

ECAP: 1-25 Odysseus' present condition//26-79 Council of gods,Zeus decides on O's safe return//80-96 Athene goes in disguise to Ithaca//97-155 O's palace:the suitors' bad attitude//156-320 A. tells Telemachus to prepare to make a journey for news of O.//328-64 Penelope enters to find T. with new strength & willpower//365-420 T. rebukes the suitors & their reply//421-444 T.goes to bed & thinks about A.'s advice.

POINTS TO NOTE

- 25 INTRO("proem")-moral use:O. was not responsible for his companions' death.He is the last of the heroes to return from Troy:Poseidon is his only enemy.The Odyssey opens with O.about to return home after 10 years' wandering.
- 6-95 MEETING OF THE GODS note the mention of Agamemnon's murder on his return by his wife & her lover;Orestes (his son) returned to take vengeance.So should Telemachus return to take revenge?The suitors should be punished for recklessness.Unlike them, O.is held up as a model of respect to the gods(66-7).Athene's arrival in the palace gives Homer the excuse to give the up to date situation there.
- 6-324 ATHENE MEETS TELEMACHUS note important theme of XENIA(guest friendship):hospitable men were rewarded.Contrast T's treatment of Athene/Mentes with that of the suitors who ignore her.Tel. is despondent (231-43) & young, but growing up.He knows how to treat a XENIA(guest friend). Raucous behaviour of the suitors-uproar,dancing,song etc.Their behaviour would disgust any decent person(227-9) and note they ALMOST NEVER acknowledge the gods at their feasting. Athene ominously advises T.to kill them if all else fails(295-6). Odysseus does not appear until book 5 BUT he dominates T.'s thoughts:we are given an idea of his greatness & need for his return,see 160ff & 253ff when order will come back & T.will be a "proper" son. Athene's instructions to T. are unclear:she knows the suitors will not leave,or Penelope wish to remarry, but suggests both(271-8).Why does she tell T.to think of killing the suitors AFTER P.has re-married & most will have gone home,therefore? Perhaps A.is trying to get T.moving by putting horrible scenarios before him.
- 25-444 TELEMACHUS AND PENELOPE "T.'s emergence into manhood brings about a confrontation with the suitors and an abrupt change in his relationship with his mother. To them he is now a menace:to her he is suddenly the man of the house,and,as such,something of a surprise."- G.S.KIRK.
note a common pattern in P.'s entry in The Odyssey:appears veiled & with servants(328-35);makes a complaint(326-44);is rebuked(usually by T.-345-59),and retires,causing a fuss(360-6). Note the tension between T. & P.-see his reference to her at 249-51. T.often seems to go out of his way to rebuke/embarrass her in public. "P. is continually trying to intervene in T.'s and the suitors'world,but is always frustrated"-JONES. The veil & servants suggest her modesty & chastity. The suitors-represented by their leaders ANTINOUS(always speaks first & will be the first to be killed by O.) & the oily,hypocritical EURYMACHUS. Use of such contrasting "couplets" is common in The Odyssey. Note T.'s new behaviour-full of confidence. At 358-9 he asserts his mastery over the house.At 397-8 he definitely states that he will fill O's shoes.Notice his guile & trickery(both features of O.) in replying to Eurymachus at 412ff. Introduction of loyal nurse EURYCLEIA at 429ff:brief character sketch and description of T.'s bedtime.Good example of Homer's attention to detail & his celebration of ordinary/everyday life.

WHY DOES HOMER START THE STORY WHERE HE DOES?

- i.e. after O. has been wandering for 10 years;and by concentrating on Telemachus,not O. for the first 4 books
- He can show the plight of his kingdom,palace,Tel.& Pen. and how greatly they want him back;also the challenges facing him on his return.
- The situation in Ithaca is made more complicated/interesting by the tension between Tel.& Pen.,and Pen. with the suitors. Books 1-4 give Homer the chance to build Tel. as a son worthy of O. Hence his travels & meetings with old heroes in bks 2-4. This will bring him face to face with his own potential.
- 1. The scene is set for O.to stop in the land of the Phaiacians in bk.6,and as their XENIA,relate the story of his travels in the 1st person (I.)-more personal & (bks 9-12) interesting.

RECAP: 1-79 Tel. at the Assembly which he has summoned complains about the Suitors//80-128 Antinous blames Pen.//129-207 After Tel. speaks, Zeus sends an omen; the Suitors ridicule its interpretation//208-59 Tel. demands a ship; Assembly dismissed//260-97 Athene appears to Tel. and offers support//298-381 Tel. comes home, rebukes Antinous & has Eurycleia prepare journey provisions in secret//382-434 Tel. sails for Pylos in one of Ath.'s ships.

POINTS TO NOTE

1-259 THE ASSEMBLY fulfils instruction of Ath. given to Tel. in 1.269-92, but fails to move the dispute into the public sphere: it remains a matter between Tel. & the Suitors. Question: why do people as a whole not take a stand on the destruction of Ody's royal house (cf 239-41)? Suitors' character given depth; undeniably evil. Violent (198-207), arrogant (244-51) & ruthless. People often come across them playing, drinking or eating (e.g. 1.106-12). See lines 299-300. Homer's implication is that they deserve their bloody fate. Note the omen at 146ff: the first omen (of many) about Ody's return, usually involving violent birds.

-SPECIAL NOTE: TEL.'S GROWTH IN MATURITY, BKS 1 & 2. The Greek word for "reputation" is "KLEOS". Literally "what people say of you". It represented your legacy after death & was of great importance. As Bk. 1 opens, Tel. is despairing & despondent (1.113-7); cannot bring himself to believe that he is Ody.'s son (1.215-20) & wishes that he had been the son of a different, prosperous father or one who had died gloriously in battle (1.234-43). Ath. has to help him through this "identity crisis" by comparing him to Ody. (1.207-12), telling him to abandon childhood (1.296-7) & pointing out how Orestes, Agamemnon's son, had taken revenge on his killers (1.291-302). In Bk. 2, Ath. glorifies him & he starts his first public address confidently (12-13 & following); but he gets weak. He admits that he does not have the force to expel the Suitors (60-79) & finishes in tears and a tantrum (80-1) which gains the Suitors' pity! At 130ff Tel. fights back, and HALITHERSES interprets Zeus' omen in his favour (161-76), yet he changes tone at 209ff & announces his intention to travel (which fulfils Ath.'s instruction to him at 1.280-92). At 209-23 he even suggests Pen.'s remarriage if/when he finds Ody. has died (contradicts 130ff: "It is quite impossible for me to cast out the mother who bore me...")! He says nothing when the Suitors abruptly break up the Assembly at 257-9. This all suggests he has some way to go in re-establishing his authority & KLEOS.

-Character of Penelope: we see that she is more clever than many other famous heroines of the past (115-22), and cunning (the shroud trick, 93-109). Note Ody. was famous for being cunning. She is not simply the wimpish, stay-at-home type she seemed in Bk. 1.

60-434 TELEMACHUS PREPARES TO TRAVEL what precisely is the Suitors' aim now? Merely marriage of one to Pen.? Note their expectation if Tel. dies at sea (335-6): "All the extra trouble of dividing his property between us..!". Hence advice of the nurse Eurycleia to Tel. at 367-8 (i.e. stay at home & protect your property!). Tel. knows his own mind: he rejects Antinous' jokey offer of reconciliation with a threat (316). Return to KLEOS theme: Ath. tells him to behave like Ody. (270-80) & gain KLEOS through "words & deeds" (272). Even the Suitors admit that Tel. can behave like Ody. (325-33), and Tel. plans to deceive (Ody.'s fave word!) Pen. about his journey by travelling without her knowledge (356). Tel. may finally be realising his potential, BUT contrast between youth & inexperience and adult potential. Note from 382-434 the apparent authority of Tel. with the hidden guiding hand of Ath., e.g. she leads & he follows at 405-6 and 416-8. But divine help enhances the hero: Tel. is WORTHY of Ath.'s support. Note again his closeness to EURYCLEIA (nurse) at 349-76.

QUESTIONS TO PONDER.....

1. If the Suitors were so ruthless why didn't they kill Tel. & seize Ody.'s property at once?
2. Why does Ath. encourage Tel. to travel when she knows all along that Ody. is about to return? Zeus said this explicitly in the Divine Assembly (1.76-7).

BOOK 3 RECAP: 1-66 Tel. arrives at Pylos; finds them engaged in sacrifice to Poseidon; is well received // 67-101 At Nestor's request he reveals his name & aims // 102-329 Nest. tells of the Greeks' fate coming home from Troy & advises Tel. // 330-72 The disguised Ath. talks with Nest. & departs in the form of an eagle // 372-497 After rest, sacrifice & a meal, Tel. sets off for Lacedaimon (i.e. Sparta).

POINTS TO NOTE: Tel.'s first contact with the outside world: note differences. World of heroes returned from Troy: Nest. in bk. 3 & Menelaus in bk. 4. Gods are revered (e.g. 430ff - most detailed sacrifice in Homer - underlines Nest.'s piety), and their "plans" understood (e.g. 375-9 where Nest. sees importance of Ath.'s change into an eagle: KLEOS for Tel.) Unlike Ithaca, strangers are welcomed ("XENIA"): Nestor 3.31ff & Menelaus 4.31ff.

NESTOR wisest & oldest of Greek champions: no wonder the young Tel. is hesitant to talk to him (22-4) - a "test" which will bring him KLEOS? He convinces Nest. that he really is Ody.'s son (e.g. 120-5) & beloved of Ath. (375ff: above), however, despite his own doubts (e.g. 208-9 & 226-8). At 200, Nest. even compares him to Orestes: high praise indeed.

PORTRAYAL OF NESTOR: kind & generous, but vague & prone to waffle. Answering Tel., he makes a meandering speech (102-200) which mentions Ody. only briefly (163), and leaves Tel. none the wiser (184): he says that Ody., after setting out for Ithaca, elected to return to Agamemnon (WHY??). After Aga.'s dire fate, this can only serve to make Tel. gloomy (205ff).

Nest. also namechecks several deaths not mentioned in Iliad: Aias, Antilochus, Achilleus (109ff). So different authors for Iliad & Odyssey? (PAGE thinks so.)

By the time Ath. leaves Tel. at 375, Tel. is more confident & can build upon the KLEOS that Nest. has given him: the eagle episode gives Nest. proof that Ath. is honouring Tel. as much as Ody. Nest.'s son PEISISTRATUS will now accompany Tel. and encourage him further (e.g. 4.156). Compare travels of Tel. & Ody.: Tel. LEAVES Ithaca to est. his identity, Ody. must RETURN there to do so.

BOOK 4 RECAP: 1-119 Tel. & Peis. reach Sparta; welcomed by MENELAUS // 120-67 Helen identifies Tel. & Peis. says who they are // 168-264 Memory lane: Hel. puts a soothing drug in the wine & talks about Ody.'s daring // 265-305 Men. talks of the Wooden Horse: bed // 306-332 Tel. asks about Ody. // 332-440 Men. predicts death for the Suitors & tells of his travels in Egypt, aided by the divine Eidothea // 441-592 Men. encountered Proteus, who described homecomings of other Greeks // 593-624 Tel. stays for a banquet // 625-741 ITHACA: Suitors make an ambush for Tel. // 675-741 Pen. finds out & is very upset // 742-771 On Eurycleia's advice she prays to Ath. // 742-841 Ath. sends Pen. a cheery dream.

POINTS TO NOTE: 1-624 TELEMACHUS, MENELAUS & HELEN. Tel. further maturing: identified as Ody.'s son at 140-54 without formal identification: increases KLEOS. Unlike Nest., Men. has personally experienced loss (Agamemnon & Ody. - 90ff). Men. is renowned for his wealth (as he admits in 78ff), acquired during his extensive travels after Troy, esp. Egypt: see 81ff, note that it's gained by XENIA (guest gifts) or raiding, NOT trade! For Egypt 351ff: note fabulous encounter with divine Eidothea & Proteus: prepares way for Ody.'s similarly racy tales of wandering, bks. 9-12. N.B. Odyssey full of such "stories within a story", but Men.'s reminiscence will equal Ody.'s triumphant return "before our eyes". Again, news of Ody. is late in coming and very vague & thin (555-60): Proteus says that he is stranded on Calypso's island, BUT not if he will return.

HELEN: self-critical (145) & "wifely" (e.g. spinning, 131-5). Her Trojan War anecdote (244ff) - nowhere in Iliad - emphasises Ody.'s deceptiveness; Men.'s (265ff) his endurance.

625-847 PENELOPE & THE SUITORS. Abrupt return to Ithaca; we pick up Tel. again at bk. 15. Thus Homer creates impression that Ody.'s adventures in bks. 5-14 happen at the same time as Tel.'s wandering in the Peloponnese. Here is the reason why Ody.'s return is so badly needed. Note murderous intent of suitors (n.b. horrible exchange at 768-771!!!)

PENELOPE: for entry, rejection & departure in tears cf. 1.325ff. Stress on her weakness & helplessness at 727ff: she even thinks whole people against her family. Note how dream world is her only escape from pressure (793ff), but even in her dreams Ody. belongs to the past (814-6). Only Tel. is left to her, and even he is "a child" (818), not old/mature enough to be a hero yet. Yet finally Ath. reassures her (and us) at 825-9.

RECAP: 1-20 Ath. at 2nd council of gods asks about Ody. again//21-42 Zeus sends Hermes to order Calypso to send Ody. from her island//43-115 Herm. flies to Ogygia & delivers his message//116-91 Caly. reluctantly submits: tells Ody. to build a boat & reassures him against trickery//192-227 They spend the evening together//228-70 Ody. builds a "boat" & departs//278-332 Before reaching land his boat is destroyed by Poseidon's storm//333-75 The sea-goddess Leucothea saves him with her scarf//375-493 Poseid. calms the storm; Ody. finally reaches the coast, enters the mouth of a river & falls asleep.

POINTS TO NOTE: Change of location right from the start: the "real" world of Ithaca to the gods & the "fabulous" world of Ody.'s travels, BUT note Homer can blend human & divine worlds without difficulty, e.g. 192ff ("With these words...") - Ody. is living with the semi-divine Calypso, although difference between mortals & immortals stressed at 209.

-SECOND PROEM, lines 1-20 (cf. 1.1-21) - no real need for a second meeting of the gods (Ath. has already suggested that Hermes advise Caly. to set Ody. free at 1.84). Perhaps this recap emphasises divine concern for Ody.; also allows oral poet to remind listener of general plot outline & what is to come (at 25-42). PAGE argues that this prologue may have been used for a version of the story without bks 1-4. Reference at 38 to Ody. being given copper, gold & woven materials en route home: wealth mark of standing & independence.

-ODYSSEUS: our first sight at 82ff confirms Proteus' description at 4.556. Our so-called "hero" is helpless, tearful, trapped & mistrustful (e.g. 171-9) on Caly.'s island; despite such unhappiness, he continues to sleep with Caly., albeit "unwillingly" (past: 153-4; present: 226-7), BUT his goal remains Ithaca whatever the cost (219-24). Note a man's loyalty to household unaffected by affairs with foreigners/slaves; only married women.

Characteristics: stubborn, endurance (151-8), self-reliance (e.g. during the storm, 324ff.) Calm & rational: weighs up alternatives (e.g. 354, 408, 465). Although various gods are on his side (e.g. Athene 382ff & 427ff, and Leucothea 333ff), Ody. is unaware of this: so he must learn to rely on himself. Frustration - can only prove "Homeric Hero" status by performing glorious deeds before his peers. Hence his unhappiness & wish during the storm that he had died at Troy & received his full measure of glory (KLEOS) there (306-12). Note how often Ody. has to conceal his identity even when he reaches land: Nausicaa (bk. 6), Cyclops (bk. 9) & in Ithaca (bk. 13-22). New heroic quality: SELF CONTROL.

-CALYPSO: from Greek "kalupto" ('I conceal'). Has kept Ody. for 7 years. This allows Tel. to grow up and be finding his real identity & KLEOS in Ithaca. Daughter of Atlas (1.52) but not an Olympian: resents divine interference in her life (118ff). Seems warmly affectionate to Ody. (182ff) but is very persistent: her last appeal to Ody. offers him immortality!! (hers to give? - 203). Note "comedy of manners" between Caly. & Hermes: starts with inverted XENIA scene - Caly. sits him down & questions him at once without offering food (86-90) - her anxiety? She realises her rudeness at 91-3. It then takes Hermes 15 lines (97-112) for him to order Caly. to release Ody.; even then he puts responsibility on Zeus (112), but note his stern threat at 146-7. Hermes god of TRANSITION (Gk. "hermia" = 'boundary marker'), exchanges & transfers.

-Ody.'s STUBBORNNESS emphasised: despite Caly.'s appeal, he maintains absolute refusal to give in, whatever happens en route home. Epithet "much enduring" - touch of Achilles? Amusing result - Ody. has to build his boat all by himself, after Caly. gives him tools (234ff). Eventually she relents, giving him bath, clothes, provisions & a wind (264ff).

-LEUCOTHEA (=INO) episode: example of Homer using myth creatively - mortal (Ino) changed into sea goddess (Leucothea) sympathetic to Ody. (because once mortal) BUT, as with Caly. (176ff) help regarded with suspicion by Ody. (356ff). Also reappearance of Athene at 382ff helping her favourite: reminder of divine plan for Ody. Note Ody.'s determination & endurance: he remembers to return Leucothea's veil at 456 despite total exhaustion.

-STYLE: note Homer's use of DOUBLETS in book 5. Ody. wrecked by Poseidon twice; has two monologues, two helpers & climbs back onto his boat twice. Compare with the two suitor spokesmen (Antinous & Eurymachus), and compare Caly. with Nausicaa in bk. 6? SIMILES - Iliadic technique of clustering round an exciting scene: here, the storm (wind at 328 & 368, sickness 394, octopus 432, fire 488).

RECAP: Ody. has reached SCHERIA, land of the PHAIACIANS. 1-47 Athene visits the princess Nausicaa in a dream & tells her to go & wash clothes at the river//48-84 She is given leave by her father; sets out in mule cart with attendants//85-109 They wash clothes, eat & play ball//110-48 They wake Ody.-he decides to ask for help//149-250 He speaks to Nausic.: she answers him kindly & gives him clothes & food//251-315 Before returning she asks him not to accompany her to the city for fear of scandal, but to wait & approach the Queen alone//316-331 When they reach the city, Ody. remains outside in Ath.'s grove.

POINTS TO NOTE: Initially seems that Ody.'s troubles are over-Poseidon has vowed to leave him alone(5.288-9). Phaiacians seem respectful of strangers(208); they revere the gods properly(12-18) despite being far away from civilization(4,8,204ff) & the nation is unwarlike(202-3). DANGERS? Nausic.'s apparent attraction to Ody.: never defined by Homer, always vague (e.g.239). Stress on her marriageable age(25ff;282-4). There are unpleasant gossips around(274), and people have connections with Poseidon & the Cyclops (5,267). BALANCE: Athene has a sacred grove there(291-2) & appears to Nausic.(24ff): Ath. is in control of events(110ff), tho' Ody. does not know this (326).

-ODYSSEUS: naked, begrimed, rugged hero of the Trojan War who has nothing but his wits to rely on to win the confidence of Nausic. who is exposed & vulnerable(138ff). Contrast his relationship with the regal, bashful & endearing Nausic. against the devious, stubborn Caly.-Caly. feeds Ody. (5.196), bathes him(5.264) & sleeps with him (5.226-7); Nausic. orders servants to bathe him(210), feed him(246) & merely admires him from afar(237). She remains practical, folding clothes etc. in Ody's presence(252), but hints very strongly at 276ff that he would be pretty much her ideal husband. Book 6 gives ample illustrations of qualities Ody. now needs to survive(cf. Iliadic skill in battle): tact, courtesy, careful handling of situations(e.g.118,141); HIS PROBLEM: still a "Homeric Hero" & concealment and reserve must be cast off at some stage: when?

-NAUSICAA: portrayed sympathetically. Practical(252-3), crafty/wheedling(56-65), has courage(stays to face naked Ody. at 139, also 199ff); fun loving(99ff), cautious(209-10), flattering(276-84) & commanding (tells Ody. to wait in Ath.'s grove-255ff). Marriage is on her mind(239-45)-with Ody.?(276-84). Note: her instructions that Ody. should kneel before Queen Arete are geared to his returning home eventually(313-5). Her speech at 57f is a masterpiece of wheedling, appealing to the needs of her father & brothers, never once mentioning her dream of marriage: note closeness of father/daughter. Preparations for her journey at 71ff: Homer's celebration of the ordinary(cf. Tel. goes to bed, 1.451ff) Like Penelope(1.328-35), Nausic.'s reputation & person protected by maidservants & veils (100): protection will shortly be removed when she is unveiled & servants flee at the approach of Ody.(138).

-SUPPLICATION: 142ff: usually a Gk. disarmed & threw himself upon the mercy of another by supplicating's knees-the position indicated complete surrender. Ody. decides against touching Nausic.'s knees because he might be thought a potential threat to her. Hence his first words(149-61) are tactful, reassuring & emphasise the value of chastity(Artemis plus the family/marriage: he rounds off with a plea for help & wish that Nausic. has a happy marriage with KLEOS(175-85))

-HOMERIC TECHNIQUE: note device of anticipating/preparing listener for what will happen shortly: see lines 25-40(Ath. tells Nausic. to wash clothes) & 112ff(Ath. arranges for Ody. to wake up and see Nausic.). Other examples-5.28ff(Hermes to instruct Caly. to free Ody.) & councils of the gods at the start of bks 1 & 5. Helped listener to keep grip on plot? Simile: Ody. "like some hill kept lion"(130)-used of warrior advancing in Iliad 12.299f: amusingly out of context here, i.e. naked Ody. advancing on vulnerable girls?

TO PONDER: Woodhouse has shown similarities between usual fairy story (i.e. stranger comes, meets princess, approaches & defeats suitors, marries princess) and bks 6-8. Does Homer only use the theme as long as it suits him & then lets Nausic. drop out quietly (only seen again in 8.457-62, saying goodbye to him.)? "This accounts for Nausic.'s unique freshness & virginal charm"-Stamford. ALSO: why the suggestion that Queen Arete is about to play a crucial part in proceedings(310): in Bk.7 she seems to play little or no part at all.

BOOK 7 RECAP: 1-13 Nausicaea reaches home//14-77 Ody. is directed by Ath. to the palace of Alcinoos, king of the Phaeacians//78-132 Palace & gardens described//133-66 Ody. begs for help from queen Arete//167-227 He is hospitably received & promised convoy home//228-97 Arete questions him; Ody. describes how he came to Scheria//298-347 Alcinoos reassures Ody. of his good will before all retire for the night.

POINTS TO NOTE: PICTURE OF SCHERIA eg. Its divinity(92-4, 199-206), hostility to strangers (16, 32), love of ships(325-8), knowledge of right and wrong(164-6, 315-8) & detailed account of the utopian (ideal) palace at 81ff.

-ODYSSEUS still cared for by Ath. (14, 40-2), continues to conceal identity(helpless stranger, 22-6 & needy beggar, 215-21); he is complimented (226, 311-5) & accepted into the palace. The culmination of Ody.'s impressive self-presentation & Nausicaea's hinting in Bk. 6 is Alcinoos offering him her hand in marriage at 313 (although he is not insistent)!! Extreme of XENIA? Compare Calypso's behaviour(1.15). Ody. prays that Alc. will gain imperishable KLEOS if he oversees his safe return(332): implies something of Ody.'s heroic pre-eminence & importance: the first step in asserting his own identity.

-QUEEN ARETE ("prayed to" in Gk.) is suggested as vital to Ody.'s welfare by Nausicaea (6.310-5) and Ath. (7.47ff) but she does little once Ody. supplicates her(146ff): it is the king who takes over(155ff). In the end Arete only asks 2 qns(237-9), one of which is "Who are you?"-this remains unanswered, and is not pursued by the royal couple. Why? Do these inconsistencies suggest that The Odyssey was the work of a series of authors? More likely- Ody. must delay self-recognition because he is as yet in no position to tell the truth. Why? } the Phaeacians, who live so far from human society, have heard of his name/fame in any case? What evidence would they have that he is telling the truth? He needs to be sure that they will believe him. Arete delays questions to let Ody. enjoy food first(XENIA:215). Her role is small. but Ody. pleads to her first because she is well-respected(69-72) & can dissolve quarrels among men she favours(74)-remember Phaeacians' hostile reputation.

-HOMERIC TECHNIQUE common feature how heroes in need are helped by gods in disguise(18ff); Ath. will also help Ody. with a mist at 13.187ff in Ithaca. Note how women hold the key to Ody.'s survival in the early books: Caly., Ino, Nausicaea, Arete, Athena & Circe (in Bk. 10). An unusual situation for a strong Iliadic hero; Ody.'s version of his travels from 244ff omit Ino(5.333ff) & the girls' cry which wakes him(6.117) & to flatter Nausicaea he claims(wrongly) that she bathed him(296). Passage shows how an oral poet could compress series of events.

BOOK 8 RECAP: 1-54 Phaeacian assembly: agreed to send Ody. home by ship//55-82 Princes go back to palace; the bard Demodocus entertains them with song//83-130 Ody. weeps; Alc. introduces an athletics contest//131-64 Ody. challenged to compete & taunted//165-233 Ody. hurls discus beyond all others and challenges the others//234-65 Alc. introduces some dancing//266-369 Demod. sings of the love of Ares & Aphrodite//370-448 Dancing; gifts brought to Ody//449-68 Ody. bathes & says farewell to Nausicaea//469-520 Feasting & song//521-586 Ody. weeps again at the song; Alc. questions him about himself.

POINTS TO NOTE: THEME OF BK. 8 gradual establishment of Ody.'s identity & heroic stature, until finally confirmed at 9.19. Book carefully structured with repetition for emphasis: 3 blocks of entertainment, each broken by song, Ody. weeping at 1st & 3rd sessions, to prompt Alc. to say "Who are you? Where are you from? What's your story?" at the end (548-86).

-PICTURE OF SCHERIA Ath.'s continuing help to Ody. (193ff), hostility of Euryalus(159ff), made up for by Alc. (235) & the repentant Eury. at 400ff., Phaeacian friendliness & generosity (39ff, 392ff) & love of ships (48-55, 556-63). Note how they crave LUXURY (248, 368), not like Ody.-but, unlike the Suitors, they know right/wrong difference.

-ALCINOOS generous(7.186ff; 8.388ff); wordy/likes the sound of his own voice!! (lines 550-86 merely to say "Who are you & where are you from?"). Likes praise, too(381-8) & boasts about his people(7.317ff; 8.244, 252). BUT he's tactful when Ody. weeps(93ff) & is willing to admit wrong(396-7). Observes XENIA.

-DEMODOCUS the bard/oral poet. Comparison with Homer? The poet's art gives lasting glory because it ensures that memory of past is saved(579-80) & reinforces glory of the heroes. Note at 75ff, the Achilles/Ody. quarrel is recorded nowhere else in Gk. lit., but it serves to emphasise the greatness of Ody., man of cunning par excellence. His SONG OF ARES AND APHRODITE(267ff)-unusual for gods to seemingly condone adultery, at 334-43, but Zeus, the great overseer of morality, is kept out of story, and adultery is punished by CUNNING, not force(331)-a quality of Ody.

-ODYSSEUS by lines 21-3("divine beauty") he has heroic authority, increased by athletic tests he faces at (e.g)186. When challenged at 153 & 165, natural courtesy is broken because one should not really trouble a XENOS with enough trouble of his own. Ody.'s trademarks are tact(207) & charm(170): both missing from Euryalus' rude challenge(159ff). He further hints