

Exchanges in the *Odyssey's* Underworld

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1) ῥηϊδίον τοι ἔπος ἐρέω καὶ ἐπὶ φρεσὶ θήσω.
ὄν τινα μὲν κεν ἔῤῃς νεκύων κατατεθνηώτων
αἵματος ἄσσον ἴμεν, ὁ δέ τοι νημερτὲς ἐνίψει:
ᾧ δέ κ' ἐπιφθονέοις, ὁ δέ τοι πάλιν εἴσιν ὀπίσσω.

xi. 146-49
(tr. Chicago Homer)

'I'll tell you something simple and put it in your mind.
Whomever of the dead who've died you let
get near the blood will speak to you infallibly,
but whomever you begrudge will indeed go back again.'

2) ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
ὅς κέν τοι εἴπησιν **ὁδὸν καὶ μέτρα κελεύθου**
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.

x.538-40

'Then soon the seer, the leader of men, will come to you,
who'll tell you the way and stages of your journey,
and of your return home, how you'll go upon the fishy sea.'

3) τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων:
'Ἐλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα;
ἔφθης πεζὸς ἐὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.

xi.56-59

I wept when I saw him, felt pity in my heart,
and, voicing winged words, said to him:
'Elpenor, how did you come beneath the gloomy darkness?
you got here on foot sooner than I with my black ship!'

...

μή μ' ἄκλαυτον ἄθαπτον ἰὼν ὀπιθεν καταλείπειν
νοσφισθεῖς, μή τοί τι θεῶν μῆνιμα γένωμαι,
ἀλλά με κακῆται σὺν τεύχεσιν, ἄσσα μοι ἔστι,
σῆμά τέ μοι χεῦται πολιῆς ἐπὶ θινὶ θαλάσσης,
ἀνδρὸς δυστήνοιο καὶ ἐσσομένοισι πυθέσθαι.
ταῦτά τέ μοι τελέσαι πῆξαι τ' ἐπὶ τύμβῳ ἐρετμόν,
τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ' ἐμοῖς ἐτάροισιν.

ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον:
ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.

xi.72–80

'Don't go back, and turn your back on me, and leave me unwept for
and unburied, lest I in some way become a cause of gods' wrath for you,
but burn me with my trappings, any that I have,
and heap a grave mound for me on the gray shore of the sea,
the mound of a wretched man, that those yet to be will know me.
Do this for me, and stick upon the mound the oar
with which I rowed among my comrades when I was alive.'
"So said he, then I said to him in answer:
'O wretched one, I'll do and carry out these things for you.'

4) ἀλλ' ἔτι μὲν κε καὶ ὡς κακά περ πάσχοντες ἴκοισθε,
αἱ κ' ἐθέλης σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων,
ὀππότε δὴ πρῶτον πελάσῃς εὐεργέα νῆα
Θρινακίη νήσω, προφυγῶν ἰοειδέα πόντον,
βοσκομένας δ' εὖρητε βόας καὶ ἴφια μῆλα
Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
τὰς εἰ μὲν κ' ἀσινέας ἔαας νόστου τε μέδῃαι,
καὶ κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἴκοισθε:
εἰ δέ κε σίνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον,
νηῖ τε καὶ ἐτάροις. **αὐτὸς δ' εἴ πέρ κεν ἀλύξης,**
ὀψὲ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἐταίρους,
νηὸς ἐπ' ἀλλοτρίης: δῆεις δ' ἐν πῆματα οἴκῳ,
ἄνδρας ὑπερφιάλους, οἳ τοι βίοντες κατέδουσι
μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.
ἀλλ' ἦτοι κείνων γε βίας ἀποτίσσαι ἐλθῶν:
αὐτὰρ ἐπὶ μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
κτείνῃς ἢ δόλῳ ἢ ἀμφιδὸν ὄξεϊ χαλκῷ,
ἔρχεσθαι δὴ ἔπειτα λαβῶν εὐῆρες ἐρετμόν,
εἰς ὃ κε τοὺς **ἀφίκηαι** οἳ οὐκ ἴσασι θάλασσαν
ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν:
οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους
οὐδ' εὐήρε' ἐρετμά, τά τε πτερὰ νηυσὶ πέλονται.
σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε **λήσει:**
ὀππότε κεν δὴ τοι ξυμβλήμενος ἄλλος ὀδίτης
φήῃ ἀθηρηλοῖγόν ἔχειν ἀνά φαιδίμῳ ὦμῳ,
καὶ τότε δὴ γαίῃ πῆξας εὐῆρες ἐρετμόν,
ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
ἀρνεῖον ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερᾶς ἐκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
πᾶσι μάλ' ἐξείης. θάνατος δέ τοι ἐξ ἀλὸς αὐτῷ
ἀβληγρὸς μάλα τοῖος ἐλεύσεται, ὃς κέ σε πέφνη
γῆρα ὑπο λιπαρῷ ἀρημένον: ἀμφὶ δὲ λαοὶ
ὄλβιοι ἔσσονται. τὰ δέ τοι νημερτέα εἴρω.

xi. 104–37

'But even so, though you suffer evils, you may still reach home,
 if you're willing to restrain your heart and your comrades',
 when you first put in your well-built ship
 at the island of Thrinacia, and flee the violet sea,
 and find the grazing cattle and plump sheep
 of Helios, who sees all and hears all.
 If you keep your mind on your return and leave them unharmed,
 you may even yet reach Ithaca, though you suffer evils,
 but if you harm them, I predict destruction for you then,
 for your ship, and for your comrades. Even if you yourself avoid it,
 you'll get home evilly late, having lost all your comrades,
 on someone else's ship. In your house you'll find misery,
 haughty men, who are devouring your substance,
 wooing your godlike wife, and giving her bride gifts.
 But, you'll surely make them pay for their violence when you come.
 Then after you've killed the suitors in your palace,
 by guile or with sharp bronze openly,
 then take a well-shaped oar and go
 until you reach them, those men who don't know the sea
 and don't eat food mixed with salt.
 They know neither red-cheeked ships
 nor well-shaped oars that are the wings for ships.
 I'll tell you a sign, a very clear one, and it won't escape your notice.
 When another wayfarer meets you
 and says you have a winnowing fan on your dazzling shoulder,
 right then stick your well-shaped oar into the ground
 and offer fine sacred victims to lord Poseidon,
 a ram, a bull, and a boar that mates with pigs.
 Depart for home and offer sacred hecatombs
 to the immortal gods, who hold wide heaven,
 to all, one right after another. Death will come to you yourself,
 such a very gentle one, out of the sea, and will slay you,
 worn out with sleek old age, but your people will be
 prosperous about you. I tell this you infallibly.'

5) ὡς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ:

ἔκειν κείνη γε μένει τετληότι θυμῷ
 σοῖσιν ἐνὶ μεγάροισιν: οἴζυραὶ δέ οἱ αἰεὶ
 φθίνουσιν νύκτες τε καὶ ἡμέραι δάκρυ χεούση.
 σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκρηλος
 Τηλέμαχος τεμένη νέμεται καὶ δαΐτας εἴσας
 δαίνυται, ἃς ἐπέοικε δικασπύλον ἄνδρ' ἀλεγύνειν:
 πάντες γὰρ καλέουσι. πατήρ δὲ σὸς αὐτόθι μίμνει
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται. οὐδέ οἱ εὐναὶ
 δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,
 ἀλλ' ὃ γε χεῖμα μὲν εὐδὲι ὄθι δμῶες ἐνὶ οἴκῳ,
 ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροῖ' εἴματα εἴται:

αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,
 πάντῃ οἱ κατὰ γουνὸν ἄλωγῃς οἰνοπέδοιο
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήγεται εὐναί.
 ἔνθ' ὃ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει
 σὸν πότμον γοῶων, χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον:
 οὔτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα
 οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενη κατέπεφνεν,
 οὔτε τις οὔν μοι νοῦσος ἐπήλυθεν, ἢ τε μάλιστα
 τηκεδόνι συγερῆι μελέων ἐξείλετο θυμόν:
 ἀλλὰ με σὸς τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ,
 σὴ τ' ἀγανοφροσύνη μελιθεῖα θυμὸν ἀπηύρα.

xi.180–203

"So said I, and my lady mother immediately answered:
 'In truth, she waits with a patient heart
 in your palace, but forever for her, unhappy days
 and nights pass by as she sheds tears.
 No one any longer holds your fine place of honor, but Telemachus,
 undisturbed, occupies your estates and dines at equal meals,
 which it's fitting that a man who gives judgment attend,
 for all invite him. Your father stays where he is,
 on the farm, and doesn't go down to the city, and has no
 bed and bedding, or shining sheets, or blankets,
 but sleeps in winter where the slaves do in the house,
 in the dust near the fire, and wears foul clothing on his flesh.
 But when summer and blooming harvest time have come,
 all about, down the hill of his wine-bearing vineyard,
 beds of fallen leaves are thrown upon the ground.
 He lies there in grief, greatly fosters sadness in his heart,
 and pines for your return. A hard old age has come upon him.
 For in this way I, too, met my fate and perished.
 Neither did the sharp-sighted Arrow-shedder
 attack with painless darts and kill me in the palace,
 nor did any any disease come upon me, which most often
 takes life out of the limbs with dreadful wasting,
 but yearning for you, and your counsels, brilliant Odysseus,
 and your gentleness, robbed me of my honey-sweet life.'

6) ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον:
 ὦ πόποι, ἦ μάλα δὴ γόνον Ἄτρεος εὐρύοπα Ζεὺς
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλάς
 ἐξ ἀρχῆς: Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,
 σοὶ δὲ Κλυταίμνηστρη δόλον ἤρτυε τηλόθ' ἐόντι.
 ὡς ἐφάμην, ὃ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπε:
 τῷ νῦν μὴ ποτε καὶ σὺ γυναικί περ ἦπιος εἶναι:
 μηδ' οἱ μῦθον ἅπαντα πιφασκέμεν, ὄν κ' εὖ εἰδῆς,
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

ἀλλ' οὐ σοί γ', Ὀδυσσεῦ, φόνος ἔσσεται ἔκ γε γυναικός:
λίην γάρ πινυτή τε καὶ εὖ φρεσὶ μήδεα οἶδε
κούρη Ἰκαρίοιο, περιφρων Πηνελόπεια.

xi.435–446

"So said he, then I said to him in answer:

'Ah yes, very surely far-seeing Zeus has strongly hated
the race of Atreus from the beginning, because of
women's designs. Many of us perished on account of Helen,
and Clytemnestra devised a trap for you when you were far away.'

"So said I, and he immediately in answer said to me:

'So, you, too, never be gentle, even to your wife,
or declare to her each and every thought you might know well,
but tell her some and let the rest be hidden.

But, you, Odysseus, won't have murder from your wife,
for Icarius' daughter, prudent Penelope,
has exceedingly good sense and good intentions in her mind.'"

7) μὴ δὴ μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.

βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλω,
ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίσιος πολὺς εἶη,
ἢ πᾶσι νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαθοῦ μῦθον ἐνίσπες,
ἢ ἔπετ' ἐς πόλεμον πρόμος ἔμμεναι, ἦε καὶ οὐκί.
εἰπέ δέ μοι Πηληϊὸς ἀμύμονος, εἴ τι πέπυσσαι,
ἢ ἔτ' ἔχει **τιμὴν** πολέσιν μετὰ Μυρμιδόνεσσιν,
ἦ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
οὔνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,
τοῖος ἐὼν, οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ
πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν:
εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ:
τῷ κέ τεω στύξαιμι μένος καὶ χεῖρας ἀάπτους,
οἳ κεῖνον βιόωνται ἐέργουσιν τ' ἀπὸ **τιμῆς**.

xi.488–503

'Don't console me about death, brilliant Odysseus.

I'd rather be a hired farm-hand, slaving for another,
for a landless man who hasn't much substance,
than rule all the dead who've perished.

But come, tell me word of my illustrious son,
whether he went to war to be a chief or not.

Tell me of noble Peleus, if you've found anything out,
whether he still has honor among all the Myrmidons
or whether they dishonor him throughout Hellas and Phthia
because old age holds back his hands and feet,
for I'm not his protector under the bright light of the sun,
as I was when, once upon a time, in wide Troy,
I slew the best men to protect the Argives.

If only I could come like that to my father's house, even for a while,
in that case I'd make my fury and invincible hands bitter

to anyone who did him violence or barred him from his honor.'

8) αἱ δ' ἄλλαι ψυχαὶ νεκῶν κατατεθνηώτων
 ἔστασαν ἀχνύμεναι, εἴροντο δὲ κήδε' ἐκάστη.
 οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
 νόσφιν ἀφειστήκει, κεχολωμένη εἵνεκα νίκης,
 τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ
 τεύχεσιν ἀμφ' Ἀχιλλῆος: ἔθηκε δὲ πότνια μήτηρ.
 παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.
 ὡς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλω:
 τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,
 Αἴανθ', ὃς πέρι μὲν εἶδος, πέρι δ' ἔργα τέτυκτο
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχίοισιν:
 Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
 οὐδὲ θανῶν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων
 οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,
 τοῖος γὰρ σφιν πύργος ἀπώλεο: σεῖο δ' Ἀχαιοὶ
 ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο
 ἀχνύμεθα φθιμένοιο διαμπερές: οὐδέ τις ἄλλος
 αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν
 ἐκπάγλως ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν.
 ἀλλ' ἄγε δεῦρο, ἄναξ, ἴν' ἔπος καὶ μῦθον ἀκούσης
 ἡμέτερον: δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.
 ὡς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
 ψυχὰς εἰς Ἔρεβος νεκῶν κατατεθνηώτων.

xi.542–64

"The other souls of the dead who'd died
 stood grieving, and each told of its troubles.
 Only the soul of Ajax Telamoniades
 kept away, angry because of the victory
 I won over him, when I sought judgment by the ships
 for Achilles' armor. His lady mother set it as a prize.
 The sons of the Trojans and Pallas Athena decided.
 I so wish I hadn't won in such a contest,
 for the earth covered such a head because of it,
 Ajax, who surpassed in form and surpassed in deeds
 the rest of the Danaans after noble Peleion.
 I spoke to him with words meant to win him:
 'Ajax, son of noble Telamon, weren't you, even in death,
 going to forget your anger toward me because of the ruinous
 armor? The gods gave this as a misery to the Argives,
 that such a tower for them as you perished, and we Achaeans
 grieve ceaselessly for you as much as for the head of dead
 Peleides Achilles. And no one else is to blame
 but Zeus, who hated the army of Danaan spearmen
 terribly, and laid doom upon you.
 But come here, lord, so you can hear our word and speech.

Tame your manly spirit and your fury.'
 "So said I, but he answered me nothing, and went
 with the other souls of the dead who'd died to Erebus."

9) ὣς οἱ μὲν περὶ κείνον ὀμίλειον: ἀγχιμόλον δὲ
 ἦλυθ' ἐπι ψυχῇ Ἀγαμέμνονος Ἄτρεΐδαο
 ἀχνυμένη: περὶ δ' ἄλλαι ἀγγεράθ', ὅσσοι ἄμ' αὐτῷ
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
 τὸν προτέρη ψυχῇ προσεφώνεε Πηλεΐωνος:
 Ἄτρεΐδη, περὶ μὲν σε φάμεν Διὶ τερπικεραύνῳ
 ἀνδρῶν ἠρώων φίλον ἔμμεναι ἤματα πάντα,
 οὔνεκα πολλοῖσιν τε καὶ ἰφθίμοισιν ἄνασσε
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί.
 ἦ τ' ἄρα καὶ σοὶ πρῶτ' παραστήσεσθαι ἔμελλε
 μοῖρ' ὀλοή, τὴν οὐ τις ἀλεύεται ὅς κε γένηται.
 ὡς ὄφελος τιμῆς ἀπονήμενος, ἦς περ ἄνασσε,
 δήμῳ ἐνὶ Τρώων θάνατον καὶ πότμον ἐπισπεῖν:
 τῷ κέν τοι τύμβον μὲν ἐποίησαν Παναχαιοί,
 ἠδέ κε καὶ σῶ παιδί μέγα κλέος ἦρα' ὀπίσω:
 νῦν δ' ἄρα σ' οἰκτίστῳ θανάτῳ εἵμαρτο ἀλῶναι.
 τὸν δ' αὖτε ψυχῇ προσεφώνεεν Ἄτρεΐδαο:
 ὄλβιε Πηλέος υἱέ, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ὅς θάνες ἐν Τροίῃ ἐκάς Ἄργεος: ἀμφὶ δέ σ' ἄλλοι
 κτείνοντο Τρώων καὶ Ἀχαιῶν υἴες ἄριστοι,
 μαρνάμενοι περὶ σεῖο: σὺ δὲ στροφάλιγγι κονίης
 κεῖσο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.
 ἡμεῖς δὲ πρόπαν ἦμαρ ἐμαρνάμεθ': οὐδέ κε πάμπαν
 παυσάμεθα πτολέμου, εἰ μὴ Ζεὺς λαίλαπι παῦσεν.
 αὐτὰρ ἐπεὶ σ' ἐπὶ νῆας ἐνεΐκαμεν ἐκ πολέμοιο,
 κάτθεμεν ἐν λεχέεσσι, καθήραντες χρῶα καλὸν
 ὕδατί τε λιαρῷ καὶ ἀλείφατι: πολλὰ δέ σ' ἀμφὶ
 δάκρυα θερμὰ χέον Δαναοὶ κείραντό τε χαίτας.
 μήτηρ δ' ἐξ ἀλὸς ἦλθε σὺν ἀθανάτης ἀλίησιν
 ἀγγελίης ἄϊουσα: βοή δ' ἐπὶ πόντον ὀρώρει
 θεσπεσίη, ὑπὸ δὲ τρόμος ἔλλαβε πάντας Ἀχαιοὺς:

xxiv.19–49

So while they thronged about Achilles, the soul
 of Atreides Agamemnon came near,
 in grief. Others gathered around him, all who'd died
 with him and met their fate in Aegisthus' house.
 Peleion's soul was the first to speak to him:
 "Atreides, we supposed that you, beyond all hero men,
 were dear to Zeus, the Lightning-hurler, all your days,
 because you ruled the many and the mighty
 in Troy's kingdom, when we Achaeans suffered sorrows.
 Yes, baneful doom was going to stand beside you, too,
 too early, that no one can avoid who would be born.
 How I wish you'd enjoyed the honor of which you were the master

and met your death and fate in the kingdom of the Trojans.
Then the Panachaeans would have made a grave mound for you,
and you'd have won great fame for your son, too, in the future.
It was your lot, now, to be taken by a most contemptible death."

Atreides' soul said back to him:

"Happy son of Peleus, one like the gods, Achilles,
who died in Troy, far from Argos, and others died
about you, the best sons of the Trojans and Achaeans,
fighting around you, as you lay in a whirl of dust,
mightily mighty, no longer caring for horsemanship.
We would have fought all day, and not completely
ceased from war, had Zeus not stopped us with a storm.
Then after we brought you from the warfare to the ships,
we laid you down on a litter and cleansed your beautiful body
with warm water and oil. The Danaans about you
shed many hot tears and cut their hair.
Your mother, with immortal sea nymphs, came from the sea
when she heard the news, then an awful cry arose
upon the sea, and trembling took hold of all Achaeans."

10) ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δέ σφ' ἦλθε διάκτορος ἀργεῖφόντης,
ψυχὰς μνηστήρων κατάγων Ὀδυσῆϊ δαμέντων,
τὼ δ' ἄρα θαμβήσαντ' ἰθὺς κίον, ὡς ἐσίδέσθην.
ἔγνω δὲ ψυχὴ Ἀγαμέμνονος Ἄτρεΐδαο
παῖδα φίλον Μελανῆος, ἀγακλυτὸν Ἀμφιμέδοντα:
ξεῖνος γάρ οἱ ἔην Ἰθάκῃ ἔνι οἰκία ναίων.

xxiv.98–104

So as they said such things to each other,
the runner, Argeiphontes, came near them,
as he led down the souls of the suitors tamed by Odysseus.
The two, in wonder, went straight to them when they saw them.
The soul of Atreides Agamemnon recognized
the dear son of Melaneus, renowned Amphimedon,
for he was his guest when he lived at home in Ithaca.

11) ἀλλ' ὅτε δὴ μιν ἔγειρε Διὸς νοός αἰγιόχοιο,
σὺν μὲν Τηλεμάχῳ περικαλλέα τεύχε' αἰείρας
ἐς θάλαμον κατέθηκε καὶ ἐκλήϊσεν ὀχῆας,
αὐτὰρ ὁ ἦν ἄλοχον πολυκερδίησιν ἄνωγε
τόξον μνηστήρεσσι θέμεν πολιόν τε σίδηρον,
ἡμῖν αἰνομόροισιν ἀέθλια καὶ φόνου ἀρχήν.

xxiv.164–69

"But when the mind of Aegis-bearer Zeus aroused him,
with Telemachus' help he took the gorgeous battle gear
into a chamber, and stored it, and shot the bolts,
then ordered his wife, with great shrewdness,
to set before the suitors the bow and gray iron,

the contest things and the beginning of murder, for grimly-doomed us.”

12) τὸν δ' αὖτε ψυχὴ προσεφώνεεν Ἀτρεΐδαο:
 ὄλβιε Λαέρταο παῖ, πολυμήχαν' Ὀδυσσεῦ,
 ἦ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν.
 ὡς ἀγαθαὶ φρένες ἦσαν ἀμύμονι Πηνελοπείῃ,
 κούρη Ἰκαρίου: ὡς εὖ μέμνητ' Ὀδυσῆος,
 ἀνδρὸς κουριδίου: τῷ οἱ κλέος οὐ ποτ' ὀλεῖται
 ἦς ἀρετῆς, τεύξουσι δ' ἐπιχθονίοισιν ἀοιδὴν
 ἀθάνατοι χαρίεσσαν ἐχέφρονι Πηνελοπείῃ,
 οὐχ ὡς Τυνδαρέου κούρη κακὰ μήσατο ἔργα,
 κουρίδιον κτείνασα πόσιν, στυγερὴ δέ τ' ἀοιδὴ
 ἔσσειτ' ἐπ' ἀνθρώπους, χαλεπὴν δέ τε φῆμιν ὀπάσσει
 θηλυτέρησι γυναιξί, καὶ ἦ κ' εὐεργὸς ἔησιν.

xxiv.191–201

Atreides' soul said back to him:

"Happy son of Laertes, resourceful Odysseus,
 yes, you've won a wife, one with great virtue,
 so good were her wits for noble Penelope,
 Icarus' daughter, so well she remembered Odysseus,
 her wedded husband. Therefore, her virtue's fame will never perish,
 and immortals will make a song for those upon the earth,
 a graceful one, to discreet Penelope.

Not so, Tyndareus' daughter devised evil deeds
 and killed her wedded husband, and her song will be
 loathsome to mankind, and she'll make a hard reputation
 for females, for women, even one who may be honorable."