Douglas Frame, *Hippota Nestor* (2009)

On the *Homeric Hymns*

HHAphrodite.7-11

*HN* 398n89: quoted and translated; analysis of the application of the epithet *Dios kourē* to Athena, in the context of analyzing the transformation of Athens’ Athena Polias from the mother goddess to the Panhellenic virgin war goddess and Olympian daughter of Zeus

HHAphrodite.14-15

*HN* 390n78: quoted and translated; spinning as appropriate to both virgins and matrons, in the context of the analysis of Nausicaa’s washing expedition as alluding to the Plynteria (as a festival heralding Athena’s marriage)

HHApollo.16

*HN* 380n63: reference; analysis of whether or not Ortygia, Artemis’ birthplace, is to be identified with Delos, in the context of analyzing Odysseus’ comparison of Nausicaa to Apollo’s palm tree

HHApollo.117

*HN* 379n62: reference; analysis of Odysseus’ comparison of Nausicaa to Apollo’s palm tree, to be identified as the one Leto grasped when giving birth to Apollo

HHApollo.117-118

*HN* 349n14: quoted and translated; analysis of goddesses of childbirth represented on their knees giving birth, in the context of analyzing the Epidaurians’ images of Auxesia and Damia

HHApollo.146-155

*HN* 554: quoted and translated; analysis of the similarities of Homer and the Ionians with Demodokos and the Phaeacians – Phaeacians representing the Ionians of Homer’s time – and the influence of this representation on that of the Ionians in HHApollo

HHApollo.147

*HN* 521n11: reference; comparison of Ionians to Phaeacians (in terms of their fame for their dress)

HHApollo.151

*HN* 555n100: quoted and translated; comparison of the representation of Homer and Ionians in the *Hom. Hymn to Apollo* and of Demodokos and the Phaeacians in the *Odyssey*, here regarding their being close to gods

HHApollo.155

*HN* 555n100: quoted and translated; comparison of the representation of Homer and Ionians in the *Hom. Hymn to Apollo* and of Demodokos and the Phaeacians in the *Odyssey*, here regarding their wealth (*ktēmata*) and ships

HHApollo.172

*HN* 553: quoted and translated; analysis of the similarities of Homer and the Ionians with Demodokos and the Phaeacians

*HN* 629: translating part of the verse; analysis of (the date of) the association of the Homeric poems with (the name) Homer

HHApollo.176

*HN* 769: quoting and translating part of the verse; example of the borrowing in HHApollo.423 (from I.02.592) as influencing the repetition of a pattern, as in this verse

HHApollo.194

*HN* 769: quoting and translating part of the verse; example of the borrowing in HHApollo.423 (from I.02.592) as influencing the repetition of a pattern, as in this verse

HHApollo.197-199

*HN* 377n60: quoting part of the verse; comment on Artemis’ being characterized especially by her tall stature, in the context of analyzing Odysseus’ comparison of Nausicaa to Artemis

HHApollo.216

*HN* 705: quoted and translated; analysis of the anomaly of Apollo’s journey from Olympus in the *Homeric Hymn to Apollo* (Pieria after Olympus when heading south)

HHApollo.217-218

*HN* 706: quoted and translated; analysis and explanation of the anomaly of Apollo’s journey from Olympus in the *Homeric Hymn to Apollo* (Pieria after Olympus when heading south, here specifically regarding Lektos)

HHApollo.218-220

*HN* 709: quoted and translated; analysis of Apollo’s journey from Olympus and the hymn’s northern geography

HHApollo.220-222

*HN* 709: reference; analysis of Apollo’s journey from Olympus and the hymn’s northern geography

HHApollo.223-224

*HN* 709: reference; analysis of Apollo’s journey from Olympus and the hymn’s northern geography

HHApollo.225-228

*HN* 709: reference; analysis of Apollo’s journey from Olympus and the hymn’s northern geography

*HN* 709n122: quoted and translated; contra Guillon 1963 who considers the hymn’s treatment of Thebes anti-Theban

HHApollo.229

*HN* 714n132: reference; comment on the generic verse as at 239 as occurring also here, and omission of 239-242 as solving the problems in the passage, in the context of the analysis of the one real exception to the hymn’s geographical coherence, the Kephisos River’s being out of place, as an expansion by the victors in the First Sacred War

HHApollo.229-238

*HN* 710: reference; analysis of Apollo’s journey from Olympus and the hymn’s northern geography (here, description of the ritual in honor of Poseidon at Onkhestos)

HHApollo.238

*HN* 714: references; omission of 239-242 as solving the problems in the passage, in the context of the analysis of the one real exception to the hymn’s geographical coherence, the Kephisos River’s being out of place, as an expansion by the victors in the First Sacred War

HHApollo.239

*HN* 714: reference; omission of 239-242 as solving the problems in the passage, in the context of the analysis of the one real exception to the hymn’s geographical coherence, the Kephisos River’s being out of place, as an expansion by the victors in the First Sacred War

HHApollo.239-242

*HN* 710: reference; analysis of the one real exception to the hymn’s geographical coherence, the Kephisos River’s (and Okalea’s) being out of place, and the problem’s lying in these verses

*HN* 712, 713: references; analysis of the one real exception to the hymn’s geographical coherence, the Kephisos River’s being out of place, as an expansion by the victors in the First Sacred War (to counter the earlier hymn’s Spartan propaganda following the Second Messenian War)

*HN* 714: reference; omission of these verses as solving the problems in the passage, in the context of the analysis of the one real exception to the hymn’s geographical coherence, the Kephisos River’s being out of place, as an expansion by the victors in the First Sacred War

HHApollo.239-243

*HN* 710: quoted and translated; analysis of the one real exception to the hymn’s geographical coherence, the Kephisos River’s (and Okalea’s) being out of place

HHApollo.241

*HN* 713: reference; this verse as found also in Hesiod with only a minor variation of the verb, in the context of the analysis of the one real exception to the hymn’s geographical coherence, the Kephisos River’s being out of place, as an expansion by the victors in the First Sacred War

HHApollo.242

*HN* 714: translated; comment on the problems of constructing a single verb with two objects in this verse, in the context of the analysis of the one real exception to the hymn’s geographical coherence, the Kephisos River’s being out of place, as an expansion by the victors in the First Sacred War

HHApollo.243

*HN* 714: translated; comment on the problems of constructing a single verb with two objects in 242 and the supplying of Okalea, the second object, to provide reference for this verse, in the context of the analysis of the one real exception to the hymn’s geographical coherence, the Kephisos River’s being out of place, as an expansion by the victors in the First Sacred War

HHApollo.247-253

*HN* 704n109: reference; comment on Telphousa as the second oracle of Apollo, in the context of analyzing the hymn’s focus on Delphi and its not identifying itself overtly with Sparta or any other city (and the HHApollo as reflecting a Spartan agenda, regarding the location of Pylos)

HHApollo.269

*HN* 690n76: reference; comment on the name Delphi as not occurring in the hymn, only *Krisē* (as in this verse), in the context of analyzing the hymn’s final prophecy as an addition to an older hymn after the First Sacred War to reflect the war’s outcome

HHApollo.277

*HN* 714n132: reference; comment on the generic verse as at 239 as occurring also here, and omission of 239-242 as solving the problems in the passage, in the context of the analysis of the one real exception to the hymn’s geographical coherence, the Kephisos River’s being out of place, as an expansion by the victors in the First Sacred War

HHApollo.277-280

*HN* 711: quoted and translated; analysis of the apparent anomaly on Apollo’s journey, the location of the city of the Phlegyai and the “Kephisis Lake,” as an instance of archaizing on the poet’s part

HHApollo.282

*HN* 690n76: reference; comment on the name Delphi as not occurring in the hymn, only *Krisē* (as in this verse), in the context of analyzing the hymn’s final prophecy as an addition to an older hymn after the First Sacred War to reflect the war’s outcome

HHApollo.287-293

*HN* 703: quoted and translated; the *Hymn*’s not identifying itself overtly with Sparta or any other city, but focusing on Delphi, in the context of analyzing the HHApollo as reflecting a Spartan agenda (regarding the location of Pylos)

HHApollo.300-304

*HN* 691n80: quoted and translated; how the passage on Apollo and the she-dragon would read without the expansion on Hera and Typhaon, and the clearer references of the pronoun (referring to the she-dragon) in 356, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.300-374

*HN* 690: reference; analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War (negative representation of Hera as convenient to Sikyon, one of the allies in the Sacred War)

HHApollo.302-307

*HN* 690n77: quoted and translated; comment on the transition between the story of Hera and Typhaon and the she-dragon slain by Apollo, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.304

*HN* 691n80: reference; how the passage on Apollo and the she-dragon would read without the expansion on Hera and Typhaon, and the clearer references of the pronoun (referring to the she-dragon) in 356, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.305-355

*HN* 690: reference; analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War (negative representation of Hera as convenient to Sikyon, one of the allies in the Sacred War)

*HN* 691n79: reference; comment on Allen and Sikes’ 1904 commentary and Allen, Halliday and Sikes’ 1936 commentary on the verses

HHApollo.307-310

*HN* 693n83: quoted and translated; Hera’s giving birth to Typhaon as a foil to Athena’s glorious birth from Zeus’ head, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.308-309

*HN* 496: quoted and translated; Athena’s birth from Zeus’ head as first becoming prominent in Athens (though not originating from there), and attestations of the myth

HHApollo.311-315

*HN* 694n85: quoted and translated; Hera’s speech on her plan to give birth to Typhaon on her own as glorifying Athena and Athens, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.315

*HN* 694n86: quoted and translated; Hera’s speech on her plan to give birth to Typhaon on her own as glorifying Athena and Athens (here, the similar status of Hera’s offspring and Athena), in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.316-317

*HN* 694n86: reference; Hera’s speech on her plan to give birth to Typhaon on her own as glorifying Athena and Athens (here, Hera’s complaint about the lack of status of Hephaistos, and the similar status of Hera’s new offspring and Athena), in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.317

*HN* 693n82: quoting and translating part of the verse; HHApollo’s considering Hephaistos Zeus’ son despite *hon tekon autē* in this verse

HHApollo.318-321

*HN* 694n86: reference; Hera’s speech on her plan to give birth to Typhaon on her own as glorifying Athena and Athens (here, Hera’s complaint about the lack of status of Hephaistos, the similar status of Hera’s new offspring and Athena, and Hera’s attempt to destroy Hephaistos as reflecting poorly on her), in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.322-325

*HN* 694n85: quoted and translated; Hera’s speech on her plan to give birth to Typhaon on her own as glorifying Athena and Athens, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.326-327

*HN* 694n86: quoted and translated; Hera’s speech on her plan to give birth to Typhaon on her own as glorifying Athena and Athens (here, the similar status of Hera’s offspring and Athena), in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.350

*HN* 769: quoting and translating part of the verse; example of the borrowing in HHApollo.423 (from I.02.592) as influencing the repetition of a pattern, as in this verse

HHApollo.351-358

*HN* 690n78: quoted and translated; comment on the transition between the story of Hera and Typhaon and the she-dragon slain by Apollo, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.355

*HN* 690: reference; analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War (negative representation of Hera as convenient to Sikyon, one of the allies in the Sacred War)

*HN* 691n80: references; how the passage on Apollo and the she-dragon would read without the expansion on Hera and Typhaon, and the clearer references of the pronoun (referring to the she-dragon) in 356, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.355-356

*HN* 691n80: reference; Allen and Sikes’ 1904 comment on the abruptness of the transition, in the context of analysing how the passage on Apollo and the she-dragon would read without the expansion on Hera and Typhaon, and the clearer references of the pronoun (referring to the she-dragon) in 356

HHApollo.356

*HN* 691n80: reference; how the passage on Apollo and the she-dragon would read without the expansion on Hera and Typhaon, and the clearer references of the pronoun (referring to the she-dragon) in 356, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.356-359

*HN* 691n80: quoted and translated; how the passage on Apollo and the she-dragon would read without the expansion on Hera and Typhaon, and the clearer references of the pronoun (referring to the she-dragon) in 356, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.367

*HN* 692n81: reference; the use of the different alternate names for Typhaon/Typhoeus in the expansion and the rest of the hymn, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.367-368

*HN* 692n81: reference; comment on the non-use of the tradition that Chimaera is the daughter of Typhoeus and Echidna by the hymn, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.367-369

*HN* 692n81: quoted and translated; this passage as inspiration for the expansion on Typhaon, in the context of the analysis of the addition of the passage on Hera’s bearing Typhaon to the hymn as an expansion of an older hymn after the First Sacred War

HHApollo.397-399

*HN* 675: quoted and translated; analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems and the controversy over the location of Pylos (comparison with Telemachus’ voyage in O.15)

HHApollo.398

*HN* 766: quoting and translating part of the verse; comparison of the language of Tyrtaus and the Pythian *Hymn to Apollo*, here regarding compounds in –*genēs*

HHApollo.409-415

*HN* 704n111: quoted and translated; comment on the “Laconian land” being recognized in the hymn without its identifying itself overtly with Sparta or any other city, but focusing on Delphi (and the suggested emendation to verse 410), in the context of analyzing the HHApollo as reflecting a Spartan agenda (regarding the location of Pylos)

HHApollo.418-424

*HN* 676: quoted and translated; analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems and the controversy over the location of Pylos (comparison of the place names here with those in the Pylian entry in the Catalogue of Ships in I.02)

HHApollo.421-424

*HN* 707: quoted and translated; analysis of the poet of the hymn following Homer but not blindly, here comparing the references to Argyphea in this passage and to Lektos in 217

HHApollo.423

*HN* 680: reference; analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems, here specifically its virtually quoting from I.02.592 in HHApollo.423, in the context of the analysis of the controversy over Telemachus’ route home and whether Pherai/Pheai was on the way

*HN* 768: quoted and translated; one of the lines directly modeled on the text of Homer (here, I.02.592)

HHApollo.424

*HN* 766: quoting and translating part of the verse; comparison of the language of Tyrtaus and the Pythian *Hymn to Apollo*, here regarding compounds in –*genēs*

*HN* 768: quoted and translated; one of the lines directly modeled on the text of Homer (here, I.02.592), here to indicate the location of Pylos in HHApollo

HHApollo.425-426

*HN* 677: quoted and translated; analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems and the controversy over the location of Pylos (location of Dyme and Elis/Epeians)

HHApollo.426

*HN* 677n56: reference; identification of Epeians with Eleians, as in this verse, in the context of the analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems and the controversy over the location of Pylos

HHApollo.427

*HN* 680: references; analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems, here specifically its virtually quoting from O.15.297 in this verse, in the context of the analysis of the controversy over Telemachus’ route home and whether Pherai/Pheai was on the way

*HN* 766: quoting and translating part of the verse; comparison of the language of Tyrtaus and the Pythian *Hymn to Apollo*, here regarding *agallomenē*

HHApollo.427-429

*HN* 678: quoted and translated; reference to Ithaca here as making it clear that the voyage in the hymn has to do with Telemachus’ voyage in the *Odyssey*, in the context of the analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems and the controversy over the location of Pylos

HHApollo.429

*HN* 679n58: reference; appearance of Doulichion, Same and Zakynthos along with Ithaca here as meant to evoke the *Odyssey*

HHApollo.430-439

*HN* 679: quoted and translated; analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems, here specifically its virtually quoting from O.15.293-294 in HHApollo.430-439, in the context of the analysis of the controversy over Telemachus’ route home and whether Pherai/Pheai was on the way and the controversy over the location of Pylos

HHApollo.431

*HN* 690n76: reference; comment on the name Delphi as not occurring in the hymn, only *Krisē* (as in this verse), in the context of analyzing the hymn’s final prophecy as an addition to an older hymn after the First Sacred War to reflect the war’s outcome

HHApollo.436-437

*HN* 681n59: quoted and translated; the hymn’s not acknowledging the paradox of the Cretan sailors’ sighting of Ithaca, in the context of the analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems and the controversy over Telemachus’ route home and whether Pherai/Pheai was on the way

HHApollo.438

*HN* 690n76: reference; comment on the name Delphi as not occurring in the hymn, only *Krisē* (as in this verse), in the context of analyzing the hymn’s final prophecy as an addition to an older hymn after the First Sacred War to reflect the war’s outcome

HHApollo.445

*HN* 690n76: reference; comment on the name Delphi as not occurring in the hymn, only *Krisē* (as in this verse), in the context of analyzing the hymn’s final prophecy as an addition to an older hymn after the First Sacred War to reflect the war’s outcome

HHApollo.446

*HN* 690n76: reference; comment on the name Delphi as not occurring in the hymn, only *Krisē* (or the people as *Krisaioi* as in this verse), in the context of analyzing the hymn’s final prophecy as an addition to an older hymn after the First Sacred War to reflect the war’s outcome

HHApollo.525

*HN* 688n71: reference; *su* in 544 as addressing the leader of the Cretan priests (as mentioned in this verse), in the context of analyzing the hymn’s final prophecy as added to an already existing hymn after the First Sacred War to reflect the war’s outcome

HHApollo.534

*HN* 769: quoting and translating part of the verse; example of the borrowing in HHApollo.423 (from I.02.592) as influencing the repetition of a pattern, as in this verse

HHApollo.540-544

*HN* 614n219: reference; comparison of the “arrogance” of Melia with the “hybris” of Krisa (in these verses), in the context of analyzing the history of the cult of Poseidon Helikonios at Panionion

*HN* 688n71: quoted and translated; analysis of the hymn’s final prophecy as added to an already existing hymn after the First Sacred War to reflect the war’s outcome

*HN* 689n72: reference; Davies’ 1994 being agnostic on whether these verses can be taken as alluding to the First Sacred War

*HN* 763: reference; Forrest’s 1956 analysis connecting the grievances of Sikyon and Athens against Delphi before the First Sacred War with these verses

HHApollo.544

*HN* 688n71: reference; *su* in this verse as addressing the leader of the Cretan priests (as mentioned in 525), in the context of analyzing the hymn’s final prophecy as added to an already existing hymn after the First Sacred War to reflect the war’s outcome

HHDemeter.153-156

*HN* 417n138: quoted and translated; comment on the variant line 477 which repeats the names of Triptolemos and Diocles from 474, and the earlier appearance of the names mentioned in 473-476, 478-479 including Eumolpos, in the context of analyzing Erechtheus’ later myth and the reason it gives for his presence in Poseidon’s temple and the myth according to which Poseidon’s son Eumolpos led a Thracian army against Athens claiming Athens as his birthright

HHDemeter.194-205

*HN* 487: reference; Iambe in these verses as the prototype for women’s jokes at the Thesmophoria according to “Apollodorus” 1.5.1, in the context of comparing the cults of Damia and Auxesia in Aegina with those of Demeter and Kore

HHDemeter.220

*HN* 351n20: quoted and translated; in the context of analyzing Arete’s name as meaning “prayed for” and in this passage the parallel *poluarētos* “much prayed for”

HHDemeter.259-267

*HN* 475: quoted and translated; comparison of Erichtonios/Erechtheus with Demophoon and the latter as a model of lost immortality for the former, here specifically the similarity of the annual festivals in their honor (cp. I.02.550-551)

HHDemeter.265

*HN* 476n268: reference; comparison of Erichtonios/Erechtheus with Demophoon and the latter as a model of lost immortality for the former

HHDemeter.265f.

*HN* 476n268: reference; comparison of Erichtonios/Erechtheus with Demophoon and the latter as a model of lost immortality for the former

HHDemeter.266

*HN* 475n267: reference; comment on the *polemos* in this verse as the ritual combat called *ballētus*

*HN* 476n268: reference; comparison of Erichtonios/Erechtheus with Demophoon and the latter as a model of lost immortality for the former

HHDemeter.305ff.

*HN* 431n166: reference; the myth of Triptolemus, which makes Athens the benefactor of all mankind, as inconsistent with this part of the hymn, where agriculture already exists before Persephone’s rape

HHDemeter.318

*HN* 420n146: reference; this verse as suggesting that Eleusis was still independent when the hymn was composed, in the context of analyzing the unity of Attica (and Athens’ controlling Eleusis) in and since the Mycenaean age

HHDemeter.473-476

*HN* 417: quoted and translated; Eumolpos among kings to whom Demeter shows the performance of her sacred rites, where he seems to be from Eleusis, which then makes his being Thracian a puzzle, in the context of analyzing Erechtheus’ later myth and the reason it gives for his presence in Poseidon’s temple and the myth according to which Poseidon’s son Eumolpos led a Thracian army against Athens claiming Athens as his birthright

HHDemeter.474

*HN* 417n138: reference; comment on the variant line 477 which repeats the names of Triptolemos and Diocles from 474, and the earlier appearance of the names mentioned in 473-476, 478-479 including Eumolpos, in the context of analyzing Erechtheus’ later myth and the reason it gives for his presence in Poseidon’s temple and the myth according to which Poseidon’s son Eumolpos led a Thracian army against Athens claiming Athens as his birthright

HHDemeter.477

*HN* 417n138: quoted; comment on the variant line 477 which repeats the names of Triptolemos and Diocles from 474, and the earlier appearance of the names mentioned in 473-476, 478-479 including Eumolpos, in the context of analyzing Erechtheus’ later myth and the reason it gives for his presence in Poseidon’s temple and the myth according to which Poseidon’s son Eumolpos led a Thracian army against Athens claiming Athens as his birthright

HHDemeter.478-479

*HN* 417: quoted and translated; Eumolpos among kings to whom Demeter shows the performance of her sacred rites, where he seems to be from Eleusis, which then makes his being Thracian a puzzle, in the context of analyzing Erechtheus’ later myth and the reason it gives for his presence in Poseidon’s temple and the myth according to which Poseidon’s son Eumolpos led a Thracian army against Athens claiming Athens as his birthright

HHDemeter.480

*HN* 500: quoted and translated; this verse as suggesting that the Mysteries were open to initiates from all cities from the start, in the context of analyzing the changes that took place as the control of the cult in Eleusis changed from Eleusis to Athens

HHDemeter.490

*HN* 420n146: reference; this verse as suggesting that Eleusis was still independent when the hymn was composed, in the context of analyzing the unity of Attica (and Athens’ controlling Eleusis) in and since the Mycenaean age

HH.17.002

*HN* 75n161: reference; identification of the Dioskouroi also as sons of Tyndareus, even though they have different fathers (comparison with the twins in *Rig Veda*)

HH.17.005

*HN* 73n158: reference (quoting and translating part of the verse in the body text); the Dioskouroi as famous horsemen, and the Indo-European origins of this attribute (the same for the Vedic twins)

*HN* 75n161: reference; identification of the Dioskouroi also as sons of Tyndareus, even though they have different fathers (comparison with the twins in *Rig Veda*)

HHAthena.28.001-009

*HN* 398: quoted and translated; analysis of the change of Athena from the mother goddess to the virgin war goddess at Athens under the influence of the Homeric poems, and here the application of *parthenos* to describe her for the first time in Greek in this passage, as well as the motif of her birth from Zeus’ head

HH.33

*HN* 88n205: reference; analysis of the association of sheep and salvation in the myth of the Dioskouroi, and the two distinct episodes of the cattle raid and the battle in it

HH.33.001

*HN* 75n161: reference; identification of the Dioskouroi also as sons of Tyndareus, even though they have different fathers (comparison with the twins in *Rig Veda*)

HH.33.002

*HN* 75n161: reference; identification of the Dioskouroi also as sons of Tyndareus, even though they have different fathers (comparison with the twins in *Rig Veda*)

HH.33.003

*HN* 75n162: quoted; comment on the distinction between Castor and Polydeuces in terms of their fixed epithets, Castor as “horsebreaking” and Polydeuces known for his boxing skill (or *amōmētos* as here)

HH.33.005-017

*HN* 74: quoted and translated; the Dioskouroi as saviors of mortals in distress, especially at sea, and comparison with the Vedic (and other Indo-European) twins

HH.33.006

*HN* 73n159: reference; *sōtēres* as both an epithet and a cult title of the Dioskouroi

HH.33.008-012

*HN* 89n205: reference, quoting and translating part; analysis of the association of sheep and salvation in the myth of the Dioskouroi, and the two distinct episodes of the cattle raid and the battle in it

HH.33.018

*HN* 73n158: reference (quoting and translating part of the verse in the body text); the Dioskouroi as famous horsemen, and the Indo-European origins of this attribute (the same for the Vedic twins)

*HN* 75n161: reference; identification of the Dioskouroi also as sons of Tyndareus, even though they have different fathers (comparison with the twins in *Rig Veda*)