Douglas Frame, *Hippota Nestor* (2009)

On the *Odyssey*

O.01.032-034

*HN* 583n149: reference; analysis of Solon’s familiarity with the Homeric epics and their correspondence in language and theme with Solon fr. 4 West, here specifically Jaeger’s argument that it alludes to this passage in the *Odyssey*

O.01.066

*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*

O.01.088-089

*HN* 25: quoted and translated; analysis of the meaning of names in -*tōr*, here Mentor, and this name and Mentes as defining Athena’s role in relation to Telemachus in the *Odyssey* (instilling *menos*)

O.01.319-322

*HN* 26: quoted and translated; analysis of the names Mentor and Mentes and their articulating Athena’s role in relation to Telemachus in the *Odyssey* (instilling *menos* and reminding)

O.01.321

*HN* 221n121: reference; the secondary associations of remembering with Mentor/Mentes, the primary meaning of which is “inciter”

O.01.326-327

*HN* 28n40: reference; comment on Phemios’ singing the “Achaeans’ grim return” in the context of analyzing Nestor as the appropriate person to tell of the *nostoi* to Telemachos (analysis of his name)

*HN* 174: quoted and translated; comment on Phemios’ song in the context of analyzing (Nestor’s) account of the *nostoi* in terms of the twin myth

O.02.005

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

O.02.120

*HN* 494: reference; survival of *Mukēnē* as a heroine, possibly replaced by Athena as the local city goddess of Mycenae

O.02.174

*HN* 44n83: quoting part of the verse; comparison of Teiresias’ prophecy about Odysseus’ return with other passages on it, here correspondences with Halitherses’ prophecy on the same, and analysis of the loss of the sense “return from death,” replaced by “return home”

O.02.174-176

*HN* 45n83: quoted and translated; comparison of Teiresias’ prophecy about Odysseus’ return with other passages on it, here correspondences with Halitherses’ prophecy on the same, and analysis of the loss of the sense “return from death,” replaced by “return home”

O.02.230-233

*HN* 26: quoted and translated; the notion of “reminding” being emphasized in Mentor’s appearance in the *Odyssey*, in the context of the analysis of the names Mentor and Mentes and their articulating Athena’s role in relation to Telemachus in the *Odyssey* (instilling *menos* and reminding)

O.02.233

*HN* 221n121: quoting and translating part of the verse; the secondary associations of remembering with Mentor/Mentes, the primary meaning of which is “inciter”

O.02.270-272

*HN* 27: quoted and translated; analysis of the names Mentor and Mentes and their articulating Athena’s role in relation to Telemachus in the *Odyssey* (instilling *menos* and reminding)

O.03.026-028

*HN* 27: quoted and translated; analysis of the names Mentor and Mentes and their articulating Athena’s role in relation to Telemachus in the *Odyssey* (instilling *menos* and reminding)

O.03.060-061

*HN* 221n122: quoted and translated; analysis of Athena’s role in relation to Telemachus when she is disguised as Mentor, here, that she is not his “homebringer” but still involved in his *nostos* at a less literal level

O.03.062

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

O.03.064

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

O.03.076

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

O.03.108-112

*HN* 194: quoted and translated; analysis of Nestor as a “homebringer” and in relation to Antilochus and Diomedes

O.03.111-112

*HN* 631: reference; the *Iliad*’s and the *Odyssey*’s alluding to each other and to the epic tradition, here specifically regarding the death of Antilochus

O.03.119

*HN* 175: reference; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his relationship with Odysseus

O.03.120

*HN* 175: reference; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his relationship with Odysseus

O.03.122

*HN* 175: reference; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his relationship with Odysseus

O.03.126

*HN* 175: reference; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his relationship with Odysseus, here, indication of the changes between what happened during the war and after it

O.03.126-129

*HN* 175: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his relationship with Odysseus

*HN* 192: quoted and translated; analysis of *epiphroni boulēi* and *noōi* as characterizing Odysseus and Nestor, respectively

O.03.128

*HN* 264: reference; Nestor as underlying Alcinous who reverses the anger that arose between Nestor and Odysseus after the Trojan war

O.03.130

*HN* 175, 180: reference; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his relationship with Odysseus, here specifically the indication of the changes between what happened during the war and after it

O.03.130-135

*HN* 176: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his relationship with Odysseus

O.03.136

*HN* 176: quoted and paraphrased; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his relationship with Odysseus

O.03.137-140

*HN* 176: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his relationship with Odysseus

O.03.141-144

*HN* 222: quoted and translated; interpretation of *Menelaus* as “he who reminds the warfolk” (analysis of *Mentor* and *Menelaus*)

O.03.141-147

*HN* 176: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and the Atreidai’s functions in the *nostos* in terms of the twin myth (comparison with the Epeian twins)

O.03.143-144

*HN* 223n126: reference; Agamemnon, restraining the army at Troy, as playing the part of the Indo-European mortal twin

O.03.146

*HN* 179: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and the Atreidai’s functions in the *nostos* in terms of the twin myth

O.03.146-147

*HN* 190: quoted and translated; analysis of Nestor interpreting signs from gods in his role as “homebringer,” making the right choice between two alternatives on the journey

O.03.148-150

*HN* 178: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and the Atreidai’s functions in the *nostos* in terms of the twin myth (comparison with the Epeian twins)

O.03.151-154

*HN* 178: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and the Atreidai’s functions in the *nostos* in terms of the twin myth (comparison with the Epeian twins)

O.03.155

*HN* 223n126: reference; Agamemnon, restraining the army at Troy, as playing the part of the Indo-European mortal twin, and analysis of a play on his name in this context

O.03.155-156

*HN* 223n126: reference; Agamemnon, restraining the army at Troy, as playing the part of the Indo-European mortal twin, and analysis of a play on his name in this context

O.03.155-158

*HN* 179: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and the Atreidai’s functions in the *nostos* in terms of the twin myth (comparison with the Epeian twins)

O.03.159-166

*HN* 180: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his relationship with Odysseus, here specifically their quarrel after the war

O.03.165-167

*HN* 182: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his bringing Diomedes home with him

O.03.166

*HN* 190: quoted and translated; analysis of Nestor interpreting signs from gods in his role as “homebringer,” making the right choice between two alternatives on the journey

O.03.168-172

*HN* 182: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, his bringing Diomedes home with him and separation from Menelaos

O.03.173-179

*HN* 183: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his bringing Diomedes home with him

O.03.180-182

*HN* 184: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his bringing Diomedes home with him

O.03.182-183

*HN* 184: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and his own safe homecoming

O.03.184-187

*HN* 185: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, and here specifically the limiting of his reporting to what he has seen with the rest being hearsay

O.03.216-224

*HN* 224: quoted and translated; analysis of the shift from Nestor to Athena as “homebringer” for Odysseus, and her protection of Telemachus

O.03.230-231

*HN* 225: quoted and translated; analysis of the shift from Nestor to Athena as “homebringer” for Odysseus, and her protection of Telemachus

O.03.243-246

*HN* 10n2: quoted and translated; analysis of the consistency in Nestor’s representation in the *Iliad* and the *Odyssey* (regarding his longevity), contra *khōrizontes*

O.03.248-249

*HN* 212: quoted and translated; comparison of the chariot race in I.23 with the *nostos* of Menelaus and Agamemnon, and the link between Menelaus’ late return and Agamemnon’s death in O.03

O.03.254-261

*HN* 212: quoted and translated; comparison of the chariot race in I.23 with the *nostos* of Menelaus and Agamemnon, and the link between Menelaus’ late return and Agamemnon’s death in O.03

O.03.261

*HN* 302n211: reference; comment on *mega ergon* as negative connotation in the *Odyssey*

O.03.275

*HN* 302n211: reference; comment on *mega ergon* as negative connotation in the *Odyssey*

O.03.282

*HN* 210: reference; analysis of Menelaus’ *nostos* (compared with Nestor’s and Diomedes’), and his loss of his helmsman *Phrontis* at a crucial moment, and comparison with his chariot race in I.23

O.03.284-285

*HN* 209: quoted and translated; analysis of Menelaus’ *nostos* (compared with Nestor’s and Diomedes’), and his loss of his helmsman *Phrontis* at a crucial moment, and comparison with his chariot race in I.23

O.03.305-306

*HN* 336: quoted and translated in the context of interpreting Menelaos as “he who incites the warfolk”; this line as an example where *damnēmi* is used in the sense of “subduing” and “controlling” one’s own people

O.03.368-370

*HN* 217: reference; analysis of the reversal of Nestor’s and Odysseus’ relationship in the case of their sons, Peisistratos and Telemachus, and Athena’s role in it (as Mentor)

O.03.371-379

*HN* 225: reference; analysis of the shift from Nestor to Athena as “homebringer” for Odysseus and her protection of Telemachus, here specifically Nestor’s recognizing her protection of Telemachus and praying and sacrificing to her, and so also a shift from Poseidon to Athena

O.03.380-381

*HN* 225: reference; analysis of the shift from Nestor to Athena as “homebringer” for Odysseus and her protection of Telemachus, here specifically Nestor’s recognizing her protection of Telemachus and praying and sacrificing to her, and so also a shift from Poseidon to Athena

O.03.380-384

*HN* 225: reference; analysis of the shift from Nestor to Athena as “homebringer” for Odysseus and her protection of Telemachus, here specifically Nestor’s recognizing her protection of Telemachus and praying and sacrificing to her, and so also a shift from Poseidon to Athena

O.03.385

*HN* 225: reference; analysis of the shift from Nestor to Athena as “homebringer” for Odysseus and her protection of Telemachus, here specifically Nestor’s recognizing her protection of Telemachus and praying and sacrificing to her, and so also a shift from Poseidon to Athena

O.03.393-394

*HN* 225: reference; analysis of the shift from Nestor to Athena as “homebringer” for Odysseus and her protection of Telemachus, here specifically Nestor’s recognizing her protection of Telemachus and praying and sacrificing to her, and so also a shift from Poseidon to Athena

O.03.404-412

*HN* 246: quoted and translated; analysis of the parallels between Nestor and Alcinous, here the line repeated regarding Neleus’ and Nausithoos’ being dead

O.03.404-474

*HN* 225: reference; analysis of the shift from Nestor to Athena as “homebringer” for Odysseus and her protection of Telemachus, here specifically Nestor’s recognizing her protection of Telemachus and praying and sacrificing to her, and so also a shift from Poseidon to Athena

O.03.406

*HN* 246n144: reference; analysis of the parallels between Nestor and Alcinous, here the smooth stones in their assemblies

O.03.414

*HN* 352n20: reference; occurrence of the masculine name *Arētos*, in the context of the analysis of the name of Arete

O.03.440

*HN* 352n20: reference; occurrence of the masculine name *Arētos*, in the context of the analysis of the name of Arete

O.03.445-446

*HN* 225: reference; analysis of the shift from Nestor to Athena as “homebringer” for Odysseus and her protection of Telemachus, here specifically Nestor’s recognizing her protection of Telemachus and praying and sacrificing to her, and so also a shift from Poseidon to Athena

O.03.481-484

*HN* 217: quoted and translated; analysis of the reversal of Nestor’s and Odysseus’ relationship in the case of their sons, Peisistratos and Telemachus, and Athena’s role in it (as Mentor)

O.03.488-489

*HN* 751: quoted and translated; analysis of the location of Phērai

O.04.090-092

*HN* 212: quoted and translated; analysis of Menelaus’ *nostos* as a failure, and comparison with his chariot race

O.04.118-119

*HN* 213: reference; analysis of Menelaus’ hesitancy and his being a follower, here of Helen, at Sparta

O.04.148

*HN* 213: reference; analysis of Menelaus’ hesitancy and his being a follower, here of Helen, at Sparta

O.04.149-154

*HN* 213: reference; analysis of Menelaus’ hesitancy and his being a follower, here of Helen, at Sparta

O.04.186-188

*HN* 194: quoted and translated; analysis of Nestor as a “homebringer” and in relation to Antilochus and Diomedes

*HN* 630: reference; the *Iliad*’s and the *Odyssey*’s alluding to each other and to the epic tradition, here specifically regarding the death of Antilochus

O.04.188

*HN* 631: translated; the *Iliad*’s and the *Odyssey*’s alluding to each other and to the epic tradition, here specifically regarding the death of Antilochus

O.04.219-289

*HN* 213: reference; analysis of Menelaus’ hesitancy and his being a follower, here of Helen, at Sparta

O.04.310

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

O.04.371-373

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

O.04.400

*HN* 744n195: quoted; analysis of the meaning of *endios* as “at midday”

O.04.450

*HN* 744n195: quoted; analysis of the meaning of *endios* as “at midday”

O.04.496-497

*HN* 178n75: quoted and translated; analysis of the pairing of Ajax and Agamemnon in Proteus’ speech as examples of the two great dangers Odysseus must face to achieve his *nostos*

O.04.497

*HN* 178: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and the Atreidai’s functions in the *nostos* in terms of the twin myth

O.04.499-502

*HN* 170n66: reference; analysis of Athena’s role in the footrace in I.23 and the *nostos* of Ajax and Odysseus

O.04.561-569

*HN* 178: quoted and translated; analysis of Nestor’s account of the Trojan war and the Achaeans’ *nostos*, his role in it, and the Atreidai’s functions in the *nostos* in terms of the twin myth (comparison with the Epeian twins)

O.04.563

*HN* 256n156: reference; analysis of the Phaeacians connection with Rhadamanthys (in the context of analyzing Alcinous’ parallels with Nestor)

O.04.630-657

*HN* 168n62: reference, in a list of minor figures with the name *Noēmōn*; analysis of the connection of *noos* to “incitement”

O.04.761

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

O.04.825-829

*HN* 583n149: quoted and translated; analysis of Solon’s familiarity with the Homeric epics and their correspondence in language and theme with Solon fr. 4 West, here specifically Noussia’s argument that there is likely a direct correspondence of language between this passage and Solon fr. 4 West

O.05.035

*HN* 555n100: reference; comparison of the Phaeacians and Demodokos with the Ionians and Homer in *Hom. Hymn to Apollo*

O.05.105-111

*HN* 180n77: reference; Homeric evidence for Odysseus’ incurring Athena’s wrath in the context of the analysis of the Achaeans’ *nostos* and especially those who did not achieve it

O.05.108

*HN* 180n77: quoted; Homeric evidence for Odysseus’ incurring Athena’s wrath in the context of the analysis of the Achaeans’ *nostos* and especially those who did not achieve it

O.05.108-111

*HN* 170n66: reference; analysis of Athena’s role in the footrace in I.23 and the *nostos* of Ajax and Odysseus

O.05.312

*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*

O.06.004-012

*HN* 245: quoted and translated; analysis of the parallels between Nestor and Alcinous, here the line repeated regarding Neleus’ and Nausithoos’ being dead

O.06.008

*HN* 257n160: quoting and translating part of the verse; analysis of the Phaeacians as creation of and restricted to the *Odyssey*

O.06.015-016

*HN* 373n56: quoted and translated; analysis of the application of the word *kourē* to Nausicaa and Athena

*HN* 378n61: quoted and translated; comparison of Nausicaa to goddesses in general and to Athena and Artemis in particular

O.06.022

*HN* 253n152, 594n179: quoting and translating part of the verse; analysis of the significance of the names of Phaeacians

O.06.025-028

*HN* 384: quoted and translated; analysis of the identification of Nausicaa with Athena, here regarding Nausicaa’s impending wedding and the washing she does in preparation for it and Athena’s Plynteria

O.06.031-033

*HN* 386: quoted and translated; analysis of the identification of Nausicaa with Athena, here regarding Nausicaa’s impending wedding and the washing she does in preparation for it and Athena’s Plynteria

O.06.033-035

*HN* 382: quoted and translated; analysis of the identification of Nausicaa with Athena, here the problem of Nausicaa’s impending marriage and Athena’s status as a virgin goddess

O.06.036-038

*HN* 387n73: quoted and translated; analysis of the identification of Nausicaa with Athena, here regarding Nausicaa’s impending wedding and the washing she does in preparation for it and Athena’s Plynteria

O.06.039-040

*HN* 387: quoted and translated; analysis of the identification of Nausicaa with Athena, here regarding Nausicaa’s impending wedding and the washing she does in preparation for it and Athena’s Plynteria

O.06.041-047

*HN* 343: quoted and translated; analysis of Athena’s introduction of Nausicaa (and Arete), the relevance of Athena’s destination after the introduction, and the identification of Nausicaa (and Arete) with Athena

O.06.047

*HN* 344: reference; analysis of Athena’s introduction of Nausicaa (and Arete), the relevance of Athena’s destination after the introduction, and the identification of Nausicaa (and Arete) with Athena

O.06.047-049

*HN* 373: quoted and translated; analysis of the application of the word *kourē* to Nausicaa and Athena

O.06.048-049

*HN* 387: quoted and translated; analysis of the identification of Nausicaa with Athena, here regarding Nausicaa’s impending wedding and the washing she does in preparation for it and Athena’s Plynteria

O.06.052

*HN* 366: reference; analysis of Arete’s identification with Athena Polias, here the role of Arete’s maidservants in this identification (weaving)

O.06.052-053

*HN* 353: quoted and translated; analysis of Arete’s identification with Athena Polias, here regarding her pose as Odysseus grasps her knees

O.06.057-061

*HN* 386n71: quoted and translated; analysis of the identification of Nausicaa with Athena, here regarding Nausicaa’s impending wedding and the washing she does in preparation for it and Athena’s Plynteria (Nausicaa’s keeping her true reason for washing the clothes from her father)

O.06.057-065

*HN* 384: reference; analysis of the identification of Nausicaa with Athena, here regarding Nausicaa’s impending wedding and the washing she does in preparation for it and Athena’s Plynteria (Nausicaa’s keeping her true reason for washing the clothes from her father)

O.06.061

*HN* 521n11: reference; comparison of Phaeacians and the Ionians of Asia Minor (in the context of analyzing the Kodrid myth)

O.06.064-065

*HN* 521n11: quoted and translated; comparison of Phaeacians and the Ionians of Asia Minor (in the context of analyzing the Kodrid myth)

O.06.066-067

*HN* 384: reference; analysis of the identification of Nausicaa with Athena, here regarding Nausicaa’s impending wedding and the washing she does in preparation for it and Athena’s Plynteria (Nausicaa’s keeping her true reason for washing the clothes from her father)

O.06.085-087

*HN* 387n72: quoted and translated; analysis of the identification of Nausicaa with Athena, here regarding Nausicaa’s impending wedding and the washing she does in preparation for it and Athena’s Plynteria

O.06.093-094

*HN* 387n72: quoted and translated; analysis of the identification of Nausicaa with Athena, here regarding Nausicaa’s impending wedding and the washing she does in preparation for it and Athena’s Plynteria

O.06.096

*HN* 391n79: reference; analysis of Nausicaa’s and Arete’s identification with Athena, and here the role of bathing (of Nausicaa and her companions) in this, suiting the marriage context

O.06.102-109

*HN* 377: quoted and translated; analysis of the identification of Nausicaa with Athena and her comparison with Artemis

O.06.105

*HN* 378n61: reference; comparison of Nausicaa to Athena and Artemis

O.06.112-113

*HN* 369: reference; analysis of Athena’s managing the Phaeacian episode

O.06.127-136

*HN* 374: quoted and translated; analysis of Nausicaa’s and Arete’s identification with Athena, and the parallel between Nausicaa and Arete when Odysseus supplicates each, as the moment when they each most closely realize a different aspect of Athena

O.06.137-141

*HN* 375: quoted and translated; analysis of Nausicaa’s and Arete’s identification with Athena, and the parallel between Nausicaa and Arete when Odysseus supplicates each, as the moment when they each most closely realize a different aspect of Athena

O.06.139-140

*HN* 369: reference; analysis of Athena’s managing the Phaeacian episode

O.06.140

*HN* 376: reference; analysis of Nausicaa’s realizing her hidden identity as the warrior goddess Athena and Athena’s giving her the courage to stand her ground

O.06.145-149

*HN* 375: quoted and translated; analysis of Nausicaa’s and Arete’s identification with Athena, and the parallel between Nausicaa and Arete when Odysseus supplicates each, as the moment when they each most closely realize a different aspect of Athena

O.06.147

*HN* 376n58: reference; comment on Odysseus’ fearing Nausicaa in the context of analyzing her identification with Athena

O.06.149-152

*HN* 377: quoted and translated; comparison of Nausicaa to Artemis, in the context of analyzing her identification with Athena

O.06.151

*HN* 378n61: reference; *Dios kourē* used of Artemis in the comparison of Nausicaa to her, in the context of analyzing her identification with Athena

O.06.153-159

*HN* 378: quoted and translated; stepping back from the full realization of Nausicaa’s hidden identity when Odysseus speaks of her as a mortal maiden, in the context of analyzing her identification with Athena

O.06.157

*HN* 379n62: reference; the first instance of a plant comparison for Nausicaa, when discussing O.06.160-169, in the context of analyzing her identification with Athena

O.06.158-159

*HN* 382: quoted and translated; analysis of the problem of Nausicaa’s impending marriage for her identification with Athena

O.06.160-169

*HN* 379: quoted and translated; the comparison of Nausicaa to the palm at Delos as bringing the issue of her hidden identity to rest, in the context of analyzing her identification with Athena

O.06.163

*HN* 379n62: reference; calling Nausicaa a *thalos* in this verse as anticipating her comparison to an *ernos* at O.06.163

O.06.164

*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”

O.06.232-235

*HN* 464n239: reference; comment on the association of Athena and Hephaistos as gods of craft in Athens (in the context of analyzing Hephaistos’ arrival in Athens)

O.06.262-272

*HN* 522n12: reference; analysis of the similarity of the Phaeacians’ city to Ionians’ of Asia Minor

O.06.263-266

*HN* 522n12: reference; analysis of the similarity of the Phaeacians’ city to Ionians’ of Asia Minor

O.06.275-284

*HN* 382: quoted and translated; analysis of the problem of Nausicaa’s impending marriage for her identification with Athena

O.06.280-281

*HN* 352n21: quoted and translated; analysis of the ambiguity of the meaning of *poluarētos* in these verses and of Arete’s name, as ‘prayed to’ and/or ‘prayed for’

O.06.291-296

*HN* 369: quoted and translated; analysis of Athena’s central role in the Phaeacian episode

O.06.303-307

*HN* 352: quoted and translated; analysis of Arete’s identification with Athena Polias, here regarding her pose as Odysseus grasps her knees

O.06.303-315

*HN* 261: reference; analysis of the tension between Odysseus and the Phaeacians, and Alcinous’ mirroring Nestor

O.06.305

*HN* 362: quoting part of the verse; analysis of Arete’s identification with Athena Polias, here regarding the firelight by her

O.06.305-306

*HN* 366n47: quoted and translated; comment on the use of *thauma idesthai* of Arete, in the context of the analysis of Arete’s identification with Athena Polias

O.06.307

*HN* 366: reference; analysis of Arete’s identification with Athena Polias, here the role of Arete’s maidservants in this identification (weaving)

O.06.309

*HN* 366, 366n47: reference; comparison of Alcinous to a god, as with Arete, as not identifying him with one (nor unique to him or her), in the context of the analysis of Arete’s identification with Athena Polias

O.06.310-311

*HN* 342n1: quoted and translated; comparison of Athena’s and Nausicaa’s advice to Odysseus to bypass Alcinous and supplicate Arete

O.06.321-327

*HN* 370: quoted and translated; analysis of Athena’s central role in the Phaeacian episode

O.06.323

*HN* 371: quoted and translated; signaling of Arete’s entrance in the narrative with *ērato* in Odysseus’ prayer to Athena, in the context of the analysis of Athena’s central role in the Phaeacian episode

O.06.324-327

*HN* 170n66: reference; comparison of this prayer by Odysseus to Athena for favor with the Phaeacians with his prayer to her during the footrace in I.23

O.06.328-331

*HN* 371: quoted and translated; Athena’s not appearing to Odysseus openly, in the context of the analysis of Athena’s central role in the Phaeacian episode

O.07.001

*HN* 371: quoted and translated; O.07 opening with *ērato* and the signaling of Arete’s entrance in the narrative with *ērato* in Odysseus’ prayer to Athena at O.06.323, in the context of the analysis of Athena’s central role in the Phaeacian episode and identification of Arete with Athena (and the etymological connection of *ērato* and Arete)

O.07.008

*HN* 257n158: quoting and translating part of the verse; analysis of the identification of Scheria with Corcyra, here regarding the Phaeacians’ servant woman from Apeira, which was taken to be Epirus

O.07.009

*HN* 257n158: quoting and translating part of the verse; analysis of the identification of Scheria with Corcyra, here regarding the Phaeacians’ servant woman from Apeira, which was taken to be Epirus

O.07.011

*HN* 366n47: quoting and translating part of the verse; comparison of Alcinous to a god, as with Arete, as not identifying him with one (nor unique to him or her), in the context of the analysis of Arete’s identification with Athena Polias

O.07.014-017

*HN* 271n168: quoted and translated; analysis of the tone of hostility between Odysseus and his hosts as generalized to all the Phaeacians

O.07.032-033

*HN* 271n168: quoted and translated; analysis of the tone of hostility between Odysseus and his hosts as generalized to all the Phaeacians

O.07.036

*HN* 54n111: quoted and translated; association of the Phaeacian king with *noos*, and here also their ship being compared to a *noēma*

*HN* 166n58: quoted and translated; in the context of analyzing the association of *noos* with speed

O.07.053

*HN* 265: reference; analysis of Arete’s role in Odysseus’ relationship with Alcinoos and his homecoming

O.07.053-055

*HN* 258n161: quoted and translated; analysis of Arete’s place in the Phaeacian genealogy and its (or Alcinoos’) correspondence to Nestor

O.07.054

*HN* 258n161: reference; analysis of Arete’s place in the Phaeacian genealogy and its (or Alcinoos’) correspondence to Nestor, and here specifically Hesiod’s different view of Arete’s parentage than what is in the *Odyssey*

*HN* 342n1: quoted and translated; analysis of the importance of Arete in Athena’s speech to Odysseus (and to his homecoming), and therefore her hidden identity

*HN* 372: reference; the signaling of Arete’s entrance in the narrative with *ērato* in Odysseus’ prayer to Athena at O.06.323, in the context of the analysis of Athena’s central role in the Phaeacian episode and identification of Arete with Athena (and the etymological connection of *ērato* and Arete)

O.07.054-055

*HN* 258n161: reference; analysis of Arete’s place in the Phaeacian genealogy and its (or Alcinoos’) correspondence to Nestor, and here specifically Hesiod’s different view of Arete’s parentage than what is in the *Odyssey*

*HN* 342n2: quoted and paraphrased; analysis of Arete’s place in the Phaeacian genealogy and its (or Alcinoos’) correspondence to Nestor

O.07.056-062

*HN* 247: quoted and translated; analysis of the correspondence of Alcinoos’ genealogy with Nestor’s, here, with regard to Nausithoos and Neleus and their parents

O.07.059-060

*HN* 338: reference; analysis of the Giants and their attestations in literature and art, here regarding their mortality

O.07.063

*HN* 252n151: reference; analysis of the correspondence of Alcinoos’ genealogy with Nestor’s, here, with regard to their brothers Rhexenor and Periklymenos

*HN* 342n2: reference; analysis of Arete’s place in the Phaeacian genealogy and its (or Alcinoos’) correspondence to Nestor

O.07.063-066

*HN* 251: quoted and translated; analysis of the correspondence of Alcinoos’ genealogy with Nestor’s, here, with regard to their brothers Rhexenor and Periklymenos

O.07.064-066

*HN* 342n2: quoted and translated; analysis of Arete’s place in the Phaeacian genealogy and its (or Alcinoos’) correspondence to Nestor

O.07.069-072

*HN* 365: quoted and translated; analysis of Arete’s identification with Athena Polias (here, Athena’s comparison of Arete to a god)

O.07.071

*HN* 366n47: reference; comparison of Arete to a god as not identifying her with one (nor unique to her), in the context of the analysis of Arete’s identification with Athena Polias

*HN* 381: reference; analysis of the parallel between Arete and Nausicaa in their identification with Athena

O.07.071-072

*HN* 366n47: reference; comparison of Arete to a god as not identifying her with one (nor unique to her), in the context of the analysis of Arete’s identification with Athena Polias, here also comparison of these verses with O.08.173 (Odysseus words to Euryalos about a man who commands respect with his words being regarded as a god)

O.07.073-074

*HN* 265: quoted and translated; analysis of Arete’s role in Odysseus’ relationship with Alcinoos and his homecoming (resolving the tension/dispute between Alcinoos/Nestor)

O.07.075-077

*HN* 266: quoted and translated; analysis of Arete’s role in Odysseus’ relationship with Alcinoos and his homecoming (resolving the tension/dispute between Alcinoos/Nestor)

*HN* 342n1: quoted and translated; analysis of the importance of Arete in Athena’s speech to Odysseus (and to his homecoming), and therefore her hidden identity

O.07.078-080

*HN* 646: quoted and translated; analysis of the history of the name “Ionian” and in this passage Athena’s destination as the oldest land of Ionia

O.07.078-081

*HN* 343: quoted and translated; analysis of Athena’s introduction of Arete (and Nausicaa), the relevance of Athena’s destination after the introduction, and the identification of Arete (and Nausicaa) with Athena

*HN* 345n6: reference; equivalence of the pairs Athena/Erechtheus and Arete/Alcinous and the question of the nature of Athena Polias in the Homeric era

O.07.080

*HN* 345n5: reference; identification of the city (here in singular) and the goddess Athena and their connection

O.07.080-081

*HN* 394-396: references; contrast between Athena’s representations in this passage and in I.02.546-556 and the development of her away from a mother goddess and into a war goddess and the separation of Erechtheus and Athena

*HN* 408n112: reference; possible representation of Erechtheus (as a statue) when he and Athena were still represented as a pair as similar to the description of Alcinoos when Arete is described in terms of Athena Polias

*HN* 409: reference; analysis of the archaeological record of temples (for Athena and Erechtheus) on the acropolis and their relationship with Homeric evidence, including this passage (small Ionic temple, the Dörpfeld temple)

*HN* 486: references; contrast between the representations of Athena and Erechtheus in this passage and in I.02.546-556, and the evidence of what follows this passage regarding Arete and Alcinous as invaluable for understanding Athena and Erechtheus in the Homeric era

O.07.081-082

*HN* 345n6: reference; equivalence of the pairs Athena/Erechtheus and Arete/Alcinous and the question of the nature of Athena Polias in the Homeric era

*HN* 345: quoted and translated; the parallelism between the palaces of Erectheus and Alcinous drawn in these verses and Arete’s hidden identity as Athena

*HN* 367n48: reference; identification of Arete with Athena established in these verses

O.07.098-102

*HN* 576n135: reference; analysis of the performance of epic poetry, here specifically Węcowski’s argument that nighttime epic performance was against the Phaeacians usual practice of retiring with sun and that its description is an intrusion from the nighttime symposium of the poet’s world, and suggesting, contra Węcowski, that the description was more to do with the epic performance at a *panēguris*

O.07.103-107

*HN* 367: quoted and translated; Arete’s maidservants (their tasks including weaving, which is described as a gift of Athena) as extensions of her identity and pointing to her hidden identification with Athena Polias

O.07.108-111

*HN* 367: quoted and translated; Arete’s maidservants (their tasks including weaving, which is described as a gift of Athena) as extensions of her identity and pointing to her hidden identification with Athena Polias

O.07.146-147

*HN* 261: quoted and translated; analysis of the tension between Odysseus and the Phaeacians, and Alcinous’ mirroring Nestor

O.07.146-152

*HN* 261: reference; analysis of the tension between Odysseus and the Phaeacians, and Alcinous’ mirroring Nestor

O.07.147

*HN* 265: quoted and translated; analysis of Arete’s role as an intermediary/buffer in the relationship of Odysseus and Alcinous and her ability to resolve their underlying dispute

O.07.153-154

*HN* 365: quoted and translated; comparison of Arete with Athena Polias (her image on the acropolis), regarding the treatment of suppliants seated in the ashes

O.07.159-161

*HN* 261: quoted and translated; analysis of the tension between Odysseus and the Phaeacians, and Alcinous’ mirroring Nestor

O.07.167-169

*HN* 365: quoted and translated; comparison of Arete with Athena Polias (her image on the acropolis), regarding the treatment of suppliants seated in the ashes

O.07.167-171

*HN* 594: quoted and translated; analysis of the Phaeacian prince Laodamas as representing the present of the Ionians and named for the Milesian king Leodamas

O.07.179-181

*HN* 261: reference; analysis of the tension between Odysseus and the Phaeacians, and Alcinous’ mirroring Nestor

O.07.189-198

*HN* 261, 263: references; analysis of the tension between Odysseus and the Phaeacians, and Alcinous’ mirroring Nestor (but no doubt about Odysseus’ receiving passage home from the Phaeacians)

O.07.199-206

*HN* 261: reference; analysis of the tension between Odysseus and the Phaeacians, and Alcinous’ mirroring Nestor

O.07.206

*HN* 338: reference; analysis of the Giants and their attestations in literature and art, here regarding their being close to gods despite their mortality

O.07.233-235

*HN* 368n49: quoted and translated; analysis of the identification of Arete with Athena, here regarding their concern with clothing and weaving

O.07.237-239

*HN* 351n19: reference; analysis of the identification of Arete with Athena Polias, here specifically her statue on the acropolis, and Arete’s coming to life only when she speaks to Odysseus for the first time (and from then on, the illusion of her being Athena Polias dissipating)

O.07.303-307

*HN* 262: quoted and translated; analysis of the tension between Odysseus and the Phaeacians, and Alcinous’ mirroring Nestor

O.07.309-310

*HN* 262: quoted and translated; analysis of the tension between Odysseus and the Phaeacians, and Alcinous’ mirroring Nestor

O.07.311-315

*HN* 262: quoted and translated; analysis of the tension between Odysseus and the Phaeacians, and Alcinous’ mirroring Nestor

O.07.311-316

*HN* 383: quoted and translated; analysis of the problem of Nausicaa’s impending marriage for her identification with Athena

O.07.312

*HN* 265: quoted and paraphrased; analysis of the resolution of the tension between Odysseus and the Phaeacians, Odysseus’ and Alcinous’ likemindedness, and Alcinous’ mirroring Nestor

O.07.317-324

*HN* 609n206: quoted and translated; Euboea as a point of reference for the Phaeacians and the spread of the knowledge of the *Iliad*/Homeric poems beyond the Panionia

O.07.318

*HN* 243n142: references; analysis of the change of the day of Odysseus’ departure from Scheria and scholarship on the issue and this verse

*HN* 259: reference; analysis of Phaeacians’ and Nestor’s role in Odysseus’ “homebringing” and “bringing back to life” (here, Phaeacians’ passengers’ sleep)

O.07.321-324

*HN* 255: quoted and translated; the only other passenger of Phaeacians besides Odysseus, Rhadamanthys, in the context of analyzing the Phaeacians as created by the *Odyssey* to establish the correspondence with Nestor, and have no independent existence of their own

O.7.325-326

*HN* 256n157: quoted and translated; analysis of the difference of the Phaeacians’ conveyance of Rhadamanthys as opposed to what they are usually said to do, and how this relates to Odysseus’ situation (“return to life” and Rhadamanthys’ already being “dead” when conveyed by the Phaeacians)

O.07.327-328

*HN* 269: quoted and translated; areas of Phaeacians’ superiority (here, seamanship) as presented by Alcinous, in the context of the anger of Odysseus in O.08 (with Euryalus)

O.07.331-333

*HN* 263: quoted and translated; analysis of the tension between Odysseus and the Phaeacians, and Alcinous’ mirroring Nestor

O.08.004-007

*HN* 246n144: reference; analysis of the parallels between Nestor and Alcinous, here the smooth stones in their assemblies

O.08.011

*HN* 522n13: quoted and translated; analysis of the 13 Phaeacian kings as representing the Ionian dodecapolis

O.08.026

*HN* 522n13: quoted and translated; analysis of the 13 Phaeacian kings as representing the Ionian dodecapolis

O.08.031-033

*HN* 254: quoted and translated; analysis of the Phaeacians as created by the *Odyssey* to establish the correspondence with Nestor, and as having no independent existence of their own (and the allusion to their having conveyed many people)

*HN* 256n157: quoted and translated; analysis of the difference of the Phaeacians’ conveyance of Rhadamanthys as opposed to what they are usually said to do, and how this relates to Odysseus’ situation (“return to life” and Rhadamanthys’ already being “dead” when conveyed by the Phaeacians)

*HN* 264: quoted and translated; analysis of the tension between Odysseus and the Phaeacians, and Alcinous’ mirroring Nestor (but no doubt about Odysseus’ receiving passage home from the Phaeacians, as it is their function)

O.08.047

*HN* 522n13: quoted and translated; analysis of the 13 Phaeacian kings as representing the Ionian dodecapolis

O.08.073-082

*HN* 576n135: reference; analysis of the performance of epic poetry, here Demodokos’ performing two songs in a day, and so that there might have been two performances of the *Iliad* and the *Odyssey* a day at the *panēguris* at the Panionia

O.08.097-255

*HN* 577n138: reference; analysis of the Phaeacians as reflecting the Ionians (and their celebrations in the *Odyssey* as reflecting the Panionia)

O.08.100-103

*HN* 267: quoted and translated; Alcinous’ stake in the athletic contests, in the context of analyzing the anger/quarrel between Odysseus and Alcinous/the Phaeacians

O.08.115-117

*HN* 597n184: quoted and translated; analysis of Odysseus’ speech to Euryalus as an “instruction of princes” and its really being for the benefit of Laodamas/Leodamas (of Miletus)

O.08.119

*HN* 593n179: reference; analysis of the names of the Phaeacian royals, and Laodamas’ standing out (here, specifically Welcker’s 1832 argument)

O.08.145-151

*HN* 597n185: reference; Laodamas’ involvement in the scene of quarrel between Odysseus and the (young) Phaeacians

O.08.153-157

*HN* 267: quoted and translated; analysis of the anger/quarrel between Odysseus and Alcinous/the Phaeacians

*HN* 597n185: quoted and translated; Laodamas’ involvement in the scene of quarrel between Odysseus and the (young) Phaeacians

O.08.158-200

*HN* 268: reference; analysis of the anger/quarrel between Odysseus and Alcinous/the Phaeacians

O.08.166-177

*HN* 595n182: quoted and translated; analysis of Odysseus’ speech to Euryalus as an “instruction of princes” and its really being for the benefit of Laodamas/Leodamas (of Miletus)

*HN* 596n183: reference; Martin’s 1984 argument that in Greek “instruction of princes” had an existence as a distinct genre

O.08.171-173

*HN* 598: quoted and translated; the standard for a prince set up in Odysseus’ speech to Euryalus as directed at the future king Leodamas and with Odysseus himself as the standard

O.08.173

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

O.08.208-211

*HN* 268: quoted and translated; limitation of Odysseus’ anger to exclude his host in the context of the analysis of the anger/quarrel between Odysseus and the Phaeacians (Euryalus)

O.08.230-233

*HN* 269: reference; Alcinous’ re-edited list of what the Phaeacians excel in, and the limitation of Odysseus’ anger to exclude his host in the context of the analysis of the anger/quarrel between Odysseus and the Phaeacians (Euryalus)

O.08.236

*HN* 269: quoting and translating part of the verse; limitation of Odysseus’ anger to exclude his host in the context of the analysis of the anger/quarrel between Odysseus and the Phaeacians (Euryalus)

O.08.246-249

*HN* 269: reference; Alcinous’ re-edited list of what the Phaeacians excel in, and the limitation of Odysseus’ anger to exclude his host in the context of the analysis of the anger/quarrel between Odysseus and the Phaeacians (Euryalus)

*HN* 521n11: quoted and translated; comparison of Phaeacians and the Ionians of Asia Minor (in the context of analyzing the Kodrid myth)

O.08.250-253

*HN* 270: quoted and translated; Alcinous’ re-edited list of what the Phaeacians excel in, here singing and dancing, in the context of the analysis of the anger/quarrel between Odysseus and the Phaeacians – and the resolution of the underlying conflict between Odysseus and Alcinous

O.08.252-253

*HN* 521n11: quoted and paraphrased; comparison of Phaeacians and the Ionians of Asia Minor (in the context of analyzing the Kodrid myth)

O.08.253

*HN* 270n167: reference; Alcinous’ re-edited list of what the Phaeacians excel in, here singing and dancing, in the context of the analysis of the anger/quarrel between Odysseus and the Phaeacians – and the resolution of the underlying conflict between Odysseus and Alcinous

O.08.256-369

*HN* 577n138: reference; analysis of the Phaeacians as reflecting the Ionians (and their celebrations in the *Odyssey* as reflecting the Panionia)

O.08.261-265

*HN* 270n167: reference; Alcinous’ re-edited list of what the Phaeacians excel in, here singing and dancing, in the context of the analysis of the anger/quarrel between Odysseus and the Phaeacians – and the resolution of the underlying conflict between Odysseus and Alcinous

O.08.312

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

O.08.362-366

*HN* 344n4: quoted; comparison of the striking fact that Athena simply vanishes once she arrives in Athens with the description of Aphrodite’s activities when she arrives in Paphos, in the context of analyzing the identification of Arete with Athena

O.08.370-380

*HN* 270n167: reference; Alcinous’ re-edited list of what the Phaeacians excel in, here singing and dancing, in the context of the analysis of the anger/quarrel between Odysseus and the Phaeacians – and the resolution of the underlying conflict between Odysseus and Alcinous

*HN* 577n138: reference; analysis of the Phaeacians as reflecting the Ionians (and their celebrations in the *Odyssey* as reflecting the Panionia)

O.08.373

*HN* 253n152, 594n179: reference; analysis of the significance of the names of Phaeacians

O.08.382

*HN* 604n194: quoted and translated; comparison of the inscription on the Dipylon vase with this verse, in the context of discussing the availability of writing at the time the Homeric poems took shape in Ionia

O.08.382-384

*HN* 270: quoted and translated; Alcinous’ re-edited list of what the Phaeacians excel in, here singing and dancing, in the context of the analysis of the anger/quarrel between Odysseus and the Phaeacians – and the resolution of the underlying conflict between Odysseus and Alcinous

O.08.390-391

*HN* 522: quoted and translated; analysis of Phaeacians as representing the Ionians of the dodecapolis (in the context of analyzing the Kodrid myth)

O.08.406-411

*HN* 271: reference; analysis of the anger/quarrel between Odysseus and the Phaeacians and the resolution of the underlying conflict between Odysseus and Alcinous, here Euryalus’ amends to Odysseus

O.08.413-415

*HN* 271: reference; analysis of the anger/quarrel between Odysseus and the Phaeacians and the resolution of the underlying conflict between Odysseus and Alcinous, here Euryalus’ amends to Odysseus

O.08.453

*HN* 381n64: quoted and paraphrased; comment on the comparison of humans to gods with *theōi hōs*, in the context of the analysis of the parallel between Arete and Nausicaa in their identification with Athena

O.08.464-468

*HN* 373n56: quoted and translated; analysis of the application of the word *kourē* to Nausicaa and Athena

*HN* 381: quoted and translated; analysis of the parallel between Arete and Nausicaa in their identification with Athena (their comparisons with a god)

O.08.467

*HN* 381n64: reference; comment on the verse comparing Nausicaa to a god in Odysseus’ speech as repeated in Telemachus’ to Helen at O.15.181, in the context of the analysis of the parallel between Arete and Nausicaa in their identification with Athena

O.08.472

*HN* 552n94: quoting and translating part of the verse; *panēguris* (rather than a royal banquet) as the suitable setting for the performance of the Homeric poems, here specifically Durante’s 1957 argument for it

O.08.499-520

*HN* 576n135: reference; analysis of the performance of epic poetry, here Demodokos’ performing two songs in a day, and so that there might have been two performances of the *Iliad* and the *Odyssey* a day at the *panēguris* at the Panionia

O.08.546-547

*HN* 272: quoted and translated; analysis of Alcinous’ speech at the end of Book 8 that mentions “brothers” and equates Alcinous with Nestor in relation to Odysseus

O.08.556

*HN* 259: reference; analysis of the correspondences of Nestor and Alcinous/Phaeacians, with regard to bringing Odysseus home and back to life (relationship of “mind” and “return”)

O.08.557-562

*HN* 259: reference; analysis of the correspondences of Nestor and Alcinous/Phaeacians, with regard to bringing Odysseus home and back to life

O.08.559

*HN* 259: reference; analysis of the correspondences of Nestor and Alcinous/Phaeacians, with regard to bringing Odysseus home and back to life (relationship of “mind” and “return”)

O.08.566

*HN* 254: quoting and translating part of the verse; analysis of the Phaeacians as created by the *Odyssey* to establish the correspondence with Nestor, and as having no independent existence of their own (and the allusion to their having conveyed many people)

O.08.577-586

*HN* 564n120: quoted and translated; the significance of Alcinous’ question of whether Odysseus lost some companion “equal to a brother” at Troy at the end of the Book/performance

O.08.581-586

*HN* 273: quoted and translated; analysis of Alcinous’ speech at the end of Book 8 that mentions “brothers” and equates Alcinous with Nestor in relation to Odysseus

O.09.001-004

*HN* 564: quoted and translated; analysis of the effectiveness and the dramatic pause between performances with a break between Books 8 and 9

O.09.019-020

*HN* 175n73: quoting and translating part of the verses; characterization of Odysseus in terms of *mētis*

O.09.021-024

*HN* 679n58: quoted and translated; analysis of the allusion to the Odyssey (geography of/around Ithaca) in the *Hom. Hymn to Apollo* 427-429

O.09.060-061

*HN* 42: quoted and translated; analysis of the transformation of the traditional refrain, in which the “return from death” of Odysseus and some of his companions is contrasted with the loss of others, into expressions of “escaping from death”

O.09.062-063

*HN* 40n72: reference; analysis of *asmenos* and its persistence as a participle in a highly traditional two-verse refrain following three deadly encounters during Odysseus’ *nostos* (here, the Ciconians)

O.09.097

*HN* 222n126: quoting and translating part of the verse; analysis of the patterns in the formulaic expression to do with “remembering” or “forgetting” one’s *nostos*

O.09.102

*HN* 222n126: quoting and translating part of the verse; analysis of the patterns in the formulaic expression to do with “remembering” or “forgetting” one’s *nostos*

O.09.265

*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* (or, in this verse at best ambiguous)

O.09.381

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

O.09.410

*HN* 57: quoted and translated; *mētis* as the quality that particularly characterizes Odysseus, here in the Cyclops episode, where *outis*, too, turns into *mētis*

O.09.414

*HN* 57: quoted and translated; *mētis* as the quality that particularly characterizes Odysseus, here in the Cyclops episode, where *outis*, too, turns into *mētis*

O.09.422

*HN* 166n57: reference; analysis of *mētis*, and specifically of “began to weave *mētis*” as implying deception

O.09.466-467

*HN* 43n80: quoted and translated; analysis of the transformation of the traditional refrain, in which the “return from death” of Odysseus and some of his companions is contrasted with the loss of others, into expressions of “escaping from death”

O.09.532-533

*HN* 45n83: translated and quoting part; comparison of Teiresias’ prophecy about Odysseus’ return with other passages on it, and analysis of the loss of the sense “return from death,” replaced by “return home”

O.09.534

*HN* 44-45n83: references, quoted and translated; comparison of Teiresias’ prophecy about Odysseus’ return with other passages on it, and analysis of the loss of the sense “return from death,” replaced by “return home”

O.09.565-566

*HN* 40n72: reference; analysis of *asmenos* and its persistence as a participle in a highly traditional two-verse refrain following three deadly encounters during Odysseus’ *nostos* (here, the Cyclops)

*HN* 43n80: quoted and translated; analysis of the transformation of the traditional refrain in which the “return from death” of Odysseus and some of his companions is contrasted with the loss of others into expressions of “escaping from death”

O.10.120

*HN* 338: reference; analysis of the Giants and their attestations in literature and art, here regarding their being in an intermediate position between men and gods

O.10.131-132

*HN* 42: quoted and translated; analysis of the transformation of the traditional refrain, in which the “return from death” of Odysseus and some of his companions is contrasted with the loss of others, into expressions of “escaping from death”

O.10.133-134

*HN* 40n72: reference; analysis of *asmenos* and its persistence as a participle in a highly traditional two-verse refrain following three deadly encounters during Odysseus’ *nostos* (here, the Laestrygonians)

O.10.138

*HN* 40: reference; analysis of Odysseus’ return in terms of solar myth (the context in which a literal “return from death” seems to have originated), here Circe’s being the daughter of Helios

O.10.190-192

*HN* 40: reference; analysis of Odysseus’ return in terms of solar myth (the context in which a literal “return from death” seems to have originated), here the confusion between east and west regarding Circe’s land

O.10.329

*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*

O.11.104-115

*HN* 44n82: reference; Teiresias’ mentioning only the cattle of Helios as a hardship on Odysseus’ way home (these verses), but Circe’s telling him what we will encounter on the way to the cattle of Helios

O.11.110

*HN* 222n126: quoting and translating part of the verse; analysis of the patterns in the formulaic expression to do with “remembering” or “forgetting” one’s *nostos*

O.11.114

*HN* 43: quoted and translated; comparison of Teiresias’ prophecy with the traditional refrain of *asmenoi ek thanatoio*

O.11.126

*HN* 159n52: quoting and translating part; analysis of the formulaic phrase *oude se lēsei* and its connection to a coded message that needs interpretation (*ainos*)

*HN* 170n64: quoted and translated; analysis of the formulaic phrase *oude se lēsei* and its connection to a coded message that needs interpretation (*sēma*)

O.11.225-227

*HN* 241n141: quoted and translated; a comment on Epikaste in the catalogue of heroines as articulating clearly the purpose of the catalogue to present the mothers of heroes and their sons

O.11.227

*HN* 302: translating part of the verse; contrary to the case of Epikaste, who is introduced as the mother of a hero, other heroines in the catalogue are said to be “daughters and wives” of heroes

O.11.235-236

*HN* 248: quoted and translated; analysis of the similarities between the genealogies of Neleus and Nausithoos

O.11.235-239

*HN* 236: quoted and translated; analysis of the catalogue of heroines in O.11 to elucidate the twin myth regarding Nestor, and here also of Neleus as a twin and a city-founder

O.11.235-259

*HN* 19: reference; analysis of the twins in Nestor’s family, here Neleus and Pelias, whom Nestor and Periklymenos reflect

O.11.235-327

*HN* 306-309: quoted and translated; visual representation of the catalogue of heroines with interpolations removed to show its bipartite structure

*HN* 314-317: quoted and translated; visual representation of the catalogue of heroines with interpolations

O.11.238-242

*HN* 278: quoted and translated; comparison of the passage on Tyro in the catalogue of heroines with the Hesiodic treatment of the same myth, in the context of analyzing the interpolations in the catalogue

O.11.240

*HN* 278, 279: references; comparison of the passage on Tyro in the catalogue of heroines with the Hesiodic treatment of the same myth, in the context of analyzing the interpolations in the catalogue

O.11.240-253

*HN* 236: quoted and translated; analysis of the catalogue of heroines in O.11 to elucidate the twin myth regarding Nestor, and here also of Neleus as a twin and a city-founder

*HN* 281: reference; cutting these verses (as an interpolation) based on comparison with the Hesiodic version of Tyro’s tale

O.11.243-244

*HN* 279: quoted and translated; comparison of the passage on Tyro in the catalogue of heroines with the Hesiodic treatment of the same myth, in the context of analyzing the interpolations in the catalogue

O.11.246-253

*HN* 279: quoted and translated; comparison of the passage on Tyro in the catalogue of heroines with the Hesiodic treatment of the same myth, in the context of analyzing the interpolations in the catalogue

O.11.249-250

*HN* 280: quoted and translated; comparison of the passage on Tyro in the catalogue of heroines with the Hesiodic treatment of the same myth, in the context of analyzing the interpolations in the catalogue

*HN* 281n177: reference; comparison of the passage on Tyro in the catalogue of heroines with the Hesiodic treatment of the same myth, in the context of analyzing the interpolations in the catalogue, and the direction of borrowing or common tradition underlying both

*HN* 320n222: translated; comment on these words as having Peisistratos as their object, in the context of analyzing Poseidon as the progenitor of the Neleids

O.11.251

*HN* 281n177: reference; comparison of the passage on Tyro in the catalogue of heroines with the Hesiodic treatment of the same myth, in the context of analyzing the interpolations in the catalogue, and the direction of borrowing or common tradition underlying both (here, specifically Page’s 1995 argument)

O.11.254

*HN* 33n54: quoting end of the verse; analysis of the attestations of Neleus and associated patronymics in Homer and the developments regarding use the Aeolic and non-Aeolic forms of the name, and, in this verse, the possibility to recast *Nēlēa* as *Neelaon*

O.11.254-257

*HN* 19: quoted and translated; analysis of the twins in Nestor’s family, here Neleus and Pelias, whom Nestor and Periklymenos reflect

*HN* 237: quoted and translated; analysis of the catalogue of heroines in O.11 to elucidate the twin myth regarding Nestor, and here also of Neleus as a twin and a city-founder

O.11.255

*HN* 19n23: reference; comment on the phrase *theraponte Dios* applied to Neleus and Pelias as implying that they were both kings

O.11.258-259

*HN* 20: quoted and translated; analysis of the twins in Nestor’s family, here Melampus and Bias, and their importance for the myth of Nestor and Periklymenos

*HN* 237: quoted and translated; analysis of the catalogue of heroines in O.11 to elucidate the twin myth regarding Nestor, and here also of Neleus as a twin and a city-founder

O.11.260-265

*HN* 238: quoted and translated; analysis of Neleus’ contrasting with the pair of twins Amphion and Zethos in the catalogue of heroines in O.11

O.11.266-268

*HN* 239: quoted and translated; analysis of Heracles as (implicitly) a twin, in the catalogue of heroines in O.11, and so a connection with Nestor

O.11.266-270

*HN* 299: quoted and translated; analysis of the passage on Megara as an interpolation in the catalogue of heroines in O.11

O.11.271-272

*HN* 302: quoted and translated; analysis of all but these verses as an interpolation to the passage on Epikaste in the catalogue of heroines in O.11

O.11.272

*HN* 302n211: quoting and translating part of the verse; comment on *mega ergon* (here, of Epikaste’s incest with Oedipus) as having a negative connotation in the *Odyssey*

O.11.274-276

*HN* 303n213: quoted and translated, reference to 274; analysis of the addition to the Oedipus passage in the catalogue of heroines in O.11 as containing nothing that is *per se* un-Homeric, but rather conforming with the earlier legend of Oedipus’ staying in Thebes after the discovery of the incest

O.11.277-280

*HN* 303n213: quoted and translated; analysis of the addition to the Oedipus passage in the catalogue of heroines in O.11 as containing nothing that is *per se* un-Homeric, but rather conforming with the earlier legend of Oedipus’ staying in Thebes after the discovery of the incest

O.11.281-286

*HN* 227: quoted and translated; analysis of Nestor’s (name’s) occurrences in the *Odyssey*, and of the twin myth regarding him as it emerges from comparison with other twins in the catalogue of heroines in O.11

O.11.285-287

*HN* 9: quoted and translated; analysis of the discrepancy regarding the number of sons Neleus had in the *Iliad* (12) and the *Odyssey* (3)

O.11.286

*HN* 13: reference; correspondence of a verse in the Hesiodic catalogue of Tyro’s sons and this verse, in the context of the analysis of the discrepancy regarding the number of sons Neleus had in the *Iliad* (12) and the *Odyssey* (3)

O.11.287

*HN* 233n137: quoted and translated; comparison of Pero in the catalogue of heroines in O.11. with Helen in *Cypria* fr. 7.1 Allen (*thauma brotoisi*)

*HN* 366n47: quoting part of the verse; comment on the use of *thauma idesthai* of Arete and comparison here with Pero, the only other person besides Arete who is called *thauma*, in the context of the analysis of Arete’s identification with Athena Polias

O.11.287-290

*HN* 230: quoted and translated; analysis of the twin myth regarding Nestor as it emerges from comparison with other twins in the catalogue of heroines in O.11, here also on Pero as an analogue for Helen and Melampus’ wooing her for Bias

*HN* 289: quoted and translated; analysis of the interpolations in the catalogue of heroines in O.11, here regarding Chloris and Pero

O.11.289

*HN* 289: reference; comment on the unusual enjambment starting off the story of Melampus’ wooing Pero for his brother, in the context of the analysis of the interpolations in the catalogue of heroines in O.11, here regarding Chloris and Pero

O.11.290

*HN* 232: reference; comment on *Phulakē* ‘prison,’ the place where Melampus is kept on his quest to win the cattle of Iphiklos

*HN* 232n134: reference; “Apollodorus’” reconciling of the discrepancy of the name of the person whose cattle Melampus is to win, in this verse Iphiklos, in O.15.231 Phulakos

O.11.291

*HN* 290: reference; comment on the unusual enjambment starting off the story of Melampus’ wooing Pero for his brother compared with Hesiod fr. 37.1-2 MW, in the context of the analysis of the interpolations in the catalogue of heroines in O.11, here regarding Chloris and Pero

O.11.291-297

*HN* 230: quoted and translated; analysis of the twin myth regarding Nestor as it emerges from comparison with other twins in the catalogue of heroines in O.11, here also on Pero as an analogue for Helen and Melampus’ wooing her for Bias

*HN* 289: quoted and translated; comment on the unusual enjambment starting off the story of Melampus’ wooing Pero for his brother, in the context of the analysis of the interpolations in the catalogue of heroines in O.11, here regarding Chloris and Pero

O.11.292-293

*HN* 294: quoted and translated; comparison of the juxtaposition of abstract and concrete in these verses with a similar phenomenon in O.15.233, and argument that the interpolation in the catalogue of heroines in O.11 in the story of Pero had O.15 as one of its sources

O.11.297

*HN* 20n25: quoting and translating part of the verse; comment on Melampus’ use of prophecy as mentioned in O.11 but not in the O.15 account of his story

*HN* 291: quoting and translating part of the verse; analysis of the interpolations in the catalogue of heroines in O.11, here regarding the interpolator’s borrowing from sources other than Hesiod in the Pero passage

O.11.298-304

*HN* 78: quoted and translated; analysis of the Dioskouroi as examples of the twin myth, and here, comparison of this passage, where they are portrayed more like heroes than gods, with Pindar *Nemean* 10.55-57 and I.03.243-244

*HN* 228: quoted and translated; analysis of the twin myth regarding Nestor as it emerges from comparison with other twins in the catalogue of heroines in O.11, here the Dioskouroi

O.11.299

*HN* 75n161, 79n177: references; identification of the Dioskouroi also as sons of Tyndareus, even though they have different fathers (comparison with the twins in *Rig Veda*)

O.11.300

*HN* 75n162: quoted and translated in part; Polydeuces’ and Castor’s epithets, in the context of analyzing the differentiating characterizations of the twins

*HN* 84: transliterated; analysis of the distinction between the mortal and the immortal twin in Greek, Indic, and Indo-European myth

O.11.302

*HN* 79n177: paraphrased; identification of the Dioskouroi also as sons of Tyndareus, though Zeus’ role as father implied in this verse, even though they have different fathers (comparison with the twins in *Rig Veda*)

O.11.304

*HN* 79n177: translated; analysis of the status of the Dioskouroi, here represented as heroes rather than gods

O.11.305-308

*HN* 234: quoted and translated; analysis of the twin myth regarding Nestor as it emerges from comparison with other twins in the catalogue of heroines in O.11, here the Aloadai, and that the issue is the life and death of the twins

*HN* 301: quoted and translated; analysis of the interpolation in the passage on the Aloadai and that it was originally only these four verses

O.11.309-320

*HN* 234: quoted and translated; analysis of the twin myth regarding Nestor as it emerges from comparison with other twins in the catalogue of heroines in O.11, here the Aloadai, and that the issue is the life and death of the twins

O.11.321-325

*HN* 295: quoted and translated; analysis of the interpolation in the catalogue of heroines in O.11, here the passage on Attic myth, on Ariadne

*HN* 323n229: reference; comment on the interpolator’s not using the Hesiodic version of Ariadne’s fate (and West’s 1966 comment on it)

O.11.323

*HN* 296: quoting and translating part of the verse; the reference in this verse as a “signature” that seems to be a deliberate hint to give away the interpolator in the passage on the Attic myth

O.11.325

*HN* 296: quoted and translated; analysis of the interpolation in the catalogue of heroines in O.11, here the passage on Attic myth, on Ariadne

O.11.326-327

*HN* 297: quoted and translated; analysis of the final passage of the original catalogue of heroines in O.11 and its having an expansion for the third heroine listed, Eriphyle, similarly to what happens with Ariadne in the interpolation on Attic myth

O.11.328-329

*HN* 241n141: quoted and translated; comment on the catalogue of heroines as explicitly introduced and closed as presenting the wives and daughters of heroes, but the real purpose of the catalogue is to present the mothers of heroes and their sons

O.11.328-330

*HN* 297: quoted and translated; analysis of the conclusion of the catalogue (that Odysseus could not go on to name all whom he saw) and comparison of the final passage on three heroines of the original catalogue of heroines in O.11 with the interpolated one on the Attic heroines

O.11.328-332

*HN* 242: quoted and translated; analysis of Odysseus’ encountering the heroines in the underworld as putting him face to face with Nestor’s myth, and his pause at the end of the catalogue of heroines as stopping his *nostos* and from then, the burden of bringing Odysseus home shifting from Nestor to the Phaeacians

O.11.329

*HN* 302: translating part of the verse; contrary to the case of Epikaste, who is introduced as the mother of a hero, other heroines in the catalogue are said to be “daughters and wives” of heroes

O.11.333-341

*HN* 242: quoted and translated; analysis of Odysseus’ pause at the end of the catalogue of heroines as stopping his *nostos* and the responses of Arete, Ekheneos and Alcinous to him, and from then on, the burden of bringing Odysseus home shifting from Nestor to the Phaeacians, Alcinous in particular

O.11.340-341

*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*)

O.11.344-346

*HN* 243: quoted and translated; analysis of Odysseus’ pause at the end of the catalogue of heroines as stopping his *nostos* and the responses of Arete, Ekheneos and Alcinous to him, and from then on, the burden of bringing Odysseus home shifting from Nestor to the Phaeacians, Alcinous in particular

O.11.348-353

*HN* 243: quoted and translated; analysis of Odysseus’ pause at the end of the catalogue of heroines as stopping his *nostos* and the responses of Arete, Ekheneos and Alcinous to him, and from then on, the burden of bringing Odysseus home shifting from Nestor to the Phaeacians, Alcinous in particular

O.11.350-351

*HN* 243n142: references; analysis of the change of the day of Odysseus’ departure from Scheria and scholarship on the issue and this verse

O.11.352-353

*HN* 258: quoted and paraphrased; analysis of Alcinous’ corresponding to Nestor and the function of “homebringing,” not Arete, who has nothing to do with Nestor and his family

O.11.370-372

*HN* 275: reference; analysis of the end of O.08 and O.11 as working together, where in the first Alcinous asks Odysseus if he lost a wise companion at Troy, and O.11 as answering that question by presenting Nestor’s twin myth in the catalogue of heroines, and Alcinous’ question as taken up again in these verses when he asks if Odysseus saw companions who died at Troy in the underworld to motivate him to complete his tale

O.11.467-468

*HN* 208n108: reference; comment on Achilles, Patroclus, and Antilochus as occurring together in the *Odyssey*, and the parallel between Patroclus and Antilochus in their closeness to Achilles (in the context of analyzing Achilles’ proposal to deny Antilochus his victory as an allusion to his death at Troy)

O.11.500

*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 – but with “defending the Argives” as modifying the subject, and so identifying *laos* as the enemy

O.11.518

*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 – but with “defending the Argives” as modifying the subject, and so identifying *laos* as the enemy

O.11.602-604

*HN* 323, 325, 325n236: quoted and translated, references; analysis of the alleged interpolation in the Peisistratean recension of Homer (604 borrowed from Hesiod, this whole passage as interpolated into the *Odyssey* by Onomakritos), here the passage about Heracles whom Odysseus encounters in the underworld

*HN* 326: reference; Onomakritos (or someone like him) as the interpolator of the six passages in the catalogue of heroines in O.11

O.11.604

*HN* 321n225: reference; evidence for the Peisistratean recension, here interpolations of a single verse, such as this one

*HN* 323-325, 325n238: references; analysis of the alleged interpolation in the Peisistratean recension of Homer (this verse borrowed from Hesiod and interpolated into the *Odyssey* by Onomakritos), here the passage about Heracles whom Odysseus encounters in the underworld

O.11.631

*HN* 321n225: reference; evidence for the Peisistratean recension, here interpolations of a single verse, such as this one

*HN* 322, 322n228: references; analysis of the Peisistratean recension and Plutarch’s account of Hereas’ charge of Peisistratos’ interpolating this verse

*HN* 326n239: reference; Hereas’ charge (according to Plutarch *Theseus* 20.2) that Peisistratos added this verse as not implying that Peisistratos himself composed the verse

O.12.001-004

*HN* 40n75: reference; Circe’s association with the dawn, and east and west, in the context of analyzing the solar myth and the refrain including *asmenoi ek thanatoio* in Odysseus’ adventures

O.12.022

*HN* 40n73: transliterating and translating *disthanees*; sense that the encounter is with death in Odysseus’ adventures, in the context of analyzing the solar myth and the refrain including *asmenoi ek thanatoio* in Odysseus’ adventures

O.12.035

*HN* 44n82: reference; Teiresias’ mentioning only the cattle of Helios as a hardship on Odysseus’ way home, but Circe’s telling him what we will encounter on the way to the cattle of Helios

O.12.037-038

*HN* 28n38: reference; comparison of this passage where a god will remind Odysseus with O.03.026-028, in the context of analysis of the names Mentor and Mentes and their articulating Athena’s role in relation to Telemachus in the *Odyssey* (instilling *menos* and reminding)

O.12.039-126

*HN* 44n82: reference; Teiresias’ mentioning only the cattle of Helios as a hardship on Odysseus’ way home, but Circe’s telling him what we will encounter on the way to the cattle of Helios

O.12.127-130

*HN* 41n76: reference; analysis of the features of a “return from death” in a solar context in the Cyclops episode (here, comparison with Helios’ cattle and sheep), in the context of analyzing the solar myth and the refrain including *asmenoi ek thanatoio* in Odysseus’ adventures

O.12.137

*HN* 222n126: quoting and translating part of the verse; analysis of the patterns in the formulaic expression to do with “remembering” or “forgetting” one’s *nostos*

O.12.139-141

*HN* 44n82: reference; Teiresias’ mentioning only the cattle of Helios as a hardship on Odysseus’ way home, but Circe’s telling him what we will encounter on the way to the cattle of Helios

O.12.211-212

*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*

O.12.389-390

*HN* 180n77: reference; Homeric evidence for Odysseus’ incurring Athena’s wrath (conflict of traditions regarding how he came to Kalypso’s island) in the context of the analysis of the Achaeans’ *nostos* and especially those who did not achieve it

O.13.001-004

*HN* 566: quoted and translated; comparison of the Phaeacian audience (of Odysseus’ story) with the Homeric audience of the *Odyssey*

O.13.027-028

*HN* 576n135: reference; analysis of the performance of epic poetry, here Demodokos’ performing two songs in a day, and so that there might have been two performances of the *Iliad* and the *Odyssey* a day at the *panēguris* at the Panionia

O.13.059-062

*HN* 350: quoted and translated; Odysseus’ explicitly recognizing Arete as mortal as he says his farewells, in the context of analyzing Arete’s hidden identity as Athena Polias

O.13.078-080

*HN* 259: quoted and translated; analysis of Phaeacians’ and Nestor’s role in Odysseus’ “homebringing” and “bringing back to life” (here, Phaeacians’ passengers’ sleep)

O.13.080

*HN* 54: transliterating and translating part of the verse; analysis of Alcinous’ name and this verse representing Odysseus’ return home as also a return to life

*HN* 256n157: reference; analysis of the Phaeacians as conveyors of passengers, here comparison of their conveying Rhadamanthys and Odysseus (and his death-like state on their ship)

O.13.081

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

O.13.081-085

*HN* 731n163: quoted and translated; the only mention of a four-horse chariot in the *Odyssey*, simile comparing the Phaeacians’ ship to one

O.13.093-095

*HN* 260n163: quoted and translated; Odysseus’ *nostos* as a “return to light” as well as a “return to life” since the Phaeacian ship reaches Ithaca at dawn

O.13.172-177

*HN* 257: reference; analysis of the Phaeacians as created by the *Odyssey* and the poem’s also ending their function as escorts with Odysseus

O.13.174

*HN* 254: quoting and translating part of the verse; analysis of the Phaeacians as created by the *Odyssey* to establish the correspondence with Nestor, and as having no independent existence of their own (and the allusion to their having conveyed many people)

O.13.180-181

*HN* 257: quoted; analysis of the Phaeacians as created by the *Odyssey* and the poem’s also ending their function as escorts with Odysseus

O.13.181-187

*HN* 257: reference; analysis of the Phaeacians as created by the *Odyssey* and the poem’s also ending their function as escorts with Odysseus

O.13.187

*HN* 257: reference; analysis of the Phaeacians as created by the *Odyssey* and the poem’s also ending their function as escorts with Odysseus

*HN* 259: reference; analysis of Phaeacians’ and Nestor’s role in Odysseus’ “homebringing” and “bringing back to life” (here, Phaeacians’ passengers’ sleep)

O.13.231

*HN* 381n64: quoted and paraphrased; comment on the comparison of humans to gods with *theōi hōs*, in the context of the analysis of the parallel between Arete and Nausicaa in their identification with Athena

O.13.275

*HN* 681n60: quoted and translated; *Hom. Hymn to Apollo* as adaptation of this verse and O.24.431, on which O.15.298 draws

O.13.299-302

*HN* 369n51: quoted and translated; analysis of Athena’s management of Odysseus’ encounter with the Phaeacians

O.13.340

*HN* 44-45n83: references, quoted and translated; comparison of Teiresias’ prophecy about Odysseus’ return with other passages on it, and analysis of the loss of the sense “return from death,” replaced by “return home”

O.13.393

*HN* 159n52: quoting and translating part; analysis of the formulaic phrase *oude se lēsei* and its connection to a coded message that needs interpretation (*ainos*)

O.14.156-157

*HN* 557n104: quoted and translated; analysis of passages in the *Iliad* that (can) allude to the *Odyssey*, with these lines as an example of that, anticipated by I.09.312-313

O.14.216

*HN* 376n59: reference; analysis of Athena’s *tharsos* (here, her and Ares’ giving it to Odysseus)

O.15.003

*HN* 221: reference; this verse as a virtual gloss on the name *Mentōr*

*HN* 222n126: quoting part of the verse; analysis of the patterns in the formulaic expression to do with “remembering” or “forgetting” one’s *nostos*

O.15.160-173

*HN* 213: reference; analysis of Menelaus’ hesitancy and his being a follower, here of Helen, at Sparta

O.15.168ff.

*HN* 611n209: reference; comparison of Stesichorus’ *Nostoi* and this passage, in the context of analyzing the spreading of and interest in the Homeric poems beyond the Panionia

O.15.181

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

O.15.186-187

*HN* 751: quoted and translated; analysis of the location of Phērai

O.15.195-198

*HN* 218: quoted and translated; analysis of the reversal of Nestor’s and Odysseus’ relationship in the case of their sons, Peisistratos and Telemachus, and the persistence of the anger of Nestor even here

O.15.206-207

*HN* 218: reference; analysis of the reversal of Nestor’s and Odysseus’ relationship in the case of their sons, Peisistratos and Telemachus, and the persistence of the anger of Nestor even here

O.15.211-214

*HN* 218: quoted and translated; analysis of the reversal of Nestor’s and Odysseus’ relationship in the case of their sons, Peisistratos and Telemachus, and the persistence of the anger of Nestor even here

O.15.214

*HN* 265n166: quoting and translating part of the verse; analysis of the transference of Nestor’s anger from one context to another, here from the quarrel of Nestor and Odysseus on Tenedos to Nestor’s against Telemachus if he simply bypasses Nestor on his way to Ithaca

O.15.225-238

*HN* 20: reference; in the context of the analysis of the twins in Nestor’s family, here Melampus and Bias, and their importance for the myth of Nestor and Periklymenos

O.15.226-228

*HN* 292: reference; analysis of the fuller account of Melampus and his descendants, in comparison with the briefer version in the catalogue of heroines in O.11

O.15.226-255

*HN* 292: reference; analysis of the fuller account of Melampus and his descendants, in comparison with the briefer version in the catalogue of heroines in O.11

O.15.227

*HN* 292: reference; analysis of the fuller account of Melampus and his descendants, in comparison with the briefer version in the catalogue of heroines in O.11

O.15.228-231

*HN* 292: quoted and translated; analysis of the fuller account of Melampus and his descendants, in comparison with the briefer version in the catalogue of heroines in O.11

O.15.228-239

*HN* 231: quoted and translated; analysis of the twin myth regarding Nestor as it emerges from comparison with other twins in the catalogue of heroines in O.11, here on Pero as an analogue for Helen and Melampus’ wooing her for Bias and comparison with the story of his winning Pero as told in O.15

*HN* 292: reference; analysis of the fuller account of Melampus and his descendants, in comparison with the briefer version in the catalogue of heroines in O.11

O.15.231

*HN* 232n134: reference; “Apollodorus’” reconciling of the discrepancy of the name of the person whose cattle Melampus is to win, in this verse Iphiklos, in O.15.231 Phulakos

O.15.231-234

*HN* 293: quoted and translated; analysis of the fuller account of Melampus and his descendants, in comparison with the briefer version in the catalogue of heroines in O.11

O.15.232

*HN* 294: quoted and translated; comparison of the juxtaposition of abstract and concrete in these verses with a similar phenomenon in O.11.292-293, and argument that the interpolation in the catalogue of heroines in O.11 in the story of Pero had O.15 as one of its sources

O.15.235-239

*HN* 293: quoted and translated; analysis of the fuller account of Melampus and his descendants, in comparison with the briefer version in the catalogue of heroines in O.11

O.15.236

*HN* 232: reference; comment on *Phulakē* ‘prison,’ the place where Melampus is kept on his quest to win the cattle of Iphiklos

O.15.238-242

*HN* 20n26: reference; analysis of the twins in Nestor’s family, here Melampus and Bias, and their importance for the myth of Nestor and Periklymenos (the former staying together, the latter separating)

O.15.254

*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*

O.15.272-273

*HN* 491: quoting and translating part of the verse; in the context of discussing possible Athenian expansions to the Iliad and the Odyssey, here specifically regarding Solon’s efforts to restrain clan behavior by a rule of law and references to in-clan strife in the *Odyssey*

O.15.292-294

*HN* 679: quoted and translated; analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems, here specifically its virtually quoting from these verses 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

*HN* 682: quoted and translated; the original form of the passage on Telemachus’ voyage, including this passage

O.15.293-294

*HN* 680: reference; analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems, here specifically its virtually quoting from these verses 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

O.15.294

*HN* 683n63: reference; analysis of the several changes of subject in O.15.292-300

O.15.295

*HN* 681: quoted and translated; this verse as not in the manuscripts, but quoted by Strabo to support his argument that the Homeric Pylos is in Triphylia

*HN* 682: reference; the original form of the passage on Telemachus’ voyage, omitting this verse

*HN* 682n61: reference; analysis of Strabo’s quoting this verse and his presentation of the geography

*HN* 682n62: references; analysis of Strabo’s tradition that provided this verse

*HN* 683n63: reference; analysis of the several changes of subject in O.15.292-300

*HN* 755: reference; analysis of Diggle’s and Matthews’ solution to the problems in O.15.295-300

O.15.295-298

*HN* 758: reference; analysis of Diggle’s and Matthews’ solution to the problems in O.15.295-300

O.15.295-300

*HN* 755, 756: references; analysis of Diggle’s and Matthews’ solution to the problems in O.15.295-300

O.15.296

*HN* 683n63: reference; analysis of the several changes of subject in O.15.292-300

*HN* 755, 756: references; analysis the problems raised regarding the time it would take for Telemachus to travel to/from Pylos and whether it therefore was Triphylian or Messenian Pylos, and of Diggle’s and Matthews’ solution to the problems in O.15.295-300

O.15.296-297

*HN* 682: quoted and translated; the original form of the passage on Telemachus’ voyage, including this passage

O15.296-300

*HN* 673: reference; analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems and the controversy over the location of Pylos (Telemachus’ voyage)

*HN* 674: quoted and translated; argument that there was originally no mention of Elis in these verses and the looseness with which Elis was added to the passage, 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

O.15.297

*HN* 673: reference; analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems and the controversy over the location of Pylos, and only Aristarchus and Strabo naming Pheai in this verse on Telemachus’ voyage

*HN* 674: reference; the substitution of Pherai for Pheai in *Odyssey* 15.297 by those who sought to put Pylos in Elis, 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

*HN* 678: reference, quoted; analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems, here specifically its using the same language as in this verse in HHApollo.427, in the context of the analysis of the controversy over Telemachus’ route home and whether Pherai/Pheai was on the way

*HN* 678n57: reference; comment on the variation in this verse, *epeigomenē* being the usual reading, but Strabo quoting it with *agallomenē* which is in the *Hom. Hymn to Apollo*

*HN* 680: reference; analysis of engagement of the *Hom. Hymn to Apollo* with the Homeric poems, here specifically its virtually quoting from these verses 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

*HN* 681: reference, quoted and translated; the *Odyssey*’s defending itself against the place name Pherai by adding Elis to the route

*HN* 683n63: reference; analysis of the several changes of subject in O.15.292-300

*HN* 714: reference; comment on the entire manuscript tradition on this verse as following the Spartan version of Telemachus’ voyage home from Pylos, in the context of analyzing the contest as to the location of Homeric Pylos

*HN* 715n133: reference; Visser’s 1997 argument that there must have been a different Pheia in Arcadia in comparing I.07.133-135 and this verse

*HN* 716: reference; presence of Pheia in I.07.135 and its absence in the manuscript tradition of O.15.297 to be viewed together, in the context of the 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* 755: quoting part of the verse; analysis the problems raised regarding the time it would take for Telemachus to travel to/from Pylos and whether it therefore was Triphylian or Messenian Pylos

O.15.298

*HN* 681: quoted and translated; the *Odyssey*’s defending itself against the place name Pherai by adding Elis to the route

*HN* 682: reference; the original form of the passage on Telemachus’ voyage, omitting this verse

*HN* 755: reference; analysis of Diggle’s and Matthews’ solution to the problems in O.15.295-300

O.15.299

*HN* 683n63: reference; analysis of the several changes of subject in O.15.292-300

*HN* 755: reference; analysis of Diggle’s and Matthews’ solution to the problems in

O.15.295-300

O.15.299-300

*HN* 682: quoted and translated; the original form of the passage on Telemachus’ voyage, including this passage

*HN* 683n63: reference; analysis of the several changes of subject in O.15.292-300

O.15.300

*HN* 47, 47n89: quoted and translated, references; analysis of this verse as an adaptation of O.18.265, and *nesei* in the latter as originally meaning “will bring back from death”

*HN* 755: reference; analysis of Diggle’s and Matthews’ solution to the problems in O.15.295-300

O.15.404

*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

O.15.407-411

*HN* 253n153: reference; analysis of the kind of death that Apollo’s and Artemis’ arrows bring, in this passage natural death by old age, in the context of analyzing Rhexenor (the Phaeacian) and his death

O.15.495

*HN* 755: reference; analysis of Diggle’s and Matthews’ solution to the problems in O.15.295-300

O.15.495-496

*HN* 755: reference; analysis the problems raised regarding the time it would take for Telemachus to travel to/from Pylos and whether it therefore was Triphylian or Messenian Pylos

O.15.520

*HN* 381n64: quoted and paraphrased; list of/analysis of passages where humans are likened to gods, here with *isos … theōi*

O.16.227-228

*HN* 255n155: quoted and translated; the allusion to the Phaeacians’ having conveyed many people as maintained also in this passage, in the context of the analysis of the Phaeacians as created by the *Odyssey* to establish the correspondence with Nestor, and as having no independent existence of their own

O.16.241-242

*HN* 193: quoted and translated; analysis of *epiphroni boulēi* as characterizing Odysseys (also in these verses about him) more than Nestor, who then is characterized by *nooi* (O.03.128), suggesting a division of their likemindedness, in the context of analyzing O.03.126-129)

O.16.377

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

O.16.468

*HN* 581n146: reference; in the context of the analysis of the derivation and interpretation of Homeros’ name

O.16.481

*HN* 566: reference; analysis of the segments of the Homeric poems and the effectiveness of the breaks in performance (one such segment ending at this point)

O.17.001

*HN* 566n122: reference; comment on the span of time covered by the segment this verse starts, in the context of the analysis of the segments of the Homeric poems and the effectiveness of the breaks in performance

O.18.157

*HN* 565n121: reference; transition to a new subject by way of a demonstrative pronoun, in the context of analyzing the beginnings of segments

O.18.157-160

*HN* 565n121: quoted and translated; transition to a new subject by way of a demonstrative pronoun, in the context of analyzing the beginnings of segments

O.18.259-260

*HN* 37: quoted and translated; analysis of the verb *neein* (and in this passage, *aponeesthai*), actually occurring in Homer but disguised as something else

O.18.261-264

*HN* 37: reference; in the context of the analysis of the verb *neein* (and in this passage, *aponeesthai*), actually occurring in Homer but disguised as something else

O.18.265

*HN* 37: quoted and translated; analysis of the verb *neein*, actually occurring here in Homer but disguised as something else, *m’anesei*, and argument that it masks *me nesei*

*HN* 38: reference; the problem of when *nesei* was replaced by *anesei*

*HN* 38n66: reference; analysis of *anesei* and its unsatisfactory meaning in this passage

*HN* 45: quoted and translated, reference; reconstruction of the verse with *nesei*, and comparison with the traditional refrain with *asmenoi* (and Teiresias’ prophecy to Odysseus in the underworld with *neiai* (O.11.114)

*HN* 46, 46n87: references; indirect evidence that *me nesei* in this verse once meant “will bring me back to life”, analysis of *ē ken halōō*

*HN* 47, 47n89, 48n89: references; analysis of O.15.300 as an adaptation of O.18.265, *halōnai*,and *nesei* in the latter as originally meaning “will bring back from death”

*HN* 48, 182n78: references; analysis of the change of the meaning of *nesei* from “bring back to life” to “bring home” and the Homeric poet’s understanding of the name Nestor

O.19.031-043

*HN* 363: quoted and translated; analysis of the transformation of Athena Polias from the figure who spun wool to a partially armed goddess seated by a lamp, and the lamp of Athena in this passage as connected to this Athenian representation of the goddess

*HN* 490: reference; in the context of discussing possible Athenian expansions to the *Iliad* and the *Odyssey*, here Athena’s lamp

O.19.279

*HN* 555n100: reference; comparison of the Phaeacians and Demodokos with the Ionians and Homer in *Hom. Hymn to Apollo*

O.19.325-328

*HN* 192n89: quoted and translated; the parallel of *noon kai epiphrona mētin* describing Penelope in this passage and *noōi kai epiphroni boulēi* in O.03.128 describing Nestor’s and Odysseus’ likemindedness (the only parallel in Homer)

O.19.403-404

*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”

O.20.020-021

*HN* 57: quoted and translated; analysis of *mētis* as the quality that particularly characterizes Odysseus

O.20.054

*HN* 566n122: reference; comment on the span of time covered by the segment O.17.001 starts, in the context of the analysis of the segments of the Homeric poems and the effectiveness of the breaks in performance

O.20.071

*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

O.20.072

*HN* 368n49: quoted; analysis of Athena as the goddess of *erga*, in the context of analyzing Arete’s identification with Athena and her and her maidservants’ skills in weaving

O.20.091

*HN* 566n122: reference; comment on the span of time covered by the segment O.17.001 starts, in the context of the analysis of the segments of the Homeric poems and the effectiveness of the breaks in performance

O.20.091-092

*HN* 566n122: references; comment on the span of time covered by the segment O.17.001 starts, in the context of the analysis of the segments of the Homeric poems and the effectiveness of the breaks in performance

O.20.390-394

*HN* 567: quoted and translated; the analysis of the segments of the Homeric poems and the effectiveness of the breaks in performance, this one ending on a note of high suspense anticipating the slaughter of the suitors, which can be called *phonos* (see O.21.001-004)

O.21.001-002

*HN* 565n121: quoted and translated; transition to a new subject by way of a demonstrative pronoun, in the context of analyzing the beginnings of segments

O.21.001-004

*HN* 567: quoted and translated; the analysis of the segments of the Homeric poems and the effectiveness of the breaks in performance, this one starting the final segment, the slaughter of the suitors, even called *phonos* here

O.21.011-014

*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

O.21.013-016

*HN* 750: quoted and translated; analysis of the location of Phērai

O.21.018-019

*HN* 731n161: quoted and translated; comparison with I.11.697, in the context of the analysis of the problems in the line (its weakness as *triēkosia* has no noun to modify)

O.22.131-134

*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 the suitor Agelaos’ summoning the *laos* in this passage

O.22.226-235

*HN* 28n39: quoting and translating part; analysis of the meaning of the name *Mentor* and the character’s function in the *Odyssey*

O.22.233-235

*HN* 28n39: quoted and translated; analysis of the meaning of the name *Mentor* and the character’s function in the *Odyssey*

O.22.241-254

*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 the suitor Agelaos’ summoning the *laos* in this passage

O.24.015-016

*HN* 208n108: reference; comment on Achilles, Patroclus, and Antilochus as occurring together in the *Odyssey*, and the parallel between Patroclus and Antilochus in their closeness to Achilles (in the context of analyzing Achilles’ proposal to deny Antilochus his victory as an allusion to his death at Troy)

O.24.050-052

*HN* 227n128: reference; comment on Nestor’s last appearance in the *Odyssey*, and its looking like a conscious variation on I.02, Agamemnon’s testing the army

O.24.076-078

*HN* 601n189: reference; the parallel between Patroclus and Antilochus in their closeness to Achilles and the relative age of their traditions, in the context of analyzing the age of the tradition of the old Nestor (as in the *Iliad* and the *Odyssey*)

O.24.076-079

*HN* 208: quoted and translated; the parallel between Patroclus and Antilochus in their closeness to Achilles, in the context of analyzing the suggestion of Antilochus’ fate in the chariot race in I.23

O.24.078-079

*HN* 601n189: translated; the parallel between Patroclus and Antilochus in their closeness to Achilles and the relative age of their traditions, in the context of analyzing the age of the tradition of the old Nestor (as in the *Iliad* and the *Odyssey*)

O.24.096

*HN* 178n75: reference; comment on Agamemnon’s death *en nostōi*, in comparing his and Ajax’ failed *nostōi* and their particular relevance to Odysseus’ *nostos* (surviving Poseidon’s attack and overcoming rivals for his wife)

O.24.423

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

O.24.428

*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*

O.24.431

*HN* 681n60: quoted and translated; *Hom. Hymn to Apollo* (on which O.15.298 draws) as adaptation of this verse and O.13.275

O.24.441

*HN* 47n88: quoting and translating part of the verse; the only place where *hairein* means “kill” in Homer, in the context of analyzing *halōnai* and O.18.265

O.24.458

*HN* 302n211: quoting and translating part of the verse; comment on *mega ergon* as having a negative connotation in the *Odyssey* and this verse as the closest parallel to O.11.272 (of Epikaste’s incest with Oedipus), in the context of analyzing that verse and the catalogue of heroines in O.11

O.24.518

*HN* 373n56: quoted and translated; analysis of the application of the word *kourē* to Nausicaa and Athena

O.24.521

*HN* 373n56: quoted and translated; analysis of the application of the word *kourē* to Nausicaa and Athena