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Fig. 1.



Fig. 2.

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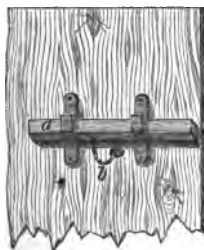


Fig. 3.

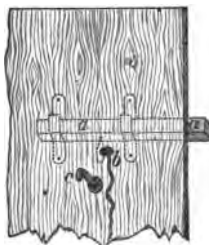


Fig. 4.

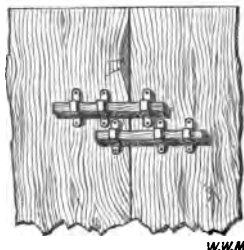


Fig. 5.

a. κληρίς.

b. ιμάς.

c. κορώνη.

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HOMER

ODYSSEY, BOOKS XIII—XXIV

WITH INTRODUCTION, NOTES, ETC.

BY

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Oxford

AT THE CLARENDON PRESS

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P R E F A C E.

THE very favourable reception of my School Edition of the first half of the *Odyssey*, published in this Series, induces me to hope that the present volume may meet with as kindly a welcome.

The scenes in these later books, though not less interesting, are less familiar ; and the text has seemed to require somewhat more of explanation. I have tried to leave no difficulties unnoticed ; and I have thought it better to make the book, as far as possible, complete in itself, than to give references to notes in the former volume.

In the preparation of the notes I have been glad to make use of the commentaries of Ameis, Fäsi, and Crusius ; and the edition of M. Alexis Pierron (*Hachette*, 1875), which always does full justice to the opinions of the Alexandrine critics and the Scholia.

W. W. M.

Oxford, 1878.

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INTRODUCTION.

THE second half of the *Odyssey* opens with a very critical situation. ODYSSEUS has finished telling the story of his adventures to Alcinous and his nobles; and, after having been loaded with costly presents, he has been sent home in a Phaeacian ship, and landed, in a deep sleep, on the shores of Ithaca, his own home. He has come back to take vengeance on the band of insolent chieftains, who have long wasted his substance, and tried to win his wife. But it will be 'facing fearful odds'!

TELEMACHUS is still in Sparta, where he had gone to ask Menelaus for tidings of Odysseus. But Athena is just about to cut the visit short, and to bring the son home to meet his father. Meanwhile the Suitors have placed a ship, in the narrow channel near Ithaca, to intercept him on his return.

PENELOPE, year after year, has been resisting the importunity of her Suitors. She will not think of marriage (so she tells them) till she has finished weaving a winding-sheet for the aged Laertes—but the work of the day she unravels in the night. Her trick has been at last found out, and she has had to complete her weaving. There is no further pretext for delay. The last hope of the return of Odysseus is gone, and her last chance of resistance:—

'Dulichii Samiique, et quos tulit alta Zacynthus,

Turba ruunt in me luxuriosa, proci . . .

Tres sumus imbelles numero; sine viribus uxor,

Laertesque senex, Telemachusque puer.'

Ov. *Heroid.* i. 87 foll.

At this anxious point in the history of three lives our volume begins. The following sketch is an attempt to give the general course of events.

The thirteenth book opens at the close of the long evening spent by the guests in the palace of Alcinous, listening to the recital by Odysseus of his dangers and his wanderings. Next day, the ship that is to take him home is laden with costly presents; and at evening the crew set sail. A single night is enough for the 'spectre-bark' of the Phaeacians to accomplish the long voyage to Ithaca, and at daybreak Odysseus is landed, fast asleep, at the harbour of Phorcys. This easy deliverance of Odysseus from the perils of the sea is a sore offence to Poseidon, who turns the adventurous ship into stone, as she nears the shore of Scheria, and sets her like a rock in the midst of the water, as a warning to those who would disregard his prerogative.

Odysseus wakes; but all the place looks strange in his eyes, till Athena, his old protectress, appears in the form of a shepherd, and shows him the familiar marks of his home. According to his wont, he answers her questions deceitfully, till she reveals herself to him, and promises him her aid in his threatened vengeance on the Suitors. But he must not trust himself within the doors of his own palace on the chance of being known; he must be changed for a time into the form of a beggar, and must find shelter in the hut of his loyal swineherd Eumaeus; and Telemachus shall be brought from Sparta, and shall join him there.

The beggar (B. XIV) is kindly welcomed by Eumaeus, to whom he tells a long story about himself, half truth and half falsehood; hinting that the long-absent master may perhaps not be very far away after all—that he has heard news of him from the Thesprotians.

Meanwhile (B. XV) Athena has gone to Sparta to urge Telemachus to return. He starts forthwith, and joins his impatient crew, whom he had left at Pylos. The ambushade of the Suitors fails; and on the third morning Telemachus lands safely in the harbour of Ithaca, and seeks the hut of Eumaeus. The Argive prophet Theoclymenus, who had met him and asked his protection as he embarked at Pylos, is consigned to the care of Peiraeus, a trusty friend. Telemachus (B. XVI) despatches Eumaeus to tell Penelope of his return; and thus, left alone with

his father, he recognises him (with the help of Athena), and joins in his plan for vengeance on the Suitors; which cannot now be long delayed, for, maddened at the failure of their ambuscade, they are beginning to discuss new means of destruction for Telemachus.

Next morning Telemachus himself visits his mother (B. XVII), to tell her of his journey; and the spark of hope which he raises in her breast is still further fanned by the interpretation of an omen which Theoclymenus had seen. Then Odysseus, still disguised and still unrecognised, is brought by Eumaeus to the palace; and, on his way thither, he is roughly treated and bitterly taunted by the savage goatherd Melanthius. As Odysseus passes through to the palace, his old dog Argus, lying uncared for in the court, is just able to give him one fond look of recognition, and then dies. But his master must dash away a tear, and enter the hall to beg of the Suitors (for he was still playing the beggar's part). They all give him a dole, except Antinous, who treats him with brutal scorn. Penelope wishes to question the traveller about news from abroad; but he will not tell her his story till the Suitors have withdrawn for the night.

As Odysseus is sitting in the porch (B. XVIII), up comes from the town a sturdy beggar, Irus (who had been used to go on errands for the Suitors). Jealous of a rival, he threatens to drive the new-comer from the hall. But Odysseus warns him to keep his hands off—there is room enough for both. The young nobles insist on setting these two champions to fight; and Odysseus, at one blow, breaks the jaw of Irus, and drags him into the courtyard. The spectators applaud, and Amphinomus (one of the Suitors), addressing Odysseus with gentle words, is warned by him of the terrible reversal that fate may have in store for him.

Then Penelope is seen standing at the door of the hall, radiant with such beauty that the Suitors, and notably Eurymachus, cannot but break out into loud expressions of admiration. But she taunts her Suitors for their lack of gallantry, till every man among them is ready to lavish upon her 'jewels of silver, and jewels of gold, and raiment,' which she carries back with her to

her bower. When Penelope withdraws, the insults of the Suitors begin anew, and deepen the desire for vengeance within the heart of Odysseus.

The same night (B. XIX) the father and son remove all the weapons from the hall; and Athena accompanies them, torch in hand, as they stow them away in an upper chamber. Then Penelope visits the hall again to question the stranger. In reply to her, he says that he is Aethon, brother of the Cretan Idomeneus, and that he once entertained Odysseus, whose dress he describes so minutely that Penelope is moved to tears. 'Nay more,' he says, 'Odysseus is even now on his way home, and will soon stand again in his own halls.' The old nurse Eurycleia, whom alone he will suffer to wash his feet, is startled into recognition of him by the sight of a well-remembered scar, where he had been gashed by the tusk of a boar, as he was hunting on Parnassus, with the sons of his grandsire Autolycus. Odysseus stifles the outcry she would have raised, and binds her—on pain of death—to keep his secret. But Penelope had noticed nothing of all this, nor had she heard when Eurycleia let her master's foot drop, and overset the bath. Her ears and her eyes were holden. But presently she tells the stranger of a dream she has had, which seems to portend the destruction of the Suitors, though she cannot believe it to be true. She means next day to try which is the bravest gallant among her Suitors, by the ordeal of the bow of Odysseus. The man who can string it, and can shoot an arrow between the horns of twelve double-bladed axes, shall be her husband.

Through the night Odysseus tosses uneasily on the rough couch that he had made for himself in the porch. He broods on schemes of vengeance (B. XX), but he thinks ruefully on the terrible odds against him; till Athena strengthens his heart, and he falls asleep. When he wakes, he prays to Zeus for a sign of deliverance, and the god answers him by a peal of thunder. The day is to be kept as a high festival of Apollo; and Eurycleia decks the house, while Eumæus, Melanthius, and Philoetius appear, bringing their swine, goats, and oxen, for the feast. Philoetius loudly expresses in the presence of the stranger his loyal love for his master, and his desire to see the downfall of the Suitors, who are now plotting

new schemes against the life of Telemachus, and are only checked by a warning sign from Apollo. While they are sitting at the board, Ctesippus, as he hurls the foot of an ox at Odysseus, is sharply rebuked by Telemachus, whose courage now rises to something worthy of a hero. But an 'evil spirit' from Athena comes upon the Suitors. They break into peals of ghastly laughter; the meat, as they lift it to their lips, seems to drop blood; and Theoclymenus, starting up, cries that he sees a 'horror of thick darkness' gathering round every man, and a procession of ghosts passing down the hall, while strange cries of lamentation ring in his ears. It is the 'Vision of Judgment.' But they laugh at his foreboding and drive him from the hall. Then Penelope (B. XXI) unlocks her store chamber, and brings out her lord's bow, the gift of Iphitus, and challenges the Suitors to the ordeal of shooting through the row of axes.

The son must first try the father's bow; and he nearly succeeds in stringing it, but a look from Odysseus bids him desist. But none of the chieftains—not even Antinous or Eurymachus—can bend the unyielding bow, though they sought to make it supple at the fire. 'It is a profanation of the feast of the Archer-god,' Antinous cries, 'let us put the ordeal off till the morrow!' Meanwhile Odysseus has been discovering himself to the loyal Eumaeus and Philoetius, and the doors of the hall and of the court are now made fast. Then he prays that he too may hold the bow and may try to bend it; and, though the Suitors revile him for his insolence, Telemachus insists that the stranger shall have his way. He takes the bow, strings it without an effort, and, without rising from his seat, sends the arrow flying through the row of axes.

The great act of vengeance has begun.

Odysseus springs up (B. XXII), shoots down Antinous, and announces the return of the long-lost lord of the palace. It is no good to look round the walls for shield or spear; no good to try to flee: no good to speak fair now, like Eurymachus, and to make terms. One after another of the Suitors falls; and Telemachus brings weapons for himself, his father, and the faithful herdsmen to use, when the arrows shall be all spent. An attempt to steal weapons from the store chamber is boldly executed by

Melanthius; but, on his second visit, the herdsmen catch him at the chamber door, and leave him hanging helpless from the roof, reserved for more hideous tortures. Meanwhile Athena breathes new courage into Odysseus and his comrades, turns away the javelins of the Suitors, and scares them with the sight of her terrible Aegis. Only the herald Medon, and the minstrel Phemius, are spared from the wholesale slaughter. Among the hand-maidens of the palace, some had been guilty of disloyalty and unchastity, and these are forced to the horrible task of washing the blood-stained floor, and removing the corpses of men who had been their paramours. Then they are ignominiously put to death. The whole palace is afterwards cleansed with the fumes of sulphur.

Eurycleia comes hastening (B. XXIII), with triumphant laughter, to her mistress's room, to announce the return of Odysseus and the slaying of the Suitors. Penelope cannot believe it. 'It is not by the hand of Odysseus,' she thinks, 'that these worthless men have fallen; but by the immediate vengeance of heaven.' Yet she will go down and see the scene of slaughter. There she meets Odysseus: but she is unconvinced still: 'it cannot be he!' Odysseus can afford to wait. He knows that he holds the secret of recognition in his own hands; so, for the time, he passes to other things. The festival must be kept up; the sounds of music and dancing must hide from the people of the town the tragedy that has been enacted within. Yet even when Odysseus comes back from the bath, royally robed, his wife is still unbelieving. But she will put him to a final test. 'Bring out the bed,' she cries "from the bridal chamber;" knowing that no one could move the solid frame, that had been worked into the living trunk of an olive that grew through the floor, and round which the chamber had been built.

His answer to her bidding clears away her last doubt; and husband and wife are locked in one another's arms.

Athena made the night to tarry in its course for them; for they had much to tell each other—the story of Penelope's persecutions; the story of the husband's past adventures; and the trials and the wanderings that awaited him still.

Next morning, Odysseus, Telemachus and the two loyal herdsmen gird on their arms, and visit the farm of Laertes.

Book XXIV opens with an unexpected episode. Hermes is conducting to ~~Hades the souls of the~~ Suitors who have been slain; and there they meet with the departed heroes of the Trojan war. Conspicuous among these stand out Achilles and Agamemnon, who are represented as holding converse together: Agamemnon describing his own fate and the guilt of Clytaemnestra in such a way as to bring out in strong contrast the final happiness of Odysseus, and the virtue and chastity of Penelope.

[Those who are careful to maintain the Homeric authorship throughout the poem acknowledge 'that the last book of the *Odyssey*, while it carries a sufficiency of identifying marks, exhibits a manifest decline in force, as if the mind and hand of the master were conscious that their work was done, and coveted their rest' (Gladstone, *Hom. Primer*, p. 29). It is much simpler to accept the view of Aristarchus, and to regard the first part of B. XXIV as an early interpolation, probably from some existing poem on the fortunes of Agamemnon. The latter part of the book—the 'Truce' or 'Reconciliation'—is necessary to the story, and needs no apology.]

Odysseus then discovers himself to his father Laertes, by recounting many reminiscences of his boyhood: and the old man almost swoons with unexpected joy. It was like when 'Jacob's heart fainted' at the news of Joseph living as a prince in Egypt.

The last picture in the book is the gathering together of the kinsmen of the Suitors, to avenge their death upon Odysseus. But their ringleader Eupheithes falls by the spear of Laertes; and Athena, assuming once more the form of Mentor, presses the assailants hard. But enough blood has been shed; and Zeus reminds Athena that it is time to stop, by casting a thunderbolt at her feet. Under his influence, angry passions subside and the scene closes with what we may call the first description of a political Amnesty.

The last twelve books embrace a period of eight days; the first twelve extending over a period of thirty-three; or, rather, the beginning of B. XIII falls in with the evening of the thirty-third day.

The events of the thirty-fourth day—namely the giving of the presents to Odysseus and his embarkation at sunset, are given in Book XIII, 18-92.

On the thirty-fifth day, Odysseus wakes in Ithaca, and visits Eumaeus, while Athena seeks Telemachus in Sparta, and sends him on his homeward journey as far as Phœria (B. XIII. 93—XV. 188).

The thirty-sixth day is occupied with the continuation of Telemachus' voyage and with the second day of Odysseus' sojourn with Eumaeus (B. XV. 189-494). Early in the morning of the thirty-seventh day Telemachus arrives in Ithaca, comes to the hut of Eumaeus and meets his father. (B. XV. 495—XVI. 481.)

The thirty-eighth day comprises the visit of Telemachus to the palace; the fight with Irus; and the recognition of Odysseus by Eurykleia (B. XVII. 1—XX. 90). The ordeal of the bow and the axes; the slaughter of the Suitors; and the recognition of Odysseus by Penelope are comprised in the thirty-ninth day (B. XX. 91—XXIII. 299); while the fortieth day includes the visit to Laertes and the establishment of peace between the combatants.

ΟΔΥΣΣΕΙΑΣ Ν.

᾽Οδυσσέως ἀπόπλους παρὰ Φαιάκων καὶ ἄφιξις
εἰς Ἰθάκην.

The scene is laid in the court of Alcinoüs. Fresh presents
are bestowed upon Odysseus.

᾽Ως ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιάοντα.
τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
“ὦ Ὀδυσσεῦ, ἐπεὶ ἴκεν ἐμὸν ποτὶ χαλκοβατὲς δῶ,
ὑψερεφές, τῷ σ' οὐ τι παλιμπλαγχθέντα γ' ὀίω
ἄψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπουθας. 5
ὑμέων δ' ἀνδρὶ ἐκάστω ἐφίεμενος τάδε εἴρω,
ὅσσοι ἐνὶ μεγάροισι γερούσιον αἶθοπα οἶνον
αἰεὶ πίνειτ' ἐμοῖσιν, ἀκουάζεσθε δ' ἀοιδοῦ.
εἴματα μὲν δὴ ξείνῳ ἐνξέστη ἐνὶ χηλῷ 10
κεῖται καὶ χρυσὸς πολυδαίδαλος ἄλλα τε πάντα
δῶρ', ὅσα Φαιήκων βουληφόροι ἐνθάδ' ἔνεικαν·
ἀλλ' ἄγε οἱ δῶμεν τρίποδα μέγαν ἠδὲ λέβητα
ἀνδρακάς· ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον
τισόμεθ'· ἀργαλέον γὰρ ἓνα προικὸς χαρίσασθαι.” 15
᾽Ως ἔφατ' Ἀλκίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
οἱ μὲν κακκέλοντες ἔβαν οἰκόνδε ἕκαστος,
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νῆάδ' ἐπεσσεύοντο, φέρον δ' εὐήνορα χαλκόν.
καὶ τὰ μὲν εὖ κατέθηχ' ἱερὸν μένος Ἀλκινόοιο, 20

αὐτὸς ἰὼν διὰ νηὸς ὑπὸ ζυγᾷ, μή τιν' ἐταίρων
βλάβποι ἐλαυνόντων, ὅποτε σπερχοίατ' ἐρετμοῖς·
οἱ δ' εἰς Ἀλκινόοιο κίον καὶ δαῖτ' ἀλέγνουν.

Τοῖσι δὲ βοῦν ἱέρευσ' ἱερὸν μένος Ἀλκινόοιο
Ζητὶ κελαϊνεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει. 25

μῆρα δὲ κήαντες δαίνυντ' ἐρικυδέα δαῖτα
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ᾠοῖδς,
Δημόδοκος, λαοῖσι τετιμένος. αὐτὰρ Ὀδυσσεὺς
πολλὰ πρὸς ἥλιον κεφαλὴν τρέπε παμφανώοντα,
δύναι ἐπειγόμενος· δὴ γὰρ μενέαινε νέεσθαι. 30

ὥς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε πανῆμαρ
νειὸν ἀν' ἔλκητον βόε οἴνοπε πηκτὸν ἄροτρον·
ἀσπασίως δ' ἄρα τῷ κατέδυ φάος ἡελίοιο
δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούνατ' ἰόντι·
ὥς Ὀδυσσεὶ ἀσπαστὸν ἔδυ φάος ἡελίοιο. 35

He bids them farewell, and goes on shipboard.

αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα,
Ἀλκινόφ δὲ μάλιστα πιφανσκόμενος φάτο μῦθον·
“Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
πέμπετε με σπείσαντες ἀπήμονα, χαίρετε δ' αὐτοί·
ἤδη γὰρ τετέλεσται ἄ μοι φίλος ἤθελε θυμὸς, 40
πομπὴ καὶ φίλα δῶρα, τὰ μοι θεοὶ Οὐρανίωνες
ὀλβια ποιήσειαν. ἀμύμονα δ' οἶκοι ἄκοιτιν
νοστήσας εὖροιμι σὺν ἀρτεμέεσσι φίλοισιν.
ὕμεῖς δ' αὖθι μένοντες ἐνφραίνετε γυναικας
κουριδίας καὶ τέκνα· θεοὶ δ' ἀρετὴν ὀπάσειαν 45
παντοίην, καὶ μή τι κακὸν μεταδήμιον εἴη.”

ᾧ Ως ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἧδ' ἐκέλευον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπε.
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·
“Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον 50

πᾶσιν ἀνὰ μέγαρον, ὅφρ' εὐξάμενοι Διὶ πατρὶ
τὸν ξεῖνον πέμπωμεν ἔην ἐς πατρίδα γαῖαν.”

ἌΩς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
νώμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσιν
ἔσπεισαν μακάρεσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 55
αὐτόθεν ἐξ ἐδρέων. ἀνὰ δ' ἴστατο δῖος Ὀδυσσεύς,
Ἀρήτη δ' ἐν χειρὶ τίθει δέπας ἀμφικύπελλον,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“Χαῖρέ μοι, ὦ βασιλεια, διαμπερές, εἰς ὃ κε γῆρας
ἔλθῃ καὶ θάνατος, τὰ τ' ἐπ' ἀνθρώποισι πέλονται. 60
αὐτὰρ ἐγὼ νέομαι· σὺ δὲ τέρπεο τῷδ' ἐνὶ οἴκῳ
παισὶ τε καὶ λαοῖσι καὶ Ἀλκινόῳ βασιλῇ.”

ἌΩς εἰπὼν ὑπὲρ οὐδὸν ἐβήσετο δῖος Ὀδυσσεύς.
τῷ δ' ἅμα κήρυκα προῖτε μένος Ἀλκινόοιο,
ἡγείσθαι ἐπὶ νῆα θοῇν καὶ θῖνα θαλάσσης· 65
Ἀρήτη δ' ἄρα οἱ δμῶας ἅμ' ἔπεμπε γυναικας,
τὴν μὲν φᾶρος ἔχουσιν ἐμπλυνὲς ἠδὲ χιτῶνα,
τὴν δ' ἐτέρην χηλὸν πυκινὴν ἅμ' ὅπασσε κομίζειν·
ἣ δ' ἄλλῃ σίτον τ' ἔφερεν καὶ οἶνον ἐρυθρόν.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
αἶψα τὰ γ' ἐν νηὶ γλαφυρῇ πομπῆες ἀγανοὶ
δεξάμενοι κατέθεντο, πόσιν καὶ βρώσιν ἄπασαν·
καδ' δ' ἄρ' Ὀδυσσῆϊ στόρεσαν ῥῆγός τε λίνον τε
νηὸς ἐπ' ἱκριόφῳ γλαφυρῆς, ἵνα νήγρετον εὐδοί,
πρύμνης· ἂν δὲ καὶ αὐτὸς ἐβήσετο καὶ κατέλεκτο 75
σιγῇ· τοὶ δὲ καθίζον ἐπὶ κληῖσιν ἕκαστοι
κόσμφ, πείσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο.
ἔνθ' οἱ ἀνακλιθέντες ἀνερρίπτουν ἅλα πηδῶ,
καὶ τῷ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε,
νήγρετος ἥδιστος, θανάτῳ ἀγχιστα ἑοικώς. 80
ἣ δ', ὥς τ' ἐν πεδίῳ τετράρορι ἄρσενες ἵπποι,
πάντες ἅμ' ὀρμηθέντες ὑπὸ πληγῇσιν ἱμάσθλης,

ὑψόσ' ἀειρόμενοι ῥίμφα πρήσσουσι κέλευθον,
 ὥς ἄρα τῆς πρύμνῃ μὲν αἰρέτο, κῦμα δ' ὀπισθε
 πορφύρεον μέγα θύε πολυφλοίσβοιο θαλάσσης. 85
 ἥ δὲ μάλ' ἀσφαλέως θέεν ἔμπεδον· οὐδέ κεν ἱρηξ
 κίρκος ὁμαρτήσειεν, ἐλαφρότατος πετεηνῶν.
 ὥς ἡ ῥίμφα θέουσα θαλάσσης κύματ' ἔταμνεν,
 ἄνδρα φέρουσα θεοῖς ἐναλίγκια μήδε' ἔχοντα,
 ὃς πρὶν μὲν μάλα πολλὰ πάθ' ἄλγεα ὄν κατὰ θυμόν, 90
 ἀνδρῶν τε πτολέμους ἄλεγεινά τε κύματα πείρων,
 δὴ τότε γ' ἀτρέμας εὐδε, λελασμένος ὅσος' ἐπεπόνθει.

He is landed, in a deep sleep, at the harbour of Phorcys,
 in Ithaca.

Εὖτ' ἀστὴρ ὑπερέσχε φαάντατος, ὃς τε μάλιστα
 ἔρχεται ἀγγέλλων φάος Ἡοῦς ἡριγενείης,
 τῆμος δὴ νήσῳ προσεπίλνατο ποντοπόρος νηῦς. 95
 Φόρκυνος δὲ τίς ἐστι λιμῆν, ἄλλοιο γέροντος,
 ἐν δῆμῳ Ἰθάκης· δύο δὲ προβλήτες ἐν αὐτῷ
 ἀκταὶ ἀπορρώγες, λιμένος ποτιπεπητυῖαι,
 αἱ τ' ἀνέμων σκεπώσι δυσασίων μέγα κῦμα
 ἔκτοθεν· ἔντοσθέν δέ τ' ἄνευ δεσμοῖο μένουσι 100
 νῆες εὖσσελμοι, ὅτ' ἂν ὄρμου μέτρον ἴκωνται.
 αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη,
 ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἡεροειδὲς,
 ἱρὸν νυμφάων αἱ νηιάδες καλέονται.
 ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔασι 105
 λαῖνοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσι μέλισσαι.
 ἐν δ' ἱστοὶ λίθιοι περιμήκεες, ἔνθα τε νύμφαι
 φάρε' ὑφαίνουσιν, ἀλιπόρφυρα, θαῦμα ἰδέσθαι·
 ἐν δ' ὕδατ' ἀενάοντα. δύω δὲ τέ οἱ θύραι εἰσὶν,
 αἱ μὲν πρὸς Βορέας καταβαταὶ ἀνθρώποισιν, 110
 αἱ δ' αὖ πρὸς Νότον εἰσὶ θεώτεραι· οὐδέ τι κέλην

ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδός ἐστιν.

Ἔνθ' οἱ γ' εἰσέλασαν πρὶν εἰδότες. ἡ μὲν ἔπειτα
 ἡπείρῳ ἐπέκελσεν, ὅσον τ' ἐπὶ ἡμῖν πάσης,
 σπερχομένη· τοῖον γὰρ ἐπέλεγτο χέρσ' ἐρετῶν· 115
 οἱ δ' ἐκ νηὸς βάντες ἐνζύγου ἡπειρόνδε
 πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νηὸς ἄειραν
 αὐτῷ σὺν τε λίνῳ καὶ ῥήγει σιγαλόεντι,
 καὶ δ' ἄρ' ἐπὶ ψαμάθῳ ἔθεσαν δεδμημένον ὕπνῳ,
 ἐκ δὲ κτήματ' ἄειραν, ἃ οἱ Φαίηκες ἀγανοὶ 120
 ὥπασαν οἰκαδ' ἰόντι διὰ μεγάρθυμον Ἀθήνην.
 καὶ τὰ μὲν οὖν παρὰ πυθμέν' ἐλαίης ἀθρόα θῆκαν
 ἐκτὸς ὁδοῦ, μή πού τις ὁδιτῶν ἀνθρώπων,
 πρὶν γ' Ὀδυσῆ' ἔγρεσθαι, ἐπελθὼν δηλήσαιο·

Poseidon, offended at the safe landing of Odysseus, appeals
 to Zeus,

αὐτοὶ δ' αὐτ' οἰκόνδε πάλιν κλον. οὐδ' ἐνοσίχθων 125
 λήθετ' ἀπειλῶν, τὰς ἀντιθέῳ Ὀδυσῆι
 πρῶτον ἐπηπεῖλησε, Διὸς δ' ἐξείρετο βουλήν·
 „Ζεῦ πάτερ, οὐκέτ' ἐγὼ γε μετ' ἀθανάτοισι θεοῖσι
 τιμήεις ἔσομαι, ὅτε με βροτοὶ οὔ τι τίσουσιν,
 Φαίηκες, τοὶ πέρ τοι ἐμῆς ἕξ εἰσι γενέθλης. 130
 καὶ γὰρ ἵν' Ὀδυσῆ' ἐφάμην κακὰ πολλὰ παθόντα
 οἰκαδ' ἐλεύσεσθαι· νόστον δέ οἱ οὔ ποτ' ἀπήρῳν
 πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεο καὶ κατένευσας.
 οἱ δ' εὖδοντ' ἐν νηὶ θοῇ ἐπὶ πόντον ἄγοντες
 κάτθεσαν εἰν Ἰθάκῃ, ἔδοσαν δέ οἱ ἀγλαὰ δῶρα, 135
 χαλκὸν τε χρυσόν τε ἄλλας ἐσθήτάς θ' ὑφαντὴν,
 πόλλ', ὅς θ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληϊδος αἴσαν.”

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ὦ πόποι, ἐννοσίγαι' εὐρυσθενὲς, οἷον ἔειπες. 140

οὐ τί σ' ἀτιμάζουσι θεοί· χαλεπὸν δέ κεν εἴη
 πρεσβύτατον καὶ ἄριστον ἀτιμίησιν ἰάλλειν.
 ἀνδρῶν δ' εἴ περ τίς σε βίη καὶ κάρτεϊ εἴκων
 οὐ τι τλῆι; σοὶ δ' ἐστὶ καὶ ἐξοπίσω τίσις αἰεὶ.
 ἔρξον ὅπως ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῷ.”

145

who suffers him to turn to stone the homeward-bound
 Phaeacian ship.

Τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 “ αἰψά κ' ἐγὼν ἔρξαιμι, κελαινεφές, ὥς ἀγορεύεις·
 ἀλλὰ σὸν αἰεὶ θυμὸν ὀπίζομαι ἢ δ' ἀλεείνω.
 νῦν αὖ Φαίηκων ἐθέλω περικαλλέα νῆα,
 ἐκ πομπῆς ἀνιούσαν, ἐν ἡρωεῖδῃ πόντῳ
 ῥαῖσαι, ἵν' ἤδη σχῶνται; ἀπολλήξωσι δὲ πομπῆς
 ἀνθρώπων, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι.”

150

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ ὦ πέπον, ὥς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα,
 ὅππότε κεν δὴ πάντες ἐλαυνομένην προΐδωνται
 λαοὶ ἀπὸ πτόλιος, θεῖναι λίθον ἐγγύθι γαίης
 νηὶ θοῇ ἵκελον, ἵνα θανμάζωσιν ἅπαντες
 ἄνθρωποι, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι.”

155

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
 βῆ ῥ' ἵμεν ἐς Σχερίην, ὅθι Φαίηκες γεγάασιν.
 ἐνθ' ἔμεν· ἡ δὲ μάλα σχεδὸν ἤλυθε ποντοπόρος νηὺς
 ῥίμφα διωκομένη· τῆς δὲ σχεδὸν ἤλθ' ἐνοσίχθων,
 ὅς μιν λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθε
 χειρὶ καταπρηνεὶ ἐλάσας· ὁ δὲ νόσφι βεβήκει.

160

Οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον
 Φαίηκες δολιχίηρετμοι, ναυσίκλυτοι ἄνδρες.
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον
 “ ὦ μοι, τίς δὴ νῆα θοὴν ἐπέδησ' ἐνὶ πόντῳ

165

οἰκαδ' ἐλαυνομένην ; καὶ δὴ προῦφαίνεταιο πᾶσα.”

ἌΩς ἄρα τις εἶπεςκε τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο. 170

The Phaeacians appease the god's anger with sacrifice.

τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν·

“ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει

πατρὸς ἐμοῦ, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι

ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.

φῆ ποτὲ Φαιήκων ἀνδρῶν περικαλλέα νῆα, 175

ἐκ πομπῆς ἀνιούσαν, ἐν ἡεροειδέϊ πόντῳ

ῥαισέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν.

ὥς ἀγόρευ' ὁ γέρων· τὰ δὲ δὴ νῦν πάντα τελεῖται.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·

πομπῆς μὲν παύσασθε βροτῶν, ὅτε κέν τις ἴκηται 180

ἡμέτερον προτὶ ἄστυ· Ποσειδάωνι δὲ ταύρους

δώδεκα κεκριμένους ἱερεύσομεν, αἱ κ' ἐλεήσει,

μυθ' ἡμῖν περίμηκες ὄρος πόλει ἀμφικαλύψει.”

ἌΩς ἔφαθ' οἱ δ' ἔδδειςαν, ἐτοιμάσσαντο δὲ ταύρους.

ὥς οἱ μὲν ῥ' εὔχοντο Ποσειδάωνι ἄνακτι 185

δήμου Φαιήκων ἡγήτορες ἠδὲ μέδοντες,

ἔσταότες περὶ βωμόν. ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς

Odysseus wakes, but his eyes were holden, that he should
not know his native land.

εὔδων ἐν γαίῃ πατρῴῃ, οὐδέ μιν ἔγνω,

ἤδη δὴν ἀπεών· περὶ γὰρ θεὸς ἡέρα χεῖε

Παλλὰς Ἀθηναίῃ, κούρῃ Διὸς, ὄφρα μιν αὐτὸν 190

ἄγνωστον τεύξειεν ἑκαστά τε μυθήσαιο,

μή μιν πρὶν ἄλοχος γνοίῃ ἄστοί τε φίλοι τε,

πρὶν πᾶσαν μνηστῆρας ὑπερβασίην ἀποτίσαι.

τοῦνεκ' ἄρ' ἀλλοῦδέα φαινέσκετο πάντα ἄνακτι,

ἀτραπιτοὶ τε διηνεκές λιμένες τε πάνορμοι 195

πέτραι τ' ἡλίβατοι καὶ δένδρεα τηλεθόωντα.

στῇ δ' ἄρ' ἀναΐξας καὶ ῥ' εἶσιδε πατρίδα γαῖαν
 ὦμωξέν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μῆρῳ
 χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ηὔδα·
 “ὦ μοι ἐγὼ, τέων αὐτε βροτῶν ἐς γαῖαν ἰκάνω ;
 200
 ἦ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
 ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεουδής ;
 πῇ δὴ χρήματα πολλὰ φέρω τάδε ; πῇ τε καὶ αὐτὸς
 πλάσσομαι ; αἶθ' ὄφελον μέναι παρὰ Φαιήκεσσιν
 αὐτοῦ· ἐγὼ δέ κεν ἄλλον ὑπερμενέων βασιλῆων
 205
 ἐξικόμην, ὅς κέν μ' ἐφίλει καὶ ἔπεμπε νέεσθαι.
 νῦν δ' οὔτ' ἄρ' πῃ θέσθαι ἐπίσταμαι, οὐδὲ μὲν αὐτοῦ
 καλλεῖψω, μὴ πῶς μοι ἔλωρ ἄλλοισι γένηται.
 ὦ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι
 ἦσαν Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
 210
 οἷ μ' εἰς ἄλλην γαῖαν ἀπήγαγον, ἦ τέ μ' ἔφαντο
 ἄξειν εἰς Ἰθάκην εὐδείεelon, οὐδ' ἐτέλεσσαν·
 Ζεὺς σφεας τίσαιο ἱκετήσιος, ὅς τε καὶ ἄλλους
 ἀνθρώπους ἐφορᾷ καὶ τίννται ὅς τις ἀμάρτη·
 ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμῆσω καὶ ἴδωμαι,
 215
 μὴ τί μοι οἷχωνται κοίλῃς ἐπὶ νηὸς ἄγοντες.”

Ὡς εἰπὼν τρίποδας περικαλλέας ἠδὲ λέβητας
 ἡρίθμει καὶ χρυσὸν ὑφαντά τε εἴματα καλά.
 τῶν μὲν ἄρ' οὔ τι πόθει· ὁ δ' ὀδύρετο πατρίδα γαῖαν
 ἐρπύζων παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
 220

Athena appears to him in the form of a shepherd, and tells
 him that he is in Ithaca.

πόλλ' ὀλοφυρόμενος. σχεδόνθεν δέ οἱ ἦλθεν Ἀθήνη,
 ἀνδρὶ δέμας εἰκυῖα νέφ, ἐπιβώτορι μῆλων,
 παναπάλφ, οἷοί τε ἀνάκτων παῖδες ἔασι,
 δίπτυχον ἀμφ' ὥμοισιν ἔχουσ' εὐεργέα λώπην·
 ποσσὶ δ' ὑπὸ λιπαροῖσι πέδιλ' ἔχε, χερσὶ δ' ἄκοντα. 225

τὴν δ' Ὀδυσσεὺς γήθησεν ἰδὼν καὶ ἐναντίος ἦλθε,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“ὦ φίλ', ἐπεὶ σε πρῶτα κιχάνω τῶδ' ἐνὶ χῶρφ,
χαῖρέ τε καὶ μή μοι τι κακῷ νόφ' ἀντιβολήσῃς,
ἀλλὰ σάω μὲν ταῦτα, σάω δ' ἐμέ· σοὶ γὰρ ἐγὼ γε 230
εὖχομαι ὥς τε θεῶ καί σευ φίλα γούναθ' ἱκάνω.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ·
τίς γῆ, τίς δῆμος, τίνες ἀνέρες ἐγγεγάασιν;
ἦ πού τις νήσων εὐδαιελος, ἥ τις ἄκτῃ
κεῖθ' ἀλλ' κεκλιμένη ἐριβώλακος ἠπείροιο;” 235

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“νῆπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,
εἰ δὴ τήνδε τε γαῖαν ἀνείρσαι. οὐδέ τι λίην
οὕτω νῶνυμός ἐστιν· ἴσασι δέ μιν μάλα πολλοί,
ἡμὲν ὅσοι ναλοῦσι πρὸς ἧῶ τ' ἠέλιόν τε, 240
ἡδ' ὅσοι μετόπισθε ποτὶ ζόφον ἡρόεντα.
ἦ τοι μὲν τρηχεῖα καὶ οὐχ ἱππῆλατός ἐστιν,
οὐδέ λίην λυπρῇ, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.
ἐν μὲν γάρ οἱ σῖτος ἀθέσφατος, ἐν δέ τε οἶνος
γίγνεται· αἰεὶ δ' ὄμβρος ἔχει τεθαλυῖά τ' ἐέρση· 245
αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη
παντολή, ἐν δ' ἄρδμοι ἐπηετανοὶ παρέασι.
τῷ τοι, ξεῖν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἴκει,
τὴν περ τηλοῦ φασὶν Ἀχαιῖδος ἔμμεναι αἴης.”

ἌΩς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς, 250
χαίρων ἦ γαλῇ πατρῴῃ, ὥς οἱ ξείπε
Παλλὰς Ἀθηναίη, κόρυη Διὸς αἰγιόχοιο·

Odysseus answers deceitfully, pretending to be a
Cretan fugitive.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
οὐδ' ὃ γ' ἀληθέα εἶπε, πάλιν δ' ὃ γε λάξετο μῦθον,

αἰεὶ ἐνὶ στήθεσσι νόον πολυκερδέα νωμῶν 255
 “πυνθανόμην Ἰθάκης γε καὶ ἐν Κρήτῃ εὐρείῃ,
 τηλοῦ ὑπὲρ πόντου· νῦν δ' εἰλήλουθα καὶ αὐτὸς
 χρήμασι σὺν τοῖσδεσσι· λιπὼν δ' ἔτι παισὶ τοσαῦτα
 φεύγω, ἐπεὶ φίλον νῆα κατέκτανον Ἴδομενῆος,
 Ὀρσίλοχον πόδας ὤκυν, δς ἐν Κρήτῃ εὐρείῃ 260
 ἀνέρας ἀλφηστὰς νίκα ταχέεσσι πόδεσσιν,
 οὐνεκά με στερέσαι τῆς ληίδος ἤθελε πάσης
 Τρωιάδος, τῆς εἵνεκ' ἐγὼ πάθον ἄλγεα θυμῷ,
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων,
 οὐνεκ' ἄρ' οὐχ ᾧ πατρὶ χαριζόμενος θεράπενον 265
 δῆμψ' ἐνὶ Τρώων, ἀλλ' ἄλλων ἦρχον ἑταίρων.
 τὸν μὲν ἐγὼ κατιόντα βάλον χαλκῆρεϊ δουρὶ
 ἀγρόθεν, ἐγγὺς ὁδοῖο λοχησάμενος σὺν ἑταίρῳ·
 νῆξ δὲ μάλα δυοφερὴ κάτεχ' οὐρανὸν, οὐδέ τις ἡμέας
 ἀνθρώπων ἐνόησε, λάθον δέ ἐ θυμὸν ἀπούρας. 270
 αὐτὰρ ἐπειδὴ τὸν γε κατέκτανον ὀξεί χαλκῷ,
 αὐτίκ' ἐγὼν ἐπὶ νῆα κιῶν Φοίνικας ἀγανοὺς
 ἐλλισιάμην, καὶ σφιν μενοεικέα ληίδα δῶκα·
 τοὺς μ' ἐκέλευσα Πύλουνδε καταστήσαι καὶ ἐφέσσαι
 ἢ εἰς Ἥλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί. 275
 ἀλλ' ἢ τοι σφέας κείθεν ἀπώσατο ἴς ἀνέμοιο
 πόλλ' ἀεκαζομένους, οὐδ' ἤθελον ἐξαπατήσθαι.
 κείθεν δὲ πλαγχθέντες ἱκάνομεν ἐνθάδε νυκτός.
 σπουδῇ δ' ἐς λιμένα προερέσσαμεν, οὐδέ τις ἡμῖν
 δόρπου μνηστὶς ἔην, μάλα περ χατέουσιν ἐλέσθαι, 280
 ἀλλ' αὐτῶς ἀποβάντες ἐκείμεθα νηὸς ἅπαντες.
 ἐνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα,
 οἱ δὲ χρήματ' ἐμὰ γλαφυρῆς ἐκ νηὸς ἐλόντες
 κάτθεσαν, ἐνθα περ αὐτὸς ἐπὶ ψαμάθοισιν ἐκέλιμν.
 οἱ δ' ἐς Σιδονίην εὐναιομένην ἀναβάντες 285
 ᾤχοντ'· αὐτὰρ ἐγὼ λιπόμεν ἀκαχήμενος ἦτορ.”

Athena laughingly discloses herself, and promises him her aid and counsel.

ὥς φάτο, μείδῃσεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
 χειρὶ τέ μιν κατέρεξε· δέμας δ' ἦικτο γυναικί
 καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυῖν·
 καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 290
 “κερδαλέος κ' εἶη καὶ ἐπὶ κλοπος ὅς σε παρέλθοι
 ἐν πάντεσσι δόλοισι, καὶ εἰ θεὸς ἀντιάσειε.
 σχέτλιε, ποικιλομήτα, δόλων ἄτ', οὐκ ἄρ' ἔμελλες,
 οὐδ' ἐν σῇ περ ἐὼν γαίῃ, λήξειν ἀπατάων
 μύθων τε κλοπίων, οἳ τοι πεδόθεν φίλοι εἰσίν. 295
 ἀλλ' ἄγε, μηκέτι ταῦτα λεγόμεθα, εἰδότες ἄμφω
 κέρδε', ἐπεὶ σὺ μέν ἐσσι βροτῶν ὄχ' ἄριστος ἀπάντων
 βουλῇ καὶ μύθοισιν, ἐγὼ δ' ἐν πᾶσι θεοῖσι
 μήτι τε κλέομαι καὶ κέρδεσιν· οὐδὲ σύ γ' ἔγνως
 Παλλὰδ' Ἀθηναίην, κούρην Διὸς, ἥ τέ τοι αἰεὶ 300
 ἐν πάντεσσι πόνοισι παρίσταμαι ἠδὲ φυλάσσω,
 καὶ δέ σε Φαιήκεσσι φίλον πάντεσσιν ἔθηκα.
 νῦν αὖ δεῦρ' ἰκόμην, ἵνα τοι σὺν μῆτιν ὑφήνω
 χρήματά τε κρύψω, ὅσα τοι Φαίηκες ἀγανοὶ
 ὥπασαν οἰκαδ' ἰόντι ἐμῇ βουλῇ τε νόφ τε, 305
 εἵπω θ' ὅσσα τοι αἴσα δόμοις ἐνὶ ποιητοῖσι
 κήδε' ἀναπλῆσαι· σὺ δὲ τετλάμεναι καὶ ἀνάγκη,
 μηδὲ τφ ἐκφάσθαι μήτ' ἀνδρῶν μήτε γυναικῶν,
 πάντων, οὐνεκ' ἄρ' ἦλθες ἀλώμενος, ἀλλὰ σιωπῇ
 πάσχειν ἄλγεα πολλὰ, βίης ὑποδέγμενος ἀνδρῶν.” 310
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ἀργαλέον σε, θεὰ, γνῶναι βροτῷ ἀντιάσαντι,
 καὶ μάλ' ἐπισταμένῳ· σὲ γὰρ αὐτὴν παντὶ ἐίσκεις.
 τοῦτο δ' ἐγὼν εὖ οἶδ', ὅτι μοι πάρος ἠπίη ἦσθα,
 εἰς ἐν Τροίῃ πολεμίζομεν νῆες Ἀχαιῶν. 315

αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
 οὐ σέ γ' ἔπειτα ἴδον, κούρη Διὸς, οὐδ' ἐνόησα
 νηὸς ἐμῆς ἐπιβάσαν, ὅπως τί μοι ἄλγος ἀλάλκοις.
 [ἀλλ' αἰεὶ φρεσὶν ἔσιω ἔχων δεδαῖγμένον ἦτορ 320
 ἡλώμην, εἴως με θεοὶ κακότητος ἔλυσαν·
 πρὶν γ' ὅτε Φαιήκων ἀνδρῶν ἐν πλοῖνι δῆμψ
 θάρσυνάς τ' ἐπέεσσι καὶ ἐς πόλιν ἤγαγες αὐτή·]
 νῦν δέ σε πρὸς πατρὸς γουνάζομαι—οὐ γὰρ ὁῶ
 ἦκειν εἰς Ἰθάκην εὐδείελον, ἀλλὰ τιν' ἄλλην 325
 γαῖαν ἀναστρέφομαι· σέ δὲ κερτομέουσαν ὁῶ
 ταῦτ' ἀγορευέμεναι, ἵν' ἐμᾶς φρένας ἠπεροπεύσῃς—
 εἰπέ μοι εἰ ἐτεόν γε φθιῖν ἐς πατρίδ' ἰκάνω.”

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 “αἰεὶ τοι τοιοῦτον ἐνὶ στήθεσσι νόημα· 330
 τῷ σε καὶ οὐ δύναμαι προλιπεῖν δύστηνον ἔοντα,
 οὐνεκ' ἐπητής ἐσσι καὶ ἀγχίνοος καὶ ἐχέφρων.
 ἀσπασίως γάρ κ' ἄλλος ἀνὴρ ἀλαλήμενος ἐλθὼν
 ἴετ' ἐνὶ μεγάροις ἰδέειν παῖδας τ' ἄλοχόν τε·
 σοὶ δ' οὐ πῶ φίλον ἐστὶ δαήμεναι οὐδὲ πυθέσθαι, 335
 πρὶν γ' ἔτι σῆς ἀλόχου πειρήσῃς, ἥ τε τοι αὐτως
 ἦσται ἐνὶ μεγάροισιν, διζυραὶ δέ οἱ αἰεὶ
 φθίνουσιν νύκτες τε καὶ ἡμέραι δάκρυ χεύουσι.
 αὐτὰρ ἐγὼ τὸ μὲν σὺ ποτ' ἀπίστεον, ἀλλ' ἐνὶ θυμῷ
 ἦδ' ἐγὼ, δ' νοστήσεις ὀλέσας ἀπο πάντας ἐταίρους· 340
 ἀλλὰ τοι οὐκ ἐθέλησα Πόσειδάωνι μάχεσθαι
 πατροκαστιγνήτῳ, ὅς τοι κότον ἐνθετο θυμῷ,
 χωόμενος ὅτι οἱ υἱὸν φίλου ἐξαλάωσας.

He is convinced that he has reached his home, and he
 greets the nymphs.

ἀλλ' ἄγε τοι δείξω Ἰθάκης ἔδος, ὅφρα πεποιθῇς.
 Φόρκυνος μὲν ὅδ' ἐστὶ λιμὴν, ἀλίοιο γέροντος, 345

ἦδε δ' ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη·
 [ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἡεροειδὲς,
 ἱρὸν νυμφάων αἱ νηιάδες καλέονται·]
 τοῦτο δέ τοι σπέος ἐστὶ κατηρεφὲς, ἐνθα σὺ πολλὰς
 ἔρδεσκες νύμφησι τεληέσσας ἐκατόμβας· 350
 τοῦτο δὲ Νήριτόν ἐστιν ὄρος καταειμένον ὕλη·”
 Ὡς εἰπούσα θεὰ σκέδασ' ἡέρα, εἶσατο δὲ χθών·
 γήθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεὺς
 χαίρων ἦ γαίῃ, κύσε δὲ ζεῖδωρον ἄρουραν.
 αὐτίκα δὲ νύμφης ἡρήσατο χεῖρας ἀνασχών· 355
 “νύμφαι νηιάδες, κοῦραι Διὸς, οὐ ποτ' ἐγὼ γε
 ὄψεσθ' ὕμιν' ἐφάμην· νῦν δ' εὐχολῆς ἀγανῆσι
 χαίρει· ἀτὰρ καὶ δῶρα διδώσομεν, ὥς τὸ πάρος περ,
 αἱ κεν ἐγὼ πρόφρων με Διὸς θυγάτηρ ἀγελείη
 αὐτόν τε ζῶειν καὶ μοι φίλον υἱὸν ἀέξῃ.” 360

Athena helps him to hide his treasures, and counsels him
how to destroy the suitors.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “θάρσει, μὴ τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
 ἀλλὰ χρήματα μὲν μυχῶ ἄντρον θεσπεσίῳ
 θέλομεν αὐτίκα νῦν, ἵνα περ τάδε τοι σόα μίμνη·
 αὐτοὶ δὲ φραζώμεθ' ὅπως ὅχ' ἄριστα γένηται.” 365

Ὡς εἰπούσα θεὰ δύνε σπέος ἡεροειδὲς,
 μαιομένη κευθμώνας ἀνὰ σπέος· αὐτὰρ Ὀδυσσεὺς
 ἄσπον πᾶντ' ἐφόρει, χρυσὸν καὶ ἀτειρέα χαλκὸν
 εἵματά τ' ἐνποίητα, τὰ οἱ Φαίηκες ἔδωκαν.
 καὶ τὰ μὲν εὖ κατέθηκε, λίθον δ' ἐπέθηκε θύρῃσι 370
 Παλλὰς Ἀθηναίῃ, κούρῃ Διὸς αἰγιόχοιο.

Τῷ δὲ καθεζομένῳ ἱερῆς παρὰ πυθμὲν' ἐλαίης
 φραζέσθην μνηστῆρσιν ὑπερφιάλοισιν ὄλεθρον.
 τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη·

“διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
 φράξεν ὅπως μνηστήρσιν ἀναιδέσι χεῖρας ἐφήσεις,
 οἳ δὴ τοι τρίετες μέγαρον κάτα κοιρανέουσι,
 μνώμενοι ἀντίθεον ἀλοχον καὶ ἔδνα διδόντες·
 ἦ δὲ σὸν αἰεὶ νόστον ὀδυρομένη κατὰ θυμὸν
 πάντας μὲν ῥ’ ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἐκάστω, 375
 ἀγγελίας προῖεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ.”

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ πόποι, ἦ μάλα δὴ Ἀγαμέμνωνος Ἀτρεΐδαο
 φθίσεσθαι κακὸν οἶτον ἐνὶ μεγάροισιν ἔμελλον,
 εἰ μή μοι σὺ ἕκαστα, θεὰ, κατὰ μοῖραν ἔειπες. 385
 ἀλλ’ ἄγε μῆτιν ὕφηνον, ὅπως ἀποτίσομαι αὐτούς·
 πὰρ δὲ μοι αὐτὴ στήθι, μένος πολυθαρσὲς ἐνείσα,
 οἶον ὅτε Τροίης λύομεν λιπαρὰ κρήδεμνα.
 αἶ κέ μοι ὥς μεμαυῖα παρασταίης, γλαυκῶπι,
 καὶ κε τριηκοσίοισιν ἐγὼν ἄνδρεσσι μαχοίμην 390
 σὺν σοὶ, πότνα θεὰ, ὅτε μοι πρόφρασσ’ ἐπαρήγοις.”

She then changes him into the likeness of a beggar, while
 she goes to Sparta to fetch Telemachus.

Τὸν δ’ ἡμείβετ’ ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 “καὶ λίην τοι ἐγὼ γε παρέσσομαι, οὐδέ με λήσεις,
 ὅπποτε κεν δὴ ταῦτα πενώμεθα· καὶ τιν’ οἶω
 αἵματί τ’ ἐγκεφάλῳ τε παλαξέμεν ἄσπετον οὐδας 395
 ἀνδρῶν μνηστήρων, οἳ τοι βίοτον κατέδουσιν.
 ἀλλ’ ἄγε σ’ ἄγνωστον τεύξω πάντεσσι βροτοῖσι·
 κάρψω μὲν χρῶα καλὸν ἐνὶ γναμptoῖσι μέλεσσι,
 ξανθὰς δ’ ἐκ κεφαλῆς ὀλέσω τρίχας, ἀμφὶ δὲ λαΐφος
 ἔσσω ὃ κε στυγέησιν ἰδὼν ξυθρωπος ἔχοντα, 400
 κνυῶσω δέ τοι ὅσσε πάρος περικαλλέ’ ἔοντε,
 ὥς ἂν ἀεικέλιος πᾶσι μνηστήρσιν φανείης
 σῇ τ’ ἀλόχῳ καὶ παιδὶ, τὸν ἐν μεγάροισιν ἔλειπες.

αὐτὸς δὲ πρῶτιστα συβώτην εἰσαφικέσθαι,
 ὅς τοι ὤων ἐπίουρος, ὁμῶς δέ τοι ἥπια οἶδε, 405
 παῖδ᾽ αὖτε σὸν φιλέει καὶ ἐχέφρονα Πηνελόπειαν.
 δῆεις τὸν γε σύεσσι παρήμενον· αἱ δὲ νέμονται
 παρ Κόρακος πέτρῃ ἐπὶ τε κρήνῃ Ἀρεθούσῃ,
 ἔσθουσαι βάλανον μενοεικέα καὶ μέλαν ὕδωρ
 πίνουσαι, τὰ θ' ὕεσσι τρέφει τεθαλυῖαν ἀλοιφήν. 410
 ἔνθα μένειν καὶ πάντα παρήμενος ἐξερέεσθαι,
 ὄφρ' ἂν ἐγὼν ἔλθω Σπάρτην ἐς καλλιγύναικα
 Τηλέμαχον καλέουσα, τεὸν φίλον υἱὸν, Ὀδυσσεύ·
 ὅς τοι ἐς εὐρύχορον Λακεδαίμονα παρ Μενέλαον
 ῥῆχeto πεισόμενος μετὰ σὸν κλέος, ἣ που ἔτ' εἴης." 415
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "τίπτε τ' ἄρ' οὐ οἱ ξειπες, ἐνὶ φρεσὶ πάντα ἰδυῖα;
 ἦ ἵνα που καὶ κείνος ἀλώμενος ἀλγέα πάσχη
 πόντον ἐπ' ἀτρύγετον, βίοντον δέ οἱ ἄλλοι ἔδωσι."
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 420
 "μὴ δὴ τοι κείνός γε λίην ἐνθύμιος ἔστω.
 αὐτὴ μιν πόμπενον, ἵνα κλέος ἐσθλὸν ἄροιο
 κεῖσ' ἐλθῶν· ἀτὰρ οὐ τιw ἔχει πόνον, ἀλλὰ ἔκηλος
 ἦσται ἐν Ἀτρεΐδαο δόμοις, παρὰ δ' ἄσπετα κείται.
 ἦ μὲν μιν λοχόωσι νέοι σὺν νηὶ μελαύῃ, 425
 ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι·
 ἀλλὰ τὰ γ' οὐκ οἶω, πρὶν καὶ τινα γαῖα καθέξει
 [ἀνδρῶν μνηστήρων, οἳ τοι βίοντον κατέδουσιν]."
 ὣς ἄρα μιν φαμένη ράβδῳ ἐπεμάσσατ' Ἀθήνη.
 κάρψεν μὲν χρῶα καλὸν ἐνὶ γναμπτοῖσι μέλεσσι, 430
 ξανθὰς δ' ἐκ κεφαλῆς ὄλεσε τρίχας, ἀμφὶ δὲ δέρμα
 πάντεσσιν μελέεσσι παλαιοῦ θῆκε γέροντος,
 κνύζωσεν δέ οἱ ὅσσε πάρος περικαλλέ' ἑόντε·
 ἀμφὶ δέ μιν ράκος ἄλλο κακὸν βάλεν ἠδὲ χιτῶνα,
 ῥωγαλέα ῥυπόωντα, κακῷ μεμορυγμένα καπνῷ· 435

ἀμφὶ δέ μιν μέγα δέρμα ταχείης ἔσσ' ἐλάφοιο,
 ψιλόν· δῶκε δέ οἱ σκήπτρον καὶ ἀεικέα πήρην,
 πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἄορτήρ.

Τὼ γ' ὥς βουλευσάντε διέτμαγεν. ἡ μὲν ἔπειτα
 ἐς Λακεδαίμονα διὰν ἔβη μετὰ παῖδ' Ὀδυσῆος.

440

Ξ.

Ὀδυσσεύς πρὸς Εὐμαίον ὁμιλία.

Odysseus visits the hut of Eumaeus the swineherd.

Αὐτὰρ ὁ ἐκ λιμένος προσέβη τρηχεῖαν ἀγαρπὸν
 χῶρον ἄν' ὑλήεντα δι' ἄκριας, ἧ οἱ Ἀθήνη
 πέφραδε δῖον ὑφορβόν, ὃ οἱ βιότοιο μάλιστα
 κήδετο οἰκῶν, οὗς κτήσατο δῖος Ὀδυσσεύς.

Τὸν δ' ἄρ' ἐνὶ προδόμφῳ εὖρ' ἤμενον, ἔνθα οἱ αὐλὴ 5
 ὑψηλὴ δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
 καλὴ τε μεγάλη τε, περιδρομος· ἦν ῥα συμβῶτης
 αὐτὸς δέμαθ' ὕεσσιν ἀποιχομένοιο ἀνακτος,
 νόσφιν δεσποίνης καὶ Λαέρταο γέροντος,
 ῥυτοῖσιν λάεσσι καὶ ἐθρίγκωσεν ἀχέρδῳ. 10
 σταυροὺς δ' ἐκτὸς ἔλασσε διαμπερὲς ἔνθα καὶ ἔνθα,
 πυκνοὺς καὶ θαμέας, τὸ μέλαν ὄρυς ἀμφικεάσας·
 ἔντοσθεν δ' αὐλῆς συφεοὺς δυοκαῖδεκα ποίει
 πλησίον ἀλλήλων, εὐνὰς συσὶν· ἐν δὲ ἐκάστῳ
 πεντήκοντα σύες χαμαιευνάδες ἐρχατόωντο, 15
 θήλειαι τοκάδες· τοὶ δ' ἄρσενες ἐκτὸς ἴαυον,
 πολλὸν παυρότεροι· τοὺς γὰρ μινύθεσκον ἔδοντες
 ἀντίθεοι μνηστήρες, ἐπεὶ προΐαλλε συμβῶτης
 αἰεὶ ζατρεφῶν σιάλων τὸν ἄριστον ἀπάντων·
 οἱ δὲ τριηκόσιοί τε καὶ ἐξήκοντα πέλοντο. 20

παρ δὲ κύνες, θήρεσσιν ἑοικότες αἰὲν ἱανον
 τέσσαρες, οὗς ἔθρεψε συβώτης, ὄρχαμος ἀνδρῶν.
 αὐτὸς δ' ἄμφι πόδεσσιν ἑοῖς ἀράρισκε πέδιλα,
 τάμνων δέρμα βόειον εὐχροές· οἱ δὲ δὴ ἄλλοι
 ῥχοντ' ἄλλυδις ἄλλος ἅμ' ἀγρομένοισι σύεσσιν, 25
 οἱ τρεῖς· τὸν δὲ τέταρτον ἀποπροέηκε πόλινδε
 σὺν ἀγέμεν μνηστῆρσιν ὑπερφιάλοισιν ἀνάγκη,
 ὄφρ' ἱερεύσαντες κρειῶν κορεσαίατο θυμόν.

The dogs set upon him, but Eumaeus rescues him, leads
 him in and entertains him.

Ἐξαπίνης δ' Ὀδυσῆα ἴδον κύνες ὑλακόμωροι.
 οἱ μὲν κεκλήγοντες ἐπέδραμον· αὐτὰρ Ὀδυσσεὺς 30
 ἔξετο κερδοσύνη, σκῆπτρον δέ οἱ ἔκπεσε χειρός.
 ἔνθα κεν ῥ' παρ σταθμῷ ἀεικέλιον πάθεν ἄλγος·
 ἀλλὰ συβώτης ὦκα ποσὶ κραιπνοῖσι μετασπὼν
 ἔσσυτ' ἀνὰ πρόθυρον, σκύτος δέ οἱ ἔκπεσε χειρός.
 τοὺς μὲν ὁμοκλήσας σεῦεν κύνας ἄλλυδις ἄλλον 35
 πυκνῆσιν λιθάδεσσιν· ὁ δὲ προσέειπεν ἄνακτα·
 “ὦ γέρον, ἦ ὀλίγου σε κύνες διεδηλήσαντο
 ἔξαπίνης, καὶ κέν μοι ἐλεγχεῖν κατέχευας.
 καὶ δέ μοι ἄλλα θεοὶ δόσαν ἄλγεά τε στοναχάς τε·
 ἀντιθέου γὰρ ἄνακτος ὀδυρόμενος καὶ ἀχεῦν 40
 ἦμαι, ἄλλοισιν δὲ σύας σιάλους ἀτιτάλλω
 ἔδμεναι· αὐτὰρ κείνος ἐελδόμενός που ἐδωδῆς
 πλάζετ' ἐπ' ἄλλοθρόων ἀνδρῶν δῆμόν τε πόλιν τε,
 εἴ που ἔτι ζῶει καὶ ὄρῃ φάος ἡελίοιο.
 ἀλλ' ἔπεο, κλισίηνδ' ἵομεν, γέρον, ὄφρα καὶ αὐτὸς, 45
 σίτου καὶ οἴνοιο κορεσσάμενος κατὰ θυμόν,
 εἵπης ὀππόθεν ἔσσι καὶ ὀππόσα κῆδε' ἀνέτλης.”
 ὣς εἰπὼν κλισίηνδ' ἠγήσατο δῖος ὕφορβος,
 εἶσεν δ' εἰσαγαγὼν, ῥῶπας δ' ὑπέχευε δασείας,

ἐστόρεσεν δ' ἐπὶ δέρμα λονθάδος ἀγρίου αἰγός, 50
 αὐτοῦ ἐνεύναιον, μέγα καὶ δασύ. χαῖρε δ' Ὀδυσσεὺς
 ὅττι μιν ὥς ὑπέδεκτο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “Ζεὺς τοι δοίη, ξεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι
 ὅττι μάλιστ' ἐθέλεις, ὅτι με πρόφρων ὑπέδεξο.”

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαιοε συβῶτα· 55
 “ξεῖν', οὐ μοι θέμις ἔστ', οὐδ' εἰ κακίων σέθεν ἔλθοι,
 ξεῖνον ἀτιμῆσαι· πρὸς γὰρ Διὸς εἰσιν ἅπαντες
 ξεῖνοί τε πτωχοί τε· δόσις δ' ὀλίγη τε φίλη τε
 γίγνεται ἡμετέρῃ· ἡ γὰρ δμῶων δίκη ἐστὶν
 αἰεὶ δειδιότων, ὅτ' ἐπικρατέωσιν ἄνακτες 60
 οἱ νέοι. ἡ γὰρ τοῦ γε θεοὶ κατὰ νόστον ἔδησαν,
 ὅς κεν ἔμ' ἐνδυκέως ἐφίλει καὶ κτήσιν δπασσεν,
 οἷά τε φ' οἰκῇ ἀναξ εὐθυμος ἔδωκεν,
 οἰκόν τε κληῖρόν τε πολυμνήστην τε γυναῖκα,
 ὅς οἱ πολλὰ κάμησι, θεὸς δ' ἐπὶ ἔργον ἀέξῃ, 65
 ὥς καὶ ἐμοὶ τόδε ἔργον ἀέξεται, φ' ἐπιμύμων.
 τῷ κέ με πόλλ' ὤνησεν ἀναξ, εἰ αὐτόθ' ἐγήρα·
 ἀλλ' ὄλεθ'—ὥς ὦφελλ' Ἑλένης ἀπὸ φύλον ὀλέσθαι
 πρόχυν, ἐπεὶ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε·
 καὶ γὰρ κείνος ἔβη Ἀγαμέμνονος εἵνεκα τιμῆς 70
 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μάχοιτο.”

*Ὡς εἰπὼν ζωστήρι θεῶς συνέεργε χιτῶνα,
 βῆ δ' ἵμεν ἐς συφεοὺς, ὅθι ξῆνεα ἔρχατο χοίρων.
 ξῆθεν ἑλὼν δὴ ξνείκε καὶ ἀμφοτέρους ἰέρευσεν,
 εὖσέ τε μίστυλλέν τε καὶ ἀμφ' ὀβελοῖσιν ἐπειρεν. 75
 ὀπτήσας δ' ἄρα πάντα φέρων παρέθηκε Ὀδυσῆι
 θέρμ' αὐτοῖς ὀβελοῖσιν· ὁ δ' ἄλφιτα λευκὰ πάλυνεν·
 ἐν δ' ἄρα κισσυβίφ κίρνη μελιηδέα οἶνον,
 αὐτὸς δ' ἀντίον ἴξεν, ἐποτρύνων δὲ προσηγίδα·

He tells Odysseus of the reckless insolence of the suitors.

“ἔσθιε νῦν, ὦ ξείνε, τά τε διμώεσσι πάρεσσι, 80
 χοίρε· ἀτὰρ σιάλους γε σῶας μνηστήρες ἔδουσι,
 οὐκ ὅπιδα φρονέοντες ἐνὶ φρεσὶν οὐδ’ ἐλεπτύν.
 οὐ μὲν σχέτλια ἔργα θεοὶ μάκαρες φιλέουσιν,
 ἀλλὰ δίκην τίουσιν καὶ αἴσιμα ἔργ’ ἀνθρώπων.
 καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἳ τ’ ἐπὶ γαίης 85
 ἀλλοτρὴς βῶσιν καὶ σφι Ζεὺς ληΐδα δάη.
 πλησάμενοι δέ τε νῆας ἔβαν οἰκόνδε νέεσθαι,
 καὶ μὲν τρεῖς ὀπίδος κρατερὸν δέος ἐν φρεσὶ πίπτει.
 οἷδε δέ καί τι ἴσασι, θεοῦ δέ τιw’ ἔκλουν αὐτῶν,
 κεύθον λυγρὸν ὄλεθρον, ὃ τ’ οὐκ ἐθέλουσι δικαίως 90
 μῶσθαι οὐδὲ νέεσθαι ἐπὶ σφέτερ’, ἀλλὰ ἐκηλοι
 κτήματα δαρδάπτουσιν ὑπέρβιον, οὐδ’ ἔπι φειδώ.
 ὅσσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκ Διὸς εἰσιν,
 οὐ ποθ’ ἐν ἱερέουσ’ ἱερήιον, οὐδὲ δὴ οἶw’
 οἶνον δὲ φθινύθουσιν ὑπέρβιον ἐξαφύοντες. 95
 ἦ γάρ οἱ ζωὴ γ’ ἦν ἄσπετος· οὐ τιμὴ τόσση
 ἀνδρῶν ἡρώων, οὐτ’ ἠπείροιο μελαίνης
 οὐτ’ αὐτῆς Ἰθάκης· οὐδὲ ξυνεείκοσι φωτῶν
 ἔστ’ ἄφενος τοσσοῦτον· ἐγὼ δέ κέ τοι καταλέξω.
 δώδεκ’ ἐν ἠπείρῳ ἀγέλαι· τόσα πῶεα οἶων, 100
 τόσσα συνῶν συβόσια, τόσ’ αἰπόλια πλατέ’ αἰγῶν
 βόσκουσι ξεινοὶ τε καὶ αὐτοῦ βώτορες ἄνδρες.
 ἐνθάδε δ’ αἰπόλια πλατέ’ αἰγῶν ἔνδεκα πάντα
 ἐσχατιῇ βόσκοντ’, ἐπὶ δ’ ἄνερές ἐσθλοὶ ὄρονται.
 τῶν αἰεὶ σφιν ἕκαστος ἐπ’ ἥματι μῆλον ἀγινεῖ, 105
 ζατρεφένων αἰγῶν ὅς τις φαίνεται ἄριστος.
 αὐτὰρ ἐγὼ σὺς τάσδε φυλάσσω τε ρύομαί τε,
 καὶ σφι συνῶν τὸν ἄριστον ἐν κρίνας ἀποπέμπω.”

ἌΩς φάθ’, ὃ δ’ ἐνδυκέως κρέα τ’ ἤσθιε πινέ τε οἶνον

ἀρπαλέως ἀκέων, κακὰ δὲ μνηστήρσι φύτευεν. 110
 αὐτὰρ ἐπεὶ δέῖπνησε καὶ ἤραρε θυμὸν ἐδωδῆ,
 καὶ οἱ πλησάμενος δῶκε σκύφον, ᾧ περ ἔπινεν,
 οἶνον ἐνίπλειον· ὃ δ' ἐδέξατο, χαῖρε δὲ θυμῷ,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Odyseus hints that the master may still be alive, but
 Eumæus is hopeless.

“ὦ φίλε, τίς γάρ σε πρίατο κτεάτεσσιν ἑοῖσιν, 115
 ὧδε μάλ' ἀφνειὸς καὶ καρτερὸς ὥς ἀγορεύεις;
 φῆς δ' αὐτὸν φθίσθαι Ἀγαμέμνονος εἵνεκα τιμῆς.
 εἰπέ μοι, αἱ κέ ποθι γνῶω τοιούτου ἐόντα.

Ζεὺς γάρ που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 εἰ κέ μιν ἀγγείλαιμι ἰδῶν· ἐπὶ πολλὰ δ' ἀλήθην.” 120

Τὸν δ' ἡμείβετ' ἔπειτα συβώτης, ὄρχαμος ἀνδρῶν·
 “ὦ γέρον, οὐ τις κείνων ἀνὴρ ἀλαλήμενος ἐλθὼν
 ἀγγέλλων πείσειε γυναῖκά τε καὶ φίλον υἱόν,
 ἀλλ' ἄλλως κομιδῆς κεκρημένοι ἄνδρες ἀλῆται
 ψεύδοντ', οὐδ' ἐθέλουσιν ἀληθέα μυθήσασθαι. 125

ὃς δέ κ' ἀλητεύων Ἰθάκης ἐς δῆμον ἵκηται,
 ἐλθὼν ἐς δέσποιναν ἐμὴν ἀπατήλια βάζει·
 ἢ δ' εὖ δεξαμένη φιλέει καὶ ἕκαστα μεταλλᾷ,
 καὶ οἱ ὀδυρομένη βλεφάρων ἄπο δάκρυα πίπτει,
 ἢ θέμις ἐστὶ γυναικὸς, ἐπὴν πόσις ἄλλοθ' ὀλῆται. 130
 αἰψὰ κε καὶ σὺ, γεραιέ, ἔπος παρατεκτῆναιο,
 εἴ τίς τοι χλαῖνάν τε χιτῶνά τε εἵματα δοίη.

τοῦ δ' ἤδη μέλλουσι κύνες ταχέες τ' οἰωνοὶ
 ῥινὼν ἀπ' ὀστεόφω ἐρύσαι, ψυχὴ δὲ λέλοιπεν·
 ἦ τόν γ' ἐν πόντῳ φάγον ἰχθύες, ὅστέα δ' αὐτοῦ 135
 κεῖται ἐπ' ἠπείρου ψαμάθῳ εἰλυμένα πολλῇ.

ὥς ὁ μὲν ἔνθ' ἀπόλωλε, φίλοισι δὲ κῆδ' ὀπίσσω
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τετεύχεται· οὐ γὰρ ἔτ' ἄλλον

ἥπιον ᾧδε ἄνακτα κιχήσομαι, ὁππότε ἐπέλθω,
οὐδ' εἴ κεν πατὴρ καὶ μητέρος αὐτὶς ἴκωμαι 140
οἶκον, ὅθι πρῶτον γενόμεν καὶ μ' ἔτρεφον αὐτοί.
οὐδὲ νῦν τῶν ἐτι τόσσον ὀδυρόμαι, ἰέμενός περ
ὀφθαλμοῖσιν ἰδέσθαι ἔων ἐν πατρίδι γαίῃ·
ἀλλὰ μ' Ὀδυσσῆος πόθος αἴνυται οἰχομένοιο.
τὸν μὲν ἐγὼν, ᾧ ξεῖνε, καὶ οὐ παρεόντ' ὀνομάζειν 145
αἰδέομαι· πέρι γάρ μ' ἐφίλει καὶ κήδετο θυμῷ.
ἀλλὰ μὲν ἡβείην καλέω καὶ νύμφην ἑόντα.”

Odysseus re-iterates his belief with an oath.

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
“ὦ φίλ', ἐπεὶ δὴ πάμπαν ἀναίνεαι, οὐδ' ἐτι φῆσθα
κεῖνον ἐλεύσεσθαι, θυμὸς δέ τοι αἰὲν ἄπιστος· 150
ἀλλ' ἐγὼ οὐκ αὐτῷς μυθήσομαι, ἀλλὰ σὺν ὄρκῳ,
ὥς νεῖται Ὀδυσσεύς· εὐαγγέλιον δέ μοι ἔστω
αὐτίκ', ἐπεὶ κεν κείνος ἴων τὰ δ' δώμαθ' ἴκηται·
[ἔσσαι με χλαῖνάν τε χιτῶνά τε, εἵματα καλά·]
πρὶν δέ κε, καὶ μάλα περ κεκρημένος, οὐ τι δεχόμεν. 155
ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀἰδαιο πύλῃσι
γίνεται, ὃς πενίῃ εἰκὼν ἀπατήλια βάζει.
ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίῃ τε τράπεζα,
ἰστίῃ τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω·
ἣ μὲν τοι τάδε πάντα τελεῖται ὥς ἀγορεύω. 160
τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς.
[τοῦ μὲν φθίνοντος μηνὸς, τοῦ δ' ἰσταμένοιο,
οἵκαδε νοστήσει, καὶ τίσεται ὃς τις ἐκείνου
ἐνθάδ' ἀτιμάζει ἄλοχον καὶ φαίδιμον νύον.]”

*But Eumaeus despairs of his master's fate, and fears for
the safety of Telemachus.*

Τὸν δ' ἀπαμειβόμενος προσέφησ', Εὐμαίε συνβῶτα· 165
“ὦ γέρον, οὐτ' ἄρ' ἐγὼν εὐαγγέλιον τὸδε τίσω,

οὕτ' Ὀδυσσεὺς ἔτι οἶκον ἐλεύσεται· ἀλλὰ ἔκηλος
 πῖνε, καὶ ἄλλα παρέξ μεμνώμεθα, μηδὲ με τούτων
 μίμησκ'. ἡ γὰρ θυμὸς ἐνὶ στήθεσσιν ἐμοῖσιν
 ἄχυνται, ὅππότε τις μνήσῃ κεδνοῦο ἄνακτος. 170
 ἀλλ' ἡ τοι ὄρκον μὲν ἑάσομεν, αὐτὰρ Ὀδυσσεὺς
 ἔλθοι ὅπως μιν ἐγὼ γ' ἐθέλω καὶ Πηνελόπεια
 Λαέρτης θ' ὁ γέρων καὶ Τηλέμαχος θεοειδής.
 νῦν αὖ παιδὸς ἅλαστον οὐδύρομαι, ὃν τέκ' Ὀδυσσεὺς,
 Τηλεμάχον· τὸν ἐπεὶ θρέψαν θεοὶ ἔρνεϊ ἴσον, 175
 καὶ μιν ἔφην ἔσσεσθαι ἐν ἀνδράσιν οὐ τι χέρηα
 πατὴρ ἐοῖο φίλοιο, δέμας καὶ εἶδος ἀγῆτον,
 τοῦ δέ τις ἀθανάτων βλάβη φρένας ἔνδον ἔϊσας
 ἡέ τις ἀνθρώπων· ὁ δ' ἔβη μετὰ πατὴρ ἀκοῆν
 ἐς Πύλον ἡγαθήν· τὸν δὲ μνηστήρες ἀγαυοὶ 180
 οἴκαδ' ἰόντα λοχῶσιν, ὅπως ἀπὸ φύλον ὀληται
 νῶνυμον ἐξ Ἰθάκης Ἀρκεισίου ἀντιθέοιο.
 ἀλλ' ἡ τοι κεῖνον μὲν ἑάσομεν, ἥ κεν ἀλῶν
 ἡ κε φύγοι καὶ κέν οἱ ὑπέρσχοι χεῖρα Κρονίων.
 ἀλλ' ἄγε μοι σὺ, γεραιέ, τὰ σ' αὐτοῦ κήδε' ἐνίσπες, 185
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὔ εἰδῶ·
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκῆς;
 ὅππολῆς τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
 ἡγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
 οὐ μὲν γάρ τί σε πεζὸν δίομαι ἐνθάδ' ἰκέσθαι." 190

Questioned by his host, Odysseus tells a story of himself
 and his wanderings.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
 εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἡμὲν ἐδωδῇ
 ἦδὲ μέθυ γλυκερὸν κλισίης ἔντοσθεν ἐοῦσι,
 δαίνυσθαι ἀκέοντ', ἄλλοι δ' ἐπὶ ἔργον ἔποιεν" 195

ῥηιδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα
οὐ τι διαπρήξαιμι λέγων ἐμὰ κήδεα θυμοῦ,
ὅσσα γε δὴ ζῦμπα πάντα θεῶν ἰότητι μόγησα.

"I am a Cretan, Castor's son, devoted to the arts of war."

ἐκ μὲν Κρητῶν γένος εὖχομαι εὐρείων,
ἀνέρος ἀφνειοῦ πάϊς· πολλοὶ δὲ καὶ ἄλλοι 200
υἱέες ἐν μεγάρῳ ἡμὲν τράφεν ἡδ' ἐγένοντο
γυνῆσι τοῖς ἐξ ἀλόχου· ἐμὲ δ' ὠνητὴ τέκε μήτηρ
παλλακίς, ἀλλὰ με ἴσον ἰθαιγενέεσσιν ἐτίμα
Κάστωρ Ὑλακίδης, τοῦ ἐγὼ γένος εὖχομαι εἶναι·
ὅς τ' ἐνὶ Κρήτεσσι θεὸς ὥς τίετο δῆμῳ 205
ὄλβῳ τε πλούτῳ τε καὶ νιάσι κυδαλίμοισιν.
ἀλλ' ἦ τοι τὸν κῆρες ἔβαν θανάτιο φέρουσai
εἰς Ἀἰῶα δόμους· τοὶ δὲ ζῶν ἐδάσαντο
παῖδες ὑπέρθυμοι καὶ ἐπὶ κλήρους ἐβάλλοντο,
αὐτὰρ ἐμοὶ μάλα παῦρα δόσαν καὶ οἰκί' ἐνεμῖαν. 210
ἡγαγόμην δὲ γυναῖκα πολυκλήρων ἀνθρώπων
εἵνεκ' ἐμῆς ἀρετῆς, ἐπεὶ οὐκ ἀποφώλιος ἦα
οὐδὲ φυγοπτόλεμος· νῦν δ' ἤδη πάντα λέλοιπεν·
ἀλλ' ἐμης καλάμην γέ σ' ὀλομαι εἰσορόωντα
γιγνώσκειν· ἦ γάρ με δῦν ἔχει ἥλιθα πολλή. 215
ἦ μὲν δὴ θάρσος μοι Ἄρης τ' ἔδοσαν καὶ Ἀθήνη
καὶ ῥήξηϊορήν· ὅπότε κρίνοιμι λόχονδε
ἄνδρας ἀριστήας, κακὰ δυσμενέεσσι φντεύνων,
οὐ ποτέ μοι θάνατον προτιόσσετο θυμὸς ἀγήνωρ,
ἀλλὰ πολὺν πρῶτιστος ἐπάλμενος ἔγχει ἔλεσκον 220
ἄνδρῶν δυσμενέων ὃ τέ μοι εἴζειε πόδεσσι.
τοῖος ἔα ἐν πολέμῳ· ἔργον δέ μοι οὐ φίλον ἔσκεν
οὐδ' οἰκωφελή, ἣ τε τρέφει ἀγλαὰ τέκνα,
ἀλλὰ μοι αἰεὶ νῆες ἐπήρετμοι φίλαι ἦσαν
καὶ πόλεμοι καὶ ἄκοντες εὐξέστοι καὶ διστοὶ, 225

λυγρὰ, τὰ τ' ἄλλοισιν γε καταριγνὰ πέλονται.
 αὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τὰ που θεὸς ἐν φρεσὶ θῆκεν·
 ἄλλος γάρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις.
 πρὶν μὲν γὰρ Τροίης ἐπιβήμεναι νῆας Ἀχαιῶν
 εἰνάκις ἀνδράσιν ἦρξα καὶ ὠκυπόροισι νέεσσιν 230
 ἄνδρας ἐς ἄλλοδαπούς, καὶ μοι μάλα τύγχανε πολλὰ.
 τῶν ἑξαιρέμην μενοεικέα, πολλὰ δ' ὀπίσσω
 λάγχανον· αἶψα δὲ οἶκος ὀφέλλετο, καὶ ῥα ἔπειτα
 δεινὸς τ' αἰδοῖός τε μετὰ Κρήτεσσι τετύγμην.

"I joined in the Trojan war, and afterwards made a
 voyage to Egypt."

ἀλλ' ὅτε δὴ τὴν γε στυγερὴν ὁδὸν εὐρύσπα Ζεὺς 235
 ἐφράσαθ', ἥ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε,
 δὴ τότ' ἐμ' ἥνωγον καὶ ἀγακλυτὸν Ἰδομενεῆα
 νήεσσ' ἡγήσασθαι ἐς Ἴλιον· οὐδέ τι μῆχος
 ἦεν ἀνήνασθαι, χαλεπὴ δ' ἔχε δῆμον φῆμις.
 ἔνθα μὲν εἰνάετες πολεμίζομεν νῆες Ἀχαιῶν, 240
 τῷ δεκάτῳ δὲ πόλιι Πριάμου πέρσαντες ἔβημεν
 οἴκαδε σὺν νήεσσι, θεὸς δ' ἐκέδασεν Ἀχαιοὺς.
 αὐτὰρ ἐμοὶ δειλῷ κακὰ μῆδετο μητίετα Ζεὺς·
 μῆνα γὰρ οἷον ἔμεινα τεταρπόμενος τεκέεσσι
 κουριδίῃ τ' ἀλόχῃ καὶ κτήμασιν· αὐτὰρ ἔπειτα 245
 Αἴγυπτόνδε με θυμὸς ἀνώγει ναυτίλλεσθαι,
 νῆας ἐν στεῖλαινα σὺν ἀντιθέοις ἐτάροισιν.
 ἐννέα νῆας στεῖλα, θοῶς δ' ἔσαγεῖρατο λαός.
 ἑξήμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἐταῖροι
 δαίνυντ'· αὐτὰρ ἐγὼν ἱερῆια πολλὰ παρείχον 250
 θεοῖσιν τε ῥέξειν αὐτοῖσί τε δαῖτα πένεσθαι.
 ἐβδομάτῃ δ' ἀναβάντες ἀπὸ Κρήτης εὐρείης
 ἐπλέομεν Βορρῇ ἀνέμῳ ἄκραίῃ καλῷ
 ῥηιδίως, ὥς εἴ τε κατὰ ῥόον· οὐδέ τις οὖν μοι

νηῶν πημάνθη, ἀλλ' ἀσκηθέες καὶ ἄνουςοι
 255 ἦμεθα, τὰς δ' ἀνεμός τε κυβερνήται τ' Ἴθουνον.
 πεμπταῖοι δ' Αἰγυπτου ἐνρρείτην ἰκόμεσθα,
 στήσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας.
 ἐνθ' ἦ τοι μὲν ἐγὼ κελόμην ἐρήφρας ἐταίρους
 αὐτοῦ πὰρ νήεσσι μένειν καὶ νῆας ἔρυσθαι,
 260 ὀπτήφρας δὲ κατὰ σκοπιᾶς ὥτρυνα νέεσθαι·

"My comrades fell in a foray, and I threw myself on the
 mercy of the King."

οἱ δ' ὕβρει εἰξαντες, ἐπισπόμενοι μένει σφῶ,
 αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς
 πόρθεον, ἐκ δὲ γυναικας ἄγον καὶ νήπια τέκνα,
 265 αὐτοὺς τ' ἔκτεινον· τάχα δ' ἐς πόλιν ἵκετ' ἀντή.
 οἱ δὲ βοῆς αἰόντες ἅμ' ἡοὶ φαινομένηφιν
 ἦλθον· πλῆτο δὲ πᾶν πεδῖον πεζῶν τε καὶ ἵππων
 χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραννος
 φύζαν ἐμοῖς ἐτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη
 μέιναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη.
 270 ἐνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξεί χαλκῶ,
 τοὺς δ' ἀναγον ζῶους, σφίσιιν ἐργάζεσθαι ἀνάγκη.
 αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσὶν ὦδε νόημα
 ποίησ'—ὥς ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
 αὐτοῦ ἐν Αἰγύπτῳ· ἔτι γάρ νύ με πῆμ' ὑπέδεκτο—
 275 αὐτίκ' ἀπὸ κρατὸς κυνέην εὐτυχτον ἔθηκα
 καὶ σάκος ὤμουιν, δόρυ δ' ἐκβαλον ἔκτοσε χειρός·
 αὐτὰρ ἐγὼ βασιλῆος ἐναντίον ἤλυθον ἵππων
 καὶ κύσα γούναθ' ἐλών· ὁ δ' ἐρύσατο καὶ μ' ἐλέησεν,
 280 ἐς δίφρον δέ μ' ἔσας ἄγεν οἴκαδε δάκρυ χέοντα.
 ἦ μὲν μοι μάλα πολλοὶ ἐπήισσον μελήσιν,
 ἰέμενοι κτεῖναι—δὴ γὰρ κεχολώατο λήην—
 ἀλλ' ἀπὸ κείνος ἔρυκε, Διὸς δ' ὠπίζετο μῆνιν
 ξεινίου, ὅς τε μάλιστα νεμεσσάται κακὰ ἔργα.

ἐνθα μὲν ἐπτάετες μένον αὐτόθι, πολλὰ δ' ἄγαιρα 285
 χρήματ' ἀν' Αἰγυπτίους ἀνδρας· δίδοσαν γὰρ ἅπαντες.

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 "But I was tempted away from Egypt by a designing
 Phenician trader."

ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
 δὴ τότε Φοῖνιξ ἦλθεν ἀνὴρ ἀπατήλια εἰδώς,
 τρώκτης, ὃς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει·
 ὅς μ' ἄγε παρπεπιθὼν ἦσι φρεσὶν, ὅφρ' ἰκόμεσθα 290
 Φοινίκην, ὅθι τοῦ γε δόμοι καὶ κτήματ' ἔκειτο.
 ἐνθα παρ' αὐτῷ μείνα τελεσφόρον εἰς ἐνιαυτόν.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύнто
 ἂψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὦραι,
 ἐς Λιβύην μ' ἐπὶ νηὸς ἐέσσατο ποντοπόροιο 295
 ψεύδεα βουλεύσας, ἵνα οἱ σὺν φόρτον ἄγοιμι,
 κεῖθι δέ μ' ὥς περάσειε καὶ ἄσπετον ὦνον ἔλοιτο.
 τῷ ἐπόμεν ἐπὶ νηὸς, διόμενός περ, ἀνάγκη.
 ἡ δ' ἔθεεν Βορέῃ ἀνέμῳ ἀκραεὶ καλῷ,
 μέσσον ὑπὲρ Κρήτης· Ζεὺς δέ σφισι μῆδετ' ὄλεθρον. 300
 ἀλλ' ὅτε δὴ Κρήτην μὲν ἐλείπομεν, οὐδέ τις ἄλλη
 φαίνεται γαίῳ, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
 δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
 νηὸς ὕπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.
 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἐμβαλε νηὶ κεραυνόν· 305
 ἡ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
 ἐν δὲ θεεῖον πλῆτο· πέσον δ' ἐκ νηὸς ἅπαντες.
 οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν
 κύμασιν ἐμφορέοντο· θεὸς δ' ἀποαίνυτο νόστον.
 αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς, ἔχοντί περ ἄλγεα θυμῷ, 310
 ἱστὸν ἀμαιμάκετον νηὸς κυανοπρώροιο
 ἐν χεῖρεσσιν ἔθηκεν, ὅπως ἔτι πῆμα φύγοιμι.
 τῷ ῥα περιπλεχθεὶς φερόμην ὀλοοῖς ἀνέμοισιν.

“Wrecked upon the Thesprotian coast I heard that Odysseus
had lately been there, and had left his treasures with
the King, while he went to Dodona.”

ἐν νῆμῳ φερόμην, δεκάτῃ δέ με νυκτὶ μελαίνῃ
γαίῃ Θεσπρωτῶν πέλασεν μέγα κύμα κυλινδόν. 315
ἔνθα με Θεσπρωτῶν βασιλεὺς ἐκομίσσατο Φεῖδων
ἥρως ἀπριάτην· τοῦ γὰρ φίλος υἱὸς ἐπελθὼν
αἶθρῳ καὶ καμάτῳ δεδμημένον ἦγεν ἐς οἶκον,
χειρὸς ἀναστήσας, ὅφρ' ἵκετο δώματα πατρός·
ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν. 320
ἔνθ' Ὀδυσῆος ἐγὼ πυθόμην· κέως γὰρ ἔφασκε
ξείνισαι ἥδ' ἐφιῆσαι ἰόντ' ἐς πατρίδα γαίαν,
καὶ μοι κτήματ' ἔδειξεν ὅσα ξυναγείρατ' Ὀδυσσεὺς,
χαλκὸν τε χρυσὸν τε πολύκμητόν τε σῖθληρον.
καὶ νῦ κεν ἐς δεκάτῃν γενεὴν ἑτερόν γ' ἐτι βόσκοι· 325
τόσσα οἱ ἐν μεγάροις κειμήλια κεῖτο ἄνακτος.
τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὅφρα θεοῦ
ἐκ ὀρυγῶς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι,
ὅππῃς νοστήσῃ Ἰθάκης ἐς πῖονα δῆμον
ἤδη δὴν ἀπεῶν, ἣ ἀμφαδὼν ἢ κρυφῆδόν. 330
ᾧμοσε δὲ πρὸς ἔμ' αὐτὸν, ἀποσπένδων ἐνὶ οἴκῳ,
νῆα κατειρύσθαι καὶ ἐπαρτέας ἔμμεν ἑταίρους,
οἳ δὴ μιν πέμψουσι φάλην ἐς πατρίδα γαίαν.
ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νηὺς
ἄνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον. 335

“As I sailed thence, the crew would have sold me for a slave,
but when their ship touched at Ithaca, I escaped,
as you see.”

ἐνθ' ὃ γε μ' ἠνώγει πέμψαι βασιλῆι Ἀκάστῳ
ἐνδυκέως· τοῖσιν δὲ κακὴ φρεσὶν ἦνδανε βουλὴ
ἀμφ' ἔμοι, ὅφρ' ἐτι πάγχυ δύης ἐπὶ πῆμα γενοίμην.
ἀλλ' ὅτε γαίης πολλὸν ἀπέπλω ποντοπόρος νηὺς,

αὐτίκα δούλιον ἡμαρ ἐμοὶ περιμηχανόωντο. 340
 ἐκ μὲν με χλαῖνάν τε χιτῶνά τε εἴματ' ἔδυσαν,
 ἀμφὶ δέ μοι ῥάκος ἄλλο κακὸν βάλον ἥδ' ἔχιτῶνα,
 ῥωγαλέα, τὰ καὶ αὐτὸς ἐν ὀφθαλμοῖσιν ὄρηαι·
 ἐσπέριοι δ' Ἰθάκης εὐδαιέλου ἐργ' ἀφίκοντο.
 ἐνθ' ἐμὲ μὲν κατέδθησαν ἐυσσέλμῳ ἐνὶ νηὶ 345
 ὀπλῳ ἐυστρεφεί στερεῶς, αὐτοὶ δ' ἀποβάντες
 ἐσσυμένως παρὰ θῖνα θαλάσσης δόρπον ἔλοντο.
 αὐτὰρ ἐμοὶ δεσμὸν μὲν ἀνέγναμψαν θεοὶ αὐτοὶ
 ῥηιδίως· κεφαλῇ δὲ κατὰ ῥάκος ἀμφικαλύψας,
 ξεστὸν ἐφόλκαιον καταβὰς ἐπέλασσα θαλάσση 350
 στήθος, ἔπειτα δὲ χερσὶ διήρεσσ' ἀμφοτέρησι
 νηχόμενος, μάλα δ' ὤκα θύρηθ' ἔα ἀμφὶς ἐκείνων.
 ἐνθ' ἀναβὰς, ὅθι τε δρῖος ἦν πολυνανθεὸς ὕλης,
 κέϊμην πεπτηώς. οἱ δὲ μεγάλα στενάχοντες
 φοίτων· ἀλλ' οὐ γάρ σφιν ἐφαίνετο κέρδιον εἶναι 355
 μαίεσθαι προτέρω, τοὶ μὲν πάλιν αὖτις ἔβαινον
 νηὸς ἔπι γλαφυρῆς· ἐμὲ δ' ἔκρυνψαν θεοὶ αὐτοὶ
 ῥηιδίως, καὶ με σταθμῷ ἐπέλασσαν ἄγοντες
 ἀνδρὸς ἐπισταμένον· ἔτι γάρ νύ μοι αἶσα βιῶναι."

Eumaeus disbelieves him, having been misled by such
 stories before.

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὖμαιε συβῶτα· 360
 "ἂ δειλὲ ξείνων, ἦ μοι μάλα θυμὸν ὄρινας
 ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἥδ' ὅς' ἀλήθης.
 ἀλλὰ τά γ' οὐ κατὰ κόσμον ὀλομαι, οὐδέ με πείσεις
 εἰπὼν ἀμφ' Ὀδυσῆϊ· τί σε χρὴ ταῖον ἐόντα
 μαψιδίως ψεύδεσθαι; ἐγὼ δ' εὖ οἶδα καὶ αὐτὸς 365
 νόστον ἐμοῖο ἀνακτος, ὃ τ' ἤχθετο πᾶσι θεοῖσι
 πάγχυ μάλ', ὅττι μιν οὐ τι μετὰ Τρώεσσι δάμασσαν
 ἦε φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε.

τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
 ἦδ' ἐκε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὅπισσω. ✕ 370
 νῦν δέ μιν ἀκείως ἄρπυιαι ἀνηρέϊσαντο.
 αὐτὰρ ἐγὼ παρ' ὕεσσιν ἀπότηροπος· οὐδὲ πόλινδε
 ἔρχομαι, εἰ μὴ πού τι περίφρων Πηνελόπεια
 ἐλθέμεν δτρύνῃσιν, ὅτ' ἀγγελίη ποθεν ἔλθῃ.
 ἀλλ' οἱ μὲν τὰ ἕκαστα παρήμενοι ἐξερέουσιν, 375
 ἡμὲν οἱ ἄχυνται δὴν οἰχομένοιο ἄνακτος,
 ἦδ' οἱ χαίρουσιν βίοντον νήποιον ἐδοντες·
 ἀλλ' ἐμοὶ οὐ φίλον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι,
 ἐξ οὗ δὴ μ' Αἰτωλὸς ἀνὴρ ἐξήπαφε μύθῳ,
 ὃς ῥ' ἄνδρα κτείνας, πολλὴν ἐπὶ γαῖαν ἀληθείς, 380
 ἦλυθ' ἐμὸν πρὸς σταθμόν· ἐγὼ δέ μιν ἀμφαγάπαζον.
 φῆ δέ μιν ἐν Κρήτεσσι παρ' Ἴδομενῇ ἰδέσθαι
 νῆας ἀκείωμενον, τὰς οἱ ξυνέαζαν ἄελλαι·
 καὶ φάτ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην,
 πολλὰ χρήματ' ἄγοντα, σὺν ἀντιθέοις ἐτάροισι. 385
 καὶ σὺ, γέρον πολυπενθὲς, ἐπεὶ σέ μοι ἦγαγε δαίμων,
 μήτε τί μοι ψεύδεσσι χαρίζεο μήτε τι θέλγῃ·
 οὐ γὰρ τοῦνεκ' ἐγὼ σ' αἰδέσσομαι οὐδὲ φιλήσω,
 ἀλλὰ Δία ξένιον δείσας αὐτόν τ' ἐλεάρων."

Odysseus will stake his life on the truth of his words; but
 Eumæus refuses to listen, and bids him to supper.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 390
 "ἦ μάλα τίς τοι θυμὸς ἐνὶ στήθεσσιν ἄπιστος,
 οἶόν σ' οὐδ' ὁμόσας περ ἐπήγαγον οὐδέ σε πείθω.
 ἀλλ' ἄγε νῦν ῥήτην ποιησόμεθ'· αὐτὰρ ὑπερθε
 μάρτυροι ἀμφοτέροισι θεοὶ, τοὶ Ὀλυμπον ἔχουσιν.
 εἰ μὲν κεν νοστήσῃ ἄναξ τεὸς ἐς τὸδε δῶμα, 395
 ἔσσης με χλαῖνάν τε χιτῶνά τε εἵματα πέμψαι
 Δουλίχιόνδ' ἵεναι, ὅθι μοι φίλον ἔπλετο θυμῷ·

τοῖς δ' Ὀδυσσεὺς μετέειπε, συβώτεω πειρητίζων,
 εἴ πῶς οἱ ἐκδὺς χλαῖναν πόροι, ἢ τιν' ἐταίρων 460
 ἄλλον ἐποτρύνειεν, ἐπεὶ ἐο κήδετο λήην·
 “ κέκλυθι νῦν, Εὐμαίε καὶ ἄλλοι πάντες ἐταῖροι,
 εὐζάμενός τι ἔπος ἐρέω· οἶνος γὰρ ἀνώγει
 ἡλεός, ὅς τ' ἐφέηκε πολύφρονά περ μάλ' ἀεῖσαι
 καὶ θ' ἀπαλὸν γελάσαι, καὶ τ' ὀρχήσασθαι ἀνῆκε, 465
 καὶ τι ἔπος προέηκεν ὃ πέρ τ' ἄρρητον ἄμεινον.
 ἀλλ' ἐπεὶ οὖν τὸ πρῶτον, ἀνέκραγον, οὐκ ἐπικεύσω.
 εἴθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,
 ὥς ὅθ' ὑπὸ Τροίην λόχον ἥγομεν ἀρτύναντες.
 ἡγείσθην δ' Ὀδυσσεύς τε καὶ Ἀτρεΐδης Μενέλαος, 470
 τοῖσι δ' ἅμα τρίτος ἦρχον ἐγών· αὐτοὶ γὰρ ἄνωγον.
 ἀλλ' ὅτε δὴ ῥ' ἰκόμεσθα ποτὶ πτόλιν αἰπύ τε τείχος,
 ἡμεῖς μὲν περὶ ἄστυ κατὰ ῥωπήια πυκνὰ,
 ἂν δόνακας καὶ ἔλος, ὑπὸ τεύχεσι πεπτηῶτες
 κείμεθα, νύξ δ' ἄρ' ἐπῆλθε κακὴ Βορέας πεσόντος, 475
 πηγυλῖς· αὐτὰρ ὑπερθε χιῶν γένετ' ἥτε πάχνη,
 ψυχρὴ, καὶ σακέεσσι περιτρέφετο κρύσταλλος.
 ἐνθ' ἄλλοι πάντες χλαῖνας ἔχον ἠδὲ χιτῶνας,
 εὐδον δ' εὐκηλοὶ, σάκεσιν εἰλυμένοι ὤμους·
 αὐτὰρ ἐγὼ χλαῖναν μὲν ἰὼν ἐτάροισιν ἔλειπον 480
 ἀφραδίης, ἐπεὶ οὐκ ἐφάμην ῥιγωσέμεν ἔμψης,
 ἀλλ' ἐπόμεν σάκος οἶον ἔχων καὶ ζῶμα φαεινόν.
 ἀλλ' ὅτε δὴ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
 καὶ τότε ἐγὼν Ὀδυσῆα προσηΰδων ἐγγυὺς ἐόντα
 ἀγκῶνι νύξας· ὃ δ' ἄρ' ἐμμαπέως ὑπάκουσε· 485
 ‘διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
 οὐ τοι ἔτι ζωῶσι μετέσσομαι, ἀλλὰ με χεῖμα
 δάμναται· οὐ γὰρ ἔχω χλαῖναν· παρὰ μ' ἤπαφε δαίμων
 οἰοχίτων' ἔμεναι· νῦν δ' οὐκέτι φυκτὰ πέλονται.’
 ὥς ἐφάμην, ὃ δ' ἔπειτα νόον σχέθε τόνδ' ἐνὶ θυμῷ, 490

οἷος ἐκεῖνος ἔην βουλευέμεν ἠδὲ μάχεσθαι·
 φθεγξάμενος δ' ὀλίγη ὅπῃ με πρὸς μῦθου ἔειπε·
 'σῖγα νῦν, μή τίς σευ Ἀχαιῶν ἄλλος ἀκούσῃ.'
 ἦ καὶ ἐπ' ἀγκῶνος κεφαλὴν σχέθεν εἰπέ τε μῦθον·
 'κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος. 495

λίην γὰρ νηῶν ἐκὰς ἦλθομεν· ἀλλὰ τις εἴη
 εἰπεῖν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 εἰ πλέοντας παρὰ ναῦφιν ἐποτρύνειε μέεσθαι·
 ὥς ἔφατ', ᾧρτο δ' ἔπειτα Θόας, Ἀνδραίμονος υἱός,
 καρπαλίμως, ἀπὸ δὲ χλαῖναν θέτω φοινικιάσσαν, 500
 βῆ δὲ θέεω ἐπὶ νῆας· ἐγὼ δ' ἐνὶ εἵματι κείνου
 κείμεν ἄσπασίως, φάε δὲ χρυσόθρονος Ἥως.
 ὥς νῦν ἡβώοιμι βῆη τέ μοι ἔμπεδος εἴη·

[δοίη κέν τις χλαῖναν ἐνὶ σταθμοῖσι συφορβῶν,
 ἀμφοτέρων, φιλότῃ καὶ αἰδοῖ φωτὸς ἔηος· 505
 νῦν δέ μ' ἀτμιάζουσι κακὰ χροῖ εἵματ' ἔχοντα.]"

Τὸν δ' ἀπαμειβόμενος προσέφησ, Εὐμαίε συνβῶτα·
 "ὦ γέρον, αἶνος μὲν τοι ἀμύμων, δν κατέλεξας,
 οὐδέ τί πω παρὰ μοῖραν ἔπος νηκερδὲς ἔειπες·
 τῷ οὔτ' ἐσθῆτος δευήσεται οὔτε τευ ἄλλου, 510
 ὦν ἐπέοιχ' ἱκέτην ταλαπεῖριον ἀντιάσαντα,
 νῦν· ἀτὰρ ἡῶθέν γε τὰ σὰ ράκεα δυοπαλίζεις.
 οὐ γὰρ πολλαὶ χλαῖναι ἐπημοιβοὶ τε χιτῶνες
 ἐνθάδε ἐννυσθαι, μία δ' αἴη φωτὶ ἐκάστω.
 [αὐτὰρ ἐπὶν ἔλθῃσιw Ὀδυσσεύς φῖλος υἱός, 515
 αὐτός τοι χλαῖνάν τε χιτῶνά τε εἵματα δώσει,
 πέμψει δ' ὅππῃ σε κραδίη θυμός τε κελεύει.]"

Ὡς εἰπὼν ἀνόρουσε, τίθει δ' ἄρα οἱ πυρὸς ἐγγὺς
 εὐνήν, ἐν δ' οἶων τε καὶ αἰγῶν δέρματ' ἔβαλλεν,
 ἐνθ' Ὀδυσσεὺς κατέλεκτ'· ἐπὶ δὲ χλαῖναν βάλεν αὐτῷ 520
 πυκνὴν καὶ μεγάλην, ἣ οἱ παρεέσκετ' ὁμοιβὰς,
 ἐννυσθαι ὅτε τις χειμῶν ἐκπαγλὸς ὄραϊτο.

*Ὡς ὁ μὲν ἔνθ' Ὀδυσσεὺς κοιμήσατο, τοὶ δὲ παρ' αὐτὸν
 ἄνδρες κοιμήσαντο νηηνίαι· οὐδὲ συμβῶτη
 ἦνδανεν αὐτόθι· κοῖτος, ὧν ἀπο κοιμηθῆναι, 525
 ἀλλ' ὁ γ' ἄρ' ἔξω ἰὼν ὠπλίζετο· χαῖρε δ' Ὀδυσσεύς,
 ὅττι ῥά οἱ βιότου περικήδετο νόσφιν ἐόντος.
 πρῶτον μὲν ξίφος ὄξυ περὶ στιβαροῖς βάλετ' ὤμοις,
 ἀμφὶ δὲ χλαῖναν ἐέσσαι' ἀλεξάνεμον, μάλα πυκνήν,
 ἂν δὲ νάκην ἔλετ' αἰγὸς ἐντρεφέος μεγάλοιο, 530
 εἴλετο δ' ὄξυν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν.
 βῆ δ' ἴμεναι κείων ὄθι περ σύες ἀργιόδοντες
 πέτρῃ ὑπο γλαφυρῇ εὐδον, Βορέω ὑπ' ἰωγῇ.

Ο.

Τηλεμάχου πρὸς Εὐμαιον ἄφιξις.

Athena visits Telemachus in Sparta, and urges him
 to return home,

Ἥ δ' εἰς εὐρύχορον Λακεδαίμονα Παλλὰς Ἀθήνη
 ᾗχετ', Ὀδυσσῆος μεγαθύμου φαίδιμον υἱὸν
 νόστου ὑπομνήσουσα καὶ ὀτρυνέουσα νέεσθαι.
 εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν
 εὐδοντ' ἐν προδόμφ Μενελάου κυδαλίοιο, 5
 ἧ τοι Νεστορίδην μαλακῷ δεδμημένον ὕπνῳ·
 Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκὺς, ἀλλ' ἐνὶ θυμῷ
 νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρεν.
 ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 "Τηλέμαχ', οὐκέτι καλὰ δόμων ἀπο τῆλ' ἀλάλῃσαι, 10
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
 οὕτω ὑπερφιάλους· μή τοι κατὰ πάντα φάγῳσι
 κτήματα δασσάμενοι, σὺ δὲ τηῦσίην ὁδὸν ἔλθῃς.

ἀλλ' ὄτρυνε τάχιστα βοὴν ἀγαθὸν Μενέλαον
 πεμπέμεν, ὅφρ' ἔτι οἴκοι ἀμύμονα μητέρα τέτμης. 15
 ἤδη γάρ ῥα πατὴρ τε κασιγνητοὶ τε κέλονται
 Εὐρυμάχῳ γήμασθαι· ὁ γὰρ περιβάλλει ἅπαντας
 μνηστήρας δώροισι καὶ ἐξώφελλεν ἔεδνα·
 μή νύ τι σεῦ ἀέκητι δόμων ἐκ κτῆμα φέρηται.
 οἴσθα γὰρ οἷος θυμὸς ἐνὶ στήθεσσι γυναικὸς· 20
 κείνου βούλεται οἶκον ὀφέλλειν ὅς κεν ὀπλήη,
 παῖδων δὲ προτέρων καὶ κουριδίῳ φίλοιῳ
 οὐκέτι μέμνηται τεθνηῆτος οὐδὲ μεταλλῆ.
 ἀλλὰ σύ γ' ἐλθὼν αὐτὸς ἐπιτρέψειας ἕκαστα
 δμῳάων ἢ τίς τοι ἀρίστη φαίνεται εἶναι, 25
 εἰς ὃ κε τοι φήνωσι θεοὶ κυδρὴν παράκοιτιν.

and shows him how to avoid the ambushade of the suitors.

ἄλλο δέ τοι τι ἔπος ἐρέω, σὺ δὲ σύνθεο θυμῷ.
 μνηστήρων σ' ἐπιτηδὲς ἀριστῆες λοχόωσι
 ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
 ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι. 30
 ἀλλὰ τά γ' οὐκ ὁίω· πρὶν καὶ τινα γαῖα καθέξει
 ἀνδρῶν μνηστήρων, οἳ τοι βίοντον κατέδουσιν.
 ἀλλὰ ἐκὰς νήσων ἀπέχειν εὐεργέα νῆα,
 νυκτὶ δ' ὁμῶς πλεῖλιν· πέμπει δέ τοι οὔρου ὀπισθεν
 ἀθανάτων ὅς τις σε φυλάσσει τε ῥύεται τε. 35
 αὐτὰρ ἐπὴν πρώτην ἀκτὴν Ἰθάκης ἀφίκηαι,
 νῆα μὲν ἐς πόλιν ὄτρυναι καὶ πάντας ἐταίρους,
 αὐτὸς δὲ πρῶτιστα συβώτην εἰσαφικέσθαι,
 ὅς τοι ὤων ἐπίουρος, ὁμῶς δέ τοι ἤπια οἶδεν.
 ἔνθα δὲ νύκτ' ἀέσαι· τὸν δ' ὄτρυναι πόλιν εἶσω 40
 ἀγγελίην ἐρέοντα περίφρονι Πηνελοπείῃ,
 οὐνεκά οἱ σῶς ἔσσι καὶ ἐκ Πύλου εἰλήλουθας."

Ἡ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πρὸς μακρὸν Ὀλυμπον,

αὐτὰρ ὁ Νεστορίδην ἐξ ἡδέος ὕπνου ἐγειρε
 [λὰξ ποδὶ κινήσας, καὶ μιν πρὸς μῦθον ξειπεν] 45
 “ἔγρεο, Νεστορίδην Πεισίστρατε, μώνυχας ἵππους
 ζεύξον ὑφ’ ἄρματ’ ἄγων, ὅφρα πρήσσωμεν ὁδοῖο.”

Τὸν δ’ αὖ Νεστορίδης Πεισίστρατος ἀντίον ἤδα·
 “Τηλέμαχ’, αὖ πῶς ἔστιν ἐπειγομένους περ ὁδοῖο
 νύκτα διὰ δνοφερὴν ἐλάαν· τάχα δ’ ἔσσεται ἡώς. 50
 ἀλλὰ μέν’ εἰς ὃ κε δῶρα φέρων ἐπιδίφρια θείῃ
 ἥρως Ἀτρεΐδης, δουρικλειτὸς Μενέλαος,
 καὶ μύθοις ἀγανοῖσι παραυδήσας ἀποπέμψῃ.
 τοῦ γάρ τε ξείνος μιμνήσκειται ἤματα πάντα
 ἀνδρὸς ξεινοδόκου, ὅς κεν φιλότῃτα παράσχη.” 55

ὣς ἔφατ’, αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥώς.
 ἀγχίμολον δέ σφ’ ἤλθε βοὴν ἀγαθὸς Μενέλαος,
 ἀνστὰς ἐξ εὐνῆς, Ἑλένης πάρα καλλικόμοιο.
 τὸν δ’ ὥς οὖν ἐνόησεν Ὀδυσσεύς φίλος υἱὸς,
 σπερχόμενός ῥα χιτῶνα περὶ χροῖ σιγαλόεντα 60
 δύνειν, καὶ μέγα φᾶρος ἐπὶ στιβαροῖς βάλετ’ ὅμοις
 ἥρως, βῆ δὲ θύραζε, παριστάμενος δὲ προσηΐδα
 [Τηλέμαχος, φίλος υἱὸς Ὀδυσσεύς θεῖοιο].

He bids farewell to Menelaus, who speeds the parting guest
 with kind words and rich presents.

“Ἀτρεΐδην Μενέλαε διοτρεφεῖς, ὄρχαμε λαῶν,
 ἤδη νῦν μ’ ἀπόπεμπε φίλῃν ἐς πατρίδα γαῖαν· 65
 ἤδη γάρ μοι θυμὸς ἐέλδεται οἴκαδ’ ἰκέσθαι.”

Τὸν δ’ ἡμείβετ’ ἔπειτα βοὴν ἀγαθὸς Μενέλαος·
 “Τηλέμαχ’, οὐ τί σ’ ἐγὼ γε πολὺν χρόνον ἐνθάδ’ ἐρύξω
 ἰέμενον νόστοιο· νεμεσσῶμαι δὲ καὶ ἄλλῃ
 ἀνδρὶ ξεινοδόκῳ, ὅς κ’ ἐξοχα μὲν φιλήσιν, 70
 ἐξοχα δ’ ἐχθαίρῃσιν· ἀμείνω δ’ αἶσιμα πάντα.
 ἴσόν τοι κακὸν ἐσθ’, ὅς τ’ οὐκ ἐθέλοντα νέεσθαι
 ξείνον ἐποτρύνει καὶ ὃς ἐσσύμενον κατερύκει.

[χρὴ ξεῖνον παρέοντα φιλεῖν, ἐθέλοντα δὲ πέμπειν.]

ἀλλὰ μὲν' εἰς ὃ κε δῶρα φέρων ἐπιδίφρια θείω 75
καλὰ, σὺ δ' ὀφθαλμοῖσιν ἴδης, εἴπω δὲ γυναιξὶ
δεῖπνον ἐνὶ μεγάροις τετυκεῖν ἄλκις ἔνδον ἐόντων.
ἀμφοτέρου, κῦδός τε καὶ ἀγλαΐη καὶ ὄνειρα,
δειπνήσαντας ἵμεν πολλὴν ἐπ' ἀπείρουνα γαῖαν.
εἰ δ' ἐθέλεις τραφῆναι ἂν' Ἑλλάδα καὶ μέσον Ἄργος, 80
ὄφρα τοι αὐτὸς ἔπωμαι, ὑποζύξω δέ τοι ἵππους,
ἄσπεα δ' ἀνθρώπων ἡγήσομαι· οὐδέ τις ἡμέας
αὖτως ἀπέμψει, δώσει δέ τι ἔν γε φέρεσθαι,
ἢ τίνα τριπόδων εὐχάλκων ἢ λεβήτων,
ἢ δὴ ἡμιόνους ἢ χρύσειον ἄλειπον.” 85

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·
“ Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
βούλομαι ἤδη νείσθαι ἐφ' ἡμέτερ'· οὐ γὰρ ὅπισθεν
οὖρον ἰὼν κατέλειπον ἐπὶ κτεάτεσσιν ἐμοῖσιν·
μὴ πατέρ' ἀντίθεον διζήμενος αὐτὸς ὀλωμαι, 90
ἢ τί μοι ἐκ μεγάρων κειμήλιον ἐσθλὸν ὀληται.”

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε βοῇν ἀγαθὸς Μενέλαος,
αὐτίκ' ἄρ' ἢ ἀλόχῳ ἠδὲ δμῳῇσι κέλευσε
δεῖπνον ἐνὶ μεγάροις τετυκεῖν ἄλκις ἔνδον ἐόντων.
ἀγχίμολον δέ οἱ ἦλθε Βοηθοῖδης Ἑτωναῦς, 95
ἀνστὰς ἐξ εὐνῆς, ἐπεὶ οὐ πολὺ ναιῖεν ἀπ' αὐτοῦ·
τὸν πῦρ κῆαι ἄνωγε βοῇν ἀγαθὸς Μενέλαος
ὀπῆσαι τε κρεῶν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
αὐτὸς δ' ἐς θάλαμον κατεβήσεται κηῶντα,
οὐκ οἶος, ἅμα τῷ γ' Ἑλένη κίε καὶ Μεγαπένθης. 100
ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι κειμήλια κεῖτο,
Ἀτρεΐδης μὲν ἔπειτα δέπας λάβεν ἀμφικύπελλον,
νιὸν δὲ κρητῆρα φέρειν Μεγαπένθε' ἄνωγεν
ἀργύρεον· Ἑλένη δὲ παρίστατο φωριαμοῖσιν,
ἔνθ' ἔσαν οἱ πέπλοι παμποῖκιλοι, οὓς κάμεν αὐτῇ. 105

τῶν ξν' ἀειραμένη Ἑλένη φέρε, δία γυναικῶν,
 δς κάλλιστος ἦν ποικίλμασιν ἥδὲ μέγιστος,
 ἀστὴρ δ' ὧς ἀπέλαμπεν· ἔκειτο δὲ νεύατος ἄλλων.
 βὰν δ' ἰέναι προτέρω διὰ δώματα, εἰς ἱκοντο
 Τηλέμαχον· τὸν δὲ προσέφη ξανθὸς Μενέλαος· 110

“Τηλέμαχ', ἦ τοι νόστον, ὅπως φρεσὶ σῆσι μενοιναῖς,
 ὥς τοι Ζεὺς τελέσειεν, ἐργιδουπος πόσις Ἥρης.
 δῶρων δ', ὅσο' ἐν ἐμῷ οἴκῳ κειμήλια κείται,
 δώσω δ' κάλλιστον καὶ τιμήςστατόν ἐστι.

δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 115
 ἐστὶν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράνται,
 ἔργον δ' Ἡφαίστοιο· πόρεν δὲ ἑ Φαῖδιμος ἦρως,
 Σιδονίων βασιλεὺς, ὃθ' ἐὸς δόμος ἀμφεκάλυψε
 κείσέ με νοστήσαντα· τείν δ' ἐθέλω τόδ' ὀπάσσαι.”

ᾧ εἰπὼν ἐν χειρὶ τίθει δέπας ἀμφικύπελλον 120
 ἦρως Ἀτρεΐδης· ὁ δ' ἄρα κρητῆρα φαεινὸν
 θῆκε· αὐτοῦ προπάροιθε φέρων κρατερὸς Μεγαπένθης,
 ἀργύρεον· Ἑλένη δὲ παρίστατο καλλιπάρης
 πέπλον ἔχουσα· ἐν χερσὶν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δῶρόν τοι καὶ ἐγὼ, τέκνον φίλε, τοῦτο δίδωμι, 125
 μνήμ' Ἑλένης χειρῶν, πολυηράτου ἐς γάμου ὄρην,
 σὴ ἀλόχῳ φορέειν· τείως δὲ φίλῃ παρὰ μητρὶ
 κείσθω ἐνὶ μεγάρῳ. σὺ δέ μοι χαίρων ἀφίκοιο
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.”

Ὡς εἰποῦς· ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων. 130
 καὶ τὰ μὲν ἐς πείρυνθα τίθει Πεισίστρατος ἦρως
 δεξάμενος, καὶ πάντα ἐφ' ἠγάγετο θυμῷ·
 τοὺς δ' ἦγε πρὸς δῶμα κάρη ξανθὸς Μενέλαος.
 ἐξέστην δ' ἄρ' ἔπειτα κατὰ κλισμούς τε θρόνους τε.
 χέρνιβα δ' ἀμφίπολος προχόφ' ἐπέχευε φέρονσα 135
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

σῖτον δ' αἰδοίη ταμὴν παρέθηκε φέρουσα·
 εἶδ' αὖτ' ἐπιβείσα, χαρίζομένη παρεόντων·
 παρ δὲ Βοηθοίδης κρέα δαίετο καὶ νέμε μοίρας· 140
 οἶνοχόει δ' υἱὸς Μενελάου κυδαλίμοιο.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 δὴ τότε Τηλέμαχος καὶ Νέστορος ἀγλαὸς υἱὸς
 ἵππους τε ζεύγυνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον, 145
 ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἑριδούπου.
 τοὺς δὲ μετ' Ἀτρεΐδης ἔκιε ξανθὸς Μενέλαος,
 οἶνον ἔχων ἐν χειρὶ μελίφρονα δεξιτερῇφιν,
 ἐν δέπαϊ χρυσέῃ, ὅφρα λείψαντε κιοίτην.
 στή δ' ἵππων προπάροιθε, δεδισκόμενος δὲ προσηύδα· 150
 “χαίρετον, ὦ κούρω, καὶ Νέστορι ποιμένι λαῶν
 εἰπεῖν· ἦ γὰρ ἐμοὶ γε πατήρ ὥς ἦπιος ἦεν,
 εἴως ἐν Τροίῃ πολεμίζομεν υἱες Ἀχαιῶν.”
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδ' α·
 “καὶ λίην κείνῃ γε, διοτρεφές, ὥς ἀγορεύεις, 155
 πάντα τάδ' ἐλθόντες καταλέξομεν· αἱ γὰρ ἐγὼν ὥς
 νοστήσας Ἰθάκηνδε, κιχὼν Ὀδυσῆ' ἐνὶ οἴκῳ,
 εἵπομ' ὥς παρὰ σείῳ τυχὼν φιλότῃτος ἀπάσης
 ἔρχομαι, αὐτὰρ ἄγω κειμήλια πολλὰ καὶ ἐσθλά.”

As they start, an omen presents itself to them, which
 Helen interprets.

*Ὡς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις, 160
 αἰετὸς ἀργῇν χῆνα φέρων ὀνύχεσσι πέλωρον,
 ἡμερον ἐξ αὐλῆς· οἱ δ' ἰύζοντες ἔποντο
 ἄνδρες ἠδὲ γυναῖκες· ὁ δὲ σφισιν ἐγγύθεν ἐλθὼν
 δεξιὸς ἦιξε πρόσθ' ἵππων· οἱ δὲ ἰδόντες
 γήθησαν, καὶ πᾶσι ἐνὶ φρεσὶ θυμὸς ἰάνθη. 165
 τοῖσι δὲ Νεστορίδης Πεισίστρατος ἤρχετο μύθων·
 “φράζω δὴ, Μενέλαε διοτρεφές, ἄρχαμε λαῶν,

ἦ νῶϊν τόδ' ἔφηνε θεὸς τέρας ἦε σοὶ αὐτῷ.”

ᾠς φάτο; μερμήριζε δ' ἀρηίφιλος Μενέλαος;
ὅπως οἱ κατὰ μοῖραν ὑποκρίναιτο νῆστας. 178

τὸν δ' Ἑλένη ταυῦπεπλος ὑποφθαμένη φάτο μῦθον·
“ κλυτὲ μεν' αὐτὰρ ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ
ἄθνατοι βάλλονσι καὶ ὥς τελέεσθαι ὀίω.
ὥς ὃδε χῆν' ἥρπαξ' ἀτιταλλομένην ἐνὶ οἴκῳ
ἐλθὼν ἐξ ὄρεος, ὅθι οἱ γενεή τε τόκος τε, 179
ὥς Ὀδυσσεὺς κακὰ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς
οἴκαδε νοστήσει καὶ τίσεται· ἦε καὶ ἦδη
οἴκοι, ἀτὰρ μνηστήρησι κακὸν πάντεσσι φυντεύει.”

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·
“ σὺτῶ νῦν Ζεὺς θείῃ, ἐρίγδουπος πόσις Ἥρης· 180
τῷ κέν τοι καὶ κείθι θεῶ ὥς εὐχετοφμην.”

Telemachus and Peisistratus reach Phœas that same evening, and Pylos on the morrow.

Ἥ καὶ ἐφ' ἵπποιω μάστιγν βάλεν· οἱ δὲ μάλ' ὤκα
ἤϊξαν πεδίονδε διὰ πτόλιος μεμαῶτες,
οἱ δὲ παῦνήμεριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἡέλιος σκιδωντό τε πᾶσαι ἀγυιαί· 183
ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
νιέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
ἐνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς πᾶρ ξέλνια θῆκεν.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ἵππους τε ζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαιων, 190
ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπων·
μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκουτε πέτεσθην.
αἰψα δ' ἔπειθ' ἵκοντο Πύλον αἰπὺν προλιέθρον·
καὶ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν·

Where Telemachus parts from Peisistratus, and joins his comrades at the ship.

“ Νεστορίδῃ, πῶς κέν μοι ὑποσχόμενος τελέσειας 195

μῦθον ἐμόν· ξείνσι δὲ διαμπερές εὐχόμεθ' εἶναι
 ἐκ πατέρων φιλότιτος, ἀτὰρ καὶ ὁμήλικές εἰμ'·
 ἦδε δ' ὁδὸς καὶ μάλλον ὁμοφροσύνῃσιν ἐνήσει.
 μή με παρὲξ ἄγε νῆα, διατρέφες, ἀλλὰ λίπ' αὐτοῦ,
 μή μ' ὁ γέρων ἀέκοντα κατάσχη ᾧ ἐνὶ οἴκῳ 200
 ἰέμενος φιλέειν· ἐμὲ δὲ χρεὼ θιάσπον ἰκέσθαι."

ἌΩς φάτο, Νεστωρίδης δ' ἄρ' ἐφ' συμφράσσαστο θυμῷ,
 ὅπως οἱ κατὰ μοῖραν ὑπὸσχόμενος τελέσειεν,
 ὧδε δέ οἱ φρονέοντι δοάσασα κέρδιον εἶναι·
 στρέψ' ἵππους ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης, 205
 νηὶ δ' ἐνὶ πρύμνῃ ἑξαίνυτο κάλλιμα θῶρα,
 ἐσθήτα χρυσόν τε, τὰ οἱ Μενέλαος ἔδωκε
 καὶ μιν ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
 "σπουδῇ νῦν ἀνάβαινε κέλευέ τε πάντας ἑταίρους,
 πρὶν ἐμὲ οἴκαδ' ἰκέσθαι ἀπαγγέλλαι τε γέροντι. 210
 εὖ γὰρ ἐγὼ τόδε οἶδα ποτὰ φρένα καὶ κατὰ θυμόν·
 οἷος ἐκείνου θυμὸς ὑπέρβιος, σὺ σε μεθήσει,
 ἀλλ' αὐτὸς καλέων δεῦρ' εἴσεται, σὺδὲ ἔφημι
 ἄψ ἵεναι κενεόν· μάλα γὰρ κεχολώσεται ἔμπης."

ἌΩς ἄρα φωνήσας ἔλασεν καλλίτριχας ἵππους 215
 ἄψ Πυλίων εἰς ἄστυ, θοῶς δ' ἄρα δώμαθ' ἵκανε.
 Τηλέμαχος δ' ἐτάροισιν ἐποτρύνων ἐκέλευσεν·
 "ἐγκοσμεῖτε τὰ τεύχε', ἑταῖροι, νηὶ μελαίνῃ,
 αὐτοὶ τ' ἀμβαίνωμεν, ἵνα πρήσσωμεν ὁδοῖο."
 ἌΩς ἔφαθ', οἱ δ' ἄρ' τοῦ μάλ' αὖ μὲν κλῦον ἦδ' ἐπίθοοντο, 220
 αἶψα δ' ἄρ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον.

At this moment comes the seer Theoclymenus, praying to
 be taken on board.

ἦ τοι ὁ μὲν τὰ πονεῖτο καὶ εὔχετο, θῦε δ' Ἀθήνη
 νηὶ πάρα πρύμνῃ· σχεδόνθην δέ οἱ ἦλυθεν ἀγήρ
 τηλεδαπὸς, φεύγων ἐξ Ἀργεος ἄνδρα κατακτὰς,

μάντις· ἀτὰρ γενεήν γε Μελάμποδος ἔκγονος ἦεν, 225
 δς πρὶν μὲν ποτ' ἔναιε Πύλῳ ἐνι, μητέρι μῆλων,
 ἀφνειὸς Πυλίοισι μέγ' ἔξοχα δῶματα ναίων
 δὴ τότε γ' ἄλλων δῆμον ἀφίκετο, πατρίδα φεύγων
 Νηλέα τε μεγάρυμον, ἀγανότατον ζώντων,
 ὅς οἱ χρήματα πολλὰ τελεσφόρον εἰς ἐνιαυτὸν 230
 εἶχε βίῃ. ὁ δὲ τέως μὲν ἐνὶ μεγάροις Φυλάκοιο
 δεσμῷ ἐν ἀργαλέῳ δέδετο, κρατέρ' ἄλγεα πάσχων
 εἵνεκα Νηληϊὸς κούρης ἄτης τε βαρείης,
 τήν οἱ ἐπὶ φρεσὶ θῆκε θεὰ δασπλήτης Ἑρινύς.
 ἀλλ' ὁ μὲν ἔκφυγε κῆρα καὶ ἤλασε βοῦς ἐριμύκους 235
 ἐς Πύλον ἐκ Φυλάκης καὶ ἐτίσατο ἔργον ἀεικὲς
 ἀντίθεον Νηληϊά, κασιγνήτῳ δὲ γυναῖκα
 ἡγάγετο πρὸς δῶμαθ'. ὁ δ' ἄλλων ἵκετο δῆμον,
 Ἄργος ἐς ἱππόβοτον· τόθι γάρ νύ οἱ αἰσιμον ἦεν
 ναιέμεναι πολλοῖσιν ἀνάσσοντ' Ἀργείοισιν. 240
 ἔνθα δ' ἔγχευε γυναῖκα καὶ ὑψερεφὲς θέτο δῶμα,
 γείνατο δ' Ἀντιφάτην καὶ Μάντιον, υἱε κραταιῷ.
 Ἀντιφάτης μὲν ἔτικτεν Ὀικλῆα μεγάρυμον,
 αὐτὰρ Ὀικλείης λαοσσόον Ἀμφιάραον,
 δν περὶ κῆρι φίλει Ζεὺς τ' αἰγίοχος καὶ Ἀπόλλων 245
 παντοίην φιλότῃτ'· οὐδ' ἵκετο γήραος οὐδὸν,
 ἀλλ' ὄλετ' ἐν Θήβῃσι γυναῖων εἵνεκα δῶρων.
 τοῦ δ' υἱεὶς ἐγένοντ' Ἀλκμαίων Ἀμφίλοχος τε.
 Μάντιος αὖ τέκετο Πολυφειδέα τε Κλεῖτόν τε
 ἀλλ' ἣ τοι Κλεῖτον χρυσόθρονος ἥρπασεν Ἥως 250
 κάλλεος εἵνεκα οἴο, ἵν' ἀθανάτοισι μετείη
 αὐτὰρ ὑπέρθυμον Πολυφειδεα μάντιν Ἀπόλλων
 θῆκε βροτῶν ὄχ' ἄριστον, ἐπεὶ θάνεν Ἀμφιάραος·
 ὅς ῥ' Ὑπερησίνηδ' ἀπενάσσατο πατρὶ χολωθεὶς,
 ἐνθ' ὃ γε ναιετάων μαντεύετο πᾶσι βροτοῖσι. 255

Τοῦ μὲν ἄρ' υἱὸς ἐπῆλθε, Θεοκλύμενος δ' ὄνομ' ἦεν,

ὅς τότε Τηλεμάχου πέλας ἴστατο· τὸν δ' ἐκίχανε
 σπένδοντ' εὐχόμενόν τε θοῇ παρὰ νηὶ μελαίνῃ,
 καὶ μιν φωνήσας ἔπειά πτερόεντα προσηύδα·
 “ὦ φίλ', ἐπεὶ σε θύοντα κιχάνω τῷδ' ἐνὶ χώρῳ, 260
 λίσσομ' ὑπὲρ θνέων καὶ δαίμονος, αὐτὰρ ἔπειτα
 σῆς τ' αὐτοῦ κεφαλῆς καὶ ἐταίρων, οἳ τοι ἔπονται,
 εἰπέ μοι εἰρομένῃ νημερτέα μῆδ' ἐπικεύσης·
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκῆς;”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα· 265
 “τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 ἐξ Ἰθάκης γένος εἰμὶ, πατὴρ δέ μοι ἔστιν Ὀδυσσεύς,
 εἴ ποτ' ἔην· νῦν δ' ἦδη ἀπέφθιτο λυγρῷ δλέθρῳ.
 τοῦνεκα νῦν ἐτάρους τε λαβὼν καὶ νῆα μέλαιναν
 ἦλθον πευσόμενος πατρὸς δὴν οἰχομένοιο.” 270

Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·
 “οὔτω τοι καὶ ἐγὼν ἐκ πατρίδος, ἄνδρα κατακτὰς
 ἔμφυλον· πολλοὶ δὲ κασίγνητοί τε ἔται τε
 Ἄργος ἂν' ἱππόβοτον, μέγα δὲ κρατέουσιν Ἀχαιῶν.
 τῶν ὑπαλευάμενος θάνατον καὶ κῆρα μέλαιναν 275
 φεύγω, ἐπεὶ νύ μοι αἴσα κατ' ἀνθρώπους ἀλάλησθαι.
 ἀλλὰ με νηὸς ἔφεσσαι, ἐπεὶ σε φνυγὼν ἰκέτευσα,
 μή με κατακτείνωσι· διωκέμεναι γὰρ οἶω.”

*Telemachus takes him on board and they sail home, avoiding
 the ambushade of the suitors.*

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
 “οὐ μὲν δὴ σ' ἐθέλοντά γ' ἀπώσω νηὸς ἑίσης, 280
 ἀλλ' ἔπεν· αὐτὰρ κεῖθι φιλήσεται, οἷά κ' ἔχωμεν.”

Ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος,
 καὶ τό γ' ἐπ' ἱκριόφιν τάνυσεν νεὸς ἀμφιελίσσης·
 ἂν δὲ καὶ αὐτὸς νηὸς ἐβήσετο ποντοπόροιο.
 ἐν πρύμνῃ δ' ἄρ' ἔπειτα καθέζετο, παρ δὲ οἱ αὐτῷ 285
 εἶσε Θεοκλύμενον· τοὶ δὲ πρυμνήσι' ἔλυσαν.

Τηλέμαχος δ' ἐτάροισιν ἐποτρύνων ἐκέλευσεν
 ὅπλων ἄπτεσθαι· τοὶ δ' ἐσσυμένως ἐπίθοντο.
 ἱστὸν δ' εἰλάτινον κοίλης ἐντοσθε μεσόδμης
 στήσαν ἀεῖραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 290
 ἔλκον δ' ἱστία λευκὰ εὐστρέπτοισι βοεῦσι.
 τοῖσιν δ' ἔκμενον οὖρον ἱεὶ γλαυκῶπις Ἀθήνη,
 λάβρον ἐπαιγίζοντα δι' αἰθέρος, ὄφρα τάχιστα
 νηὺς ἀνύσειε θέουσα θαλάσσης Ἀλμυρὸν ὕδωρ.
 [βὰν δὲ παρὰ Κροννοῦς καὶ Χαλκίδα καλλιφρέθρον.] 295
 Δύσετό τ' ἡέλιος σκιάωντό τε πᾶσαι ἀγναιῆ
 ἣ δὲ Φεᾶς ἐπέβαλλεν ἐπειγομένη Διὸς οὐρῳ,
 ἥδ' ἐπαρ' Ἥλιδα δῖαν, ὅθι κρατέουσιν Ἑπειοί.
 ἐνθεν δ' αὖ νήσοισιν ἐπιπροέηκε βοῆσιν,
 ὁρμαίνων ἥ κεν θάνατον φύγοι ἢ κεν ἁλώῃ, 300

Odysseus is unwilling to tax the hospitality of Eumaeus any further; but his host bids him stay.

Τὼ δ' αὖτ' ἐν κλισίῃ Ὀδυσσεὺς καὶ διὸς ὑφορβὸς
 δορπεῖτην· παρὰ δὲ σφιν ἐδόρπεον ἄνδρες ἄλλοι.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς δ' Ὀδυσσεὺς μετέειπε, συμβάτω πειρηγίζων,
 ἥ μιν ἔτ' ἐνδυκέως φιλέοι μῆναί τε κελύοι 305
 αὐτοῦ ἐνὶ σταθμῷ, ἥ ὀτρύνειε πόλυνδε·
 “κέκλυθι νῦν, Εὖμαιε, καὶ ἄλλοι πάντες ἐταῖροι·
 ἡῶθεν προτὶ ἄστυ λιλαίομαι ἀπονέεσθαι
 πτωχεύσων, ἵνα μὴ σε κατατρύχω καὶ ἐταῖρους.
 ἀλλὰ μοι εὖ θ' ὑπόθεν καὶ ἄμ' ἡγεμόν' ἐσθλὸν ὅπασσον, 310
 ὅς κ' ἐμὲ κείσ' ἀγάγῃ· κατὰ δὲ πτόλιν αὐτὸς ἀνάγκη
 πλάγξομαι, αἶ κέν τις κοτύλην καὶ πύρνον ὀρέξῃ.
 καὶ κ' ἐλθὼν πρὸς δώματ' Ὀδυσσῆος θείοιο
 ἀγγελίην εἴποιμι περίφρονι Πηνελοπείῃ,
 καὶ κε μνηστῆρεςσιν ὑπερφιάλοισι μιγείην, 315

εἴ μοι δεῖπνον δοῖεν οὐείατα μυρί' ἔχοντες.
 αἰψά κεν εὖ δρώοιμι μετὰ σφίσιν ὅττι θέλοιν.
 ἐκ γάρ τοι ἔρέω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον
 Ἑρμείαο ἔκητι διακτόρου, ὅς ῥά τε πάντων
 ἀνθρώπων ἔργοισι χάριν καὶ κύδος ὀπάζει, 320
 δρηστοσύνη οὐκ ἂν μοι ἐρίσσειε βροτὸς ἄλλος,
 πῦρ τ' εὖ νηῆσαι διὰ τε ξύλα δανὰ κεάσσαι,
 δαιτρεῦσαι τε καὶ ὀπτῆσαι καὶ οἰνοχοῆσαι,
 οἶά τε τοῖς ἀγαθοῖσι παραδρώωσι χέρηες." ✕

Τὸν δὲ μέγ' ὀχθήσας προσέφη, Εὐμαῖε συβῶτα 325
 "ὦ μοι, ξεῖνε, τίη τοι ἐνὶ φρεσὶ τοῦτο νόημα
 ἔπλετο; ἢ σύ γε πάγχυ λιλαίεαι αὐτόθ' ὀλέσθαι,
 εἰ δὴ μνηστήρων ἐθέλεις καταδύναι ὄμιλον,
 τῶν ὕβρις τε βλή τε σιδήρεον οὐρανὸν ἵκει.
 οὐ τοι τοιοῖδ' εἰσὶν ὑποδρηστήρες ἐκείνων, 330
 ἀλλὰ νέοι, χλαῖνας εὖ εἰμένονι ἠδὲ χιτῶνας,
 αἰεὶ δὲ λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα,
 οἳ σφιν ὑποδρώωσιν ἐύξεστοι δὲ τράπεζαι
 σίτου καὶ κρειῶν ἠδ' οἶνοῦ βεβρίθασιν.
 ἀλλὰ μέν' οὐ γάρ τις τοι ἀνιᾶται παρεόντι, 335
 οὔτ' ἐγὼ οὔτε τις ἄλλος ἐταίρων, οἳ μοι ἔασιν.
 αὐτὰρ ἐπὴν ἔλθῃσιν Ὀδυσσῆος φίλος υἱός,
 κείνός σε χλαῖνάν τε χιτῶνά τε εἴματα ἔσσει,
 πέμψει δ' ὅππῃ σε κραδίη θυμός τε κελεύει."

Odysseus asks about Laertes and Anticleia, and learns from
 Eumaeus of the sad changes in the household.

Τὸν δ' ἡμέλβετ' ἔπειτα πολύτλας διός Ὀδυσσεύς 340
 "αἶθ' οὕτως, Εὐμαῖε, φίλος Διὶ πατρὶ γένοιο
 ὥς ἐμοί, ὅττι μ' ἔπαυσας ἄλης καὶ οἰζύος αἰνῆς.
 πλαγκτοσύνης δ' οὐκ ἔστι κακώτερον ἄλλο βροτοῖσιν
 ἀλλ' ἔνεκ' οὐλομένης γαστρὸς κακὰ κήδε' ἔχουσιν

ἀνέρες, ὃν κεν ἴκηται ἄλη καὶ πῆμα καὶ ἄλγος. 345
 νῦν δ' ἐπεὶ Ἰσχανάας μείναι τέ με κείνον ἄνωγας,
 εἶπ' ἄγε μοι περὶ μητρὸς Ὀδυσσῆος θέλιοιο
 πατρός θ', ὃν κατέλειπεν ἰὼν ἐπὶ γήραος οὐδῶ,
 ἧ που ἔτι ζώουσιν ὑπ' αὐγὰς ἡελίοιο,
 ἧ ἤδη τεθνήσκει καὶ εἰν Ἀἰῖδο δόμοισι." 350

Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν
 " τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 Λαέρτης μὲν ἔτι ζῶει, Διὶ δ' εὐχεται αἰεὶ
 θυμὸν ἀπὸ μελέων φθίσθαι οἷς ἐν μεγάροισιν·
 ἐκπάγλως γὰρ παιδὸς οὐδύρεται οἰχομένοιο 355
 κουριδῆς τ' ἀλόχοιο δαΐφρονος, ἧ ἑ μάλιστα
 ἦκαχ' ἀποφθιμένη καὶ ἐν ὤμῳ γήραϊ θῆκεν.
 ἧ δ' ἄχεϊ οὐ παιδὸς ἀπέφθιτο κυδαλίμοιο,
 λευγαλέῳ θανάτῳ, ὥς μὴ θάνοι ὅς τις ἐμοί γε
 ἐνθάδε ναιετάων φίλος εἷη καὶ φίλα ἔρδοι. 360
 ὄφρα μὲν οὖν δὴ κείνη ἔην, ἀχέουσά περ ἔμπης,
 τόφρα τί μοι φίλον ἔσκε μεταλλῆσαι καὶ ἐρέσθαι,
 οὐνεκά μ' αὐτὴ θρέψεν ἅμα Κτιμένη τανυπέπλῳ,
 θυγατέρ' ἰφθίμῃ, τὴν ὀπλοτάτην τέκε παῖδων·
 τῇ ὁμοῦ ἐτρεφόμενην, ὀλίγον δέ τί μ' ἦσσον ἐτίμα. 365
 αὐτὰρ ἐπεὶ ῥ' ἦβην πολυήρατον ἰκόμεθ' ἄμφω,
 τὴν μὲν ἔπειτα Σάμηνδ' ἔδοσαν καὶ μυρὶ ἔλοντο,
 αὐτὰρ ἐμὲ χλαῖνάν τε χιτῶνά τε εἵματ' ἐκέλευ
 καλὰ μάλ' ἀμφιέσασα, ποσὶν δ' ὑποδήματα δοῦσα
 ἀγρόνδε προΐαλλε· φίλει δέ με κηρόβι μᾶλλον. 370
 νῦν δ' ἤδη τούτων ἐπιδεύομαι· ἀλλὰ μοι αὐτῷ
 ἔργον ἀέξουσιν μάκαρες θεοὶ ᾧ ἐπιμύμνω·
 τῶν ἐφαγόν τ' ἐπιόν τε καὶ αἰδοίοισιν ἔδωκα.
 ἐκ δ' ἄρα δεσποίνης οὐ μέλιχον ἔστιν ἀκοῦσαι
 οὔτ' ἔπος οὔτε τι ἔργον, ἐπεὶ κακὸν ἔμπεσεν οἴκῳ, 375
 ἄνδρες ὑπερφίαλοι· μέγα δὲ δμῶες χατέουσιν

ἀντία δεσποίνης φάσθαι καὶ ἕκαστα πνθέσθαι
καὶ φαγέμεν πνέμεν τε, ἔπειτα δὲ καὶ τι φέρεσθαι
ἀγρόνδ', οἷά τε θυμὸν ἀεὶ δμῶεσσιν ἰαίνει."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 380
"ὦ πόποι, ὥς ἄρα τυτθὸς ἔων, Εὐμαίε συβῶτα,
πολλὸν ἀπεπλάγχθης σῆς πατρίδος ἠδὲ τοκῆων.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀγρεκέως κατάλεξον,
ἣ δὲ διεπράθετο πόλις ἀνδρῶν εὐρύαγνια,
ἣ ἔνι ναιετάασκε πατὴρ καὶ πότνια μήτηρ, 385
ἣ σέ γε μουνωθέντα παρ' οἴεσιν ἢ παρὰ βουσὶν
ἄνδρες δυσμενέες νηυσὶν λάβον ἠδ' ἐπέρασσαν
τοῦδ' ἀνδρὸς πρὸς δῶμαθ', ὃ δ' ἄξιον ὦνον ἔδωκε."

**Eumaeus tells his own story, how he came to be sold
as a slave:**

Τὸν δ' αὖτε προσέειπε συβῶτης, ὄρχαμος ἀνδρῶν·
"ξείν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρειαι ἠδὲ μεταλλᾶς, 390
σιγῇ νῦν ξυνίει καὶ τέρπεο, πνέ τε οἶνον
ἡμενος. αἶδε δὲ νύκτες ἀθέσφατοι· ἔστι μὲν εὐδειν,
ἔστι δὲ τερπομένοισιν ἀκούειν· οὐδέ τί σε χρῆ,
πρὶν ὥρη, καταλέχθαι· ἀνὴρ καὶ πολλὸς ὕπνος.
τῶν δ' ἄλλων ὅτινα κραδίη καὶ θυμὸς ἀνώγει, 395
εὐδέτω ἐξελθῶν· ἅμα δ' ἠοῖ φαινομένηφι
δειπνήσας ἅμ' ἕεσσιν ἀνακτορίησιν ἐπέσθω.
νῶϊ δ' ἐνὶ κλισίῃ πνέοντέ τε δαιτυμένω τε
κῆδεσιν ἀλλήλων τερπώμεθα λευγαλέοισι,
μνωομένων· μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἄνθρωπος, 400
ὅς τις δὴ μάλα πολλὰ πάθη καὶ πόλλ' ἐπαληθῆ.
τοῦτο δέ τοι ἔρέω ὃ μ' ἀνείρειαι ἠδὲ μεταλλᾶς.

Νῆσός τις Συρίη κυκλήσκειται, εἴ που ἀκούεις,
Ὅρτυγίης καθύπερθευ, ὅθι τροπαὶ ἡελίου,
οὗ τι περιπληθὴς λίην τόσον, ἀλλ' ἀγαθὴ μὲν, 405

εὖβοτος εὖμηλος, οἶνοπληθής, πολύπυρος.
 πείνῃ δ' οὐ ποτε δῆμον ἐσέρχεται, οὐδέ τις ἄλλη
 νοῦσος ἐπὶ στνγερῇ πέλεται δειλοῖσι βροτοῖσιν·
 ἀλλ' ὅτε γηράσκωσι πάλιν κάτω φύλ' ἀνθρώπων,
 ἐλθὼν ἀργυρότοξος Ἀπόλλων Ἀρτέμιδι ξὺν 410
 οἷς ἀγανοῖς βελέεσσιν ἐπιχόμενος κατέπεφνε.
 ἔνθα δ' οὖα πόλιν, δῖχα δέ σφισι πάντα δέδασται·
 τῆσιν δ' ἀμφοτέρησι πατὴρ ἔμδος ἐμβασίλευε,
 Κτήσιος Ὀρμενίδης, ἐπιείκελος ἀθανάτοισιν.

how his nurse, tempted by traders from her own home,
 carried him off.

Ἐνθα δὲ Φοῖνικες ναυσίκλυτοι ἤλυθον ἄνδρες, 415
 τρώκται, μυρὶ ἄγοντες ἀθύρματα νηὶ μελαίνῃ.
 ἔσκε δὲ πατὴρ ἐμοῖο γυνὴ Φοῖνισσ' ἐνὶ οἴκῳ,
 καλὴ τε μεγάλη τε καὶ ἀγλαὰ ἔργα ἰδυῖα·
 τὴν δ' ἄρα Φοῖνικες πολυπαῖπαλοι ἡπερόπευον.
 πλυνούσῃ τις πρῶτα μίγῃ κοίλῃ παρὰ νηὶ 420
 εὐνῇ καὶ φιλότῃ, τὰ τε φρένας ἡπεροπεύει
 θηλυτέρῃσι γυναιξὶ, καὶ ἥ κ' εὐεργὸς ἔσιν.
 εἰρώτα δὴ ἔπειτα τίς εἴη καὶ πόθεν ἔλθοι·
 ἥ δὲ μάλ' αὐτίκα πατὴρ ἐπέφραδεν ὑπερεφές δῶ·
 'ἐκ μὲν Σιδῶνος πολυχάλκου εὐχομαι εἶναι, 425
 κούρῃ δ' εἴμ' Ἀρύβαντος ἐγὼ ῥυθδὸν ἀφνειοῦ·
 ἀλλὰ μ' ἀνήρπαξαν Τάφιοι ληίστορες ἄνδρες
 ἀγρόθεν ἐρχομένην, πέρασαν δέ τε δεῦρ' ἀγαγόντες
 τοῦδ' ἀνδρὸς πρὸς δώμαθ'· ὁ δ' ἄξιον ὦνον ἔδωκε.'

Τὴν δ' αὖτε προσέειπεν ἀνὴρ, δς ἐμίσγετο λάθρῃ· 430
 'ἦ ρά κε νῦν πάλιν αὖτις ἄμ' ἡμῖν οἴκαδ' ἔποιο,
 ὄφρα ἴδῃ πατὴρ καὶ μητέρος ὑπερεφές δῶ
 αὐτοὺς τ' ; ἦ γὰρ ἔτ' εἰσὶ καὶ ἀφνειοὶ καλέονται.'

Τὸν δ' αὖτε προσέειπε γυνὴ καὶ ἀμείβετο μύθῳ·
 'εἴη κεν καὶ τοῦτ', εἴ μοι ἐθέλοιτέ γε, ναῦται, 435

ὄρκῳ πιστωθῆναι ἀπήμονά μ' οἴκαδ' ἀπάξειν.'

ἄΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπώμνουον ὥς ἐκέλευεν.

αὐτὰρ ἐπεὶ ῥ' ὄμοσαν τε τελευτήσαν τε τὸν ὄρκον,
τοῖς δ' αὖτις μετέειπε γυνὴ καὶ ἀμείβετο μύθῳ·

ἴσιγγι νῦν, μή τις με προσαιδάτω ἐπέεσσιν 440

ὑμετέρων ἐτάρων, ξυμβλήμενος ἢ ἐν ἀγυίῃ,

ἢ πον ἐπὶ κρήνῃ· μή τις ποτὶ δῶμα γέροντι

ἐλθὼν ἐξείπῃ, ὃ δ' οἰσάμενος καταδήσῃ

δεσμῷ ἐν ἀργαλέῳ, ὑμῖν δ' ἐπιφράσσετ' ὄλεθρον.

ἀλλ' ἔχετ' ἐν φρεσὶ μῦθον, ἐπείγετε δ' ὦνον ὀδαίων. 445

ἀλλ' ὅτε κεν δὴ νηὺς πλείη βίοτοιο γένηται,

ἀγγελίῃ μοι ἔπειτα θοῶς ἐς δῶμαθ' ἰκέσθω·

οἴσω γὰρ καὶ χρυσὸν, ὅτις χ' ὑποχείριος ἔλθῃ·

καὶ δέ κεν ἄλλ' ἐπίβαθρον ἐγὼν ἐθέλουσά γε δοίην.

παῖδα γὰρ ἀνδρὸς ἐῆος ἐνὶ μεγάροις ἀτιτάλλω, 450

κερδαλέον δὴ τοῖον, ἅμα τροχόωντα θύραζε·

τόν κεν ἄγοιμ' ἐπὶ νηὸς, ὃ δ' ὑμῖν μυρίον ὦνον

ἄλφοι, ὅπη περάσητε κατ' ἄλλοθρόους ἀνθρώπους.'

Ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πρὸς δῶματα καλὰ,

οἱ δ' ἐνιαυτὸν ἔπαντα παρ' ἡμῖν αὖθι μένοντες 455

ἐν νηὶ γλαφυρῇ βίοτον πολλὸν ἐμπολῶντο.

ἀλλ' ὅτε δὴ κοίλῃ νηὺς ἤχθετο τοῖσι νέεσθαι,

καὶ τότε ἄρ' ἀγγελον ἤκων, ὃς ἀγγεῖλειε γυναικί.

ἦλυθ' ἀνὴρ πολυίδρις ἐμοῦ πρὸς δῶματα πατρὸς

χρῦσεον ὄρμον ἔχων, μετὰ δ' ἡλέκτροισιν ἕρτο. 460

τὸν μὲν ἄρ' ἐν μεγάρῳ δμῳαὶ καὶ πότνια μήτηρ

χερσίν τ' ἀμφαφύοντο καὶ ὀφθαλμοῖσιν ὀρῶντο,

ὦνον ἐπισχόμεναι· ὃ δὲ τῇ κατένευσε σιωπῇ.

ἦ τοι ὃ καννεύσας κοίλῃν ἐπὶ νῆα βεβήκει,

ἦ δ' ἐμὲ χειρὸς ἐλοῦσα δόμων ἐξῆγε θύραζε. 465

εὔρε δ' ἐνὶ προδόμῳ ἡμὲν δέπα ἠδὲ τραπέζας

ἀνδρῶν δαιτυμόνων, οἳ μὲν πατέρ' ἀμφεπένοντο.

οἱ μὲν ἄρ' ἐς θῶκον πρόμολον, δῆμοιό τε φῆμιν,
 ἡ δ' αἴψα τριῖ' ἄλεια κατακρύψας' ὑπὸ κόλπῳ
 ἔκφερεν· αὐτὰρ ἐγὼν ἐπόμενι ἁσιφροσύνῃσι. 470
 δύσετό τ' ἡέλιος σκιδωνιό τε πᾶσαι ἀγυαί·
 ἡμεῖς δ' ἐς λιμένα κλυτὸν ἤλθομεν ὧκα κιόντες·
 ἔνθ' ἄρα Φοινίκων ἀνδρῶν ἦν ὠκύαλος νηὺς.
 οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 νῶ ἀναβησάμενοι· ἐπὶ δὲ Ζεὺς οὐρον ἱαλλεν. 475
 ἐξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ·
 ἀλλ' ὅτε δὴ ξβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
 τὴν μὲν ἔπειτα γυναῖκα βάλ' Ἄρτεμις ἰοχέαιρα,
 ἄντλῳ δ' ἐνδούπησε πεσοῦσ' ὥς εἰναλίῃ κήξ.
 καὶ τὴν μὲν φώκησι καὶ ἰχθύσι κύρμα γενέσθαι 480
 ἔκβαλον· αὐτὰρ ἐγὼ λιπόμενι ἀκαχήμενος ἦτορ·
 τοὺς δ' Ἰθάκῃ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ,
 ἔνθα με Λαέρτης πρίατο κτεάτεσσιν ἑοῖσιν.
 οὕτω τήνδε γε γαῖαν ἐγὼν ἴδον ὀφθαλμοῖσι.”
 Τὸν δ' αὖ διογενὴς Ὀδυσσεὺς ἡμέιβετο μύθῳ· 485
 “Εὖμαι, ἡ μάλα δὴ μοι ἐνὶ φρεσὶ θυμὸν ὄρινας
 ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἄλγεα θυμῷ.
 ἀλλ' ἦ τοι σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκε
 Ζεὺς, ἐπεὶ ἀνδρὸς δώμοσ' ἀφίκεο πολλὰ μογήσας
 ἡπίου, ὃς δὴ τοι παρέχει βρῶσιν τε πόσιν τε 490
 ἐνδυκέως, ζῶεις δ' ἀγαθὸν βίον· αὐτὰρ ἐγὼ γε
 πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος ἐνθάδ' ἱκάνω.”

Arrival of Telemachus in Ithaca.

*Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 καδδραθέτην δ' οὐ πολλὸν ἐπὶ χρόνον, ἀλλὰ μίνυνθα·
 αἴψα γὰρ Ἦως ἤλθεν εὐθρονος. οἱ δ' ἐπὶ χέρσου 495
 Τηλεμάχου ἔταροι λύνον ἰστία, καδ δ' ἔλον ἰστὸν
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς.

ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 δεῖπνόν τ' ἐντύνοντο κερῶντό τε αἶθοπα οἶνον. 500
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων
 “ὕμεις μὲν νῦν ἄστυδ' ἐλαύνετε νῆα μέλαιναν,
 αὐτὰρ ἐγὼν ἀγρὸς ἐπιείσομαι ἥδὲ βοτῆρας·
 ἐσπέριος δ' εἰς ἄστυ ἰδὼν ἐμὰ ἔργα κάτεμι. 505
 ἦῶθεν δέ κεν ὕμιν ὁδοιπόριον παραθείμην,
 δαῖτ' ἀγαθὴν κρειῶν τε καὶ οἴνου ἡδυνότοιο.”

Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·
 “πῇ γὰρ ἐγὼ, φίλε τέκνον, ἴω; τεῦ δῶμαθ' ἴκωμαι
 ἀνδρῶν οἱ κραναὴν Ἰθάκην κᾶτα κοιρανέουσιν; 510
 ἢ ἰθὺς σῆς μητρὸς ἴω καὶ σοῖο δόμοιο;”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·
 “ἄλλως μὲν σ' ἂν ἐγὼ γε καὶ ἡμέτερόνδε κελόιμην
 ἔρχεσθ'· οὐ γάρ τι ξενίῳ ποθὴ· ἀλλὰ σοὶ αὐτῷ
 χεῖρον, ἐπεὶ τοι ἐγὼ μὲν ἀπέσσομαι, οὐδὲ σε μήτηρ 515
 ὄψεται· οὐ μὲν γάρ τι θαμὰ μνηστῆρσ' ἐνὶ οἴκῳ
 φαίνεται, ἀλλ' ἀπο τῶν ὑπερώϊ' ἰστὸν ὑφαίνει. —
 ἀλλὰ τοι ἄλλον φῶτα πιφαύσκομαι ὃν κεν ἴκοιο,
 Εὐρύμαχον, Πολύβοιο δαΐφρονος ἀγλαὸν υἱόν,
 τὸν νῦν ἴσα θεῶ' Ἰθακήσιοι εἰσορώωσι· 520
 καὶ γὰρ πολλὸν ἄριστος ἀνὴρ μέμονέν τε μάλιστα
 μητέρ' ἐμὴν γαμέειν καὶ Ὀδυσσῆος γέρας ἔξεω.
 ἀλλὰ τὰ γε Ζεὺς οἶδεν Ὀλύμπιος, αἰθέρι νάειν,
 εἴ κέ σφι πρὸ γάμοιο τελευτήσῃ κακὸν ἡμαρ.”

A favourable omen greets him, which is interpreted
 by Theoclymenus.

*Ὡς ἄρα οἱ εἰπόντι ἐπέπατο δεξιὸς ὄρνις, 525
 κίρκος, Ἀπόλλωνος ταχὺς ἄγγελος· ἐν δὲ πόδεσσι
 τίλλε πέλειαν ἔχων, κατὰ δὲ πτερὰ χεῦεν ἔραζε

μεσσηγὺς νηὸς τε καὶ αὐτοῦ Τηλεμάχοιο·
 τὸν δὲ Θεοκλύμενος ἐτάρων ἀπουδόςφι καλέσσας
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε· 530
 “Τηλέμαχ', σὺ τοι ἀνευ θεοῦ ἔπτατο δεξιὸς ὄρνις·
 ἔγνω γάρ μιν ἐσάντα ἰδὼν οἰωνὸν ἐόντα.
 ὑμετέρου δ' οὐκ ἔστι γένος βασιλεύτερον ἄλλο
 ἐν δῆμῳ Ἰθάκης, ἀλλ' ὑμεῖς καρτεροὶ αἰεῖ.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδ'· 535
 “αἶ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
 τῷ κε τάχα γνοίης φιλότῳτά τε πολλὰ τε δῶρα
 ἐξ ἐμεῦ, ὥς ἂν τίς σε συναντόμενος μακαρίζοι.”

Ἦ καὶ Πείραιον προσεφώνεε; πιστὸν ἑταῖρον·
 “Πείραιε Κλυτίδῃ, σὺ δέ μοι τὰ περ ἄλλα μάλιστα 540
 πείθῃ ἐμῶν ἐτάρων, οἳ μοι Πύλον εἰς ἄμ' ἔποιο·
 καὶ νῦν μοι τὸν ξεῖνον ἄγων ἐν δώμασι σοῖσιν
 ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς ὃ κεν ἔλθω.”

Τὸν δ' αὖ Πείραιος δουρικλυτὸς ἀντίον ἦνδ'·
 “Τηλέμαχ', εἰ γὰρ κεν σὺ πολὺν χρόνον ἐνθάδε μίμνῃς, 545
 τόνδε τ' ἐγὼ κομῶ, ξενίων δέ οἱ οὐ ποθῇ ἔσται.”

ἌΩς εἰπὼν ἐπὶ νηὸς ἔβη; ἐκέλευσε δ' ἑταῖρους
 αὐτοὺς τ' ἀμβάλλειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον.

Τηλέμαχος δ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, 550
 εἶλετο δ' ἄλκιμον ἔγχος; ἀκαχμένον ὀξεί χαλκῷ,
 νηὸς ἀπ' ἱκριόφιν· τοὶ δὲ πρυμνήσι' ἔλυσαν·
 οἱ μὲν ἀνώσαντες πλέον ἐς πόλιν, ὥς ἐκέλευσε
 Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θελοῖο·
 τὸν δ' ὥκα προβιβάντα πόδες φέρον, ὅφρ' ἴκετ' αὐλήν, 555
 ἐνθα οἱ ἦσαν ὕες μάλα μυρταί, ἦσι συβώτης
 ἐσθλὸς ἐὼν ἐνλαυνεν, ἀνάκτεσιν ἤπια εἰδώς.

Π.

Τηλέμαχον ἀναγνωρισμὸς Ὀδυσσεώς.

Telemachus is lovingly welcomed by Eumaeus. He asks
who the stranger is;

Τὼ δ' αὖτ' ἐν κλισίῃ Ὀδυσεὺς καὶ διὸς ὑφορβὸς
ἐντύνοντο ἄριστον ἄμ' ἡοῖ, κηαμένω πῦρ,
ἔκπεψάν τε νομῆας ἄμ' ἀγρομένοισι σέεσσι·
Τηλέμαχον δὲ περισσαινὸν κύνας ὑλακόμωροι,
οὐδ' ὕλαον προσιόντα. νόησε δὲ διὸς Ὀδυσεὺς 5
σαίνοντάς τε κύνας, περί τε κτύπος ἦλθε ποδοῶν.
αἶψα δ' ἄρ' Εὐμαιὸν ἔπεα πτερόεντα προσηύδα·
“Εὔμαι', ἦ μάλα τίς τοι ἐλεύσεται ἐνθάδ' ἑταῖρος
ἦ καὶ γνώριμος ἄλλος, ἐπεὶ κύνες οὐχ ὑλάουσιν,
ἀλλὰ περισσαίνουσι· ποδῶν δ' ὑπὸ δοῦπον ἀκούω.” 10
Οὐ πῶ πάν εἶρητο ἔπος, ὅτε οἱ φίλος υἱὸς
ἔστη ἐνὶ προθύροισι. ταφῶν δ' ἀνόρουσε συβώτης,
ἐκ δ' ἄρα οἱ χειρῶν πέσον ἄγγεα, τοῖς ἐπονείτο,
κιρναὶ αἶθοπα οἶνον. ὁ δ' ἀντίος ἦλθεν ἀνακτος,
κύσσε δέ μιν κεφαλὴν τε καὶ ἄμφω φάεα καλὰ 15
χείρας τ' ἀμφοτέρας· θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
ὥς δὲ πατὴρ ὃν παῖδα φίλα φρονέων ἀγαπάξει
ἐλθόντ' ἐξ ἀπῆς γαίης δεκάτῃ ἐνιαυτῷ,
μοῦνον τηλύγετον, τῷ ἔπ' ἄλγεα πολλὰ μογήσῃ,
ὥς τότε Τηλέμαχον θεοειδέα διὸς ὑφορβὸς 20
πάντα κύσεν περιφύς, ὥς ἐκ θανάτοιο φηγόντα·
καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
“ἦλθες, Τηλέμαχε, γλυκερὸν φάος· οὐ σ' ἔτ' ἐγὼ γε
ὄψεσθαι ἐφάμην, ἐπεὶ ὥχαιο νηὶ Πύλουνδε.
ἀλλ' ἄγε νῦν εἴσελθε, φίλον τέκος, ὅφρα σε θυμῷ 25
τέρψομαι εἰσορόων νέον ἄλλοθεν ἔνδον ἔοντα.

οὐ μὲν γάρ τι θάμ' ἀγρόν ἐπέρχεται οὐδὲ νομῆας,
 ἀλλ' ἐπιδημεύεις· ὥς γάρ νύ τοι εὔαδε θυμῷ,
 ἀνδρῶν μνηστήρων ἐσορᾶν αἰδήλον ὄμιλον.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα·
 “ἔσσεται οὕτως, ἅπτα· σέθεν δ' ἔνεκ' ἐνθάδ' ἰκάνω,
 ὄφρα σέ τ' ὀφθαλμοῖσιν ἴδω καὶ μῖθον ἀκούσω,
 εἴ μοι ἔτ' ἐν μεγάροις μήτηρ μένει, ἥέ τις ἦδη
 ἀνδρῶν ἄλλος ἐγήμεν, Ὀδυσσῆος δέ που εὐνῇ
 χήτει ἐνευναίων κάκ' ἀράχνια κείται ἔχουσα.”

Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·
 “καὶ λίην κείνη γε μένει τετληότι θυμῷ
 σοῖσιν ἐνὶ μεγάροισιν· διζυραὶ δέ σέ αἰεὶ
 φθίνουσιν νύκτες τε καὶ ἡματα δάκρυ χεοῦσῃ.”

Ἄρ' αὖ φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος·
 αὐτὰρ ὃ γ' εἴσω ἵεν καὶ ὑπέρβη λάϊνον οὐδόν.
 τῷ δ' ἔδρης ἐπίοντι πατήρ ὑπόειξεν Ὀδυσσεύς·
 Τηλέμαχος δ' ἐτέρωθεν ἐρήτυε φώνησέν τ'·
 “ἦσ', ὦ ξεῖν· ἡμεῖς δὲ καὶ ἄλλοθι δῆσμεν ἔδρην
 σταθμῷ ἐν ἡμετέρῳ· παρὰ δ' ἀνὴρ ὅς καταθήσει.”

Ἄρ' αὖ φάθ', ὃ δ' αὖτις ἰὼν κατ' ἄρ' ἔξετο· τῷ δὲ συβώτης
 χεῦεν ὑπο χλωρὰς ῥῶπας καὶ κῶας ὑπερθεν·
 ἐνθα καθέζετ' ἔπειτα Ὀδυσσῆος φίλος υἱός.
 τοῖσιν δ' αὖ κρειῶν πίνακας παρέθηκε συβώτης
 ὀπταλέων, ἃ ῥά τῃ προτέρῃ ὑπέλειπον ἔδοντες,
 σίτου δ' ἐσσυμένως παρένῃνεον ἐν κανέοισιν,
 ἐν δ' ἄρα κισσυβίῳ κίρνη μελιηδέα οἶνον·
 αὐτὸς δ' ἀντίον ἴξεν Ὀδυσσῆος θελοῖο.

οἱ δ' ἐπ' ὀνειῶθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 δὴ τότε Τηλέμαχος προσεφώνεε δῖον ὑφορβόν·
 “ἅπτα, πόθεν τοι ξεῖνος ὃδ' ἵκετο; πῶς δέ ἐ ναῦται
 ἦγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;

οὐ μὲν γὰρ τί ἐ πεζὸν οἶομαι ἐνθάδ' ἰκέσθαι."

Τὸν δ' ἀπαμειβόμενος προσέφησ, Εὖμαιε συβῶτα· 60
 " τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
 ἐκ μὲν Κρητῶν γένος εὐχεται εὐρείων,
 φησὶ δὲ πολλὰ βροτῶν ἐπὶ ἄστεα διωθῆναι
 πλαζόμενος· ὥς γάρ οἱ ἐπέκλωσεν τὰ γε δαίμων.
 νῦν αὖ Θεσπρωτῶν ἀνδρῶν ἐκ νηὸς ἀποδρὰς 65
 ἦλυνθ' ἐμὸν πρὸς σταθμόν, ἐγὼ δέ τοι ἐγγυαλίζω·
 ἔρξον ὅπως ἐθέλεις· ἐκέτης δέ τοι εὐχεται εἶναι."

and regrets that he can not take him to the palace because
 of the violence of the suitors,

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα·
 " Εὖμαι', ἡ μάλα τοῦτο ἔπος θυμάλγες ἔειπες·
 πῶς γὰρ δὴ τὸν ξεῖνον ἐγὼν ὑποδέξομαι οἴκῳ ; 70
 αὐτὸς μὲν νέος εἰμὶ καὶ σὺ πῶ χερσὶ πέποιθα
 ἀνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ·
 μητρὶ δ' ἐμῇ δίχα θυμὸς ἐνὶ φρεσὶ μερμηρίζει,
 ἡ αὐτοῦ παρ' ἐμοὶ τε μένη καὶ δῶμα κομίζῃ,
 εὐνήν τ' αἰδομένη πόσιος δήμοιό τε φῆμιν, 75
 ἡ ἤδη ἄμ' ἔπεται Ἀχαιῶν ὅς τις ἄριστος
 μῶται ἐνὶ μεγάροισιν ἀνὴρ καὶ πλεῖστα πόρῃσιν·
 ἀλλ' ἡ τοι τὸν ξεῖνον, ἐπεὶ τεδὸν ἔκετο δῶμα,
 ἔσσω μιν χλαῖνάν τε χιτῶνά τε, ἔξματα καλὰ,
 δώσω δὲ ξίφος ἄμφηκες καὶ ποσσὶ πέδιλα, 80
 πέμψω δ' ὅππῃ μιν κραδίη θυμὸς τε κελεύει·
 εἰ δ' ἐθέλεις, σὺ κόμισσον ἐνὶ σταθμοῖσιν ἐρύξας·
 εἷματα δ' ἐνθάδ' ἐγὼ πέμψω καὶ σῖτον ἅπαντα
 ἔδμεναι, ὥς ἂν μὴ σε κατατρύχῃ καὶ ἐταίρους.
 κείσε δ' ἂν οὐ μιν ἐγὼ γε μετὰ μνηστήρας ἐφμι 85
 ἔρχεσθαι· λίην γὰρ ἀτάσθαλον ὕβριν ἔχουσι·
 μὴ μιν κερτομέωσιν, ἐμοὶ δ' ἄχος ἔσσεται αἰνόν·

πρήξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἔοντα
 ἄνδρα καὶ ἴφθιμον, ἐπεὶ ἡ πολὺ φέρτεροί εἰσι.”

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· 90

“ὦ φίλ', ἐπεὶ θῆν' μοι καὶ ἀμείψασθαι θέμις ἐστίν,
 ἡ μάλα μεν καταδάπτει' ἀκούοντας φίλον ἦτορ,
 οἶά φατε μνηστήρας ἀτάσθαλα μηχανάσθαι
 ἐν μεγάροις, ἀέκητι σέθεν τοιούτου ἔοντος.

εἰπέ μοι ἡδὲ ἐκὼν ὑποδάμνασαι, ἡ σέ γε λαοὶ 95

ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῇ,
 ἡ τι κασιγνήτοις ἐπιμέμφεαι, οἷσί περ ἄνῃρ
 μαρναμένοισι πέποιθε, καὶ εἰ μέγα νείκος ὄρηται.

αἱ γὰρ ἐγὼν οὕτω νέος εἶην τῷδ' ἐπὶ θυμῷ,
 ἡ παῖς ἐξ Ὀδυσῆος ἀμύμονος ἡδὲ καὶ αὐτὸς 100

[ἔλθοι ἀλγτεύων· ἔτι γὰρ καὶ ἐλπίδος αἶσα].
 αὐτίκ' ἔπειτ' ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φῶς,

εἰ μὴ ἐγὼ κείνοισι κακὸν πάντεσσι γενοίμην
 [ἔλθων ἐς μέγαρον Λαερτιάδew Ὀδυσῆος].

εἰ δ' αὖ με πληθὺν δαμασαάτο μοῦνον ἔοντα, 105

βουλόμην κ' ἐν ἐμοῖσι κατακτάμενος μεγάροισι

τεθνάναι ἢ τάδε γ' αἰὲν ἀεικέα ἔργ' ὀράσθαι,

ξείνους τε στυφελιζομένους δμῳάς τε γυναικας

ῥυστάζοντας ἀεικελῶς κατὰ δώματα καλὰ,

καὶ οἶνον διαφυσσόμενον, καὶ σῖτον ἔδοντας 110

μὰν αὐτῶς, ἀτέλεστον, ἀνὴρ οὐκ ἐπὶ ἔργῳ.”

and he answers Odysseus' expression of indignation, by
 showing how helpless he is.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδ'·

“τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.

οὔτε τί μοι πᾶς δῆμος ἀπεχθόμενος χалаπαίνει,

οὔτε κασιγνήτοις ἐπιμέφωμαι, οἷσί περ ἄνῃρ 115

μαρναμένοισι πέποιθε, καὶ εἰ μέγα νείκος ὄρηται.

ὦδε γὰρ ἡμετέρην γενεὴν μούνωσε Κρονίων·
 μούνον Λαέρτην Ἀρκέσιος υἱὸν ἔτικτε,
 μούνον δ' αὖτ' Ὀδυσῆα πατὴρ τέκεν· αὐτὰρ Ὀδυσσεὺς
 μούνον ἔμ' ἐν μεγάροισι τεκῶν· λίπεν οὐδ' ἀπόνητο. 120
 τῷ νῦν δυσμενέες μάλα μυρίοι εἰσ' ἐνὶ οἴκῳ.
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 ἦδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον. 125
 ἦ δ' οὐτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
 οἶκον ἔμον· τάχα δὴ με διαρραίσουσι καὶ αὐτόν.
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείμε·

Eumaeus is to carry to Penelope the news of her
 son's arrival.

ἄττα, σὺ δ' ἔρχεο θᾶσσον, ἐχέφρονι Πηνελοπείῃ 130
 εἰπ' ὅτι οἱ σῶς εἰμὶ καὶ ἐκ Πύλου εἰλήλουθα,
 αὐτὰρ ἐγὼν αὐτοῦ μενέω, σὺ δὲ δεῦρο νέεσθαι,
 οἷη ἀπαγγείλας· τῶν δ' ἄλλων μὴ τις Ἀχαιῶν
 πευθέσθω· πολλοὶ γὰρ ἐμοὶ κακὰ μηχανῶνται.”

Τὸν δ' ἀπαμειβόμενος προσέφησ', Εὐμαιε σὺ βῶτα· 135
 “γιγνώσκω, φρονέω· τὰ γὰρ δὴ νοέοντι κελεύεις,
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ἦ καὶ Λαέρτη αὐτὴν ὁδὸν ἄγγελος ἔλθω
 δυσμόρφ', ὃς τείως μὲν Ὀδυσσέως μέγ' ἀχεύων
 ἔργα τ' ἐποπτεύεσκε μετὰ δμῶων τ' ἐνὶ οἴκῳ 140
 πῖνε καὶ ἦσθ', ὅτε θυμὸς ἐνὶ στήθεσσιν ἀνώγοι·
 αὐτὰρ νῦν, ἐξ οὗ σὺ γε ᾗχεο νηὶ Πύλῳνδε,
 οὗ πῶ μὲν φασιν φαγέμεν καὶ πιέμεν αὐτῶς,
 οὐδ' ἐπὶ ἔργα ἰδεῖν, ἀλλὰ στοναχῇ τε γόφῳ τε
 ἦσται ὀδυρόμενος, φθινύθει δ' ἀμφ' ὀστεόφι χρώς.” 145

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·
 “ ἄλγιον, ἄλλ' ἔμπης μιν ἑάσομεν, ἀχνύμενοι περ·
 εἰ γάρ πως εἴη αὐτάγρετα πάντα βροτοῖσι,
 πρῶτόν κεν τοῦ πατρὸς ἐλοιμέθα νόστιμον ἡμαρ.
 ἀλλὰ σύ γ' ἀγγελίας ὀπίσω κίε, μηδὲ κατ' ἀγροῦς 150
 πλάζεσθαι μετ' ἐκείνων· ἀτὰρ πρὸς μητέρα εἰπέω
 ἀμφίπολον ταμῖν δτρυνέμεν ὅττι τάχιστα
 κρύβδην· κέλυγ γάρ κεν ἀπαγγεῖλειε γέροντι.”

Athena appears, touches Odysseus with her wand, and transforms him from a beggar to a prince.

Ἦ ῥα καὶ ὥρσε σφοδρὸν ὁ δ' εἴλετο χερσὶ πέδιλα,
 δησάμενος δ' ὑπὸ ποσσὶ πόλινδ' ἱεν. οὐδ' ἄρ' Ἀθήνην 155
 λήθεν ἀπὸ σταθμοῖο κιῶν Εὖμαιος ὑφορβὸς,
 ἀλλ' ἦ γε σχεδὸν ἦλθε· δέμας δ' ἤικτο γυναικί
 καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδύη.
 στή δὲ κατ' ἀντίθυρον κλισίης Ὀδυσῆι φανεῖσα·
 οὐδ' ἄρα Τηλέμαχος ἴδεν ἀντίον οὐδ' ἐνόησεν— 160
 οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς—
 ἀλλ' Ὀδυσσεύς τε κύνας τε ἴδον, καὶ ῥ' οὐχ ὑλάοντο,
 κνυζηθῶ δ' ἐτέρωσε διὰ σταθμοῖο φόβηθεν.
 ἦ δ' ἄρ' ἐπ' ὀφρύσι νεῦσε· νόησε δὲ δῖος Ὀδυσσεύς,
 ἐκ δ' ἦλθεν μεγάροιο παρὲκ μέγα τειχίον αὐλῆς, 165
 στή δὲ πάροιθ' αὐτῆς· τὸν δὲ προσέειπεν Ἀθήνη·
 “ διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 ἦδη νῦν σὺ παιδὶ ἔπος φάο μηδ' ἐπείκουθε,
 ὥς ἂν μνηστήρσιν θάνατον καὶ κῆρ' ἀραρόντε
 ἔρχησθον προτὶ ἄστυ περικλυτόν· οὐδ' ἐγὼ αὐτῇ 170
 δηρὸν ἀπὸ σφῶιν ἔσομαι μεμαυῖα μάχεσθαι.”

Ἦ καὶ χρυσεῖη ῥάβδῳ ἐπεμάσσας Ἀθήνη.
 φᾶρος μὲν οἱ πρῶτον ἐνπλυνὲς ἦδὲ χιτῶνα
 θῆκ' ἀμφὶ στήθεσσι, δέμας δ' ὤφελλε καὶ ἦβην.

ἀψ δὲ μελαγχροῖς γέμετο, γναθμοὶ δὲ τάνυσθεν,
κύνεαι δ' ἐγένοντο γενειάδες ἀμφὶ γένειον. 175

ἦ μὲν ἄρ' ὥς ἔρξασα πάλιν κλέν· αὐτὰρ Ὀδυσσεὺς
ἦεν ἐς κλισίην· θάμβησε δὲ μιν φίλος υἱός,
ταρβήσας δ' ἐτέρωσε βάλ' ὄμματα, μὴ θεὸς εἴη,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 180

“ ἄλλοιός μοι, ξεῖνε, φάνης νέον ἢ ἐπάρουθεν,
ἄλλα δὲ εἴματ' ἔχεις, καὶ τοι χρῶς οὐκέθ' ὁμοῖος.
ἦ μάλα τις θεὸς ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·
ἀλλ' ἴληθ', ἵνα τοι κεχαρισμένα δώσωμεν ἱρὰ
ἦδὲ χρύσεια δῶρα, τετυγμένα· φείδεο δ' ἡμέων.” 185

Τὸν δ' ἡμείβετ' ἔπειτα πολὺτλας διὸς Ὀδυσσεύς
“ οὐ τίς τοι θεὸς εἰμι· τί μ' ἀθανάτοισιν ἴσκεις;
ἀλλὰ πατὴρ τεός εἰμι, τοῦ εἵνεκα σὺ στεναχίζων
πάσχεις ἄλγεα πολλὰ, βίας ὑποδέγμενος ἀνδρῶν.”

*Telemachus, after a moment of amazement and doubt, recognises
his father.*

“Ὡς ἄρα φωνήσας υἱὸν κύσε, καὶ δὲ παρειῶν
δάκρυον ἦκε χαμᾶζε· πάρος δ' ἔχε νωλεμέες αἰεῖ. 190

Τηλέμαχος δ'—οὐ γάρ πω ἐπέθετο δὴν πατέρ' εἶναι—
ἐξαυτὶς μιν ἔπεσιν ἀμειβόμενος προσέειπεν·
“ οὐ σὺ γ' Ὀδυσσεύς ἐσσι, πατὴρ ἐμὸς, ἀλλὰ με δαίμων
θέλγει, ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω. 195

οὐ γάρ πως ἂν θνητὸς ἀνὴρ τάδε μηχανόφωτο
ῶ αὐτοῦ γε νόφ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν
ῥηιδίως ἐθέλων θέλῃ νέον ἢ ἐγέροντα.
ἦ γάρ τοι νέον ἦσθα γέρων καὶ ἀεικέα ἔσσο·
νῦν δὲ θεοῖσιν ἔοικας, οἳ οὐρανὸν εὐρὺν ἔχουσι.” 200

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“ Τηλέμαχ', οὐ σε ἔοικε φίλον πατέρ' ἐνδον ἐόντα

οὔτε τι θανμάζειν περιώσιον οὔτ' ἀγάασθαι·
οὐ μὲν γάρ τοι ἔτ' ἄλλος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς,
ἀλλ' ὅδ' ἐγὼ τοιοῦσδε, παθὼν κακὰ, πολλὰ δ' ἀληθείς, 205
ἤλυθον εἰκοστῇ ἔτει ἐς πατρίδα γαίαν,
αὐτὰρ τοι τόδε ἔργον Ἀθηναίης ἀγγελίης,
ἥ τέ με τοῖον ἔθηκεν, ὅπως ἐθέλει· δύναται γάρ·
ἄλλοτε μὲν πτωχῷ ἐναλίγκιον, ἄλλοτε δ' αὐτὲ
ἀνδρὶ νέφ καὶ καλὰ περὶ χροῦ εἴματ' ἔχοντι. 210
ῥήϊδιον δὲ θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
ἡμὲν κυδῆναι θνητὸν βροτὸν ἡδὲ κακῶσαι."

ἌΩς ἄρα φωνήσας κατ' ἄρ' ἔξετο, Τηλέμαχος δὲ
ἀμφιχυθεὶς πατέρ' ἐσθλὸν δδύρετο, δάκρυα λείβων.
ἀμφοτέροισι δὲ τοῖσιw ὑφ' ἱμερος ὥρτο γόοιο· 215
κλαῖον δὲ λιγέως, ἀδινώτερον ἢ τ' οἰωνοί,
φῆναι ἢ αἰγυπιοὶ γαμψώνυχες, οἷσί τε τέκνα
ἀγρόται ἐξείλοντο πάρος πετεηνὰ γενέσθαι·
ὥς ἄρα τοί γ' ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἵβον,
καὶ νῦ κ' ὀδυρομένοισιν ἔδυν φάος ἡελιοιο, 220
εἰ μὴ Τηλέμαχος προσεφώνεεν δν πατέρ' αἶψα·
"ποίη γὰρ νῦν δεῦρο, πάτερ φίλε, νηὶ σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεζὸν ὀλομαι ἐνθάδ' ἰκέσθαι."

Τὸν δ' αὐτὲ προσέειπε πολύτλας δῖος Ὀδυσσεύς· 225
"τοιγὰρ ἐγὼ τοι, τέκνα, ἀληθείην καταλέξω,
Φαίηκές μ' ἤγαγον ναυσίκλυτοι, οἳ τε καὶ ἄλλους
ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκεται·
καὶ μ' εὐδοντ' ἐν νηὶ θοῇ ἐπὶ πόντον ἄγοντες
κάτθεσαν εἰς Ἰθάκην, ἔπορον δέ μοι ἀγλαὰ δῶρα, 230
χαλκὸν τε χρυσὸν τε ἄλις ἐσθῆτά θ' ὑφαντήν,
καὶ τὰ μὲν ἐν σπήεσσι θεῶν λότῃτι κέονται·
νῦν αὖ δεῦρ' ἰκόμην ὑποθημοσύνησιν Ἀθήνης,
ὄφρα κε δυσμενέεσσι φόνου πέρι βουλευσώμεν.

Father and son consult together as to the best means of taking vengeance on the suitors.

ἀλλ' ἄγε μοι μνηστήρας ἀριθμήσας κατάλεξον, 235
 ὄφρ' εἰδέω ὅσσοι τε καὶ οἳ τινες ἄνθρωποι εἰσὶ
 καὶ κεν ἐμὸν κατὰ θυμὸν ἀμύμονα μερμηρίζας
 φράσσομαι, ἥ κεν νῶϊ δυνησόμεθ' ἀντιφέρεσθαι
 μούνω ἄνευθ' ἄλλων, ἥ καὶ διζησόμεθ' ἄλλους." X

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδ' 240
 "ὦ πάτερ, ἥ τοι σεῖο μέγα κλέος αἰὲν ἄκουον,
 χεῖράς τ' αἰχμητὴν ἔμεναι καὶ ἐπίφρονα βουλήν·
 ἀλλὰ λίην μέγα εἶπες· ἄγῃ μ' ἔχει· οὐδὲ κεν εἴη
 ἄνδρε δύω πολλοῖσι καὶ ἰφθίμοισι μάχεσθαι.
 μνηστήρων δ' οὔτ' ἄρ' δεκάς ἀτρεκέες οὔτε δύ' οἶαι, 245
 ἀλλὰ πολὺ πλέονες· τάχα δ' εἴσεται ἐνθάδ' ἀριθμόν.

ἐκ μὲν Δουλιχίου δύω καὶ πεντήκοντα
 κοῦροι κεκριμένοι, ἕξ δὲ δρηστήηρες ἔπονται·
 ἐκ δὲ Σάμης πῖσυρές τε καὶ εἴκοσι φῶτες ἕασιν,
 ἐκ δὲ Ζακύνθου ἕασιν ἐείκοσι κοῦροι Ἀχαιῶν, 250
 ἐκ δ' αὐτῆς Ἰθάκης δυοκαίδεκα πάντες ἄριστοι,
 καὶ σφιν ἅμ' ἐστὶ Μέδων κῆρυξ καὶ θεῖος ἀοιδὸς
 καὶ δοιὼ θεράποντε, δαήμονε δαιτροσυνάων.
 τῶν εἰ κεν πάντων ἀντήσομεν ἔνδον ἐόντων,
 μὴ πολὺπικρα καὶ αἰνὰ βίας ἀποτίσσαι ἐλθόν· 255
 ἀλλὰ σύ γ', εἰ δύνασαι τιν' ἀμύντορα μερμηρίζαι,
 φράξεν, ὃ κέν τις νῶϊν ἀμύνοι πρόφρονι θυμῷ."

Τὸν δ' αὖτε προσέειπε πολύγλας δῖος Ὀδυσσεύς·
 "τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον·
 καὶ φράσαι εἰ κεν νῶϊν Ἀθήγη σὺν Διὶ πατρὶ 260
 ἀρκέσει, ἥ εἰ τιν' ἄλλον ἀμύντορα μερμηρίζω."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδ'·
 "ἔσθλω τοι τούτῳ γ' ἐπαμύντορε, τοὺς ἀγορεύεις,

ὑψι περ ἐν νεφέεσσι καθημένω· ὦ τε καὶ ἄλλοις
ἀνδράσι τε κρατέουσ· καὶ ἀθανάτοισι θεοῖσι.” 265

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
“οὐ μὲν τοι κέω γε πολὺν χρόνον ἀμφὶς ἔσσεσθον
φυλόπιδος κρατερῆς, ὅποτε μνηστῆρσι καὶ ἡμῖν
ἐν μεγάροισιν ἐμοῖσι μένος κρίνηται Ἄρης.
ἀλλὰ σὺ μὲν νῦν ἔρχευ ἄμ' ἡοὶ φαινομένηφιν 270

οἴκαδε, καὶ μνηστῆρσιν ὑπερφιάλοισιν ὁμίλει·
αὐτὰρ ἐμὲ προτὶ ἄστυ συμβώτης ὕστερον ἄξει,
πτωχῷ λευγαλέῳ ἐναλγικιον ἦδὲ γέροντι.
εἰ δέ μ' ἀτιμήσουσι δόμον κάτα, σὺν δὲ φίλον κῆρ
τετλάτω ἐν στήθεσσι κακῶς πάσχοντος ἐμεῖο, 275

ἦν περ καὶ διὰ δῶμα ποδῶν ἔλκωσι θύραζε
ἧ βέλεσιν βάλλωσι· σὺ δ' εἰσορόων ἀνέχεσθαι.
ἀλλ' ἢ τοι παύεσθαι ἀνωγέμεν ἀφροσυνάνων,
μειλιχίοις ἐπέεσσι παραυδῶν· οἱ δέ τοι οὐ τι
πείσονται· δὴ γάρ σφι παρίσταται αἷσιμον ἡμαρ. 280

[ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆψιν·
ὅπποτε κεν πολύβουλος ἐνὶ φρεσὶ θήσῃ Ἀθήνη,
νεύσω μὲν τοι ἐγὼ κεφαλῇ, σὺ δ' ἔπειτα νοήσας
δσσα τοι ἐν μεγάροισιν ἀρήμα τεύχεα κεῖται
ἐς μυχὸν ὑψηλοῦ θαλάμου καταθεῖναι ἀείρας 285

πάντα μάλ'· αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι
παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·
ἔκ καπνοῦ κατέθηκ', ἐπεὶ οὐκέτι τοῖσιν ἐφίκει
οἷά ποτε Τροίηνδε κιῶν κατέλειπεν Ὀδυσσεὺς,
ἀλλὰ κατήκισται, δσσον πυρὸς ἔκετ' ἀντμή. 290

πρὸς δ' ἔτι καὶ τότε μείζον ἐνὶ φρεσὶ θῆκε Κρονίων,
μή πως οἴνωθέντες, ἔριν στήσαντες ἐν ὑμῖν,
ἀλλήλους τρώσῃε καταισχύνῃτέ τε δαῖτα
καὶ μνηστύν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σιδηρος.
νῶιν δ' οἴοισιν δύο φάσγανα καὶ δύο δοῦρε 295

καλλιπέειν καὶ δοιὰ βοάγρια χερσὶν ἐλέσθαι,
 ὥς ἂν ἐπιθύσαντες ἐλοίμεθα· τοὺς δέ κ' ἔπειτα
 Παλλὰς Ἀθηναίη θέλξει καὶ μητίετα Ζεὺς.]
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 εἰ ἐτεόν γ' ἐμός ἐσσι καὶ αἵματος ἡμετέριοιο, 300
 μή τις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος,
 μήτ' οὖν Λαέρτης ἴστω τό γε μήτε συβώτης
 μήτε τις οἰκῆων μήτ' αὐτῇ Πηνελόπεια,
 ἀλλ' οἷοι σύ τ' ἐγὼ τε γυναικῶν γνῶσμεν ἰθύν
 καὶ κέ τεο δμῶων ἀνδρῶν ἔτι πειρηθεῖμεν, 305
 ἡμὲν ὅπου τις νῶϊ τῆει καὶ δεῖδιε θυμῷ,
 ἦδ' ὅτις οὐκ ἀλέγει, σὲ δ' ἀτιμᾷ τοῖον ἐόντα.”

Τὸν δ' ἀπαμειβόμενος προσεφώνεε φαίδιμος υἱός·
 “ὦ πάτερ, ἦ τοι ἐμὸν θυμὸν καὶ ἔπειτά γ', οἶω,
 γνῶσσαι· οὐ μὲν γάρ τι χαλιφροσύνη γέ μ' ἔχουσιν· 310
 ἀλλ' οὐ τοι τόδε κέρδος ἐγὼν ἔσσεσθαι οἶω
 ἡμῖν ἀμφοτέροισι· σὲ δὲ φράζεσθαι ἄνωγα.
 δηθὰ γὰρ αὐτῶς εἴη ἐκάστου πειρητίζων,
 ἔργα μετερχόμενος· τοὶ δ' ἐν μεγάροισιν ἔκηλοι
 χρήματα δαρδάπτουσιν ὑπέρβιον οὐδ' ἔπι φειδῶ. 315
 ἀλλ' ἦ τοί σε γυναῖκας ἐγὼ δεδάσθαι ἄνωγα,
 αἱ τέ σ' ἀτιμάζουσι καὶ αἱ νηλεΐτιδες εἰσιν
 ἀνδρῶν δ' οὐκ ἂν ἐγὼ γε κατὰ σταθμοὺς ἐθέλοιμι
 ἡμέας πειράζειν, ἀλλ' ὕστερα ταῦτα πένεσθαι,
 εἰ ἐτεόν γε τι οἴσθα Διὸς τέρας αἰγιόχοιο.” 320

A herald, coming from the ship to announce the arrival of
 Telemachus, meets Eumaeus, and they deliver their
 message together.

* Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 ἦ δ' ἄρ' ἔπειτ' Ἰθάκηνδε κατήγετο νηὺς εὐεργής,
 ἦ φέρε Τηλέμαχον Πυλόθεν καὶ πάντας ἐταίρους.

οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,
 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν, 325
 τεύχεα δέ σφ' ἀπένεικαν ὑπέρθυμοι θεράποντες,
 αὐτῖκα δ' ἐς Κλυτίοιο φέρον περικαλλέα δῶρα.
 αὐτὰρ κήρυκα πρόεσαν δόμον εἰς Ὀδυσῆος,
 ἀγγελίην ἐρέοντα περίφρονι Πηνελοπείῃ,
 οὐνεκα Τηλέμαχος μὲν ἐπ' ἀγροῦ, νῆα δ' ἀνώγει 330
 ἄστυδ' ἀποπλείειν, ἵνα μὴ δέισας' ἐνὶ θυμῷ
 ἰφθίμη βασιλεία τέρεν κατὰ δάκρυον εἴβοι.
 τῷ δὲ συναντήτην κήρυξ καὶ δῖος ὕφορβος
 τῆς αὐτῆς ἔνεκ' ἀγγελίης, ἐρέοντε γυναικί.
 ἀλλ' ὅτε δὴ ῥ' ἴκοντο δόμον θεῖου βασιλῆος, 335
 κήρυξ μὲν ῥα μέσσησι μετὰ δμῳῇσιν ἔειπεν
 "ἦδὲ τοι, βασιλεία, φίλος παῖς εἰλήλουθε."
 Πηνελοπείῃ δ' εἶπε συβώτης ἄγχι παραστάς
 πάνθ' ὅσα οἱ φίλος υἱὸς ἀνώγει μυθήσασθαι.
 αὐτὰρ ἐπεὶ δὴ πᾶσαν ἐφημοσύνην ἀπέειπε, 340
 βῆ ῥ' ἵμεναι μεθ' ὕας, λίπε δ' ἔρκεά τε μέγαρόν τε.

The suitors, foiled in their plot, devise new plans.

Μνηστήρες δ' ἀκάχοντο κατήφησάν τ' ἐνὶ θυμῷ,
 ἐκ δ' ἦλθον μεγάροιο παρὲκ μέγα τειχίον αὐλῆς,
 αὐτοῦ δὲ προπάραιθε θυράων ἐδριόωντο.
 τοῖσιν δ' Εὐρύμαχος, Πολύβου παῖς, ἦρχ' ἀγορεύειω 345
 "ὦ φίλοι, ἡ μέγα ἔργον ὑπερφιάλως τετέλεστοι
 Τηλεμάχῳ ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν, ἥ τις ἀρίστη,
 ἐς δ' ἐρέτας ἀλιῆας ἀγείρομεν, οἳ κε τάχιστα
 κείνοις ἀγγείλωσι θοῶς οἰκόνδε νέεσθαι." 350

Οὐ πῶ πάν εἰρηθ', ὅτ' ἄρ' Ἀμφίνομος ἴδε νῆα,
 στρεφθεῖς ἐκ χώρης, λιμένος πολυβενθέος ἐντὸς,
 ἰστία τε στέλλοντας ἔρετμά τε χερσὶν ἔχοντας.

ἦδὺν δ' ἄρ' ἐκγελάσας μετεφώνεεν οἷς ἐτάροισι·
 “μή τιw' ἔτ' ἀγγελίην ὀτρύνομεν· οἶδε γὰρ ἔνδον. 355

ἢ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἰσίδον αὐτοὶ
 νῆα παρερχομένην, τὴν δ' οὐκ ἐδυνάωτο κιχῆναι.”

ᾧς ἔφαθ', οἱ δ' ἀνστάντες ἔβαν ἐπὶ θίνα θαλάσσης,
 αἶψα δὲ νῆα μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν,
 τεύχεα δέ σφ' ἀπένεικαν ὑπέρθυμοι θεράποντες. 360

αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι, οὐδέ τιw' ἄλλον
 εἶων οὔτε νέων μεταίξειν οὔτε γερόντων.

τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
 “ὦ πόποι, ὥς τόνδ' ἄνδρα θεοὶ κακότητος ἔλυσαν.

ἦματα μὲν σκοποὶ ἴζον ἐπ' ἄκριας ἠνεμοέσσας 365

αἶεν ἐπασσύτεροι· ἅμα δ' ἡέλιw καταδύντι
 οὐ ποτ' ἐπ' ἠπείρου νύκτ' ἄσαμεν, ἀλλ' ἐνὶ πόντw

νῆι θοῇ πλείουτες ἐμύνομεν Ἡῶ διᾶν,

Τηλέμαχον λοχῶντες, ἵνα φθίσωμεν ἐλόντες
 αὐτόν· τὸν δ' ἄρα τέως μὲν ἀπήγαγεν οἴκαδε δαίμων, 370

ἡμεῖς δ' ἐνθάδε οἱ φραζώμεθα λυγρὸν δλεθρον

Τηλεμάχw, μῆδ' ἡμᾶς ὑπεκφύγοι· οὐ γὰρ οἶω

τούτου γε ζῶντος ἀνύσσεσθαι τάδε ἔργα.

αὐτὸς μὲν γὰρ ἐπιστήμων βουλῇ τε νόφ τε,

λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἦρα φέρουσιν. 375

ἀλλ' ἄγετε, πρὶν κεῖνον δημηγυρίσασθαι Ἀχαιοὺς

εἰς ἀγορὴν—οὐ γάρ τι μεθησέμεναί μιν οἶω,

ἀλλ' ἀπομηνίσει, ἔρρει δ' ἐν πᾶσιν ἀναστὰς

οὐνεκά οἱ φόνον αἰπὺν ἐράπτομεν οὐδ' ἐκίχμεν·

οἱ δ' οὐκ αἰνήσουσιν ἀκούοντες κακὰ ἔργα· 380

μή τι κακὸν ῥέξωσι καὶ ἡμέας ἐξελάσωσι

γαίης ἡμετέρης, ἄλλων δ' ἀφικώμεθα δῆμον—

ἀλλὰ φθέωμεν ἐλόντες ἐπ' ἀγροῦ νόσφι πόληος

ἢ ἐν ὁδῷ· βίοντον δ' αὐτοὶ καὶ κτήματ' ἔχωμεν,

δασσάμενοι κατὰ μοῖραν ἐφ' ἡμέας, οἰκία δ' αὐτε 385

κείνου μητέρι δοῖμεν ἔχων ἦδ' ὅς τις ὀπυίοι.
 εἰ δ' ὅμῳν ὅδε μῦθος ἀφανδάνει, ἀλλὰ βόλεσθε
 αὐτόν τε ζῶειν καὶ ἔχειν πατρώια πάντα,
 μή οἱ χρήματ' ἐπεῖτα ἄλις θυμηδὲ' ἔδωμεν
 ἐνθάδ' ἀγειρόμενοι, ἀλλ' ἐκ μεγάρου ἕκαστος
 μνάσθω ἐξδνοῖσιν διζήμενος· ἡ δέ κ' ἔπειτα
 γήμαιθ' ὅς κε πλείστα πόροι καὶ μόρσιμος ἔλθοι.”

390

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπεν,
 Νίσου φαίδιμος υἱός, Ἀρητιάδαο ἀνακτος,
 ὅς ῥ' ἐκ Δουλιχίου πολυπύρου, ποιήεντος,
 ἡγεῖτο μνηστῆρσι, μάλιστα δὲ Πηνελοπείῃ
 ἦνδανε μῦθοισι· φρεσὶ γὰρ κέρρη' ἀγαθῆσιν
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 “ὦ φίλοι, οὐκ ἂν ἐγὼ γε κατακτείνωιν ἐθέλοιμι
 Τηλέμαχον· δεινὸν δὲ γένος βασιλῆϊόν ἐστι
 κτείνωιν· ἀλλὰ πρῶτα θεῶν εἰρώμεθα βουλὰς.
 εἰ μὲν κ' αἰνήσωσι Διὸς μέγαλοιο θέμιστες,
 αὐτὸς τε κτενέω τοὺς τ' ἄλλους πάντας ἀνῶξω·
 εἰ δέ κ' ἀποτρωνπῶσι θεοὶ, παύσασθαι ἄνωγα.”

395

400

405

“Ὡς ἔφατ' Ἀμφίνομος, τοῖσιν δ' ἐπυήνδανε μῦθος.
 αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆας,
 ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι θρόνοισιν.

Penelope taxes Antinous with base ingratitude; but Eurymachus cajoles her with false professions of loyalty.

Ἡ δ' αὖτ' ἄλλ' ἐνόησε περίφρων Πηνελόπεια,
 μνηστῆρεςσι φανῆναι ὑπέρβιον ὕβριν ἔχουσι·
 πεύθετο γὰρ οὗ παιδὸς ἐνὶ μεγάροισιν ὄλεθρον
 κῆρυξ γάρ οἱ ἔειπε Μῆδων, ὃς ἐπύθετο βουλὰς.
 βῆ δ' ἰέναι μέγαρόνδε σὺν ἀμφιπόλοισι γυναιξίν.
 ἀλλ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,

410

στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιηταῖο, 415
 ἅντα παρειῶν σχομένη λιπαρὰ κρήδεμνα,
 Ἄντινοον δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ἄντιρ', ὅβριον ἔχων, κακομήχανε, καὶ δέ σέ φασιν
 ἐν δῆμῳ Ἰθάκης μεθ' ὀμήλικας ἔμμεν ἄριστον
 βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖος ἐησθα. 420
 μάργε, τίη δέ σὺ Τηλεμάχῳ θάνατόν τε μόνον τε
 ῥάπτεις, οὐδ' ἱκέτας ἐμπάξαι, οἷσιν ἄρα Ζεὺς
 μάρτυρος;—εὐδ' ὁσίη κακὰ ῥάπτειν ἀλλήλοισιν.
 ἢ οὐκ οἶσθ' ὅτε δεῦρο πατήρ τεός ἵκετο φεύγων,
 δῆμον ὑποδδείςας; δῆ γὰρ κεχολώατο λήην, 425
 οὐνεκα ληιστῆρσιν ἐπισπόμενος Ταφίοισιν
 ἦκαχε Θεσπρωτοῦν· οἱ δ' ἡμῖν ἄρθμοι ἦσαν.
 τόν ῥ' ἐβελον φθίσει καὶ ἀπορραΐσαι φίλον ἦτορ
 ἦδὲ κατὰ ζῶην φαγέειν μενοεικέα πολλήν·
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένους περ. 430
 τοῦ νῦν οἶκον ἄτιμον ἔδεις, μνάα δὲ γυναῖκα
 παῖδά τ' ἀποκτείνεις, ἐμὲ δὲ μεγάλως ἀκαχίσεις·
 ἀλλὰ σε παύσασθαι κέλομαι καὶ ἀνωγέμεν ἄλλους.”

Τὴν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, αὐτίαν ἤδα·
 “κούρη Ἰκαρίῳ, περίφρον Πηνελόπεια, 435
 θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
 οὐκ ἔσθ' οὔτος ἀνὴρ οὐδ' ἔσσεται οὔδὲ γένηται,
 ὅς κεν Τηλεμάχῳ σὺ νίει χεῖρας ἐποίῃσι
 ζῶντός γ' ἐμέθεν καὶ ἐπὶ χθαμὶ δερκομέμοιο.
 ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται 440
 αἰψά οἱ αἶμα κελαινὸν ἐρωήσῃ περὶ δούρι
 ἡμετέρῳ, ἐπεὶ ἦ καὶ ἐμὲ πτολίπορθος Ὀδυσσεὺς
 πολλὰκι γούνασιν οἷσιν ἐφεισσύμενος κρέας ὀπτῶν
 ἐν χεῖρεσσιν ἔθηκεν, ἐπέσχε τε αἶνρη ἐρυθρὰν.
 τῷ μοι Τηλέμαχος πάντων παλὺ φίλτατός ἐστιν 445
 ἀνδρῶν, οὐδὲ τί μιν θάνατον τρομέεσθαι ἔνογα

ἐκ γε μνηστήρων· θεόθεν δ' οὐκ ἔστ' ἀλέασθαι."

ἌΩς φάτο θαρσύνων, τῷ δ' ἤρτυεν αὐτὸς δλεθρον.
 ἡ μὲν δρ' εἰσαναβᾶσ' ὑπερώια σιγαλόεντα
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον 450
 ἦδὺν ἐπὶ βλεφάροισι βάλε γλανκῶπις Ἀθήνη.

Eumaeus returns ; meanwhile Odysseus has resumed the appearance of a beggar.

Ἐσπέριος δ' Ὀδυσῆι καὶ νιεί δῶς ὕφορβος
 ἦλυθεν· οἱ δ' ἄρα δόρπον ἐπισταδὸν ὠπλίζοντο,
 σὺν ἱερεύσαντες ἐνιαύσιον. αὐτὰρ Ἀθήνη,
 ἄγχι παρισταμένη, Λαερτιάδην Ὀδυσῆα 455
 ῥάβδῳ πεπληγυῖα πάλιν ποίησε γέροντα,
 λυγρὰ δὲ εἴματα ἔσσε περὶ χροῦ, μή ἑ συβώτης
 γνοίῃ ἐσάντα ἰδὼν καὶ ἐχέφρονι Πηνελοπέῃ
 ἔλθοι ἀπαγγέλλων μῆδὲ φρεσὶν εἰρύσσαιτο.

Τὸν καὶ Τηλέμαχος πρότερος πρὸς μῦθον ἔειπεν 460
 "ἦλθες, δι' Εὐμαίε. τί δὴ κλέος ἔστ' ἀνὰ ἄστυ;
 ἡ ῥ' ἤδη μνησθήρες ἀγήνορες ἔνδον ἔασιν
 ἐκ λόχου, ἡ ἔτι μ' αὐτ' εἰρύαται οἰκαδ' ἰόντα;"

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαίε συβῶτα·
 "οὐκ ἔμελέν μοι ταῦτα μεταλλῆσαι καὶ ἐρέσθαι 465
 ἄστυ καταβλώσκοντα· τάχιστα με θυμὸς ἀνώγει
 ἀγγελίην εἰπόντα πάλιν δεῦρ' ἀπονέεσθαι.
 ὠμήρησε δέ μοι παρ' ἐταίρων ἄγγελος ὦκός,
 κῆρυξ, ὃς δὴ πρῶτος ἔπος σῇ μητρὶ ἔειπεν.
 ἄλλο δέ τοι τό γε οἶδα· τὸ γὰρ ἶδον ὀφθαλμοῖσιν. 470
 ἦδη ὑπὲρ πόλιος, ὅθι θ' Ἑρμαῖος λόφος ἔστιν,
 ἦα κιῶν, ὅτε νῆα θοὴν ἰδόμην κατιούσαν
 ἐς λιμέν' ἡμέτερον· πολλοὶ δ' ἔσαν ἄνδρες ἐν αὐτῇ,
 βεβρίθει δὲ σάκεσσι καὶ ἔγχεσιν ἀμφιγύοισι·
 καὶ σφέας ὠίσθην τοὺς ἔμμεναι, οὐδέ τι οἶδα." 475

“Ὡς φάτο, μελίσσεν δ' ἱερὴ ἱς Τηλεμάχου
 ἐς πατέρ' ὀφθαλμοῖσιν ἰδὼν, ἀλέειν δ' ὀφθαλμοῖσιν.

Οἱ δ' ἔπειτ' αὖν παύσαντο πόσει τεύχεσσι τε δαῖτα,
 δαίνοντο, οὐδὲ τι θυρῆς ὄψεσθαι δαίτας εἴνευ.
 αὐτὰρ ἐπεὶ πόσεισι καὶ εὐφροσύνῃς ἐξ ἔργου ἔειπε,
 κοίτῃν τε μέγαντον καὶ ὕπνου δῶκεν ἔλαττα.

480

P.

Τηλεμάχου ἐπάνοδος εἰς Ἰθάκην.

Telemachus starts for the town, and bids that his guest be conducted there also.

Ἦμος δ' ἀργένεια φάινε ροδοδάκτυλος Ἥδης,
 δὴ τότε ἔπειθ' ὑπὸ ποσσὶν ἐδήσαντο καλὰ πέδιλα
 Τηλέμαχος, φίλος υἱὸς Ὀδυσσεύος θεῖοιο,
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃσιν ἀρήρει,
 ἄστυδε ἰέμενος, καὶ ἔον προσέειπε συβώτῃν·
 “ἄτ', ἦ τοι μὲν ἐγὼν εἴμι' ἐς πόλιν, ὅφρα με μήτηρ
 ὄψεται· οὐ γάρ μιν πρόσθεν παύσεσθαι οἶω
 κλαυθμοῦ τε στυγεροῦ γόοιό τε δακρυόεντος,
 πρὶν γ' αὐτόν με ἴδῃται· αὐτὰρ σοὶ γ' ὧδ' ἐπιτέλλω.
 τὸν ξείνων δύστηνον ἄγ' ἐς πόλιν, ὅφρ' ἂν ἐκεῖθι
 δαῖτα πτωχεύῃ· δώσει δέ οἱ ὅς κ' ἐθέλῃσι
 πύρνον καὶ κοτύλην ἐμὲ δ' οὐ πῶς ἔστιν ἅπαντας
 ἀνθρώπους ἀνέχεσθαι, ἔχοντά περ ἄλγεα θυμῷ.
 ὁ ξείνος δ' εἰ περ μάλα μνηλεῖ, ἄλγιον αὐτῷ
 ἔσσεται· ἦ γὰρ ἐμοὶ φίλ' ἀληθέα μυθήσασθαι.”

5

10

15

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ φίλος, οὐδέ τοι αὐτὸς ἐρύκεσθαι μενεαίνω·

πτωχῷ βέλτερόν ἐστι κατὰ πτόλιν ἢ κατ' ἀγροῦς
 δαῖτα πτωχεύειν· δώσει δέ μοι ὅς κ' ἐθέλησιν.
 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἐτι τηλίκος εἰμι, 20
 ὥστ' ἐπιτελαιμένῃ σημάτωντι πάντα πιθέσθαι.
 ἀλλ' ἔρχευ· ἐμὲ δ' ἄξει ἀνὴρ ὅδε, τὸν σὺ κελεύεις,
 αὐτίκ' ἐπεὶ κε πυρὸς θερῶ ἀλέη τε γένηται.
 αἰνῶς γὰρ τάδε εἶματ' ἔχω κακά· μὴ με δαμάσση
 στίβῃ ὑπιοίῃ· ἔκαθεν δέ τε ἄστν φάτ' εἶναι." 25
 Ὡς φάτο, Τηλέμαχος δὲ διὰ σταθμοῖο βεβήκει,
 κραιπνὰ ποσὶ προβιβὰς, κακὰ δὲ μνηστήρσι φύτευεν.

*Telemachus is joyfully welcomed by his mother and
 her household.*

αὐτὰρ ἐπεὶ ῥ' ἔκυνε δόμους εὐναιετάρωντας,
 ἔγχος μὲν ῥ' ἔστησέ φέρον πρὸς κλόνᾳ μακρῇν,
 αὐτὸς δ' εἶσω ἔεν καὶ ὑπέρβῃ λάινον οὐδόν. 30
 Τὸν δὲ πολὺ πρῶτῃ εἶδε τροφὸς Εὐρύκλειᾶ,
 κῶεα καστορνύσα θρόνοισι ἐνὶ δαιδαλέοισι,
 δακρύσασα δ' ἔπειτ' ἰθὺς κλέν' ἀμφὶ δ' ἄρ' ἄλλαι
 δμῳαὶ Ὀδυσσῆος ταλασίφρονος ἠγερέθοντο,
 καὶ κύνεον ἀγαπαζόμεναι κεφαλὴν τε καὶ ὦμους. 35
 Ἡ δ' ἔεν ἐκ θαλάμοιο περίφρων Πηνελόπεια,
 Ἀρτέμιδι ἱκέλῃ ἢ χρυσῇ Ἀφροδίτῃ,
 ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε δακρύσασα,
 κύσσε δέ μιν κεφαλὴν τε καὶ ἄμφω φάεα καλὰ,
 καὶ ῥ' ὀλοφυρομένη ἔπέα πτερόεντα προσηύδα· 40
 "ἦλθες, Τηλέμαχε, γλυκερὸν φάος. οὐ σ' ἐγὼ γε
 ὄψεσθαι ἐφάμην, ἐπεὶ ὥχεο ἱγὶ Πύλονδε
 λάβρῃ, ἐμεῦ ἀέκητι, φίλου μετὰ πατρὸς ἀκοῆν.
 ἀλλ' ἄγε μοι κατάλεξον ὅπως ἦντησας ὅπωπῆς."
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα· 45
 "μήτηρ ἐμὴ, μή μοι γόνυ ὄρνυθι μηδέ μοι ἦτορ

ἐν στήθεσσι δρινε φυγόντι περ αἰπὺν ὄλεθρον
 ἀλλ' ὕδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἐλοῦσα,
 [εἰς ὑπερῷ' ἀναβάσας σὺν ἀμφιπόλοισι γυναιξίν]
 εὔχεο πᾶσι θεοῖσι τεληέσσας ἐκατόμβας 50
 ῥέξειν, αἶ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσει.
 αὐτὰρ ἐγὼν ἀγορὴν ἐσελεύσομαι, ὅφρα καλέσω
 ξείνον, ὅτις μοι κείθεν ἄμ' ἔσπετο δεῦρο κiónτι.
 τὸν μὲν ἐγὼ προῦπεμψα σὺν ἀντιθέοις ἐτάροισι,
 Πείραιον δέ μιν ἡνώγεα προτὶ οἶκον ἄγοντα 55
 ἐνδυκέως φιλέειν καὶ τίμεν, εἰς ὃ κεν ἔλθω."

Ἄς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος.
 ἣ δ' ὕδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἐλοῦσα,
 εὔχετο πᾶσι θεοῖσι τεληέσσας ἐκατόμβας
 ῥέξειν, αἶ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσει. 60

Τηλέμαχος δ' ἄρ' ἔπειτα διῆκ μεγάροιο βεβήκει
 ἔγχος ἔχων, ἅμα τῷ γε δῶω κύνες ἄργοι ἔποντο.
 θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·
 τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο.
 ἀμφὶ δέ μιν μνηστῆρές ἀγήνορες ἡγερέθοντο 65
 ἔσθλ' ἀγορεύοντες, κακὰ δὲ φρεσὶ βυσσοδόμευον.
 αὐτὰρ ὁ τῶν μὲν ἔπειτα ἀλεύατο πουλὺν ὄμιλον,
 ἀλλ' ἵνα Μέντωρ ἦστο καὶ Ἀντιφός ἦδ' Ἀλιθέρης,
 οἱ τέ οἱ ἐξ ἀρχῆς πατρώιοι ἦσαν ἐταῖροι,
 ἔνθα καθέζετ' ἰών· τοὶ δ' ἐξερέεινον ἔκαστα. 70
 τοῖσι δὲ Πείραιος δουρικλυτὸς ἐγγύθεν ἦλθε
 ξείνον ἄγων ἀγορήνδε διὰ πτόλιν· οὐδ' ἄρ' ἔτι δὴν
 Τηλέμαχος ξείνοιο ἐκὰς τράπετ', ἀλλὰ παρέστη.
 τὸν καὶ Πείραιος πρότερος πρὸς μῦθον ἔειπε·
 "Τηλέμαχ', αἶψ' ὄτρυνον ἐμὸν ποτὶ δῶμα γυναικάς,
 ὥς τοι δῶρ' ἀποπέμψω, ἃ τοι Μενέλαος ἔδωκε." 75

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
 "Πείραι', οὐ γάρ τ' ἴδμεν ὅπως ἔσται τάδε ἔργα.

εἴ κεν ἐμὲ μνηστῆρες ἀγήνορες ἐν μεγάροισι
 λάθρῃ κτεινάντες πατρώϊα πάντα δάσωνται, 80
 αὐτὸν ἔχοντά σε βούλομ' ἐπαυρέμεν, ἢ τινα τῶνδε
 εἰ δέ κ' ἐγὼ τούτοις φόνον καὶ κῆρα φυτεύσω,
 δὴ τότε μοι χαίρουσι φέρειν πρὸς δώματα χαίρων."

Telemachus brings Theoclymenus into the palace, and tells
 his mother of his journey.

ἄΩς εἰπὼν ξείνων ταλαπείριον ἦγεν ἐς οἶκον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο δόμους εὐναιετάοντας, 85
 χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,
 ἐς δ' ἀσαμίνθους βάντες ἐνξέστας λούσαντο.
 τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλλον ἠδὲ χιτῶνας,
 ἐκ ῥ' ἀσαμίνθων βάντες ἐπὶ κλισμοῖσι καθίζον. 90
 χέρνιβα δ' ἀμφίπολος προχόφ' ἐπέχευε φέρουσα
 καλῇ χρυσεῇ, ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῆτον δ' αἰδοίῃ ταμὶν παρέθηκε φέρουσα,
 εἴδματα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων. 95
 μήτηρ δ' ἀντίον ἴξε παρὰ σταθμὸν μεγάροιο
 κλισμῷ κεκλιμένη, λέπτ' ἠλάκατα στρωφῶσα.
 οἱ δ' ἐπ' ὀνεαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια· 100
 "Τηλέμαχ', ἢ τοι ἐγὼν ὑπερώϊον εἰσαναβᾶσα
 λέξομαι εἰς εὐνὴν, ἢ μοι στονόβεσσα τέτυκται,
 αἰεὶ δάκρυς' ἐμοῖσι πεφυρμένη, ἐξ οὗ Ὀδυσσεὺς
 ᾤχεθ' ἄμ' Ἀτρεΐδῃσιν ἐς Ἴλιον· οὐδέ μοι ἔτλης,
 πρὶν ἐλθεῖν μνηστῆρας ἀγήνορας ἐς τόδε δῶμα, 105
 νόστον σοῦ πατρὸς σάφα εἰπέμεν, εἴ που ἄκουσας."

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·

“ τοιγὰρ ἐγὼ τοι, μήτηρ, ἀληθείην καταλέξω.
 ῥ’ ἔχόμεθ’ ἔς τε Πύλον καὶ Νέστορα, ποιμένα λαῶν
 δεξάμενος δέ με κείνος ἐν ὑψηλοῖσι δόμοισιν 110
 ἐνδυκέως ἐφίλει, ὥς εἰ τε πατὴρ ἔον υἱὸν
 ἐλθόντα χρόνιον νέον ἄλλοθεν· ὥς ἐμὲ κείνος
 ἐνδυκέως ἐκόμιζε σὺν νιάσι κυδαλίμοισιν,
 αὐτὰρ Ὀδυσσῆος ταλασίφρονος οὐ ποτ’ ἔφασκε,
 ζωῷ οὐδὲ θανόντος, ἐπιχθονίων τευ ἀκοῦσαι, 115
 ἀλλὰ μ’ ἔς Ἀτρεΐδην, δουρικλειτοῦ Μενέλαον,
 ἵπποισι προῦπεμψε καὶ ἄρμασι κολλητοῖσιν.
 ἐνθ’ ἴδον Ἀργεῖην Ἑλένην, ἧς εἴνεκα πολλὰ
 Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν.
 εἶρετο δ’ αὐτίκ’ ἔπειτα βοῆν ἀγαθὸς Μενέλαος 120
 ὅττευ χρηρίζων ἰκόμην Λακεδαίμονα διὰν·
 αὐτὰρ ἐγὼ τῷ πᾶσαν ἀληθείην κατέλεξα·
 καὶ τότε δὴ μ’ ἐπέεσσιν ἀμειβόμενος προσέειπεν·
 ‘ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
 ἦθελον εὐνηθῆναι, ἀνάλκιδες αὐτοὶ ἔόντες. 125
 ὥς δ’ ὅπότε ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος
 νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς
 κνημοὺς ἐξερέσῃ καὶ ἄγχεα ποιήεντα
 βοσκομένη, ὃ δ’ ἔπειτα ἔην εἰσήλυθεν εὐνὴν,
 ἀμφοτέροισι δὲ τοῖσιν αἰεκέα πότμον ἐφῆκεν, 130
 ὥς Ὀδυσσεὺς κείνοισιν αἰεκέα πότμον ἐφῆσει. ✕
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος ἔων οἷός ποτ’ ἐνκτιμένη ἐνὶ Λέσβῳ
 ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,
 καὶ δ’ ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί, 135
 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
 πάντες κ’ ὠκύμοροι τε γενοῖατο πικρόγαμοί τε.
 ταῦτα δ’ ἃ μ’ εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγὼ γε
 ἄλλα παρὲς εἵποιμι παρακλιδὸν οὐδ’ ἀπατήσω,

ἀλλὰ τὰ μὲν μοι ξείπε γέρων ἄλιος σήμερτης, 140
 τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.
 φῆ μιν δ' γ' ἐν νῆσῳ ἰδέειν κρατέρ' ἄλγε' ἔχοντα,
 σύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη
 ἴσχει· ὃ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι.
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι, 145
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα πῶτα θαλάσσης.
 ὡς ἔφατ' Ἀτρεΐδης, δοσρικλειτὸς Μενέλαος.
 ταῦτα τελευτήσας νεόμην' ἔδωσαν δέ μοι σῆρον
 ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἐπεμφαν."
 Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιιν ὄρινε. 150

Theoclymenus, the seer, declares that even now Odysseus
 is not far off.

τοῖσι δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής·
 "ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
 ἦ τοι δ' γ' οὐ σάφα οἶδεν, ἐμεῖο δὲ σύνθεο μῦθον·
 ἀτρεκέως γάρ σοι μαντεύσομαι οὐδ' ἐπικεύσω.
 ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα 155
 ἰοτή τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω,
 ὥς ἦ τοι Ὀδυσσεὺς ἤδη ἐν πατρίδι γαίῃ,
 ἥμενος ἢ ἔρπων, τὰδε πευθόμενος κακὰ ἔργα,
 ἔστιν, ἀτὰρ μνηστήρσι κακὸν πάντεσσι φυτεύει·
 οἶον ἐγὼν οἶωνδ' ἐυσσέλμου ἐπὶ νηὸς 160
 ἥμενος ἐφρασάμην καὶ Τηλεμάχῳ ἐγεγώνευν."
 Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 "αἱ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
 τῷ κε τάχα γνώης φιλότητά τε πολλὰ τε δῶρα
 ἐξ ἐμεῦ, ὥς ἄν τίς σε συναντόμενος μακαρίζοι." 165

Meanwhile the suitors are still sporting and feasting in the
 palace of Odysseus.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

μνηστήρες δὲ πάραιθ' Ὀδυσσῆος μεγάροιο
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἴντες,
 ἐν τυκτῷ δαπιδῷ, ὅθι περ πάρος ὕβριον ἔχοντες.
 ἀλλ' ὅτε δὴ δειπνηστος ἦεν καὶ ἐπήλυθε μῆλα 170
 πᾶντοθεν ἐξ ἀγρῶν, οἳ δ' ἤγαγον οἱ τὸ πάρος περ,
 καὶ τότε δὴ σφιν ἔειπε Μένων· ὅς γάρ ῥα μάλιστα
 ἦνδανε κηρύκων, καὶ σφιν παρεγγίνετο δαπὶ·
 “κοῦροι, ἐπειδὴ πάντες ἐτέρφθητε φρέν' ἀέθλοισι,
 ἔρχεσθε πρὸς δῶμαθ', ἵν' ἐντυνώμεθα δαῖτα· 175
 σὺ μὲν γάρ τι χεῖριον ἐν ὄρῃ δείπνον ἐλέσθαι.”
 ὣς ἔφαθ', οἳ δ' ἀνστάντες ἔβαν πείθοντό τε μύθῳ.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο δόμους εὐναιετδόντας,
 χλαῖνας μὲν κατέθεστο κατὰ κλισμούς τε θρόνους τε,
 οἳ δ' ἱέρεον οἷς μεγάλους καὶ πλούας αἶγας, 180
 ἱρεον δὲ σῶας σιάλους καὶ βοῶν ἀγελαίην,
 δαῖτ' ἐντυνόμενοι. τοῖ δ' ἐξ ἀγροῖο πόλινδε
 ὠτρύνοντ' Ὀδυσσεύς τ' ἰέναι καὶ διὸς ὑφορβός.

Eumaeus comes to the town accompanied by the disguised
 Odysseus.

τοῖσι δὲ μύθων ἤρχε συβώτης, ὄρχαμος ἀνδρῶν
 “ξεῖν', ἐπεὶ ἄρ δὴ ἔπειτα πόλινδ' ἰέναι μενεαίνεις 185
 σήμερον, ὥς ἐπέτελλεν ἀναξ ἑμός—ἦ σ' ἂν ἐγὼ γε
 αὐτοῦ βουλοίμην σταθμῶν ῥντήρα λιπέσθαι·
 ἀλλὰ τὸν αἰδέομαι καὶ δεῖδια, μή μοι ὀπίσσω
 νεικεῖη· χαλεπαὶ δὲ τ' ἀνάκτων εἰσὶν ὁμοκλαί—
 ἀλλ' ἄγε νῦν ἴομεν· δὴ γὰρ μέμβλωκε μάλιστα 190
 ἡμαρ, ἀτὰρ τάχα τοι ποτὶ ἔσπερα ῥίγιον ἔσται.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.
 ἀλλ' ἴομεν, σὺ δ' ἔπειτα διαμπερὲς ἡγεμόνευε.
 δὸς δέ μοι, εἴ ποθί τοι ῥόπαλον τετμημένον ἐστί, 195

σκηρίπτεσθ', ἐπεὶ ἡ φατ' ἀρισφαλὲ' ἔμμεναι οὐδὸν."

Ἡ ῥὰ καὶ ἀμφ' ὥμοισιν ἀεικέα βάλλετο πῆρην,
πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.

Εὖμαιος δ' ἄρα οἱ σκῆπτρον θυμαρὲς ἔδωκε.

τὼ βήτην, σταθμὸν δὲ κύνες καὶ βώτορες ἄνδρες 200

ῥύατ' ὅπισθε μένοντες· ὁ δ' ἐς πόλιν ἦγεν ἀνακτα

πτωχῷ λευγαλέῳ ἐναλγικιον ἥδὲ γέροντι,

σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροῦ εἴματα ἔστο.

*Melanthius, the goatherd, meets and jeers them, and spurns
Odysseus with his foot.*

Ἄλλ' ὅτε δὴ στείχοντες ὁδὸν κάτω παιπαλόεσσαν
ἄστεος ἐγγὺς ἔσαν καὶ ἐπὶ κρήνην ἀφίκοντο 205

τυκτὴν καλλίροον, ὅθεν ὑδρεύοντο πολῖται,

τὴν ποίησ' Ἰθακος καὶ Νήριτος ἥδὲ Πολύκτωρ·

ἀμφὶ δ' ἄρ' αἰγείρων ὕδατροτρεφῶν ἦν ἄλσος, 210

πάντοσε κυκλοτερὲς, κατὰ δὲ ψυχρὸν ῥέεν ὕδωρ

ὑψόθεν ἐκ πέτρης· βωμὸς δ' ἐφύπερθε τέτυκτο

νυμφάων, ὅθι πάντες ἐπιρρέζεσκον ὀδῖται· 215

ἐνθα σφέας ἐκίχεν υἱὸς Δολίιοι Μελανθεὺς

αἶγας ἄγων, αἱ πᾶσι μετέπρεπον αἰπαλίοισι,

δειπνον μνηστήρεσσι· δύω δ' αἱ ἐπὶ νομῆς.

τοὺς δὲ ἰδὼν νείκεσεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν, 215

ἐκπαγλον καὶ ἀεικέες· ὄρινε δὲ κῆρ Ὀδυσῆος·

“νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἡγήλαζει,

ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον.

πῇ δὴ τόνδε μολοβρὸν ἄγεις, ἀμέγαρτε συβῶτα,

πτωχὸν ἀνιηρὸν, δαιτῶν ἀπολυμαντήρα; 220

ὅς πολλῆς φλιῆσι παραστὰς θλίβεται ὤμους,

αἰτίζων ἀκόλους, οὐκ ἄορας οὐδὲ λέβητας·

τόν κ' εἴ μοι δοίης σταθμῶν ῥντήρα γενέσθαι

σηκοκόρον τ' ἔμμεναι θαλλόν τ' ἐρίφοισι φορῆναι,

καί κεν ὄρον πίνων μεγάλην ἐπιγουνίδα θεῖτο. 225

ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμεθεν, οὐκ ἐβελήσει
ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσων κατὰ δῆμον
βούλεται αἰτίζων βόσκειν ἦν γαστέρ' ἀναλτον.

ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἶ κ' ἔλθῃ πρὸς δώματ' Ὀδυσσῆος θείοιο, 230

πολλά οἱ ἀμφὶ κάρη σφέλα ἀνδρῶν ἐκ παλαμάων
πλευραὶ ἀποτρίψουσι δόμον κάτα βαλλομένοιο.”

“Ὡς φάτο, καὶ παριὼν λᾶξ ἔνθορεν ἀφραδίῃσιν
ἰσχύϊ· οὐδέ μιν ἐκτὸς ἀταρπιτοῦ ἐστυφέλιξεν,
ἀλλ' ἔμην' ἀσφαλέως· ὁ δὲ μερμήριζεν Ὀδυσσεὺς 235

ἢ μεταίξας ῥοπάλῳ ἐκ θυμὸν ἔλοιτο,
ἢ πρὸς γῆν ἐλάσειε κάρη ἀμφοῦδ' ἀείρας.

ἀλλ' ἐπετόλμησε, φρεσὶ δ' ἔσχετο· τὸν δὲ συβώτης
νεέκεσ' ἐσάντα ἰδὼν, μέγα δ' εὐξάτο χεῖρας ἀνασχών·
“νύμφαι κρηναῖαι, κοῦραι Διὸς, εἴ ποτ' Ὀδυσσεὺς 240

ἔμμι' ἐπὶ μηρὶ ἔκκε, καλύψας πῖονι δημῷ,
ἀνῶν ἢδ' ἐρίφων, τόδε μοι κρηῆνατ' ἐέλωρ,
ὥς ἔλθοι μὲν κείνος ἀνὴρ, ἀγάγοι δὲ ἐ δαίμων·
τῷ κέ τοι ἀγλατὰς γε διασκεδάσειεν ἀπάσας,
τὰς νῦν ὑβρίζων φορέεις, ἀλαλήμενος αἰεὶ 245
ἄστνυ κάτ'· αὐτὰρ μῆλα κακοὶ φθείρουσι νομῆες.”

Τὸν δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν·
“ὦ πόποι, οἶον ἔειπε κύων ὀλοφῶνία εἰδὼς,
τόν ποτ' ἐγὼν ἐπὶ νηὸς εὐσσέλμοιο μελαίνης
ἄξω τῇλ' Ἰθάκης, ἵνα μοι βίοτον πολὺν ἄλφοι. 250
αἱ γὰρ Τηλέμαχον βάλοι ἀργυρότοξος Ἀπόλλων
σήμερον ἐν μεγάροις, ἢ ὑπὸ μνηστῆρσι δαμείῃ,
ὥς Ὀδυσσῆϊ γε τηλοῦ ἀπώλετο νόστιμον ἦμαρ.”

“Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ ἦκα κιόντας,
αὐτὰρ ὁ βῆ, μάλα δ' ὦκα δόμον· ἵκανε ἀνακτος. 255
ἀντίκα δ' εἶσω ἱεν, μετὰ δὲ μνηστῆρσι καθίζεν,

ἀντίον Εὐρυμάχον· τὸν γὰρ φιλέσσκε μάλιστα.
 τῷ πάρα μὲν κρειῶν μοῖραν θέσαν οἱ πονέοντο,
 σίτον δ' αἰδοίη ταμίη παρέθηκε φέρονσα
 ἔδμεναι. ἀγχίμολον δ' Ὀδυσσεὺς καὶ ὧς ὑφορβὸς 260
 στήτην ἐρχομένῳ, περὶ δέ σφεας ἤλαθ' ἰωῇ
 φόρμιγγος γλαφυρῆς· ἀνὰ γὰρ σφισι βάλλετ' ἀεῖδεν
 Φήμιος. αὐτὰρ ὁ χειρὸς ἐλὼν προσέειπε συβώτην·

*Odysseus affects to admire the splendour of his own palace.
 He waits outside while Eumæus enters.*

‘Εὔμαι’, ἣ μάλα δὴ τάδε δώματα κάλ’ Ὀδυσῆος,
 ρεῖα δ’ ἀρίγυνωτ’ ἐστὶ καὶ ἐν πολλοῖσιν ἰδέσθαι. 265
 ἐξ ἐτέρων ἕτερ’ ἐστίν, ἐπήσκηται δέ οἱ αὐτῇ
 τοίχῳ καὶ θριγκοῖσι, θύραι δ’ εὐερκέες εἰσὶ
 δικλῖδες· οὔκ ἄν τις μιν ἀνὴρ ὑπεροπλίσσαιοτο,
 γινώσκω δ’ ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται
 ἄνδρες, ἐπεὶ κνίσῃ μὲν ἀνήκοθεν, ἐν δέ τε φόρμιγγ’ 270
 ἠπύει, ἣν ἄρα δαιτὶ θεοὶ ποίησαν ἑταίρῃ.”

Τὸν δ’ ἀπαμειβόμενος προσέφησ’, Εὔμαιε συβώτα·
 “ρεῖ’ ἔγνως, ἐπεὶ οὐδὲ τά τ’ ἄλλα πέρ ἐσσ’ ἀνοήμων.
 ἄλλ’ ἄγε δὴ φραζώμεθ’ ὅπως ἔσται τάδε ἔργα,
 ἧς σὺ πρῶτος ἔσελθε δόμους εὐναιετάρωντας, 275
 δύσσο δὲ μνηστῆρας, ἐγὼ δ’ ὑπολείψομαι αὐτοῦ·
 εἰ δ’ ἐθέλεις, ἐπίμμεμον, ἐγὼ δ’ εἴμι προπάραιθε.
 μῆδὲ σὺ δηθύνειν, μή τις σ’ ἔκτασθε νοήσας
 ἢ βάλλῃ ἢ ἐλάσῃ· τὰ δέ σε φράζεσθαι ἄνωγα.”

Τὸν δ’ ἡμέλβει’ ἔπειτα πολύτλας διὸς Ὀδυσσεύς· 280
 “γινώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.
 ἄλλ’ ἔρχευ προπάραιθεν, ἐγὼ δ’ ὑπολείψομαι αὐτοῦ.
 οὐ γάρ τι πληγέων ἀδαήμων οὐδὲ βολάων.
 τολμήεις μοι θυμὸς, ἐπεὶ κακὰ πολλὰ πέπονθα
 κύμασι καὶ πολέμῳ· μετὰ καὶ τότε τοῖσι γενέσθω. 285

γαστέρα δ' οὐ πως ἔστιν ἀπακρύνῃαι μεμανίαν,
 οὐλομένην, ἣ πολλὰ κάκ' ἀνθρώποισι διδῶσι,
 τῆς ἔνεκεν καὶ νῆες ἐύζυγοι ὀπλίζονται
 πόντον ἐπ' ἀτρύγετον, κακὰ δυσμενέεσσι φέρουσαι."

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον 290

ἂν δὲ κύων κεφαλὴν τε καὶ οὐατα κείμενος ἔσχευ,
 "Ἄργος, 'Οδυσσεύης τελασίφρανος, ὃν ῥά ποτ' αὐτὸς
 θρέψε μὲν, οὐδ' ἀπόνητο, πάρος δ' εἰς Ἴλιον ἱρῆν
 ᾤχετο. τὸν δὲ πάροιθεν ἀγνέσκον νέοι ἄνδρες
 αἴγας ἐπ' ἀγροτέρας ἤδὲ πρόκας ἠδὲ λαγωούς" 295

δὴ τότε κεῖτ' ἀπόθεστος ἀπαιχομένονιο ἄνακτας,
 ἐν πολλῇ κόπρῳ, ἣ οἱ προπάροιθε θυράων
 ἡμιόνων τε βοῶν τε ἄλῃς κέχυτ', ὅφρ' ἂν ἄγοιεν
 δμῶες 'Οδυσσεύης τέμενος μέγα κοπρήσοντας·
 ἔνθα κύων κεῖτ' Ἄργος, ἐνίπλειος κυναραιστέων. 300

δὴ τότε γ', ὥς ἐνόησεν 'Οδυσσεύς ἐγγὺς ἔοντα,
 σὺρῃ μὲν ῥ' ὃ γ' ἔστηνε καὶ οὐατα κάββαλεν ἄμφω,
 ἄσσουν δ' οὐκέτ' ἔπειτα δυμήσατο οἷο ἄρακτος
 ἐλθέμεν· αὐτὰρ ὁ νόσφιν ἰδὼν ἀπομόρξατο δάκρυ,
 ρεία λαθὼν Εὐμαιον, ἄφαρ δ' ἐρεεῖνετο μύθῳ· 305

"Εὐμαί', ἣ μάλα θαῖμα κύων ὕδε κεῖτ' ἐνὶ κόπρῳ.
 καλὸς μὲν δέμας ἐστίν, ἀτὰρ τόδε γ' οὐ σάφα οἶδα,
 εἰ δὴ καὶ ταχύς ἔσκε θέειν ἐπὶ εἰδεῖ τῷδε,
 ἣ αἷτως οἷοί τε τραπέζῃες κύνες ἀνδρῶν
 γίγνοντ', ἀγλαΐης δ' ἔνεκεν κομέουσιν ἄνακτες." 310

Τὸν δ' ἀπαμειβόμενος προσέφησεν, Εὐμαίε συβῶτα·

"καὶ λίην ἀνδρός γε κύων ὕδε τῇλε θανόντος.
 εἰ τοιόσδ' εἴη ἡμὲν δέμας ἠδὲ καὶ ἔργα,
 οἷόν μιν Τροίηνδ' ἐκὼν κατέλειπεν 'Οδυσσεύς,
 αἰψά κε θηήσαιο ἰδὼν ταχυτῆτα καὶ ἀλκήν. 315
 οὐ μὲν γάρ τι φύγεσκε βαθείης βένθεσιν ὕλης
 κνώδαλον, ὅττι δίοιτο· καὶ ἵχνεσι γὰρ περιήδη·

νῦν δ' ἔχεται κακότητι, ἀναξ δέ οἱ ἄλλοθι πάτρης
 ὦλετο, τὸν δὲ γυναῖκες ἀκηδῆες οὐ κομέουσι.
 δμῶες δ', εὐτ' ἂν μηκέτ' ἐπικρατέωσιw ἀνακτες, 320
 οὐκέτ' ἔπειτ' ἐθέλουσιw ἐναίσιμα ἐργάζεσθαι·
 ἥμισυ γάρ τ' ἀρετῆς ἀποαίνονται εὐρύοπα Ζεὺς
 ἀνέρος, εὐτ' ἂν μιν κατὰ δούλιον ἡμαρ ἔλησιν."

ᾧς εἰπὼν εἰσῆλθε δόμους εὐναιετάοντας,
 βῆ δ' ἰθὺς μεγάροιο μετὰ μνηστήρας ἀγανούς. 325
 Ἄργον δ' αὖ κατὰ μοῖρ' ἔλαβεν μέλανος θανάτοιο,
 αὐτίκ' ἰδόντ' Ὀδυσῆα ἔεικοστῷ ἐνιαυτῷ.

Τὸν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδῆς
 ἐρχόμενον κατὰ δῶμα συβώτην, ὧκα δ' ἔπειτα
 νεῦσ' ἐπὶ οἱ καλέσας· ὁ δὲ παπτήνας ἔλε δίφρου 330
 κείμενον, ἔνθα τε δαιτρὸς ἐφίξεσκε κρέα πολλὰ
 δαιόμενος μνηστήρσι δόμον κάτα δαινυμένοισι·
 τὸν κατέθηκε φέρων πρὸς Τηλεμάχοιο τράπεζαν
 ἀντίον, ἔνθα δ' ἄρ' αὐτὸς ἐφέζετο· τῷ δ' ἄρα κῆρυξ
 μοῖραν ἔλων ἐτίθει κανέου τ' ἐκ σῆτον ἀείρας. 335

By and by Odysseus enters, and Telemachus sends food to
 him and bids him ask a dole of the suitors.

Ἄγχιμόλου δὲ μετ' αὐτὸν ἐδύσετο δῶματ' Ὀδυσσεὺς,
 πτωχῷ λευγαλέῳ ἐναλίγκιος ἥδὲ γέροντι,
 σκηπτόμενος· τὰ δὲ λυγρὰ περὶ χροῦ εἴματα ἔστο.
 Ἰξε δ' ἐπὶ μελίνου οὐδοῦ ἐντοσθε θυράων,
 κλινόμενος σταθμῷ κυπαρισσίνῳ, ὃν ποτε τέκτων 340
 ξέσσειν ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνε.
 Τηλέμαχος δ' ἐπὶ οἱ καλέσας προσέειπε συβώτην,
 ἄρτον τ' οὔλον ἔλων περικαλλέος ἐκ κανέοιο
 καὶ κρέας, ὥς οἱ χεῖρες ἐχάνδανον ἀμφιβαλόντι·
 "δὸς τῷ ξείνῳ ταῦτα φέρων αὐτόν τε κέλευε 345
 αἰτίζειν μάλα πάντας ἐποικόμενον μνηστήρας·"

αἰδώς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρῆναι.”

“Ὡς φάτο, βῆ δὲ συφορβὸς, ἐπεὶ τὸν μῦθον ἄκουσεν,

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντ' ἀγόρευε·

“Τηλέμαχος τοι, ξείνε, δίδοι τάδε, καὶ σε κελεύει 350

αἰτίζειν μάλα πάντας ἐποικόμενον μνηστῆρας·

αἰδῶ δ' οὐκ ἀγαθὴν φησ' ἔμμεναι ἀνδρὶ προίκτη.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι,

καὶ οἱ πάντα γένοιθ' ὅσσα φρεσὶν ἦσι μενοινᾷ.” 355

Ἡ ῥα καὶ ἀμφοτέρῃσιν ἐδέξατο καὶ κατέθηκεν

αὔθι ποδῶν προπάραιθεν, ἀεικέλης ἐπὶ πῆρης,

ἦσθι δ' ἔως δ' ἑοιδὸς ἐνὶ μεγάροισιν αἰεῖεν·

εὖθ' ὁ δεδειπνήκειν, ὁ δ' ἐπαύετο θεῖος αἰοιδὸς,

μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρ'· αὐτὰρ Ἀθήνη, 360

ἄγχι παρισταμένη Λαερτιάδην Ὀδυσῆα

ῶτρυν', ὥς ἂν πύρνα κατὰ μνηστῆρας ἀγείροι,

γνολίθ' ὅλ' τινές εἰσιν ἐναΐσιμοι ὅλ' τ' ἀθέμιστοι·

ἀλλ' οὐδ' ὥς τιν' ἔμελλ' ἀπαλεξήσειν κακότητος.

βῆ δ' ἵμεν αἰτήσων ἐνδέξια φῶτα ἔκαστον, 365

πάντοσε χεῖρ' ὀρέγων, ὥς εἰ πτωχὸς πάλαι εἴη.

οἱ δ' ἐλεαῖροντες δίδουσιν, καὶ ἐθάμβεον αὐτὸν,

ἀλλήλους τ' εἵροντο τίς εἴη καὶ πόθεν ἔλθοι.

τοῖσι δὲ καὶ μετέειπε Μελάνθιος, αἰπόλος αἰγῶν·

“κέκλυτέ μεν, μνηστῆρες ἀγακλειτῆς βασιλείης, 370

τοῦδε περὶ ξείνου· ἦ γάρ μιν πρόσθεν ὄπωπα.

ἦ τοι μὲν οἱ δεῦρο συβώτης ἡγεμόνευεν,

αὐτὸν δ' οὐ σάφα οἶδα, πόθεν γένος εὐχεταί εἶναι.”

High words pass between Antinous and Eumæus.

“Ὡς ἔφατ', Ἀντίνοος δ' ἔπεσιν νεῖκεσσε συβώτην·

“ὦ ἀρίγνωτε συβῶτα, τίη δὲ σὺν τόνδῃ πόλινδῃ 375

ἡγάγες; ἦ σὺχ' ἄλις ἡμῖν ἀλήμονές εἰσι καὶ ἄλλοι,

πτωχοὶ ἀνιηροὶ, δαιτῶν ἀπολυμαντῆρες ;
 ἢ ὄνοσαι ὅτι τοὶ βίωτον κατέδουσιν ἀνακτος
 ἐνθάδ' ἀγειρόμενοι, σὺ δὲ καὶ προτὶ τόνδ' ἐκάλεσσας ;”
 Τὸν δ' ἀπαμειβόμενος προσέφησ, Εὖμαιε συμβῶτα· 380
 “Ἄντινο', οὐ μὲν καλὰ καὶ ἐσθλὸς ἐὼν ἀγορεύεις·
 τίς γὰρ δὴ ξεῖνον καλεῖ ἄλλοθεν αὐτὸς ἐπελθὼν
 ἄλλον γ', εἰ μὴ τῶν οἷ δημοιοεργοὶ ἔασι,
 μάντιν ἢ ἱητήρα κακῶν ἢ τέκτονα δούρων,
 ἢ καὶ θέσπιν ἀοιδόν, ὃ κεν τέρπησιν ἀεῖδων ; 385
 οὔτοι γὰρ κλητοὶ γε βροτῶν ἐπ' ἀπείρονα γαῖαν·
 πτωχὸν δ' οὐκ ἂν τις καλέοι τρῶζοντα ἐ αὐτόν.
 ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μνηστήρων
 δμῳσὶν Ὀδυσσῆος, πέρι δ' αὐτ' ἐμοί· αὐτὰρ ἐγὼ γε
 οὐκ ἀλέγω, εἴως μοι ἐχέφρων Πηνελόπεια 390
 ζῶει ἐνὶ μεγάροισι καὶ Τηλέμαχος θεοειδής.”

Telemachus draws the anger of Antinous upon himself.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·
 “σῖγα, μή μοι τοῦτον ἀμείβεο πόλλ' ἐπέεσσιν·
 Ἄντινοος δ' εἴωθε κακῶς ἐρεθιζέμεν αἰεὶ
 μύθοισιν χαλεποῖσιν, ἐποτρύνει δὲ καὶ ἄλλους.” 395
 Ἦ ῥα καὶ Ἄντινοον ἔπεα πτερόεντα προσηύδα·
 “Ἄντινο', ἦ μεν καλὰ πατὴρ ὧς κήδεαι υἱοῦ,
 ὅς τὸν ξεῖνον ἀνωγας ἀπὸ μεγάροιο δῖεσθαι·
 μύθῳ ἀναγκαῖον μὴ τοῦτο θεὸς τελέσειε.
 δός οἱ ἐλών· οὐ τοι φθονέω· κέλομαι γὰρ ἐγὼ γε· 400
 μήτ' οὖν μητέρ' ἐμὴν ἄζευ τό γε μήτε τιν' ἄλλον
 δμῳών, οἱ κατὰ δώματ' Ὀδυσσῆος θείοιο.
 ἀλλ' οὐ τοι τοιοῦτον ἐνὶ στήθεσσι νόημα·
 αὐτὸς γὰρ φαγέμεν πολὺν βούλει ἢ δόμεν ἄλλῳ.”
 Τὸν δ' αὖτ' Ἄντινοος ἀπαμειβόμενος προσέειπε· 405
 “Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες.

εἴ οἱ τόσσον ἅπαντες ὀρέξειαν μνηστήρες,
καὶ κέν μιν τρεῖς μῆνας ἀπόπροθεν οἶκος ἐρύκοι.”

ὣς ἄρ' ἔφη, καὶ θρήνυν ἑλὼν ὑπέφηνε τραπέζης
κείμενον, φ' ῥ' ἔπεχεν λιπαροὺς πόδας εἰλαπινάζων. 410
οἱ δ' ἄλλοι πάντες δίδωσαν, πλήσαν δ' ἄρα πῆρην
σίτου καὶ κρειῶν· τάχα δὴ καὶ ἔμελλεν Ὀδυσσεὺς
αὐτὶς ἐπ' οὐδὸν ἰὼν προικὸς γεύσεσθαι Ἀχαιῶν·

Odysseus asks a dole of Antinous, and is repulsed with taunts.

στῇ δὲ παρ' Ἀντίνοον, καὶ μιν πρὸς μῦθον ξείπε·
“δὸς, φίλος· οὐ μὲν μοι δοκέεις ὁ κάκιστος Ἀχαιῶν 415
ἔμμεναι, ἀλλ' ὠριστος, ἐπεὶ βασιλῇι ξοικας.

τῷ σε χρὴ δόμεναι καὶ λῶιον ἢ ἐπερ ἄλλοι
σίτου· ἐγὼ δέ κέ σε κλείω κατ' ἀπείρουνα γαῖαν.
καὶ γὰρ ἐγὼ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον
ὄλβιος ἀφνειὸν καὶ πολλὰκι δόσκον ἀλήτην 420

τοίῳ, ὅποιος ἔοι καὶ ὅτεν κεχρημένος ἔλθοι·
ἦσαν δὲ δμῶες μάλα μυρίοι ἄλλα τε πολλὰ
οἴσιν τ' εὖ ζῶουσι καὶ ἀφνειοὶ καλέονται.

ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ἤθελε γάρ που—
ὅς μ' ἅμα ληιστήρσι πολυπλάγκτοισιν ἀνῆκεν 425

Αἴγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν, ὅφρ' ἀπολοίμην,
στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας.

ἐνθ' ἢ τοι μὲν ἐγὼ κελόμην ἐρήρας ἐταίρους
αὐτοῦ παρ νῆεσσι μένειν καὶ νῆας ἔρυσθαι,
ὀπτήρας δὲ κατὰ σκοπιάς ὥτρυναι νέεσθαι. 430

οἱ δ' ὕβρει εἴξαντες, ἐπισπόμενοι μένει σφῶ,
αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς
πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νῆπια τέκνα,
αὐτοὺς τ' ἔκτεινον· τάχα δ' ἐς πόλιν ἵκετ' αὐτή.

οἱ δὲ βοῆς ἀλόντες ἅμ' ἡοὶ φαινομένηφιν 435

ἦλθον· πλήτο δὲ πᾶν πεδίον πεζῶν τε καὶ ἱππῶν
 χαλκοῦ τε στεροπῆς· ἐν δὲ εὖς τερπικέραυνος
 φύζαν ἐμοῖς ἐτάροισι κακὴν βάλεν, οὐδὲ τις ἐτλη
 στήναι ἐναντίβιον· περί γάρ κακὰ πάτοθεν ἔστη.
 ἔνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξεί χαλκῷ, 440
 τοὺς δ' ἀναγον ζωόνς, σφίσιν ἐργάζεσθαι ἀνάγκη.
 αὐτὰρ ἐμ' ἐς Κύπρον ξείνῳ δόσαν ἀντιάσαντι,
 Δμήτορι Ἰασίδῃ, ὃς Κύπρου ἱφί ἀνασσειν
 ἔνθεν δὴ νῦν δεῦρο τόδ' ἴκω πήματα πάσχων.”

Τὸν δ' αὖτ' Ἀντίνοος ἀπαμείβετο φώνησέν τε 445
 “ τίς δαίμων τόδε πῆμα προσήγαγε, δαιτὸς ἀνίην;
 στήθ' οὕτως ἐς μέσσον, ἐμῆς ἀπάνευθε τραπέζης,
 μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴκηαι·
 ὥς τις θαρσαλέος καὶ ἀναιδὴς ἐσσι προΐκτης.
 ἐξεῖης πάντεσσι παρίστασαι· οἱ δὲ διδοῦσι 450
 μαψιδίως, ἐπεὶ οὐ τις ἐπίσχεσις οὐδ' ἐλεητὺς
 ἀλλοτρίων χαρίσασθαι, ἐπεὶ πάρα πολλὰ ἐκάστω.”

Τὸν δ' ἀναχωρήσας προσέφη πολύμητις Ὀδυσσεύς·
 “ ὦ πόποι, οὐκ ἄρα σοί γ' ἐπὶ εἰδεῖ καὶ φρένες ἦσαν·
 οὐ σύ γ' ἂν ἐξ οἴκου σῶ ἐπιστάτῃ οὐδ' ἄλα δολίῃς, 455
 ὃς νῦν ἀλλοτρίοισι παρήμενος οὐ τί μοι ἐτλης
 σίτου ἀποπροελὼν δόμεναι· τὰ δὲ πολλὰ πάρεστιν.”

ἌΩς ἔφατ', Ἀντίνοος δ' ἐχολώσατο κηρόθι μᾶλλον,
 καί μιν ὑπὸδρα ἰδὼν ἔπεα πτερόεντα προσηύδα·
 “ νῦν δὴ σ' οὐκέτι καλὰ διέκ μεγάροιο γ' ὀίω 460
 ἀψ ἀναχωρήσειν, ὅτε δὴ καὶ οὐεῖδεα βάξεις.”

Antinous hurls a stool at Odysseus, whose protest touches even the suitors with shame.

ἌΩς ἄρ' ἔφη, καὶ θρήνυν ἔλων βάλε δεξιὸν ὦμον,
 πρυμνότατον κατὰ νῶτον· ὃ δ' ἐστάθη ἥντε πέτρῃ
 ἔμπεδον, οὐδ' ἄρα μιν σφῆλεν βέλος Ἀντινόοιο,

ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων. 465

ἂψ δ' ὃ γ' ἐπ' οὐδὸν ἰὼν κατ' ἄρ' ἔζετο, καὶ δ' ἄρα πῆρην

θήκεν ἐνπλείην, μετὰ δὲ μνηστήρσιν ἔειπε·

“κέκλυτέ μεν, μνηστῆρες ἀγακλειτῆς βασιλείης,

ὄφρ' εἴπω τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.

οὐ μὰν οὐτ' ἄχος ἐστὶ μετὰ φρεσὶν αὔτε τι πένθος, 470

ὅππότε' ἀνὴρ περὶ ρῖσι μαχεϊόμενος κτεάτεσσιν

βλήεται, ἢ περὶ βουσὶν ἢ ἀργεννῆς ὀίσσιν·

αὐτὰρ ἔμ' Ἀντίνοος βάλε γαστέρος εἵνεκα λυγρῆς,

οὐλομένης, ἢ πολλὰ κακ' ἀνθρώποισι διδῶσιν.

ἀλλ' εἴ που πτωχῶν γε θεοὶ καὶ ἔρινύες εἰσὶν, 475

Ἀντίνοον πρὸ γάμοιο τέλος θανάτοιο κιχέη,”

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·

“ἔσθι' ἔκηλος, ξείνε, καθήμενος, ἢ ἀπιθ' ἄλλη,

μή σε νέοι διὰ δώματ' ἐρύσσωσ', οἳ' ἀγορεύεις,

ἢ ποδὸς ἢ καὶ χειρὸς, ἀποδρῦψωσι δὲ πάντα.” 480

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσησαν·

ὧδε δέ τις εἶπεσκε νέων ὑπερηνορεύων·

“Ἀντίνο', οὐ μὲν κάλ' ἔβαλες δύστηνον ἀλήτην,

οὐλόμεν', εἰ δὴ ποῦ τις ἐπουράνιος θεὸς ἐστι.

καὶ τε θεοὶ ξείνοισιν ἰοικότες ἀλλοδαποῖσι, 485

παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόλῃας,

ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφρορῶντες.”

ὣς ἄρ' ἔφην μνηστῆρες, ὃ δ' οὐκ ἐμπάζετο μύθων.

Τηλέμαχος δ' ἐν μὲν κραδίῃ μέγα πένθος ἔεξε

βλημένου, οὐδ' ἄρα δάκρυ χαμαὶ βάλεν ἐκ βλεφάρων, 490

ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων.

Penelope imprecates the wrath of heaven on the cruelty
of Antinous.

Τοῦ δ' ὥς οὖν ἤκουσε περίφρων Πηνελόπεια
βλημένου ἐν μεγάρῳ, μετ' ἄρα δαμῶσιν ἔειπεν·

“ αἶθ' οὕτως αὐτόν σε βάλοι κλυτότοξος Ἀπόλλων.”
 τὴν δ' αὖτ' Εὐρυνόμη ταμὴν πρὸς μῦθον ἔειπεν 495
 “ εἰ γὰρ ἔπ' ἀρήσιν τέλος ἡμετέροισι γένοιτο·
 οὐκ ἂν τις τούτων γε ἐύθρονον Ἡῶ ἱκοίτο.”

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “ μαί, ἐχθροὶ μὲν πάντες, ἐπεὶ κακὰ μηχανόωνται·
 Ἀντίνοος δὲ μάλιστα μελαίνῃ κηρὶ ἔοικε. 500
 ξείνός τις δύστηνος ἀλητεύει κατὰ δῶμα
 ἀνέρας αἰτίζων· ἀχρημοσύνη γὰρ ἀνώγει·
 ἔνθ' ἄλλοι μὲν πάντες ἀνέπλησάν τ' ἔδοσάν τε,
 οὗτος δὲ θρήνῃ πυρμυδὸν βάλε δεξιὸν ὦμον.”

Ἥ μὲν ἄρ' ὥς ἀγόρευε μετὰ δμῳῇσι γυναιξίν, 505
 ἡμένη ἐν θαλάμῳ· ὁ δ' ἐδείπνεε διὸς Ὀδυσσεύς.

She then bids Eumæus to call Odysseus to her, in the hope
 that she may hear some tidings of her lord.

ἡ δ' ἐπὶ οἷ καλέσασα προσήνδα διὸν ὑφορβόν·
 “ ἔρχεο, δι' Εὐμαίε, κιὼν τὸν ξείνον ἄνωχθι
 ἐλθέμεν, ὅφρα τί μιν προσπτόξομαι ἢδ' ἐρέωμαι
 εἴ που Ὀδυσσεύς ταλασίφρονος ἡὲ πέπυσται 510
 ἢ ἴδεν ὀφθαλμοῖσι· πολυπλάγκτ' γὰρ ἔοικε.”

Τὴν δ' ἀπαμειβόμενος προσέφη, Εὐμαίε συβῶτα·
 “ εἰ γάρ τοι, βασίλεια, σιωπήσειαν Ἀχαιοί·
 οἷ δ' ὅ γε μυθεῖται, θέλγοιτό κέ τοι φίλον ἦτορ.
 τρεῖς γὰρ δὴ μιν νύκτας ἔχον, τρία δ' ἡματ' ἔρυσσε 515
 ἐν κλισίῃ· πρῶτον γὰρ ἔμ' ἵκετο νηὸς ἀποδράς·
 ἀλλ' οὐ πῶ κακότητα διήνυσεν ἣν ἀγορεύω.
 ὥς δ' ὅτ' αἰοιδὸν ἀνὴρ ποτιδέρεται, ὅς τε θεῶν ξε
 ἀεῖδαι δεδαῶς ἔπε' ἱμερόεντα βροτοῖσι,
 τοῦ δ' ἄμοτον μεμάασιν ἀκουέμεν, ὅππότε' ἀεῖδῃ 520
 ὥς ἐμὲ κείνος ἔθελγε παρήμενος ἐν μεγάροισι.
 φησὶ δ' Ὀδυσσεύς ξείνος πατρώιος εἶναι,

Κρήτη ναιετάων, ὅθι Μίνωος γένος ἐστίν.
 ἔνθεν δὴ νῦν δεῦρο τόδ' ἵκετο πῆματα πάσχων,
 προπροκυλιωδόμενος· στεύται δ' Ὀδυσῆος ἀκούσαι, 525
 ἀγχού, Θεσπρωτῶν ἀνδρῶν ἐν πτόνι δῆμψ,
 ζωοῦ· πολλὰ δ' ἄγει κειμήλια δυνδε δόμονδε.”

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “ ἔρχεο, δεῦρο κάλεσσον, ἵν' ἀντίον αὐτὸς ἐνίσπῃ.
 οὔτοι δ' ἤε θύρῃσι καθήμενοι ἐψιασθῶν 530
 ἢ αὐτοῦ κατὰ δώματ', ἐπεὶ σφισι θυμὸς ἐύφρων.
 αὐτῶν μὲν γὰρ κτήματ' ἀκήρατα κεῖτ' ἐνὶ οἴκψ,
 σίτος καὶ μέθυ ἡδύ· τὰ μὲν τ' οἰκῆς ἔδουσιν,
 οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα,
 βοῦς ἱερεύοντες καὶ οἷς καὶ πλόνας αἶγας, 535
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον
 μαυιδίως· τὰ δὲ πολλὰ κατάνεται· οὐ γὰρ ἔπ' ἀνὴρ,
 οἷος Ὀδυσσεὺς ἔσκεν, ἀρῆν ἀπὸ οἴκου ἀμύναι.
 εἰ δ' Ὀδυσσεὺς ἔλθοι καὶ ἴκοιτ' ἐς πατρίδα γαίαν,
 αἰψὰ κε σὺν ᾧ παιδὶ βίβας ἀποτίσεται ἀνδρῶν.” 540

Telemachus gives a happy omen by sneezing loudly

“Ὡς φάτο, Τηλέμαχος δὲ μέγ' ἔπτарев, ἀμφὶ δὲ δῶμα
 σμερδαλέον κονάβησε· γέλασσε δὲ Πηνελόπεια,
 αἶψα δ' ἄρ' Εὐμαιον ἔπεα πτερόεντα προσηύδα·
 “ ἔρχεό μοι, τὸν ξεῖνον ἐναντίον ᾧδε κάλεσσον.
 οὐχ ὀράας ὃ μοι νῖδς ἐπέπτаре πᾶσιν ἔπεσσι ; 545
 τῷ κε καὶ οὐκ ἀτελὴς θάνατος μνηστῆρσι γένοιτο
 πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἱ κ' αὐτὸν γνώω νημερτέα πάντ' ἐνέποντα,
 ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἴματα καλά.” 550

“Ὡς φάτο, βῆ δὲ συφορβὸς, ἐπεὶ τὸν μῦθον ἄκουσεν,
 ἀγχού δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·

“ ξέϊνε πάτερ, καλέει σε περίφρων Πηνελόπεια,
μήτηρ Τηλεμάχιο· μεταλλήσαι τί ἐ θυμός
ἀμφὶ πόσει κέλεται, καὶ κήδεά περ πεπαθνῆη. 555
εἰ δέ κέ σε γνῶῃ νημερτέα πάντ’ ἐνέποντα,
ἔσσει σε χλαῖνάν τε χιτῶνά τε, τῶν σὺ μάλιστα
χρηρίζεις· σῖτον δὲ καὶ αἰτίζων κατὰ δῆμον
γαστέρα βοσκήσεις· δώσει δέ τοι ὅς κ’ ἐθέλῃσι.”

*Odysseus wisely defers the audience till they are alone
in the evening.*

Τὸν δ’ αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· 560
“ Εὖμαι, αἰψά κ’ ἐγὼ νημερτέα πάντ’ ἐνέπομι
κούρη Ἰκαρίοιο, περίφρονι Πηνελοπείῃ·
οἶδα γὰρ εὖ περὶ κείνου, ὅμην δ’ ἀνεδέγμεθ’ αἰζύν.
ἀλλὰ μνηστήρων χαλεπῶν ὑποδείδι’ ὀμιλον,
τῶν ἔβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει. 565
καὶ γὰρ νῦν, ὅτε μ’ οὗτος ἀνὴρ κατὰ δῶμα κιώντα
οὐ τι κακὸν ῥέξαντα βαλὼν δδύνῃσιω ἔδωκεν,
οὔτε τι Τηλέμαχος τό γ’ ἐπήρκεσεν οὔτε τις ἄλλος.
τῷ νῦν Πηνελόπειαν ἐνὶ μεγάροισιν ἀνωχθι
μεῖναι, ἐπειγομένην περ, ἐς ἥελιον καταδύντα· 570
καὶ τότε μ’ εἰρέσθω πόσιος πέρι νόστιμον ἡμαρ,
ἀσσοτέρω καθίσασα παρὰ πυρὶ· εἴματα γάρ τοι
λύγρ’ ἔχω· οἶσθα καὶ αὐτὸς, ἐπεὶ σε πρῶθ’ ἱκέτευσα.”

Ἦς φάτο, βῆ δὲ σφυροβόος, ἐπεὶ τὸν μῦθον ἤκουσε.
τὸν δ’ ὑπὲρ οὐδοῦ βάντα προσήνδα Πηνελόπεια 575
“ οὐ σύ γ’ ἄγεις, Εὖμαιε; τί τοῦτ’ ἐνόησεν ἀλήτης;
ἢ τινα που δείσας ἐξαίσιον ἦε καὶ ἄλλως
αἰδεῖται κατὰ δῶμα; κακὸς δ’ αἰδοῖος ἀλήτης.”

Τὴν δ’ ἀπαμειβόμενος προσέφη, Εὖμαιε συβῶτα·
“ μυθεῖται κατὰ μοῖραν, ἃ πέρ κ’ οἶοιτο καὶ ἄλλος, 580
ἔβριον ἀλυσκάζων ἀνδρῶν ὑπερηγορεόντων.

ἀλλά σε μείναι ἄνωγεν ἐς ἥλιον καταδύντα.
καὶ δὲ σοὶ ᾧδ' αὐτῇ πολὺ κάλλιον, ᾧ βασιλεια,
οἷον πρὸς ξείνον φάσθαι ἔπος ἢδ' ἐπακοῦσαι.”

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
“οὐκ ἄφρων ὁ ξείνος ὀλεται, ὅς περ ἂν εἴη·
οὐ γάρ πού τις ᾧδε καταθνητῶν ἀνθρώπων
ἄνδρες ὑβρίζοντες ἀτάσθαλα μηχανόωνται.”

585

Ulysses returns to his hut.

Ἦ μὲν ἄρ' ὧς ἀγόρευεν, ὁ δ' ὤχετο διὸς ὑφορβὸς
μνηστήρων ἐς ὄμιλον, ἐπεὶ διεπέφραδε πάντα.
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα,
ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·
“ὦ φίλ', ἐγὼ μὲν ἄπειμι, σύας καὶ κείνα φυλάξων,
σὸν καὶ ἐμὸν βλοστον· σοὶ δ' ἐνθάδε πάντα μελόντων.
αὐτὸν μὲν σε πρῶτα σάω, καὶ φράξο θυμῷ
μή τι πάθῃς· πολλοὶ δὲ κακὰ φρονέουσιν Ἀχαιῶν,
τοὺς Ζεὺς ἐξολέσειε πρὶν ἡμῖν πῆμα γενέσθαι.”

590

595

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
“ἔσσεται σὺτως, ἅττα· σὺ δ' ἔρχεο δειελήσας·
ἡῶθεν δ' ἵεναι καὶ ἄγειν ἱερήια καλά·
αὐτὰρ ἐμοὶ τάδε πάντα καὶ ἀθανάτοισι μελήσει.”

600

ᾧς φάθ', ὁ δ' αὖτις ἄρ' ἔξετ' ἐνζέστου ἐπὶ δόφρουν,
πλησάμενος δ' ἄρα θυμὸν ἐδητύος ἡδὲ ποτήτος
βῆ ῥ' ἵμεναι μεθ' ὕας, λίπε δ' ἔρκεά τε μέγαρόν τε,
πλεῖον δαιτυμόνων· οἱ δ' ὀρχηστῷ καὶ αἰοιδῇ
τέρποντ'· ἤδη γὰρ καὶ ἐπήλυθε δεῖελον ἦμαρ.

605

Σ.

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 Ὀδυσσεύς καὶ Ἴρου πυγμῇ.

The vagabond Irus insults Odysseus, who sternly warns
 him to beware.

Ἦλθε δ' ἐπὶ πτωχὸς πανδήμιος, ὃς κατὰ ἄστν
 πτωχεύεσκ' Ἰθάκης, μετὰ δ' ἔπρεπε γαστέρι μάργῃ
 ἀζηχὲς φαγέμεν καὶ πιέμεν· οὐδέ οἱ ἦν ἴς
 οὐδὲ βίη, εἶδος δὲ μάλα μέγας ἦν ὀράσθαι.
 Ἄρναϊός δ' ὄνομ' ἔσκε· τὸ γὰρ θέτο πότνια μήτηρ 5
 ἐκ γενετῆς· Ἴρου δὲ νέοι κίκλησκον ἅπαντες,
 οὐνεκ' ἀπαγγέλλεσκε κιῶν, ὅτε πού τις ἀνώγοι·
 ὃς ῥ' ἔλθων Ὀδυσῆα διώκετο οἷο δόμοιο,
 καὶ μὴν νεικέων ἔπεα πτερόεντα προσηύδα·
 “εἵκε, γέρον, προθύρου, μὴ δὴ τάχα καὶ ποδὸς ἔλκη. 10
 οὐκ αἶεις ὅτι δὴ μοι ἐπιλλίζουσιν ἅπαντες,
 ἐλκέμεναι δὲ κέλονται; ἐγὼ δ' αἰσχύνομαι ἔμψης.
 ἀλλ' ἄνα, μὴ τάχα νῶϊν ἕρις καὶ χερσὶ γένηται.”
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολὺμητις Ὀδυσσεύς·
 “δαιμόνι, οὔτε τί σε ρέζω κακὸν οὔτ' ἀγορεύω, 15
 οὔτε τινὰ φθονέω δόμεναι καὶ πόλλ' ἀνελόντα.
 οὐδὸς δ' ἀμφοτέρους ὅδε χεῖσεται, οὐδέ τί σε χρὴ
 ἀλλοτρῶν φθονέειν· δοκέεις δέ μοι εἶναι ἀλήτης
 ὥς περ ἐγὼν, ὄλβον δὲ θεοὶ μέλλουσιν ὀπάξειν.
 χερσὶ δὲ μὴ τι λίην προκαλίζεο, μὴ με χολώσης, 20
 μὴ σε γέρων περ ἐὼν στήθεός καὶ χεῖλεα φύρσω
 αἵματος· ἥσυχίη δ' ἂν ἐμοὶ καὶ μᾶλλον ἔτ' εἴη
 αὔριον· οὐ μὲν γάρ τί σ' ὑποστρέψεσθαι οἶω
 δεύτερον ἐς μέγαρον Λαερτιάδew Ὀδυσῆος.”

Τὸν δὲ χολωσάμενος προσεφώνεεν Ἴρος ἀλήτης· 25

“ὦ πόποι, ὥς ὁ μολοβρὸς ἐπιτροχάδην ἀγορεύει,
 γρη῏ καμνοῖ ἴσος· ὃν ἂν κακὰ μητισαίμην
 κόπτων ἀμφοτέρῃσι· χαμῶ δέ κε πάντας ὀδόντας
 γναθμῶν ἐξελάσαιμι σὺς ὥς ληιβοτείρης.
 ζῶσαι νῦν, ἵνα πάντες ἐπιγνώωσι καὶ οἶδε
 μαρναμένους· πῶς δ’ ἂν σὺ νεωτέρῳ ἀνδρὶ μάχοιο;”

30

“Ὡς οἱ μὲν προπάροιθε θυράων ὑψηλάων
 οὐδοῦ ἐπὶ ξεστοῦ παυθυμαδὸν ὀκρίωντο.

*Antinous sets them to fight, and Odysseus disables Irus
 with one blow.*

τοῖν δὲ ξυνέχ’ ἱερὸν μένος Ἀντινόοιο,
 ἥδ’ ὃν ἄρ’ ἐκγελάσας μετεφώνει μνηστήρεσσιν·
 “ὦ φίλοι, οὐ μὲν πῶ τι πάρος τοιοῦτον ἐτύχθη,
 οἷον τερπώλῃ θεὸς ἤγαγεν ἐς τόδε δῶμα·
 ὁ ξεινός τε καὶ Ἴρος ἐρίζετον ἀλλήλοιον
 χερσὶ μαχήσασθαι· ἀλλὰ ξυνελάσσομεν ὧκα.”

35

“Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ἀνήϊξαν γελῶντες,
 ἀμφὶ δ’ ἄρα πτωχοὺς κακοείμονας ἡγερέθοντο·
 τοῖσιν δ’ Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
 “κέκλυτέ μεν, μνηστήρες ἀγήνορες, ὅφρα τι εἴπω.
 γαστέρες αἰδ’ αἰγῶν κέατ’ ἐν πυρί· τὰς δ’ ἐπὶ δόρπῳ
 καθθέμεθα κνίσσης τε καὶ αἵματος ἐμπλήσαντες.
 ὀππότερός δέ κε νικήσῃ κρείσσων τε γένηται,
 τᾶων ἦν κ’ ἐθέλῃσιν ἀναστὰς αὐτὸς ἐλέσθω·
 αἰεὶ δ’ αὖθ’ ἡμῖν μεταδίδεται, οὐδέ τιν’ ἄλλον
 πτωχὸν ἔσω μίσγεσθαι ἔασομεν αἰτήσοντα.”

40

45

“Ὡς ἔφατ’ Ἀντίνοος, τοῖσιν δ’ ἐπιήνδανε μῦθος.
 τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·
 “ὦ φίλοι, οὐ πῶς ἔστι νεωτέρῳ ἀνδρὶ μάχεσθαι
 ἄνδρα γέροντα, δῆ ἄρημένον· ἀλλὰ με γαστήρ
 ὀτρύνει κακοεργός, ἵνα πληγῇσι δαμείω.

50

ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερόν ὄρκον, 55
μή τις ἐπ' Ἴρῃ ἤρα φέρων ἐμὲ χειρὶ βαρεῖη
πλήξῃ ἀτασθάλῳ, τοῦτ' αὖ δέ με ἴφ'ι δαμάσσει."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀπώμνυνον ὥς ἐκέλευεν.
αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελευτήσαν τε τὸν ὄρκον,
τοῖς δ' αὖτις μετέειψ' ἱερὴ ἰς Τηλεμάχου· 60

“ ξεῖν', εἴ σ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ
τοῦτον ἀλέξασθαι, τῶν δ' ἄλλων μή τι· Ἀχαιῶν
δεῖδιθ', ἐπεὶ πλεόνεσσι μαχήσεται ὃς κέ σε θείη.
ξεινοδόκος μὲν ἐγὼν, ἐπὶ δ' αἰνεῖτον βασιλῆες,
Ἄντινοός τε καὶ Εὐρύμαχος, πεπνυμένω ἄμφω.” 65

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον, αὐτὰρ Ὀδυσσεὺς
ζῴσατο μὲν ῥάκεσιν περὶ μῆδεα, φαῖνε δὲ μηροῦς
καλοὺς τε μεγάλους τε, φάνεν δὲ οἱ εὐρέες ὦμοι
στήθεά τε στιβαροὶ τε βραχίονες· αὐτὰρ Ἀθήνη
ἄγχι παρισταμένη μέλε' ἤλδανε ποιμένι λαῶν. 70

μνηστῆρες δ' ἄρα πάντες ὑπερφιόλως ἀγάσαντο·
ὧδε δὲ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
“ ἦ τάχα Ἴρος ἄϊρος ἐπίσπαστον κακὸν ἔξει,
οἷν ἐκ ῥακέων ὁ γέρον ἐπιγανυῖδα φαίνει.”

ἌΩς ἄρ' ἔφαν, Ἴρῃ δὲ κακῶς ὠρίνετο θυμός,
ἀλλὰ καὶ ὥς δρηστήρες ἄγον ζώσαντες ἀνάγκη
δεειδίστα· σάρκες δὲ περιστρομέοντο μέλεσσι,
Ἄντινοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε· 75

“ νῦν μὲν μήτ' εἴης, βουγάε, μήτε γένοιο,
εἰ δὴ τοῦτόν γε τρομέεις καὶ δεῖδιαι αἰνῶς,
ἄνδρα γέροντα, δῆη ἀρημένον, ἧ μιν ἰκάνει,
ἀλλ' ἕκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται· 80

αἶ κέν σ' οὗτος νικήσῃ κρείσσων τε γένηται.
πέμψω σ' ἠπειρόνδε, βαλὼν ἐν νηὶ μελαίνῃ,
εἰς Ἐχέτον βασιλῆα, βροτῶν δηλήμονα πάντων, 85
ὃς κ' ἀπὸ ῥίνα τάμησι καὶ οὐατα νηλεὲς χαλκῷ,

μήδεά τ' ἐξελεύσας δάη κυσὶν ὦμὰ δάσασθαι."

ᾧ φάτο, τῷ δ' ἔτι μᾶλλον ὑπὸ τρόμος ἔλλαβε γυῖα.

ἔς μέσσον δ' ἄναγον· τὼ δ' ἄμφω χεῖρας ἀνέσχον.

δὴ τότε μερμηρίζε πολυτλας Ὀδυσσεὺς 90

ἢ ἐλάσει' ὥς μιν ψυχὴ λίποι αὐθι πεσόντα,

ἢέ μιν ἦκ' ἐλάσειε τανύσσειέν τ' ἐπὶ γαίῃ.

ὦδε δέ οἱ φρονέοντι δαδάσατο κέρδιον εἶναι,

ἦκ' ἐλάσαι, ἴα μή μιν ἐπιφρασσάλατ' Ἀχαιοί.

δὴ τότε' ἀνασχυρόμενῳ δ' μὲν ἤλασε δεξιὸν ἄμρον 95

Ἴρος, ὃ δ' αὐχέν' ἔλασεν ὑπ' οὐατος, ὅστέα δ' εἰσω

ἔθλασεν· αὐτίκα δ' ἦλθε κατὰ στόμα φύσιον αἷμα,

καὶ δ' ἔπεσ' ἐν κονίῃσι μακῶν, σὺν δ' ἦλασ' ὀδόντας

λακτίζων ποσὶ γαῖαν· ἀτὰρ μνηστῆρες ἀγανοὶ

χεῖρας ἀνασχυόμενοι γέλῳ ἔκθανον. αὐτὰρ Ὀδυσσεὺς 100

ἔλκε διέκ' προθύροιο λαβὼν ποδὸς, ὄφρ' ἴκετ' αἰλῆν

αἰθούσης τε θύρας· καὶ μιν ποτὶ ἑρκίον αἰλῆς

εἶσεν ἀνακλίνας, σκῆπτρον δέ οἱ ἔμβαλε χειρὶ,

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

"ἐνταυθοῖ νῦν ἦσο σῶας τε κύνας τ' ἀπερύκων, 105

μηδὲ σύ γε ξείνων καὶ πτωχῶν κοίρανος εἶναι

λυγρὸς ἔων, μή πού τι κακὸν καὶ μείζον ἐπαύρη·"

Ἡ ρὰ καὶ ἄμφ' ὁμοισιν ἀεικέα βάλλετο πήρην,

πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἄορτῆρ.

ἂψ δ' ὁ γ' ἐπ' οὐδὸν ἰὼν κατ' ἄρ' ἔξετο· τοὶ δ' ἴσαν εἰσω 110

ἦδ' ὃν γελῶντες καὶ δεικανόωντ' ἐπέεσσι·

As the suitors hail him victor, he tries in vain to warn
Amphinomus of the coming vengeance.

"Ζεὺς τοι δοίη, ξεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅττι μάλιστ' ἐθέλεις καὶ τοι φίλον ἐπλετο θυμῷ,
ὅς τοῦτον τὸν ἀναλτον ἀλητεύειν ἀπέπαυσας

ἐν δῆμῳ· τάχα γάρ μιν ἀνάξομεν ἡπειρόνδε
εἰς Ἐχέτον βασιλῆα, βροτῶν δηλήμονα πάντων.” 115

“Ὡς ἄρ’ ἔφην, χαίρεν δὲ κληδόνι διός Ὀδυσσεύς.
Ἀντίνοος δ’ ἄρα οἱ μεγάλην παρά γαστέρα θῆκεν,
ἐμπλείην κνίσης τε καὶ αἵματος· Ἀμφίνομος δὲ
ἄρτους ἐκ κανέοιο δύω παρέθηκεν αἰώρας 120
καὶ δέπαϊ χρυσέῳ δευδίσκετο, φώνησέν τε·
“χαίρε, πάτερ ὦ ξεῖνε. γένοιτό τοι ἐς περ ὀπίσσω
ὀλβος· ἀτὰρ μὲν νῦν γε κακοῖς ἔχειαι πολέεσσι.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“Ἀμφίνομ’, ἦ μάλα μοι δοκέεις πεπνυμένος εἶναι· 125
τοῖον γὰρ καὶ πατὴρ, ἐπεὶ κλέος ἐσθλὸν ἄκουον,
Νῆσον Δουλιχίῃα ἔνν τ’ ἔμεν ἀφνειὸν τε·
τοῦ σ’ ἔκ φασι γενέσθαι, ἐπητῇ δ’ ἀνδρὶ ἔοικας.
τοῦνεκά τοι ἔρέω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον·
οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο, 130
πάντων ὅσα τε γαῖαν ἐπι πνέει τε καὶ ἔρπει.
οὐ μὲν γάρ ποτέ φησι κακὸν πείσεσθαι ὀπίσσω,
ῥῆρ’ ἀρετὴν παρέχῳσι θεοὶ καὶ γούνατ’ ὀρώρη·
ἄλλ’ ὅτε δὴ καὶ λυγρὰ θεοὶ μάκαρες τελέσωσι,
καὶ τὰ φέρει ἀεκαζόμενος τετληότι θυμῷ. 135

τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων
οἶον ἐπ’ ἡμᾶρ ἄγῃσι πατὴρ ἀνδρῶν τε θεῶν τε.
καὶ γὰρ ἐγώ ποτ’ ἐμελλον ἐν ἀνδράσιν ὀλβιος εἶναι,
πολλὰ δ’ ἀτάσθαλ’ ἔρεξα βίῃ καὶ κάρτεϊ εἰκων,
πατρὶ τ’ ἐμῷ πίσυνος καὶ ἐμοῖσι κασιγνήτοισι. 140
τῷ μή τίς ποτε πάμπαν ἀνὴρ ἀθεμίστιος εἴη,
ἄλλ’ ὅ γε σιγῇ δῶρα θεῶν ἔχοι, ὅττι διδοῖεν.
οἷ’ ὁρώ μνηστήρας ἀτάσθαλα μηχανώοντας,
κτῆματα κείροντας καὶ ἀτιμάζοντας ἄκοιτιν
ἀνδρὸς, δν οὐκέτι φημὶ φίλων καὶ πατρίδος αἵης 145
δηρὸν ἀπέσσεσθαι· μάλα δὲ σχεδόν· ἀλλὰ σε δαίμων

οἶκαδ' ὑπεξαγάγοι, μῆδ' ἀντιάσειας ἐκείνῳ,
 ὅπποτε νοστήσειε φίλην ἐς πατρίδα γαίαν
 οὐ γὰρ ἀναιμωτί γε διακρινέεσθαι οἶω
 μνηστῆρας καὶ κείνον, ἐπεὶ κε μέλαθρον ὑπέλθῃ." 150

Ἔως φάτο, καὶ σπείσας ἔπιεν μελιηδέα οἶνον,
 ἅψ δ' ἐν χερσὶν ἔθηκε δέπας κοσμήτορι λαῶν.
 αὐτὰρ ὁ βῆ διὰ δῶμα φίλον τετιημένος ἦτορ,
 νευστάζων κεφαλῇ· δὴ γὰρ κακὸν ὄσσετο θυμός.
 ἀλλ' οὐδ' ὥς φύγε κῆρα· πέδησε δὲ καὶ τὸν Ἀθήνη 155
 Τηλεμάχου ὑπὸ χερσὶ καὶ ἔγχεϊ ἴφι δαμῆναι.
 ἅψ δ' αὖτις κατ' ἄρ' ἔζετ' ἐπὶ θρόνου ἐνθεν ἀνέστη.

Counselled by Athene, Penelope decks herself and appears
 before the suitors.

Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,
 κούρη Ἰκαρίοιο, περίφρονι Πηνελοπέει,
 μνηστῆρεςσι φανῆναι, ὅπως πετάσειε μάλιστα 160
 θυμὸν μνηστήρων ἰδὲ τιμήεσσα γένοιτο
 μᾶλλον πρὸς πόσιός τε καὶ νείεος ἢ πάρος ἦεν.
 ἀχρεῖον δ' ἐγέλασσε νῆπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Εὐρυνόμη, θυμός μοι ἐέλδεται, οὐ τι πάρος γε,
 μνηστῆρεςσι φανῆναι, ἀπεχθομένοισι περ ἔμπης· 165
 παιδὶ δέ κεν εἵποιμι ἔπος, τό κε κέρδιον εἴη,
 μὴ πάντα μνηστήρσιν ὑπερφιάλοισιν ὀμιλεῖν,
 οἳ τ' εὖ μὲν βάζουσι, κακῶς δ' ὅπιθεν φρονέουσι.”

Τὴν δ' αὖτ' Εὐρυνόμη ταμίη πρὸς μῦθον ἔειπε
 “ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες. 170
 ἀλλ' ἴθι καὶ σὺ παιδὶ ἔπος φάο μῆδ' ἐπίκευθε,
 χρῶτ' ἀπονιψαμένη καὶ ἐπιχρίσασα παρειάς·
 μῆδ' οὕτω δακρύοισι πεφυρμένη ἀμφὶ πρόσωπα
 ἔρχευ, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεῖ.

ἤδη μὲν γάρ τοι παῖς τηλίκος, ὃν σὺ μάλιστα
ἥρῳ ἀθανάτοισι γενειήσαντα ἰδέσθαι.” 175

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
“Εὐρυνόμη, μὴ ταῦτα παραῦδα, κηδομένη περ,
χρῶτ' ἀπονύπτεσθαι καὶ ἐπιχρίεσθαι ἀλοιφῇ·
ἀγλαίην γὰρ ἔμοί γε θεοὶ, τοὶ Ὀλυμπον ἔχουσιν, 180
ᾧλεσαν, ἐξ οὗ κέῳος ἔβη κοιλῆς ἐνὶ νηυσίν.

ἀλλὰ μοι Αὐτονόην τε καὶ Ἴπποδάμειαν ἀνωχθί
ἐλθέμεν, ὅφρα κέ μοι παρστήτεον ἐν μεγάροισιν·
οἷη δ' οὐκ εἴσειμι μετ' ἀνέρας· αἰδέομαι γάρ.”

ᾧς ἄρ' ἔφη, γρη῏ς δὲ διέκ μεγάροιο βεβήκει 185
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι.

“Ενθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
κούρῃ Ἰκαρίοιο κατὰ γλυκὺν ὕπνον ἔχευεν,
εὖδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψα πάντα 190
αὐτοῦ ἐνὶ κλιντῇρι· τέως δ' ἄρα διὰ θεάων

ἄμβροτα δῶρα δίδου, ἵνα μιν θησαΐατ' Ἀχαιοί.
κάλλει μὲν οἱ πρῶτα προσώπατα καλὰ κάθηρεν
ἄμβροσίῳ, οἷῳ περ ἐνστέφανος Κυθήρεια
χρίεται, εὖτ' ἂν ἦ Χαρίτων χορὸν ἱμερόεντα·
καὶ μιν μακροτέρην καὶ πάσσουνα θῆκεν ἰδέσθαι, 195
λευκοτέρην δ' ἄρα μιν θῆκε πριστοῦ ἐλέφαντος.

ἡ μὲν ἄρ' ᾧς ἔρξασ' ἀπεβήσето διὰ θεάων,
ἦλθον δ' ἀμφίπολοι λευκῶλενοι ἐκ μεγάροιο
φθόγγῳ ἐπερχόμεναι· τὴν δὲ γλυκὺς ὕπνος ἀνῆκε,
καὶ ῥ' ἀπομόρξατο χερσὶ παρειᾶς φώνησέν τε· 200
“ἦ με μάλ' αἰνοπαθῇ μαλακὸν περὶ κῶμ' ἐκάλυψεν.

αἶθε μοι ᾧς μαλακὸν θάνατον πόροι Ἀρτεμις ἀγνή
αὐτίκα νῦν, ἵνα μηκέτ' ὀδυρομένη κατὰ θυμὸν
αἰῶνα φθινύθω, πόσιος ποθέουσα φίλοιο
παντοίην ἀρετὴν, ἐπεὶ ἔξοχος ἦεν Ἀχαιῶν.” 205

ᾧς φαμένη κατέβαιν' ὑπερώια σιγαλόντα,

οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔπουντο.
 ἢ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,
 στή ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
 ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη.
 τῶν δ' αὐτοῦ λύτο γούνατ', ἔρψ δ' ἄρα θυμὸν ἐβελχθεν,
 πάντες δ' ἤρῃσαντο παρὰ λεχέεσσι κλιθῆναι.

210

Entering the hall she chides Telemachus for the rough
 treatment which the stranger had received.

ἢ δ' αὖ Τηλέμαχον προσεφώνεεν, ὃν φίλον υἱόν·
 “Τηλέμαχ', οὐκέτι τοι φρένες ἔμπεδοι σὺδὲ νόημα·
 παῖς ἔτ' ἐὼν καὶ μᾶλλον ἐνὶ φρεσὶ κέρδε' ἐνώμας·
 νῦν δ', ὅτε δὴ μέγας ἐσσι καὶ ἥβης μέτρον ἰκάνεις,
 καὶ κεν τις φαίη γόνον ἔμμεναι ὀλβίου ἀνδρὸς,
 ἐς μέγεθος καὶ κάλλος ὀρώμενος, ἀλλότριος φῶς,
 οὐκέτι τοι φρένες εἰσὶν ἐναίσυμοι οὐδὲ νόημα.
 οἶον δὴ τόδε ἔργον ἐνὶ μεγάροισιν ἐτύχθη,
 ὃς τὸν ξεῖνον ἔασας ἀεικισθῆμεναι οὕτως.
 πῶς νῦν, εἴ τι ξείνος ἐν ἡμετέροισι δόμοισιν
 ἦμενος ὦδε πάθοι ῥυστακτύος ἐξ ἀλεγεινῆς;
 σοί κ' αἰσχος λώβη τε μετ' ἀνθρώποισι πέλοιτο.”

215

220

225

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα
 “μήτερ ἐμῇ, τὸ μὲν οὖν σε νεμεσώμαι κεχολώσθαι·
 αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἕκαστα,
 ἐσθλά τε καὶ τὰ χέρηα· πάρος δ' ἔτι νῆπιος ἦα.
 ἀλλὰ τοι οὐ δύναμαι πεπνυμένα πάντα νοῆσαι·
 ἐκ γάρ με πλήσσουσι παρήμενοι ἄλλοθεν ἄλλος
 οἶδε κακὰ φρονέοντες, ἐμοὶ δ' οὐκ εἰσὶν ἀρωγοί.
 οὐ μέν τοι ξείνου γε καὶ Ἴρου μῶλος ἐτύχθη
 μνηστήρων ἰότητι, βίῃ δ' ὃ γε φέρτερος ἦεν.
 αἰ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,

230

235

οὕτω νῦν μνηστῆρες ἐν ἡμετέροισι δόμοισι
 νεύοιεν κεφαλὰς δεδμημένοι, οἳ μὲν ἐν αὐλῇ,
 οἳ δ' ἐντοσθε δόμοιο. λελῦτο δὲ γυνία ἐκάστου,
 ὥς νῦν Ἴρος ἐκείνος ἐπ' αὐλείησι θύρῃσιν
 ἦσται νευστάζων κεφαλῇ, μεθύοντι ἑοικώς, 240
 οὐδ' ὀρθὸς στήναι δύναται ποσὶν οὐδὲ νέεσθαι
 οἴκαδ', ὅπη οἱ νόστος, ἐπεὶ φίλα γυνία λένυνται."
 ὦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·

Eurymachus praises her beauty, and while she bewails her
 widowhood, she hints that she may marry again.

X

Εὐρύμαχος δ' ἐπέεσσι προσηύδα Πηνελόπειαν·
 “κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 245
 εἰ πάντες σε ἴδοιεν ἂν Ἴασον Ἄργος Ἀχαιοί,
 πλέονές κε μνηστῆρες ἐν ἡμετέροισι δόμοισιν
 ἡῶθεν δαινύατ', ἐπεὶ περίεσσι γυναικῶν
 εἶδος τε μέγεθός τε ἰδὲ φρένας ἔνδον εἴσας.”
 Τὸν δ' ἡμέμβετ' ἔπειτα περίφρων Πηνελόπεια· 250
 “Εὐρύμαχ', ἡ τοι ἐμὴν ἀρετὴν εἶδος τε δέμας τε
 ὤλεσαν ἀθάνατοι, ὅτε Ἴλιον εἰσανέβαινον
 Ἀργεῖοι, μετὰ τοῖσι δ' ἐμὸς πόσις ἦεν Ὀδυσσεύς.
 εἰ κείνός γ' ἔλθων τὸν ἐμὸν βίον ἀμφιπολεῖοι,
 μείζον κε κλέος εἶη ἐμὸν καὶ κάλλιον οὕτως. 255
 νῦν δ' ἄχομαι· τόσα γάρ μοι ἐπέσσευεν κακὰ δαίμων.
 ἡ μὲν δὴ ὅγε τ' ἦε λιπὼν κάτα πατρίδα γαίαν,
 δεξιτερὴν ἐπὶ καρπῷ ἔλων ἐμὲ χεῖρα προσηύδα·
 ‘ὦ γύναι, οὐ γὰρ ὁίω ἐνκνήμιδας Ἀχαιοὺς
 ἐκ Τροίης εὖ πάντας ἀπήμονας ἀπονέεσθαι· 260
 καὶ γὰρ Τρώας φασὶ μαχητὰς ἔμμεναι ἄνδρας,
 ἡμὲν ἀκουτιστὰς ἠδὲ ῥυτῆρας διστώων
 ἵππων τ' ὠκυπόδων ἐπιβήτητορας, οἳ κε τάχιστα
 ἔκριναν μέγα νεῖκος ὁμοίου πολέμοιο.

τῷ οὐκ οἶδ' εἴ κέν μ' ἀνέσει θεὸς, ἥ κεν ἄλῳω 265
 αὐτοῦ ἐνὶ Τροίῃ· σοὶ δ' ἐνθάδε πάντα μελόντων.
 μεμνησθαι πατρὸς καὶ μητέρος ἐν μεγάροισιν
 ὥς νῦν, ἣ ἔτι μᾶλλον ἐμεῦ ἀπονόσφιν ἐόντος·
 αὐτὰρ ἐπὶν δὴ παῖδα γενειήσαντα ἴδῃαι,
 γήμασθ' ᾧ κ' ἐθέλῃσθα, τεὸν κατὰ δῶμα λιπούσα.' 270
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.
 νῦξ δ' ἔσται ὅτε δὴ στυγερὸς γάμος ἀντιβολήσῃ
 οὖλομένης ἐμέθεν, τῆς τε Ζεὺς ὄλβον ἀπήρα.

*She wonders how her 'Suitsors' can waste her store,
 instead of trying to win her with gifts.*

ἀλλὰ τὸδ' αἰνὸν ὄχος κραδίην καὶ θυμὸν ἱκάνει·
 μνηστήρων οὐχ ἦδε δίκη τὸ πάροιθε τέτυκτο· 275
 οἷ τ' ἀγαθὴν τε γυναιῖκα καὶ ἀφνειοῖο θυγάτρα
 μνηστεύειν ἐθέλωσι καὶ ἀλλήλοις ἐρίσωσιν,
 αὐτοὶ τοί γ' ἀπάγουσι βόας καὶ ἵφια μῆλα,
 κούρης δαῖτα φίλοισι, καὶ ἀγλαὰ δῶρα διδοῦσιν·
 ἀλλ' οὐκ ἀλλότριον βίοντι νήποιον ἔδουσιν." 280

ᾧ φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
 οὔνεκα τῶν μὲν δῶρα παρέλκετο, θέλγε δὲ θυμὸν
 μελιχίοις ἐπέεσσι, νόος δέ οἱ ἄλλα μενοῖνα.

*They feel the reproach, and bestow costly presents
 upon her.*

Τὴν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
 "κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 285
 δῶρα μὲν ὅς κ' ἐθέλῃσιν Ἀχαιῶν ἐνθάδ' ἐνεῖκαι,
 δέξασθ'· οὐ γὰρ καλὸν ἀνήνασθαι δόσιν ἐστίν·
 ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῇ ἄλλῃ,
 πρὶν γέ σε τῷ γήμασθαι Ἀχαιῶν ὅς τις ἄριστος."

ᾧ φάτο, Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος, 290

δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.
 Ἄντινόφ' μὲν ἔνεικε μέγαν περικαλλέα πέπλον,
 ποικίλον· ἐν δ' ἄρ' ἔσαν περόναι δυοκαίδεκα πᾶσαι
 χρύσειαι, κληῖσιν ἐνγνάμπτους ἀραρυῖαι.
 ὄρμον δ' Εὐρυμάχῳ πολυδαίδαλον αὐτίκ' ἔνεικε, 295
 χρύσειον, ἡλέκτροισιν ἐερμένον ἥελιον ὥς.
 ἔρματα δ' Εὐρυδάμαντι δύω θεράποντες ἔνεικαν
 τρίγληνα μορούετα· χάρις δ' ἀπελάμπετο πολλή.
 ἐκ δ' ἄρα Πεισάνδροιο Πολυκτοριῖδοσ' ἀνακτος
 ἰσθμίων ἦνεικεν θεράπων, περικαλλὲς ἀγαλμα. 300
 ἄλλο δ' ἄρ' ἄλλος δῶρον Ἀχαιῶν καλὸν ἔνεικεν.
 ἦ μιν ἔπειτ' ἀνέβαιν' ὑπερώια διὰ γυναικῶν,
 τῇ δ' ἄρ' ἄμ' ἀμφίπολοι ἔφερον περικαλλέα δῶρα.

Odysseus offers to tend the fire for the maidens, but they
 laugh at him, and Melanthe taunts him bitterly.

Οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν
 τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν. 305
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν.
 αὐτίκα λαμπτήρας τρεῖς ἴστασαν ἐν μεγάροισιν,
 ὄφρα φαείνοιεν· περὶ δὲ ξύλα κάγκανα θῆκαν,
 αὔα πάλαι, περίκηλα, νέον κεκεασμένα χαλκῷ,
 καὶ δαΐδας μετέμισγον· ἀμοιβῆδ' ἰδὲ ἀνέφαινον 310
 δμῳαὶ Ὀδυσσεύος ταλασίφρονος· αὐτὰρ ὁ τῆσιν
 αὐτὸς διογενὴς μετέφη πολὺμητις Ὀδυσσεύς·
 “δμῳαὶ Ὀδυσσεύος, δὴν οἰχομένοιο ἀνακτος,
 ἔρχεσθε πρὸς δῶμαθ', ἵν' αἰδοίῃ βασιλεια·
 τῇ δὲ παρ' ἡλάκατα στροφαλίζετε, τέρπετε δ' αὐτὴν 315
 ἥμεναι ἐν μεγάρῳ, ἣ εἴρια πείκετε χερσίν·
 αὐτὰρ ἐγὼ τούτοισι φάος πάντεσσι παρέξω.
 ἦν περ γάρ κ' ἐθέλωσιν ἐύθρονον Ἥῳ μῖμνεν,
 οὗ τι με νικήσουσι· πολυτλήμων δὲ μάλ' εἰμι.”

ὥς ἔφαθ', αἱ δ' ἐγέλασαν, ἐς ἀλλήλας δὲ ἴδοντο. 320
 τὸν δ' αἰσχροῦς ἐνένιπε Μελανθὼ καλλιπάρῃος,
 τὴν Δολίος μὲν ἔτικτε, κόμισσε δὲ Πηνελόπεια,
 παῖδα δὲ ὥς ἀτίταλλε, δίδου δ' ἄρ' ἀθύρματα θυμῷ·
 ἀλλ' οὐδ' ὥς ἔχε πένθος ἐνὶ φρεσὶ Πηνελοπείης,
 ἀλλ' ἦ γ' Εὐρυμάχῳ μισγέσκετο καὶ φιλέεσκεν. 325
 ἦ ῥ' Ὀδυσῆ' ἐνένιπεν ὀνειδέοις ἐπέεσσι·
 “ξείνε τάλαν, σὺ γέ τις φρένας ἐκπεπαταγμένος ἐσσί,
 οὐδ' ἐθέλεις εὐδειν χαλκῆιον ἐς δόμον ἐλθὼν,
 ἧέ που ἐς λέσχην, ἀλλ' ἐνθάδε πόλλ' ἀγορεύεις,
 [θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ 330
 ταρβείς· ἦ ῥά σε οἶνος ἔχει φρένας, ἦ νύ τοι αἰεὶ
 τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμῶνια βάζεις.]
 ἦ ἀλύεις ὅτι Ἴρον ἐνίκησας τὸν ἀλήτην;
 μή τίς τοι τάχα Ἴρου ἀμείνων ἄλλος ἀναστῇ,
 ὃς τίς σ' ἀμφὶ κάρη κεκοπῶς χερσὶ στιβαρῆσι 335
 δώματος ἐκπέμψῃσι, φορυῖας αἵματι πολλῷ.”

Odysseus retorts, and scares the maidens with his
 terrible threats.

Τὴν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη παλὺμητις Ὀδυσσεύς·
 “ἦ τάχα Τηλεμάχῳ ἑρέω, κύον, οἳ ἀγορεύεις,
 κείσθ' ἐλθὼν, ἵνα σ' αἰθὶ διὰ μελεῖσσι τάμησιw.”

ὥς εἰπὼν ἐπέεσσι διεποίησε γυναῖκας. 340
 βᾶν δ' ἵμεναι διὰ δῶμα, λύθεν δ' ὑπὸ γυνὴ ἐκάστης
 ταρβοσύνη· φᾶν γάρ μιν ἀληθέα μωθήσασθαι.
 αὐτὰρ ὁ παρ λαμπτήρσι φαείνων αἰθομένοισιν
 ἐστήκειν ἐς πάντας ὀρώμενος· ἄλλα δὲ οἱ κῆρ
 ὥρμαινε φρεσὶν ᾗσιν, ἃ ῥ' οὐκ ἀτέλεστα γένοντο. 345

Μνηστῆρας δ' οὐ πάμπαν ἀγήνορας εἶα Ἀθήνη
 λώβης ἴσχεσθαι θυμαλγέος, ὅφρ' ἔτι μᾶλλον
 δῆψ' ἄχος κραδίην Λαερτιάδῳ Ὀδυσῆος.

Eurymachus, stung by the boldness of Odysseus' words,
hurls a stool at him, which strikes the cupbearer.

τοῖσιν δ' Εὐρύμαχος, Πολύβου παῖς, ἦρχ' ἀγορεύει,
κερτομέων Ὀδυσῆα· γέλω δ' ἐτάροισιν ἔτευχε· 350
“ κέκλυτέ μεν, μνηστῆρες ἀγακλειτῆς βασιλείης,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
οὐκ ἄθεεῖ δδ' ἀνὴρ Ὀδυσῆιον ἐς δόμον ἵκει·
ἔμπησ μοι δοκέει δαῖδων σέλας ἔμμεναι αὐτοῦ
κάκ κεφαλῆς, ἐπεὶ οὐ οἱ ἐνὶ τρίχες οὐδ' ἥβαιαι.” 355

Ἦ ρ', ἅμα τε προσέειπεν Ὀδυσσῆα πολίπορβον·
“ ξεῖν', ἦ ἄρ κ' ἐθέλοισ θητενέμεν; εἴ σ' ἀνελόιμην,
ἀγροῦ ἐπ' ἐσχατιῆς—μισθὸς δέ τοι ἄρκιος ἔσται—
αἵμασιὰς τε λέγων καὶ δένδρεα μακρὰ φντεῦων ;
ἔνθα κ' ἐγὼ σῖτον μὲν ἐπηετανὸν παρέχοιμι, 360
εἷματα δ' ἀμφιέσαιμι ποσὶν θ' ὑποδήματα δοῖην.
ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθες, οὐκ ἐθελήσεις
ἔργον ἐποιχεσθαι, ἀλλὰ πτώσσειν κατὰ δῆμον
βούλειαι, ὄφρ' ἂν ἔχῃς βόσκειν σὴν γαστέρ' ἀναλτον.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 365
“ Εὐρύμαχ', εἰ γὰρ νῶϊν ἔρις ἔργοιο γένοιτο
ᾧρη ἐν εἰαρινῇ, ὅτε τ' ἥματα μακρὰ πέλονται,
ἐν ποίῃ, δρέπανον μὲν ἐγὼν εὐκαμπὲς ἔχοιμι,
καὶ δὲ σὺ τοῖον ἔχοις, ἵνα πειρησαίμεθα ἔργον
νῆστιες ἄχρη μάλα κνέφαος, ποίῃ δὲ παρέῃ. 370
εἰ δ' αὖ καὶ βόες εἶεν ἐλαυνέμεν, οἳ περ ἄριστοι,
αἰθωνες μεγάλοι, ἄμφω κεκορηότε ποίης,
ἥλικες, ἰσοφόροι, τῶν τε σθένος οὐκ ἀλαπαδνὸν,
τετράγνον δ' εἴη, εἴκοι δ' ὑπὸ βῶλος ἀρότρω·
τῷ κέ μ' ἴδοις, εἰ ὦλκα διηνεκέα προταμοίμην. 375
εἰ δ' αὖ καὶ πόλεμόν ποθεν ὀρμήσειε Κρονίων
σήμερον, αὐτὰρ ἐμοὶ σάκος εἴη καὶ δύο δοῦρε

καὶ κυνὴ πάγχαλκος, ἐπὶ κροτάφοις ἀραρυῖα,
 τῷ κέ μ' ἴδοις πρώτοισιν ἐνὶ προμάχοισι μιγέντα,
 οὐδ' ἂν μοι τὴν γαστέρ' ὀνειδίζων ἀγορεύοις. 380
 ἀλλὰ μάλ' ὕβριζεις, καὶ τοι νόος ἐστὶν ἀπηνής·
 καὶ πού τις δοκέεις μέγας ἔμμεναι ἡδὲ κραταῖδς,
 οὐνεκα πὰρ παύροισι καὶ οὐκ ἀγαθοῖσιν ὀμιλεῖς.
 εἰ δ' Ὀδυσσεὺς ἔλθοι καὶ ἴκοιτ' ἐς πατρίδα γαίαν,
 αἰψά κέ τοι τὰ θύρετρα, καὶ εὐρέα περ μάλ' ἐόντα, 385
 φεύγοντι στείνοιτο διῆκ προθύροιο θύραζε.”

“Ὡς ἔφατ', Εὐρύμαχος δ' ἐχολώσατο κηρόθι μᾶλλον,
 καὶ μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα·
 “ἂ δεῖλ', ἡ τάχα τοι τελέω κακὸν, οἷ' ἀγορεύεις
 θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ 390
 ταρβείς· ἡ ρὰ σε οἶνος ἔχει φρένας, ἡ νύ τοι αἰεὶ
 τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμῶνία βάξεις.
 [ἢ ἀλύεις, ὅτι Ἴρον ἐνίκησας τὸν ἀλήτην ;]”

“Ὡς ἄρα φωνήσας σφέλας ἔλλαβεν· αὐτὰρ Ὀδυσσεὺς
 Ἀμφινόμον πρὸς γούνα καθέζετο Δουλιχίης, 395
 Εὐρύμαχον δέϊσας· ὃ δ' ἄρ' οἶνοχόον βάλε χεῖρα
 δεξιτερὴν· πρόχοος δὲ χαμαὶ βόμβησε πεσοῦσα,
 αὐτὰρ ὃ γ' οἰμώζας πέσεν ὑπτίος ἐν κονίῃσι.
 μνηστήρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιάοντα,
 ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον· 400
 “αἶθ' ὦφελλ' ὃ ξεῖνος ἀλώμενος ἄλλοθ' ὀλέσθαι
 πρὶν ἔλθειν· τῷ κ' οὐ τι τόσον κέλαδον μετέθηκε.
 νῦν δὲ περὶ πτωχῶν ἐριδαίνομεν, οὐδέ τι δαιτὸς
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.”

Telemachus seeks to calm the tumult, and induces the
 Suitors to go to their homes for the night.

Τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἰς Τηλεμάχοιο· 405
 “δαιμόνιοι, μαίνεσθε καὶ οὐκέτι κεύθετε θυμῷ

βρωτῶν οὐδὲ ποτῆτα· θεῶν γὰρ τίς ἕμμ' ὀρθύνει.
 ἀλλ' εὖ δαισάμενοι κατακέλετε οἶκαδ' ἰόντες,
 ὅππότε θυμὸς ἀναγέ· διώκω δ' οὐ τιw' ἐγὼ γε."

*Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὁδὰξ ἐν χεῖλεσι φύντες 410

Τηλέμαχον θαύμαζον, δ' ἑταίρους ἀγόρευε.

τοῖσιν δ' Ἀμφινόμος ἀγορήσατο καὶ μετέειπε

[Νίσου παῖδιμος υἱός, Ἀρητιάδαο ἀνακτός·

"ὦ φίλοι, οὐκ ἂν δῆ τίς ἐπὶ ῥηθέντι δικαίῳ

ἀντιβίῳ ἐπέεσσι καθαπτόμενος χαλεπαῖνοι·

415

μήτε τι τὸν ξεῖνον στυφελίζετε μήτε τιw' ἄλλον

δμῶν, οἱ κατὰ δῶματ' Ὀδυσσῆος θέλειο.

ἀλλ' ἄγετ', οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσιν,

ᾧφρα σπείσαντες κατακείμενοι οἶκαδ' ἰόντες·

τὸν ξεῖνον δὲ ἑώμεν ἐνὶ μεγάροις Ὀδυσσῆος

420

Τηλεμάχῳ μελέμεν· τοῦ γὰρ φίλον ἔκετο δῶμα."

*Ὡς φάτο, τοῖσι δὲ πᾶσιν ἐαδόντα μῦθον ἔειπε.

τοῖσιν δὲ κρητῆρα κέρασσατο Μούλιος ἥρωσ,

κῆρυξ Δουλιχιδεύς· θεράπων δ' ἦν Ἀμφινόμοιο·

νόμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσι

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σπείσαντες μακάρεσσι πλὴν μελιηδέα οἶνον.

αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,

βᾶν ῥ' ἵμεναι κείμενοι ἐκ πρὸς δῶμαθ' ἕκαστος.

T.

Ὀδυσσεύς καὶ Πηνελόπεια ὁμιλία· ἀναγνωρισμὸς
 ὑπὸ Εὐρυκλείας.

Telemachus and Odysseus remove all weapons from the hall,
 while Athena lights them to their work.

Αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο διὸς Ὀδυσσεύς,
 μνηστῆρεςσι φόνον σὺν Ἀθήνῃ μερμηρίζων·

αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
 “Τηλέμαχε, χρή τεύχε’ ἀρήια κατθέμεν εἰσω
 πάντα μάλ’, αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι
 παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·
 ἐκ καπνοῦ κατέθῃκ’, ἐπεὶ οὐκέτι τοῖσιν ἔφκει,
 οἷά ποτε Τροίηνδε κίων κατέλειπεν Ὀδυσσεύς,
 ἀλλὰ κατήκισται, ὅσσον πυρὸς ἔκετ’ αὐτμή.
 πρὸς δ’ ἔτι καὶ τότε μείζον ἐνὶ φρεσὶν ἔμβαλε δαίμων, 10
 μή πως οἶνωθέντες, ἔριω στήσαντες ἐν ὑμῖν,
 ἀλλήλους τρώσῃτε καταισχύνῃτέ τε δαῖτα
 καὶ μνηστῆν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σιδήρεος.”
 ὣς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρὶ,
 ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν· 15
 “μαῖ’, ἄγε δὴ μοι ἔρυζον ἐνὶ μεγάροισι γυναικάς,
 ὄφρα κεν ἐς θάλαμον καταθείομαι ἔντεα πατρὸς
 καλὰ, τὰ μοι κατὰ οἶκον ἀκηδέα καπνὸς ἀμέρδει
 πατρὸς ἀποιχομένοιο· ἐγὼ δ’ ἔτι νήπιος ἦα.
 νῦν δ’ ἐθέλω καταθέσθαι, ἵν’ οὐ πυρὸς ἔκετ’ αὐτμή.” 20
 Τὸν δ’ αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
 “αἶ γὰρ δὴ ποτε, τέκνον, ἐπιφροσύνας ἀνέλοιο
 οἴκου κήδεσθαι καὶ κτήματα πάντα φυλάσσειν.
 ἀλλ’ ἄγε, τίς τοι ἔπειτα μετοιχαμένη φάος οἶσει;
 ὁμωὰς δ’ οὐκ εἷας προβλωσκέμεν, αἶ κεν ἔφαινον.” 25
 Τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·
 “ξεῖνος ὄδ’ οὐ γὰρ ἀεργὸν ἀνέξομαι ὅς κεν ἐμῆς γε
 χοῖνικος ἀπτηται, καὶ τηλόθεν εἰληλουθῶς.”
 ὣς ἄρ’ ἐφώνησεν, τῇ δ’ ἄπτερος ἔπλετο μῦθος.
 κλήισεν δὲ θύρας μεγάρων εὐναιεταόντων. 30
 τῷ δ’ ἄρ’ ἀναΐξαντ’ Ὀδυσσεὺς καὶ φαίδιμος υἱὸς
 ἐσφόρεον κόρυθάς τε καὶ ἀσπίδας ὀμφαλοέσσας
 ἔγχεά τ’ ὀξυόεντα· πάραιθε δὲ Παλλὰς Ἀθήνη,
 χροῖσεν λύχρον ἔχουσα, φάος περικαλλὲς ἐποίει.

δὴ τότε Τηλέμαχος προσεφώνεεν ὃν πατέρ' αἴψα· 35
 “ὦ πάτερ, ἡ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι.

ἔμπης μοι τοῖχοι μεγάρων καλά τε μεσόδμαι,
 εἰλάτιναί τε δοκοί, καὶ κίονες ὑψόσ' ἔχοντες
 φαίνοντ' ὀφθαλμοῖς ὥς εἰ πυρὸς αἰθομένοιο.
 ἡ μάλα τις θεὸς ἔνδον, οἱ οὐρανὸν εὐρὺν ἔχουσι.” 40

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “σίγα καὶ κατὰ σὸν νόον ἴσχανε μῆδ' ἐρέεινε
 αὕτη τοι δίκη ἐστὶ θεῶν, οἱ Ὀλυμπον ἔχουσιν.
 ἀλλὰ σὺ μὲν κατάλεξαι, ἐγὼ δ' ὑπολείψομαι αὐτοῦ,
 ὄφρα κ' ἔτι δμῳὰς καὶ μητέρα σὴν ἐρεθίσω· 45
 ἡ δέ μ' ὀδυρομένη εἰρήσεται ἀμφὶς ἕκαστα.”

Ὡς φάτο, Τηλέμαχος δὲ διέκ μεγάροιο βεβήκει
 κείων ἐς θάλαμον, δαΐδων ὕπο λαμπομενῶν,
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·
 ἔνθ' ἄρα καὶ τότε ἔλεκτο καὶ Ἡῶ δι' ἄν ἔμμενεν. 50
 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,
 μνηστήρεσσι φόνον σὺν Ἀθήνῃ μερμηρίζων.

Penelope and her maidens enter the hall, and Melantho
 once more taunts Odysseus.

Ἡ δ' ἔεν ἐκ θαλάμοιο περίφρων Πηνελόπεια,
 Ἀρτέμιδι ἰκέλη ἥδ' χρυσέῃ Ἀφροδίτῃ.
 τῇ παρὰ μὲν κλισίῃν πυρὶ κάτθεσαν, ἔνθ' ἄρ' ἐφίξε, 55
 διωγτὴν ἐλέφαντι καὶ ἀργύρῳ· ἦν ποτε τέκτων
 ποίησ' Ἰκμάλιος, καὶ ὑπὸ θρήνῃν ποσὶν ἦκε
 προσφνέ' ἐξ αὐτῆς, ὅθ' ἐπὶ μέγα βάλλετο κῶας.
 ἔνθα καθέζετ' ἔπειτα περίφρων Πηνελόπεια.
 ἦλθον δὲ δμῳαὶ λευκῶλενοι ἐκ μεγάροιο. 60
 αἱ δ' ἀπὸ μὲν σῆτον πολὺν ᾗρεον ἠδὲ τραπέζας
 καὶ δέπα, ἔνθεν ἄρ' ἄνδρες ὑπερμενέοντες ἔπινον·
 πῦρ δ' ἀπὸ λαμπτήρων χαμάδις βάλλον, ἄλλα δ' ἐπ' αὐτῶν

νήησαν ξύλα πολλὰ, φόως ἔμεν ἡδὲ θέρεσθαι.
 ἦ δ' Ὀδυσῆ' ἐνέειπε Μελαυνθῶ δευτέρων αὐτίς·
 “ξείν’, ἔτι καὶ νῦν ἐνθάδ’ ἀνιήσεις διὰ νύκτα
 δινεύων κατὰ οἶκον, ὀπιπεύσεις δὲ γυναῖκας;
 ἀλλ’ ἔξελθε θύραζε, τάλαν, καὶ δαιτὸς ὄνησο·
 ἦ τάχα καὶ δαλῶ βεβλημένος εἰσθα θύραζε.”

He retorts with threats, and Penelope adds a stern rebuke.

Τὴν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· 70
 “δαιμονίη, τί μοι ᾧδ' ἐπέχεις κεκοτηότι θυμῷ;
 ἦ ὅτι δὴ ῥυνπώω, κακὰ δὲ χροὶ εἴματα εἰμαι,
 πτωχεύω δ' ἀνὰ δῆμον; ἀναγκαίη γὰρ ἐπείγει·
 τοιοῦτοι πτωχοὶ καὶ ἀλήμονες ἄνδρες ἔασι.
 καὶ γὰρ ἐγὼ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον 75
 ὀλβιος ἀφνειὸν καὶ πολλὰκι δόσκον ἀλήτην
 τοίῳ, ὅποιος ἔοι καὶ ὅτεν κεχρημένος ἔλθοι·
 ἦσαν δὲ δμῶες μάλα μυριοί, ἅλλα τε πολλὰ
 οἰσὶν τ' εὖ ζῶουσι καὶ ἀφνειοὶ καλέονται.
 ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ἦθελε γάρ που— 80
 τῷ νῦν μὴ ποτε καὶ σὺ, γύναι, ἀπὸ πᾶσαν ὀλέσσης
 ἀγλαίην, τῇ νῦν γε μετὰ δμῳῇσι κέκασσαι·
 μὴ πῶς τοι δέσποινα κοτεσσαμένη χαλεπήνη,
 ἦ Ὀδυσσεὺς ἔλθῃ· ἔτι γὰρ καὶ ἐλπίδος αἴσα.
 εἰ δ' ὁ μὲν ὥς ἀπόλωλε καὶ οὐκέτι νόστιμός ἐστω, 85
 ἀλλ' ἦδη παῖς τοῖος Ἀπόλλωνός γε ἔκητι,
 Τηλέμαχος· τὸν δ' οὐ τις ἐνὶ μεγάροισι γυναικῶν
 λήθει ἀτασθάλλουσι, ἐπεὶ οὐκέτι τηλίκος ἐστίν.”

“Ὡς φάτο, τοῦ δ' ἤκουσε περίφρων Πηνελόπεια,
 ἀμφίπολον δ' ἐνέειπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 90
 “πάντως, θαρσαλέη, κῦον ἄδδεες, οὐ τί με λήθεις
 ἔρδουσα μέγα ἔργον, ὃ σῇ κεφαλῇ ἀναμάξεις·
 πάντα γὰρ εὖ ᾔδησθ', ἐπεὶ ἐξ ἐμεῦ ἔκλυες αὐτῆς

ὥς τὸν ξεῖνον ἐμελλον ἐνὶ μεγάροισιν ἐμοῖσιν
ἀμφὶ πόσει εἶρεσθαι, ἐπεὶ πυκινῶς ἀκάχημαι.” 95

Ἡ ῥα καὶ Εὐρυνόμην ταμίην πρὸς μῦθον ξείπεν
“ Εὐρυνόμη, φέρε δὴ δόφρον καὶ κῶας ἐπ’ αὐτοῦ,
ὄφρα καθεζόμενος εἴπῃ ἔπος ἡδ’ ἐπακούσῃ
ὁ ξείνος ἐμέθεν· ἐθέλω δέ μιν ἐξερέεσθαι.”

ᾠς ἔφαθ’, ἡ δὲ μάλ’ ὀτραλέως κατέθηκε φέρονσα 100
δόφρον εὐξεστον καὶ ἐπ’ αὐτῷ κῶας ἔβαλλεν
ἔνθα καθέζετ’ ἔπειτα πολύτλας δῖος Ὀδυσσεύς.
τοῖσι δὲ μύθων ἤρχε περίφρων Πηνελόπεια·

*Penelope prays Odysseus to tell of himself and his family,
to which he demurs;*

“ ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς; ” 105

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“ ὦ γύναι, οὐκ ἄν τίς σε βροτῶν ἐπ’ ἀπείρουνα γαῖαν
νεικέοι· ἡ γάρ σευ κλέος οὐρανὸν εὐρὺν ἱκάνει,
ὥς τε τευ ἡ βασιλῆος ἀμύμονος, ὅς τε θεοῦδης
ἀνδράσιν ἐν πολλοῖσι καὶ ἰφθίμοισιν ἀνάσσων 110
εὐδικίας ἀνέχῃσι, φέρῃσι δὲ γαῖα μέλαινα
πυροὺς καὶ κριθάς, βρίθῃσι δὲ δένδρεα καρπῷ,
τίκτῃ δ’ ἔμπεδα μήλα, θάλασσα δὲ παρέχῃ ἰχθύς,
ἐξ εὐηγεσῆς, ἀρετῶσι δὲ λαοὶ ὑπ’ αὐτοῦ.

τῷ ἐμὲ νῦν τὰ μὲν ἄλλα μετὰλλα σφ’ ἐνὶ οἴκῳ, 115
μηδ’ ἐμὸν ἐξερέεινε γένος καὶ πατρίδα γαῖαν,
μή μοι μᾶλλον θυμὸν ἐνιπλήσῃς ὀδυνάων
μνησαμένῳ· μάλα δ’ εἰμὶ πολύστονος· οὐδέ τί με χρῆ
οἴκῳ ἐν ἄλλοτρίῳ γοόωντά τε μυρόμενόν τε
ῆσθαι, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεὶ 120
μή τίς μοι δμῶων νεμεσήσεται, ἡ δὲ σύ γ’ αὐτῇ,
φῇ δὲ δακρυπλῶειν βεβαρηότα με φρένας οἶνφ.”

but she laments her own hard lot, and presses him to tell
her who he is.

Τὸν δ' ἡμέμβετ' ἔπειτα περίφρων Πηνελόπεια·
 “ξείν', ἦ τοι μὲν ἐμὴν ἀρετὴν εἶδος τε δέμας τε
 ὤλεσαν ἀθάνατοι, ὅτε Ἴλιον εἰσανέβαινον 125
 Ἀργεῖοι, μετὰ τοῖσι δ' ἐμὸς πόσις ᾗεν Ὀδυσσεύς.
 εἰ κείνός γ' ἔλθων τὸν ἐμὸν βίον ἀμφιπολεύοι,
 μείζον κε κλέος εἴη ἐμὸν καὶ κάλλιον οὕτως.
 νῦν δ' ἄχομαι· τόσα γάρ μοι ἐπέσσευεν κακὰ δαίμων.
 [ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 130
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 οἳ τ' αὐτὴν Ἰθάκην εὐδείελον ἀμφινέμονται,
 οἳ μ' ἀεκαζομένην μνῶνται, τρύχουσι δὲ οἶκον.]
 τῷ οὔτε ξείνων ἐμπάζομαι οὔθ' ἱκετάων
 οὔτε τι κηρύκων, οἳ δημοεργοὶ ἔασιν· 135
 ἀλλ' Ὀδυσῇ ποθέουσα φίλον κατατήκομαι ἦτορ.
 οἱ δὲ γάμον σπεύδουσιν· ἐγὼ δὲ δόλους τολυπεύω.
 φᾶρος μὲν μοι πρῶτον ἐνέπνευσε φρεσὶ δαίμων,
 στησαμένη μέγαν ἱστὸν, ἐνὶ μεγάροισιν ὑφαίνειν,
 λεπτὸν καὶ περίμετρον· ἄφαρ δ' αὐτοῖς μετέειπον· 140
 ‘κοῦροι, ἐμοὶ μνηστήρες, ἐπεὶ θάνε διὸς Ὀδυσσεὺς,
 μίμνεν· ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος
 ἐκτελέσω, μή μοι μεταμῶνια νήματ' ὀληται,
 Λαέρτῃ ἥρωι ταφήμιον, εἰς ὅτε κέν μιν
 μοῖρ' ὀλὴ καθέλῃσι ταυηλεγέος θανάτοιο· 145
 μή τίς μοι κατὰ δῆμον Ἀχαιᾶδων νεμεσήσῃ,
 αἱ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.’
 ὥς ἐφάμην, τοῖσι δ' ἐπεπείθετο θυμὸς ἀγῆνων.
 ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκον μέγαν ἱστὸν,
 νύκτας δ' ἀλλύεσκον, ἐπεὶ δαΐδας παραθείμην. 150
 ὥς τρίετες μὲν ἔληθον ἐγὼ καὶ ἔπειθον Ἀχαιοὺς·

ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
 [μηνῶν φθινόντων, περὶ δ' ἡματα πόλλ' ἐτελέσθη,]
 καὶ τότε δὴ με διὰ θυῶας, κύνας οὐκ ἀλεγούσας,
 εἶλον ἐπελθόντες καὶ ὁμόκλησαν ἐπέεσσιν. 155
 ὥς τὸ μὲν ἐξετέλεσσα, καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·
 νῦν δ' οὗτ' ἐκφυγέειν δύναμαι γάμον οὔτε τιν' ἄλλην
 μῆτιν ἔθ' εὐρίσκω· μάλα δ' ὀτρύνουσι τοκῆς
 γήμασθ', ἀσχαλάα δὲ πάϊς βίοντον κατεδόντων,
 γιγνώσκων· ἦδη γὰρ ἀνὴρ οἶός τε μάλιστα 160
 οἴκου κῆδεσθαι, τῷ τε Ζεὺς κῦδος ὀπάζει.
 ἀλλὰ καὶ ὥς μοι εἶπε τεὸν γένος, ὀππότεν ἔσσι·
 οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου οὐδ' ἀπὸ πέτρης."

he therefore feigns himself to be a Cretan of Gnosus, and
 declares that he once entertained Odysseus, on his
 voyage to Troy.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "ὦ γύναι αἰδοίη Λαερτιάδew Ὀδυσῆος, 165
 οὐκέτ' ἀπολλήξεις τὸν ἐμὸν γόνον ἐξερέουσα·
 ἀλλ' ἔκ τοι ἐρέω· ἡ μὲν μ' ἀχέεσσί γε δώσεις
 πλείουσιν ἢ ἔχομαι· ἡ γὰρ δίκη, ὀππότε πάτρης
 ἦς ἀπέησιν ἀνὴρ τόσσον χρόνον ὅσσον ἐγὼ νῦν,
 πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος, ἄλγεα πάσχω. 170
 ἀλλὰ καὶ ὥς ἐρέω ὃ μ' ἀνείρεαι ἠδὲ μεταλλῆς.
 Κρήτη τις γαῖ' ἔστι, μέσφ' ἐνὶ οἴνοπι πόντῳ,
 καλὴ καὶ πείρα, περίρρυτος· ἐν δ' ἀνθρωποὶ
 πολλοὶ, ἀπειρέσιοι, καὶ ἐννήκοντα πόλεις—
 ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη· ἐν μὲν Ἀχαιοὶ, 175
 ἐν δ' Ἑτεόκριτες μεγαλήτορες, ἐν δὲ Κίδωνες,
 Δωριεὲς τε τριχάικες διῶί τε Πελασγοί—
 τῇσι δ' ἐνὶ Κνωσὸς, μεγάλη πόλις, ἐνθα τε Μίωως
 ἐννέωρος βασίλευε Διὸς μεγάλου ὀαριστῆς,

πατρός ἑμοῖο πατὴρ, μεγαθύμον Δευκαλίωνος. 180
 Δευκαλίων δ' ἔμὲ τίκτε καὶ Ἰδομενῆα ἀνακτα'
 ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσιν Ἴλιον εἶσω
 ᾤχεθ' ἅμ' Ἀτρεΐδῃσιν, ἑμοὶ δ' ὄνομα κλυτὸν Αἰῶν,
 ὀπλότερος γενεῇ· ὁ δ' ἄρα πρότερος καὶ ἀρείων.
 ἐνθ' Ὀδυσῆα ἐγὼν ἰδόμεν καὶ ξείνια δῶκα. 185
 καὶ γὰρ τὸν Κρήτηνδε κατήγαγεν ἰς ἀνέμοιο,
 ἰέμενον Τροίηνδε παραπλάγξασα Μαλειῶν
 στήσε δ' ἐν Ἀμνισφ, ὅθι τε σπέος Εὐλειθυΐης,
 ἐν λιμέσιν χαλεποῖσι, μόγις δ' ὑπάλυξεν ἀέλλας.
 αὐτίκα δ' Ἰδομενῆα μετάλλα ἄστνυδ' ἀνελθών· 190
 ξείνων γάρ οἱ ἔφασκε φίλον τ' ἔμεν αἰδοῖόν τε.
 τῷ δ' ἤδη δεκάτῃ ἢ ἐνδεκάτῃ πέλεν ἡὼς
 οἰχομένῳ σὺν νηυσὶ κορωνίσιν Ἴλιον εἶσω.
 τὸν μὲν ἐγὼ πρὸς δώματ' ἄγων εὖ ἐξετίμισσα,
 ἐνδυκῆως φιλέων, πολλῶν κατὰ οἶκον ἐόντων· 195
 καὶ οἱ τοῖς τ' ἄλλοις ἐτάροις, οἳ ἅμ' αὐτῷ ἔποντο,
 δημόθεν ἀλφίτα δῶκα καὶ αἰθόπα οἶνον ἀγείρας
 καὶ βοῦς ἱρεύσασθαι, ἵνα πλησαίατο θυμόν.
 ἐνθα δυνώδεκα μὲν μένον ἥματα δίοι Ἀχαιοί·
 εἰλει γὰρ Βορέης ἄνεμος μέγας οὐδ' ἐπὶ γαίῃ 200
 εἶα ἴστασθαι, χαλεπὸς δέ τις ὥρορε δαίμων·
 τῇ τρισκαίδεκάτῃ δ' ἄνεμος πέσε, τοὶ δ' ἀνάγοντο."

He startles Penelope by describing the very dress of her
 husband, and the appearance of his herald.

Ἰσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοία·
 τῆς δ' ἄρ' ἀκούουσης ῥέε δάκρυα, τήκετο δὲ χρῶς.
 ὥς δὲ χιὼν κατατήκετ' ἐν ἀκροπόλοισιν ὄρεσσιν, 205
 ἦν τ' Εὐρος κατέτηξεν, ἐπὴν Ζέφυρος καταχεύῃ·
 τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι ῥέοντες·
 ὥς τῆς τήκετο καλὰ παρήια δάκρυ χεούσης,

κλαιούσης ἐὼν ἄνδρα παρήμενον. αὐτὰρ Ὀδυσσεὺς
 θυμῷ μὲν γοόωσαν ἐὴν ἐλέαιρε γυναῖκα, 210
 ὀφθαλμοὶ δ' ὥς εἰ κέρα ἔστασαν ἢ ἐσίδηρος
 ἀτρέμας ἐν βλεφάροισι· δόλφ δ' ὁ γέ δάκρυα κεῖθεν.
 ἢ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,
 ἐξαυτὶς μιν ἔπεσιν ἀμειβομένη προσέειπε·
 “ νῦν μὲν δὴ σευ, ξεῖνέ γ', ὀλῶ πειρήσεσθαι, 215
 εἰ ἐτεὸν δὴ κεῖθι σὺν ἀντιθέοις ἐτάροισι
 ξείνισας ἐν μεγάροισιν, ἐμὸν πόσιν, ὥς ἀγορεύεις.
 εἰπέ μοι ὅπποι' ἄσσα περὶ χροῦ εἴματα ἔστο,
 αὐτός θ' οἷος ἔην, καὶ ἑταίρους, οἳ οἱ ἔποντο.”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 220
 “ ὦ γύναι, ἀργαλέον τόσσον χρόνον ἀμφὶς ἐόντα
 εἰπέμεν· ἤδη γάρ οἱ λεικοστὸν ἔτος ἔστιν
 ἐξ οὗ κεῖθεν ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης·
 ἀλλὰ καὶ ὧς ἐρέω ὥς μοι ἰνδάλλεται ἦτορ.
 χλαῖναν πορφυρέην οὖλην ἔχε διὸς Ὀδυσσεὺς, 225
 διπλῆν· αὐτὰρ οἱ περόνη χρυσοῦο τέτυκτο
 αὐλοῖσιν διδύμοισι· πάροιθε δὲ δαίδαλον ἦεν
 ἐν προτέροισι πόδεσσι κύων ἔχε ποικίλον ἑλλόν,
 ἀσπαίρουτα λάων· τὸ δὲ θαυμάζεσκον ἅπαντες,
 ὥς οἱ χρύσειοι ἐόντες ὁ μὲν λάε νεβρὸν ἀπάγχων, 230
 αὐτὰρ ὁ ἐκφυγείω μεμαῶς ἦσπαιρε πόδεσσι.
 τὸν δὲ χιτῶν' ἐνόησα περὶ χροῦ σιγαλόεντα,
 οἷόν τε κρομύοιο λοπὸν κάτα ἰσχαλέοιο·
 τῶς μὲν ἔην μαλακὸς, λαμπρὸς δ' ἦν ἥελιος ὥς·
 ἢ μὲν πολλὰ γ' αὐτὸν ἐθήησαντο γυναῖκες. 235
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 οὐκ οἶδ' ἢ τάδε ἔστο περὶ χροῦ οἴκοθ' Ὀδυσσεὺς,
 ἢ τις ἐταίρων δῶκε θοῆς ἐπὶ νηὸς ἰόντι,
 ἢ τίς που καὶ ξείνος, ἐπεὶ πολλοῖσιν Ὀδυσσεὺς
 ἔσκε φίλος· παῦροι γὰρ Ἀχαιῶν ἦσαν ὁμοῖοι. 240

καί οἱ ἐγὼ χάλκεον ἄορ καὶ δίπλακα δῶκα
 καλὴν πορφυρέην καὶ τερμιόεντα χιτῶνα,
 αἰδοίως δ' ἀπέπεμπον ἐυσσέλμου ἐπὶ νηός.
 καὶ μὲν οἱ κῆρυξ δλίγον προγενέστερος αὐτοῦ
 εἶπεγο· καὶ τόν τοι μυθήσομαι, οἶος ἔην περ. 245
 γυρὸς ἐν ὤμοισιν, μελαπόχροος, οὐλοκάρηνος,
 Εὐρυβάτης δ' ὄνομ' ἔσκε· τίεν δέ μιν ἔξοχον ἄλλων
 ὦν-ἐτάρων Ὀδυσσεύς, ὅτι οἱ φρεσὶν ἄρτια ῥῖδη.”

ἌΩς φάτο, τῇ δ' ἔτι μᾶλλον ὕφ' ἡμερον ὥρσε γόοιο,
 σήματ' ἀναγνούσῃ· τὰ οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς. 250
 ἢ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,
 καὶ τότε μιν μύθοισιν ἀμειβομένη προσέειπε·
 “νῦν μὲν δὴ μοι, ξεῖνε, πάρος περ ἔων ἐκεινῶς,
 ἐν μεγάροισιν ἐμοῖσι φίλος τ' ἔσῃ αἰδοῖός τε·
 αὐτὴ γὰρ τὰδε εἶματ' ἐγὼ πόρον, οἷ' ἀγορεύεις, 255
 πτόξασ' ἐκ θαλάμου, περόνῃν τ' ἐπέθηκα φαεινὴν
 κείνῳ ἄγαλμ' ἔμεναι· τὸν δ' οὐχ ὑποδέξομαι αὖτις
 οἵκαδε νοστήσαντα φίλῃν ἐς πατρίδα γαίαν.
 τῷ ῥα κακῇ αἴσῃ κόλῃς ἐπὶ νηὸς Ὀδυσσεὺς
 ῥῥχετ' ἐποψόμενος Καιοῖλιον οὐκ ὀνομαστήν.” 260

and he declares on oath that Odysseus is safe and will ere
 long come home again.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ γύναι αἰδοίῃ Λαερτιάδεω Ὀδυσῆος,
 μηκέτι νῦν χροά καλὸν ἐναῖρεο μηδὲ τι θυμὸν
 τῆκε, πόσιν γρόωσα· νεμεσῶμαι γε μὲν οὐδέν·
 καὶ γάρ τίς τ' ἄλλοιον ὀδύρεται ἄνδρ' ὀλέσασα 265
 κουριδίον, τῷ τέκνα τέκη φιλότῃτι μαγεῖσα,
 ἡ Ὀδυσῆ', ὃν φασὶ θεοῖς ἐναλίγκιον εἶναι.
 ἀλλὰ γόον μὲν παῦσαι, ἐμείω δὲ σύνθεο μῦθον
 νημερτέως γάρ τοι μυθήσομαι οὐδ' ἐπικεύσω

ὡς ἤδη 'Οδυσῆος ἐγὼ περὶ νόστου ἄκουσα 270
 ἀγχοῦ, Θεσπρωτῶν ἀνδρῶν ἐν πίοιι δῆμῳ,
 ζωῶ· αὐτὰρ ἄγει κειμήλια πολλὰ καὶ ἐσθλὰ
 αἰτίζων ἀνὰ δῆμον· ἀτὰρ ἐρίηρας ἑταίρους
 ὤλεσε καὶ νῆα γλαφυρὴν ἐνὶ οἴνοπι πόντῳ,
 Θρινακίης ἄπο νήσου ἰών· ὀδύσαντο γὰρ αὐτῷ 275
 Ζεὺς τε καὶ 'Ἡέλιος· τοῦ γὰρ βόας ἔκταν ἑταῖροι.
 οἱ μὲν πάντες ὄλοντο πολυκλύστῳ ἐνὶ πόντῳ·
 τὸν δ' ἄρ' ἐπὶ τρόπιος νεὸς ἔκβαλε κῦμ' ἐπὶ χέρσου,
 Φαιήκων ἐς γαίαν, οἱ ἀγχίθιοι γεγάσιν,
 οἱ δὲ μιν περὶ κῆρι θεὸν ὥς τιμήσαντο 280
 καὶ οἱ πολλὰ δόσαν πέμπειν τέ μιν ἤθελον αὐτοὶ
 οἰκαδ' ἀπήμαντον. καὶ κεν πάλαι ἐνθάδ' 'Οδυσσεὺς
 ἦεν· ἀλλ' ἄρα οἱ τό γε κέρδιον εἴσατο θυμῷ,
 χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαίαν ἰόντι·
 ὥς περὶ κέρδεα πολλὰ καταβητῶν ἀνθρώπων 285
 οἶδ' 'Οδυσσεὺς, οὐδ' ἂν τις ἐρίσσειε βροτὸς ἄλλος.
 ὥς μοι Θεσπρωτῶν βασιλεὺς μυθήσατο Φειδῶν·
 ὦμυνε δὲ πρὸς ἔμ' αὐτὸν, ἀποσπένδων ἐνὶ οἴκῳ,
 νῆα κατειρύσθαι καὶ ἐπαρτέας ἔμμεν ἑταίρους,
 οἱ δὲ μιν πέμψουσι φίλην ἐς πατρίδα γαίαν. 290
 ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νηὺς
 ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον.
 καὶ μοι κτήματ' ἔδειξεν, ὅσα ξυναγείρατ' 'Οδυσσεύς·
 καὶ νῦν κεν ἐς δεκάτην γενεὴν ἑτερόν γ' ἔτι βόσκοι,
 ὅσσα οἱ ἐν μεγάροις κειμήλια κεῖτο ἀνακτος. 295
 τὸν δ' ἐς Δωδῶνην φάτο βήμεναι, ὄφρα θεοῖο
 ἐκ δρυὸς ὑψικόμοιο Διὸς βουλήν ἐπακούσαι,
 ὅπως νοστήσειε φίλην ἐς πατρίδα γαίαν
 ἤδη δὴν ἀπεῶν, ἣ ἀμφαδὸν ἢ κρυφῆδόν.
 ὥς ὁ μὲν οὕτως ἐστὶ σόος καὶ ἐλεύσεται ἤδη 300
 ἄγχι μάλ', οὐδ' ἔτι τῆλε φίλων καὶ πατρίδος αἴης

δηρὸν ἀπεσσεΐται· ἔμπης δέ τοι ὄρκια δώσω.
 ἴστω νῦν Ζεὺς πρῶτα, θεῶν ἥπατος καὶ ἄριστος,
 ἰστίη τ' Ὀδυσῆος ἀμύμονος, ἦν ἀφικάνω·
 ἢ μὲν τοι τάδε πάντα τελεΐεται ὥς ἀγορεύω. 305
 τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεὺς,
 τοῦ μὲν φθίνοντος μηνὸς, τοῦ δ' ἱσταμένουιο."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 " αἱ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἶη·
 τῷ κε τάχα γυνοῖς φιλότῃτά τε πολλὰ τε δῶρα 310
 ἐξ ἐμεῦ, ὥς ἂν τίς σε συναντόμενος μακαρίζῃ.
 ἀλλὰ μοι ᾧδ' ἀνὰ θυμὸν δίεται, ὥς ἔσεται περ·
 οὔτ' Ὀδυσσεὺς ἔτι οἶκον ἐλεύσεται, οὔτε σὺ πομπῆς
 τεύξῃ, ἐπεὶ σὺ τοῖοι σῆμάντορές εἰς' ἐνὶ οἴκῳ
 οἶος Ὀδυσσεὺς ἔσκε μετ' ἀνδράσιν, εἴ ποτ' ἔην γε, 315
 ξείνους αἰδολοὺς ἀποπεμπέμεν ἠδὲ δέχεσθαι.

Penelope desires that her guest may be well lodged and
 entertained;

ἀλλὰ μιν, ἀμφίπολοι, ἀπονύψατε, κάτθετε δ' εὐνὴν,
 δέμνια καὶ χλαῖνας καὶ ῥήγεα σιγαλόεντα,
 ὥς κ' εὐθαλπίδων χρυσόθρονον Ἥῳ ἴκηται.
 ἠῶθεν δὲ μάλ' ἤρι λοέσσαι τε χρῖσάι τε, 320
 ὥς κ' ἔνδον παρὰ Τηλεμάχῳ δειπνοιο μέδῃται
 ἡμενος ἐν μεγάρῳ· τῷ δ' ἄλγιον ὅς κεν ἐκείνων
 τοῦτον ἀνιάξῃ θυμοφθόρος· οὐδέ τι ἔργον
 ἐνθάδ' ἔτι πρήξει, μάλα περ κεχολωμένος αἰνῶς.
 πῶς γὰρ ἐμεῦ σὺ, ξεῖνε, δαΐσσαι εἴ τι γυναικῶν 325
 ἀλλάνων περίεμι νόον καὶ ἐπίφρονα μῆτιν,
 εἴ κεν ἀυσταλέος, κακὰ εἰμένος ἐν μεγάροισι
 δαινύῃ; ἄνθρωποι δὲ μινυνθάδιοι τελέθουσιν.
 ὃς μὲν ἀπηνῆς αὐτὸς ἔη καὶ ἀπηνέα εἰδῇ,
 τῷ δὲ καταρῶνται πάντες βροτοὶ ἄλγε' ὀπίσσω 330

ζωῷ, ἀτὰρ τεθνεώτι γ' ἐφεψιόωνται ἅπαντες·
 δς δ' ἂν ἀμύμων αὐτὸς ἔη καὶ ἀμύμονα εἰδῇ,
 τοῦ μὲν τε κλέος εὖρόν δι' αἶψιν φορέουσι
 πάντας ἐπ' ἀνθρώπους, πολλοὶ τὲ μιν ἐσθλὸν ἔειπον."

but he refuses it all, nor will he suffer any of the maidens
 to wash his feet.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 335
 "ὦ γύναι αἰδοίη Λαερτιάδῳ Ὀδυσῆος,
 ἧ τοι ἐμοὶ χλαῖναι καὶ ῥήγεια σιγαλόεντα
 ἤχθεθ', ὅτε πρῶτον Κρήτης ὄρεα νιφόεντα
 νοσφισάμην ἐπὶ νηὸς ἰὼν δολιχρήρετμοιο,
 κείῳ δ' ὥς τὸ πάρος περ ἄνπνους νύκτας ἱανού· 340
 πολλὰς γὰρ δὴ νύκτας ἀεικελίῳ ἐνὶ κοίτῃ
 ἄεσα καὶ τ' ἀνέμεινα ἐύθρονον Ἡῷ δῖαν.
 οὐδέ τί μοι ποδάνιπτρα ποδῶν ἐπιήρανα θυμῷ
 γίγνεται· οὐδέ γυνὴ ποδὸς ἄψεται ἡμετέροιο
 τάων αἶ τοι δῶμα κάτα δρήσταιραι ἔασιν, 345
 εἰ μή τις γρη῏ς ἔστι παλαιῇ, κενὸν ἰδυῖα,
 ἧ τις δὴ τέτληκε τόσα φρεσὶν ὅσσα τ' ἐγὼ περ·
 τῇ δ' οὐκ ἂν φθονέοιμι ποδῶν ἄψασθαι ἐμείο."

The old nurse Eurycleia willingly gives her services to one
 who reminds her so of her master.

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 "ξεῖνε φίλ', οὐ γάρ πώ τις ἀνὴρ πεπνυμένος ὦδε 350
 ξείνων τηλεδαπῶν φιλίων ἐμὸν ἴκετο δῶμα,
 ὥς σὺ μάλ' εὐφραδέως πεπνυμένα πάντ' ἀγορεύεις·
 ἔστι δέ μοι γρη῏ς πυκινὰ φρεσὶ μῆδ' ἔχουσα,
 ἧ κείνουν δύστηνον ἐνὶ τρέφειν ἤδ' ἀτίταλλε,
 δεξαμένη χεῖρεσσ', ὅτε μιν πρῶτον τέκε μήτηρ, 355
 ἧ σε πόδας νύψει, ὀλιγηπελέουσά περ ἔμπης.
 ἄλλ' ἄγε νῦν ἀνστᾶσα, περίφρων Εὐρύκλεια,

νίσσον σοῖο ἀνακτος ἀμήλικα. καὶ πον Ὀδυσσεὺς
ἤδη τοιόσδ' ἐστὶ πόδας τοιόσδε τε χεῖρας·
αἶψα γὰρ ἐν κακότητι βροτοὶ καταγρηάσκουσιν.” 360

“Ὡς ἄρ' ἔφη, γρήϊυ δὲ κατέσχετο χερσὶ πρόσωπα,
δάκρυα δ' ἐκβαλε θερμὰ, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
“ὦ μοι ἐγὼ σέο, τέκνον, ἀμήχανος· ἦ σε περὶ Ζεὺς
ἀνθρώπων ἤχθηρε θεοῦδέα θυμὸν ἔχοντα.
οὐ γάρ πώ τις τόσσα βροτῶν Διὶ περπικεραύνῃ 365

πίονα μηρί' ἔκη' οὐδ' ἐξαίτους ἑκατόμβας,
ὅσσα σὺ τῷ ἐδίδως, ἀρώμενος εἰς ἱκοιο
γῆράς τε λιπαρὸν θρέψαιό τε φαίδιμον υἱόν·
νῦν δέ τοι σὺ πάμπαν ἀφείλετο νόστιμον ἡμαρ.

οὕτω πον καὶ κείνῃ ἐφεψιώντο γυναῖκες 370
ξείνων τηλεδαπῶν, ὅτε τευ κλυτὰ δώμαθ' ἱκοιτο,
ὥς σέθεν αἱ κύνες αἶδε καθεψιώνονται ἅπασαι,
τάων νῦν λῶβην τε καὶ αἶσχα πόλλ' ἀλεείνωσ
οὐκ ἑάας νίξειν· ἐμὲ δ' οὐκ ἀέκουσαν ἔωγε
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια. 375

τῷ σε πόδας νίσσω ἅμα τ' αὐτῆς Πηνελοπέης
καὶ σέθεν εἶνεκ', ἐπεὶ μοι ὀρώρεται ξυδοθὶ θυμὸς
κῆδεσι. ἀλλ' ἄγε νῦν ξυνίει ἔπος, ὅττι κεν εἴπω·
πολλοὶ δὲ ξεῖνοι ταλαπεῖριοι ἐνθάδ' ἱκοντο,
ἀλλ' οὐ πώ τινα φημι ἑοικότα ὧδε ἰδέσθαι 380

ὥς σὺ δέμας φωνήν τε πόδας τ' Ὀδυσῆϊ ἑοικας.”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“ὦ γρη῏, οὕτω φασὶν ὅσοι ἴδον ὀφθαλμοῖσιν
ἡμέας ἀμφοτέρους, μάλα εἰκέλω ἀλλήλοισιν
ἔμμεναι, ὥς σύ περ αὐτῇ ἐπιφρονέουσ' ἀγορεύεις.” 385

As she washes him she recognises a scar, where a bear
had torn him ;

“Ὡς ἄρ' ἔφη, γρήϊυ δὲ λέβηθ' ἔλε παμφανόωντα,

τοῦ πόδας ἐξαπένιζεν, ὕδωρ δ' ἐνεχεύατο πολλὸν
 ψυχρὸν, ἔπειτα δὲ θερμὸν ἐπήφυσεν. αὐτὰρ Ὀδυσσεὺς
 ἴζεν ἐπ' ἐσχαρόφιν, ποτὶ δὲ σκότον ἐτράπετ' αἶψα·
 αὐτίκα γὰρ κατὰ θυμὸν οἶσατο, μή ἐλαβούσα 390
 οὐλὴν ἀμφράσσαιτο καὶ ἀμφαδὰ ἔργα γένοιτο.
 νίξε δ' ἄρ' ἄσπον ἰοῦσα ἀναχθ' ἐόν· αὐτίκα δ' ἔγνω
 οὐλὴν, τὴν ποτὲ μιν σὺς ἤλασε λευκῷ ὀδόντι
 Παρησιόονδ' ἐλθόντα μετ' Αὐτόλυκόν τε καὶ νῆας,
 μητρὸς ἑῆς πατέρ' ἐσθλὸν, δς ἀνθρώπους ἐκέκαστο 395
 κλεπτοσύνη θ' ὄρκῳ τε· θεὸς δέ οἱ αὐτὸς ἔδωκεν
 Ἑρμείας· τῷ γὰρ κεχαρισμένα μηρία καίεν
 ἀνῶν ἠδ' ἐρίφων· ὁ δέ οἱ πρόφρων ἄμ' ὀπήδει.
 Αὐτόλυκος δ' ἐλθὼν Ἰθάκης ἐς πῖονα δῆμον
 παῖδα νέον γεγαῶτα κιχήσατο θυγατέρος ἧς· 400
 τὸν ῥά οἱ Εὐρύκλεια φίλοις ἐπὶ γούνασι θῆκε
 πανομένῳ δόρποιο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Αὐτόλυκ', αὐτὸς νῦν ὄνομ' εὖρεο ὅτι κε θῆαι
 παιδὸς· παιδὶ φίλῳ· πολυάρετος δέ τοι ἔστι.”
 Τὴν δ' αὖτ' Αὐτόλυκος ἀπαμείβετο φώνησέν τε· 405
 “γαμβρὸς ἐμὸς θυγάτηρ τε, τίθεςθ' ὄνομ' ὅτι κεν εἴπω·
 πολλοῖσιν γὰρ ἐγὼ γε ὀδυσσάμενος τόδ' ἰκάνω,
 ἀνδράσιν ἠδὲ γυναιξίν ἀνὰ χθόνα πουλυβότειραν·
 τῷ δ' Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον. αὐτὰρ ἐγὼ γε,
 ὀππότε' ἂν ἡβήσας μητρώϊον ἐς μέγα δῶμα 410
 ἔλθῃ Παρησιόονδ', ὅθι πού μοι κτήματ' ἔασι,
 τῶν οἱ ἐγὼ δώσω καὶ μιν χαίρουτ' ἀποπέμψω.”
 Τῶν ἔνεκ' ἦλθ' Ὀδυσσεὺς, ἵνα οἱ πόροι ἀγλαὰ δῶρα.
 τὸν μὲν ἄρ' Αὐτόλυκός τε καὶ νιέες Αὐτολύκοιο
 χερσίν τ' ἡσπάζοντο ἔπασσέν τε μελιχίοισι· 415
 μήτηρ δ' Ἀμφιθέη μητρὸς περιφῦς Ὀδυσῆι
 κύσσει· ἄρα μιν κεφαλὴν τε καὶ ἄμφω φάεα καλά.
 Αὐτόλυκος δ' υἱοῖσιν ἐκέκλετο κυδαλίμοισι

δαίπνον ἐφοπλίσσαι· τοὶ δ' ὀτρύνοντος ἄκουσαν,
 αὐτίκα δ' εἰσάγαγον βοῦν ἄρσενα πενταέτηρον· 420
 τὸν δέρον ἀμφί θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,
 μίστυλλον τ' ἄρ' ἐπιτοαμένως πείραν τ' ὀβελοῖσιν,
 ὦπτησάν τε περιφραδέως, δάσσαντό τε μοίρας.
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης· 425
 ἡμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε,
 δῆ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

as he was hunting on Parnassus with his grandsire
 Autolyous.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 βάν ῥ' ἵμεν ἐς θήρην, ἡμὲν κύνες ἦδ' αὐτοὶ
 υἱέες Αὐτολύκου· μετὰ τοῖσι δὲ διὸς Ὀδυσσεὺς 430
 ἦεν· αἰπὺ δ' ὄρος προσέβαν καταειμένον ὕλη
 Παρνησοῦ, τάχα δ' ἱκανον πτύχας ἡρεμοέσσας.
 Ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας
 ἐξ ἀκαλαρρείταιο βαθυρρόου Ὠκεανοῖο,
 οἱ δ' ἐς βῆσαν ἱκανον ἐπακτῆρες· πρὸ δ' ἄρ' αὐτῶν 435
 ἔχυν' ἐρευνῶντες κύνες ἦσαν, αὐτὰρ ὀπισθεν
 υἱέες Αὐτολύκου· μετὰ τοῖσι δὲ διὸς Ὀδυσσεὺς
 ἦεν ἄγχι κύνων, κραδῶν δολιχόσκιον ἔγχος.
 ἔνθα δ' ἄρ' ἐν λόχμῃ πυκνῇ κατέκειτο μέγας σὺς·
 τὴν μὲν ἄρ' οὔτ' ἀνέμων διάη μένος ὕγρον ἀέντων, 440
 οὔτε μιν Ἥελιος φαέθων ἀκτίσιν ἔβαλλεν,
 οὔτ' ὄμβρος περάσσκε διαμπερές· ὥς ἄρα πυκνῇ
 ἦεν, ἀτὰρ φύλλων ἐνέην χύσις ἦλιθα πολλή.
 τὸν δ' ἀνδρῶν τε κύνων τε περὶ κτύπος ἦλθε ποδοῖν,
 ὥς ἐπάγοντες ἐπῆσαν· ὁ δ' ἀντίος ἐκ φυλόχοιο, 445
 φρίξας εὖ λοφίην, πῦρ δ' ὀφθαλμοῖσι δεδορκῶς,
 στή ῥ' αὐτῶν σχεδόθεν· ὁ δ' ἄρα πρῶτιστος Ὀδυσσεὺς

ἔσσυτ' ἀνασχόμενος δολιχὸν δόρυ χειρὶ παχείῃ,
 οὐτάμεναι μεμαώς· ὁ δὲ μιν φθάμενος ἔλασεν σὺς
 γονὺς ὕπερ, πολλὰ δὲ διήφυνε σαρκὸς ὁδόντι 450
 λικριφὶς αἴξας, οὐδ' ὅστέον ἵκετο φωτός.
 τὸν δ' Ὀδυσσεὺς στήθησε τυχὼν κατὰ δεξιὸν ὤμον,
 ἀντικρὺ δὲ διήλθε φαεινοῦ δουρὸς ἀκωκή·
 καὶ δ' ἔπεσ' ἐν κονίῃσι μακρῶν, ἀπὸ δ' ἔπατο θυμός.
 τὸν μὲν ἄρ' Αὐτολύκου παῖδες φίλοι ἀμφεπένοντο, 455
 ὥτειλῃν δ' Ὀδυσῆος ἀμύμονος ἀντιθέοιο
 δῆσαν ἐπισταμένως, ἐπαοιδῇ δ' αἶμα κελαινὸν
 ἔσχεθον, αἶψα δ' ἵκοντο φίλον πρὸς δώματα πατρός.
 τὸν μὲν ἄρ' Αὐτολύκός τε καὶ νῆες Αὐτολύκοιο
 εὖ ἰησάμενσι ἦδ' ἀγλαὰ δῶρα πορόντες 460
 καρπαλίμως χαίροντα φύλῃν χαίροντες ἐπεμπον
 εἰς Ἰθάκην. τῷ μὲν ῥα πατὴρ καὶ πότνια μήτηρ
 χαῖρον νοστήσαντι καὶ ἐξερέειον ἕκαστα,
 οὐλὴν ὅττι πάθοι· ὁ δ' ἄρα σφίσιν εὖ κατέλεξεν
 ὥς μιν θηρεύοντ' ἔλασεν σὺς λευκῇ ὁδόντι, 465
 Παρηγόσονδ' ἐλθόντα σὺν νιάσῳ Αὐτολύκοιο.

Odysseus is just in time to stop Eurycleia's cry
 of joy.

Τὴν γρῆνς χεῖρεςσι καταπρηνέσσι λαβοῦσα
 γυνὼ ῥ' ἐπιμασασαμένη, πόδα δὲ προέηκε φέρεσθαι·
 ἐν δὲ λέβητι πέσε κνήμη, κανάχησε δὲ χαλκός,
 ἄψ δ' ἐτέρωσ' ἐκλίθη· τὸ δ' ἐπὶ χθονὸς ἐξέχυσ' ὕδωρ. 470
 τὴν δ' ἅμα χάρμα καὶ ἄλγος ἔλε φρένα, τῷ δὲ οἱ ὅσσε
 δακρυόφι πλησθεν, θαλερῇ δὲ οἱ ἔσχετο φωνή.
 ἀψαμένη δὲ γενείου Ὀδυσσῆα προσέειπεν·
 “ἦ μάλ' Ὀδυσσεὺς ἐσσι, φίλον τέκος· οὐδὲ σ' ἐγὼ γε
 πρὶν ἔγνω, πρὶν πάντα ἀνακτ' ἐμὸν ἀμφαφάσθαι.” 475
 Ἥ καὶ Πηνελόπειαν ἐσέδρακεν ὀφθαλμοῖσι,

πεφραδέειν ἐθέλονσα φίλον πόσιν ἔνδον ἑόντα,
 ἥ δ' οὐτ' ἀθρήσαι δύνατ' ἀντή οὔτε νοῆσαι·
 τῇ γὰρ Ἀθηναίη νόον ἔτραπεν· αὐτὰρ Ὀδυσσεὺς
 χεῖρ' ἐπιμασσύμενος φάρυγος λάβε δεξιτερῇφι, 480
 τῇ δ' ἐτέρῃ ἔθεν ἄσπον ἐρύσσατο φώνησέν τε·
 “μαῖα, τίη μ' ἐθέλεις ὀλέσαι; σὺ δέ μ' ἔτρεφες αὐτῇ
 τῷ σῷ ἐπὶ μαζῷ· νῦν δ' ἄλγεα πολλὰ μογήσας
 ἤλυθον εἰκοσῷ ἔτει ἐς πατρίδα γαίαν.
 ἀλλ' ἐπεὶ ἐφράσθης καὶ τοι θεὸς ἔμβαλε θυμῷ, 485
 σίγα, μή τίς τ' ἄλλος ἐνὶ μεγάροισι πύθεται.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ χ' ὑπ' ἐμοί γε θεὸς δαμάσῃ μνηστήρας ἀγανούς,
 οὐδὲ τροφοῦ οὔσης σεῦ ἀφέξομαι, ὅππότε' ἂν ἄλλας
 δμῶας ἐν μεγάροισιν ἐμοῖς κτείνωμι γυναῖκας.” 490

Τὸν δ' αὖτε προσέειπε περίφρων Εὐρύκλεια·
 “τέκνον ἐμὸν, ποῖόν σε ξὺς φύγεν ἔρκος ὀδόντων.
 οἴσθα μὲν οἶον ἐμὸν μένος ἔμπεδον οὐδ' ἐπιεικτὸν,
 ἔξω δ' ὡς ὅτε τις στερεὴ λίθος ἢ ἐ σῖδηρος.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν· 495
 εἴ χ' ὑπὸ σοί γε θεὸς δαμάσῃ μνηστήρας ἀγανούς,
 δὴ τότε τοι καταλέξω ἐνὶ μεγάροισι γυναῖκας,
 αἱ τέ σ' ἀτιμάζουσι καὶ αἰ νηλείτιδες εἰσι.”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “μαῖα, τίη δὲ σὺν τὰς μυθήσῃ; οὐδέ τί σε χρὴ. 500
 εὖ νυ καὶ αὐτὸς ἐγὼ φράσομαι καὶ εἶσομ' ἐκάστην·
 ἀλλ' ἔχε σιγῇ μῦθον, ἐπίτρεψον δὲ θεοῖσιν.”

Penelope confides to Odysseus her misgivings and her
 strange dream.

Ὡς ἄρ' ἔφη, γρήνυς δὲ διέκ μεγάροιο βεβήκει
 οἰσομένη ποδάνιπτρα· τὰ γὰρ πρότερ' ἔκχυτο πάντα.

αὐτὰρ ἐπεὶ νύψεν τε καὶ ἤλειψεν λίπ' ἐλαίῳ, 505
 αὖτις ἄρ' ἄσσοτέρῳ πυρὸς ἔλκετο δῖφρον Ὀδυσσεὺς
 θερσόμενος, οὐλὴν δὲ κατὰ ρακέεσσι κάλυψε.
 τοῖσι δὲ μύθων ἤρχε περίφρων Πηνελόπεια·
 “ξείνε, τὸ μὲν σ' ἔτι τυτθὸν ἐγὼν εἰρήσομαι αὐτῇ·
 καὶ γὰρ δὴ κοίτοιο τάχ' ἔσσεται ἡδέος ὥρη, 510
 ὃν τινὰ γ' ὕπνος ἔλαι γλυκερὸς, καὶ κηδόμενόν περ.
 αὐτὰρ ἐμοὶ καὶ πένθος ἀμέτρητον πόρε δαίμων·
 ἥματα μὲν γὰρ τέρπομ' ὄδυρομένη, γοόωσα,
 ἔς τ' ἐμὰ ἔργ' ὀρώωσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ·
 αὐτὰρ ἐπὴν νύξ ἔλθῃ, ἑλησί τε κοῖτος ἀπαντας, 515
 κεῖμαι ἐνὶ λέκτρῳ, πυκινὰ δέ μοι ἀμφ' ἀδιωνὸν κῆρ
 ὀξείαι μελεδῶνες ὄδυρομένην ἐρέθουσιν.
 ὥς δ' ὅτε Πανδάρου κύρη, χλωρῆς ἀηδῶν,
 καλὸν ἀειδήσιν ἔαρος νέον ἱσταμένοιο,
 δεινδρέων ἐν πετάλοισι καθεζομένη πυκνωῖσιν, 520
 ἧ τε θαμὰ τρωπῶσα χέει πολυηχέα φωνήν,
 παῖδ' ὀλοφυρομένη Ἰτυλον φίλον, ὃν ποτε χαλκῷ
 κτείνε δι' ἀφραδίας, κοῦρον Ζήθοιο ἀνακτος,
 ὧς καὶ ἐμοὶ δίχα θυμὸς ὀρώρεται ἔνθα καὶ ἔνθα,
 ἧ ἐμένω παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσω, 525
 κτήσιν ἐμὴν, δμῳάς τε καὶ ὑπερεφές μέγα δῶμα,
 εὐνὴν τ' αἰδομένη πόσιος δήμοιό τε φῆμιν,
 ἧ ἦδ' ἄμ' ἔπωμαι Ἀχαιῶν ὅς τις ἄριστος
 μνᾶται ἐνὶ μεγάροισι, πορῶν ἀπερείσια ἔδνα,
 παῖς δ' ἐμὸς ἔως μὲν ξην ἔτι νήπιος ἦδ' ἐχλῖφρων, 530
 γήμασθ' οὐ μ' εἶα πόσιος κατὰ δῶμα λιποῦσαν·
 νῦν δ' ὅτε δὴ μέγας ἐστὶ καὶ ἧβης μέτρον ἰκάνει,
 καὶ δὴ μ' ἀρᾶται πάλιν ἐλθέμεν ἐκ μεγάροιο,
 κτήσιος ἀσχαλόων, τὴν οἱ κατέδουσιν Ἀχαιοί.
 ἀλλ' ἄγε μοι τὸν ὄνειρον ὑπόκριναι καὶ ἄκουσον. 535
 χῆνές μοι κατὰ οἶκον ἐείκοσι πυρὸν ἔδουσιν

ἐξ ὕδατος, καί τε σφιν λαίνομαι εἰσορόωσα·
 ἔλθων δ' ἐξ ὄρεος μέγας αἰετὸς ἀγκυλοχεΐλης
 πᾶσι κατ' αὐχένας ἦξε καὶ ἔκτανεν· οἱ δ' ἐκέχυντο
 ἄθροοι ἐν μεγάροις, ὃ δ' ἐς αἰθέρα διαν ἀέρθη. 540
 αὐτὰρ ἐγὼ κλαῖον καὶ ἐκώκυον ἐν περ ὀνείρῳ,
 ἀμφὶ δ' ἔμ' ἠγερέθοντο ἐνπλοκαμῖδες Ἀχαιαί,
 οἴκτρ' ὀλοφυρομένην ὃ μοι αἰετὸς ἔκτανε χῆνας.
 ἄψ δ' ἔλθων κατ' ἄρ' ἔξετ' ἐπὶ προὔχοντι μελάρῳ,
 φωνῇ δὲ βροτῇ κατερήτυε φώνησέν τε· 545
 'θάρσει, Ἰκαρίου κούρη τηλεκλειτοῖο·
 οὐκ ὄναρ, ἀλλ' ὕπαρ ἐσθλὸν ὃ τοι τετελεσμένον ἔσται.
 χῆνες μὲν μνηστῆρες, ἐγὼ δέ τοι αἰετὸς ὄρνις
 ἦα πάρος, νῦν αὖτε τεὸς πόσις εἰλήλουθα,
 ὃς πᾶσι μνηστῆρσιν ἀεικέα πότμον ἐφήσω· 550
 ὥς ἔφατ', αὐτὰρ ἐμὲ μελιγδῆς ὕπνος ἀνῆκε·
 παπτήνασα δὲ χῆνας ἐνὶ μεγάροισι νόησα
 πυρὸν ἐρεπτομένους παρὰ πύελον, ἦχι πάρος περ."

Odysseus interprets the dream favourably, but Penelope
 still doubts, and desires to put an end to the wooing
 of the suitors by a decisive test.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "ὦ γύναι, οὗ πως ἔστιν ὑποκρίνασθαι ὄνειρον 555
 ἄλλη ἀποκλίναντ', ἐπεὶ ἦ ρά τοι αὐτὸς Ὀδυσσεύς
 πέφραδ' ὅπως τελέει· μνηστῆρσι δὲ φαίνεται ὄλεθρος
 πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 "ξείν', ἦ τοι μὲν ὄνειροι ἀμήχανοι ἀκριτόμυθοι 560
 γίνονται, οὐδέ τι πάντα τελεῖται ἀνθρώποισι.
 δοιαὶ γάρ τε πύλαι ἀμεινυῶν εἰσὶν ὀνείρων·
 αἱ μὲν γὰρ κέραισσι τετεύχεται, αἱ δ' ἐλέφαντι·
 τῶν δὲ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,

οἳ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες· 565
οἱ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε,
οἳ ῥ' ἔτνμα κραίνουσι, θροτῶν ὅτε κέν τις ἴδῃται.
ἀλλ' ἐμοὶ οὐκ ἐντεῦθεν οἴομαι αἰνὸν ὄνειρον
ἐλθέμεν· ἦ κ' ἀσπαστὸν ἐμοὶ καὶ παιδὶ γένοιτο.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν· 570
ἦδε δὴ ἡὼς εἰσι δυσώηνμος, ἦ μ' Ὀδυσῆος
οἴκου ἀποσχῆσαι· νῦν γὰρ καταθήσω ἄεθλον,
τοὺς πελέεας, τοὺς κείνους ἐνὶ μεγάροισιν ἐοῖσιν
ἴστασθ' ἐξείης, δρυόχους ὥς, δῶδεκα πάντας·
στὰς δ' ὃ γε πολλὸν ἄνευθε διαρρίπτασκεν οἰστόν. 575
νῦν δὲ μνηστήρεσσιν ἄεθλον τοῦτον ἐφήσω·
ὃς δέ κε ῥήϊτατ' ἐντανύσῃ βιὼν ἐν παλάμῃσι
καὶ διοῖσ τεύσῃ πελέεων δυοκαίδεκα πάντων,
τῷ κεν ἄμ' ἐσπαίμην, νοσφισσαμένη τότε δῶμα
κουρίδιον, μάλα καλὸν, ἐνὶ πλείον βιώτοιο, 580
τοῦ ποτὲ μεμνήσεσθαι οἴομαι ἐν περ ὄνειρον."
Τὴν δ' ἀπαμειβόμενος προσέφη πολὺμητις Ὀδυσσεύς·
"ὦ γύναι αἰδοίῃ Λαερτιάδῳ Ὀδυσῆος,
μηκέτι νῦν ἀνάβαλλε δόμοις ἐνὶ τοῦτον ἄεθλον
πρὶν γάρ τοι πολὺμητις ἐλεύσεται ἐνθάδ' Ὀδυσσεὺς, 585
πρὶν τούτους τότε τόξον ἐύζοον ἀμφαφώνοντας
νευρήν τ' ἐντανύσαι διοῖσ τεύσαι τε σιδήρου."

Penelope then seeks her chamber and sleeps.

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"εἴ κ' ἐθέλοις μοι, ξεῖνε, παρήμενος ἐν μεγάροισιν
τέρπειν, οὗ κέ μοι ὕπνος ἐπὶ βλεφάροισιν χυθείη. 590
ἀλλ' οὐ γάρ πως ἔστιν ἀνύπνους ἔμμεναι αἰεὶ
ἀνθρώπους· ἐπὶ γάρ τοι ἐκάστῳ μοῖραν ἔθηκεν
ἀθάνατοι θνητοῖσιν ἐπὶ ζεῖδωρον ἄρουραν.
ἀλλ' ἦ τοι μὲν ἐγὼν ὑπερώϊον εἰσαναβᾶσα

λέξομαι εἰς ἐνὴν, ἥ μοι στονόεσσα τέτυκται, 595
 αἰεὶ δάκρυς' ἐμοῖσι πεφυρμένη, ἐξ οὗ 'Οδυσσεὺς
 ὄχρε' ἐποψύμενος Κακοῖλιον οὐκ ὀνομαστήν.
 ἐνθα κε λεξαίμην· σὺ δὲ λέξεο τῷδ' ἐνὶ οἴκῳ,
 ἥ χαμάδις στορέσας, ἥ τοι κατὰ δέμνια θέντων·"
 "Ὡς εἰποῦς' ἀνέβαιν' ὑπερώια σιγαλόεντα, 600
 οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφιπόλοι κλόν ἄλλαι.
 ἐς δ' ὑπερῷ' ἀναβῆσα σὺν ἀμφιπόλοισι γυναιξὶ
 κλαῖεν ἔπειτ' 'Οδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον
 ἥδυν ἐπὶ βλεφάροισι βάλε γλαυκῶπις 'Αθήνη.

Υ.

Τὰ πρὸ τῆς μνηστηροφονίας.

Odysseus, lying sleepless, sees with indignation the light
 conduct of the palace-maidens.

Αὐτὰρ ὁ ἐν προδόμῳ ἐννάζετο διὸς 'Οδυσσεύς·
 καὶ μὲν ἀδέφητον βοέην στόρεσ', αὐτὰρ ὑπερθε
 κῶεα πόλλ' ὀίων, τοὺς ἱρεύεσκον 'Αχαιοί·
 Εὐρυνόμη δ' ἄρ' ἐπὶ χλαῖων βάλε κοιμηθέντι.
 ἐνθ' 'Οδυσσεὺς μνηστήρσι κακὰ φρονέων ἐνὶ θυμῷ 5
 κείτ' ἐργηγορῶν ται δ' ἐκ μεγάρου γυναικες
 ἦισαν, αἱ μνηστήρσιν ἐμισγέσκοντο πάρος περ,
 ἀλλήλησι γέλω τε καὶ εὐφροσύνην παρέχουσαι.
 τοῦ δ' ὠρίνετο θυμὸς ἐνὶ στήθεσσι φίλοισι·
 πολλὰ δὲ μερμήριζε κατὰ φρένα καὶ κατὰ θυμόν, 10
 ἥε μεταίξας θάνατον τεύξειεν ἐκάστη,
 ἥ ἔτ' ἐφ' μνηστήρσιν ὑπερφιάλοισι μιγῆναι
 ὕστατα καὶ πύματα, κραδίη δέ οἱ ἐνδον ὑλάκτει.

ὥς δὲ κύων ἀμαλῆσι περὶ σκυλάκεσσι βεβῶσα
 ἄνδρ' ἀγνοήσας ὕλαει μέμονέν τε μάχεσθαι, 15
 ὧς ῥα τοῦ ἔνδον ὑλάκτει ἀγαιομένου κακὰ ἔργα·
 στήθος δὲ πλῆξας κραδίην ἠνίπαπε μύθῳ·
 “τέτλαθι δῆ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης,
 ἥματι τῷ ὅτε μοι μένος ἄσχετος ἦσθιε Κύνκλωψ
 ἰφθίμους ἐτάρους· σὺ δ' ἐτόλμας, ὄφρα σε μήτις 20
 ἐξάγαγ' ἐξ ἄντροιο οἰόμενον θανέεσθαι.”
 “Ὡς ἔφατ', ἐν στήθεσσι καθαπτόμενος φίλον ἦτορ·
 τῷ δὲ μάλ' ἐν πείσῃ κραδίη μένε τετληνῖα
 νωλεμέως· ἀτὰρ αὐτὸς ἐλίσσεται ἔνθα καὶ ἔνθα.
 ὥς δ' ὅτε γαστέρ' ἄνῃρ πολέος πυρὸς αἰθαμένοιο, 25
 ἐμπλείην κνίσης τε καὶ αἵματος, ἔνθα καὶ ἔνθα
 αἰόλλη, μάλα δ' ὤκα λιλαίεται ὀπτηθῆναι,

Then Athena appears to him, encourages him, and gives
 him sleep;

ὧς ἄρ' ὃ γ' ἔνθα καὶ ἔνθα ἐλίσσεται, μερμηρίζων
 ὅπως δὴ μνηστήρσιν ἀναιδέσι χεῖρας ἐφήσει
 μῆνος ἔων πολέσι. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη 30
 οὐρανόθεν καταβᾶσα· δέμας δ' ἦικτο γυναικί·
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπε·
 “τίπτ' αὐτ' ἐγρήσεις, πάντων περὶ κάμμορε φωτῶν;
 αἶκος μὲν τοι ὅδ' ἐστί, γυνὴ δέ τοι ἦδ' ἐνὶ οἴκῳ
 καὶ παῖς, οἷόν πού τις ἐέλδεται ἔμμεναι υἷα.” 35

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ναὶ δὴ ταῦτά γε πάντα, θεὰ, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τί μοι τόδε θυμὸς ἐνὶ φρεσὶ μερμηρίζει,
 ὅπως δὴ μνηστήρσιν ἀναιδέσι χεῖρας ἐφήσω,
 μῆνος ἔων· οἱ δ' αἰὲν ἀολλέες ἔνδον ἔασι. 40
 πρὸς δ' ἔτι καὶ τόδε μείζον ἐνὶ φρεσὶ μερμηρίζω·
 εἴ περ γὰρ κτείναιμι Διὸς τε σέθεν τε ἐκῆτι,

πῇ κεν ὑπεκπροφύγοιμι ; τά σε φράζεσθαι ἔνωγα.”

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “σχέτλιε, καὶ μὲν τίς τε χερείονι πείθεθ' ἑταίρω, 45
 ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οὔδεν·
 αὐτὰρ ἐγὼ θεός εἰμι, διαμπερὲς ἦ σε φυλάσσω
 ἐν πάντεσσι πόνοις. ἔρέω δέ τοι ἔξαναφανδόν·
 εἴ περ πεντήκοντα λόχοι μερόπων ἀνθρώπων
 νῶϊ περισταῖεν, κτεῖναι μεμαῶτες Ἄρηι, 50
 καὶ κεν τῶν ἑλάσαιο βόας καὶ ἵφια μῆλα.
 ἀλλ' ἐλέτω σε καὶ ὕπνος· ἀνὴρ καὶ τὸ φυλάσσειν
 πάννυχον ἐγρήσσοντα, κακῶν δ' ὑποδύσσαι ἦδη.”

ᾧ φάτο, καὶ ῥά οἱ ὕπνον ἐπὶ βλεφάροισιν ἔχευεν,
 αὐτὴ δ' ἄψ ἔς Ὀλυμπον ἀφίκετο διὰ θεάων. 55

but Penelope wakes and cries, longing for death, till
 Odysseus hears her lamentation.

εἴτε τὸν ὕπνος ξμαρπτε, λύων μελεδήματα θυμοῦ,
 λυσιμελῆς, ἄλοχος δ' ἄρ' ἐπέγρετο κεδνὰ ἰδυία,
 κλαῖε δ' ἄρ' ἐν λέκτροισι καθεζομένη μαλακοῖσιν.
 αὐτὰρ ἐπεὶ κλαίουσα κορέσσατο ἦν κατὰ θυμόν,
 Ἀρτέμιδι πρῶτιστον ἐπεύξατο διὰ γυναικῶν 60
 “Ἄρτεμι, πότνα θεὰ, θύγατερ Διὸς, αἶθε μοι ἦδη
 ἰὼν ἐνὶ στήθεσσι βαλοῦσ' ἐκ θυμόν ἔλοιο
 αὐτίκα νῦν, ἣ ἔπειτά μ' ἀναρπάξασα θύελλα
 οἴχοιτο προφέρουσα κατ' ἡερόεντα κέλευθα,
 ἐν προχοῇς δὲ βάλοι ἀψορρόου Ὀκεανοῖο. 65
 ὥς δ' ὅτε Πανδάρεον κούρας ἀνέλοντο θύελλαι·
 τῇσι τοκῆας μὲν φθίσαν θεοὶ, αἱ δ' ἐλίποντο
 ὄρφαναι ἐν μεγάροισι, κόμισσε δὲ δι' Ἀφροδίτῃ
 τυρῷ καὶ μέλιτι γλυκερῷ καὶ ἡδέϊ οἴνῳ·
 Ἥρῃ δ' αὐτῇσιν περὶ πασέων δῶκε γυναικῶν 70
 εἶδος καὶ πινυτήν, μῆκος δ' ἔπορ' Ἀρτεμις ἀγνή,

ἔργα δ' Ἀθηναίῃ δέδαε κλυτὰ ἐργάζεσθαι.
 εὖτ' Ἀφροδίτῃ διὰ προσέστιχε μακρὸν Ὀλυμπον,
 κούρης αἰτήσουσα τέλος θαλεροῖο γάμοιο,
 ἐς Δία τερπικέραυνον—ὁ γάρ τ' εὖ οἶδεν ἅπαντα, 75
 μοῦρᾱν τ' ἁμμορίην τε καταθυγῶν ἀνθρώπων—
 τόφρα δὲ τὰς κόφρας ἄρπυιαι ἀνηρείψαντο
 καὶ ῥ' ἔδοσαν στυγερῇσιν ἐρινύσιν ἀμφιπολεύειν·
 ὥς ἔμ' αἰστώσειαν Ὀλύμπια δώματ' ἔχοντες,
 ἥέ μ' ἐνπλόκαμος βάλοι Ἄρτεμις, ὄφρ' Ὀδυσῆα 80
 ὀσσομένη καὶ γαίαν ὑπο στυγερὴν ἀφικοίμην,
 μηδέ τι χείρονος ἀνδρὸς ἐνφραίνουμι νόημα.
 ἀλλὰ τὸ μὲν καὶ ἀνεκτὸν ἔχει κακὸν, ὅπποτε κέν τις
 ἥματα μὲν κλαίῃ, πυκνῶς ἀκαχήμενος ἦτορ,
 νύκτας δ' ὕπνος ἔχῃσιν—ὁ γάρ τ' ἐπέλησεν ἀπάντων, 85
 ἐσθλῶν ἢ δὲ κακῶν, ἐπεὶ ἄρ βλέφαρ' ἀμφικαλύψῃ—
 αὐτὰρ ἐμοὶ καὶ ὀνείρατ' ἐπέσσευεν κακὰ δαίμων.
 τῇδε γὰρ αὖ μοι νυκτὶ παρέδραθεν εἵκελος αὐτῷ,
 τοῖος ἔων οἷος ἦεν ἅμα στρατῷ· αὐτὰρ ἐμὸν κῆρ
 χαῖρ', ἐπεὶ οὐκ ἐφάμην ὄναρ ἔμμεναι, ἀλλ' ὕπαρ ἦδη.” 90
 ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἥώς.
 τῆς δ' ἄρα κλαιούσης ὅπα σύνθετο δῖος Ὀδυσσεύς·
 μερμήριζε δ' ἔπειτα, δόκησε δέ οἱ κατὰ θυμὸν
 ἦδη γιγνώσκουσα παρεστάμεναι κεφαλῇφι.
 χλαῖναν μὲν συνελὼν καὶ κώσα, τοῖσιν ἐνεῦδεν, 95
 ἐς μέγαρον κατέθηκεν ἐπὶ θρόνον, ἐκ δὲ βοείην
 θῆκε θύραζε φέρων, Διὶ δ' εὗξατο χεῖρας ἀνασχών·

In answer to the prayer of Odysseus a double omen comes to encourage him.

“Ζεῦ πάτερ, εἴ μ' ἐθέλοντες ἐπὶ τραφερὴν τε καὶ ὕγρην
 ἦγερ' ἐμὴν ἐς γαίαν, ἐπεὶ μ' ἐκακώσατε λίην,
 φήμην τίς μοι φάσθω ἐγειρομένων ἀνθρώπων 100

ἐνδοθεν, ἔκτοσθεν δὲ Διὸς τέρας ἄλλο φανήτω.” ✕

“Ὡς ἔφατ’ εὐχόμενος· τοῦ δ’ ἔκλυε μητίετα Ζεὺς,
αὐτίκα δ’ ἐβρόντησεν ἀπ’ αἰγλήεντος Ὀλύμπου,
ὕψοθεν ἐκ νεφέων· γῆθησε δὲ διὸς Ὀδυσσεύς.
φήμην δ’ ἐξ οἴκοιο γυνὴ προέηκεν ἀλετρὶς 105
πλησίον, ἔνθ’ ἄρα οἱ μύλαι εἶατο ποιμένι λαῶν,
τῇσιν δώδεκα πᾶσαι ἐπερρώοντο γυναῖκες

ἄλφита τεύχουσai καὶ ἀλείατα, μυελὸν ἀνδρῶν.
αἱ μὲν ἄρ’ ἄλλαι εὖδον, ἐπεὶ κατὰ πυρρὸν ἄλεσσαν,
ἡ δὲ μί’ οὐ πω παύει’, ἀφαιροτάτῃ δ’ ἐτέτυκτο· 110

ἥ ῥα μύλην στήσασα ἔπος φάτο, σῆμα ἄνακτι·
“Ζεῦ πάτερ, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσεις,
ἡ μεγάλ’ ἐβρόντησας ἀπ’ οὐρανοῦ ἀστερόεντος,
οὐδὲ ποθὶ νέφος ἐστί· τέρας νύ τεφ τόδε φαίνεις.

κρήνον νῦν καὶ ἐμοὶ δειλῇ ἔπος, ὅττι κεν εἴπω· 115
μνηστήρες πύματόν τε καὶ ὕστατον ἥματι τῷδε
ἐν μεγάροις Ὀδυσῆος ἐλοίατο δαῖτ’ ἐρατεινῇν,
οἳ δὴ μοι καμάτῳ θυμαλγεί γούνατ’ ἔλυσαν
ἄλφита τευχούσῃ· νῦν ὕστατα δειπνήσειαν.”

“Ὡς ἄρ’ ἔφη, χαίρειν δὲ κλεηδόνι διὸς Ὀδυσσεὺς 120
Ζηνός τε βροντῇ· φάτο γὰρ τίσασθαι ἀλείτας.

Αἱ δ’ ἄλλαι δμῳαὶ κατὰ δώματα κάλ’ Ὀδυσῆος
ἀγρόμεναι ἀνέκαιον ἐπ’ ἐσχάρῃ ἀκάματον πῦρ.

Telemachus wakes and enquires after his guest. The
banquet hall is made ready against the feast
of the New Moon.

Τηλέμαχος δ’ εὐνήθεν ἀνίστατο, ἰσόθεος φῶς,
εἵματα ἐσδάμενος· περὶ δὲ ξίφος ὀξὺ θέτ’ ὦμφ· 125
ποσσί δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
εἴλετο δ’ ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ·
στῇ δ’ ἄρ’ ἐπ’ οὐδὸν ἰὼν, πρὸς δ’ Εὐρύκλειαν ἔειπε·

“μαῖα φίλη, τὸν ξεῖνον ἐτιμήσασθ’ ἐνὶ οἴκῳ
 εὐνῇ καὶ σίτῳ, ἣ αὐτῶς κεῖται ἀκηδής·
 τοιαύτη γὰρ ἐμὴ μήτηρ, πινυτὴ περ ἐοῦσα·
 ἐμπλήγδην ἑτερόν γε τρεῖς μερόπων ἀνθρώπων
 χεῖρονα, τὸν δὲ τ’ ἀρείον’ ἀτιμήσας’ ἀποπέμπει.”

130

Τὸν δ’ αὖτε προσέειπε περίφρων Εὐρύκλεια·
 “οὐκ ἄν μιν νῦν, τέκνον, ἀναίτιον αἰτιόω.
 οἶον μὲν γὰρ πῖνε καθήμενος, ὄφρ’ ἔθελ’ αὐτὸς,
 σίτου δ’ οὐκέτ’ ἔφη πεινήμεναι· εἴρετο γὰρ μιν.
 ἀλλ’ ὅτε δὴ κοίτοιτο καὶ ὕπνου μιμνήσκειτο,
 ἣ μὲν δέμνι’ ἄνωγεν ὑποστορέσαι δμωῆσιν,
 αὐτὰρ ὁ γ’, ὥς τις πάμπαν διζυρὸς καὶ ἄποτμος,
 οὐκ ἔθελ’ ἐν λέκτροισι καὶ ἐν ῥήγεσσι καθεύδειν,
 ἀλλ’ ἐν ἀδεψήτῳ βοέῃ καὶ κώεσιν οἴων
 ἔδραθ’ ἐνὶ προδόμῳ· χλαῖναν δ’ ἐπιέσσαμεν ἡμεῖς.”

135

140

ὣς φάτο, Τηλέμαχος δὲ διέκ μεγάρῳ βεβήκει
 ἔγχος ἔχων· ἅμα τῷ γε δύο κύνες ἀργοὶ ἔποντο.
 βῆ δ’ ἱμεν εἰς ἀγορὴν μετ’ ἐυκνήμιδας Ἀχαιοῦς.
 ἣ δ’ αὖτε δμωῆσιν ἐκέκλετο διὰ γυναικῶν,
 Εὐρύκλει’, ὦπος θυγάτηρ Πεισηνορῖδαο·
 “ἀγρεῖθ’, αἱ μὲν δῶμα κορήσατε ποιπνύσασαι,
 ῥάσασατέ τ’, ἐν τε θρόνοις εὐποιήτοισι τάπητας
 βάλλετε πορφυρέους· αἱ δὲ σπόγγοισι τραπέζας
 πάσας ἀμφιμάσασθε, καθήρατε δὲ κρητῆρας
 καὶ δέπα ἀμφικύπελλα τετυγμένα· ταῖ δὲ μεθ’ ὕδωρ
 ἔρχεσθε κρήνηνδε, καὶ οἴσετε θάσσον ἰούσαι.
 οὐ γὰρ δὴν μνηστῆρες ἀπέσσονται μεγάρῳ,
 ἀλλὰ μάλ’ ἤρι νέονται, ἐπεὶ καὶ πᾶσιν ἐορτή.”

145

150

155

ὣς ἔφαθ’, αἱ δ’ ἄρα τῆς μάλα μὲν κλύον ἠδ’ ἐπύθοντο.
 αἱ μὲν ἐείκοσι βῆσαν ἐπὶ κρήνην μελάνδρον,
 αἱ δ’ αὐτοῦ κατὰ δώματ’ ἐπισταμένως πονέοντο.

Ἔς δ’ ἦλθον δρηστήρες Ἀχαιῶν. οἱ μὲν ἔπειτα

160

εὖ καὶ ἐπισταμένως κέασαν ξύλα, ταὶ δὲ γυναῖκες

Enter Eumaeus and Melanthius: the latter once more
insults Odysseus.

ἦλθον ἀπὸ κρήνης· ἐπὶ δὲ σφισιν ἦλθε συβώτης
τρεῖς σιάλους κατὰγων, οἳ ἔσαν μετὰ πᾶσιν ἄριστοι.
καὶ τοὺς μὲν ῥ' εἶασε καθ' ἕρκεα καλὰ νέμεσθαι,
αὐτὸς δ' αὐτ' Ὀδυσῆα προσηύδα μελιχίοισι· 165
“ξεῖν’, ἦ ἄρ τί σε μᾶλλον Ἀχαιοὶ εἰσπορόωσι,
ἦέ σ’ ἀτιμάζουσι κατὰ μέγαρ’, ὥς τὸ πάρος περ;”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“αἱ γὰρ δὴ, Εὐμαίε, θεοὶ τισάατο λάβην,
ἦν οἷδ' ὑβρίζοντες ἀτάσθαλα μηχανώωνται 170
οἴκῳ ἐν ἄλλοτρίῳ, οὐδ' αἰδοῦς μοῖραν ἔχουσιν.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δέ σφ' ἦλθε Μελάνθιος, αἰπόλος αἰγῶν,
αἶγας ἄγων αἱ πᾶσι μετέπρεπον αἰπολλίοισι,
δείπνουν μνηστήρεσσι· δύω δ' ἅμ' ἔποντο νομῆες. 175
καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδοῦπῳ,
αὐτὸς δ' αὐτ' Ὀδυσῆα προσηύδα κερτομῳοισι·
“ξεῖν’, ἔτι καὶ νῦν ἐνθάδ' ἀνιήσεις κατὰ δῶμα
ἀνέρας αἰτίζων, ἀτὰρ οὐκ ἔξειςθα θύραζε;
πάντως οὐκέτι νῶϊ διακρινέσθαι δίω 180

πρὶν χειρῶν γεύσασθαι, ἐπεὶ σύ περ οὐ κατὰ κόσμον
αἰτίζεις· εἰσὶν δὲ καὶ ἄλλαι δαίτες Ἀχαιῶν.”

Ὡς φάτο, τὸν δ' οὐ τι προσέφη πολύμητις Ὀδυσσεύς,
ἀλλ' ἀκέων κώησε κάρη, κακὰ βυσσοδαμένων.

But Philoëtius, the neatherd, speaks kindly to the stranger,
expressing his love for Odysseus.

Τοῖσι δ' ἐπὶ τρίτος ἦλθε Φιλοίτιος, ἄρχαμος ἀνδρῶν, 185
βοῆν στεῖραν μνηστήρῳ ἄγων καὶ πῖνας αἶγας.

πορθμῆες δ' ἄρα τούς γε διήγαγον, οἳ τε καὶ ἄλλους
 ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται.
 καὶ τὰ μὲν εὖ κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῃ,
 αὐτὸς δ' αὐτ' ἐρέεινε συβῶτην ἀγχι παραστάς· 190
 “ τίς δὴ ὅδε ξείνος νέον εἰλήλουθε, συβῶτα,
 ἡμέτερον πρὸς δῶμα; τέων δ' ἐξ εὐχεται εἶναι
 ἀνδρῶν; ποῦ δέ νύ οἱ γενεὴ καὶ πατὴρ ἄρουρα;
 δῦσμορος, ἣ τε ἔοικε δέμας βασιλῆϊ ἀνακτὶ·
 ἀλλὰ θεοὶ δυώσσι πολυπλάγκτους ἀνθρώπους, 195
 ὁππότε καὶ βασιλεῦσιν ἐπικλώσωνται οἰζύν.”

Ἡ καὶ δεξιτερῇ δειδίσκετο χειρὶ παραστάς,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ χαῖρε, πάτερ ὦ ξεῖνε· γένοιτό τοι ἔς περ ὀπίσσω
 ὄλβος· ἀτὰρ μὲν νῦν γε κακοῖς ἔχειαι πολέεσσι. 200
 Ζεῦ πάτερ, οὗ τις σείω θεῶν ὀλοώτερος ἄλλος·
 οὐκ ἐλεαίρεις ἀνδρας, ἐπὴν δὴ γείνεαι αὐτὸς,
 μισγόμεναι κακότητι καὶ ἄλγεσι λευγαλείοισιν.
 ἴδιον, ὥς ἐνόησα, δεδάκρυνται δέ μοι ὅσσε
 μνησαμένῳ Ὀδυσῆος, ἐπεὶ καὶ κεῖνον ὀίω 205
 τοιάδε λαίφε' ἔχοντα κατ' ἀνθρώπους ἀλάλησθαι,
 εἴ που ἔτι ζῶει καὶ ὄρῃ φάος ἡέλιιο.
 εἰ δ' ἤδη τέθνηκε καὶ εἰν Ἀῖδαο δόμοισιν,
 ὦ μοι ἔπειτ' Ὀδυσῆος ἀμύμονος, ὅς μ' ἐπὶ βουσὶν
 εἶσ' ἔτι τυτθὸν ἔοντα Κεφαλλήνων ἐνὶ δήμῳ. 210
 νῦν δ' αἱ μὲν γίνονται ἀθρόοι, οὐδέ κεν ἄλλως
 ἀνδρὶ γ' ὑποσταχύοιτο βοῶν γένος εὐρυμετώπων·
 τὰς δ' ἄλλοι με κέλονται ἀγινέμεναί σφισιν αὐτοῖς
 ἔδμεναι· οὐδέ τι παιδὸς ἐνὶ μεγάροις ἀλέγουσιν,
 οὐδ' ὅπιδά τρομέουσι θεῶν· μεμάασι γὰρ ἤδη 215
 κτήματα δάσσασθαι δὴν οἰχομένοιο ἀνακτος.
 αὐτὰρ ἐμοὶ τόδε θυμὸς ἐνὶ στήθεσσι φίλοισι
 πόλλ' ἐπιδιωεῖται· μάλα μὲν κακὸν νῖος ἔοντος

ἄλλων δῆμον ἰκέσθαι ἰόντ' αὐτῇσι βόεσσιν,
 ἄνδρας ἐς ἄλλοδαπούς· τὸ δὲ ῥίγιον, αὖθι μένοντα 220
 βουσὶν ἐπ' ἄλλοτρίῃσι καθήμενον ἄλγεα πάσχειν.
 καὶ κεν δὴ πάλαι ἄλλον ὑπερμενέων βασιλῆων
 ἐξικόμην φεύγων, ἐπεὶ οὐκέτ' ἀνεκτὰ πέλονται·
 ἀλλ' ἔτι τὸν δύστηνον δίομαι, εἴ ποθεν ἐλθὼν
 ἀνδρῶν μνηστήρων σκέδασιν κατὰ δώματα θείῃ." 225

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "βουκόλ', ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἔοικας,
 γινώσκω δὲ καὶ αὐτὸς ὅ τοι πινυτὴ φρένας ἵκει,
 τοῦνεκά τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα, 230
 ἴστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω,
 ἣ σέθεν ἐνθάδ' ἐόντος ἐλεύσεται οἴκαδ' Ὀδυσσεύς·
 σοῖσιν δ' ὀφθαλμοῖσιν ἐπόψαι, αἶ κ' ἐθέλῃσθα,
 κτεινομένους μνηστήρας, οἳ ἐνθάδε κοιρανέουσιν."

Τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνὴρ· 235
 "αἶ γὰρ τοῦτο, ξεῖνε, ἔπος τελέσειε Κρονίων·
 γνοίης χ' οἷη ἐμὴ δύναμις καὶ χεῖρες ἔπονται."

ἌΩς δ' αὖτως Εὐμαιὸς ἐπέυξατο πᾶσι θεοῖσι
 νοστήσαι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε.

A warning omen prevents the suitors from slaying
 Telemachus.

ἌΩς οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 240
 μνηστήρες δ' ἄρα Τηλεμάχῳ θάνατόν τε μόρον τε
 ἥρπυνον· αὐτὰρ ὁ τοῖσιν ἀριστερὸς ἦλυθεν ὄρνις,
 αἰετὸς ὑψιπέτης, ἔχε δὲ τρήρωνα πέλειαν.
 τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπεν·
 "ὦ φίλοι, οὐχ ἡμῖν συνθεύσεται ἥδε γε βουλή, 245
 Τηλεμάχοιο φόνος· ἀλλὰ μνησώμεθα δαιτὸς."

ἌΩς ἔφατ' Ἀμφίνομος, τοῖσιν δ' ἐπιήνδανε μῦθος.

ἐλθόντες δ' ἐς δῶματ' Ὀδυσσῆος θέλοιο
 χλαίνας μὲν κατέθειντο κατὰ κλισμούς τε θρόνους τε,
 οἱ δ' ἱέρονον οἷς μεγάλους καὶ πίονας αἶγας, 250
 ἱρενον δὲ σῦας σιάλους καὶ βούν' ἀγελαίην
 σπλάγχνα δ' ἄρ' ὀπτήσαντες ἐνώμων, ἐν δέ τε οἶνον
 κρητῆρσιν κερύωντο· κύπελλα δὲ νεῖμε συβώτης.
 σῖτον δὲ σφ' ἐπένειμε Φιλοίτιος, ὄρχαμος ἀνδρῶν,
 καλοῖς ἐν κανέοισιν, ἐφυσχόει δὲ Μελανθεύς. 255
 οἱ δ' ἐπ' ὀρεῖαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

Telemachus protects Odysseus at the banquet and defies
 the suitors.

Τηλέμαχος δ' Ὀδυσῆα καθίδρυε, κέρδεα νωμῶν,
 ἐντὸς εὐσταθέος μεγάρου, παρὰ λάινον οὐδὸν,
 δίφρον ἀεικέλιον καταβείς ὀλίγην τε τράπεζαν
 πὰρ δ' ἐτίθει σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευεν 260
 ἐν δέπαῖ χρυσέφ, καί μιν πρὸς μῦθον ἔειπεν·
 “ἐνταυθοῖ νῦν ἦσο μετ' ἀνδράσιν οἰνοποτάζων·
 κερτομίας δέ τοι αὐτὸς ἐγὼ καὶ χεῖρας ἀφέξω
 πάντων μνηστήρων, ἐπεὶ οὗ τοι δῆμιός ἐστιν
 οἶκος ὁδ', ἀλλ' Ὀδυσῆος, ἐμοὶ δ' ἐκτήσατο κείνος. 265
 ὑμεῖς δὲ, μνηστῆρες, ἐπίσχετε θυμὸν ἐνιπῆς
 καὶ χειρῶν, ἵνα μή τις ἔρις καὶ νεῖκος ὄρηται.”

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.
 τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός· 270
 “καὶ χαλεπὸν περ ἔοντα δεχώμεθα μῦθον, Ἀχαιοί,
 Τηλεμάχον· μάλα δ' ἡμῖν ἀπειλήσας ἀγορεύει.
 οὐ γὰρ Ζεὺς εἶασε Κρονίων τῷ κέ μιν ἦδη
 παύσαμεν ἐν μεγάροισι, λιγύν περ ἔοντ' ἀγορητήν.”

“Ὡς ἔφατ' Ἀντίνοος· ὃ δ' ἄρ' οὐκ ἐμπάζετο μῦθον. 275
 κηρυκες δ' ἀνὰ ἄστνυ θεῶν ἱερὴν ἑκατόμβην

ἦγον· τοὶ δ' ἀγέροντο κάρη κομόωντες Ἀχαιοὶ
ἄλαος ὑπο σκιερὸν ἑκατηβόλου Ἀπόλλωνος.

Οἱ δ' ἐπεὶ ὤπησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοῖρας δασσάμενοι δαίνυντ' ἐρμυδέα δαῖτα· 280
παρ δ' ἄρ' Ὀδυσσῆι μοῖραν θέσαν οἱ πονέοντο
ἴσην, ὥς αὐτοὶ περ ἐλάγχανον· ὧς γὰρ ἀνέγει
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θεῖοιο.

During the feast Ctesippus hurls a missile at Odysseus,
but misses him.

Μνηστήρας δ' οὐ πάμπαν ἀγῆνορας εἶα Ἀθήνη
λώβης ἴσχεσθαι θυμαλγέος, ὅφρ' ἔτι μᾶλλον 285
δύη ἄχος κραδίην Λαερτιάδεω Ὀδυσῆος.
ἦν δέ τις ἐν μνηστήρσιν ἀνὴρ ἀθεμίστια εἰδὼς,
Κτήσιππος δ' ὄνομ' ἔσκε, Σάμῃ δ' ἐνὶ οἰκίᾳ ναῖεν·
ὃς δὴ τοι κτεάτεσσι πεποιθὼς θεσπεσίοισι
μνάσκετ' Ὀδυσσῆος δὴν οἰχομένοιο δάμαρτα. 290
ὃς ῥα τότε μνηστήρσιν ὑπερφιάλοισι μετηύδα·
“κέκλυτέ μεν, μνηστήρες ἀγῆνορες, ὅφρα τι εἴπω·
μοῖραν μὲν δὴ ξείνος ἔχει πάλαι, ὥς ἐπέοικεν,
ἴσην· οὐ γὰρ καλὸν ἀτέμβειν οὐδὲ δίκαιον
ξείνους Τηλεμάχου, ὃς κεν τάδε δώμαθ' ἴκηται. 295
ἀλλ' ἄγε οἱ καὶ ἐγὼ δῶ ξείνιον, ὅφρα καὶ αὐτὸς
ἡὲ λοετροχόφῳ δῶῃ γέρας ἡέ τφ ἄλλῳ
δμῶων, οἱ κατὰ δώματ' Ὀδυσσῆος θεῖοιο.”

ἌΩς εἰπὼν ἔρριψε βοδὸς πόδα χειρὶ παχείῃ,
κείμενον ἐκ κανέοιο λαβὼν· ὃ δ' ἀλεύατ' Ὀδυσσεὺς 300
ἦκα παρακλίνας κεφαλὴν, μεῖδῃσε δὲ θυμῷ
σαρδάνιον μάλα τοῖον· ὃ δ' εὐδμητον βάλε τοῖχον.

Telemachus is justly indignant, and Agelaus tries to
appease him.

Κτήσιππου δ' ἄρα Τηλέμαχος ἠνύπαπε μύθῳ·

"Κτήσιππ', ἡ μάλα τοι τόδε κέρδιον ἐπλετο θυμῷ·
 οὐκ ἔβαλες τὸν ξεῖνον· ἀλεύατο γὰρ βέλος αὐτός. 305
 ἡ γάρ κέν σε μέσον βάλον ἐγχεῖ ὀξυόεντι,
 καὶ κέ τοι ἀντὶ γάμοιο πατὴρ τάφον ἀμφεπονεῖτο
 ἐνθάδε. τῷ μὴ τίς μοι ἀεικείας ἐνὶ οἴκῳ
 φαινέτω· ἥδη γὰρ νοέω καὶ οἶδα ἕκαστα,
 ἐσθλά τε καὶ τὰ χέρη· πάρος δ' ἔτι νήπιος ἦα. 310
 ἀλλ' ἔμπης τάδε μὲν καὶ τέτλαμεν εἰσορόωντες,
 μήλων σφαζομένων οἴνοιο τε πινομένοιο
 καὶ σίτου· χαλεπὸν γὰρ ἐρυκακέειν ἕνα πολλούς.
 ἀλλ' ἄγε μηκέτι μοι κακὰ ῥέζετε δυσμενέοντες·
 εἰ δ' ἥδη μ' αὐτὸν κτεῖναι μενεαίνετε χαλκῷ, 315
 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη
 τεθνάμεν ἢ τάδε γ' αἰὲν ἀεικέα ἔργ' ὀράσθαι,
 ξείνους τε στυφελιζομένους δμῳάς τε γυναικας
 ῥυστάζοντας ἀεικελῶς κατὰ δώματα καλά."
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 320
 ὀψέ δὲ δὴ μετέειπε Δαμαστορίδης Ἀγέλαος·
 "ὦ φίλοι, οὐκ ἂν δὴ τις ἐπὶ ῥηθέντι δικαίῳ
 ἀντιβίοις ἐπέεσσι καθαπτόμενος χαλεπαῖνοι·
 μήτε τι τὸν ξεῖνον στυφελίζετε μήτε τιν' ἄλλον 325
 δμῳῶν, οἳ κατὰ δώματ' Ὀδυσσῆος θείοιο.
 Τηλεμάχῳ δέ κε μῦθον ἐγὼ καὶ μητέρι φαίην
 ἥπιον, εἴ σφωιν κραδίη ἄδοι ἀμφοτέροιν.
 ὅφρα μὲν ὑμῖν θυμὸς ἐνὶ στήθεσσιν ἐώλπει
 νοστήσειν Ὀδυσῆα πολύφρονα ὄνδε δόμουδε,
 τόφρ' οὗ τις νέμεσις μενέμεν τ' ἦν ἰσχύμεναί τε 330
 μνηστήρας κατὰ δώματ', ἐπεὶ τόδε κέρδιον ἦεν,
 εἰ νόστιγ' Ὀδυσσεὺς καὶ ὑπότροπος ἴκετο δῶμα·
 νῦν δ' ἥδη τόδε δῆλον, ὅτ' οὐκ ἐτι νόστιμός ἐστιν.
 ἀλλ' ἄγε, σῇ τάδε μητρὶ παρεζόμενος κατάλεξον,
 γήμασθ' ὅς τις ἀριστος ἀνὴρ καὶ πλείστα πόρησιν, 335

ὄφρα σὺ μὲν χαίρων πατρώια πάντα νέμῃαι,
ἔσθων καὶ πίνων, ἣ δ' ἄλλου δῶμα κομίζῃ.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
“οὐ μὰ Ζῆν', Ἀγέλαε, καὶ ἄλγεα πατὴρ ἐμοῖο,
ὅς που τῇλ' Ἰθάκης ἦ ἔφθιται ἢ ἀλάληται,
οὗ τι διατρίβω μητρὸς γάμον, ἀλλὰ κελεύω
γῆμασθ' ὧς κ' ἐθέλῃ, ποτὶ δ' ἄσπετα δῶρα δίδωμι.
αἰδέομαι δ' ἀέκουσαν ἀπὸ μεγάρου διέσθαι
μύθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειεν.”

340

The suitors, distraught by Athena, laugh at the boding
prophecy of Theoclymenus; then they turn him
from the house.

“Ὡς φάτο Τηλέμαχος· μνηστῆρσι δὲ Παλλὰς Ἀθήνη 345
ἄσβεστον γέλω ὥρσε, παρέπλαγξεν δὲ νόημα.
οἱ δ' ἤδη γναθμοῖσι γελοίων ἀλλοτρίοισιν,
αἰμοφόρυκτα δὲ δὴ κρέα ἤσθιον· ὅσσε δ' ἄρα σφέων
δακρυόφιν πίμπλαντο, γόον δ' ὤλετο θυμός.
τοῖσι δὲ καὶ μετέειπε Θεοκλῦμενος θεοειδής· 350
“ἂ δειλοὶ, τί κακὸν τόδε πάσχετε; νυκτὶ μὲν ὑμέων
εἰλύεται κεφαλαί τε πρόσωπά τε νέρθε τε γούνα,
οἰμωγὴ δὲ δέδῃε, δεδάκρυνται δὲ παρειαί,
αἷματι δ' ἐρράδαται τοῖχοι καλά τε μεσόδμαι·
εἰδῶλων δὲ πλέον πρόθυρον, πλεῖν δὲ καὶ αὐλῇ, 355
ιεμένων Ἑρεβόσδε ὑπὸ ζόφον· ἥελιος δὲ
οὐρανοῦ ἑξαπόλωλε, κακὴ δ' ἐπιδέδρομεν ἀχλύς.”

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺν γέλασσαν.
τοῖσιν δ' Εὐρύμαχος, Πολύβου παῖς, ἥρχ' ἀγορεύειν·
“ἀφραίνει ξείνος νέον ἄλλοθεν εἰληλουθώς.
ἀλλὰ μιν αἶψα, νέοι, δόμου ἐκπέμψασθε θύραζε
εἰς ἀγορὴν ἔρχεσθαι, ἐπεὶ τάδε νυκτὶ εἴσκει.”

360

Τὸν δ' αὖτε προσέειπε Θεοκλῦμενος θεοειδής·

“Εὐρύμαχ’, οὐ τί σ’ ἀκαγα ἐμοὶ πομπῆας ὀπάζειν·
 εἰσὶ μοι ὀφθαλμοί τε καὶ οὐατα καὶ πόδες ἀμφω 365
 καὶ νόος ἐν στήθεσσι τετυγμένος οὐδὲν ἀεικῆς.
 τοῖς ἐξείμι θύραζε, ἐπεὶ νοέω κακὸν ὕμιν
 ἐρχόμενον, τό κεν οὐ τις ὑπεκφύγοι οὐδ’ ἀλέατο
 μνηστήρων, οἳ δῶμα κατ’ ἀντιθέου Ὀδυσῆος
 ἀνέρας ὑβρίζοντες ἀτάσθαλα μηχανάσασθε.” 370
 Ὡς εἰπὼν ἐξῆλθε δόμων εὐναιεταόγων,
 ἵκετο δ’ ἐς Πείραιον, ὃ μιν πρόφρων ὑπέδεκτο.
 μνηστῆρες δ’ ἄρα πάντες ἐς ἀλλήλους ὀρόωντες
 Τηλέμαχον ἐρέθιζον, ἐπὶ ξείνοισι γελόωντες·
 ὦδε δέ τις εἶπεσκε νέων ὑπερνηροέωντων· 375
 “Τηλέμαχ’, οὐ τις σείοι κακοξεινώτερος ἄλλος·
 οἶον μὲν τινα τοῦτον ἔχεις ἐπίμαστον ἀλήτην,
 σίτου καὶ οἴνου κεκρημένον, οὐδέ τι ἔργων
 ἔμπαιον οὐδὲ βίης, ἀλλ’ αὐτως ἄχθος ἀρούρης.
 ἄλλος δ’ αὐτὲ τις οὗτος ἀνέστη μαντεύεσθαι. 380
 ἀλλ’ εἴ μοι τι πίθοιο, τό κεν πολὺν κέρδιον εἴη·
 τοὺς ξείνους ἐν νηὶ πολυκλήιδι βαλόντες
 ἐς Σικελοὺς πέμψωμεν, ὅθεν κέ τοι ἄξιον ἄλφοιν.”
 Ὡς ἔφασαν μνηστῆρες· ὃ δ’ οὐκ ἐμπάζετο μύθων,
 ἀλλ’ ἀκέων πατέρα προσεδέρκετο, δέγμενος αἰεὶ, 385
 ὁππότε δὴ μνηστήρσιν ἀναιδέσι χεῖρας ἐφήσει.

Penelope sits listening to all the insulting words of the suitors.

‘Ἡ δὲ κατ’ ἀντηστῶν θεμένη περικαλλέα δίφρου
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια,
 ἀνδρῶν ἐν μεγάροισιν ἐκάστου μῦθον ἄκουε.
 δαίπνων μὲν γὰρ τοῖ γε γελοῖωντες τετύκοντο 390
 ἡδύ τε καὶ μενρειαῖς, ἐπεὶ μάλα πόλλ’ ἰέρευσαν·
 δόρπου δ’ οὐκ ἂν πως ἀχαρίστερον ἄλλο γένοιτο,

οἶον δὴ τάχ' ἔμελλε θεὰ καὶ καρτερὸς ἀνὴρ
θησέμεναι· πρότεροι γὰρ ἀεικέα μηχανόωντο.

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Φ.

Τόξου θέσις.

Penelope brings out from her storehouse the bow of
Odysseus and challenges the suitors to
a test of prowess.

Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,
κούρη Ἰκαρίοιο, περίφρονι Πηνελοπείῃ,
τόξον μνηστήρεσσι θέμεν πολίων τε σίδηρον
ἐν μεγάροις Ὀδυσῆος, ἀέθλια καὶ φόνον ἀρχήν.
κλίμακα δ' ὑψηλὴν προσεβήσето οἷο δόμοιο, 5
εἶλετο δὲ κληῖδ' εὐκαμπέα χειρὶ παχεῇ
καλὴν χαλκείην· κώπη δ' ἐλέφαντος ἐπῆεν.
βῆ δ' ἵμεναι θάλαμόνδε σὺν ἀμφιπόλοισι γυναιξίν
ἔσχατον· ἔνθα δέ οἱ κειμήλια κείμενα ἄνακτος,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος. 10
ἔνθα δὲ τόξον κείμενον παλίντονον ἠδὲ φαρέτρην
ιοδόκος, πολλοὶ δ' ἔνεσαν στονόεντες οἰστοί,
δῶρα τὰ οἱ ξείνος Λακεδαιμόνι δῶκε τυχήσας
Ἴφίτος Εὐρυπιδῆς, ἐπιείκελος ἀθανάτοισι.
τῷ δ' ἐν Μεσσήνῃ ξυμβλήτην ἀλλήλοισιν 15
οἴκῳ ἐν Ὀρσιλόχοιο δαΐφρονος. ἦ τοι Ὀδυσσεὺς
ἦλθε μετὰ χρεῖος, τό βῆ οἱ πᾶς δῆμος ὄφελλε·
μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν
νηυσὶ πολυκλήισι τριηκόσι' ἠδὲ νομῆας.
τῶν ἕνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεὺς 20

παιδὺνδ' ἑών· πρὸ γὰρ ἦκε πατὴρ ἄλλοι τε γέροντες.
 Ἴφιτος αὖθ' ἵππους διζήμενος, αἳ οἱ ὄλοντο
 δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί·
 αἱ δὴ οἱ καὶ ἔπειτα φόρος καὶ μοῖρα γένοντο,
 ἐπειδὴ Διὸς υἱὸν ἀφίκετο καρτερόθυμον, 25
 φῶθ' Ἡρακλῆα, μεγάλων ἐπιίστορα ἔργων,
 ὅς μιν ξείνων ἐόντα κατέκτανεν ᾧ ἐνὶ οἴκῳ,
 σχέτλιος, οὐδὲ θεῶν ὄπιν ᾗδέσασ' οὐδὲ τράπεζαν,
 τὴν δὴ οἱ παρέθηκεν· ἔπειτα δὲ πέφνε καὶ αὐτὸν,
 ἵππους δ' αὐτὸς ἔχε κρατερώνυχας ἐν μεγάροισι. 30
 τὰς ἐρέων Ὀδυσσῆι συνήντετο, δῶκε δὲ τόξον,
 τὸ πρὶν μὲν ῥ' ἐφόρει μέγας Εὐρυτος, αὐτὰρ ὁ παιδὶ
 κάλλιπ' ἀποθνήσκων ἐν δώμασιν ὑψηλοῖσι.
 τῷ δ' Ὀδυσσεὺς ξίφος ὀξὺ καὶ ἀλκιμον ἐγγχος ἔδωκεν,
 ἀρχὴν ξεινοσύνης προσκηδέος· οὐδὲ τραπέζην 35
 γνώτην ἀλλήλων· πρὶν γὰρ Διὸς υἱὸς ἔπεφνε
 Ἴφιτον Εὐρυτιδην, ἐπιείκελον ἀθανάτοισιν,
 ὅς οἱ τόξον ἔδωκε. τὸ δ' οὐ ποτε δῖος Ὀδυσσεὺς
 ἐρχόμενος πόλεμόνδε μελαινάων ἐπὶ νηῶν
 ἥρειτ', ἀλλ' αὐτοῦ μνῆμα ξεινοιο φίλοιο 40
 κέσκετ' ἐνὶ μεγάροισι, φόρει δέ μιν ἥς ἐπὶ γαίης.
 Ἡ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο διὰ γυναικῶν,
 οὐδὸν τε δρύνουν προσεβήσето, τότε τέκτων
 ξέσσειν ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν,
 ἐν δὲ σταθμοὺς ἄρσε, θύρας δ' ἐπέθηκε φαεινὰς, 45
 αὐτίκ' ἄρ' ἦ γ' ἱμάντα θεῶς ἀπέλυσε κορώνης,
 ἐν δὲ κληῖδ' ἦκε, θυρέων δ' ἀνέκοπτεν ὀχῆας
 ἅντα τιτυσκομένη· τὰ δ' ἀνέβραχεν ἥύτε ταῦρος
 βοσκοόμενος λειμῶνι· τόσ' ἔβραχε καλὰ θύρετρα
 πληγέντα κληῖδι, πετάσθησαν δέ οἱ ὦκα. 50
 ἦ δ' ἄρ' ἐφ' ὑψηλῆς σανίδος βῆ· ἔνθα δὲ χηλοὶ
 ἔστασαν, ἐν δ' ἄρα τῇσι θυώδεα εἴματ' ἔκειτο.

ἔνθεν ὀρεξαμένη ἀπὸ πασσάλου αἶνυτο τόξον
 αὐτῷ γωρυτῷ, ὃς οἱ περίκειτο φαινός.
 ἔζομένη δὲ κατ' αὐθι, φίλοις ἐπὶ γούνασι θέϊσα, 55
 κλαῖε μάλα λιγέως, ἐκ δ' ἦρεε τόξον ἄνακτος.
 ἦ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,
 βῆ ῥ' ἵμεναι μέγαρόνδε μετὰ μνηστήρας ἀγανούς
 τόξον ἔχουσ' ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην
 ἰοδόκον· πολλοὶ δ' ἔνεσαν στονόεντες ὀιστοί. 60
 τῇ δ' ἄρ' ἄμ' ἀμφίπολοι φέρον ὄγκιον, ἔνθα σίδηρος
 κεῖτο πολὺς καὶ χαλκός, ἀέθλια τοῖο ἄνακτος.
 ἦ δ' ὅτε δὴ μνηστήρας ἀφίκετο διὰ γυναικῶν,
 στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
 ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα. 65
 [ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη.]
 αὐτίκα δὲ μνηστήρσι μετιῦδα καὶ φάτο μῦθον·
 “κέκλυτέ μευ, μνηστῆρες ἀγήγορες, οἳ τόδε δῶμα
 ἐχράετ' ἐσθιέμεν καὶ πινέμεν ἐμμενὲς αἰεὶ
 ἀνδρὸς ἀποικομένοιο πολὺν χρόνον· οὐδὲ τιν' ἄλλην 70
 μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε,
 ἀλλ' ἐμὲ ἰέμενοι γῆμαι θέσθαι τε γυναῖκα,
 ἀλλ' ἄγετέ, μνηστῆρες, ἐπεὶ τόδε φαίνεται ἄεθλον.
 θήσω γὰρ μέγα τόξον Ὀδυσσῆος θέλειο·
 ὃς δέ κε ῥῆϊτατ' ἐντανύσῃ βιδὸν ἐν παλάμῃσι 75
 καὶ διοῖστέυσῃ πελέκεων δυοκαίδεκα πάντων,
 τῷ κεν ἄμ' ἐσποίμην, νοσφισσαμένη τόδε δῶμα
 κουρίδιον, μάλα καλὸν, ἐνίπλειον βιότοιο,
 τοῦ ποτὲ μεμνήσεσθαι ὀλομαι ἐν περ ὀνείρῳ.”

Antinous scorns Eumæus for weeping at the sight of his master's bow.

Ὡς φάτο, καὶ ῥ' Εὐμαιον ἀνώγει, δῖον ὕφορβον, 80
 τόξον μνηστήρεσσι θέμεν πολίον τε σίδηρον.

δακρύσας δ' Εὐμαιος ἐδέξατο καὶ κατέθηκε·
 κλαίει δὲ βουκόλος ἄλλοθ', ἐπεὶ ἴδε τόξον ἄνακτος.
 'Αντίνοος δ' ἐνέειπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 " νῆπιοι ἀγροῦνται, ἐφημέρια φρονέοντες, 85
 ἃ δειλῶ, τί νυ δάκρυ κατείβεται ἡδὲ γυναικὶ
 θυμὸν ἐνὶ στήθεσσι ὀρίνεται; ἢ τε καὶ ἄλλως
 κείται ἐν ἄλγεσι θυμὸς, ἐπεὶ φίλον ὤλεσ' ἀκοίτην.
 ἀλλ' ἀκέων δαίνυσθε καθήμενοι, ἡὲ θύραζε
 κλαίετον ἐξελθόντες, κατ' αὐτόθι τόξα λιπόντες, 90
 μνηστήρεσσιν ἄεθλον ἀάπατον οὐ γὰρ οἶω
 ῥηιδίως τόδε τόξον ἐύξουν ἐντανύεσθαι.
 οὐ γάρ τις μέτα τοῖος ἀνὴρ ἐν τοῖσδεσι πᾶσι
 οἷος Ὀδυσσεὺς ἔσκεν· ἐγὼ δέ μιν αὐτὸς ὄπωπα—
 καὶ γὰρ μνήμων εἰμί—πάνις δ' ἔτι νῆπιος ἦα." 95
 Ὡς φάτο, τῷ δ' ἄρα θυμὸς ἐνὶ στήθεσσι ἐώλπει
 νευρὴν ἐντανύσειν διοϊστεύσειν τε σιδήρου.
 ἦ τοι οἰστοῦ γε πρῶτος γεύσεσθαι ἐμελλεν
 ἐκ χειρῶν Ὀδυσῆος ἀμύμονος, δν τότε ἀτίμα
 ἦμενος ἐν μεγάροις, ἐπὶ δ' ὥρνυε πάντας ἐταίρους. 100

Telemachus incites the suitors to the trial, and sets
 up the axes.

τοῖσι δὲ καὶ μετέειπ' ἱερὴ ἴς Τηλεμάχοιο·
 " ὦ πόποι, ἦ μάλα με Ζεὺς ἄφρονα θῆκε Κρονίων·
 μήτηρ μὲν μοί φησι φίλη, πινυτή περ ἐούσα,
 ἀλλ' ἄμ' ἔψεσθαι νοσφισσαμένη τόδε δῶμα· 105
 αὐτὰρ ἐγὼ γελῶ καὶ τέρπομαι ἄφρονι θυμῷ.
 ἀλλ' ἄγετε, μνηστῆρες, ἐπεὶ τόδε φαίνεται ἄεθλον,
 οἴη σὺν οὐκ ἔστι γυνὴ κατ' Ἀχαιίδα γαῖαν,
 οὔτε Πύλου ἱερῆς οὔτ' Ἄργεος οὔτε Μυκῆνης·
 [οὔτ' αὐτῆς Ἰθάκης οὔτ' ἠπείροιο μελαίνης·]
 καὶ δ' αὐτοὶ τόδε γ' ἴστε· τί με χρὴ μητέρος αἴνου; 110

ἀλλ' ἄγε μὴ μύησι παρέλκετε μὴδ' ἔτι τόξον
 δηρὸν ἀποτρῶπᾶσθε τανυστίος, ὄφρα ἴδωμεν.
 καὶ δέ κεν αὐτὸς ἐγὼ τοῦ τόξου πειρησαίμην·
 εἰ δέ κεν ἐντανύσω διοῖστεύσω τε σιδήρου,
 οὗ κέ μοι ἀχυνμένῃ τάδε δώματα πότνια μήτηρ
 λείποι ἅμ' ἄλλῃ ἰοῦσ', ὅτ' ἐγὼ κατόπισθε λιποίμην
 οἷός τ' ἦδη πατρὸς ἀέθλια κάλ' ἀνελέσθαι." 115

Ἥ καὶ ἀπ' ὧμοιιν χλαῖναν θέτο φοινικέεσσαν
 ὀρθὸς ἀνατῆας, ἀπὸ δὲ ξίφος ὄξυν θέτ' ὦμων.
 πρῶτον μὲν πελέεας στήσεν, διὰ τάφρον ὀρύξας 120
 πᾶσι μίαν μακρὴν, καὶ ἐπὶ στάθμην ἴθυνεν,
 ἀμφὶ δὲ γαῖαν ἔναξε· τάφος δ' ἔλε πάντας ἰδόντας,
 ὥς εὐκόσμως στήσῃ· πάρος δ' οὐ πώ ποτ' ὀπώπει.

Then he takes the bow to show his skill, but a look from
 his father makes him desist.

στή δ' ἄρ' ἐπ' οὐδὸν ἰὼν καὶ τόξου περὶήτιζε.
 τρὶς μὲν μιν πελέμιξεν ἐρύσσεσθαι μενεαίνων, 125
 τρὶς δὲ μεθήκε βίης, ἐπιελπόμενος τό γε θυμῷ,
 νευρὴν ἐντανύσειν διοῖστεύσειν τε σιδήρου.
 καὶ νῦν κε δὴ ῥ' ἐτάνυσσε βίῃ τὸ τέταρτον ἀνέλκων,
 ἀλλ' Ὀδυσσεὺς ἀνένευε καὶ ἔσχεθεν ἰέμενόν περ.
 τοῖς δ' αὖτις μετέειπ' ἱερῇ ἰς Τηλεμάχοιο 130
 "ὦ πόποι, ἦ καὶ ἔπειτα κακός τ' ἔσομαι καὶ ἄκις,
 ἢ ἐν νεώτερός εἰμι καὶ οὐ πῶ χερσὶ πέποιθα
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
 ἀλλ' ἄγεθ', οἷ περ ἔμεῖο βίῃ προφερέστεροί ἐστε,
 τόξου πειρήσασθε, καὶ ἐκτελέωμεν ἀεθλον." 135

Ὡς εἰπὼν τόξον μὲν ἀπὸ ἔο θήκε χαμᾶζε,
 κλῖνας κολλητῇσιν ἐνξέστης στανίδεσσιν,
 αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώϊῃ,
 ἀψ δ' αὖτις κατ' ἄρ' ἔρζετ' ἐπὶ θρόνον ἐνθεν ἀνέστη.

τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
 “ὄρνυσθ' ἐξείης ἐπιδέξια πάντες ἐταῖροι,
 ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἴνοχοεῖν.”
 ᾧ Ως ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.

Leiodes the prophet first tries to string the bow, and failing,
 utters some dark forebodings.

Λειώδης δὲ πρῶτος ὠλίστατο, Οἶνοπος υἱός,
 ὃ σφι θυοσκῶς ἔσκε, παρὰ κρητῆρα δὲ καλὸν
 ἵζε μυχοίτατος αἰέν· ἀτασθαλῆαι δέ οἱ οἴφ
 ἐχθραὶ ἔσαν, πᾶσιν δὲ νεμέσσα μνηστήρεσσιν·
 ὅς ῥα τότε πρῶτος τόξον λάβε καὶ βέλος ὦκ.
 στή δ' ἄρ' ἐπ' οὐδὸν ἰὼν καὶ τόξου πειρήτιζεν,
 οὐδὲ μιν ἐντάνυσσε· πρὶν γὰρ κάμε χεῖρας ἀνέλκων
 ἀτρίπτους ἀπαλὰς· μετὰ δὲ μνηστήρσιν ἔειπεν
 “ὦ φίλοι, οὐ μὲν ἐγὼ τανύω, λαβέτω δὲ καὶ ἄλλος.
 πολλοὺς γὰρ τόδε τόξον ἀριστήης κεκαδήσει
 θυμοῦ καὶ ψυχῆς, ἐπεὶ ἡ πολὺν φέρτερόν ἐστι
 τεθνάμεν ἢ ζῶντας ἀμαρτεῖν, οὐ θ' ἔνεκ' αἰεὶ
 ἐνθάδ' ὀμιλέομεν, ποτιδέγμενοι ἥματα πάντα.
 νῦν μὲν τις καὶ ἔλπετ' ἐνὶ φρεσὶν ἠδὲ μενουῖν
 γῆμαι Πηνελόπειαν, Ὀδυσσῆος παράκοιτιν.
 αὐτὰρ ἐπὴν τόξου πειρήσεται ἠδὲ ἴδηται,
 ἄλλην δὴ τιν' ἔπειτα Ἀχαιάδων εὐπέπλων
 μνάσθω ἐξέδνοισιν διζήμενος· ἡ δέ κ' ἔπειτα
 γῆμαιθ' ὅς κε πλεῖστα πόροι καὶ μόρσιμος ἔλθοι.”
 ᾧ Ως ἄρ' ἐφώνησεν καὶ ἀπὸ ξο τόξον ἔθηκε,
 κλῖνας κολλητῆρσιν ἐνξέστης στανίδεσσιν,
 αὐτοῦ δ' ὦκὺ βέλος καλῇ προσέκλινε κορώνῃ,
 ἅψ δ' αὖτις κατ' ἄρ' ἕζετ' ἐπὶ θρόνου ἐνθεν ἀνέστη.

Antinous rebukes him for his words ; and tries to make the
bow supple by heat, but in vain.

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Ἄντινοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “Λειῶδες, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων,
 δειῶν τ' ἀργαλέον τε,—νεμεσσῶμαι δέ τ' ἀκούων—
 εἰ δὴ τοῦτό γε τόξον ἀριστήας κεκαδήσει 170
 θυμοῦ καὶ ψυχῆς, ἐπεὶ οὐ δύνασαι σὺ ταυύσαι.
 σὺ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ
 οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ διστῶν
 ἀλλ' ἄλλοι ταυύουσι τάχα μνηστῆρες ἀγανοί.”
 ὣς φάτο, καὶ ῥ' ἐκέλευσε Μελάνθιον, αἰπόλον αἰγῶν 175
 “ἄγρει δὴ, πῦρ κῆον ἐνὶ μεγάροισι, Μελανθεῦ,
 παρ δὲ τίθει δίφρον τε μέγαν καὶ κῶας ἐπ' αὐτοῦ,
 ἐκ δὲ στέατος ἐνείκε μέγαν τροχὸν ἔνδον ἐόντος,
 ὄφρα νέοι θάλπουντες, ἐπιχρίοντες ἀλοιφῇ,
 τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον.” 180
 ὣς φάθ', ὁ δ' αἰψ' ἀνέκαιε Μελάνθιος ἀκάματον πῦρ,
 παρ δὲ φέρων δίφρον θῆκεν καὶ κῶας ἐπ' αὐτοῦ,
 ἐκ δὲ στέατος ἐνείκε μέγαν τροχὸν ἔνδον ἐόντος·
 τῷ ῥα νέοι θάλπουντες ἐπειῶντ'· οὐδ' ἐδύναντο
 ἐντανύσαι, πολλὸν δὲ βίης ἐπιδευέες ἦσαν. 185
 Ἄντινοος δ' ἔτ' ἐπέειχε καὶ Εὐρύμαχος θεοειδής,
 ἀρχοὶ μνηστήρων· ἀρετῇ δ' ἔσαν ἔξοχ' ἀριστοί.

Interview of Odysseus with Philoetius and Eumaeus. He
proves their loyalty and secures their services.

Τῷ δ' ἐξ οἴκου βῆσαν ὁμαρτήσαντες ἄμ' ἄμφω
 βουκόλος ἠδὲ συφοβὸς Ὀδυσσῆος θείοιο·
 ἐκ δ' αὐτὸς μετὰ τοὺς δόμον ἤλυθε διὸς Ὀδυσσεύς. 190
 ἀλλ' ὅτε δὴ ῥ' ἐκτὸς θυρέων ἔσαν ἠδὲ καὶ αὐλῆς,

φθεγξάμενός σφ' ἐπέεσσι προσηύδα μελιχλοῖσι·
 “βουκόλε καὶ σὺ, συφορβέ, ἔπος τί κε μυθησαίμην,
 ἢ αὐτὸς κεύθω; φάσθαι δέ με θυμὸς ἀνώγει.
 ποῖός κ' εἴτ' Ὀδυσσῆι ἀμυνέμεν, εἴ ποθεν ἔλθοι
 ὦδε μάλ' ἐξαπλῆνς καὶ τις θεὸς αὐτὸν ἐνείκαι;
 ἢ κε μνηστήρεσσιν ἀμύνοιτ' ἢ Ὀδυσσῆι;
 εἴπαθ', ὅπως ὑμέας κραδίη θυμὸς τε κελεύει.”

195

Τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνὴρ·
 “Ζεῦ πάτερ, αἱ γὰρ τοῦτο τελευτήσειας ἐέλδωρ,
 ὥς ἔλθοι μὲν κῆνος ἀνὴρ, ἀγάγοι δέ ἐ δαίμων·
 γνολῆς χ' οἷη ἐμῇ δύναιμι καὶ χεῖρες ἔπονται.”

200

“Ὡς δ' αὐτως Εὐμαιὸς ἐπέυχετο πᾶσι θεοῖσι
 νοστήσαι Ὀδυσσῆα παλὺφρονα δυνδὲ δόμονδε.
 αὐτὰρ ἐπεὶ δὴ τῶν γε νόον νημερτέ' ἀνέγνων,
 ἐξαυτίς σφ' ἐπέεσσιν ἀμειβόμενος προσέειπεν·
 “Ἐνδον μὲν δὴ ὄδ' αὐτὸς ἐγὼ, κακὰ πολλὰ μογήσας,
 ἦλυθον εἰκοστῷ ἔτει ἐς πατρίδα γαίαν.

205

γινγνώσκω δ' ὥς σφῶιν ἐελδομένοισιν ἱκάνω
 οἴοισι δμῶων· τῶν δ' ἄλλων οὐ τευ ἄκουσα
 εὐξαμένου ἐμὲ αὖτις ὑπότροπον οἴκαδ' ἱκέσθαι.
 σφῶιν δ', ὥς ἔσεται περ, ἀληθείην καταλέξω.
 εἴ χ' ὑπ' ἐμοί γε θεὸς δαμάσῃ μνηστήρας ἀγανούς,
 ἄξομαι ἀμφοτέροις ἀλόχους καὶ κτήματ' ὀπάσσω
 οἴκτα τ' ἐγγὺς ἐμεῖο τετυγμένα· καὶ μοι ἔπειτα
 Τηλεμάχου ἐτάρω τε κασιγνήτῳ τε ἔσσεσθον.
 εἰ δ' ἄγε δὴ, καὶ σῆμα ἀριφραδὲς ἄλλο τι δείξω,
 ὄφρα μ' εὖ γνῶτον πιστωθήτόν τ' ἐνὶ θυμῷ,
 οὐλήν, τὴν ποτέ με σὺς ἤλασε λευκῷ ὀδόντι
 Παρνησόγδ' ἐλθόντα σὺν νιάσιν Αὐτολύκοιο.”

210

215

220

“Ὡς εἰπὼν ῥάκεα μεγάλης ἀποέργαθεν οὐλῆς.
 τὼ δ' ἐπεὶ εἰσιδέτην εὖ τ' ἐφράσσαντο ἕκαστα,
 κλαῖον ἄρ' ἀμφ' Ὀδυσσῆι δαΐφροσι χεῖρε βαλόντε,

καὶ κύνεον ἀγαπαζόμενοι κεφαλὴν τε καὶ ὤμους.
 ὥς δ' αὐτὰς Ὀδυσσεὺς κεφαλᾶς καὶ χεῖρας ἔκυσσε. 225
 καὶ νῦ κ' ὀδυρομένοισιαι ἔδν φάος ἡελίοιο,
 εἰ μὴ Ὀδυσσεὺς αὐτὸς ἐρύκακε φάωνσέν τε·
 “παύεσθον κλαυθμοῖο γόοιό τε, μὴ τις ἴδῃται
 ἐξελθὼν μεγάροιο, ἀτὰρ εἴησι καὶ εἰσω.
 ἀλλὰ προμνηστῖνοι ἐσέλθετε, μῆδ' ἅμα πάντες, 230
 πρῶτος ἐγὼ, μετὰ δ' ὕμμες· ἀτὰρ τόδε σῆμα τετόχθω.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι μνηστῆρες ἀγανοὶ,
 οὐκ ἔασουσιν ἐμοὶ δόμεναι βιὼν ἡδὲ φαρέτρην·
 ἀλλὰ σὺ, δι' Εὐμαιε, φέρων ἀνὰ δώματα τόξον
 ἐν χεῖρεσσιν ἐμοὶ θέμεναι, εἵπεῖν τε γυναιξὶ 235
 κληῖσαι μεγάροιο θύρας πυκνωῶς ἀραρυίας,
 ἣν δέ τις ἢ στοναχῆς ἢ κτύπου ἔνδον ἀκούσῃ
 ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι, μὴ τι θύραζε
 προβλῶσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ.
 σοὶ δὲ, Φιλοτίε, διε, θύρας ἐπιτέλλομαι αὐλῆς 240
 κληῖσαι· κληῖδῃ, θοῶς δ' ἐπὶ δεσμὸν ἱῆλαι.”
 “Ὡς εἰπὼν εἰσῆλθε δόμοις εὐ ναιετάοντας·
 ἔζετ' ἔπειτ' ἐπὶ δῖφρον ἴων, ἔνθεν περ ἀνέστη·
 ἐς δ' ἄρα καὶ τὼ δμῶε ἴτην θείου Ὀδυσῆος.

*Eurymachus falls like the rest, and Antinous induces them
 to put off further trial till the morrow.*

Εὐρύμαχος δ' ἤδη τόξον μετὰ χερσὶν ἐνώμα, 245
 θάλπων ἔνθα καὶ ἔνθα σέλα πυρός· ἀλλὰ μιν οὐδ' ὥς
 ἐντανύσαι θάνατο, μέγα δ' ἔστανε κυδάλμιον κῆρ·
 ὀχθήσας δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “ὦ πόποι, ἦ μοι ἄχος περὶ τ' αὐτοῦ καὶ περὶ πάντων·
 οὗ τι γάμου τοσοούτου ὀδύρομαι, ἀχνυμένος περ' 250
 εἰσὶ καὶ ἄλλαι πολλαὶ Ἀχαιῖδες, αἱ μὲν ἐν αὐτῇ
 ἀμφιάλφ' Ἰθάκῃ, αἱ δ' ἄλλῃσιν πολίεσσιν·

ἀλλ' εἰ δὴ τοσσόνδε βίης ἐπιδευέες εἰμὲν
ἀντιθέου Ὀδυσῆος, ὃ τ' οὐ δυνάμεσθα ταυύσσαι
τόξον· ἐλεγχείῃ δὲ καὶ ἔσσομένοισι πνυθέσθαι.” 255

Ὅν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
“Εὐρύμαχ', οὐχ οὕτως ἔσται· νοέεις δὲ καὶ αὐτός.
νῦν μὲν γὰρ κατὰ δῆμον ἑορτὴ τοῖο θεοῖο
ἄγνῃ· τίς δέ κε τόξα τιταίνουτ'; ἀλλὰ ἔκηλοι
κάτθ'· ἀτὰρ πελέκεάς γε καὶ εἴ κ' εἰώμεν ἅπαντας 260
ἑστάμεν· οὐ μὲν γάρ τιν' ἀναιρήσεσθαι ὀίω,
ἐλθόντ' ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος.

ἀλλ' ἄγετ', οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσιν,
ὄφρα σπείσαντες καταθέλομεν ἀγκύλα τόξα·
ἡῶθεν δὲ κέλεσθε Μελάνθιον, αἰπόλον αἰγῶν, 265
αἴγας ἄγειν, αἶ πᾶσι μέγ' ἔξοχοι αἰπολλοῖσιν,
ὄφρ' ἐπὶ μηρία θέντες Ἀπόλλωνι κλυτοτόξῳ
τόξον πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον.”

ᾧς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν, 270
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
οἱ δ' ἐπεὶ οὖν σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,

Odysseus, begging to try the bow, draws upon himself the
wrath of the suitors.

τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·
“κέκλυτέ μεν, μνηστήρες ἀγακλειτῆς βασιλείης” 275

[ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει·]
Εὐρύμαχον δὲ μάλιστα καὶ Ἀντίνοον θεοειδέα
λίσσομ', ἐπεὶ καὶ τοῦτο ἔπος κατὰ μοῖραν ἔειπε,
νῦν μὲν παῦσαι τόξον, ἐπιτρέψαι δὲ θεοῖσιν·
ἡῶθεν δὲ θεὸς δώσει κράτος ᾧ κ' ἐθέλησιν. 280
ἀλλ' ἄγ' ἐμοὶ δότε τόξον ἐύζοον, ὄφρα μεθ' ὑμῖν

χειρῶν καὶ σθένεος πειρήσομαι, ἥ μοι ἔτ' ἐστὶν
 ἴς, οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν,
 ἣ ἤδη μοι ὄλεσεν ὅλη τ' ἀκομιστὴ τε."
 *Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσησαν, 285
 δεισαντες μὴ τόξον ἐύξοον ἐντανύσειεν,
 'Αντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 "ἂ δειλὲ ξείνων, ἔνι τοι φρένες οὐδ' ἡβαιαὶ
 οὐκ ἀγαπᾷς δ' ἔκηλος ὑπερφιάλοισι μεθ' ἡμῶν
 δαίνυσσαι, οὐδέ τι δαιτὸς ἀμέρδσαι, αὐτὰρ ἀκούεις 290
 μύθων ἡμετέρων καὶ ῥήσιος; οὐδέ τις ἄλλος
 ἡμετέρων μύθων ξείνος καὶ πτωχὸς ἀκούει.
 οἶνός σε τρώει μελιηδὴς, ὅς τε καὶ ἄλλους
 βλάπτει, ὅς ἂν μιν χανδὸν ἔλῃ μῆδ' αἴσιμα πίνῃ.
 οἶνος καὶ Κένταυρον, ἀγακλυτὸν Εὐρυτίωνα, 295
 ἄσος ἐνὶ μεγάρῳ μεγαθύμου Πειριθόοιο,
 ἔς Λαπίθας ἐλθόνθ'· ὁ δ' ἐπεὶ φρένας ἄσασεν οἶνῳ,
 μαινόμενος κάκ' ἔρεξε δόμον κάτα Πειριθόοιο·
 ἥρωας δ' ἄχος εἶλε, διέκ προθύρου δὲ θύραζε
 ἔλκον ἀναΐξαντες, ἀπ' οὗρατα νηλεί χαλκῷ 300
 ῥῖνὰς τ' ἀμήσαντες· ὁ δὲ φρεσὶν ἦσιν ἀσθεὶς
 ἦεν ἦν ἄτην ὀχέων ἀεσίφρονι θυμῷ.
 ἐξ οὗ Κενταυροῖσι καὶ ἀνδράσι νεῖκος ἐτύχθη,
 οἱ δ' αὐτῷ πρώτῳ κακὸν εὗρετο οἶνοβαρεῖων.
 ὥς καὶ σοὶ μέγα πῆμα πιφαύσκομαι, αἶ κε τὸ τόξον 305
 ἐντανύσῃς· οὐ γάρ τευ ἐπητύος ἀντιβολήσεις
 ἡμετέρῳ ἐνὶ δήμῳ, ἄφαρ δέ σε νηὶ μελαίνῃ
 εἰς Ἑχέτον βασιλῆα, βροτῶν δηλήμονα πάντων,
 πέμψομεν· ἐνθεν δ' οὐ τι σαώσεται· ἀλλὰ ἔκηλος
 πῖνέ τε, μῆδ' ἐρίδαιε μετ' ἀνδράσι κουροτέροισι." 310

Penelope protests, and claims fair treatment for their guest.

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·

“Ἀντίνο’, οὐ μὲν καλὸν ἀτέμβειν οὐδὲ δίκαιον
 ξείνους Τηλεμάχου, ὅς κεν τάδε δώμαθ’ ἴκηται.
 ἔλπεαι, αἶ χ’ ὁ ξείνος Ὀδυσσεύης μέγα τόξον
 ἐνταύσῃ χερσὶν τε βιήφ’ τε ἦφι πιθήσας,
 οἰκαδέ μ’ ἄξεσθαι καὶ ἐὼν θήσεσθαι ἄκοιτιν;
 οὐδ’ αὐτός που τοῦτό γ’ ἐνὶ στήθεσσιν ἔολπε·
 μηδὲ τις ὑμείων τοῦ γ’ εἴνεκα θυμὸν ἀχεύων
 ἐνθάδε δαινύσθω, ἐπεὶ σὺδὲ μὲν οὐδὲ ἔοικε.”

315

Τὴν δ’ αὖτ’ Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἦνδα· 320
 “κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια,
 οὐ τι σε τόνδ’ ἄξεσθαι δίομεθ’· οὐδὲ ἔοικεν·
 ἀλλ’ αἰσχυνόμενοι φάτιν ἀνδρῶν ἡδὲ γυναικῶν,
 μή ποτέ τις εἴπησι κακώτερος ἄλλος Ἀχαιῶν·
 ἥ πολλὸν χεῖρονες ἄνδρες ἀμύμονος ἀνδρὸς ἄκοιτιν 325
 μυνῶνται, οὐδέ τι τόξον ἐύξουν ἐνταύνουσιν·
 ἀλλ’ ἄλλος τις πτωχὸς ἀνὴρ ἀλαλήμενος ἐλθὼν
 ῥηιδίως ἐτάνυσσε βιδύ, διὰ δ’ ἦκε σιδήρου·
 ὥς ἐρέουσ’, ἡμῖν δ’ ἂν ἐλέγχεα ταῦτα γένοιτο.”

325

Τὸν δ’ αὖτε προσέειπε περίφρων Πηνελόπεια· 330
 “Εὐρύμαχ’, οὐ πως ἔστιν ἐνκλείας κατὰ δῆμον
 ἔμμεναι οἱ δὴ οἶκον ἀτιμάζοντες ἔδουσιν
 ἀνδρὸς ἀριστῆος· τί δ’ ἐλέγχεα ταῦτα τίθεσθε;
 οὗτος δὲ ξείνος μάλα μὲν μέγας ἦδ’ εὐπηγῆς,
 πατὴρ δ’ ἐξ ἀγαθοῦ γένος εὐχεταὶ ἔμμεναι υἱός. 335
 ἀλλ’ ἄγε οἱ δότε τόξον ἐύξουν, ὄφρα ἴδωμεν.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἰ κέ μιν ἐνταύσῃ, δῶν δέ οἱ εὐχος Ἀπόλλων,
 ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἴματα καλά,
 δώσω δ’ ὄξυν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν, 340
 καὶ ξίφος ἀμφηκες· δώσω δ’ ὑπὸ ποσσὶ πέδιλα,
 πέμψω δ’ ὄππῃ μιν κραδίη θυμὸς τε κελεύει.”

340

Τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·

“μήτερ ἐμῇ, τόξον μὲν Ἀχαιῶν οὗ τις ἐμέϊο
 κρείσσων, ᾧ κ' ἐθέλω, δόμεναί τε καὶ ἀρνήσασθαι, 345
 οὐθ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
 οὐθ' ὅσσοι νησοῖσι πρὸς Ἥλιδος ἵπποβότοιο·
 τῶν οὐ τίς μ' ἀέκοντα βιήσεται αἷ κ' ἐθέλωμι
 καὶ καθάπαξ ξείνῳ δόμεναι τάδε τόξα φέρεσθαι.
 ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 350
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· τόξον δ' ἀνδρεσσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.”
 Ἥ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει·
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ. 355
 ἐς δ' ὑπερφ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
 κλαίειν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον
 ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Eumaeus brings the bow and arrows to his master ; and bids
 Eurycleia to keep all the women in their rooms.

Αὐτὰρ ὁ τόξα λαβὼν φέρε καμπύλα διὸς ὑφορβός·
 μνηστῆρες δ' ἄρα πάντες ὁμόκλεον ἐν μεγάροισιν· 360
 ὦδε δέ τις εἶπεν σκε νέων ὑπερνηροέοντων·
 “πῇ δὴ καμπύλα τόξα φέρεις, ἀμέγαρτε συβῶτα,
 πλαγκτέ; τάχ' αὖ σ' ἐφ' ἕσσοι κύνες ταχέες κατέδονται
 οἶον ἀπ' ἀνθρώπων, οὗς ἔτρεφες, εἴ κεν Ἀπόλλων
 ἡμῖν ἰλήκησι καὶ ἀθάνατοι θεοὶ ἄλλοι.” 365
 Ὡς φάσαν, αὐτὰρ ὁ θῆκε φέρων αὐτῇ ἐνὶ χώρῃ,
 δείσας, οὐνεκα πολλοὶ ὁμόκλεον ἐν μεγάροισι.
 Τηλέμαχος δ' ἐτέρωθεν ἀπειλήσας ἐγεγώνει
 “ἄττα, πρόσω φέρε τόξα· τάχ' οὐκ εὖ πᾶσι πιθήσεις·
 μή σε καὶ ὀπλότερός περ ἔων ἀγρόνδε δίωμαι, 370
 βάλλων χερμαδίοισι· βίηφι δὲ φέρτερός εἰμι.

αἱ γὰρ πάντων τόσσον, ὅσοι κατὰ δώματ' ἔασι,
 μνηστήρων χερσὶν τε βίηφί τε φέρτερος εἶην·
 τῷ κε τάχα στυγερῶς τιν' ἐγὼ πέμψαιμι νέεσθαι
 ἡμετέρου ἐξ οἴκου, ἐπεὶ κακὰ μηχανόωνται.” 375

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺν γέλασαν
 μνηστήρες, καὶ δὴ μέθιεν χαλεποῖο χόλοιο
 Τηλεμάχῳ· τὰ δὲ τόξα φέρων ἀνὰ δῶμα συβώτης
 ἐν χεῖρεσσ' Ὀδυσῇ· δαΐφρονι θῆκε παραστάς.
 ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν” 380

“Τηλέμαχος κέλεται σε, περίφρων Εὐρύκλεια,
 κληῖσαι μεγάραιο θύρας πυκινῶς ἀραρυίας,
 ἦν δέ τις ἢ στοναχῆς ἢ κτύπου ἔνδον ἀκούσῃ
 ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι, μή τι θύραζε
 προβλώσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ.” 385

“Ὡς ἄρ' ἐφώνησεν, τῇ δ' ἅπτερος ἔπλετο μῦθος,
 κλήισεν δὲ θύρας μεγάρων εὖ ναιεταόντων.

Meanwhile Philoetius makes fast the doors of the hall.

- Σιγῇ δ' ἐξ οἴκοιο Φιλοΐτιος ἄλτο θύραζε,
 κλήισεν δ' ἄρ' ἔπειτα θύρας εὐερκέος αὐλῆς.
 κεῖτο δ' ὑπ' αἰθούσῃ ὄπλον νεὸς ἀμφιελίσσης 390
 βύβλινον, ᾧ ῥ' ἐπέδησε θύρας, ἐς δ' ἦεν αὐτός·
 ἔξετ' ἔπειτ' ἐπὶ δίφρον ἰὼν, ἔνθεν περ ἀνέστη,

Odysseus deftly handles the bow, and at the first shot sends
 his arrow through the axes.

εἰσορόων Ὀδυσῆα. ὁ δ' ἤδη τόξον ἐνώμα
 πάντῃ ἀναστρωφῶν, πειρώμενος ἔνθα καὶ ἔνθα,
 μὴ κέρα ἱπες ἔδοιεν ἀποικομένοιο ἀνακτος. 395
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ἦ τις θηητὴρ καὶ ἐπὶ κλοπος ἔπλετο τόξων.

ἣ ῥά νύ που τοιαῦτα καὶ αὐτῷ οἴκοθι κεῖται,
ἣ δ' γ' ἐφορμᾶται ποιησέμεν, ὥς ἐνὶ χερσὶ
νωμῇ ἔνθα καὶ ἔνθα κακῶν ἔμπαιος ἀλήτης."

400

"Ἄλλος δ' αὖτ' εἶπεσκε νέων ὑπερηνορεόντων
"αἱ γὰρ δὴ τοσσούτον ὀνήσιος ἀντιάσειεν
ὥς οὐτός ποτε τοῦτο δυνησεται ἐντανύσασθαι."

*Ὡς ἄρ' ἔφην μνηστήηρες· ἀτὰρ πολύμητις Ὀδυσσεύς,
αὐτίκ' ἐπεὶ μέγα τόξον ἐβάστασε καὶ ἶδε πάντη,
ὥς δ' τ' ἀνὴρ φόρμιγγος ἐπιστάμενος καὶ αἰοιδῆς
ῥηιδίως ἐτάνυσσε νέφ' περὶ κόλλοπι χορδῇν,
ἄψας ἀμφοτέρωθεν ἐυστρεφὲς ἔντερον οἶδς,
ὥς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον Ὀδυσσεύς.
δεξιτερῇ δ' ἄρα χειρὶ λαβὼν πειρήσατο νευρῆς·
ἣ δ' ὑπὸ καλὸν ἔεισε, χελιδόνι εἰκέλη αὐδήν.

405

410

The suitors are aghast, and Zeus signifies his approval by
a clap of thunder. Telemachus stands ready for
resistance at his father's side.

μνηστήρσιν δ' ἄρ' ἄχος γένετα μέγα, πᾶσι δ' ἄρα χρῶς
ἐτράπετο. Ζεὺς δὲ μεγάλ' ἔκτυπε σήματα φαίνων·
γῆθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς,
ὅττι ῥά οἱ τέρας ἦκε Κρόνου παῖς ἀγκυλομήτεω.
εἴλετο δ' ὥκυν διστόν, ὃ οἱ παρέκειτο τραπέζῃ
γυμνός· τοὶ δ' ἄλλοι κοίλῃς ἐντοσθε φαρέτρῃς
κειάτο, τῶν τάχ' ἔμελλον Ἀχαιοὶ πειρήσεσθαι.
τόν ῥ' ἐπὶ πῆχει ἔλων ἔλκεν νευρὴν γλυφίδας τε,
αὐτόθεν ἐκ δῖφροιο καθήμενος, ἦκε δ' διστόν
ἄντα τιτυσκόμενος, πελέκεων δ' οὐκ ἤμβροτε πάντων
πρώτης στείλειης, διὰ δ' ἀμπερὲς ἦλθε θύραζε
ἰὸς χαλκοβαρῆς· ὃ δὲ Τηλέμαχον προσέειπε·
"Τηλέμαχ', οὐ σ' ὁ ξείνος ἐνὶ μεγάροισιν ἐλέγχει

415

420·

ἤμενος, οὐδέ τι τοῦ σκοποῦ ἡμβροτῶν οὐδέ τι τόξον 425
 δὴν ἔκαμον ταινύων· ἔτι μοι μένος ἔμπεδόν ἐστῶ,
 οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὄνουνται.
 νῦν δ' ὦρῃ καὶ δόρπον Ἀχαιοῖσιν τετυκέσθαι
 ἐν φάει, γυτὰρ ἔπειτα καὶ ἄλλως ἐψιάσθαι
 μολπῇ καὶ φόρμιγγι· τὰ γάρ τ' ἀναθήματα δαιτός." 430
 Ἦ καὶ ἐπ' ὀφρύσι νεῦσεν· ὁ δ' ἀμφέθετο ξίφος ὀξὺ
 Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο,
 ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχει, ἄγχι δ' ἄρ' αὐτοῦ
 παρ θρόνον ἐστήκει κεκορυθμένος αἰθόπι χαλκῷ

X.

Μνηστηροφονία.

Odysseus shoots down Antinous, and reveals himself
 to the terrified suitors.

Αὐτὰρ ὁ γυμνώθη ῥακέων πολύμητις Ὀδυσσεύς,
 αἶλτο δ' ἐπὶ μέγαν οὐδὸν, ἔχων βιὼν ἠδὲ φαρέτρην
 ἰὼν ἐμπλείην, ταχέας δ' ἐκχεύατ' ὀιστοὺς
 αὐτοῦ πρόσθε ποδῶν, μετὰ δὲ μνηστῆρσιν ξείπεν·
 "οὗτος μὲν δὴ ἄεθλος ἀάατος ἐκτετέλεσται· 5
 νῦν αὖτε σκοπὸν ἄλλον, ὃν οὐ πῶ τις βάλεν ἀνὴρ,
 εἴσομαι, αἶ κε τύχωμι, πόρῃ δέ μοι εὖχος Ἀπόλλων."
 Ἦ καὶ ἐπ' Ἀντιώφῃ ἰθύνητο πικρὸν ὀιστόν.
 ἦ τοι ὁ καλὸν ἄλειςον ἀναιρήσεσθαι ἔμελλε,
 χρύσειον ἄμφωτον, καὶ δὴ μετὰ χερσὶν ἐνώμα, 10
 ὄφρα πίοι οἶνοιο· φόνοος δέ οἱ οὐκ ἐνὶ θυμῷ

μέμβλετο· τίς κ' οἶοιτο μετ' ἀνδράσι δαιτυμόνεσσι
 μῶνον ἐνὶ πλεόνεσσι, καὶ εἰ μάλα καρτερὸς εἴη,
 οἱ τεύξειν θανάτῳ τε κακὸν καὶ κῆρα μέλαιναν;
 τὸν δ' Ὀδυσσεὺς κατὰ λαιμὸν ἐπισχόμενος βάλεν ἰῶ, 15
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
 ἐκλίνθη δ' ἐτέρωσε, δέπας δέ οἱ ἔκπεσε χειρὸς
 βλημένου, αὐτίκα δ' αὐλὸς ἀνὰ ῥίνας παχὺς ἤλθεν
 αἵματος ἀνδρομέειο· θοῶς δ' ἀπὸ εἴω τράπεζαν
 ὥσε ποδὶ πλήξας, ἀπὸ δ' εἶδατα χεῦεν ἔραξε· 20
 σιτός τε κρέα τ' ὅπτα φορύνετο. τοὶ δ' ὁμᾶδ' ἔσταν
 μνηστῆρες κατὰ δῶμαθ', ὅπως ἴδον ἄνδρα πεσόντα,
 ἐκ δὲ θρόνων ἀνέρσαντες ὀρινθέντες κατὰ δῶμα,
 πάντοσε παπταίνοντες ἐνδυμήτους ποτὶ τοίχους·
 οὐδέ πη ἀσπίς ἔην οὐδ' ἄλκιμον ἔγχος ἐλέσθαι. 25
 νείκειον δ' Ὀδυσῆα χαλωτοῖσιν ἐπέεσσι·
 “ξέινε, κακῶς ἀνδρῶν τοξάζεαι· οὐκέτ' ἀέθλων
 ἄλλων ἀντιᾶσεις· νῦν τοι σῶς αἰπὺς ὀλεθρος.
 καὶ γὰρ δὴ νῦν φῶτα κατέκτανες δς μέγ' ἄριστος
 κούρων εἰν Ἰθάκῃ· τῷ σ' ἐνθάδε γυῖπες ἔδονται.” 30
 Ἴσκειν ἕκαστος ἀνὴρ, ἐπεὶ ἦ φάσαν οὐκ ἐθέλοντα
 ἄνδρα κατακτεῖναι· τὸ δὲ σῆπιοι οὐκ ἐνόησαν,
 ὥς δὴ σφιν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφήπτο.
 τοὺς δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ κύνες, οὐ μ' ἔτ' ἐφάσκεθ' ὑπότροπον οἶκαδ' ἰκέσθαι 35
 δήμου ἀπο Τρώων, ὅτι μοι κατεκείρετε οἶκον,
 δμῳῇσιν δὲ γυναιξὶ παρευνάζεσθε βιαίως,
 αὐτοῦ τε ζῶντος ὑπεμνάσθε γυναῖκα,
 οὔτε θεοὺς δέισαντες, οἳ οὐρανὸν εὐρὺν ἔχουσιν,
 οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι· 40
 νῦν ὑμῖν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφήπται.”
 Ὡς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος εἶλε·
 [πάπτηνεν δὲ ἕκαστος ὅπη φύγοι αἰπὺν ὀλεθρον·]

Eurymachus tries in vain to make terms; then he rushes upon Odysseus, but falls pierced with an arrow.

Εὐρύμαχος δέ μιν οἷος ἀμειβόμενος προσέειπεν·
 “ εἰ μὲν δὴ ’Οδυσεὺς ’Ιθακήσιος εἰλήλουθας, 45
 ταῦτα μὲν αἶσιμα εἶπας, ὅσα ῥέζεσκον Ἀχαιοὶ,
 πολλὰ μὲν ἐν μεγάροισιν ἀτάσθαλα, πολλὰ δ’ ἐπ’ ἀγροῦ.
 ἀλλ’ ὁ μὲν ἤδη κεῖται δς αἴτιος ἔπλετο πάντων,
 ’Αυτίνοος· οὗτος γὰρ ἐπῆλεν τάδε ἔργα,
 οὗ τι γάμου τόσσον κεχρημένος οὐδὲ χατίζων, 50
 ἀλλ’ ἄλλα φρονέων, τά οἱ οὐκ ἐτέλεσσε Κρονίων,
 ὅφρ’ ’Ιθάκης κατὰ δῆμον ἐνκτιμένης βασιλεῦοι
 αὐτὸς, ἀτὰρ σὸν παῖδα κατακτείνειε λοχήσας.
 νῦν δ’ ὁ μὲν ἐν μόλῃ πέφαιται, σὺ δὲ φεῖδες λαῶν
 σῶν· ἀτὰρ ἄμμες ὀπισθεν ἀρεσσάμενοι κατὰ δῆμον, 55
 ὅσσα τοι ἐκπέποται καὶ ἐδήδοται ἐν μεγάροισι,
 τιμὴν ἀμφὶς ἄγοντες ἐεικοσάβοιον ἕκαστος,
 χαλκὸν τε χρυσόν τ’ ἀποδώσομεν, εἰς δ’ κε σὸν κῆρ
 ἱανθῇ· πρὶν δ’ οὗ τι νεμεσσητὸν κεχολῶσθαι.”

Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολύμητις ’Οδυσσεύς· 60
 “ Εὐρύμαχ’, οὐδ’ εἰ μοι πατρώια πάντ’ ἀποδοῖτε,
 ὅσσα τε νῦν ὕμμι’ ἐστὶ καὶ εἰ ποθεν ἄλλ’ ἐπιθεῖτε,
 οὐδέ κεν ὧς ἔτι χεῖρας ἐμὰς λήξαιμι φόνοιο
 πρὶν πᾶσαν μνηστήρας ὑπερβασίην ἀποτίσαι.
 νῦν ὑμῖν παράκειται ἐναντίον ἢ μάχεσθαι 65
 ἢ φεύγειν, δς κεν θάνατον καὶ κῆρας ἀλύξῃ·
 ἀλλὰ τιν’ οὐ φεύξεσθαι ὀλομαι αἰπὺν ὄλεθρον.”

ᾧ φάτο, τῶν δ’ αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ.
 τοῖσιν δ’ Εὐρύμαχος μετεφώνεε δεύτερον αὖτις·
 “ ὦ φίλοι, οὐ γὰρ στήσῃ ἀνὴρ ὅδε χεῖρας ἀάπτους, 70
 ἀλλ’ ἐπεὶ ἔλλαβε τόξον ἐύζοον ἠδὲ φαρέτρην,

οὔδοῦ ἀπο ξεστοῦ τοξάσσεται, εἰς δ' κε πάντας
 ἄμμε κατακτείνει· ἀλλὰ μνησώμεθα χάρις.
 φάσγανά τε σπάσσασθε καὶ ἀντίσχεσθε τραπέζας
 ἰῶν ὠκυμόρων· ἐπὶ δ' αὐτῷ πάντες ἔχωμεν 75
 ἄθροοι, εἴ κέ μιν οὔδοῦ ἀπώσομεν ἦδ' ἐ θυράων,
 ἔλθωμεν δ' ἀνὰ ἄστυ, βοῇ δ' ὥκιστα γένοιτο·
 τῷ κε τάχ' οὔτος ἀνὴρ νῦν ὕστατα τοξάσσαιτο."
 Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὄξυ
 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον, ἄλτο δ' ἐπ' αὐτῷ 80
 σμερδαλέα ἰάχων· ὁ δ' ἀμαρτῇ διὸς Ὀδυσσεὺς
 ἰὼν ἀποπροῖεις βάλλε στήθος παρὰ μαζόν,
 ἐν δέ οἱ ἥπατι πῆξε θοὸν βέλος· ἐκ δ' ἄρα χειρὸς
 φάσγανον ἤκε χαμᾶζε, περιρρηδῆς δὲ τραπέζῃ
 κάππεσεν ἰδνωθεῖς, ἀπὸ δ' εἶδατα χεῦεν ἔραζε 85
 καὶ δέπας ἀμφικύπελλον· ὁ δὲ χθόνα τύπτε μετώπῳ
 θυμῷ ἀνιάζων, ποσὶ δὲ θρόνον ἀμφοτέροισι
 λακτίζων ἐτίνασσε· κατ' ὀφθαλμῶν δ' ἔχυντ' ἀχλὺς.

Telemachus, having slain Amphinomus, brings arms for his father, himself, and their two herdsmen.

Ἀμφινόμος δ' Ὀδυσῆος ἐείσατο κυδαλίμιοι
 ἀντίος ἀΐζας, εἵρυτο δὲ φάσγανον ὄξυ, 90
 εἴ πῶς οἱ εἴξειε θυράων. ἀλλ' ἄρα μιν φθῆ
 Τηλέμαχος κατόπισθε βαλὼν χαλκῆρεϊ δουρὶ
 ὦμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσε·
 δούπησεν δὲ πεσὼν, χθόνα δ' ἤλασε παντὶ μετώπῳ.
 Τηλέμαχος δ' ἀπόρουσε, λιπὼν δολιχόσκιον ἔγχος 95
 αὐτοῦ ἐν Ἀμφινόμῳ· περὶ γὰρ δῖε μή τις Ἀχαιῶν
 ἔγχος ἀνελκόμενον δολιχόσκιον ἢ ἐλάσειε
 φασγάνῳ ἀΐζας ἢ ἐ προπρηνέα τύψαι.
 βῆ δὲ θέειν, μάλα δ' ὤκα φίλον πατέρ' εἰσαφίκανεν,
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα· 100

“ὦ πάτερ, ἤδη τοι σάκος αἶσσι καὶ δύο δοῦρε
καὶ κυνέην πάγχαλκον, ἐπὶ κροτάφοις ἀραρυῖαν,
αὐτός τ’ ἀμφιβαλεῦμαι ἰὼν, δώσω δὲ συβώτῃ
καὶ τῷ βουκόλῳ ἄλλα· τετευχῆσθαι γὰρ ἄμεινον.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 103
“οἷσε θεῶν, εἴως μοι ἀμύνεσθαι πᾶρ’ οἷστοι,
μή μ’ ἀποκινήσωσι θυράων μοῦνον ἐόντα.”

ᾧ φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,
βῆ δ’ ἔμειναι θάλαμόνδ’, ὅθι οἱ κλυτὰ τεύχεα κείτο.
ἔνθεν τέσσαρα μὲν σάκε’ ἐξέλε, δούρατα δ’ ὅκτ’ 110
καὶ πύσσuras κυνέας χαλκήρεας ἵπποδασείας·
βῆ δὲ φέρων, μάλα δ’ ὤκα φίλον πατέρ’ εἰσαφίκανεν,
αὐτὸς δὲ πρῶτιστα περὶ χροῖ δύσετο χαλκόν·
ὥς δ’ αὐτως τῷ ὁμῶε δυέσθην τεύχεα καλὰ,
ἔσταν δ’ ἀμφ’ Ὀδυσῆα δαΐφρονα ποικιλομήτην. 115

Αὐτὰρ ὁ γ’, ἄφρα μὲν αὐτῷ ἀμύνεσθαι ἔσαν ἰοί,
τόφρα μνηστήρων ἕνα γ’ αἰεὶ ᾧ ἐνὶ οἴκῳ
βάλλε τιτυσκόμενός· τοὶ δ’ ἀγχιστῖνοι ἐπιπτον.
αὐτὰρ ἐπεὶ λίπον ἰοὶ διστεύοντα ἄνακτα,
τόξον μὲν πρὸς σταθμόν ἐυσταθέος μεγάρῳ 120
ἔκλιν’ ἐστάμεναι, πρὸς ἐνώπια παμφανόωντα,
αὐτὸς δ’ ἀμφ’ ὤμοισι σάκος θέτο τετραθέλυμον,
κρατὶ δ’ ἐπ’ ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν, δεινὸν δὲ λόφος καθύπερθευ ἐνευεν·
εἴλετο δ’ ἄλκιμα δοῦρε δύ’ αὖ κεκορυθμένα χαλκῷ. 125

Melanthius tries to steal into the storehouse to get arms.

He is caught there and left fast bound.

Ὀρσοθύρη δέ τις ἔσκεν ἐνδμήτῳ ἐνὶ τοίχῳ,
ἀκρότατον δὲ παρ’ οὐδὸν ἐυσταθέος μεγάρῳ
ἦν ὁδὸς ἐς λαύρην, σανίδες δ’ ἔχον εὖ ἀραρυῖαι.
τὴν δ’ Ὀδυσσεὺς φράζεσθαι ἀνάγει δῖον ὑφορβὸν

ἔσταότ' ἄγχ' αὐτῆς· μία δ' οἷη γίγνεται ἑφορμή. 130

τοῖς δ' Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφαύσκων

“ὦ φίλοι, οὐκ ἂν δῆ τις ἂν ὀρσοθύρην ἀναβαίῃ

καὶ εἴποι λαοῖσι, βοῇ δ' ὤκιστα γένοιτο ;

τῷ κε τάχ' οὗτος ἀνὴρ πῶν ὕστατα τοξάσσεται.”

Τὸν δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν· 135

“οὐ πῶς ἔστ', Ἀγέλαε· διοτρεφέες· ἄγχι γὰρ αἰνῶς

αὐλῆς καλὰ θύρετρα καὶ ἀργαλέον στόμα λαύρης·

καὶ χ' εἰς πάντας ἐρύκοι ἀνὴρ, ὅς τ' ἄλκιμος εἴη.

ἀλλ' ἄγεθ', ὑμῖν τεύχε' ἐνείκω θωρηχθῆναι

ἐκ θαλάμου· ἐνδοκὴ γὰρ, δόλομαι, οὐδέ πη ἄλλη 140

τεύχεα κατθέσθην Ὀδυσσεὺς καὶ φαίδιμος υἱός.”

ἌΩς εἰπὼν ἀνέβαινε Μελάνθιος, αἰπόλος αἰγῶν,

εἰς θαλάμους Ὀδυσῆος ἀνὰ ῥῶγας μεγάραιο.

ἐνθεν δώδεκα μὲν σάκε' ἔξελε, τόσσα δὲ δοῦρα

καὶ τόσσας κυνέας χαλκῆρας ἵπποδασείας· 145

βῆ δ' ἵμεναι, μάλα δ' ὤκα φέρων μνηστῆρσιν ἔδωκε.

καὶ τότε Ὀδυσσῆος λῆτο γούνατα καὶ φίλον ἦτορ,

ὥς περιβαλλομένους ἶδε τεύχεα χερσὶ τε δοῦρα

μακρὰ τινάσσοντας· μέγα δ' αὐτῷ φαίνεται ἔργον.

αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα· 150

“Τηλέμαχ', ἣ μάλα δῆ τις ἐνὶ μεγάροισι γυναικῶν

νώϊν ἐποτρύνει πόλεμον κακὸν ἥν Μελανθεύς.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδδα·

“ὦ πάτερ, αὐτὸς ἐγὼ τότε γ' ἤμβροτον—οὐδέ τις ἄλλος·

αἵτιος—ὅς θαλάμοιο θύρην πυκινῶς ἀραρυῖαν 155

κάλλιπον ἀγκλῖνας· τῶν δὲ σκοπὸς ἦεν ἀμείνων.

ἀλλ' ἴθι, δι' Εὐμαιε, θύρην ἐπίθες θαλάμοιο,

καὶ φράσαι ἥ τις ἄρ' ἐστὶ γυναικῶν ἣ τάδε ῥέζει,

ἣ υἱὸς Δολιόιο, Μελανθεὺς τὸν περ ὀίω.”

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 160

βῆ δ' αὖτις θάλαμόνδε Μελάνθιος, αἰπόλος αἰγῶν,

οἷσων τεύχεα καλά. νόησε δὲ διὸς ὕφορβος,
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἑγγὺς ἔοντα·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 κείνος δ' αὐτ' αἰδήςλος ἀνὴρ, δὴν οἴομεθ' αὐτοί,
 ἔρχεται ἐς θάλαμον· σὺ δέ μοι νημερτὲς ἐνίσπες,
 ἥ μιν ἀποκτείνω, αἶ κε κρείσσων γε γένωμαι,
 ἥέ σοι ἐνθάδ' ἄγω, ἵν' ὑπερβασίας ἀποτίσῃ
 πολλὰς, ὅσας οὗτος ἐμήσατο σῶ ἐνὶ οἴκῳ.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 170
 “ἦ τοι ἐγὼ καὶ Τηλέμαχος μνηστήρας ἀγανοὺς
 σχήσομεν ἔντοσθεν μεγάρων, μάλα περ μεμαῶτας·
 σφῶι δ' ἀποστρέψαντε πόδας καὶ χεῖρας ὑπερθευ
 ἐς θάλαμον βαλέειν, σανίδας δ' ἐκδῆσαι ὅπισθε,
 σειρήν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε 175
 κλον' ἀν' ὑψηλὴν ἐρύσαι πελάσαι τε δοκοῖσιν,
 ὥς κεν δηθὰ ζωὸς ἔων χαλέπ' ἄλγεα πάσχη.”

ᾧ ὤς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο,
 βὰν δ' ἴμεν ἐς θάλαμον, λαθέτην δέ μιν ἔνδον ἔοντα.
 ἦ τοι ὁ μὲν θαλάμοιο μυχὸν κάτα τεύχε' ἐρεύνα, 180
 τῷ δ' ἔσταν ἐκάτερθε παρὰ σταθμοῖσι μένοντε,
 εὐθ' ὑπὲρ οὐδὸν ἔβαινε Μελάνθιος, αἰπόλος αἰγῶν,
 τῇ ἐτέρῃ μὲν χειρὶ φέρων καλὴν τρυφάλειαν,
 τῇ δ' ἐτέρῃ σάκος εὐρὺ γέρον, πεπαλαγμένον ἄσκη,
 Λαέρτew ἥρωος, δ' κουρίζων φορέεσκε· 185
 δὴ τότε γ' ἦδη κεῖτο, ῥαφαὶ δὲ λέλυντο ἱμάντων·
 τῷ δ' ἄρ' ἐπαΐξανθ' ἐλέτην, ξρυσάν τέ μιν εἶσω
 κουρίζ, ἐν δαπέδῳ δὲ χαμαὶ βάλον ἀχνύμενον κῆρ,
 σὺν δὲ πόδας χεῖράς τε δέον θυμαλγεί δεσμῷ
 εὖ μάλ' ἀποστρέψαντε διαμπερὲς, ὥς ἐκέλευσεν 190
 υἱὸς Λαέρταο, πολύτλας δῖος Ὀδυσσεύς·
 σειρήν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε
 κλον' ἀν' ὑψηλὴν ἔρυσαν πέλασάν τε δοκοῖσι.

τὸν δ' ἐπικερτομέων προσέφησ, Εὐμαιε συβῶτα·
 “νῦν μὲν δὴ μάλα πάγχυ, Μελάνθιε, νύκτα φυλάξεις, 195
 εὐνῇ ἐνι μαλακῇ καταλέγμενος, ὥς σε εἰοικεν·
 οὐδὲ σέ γ' ἡριγένεια παρ' Ὀκεανοῖο ῥοάων
 λήσει ἐπερχομένη χρυσόθρονος, ἥνικ' ἀγινεῖς
 αἶγας μνηστήρεσσι δόμον κάτα δαῖτα πένεσθαι.”

ἌΩς ὁ μὲν αὖθι λέλειπτο, ταθεῖς ὀλοῶ ἐνι δεσμῶ· 200
 τῷ δ' ἐς τεύχεα δύντε, θύρην ἐπιθέντε φαεινὴν,
 βήτην εἰς Ὀδυσῆα δαΐφρονα ποικιλομήτην.
 ἔνθα μένος πνεύοντες ἐφέστασαν, οἱ μὲν ἐπ' οὐδοῦ
 τέσσαρες, οἱ δ' ἔντοσθε δόμων πολέες τε καὶ ἔσθλοί.

Athena appears in the form of Mentor, kindles the courage
 of Odysseus; and then takes the shape of a
 swallow and sits on the rafter.

τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη, 205
 Μέντορι εἰδομένη ἡμὲν δέμας ἥδὲ καὶ αὐδὴν.
 τὴν δ' Ὀδυσσεὺς γήθησεν ἰδὼν καὶ μῦθον ἔειπε·
 “Μέντορ, ἄμυνον ἄρην, μῆσαι δ' ἐτάροιο φίλοιο,
 ὅς σ' ἀγαθὰ ῥέζεσκον· δμηλικὴ δέ μοι ἔσσι.”

ἌΩς φάτ', διόμενος λαοσσόου ἔμμεν Ἀθήνην. 210
 μνηστήρες δ' ἐτέρωθεν δμόκλεον ἐν μεγάροισι.
 πρῶτος τήν γ' ἐνέειπε Δαμαστορίδης Ἀγέλαος·
 “Μέντορ, μή σ' ἐπέεσσι παραιπεπίθησιν Ὀδυσσεὺς
 μνηστήρεσσι μάχεσθαι, ἀμυνέμεναι δέ οἱ αὐτῶ.
 ὦδε γὰρ ἡμέτερόν γε νόον τελέεσθαι ὀίω· 215
 ὁππότε κεν τούτους κτέωμεν, πατέρ' ἥδὲ καὶ υἱόν,
 ἐν δὲ σὺ τοῖσιν ἔπειτα πεφήσεται, οἷα μενοινᾷς
 ἔρδειν ἐν μεγάροις· σῶ δ' αὐτοῦ κράατι τίσεις.
 αὐτὰρ ἐπὴν ὑμέων γε βίας ἀφελώμεθα χαλκῶ,
 κτήμαθ' ὁπόσσα τοι ἔστι, τὰ τ' ἐνδοθι καὶ τὰ θύρῃφι, 220

τοῖσιν Ὀδυσσῆος μεταμίζομεν· οὐδέ τοι νῖας
ζῶειν ἐν μεγάροισιν ἔασομεν, οὐδὲ θήγατρας
οὐδ' ἄλοχον κεδνὴν Ἰθάκης κατὰ ἔστυ πολεύειν.”

ἌΩς φάτ', Ἀθηναίη δὲ χολώσατο κηρόθι μᾶλλον,
νείκεσσαν δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσιν 225

“οὐκέτι σοί γ', Ὀδυσεῦ, μένος ἔμπεδον οὐδέ τις ἀλκή,
οἷη ὅτ' ἀμφ' Ἑλένη λευκωλένῳ εὐπατερεῖη
εἰνάετες Τρῳέεσσιν ἐμάρναο νωλεμέες αἰεῖ,
πολλοὺς δ' ἀνδρας ἔπεφνες ἐν αἰνῇ δημοτῇτι,
σῇ δ' ἦλα βουλῇ Πριάμου πόλιν εὐρύαγυια. 230

πῶς δὴ νῦν, ὅτε σὸν τε δόμον καὶ κτήμαθ' ἰκάυεις,
ἅντα μνηστήρων ὀλοφύρεαι ἄλκιμος εἶναι;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἴστασο καὶ ἶδε ἔργον,
ὄφρ' εἰδῇς οἷός τοι ἐν ἀνδράσι δυσμενέεσσι
Μέντωρ Ἀλκιμῆδος εὐεργεσίας ἀποτίνειν.” 235

Ἥ ῥα, καὶ οὗ πω πάγχυ δίδου ἑτεραλκέα νίκην,
ἀλλ' ἔτ' ἄρα σθένεός τε καὶ ἀλκῆς πειρήτιζεν
ἡμὲν Ὀδυσσῆος ἥδ' υἱοῦ κυδαλίμοιο.
αὐτὴ δ' αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον
ἕζετ' ἀναΐξασα, χελιδόνη εἰκέλη αὐτην. 240

Μνηστήρας δ' ὥτρυνε Δαμαστορίδης Ἀγέλαος
Εὐρύνομός τε καὶ Ἀμφιμέδων Δημοπτόλεμός τε
Πείσανδρός τε Πολυκτορίδης Πόλυβός τε δαΐφρων·
οἱ γὰρ μνηστήρων ἀρετῇ ἔσαν ἕξοχ' ἄριστοι,
ὅσσοι ἔτ' ἕζων περὶ τε ψυχῶν ἐμάχοντο· 245

τοὺς δ' ἤδη ἐδάμασσε βιὸς καὶ ταρφέες λοῖ.
τοῖς δ' Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφάουσκων·
“ὦ φίλοι, ἤδη σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους·
καὶ δὴ οἱ Μέντωρ μὲν ἔβη κενὰ εὐγμᾶτα εἰπὼν,
οἱ δ' οἷοι λείπονται ἐπὶ πρώτῃσι θύρῃσι. 250

τῷ νῦν μὴ ἅμα πάντες ἀφίετε δούρατα μακρὰ,
ἀλλ' ἄγεθ' οἱ ἕξ πρῶτον ἀκοντίσας, αἱ κέ ποθι Ζεὺς

δῶν Ὀδυσσῆα βλήσθαι καὶ κῦδος ἀρέσθαι.
τῶν δ' ἄλλων οὐ κῆδος, ἐπὴν οὗτός γε πέσῃσιν."

Athena diverts the spears from Odysseus and his friends, and
scares the suitors by raising her aegis before them.

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκόντισαν ὥς ἐκέλευεν, 155
ιέμενοι· τὰ δὲ πάντα ἐτώσια θῆκεν Ἀθήνη.
τῶν ἄλλος μὲν σταθμὸν εὐσταθέος μεγάρου
βεβλήκειν, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν
ἄλλον δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.
αὐτὰρ ἐπειδὴ δούρατ' ἀλεύαντο μνηστήρων, 160
τοῖς δ' ἄρα μύθων ἦρχε πολύτλας διὸς Ὀδυσσεύς·
"ὦ φίλοι, ἤδη μὲν κεν ἐγὼν εἵπομι καὶ ἄμμι
μνηστήρων ἐς ὀμίλον ἀκοντίσαι, οἳ μεμάασιν
ἡμέας ἐξεναρίζαι ἐπὶ προτέροισι κακοῖσιν."

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκόντισαν ὀξέα δοῦρα 165
ἅντα τιτυσκόμενοι· Δημοπτόλεμον μὲν Ὀδυσσεὺς,
Εὐρύαδην δ' ἄρα Τηλέμαχος, Ἐλατον δὲ συβώτης,
Πείσανδρον δ' ἄρ' ἐπεφνε βοῶν ἐπιβουκόλος ἀνὴρ.
οἱ μὲν ἐπειθ' ὅμα πάντες ὁδᾶξ ἔλον ἄσπετον οὐδας,
μνηστήρες δ' ἀνεχώρησαν μεγάρου μυχόνδε· 170
τοὶ δ' ἄρ' ἐπήξαν, νεκύων δ' ἐξ ἔγχρ' ἔλοντο.

Αὐτὶς δὲ μνηστήρες ἀκόντισαν ὀξέα δοῦρα
ιέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη.
τῶν ἄλλος μὲν σταθμὸν εὐσταθέος μεγάρου
βεβλήκειν, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν· 175
ἄλλον δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.
Ἀμφιμέδων δ' ἄρα Τηλέμαχον βάλε χεῖρ' ἐπὶ καρπῷ
λίγδην, ἄκρην δὲ ῥινὸν δηλήσατο χαλκός.
Κτήσιππος δ' Εὖμαιον ὑπὲρ σάκος ἐγχεῖ μακρῷ
ᾧμον ἐπέγραψεν· τὸ δ' ὑπέρπτατο, πίπτε δ' ἔραζε. 180
τοὶ δ' αὖτ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην

μνηστρήων ἐς ὄμιλον ἀκόντισαν ὀξέα δοῦρα.
 ἐνθ' αὖτ' Εὐρυδάμαντα βάλε πτολίπορθος Ὀδυσσεὺς,
 Ἀμφιμέδοντα δὲ Τηλέμαχος· Πόλυβον δὲ συβώτης·
 Κτήσιππον δ' ἄρ' ἔπειτα βοῶν ἐπιβουκόλος ἀνὴρ 285
 βεβλήκει πρὸς στήθος, ἐπευχόμενος δὲ προσηύδα·
 “ὦ Πολυθερσεΐδη φιλοκέρτομε, μή ποτε πάμπαν
 εἰκῶν ἀφραδίης μέγα εἰπεῖν, ἀλλὰ θεοῖσι
 μῦθον ἐπιτρέψαι, ἐπεὶ ἡ πολὺ φέρτεροί εἰσι.
 τοῦτό τοι ἀντὶ ποδὸς ξεινήιον, ὃν ποτ' ἔδωκας 290
 ἀντιθέψ' Ὀδυσῆι δόμον κάτ' ἀλητεύοντι.”

Ἦ ῥα βοῶν ἐλίκων ἐπιβουκόλος· αὐτὰρ Ὀδυσσεὺς
 οὔτα Δαμαστορίδην αὐτοσχεδὸν ἔγχεῖ μακρῷ·
 Τηλέμαχος δ' Εὐηνορίδην Λειώκριτον οὔτα
 δουρὶ μέσον κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν· 295
 ἤριπε δὲ πρηγῆς, χθόνα δ' ἤλασε παντὶ μετώπῳ.
 δὴ τότε Ἀθηναίη φθισίμβροτον αἰγὶδ' ἀνέσχευ
 ὑψόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐπολήθην.
 οἱ δ' ἐφέβοντο κατὰ μέγαρον βόες ὥς ἀγελαῖαι·
 τὰς μὲν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόνησεν 300
 ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται.
 οἱ δ' ὥς τ' αἰγυπιοὶ γαμφώνυχες ἀγκυλοχεῖλαι
 ἐξ ὀρέων ἐλθόντες ἐπ' ὀρνίθεσσι θόρωσι·
 ταὶ μὲν τ' ἐν πεδίῳ νέφεα πτώσσουσιν ἵενται,
 οἱ δέ τε τὰς ὀλέκουσιν ἐπάλμενοι, οὐδέ τις ἀλκή 305
 γίγνεται οὐδὲ φυγὴ· χαίρουσι δέ τ' ἄνδρες ἄγρῃ·
 ὥς ἄρα τοὶ μνηστῆρας ἐπεσσύμενοι κατὰ δῶμα
 τύπτουν ἐπιστροφάδην· τῶν δὲ στόνος ὥρνυτ' ἀεικῆς
 κράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θύε.

Leiodes supplicates in vain for mercy.

Λειώδης δ' Ὀδυσῆος ἐπεσσύμενος λάβε γούνων, 310
 καὶ μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·

“ γουνουῖμαί σ’, Ὀδυσσεῦ· σὺ δέ μ’ αἶδεο καί μ’ ἐλέησον·
 οὐ γάρ πώ τινα φημι γυναικῶν ἐν μεγάροισιν
 εἰπεῖν οὐδέ τι ῥέξαι ἀτάσθαλον· ἀλλὰ καὶ ἄλλους
 παύεσκον μνηστήρας, ὅτις τοιαῦτά γε ῥέξοι. 315
 ἀλλὰ μοι οὐ πείθοντο κακῶν ἀπὸ χεῖρας ἔχεσθαι·
 τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον.
 αὐτὰρ ἐγὼ μετὰ τοῖσι θυοσκόος οὐδὲν ἑοργῶς
 κείσομαι, ὥς οὐκ ἔστι χάρις μετόπισθ’ εὐεργέων.”

Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· 320
 “ εἰ μὲν δὴ μετὰ τοῖσι θυοσκόος εὐχέαι εἶναι,
 πολλάκι που μέλλεις ἀρήμεναι ἐν μεγάροισι
 τηλοῦ ἐμοὶ νόστοιο τέλος γλυκεροῖο γενέσθαι,
 σοὶ δ’ ἄλοχόν τε φίλην σπέσθαι καὶ τέκνα τεκέσθαι·
 τῷ οὐκ ἂν θάνατόν γε δυσηλεγέα προφύγοισθα.” 325

“ Ὡς ἄρα φωνήσας ξίφος εἴλετο χειρὶ παχείῃ
 κείμενον, ὃ ῥ’ Ἀγέλαος ἀποπροέηκε χαμᾶζε
 κτεινόμενος· τῷ τόν γε κατ’ ἀνχένα μέσσον ἔλασσε·
 φβεγγομένου δ’ ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.

But Phemius, the minstrel, is spared, Telemachus
 interceding for him,

Τερπιάδης δέ τ’ αἰοῖδος ἀλύσκανε κῆρα μέλαιναν, 330
 Φήμιος, ὃς ῥ’ ἦειδε μετὰ μνηστῆρσιν ἀνάγκη.
 ἔσση δ’ ἐν χεῖρεσσιν ἔχων φόρμιγγα λίγειαν
 ἄγχι παρ’ ὀρσοθύρην· δίχα δὲ φρεσὶ μερμήριζεν,
 ἢ ἐκδῶς μεγάροιο Διὸς μεγάλου ποτὶ βωμὸν
 ἑρκεῖον ἵζουτο τετυγμένον, ἐνθ’ ἄρα πολλὰ 335
 Λαέρτης Ὀδυσσεύς τε βοῶν ἐπὶ μηρὶ ἔκηαν,
 ἢ γούνων λίσσοιτο προσαιξας Ὀδυσῆα.
 ὦδε δὲ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 γούνων ἄψασθαι Λαερτιάδεω Ὀδυσῆος.

ἦ τοι ὁ φόρμιγγα γλαφυρὴν κατέθηκε χαμᾶζε 340
 μεσσηγὺς κρητῆρος ἰδὲ θρόνου ἀργυροήλου,
 αὐτὸς δ' αὖτ' Ὀδυσῆα προσαΐξας λάβε γούνων,
 καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·
 “ γουνουμαί σ', Ὀδυσσεῦ· σὺ δέ μ' αἶδEO καί μ' ἐλέησον·
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, εἴ κεν ἀοιδὸν 345
 πέφνης, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀεῖδω.
 αὐτοδίδακτος δ' εἰμὶ, θεὸς δέ μοι ἐν φρεσὶν οἶμας
 παντοίας ἐνέφυσεν· ἔοικα δέ τοι παραεΐδεν
 ὥς τε θέῳ· τῷ μὴ με λιλαίEO δειροτομήσαι.
 καί κεῖν Τηλέμαχος τάδε γ' εἶποι, σὸς φίλος υἱός, 350
 ὥς ἐγὼ οὐ τι ἔκων ἐς σὸν δόμον οὐδὲ χατίζων
 πωλεῦμην μνηστῆρσιν ἀεισόμενος μετὰ δαίτας,
 ἀλλὰ πολὺν πλέονες καὶ κρείσσονες ἦγον ἀνάγκη.”
 ὣς φάτο, τοῦ δ' ἤκουσ' ἱερὴ ἱς Τηλεμάχοιο,
 αἶψα δ' ἐδὺν πατέρα προσεφώνεεν ἐγγὺς ἑόντα· 355

and for the herald Medon.

“ ἴσχεο μηδέ τι τοῦτον ἀναΐτιον οὔταε χαλκῷ·
 καὶ κήρυκα Μέδοντα σαώσομεν, ὅς τέ μιν αἰεὶ
 οἴκῳ ἐν ἡμετέρῳ κηδέσκετο παιδὸς ἐόντος,
 εἰ δὴ μὴ μιν ἔπεφνε Φιλοΐτιος ἥε συβώτης,
 ἥε σοὶ ἀντεβόλησεν ὀρινομένῳ κατὰ δῶμα.” 360
 ὣς φάτο, τοῦ δ' ἤκουσε Μέδων πεπνυμένα εἰδώς·
 πεπτηγὼς γὰρ ἔκειτο ὑπὸ θρόνον, ἀμφὶ δὲ δέρμα
 ἔστο βοὸς νεόδαρτον, ἀλύσκων κῆρα μέλαιναν.
 αἶψα δ' ἀπὸ θρόνου ὤρτο, θοῶς δ' ἀπέδυνε βοεῖην,
 Τηλέμαχον δ' ἄρ' ἔπειτα προσαΐξας λάβε γούνων, 365
 καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·
 “ ὦ φίλ', ἐγὼ μὲν ὀδ' εἰμὶ, σὺ δ' ἴσχεο· εἰπέ δὲ πατρὶ
 μὴ με περισθενέων δηλήσεται ὀξεί χαλκῷ,
 ἀνδοῶν μνηστήρων κεχολωμένος, οἳ οἱ ἔκειρον

κτήματ' ἐνὶ μεγάροις, σέ δὲ νήπιοι οὐδὲν ἔτιον." 370

Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς·
 "θάρσει, ἐπεὶ δὴ σ' οὔτος ἐρύσσατο καὶ ἐσάσων,
 ὄφρα γνῶς κατὰ θυμὸν, ἀτὰρ εἰρησθα καὶ ἄλλφ,
 ὥς κακοεργίης εὐεργεσίῃ μέγ' ἀμείνων.
 ἀλλ' ἐξελθόντες μεγάρων ἔξεσθε θύραζε 375
 ἐκ φόνου εἰς αὐλήν, σύ τε καὶ πολύφημος αἰοιδός,
 ὄφρ' ἂν ἐγὼ κατὰ δῶμα πονήσομαι ὅττεό με χρή."

ᾠς φάτο, τῷ δ' ἔξω βήτην μεγάροιο κίοντε,
 ἐξέσθην δ' ἄρα τῷ γε Διὸς μεγάλου ποτὶ βωμόν,
 πάντοσε παπταίνοντε, φόνον ποτιδεγμένω αἰεί. 380

Πάπτηνεν δ' Ὀδυσσεὺς καθ' ἔδν δόμον, εἴ τις ἔτ' ἀνδρῶν
 ζωὸς ὑποκλοπέοιτο, ἀλύσκων κῆρα μέλαιναν.
 τοὺς δὲ ἶδεν μάλα πάντας ἐν αἵματι καὶ κούρησι
 πεπτεῶτας πολλοὺς, ὥς τ' ἰχθύας, οὓς θ' ἄλιῃς
 κοῖλον ἐς αἰγιαλὸν πολιῆς ἔκτοσθε θαλάσσης 385
 δικτύφ' ἐξέρυσαν πολυωπῶ· οἱ δέ τε πάντες
 κύμαθ' ἄλός ποθέοντες ἐπὶ ψαμάθοισι κέχυνται·
 τῶν μὲν τ' Ἥελιος φαέθων ἐξείλετο θυμόν·
 ὥς τότ' ἄρα μνηστήρες ἐπ' ἀλλήλοισι κέχυντο.
 δὴ τότε Τηλέμαχον προσέφη πολύμητις Ὀδυσσεύς 390
 "Τηλέμαχ', εἰ δ' ἄγε μοι κάλεσον τροφὸν Εὐρύκλειαν,
 ὄφρα ἔπος εἴπωμι τό μοι καταθύμιόν ἐστιν."

*Odysseus summons Eurycleia to the hall, and makes her
 send in the disloyal women,*

ᾠς φάτο, Τηλέμαχος δὴ φίλφ ἐπεπείθετο πατρὶ,
 κινήσας δὲ θύρην προσέφη τροφὸν Εὐρύκλειαν·
 "δεῦρο δὴ ὄρσο, γρήν παλαιγενὲς, ἥ τε γυναικῶν 395
 δμῶων σκοπὸς ἐσσι κατὰ μέγαρ' ἡμετεράων·
 ἔρχεο· κικλήσκει σε πατὴρ ἐμός, ὄφρα τι εἴπῃ."

ᾠς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος,

ὤϊεν δὲ θύρας μεγάρων εὖ ναιετάοντων,
 βῆ δ' ἵμεν· αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευεν. 400
 εὗρεν ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσιν,
 αἵματι καὶ λυθρῷ πεπάλαγμένον ὥς τε λέοντα,
 ὅς ῥά τε βεβρωκὼς βοδὸς ἔρχεται ἀγραύλοιο·
 πᾶν δ' ἄρα οἱ στήθός τε παρηΐα τ' ἀμφοτέρωθεν
 αἱματόευντα πέλει, δεινὸς δ' εἰς ὧπα ἰδέσθαι· 405
 ὥς Ὀδυσσεὺς πεπάλακτο πόδας καὶ χεῖρας ὑπερθεν·
 ἦ δ' ὥς οὖν νέκυάς τε καὶ ἄσπετον εἰσίδεν αἶμα,
 ἴθυσέν ῥ' ὀλολύξαι, ἐπεὶ μέγα εἰσίδεν ἔργον·
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένην περ,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 410
 “ἐν θυμῷ, γρη῏, χαῖρε καὶ ἴσχεο μῆδ' ὀλόλυξε·
 οὐχ ὅσῃ κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι.
 τούσδε δὲ μοῖρ' ἐδάμασσε θεῶν καὶ σχέτλια ἔργα·
 οὐ τινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων,
 οὐ κακὸν οὐδὲ μὲν ἐσθλὸν, ὅτις σφέας εἰσαφίκοιτο· 415
 τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον.
 ἀλλ' ἄγε μοι σὺ γυναικάς ἐνὶ μεγάροις κατάλεξον,
 αἳ τέ μ' ἀτιμάζουσι καὶ αἱ νηλεΐτιδές εἰσιν.”
 Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
 “τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθείην καταλέξω. 420
 πεντήκοντά τοί εἰσιν ἐνὶ μεγάροισι γυναικες
 δμῳαί, τὰς μὲν τ' ἔργα διδάξαμεν ἐργάζεσθαι,
 εἰριά τε ξάλειν καὶ δουλοσύνην ἀνέχεσθαι·
 τᾶων δώδεκα πᾶσαι ἀναιδείης ἐπέβησαν,
 οὗτ' ἐμὲ τίουσai οὗτ' αὐτὴν Πηνελόπειαν. 425
 Τηλέμαχος δὲ νέον μὲν ἀέξετο, οὐδέ ἑ μήτηρ
 σημαίνειν εἶασκεν ἐπὶ δμῳῇσι γυναιξίν.
 ἀλλ' ἄγ' ἐγὼν ἀναβᾶσ' ὑπερώια σιγαλόεντα
 εἴπω σῇ ἀλόχῳ, τῇ τις θεὸς ὕπνον ἐπῶρσε.”
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 430

“μή πω τήνδ’ ἐπέγειρε· σὺ δ’ ἐνθάδε εἰπὲ γυναιξὶν
ἐλθέμεν, αἱ περ πρόσθεν αἰεκέα μηχανώοντο.”

ἌΩς ἄρ’ ἔφη, γρήνυς δὲ διέκ μεγάροιο βεβήκει
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι.

who are made to take their part in carrying out the
corpses and cleansing the hall.

αὐτὰρ ὁ Τηλέμαχον καὶ βουκόλον ἦδὲ συβώτην 435

εἰς ἔκαλεσσάμενος ἔπεα πτερόεντα προσηύδα·

“ἄρχετε νῦν νέκυσ φορέειν καὶ ἄνωχθε γυναῖκας·

αὐτὰρ ἔπειτα θρόνους περικαλλέας ἦδὲ τραπέζας

ὔδατι καὶ σπόγγοισι πολυτρήτοισι καθαίρειν.

αὐτὰρ ἔπην δὴ πάντα δόμον κατακοσμήσησθε, 440

δμῶας ἐξαγαγόντες ἐνσταθέος μεγάροιο,

μεσσηγὺς τε θόλου καὶ ἀμύμονος ἔρκεος αὐλῆς,

θεωέμεναι ξίφεσιν ταυνῆκεσιν, εἰς δ’ κε πασέων

ψυχὰς ἐξαφέλησθε, καὶ ἐκλεάθωιτ’ Ἀφροδίτης,

τὴν ἄρ’ ὑπὸ μνηστῆρσιν ἔχον μίσγοντό τε λάθρη.” 445

ἌΩς ἔφαθ’, αἱ δὲ γυναῖκες ἀολλέες ἦλθον ἀπασαι,

αἶν’ ὀλοφυρόμεναι, θαλερὸν κατὰ δάκρυ χέουσαι.

πρῶτα μὲν οὖν νέκυσ φόρεον κατατεθηγῶτας,

καὶ δ’ ἄρ’ ὑπ’ αἰθούσῃ τίθεσαν εὐερκέος αὐλῆς,

ἀλλήλοισιν ἐρεϊδουσαι· σήμαινε δ’ Ὀδυσσεὺς 450

αὐτὸς ἐπισπέρχων· ταὶ δ’ ἐκφόρεον καὶ ἀνάγκη.

αὐτὰρ ἔπειτα θρόνους περικαλλέας ἦδὲ τραπέζας

ὔδατι καὶ σπόγγοισι πολυτρήτοισι κάθαιρον.

αὐτὰρ Τηλέμαχος καὶ βουκόλος ἦδὲ συβώτης

λίστροισιν δάπεδον πύκα ποιητοῦ δόμοιο 455

ξῦον· ταὶ δ’ ἐφόρεον δμῶαι, τίθεσαν δὲ θύραζε.

Twelve of the women are hanged in the courtyard,

αὐτὰρ ἐπειδὴ πᾶν μέγαρον διεκοσμήσαντο,

δμῶας δ’ ἐξαγαγόντες ἐνσταθέος μεγάροιο,

μεσσηγύς τε θόλου καὶ ἀμύμονος ἔρκεος αὐλῆς,
 εἴλεον ἐν στείλει, ὅθεν οὐ πως ἦεν ἀλύξαι. 460
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἦρχ' ἀγορεύειν
 “ μὴ μὲν οἷ καθαρῶ θανάτῳ ἀπο θυμὸν ἐλοίμην
 τάων, αἱ δὲ ἐμῇ κεφαλῇ κατ' ὀνείδεα χεῖρ᾽
 μητέρι θ' ἡμετέρῃ παρὰ τε μνηστῆρσιν ἴανον.”
 ἌΩς ἄρ' ἔφη, καὶ πείσμα νεὸς κυανοπρόφοιο 465
 κίονος ἐξάψας μεγάλῃς περιβάλλε θόλοιο,
 ὑψόσ' ἐπειτανύσας, μή τις ποσὶν οὐδας ἴκοιτο.
 ὥς δ' ὅτ' ἂν ἡ κίχλαι τανυσίπτεροι ἦε πέλειαι
 ἔρκει ἐνιπλήξωσι, τό θ' ἐστήκη ἐνὶ θάμνῳ,
 αὐλῶν ἐσιέμεναι, στρυγερὸς δ' ὑπεδέξατο κοῖτος, 470
 ὥς αἶ γ' ἐξείης κεφαλὰς ἔχον, ἀμφὶ δὲ πάσαις
 δειρῆσι βρόχοι ἦσαν, ὅπως οἴκτιστα θάνοιεν.
 ἥσπαιρον δὲ πόδεσσι μίνυνθά περ οὐ τι μάλα δῆν.

and Melanthius is ruthlessly mutilated.

Ἐκ δὲ Μελάνθιον ἤγον ἀνὰ πρόθυρόν τε καὶ αὐλήν
 τοῦ δ' ἀπὸ μὲν ῥῖνᾶς τε καὶ οὐατα νηλεί χαλκῷ 475
 τάμνον, μήδεά τ' ἐξέρυσαν, κυσὶν ὦμα δάσασθαι,
 χεῖράς τ' ἠδὲ πόδας κόπτον κεκοτηότι θυμῷ.

Οἱ μὲν ἔπειτ' ἀπονιψάμενοι χεῖράς τε πόδας τε
 εἰς Ὀδυσῆα δόμονδε κίον, τετέλεστο δὲ ἔργον
 αὐτὰρ ὃ γε προσέειπε φίλῃν τροφὸν Εὐρύκλειαν 480

Odysseus having purged the hall with sulphur, bids
 Penelope and her faithful women, to come
 to him there.

“ οἷσε θέειον, γρήν, κακῶν ἄκος, οἷσε δέ μοι πῦρ,
 ὅφρα θεείωσω μέγαρον· σὺ δὲ Πηνελόπειαν
 ἐλθεῖν ἐνθάδ' ἀνωχθὶ σὺν ἀμφιπόλοισι γυναιξί·
 πάσας δ' ὄτρυνον δμῶας κατὰ δῶμα νέεσθαι.”

Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· 485
 “ναὶ δὴ ταῦτά γε, τέκνον ἐμόν, κατὰ μοῖραν ξείπες.
 ἀλλ' ἄγε τοι χλαῖνάν τε χιτῶνά τε εἵματ' ἐνείκω,
 μῆδ' οὐτῶ ῥά κεσιν πεπυκασμένους εὐρέας ὤμους
 ἕσταθ' ἐνὶ μεγάροισι· νεμεσσητὸν δέ κεν εἶη.”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς 490
 “πῦρ νῦν μοι πρῶτιστον ἐνὶ μεγάροισι γενέσθω.”

ἌΩς ἔφατ', οὐδ' ἀπίθησε φίλη τροφὸς Εὐρύκλεια,
 ἥνρικεν δ' ἄρα πῦρ καὶ θήϊον· αὐτὰρ Ὀδυσσεὺς
 εὖ διεθείωσεν μέγαρον καὶ δῶμα καὶ αὐλήν.

Γρήυς δ' αὖτ' ἀπέβη διὰ δάματα κάλ' Ὀδυσῆος 495
 ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι·
 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι.
 αἱ μὲν ἄρ' ἀμφεχέοντο καὶ ἡσπάζοντ' Ὀδυσῆα,
 καὶ κύνεον ἀγαπαζόμεναι κεφαλὴν τε καὶ ὤμους
 χεῖράς τ' αἰνύμεναι· τὸν δὲ γλυκὺς ἱμερὸς ἦρει 500
 κλανθμοῦ καὶ στοναχῆς, γίγνωσκε δ' ἄρα φρεσὶ πάσας.

Ψ.

Ὀδυσσεύς ὑπὸ Πηνελόπης ἀναγνωρισμός.

*Eurycleia wakes Penelope and tells her of the arrival of
 Odysseus and the slaughter of the suitors; but she
 cannot believe the tale.*

Γρήυς δ' εἰς ὑπερῷ' ἀνεβήσето καυχалоῶσα,
 δεσποῖνη ἐρέουσα φίλον πόσιν ἔνδον ἐόντα·
 γούνατα δ' ἐρρώσαντο, πόδες δ' ὑπερικταίνοντο.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ξείπεν·
 “ἔγρεο, Πηνελόπεια, φίλον τέκος, ὅφρα ἴδῃαι
 ὀφθαλμοῖσι τεοῖσι τὰ τ' ἔλδαι ἡματα πάντα.”

ἦλθ' Ὀδυσσεὺς καὶ οἶκον ἰκάνεται, ὃψέ περ ἔλθων.
μνηστῆρας δ' ἔκτεινεν ἀγήνορας, οἳ τε οἱ οἶκον
κῆδεσκον καὶ κτήματ' ἔδον βιώωντό τε παῖδα."

Τὴν δ' αὐτὴ προσέειπε περίφρων Πηνελόπεια 10
"μαῖα φίλη, μάργην σε θεοὶ θέσαν, οἳ τε δύνανται
ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μάλ' ἐόντα,
καὶ τε χαλιφρονέοντα σαοφροσύνης ἐπέβησαν
οἳ σέ περ ἔβλαψαν· πρὶν δὲ φρένας αἰσίμῃ ἦσθα.
τίπτε με λωβεύεις πολυπενθέα θυμὸν ἔχουσας 15
ταῦτα παρὲξ ἐρέουσα καὶ ἐξ ὕπνου μ' ἀνεγείρεις
ἠδέος, ὅς μ' ἐπέδησε φίλα βλέφαρ' ἀμφικαλύψας;
οὐ γάρ πω τοιούδε κατέδραθον, ἐξ οὗ Ὀδυσσεὺς
ῥχετ' ἐποψόμενος Κακοῖλιον οὐκ ὀνομαστήν.
ἀλλ' ἄγε νῦν κατάβηθι καὶ ἂψ ἔρχευ μέγαρόνδε. 20
εἰ γάρ τίς μ' ἄλλη γε γυναικῶν, αἳ μοι ἔσσι,
ταῦτ' ἔλθοῦσ' ἠγγεῖλε καὶ ἐξ ὕπνου ἀνέγειρε,
τῷ κε τάχα στυγερῶς μιν ἐγὼν ἀπέπεμψα νεέσθαι
αὐτὶς ἔσω μέγαρον· σὲ δὲ τοῦτό γε γῆρας ὀνήσει."

Τὴν δ' αὐτὴ προσέειπε φίλη τροφὸς Εὐρύκλεια 25
"οὐ τί σε λωβεύω, τέκνον φίλον, ἀλλ' ἔτυμόν τοι
ἦλθ' Ὀδυσσεὺς καὶ οἶκον ἰκάνεται, ὥς ἀγορεύω,
ὁ ξεῖνος, τὸν πάντες ἀτίμων ἐν μεγάροισι.
Τηλέμαχος δ' ἄρα μιν πάλαι ᾗδεεν ἔνδον ἐόντα,
ἀλλὰ σαοφροσύνησι νοήματα πατρὸς ἔκευθεν, 30
ὄφρ' ἀνδρῶν τίσαιο βίην ὑπερηνορεύων."

"Ὡς ἔφαθ', ἥ δ' ἐχάρη καὶ ἀπὸ λέκτροιο θοροῦσα
γρηὶ περιπλέχθη, βλεφάρων δ' ἀπὸ δάκρυον ἦκε,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"εἰ δ' ἄγε δῆ μοι, μαῖα φίλη, νημερτὲς ἐνίσπες, 35
εἰ ἐτεδὸν δὴ οἶκον ἰκάνεται, ὥς ἀγορεύεις,
ὅπως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήκε
μοῦνος ἔων, οἳ δ' αἰὲν ἀολλέες ἔνδον ἐμμνον."

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
 “οὐκ ἴδον, οὐ πυθόμην, ἀλλὰ στόνον οἶον ἄκουσα 40
 κτεινομένων· ἡμεῖς δὲ μυχῶ θαλάμων εὐπῆκτων
 ἡμεθ' ἀτυζόμεναι, σανίδες δ' ἔχον εὖ ἀραρυῖαι,
 πρὶν γ' ὅτε δὴ με σὸς υἱὸς ἀπὸ μεγάρου κάλεσσε
 Τηλέμαχος· τὸν γάρ ῥα πατὴρ προέηκε καλέσσαι.
 εὖρον ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσιν 45
 ἔσταόθ'· οἱ δέ μιν ἀμφὶ, κραταίπεδον οὐδας ἔχοντες,
 κείατ' ἐπ' ἀλλήλοισιν· ἰδοῦσά κε θυμὸν ἰάνθης
 [αἵματι καὶ λύθρῳ πεπαλαγμένον ὥς τε λέοντα].
 νῦν δ' οἱ μὲν δὴ πάντες ἐπ' αὐλείῃσι θύρῃσιν
 ἄθροοι, αὐτὰρ ὁ δῶμα θεειοῦται περικαλλές, 50
 πῦρ μέγα κηάμενος· σὲ δέ με προέηκε καλέσσαι.
 ἀλλ' ἔπεν, ὄφρα σφῶιν ἐυφροσύνης ἐπιβῆτον
 ἀμφοτέρω φίλον ἦτορ, ἐπεὶ κακὰ πολλὰ πέποσθε.
 νῦν δ' ἤδη τόδε μακρὸν ἐέλδωρ ἐκτετέλεσται·
 ἦλθε μὲν αὐτὸς ζῶς ἐφέστιος, εὔρε δὲ καὶ σὲ 55
 καὶ παῖδ' ἐν μεγάροισι· κακῶς δ' οἱ πέρ μιν ἔρεζον
 μνηστῆρες, τοὺς πάντας ἐτίσατο ᾧ ἐνὶ οἴκῳ.”

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “μαῖα φίλη, μή πω μέγ' ἐπεύχεο καγχαλῶσα.
 οἶσθα γὰρ ὥς κ' ἀσπαστὸς ἐνὶ μεγάροισι φανείη 60
 πᾶσι, μάλιστα δ' ἐμοί τε καὶ νιέι, τὸν τεκόμεσθα·
 ἀλλ' οὐκ ἔσθ' ὅδε μῦθος ἐτήτυμος, ὥς ἀγορεύεις,
 ἀλλὰ τις ἀθανάτων κτείνει μνηστῆρας ἀγανούς,
 ὕβριν ἀγασσάμενος θυμαλγέα καὶ κακὰ ἔργα.
 οὐ τινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων, 65
 οὐ κακὸν οὐδὲ μὲν ἐσθλὸν, ὅτις σφέας εἰσαφίκοιτο·
 τῷ δι' ἀτασθαλίας ἔπαθον κακόν· αὐτὰρ Ὀδυσσεὺς
 ὤλεσε τηλοῦ νόστον Ἀχαιῖδος, ὤλετο δ' αὐτός.”

Τὴν δ' ἡμείβετ' ἔπειτα φίλη τροφὸς Εὐρύκλεια·
 “τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, 70

ἥ πόσιν ἔνδον ἐόντα παρ' ἐσχάρῃ οὐ ποτ' ἔφησθα
οἰκαδ' ἐλεύσεσθαι· θυμὸς δέ τοι αἰὲν ἄπιστος.
ἀλλ' ἄγε τοι καὶ σῆμα ἀριφραδὲς ἄλλο τι εἴπω,
οὐλήν, τὴν ποτέ μιν σὺς ἤλασε λευκῷ ὀδόντι.
τὴν ἀπονίζουσα φρασάμην, ἔθελον δὲ σοὶ αὐτῇ 75
εἰπέμεν· ἀλλὰ με κέῳος ἐλὼν ἐπὶ μάστακα χερσὶν
οὐκ ἔα εἰπέμεναι πολυῖδρεῖσι νόοιο.
ἀλλ' ἔπευ· αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς,
αἶ κέν σ' ἐξαπάφω, κτεῖναι μ' οἰκτίστῳ ὀλέθρῳ.”
Τὴν δ' ἡμέιβετ' ἔπειτα περίφρων Πηνελόπεια· 80
“μαῖα φίλη, χαλεπὸν σε θεῶν αἰειγενετῶν
δῆνεα εἵρυσθαι, μάλα περ πολυῖδριν ἐοῦσαν·
ἀλλ' ἔμπης ἴομεν μετὰ παιδ' ἐμὸν, ὄφρα ἴδωμαι
ἄνδρας μνηστῆρας τεθυηότας, ἧδ' ὅς ἐπεφρευ.”

Penelope enters the hall, and sits long silent, doubtful
whether the stranger can really be her lord.

Ὡς φαμένη κατέβαιν' ὑπερώια· πολλὰ δέ οἱ κῆρ 85
ὦρμαιν', ἥ ἀπάνευθε φίλον πόσιν ἐξερεῖνοι,
ἥ παρστώσα κύσειε κάρη καὶ χεῖρε λαβοῦσα.
ἥ δ' ἐπεὶ εἰσῆλθεν καὶ ὑπέρβη λάινον οὐδὸν,
ἕζετ' ἔπειτ' Ὀδυσῆος ἐναντίῃ, ἐν πυρὸς αὐγῇ,
τοίχου τοῦ ἐτέρου· ὃ δ' ἄρα πρὸς κίονα μακρὴν 90
ἦστο κάτω ὀρόων, ποτιδέγμενος εἰ τί μιν εἴποι
ἰφθίμη παράκοιτις, ἐπεὶ ἴδεν ὀφθαλμοῖσιν.
ἥ δ' ἄνευ δὴν ἦστο, τάφος δέ οἱ ἦτορ ἴκανεν·
ὄψει δ' ἄλλοτε μέν μιν ἐνωπαδίως ἐσίδεσκεν,
ἄλλοτε δ' ἀγνώσασκε κακὰ χροῖ ἔμματα' ἔχοντα. 95

Telemachus chides her slowness of heart to believe.

Τηλέμαχος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“μήτερ· ἐμῇ, δύσμητερ, ἀπηνέα θυμὸν ἔχουσα,

τίφθ' οὐτω πατρὸς νοσφίξειαι, οὐδὲ παρ' αὐτὸν
 ἐξομένη μύθοισιν ἀνείρεαι οὐδὲ μεταλλῆς ;
 σὺ μὲν κ' ἄλλη γ' ὥδε γυνὴ τετληότι θυμῷ
 ἀνδρὸς ἀφεσταίῃ, ὅς οἱ κακὰ πολλὰ μογήσας
 ἔλθοι ἐεικοστῷ ἔτει ἐς πατρίδα γαῖαν·
 σοὶ δ' αἰεὶ κραδίῃ στερεωτέρῃ ἐστὶ λίθοιο."

100

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 "τέκνον ἐμὸν, θυμὸς μοι ἐνὶ στήθεσσι τέθιπεν,
 οὐδὲ τι προσφάσθαι δύναμαι ἔπος οὐδ' ἐρέεσθαι
 οὐδ' εἰς ὧπα ἰδέσθαι ἐναντίον. εἰ δ' ἔτεόν δῃ
 ἔστ' Ὀδυσσεὺς καὶ οἶκον ἱκάνεται, ἥ μάλα νῶι
 γνωσόμεθ', ἀλλήλων καὶ λώϊον· ἔστι γὰρ ἡμῖν
 σήμαθ', ἃ δῆ καὶ νῶι κεκρυμμένα ἴδμεν ἀπ' ἄλλων."

105

110

Ὡς φάτο, μείδῃσεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
 αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
 "Τηλέμαχ', ἦ τοι μητέρ' ἐνὶ μεγάροισιν ἕασον
 πειράζειν ἐμέθεν· τάχα δὲ φράσεται καὶ ἄρειον.
 νῦν δ' ὅττι ῥηπώω, κακὰ δὲ χροῖ εἶματα εἶμαι,
 τοῦνεκ' ἀτιμάζει με καὶ οὐ πά φησι τὸν εἶναι."

115

Odysseus orders that the household keep high festival, that
 the slaughter of the suitors may not yet be known.

ἡμεῖς δὲ φραζώμεθ' ὅπως ὅχ' ἄριστα γένηται.
 καὶ γάρ τις θ' ἓνα φῶτα κατακτείνας ἐνὶ δήμῳ,
 ᾧ μὴ πολλοὶ ἔωσιν ἄοσητῆρες ὀπίσσω,
 φεύγει πηούς τε προλιπὼν καὶ πατρίδα γαῖαν·
 ἡμεῖς δ' ἔρμα πόλῃος ἀπέκταμεν, οἱ μέγ' ἄριστοι
 κοῦρων εἰν' Ἰθάκῃ· τὰ δὲ σε φράζεσθαι ἄνωγα."

120

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤρδα·
 "αὐτὸς ταυτὰ γε λεύσσει, πάτερ φίλε· σὴν γὰρ ἀρίστην
 μῆτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι, οὐδέ κε τίς τοι
 ἄλλος ἀνὴρ ἐρίσειε καταβνητῶν ἀνθρώπων."

125

[ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἐψόμεθ', οὐδέ τί φημι
ἀλκῆς δευήσεσθαι, ὅση δυνάμεις γε πάρεστιν.]

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“ τοιγὰρ ἐγὼν ἔρέω ὥς μοι δοκεῖ εἶναι ἄριστα. 130
πρῶτα μὲν ἄρ λούσασθε καὶ ἀμφιέσασθε χιτῶνας,
δμῶα δ' ἐν μεγάροισιν ἀνώγετε εἵμαθ' ἐλέσθαι·
αὐτὰρ θεῖος ἀοιδὸς ἔχων φόρμιγγα λίγειαν
ἡμῖν ἡγέσθω φιλοπαίγμονος ὀρχηθμοῖο,
ὥς κέν τις φαίῃ γάμον ἐμμεναι ἔκτος ἀκούων, 135
ἢ ἂν' ὁδὸν στείχων, ἢ οἱ περιναιετάουσι·
μὴ πρόσθε κλέος εὐρὺ φόνου κατὰ ἕστν γένηται
ἀνδρῶν μνηστήρων, πρὶν γ' ἡμέας ἐλθέμεν ἔξω
ἄγρον ἐς ἡμέτερον πολυδένδρεον. ἔνθα δ' ἔπειτα
φρασσόμεθ' ὅττι κε κέρδος Ὀλύμπιος ἐγγυαλίξῃ.” 140

ᾧς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.
πρῶτα μὲν οὖν λούσαντο καὶ ἀμφιέσαντο χιτῶνας,
ᾧπλισθεν δὲ γυναικες· ὁ δ' εἴλετο θεῖος ἀοιδὸς
φόρμιγγα γλαφυρῇν, ἐν δέ σφισιν ἕμερον ᾠρσε
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο. 145
τοῖσιν δὲ μέγα δῶμα περιστεναχίζετο ποσσὶν
ἀνδρῶν παίζόντων καλλιζώνων τε γυναικῶν.
ᾧδε δὲ τις εἶπεσκε δόμων ἔκτοσθεν ἀκούων·
“ ἢ μάλα δὴ τις ἔγημε πολυμνήστην βασιλείαν·
σχετλίῃ, οὐδ' ἔτλη πόσιος οὐ κουριδίοιο 150
εἶρυσθαι μέγα δῶμα διαμπερές, εἰς ἰκοίτο.”
ᾧς ἄρα τις εἶπεσκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.

*Odysseus, clad in royal raiment, returns to his wife and
chides her coldness.*

αὐτὰρ Ὀδυσσῆα μεγαλήτορα ᾧ ἐνὶ οἴκῳ
Εὐρυνόμη ταμίη λούσεν καὶ χρίσεν ἐλαίῳ,
ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χινῶνα· 155

αὐτὰρ καὶ κεφαλῆς κάλλος πολλὸν χεῦεν Ἀθήνη
 μείζονά τ' εἰσιδέειν καὶ πάσσονα· καδ δὲ κάρητος
 οὔλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.
 ὥς δ' ὅτε τις χρυσὸν περιχέυεται ἀργύρῳ ἀνὴρ
 ἰδρὶς, δν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη 160
 τέχνην παυτοίην, χαρίεντα δὲ ἔργα τελελεί,
 ὧς μὲν τῷ περίχευε χάριν κεφαλῇ τε καὶ ὤμοις.
 ἐκ δ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοίος·
 ἄψ δ' αὖτις κατ' ἄρ' ἔζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη,
 ἀντίον ἧς ἀλόχου, καὶ μιν πρὸς μῦθον ἔειπε· 165
 “δαιμονίη, περὶ σοί γε γυναικῶν θηλυτεράων
 κῆρ ἀτέραμνον ἔθηκαν Ὀλύμπια δώματ' ἔχοντες·
 οὐ μὲν κ' ἄλλη γ' ὦδε γυνὴ τετληότι θυμῷ
 ἀνδρὸς ἀφεσταίη, ὅς οἱ κακὰ πολλὰ μογήσας
 ἔλθοι ξεικοστῷ ἔτει ἐς πατρίδα γαίαν. 170
 ἀλλ' ἄγε μοι, μαῖα, στόρεσον λέχος, ὄφρα καὶ αὐτὸς
 λέξομαι· ἡ γὰρ τῇ γε σιδήρεος ἐν φρεσὶ θυμός.”
 Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “δαιμόνι, οὔτ' ἄρ τι μεγαλίζομαι οὔτ' ἀθερίζω
 οὔτε λίην ἄγαμαι, μάλα δ' εὖ οἶδ' οἷος ἔησθα 175
 ἐξ Ἰθάκης ἐπὶ νηὸς ἰὼν δολιχηρέτμοιο.
 ἀλλ' ἄγε οἱ στόρεσον πυκινὸν λέχος, Εὐρύκλεια,
 ἐκτὸς ἐνσταθέος θαλάμου, τὸν ῥ' αὐτὸς ἐποίει·
 ἐνθα οἱ ἐκθεῖσαι πυκινὸν λέχος ἐμβάλετ' εὐνῇν,
 κώεα καὶ χλαῖνας καὶ ῥήγεα σιγαλόεντα.” 180

Convinced at last by his knowledge of his own secret
 chamber, that it is really Odysseus, she throws
 herself into his arms.

“Ὡς ἄρ' ἔφη πόσιος πειρωμένη· αὐτὰρ Ὀδυσσεὺς
 ὀχθήσας ἄλοχον προσεφώνεε κεδνὰ ἰδυίαν·
 “ὦ γύναι, ἡ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες.

τίς δέ μοι ἄλλοσε θῆκε λέχος; χαλεπὸν δέ κεν εἴη
 καὶ μάλ' ἐπισταμένῳ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν 185
 ῥηιδίως ἐθέλων θείῃ ἔλλαξ ἐνὶ χώρῃ.
 ἀνδρῶν δ' οὐ κέν τις ζωὸς βροτός, οὐδὲ μάλ' ἡβῶν,
 ρεῖα μετοχλίσσειεν, ἐπεὶ μέγα σῆμα τέτυκται
 ἐν λέχει ἀσκητῷ· τὸ δ' ἐγὼ κάμον οὐδέ τις ἄλλος.
 θάμνος ἔφντανύφυλλος ἐλαίης ἔρκεος ἐντὸς, 190
 ἀκμηνὸς θαλέθων· πάχετος δ' ἦν ἥυτε κίων.
 τῷ δ' ἐγὼ ἀμφιβαλὼν θάλαμον δέμον, ὄφρ' ἐτέλεσσα,
 πυκνῆσιν λιθάδεσσι, καὶ εὖ καθύπερθεν ἔρεψα,
 κολλητὰς δ' ἐπέθηκα θύρας, πυκινῶς ἀραρυίας.
 καὶ τότε ἔπειτ' ἀπέκοψα κόμην τανυφύλλον ἐλαίης, 195
 κορμὸν δ' ἐκ ρίζης προταμὼν ἀμφέξεσα χαλκῷ
 εὖ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμῃν ἴθυνα,
 ἐρμῶν' ἀσκήσας, τέτρηνα δὲ πάντα τερέτρω.
 ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὄφρ' ἐτέλεσσα,
 δαυδάλλων χρυσῷ τε καὶ ἀργύρῳ ἥδ' ἐλέφαντι· 200
 ἐκ δ' ἐτάνυσσα ἱμάντα βοὸς φοῖνικι φαεινόν.
 οὕτω τοι τόδε σῆμα πιφαύσκομαι· οὐδέ τι οἶδα,
 ἦ μοι ἔτ' ἔμπεδόν ἐστι, γύναι, λέχος, ἥέ τις ἦδη
 ἀνδρῶν ἄλλοσε θῆκε, ταμῶν ὕπο πυθμέν' ἐλαίης."

Ὡς φάτο, τῆς δ' αὐτοῦ λυτο γούνατα καὶ φίλον ἦτορ, 205
 σήματ' ἀναγνούσης τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς·
 δακρύσασα δ' ἔπειτ' ἰθὺς δράμεν, ἀμφὶ δὲ χεῖρας
 δειρῇ βάλλ' Ὀδυσῆι, κάρη δ' ἔκυσ' ἠδὲ προσηύδα·
 "μή μοι, Ὀδυσσεῦ, σκύζευ, ἐπεὶ τά περ ἄλλα μάλιστα
 ἀνθρώπων πέπνυσσ'· θεοὶ δ' ὦπαζον οἰζύν, 210
 οἳ νῶιν ἀγάσαντο παρ' ἀλλήλοισι μένοντε
 ἥβης ταρπῆναι καὶ γήραος οὐδὸν ἰκέσθαι.
 αὐτὰρ μὴ νῦν μοι τόδε χῶεο μῆδὲ νεμέσσα,
 οὐνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὦδ' ἀγάπησα.
 αἰεὶ γάρ μοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 215

ἔρριγει μή τίς με βροτῶν ἀπάφοιτ' ἐπέεσσιν
 ἔλθων· πολλοὶ γὰρ κακὰ κέρδεα βουλευούσων,
 [οὐδέ κεν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,
 ἀνδρὶ παρ' ἄλλοδαπῷ ἐμίγη φιλοτῆτι καὶ εὐνῇ,
 εἰ ἤδη δ' μιν αὖτις ἀρήιοι νῆες Ἀχαιῶν 220
 ἀξέμεναι οἰκόνδε φίλην ἐς πατρίδ' ἐμελλον.
 τὴν δ' ἦ τοι ῥέξαι θεὸς ὥρορεν ἔργον ἀεικές·
 τὴν δ' αἶτην οὐ πρόσθεν ἐφ' ἐγκάτθετο θυμῷ
 λυγρῇν, ἐξ ἧς πρῶτα καὶ ἡμέας ἵκετο πένθος.]
 νῦν δ', ἐπεὶ ἤδη σήματ' ἀριφραδέα κατέλεξας 225
 εὐνῆς ἡμετέρης, ἣν οὐ βροτὸς ἄλλος ὁπώπει,
 ἀλλ' οἶοι σύ τ' ἐγώ τε καὶ ἀμφίπολος μία μούνη,
 Ἀκτορίς, ἣν μοι δῶκε πατὴρ ἔτι δεῦρο κιοῦσῃ,
 ἣ νῶν εἵρυτο θύρας πυκινοῦ θαλάμοιο,
 πείθεις δὴ μευ θυμὸν, ἀπηνέα περ μάλ' ἐόντα." 230

*Ὡς φάτο, τῷ δ' ἔτι μᾶλλον ὑφ' ἱμερον ὥρσε γόοιο·
 κλαῖε δ' ἔχων ἄλοχον θυμαρέα, κεδνὰ ἰδυῖαν.
 ὥς δ' ὅτ' ἂν ἀσπασίος γῇ νηχομένοισι φανήῃ,
 ὦν τε Ποσειδάων εὐεργέα νῆ' ἐνὶ πόντῳ
 ῥαίσι, ἐπειγομένην ἀνέμῳ καὶ κύματι πηγῷ· 235
 παῦροι δ' ἐξέφυγον πολιῆς ἀλὸς ἡπειρόνδε
 νηχομένοι, πολλὰ δὲ περὶ χροῖ τέτροφεν ἄλμη,
 ἀσπασιοὶ δ' ἐπέβαν γαίης, κακότητα φυγόντες·
 ὥς ἄρα τῇ ἀσπαστὸς ἔην πόσις εἰσοροώσῃ,
 δειρῆς δ' οὐ πῶ πάμπαν ἀφίετο πήχεε λευκῷ. 240
 καὶ νύ κ' ὀδυρομένοισι φάνη ῥοδοδάκτυλος Ἥως,
 εἰ μὴ ἄρ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη.
 νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν, Ἡῷ δ' αὐτε
 ῥύσαςτ' ἐπ' Ὀκεανῷ χρυσόθρονον, οὐδ' ἔα ἱππους
 ζεύγυνσθ' ὠκύποδας, φάος ἀνθρώποισι φέροντας, 245
 Λάμπον καὶ Φαέθονθ', οἳ τ' Ἡῷ πῶλοι ἀγούσι.
 καὶ τότε ἄρ' ἦν ἄλοχον προσέφη πολύμητις Ὀδυσσεύς·

“ὦ γύναι, οὐ γάρ πω πάντων ἐπὶ πείρατ' ἀέθλων
 ἦλθομεν, ἀλλ' ἔτ' ὀπισθεν ἀμέτρητος πόνος ἔσται,
 πολλὸς καὶ χαλεπὸς, τὸν ἐμὲ χρὴ πάντα τελέσσαι. 250
 ὥς γάρ μοι ψυχὴ μαντεύσατο Τειρεσίαιο
 ἡματι τῷ ὅτε δὴ κατέβην δόμον Ἄϊδος εἶσω,
 νόστον ἐταίροισιν διζήμενος ἦδ' ἐμοὶ αὐτῷ.
 ἀλλ' ἔρχευ, λέκτρονδ' ἴομεν, γύναι, ὄφρα καὶ ἦδη
 ὕπνῳ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντε.” 255

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “εὐνὴ μὲν δὴ σοὶ γε τότ' ἔσσεται ὀππότε θυμῷ
 σῶ ἐθέλῃς, ἐπεὶ ἄρ σε θεοὶ ποίησαν ἰκέσθαι
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν·
 ἀλλ' ἐπεὶ ἐφράσθης καὶ τοι θεὸς ἔμβαλε θυμῷ, 260
 εἴπ' ἄγε μοι τὸν ἄεθλον, ἐπεὶ καὶ ὀπισθεν, οἶω,
 πεύσομαι, αὐτίκα δ' ἐστὶ δαήμεναι οὐ τι χέριον.”

Odysseus recounts the prophecy of Teiresias as to
 his further wanderings,

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “δαιμονίη, τί τ' ἄρ' αὖ με μάλ' ὀτρύνουσα κελεύεις
 εἰπέμεν; αὐτὰρ ἐγὼ μνηθήσομαι οὐδ' ἐπικεύσω. 265
 οὐ μὲν τοι θυμὸς κεχαρήσεται· οὐδὲ γὰρ αὐτὸς
 χαίρω, ἐπεὶ μάλα πολλὰ βροτῶν ἐπὶ ἄστε' ἄνωγεν
 ἔλθειν, ἐν χεῖρεσσιν ἔχοντ' εὐήρες ἑρετμόν,
 εἰς ὃ κε τοὺς ἀφίκωμαι οἳ οὐκ ἴσασι θάλασσαν
 ἀνέρες, οὐδὲ θ' ἄλεσσι μεμιγμένον εἶδαρ' ἔδουσιν· 270
 οὐδ' ἄρα τοὶ γ' ἴσασι νέας φοινικοπαρῆους,
 οὐδ' εὐήρε' ἑρετμὰ, τὰ τε πτερὰ νηυσὶ πέλουται.
 σῆμα δέ μοι τόδ' ἔειπεν ἀριφραδὲς, οὐδέ σε κεύσω·
 ὀππότε κεν δῆ μοι ξυμβλήμενος ἄλλος ὁδίτης
 φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὦμφ, 275
 καὶ τότε μ' ἐν γαίῃ πήξαντ' ἐκέλευεν ἑρετμόν,

ἔρξανθ' ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
 ἀρνεῖον ταῦρόν τε συνῶν τ' ἐπιβήτορα κῆπρον,
 οἴκαδ' ἀποστείλειν, ἔρδειν θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι, 280
 πᾶσι μάλ' ἐξείησ' θάνατος δέ μοι ἐξ ἄλδος αὐτῷ
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ με πέφνη
 γήραι ὑπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
 ὄλβιοι ἔσσονται· τὰ δέ μοι φάτο πάντα τελεῖσθαι."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 285
 "εἰ μὲν δὴ γῆράς γε θεοὶ τελέουσιν ἄρειον,
 ἐλπωρὴ τοι ἔπειτα κακῶν ὑπάλυξιν ἔσσεσθαι."

*Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 τόφρα δ' ἄρ' Εὐρυνόμη τε ἰδὲ τροφὸς ἔντυον εὐνήν
 ἐσθῆτος μαλακῆς, δαΐδων ὑπο λαμπομενάων. 290
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσai,
 γρήης μὲν κείονσα πάλιν οἰκόνδε βεβήκει,
 τοῖσιν δ' Εὐρυνόμη θαλαμηπόλος ἡγεμόνευεν
 ἐρχομένοισι λέχουσδε, δάος μετὰ χερσὶν ἔχουσα·
 ἐς θάλαμον δ' ἀγαγοῦσα πάλιν κίεν. οἱ μὲν ἔπειτα 295
 ἀσπᾶσινι λέκτροιο παλαιοῦ θεσμὸν ἴκοντο.
 αὐτὰρ Τηλέμαχος καὶ βουκόλος ἥδ' ἐσβώτης
 παῦσαν ἄρ' ὀρχηθμοῖο πόδας, παῦσαν δὲ γυναῖκας,
 αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρον σκιάοντα.

and husband and wife spend the night in telling each other
 of what they had undergone.

Τὼ δ' ἐπεὶ οὖν φιλότῃτος ἐταρπῆτην ἐρατεινῆς, 300
 τερπέσθην μύθοισι, πρὸς ἀλλήλους ἐνέποντε,
 ἡ μὲν ὅσ' ἐν μεγάροισιν ἀνέσχετο διὰ γυναικῶν,
 ἀνδρῶν μνηστήρων ἐσορῶσ' αἰδῆλον ὄμιλον,
 οἱ ἔθεν εἵνεκα πολλὰ, βόας καὶ ἴφια μῆλα,
 ἔσφαζον, πολλὸς δὲ πῖθων ἡφύσσετο οἶνος· 305

αὐτὰρ ὁ διογενὴς Ὀδυσσεὺς ὅσα κήδε' ἔθηκεν
 ἀνθρώποις ὅσα τ' αὐτὸς οἰζύσας ἐμόγησε,
 πάντ' ἔλεγ'· ἡ δ' ἄρ' ἐτέρπετ' ἀκούουσ', οὐδέ οἱ ὕπνος
 πίπτεν ἐπὶ βλεφάροισι πάρος καταλέξαι ἅπαντα.

Ἦρξατο δ' ὥς πρῶτον Κίκονας δάμασ', αὐτὰρ ἔπειτα 310
 ἦλθ' ἐς Λωτοφάγων ἀνδρῶν πείραν ἄρουραν
 ἦδ' ὅσα Κύκλωψ ἔρξε, καὶ ὥς ἀπετίσατο ποινήν
 ἰφθίμων ἐτάρων, οἷς ἦσθιεν οὐδ' ἐλέαιρεν·
 ἦδ' ὥς Αἴολον ἴκεθ', ὃ μιν πρόφρων ὑπέδεκτο
 καὶ πέμπ', οὐδέ πω αἴσα φίλην ἐς πατρίδ' ἰκέσθαι 315
 ἦην, ἀλλὰ μιν αὖτις ἀναρπάξασα θύελλα
 πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλα στενάχοντα·
 ἦδ' ὥς Τηλέπυλον Λαιστρυγονίην ἀφίκανεν,
 οἱ νῆας τ' ὄλεσαν καὶ ἐνκνήμιδας ἐταίρους
 [πάντας· Ὀδυσσεὺς δ' οἷος ὑπέκφυγε νηὶ μελαίνῃ]. 320
 καὶ Κίρκης κατέλεξε δόλον πολυμηχανίην τε,
 ἦδ' ὥς εἰς Ἀἰεω δόμον ἦλυθεν εὐρώεντα,
 ψυχῇ χρησόμενος Θηβαίου Τειρεσίαο,
 νηὶ πολυκλήιδι, καὶ εἶσιδε πάντας ἐταίρους
 μητέρα θ', ἣ μιν ἔτικτε καὶ ἔτρεφε τυτθὸν ἐόντα· 325
 ἦδ' ὥς Σειρήνων ἀδινάων φθόγγον ἄκουσεν,
 ὥς θ' ἴκετο Πλαγκτὰς πέτρας δεινὴν τε Χάρυβδιν
 Σκύλλην θ', ἣν οὐ πώ ποτ' ἀκήριοι ἄνδρες ἄλυσαν·
 ἦδ' ὥς Ἡελίοιο βόας κατέπεφνον ἐταῖροι·
 ἦδ' ὥς νῆα θοὴν ἔβαλε ψολόεντι κεραυνῷ 330
 Ζεὺς ὑψιβρεμέτης, ἀπὸ δ' ἔφθιθεν ἐσθλοὶ ἐταῖροι
 πάντες ὁμῶς, αὐτὸς δὲ κακὰς ὑπὸ κῆρας ἄλυσεν·
 ὥς θ' ἴκετ' Ὠγυγίην νῆσον νύμφην τε Καλυψῶ,
 ἣ δὴ μιν κατέρυκε λιλαιομένη πόσιν εἶναι
 ἐν σπέσσι γλαφυροῖσι, καὶ ἔτρεφεν ἠδὲ ἔφασκε 335
 θήσειν ἀθάνατον καὶ ἀγήραον ἥματα πάντα·
 ἀλλὰ τῷ οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν·

ἦδ' ὥς ἐς Φαίηκας ἀφίκετο πολλὰ μογήσας,
οἳ δὴ μιν περὶ κῆρι θεὸν ὥς τιμήσαντο
καὶ πέμψαν σὺν νηὶ φίλην ἐς πατρίδα γαίαν, 340
χαλκὸν τε χρυσὸν τε ἅλῃς ἐσθλὰ τε δόντες.
τοῦτ' ἄρα δεύτατον εἶπεν ἔπος, ὅτε οἱ γλαυκὺς ὕπνος
λυσιμελὲς ἐπόρουσε, λύων μελεδήματα θυμοῦ.

Ἥ δ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
ὅππότε δὴ ῥ' Ὀδυσῆα ἐέλπετο δν κατὰ θυμὸν 345
εὐνῆς ἧς ἀλόχου ταρπήμεναι ἦδὲ καὶ ὕπνου,
αὐτίκ' ἀπ' Ὠκεανοῦ χρυσόθρονον ἠριγένειαν
ᾠρσεν, ἔν' ἀνθρώποισι φόως φέροι· ᾠρτο δ' Ὀδυσσεὺς
εὐνῆς ἐκ μαλακῆς, ἀλόχῃ δ' ἐπὶ μῦθον ἔτελλεν·

Next morning Odysseus gives up the care of the house to
his wife, and bids her remain indoors while he
visits Laertes.

“ὦ γύναι, ἦδη μὲν πολέων κεκορήμεθ' ἀέθλων 350
ἀμφοτέρω, σὺ μὲν ἐνθάδ' ἐμὸν πολυκηδέα νόστον
κλαίουσ'· αὐτὰρ ἐμὲ Ζεὺς ἄλγεσι καὶ θεοὶ ἄλλοι
ἰέμενον πεδάασκον ἐμῆς ἀπὸ πατρίδος αἴης.
νῦν δ' ἐπεὶ ἀμφοτέρω πολυήρατον ἰκόμεθ' εὐνὴν,
κτῆματα μὲν τὰ μοι ἔστι κομιζέμεν ἐν μεγάροισι, 355
μῆλα δ' ἃ μοι μνηστήρες ὑπερφίαλοι κατέκειραν,
πολλὰ μὲν αὐτὸς ἐγὼ λήισσομαι, ἄλλα δ' Ἀχαιοὶ
δώσουσ', εἰς ὃ κε πάντας ἐνιπλήσωσιν ἐπαύλους.
ἀλλ' ἦ τοι μὲν ἐγὼ πολυδένδρεον ἄγρὸν ἔπειμι,
ὀψόμενος πατέρ' ἐσθλὸν, ὃ μοι πυκινῶς ἀκάχηται· 360
σοὶ δὲ, γύναι, τὰδ' ἐπιτέλλω, πινυτῇ περ ἐούσῃ·
αὐτίκα γὰρ φάτις εἴσω ἄμ' ἡελίῳ ἀνιόντι
ἀνδρῶν μνηστήρων, οἳς ἔκτανον ἐν μεγάροισιν·
εἰς ὑπερῷ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξίν
ἦσθαι, μηδὲ τινα προτιόσσεο μηδ' ἐρέεινε.” 365

Ἡ ῥα καὶ ἀμφ' ὅμοισιν ἐδύσετο τεύχεα καλὰ,
 ὤρσε δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συμβώτην,
 πάντας δ' ἔντε' ἀνωγεν ἀρήϊα χερσὶν ἐλέσθαι.
 οἱ δέ οἱ οὐκ ἀπίθησαν, ἐθωρήσσοντο δὲ χαλκῷ,
 ὤϊζαν δὲ θύρας, ἐκ δ' ἦιον· ἦρχε δ' Ὀδυσσεύς.
 ἦδη μὲν φάος ἦεν ἐπὶ χθόνα, τοὺς δ' ἄρ' Ἀθήνη
 νυκτὶ κατακρύψασα θοῶς ἐξῆγε πόλῃος.

370

Ω.

Σπονδαί.

Hermes conducts to Hades the souls of the suitors. They
 meet there with Achilles and other heroes.

Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἐξεκαλεῖτο
 ἀνδρῶν μνηστήρων· ἔχε δὲ ῥάβδον μετὰ χερσὶ
 καλὴν χρυσεῖην, τῇ τ' ἀνδρῶν ὄμματα θέλγει
 ὦν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
 τῇ ῥ' ἄγε κινήσας, ταὶ δὲ τρίζουσαι ἔποντο.
 ὥς δ' ὅτε νυκτερίδες μυχῷ ἄντρον θεσπεσίοιο
 τρίζουσαι ποτέονται, ἐπεὶ κέ τις ἀποπέσῃσιν
 ὄρμαθου ἐκ πέτρης, ἀνὰ τ' ἀλλήλησιν ἔχονται,
 ὧς αἱ τετριγυῖαι ἄμ' ἦισαν· ἦρχε δ' ἄρα σφιν
 Ἑρμείας ἀκάκητα κατ' εὐρώεντα κέλευθα.
 παρ δ' ἴσαν Ὠκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην,
 ἠδὲ παρ' Ἥελίοιο πύλας καὶ δῆμον ὀνείρων
 ἦισαν· αἶψα δ' ἴκοντο κατ' ἀσφοδελὸν λειμῶνα,
 ἐνθα νε ναίουσι ψυχαί, εἰδῶλα καμόντων.
 Εὐρον δὲ ψυχὴν Πηληιάδew Ἀχιλλῆος

5

10

15

καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἴαντός θ', ὃς ἄριστος ἔην εἰδός τε δέμας τε
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 ὥς οἱ μὲν περὶ κείων ὁμίλειον ἀγχίμολον δὲ
 ἦλυσθ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαιο 20
 ἀχρυσυμένη· περὶ δ' ἄλλαι ἀγγέραθ', ὅσσαι ἄμ' αὐτῷ
 οἶκον ἐν Αἰγίσθῳ θάνον καὶ πότμον ἐπέσπον.
 τὸν προτέρη ψυχῇ προσεφώνεε Πηλεΐωνος·

Agamemnon is telling Achilles of the splendid funeral that
 did him honour, and contrasting it with his own
 dismal murder.

“ Ἀτρεΐδη, περὶ μὲν σ' ἔφαμεν Διὶ τερπικεράνῳ
 ἀνδρῶν ἡρώων φίλον ἔμμεναι ἥματα πάντα, 25
 οὐνεκα πολλοῖσιν τε καὶ ἰφθίμοισιν ἄνασσες
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοὶ
 ἢ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἔμελλε
 μοῦρ' ὀλοή, τὴν οὐ τις ἀλεύεται ὅς κε γένηται.
 ὥς ὄφελες τιμῆς ἀπονήμενος, ἧς περ ἄνασσες, 30
 δῆμῳ ἐνὶ Τρώων θάνατον καὶ πότμον ἐπισπεῖν
 τῷ κέν τοι τύμβον μὲν ἐποίησαν Παναχαιοὶ,
 ἠδὲ κε καὶ σὺ παιδὶ μέγα κλέος ἦρα' ὀπίσσω·
 νῦν δ' ἄρα σ' οἰκτίστω θανάτῳ εἴμαρτο ἀλῶναι.”

Τὸν δ' αὖτε ψυχῇ προσεφώνεε Ἀτρεΐδαιο 35
 “ Ὀλβιε Πηλέος υἱέ, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ὃς θάνατος ἐν Τροίῃ ἐκὰς Ἀργεος· ἀμφὶ δέ σ' ἄλλοι
 κτείνοντο Τρώων καὶ Ἀχαιῶν νῆες ἄριστοι,
 μαρνάμενοι περὶ σείῳ· σὺ δ' ἐν στροφάλιγγι κονίης 40
 κείσο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.
 ἡμεῖς δὲ πρόπαν ἡμαρ ἐμαρνάμεθ'· οὐδέ κε πάμπαν
 πανσάμεθα πτολέμου, εἰ μὴ Ζεὺς λαίλαπι παῦσεν.
 αὐτὰρ ἐπεὶ σ' ἐπὶ νῆας ἐνείκαμεν ἐκ πολέμοιο,

κάτθεμεν ἐν λεχέεσσι, καθήραντες χροά καλὸν
 ὕδατι τε λιαρῷ καὶ ἀλείφατι· πολλὰ δέ σ' ἀμφὶς 45
 δάκρυα θερμὰ χέον Δαναοὶ κείροντό τε χαίτας.
 μήτηρ δ' ἐξ ἁλὸς ἦλθε σὺν ἀθανάτης ἀλήσῳ
 ἀγγελίης ἄλυσσα· βοῇ δ' ἐπὶ πόντον ὁρῶρει
 θεσπεσίη, ὑπὸ δὲ τρόμος ἔλλαβε πάντας Ἀχαιοὺς·
 καὶ νύ κ' ἀναΐξαντες ἔβαν κοίλας ἐπὶ νῆας, 50
 εἰ μὴ ἀνὴρ κατέρυκε παλαιά τε πολλὰ τε εἰδὼς,
 Νέστορ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·
 ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπεν·
 'ἴσχεσθ', Ἀργεῖοι, μὴ φεύγετε, κούροι Ἀχαιῶν
 μήτηρ ἐξ ἁλὸς ἦδε σὺν ἀθανάτης ἀλήσῳ 55
 ἔρχεται, οὗ παιδὸς τεθυητός ἀντιώσωα.
 ὧς ἔφαθ', οἱ δ' ἔσχοντο φόβου μεγάλθυμοι Ἀχαιοί·
 ἀμφὶ δέ σ' ἔστησαν κούραι ἁλίοιο γέροντος
 οἴκτρ' ὀλοφυρόμεναι, περὶ δ' ἄμβροτα εἴματα ἔσσαν.
 Μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὅπλ' ἀκαλῇ 60
 θρήνεον· ἔνθα κεν οὗ τιν' ἀδάκρυτόν γ' ἐνόησας
 Ἀργείων· τοῖον γὰρ ὑπώρορε Μοῦσα λίγεια.
 ἑπτὰ δὲ καὶ δέκα μέν σε ὁμῶς νύκτας τε καὶ ἡμαρ
 κλαίομεν ἀθάνατοί τε θεοὶ θνητοί τ' ἀνθρώποι·
 ὀκτωκαιδεκάτῃ δ' ἔδομεν πυρὶ, πολλὰ δέ σ' ἀμφὶς 65
 μῆλα κατεκτάνομεν μάλα πύονα καὶ ἔλικας βούς.
 καίεο δ' ἐν τ' ἐσθῆτι θεῶν καὶ ἀλείφατι πολλῷ
 καὶ μέλιτι γλυκερῷ· πολλοὶ δ' ἥρωες Ἀχαιοὶ
 τεύχεσιν ἐρρώσαντο πυρὴν πέρι καιομένοιο,
 πεζοὶ θ' ἱππῆές τε· πολλὺς δ' ὀρυμαγδὸς ὁρῶρει. 70
 αὐτὰρ ἐπεὶ δὴ σε φλόξ ἤνυσεν Ἡφαίστοιο,
 ἠῶθεν δὴ τοι λέγομεν λεύκ' ὅστέ', Ἀχιλλεῦ,
 οὔνφ' ἐν ἀκρήτῳ καὶ ἀλείφατι· δῶκε δὲ μήτηρ
 χρύσειον ἀμφιφορῆα· Διωνύσοιο δὲ δῶρον
 φάσκ' ἔμεναι, ἔργον δὲ περικλυτοῦ Ἡφαίστοιο. 75

ἐν τῷ τοι κεῖται λεύκ' ὀστέα, φαίδιμ' Ἀχιλλεῦ,
 μέγδα δὲ Πατρόκλοιο Μενoitιάδαο θανόντος,
 χωρὶς δ' Ἀντιλόχοιο, τὸν ἔξοχα τῆς ἀπάντων
 τῶν ἄλλων ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.
 ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμύμονα τύμβον 80
 χεύαμεν Ἀργείων ἱερὸς στρατὸς αἰχμητῶν
 ἀκτῇ ἐπὶ προὔχουσῃ, ἐπὶ πλατεί Ἑλλησπόντῃ,
 ὥς κεν τηλεφανῆς ἐκ ποντοφῖν ἀνδράσιν εἴη
 τοῖς οἱ νῦν γεγάασι καὶ οἱ μετόπισθεν ἔσονται.
 μήτηρ δ' αἰτήσασα θεοὺς περικαλλέ' ἄεθλα 85
 θῆκε μέσφ' ἐν ἀγῶνι ἀριστήεσσιν Ἀχαιῶν.
 ἦδη μὲν πολέων τάφῳ ἀνδρῶν ἀντεβόλησας
 ἡρώων, ὅτε κέν ποτ' ἀποφθιμένου βασιλῆος
 ζώνυνται τε νέοι καὶ ἐπεντύνονται ἄεθλα·
 ἀλλὰ κε κείνα μάλιστα ἰδὼν θήῃσας θυμῷ, 90
 οἷ' ἐπὶ σοὶ κατέθηκε θεὰ περικαλλέ' ἄεθλα,
 ἀργυρόπεζα Θέτις· μάλα γὰρ φίλος ἦσθα θεοῖσιν.
 ὥς σὺ μὲν οὐδὲ θανῶν ὄνομ' ὤλεσας, ἀλλὰ τοι αἰεὶ
 πάντας ἐπ' ἀνθρώπους κλέος ἔσsetαι ἔσθλόν, Ἀχιλλεῦ·
 αὐτὰρ ἐμοὶ τί τόδ' ἦδος, ἐπεὶ πόλεμον τολύπενσα; 95
 ἐν νόστῳ γάρ μοι Ζεὺς μῆσατο λυγρὸν ὄλεθρον
 Αἰγίσθου ὑπὸ χερσὶ καὶ οὐλομένης ἀλόχοιο.”
 *Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 ἀγχίμολον δέ σφ' ἦλθε διάκτορος ἀργειφόντης,
 ψυχὰς μνηστήρων κατὰ γων Ὀδυσῇ δαμέντων. 100
 τῷ δ' ἄρα θαμβήσαντ' ἰθὺς κίον, ὥς ἐσιδέσθην.

Agamemnon learns from the soul of Amphimedon about
 the slaying of the suitors.

ἔγνω δὲ ψυχὴ Ἀγαμέμνονος Ἀτρεΐδαο
 παῖδα φίλον Μελανῆος, ἀγακλυτὸν Ἀμφιμέδοντα·
 ξείνος γάρ οἱ ξην Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων.

τὸν προτέρη ψυχὴ προσεφώνεεν Ἀτρεΐδαο·
 105
 “Ἀμφίμεδον, τί παθόντες ἐρεμνὴν γαίαν ἔδυτε
 πάντες κεκρυμμένοι καὶ ὀμήλικες; οὐδέ κεν ἄλλως
 κρινάμενος λέξαιτο κατὰ πτόλιν ἄνδρας ἀρίστους.
 ἦ ὕμῃ ἐν νήεσσι Ποσειδάων ἐδάμασσεν,
 ὄρσας ἀργαλέους ἀνέμους καὶ κύματα μακρά;
 110
 ἦ που ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου
 βούς περιταμνομένους ἦδ’ οἴων πῶεα καλὰ,
 ἦε περὶ πτόλιος μαχεούμενοι ἦδὲ γυναικῶν;
 εἰπέ μοι εἰρομένῳ· ξείνος δέ τοι εὖχομαι εἶναι.
 ἦ οὐ μέμνη δτε κείσε κατήλυθον ὑμέτερον δῶ,
 115
 ὄτρυνέων Ὀδυσῆα σὺν ἀντιθέῳ Μενελάῳ
 Ἴλιον εἰς ἅμ’ ἐπεσθαι ἐυσσέλμων ἐπὶ νηῶν;
 μνηὶ δ’ ἄρ’ οὖλῳ πάντα περήσαμεν εὐρέα πόντον,
 σπουδῇ παρπεπιθόντες Ὀδυσῆα πολίπορθον.”
 Τὸν δ’ αὖτε ψυχὴ προσεφώνεεν Ἀμφιμέδοντος·
 120
 “[Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,]
 μέμνημαι τάδε πάντα, διοτρεφεῖς, ὥς ἀγορεύεις·
 σοὶ δ’ ἐγὼ εὖ μάλα πάντα καὶ ἀτρεκέως καταλέξω,
 ἡμετέρου θανάτοιο κακὸν τέλος, οἷον ἐτύχθη.
 125
 μνώμεθ’ Ὀδυσσῆος δὴν οἰχομένοιο δάμαρτα·
 ἦ δ’ οὐτ’ ἠρνεῖτο στυγερὸν γάμον οὐτ’ ἐτελεύτα,
 ἡμῖν φραζομένη θάνατον καὶ κῆρα μέλαιναν,
 ἀλλὰ δόλον τόνδ’ ἄλλον ἐνὶ φρεσὶ μερμήριξε·
 στησαμένη μέγαν ἰστὸν ἐνὶ μεγάροισιν ὕφαινε,
 130
 λεπτὸν καὶ περιμέτρον· ἄφαρ δ’ ἡμῖν μετέειπε·
 ‘κούροι, ἐμοὶ μνηστήρες, ἐπεὶ θάνε διός Ὀδυσσεύς,
 μίμνετ’ ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φῶρος
 ἐκτελέσω—μή μοι μεταμῶνια νήματ’ ὀληται—
 Λαέρτη ἥρωι ταφήιον, εἰς ὅτε κέν μιν
 135
 μοῖρ’ ὅλοη καθέλῃσι ταυηλεγέος θανάτοιο,
 μή τίς μοι κατὰ δῆμον Ἀχαιάδων νεμεσήσῃ,

αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.
 ὥς ἔφαθ', ἡμῖν δ' αὖτ' ἐπετείθετο θυμὸς ἀγῆνωρ.
 ἔνθα καὶ ἡματὶ μὲν ὑφαίνεσκεν μέγαν ἱστὸν,
 νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο. 140
 ὥς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὥραι,
 [μηνῶν φθινόντων, περὶ δ' ἡμᾶτα πόλλ' ἐτελέσθη,]
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἣ σάφα ᾔδη,
 καὶ τῇν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν. 145
 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης.
 εὖθ' ἣ φᾶρος ἔδειξεν, ὑφήνασα μέγαν ἱστὸν,
 πλύνασ', ἥελίῳ ἐναλγικίον ἥδ' σελήνῃ,
 καὶ τότε δὴ ῥ' Ὀδυσῆα κακὸς ποθεν ἦγαγε δαίμων
 ἀγροῦ ἐπ' ἐσχατιῇν, ὅθι δώματα ναῖε συβώτης. 150
 ἔνθ' ἦλθεν φίλος υἱὸς Ὀδυσσῆος θεῖοιο,
 ἐκ Πύλου ἡμαθόεντος ἰὼν σὺν νηὶ μελαίνῃ·
 τῷ δὲ μνηστῆρσιw θάνατον κακὸν ἀρτύναντε
 ἴκοντο προτὶ ἄστνυ περικλυτὸν, ἣ τοι Ὀδυσσεὺς
 ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευε. 155
 τὸν δὲ συβώτης ἦγε κακὰ χροῦ εἴματ' ἔχοντα,
 πτωχῶ λευγαλέῳ ἐναλγικίον ἠδὲ γέροντι
 σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροῦ εἴματα ἔστο·
 οὐδέ τις ἡμείων δύνατο γινῶναι τὸν ἐόντα
 ἔξαπίνης προφανέντ', οὐδ' οἱ προγενέστεροι ἦσαν, 160
 ἀλλ' ἔπεσιν τε κακοῖσιν ἐνίσσομεν ἠδὲ βολῆσιν.
 αὐτὰρ ὁ τέως μὲν ἐτόλμα ἐνὶ μεγάροισιν ἐοῖσι
 βαλλόμενος καὶ ἐνισσόμενος τετληστί θυμῷ·
 ἀλλ' ὅτε δὴ μιν ἔγειρε Διὸς νόος αἰγιόχοιο,
 σὺν μὲν Τηλεμάχῳ περικαλλέα τεύχε' αἶερας 165
 ἐς θάλαμον κατέθηκε καὶ ἐκλήισεν ὀχῆας,
 αὐτὰρ ὁ ἦν ἄλοχον πολυκερδείησιν ἄνωγε
 τόξον μνηστήρεσσι θέμεν πολίον τε σίδηρον,

ἡμῖν αἰνομόροισιν ἀέθλια καὶ φόνου ἀρχήν.
 οὐδέ τις ἡμέλων δύνατο κρατεροῖο βιοῖο 170
 νευρὴν ἐντανύσαι, πολλὸν δ' ἐπιδευέες ἦμεν.
 ἀλλ' ὅτε χεῖρας ἔκτανε 'Οδυσσῆος μέγα τόξον,
 ἔνθ' ἡμεῖς μὲν πάντες ὁμοκλέομεν ἐπέεσσι
 τόξον μὴ δόμεναι, μῆδ' εἰ μάλα πόλλ' ἀγορεύοι,
 Τηλέμαχος δέ μιν οἷος ἐποτρύνων ἐκέλευσεν. 175
 αὐτὰρ ὁ δέξατο χειρὶ πολύτλας δῖος 'Οδυσσεύς,
 ῥηιδίως δ' ἐτάνυσσε βιὸν, διὰ δ' ἦκε σιδήρου,
 στῆθ' ἄρ' ἐπ' οὐδὸν ἰὼν, ταχέας δ' ἐκχεύατ' ὀιστοῦς
 δεινὸν παπταίνων, βάλε δ' 'Αντίνοον βασιλῆα.
 αὐτὰρ ἔπειτ' ἄλλοις ἐφίει βέλεα στονόεντα, 180
 ἅντα τιτυσκόμενος· τοὶ δ' ἀγχιστῖνοι ἐπιπτον.
 γνωτὸν δ' ἦν ὃ ῥά τίς σφι θεῶν ἐπιτάρροθος ἦεν·
 αὐτῆκα γὰρ κατὰ δώματ' ἐπισπόμενοι μένει' σφῶ
 κτεῖνον ἐπιστροφάδην, τῶν δὲ στόνος ὤρνυτ' ἀεικῆς,
 κράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θύεν. 185
 ὧς ἡμεῖς, 'Αγάμεμνον, ἀπωλόμεθ', ὦν ἔτι καὶ νῦν
 σώματ' ἀκηδέα κείται ἐνὶ μεγάροις 'Οδυσῆος·
 οὐ γάρ πω ἴσασι φίλοι κατὰ δώμαθ' ἐκάστου,
 οἳ κ' ἀπονίψαντες μέλανα βρότον ἐξ ὠτειλέων
 κατθέμενον γοάοιεν· ὃ γὰρ γέρας ἐστὶ θανόντων." 190

He lauds the constancy of Penelope and contrasts it with
 the faithlessness of Clytemnestra.

Τὸν δ' αὖτε ψυχὴν προσεφώνεεν 'Ατρεΐδαι·
 "ὄλβιε Λαέρταο πάι, πολυμήχαν' 'Οδυσσεύ,
 ἦ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν·
 ὡς ἀγαθαὶ φρένες ἦσαν ἀμύμονι Πηνελοπείῃ,
 κούρῃ 'Ικαρίου· ὡς εὖ μέμνητ' 'Οδυσῆος, 195
 ἀνδρὸς κουριδίου. τῷ οἱ κλέος οὐ ποτ' ὀλεῖται
 ἦς ἀρετῆς, τεύξουσι δ' ἐπιχθονίοισιν ἀοιδῇν

ἀθάνατοι χαρίεσσαν ἐχέφρονι Πηνελοπείῃ,
 οὐχ ὥς Τυνδαρέου κούρη κακὰ μήσατο ἔργα,
 κουρίδιον κτείνασα πόσιν, στρυγερὴ δέ τ' αἰοιδῇ 200
 ἔσσετ' ἐπ' ἀνθρώπους, χαλεπὴν δέ τε φῆμιν ὅπασσε
 θηλυτέρῃσι γυναιξί, καὶ ἥ κ' εὐεργὸς ἔησιν."

ἄΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 ἔσταότ' εἰν Ἀἰδαο δόμοις, ὑπὸ κεύθεσι γαίης·

Visit of Odysseus to Laertes.

οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἀγρὸν ἴκοντο 205
 καλὸν Λαέρταο τετυγμένον, ὃν ῥά ποτ' αὐτὸς
 Λαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ' ἐμόγησεν.

ἔνθα οἱ οἶκος ἔην, περὶ δὲ κλισίων θέε πάντη,
 ἐν τῷ σιτέσκοντο καὶ ἴζανον ἡδὲ ἱανον
 δμῶες ἀναγκαῖοι, τοῖ οἱ φίλα ἐργάζοντο. 210

ἐν δὲ γυνὴ Σικελὴ γρήυς πέλεν, ἥ ῥα γέροντα
 ἐνδυκῶς κομέεσκεν ἐπ' ἀγροῦ, νόσφι πόλῃος.
 ἔνθ' Ὀδυσσεὺς δμῶεσσι καὶ νῆι μῦθον ξείπεν·

"ὑμεῖς μὲν νῦν ἔλθετ' ἐνκτίμενον δόμον εἴσω,
 δεῖπνον δ' αἶψα σὺν ἱερεύσατε ὅς τις ἄριστος· 215
 αὐτὰρ ἐγὼ πατὴρ πειρήσομαι ἡμετέροιο,
 αἶ κέ μ' ἐπιγνώῃ καὶ φράσσεται ὀφθαλμοῖσιν,
 ἥέ κεν ἀγνοῖῃσι πολλὸν χρόνον ἀμφὶς ἔοντα."

ἄΩς εἰπὼν δμῶεσσιν ἀρήια τεύχε' ἔδωκεν.
 οἱ μὲν ἔπειτα δόμονδε θοῶς κίον, αὐτὰρ Ὀδυσσεὺς 220
 ἄσπον ἱερὸν πολυκάρπου ἀλωῆς πειρητιζών.

οὐδ' εὗρεν Δολίον, μέγαν ὄρχατον ἐσκαταβαίνων,
 οὐδέ τινα δμῶων οὐδ' υἴων· ἀλλ' ἄρα τοῖ γε
 αἵμασι δάκρυοντες ἀλωῆς ἐμμεναι ἔρκος
 ᾗχοντ', αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευε. 225
 τὸν δ' οἶον πατέρ' εὗρεν ἐνκτιμένη ἐν ἀλωῇ,
 λιστρεύοντα φυτόν· ῥυπόωντα δὲ ἔστο χιτῶνα

ῥαπτὸν αἰκέλιον, περὶ δὲ κνήμησι βοείας
 κνημίδας ῥαπτὰς δέδετο, γραπτὺς ἀλεείνων,
 χειρῖδας τ' ἐπὶ χερσὶ βάτων ἔνεκ'· αὐτὰρ ὕπερθεν 230
 αἰγέλην κυνέην κεφαλῇ ἔχε, πένθος ἀέζων.
 τὸν δ' ὥς οὖν ἐνόησε πολὺτλας διὸς Ὀδυσσεύς
 γήραι τειρόμενον, μέγα δὲ φρεσὶ πένθος ἔχοντα,
 στὰς ἄρ' ὑπὸ βλωθρὴν ὄγχυνη κατὰ δάκρυον εἷβε.
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν 235
 κῦσσαι καὶ περιφῦναι ἐδὼν πατέρ', ἥδ' ἕκαστα
 εἰπεῖν, ὥς ἔλθοι καὶ ἴκοιτ' ἐς πατρίδα γαῖαν,
 ἣ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 πρῶτον κερτομόλοις ἐπέεσσιν πειρηθῆναι. 240
 τὰ φρονέων ἰθὺς κλέν αὐτοῦ διὸς Ὀδυσσεύς.
 ἦ τοι ὁ μὲν κατέχων κεφαλὴν φυτὸν ἀμφελάχαινε·
 τὸν δὲ παριστάμενος προσεφώνεε φαίδιμος υἱός·

Odysseus invents a story which brings home to Laertes
 many thoughts about his son.

“ὦ γέρον, οὐκ ἀδαημονίη σ' ἔχει ἀμφιπολεῦν
 ὄρχατον, ἀλλ' εὖ τοι κομιδὴ ἔχει οὐδὲ τι πάμπαν, 245
 οὐ φυτὸν, οὐ συκὴν, οὐκ ἄμπελος, οὐ μὲν ἐλαίη,
 οὐκ ὄγχυνη, οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον.
 ἄλλο δέ τοι ἐρέω, σὺ δὲ μὴ χόλον ἔνθεο θυμῷ·
 αὐτόν σ' οὐκ ἀγαθὴ κομιδὴ ἔχει, ἀλλ' ἅμα γῆρας
 λυγρὸν ἔχεις αὐχμείς τε κακῶς καὶ αἰεκέα ἔσσαι. 250
 οὐ μὲν ἀεργίης γε ἄναξ ἔνεκ' οὐ σε κομίζει,
 οὐδὲ τί τοι δούλειον ἐπιπρέπει εἰσοράσθαι
 εἶδος καὶ μέγεθος· βασιλῇ γὰρ ἀνδρὶ ἔοικας.
 τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσαιο φάγοι τε,
 εὐδέμεναι μαλακῶς· ἦ γὰρ δίκη ἐστὶ γερόντων. 255
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,

τευ δμῶς εἰς ἀνδρῶν ; τευ δ' ὄρχατον ἀμφιπολεεῖς ;
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
 εἰ ἐτεόν γ' Ἰθάκην τήνδ' ἰκόμεθ', ὥς μοι ἔειπεν
 οὗτος ἀνὴρ ὃν δὴ ζυμβλημένος ἐνθάδ' ἰόντι, 260
 οὐ τι μάλ' ἀρτίφρων, ἐπεὶ οὐ τόλμησεν ἕκαστα
 εἰπεῖν ἢδ' ἐπακούσαι ἐμὸν ἔπος, ὥς ἐρέεινον
 ἀμφὶ ξείνῳ ἐμῷ, ἣ πον ζῶει τὲ καὶ ἔστιν,
 ἣ ἤδη τέθνηκε καὶ εἰν' Αἰδαο δόμοισιν.
 ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον· 265
 ἄνδρα ποτ' ἐξείνισσα φίλῃ ἐνὶ πατρίδι γαίῃ
 ἡμέτερόνδ' ἐλθόντα, καὶ οὐ πῶ τις βροτὸς ἄλλος
 ξείνων τηλεδαπῶν φιλίῳ ἐμὸν ἵκετο δῶμα·
 εὐχετο δ' ἐξ Ἰθάκης γένος ἔμμεναι, αὐτὰρ ἔφασκε
 Λαέρτην Ἀρκεισιάδην πατέρ' ἔμμεναι αὐτῷ. 270
 τὸν μὲν ἐγὼ πρὸς δῶματ' ἄγων εὖ ἐξείνισσα,
 ἐνδυκέως φιλέων, πολλῶν κατὰ οἶκον ἐόντων,
 καὶ οἱ δῶρα πόρον ξεινήια, οἷα ἐφκει.
 Χρυσοῦ μὲν οἱ δῶκ' εὐεργέος ἐπὶ τὰ τέλαιντα,
 δῶκα δέ οἱ κρητῆρα πανάργυρον ἀνθεμόεντα, 275
 δώδεκα δ' ἀπλοῖδας χλαῖνας, τόσσους δὲ τάπητας,
 τόσσα δὲ φάρεα καλὰ, τόσους δ' ἐπὶ τοῖσι χιτῶνας,
 χωρὶς δ' αὐτε γυναῖκας, ἀμήμονα ἔργα ἰδυίας,
 τέσσαρας εἰδαλμάς, ἃς ἤθελεν αὐτὸς ἐλέσθαι."
 Τὸν δ' ἡμέμβετ' ἔπειτα πατὴρ κατὰ δάκρυον εἴβων· 280
 " ξεῖν', ἣ τοι μὲν γαῖαν ἰκάνεις ἦν ἐρεεῖνεις,
 ὑβριστὰι δ' αὐτὴν καὶ ἀτάσθαλοι ἄνδρες ἔχουσι.
 δῶρα δ' ἐτώσια ταῦτα χαρίζεο, μυρὶ' ὀπάζων·
 εἰ γάρ μιν ζῶν γ' ἐκίχεις Ἰθάκης ἐνὶ δῆμῳ,
 τῷ κέν σ' εὖ δώροισιν ἀμειψάμενος ἀπέπεμψε 285
 καὶ ξενίῃ ἀγαθῇ· ἣ γὰρ θέμις, ὅς τις ὑπάρξῃ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 πόστον δὴ ἔτος ἐστίν, ὅτε ξείνισσας ἐκείνον

σὸν ξεῖνον δύστηνον, ἐμὸν παῖδ', εἴ ποτ' ἔην γε,
 δύσμορον; ὅν που τῆλε φίλων καὶ πατρίδος αἴης 290
 ἢέ που ἐν πόντῳ φάγον ἰχθύες, ἢ ἐπὶ χέρσιν
 θηρσὶ καὶ οἰωνοῖσιν ἔλωρ γένετ'. οὐδέ ἐ μήτηρ
 κλαῦσε περιστείλασα πατὴρ θ', οἷ μιν τεκόμεσθα·
 οὐδ' ἄλοχος πολυδωρος, ἐχέφρων Πηνελόπεια,
 κῶκυσ' ἐν λεχέεσσιν ἐὼν πόσιν, ὥς ἐπεφύκει, 295
 ὀφθαλμοὺς καθελοῦσα· τὸ γὰρ γέρας ἐστὶ θανόντων.
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ·
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
 ποῦ δαὶ νηὺς ἔστηκε θοῇ, ἢ σ' ἤγαγε δεῦρο
 ἀντιθέους θ' ἐτάρους; ἢ ἔμπορος εἰλήλουθας 300
 νηὺς ἐπ' ἀλλοτρίης, οἱ δ' ἐκβήσαντες ἔβησαν;"

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ τοιγὰρ ἐγὼ τοι πάντα μάλ' ἀτρεκέως καταλέξω.
 εἰμὶ μὲν ἐξ' Ἀλύβαντος, ὅθι κλυτὰ δώματα ναίω,
 υἱὸς Ἀφειδαντος Πολυπημονίδαιο ἀνακτος· 305
 αὐτὰρ ἐμοὶ γ' ὄνομ' ἐστὶν Ἐπήριτος· ἀλλὰ με δαίμων
 πλάγξ' ἀπὸ Σικανίης δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος.
 αὐτὰρ Ὀδυσσῆι τόδε δὴ πέμπτον ἔτος ἐστὶν,
 ἐξ οὗ κεῖθεν ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης, 310
 δύσμορος· ἢ τέ οἱ ἐσθλοὶ ἔσαν ὄρνιθες ἰόντι,
 δεξιοί, οἷς χαίρων μὲν ἐγὼν ἀπέπεμπον ἐκείνων,
 χαίρε δὲ κείνος ἰὼν· θυμὸς δ' ἔτι νῶϊν ἐώλπει
 μίξεσθαι ξενίῃ ἢδ' ἀγλαὰ δῶρα διδώσειν.”

The old man utterly breaks down, and Odysseus embracing
 him discovers himself to him.

Ως φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα· 315
 ἀμφοτέρησι δὲ χερσὶν ἔλων κόνιν αἰθαλόεσσαν
 χεύατο κακ κεφαλῆς πολιῆς, ἀδινὰ στεναχίζων.

τοῦ δ' ὠρίνετο θυμὸς, ἀνὰ ῥίνας δέ οἱ ἤδη
 δριμύν μένος προὔτυψε φίλον πατέρ' εἰσορόωντι.
 κύσσε δέ μιν περιφύς ἐπιάλμενος, ἥδ' προσηύδα· 320
 " κείνος μὲν τοι ὁδ' αὐτὸς ἔγω, πάτερ, ὃν σὺ μεταλλάῃς,
 ἧλυθον εἰκοστῷ ἔτει ἐς πατρίδα γαίαν.

ἀλλ' ἴσχεο κλαυθμοῖο γόοιό τε δακρυσέοντας.
 ἐκ γάρ τοι ἐρέω· μάλα δὲ χρὴ σπενδόμεν ἔμψης·
 μνηστῆρας κατέπεφνον ἐν ἡμετέροισι δόμοισι, 325
 λώβην τιτύμενος θυμαλγέα καὶ κακὰ ἔργα."

Τὸν δ' αὖ Λαέρτης ἀπαμείβετο φώνησέν τε·
 " εἰ μὲν δὴ 'Οδυσσεύς γε ἐμὸς παῖς ἐνθάδ' ἰκάνεις,
 σῆμά τί μοι νῦν εἰπὲ ἀριφραδὲς, ὅφρα πεποίθω."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς· 330
 " σὺλλήν μὲν πρῶτον τήνδε φράσαι ὀφθαλμοῖσι,
 τὴν ἐν Παρνησῷ μ' ἔλασεν σὺς λευκῷ ὀδόντι
 οἰχόμενον· σὺ δέ με προῖεις καὶ πότνια μήτηρ
 ἐς πατέρ' Αὐτόλυνκον μητρὸς φίλον, ὅφρ' ἂν ἐλοίμην
 δῶρα, τὰ δεῦρο μολῶν μοι ὑπέσχετο καὶ κατένευσεν. 335
 εἰ δ' ἄγε τοι καὶ δένδρε' ἐνυκτιμένην κατ' ἄλωην
 εἵπω, ἃ μοί ποτ' ἔδωκας, ἐγὼ δ' ἤτερόν σε ἔκαστα
 παιδὸνδ ἐὼν, κατὰ κῆπον ἐπισπόμενος· διὰ δ' αὐτῶν
 ἱκνεύμεσθα, σὺ δ' ὠνόμασας καὶ ξείπες ἔκαστα.

ὄρχνας μοι δῶκας τρισκαίδεκα καὶ δέκα μηλέας, 340
 σύκεας τεσσαράκοντ'· ὄρχους δέ μοι ᾧδ' ὀνόμηνας
 δώσειν πεντήκοντα, διατρύγιος δὲ ἕκαστος
 ἦην· ἐνθα δ' ἀνὰ σταφυλαὶ παντοῖαι ἔασιν,
 ὅππότε δὴ Διὸς ὦραι ἐπιβρίσειαν ὑπερθεν."

* Ως φάτο, τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ, 345
 σήματ' ἀναγνόντος τὰ οἱ ἔμπεδα πέφραδ' 'Οδυσσεύς·
 ἀμφὶ δὲ παιδὶ φίλῳ βάλε πῆχες· τὸν δὲ ποτὶ οἷ
 εἶλεν ἀποψύχοντα πολύτλας δῖος 'Οδυσσεύς.
 αὐτὰρ ἐπεὶ ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,

ἐξαυτίς μύθοισιν ἀμειβόμενος προσέειπε· 350

“Ζεῦ πάτερ, ἡ ῥα ἔτ’ ἐστὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,

εἰ ἐτεὸν μνηστῆρες ἀτάσθαλον ὕβριν ἔτισαν.

νῦν δ’ αἰνῶς δεῖδοικα κατὰ φρένα μὴ τάχα πάντες

ἐνθάδ’ ἐπέλθωσιν Ἰθακήσιοι, ἀγγελίας δὲ

πάντη ἐποτρύνωσι Κεφαλλήνων πολίεσσι.” 355

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“θάρσει, μὴ τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.

ἀλλ’ ἴομεν προτὶ οἶκον, ὃς ὀρχάτου ἐγγύθι κεῖται·

ἐνθα δὲ Τηλέμαχον καὶ βουκόλον ἡδὲ συβώτην

προὔπεμψ’, ὥς ἂν δεῖπνον ἐφοπλίσσωσι τάχιστα.” 360

ᾧς ἄρα φωνήσαντε βάτην πρὸς δώματα καλὰ.

οἱ δ’ ὅτε δὴ ῥ’ ἴκοντο δόμους εὖ ναιετάοντας,

εὗρον Τηλέμαχον καὶ βουκόλον ἡδὲ συβώτην

ταμνομένους κρέα πολλὰ κερῶντάς τ’ αἶθοπα οἶνον.

Τόφρα δὲ Λαέρτην μεγαλήτορα φ’ ἐπὶ οἴκῳ 365

ἀμφίπολος Σικελὴ λούσεν καὶ χρίσεν ἐλαίῳ,

ἀμφὶ δ’ ἄρα χλαῖναν καλὴν βάλεν· αὐτὰρ Ἀθήνη

ἄγχι παρισταμένη μέλε’ ἤλδανε ποιμένι λαῶν,

μείζονα δ’ ἡὲ πάρος καὶ πάσσονα θῆκεν ἰδέσθαι.

ἐκ δ’ ἀσαμίνθου βῆ· θαύμαζε δέ μιν φίλος υἱός, 370

ὥς ἶδεν ἀθανάτοισι θεοῖς ἐναλίγκιον ἄντην·

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ πάτερ, ἡ μάλα τίς σε θεῶν αἰειγενετάων

εἰδός τε μέγεθός τε ἀμείνονα θῆκεν ἰδέσθαι.”

Τὸν δ’ αὖ Λαέρτης πεπνυμένος ἀντίον ᾗδ’ 375

“αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,

οἷος Νήρικον εἶλον, ἐκτίμενον πτολίεθρον,

ἄκτῃν ἠπείροιο, Κεφαλλήνεσσιν ἀνάσσων,

τοῖος ἑὼν τοι χθιζὸς ἐν ἡμετέροισι δόμοισι,

τεύχε’ ἔχων ὥμοισιν, ἐφεστάμεναι καὶ ἀμύνειν 380

ἄνδρας μνηστήρας· τῷ κε σφέων γούνατ’ ἔλυσα

πολλῶν ἐν μεγάροισι, σὺ δὲ φρένας ἔνδον ἰάνθης.”

Ἔως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

οἱ δ' ἐπεὶ οὖν παύσαντο πόνον τετύκοντό τε δαῖτα,
ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε.

385

*Joy of Dolius, the old slave of Laertes, at recognising the
lost Odysseus.*

ἐνθ' οἱ μὲν δαίπνῳ ἐπεχείρουν ἀγχίμολον δὲ

ἦλθ' ὁ γέρωι Δολίος, σὺν δ' υἱεῖς τοῖο γέροντος,

ἐξ ἔργων μογέοντες, ἐπεὶ προμολοῦσα κάλεσσε

μήτηρ γρηῖς Σικελῇ, ἣ σφεας τρέφε καὶ ῥα γέροντα

ἐνδυκῶς κομέεσκεν, ἐπεὶ κατὰ γῆρας ἔμαρψεν.

390

οἱ δ' ὥς οὖν Ὀδυσῆα ἴδον φράσσαντό τε θυμῷ,

ἔσταν ἐνὶ μεγάροισι τεθηπότες· αὐτὰρ Ὀδυσσεὺς

μειλιχίοις ἐπέεσσι καθαπτόμενος προσέειπεν·

“ὦ γέρον, ἴς' ἐπὶ δεῖπνον, ἀπεκλεάθεσθε δὲ θάμβευς·

δηρὸν γὰρ σίτῳ ἐπιχειρήσειν μεμαῶτες

395

μῖμνομεν ἐν μεγάροισι, ὑμέας ποτιδέγμενοι αἰεὶ.”

ὥς ἄρ' ἔφη, Δολίος δ' ἰθὺς κίε χεῖρε πετάσσας

ἀμφοτέρας, Ὀδυσσεὺς δὲ λαβὼν κύσε χεῖρ' ἐπὶ καρπῷ,

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ φίλ', ἐπεὶ νόστησας ἐελδομένοισιν ἡμῖν

400

οὐδ' ἔτ' οἰομένοισιν, θεοὶ δέ σ' ἀνήγαγον αὐτοί,

οὐλλέ τε καὶ μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.

καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,

ἣ ἦδη σάφα οἶδε περίφρων Πηνελόπεια

νοστήσαντά σε δεῦρ', ἣ ἄγγελον ὀτρύνωμεν.”

405

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ὦ γέρον, ἦδη οἶδε· τί σε χρὴ ταῦτα πένεσθαι;”

Ἔως φάθ', ὁ δ' αὖτις ἄρ' ἔζετ' ἐνξέστου ἐπὶ δίφρου.

ὥς δ' αὖτως παῖδες Δολίου κλυτὸν ἄμφ' Ὀδυσῆα

δεικανόωντ' ἐπέεσσι καὶ ἐν χεῖρεσσι φύοντο,

410

ἐξείης δ' ἔζοντο παραὶ Δολίον, πατέρα σφόν.

Ως οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο

News reaches the city of the slaying of the suitors.

Ὅσσα δ' ἄρ' ἄγγελος ὤκα κατὰ πτόλιν ᾤχετο πάντη,
 μνηστήρων στυγερὸν θάνατον καὶ κῆρ' ἐνέπουσα.
 οἱ δ' ἄρ' ὁμῶς ἄλυντες ἐφολίτων ἄλλοθεν ἄλλος 415
 μυχμῶ τε στοναχῇ τε δόμων προπάροιθ' Ὀδυσῆος,
 ἐκ δὲ νέκυς οἴκων φόρεον καὶ θάπτον ἕκαστοι,
 τοὺς δ' ἐξ ἀλλάων πολίων οἰκόνδε ἕκαστον
 πέμπον ἄγειν Ἀλιδῶσι θοῆς ἐπὶ νηυσὶ τιθέντες·
 αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι, ἀχρύνενοι κῆρ. 420
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
 τοῖσιν δ' Εὐπείθης ἀνὰ θ' ἴστατο καὶ μετέειπε·
 παιδὸς γάρ οἱ ἄλαστον ἐνὶ φρεσὶ πένθος ἔκειτο,
 Ἀντινόου, τὸν πρῶτον ἐνῆρατο δῖος Ὀδυσσεύς·
 τοῦ δ' γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν· 425

Threatening language of Eupieithes, father of Antinous,

“ὦ φίλοι, ἡ μέγα ἔργον ἀνὴρ ὃδ' ἐμήσατ' Ἀχαιοῦς·
 τοὺς μὲν σὺν νῆεσσιν ἄγων πολέας τε καὶ ἐσθλοὺς
 ὤλεσε μὲν νῆας γλαφυράς, ἀπὸ δ' ὤλεσε λαοὺς,
 τοὺς δ' ἐλθὼν ἔκτεινε Κεφαλλήνων ὄχ' ἀρίστους.
 ἀλλ' ἄγετε, πρὶν τοῦτον ἢ ἐς Πύλον ὤκα ἰκέσθαι 430
 ἢ καὶ ἐς Ἥλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί,
 ἴομεν· ἢ καὶ ἔπειτα κατηφές ἐσσομένεθ' αἰεὶ·
 λῶβη γὰρ τάδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 εἰ δὴ μὴ παῖδων τε κασιγνήτων τε φονῆας
 τισόμεθ'. οὐκ ἂν ἐμοὶ γε μετὰ φρεσὶν ἡδὺ γένοιτο 435
 ζῶέμεν, ἀλλὰ τάχιστα θανὼν φθιμένοισι μετείην.
 ἀλλ' ἴομεν, μὴ φθέωσι περαιωθέντες ἐκεῖνοι.”

*Ως φάτο δάκρυ χέων, οἶκτος δ' ἔλε πάντας Ἀχαιούς.

ἀγχίμολον δέ σφ' ἦλθε Μέδων καὶ θεῖος ἀοιδὸς
 ἐκ μεγάρων Ὀδυσῆος, ἐπεὶ σφεας ὕπνος ἀνῆκεν, 440
 ἔσταν δ' ἐν μέσσοισι· τάφος δ' ἔλεν ἄνδρα ἔκαστον.
 τοῖσι δὲ καὶ μετέειπε Μέδων πεπνυμένα εἰδώς·

“κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι· οὐ γὰρ Ὀδυσσεὺς
 ἀθανάτων ἀέκητι θεῶν τὰδ' ἐμήσατο ἔργα·
 αὐτὸς ἐγὼν εἶδον θεὸν ἄμβροτον, ὃς ῥ' Ὀδυσῆι 445
 ἐγγύθεν ἐσθήκει καὶ Μέντορι πάντα ἐφκει.
 ἀθάνατος δὲ θεὸς τοτὲ μὲν προπάροιθ' Ὀδυσῆος
 φαίνετο θαρσύνων, τοτὲ δὲ μνηστῆρας ὀρίνων
 θύνε κατὰ μέγαρον· τοὶ δ' ἀγχιστῖνοι ἔπιπτον.”

ἌΩς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος ἦρει. 450
 τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἀλιθέρσης
 Μαστοριδης· ὁ γὰρ οἶος δρα πρόσσω καὶ ὀπίσσω·
 ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπε·
 “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
 ὑμετέρῃ κακότητι, φίλοι, τὰδε ἔργα γένοιντο· 455
 οὐ γὰρ ἐμοὶ πείθεσθ', οὐ Μέντορι ποιμένι λαῶν,
 ὑμετέρους παῖδας καταπανέμεν ἀφροσυνάων,
 οἳ μέγα ἔργον ἔρεξαν ἀτασθαλίῃσι κακῇσι,
 κτήματα κείροντες καὶ ἀτιμάζοντες ἄκοιτιν
 ἀνδρὸς ἀριστῆος· τὸν δ' οὐκέτι φάντο νέεσθαι. 460
 καὶ νῦν ὧδε γένοιντο· πείθεσθέ μοι ὥς ἀγορεύω·
 μὴ ἴομεν, μὴ πού τις ἐπίσπαστον κακὸν εὕρη.”

who carries the day against Medon and Halitherses, and
 leads the men of Ithaca in arms to the
 palace of Odysseus.

ἌΩς ἔφαθ', οἱ δ' ἄρ' ἀνήξαν μεγάλῳ ἀλαλητῷ
 ἡμίσειω πλείους· τοὶ δ' ἄθροοι αὐτόθι μίμνον·
 οὐ γάρ σφιν ἄδε μῦθος ἐνὶ φρεσὶν, ἀλλ' Εὐπείθει 465
 πείθοντ'· αἶψα δ' ἔπειτ' ἐπὶ τεύχεα ἐσσεύοντο.

αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροὶ νώροπα χαλκόν,
 ἄθροοι ἠγερέθαντο πρὸ ἄστεος εὐρυχόροιο.
 τοῖσιν δ' Εὐπείθης ἠγήσατο νηπιήσι·
 φῆ δ' ὃ γε τίσεσθαι παιδὸς φόνον, οὐδ' ἄρ' ἐμελλεν 470
 ἄψ ἀπονοστήσειν, ἀλλ' αὐτοῦ πότμον ἐφέψει.
 αὐτὰρ Ἀθηναίη Ζῆνα Κρονίωνα προσηύδα·
 “ὦ πάτερ ἡμέτερε, Κρονίδη, ἔπατε κρειόντων,
 εἰπέ μοι εἰρομένη, τί νύ τοι νόος ἐνδοθι κεύθει;
 ἢ προτέρω πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν 475
 τεύξεις, ἢ φιλότῃ μετ' ἀμφοτέροισι τίθησθα;”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “τέκνον ἐμὸν, τί με ταῦτα διείρειαι ἡδὲ μεταλλάς;
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,
 ὥς ἢ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθάιν; 480
 ἔρξον ὅπως ἐθέλεις· ἐρέω τέ τοι ὥς ἐπέοικεν.
 ἐπεὶ δὴ μνηστήρας ἐτίσατο δῖος Ὀδυσσεὺς,
 ὄρκια πιστὰ ταμόντες ὃ μὲν βασιλευέτω αἰεὶ,
 ἡμεῖς δ' αὖ παιδῶν τε κασιγνήτων τε φόνοιο
 ἔκκλησιν θέωμεν· τοι·δ' ἀλλήλους φιλεόντων 485
 ὥς τὸ πάρος, πλοῦτος δὲ καὶ εἰρήνῃ ἄλις ἔστω.”

ἌΩς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἶξασα

Οἱ δ' ἐπεὶ οὖν σίτοιο μελίφρονος ἐξ ἔρον ἔντο,
 τοῖς δ' ἄρα μύθων ἦρχε πολύτλας δῖος Ὀδυσσεύς· 490
 “ἐξελθὼν τις ἴδοι μὴ δὴ σχεδὸν ὧσι κιόντες.”

Dolius announces their approach, and Odysseus goes out
 to meet them with Telemachus and Laertes.

ὧς ἔφατ'· ἐκ δ' υἱὸς Δολίου κίεν, ὥς ἐκέλευε,
 στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν, τοὺς δὲ σχεδὸν εἰσίδε πάντας.
 αἶψα δ' Ὀδυσσῆα ἔπεα πτερόεντα προσηύδα·
 “οἷδε δὴ ἐγγὺς ἔασ'· ἀλλ' ὀπιζώμεθα θάσσον.” 495

ὥς ἔφαθ', οἳ δ' ὠρνευοντο καὶ ἐν τεύχεσσι δύνοντο,
 τέσσαρες ἀμφ' Ὀδυσῆ', ἔξ δ' υἱεῖς οἳ Δολιόιο·
 ἐν δ' ἄρα Λαέρτης Δολίος τ' ἐς τεύχε' ἔδυνον,
 καὶ πολιοὶ περ ἑόντες, ἀναγκαῖοι πολεμισταί.
 αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροὶ νώροπα χαλκῶν, 500
 ὦϊζάν ῥα θύρας, ἐκ δ' ἦιον, ἦρχε δ' Ὀδυσσεύς·

Τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη,
 Μέντορι εἰδομένη ἡμὲν δέμας ἥδὲ καὶ ἀνδρῆν.
 τὴν μὲν ἰδὼν γήθησε πολύτγλας διὸς Ὀδυσσεύς·
 αἶψα δὲ Τηλέμαχον προσεφώνεεν ὅμ φῖλον υἷον· 505
 “Τηλέμαχ', ἦδη μὲν τόδε γ' εἶσαι αὐτὸς ἐπελθὼν,
 ἀνδρῶν μαρναμένων ἵνα τε κρίνουνται ἄριστοι,
 μή τι κατασχύνειν πατέρων γένος, οἳ τὸ πάρος περ
 ἀλκῇ τ' ἡνιόρῃ τε κεκάσμεθα πᾶσαν ἐπ' αἶαν.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα· 510
 “ὄψεαι, αἰ κ' ἐβελήσθα, πάτερ φίλε, τῷδ' ἐπὶ θυμῷ
 οὗ τι κατασχύνοντα τεδν γένος, ὥς ἀγορεύεις.”

ᾧ φάτο, Λαέρτης δ' ἐχάρη καὶ μῦθον ἔειπε·
 “τίς νύ μοι ἡμέρη ἦδε, θεοὶ φίλοι; ἡ μάλα χαίρω·
 υἱὸς θ' υἱωνός τ' ἀρετῆς πέρι δῆριν ἔχουσι.” 515

Τὸν δὲ παρισταμένη προσέφη γλαυκῶπις Ἀθήνη·
 “ὦ Ἀρκεισιάδῃ, πάντων πολὺ φίλταθ' ἐταίρων,
 εὐξάμενος κούρη γλαυκῶπιδι καὶ Διὶ πατρὶ,
 αἶψα μάλ' ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος.”

*Laertes slays Eupéithes, and a general slaughter
 would have followed,*

ᾧ φάτο, καὶ ῥ' ἐμπνευσσε μένος μέγα Παλλὰς Ἀθήνη. 520
 εὐξάμενος δ' ἄρ' ἔπειτα Διὸς κούρη μέγαλοιο,
 αἶψα μάλ' ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν Εὐπείθεα κόρυθος διὰ χαλκοπαρήου.
 ἡ δ' οὐκ ἔγχος ἔρπτο, διαπρὸ δὲ εἶσατο χαλκός·

δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 525
 ἐν δ' ἔπεσον προμάχοις Ὀδυσσεὺς καὶ φαίδιμος υἱὸς,
 τύπτουν δὲ ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύουσι.
 καὶ νῦν κε δὴ πάντας ὄλεσαν καὶ ἔθηκαν ἀνόστους,
 εἰ μὴ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 ἦυσεν φωνῇ, κατὰ δ' ἔσχεθε λαὸν ἅπαντα 530
 “ἴσχεσθε πτολέμον, Ἰθακήσιοι, ἀργαλείοι,
 ὥς κεὶν ἀναιμωτὶ γε διακρινθεῖτε τάχιστα.”
 ἄΩς φάτ' Ἀθηναίη, τοὺς δὲ χλωρὸν δέος εἶλε·

had not Athena intervened and made peace between
 the combatants.

τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατο τεύχεα,
 πάντα δ' ἐπὶ χθονὶ πῖπτε, θεᾶς ὅπα φωνησάσης· 535
 πρὸς δὲ πόλιν τρωπῶντο λιλαιόμενοι βιότῳ.
 σμερδαλέον δ' ἐβόησε πολύτλας δῖος Ὀδυσσεὺς,
 οἴμησεν δὲ ἀλεῖς ὥστ' αἰετὸς ὑψιπετής.
 καὶ τότε δὴ Κρονίδης ἀφίει ψολόεντα κεραυνὸν,
 καὶ δ' ἔπεσε πρόσθε γλαυκῶπιδος ὀβριμοπάτρης. 540
 δὴ τότε Ὀδυσσῆα προσέφη γλαυκῶπις Ἀθήνη·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἴσχεο, παῦε δὲ νεῖκος ὁμοίου πολέμοιο,
 μὴ πῶς τοι Κρονίδης κεχολώσεται εὐρύοπα Ζεὺς.”
 ἄΩς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαῖρε δὲ θυμῷ. 545
 ὄρκια δ' αὖ κατόπισθε μετ' ἀμφοτέροισιν ἔθηκε
 Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 Μέντορι εἰδομένη ἡμὲν δέμας ἥδὲ καὶ αὐδὴν.

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 (*F*, i. e. ff), 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 unmistakable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as $\tau\acute{o}\nu\delta' \eta\mu\acute{\epsilon}\iota\beta\epsilon\tau'$ $\acute{\epsilon}\pi\epsilon\iota\tau\alpha \acute{\alpha}\nu\alpha\zeta$ or $\mu\acute{\epsilon}\gamma\alpha \mu\acute{\eta}\sigma\alpha\tau\omicron \acute{\epsilon}\rho\gamma\omicron\nu$, we should expect to find $\acute{\epsilon}\pi\epsilon\iota\tau' \acute{\alpha}\nu\alpha\zeta$ and $\mu\acute{\eta}\sigma\alpha\tau' \acute{\epsilon}\rho\gamma\omicron\nu$. Instead of $\acute{\alpha}\nu\omicron\epsilon\iota\kappa\omega$ or $\acute{\alpha}\nu\omicron\epsilon\iota\omega$, we should naturally write $\acute{\alpha}\nu\epsilon\iota\kappa\omega$ and $\acute{\alpha}\nu\epsilon\iota\omega$. But there was a time when the words were pronounced $\acute{F}\acute{\alpha}\nu\alpha\zeta$, $\acute{F}\acute{\epsilon}\rho\gamma\omicron\nu$, $\acute{\alpha}\nu\omicron\acute{F}\epsilon\iota\kappa\omega$, $\acute{\alpha}\nu\omicron\acute{F}\epsilon\iota\omega$, 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 *veças*, Lat. *vicus*; *Folvos*, *vinum*, 'wine'; *Féσπερος*, *vesper*; *Fιδεῖν*, *videre*; *ἔργον*, 'work.'

§ 3. Vowels.

(1) The α in Attic generally appears in the Homeric dialect as η , e.g. ἀγορή, πειρήσομαι, πρήσσω, λίην. Sometimes α is changed to η , as ἡγορέη, ἡγεμῖαι: or to α , as πῦρ, καταβατός.

(2) ϵ may be *lengthened* to ϵ , as χρύσειος, κρινός, εἶς, Ἑρμείας, στείος, θεῶν: into η , τιθήμενος, ἦν.

(3) o *lengthened* to ou , πονός, μῦνος, ὄλος for ὄλος: to ϵ , πῶν, ἡγνοίησε: to ω , Διώνυσος, ἀνάστος: to α , ὑπαί.

(4) η *shortened* to ϵ , as in Conjunctives ἴθινετε, εἴδετε, πειρήσεται, μίσγειαι: ω to o , as in Conjunctives τραπέομεν, ἐγείρομεν.

(5) Before or after η the addition of ϵ is not uncommon, as ἔηκε = ἦκε, ἥλιος = ἥλιος, as also before ϵ , as ἔεθνα, ἐέκοσι.

(6) αo (ηo) often changes to ϵo , as Ἀτρεΐδω, Ἀτρεΐδω. This interchange between short and long vowels is called *Melambesis quantitatis*; as in $\xi o s$ often read as $\epsilon o s$. Cp. ἀπειρέσιος and ἀτρεΐσιος.

§ 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that eo and eou may contract into eu , as θάρσεν, γηγάνεν, βάλλεν.

(2) Frequently words remain uncontracted, as ἄεαν, πῶς, ὅστιά. Sometimes contraction takes place when it does not occur in Attic, as in ἱρὸς (ἱερὸς), βόσας (βοήσας).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as $\pi\rho\epsilon\alpha$, Ἀτρεΐδew, δὴ $\alpha\delta$, δὴ $\xi\beta\delta\mu\omicron\varsigma$, ἐπεί $\sigma\acute{o}$. 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 ϵ and υ , as παῖδ | ὅπασσαν: 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 , o , elided, but also frequently the diphthongs α , as βούλομ' ἐγὼ, and ϵ in μοι and τοι, as well as ι in the dative and in $\delta\tau\iota$. The ν *ἐφελυστικόν* stands before consonants as well as before vowels.

§ 7. *Αποορση*.

Before a following consonant, the short final vowel in *δρα*, *παρά*, *ἀνὰ*, *κατά*, may be dropped. This is called *Αποορση*. The *τ* of *κατ*[d] so shortened assimilates itself to the following consonant—*κάτπεσε*, *κάμμορος*, *κάτ πέδιον*, *κάκ κορυφήν*, *κάλλιπε*, *κάδ δ' ἄρα*; and similarly the *ν* of *ἀν*[d] before a following *π* or *λ*, as *ἀμ 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 *ἐλλαβον*, *ἐμμαθον*, *ἐννήντος*, *τόσσος*: so, also, *δππας*, *δττι*, *πελεκκάω*, *ἐδδεισε*. 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*, *ἐτὶ 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 *ἱππότᾱ*, *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 *γαυάων*, *ναντέων*, *παρειῶν*.

(6) Dat. plur. *ῆσι* or *ῆε*, as *πόλῃσι*, *σχίζῃσι*; but *θεαῖς*, *ἀνταῖς*.

§ 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 *e* often coalesces, not with the vowel of the termination, but with a preceding *e*, into *ei* or *η*, as *εὐρύε-εος* contracts into *εὐρῦεος*, *σπεί-εος* into *σπῆος*, *Ἡρακλέ-εος* into *Ἡρακλῆος*, *-ῆι*, *-ῆα*.

(4) Words in *eus* form their cases with *η* instead of *e*, as *βασιλῆος*, *-ῆι*, *-ῆα*; the Dat. plur. often ends in *ῆεσσιν*. But proper names may retain the *e*, as *Τυδεί*, *Ὀδυσσεά*.

(5) Words in *as* generally retain *e* in their cases, as *πόλις*, *πόλιος*, *πόλει*, *πόλιες*, *ἰων*, *ιας*, *ἰεσσι*. But we find also *πόλῃος* (cp. *μάντης*), *πόλῃι*, *πόλῃες*, *πόλῃας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ἰς*.

(6) For *ναῦς* Homer uses *νηῦς*, declined with both *e* and *η*. Gen. *νεὸς* or *νηὸς*, Dat. *νηϊ*, Acc. *νέα* or *νῆα*, Dat. plur. *νηυσί*, *νῆεσσιν*, and *νέεσσιν*.

(7) Among anomalous forms may be mentioned:—

(a) Nom. and Acc. *κάρη*, Gen. *κάρητος*, *καρήματος*, and *κράτος* (as if from *κράας*, neut.), and *κρατὸς*, Dat. *κράατι* and *κρατί*, Acc. *κράτα* (from *κράς*, masc.).

(b) *γόνυ* and *δόνυ* make *γόνυατος*, *γουνός*, and *δούρατος*, *δουρός*.

(c) *υἷς*, besides the regular forms in Second Declension, has Gen. *υἶος*, Dat. *υἷι*, Acc. *υἷα*, Nom. plur. *υἶες*, Dat. *υἷασι*, Acc. *υἷας*, Dual *υἶε*.

§ 12. Special Terminations.

(1) The termination *φι*[*ν*] (appearing with nouns of First Declension as *νηϊ*, 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' ἱερύφιν*, *διὰ στήθεσφιν*, *δαστέφιν* *his*; Dat. *θύρηφι*, *βιθήφι*, *φαινομένηφι*, *θέφιν*, *ὄν ἱπποισιν καὶ ὄχεσφι*, *πρὸς κοτυληδονόφιν* (*κοτυληδόσι*), and, in anomalous form, *ναῦφι*. In the form *εσχαρόφιν* 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 *οἰκοθι*, *Ἰλιόθι* *πρό*, *κηρόθι*.

(b) To the question *whence?* in *θεν*, as *οἰκοθεν*, *θεόθεν*: also with prepositions, as *ἀπ' οὐρανóθεν*, *κατὰ κρήθεν*.

(c) To the question *whither?* in *δε*, as *ἀγορήνδε*, *λόχονδε*, *ἄλαδε* (also *εἰς ἄλαδε*), and analogous forms *φύγαδε*, *οἰκαδε*. With *Ἰδιδόδε* supply *δῶμα*, 'to the house of Hades.' In the phrase *ἔνδε 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*, *αἰσχροῖη*, 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 *εὐχέστη*, *ἀπειρεσίη*.

(3) Adjectives in *υς* are also often of two terminations only, and often shorten the Femin. *εια* to *εα* or *εη*, as *βαθέη*, *ώκεια*.

(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 *λατρεύοντα* for *λατρόεντα*.

(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 *λαρράτατος*, *οἰϋράτατος*. 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. *τοῦν*, Nom. plur. *τοὶ*, *ταί*, Gen. *τάων*, Dat. *τοῖσι*, *τῆσι*, *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, μεν ἐμείο, ἐμέθεν	σέο, σεῦ, σεῖο σέθεν	ἐο, εὔ, εἰο, ἔθεν
Dat. "	.. ..	τοί, τειν	οἷ, ἐοῖ
Acc. "	.. ..	.. ..	ἐ, ἐῖ, μιν
N. A. Dual	νῶι, νῶ (Acc.)	σφῶι, σφῶ	σφωῖ
G. D. "	νῶιν	σφῶιν, σφῶν	σφωῖν
Nom. Plur.	ἄμμες	ὑμμες	
Gen. "	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων, σφῶν
Dat. "	ἄμμι(ν), ἡμιν	ὑμμι(ν), ὑμιν	σφι(ν), σφίσι(ν)
Acc. "	ἄμμε, ἡμέας, ἡμας	ὑμμε, ὑμέας	σφέας, σφάς, σφε.

(2) Special forms of the Possessive Pronouns.

	Sing.	Plur.	Dual.
First Person	.. ..	ἄμδς and ἄμδς (δ), ἡ, ὄν	νώϊτερος.
Second Person	τέδς, ἡ, ὄν	ὑμδς, ἡ, ὄν	σφωϊτερος.
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. *δου*, (al. *δο*), *ἕης*. 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, ἔρεφα.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. ἔ-φραδον (φράζω), ἔπεφνον and πέφνον (φένω), πεπύθωμεν (πείθω), πεφιδέσθαι (φείδομαι), 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, κεκαθήσω, κεχολώσομαι.

(4) The forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω) follow the analogy of the reduplication of verbs beginning with ρ. But cp. βερυπωμένα, Od. 6. 59. In δέγμα (δέχομαι) the reduplication is lost, in δειδεγμα, δειδια (root δκ) 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, βάλῃσι, 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, βαρῆσσεσθον. 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 λαλαῖσαι, βούλειαι, 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 αται and ατο, as δεδαῖαται, κέατο (ἔκειντο), ἀπολοῖατο.

(5) The termination of the Inf. is frequently μεναι, or μεν. Pres. ἄκου-έ-μεν(αι), Fut. κελυσ-έ-μεν(αι), Perf. τεθνάμεν(αι), Pass. Aor. βλήμεν(αι), μυχθήμεν(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, θέλγασκον, ὄθεσκον, ῥίπτασκον, κρίπτασκον. In the First Aor. Act. the termin. follows the aoristic vowel α, ἐλάσασκον, μνησά-σκετο. In μ 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 ἐφάων.

§ 18. Contracted Verbs.

(1) Verbs in έω (for the most part uncontracted) change εε and εει into ει, sometimes εε into η, εο or εου into 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 *δράω* (*δράω*), *δράφ* (*δράφ*), *δράωσι* (*δράωσι*), *μνάσθαι* (*μνάσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ήβώντες*, from *ήβάω*, *δράωμι* from *δράω*.

(3) Verbs in *όω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *ύπνώντες*. Such forms as *άρώσι* (*άρούσι*) and *δηιόφεν* (*δηιοίεν*) 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 (*νείκω*) *νέικεσσα*, (*αἰδέομαι*) *αἰδέσσομαι*, (*γελάω*) *εγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) *ἀναχασάμενος*, (*φράζομαι*) *ἐφράσσατο*. (b) Or the *σ* may be altogether dropped in the Fut., as *τελέει*, *μαχέονται*, *ἀντιόω*, i. e. *ἀντιάω*, *ἀντιώω*, 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* *έχευα έχεα*, *καίω* *έκηα*, *σεύω* *έσσευα*. Cp. *είπα* for *είπον*.

§ 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 *μηκάομαι*, *έγηραν* than *γηράσκω*, *έχραον* than *χράω*.

(2) Reduplicated Aor. II. Act. and Med., see § 16. 2.

(3) Aor. II. with *σ* on analogy of *έπεσον*. We find such forms as *ίξον* (*ίκω*), *έβήσето* (*βαίνω*), *εδύσето*, *δυσόμενος* (*δύνω*), *δρσο* (*δρнуμι*), *λέξο* (*λέγω*), *άξετε* (*άγω*), *οίσε* (*οίω* = *φέρω*), *άξέμεν*, *ερξέμεν*.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act.) *έκταν* (*κτείνω*), *εμβλήτην* (*βάλλω*), *ούτα* (*ούτάω*). 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*), *έχυντο*, *χύμενος* (*χέω*), *ούτο* (*σεύω*), *όρτο* (*δρнуμι*).

§ 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 *ἔμυχθεν, 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* (*ἐδάνην*), *σπῆῃ* (*σῆπω*), *μυγήῃ*, (al. *μυγείῃ*), *μυγέωσι*, *δαμείετε*.

§ 23. Verbs in *μι*.

(1) The principal peculiarities of the verbs *ἴστημι, τίθημι, ἵημι, δίδωμι*, are given as follows.

	(a) ἴστημι	(b) τίθημι	(c) ἵημι	(d) δίδωμι
Indic. Pres.				
2nd Sing.	.. ..	τίθησθα	ἵεις	{ διδοῖσθα διδοῖς
3rd Sing.	.. ..	τιθεῖ	ἵει	διδούῃ
3rd Plur.	.. ..	τιθεῖσι	ἵεῖσι	διδούσι
Indic. 1st Aor.	.. ..	.. ..	ἔηκα	
„ Imperf.	.. ..	.. ..	ἵεν	ἔδιδον
Imperat.	ἴστα	.. ..	.. ..	δίδωθι
Infin. Pres.	ἰστάμεναι	τιθέμεναι	ἵέμεν[αι]	{ διδόμεν διδούμαι
„ 2nd Aor.	στήμεναι	θέμεν[αι]	ἵμεν	δόμεν[αι]
„ Perf.	ἑστάμεν[αι]			
Conjunctive				
2 Aor.				
1st Sing.	στέω (στεῖω)	θέω (θεῖω)	μεθ-είω	
2nd Sing.	στήῃς	θήῃς (θεῖῃς)		[δῶσι
3rd Sing.	στήῃ	θήῃ (θεῖῃ)	ῆσι, ἀν-ήῃ	δώῃσι, δώῃ,
1st Plur.	στέωμεν (στείωμεν)	θέωμεν (θεῖωμεν)	.. ..	δῶομεν
2nd Plur.	.. ..	θεῖετε	.. ..	
3rd Plur.	περί-στήωσι	.. ..	.. ..	δῶωσι.
Dual	παρ-στήετον			

(2) In the Third Plural of Past tenses *εν* is a common termination for *εσαν*, as *τίθεν, ἵεν*; also *ἔσαν* and *σταν* = *ἔστησαν, ἔφαν* = *ἔφασαν, ἔφυν* = *ἔφυσαν, ἔβαν* and *βαν* = *ἔβησαν*. Notice also the forms *ἔσταως, ἔστωε*, perf. act. particip.; and 2nd pers. plur. perf. *ἔστατε*, 3rd pers. plur. pluperf. *ἔστασαν*.

(3) *Εἵμι* (*ibo*) has the following peculiar forms.

	Pres. Indic.	Conjunct.	Opt.	Inf.
Second Sing.	εἶσθα	ἵσθαι	..	ἵμεν(αι).
Third Sing.	.. ..	ἵσιν	ἵη	
First Plur.	.. ..	ἵομεν		

Imperf. First Sing.	ἦα, ἦιον	Third Sing.	ἦε(ν), ἦε(ν), ἦεν
Dual	ἦτην		
First Plur.	ἦομεν, ἦμεν	Third Plur.	ἦσαν, ἴσαν, ἦιον
Fut. εἰσομαι, εἶσθι, εἰσεται	Aug. 1 εἰσάμην, εἰσάμην.		

(4) Εἰμὶ (*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, ἦσι, ἔη	ἔοι	
First Plur.	εἰμεν			
Second Plur.	.. ..	.. ..	εἴτε	
Third Plur.	ἔασσι	ἔωσι		

(b) Inf. ἔμμεν[αι] and ἔμμεν[αι].

(c) Particip. ἔων, ἐούσα, ἐόν, Gen. ἐόντος.

(d) Imperf. First Sing. ἦα, ἦα, ἦον, Second ἦεσθα, Third ἦεν, ἦην, ἦην, Third Plur. ἔσαν.

(e) Iterative tense ἔσκειν, Fut. ἔσσομαι, Third Sing. ἔσσειται.

(5) Under φημι we find φήη (Third Sing. Conjunct.), φάε (Particip.), φάο (Imp. 2 Sing.).

(6) Under κείμαι we have κέεται, καίεται, and κέονται, = κείνται: κέατο, κέατο = κείντο: κήται = κέηται. Iterative tense κεσκόμην, Fut. κέω, κείω, Inf. κείμεν, Particip. κέων.

(7) Under ἦμαι, 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. εἰδομεν, Second εἰδετε, Particip. ἰδνῖα, Inf. ἰδμεναι, ἴδμεν.

(c) Imperf. First Sing. ἦδεα, Second Sing. ἦειδης, Third ἦδεε, ἦειδη, Third Plur. ἴσαν, Fut. εἰδήσω.

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BOOK XIII.

N.B. The sections and numbers in thick type refer to the 'Homeric forms,' pp. 203 foll.

Line 1. **ὡς ἔφαθ'.** Odysseus had just finished telling his adventures to Alcinous, the Phaeacian king, and his nobles; and all sat for a while in mute amazement at his wonderful story. **ἄκην ἐγένοντο σιωπῇ,** 'were hushed in silence.' **ἄκην** is commonly called an adverb, of the form of a feminine accusative; properly **ἄκᾱν** (**ἄκαος**) with the Ionic use of **η** for **α**. See Homeric forms § 3. (1). It may be compared with such forms as **κρύβδην**, **βάδην**. The usually received etymology is from **ἀ** priv. and **χαίνειν**, *hiscere*.

1. 2. **κηληθμῷ** 'they were enchained by the charm [of his story] throughout the dim-lit hall.' The **μέγαρον**, or main room of the Greek house, is called **σκιᾶν**, because of the absence of windows; the light only entering through the open door, or through the smoke-vent in the roof.

1. 4. **ἔκεν**, § 4. 1. **δῶ=δῶμα**, probably not an actual contraction of **δῶμα**, but an equivalent for the simple stem **δομ**. The epithet **χαλκοβατὴς** refers to Od. 7. 89, where the **χάλκεος οὐδὸς** of the palace is spoken of. **ποτί=πρός**.

1. 5. **παλιμπλαγχθέντα**. Alcinous means to promise Odysseus an easy and prosperous voyage home in a Phaeacian ship, and so he says, 'since thou hast come to my palace, therefore I think that thou wilt return home without being driven back from thy course;' as he had so often been before.

1. 7. **ὑμέων**, § 15. 1, (b), to be scanned as two syllables. Alcinous is addressing the Phaeacian princes, and urging them to add to the presents that had already been brought in and packed up for Odysseus.

1. 8. **γερόσιον**= 'the chieftains' wine,' as drunk by the **γέροντες**, who formed the king's council. Cf. inf. 12, **βουληφόροι**. 'They are not necessarily 'old,' but only 'reverend.'

1. 10. **ἐνξέστη**, § 13. 2.

1. 12. **ἐνευκαν**, in Attic, **ἤνεγκαν**.

1. 15. **πισόμεθα**, 'we will repay ourselves by making collections among the people; for it is hard that one man should give presents without getting compensation.' Notice the strong force of the Mid.

Voice *τίνεσθαι*. Here *πρῶκος* is a genitive [of price] from *πρῶξ*, 'a free gift.' Cp. Od. 17. 413.

l. 16. *ἐπι-ήνδανε* § 2.

l. 17. *κακκείοντες*, § 7. *κείω* has the force of a future, 'to lie down.' *οἰκόνδε* § 12, 2, (c).

l. 19. *νῆάδε* § 12, 2, (c), § 11. 6. This was the ship on which Odysseus was to embark.

l. 20. *ἱερὸν μένος*. The 'sacred gallantry' of Alcinous, means no more than 'Alcinous the gallant king.' We might almost say 'his sacred majesty.' Notice that *αὐτὸς ἰὼν* agrees in gender with *Ἀλκίνοος* implied in the periphrasis.

l. 21. *ὕπὸ ζυγά*. Alcinous went right along the ship (*διὰ νῆος*) and stowed away all the presents under the benches, that they (*τὰ*, l. 20) might not impede (*βλάπτει*) any of the crew as they sped their ship along (*ἐλαυνόντων*, sc. *νῆα*).

l. 23. *εἰς Ἀλκινόοιο*, sc. *δόμον*.

l. 24. *τοῖσι*, 'for them.' *ἱερευσε*, because a banquet was always regarded as a sacrificial feast.

l. 25. *Ζηνί*, 'in honour of Zeus.' The commoner dative is *Διί*.

l. 26. *μήρα*, the same as *μηρία*, not the whole thighs, but portions cut from them, and wrapped in fat for 'burning' on the altar.

l. 28. *λαοῖσι τετμένος*, an interpretation of the name *Δημόδοκος*. Cp. Od. 8. 479, *πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἄοιδοι | τμήτης ἔμμοροι εἰσι*.

l. 30. *δῶναι ἐπειγ*, 'eager that it should set.'

l. 31. *λιλαίεται*. This may be either indic. or conjunct., § 3. 4, both moods being found in similes; the use of *ἔλκετον* rather suggests the latter.

l. 32. *νεῖδν ἄν* = *ἀνὰ νεῖδν*, 'over his field,' § 3. 2. *πηκτὸν* must mean 'framed' or 'fitted' of several pieces; in contrast with the simple plough of one solid piece (*αὐτόγυον*, Hesiod. Opp. 433).

l. 33. *κατίδν*, aorist of custom, 'sets.'

l. 34. *ἐποίησθαι*, 'that he may make ready his supper,' infin. of purpose. *βλάβεται*, 'totter,' from *βλάβομαι* a poetical form of *βλάπτομαι*. Odysseus was as glad as any weary ploughman could be to see the sun set.

l. 41. *πομπή* means 'convoy home.' He prays for a blessing on his voyage and on his gifts, meaning that he hopes to be spared to enjoy them; and that he hopes to find his wife at home without reproach (*ἐμύμονα*); not a second Clytemnestra.

l. 45. *ἀρετήν* here is 'prosperity.'

l. 48. *πεμπέμεναι*, § 17. 5.

l. 50. Join *κρητῆρα κερασσάμενος*, 'having mixed a bowl;' sc. of wine and water, as the wine was rarely drunk unmixed. *νεῖμον*, i aor.

imperat. of νέμω. The cupbearer filled a jug (πρόχοος) from the bowl, and then coming round to each guest and stopping at his seat (ἐπιστάδον), poured wine into his cup (δέπας), that he might make a libation. Here, each of the company made his libation, 'from the place where he was sitting' (ἐξ ἑδρῶν being an appended explanation [ἐπεξηγήσεις] of αὐτόθεν. Cp. Il. 19. 77, αὐτόθεν ἐξ ἑδρης, οὐδ' ἐν μέσσοισιν ἀναστὰς): but Odysseus rose and pledged Arete the queen, before he took leave.

l. 58. Notice, in this often recurring verse, that both μιν, § 15. 1, (c), and ἔπεα are governed by προσέειπε, for φωνήσας is intrans. = 'having lifted up his voice.'

l. 59. διαμπερές, 'for ever and aye.' εἰς δ' κε, 'until' = the later ἔστε syncopated from εἰς ὅτε.

l. 60. τὰ τε, 'things which,' taking up the two notions of γῆρας and θάνατος. Join ἐπι-πέλονται, and render 'overhang,' or 'wait upon,' rather than 'come upon,' which suggests an accusative. Cp. Od. 15. 408, νοῦσος ἐπὶ στυγερῇ πέλεται δειλοῖσι βροτοῖσιν.

l. 63. ἐβήσετο, § 20. 3. ὑπὲρ expresses the lifting of the foot to cross the threshold, which was somewhat raised. From another point of view we say κατ' οὐδοῦ, Od. 4. 680.

l. 65. ἡγεῖσθαι, infin. of purpose, 'to lead the way.'

l. 66. Join δμῶδες γυναῖκας = 'serving-women,' three of whom are specified as τὴν μὲν, τὴν δ' ἐτέρην, ἡ δ' ἄλλη, respectively.

l. 68. ἔμ' ὄπισσεν, 'she sent along with her a second to carry a strong chest.'

l. 71. πομπῆς ἀγανόε. This 'gallant convoy' consisted of 52 youths chosen for the purpose, as told in Od. 8. 35. τὰ γε is explained as 'meat and drink,' by the words in apposition, in the next line.

l. 73. Join κάδ (§ 7) στόρεσαν, 'spread down.'

l. 74. ἱκριόφιν, § 12. 1. The Homeric ship was not decked over from stem to stern, but had two small decks, fore and aft, leaving the middle of the ship uncovered. Here, that there may be no doubt as to which of the decks he slept on, the adjective πρύμνης is added, to qualify νηὺς.

l. 75. Join ἀν (§ 7) ἐβήσετο (§ 20. 3), 'he embarked.' κατέλεκτο, § 20. 4, 'lay down.'

l. 77. κόσμῳ, 'in order.' We must suppose that this stone, which was bored with a hole to receive the stern-cable, was fixed on shore; the bows of the ship were moored to blocks of stone at the bottom of the water, called εὐναί, (cp. Od. 15. 498).

l. 78. ἀνακλινθέντες, 'leaning back they tossed up the brine with the oar blade.'

l. 79. νῆδυμος. It is usual to follow the interpretation of Buttmann, and to regard this as a mistaken form for ἡδυμος (ἡδύς). But the rendering of Aristarchus, sc. ἀνέκδυτος, from νῆ, δύω, is more likely; the 'sound' sleep from which one does not wake, is described further by the

words *νήγητος*, etc. Cp. Virg. Aen. 6. 522, 'dulcis et alta quies, placidaeque simillima morti.' τῷ refers to Odysseus.

1. 81. ἡ δὲ, 'but the ship;' this construction is not kept up, but changes at l. 84. The first simile compares the ship, as the seas pass under her and lift her stern, to a team of horses at a furious gallop, with outstretched necks, lowered heads, and hind-quarters that seem to rise high from the ground at every stride. The second simile simply describes the ship's *speed*.

1. 86. ἱρηξ κίρκος. In such combinations the generic term comes first, and the specific second, as in *βοῦς ταῦρος*, etc. κίρκος serves to limit ἱρηξ. We may render 'the *wheeling* falcon.'

1. 89. θεοῖς ἐναλίγκια = 'plans like [those of] the Gods.' For this short form of comparison cp. *δμοῖα νοήματα Πηνελόπειης*, Od. 2. 121; *κόμαι Χαρίτεσσιν ὁμοῖαι*, Il. 17. 51.

1. 91. *πείρων* (properly 'piercing,') is joined appropriately with *κύματα*, and less accurately with *πτολέμους*. This is called a *zeugma*.

1. 92. *λελασμένος*, 'oblitus;' perf. particip. of *λανθάνομαι*.

1. 93. *φαάντατος*. This seems to be for *φαέντατος* (shortened from *φαινότατος*), with assimilation of *ε* to the preceding *α*. *ὑπέρεσχε*, 'rose,' intrans., as *εἶτε γὰρ ἥελις φαέθων ὑπέρεσχε γαίης*, Il. 11. 735. The morning-star is said (Il. 23. 226) to come *φάως ἔρεαν ἐπὶ γαίαν*.

1. 95. *τήμος* takes up *εἶτε* sup. = *cum . . . tum*. *νηὸς*, § 11. 6, scanned as one syllable.

1. 96. *Phorcys*, a sea-god, is represented by Hesiod as a son of Pontus. The *Φόρκυνος λιμὴν* cannot now be identified in Ithaca. The poet seems to place it on the West or North-West side of the island.

1. 97. *δύο δὲ*, 'and there are two steep, jutting, headlands in it, sinking toward the harbour, which keep off the great wave raised by stormy winds outside.' The two extremities of the headlands narrow the harbour's mouth, as described in Od. 10. 89, *ἀκταὶ δὲ προβλήτες ἐναντία ἀλλήλησιν | ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἰσοδὸς ἐστίν*. We may compare with this passage Virg. Aen. 3. 533 foll. 'Portus . . ipse latet; gemino demittunt brachchia muro | turriti scopuli;' and, for a more complete picture, Aen. 1. 159-169. *ἀπορρώγες* is the exact equivalent of the Lat. 'abruptae.' *ποτιπεπηγυῖαι* is the Epic form of *προσπεπηγυῖαι* from *προσπηγίσσω*. *δυσάήων* is a lengthened form of the uncontracted genit. *δυσσάων* (*δυσσᾶς*).

1. 100. *δεσμοῖο*, i. e. 'mooring-cable.'

1. 101. *ἐύσελμοι*, § 8. 2.

1. 102. *κρατὸς*, § 11. 7, (*α*), is the landward end of the harbour.

1. 105. *κρητῆρες*. These 'bowls, urns, and looms of stone' are intended to describe the quaint shapes that hang from the roof and rise from the floor of a stalactitic grotto. *ἔασι*, § 23. 4, (*α*).

1. 106. *πυθαιβώσσουσι*, 'store honey,' is akin to *θάω, τίθη*, and *τιθήνη*. Here *ἔπειτα* only means 'besides,' as introducing a new feature in the description.

1. 109. *οἱ*, sc. *άντρον*, 'the grotto has.'

1. 110. *αἱ μὲν*, 'one [doorway], on the North side, is accessible to men; but the other, facing South-West, etc.' *καταβαταί*, a lengthened form of *καταβαταί*, suggests the idea of stepping down into the grotto from the hill top.

1. 111. *θεώτεραι* (probably for *θειότεραι*, § 3. 6, though others take it directly from *θεός*), lit. 'more divine,' i. e. 'for the sole use of the goddesses.' This entrance may have been in the sheer face of the cliff, or accessible only from the sea, like the opening into the Blue Grotto of Capri.

1. 113. *οἳ γε*, sc. the Phaeacian sailors, who had been there on some of their earlier voyages.

1. 114. *ἐπέκελσεν*, § 19. 2, intrans. 'ran ashore.' *ὅσον τ' ἐπὶ = τόσον*, *ἐπὶ ὅσον τε* (where *τε* only qualifies *ὅσον*, as in the phrase *οἶός τε*), lit. 'over so great a space as half of the whole [ship];' i. e. 'to the extent of half her whole length.'

1. 115. *τοῖον*, 'so [swiftly];' cp. Od. 3. 496, *τοῖον γὰρ ὑπέκφερον ἄκέες ἵπποι*. Others read *τοῖων*, = 'by the hands of such strong rowers.'

1. 118. *αὐτῷ σὺν τε λίνῳ*, 'linen and all,' as sup. 73. *σὺν* may be used or omitted at will in this combination. Cp. Od. 8. 186, *αὐτῷ φάρεϊ ἀναίτας*.

1. 119. Join *καὶ* (§ 7) *ἔθεσαν* and *ἔκ . . δαιραν*, the verb being separated from the preposition by tmesis.

1. 120. *διὰ* has the sense here of 'by means of,' 'by the agency of,' as *Διὸς μεγάλου διὰ βουλὰς*, Od. 8. 82.

1. 122. *παρὰ πυθμένα*, 'close by the bole of the olive,' sup. 102.

1. 124. *ἔγρεσθαι*, § 20. 4 (*ἐγείρομαι*). Notice that this aor. inf. follows the accentuation of a present tense.

1. 126. Poseidon's wrath against Odysseus was because of the blinding of the Cyclops, who was a son of the sea-god. Cp. the words of Teiresias to Odysseus, Od. 11. 100 foll. *νόστον δίξῃαι μελιηδέα, φαίδιμ' Ὀδυσσεύ' | τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ δῖω | λήσειν ἐννοσίγαιον ὃ τοι κότον ἐνθετο θυμῷ | χαόμενος ὅτι οἱ νῖδν φίλον ἐξαλάωσας*.

1. 127. *ἐξέειπε*, 'asked.'

1. 128. *ὅτε* has something of the force of 'since' here; but the true temporal force has not disappeared, as *οὐκέτι* in the preceding line suggests.

1. 130. *ἑμῆς γενέθλης*, cp. Od. 7. 56 foll. Poseidon was father of Nausithous, whose son was Alcinous, the reigning Phaeacian king.

1. 131. The emphasis lies on *κακὰ πολλὰ παθόντα*, for, as Poseidon says, 'I did not think to rob him' [notice force of imperf.] 'altogether

of return, after that thou hadst once promised.' The vexation is that he should return in comfort and prosperity.

l. 136. *ἔλπε*, 'in full measure,' qualifies all the three nouns, to which *πολλὰ* stands in descriptive apposition, 'yea, many things, so many as Odysseus would never have won from Troy, had he come back unharmed, having obtained by lot his full meed from the booty.'

l. 139. *νεφεληγερέτα*, § 9. 3.

l. 140. *οἶον* is not interrogative, but, possibly, exclamatory; or, more likely = *ὅτι τοῖον*, explaining the cry of surprise *ὦ πόποι*.

l. 142. *ἀτιμήσιν* (§ 9. 6) *ἰάλλειν*, 'to assail with disrespect.' Notice the lengthening *metr. grat.* of the second *ι* in *ἀτιμήσιν*, comparing *ἀκομιστή*, *Od.* 21. 284; *κακοεργής*, 22. 374; *ἀεργής*, 24. 251. *ἰάλλειν* is translated by others in this passage 'to fling into;' but this is very doubtful. The initial *ι* is the residuum of a reduplication. (Cp. *ἰ-αύ-ω*.) The root *ἰλ* is identified by some with a Sanskrit root *ar*, 'to raise;' others refer *ἰάλλω* to a root *σαλ*, as in *Lat. salio*, supposing the original form to have been *σισαλίω*.

l. 143. *βίη καὶ κάρτει εἰκων*, i. e. 'obeying the promptings of his mightiness and strength.' Cp. *Od.* 14. 262; 21. 315.

l. 144. *σοὶ δέ*. Here *δέ* introduces the apodosis, 'then thou hast always a chance of vengeance for the time to come.'

l. 145. The force of *ὅπως* is extended to *ἔπλετο*, syncopated form for *ἐπέλετο* (*πέλομαι*). The past tense (for which our idiom employs the present) looks back to the time given in *πρῶτον ἐπηπείλησε*, sup. 127.

l. 148. *θυμὸν*, 'thy wrath.'

l. 151. *ἴν' ἤδη σχῶνται*, 'that they may henceforth keep themselves aloof, and may cease from the convoy of men.' For the reading *ἀπολλήξωσι* (*ἀπολήγω*) cp. § 8. 2. Others write it with only one *λ*.

l. 152. *ἀμφικαλύψαι*, (depending upon *ἔθελω*, the words *ἴν' ἤδη* . . . *ἀνθρώπων* being parenthetical), 'to throw a great mountain on either side of their city;' so, *καὶ οἱ σάκος ἀμφεκάλυψε*, *Il.* 8. 311, 'threw the shield about him for a covering.' Poseidon does not propose to bury the city, but to shut it off from the use of its two harbours, (cp. *Od.* 6. 263) by some great mountain mass.

l. 154. *ὥς μὲν . . . ἀρίστα*. These words must be taken purely parenthetically, so that *θεῖναι* (156) and *ἀμφικαλύψαι* (158) have the force of imperatives, 'when all the people catch sight from the city of [the ship] speeding on, turn her into a stone like to a swift ship.' With *θεῖναι λίθον* we must supply *μιν* or *νῆα*, as inf. 163, *ὅς μιν λᾶαν ἔθηκε*. The story was doubtless suggested by some rock resembling a ship that was familiar to the poet.

l. 158. Aristophanes of Byzantium is said to have read *μὴ δέ σφιν* instead of *μέγα δέ σφιν*, as though Zeus were dissuading Poseidon from

his heaviest vengeance, and seeking to make him content with giving them a lighter warning.

l. 160. Σχερίη was identified in the time of Thucydides with the island of Corcyra (Corfu); but there is no evidence for this identification; and indeed Σχερίη points etymologically rather to a coast-line than to an island.

l. 161. ἔμεν[ε], 'abode.'

l. 162. διωκομένη, 'speeded on,' sc. by the rowers. τῆς δὲ σχεδόν, 'and near to her came the Earthshaker, who turned her into stone, and rooted her firm below, having smitten her with the downward sweep of his hand: and away he went.' καταπρηγής, lit. 'down-sinking,' only expresses the attitude of the hand in dealing a blow.

l. 167. εἵπεσκεν, § 17. 6. πλησίον should be taken as a substantive = 'neighbour,' ἄλλον only serving to show that it is 'some one else; not himself,' as in Od. i. 132 Telemachus sets a seat ἔκτοθεν ἄλλων μνηστήρων, though he was not one of the μνηστήρες himself. An English translation cannot give the idiomatic force of ἄλλος, and we must render here 'to some one else who stood by.'

l. 168. ἐπέδησε from πεδᾶν.

l. 169. καὶ δὴ, 'she was even now quite in sight.'

l. 170. τὰ δ' οὐκ ἴσαν, § 23. 8, (c), 'but this they knew not, how it had come to pass' (τεύχω).

l. 172. ἰκάνει με, 'are come home to me.'

l. 173. ἀγάσασθαι (ἀγαμαι), 'was jealous of us.' This φθόνος of the gods at the excessive prosperity of men is a favourite view of Herodotus; cp. i. 32, τὸ θεῖον πᾶν ἐστὶ φθονερόν. Here Poseidon took umbrage at the uniform success of the Phaeacian sailors, which rendered them practically independent of his power.

l. 175. φῆ, 'he said,' sc. my father, sup. 173. The father of Alcinous was Nausithous, a son of Poseidon by Periboea, Od. 7. 56 foll.

l. 177. βυαισμέναι, § 17. 5, 'that [Poseidon] would wreck.'

l. 178. τελείται, 'is coming to accomplishment.'

l. 180. πομπῆς μὲν, 'stop from the conveying of men, when some guest comes to our city.' For the change from βροτῶν to τις cp. Od. ii. 218, ἄλλ' αὕτη δίκη ἐστὶ βροτῶν ὅτε τις κε θάνῃσιν.

l. 182. κεκριμένους, 'selected,' 'choice.' ἱερεύσομεν, § 3. 4. αἶ χ', i. e. αἶ [εἶ] κε, equivalent to the later combination ἐάν.

l. 184. ἔδδουσιν, ἐτοιμάσαντο, §§ 8. 2, 19. 1.

l. 187. ἰσταότες, another form of this participle is ἰστεώτες, as we have Ἀτρεΐδαο and Ἀτρεΐδew. ἔγρετο, see on sup. l. 124.

l. 188. μιν, sc. γαῖαν.

l. 189. ἥδη δὴν ἄπεδν, i. e. 'after long absence;' the words are only added to make the situation more touching. They do not give the cause of his failure to recognise the spot, which is fully explained by the

sentence introduced by γάρ. In δὴν we have an adverb in the form of an accusative, properly δφαν (διφαν) from stem διφα, as in Lat. *dies*, and *diu*. Its first meaning would be 'a day long.'

1. 189. ἡέρα (ἀήρ), 'mist.'

1. 190. ὄφρα μιν αὐτὸν, 'that she might make him unrecognisable, and might tell him of everything.' That is, not only did Athena make his land seem strange to him, but she made him himself (μιν αὐτὸν) unrecognisable (i. e. invisible), that he might hold no converse with any one else but herself, while she was arranging her plot. In l. 352 inf. she suffers him to recognise his home; and in ll. 397 foll., 430, the same process of concealment is repeated.

1. 193. μνηστήρας is the subject to ἀποτίσαι.

1. 194. ἄλλοιῖδέα, 'of strange appearance.' It is uncertain whether we ought to write ἀλλοφιδέα, scanned -υυ-, the -δέα forming one syllable; or ἀλλοειδέα (---), the letters -οι and -δεα coalescing into one syllable, respectively. φαίνεται, § 17. 6, the tense suggesting how one thing after another met his view.

1. 195. ἀτραπιτοί. The commoner form in Homer is ἀτραπιτοί, § 8. 1.

1. 198. πεπλήγετο (πλήσσω), § 18. 2, 'he smote upon both his thighs.'

1. 200. τέων, § 15. 3, 'to the land of what mortals?'

1. 202. θεουδῆς, i. e. θεοεδῆς for θεοδῆς (θεός, δέος).

1. 203. φέρω, and (204) πλάζομαι, § 3. 4, are in the conjunctive mood (deliberative).

1. 204. αἰθ' ὄφελον, 'would that they (χρήματα) had abided where they were (αὐτοῦ) with the P., while I would have gone my way, etc.'

1. 207. θέσθαι, 'to stow them.'

1. 208. καλλείψω, § 7.

1. 209. οὐκ ἄρα πάντα, 'not in all respects, it would seem; ' πάντα qualifying both adjectives.

1. 212. εὐδείελον for εὐδέελον, i. e. εὐδηλον = 'conspicuous,' 'seen afar:' others derive the word from δείλη, 'the evening sunlight,' making the word mean 'westering,' 'lying towards the western sun.'

1. 213. σφεας is scanned as one syllable; the lengthening of the last syllable of τίσαιοτο and the hiatus before ἱκέτης are caused by the strong caesura. Perhaps we should read τισάσθω.

1. 215. τὰ χρήματα, 'these goods,' with demonstrative force; ἀριθμήσω is conjunctive, 'let me count.'

1. 216. μή τί μοι, [to see whether] 'they have not made off, carrying something of mine away on board their hollow ship.'

1. 219. [ἐ]πὸθει, 'missed.'

1. 221. σχεδόν, properly 'from the neighbourhood,' means generally 'near,' as in Od. 2. 267.

1. 222. ἐπιβώτορι, properly a 'neatherd,' is joined, in a general sense, with μῆλων, as ἵπποι βοσκολέοντο, Il. 20. 221, and the Latin *naves aedificare*.

l. 223. *πάνανάλω*. In composition, the syllable *παν* is short, see sup. 195. Here it is lengthened *metr. grat.*, as *ἀθάνατος*, *Πριάμιδης*, etc. It was not unusual in heroic times for young princes to act as shepherds: cp. Il. 6. 424, where the brothers of Andromache are slain by Achilles, *βουσὶν ἐπ' ἐλπιόδεσσι καὶ ἀργεννῆς δίοσσι*.

l. 224. *δίπτυχον* is used predicatively, 'wearing it doubled.'

l. 229. *κακῷ νόῳ*, 'with evil intent.'

l. 230. *σῶω* is an anomalous form of the imperative pointing to a present *σαῶω*. The open form would be *σαῶε*, contracted to *σῶ*, and lengthened by the insertion of an *α* instead of *ο*, as in the word *ναϊετάωσα*, Od. 1. 404, etc.

l. 234. *κεῖθ'*, i. e. *κεῖται*, 'is it some coast that lies resting on the sea?' Such words as *νῆσος* (from *νάω*) serve to illustrate *κεκλιμένη*, showing that the Greeks often thought of the land as floating on the water. *ἡπείροιο* is the gen. depending on *ἀκτῆ*.

l. 238. *οὐδέ τι λίην*, 'not so very unrenowned.'

l. 240. *μετόπισθε*, 'behind.' It would seem that the Greeks, in describing the points of the compass, faced eastward; so that *μετόπισθε* is properly west, as the exegesis *πρὸς ζόφον* further shows. Similarly the Jews used the word '*Kedem*,' 'that which is in front,' as one of the equivalents for east. Cp. Job 23. 8, 9.

l. 243. *οὐχ ἱππήλατος*. Cp. Hor. Epp. 1. 7. 41, 'non est aptus equis Ithacae locus.'

l. 244. *λυπρῆ*, 'poor,' in the sense of unproductive; *ἀτὰρ οὐδ' εὐρέα*, 'but yet it is not extensive.' We should express the same by a parenthetical addition, 'though it is not,' etc., for the *γὰρ* in the next line illustrates the words *οὐ λίην λυπρῆ*.

l. 245. *τεθαλνῖα*, perhaps = 'refreshing;' or, rather, 'abundant.' The change of vowel and quantity between *τεθαλνῖα* and the masc. *τεθληλῶς*, Od. 12. 103, may be illustrated by *μεμακνῖα*, Il. 4. 435, and *μεμηκῶς*, Il. 10. 362. *ἔχει* = 'falls o'er it.'

l. 247. *ἐπηγενολ*, 'constant,' from *ἐπὶ—δει*, with termination *-τανος*, like in Latin *dīu-tinus*. *παρέασι*, § 23. 4.

l. 248. *τῷ*, 'wherefore, sir stranger, the name of Ithaca has reached even to Troy, which they say is far from the Achæan land.' *τηλοῦ* is used with the meaning and government of a preposition, here and in Od. 23. 68. There is something like covert flattery in this mention of Troy to a man *ὃς . . . Τροίης ἱερὸν πολλίεθρον ἔπερσε*, Od. 1. 2.

l. 251. *ὣς οἱ ἔειπε*, i. e. 'as she named it to him.'

l. 254. *πάλιν δ' ὁ γέ*, 'but he drew his words back,' i. e. checked the natural expression of joy that was going to burst from his lips.

l. 255. *νωμών*, 'wielding,' i. e. 'keeping at work.'

l. 257. *τηλοῦ*, 'far away, across the sea,' reckoning, that is, from Ithaca. Crete was an island famous for adventurous sailors, which

explains why Odysseus represented himself to Eumaeus (Od. 14. 199) and to Penelope (Od. 19. 172) as a Cretan.

l. 258. τοῖσδεσσι (elsewhere τοῖσδεσι), seems to be an anomalous form produced by adding the Epic dative termination -σι or -σι to the existing dative τοῖσδε. τοσαῦτα = 'as much again.'

l. 259. φεύγω, 'I am an exile,' cp. Od. 15. 276. The name Orsilochus seems to be purely fictitious. He is called 'swift of foot,' the famous epithet of Achilles.

l. 261. ἀλφιστῆς (ἀλφιστής) is probably 'enterprising,' 'gain-getting,' from root ἀλφ, as in ἀλφάνω, 'to earn.' Others, compounding it of ἀλφι and εἶδεν, would render 'bread-eating,' comparing such Homeric phrases as ἀνὴρ σιτοφάγος, Od. 9. 191; or ἀρούρης καρπὸν ἔδοντες, Il. 6. 142. νικά, imperf. 3 sing. νικᾷν.

l. 262. τῆς, emphatic antecedent to τῆς in next l., 'all *that* booty from Troy, for *which*.'

l. 263. Τρωιάδος (Τρωίς) is only used here as a general epithet = 'Trojan;' elsewhere in Homer we only find the plur. Τρωιάδες = 'Trojan women.'

l. 264. πείρων, see sup. 91.

l. 265. Orsilochus is represented as having endeavoured to deprive him (στερέσαι) of his share of the booty, probably by a vote in the assembly, because he would not serve under Idomeneus, but preferred to lead his own contingent.

l. 268. Join κατόντα ἀγρόθεν.

l. 269. ἡμεας, § 15. 1, (a), scanned as two syllables.

l. 270. [ἐ]λαθον [ἐγὼ] ἀπούρας ἐ [Ὀρσίλοχον] θυμόν, 'I was unnoticed robbing him of his life;' i.e. 'at unawares I robbed him.' ἀπούρας (referred to ἀπαυράω) takes two accus. Cp. Il. 1. 182, ὡς ἐμ' ἀφαιρείται Χρυσήϊδα Φοῖβος Ἀπόλλων.

l. 273. ἑλλισάμην, § 8. 2.

l. 274. Πύλονδε, § 12. 2, (c). This is the Messenian Pylos, over-against Sphacteria. ἐφέσσαι (from defect. aor. 1 ἐφείσα), 'to put me on board,' and set me down at Pylos or Elis. Ἐφέσσαι and καταστήσαι come in what is (to our idiom) inverted order (prothysteron). We might expect ἐφέσαντας, omitting καί.

l. 277. πῶλλ' ἀεκαζομένους, 'sore against their will.'

l. 278. νυκτὲς, 'at night.'

l. 279. σπουδῇ, 'with much ado.'

l. 280. Join δόρπου τις μνήστις, 'any thought of supper.'

l. 281. αὐτως, 'just as we were.'

l. 282. κεκημηῶτα = κεκημηκότα (κάμνω).

l. 285. ἐς Σιδονίην, 'having embarked, they made off for Sidonia.'

l. 286. ἀκαχήμενος, a perf. particip. from ἀκαχίζω (or rather ἀκαχέω) with change of accent.

1. 288. κατέρεξε, from καταρρέζω. In the pluperf. ἤκυτο (ἔοικα) we have the suddenness of the transformation represented; in a moment she had resumed her goddess-ship. The special ἔργα alluded to are skill in spinning and weaving; cp. Od. i. 356, τὰ σ' αὐτῆς ἔργα κόμισε | ἱστόν τ' ἡλακᾶτην τε.

1. 291. δε σε παρέλθοι, 'who should outstrip you in all sorts of cunning, even if it were a god that encountered thee.'

1. 293. σχέτλιε, from ἔχεσθαι, in the sense of 'holding hard,' is used to express any sort of 'pertinacity' or 'hardness;' like the Lat. *improbus*. ἀτ[ε] from ἄτος, a contracted form of ἀ-ατος, from ἀ priv. and ἄω (common in the aorist from ἄσαι) to 'satiare.'

1. 295. κλοπίων, from κλόπιος, 'deceitful.' πεδόθεν = 'from the ground of the heart.'

1. 296. εἰδότες . . κέρδεα, 'being versed in wiles.' εἰδέναι, in such a connection, describes not mere knowledge of a fact, but points to a regular trait of character, as in ἡπια, ἀθεμίστια, εἰδώς.

1. 297. ἐσσι, § 23. 4.

1. 299. μήτ' . . κλέομαι, 'I am renowned for cunning.' For this form of the dative from μήτις (i. e. μήτι), cp. Il. 23. 315, μήτι τοι δρυτόμος μέγ' ἀμείνων ἤε βίηφι. οὐδὲ σύ γ' ἔγνων, 'and yet thou knewest not,' i. e. in spite of thy cleverness, and in spite of my constant care for thee. Cp. the words of Nestor to Telemachus, Od. 3. 221, οὐ γάρ πω ἶδον ὦδε θεοὺν ἀναφανδὰ φιλεύντας | ὥς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη, and Od. 20. 47.

1. 303. τοι σὺν = σὺν σοι. Cp. Od. 9. 332, ἐμοὶ σὺν μοχλὸν δείρας, also Od. 14. 296; 15. 410. Both ὑφῆνω and κρύψω are aorists conjunctive, though after ἰκόμην the optative might be expected. But ἰκόμην has a present-perfect force = ἤκω. Cp. Od. 16. 233; 24. 360.

1. 306. εἶπω τε is still in construction with ἴνα, sup.

1. 307. τετλάμεναι (in Od. 3. 209, τετλάμεν), Epic form of τετλάναι (τέτλαα, τλήναι), used here with imperatival force, as are ἐκφάσθαι and πάσχειν.

1. 309. πάντων, though masculine in gender, refers to γυναικῶν as well as ἀνδρῶν. Here οὐνεκα = ὅτι.

1. 310. ὑποδέγμενος (δέχομαι), § 20. 4, 'enduring.'

1. 312. ἀργαλέον, 'tis hard for a mortal when he meeteth thee to recognise thee, goddess, though he be very cunning; for thou makest thyself like unto anything;' e. g. to a maiden (Od. 7. 20); to a man (8. 194); to a shepherd-lad (13. 222); and cp. sup. 288.

1. 315. εἰως, § 8. 2; πολεμίζομεν, imperf.; ὕλες, § 11. 7, (c).

1. 317. βῆμεν δ' (ἔβημεν), 'and had embarked on our ships;' ἐκίδασσεν, § 19 (a), [σ]κεδάννυμι.

1. 318. ἐπειτα, 'thenceforth.'

l. 319. ἀλάλκοις, *defenderes*, § 16. 2, referred to pres. δάλω. It is better to take τ as = *aliqua ex parte*, and not agreeing with ἄλγος.

ll. 320-323. These lines were rejected by the Alexandrian grammarians for various reasons; the first line, because ᾗσιν must be equivalent to ἐμῇσιν in meaning; the second, because Odysseus, in the presence of Athena, ascribes his rescue to the gods generally; the third and fourth, because he really failed to recognise Athena when she appeared to him in Phaeacia, in the form of a maiden, Od. 7. 21, 22. To which we may add that πρὶν γ' ὅτε follows very awkwardly upon εἰς. If we attempt to give a meaning to ᾗσιν, it must be 'own,' and must be used loosely of the 1st person, as αὐτός.

l. 325. ἦκειν, 'that I am come;' instead of ἀναστρέφομαι, we should expect ἀναστρέφεισθαι, still in the government of δῖω.

l. 327. ἡπεροπνύσης is referred by Curtius to Sanskr. *apara* = 'otherwise,' and root *fep*.

l. 328. ἐτεδόν is from the same root (ετ) as the subst. verb εἰμι (i. e. ἐσμι), so that it means 'that which really is.'

l. 330. τοιοῦτον, i. e. such as thou now displayest, cautious and suspicious.

l. 331. τῷ, 'wherefore.'

l. 332. ἐπηγής seems to be from ἐπι and δῖω (δF), Lat. *audio*, and to mean 'intelligent.' The old etymology was from ἔπος, cp. λόγιος from λόγος.

l. 333. ἀλαλήμενος (ἀλάομαι), see on l. 286 sup. Join [ετ[ο] κ[ε]], 'would have been eager.' ἰδέαν, § 17. 5.

l. 335. δαήμεναι, i. q. δαῖναι.

l. 336. περήσειαι, conjunct. aor., §. 3. 4, after πρὶν.

l. 338. ἀπίστεον (imperf. from ἀπιστεύω) = *diffidebam*, *dubitabam*. τὸ, 'this,' sc. ὃ νοστήσεις, 'that thou wilt return.'

l. 340. ᾗδε[α], §. 23. 8, (c). ὀλέσας ἀπο, (anastrophe) for ἀπὸ ὀλέσας, i. e. ἀπολέσας, 'having lost.'

l. 342. ἐνθετο, i. e. ἐνέθετο, 'stored up.'

ll. 347, 348. These two lines were omitted, as Eustathius says, from several ancient editions. They are probably borrowed from sup. 103, 104, and are at least superfluous here, as the ἀντρον of l. 347 can only be the same σπέος as in l. 348.

l. 348. τοῦτο, notice the difference between this which = 'yonder,' and ὅδε, ᾗδε, sup. which express something nearer.

l. 350. τεληέσας (τελήεις), probably signifies not 'perfect,' as commonly rendered, but 'effectual,' as bringing their own τέλος. ἐρδεσκες, § 17. 6.

l. 351. καταειμένον (καταφειμένον), from ἐννυμ.

l. 352. εἶσατο, 'became visible,' 1 aor. εἶδω.

l. 354. κύσε. So Agamemnon, on his return from Troy, κύνει ἀπτόμενος

ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ | δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἴδε
γαίαν, Od. 4. 522; so Odysseus himself, when he reached the Phoe-
nician shore, Od. 5. 463. Cp. Liv. 1. 56 of L. Junius Brutus.

l. 357. *ὑψοσθ[αι]*, a frequent elision in the Homeric hexameter;
ὑμ[ε], § 15. 1, (b). *χαίρετε*, 'receive my greeting in these faithful
prayers:' *εὐχολῆς* forms an antithesis to *δῶρα*, which he will give
by and by.

l. 358. *διδώσωμεν*. This rare form (cp. Od. 24. 314) must be taken
direct from *δίδω*, the stem of the present tense.

l. 359. Join *πρόφρων ἐᾷ* (conjunct.), 'graciously permit.' Athena,
'goddess of foray' (*ἀγλαΐη*), is so called as *λείαν ἀγούσα*. Join
με.. αὐτόν.

l. 360. *ἀέξῃ*, i. e. *αυγεαί*, = 'bring him to man's estate.'

l. 362. *μελόντων*, imperat, (*μέλω*) = *curae sint*.

l. 364. *θείομεν*, § 23. 1, (b); § 3. 6. Here *ἵνα περ* is probably not the
final conjunction, but = 'where they may bide safe for thee.'

l. 365. *δχ' ἄριστα*, 'the very best [plan];' the neuter of the adjective
used substantively, as *ἐπεὶ οὐκέτι πιστὰ γυναιξίν*, i. e. 'trustworthiness,
Od. 11. 456.

l. 367. *μαιομένη*, 'seeking for hiding-place throughout the cave.'

l. 373. *ὑπερφιάλοισι*, 'haughty,' or 'overweening;' properly 'over-
grown,' from *ὑπερφύης*. For the change from *υ* to *ι*, cp. *φυτὸν* with
φίτν.

l. 374. *τοῖσι δέ*. This line is used as such a regular formula for the
introduction of any address, that it is found where the conversation is
only between two persons, and where, consequently, *τοῖσι* is inaccurate.
Cp. Od. 17. 184; 19. 103, 508.

l. 376. *φράξεν*, § 4. 1.

l. 377. *τρίετες*, in round numbers; for (cp. Od. 19. 152; 24. 142) the
fourth year of Penelope's weaving was now far spent.

ἔδνα, are the 'presents' offered by the suitor to the father of
the woman whom he sought to marry. It may be doubted whether the
word is used quite accurately here of a woman who was (seemingly) a
widow, and who had a right to her lord's possessions.

l. 379. *νόστον*, 'for thy return,' i. e. for the want of it. So *εὐχολῆς*
ἐπιμέμεται, 'for prayer unpaid,' Il. 1. 65.

l. 381. *ἀγγελίας* from *ἀγγελίης*.

l. 383. Join *ἦ μάλα δὴ ἐμελλον φθίσεσθαι κακὸν οἶτον* 'A. 'A.,
'verily I had been like to perish by the dismal fate of A.' For the use
of *οἶτον*, as 'accusative of the internal object' with *φθίσεσθαι*, cp. *κακὸν*
οἶτον ὀλέσθαι, Il. 3. 417.

l. 387. *παρ*, § 7.

l. 388. *οἶον*, sc. *μένος πολυθαρσὺς ἐνῆκας, ὅτε*. With *[ε]λύομεν Τροίης*
κρηδέμενα cp. *πολλῶν πολλῶν κατέλυσε κάρηνα*, Il. 2. 117. The 'shining'

diadem of Troy' refers to the white walls and battlements. Cp. Macaulay's Horatius, v, 'From where Cortona lifts to heaven Her diadem of towers.' For λιπαρά cp. Il. 2. 735, τιτάνιοι τε λευκὰ κάρηνα.

1. 389. *ὥς*, sc. 'as at the time of the fall of Troy.' με-μα-νία (μέμαα), from stem *μα*, as in *μαίνομαι*.

1. 390. καὶ κε, 'I would fight against even three hundred men, with thee [to help me].'

1. 391. *ὅτε*, with optat. expressing indefinite frequency of occurrence, 'whenever thou shouldst graciously aid me.'

1. 393. οὐδέ με λήσεις, 'nor shalt thou be out of my mind;' i.e. I will not forget thee.

1. 394. Join τιν[α] ἀνδρῶν μνηστήρων, 'I ween that [many an] one of the suitors will splash with his blood and brains the wide ground.' οὐδας seems better so taken, than limited to mean the 'floor' of the banqueting hall.

1. 398. κάρηνα (κάρφα), 'shrivel the fair skin on thy supple limbs.'

1. 400. ἔσσω [ἐννυμι] λαῖφος δ, κ. τ. λ., 'I will put about thee a rag, which any man who should see thee wearing would loathe;' *quod habentem homo conspicatus aversetur*, δ being object to ἔχοντα, which is itself governed both by ἰδὼν and στυγέησι, § 17. 1.

1. 404. εἰσαφικέσθαι, with imperatival force.

1. 405. *δμῶς* = *ὁμοίως*. Distinguish from *δμως*. 'He is equally tender-hearted towards thee;' sc. as he is towards thy son and Penelope. (as the next line shows). The Schol. renders *δμῶς* by *ὡς ἀπ' ἀρχῆς καὶ νῦν*. For *ἦπια οἶδε*, see l. 296 sup.

1. 408. It is impossible to identify the position of the Raven's rock and the spring of Arethusa in Ithaca.

1. 409. μέλαν ὕδωρ, may be rendered 'cool water,' as it is supposed to come from the dark depths of wells or from springs where the sun cannot reach. Water in the sunlight is called ἀγλαόν, Od. 3. 429, or λευκόν, 5. 70. ἔσθουσai, from a pres. form ἔσθω = ἐσθίω.

1. 411. μένειν and ἐξέρεσθαι with imperatival force.

1. 413. καλέουσα, the future participle.

1. 414. εὐρύχωρος is sometimes taken as a metrical equivalent for *εὐρύχωρος*. It is more likely connected with *χωρὸς*, so as to mean 'with fair lawns [for dancing].'

1. 415. Join ὄχρεο μετὰ σὸν κλέος, 'went for tidings of thee,' and πεισόμενος ἢ που ἔτ' εἴη, 'to learn whether thou wast yet alive.' So ἦ with the force of *εἰ* in Od. 16. 138.

1. 418. ἢ ἴνα, 'no doubt it was that he may suffer hardships, wandering over the barren sea, and that others may eat his substance.' A sort of ironical answer suggested by himself to his own question. Notice the accentuation in βίστον δέ οἱ, showing that οἱ is an enclitic dative.

1. 422. [ἐ]πόμπειον, 'was his guide.'
1. 424. Join παρὰ-κεῖται, 'the vast store of things that lie beside him,' probably refers to the treasures and luxuries in the house of Menelaus.
1. 425. λοχόωσι, § 18. 2. In Od. 4. 822 foll. we have the account of the ambuscade laid for Telemachus by the suitors, who hoped to intercept him on his way home.
1. 426. ὁῶ, 'expect,' cp. Od. 14. 363.
1. 427. τίνα, see on sup. 394.
1. 429. Join ὧς φαμένη, and μιν ἐπεμάσσαν[ο], (ἐπιμαίομαι).
1. 434. See on Od. 14. 342.
1. 435. ῥωγαλῆα, the neuter plural referring loosely both to βάρος and χιτῶνα. For the form μεμορυχμένα (μορίσσω), in which χμ is not changed to γμ, cp. αἰχμή, βρεχμῆς, πλοχμῆς, etc.
1. 436. ἔσσ[ε], 1 aor. ἔννυμι.
1. 438. ἐν δὲ στρόφος, 'and o'er it was a cord to hang it by;' lit. 'a cord as suspender'
1. 439. διέτραγεν (§ 22. 1) from διατμήγω, Epic form of διατέμνω.

BOOK XIV.

1. 2. δι' ἄκριας, § 11. 5, probably means 'between the heights.'
1. 3. πέφραδε, § 18. 2, 'pointed out the [dwelling of the] swineherd;' the proper meaning of φράζειν, as distinguished from εἰπεῖν or λέγειν. Join μάλιστα οἰκῶν, 'most of all the servants.'
1. 5. προδόμφ. We have to suppose Eumaeus sitting at the entrance of his hut, built at the back of a square yard (αὐλή) enclosed with a wall of huge stones (ῥυτοῖς, 'dragged to the place,' as being too heavy to carry), overtopped by a hedge of thorn, which thus formed the coping, or *chevaux de frise*. The yard was in an open spot (περισκέπτω, 'having a view on every side'), with a clear space round it (περίδρομος). Outside the wall was a palisade down the length and breadth of the yard (ἐνθα καὶ ἐνθα), made of close-set oaken stakes, which Eumaeus had fixed, after having split off the dark rind (τὸ μέλαν . . ἀμφικέασας). We notice the independent position of the swineherd, who had built the yard and styes without any order from Penelope or Laertes; and the elaborate preparations made for defending the place against marauders or wild beasts.
1. 15. ἐρχατώντο (ἐρχατάω, a lengthened form of εἶργω), § 18. 2.
1. 16. θήλειαι τοκάδες, 'sows with litters.' ἴαυ-ον (root ἄφ, with a remnant of reduplication,) 'were housed for the night outside.'
1. 17. μυνύθεσκον, i. e. kept their number down.
1. 18. ἀντίθει means only 'high born' or 'lordly.'
1. 19. The prefix ζα in ζατρεφών is equivalent to διὰ (thoroughly)

through the form *δja*. The word *σιάλους* is a sort of diminutive of *σῦς*, the change of vowel being the same as in *φνῶν* and *φῆν*.

l. 21. *πάρ* (§ 7) *δέ*, 'and hard by.'

l. 22. *δρχαμος*. This seems somewhat a forced title for Eumaeus; but he is evidently in a position of great trust, and has servants under him.

l. 24. *οἱ δὲ δὴ ἄλλοι*, i. e. the under swineherds, in antithesis to *αὐτὸς* in the last line. They are subdivided into *οἱ τρεῖς* and *τὸν τέταρτον*.

l. 25. *ἀγρομένοισι*, 'collected together,' i. e. 'herds of swine,' as in *Od.* 16. 3.

l. 26. *ἀποπρόηκε*, 'he had sent forth.'

l. 27. *ἀγόμεν*, § 17. 5.

l. 28. *λερεύσαντες*, i. e. 'having slain it;' but as no meal was prepared without a portion being offered in sacrifice, the word is strictly appropriate; cp. *Od.* 13. 24; inf. 74; *Od.* 17. 180. *κραιῶν*, Epic form of gen. plur. of *κρέας*. *κορσαῖατο*, § 17. 4 (*κορέννυμι*).

l. 29. *ὕλακόμενοι*. The termination *-μωρος*, seen in *ὀμωρος* (?), *ἐγχεσίμωρος*, is probably to be referred to root *-μερ*, as in *μερ-μερίζω*. The change of vowel may be illustrated by comparing *φῶρ* with root *-φερ* (*φέρω*).

l. 31. *ἔξετο*. Pliny says of dogs (*N. H.* 8. 41), 'impetus eorum et saevitia mitigatur ab homine considente humi.' *ἔκπεσε*, 'fell;' but the meaning is that he 'let it fall.'

l. 32. *ᾧ πᾶρ* (§ 7) *σταθμῷ*, 'by his own homestead.'

l. 33. *μετα-σπῶν* (*μεθέπω*), 'having rushed in pursuit.'

l. 34. *ἀνὰ πρόθυρον*, 'through the outer door.' Odysseus had only presented himself at the door of the yard. *σκῆτος* is the leather for his sandals, sup. 24.

l. 35. *σεῦεν*, § 19. 3, 'he drave.'

l. 37. *ὄλιγου* = 'almost;' a common meaning in later Greek.

l. 38. *κεν ... κατέχευας*, sc. 'if thou hadst been torn to pieces on my premises.'

l. 42. *ἐλδόμενος*, § 3. 5, 'longing for,' referring to Odysseus.

l. 45. *ἔπειο* (i. q. *ἔπει*), 'follow;' *ἴομεν*, § 3. 4.

l. 46. *κορεσσάμενος*, 'having satisfied thyself in thy heart.' See sup. 28. *κορσαῖατο θυμὸν*, where, on the analogy of the present passage, we should take *θυμὸν* as 'accusative of respect.'

l. 49. *εἵσεν* (defective aor. 1), 'set him down.'

l. 50. *ἐστόρεσεν δ' ἐπὶ*, 'and spread thereon.' *ἰονθάδος* (*ι-ονθ-ας*), is a word of most uncertain etymology. Perhaps *ι* represents a reduplication, and *-ονθ* may be akin to *ἄνθος*.

l. 52. *ὀνόμαζε* is not inaccurate, as he addresses him by the title *ξείνε*.

l. 55. *προσέφης*, *Εὐμαίε σὺβῶτα*. This form of apostrophe, instead of the usual *προσέφη* with a nominative, is found in the *Odyssey* only

with the name of Eumaeus. In the Iliad we find the corresponding phrase not uncommon with the name of Patroclus, as *προσέφη, Πατροκλῆϊς ἰππεύ*, Il. 16. 20; of Menelaus, Il. 4. 127; and of Melanippus, Il. 15. 582. There seems to be no particular reason for the variation, unless perhaps a touch of tender or friendly feeling. Metrical necessity can hardly be pleaded, as *Εὐμαῖος ὑφορβός* (cp. sup. 3), would have suited the verse equally well.

1. 56. *θέμις*, expressive of religious duty, like Latin '*fas*.'

1. 57. *πρὸς Διὸς* means 'under the protection of Zeus;' but the meaning comes through the common usage of *πρὸς* with the genitive. For, in the eyes of the host that entertained him, the stranger seemed really to 'come from' or be 'sent by' Zeus.

1. 58. *ὀλίγη*. The emphasis would be given in Attic Greek by *ὀλίγη μὲν φάλη δὲ*, 'small, but yet welcome.'

1. 59. *ἡμετέρη*, 'that comes from us;' as he goes on to explain, 'for this is the custom of us servants' (namely, to be limited to making *small* presents), ever in fear, as we are,' etc. Here *δίκη* has its original force of 'custom,' retained in the use of *δίκην*, as in *κυνὸς δίκην*, 'like a dog.' In the combination *ἡ δμῶν δίκη ἐστίν*, the gender of *ἡ* (for which we might expect *τοῦ*) is assimilated to that of *δίκη*, cp. Soph. Trach. 483, *ἡμαρτον, εἰ καὶ τήνδ' ἡμαρτίαν νέμεις*.

1. 61. *τοῦ γε*. He is under the rule of the younger generation, for 'the return' of his old master 'the gods have barred (*κατὰ-ἔδησαν*).'

1. 62. *ἐνδουέως*, perhaps = 'properly,' from root *δοκ*, as in *δοκεῖν*, with Aeolic *v* for *o*.

1. 63. *οἷά τε*, 'just such things as;' neuter plural, dividing the collective noun *κτήσιν*, and illustrated by the following three accusatives in apposition; cp. *μείζον . . . κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη*, Od. 12. 97. *ἔδωκεν* is the aorist of custom (gnomic aor.).

1. 65. *ὃς οἱ*. The relative resumes *ὃ οἰκῇ*, 'to his servant . . . who works hard for him, and whose (supply *ὃ* from *ὃς*) work heaven prospers besides (*ἐπὶ*); even as this work, at which I bide, prospers for me.'

1. 67. *τῷ*, 'wherefore;' i. e. because my work prospers. *ἀναξ*, 'my lord,' sc. Odysseus. *ἐγήρα*, aorist belonging to a form in *-μι*, but given under the later form of the pres. *γηράσκω*.

1. 68. *ἄλεθ'*, i. e. *ἄλετο*. Join *ἀπὸ . . . ὀλέσθαι*, 'would that Helen's house had utterly perished!'

1. 69. *ὑπὸ-ἔλυσεν*, 'made their knees to bow *under* them.'

1. 70. *καὶ γὰρ*, explains *ἄλεθ'*, sup.

1. 73. *ἔρχατο*, § 17. 4, plpf. *εἶργω*.

1. 75. *εὔσε* (*εὔω*), 'singed.'

1. 77. *θέρμ'*, *αὐτοῖς ὀβελοῖσιν*, 'spits and all, quite hot.' See on

Od. 13. 118. He did not wait to draw the meat off the spit and put it on a dish.

1. 78. κίρνη, imperf. from κίρνημι, of which the later form is κεράννυμι.

1. 81. χοίρεα, sc. κρέα, 'flesh of porkers:' the younger swine were considered inferior eating.

1. 82. οὐκ ὄπιδα, 'without a thought of the visitation of heaven in their hearts, or of pity,' sc. for the desolate house of Odysseus.

1. 84. αἰσίμα, 'righteous;' from αἶσα (? ἴσος), in the sense of 'fair portion.'

11. 85-88. καὶ μὲν δυσμενέες, κ. τ. λ. The sentence is not strictly grammatical: we should expect either καὶ μὲν δυσμενέες . . . ὄπιδος δέος ἔχουσι, or καὶ μὲν δυσμενέεσσι . . . ὄπιδος δέος πίπτει, but the sentence is introduced with a nominative case, which passes into the dative in l. 88, 'even enemies and foemen who trespass on other men's land, and to whom Zeus vouchsafes plunder, when they have laden their ships, set sail to return home—yea, even on them a stern fear of heaven's vengeance comes; but there is something that these [suitors] know, they have heard some utterance of a God, [the tidings of] his (Odysseus') dismal destruction, seeing that they do not choose to do their wooing fairly, nor to go back to their own homes, but all at their ease they devour his substance, nor is there left to them a thought of sparing.' In l. 86, καὶ σφι is rendered as equivalent to καὶ οἱς. It is common in Homeric syntax, where a second relational clause follows on the first, to use the demonstrative in the latter clause rather than the relative; cp. Od. 9. 20, εἰμ' Ὀδυσσεὺς Λαερτιάδης δὲ πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καὶ μὲν κλέος οὐρανὸν ἵκει. In l. 87, ἔβαν is the gnomic aorist. In l. 60, δ τ[ε] is equivalent to *quod quidem* or *quandoquidem*. Probably δλαθρον is in direct apposition to τι. 1. 89, and the words θεοῦ . . . αὐδὴν are a parenthetical explanation of ἴσασι. In l. 92, ἐπε = ἐπεστι.

1. 93. ἐκ Διός, so Διὸς ἄραι, Od. 24. 344; Διὸς ἐναντοῖ, Il. 2. 134.

1. 95. ἐξαφύοντες, i. q. *exhaustientes*.

1. 96. ζωή = substance, like βίωτος, inf. 527.

1. 97. ἡπείροιο (like Ἰθάκης) is a local genitive, referring probably to Acarnania, or a portion of what was afterwards called Epirus.

1. 100. ἀγέλαι, of kine.

1. 101. συμβότια, lengthened *metr. grat.* πλατῖα, probably 'scattered,' in the sense of 'wide-ouspread,' of goats feeding.

1. 102. We have to distinguish the hirelings belonging to the mainland (ξείνοι) from Odysseus' 'own herdsmen;' cp. Od. 20. 209 foll.

1. 103. ἐνθάδε, sc. in Ithaca.

1. 104. ἐσχατιῇ. The 'edge' of the land is the portion nearest the shore; the 'marches.' ἐπι-δρουνται, 'keep watch over them,' from root ὄρ, *For*, as in ὄρᾶω, οὖρος. Others refer δρουνται to root ὄρ, as in ὄρνυμι, and render 'are busy about them,' like ἐποίχονται.

- l. 105. τῶν, sc. 'of these flocks.' ἐπ' ἡματι, 'every day.'
- l. 109. ἐνδυκέως, see sup. 62, is to be joined with ἤσθις, as ἀρπαλέως with πίνε, while ἀκῶν characterises both verbs, = 'with never a word.'
- l. 111. ἤραρε (ἀραρίσκω), 'had comforted his heart.'
- l. 112. καὶ οἱ πλησόμενος, introduces the apodosis; 'then Eumaeus filled and gave him the cup.'
- l. 113. ἐνὶ πλεον, Epic for ἐμπλεον. In ὁ δ' ἐδέξατο, the reference is to Odysseus.
- l. 116. καρτερὸς, 'mighty,' in virtue of his wealth.
- l. 117. φῆς, imperf. 'thou didst say,' sc. in ll. 68—71. Another reading is φῆε, the pres. tense.
- l. 118. εἰπέ μοι, 'tell me of him, [that I may see] whether haply I know such an one,' sc. as thy description may portray. γνῶν, lengthened form of conjunct. of ἔγνω.
- l. 120. ἀγγελάμι, 'might give news of him.'
- l. 122. Join κείνον ἀγγέλλον, 'by bringing news of him;' and take ἀλαλήμενος (from ἀλάσμαι, as also ἀλήθην sup.) as adjectival with ἐλθὼν, 'coming as a wanderer;' or 'on his wanderings.' πέσειαι. This use of the independent optat. without ἂν is sometimes found in Homer, expressing a possible result, as in Od. 3. 231, βεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι: Il. 23. 151, Πατρόκλῳ ἦραι κόμην δπασάμην φέρεσθαι: Il. 10. 246, τοῦτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο | ἄμφω νοστήσαμεν.
- l. 124. ἀλλά. The force of this adversative conjunction 'may be expressed thus, 'you may think such incredulity strange, but roving men do recklessly (ἄλλως) lie, when they are in want of entertainment.' ἄλλως seems to get this meaning from the idea of 'otherwise than they ought.'
- l. 130. ἡ θέμις, see sup. l. 59.
- l. 131. ἔπος κε παρατεκτῆναι, 'wouldest forge some story;' the force of παρά in the verb is the same as in παράσημοι and such like compounds.
- l. 132. εἴ τίς τοι. This line is wrongly rejected by many editors. It expresses the temptation that Eumaeus knows his guest would feel to invent some story acceptable to Penelope. εἴματα must be taken predicatively, = 'as raiment.'
- l. 133. τοῦ, sc. Ὀδυσῆος.
- l. 134. ὅσπερ φιν, § 12. 1. With ψυχὴ δὲ λείλουπεν it is perhaps better to add τὸν (sc. αὐτόν), and not ὅστέα, as in the frequent phrase τὸν δ' ἔλιπε ψυχῇ, Il. 5. 696; but cp. Od. 12. 414, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.
- l. 138. τετεύχεται (τεύχω), § 17. 4.
- l. 139. ὁππόσ[ε], 'whithersoever.'
- l. 142. τῶν, sc. πατρὸς καὶ μητέρος.
- l. 143. ἰὼν, § 23. 4.

1. 144. Ὀδυσσοῦς πῶτος, 'regret for Odysseus;' objective genitive.
1. 145. *ὀνομάζειν*. He feels compunction in referring to his master by his simple name—Odysseus—unaccompanied by any titles of honour or affection.
1. 146. *περί*, adverbial, 'exceedingly.' The accusative *με* is in immediate construction with *ἐφίλει*, as *κήδετο* is construed with the genitive.
1. 147. ἡθεῖον, 'my honoured lord,' from stem *ἔθ* (*σφεθ*) as in *ἔθος*, *ἥθος*, and perhaps in Lat. *soda-lis*. καὶ νόσφιν ἔόντα merely resumes καὶ οὐ παρόντα.
1. 149. ἀναίνεαι, § 17. 3.
1. 151. ἀλλὰ is the return to *ἐπεὶ*, and begins the apodosis, 'yet I will declare, not in mere words (*αὖτως*), but with an oath.'
1. 152. *νείται*, from *νέομαι*, with same force of a future tense as in *εἰμι* (*ibo*). *εὐαγγέλιον* here = 'reward for good news.'
1. 153. Join closely *αὐτίκ' ἐπεὶ* = 'directly after;' meaning really 'not before.'
1. 154 is rejected by most editors as absent from some MSS. and unnoticed by the Scholiasts or Eustathius. Besides which, the thought is petty, and the construction abrupt.
1. 156. To hate any one 'as much as the gates of Hades,' was, doubtless, a common saying: it occurs in Il. 9. 312. Notice that *Ἄϊδος* in Homer is always the personal god of the underworld, and not a place. He is called *κρατερὸς πυλάρης*, Od. 11. 277, and his house is *δῶμα εὐρυπυλῆς*, Od. 11. 571.
1. 157. *εἰκων*. See on Od. 13. 143.
1. 158. *ιστή*. Epic form of *ἑστία*.
1. 161. τοῦδ' αὐτοῦ *λυκάβαντος*, 'in this very year;' genitive of time, as *χείματος οὐδὲ θέρεως*, Od. 7. 118. The year is called 'the track of light,' from roots *βα* (*βαίνω*), and *λυκ*, as in *ἀμφι-λύκ-η* (Il. 7. 433), *λύχνος*, *λευκός*, and Lat. *luc-eo*.
1. 162. τοῦ μὲν *φθίνοντος*, 'as this one month passes, and the next sets in.' The participles are really descriptive of the 'waning' and 'waxing' of the moon (*μήνη*). In the Attic calendar this bi-partition of the month was changed to a tri-partition, viz. *μὴν ἰστάμενος*, *μεσῶν*, and *φθίνων* (or *ἀπών*). The lines 162-164 are bracketed by most editors, as presenting a weak paraphrase of the foregoing line, and as entering too minutely into the details of an event, the time for revealing which had not yet come. In Od. 19. 307 the mention of the exact time is appropriate.
1. 168. ἀλλὰ *πᾶρεξ*, 'something else beyond and beside;' i.e. 'a different subject.'
1. 171. *ἔασομεν* = *omittamus*, § 3. 4. 'But O! may Odysseus come, even as I desire he should!'

1. 174. *ἄλαστον*, 'unceasingly'; lit. 'without forgetting.' Cp. Od. 24. 423.

1. 175. *ἔπει* begins a protasis, the apodosis to which is introduced by τοῦ δέ, 1. 178.

1. 176. *χέρη*, 'meaner.' Analogous forms are (dat.) *χέρηι*, (nom. plur.) *χέρηες*. It is regarded as doubtful whether these forms are syncopated from *χερείονα*, *χερείονι*, and *χερείονες* respectively, or whether, as Buttmann, we are to suppose a nom. sing. *χέρης*.

1. 178. *ἴσας* (Od. 11. 337) perhaps = 'steady'; if we take it as an extension of the phrase *νῆες ἴσαι* (*ἴσαι*). But others refer the word to stem *εἰκ*, with the sense of 'satisfactory and good.' *βλάψε*, 'has crazed.' *ἐνδον* = 'in his breast.'

1. 179. *μετ' ἄκουήν*, 'for tidings.'

1. 180. *ἡγάθεος*, from *ἀγαθός*, as *ἡγεμόεις* from *ἄνεμος*, *ἡγορέη* from *ἄνηρ*, to suit the hexameter.

1. 181. Join *ἀπό-δληται*. Arceisius was the father of Laertes, Od. 16. 118.

1. 183. 'But let us say no more of him, whether he may be caught, or whether (haply) he might escape, and the son of Cronus might hold his [sheltering] hand over him.' This rendering attempts to mark the difference between conjunctive and optative. *ἄλῳ* (if we adopt that reading) will be the 3rd sing. conjunct. aor. 2 of *ἀλίσκομαι*, the 1st sing. of the same mood (*ἄλῳ*), occurring in Il. 11. 405. But many edd. give *ἄλῳ* = *ἄλοιη*, the optat. of the same tense; while others read *φύγῃ* and *ὑπέρσχη*. The reading in our text makes the fears of Eumaeus more real than his hopes.

1. 185. *ἐνίσπες*, imperat. of 2 aor. of *ἐνέπω*, like *σχές*, *θές*. The full form would be *ἐνίσπεθι*.

1. 187. *τίς πρόθεν*, two questions blended into one. Cp. Soph. Phil. 1090, τοῦ ποτε τεύξομαι σιτονόμου μέλεος πρόθεν ἐλπίδος;

1. 188. *ὀπποίης*. Here, where we might expect *ποίης*, the question becomes indirect, as if in construction with *ἀγόρευσον*, but it resumes the direct form again with *πῶς*.

1. 189. *εὐχετόωντο*, § 18. 2.

1. 190. *πεξόν*, a quiet touch of humour in the mouth of an islander.

1. 193. *εἴη μὲν*, properly a wish; but this easily gets the force of a conditional sentence = 'had we now for a while both meat and drink . . and could only the others perform the work.' Cp. in Lat. '*sineret dolor*,' Virg. Aen. 6. 31.

1. 195. *δαίνυσθαι*, infin. expressing purpose, after *εἴη*, as inf. 495. The effect of the infinitive draws *ἀκείοντ[ε]*, dual] into the accus. case. Cp. Od. 6. 60, καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἰόντα | βουλὰς βουλεύειν. Notice too the confusion of number in *νῶιν* and *ἰούσ*. Join *ἐπὶ-ἔποιεν*, i. e. *ἐφῆποιεν*.

l. 196. **ρηδίως**. Here virtually begins the apodosis to the protasis suggested by **εἴη** in l. 193, 'right easily would I for a whole year's space not come to an end in recounting all my woes;' i. e. 'easily could I go on for a year without finishing my tale.' Join **ἅπαντα** with **ἐμὰ κήδεα** not with **ἐναντίον**.

l. 199. **Κρητῶν**, from a plur. **Κρήται**. So we have 'Αθήνη and 'Αθήναι as the name of the city. **γένος εὐχομαι**, see inf. 204. The regular Homeric usage suggests an ellipse of **εἶναι**, so that **γένος** is accus. of reference. Cp. Od. 15. 267; 17. 273; 21. 335.

l. 201. **ύλες**, § 11. 6, (c). **τράφην**, § 22. 1. Notice the **ὑστερον πρότερον** in the arrangement.

l. 205. **θεός ὧς**, as **νομὸς ὧς**, Od. 4. 413.

l. 207. **φέρουσαι**, 'carrying him off,' like beasts of prey.

l. 208. **ζωήν**, see sup. 96.

l. 209. **ἐπὶ δὲ κλήρους**, 'and they cast lots upon them,' i. e. having divided the property into portions, they cast lots to see which portion each son should take.

l. 210. **μάλα παῦρα**, 'they gave me a very small present and assigned me a house.' As a bastard, he had no claim upon the inheritance, so all that he got came as a 'gift' from the brothers.

l. 211. **ἀνθρώπων**, partitive genitive, as in Il. 14. 121, 'Ἀδρήστοιο δ' ἔγχε θυγάτρων.

l. 212. **ἦα**, § 23. 4, (d).

l. 213. **φυγοπόλεμος**, the opposite of **μενεπόλεμος**, Od. 3. 442.

l. 214. **ἀλλ' ἔμπης**, 'but I fancy that even when thou lookest upon the stubble thou wilt recognize [what the wheat was],' i. e. that thou wilt see the traces of my prowess amid the ruins of my strength. The Latin form of the proverb is *ex stipula cognoscere*.

l. 215. **ἤλιθα** (**ἄλις**), always joined with **πολλή**. We may render 'enough and to spare.'

l. 216. 'Ἄρης τ' ἔδωσαν καὶ 'Αθήνη. This arrangement of a plural verb between two subjects in the singular was called by the grammarians **σχῆμα Ἀλκμανικόν**. Cp. Alcman, frag. 12, **Κάστωρ τε πῶλων ὠκέων δματήρες, ἱππόται σοφοί, καὶ Πολυδεύκης**, where however the plural is in the attributive nouns, and not in any verb.

l. 217. **Λόχονδε**, § 12. 2, (c).

l. 219. **προτιδίσσεται**, 'boded,' lit. 'did not see death before its eyes.'

l. 220. **ἐπάλμενος**, § 20. 4 (**ἐφάλλομαι**). See Od. 24. 320. **ἔλειπον** (= **εἶλε**), § 17. 6.

l. 221. **ἀνδρῶν . . δ τε . . πόδεσσιν**, 'any man who was inferior to me in speed,' **δ τε = quicunque**. He was not only bold in attacking the foe, but swift to pursue and strong to strike. For **πόδεσσιν** we should expect **πόδας** (accus. of reference); the dative suggests as an alternative

translation, 'whosoever might fly before me with his [swift] feet.' No speed could escape him.

l. 222. τοῖος ἔα, § 24. 4, (d). It seems better to write ἔα, and to scan it as one syllable, still remaining short before ἐν. Others give ἔ. The meaning of ἔργον is especially 'field-work.'

l. 223. οἰκωφάλλῃ, 'thrift in the house,' = the later οἰκονομία. Cp. Od. 15. 21, which suggests the etymology.

l. 226. λυγρὰ, 'dismal things,' in apposition to the foregoing nominatives.

l. 227. αὐτὰρ ἐμοὶ τὰ . . τὰ που. The first τὰ is demonstrative; the second, relative.

l. 229. Τροίης ἐπιβήμεναι (ἐπιβῆναι), § 17. 5, 'landed on Trojan soil.'

l. 230. ἡρξά = 'was leader;,' thus followed by ἐς.

l. 231. τύχχανε, 'fell to me,' like *contingere*.

l. 232. τῶν, 'of all these I chose for myself what suited my desire (this was his γέρας); and much I got afterwards by lot.' ἐξαιρέωμην (ἐξαιρέομαι), § 4. 1.

l. 235. τὴν στυγερὴν ὁδόν, 'that hateful expedition,' sc. to Troy. εὐρύοπα, § 9. 3.

l. 236. ὑπὸ-ἔλυσε. See on sup. 69.

l. 237. ἤνωγον, 'they bade;,' with unexpressed plural subject. The allusion however, doubtless, is to the Cretans.

l. 238. οὐδὲ τι μῆχος ἦεν, 'nor was there any means for refusing.'

l. 239. φῆμις, 'the stern voice of the people constrained us.' They were evidently anxious that the expedition should start.

l. 243. μῆτις, § 9. 3.

l. 244. τεταρπόμενος, § 16. 2.

l. 245. κουριδίῃ ἀλόχῳ, 'my wedded wife.' The meaning seems to come from *κούρος* in the sense of one 'of gentle blood.' The κ. δ. is thus of the same 'social position' as the husband, and, so, distinct from the slave-concubine.

l. 246. Αἴγυπτόνδε. In ll. 257, 258, Αἴγυπτος stands for the Nile, 'the river of Egypt;' here it seems rather to mean the country, though not necessarily.

l. 249. ἐρίηρες, in nom. sing. *ἐρίηρος*. These 'heteroclitie' or 'metaplastic' forms are characteristic of Homeric Greek, as *ὑσμῖνι*, Il. 2. 863, and *ὑσμῖνι*, Il. 20. 245; *ἀλκῇ*, Od. 24. 509; *ἀλκι*, Il. 18. 158. See also §§ 11. 7, (c), 13. 5.

l. 251. αὐτοῖσιν, 'for themselves,' in contrast to θεοῖσιν (scanned as dissyllable).

l. 253. ἀκραί. Interpreted by Eustath. *ἀκρως ἀέντι*, which seems to mean 'blowing exactly' from one quarter. Trans. 'steady.'

l. 255. ἀσκηθῆες. This synizesis of εε is rare. Others read ἀσκε-
θῆες.

l. 256. τὰς δ' ἄνεμος. Cp. Virg. Aen. 3. 269, 'fugimus spumantibus undis, | qua cursum ventusque gubernatorque vocabat.'

l. 258. στήσεσσι, moored. ἀμφιλήσσας is only found in fem. plur. as an epithet of ships. It is variously rendered 'rowed on both sides,' or 'rocking to and fro.' More probably it is to be referred to ἑλίσσας (cp. Κίλις, Κίλισσα), as meaning 'rounded at either side.'

l. 260. αὐτοῦ, 'on the spot;' further explained by πᾶρ (§ 7) νήεσσι. The meaning of ἐρυσθαι is 'to guard,' § 20. 4.

l. 262. εἰζάντες, see on 13. 143, almost the same as ἐπισπορόμενοι μένει, 'following the bent of their desire.' σφῶ, § 15. 2.

l. 263. Αἰγυπτίων, three syllables, the ι having the force of γ.

l. 265. αὐτοῦς, 'the men;' in contrast to γυναῖκας and τέκνα. ἀντή, 'the cry,' explained in the next line by βοή.

l. 266. φαινομένην, § 12. 1.

l. 267. πλήτο (πύμπλημι), § 20. 4.

l. 268. Join ἐν-βάλεν.

l. 270. περὶ γὰρ, 'for evil hemmed them all around.'

l. 271. ἀπέκτανον, sc. οἱ πολῖται.

l. 272. ἀναγον, 'carried them inland,' 'up country;' and so made slaves of them.

l. 274. ὥς ὄφελον, 'would that I had died, and met my fate.' ἐπι-σπείν (ἐφέπω) probably means to 'pursue,' and so 'encounter.'

l. 275. ὑπέδεκτο (δέχομαι, § 20. 4), the 'fresh troubles which awaited him,' are the troubles that befell him after leaving Egypt.

l. 276. κρατὸς, § 11. 7. (a).

l. 278. Join ἐναντίον ἱππων βασιλῆος, 'in front of the king's chariot;' a frequent meaning of ἱπποι in Homer.

l. 280. ἔσας (εἶσα), 'having set me.' οἶκαδε, § 12. 2. (c).

l. 281. μελίησιν. So Ov. Met. 5. 143, 'per utrumque gravi librata lacerto | fraxinus acta femur.'

l. 282. κεχολώσατο (χολώω), plpf. § 17. 4.

l. 283. Join ἀπὸ-ἔρυκε, 'he kept them off,' sc. the Egyptians.

l. 285. ἐνθα, 'thereupon;' not with a local sense, which is given by αὐτόθι.

l. 287. The line must be scanned thus, ἀλλ' ὅτε | δὴ ὅγ' | δοὺν μοι ἔ | πῖ πλόμεν | ὃν ἔτος | ἦλθε. Dindorf conjectures δὴ ὀγδόατον by synizesis of ηο. ἐπιπ[ε]λόμενον, 'moving forward,' or rather, 'up to me.'

l. 289. ἐώργει, plpf. ἔρδω (root φεργ), perf. ἔοργα (φεφοργ).

l. 290. παρπεπιθῶν (παρπειθῶ), §§ 7; 18. 2. ἦσι φρεσίν, 'by his cunning.' ἰκόμεσθα (§ 17. 2), need not be taken, as generally, for the conjunct. with short vowel; see inf. 319, ὅφρ' ἴκετο. It follows ἀγε, not παρπεπιθῶν.

l. 291. *ἔκειτο*, as going directly with *κτῆματα* and not with *δόμοι*, follows the rule with neut. plurals.

l. 292. *τελεισφόρον* (notice the paroxytone accent, which makes the epith. active) = the 'maturing' year; i.e. that brings all things to completion, including itself.

l. 293. *ἔξετελεύοντο*, § 4. 1.

l. 295. *ἔεσσατο*, § 19. 1 (*εἶσα*), 'shipped me on board a seafaring vessel for Libya;' cp. Od. 17. 442.

l. 296. *ἵνα οἱ σὺν* (Od. 13. 303) 'that I should help him in conveying the freight' [the avowed object], 'but [really] that he should there sell me, and get thereby a vast price;' *περάσειε* from *περάω* (Il. 21. 454), Epic and earlier form of *πιδράσκω*.

l. 298. *διόμενός περ*, exactly as the Schol. interprets, *καίπερ ὑπονοῶν*.

l. 299. *ἦ δ' ἔθεεν*, 'now she was speeding along in mid sea, far past Crete;' *μέσσον* used adverbially; *ὑπὲρ* gets its meaning here through the constant use of expressions of 'height,' to represent sea-distances; cp. *ὑποῦ*, Od. 4. 785. The ship is just between Crete and Libya, so that *εἰλείπομεν* really resumes an earlier point in the voyage; unless *εἰλείπομεν* means 'left it out of sight,' as the next words suggest. Cp. Aen. 3. 192 foll. 'postquam altum tenuere rates, nec iam amplius ullae | apparent terrae, caelum undique et undique pontus: | tum mihi caeruleus supra caput adstitit imber, | noctem hiememque ferens; et inhorruit unda tenebris.'

l. 302. *γαίαν* = *terrarum*. So Herodotus (4. 198) uses *γᾶν*.

l. 305. *ἀμύνεις*, 'at the same time.'

l. 307. *θεοῖον* (*θεῖον*), § 3. 5. Lightning was supposed to bring the smell of 'sulphur' with it. Il. 8. 133, *βροντῆσας δ' ἄρα δεινὸν ἀφῆκε' ἀργῆτα κεραυνὸν*. *δεινὴ δὲ φλόξ ἄρτο θεοῖον καιομένοιο*.

l. 308. *κορώνησιν*, 'cormorants.'

l. 309. *ἀπο-αἰνυτο*, § 2.

l. 311. *ἀμαιμάκετον*. Probably = 'vast,' from a reduplication of stem *μακ*, as in *μακρός*. Others refer it to *μάω*, and *μαιμάω*. The ancients identified it with *δμαχος*,

l. 315. *Θεσπρωτῶν*. The wind must have shifted round completely to drift him on the West coast of Epirus, where the Thesprotians lived; they had been running before a steady North wind from Crete.

l. 317. *ἀπριάτην* (*πρίασθαι*), lit. 'without purchase money;' i.e. of free favour, not charging (*ζάγρια* (reward for life saved). Perhaps it means 'not claiming me for a slave,' but less likely. The form of the adverb is analogous to *μάτην*, *ἐναντιβίην*.

l. 319. *χειρὸς*, 'by my hand;' for *ἀναστήσας* implies 'grasping me, and so, raising me.' *δφρ' ἔκετο* follows *ἦγεν*.

l. 320. *εἴματα*. See on 13. 132.

l. 324. *πολύκμητον*. This probably means not 'much wrought' in

the sense of 'ornamented;' but 'hard to work,' as a stubborn metal, less easily wrought than χαλκός.

1. 325. καὶ νύ κεν, 'and they (κτῆματα) would serve to keep the next in succession even to the tenth generation.' This seems to be the force of ἕτερόν γε, as distinct from ἄλλον. It implies a 'second' to Odysseus, and the words ἐς δεκάτην γ. suggest a further succession. So the Schol. interprets τὰ χρήματα βόσκοι ἂν μέχρι δεκάτης γενεᾶς ἕτερον ἐξ ἑτέρου διαδεχόμενον παρὰ πατρὸς παῖδα.

1. 326. οἱ, sc. Ὀδυσῆι. ἀνακτος, sc. Φείδωνος.

1. 327. Join θεοῖο ἐκ δρυὸς. This most ancient oracle of Zeus was in Epirus at the foot of Mount Tomaros (Tmaros). The priests (ἑλλοῖ, Il. 16. 234) were supposed to interpret the meaning of the rustling leaves of the sacred oaks.

1. 328. ἐπακούσαι, optat., follows in natural sequence upon βήμεναι, but δὲ πως νοστήσῃ, conjunct., forms the epexegetis of βουλήν, 'his counsel, viz. how he is to return to Ithaca, whether openly or secretly.' Other readings (and conjectures) are ἐπακούσῃ, νοστήσει, and νοστήσει[ε].

1. 331. ὦμοσε, 'he (Pheidon) swore in my very presence . . that the ship had been even now hauled down, and the crew were ready.'

1. 332. κατειρύσθαι, perf. pass., κατερύω. ἔμμεν, § 23. 4, (b).

1. 334. τύχησε, 1 aor. used in Epic with the force of the ordinary 2 aor. ἔτυχε. The ship just chanced to be going, so Pheidon sent his guest away before Odysseus (πρὶν) returned from Dodona. Dulichium is possibly one of the Echinades, afterwards connected with the mainland by the deposit of the Achelous. Others suppose it to have been the S. E. portion of the island of Cephallenia; the other part being known as Samé.

1. 336. ἔνθα, 'thither he bade them conduct me carefully to king Acastus.' In the Catalogue, Il. 2. 627, the chieftain of Dulichium goes by the name of Meges.

1. 338. ὅφρ' ἔτι πάγχυ, 'that I might even yet utterly pass into depths of misery.' γίγνεσθαι ἐπὶ πῆμα is a construction without exact parallel, but we may compare it with γ. ἐπὶ συμφοραῖς, Dem. 533. 4, noting that the use of the accus. throws more emphasis upon the process of transition into a state; the dative emphasises more strongly the state into which one passes. With πῆμα δόξης cp. πῆμα κακοῦ, Od. 3. 162.

1. 339. ἀπέπλω, 2 aor. referred to a pres. ἀποπλώω, Epic form of ἀποπλέω.

1. 340. περιμηχανόωντο, § 18. 2, 'they plotted for me a life of slavery.' Cp. ἐλεύθερον ἡμαρ, Il. 6. 455.

1. 341. Join ἐκ-ἔδυσαν, 'they stripped me of my raiment, cloak and shirt.'

1. 342. ῥάκος ἄλλο, not exactly 'another ragged cloak,' as though he had worn a similar one before, but, in accordance with the idiomatic

use of ἄλλος, 'another garment, namely, a ragged cloak.' Cp. Soph. Phil. 38, ἄλλα ῥάκη, and see Od. 13. 434.

1. 343. ὄρηαι, uncontracted form of 2 sing. pres. mid., § 17. 3.

1. 344. ἐργ[α] properly tilled fields, 'farms.'

1. 346. ὄπλω, 'rope,' as in Od. 21. 290.

1. 348. ἀνέγναμψαν, lit. 'bent back;' 'unwound the knots.' Compare the technical phrase of 'bending' a rope, or sail.

1. 349. κατὰ, adverbial addition to ἀμφικαλύψας, 'having muffled my ragged cloak down over my head.' The regular construction is ἀμφικαλύπτειν τινί τι, see Od. 13. 152.

1. 350. ἐφέλκαιον. This is taken by some to mean the 'gangway,' which was left hanging at the ship's side or stern. It is more likely the shaft of the steering-paddle, appropriately called ξεστόν. 'Sliding down the smooth rudder-shaft, I breasted the sea, and then paddled (διερέσσω) with both hands.'

1. 352. θύρηθ[ι], only here, formed like οἴκοθι, 'and quickly I was (§ 23. 4, (a) out [sc. of the water] far away from them.' For ἀμφίς with gen. cp. Od. 16. 267.

1. 354. πεπτηώς, see Od. 13. 98; 22. 362. μεγάλη, 'aloud,' expressing their vexation.

1. 355. κέρδιον, 'worth while;' lit. 'more advantageous,' than to give up the search.

1. 356. πάλιν αὖτις, 'back again.' πάλιν uniformly means in Homer 'backward,' of direction; not 'again,' of time.

1. 359. γάρ gives the reason of the action of the gods in concealing him and guiding him to the hut of Eumaeus.

1. 362. ἑκαστα, 'severally,' a nearer definition of ταῦτα.

1. 363. ἀλλὰ τὰ γ'. 'But this [one thing] I think that thou hast not spoken rightfully.' Supply εἰπέμεναι σε from the following εἰπών.

1. 364. τοῖον ἔόντα, 'being in such case as thou art.' He means 'considering thy years and thy condition.'

1. 365. οἶδα... νόστον. As we should say, 'I know all about the chances of my lord's return, how that he hath been hated by all the gods right sore.' πάγχυ is perhaps connected with πᾶς, and so equivalent to πάντη or πάντως.

1. 367. ὅττι, § 8. 2. To have fallen at Troy, or to have died in the arms of his friends at home, after the end of the war, would have been an enviable fate.

1. 369. τῷ, 'in that case,' i. e. had the place of his death been known.

1. 370. ἦδέ κε . . ἤρατο, 'and he would have won renown for his son also in time to come;' because men would have pointed out his tomb as a memorial.

1. 371. ἔρπυιαι, 'the snatchers,' a personification of the storm-winds

that carry voyagers away from the sight of men. Cp. Od. 20. 66, 67. The Harpyiae, as represented in Virg. Aen. 3. 210, are a later creation. ἀκλειώς, § 3. 2.

l. 372. ἀπότρεπος, sc. εἰμὶ, 'live retired.'

l. 374. ἐλθέμεν, § 17. 5.

l. 375. οἱ μὲν, sc. the people whom he meets at the palace, in contrast with ἀλλ' ἐμοί, l. 378. 'They, sitting by me, ask me about this, point by point' (τὰ=the whole tidings that may have come, further defined by ἑκαστα).

l. 379. ἐξήπαφε (ἐξαπαφίσκω).

l. 380. ἀληθεῖς (ἀλάομαι). Like Cain, the murderer is 'a fugitive and a vagabond in the earth' (Gen. 4. 14).

l. 382. μιν, sc. Ὀδυσσεά.

l. 383. ἀκαύμενον, § 3. 2. He professed to have seen Odysseus 'mending' his ships.

l. 386. ἤγαγε. We should say, 'since heaven has sent you here to me.'

l. 378. χαρίζεο, 'flatter not with lies, nor seek to cajole me.'

l. 389. αὐτόν=te ipsum. Cp. Il. 24. 503, ἀλλ' αἰδεῖο θεοὺς Ἀχιλεὺς αὐτόν τ' ἐλέησον.

l. 392. οἶόν σ'. It is temptingly simple to take οἶον here as=*ita ut*, almost equivalent to ὥς. But such a phrase as οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐ σε μεθήσει (Od. 15. 212), seems to settle the gender of οἶον as masculine. The clause beginning with οἶον gives the reason for the view expressed in the preceding line,=ὅτι τοῖόν σε [ὄντα] οὐδ' ὁμύσας περ ἐπηγ. 'Since not even with an oath could I win thee over, being such an one as thou art.' This condensed use of the relative may be illustrated by the Latin 'hoc, quae tua est prudentia, diligenter considerabis,' Cic. ad Att. 6. 9.

l. 395. ἔσσας (s.v. ἔννυμι), § 3. 2, 'having put over me a cloak and shirt, as raiment' (εἵματα) 'send me away' (πέμψαι, as βαλλέειν, inf. used imperatively) 'to go to Dulichium' (see sup. 334).

l. 397. ἐπλετο. See on Od. 13. 145.

l. 399. ἐπισσεύας, §§ 19. 3; 8. 2, 'having set on the servants (against me).'

l. 400. ἀλεύεται, §§ 19. 3; 3. 4.

l. 402. ξεῖν, 'Sir guest! verily in that way would glory and good luck be mine among men, if when I had brought thee,' etc. 'I should thereafter slay thee.' Notice here δς taking up μοι from l. 402, 'to me who should;' almost='to me if I should.'

l. 405. αὐθις δέ, here δέ serves, as often, to introduce the apodosis.

l. 406. πρόφρων keeps up the ironical tone, 'with good heart, forsooth, could I after that make my prayer to,' etc.

l. 407. αἶψα expresses a wish, 'would that my comrades might be indoors anon:' see on sup. 193.

l. 408. τετυκοίμεθα, § 18. 2 (τεύχω).

l. 411. ἔθεα, properly, their 'accustomed' places (ἔθος, root σφ-εθ), = 'stalls,' or 'sty.' κοιμηθῆναι, infin. of purpose, 'for sleep.'

l. 413. οἷς, possessive, from ὅς, ἡ, ὃν, 'his.' ἐκέλευτο, syncopated aor. (κέλομαι).

l. 414. ἄφετε, § 20. 3. ἱερεύσω, aor. conjunct. See sup. 28.

l. 415. πρὸς δ', (adverbial), 'and, besides, we ourselves will make merry;' lit. 'will take advantage to ourselves' (ὀνίνημι).

l. 417. κάματον, 'the work of our hands.'

l. 419. πενταέτηρον. This age marked the prime of swine and cattle. See Od. 19. 420.

l. 420. That Eumaeus did not forget the gods of heaven, but offered to them the firstfruits of the sacrifice, is taken as the proof of his φρένες ἀγαθαί, which means not so much a 'righteous soul,' as 'good understanding:' he knew what he ought to do, and did it. In Od. 3. 266 Clytaemnestra's long resistance to Aegisthus is referred to φρένες ἀγαθαί. It was not that moral scruples stood in her way; but she was too wise to commit herself, till her better judgment was overcome by passion.

l. 422. ἀπαρχόμενος is properly a word belonging to ritual: here he 'makes a first-offering,' by cutting off the forelock and burning it in honour of the gods. Later on he is described as πάντων ἀρχόμενος μελών, 'making a first-offering from every limb,' as he divides it from the body.

l. 424. ὅνδε δόμονδε, § 12. 2, (c).

l. 425. ἀνασχόμενος, i. e. having drawn himself up to his full height to give more force to the blow which he dealt with the billet, 'which he had left [undivided] as he was splitting' (κέων only used here = κείων). Then, the moment the creature died, they cut its throat (ἔσφαξαν) and singed it, and dismembered it (διέχευαν being thus distinguished from μίστυλλον, which describes the farther subdivision); then the swineherd put slices cut off from every limb into an envelope of fat, dredged them with barleymeal, and laid them upon the altar-fire on the hearth. Thus far the act is sacrificial; with the word μίστυλλον begins the preparation of their own supper.

l. 431. ἐρύσαντο, sc. 'drew the meat off,' when it was properly cooked. Then they tossed all the meat down together on the carving boards to be divided into portions. The swineherd had sat down again after rising to slaughter the swine, here he rises once more to carve.

l. 433. περὶ γὰρ, 'for right well did he know in his heart what was fair.' περὶ is used adverbially, like περισσῶς. Cp. Od. 13. 296.

l. 434. Join ἑπταχα with διεμοιράτο, 'he portioned it all into seven

lots, as he divided it.' Notice the lengthening *metr. grat.* of the ε in διέμοιράτο.

l. 435. τὴν μὲν ἅν, sc. μοίᾱν, 'one lot.' The nymphs had special divine honours in Ithaca (Od. 13. 104), and Hermes was the shepherds' protecting god. Cf. Aristoph. Thesmoph. 977, Ἑρμῆν τε νόμιον ἀντομαι καὶ Πάνα καὶ Νύμφας φίλας. This portion 'he set aside after a prayer,' and made a burnt-offering of it, inf. 446.

l. 437. This 'whole length of the chine' (Virgil, Aen. 8. 183, 'perpetui tergo bovis') was especially the piece of honour.

l. 439. καὶ μιν. See Od. 13. 58.

l. 441. τοῖον ἐόντ'. See on sup. 364.

l. 443. δαμόνιε. Here Eumaeus does not mean much more than 'poor friend.' But δ. is applied in a good or bad sense to anyone whose circumstances seem to suggest some intervention of the gods, producing exceeding joy or sorrow, fear or courage. Perhaps the old word 'seely' may serve as an illustration.

l. 444. ἔλσει, 'will leave [ungranted].'

l. 446. δῶσε, 'offered;' never in Homer of 'slaughtering,' but of the burnt-offering that goes up in smoke.

l. 447. σπέσας, 'after making libation;' join οἶνον ἐν χεῖρεσσιν Ὀδυσσῆι ἔθηκεν. Odysseus is called πολίπορθος in Π. and Od. because he was regarded as the prime cause of the fall of Ilium.

l. 448. μοίρη, as above, his 'lot' or 'mess.'

l. 449. σῖτον = 'bread.'

l. 452. Ταφίων. The Taphians were notorious pirates, and dealt in slaves; join παρ Ταφίων.

l. 453: ἐτοῖμα is to be taken predicatively with προκείμενα, 'set before them in readiness.'

l. 454. Join ἐξ-ἔντο (ἐξίημι). We talk of 'satisfying' a desire; here the expression is 'expelling' it. Virgil's translation is 'postquam exempta fames et amor compressus edendi' (Aen. 8. 184), which is not the same thing.

l. 456. ἐσσεύοντο, 'were for hastening,' imperf. They do not actually retire till inf. 523.

l. 458. ἐφύδρος. Zephyrus is constantly represented in Homer as the stormy rain-bringing wind; only in the Elysian plain, and the favoured land of the Phaeacians (Od. 4. 567; 7. 119) does it appear as the soft refreshing breeze.

l. 460. εἰ πως, '[trying]' whether he would doff his cloak and give it to him, or might urge one of his comrades to do so, because he was so fond of him, 'εἰ = Ὀδυσσῆος. We might expect ἐκδυσάμενος rather than ἐκδύς, but cp. Od. 1. 437, where Telemachus μαλακὸν ἐκδυνε χιτῶνα.

l. 463. εὐξάμενος, 'when I have uttered my wish,' expressed in l. 468, 'I will tell a story.'

l. 464. ἤλεος, 'bewildering;' ἐφέηκε is the gnomic aor. 'sets even a wise man on to sing aloud, and to laugh merrily.'

l. 466. καὶ τι ἔπος, 'and it gives utterance to some word that were better left unsaid.'

l. 467. ἀνέκραγον, 'lifted up my voice.'

l. 469. Λόχον is governed both by ἤγομεν and by ἀρτύναντες.

l. 471. ἦρχον, 'was guide.'

l. 474. ἄν δόνακας, § 7. πεπηγῶτες, 'crouching under our armour,' i. e. our shields.

l. 475. The wind had dropped, but the snow came steadily down 'from above' (ὑπερθε) like hoarfrost; i. e. not in large soft flakes, but in frozen crystals; 'and the ice set hard round about our shields.'

l. 481. ἀφραδίης, § 9. 6, 'in my folly.' For this use of the plural with the force of an abstract noun cp. Od. 17. 233; 19. 523; τεκτοσύнай, 'carpentry,' Od. 5. 250; ἵπποσύнай, 'horsemanship,' Od. 24. 40. Others read ἀφραδέως. Here, as generally, ἐμπης = 'notwithstanding,' i. e. although the ambush took place in the cold hours of night.

l. 482. ζῶμα appears to have been a sort of doublet, or, perhaps, apron, made of leather and strengthened with metal plates. It reached to the knee and served to protect the lower parts of the body.

l. 483. ἄλλ' ὅτε δὴ, 'but when it was now in the third part of the night.' ἔην, § 23. 4, (δ), is used impersonally as κακῶς ἦν, Il. 9. 551. The night was regarded as consisting of three portions, and here it was in its last third, or, as we say, 'two-thirds gone.' Cp. Il. 20. 252, παρήχκεν δὲ πλεῖον νύξ | τῶν δύο μοιράων, τριτάτῃ δ' ἐπὶ μοῖρα λέλειπται. Join μετὰ-βεβήκει, 'had crossed the zenith;' 'had southed;' so μετε-νίσσετο of the sun, Od. 9. 58.

l. 485. νύξας, 'having nudged him.'

l. 488. δάμναται, 'is killing me.' παρά μ' ἦπαφε, the prepos. separated from the verb by *tnesis*. See under παραπαφίσκω.

l. 489. φυκτὰ, 'there is no chance of escape left.' See on Od. 13. 365; 20. 223.

l. 490. νόον σχέθε τόνδ'. This seems to mean, 'he let these thoughts of mine sink into his heart;' lit. he 'held them fast;' i. e. kept and pondered over them. Others render, 'he conceived this plan,' that is afterwards described. But τόνδε favours the former interpretation.

l. 491. οἶος, '[seeing] how good a man he was,' etc. Cp. Od. 2. 271, εἰ δὴ τοι σοῦ πατὴρ ἐνέστακται μένος ἦν, | οἶος ἐκείνος ἔην τελέσαι ἔργον τε ἔπος τε.

l. 492. δλίγη = 'low,' as contrasted with μέγα, meaning 'loud' Join προσείπέ με μῦθον, as in Od. 4. 803, καὶ μιν πρὸς μῦθον ἔειπεν.

l. 494. ἦ, 'he spoke,' 3 sing. imperf.; the only tense in use: referred to pres. ἦμι, Sanskrit āha, Lat. aio. σχέθε = 'supported.'

l. 495. This line was rejected by Aristarchus, as an interpolation

from Il. 2. 56; the Scholiast adding that men do not go to sleep and have dreams on the ambushade. Probably, if the verse were genuine, we should have, according to Homeric custom, the dream described. There would be no difficulty in beginning the sentence with *λίην γάρ*, for *γάρ* often introduces the sentence containing the reason for an action described later on:—‘since we are so far’... ‘I would that there were some one to tell,’ etc. With *εἴη*... *εἰπεῖν* cp. Il. 24. 610, *οὐδέ τις ἦεν καθάψαι*.

l. 498. *ναῦφιν*, §. 12. 1, ‘from the ships,’ i. e. the naval camp of the Achaeans.

l. 500. Join *ἀπὸ-θέτο*, ‘laid aside,’ ‘doffed.’ The *οε* in *φονιάεσσαν* must be scanned as one syllable (*synizesis*), as the quantity of the *ε* is long.

l. 502. *φάε δέ*, ‘and the morning dawned.’ This is stated, in the simple Homeric syntax, as merely a co-ordinate occurrence (*parataxis*): later Greek would subordinate it to the preceding clause by some relative adverb, signifying ‘until,’ (*hypotaxis*.)

l. 503. Cp. sup. 468.

ll. 504–506. These lines were rejected by some of the Alexandrine critics, on the ground that this plain speaking spoiled the ingenuity of the broad hint contained in the story (*αἶνος*). Here *ἀμφότερον* is used adverbially, = ‘in two ways,’ ‘for two reasons.’ *αἰδοῖ φῶτος ἧτος* (*ἐνδ*), ‘in reverence for a good man.’

l. 511. *ὧν ἐπίσκε[μῃ] δεύεσθαι*, supplied from *οὐ δεύησαι* above] *ἱκέτην*, ‘of all that it is right a woe-worn suppliant should not lack, *ἀντιδῶσαντα*, ‘when he has met anyone [who can help him].’

l. 512. *δνοπαλίζεις* seems used in a comic sense, ‘thou shalt bundle on thine own rags again.’

l. 514. *ἐννυσθαι*, inf. of purpose, = ‘for wearing.’

ll. 515–517. These verses are omitted in the best MSS, and seem to have been borrowed from Od. 15. 337–339.

l. 520. *κατέλεκτο* (*λέγω*), ‘laid him down.’

l. 521. *παρέεσκετο*. Iterative form (§ 17. 6) of imperf. from *παράκειμαι*.

l. 525. *αὐτόθι*, explained by *ὧν ἄπο*, ‘far away from the swine.’

l. 526. *ὧν* is equivalent to a future, ‘intending to go out.’

l. 527. Notice the use of the gen. absolute *έόντος*, after the personal dative *οἱ*. Cp. Od. 6. 155, *μάλα πού σφισι θυμὸς . . λαίνεται . . λευσσόντων*. See also Od. 17. 231, 232; 22. 17.

l. 530. *ἄν δέ*, § 7, ‘and over all.’

l. 532. *κέων*, ‘to lie down.’ Some treat this form as a desiderative; but it probably is a future tense without the characteristic *σ*, viz. *κε-έω*. Cp. Od. 13. 17; 18. 428.

l. 533. *ὑπ’ ἰωγῇ*, ‘under shelter from the north wind.’ *ἰωγ-ῇ*,

probably from the syllable of reduplication *κ* and root *φαγ*, 'break': 'that which breaks the force of the wind.'

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BOOK XV.

1. 1. εὐρύχορον. See on Od. 13. 414. Athena had promised to go there (Od. 13. 414), and she is described as having started (*ib.* 440); the point is resumed here, 'so she went,' etc. Telemachus had now been twenty-nine days in the palace of Menelaus.

1. 5. εὐδοντ[ε], dual. Transl. 'abed,' as they were not both asleep.

1. 8. μελεδήματα πατρός, 'anxiety about his father.' For the gen. cp. πένθος Πηνελοπείης, Od. 18. 323. In the imperf. ἔγειρεν, we seem to get the meaning of 'kept waking him,' i.e. whenever he was falling asleep.

1. 10. οὐκέτι, 'no longer.' The absence was excusable, or even praiseworthy, at first: now, it has been prolonged too far. καλὰ is adverbial.

1. 12. μὴ καταφάγῃσι πάντα. This warning phrase (which suggests the ellipse of a verb signifying 'fear,' but which may really follow as a further explanation of οὐκέτι καλὰ, sc. 'lest they') may be compared with inf. 90; 16. 87, 255, 381; 17. 24; 21. 370; 22. 213.

1. 13. δασσάμενοι, § 19. 1, s. v. δατέομαι.

1. 14. βοὴν ἀγαθὸς is the characteristic epithet of Menelaus and Diomedes. It must mean 'mighty at raising the war-cry.'

1. 15. πεμπέμεν, sc. σε, 'to send thee off.'

1. 17. περιβάλλει. Eurymachus, one of the most famous of the suitors, seems to have 'raised the marriage-dower' (ἐξώφειλλεν ξέδνα) to a value beyond the offerings of all the other suitors. But besides his generosity in the matter of ξέδνα (which went to the parents of the bride), he 'outbids all the others in presents' (περιβάλλει... δώρουσι) to the lady herself.

1. 19. φέρεται, 'carry off.' A woman contracting a second marriage is supposed to be selfish. Athena does not really think ill of Penelope, but puts the case strongly to urge Telemachus to return.

1. 22. κουριδίον, 14. 245, is used here to denote the first husband as distinguished from the second. Cp. Od. 19. 580; 21. 78.

1. 23. τεθηότος, § 21. 1.

1. 24. ἐπιτρέψαι, with the force of an imperative, 'do thou entrust everything [to that one] of the handmaidens,' etc. αὐτὸς is emphatic = 'with thine own hand.'

1. 26. φήνωσι, 'show thee,' or, as we might say, 'bring' or 'send' thee.'

1. 27. σύνθεο (συντίθεμαι), 'tu condita mente teneto,' Virg. Aen. 3. 388.

l. 28. ἐπιτηδῆς, seems to mean 'with set purpose;' here in the sense of 'with malice aforethought.' λοχέωσιν, § 18. 2. The 'frith' mentioned is the narrow sound separating Ithaca from Cephallenia (Σάμη or Σάμος). See Od. 13. 426-428.

l. 33. νήσων ἀπέχων. By 'keeping his ship far away from the islands,' Athena seems to mean that on his way from Lacedaemon he is to bear as much to the East as possible, sailing inside Zacynthus, and landing at Ithaca on its eastern side or corner.

l. 34. νυκτι δ', 'and keep sailing in the night as well [as in the day]'; see inf. 476.

l. 35. ἀθανάτων, depending on δε τις, but preceding it, as sup. 25.

l. 37. νῆα. Telemachus would disembark himself at the first place on the coast of Ithaca that he touched at; but he was to 'send the ship round' to the harbour where the town lay.

ll. 38-39 = Od. 13. 404, 405.

l. 40. ἀέσαι, still with imperatival force, 'rest there for the night.' ὀτρύναι πόλιν εἰσω, like ἐς πόλιν ὀτρύναι, sup. 37.

l. 42. οἱ, ethical dative = 'to her comfort;' ἐσσι, § 23. 4. (a). ἐκ Πύλου. Pylos, a port in Messenia, was the place where Telemachus landed on his way to Sparta, and whence he would again start on his homeward-bound voyage. Cf. Od. 1. 280 foll., where Athena bids him

νῆ' ἄρσας ἐρέτησιν εἰκόσιν ἢ τις ἄριστή,

ἔρχεο πεισόμενος πατρὸς δὴν οἰχομένοιο, . . .

πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἶρε Νέστορα δῖον,

κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον, etc.

εἰλήλουθας, Epic form of ἐλήλυθας.

l. 45. The line was rejected by Aristarchus and other ancient critics, as being an interpolation, imitated from Iliad 10. 158, and unsuitable to the present passage.

l. 46. ἔγρεο (ἐγρου), from ἐγρόμην, syncop. aor. ἐγείρω.

l. 47. Join ὕψ' ἄρματ' ἄγων, 'bringing them up to the car,' with the implied notion of bringing their necks *under* the yoke (ὑπό). The plur. ἄρματα is used to describe the car and all its apparatus, as τόξα, μέγαρα, ἱστία. ὁδοῖο, a partitive genitive.

l. 49. οὐ πως ἔστιν, 'it is not possible that we, though eager for our journey, should drive,' etc. ἐλάαν, § 18. 2, = ἐλάω from ἐλάω, Epic form of ἐλαῖνω.

l. 51. θέῃ, § 23. 1, (b). ἐπιδίφρια, predicative, 'on the car'; so ἐφέστιον ἤγαγε δαίμων, Od. 7. 248.

l. 53. παραυδήσας, 'having accosted thee,' perhaps with notion of 'speaking comfortably,' as in παραμυθεῖσθαι, etc.

l. 54. τοῦ γὰρ, 'for of him a guest will ever be mindful, namely of his host'; ξείνου takes up and explains τοῦ.

l. 58. ὕπνῳ, i. q. ἀναστάς.

1. 62. **θύραζε**. Menelaus comes out of the door of the **μέγαρον**, passes through the **αἶθουσα** or **πρόδομος** where Telemachus was lying, and goes into the **αὐλή**. There Telemachus joins him.

1. 63. A spurious verse, interpolated from inf. 554, or elsewhere. It is superfluous here.

1. 69. **νεμεσώμαι**, § 8. 2, 'I feel vexed at anyone else that is a host, who is over-hospitable, or over-churlish.' (**φιλεῖσιν**, § 17. 1.) 'all things are better in due proportion.'

1. 72. **ἔσ τ'**, nearly equivalent to **εἴ τις**. Contrast **οὐκ ἐθέλοντα νέεσθαι** with **ἐσσύμενον** [**νέεσθαι**]. Notice the unusual accent in the perf. pass. partic. of **σύνω**.

1. 74. This verse is wanting in the best of the ancient texts, and, as the Schol. remarks, is more like Hesiod than Homer.

1. 77. **τετυκεῖν**, § 18. 2 (**τεύχω**). Join **ἔστι ἐνδον ἰόντων**, 'of all that there is plenty of in the house.'

1. 78. **ἀμφοτέρων**, accus., see Od. 14. 505.

1. 79. The emphasis lies on **δειπνήσαντας**, 'that guests should go after they have dined,' and not before. **ἔμεν**, § 23. 3.

1. 80. **τραφῆναι** (**τρέπω**), in middle sense, 'to go thy way,' 'take thy travels.' **ἀν' Ἑλλάδα 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 include all extra-Peloponnesian Greece, and **μέσον Ἄργος** (sc. **Ἀχαϊκὸν**), as a typical place in the 'heart of' the Peloponnese, represents the whole of the Peloponnese.

1. 81. **ὄφρα τοί**. It seems likely that the apodosis to **εἰ δ' ἐθέλεις** begins here, and that **ὄφρα** means 'so long,' 'all that time' (as in Il. 15. 547), while **ἔπωμαι** is nearly equivalent to **ἔψομαι**. Trans. 'I would myself accompany you and will harness horses for you, and will be your guide' etc. Others put a comma at **ἐθέλεις**, and treat **τραφῆναι** as equivalent to an imperative, which would leave **ὄφρα** in its ordinary construction.

1. 83. **αὐτως**, 'simply,' i. e. without adding presents. **ἀππέμψαι** = **ἀποπέμψαι**, as **ὑββάλλειν** = **ὑποβάλλειν**, Il. 19. 80.

1. 85. **δύ' ἡμιόνους**, i. e. a pair of them, not to be inconsistent with **ἔν γε**.

1. 88. **βούλομαι**, not merely 'I wish;' but 'I had rather;' in preference to any other course. So **βούλομαι ἦ**, Od. 16. 106.

1. 89. **σῶρον**, 'a warder,' (**δράω**).

1. 90. **μὴ ὀλωμαι**, 'I fear that I myself may perish.'

1. 96. **ναίεν** means only 'had his room,' or 'his quarters,' with no allusion to a house at a distance.

1. 97. **ἄνωγε**. See on Od. 19. 373; and cp. inf. 103.

1. 99. **θάλαμον**. The store chamber lay at the back part of the premises. It would appear from **κατεβήσεται** (§ 20. 3) that it was below

the level of the ground, though others take this word as merely expressive of stepping over the threshold. The epithet *κηρώεις* (καφ, καίω) may refer to the burning of scented woods there for perfume, or perhaps only to the presence of chests of cedar.

1. 100. Megapenthes was the son of Menelaus by a slave-woman, Od. 4. 11.

1. 105. *κάμειν* (*κάμω*), 'had worked.'

1. 106. *τῶν ἐν' ἀειραμένη*, 'having taken up one of these.'

1. 108. *νείατος*, § 3. 2, 'last,' 'lowest.'

1. 109. *διὰ δώματα*, 'all the length of the house.' See on *θάλαμος*, sup. 19. *εἶος*, § 3. 6.

1. 111. *ὅπως* answered by *ὧς* in next line; *ut—ita*.

1. 116. *χρυσῷ δ'*, 'and the rim thereon (*ἐπὶ*) is wrought in gold;' *κεκράανται*, probably from *κραίνω*, though others refer to *κεράννυμι* with a reference to mixed metals.

1. 118. *ᾧ δ' = ὅτε*. *ἔδς*, § 15. 2. *ἀμφεκάλυψε*, 'sheltered;' so *ὀπότε' ἂν σε δόμοι κεκύθωσι*, Od. 6. 303.

1. 119. *καίσε' με*, i. e. 'me, as I came thither on my homeward voyage.' *τέιν*, § 15. 1, (b):

1. 121. *ὁ δέ*, 'he,' sc. *Μεγαπένθης*.

1. 124. *ἔξονόμαζε* is not inappropriate, as she gives him the title of *τέκνον φίλε* (where notice 'construct ad sensum').

1. 126. *μνήμ' Ἑλένης χαιρών*. Cp. Virg. Aen. 3. 486, 'Accipe et haec manuum tibi quae monumenta mearum | sint, puer.' *ἐς ὥρην*, as we say 'against the time.'

1. 127. *φορέειν*, 'for her to wear.'

1. 131. *τὰ μὲν*, i. e. the goblet, bowl, and robe. The *πείρινθα* (accus. only used in Homer) seems to have been a large 'basket' for goods fixed on the floor of the *δίφρος*, just across the axle.

1. 135. Join *προχόρῳ φέρουσα*. The prep. in *ἐπέχευε* shows that she poured the water over the hands of the guests, as they held them above the basin. *νίψασθαι*, 'to wash withal.'

1. 139. *ἐπιθείσα*, 'having set on many dainties, giving bountifully from all that was there.'

1. 140. *παρ δέ*, § 7, 'and at their side.'

1. 141. *οἶνοχόει*, imperf. Notice accent.

1. 145. Join *ἀνὰ-ἔβαινον*.

1. 146. *πρόθυρον* here is the porch of the doorway that leads out of the *αὐλή*, or courtyard, and *αἶθουσα* accordingly is the colonnade, or verandah, formed by a sloping roof against the front wall of the *αὐλή*. It is a 'noisy' place, as the carriages are kept in readiness there, and the bustle of departure sounds under its roof.

1. 147. *τοὺς δέ μετ'* . . *ἔκειε*, 'went after them,' i. e. quitted the *αὐλή* in order to take leave of them as they left the *πρόθυρον*.

1. 148. δεξιτερῆφιν, § 12. 1.
1. 149. λείψαντε (λείβω).
1. 150. δεδισκόμενος (sometimes δεῖδισκ.), 'pledging;' lit. 'reaching forward,' or 'pointing towards.' Reduplication of root δικ, as in δεικνυμι.
1. 152. εἰπεῖν, with force of imperative. From χαίρετον, we must supply χαίρειν, as though the sentence ran χαίρετον μὲν αὐτοὶ, εἰπάτε δὲ χαίρειν Νέστορι.
- πατὴρ ὡς ἡπίος, 'tender as a father.'
1. 156. ὦς, 'thus,' i. e. 'as certainly' as we will convey thy greeting.
1. 158. σείο, § 15. 1, (b).
1. 160. ἐπέπτατο, 'up flew a bird on the right.' The Greeks when taking an augury from birds faced the north, so that the right hand was towards the lucky quarter of the sun-rising. Cp. Virg. Aen. 12. 247, 'namque volans rubra fulvus Jovis ales in aethra . . . cynnum excellentem pedibus rapit improbus uncis.'
1. 162. ἤμερον, described inf. 174 as ἀπιταλλομένην ἐνὶ οἴκῳ. By ὤζοντες is meant 'screaming,' so as to frighten the eagle and make him drop his prey.
1. 168. ἦ . . . ἦε. The Alexandrine grammarians laid down the rule that in the second clause of an indirect question it was proper to write ἦ or ἦε, not ἦ or ἦέ.
1. 170. ὅπως οἱ, 'how he might answer him rightly, having understood its meaning.' ὑπεκρίνατο may also be 'interpret,' as in Od. 19. 535, 555; or simply 'answer,' as ἡ Πυθίη ὑπεκρίνατο τοῖσι Λυδοῖσι, Hdt. 1. 91.
1. 171. τὸν is governed by ὑποφθαμένη, 'anticipating him.' The quickwitted Helen is contrasted with the hesitating Menelaus, as in Od. 4. 140 foll.
1. 174. ὅδε, sc. αἰετός.
1. 175. γενεή τε τόκος τε, 'race and parentage;' τόκος being narrower and more individual than γενεή. This rendering (and not 'race and brood') seems necessary from the use of the formula elsewhere, as Il. 7. 128, πάντων Ἀργείων ἐρέω γενεήν τε τόκον τε.
1. 177. τίσεται, 'shall wreak vengeance, or else he is already at home, and is preparing mischief.'
1. 181. τῷ, 'in that case would I pay my vows to thee, as to a god, even there [in my distant home].'
1. 182. μάστιγ, so μάστι, Il. 23. 500.
1. 184. ἀμφὶς ἔχοντες, lit. 'holding it on either side;' i. e. 'bearing it on their two necks.'
1. 185. δύσετο, § 20. 3. Notice the tenses; the ways begin to darken the moment the sun has sunk. This is accurate enough for the South of Europe, where the twilight is far shorter than in our more northerly latitudes. σκιδώοντο, § 18. 2.

l. 186. Φηραὶ (Φηρή, Il. 5. 543) lies on the bank of the Nedon, at the North-East side of the Messenian gulf. ποτὶ, i. q. πρὸς.

l. 188. Join παρ-θήκεν.

l. 192. ἐλάαν, infin. of purpose, 'that they should speed along.'

l. 195. πῶς κεν μοι, lit. 'in what way couldst thou, after making promise, accomplish this wish (these words) of mine?' the meaning being 'I would that thou wouldst promise to do this for me.' Cp. the force of πῶς ἄν; in Attic.

l. 197. εἰμεν, § 23. 4. (α).

l. 198. ἐνήσει, 'will set us in closer union still,' (ἐνίημι). Cp. Il. 9. 700. νῦν αὖ μιν πολὺ μάλλον ἀγγορήσιν ἐνήσας.

l. 199. μή με. Here begins his μῦθος, 'carry me not past the ship, but leave me at the spot.' He means, 'as we go along towards the town, drop me at the place where the road branches off to the harbour.'

l. 201. χρεώ, a fem. noun = 'need,' but used with an accus. in the sentence because of the frequent formula χρεώ ἵκει, ἱκάνει τινα. Trans. 'need bids me travel faster.'

l. 204. δοάσσεατο, 'seemed.' We have this tense, and fut. δοάσσεται, a pres. δέεται, and aorist δέατο, the variety of form depending on the presence of a *f* in the root (viz. δι*f* or δε*f*), which may be represented by *o*, as in δοῶν, Doric form of δὴν.

l. 205. [ἐ]στρεψ[ε], 'he turned.'

l. 206. νηὶ δ' ἐνὶ, 'he put out the presents on the after part of the ship;' ἐξάλυντο ἐνὶ is a condensed expression for ἐξάλυντο ἐκ διόφρου καὶ ἐνὶ νηὶ ἐθήκε. Literally, πρύμνῃ νηὶ is 'the hind-ship,' as we have 'the foreship,' Acts 27. 30, for πρῶρα.

l. 212. οἶος, see on Od. 14. 392. ἐκείνου = Nestor.

l. 213. εἴσεται, 'will come;' fut. from εἶμι (ibo). καλέων, § 19. 1, 'to bid thee.'

l. 214. κενεὸν, i. e. unaccompanied by thee. κεχολάσεται, § 16. 3. ἔμπης, 'notwithstanding' thy protestations about thine urgent haste.

l. 218. ἐγκοσμεῖτε, 'set all the gear in order.' τεύχεα may mean the oars, etc.; for the order to get the *tackling* ready is not given till inf. 238. But cp. Od. 16. 326.

l. 222. θύε, 'was making a burnt-offering.' The Homeric use of θύειν seems to decide that this must have been some burnt-offering with a sweet savour, and distinct from the libation mentioned inf. 258.

l. 225. κατακτὰς, § 20. 4, gives the reason of φεύγων, 'because he had slain.' Melampus was son of Amythaon and Eidomene, and brother of Bias. This Bias loved Pero, daughter of Neleus the Pylian king, who would only give her to the man that should bring to Pylos the herds of Phylacus, which were guarded by a savage watch-dog, who suffered neither man nor beast to approach. Melampus, attempting

to drive them away, was caught and thrown into prison. But the prophet could understand the voices of the birds and the sounds of all animals, so that he heard the worms in the beam of his prison-roof saying that the wood was nearly eaten through. He predicted the fall of the roof, which instantly happened, and Phylacus, assured that he was a prophet, set him free. Then he drove the cows to Pylos, claimed Neleus' promise, and carried off Pero, but handed her over to his brother Bias.

l. 226. $\delta\epsilon$ = Melampus. With $\mu\eta\tau\acute{\epsilon}\rho\iota\ \mu\acute{\eta}\lambda\omega\upsilon\upsilon$ we may compare Horace, Od. i. 22. 15, 'Iubae tellus leonum arida *nutrit*,' and Il. 8. 47, 'ἰδὼν, *μητέρα θηρῶν*.'

l. 227. $\Pi\upsilon\lambda\lambda\acute{\iota}\omega\iota\sigma\iota$, local dat., 'wealthy among the Pylians, dwelling in very splendid halls.' Others, regarding $\delta\acute{\omega}\mu\alpha\tau\alpha\ \nu\alpha\lambda\acute{\omega}\nu$ as a regular phrase, take $\mu\epsilon\gamma'$ $\xi\epsilon\chi\alpha$ as an adverbial addition to $\acute{\alpha}\phi\upsilon\upsilon\alpha\iota\delta\epsilon$, 'rich very exceedingly.'

l. 228. $\delta\eta\ \tau\acute{o}\tau\epsilon$ forms the contrast to $\pi\acute{\rho}\iota\upsilon\ \mu\acute{\epsilon}\nu\ \pi\omicron\tau\epsilon$.

l. 229. The reference is to the sojourning of both Melampus and his brother Bias in Argos, as further described, inf. 239 foll. The tyrannical temper of Neleus, and the grounds of Melampus' avoidance of him, are expressed by the words that follow, $\delta\epsilon\ \sigma\iota\ \chi\rho\acute{\eta}\mu\alpha\tau\alpha$, etc., namely, that he had cruelly kept all the wealth of Melampus while he lay in the prison after his first unsuccessful essay to secure the kine.

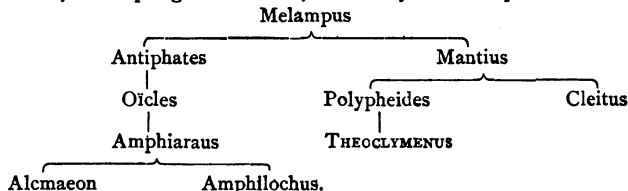
l. 233. $\acute{\alpha}\tau\eta\varsigma$ is the 'infatuation' that drove him forth to such a wild adventure.

l. 236. $\acute{\epsilon}\tau\iota\sigma\alpha\tau\omicron\ \dots \acute{\epsilon}\rho\gamma\omicron\upsilon$.. $\text{N}\eta\lambda\eta\acute{\alpha}$. This construction occurs only here; the general usage requiring the 'genitive of the thing.'

l. 238. $\delta\ \delta'$, sc. Melampus.

l. 240. $\acute{\alpha}\nu\acute{\alpha}\sigma\sigma\omicron\upsilon\tau'$ may be the dative, directly agreeing with $\sigma\iota$, but it is more probably the accus. in the same case as the subject of $\nu\alpha\acute{\iota}\mu\epsilon\mu\epsilon\upsilon\alpha\iota$. Cp. Od. 13. 312, as illustrating the former construction; and for an instance of the latter, Od. 16. 465.

l. 242. The pedigree of Theoclymenus may be thus represented:—



l. 245. $\pi\epsilon\pi\iota$ is adverbial, 'exceedingly;' $\kappa\eta\eta\tau\iota$, a local dat.

l. 246. $\sigma\acute{\upsilon}\delta'$ $\acute{\iota}\kappa\epsilon\tau\omicron$, 'but he did not reach;' though beloved of Zeus and Apollo.

l. 247. The 'gift given to a woman' is the costly necklace given

to Eriphyle, wife of Amphiarauus, to tempt her to urge her husband, against his better wisdom, to join in the expedition of the Seven against Thebes.

l. 250. So Eos loved and carried off the beautiful Orion (Od. 5. 121), Tithonus, or Cephalus. This 'carrying off' is doubtless a poetical symbol for early death.

l. 251. *οἷο*, 'his,' from possessive *δε*.

l. 252. Join *θήκε μάντιν δχα ἀριστον βροτῶν*.

l. 254. *ὑπερησίγηδ'*, § 12. 2, (c), for quantity of iota cp. *ἀτιμήσαι*, Od. 13. 142. Hyperesia, the later Aegeira, was a town on the bay of Corinth, in the kingdom of Agamemnon. *ἀπανάσασατο*, 'withdrew,' *ἀποναίω*, *ἐνασσα*. By *πατρι* is meant Mantius.

l. 256. Here the story resumes l. 223.

l. 257. *πέλας*, only found here with the genitive.

l. 261. *ὑπὲρ*, more usually *πρὸς* or the simple genitive is found to express that 'by which' a man beseeches or protests. *θυέων*, from *θύος* (τῶ), 'thine offerings.'

l. 262. With *ἐταίρων* supply *κεφαλῆς*.

l. 264. Cp. Od. 14. 187.

l. 267. *γένος*, see on Od. 14. 199.

l. 268. *εἴ ποτ' ἔην*, '*si unquam fuit*,' an expression referring to happy times gone by, that seem too good to have been true. See Od. 19. 315; 24. 289. *ἀπέφθιντο δλεθρον*. So *ἀπόλωλε κακὸν μέρος*, Od. 1. 166; *ἀπαλόμεθ' αἰπὸν δλεθρον*, 9. 303. See also 13. 384.

l. 272. *ἐγὼν*, sc. *εἰμ*, 'am far away from.'

l. 273. *κασίγνητοί τε ἔται τε*, sc. *αὐτῷ εἰσὶ*. The dead man had relatives many enough and powerful enough to be able to avenge his death.

l. 275. Join *τῶν θάνατον*, 'death at their hands.'

l. 276. *φεύγω*. See Od. 13. 259.

l. 277. *ἔφεσσαι*, 1 aor. med. imperat. See on Od. 13. 274.

l. 278. *διωκόμεναι*, 'are pursuing me.'

l. 280. *ἐθέλοντά γε*, 'wishful as thou art [to go aboard.]'

l. 281. *οἷά κ' ἔχωμεν*, thou shalt be entertained 'with such things as we have,' meaning, in his modesty, 'with our poor fare.' *ἔπει*, § 4. 1.

l. 282. *ἰδέσθαι* *οἱ*, 'received at his hands,' so Od. 16. 40. Similarly Telemachus (Od. 1. 157) takes the spear from his guest, and places it in the spear-rack, as they enter the house.

l. 283. *τάνυσεν*, i. e. 'laid it full length along,' *ἐπ' ἱκριόφιν*, § 12. 1, 'on the deck.' See Od. 13. 74.

l. 284. Join *ἀν-βήσεται*, § 20. 3. This compound is used with the gen. *νηός*, perhaps following the analogy of the construction of *ἐπιβαίνειν*.

1. 288. *ῥπλων ἔπτεσθαι*, 'to lay their hands to the tackling.'

1. 289. *μεσόδβμη*, 'the mast-box.' Probably an upright box, some two or three feet high, closed on three sides, but open on the side nearest the stern. The mast was raised and set upright in this box or hollow block; and could be lowered again at pleasure, by slacking the two forestays (*πρότονοι*). Here they reared the mast, and made it fast by hauling on the *πρότονοι*, which went from the masthead to the bows. The ship carried only one square sail, so that the plural *ιστία*, like *ἄρματα*, describes the sail with all its appurtenances. The halyards are here made of twisted strips of hide (*βοεῦς*).

1. 292. *ἰκμενον*, properly *ἰκόμενον*, from *ἰκω*. It is like the Latin '*secundus*' from *sequor*. Such an 'accompanying' or 'favouring' wind is called *ἑσθλὸς ἐπαιρός*, Od. 11. 7. *ἰε*, § 23. 1 (c).

1. 294. It is difficult to decide whether *ῥδωρ* depends on *ἀνύσει* or *θεύουσα*. Perhaps it is simpler to adopt the first alternative and to compare the expression with *πρήσσειν κέλευθον*, Od. 13. 83.

1. 295. This verse is not found in the MSS, nor is it commented on by the Scholiasts, nor by Eustathius. It occurs first in a quotation in Strabo, and has been wrongly inserted here. It belongs to the Homeric Hymn to Apoll. 425. *Κρουνὸι*, 'the springs,' are in the S. of Elis, not far from the river Chalcis.

1. 297. *ἐπὶβάλλεν*, 'neared.' The tense shows that the ship did not actually 'touch at.' *Φεῖα* (Il. 7. 135, *Φεῖα*) may be a harbour and promontory of the name in S. Elis.

1. 299. *ἐπιπροέηκε* (*ἐπιπροήημι*), 'he steered her on towards the islands.' Some seek to connect *θοῆσιν* with the same root as *θήγω*, and to identify these islets with the Echinades (*νησοὶ Ἐχίναί*, Il. 2. 625, afterwards called *Ὀρεῖαι*); but *θοῆσιν* is only a graphic epithet to describe the group of islands, seeming to 'shift' and 'move' as you pass them rapidly on shipboard.

1. 300. *ἀλώη*. See on Od. 14. 183.

1. 301. The story here returns to Odysseus, resuming the thread broken off at the end of the last book.

1. 304. See Od. 14. 459.

1. 309. *καταπρύχω*, a strong expression, like our 'eat you out of house and home.'

1. 310. *ὑπόθεν*, 2 aor. imperat. mid. *ὑποτίθεμαι*.

1. 311. *κατὰ πτόλιν*, 'in the town,' as opposed to *πρὸς δασυ*, sup. *αὐτὸς* = 'by myself.'

1. 312. *κοτύλην* and *πύρνον* are used in a general sort of way; like our 'bit and drop.'

1. 316. *εἴ μοι δοίεν*, '[to see] whether they would give me.'

1. 317. *δρώοιμι*, § 18. 2, i. e. 'act as servant,' cp. *δρητοσύνη*, inf. 322.

1. 318. *σύνθεο*, 'lay it [to heart],' as in the phrase *σύνθεο θυμῷ*, sup. 27.

1. 319. *ἔκρητι*, 'by the [gracious] will of.'
1. 322. *νηῆσαι* (*νηέω*, Epic form of *νέω*, 'pile'), like *διακεάσσαι* and the other infinitives, are epexegetic of his *δρηστοσύνη* or 'shrewd service.'
1. 324. *οἷά τε, τὰς δὲ δουρὶσιν ὡς ἀνδράσιν*, 'such services as mean men render to nobles.'
1. 326. *τίη*. This strengthened form of *τί* may be compared with *ἔπειη*, Od. 9. 276. Others write *τί η̃* and *ἔπει η̃*.
1. 327. *αὐτόθι*, 'on the spot.'
1. 329. *σιδήρεον*. The sky is conceived of as a solid dome. So *χάλκεος οὐρανός*, Il. 17. 425.
1. 330. *τοιόιδε*, i.e. 'such as thou art.'
1. 334. *σίτου καὶ κρεῶν*. The rhythm of this spondaic line (*δλο-σπόνδειος*) may be means to give the sort of impression of a 'loaded board.' Cp. Od. 21. 15; 22. 175, 192.
1. 335. *ἀνιάται*, 'is annoyed at thy presence.'
1. 344. *ἄλλ' ἔνεκ'*, 'but 'tis for their pinching belly's sake that men endure sore troubles;' for the collective sing. *δν* after *ἀνέρες* cp. Od. 22. 315. *οὐλόμενος* (i.e. *ὀλόμενος*) is a participle used almost as an adjective; cp. Lat. *perditus*. It represents the condition of a person or thing on which the curse *δλοιοι* has come. There is a touch of humour in giving this pompous epithet to *γαστήρ*, cp. Od. 17. 286, 473; 18. 53.
1. 346. *νῦν δ' ἔπει*, 'but now, since thou dost hold me back, and biddest me wait for him,' sc. for Telemachus, sup. 337.
1. 347. *μητρὸς*, sc. Anticleia. Odysseus is represented as talking with her ghost in the shades, Od. 11. 150 foll.
1. 349. *ὑπ' αὐγὰς*. Notice the accus., as though it was said 'pass to and fro beneath,' 'move about over the sunlit earth.'
1. 350. *ἐν Ἀΐδαο δόμοισι*, sc. *εἰσὶν*, as Od. 20. 208.
1. 353. *εὐχεται*, 'is ever praying that his life may fade away from his limbs in his palace.'
1. 356. *ἦ ἔ. . ἤκαχε* (s.v. *ἀκαχίζω*), 'who pained him sore by her death and brought him to an untimely old age;' *ῥῆμος* is, properly, 'unripe.'
1. 359. *ὥς μὴ θάνοι*, 'as may never die anyone who!' etc.
1. 361. *ἔην* = 'was alive.' *ἔμπης* strengthens the concessive force of *περ* with the participle, (cp. Od. 18. 165; 19. 356), 'though she was notwithstanding in sorrow.'
1. 362. *ἔσκε*, § 28. 4. (a). *τόφρα*, resume *ῥῥα*, 'while' . . 'so long.'
1. 363. *Κτιμένη*, only spoken of here as a young sister of Odysseus.
1. 364. *τὴν ὀπλοτάτην*, 'whom she bare youngest of her children.'
1. 365. *ὀλίγον δέ τι*, 'only a little less.'
1. 367. *Σάμηνδε* (§ 12. 2, (c)) *δόσαν*, 'they gave her in marriage [to go] to Same.' Cp. Il. 10. 268, *Σαάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι*. The *μυρία* are the *ἔεδνα* given for the bride.

l. 370. **μᾶλλον**, because I was the only favourite she had left, now that Ctímene was gone. **κηρόθι** (**κηρ**), § 12. 2, (a).

l. 372. **ἔργον ἀέξουσιν**. See on Od. 14. 65.

l. 373. **τῶν**, 'of these [good] things,' sc. **ἃ μοι ἀέξουσιν θεοί. αἰδοίουσιν**, 'to worthy men,' such as **ζείνοι πταχολὸς, ἱκέται**, etc. For this substantial use of the adjective cp. **ἐπιχθονίαν**, Od. 17. 115, **ἀφνειοῖο**, 18. 276.

l. 374. **ἐκ δ' ἄρα**, 'but from my lady there is nothing gracious for us now to hear, neither word nor deed.' **ἀκοῦσαι** goes properly with **ἔπος**, and with **ἔργον** only by zeugma. With **ἔργον** we might rather expect **τυχεῖν** or **ἰδεῖν**.

l. 376. **ἀνδρες**, a farther description of **κακῶν**, as we might say, 'in the shape of haughty men.'

l. 377. **ἀντία**, 'to talk in the presence of their mistress.' The happy free-and-easy life that was enjoyed before Odysseus went away was all gone. Penelope had withdrawn herself into seclusion and silence, and the servants had no longer a chance of chatting and asking the news, or carrying some present off with them when they went to work.

l. 381. **τυτθός**, etc. This seems a good deal to infer from what Eumaeus has said. Probably the disguised Odysseus is here for a moment unwittingly betraying his own knowledge.

l. 385. **ναετιάσκει** (**ναετιάω**), §§ 17. 6; 18. 2.

l. 386. **μουνωθέντα**, 'left all alone.'

l. 387. See on Od. 14. 297. **ἐπέρασσαν πρὸς δῶματα**, 'sold thee [to go] to the house of this thy master, *when* he had given a fair price.' The English idiom requires the connection of the two clauses by a relative adverb: the Homeric simpler syntax merely puts the clauses in juxtaposition.

l. 392. **αἶδε**, 'the nights *now*;' it was autumn or winter.

l. 393. **πρὶν ὥρη**, sc. **γένηται**.

l. 394. **ἀνίη**, predicate, 'is harmful.'

ll. 396, 7. **ἄμα... ἄμα**. The former goes with **φαινομένηφι**, the latter with **ἐπέσθω**.

l. 400. **μνωμένω** (**μνάομαι**), § 18. 2, 'calling them to mind' **μετὰ** is generally taken adverbially = 'afterwards;' i.e. when the troubles have passed. Or we may join it as a preposition with **ἀλγεσθαι**, 'even in the midst of troubles.'

l. 403. **Συρίη** and **Ὀρτυγίη** (quail-island, **ὄρυξ**) are mere inventions of the poet, localized in the extreme W. or N.W., so that it is impossible to refer to the Cyclad Syros, or to Delos (anciently known as Ortygia), or even to the Syracusan Ortygia. The scene is supposed to be laid at the 'sun's turning-point;' where, having reached his western limit, he turns so as to reach (perhaps by a subterranean path) his starting-point in the East, at which to begin his day's journey anew.

l. 407. ἄλλη νόσος. See on Od. 14. 342, 'nor any disease either. Join ἐπὶ-πέλεται as in Od 13. 60.

l. 410. Ἀρτέμιδι ξὺν, see on Od. 13. 303. The common phrase for sudden death without sickness is 'the visitation with painless shafts'; Apollo generally slaying men, and Artemis women. Cp. Od. 3. 380; 5. 124; 11. 173, 199. κατέπεφνεν (καταφένω), § 16. 2.

l. 412. δέδασται (δαίω), *divisa sunt*. We have to suppose the inhabitants of the island divided into two main tribes, on the analogy of the island of Rhodes with its three great cities.

l. 416. τρώκται, see Od. 14. 289. ἀθύρματα, 'toys,' 'trinkets.'

l. 418. ἔργα, see Od. 13. 289.

l. 420. πλυνούσῃ, 'as she was washing.' Like Nausicaa (Od. 6) she had come down to the shore to do her washing, and to spread the clothes to dry upon the beach.

l. 421. τὰ τε, 'quas quidem,' taking up εὐνὴ and φιλότῃ.

l. 422. θηλύτερος, as applied to women, is merely a simple way of emphasising the difference between 'male' and 'female' sex. The termination -τερος, characteristic of the comparative degree of the adjective, helps to point this contrast. Cp. δεύ-τερος, δεξι-τερός, πρό-τερος, etc. ἔησιν, § 23. 4, (α), 'even [for one] that is honest.'

l. 424. ἐπιφράδεν (φράζω), § 16. 2, 'pointed out.' δῶ, cp. Od. 13. 4.

l. 426. ῥυδόν, '[over]flowingly,' (ῥέω).

l. 431. Join πάλιν αὐτὶς = 'back again.'

l. 435. εἴη κεν, 'this too might come to pass,' meaning, 'this further expression of a confidence, already shown by her having consented to her Phoenician lover.

ll. 437, 438 = Od. 18. 58, 59.

l. 438. τελευτήσαν τε. It is difficult not to regard this line as tautological. Perhaps τελευτήσαν refers to some form or ritual of ratification after the oath had been spoken.

l. 440. σιγῇ, sc. ἔχετε or μένετε. By ὑμετέρων ἐτάρων, we may suppose her to imply that the ναῦται of sup. 435 did not represent the whole crew. There were others not present who would need to have the warning carried on to them. ξυμβλήμενος, 'meeting me,' § 20. 4.

l. 444. ἐπιφράσσει[αι] (i. q. ἐπιφράσῃται, §§ 3. 4; 19. 1), 'may advise,' still in construction with μή.

l. 445. ὄνον δδαιών, 'the purchase of your home-freight.' The cargo that they brought with them, (consisting partly of ἀθύρματα, sup. 416) would be the φόρτος. The island-goods they would bring back in exchange would be the δδαία. Cp. Od. 8. 163—

ἀρχὸς ναυτάων οἱ τε πρηκτῆρες ἔασι,
φόρτου τε μνήμων καὶ ἐπίσκοπος ᾗσιν δδαίαν
κερδέων θ' ἀρπαλέων.

l. 448. ὃ τίς χ', (i. e. κε), 'whatever may come under my hand:' as we say, 'whatever I can lay my hand upon.'

- l. 446. ἐπιβαθρον (ἐπιβαίνω), here = 'ship-fare,' 'passage money.'
- l. 450. ἔησε. See on Od. 14. 505.
- l. 451. κερδαλέον δὴ τοῖον, 'ever so smart [a little lad !]. For τοῖον see on Od. 20. 302. ἔμα τροχώντα, '[already] running along with me abroad.' This gives a notion of the child's age, and also implies that no one will suspect she is running away with him.
- l. 452. ἀλφοί, 'he might win you a vast price.'
- l. 456. ἐμπολῶντο, 'gained by trading,' § 18. 2.
- l. 457. ἤχθετο (ἀχθομαι), 'was laden for them, that they might go.' νέεσθαι, infin. of purpose.
- l. 460. μετὰ δ' ἡλέκτροισιν ἔερω (εἶρω), 'it was strung at intervals with amber beads.' The force of μετὰ is that of 'between,' like μεταξὺ, the amber beads alternating with gold.
- l. 463. ὑποχόμεναι, 'offering a price for it.' Others read ἐπισχόμεναι, 'holding out.' τῇ κατένευσε, 'beckoned to the nurse.'
- l. 464. καννέυσας, § 7.
- l. 468. πρόμολον. The γέροντες, after feasting with the king, had 'gone away earlier,' before the Phoenician came with the necklace. δῆμοιο φῆμις (different from Od. 14. 239), means here 'the addressing of the people,' not identical with ἀγορή, but rather describing the procedure in the ἀγορή.
- l. 470. ἀσειφροσύνησι, see on Od. 21. 302.
- l. 475. νῶ (accus.) ἀναβησάμενοι, 'having put us on board.'
- l. 476. ὁμῶς, 'alike,' closely with νύκτας τε καὶ ἡμαρ.
- l. 477. Join ἐπι-θήκε, 'added thereto,' i. e. added the seventh to the tale of six.
- l. 479. ἀντλή δ', 'and falling she plunged into the hold like a sea-diver.' This bird (of which there are several varieties) makes a perpendicular plunge into the water as it dives. Its name is supposed to come from the sound of its cry.
- l. 483. κτεάτεσσιν ἰοῖσιν = *oribus suis*.
- l. 484. τήνδε γε. The MSS. give τήνδε τε, which seems unmeaning, unless τε can be referred back to οὗτω.
- ll. 486, 487 = Od. 14. 361, 362.
- l. 488. παρὰ-ἔθηκεν, 'has set good along with the evil for thee.'
- l. 492. ἀλώμενος. The point lies in the tense of this participle; 'I am still wandering; you are settled.'
- l. 494. καθδραβέτην (καταδραβάνω), §§ 7; 8. 1. ἀλλὰ μίνυθα, 'but only for a while.'
- l. 495. οἱ δ' ἐπὶ χέρσου. Here we resume the story, broken off sup. 300.
- l. 497. τὴν δ', sc. νῆα. The wind had brought her to shore, so the sail had to be lowered, and the ship had to be rowed out to her moorings, a few yards from the shore, where the water was deep enough

to float her. Two stone-blocks (*εἴναι*) with ropes attached are then lowered from the bows, and the stern cables (*πρυμνήσια*) are made fast to some stone or post on shore.

l. 499. *ἐπὶ ῥηγμῖνι*, 'at the edge of the surf.' *ῥηγμῖν* is not the same as *ἀκτὴ*, but is *κύμα... χέρον ῥηγνύμενον*, Il. 4. 422. Join *ἐκβάλλον, κατὰ-ἔδισαν*, and *ἐκβαίνον* respectively.

l. 503. *ἄστυδε*, i. e. the town of Ithaca, as in Od. 16. 322. They had landed at a harbour some distance from the town.

l. 504. *ἐπιείσομαι*, § 23. 3, 'I will visit.'

l. 505. *ἰδὼν ἐμὰ ἔργα*, 'when I have looked to my farm,' as in Od. 14. 344.

l. 509. *πῇ γάρ*. It is difficult to explain *γάρ* here, except by some suppressed sentence like 'my case is different to yours, for where can I go?' Perhaps we should read *πῇ τ' ἄρ'*. For *τεὸ* cp. § 15. 3.

l. 513. *ἄλλως*, 'in any other case,' sc. if the suitors were not in the palace. The force of *καὶ* before *ἡμέτερόνδε* (§ 12. 2, c) seems to be 'to our house as well,' just as others have bidden thee to theirs.

l. 514. *ποθῇ* (sc. *ἐστὶ*), = 'want.'

l. 515. *χείρον*, sc. *εἴη ἂν* or *ἔσται*.

l. 517. *ἀπὸ τῶν*, 'away from them, in her bower.'

l. 518. *ὃν κεν ἵκοιο*, 'to whom thou mayest go.'

l. 520. *ἴσα θεῶ*, 'even as a god.' Cp. Od. 11. 304, *τιμὴν δὲ λελόγχασι* *ἴσα θεοῖσιν*.

l. 522. *γαμέειν*. The future infin. is used, because in *μέμονεν* there is the notion of *hope* implied.

l. 523. *τά γε... εἴ κε*, 'this, namely, whether.' It seems surprising that Telemachus at first proposes to consign Theoclymenus to the care of Eurymachus, whom he describes as the leading man of the suitors, and whose ambition he refers to in ambiguous language. But, doubtless, he wanted to put the seer to the test; and, as soon as he is satisfied by his interpretation of the omen, he finds a home for him with his friend Peiraeus.

l. 525. = sup. 160.

l. 530. *ἐν τ' ἄρα οἱ φῦ χειρὶ*, i. e. *ἐνέφν οἱ χειρὶ*, lit. 'he fastened on his hand,' *οἱ* being the ethical dative. That *χειρὶ* is thus locative and not instrumental, 'with his hand,' seems settled by Od. 3. 374, *Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν*, and by Od. 24. 410. Cp. Aen. 8. 124, 'dextramque amplexus inhaesit.'

l. 532. *ἔγνω*.. *ἔοντα οἶωνόν*, 'I knew him to be a bird of omen.'

l. 533. *βασιλεύτερον*. A similar superlative in Il. 9. 69, *σὺ γὰρ βασιλεύτατός ἐσσι*. For the contracted gen. *γένευσ* cp. *θάμβευσ*, Od. 24. 324; *θέρευσ*, 7. 118.

l. 534. *καρτεροί*, sc. *ἔσεσθε*, Il. 536-538 = Od. 17. 163-165; 19. 309-311.

1. 537. τῷ κε τάχα γνώης, 'in that case thou shouldest soon taste a warm welcome with many a gift.'

1. 540. σὺ δέ μοι, 'thou, indeed, in all else art loyal to me most of all my comrades.'

1. 543. φιλέειν and τίμεν have the force of an imperative.

1. 545. εἰ γάρ κεν ..τόνδε δ' ἐγὼ, 'though thou shouldest...yet will I entertain him.'

1. 552. ἱκρίόφιν. See sup. 283.

1. 553. ἀνώσαντες (ώθειω), 'having pushed off;' cp. Od. 9. 487, αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν | ὥσα παρέξ.

1. 557. ἀνάκτεσιν, sc. Odysseus and Telemachus.

BOOK XVI.

1. 1. This line resumes the story broken off in Od. 15. 495.

1. 2. ἀριστον. This word occurs only here and in Il. 24. 124, though δειπνον and δόρπον are common.

1. 6. περὶ-ῆλθε, 'came about [his ears];' so Od. 17. 261; 19. 444. Cp. Il. 10. 535, ἴππον μ' ἀκυπόδων ἀμφὶ κτύπος οὐατα βάλλει.

1. 10. ποδῶν δ' ὑπὸ. This is generally taken as = ἐπὶ δὲ ποδῶν, 'caused by feet;' but it is better to join ποδῶν closely with δοῦπον, and to give to the adverbial ὑπὸ either the sense of 'faintly,' or 'rising up,' as in πολλὰ δ' ὑπὸ κόμπος ὁράρει, Od. 8. 380.

1. 12. ταφῶν ἀνόρουσε, 'leaped up in amaze.'

1. 13. ἐκ-πέσον. Cp. Od. 14. 31.

1. 14. κινῆς (pres. part. κίρνημι); cp. ἐκίρνα, Od. 13. 58, and κίρνη, Od. 14. 78, inf. 52.

1. 15. φάεα, cp. Lat. *lumina*.

1. 16. ἔκπεσε, sc. βλεφάρων.

1. 19. τηλόγετος seems to mean 'grown big,' like Lat. *adolescens*. The notion of 'last-born,' or 'late-born' from τῆλε is unsatisfactory; and the first part of the word may better be referred to θάλ-λω, or to an adjective ταῖς = 'big,' seen in Ταῦγετος, 'the huge' mountain. The passages in which the word occurs are Il. 5. 153; 9. 143, 285, 482; 13. 470; Od. 4. 11. In all these places the sense 'grown big' seems appropriate. Here the child had been away from home for ten years, and had passed into later boyhood.

ἀλγεα...μογήση. So Od. 19. 483. Here ἀλγεα means 'longing.'

1. 21. πάντα, masc. sing. as Od. 19. 475, πρὶν πάντα ἀνακτ' ἐμὸν ἀμφοφάσθαι. With περιφύς cp. Od. 19. 416; 24. 236, 'clinging about him.'

θανάτοιο, sc. the ambushade of the suitors.

1. 25. Join σὺ εἰσορῶν, 'as I gaze upon thee, lately come from abroad [and] within the doors of thy home.'

l. 28. ἐπιδημεύεις, 'stayest in the town.'
ὣς γάρ νύ τοι, 'for thus, I ween, doth it suit thy will (ἐφάδε, ἀνδάνω) to keep an eye on the wasteful crew of suitors.'

l. 29. ἀΐδῃλος is variously referred to a priv. and ἰδέν, 'putting out of sight;' or to αἰ (i. q. αἶ), intensive prefix, and -δῃλος from stem δαφ, as in δαίω, δέδῃα.

l. 31. ἔσσεσθαι οὕτως is the answer to ἀλλ' ἄγε νῦν εἰσελθε, sup. 25.

l. 35. χήτει ἐνευναίων, probably 'in want of bedclothes' (Od. 14. 15); Penelope is not sleeping in the marriage bed in her θάλαμος, but in the ὑπεράμιον (Od. 19. 602). Others render ἐνευναίων, 'people to sleep in,' 'occupants.'

l. 41. ἔν, § 23. 3. The important clause—the entrance—is put first; the subordinate, or descriptive one, stands co-ordinate to the first, instead of being introduced by a participle ὑπερβὰς, or ἐπεὶ ὑπέρβη.

l. 42. τῷ δ' ἔδραγε, i. e. 'rose from his seat to make room for him as he entered.'

l. 43. ἐτέρωθεν, lit. 'from the other side;' i. e. 'on his part.'

l. 44. ἡμῖς. ἡμετέροις. This can hardly be interpreted as a princely style of address for ἐγὼ, ἐμῷ, but rather as the natural expression of 'one of a family.' It may prepare for the words παρὰ δ' ἄνθρω (‘here is a man close by who will set one’), as if he would say, 'Eumaeus and I between us will find a seat.' Cp. διδάσσομεν followed by με, Od. 13. 358, Eurip. Troad. 904, οὐ δικάως, ἦν θάνα, θανούμεθα, which seem to prove it a mere variety of expression.

l. 47. Cp. Od. 14. 49, Eumaeus has no 'seat,' in the sense of chair or couch. He prepares the ἔδρα on the floor.

l. 50. ἔδοντες, sc. Odysseus, Eumaeus, and the other swineherds.

l. 51. παρενήνεον (παρηνένεον), 'heaped up at their side.'

l. 52. κίρνη. See sup. 13.

ll. 57-59 = Od. 14. 188-190.

l. 62 = Od. 14. 199.

l. 63. δινηθῆναι, 'made wide circuit;' cp. τραφῆναι, Od. 15. 60; προπροκυλινδόμενος, 17. 525; and Od. 9. 153, νῆσον θαυμάζοντας ἐδινεύμεθα κατ' αὐτήν.

l. 64. τὰ γε, i. e. this wandering life.

l. 65. ἀποδράς, s. v. ἀποδιδράσκει, § 20. 1.

l. 66. ἐγγυαλίξω, sc. αὐτόν.

l. 69. θυμαλγές, predicatively 'to break my heart.'

l. 72. ἄνδρα, in direct antithesis to νέος. By πρότερος he means 'without provocation.'

l. 75. αἰδομένη is used in a somewhat different sense with εὐνῇν and φῆμιν. With the former it implies 'being fearful of dishonouring,' with the latter, merely 'fearing.' By δῆμῳ φῆμιν he means exactly what we call 'public opinion.'

l. 76. The sentence suggests the insertion of *τούτῳ* before *Ἀχαιῶν*, as object to *ἐπηται* and antecedent to *δε τις*, cp. Od. 20. 335, and especially 19. 529, which explains πόρῳον.

l. 79. ἔσσω μιν. So, rightly read, and not ἔσσω μέν. The word μιν resumes τὸν ξείνον, which begins the clause. εἶρατο καλῶ, predicative, 'for fair raiment.'

l. 84. ἔδμεναι (ἔδω), § 17. 5.

l. 85. κείσε, sc. to my house.

l. 87. ἔσσοιται introduces a direct statement, no longer under the influence of μή.

l. 88. The order is ἀργαλέον δὲ ἄνδρα καὶ ἰσχυρὸν, μετὰ πλεόνεσσιν ἔόντα, πρὶνταί τι, 'it is hard even for a mighty man, if he be in the midst of overpowering numbers, to do anything.' Cp. Od. 20. 313.

l. 92. καταδάπτει[αι], 'is rent.'

l. 93. φόνε, inasmuch as Eumæus too had told of the same misdeeds in Od. 14. 181; 15. 328.

l. 94. τοιούτου ἔόντος, i.e. 'gallant as thou seemest.'

ll. 95, 6. εἰπέ μοι. These two lines occur in Od. 3. 214, 15. The alternative is, 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. ὁμολή (root *ῥεπ*, 'speak') may describe any form of communication from the gods to men.

l. 97. ἐπαμέφαμι. The supposed ground of complaint he might have against his brothers, was that they had failed to take his part in some fight, as they should have done. Odysseus is here true to his impersonated character. As the man from Crete, he is not supposed to know that Telemachus has no brothers.

l. 99. τῷδ' ἐπὶ θυμῷ, as in Od. 24. 511, 'with these feelings of mine.' He wishes he were young enough to give tangible expression to his feeling against the suitors. So the Schol. exactly εἴπερ ἡμῶν ἐπὶ τούτῳ τῷ θυμῷ ὅν νῦν ἔχω, καὶ νεότητά κεκτημένοι, ὑπάρχον δὲ υἱὸς Ὀδυσσεύος· ἢ καὶ αὐτὸς Ὀδυσσεύς, παρεκιδεύονσα ὅν ἀνελκεῖν τοῖς μνηστῆρας. This fine irony is quite lost if l. 101 be retained: it was however rejected by the Alexandrine critics, cp. Od. 19. 84. With αὐτὸς we must supply εἶην from above.

l. 102. ἐμὸς, § 15. 1, (a). ἀλλότριος probably means 'a stranger,' in the sense of an unknown man, to fall by whose hands would be a singularly inglorious fate. κάθη, § 11. 7, (a).

l. 104. ἐλθών. This line is no improvement to the passage, and was rejected by Zenodotus. But though we can dispense with it, it offers no contradiction or inconsistency.

l. 106. βουλοίμην = *mallem*, and so followed by ἦ. The middle aor. particip. κατακτάμενος has a strong passive sense, as οὐτάμενος, βλήμενος.

l. 109. *βυστάζοντας* makes an abrupt change to the active; like the transition in l. 110 from *διαφυσσόμενον* to *ἔδοντας*. With *βυστάζειν* in this sense of 'maltreating' cp. the use of *ἐλκεῖν*, Od. 11. 580, *Λητὰ γὰρ ἔλκεσε*, and see Od. 18. 224.

l. 111. *μὰ τὴν αὐτῶς* = 'quite recklessly'. *ἀνηνύσσει*, 'at a work that knows no completion'; expansion of *ἀτέλειστον*.

l. 113. *ἀπεχθόμενος* (aor. particip. *ἀπεχθάνομαι*), 'having turned to hatred against me.'

l. 117. *γενεὴν μούνωσε*, 'has made our line single,' i.e. left only one representative in each generation to carry it on.

l. 119. *μόνον δ' αὖτ'*, i.e. 'an only son,' for we have already heard of Ctimenē, the sister.

l. 120. *ἀπὸνῆτο* (*ἀπονήμην*, *ἀπ-ονήμη*), 'had no joy of me,' as in Od. 17. 293.

l. 121. *τῷ*, 'wherefore,' i.e. because of my father's absence, and because I have no brethren to support me.

l. 123. *Δουλίχιον*. See on Od. 14. 335. Samē [Cephalenia] and Zacynthus (Il. 2. 631) formed, with Ithaca, the kingdom over which Odysseus ruled. But Dulichium (Il. 2. 635) does not seem to have been included in it, unless we can suppose it to have the name of a portion of Cephalenia. Notice the quantity of the final vowel in *ὕληντι* before the initial Z, as in *ἄστυ Ζελέης* (Il. 4. 103), *ἀλλὰ Σκάμανδρος* (Il. 21. 125). In Od. 9. 24 we have the feminine *ὕλησσαι Ζάκυνθος*.

l. 126. *τελευτήν*, sc. *τῆς μνηστύος*, by choosing a husband.

l. 128. *τάχα* always means 'soon' in Homer, not 'perhaps'; join *καὶ με αὐτόν* = 'even me myself.'

l. 129. *ἐν γούνασι*. Perhaps this phrase may be explained by the use of *γυνάξομαι* or *τὰ σὰ γούναθ' ἱκάνω*, in the sense of 'supplicate.'

l. 131. *οἱ*. Notice this 'ethical' dative, equivalent to some such phrase as 'to her comfort,' or 'as she fain would know.' *εἴψ'* = *εἰπέ*.

l. 136. *γινώσκω*, 'I know, I am ware of it, thou givest thy bidding to one that understandeth.' There is not much shade of difference between the three verbs. The repetition is probably meant to suggest the garrulity of an old man.

l. 138. *ἦ*. See on Od. 13. 145. *αὐτὴν* equivalent to *τὴν αὐτὴν* in later Greek.

l. 139. *τέλος*, § 3. 2. The meaning is explained by the contrast in

l. 142, *αὐτὰρ νῦν*, κ.τ.λ.

l. 140. *ἐποπτεύεσκε*, § 17. 6, as inf. 144, *ἐπὶ ἔργα ἰδεῖν*.

l. 141. *ἦσθε*, cp. Od. 13. 409.

l. 143. *αὐτῶς*, 'so,' sc. as he was wont.

1. 145. *δοτεόφι*, § 12. 1.

1. 147. *ἄλγιον*, 'all the sadder.' *ἔδοσμεν*, 'we will let him be, sorry though we are.' He seems to mean that there is no time for Eumaeus to deliver a direct message to Laertes. The pressing question is of the return of his father Odysseus.

1. 148. *εἰ γάρ πως*, 'for if everything could just come to mortals at their own choice, first and foremost must we choose the return of my sire.'

1. 151. *πλάζεσθαι μετ' ἐκείνον*, 'roam about in search of him (Laertes).' Both *πλάζεσθαι* and *εἰπεῖν* have an imperatival force.

1. 152. *ὀτρυνέμεν*, 'that she despatch the house-dame that waits on her, all secretly.'

1. 155. *ἔν*, § 23. 3.

1. 157. *ἤκτο*. See Od. 13. 288, 289.

1. 159. *στή δὲ κατ' ἀντίθυρον*, 'she stood where she might face the door of the hut.' *ἀντίθυρον* does not seem to be a distinct part of the premises, as *ἐν προθύροις*, but rather marks a spot or position, 'at the point that is opposite to the door.' Others take it of the doorway that faced the hut-door, and this would of course be the door of the αὐλή. Cp. *κατ' ἄντησιν*, Od. 20. 387. *φανείσα*, 'having made herself visible.'

1. 161. *ἐναργεῖς* = *manifesti*.

1. 163. *φόβηθεν*, § 22. 1, 'ran scared.'

1. 164. Join *ἐπὶ-νεύσει*, 'signalled to him,' *annuit*. *ὀφρύνει* is instrumental.

1. 165. *παρὲκ* seems to mean 'along the wall, till he had passed it.' She called him outside the αὐλή.

1. 168. *φάο*, § 23. 5.

1. 169. *ἀραρόντες* (*ἀραρίσκω*), § 16. 2.

1. 171. *σφῶιν*, § 15. 1, (b). For *ἀπό-ἔσομαι* (*ἀπέσομαι*) with genit. cp. Od. 19. 169; 20. 155.

1. 172. *ἐπεμάσσασατ'* [ο]. See Od. 13. 429.

1. 175. *μελαγχροῖς* describes the bronzed, sunburnt look of vigorous health. Cp. Od. 19. 246. *τάνυσθεν*, § 22. 1, 'were filled out.'

1. 176. *γενειάδες*. In Od. 13. 399 the hair of his head is called *ξανθός*.

1. 179. *ἐτέρωσε*, merely means, 'he looked away,' in awe. So when the goddess appears (Il. 19. 14 foll.) *Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδὲ τις ἔτλη | ἄντην εἰσιδέειν*. The words *μὴ θεὸς εἴη* follow directly on *ταρβήσας*.

1. 181. *νέον*, 'a moment ago,' referring to the instant when he first averted his eyes.

1. 184. *Ἰληθι*, imperat. from a pres. *ἰλημι* (i. q. *ἰλάσκομαι*), a form of the conjunctive *ἰλήμῃσι* is found in Od. 21. 365. *δῶομεν*, § 23. 1, (d).

l. 185. τετυγμένα (τεύχω), i.e. not merely so much gold, but works of art (ἀναθήματα, ἀγάλματα) fashioned from it.

l. 189. ὑποδέγμενος, see Od. 13. 310.

l. 190. καὶ δ, § 7.

l. 191. ἦκε, 'dropped,' γάρους δ', 'but till now he ever kept them constantly restrained.'

l. 194. ἀλλά με δαίμων, 'some power is bewitching me.'

l. 197. φ' αὐτοῦ γέ νόσφ, 'suo ipsius ingenio,' cp. Od. 22. 218. ὅτε μὲν, 'unless a god coming on the scene in his own person should easily, just as he pleases, make one young or old.' θεῖη, § 23. 1, (b).

l. 199. νῖον, 'a moment since.' δεικέα ἔσσο, cp. καὶ εἰμένος, Od. 19. 327.

l. 202. ἔνδον ἐόντα. See sup. 26.

l. 205. τοιόσδε, 'such [as you see me].'

l. 207. τόδε, 'this [change] is the work,' etc. ἀγλαΐη, see Od. 13. 359.

l. 212. κυδῆναι .. κακῶσαι, 'to glorify ... debase.'

l. 214. ἀμφιχυθεῖς, 'throwing his arms around,' so. πατέρα. So ἀμφιχείω is used with accus. in Il. 2. 41, θεῖη δέ μιν ἀμφέχοντ' ὀμφή.

l. 215. Join ὑπὸ-ἔρτο (ἔρτυμι), 'was stirred in their hearts.'

l. 216. ἀδινώτερον means 'louder,' but it gets this sense from the idea of 'fast following' cries, that seem to form a continuous sound.

l. 217. Cp. Virg. Georg. 4. 512, where Philomel 'amissos queritur fetus, quos durus arator | observans nido implumes detraxit.' See also Aesch. Ag. 48, κλάζοντες .. τρόπον αἰγυπιάων οἷτ' ἐκπατίως | ἀλγεῖσι παῖδων ὕπαισι λεχέων | στροφοδιούνται.

l. 220. καὶ νύ κεν. This means, 'the setting sun would have found them still sorrowing.' So that in αἶψα we have the picture of an effort, a sudden utterance to break this monotonous weeping.

l. 222. ποίη. So on Od. 1. 171, ὀπποίης δ' ἐπὶ νηὶς ἀφίκεο. Cp. sup. Il. 58, 59. The ship might have been a pirate vessel, or a merchant man.

l. 226. πέμπανσιν. The Phoenicians boasted that they were πομποὶ ἀπήμονες ἀπάντων, Od. 8. 566. For δ τις (al. δ τε) after the plural cp. Od. 12. 40, ἀνθρώπους θέλγουσιν δ τις σφας εἰσαφίκεται.

l. 232. θεῶν λόγητι. See the advice of Athena in Od. 13. 361 foll. κέονται, § 23. 6.

l. 233. ἰκόμεν .. ὄφρα βουλευώμεν. See on Od. 13. 303.

l. 236. εἰδῶ (scanned εἰδῶ), § 23. 8.

l. 237. καὶ κεν φράσσομαι (conjunct. aor. § 3. 4). 'Then indeed, when I have pondered it in mine unerring mind, I can decide whether,' etc.

l. 241. σείω, § 15. 1, (b).

l. 242. χεῖρας .. βουλῇ, 'valiant with thine arm, and sage in counsel.'

This is the true heroic type. So Agamemnon and Achilles (Il. i. 258), οἱ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι. To Ajax the gods had given μέγας τε βίην τε καὶ παννύχην (Il. 7. 288). Diomedes is thus addressed by Nestor, περὶ μὲν πολέμου ἐνὶ κάτοτρον ἐσσι, | καὶ βουλῇ μετὰ πάντας ὁμήλικας ἐπλεῖ ἄριστος. Similarly, Thoas (Il. 15. 282) and Neoptolemus (Od. 11. 504).

l. 243. μέγα, 'a terrible task.' οὐδέ κεν εἶη, 'nor would it be possible that two men,' etc.

l. 244. ἀτρεκέ, 'in very truth.' The adverb stands to δεκάς just as οἶασι τοῦς, 'not just one decad, nor two only.'

l. 246. τάχα δ', 'and thou shalt soon know (εἴσῃς, fut. οἶδα) their number, here on he spot.' ἐνθάδε thus comes to mean 'at once,' = *vestigio*.

l. 247. ἐκ μὲν Δουλιχίου. The number of 'gallants' accordingly is $52 + 24 + 20 + 12 = 108$, and of serving-men $6 + 2 = 8$, with the herald and the bard; a total of 118. The bard is Phemius, Od. 17. 263.

l. 254. ἀντήσμεν, 1 aor. conjunct.

l. 255. The order is μὴ ἰδοὺν ἀποτίσσαι βίαν πολύπικρα καὶ αἶναι, '[I fear] lest, after a dismal and fatal sort, thou wilt take vengeance on their outrages, now that thou art come home.' The emphatic position of the adverbial πολύπικρα καὶ αἶναι shows that he means, 'to thine own bitter woe and destruction.' Probably ἀποτίσσαι is not fut. indic. but aor. conjunct. = ἀποτίσθ. So ὄφρα τάχιστα ἐντύνειαι, Od. 6. 33.

l. 257. δ κέν τις. Join δ τις = δε τις, so that κεν goes closely with the verb.

l. 260. φράσαι. Perhaps the aorist. imperat. is intended as a slight contrast to φράζε, sup.; so as to me 'assure thyself.' The tone of the question implies that such divine help is all sufficient.

l. 264. ἄλλοις. It seems simpler to take this word by itself, in the broadest sense, 'all others,' and to regard ἀνδράσι and θεοῖσι as expegetical of it. It is uncertain whether these datives thus used with κρατέουσιν (the common case in construction with which is the genitive) are local = 'among gods and men;' or ethical = 'for,' i. e. 'in the view of;' probably the former. So μέγα κρατέας νεκύεσσιν, Od. 11. 445.

l. 267. κείνω, sc. Zeus and Athena. ἀμφί, cp. Od. 14. 352, 'away from.' The notion of being 'at either side' easily passes into that of 'asunder.'

l. 269. μένος κρίνηται, 'when prowess in the fray gets proof.'

l. 274. σὺν δὲ φίλον κῆρ. Here δὲ introduces the apodosis, as in Od. 21. 255, 'yet let thine heart be firm.' Cp. Il. 1. 137, εἰ δέ κε μὴ δάωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι. So inf. 277, σὺ δ' .. ἀνέχεσθαι, 'still do thou endure to look on,' with imperatival force, as ἀναγόμενον.

Il: 281-298. This passage was rightly rejected by the Alexandrine critics, as being out of place here, and belonging properly to the

beginning of bk. 19, where most of the lines occur. They remark that the time has not yet come for such an order, and that Odysseus has had no means of knowing about the weapons in the palace. Nor do the orders in ll. 295-298 agree with bk. 22. 101-125, when Telemachus has to go in search of arms for the faithful herdsmen.

l. 282. *θήσει*, 'shall put it in my mind.'

l. 287. *παράφασθαι*. With the accus. *παράφημι* means to 'talk over,' to 'beguile,' with the dat. to 'advise,' *μητρὶ δ' ἐγὼ παράφημι*, ll. 1. 577.

l. 288. *ἐκ καπνοῦ κατέθηκε*[α], 'I stowed them away out of the smoke, since they no longer look like those which once Odysseus left here; but they have been smirched, as far as the heat of the fire has reached them.'

l. 291. *θήκε*, sc. *μοι*.

l. 292. *στήσαντες ἔριν*, 'having broached a quarrel.'

l. 294. *αὐτὸς*, 'of itself,' i.e. the very sight of steel. Cp. Tacit. Hist. 1. 80, 'visa inter temulentos arma cupidinem sui movere.'

l. 296. *καλλιπτεῖν*, § 7; 17. 5, with force of imperat. *ἔλκεσθαι*, 'for us to take.'

l. 297. *ὥς ἂν ἐπιθύσαντες*, 'in order that making our rush forward we may grasp them.' It is uncertain whether we are to refer the particip. to *θύω* ('rush'), making the final *ι* of *ἐπὶ* long by metrical ictus; or from *ιθύω* (*ιθύνω*), 'to direct one's course.' *τοὺς δέ*, sc. *μνηστήρας*.

l. 298. *θέλξει*, 'will tame.' *μητίετα*, § 9. 3.

l. 300. *ἡμετέροιο* is wider than *ἐμός*. Odysseus is himself a master of cunning and self-control, and Autolycus, his grandsire, *ἀνθρώπους ἐκέκαστο* | *κλεπτοσύνη θ' ἔρκευ τε*. It was 'in the family.'

l. 304. *γνώσομεν*, Epic form of *γνώμεν*. Cp. *δῶομεν*, sup. 184. *ιθύν*, 'their bent.'

l. 305. *τεο*, § 15. 3. Join *δμών ἀνδρῶν*, as *ἡνίοχον θεράποντα*, ll. 8. 119.

l. 306. *ὅπου*, strongly locative; whether in the country, the town, or the palace.

l. 309. *καὶ ἔπειτά γε*, 'by and by.' Telemachus has to justify himself, lest the suggestion he now proceeds to make should seem to savour of cowardice.

l. 311. *τόδε*, sc. 'the attempt to test the loyalty of the retainers.'

l. 313. *θηθὰ γὰρ αὐτῷς εἴσῃ* (§ 23. 3), 'for thou wilt go about for a long time all in vain while thou art proving each, visiting the farms.' The emphasis lies on *θηθὰ*: it will be a waste of time to go from homestead to homestead, while the suitors are left free (*ἔκηλοι*) to continue their insolent spoliation of your substance.

l. 316. *δεδάσθαι* (stem, *δα*, *δαF*), pres. infin. mid., 'to learn about.'

l. 317. *νηλεΐτιδες*. The form of the word is very uncertain, some

edd. giving *νηλίτιδες*, others *νηλειτεῖς*. The word *ἀλείτης* (stem, *ἀλτιν*, as in *ἀλτῖναι*) occurs Od. 20. 121, and a Scholiast quotes the feminine form *ἀλείτις*, which would correspond with *νηλειτιδες* in the text.

1. 318. *ἀλλ' ὕστερα*, 'but that we should manage this afterwards.'

1. 320. Telemachus refers to the confidence expressed by Odysseus that he could reckon upon the aid of Zeus and Athena, (sup. 260).

1. 322. *κατήγετο*, 'was putting in' at the town-harbour. Cp. Od. 15. 503, 553.

1. 325. *ἐπ' ἡπείροιο*. For a lengthened stay the sailors would beach their ship: when they intended shortly to put to sea again, they let her ride at her moorings, Od. 15. 497.

1. 326. *τεύχεα*. It seems uncertain what is the meaning of *τεύχεα* here. It would appear from Od. 15. 218 to mean 'oars,' 'implements;' but it is possible in both passages to give it the more usual meaning of 'weapons,' which we may suppose were always carried on shipboard in seas infested by pirates. In l. 360 inf. there is no difficulty in rendering 'weapons.'

1. 327. *ἐς Κλυτίοιο*, sc. *δῶμα*. Cp. Od. 15. 540 foll. *δῶμα*, which had been given to Telemachus by Menelaus, Od. 4. 615 foll.

1. 331. *ἵνα μὴ* follows directly upon *πρόεσαν*.

1. 332. Join *κατὰ-εἵβοι*.

1. 336. *δμῳήσιν*. The herald had made his way into the women's apartment.

1. 338. *ἀγχι παραστάς*, because Telemachus (sup. 133) had bidden him to let no one else hear his tidings.

1. 339. Join *οἱ* with *μυθήσασθαι*, 'to tell her.'

1. 341. *ἔρκεα* is used for the out-door premises enclosed by the yard-wall, and so is nearly identical with *αὐλή*, as in Od. 20. 164; 21. 238. The sentence here has the form of a prothysteron; but *μέγαρον* comes in the emphatic place, as being more closely connected with the delivery of his message.

1. 342. *ἀκάχοντο*, cp. *ἤκαχε*, Od. 15. 356, and Od. 13. 286.

κατήφησαν (*κατηφέω*, fr. *κατηφής*), 'were ashamed.' Probably *κατηφής* is from *κατὰ-φάος*, meaning, 'with downcast eyes.'

1. 343. See sup. 165.

1. 344. *ἐδριώοντο*, § 18. 2, (*ἐδριάομαι*).

1. 347. *δδὸς ᾗδε*, in apposition to *μέγα ἔργον*. [*ἔ*] *φάμεν*, 'we said,' or rather, 'we thought,' 'that it would never come to pass for him.'

1. 348. *ἐρύσσομεν* and *ἀγείρομεν*, § 3. 4. Join *ἐς-ἀγείρομεν*, 'let us gather into it sea-men as rowers.'

1. 350. *κείνοισι*, sc. the crew who had been stationed with their ship in the sound between Same and Ithaca, to intercept Telemachus; and whom he had now eluded. This is the ship mentioned in the next line (*νήα*).

l. 352. *στρεφθεῖς*, as 'he turned round from his place,' where he was sitting, there he saw the ship already in the harbour.

l. 353. *στέλλοντες*, construed *ad sensum* with *νῆα*, but actually with *τοὺς ἐν νῇ* implied in it.

l. 354. *ἦδ' ὁ ἄρ'*, 'he burst into a peal of merry laughter and spake.'

l. 355. *οἶδε γάρ*, 'for here are our men within harbour.'

l. 358. *οἱ δ'*, sc. 'Eurymachus, Amphinomus, and the suitors who had gathered round them.'

l. 361. *αὐτοί*, sc. the suitors, went 'by themselves' to this council.

l. 362. *μετα-ἕαν*, 'to sit among them.'

l. 366. *αἰὲν ἐπασσύτεροι*, 'ever closer and closer.' As time went on, the suitors became more and more anxious and watchful, and kept posting their sentinels nearer and nearer together. We have the form *ἄσσοι* in Od. 17. 572, the *ν* in *ἐπασσύτεροι* is a characteristic of Aeolic dialect.

l. 367. *ἄσαμεν* (usually *δέσαμεν*, as Od. 3. 151, as also *δέσαν*, 15. 188), 'we rested through the night.'

l. 370. *πῶς μὲν*, 'meanwhile.'

l. 372. *ἡμας*, only here with this form and scansion, § 15. 1, (α). *Τηλεμάχῳ* is in apposition to the foregoing *οἱ*, as *οἱ . . ποιμένι λαῶν*, Od. 20. 106.

l. 373. *τάδε ἔργα*, 'this business of ours,' sc. the wooing and winning of Penelope.

l. 375. *λαοὶ δ' οὐκέτι*, 'the people no longer entirely show us favour.' They had made common cause with the suitors hitherto, or, at any rate, had not checked them. Now, the cruel treachery of the suitors against Telemachus is beginning to enlist the popular sympathy once more on the side of the family of Odysseus. In the phrase *ἐπὶ . . ἥρα φέρουσιν* it is better (although later writers made *ἐπὶ ἥρα* one word) to join *ἐπὶ* with *φέροντες*, or to take *ἐπὶ* adverbially. *ἥρα* may be (vide Buttm. Lexil. s. v.) an accus. from a nom. *ἥρ* = *χάρις*, or an accus. plur. from an adjective *ἥρος* (*ἄρω*) = 'pleasant.' Cp. Od. 3. 164; Il. 14. 132.

l. 377. *μεθυσμένοι (μεθήμι)*, 'will be inactive,' lit. 'will let the chance slip.'

l. 379. *ἐν πᾶσιν*, *coram omnibus*.

l. 381. *μή τι* ' [let us be ware] that they work us no evil.'

l. 383. *φθέμεν (φθάνω, ἔφθην* conjunct. *φθῶ*), 'let us lose no time in catching him.' In Od. 24. 437 we have *φθέωσι* scanned as two syllables in synizesis; and here the line scans *ἀλλὰ | φθεῶμεν ἔ | λόντες*.

l. 386. *ἦδ' ὅς τις* = *ἦδὲ τοῦτο ὅς τις* *ὀνείοι αὐτήν*.

l. 387. *βόλεισθε* (Epic form of *βούλεισθε*, cp. Lat. *vol-o*), 'but if you prefer.' The form *ἐβόλοντο* occurs in Od. 1. 234, and *βόλεται* in Il. 11. 319.

l. 390. ἐνθάδε, 'here;' sc. in this palace of Odysseus. ἐκ μεγάρου ἑκάστος, 'each one from his own house.'

l. 392. μύρομαι, 'her appointed lord;' sc. ordained by fate.

l. 393. ἀκτῆν. See on Od. 13. 1.

l. 401. δεινόν is here predicative and κτελεῖν is the infin. of epexegetis, 'the family of one's king is terrible to kill;' δεινόν being drawn into grammatical concord with γένος. More naturally it would be construed alone, and γένος taken as the object to κτελεῖν. But in support of our construction cp. Od. 17. 347, αἰδώς δ' οὐκ ἀγαθὴ . . . παρῆναι.

l. 403. θέμιστες, here = 'oracles,' as in h. Apoll. 391, ἀγγελλοῦσι θέμιστας | Φοῖβου Ἀπόλλωνος.

l. 406. ἐπὶ ἦν δανε = ἐφ' ἦν δανε (ἐφανδάνω).

l. 410. φανῆναι, i. e. 'to show herself.'

l. 411. ἔλεθρον, sc. the threatened destruction.

l. 412. Μίδων. In Od. 4. 677 Medon is represented as informing Penelope of the original ambushade against Telemachus. In Od. 22. 357 foll. he is represented as having been spared when the suitors were slain. See also Od. 24. 439 foll.

l. 413. μέγαρόνδε, 'to the hall:' she does not actually enter it, but stands at the door-post.

l. 416. κρήδεμνα. This was probably a broad piece of lawn tied round the head, while a band or lappet hung down on either side, which could be drawn across to veil the eyes or cheeks. Cp. Il. 3. 141, αὐτῆκα δ' ἄργεννησί καλυψαμένη ὀφθαλμοῖν | ὤρματ' ἐκ θαλάμοιο.

l. 417. ἐνέπτεν (ἐνέπτω).

l. 418. καὶ δὲ σέ φασιν, 'and yet they say that thou.' His high repute stands in hideous contrast to his actual villainy.

l. 419. μεθ' ὁμήλικας, means 'among thy compeers;' the signification of the preposition seeming to be the same as in its Epic use with the dative. Probably it implies that the person or thing so compared is 'brought up to' and 'added to the list,' and then the comparison becomes evident. Cp. μετὰ πληθύν, Il. 2. 143; μετὰ πάντας ἔπλεν ἄριστος, Il. 9. 54.

l. 420. ἔησθα, § 23. 4, (d), 'yet all the while thou wast not such.'

l. 422. ἱκέτας. The plural puts the fact generally. The special application is that Telemachus is really in the position of ἱκέτης through his youth and weakness.

l. 423. ἀλλήλοισιν, 'against one another.' The expression is quite general, so that we must supply some such word as ἀνθρώπους to form the subject to βλέπειν. But ἀλλήλοισιν also suggests the duty of 'reciprocity,' as illustrated by the following story and its application. δοτή, properly a fem. adj. as ὑγρή, Od. 1. 97; ἰση, 9. 42, but it is used as an abstract noun.

l. 425. ὑποδδίσσας, § 8. 2 (root δφι). It would seem that Eupheithes, the father of Antinous of Ithaca, had taken part in a raid of the Taphians against the Thesprotians who were allied (ἄρθμοι) with the Ithacensians. Upon this the Ithacensians were indignant, and sought to take vengeance on him, so that Eupheithes was glad enough to find shelter and protection at the court of Odysseus.

l. 429. Join κατὰ-φαγεῖν and take ζῶν as in Od. 14. 96.

l. 430. ἔσχεθεν, 'kept them back.'

l. 431. ἀτιμον seems here to follow the simple meaning of τιμή, viz. 'price,' = νήποινον, 'without paying for it.' This is better than taking it as equivalent to ἀτιμηθέντα.

l. 432. ἀποκτείνεις, 'seekest to murder,' 'art even now murdering.'

l. 437. οὐκ ἔσθ', 'that man lives not, nor ever will live, nor can ever be born, who,' etc. Nearly the same words occur in Od. 6. 201. Cp. Plato, Republ. 6. 492, οὔτε γὰρ γίγνεται οὔτε γέγονεν οὐδ' οὐδ' μὴ γένηται. See further Od. 18. 79.

l. 439. δερκομένοις, like the phrase ὀρᾶν φάος ἡελίοιο or the later ζῶν καὶ βλέπων. ἐμέθεν, § 15. 1, (a).

l. 441. δουρὶ, § 11. 7, (b).

l. 443. ἐφεισάμενος, 'having set me,' (s. v. ἐφείσα).

l. 445. τῷ, 'therefore.'

l. 446. οὐδέ τι. The negative goes closely with τρομέσθαι.

l. 447. θεόθεν δ', 'but [death] coming from the gods it is not possible to escape.'

l. 448. τῷ δ' ἤρπυν, 'while he himself was plotting death for him.' Antinous preserves consistently the type of the most brutal of the suitors. Cp. Od. 4. 660; 18. 46; 22. 15 foll. Eurymachus is fair-spoken and treacherous. See Od. 1. 399; 2. 177; 22. 69 foll.

l. 452. At this point the scene is resumed from sup. 320.

l. 453. οἱ δ' ἄρα, 'just while they were making ready supper, standing up to their work.'

l. 459. μηδὲ φρεσὶν, 'and should not be on his guard in his heart' (ἐρύομαι). The negative parallel to ἔλθοι ἀπαγγέλλων.

l. 461. κλέος, 'news.'

l. 463. εἰρύαται, § 17. 4, 'are on the watch for me;' used with a sort of ironical allusion to its common meaning of 'keep,' 'protect;' cp. Od. 23. 82. αὐθ[ι], 'yonder;' sc. in the λόχος.

l. 465. ἐμελὲν μοι... καταβλώσκοντα. See on Od. 15. 240.

l. 467. ἀπονέσθαι. For a word of similar quantity at the end of a hexameter cp. ἀποπέσσει, Od. 24. 7; ἀγοράσθε, Il. 2. 337. The technical name in prosody for such a line is λαγαρός.

l. 468. ὤμῃρησε, 'there joined me.'

l. 472. ἦα, § 23. 4, (d).

l. 474. ἀμφιγύοισιν, properly means 'with limbs at both sides.'

As epithet of ἔγχος it seems to mean 'with double point;' viz. the spear head, and the spike at the butt end (σαυρωτήρ).

1. 475. τοὺς, 'I thought they were the men, though I do not know.' Cp. Od. 23. 116.

1. 477. ἰδόν. Notice the *constructio ad sensum*. ἀλλέωνε, sc. not wishing Eumaeus to see the intimate relation between him and their guest.

1. 481. δῶρον. Cp. Ov. Fasti, 3. 185, 'placidi carpebant munera somni.'

BOOK XVII.

1. 4. ἀρήρει goes directly with οἱ, so that παλάμηφιν (§ 12. 1) is added as a closer local definition.

1. 6. ἦ τοι μὲν ἐγὼν is contrasted with ἀτάρ σοι, inf. 1. 9.

1. 10. τὸν ξείνον, 'this our guest.'

1. 11. δώσει δέ, 'and whosoever is willing shall give to him.'

1. 12. ἐμὲ δ' οὐ πως, 'but it is not possible that I, with my heart full of sorrows, should maintain all the men in the world.' Others take ἀνέχεσθαι in the more common sense of 'enduring,' 'having to put up with;' as Od. 7. 32, οὐ γὰρ ξείνους οἶδε (sc. the Phaeacians) μάλ' ἀνθρώπους ἀνέχονται. This assumed churlishness on the part of Telemachus would serve to conceal any suspected intimacy between him and his guest.

1. 14. ἀλγιον, 'it will be all the worse for him.'

1. 15. ἦν γὰρ ἐμοὶ φίλ'. Here, as in Od. 16. 401, φίλα appears in agreement with ἀληθεία, 'the truth is ever pleasant to me, to tell.' Cp. Il. 1. 107, αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι: Il. 4. 345, φίλ' ὀπταλία κρέα ἔδμεναι.

1. 18. βέλτερον, i.e. 'his chance of alms is better.'

1. 20. οὐ γὰρ ἐπὶ, 'for I am not of an age to bide in the homestead, so as to have in everything to mind a master that lays tasks on me.' ὥς τε is very rare in Homer with this force; cp. Il. 9. 42, εἰ δὲ καὶ αὐτῷ θυμὸς ἐπέσσεται ὥς τε νέεσθαι.

1. 22. ἔρχεν, 'go thy way.'

1. 23. θερῶ, Epic form of θερῷ, subjunct. of aor. pass. ἰθέρην, from θέρω, 'to warm.' The gen. πυρρός, 'at the fire,' may be 'local,' or, more likely, 'partitive,' on the analogy of λούεσθαι ποταμοῖο, Il. 6. 508; cp. ib. 331. ἄλλῃ is the sun's warmth connected etymologically with σέλας and Lat. sol. See inf. 191; we may gather that the period of the year was at least verging towards autumn.

1. 24. αἰνῶς γάρ, 'for terribly shabby are these garments that I am wearing.'

1. 25. φάτ' (i.e. φαρὲ), 'ye say.'

l. 26. διὰ σταθμοῖς, 'passed right through.' This is merely another way of saying 'quitted;' but the point of view is not the same; in the words διὰ .. βεβήκα we see the whole passage through the place, that ends in quitting it.

l. 29. στήλην. As the entrance of Telemachus into the μέγαρον is not given till the next line, it follows that the spear-rack (which may have been a fluted pillar with a band to keep the spears upright when slipped into the flutings) was either in the αἴθουσα or the πρόθυρον.

l. 32. καταστορνύσα, § 7, s. v. καταστορνύμι (στορνέννυμι), 'as she was spreading.'

l. 33. δακρύσασα, 'bursting into tears;' the aorist participle expressing, as always, a new feature in the narrative.

l. 35. κύνειον. The servants kiss their young master's head and shoulders. Penelope kisses him (l. 39) on the face; cp. Od. 21. 224; 22. 499.

l. 37. Penelope is compared to Artemis for her queenly stature; to Aphrodite for her beauty.

l. 39 = Od. 16. 15.

ll. 40-42 = Od. 16. 22-24.

l. 43. μετὰ πατρός ἀκουήν, 'to get tidings of your father.'

l. 44. ὅπως ἔντησας, 'how thou didst get sight of him' (ἐντῶν). Almost the same lines occur in Od. 3. 97; 4. 327.

l. 46. μή μοι γόον δρῶνθι. The coldness of Telemachus is intentional, and is the carrying out of his father's bidding in Od. 16. 303. φυγόντι περ seems used here rather with a causal than a concessive force, 'seeing that I have escaped;' see sup. 23.

l. 49. This verse is wanting in the best MSS. and seems to be interpolated here from Od. 4. 751. It does not reappear, as one might otherwise expect, after l. 58.

l. 51. ἀντίτα, according to the Schol. on Il. 24. 213, syncopated for ἀντίστα, according to others for ἀνάστα, 'if haply Zeus will accomplish acts of requital,' i.e. 'will wreak vengeance on them.'

l. 53. ξείνον refers to Theoclymenus; πείθεν, to Pylos.

l. 55. ἠνώγεα, § 21. 2. The bidding to Peiraeus is given in Od. 15. 539 foll.

l. 57. ἀπτερος ἐπλετο (πέλομαι), 'stayed wingless,' i.e. sank down into it and rested there; the verse recurs in Od. 19. 29; 20. 386; 22. 398. This seems a better and simpler explanation than that of some modern commentators; 'huic vero non evolvans erat sermo,' meaning, that no word, no ἔπος πτερόεν, escaped her lips.

l. 62. ἀργοί, 'swift.' Another reading is κίνες πόδας ἀργαί.

l. 64. θεήντο points to the existence of a pres. θεόμαι, parallel with the common form θεόμαι.

l. 66. βυσοδόμενον, we expect the participle here, to match ἀγο-

ρεύοντες, but we may comp. Od. II. 82, 83, *ἡμεῖς ἔγω μὲν ἀνέυθεν ἐφ' αἵματι φάσσανον ἰσχων*, | *εἰδῶλον δ' ἐτέρωθεν ἑταίρου πολλ' ἀγόρευεν*, where a later reading gives *ἀγορεύον*.

l. 68. *ἀλλ' ἵνα*, 'but where,' taken up by *ἔνθα* inf. 70. Mentor and Halitherses are mentioned in Od. 2 as friendly to Telemachus. A certain Antiphos is named in Od. 2. 19, who is, however, not identical with the Antiphos here.

l. 72. *οὐδ' ἄρα ἐτι δὴν*, 'nor did he for long keep aloof from the stranger, but [went and] stood by him.' *τράπετο*, lit. 'did not turn himself;' in combination with *ἐκᾶς* = *aversabatur*.

l. 76. *δῶρα*. These presents had been stored away in the house of Clytius, father of Peiraeus, Od. 16. 327.

l. 78. *οὐ γάρ τ' ὤμην*, 'since we know not . . . therefore I wish.' So we express it in our idiom, but in Homer the clause expressing the reason is sometimes not introduced with a relational conjunction, like *ἐπεὶ* = 'since;' but with a demonstrative, *γάρ*, as though the order of the clauses was inverted—'I wish . . . for we know not.' See Od. 19. 350. It may be doubted in some of these passages whether *γάρ* be the authentic reading, or not rather *τ' ἄρ*. In an uncial MS. the difference between T and Γ is very slight. He says, 'we know not how the doings here will turn out,' leaving *τάδε ἔργα* as a vague expression, equally applicable to the schemes of the suitors, and the enterprise of Odysseus and Telemachus.

l. 81. *αὐτὸν ἔχοντά σε*, 'I prefer that thou shouldst have these things in possession and enjoy them, than any one of these.' *ἐπαυρέμεν* = *ἐπαυρεῖν* (*ἐπαυρίσκω*).

l. 83. *φέρειν*, with imperatival force.

l. 91. See Od. 15. 135 foll.

l. 96. *ἀντίον*, sc. opposite Telemachus and his guest. The *σταθμός* near which Penelope sat belonged to the door leading from the *μέγαρον* to the women's apartments.

l. 101. *ἦ τοι ἐγών*. The main point comes in with the words *οὐδέ μοι ἔτλης*. The words that precede may be read either as an expression of resignation—'I shall have to go to the loneliness of my widowed chamber, as I can gain no tidings from you'—or, with somewhat more of a tone of pettishness, 'I shall go and lie down, as you will not talk to me!' The former is more dignified; the latter more natural.

l. 109. *ᾤχόμεθ'*, sc. I and my crew of men from Ithaca.

l. 112. *ἐλθόντα*, 'having lately come back after long lapse of time from other parts.' The same combination is given somewhat more graphically in Od. 16. 18, where *χρόνιον* is represented by *δεκάτῳ ἐνιαυτῷ*, and *ἄλλοθεν* by *ἐξ ἀπείης γαίης*.

l. 113. *υἷάσι*, § 11. 7, (c).

l. 114. *αὐτάρ*. The order of the words is *αὐτὰρ ἐφάσκειν οὐ ποτ'*

ἀκοῦσαι τευ ἐπιχθονίων (from any mortal) Ὀδυσσεύος ταλασίφρονος (about Odysseus). With ζωὸν οὐδὲ θανόντος cp. χείματος οὐδὲ θέρους, Od. 7. 118, where οὐδὲ must be supplied to the first part of the clause. Others throw the emphasis on οὐδὲ θανόντες and render, 'as living and not dead.' www.libtool.com.cn

l. 117. ἵπποισι καὶ ἄρμασι, a true instrumental dat. and not equivalent to σὺν ἵπποισι. So in Od. 4. 8.

l. 121. ὅττεν, § 15. 4. χρηζών, 'in desire for what.'

ll. 124-141 = Od. 4. 333-350. The simile is remarkable for having several points of comparison. The 'fawns' represent the suitors: the 'thicket' is the house of Odysseus. The 'lion' is Odysseus himself. Notice how the hypothetical mood [ἐξέρεησι] passes into the indicative [εἰσῆλυθεν, ἐφῆκεν], as the picture becomes realised in the poet's mind.

l. 130. ἀμφοτέροις includes the dam and her fawns, as representing both divisions of the family. Cp. Virg. Aen. 1. 458, 'Atridas Priamumque et saevum ambobus Achillen.' The difficulty of this interpretation is that the parents of the suitors seem to be brought into the simile; so that it may be better to take ἀμφοτέροις of the 'pair of fawns;' as Eustathius says διδυματόκον ὑποτίθησιν ἑλαφον.

l. 134. Φιλομηλείδῃ. The story went that Philomeleides, king of Lesbos, challenged to combat all who touched at his shores; and that he did so challenge the Achaeans on their homeward voyage, but found his match in Odysseus. ἐξ ἑρίδος, 'in a match.'

l. 136. τοῖος ἔων resumes the same words from sup. 133. 'O that in such strength Odysseus might come among the suitors; all of them would find speedy doom and would rue their wooing.'

l. 139. παρακλιδὼν adds a closer description to παρῆξ, 'I won't give you some 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. 140. ἀλλὰ τὰ μὲν . . τῶν οὐδὲν, i. e. quae vero senex mihi narravit, ex iis nihil celabo. The ἕλιος γέρων is Proteus.

ll. 143-146 = Od. 4. 534-560. Calypso, daughter of Atlas, lived in the distant island of Ogygia. Odysseus was wrecked upon the island, and was detained there by the goddess for more than seven years. Od. 1. 50, 52, etc.

l. 148. ταῦτα τελευτήσας. This is startlingly abrupt. What did he accomplish? If the line is genuine, we must call it a very condensed way of describing his long visit at Sparta.

l. 153. δ γ'. Probably Menelaus, who knew something about the fate of Odysseus, but οὐ σάφα. Others take δ γς to mean Telemachus; but this would rather be expressed by δδε.

ll. 155, 156 = Od. 14. 158, 159.

l. 158. ἔρπων does not seem to mean more than the simplest contrast to ἤμενος, 'sitting still or moving about,' (cp. Od. 18. 131), and not necessarily, as Eustath., κρύφα βαδίζων.

l. 160. οἶον gives the reason for his assurance, 'seeing how clear an omen I noted.'

ll. 163-165 = Od. 15. 536-538.

l. 162. The reading in the text is that of Aristarchus (the common reading is *δοι περ πάρος ὕβριν ἔχουσιν*), 'showing insolence, even where they did aforetime,' sc. in turning the premises of Odysseus into a place of amusement.

l. 171. of δ' ἡγαγον, as we should say, 'brought in by those men who used to do so of old;' the words merely meaning that there were regularly appointed servants for this duty.

l. 172. καὶ τότε δῆ, here begins the apodosis.

l. 174. κοῦροι, 'gallants.'

l. 176. οὐ μὲν γάρ τι, 'for truly 'tis no bad thing to take one's dinner at the right time.'

l. 177. ἀνσπάντες, for most of them were sitting as spectators at the sports.

l. 180. ἱέρειον, cp. Od. 14. 28.

l. 183. ὠτρύνοντ', 'were hasting.'

l. 184. τοῖσι δέ. See on Od. 13. 374.

l. 185. ἐπεὶ δρ, the apodosis to this protasis really begins with l. 190.

l. 186. ἐγὼ γε. With emphasis. Though Telemachus wishes you to be brought to the town, 'I had rather that you should bide behind on the spot as the keeper of the homestead.'

l. 190. ἴομεν, § 23. 3. μέμβλωκε μάλιστα, 'is far sped.'

l. 191. ποτὶ ἔσπερα, 'towards eventide,' accus. plur. from adj. ἔσπερος, used substantively. ῥίγων, 'colder.'

l. 193 = Od. 16. 136.

l. 196. σκηρίπτεσθαι, 'for me to lean on.' οὐδὲ is the Ionic form, only found here, of ὀδὲ. The subject to φατ[ε] is 'ye, the herdsmen.'

l. 198 = Od. 13. 348.

l. 199. θυμαρὲς, 'to his liking.'

l. 200. βῆτορες. These are mentioned in Od. 14. 26, and we may add Mesaulios, ib. 449.

l. 201. ῥύατ[ε] for ἔρρυντο or ἐρύοντο (ῥύομαι). So Soph. O. R. 1352, ἔρρυντο, 'guarded.'

l. 206. τυκτῆν, 'fair-wrought,' with stone-basin, and plantation of trees. A similar expression is ποίησε, in next line. Ithacus is the eponymous hero of the island; Neritus of the principal mountain in it. The name of Polycctor occurs in Od. 18. 299; 22. 243.

l. 211. ἐπιρρέζουσιν (ἐπιρρέζω), 'made their offerings.'

l. 212. Μελανθεύς, elsewhere called Μελάνθιος (cp. Od. 21. 175 foll.);

22. 135 foll. 472 foll.) was the brother of **Μελανθός**, the waiting-maid of Penelope (cp. Od. 18. 321; 19. 60 foll.; 22. 421 foll.). They were the children of Dolios, the loyal steward of Laertes; and their baseness is in singular contrast to their father's worth (Od. 24. 222). We may suppose that the goats which Melantheus was bringing to the palace were ordered specially, and so were distinct from the ordinary number sent in every day. Cp. Od. 14. 105.

l. 215. **ὀνόμαζεν** is remarkable here, as no name, or even direct personal address follows. Similar uses are quoted from Od. 2. 302; 5. 181; 10. 319; 21. 248. The words **ἐκπαγλον καὶ δεικὲς** are adverbial to **νέικεσσεν**, the phrase **ἔπος τ' . . ὀνόμαζεν** being parenthetical.

l. 217. **νῦν μὲν δὴ**, 'here in very truth is scoundrel leading scoundrel; how constantly doth God bring like to like!' It is noticed that this is almost the only place in Greek poetry (with the exception of Sophocles, Euripides, and Attic comedy), in which **ὡς** is used with the meaning of **ἐς** or **πρός**. The force of **τόν, τόν**, repeated is to contrast *one* of like character with *another*.

l. 219. **μολοβρός** seems to be compounded of roots **μολ**, as in **μολύνειν**, and **βορ** as in **βορὰ, βιβρώσκω**, so as literally to mean 'dirty-eating,' i. e. 'a filthy fellow.'

l. 220. **δανῶν** from nom. **δαίτη**, not **δαίς**.

l. 221. **ὁς πολλῆς**, 'who will stand at full many a door-post and rub his shoulders:' he is represented as hanging about the doorway, importunate and unsatisfied, 'asking for scraps, not for swords or caldrons,' which were among the regular gifts bestowed on heroes.

l. 224. **φορήναι = φορεῖν**, § 17. 5. **θαλλὼν** is 'fodder.'

l. 225. **καὶ κεν**. Here begins the apodosis to **τόν γ' εἰ μοι**, 'verily with drinking whey he would grow a stout thigh.'

l. 228. **ἀναλτον**, 'insatiate,' from root **ἀλ**, as in Latin **al-o**.

l. 231. **πολλὰ οἱ**. Melantheus means to say that if he sets foot in the hall, many stools, flung at him by the suitors, will fly about his head, or will break themselves against his thin and staring ribs; but he throws the two sentences into one, and makes the ribs the active agent in breaking the stools, as though they served for hammer rather than anvil. 'Many a stool [as it flies] about his head from the hands of the men, his ribs will smash, as he is pelted about the house.' There is no need to alter the reading of the MSS., but some write **πλευρά, πλευρά γ' or πλευρά**, as accus. plur. so as to enable **σφέλα** to stand as subject and not object to **ἀποτριψουσι**.

l. 233. **ἐνθορεν (ἐνθρώσκω)**, lit. 'leaped at him with his heel on the hip,' i. e. kicked him on the hip.

l. 235. **ἔμανε**, sc. Odysseus. **μερμήριξε**. Most modern commentators consider that the two alternatives that suggested themselves to Odysseus were (1) should he slay him? (2) should he spare him? so that

the clauses introduced by *ἢ*...*ἢ* are merely subdivisions of (1). A parallel to this is found in Il. 10. 503-506. But really, no second alternative presents itself to Odysseus at the moment: the only point to be decided is 'whether having rushed upon him' he should slay him 'with his staff,' or by 'lifting him up and dashing his head to the ground.' Actually, he did neither, but *ἐπετόλμησε*. It is difficult to fix the meaning of *ἀμφουδὶς*. Perhaps it is 'off the ground,' in contrast to *πρὸς γῆν*.

1. 238. *τὸν δέ*, sc. *Μελάνθιον*.

1. 241. *ῥιμ[ε]* (§ 15. 1, (δ), *μηρία ἐπι-έκτης*, 'burnt thigh bones in your honour on the altar.' *δημῶ*. See Od. 14. 427 foll.

1. 243. *ὥς ἔλθω*, the explanation of the *ἔλθω*. Others put a full stop at *ἔλθω* and take *ὥς ἔλθω* as = *veniat*.

1. 244. *ἀγλαίας*, 'sauciness,' see inf. 310, where the word means rather 'brave show.'

1. 245. *φορέεις* may be a metaphor from a garment; 'which thou hast about thee.'

1. 246. *αὐτὰρ* is put, in parataxis, as an adversative clause: we should render by some such word as 'while.'

1. 247. *αἰπόλος αἰγῶν*. For the pleonasm cp. *βοῶν ἐπιβουκόλος*. Od. 3. 422.

1. 248. *ὀλοφώια εἰδώς*. See Od. 13. 296.

1. 250. *ἄλφοι*, 'that he might win me much wealth;' sc. by being sold as a slave. The optative is used after *ἄξω*, as expressing merely a possible case suggested to his mind.'

1. 253. *ὥς*, i. e. 'as surely as.'

1. 255. *αὐτὰρ δ*, sc. *Μελάνθιος*, in antithesis to *τοὺς μὲν*.

1. 258. *τῷ παρὰ . . θέσαν*, 'at his side the servants that were at work set a portion of meat.' Melanthius appears here to have been treated with the same honour as one of the suitors. Eurymachus was the paramour of his sister Melanthe. Od. 18. 325.

1. 261. *περὶ-ἤλυθε*. See on Od. 16. 6.

1. 262. Join *ἀνα-βάλλετο* (*ἀναβάλλομαι*), 'was striking up a prelude for his singing.' So of the lyre in Pindar, Pyth. 1. 6, *ὅταν φροίμιον ἀμβολὰς τεύχῃς*. In Theocr. 4. 31, *ἀνακρούεσθαι* is used in the same sense. It is the playing of a few chords to start the *Recitative*.

1. 263. *αὐτὰρ δ*, sc. Odysseus.

1. 264. *ἢ μάλα δὴ τάδε*, 'in sooth this (*τάδε*) is the fine palace of Odysseus.'

1. 266. *εἰς ἑτέρων*, 'one building joins on to another;' we must not say 'rise behind the other' as though it were a *pile* of buildings: he is rather thinking of their extent. *ἐπὶσκηται* (*ἐπασκέω*).

1. 267. *εὐερκές*, 'secure;' others read *εὐεργέες*.

1. 270. *κνίσῃ ἀνήνοθεν*, 'the steam is mounting up.' Aristarchus

read *ἐνέηροθεν*, 'is spreading therein,' sc. *ἐν δόμασι*. To whatever verbs we refer these forms of perfects, we may take for granted that one expresses the force of *ἀνὰ* and the other of *ἐν*.

- l. 273. *ἔπει οὐδέ*, 'since in other matters too thou art not witless.'
 - l. 274. *ὅπως ἔσται*, 'how our behaviour here shall be.'
 - l. 276. *δύσεο*, imperat. aor. § 20. 3.
 - l. 283. *πληγίων... βολίων* (§ 9. 5), take up *βάλῃ* and *ἐλάσῃ*, l. 279.
 - l. 285. *μετὰ καὶ τόδε*, 'let this too come into the list of them.'
- The grammatical order of the words gives way to the favourite usage of bringing contrasted words into immediate juxtaposition, cp. Od. 5. 155, *παρ' οὐκ ἐθέλων ἐθελοσύγῃ*.
- l. 286. *ἀποκρύψαι*, 'to keep down' or 'ignore.' There is something drily humorous in the strength of the epithet applied to the 'caitiff belly,' which is called *κακοεργὸς* in Od. 18. 54.
 - l. 289. *δυσμενέεσσι*. The word is emphatic, as suggesting raids, cattle-lifting, and plunder generally.
 - l. 291. Join *ἀν-ἔσχεν* (*ἀνεσχε*), 'raised up.'
 - l. 293. *οὐδ' ἀπόνητο*, see Od. 16. 120. *πάρους δέ*, 'but ere that,' i. e. before he could have any pleasure in him.
 - l. 294. *πάρουθεν*, 'of yore,' in contrast to *δὴ τότε* in l. 296. *ἀγίνεσκον* (*ἀγινέω*), *ducere solebant*.
 - l. 296. *ἀπόθεστος*, 'loathed;' according to Curtius from *ἀπὸ* and *θέσ-σασθαι* (q. v.), 'to desire;' others refer to *ἀπὸ*, *τίθημι*, 'set aside.'
 - l. 297. *οἱ*, sc. 'for him,' Argus, to lie on.
 - l. 298. *ὄφρ' ἂν ἀγοιεν*, 'till they might cart it away, to manure the king's demesne.'
 - l. 300. *κυνοραιστῆων*, 'ticks,' 'lice;' a word modelled on the form of *θυμοραιστής*. Here *ἐνίπλειος* is an Epic form of *ἐμπλεος*.
 - l. 302. *οὐατα κάββαλεν* (*κατέβαλεν*), 'he dropped his ears.' In sup. 291 Argus, when he first hears the footstep of the new comers, pricks up his ears, but recognising his master, he lets them fall, as he assumes a gentle and loving look. Cp. Hor Od. 2. 13. 33, 'carminibus stupens | demittit atras belua centiceps | aures.'
 - l. 304. *νόσφιν ἰδών*. He cannot go up to the dog, for fear of betraying himself.
 - l. 306. *θαύμα*, predicatively with *κεῖται*, 'lies here, a wonder to us,' i. e. 'makes us wonder to see him lying here.'
 - l. 308. *ἔσκα*, § 23. 4 (e), 'whether he was swift in running in addition to this beauty, or whether he was merely such as are pet-dogs, whom princes keep for sake of brave show.' This translation couples the clauses with the relative 'whom;' in the Homeric syntax the clauses are merely set side by side, without any subordination of one to the other.
 - l. 312. *καὶ λίην*, 'ay, indeed, this is the dog of a man that has died

far away.' This punctuation makes the sentence simpler and more pointed. Most edd. put no stop at *θανόντος*, and make the order of the words *καὶ λίην αἰψά κε θήσαιο* (315)... *εἰ ἀνδρὸς γε κύνων... τοῖσδ' εἴη... οἷον, κ. τ. λ.*, but this seems far too artificial in the mouth of Eumaeus.

l. 316. *οὐ μὲν γὰρ τι*, 'for never, in the depths of the thick wood, did any beast escape him, that he was pursuing, for he was most clever in following their track.' With *ἔχνεσι περιήδη* (*περίοιδα*) cp. Od. 3. 23, *μύθοισι πεπείρημαι*.

l. 318. *ἄλλοθι πάτρης*, 'far from his land,' seems a curious combination, as if compounded of *ἄλλοθι γαίης*, Od. 2. 131, and *τηλόθι πάτρης*, Od. 2. 365.

l. 320. *ἐπικρατέωσιν*, see on Od. 14. 60.

l. 321. *ἥμισυ γάρ*. This sentiment, which denies to slaves any high sense of duty, is quoted by Plato (*Laws*, 6. 777), in the form *ἥμισυ γὰρ τε νόου ἀπαμείρεται εὐ. Ζ. | ἀνδρῶν οὐδ' ἂν δῆ*, etc.

l. 323. Join *κατὰ-ἔλθουσιν*, in tmesis, as *κατὰ-ἔλαβεν*, inf. 327.

l. 327. *αὐτίκα ἰδόντ'*, 'directly he had seen.'

l. 330. *νεῦσ' ἐπὶ οἱ καλέσας*, 'he beckoned and called him to him.' It would be more naturally written *ἐπὶ οἱ ἐκάλεσε νεύσας*. See inf. 342.

παπτήνας, 'having looked about for one, he took a stool that was set there.' It is possible that *κείμενον* refers to a *low* seat, but *κείσθαι* really is used as a passive of *τιθέναι*. It was now unoccupied, the carver only 'used to sit on it when portioning the meats.'

l. 334. *ἀντίον*, sc. *Τηλεμάχου*.

l. 335. *ἀέρας* is parallel to *ἔλδων*, and *ἐτίθηα* = 'served to him.'

l. 336. *ἔδυστο*, § 20. 3, 'entered.'

l. 339. *μελίνου*. In sup. 30 we have *λάϊνος οὐδὲ*, which refers to the actual entrance of the *μέγαρον*. 'The threshold of ash' was just inside the outer door, and Odysseus takes that position as a mark of humility.

l. 341. The *στάθμη* is a string, that the workman rubbed with chalk, and having drawn it tight, lifted it between his finger and thumb and let it fly back again upon the wood, so as to trace a straight line: 'he had straightened it to the line.'

l. 343. *οὐλον*, § 8. 2.

l. 344. *ὥς οἱ χεῖρες*, 'as much as his hands could hold, as he grasped it.' *ὥς* (which takes its accent from the enclitic *οἱ*) is here equivalent to *ὅσον*: cp. Od. 16. 208, *ταῖον ὅπως ἐθέλει*.

l. 345. *αὐτὸν* is emphatic, 'bid him himself to beg of every single one' (*μάλα πάντας*).

l. 347. *οὐκ ἀγαθὴ*, the personal construction, where we might expect *ἀγαθόν*, see on sup. 15, 'shame is no good comrade for a needy man'; cp. inf. 578.

l. 350. *διδοῖ*, § 23. 1, (a).

l. 354. *εἶναι... γίνονται*. For the use of the infinitive in the expression

of a wish see Od. 7. 311 foll.; 24. 376 foll., in both after *αἰ γάρ*. In *μοι* we may see a double meaning, (1) 'as I fain would have it;' or (2) more directly with *Τηλέμαχον*, almost meaning, 'my son T.'

l. 358. *ἦσθε δ' ἕως δ' ἄουδός*, 'he ate, whilst the bard,' etc. There seems to be something wrong about the collocation of the words. It is usual to take *ἕως δ' τε* as equivalent to *ἕως τ' δ'*. Others write *ἕως δ' τ'*, meaning 'so long as.' The simplest emendation is to write for *ἕως, εἰς*, § 3. 6.

l. 360. *μνηστήρες δ'*. It seems much better to make the apodosis begin here, and to put only a comma after *ἀουδός*. Most edd. put a full stop, so as to make the apodosis begin with *δ' δ' ἐπαύετο*. But the similar passage in Od. 20. 56 foll. may be quoted as giving weight the other way. The parallelism of the tenses however in the two passages is not exact.

l. 364. *ἀλλ' οὐδ' ὤς*, 'but notwithstanding' (i. e. though some righteous might be found there), 'she was not minded to deliver any one of them from destruction.' See Od. 18. 155. The common construction with *ἀπαλέξω* is *τί τινος*, to ward off something from somebody, Il. 22. 348.

l. 365. *ἐνδέξια*, *dextrorsum*; because it suggested a good omen. See Od. 21. 141 foll.

l. 367. *ἔθάμβεον*, probably at his sudden appearance among them: they had not noticed him as he sat at the door.

l. 372. Join *ἡγεμόνευε οἱ*, 'was guide to him.'

l. 373. *γένος*, accus. 'in lineage.'

l. 375. *ὦ ἀργύωτε*, to be scanned as four syllables, the *ωα* forming one syllable by synizesis, as *ἦ οὐχ* in the next line.

l. 378. *ἦ ὄνοσαι*, 'dost thou make light of it that these men eat up thy lord's substance, gathering together here, and so thou hast bidden this fellow besides to the house?' This is reading *προτί* (= *πρός*, sc. *τὰ δώματα*). The Schol. prefers the reading *ποθι*, but it is rather *ποθεν* than *ποθι* that is wanted. Antinous was not far from telling the truth, if we substitute *μνηστήρες* for *ἀλήμονες*.

l. 382. *τίς γάρ δῃ*, 'why, whoever goeth up and biddeth of his own accord a stranger from elsewhere; anyone else, that is, save one of those who are public craftsmen,' etc. In Od. 19. 135 the *κῆρυκες* are added to the list of *δημοεργοί*. They are men working on their own account, not the retainers of noble houses.

l. 386. *οὔτοι γάρ . . . βροτῶν*, 'these are the beings who are the bidden guests, from one end of the world to the other.'

l. 387. *πρῦξοντά ἐ αὐτόν*, 'to waste the host's own substance.'

l. 388. *περί πάντων*, 'beyond all.'

l. 397. *ἦ μεν καλά*, 'fine care in sooth thou takest for me, as a father for his son.' The whole sentence is ironical, and the word *πατήρ* alludes to Antinous' wish to become step-father to Telemachus.

1. 398. τὸν ξείνον is object to *διδέσθαι*.
1. 399. ἀναγκαίῳ, 'peremptory.'
1. 400. οὐ τοι φθονέω, sc. *δόμεναί σέ οἱ ἐλόντα*.
1. 401. ἔξεν τό γε, 'be thus shy.' For a similar adverbial accus. cp. *μή μοι τόδε χεῖρο*, Od. 5. 215; 23. 213; *κοτεσσαμένη τό γε*, Il. 14. 191. See inf. 444, *τόδ' ἴκω*. Notice the Greek idiom with ἄλλων, 'nor any of the servants *either*,' cp. Od. 2. 411, *μήτηρ δ' ἐμὴ οὐ τι πέπυσται, | οὐδ' ἄλλαι δμωαί*.
1. 402. οἷ, sc. *εἰσί*.
1. 404. πολὺ βούλει, 'thou wouldst far rather.'
1. 407. εἰ οἱ τόσσον, 'if all the suitors should treat him to as much, the house might well keep him at a distance for three months.' *δρέξειαν* has the double meaning of handing him alms, and hurling the footstool at him: similarly *ἐρύκοι* may mean either to satisfy him and to keep him from the doors, or to drive him away disabled.
1. 409. ὑπέφηνε τραπέζης, 'let it peep out from under the table.'
1. 411. οἱ δ' ἄλλοι, in strong contrast to Antinous, cp. sup. 367.
1. 412. τάχα δὴ καὶ ἔμελλεν, 'a moment more, and Odysseus was just about to taste of the present from the Achaean princes, making his way back to the threshold.' He had nearly gone the round of the suitors, whom we may suppose to be sitting along the wall, and was just ending with Antinous, before he went back to his place. *προικὸς* (*προῖξ*), only used in this case in Homer, cp. Od. 13. 15.
1. 417. Join *λῶιον σίτου*, 'a better portion of food.'
1. 418. *κλέω* (*κλέω*) is here the present conjunctive with *κε*, equivalent to the use in Attic of the optat. with *άν*, cp. Od. 1. 396, *τῶν κέν τις τόδ' ἔχρησιν*, 10. 507, *τὴν δέ κέ τοι πνοιὴ Βορέας φέρησιν*.
1. 420. *δῶσκον*, § 17. 6.
1. 421. *τοίῳ*, *ὁποῖος*. It seems better to remove the comma after *ἀλήτη*, and insert it after *τοίῳ*, 'I often made presents to a vagrant such as you see now, whatever sort he might be, and whatever he might come wanting.' This throws an emphasis on *τοίῳ*, the other punctuation treats it merely as preparing for *ὁποῖος*. For *ῥοι* cp. § 23. 4 (a).
1. 423. *οἷσιν τ' εὖ ζώουσιν*, 'by means of which men live well.'
- ll. 427-441 = Od. 14. 258-272.
1. 442. *ἐς Κύπρον*, 'for Cyprus,' 'to take to Cyprus.'
1. 444. *τόδ' ἴκω*, cp. sup. 401.
1. 447. *οὕτως*, 'yonder,' with a wave of the arm directing him where to go.
1. 448. *πικρὴν Αἴγυπτον*, 'lest thou come to an Egypt and a Cyprus that shall cost thee dear.' This sneering allusion to the story that Odysseus has told implies that Antinous does not believe much of it.
1. 451. *οὐδ' ἐλεητὺς*, 'nor feel any remorse in lavishing from other men's goods, since each man has plenty at his hand.'

1. 452. ἄλλοτριῶν goes with χαρίσασθαι as παρόντων in the common phrase χαρίζομένη παρόντων οἱ προικὸς in Od. 13. 15.

1. 453. ἀναχωρήσας, in obedience to the command in sup. 447.

1. 454. οὐκ ἄρα σοί γ', 'so then thou hadst no wit to match thy fair form.' ἐπὶ, properly, 'beside, beyond, in addition to.'

1. 455. ἐπιστάτης is used in a peculiar sense for 'suppliant.' As ἐκέτης gets this meaning from being the noun from ἐκνέομαι, 'the man who comes to you;' so ἐπιστάτης is he who comes up and stands at your side. Antinous is so selfish that 'out of his own house he would not give a grain of salt to a suppliant.'

1. 456. ἄλλοτρίοισι, 'though thou art sitting at a feast of what is not thine own,' so that mere selfishness, apart from natural churlishness, would not have made him refuse an alms.

1. 457. πολλὰ is here predicative, 'though it is all here in abundance.'

1. 458. κηρόθι, § 13. 2, (a), 'at heart;' μάλλον points to a hatred that has grown in intensity.

1. 459. ὑπόδρα, probably from ὑπὸ and root δαρ, or δρα, seen in δέρεσθαι, ἔδρακον, 'sternly,' i. e. looking under a lowering brow.

1. 460. καλὰ, adverbial, means 'comfortably;' as we say, 'with a whole skin.'

1. 463. πρυμνότατον κατὰ νῶτον, 'on the extremest part of the back;' i. e. 'just where the back ends,' passing into the shoulder and neck.

1. 471. μαχεύμενος, a lengthened form of μαχόμενος. A corresponding form (with *metathesis quantitatis*, § 3. 6) is μαχεσόμενος, Od. 24. 113.

1. 472. βλήεται, 2 aor. mid. conjunct. βάλλω = βλήηται, 'gets struck down.'

1. 473. αὐτὰρ ἔμ'. His argument is that a blow got in war or open quarrel is accepted and easily endured. The hardship is, to have been treated thus by Antinous for playing the beggar, which nothing but starvation would have driven him to. See sup. 286.

1. 476. τέλος θανάτου, (as in Od. 5. 326; cp. 9. 5,) does not mean the 'end,' in the sense of 'termination,' but rather in that of 'consummation' or 'realisation.' So τέλος γάμοιο, Od. 20. 74. Similarly τελέσαι may mean 'to bring to perfection,' as ἤμαρ τέλεσ' ἦδ' αἶ, Od. 5. 390. We might have expected that Antinous would have been stung to fiercer anger; but the comparative mildness of his next words shows either that he felt his own unfairness, or that he was affected by the stranger's appeal to heaven.

1. 479. οἶ' ἀγορεύεις, 'seeing what your words are like.'

1. 480. πάντα, probably masc. sing. See on Od. 16. 21.

1. 483. οὐ μὲν κάλ', 'twas not seemly that thou didst pelt.'

1. 484. οὐλόμεν[ε], sc. Ἀντίνοε.

εἰ δὴ πού τις. No apodosis actually given to this protasis; but it is

easily suggested by reading the words with an aposiopesis; or, more simply still, by referring back to the similar clause in sup. 475, where an apodosis follows. But lest the word *ἐπουράνιος* should seem to withdraw the power of the God to too great a distance, he goes on, 'yea more, Gods in the likeness of strangers from other lands, taking what form they please, roam through cities, etc., and who knows but that this stranger may be one of them.'

l. 488. *ὁ δ'*, sc. Antinous; not, as Eustath., Odysseus.

l. 489. *ἄεξε*, 'felt it swell,' 'let it swell.' Probably *πένθος* goes closely with *βλημένου*, 'sorrow for the man that was stricken,' as Il. 4. 417, *μέγα πένθος Ἀχαιῶν θροθέεντων*, but the position of the genitive to the sentence shows already a tendency towards the 'absolute' construction. The middle aor. part. *βλήμενος* here has a passive sense, as *οὐτάμενος*, *φθίμενος*, etc.

l. 494. *αὐτόν σε*, 'thee thyself,' sc. Antinous.

l. 496. *τέλος*, 'accomplishment.' The name of Eurynome appears here for the first time; in the earlier books we hear only of Eurycleia; but cp. Od. 18. 169; 19. 96; 23. 154, 289.

l. 500. *κηρὶ ἔσκε*. To say that 'a man seems like death,' is to say that he is like the most horrible of all things to you: cp. Il. 3. 454, *ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ*, and Od. 14. 156.

ll. 501-504. It appears that Aristarchus rejected these lines, on the ground that Penelope had no means of knowing these details. This will depend upon the meaning we choose to give to *ἤκουσε*, sup. 492. Penelope does not utter these words by way of *information* to Eurynome, who knew as much as her mistress. She is simply 'stating the case,' in a short form, so as to bring out the singular cruelty of Antinous.

l. 504. *πρυμνόν*, 'at its lowest part;' cp. sup. 463.

l. 507. *ἐπὶ οἱ καλέεσσα*, sup. 330.

l. 509. *προσπύξομαι*, § 8. 4. Cp. Od. 3. 22, *πῶς τ' ἄρ' ἴω, πῶς τ' ἄρ' τροσπύξομαι αὐτόν*; showing that *τι* here is adverbial = 'ut paululum illum alloquar.'

l. 513. *εἰ γάρ τοι*, 'would that these Achaean princes here would hold their peace! Such stories he has to tell, well might thy heart within thee be charmed!' *οἷα* is interpreted by the Schol. as an exclamation (*θαυμαστικῶς*), but it is really a relational clause (such as would be introduced in Latin by *quod*) giving the reason of the succeeding clause. See Od. 14. 392.

l. 512. *τρῆς γὰρ δὴ μιν*, 'for I kept him for three nights.' *νύκτας* is put in the important place, because the *night's lodging* is the important part of hospitality. The first day and night end with Od. 14. 457; the second day extends from Od. 15. 301 to ib. 494, at which point the third day begins, lasting to Od. 16. 481.

l. 516. *πρῶτον ἔμ' ἔκετο*, explained by inf. 573.

1. 517. κακότητα depends on ἀγορεύων.

1. 518. Notice ἀνὴρ, with the force of τις, followed by the indefinite plural μεμάασιν. Join θεῶν ἐξ with δεδαώς, comparing Od. 22. 347. With the scansion of δάειν cp. ἐπεὶ δὴ τὸ πρῶτον, as the beginning of a line, Od. 4. 13.

1. 522. φησι δ'. Nothing of the kind is said in Od. 14. 199-359; but cp. Od. 19. 178-185, etc. The discrepancy has been variously accounted for, some regarding it as pointing to corruption or interpolation in the text, others seeing in it a good-natured invention of Eumaeus.

1. 524 = sup. 444.

1. 525. προπροκυλινδόμενος, 'roaming ever on and on.' στεύται, 'he protests that he has heard.' This verb is elsewhere found with the infin. of the future, but here appropriately with the aorist, as it is a statement of what has taken place.

1. 527. πολλὰ δ' ἄγει, 'and he [Odysseus] is bringing,' as though a sudden quotation of the stranger's words.

1. 529. ἀντίον, sc. ἐμοῦ, 'face to face with me.'

1. 530. θύρησι, may be illustrated by Od. 1. 107, πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον.

1. 533. τὰ μὲν τ', 'those things their servants are eating, while they (the masters),' etc.

ll. 534-538 = Od. 2. 55-59. εἰς ἡμέτερον, sc. δῶμα.

1. 535. οἷα, § 11. 5.

1. 537. τὰ δὲ πολλὰ, 'our wealth is squandered largely,' see sup. 457, and cp. Od. 22. 272. ἔπ' = ἔπεισι, 'no man is left.'

1. 538. ἔσκειν, § 17. 6.

1. 541. ἔπτарεν (πταίρω). Sneezing was reckoned as a lucky omen, Theocr. 7. 96, Σιμυχίδῃ μὲν Ἐρωτες ἐπέπτарον. Throughout this scene it is taken for granted that Penelope hears all that goes on in the μέγαρον.

1. 544. ὧδε, 'so,' explained by a gesture of haste, or by her pointing to a seat at her side.

1. 546. ἀτελής, 'unaccomplished.'

1. 547. ἀλύξει, the reading of the Harl. MS. instead of the common ἀλύξοι. which would be a solitary instance in Homer of the optat. fut. with κε.

1. 555. πεπαυῖη. Here κέλεται seems used with a double construction, with the ordinary personal accus. ἐ ('bids her ask some question'), and with the dative of the particip. which possibly follows more directly on θυμός than on κέλεται. The form πεπαυῖα is analogous to τεθαλυῖα, μεμακυῖα, but it implies an indicative πέπηθα, not πέπονθα.

1. 563. ὑποδείδει[α], 'I feel a little fear of.'

1. 565. σιδήρεον. See Od. 15. 329.

l. 566. καὶ γὰρ, 'for even now, when, as I was passing down the palace-hall having done no harm at all, that man smote me and made me the prey of pain, neither Telemachus kept him off nor anyone else.'

l. 567. With ὁδύνησιν ἔδωκεν cp. Od. 19. 167.

l. 571. νόστιμον ἡμᾶρ must be taken as the close object of εἰρέσθω, as in φυλακῆς δ' ἄς εἶραι, Il. 10. 416, 'ask of the chances of return in the matter of her husband.'

l. 572. καθίσασα, 'when she has set me.'

l. 576. τοῦτ' ἐνόησεν, sc. to refuse my invitation.

l. 577. ἐξάισιον is probably here an adverb, = 'out of measure;' but as ἐξαίσιος is used as an epithet of ἀρῇ, Il. 15. 598, so here it may be the epithet of τινα, = some unrighteous man.

l. 578. αἰδοῖος, 'shame-faced;' κακὸς must be taken as predicative; see sup. 347.

l. 580. μυθεῖται, sc. ἀλήτης.

l. 586. οὐκ ἄφρων, 'no fool's thoughts are those of the stranger, be he who he may.' Certainly with this reading we should expect a conjunctive mood, and not εἴη, for which several edd. write εἶη as a form of the conjunctive of εἰμι, which should rather be ἦν. The reading ὡς περ ἂν εἴη, 'however it might turn out,' has to support it the words of the Schol. ὥσπερ ἂν ἀποβαίη.

l. 587. ὥδε is adverbial to ὑβρίζοντες.

l. 590. διεπέφραδε (διαφράζω), § 18. 2.

l. 593. κείνα, 'my duties yonder,' in contrast to ἐνθάδε in the next line.

l. 595. σάω, see on Od. 13. 230.

l. 599. δειελήσας (δειελιάω) is rendered by some 'having waited for the evening.' But most commentators see in it an allusion to an extra-meal, between δείπνον and δόρπον, answering to our tea-time. Against this it may be urged that in Homeric times no such meal was known, though certainly it is spoken of by Callimachus, s. v. δειελίη.

But as the departure of Eumaeus was somewhat sudden, and would make him miss his supper at the palace, we may, on comparing Il. 602, 603, be content to accept the second alternative.

l. 600. ἱερίμα. See Od. 20. 163.

BOOK XVIII.

l. 1. Join ἐπὶ-ῆλθε, 'up came;' i.e. appeared on the scene. πανδῆμιος, 'a beggar of the town.' This seems to mean a professional beggar, who had the run of the town, as the next words show. He was not ἀλήτης or ἀλήμων as Odysseus.

l. 2. μετὰ δ' ἔπρεπε, 'and he was renowned among all men for his

ravenous appetite in ceaselessly eating and drinking.' The two infinitives explain the sense in which γαστέρι is used.

l. 3. ἀζηχῆς = ἀ-διεχῆς, from διέχειν, *intermittere*.

Is . . . βίη. It is hard to see any difference between these words. Perhaps Is (*Is*) means muscle, and βίη 'vigour' in using it.

l. 5. πόντια. The ancient critics took so much exception to a beggar's mother being called πόντια, that we find suggested as a variant τὸ γὰρ θέτο οἱ ποτε μήτηρ. But πόντια is merely a standing epithet, with no more special meaning in each case than such a phrase as 'the good man of the house.'

l. 6. Ἴρον, with intentional allusion to Iris, the messenger of Olympus.

l. 7. ὅτε . . . ἀνώγοι, the regular use of the optative to denote circumstances recurring with indefinite frequency.

l. 8. δῶκετο. Notice the force of the tense, 'was fain to drive Odysseus from his own house.'

l. 10. προθύρου, here the door-sill at the entrance of the μέγαρον. With ἔλκε (2 pers. conjunct. pass.) ποδὸς cp. ἔλκε ποδοῦν, Il. 18. 537.

l. 11. ἐπιλλίξουσιν, 'give me the wink.' Cp. Hor. Sat. 1. 9. 64, 'nutans . . . distortuens oculos ut me eriperet.'

l. 12. αἰσχύνομαι, sc. ἐλκέμεναί σε.

l. 13. ἀνα = ἀνάστηθι, 'come! up with thee! lest ere long a quarrel arise between us with fists to boot'—not only with words as heretofore.

l. 16. οὔτε τινα, 'nor do I grudge that anyone should take up good store from the board (ἀνελόντα) and give thee.' The stress lies on πολλά emphasized by καί.

l. 17. χείσεται (χανδάνω), 'will hold us both' = (see Od. 17. 344, and cp. Il. 14. 34. οὐδὲ . . . ἐδυνήσατο πάσας | αἰγιαλὸς νῆας χαδέειν), 'nor is there any need that thou shouldst grudge me what belongs to another.' Cp. Od. 17. 451.

l. 19. ὄλβον δέ. The emphasis lies on θεοί, as in Od. 6. 188, Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν, meaning that 'our condition is no fault of our own.'

l. 21. αἵματος, a sort of material genitive. The common construction with φύρω is the instrumental dative.

l. 26. ἐπιτροχάδην, 'glibly, like some hag at the oven.' A γρηῃς καμινῶ, in point of chatter and abuse, is the Homeric equivalent for the modern 'washerwoman,' or 'fishwife.'

l. 27. μητισαίμην, used here with double accusative, as in Od. 24. 426.

l. 29. ληϊβοτέρης, lit. 'crop-destroying.' The Schol. says that there was a law among the Cyprians that any landholder who found mischievous swine foraging among his crops had the right to draw their teeth.

- l. 30. **ζῶσαι**. So in II. 11. 15, 'Ατρείδης ζώννυσθαι ἄναγκεν Ἀργείους. ἐπιγνώωσι, see on Od. 14. 118. οἱ δέ, sc. the suitors.
- l. 33. **πανθυμαδόν**, 'in high dudgeon,' though others render 'with all their heart.' **ὀκριδόντο**, properly = *exasperabantur* (from *ὀκρις*), 'they waxed furious.'
- l. 34. **ξυνήχ'** (*συνήκε*), with personal genitive, as in II. 2. 26, *νῦν δ' ἐμέθεν ξύνες ὄκα*.
- l. 37. **οἶην τερπωλὴν**, 'to see what a treat heaven has brought.'
- l. 39. **ξυνελάσσομεν** (*ξυνελάσωμεν*, § 8. 4; 19. 1), 'let us set them at one another.'
- l. 40. **ἀνήξαν**, 'started up,' sc. from their seats.
- l. 44. **γαστέρες αἰδ' αἰγῶν κέαρ** [αι], 'yonder are goats' paunches laid at the fire.' These *γαστέρες* are a sort of haggis; the stomach of the goat was used as a sausage-skin to contain the blood and fat.
- l. 47. **τάων**, § 14, 'let him rise and choose whichever one of them he pleases.'
- l. 48. **οὐδέ τιν' ἄλλον**, 'nor will we let any other beggar give us his company within these walls to ask an alms.'
- l. 53. **ἀρήμενον**, 'afflicted,' is a word of uncertain origin, some referring it to *βαρέω* (*Farēō*), others to *ἀράσσειν*, *ἀραυδα*, or *ἀρή*. See Od. 6. 2; 9. 403; 11. 136; 11. 18. 435.
- γαστήρ**, cp. Od. 15. 344; 17. 286, 473.
- l. 54. **δαμείω**, 2 aor. pass. conjunct. § 22. 2.
- l. 56. **ἐπ' Ἴρῳ ἦρα φέρων**, cp. Od. 16. 375.
- l. 57. **τούτῳ**, sc. Ἴρῳ, 'for his sake;' 'in his interest.'
- l. 58. **ἀπώμνουν**. This is commonly taken to mean 'sware that they would not,' as *ἀπώμωτον*, Soph. Ant. 388. But the force of the *ἀπὸ* need not mean anything more than 'completeness,' 'thoroughness,' so that they 'sware unreservedly,' as in *ἀποθανύσασαι*, Od. 6. 49.
- l. 59. This verse is wanting in various MSS., but is found in Eustath. Most edd. since Wolf have rejected it. It is not indispensable, but its retention presents no difficulty.
- l. 62. **τῶν δ' ἄλλων**. Here begins the apodosis to *εἰ σ' ὀτρύνει*, as in Od. 13. 144.
- l. 65. **πεπνυμένω**. Telemachus takes for granted that both these princes are 'wise enough' to understand the binding nature of the oath, and that they 'agree thereto' (*ἐπι-αίνειτον*).
- l. 67. **ζώσατο**. That is, he made a girdle of his rags to gird his loins withal; thus he left his shoulders bare, and his legs from the thigh downward. Cp. Virg. Aen. 5. 421, 'Haec fatus duplicem ex humeris deiecit amictum: | et magnos membrorum artus, magna ossa, lacertosque | exuit: atque ingens media consistit arena.' **φάνεν δέ οἱ**, § 22. 1, 'showed bare for him.'
- l. 70. **μέλε' ἥλδανε**, 'filled out his limbs.' Od. 24. 368.

l. 72 = Od. 13. 167.

l. 73. Ἴρος 'Αἶρος. Perhaps we may say, 'Irus, all dis-Irused.' This agrees with the interpretation of the Schol. ὁ μηκέτι ἐσόμενος Ἴρος, ἀλλὰ τεθνηξόμενος. The closest parallel is νᾶες ἄναες, Aesch. Pers. 680, where the Schol. has αἱ μηκέτι νῆες ἀπώλοντο γάρ. The rendering 'unhappy Irus!' and the parallels Κακοῦλιον, Δύσπαρι, are not quite to the point. ἐπίσπαστον, 'self-sought,' more lit., 'drawn down on his own head.'

l. 75. κακῶς ὠρίνετο, 'his heart was sore troubled.'

l. 79. νῦν μὲν μήτ' εἴης, 'now wouldest that thou wert neither living, nor hadst ever been born.'

βουγαίε seems to mean 'lubber;' the emphatic part of the word being βου- (βοῦς), a prefix implying coarse overgrowth, as in βοῦ-παις, βούλιμος. Cp. our use of 'horse-laugh,' 'bull-neck,' etc. The termination -γαιος may be referred to γέγασα; but if we connect it with γαίω, the whole meaning of the word would be 'loud braggart.'

l. 85. ἔχετον. We need not follow the Scholiast and attempt to make a historical king of Epirus out of this name. He is only a sort of typical tyrant and gaoler (ὁς ἔχει), and ἡπειρος means in the most general sense the main-land of Greece; though probably here with allusion to some place on the coast opposite Ithaca.

l. 86. ῥίνα. See Od. 22. 475. This punishment of mutilation and castration is alluded to in Il. 21. 455; 23. 21. δάσασθαι, 'to tear.'

l. 88. τῷ δ' ἔτι μᾶλλον. Far more frequent than the use of the ethical dative in such a phrase, is the construction with the personal accusative, followed by an exegetical accusative of the thing. The dative occurs in Il. 8. 452, σφῶν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα.

l. 89. ἀναγον, sc. δρῆστῆρες, 'they brought him out.' τῷ δ' ἄμφω, sc. Irus and Odysseus. Cp. the account of the fight in Virg. Aen. 5. 426, 'Constitit in digitos extemplo arrectus uterque, | brachiaque ad superas interritus extulit auras.'

l. 92. ἥκ[α], 'lightly,' with a blow hard enough to tell him, but not to kill him.'

l. 93 = Od. 15. 204.

l. 94. ἐπιφρασσαί[α]τ[ο], §§ 19. 1; 17. 4, 'might not recognise him' to be no beggar, but a mighty hero.

l. 95. ἀνασχομένω . . ὁ μὲν . . ὁ δέ. For a similar nominative plural particip. followed by a distribution of the subject cp. Od. 19. 230; 24. 483. For the meaning of ἀνασχομένω see on Od. 14. 425; different from χεῖρας ἀν. inf. 100.

l. 97. ἔθλασιν εἰσω, 'crushed inwards.'

l. 98. μακῶν (s. v. μηκάομαι), Od. 19. 454. Here used with a sort of comic effect, as it is the cry of a beast rather than of a man.

l. 106. γέλω ἔκθανον, 'were like to die of laughter.' γέλω may be a syncopated form of γέλωτι, or the regular dative from an Aeolic nom. γέλος. Cp. ἔρψ, inf. 212.

l. 101. διέκ προθύροιο. Odysseus dragged him through the porch of the μέγαρον, down the whole length of the αἶλη, to the door of the colonnade close by the outer gateway, and there propped him up against the courtyard wall, putting his staff in his hand.

l. 106. εἶναι, with the force of an imperative.

l. 107. ἐπαύρη. This is commonly taken as 2 pers. sing. 2 aor. mid. conjunct. and so interpreted by the Schol. εὔρη, 'lest thou win for thyself some sorer ill.' But the middle voice is constantly followed in Homer by the gen. case, as in Il. 13. 733, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι. It is therefore better to take ἐπαύρη as 3 pers. sing. 2 aor. act. conjunct., and κακὸν as subject; 'lest some sorer evil come upon thee,' as μή τις χρεὼ χαλεπὴ ἐπαύρη, Il. 13. 649.

ll. 108, 109 = Od. 17. 197, 198. Odysseus had stripped himself for the fight.

l. 110. τοὶ δὲ, the suitors, who had followed Odysseus into the courtyard. ἴσαν, § 23. 3.

ll. 112, 113 = Od. 14. 53, 54 with a change in the latter half of the second line.

l. 114. δὲ τοῦτον, 'in that thou hast stopped yon fellow, that insatiate beggar.' τοῦτον is used with a gesture, pointing to the defeated Irus, and τὸν ἀναλτον is a further description of τοῦτον.

ll. 115, 116. Some of the ancient critics rejected these two lines, as an inappropriate repetition of sup. 84, 85.

l. 117. κληιδόνι. The 'good omen' lay in the unconscious wish expressed by the suitors, ll. 112, 113, for the success of Odysseus' plans.

l. 121. δέπαι δειδίσκετο, 'pledged him with a golden cup.' See on Od. 15. 185.

l. 126. τοίου resumes πεπνυμένος, 'for thou art the son of a father of that sort.'

l. 128. ἐπητή, see Od. 13. 332.

l. 130. οὐδὲν ἀκιδνότερον. We find an almost identical idea in Il. 17. 446; only that there it is said that nothing that breathes and moves is 'more sorrowful' than man; here, nothing is 'frailer.'

l. 132. οὐ μὲν γάρ ποτε, 'for he thinks, as long as the gods give him prosperity and his limbs lightly move, that he shall never suffer' any evil in the days to come. δρώρη, perf. conjunct. δρυνμι.

l. 135. καὶ τὰ φέρει. Here begins the apodosis, 'even this he bears with enduring heart, though sore against his will, for the mind of mortals is of the selfsame sort as the fortune which Zeus bringeth upon them.' ἡμαρ is the daily condition of life (cp. δούλιον ἡμαρ), which colours men's characters: when it is prosperous, they are proud; when

unfortunate, they are humble. Cicero's translation, quoted by August. de Civit. Dei, 5. 8, is 'Tales sunt hominum mentes qualis pater ipse | Jupiter auctiferas lustravit lumine terras.' Join ἐπ' ἀγῆσι, the form of sentence is equivalent to τοῖος... οὗτος ἐστὶν ἡμᾶρ δ' ἐπάγῃσι.

1. 138. ἐμὲλλον, 'I was destined to be;' but he spoiled his own good fortune by his recklessness and violence.

1. 139. εἶκων. See on Od. 13. 143.

1. 142. ἀλλ' ὃ γε σιγῇ, 'but let him in meekness take the gifts of the gods, whatsoever they bestow.'

1. 143. οἱ δ' ὀρώ. Here οἱ takes up and illustrates ἀθελύκτιος from l. 141.

1. 147. ὑπεξαγάγοι, 'may heaven withdraw thee.' νοστήσεις is assimilated in mood to ὑπεξαγάγοι and ἀντιόσεις, the conjunctive would be more regular.

1. 149. διακρινέσθαι, 'will part;' i. e. after the decision of the fight.

1. 150. μέλαθρον, 'come beneath his own roof-tree.'

1. 152. κοσμήτορι, sc. Amphinomus; the expression seems hardly suitable to the person. It is used in the Iliad of the Dioscuri and the Atreidae.

1. 154. ὅσσοτο κακόν, 'boded evil.' The tragic nature of Amphinomus' fate is enhanced by the fact that he had some redeeming qualities, and that the warning of Odysseus had given him a chance of salvation, 'but Athena brought even him into the bonds, that he should be violently struck down beneath the hand and the spear of Telemachus.' See on Od. 17. 364.

1. 158. τῇ δ' ἄρ'. We should rather expect the line to have run ἡ δ' ἄρ'... Ἀθήνη, but, as Athena had been mentioned before, the line begins emphatically with τῇ δ' to prepare for the introduction of Penelope's name.

1. 160. πετάσει (πετάννυμι) perhaps means 'inflame their passion,' from the idea of 'opening out' or 'giving play to.' The Scholl. all concur in some interpretation like this, θέλξει, ἐκπλήξει, ἀναστήσει πρὸς ἐπιθυμίαν. But perhaps it means 'enlarge their heart' towards liberality, which rendering retains some characteristic sense of πετάννυμι.

1. 163. ἀχρεῖον γελάσασα seems to express some notion like 'breaking into an unmeaning laugh.' Penelope is not really gay, but it is part of the scheme of the goddess that she should appear before the suitors all smiles and allurements, so as to win the costliest presents from them, and to delight and astonish Odysseus and Telemachus by her success. So the Schol. ἀχρεῖον ἀκαιρον, μηδένος προκειμένον.

1. 166. παιδί δέ κεν, 'and I would fain speak a word of counsel to my son, which might be for his good, that he company not always with the suitors.' πάντα, adverbial = 'altogether.'

1. 168. ὀπίθεν must mean 'hereafter;' but others take it more physically, as meaning 'at bottom;' 'behind' all these fair words; or 'behind our backs.'

l. 171. φάο, § 23. 5.

l. 173. ἀμφὶ πρόσωπα. Here the preposition exactly refers to *both* cheeks.

l. 174. ἀκριτον αἶψα, 'without stint.'

l. 175. τήλικος, ὅν. Here ὅν takes up τήλικος with the force of ὅσον, 'for now thy son is full as old as thou didst pray to heaven that thou mightest see him, with beard grown.' ἥρῶ = ἥράον from ἀράομαι. Others take τήλικος as referring back to Penelope's expressed intention of giving him a word of counsel: 'thy son is even now old enough for that,' sc. to receive thy words—'[that son] whom thou didst pray that thou mightest see with the beard of manhood grown.'

l. 178. μὴ ταῦτα παραύδα, 'seek not to talk me into this, though [thou doest it] in tender love for me.'

l. 183. παροστήτην (παροστήτην), 3 pers. dual 2 aor. conjunct. act. παρίστημι, § 23. 1, (α).

l. 185. διέκ μεγάροιο. To fetch these two maidens, Eurynome had to leave Penelope's chamber and to 'cross the hall.'

l. 188. Join κατὰ-ἔχευεν, 'shed over her: 'suffered to steal over her.'

l. 189. λύθεν, § 22. 1.

l. 191. θησαύατ[ο], § 17. 4, 'might gaze with wonder.' The ordinary form of the optat. would be θησαύατο (Od. 17. 315) from pres. θηέομαι, whereas θησαύατο must be referred to a pres. θάομαι.

l. 193. ἀμβροσίῳ as an epithet to κάλλει probably means only 'divine,' 'superhuman,' though the use of the words κάθηρην and χρίεται has made many commentators render, 'a beauty from ambrosia,' regarding κάλλος as a 'cosmetic' or 'beauty-wash,' cp. Il. 14. 170, ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροῦς ἱμερόεντος | λύματα πάντα κάθηρην, ἀλείφατο δὲ λίπ' ἐλαίῳ | ἀμβροσίῳ.

l. 194. ἐν χορόν. For this accusative cp. Od. 1. 176, ἴσαν ἡμέτερον δῶ, where ἴσαν is to be referred to εἰμι, not to οἶδα. The Χάριτες are the play-fellows and attendants of Aphrodite.

l. 196. πριστοῦ, more accurately, in Od. 8. 404, νεοπριστοῦ. Cp. *secto elephanto*, Virg. Aen. 3. 464.

l. 199. φθόγγῃ, rightly interpreted by the Schol. μετὰ φωνῆς ἐπιούσαι. This accounts for Penelope waking.

l. 200. ἀπομόρφατο. The Schol. says, ὁ συνήθως οἱ διυπνισθέντες ποιοῦσι, which suggests our equivalent 'rubbed her eyes.' But perhaps the κάλλος ἀμβρόσιον left some unusual sensation on the face, so that 'rubbed her cheeks' would be quite correct.

l. 201. Join περι-ἐκάλυψεν, 'a deep sleep lapped me round.'

l. 203. ὀδυρομένη goes closely with κατὰ θυμόν, 'that I may no longer by sorrowing in my heart, pine my life away.'

l. 206. κατέβαιν' ὑπερώια. There is no exact analogy to this construction. In Od. 1. 330 we have κλίμακα κατεβήσεται, 'she came down

the stair,' cp. Od. 14. 350; and in Od. 2. 337, *θάλαμον κατεβήσето*, 'she stepped into the chamber;' but when *καταβαίνειν* means 'to come down from,' the regular construction is with the gen., as *καταβήσето διφρου*, Il. 5. 109, or with *ἐκ*, as Od. 24. 205. Here we must accept a 'constructio ad sensum,' *καταβαίνειν* having the general force of 'leaving;' as in Lat. *egredi urbem*, Liv. 1. 29.

l. 212. *τῶν δ' αὐτοῦ*, 'and the limbs of the suitors at once were ready to drop, and they were thrilled with passion in their heart.' *αὐτοῦ*, lit. 'then and there.' *λύτο γούνατα* is a strong phrase intended to express an admiration that was like astonishment and amaze. *ἔρω*, see on γέλῳ sup. 100.

l. 213. *παρὰ* is adverbial, = 'by her,' *λεχέεσσι* being a local dative.

l. 216. *καὶ μᾶλλον*, 'far better than now didst thou keep wise thoughts working in thine heart.' Cp. Od. 13. 255; 20. 257; Virg. Aen. 2. 62, '*versare dolos*.'

l. 218. *καὶ κέν τις φαίη* is still in construction with *ὅτε*, 'and when some one, some stranger, might say, as he looked upon thy stature and fair face, that thou wast the son of some prosperous lord.' The *ἀλλότριος φῶς* is supposed to judge only from appearances, and to have no experience of the young man's character.

l. 221. *οἶον δὴ*, 'seeing what sort of a deed this is that hath been done in thy hall, how that thou didst suffer,' etc. *οἶον* gives the reason of the foregoing judgment, and *ὅς* is used in a causal sense. Cp. Il. 2. 274, *νῦν δὲ τόδε μέγ' ἀριστον ἐν Ἀργείοισιν ἔρεξεν*, | *δε τὸν λαωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων*.

l. 222. *ἀεκισθήμεναι*, § 22.¹

l. 223. *πῶς νῦν*, 'pray, how would it be, if our guest while bidding in our house should come to a bad end like this, after cruel maltreatment? Surely shame and disgrace among men would wait upon thee!' This seems to be the simplest punctuation, according to which the clause beginning *σοί κ'* is the answer to *πῶς νῦν*. . *ἀλεγεινῆς*; By *πάθοι τι* she means 'be killed;' but she uses a general expression by way of euphemism.

l. 227. *τὸ μὲν . . σε κεχολῶσθαι*, 'that thou hast been enraged at this.' So Od. 23. 213.

l. 229. *τὰ χέρηα*. The demonstrative *τὰ* is used with *χέρηα*, because he actually means '*these* evil deeds,' that are being done here. Others take *τὰ* here as defining a class, 'those things which are evil,' as *τὰ κρήγυνον*, Il. 1. 106. For *χέρηα* (written in some edd. *χέρεια*) see Od. 14. 176.

l. 230. *πεινυμένα* is almost used predicatively here, 'to plan everything with cleverness.'

l. 231. Join *ἐκ-πλήσσουσι*. There is also an emphasis on *παρήμενοι*.

What he says 'disconcerts' him is the close and constant presence of these malicious suitors.

l. 234. *μνηστήρων ἰότητι*. These are the emphatic words. 'Yet I would have you know that not according to the will of the suitors fell out the fight between Irus and our guest, for he proved the stronger in might.' The reference of *δ γε* to *ξείνου* is thus given in the English by arranging the order of the words. In the Greek the emphasis is thrown upon *ξείνου* by *γε*, so that *δ γε* is the proper resumption of the principal subject.

l. 238. *λελύτο*, optat. of perf. pass. of *λύω*, as though for *λελύτο*. So inf. 248, *δαινύατο* for *δαινύατο*, and *δύη* inf. 348 for *δυή*, and Od. 20. 286. Similarly *ἐκδύμεν*, Il. 16. 99, is optative. Others read here *λελύντο*.

l. 242. *δπη οὐ νόστος*, 'whither he has to return.'

l. 246. *Ἰάσον Ἄργος* includes under this representative name the whole of the Peloponnese. It is called *Ἰάσον* because of the *Ἰάονες* its earliest settlers, before the Achæan immigration. Ancient legend invented an eponymous king, Iasus, a son of Argos and Evadne. *Ἀχαιῶν Ἄργος*, Od. 3. 251, has the same signification.

l. 247. *πλέονες*. We must either read *εο* as one syllable by synizesis, or adopt the reading *πλεύνες*.

l. 248. *ἡῶθεν*, 'from to-morrow's dawn.' *δαινύατ'*, sup. 238.

l. 249. *φρένας ἔνδον ἔισας*, 'the fair wit within.' See Od. 14. 178. The Schol. refers back to *εἶδος τε μέγεθος τε*, and interprets it here, 'on a par therewith,' *τὰς ἀναλογούσας τῷ σώματι*.

l. 251. *ἄρετήν*, as in Od. 13. 45.

l. 252. *Ἴλιον εἰσανέβαινον*, 'went on ship-board for Ilion.' So *ἐς Τροίην ἀναβήμεναι*, Od. 1. 210.

l. 253. *ἦεν*, § 23. 3.

l. 254. *ἀμφιπολεύοι*, 'tend this life of mine.' Cp. Od. 24. 244, 257.

l. 257. *λιπὼν κάτα = καταλιπὼν*, by anastrophe.

l. 258. *ἐπὶ καρπῷ*, 'catching my right hand at the wrist, he addressed me.' *ἐμὲ* is in construction with *προσηύδα*.

l. 260. *εὖ* seems to be adverbial to *πάντας*, meaning 'quite all;' as *κτῆμαθ' ἔλδον εὖ πάντα*, Il. 3. 72, 93. Others join it with *ἀπονέεσθαι* in the sense of 'happily.'

l. 263. *ἐπιβήτορας*, i. e. 'riders in fleet chariots,' for cavalry formed no part of the army in Homeric times: so we have *ἐξ ἵππων ἀποβάντες* for 'dismounting from the car,' Il. 3. 265; *καθ' ἵππων αἰξάντες* Il. 6. 232; *ἐφ' ἵππων βάντες ἀερσιπόδων*, Il. 18. 532.

οἳ κε τάχιστα ἔκριναν. The tense is the gnomic aorist, and the addition of *κε* gives a sort of vagueness to the expression, like the force of *που*. Here *κε* might be rendered 'belike.' This interpretation refers *οἳ* to *ἐπιβήτορας*, and regards the clause as giving the view of Odysseus as to the effectiveness of the war-chariot in deciding a battle.

1. 265. ἀνέσει, 'will let me come back.' We must be content with accepting this form as an irregular shortening of the ordinary ἀνήσει (ἀνήμι). Some modern scholars prefer to regard it as a form (still more irregular) of the aorist conjunctive. The change of mood between ἀνέσει (as indicative) and ἄλλω presents no difficulty. Cp. Od. 16. 261.

1. 267. μεμνησθαι, with force of imperative, as γήμασθ' [αι]. Join κατὰ-λιπούσα.

1. 272. νύξ δ' ἔσται. It was the design of Athena that Penelope should fill the suitors with admiration and hope. Therefore the words νύξ ἔσται, κ.τ.λ., may be supposed to have a double significance. In the ears of the suitors Penelope seems to say 'the night is coming when a loathed marriage shall be the lot of me, the ill-fated woman, whose happiness Zeus has taken away.' But to herself she means, 'it will be the blackness of darkness to me when,' etc. Cp. Od. 20. 362.

1. 274. τῶδ' prepares for what is coming next. The ground of her vexation is the want of gallantry on the part of her suitors.

1. 275. οὐχ ἦδε δίκη, 'this was not the way of suitors in past times.' See Od. 14. 59. There is some uncertainty in the punctuation. Our text places a colon at τέτυκτο, making a new clause begin with οἱ τ' ἀγαθὴν, taken up at αὐτοὶ τοὶ γ' = *qui ambient . . illi abducunt*. 'Now those who desire to woo . . they, of their own accord,' etc. Other edd. put only a comma at τέτυκτο, and a colon at ἐρίσωσιν, making οἱ τ' . . ἐρίσωσιν descriptive of μνηστήρων.

1. 278. ἀπάγουσι, 'bring away,' from their own possessions to the lady's home.

1. 280. νήποινον, 'without compensation,' 'without paying for it,' as in Od. 1. 160, 373. Cp. υἱὸς ποινὴν Γανυμήδεος, Il. 5. 265.

1. 282. οὐνεκα τῶν μὲν, 'in that she was drawing presents from them, and was touching their feelings with soft words, while the thoughts of her heart were far otherwise.' The last clause is merely put in to show that the softness of her words was false. 'The words of his mouth were smoother than butter, but war was in his heart.' Ps. 55. 21.

1. 286. δέξασθ' [αι], with force of imperative.

1. 287. ἀνήνασθαι, 'for us to refuse,' 'to withhold,' a gift, after your broad hint. It might seem simpler after δέξασθ', to take the words as meaning 'it will not do for you to refuse.' But cp. Od. 4. 649, αὐτὸς ἐκὼν οἱ δῶκα τί κεν ῥέξειε καὶ ἄλλος, | ὀππότε' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ | αἰτίζη; χαλεπὸν κεν ἀνήνασθαι δόσιν εἶη.

1. 291. οἰσέμεναι is taken by some as the future infin. (φέρειν, οἶσω); by others as the 2 aor., the same form that appears in οἶσε, Od. 22. 106, 481; οἶσετε, 20. 154.

1. 292. ἔνευκε, 'he brought,' sc. ὁ κῆρυξ.

1. 293. **πᾶσαι**. The addition of this word means that there were 'quite' or 'full' twelve: twelve 'all told.' Cp. Od. 19. 578; 22. 424.

1. 294. **κληῖσιν εὐνάμπτοις**. The brooch-pins, **περόναι** (**πέρω**), fitted into curved buckles. The **κληῖς** seems to have been the main body of the buckle, often in the shape of a crescent, or segment of a circle; the **περόνη** was the pin that crossed it, the tip of the pin dropping into a groove at one extremity of the segment.

1. 295. **ἡλέκτροισιν**, see on Od. 15. 460. **ἥελιον** **ᾧς** = *solis instar*.

1. 296. **ἔρματα δύο**. That **ἔρματα** (**σερ, εἶρω**) are ear-rings is settled by Il. 14. 182, where Hera, when attiring herself **ἐν δ' ἄρα ἔρματα ἤκεν εὐ-τρήτοισι λοβοῖσι** (ear-lobes). **τρίγλῃνα**, 'with three drops.' **γλήνη** being properly the 'pupil of the eye,' the meaning here must be analogous; but whether we are to think of the ear-ring as having three golden 'balls,' or three 'pearls,' is quite uncertain. Equally uncertain is **μορόντα**. The ancient commentators interpreted it 'toilsomely wrought.' Others refer it to root **μαρ**, and render 'bright.' Others to **μέρος**, supposing that it means 'with three drops all separate,' or, perhaps 'fashioned of various parts.'

1. 299. **ἐκ Πεισάνδροιο**, sc. **δόμων**.

1. 300. **ἰσθμιον** is a 'neck-band,' or 'necklet,' fitting round the throat, and not hanging loose like the **δρμος**.

1. 305. Join **ἐπὶ-ἔλθειν** (as inf. **ἐπὶ-ἦλθεν**), 'waited for evening to come on.'

1. 307. **ἴστασαν**, 'they [the servants] set up their cressets in the hall, that they might give light.' Eustath. interprets **λαμπτήρες** by **ἰσχάραι μετέωροι**. See Od. 19. 63.

1. 310. **δαῖδας**, here 'slips of pine wood;' these would catch the fire at once, and serve to inflame the wooden billets. 'And the handmaids in relays were keeping up the flame.'

1. 314. **πρὸς δώματα**, 'to the rooms, where the queen is.' It is useless to enquire whether Odysseus meant by **δώματα** the **ὑπεραίον**, or **θάλαμος**, or what. He merely uses the most general word, defining it by **ἐν αἰδοίῃ βασίλεια**.

1. 315. **τῇ δὲ παρ'**, 'and at her side spin your thread.' **πέικετε**, § 3. 2.

1. 319. **νικήσουσι**, 'weary me out.'

1. 321. **Μελανθῷ**. See on Od. 17. 212.

1. 323. **ἀθύρματα θυμῷ** include any 'treats' or 'indulgences to please the fancy;' whether in the shape of endearments, or presents, or great liberty. Cp. **μειλίγματα θυμοῦ**, Od. 10. 217.

1. 324. **ἔχε πένθος Πηνελοπείης**, 'felt any sorrow for Penelope.' Od. 24. 423.

1. 325. **μισγέσκετο**. Others of the handmaids were equally shameless, see Od. 22. 444.

1. 327. φρένας ἐκπεπαταγμένος, cp. Hor. Sat. 2. 3. 295, *mentem concussa*.

1. 328. χαλκήϊος δόμος, 'the smithy.' No doubt a welcome refuge to the vagrant poor, because of warmth of the forge. λέσχη may be called the 'varlets' gossip-place; any lounge for idling and talking. Cp. Hesiod, Op. 493, ἐλπίς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει, | ἤμενον ἐν λέσχῃ. In later times the Λέσχαι were public arcades, or halls in the Greek cities, often adorned with paintings.

ll. 330-332. These verses are in their proper place inf. 390-392. Here they are inappropriate and were rightly rejected by the Alexandrines, especially on the ground of the unsuitability of θαρσαλέως, because, as the Schol. says, ἐνθάδε μὴδὲν ἐθρασύνθη.

1. 333. ἦ ἀλύεις, 'art thou beside thyself?' i. e. with joy.

1. 338. κύον, perhaps best rendered 'wench' or 'hussy.'

1. 339. κείσε, 'yonder.' He points to where Telemachus is sitting. Join διὰ-τάμῃσι.

By αὐθι he means 'on the spot.'

1. 342. ἀληθέα, 'that he had said what was true;' viz. that he would keep his word.

1. 343. φαίνων, lit. 'giving light;' i. e. keeping up the fire.

1. 344. ἐστήκειν, § 21. 2.

1. 345. γένοντο. This tense anticipates the success of his schemes, as in Od. 12. 231, ἐδέγμην πρῶτα φανεῖσθαι | Σκύλλην πετράην, ἥ μοι φερε πῆμ' ἐτάροισιν, but the πῆμα does not take place till ib. 245.

1. 348. δῶν, see on sup. 238.

1. 350. γέλω, instead of the ordinary γέλωτα, as in Od. 20. 8, 346.

1. 353. οὐκ ἄθεε. Here Eurymachus' taunt had a meaning he little thought as he uttered it.

1. 354. ἔμπης. It is usually said that here and in Od. 19. 37 ἔμπης has the rare (though etymologically correct) meaning, 'completely,' 'thoroughly.' But it is quite easy to take it as a sort of justification of the strong words Eurymachus had spoken. 'You may doubt whether heaven has sent him here for our good—well! at any rate he adds to the illumination of the hall, with the reflection from his bald and shining pate.' κὰκ = κατὰ, § 7, cp. Od. 13. 431.

1. 356. ἦ ῥ' ἄμα τε. The ordinary phrase is ἦ [διξί] ῥα καὶ, or ἦ καὶ, not τε.

1. 357. ἀνελοίμην, as we say, 'if I should take you on.'

1. 358. ἀρκίος, 'your wage shall be secure.' Others render 'sufficient,' 'satisfactory.'

1. 359. λέγων, 'collecting,' 'gathering.'

ll. 362-364 = Od. 17. 226-228.

1. 366. εἰ γάρ, 'would that we two might have a trial of work.'

l. 367. μακρὰ is probably the attributive to ἡμέτα and not predicative; 'when the long days come.'

l. 369. τοῖον, 'just such another.'

l. 370. ἄχρι μάλα, 'right up till dark;' by adding ποίη δὲ παρείη he means to say, 'and that there should be grass left to cut;' μὴ ἐπιλείποι δὲ θερισμὸς, Schol.

l. 371. ἐλαυνέμεν, 'for driving,' sc. at the plough.

l. 372. αἰθωνες, probably 'red,' or 'bright brown;' used of the lion, Il. 10. 24; horse, Il. 2. 839; bull, Il. 16. 488; and eagle, Il. 15. 690. Others understand by it 'fiery,' or 'fierce eyed.'

l. 373. ἥλικες ἰσοφόροι, 'of like years and like power,' lit. 'drawing' or 'carrying' an equal amount.'

l. 374. τετράγωνον, here substantival, 'a plot of four acres.'

l. 375. τῷ κέ μ' ἴδῃς, 'then shouldst thou see me, whether I could cleave a full length of furrow.' The syncopated accusative ὦλκα, to which the grammarians give a nom. ὦλεξ, is an epic form for αὐλακα.

l. 380. γαστέρα, see sup. 364.

l. 381. ἀπηγής, 'rude.' A word of most uncertain etymology. It has been referred to ἀπαίνομαι, i.e. ἀπ-αν-ίσμαι, 'to look away,' from root ἀν = 'see;' or to the stem ἦνο = Skr. āna, 'mouth' or 'face,' thus getting a similar meaning. Cp. προσήης.

l. 385. τὰ θύετρα, 'yonder doors, right broad though they are, should seem too narrow for thee as seeking to escape and get out through the porch.'

l. 390. πολλοῖσι, this as a sort of answer to Odysseus for calling them, sup. 383, παύροισι.

ll. 390-393 = sup. 330-333. Here the first three lines are in proper place; but l. 393 (= 333) seems out of place here, and is absent from several important MSS.

l. 397. πρόχοος, the 'jug' or 'can' in which the cup-bearer carried the wine from the mixing-bowl (κρητήρ) to the table. δ γὰρ takes up οἶνοχόον.

l. 402. τῷ κ' οὐ τι, 'then would he not have brought among us such a tumult.' It is uncertain whether we should read μετέθηκε, on the authority of the Schol., or μεθέθηκε, which Eustath. supports.

l. 407. οὐκέτι κεύθετε. Not to 'hide your meat and drink within your heart,' means 'to publish to the world by your noisy brawling that you have been eating and drinking only too well.'

l. 408. κατακέλετε, imperative. 'Go home to your beds, as soon as your desire bids you: 'tis not for me to turn any one out.'

l. 410. ὀδᾶξ, 'with teeth set,' from root δακ with δ prefixed, as in ὀδάζειν. ἐμφόντες χεῖλεσι, lit. 'fastening on their lips,' 'biting their lips.'

l. 413. Νίσσον, this line, borrowed from Od. 16. 395, is omitted in many MSS.

l. 414. *ὦ φίλοι*, 'my friends, surely no one of you, after the utterance of so fair a speech, could show anger, attacking [your host] with spiteful words. *δικαίῳ* is here substantival.

l. 417. *ὡς κατὰ δώματ'*, sc. *εἰσὶ*.

l. 418. *ἐπαρξάσθω*. The cups are already standing on the board, and the cup-bearer comes round with the *πρόχοος*, and, as he visits each guest in succession, (this is the force of *ἐπὶ* in *ἐπαρξάσθω*, cp. *ἐποιχεσθαι*, *ἐπισταδὼν*) he pours 'a first drop' (cp. *ἀπαρχαί*, *καταρχαί*) into his cup, which is then emptied in libation to the gods, after which his cup is filled for ordinary drinking. So we may render, 'let the cup-bearer come round and pour the first drop in our cups, in order that after our libation we may go home to bed . . . so Mulius mixed a wassail bowl for them . . . and served round to all.' The same phrases occur in *Od.* 3. 340; 21. 263.

l. 421. *μέλει*, 'to be a care to Telemachus, for to his house he has come as a guest.'

BOOK XIX.

l. 2. *σὺν Ἀθήνῃ*. The goddess must be supposed to be helping by her inspiration; or, at any rate, if present she was invisible. Athena does not appear visibly before inf. 33, if then.

l. 4. *εἴσω*, sc. in the *θάλαμος*, inf. 17.

ll. 5-13 = *Od.* 16. 286-294, except that in 16. 291 the text runs *ἐν φρεσὶ θῆκε Κρονίων*.

l. 16. *μεγάροισι*, here in the most general sense 'in their rooms;' i.e. in the women's apartments, as inf. 30. The *θάλαμος*, or store-room, was accessible through the side passage (*λαύρη*), so that it was not necessary to pass through the women's apartments, for the *στόμα λαύρης* opened into the *πρόδομος*. (See Plan in note on *Od.* 22. 126). *καταθείσθαι*, §§ 3. 4; 23. 1, (b).

l. 18. *κατὰ οἶκον*. As we might say 'about the house.' They were lying here and there and were not stored away in one place. *ἀμέρδει*, 'dims their lustre.'

l. 19. *ἐγὼ δέ*. A strong instance of 'parataxis.' We must say 'while I was.'

l. 20. *ἔν[α]*, 'where.'

l. 22. *ἐπιφροσύνας ἀνέλοις*, 'couldst gain wisdom, so as to take thought for thine house.' Similar uses are *ἀναιρέσθαι νίκην*, or *εὐδαμονίαν*. The sing. *ἐπιφροσύνην* occurs in *Od.* 5. 437.

l. 24. *μετοιχομένην*, 'accompanying thee.' The fem. gender is used because she is speaking of what is the regular work of maidservants. The variant *μετοιχομένην* would refer to *σοι* = 'while you go your rounds.'

l. 25. αἴ κεν ἔφανον, 'who would have lighted thee.' Cp. Od. 7. 100 foll., κοῦροι . . φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.

l. 27. ξείνος ὅδ', sc. φάος οἶσσι, 'for I will never suffer anyone to be idle, who eats of my bread;' lit. 'touches my measure of corn.' The χοῖνιξ, containing four κοτύλαι, seems to represent the daily allowance for a man. Cp. Herod. 7. 187, εἰ χοῖνικα πυρῶν ἕκαστος τῆς ἡμέρης ἐλάμβανε, καὶ μηδὲν πλέον. By the addition καὶ τηλόθεν εἰληλουθῶς he means, 'no matter who he may be, or where he may have come from.'

l. 30. μεγάρων, as in sup. 16.

l. 32. ὀμφαλοῖσσας, 'studded,' rather with reference to several concentric circles of bosses, than to one large central boss. Cp. Il. 11. 32 foll. πολυδαίδαλον ὀσπίδα θούρην, | καλὴν, ἣν περὶ μὲν κύκλοι δέκα χάλκεοι ἦσαν | ἐν δέ, οἱ ὀμφαλοὶ ἦσαν ἑξήκοσι κασσιτέροιο | λευκοὶ, ἐν δέ μέσσοισιν ἔην μέλανος κυάνοιο.

l. 33. ὀξύεντα. This type of adjectives in -εις is (with hardly an exception) derived directly from nouns. To be consistent here we must either suppose the neut. ὀξὺν to serve as a noun = 'point;' or, better, we must take ὀξύεις from ὀξύα or ὀξύη, a sort of beech-tree, from the wood of which spear-shafts were made. So we have μέλιη for an 'ashen' spear, Il. 19. 390. Cp. Eurip. Heracl. 727, χειρὶ δ' ἐνθεος ὀξύην.

πάρουθε. Athena walked in front of them; but we need not suppose that she was visible to them. It is of course startling to find her described as lamp in hand; but just as in Il. 2. 446 she is depicted as speeding through the host with her fringed aegis; and as in Il. 15. 307 Apollo marches in front of Hector, carrying his terrible shield—neither of them being visible to human eyes—so is it here. This constitutes the great θαῦμα (l. 36), that no fresh lamps are seen, and yet (ἔμπης, Od. 18. 354) the walls and rafters seem all ablaze with light.

l. 37. μεσόδμαι. A word of most uncertain meaning. For the meaning of μεσόδμη in connection with the mast of a ship, see on Od. 15. 289. We can, without inconsistency, transfer this notion to the interior of a house, and understand by the word, 'niches,' or, 'depressions between two pillars or pilasters.' This accords well with the interpretation of Aristarchus, τὰ μεσόστυλα, and the more detailed interpretation of the Schol. τὰ μεταξὺ τῶν κιόνων διαφράγματα. But we have no means of deciding whether pillars ran all along the walls of the μέγαρον to take the ends of the beams, or whether we are to suppose (as most commentators) that there was a sort of gallery supported on pillars at the end of the μέγαρον. Anyhow, we may take μεσόδμαι as the sunken spaces between pillars, and we may infer from the epithet καλαὶ that these 'niches' or 'hollows' had some sort of decoration.

l. 38. ἔχοντες, apparently intransitive = 'rising.'

l. 39. ὥς εἰ πυρὸς αἰθομένοιο. Gen. absol. 'as though a fire were

burning.' Cp. Il. 22. 149, ἀμφὶ δὲ καπνὸς | γίγνεται ἐξ αὐτῆς, ὥς εἰ π. αἰθ.

1. 40. θεὸς .. οἶ. Cp. Od. 6. 150, εἰ μὲν τις θεὸς ἔσσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν.

1. 43. δίκη, cp. Od. 14. 59.

1. 44. κατάλεια, 1 aor. mid. imperat. 'lay thee down;' sc. 'go to bed.'

1. 45. ἐρεθίζω, 'may provoke the curiosity of.' Generally the word means 'irritate;' 'excite.' Perhaps he uses it here in a playful way. It can hardly mean, as some commentators render, 'test;' 'put to proof.'

1. 48. δαίδων ὑπο. For this use of ὑπό to describe 'accompanying circumstances' cp. ὑπὸ σάλπιγγος, Ar. Ach. 1001, etc.

Il. 53, 54 = Od. 17. 36, 37.

1. 55. κάτθεσαν, sc. δμαί.

1. 56. δινωτήν belongs properly to ἐλέφαντι, and only by a zeugma to ἀργύρῳ. The epithet refers to the legs and rails being 'rounded' of ivory and 'decorated' with silver. Worsley renders well 'of ivory turned, and silver sheen.'

1. 58. προσφυέ' ἐξ αὐτῆς, lit. 'close-growing from it.' The θρήνυς was not a loose hassock, but was part of the framework of the lower portion of the chair. The κῶας was probably thrown over the back of the κλισίῃ, to which word ὅθι immediately refers, so that the clause καὶ ὑπὸ .. αὐτῆς is parenthetical.

1. 60. ἦλθον. It is understood that Eurycleia had opened the doors of the women's rooms again, now that the arms had been safely stowed away.

1. 61. ἀπὸ-ῥρεον, 'began to clear away.' Cp. ἀπεκόςμεον ἔντεα δαιτὸς, Od. 7. 232.

1. 63. πῦρ, sc. the red embers and half-burned wood.

1. 64. θέρεσθαι, mid. voice, 'for them to warm themselves.'

1. 65. δεύτερον αὐτῆς. Her first offence is described in Od. 18. 321-336.

1. 66. ἀνήσεις, as in Od. 20. 178, 'wilt thou worry [us].'

1. 67. δινεύων, 'prowling.'

1. 68. δνησο, (2 aor. imperat. mid. δνίνημι), 'get your pleasure out of your feast.' She means: 'think yourself lucky that you have had a meal, and be content with that.' This use of the gen. is frequent with ἀπονίνημι, as Od. 24. 30.

1. 69. εἰσθα, § 23. 3, 'shalt go.'

1. 71. τί μοι ὧδ' ἐπέχεις, 'why dost thou thus set upon me?' Cp. Od. 22. 75, where ἐπὶ-ἔχωμεν occurs in tmesis.

κεκοτηότι (κοτώ), § 21. 1.

1. 72. ρυπῶ, epic form of the pres. ρυπάω, as δρώω of δρῶω, § 18. 2.

l. 73. ἀναγκαίη, 'need:' properly a fem. adj. used substantively as ἑγρή, Od. i. 97; ζευρή, 7. 119; ἰση, 9. 42; περάτη 23, 243.

l. 74. τοιοῦτοι, 'in such case as mine are beggars and wanderers.'

ll. 75-80 = Od. 17. 419-424.

l. 81. τῷ νῦν μὴ ποτε, 'therefore now [take heed] lest ere long thou too, woman, lose all thy bravery, wherewith thou now makest so fair a show among the handmaidens.' The next two clauses introduce two possible circumstances which may bring about this downfall. κέκασσαι, perf. καίνυμαι, stem καθ.

l. 84. ἐλπίδος αἶσα, 'fair ground of hope.' See Od. 16. 101.

l. 85. ὥς, sc. 'as it now seems;' 'as you think.'

l. 86. Ἀπόλλωνός γε ἔκητε. It is 'by the grace of Apollo,' the god of youth and vigour, that boys grow up into lusty manhood. In later times the god was specially honoured as κουροτρόφος.

l. 88. τήλικος, 'of an age for that,' sc. carelessly to disregard what goes on in his house.

l. 91. Join πάντως οὐ τί με λήθεις.

l. 92. μέγα, 'monstrous, which thou shalt wipe [the stain of] with thy life,' lit. 'which thou shalt wipe upon thine own head,' or, 'take the guilt of on thine own head.' Possibly the metaphor comes from wiping the bloody sacrificial knife upon the victim's head, as if transferring to it the responsibility of the sacrificer's sins (*piaculum*). Cp. Herod. i. 155, καὶ ἐμῇ κεφαλῇ ἀναμάςα φέρω. Eustathius speaks of the custom of a murderer wiping his sword upon the head of his fallen enemy in token that he had died by a well-deserved death; quoting Soph. El. 446, κατὰ λουτροῖσιν κάρα κηλίδας ἐξέμαζεν, et lustrationis causa (*Clytaemnestra*) capite eius abstersit guttas sanguinis.

l. 103. τοῖσι. See Od. 13. 374.

αὐτῇ, emphatic. Hitherto her information had been at second hand.

l. 107. οὐκ ἂν τίς σε, 'not one of mortal men who range the wide world could find fault with thee: for in sooth thy fame reaches high as the expanse of heaven, as 'twere of some blameless king.' In Od. 3. 348 we have ὥς τέ τευ ἡ παρὰ πάνπαν ἀνέμενος ἦε πενιχροῦ. The identity of the rhythm is unmistakable, but in the present passage the return to the first ἦ is omitted, forgotten (as it were) in the long descriptive sentence 110-114.

l. 111. φέρησι. We might expect, with the end of the relational clause, the mood would change to indicative. Indeed, some wish to read ἀνέχρησι, φέρησι, βρῖθησι as forms of this mood; and certainly the MSS. give generally τίκει and παρέχει. But the effect of the relative ὅς τε does really extend to the end of the passage, as though the words had run ὑφ' οὗ δὲ φέρησι, 'who upholds righteousness, and [under whose sway] the dark earth bears corn.' It is uncertain what is the subject to τίκει, some supplying γαῖα from above, and taking ἔμπεδα μῆλα as the

object. But, more likely, the subject is *μήλα*, 'the flocks bring forth strong [young ones].' Notice the initial syllable of *παρέχη* lengthened by the metrical stress. The praise of 'fish,' as an article of *general* consumption, seems to be post-Homeric. We do not find the heroes eating fish, ~~except when pressed by famine~~; nor does the expression *ἐξ εὐηγεσίης*, 'thanks to his righteous sway,' seem to come in naturally in a description of the rich provision afforded by land and sea.

l. 115. *μετάλλα*, 'question me about' (imperat. *μεταλλάω*). In the next line *μηδὲ* after *τὰ μὲν ἄλλα*, is equivalent to *μηδὲ* or *ἀλλὰ μὴ*.

l. 121. *ἥ ἐ σὺ γ' αὐτῇ* stands quite separate from the construction, so that *φῆ δὲ* is parallel with *νεμεσθήσεται* (*νεμεσθίσηται*), 'and lest she say,' sc. *τις δμῶν*.

l. 122. *δακρυπλάειν*, or written in two words *δάκρυ πλάειν* (Ionic form of *πλέω*), 'that I am [that my eyes are] swimming with tears, as my brain is heavy with wine.' We may suppose that the expression put hypothetically into the mouth of a servant-girl is some common, popular phrase to express the moist eye of the drunkard.

ll. 124-129 = Od. 18. 251-256.

ll. 130-133. These lines are almost identical with Od. 1. 245-248; 16. 122-125. The Harleian Schol. states that they were generally rejected here by the Alexandrine critics; though no good reason is assigned.

l. 135. *δημοσργοί*, see Od. 17. 384. Penelope means that she takes no interest in the announcements of the *κήρυκες*.

ll. 139-156 are identical with Od. 2. 94-110, with the exception of the necessary change to the first person from the third; for in bk. 2 it is Antinous who is describing the device of Penelope.

l. 139. *στησαμένη*. The proper meaning of *στήσαισθαι ἱστὸν* is 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 *ζυγόν* or top piece of the frame of the loom. The weaver when at work threw the shuttle through the divided threads of the warp, and then had to cross over to the other side to pick up the shuttle and to send it back. This walking to and fro was technically called *ἐποίχεσθαι*, Od. 5. 62. In adapting this passage from bk. 2 there is an awkwardness of construction here, because *λεπτὸν καὶ περίμετρον* must refer back to *φάρος*. But in Od. 2. 95 the epithets go directly with *ἱστὸν* in the sense of 'web.'

l. 142. Join *ἐπαιγόμενοι τὸν ἐμὸν γάμον*, 'though eager for this marriage of mine.'

l. 144. *εἰς ὅτε κεν*, like *εἰς δὲ κε*, above, = 'against the time when.'

l. 145. *πανηλεγής* is generally referred to *παν-αὐς* and *λέγω*, root *λεχ*, as if meaning 'that lays at full length.' The difficulty is the absence of the characteristic *χ* from the compound, which suggests the division of the word as *παν-ηλεγής*, the latter half being referred to *ἄλγος*, implying 'high strained' or 'long lasting' grief, i.e. 'deeply sorrowful.'

l. 147. κήται, § 23. 6.

l. 149. ἔνθα καί, 'so then I would weave;' καί meaning that she really did, as she said she would.

ἀλλύεσκον, § 7, ἐπεὶ παραθείμην, 'when I got the torches set at my side.' The optative here after ἐπεὶ has the same force as the iterative termination in ἀλλύεσκον.

l. 153. This line is generally omitted because it is wanting in the corresponding passage in Od. 2. It is similarly bracketed in Od. 10. 470; 24. 143. Possibly it was borrowed from Hesiod, Theog. 59.

l. 154. διὰ δμῶς, here = 'by means of;' 'through information of;' see Od. 13. 121.

l. 155. εἶλον, 'caught me.'

l. 159. ἀσχαλάα, here with a personal genitive. In l. 534 inf. we have κτήσιος ἀσχαλῶν. By γινώσκων she means 'now that he knows it:' he is no longer νήπιος, 'for by this time he is a grown-man, able right well to take care of his house—a man to whom Zeus granteth renown.' Cp. Od. 21. 117, οἶός τ' ἦδη πατρὸς ἀέθλια κάλ' ἀναλέσθαι.

l. 162. καὶ ὧς = 'natheless.'

l. 163. οὐ γὰρ ἀπὸ δρυὸς. When she says, 'thou art not sprung from some immemorial oak, or from some rock,' she is using the quaint language of a familiar proverb, which implies that if you are a human being it stands to reason you have had a father and mother. As we say, 'you didn't fall from the clouds!' But besides this there is doubtless a distant allusion to ancient legends about the origin of the human race, and their primeval savagery. Cicero (though with a somewhat different meaning) says in Acad. 2. 31, 'non enim est e saxo sculptus aut e robore dolatus sapiens.' παλαιφάτου seems to mean 'about which many legends are rife.' The Scholl. mention a variant παλαιφάγου, alluding to the men of old who fed on the acorns of the oak.

l. 167. δώσεις, 'thou wilt make me the prey of;' 'wilt consign me to.' We should expect the words to have run ἀχέουσι πλείουσιν ἢ οἷς ἔχομαι, but in English the idiom will hold well enough, 'more sorrows than I am possessed by now; for this is the way, when a man is far from his own fatherland, as long as I have been now.'

l. 172. Κρήτη. Odysseus does not keep quite closely here to the form of the story as told to Eumaeus (Od. 14. 199 foll.); or to Antinous (17. 425 foll). Here he appears as younger brother of Idomeneus.

l. 174. ἐννήκοντα. In Il. 2. 649 Crete has the epithet ἑκατόμπολις. Virg. Aen. 3. 106, 'Centum urbes habitant magnas.'

l. 175. μεμυγμένη. Cp. Il. 4. 437, οὐ γὰρ πάντων ἦεν δμῶς θρόος οὐδ' ἴα γῆρυς, | ἀλλὰ γλῶσσ' ἐμέμκτο. The Achaian immigrants came into Crete (according to Eustathius) after the fall of Troy, under the leadership of Talthybius; but other authorities represent them as far earlier

settlers. The Ἑτεόκρητες are the genuine native (αὐτόχθονες, ἰθαγενεῖς) inhabitants, and the Κύδωνες are perhaps a branch of them or, more likely, Syrophenician immigrants; they are found living on the river Iardanus (Ἰρχὶ Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ βέεθρα, Od. 3. 292). This is the only place where Dorians are spoken of in Homer: whether they came into Crete from Thessaly or not, must remain uncertain. Their epithet τριχάκες is taken by most modern editors as 'plume-tossing' (θρίξ-αἶσσω), pointing to their warlike character. But others take the word to mean 'going to war in three divisions (τρίχα-αἶσσω),' which would imply a general division into three classes not only for war, but for political purposes. Fäsi quotes an illustration of this Dorian tripartition from the hint about the Rhodians in Il. 2. 655, οἱ Ῥόδον ἀμφεγέμεντο διὰ τρίχα κοσμηθέντες, and ib. 668 τριχθὰ δὲ ῥέκηθεν καταφυλαδόν.

l. 178. τῇσι. This feminine dat. refers back to πόλεις, sup. 174. Κνωσὸς lies on the north coast of Crete, on the river Caeratus. Later legend placed the famous Labyrinth in the neighbourhood of this city. The allusion to Minos is very obscure. It is possible that ἐννέωρος may mean here, and in Od. 10. 19, nothing more than 'in full maturity,' as expressing some round number, fitly descriptive of the prime of animals. But if we retain, more naturally, the signification of 'nine years,' we may either couple it with βασιλεὺς, and understand that Minos was king at nine years old; or we may refer it to δαριστης, and say that 'for nine years he was the associate of Zeus;' during which period he was supposed to have received especial revelations of wisdom in the sacred cavern, which enabled him to distinguish himself as a law-giver. Plato (in his 'Minos') takes ἐννέωρος as meaning 'every ninth year,' δι' ἐνάτου ἔτους, as though these interviews only took place at such long intervals. Cp. Hor. Od. 1. 28, 9, 'Iovis arcanis Minos admissus.'

l. 182. ὁ μὲν, sc. Idomeneus; also ὁ δὲ in the next line but one.

l. 184. διπλότερος, the nominative, following the case of Αἴθων, and not, as more accurately, that of ἐμοί. Comparing the construction in inf. 246, we might have expected ἐγὼ δὲ Αἴθων ὄνομα ('by name') εἰμί.

l. 188. στήσε, 'he brought [his ships] up;' sc. 'moored them.' Amnisos is an anchorage off the mouth of a river of the same name, near Κνωσός. Eileithyia (a daughter of Hera) was the goddess who was the dispenser of comforts or sorrows, wherewith she could expedite or hinder child-birth. Because of this double office, we find several powers under the name of Eileithyia in Il. 11. 270; 16. 187.

l. 190. μετάλλα (μεταλλάω), 'enquired after.' Schol. ἐπεζητεί.

l. 193. οἰχομένην, 'it was the tenth or eleventh morning since his departure.' For this personal construction with the dative cp. Il. 2. 295,

ἡμῖν δ' εἰνατός ἐστι περιτροπέων ἐνιαυτός | ἐνθάδε μινόντεσσι: Hdt. i. 84, ἐπειδὴ τεσσαρεσκαίδεκάτῃ ἐγένετο ἡμέρῃ πολιορκουμένῳ Κροίσῳ. See also inf. 222; Od. 24. 309.

l. 194. τὸν μὲν, sc. Ὀδυσσεῖα.

l. 195. πολλὰν . . ἐόντων, 'since there was store enough in my house:' the genitive absolute in a causal sense, explaining εὖ and ἐνδοκίως.

l. 197. Join δημόθεν ἀγείρας, 'gathering it from the people.' He is supposed to have acted with kingly authority in the absence of his brother. Others join δημόθεν with δῶκα, and render 'from the public stock.'

l. 200. εἴλα, 'kept them weather-bound.' Cp. Il. 2. 293, ὃν περ δέλλαι | χειμέριαι εἰλέουσιν ὀριζομένην τε θάλασσαν.

l. 201. ὥρορε, 'some fell Power stirred it up,' (transitive 2 aor. ὄρρυμι), cf. Od. 23. 222.

l. 203. ἴσκα, lit. 'he made them like;' so that ἐτυμοῖσιν ὁμοῖα follows proleptically. Transl. 'he feigned many a lie to seem like truth.' λέγων is a mere addition = 'in his story.' See on Od. 22. 31.

l. 206. Εὐρος. This S. E. wind, that melts the snow, blows from the same quarter as the modern sirocco. The Ζέφυρος, called ἐφνυδρος, Od. 14. 458, and δυσαγῆς, Od. 5. 295, is coupled with Boreas, as a cold wind, Il. 9. 5, Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον.

l. 207. τηκομένης δ' ἔρα τῆς, sc. χιόνος.

l. 210. θυμῷ μὲν, 'in his heart,' opp. to ὀφθαλμοὶ δ', which gave no sign of pity.

l. 211. Join ἴστασαν (§ 23. 2) ἀτρίμας ἐν βλεφάροισι, 'stood fixed in their lids' (orbits). ὥς εἰ κέρα ἡ ἐ σίδηρος will then exactly parallel ὡς εἰ πτέρον ἡ ἐ νόημα, Od. 7. 36. With the plural κέρα cp. κεράεσσι, inf. 563.

l. 213. τάρφθῃ (τέρπω) = ἐκορέσθῃ. Cp. Od. 11. 212, ὄφρα . . τεταρπώμεσθα γόοιο.

l. 215. ξεῖνέ γ'. The effect of γε upon ξεῖνε may be to make it imply, 'friend indeed, as thou representest thyself, but not yet fully put to the test.' If this seems too artificial, we may insert a comma before and after ξεῖνε, and throw γε back, with its ordinary emphasis, on σευ.

l. 218. ἄσσα, § 15. 4.

l. 219. ἱταίρους is governed by εἰπέ, while αὐτός is attracted into the same case as οἷος.

l. 221. ἀργαλέον. The order of the words is ἀργαλέον [τινα] ἀμφὶς ἐόντα τόσσον χρόνον εἰπέμεν, 'hard it is for one being so long a time away to tell.' Cp. Od. 24. 218; and for ἀμφὶς in the simple sense of 'at a distance,' cp. Il. 15. 708, οὐδ' ἄρα τοί γε | τόσσον ἀκὰς ἀμφὶς μένον.

l. 222. οἱ . . ἔτος ἐστίν, see sup. 193.

l. 224. ὥς μοι ἰνδάλλεται ἥτορ. The simplest way to take these words is 'as my heart pictures him for me.' But elsewhere in Homer ἰνδάλλομαι (18, *Fiδ*, ἰδεῖν) means 'I appear,' 'am visible,' or, perhaps, 'am like.' There is therefore no authority for this transitive sense of 'picture,' and it may be better to take ἥτορ as 'accus. of respect,' rendering 'as he appears to me in my heart.'

l. 226. διπλήν. See on Od. 13. 224.

l. 227. αὐλοῖσιν. 'The brooch of gold was fashioned with two sockets.' These αὐλοί, like the κληῖδες of Od. 18. 294, seem to be 'pipes' or 'grooves' into which the pins of the brooch fall, after buckling; so that the tips of the pins are sheathed to keep them from 'catching.' 'In the forefront was a piece of cunning workmanship.' This seems to mean that the buckle proper was covered over with a plate of metal, on which was wrought in relief the scene of the dog and the fawn. Δαίδαλα is used to describe metal-work in Il. 18. 400, χάλκεον δαίδαλα πολλά, and Il. 19. 13, 19. But in Il. 14. 178 we find δαίδαλα used for the broidery on a robe, which has led many commentators to consider that the dog and the fawn are not worked in metal on the περόνη, but on the front of the χλαῖνα in needle-work of golden thread or wire. But against this cp. inf. 256, περόνην φαεινὴν . . ἄγαλμα.

l. 229. λάων. It seems necessary to go back to the interpretation of Aristarchus, who rendered this as ἀπολαύων, ἐσθίων, and to refer λάων to root λαφ, = 'seizing,' 'gripping.' The ordinary rendering is 'gazing upon' (comp. λάω and λεύσσω), but this falls in very poorly with λάε νεβρόν ἀπάγχων (230).

τὸ δὲ introduces ὧς in next line; 'wondered at this, namely, how they being wrought in gold—one of them,' etc. For this plural participle subdivided into δ μὲν and δ δὲ see on Od. 18. 95.

l. 232. τὸν δὲ χιτῶν. The smock or shirt worn under the χλαῖνα was of the softest and smoothest linen.

l. 233. οἶόν τε κρομύσιο. It seems the best way to take λοιπὸν κάτω as equivalent to 'after the fashion of the peel,' following such phrases as κατὰ κόσμον, κατὰ θυμὸν, and to translate the verse 'even as the case is with the skin of a dried onion;' the point of comparison being the delicate softness; or, giving a more local force to κατὰ, 'as the appearance is upon the skin.'

l. 238. ἱταίρων, sc. friends in Ithaca, as distinct from ξείνος.

l. 241. δίπλακα = διπλήν χλαῖναν, see on sup. 226.

l. 243. αἰδοίως, 'with due honour.'

l. 245. καὶ τὸν, 'him too will I describe to you what he was like.' καὶ τὸν, sc. even as I have already described his master.

l. 246. οὐλοκάρηνος, (οὔλος, 'thick,' 'woolly'), 'with hair curling on his head.'

l. 248. *ὅτι* of *φρεσίν*, 'because he was like-minded with him in heart.' Join *ἄρτιά* of, sc. 'feelings that matched his own.' Cp. Od. 13. 296. Others take *ἄρτια* *ῥῆθι* of 'having an understanding heart;' in which case of must be taken as an ethical dative with *ῥῆθι*.

l. 249. Join *ὕψ-ἄρσε*, 'sent into her heart a yearning for lamentation.' So *ὕψωρε*, Od. 24. 62, of an inspiration 'sent into' the soul.

l. 250. *ἔμπεδα*, predicative with *πέφραδε*, 'to prove his truthfulness.'

l. 254. *αἰδοῖος*, 'held in honour.'

l. 255. *ἐκ θαλάμου* goes closely with *πόρον*, 'I gave them him from my store-chamber, after I had folded them;' sc. for packing up, to be ready for his departure.

l. 259. *κακῇ αἴσῃ*. The emphasis lies on these words, 'therefore by an evil doom it was that Odysseus went,' etc. Cp. Il. 1. 418, *τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροις*, 5. 209, *τῷ βα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα | ἡματι τῷ ἔλόμεν*.

l. 260. *Κακοῖλιον*, formed like *Ἄιρος*, Od. 18. 73; *Δύσπαρις* Il. 3. 39; and the later form *Αἰνόπαρις*. With *οὐκ ὀνομαστήν* cp. *δυσάννυμος*, inf. 571, and Ovid, Heroid. 13. 53, 'Ilion et Tenedos, Simoisque et Xanthus et Ide | nomina sunt ipso paene timenda sono.'

l. 263. *ἐναίρεο*, imperat. uncontracted of *ἐναίρομαι* (*ἐναίρω*), 'no longer mar.' The verb (which Buttmann refers to *ἐνεροι*, the dead,) is in regular use with the meaning 'to slay in war.' In *θυμὸν τῆκε* we have the transitive-equivalent to *φίλον κατατήκομαι ἦτορ*, sup. 136. 'Yet,' he says, 'I blame thee not for it.' The expression is given fuller in Od. 4. 195, *νεμεσώμαι γε μὲν οὐδὲν | κλαίειν δε κε θάνῃσι βροτῶν*, so here we may supply *πόσιν γοῶν σε*.

l. 265. *καὶ γὰρ τίς τ' ἄλλοιον*, 'for [many] a woman bewails when she has lost her lord her lawful mate, to whom she hath borne children in wedlock, though other than Odysseus.' *ἄλλοιον ἢ* means 'less noble than.' So that Penelope has still better right to deplore her own loss. *κουρίδιος*, or *πόσις*, see on Od. 14. 245, and cp. Od. 24. 196.

l. 270. *Ὀδυσῆος*. The parallel passage in Od. 17. 525 makes it necessary to take *Ὀδυσῆος* as directly governed by *ἀκούσαι*, so that the words *περὶ νόστου* have merely a limiting or defining force = 'in respect of his return.'

l. 273. *αἰτίζων*, in inf. 284 the word *ἀγυρτάειν* is used in the same sense, and in 293 *ξυναγείρεσθαι*. With *ἀνὰ δῆμον* cp. Od. 14. 285, *ἀν' Αἰγυπτίους ἀνδρας*.

l. 275. *Θρινακίη* (see Od. 11. 107; 12. 125), though identified by the ancients with Sicily, which was called Trinacria from its *three promontories*, is a legendary island in fable-land. The name may have some allusion to the trident (*θρίναξ*) of Poseidon, who may be supposed to have upheaved the island from the ocean-bed.

ὀδύσαντο. This play upon the name *Ὀδυσσεύς* occurs in Od. 1. 62,

and the supposed etymological connection is given more fully inf. 407, and alluded to (perhaps) in Od. 23. 306 foll. The initial O may be merely prosthetic, and the Latin form *Ulixes* suggests that the root of the word is *dux* as in Lat. *dux, duco*.

1. 276. *ἔκταν*, § 20. 4.

1. 278. *ἐπὶ τρόπιος νεός*. The action is described in Od. 12. 424, *ἄμφω συνἑργον ὁμοῦ τρόπιν ἦδ' ἐκαστὸν | ἐξόμενος δ' ἐπὶ τοῖς φερόμεν ὁλοοῖς ἀνέμοισιν*. See also Od. 5. 130, *τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα*, 'bestriding the keel.' For *νεός* cp. § 11. 6.

1. 280. *περὶ κῆρι*. See on Od. 15. 245.

1. 283. *ἦην*, § 23. 4. (d). The same form occurs Od. 23. 316; 24. 343.

1. 285. Join *περὶ-οἷδ'*, 'knoweth beyond all mortal men.' Cp. Od.

3. 244, *περίοιδε δίκας ἦδ' ἐφρόνιν ἄλλων* = *prae ceteris*, and Od. 1. 66, *ὅς περὶ μὲν νόον ἐστὶ βροτῶν*.

11. 288-292 = Od. 14. 331-335, 1. 293 = 14. 323, 11. 294-299 = 14. 325-330.

1. 301. *ἀγχι μάλ'*, 'quite close at hand,' with a purely local force, as the following negative parallel *οὐδ' ἐπὶ τῇλε* shows.

1. 302. *ἔμπης*, 'notwithstanding,' i. e. though an oath is unnecessary to confirm the truthfulness of my words.

11. 303-307 are almost identical with Od. 14. 158-162.

1. 307. *τοῦ δ' ἱσταμένοιο*. This 'in-coming' of the month would fall on the very next day, when, as we find from Od. 20. 156, 276, the people of Ithaca were keeping their new-moon festival.

11. 309-311 = Od. 15. 536-538; 17. 163-165.

1. 313. *ὀίεται*, used impersonally only here, 'the thought rises in my heart, even as it shall come to pass.' Cp. Od. 21. 212.

1. 314. *ἐπεὶ οὐ*. The two syllables coalesce by synizesis.

1. 315. *εἴ ποτ' ἔην γε*, cp. Od. 15. 268.

1. 316. *ἀποπεμπέν* and *δέχεσθαι* both follow upon *οἷος*, 'so good as he was at speeding and welcoming his guests,' cp. Od. 14. 491.

1. 317. *εὐνήν*, 'for his bed;' in the most general sense, subdivided into *δέμνα*, 'bedstead,' and *χλαῖνας καὶ ῥήγεα*, 'bed-clothes.'

1. 319. *Ἥδ' ἱκνται*, i. e. sleep till morning.

1. 320. *λοέσσαι τε χρίσαι τε*. Infinitives with the force of imperatives.

1. 322. *ἄλγιον*, sc. *ἔσεται*, 'it shall be all the worse for the man of their band (*ἐκείνων*) who,' etc. This follows the English idiom: in the Greek, *ἐκείνων* depends on *ὅς*.

1. 323. *θυμοφθόρος* probably means 'with injury to life and limb,' alluding to the assault of Antinous, Od. 17. 462 foll.; and Eurymachus, 18. 394 foll. So *θυμοφθόρος* as an epithet of poison Od. 2. 329. It does not seem possible to follow the interpretation of the Schol. *ἐφ-*

θαρμένους τὴν ψυχὴν, φρενοπλήξ. It is not quite clear what it is that Penelope threatens that no rebellious suitor shall accomplish, in spite of his furious wrath. It can hardly mean that he will lose his chance of winning her hand; but rather that he shall not have his malicious way with the stranger, who is under the protection of Penelope.

l. 325. ἐμεῦ δαῖσσαι, 'shalt thou learn about me whether,' etc. This construction of δαῖσαι with the personal genitive is only found here.

l. 327. ἀυσταλέος, properly 'dry;' then 'unrefreshed,' 'squalidus;' not without allusion to washing and anointing.

l. 328. μινυθόδιοι τελέθουσιν. The argument that Penelope draws from the fact that the days of man are but as 'a span long,' is that this shortness of life must be compensated for by leaving fair fame behind us. 'Breve et irreparabile tempus | omnibus est vitae,' Virg. Aen. 10. 467.

l. 329. δὲ μὲν, 'he that himself is hard, and hard of heart, on him all mortals imprecate sorrow for the time to come as long as he lives, while all mock at him when he is dead; but whoso is blameless himself, with blameless soul, his fame guests spread far and wide.' The distinction between ἀπηγής (ἀμύμων) εἶναι, and ἀπηγέα (ἀμύμονα) εἶδέναι, is that the former points to individual acts, the frequent performance of which produces a definite character. Join διὰ-φορέουσι and cp. Od. 3. 203, καὶ οἱ Ἀχαιοὶ | οἴσουσιν κλέος εὐρύ. In l. 334 ἐσθλὸν must be taken as masc. in agreement with μιν, 'call him noble.' Others take ἐσθλὸν as equivalent to εὖ, but this has no parallel in Homeric Greek.

l. 334. In ἔειπον we have the ordinary aorist of custom.

l. 338. ἤχθεθ', i. q. ἤχθετο (ἐχθομαι), 'are grown hateful to me, since first I left,' etc. In the construction, ἤχθεθ' goes solely with ῥήγεα, as in Od. 14. 291, ὅθι τοῦ γε δόμοι καὶ κτήματ' ἔκειτο.

l. 340. κείω, 'I will lay me down.' See Od. 14. 532.

l. 343. With the pleonasm ποδάνηπτρα ποδῶν cp. βοῶν ἐπιβουκόλος, Od. 3. 422, σῶν συνδόσια, 14. 101, αἰπόλος αἰγῶν, 17. 247.

l. 347. τέληκε. Such an one alone would be able to sympathise with his miseries. The younger women would only laugh to see the wreck of his manhood. The ll. 346-348 were rejected by the Alexandrine critics, first on the ground that Odysseus would not have chosen one who had the power of recognising him by the scar. But it was quite necessary for Odysseus to have some one among the women whom he could trust; so that it was well worth his while to risk the possible dangers that might come from the recognition.

l. 351. φιλίων is nom. sing. comparat. of φίλος, not gen. plur. of φίλιος. This form is only found here, and in the corresponding verse, Od. 24. 268.

l. 356. ἥ σε πόδας νίψει, 'she shall wash thy feet, weakling though

she be.' In the use of the two accusatives, *σε πόδας*, we have a real case of what grammarians called *ἐπεξηγήσις* (appended explanation), because *πόδας* adds an explanatory limitation to *σε*, describing the part washed.

1. 358. *ὁμήλικα*, 'compeer.'

1. 359. *ἤδη*, 'by this time.' Time enough has elapsed, and sorrow enough been endured to have wrought such a change. In. Od. 4. 149 Menelaus notices the likeness of Telemachus to Odysseus in a similar way, *κείνου γὰρ τοιοῦδε πόδες τοιαῖδε τε χεῖρες*.

1. 361. *κατέσχετο*, 'covered.'

1. 363. Join *ὦ μοι ἐγὼ ἀμήχανος*, 'ah me! helpless that I am,' comparing *ὦ μοι ἐγὼ δειλὸς*, Od. 5. 299. The genitive *σέο* is best taken as depending on *ἀμήχανος* = 'in the matter of thy fate.' '*Hei mihi quam ego sum consilii inops de te.*' Eurycleia apostrophises Odysseus as though he were far away.

ἦ σε περὶ Ζεὺς ἀνθρώπων = '*certe te prae ceteris hominibus odit Jupiter, cum tam sis pius erga deos.*'

1. 364. *θεοῦδέα*, lit. 'god-fearing,' see Od. 13. 202.

1. 367. *εἶος* (§ 8. 6) *ἴκοιο*, 'in order that thou mightest come.' Cp. Od. 4. 799, *πέμπε δέ μιν* (the dream) *εἶως Πηνελόπειαν . . παύσειε κλαυθμοῖο*: 5. 385, *πρὸ δὲ κύματ' ἔαξεν* | *ἔως ὃ γὰρ Φαίηκεσσι φιληρέμοισι μγάϊη* | *διογενῆς* 'Οδυσσεύς.

1. 369. *οἶφ*. That such a portion of suffering had fallen to Odysseus alone of all the Greek chieftains forms the opening complaint in the Odyssey, 1. 11 foll. *ἐνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὴν Ὀδυσσεύ, οἴκοι ἔσαν, πόλεμόν τε πεφειγότες ἤδ' ἐθάλασσαν, | τὸν δ' οἶον, νόστον κεχρημένον ἤδ' ἐγναυκὸς, | νύμφη πότνι' ἔρυκε Καλυψώ*.

1. 370. *οὕτω που*. Here Eurycleia breaks off from apostrophising her absent lord, and turns to the poor stranger, whose pitiful case she compares (in her ignorance) with that of Odysseus. 'Yea, haply thus at him too (sc. Odysseus) scoffed the maidens of strangers in far-distant lands, when he came to the home of any such; even as these hussies here are all scoffing at thee.'

1. 373. *οὐκ ἔαός νίξειν*, 'thou sufferest [them] not to wash [thy feet].'
ἀνῶγε here is the imperf. without augment from the pres. *ἀνάγω*, as in Od. 15. 97, 103; 20. 139; 23. 267, 368; 24. 167. *οὐκ ἀέκουσαν* is what the grammarians call *litotes*, as being 'under-stated.' She means 'with right good will.'

1. 377. *ὁρώρεται*, 3rd sing. of perf. pass. (*ὄρυνμι*), corresponding to the form *ὄρωρα* in the active voice.

1. 380. *ἐοικότα ὦδε*. Although Athena had transformed him so thoroughly, as to make him *ἀγνωστον πάντεσσι βροτοῖσι* (Od. 13. 397), yet Eurycleia detects the resemblance through the disguise. Athena had changed (13. 430 foll.) his *χρῶς*, *τρίχες*, *δέρμα*, *ὄσσε*, but in his

general build (δῆμος) and voice (φωνή) the likeness remained; while the addition of πόδες as a detail is appropriate, as so much is soon to turn upon the discovery of the scar.

l. 384. ἐπιφρονέουσα, 'closely observing.'

l. 386. ~~ἐπ' ἐνείκεν~~ = *obliviscitur*. The reading τοῦ, which has better authority than the easier instrumental dative τῷ, may be illustrated by Od. 10. 361, λó' ἐκ τρίποδος μεγάλιοι, and is closely dependent on the ἐκ in composition.

l. 388. ἐπήφυσεν, 1 aor. ἐπ-αφύσσω.

l. 389. ἑσχαρόφιν, § 12. 1. Another reading is ἀπ' ἑσχαρόφιν, as suiting better with ποτὶ σκότον, but the change is needless, as we find him 'turning away sharply towards the darkness,' *because* he was sitting at the hearth.

l. 390. δίσσας, of an 'anxious thought' rising in the mind, and so followed by μή.

l. 391. ἀμφαδῶν (another form of ἀμφαδόν, Od. 14. 330; 19. 299), must be taken adverbially with γένοιτο, and not adjectivally with ἔργα, as there is no adjective ἀμφαδός. By ἔργα is meant what we call 'the facts of the case,' 'the whole affair.' ἀμφράσσονται, §§ 7; 10. 1.

l. 393. ἤλασεν is used with a double accusative, (1) with οὐλήν, of the 'internal object,' and (2) with μιν as object accus. Cp. Il. 5. 361, ἔλκος δ' με βροτὸς οὐτάσεν ἀνὴρ: 795, ἔλκος τὸ μιν βάλε Πάνδαρος ἰφ': 16. 511, ἔλκος δ' δὴ μιν Τεύκρος βάλεν ἰφ. Cp. Od. 21. 219; 24. 332; 'wherewith a boar once slashed him with gleaming tusk.'

l. 394. μετ' Αὐτόλυκον, 'to visit Autolycus.' It is a mistake to attempt to 'whitewash' the character of Autolycus, and to put refined interpretations upon κλεπτοσύνη and δροκί, as incompatible with ἑσθλόν. Autolycus represents a stage of society of low morality, when men were not ashamed to be pirates (Od. 3. 73; Thuc. 1. 5), and when it was not discreditable to overreach one's neighbours by any means. In Il. 10. 267, Autolycus appears as a practised thief; and Ovid (Met. 11. 312), does full justice to him, making him not only the favourite, but the son of the god: 'Alipedis de stirpe dei versuta propago | nascitur Autolycus, furtum ingeniosus ad omne; | qui facere assuerat, patriae non degener artis. | candida de nigris, et de candentibus atra.' Fäsi quotes from Ctesias, how Tissaphernes Κλέαρχον καὶ τοὺς ἄλλους στρατηγούς ἀπάτη καὶ δροκίς χειρώσαντο, the 'oaths' being used to confirm the 'treachery.' The real difficulty lies in the allusion to Hermes, who does not elsewhere in Homer appear as a patron of thieves.

l. 398. ὀπήδει, 'attended him,' as patron and assistant.

l. 401. Εὐρύκλεια, in her capacity as τροφὸς and confidential servant of Anticleia.

l. 404. πολυάρητος, prop. 'earnestly prayed for,' as in Od. 6. 280. Cp. the name of the queen of the Phaeacians, Od 7. 54, 'Ἀρήτη δ' ὄνομ'

ἐστὶν ἐπώνυμον, which the Schol. interprets καθὸ ἀρηγῶς καὶ εὐκταίως ἐγεννήθη.

l. 406. γαμβρὸς, sc. Laertes. Autolycus takes the child from Eurycleia, but addresses himself to its parents. Eurycleia seems to have expected some significant (ἐπώνυμον) name, like Ἀρηγός, but Autolycus, because he has been 'a man of wrath' (ὀδυσσόμενος) in a double sense, as incurring and dealing out wrath, chooses the name Ὀδυσσεύς. See on sup. 275.

l. 407. τὸς ἰκάνω, 'am come thus (as you see).' A true cognate accus., equivalent to τήνδ' ἀφίξει ἀφικόμεν.

l. 410. μητρῴον, sc. 'where his mother was reared.'

l. 412. τῶν, partitive genitive.

l. 416. περιφύσα, 'having thrown her arms about his neck.'

l. 420. πανταίηρον. See on Od. 14. 419.

l. 421. ἀμφὶ θ' ἔπον. The word ἀμφιέπειν (Il. 11. 776) covers all the process between the 'flaying' and getting the animal ready for the table: 'set to work upon it.' The other details will be found in notes on Od. 14. 422 foll.

l. 427. ὑπνου δῶρον. See Od. 16. 481.

l. 431. κατασπέννον ὕλη. See Od. 13. 351.

l. 433. νέον προσέβαλλεν, 'was just touching,' sc. δακτύλῳ as inf. 441. The 'deep stream of smooth-flowing ocean' is not an equivalent for the sea generally, but describes the outlying river Oceanus, which was supposed to bound the world. See Od. 11. 13 foll. The word ἀκαλαρπίτης pre-supposes a form ἀκαλός, evidently connected with ἡκα, δακν.

l. 443. φύλλων ἐνέην χώσις, 'there was a litter of leaves therein in full plenty.' Cp. Od. 5. 476 foll. where a more detailed description of a similar thicket is given. With ἥλιθα (ἄλις) cp. Il. 11. 677, ληίδα.. ἥλιθα πολλήν.

l. 444. τὸν δ', sc. μέγαν σὺν (439).

l. 445. ὡς ἐπάγοντες ἔπησαν, 'as [the men] pushed forward, cheering on [the dogs].' See the word ἐπακτῆρες, sup. 435.

l. 446. φρίξας αὐ, 'setting up fiercely the bristles of his neck.' Cp. φρίσσει... πῶτον ὑπερβεν, Il. 13. 473; ὀρθὰς δ' ἐν λοφίῃ φρίσσει τρίχας, Hesiod, Scut. Herc. 391.

l. 448. ἀνασχόμενος δόρυ, 'raising his spear aloft.'

l. 449. φθάμενος, 'forestalling him.' Cp. Il. 5. 119, δὲ μ' ἔβαλε φθάμενος, and see on Od. 15. 171. The participle often stands in Homer as an adverbial adjunct to the finite verb, as θέων, Il. 6. 54; ἔθων, Il. 9. 540; λαθὼν, Il. 13. 390.

l. 450. γούνας, § 11. 7. (b). διήφυσσε (δι-αφύσσειν), lit. 'drew away,' i.e. 'tore away much flesh.' The word διαφύσσειν refers properly to fluids being 'drawn off,' as in Od. 16. 110, so that its use here is closely parallel to that of the Lat. *haurire*, as in Liv. 7. 10, 'uno alteroque

subinde ictu ventrem atque inguina hausit; Virg. Aen. 10. 314, 'gladio latus haurit apertum.' Cp. Il. 13. 507, *διδ' ἔντερα χαλκῷ | ἤφυσε*.

l. 451. *λευριφίς*, 'with sidelong spring;' characteristic of the attack of the wild-boar. Cp. Il. 12. 147, (*ἀγρότεροι σύες*) *δοχμῷ τ' ἄσσοντε*.

l. 454. *μακόν*. See on Od. 18. 98.

l. 455. *τὸν μὲν .. ἀμύνοντο*, 'they busied themselves about the beast;' i.e. made arrangements for carrying its carcase home. It is a mistake to refer *τὸν μὲν* to Odysseus, as the antithesis, introduced by *ὥτε* *αὐτὴν* δὲ shows.

l. 457. *ἐπαιοιδῆ*. The superstition of the efficacy of a charm or spell to staunch blood is common in all countries and ages. Cp. Virg. Aen. 7. 757, 'neque eum iuvare in vulnera cantus.' They seem to have been wise enough to put the bandage on first.

l. 461. *φίλῃν*. For this reading many substitute *φίλως*, with several MSS., and some have conjectured *φίλοις*, qy. 'back to his friend's?' *φίλῃν* occupies, no doubt, an unusual position, into which it is forced so as to accumulate the ideas of joy and satisfaction.' Odysseus is pleased to go home, pleased with his presents; the sons of Autolycus are pleased at the success of their cure; and the parents are pleased at their sons' return.

l. 464. *οὐλὴν ὅτι πάθοι*, 'how it was that he got the wound.'

l. 467. *τῇν*, sc. *οὐλῇν*. For *καταπηγνέσσι* cp. Od. 13. 164.

l. 468. *ἐπμασσαμένη*, 'when she had handled it;' denoting a more careful touch than that suggested by *λάβουσα*.

φέρεσθαι, 'she dropped the foot that it fell;' lit. 'that it was carried along,' as in Od. 12. 442, *ἦκα δ' ἐγὼ .. πόδας καὶ χεῖρε φέρεσθαι*. Cp. Od. 22. 84.

l. 470. *ὧψ δ' ἐτέρωσ' ἐκλίθη*, 'it [the basin] was tilted over on one side,' so *ἐτέρωσε κάρη βάλλειν*, Il. 8. 506: *ἡμύνειν*, 6. 308: *κλίμεσθαι*, 13. 543.

l. 471. *τῇν* [sc. *Εὐρύκλειαν*] *ἔλεν φρένα*. So Il. 16. 805, *τὸν δ' ἄτη φρένας εἶλε*.

l. 472. *πλήσθεν = ἐπλήσθησαν*, § 22. 1.

θαλερῇ .. φωνῇ, 'the flow of her voice was stayed.' The common combination is *θαλερὸν δάκρυ*, Od. 4. 556, with the notion of something 'fresh' and 'vigorous.'

l. 473. *ἀψαμένη γενέου*. Cp. Il. 1. 501; 8. 371; 10. 454. See Pliny, Nat. Hist. 11. 45, 'Antiquis Graecis in supplicando mentum attingere mos erat.'

l. 475. *πάντα*. See on Od. 16. 21.

l. 477. *πεφραδίειν*, § 16. 2, 'to intimate;' see Od. 14. 3. Even in her sudden transport Eurycleia had not forgotten *all* caution; she does not cry out the name of Odysseus to Penelope.

l. 478. *νοῆσαι*, 'to notice' the gestures of Eurycleia. Her ears and

eyes 'were holden:' she did not even seem to hear the *καναχή* of the *χαλκίδες*, sup. 469.

1. 480. *χείρ' ἐπιμασσάμενος*, i.e. *χείρ* with accent thrown back in consequence of elision, as *εἴφ'* for *εἴπε*, Od. 9. 279, 'feeling for it with his hand,' as *he sat in the dark*. This use of *ἐπιμαίεσθαι* is found in Od. 9. 302, of Odysseus feeling for a mortal spot in which to wound Cyclops.

1. 481. *ἔθεν* (§ 15. 1, c) *ἄσσον*, 'closer to himself.'

1. 483. *τῷ σὺ ἐπὶ μαστῷ*, 'on this breast of thine.'

1. 485. *ἐφράσθη* = *ἐπέγνω*, *agnovisti*.

1. 489. *οὐδὲ τροφού*, 'I will not spare even thee, nurse though thou art.' He omits, as taken for granted, the important clause—'if thou dost not keep silence.'

1. 494. *ἔξω*, intransitive, 'I will bide.' *ὥς δτε τις στερῇ λίθος*. This condensed form of comparison, equivalent to 'I will hold me fast, as a stubborn rock when [it holds fast].' In English the *δτε* is hardly translatable. Cp. Od. 5. 281, *εἰσατο δ' ὥς δτε βινδὸν ἐν ἡεροειδέι πόντῳ*: 11. 368, *μῦθον δ' ὥς δτ' ἀοιδὸς ἐπισταμένους κατέλεξας*: 11. 2. 394, *'Αργεῖοι δὲ μέγ' ἱαχον, ὥς δτε κύμα | ἀετὴ ἐφ' ὑψηλῇ*.

1. 498. *νηλεΐδες*. See on Od. 16. 317.

1. 500. *οὐδὲ τί σε χρὴ*, 'there is no need for thee to do it.'

1. 502. *μῦθον* is 'her story;' the information she is prepared to give. She is to 'commit the task to the gods;' so Horat. Od. 1. 9, 9, 'permitte divis cetera.'

1. 504. *ἔκχυτο* (§ 20. 4) *πάντα*, with plpf. force, 'had been quite emptied.'

1. 505. *λίπ' ἐλαίῳ*, 'with oil olive. This rendering takes *λίπ'*, as the elided form of a dative, *λίπῃ*, or *λίπαι*, from an old nom. *τὸ λίπαι*, and *ἐλαίῳ* will be from an adjective *ἐλαιος*, in agreement with *λίπ[ῃ]*.

1. 507. *θερσόμενος* (*θέρω*, § 19. 2), 'to warm himself.'

11. 508, 509 = sup. 103, 104, with the change of *τυτθὸν* = 'a very little thing,' for *πρῶτον*. In the next line γάρ gives the explanation of *τυτθὸν*, 'a very little thing, for there is not time for more, at this late hour.'

1. 511. *ὃν τινα*. The antecedent to this relative is not expressed. It would naturally be *τῷ*, depending on *ἔσσεται*.

1. 512. *πένθος ἀμέτρητον* forms a sort of contrast to *κηδόμενόν περ*. Sleep may come even to one who is sorrowing, such as thou art; but not to me, for there is no bound to my sorrows and lamentations.

1. 513. *ἡματα μὲν γάρ*. The participles *οδυρομένη* and *γοώσα* describe her fixed condition, and thus are not parallel with *δρῶσα*, which goes closely with *τέρπομαι*, 'for all through the daytime, in the midst of my sorrowing and lamentation, I take my pleasure in looking to my own work and that of the maidens in my room' (Od. 21. 350),

a sort of pleasure or satisfaction which passes away when night comes. For the parallelism between ἐμὰ (= ἐμοῦ) and ἀμφιπόλων cp. Od. II. 103, αἱ κ' ἐθέλῃσιν σὸν θυμὸν ἐρυκακτεῖν καὶ ἑταίρων.

l. 516. πυκναὶ δὲ, 'and crowding close round my o'er-loaded heart, sharp cares disquiet me as I sorrow.' It is impossible to settle the meaning of δδινὸν κήρ. The above rendering is suggested by μῆλα δδινὰ, 'close-thronging sheep.' More commonly it is taken with a purely physical meaning, 'the heart in its close environment' in the body; or of the 'strong' 'firm-set' heart. In the construction, ὀδυρομένην follows closely on ἐρέθουσι, while the dative μοι belongs to πυκναὶ or κήρ.

l. 518. Πανδαρέου κόρη. Pandareos of Crete had three daughters, the eldest of whom, Aëdon, married Zethus, king of Thebes, to whom she bore one son, Itylus. In envy at the happy motherhood of her sister-in-law, Niobe, who was blest with many children, Aëdon thought to kill the eldest son, but, deceived by the darkness of the night, she unwittingly (δὲ ἀφραδίας) murdered her own boy Itylus. Zeus in pity metamorphosed her into a nightingale, that she might spend her days in mourning for her loss. Such is the Homeric form of the legend. The point of resemblance on which Penelope lays stress is the manifold change of note (θαμὰ τροπῶσα χεῖρ πολυηχέα φωνήν) which she compares with her own manifold perplexities as to what she shall do.

χλωρῆς, expressing the 'russet-brown' of the plumage of the nightingale, corresponding to the later epithet ξουθός. The Schol. also interprets it as ἐν χλωροῖς ὄρνεον διατρίβουσα, ἢ ἅμα τοῖς χλωροῖς φαίνομένη· ἔαρος γὰρ φαίνεται.

l. 525. ἔμπεδα, predicatively, 'keep all safe,' i. e. 'unchanged.'

l. 531. οὐκ εἶα. The true nominative to εἶα must be sought in the whole of the preceding line. It was the tender years and inexperience of her boy that kept her from marrying at first, and now that he has come to years of discretion, 'he actually (καὶ δὴ, apodosis) prays me to go back (πάλιν)' to my father's house again, and leave his palace, because my presence causes his substance to be wasted.

l. 535. ὑπόκριναι καὶ ἀκουσον, a true ὕστερον πρότερον, equivalent to ὑπόκριναι ἀκούσας, but, as usual, the more important and emphatic word comes first, 'interpret and hear.'

l. 537. ἐξ ὕδατος. The grain had been thrown into the water in the trough (inf. 553), from which the geese were feeding.

l. 539. Join κατ' ἤξει (ἄγνυμι), = κατέειξε. ἄθροοι κέχυντο, 'they lay about, thick heaped.'

l. 541. ἐν περ ὄναρ, 'though it was but in a dream.'

l. 542. Ἀχαιαὶ are to be taken here of Penelope's waiting-women.

l. 544. ἐπὶ προύχοντι μελάρῳ, 'on the jutting end of a rafter.'

l. 545. κατερήνυε, 'restrained me,' sc. from weeping.

1. 549. ἦα, § 23. 4 (d). πάρος, i.e. in the earlier part of the scene.

1. 552. χήνας is the accus. after νόησα.

1. 556. ἄλλη ἀποκλίναντα, lit. 'wresting its meaning in any other direction'; i.e. taking any different view about the meaning of the dream. So in Od. 4. 384, ἄλλα παρὲς εἰποιμὶ παρακλιθόν. The next words have an intentionally double meaning. The plain sense of them—which the hearers of the poet fully appreciate—is 'it is Odysseus himself that is telling thee now how he will accomplish his work.' But to Penelope the words sound only like a corroboration of her dream, and of her belief that the eagle represented her absent husband.

1. 560. πάντα, 'all their promises'; i.e. the seeming revelations of our dreams.

1. 562. ἀμενηνῶν, the regular epithet for the disembodied dead, 'unreal,' 'unsubstantial.'

1. 563. κεράεσσι. There is an intentional play upon the similarity of sound in κεράεσσι and κραίνουσι (inf. 567); and in ἐλέφαντε or ἐλεφαίρονται.

1. 565. οἱ ὃ ἐλεφαίρονται, apodosis, 'it is they that deceive.' Cp. the imitation of the passage in Virg. Aen. 6. 893 foll. 'Sunt geminae Somni portae, quarum altera fertur | cornea, qua veris facilis datur exitus umbris : | altera candenti perfecta nitens elephanto, | sed falsa ad caelum mittunt insomnia manes.'

1. 567. ἔτυμα κραίνουσι, 'bring things to pass in reality.'

1. 568. ἐντεῦθεν, sc. διὰ φεστών κέραν.

αἰνός is a regular epithet of a dream, and does not here mean that the dream was exceptionally horrible; but rather that there is a 'weird,' 'uncanny' element about all dreams.

1. 571. ἦδε δὴ ἦώς, 'here comes the dawning of that fatal day.'

1. 572. ἀεθλον, 'an ordeal,' to which τοὺς παλέεας stands in apposition. It is very difficult to understand the precise nature of this ordeal. It seems necessary to reject at once the common interpretation, which represents Odysseus as shooting through a line of *axe-heads*, so as for the arrow to pass through every one of the *holes*, into which the handle fits on ordinary occasions. (See Frontispiece, fig. 2). We gather, that the axes were set upright in the ground, in a long trench dug for their reception (Od. 21. 120); that in this position they resembled a row of *δρυόχοι*, which seem to be the trestles or blocks with a central notch, on which the keel of a ship was laid, when her building first began; that they were at a sufficient height from the ground for a man to shoot through them standing (575), or from his seat (21. 420), which would be an impossibility with *axe heads*, the maximum height of which could not be eighteen inches from the ground. We are therefore either obliged to imagine an axe with a hole through the blade—perhaps to

facilitate its being hung up—through a series of which holes an arrow might be sent, such a form of axe being a pure invention; or else, following the description of the axe in Od. 5. 235, we must picture to ourselves a *πέλεκυν*, ἀμφοτέρωθεν ἀκαχμένον, αὐτὰρ ἐν αὐτῷ | στελειδὸν περικαλλεῖ ἐλάϊνον, εὖ ἐναρῆρος. Two crescent-shaped blades would leave a hollow or depression, like the notch in the δρυόχοι. Twelve such axes set up in line, one behind the other, would offer a series of rings, through which a well directed arrow might pass unchecked. (See Frontispiece, fig. 1). When Odysseus succeeds in the test, it is said that he (21. 420) ἤκεν οἰστὸν | ἄντα τιτυσκόμενος, πελέκεσσιν δ' οὐκ ἤμβροτε πάντων | πρώτης στελειίδης. This is exceedingly hard to understand. The ordinary rendering—'beginning at the first hole,'—adds nothing to the picture, and is doubtful Greek. There is no reason why στελειῖ should differ in meaning from στελειδὸν, and if we could take πρώτης here in the sense of 'outermost,' 'extreme,' as in ἐν πρώτῳ βυβῳ, Il. 6. 40; ἀντιπρῶτη, Il. 20. 275, we might render here 'he did not miss the handle-tip of all the axes;' that is, that as his arrow passed down the line of crescents, it just grazed the tip of the handle that came above the metal. A model of a battle-axe in gold, not unlike Fig. 1, has been found in the recent excavations at Mycenae; and a gold signet-ring representing a warrior armed with such an axe. See Schliemann, pp. 253, 354. The double-headed axe was also the regular device on the coins of Tenedos, the phrase *Τενέδιος πέλεκυς* being a current expression for a trenchant way of disposing of a difficulty. (This is, in the main, the interpretation of A. Goebel).

1. 580. *κουρίδιον* as an epithet to δῶμα, here and in Od. 21. 78. Cp. Od. 15. 22.

11. 585, 586. *πρὶν . . πρὶν*, equivalent in meaning to *prius . . quam*.

1. 589. Join *μοι* with *παρήμενος*, as *τέρπειν*, 'to entertain me,' takes the accusative.

1. 592. *ἐπὶ γάρ τοι*, 'for on behalf of mortals that dwell upon the fruitful earth, the immortals have assigned its just portion to everything.' This rendering takes *ἐκάστω* as neuter, and is intended to imply that by the ordinance of heaven everything has its assigned limits; there is a time for amusement, and a time for sleep. Cp. Od. 11. 379, ὥρῃ μὲν πολλὰν μύθοισιν, ὥρῃ δὲ καὶ ὕπνου.

11. 594-596 = 17. 101-103.

1. 597. See on sup. 260.

1. 599. *ἢ τοι καταθέντων δέμνια*, 'or let [the servants] place a bed for thee.' So in Od. 4. 214, *χερσὶ δ' ἐφ' ὕδαρ | χεύαντων*.

11. 602-604 = Od. 16. 449-451; 21. 356-358.

BOOK XX.

1. 2. *καὶ* (§ 7) = *καὶ*, join with *στόρεσεν*. In *βοήην* we have a fem. accus. of the adjective *βόεος* (*βόειος*) used substantively, cp. Od. 16. 423. Another allusion to the skins of such freshly-slaughtered animals is found in Od. 22. 362 foll.

1. 4. Join *ἐπι-βάλε*. For the position of Eurynome in the house, see on Od. 17. 496.

1. 6. *ἐκ μεγάροιο*. The palace-maidens would have to pass through the *πρόδομος*, where Odysseus lay, as they left the house to visit their lovers in the town. Cp. Od. 18. 408.

1. 12. *ἐφ*, i. e. *ἐάοι*.

1. 13. *ὑστάτα καὶ πύματα*, 'for the last and final time.' Cp. inf. 116, where the singular is used. There is no difference in meaning here between the two adjectives, but their repetition is intended to give emphasis.

1. 14. *βεβῶσα περὶ*, 'prowling,' 'walking' round, with the idea of protecting; cp. Il. 5. 21, *οὐδ' ἔτλη περιβῆναι ἀδελφείου καταμένοιο*, and Il. 17. 80, *Πατρόκλῳ περιβάς*, ib. 313, *Ἰπποθόῳ περιβάντα*, the dative, as here.

1. 15. Join *ἄνδρα ὕλαε* (Od. 16. 5), 'barks at a man, when she recognises him not.' But *ἀγνοήσασα* may have its share in governing the accusative, if we cp. Od. 24. 218.

1. 16. *ὕλάττει*, sc. *κραδίη*, from sup. 13, 'his heart growled deep within him as he felt wrathful against their evil ways.'

1. 17. *ἠνίπαπε*, an aorist referred to pres. *ἐνίπτω* (root *ἵπ*) with reduplication occurring in the middle of the word: 'he chid his heart.' Cp. Ovid, Trist. 5. 11. 7, 'perfer et obdura: multo graviora tulisti;' Hor. Sat. 2. 5. 19, 'fortem hoc animum tolerare iubebo; | et quondam maiora tuli.'

1. 21. *διόμενον* is assimilated to the gender implied in *σε*. To address his heart (*κραδίη*) is equivalent to addressing himself; 'deeming that thou wouldest die.' Cp. Od. 11. 90, *ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο, χρῦσεον σκήπτρον ἔχων*, and Od. 16. 476.

1. 23. *ἐν πείσῃ*, 'in compliance.' *πέισα* may be supposed to be equivalent to *πειθῶ* (root *πιθ*). Others refer *πέισα* to root *πειθ*, 'bind,' and compare it with *πείσμα*, so that the words would mean 'his heart stood fast in those bonds' of self-control that he had imposed upon it.

1. 24. *αὐτὸς*, 'he himself was turning and tossing about,' in contrast to his heart, which he had bid to be still. The point of the comparison in the following simile lies in the words *ἐλίσσεται ἐνθα καὶ ἐνθα* and *αἰόλλῃ*. As the cook keeps turning the 'haggis' round, that both sides may be done, so Odysseus kept turning himself upon his bed. The

Scholl. call the simile a *ταπεινὴ εἰκὼν*, and no one can attempt to defend it on the ground of sublimity. But it is not ridiculous. And it must be remembered that these humbler affairs of eating and drinking and cooking were regarded as very important points of every day life. In the 'Clouds' of Aristophanes (408 foll.) Strepsiades is engaged in the same process at the festival of the Diasia, *ἄπτων γαστέρα τοῖς συγγενέσιν*. The words *μᾶλα δ' ὤκα* explain why the cook is so careful to keep the paunch continually turning before the fire.

l. 30. *μόνος ἔδν* is in apposition to the subject of *ἐφήσει*, and *πολλοὶσι* to *μνηστήσιν*.

l. 31. *δέμας δ' ἤκτο γυναικί*, see Od. 13. 288.

l. 33. *κάμμορε*, lit. 'fate-crushed.' For the assimilation cp. *καμμονίη* for *καταμνονίη*, Il. 22. 257. *περὶ πάντων . . . φωτῶν* = 'beyond all men.'

l. 38. *ἀλλὰ τί μοι*. Notice that *τί* here is not interrogative, but receives its accent from the enclitic *μοι*. Transl. 'but my heart is pondering belike over this, namely, how I may,' etc. A sort of vagueness is given to *τόδε* by the *τι*. Cp. Od. 4. 26, *ξεῖνω δὴ τινα τώδε*.

l. 40. *οἱ δ' αἰδν*, as we say, 'while they:' but here the cause is introduced (in parataxis) by the demonstrative *δέ*.

l. 43. *ὑπεκπροφύγοιμι*. It would be difficult to 'escape and get clear away;' because the relatives and friends of the suitors would do their best to avenge their murder.

l. 45. *σχέτλιε*. We may render 'Doubter!' The word means 'hard,' 'stubborn,' 'proof against conviction.' 'Why, [many an] one puts trust in a comrade, though far weaker: one who is but a mortal, and hath not as much wisdom [as a god].' *πειθεῖθ' = πείθεται*.

l. 49. *μερόπων*. The old etymology of 'speech-dividing,' 'articulate,' cannot be maintained. The simplest way is to refer to root *mar*, *μός*, *βροτός*, etc. and to render 'mortal.' Others have suggested root *σ-μερ*, 'think,' and *ὅπ*, as if the compound meant 'with thought in the face'—a characteristic of man as distinguished from the brute.

l. 51. *καὶ κεν τῶν*. Here begins the apodosis: 'even these men's flocks and herds thou shouldest drive away.'

l. 52. *ἀνίη*, 'a pain and grief is this, that a man should watch lying awake all night.' This translation is intended to express that *τό* is really the subject to *ἀνίη* [*ἔστι*], and that *φυλάσσειν* is in apposition to *τό*. The regular use of infinitive with definite article is post-Homeric.

l. 53. *κακῶν ὑποδύσσαι*, 'emerges ex malis,' Terent. Andr. 3. 3. 30. Cp. *θάμναν ὑπεδύσετο*, Od. 6. 127.

l. 55. *ἄψ ἔς Ὀλυμπον*. Comparing this with *οὐρανόθεν καταβάσα*, sup. 31, we shall see that at the time of the composition of the Odyssey, Olympus had come to be regarded as a synonym for 'heaven.' In the Iliad, Olympus is still a mountain-mass in Pieria, and is distinguished by epithets appropriate to a mountain.

l. 57. **λυσιμελής**. Notwithstanding the *παρήχησις* between this word and the clause **λύων μελεδήματα θυμοῦ**, it is impossible to take **λυσιμελής** as meaning anything else than 'relaxing the limbs.' Cp. Od. 4. 794, **εὔδῃ δ' ἀνακλινομένη, λίθεν δέ οἱ ὄψα πάντα**. The apodosis to **εὔδῃ** begins with **ἀλοχος δ' ἄρ' ἐπέγρετο**, 'when sleep overcame him, then his wife woke up.' See the similar arrangement of clauses in Od. 17. 359 foll.

l. 63. **ἢ ἔπειτα**, 'or that, next, some storm seizing on me might speed away, sweeping me along the paths of gloom, and might overwhelm me in the outlet of the coiling ocean-stream.' By **ἔπειτα** she introduces her second wish, supposing the first not to be granted; like the use of **μάλιστα μὲν . . . εἰ δὲ μή**. The 'paths of gloom' are those leading to the realms of death, Od. 11. 13-15. The ocean-stream (Od. 10. 508) is represented as encircling the whole world, and so, as it were, 'flowing back into itself' (**ἀψόρροος**). Perhaps its 'outlet' is some point of communication between Oceanos and the **θάλασσα**.

l. 65. **ὥς δ' ἔτε**. The return to this, after the long parenthesis, comes at l. 79, **ὥς ἔμ' ἀιστώσων**. The story ran that Pandareos, son of Merops and friend of Tantalus, stole from the temple of Zeus in Crete a golden dog, the work of Hephaestus, and brought it to his friend. But the theft was discovered, in spite of the disavowal of Tantalus, and Pandareos fled to Sicily and died there. His eldest daughter was named Aëdon, see Od. 19. 518 foll.; the names of the other two are variously given as Merope and Cleothera, or Cameiro and Clytie. The goddesses pitied these orphan girls and endowed them with many gifts; but when they came to womanhood and were ripe for marriage, the Harpies carried them off to suffer the vengeance of their father's unexpiated sin. We must notice that this story does not agree with the fate of Aëdon, as told in the last book.

l. 71. **πινυτήν**, feminine accusative of **πινυτής**, used substantively, = 'wisdom,' see on Od. 16. 423. **μήκος** means 'queenly stature,' which Artemis herself possessed: **πασάν δ' ὑπὲρ ἥ γε κάρη ἔχει ἡδὲ μέγαντα**, Od. 6. 107.

l. 72. **δέδωκεν**, reduplicated aorist from stem **δα** (**δι-δά-σκω**), 'taught them.' As in Od. 6. 233; 8. 448; 23. 160, **δέδωκε** is followed by object-accusative, it is better here to take **ἔργα** in the same construction, and to regard **ἐργάζεσθαι** as an infinitive of purpose, 'taught them splendid work to,' 'for working.'

l. 74. **κούρης**, 'for the maidens,' Lat. *commodi*. **τέλος**, the 'accomplishment,' 'realisation,' so **πολέμοιο, θανάτοιο τέλος** is only a periphrasis for **πόλεμος** and **θάνατος** respectively.

l. 75. **ἐς Δία** with **προσέειπε**, 'into the presence of Zeus.'

l. 76. **μοῖραν τ' ἀμμορίην τε** must mean 'the good and evil fate of men,' though others take it as 'that which falleth to the lot of man, and

that which falleth not.' γάρ gives the reason *why* Aphrodite went with her request to Zeus.

l. 77. τόφρα δὲ forms the apodosis to εὔτε (sup. 73), which is commonly followed by ἐνθα, τήμος δὴ, καὶ τότε δὴ. Here ἄρπυιαι, 'the snatchers,' as we see from sup. 66, are only impersonations of the storm-winds, θύελλαι. Hesiod gives them the names of Ἀελλῶ and Ὠκυπέτῃ (Theog. 267 foll.), but this is a conception later than Homer. 'And they consigned them to the Avengers, to attend upon them.' Cp. Hesiod, Opp. et D. 801, ἐν πέμπτῃ γάρ φασιν Ἐρίνας ἀμφιπολεῦειν. Here ἀμφιπολεῦειν is used as an euphemism—the real meaning being 'to haunt them,' 'to punish them.'

l. 80. ἡέ μ' ἐνπλόκαμος. This change to the third person comes in very awkwardly, seeing that Penelope's whole speech is in the form of a prayer addressed to Artemis (l. 61 foll.).

l. 81. δοσομένη, 'picturing Odysseus before mine eyes I might pass beneath the gloomy ground.' ὑπὸ γαῖαν ἀφικεσθαι is not identical with εἰς Αἶδαο δόμου δ., but only implies death and burial—as we talk of being 'underground,' or 'under the turf.' So χθόνα δύναι, Il. 6. 411; λέναι ὑπὸ γαῖαν, Il. 18. 333.

l. 82. ἐμφραίνουμι, sc. by becoming his wife.

l. 83. ἔχει. This is commonly taken to mean something like 'implies,' or 'represents,' and is translated, 'this represents an endurable evil.' But such a use of ἔχειν is more than doubtful; so that it is better to supply a personal subject to ἔχει from the following clause, 'but [one] hath herein (τῷ) an endurable evil, whensoever one weepeth all day long, sore grieved at heart, but sleep laps him round through the hours of night.' The combination πυκινῶς ἀκαχήμενον occurs in Il. 19. 312.

l. 85. ἐπέλησεν (ἐπιλήθω), aorist of custom, 'brings forgetfulness of all things;' and so rightly followed by the subjunct. ἀμφικαλύψῃ.

l. 88. παρέδραθεν (παραδραθάνω), 'there lay [one] at my side.'

l. 92. τῆς is gen. after εὔτα, as in Il. 2. 182, ὡς φάθ' ὁ δὲ ξυνέτηκε θεῶς εὔτα φωνήσάτης. There could be no difficulty for one in the μέγαρον or πρόδομος to hear a voice in the ὑπεράμιον. At any rate, the converse was possible, as in Od. 1. 358, τοῦ δ' ὑπεραυόθεν φρεσὶ σύνθετο θέσπιν δαιδῆν.. Πηνελόπεια.

l. 93. δόκησε δὲ οἱ, 'she seemed in his fancy to be standing at his head, even now recognising him.' That is, he realised so vividly the scene of recognition, the time for which was not yet; that for fear of its coming too soon, he rose from his bed and went out into the court.

l. 98. Ζεῦ . . ἐθέλοντες. The other gods are included under the name of their representative Zeus. τραφετήν, see Od. 16. 423.

l. 102. ἐνδοθεν. He wanted to hear some word of good omen 'within his own house;' and some portent besides (ἄλλο) 'at a distance;' which latter wish was satisfied by the thunder ὑψόθεν ἐκ νεφέων, while the

φήμη came ἐξ οἴκοιο. The essence of a φήμη lies in its being a casual utterance, of the full bearing of which the speaker is unaware. Almost identical is κληθδών in Od. 18. 117 and inf. 120.

l. 106. ποιμένι λαῶν is in epexegetical apposition to οἱ. In εἶατο we have the Homeric form of ἦντο (ἡμαι), § 17. 4. The mill-stones are 'planted on the ground,' as though 'sitting.' Aristarchus read εἶατο, with the smooth breathing, as if it were a form from ἡμην, a middle imperf. of εἰμί.

l. 107. τῆσιν .. ἐπερρώοντο, 'at which twelve women worked busily.' In ἐπιρρώομαι the immediate notion is that of quick movement; so χαῖται ἐπερρώσαντο, Il. 1. 529. Cp. Od. 23. 3.

l. 108. The difference between ἀλφίτα and ἀλείατα seems to be that between 'meal' and 'flour,' unless the former is to be referred to 'barley-meal' and the latter to 'wheaten-flour.'

l. 109. Join κατὰ-ἀλεσαν (καταλέω), § 19. 1.

l. 110. ἀφαιροτάτη δέ, 'for she was the weakest [of the grinding women].' We may suppose that all had an equal portion to grind; and the weakest would be the last to finish her work.

l. 111. σήμα, identical with the φήμη of sup. 105, and κληθδών, inf. 120; 'a signal.'

l. 114. οὐδέ ποθι νέφος ἔστι. This settles the interpretation of ἐκ νεφέων, sup. 104, as being only a phrase for the home of Zeus aloft — 'a pavilion, with dark water and thick clouds to cover him.'

τέρας .. τόδε, 'thou art displaying this as a significant portent for some one.'

l. 118. γούνατ' ἔλυσαν, 'have made my knees to shake,' sc. with excessive work.

l. 121. τίσασθαι, 'that he would avenge himself upon.' There is no need to read τίσεσθαι, for the predicative force of φάτο is carried on to the infinitive, as in Od. 2. 171, καὶ γὰρ κείνῳ φημι τελευτηθῆναι ἀπαντα, or Soph. Aj. 1082, ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὶ .. ἐς βυθὸν πεσεῖν.

l. 123. ἀγρόμεναι (ἀγείρω), particip. syncopated 2 aor. mid., 'having gathered together.'

l. 128. ἐπ' οὐδὸν, sc. he walked to the threshold of the women's apartments, halted there, and called to Eurycleia.

αὐτως, 'simply,' 'merely,' and so = 'quite.'

l. 132. ἐμπλήγηδην (ἐμπλήσσω), properly 'madly,' 'rashly.' We may say 'blindly.' Cp. the later use of ἐμπληκτος.

l. 135. οὐκ ἄν μιν νῦν, 'you mustn't blame her now when she is not blameworthy.'

l. 138. ἀλλ' ὅτε δῆ. The use of the imperfect tense and the independent optative shows that this does not refer to any definite act that had taken place, but rather 'she gave command to her handmaidens to

make up a couch against the time when his thoughts might turn to bed and sleep.'

l. 143. ἐπι-ίσταμεν (ἐπι-έννυμι), § 19. 1.

ll. 144, 145 = Od. 17. 61, 62.

l. 149. ἀγρεῖθ', common in the sing. ἀγρεῖ (ἀγρέω, perhaps Aeol. form of αἰρέω), Il. 5. 765; Od. 21. 176 = 'set to!' ποιπνύσασαι = 'bustling about.'

l. 150. ῥάσσετε (ῥαίνω, i. e. ῥαδνῶ, root ῥαδ), 1 aor. imperat.

l. 153. τετυγμένα, with the force of εἰ τετυγμένα, 'fair-wrought.'

μεθ' ὕδωρ, 'to fetch water.'

l. 154. οἴσσετε, § 30. 3.

l. 156. καὶ πᾶσιν, with emphasis, 'for all and everybody;' and so there is double need of exertion.

l. 158. αἱ μὲν εἴκοσι, i. e. 'some of them to the number of twenty.' μελάνυδρον, sc. where the water lies deep and dark and shaded from the sun, as contrasted with sunlit water, λευκὸν ὕδωρ, Od. 5. 70.

l. 159. αὐτοῦ, 'on the spot,' further defined by κατὰ δόματ'.

l. 160. Ἀχαιῶν, sc. μηχανήρων.

l. 163. τρεῖς σιάλους. From Od. 14. 19, 27, we learn that one hog was the daily allowance. Here, three are brought because it is a day of special festivity. καθ' ἔρκα, 'in the enclosure;' almost equivalent to ἀλή. We need not press νέμεσθαι, they are left at large, and, like swine, pick up any food they can find.

l. 165. μαλιχίοισι, used substantivally, as κερτομίοισι, Od. 9. 474; inf. 177.

l. 166. μάλλον εἰσορόωσιν, 'look after thee any better.' So Eur. Elect. 1097, *δε τις δὲ πλοῦτον ἢ εὐγένειαν εἰσιδὼν | γαμῇ πονηρὰν, μῶρός ἐστι.*

l. 170. ἣν ὕβριζοντες, sc. ἣν ὕβριν (λάβην) ὕ., 'practising which insolence they plan deeds of outrage.'

l. 171. μοῖραν, 'due share.'

ll. 174, 175 = Od. 17. 213, 214.

l. 176. κατέδησαν. Perhaps we might, with a few MSS., read κατέδησαν, to make a distinction between the work of the νομῆες, and the action of αὐτοῖς, sc. Μελάνθιος.

l. 178. Join ἀνέρας αἰτίζων, 'begging of heroes.' ἀνήσεις stands without object, 'wilt still be a trouble?' ξέσθαι, § 23. 3.

l. 180. διακρινέσθαι, see on Od. 18. 149.

l. 181. πρὶν χειρῶν, 'before we have a taste of one another's fists.' Cp. Od. 21. 98; Il. 20. 258, γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν.

l. 182. ἄλλα. Another well-established reading is ἀλλοθι = 'elsewhere,' but the sense remains the same.

l. 184 = Od. 17. 465, 491.

l. 185. Φιλοίτιος. See Od. 14. 22.

1. 187. πορθήης. The ferry would ply across the strait that separated the island of Ithaca from the mainland. The tense of πέμπουσιν represents the ferry as regularly established for public traffic.

1. 189. τὰ μὲν, 'the beasts.'

1. 194. βασιλῆ ἀναξ. So Aesch. Pers. 5, αὐτὸς ἀναξ Ἡέρεης βασιλεὺς Δαρειογενής. It is difficult to describe this collocation as that of genus and species; the point of distinction rather is between the 'royal blood' of βασιλεὺς and the actual 'power' of ἀναξ, 'some royal king.'

1. 195. θυώσι (θυῶω) = εἰς θύην ἀγούσι. 'Sensus est: sed intellegi potest quam proclives Dii sint ad homines miseriis mergendos, cum etiam regibus decernant atque immittant miseriam.' Ernesti.

1. 197. Philoetius waits for no answer to his question.

11. 199, 200 = Od. 18. 122, 123.

1. 202. ἐπὶν δὴ γένεαι (aorist conjunct. with short vowel from γένεσθαι, as ἐντίνεαι, Od. 6. 33 from ἐντίνεσθαι), 'after that thou thyself hast begotten them.' This refers especially to chieftains and heroes, who are called διογενεῖς, so that αὐτὸς has an emphasis as contrasting Zeus with the fathers of the ordinary children of men.

1. 203. μωγόμεναι, 'thou feelest no compunction at involving them in (mating them with) misfortune and bitter sorrow.'

1. 204. ἰδὼν (imperf. ἰδῶω, root ἰδ, originally σφιδ, as in Skr. svidjāmi), 'I broke into [a cold] sweat.'

1. 209. ὅς μ' ἐπὶ βοῦσιν εἶσε, qui me bobus praefecit. The Κεφαλλήνες are only mentioned again in 6. 24 of the Odyssey, ll. 355, 378, 429. In the Catalogue, ll. 2. 631, the name occurs as a general title for the dependents of Odysseus in the islands of Same, Ithaca, Zacynthus, Dulichium, and certain places on the coast of Acarnania. With ἐπὶ βοῦσιν cp. Od. 22. 427, σημαίνειν εἰσσκεν ἐπὶ δμοῖσι γυναῖξιν.

1. 211. αἱ μὲν, sc. βόες. ἀθέσφατοι = 'innumerable.' οὐδέ κεν ἄλλως, 'nor would a man find a stock of broad-browed kine grow up more kindly for him.' ἄλλως, lit. 'differently,' i. e. 'better.' ὑποσταχύνοντο is a bold metaphor to transfer to the increase of cattle, as it properly describes the growth of a crop from the blade to the ear.

1. 213. ἄλλοι, sc. 'strangers,' to whom the herds do not belong.

ἀγνόμεναι (ἀγνέειν) serves as a frequentative of ἀγειν.

1. 215. ὅπῃ, see Od. 14. 82.

1. 217. τόδε . . πόλλ' ἐπιδινεῖται, 'keeps turning this often over and over.'

1. 218. μάλα μὲν κακὸν, 'deep wrong it were, while the son [of the house] still lives, to go my way cows and all, and visit some other men's land, to a people that dwell afar: yet still more cruel is it, remaining here, biding in charge of herds that have passed into the hands of strangers, to lead a life of misery.' With αὐτῇσι βόεσσιν cp. Od. 8. 186, αὐτῇ φάρει. 'Duas se res, sive duplicem agendi modum, expendere

et secum reputare dicit: utrum fugiat, superstite herili filio, ipsosque boves furto abigat in peregrinam terram; an maneat apud alienum gregem, hoc est eum cuius fructum alieni, proci, intercipient; id quod multo etiam intolerabilius videtur servo frugi.' Bothe.

l. 222. καὶ κεν οἷ, 'and surely long ere this had I fled and reached the home of some other of the haughty princes: since [my life] here is no longer bearable.' ἀνεκτὰ, see on Od. 13. 365.

l. 224. ὀλομαι = *expecto*.

l. 228. ὃ τοι πινυτὴ φρένας ἔκει, 'how that wisdom hath found its way into thy soul.'

l. 229. τοῦνεκά τοι, taking up ἐπεὶ of sup. 227.

ll. 230, 231 = Od. 14. 158, 159.

l. 232. ἐνθάδ' ἐόντος. For Philoetius (sup. 210, cp. 187) did not regularly live in Ithaca, and might be supposed to be soon returning.

l. 237. οἷ ἡμὶ δύναμις. Cp. Il. 4. 313, ὦ γέρον, εἰθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν, | ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη, where the desire expressed is that the power to accomplish the wish accompanied the wish itself. So here, 'thou shouldst see what power on my part, and what might of arm attend [upon my wish].'

l. 238. ὡς δ' αὐτως, equivalent to the later ὡσαύτως δέ.

l. 241. μνηστῆρες δ' ἄρα. The use of ἄρα, with the meaning 'as you know,' is quite appropriate here, as the words are a resumption of what has been already said in Od. 16. 383-386 and 394-406. ἤρτυον, 'were plotting, when there came upon them a bird of omen.' ἔρως being used here with the special force of *οἰωνός*.

l. 245. συνθέσεται (συνθέω, root θεF), 'will not succeed for us.' οὐ γὰρ συνδραμεῖται, φησὶν, ἡμῖν τὸ βουλευθῆν, ἀλλὰ δηλονότι σκεδασθήσεται ἀφ' ἡμῶν, καὶ οὐκ ἂν ἴδοιμεν αὐτό. Here φόνος is in apposition to βουλή.

ll. 249-251 = Od. 17. 179-181.

l. 253. κύπελλα νεῖμε, 'handed each his cup.' These were yet empty. The οἰνοχόος came round to fill them.

l. 255. ἔφρονοβει, sc. ἐφρονοβέει (οἰνοχοέω) with syllabic and temporal augment.

l. 257. κέρδεα νομῶν, 'setting his shrewdness to work.' See on Od. 13. 255. The 'shrewdness' consisted in conciliating the suitors in giving the stranger a mean seat and a tiny table; while at the same time he had him close at hand in case of any conflict.

l. 264. δῆμος. It was not like the χαλκήμιος δόμος or λέσχη of Od. 18. 328, 'not for public resort.'

ll. 268, 269 = Od. 18. 410, 411.

l. 271. δεχώμεθα, 'let us endure,' 'accept.'

l. 273. μάλα δ' ἔμην, almost meaning 'though he speaks with bitter threats against us, for Zeus did not will it so' (sc. that we should silence

him) 'else, had we ere now silenced him in the palace, shrill-voiced talker though he be.'

1. 275. ὁ δὲ, sc. Telemachus. Possibly the meaning is that the attention of Telemachus was here diverted by the entrance of the heralds into the palace with preparations for the festival of Apollo.

1. 277. κάρη κομόωντες (κομάω). This epithet means 'with hair left long over the whole head,' as distinct from *ὑπὸ πρὸς κομόωντες*, Il. 2. 542, describing the Abantes, who only wore the hair long behind. Ἀχαιοί here stands generally for the inhabitants of Ithaca.

1. 281 = Od. 17. 258.

1. 282. ὡς αὐτοί, we might rather expect οἶν or δσιν αὐτοί. The form ἀνώγει is a pluperf. without augment, from perf. ἀνωγα.

Il. 284-286 = Od. 18. 346-348.

1. 286. Ὀδυσῆα. So, it seems, we should read, conformably with the parallel passage in Od. 18, as against the reading of the MSS. Λαερτιάδην Ὀδυσῆα, an accusative foreign to Homeric usage.

1. 290. μνάσκε[ο]. Iterative imperf. from μνάσμαι.

1. 295. ξείνους. . . ὅς κεν, cp. Od. 3. 355, ξείνους ξενίζεω, ὅς τίς κ' ἐμὰ δώμαθ' ἵκηται.

1. 297. λοετροχόφ, 'to the servant of the bath.' τῷ τὰ λουτρά παρέχοντι, Schol. Perhaps more accurately τῇ. . . παρεχούσῃ. In Od. 5. 435; Il. 18. 346, λοετροχόος is used as an epithet of τρίπους, 'from which to pour water for the bath.'

1. 300. κείμενον, 'taking it from the basket, as it lay there.' Such a basket must have been at hand into which bones and uneatable portions of meat were flung.

1. 301. μείδῃσε δὲ θυμῷ, 'he smiled in his wrath right bitterly.'

1. 302. σαρδάνιον is probably connected with σάειν, 'to show the teeth,' and so can express a 'sneer,' which raises the upper lip uncovering the teeth. Others write σαρδόνιον, with allusion to the bitter herbs growing in Sardinia (Σαρδῶ), which distorted the mouths of those who ate them. Cp. Virg. Ecl. 7. 41, 'Sardonii amarior herbis,' and Georg. 2. 246, 'ora | tristia temptantum sensu torquebit amaror.' As τοῖος is used as an equivalent for οὕτως, Od. 3. 496, etc., so τοῖος is used to qualify an adjective or adverb, as θάνατος. . . ἀβληχρὸς μάλα τοῖος, Od. 11. 135; 23. 282; πέλαγος μέγα τοῖον, Od. 3. 321; ἐπεικέα τοῖον, Il. 23; 246, κερδαλέον δὴ τοῖον, Od. 15. 451. In each case τοῖος or τοῖον is interpreted by a gesture expressive of 'greatness' or 'intensity.'

1. 304. ἦ μάλα τοι τόδε κέρδιον. This is generally taken to mean, 'verily this is all the better for thy life.' As we might say in vernacular, 'a good job for your life! that you failed to hit my guest.' But it is very doubtful if θυμῷ can bear this sense. Besides the analogy of the line ὅς οἱ φίλον ἔλαττο θυμῷ (Od. 13. 145) seems to settle that θυμῷ must have its ordinary meaning, 'in your heart,' where of course the

sense of good or bad luck is felt. We might almost render 'your heart may tell you that it was a piece of good fortune,' etc.

l. 306. *ἔξυόνει*, see Od. 19. 33.

l. 309. *φαίνετω*, as we say, 'exhibit.' Cp. *ἔπαισθολίας ἀναφαίνειν*, Od. 4. 159.

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ll. 309, 310 = Od. 18. 228, 229.

l. 311. *τέτλαμεν* (*τετλήκαμεν*), 'we endure.' Others read *τετλάμεν* as imperativel infinitive.

τάδε is followed, not, as might be expected, by an epexegetical accusative, but by genitives absolute: the last of which, *σίτου*, can only be taken with *πινόμενοι* by a very strong Zeugma; but we may compare II. 8. 506, *ἄνον δὲ μελίφρονα οἰνίζεσθε | σίτον τ' ἐκ μεγάρου*.

l. 314. *μοι* must not be taken with *ῥέξετε*, which is construed with the accusative.

ll. 317-319 = Od. 16. 107-109.

l. 320. See on Od. 13. 1.

ll. 322-325 = Od. 18. 414-417.

l. 327. *εἰ σφῶν κραδίη*, 'in the hope that it may please them both in their heart,' cp. Od. 14. 337.

l. 330. *οὐ νέμεσθε*, 'it could raise no anger that ye should wait and keep back the suitors.'

l. 335. *γῆμασθ'*[ai] is the infinitive in apposition to *τάδε* in the preceding line, 'that she should marry.'

l. 337. *κομίζη*, 'take care of,' as a wife.

l. 339. *οὐ μὲν Ζῆν'*, 'nay then—in the name of Zeus and my father's sufferings—I do not delay my mother's marriage.'

l. 342. *ποτὶ δ' ἄσπετα δῶρα*, 'and, besides, I offer large gifts.' It seems unusual that presents should be promised to the chosen bridegroom, when the custom was just the other way. Some meet this difficulty by reading *δίδωσι*, meaning, 'and who offers besides.'

ll. 343, 344 are almost verbally identical with Od. 17. 398, 399.

l. 346. *ἄσπετον*. The wild uncontrollable laughter was the proof that their wits were distraught.'

l. 347. *γελοίων* may be taken as the unaugmented imperf. of *γελοῖω*, an extended form of *γελᾶω*. Others read *γελῶων*, lengthened for *ἐγέλων* (*ἐγέλαον*). By *ἄλλοτρίοισι* is meant 'unnatural,' a face that 'did not look like their own,' or, more likely, 'that had passed out of their own control:' they had no command over their features, which writhed hideously in their hysterical laughter. Probably Horace only intends a sort of comic reference to this passage, in his '*malis ridentem alienis*' (Sat. 2. 3. 72); but Valerius Flaccus (Arg. 8. 164) reproduces the picture with some accuracy, saying of Medea, '*alieno gaudia vultu | semper erant*.'

l. 348. *αἰμοφόρυκτα*. This does not mean that in their bewilderment they attacked the flesh of the animals before it was cooked; but that to

the eyes of Odysseus, Telemachus, and Theoclymenus, the meat that the suitors carried to their lips seemed to drip with blood.

1. 349. γόνον δ' ὤλετο θυμός, i. e. 'the thought of their heart was to cry aloud,' but no sound came to their lips; only the tears stood in their eyes. See on Od. 10. 248.

1. 352. νέρθε is only put in, because γούνα belong to the lower half of the trunk, as the hands to the upper, so that we have χεῖρες ὑπέρθε.

1. 353. οἰμωγή δὲ δίδηκε, 'a wild shriek peals forth.' The vision of Theoclymenus is the rehearsal of the Μνηστηροφονία.

1. 354. ἐρράδαται, perf. pass. ραίνω (ράδνω). For μεσόδμαι see on Od. 19. 37.

1. 355. εἰδῶλων, the ghostly procession of the souls of the suitors, soon about to be sent down to Hades.

1. 357. ξηπόλαλε, 'is blotted out.' This probably is only the climax of the vision of Theoclymenus, reminding us of Campbell's 'Last Man.' But some of the old commentators maintained that the reference is to an actual eclipse; which is not impossible, as they were celebrating the festival of the new moon. Cp. for the language, Coleridge, 'Ancient Mariner,' 'The sun's rim dips, the stars rush out, At one stride comes the dark.'

1. 358. ἦδὺ γέλασαν, see Od. 16. 354.

1. 362. νυκτὶ ἕσκαε, lit. 'he likens this [scene] to the darkness of night,' with reference to sup. 351. What Eurymachus really means is, 'let us send him forth out of doors, since he finds it so terribly dark in here.'

1. 367. τοῖς, 'by their aid,' with special reference to ποσίν.

1. 370. ὑβρίζοντες is here used with the accusative, as in Il. 11. 695, ἡμέας ὑβρίζοντες.

1. 372. Πείραιον, see on Od. 15. 539 foll.

1. 376. κακοξενώτερος, 'more unfortunate in his guests.' The regular form of the comparative would be κακοξενότερος, but we may compare διζυράτατος, λαράτατος.

1. 377. ἐπίμαστον (ἐπιμαίομαι), as we say 'picked up.'

1. 379. ἐμπαλόν, 'possessed of' (πέπαμαι, πάομαι). The shortening of the diphthong may be compared with οἶος, scanned as ο ο, sup. 89. This 'cumberer of the ground' is, of course, Odysseus. Now the allusion passes to Theoclymenus, 'and another fellow starts up yonder to preach to us.'

1. 383. ἀλφειν (ἀλφειν), sc. οἱ ξεῖνοι, 'from whence they may earn you a good price.' ἀλφειν is a probable conjecture for the reading of the MSS. ἀλφοι, for which it is not easy to find a subject.

1. 387. κατ' ἀντησιν. We may suppose an old substantive ἀντησις (ἀντάω) meaning a 'confronting'; so that κατ' ἀντησιν would be 'in the way of confronting,' i. e. 'right opposite.' Cp. στη δὲ κατ' ἀντί-

θυρον κλισίη, Od. 16. 159. She posted herself as near as might be to the entrance into the μέγαρον, that she might hear and see what was going on.

l. 392. δόρπον, in contrast to δείπνον, l. 390. Nothing could be more delicate and tempting than the dinner: nothing more joyless and unwelcome than the supper in store for the suitors.

l. 394. πρότεροι, sc. the suitors, 'for they had been the ones to begin devising deeds of shame.' Cp. Il. 3. 299, ὀπότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια: 351, ὃ με πρότερος κάκ' ἔοργε.

BOOK XXI.

ll. 1, 2 = Od. 18. 158, 159.

l. 3. πολὺν σίδηρον, sc. the twelve axes. θέμεν takes up the title of the book, Τόξον Θέσις, cp. καταθήσω δέθλον | τοῖς πελέκεια, Od. 19. 572.

l. 5. προσεβήσεται, § 20. 3.

l. 6. εὐκαμπία, for the key (κλήις, see inf. 47) was sickle-shaped (δρεπανοειδής). The epithet παχείη seems to suit better the hand of a stalwart hero, though used twice of Athena, when engaged in fighting (Il. 21. 403, 425). Here it seems to reflect the notion of the strength and weight of the key, and of the effort required in its use.

l. 9. ἴσχατον, 'far at the back,' and so behind the women's apartments.

l. 11. παλίντρονον must be a standing epithet of a bow, as ἰοδόκος of a quiver. It seems best to take it as 'back-springing,' i.e. elastic; but others make it refer to the 'curve' of the bow, which it preserves more or less, even when not strung. This was especially the case with the so-called Scythian bow, in which the centre curves inwards, and the two ends or horns outwards.

l. 13. Λακεδαιμόνι, 'in Lacedaemon,' of which Messenia reckoned as part before the wanderings of the Heracleidae. τυχήσας, 'as he fell in with him,' corresponding to ξυμβλήτην, inf. 15. Eurytus was king of Oechalia in Thessaly.

l. 15. This verse consists wholly of spondees (δλοσπόνδειος), but we can hardly follow Eustathius in thinking that the poet intended by the slow movement of his line to express the lasting nature of the friendship of Odysseus and Iphitus. We have instances of δλοσπόνδειος in Od. 15. 334; 23. 321; Il. 11. 130.

ξυμβλήτην, § 20. 4, 'they met.'

l. 17. μετὰ χρεῖος, 'to recover a debt.' Cp. Od. 3. 366, ἦῶθεν μετὰ Καῦκωνας μεγαθύμους | εἰμ', ἐνθα χρεῖός μοι ὀφέλλεται: Il. 11. 698, καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖῃ, | τέσσαρες ἀθλοφόροι Ἴπποι ..

τοὺς τ' αὖθι ἀναξ ἀνδρῶν Αὐγείας | κάσχεθε. These raids and cases of *cattle-lifting* (ἄειραν) must have been common on the Greek coast.

l. 20. ἐξεσίην (ἐξ-ἱήμι) ἦλθε, 'came on a commission;' but the accusative is analogous to ὕπνον εὐδειν, cp. Il. 24. 235, ἐξεσίην ἐλθόντι.

l. 21. παιδὸς ἐὼν, 'lad though he was.' Join πρὸ-ἦκε, 'send him forth.'

l. 22. Ἴφιτος, αὐθ', sc. ἦλθεν ἐς Μεσσήνην. αἱ οἱ δλοντο, 'which had been lost from his keeping.'

l. 23. ὑπὸ, sc. 'at the teat,' as τέκνα φίλαις ὑπὸ μητράσιν ἔει, Theocr. 25. 104.

l. 25. ἐπεὶ δή. The technical name for a verse beginning with a short syllable instead of a long was στίχος ἀκέφαλος.

l. 26. φῶθ' Ἡρακλῆα, 'the hero Heracles;' the type of Greek 'manhood.' Iphitus is represented as having pushed his search for his stolen mares as far as Tiryns, the city of Heracles, who, according to different forms of the story, had some suspicious connexion with the theft. At Tiryns Heracles is represented to have slain Iphitus by throwing him from the walls of the citadel. μεγάλων ἐπίστορα ἔργων is taken by some to mean merely that Heracles was 'acquainted with mighty achievements;' but it is much better rendered 'privy to monstrous deeds,' viz. the stealing of the mares.

l. 29. καὶ αὐτὸν, with emphasis, 'he slew the man himself,' besides keeping back his steeds.

l. 30. ἔχε = 'kept.'

l. 31. ἐρέων, with the same sense as διζήμενος, sup. 22.

l. 35. ἀρχὴν ξεινοσύνης, 'as a beginning of close friendship, but they did not make acquaintance with one another by exchange of hospitality.' So γνωσόμεθ' ἀλλήλων, Od. 23. 109.

l. 38. οὐ ποτε... ἤρεϊτ'. This would refer to free-booting expeditions and voyages to exact reprisals, prior to the Trojan war.

l. 40. αὐτοῦ = 'on the spot,' resumed by ἐν μεγάρουσι.

l. 41. κέσκετο, § 17. 6. The force of the iterative tense corresponds with the words οὐ ποτε, sup., as though the bow was 'left lying every time the master sailed;' though he carried it with him (on hunting expeditions) in his own territory.

l. 42. θάλαμον τὸν, 'that chamber,' described in 8 sup. foll. Ameis remarks here that the regular use of oblique cases of the demonstrative δ, when following the substantive to which they refer, is to introduce a relational clause; as e. g. Il. 5. 319, οὐδ' . . . ἐλήθετο συνθεσίδαν | τῶν, ὅς ἐπέτελλε: ib. 231, θεῶν | τῶν αἶ τ' ἀνδρῶν πόλεμον κἄτα κοιρανέουσιν. One other passage is quoted really parallel to this, viz. Il. 17. 401, ἡματι τῷ ἐτάνυσσε. Od. 1. 115 is not identical.

l. 44. ἐπὶ στάθμην, see on Od. 17. 341.

l. 47. αὐτίκ' ἄρ' ἢ γ', 'forthwith she;' apod. to ἢ δ' ὅτε δή. To under-

stand the principle of the bolt and key, reference should be made to the figures in the Frontispiece. In the present passage we are dealing with double doors; but, for simplicity's sake, the process of fastening and unfastening a single door should be explained first. The door of the room opened inwards, and on the inner side of the door was a bar or bolt (a) running horizontally in staples. (Fig. 3.) Fixed to the under surface of the bolt was a leathern thong (ἰμάς, b) passing through a hole in the door, and re-appearing on the outer side. Fig. 3 represents such a bolt (on the inner side), the thong (b) just disappearing through the hole. In Fig. 4 is a representation of the same door, on the outside, the dotted outline showing the position of the bolt within. It will be seen that the thong has been pulled, the effect of which has been to shoot the bolt some inches beyond the edge of the door; the end of the bolt naturally falling into a hole made to receive it in the door-post (σταθμός), not here represented. This drawing of the bolt by the thong up to the door-post is described in Od. i. 442 by the words ἐπὶ δὲ κληῖδ' ἐτάνωσσαν ἱμάντι. On the door was a hook or handle (c) called κορώνη, by which the door could be pulled to; but it was customary, after the door was closed, to tie the free end of the thong in some complicated knot round the κορώνη, as security against any one entering the room; for as long as the thong was kept tight to the κορώνη, the bolt could not be shot back, nor the door opened. And we see that the first step towards opening the door was to disengage the thong from the handle (ἱμάντα θούως ἀπέλυσε κορώνης). To shoot back the bolt, a key (also called κληῖς, sup. 6) consisting of a hooked (εὐκαμπής, sup. 6) piece of metal with a handle, was inserted into the hole through which the thong passed, and by catching on some projection, or dropping into some hole, in the bolt, it hitched it back again, out of the socket in the door-post. In the case of folding-doors, as in the present passage, two bolts were necessary, or, at any rate, gave additional security. The way in which they crossed may be best understood from fig. 5. Similar cross-bars are described as closing the door of Achilles' hut in the camp at Troy, δαιοὶ δ' ἐντοσθεν ὄχῃες | εἶχον ἐπημοιβοί, μὰ δὲ κληῖς ἐπαρήρει, Il. 22. 455.

l. 48. ἄντα τιτυσκομένη, 'aiming straight thereat.' This must refer to the insertion of the key in the hole. Or if referred to the ὄχῃες, 'striking at them quite straight, she pushed back the bars.' But, anyhow, the key will be the instrument that does it. τὰ δὲ, sc. θύρετρα from next line.

l. 49. ἔβραχεν ἥντε ταύρος. So in Il. 5. 749, αὐτόματα δὲ πύλαι μύκον.

l. 51. σανίδος, here, a raised stage or 'dais,' for things of value could not be laid upon the earthen floor of the θάλαμος.

l. 52. θυώδεα, because the clothes were probably stowed away in

cedar chests, or with cedar shavings, or some such perfume to keep away moth.

l. 53. ἐνθεν ὀρεξαμένη, 'reaching up therefrom,' sc. from the *σaris*.

l. 54. αὐτῇ γοοῦντῃ, see Od. 14. 77.

l. 61. ὄγκιον, 'a casket,' properly to contain ὄγκοι, i. e. the barbed points of arrows; but that it was neither small, nor of light weight, we infer from the fact that several women carried it between them.

l. 62. ἀέθλια seems to be rightly interpreted in Damm's *Lex. praemia, quae olim certando consecutus erat herus, vel et quae olim ponere solebat aliiis certantibus*.

ll. 63-66 = Od. 18. 208-211. In this passage l. 66 is wanting in the majority of MSS. It certainly does not seem to suit the grouping of the picture here.

l. 69. ἐχράετε. The common construction of χράω is with the dative, as in *στυγερός δέ οἱ ἔχραε δαίμων*, Od. 5. 396, and the passage quoted to prove its construction with the accusative, viz. ll. 21. 369, *τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν* leaves it quite uncertain; as the accus. is probably the object to κήδειν. It is therefore better to join *δῶμα ἐσθιέμεν* as we have *ἐσθιέται μοι οἶκος*, Od. 4. 318, and to take *ἐχράετε* intransitive, 'who have set yourselves.'

l. 71. ἐπισχεσίην (ἐπέχειν, 'hold forward'), 'a pretext.' The interpretation of μύθου has given great trouble; but we may fairly translate it 'your view,' 'your design;' just as we might say 'your own story.'

l. 72. ἀλλ' ἐμὲ, here we should expect ἤ instead of ἀλλὰ, following directly upon ἀλλήν. Cp. Od. 8. 311, *ἀτὰρ οὐ τί μοι αἴτιος ἄλλος | ἀλλὰ τοκῆς δῶν*.

l. 73. τόδε φαίνει' δεθλον, 'here is the prize before your eyes;' she means herself as the prize, as the corresponding passage shows, inf. 106 foll.

ll. 75-79 = Od. 19. 577-581.

l. 82. δακρύσας, aorist participle introducing a fresh action, 'bursting into tears.' ἐδέξατο, 'received [the bow].'

l. 83. ἄλλοθ' [ι], sc. 'in another place.' He was not quite close to Eumaeus; but near enough to see his master's bow, the sight of which quite unmanned him.

l. 85. ἐφ' ἡμέρᾳ φρονέοντες, 'with thought but for the passing hour.' Cp. Terence, *Adelph. 3. 3. 42*, 'istuc est sapere, non quod ante pedes modo est | videre, sed etiam illa quae futura sunt | prospicere.'

l. 87. καὶ ἄλλως, 'even without your doing this.'

l. 89. ἀέων δαίνυσθς. Here ἀέων is used adverbially and indeclinable, as in ll. 4. 22; 8. 459; but in Od. 14. 195 we have ἀέωντ', i. e. ἀέοντες; in Od. 2. 311, ἀέοντα; in Od. 11. 142, ἀέουσα.

l. 90. Join κατ' ἀνιπόντε. Others read *καταντῶσι* as one word, like *καταῖθι*.

l. 91. *δέθλον δάατον*, 'an awful ordeal.' The word occurs again in Od. 22. 5, and is used of the water of Styx in Il. 14. 271, where Buttmann renders 'inviolable' (i.e. 'not to be lightly injured,' from *δ* priv. and *δάω*). It is more probably compounded of the copulative or the intensive *δ* and *δάω* (*ἄδω*, *ἄφαρ*), and so means 'fraught with calamity.' But the very uncertainty of the word may have an appropriate force here, if Antinous intends by it 'fraught with *no* calamity,' (*δ* priv.), while the hearers accept it in the other sense. So the Schol., *ἐπιβλαβή, ἢ ἀνευ βλαβῆς*.

l. 92. *ἐντανύεσθαι*, passive.

l. 93. *μέτα = μέτεστι* in its simplest sense, *ἐστὶν ἐν μέσῳ*, to which is added by way of explanation *ἐν τοῖσδεσι πᾶσιν*.

l. 95. *πᾶσι δ' ἔτι*. This clause, introduced by *δὲ* (in parataxis), means 'though I was still a child;' and serves to heighten our appreciation of his *μῆμη*.

l. 99. *τότ' ἀτίμα (ἀτιμάω)*, referring to the scenes in Od. 17. 445-463, 477-480.

l. 105. *γελῶν*, § 18. 2. Telemachus is really delighted at the prospect of his father's victory; but he has to make some sort of excuse for his seemingly ill-timed joy.

l. 107. *δέθλον*, see on sup. 73. *γυνή* here is in apposition to *δέθλον*.

l. 108. *Πύλου*, the local genitives may be taken as subdivisions of the *Ἀχαιῶν γαῖα*.

l. 109. The verse *οὐτ' αὐτῆς .. μελαίνης* is wanting in the majority of MSS., and it seems to be composed of the two half lines, Od. 14. 98 and 97.

l. 110. *τί με χρή*, see on Od. 22. 377.

l. 111. *μὴ μύνησι παρέλκετε*, 'let not the matter drag on by any mere pretences.' So the Schol. interprets *παρέλκετε* by *διατρίβετε*, but it rather means 'drag it away (as we say) on any side issue.' There is a general consent as to the meaning of *μύνησι*, the etymology is most uncertain. Perhaps a reference to *ἀμύνομαι* (*munio*) in the sense of 'parrying' or 'fencing off' a decision is, on the whole, the best.

l. 113. *εἰ δέ κεν*, 'but should I string the bow and shoot the arrow through [the lane of] iron, my lady mother need not then, to my deep sorrow, leave this house, going her way with some other lord, so long as I remain behind, man enough even now to win these splendid prizes of my sire.' It is difficult to assign any other meaning to *δέθλια ἀνελέσθαι*, seeing that the words unmistakeably refer to winning a prize, in Il. 23. 823; see on sup. 62. But almost all commentators interpret *δέθλια* to mean 'weapons of war,' and *ἀνελέσθαι* 'to take up,' 'use.'

l. 118. *φουνκίεσσον*, pronounced with synizesis of *οε*.

l. 120. Join *διὰ δρύεας*. Here *διὰ* either means 'all the way along,' or 'right down through the hardened floor.' See notes on Od 19. 573 foll.

l. 121. *ἔναξ* (*νάσσω*), 'rammed it.' The trench and the ramming should be enough to show that there is no allusion here to handleless axe-heads set up on edge.

l. 125. *τρίς μὲν μιν πελέμειεν*, 'thrice he made it shake again, in his desire to string it, and thrice he had to forego his effort.' The words are used here with something short of perfect appropriateness. In Il. 21. 176 they describe Achilles trying to 'draw a spear from the ground,' using violent efforts in 'shaking it to and fro.' This is accurately given by *πελέμειεν* and *ἐρύσσεσθαι*, which can only be applied very loosely to the process of stringing a bow.

l. 129. *ἀνένευε*, sc. 'signed to him to desist.'

l. 131. *καὶ ἔπειτα*, 'for all time to come.' This modest view takes for granted that he shall never improve, nor ever be able to accomplish the task; while at the same time *νεώτερος*, ('too young,') and *οὐ πω*, ('not yet,') suggest a hint that he may gain more strength by and by.

l. 137. *σανίδεσσιν*. Telemachus was standing on the threshold, so that nothing would be easier than to lean the bow against the 'strong-joined doors,' cp. Od. 23. 194. The plural refers to a pair of folding-doors. Meanwhile he leaned the arrow he had drawn from the quiver, 'at the same spot, against the curved bow-tip.' The bow stands against the door, and the arrow against the bow; and, as a further precaution against the arrow falling, it rests against the 'horn' or 'hooked tip' of the bow. There was only a single *κορώνη* to the bow, as the string was a fixture at one end, but had to be hitched over the other; cp. Il. 4. 111, *τόξον... λαίηνας χρυσέην ἐπέθηκε κορώνην*. It might seem simpler here to take *κορώνη* of the 'hooked handle' of the door (l. 46 foll.); but we must remember that we are *inside* the room, and the *κορώνη* is on the *outside* of the door. The only thing to be specially noted is that evidently the bow is comparatively short and the arrow long.

l. 141. *ἐπιδέξια*, see on Od. 17. 365; 'from left to right,' i.e. beginning with the one who sat just to left of the *κητήρ*. 'In the innermost part of the chamber (*μυχόιτατος*, inf. 146), where they performed their sacred ceremonies, and where he who presided over them sat, stood the *κητήρ*. There began the pouring out of the wine, and thence the cup went round in succession from left to right; that is after one man had been served by the *οἰνοχόος*, the next so served was the man on his right. Now whatever else took place on other occasions where a succession was observed, the same was done as in this their arrangement for drinking, by way of an auspicious omen.' Buttm. Lexil. s. v. *ἐπιδέξια*.

l. 142. *οἰνοχοῦσι*, sc. *ὁ οἰνοχόος*, as *ἐσάλαψε*, etc.

l. 145. *θυσο-κόος*. The latter part of the word Curtius refers to root *κοφ*, 'look to,' seen in Greek *κοῶ*, Lat. *cav-*eo**. It seems to mean 'one

who examines the smoke from burnt-offerings,' apparently for some purpose of divination. In Il. 24. 221, *μάντιες* and *Ιερῆες* are distinguished from *θουοσκόοι*. Perhaps the main difference may be that the two former are public officials, and the *θουοσκόοι* attached only to particular families; and in Od. 22. 322 foll. Leiodes seems to hold some office under the suitors. Odysseus evidently did not acknowledge him as a regular priest, or we may suppose he would have spared him as he did Maron, priest of Apollo, Od. 9. 197 foll.

1. 147. *μυχοί-τατος*. The first half of the adj. is a true locative case, as *οἰκο-ι*, cp. *Πυλοί-γενής*, Il. 2. 54. For the composition of the word—a superlative formed from a substantive—cp. *βασιλεύτατος*, Il. 9. 69; Od. 15. 533. Leiodes, then, had his regular seat 'at the furthest end of the hall.'

1. 148. *ὅς βα, ille quidem*, as Od. 20. 291.

1. 150. *κάμει (κάμνω) χεῖρας*, 'he got tired in his hands.' So *κάμει γυνῆ*, Il. 23. 63; *ἄμον ἔκαμνεν*, Il. 16. 106.

1. 153. *κεκαθήσει (κῆδω, root καδ)*, is a future formed from the reduplicated aorist *ἐ-κέκαδ-ον*, § 18. 3. When Leiodes says that 'this bow will rob many a chieftain of life and being,' he probably means that many an one will 'break his heart' over it, in fruitless efforts to string it; or even might fairly make away with himself in mortification at his failure. But the words of course bear a deeper meaning, and foreshadow the *μνηστροφονία*, though the speaker was not conscious of their import. With the tautology *θυμοῦ καὶ ψυχῆς* we may compare *ψυχῇ τε μένος τε*, Il. 5. 296, or *ψυχῇ τε καὶ αἰὼν*, Il. 16. 453.

1. 154. *ἐπεὶ ᾗ*, 'since, verily, far better is it for us to be dead, than to live on and to fail [of that prize] for the sake of which we are ever accompanying together here, waiting for it all our days.'

1. 159. *παρήσεται*, § 8. (4). Cp. Od. 6. 126, *ἀλλ' ἄγ' ἐγὼν | αὐτὸς πειρήσομαι ἥδ' ἴδωμαι*.

Il. 161, 162 = Od. 16. 391, 392.

Il. 164-166 = sup. 137-139.

1. 171. *σὺ*, emphatic, as *σέ γε* in the next line.

1. 173. *οἶόν τε .. ἔμειναι*, cp. sup. 117, *οἶός τ' ἦδη .. ἀνελέσθαι*. There is perceptible shade of difference in the meaning of *ρυτήρα* as applied to *βιοῦ* and *δυστῶν*, but cp. Virg. Aen. 12. 815, 'non ut tela tamen non ut contenderet arcum.'

1. 174. *τανύουσι*. It is a controverted point, whether, with Aristarchus, we should take this as a present tense with the force of a future, or as a future tense without the characteristic sigma. These forms are probably future tenses, *τελέω*, Il. 2. 330; *ἀντιῶν*, Od. 1. 25; *κορέω*, Il. 8. 379; *κρεμῶν*, Il. 7. 83; *ἀνάω*, Il. 4. 56; *ἐρύω*, Il. 11. 454. The use of *ἐντανύεσθαι* with *οἶω*, sup. 97, tends in the direction of this second interpretation.

l. 177. *κῶας ἐπ' αὐτοῦ*. Antinous wishes to be comfortable while he sits at what may prove a long task.

l. 178. Join *ἐκ-ἔνευκε*, 'bring out'; *στέατος* (two syllables by synizesis) is the gen. after *τροχόν*. We may parse *ἔνευκε* as an aorist imperative of stem *ἐνεκ* (given under *φέρειν*). In l. 183 inf. *ἐνευκε* is the 3 sing. indic. The common form in the indicative follows the 1 aor. type, sc. *ἐνευκα* (Attic *ἤνευκα*); but the forms have a tendency to pass to the type of a 2 aor. 'It would appear that the 1 aor. is more complete and less confined in usage, and that its parts with *α*, excepting 1 sing., are more frequent than the corresponding parts with *ο* or *ε* of 2 aor.' Veitch, Greek Verbs, s. v. *φέρειν*. In l. 196 inf. *ἐνεύκει* is read by Bekker and La Roche, but a well established reading is *ἐνεύκοι*.

l. 179. *θάλποντες*, sc. the *τόξον*, not the *στέαρ*. The force of the present participles is equivalent to, 'by warming it.'

l. 182. Join *πάρ-θήκεν*.

l. 186. *ἐπέιχε*, intrans. 'held back,' 'waited'; as in Hdt. i. 32, *πρὶν δ' ἂν τελευτήσῃ, ἐπισχεῖν μὴδὲ καλέειν καὶ ὄλβιον ἄλλ' εὐτυχέα*. These two men felt themselves to be in a superior position to the 'smaller fry' of the suitors. For the use of the sing. *ἐπέιχε*, with what are really two subjects, cp. Od. 4. 628, where ll. 186, 187 occur with the change of *καθῆστο* for *ἐπέιχε*, and Od. 6. 171, *κύμα φόρει κραίηναι τε θέλλαι*.

l. 189. *δμαρτήσαντες*, 'at the self-same time'; the participle here with the force of the adverb *δμαρτήδην*, Il. 13. 584, as in *τὸν δ' Αἴας καὶ Τεύκρος δμαρτήσανθ'* (dual nom.) *ὁ μὲν ἰφ' | βεβλήκει .. Αἴας δ' ἀσπίδα νύξεν*.

l. 190. *ἐκ δ'*, adverbial to *ἤλυθε*, but too far separated from it to be called a case of actual tmesis.

l. 192. *σφ'*, sc. *σφε*, to be taken with *προσηύδα*.

l. 193. *ἔπος τί κε*. This is the first member of a double question, 'may I utter a word in your ears, or am I to keep it to myself? what sort of champions would you be (*εἴτ'*, § 23. 4, (a)) to defend Odysseus?'

l. 201 = Od. 17. 243.

ll. 202-204 = Od. 20. 237-239.

l. 205. *νημερτέα*, predicatively with *ἀνέγνυ*.

l. 207. *ἔνδον* with *ἤλυθον*, 'home then have I myself come, after a world of sorrow; yes! come back in the twentieth year!' Cp. Virg. Aen. i. 595, 'coram, quem quaeritis, adsum | Troius Aeneas Libycis ereptus ab undis.'

l. 209. *σφῶν .. ἐλδομένοισι*, with this construction cp. *ἀσμένῳ δέ σοι | ἡ ποικιλείμων νύξ ἀποκρίνῃ φάος*, Aesch. P. V. 23, and see Od. 12. 438.

l. 214. *ἄξομαι*. There is the same sort of personal interest suggested by the use of the middle voice, as in Od. 4. 10, where, of Menelaus 'bringing home' a wife for his son, it is said *νέει δὲ Σπάρτηθεν Ἀλέκτορος ἦγετο κούρην*.

l. 215. *μοι*, i.e. 'in my eyes,' as Od. 7. 564 foll., *ἀθάνατοι πέμψουσιν* . . οὐνεκ' ἔχεις Ἑλένην, καὶ σφιν (in the eyes of the ἀθάνατοι) γαμβρὸς Διὸς ἔσσι.

l. 217. *εἰ δ' ἄγε*, 'but come now!' Perhaps the remains of a fuller phrase, such as *εἰ δὲ βούλει, ἄγε*. More likely *εἰ* is the older form of *ἴθι*, so that *εἰ δ'* is equivalent to *ἴθι δὴ*. In this case we must suppose the original force to have been quite forgotten, as we find *εἰ δ'* joined with the plural *ἄγετε*, Il. 22. 381.

l. 219. See on Od. 19. 393. Here *οὐλήν* is in direct apposition to *σῆμα*.

l. 220. *ἀποέρχασθαι*, 'turned back.'

l. 222. *εἰσιδέτην*. Notice the confusion (for metrical necessity) between the dual and *ἐφράσσαντο* the plural.

l. 226 = Od. 16. 220.

l. 229. *ἀτάρ* here has no adversative sense, but carries on the narration one stage, like the more common *δέ*.

l. 230. *προμνηστῖνοι*. This word, like *πάντες* in the same line, seems quite unsuitable, where only two persons are addressed; even if the speaker himself be counted in. In Il. 14. 38, however, we find *κίον ἄνθρωποι* of only three persons.

l. 231. *σῆμα*. The moment for the beginning of the slaughter was to be when Eumaeus had placed the bow in the hands of Odysseus, and the doors of the women's apartments had been closed. See inf. ll. 378-391.

l. 233. *ἴασουσιν*. Here the two syllables *ἴα* must be scanned as one, the quantity of the *α* being long. The subject to *δόμεναι* is *τινα*, not expressed.

l. 234. *ἀνὰ δώματα*, 'through the hall,' as *ἀνὰ μέγαρον*, Od. 1. 365.

l. 235. *θέμεναι, εἰπεῖν*, with the force of imperatives, as *προβλώσκειν*, inf. 239.

l. 236. *μεγάροιο* is here used of the women's apartment, and not, as usually, of the great dining hall. Cp. Od. 18. 316; 19. 60; 22. 497; 23. 20. Similarly the plural is so used in Od. 19. 16, 30.

l. 237. *τις*, 'any one [of the women],' for the gen. *ἀνδρῶν* depends on *στοναχῆς ἡ ἐκτύπου*, and *ἔνδον* is further explained by *ἡμετέροις ἐν ἔρκεισιν*, sc. in the hall of the men.

l. 241. *δεσμὸν ἐπ-ῆλαι (ἐπιάλλω)*. See Od. 8. 443. This 'fastening' is not to be confounded with the *ἰμάς*, alluded to sup. 46, for the ordinary securing of the bar or bolt to the door of a room; as a reference to inf. 390 will show. The gates of the courtyard once secured, there would be no possibility of escape for any of the suitors from within, or of any rescue from without.

l. 245. *ἤδη*. See on sup. 186. He had dallied long enough.

1. 247. κῆρ, accusative, and not subject of ἔστανε, cp. Il. 18. 33, ὃ δ' ἔστανε κυδάμιμον κῆρ.

1. 248. ἔκ τ' ὀνόμαζεν, see on Od. 17. 215.

1. 249. αὐτοῦ = ἐμοῦ αὐτοῦ, as in Od. 22. 38.

1. 253. ἀλλ' εἰ δὴ, i.e. ἀλλὰ τούτο ὀδύρομαι εἰ δὴ, κ.τ.λ., 'but [this I do lament over] if verily we are so inferior in might to godlike Odysseus, in that we are not able to bend his bow. Then it will be a shame indeed for men that are yet unborn to hear of.' This seems better than taking ἀλεγχέη δὲ as the apodosis to ἀλλ' εἰ δὴ, though such a construction occurs in Od. 16. 274, etc. The construction of the double genitive with ἐπιδευέες is not difficult, because the phrase βίης ἐπιδευής already occurs, sup. 85, with the force of 'inferior to,' 'weaker in strength,' so that a personal genitive of comparison is natural enough. Others join βίης Ὀδυσσῆος. Here δ' τ' .. τόξον is the expansion of τόσσονδε.

1. 257. οὐχ οὔτως, sc. this disgrace shall not attach to us. Antinous makes the festival of Apollo, the god of archery, a colourable pretext for deferring any further attempt to bend the bow.

1. 260. καὶ εἰ κ' εἴωμεν, 'and if we should leave all the axes standing,'—*well! what harm done?* Some such apodosis must be supplied to εἰ κε.

1. 263 = Od. 18. 418.

1. 264. κατα-θείομεν, § 23. 1, (b).

1. 266. ἔξοχοι αἰπολλίοισιν, see on Od. 15. 227.

1. 267. Join ἐπὶ-θέντες.

1. 271. ἐπιστέψαντο (ἐπι-στέφειν, Lat. *stip-are*), 'filled the bowl full of drink,' the genitive following the analogy of the construction after verbs of 'filling.' Cp. Od. 2. 431, ἐπιστεφείας οἶνοιο. Virgil's *vina coronant* (a mistaken imitation of the expression) means 'they wreath the bowl with garlands.'

1. 272. ἐπαρξάμενοι, see on Od. 18. 418, 'they served it round to all, having poured a first drop into their cups in succession.'

1. 276. Omitted in the majority of the MSS., and not alluded to in the commentary of Eustathius.

1. 279. ἐπιτρέψαι. See Od. 19. 502. The two infinitives παύσαι and ἐπιτρέψαι are not dependent on λίσσομαι, but are explanatory of what Antinous had said (ἔπος), viz. 'that for the time we should stop trying the bow,' etc. The actual entreaty that Odysseus *does* make is given in the words ἀλλ' ἔγ' ἐμοί, κ.τ.λ.

1. 284. ἀκομστική. For the lengthening of the penult. compare Od. 13. 142.

1. 288. ἐν = ἐνεиси, cp. Od. 18. 355.

1. 289. ὑπερφιάλοισι has here a tone of praise, contrary to the usual force of the word, as e.g. Od. 2. 310. Cp. Hdt. 9. 78, ἔργον ἐργασταὶ τοι ὑπερφύες μέγαθός τε καὶ κάλλος.

1. 291. οὐδὲ τις ἄλλος, with a concessive force, 'whereas no one else.'

1. 295. Κένταυρον. The Centaurs, in the Homeric poems, are a savage tribe living in Thessaly, on the slopes of Pelion, and are called (Il. 1. 268) φήρεϊ ὀρέσπεροι. The story of their half-human shape does not appear earlier than Pindar (Pyth. 2. 85 foll.); though the epithet λαχρήντες (Il. 2. 743) and the fact of their being contrasted with ἀνδράσι (inf. 303) point in this direction. Eurytion was bidden to the wedding of Peirithoos, king of the Lapithae, with Hippodameia; and he is represented as having sought, in drunken folly, to carry off the bride (κάκ' ἔρεξε, 298).

1. 296. δασ', 'blinded,' 'besotted;' repeated in δασεν, 297; δασθείς, 301; ἀτην δασίφρονι θυμῷ, 302.

1. 299. ἦρωας, sc. the Lapithae.

1. 302. ἦν ἀτην ὀχέων, 'carrying [the burden of] his own folly.' δασίφρονι, from its connection with the context, must be referred to ἀτη, as though δασίφρονι, 'the regular grammatical form; but the second α was changed to ε, from the ear being accustomed to such forms as ἀλφεσίβοιος, ταμείχροος, φασείμβροτος.' Buttm. Lexil. s. v. δᾶσαι.

1. 304. οἱ . . αὐτῷ . . εὔπετο, *sibi ipsi comparavit*, sc. Eurytion.

1. 306. τευ is commonly taken as masculine and not in agreement with ἐπιτητός (Od. 13. 332; 18. 128), 'kindliness at any one's hands.'

1. 309. ἔνθεν . . σωῶσαι, 'wilt come home safe from thence,' as in Od. 3. 231, βῆα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σωῶσαι.

1. 310. κουρότερος, compared from the substantive κούρος, as βασιλεύ-τερος, κύντερος, δοιδότατος (Eur. Hel. 1109). See on sup. 146.

11. 312, 313 = Od. 20. 294, 295.

1. 315. ἦφι, § 12 (1) = ἦ from possessive δε, 'his,' as ἦν inf. from ἐός.

1. 318. Join τοῦ γ' εἵνεκα with ἀχέου, 'distressed in his heart for fear of that,' sc. that a stranger should win me.

1. 319. οὐδὲ μὲν οὐδὲ ζοῖκε. So οὐδὲ γὰρ οὐδὲ in Od. 8. 32, 176, 280; Il. 5. 22. In such reduplicated negatives, the first negative seems to colour the whole sentence; the latter, to attach itself closely to one word, as here to ζοῖκε. Perhaps in English, 'for that could never, never, be right.'

1. 323. αἰσχυρόμενοι, where we expect αἰσχυρόμεθα as parallel to οἰόμεθα.

1. 328. διὰ δ' ἦκε, 'and shot through.'

1. 331. ἐυκλείας (εὐκλείης, § 3. 2), 'it is not possible that [they] should be of good renown, who,' etc.

1. 333. τί δ' ἐλέγγχε ταῦτα τίθεσθε, *cur tandem ista probri loco ducitis?* i. e. 'what difference can the success of this stranger with the bow make to you? you have already succeeded in ruining your fair fame by your conduct here.'

1. 335. γένος, accusative; see Od. 14. 199.

1. 339 = Od. 16. 79.

1. 340 = Od. 14. 531.

11. 341, 342 = Od. 16. 80, 81.

1. 344. τόξον μὲν, 'for the granting of this bow to whomsoever I will, or for the refusing of the same, no one of the Achaeans hath fuller power than I.'

1. 346 = Od. 16. 124.

1. 347. νήσοισι, still with κοιρανέουσι, but as a local dative and not accus. with κατὰ. With πρὸς Ἥλιδος cp. πρὸς Βορέαο, Od. 13. 110; he alludes to Same, Dulichium, and Zacynthus.

1. 349. καὶ καθάπαξ, 'once for all,' with the meaning of 'giving out and out.' φέρεσθαι, 'to take away with him,' as a present, as 11. 24. 581, δοίη οἰκόνδε φέρεσθαι.

11. 350-358 = Od. 1. 356-364 (with a few slight variations). Aristarchus would reject the passage from Od. 1, as being out of keeping, but would retain it here.

1. 350. οἶκον, is her 'room,' not the ὑπεράγιον, but the general sitting-room of the mistress and her maids. Cp. Od. 19. 514, and inf. 360.

1. 352. ἐποίχασθαι, 'to ply.' This word, which expresses a 'moving about,' is particularly suited to ἱστός, inasmuch as the weaver had to walk to and fro at the loom, following the passage of the shuttle. τόξον is of course peculiar to the present passage. In the corresponding one in Od. 1, μῦθος is substituted for it.

1. 353. τοῦ γάρ, 'for this is he to whom belongs the power in the household.' In this way there is no difficulty in making the demonstrative τοῦ refer to the first person; cp. ὅδ' ἐγὼ, Od. 16. 205; ὅδ' αὐτὸς ἐγὼ, 21. 207, etc.

1. 357. ὕπνον. A reference to Od. 22. 429 shows that the sleep was sent upon Penelope at this unusual hour, that she might be unconscious of the tragedy about to take place.

1. 363. πλαγυγῆ is commonly taken to mean 'demented,' but with at least as much probability it may be 'truant,' as he ought to be 'in charge of his swine,' (ἐφ' ὕεσσι, as ἐπὶ βουσίν, Od. 20. 209), and not roving about the palace. This would suit with Πλαγυγαί (Od. 12. 61; 23. 327), the name of the 'Wandering Rocks.'

1. 364. οὓς ἐτρέφες, referring back to κύνες, lends an extra touch of horror to the fate with which the swineherd is threatened.

1. 365. Ἰλήκησι. Ameis takes Ἰλήκω as a development of the form Ἰλημ (stem Ἰλα), as ἐρίκω from ἐρίω, δίακω from δία, ὀλέκω from ὀλά. Veitch calls Ἰλήκω the perf. subjunct. of Ἰλημ.

1. 366. αὐτῇ ἐνὶ χώρῃ, 'just in the very place,' where he was; to be taken closely with θήκε. Eumaeus stopped short and laid the bow down, till he was urged to take it up again by Telemachus.

l. 369. *πάχ' οὐκ εὖ πᾶσι*, 'thou wilt soon find it a mistake to listen to what every one says.' Eumaeus is to acknowledge only one master; that one, Telemachus.

l. 372. *αἶ γὰρ πάντων*. Telemachus declares that he is far stronger than Eumaeus, and would that, says he, 'I were but as much stronger in arm and muscle than all the suitors, as many as are in my house.'

l. 376. *ἦδὺ γέλασαν*, Od. 20. 358.

l. 377. *μέθιν*, § 23. (2).

l. 378. *Τηλεμάχος* may be rendered 'in favour of Telemachus;' the dative does not follow upon *χόλοιο*, but is a true 'dativus commodi' with the phrase *μέθιν χόλοιο*, cp. Od. 11. 553, *οὐκ ἄρ' ἐμελλες | οὐδὲ θανάῳ λήσεσθαι ἐμοὶ χόλου*.

l. 381. *Τηλέμαχος*. Eumaeus improves somewhat upon the instructions given him sup. 235, which only said *εἰπεῖν τε γυναιξί*.

ll. 382-385 = sup. 236-239.

ll. 386, 387 = Od. 19. 29, 30.

l. 390. *ὑπ' αἰθούσῃ*, here the 'verandah' or 'portico' against the wall of the courtyard, furthest from the house.

l. 391. *βύβλινον*, 'a rope of byblus,' is probably one made from a plant of that name, similar in character to the Egyptian papyrus. Such ropes might well find their way into Greece through the Phoenician traders. Cp. Hdt. 7. 25, *παρεσκευάζετο δὲ καὶ ὄπλα ἐς τὰς γεφύρας βύβλινά τε καὶ λευκολίνου*.

l. 395. *κέρα*. Probably the entire bow consisted of two 'horns' united in the middle. Cp. Il. 4. 105 foll., *τόξον ἐύροον ἰξάλου αἰγὸς . . τοῦ κέρα ἐκ κεφαλῆς ἐκκαυδεκάδωρα πεφύκει* (about 4 ft. 6 in). *ἴπες*, 'worms;' probably one of the small boring-beetles.

l. 397. *θηγήτηρ*. Bekker adopts *θηρητήρ* as the reading, with a few MSS.; but there is every likelihood of a transcriber altering *θηρητήρ* into the familiar word *θηγήτηρ*, and very little probability the other way. The Schol. interprets it by *θανυμαστικός*, *ἐμπειρος*, and we might say 'a shrewd critic,' 'an expert.' Cp. Terent. Eun. 3. 5, 18, 'cum me ipse noris quam elegans formarum *spectator* siem,' 'a shrewd judge of beauty.' *ἐπίκλοπος*, 'a cunning rogue,' as in Od. 13. 291. Cp. *ἐπίκλοπος ἐπλεο μύθαν*, Il. 22. 281.

l. 400. *κακῶν ἐμπαιος*, cp. Od. 20. 378, *ἥρα* = 'versed in knavery.'

l. 402. *τοσσοῦτον δνήσιος ἀντιάσαιεν ὥς*. A similarly expressed wish, though without an adverb corresponding to *τοσσοῦτον*, occurs in Od. 17. 251 foll.; and for a still closer parallel, *εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο | εἴην . . ὥς νῦν ἡμέρῃ ἦδε κακὸν φέρεῖ Ἀργείοισι*, Il. 13. 825 foll., where *ὥς* means 'as surely as.' So here 'may yonder varlet meet with good luck just as little as he shall ever succeed in bending this bow.'

l. 408. *ἐντερον οἰός*, 'sheep-gut,' the same material as that now used for the purpose, though erroneously called 'cat-gut.' The point in the simile is the 'ease' (*ρηιδίως* .. *ἄτερ σπουδῆς*). The insertion of a fresh 'peg,' and the fixing of a new string 'above and below' (*ἀμφοτέρωθεν*) in the *φόρμιγγς*, is the most ordinary piece of routine with a musician.

ἢ δ' ὑπὸ, 'and it sang clear to his touch.' So *χοροῖσιν ὑπᾶδεν*, 'to accompany,' Aristoph. *Ran.* 366.

l. 412. *χρῶς ἐτράπετο*, 'their complexion turned;' 'their face changed colour,' as in *Il.* 13. 279, 284; 17. 733.

l. 419. *τὸν δ' ἐπὶ πῆχαι ἑλὼν* 'then taking the arrow [and laying it] on the centre-piece, he drew the string and arrow-notches.' The *πῆχυς* is the 'handhold' in the centre of the bow, probably a metal cylinder, into which the thick ends of the two horns forming the bow were fixed. The *νευρή* lies in the arrow-notch, and therefore in shooting they are both pulled together. It is not impossible that by *γλυφίδας* are meant some slight projections at the nock of the arrow, for the fingers of the right hand to press against in drawing the bow.

l. 420. *αὐτόθεν*, 'right from the spot, from the chair whereon he sat;' so that the axes must have stood some considerable height from the ground to make this possible.

l. 421. *ἄντα τιτυσκομένος*, sup. 48

l. 422. *πρώτης στελείης*. See note on *Od.* 19. 572 foll.

διὰ δ' ἄμπερις, i.e. *διαμπερις δέ*. The arrow passed right down the row of twelve axes, and came out beyond.

l. 425. *οὐδέ τι τόξον*, 'I did not tire myself long with the stringing of the bow.'

l. 427. *οὐχ ὥς*, i.e. *οὐχ οὕτως ὥς*, 'not such as the suitors are fain to despise, in their wish to do me dishonour.' For the construction cp. *Od.* 24. 199.

l. 429. *ἐν φάει*, 'in broad daylight.' *δέρπον* does not properly begin till after sun down; but Odysseus says, with bitter irony, that he will put such a supper as he has in store for them, a little earlier.

l. 430. *μολπή καὶ φόρμιγγι*. In *Od.* 1. 152 the line runs *μολπή τ' ὀρχηστὺς τε*, κ.τ.λ. Perhaps *φόρμιγγς* is introduced here with allusion to the twanging bowstring, sup. 406 foll. *ἀναθήματα* seem to be 'accompaniments,' from *ἀνατιθέναι* in its meaning of 'attach,' as in *ἐλεγχέην ἀναθήσει*, *Il.* 22. 100.

l. 431. *ἐπ' ὀφρύσιν νεύσεν*, see on *Od.* 16. 164.

l. 434. *θρόνον*, near to, but not identical with, the *δίφρος* of sup. 420. See sup. 139.

BOOK XXII.

l. 1. γυμνώθη. He only threw the *ράκη* back, so as to leave his arms free for shooting, for (inf. 488) he seems to have had his rags about him still.

l. 2. οἰδέν. Telemachus had arranged (Od. 20. 258) that his father's seat should be close to the 'threshold' of the main door of the *μέγαρον*.

l. 5. δάατος. See on Od. 21. 91.

l. 7. εἶσομαι. It seems better to take this as the future from *εἶμι*, as *εἶσομαι ὄρσους*, Il. 21. 335; *πάλιν εἶσομαι*, Il. 24. 462; 'I will go at a mark.' For *εἶμι* followed by an accusative cp. *εὗρ' ἂν ἦ χορὸν*, Od. 6. 259, and (perhaps) *ἴσαν ἀνέρες ἡμέτερον δῶ*, Od. 1. 176. But the Scholl., and some modern commentators, prefer to take *εἶσομαι* from *οἶδα*, though even then we must regard it as governing *σκοπὸν*, for *τύχωμι*, in the sense of 'hitting,' would be construed with the genitive.

l. 10. ἀμφωτον, 'with two ears,' or 'handles.' Numbers of such cups have come to light in Dr. Schliemann's excavations at Hissarlik and Mycenae; but he regards them as specimens of the Homeric *ἀμφικύπελλον*, which, since Buttmann's time, has been interpreted as a 'double cup,' forming one cup above and one below.

l. 12. μέμβλετο, a reduplicated form from the stem *μελ* (*μέλω*), properly *ἐ-μεμέλ-ετο*, the introduction of *β* being analogous to *μέμ-β-λωκα* for *μεμόλωκα* (*μολεῖν*), trans. 'was no anxiety.'

τίς κ' οἶοντο, 'who could imagine in the midst of banquetters that a single man among a number (even were he very brave) could bring death upon him?'

l. 14. οἷ refers to *τίς*.

l. 15. ἐπιοχόμενος stands free from the construction of the sentence, 'taking his aim.'

l. 17. ἐτέρωσε, lit. 'to the other side;' i. e. away from the direction of the arrow, and so, = 'back.'

δέπας δέ οἱ ... βλημένον. See on Od. 14. 527.

l. 18. αὐλός, 'a jet.'

l. 19. τράπεζαν. Each guest had his own table; cp. Od. 20. 259. This is made especially evident inf. 74, where they catch up their tables to use them as shields. *εἶο*, § 15. 1, (c).

l. 23. κατὰ δῶμα, 'through the hall.' These words are best taken with *ἀνόρουσαν* in the sense of 'started up [and rushed].' Others join *κατὰ δῶμα* with *δρυνθέντες*, which seems less suitable; for the aorist participle should refer to the sudden feeling of excited horror that made them start up.

l. 27. κακῶς ... τοξάζει, 'thou art bringing a curse on thyself by shooting.' With *κακῶς* in this sense cp. *οὐκ εὖ πᾶσι πιθήσει*, Od. 21. 369.

1. 28. *ὥς*, predicatively, = 'certain,' as in Od. 5. 305; Il. 13. 773.

1. 31. *ἴσκει*, 'imagined it so.' Cp. Od. 19. 203, *ἴσκει ψεύδεα πολλὰ λέγων*. In both these passages it was a contested point with the Alexandrine grammarians, whether *ἴσκει* meant *εἰκαζεν* or *εἶπε*. It seems distinctly better, to take it in the former sense in both places (though there is a doubt about the authenticity of the present passage). It is quite true that the Alexandrine poets, as Apollonius Rhodius, and Theocritus, took *ἴσκει* in the sense of *εἶπε*, but this is probably an error, which we have no need to reflect upon Homer. Buttmann proposed to write *ἴσπε*, and modern etymologists, who adhere to the meaning 'he said' for *ἴσκει*, refer it to root *σπε* (*σεκ*) as in Lat. *in-sece*. Join *οὐκ ἐθέλοντα*, *inuitum*, sc. *Ὀδυσσεά*. They thought that Odysseus had missed his shot in aiming at the axes.

1. 33. *πέρατα*, 'the issues,' used like *τέλος* in such phrases as *τέλος θανάτοιο*. The metaphor of 'fastening,' or 'attachment' in *ἐφήπτο* is also used in such phrases as *Τρώεσσι δὲ κήδε' ἐφήπται* (*ἐφάπτω*).

1. 38. *αὐτοῦ*, sc. *ἐμοῦ*. The preposition in *ὑπ-ἐμνάσθε* gives the notion of being 'under-handed,' because the suitors only *took for granted* that Odysseus was dead.

1. 39. *δελσαντες* is used in two slightly different constructions: (1) with a direct object *θεοὺς*, and (2) with an accus. and infin. *νέμεσιν ἔσεσθαι*, or we might harmonise the two constructions by making *θεοὺς* and *νέμεσιν* identical object-accusatives and regarding *κατόπισθεν ἔσεσθαι* as merely an explanatory addition 'that it should hereafter come.'

1. 41. *καὶ* added to *πᾶσιν* here, and sup. 33, only lends an emphasis, 'all and every one,' as Od. 4. 777, *μῦθον δὲ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν*.

1. 42. *ὑπὸ* means 'at the knees,' as in Od. 24. 450. Cp. *ὑπὸ δὲ τρόμος ἔλλαβε γυῖα*, Il. 5. 34.

1. 43. This verse is wanting in the commentary of Eustathius, and the majority of MSS. Perhaps it has been interpolated from Il. 14. 507; 16. 283.

1. 46. *ταῦτα μὲν αἵσιμα*, 'thou didst give but their due name to these things.'

1. 52. *Ἰθάκης*, join with *κατὰ δῆμον*.

1. 54. *ἐν μοίρῃ*, 'according to his deserts,' as in Il. 19. 186. Cp. *κατὰ μοῖραν*, and *παρὰ μοῖραν*.

1. 55. *ἀρεσσάμενοι* (*ἀρέσκω*), 'having made good.' The use of the word with a direct object, as *ταῦτα ἀρεσσάμεθα*, Il. 4. 363; 6. 526, shows that here the object to *ἀρεσσάμενοι* is the relational sentence *ὅσα . . . μέγαροισι*.

1. 57. *ἀμφὶς*, 'separately.' *τιμὴν*, 'compensation;' so *τιμὴν ἀρνύμενοι*, Il. 1. 159.

1. 59. *ἰανθῆ*. The initial *ι*, naturally short, is here used long *metri*

gratia. πρὶν δ', 'but until then' [sc. till full compensation has been made] 'no one can feel indignant at thy wrath,' i.e. no one can complain that thou art angry without a cause; supply σε with κεχολῶσθαι.

1. 62. ἐπιθεῖτε refers to anything 'ye may chance to add' to the wealth inherited from your fathers: cp. II. 7. 363, κτήματα δ' ὅσ' ἐξ Ἀργεῖος ἡμέτερον δῶ | πάντ' ἐθέλω δόμεναι, καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.

1. 65. Join ἐναντίον μάχεσθαι.

1. 67. οὐ φεύξεσθαι should be taken closely together, so that τινα must be translated 'many an one.'

1. 69. μετεφάνεε must be read here, with a few good MSS., instead of the ordinary προσεφάνεε, the use of which is constant with the accusative in Homer.

1. 70. οὐ γὰρ σχήσει, this cause gives the reason for his injunction expressed inf. 73, γὰρ being equivalent in force to the corresponding relational conjunction. 'Inasmuch as he will not spare, . . . therefore let us bethink ourselves of resistance.'

1. 74. ἀντίσχεσθε. See on sup. 19.

1. 75. ἐπὶ δ'.. ἔχωμεν, 'let us all have at him at once.' For this intransitive use cp. Od. 19. 71.

1. 77. βοή δ' ὅκιστα γένοιτο, 'and so a rallying cry might be raised.' The mood points to a further result, depending on the success of ἀπώσομεν and ἔλθωμεν ἀνὰ ἄστυ, cp. inf. 444. Eurymachus seems to be thoroughly cowed, for he proposes that they should all rush upon Odysseus, not to overpower him and to kill him, but to secure their own escape. The successful resistance to Odysseus is to come from without.

1. 81. ἀμαρτῇ, 'at the self-same instant' (ἄμα, and root ἀρ, as in ἀραρίσκω).

1. 84. ἐκ χειρὸς ἤκε, more graphic than μεθήκε or any such word. So when Odysseus is 'forced to drop the helm,' πηδάλιον δὲ | ἐκ χειρῶν προέηκε, Od. 5. 314. Cp. Od. 19. 468.

περιρρηδῆς, 'and sprawling over the table he fell, doubled up, and he swept the victuals off it and the double cup; while in the agony of his heart he beat the floor with his forehead, and kicking with both feet he overset the seat.' We have to suppose a low table, probably just high enough from the floor for a footstool to be pushed under it, as in Od. 17. 409, such as are common to the present day in Eastern countries. As Eurymachus receives the arrow in his liver, he gives one violent plunge forward, flinging himself across the table, so that his head falls over on one side and his feet on the other. Probably περιρρηδῆς is connected with ῥέω, referring to something 'limp,' with which we may compare the use of ὑγρὸς, Soph. Ant. 1236. This scene describes his death-struggle: the actual death is given in the words κατ'.. ἀχλὺς.

l. 89. Ὀδυσσῆος ἐλίσσας, § 23. 3. For a similar genitive cp. ὤρμηθη Ἀκάμαντος, Il. 14. 488: but here, the word ἀντίος that follows may not be without its influence.

l. 91. εἰσε, sc. Ὀδυσσεύς, 'if he would give way for him from the door.' Cp. Il. 4. 505. ἡδ' εἰκετε χάρις Ἀργείοις, Od. 16. 383.

l. 93. στήθεσφιν, § 12. 1. Here the termination -φιν is attached directly to the true stem σθηθεσ-.

l. 94. παντὶ μετώπῳ, 'with the whole breadth of his forehead;' he fell so flat.

l. 95. ἀπόρουσε, 'sprang away,' for fear lest while he was 'tugging away at the spear,' or 'bending over the corpse' (προπρηνέα) he might be stabbed from behind. La Roche adopts the reading προπρηνέα from cod. August., and correction over the text in cod. Harl.; the common reading is προπρηνεί, which, if adopted, must be referred to φασγάνῳ, implying that Telemachus feared either a straight thrust, or a descending blow.

l. 103. αὐτὸς τ' ἀμφιβαλεῖμαι, *ipseque me armis induam*. By ὧν he means 'when I come back with them;' cp. inf. 113 foll.

συβώτῃ καὶ τῷ βουκόλῳ. It is difficult to see why the demonstrative τῷ should be used with the latter substantive only. Perhaps because Eumaeus is so conspicuous a personage, Telemachus says, 'I will give another set to our swine-herd, and to that other—the neat-herd.'

l. 106. θέων, 'with all speed;' lit. 'running.' οἶσε, § 20. 3. πᾶρ, i.e. πάραισι, 'while I have a store of arrows yet by me to defend myself withal.'

l. 109. θάλαμόνδε. We may suppose that Odysseus let Telemachus pass out by the main door of the μέγαρον, and that he made his way to the θάλαμος by means of the corridor or λαύρη (see inf. 126 foll.), and returned the same way.

l. 113. δύσαστο, § 20. 3.

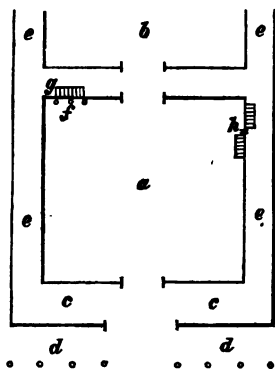
l. 116. ἀμύνεσθαι ἔσαν, see on sup. 106.

l. 119. λίπον, 'failed;' this meaning is common with the compound ἀπολείπω.

l. 121. πρὸς ἐνώπια. Now that the bow had done its work, Odysseus sets it aslant against the door-post, 'towards the shining side walls.' This is the great door from the μέγαρον into the αὐλή. The side-walls of this main entrance are called here ἐνώπια; but the commoner use of this word is to denote the side-walls of the entrance into the αὐλή, Od. 4. 42. The epithet παμφανόωντα may refer to their being smooth-plastered or whitened; but more likely the word simply alludes to the flood of light pouring in through the open door-way, in contrast to the shadow thrown by the front wall of the αὐλή, or to the dim μέγαρον, into which so little light found its way from any other source.

l. 126. ὁρσοθύρῃ. A reference to the sketch plan may make the

position of this door and its relation to the other parts of the house more intelligible; but some points of detail must after all remain conjectural. It will be observed here that the apartment of the women (*b*) lies immediately behind the μέγαρον (*a*), but yet that the two apartments do not open into one another, which would be a manifest inconvenience. In order therefore to give access to this apartment, and to the chambers behind it and connected with it, without the necessity of passing through the μέγαρον, a corridor (λαύρη) (*ee*) ran from the πρόδομος (*cc*), passing right round the walls of the μέγαρον. By means of this λαύρη it was possible to enter the πρόδομος from the αὐλή, and to pass to every part of the house, without disturbing the guests in the μέγαρον.



- | | | |
|-----------------------------------|-----------------------------------|---|
| <i>a.</i> μέγαρον. | <i>b.</i> Apartment of the women. | <i>cc.</i> πρόδομος. |
| <i>dd.</i> αἴθουσα. | <i>ee.</i> λαύρη. | <i>f.</i> ῥῶγες μεγάροιο. |
| leading to ὑπερώιον, and θάλαμος. | | <i>g.</i> κλίμαξ |
| | | <i>h.</i> ὀρσοθύρη with two approaches, one from μέγαρον, the other from λαύρη. |

We may suppose that as the walls of the μέγαρον rose to a considerable height, the foot of the wall was of some thickness to support the superincumbent weight. It is not unlikely that the lowest part of the wall (say, for some five feet) was much thicker than the remaining portion. This 'foot' of the wall would project a little way into the room, forming what we might call a plinth. This 'plinth,' running the whole way round the μέγαρον, is perhaps the οὐδός of l. 127, which certainly cannot be the ordinary threshold. At one place, just on the top of this 'plinth' (ἀκρότατον παρ' οὐδόν), a small doorway was made in the thickness of the wall; and, as we have supposed it to have been about five feet from the ground, it would have to be reached by some seven or eight steps from the floor of the μέγαρον; and a corresponding

descent would be necessary (on the other side) into the *λαύρη*. This door is represented at *h* in the plan; with the short stairs (*ἐφορμαί*) leading, one to the *μέγαρον*, and the other to the *λαύρη*. This door would be the *δρσοθύρη*, a word of doubtful etymology. It is referred by some to *δρ-νυμι*, as if it could be reached only by a 'jump' or 'spring'; by others to *δρβω*. But probably it is best referred to *δρρος*, and so rendered 'back-door' (Lat. *posticum*). It would only be occasionally used, perhaps for a servant to enter or leave the *μέγαρον* after the main doors were closed. Odysseus had bidden the swineherd to 'keep an eye on' (*φράζεσθαι*) this door, and the 'single' staircase leading to it (for he does not take into consideration the steps down into the *λαύρη*). The view of Agelaus was that some one should slip out through this door and, passing down the *λαύρη*, go out through the *πρόδομος* and the *αὐλή*, and bring in succour from the town. But Melanthius declares 'it is not possible,' because the opening of the corridor (*στόμα λαύρης*), that is, the point where it turns the corner to enter the *πρόδομος* is such a 'dangerous spot' (*ἀργαλέον*) because of its proximity to the 'main-door leading into the court,' at which Odysseus and his friends were standing full armed.

But Melanthius hits on another plan. He scrambled up to the 'loop-holes' (*ῥῶγες*), which were pierced in the wall of the *μέγαρον*, for the purpose of giving some small amount of light to the *κλίμαξ*, that led to the *ὑπεραίον* (see on plan letters *f. g.*). Once through the *ῥῶγες*, he would of course have access to any of the store-chambers behind the women's apartments. [This note follows mainly the description of the Homeric House by L. Gerlach; *Philologus*, xxx. p. 503 foll.].

l. 149. *μέγα δ' αὐτῷ*, 'a terrible struggle lay before his view.' So Il. 12. 415, 'Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας | τείχεος ἐντοσθεν. *μέγα δέ σφισι φαίνεται ἔργον*.

l. 152. *γυναικῶν*. The doors of the women's apartment were closed and fastened; but we must suppose that Odysseus knew of some outlet at the back to the store-chambers, and into the *λαύρη*, and he suspected that some of the false women-servants were making use of this.

l. 156. *ἀγκλῖνας*, so in Il. 5. 751, *ἡμὲν ἀνακλῖναι* (open) *πυκινὸν νέφος*, *ἡδ' ἐπιθεῖναι*, as *ἐπιθεῖς* in next line.

τῶν δὲ σκοπῶς, 'and there was some observer of this, keener than I;' by *τῶν* he means 'my neglect in leaving the door open.'

l. 159. *τόν περ ὄλω*, 'whom I suspect to be the doer,' sc. *ὡς τάδε βέζων*, inf. 165.

l. 162. *νόησε*. Eumaeus was still standing by Odysseus, near the main door, so that, looking across the *μέγαρον*, he saw Melanthius scrambling through the loop-hole, to make another visit to the *θάλαμος*.

l. 165. *αἰδέσθην*, see on Od. 16. 29.

l. 172. *σχέσομεν*, 'will keep in check.'

l. 173. σφῶν δ'. There is great difficulty made about this passage, turning mainly on the violence of the prothysteron, that they should be said to 'fasten the doors behind them' (σανίδας ἐκδήσαι ὀπισθεν), and then to swing him up to the roof-tree. Many have consequently rejected ll. 175, 176. But it is surely impossible that σανίδας ἐκδήσαι should mean 'fasten the doors,' the received phrases for which are ἐπὶ δεσμὸν ἰῆλαι, Od. 21. 241, or θύρην ἐπιθεῖναι, Od. 22. 157. It refers to some detail of torture, probably to the tying of planks behind the back to keep the neck, legs, and arms at a stretch. In Arist. Thermoph. 931, 940, we have δῆσαι ἐν τῇ, or πρὸς τῇ σανίδι, as describing a form of the pillory; while in Il. 15. 18 foll. the description of Hera's punishment for insubordination has much in common with the case of Melanthius, ἥ οὐ μέμνη, ὅτε τ' ἐκρέμων ὑπόθεν, ἐκ δὲ ποδοῖν | ἄκμονας ἦκα δύο, περὶ χερσὶ δὲ δεσμὸν ἰηλα; where the ἄκμονες serve to drag the limbs as on a rack. Translate, 'but do you two, having twisted back his feet and upper limbs (ὑπερθεν only qualifies χεῖρας as contrasted with πόδας), toss him into the chamber, and tie boards behind him; and having made fast a twisted cord to him, hoist him up to the lofty pillar and bring him up close to the timbers of the roof.'

l. 181. παρὰ σταθμοῖσι, but still outside the θάλαμος, 'waiting for him.'

l. 184. γέρον, here used as an adjective, = 'old.'

l. 186. δὴ τότε γ' ἦδη, this line is only a further parenthetical description of the σάκος, for the apodosis to εἶθ', l. 182, begins with τῷ δ' ἄρ', l. 187; 'when he was just crossing the threshold . . then they rushed upon him and dragged him inside, by the hair of his head.'

l. 190. διαμπερὲς, 'thoroughly;' probably the right foot was tied behind the back to the right hand, and the left foot to the left hand; and all made fast together to the σανίδες.

l. 195. νύκτα, 'all night long,' as δυσκηδέα νύκτα φυλάξω, Od. 5. 466.

l. 196. ὥς σε ζοικεν, sc. καταλέχθαι. The point of the taunt lies in the self-indulgent life of Melanthius; see Od. 17. 244.

l. 197. ἡριγένεια, used here without Ἥως, as in Od. 23. 347. So we have γλαυκῶπις as an equivalent for Athena, Od. 13. 389; ἀργυρότοφος of Phoebus, Il. 1. 37.

l. 198. ἥνικ' ἀγνίεις, quo tempore adducere soles.

l. 201. Join ἐς-δύντε, as in Od. 24. 498.

l. 205. Join ἐπ'-ἦλθε.

l. 209. δμηλική, 'thou art my equal in years.' δμηλική is used exactly equivalent to ὁμηλιξ, as in Od. 6. 23, ἥ οἱ δμηλική μὲν ἔην.

l. 210. δίδμενος, 'though he deemed.'

l. 211. ἐτέρωθεν, 'from the other side;' sc. distant from the door.

l. 213. παραιπετίθησιν, redupl. 2. aor. subjunct. παραιπεῖθω (παραιπέθω.)

l. 216. κτώμεν (κτώμεν, subjunct. aor. ἔκταν, κτείνω), pronounced as two syllables.

l. 217. ἐν δὲ σὺ, apodosis, 'then shalt thou be slain among them;' 'along with them.'

l. 218. κράσι, § 11. 7, (a).

l. 219. ὑμέων γε βίας is often taken as an equivalent for ὑμᾶς, like βίη 'Ἰφικλείη, 'Ἡρακλείη, Od. II. 290, 601; but it more likely means 'when we have quelled your violence.'

l. 223. πολεῦειν = *versari*.

l. 224. κηρόβι μάλλον, see on Od. 17. 458.

l. 227. οἷη δὲ, i. e. οἷη ἦν τότε δτε.

l. 230. σῇ . . βουλῇ, sc. by the plan of the Wooden Horse. It is for having been thus instrumental in the taking of Troy that Odysseus was especially called πολίπορος 'Οδυσσεύς. See Od. I. 2, ἐπεὶ Τροίης ἱερὸν πολίπορον ἔπερσε.

ἦλω = ἐάλω (ἀλίσκομαι).

l. 232. ὀλοφύρεαι δλκμος εἶναι, 'how is that now, confronted with the suitors, thou dost lament at having to be a gallant man?'

l. 233. ἴδε ἔργον, 'behold the work that I shall achieve.'

l. 236. οὐπω πάγχυ, 'did not yet grant him to the full decisive victory.'

l. 239. αὐτῇ δ', 'while she herself, darting up, perched on the rafter of the smoke-blackened hall.' The epithet αἰθαλόεις carries with it the idea of a rich man's house, where the fire is constantly burning for cooking feasts. The words χελιδόνι εἰκέλη ἄντην seem to imply that Athena took the visible shape of the swallow; but it is difficult to see how she could then brandish her Aegis from the roof, inf. 297.

l. 246. τοὺς δὲ, 'but the rest.'

l. 249. οἱ to be taken with ἔβη, 'has gone away from him;' ethical dative = 'to his loss.'

l. 250. ἐπὶ πρώτῃσι θύρῃσι, 'right at the very opening of the door.'

l. 252. οἱ ἕξ, sc. the six men named in ll. 241-243, counting Agelaus as one.

l. 253. βλήσθαι, 'to be struck,' so that with ἀρέσθαι the subject changes, 'and for us to win glory.'

l. 256. ἐνώσια θῆκεν, 'made them all unavailing;' πάντα, sc. δούρατα. Cp. Virg. Aen. 9. 745, 'excepere aurae vulnus: Saturnia Iuno | detorsit veniens, portaeque infigitur hasta.'

l. 261. τοῖς δ' ἀρα, apodosis to αὐτὰρ ἐπεὶ.

l. 262. ἤδη μὲν κεν ἔγων, 'by this time I might suggest to us too that we launch our spears into the band of suitors, who are eager to strip us in addition to their former outrages.'

l. 269. ἄσπερον οὐδας, see on Od. 13. 395. As a variety of the phrase

ὁδὲ ἐλεῖν οἶδας we find ὁδὲ λαζοῖατο γαῖαν, II. 2. 418. Cp. Virg. Aen. 11. 418, 'procubuit moriens, et humum semel ore momordit.'

1. 270. *μυχόνδε*, 'to the furthest corner.'

1. 271. *τοὶ δ'*, sc. Odysseus and his companions, as contrasted with *οἱ μὲν ἔπειθ'*, 1. 269, 'they rushed up, and took back the spears out of the dead.'

1. 273. *τὰ δὲ πολλά*. This must not be identified with the later use, 'the greater number,' for *τὰ* is the demonstrative and not the article, and *πολλά* is a predicative addition, as in *ἡ οἱ πολλῇ ἀπὸ κρατὸς κελάρυεν*, Od. 5. 323; *τὰ δὲ πολλά κατάνεται*, Od. 2. 58. Here Athena 'made them—many of them—to miss.' In sup. 256 it is *τὰ δὲ πάντα*.

1. 277. *ἐπὶ καρπῷ*, Od. 18. 258.

1. 278. *λίγῃ*, probably connected with *λείχω*, 'lick,' so 'just grazing.' Cp. II. 17. 599, *βλήτο γὰρ ὦμον δουρὶ πρόσσω τετραμμένος αἰεὶ | ἄκρον ἐπιλίγῃν*; *γράφεν δὲ οἱ δαστέον ἀχρὺς | αἰχμή*: II. 4. 140, *ἀκρότατον δ' ἄρ' διστὸς ἐπέγραψεν χροῖα φωτός*.

1. 280. *τὸ δ'*, sc. *δῶρυ*.

1. 288. *εἰκων*, see on Od. 13. 143. *μή . . μέγα εἰπεῖν*, 'speak no proud boast, but commit thine intention to the gods,' instead of crediting thyself with the fulfilment of it. The allusion is to Od. 20. 292–298.

1. 290. *ἀντὶ ποδός*, sc. the ox-hoof which Ctesippus had flung at Odysseus, Od. 20. 299.

1. 291. *ἀλγτεύοντι*, 'playing the beggar.'

1. 297. *αἰγὶδ' ἀνεσχεν*. The Aegis, or shield of Zeus, *ἣν ἄρα χαλκείνῃ | Ἑραιοτος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν* (II. 15. 309), is described in II. 5. 738 as *θυσανόεσσαν, | δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἔστεφάνωται, | ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰακὴ, | ἐν δὲ τε γοργεῖν κεφαλὴ θεινοῖο πελώρου, | δεινὴ τε, σμερδὴ τε, Διὸς τέρας αἰγίοχοιο*. Athena uses it (II. 2. 446 foll.) to inspire lust for war, *ἐν δὲ σθένος ὤρσεν ἐκάστω | καρδίῃ ἀλληκτον πολεμίζειν ἥδὲ μάχεσθαι*.

1. 298. *ἐξ ὀροφῆς*, i. e. *ἐκ μελάθρου*, sup. 239. *ἐπτοίγηθεν* (*πτοίω*, for *πτοέω*), § 22. 1.

1. 300. *αἰέλος*, 'hovering,' well expresses the persistent persecution of the οἰστρός. See the description of the gad-fly, Virg. Georg. 3. 149, 'asper, acerba sonans, quo tota exterrita silvis | diffugiunt armenta.'

1. 302. *οἱ δ'*, sc. *οἱ ἀμφ' Ὀδυσῆα*, 'Odysseus and his man,' sup. 281. *οἱ δ'* is resumed by the words *ὥς ἄρα τοι*, inf. 307.

1. 304. Join *ἐν πεδίῳ ἵενται*, 'hasten along on the low ground, cowering away from the clouds,' where they would be an easy prey to the vultures.

1. 306. *χαίρουσι δέ τ'*, 'viri intellegendi pastores vel rustici spectantes illam quasi venationem et capturam dum delectantur hoc spectaculo.' Ernesti. *ἄγρη*, 'the sport.' The notion of some of the older commentators that *νέφες* meant 'bird-nets,' is a mere fancy to explain the interest of the *ἀνέρες*.

l. 308. ἐπιστροφάδην, 'turning this way and that;' so Il. 10. 483, κτείνει δ' ἐπιστροφάδην, τύπτει δ' ἐπιστροφάδην, Il. 21. 20. Cp. Od. 24. 184.

l. 309. κράτων (§ 11. 7, (a)) τυπτομένων, a genitive absolute, for τῶν is masc.

l. 313. The order of the words is φημί γὰρ οὐ πως εἰπεῖν οὐδέ τι ῥέξαι ἀτάσθαλόν τινα γυναικῶν, 'dico enim nunquam me cuiquam mulierum in aedibus dixisse neque aliquid fecisse mali.'

l. 316. κακῶν ἀπὸ χεῖρας ἔχεισθαι, i. e. χεῖρας ἀπέχεισθαι κακῶν.

l. 318. θυοσκοός, see Od. 21. 145.

l. 319. εὐεργέων, here and in Od. 4. 695 the gen. plural neuter from εὐεργής, 'good deeds.'

l. 322. πολλάκι που μέλλεις, 'many a time must thou have prayed in this hall that the enjoyment [lit. 'accomplishment'] of a happy return might be kept far from me, and that my darling wife might go home with thee, and bear thee children.'

l. 327. ἀποπροέηκε, sc. when he was slain by Odysseus, sup. 293.

l. 329. φθεγγομένου, cp. Virg. Aen. 10. 554, 'tum caput orantis nequidquam, et multa parantis | dicere, deturbat terrae.' ἐμίχθη, 'was rolled in the dust.'

l. 334. ἐκδύς, 'having stolen out,' sc. through the ὁροσθύρη, λαύρη, πρόδομος, into the αὐλή, where the altar of Zeus was built. Cp. Il. 11. 773. (Πηλεὺς) πόνα μῆρ' ἔκαιε βοδὴ Διὶ τερπικεραίνῃ | αὐλῆς ἐν χόρτῃ.

l. 337. προσαιξας, stands alone from the construction, = *accurrens*.

l. 341. θρόνου, the seat which Leiodes had occupied, Od. 21. 145, 165.

l. 347. αὐτοδίδακτος. He means that he is the pupil of no other minstrel.

l. 348. ζῶκα δέ τοι. These words seem rightly interpreted in Damm's Lex., 'videor (mihi) tibi tanquam Deo accinere;' i. e. 'I feel when singing before thee, as though I were singing in the presence of a God.' This is much simpler than rendering ζῶκα, 'I am the right person,' etc.

l. 352. μετὰ δαίτας may possibly be translated 'at banquets,' on the analogy of μεταδόρπιος (Od. 4. 195), which many render 'at supper.' But it is better to take μεταδόρπιος as = 'after supper;' and, similarly, to understand by μετὰ δαίτας, 'after the feast;' when men sit drinking and listening to the bard. Cp. Od. 8. 72, αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, | μούσ' ἄρ' ἀοιδὸν ἀνήκεν ἀειδέμεναι κλέα ἀνδρῶν.

l. 356. ἴσχεο, 'stay thy hand.'

l. 360. ἀντεβόλησεν, 'came in thy way.'

l. 362. πεπητὼς . . ὑπὸ θρόνον, 'crouched up under a seat.' Join ἀμφὶ . . ἔστο (ἐννυμι), 'he had thrown about him.'

l. 368. περισθενέων, 'exulting in his strength.' δηλήσεται, § 3. 4.

l. 372. ἐρύσατο, 'protected;' from the notion of drawing away from danger to one's own side.

l. 374. *κακοεργίης*, see on Od. 13. 142.

l. 377. *δῖπτό με χρή*. In this phrase *χρή* is equivalent to *opus est*, as in Od. 21. 110, *τί με χρή μητέρος αἴνου*; Cp. Eurip. Hec. 967, *τίς χρεία σ' ἐμοῦ*; where *σε* is the object of some verb unexpressed, like *ἵκει*, cp. *δτε με χρεῖα τόσον ἵκει*, Od. 5. 189.

l. 383. *μάλα πάντας . . πολλούς*. The last word is added as explanatory of *πάντας*, i. e. 'all of them—a great number:' nor is it unmeaning, for we might say *μάλα πάντας*, when the whole number was but small. *πεπτεώτας*, scanned as three syllables.

l. 385. *κοῖλον ἐς αἰγιαλόν*. The fishers have spread their 'seine' far out from the shore; then they draw it from the 'foam-flecked sea' towards the 'curving beach,' and lastly they toss the fish, when taken from the net, high up on the sand.

l. 394. *κινήσας*, here with the force of *κρούσας* or *κύψας*. Cp. Il. 9. 583, *σείαν κολλητὰς σανίδας*.

l. 403. *βεβρωκῶς βοός*. This partitive gen. with *βιβρώσκω* is analogous to *ποιοῖ οἶνοιο*, sup. 11.

l. 405. *εἰς ὧπα ἰδέσθαι*, lit. 'to look at in the face:' so Od. 4. 411, *εἰς ὧπα ἑφίκει* without the infin. *ἰδέσθαι*.

l. 408. *ἴθυσεν*, 'she was eager to raise the shout of triumph;' so *ἰθύνειν . . ἐπὶ χερσὶ μάσασθαι*, Od. 11. 591. *ὀλολύξει* here, as in Od. 3. 450, is a shout of thanksgiving: cp. Aesch. Ag. 595, *ὀλολυγμὸν . . ἔλασκον εὐφημοῦντες*.

l. 411. *ἐν θυμῷ*. These are the emphatic words, 'keep thy joy hidden within thy heart.' Cp. Propert. 3. 25. 30, 'in tacito cohibe gaudia clausa sinu.'

l. 412. *οὐχ ὀσίη*, see on Od. 16. 423. These words of Odysseus imply a higher stage of civilization, and a greater delicacy of feeling, than we find in the Iliad; where the shout of triumph over a fallen foe is common enough; cp. Il. 13. 373, 413, 445, 619. Odysseus regards himself rather as the instrument of heaven than as his own avenger.

l. 415. *οὐ κακὸν οὐδὲ μὲν ἐσθλόν*. These words, intended to be an exhaustive description of *οὐ τινα*, are really inaccurate, for *οὐ κακόν* does not really add to the fulness of the list, but is introduced to produce an apparent balance in the contrast. Similar is Od. 10. 93. *οὐ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ | οὔτε μέγ' οὔτ' ὀλίγον*, but the best parallel to such an overstated contrast is in Soph. Ant. 1109, *ἴτ', ἴτ', ὁπάονες*, | *οἳ τ' ὄντες, οἳ τ' ἀπόντες*, or El. 305, *τὰς οὔσας τέ μοι | καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν*.

l. 418. *νηλείτιδες εἰσι*, see on Od. 16. 37.

l. 424. *ἀναιδείης ἐπέβησαν*, 'have trodden the path of dishonour;' see Od. 23. 52; Soph. O. C. 189, *εὐσεβίας ἐπιβαίνοντες*. For the same phrase with the causative tenses of *ἐπιβαίνειν* cp. Il. 8. 285, *τὸν*

εὐκλείης ἐπιβήσον, and 2. 234, κακῶν ἐπιβασκόμεν ὕλας Ἀχαιῶν, and Od. 23. 13.

l. 427. σημαίνειν .. ἐπὶ, see on Od. 20. 209: σημαίνειν in the sense of 'giving orders,' is elsewhere construed with a dative, as Il. 1. 289, or a genitive, as Il. 14. 85.

l. 436. εἰς ἡ καλεσσάμενος, as in Od. 17. 342, ἐπὶ οἱ καλέσας.

l. 437. ἀνωχθε γυναῖκας, sc. νέκρας φορέειν.

l. 442. Θόλος, 'the round-house,' was a building with a vaulted or conical roof, near the wall of the courtyard, so near, that (inf. 460) the space between is called ἐν στείνει. It may have been used, as the Schol. suggests, as a storehouse for utensils in daily use. In later times, the Θόλος at Athens was a rotunda, where the Prytanes dined; Plato, Apol. 32 c.

l. 444. ἐκλελάθοντι, see on sup. 77. Many modern editors follow a conjecture of Hermann, and write ἐκλελάθοντ'. 'That so they might forget the light love which they carried on with the suitors, when they accompanied with them secretly.' For μίσγοντο δὲ, in parataxis, we should read in prose μισγόμεναι αὐτοῖς.

l. 446. ἀπασαι, sc. the twelve named in 424 sup.

l. 449. ὑπ' αἰθούσῃ αὐλῆς, 'under the colonnade of the court wall;' the verandah running along the wall of the court, at either side of the main entrance.

l. 450. ἀλλήλοισιν, 'leaning the corpses one against another.' This reading, and not ἀλλήλων, must be adopted; for to represent the women as 'leaning against one another' (whether under the heavy burdens, or, as tottering through fear), we should require ἐρειδόμεναι, though some commentators deny this, comparing Il. 16. 108. See Od. 23. 47.

l. 451. ἐπισπέρχων, 'urging them on.'

l. 456. ταῖ δ' ἐφόρειον δμῳαί, 'while the others, the handmaids, carried them forth,' sc. the ξύσματα scraped off the floor with the λίστρα.

l. 460. ἐν στείνει, see on sup. 442.

l. 461. τοῖσι, as the gender shows, 'for his companions to hear.'

l. 462. καθαρῶ seems to mean 'respectable' or 'honourable.' A disgrace attached to death by hanging, as Eur. Hel. 292, ἀσχήμονες μὲν ἀγχόνηι μετάρσιοι, κὰν τοῖσι δούλοις δυσπρεπὲς νομίζεται.

l. 466. κίονος ἐξάψας. The details of this wholesale hanging are not given with full completeness; but the process seems to have been as follows. One end of the rope was made fast to the upper end of a column of the αἴθουσα αὐλῆς. Twelve halters were slung on this rope in a row (this is implied in l. 471, ὡς αἱ γ' ἐξείης κεφαλὰς ἔχον), and placed round the women's necks, they still remaining standing. Then the other end of the rope was thrown round the sharp top of the roof of the round-house, drawn as tight as possible, and made fast high up

(ὑψόσ' ἰπεντανύσας). This tightening of the rope lifted all the women off their feet, and left them dangling, like thrushes or doves in a 'springe.'

l. 469. ἐνιπλήξωσι (ἐμπλήσσω), intrans. 'dash into.'

ἰστήκη (a better reading than ἰστήκει), 'that chances to be set.' The mood, like ἐνιπλήξωσι, shows that we are dealing with a hypothetical case.

l. 470. αὖτις ἰσήμεναι, 'as they are hastening into their roost.' In ὑπεδέξατο (gnomic aorist) the change of mood shows that the fancied picture gains reality in the poet's mind, as he goes on with the description.

l. 471. πάσαις probably refers to δμῶησι, 'they all had halters round their necks.'

l. 473. δὴν. See on Od. 17. 72.

l. 474. ἐκ, sc. from the θάλαμος, where he had been left suspended, sup. 193 foll.

l. 478. οἱ μὲν, sc. οἱ ἀμφὶ Τηλέμαχον, as sup. 454.

l. 481. θέειον (θεῖον) in inf. 493 θήμον. 'brimstone.' Cp. Pliny, N. H. 35. 50, 'habet sulfur et in religionibus locum ad expiandas suffitu domos.' Cp. Il. 16. 228, where Achilles, before pouring a libation, cleanses the cup with sulphur.

l. 487. εἵματ', here, as frequently, with a predicative force, = 'as raiment.'

l. 488. ῥάκεσιν, see on sup. 1.

l. 494. μέγαρον καὶ δῶμα καὶ αὐλήν. That these words include the whole 'premises' there is no doubt. It is not however so certain what is the distinction between μέγαρον and δῶμα. But as he seems to begin from the innermost part and to work outwards towards the αὐλή, we may best take μέγαρον here for the women's apartment (as in Od. 18. 360; 19. 60; 21. 236, 382; 22. 497; 23. 43); δῶμα for the 'main hall' (as in Od. 17. 541; 20. 149; 21. 378; 22. 307, 360). A strong corroboration of this view (which is given by Ameis) is found in Il. 6. 316, οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν.

l. 497. δᾶος, for night had meanwhile fallen. See Od. 21. 428 foll.

l. 501. γίγνωσκε δ' ἄρα. These words seem to give the reason why his heart was so touched by their welcome, 'for he knew [the loyalty] of them all in his mind.'

BOOK XXIII.

1. 1. καγαλῶσα, as in inf. 59, 'triumphant.'

1. 3. ἐρρώσαντο, cp. ἐπερρώοντο, Od. 20. 107, 'moved briskly,' as Eustath. ἐρρωμένως ἐκινήθησαν. So of Hephaestus, Il. 18. 411, ὑπὸ δὲ κνήμαι βῶοντο ἀραιαί.

ὑπερικταίνοντο seems to mean 'went exceeding fast;' unless we add a still stronger emphasis to ὑπὲρ, and render 'sped over-fast,' implying that the feet 'faltered' or 'stumbled,' as unable to maintain the hurried pace. The etymology of the word is most uncertain; perhaps the best proposed is to connect with *ικ*, as in ἵχνος, ἰκέσθαι, or with ἵκταρ. The reading ὑπερακταίνοντο (Aesch. Eum. 36) is only a conjecture, without authority. Aristarchus interprets ὑπερικταίνεσθαι of an unsuccessful effort at running; ἀνεπάλλοντο καὶ ἐκινούντο προθυμουμένης αὐτῆς βαδίζειν ταχέως, μὴ δυναμένης δὲ ἀλλὰ κατὰ βραχὺ διὰ τὸ γῆρας.

1. 7. ἰκάνεται, with the force of a perfect tense, as frequently with ἵκειν: cp. Od. 13. 248, 328; 15. 492; 16. 31; 18. 217; 19. 532; 22. 231.

1. 9. κήδεσκον, 'damaged,' 'wasted;' cp. Il. 24. 542, ἤμαι ἐνὶ Τροίῃ, σέ τε κήδων ἦδὲ σὰ τέκνα. βιδώντο, 'spitefully entreated.'

1. 13. ἐπέβησαν, 1 aor. causative from ἐπιβαίνειν, 'set him in the path of prudence.' See on Od. 22. 424. The Gods can make fools of the wise, and teach prudence to the simple.

1. 14. ἐβλαψαν is used here as in the fuller phrase βλάβῃ φρένας, Od. 14. 178, or Ἄτῃ βλάπτουσα ἀνθρώπους, Il. 19. 94; 'befooled thee.' This is the only passage where αἰσμός is used as a personal epithet; elsewhere we find αἰσίμα and αἰσίμον.

1. 16. παρῆξ, 'wide of the truth,' as ἄλλα παρῆξ εἶποιμι παρακλιδόν, Od. 17. 139.

1. 17. ἐπέδθησε (πεδάω).

1. 18. τοίνυνδε κατέδραθον, sc. ὕπνον, accus. of 'internal object,' 'never got I so sound a sleep.'

1. 19. See Od. 19. 260, 597.

1. 21. εἰ γὰρ τίς μ'. The elision is for μοι, in government with ἡγγαίε and not for με, accus. after ἀνέγειρε. Some edd. read μ' ἀνέγειρε, which would settle the point.

1. 23. τῷ κε τάχα, 'in that case I would soon have dismissed her harshly, to go back into the hall; but thine old age shall spare thee this;' lit. 'shall profit thee thus much.'

1. 28. ἀτίμων. See on Od. 21. 99.

1. 33. περιπλήχθη, 'clung about her,' 'threw her arms round her.' See Od. 14. 313.

ῆκεν, 'let fall.'

1. 35. ἐνίσπες. The direct object to ἐνίσπες is the clause from δῆπως

to ἐφῆκε, 'tell me how he laid his hands.' The words εἰ ἐτέον .. ἀγορεύεις are parenthetical. The clause that follows, viz. οἱ δ' .. ἐμμνον, according to our idiom, would be introduced by a relational conjunction, such as 'while'; but in Homeric syntax it is merely put side by side with the preceding clause. There is a strong contrast between μούνος and ἀλλέες.

l. 43. With ἔχον we may supply θαλάμους, comparing Od. 22. 128; 'closed them in.'

l. 46. οἱ δέ μιν ἀμφι, 'and they all about him, covering the solid floor, lay piled on one another.' κραταίπεδον means 'hard-stamped,' of the well-rammed clay with which the floor of the μέγαρον was laid; cp. Od. 21. 122.

l. 47. κείατ', § 17. 4.

l. 48. This verse, wanting in Eustath., and in several good MSS., is generally rejected here, as an interpolation from Od. 22. 402. The sentence is complete at λάνθης, as the general object to ἰδοῦσα, viz. the heap of slain, is supplied from the foregoing words.

l. 49. ἐπ' αὐλείησι θύρῃσιν. See Od. 22. 449.

l. 51. σέ δέ is the object to καλέσσαι, and με to προέηκε.

l. 52. ὅφρα σφῶιν. This form must be gen. or dat. of the dual, in spite of the attempts to prove it as a nominative by Il. 16. 99, νῶιν δ' ἐκδύμεν ὀλεθρον, where νῶιν (if the passage be genuine) must be 'for our own sakes.' ἐπιβήτητον too (against Buttm. Lexil. 423) must be intransitive, and cannot be taken as syncopated for ἐπιβήσετον, as a Schol. suggests; and the reading ἀμφοτέρων has slight authority. We may then render 'that both of you may attain to joy for yourselves in your inmost heart, since many woes ye have suffered.' With this way of taking σφῶιν cp. Od. 24. 313, θυμὸς δ' ἔτι νῶιν ἐώλπει. To read σφῶι or σφῶι γ' would greatly simplify the sentence. The form πέποσθε is said to be for πέπονθε (πεπόνθατε). Dropping ν we get πέποσθε, softened to πέποστε, and the change from τ to θ may be paralleled by ἐγρήγορθε for ἐγρηγόρατε. Aristarchus read πέπασθε.

l. 56. κακῶς, adverbial to ἔρεζον, but brought into the front of the clause for emphasis, as διαμπερὲς ἦ σε φυλάσσω, Od. 20. 47.

l. 63. τις ἀθανάτων, that is, some superhuman power concealed under the form of a man, as Od. 27. 484 foll.

ll. 65, 66 = Od. 22. 414, 415, where see note.

l. 68. ὤλεσε τηλοῦ νόστον Ἀχαιῖδος. It is natural to take τηλοῦ as a prepos. governing the genitive, as in Od. 13. 248, but its awkward position, thus separated from Ἀχαιῖδος, suggests that we may arrange the words ὤλεσε νόστον Ἀ., 'he has lost his [chance of] return to the Achæan land;' comparing ἐπιμαίεο νόστον γαίης Φαιήκων where γαίης seems to follow νόστον. We should then have τηλοῦ in its natural place, with the force of an advverb.

l. 71. ἦ .. ἔφησθα, expegegesis of τοῖον ἔπος. Join οὐ .. ἔφησθα ἐλεύσεσθαι, *negasti unquam esse reditum*.

l. 72 = Od. 14. 150.

l. 74 = Od. 19. 393; οὐλὴν is in apposition to σῆμα, Od. 21. 219.

l. 76. ἔλων ἐπὶ μαστάκα χερσίν, 'gripping me with his hand upon my mouth,' as ἐπὶ μαστάκα χερσὶ πίεζεν, Od. 4. 287. In the description of the scene in Od. 19. 480, it is said φάρυγος λάβε δεξιτερῇφι.

l. 78. ἐμέθεν περιδώσομαι αὐτῆς, 'will stake mine own life:' lit. 'will make a wager at the price of mine own self;' so Il. 23. 485, τρίποδος περιδώμεθον ἡλὲ λέβητος. Then κτεῖναι μ' stands as a nearer definition of this wager, viz. 'that thou shouldst slay me by the most pitiable death.'

l. 82. εἶρυσθαι, cp. Od. 16. 463, 'to observe,' 'play the spy upon.' Similarly Od. 16. 459, μηδὲ φρεσὶν εἰρύσσαιτο, of keeping a secret. So of guarding a door εἶρυτο πύλας, inf. 229. Cp. Pind. Frag. 10 (33), οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλευμάτων' ἐρευνάσει βροτέα φρενί, and Solon's line πάντη δ' ἀθανάτων ἀφανὲς νόος ἀνθρώποισι. Penelope means that Eurycleia cannot fathom all the dark devices of heaven. Even the evidence of the scar may only have been intended to mislead.

l. 85. κατέβαιν' ὑπερώια, see on Od. 18. 206.

l. 87. παρστώσα in contrast to ἀπάνευθε.

l. 88. ὑπέρβη λάινον οὐδὸν, see Od. 16. 41; 17. 30.

l. 89. ἐν πυρὸς αὐγῇ, the seat of the lady of the house was by the hearth. So of Arete, queen of the Phaeacians, ἡ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ .. κίονι κεκλιμένη, δμῳαὶ δὲ οἱ εἴατ' ὀπισθεν, Od. 6. 305 foll.

l. 90. τοίχου τοῦ ἑτέρου, 'at the other wall;' local genitive, as in Il. 9. 219; 24. 593. ἑτέρου might mean 'furthest from the entrance,' but more likely it only resumes 'Ὀδυσῆος ἐναντίη, sup.

l. 93. ἀνεω. This is the only passage in which with absolute certainty ἀνεω must be called an adverb. Elsewhere it is found joined with a plural verb, and may be a nominative from ἀνεως (i.e. ἀναος, ἀ- root αF) and, so, better written ἀνεφ. In τάφος δὲ .. ἴκανεν the force of δὲ is equivalent to γάρ, giving the reason of her long silence.

l. 94. ὄψε, 'with her eyes;' so used here and in Il. 20. 205. There is a sort of antithesis intended, by the emphatic position of ὄψε, between the 'eloquent eyes' and 'silent lip,' (ἀνεω). By ἐνωπαδίως (like the later ἐνωπαδὶς and ἐνωπαδόν) it is meant that she 'looked him full in the face,' implying a deep interest, the expression of her τάφος. l. 93. Then, that expression passed away, and she 'showed no sign of recognition of him.'

l. 95. ἀγνώσασκε. This iterative tense is contracted from ἀγνοήσασκε (ἀγνοέω) as βώσας from βοήσας, Il. 12. 337; others write ἀγνώσασκε from a supposed intensive form ἀγνώσσω.

l. 97. *δύσμητερ*, as *Δύσπαρις*, Il. 3. 39; *δυσαριστοτόκεια*, Il. 18. 54. Cp. Od. 18. 73.

l. 100. *τετληότι*. To the eagerness of Telemachus, the cautious self-restraint of Penelope seems 'hard,' and 'unyielding.'

l. 101. *ὅς οἱ*. It is very difficult to translate the ethical dative of the enclitic *οἱ* here, without throwing too great an emphasis on it. It means something like 'before her very eyes,' or even 'in answer to her longings,' going closely with *ἔλθοι*.

l. 103. *αἰεί*. There is something very natural in Telemachus thus accusing his mother, in his impetuous anger, of 'always' being stern and stony-hearted; *σιδηρόφρων τε καὶ πέτρας ἐργασμένος*, Aesch. P. V. 242.

l. 109. *γνωσόμεθ' ἀλλήλων*, cp. Od. 21. 36. By *καὶ νῦν* she means, 'we' shall recognise one another, (if all is right), no less certainly than Eurycleia recognised her master. We have tokens between us even more certain than the evidence of the scar.

l. 115. See Od. 19. 72.

l. 116. *τὸν*, predicative with *εἶναι*, 'that I am he,' sc. Odysseus. Cp. Od. 24. 159; 14. 118; 16. 475. *οὐ πῶ φησι*, 'refuses as yet to acknowledge.'

l. 117. *ὅχ' ἄριστα γένηται*, i.e. 'how what we have done may best be settled.' The *μνηστηροφονία* is accomplished; but it threatens many dangers for the future, which must either be avoided or confronted.

l. 118. *καὶ γὰρ τίς θ' ἔνα*. Here *καὶ* gives emphasis to *ἔνα*, as *καὶ γὰρ τίς θ' ἔνα μῆνα μένων*, Il. 2. 292. 'For anyone after having slain in his own country one single man, though he have not many champions left behind, has to live a banished man, quitting his kin and his fatherland; whereas we have slain the defence of the city, men who were far the noblest of our gallants in Ithaca. This I bid thee lay to thine heart.' Odysseus argues, 'if the slaying of a solitary individual implies the banishment of the murderer, whom the dead man's friends, however few they may be, are sure to take vengeance on, when they catch him; what vengeance may we not expect awaits us who have slain so many and such high-born men? It is a moment of extreme peril.' See Od. 15. 271 foll.

l. 124. Join *ἀρίστην.. ἐπ' ἀνθρώπους*, 'best, among all men,' like *κλέος ἔλλαβε δῖος Ὀρέστης | πάντας ἐπ' ἀνθρώπους*, Od. 1. 299.

ll. 127, 128. These lines, as wanting in the best MSS., and as being probably an interpolation from Il. 13. 785, 786, are generally rejected by modern commentators.

l. 128. *δενήσεσθαι*, 'shall be lacking in,' as *μάχης ἄρα πολλὸν ἐδεύεο*, Il. 17. 142.

l. 131. *λούσασθε*, this signifies here the customary preparation for

dance and festival: the actual cleansing after the murder is described in Od. 22. 478. See Od. 6. 64, *οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἶματ' ἔχοντες* | *ἐς χορὸν ἔρχεσθαι*.

l. 133. *ἡγείσθω*. The word is not found in this sense elsewhere in Homer with a gen., but with a dative, as *νηπιέρσιν ἡγείσθαι τινι*, Od. 24. 469. Perhaps the simplest account of this genitive is to take it as following directly upon the *noion* in *ἡγείσθαι*, sc. *ἡγήτωρ εἶναι*, 'to be leader-off of the dance.'

l. 135. Those who may chance to 'hear outside' the sounds of revelry are divided into two classes; those who actually live within earshot of the palace, and those who happen to pass the door of the court. With *ἢ* of supply *ἢ τούτων τις οἷ*.

l. 137. *εὐρύ*, 'far-spreading.'

l. 140. *ὅττι κε κέρδος*, 'what hint of good counsel the lord of Olympus may vouchsafe to us.'

l. 146. *τοῖσιν δ'*, a dative of 'interest,' and not agreeing with *πασίν*, which is the instrumental dative; 'the house re-echoed *for them* by reason of the feet of men and women dancing;' or '*they set* the house ringing with the dancing feet, etc.'

l. 151. *εἴρυσθαι*, 'to keep,' 'guard,' with which we may compare Penelope's own words (Od. 19. 525), *μένω παρὰ παιδί καὶ ἔμπεδα πάντα φυλάσσω*.

l. 152. *ἴσαν* (*οἶδα*, § 23. 8 c). The nom. to *ἴσαν* is suggested by the iterative tense *εἶπεν*, 'one after another said so, but this they knew not, namely, how matters stood.' With *τὰ . . ὥς* cp. Od. 19. 229, 230.

l. 153. *ὃ ἐν οἴκῳ*, sc. once more *his own*, after the destruction of the usurpers.

ll. 156-162 occur, with a trifling variation, in Od. 6. 229-235, where they are appropriate; but in the present passage they must be considered as an interpolation. The disconnected construction with *μείζονά τ' εἰσιδέειν* after *χεύειν* cannot be justified by Eustathius' interpretation *ὥστε εἶναι τὸν Ὀδυσσεῖα μείζονά τ' εἰσιδέειν*, nor by the ingenuity of the modern suggestion to supply *τινα* as subject to *εἰσιδέειν*, sc. 'so that *men* looked upon him as larger,' etc. Besides, the repetition of *καὶ δὲ κάρητος* after *καὶ κεφαλῆς* is an indefensible tautology. *οὐλᾶς* as an epithet of *κόμης* is exactly 'curly;' and it is doubtful whether *ὕακινθινον ἀνθεὶ ὁμοίως* is the further explanation of this word, referring to the upturned curves of the petals of the hyacinth; or whether it describes the dark colour of the hair, like that of the flower; as in Theoc. 10. 28, *καὶ τὸ ἴον μέλαν ἐντὶ καὶ ἄγραπὰ ὑάκινθος*.

l. 159. *χρυσὸν περιχέυεται* (aor. conjunct. with short vowel) *ἀργύρῳ*, 'lays a plating of gold upon silver.' To carry out this picture we ought to think of bright auburn hair clustering over a white forehead;

and this would strengthen the first interpretation of *ὑακινθίνῃ ἀνθεὶ ὁμοίᾳς*, but see Od. 16. 175.

l. 166. *δαιμονίῃ*, 'strange being!' Join *περὶ* with *γυναικῶν*, 'beyond all woman-kind.'

l. 167. *ἀτέραμνον*, a synonym of *ἀτειρής*, as in Il. 3. 60, *αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής*. Odysseus expresses his astonishment that, even after his restoration to his own kingly form, Penelope still refuses to recognise him.

ll. 168-170 = sup. 100-102.

l. 171. *αὐτὸς*, emphatic, 'by myself.'

l. 174. Penelope seeks to remove three possible grounds of misinterpretation of her cautious restraint: 'I am not high-minded, nor am I indifferent, nor am I lost in utter amaze.' She still wants a crowning proof of her husband's identity, which is found in the secret of the *λέχος*, but she betrays how near she is to unconditional acceptance of his statement by the words *οἷος ἦσθα*.

l. 176. *πυκινὸν λέχος*, 'a strong bedstead.' The test lies in the words *ἐκτὸς θαλάμου* and *ἐκθεῖσθαι*, sc. *δμῶι*, as the bedstead was really a fixture. Here *εὐνήν* is the 'bedding,' in antithesis to *λέχος*.

l. 183. *τοῦτο ἔπος θυμαλγές*. See Od. 16. 69.

l. 184. *χαλεπὸν δέ κεν*, 'hard would be the task even for a man of great skill,' sc. *ἄλλοτε θεῖναι τὸ λέχος*.

l. 185. *ὅτε μὴ θεὸς . . θεῖη*. The words seem almost a parody on Od. 16. 197, where they occur, but with *θεῖη* in quite a different sense. In Od. 16 it means 'make,' or 'render;' here it is 'place,' 'plant.' See note there.

l. 187. *οὐδὲ μάλ' ἥβῶν*. The emphasis lies in these words, 'no, not if he were in full vigour of youth.'

l. 188. By *σῆμα* he means 'a great secret,' as inf. 202; 'a proof' or 'token,' only known to the husband and wife.

l. 191. *ἀκμνητός*, apparently from *ἀκμή*, sc. 'at its prime.' Fäsi refers it to *ἀκάμας*, -αντος, as if meaning 'unexhausted.' *πάχετος* is best taken as another form of *παχὺς* (analogous in termination to *περιμήκ-ετος*) = 'thick.' Cf. Od. 8. 187, *λάβε δίσκον | μείζονα καὶ πάχετον, στιβαρότερον οὐκ ὀλίγον περ*. In neither of these passages is it necessary to take *πάχετος* as a syncope of *παχύτερος*, nor as nominative or accusative of a noun = 'in thickness,' or 'its thickness was.' He calls it *θάμνος*, a word properly applied to a 'bush,' or 'thicket,' because it is an olive with a bushy head as, *κόμην ἀπέκοψα* shows. This olive was growing inside the enclosure of the court (*ἔρκεος ἐντὸς*); as we may suppose, near the back of the house, (*μυχὸς*), where the *θάλαμος* of the master and mistress was commonly found. Round this olive he built an enclosing wall of masonry, roofed the building over, and added a pair of 'strong-joined' or 'hinged' (*κολλητὰς*, Od. 21. 137) doors. All this was finished before he touched the olive-tree, in order that the next

process might be done in privacy. Then he lopped off all the foliage and top branches, and having rough-hewn the trunk from the root upwards, he smoothed it all around well and skilfully, with the adze, and straightened it to the line. This rendering makes *προταμών* describe the process of working with the axe (*πέλεκυς*) from the root upwards, till he had a roughly-squared (or rounded) post, which he afterwards smoothed more perfectly into shape with his adze (*σκέπαρον*, Od. 5. 237). Eustathius understands by *προταμῆν* the *slicing off a portion of the trunk, above the root*, so as to leave a stump of a certain definite height, *ἐκκόψαι τὸ ἀνωθέν ποθεν ἐκ κορμοῦ*. This would make a contrast with any cutting that might take place right down at the root, inf. 204. Anyhow, he thus 'deftly made a bedpost' (*ἐρμῖν' ἀσκήσας*), 'and bored it all'; that is, he made the necessary holes or mortices in it to receive the side-boards, and the top and bottom pieces. We may call this natural olive-trunk the 'nucleus' of his bedstead; and so he says, 'starting from this' (like *δρμύμενός ποθεν* in later Greek), 'I wrought away (*ἔξεον, ἔξω*) at my bedstead, till I had finished it.' He had to add three more *ἐρμῖνες* to match the *κορμός*, and to fit in the sides and apply the decorations. Lastly, he made a network of straps of red leather passing from side to side, on which the bedding could be laid. It is obvious that it would be impossible to remove (*ἐκθεῖναι*) such a bedstead, without either entirely detaching it from the post of olive-wood, and thus 'breaking up the frame-work, or cutting the *κορμός* clean away at the level of the ground (*ταμών ὑπο πυθμῆν' ἐλαίης*).

l. 206 = Od. 19. 250, in which passage however there is no personal genitive preceding the dative of the participle *ἀναγνούσῃ*. For the change to this 'ethical dative' cp. Il. 10. 187, *ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρουν δλώλει | νύκτα φυλασσομένοισι κακῇν*: Il. 14. 139, *Ἀχιλλῆος δλοὸν κῆρ | γηθεῖ ἐνὶ στήθεσσι φόνον καὶ φύζαν Αἰακῶν | δερκομένῃ*. Cp. Od. 19. 554.

l. 206. *ἐμπέδα*, predicative, 'so unmistakably.'

l. 207. Join *ἀμφι-βάλλε*.

l. 209. *σκούζεσθαι* means to be 'cross' or 'surlly'; and it probably gets this meaning not through any connection (as generally held) with *κῖων*, but from the notion of 'darkness,' 'gloominess,' as in *σκότος, σκιά, σκυθρός*.

l. 210. *πέπνυστο*, the *past* tense, with reference to the time before the departure of Odysseus for Troy; this long separation she describes as her 'sorrow,' *διζύν*.

l. 211. *νῶν... μένοντε... ταρπῆναι*. For this transition from the dative to an accus. in agreement with subject of the infin. see Od. 15. 240; 16. 465, and cp. Od. 10. 565, *ἀλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη | εἰς Αἶδαο δόμονε καὶ ἑπαινῆς Περσεφονείης, | ψυχῇ χρησομένους Θηβαίον*

Τειρεσίαο, where the infin. is not expressed, but suggested in εἰς Ἄϊδαο, sc. λέναι.

l. 213. τόδε χέω, cp. τόδε γ' ἡμυροτον, Od. 22. 154; 18. 227.

l. 214. ὧδ' ἀγάπησα, sc. as she was now showing by her caresses, sup. 207, 208.

ll. 218-224. The *Alexandrine* critics rightly rejected these lines as inapposite, and spoiling the connection of thought. The idea of some deceiver coming to a house with a plausible story might have suggested a memory of the fatal visit of Paris. But Helen's case is no real illustration of Penelope's. It might have served as such, if Penelope had gone on to say, 'And Helen would never have fallen, had she been cautious at the first to find out if her guest was a true man.' Instead of which, Penelope says, 'Helen would never have fallen, if she had known all the sorrows that were to spring from her elopement.' Nor is it at all to the point *here* to throw the responsibility of Helen's 'blind act of folly' (ἄτη) on Aphrodite. Besides, the insertion of the passage mars the antithesis, evidently intended, between τὸ πρῶτον ἐπεὶ ἴδον (214) and νῦν δ' ἐπεὶ ἤδη (225). Helen, in Od. 4. 261 foll., lays the guilt of her unfaithfulness on the goddess; just as Penelope here is represented as saying that 'Helen never let such infatuation steal into her heart before,' (πρόσθεν), i.e. 'before Aphrodite suggested it.'

l. 228. Ἀκτορίε, 'Actor's daughter.' This patronymic must be an equivalent for Eurynome, the woman-of-the-bedchamber, (θαλαμηπόλος, inf. 293); for it is hardly probable that we should have only this isolated mention of a servant holding so confidential a post, as would be the case if Actoris were a proper name.

ἐτι δεῦρο κούση, cp. Od. 4. 351, Αἰγύπτῳ μ' ἐτι δεῦρο θεοὶ μεμῶτα νέεσθαι | ἐσχον: Il. 2. 287, ἐνθάδ' ἐτι στείχοντες. In Od. 4. 736 Penelope alludes to another servant, Dolios, whom she had similarly brought from home, δμῶ' ἐμὸν, ὃν μοι ἔδωκε πατήρ ἐτι δεῦρο κούση. Transl. 'even as I was on my way to come here.'

l. 229. εἴρωτο, 'guarded,' sup. 82.

l. 232. ἔχων, 'clasping'; θυμαρέα, 'winsome,' like Horace's 'placens uxor.'

l. 233. ὡς δ' ὅτ' ἄν. The form of the simile is almost identical with Od. 5. 394 foll. ὡς δ' ὅτ' ἄν ἀσπασίος βίωτος παιδεσσὶ φανήη | πατρὸς, ὃς ἐν νοῦσφι κῆται κρατέρ' ἀλγεα πάσχων, | δηρὸν τηκόμενος, στυγερός δέ οἱ ἔχραε δαίμων, | ἀσπασίον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν, | ὡς Ὀδυσῆ' ἀσπαστὸν εἴσατο γαῖα καὶ ὕλη, where the picture is first given with the conjunctive mood, passing into the indicative aorist. The clauses παῦροι... νηρόμενοι and πολλὰ... ἄλμη are not necessary to the simile, but they add a sort of intensification to the picture; the few survivors implying the faint chance of life that makes deliverance all the more

precious when it comes; the 'scurf of salt' on the skin pointing to the length of exposure in the water.

l. 237. With *τέτροφεν* in the sense of 'congeals,' 'sets hard,' cp. *θρέψαι γάλα*, 'to curdle milk,' Od. 9. 246.

l. 240. *οὐ πῶ πάνπαν*, see on Od. 16. 375.

l. 241. For fear lest the 'morning should dawn and find them sorrowing still,' without having enjoyed the refreshment of sleep, Athena 'kept the night tarrying' (*δολιχὴν σχέθεν*) 'at its furthest (western) limit' (*ἐν περάτῃ*, a form of superl. from *πέρας* used substantivally, as *ὕγρη*, etc., Od. 16. 423) 'and she held back golden-throned morning at the Ocean's (eastern) edge.' Thus the night was prevented from passing away over the western horizon, and the morning from appearing at the eastern. This action of Athena may be compared with Hera's arbitrary despatch of Helios into the western ocean before his proper time, Il. 18. 239 foll. This is the only passage in Homer where Eos is described as driving a chariot.

l. 248. *ὦ γύναι, οὐ γάρ πῶ*. Here, as often, the sentence giving the reason for what follows, is put first, but with the demonstrative *γάρ*, instead of the relative *ἐπεὶ*. The main sentence really begins with *ἀλλ' ἔρχευ*. Cp. Od. 1. 337, *Φήμε, πολλὰ γὰρ ἄλλα βροτῶν θελκτῆρια ἦδης . . τῶν ἐν γέ σφιν αἰεῖδε*.

l. 251. *μαντεύσατο*, sc. in Od. 11. 90-137.

l. 257. *τότ'* is explained by *ὁππότε ἐθέλῃς*.

l. 258. *ποίησαν* in this sense of 'caused,' or 'made you' come back, does not seem to be found elsewhere in Homer.

l. 260. *ἐφράσθης*. The same line occurs Od. 19. 485, but *ἐφράσθης* is used here in a somewhat different sense, = 'since thou hast thought about it.' Penelope means that since the thought of his future ordeals has been suffered to come into his mind, she is sure to hear of them sooner or later, and she would rather hear of them at once; *αὐτίκα* and *ἐπισθεν* thus forming a contrast. *ὄϊω*, 'methinks,' stands quite parenthetically.

l. 262. With *οὐ χέριον* cp. note on *οὐκ ἀέκουσαν*, Od. 19. 373, and 17. 176.

ll. 268-284 are identical with Od. 11. 121-137, with only such alterations as are necessary from the change of person. The apparent meaning of the directions given by Teiresias is that this last journey of Odysseus is to be a sort of final conciliation of Poseidon, whose wrath had pursued him so far. Odysseus is to make his way far inland, till he comes to a people altogether ignorant of the sea. So ignorant, that they have never used salt, nor ever seen an oar, which they mistake for a winnowing-shovel. In that most unlikely spot he is to plant the oar and to perform a special sacrifice to Poseidon, as though to carry the honour of the God of the sea into most distant regions.

l. 276. καὶ τότε με, apodosis to δειπνέειν.

l. 278. συνὼν ἐπιβήτορα, 'mate of sows.'

l. 279. οἶκαδ' ἀποστειλεῖν. Odysseus is then to return home, and after a grand offering to all the Gods of heaven, to settle down in the midst of his prosperous subjects (λαοὶ ὀλβιοὶ) and await the coming of his death.

l. 281. ἐξ ἁλὸς . . ἐλεύσεται. It is impossible to smooth away the difficulties which beset this passage by joining ἐξ ἁλὸς θάνατος, 'a death far away from the sea;' though ἐκ πατρίδος, Od. 15. 272, and ἐκ καπνοῦ, Od. 16. 288, are quoted to support it. His death, which is to be 'mild and calm' (ἀβληχρὸς) and which is to find him weakened, but enjoying his old age in comfort (γῆραι ὑπο λιπαρῷ ἀρνημένον), 'will come to him out of the sea.' It is probable that the whole passage (here and in Od. 11) is a later addition, containing an allusion to the post-Homeric legend, that Odysseus was unwittingly slain by Telegonus (his son by Circe), who, not knowing his father, wounded him mortally with a spear tipped with the bone of a sea-fish, cp. Hor. Od. 3. 29. 8. This legend formed the plot of a play by Sophocles called Ὀδυσσεὺς ἀκαιοπολήξ. For ἀβληχρὸς μάλα τοῖος cp. Od. 20. 302.

l. 286. ἄρειον, 'happier' than thy younger years. Penelope is comforted by the words γῆραι λιπαρῷ, and thinks that there 'is hope that an escape from troubles will yet be vouchsafed.'

l. 289. τροφὸς, sc. Eurycleia.

l. 290. ἐσθῆτος, genit. of material with εὐνήν. Matth. compares Hdt. 2. 138, ἐστρωμένη ἐστὶ ὁδὸς λίθου. For δαῖδων ὑπο λ. cp. Od. 19. 48.

l. 292. πάλιν οἰκόνδε βεβήκει, 'went back again to her own room.'

l. 296. θεσμόν, not, as commonly taken, the 'rites' or 'usage' of the marriage-bed, which could not so be taken with ἵκοντο, but rather the 'place,' or 'spot,' where their ancient couch was set. This use of θεσμός (cp. ἔθηκε λέχος, sup. 184) with a local meaning is analogous to θρωσκός, βωμός, πορθμός, and similar forms.

At this point, according to Aristarchus and Aristophanes, the Odyssey ends, πέρασ [τέλος] τῆς Ὀδυσσεύας τοῦτο ποιούνται, as the Scholl. and Eustath. state. But we must not be hasty in deciding that they meant by this that the remaining portion was a later, and unauthentic, addition. It is equally possible that all that they intended was that the 'Adventures of Odysseus' properly end here, and that what follows must be regarded in the light of Epilogue. No doubt there are objections—on the score of language, style, geography, and mythology—that may be raised against the concluding portion of the Odyssey (which will be noticed in their proper place), but certainly before the time of the Alexandrine critics it was accepted as genuine. For example, Aristotle, Rhet. 3. 16. 8, speaks of the passage, ll. 310–330 inf.,

as a model of brevity; and Plato, de Republ. 3. 387 a, quotes Od. 24. 6-9.

l. 300. τὼ δ', sc. Odysseus and Penelope.

l. 302. ἡ μὲν, sc. ἔλεγε, as inf. 308, 'she on her part told,' and Odysseus on his (αὐτὰρ ὁ δ' O., l. 306).

l. 303 = Od. 16. 29.

l. 304. ἔθεν (§ 15. c) εἵνεκα, 'on her behalf,' 'in their courting of her.'

πολλὰ = 'often.'

ll. 310-341. This is an epitome of the adventures of Odysseus from Od. 5-13. In ll. 310-313 we have the contents of b. 9; in ll. 314-321 of b. 10; in ll. 322-325 of b. 11; in ll. 326-332 of b. 12. The end of the passage, ll. 333-341, refers to bb. 5-8, and to the beginning of b. 13.

l. 312. ἀπέριστο πουνήν, 'he (Odysseus) exacted recompense for,' lit. with mid. voice, 'got requital paid.'

l. 315. πέμπ', 'was fain to send him home.' The force of the tense pointing to an unsuccessful attempt. Odysseus here does not allude to the wicked folly of his crew which caused the disaster.

l. 316. ἦην, § 23, 4 (d).

l. 319. οἱ refers, κατὰ σύνεσιν, to the inhabitants of the Laestrygonian Telepylus, implied in the name of their city.

l. 320. This verse is wanting in the majority of MSS., and is rightly rejected, seeing that it is not true that *all* the comrades of Odysseus were slain by the Laestrygonians (Od. 10. 125-137). It is also unnatural that Ὀδυσσεὺς should stand in the verse, instead of αὐτὸς, as inf. 332; seeing that Odysseus is speaking of himself.

l. 324. ἑταίρους, those who had fallen in the Trojan war, such as Agamemnon, Achilles, Patroclus, Ajax, etc.

l. 326. ἀδινάων. It is impossible to decide the meaning of the epithet here. Perhaps it is a case of hypallage for ἀδινὸν φθόγγον Σ. Cp. Od. 19. 516. Or, if we adopt the view of those who assign the whole of this passage to a later time, we may regard it as a simple mistake on the part of a writer, who thought that ἀδινὸς, from its frequent combination with στενάχειν, etc., meant 'shrill,' or 'loud.' But indeed—without such an apology—we may fairly take ἀδινάων as 'loud' here, from the notion of the fast-flowing notes of their song. Because μῆλ' ἀδινὰ in Homer means the 'thronging sheep,' some have thought to render here the 'close group' of Sirens. Against this comes the fatal objection that there are only two Sirens (Ξειρήνοιν, Od. 12. 52).

l. 327. Πλαγκτός. These 'wandering' rocks (πλάζειν) were early identified with the Συμπληγάδες, the 'clashing' rocks that nipped a ship as it passed between them. But no such notion is found in Homer (Od. 12. 61 foll.). The name may only be a variety of θαλάνησοι, 'islets

that seem to scud by you as you stand on shipboard.' Or there may be an allusion to those volcanic islets that rose from time to time in the Aegean, only to sink again, and re-appear (as it were) in another place.

- l. 342. *δεύτατον*, 'last'; superl. from *δευτερος*.
 l. 343. *λυσιμέλῃς*. See on Od. 20. 57.
 l. 344. *ἄλλο*. The *new* plan of the goddess refers back to sup. 242. There she stayed the waning night; now, 'when she deemed that he had his full joy of sleep and of the caresses of his wife,' she hastened on the dawn. For *ἡριγένειαν* without *ἡῶ* see Od. 22. 197.
 l. 349. Join *ἐπὶ-ἔτελλεν*.
 l. 350. *ἤδη μὲν*, taken up by *νῦν δ' ἐπεὶ*, inf. 354.
 l. 353. *ἰέμενον*, explained by *πατρίδος αἵης*, 'though eager to reach it.' The construction is not balanced. We should expect *σὺ μὲν ἐνθάδε κλαίουσα, ἐγὼ δὲ ἀπὸ πατρίδος ἐρητυθείς*.
 l. 355. *κομζέμεν*, with the force of an imperative.
 l. 360. *ὃ μοι πυκινῶς*, 'who, methinks, is sore afflicted.'
 l. 361. *ἐπιτέλλω*, with lengthening of the iota by metrical ictus.
 l. 362. *εἰσιν*, 'will go abroad.'
φάτις μνηστήρων, 'talk *about* the suitors,' different from Od. 21. 323.
 l. 365. *προτίδωσο*. She is neither to 'look at,' nor accost anyone. As we say, to hold no communication with anybody.
 l. 372. *καταρύψασα*, cp. Virg. Aen. 1. 411 foll. 'At Venus obscuro, gradientes aere sepsit | et multo nebulae circum dea fudit amictu, | cernere ne quis eos neu quis contingere posset.'

BOOK XXIV.

The title *Σπονδαί*, which forms the heading of this book, is only applicable to the latter portion, from l. 205 to the end. But the first part, ll. 1-204, was known by the name *νέκυια*, or *νέκυια δευτέρα* (to distinguish it from Od. 11, which would be regarded as *νέκυια πρώτη*). Aristarchus rejected the whole of this portion, mainly on the following grounds, (1) Hermes is not elsewhere called 'Cyllenian' in Homer, nor has he the office of *ψυχοπομπός* (ll. 1-5); (2) it is contrary to the Homeric view that souls of men *unburied* should find their way to Hades, cp. Il. 23. 71 foll.; (3) no definite number is elsewhere in Homer assigned to the Muses, who are called inf. 60 *ἐννέα Μοῦσαι*. Other objections may also be raised in detail. On the whole it seems that Aristarchus was right in his judgment on this passage. Besides the arguments which he brings forward against its genuineness, there is a strong impression left of its inappropriateness; it is in the wrong place

for an episode; and it suggests an attempt on the part of some Rhapsodist to make a sort of rhetorical contrast between the final good fortune of Odysseus, and the misery of Agamemnon; between the unworthiness of Clytaemnestra, and the virtue of Penelope.

l. 1. **Κυλλήνιος**, from mount Cyllene in Arcadia, where his mother Maia, one of the Pleiads, bare him.

ἔξεκαλεῖτο, sc. from the palace-court, where their corpses lay. Cp. Virg. Aen. 4. 242-244, 'Tum virgam capit—hac animas ille evocat Orco | pallentes, alias sub Tartara tristia mittit; | dat somnos adimitque et lumina morte resignat,' where Virgil has assigned still further powers to the magic wand.

l. 5. **τρίζουσai**, like Shakespeare's ghosts that 'shriek and squeal,' (J. Caes. Act. II. sc. 2). Cp. Virg. Aen. 6. 492, 'pars tollere vocem | exiguam.'

l. 8. **ὄρμαθοῦ ἐκ πέτρης**. It is better to join these words, rendering, 'off the cluster that hangs from the rock,' thus making **ὄρμαθοῦ** depend not upon **τῆς** but upon **ἀποπέτρῃσιν**.

The explanatory clause **ἀνὰ τ' ἀλλήλησιν ἔχονται** we should introduce by a relative adverb, '*whereon* they cling close together.' The bats hang in a cluster, head downward, from the roof of the cave, during the day. As feeding-time draws on with twilight, one of the bats detaches himself from the cluster, which thereupon breaks up, and all the bats flutter about squeaking. The comparison lies altogether in the **τρίζουσai** and **τετριγυῖαι**.

l. 10. **ἀκάκητα**, (**ἀκακήτης**), an Aeolic form, like **ἱπποτα**, with retracted accent, 'gracious,' or 'deliverer.' It is commonly referred to **ἀκακος**, but may more likely be reduplicated from **ἀκείσθαι**, 'heal.'

l. 11. **πὰρ δ' ἴσαν**, 'they passed along the stream of Oceanus and the rock Leucas.' Perhaps this rock is the **πέτρη**, which stands, in the underworld, at 'the confluence of the roaring rivers' (**ξύνεσις δύνω ποταμῶν ἐριδούπων**, Od. 10. 515), and its name may refer to its rising up in the midst of the white (**λευκὰς**) froth and spray of the cataract: unless we are to take it as the last object in the land of the living, with the sunlight still bright upon its sides. Beyond it lie the 'portals of the sun' through which he enters the darkness of the west.

l. 13. **ἀσφοδελόν** (adjective and so with oxytone accent) **λεμῶνα**, Od. 11. 539. The **ἀσφοδελος** is a sort of squill with large stalk, long leaves, and pale blossoms.

l. 15. **καμόντων** (**κάμνω**), an euphemism for **θανόντων**, means those 'whose work is done.'

l. 19. There is something startling in this account of the meeting and conversation of Agamemnon and Achilles. It seems out of place here: the heroes must have met many times before, in the ten years of their sojourn in Hades. We may suppose that the passage is interpolated

from some poem that dealt with the return and murder of Agamemnon. *περὶ κείνον ὀμίλειον*, i. e. gathered round Achilles to talk together.

l. 24. *περὶ*, adverbial, = 'especially,' further defined by *ἀνδρῶν ἡρώων*.

l. 28. *πρῶτα*. Eustath. renders this *πρὸ καιροῦ*, 'too early,' a very doubtful meaning. We may, perhaps, translate 'to thee first;' *first*, that is, of all the chieftains who survived the war. Buttmann's conjecture, *πρῶι*, is probably the right reading.

l. 29. *ἀλεύεται* (*ἀλέομαι*). This form of the pres. indic., so given in the lexicons, only occurs here. It may be better to take it as aorist potential, with force of future, as in *καὶ ποτέ τις εἴησι*.

l. 30. *τιμῆς*, 'would that thou, in enjoyment of the high honour of which thou wast lord, hadst,' etc. So *ἀνάσσειν τιμῆς*, Il. 20. 180.

ll. 32, 33. = Od. 14. 369, 370, with change of person. *ἦρα* = *ἦραο*, 1 aor. mid. 2 pers. sing. *αἶρομαι*. In inf. 193 the contracted form is used, *ἐκτίσω δκοιτιν*, in either case to avoid the coincidence of identical vowels.

l. 37. *ἐκδὲ Ἀργεος*. Agamemnon means 'far from home.' Agamemnon's death was infinitely more tragical, because the scene of the murder was his own home. 'Far better to fall in the tumult of the fight, as thou hast done,' says Agamemnon,

'While, careless of thine old car-mastery,

Thou, where the dust whirled eddying to and fro,

A great man, large in death, wast mightily lying low.'

Worsley.

l. 40. *ἵπποσυνάων*. For the plural in this sense see on Od. 14. 481, and for the reference to the 'chariot,' and not to 'horsemanship,' Od. 14. 278. *λελασμένος* (*λελησμένος*), *λανθάνω*.

l. 44. *λεχέουσιν*, here of a 'bier,' as in Il. 18. 233. Cp. Virg. Aen. 6. 219, 'corpusque lavant frigentis et ungunt. | fit gemitus, tum membra toro defleta reponunt.'

l. 45. *σ' ἀμφὶς* = *ἀμφὶ σε*, as inf. 65.

l. 47. *μήτηρ*, the sea-goddess Thetis. *ἀλίησιν* is used as the substantive here = 'sea-nymphs,' to which *ἀθανάτης* is the epithet, as in *ἐκ μὲν ἁλλῶν Ἀλίων*, Il. 18. 432.

l. 48. *βοή* is the cry of sorrow raised by Thetis and her Nereids.

l. 50. *ἔβαν κ' ἐπὶ νῆας*. This need not mean, as commonly interpreted, 'would have gone on board their ships;' for although in l. 43 we have *ἐπὶ νῆας ἐνέικαμεν*, it only includes the 'burial party;' now *πάντες Ἀχαιοὶ* were ready to flock to the ships.

l. 55. *μήτηρ ἦδε*, 'his mother yonder.' Nestor points to the sea from which Thetis is rising.

l. 56. *παιδὸς ἀντιόωσα* (*ἀντιάω*), 'to visit;' cp. *ἀντιόων ἐκατόμβης*, Od. 1. 25; with the implied notion of sharing in his funeral.

1. 57. φόβου, sc. the panic that was driving them to flight.
1. 58. γέροντος, sc. Nereus.
1. 59. ἔσαν, sc. σε, 'they arrayed thee in.'
1. 60. Μούσαι ἐννέα. See note on l. 1, and for πᾶσαι cp. Od. 18. 293. ἀμειβόμεναι, 'responding'; sc. in 'alternate' or 'amoebean' verse. A specimen of such antiphonal θρήνοι is found in the Lament of Hecabe and Helen for Hector, Il. 25. 723-776.
1. 62. τοῖον γὰρ ὑπώρορε, 'so mightily did the shrill song peal forth.' This rendering takes ὑπώρορε (ὑπόρρυνμι) as intrans. (cp. ὤρορε θεῖος δαΐδης, 'bestirred himself,' Od. 8. 539); and makes Μούσα an equivalent for 'song,' as Ἀφροδίτη = 'love,' and Ἀρης = 'war.' But if ὑπώρορε be taken as transitive, as in ὑφ' ἱμερον ὤρσε, we may translate, 'so strongly did the shrill-toned choir cause them (sc. δάκρυα, out of ἀδάκρυτον) to start forth.'
1. 63. δμῶς, see Od. 13. 405; 15. 476.
1. 66. ἑλικας, the meaning is settled by κεράεσσιν ἑλικτὰς, Hymn. Merc. 192.
1. 67. θεῶν, sc. which the Nereids had clothed thee in, sup. 59.
1. 69. τεύχεσιν ἐρῶσαντο. This was a sort of military parade in honour of the dead, cp. Il. 23. 13 of the Myrmidones at the funeral of Patroclus, οἱ δὲ τριεὶ περὶ νεκρὸν ἐντραχας ἤλασαν ἵππους | μυρόμενοι . . . δεύοντο δὲ τεύχεα φωτῶν δάκρυσι, and Il. 11. 49, αὐτοὶ δὲ πρυλλέες σὺν τεύχεσι θωρηχθόντες | βῶντο'.
1. 71. ἥνυσεν (ἀνύω), only here with a personal object, 'consumed thee.' ἔξανύω σε is found in Il. 11. 365; 20. 452.
1. 72. λέγομεν (imperf.), 'we gathered.' Cp. Il. 23. 239, ὁστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν.
1. 73. οἶνφ, cp. Il. 23. 250, πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἰθοπι οἶνφ . . . κλαίοντες δ' ἐτάροιο ἀμύμονος ὁστέα λευκὰ | ἄλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν, | ἐν κλισίῃσι δὲ θέντες ἐανφ' λιτὶ κάλυψαν.
1. 76. ἐν τῷ, sc. ἀμφιφορῇ.
1. 77. μέγδα. This was in accordance with the wish of Patroclus, μὴ ἐμὰ σὼν ἀπάνευθε τιθήμεναι ὁστέ, Ἀχιλλεῦ, Il. 23. 83, 91; and of Achilles himself, 23. 243, 244.
1. 80. ἀμφ' αὐτοῖσι, sc. ὁστέοις, sc. the ashes of the three heroes.
1. 82. πλατεῖ, 'broad,' seems an inappropriate epithet for the Dardanelles, and still more is ἀπείραν, Il. 24. 545. But looked at as a river, which the frith really resembles, it deserves its epithets well enough. The older commentators explained the epithets by including with the Hellespont its embouchure into the Aegean. Others sought to give the meaning of 'salt' to πλατὺς, without any good reason; but this solution would leave ἀπείραν unexplained.
1. 83. ἐκ ποντόφιν, § 12. 1.
1. 85. αἰτήσασα takes a double accus. here, 'having asked the gods

for prizes,' and with *θήκε* we may supply *αὐτὰ*, 'she set them up,' sc. for competition; cp. *ἱππεύουσιν μὲν πρῶτα ποδῶκεσιν ἀγλά' ἀεθλα | θήκε γυναικα ἀγεσθαι*, II. 23. 262.

1. 88. *δτε* *κεν*. This combination is uniformly followed by the conjunctive mood, so that it seems necessary either to conjecture *δτε περ*, or to regard *ζώννυνται* as a shorter form of *ζωννύνονται*, and to suppose that the reading *ἑπεντύνονται* was assimilated to the apparently indicative form. Or, simpler still, we may read *ἑπεντύνονται*, 'they make themselves ready [for] the prizes.' Others render *ἀεθλα* here, 'the lists,' in which the prizes are contended for, and take it as the direct object of the verb.

1. 90. *θηήσασέ κε*, 'thou wouldest have been amazed at.'

1. 91. *ἐπὶ σοί*, 'in thine honour.' Cp. II. 23. 274, *εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί*, sc. for any one else [than Patroclus].

1. 95. *τόδ'* = 'herein,' explained by *ἐπεὶ πόλεμον τολύπνευσα*.

1. 97. *ἄλδοχοιο*. This form of the story seems to make Clytaemnestra an actual participator in the murder. Elsewhere in Homer she is not represented as taking any personal part in it: but cp. Od. II. 409 foll.

1. 99. *διάκτορος*, 'guide,' from *διάγω*. Buttmann refers the word to *διάκω* = *διώκω*, and renders 'the runner.'

ἀργεῖφόντης. The epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' *ἀργός-φαίνω* (the change from *-φάντης* to *-φόντης* being an Aeolic variation), and the later story seeks to explain an epithet whose meaning had become unintelligible.

1. 101. *τὸ δ'*, sc. Achilles and Agamemnon.

1. 103. *Ἀμφιμέδοντα*. See Od. 22. 284.

1. 106. *ἑρμηνήν γαῖαν*, sc. the darkness of the underworld.

1. 107. *κεκριμένοι*, like *ἕξαιτοι*, 'picked,' 'chosen,' so that 'if any were to make his pick he would not choose differently.' That is, no one could meet with finer men.

1. 112. *περιταυνομένους*, lit. 'encircling them and cutting them off from the herd.' A picturesque word to describe 'cattle-lifting.'

1. 113. *μαχεσόμενοι*. There are two Epic forms of the present, viz. *μαχέομαι* and *μαχείομαι* (stem *μαχέσ-*). In Od. 17. 471 we have *μαχεόμενος*, and *μαχεούμενος* may be a *metathesis quantitatis*, § 3. 6, of this; or an equivalent for *μαχεόμενος* with the *o* lengthened *metri gratia*. They are supposed to be 'fighting to take a city and carry off its women.'

1. 116. *ὄλαφ*, § 3. 3. The voyage to Troy did not occupy a month, but with the delay in Ithaca, a whole month had elapsed before we (sc. the two Atridae) had crossed the sea from port to port (*πάντα*); so much difficulty had we in persuading (*παρπεπιθόντες, παραπείθω*) Odysseus.

l. 121. This verse is wanting in the majority of MSS., and is not referred to in Eustath.

l. 124. τέλος, see on Od. 17. 476.

l. 125. μνώμεθα, imperf. 'we were courting.'

l. 126 = Od. 16. 126, with a slight variation.

ll. 128-146 = Od. 19. 139-156, with the necessary change of person, and a few verbal variations.

l. 143 is wanting in the majority of MSS.

l. 149. καὶ τότε, apodosis to εὔτε, l. 147.

l. 153. τῷ δὲ, sc. Odysseus and Telemachus.

l. 156. τὸν δὲ, sc. Odysseus.

ll. 157, 158 = Od. 17. 202, 203.

l. 159. τὸν ἑόντα, cp. Od. 16. 116.

l. 162. Join ἐτόλμα with the participles, 'he patiently endured being pelted and reviled;' so εἰσορόων ἀνέχεσθαι, Od. 16. 277; τέτλαμεν εἰσορόωντες, Od. 20. 311.

l. 164. Διὸς νόος. In the same way the 'Will of Zeus' works upon Hector, Il. 15. 242.

l. 166. ὀχῆας. See on Od. 21. 47.

l. 169 = Od. 21. 4.

l. 175. μν, sc. Ὀδυσσεύς. Telemachus is said to have done it *alone*, because, after his mother had retired (Od. 21. 350-358), he gave the decisive order that Odysseus should take the bow (21. 369 foll.).

l. 177 = Od. 21. 328.

l. 178. This verse is a combination of Od. 21. 149 and 22. 3.

l. 179. δαινὸν παπταίνων, 'glancing terribly around,' used of Heracles, Od. 11. 608, as he stood γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν διστὸν . . αἰεὶ βαλέοντι τοικῶς.

l. 181 = Od. 22. 118, with change of βάλλε for ἀντά.

l. 182. ὃ ῥά τις σφί, 'that some one of the gods was champion for them,' sc. for Odysseus, Telemachus, and the two herdsmen.

l. 183. ἐπισπόμενοι μένει σφῶ, so in Od. 14. 262; 17. 431.

ll. 184, 185 = Od. 22. 308, 309, with change of κτείνον for τίπτον.

l. 189. βρότος (distinguished by accent from βροτός, 'mortal,') is equivalent to Lat. *cruent*, and possibly is connected with root *mur*, in sense of 'flowing' or 'streaming.'

l. 190. καθήμενοι, 'after they had laid us out,' sc. ἐν λεχέεσσι, as in sup. 44.

ὃ γὰρ γέρας, (or τὸ γὰρ γέρας, inf. 296), cp. Virg. Aen. 11. 23, 'qui solus honos Acheronte sub imo est.'

l. 193. σὺν μεγάλῃ ἀρετῇ. This seems naturally to go with δαοῖτιν, as descriptive of Penelope's virtue; but the place in the sentence is so strange that others prefer to render 'with great blessing to thyself;' see Od. 13. 45.

1. 194. *ὡς ἀγαθαὶ . . ἦσαν*, 'seeing how good were,' etc., or, as an exclamation, 'how good were!' etc., and inf. 'how well she remembers!'

1. 197. *τεύξουσιν δ'*, 'and the immortals shall vouchsafe among men a meed of song to bring joy for chaste Penelope.' The whole expression sounds un-Homeric; in the above translation *ἐπιχθονίοισιν* is intended to be a locative.

1. 199. *Τυνδαρίου κόρη*, sc. Clytaemnestra. With *οὐχ ὡς* cp. Od. 21. 427.

1. 202. *καὶ ἡ κ' εὐεργος ἔησιν*, see Od. 15. 422.

1. 204. *ἴσταότ' [ε]*, dual, referring to Agamemnon and Amphimedon, although the plural *ἀγόρευον* is used.

1. 205. Here the poet takes up the story at the point where it broke off at the end of Od. 23; so that *οἱ δ'* refers to Odysseus, Telemachus, and the two servants.

1. 205. *τάχα δ'*, apodosis to *ἐπέε*.

1. 206. *τετυγμένον*, '[well]-tilled.'

1. 207. *ἐπεὶ μάλα πῶλλ' ἐμόγησεν*. It is difficult to settle the meaning of these words; some commentators referring it to his 'thrifty sparing' to enable him to buy it; others to some 'great achievement' in war, in return for which the people had given him the plot, as a *γέρας* or *τέμενος*. But it is simpler to take it of 'the labour' bestowed on the soil, which we may suppose he had reclaimed from wilderness to garden. So the Schol. takes it, *ἐκακοπάθησεν οἰκοδομήσας, φυτεύσας, σκάψας*.

1. 208. *κλισίον*. This is well explained by Ernesti: 'Domus ipsa Laertae erat in medio: eius aream amplectebantur, velut septum quoddam, aedificia tenuiora, in quibus servi essent, etiam pecora,' etc. *κλισίον* idem est quod *κλισία*, diciturque de omni habitatione tenuiori seu tenuiorum.' So we may call it 'a row of cottages.'

1. 210. *ἀναγκαῖοι* seems to mean 'bond-slaves,' as distinguished from *θῆτες*, *ἐρίθοι*, *θεράποντες*, κ.τ.λ. So we have *ἡμῶν ἀναγκαίων* as a periphrasis for 'slavery,' Il. 16. 836.

1. 211. *γέροντα*, sc. Laertes.

1. 215. *δεῖπνον*, predicatively, 'for dinner.'

1. 217. *φράσσεται (φράσεται)*, aor. conjunct. parallel with *ἐπιγνώ*.

1. 218. *ἀμφὶς ἔδοντα*, see Od. 19. 221.

1. 219. *ἄρῃα τεύχεα*, see Od. 23. 366.

1. 221. *ἄλωής* is governed by *ἄσπον ἔν* (§ 23. 3), so that with *παρη-τίζων* we must supply *πατρός*, as sup. 216.

1. 222. *Δόλιον*. There seem to be three distinct persons of this name in the Odyssey, (1) Penelope's body-servant, Od. 4. 735; (2) the father of Melanthius and Melantho, Od. 17. 212; 18. 322; and (3) the

steward of Laertes, who is mentioned along with his sons (υἱών). Perhaps (1) and (3) are identical.

l. 225. ὁ . . γέρον, 'he, namely the old man, Dolios;' as, in next line, τὸν δ' . . πατέρα, 'him, namely his father.'

l. 229. κνημίδας. This is the only place in Homer where 'gaiters of stitched leather' are spoken of; so we must not consider them as ordinarily worn, but put on for the occasion by a hedger, by the way of avoiding 'scratches from thorns.' γραπτὺς, (i.e. γραπτῖας from nom. γραπτὺς, γράφω).

l. 231. πένθος ἀέξων, 'vertam, "dolorem fovens." Indicat poeta interea dum opus rusticum faceret indulsisse dolori, cui fovendo apta solitudo agri et labor corporis in tali solitudine. Itaque procul ex ore senis intellegit Ulysses tristitiam animi.' Ernesti.

l. 235. μερμήριξε. The common construction after this verb is ἦ . . ἦ. In Od. 10. 151 it is followed by the simple infinitive: here by an infin. clause, and an optative, introduced by ἦ, inf. 238.

l. 238. περῆσαιτο may be taken as directly governing ἕκαστα, 'should test all he said;' cp. Il. 18. 600, ὡς δ' ὅτε τις τροχὸν . . περῆσεται.

l. 241. τὰ φρονέων, 'with this intent.'

l. 242. κατέχων κεφαλὴν, 'keeping his head down.'

l. 244. ἀδαημονίῃ, 'no unskilfulness marks thee in the tending of thy garden, but thy training care shows well' (ἔχει intransitive); we might expect εὖ μιν (sc. ὀρχατον) κομδὴ ἔχει as parallel to αὐτόν σ' οὐκ ἀγαθὴ κομδὴ ἔχει, 'no tending-care shows upon thyself.'

l. 251. οὐ μὲν ἀεργίῃς . . ἔνεκ', 'tis not for thy laziness that thy master spends no care on thee; nor is there any outward mark (ἐπιπρέπει) of slavishness, for men to see, in thy face or stature (accusat. of respect). This rendering treats δούλειον as equivalent to an abstract substantive.

l. 254. τοιοῦτ' εἰ δέ, 'yea, thou art like one [who ought] to sleep softly, after he has washed and eaten,' εὐδόμεναι following on τοιοῦτ', as in ἡμεῖς δ' οὐ νύ τι τοιοῖοι ἀμυνόμεν, Od. 2. 60. See Od. 14. 491, 497; 17. 20; 21. 195; 22. 235 and Il. 6. 463, χήτει τοιοῦδ' ἀνδρὸς ἀμύνει δούλιον ἥμαρ.

l. 259. τῇδ', 'if we have here reached Ithaca, as a man yonder (οὔτος) said when meeting me as I was coming hither, not very kind-hearted, for he did not take the trouble,' etc.

l. 268 = Od. 19. 351.

l. 269. γένος, see on Od. 14. 199.

ll. 271, 272 = Od. 19. 194, 195.

l. 273. ξεινῆμα need not here be taken as an adj. but as a noun, according to its regular usage, in apposition to δῶρα, 'gifts, for keepsakes.'

l. 276. The 'single' (ἀπλός) cloak is thrown only once across the body, and is distinguished from διπλῇ χλαῖνᾳ, Od. 19. 226; and διπλάς, 19. 241.

l. 278. χωρὶς δ' αὖτε, 'and beyond and besides.'

l. 279. εἰδαλμῖας, 'beautiful,' stands to εἶδος as κυδάλιμος to κύδος.

l. 283. ἐτώσια, predicative to χαρίζο = 'all in vain.'

l. 284. ἐκίχας, imperf. from present κίχημι (κίχάνω).

l. 286. ξενίῃ, only here and inf. 314, 'hospitality.'

ἡ γὰρ θέμις, 'for this is the right that he enjoys who makes the first beginning,' sc. of hospitality, which grounds a claim for hospitality in return. This seems a strange use of ὑπάρχειν.

l. 289. εἰ ποτ' ἔην γε. See Od. 15. 268.

l. 293. περιστεύλασα, cp. Virg. Aen. 9. 485, 'Heu terra ignota canibus data praeda Latinis, | alitibusque iaces: nec te tua funera mater | produxi pressive oculos' (ὀφθαλμοὺς καθελούσα).

l. 299. ποῦ δαὶ νῆψ, apparently the reading of Aristarchus; the common reading is ποῦ δὲ νῆψ.

l. 301. οἱ σ' ἐκβήσαντες, 'who have disembarked thee and gone their way.'

l. 304. Ἀλύβαντος. Alybas was placed variously by the ancients in Italy, Sicily, Thessaly, and Thrace; but it is an imaginary name, and coined with a reference to ἀλάσθαι, as though we wrote 'Wandsworth;' just as Ἀφειδαντος characterises the generous Laertes; Πολυπημονίδας his distresses; and Ἐπήριτος (ἐρίζω) the divisions among the gods, of which Odysseus himself was the subject; or, perhaps, the pretensions of the suitors to his property.

l. 308. ἦδ' ἔστηκεν, 'is moored yonder.'

l. 309. Ὀδυσσῆι, for this dative cp. Od. 19. 192.

l. 312. δεξιοί, the closer explanation of ἐσθλοί.

l. 313. νῶϊν, see on Od. 23. 52.

l. 314. διδάσκων, see on Od. 13. 358.

l. 318. τοῦ δ' = Ὀδυσσῆος.

l. 319. προῦτυψε, intrans. (as in Il. 13. 136, Τρῶες δὲ προῦτυψαν δολαῖες,) 'a sharp throb ran along his nostrils;' the precursor of tears.

l. 324. μάλα δὲ χρῆ. 'I must nevertheless be quick about it.' Though he has much to say, there are dangers pressing round him for which he has to prepare.

l. 333. οἰχόμενον, 'when I had gone thither.'

l. 341. ὄρχους δέ μοι, 'thou didst promise, naming them, that thou wouldst give me fifty vine-rows here.' ὀνόμηνας means that 'thou didst name each particular row of the fifty and so promise it should be mine.'

l. 342. διατρύγιος, literally, 'constantly fit for gathering,' i.e. 'bearing grapes in succession;' as in the description of Alcinoüs' garden, in

Od. 7. 120, *γηράσκει .. ἐπὶ σταφύλῃ σταφύλῃ*. In this connection ἀνά, in the next line, will mean (distributively), 'in the different rows;' and παντοῖαι, as in Od. 7. 124 foll., 'grapes in all stages of forwardness.'

l. 344. *ὅππότε κεν*, 'when the seasons of Zeus come on with all their power;' lit. 'come down with full weight' (*βάρος*); for in Homer *βρίθειν* and *ἐπιβρίθειν* are always intransitive. Cp. Il. 5. 91, *δὲ ἐπιβρίση Διὸς ὄμβρος*: Il. 7. 343, *μή ποτ' ἐπιβρίση πόλεμος*. After the present tense *ἔασιν* we might expect the conjunctive *ἐπιβρίσωσι*, but the optative stands instead, because the whole of the narrative of Odysseus belongs to past time.

l. 347. *τὸν δὲ ποτὶ οἱ εἶλεν*, 'Odysseus drew him close to himself all fainting as he was.'

l. 349. *ἐς φρένα θυμὸς ἀγέρθη*, 'his spirit was rallied within his breast,' as in Od. 5. 458. *ἄμυντο* (*ἀνέμυντο*), 2 aor. mid. *ἀναπνέω*.

l. 351. *ἔσσι*, with emphasis, 'ye gods are still existing,' or, as we might say, 'reigning;' cp. Liv. 3. 56, 'Pro se quisque, Deos tandem esse, et non neglegere humana fremunt.'

l. 360. *ἔφοπλίσσωσι*. The conjunctive follows the historic tense, because the completed action gives *προὔπεμψα* the force of a perfect tense.

l. 368 = Od. 18. 70.

l. 377. *οἶος Νήρικον εἶλον*. Nericos was the original name of the town Leucas, on the island Leucadia (*Sta. Maura*). In early times Leucadia was a peninsula of Acarnania, but was detached from it by cutting a canal. This peninsula belonged to the Cephallenian kingdom. Cp. Virg. Aen. 8. 560, 'O mihi praeteritos referat si Iupiter annos! | Qualis eram quum primam aciem Praeneste sub ipsa | stravi.'

l. 380. *ἔφροσάμεναι καὶ ἀμύνειν*. The infin. is rare after *αἱ γὰρ*, which is usually followed by the optat.; but cp. Od. 7. 311 foll. *αἱ γὰρ .. τοῖος ἔων οἷός ἐσσι .. παῖδά τ' ἐμὴν ἐχέμεν*.

l. 382. *πολλῶν*, in apposition to *σφέων*. The force of *καὶ* is carried on to *ἰάνθης*.

l. 384. *οἱ δ'*, the persons described in sup. 363.

l. 386. *δείπνῳ ἐπεχείρουν*, 'they were just putting their hands to the dinner;' here and in inf. 395. This seems an un-Homeric phrase; we generally find *οἱ δ' ἐπ' ὀνείαθ' ἐτοίμα προκείμενα χεῖρας ἱαλλον*.

l. 387. *νέεϊς*, sc. *ῥῆθρον*, 'came tired from their work,' sup. 223.

l. 389. *γέροντα* here must refer to Dolios; though in sup. 211 it means Laertes.

l. 390. Join *κατὰ-ἔμαρψεν*, as Il. 16. 598, *δτε μιν κατέμαρπτε διώκων*, and cp. Od. 20. 56.

l. 394. *θάμβευς*, § 11. 3.

l. 396. *μίμνομεν*, probably the imperf. This statement shows that we must give full force to the imperf. tense in *ἐπαχέρεον*, sup. 386.

l. 398. *Ὀδυσσεύς*, depending on *χεῖρα*. This is the only instance of this form of the genitive.

l. 402. *οὔλα*, 'hail.' Perhaps an imperat. from a verb *οὔλω*, meaning 'valere.' It is compared etymologically with 'salve!'; though it seems more allied to 'vale.' Others take it as a vocat. from *οὔλος* = *ὄλος*, comparing it with the Lat. 'males.' Transl. 'Health and joy be with thee.'

l. 407. *τί σε χρεή*. Odysseus does not mean to rebuke Dolios for being officious; but seeks to spare an old man needless trouble.

l. 410. *δεκανόωντ'*, as in Od. 18. 111.

l. 413. *δοσσα* is distinguished by Aristarchus, in its Homeric usage, as *θεία κληδών* *οἱ δὲ νεώτεροι ἀντὶ τῆς φωνῆς*.

l. 415. *ὁμῶς* seems from its position to go closely with *αἰόντες*, in the sense of 'hearing it all at once;' such an intimation as only a *θεία κληδών* could give. Or we may join *ὁμῶς* with *ἐφοίτων*, 'all alike came.'

l. 417. *νέκυς*, contracted for *νέκυας*. It is very uncertain what *οἶκον* means. If it signifies 'the palace of Odysseus,' it is a strange use, especially as the corpses were in the *αἰλή*. Ameis renders '*e domibus suis*,' in contrast to *ἐξ ἀλλῶν πολίων*, so that *θάπτον* makes a further antithesis to *πέμπον οἰκόνδε ἄγειν*. The variant *οἶκον* in the sense of *οἰκόνδε* does not help much.

l. 419. *ἀλιεῦσι*, 'seamen,' as in Od 16. 349.

l. 421. *ἤγερθεν*. To save this line from the charge of tautology, we may understand by the former clause the gathering together of the people towards the place of meeting: by the latter, the session of the assembly fully formed.

l. 423. *παιδῶς*, objective genitive after *πένθος*, as in Od. 14. 144; 15. 8.

l. 426. *ἐμήσατ'*. The usual construction is *μῆδεσθαι τινί τι*, as sup. 96; here, and in Il. 10. 52; 22. 395 it is used with double accusative.

l. 427. *σὺν νῆεσσιν*. Odysseus went with a fleet of twelve ships to Troy, Il. 2. 631.

l. 429. *ἔλθων*, sc. on his return from Troy.

l. 431 = Od. 13. 275.

l. 432. *κατηφέες*, so *κατήφησαν*, Od. 16. 342.

l. 437. *φθέωσι*, as *φθέωμεν*, Od. 16. 383. *περαιωθέντες*, sc. 'having crossed the sea.'

l. 439. Medon and the minstrel (Phemios, Od. 22. 330-380) had passed the night in the palace of Odysseus; and now came forth in the early morning, which was the regular time for holding an assembly.

l. 441. **τάφος**. The surprise felt was that of seeing them among the living.

l. 446. **Μέντορι**. See on Od. 22. 205 foll. The words of Medon here do not quite tally with the scene there described; but Medon may have been endued with some singular clearness of vision, so as to see what was invisible to other eyes.

l. 452. **Ἰρα (ἑώρα)**. This prudent man could gaze alike down the past, and into the future; cp. Il. 1. 343, *οὐδέ τι ὀδὲ νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω*.

l. 462. **μὴ ἴομεν**, 'let us not go;' with direct allusion to **ἴομεν**, sup. 432, the recommendation of Eupheithes. **ἐπίσπαστον**, see on Od. 18. 73.

l. 463. **ἀνήξαν . . ἀλαλητῶ**. This must mean 'sprang up with a cry "To arms,"' so that **σφιν** refers to the war-party (**ἡμίσεων πλείους**); the words **τοὶ δ' . . μένον** being parenthetical, 'while the rest remained close-seated.' There was a minority for peace, who did not wish the assembly broken up without further discussion.

l. 465. **μῦθος**, sc. the advice of Halitherses. **ἔδε**, 2 aor. **ἀνδάνω**.

l. 466. **ἐπὶ τεύχεα**, 'to fetch weapons,' as **ἐπὶ βοῦν ἴτω**, Od. 3. 421.

l. 469. **νηπιέησι**, 'in his childishness,' **νηπιή**, by assimilation **νηπιέη**, as **νηπίς** by a similar process becomes **νηπίας**, Od. 1. 297.

l. 471. **αὐτοῦ**, 'then and there,' *e vestigio*.

l. 472. This sudden transference of the scene to Olympus is only momentary, as the action returns to the house of Laertes, inf. 489.

l. 476. **εἰδῆσθαι**, here put parallel with the fut. **τεύξεις**, as in Il. 4. 82, *ἦ β' αὖτις πόλεμῳ τε κακῷ καὶ φύλοπι αἰνῇ | ἔσσεται, ἣ φιλόττητα μετ' ἀμφοτέροισι τίθησι* | **ἔσται**. Transl. 'art thou arranging?'

l. 479. **οὐ γὰρ δὴ**, 'why, ~~thou~~ not thou thine ownself devise this scheme?' So, as she planned the whole, **Ζεὺς** recommends that she should also carry it out in her own way (**ἔρξον ὅπως ἐθέλῃς**); though he throws in a suggestion as to what ought to be done.

l. 483. **ὄρκια πιστὰ ταμόντες**. The word **τέμνειν** is used in the making of a treaty (as in Latin *foedus ferire, icere*) with reference to the sacrificial animals that were slain at its ratification. The participle **ταμόντες** refers to the two contending parties, sc. Odysseus (**ὁ μὲν**) and the men of Ithaca; so that the second clause would properly run *οἱ δὲ παίδων τε κασιγνήτων τε φόνοιο ἐκλελαθέσθωσαν*, 'let him be king, and let them forget the slaughter of their sons and brethren.' But the construction changes, and a clause is introduced with **ἡμεῖς δ' ἔκλυσιν θέωμεν**, § 23. 1, (b), (*oblivionem faciamus*), which leaves only one subject for **ταμόντες** to refer to. Cp. Cic. Philipp. 1. init. 'omnem memoriam discordiarum oblivione sempiterna delendam censui.'

l. 485. **τοὶ δ'** includes both Odysseus and the party of Eupheithes.

l. 487. Join *πάρως μεμάνιαν*, 'already eager;' lit. eager *before* he added his encouragement.

l. 489. *ἐπεὶ οὖν*. Here the thread of the story, broken at sup. 412, is taken up.

l. 497. *τίσσοις ἀμφ' Ὀδυσσῆα*, i.e. Odysseus and the three others. Here *οἱ* must be 'for him,' 'on his side,' sc. *Ὀδυσσῆι*. It is an impossible position for the nom. plur. of the demonstrative.

l. 498. *ἐν δ' ἄρα*, 'and among them,' adverbial, for *ἐς* goes with *ἔδυνον*.

l. 499. *ἀναγκαῖοι*, 'fighters by necessity;' the duty forced itself upon them.

l. 501 = Od. 23. 370.

ll. 502, 503 = Od. 22. 205, 206.

l. 506. *ἤδη μὲν τόδε*, 'now assuredly thou wilt well know this of thine ownself—seeing that thou art come [to a conflict] where, as men fight, the most gallant decide the day—not to dishonour the race of us thy sires, who, etc.' *τόδε γ'* is explained by the infin. *μή τι κατασχέ- νειν*.

l. 511. *τῶδ' ἐπὶ θυμῷ*, see on Od. 16. 99, 'thou shalt see me, with such feelings as I have, casting no dishonour, as thou dost phrase it, on my descent from thee.'

l. 514. *τίς νύ μοι*, 'oh, what a day is this!' So Cic. quoted by Quintil. 9. 4, 'proh dii immortales, quis hic illuxit dies!' But the expression, as also the phrase *θεοὶ φίλοι* sounds un-Homeric.

l. 517. *Ἀρκεσιῶδῃ*, sc. Laertes. *ἐταίρων*, because Pallas is playing the part of Mentor.

l. 519. *πρότῃ*, here the imperative, but in inf. 522 the imperf. By *ἀμπεπαλὼν* (*ἀναπάλλω*) is meant 'with backward swing,' to give force to the throw, 'reducto lacerto.'

l. 524. *ἔρυτο*, 'stop,' 'keep off.' *εἶσατο*, § 23. 3.

l. 526. *ἐν δ' ἔπεσον*, 'fell upon,' 'made onslaught on.'

l. 527. *ἀμφιγύοισι*, see on Od. 16. 474.

l. 528. *ἀνόστους ἔθηκαν*, lit. 'would have made them unreturning,' i.e. 'would have put it out of their power to return home.' Cp. *δὲ κείνον δούστηον ἀνόστιμον ὅλον ἔθηκε*, Od. 4. 182.

l. 530. *κατὰ δ' ἔσχεθε* = *κάτεσχε δέ*.

l. 532. *ἀναμωτῇ*, i.e. 'without further bloodshed.'

l. 535. *θεὰς ὅπα φωνησάσης*. This is quite un-Homeric. The phrase is modelled on a misconception of *ξυνέηκε θεὰς ὅπα φωνησάσης*, Il. 2. 182, where *ὅπα* is governed by *ξυνέηκε*. But the author of this passage means *ὅπα* to be governed by *φωνησάσης*, 'when she had lifted up her voice.' The only possible justification would be to consider the phrase an extension of a *σχῆμα ἐτυμολογικόν*, namely = *φωνὴν φωνη- σάσης*.

l. 536. λιλαιόμενοι βιότοιο, as in Od. 12 328, 'vitae servandae studiosi.'

l. 538. ἐλεις (εἰλω), 'having gathered himself together,' as the Schol. gives it, συστραφείς. By οἴμητος is meant 'made a rush' or 'a swoop.' The line is borrowed from Il. 22. 308. The lion gathering himself up for his spring is similarly described, Il. 20. 164 foll. λέων ὡς σίντης .. ἐάλη τε χανών .. ἐξ δ' αὐτὸν ἐποτρύνει μαχέσασθαι.

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The principal words and phrases explained in the Notes.

[N.B. The references are to the *Notes*, and not to the lines in the *Text*.]

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