Douglas Frame, *Hippota Nestor* (2009)

On the *Iliad*

I.01.035

*HN* 372n53: reference in the context of discussing *ērato* and Arētē

I.01.043-52

*HN* 253n153: reference; comment on Apollo’s arrows indicating death by disease, in the context of discussing O.07.063-066

I.01.247-253

*HN* 10n2: quoted and translated; discussion of the motif of Nestor’s three-generation lifespan in both the *Iliad* and the *Odyssey*

I.01.272

*HN* 608n202: quoting and translating part of the line; commentary on Nestor’s comparison between the heroes of his youth and those at Troy as possible model for comparisons of men of today with heroes at Troy

I.01.578-579

*HN* 693n82: reference; discussing Hephaistos’ being the son of Hera and Zeus in Homer, in contrast to in Hesiod

I.02.033-34

*HN* 159n52: part of line quoted and translated; commentary on the dream sent by Zeus to Agamemnon in the form of Nestor

I.02.111-115

*HN* 187n82: reference; contrast between Nestor who affirms the positive sign from Zeus regarding the Achaeans return and Agamemnon who denies it

I.02.112

*HN* 188n83: reference; comment on the formulaic language of Zeus’ promising and nodding in assent in response to prayer (of returning from Troy)

I.02.115

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own even with *ōlese*

I.02.164

*HN* 186n80: reference; commentary on Odysseus’ restraining and Nestor’s inciting the Achaeans, corresponding to the contrast between them on their *nostos* (as the mortal and immortal twins, respectively)

I.02.180

*HN* 186n80: reference; commentary on Odysseus’ restraining and Nestor’s inciting the Achaeans, corresponding to the contrast between them on their *nostos* (as the mortal and immortal twins, respectively)

I.02.189

*HN* 186n80: reference; commentary on Odysseus’ restraining and Nestor’s inciting the Achaeans, corresponding to the contrast between them on their *nostos* (as the mortal and immortal twins, respectively)

I.02.198-206

*HN* 186n80: reference; commentary on Odysseus’ restraining and Nestor’s inciting the Achaeans, corresponding to the contrast between them on their *nostos* (as the mortal and immortal twins, respectively)

I.02.221

*HN* 186n80: reference; commentary on Odysseus’ restraining and Nestor’s inciting the Achaeans, corresponding to the contrast between them on their *nostos* (as the mortal and immortal twins, respectively)

I.02.236

*HN* 39n69: reference; in the context of discussing the interpretation of Nestor’s name and the meaning of forms from the root \**nes*- as “safe return *home*” or without “home” where it needed to be specified

I.02.265-269

*HN* 186n80: reference; commentary on Odysseus’ restraining and Nestor’s inciting the Achaeans, corresponding to the contrast between them on their *nostos* (as the mortal and immortal twins, respectively)

I.02.299-300

*HN* 186n81: quoted and translated; in the context of discussing the contrast between Odysseus and Nestor in terms of their referring to signs from gods (Odysseus recalls one interpreted by Calchas, Nestor one he saw for himself)

I.02.344-345

*HN* 186n80: reference; commentary on Odysseus’ restraining and Nestor’s inciting the Achaeans, corresponding to the contrast between them on their *nostos* (as the mortal and immortal twins, respectively)

I.02.344-350

*HN* 188n83: quoted and translated; comment on the formulaic language of Zeus’ promising and nodding in assent in response to prayer (of returning from Troy) and the variation on it in this passage

I.02.348-349

*HN* 186: translation of part of line; in the context of discussing the contrast between Odysseus and Nestor in terms of their referring to signs from gods (Odysseus recalls one interpreted by Calchas, Nestor one he saw for himself)

I.02.350-353

*HN* 186: quoted and translated; in the context of discussing the contrast between Odysseus and Nestor in terms of their referring to signs from gods (Odysseus recalls one interpreted by Calchas, Nestor one he saw for himself)

I.02.365

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.02.494-510

*HN* 479n275: reference; discussion of the singularity of the Athenian entry in the Catalogue of Ships and comparison with other entries (here, Boeotia)

I.02.511-516

*HN* 479n275: reference; discussion of the singularity of the Athenian entry in the Catalogue of Ships and comparison with other entries (here, Orkhomenos)

I.02.536-545

*HN* 479n275: reference; discussion of the singularity of the Athenian entry in the Catalogue of Ships and comparison with other entries (here, Euboea)

I.02.546-551

*HN* 345n6: reference; discussion of evidence for Athena and Erechtheus as a pair, and this passage from the Catalogue of Ships as reflecting later circumstances than O.07.078-081

*HN* 409: references; discussion of the temple of Athena and Erechtheus in Athens and the latter’s removal from it so that it was only Athena Polias’, and the passage, correctly understood, as presupposing that the shrine of Erechtheus was separate from the temple of Athena

*HN* 412: reference; discussion of the temple of Athena and Erechtheus in Athens and the latter’s removal from it so that it was only Athena Polias’, and the passage as reflecting the state of affairs after Erechtheus had taken over Poseidon’s shrine

*HN* 445: quoted and translated; discussion of Erechtheus temple and yearly sacrifices

*HN* 466n243: reference; the passage as reflecting Erechtheus birth from Earth instead of from Athena

I.02.546-556

*HN* 394: quoted and translated; discussion of relationship of Athena (Polias) and Erechtheus, and contrast with their representation in O.07

I.02.547

*HN* 409n117: quoting and translating part of the line; discussion of interpreting the temple mentioned as Erechtheus’, not Athena’s

*HN* 482: reference; comment on Erechtheus epithet *megalētōr* as one used only of heroic warriors (to convey the warlike nature of Athenians)

I.02.547-549

*HN* 411: reference; comment on Erechtheus’ relocation as described in terms of Athena’s own primordial act, and as reflecting their new cult relationship

*HN* 460: quoted and translated; discussion of the different versions of Erectheus’ myth and Athena’s role in the newer version as given in the Catalogue of Ships

I.02.548

*HN* 460: reference; comment on Athena as *kourotrophos* as compatible with her virginity and how her larger role as a mother goddess is limited here

*HN* 482: reference; comment *dios thugatēr* as Athena’s epithet here as marking her as a war goddess, not the old Athenian mother goddess (to convey the warlike nature of Athenians)

I.02.549

*HN* 395, 409n117, 410n117: quoting part of the line; comment on interpreting *eō en pioni nēō* as “in his own rich temple” (i.e. Erechtheus’ as opposed to Athena’s)

*HN* 446n193: reference; comment on the ambiguity of the pronouns (his or her temple) and how the passage does therefore not openly conflict with the old situation between Erechtheus and Athena

I.02.549-551

*HN* 395: reference; discussion of relationship of Athena (Polias) and Erechtheus, and contrast with their representation in O.07

I.02.550

*HN* 446n193: reference; comment on the ambiguity of the pronouns (his or her temple) and how the passage does therefore not openly conflict with the old situation between Erechtheus and Athena

I.02.550-551

*HN* 414n130: reference; comparison of sacrifices to Poseidon Erechtheus in Euripides and *Iliad*

*HN* 476: quoted and translated; comparison of this passage on sacrifices to Erechtheus with *Hymn to Demeter* 259-267 (cult of Demophoon)

*HN* 476n268: reference; comparison of this passage on sacrifices to Erechtheus with *Hymn to Demeter* 259-267 (cult of Demophoon)

*HN* 481n278: reference; arguments that only parts of the Athenian catalogue have an Athenian origin

I.02.552-556

*HN* 483: quoted and translated; analysis of the Athenian entry in the Catalogue of Ships as conveying the warlike nature of the Athenians

I.02.553-555

*HN* 481n278: reference; arguments that only parts of the Athenian catalogue have an Athenian origin

I.02.557-558

*HN* 322, 322n227: references; alleged interpolations in the Catalogue of the Ships in antiquity and the Megarians alternative version with no mention of Athens

*HN* 477n270: quoted and translated; on the Athenian forgery in support of Athens’ claim to Salamis

*HN* 669n46: reference; on Solon’s alleged addition to the Catalogue of Ships to support Athens’ claim to Salamis and taking Homeric poems literally in matters of geography and politics in antiquity

I.02.558

*HN* 321, 321n225, 322n226: references; alleged interpolations in the Catalogue of Ships in antiquity

*HN* 511: reference; attribution of the interpolation in the Catalogue of Ships to both Solon and Peisistratos

I.02.569-578

*HN* 479n277: quoted and translated; on Agamemnon’s Mycenae as not standing alone but as one of twelve towns in its entry in the Catalogue of Ships

I.02.573

*HN* 321n225: reference; example of an attested interpolation of one letter (*Gonoessan* for *Donoessan*)

I.02.575

*HN* 666n35: reference; discussion of location of Aigialos

I.02.578

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.02.580

*HN* 336: reference in the context of interpreting Menelaos as “he who incites the warfolk”; analysis of how alive the meaning of the name *Agelaos* was based on the collocation of *agein* with *laos*

I.02.591-592

*HN* 654n4: quoted and translated; comparison of the geography in I.11.722-736 with that in the passage (esp. regarding the Minyan river, Arene, and Thryon)

*HN* 676: quoted and translated; comparison of the geography in *Hom. Hymn to Apollo* 418424 with that in the passage (esp. regarding the Alpheios river)

I.02.592

*HN* 652n3: reference; comparison of the geography in I.11.711-713 with that in the line (esp. regarding the identification of Thryoessa and Thryon in the two passages)

*HN* 664n30: reference; comparison of the geography in I.11.711 with that in the line (esp. regarding Thryoessa and Thryon in the two passages)

*HN* 668n40: quotation; identification of Thryon and Epitalion, and Strabo’s alternative interpretation of the line according to which Epitalion was Aipu and Thryon the ford of Alpheios rather than a town

*HN* 668n43: reference; analysis of the location of Thryon/identification with Epitalion

*HN* 680: reference; analysis of the *Hom. Hymns*’ quoting the Homeric poems (here, *Hom. Hymn to Apollo* 423 quoting this line)

*HN* 768: quoted and translated; analysis of a pattern violating Hermann’s bridge and this feature in the *Hom. Hymn to Apollo*’s quoting this line (and contra Richard Martin 2000a)

I.02.593

*HN* 667: quoting and translating part of the line; identification of Thryoessa of I.11 with Thryon of this line

I.02.596

*HN* 116n20: reference; analysis of the location of Oichalia (and connections to Makhaon and Podaleirios), in the context of the analysis of Thessaly’s and Messenia’s claims to be Makhaon’s homeland

I.02.615-619

*HN* 663n29: quoted and translated; analysis of the Epeian entry in the Catalogue of Ships and comparison with the geography in I.11

I.02.615-624

*HN* 132n27: reference; analysis of Amarynkeus’ and Augeias’ “age”/order (in terms of generations) and comparison with I.11 and I.23 regarding them

I.02.616-617

*HN* 663n29: reference; analysis of the construction in combination of the construction in I.02.617 as suspect, therefore making its relationship to I.11.757 uncertain (where the expansion seems to be based on I.02.617)

I.02.617

*HN* 664n30: reference; comparison of the line with I.11.757 and the geography in both passages

*HN* 753: reference; analysis of the location of the Olenian Rock and other features of the geography in the passage and I.11

I.02.620-621

*HN* 111n10: reference; comment on the names of the Molione and comparison with Hesiod fr. 17a14-16 MW

I.02.622

*HN* 132n27: reference; analysis of Amarynkeus’ and Augeias’ “age”/order (in terms of generations), here the possibility that *Amarunkeidēs* in the line in question means “descendant of Amarynkeus” rather than “son of Amarynkeus”

I.02.629

*HN* 39n70: reference; discussion of *asmenos* as root aorist participle with zero-grade of the root \**nes* and García Ramón’s argument that *apenassato* in this line is from *neomai*, not *naiō*

I.02.671-675

*HN* 480: quoted and translated; contrast between the entries for Sume (singled out for its weakness and that of its leader Nireus) and for Athens, both of which name only one town

I.02.675

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.02.708

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.02.729-732

*HN* 114n18: quoted and translated; analysis of Makhaon and Podaleirios as twins and comparison with Nestor (and Periklymenos)

I.02.730

*HN* 116n20: reference; analysis of the location of Oichalia (and connections to Makhaon and Podaleirios)

I.02.748-755

*HN* 707n117: quoted and translated; analysis of the location of the Ainianes and the Perrhaiboi in the *Iliad* and the *Hom. Hymn to Apollo*

I.02.753-754

*HN* 708n118: reference; comparison of Strabo and Homer on the waters of Peneios and Titaresios not mixing

I.02.756-759

*HN* 479n275: reference; discussion of the singularity of the Athenian entry in the Catalogue of Ships and comparison with other entries (here, Boeotia)

I.02.763

*HN* 211n111: reference; attitude towards females in the chariot race compared with that of the role of female in the failure of Agamemnon’s (and Menelaus’) *nostos*

I.02.779

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; this line as one of the counterexamples for identifying unmodified *laos* as one’s own

I.02.818

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.02.864-866

*HN* 578n140: quoted and translated; analysis of the Gygaean lake (name, location) in the context of discussing the Homeric poems’ awareness of the Lydians and Gyges

*HN* 619n236: reference; analysis of the Homeric references to the Lydians in the context of discussing the performance of the Homeric poems at the Panionia

I.02.865

*HN* 631: reference; analysis of Iliadic references to “the lake of Gyges”

I.02.867-869

*HN* 619n236: quoted and translated; analysis of the Homeric reference to Cape Mykale, the site of the future Panionia, in the context of discussing the performance of the Homeric poems at the Panionia

*HN* 646: reference; analysis of an Ionian Athens in I.13.685-691 as fitting in with a Carian Miletus in the Trojan Catalogue of Ships

I.02.867-875

*HN* 619n236: reference; analysis of the Homeric references to the Lydians in the context of discussing the performance of the Homeric poems at the Panionia

I.02.876-877

*HN* 619n236: reference; analysis of the Homeric references to the Lydians in the context of discussing the performance of the Homeric poems at the Panionia

I.03.052

*HN* 223n127: quoted and translated; example of possibility that in places Menelaos’s name was interpreted differently from the standard “he who reminds the warfolk”

I.03.144

*HN* 79n180: reference; analysis of the suggestion of Helen’s earlier abduction, otherwise not told, in the *Iliad*

I.03.146

*HN* 332: reference; analysis of Hector and Polydamas as treated as virtual twins in the *Iliad*, though not actually even brothers (as this line about Polydamas’ father shows)

I.03.237

*HN* 75n162: reference; epithets of Castor and Polydeuces and how they are distinguished from one another

*HN* 84: reference; epithet of Castor as “horse-breaking” to distinguish him from Polydeuces and parallels from Indic and the IE twin myth

I.03.243-244

*HN* 80: quoted and translated; analysis of Castor and Polydeuces as represented in the *Iliad* (as dead heroes)

I.04.073

*HN* 26n37: reference; analysis of *(ep)otrunō* in its connections with *menō*

I.04.091

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.04.193-197

*HN* 115n19: reference; analysis of Makhaon and Podaleirios as an example of a twin myth, and here, the distinction between their respective skills as healers

I.04.202

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.04.295

*HN* 14: reference; analysis of the names of Neleus’ sons in the *Iliad* and Hesiod

*HN* 14n8: quoted and translated; analysis of the names of Neleus’ sons in the *Iliad* and Hesiod

I.04.308-309

*HN* 52n107: quoted and translated; analysis of Nestor’s association with *noos*

I.04.319

*HN* 716n134: reference; occurrence of Ereuthalion in this line as anticipating Nestor’s story in I.07, which is an argument against taking the latter as the poet’s invention

I.04.325

*HN* 600n189: quoting and translating part of the line; analysis of Nestor’s epithet in Homer and *Gerenios* as deriving from *geras*

I.04.370-400

*HN* 569n124: reference; analysis of the foreshadowing of Diomedes’ role in the second segment of the poem

I.04.390

*HN* 583n149: reference; analysis of the correspondences between *Iliad* and Solon frr. regarding Athena’s protection (of Athens/Diomedes…)

I.04.401-421

*HN* 569n124: reference; analysis of the foreshadowing of Diomedes’ role in the second segment of the poem

I.04.407

*HN* 336: reference in the context of interpreting Menelaos as “he who incites the warfolk”; analysis of how alive the meaning of the name *Agelaos* was based on the collocation of *agein* with *laos*

I.04.429-430

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.04.430

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.04.516

*HN* 215n114: reference; analysis of *methiemi* and its applications to Menelaus

I.05.002

*HN* 376n59: reference; analysis of Athena’s *tharsos* (here, putting it in her favorites’ hearts)

I.05.009-024

*HN* 463n239: reference (in Robertson 1996 quote); analysis of Hephaistos’ arrival in Athens (dating) and his connections with the Troad and Sigeion

I.05.125-126

*HN* 146n42: quoted and translated; comparison of Diomedes and Athena to the Epeian twins (of I.23)

I.05.135-136

*HN* 26n37: quoting and translating parts; analysis of *(ep)otrunō* in its connections with *menos* and *memona*

I.05.330-333

*HN* 494: quoted and translated; analysis of *Enuō* in the *Iliad* in the context of discussing the Mykenaean war goddess found in “Tsountas’ House”

I.05.344-346

*HN* 147n44: reference; analysis of Apollo’s anger at Diomedes

I.05.397

*HN* 36n64, 537n55: translating and transliterating part of the line; analysis of the etymology of Neleus and how it was understood in Homer, connection with *nēleēs* and the underworld, and in this context also Pylos as equated with the “gates” of Hades

I.05.412

*HN* 185n79: reference; analysis of the *nostoi* and that of Diomedes’ in particular, with reference to his wife’s Aigialeia’s being called *periphrōn*, characteristic epithet of Penelope

I.05.436-442

*HN* 147n44: reference; analysis of Apollo’s anger at Diomedes

I.05.440-442

*HN* 147n44: quoted and translated; analysis of Apollo’s anger at Diomedes

I.05.443-444

*HN* 147n44: reference; analysis of Apollo’s anger at Diomedes

I.05.473-474

*HN* 24n34: quoting and translating a part; analysis of the meaning of Hector’s name (from *ekhō*) and how it is evoked in the *Iliad* (as here)

I.05.482

*HN* 25n37: translating and quoting parts; analysis of *(ep)otrunō* in its connections with *menō*

I.05.486

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.05.544-546

*HN* 751: reference; analysis of the location of Phērai and an objection to its location in Messenia

I.05.545

*HN* 668n42: quoted and translated in the context of discussing the extent of the Pylian kingdom

I.05.592-595

*HN* 495: quoted and translated; analysis of *Enuō* in the *Iliad* in the context of discussing the Mykenaean war goddess found in “Tsountas’ House”

I.05.733-735

*HN* 388n75: quoted and translated; analysis of Athena’s association with/wearing *peplos*

I.05.733-742

*HN* 354n25: quoted and translated; discussing the accessories of the statue of Athena Polias at Athens, here especially the aegis and the gorgoneion in the context of discussing the two aspects of Athena, as a virgin war goddess and as a mother goddess

*HN* 395n86: reference; discussing the accessories of the statue of Athena Polias at Athens, here especially the aegis and the gorgoneion in the context of discussing the two aspects of Athena, as a virgin war goddess and as a mother goddess

*HN* 397: 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

*HN* 405: reference; analysis of the close alliance of Athena with Zeus (in the *Iliad* and in the myth of the gigantomachy)

I.05.734-735

*HN* 368n49: quoting and translating a part; analysis of Athena’s association with crafts and in particular the production of clothing

I.05.785

*HN* 24, 24n31: references; analysis of the name *Stentōr* (in the context of analyzing names in -*tōr*)

I.05.800-808

*HN* 347n10: reference; analysis of Athena’s relationship to Erechtheus, as the palace goddess protecting the king and whose protection passed from father to son (as in this passage, regarding Diomedes)

I.05.835-863

*HN* 146n41: reference; comparison of Diomedes and Athena to the Epeian twins (of I.23)

I.05.840

*HN* 146n42: reference; comparison of Diomedes and Athena to the Epeian twins (of I.23)

I.05.875

*HN* 496: quoting part; analysis of the myth of Athena’s birth from Zeus’ head

I.05.875-880

*HN* 496: reference; analysis of the myth of Athena’s birth from Zeus’ head

I.05.880

*HN* 496: quoting part; analysis of the myth of Athena’s birth from Zeus’ head

I.05.893

*HN* 336: quoting part; analysis of *damnēmi* and *Laodamas*

I.06.132

*HN* 296n199: reference; analysis of the spelling of *Dionysos* in Homeric poetry with this line as an example of the spelling with omega (as opposed to the Attic spelling with omicron, in the context of analyzing O.11.321-325 and the evidence for its being an interpolation)

I.06.135

*HN* 296n199: reference; analysis of the spelling of *Dionysos* in Homeric poetry with this line as an example of the spelling with omega (as opposed to the Attic spelling with omicron, in the context of analyzing O.11.321-325 and the evidence for its being an interpolation)

I.06.256-257

*HN* 407n111: quoting part; analysis of Athena Polias and Zeus Polieus at Athens, and here, of this passage as suggesting an association of them in cult on the Trojan acropolis

I.06.264-312

*HN* 355n28: reference; analysis of the relation of the goddess and her image in the context of analyzing the statue of Athena on the Athenian acropolis (with this passage from *Iliad* as an illustration)

I.06.266-267

*HN* 407n111: reference; analysis of Athena Polias and Zeus Polieus at Athens, and here, of this passage as suggesting an association of them in cult on the Trojan acropolis

I.06.295

*HN* 404n102: quoting and translating a part (“shone like a star”); analysis of the relationship between Athena’s *peplos* described in the *Iliad* and the name of the giant slayed by Athena

I.06.297

*HN* 407n111: quoting part; analysis of Athena Polias and Zeus Polieus at Athens, and here, of this passage as suggesting an association of them in cult on the Trojan acropolis

I.06.302-303

*HN* 355: quoted and translated; analysis of the statue of Athena on the Athenian acropolis with the passage from *Iliad* as an illustration

I.06.304

*HN* 372n53: reference; in the context of discussing *ērato* and Arētē

I.06.305-309

*HN* 361n39: quoted and translated; analysis of Arete’s pose as evidence for the pose of the statue of Athena Polias in Athens

I.06.311

*HN* 355n28: reference; analysis of the relation of the goddess and her image in the context of analyzing the statue of Athena on the Athenian acropolis (with this passage from *Iliad* as an illustration)

I.06.403

*HN* 24n34: quoting and translating a part; analysis of the meaning of Hector’s name (from *ekhō*) and how it is evoked in the *Iliad* (as here)

I.06.523

*HN* 215n114: quoting and translating a part; analysis of *methienai* and contrasting it with loose-wittedness, and its application to Menelaus

I.07.133

*HN* 716n134: references; analysis of (the location of) the river Keladon

I.07.133-134

*HN* 715: reference; analysis of the location of Pylos/battle between Pylos and Arcadia in Nestor’s story in *Iliad* 7 and its reworking to locate Pylos in Elis (as opposed to Messenia)

I.07.133-135

*HN* 715n133: reference; analysis of the location of Pylos/battle between Pylos and Arcadia in Nestor’s story and its reworking to locate Pylos in Elis (as opposed to Messenia), and here in particular the theory of Visser 1997 (and others) to explain the passage

I.07.133-136

*HN* 715: quoted and translated; analysis of the location of Pylos/battle between Pylos and Arcadia in Nestor’s story and its reworking to locate Pylos in Elis (as opposed to Messenia)

I.07.135

*HN* 715, 716: references; analysis of the location of Pylos/battle between Pylos and Arcadia in Nestor’s story and its reworking to locate Pylos in Elis (as opposed to Messenia)

*HN* 716n134, 717n135: references; analysis of the reference to the river Iardanos and its location, and the variant versions of I.07.133-135 known to Strabo and Didymus

I.07.324

*HN* 166n57: quoting and translating part of the verse; analysis of *mētis* and the phrase “began to weave *mētis*,” used of Nestor (as here), as implying deception

I.07.334-335

*HN* 733n168: reference; discussion of the transmission of the text of the Homeric poems (via Athens), and this passage as an apparent fifth-century Athenian interpolation

I.07.342

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; this line as one of the counterexamples for identifying unmodified *laos* as one’s own

I.07.358

*HN* 53n108: quoted and translated; comparison with I.09.104 with regards to *noos* and *muthos*

I.08.080-091

*HN* 196: quoted and translated; analysis of the relationship of Nestor and Diomedes (here, Diomedes’ rescuing Nestor)

I.08.090-098

*HN* 199: quoted and translated; analysis of the relationship of Nestor and Diomedes, and of Odysseus

I.08.091

*HN* 199n98: quoting and translating part of the verse; contrast between Antilochus and Diomedes in their relationship to/saving of Nestor (*noēse*) in this passage and Pindar *Pythian* 6

I.08.097

*HN* 201n100: reference; analysis of the meaning of *esakouein* (in this line) as “heed”

I.08.099-104

*HN* 201: quoted and translated; analysis of the relationship of Nestor and Diomedes, and comparison of this passage with I.09 where Nestor reminds Diomedes that he is young and so his words have not reached their “goal,” unlike when Nestor then speaks

I.08.130-136

*HN* 202: quoted and translated; analysis of the relationship of Nestor and Diomedes; here focusing on interpreting the sign from Zeus that turns them to flight

I.08.135-138

*HN* 204: quoted and translated; comparison of the youthful and older Nestor’s dropping of the reins in the race against the Epeian twins and in the current passage, turning to flee from Hector, respectively (in the context of analyzing the relationship of Nestor and Diomedes)

I.08.143-144

*HN* 206: quoted and translated; in the context of analyzing the relationship of Nestor and Diomedes, and Nestor’s embodying both the immortal and mortal twin here

I.08.152-158

*HN* 203: quoted and translated; analysis of the relationship of Nestor and Diomedes; here Nestor’s restraining words to Diomedes upon which they flee

I.08.185-186

*HN* 731n162: quoted and translated; comment on this being the one of two places in the *Iliad* where there is a reference to a four-horse chariot, but with a dual verb to address four horses

I.08.384-386

*HN* 388n75: quoted and translated; analysis of Athena’s association with/wearing *peplos*

I.08.489-541

*HN* 570n125: reference; analysis of this passage and I.09.009-078 (assemblies of the Trojans and of the Achaeans, respectively) as an instance of “Zielinski’s law”

I.09.009-078

*HN* 570n125: reference; analysis of this passage and I.09.009-078 (assemblies of the Trojans and of the Achaeans, respectively) as an instance of “Zielinski’s law”

I.09.022

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own even with *ōlese*

I.09.053-062

*HN* 195: quoted and translated; analysis of the relationship of Nestor and Diomedes (like father and son)

I.09.093

*HN* 166n57: quoting and translating part of the verse; analysis of *mētis* and the phrase “began to weave *mētis*,” used of Nestor (as here), as implying deception

I.09.103-108

*HN* 52: quoted and translated; analysis of Nestor’s association with *noos*

I.09.104

*HN* 53n108: reference; comparison with I.07.358 and I.12.232 with regards to *noos* and *muthos*

I.09.150

*HN* 777: quoting and translating part of the verse; suggestion that *Hirēn poiēssan* “grassy Hire” should perhaps be read as *hirēn Poiēssan* “sacred Poieessa”

I.09.151

*HN* 751: reference; presupposing a Spartan conquest of territory on the Messenian Gulf as possibly explaining Agamemnon’s offer of 7 cities there to Achilles (here, Phērai)

I.09.153

*HN* 751: reference; presupposing a Spartan conquest of territory on the Messenian Gulf as possibly explaining Agamemnon’s offer of 7 cities there to Achilles

I.09.229-231

*HN* 190n86: reference; analysis of the Greek words for “doubt” and “fear” as connected to “two,” with this passage as offering a striking collocation

I.09.292

*HN* 777: quoting and translating part of the verse; suggestion that *Hirēn poiēssan* “grassy Hire” should perhaps be read as *hirēn Poiēssan* “sacred Poieessa”

I.09.293

*HN* 751: reference; presupposing a Spartan conquest of territory on the Messenian Gulf as possibly explaining Agamemnon’s offer of 7 cities there to Achilles (here, Phērai)

I.09.295

*HN* 751: reference; presupposing a Spartan conquest of territory on the Messenian Gulf as possibly explaining Agamemnon’s offer of 7 cities there to Achilles

I.09.312-313

*HN* 557n104: quoted and translated; analysis of passages in the *Iliad* that (can) allude to the *Odyssey*, with these lines as an example anticipating O.14.156-157

I.09.338

*HN* 336: reference in the context of interpreting Menelaos as “he who incites the warfolk”; analysis of how alive the meaning of the name *Agelaos* was based on the collocation of *agein* with *laos*

I.09.420

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; this line as one of the counterexamples for identifying unmodified *laos* as one’s own

I.09.603

*HN* 381n64: quoted and paraphrased; list of/analysis of passages where humans are likened to gods

I.09.622

*HN* 222n126: quoting and translating part of the verse; analysis of the formulaic element at work in the diction to do with “remembering return”

I.09.687

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; this line as one of the counterexamples for identifying unmodified *laos* as one’s own

I.10.032-034

*HN* 214: quoted and translated; analysis of Menelaus’ characterization as a follower in his relationship with Agamemnon

I.10.037-038

*HN* 214: quoted and translated; analysis of Menelaus’ characterization as a follower in his relationship with Agamemnon (though here an example where Menelaus suggests the plan first, although seeking Agamemnon’s advice)

I.10.061-063

*HN* 214n113: quoted and translated; analysis of Menelaus’ characterization as a follower in his relationship with Agamemnon (here an example that confirms that analysis)

I.10.079

*HN* 336: reference in the context of interpreting Menelaos as “he who incites the warfolk”; analysis of how alive the meaning of the name *Agelaos* was based on the collocation of *agein* with *laos*

I.10.120-123

*HN* 214: quoted and translated; analysis of Menelaus’ characterization as a follower in his relationship with Agamemnon (though here with an example where Menelaus suggests the plan first, although seeking Agamemnon’s advice)

I.10.121

*HN* 215: reference; analysis of Menelaus’ characterization as a follower in his relationship with Agamemnon, here in particular the use of the verb *methiēmi* of him in this line and in I.23.434-435

I.10.226

*HN* 166n58: quoted and translated; analysis of *noos* and *mētis* (when juxtaposed; in the context of analyzing I.23.587-590)

I.10.247

*HN* 56: reference; analysis of *noos* and *mētis* (contrasted), though here examples of applications of *noos* to characters (here, Odysseus) who are characterized by *mētis*

I.10.277

*HN* 372n53: reference; in the context of discussing *ērato* and Arētē

I.10.283

*HN* 372n53: reference; in the context of discussing *ērato* and Arētē

I.10.509-510

*HN* 222n126: quoting and translating part of the verses; analysis of the formulaic element at work in the diction to do with “remembering return”

I.11.309

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; this line as one of the counterexamples for identifying unmodified *laos* as one’s own

*HN* 336: quoted and translated in the context of interpreting Menelaos as “he who incites the warfolk”; this line as one of the counterexamples for identifying unmodified *laos* as one’s own, and with *damnēmi* together with *laos*

I.11.404-410

*HN* 200n99: quoted and translated; analysis of Odysseus’ characterization in the *Iliad*, with this passage interpreted as counterbalancing his less heroic representation in e.g. I.08.090-098

I.11.500-507

*HN* 113n17: quoted and translated; in the context of discussing Nestor’s appearances as a horseman in the *Iliad*

I.11.511-515

*HN* 114: quoted and translated; analysis of Nestor’s appearances as a horseman in the *Iliad* and the twin myth (the setting of the story of *hippota Nestōr* in the frame of the twin myth)

I.11.514-515

*HN* 115n19: reference; analysis of the distinction between Makhaon and Podaleirios as physicians (as discussed in the scholia to these verses)

I.11.516-520

*HN* 116: quoted and translated; analysis of Nestor’s appearances as a horseman in the *Iliad* and the twin myth (the setting of the story of *hippota Nestōr* in the frame of the twin myth)

I.11.596-603

*HN* 117n21: quoted and translated; in the context of analyzing the parallels and contrast between Nestor and Patroclus (and the twin myth)

I.11.603-604

*HN* 118: quoted and translated; in the context of analyzing the parallels and contrast between Nestor and Patroclus (and the twin myth)

I.11.611-615

*HN* 117n21: quoted and translated; in the context of analyzing the parallels and contrast between Nestor and Patroclus (and the twin myth)

I.11.622-627

*HN* 124: quoted and translated; analysis of the (parallels and) contrasts between Nestor and Patroclus (and the twin myth), here, Nestor’s intelligence

I.11.628-641

*HN* 122: reference; analysis of the (parallels and) contrasts between Nestor and Patroclus (and the twin myth)

I.11.632

*HN* 606: reference; analysis of Nestor’s cup and its relevance to the *Iliad*

I.11.632-635

*HN* 606: quoted and translated; analysis of Nestor’s cup and its relevance to the *Iliad*

I.11.636-637

*HN* 606: quoted and translated; analysis of Nestor’s cup and its relevance to the *Iliad*

I.11.642-644

*HN* 122: quoted and translated; analysis of the (parallels and) contrasts between Nestor and Patroclus (and the twin myth)

I.11.656-657

*HN* 119: quoted and translated; in the context of analyzing the parallels and contrast between Nestor and Patroclus (and the twin myth)

I.11.664-668

*HN* 119: quoted and translated; in the context of analyzing the parallels and contrast between Nestor and Patroclus (and the twin myth)

I.11.668-671

*HN* 120: quoted and translated; analysis of the parallels and contrasts between Nestor and Patroclus (and the twin myth)

I.11.670-672

*HN* 105: quoted and translated; the correspondence of Nestor’s story in I.11.670-761 to the cattleman twin and horseman twin distinction of the Vedic twin gods

I.11.670-761

*HN* 105: reference; Nestor’s story in this passage in the *Iliad* as his myth

I.11.672

*HN* 106: reference; analysis of the significance of the cattle raid in Nestor’s myth (sustenance and life, bringing his people back from extinction/to life)

*HN* 109n7: reference; Nestor’s becoming a warrior in his myth and the difference between the cattle raid and the battle

I.11.674

*HN* 110n7: reference; Nestor’s becoming a warrior in his myth and the difference between the cattle raid and the battle

I.11.676

*HN* 110n7: reference; Nestor’s becoming a warrior in his myth and the difference between the cattle raid and the battle

I.11.677-681

*HN* 106: quoted and translated; analysis of the significance of the cattle raid in Nestor’s myth (sustenance and life, bringing his people back from extinction/to life)

I.11.683-684

*HN* 110n7: quoted; Nestor’s becoming a warrior in his myth and the difference between the cattle raid and the battle

I.11.685-695

*HN* 107: quoted and translated; analysis of the significance of the cattle raid in Nestor’s myth (sustenance and life, bringing his people back from extinction/to life)

*HN* 728: quoted and translated; analysis of the expansion in Nestor’s story, which relates to the Olympic celebration of 420 BC

I.11.686

*HN* 729n157: reference; analysis of the movements in time in the expansion in Nestor’s story, which relates to the Olympic celebration of 420 BC

I.11.688

*HN* 729n157: reference; analysis of the movements in time in the expansion in Nestor’s story, which relates to the Olympic celebration of 420 BC

I.11.688-689

*HN* 48: quoted and translated; analysis of the meaning of Nestor’s name as “he who brings back to life” and its relevance to the cattle raid in Nestor’s story

I.11.689

*HN* 729n157: reference; analysis of the movements in time in the expansion in Nestor’s story, which relates to the Olympic celebration of 420 BC

I.11.689-693

*HN* 9: quoted and translated; discrepancy in the number of sons of Neleus between the *Iliad* and the *Odyssey*

I.11.690

*HN* 729n157: reference; analysis of the movements in time in the expansion in Nestor’s story, which relates to the Olympic celebration of 420 BC

I.11.690-693

*HN* 729n157: reference; analysis of the movements in time in the expansion in Nestor’s story, which relates to the Olympic celebration of 420 BC

I.11.694-695

*HN* 729n157: reference; analysis of the movements in time in the expansion in Nestor’s story, which relates to the Olympic celebration of 420 BC

*HN* 730: reference (quoting *Epeioi … mēkhanoōnto*); analysis of the expansion in Nestor’s story, which relates to the Olympic celebration of 420 BC

I.11.696-702

*HN* 728: quoted and translated; analysis of the expansion in Nestor’s story, which relates to the Olympic celebration of 420 BC

I.11.697

*HN* 731n161: reference; comment on the weakness in the line as *triēkosia* has no noun to modify

I.11.699ff.

*HN* 732n165: reference; Lorimer on the dating of the four-horse chariot

I.11.703

*HN* 730: reference; analysis of the expansion in Nestor’s story, which relates to the Olympic celebration of 420 BC, with *tōn* in this verse as a sign that the story of Neleus’s chariot is not integral to the older version of the story

I.11.703-709

*HN* 729: quoted and translated; analysis of the expansion in Nestor’s story, which relates to the Olympic celebration of 420 BC

I.11.706-710

*HN* 655: quoted and translated; passages in Nestor’s story that Cantieni argued are later expansions

I.11.707-709

*HN* 108: quoted and translated; analysis of the battle and the role of horses in Nestor’s myth (Nestor’s earning his epithet *hippota*)

I.11.709-710

*HN* 108: quoted and translated; analysis of the battle and the role of horses in Nestor’s myth (Nestor’s earning his epithet *hippota*)

I.11.710

*HN* 132n27: quoted; analysis of the chronological order of Nestor’s stories in *Iliad* 7, 11, and 23

I.11.711

*HN* 664n30: reference; comparison of the geography in I.02.592 with that in this verse (esp. regarding Thryoessa and Thryon in the two passages)

*HN* 742n190: quoted and translated; comparison of the openings of the expansions in Nestor’s story with other Homeric verses (the similarity of the expansions to Homeric formulas)

I.11.711-712

*HN* 661n27: quoted and translated; disagreement with Kiechle regarding the location of Pylos (with regard to *tēlou* in this verse)

I.11.711-713

*HN* 652: quoted and translated; locations/geography in Nestor’s story (expansion)

I.11.714

*HN* 656n6: quoting part of the verse; Cantieni’s argument for *dē* having been changed to *pan* in this verse

I.11.714-721

*HN* 655: quoted and translated; passages in Nestor’s story that Cantieni argued are later expansions

I.11.717-721

*HN* 108: quoted and translated; analysis of the battle and the role of horses in Nestor’s myth (Nestor’s earning his epithet *hippota*)

I.11.719

*HN* 110n7: quoted; Nestor’s becoming a warrior in his myth and the difference between the cattle raid and the battle

I.11.720-721

*HN* 654n5: quoted and translated; Cantieni’s take on what the interpolation in Nestor’s story was and his restoration of the older form of the story

I.11.722

*HN* 742n190: quoted and translated; comparison of the openings of the expansions in Nestor’s story with other Homeric verses (the similarity of the expansions to Homeric formulas)

I.11.722-734

*HN* 654n5: reference; Cantieni’s take on what the interpolation in Nestor’s story was and his restoration of the older form of the story

I.11.722-736

*HN* 653: quoted and translated; locations/geography in Nestor’s story (expansion)

I.11.725-726

*HN* 743: quoted and translated; the location of Alpheios, the use of *endioi* in the expansion of Nestor’s story, and the latter’s significance for Alcibiades and Endios

I.11.735-736

*HN* 654n5 reference; Cantieni’s take on what the interpolation in Nestor’s story was and his restoration of the older form of the story

I.11.735-738

*HN* 654n5: quoted and translated; Cantieni’s take on what the interpolation in Nestor’s story was and his restoration of the older form of the story

I.11.736

*HN* 654n5: quoting and translating a part; Cantieni’s take on what the interpolation in Nestor’s story was and his restoration of the older form of the story, and his omission of the two final lines of the second passage (I.11.735-736)

I.11.737

*HN* 655n5: quoting and translating a part; Cantieni’s take on what the interpolation in Nestor’s story was and his restoration of the older form of the story, and his omission of the two final lines of the second passage (I.11.735-736)

I.11.737-739

*HN* 655: quoted and translated; passages in Nestor’s story that Cantieni argued are later expansions

I.11.737-746

*HN* 109: quoted and translated; analysis of the battle and the role of horses in Nestor’s myth (Nestor’s earning his epithet *hippota*)

I.11.738-741

*HN* 49n93: quoted and translated; Augeias’ and his daughter Agamede’s small role in Nestor’s story

I.11.747-752

*HN* 110: quoted and translated; analysis of the battle and Nestor’s earning his epithet *hippota*

I.11.753-756

*HN* 110: quoted and translated; analysis of the battle and Nestor’s earning his epithet *hippota*

I.11.753-761

*HN* 662: quoted and translated; the creation of realistic distances in the expansion of Nestor’s story (locating Pylos in Triphylia, using Alpheios to break up the action to realistic stages)

I.11.757

*HN* 663: reference; Bölte’s argument for the location of the landmarks in this verse to make it plausible that Nestor and the Pylians would have been able to cover it in a one day rout of the Epeians

*HN* 664n30: reference; comparison of the geography in I.02.617 with that in this verse (esp. regarding Alēsion in the two passages)

*HN* 753: reference; analysis of the location of the Olenian Rock and other features of the geography in the passage and I.2

I.11.757-758

*HN* 662: reference; the creation of realistic distances in the expansion of Nestor’s story (locating Pylos in Triphylia, using Alpheios to break up the action to realistic stages) – Cantieni’s effect of the third expansion of Nestor’s story (these verses)

I.11.759-761

*HN* 111: quoted and translated; analysis of the battle and Nestor’s earning his epithet *hippota*

*HN* 651: quoted and translated; analysis of Nestor’s account of the battle as cast in terms of a chariot race

I.11.762

*HN* 669n45: quoted and translated; comment on and reasons for Nestor’s disbelief at his own story

I.11.762-764

*HN* 120: quoted and translated; analysis of the parallels and contrasts between Nestor and Patroclus (and the twin myth)

I.11.786-789

*HN* 125: quoted and translated; analysis of Patroclus and Achilles, and Nestor’s advice to Patroclus, in terms of the twin myth (Patroclus either to bring Achilles back to fighting/back to life, or to take his place)

I.11.790-793

*HN* 125: quoted and translated; analysis of Patroclus and Achilles, and Nestor’s advice to Patroclus, in terms of the twin myth (Patroclus either to bring Achilles back to fighting/back to life, or to take his place)

I.11.794-803

*HN* 118: quoted and translated; analysis of the parallels and contrasts between Nestor and Patroclus (and the twin myth)

*HN* 126: reference; analysis of Patroclus and Achilles, and Nestor’s advice to Patroclus, in terms of the twin myth (Patroclus either to bring Achilles back to fighting/back to life, or to take his place)

I.11.796

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.11.804-805

*HN* 119: quoted and translated; in the context of analyzing the parallels and contrast between Nestor and Patroclus (and the twin myth)

I.11.806-813

*HN* 122: quoted and translated; analysis of the (parallels and) contrasts between Nestor and Patroclus (and the twin myth)

I.11.814-818

*HN* 123: quoted and translated; analysis of the (parallels and) contrasts between Nestor and Patroclus (and the twin myth), here, Patroclus’ pity

I.11.828-832

*HN* 126: quoted and translated; analysis of the contrast between intelligence and might in terms of the twin myth in the case of Achilles and Patroclus, here specifically that they are both skilled physicians and their comparison with the twin sons of Asklepios

I.11.833-836

*HN* 127: quoted and translated; analysis of the contrast between intelligence and might in terms of the twin myth in the case of Achilles and Patroclus, here specifically that they are both skilled physicians and their comparison with the twin sons of Asklepios

I.11.838-841

*HN* 124: quoted and translated; analysis of the (parallels and) contrasts between Nestor and Patroclus (and the twin myth), here, Patroclus’ pity

I.11.842-848

*HN* 123: quoted and translated; analysis of the (parallels and) contrasts between Nestor and Patroclus (and the twin myth)

I.12.232

*HN* 53n108: quoted and translated; comparison with I.09.104 with regards to *noos* and *muthos*

I.12.462-471

*HN* 570n127: quoted and translated; comment on the dramatic conclusion of Book 12/segment of Books 9-12

I.13.001-009

*HN* 572n129: quoted and translated; contrast between the end of Book 12/segment of Books 9-12 and the beginning of Book 13/segment of books 13-16, where the suspense is diminished by Zeus’ becoming distracted

I.13.032

*HN* 743n190: quoting and translating a part of the verse; comparison of the openings of the expansions in Nestor’s story with other Homeric verses (the similarity of the expansions to Homeric formulas, here, variations of the formulaic patter *esti de tis*)

I.13.108

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.13.229

*HN* 215n114: reference; analysis of *metheinai* and contrasting it with loose-wittedness, and its application to Menelaus

I.13.492

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.13.495

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.13.657

*HN* 38n66: quoted and translated; illustration of the meaning of *hizein* (as in this line, “to set upon”) in the context of the argument that *m’ anesei* masks an original phrase *me nesei* in O.18.265

I.13.685

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

*HN* 645: reference; analysis of the name “Ionian” and its wide use arising from the Panionic league, here, its only occurrence in Homer where it means Athenian

I.13.685-691

*HN* 645: quoted and translated; analysis of the name “Ionian” and its wide use arising from the Panionic league, here, its only occurrence in Homer where it means Athenian – what the Neleids would have wanted it to mean in terms of their own origin

I.13.710

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.13.726-735

*HN* 333: quoted and translated; analysis of Hektor and Polydamas in terms of the twin myth

I.13.732

*HN* 334: reference; comparison of Nestor and Polydamas, the counselors on their respective sides, in terms of *noos* (in the context of interpreting them in terms of the twin myth)

I.14.061-062

*HN* 53: quoted and translated; analysis of the connection of Nestor with *noos*, he as its personification

*HN* 334: reference; comparison of Nestor and Polydamas, the counselors on their respective sides, in terms of *noos* (in the context of interpreting them in terms of the twin myth)

I.14.108

*HN* 42n78: quoting and translating a part of the verse; analysis of *asmenos* as having lost its original meaning and being understood as an adjective meaning “happy” in Homer, with this verse as an example

I.14.225-228

*HN* 705n112: quoted and translated; in the context of analyzing the anomaly of Apollo’s journey from Olympus in the *Homeric Hymn to Apollo*

I.14.314

*HN* 288n187: quoted and translated; analysis of instances where an explicit reference to an act of love is omitted, but where *ērassato* used of the male is followed by the female conceiving and giving birth

I.14.315-318

*HN* 287n187: quoted and translated; analysis of instances where an explicit reference to an act of love is omitted, but where *ērassato* used of the male is followed by the female conceiving and giving birth

I.14.338

*HN* 693n82: reference; Hephaistos’ being the son of Hera and Zeus in Homer, in contrast to in Hesiod

I.15.001-008

*HN* 573n131: reference; comment on the employment of the Achaean wall and its breach to mark a stage in the development of the story in Book 12 and here, and its illustrating the separate development of the story in the two segments

I.15.080

*HN* 166n58: quoting and translating part of the verse; comment on the connection of *noos* with speed

I.15.311

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.15.360-366

*HN* 573n131: reference; comment on the employment of the Achaean wall and its breach to mark a stage in the development of the story in Book 12 and here, and its illustrating the separate development of the story in the two segments

I.15.367-376

*HN* 187: quoted and translated; analysis of Nestor’s perceiving and interpreting signs in answer to prayers, here with regard to prayers for *nostos* from Troy

I.15.377-378

*HN* 188: quoted and translated; analysis of Nestor’s perceiving and interpreting signs in answer to prayers, here with regard to prayers for *nostos* from Troy

I.15.379-380

*HN* 189: quoted and translated; analysis of Nestor’s perceiving and interpreting signs in answer to prayers, here Trojans’ misunderstanding of the sign as favorable to their attack

I.15.401-404

*HN* 128: quoted and translated; parallelism between Nestor and Patroclus in scenes where they both leave their patients, and, in this passage, Patroclus’ repeating Nestor’s advice

I.15.475

*HN* 337: reference; comment on the collocation *ornuthi laous* (as in this verse) and the name *Orsilaos* in the context of analyzing the meaning of *Menelaos*

I.15.553

*HN* 215n114: reference; analysis of *metheinai* and contrasting it with loose-wittedness, and its application to Menelaus

I.16.020

*HN* 129: quoted and translated; analysis of the parallelism between Nestor and Patroclus, reaching its climax in I.16, where Patroclus becomes a horseman, addressed as such in this verse

I.16.087

*HN* 161: quoted and paraphrased; analysis of the parallelism between Nestor and Patroclus (as in Nestor’s second story), with regards to Patroclus’ failure to turn back from battle as Achilles commands

I.16.091

*HN* 162n53: quoting and translating part of the verse; analysis of the parallelism between Nestor and Patroclus (as in Nestor’s second story), with regards to Patroclus’ failure to turn back from battle as Achilles commands and here specifically Patroclus’ state of mind (which mirrors Nestor’s)

I.16.095-096

*HN* 161: quoted and translated; analysis of the parallelism between Nestor and Patroclus (as in Nestor’s second story), with regards to Patroclus’ failure to turn back from battle as Achilles commands

I.16.101-124

*HN* 575n133: reference; contra Heiden that the end of Book 15 constitutes one of two major breaks in the performance of the *Iliad*

I.16.126-127

*HN* 129: quoted and translated; analysis of the parallelism between Nestor and Patroclus, reaching its climax in I.16, where Patroclus becomes a horseman, addressed as such in this verse

I.16.205

*HN* 39n69: reference; in the context of discussing the interpretation of Nestor’s name and the meaning of forms from the root \**nes*- as “safe return *home*” or without “home” where it needed to be specified

I.16.375

*HN* 153n47: transliterated and translated; comment on *tanuonto* meaning “went full speed” (literally, “were stretched”)

I.16.377

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; this line as one of the counterexamples for identifying unmodified *laos* as one’s own

I.16.395

*HN* 162n53: quoting and paraphrasing part of the verse; analysis of the parallelism between Nestor and Patroclus (as in Nestor’s second story), with regards to Patroclus’ failure to turn back from battle as Achilles commands and here specifically Patroclus’ state of mind (which mirrors Nestor’s)

I.16.419

*HN* 162n53: reference; analysis of the parallelism between Nestor and Patroclus (as in Nestor’s second story), with regards to Patroclus’ failure to turn back from battle as Achilles commands and here specifically Patroclus’ state of mind (which mirrors Nestor’s)

I.16.551

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

I.16.584

*HN* 129n26: reference; in the list of places where Patroclus is called a horseman (*hippeu* or *hippokeleuthe*)

I.16.684-687

*HN* 161: quoted and translated; analysis of the parallelism between Nestor and Patroclus (as in Nestor’s second story), with regards to Patroclus’ failure to turn back from battle as Achilles commands

I.16.693

*HN* 162: reference; analysis of the parallelism between Nestor and Patroclus (as in Nestor’s second story), with regards to Patroclus’ failure to turn back from battle as Achilles commands

I.16.744

*HN* 129n26: reference; in the list of places where Patroclus is called a horseman (*hippeu* or *hippokeleuthe*)

I.16.812

*HN* 129n26: reference; in the list of places where Patroclus is called a horseman (*hippeu* or *hippokeleuthe*)

I.16.839

*HN* 129n26: reference; in the list of places where Patroclus is called a horseman (*hippeu* or *hippokeleuthe*)

I.16.843

*HN* 129n26: reference; in the list of places where Patroclus is called a horseman (*hippeu* or *hippokeleuthe*)

I.17.211

*HN* 494: reference; comment on the identification of *Enualios* with Ares, in the context of analyzing the identity of the war goddess in “Tsountas’s House”

I.17.588

*HN* 215n115: transliterating and translating part of the verse; comment on aspersions cast on Menelaus’ reputation

I.18.153

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; this line as one of the counterexamples for identifying unmodified *laos* as one’s own

I.18.249-252

*HN* 332: quoted and translated; analysis of Hector and Polydamas in terms of the twin myth (inverted)

I.18.254-309

*HN* 332: reference; analysis of Hector and Polydamas in terms of the twin myth (inverted)

I.18.295

*HN* 334: quoted and translated; analysis of Hector and Polydamas in terms of the twin myth (inverted)

I.18.309

*HN* 494: reference; comment on the identification of *Enualios* with Ares, in the context of analyzing the identity of the war goddess in “Tsountas’s House”

I.18.310-313

*HN* 333: quoted and translated; analysis of Hector and Polydamas in terms of the twin myth (inverted)

I.18.576

*HN* 716n134: references; analysis of (the location of) the river Keladon

I.19.095-097

*HN* 213n112: quoted and translated; comment on the phrase *thēlus eousa* in connection with Agamemnon, at I.23 regarding his mare and I.19 regarding Hera in her deception of Zeus

I.19.139

*HN* 337: quoted and translated; comment on the collocation *ornuthi laous* (as in this verse) and the name *Orsilaos* in the context of analyzing the meaning of *Menelaos*

I.19.216-219

*HN* 127n24: quoted and translated; contrast between age and wisdom of Odysseus and the strength of Achilles compared with those of Patroclus and Achilles

I.19.250

*HN* 381n64: quoting and translating part of the verse; in a list of passages where *theōi enaligkios* is used

I.20.041-046

*HN* 573n132: reference; comment on the goal of the second to last segment of the poem, books 17-20, Achilles’ return to battle, and their relationship with the final segment

I.20.075-078

*HN* 573n132: reference; comment on the goal of the second to last segment of the poem, books 17-20, Achilles’ return to battle, and their relationship with the final segment

I.20.079-352

*HN* 573n132: reference; comment on the goal of the second to last segment of the poem, books 17-20, Achilles’ return to battle, and their relationship with the final segment

I.20.219-230

*HN* 460n231: reference; comment on the Trojan Erichthonios in Homer in the context of discussing the Athenian Erichthonios (cult and connection with Athena)

I.20.223

*HN* 283n180: reference; comparison of the diction of the passage of Tyro’s conceiving and giving birth in the *Odyssey* with this passage from the *Iliad*

I.20.223-225

*HN* 283n180: quoted and translated; comparison of the diction of the passage of Tyro’s conceiving and giving birth in the *Odyssey* with this passage from the *Iliad*

I.20.225

*HN* 283n180: reference; comparison of the diction of the passage of Tyro’s conceiving and giving birth in the *Odyssey* with this passage from the *Iliad*

I.20.350

*HN* 42: quoting and translating part of the verse; analysis of the phrase *asmenos ek thanatoio*, with this verse as an example of its regularization

I.20.361

*HN* 215n114: reference; analysis of *metheinai* and contrasting it with loose-wittedness, and its application to Menelaus

I.20.375-378

*HN* 573n132: reference; comment on the goal of the second to last segment of the poem, books 17-20, Achilles’ return to battle, and their relationship with the final segment

I.20.381-385

*HN* 577n140: quoted and translated; comment on the Homeric poems’ awareness of Lydians and Gyges

I.20.381-406

*HN* 573n132: reference; comment on the goal of the second to last segment of the poem, books 17-20, Achilles’ return to battle, and their relationship with the final segment

I.20.383

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own in contexts where there is a contrast between “leader(s)” and those who “follow”

*HN* 619n236: reference; comment on the lateness of a linguistic feature in the verse, namely, the initial short syllable of the names *Otrunteidēn* and *Otruntēi*

I.20.383-394

*HN* 619n236: reference; comment on the lateness of a linguistic feature in the verse, namely, the initial short syllable of the names *Otrunteidēn* and *Otruntēi*

I.20.384

*HN* 619n236: reference; comment on the lateness of a linguistic feature in the verse, namely, the initial short syllable of the names *Otrunteidēn* and *Otruntēi*

I.20.389

*HN* 619n236: reference; comment on the lateness of a linguistic feature in the verse, namely, the initial short syllable of the names *Otrunteidēn* and *Otruntēi*

I.20.389-392

*HN* 578n140: quoted and translated; comment on the Homeric poems’ awareness of Lydians and Gyges

I.20.390-391

*HN* 631-632: references; analysis of the implications of the reference to the “Gygaean lake” in these verses and allusion to the contemporary world of the Homeric audience

I.20.401-406

*HN* 632: reference; analysis of the implications of the reference to Poseidon Helikonios in these verses and allusion to the contemporary world of the Homeric audience

I.20.403-405

*HN* 18n21: quoted and translated; analysis of the simile and the view that it alludes to the Panionia

I.20.407-423

*HN* 573n132: reference; comment on the goal of the second to last segment of the poem, books 17-20, Achilles’ return to battle, and their relationship with the final segment

I.21.001-005

*HN* 573n132: quoted and translated; comment on the goal of the second to last segment of the poem, books 17-20, Achilles’ return to battle, and their relationship with the final segment, and perceived problems with the opening of book 21

I.21.281

*HN* 46n86: quoting and translating part of the verse; in a list of occurrences of the phrase *thanatoi…halōnai* in Homer, in the context of analyzing the meaning of the phrase in contrast with *me nesei*

I.22.104

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own even with *ōlese*

I.22.107

*HN* 335: reference in the context of interpreting Menelaos as “he who incites the warfolk”; example of *laos* as referring to one’s own even with *ōlese*

I.22.394

*HN* 381n64: quoting and translating part of the verse; in a list of passages where *theōi hōs* is used

I.22.433-435

*HN* 366n47: quoting and translating parts; in a list of passages where mortals are compared to gods (in the context of analyzing Arete’s comparison to a god/Athena Polias)

I.22.132

*HN* 467n245: reference; in the context of analyzing the *apobatēs* race invented by Erichthonios

I.23.149

*HN* 372n53: reference; in the context of discussing *ērato* and Arētē

I.23.182-198

*HN* 632: reference; analysis of allusions/references to traditions outside of the Homeric epics, here by *Iliad* to other epic traditions regarding the death of Achilles and his killing Memnon (Kakridis’ argument)

I.23.194

*HN* 372n53: reference; in the context of discussing *ērato* and Arētē

I.23.230

*HN* 24n31: transliterating and translating part of the verse; reference in the context of analyzing names in -*tōr*, here regarding *Stentōr*

I.23.287-289

*HN* 144n40: quoted and translated; comment on Eumelos’ “eagerness” as not being the same fault as in Nestor’s case, in the context of comparing Eumelos’ race with Nestor’s race with the twins

I.23.293-295

*HN* 210: quoted and translated; analysis of the interconnections of Menelaus’ chariot race in this passage and the success of his (and Agamemnon’s) *nostos*

I.23.304-305

*HN* 167: quoted and translated; analysis of the role of *noos* in Antilochus’ victory in the chariot race

I.23.306-309

*HN* 137n35: quoted and translated; analysis of the differences between Nestor at his chariot race against the twins and Antilochus at the race in *Iliad* 23, here, knowledge and skill in horsemanship

I.23.306-348

*HN* 136: reference; comment on the purpose of Nestor’s speech on tactics for rounding the turning post, when it does not feature in the description of the race itself (evoking Nestor’s own race against the twins)

I.23.308

*HN* 151: quoted and translated; comparison of Nestor and Antilochus, and the latter’s representation as similar to old, experienced Nestor in Nestor’s speech

I.23.309-312

*HN* 137n36: quoted and translated; analysis of the differences between Nestor at his chariot race against the twins and Antilochus at the race in *Iliad* 23, here, slow and old horses

I.23.311-318

*HN* 164: quoted and translated; analysis of the role of *mētis* and *noos* in Antilochus’ race

I.23.313-318

*HN* 56: quoted and translated; analysis of *mētis* and *noos* of characteristic of Odysseus and Nestor, respectively, but also used of the other, and the connections of *noos* with *nostos* and Nestor

I.23.315

*HN* 331: quoted and translated; analysis of the opposition of *mētis* and *biē*

I.23.319-321

*HN* 139: quoted and translated; comparison of the charioteer(s) in Nestor’s speech with himself and Antilochus (and others)

I.23.322

*HN* 165n56: quoted and translated; analysis of Antilochus’ *mētis* and comparison of this verse with I.23.515

I.23.322-323

*HN* 139: quoted and translated; comparison of the charioteer(s) in Nestor’s speech with himself and Antilochus (and others)

I.23.322-325

*HN* 152: quoted and translated; comparison of Antilochus with the skilled charioteer in Nestor’s speech

I.23.323-325

*HN* 140: quoted and translated; comparison of the charioteer(s) in Nestor’s speech with himself and Antilochus (and others)

I.23.326

*HN* 158: quoted and translated; analysis of the phrase *oude se lēsei/he lēthei* in Nestor’s speech to Antilochus (and the entire chariot race sequence)

I.23.326-333

*HN* 162: quoted and translated; analysis of the chariot race and turning point in terms of the twin myth, with the turning point/grave as the point of death and from whence the immortal twin initiates the return to life

I.23.334-348

*HN* 138: reference (and paraphrase); comparison of Nestor’s advice to Antilochus regarding the balance between inciting and restraining his horses and that of the Epeian twins

I.23.340-343

*HN* 138: quoted and translated; comparison of Nestor’s advice to Antilochus regarding the balance between inciting and restraining his horses and that of the Epeian twins, and the irony in Nestor’s advice (his own crash)

I.23.349-352

*HN* 136n33: quoted and translated; comment on the immediacy of the race after Nestor’s speech of advice to Antilochus (analysis of the motivation of the speech)

I.23.351

*HN* 136n33: reference; comment on the immediacy of the race after Nestor’s speech of advice to Antilochus (analysis of the motivation of the speech)

I.23.352-363

*HN* 136n33: reference; comment on the immediacy of the race after Nestor’s speech of advice to Antilochus (analysis of the motivation of the speech)

I.23.362-372

*HN* 135: reference; analysis of the motivation of Nestor’s speech of advice to Antilochus – evoking Nestor’s own earlier race (the turning post, on which Nestor spends so much time, is ignored in the description of the race)

*HN* 135n32: quoted and translated; analysis of the motivation of Nestor’s speech of advice to Antilochus – evoking Nestor’s own earlier race (the turning post, on which Nestor spends so much time, is ignored in the description of the race)

*HN* 747: reference; comparison of the language of turning for home after routing the Epeians in Nestor’s story in I.11 and the language of rounding the turning post in the chariot race for Patroclus

I.23.373

*HN* 747: quoting and translating part of the verse; comparison of the language of turning for home after routing the Epeians in Nestor’s story in I.11 and the language of rounding the turning post in the chariot race for Patroclus

I.23.373-375

*HN* 136n32: quoted and translated; analysis of the motivation of Nestor’s speech of advice to Antilochus – evoking Nestor’s own earlier race (the turning post, on which Nestor spends so much time, is ignored in the description of the race)

*HN* 651: quoted and translated; comparison of the language of turning for home after routing the Epeians in Nestor’s story in I.11 and the language of rounding the turning post in the chariot race for Patroclus (Nestor’s account of the battle as cast in terms of a chariot race)

*HN* 747: quoted and translated; comparison of the language of turning for home after routing the Epeians in Nestor’s story in I.11 and the language of rounding the turning post in the chariot race for Patroclus

I.23.373-533

*HN* 135: reference; analysis of the motivation of Nestor’s speech of advice to Antilochus – evoking Nestor’s own earlier race (the turning post, on which Nestor spends so much time, is ignored in the description of the race)

I.23.375-378

*HN* 211n111: quoted and translated; analysis of the attitude towards, and the reality of, the ability of female horses in chariot races

I.23.382-384

*HN* 146: quoted and translated; analysis of the differences between Diomedes’ (with Athena’s help) and the Epeian twins’ chariot races

I.23.388-390

*HN* 145: quoted and translated; analysis of Diomedes’ chariot racing, with Athena’s help (returning the whip and putting strength into his horses), in terms of the Indo-European twin myth, where the whip belongs to the immortal twin

I.23.392-397

*HN* 144: quoted and translated; comparison of Eumelos’ and Nestor’s chariot racing (lack of restraint in letting fly of the reins and the yoke breaking for Nestor and Eumelos, respectively, and crashing the chariot)

I.23.398-400

*HN* 147: quoted and translated; analysis of the symbolism of the whip and the yoke in Diomedes’ race

I.23.402

*HN* 137n36: quoted and translated; analysis of the differences between Nestor at his chariot race against the twins and Antilochus at the race in *Iliad* 23, here, slow and old horses

I.23.403-406

*HN* 148: quoted and translated; analysis of the symbolism of the whip and the yoke in Diomedes’ race

I.23.407-409

*HN* 211: quoted and translated; analysis of the interconnections of Menelaus’ chariot race in this passage and the success of his (and Agamemnon’s) *nostos*

I.23.410-413

*HN* 137n36: quoted and translated; analysis of the differences between Nestor at his chariot race against the twins and Antilochus at the race in *Iliad* 23, here, slow and old horses

I.23.415-416

*HN* 152: quoted and translated; comparison of Antilochus with the skilled charioteer in Nestor’s speech and Antilochus’ taking to heart what Nestor says (*oude me lēsei/he lēthei*)

*HN* 167: quoted and translated; analysis of the role of *noos* in Antilochus’ race (contra Menelaus’ words regarding Antilochus’ *noos*)

I.23.426

*HN* 166: transliterating and quoting a part of the verse; analysis of the role of *noos* in Antilochus’ race (contra Menelaus’ words regarding Antilochus’ *noos*)

I.23.426-428

*HN* 149: quoted and translated; comparison of Antilochus’ and Menelaus’ race with Nestor’s against the Epeian twins, in terms of incitement and (not) crashing

I.23.429-430

*HN* 150: quoted and translated; comparison of Antilochus’ and Menelaus’ race with Nestor’s against the Epeian twins, in terms of incitement and (not) crashing

I.23.430

*HN* 162: quoted and paraphrased; comparison of Antilochus’ heedless incitement to Nestor’s state of mind when he crashed, and Patroclus’ when the gods call him to death (I.16.693)

I.23.433-437

*HN* 150: quoted and translated; comparison of Antilochus’ and Menelaus’ race with Nestor’s against the Epeian twins, in terms of incitement and (not) crashing

I.23.434-435

*HN* 215: quoted and translated; analysis of Menelaus’ characterization as a follower in his relationship with Agamemnon, here in particular the use of the verb *methiēmi* of him in these verses and in I.10.121

I.23.439-441

*HN* 154: quoted and translated; analysis of Antilochus’ and Menelaus’ dispute over the second prize in the chariot race

I.23.460-464

*HN* 141: quoted and translated; analysis of Eumelos’ virtual race (as surmised by Idomeneus) and comparison with Nestor’s race in his youth

I.23.465-468

*HN* 142: quoted and translated; analysis of Eumelos’ virtual race (as surmised by Idomeneus) and comparison with Nestor’s race in his youth

*HN* 204: quoted and translated; Eumelos’ virtual race as a description of Nestor’s youthful race, in the context of analyzing Nestor and Diomedes as charioteers in I.08 and Nestor’s dropping the reins

I.23.480-481

*HN* 142: quoted and translated; analysis of Eumelos’ virtual race (as surmised by Idomeneus) and comparison with Nestor’s race in his youth

I.23.499-500

*HN* 148: quoted and translated; analysis of the symbolism of the whip and the yoke in Diomedes’ race

I.23.507-511

*HN* 148: quoted and translated; analysis of the symbolism of the whip and the yoke in Diomedes’ race

I.23.515

*HN* 165n56: quoted and translated; analysis of Antilochus’ *mētis* and comparison of this verse with I.23.322

I.23.524-527

*HN* 211n111: quoted and translated; analysis of the attitude towards, and the reality of, the ability of female horses in chariot races

I.23.543-544

*HN* 154: quoted and translated; analysis of Antilochus’ and Menelaus’ dispute over the second prize in the chariot race

I.23.553-554

*HN* 155: quoted and translated; analysis of Antilochus’ and Menelaus’ dispute over the second prize in the chariot race

I.23.581-585

*HN* 155: quoted and translated; analysis of Antilochus’ and Menelaus’ dispute over the second prize in the chariot race

I.23.587-590

*HN* 165: quoted and translated; analysis of the role of *mētis* and *noos* in Antilochus’ race, and specifically the significance of the verse 590 on *noos* and *mētis*

I.23.602-604

*HN* 166: quoted and translated; analysis of the role of *mētis* and *noos* in Antilochus’ race, and specifically Antilochus’ uncharacteristically unbalanced mind during the race, according to Menelaus

I.23.603-604

*HN* 156: quoted and paraphrased; analysis of Antilochus’ and Menelaus’ dispute over the second prize in the chariot race

I.23.609-613

*HN* 168: quoted and translated; analysis of the role of *mētis* and *noos* in Antilochus’ race, argument that Antilochus’ victory is a victory of *noos*, and the name of Noēmōn in these verses corroborating this interpretation

I.23.615-621

*HN* 160: quoted and translated; analysis of Nestor’s role in the chariot race and the relevance of Nestor’s youthful crash to Patroclus, with reference to Nestor’s story to him in I.11

I.23.629-642

*HN* 50n95: reference; traces of solar myth in Nestor’s traditions, here the funeral games of Amarunkeus

I.23.638-642

*HN* 133: quoted and translated; analysis of Nestor’s chariot race against the Aktorione in terms of the Indo-European twin myth, interpreting the twin’s and Nestor’s functions accordingly

I.23.647-650

*HN* 156: quoted and translated; analysis of the two levels of significance in Achilles’ awarding Nestor the last price in the chariot race

I.23.648-649

*HN* 600: quoted and translated; analysis of the secrecy/irony in Nestor’s role in the *Iliad* as exemplified (here) by his saying *oude se lēthō* in his speech to Achilles at receiving the last prize in the chariot race

I.23.652

*HN* 158n52: quoted and translated, reference; analysis of Nestor’s story as (designated as) *ainos*, a coded message

I.23.679-680

*HN* 303n213: quoted and translated; comment on traditions of Oedipus according to which he remained in Thebes until his death, in context of discussing the expanded reference to him and Epikaste in O.11

I.23.768

*HN* 170n66: quoted and translated; comparison of the footrace with the *nostoi* of Achaeans (specifically, Odysseus and Ajax)

*HN* 747: quoted (and translated); comparison of the language of turning for home after routing the Epeians in Nestor’s story in I.11 and the language of rounding the turning post in the chariot race for Patroclus, with a phrase also shared by the second half to the footrace in this verse

I.23.768-783

*HN* 170n66: reference; comparison of the footrace with the *nostoi* of Achaeans (specifically, Odysseus and Ajax)

I.23.770

*HN* 170n66: reference; comparison of the footrace with the *nostoi* of Achaeans (specifically, Odysseus and Ajax)

I.23.785-792

*HN* 172n70: reference; the need to consider the footrace and the chariot race together to see the connection between the games in I.23 and the *nostoi*, here specifically Antilochus’ case, where it is his footrace that counts for his *nostos*, not his chariot race, which has primarily to do with Nestor’s former race

I.24.522-523

*HN* 583n149: reference; analysis of Solon’s familiarity with the Homeric epics and their correspondence in language and theme with Solon fr. 4 West

I.24.729-730

*HN* 24: quoted and translated; analysis of the meaning of names in -*tōr*, here specifically Hector as “protector,” as exemplified in Andromache’s lament