DE, *The Poetics of Consent* (2013)

On the *Iliad*

I.01.001-007

*PC* 156-158: quoted and translated; analysis of the “will of Zeus” (*Dios boulē*) in the proem of the *Iliad* as creating an ambivalence regarding the divine plan controlling the plot of the poem and comparison with a variant in Aristoxenos that foregrounds Apollo as a force driving the plot

I.01.005

*PC* 63: transliterating and translating a part of the verse; in the context of analysing the first cause of Apollo’s instilling strife between Achilles and Agamemnon as arising from solely human, political action

I.01.006

*PC* 266-267n24: quoting and translating *ex hou*; analysis of the ambivalence of the extent of the “will of Zeus” (*Dios boulē*) in the proem of the *Iliad*

I.01.013-025

*PC* 76: reference; analysis of Achilles’ special status as a speaker whose performance resembles that of the master narrator (here, Achilles’ quoting the narrator word for word)

I.01.015-019

*PC* 71: references; analysis of the ambiguities built in the initial situation of the *Iliad*, here, to whom is Chryses addressing his petition and whether he is a friend or foe of the Achaeans

I.01.020-024

*PC* 30: quoted and translated; analysis of the response formula *then all the other Achaeans expressed approval* (I.01.022) as the second least efficient of the *Iliad*’s grammar of reception

I.01.022

*PC* 26: quoted and translated; as number 2 in the list of the five constituent elements of the *Iliad*’s grammar of reception

*PC* 64: translating part of the verse; analysis of the scholarly interpretations of Iliadic politics (Grote, Finley, Carlier)

*PC* 67: quoted and translated; analysis of the initial scene of the *Iliad* as an exception to traditional norms of collective decision making and the grammar of reception

I.01.022-024

*PC* 42-43: quoted and translated; analysis of *handanein* as indicating a personal preference that divides the community, and comparison of the opening of the *Iliad* with O.03.126-150 (Nestor’s account of the embarkation from Troy)

*PC* 72-74: quoted and translated; analysis of *epeuphemein* as a *hapax*, as difficult to determine, and as a locus where the normative political system of the Achaeans and the formulaic system of the Iliadic narrative coincide in a state of exception

I.01.024

*PC* 259n10: quoted and translated; analysis of the echo of this verse in I.07.398-408, especially (*epi-*)*handanein* of Agamemnon, and how the verbs indicate the internal divisions among the Achaeans

I.01.028

*PC* 264n3: reference; comparison of the first appearance of the divine community at the end of I.01 with the opening scene of the poem, here, parallels between Zeus and Agamemnon (cp. I.01.566)

I.01.033

*PC* 264n3: reference; comparison of the first appearance of the divine community at the end of I.01 with the opening scene of the poem, here, parallels between Zeus and Agamemnon (cp. I.01.568)

I.01.080-083

*PC* 2: reference; Kalkhas’ “folk definition of anger terms” (Walsh)

I.01.118-119

*PC* 70: reference; analysis of the political consequences of Agamemnon’s actions, here, his demand for a substitute *geras* as amounting to the suspension of the order determined by collective will in favor of the privilege asserted by the king

I.01.122-129

*PC* 189: quoted and translated; comparison of the awarding of prizes in the chariot race in I.23 with the confrontation between Achilles and Agamemnon over the latter’s demand for a substitute prize in place of Chryseis, and the improvement in the former over the latter as the crisis over the redistribution of the prizes for the chariot race is resolved with Achilles’ drawing on his reserve of valuables

I.01.123-126

*PC* 37: reference; comparison of the awarding of prizes in the chariot race in I.23 with the confrontation between Achilles and Agamemnon over the latter’s demand for a substitute prize in place of Chryseis, and Antilokhos’ alteration of the problem in the context of the chariot race by transforming it from a question of the allocation of limited resources to one of recognition of worth free of constraints

I.01.124

*PC* 271n36: quoting *xunēia keimena*; comparison of the setting of the prizes in the duel of arms in I.23 where Sarpedon’s arms are to be held in common with the economics of the distribution of goods in I.01 – the two instances of *xunēios* in the *Iliad*

I.01.125-126

*PC* 70: reference; analysis of the political consequences of Agamemnon’s actions, here, Achilles’ pointing out that the reassignment of prizes Agamemnon demands would require the reversal of an action ratified and executed by the community as a whole

I.01.127-129

*PC* 5: reference; analysis of the principle of deferred compensation, as exemplified by the actions of the gods and contrasted with the politics of humans (specifically, Agamemnon’s refusal to accept later recompense for loss of Chryseis)

I.01.150-151

*PC* 70: quoted and translated; analysis of the political consequences of Agamemnon’s actions, here, Achilles’ identifying the essentially political crisis resulting from Agamemnon’s suspension of the normal mechanisms of managing group relations

I.01.188-192

*PC* 75: quoted and translated; analysis of the political values involved in the dilemma of Achilles in response to Agamemnon’s appropriation of his *geras*

I.01.195-196

*PC* 92: reference; comparison with the parallel in Book 1 in the context of the analysis of Hera’s sending Athena to intervene to prevent a premature *nostos* in Book 2 – situations that threaten the traditional course of events

I.01.211

*PC* 252n43: reference; Achilles quarrel with Agamemnon as one of words

I.01.223

*PC* 252n43: reference; Achilles quarrel with Agamemnon as one of words

I.01.224

*PC* 252n41: translated; analysis of Achilles’ option to cease from *kholos* as accepting Agememnon’s supremacy, and that his continuation of a verbal quarrel is marked in this verse as his not ceasing from *kholos*

I.01.232

*PC* 258n47: reference; Thersites’ use of language similar (here, matching I.02.242 matching this verse) to Achilles’

I.01.233-244

*PC* 75: reference; Achilles’ oath as his verbal quarrel with Agamemnon and pursuit of an ambivalent middle course between acceptance and rejection of Agamemnon’s regime

*PC* 82: reference; Achilles’ oath as a contract whose fulfilment is contingent on Agamemnon’s course of action (taking Briseis)

I.01.304

*PC* 252n43: reference; Achilles quarrel with Agamemnon as one of words

I.01.338-342

*PC* 46: quoted and translated; analysis of the parallelism between *anainesthai* and *apēnēs* on the one hand and the motif of the *loigos* which only Achilles is able to ward off

*PC* 82-83: quoted and translated; analysis of Achilles’ making Agamemnon’s delinquencies specifically a matter of his opposition to *ainos* (Achilles calls Agamemnon *apēnēs*)

I.01.349

*PC* 253n49: reference; analysis of the “antisocial” nature of the seashore and Achilles’ isolation from human company

I.01.363

*PC* 254n60: quoted and translated; analysis of the importance of transparency of speech to Achilles

I.01.365

*PC* 76: quoting and translating part of the verse; analysis of Achilles’ style of verbal performance as recalling that of the master narrator (here, similarity of his address to Thetis with that of the narrator to the Muses)

I.01.372-379

*PC* 76: reference; analysis of Achilles’ special status as a speaker whose performance resembles that of the master narrator (here, Achilles’ quoting the narrator word for word)

I.01.376

*PC* 26: quoted and translated; as number 2 in the list of the five constituent elements of the *Iliad*’s grammar of reception

*PC* 73: reference; analysis of *epeuphemein* as a *hapax*

I.01.376-378

*PC* 30: quoted and translated; analysis of the response formula *then all the other Achaeans expressed approval* (I.01.022) as the second least efficient of the *Iliad*’s grammar of reception

I.01.474

*PC* 253n50: reference; *terpesthai* as indicating the pleasure of the audience in *hearing* a performance

I.01.512

*PC* 158: quoting and translating part of the verse; analysis of Zeus’ internal conflicts as refiguring the impartiality of the narrative frame and the uncertainty over the coordination of Zeus’ plan for temporary Trojan glory and the overall demise of Troy

I.01.517

*PC* 158: quoting and translating part of the verse; analysis of Zeus’ internal conflicts as refiguring the impartiality of the narrative frame and the uncertainty over the coordination of Zeus’ plan for temporary Trojan glory and the overall demise of Troy

I.01.541-542

*PC* 159: reference; analysis of how Zeus’ plan to aid the Trojans transfers the disruptive effects of unilateralism from the Achaeans to Olympus

I.01.549

*PC* 264n2: reference; comparison of the first appearance of the divine community at the end of I.01 with the opening scene of the poem, here, parallels between Zeus and Agamemnon with regard to their disregard for the will of the group

I.01.566

*PC* 264n3: reference; comparison of the first appearance of the divine community at the end of I.01 with the opening scene of the poem, here, parallels between Zeus and Agamemnon (cp. I.01.028)

I.01.568

*PC* 264n3: reference; comparison of the first appearance of the divine community at the end of I.01 with the opening scene of the poem, here, parallels between Zeus and Agamemnon (cp. I.01.033)

I.01.569

*PC* 87: quoting part of the verse; in the context of the analysis of what the falsehood of the dream sent to Agamemnon consists in: that the divine community has reached a consensus about the fate of Troy