

Ever since Parry's discovery of "generic" or "ornamental" (i.e. contextually meaningless) epithets, scholars have searched for "marked" epithets to prove that some genuinely are appropriate to their context. Exhaustive attempts like those of Vivante, von Kamptz, and Zoepffel have since paved the way for more pointed studies on single characters or epithets, like those of Clark and Heath on Telemachos. The present paper follows this most recent trend, its purpose being to draw attention to one of Telemachos' lesser-used (only 2x) epithets, *μεγάθυμος*, as "marked" by explaining its contextual significance and appropriateness to Book 3 of the *Odyssey* both times it is used of him.

Starting with the premise that there are both "ornamental" and genuinely "marked" uses of epithets, I use the stress Nestor and Athena lay on the discrete concepts of "bigness" and "mind" in their advice to Telemachos in *Odyssey* 3 to argue that their combination in the epithet *μεγάθυμος* (which they use of him 1x each at an important juncture) is significant. Nestor, in explaining to Telemachos why the youth should follow his advice, reasons that because (a) he and Odysseus never spoke at variance and were of like-mind (*ἓνα θυμὸν ἔχοντε*, 128) and (b) Telemachos' speech is just like his father's, then by extension, (c) Telemachos and Nestor should logically also be of one mind. Nestor later repeats a remark Athena/Mentes uttered to Telemachos in Book 1 to emphasize the youth's acquisition of physical adulthood (*μάλα γὰρ σ' ὀρώω καλὸν τε μέγαν τε*, 3.199 = 1.301). The repetition unites in speech the two characters who will soon employ the youth's new *μεγάθυμος* epithet – Nestor and Athena. His attainment of physical manhood recognized and corroborated by two outside sources, Telemachos now reverses his earlier position and adopts Athena's and Nestor's advice to follow in Orestes' footsteps and harm the suitors. By tying *μέγας* in with the idea of fulfilling words and deeds, a concept of vital importance to Telemachos' development in Book 2, Nestor and Athena next ensure that he understands that the adjective can also have overtones of excess. First they chastise his improper assessment of what constitutes "speaking too big" (*λίην γὰρ μέγα εἶπες*, 227) and then follow it up with a cautionary tale of Aigisthos' planning of an excessive deed (*μάλα γὰρ μέγα μῆσατο ἔργον*, 261).

This pattern suggests a deliberate, collaborative effort on Athena's and Nestor's parts. Although in both cases the epithet *μεγάθυμος* itself surfaces in the genitive and in the same metrical position, Telemachos' name not only falls at different points in the line, but also has a different metrical shape in each (364; 423). The noun-epithet pairing may thus not be dismissed as metrically necessary, convenient, or, by extension "ornamental." What is more, both instances involve the same basic idea – the crew of like-aged Ithakan youths who have accompanied Telemachos to the Peloponnese and await his command. As Heath has argued of *πεπνυμένος* and Clark of *ἰερὴ ἴς Τηλεμάχιοι*, I therefore contend that *μεγαθύμου* should be added to the category of Telemachos' "marked" epithets.