

ON ρ 593—94

«ὦ φίλ', ἐγὼ μὲν ἄπειμι, σύας καὶ κείνα φυλάξων,  
σὸν καὶ ἔμὸν βίον σοὶ δ' ἐνθάδε πάντα μελόντων . . . »

«My friend, I am going forth now to take care of the swine and the things there, thy substance and mine. In thy turn, take thou charge of all things here . . . », says the old swineherd Eumaeus to Telemachus, ready to leave the city palace of Odusseus and to go to his country farmstead.

(1) The word 593 κείνα is taken (by K. Fr. Ameis and C. Hentze, and by H. Ebeling, p. 744b, first, by W. B. Stanford last) as opposed to 591 ἐνθάδε, πάντα, 'all things here', and interpreted as τὰ κείθι, 'the things there' (i. e. on Eumaeus' farmstead); 'das dortige, dort auf dem Gehoeft alles'. Cf. σ 265—66 ἦ κεν ἀλώω / αὐτοῦ ἐνὶ Τροίη: σοὶ δ' ἐνθάδε πάντα μελόντων.

But some scholars were not happy with this interpretation.

(2) So Henry Hayman (in his edition of the **Odyssey**, London 1882) conjectured σύας τε κύνας <τε>, in lieu of σύας καὶ κείνα, relying upon the readings κύνας U<sup>2</sup> and κύνα L<sup>1</sup> L<sup>3</sup> P<sup>2</sup> W (T. W. Allen's text) and referring to σ 105 ἐνταυθοῖ νῦν ἦσο σύας τε κύνας τ' ἀπερύκων.

Hayman's conjecture can be dismissed at once, because :

(a) The idea 'to watch over the watchdogs' cannot be paralleled (by the way, Eumaues had only four dogs : ξ 22) ;

(b) σ 105 ἀπερύκων ('to scare or keep off') means all the opposite to φυλάξων here ('to guard or take care of').

(3) Now, Professor M. D. Petrushevski in three articles (**Ziva Antika** = **Antiquité Vivante** 16, 1966, 349 ; 17, 1967, 103 f. and 108 ; and **Platon** 20, 1968, 289—96) suggested the reading κείμα (in lieu of κείνα), implying realty or τὴν ἀκίνητον περιουσίαν (Eumaeus' hut, grain, wine, etc.), as opposed to σύας which are ἡ κινητὴ περιουσία, with reference to β 75 ὑμέας ἐσθέμεναι κειμήλια τε πρόβασιν τε.

I don't think this interpretation is likely, because :

(a) The word κείμα is not documented either in Homer or in Greek.

(b) The locative meaning of κείνος = ὁ ἐκεῖ is well documented in Homer (cf. P. Chantraine, **Grammaire homérique**, II, pp. 169 f.), e.g. :

- Γ 391 κείνος (predicative) ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι  
'Yonder is he (Paris), in his chamber and on his inlaid couch'
- Τ 344—45 κείνος ὃ γε προπάροιθε νεῶν ὀρθοκραιρῶν  
ἦσται 'Yonder is he (Achilles), sitting in front of his  
ships with upright horns'
- σ 239—40 ὡς νῦν Ἴρος κείνος ἐπ' ἀλείησι θύρησιν  
ἦσται 'Even as Irus now sits **yonder** by the gate of the court'.  
(c) 593 κείνα can be perhaps paralleled by κείνα in δ 90 f. :  
ἦος ἐγὼ περὶ κείνα πολὺν βίον συναιεῖω  
ἠλώμην . . . ,

where κείνα ('*illis locis*', Ebeling) refers to δ 83—85 Cyprus, Phoenicia, Egypt, the Ethiopians, the Sidonians, the Erembi, and Libya. (On the other hand, ω 437 ἐκείνοι might be due to a post-Homeric expander).

(d) The locative meaning of κείνα=τὰ κείθι seems to be suggested also by the following parallelism :

τὰ κείθι : κείνα=594 ἐνθάδε πάντα : 601 τάδε πάντα 'all things **here**'.

(4) In his turn, Dr. B. Glavicic (*Ziva antika* 18, 1968, pp. 108 and 109 f.) suggested the following interpretation :

(a) 594 βίονος has here only its narrower meaning of 'food' («cibo, vitto, nutrimento»), and not that more general one of 'property, substance, possessions, **bona, fortunae**' («avere, possesso»).

Now, as the phrase σὸν καὶ ἐμὸν βίονος is a clear apposition to the preceding σύας καὶ κείνα, both σύας and κείνα must be taken as parts of βίονος ; and since βίονος means only 'food' here, κείνα cannot refer to any realty but must hint at some kind of food, as the word σύας does.

(b) Glavicic finds the phrasing σὸν καὶ ἐμὸν βίονος significant here : Eumaeus makes a clear difference between the foodstuff belonging to Telemachus, and that one belonging to himself : «Il porcaio Eumeo, come servo, parlando del cibo suo e del suo padrone, di cui è responsabile, non parla del loro cibo comune, bensì separatamente del proprio cibo e di quello di Telemaco, cioè del cibo che gli appartiene a lui stesso, e di cui si nutre il suo padrone».

Consequently, he takes σὸν βίονος as referring to σύας, and ἐμὸν βίονος as referring to κείνα as some kind of food. Now, we learn from ξ 80—81 :

ἔσθιε νῦν, ὧ ζεῖνε, τὰ τε δμῶεσσι πάρεσσι,  
χοῖρε', ἀτὰρ σιάλους γε σύας μνηστῆρες ἔδουσιν

that young pigs are the food belonging to slaves (Eumaeus), while fatted hogs or boars are the food belonging to Telemachus. Thus Glavicic takes κείνα as referring to χοῖροι, mentioned at ξ 73 f. : «E, come è noto dall' Odissea, secondo il discorso dello stesso Eumeo, a cibo dei porci e con loro, naturalmente, pure di Telemaco, padrone di casa, servono i maiali, precisamente i porci, mentre dei porcellini si cibano i servi . . . E perciò, secondo mè, soltanto una parte della

menzionata apposizione composta si riferisce a *σύας*, cioè *σὸν* (*βίοτον*), mentre la seconda parte, *ἐμὸν βίοτον*, si riferisce a *κεῖνα*, in cui . . . bisogna intravedete *χοίρους*, cioè il cibo dei servi, che appartiene ad Eumeo».

(5) Now, Glavicić's interpretation is not likely to me, because :

(a) The word *βίοτος* needs not mean here only 'food' but probably has its larger sense of 'substance, property, possessions', in view of the close parallelism between *βίοτος* and *κτήματα* as used in the **Odyssey**, e.g. :

α 374—78 = β 139—43

ἄλλας δ' ἀλεγύνετε δαΐτας,

ὐμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.

εἰ δ' ὑμῖν δοκέει τόδε λωϊτερον καὶ ἄμεινον

ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,

κεῖρετ' . . .

β 123 τόφρα γὰρ οὖν βιότόν τε τεὸν καὶ κτήματ' ἔδονται  
(where both nouns can be taken as ἐν διὰ δυοῖν).

δ 686—87 οἳ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,  
κτῆσιν Τηλεμάχοιο . . .

κτήματα + κείρειν : β 312—13 ; σ 144 = ω 459 ; χ 369—70.

κτῆματ' ἔδον ψ 9 ; κτήσιος . . . τὴν οἱ κατέδουσιν τ 534 ; μή τοι κατὰ  
πάντα φάγωσι / κτήματα γ 315—16 = ο 12—13.

κατέδουσι βιαίως / οἶκον Ὀδυσσεύος β 237—38 ; οἶκον . . . ἔδουσιν φ 332.

ρ 532—33 αὐτῶν μὲν γὰρ κτήματ' ἀκήρατα κεῖτ' ἐνὶ οἴκωι,

οἶτος καὶ μέθυ ἡδύ· τὰ μὲν οἰκῆες ἔδουσιν . . .

βίοτον + ἔδουσιν : α 160 ; ν 419 ; ξ 377 ; σ 280.

βίοτον + κατέδουσιν : λ 116 ; ν 396 ; ν 428 ; ο 32 ; ρ 378 ; τ 159.

φυλάξων / . . . βίοτον ρ 593—94 : κτήματα πάντα φυλάσσειν τ 23.

(b) In like manner, the phrase *σὸν καὶ ἐμὸν βίοτον* needs not mean 'thy property as opposed to mine', but can well mean 'our **common** property'. This can be paralleled by Z 87 *μητέρι σῆι καὶ ἐμῆι* = *μητέρι ἡμετέρηι*, 'to our common mother'; T 64 *ἐμῆς καὶ σῆς ἔριδος*, 'our common strife', 'the strife betwixt me and thee'.

Of course, the property belongs only to Telemachus, but this parental manner of the old servant Eumæus to his young master Telemachus has been well explained both by Eustathius (*δῆλον δ' ὅτι φιλικῶς καὶ ἀδελφικῶς εἶπεν εὐνοὺς δοῦλος πρὸς τὸν δεσπότην τὸ 'σὸν καὶ ἐμὸν βίοτον'*) and by Hayman («the common interest of master and servant is asserted by Eumæus. The familiarity of tone in these parting words is noteworthy; so ὦ φίλ', 593 . . .»). Actually this phrase ὦ φίλ', 'My friend', occurs 10 times in the **Odyssey** (it is missing in the **Iliad**), and is always used by an elder man addressing a younger one

(γ 103 ; γ 211 ; δ 204 ; ν 228 ; ξ 149 ; ο 260 ; π 91 : ρ 593 ; χ 367 ; ω 400).

(c) From the verb *πάρεστι* in ξ 80—81 (ἔσθιε νῦν, ὃ ξεῖνε, τά τε δμώεσσι *πάρεστι*, / χοίρει') does not follow that young pigs (χοῖροι) would be the food **belonging** to Eumaeus and the rest of slaves, as Clavici believes (cui cibo dei servi, che appartiene ad Eumeo»). Because Eumaeus repeats the same verb at ξ 443—44, while offering to Odysseus the best hog he had (cf. ξ 414) :

ἔσθιε, δαιμόνιε ξείνων, καὶ τέρπεο τοῖσδε,  
οἷα *πάρεστι*.

'Eat, unhappy stranger, and have joy of such fare  
as is here'.

'Property' is not implied by *πάρεστι* but only '**quod praesto est, suppetit'** (Ebeling), 'what happens to be at hand', 'what we have to offer you' (cf. ο 281 οἷά κ' ἔχωμεν).

The only property of Eumaeus we hear of in the **Odyssey** is his own slave Mesaulius, 'whom the swineherd had gotten by himself alone . . . buying him of the Taphians with his own resources' (ξ 449—50 and 452). All the rest on the farmstead does belong to Telemachus. Eumaeus' hopes to have possessions of his own : 'a house, and a bit of land, and a wife' (ξ 64), do belong to the future, and will depend on Odysseus' will.

(6) Consequently, the word *κεῖνα* seems to be sound ; it can be taken as τὰ κεῖθι, 'the things on the farm' (τὰ πράγματα, says Eustathius), and interpreted as some part of Telemachus' possessions (βίσιτος). Now, my guess is that this *κεῖνα* refers primarily to Eumaeus' twelve sties or pens (συφεοί), for 50 swine each, his master—work described at ξ 5—22. This might be supported by the following passages :

(a) ξ 523—33 shows that Eumaeus was sleeping outside the farmyard, 'beneath a hollow rock', 'there where the boars slept' (cf. 16), thus keeping not only the swine in their sties, but also the boars and evidently the farm—court itself. Now, all this seems to be implied by the word βίσιτος at ξ 527.

(b) The care of these pens and of the farmstead seems to be of special interest in ρ. So Eumaeus preferred to have Odysseus left there to keep the farmstead : ρ 186—87 ἦ σ' ἄν ἐγώ γε / αὐτοῦ βουλόμην σταθμῶν ῥυτῆρα λιπέσθαι. But when they two set forth, the dogs and the herdsmen stayed behind to guard the farmstead : ρ 200. (Cf. also ρ 223—24 and ξ 107).

(7) Finally, Professor Petruszewski (**Platon** 20, 1968, 293—96) also suggested the reading *κείματα* (in lieu of the transmitted *κτήματα*) at I 382 ; δ 127, and ξ 291, in order to keep the **figura etymologica** *κείματα* *κεῖται*, with reference to *κειμήλια* *κεῖται* at Z 47 ; Λ 132 ; δ 613=ο 113 ; ξ 326 ; ο 101 ; τ 225 ; φ 9. This is not likely at all.

(a) Again, the word κείματα is **not** documented in Greek.

(b) The following lines speak against the suggested κείματα :

- λ 341 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται  
ρ 532 αὐτῶν μὲν γὰρ κτήματ' ἀκήρατα κείτ' ἐνὶ οἴκῳ  
τ 411 ἔλθῃ Παρνησόνδ', ὅθι πού μοι κτήματ' ἔασι  
I 400 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεΐδης.

As for the reading κείματα, tentatively suggested by the same author at ξ 323 = τ 293 :

καί μοι κτήματ' ἔδειξεν, ὅσα ξυναγείρατ' Ὀδυσσεύς

the following lines might be adduced against ;

- γ 301 ὧς ὁ μὲν ἔνθα πολὺν βίον καὶ χρυσὸν ἀγείρων  
δ 90 ἦρος ἐγὼ περὶ κείνα πολὺν βίον συναγείρων.

A. N. ZOUMPOS

## ON THE «PLATONIST» THOMAS AQUINAS

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In this short note I intend to show that the Aristotelian Thomas Aquinas in his theory of knowledge is «platonizig» in a some points. The thesis of Thomas that the ideas of things exist as «ante rem» makes it evident that, according to him, the ideas exist before the things i.e. the ideas exist independently of then like «παράδειγμα» in the mind of God.

On the other hand, Thomas thesis «post rem», witneasses the mind's subtraction of general concepts from sensual experience by means of which one reaches the ideas (καθόλου εἶδη), i.e. the ideas of things that live in the human mind.