυή) 'its appearance.'

1. 304. ἔσκε, § 17. 6.

1. 305. θεοὶ καλέουσι is a phrase that may imply that it is a poetical or an old-fashioned word. Cp. Πλαγκτὰς τὰς γε θεοὶ μάκαρες καλέουσι, Od. 12. 61. See also Il. 1. 403; 2. 814; 14. 291; 20. 74.

1. 309. ἦμα, § 23. 3.

1. 316. δέπῃ is the reading of most editions, an older form is δέπαι, from δέπας, so γῆραι, Od. 11. 136.

1. 318. οὐδέ μ' ἐθ., 'and she failed to charm me.'

1. 320. λέξω, § 20. 3, from λέγω, [root ΛΕΧ], 'lie down.'

1. 323. ὑπέδραμε, i. e. 'ran crouching under his sword-arm and so clasped his knees.'

1. 325. τίς πόθεν; *quis hominum [et] unde?*

1. 327. The force is not changed by the doubled οὐδέ. One neg. goes to the verb and one to negative the ἄλλος.

1. 328. *ὅς κε πῖη καὶ ἀμείψ.* The full phrase would be *καὶ οὐ ἔρκος ὁδ. πρῶτ. ἀμείψηται τάδε φάρμ.*, 'and whose teeth these drugs have once passed.' Perhaps we might render *ἀμείψεται*, 'lets pass;' so that both verbs may have the same subject.

1. 330. *πολύτροπος*, see Od. i. 1.

1. 333. *θεό = θεοῦ*, 'put up thy sword in its sheath.'

1. 334. *ἐπιβέλομεν*, cp. Od. 6. 262.

1. 335. *πεποιθόμεν = πεποίθωμεν.*

1. 337. *πῶς γάρ με κέλεαι*; 'Why, how canst thou bid me?' Cp. inf. v. 383. *κέλεαι*, two syllables.

1. 339. *αὐτόν*, sc. *με*.

ll. 343, 344 = Od. 5. 178, 179.

1. 348. *τέως*, 'meanwhile.'

1. 349. *ἔασι*, § 23. 4.

1. 351. *εἰς ἄλαδε*. See on Od. 11. 18.

1. 353. *λῖτα*, see Od. 1. 130.

1. 360. *ζέσσεν, ζέω*, 'boiled.'

1. 361. *ἔασα*, particip. from aor. *εἶσα*, 'I set' (root *ΕΩ). Trans. 'Having seated me in a bath, she washed me from [i.e. with water from] a great tripod-basin, [pouring it] down over head and shoulders, after she had mixed it to a nice warmth;' lit. *θυμ-ἄρης*, 'what suits the fancy,' used predicatively with *κεράσασα*. *λό'* for *ἔλοε*, imperf. from *λόω*, another form of *λούω*.

1. 363. Join *ἐξέλετο γυίων*, 'till she had taken the heart-breaking weariness from my limbs.'

1. 364. *λίπ' ἔλαίω*, Od. 3. 466.

ll. 364, 365 = Od. 3. 466, 467.

1. 366. *εἶσε δὲ* begins the apodosis.

ll. 368-372 = Od. 1. 136-140.

1. 378. *ἴσος ἀναίδω*, 'like a dumb man.'

1. 383. *τίς γάρ κεν ἀνὴρ*; 'Why, what man who was right-minded could bear to taste meat and drink before he had rescued his comrades?'

1. 384. *πρὶν .. πρὶν = ante .. quam.*

1. 385. *λύσασθαι* (mid. voice), of Odysseus rescuing his comrades for himself: *λύσον* (active, v. 387), of Circe doing it for Odysseus. So of Chryses, *λυσόμενος θυγάτρα*, and of Agamemnon, *τὴν δ' ἐγὼ οὐ λύσω*, Il. 1. 13, 29.

1. 386. *πρόφρ. κελεύεις*, 'dost bid me with all thine heart,' see on Od. 5. 161.

1. 388. *δι' ἐκ μ. βεβ.*, i.e., 'passed through the hall and went out of it.'

1. 393. *ἃς πρὶν*, 'which the baleful drug had made to grow thereon before.'

1. 397. 'They clung to my hands .. each one of them,' cp. Od. 2. 252, 'and into the hearts of all there stole a tender sorrow.'

1. 398. **λερ.** γόος is like 'tears of joy;' γόος implies the noise of crying, and not only the feeling in the heart.

1. 403. To draw a ship up on land implied the intention of a long stay. 'Bring all your stores to grottos and place them therein,' if we read **ἐν σπ. πελαζ**. The reading **κτῆματα δὲ σπη.** = 'Bring them to the grottos, and all the ship's tackling (**δπλα**).'

1. 405. **λέναι**, inf. for imperat.

1. 409. **κατὰ . . χέοντας**.

1. 410. 'And as when the calves in the homestead around the drove of cows that have come back to the fold-yard when they have had their fill of grass'—(here the verb in the conjunct. after **ἔτ' ἄν** should come in, but the construction changes after the parenthesis and goes on with the simple indicative)—'they all leap together before them, nor can the pens hold them, but with loud lowing, they run round their mothers; so they, when they saw me, threw themselves upon me, with tears'—**ἔχυντο**, like **ἀμφιέχυντο**, used with accus., Od. 16. 214)—'and their feeling seemed to be just as if they were come to their home and the very city of rugged Ithaca.'

1. 425. **ὀτρύνεσθε . . ἔπεισθαι**, 'make haste to accompany me,' so **ὠτρύνοντ' ἰέναι**, Od. 17. 183.

1. 427. **ἐπηετανόν**, 'good store,' Od. 6. 86. 427 = Od. 7. 99.

1. 430 = Od. 4. 77.

1. 431. **πόσ' ἵμεν**; 'Whither are we going?' So **ἵμεν**, 1st plur. from **εἶμι**, Od. 2. 127.

1. 432. **καταβήμεναι**, the epexegetis of **κακῶν τούτων**. See p. 228, ad fin.

1. 433. **ποιήσεται**, i. e. **ποιήσεται**, § 3. 4, with **κεν**, 'who will make us all either swine or wolves or lions, so that perforce we should have to keep ward at Circe's house,' cf. Od. 7. 93. **ὥς περ Κ. ἔρξε** seems to take up only the **καὶ ἀνάγκη**, 'all against our own will, even as the Cyclops treated us,' (**ἐρδω**). But **ἔρξε**, or **ἔρξε**, might come from **ἐργω**, 'shut us up.'

1. 435. **οἱ μέσσαυλον**, 'his inner court.'

1. 437. **τούτου**, sc. **Ὀδυσσέως**.

1. 440. **τῷ οἱ ἀποτμήξας**, 'having therewith smitten off his head, near kinsman though he was, to dash it to the ground.' **τῷ**, sc. **ξίφει**.

1. 442 = Od. 9. 493.

1. 444. **νῆα ἔρυσθαι**, 'to guard the ship.' 444 = Od. 9. 194.

1. 451 = Od. 4. 50.

1. 453. **φράσσαντό τ' ἑσάντα**, 'and recognised each other face to face.'

1. 457. **θαλ. γόν**, 'a burst of sorrow,' on the analogy of **θαλ. δάκρυ**.

1. 463. **ἀσκελές** [**σκέλλω**, 'to dry'] **καὶ ἄθυμοι**, 'withered and spiritless.'

l. 465. ἐπεὶ ᾧ, two syllables, § 4. 3. πέποσθε for πέπονθε, i. e. πεπόνθατε, (πάσχω), *passi estis*.

l. 467. τελεσφόρον, see on Od. 4. 86.

l. 469. περὶ . . ἔτραπον, 'returned on their course,' so as to begin anew. The next line seems to have been interpolated from Hes. Theog. 59.

l. 472. δαιμόνιος, properly, 'a man possessed,' a term used to describe any one whose conduct seems extraordinary. Here meaning 'demented,' as proved by his forgetfulness of home.

l. 481. γούνων, 'by her knees,' so λισσέσθαι Ζηνός, 'by Zeus.' The phrase is suggested by the ordinary γούνων ἄπτεσθαι.

l. 486. ἄμφ' ἐμὲ, simply, 'around me.'

l. 491. ἐπαινὴ, 'dread,' an epithet only of Persephone, is rightly interpreted by Scholiast as = αἰνή. Buttmann Lexil. s. v. would write ἐπ' αἰνή, 'and dread P. besides.' Others regard the word as = ἐπαινετή, 'renowned,' like ἀγανή, Od. 11. 213.

l. 493. μάντης, from μάντις, as πόληος from πόλις. Others read μάντιος, which requires ἀλᾶου or ἀλάου.

l. 494. 'To whom P. granted his wits even after death, alone [of all the dead] to have his senses, while *they* flit as phantoms.'

l. 495. οἷφ attracted into case of τῷ. πεπνύσθαι, perf. from πνέω. Cf. πεπνυμένος.

ll. 496-499 = Od. 4. 538-541.

l. 499. κυλινδόμενος, Od. 4. 542.

l. 502. Ἄϊδος, sc. δῶμα. The forms αἰδος gen., and αἰδι dat., necessitate a form of the nom. Ἄϊς.

l. 506. Join ἀνὰ πετάσσας, 'having spread aloft.'

l. 507. ἦσθαι, inf. for imper. κε φέρησι, almost = 'future.' Cp. sup. v. 288, Od. 1. 396.

l. 508. Ὠκεανός is represented as a river encircling the whole expanse of land and sea. When the earth is represented on the shield of Achilles (Il. 18), the ocean-stream forms the rim of the shield. It was perhaps separated by a bank from the sea round which it flowed, and in this bank there may have been one or two openings. At any rate, when this stream was crossed (περᾶν) the traveller was beyond the confines of the world, and the ἀκτὴ λάχεια on the further side belonged to the kingdom of Hades.

l. 509. For λάχεια, (v. l. ἐλάχεια), see on Od. 9. 116.

l. 511. κέλσαι (§ 19. 2), inf. for imperat. Here begins the apodosis to ἀλλ' ὅπου ἂν.

l. 513. Πυριφ. τε ρέουσι Κώκυτός τε. The grammarians call this arrangement of the plural verb with a singular subject preceding and following, the σχῆμα Ἀλκμανικόν, as if it were common in Alcman's writings. So in Il. 5. 774

ἦχι ροὰς Σιμόεις συμβάλλετον ἦδὲ Σκάμανδρος.

l. 515. δῶπ ποταμῶν, according to Schol., the meeting of the Cocytus and Pyriphlegethon, whose united waters flow into Acheron.

l. 517. ὅσον τε πυγούσιον, for the constr., see Od. 9. 322. πυγ. adj. from πυγών, 'a cubit in length and breadth.'

l. 518. ἀμφ' αὐτῷ δὲ, 'and round the edge thereof pour a drink-offering for all the dead.'

l. 521. γουνοῦσθαι, with double meaning of supplication and promise, viz. that you will perform (βέξειν) a sacrifice.

l. 523. ἐσθλῶν, 'treasures,' lit. 'good things.'

l. 524. ἀπάνευθεν = 'apart from the rest.' οἶφ, 'for himself alone.'

l. 526. λίσσῃ, 1 aor. subj. λίσσομαι, cum vero supplicaveris.

l. 527. For the gender θήλυν μέλαιναν, see on Od. 4. 406. 'Turning the victim towards the nether-darkness,' not with head stretched back and looking upwards, as in sacrificing to the Gods above, 'and do thou thyself turn away'—(not to pry into such mysteries)—'moving towards the stream of the river (Oceanos).' He is to look back from the ἀκτὴ λάχεια of v. 509, in the direction of the world of the living, across the ocean-stream over which he has now passed.

l. 531. ἀνώξαι, aor. from ἀνώγω.

l. 532. κατέκειτ[αι] = *jacet*, the ordinary reading (κατέκειτ') is unintelligible. From ἐτάροισι the construction passes into the accus. and infin. in δείραντας κατακῆαι.

l. 537. πρὶν T. πύθεσθαι, 'Suffer not the shades to come near to the blood [in the trench] till thou hast enquired of Teiresias.'

ll. 539, 540 = Od. 4. 389, 390.

ll. 543-545 = Od. 5. 230-232.

l. 548. ἀωτεῖτε, probably as Buttm., only as a strengthened form of ἀημι, 'to breathe;' spoken of the deep breathing of sleep. Others, from the use of ἄστρον, 'flower,' or 'prime,' interpret it by ἀπανθίζετε, 'cull the flower of sleep,' like the *molles carpere somnos*, Virg. Georg.

3. 435.

l. 551. The second οὐδὲ goes closely with ἐνθεν, *ne abbinde quidem*.

l. 554. δς here seems to be the demonstr., *bic quidem*.

ἐν δώμασι. To enjoy the cool air he lay down on the flat roof. Starting up suddenly, he forgot to descend 'by going to the long ladder,' these last words forming the important clause.

l. 556. κινυμένων, from κινῶμαι, another form of κινούμαι.

l. 559. καταντικρὺ is written in some edd. as one word = 'right down from.' Others join κατὰ τέγεος, and make ἀντικρὺ the adv. qualifying πέσεν. Join ἐξεάγη, as in ἐξ αὐχένα ἄξη, Il. 5. 161.

l. 562. 'Ye are thinking, may be, to return.' The mid. indic. of φημί is rare. Cp. Od. 6. 200.

l. 563. ἡμῖν . . χρησομένους, see on 532, sup.

l. 567. Join κατὰ with ἐξόμενοι = καθεζόμενοι, or take it adverbially.

Others join *καταῦθι*, as *κατόπισθε*, *παραῦθι*. γόνων = ἐγόνων, 3rd plur. imperf. of γόω.

l. 568 = sup. v. 202.

l. 571. Join *παρὰ νηὶ κατέδησεν* with *θηλ. μέλαινα*. Cp. sup. v. 527.

οἰχομένη, 'having left us,' i.e. unperceived, as the following words explain, 'having easily slipped away from us.'

BOOK XI.

l. 4. 'We took and put on ship-board those (sup. 10. 572) sheep.'

ἔβησα, transitive aor. from βαίνω.

l. 5 = Od. 10. 570.

l. 8 = Od. 10. 136.

l. 9. *πονησάμενοι δπλα*, 'having set in order the tackling.' Cp. Od. 250.

l. 10 = Od. 9. 78.

l. 11. *πανημερίης*, used adverbially with *ποντοπορ.*, 'as she moved over the waters all day long.'

l. 13. *πέιρατα Ὠκεανοῖο*, 'the bounding-line [of the world] formed by the ocean-stream;' so *ἀνέμων κύμα*, 'the wave caused by the winds,' Od. 13. 99.

l. 14. *Κιμμερίων πόλις . . κεκαλυμμένοι*. *Constructio ad sensum*. See on inf. v. 91.

l. 15. ἡέρι, 'mist.' 15 = Od. 8. 562.

l. 18. *ἀπ' οὐρανόθεν*, see Od. 10. 351, *εἰς ἑλαθε*, where either termination or preposition is superfluous.

l. 19. Join *ἐπὶ . . τέταται*.

l. 20 = Od. 9. 546.

l. 21. *παρὰ ῥόον*, 'along the stream.'

l. 22. φράσε, sc. in Od. 10. 516.

l. 24. *ἔσχον*, perhaps 'held them' till Odysseus was ready to slay them, as in v. 35. Al. 'brought them.'

ll. 25-37. See Od. 10. 517-530.

l. 35. *ἀπεδειροτ. ἐς βόθρον*, 'cut their throats [for the blood to run] into the trench.' Cp. *μῆλα ἱερεύειν ἐς πηγάς*, Il. 23. 148.

l. 37. *ἐξ Ἑρέβους*, § 4. 1.

ll. 38-43. Cp. Virg. Georg. 4. 471, foll., and Aen. 6. 306, foll. These verses have been rejected by many ancient and modern commentators, as being inconsistent with the following account of the ghosts coming up one by one.

l. 40. *οὐτάμενοι*. These participles are best described as from the syncopated aorist, § 20. 4, with a passive signification. Cp. *κτάμενοι*, Od. 22. 412; *ἀλιτήμενοι*, Od. 4. 807. Others regard them as perf.

pass. forms with change of accent, because they have passed in usage from verbs into adjectives.

l. 42. οἱ πολλοὶ ἐφοίων, *qui adveniebant frequentes*.

ll. 44-50 = Od. 10. 531-537.

l. 51. Elpenor appeared first, because, his corpse [so σῶμα always in Homer] having remained unburied, he could not go down δόμον Ἀΐδος εἶσω. Cf. Virg. Aen. 6. 337-339.

l. 58. 'Thou wast quicker coming [λὼν in best MSS. instead of ἐὼν] here on foot than I with my black ship.' φθάνειν implies a comparative notion, and so is followed by ἤ, as sometimes βούλομαι. See inf. 489.

l. 60 = Od. 10. 504.

l. 61. ἄσε, ἀάω. The form ἄσα occurs Od. 10. 68. ἀθέσφατος here refers to the excessive quantity, as in the phrase κρέα ἄσπετα. See, for ἀθέσφ., Buttm. Lexil. s. v.

l. 62. καταλέγμενος, § 20. 4. See on 10. 555-560.

ll. 63-65 = Od. 10. 558-560.

l. 66. τῶν ὀπίθεν, rightly the Schol. καταλελειμμένων οἴκοι, further explained by the words οὐ παρεόντων. Trans. 'And now I beseech thee by [genit. as in Od. 2. 68] those we have left behind, not here with us.'

l. 70. σχήσεις νῆα, Od. 10. 91.

l. 72. καταλείπειν, inf. for imperat., as in vv. 74, 75.

l. 73. νοσφισθεῖς, 'turning away from me.' So νοσφίσατο, inf. v. 425.

l. 76. ἀνδρὸς δυστήνῳ does not follow the case of μοι, but depends directly upon σῆμα, 'the tomb of an unhappy man,' as a monument to all posterity; lit. 'even for posterity to hear of.' Od. 3. 204.

l. 81. στυγεροῖσι, 'sad.' So inf. v. 465.

l. 82. ἀνευθεν ἐφ' αἵματι ἰσχων, 'holding away from myself over the blood.' Odysseus sits on the side of the pit nearest to the living world, and holds out his sword at arm's length.

l. 83. ἐτέρωθεν is the side of the pit nearest to Erebus.

l. 88. προτέρην ἵμεν πρὶν πυθέσθαι = *ante accedere quam sciscitatus essem*. προτέρην . . πρὶν, like πρὶν . . πρὶν.

l. 89 = Od. 10. 537.

l. 91. χρύσεον, two syllables. ἔχων agreeing with Τειρεσίας implied in Τει. ψυχῇ: *constructio ad sensum*. See sup. v. 14.

l. 94. ἤλυθες ὄφρα ἴδῃ, subjunct. after aor. tense, because in sense it = ἐλήλυθας.

l. 97. ἀναχασ., 'having retreated.' Join ξίφος ἐγκατέπηξα, 'But he, that faultless seer, when he had drunk the dark blood, then accosted me.'

l. 100. δίζηαι for δίζησαι. For a similar dropping of σ, cp. the forms βέβληαι, μέμνηαι. 'Thou enquirest after a pleasant return, Odysseus; but, the God will make it a hard one for you.'

Others join *καταῦθι*, as *κατόπισθε*, *παραῦθι*. γόων = ἐγλάων, imperf. of γοάω.

1. 568 = sup. v. 202.

1. 571. Join *παρὰ νηὶ κατέδησεν* with *θηλ. μέλαιν.*

οἰχομένη, 'having left us,' i. e. unperceived, as to explain, 'having easily slipped away from us.'

BOOK XI.

1. 4. 'We took and put on ship-board the ἔβησα, transitive aor. from βαίνω.

1. 5 = Od. 10. 570.

1. 8 = Od. 10. 136.

1. 9. *πονησάμενοι ὄπλα*, 'having

9. 250.

1. 10 = Od. 9. 78.

1. 11. *πανημερίς*, used adverbally, 'all day long,' the waters all day long.'

1. 13. *πείρατα Ὠκεανοῖο*, 'the ocean-stream;' so ἀνέ 13. 99.

1. 14. *Κιμμερίων πότις*, acquainted with salt seems to have quietly settled down inland, on inf. v. 91.

1. 15. *ἡέρι*, 'mist.'

1. 18. *ἀπ' οὐραν*, 'from the sky.'

tion or prepositional phrase, 'a man of the country would meet him, and of sea life by mistaking an oar for a winnowing-

1. 19. Join *ἐπ'*

1. 20 = Od. 13. 5. ἔχειν, sc. σε. The apodosis begins with καὶ

1. 21. *παρὰ*

1. 22. *φύλον*, 'the mate.'

1. 24. *ἄνθρωπον*, 'a man.'

them, as *ἀπὸ θανάτου ἐξ ἁλός*, 'a death far away from the sea.' So *ἐκ*

11. 2. *ἐκ θαλάσσης*, 'from the sea,' which agrees with the later legend that Odysseus

into the sea by Telegonus (his son by Circe) who, not recognising his

father, shot at and mortally wounded him with a spear tipped with a

sea-dragon, as if the sea would be his foe to the last. But this agrees less

well with *ἄβλητος* = 'mild,' from root *βλακ*, i. e. *μαλακ*, as in *μαλακός*.

1. 135. For *τοῖος*, see on Od. 1. 209.

ὅς κ' ἐσέ, 'which shall slay thee when pressed by the burden of a fair

old age.'

1. 136. *λιπαρῶ*, lit. 'sleek' or 'shining.' For *ἀρημ.*, see on Od. 6. 1.

1. 137. *τῆνδε*, 'yonder.'

παρὰ, lit. 'sleekness.'

τῆνδε, 'yonder.'

τὸν ἔόντα. τὸν predicate=τοῦτον ἔόντα, 'how she can recog-
being the man [I really am].' Cp. οὐ πῶ φησι τὸν εἶναι, Od.

α... ἐνίψει, quemcunque mortuorum sanguinem accedere
renuntiabit (for ὁ δὲ introducing the apodosis, cp.
e vero denegaveris, is tibi rursus revertetur.

ἐξεν.

us, as being inconsistent with vv. 502, 508,

χρόνον.

s is the regular instrumental dat.= 'by

= Peloponnesus. δμῆς = ἡμέτερας.

her,' on analogy of πειθεσθαι,

agnty.'

us oppetiisse Anticlea quam Penelopen proci
es diriperent,' Löwe.

4. the royal demesnes. δαῖτας, κ.τ.λ., 'banquets
that a judge should enjoy, for all invite him.' A king
of his position, a judge also.

ἀλεγύνειν, properly, 'to take trouble about,' 'be interested in.'

description of Telemachus is hardly reconcilable with the fact that
he could not have been more than fourteen years of age at this time.

1. 187. πατήρ, 'Laertes.' αὐτόθι defined by ἀγρόφ, 'in the country.'

1. 188. εἶναι, used predicatively, 'nor has he by way of bedding.'

1. 190. χεῖμα, 'through the winter.'

1. 191. εἴται, perf. pass. in med. sense from ἐννυμ.

1. 193. γουνὸν ἀλωῆς, Od. i. 193. οἱ βεβλήσται, 'are laid for him.'

1. 195. ἀΐξει μέγα, 'makes his sorrow grow big, and old age besides
(ἐπὶ) is come upon him.'

1. 201. 'Robs the limbs of life.' ἐξείλ., aorist of custom.

1. 202. The key-word of the sentence is πόθος, the sense of which is
carried on both to μῆδεα and ἀγανοφρ. Trans. 'But regret for thee, and
[for] thy counsels, and [for] thy tenderness.' As if it were, 'and thy
counsels [now lost to me] and thy tenderness [so much missed].'

1. 205. Cp. Virg. Aen. 2. 792 foll.

Ter conatus ibi collo dare braccia circum:

Ter frustra comprehensa manus effugit imago,

Par levibus ventis volucrique simillima somno.

1. 207. εἶκελον, adverbial as ἴσον, inf. v. 577.

1. 208. γενέσκετο, § 17. 6. κηρόθι, § 12. 2 (a).

1. 102. λήσειν, sc. σε, 'that thou wilt go unnoticed of P.' δ, i. e. καθ' δ, *propterea quod*, 'because he hath stored up wrath in his heart against you, but still for all that [καὶ ὧς, even thus], though suffering troubles, you may yet come home.' For δ so used, cp. Od. 12. 295. Others make it equivalent to δς, which occurs in the corresponding line, Od. 13. 342.

1. 107. Θρινακίη, a legendary island, not to be confounded with Sicily, which was called Trinacria from its three promontories (τρεῖς ἄκραι). The name may have some allusion to the trident (θρίναξ) of Poseidon. See Od. 12. 127.

1. 108. εὔρητε, conjunctive after δυνάτε κε, sup. v. 106.

1. 110. 'Now if you leave them unharmed αἰσινεῖσθαι, § 4. 3) and keep the thought of your return in mind, then you may still reach Ithaca.' εἰς for εἰς, from εἰω.

1. 113. 'And should you yourself escape, you will come there late, in wretched plight, having lost all your comrades.' νεῖται, 2 sing. pres. from νέομαι or νείομαι, which contain a future notion like εἰμι. In Od. 12. 188, we have νεῖται.

11. 114, 115 = Od. 9. 534, 535.

1. 120. κτείνης, conjunct. of aor. ἔκτεινα.

1. 121. ἔρχεσθαι, infin. for imperat., as ἀποστείχειν and ἔρδειν, inf. 1. 132. To come to the country of men unacquainted with salt seems to be a poetical way of saying, 'when you have quietly settled down inland, far away from the sea,' the only source of salt known to the ancients.

1. 127. The token by which Odysseus would know that he had reached the place was that a man of the country would meet him, and show his utter ignorance of sea life by mistaking an oar for a winnowing-shovel.

1. 128. φήη, § 23. 5. ἔχειν, sc. σε. The apodosis begins with καὶ τότε δῆ.

1. 131. ἐπιβήτορα, 'the mate.'

1. 133 = Od. 4. 479.

1. 134. θάνατος ἐξ ἁλός, 'a death far away from the sea.' So ἐκ καπνοῦ, Od. 16. 288. Others join ἐλεύσεται ἐξ ἁλός, 'shall come upon you from the sea,' which agrees with the later legend that Odysseus was slain by Telegonus (his son by Circe) who, not recognising his father, shot at and mortally wounded him with a spear tipped with a fish-bone, as if the sea would be his foe to the last. But this agrees less well with ἀβληχρός = 'mild,' from root βλακ, i. e. μαλακ, as in μαλακός.

1. 135. For τοῖος, see on Od. 1. 209.

ὅς κέ σε, 'which shall slay thee when pressed by the burden of a fair old age.'

1. 136. λιπαρῶ, lit. 'sleek' or 'shining.' For ἄρημ., see on Od. 6. 2.

1. 141. τήνδε, 'yonder.'

l. 144. τὸν ἔόντα. τὸν predicate = τοῦτον ἔόντα, 'how she can recognise me as being the man [I really am].' Cp. οὐ πῶ φησι τὸν εἶναι, Od. 23, 116.

l. 147. ὃν τινα . . ἐνίψει, *quemcumque mortuorum sanguinem accedere siveris, is tibi vera renuntiabit* (for ὃ δὲ introducing the apodosis, cp. Od. 12. 41), *cuiuscumque vero denegaveris, is tibi rursus revertetur*.

l. 151. Join κατὰ Ἀλεξεν.

l. 153. ἔγνω, sc. ἐμέ.

vv. 157-159 are suspicious, as being inconsistent with vv. 502, 508, 513.

l. 160. Join ἀλώμενος πολὺν χρόνον.

l. 161. The case of νηὶ . . ἐτάροις is the regular instrumental dat. = 'by means of.'

l. 166. Ἀχαιῖδος, (Ἀχαιῖς), sc. γῆς = Peloponnesus. ἀμῆς = ἡμέτερας.

l. 171. ταυηλεγέος, Od. 2. 100.

l. 174. εἰπέ πατρός, 'tell me of my father,' on analogy of πεύθεσθαι, ἀκούειν.

l. 175. γέρας, here = 'the sovereignty.'

l. 183. '*Videtur nimirum prius appetuisse Anticlea quam Penelopen proci ambirent, Ulyssisque facultates diriperent*,' Löwe.

l. 185. τεμένειᾶ, § 3. 4, the royal demesnes. δαῖτας, κ.τ.λ., 'banquets which it is meet that a judge should enjoy, for all invite him.' A king was, by right of his position, a judge also.

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l. 207. ἐκελον, adverbial as ἴσον, inf. v. 577.

l. 208. γενέσκειτο, § 17. 6. κηρέθι, § 12. 2 (a).

1. 211. εἰν 'Αἶδαιο, sc. δόμῳ. Notice dual combined with plural in φίλας χεῖρε. So Δὺ' Αἴαντες μενέτην, Il. 8. 79.

1. 212. τεταρπόμεσθα = 'may weep our fill.' *Est quaedam flere voluptas*, Ov. Trist. 4. 2, 37.

1. 213. The predicate is εἰδωλον. 'Did she send this appearance a mere phantom, so that,' etc.

1. 216. κάμμορε, § 7.

1. 218. δίκη in its first sense of 'custom,' Od. 4. 691. Trans. 'But this is the way with mortals, when one is dead.'

1. 219. ἔχουσι = 'keep together.'

1. 220. τὰ μὲν, sc. σάρκας, δστέα, ἴνας.

1. 222. πεπότηται, 'flits about,' perfect with present force. So πεποτήται, Il. 2. 90. From ποτάομαι, Epic form of πέτομαι.

1. 223. 'But hasten back as speedily as thou mayest to the light of day, and bear in mind (lit 'know') all this [that thou hast seen].'

1. 238. ἠράσασατο, (ἐράομαι), 'fell in love with Enipeus,' a Thessalian river that rises in Othrys and falls into the Apidānus.

1. 239. ἵησι, 'sends' [his waters], used intrans. Cp. Od. 7. 130.

1. 241. τῷ δ' ἄρ' ἐεισάμενος, 'now having likened himself unto him,' sc. unto the river-god Enipeus.

1. 242. ἐν προχοῇς, § 9. 6.

1. 245. The verse was rejected by the Alexandrian critics, as ζῶνῃν λύειν is unhomeric.

1. 250. τοὺς, 'the sons,' masc. gen. implied in τέκνα. κομ. ἀπιταλλ., infin. for imperat.

1. 251. ἴσχεο = 'keep silent.'

1. 253 = Od. 4. 425.

1. 255. θεράποντε Διὸς = 'kings,' as Zeus is the representative king. Warriors are called θ. Ἄρηος, Il. 2. 110.

1. 256. Ιολέος, (now *Volo*), the capital of the Aeolidae, lay in the district of Magnesia in Thessaly.

1. 257. ὁ δ' ἄρ' = Neleus.

1. 258. τοὺς ἑτέρους, i.e. 'the other children' whom she bare, she bare to Cretheus. Cp. οἱ ἄλλοι, Od. 1. 26.

1. 260. τὴν δὲ μέτα = *post illam vero*. Asopus, a river in Boeotia. The founding and fortifying of Thebes by Amphion and Zethus is an older legend than the one which assigns the act to Cadmus; unless we suppose the upper city (Καδμεία) to be the work of the latter, and Thebes (ἡ κάτω πόλις) of the former.

1. 265. ναίμεν, because of the Phlegyae who dwelt around.

1. 267. θρασυ-μέμονα, (—μέμονα—μέμ-αα) = *audacio animo*.

1. 268. ἀγκοῖνησι, § 7. 6. Join ἐν ἀγ. μιγεῖσα.

1. 269. Creon, king of Thebes (not to be confounded with C. brother-in-law of Oedipus), gave his daughter Megara to Heracles for aiding him against the Minyae.

1. 270. *νίds*, with first syllable short; so *ἥρως*, Od. 6. 303; because the diphthong or long vowel is followed by another vowel.

1. 271. *Οἰδιπόδs*, § 9. 4, from nom. form *Οἰδιπόδης*. *Ἐπικάστη*, called by the tragedians *Ἰοκάστη*.

1. 272. *μέγα ἔργον*, Od. 3. 261.

1. 274. *ἄφαρ δ'*, 'At once [after the union] the Gods made the matter [*ἀνάπυστα*, neut. plur. as *ἴσα*, etc.] known to men.'

1. 275. Join *ἀλγεα πάσχω*ν διὰ ὅλods βουλὰς θεῶν.

1. 277. *eis* *Ἄιδας*, sc. *δῶμα*. 'The mighty warder,' lit. 'gate-fitter.'

1. 278. *ἄψαμένη*. 'Having fastened a noose on high [*αἶψιν*, predicat. with *ἄψαμ.*] from the beam, absorbed in her own sorrow.'

1. 279. *σχομένη* = 'taken up,' 'fast held,' cp. inf. v. 334. *τῷ δ'*, sc. *Oedipus*.

1. 284. The Minyan (as distinct from the Arcadian, inf. v. 459) *Orchomenos* was a city in Boeotia at the point where the Cephissus empties itself into the Copaic lake.

1. 285. *οἱ*, sc. 'to the king,' suggested in the word *ἐβασίλευε*.

1. 287. *τοῖσι δ' ἐπ'* = *ἐπὶ τοῖσι*, 'besides these.'

1. 289. *ἔϊδου*, 'Nor was Neleus minded to give her [imperf. tense] to the man who could not,' etc. The cows of the 'mighty Iphiclus' were hard to drive away; *ἀργαλ.* sc. *ἐλάσαι*. Melampus, son of Amythaon, was the 'blameless prophet' who undertook to recover these cows from Iphiclus, who had robbed Tyro (v. 235 sup.) of them. But he was caught and imprisoned by the herdsmen, and not released till he had 'uttered all the oracles;' this perhaps means till he had told Iphiclus, who was childless, how he might have an heir. The story is told again Od. 15. 230 foll.

1. 292. Join *κατὰ-πέδησε*, lit. 'fettered him down.'

1. 300. *Πολυδεύκεᾱ*, § 4. 3.

1. 301. *γαῖα κατέχει* is a common phrase for to be 'dead and buried,' inf. v. 549. In Il. 3. 243, the Tyndarids are described, in the same words, as 'dead and buried in Lacedaemon;' for in the Iliad they are merely mortal. Here, if the lines are genuine, the meaning must be, they are under the earth but not dead, as the next line shows, for though *νέρθεν γῆς* they are still alive, each one on alternate days living in Olympus or in the underworld.

1. 304. *λελόγχασιν*, see on Od. 7. 114. The indefinite periods *ἄλλοτε .. ἄλλοτε* are defined by the addition of *ἐτερέημεροι*.

1. 305. *τὴν δὲ μέτ'*, see on sup. v. 260.

1. 311. Perhaps because of their brief life (*μυνηθαδίω*) the poet specifies that at nine years old they were nine cubits high. *ἐννέωροι* (see on Od. 10. 19) and *ἐννέοργυιοι*, § 4. 3. The *γάρ* introduces an explanation of *μηκίστους*, 'biggest of men.'

1. 314. *φυλόπιδα*, generally *φύλοπιν*. With *φ. στησαι*, cp. *μάχην στη-*

σάμενοι Od. 9. 54. If vv. 315-316 are genuine, which is doubtful, they must mean that the gods had fled from Mount Olympus into the οὐρανὸς above, and that the Aloidae began piling mountains on Olympus to make a great staircase up to heaven.

l. 319. πρὶν . . λάχνη, 'ere the curly hair had sprouted below their (σφαιν, § 15. 1) temples, and covered their chins (γένυς for γένυας, acc. plur. from γένυς) with thick down.'

l. 321. *Phaedra*, daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. She loved her step-son Hippolytus, who rejected her passion. The Hippolytus of Euripides is on this subject.

Procris, daughter of Erechtheus king of Athens, and wife to Cephalus, to whom she proved untrue, and by whose hands she was unwittingly slain.

Ariadne, daughter of Minos and Pasiphae. She loved Theseus, and followed him on his voyage from Crete, but was killed by Artemis on the island of Dia.

l. 324. ἦγε μὲν, 'was fain to take' (imperf.), or 'was carrying off,' but he had no joy of her. The legend is not identical with that of the desertion of Ariadne by Theseus in Dia (Naxos) and the love of Dionysus for her. The Dia here named must be the little island (*Standia*) to the north of Crete.

l. 325. μαρτυρήσι. Perhaps the 'information' that she had yielded to Theseus when pledged to Dionysus.

l. 326. *Maera*, a nymph of Artemis, and mother of Locrus by Zeus.

Clymene, mother of Iphiclus, sup. v. 290.

Eriphyle, wife of Amphiaraus, bribed with a necklace by Polynices to send her husband on the fatal expedition against Thebes.

l. 327. ἀνδρός, 'for her lord['s life],' gen. of price.

l. 328. μυθήσομαι = μυθήσωμαι.

l. 330. φθίτο, optat., see on Od. 10. 51.

l. 334. κηληθμῶ, 'by the magic' of his story-telling. Then Arete asks, What think you of this man, his outward form and his well-balanced (ἑίσας, al. 'in accordance' with his external beauty) mind? 'Now, it is *my* guest that he is, yet every one has his share in the honour [of entertaining such a hero]; wherefore be not in a hurry to send him off, nor give short measure of your gifts to one who needs them so sorely.'

l. 341. κέονται, Epicè for κεῖνται.

l. 344. οὐκ ἀπὸ σκοποῦ οὐδ', 'not away from the mark, nor at variance with our own idea.' So the Schol. Others render ἀπὸ δόξης, 'Not different from what we should expect of our queen,' which is simpler. 'But on Alcinous here (τοῦδε) depend both promise and performance.'

l. 351. ἔμπης = 'notwithstanding,' taking up the *πρ* of the last line.

The *οὖν* strengthens the qualifying force of *ἐμπης*, as in the combinations *δ' οὖν*, *γούν*.

1. 353 = Od. i. 359.

1. 354 = Od. 9. 1.

1. 358. *καί κε τό*. Apodosis, 'I should like this better,' viz. to go back full-handed. For *καί κε*, see on sup. v. 111.

1. 363. *τὸ μὲν οὖ σέ, κ.τ.λ.* This indeed we don't think thee to be, viz. a knave. So *έίσκειν* with accus. and infin., Il. 21. 332

ἄντα σέθεν γὰρ

Ξάνθον δινήεντα μάχρ ήίσκομεν εἶναι.

1. 364. *οἷά τε πολλούς, κ.τ.λ.* 'Inasmuch as the dark earth breeds many [such] men broadcast'—(others read *οἷά τε πολλὰ* = 'as oftentimes,' see on Od. 9. 128)—fashioning falsehoods out of things which one can never see with one's eyes.

1. 366. *ᾔθεν = ἐκ τοιούτων ἄ*, meaning from things which don't admit of proof; or 'pushing falsehoods [to a point (i. e. a perfection)] from which no man can so much as see (sc. that they are falsehoods).' *ᾔθεν* in this case = *ἐκείσε ᾔθεν*. The latter is simpler.

1. 367. *ἐπι = ἐπεστι. ἐνι = ἐνεισι.*

1. 368. *ὥς ὅτ' ἀοιδός*, cp. Od. 5. 281.

1. 369. *Ἀργείων*, specially of the comrades of Odys.

1. 371. *ἐτάρων*, perhaps of the chieftains with him at Troy. The first *ἔμα* must be closely joined with *αὐτῶ = tecum*; the second with *ἔποντο = comitati sunt*.

1. 373. Odys. (v. 330) thought the night far spent; Alcinous, in his eagerness to listen, says it is long yet, 'infinitely long' (*ἀθρόφ*).

1. 381. Join *τούτων οἰκτρότερα*.

1. 383. *ἀντή*, 'cry,' i. e. battle, as *φύλοπις*, 'clansmen's shout.'

1. 384. *γυναικός* = Clytaemnestra.

1. 388. *ἀγῆγάτο*, *congregatae erant*, plqpf. with Attic reduplication from *ἀγείρω*, § 17. 4.

1. 392. *πίτνδς*, from form *πίτνημι* an earlier form of *πετάννυμι*.

1. 393. *ἀλλ' οὐ γὰρ*, 'But [he could not do it] for,' etc.

1. 401 = Od. 10. 459.

1. 402. *περιταμνόμενον*, lit. 'encircling and cutting off from the herd.' A picturesque word to describe cattle-lifting.

1. 403. *μαχεούμενον*, a form of the present participle with the *ο* lengthened into a diphthong *metri grat.* *μαχέοιτο* appears as pres. optat. Il. i. 272.

1. 411. *κατέκτανε*, aorist of custom. 411 = Od. 4. 535.

1. 414. *ἐν ἀφνειοῦ ἀνδρός*, sc. *δόμῳ*.

1. 415. *ἦ γάμῳ*, see on Od. i. 226.

1. 417. *μουνᾶξ* = in single combat, or it may refer to any single instances of death.

l. 418. Join *δλοφύραδ κε θυμῷ μάλιστα*.

l. 421. *οικτροτάτην*, predicat., 'but saddest of all that I heard was the voice,' etc.

l. 423. *ἀμφ' ἐμοί*, 'at my side,' sc. at the feast. 'But I, lifting up my hands [sc. beseeching mercy], dropped them to the ground, dying with the sword through me.' Others join *χεῖρας βάλλον περιφασγ.*, as if he made a last effort to defend himself.

l. 424. With *ἀποθήσκ. περι φ.*, cp. Il. 8. 86; 13. 441, 570; 18. 231; 21. 577; 23. 30, and Soph. Aj. 828 *φασγάνῃ περιπτυχῆς*, lit. 'folded round the blade;' 'but she, merciless one, turned away from me, nor would she bring herself to close my eyes, nor shut my mouth for me, though going to the realm of Hades.'

l. 426. Join *καθελεῖν ὀφθ. στόμα τε συνερέισαι*.

l. 429. *οἶον δὴ*, a special instance of the general principle in v. 427, 'such a deed [for example] as she did in having wrought.'

l. 432. *ἰδυῖα*, Od. 9. 189.

l. 433. *οἷ τε κατ' = κατέχευεν ἑαυτῇ αἷσχος*. The antecedent to *ῆ* is also in dative, *καὶ ἐκείνῃ ἥτις ἂν εὖεργος ῆ*.

l. 437. *ἤχθηρε διὰ* = 'worked out his hatred by means of a woman's devices,' cp. sup. v. 276.

l. 441. *εἶναι*. This infin. and the foll. with imperatival force. 'Wherefore, in this present case [*νῦν*] do thou never be gentle even towards thy wife.'

l. 443. *τὸ δὲ κεκρυμμένον εἶναι*. For *εἶναι* we should expect *ἔστω*, but it is attracted into the infin. to balance *φάσθαι*. Cp. Il. 6. 87 foll. *ῆ δὲ . . πέπλον θεῖναι Ἀθηναίης ἐπὶ γούνασι = Illa vero vestem deponat*.

l. 452. 'But that wife of mine suffered me not so much as to take my fill of joy in my son in gazing on him,' [lit. 'in my eyes'].

l. 453. Join *με αὐτὸν = ἐμαυτόν*.

l. 456. *κατισχέμεναι*, inf. for imperat. = *κάτισχε, appelle*. These lines are inconsistent with the praise of Penelope's virtue (sup. v. 445), and have been generally rejected. *πιστὰ*, neut. adjective as substantive, 'no trust;' so *φυκτὰ*, 'escape,' Od. 8. 299.

l. 458. *ἀκούετε*, sc. 'thou, Odysseus, and thy comrades.' For the tense, equivalent to our use of the perfect, cp. Od. 2. 118.

l. 461 = Od. 1. 196.

l. 464 = Od. 4. 837.

l. 467. *Πηληϊάδew*. Epic form for *Πηλεΐδου*, *δέω*, one syllable, § 4. 3.

l. 468. *Πατροκλῆος*, as if from nom. *Πατρόκλης*. For Antilochus, see Od. 3. 110; 4. 202, 187, etc.

l. 473. 'What stranger feat wilt thou devise,' sc. than this descent to Hades, explained in next line.

l. 476. *ἀφραδίης*, see on Od. 10. 495.

1. 478. Scan this line δ 'Αχιλ | εὖ Πηλ | $\bar{\epsilon}\bar{o}s$ $\bar{u}l$ | $\bar{\epsilon}$ μέγα. The ϵ long, as frequently, before a liquid.

1. 479. Τερ. κατὰ χρέος, (cp. ψυχῇ χρησόμενος), 'on business with Teiresias;' so κατὰ πρῆξιν, Od. 3. 72.

1. 482. With σείο μακάρτ., cp. Od. 5. 105.

1. 483. προπάροιθε, 'in time past.' Man stands with his back to the future; events thus come up behind (ὀπίσσω), and so, when past, are προπάροιθε.

1. 488. μή μοι θ. γ. παραῦδα. 'Comfort me not respecting death.' θάνατον, accus. of reference.

1. 490. ἀκλήρῳ, explained by the next words, 'one who hath not much substance.'

1. 493. πρόμος ἔμμεναι, 'to be a chieftain.'

1. 494. πέπυσσαι, with doubled σ, perf. from πυνθάνομαι.

1. 497. Join κατ-έχει. With μιν . . χεῖρας, cp. Od. 1. 64.

1. 498. ὑπ' αὐγὰς [sc. εἰμὶ], ὑπὸ sometimes used in H. when no idea of motion seems implied, cp. Il. 15. 267 ἔασιν ὑπ' ἥῳ ἡέλιόν τε.

1. 499. Τροίη, 'the Troad.'

1. 502. τῷ κε, κ.τ.λ. 'In that case would I make grievous my might and invincible hands to [many an] one [of those] who outrage him and shut him out from his meed of honour.' With τεφ [τινι, § 15. 2] in this sense. cp. Od. 3. 224. Here the first aor. of στυγέω is used in a causative sense, στυγητὸν ἄν ποιήσαιμι.

1. 503. For οἱ = τῶν οἱ, cp. Od. 4. 177.

1. 509. Scyros, where he had lived with his grandfather Lycomedes, till Odys. brought him away to the war, because the oracle declared that Ilium could not be taken without his aid.

1. 512. νικάσκομεν, § 17. 6, 'beat him.'

1. 513. The readings vary between μαρναίμεθα (the natural opt. from μάρναμαι), and μαρνοίμεθα, which has the better MS. authority, and is supported by the analogy of ὄνοιο (δνίνημι) and κρέμοισθε (κρεμάννυμι, κρεμάω).

1. 515. τὸ δὲ μένος οὐδενὶ ἐίκων, 'yielding to nobody in that might of his.'

1. 519. ἀλλ' οἶον, see on Od. 4. 242. Eurypylos, son of Telephus king of the Ceteans (so the Mysians are here called from the river Ceteus), was kept back from the expedition to Troy by his mother Astyoche, sister of Priam; she was afterwards persuaded to let her son go by the present of a golden vine which Priam gave her.

1. 521. γυναιῶν = 'given to a woman,' cp. sup. v. 327. The death of the Ceteans was due to these 'gifts,' because they were the cause of their leader being sent to the war.

1. 524. Join ἐπετέταλτο (ἐπιτέλλω).

l. 525. The line seems a late imitation from Il. 5. 751, where the verbs are appropriately used of the cloud-gates of heaven; but here they are unsuitable as describing the closing or opening of the 'Trojan Horse.'

l. 527. ὑπὸ, 'under them.'

l. 531. ἐξίμεναι, (ἐξίτημι), 'to let him go forth.'

l. 534. μοῖραν, 'fair share' [of the spoil], so ἴσησ, Od. 9. 42. γέρας ἐσθλὸν = 'the choice prize,' viz. Andromache, cp. Virg. Aen. 2. 469.

l. 536. οἶά τε πολλὰ, see on Od. 9. 128.

l. 539. βιβᾶσα, § 21. 1, 'with grand step.' ἀσφοδελός, adjectival, is accented on ultima. The noun is proparoxyton.

l. 540. γηθοσύνη δ, *gaudens quod*.

l. 542. εἰρόντο δὲ κ. ἔ., *sciscitabantur vero de suis quaeque curis*, i.e. about their objects of interest in the upper world. Others render εἰρόντο, *narrabant*, following the Scholl.

l. 545. τὴν (νίκην) νίκησα, so φιλεῖν φιλόττητα, Od. 15. 245. δικαζόμεν, 'defending my right.'

l. 546. ἔθηκε, 'put them up (as a prize).' After the death of Achilles, Thetis offered his armour (Il. 18) to the greatest hero of the Greeks. The claim lay between Odysseus and Ajax. The decision was referred to the captive Trojans (v. 547), who declared for Odysseus. (This version being posthomeric, the line 547 is generally rejected).

l. 549. γαῖα κατέσχευεν, see on sup. v. 301.

l. 550. δὲ περὶ, κ.τ.λ., 'who was beyond all the other Danai both in beauty and achievements, next to,' etc., see on Od. 1. 66.

l. 553. οὐκ ἄρ', 'Didst not thou mean then, even in death, to forget thy wrath against me for those accursed arms? The Gods set them up (as a prize) to be a mischief to the Argives. So mighty a defence for themselves they lost in thee (lit. 'thou didst perish'), and for thy death we Achaeans sorrow continually, even as for the person of Achilles.'

l. 556. With ἀχνύμ. σείω, § 15. 1, cp. Od. 14. 376 ἀχν. οἰχομένοιο ἀνακτος.

l. 558. A shorter form of sentence for ἀλλὰ Ζεὺς αἴτιος δὲ ἤχθηρε, κ.τ.λ.

l. 560. τεῖν, § 15. 1.

l. 565. The whole passage from this line to v. 627 is probably the later introduction of some Rhapsodist, as the earlier commentators did not fail to observe. The main inconsistency lies in making Odysseus an eye-witness of the scenes enacted down in the underworld, whereas according to the original plan of the book, he remains sitting at the side of the trench to question the ghosts as they come up. Trans. 'There, notwithstanding, he would have addressed me in spite of his wrath, or I would (have accosted) him.' This use of *δμως* is apparently posthomeric, and the use of *κατατεθνηώτων*, without a noun, is at least unusual.

1. 568. *Minos*, son of Zeus and Europa, king of Crete, and a famous lawgiver. It is thus that he appears as lawgiver and arbitrator in the lower world; not because he sentences the ghosts to their punishments (a later adaptation), but because men after death are represented as still carrying on the pursuits of their life in the upper world.

1. 570. *μὲν ἀμφὶ ἄνακτα*, 'round him, the king.' *εἶποντο*, see on sup. v. 542, 'asked concerning their rights.'

1. 572. *Orion* is the hunter still, and drives his quarry before him in a frightened herd (*ὁμοῦ εἰλεῦντα*).

1. 578. *μὲν . . ἦπαρ*, sup. v. 497. *γῶπε . . δύνοντες*, dual with plur.

1. 579. *δέτρων* = 'the caul.'

1. 580. The readings vary between *ἤλκησε* and *ἐλκησε*, a first aor. from *ἐλκέω*, a poetical form of *ἐλκω* = 'maltreated.'

1. 584. *στεῦτο*. The ancients rendered this 'stood,' but the word in Homer always implies 'eager straining' after something. Trans. 'Thirsting, he strove to drink (supply *πείειν* from next clause), but was not able (Od. 12. 433) to take it to drink.' The verb only occurs in third sing. pres. and imperf., and is probably from a form *στέομαι* (*ῥστημι*) in the sense of 'raising one's self' in a particular direction, 'craning after something.'

1. 586. *ἀπολέσκετο*, iterative form from *ἀπώλετο*; so *φάνεσκε* from *ἐφάνη*. *καταζήνασκε* from *κατ-αζαίνω*.

1. 588. *κατὰ κρήθεν*, sync. from *κάρηθεν*, *κάρη*, 'down from above.' Others write *κατ' ἄκρηθεν* = *κατ' ἄκρης*.

1. 590. *συκείαι*, two syllables, § 4. 3.

1. 591. Join *τῶν ἐπιμάσασθαι χερσὶ*, *quas comprehendere manibus*.

1. 592. *τὰς δέ*, apodosis. *ῥίπτασκε*, § 17. 6.

1. 597. *ἄκρον ὑπερβ.*, 'to send it over the hill top.' *κραταιῖς* = 'the over-mastering force.' Cp. Od. 12. 124, where the name recurs actually personified. Here it is a sort of half impersonation. 'The force turned the stone back.'

1. 598. Notice the rhythm of these lines describing the slow laborious ascent of the stone and its rapid and bounding descent. With *ἀναιδής*, cp. the use of the Lat. *improbus*.

1. 602. *αὐτὸς*, the hero himself, in opp. to *εἰδωλον*, 'his phantom form.' The lines 602-604 are generally rejected; 604 is borrowed from Hesiod, and the former lines express an idea too refined for Homeric psychology, and are inconsistent with the early conception of Hebe the virgin.

1. 605. 'And round him was raised a clamour of the dead, flying everywhere in dismay (*ἀτύξεσθαι πεδίοιο*, Il. 6. 24): and there was he, like dark night, holding his bow bare (from its case) and an arrow on the string, glaring about terribly, like one ever about to shoot. And the awful belt round his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and fierce-eyed lions,

and battles and slayings of men. May he who treasured up [the design of] that belt in his craft, having once fashioned it, never fashion any other work.' In this passage, the multiplication of participles without a finite verb is remarkable. The wish expressed may only imply that the belt was simply perfection and the craftsman had better 'let well alone,' lest he should fall short of it, or more likely, *σμερδαλ.* gives the key, and so the poet naïvely hopes that never may such a belt be made again. It was too dreadful.

l. 618. ἡγηλάζειν (ἡγεῖσθαι) μόρον = 'to endure fate,' on the analogy of the later ἄγειν, διάγειν.

l. 619. ὕπ' αὐγάς, cp. sup. v. 498.

l. 621. The χείρων φῶς is Eurystheus, to whom Heracles was enslaved through the contrivance of Hera.

l. 623. κύνα = Cerberus as Hesiod names him.

ἔπεμψε, 'conducted me.'

l. 629 = Od. 4. 268.

l. 631. This line is said to have been inserted to gratify Athenian vanity by introducing the names of their national heroes.

l. 632. ἀλλὰ πρὶν, 'but ere that, up thronged the countless tribes of dead.' Join ἐπαγείρετο.

l. 634. Γοργεῖν κ., 'the Gorgon-head of some terrible monster.' This general translation seems better than referring the story to any one particular Gorgon.

l. 633 = Od. 3. 150.

l. 640. The readings vary between εἰρεσίῃ and -ίη, the former is easier as making a better antithesis to κάλλιμος οὔρου.

BOOK XII.

l. 4. ἀντολαὶ = ἀνατολαί, § 7 = 'the place where the sun rises,' so the plur. τροπαὶ for the spot where he turns to begin his journey back, Od. 15. 404.

χοροὶ, 'lawns' for dancing.

l. 5. νῆα μὲν begins the apodosis, Od. 9. 546.

ll. 6-8 = Od. 9. 150-152.

l. 10. οἰσόμεναι, § 20. 3.

l. 11. ὄθ' ἄκροτ. πρόεχ' [προεῖχε] ἄκτῃ marks the site of the burial. Join ἄκροτ. predicatively with προέχε.

l. 14. ἐπερύσαντες, 'having hauled up thereon.'

l. 16. τὰ ἕκαστα, so inf. v. 165, 'these things severally.' Cp. ταῦτα ἕκαστα, Il. 1. 550, Od. 14. 362.

l. 22. ὅτε. In this use of ὅτε with the present, and in a corresponding

use with a past tense (εἰλει... Ἐκταρ... ὅτε οἱ Ζεὺς κῦδος ἔδωκεν, II. 8. 216), we may notice a transition from the temporal to the logical force of the particle, like in the Lat. *cum* and *quando*, or in English 'while.' See on Od. 5. 357.

l. 23 = Od. 10. 460.

l. 27. ἢ ἄλδς ἢ ἐπὶ γῆς. It is better to take ἄλδς as a simple local gen. = 'on sea,' as Ἀργεος, Od. 3. 251, ἡπείροιο, Od. 14. 97, than to throw back the force of the ἐπὶ to govern it, which seems to be a later form of construction. ἀλγήσετε = ἀλγήσητε.

l. 28 = Od. 10. 466.

ll. 29-32 = Od. 10. 476-479.

l. 34. προσέλεκτο, § 20. 4, 'reclined at my side, and began to ask.'

l. 35 = Od. 10. 16.

l. 37. The journey to Hades 'has been accomplished,' περαίνειν. The two (v. 52, dual) Sirens are represented living in an island (v. 167) S.E. from Aeaëa. Their name may mean the 'enchainers,' from σειρή. Later legend placed them off Capri or in the straits of Sicily.

l. 42. τῷ δε, apodosis. γυνῇ alone stands as subject to παρίσταται, but with γάννυται must be taken also τέκνα.

l. 45. ἀμφί, (adverbial), 'all around.' ὅστερόφιν = ὀστέων, § 12. 1.

l. 46. περὶ, sc. περὶ τὰ ὀστέα, 'and the skin round the bones is wasting.' These words add a further explanation to πυθομέναν (πύθω).

l. 47. παρέξ ἑλάαν, inf. for imperat., so ἀλεῖψαι, and inf. v. 58 βουλεύειν.

l. 49. ἀτὰρ, κ.τ.λ. 'But if thou desirest to hear them thyself, let [thy comrades] tie thee hand and foot, upright in the mast-step, and to [the mast] itself let the rope-ends be fastened.'

l. 51. ἱστοπέδη is a socket in which the square end of the mast was set, when it was hauled up. Odysseus was to be set upright with his feet resting in this, and he was lashed round and round till the rope-ends passed round the mast where they were tied.' With ἀνάπτειν ἐκ, cp. Od. 10. 96. αὐτοῦ, sc. ἱστοῦ out of ἱστοπέδη.

l. 54. διδέντων, imperat. from δίδημι, older form of δέω. An imperf. δίδη is found in Il. 11. 105. Trans. 'Let them bind thee.'

l. 58. βουλεύειν, see sup. v. 47. ἀμφοτέρωθεν, 'I will tell you the way in both directions.' One route (vv. 59-72) passes the Πλαγκταί, the other lies between Scylla and Charybdis (vv. 73-110).

l. 61. Πλαγκταί, (πλήσσω), these 'striking' rocks, that dash together, appear in the Argonautic legend as Συμ-πλήγαδες at the entrance of the Pontus. The Planctae were localised by the ancients in the Straits of Messina, while the mention of the smoke (v. 218), and the fire (v. 68), has made others identify them with the Lipari Isles, to which group the volcanic Stromboli belongs.

θεοὶ καλέουσι, see Od. 10. 305.

l. 62. τῇ, 'there,' sc. where these rocks stand, 'not even do birds pass by, no! not the timorous doves, which carry ambrosia for Zeus; but even of them the sheer rock ever steals one away, and the Father sends in another to make up the number.' This story seems to have an obscure reference to the notion of a 'lost Pleiad,' (cp. Od. 5. 273), *πελειάδες*, a group of seven stars, one of which is generally invisible.

l. 66. φύγεν, aorist of custom, parallel to *παρέρχεται* (v. 62).

l. 70. μέλουσα πᾶσι, cp. Od. 9. 20.

l. 71. With βάλεν must be supplied a nom. from v. 68, sc. κύματα.

l. 73. οἱ δέ, antithesis to *ἐνθεν μὲν*, v. 59. Trans. 'But yonder are two rocks; one of them,' etc. The antithesis to *ὁ μὲν* is *τὸν δ'* *ἕτερον* in v. 101. For the form of sentence, cp. Od. 8. 361.

l. 75. τὸ μὲν, 'the cloud,' agreeing with *νέφος*, suggested by *νεφέλη*, or, more likely, taking up the notion and expressing it in a general way by the neut. adj. So in Od. 9. 359, where the *οἶνος* of the preceding line is referred to as *τόδε* and not *ὅδε*. *ἔρωει*, 'never streams off from it.' See Buttmann, Lexil. s. v.

l. 77. The common reading is, as here, *οὐ καταβαίη*. There is good authority for *οὐδ' ἐπιβαίη*, *ἐπιβαίνειν* denoting the accomplishment of *ἀναβαίνειν*, sc. 'set foot on it.'

l. 81. ἧ περ ἂν ὑμεῖς, i. e. ἧ περ ὑμεῖς *παραθύνητε ἂν νῆα*, 'in which direction you shall steer your ship past.' Cp. *ᾧ κε σὺ χαίρηε*, Od. 9. 356; 10. 507 *τὴν δέ κε τοι πνοιὴ φέρησι*, where *κε* with subjunctive is used almost as fut. indic.

l. 86. These three lines seem introduced to assign an etymol. to *Σκύλλη*, sc. *σκύλαξ*, 'a whelp.'

l. 89. ἄωροι, 'uplifted,' 'outstretched,' from *δείρω*, cp. *μετέωρος*. Others render, 'ugly,' from *ἀ* and *ῥα*, cp. *ῥαῖος*.

l. 93. μέσση, 'as far as the waist.' *κατὰ σπείους*, Od. 9. 330.

l. 97. κῆτος ᾧ, cp. Od. 5. 421 *κῆτος οἶα, κ.τ.λ.*, 'a monster [from those] which,' or 'of such a kind as.'

l. 101. τὸν δ' ἕτερον, in opp. to *ὁ μὲν*, v. 73. 'Now the other rock you will see [to be] lower, Odysseus. They are close to one another.' Some write *πλησίοι* against the MSS., but *πλησίον*·[*εἰσι*] *ἀλλήλ.* is quite admissible. Cp. *συφεοῦς ποιεῖ πλησίον ἀλλήλων*, Od. 14. 13.

l. 104. τῷ δ' ὑπὸ, *sub illa autem* [*arbore*].

l. 108. ἀλλὰ μάλα, 'But be sure [so ἀλλὰ μάλα, Od. 4. 472] to send your ship past [inf. for imperat.] quickly nearing Scylla's rock.' *πεπλημ.*, perf. from *πελάζω*.

l. 113. ὑπ-εκ-προφύγ. = secretly escape from and get forward.

l. 114. τὴν δέ = Scylla.

l. 116. δῆ αὖ, § 4. 3.

l. 121. Join *δηθύνησθα* [§ 17. 1] *παρὰ πέτρην*.

l. 123. Join *ἐξ-έληται*, sc. out of the ship.

l. 124. ἑλάαν, βωστροῖν, inf. for imperat.

l. 127. Θριν. νήσος. Identified by the ancients (Thuc. 2. 6) with Sicily and its three promontories (τρῆς ἄκραι). But we are still in fable-land.

l. 134. θρέψασα τεκοῦσά τε. A *prothysterion*, as in Od. 4. 208.

ll. 137-141 = Od. 11. 109-113.

ll. 144-146 = Od. 11. 636-638.

ll. 148-152 = Od. 11. 6-10.

l. 157. The readings vary between φύγωμεν and φύγοιμεν. The optative would imply that escape was less probable than death. See on Od. 4. 692. Join θαν. καὶ κῆρα φύγ. The particip. ἄλευ. stands alone, as in Il. 5. 28 τὸν μὲν ἀλευάμενον τὸν δὲ κτάμενον.

l. 161. αὐτόθι, 'where I am placed,' sc. ὁρθὸν ἐν ἰστοπ.

l. 164. ὑμεῖς δὲ πίεζιν, 'Then do ye make me fast!'

l. 165. τὰ ἕκαστα, sup. v. 61.

l. 175. μεγάλη ἴς, sc. στιβαρῶν χειρῶν.

l. 181 = Od. 9. 479.

l. 182. With διώκοντες may be supplied νῆα, 'urging on the ship,' as ἄρμα διώκειν, Il. 8. 439.

l. 189. ὅσα μόγησαν, the mood points to the definite circumstances of the war, γένηται is general, and includes all occurrences irrespective of time; cp. Od. 10. 38.

l. 203. The oars flew from the hands of the startled rowers. They were kept from falling overboard by the leathern loops [τροποί, Od. 4. 782] which served for rowlocks, but the blades dropped with a splash on the water.

l. 209. ἔπι, sc. ἔπεισσι. [A Schol. reads ἔπει, as if from ἔπω, ἔπομαι, 'follows us'].
 .

l. 210. εἴλει, imperf. from εἰλέω, Ep. form of εἴλω, 'to shut in.'

l. 212. μνήσεσθαι, sc. ἡμᾶς. Cp. Virg. Aen. 1. 103.

l. 217. κυβερνήθ' = κυβερνήτα.

l. 220. σκοπ. ἐπιμαίεο, 'Keep near to the rocks,' viz. to Scylla and Charybdis. Others read σκοπέλου = Σκύλλης. 'Lest unawares [the ship] sheer off in that direction,' viz. towards the dangerous Πλαγκταί.

l. 222 = Od. 10. 428.

l. 223. οὐκέτ' ἐμυθ., i. e. 'said no more about her' than this vague reference in the word σκοπέλων.

l. 225. ἐντός, sc. within the ship.

l. 229. ἱκρία νηὸς πρῶρης, 'the deck of the fore-ship.' πρῶρη, like πρύμνη, is properly an adj. For ἱκρία, see on Od. 5. 252.

l. 230. ἐδέγμην, § 20. 4.

l. 235. ἔνθεν μὲν γὰρ Σκύλλη [ῆν]. The verb ἀνεβροίβ. suits Charybdis only.

l. 238. ἀναμορμ., § 17. 6.

1. 239. ἀμφοτέρ., sc. on Scylla and Charybdis.
1. 241. φάνεσκε, § 17. 6. ἐντοσθε, in the hollow gulf of down-drawn water. 'And below the ground showed dark with sand.' The common, but less accurate reading is κυανέη, in agreement with ψάμμω.
1. 247. ἐς νῆα, 'at the ship.' μεθ' ἑταίρ., 'in search of my crew.'
1. 252. Join καταβάλλων εἶδατα, δόλον ἰχθύσι, 'as a bait for fishes.'
1. 253. The κέρας is generally interpreted to be a little sheath of horn slipped over the shank of the hook where it joins the line, to save the line from being bitten through.
1. 254. ἀσπαίροντα, sc. ἰχθύν, the singular number referring to each fish as caught. ἔρριψε, aorist of custom, here parallel with προίησι.
1. 256. κεκλήγοντας, as if from a pres. κεκλήγω. Others read κεκληγῶτας (κλάζω).
1. 265. μυκηθμοῦ .. βληχῆν. Gen. and acc. are both used with ἀκούειν, cp. vv. 198, 41, where gen. and acc. are used respectively; here the uses are combined. αὐλιζομ., 'housed for the night.'
1. 267. The readings vary here (as in Od. 10. 493, q. v.) between μάντης and μάντιος.
1. 279. 'A hard man thou art, beyond all measure [is] thy strength, nor dost thou weary in thy limbs.' περὶ, advbl., as in Od. 3. 95.
1. 281. καμάτω ὕπνω, 'exhausted with toil and sleepiness;' cp. Od. 6. 2. With ἄδηκ. cp. Od. 1. 134.
1. 284. αὐτως, 'just as we are.' θοῇ, 'sudden,' because in those latitudes the darkness falls without the long northern twilights. The epithet implies the idea of 'terrible,' but only from this reason. Cp. δρώρει δ' οὐρανόθεν νύξ, inf. v. 315. ἀλάλησθαι, irreg. Ep. perf. ἀλάλημαι from ἀλάομαι.
1. 286. The wind that rises at night-fall is represented as coming out of the night. With the plur. cp. ἀντολαί, sup. v. 4.
1. 290. θεῶν ἀέκητι, 'despite the will of the Gods.' This describes the fate of men who bring on themselves destruction which heaven never meant for them. Cp. ὑπὲρ μόρον, Od. 1. 34.
1. 291. πειθῶ. νυκτὶ, 'let us do night's bidding,' i. e. get our supper, as the next line shows.
1. 293. ἐνήσομεν, (ἱημι), sc. νῆα, 'will push out.'
1. 311. κλαιόντεσσι = κλαίουσιν. νήδυμος, see on Od. 4. 793.
1. 312. 'But when it was in the third part of the night.' ἔην used impers., as κακῶς ἦν, Il. 9. 551. The night was divided into three parts, and so in the present instance was in its last third, or, as we say, was more than two-thirds gone.

παρῆχην δὲ πλεον νύξ

τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται,

Il. 10. 252. μεταβεβήκει, 'had crossed the zenith;' so μετενίσσετο, of the sun, Od. 9. 58.

- l. 313. ζαῆν, a heteroclit acc. from ζαῆς, the ordinary form being ζαῆ.
 ll. 313-315 = Od. 9. 67-69.
 l. 317. εἰσερύσ. σπέος, 'having hauled her into a cave.'
 l. 320. ἐν γὰρ . . τῶν δὲ βοῶν = 'since there is . . so let us,' etc.
 l. 325. δῆ, *flabai*, an aor. from δῆμι. Another form is δει, the imperf.
 l. 330. καὶ δὴ ἀγρῆν, (the δὴ ἀγρ. coalescing by synizesis), 'and when they were questing game.'
 l. 332. εἵπειρ δὲ gives the reason why they condescended to such food. But the line is of doubtful authority.
 l. 333. ἀπέστιχον, that he might be alone with the god, Od. 4. 367.
 l. 336. ἐπὶ σκέπας ἦν. Cp. Od. 5. 443.
 l. 344. ῥέξομεν, i. e. ῥέζωμεν. The sacrifice would imply a meal for the sacrificer.
 l. 345. Notice the optat. ἀφικοίμεθα to express a possible, and the subjunct. ἐθέλῃ . . ἐφέσπωνται (ἔπομαι), a probable result.
 l. 346. κεν τεύξομεν. For κεν with fut. indic., cp. Il. 14. 267 ἐγὼ δὲ κε δώσω, Od. 19. 558 οὐδὲ κέ τις ἀλύξει. See p. 230.
 l. 350. βούλομαι ἦ, cp. Od. 11. 489.
 l. 351. στρεύεσθαι, 'to be exhausted,' properly of things squeezed out by drops, στράγγ, στραγγύς.
 l. 354. The parenthesis, from οὐ γὰρ τῆλε . . εὐρυμέτωποι, is the explanation of ἐγγύθεν. After the parenthesis, the constr. is broken, the τὰς δὲ taking up the βοῶν ἀρίστας of v. 353, and serving as an apodosis to the sentence.
 l. 356. περιστήσαν τε, [al. περιστήσαντο], 'stood round the victim.'
 Cp. Il. 2. 410
 βοῦν τε περιστήσαν τε καὶ οὐλοχύτας ἀνέλοντο.
 Here they had no barley, and were obliged to use oak-leaves for the οὐλοχύται.
 l. 360. Cp. Od. 3. 458 foll. for a similar description.
 l. 363. ἐπώπων, sc. ἐπὶ σχίζῃς, Od. 3. 459.
 l. 369. ἦδ' οὖς ἀντμή. For the gender of adj., cp. Od. 4. 442.
 l. 370. μετ' ἄθαν. is strange, as Odysseus was not in the presence of the gods. We may trans. 'Made my voice heard in the assembly of the gods.' Perhaps we may read μέγ[α] = 'aloud.' γεγώνευν, § 4. 1.
 l. 374. ὠκέα (§ 13. 3) ἀγγ. ἦλθ., 'came with the message.'
 l. 375. ὃ [ἔτι] οἱ βόας ἔκταμεν ἡμῖς [κτείνω], al. ἔκταν ἑταῖροι. Od. 9. 320 has ἔκταμεν for ἐξέταμε from τέμνω.
 l. 378. τίσαι, imperat. 1 aor. med. τίνω.
 l. 383. φασίνω. Conjunctive in sense of future, as ἐνίσπω Od. 9. 37; περίκλυτα δῶρ' ὀνομήνω, Il. 9. 121. Trans. 'and give light,' as inf. v. 385.
 l. 387. Join τῶν δὲ [ἑταίρων] νῆα ἐγὼ ἂν τυτθὰ κεάσαιμι, βαλὼν ἄ. κ., 'I will split into shivers.'

1. 239. ἀμφοτέρ., sc. on Scylla and Charybdis.

1. 241. φάνεσκε, § 17. 6. ἔντοσθε, in the hollow gulf of down-drawn water. 'And below the ground showed dark with sand.' The common, but less accurate reading is κυανέη, in agreement with ψάμμος.

1. 247. ἐς νῆα, 'at the ship.' μεθ' ἑταίρ., 'in search of my crew.'

1. 252. Join καταβάλλων εἶδατα, δόλον ἰχθύσι, 'as a bait for fishes.'

1. 253. The κέρας is generally interpreted to be a little sheath of horn slipped over the shank of the hook where it joins the line, to save the line from being bitten through.

1. 254. ἀσπαίροντα, sc. ἰχθύν, the singular number referring to each fish as caught. ἔβριψε, aorist of custom, here parallel with προΐησι.

1. 256. κεκλήγοντας, as if from a pres. κεκλήγω. Others read κεκλήγας (κλάζω).

1. 265. μυκηθμοῖ .. βληχτήν. Gen. and acc. are both used ἀκούειν, cp. vv. 198, 41, where gen. and acc. are used respectively; the uses are combined. αὐλιζομ., 'housed for the night.'

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1. 291. πειθῶ. νυκτὶ, 'let us do night's bidding,' i. e. get to bed; the next line shows.

1. 293. ἐνήσομεν, (ἱημι), sc. νῆα, 'will push out.'

1. 311. κλαίωντεςσι = κλαίουσι. νήδυμος, see on Od. 1. 312.

1. 312. 'But when it was in the third part of the night it impers., as κακῶς ἦν, Il. 9. 551. The night was divided into three parts, and so in the present instance was in its last third, or more than two-thirds gone.

παρῆχηκεν δὲ πλέα, 'gave forth a great voice.'

τῶν δύο μοιράων, τριτάτῃ δ' ἐτι μοῖρα λέλειπται, 'of the two halves, the third part still remaining.'

Il. 10. 252. μεταβεβήκει, 'had crossed the zenith;' the sun, Od. 9. 58.

l. 392. *ἄλλοθεν ἄλλον ἐπισταδ.*, the adv. contains the idea of walking from one to another, and standing facing him, which explains *ἄλλοθεν*.

l. 394. *τοῖσιν*, 'in the sight of my comrades.'

l. 399. *δὴ ἔβδομον*, synizesis. *ἐπέθηκε*, sc. to the sixth.

l. 401. *ἐνήκαμεν*, cp. sup. v. 293.

l. 404. *γαῖων*, so *γέων*, (*terrarum*), Hdt. 4. 198.

l. 407. *ἦ δ' ἔθει* [*θείω*], 'and she scudded on.'

l. 409. Two forestays held up the mast and were made fast to the bows. Here both broke, so the mast at once fell aft into the hold, rigging and all.

l. 414. *ικριόφιν*, § 12. 1; see on Od. 5. 252. *κάπηρεσε* = *κατέπεσε*, § 7.

l. 417. *πλήτο*, § 20. 4, (*πὶμπλημι*).

l. 419. *ἀποαίνυτο*. Elsewhere written *ἀπαίνυμαι*, Il. 11. 582.

l. 420. 'But I kept pacing the length of the ship till the wave loosened (*ἀπέλυσε*) the sides from the keel, and the surge carried her along dismantled, and broke off (*ἐξάραξε*) her mast close to the keel, but the backstay had tumbled over it [the mast] made of ox-hide.'

l. 423. *ἐπίτονος*, (here with long *ε*, *metri grat.*), may be the rope which pulls up the sail-yard. But it is better to take it as the backstay of the mast. *Vide* Frontispiece.

l. 427. *ἦλθε . . ὁφρα ἀναμετ.*, 'came . . so that I retraced my course to fell Charybdis.'

l. 433. *τῷ προσφύς ἐχ.*, 'held on, clinging to it like a bat; but I could nowhere either plant myself firm on my feet, or mount the tree, for the roots stretched far away [*εἶχον*, neut., as *ὑψόσ' ἔχοντες*, Od. 19. 38], and the branches hung far above my head.'

l. 438. *ἦλθον*. sc. mast and keel.

l. 439. 'Now [at the hour] when a man rises [aor. of custom] from the assembly.' This denotes evening. The verses are suspected because Odysseus came to the place at sun-rise, and the whirlpool disgorged three times a day, v. 105; so he was kept waiting too long.

l. 442. *ἦκα δ' ἐγὼ*, 'And I let down my hands and feet from above to make a plunge, and I plumped down in the middle of the water, beyond the long timbers.'

l. 451. *χθιζὸς*, sc. Od. 7. 244.

l. 453. Join *αὐτίς μυθολ.* and *ἀριζή. εἶρημ.*, 'clearly told.'

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