GN, *The Best of the Achaeans* (1999)

On the *Iliad*

I.01.001

*BA* 265: reference; thematic parallelism of *mēnis* of Achilles towards Agamemnon and Aeneas towards Priam (I.13.459-461)

*BA* 271: reference; composition presented as something that the poet hears from the Muses

I.01.001-002

*BA* 73-74: I.01.001 and part of 002 quoted and translated; commentary on naming of the theme of *mēnis*, and that it refers to Achilles’ anger at Agamemnon’s slighting of his *timē* only, and commentary on *algea*

I.01.001-005

*BA* 65: I.01.005 quoted; commenting on *algea* caused by Achilles’ *mēnis*

I.01.001-009

*BA* 23: reference; parallels between *neikos* in O*.*08.075-081 and I.01.001-009 and whether the former was modeled on the *neikos* in *Cypria*

I.01.002

*BA* 79: reference, quoting the word *algea*; on derivation of Akhil(l)eus from *akhos* and the associated theme in *Iliad*

I.01.002, 005

*BA* 77: reference; commenting on pervasive association of Achilles with theme of grief (*algea*, *pēma*)

I.01.003-004

*BA* 208: reference; commentary on *autos* as designating the hero’s body in opposition to *psukhē*

I.01.008

*BA* 61: reference; parallel between the way the Muses are asked to explain the cause of the *eris* in I.01.008 and Pindar *Paean* 6.50-53

I.01.069

*BA* 32: reference, translation; Kalchas as “the best of the bird watching seers,” but not “the best of the Achaeans” that is more restricted

I.01.086

*BA* 143: reference; Achilles as the *Doppelgänger* of Apollo, and swearing by him (hence the reference)

I.01.091

*BA* 26: quoted and translated; commentary on who is the best of the Achaeans being contested

*BA* 44: quoted and translated; commentary on *eukhomai*

I.01.096-98

*BA* 74-75: quoted and translated; on *mēnis* and *algea*, and Apollo’s having the first and causing the second before Achilles

*BA* 79: reference; discussion of the equation of *akhos* and *algea*

I.01.110

*BA* 79: reference; discussion of the equation of *akhos* and *algea*

I.01.122

*BA* 313: reference; comment on *philoktheanotate* applied to Agamemnon by Achilles (on Agamemnon’s greed in general)

I.01.155

*BA* 185: reference/translation of *botianeira*; Phthie as *botianeira* and commentary on the associated themes and term in the *Iliad*

I.01.159

*BA* 226, 312: reference; commentary on Achilles calling Agamemnon *kunopa*, language of blame

I.01.177

*BA* 131: quoted and translated; commentary on *eris* as defining Achilles’ character

I.01.188

*BA* 80: reference; Achilles’ *akhos* does not end with his *mēnis* or restoration of Briseis etc.

I.01.197

*BA* 210: reference to Achilles’ *xantho*- hair; commentary on *xanthos* in the context of immortalization

I.01.207

*BA* 73: reference; one of Watkin’s three passages where *menos* is used as a functional equivalent of *mēnis*

I.01.225

*BA* 226, 312: translating *kunos ommat’ ekhon*; commentary on language of blame

I.01.231

*BA* 313: translating *dēmoboros basileus*; commentary on *neikos* of Achilles and Agamemnon and the language of insults

I.01.233-246

*BA* 179-80: quoting and translating I.01.233-237; commentary on the passage, Achilles’ oath and Agamemnon’s *skeptron*

*BA* 188: more commentary on the passage

I.01.244

*BA* 26: reference; Achilles as best of the Achaeans, especially in contexts where he is grieved by Agamemnon’s dishonoring him

I.01.247

*BA* 73-74: quoting and translating part of the line; discussion of meaning of *mēnis* and its reciprocity (in the *Iliad*, between Achilles and Agamemnon)

I.02.282

*BA* 73: reference; one of Watkin’s three passages where *menos* is used as a functional equivalent of *mēnis*

I.01.291

*BA* 226: reference; language of blame used in narrating quarrels in the *Iliad* (Agamemnon’s designating Achilles’ words of blame to him as *oneidea*)

I.01.320-348

*BA* 75-76: quoting and translating some of the lines; commentary on Achilles’ words in I.01 as alluding to the Achaeans future predicament in the Battle of the Ships and the use of *loigos* to designate their plight

I.01.337

*BA* 102: reference; commentary on the semantics of the name Patroklos

I.01.345

*BA* 102: reference; commentary on the semantics of the name Patroklos

I.01.350-359

*BA* 343-44: reference; commentary on the affinity of Achilles with the *pontos*

I.01.362

*BA* 94: reference; commentary on *akhos* and *penthos* and their designating Achilles’ loss of *timē*

I.01.365-392

*BA* 132: reference; notion of “divide, apportion, allot” as present in the Strife Scene in the beginning of the *Iliad* even if *dais* is not the setting, and Achilles’ grievance over being deprived of his fair allotment in the spoils

I.01.396-406

*BA* 345-46: references; commentary on Thetis’ *mētis* and the connected divine potential of Achilles

I.01.403-404

*BA* 347: reference; discussion of the figures of Briareos and Aigaion (synthetized as one in this passage) as conjuring up the Iliadic theme of Achilles (connection with *biē*, *pontos*)

I.01.407-412

*BA* 26: reference (I.01.412); Achilles as best of the Achaeans, especially in contexts where he is grieved by Agamemnon’s dishonoring him

*BA* 48: reference; quarrel between Achilles and Agamemnon as traditional theme

*BA* 82: reference; Achilles as instrumental in bringing *akhos* upon the Achaeans

*BA* 188: reference; interconnections of Achilles’ oath and *timē*, his oath being translated into the Will of Zeus, and the sacredness of the oath and so of the epic

*BA* 334, 336: reference; Achilles’ prayer specifically entailing that Trojans should prevail until they reach the ships of the Achaeans

*BA* 346: reference; commentary on Thetis’ *mētis* and the connected divine potential of Achilles as validated by Zeus

I.01.416/418

*BA* 134: reference; comment on the theme of le morceau du héros, the notion of “allotment, portion” and words designating Achilles’ epic destiny (here, *aisa*)

I.01.423-425

*BA* 131: reference; gods being away at a *dais* in the land of the Aithiopes putting efficacy of sacrifice by the heroes in question

*BA* 205, 213: reference; location of the land of Aithiopes and Olympians’ habitually going there to receive sacrifice

*BA* 218: reference; comment on *dais* and the epic diction not distinguishing between feasting of men and gods together and sacrificing by men to gods

I.01.454

*BA* 82: reference; comment on how Chryses uses the same words in praying to Apollo as Achilles does in praying to Zeus (I.16.237)

I.01.456

*BA* 75: quoted and translated; comment on combination of *loigos* with *amun*-

I.01.468

*BA* 128: reference; comment on the notion of division latent in *dais* becoming overt in expressions involving *daitos eisēs*

I.01.473

*BA* 77: reference; contrasting the only two *paiēōn*s in the *Iliad*, this one for the remedy of the *algea* of the Achaeans and the other (I.22.393ff.) when Achilles wins back *kudos* for killing Hektor

I.01.503-510

*BA* 72: reference; comment on slighting of Achilles’ *timē* in the context of discussing *Iliad*’s artistic unity to be seen in the deployment of its central themes

*BA* 81-82: reference; comment on transfer of *kratos* from Achaeans to Trojans as bringing *timē* to Achilles

*BA* 85: reference; one side having *akhos* while the other has *kratos*, in the context of discussing the relationship between *akhos* and *Akhaio/ā*-

*BA* 132: reference; use of *timē* and related verbs in describing Achilles’ loss of his fair share

*BA* 188: reference; interconnections of Achilles’ oath and *timē*, his oath being translated into the Will of Zeus, and the sacredness of the oath and so of the epic

*BA* 334: reference; interconnections of Zeus’ Will, giving *kratos* to Trojans and Achilles’ receiving his proper *timē*

*BA* 346: reference; commentary on Thetis’ *mētis* and the connected divine potential of Achilles as validated by Zeus

I.01.524-530

*BA* 188: reference; interconnections of Achilles’ oath and *timē*, his oath being translated into the Will of Zeus, and the sacredness of the oath and so of the epic

I.01.558-559

*BA* 72: reference; comment on slighting of Achilles’ *timē* in the context of discussing *Iliad*’s artistic unity to be seen in the deployment of its central themes

*BA* 82: reference; interconnections of Achilles’ *timē*, the Will of Zeus and the grief of Achaeans at the Battle of the Ships

*BA* 132: reference; use of *timē* and related verbs in describing Achilles’ loss of his fair share

*BA* 334, 336: reference; Achilles’ prayer specifically entailing that Trojans should prevail until they reach the ships of the Achaeans

I.01.602

*BA* 128: reference; comment on the notion of division latent in *dais* becoming overt in expressions involving *daitos eisēs*

I.01.603-604

*BA* 291: reference; comment on the ensemble of song embodied by the Muses and Apollo combined

I.02.003-005

*BA* 64: reference; analysis of Agamemnon’s false dream (will of Zeus, comparison with the first song of Demodokos, theme of suffering before taking Troy)

*BA* 82: reference; interconnections of Achilles’ *timē*, the Will of Zeus and the grief of Achaeans at the Battle of the Ships

*BA* 132: reference; use of *timē* and related verbs in describing Achilles’ loss of his fair share

*BA* 334, 336: reference; Achilles’ prayer specifically entailing that Trojans should prevail until they reach the ships of the Achaeans

I.02.012-015

*BA* 64: reference; analysis of Agamemnon’s false dream (will of Zeus, comparison with the first song of Demodokos, theme of suffering before taking Troy)

I.02.026

*BA* 138: reference; analysis of the equation of *Dios angelos* with *ossa* personified and the *Iliad*’s veering away from the themes of Delphi

I.02.029-032

*BA* 64: reference; analysis of Agamemnon’s false dream (will of Zeus, comparison with the first song of Demodokos, theme of suffering before taking Troy)

I.02.036-040

*BA* 65: quoted and translated; analysis of Agamemnon’s false dream (will of Zeus, comparison with the first song of Demodokos, theme of suffering before taking Troy)

*BA* 77: reference; commenting on pervasive association of Achilles with theme of grief (*algea*, *pēma*)

*BA* 138: reference; analysis of the equation of *Dios angelos* with *ossa* personified and the *Iliad*’s veering away from the themes of Delphi

I.02.046

*BA* 179: reference; analysis of Agamemnon’s *skēptron* and gold as symbol for the artificial continuum of immortality (*aphthito-*)

*BA* 188: reference; analysis of Agamemnon’s *skēptron* and gold as symbol for the artificial continuum of immortality (*aphthito-*) and the relevance of this for Achilles’ oath

I.02.063

*BA* 138: reference; analysis of the equation of *Dios angelos* with *ossa* personified and the *Iliad*’s veering away from the themes of Delphi

I.02.082

*BA* 26: quoted and translated; analysis of the Iliadic theme of Achilles as the best of the Achaeans, and here, Agamemnon’s claim to the title

*BA* 45: quoted and translated; commentary on *eukhomai* in the claiming to be the best of the Achaeans

I.02.094

*BA* 138: reference; analysis of the equation of *Dios angelos* with *ossa* personified and the *Iliad*’s veering away from the themes of Delphi

I.02.101/108

*BA* 179: references; analysis of Agamemnon’s *skēptron* and gold as symbol for the artificial continuum of immortality (*aphthito-*) and the relevance of this for Achilles’ oath

I.02.110

*BA* 295: reference; analysis of the phrase *therapōn* of Ares (here, as applied to the Achaeans as an aggregate of warriors)

I.02.119-130

*BA* 163: reference; analysis of the implications of Sthenelos’ taunt to Agamemnon and comparison of the Epigonoi with Agamemnon’s host at Troy

I.02.185-187

*BA* 179,188: references; analysis of Agamemnon’s *skēptron* and gold as symbol for the artificial continuum of immortality (*aphthito-*) and the relevance of this for Achilles’ oath

I.02.212

*BA* 264: reference; list of words indicating blame as a foil for Epos (in the passage about Thersites), here *ametroepēs*

I.02.214-215

*BA* 262-263: references and quoting and translating *erizemenai basileusin*; analysis of the passage about Thersites and blame poetry

I.02.216

*BA* 262: reference; analysis of the passage about Thersites and blame poetry (here, *aiskhistos* regarding Thersites and *aiskhos* in Aristotle’s *Poetics*)

I.02.217-219

*BA* 262: reference; analysis of the passage about Thersites and blame poetry (here, Thersites’ ugliness)

*BA* 308: reference; comparison of Thersites with Aesop with regard to their appearance and being *pharmaka*

I.02.220-221

*BA* 260: quoting and translating part of the verses; analysis of the passage about Thersites and blame poetry (here, regarding *ekhthistos*)

*BA* 263: references; analysis of the passage about Thersites and blame poetry (here, regarding *ekhthistos*) and list of words indicating blame as a foil for Epos (in the passage about Thersites), here *neikos*

I.02.222/224

*BA* 263: references; list of words indicating blame as a foil for Epos (in the passage about Thersites), here *neikos*, *oneidos*

I.02.224-243

*BA* 261-263: references; list of words indicating blame as a foil for Epos (in the passage about Thersites), here *neikos* etc.

*BA* 313: references; analysis of the blaming of Agamemnon as a glutton (by Thersites and compared with that by Achilles)

I.02.235

*BA* 264: references; list of words indicating blame as a foil for Epos (in the passage about Thersites), here *elenkhos*

I.02.241-242

*BA* 263: paraphrased; Thersites’ words about Achilles’ anger being nonexistent as what is called *ekhtra parphasis* Pindar’s poetry (*N*.8.32)

I.02.245

*BA* 262: reference (*ēnipape*); analysis of the episode of Thersites, here specifically his being reproached for reproaching (and comparison with Ktesippos in the *Odyssey*)

I.02.246

*BA* 264: reference; list of words indicating blame as a foil for Epos (in the passage about Thersites), here *akritomuthos*

I.02.246-264

*BA* 262: reference; analysis of the episode of Thersites, here specifically his being reproached for reproaching (and comparison with Ktesippos in the *Odyssey*)

I.02.247

*BA* 263: reference; list of words indicating blame as a foil for Epos (in the passage about Thersites), here *eris*

I.02.248-249

*BA* 260: reference; Thersites as the worst of the Achaeans

I.02.251/255-256

*BA* 263: reference; list of words indicating blame as a foil for Epos (in the passage about Thersites), here *oneidos*, *kertomeō*

I.02.265-268

*BA* 262: reference; analysis of the episode of Thersites, here specifically his being reproached for reproaching (and comparison with Ktesippos in the *Odyssey*)

I.02.268

*BA* 179: references; analysis of Agamemnon’s *skēptron* and gold as symbol for the artificial continuum of immortality (*aphthito-*) and the relevance of this for Achilles’ oath

I.02.269-270

*BA* 262: reference; analysis of the episode of Thersites, here specifically his being reproached for reproaching (and comparison with Ktesippos in the *Odyssey*) and the reversal in the attempt to make the Achaeans laugh (*to geloion*)

I.02.275

*BA* 264: reference; list of words indicating blame as a foil for Epos (in the passage about Thersites), here *epesbolos*

I.02.277

*BA* 263: reference; list of words indicating blame as a foil for Epos (in the passage about Thersites), here *oneidos*

I.02.401

*BA* 332: reference (*molos Arēos*); comparison of *molos Arēos* and Arcadian *Mōleia*, dramatization of martial *biē*

I.02.431

*BA* 128: reference; comment on the idea of division in *dais* (*daitos eisēs*)

I.02.484-486

*BA* 16: 484 paraphrased, 485-486 quoted and translated; balancing of the immediacy of performance with an attitude of remoteness from composition, the poet/narrator’s deference to tradition

*BA* 271: 485-486 quoted and translated; poets (humans) not knowing but hearing the poetic tradition/*kleos*, poet’s conceit of access to both the content and the form of what the Muses speak

I.02.492

*BA* 17: reference; comment on Detienne’s analysis of the Muses’ *mimnēskein* not as “reminding” but putting the poet’s mind in touch with times and places other than our own in order to witness the deeds of the heroes

I.02.547-551

*BA* 192: quoted and translated; comparison of Erekhtheus with Phaethon (of Hesiod’s *Theogony*) in terms of birth and immortal aspect conveyed by installation in the goddess’ precinct

I.02.577

*BA* 26: quoting and translating part of the verse; analysis of the Iliadic theme of Achilles as the best of the Achaeans, and here, Agamemnon’s claim to the title

I.02.580

*BA* 27: quoted and translated; analysis of the Iliadic theme of Achilles as the best of the Achaeans, and here, Agamemnon’s claim to the title

I.02.653-670

*BA* 140: reference; comment on the passage as earliest attested passage that refers overtly to *ktisis* poetry

I.02.658/666

*BA* 318: references; connections of *biē* and *kleos*, the former as an epic theme and the traditional linking of the Herakles figure and *biē* on the level of theme

I.02.745

*BA* 295: reference; comment on the connections of *ozos* *Arēos* and *isos Arēi*

I.02.760-770

*BA* 27: 760, 761, 769 quoted and translated, other verses referred to; analysis of the Iliadic theme of Achilles as the best of the Achaeans, and here, the Muses’ answers to who among the men and horses were the best

I.03.038

*BA* 256: reference; analysis of blame and *aiskhros*, and Hektor’s words of blame to Paris being *aiskhra* not because Hektor is, but because Paris is so

I.03.059

*BA* 287: quoted and translated; comment on *aisa* in the context of analyzing blame and praise (poetry)

I.03.100

*BA* 219: quoting and translating part of the verse; analysis of *eris* as a theme in the *Iliad* and in the *Cypria*

I.03.242

*BA* 255: reference; *aiskhos* used as a synonym of *oneidos* in this verse (in the context of analyzing to *geloion*, *aiskhos*, and blame poetry)

I.03.284

*BA* 210: reference; analysis of the stylization of immortalization in Epos, with *xanthos* ‘blond’ as applied to heroes that have been immortalized (here, of Menelaos)

I.03.374

*BA* 205: reference; analysis of the functions associated with the epithet *Dios thugatēr*/*thugatēr Dios*, here the beneficent ones as exemplified by Aphrodite

I.04.048

*BA* 218: reference; analysis of the epic diction regarding feasting of men and gods and men sacrificing to gods (*dais*)

I.04.110

*BA* 300: quoting part of the verse (*ērare tektōn*); analysis of \**ar*-(*ars*, *arariskein*) and \**tek(s)*- (*tekhnē*, *texō*) as applied to poetry and carpentry

I.04.127-131

*BA* 205: references; analysis of the functions associated with the epithet *Dios thugatēr*/*thugatēr Dios*, here the beneficent ones as exemplified by Athena

I.04.183

*BA* 210: reference; analysis of the stylization of immortalization in Epos, with *xanthos* ‘blond’ as applied to heroes that have been immortalized (here, of Menelaos)

I.04.197-207

*BA* 94: quoting and translating a part; analysis of the collective aspect and opposition of *penthos* and *kleos*

I.04.227

*BA* 292: reference; analysis of *therapōn*, this verse as an example of the prevailing application of the word as ‘warrior’s companion’

I.04.241-242

*BA* 258: reference; analysis of blame poetry, here the opposition of *kharma* and *elenkheiē* when applied to the same object

I.04.368-410

*BA* 161-163: references and 404-410 quoted and translated; analysis of Agamemnon’s taunt and Diomedes and Sthenelos’ responses to it (using traditions of the Theban wars)

I.04.386

*BA* 319: references; connections of *biē* and *kleos*, the former as an epic theme and other heroic names built with *kleos* besides Herakles found in the naming construct with *biē*

I.04.513

*BA* 104: quoting part; analysis of the parallels between Meleager and Achilles

I.05.059-063

*BA* 299: references; analysis of the words from roots \**ar*- and \**tek[s]*-in the context of discussing the meaning of Homer’s name (here, reference to Tektōn Harmonidēs)

I.05.078

*BA* 149: quoting and translating part of the verse; analysis of *timē* (to heroes)

I.05.103

*BA* 30: quoting and translating part of the verse (*aristos Akhaiōn*); analysis of the use of the phrase in Diomedes’ *aristeia*

I.05.171-173

*BA* 45: references; analysis of *eukhesthai* as used by/of a hero to express his superiority in a given area of heroic endeavor (Lenny’s study), with these lines about Pandaros as an example

I.05.312

*BA* 205: reference; analysis of the functions associated with the epithet *Dios thugatēr*/*thugatēr Dios*, here the beneficent ones as exemplified by Aphrodite

I.05.406-415

*BA* 31: reference; analysis of the application of *aristos Akhaiōn* to Diomedes in his *aristeia*

I.05.430

*BA* 327: reference; analysis of interconnections of swiftness, Ares, and heroic/warrior functions

I.05.432-444, 459

*BA* 143: references; analysis of the ritual antagonism between a god and a hero, here in the case of Diomedes

I.05.473-474

*BA* 146: quoted and translated; analysis of Hektor’s name as derived from *ekhein*

I.05.500

*BA* 210: reference; analysis of the stylization of immortalization in Epos, with *xanthos* ‘blond’ as applied to heroes that have been immortalized (here, Demeter as the only deity who is *xanthē* in Homeric diction)

I.05.541

*BA* 32: quoting and translating part of the verse; analysis of the applications of phrase “best of the Achaeans”, and here pointing out the exception that instances of *aristos* in the plural (as in this verse) are not counted

I.05.571

*BA* 328: reference; analysis of interconnections of swiftness, Ares, and heroic/warrior functions

I.05.638

*BA* 318: references; connections of *biē* and *kleos*, the former as an epic theme and the traditional linking of the Herakles figure and *biē* on the level of theme

I.05.639

*BA* 137: reference; Herakles as the only one besides Achilles who qualifies as *thumoleōn*

I.05.669

*BA* 51: reference; analysis of *noein*, here in context of “taking initiative” (applied to Odysseus in this verse)

I.05.696-698

*BA* 168: reference; analysis of *anapsukhein* as implying that death somehow precedes the ultimate state of immortality, and swooning, like dying, being conveyed by the theme of losing one’s *psukhē* (here, revival conveyed by the theme of regaining one’s breath)

I.05.710

*BA* 149: reference; analysis of *dēmos* as originally meaning something like “district” as is still overt for example in this verse

I.05.795

*BA* 168: reference; analysis of *anapsukhein* as implying that death somehow precedes the ultimate state of immortality and meaning “bring back to vigor,” as in this verse

I.05.839

*BA* 31: reference; analysis of the application of *aristos Akhaiōn* to Diomedes in his *aristeia* (in this line he is only described as *ariston*, without *Achaiōn*)

I.05.843

*BA* 32: translating part of the verse; analysis of the applications of phrase “best of the Achaeans,” here restrictions to the way others besides Diomedes, Agamemnon, Ajax, and Achilles may be best, in particular, Periphas as the “best of the Aetolians”

I.05.891

*BA* 131: reference; comment on the application of the words characterizing Achilles at I.01.177 (*eris,* wars, and battles are dear to him) to Ares in this verse, complaints lodged by Agamemnon and Zeus, respectively

I.06.067

*BA* 295: reference; analysis of the phrase *therapōn* of Ares (here, as applied to the Achaeans as an aggregate of warriors)

I.06.119-143

*BA* 178: reference; analysis of the opposition immortality/death as represented in terms of nature and culture, respectively

I.06.145-149

*BA* 178: quoted and translated; analysis of the opposition immortality/death as represented in terms of nature and culture, respectively

I.06.209

*BA* 102: reference; comment on the meaning of *pateres* as “ancestors,” in the context of analyzing the semantics of *Patroklos*

*BA* 178: reference; comment on the different meanings of *genos* and *geneē*, in the context of the analysis of the opposition immortality/death as represented in terms of nature and culture, respectively

I.06.211

*BA* 178: translated; comment on the different meanings of *genos* and *geneē*, in the context of the analysis of the opposition immortality/death as represented in terms of nature and culture, respectively

I.06.227

*BA* 147: references; analysis of the affinities of Hektor and Athena, as the guardian of the city (use of *ekhein* in this context)

I.06.286-311

*BA* 147: references; analysis of the affinities of Hektor and Athena, as the guardian of the city (ritual antagonism of the two)

I.06.325

*BA* 256: reference; analysis of blame and *aiskhros*, and Hektor’s words of blame to Paris being *aiskhra* not because Hektor is, but because Paris is so

I.06.333

*BA* 287: quoted and translated; comment on *aisa* in the context of analyzing blame and praise (poetry)

I.06.402-403

*BA* 145-146: reference on p. 145, quoted and translated on p. 146; analysis of the affinities of Hektor and Athena, as the guardian of the city (ritual antagonism of the two)

I.06.836-837

*BA* 85: reference; analysis of *akhos* and of *kratos* as its converse

I.07.017-061

*BA* 145: references; this passage as the place where the mutual function of Athena and Apollo as the ritual antagonists of Hektor and Achilles, respectively, becomes overt

I.07.023-024

*BA* 149: reference; analysis of how Hektor mirrors Athena (his ritual antagonist), here, with regard to being *Dios pais*

I.07.044-053

*BA* 145: references; analysis of how Hektor mirrors Athena (his ritual antagonist), here, with regard to *mētis*

I.07.063-064

*BA* 340: reference/translating part; comment on the name Phrixos as illuminated by *phrix* in these verses

I.07.084-091

*BA* 28: quoting and translating I.07.087-091; analysis of who is the best of the Achaeans in the context of Hektor’s challenge to the duel and the irony of whose *kleos* and whose tomb at Hellespont is in question

*BA* 341: quoted and translated; analysis of the vision of Achilles’ tomb and his being a hero of cult (in the here and now of the poem’s audience)

I.07.091/095-097/100

*BA* 29: references; analysis of who is the best of the Achaeans in the context of Hektor’s challenge to the duel and Menelaos’ response to no one taking up the challenge being a public reproach and *aklees*

I.07.104-105/111/114/123-161

*BA* 30: 104-105 quoted and translated, others referenced; analysis of who is the best of the Achaeans in the context of Hektor’s challenge to the duel, Menelaos’ being dissuaded from fighting him and Nestor’s subsequent reproach to the Achaeans

I.07.132-133

*BA* 328: reference; analysis of Nestor’s story of his fighting Ereuthalion with a focus on associations of Ares, *thoos*/*theien*, *biē*, and *kratos*

I.07.133-157

*BA* 328-330: 157, 136-156 quoted and translated and others referenced; analysis of Nestor’s story of his fighting Ereuthalion with a focus on associations of Ares, *thoos*/*theien*, *biē*, and *kratos*

I.07.147

*BA* 332: reference (*molos Arēos*); comparison of *molos Arēos* and Arcadian *Mōleia*, dramatization of martial *biē*

I.07.159

*BA* 30: quoting and translating part of the verse (*aristēes Panachaiōn*); analysis of who is the best of the Achaeans in the context of Hektor’s challenge to the duel, Menelaos’ response to no one taking up the challenge being a public reproach and *aklees*, and Nestor’s subsequent reproach to the Achaeans

I.07.161

*BA* 328: reference; comment on Nestor’s story of his fighting with Ereuthalion as taking place in the context of his making *neikos* because no one has taken up Hektor’s challenge

I.07.162-168/177-180

*BA* 30: references; analysis of who is the best of the Achaeans in the context of Hektor’s challenge to the duel and Nestor’s reproach to the Achaeans and the narrowing down of the focus on the pan-Achaean champions to Ajax, Diomedes, and Agamemnon

I.07.197-198

*BA* 31: reference; analysis of who is the best of the Achaeans in the context of Hektor’s challenge to the duel and Ajax’s fighting him

I.07.228

*BA* 137: reference; analysis of Achilles’ similarity/comparison to a lion in terms of his *thumos* (*thumoleōn*)

I.07.288-289

*BA* 31: reference; analysis of who is the best of the Achaeans in the context of Hektor’s challenge to the duel and Ajax’s fighting him

I.07.298

*BA* 149: reference; comment on *eukhesthai* being used of Hektor, in the context of analysis of how Hektor mirrors Athena (his ritual antagonist), here, with regard to being *Dios pais*

I.07.319-322

*BA* 128: reference; analysis of the notion of division latent in *dais* and meaning of *eisē* “equal” share

*BA* 133: quoted and translated; analysis of the theme of awarding the choice cut of meat to the foremost warrior in the context of a *dais* and comparison with Achilles’ loss of his fair share in I.01

I.07.324

*BA* 48: reference; analysis of *mētis* and *biē* and their application to Odysseus and Achilles (in the context of the embassy to Achilles in I.09)

I.07.421-423

*BA* 196: references; comment on the role of Okeanos as a boundary delimiting light from darkness, life from death, wakefulness from sleep, in the context of analyzing themes of death, regeneration and immortality

I.08.066-077

*BA* 334-336, 338: references; analysis of the coextensiveness of Zeus’ Will and Achilles’ prayer in his *mēnis* and their marking by the *selas* of Zeus/of Hektor at the ships

I.08.104

*BA* 292: reference; analysis of *therapōn*, this verse as an example of the prevailing application of the word as ‘warrior’s companion’

I.08.130-171

*BA* 334-335: references; analysis of the coextensiveness of Zeus’ Will and Achilles’ prayer in his *mēnis* and their marking by the *selas* of Zeus/of Hektor at the ships

I.08.175-176

*BA* 64: references; analysis of Achilles as *pēma* to Achaeans when he withdraws from fighting and when he dies and to Trojans when he fights, and this matching the Will of Zeus

*BA* 77: reference; comment on Hektor as *pēma*, in the context of discussing Achilles as *pēma* to Trojans

*BA* 334: reference; analysis of the coextensiveness of Zeus’ Will and Achilles’ prayer in his *mēnis* and *kudos* for Trojans and *pēma* for Achaeans

I.08.180-183

*BA* 17: reference; comment on Hektor’s calling for a *mnēmosunē* of his setting fire to the Achaean ships

*BA* 335: quoted and translated; analysis of the coextensiveness of Zeus’ Will and Achilles’ prayer in his *mēnis* and their marking by the *selas* of Zeus/of Hektor at the ships

I.08.215

*BA* 294: reference; analysis of designating heroes as equal to Ares, here specifically Hektor (and Patroklos) when wearing Achilles’ armor (and being a *therapōn* of Ares)

*BA* 327: reference; analysis of interconnections of swiftness, Ares, and heroic/warrior functions

I.08.228-235

*BA* 44-45: quoted and translated (p. 44) and referenced (p.45); analysis of Agamemnon’s reproach to Achaeans referring to their boasts at Lemnos, in the context of analyzing the quarrel between Achilles and Odysseus in O.08

I.08.339

*BA* 226: reference; analysis of the language of praise poetry as presenting the language of unjustified blame as parallel to the eating of heroes’ corpses by dogs

I.08.379-380

*BA* 226: reference; analysis of the language of praise poetry as presenting the language of unjustified blame as parallel to the eating of heroes’ corpses by dogs

I.08.485-486

*BA* 196: references; comment on the role of Okeanos as a boundary delimiting light from darkness, life from death, wakefulness from sleep, in the context of analyzing themes of death, regeneration and immortality, and here specifically the Sun’s rising from it and stirring fertile lands and a solar model of death and regeneration

I.08.538-541

*BA* 148: quoted and translated; analysis of how Hektor mirrors Athena (his ritual antagonist), here, with regard to his aspirations to *timē* like Athena and Apollo (and with regard to being *Dios pais*)

I.09.001-003

*BA* 351-352: references; analysis of the application of *hetairē* to Phuza and comparison with *krataiē*

I.09.003/004-007/009

*BA* 94: references; analysis of *akhos* and *penthos*

*BA* 333, 337, 339: references; analysis of the representation of the Trojans’ *kratos*/Hektor’s onslaught in terms of violent storm winds, and connections with *penthos* and *akhos*

I.09.004

*BA* 340: reference; analysis of the epithet *ikhthuoeis* of *pontos* as indicative of its dangers

I.09.076-077

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.09.104-108

*BA* 51: reference; comment on the use of *noeō* in contexts of “taking the initiative”

I.09.120-158

*BA* 51: reference; analysis of Odysseus’ delivering Agamemnon’s terms to Achilles, putting at risk of Achilles’ heroic stature in the *Iliad*

I.09.129

*BA* 140-141: reference; in a list of the *Iliad*’s references to epic traditions about expeditions to other places (than Troy), here Lesbos, and their stressing Achilles’ heroic preeminence

I.09.160-161

*BA* 52: reference; analysis of Odysseus’ delivering Agamemnon’s terms to Achilles, putting at risk of Achilles’ heroic stature in the *Iliad*

I.09.167-170

*BA* 50: quoted and translated and reference; analysis of the change of leader from Phoinix to Odysseus and the dual verb (I.09.192) in the passage on the embassy to Achilles

I.09.179-181

*BA* 51: quoted and translated; analysis of the self-assertion of Odysseus as a part of the embassy, and Nestor’s stressing his role in it

I.09.192

*BA* 50: quoted and translated and reference; analysis of the change of leader from Phoinix to Odysseus and the dual (I.09.192) in the passage on the embassy to Achilles

*BA* 53, 55: reference; analysis of the reference of the dual (Ajax and Phoinix)

I.09.193-198

*BA* 52-57: quoted and translated (p. 52), references; analysis of the duals and *philtatoi* (vs. *ekhthros*, I.09.312-313) in Achilles’ greeting to the embassy

*BA* 106: reference; analysis of who is most *philos* to Achilles

I.09.204

*BA* 106: reference; analysis of who is most *philos* to Achilles

I.09.219-220

*BA* 56: reference; comparison of the conflict between Achilles and Odysseus in the *Iliad* and O.08.072-082, regarding *dais*

I.09.223

*BA* 51: quoted and translated; analysis of the self-assertion of Odysseus as a part of the embassy

I.09.225-230

*BA* 56: quoted and translated; comparison of the conflict between Achilles and Odysseus in the *Iliad* and O.08.072-082, regarding *dais*

*BA* 133: 225-228 quoted and translated; analysis of the insistent allusions to the divergence from the theme of *dais* in I.01 (lack of *dais* there)

I.09.225-306

*BA* 51: reference; analysis of the self-assertion of Odysseus as a part of the embassy (order of the speeches)

I.09.229

*BA* 57: reference; comparison of the conflict between Achilles and Odysseus in the *Iliad* and O.08.072-082, regarding it being an omen of Troy’s destruction, but preceded by *pēma*

I.09.241-242

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.09.249-250

*BA* 80: quoted and translated; analysis of Achilles as a man of constant sorrow (from Agamemnon’s taking away of Briseis onwards), contrasted with Demeter whose *mēnis* and *akhos* cease at the same time

*BA* 88: quoted and translated; comment on the function of *akos* as the converse of *akhos* in the context of analyzing *althos*/*Althaiē* as a thematic converse of *akhos*/*Akhaiā*

I.09.256

*BA* 106: reference; analysis of who is most *philos* to Achilles

I.09.260

*BA* 104: quoted and translated; comparison of Achilles and Meleager (with regard to their anger)

I.09.260-299

*BA* 51: reference; analysis of Odysseus’ delivering Agamemnon’s terms to Achilles, putting at risk of Achilles’ heroic stature in the *Iliad*

I.09.271

*BA* 140-141: reference; in a list of the *Iliad*’s references to epic traditions about expeditions to other places (than Troy), here Lesbos, and their stressing Achilles’ heroic preeminence

I.09.308-311

*BA* 52: reference; Achilles’ rejection of Odysseus’ speech

I.09.312-313

*BA* 52-53: quoted and translated, references; analysis of Achilles’s suspicion at Odysseus’ speech, *ekhthros* (vs. duals in I.09.193-198)

*BA* 58: reference; Achilles’ ad hoc definition of *ekhthros* that fits Odysseus, and argument for a traditional enmity between the two

I.09.314-429

*BA* 52: reference; Achilles’ rejection of Odysseus’ speech

I.09.340-343

*BA* 107-108: quoted and translated; Briseis’ being *philē* to Achilles, and his contrast of that with the Atreidai and their wives (specifically, Helen)

I.09.346

*BA* 263: references; analysis of the passage about Thersites and blame poetry (here, regarding *ekhthistos*) and list of words indicating blame as a foil for Epos (in the passage about Thersites), here *neikos*

I.09.346-352

*BA* 46-48: quoted and translated, references; analysis of the conflict between Odysseus and Achilles, and specifically, the dispute over might against artifice (*biē* and *mētis*), and the dispute between them as secondary and marginal in contrast to Achilles’ dispute with Agamemnon in the *Iliad*

I.09.347

*BA* 24: reference; analysis of Calhoun, Marg, and Rüter’s arguments about the interconnections of Demodokos’ song of Achilles’ and Odysseus’ dispute in O.08 and I.01 and I.09

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.09.359-363

*BA* 343: reference; analysis of the connection of Achilles with the Hellespont

I.09.360

*BA* 340: reference; analysis of the epithet *ikhthuoeis* of *pontos* (here, of the Hellespont) as indicative of its dangers

I.09.404-407

*BA* 57: 404-405 quoted and translated; comparison of the conflict between Achilles and Odysseus in the *Iliad* and O.08.072-082, regarding references to Delphi

*BA* 122: quoted and translated; analysis of the theme of plundering Delphi common to Pyrrhos, Phlegyas, and (indirectly to) Achilles

I.09.410-416/411

*BA* 135: references; analysis of the stylized imagery traditionally connected with the theme of a champion’s portion for Achilles, here regarding *kēres* and Achilles’ two possible courses of epic action (*nostos* or *kleos*)

I.09.412-413

*BA* 29: 413 quoted and translated; the *Iliad* as Achilles’ *kleos* (vs. *nostos*), in the context of analyzing Hektor’s challenge to the best of the Achaeans to fight him in I.07

*BA* 35: 413 quoted and translated; comparison of Achilles’ words in this verse with his speech in O.11.489-491 and Odysseus as the best of the Achaeans in the *Odyssey*

*BA* 39: reference (v. 413); contrast between Achilles who won *kleos* but lost *nostos* with Odysseus who won both and Odysseus as the best of the Achaeans in the *Odyssey*

*BA* 95: reference (v. 413); analysis of the traditional relationship of *penthos* with *kleos*, and their epithets *alaston* and *aphthiton*, respectively

*BA* 102: reference; interconnections of *akhos*/*penthos* and *kleos* for Achilles, and his choices of *nostos* or *kleos*

*BA* 111: reference (v. 413); comparison of Meleager and Achilles in terms of grief (and Kleo-patrē/Patro-kleēs) leading to their *kleos*

*BA* 119: reference (v. 413); comparison of *aphthitos timē* and *kleos* as the compensations for death for Demophon and Achilles, respectively

*BA* 175-176: references; analysis of the diction of the theme of immortality (*a-phthi-*) and comparison of this passage with Pindar *I*.8.56-60 (also, regarding *esthlos*)

*BA* 184-185: references; analysis of the epithet *aphthito*-, its indication of immortality in the form of a *cultural* institution that is predicated on the *natural* process of death for Achilles (and Demophon), and Achilles’ *kleos aphthiton* contrasted with his returning home to Phthiē, and the meaning of the latter

I.09.414-416

*BA* 102: reference; interconnections of *akhos*/*penthos* and *kleos* for Achilles, and his choices of *nostos* or *kleos*

*BA* 175-176: references; analysis of the diction of the theme of immortality (*a-phthi-*) and comparison of this passage with Pindar *I*.8.56-60 (also, regarding *esthlos*)

*BA* 185: references; analysis of the epithet *aphthito*-, its indication of immortality in the form of a *cultural* institution that is predicated on the *natural* process of death for Achilles (and Demophon), and Achilles’ *kleos aphthiton* contrasted with his returning home to Phthiē, and the meaning of the latter

I.09.421-422

*BA* 55: quoted and translated; analysis of the designations of the pairs Ajax-Phoinix – in dual – and Ajax-Odysseus – in plural – in the embassy scene

I.09.423-426

*BA* 48: quoted and translated; analysis of the conflict between Achilles and Odysseus, and here specifically the dispute over *biē* against *mētis*

I.09.427

*BA* 55: quoting part of the verse; analysis of the designations of the pairs Ajax-Phoinix – in dual – and Ajax-Odysseus – in plural – in the embassy scene

I.09.434-605

*BA* 51: reference; analysis of the self-assertion of Odysseus as a part of the embassy (order of the speeches)

I.09.435-436

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.09.513-514

*BA* 110: quoted and translated; analysis of Achilles’ characterization by utter inflexibility and savageness, and comparison with the scene on his Shield

I.09.520

*BA* 57: reference; comparison of the conflict between Achilles and Odysseus in the *Iliad* and O.08.072-082, regarding who are designated as *aristoi* and *philoi* and the applicability of these to the three emissaries

I.09.522

*BA* 57: reference; comparison of the conflict between Achilles and Odysseus in the *Iliad* and O.08.072-082, regarding who are designated as *aristoi* and *philoi* and the applicability of these to the three emissaries

*BA* 105: reference; analysis of the rankings in Meleager’s “ascending scale of affection” and its applicability to Achilles’ situation, here Phoinix’s understanding of who are most *philoi* to Achilles

I.09.524-525

*BA* 103-104: quoted and translated; comment on the verses/*klea andrōn hērōōn* introducing Phoinix’s story to Achilles in the context of analyzing the semantics of the name Patroklos/Patrokleēs

*BA* 111: reference; comparison of the roles of Patroklos and Kleopatre towards Achilles and Meleager, respectively, regarding grief (both personal and collective) leading to epic deeds, and comparison with the lamentation of Andromache for Hektor (I.24.725-745)

*BA* 115: quoting part of the verses; proposing that *klea andrōn hērōōn* represents the evolution of Greek epic from earlier “stories about ancestors” as represented by the names Kleo-patrē/Patrokleēs

I.09.528

*BA* 106: reference; analysis of the rankings in Meleager’s “ascending scale of affection” and its applicability to Achilles’ situation, here the story’s leading Achilles first towards the individual *philos*, Patroklos

*BA* 238: reference; comment on Phoinix’s Meleager story as qualifying as *parainesis*

I.09.533-537

*BA* 104: reference; comparison of Achilles and Meleager with regard to their anger, and their angers preceded by the anger of Apollo and Artemis, respectively

*BA* 132: reference; comment on the parallel between the loss of *timē* by Achilles in I.01 and Artemis’ being deprived of her share in a sacrifice, which qualifies as a *dais* in the Meleager story (Motto and Clark)

I.09.553

*BA* 104: reference; comparison of Achilles and Meleager with regard to their anger, and their angers preceded by the anger of Apollo and Artemis, respectively

I.09.556

*BA* 105: reference; analysis of the rankings in Meleager’s “ascending scale of affection” and its applicability to Achilles’ situation, here the names of Kleo-patrē and Patro-kleēs conveying the same epic theme

I.09.561-564

*BA* 111: quoted and translated; comparison of the roles of Patroklos and Kleopatre towards Achilles and Meleager, respectively, regarding grief (both personal and collective) leading to epic deeds, and comparison with the lamentation of Andromache for Hektor (I.24.725-745)

I.09.565

*BA* 104: quoted and translated; comparison of Achilles and Meleager (with regard to their anger)

I.09.574-591

*BA* 104: reference; analysis of the rankings in Meleager’s “ascending scale of affection” and its applicability to Achilles’ situation

I.09.585-586

*BA* 105: reference; analysis of the rankings in Meleager’s “ascending scale of affection” and its applicability to Achilles’ situation

I.09.591-594

*BA* 111: quoted and translated; comparison of the roles of Patroklos and Kleopatre towards Achilles and Meleager, respectively, regarding grief (both personal and collective) leading to epic deeds, and comparison with the lamentation of Andromache for Hektor (I.24.725-745)

I.09.602

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.09.608-609

*BA* 82: reference; interconnections of Achilles’ *timē*, the Will of Zeus and the grief of Achaeans at the Battle of the Ships

I.09.617-618

*BA* 55: quoted and translated; analysis of the designations of the pairs Ajax-Phoinix – in dual – and Ajax-Odysseus – in plural – in the embassy scene, and the distinguishing of Phoinix from the others (plural)

I.09.624-642

*BA* 51: reference; analysis of the self-assertion of Odysseus as a part of the embassy (order of the speeches)

I.09.628-638

*BA* 105-110: quoted and translated (p. 107), references; analysis of who is most *philos* to Achilles and specifically Ajax’s understanding of the situation, the coded message of the ascending scale of affection in the Meleager story and its correspondence to Achilles, accepting compensation for death and the continuation of the theme in I.23 (litigation scene on the Shield) and I.24.046-047 (regarding Hektor)

I.09.642

*BA* 106: reference; analysis of who is most *philos* to Achilles, the rankings in Meleager’s “ascending scale of affection” and its applicability to Achilles’ situation

I.09.653

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.09.656-657

*BA* 51: reference; analysis of the self-assertion of Odysseus as a part of the embassy (reporting back to Agamemnon)

*BA* 55: quoted and translated; analysis of the designations of the pairs Ajax-Phoinix – in dual – and Ajax-Odysseus – in plural – in the embassy scene

I.09.664/668

*BA* 140: reference; in a list of the *Iliad*’s references to epic traditions about expeditions to other places (than Troy), here Lesbos and Skyros, and their stressing Achilles’ heroic preeminence

I.09.673ff.

*BA* 51: reference; analysis of the self-assertion of Odysseus as a part of the embassy (reporting back to Agamemnon)

I.10.033

*BA* 149: quoting and translating part of the verse; analysis of *timē* (to heroes)

I.10.043-052

*BA* 145: references; analysis of how Hektor mirrors Athena (his ritual antagonist), here, with regard to *mētis*

I.10.213

*BA* 37: reference; conventional linking of *ep’ anthrōpous* with *kleos* and *aoidē*

I.10.224-226

*BA* 51: reference; comment on the use of *noeō* in contexts of “taking the initiative”

I.10.228-232/236/239-240

*BA* 34: references; analysis of Odysseus’ claim to the epithet “best of the Achaeans” in the *Iliad*

I.10.247

*BA* 34: reference; analysis of Odysseus’ claim to the epithet “best of the Achaeans” in the *Iliad*

*BA* 51: reference; comment on the use of *noeō* in contexts of “taking the initiative”

I.10.249-50

*BA* 34-35: quoted and translated (p. 34), reference; analysis of Odysseus’ claim to the epithet “best of the Achaeans” in the *Iliad*

*BA* 240: quoted and translated; recognition of the ideology of praise poetry (that it is understandable only by a man who is aware) by epic

I.10.316

*BA* 326: reference; the one exception to the rule that Achilles is the only hero in the *Iliad* who is called *podōkēs* (or variations), namely, Dolon

I.10.415

*BA* 145: references; analysis of how Hektor mirrors Athena (his ritual antagonist), here, with regard to *mētis*

I.10.437

*BA* 327: reference; analysis of interconnections of swiftness, horses and wind, and then also of Ares, and heroic/warrior functions

I.11.058

*BA* 149: quoting and translating part of the verse; analysis of *timē* (to heroes)

*BA* 269: translated; comment on the appropriateness of the language to a cult hero (on Aeneas’ receiving *timē* like a god)

I.11.104-112

*BA* 140: reference; in a list of the *Iliad*’s references to epic traditions about expeditions to other places (than Troy), and their stressing Achilles’ heroic preeminence

I.11.200

*BA* 145: reference; analysis of how Hektor mirrors Athena (his ritual antagonist), here, with regard to *mētis*

I.11.218-231

*BA* 17: references, quoting and translating a part of 227; invocations to the Muses, *kleos*, and the conceit of Homeric poetry that even a Trojan will fight and die in pursuit of *kleos*

I.11.288

*BA* 31: reference; who is the best of Achaeans, analysis of the application of *aristos* to Agamemnon

I.11.295

*BA* 294: reference; analysis of designating heroes as equal to Ares, here specifically Hektor (and Patroklos) when wearing Achilles’ armor (and being a *therapōn* of Ares)

*BA* 334: reference; analysis of the comparison of Hektor to wind and Ares, in the context of analyzing *penthos*/*akhos* afflicting the Achaeans because of Achilles’ *mēnis* (Will of Zeus)

I.11.297-298

*BA* 334: references; analysis of the comparison of Hektor to wind and Ares, in the context of analyzing *penthos*/*akhos* afflicting the Achaeans because of Achilles’ *mēnis* (Will of Zeus)

*BA* 337: reference; analysis of the imagery of fire and wind in descriptions of *kratos* of Trojans and *akhos*/*penthos* of Achaeans

I.11.317-319

*BA* 81: quoting and translating 318-319; analysis of the themes of *akhos* and *kratos*, as controlled by the Will of Zeus

*BA* 334: reference; analysis of *penthos*/*akhos* afflicting the Achaeans because of Achilles’ *mēnis* (Will of Zeus)

*BA* 337: reference; analysis of the imagery of fire and wind in descriptions of *kratos* of Trojans and *akhos*/*penthos* of Achaeans

I.11.347

*BA* 77: reference; comment on Hektor as *pēma*, in the context of discussing Achilles as *pēma* to Trojans

I.11.506

*BA* 31: quoting and translating part of the verse; comment on the diction of Homeric poetry affirming that the wounding of a hero thwarts his *aristeia*

I.11.604

*BA* 33: quoted and translated; application of *isos Arēi* to Patroklos (the only instance where it is not applied to Hektor or Achilles), marking his identification with Achilles (in the context of analyzing the application of the epithet best of the Achaeans)

*BA* 293-294: quoted and translated, reference; Patroklos’s identification not with Achilles but with Ares at the moment of his death

I.11.625

*BA* 140: reference; in a list of the *Iliad*’s references to epic traditions about expeditions to other places (than Troy), here Tenedos, and their stressing Achilles’ heroic preeminence

I.11.666-667

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.11.668

*BA* 89: reference; *is* as synonymous with *biē*

I.11.670

*BA* 89: reference; *is* as synonymous with *biē*

I.11.690

*BA* 318: references; connections of *biē* and *kleos*, the former as an epic theme and the traditional linking of the Herakles figure and *biē* on the level of theme

I.11.784

*BA* 28: quoting and translating part of the verse; analysis of who is the best of the Achaeans in the context of Hektor’s challenge to the Achaeans

I.11.787

*BA* 47: quoted and translated; *biē* as conventional Iliadic measure of Achilles’ superiority, in the context of analyzing the conflict between Achilles and Odysseus (and *biē* and *mētis*)

I.11.818

*BA* 226: reference; analysis of the language of praise poetry as presenting the language of unjustified blame as parallel to the eating of heroes’ corpses by dogs

I.11.832

*BA* 326: quoting and translating part of the verse; on Cheiron as the Centaur who has the most *dikē* in the context of analyzing the savage *thumos* of Achilles in the narrative of his boyhood

I.11.843

*BA* 292: reference; analysis of *therapōn*, this verse as an example of the prevailing application of the word as ‘attendant’

I.12.002-033

*BA* 159-160: references, quoting and translating 0I.12.22-023; analysis of the single Homeric attestation of *hēmitheoi* as appropriate to a style of expression that looks beyond epic (unlike *hēroēs*)

*BA* 342-343: reference; comment on the Achaean warriors as perceived as heroes of cult (*hēmitheoi*) rather than heroes of epic (*hēroēs*) in this passage that switches to the here-and-now of the Homeric audience

I.12.070

*BA* 157: reference; comment on the Achaeans as potentially *nōnumnoi* if they were destroyed at Troy without succeeding to capture the city, the same term as used of the Bronze Generation in Hesiod, *W&D* 146-155

I.12.130

*BA* 33: reference; comment on Leonteus being the only other Iliadic figure who is called *isos Arēi* besides Hektor and Achilles/Patroklos

*BA* 295: reference; comment on the connections of *ozos* *Arēos* and *isos Arēi*, as both of which Leontes qualifies

I.12.188

*BA* 295: reference; comment on the connections of *ozos* *Arēos* and *isos Arēi*, as both of which Leontes qualifies

I.12.198

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.12.235-236/255-256

*BA* 64: references; analysis of Achilles as *pēma* to Achaeans when he withdraws from fighting and when he dies and to Trojans when he fights, and this matching the Will of Zeus

*BA* 334: references; Hektor’s recognizing that the Will of Zeus entails the *kudos* of victory for the Trojans and *pēma* for the Achaeans

I.12.387-391

*BA* 30: references, translating part; analysis of the kind of boasting a hero seeks to avoid hearing from his opponent in order to protect his epic prestige (*eukhesthai* and *epea*, with the latter as words spoken by a character in epic and the poetic form itself)

I.12.441

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.13.054

*BA* 148-149: quoted and translated, reference; Hektor’s aspirations to immortality and comparison with Athena and Apollo (hero of epic and of cult)

I.13.084

*BA* 168: reference; analysis of *anapsukhein* as implying that death somehow precedes the ultimate state of immortality and meaning “bring back to vigor,” as in this verse

I.13.218

*BA* 149: quoting and translating part of the verse; hero’s getting *timē* from the community, epic vs. cult hero, and Hektor’s status

I.13.227

*BA* 157: reference; comment on the Achaeans as potentially *nōnumnoi* if they were destroyed at Troy without succeeding to capture the city, the same term as used of the Bronze Generation in Hesiod, *W&D* 146-155

I.13.246

*BA* 292: reference; analysis of *therapōn*, this verse as an example of the prevailing application of the word as ‘warrior’s companion’

I.13.313-314

*BA* 32: translating part of the verse; analysis of the applications of phrase “best of the Achaeans,” here restrictions to the way others besides Diomedes, Agamemnon, Ajax, and Achilles may be best, in particular, Teukros as the “best of the Achaeans in archery”

I.13.424-444

*BA* 294: references; analysis of designating heroes as equal to Ares, here specifically the notion that the ultimate killer in battle is Ares no matter who the immediate killer is (as in these verses it is Idomeneus with the direct help of Poseidon)

I.13.459-461

*BA* 73: reference; the only exception to the application of *mēnis* only to the anger between Achilles and Agamemnon (besides gods) is that of Aeneas against Priam

*BA* 265-266: quoted and translated, references; analysis of the parallelism between Aeneas and Achilles in their *mēnis* against Priam and Agamemnon, respectively

I.13.628-629

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.13.633-634

*BA* 163: reference; conventional association of *atasthalo*- and derivatives with *hubris* and derivatives

I.13.688

*BA* 337: quoting and translating part of the verse; analysis of the imagery of fire and wind (of Zeus’ thunderstorm) in descriptions of *kratos* of Trojans/Hektor’s onslaught and *akhos*/*penthos* of Achaeans, here specifically description of Hektor as like a flame

I.13.737-739

*BA* 163: reference; analysis of the implications of Sthenelos’ taunt to Agamemnon and comparison of the Epigonoi with Agamemnon’s host at Troy

I.13.795-799

*BA* 337: quoted and translated; analysis of the imagery of fire and wind (of Zeus’ thunderstorm) in descriptions of *kratos* of Trojans/Hektor’s onslaught and *akhos*/*penthos* of Achaeans

I.13.802

*BA* 294: reference; analysis of designating heroes as equal to Ares, here specifically Hektor (and Patroklos) when wearing Achilles’ armor (and being a *therapōn* of Ares)

I.13.825-828

*BA* 148: quoted and translated; Hektor’s aspirations to immortality and comparison with Athena and Apollo (hero of epic and of cult)

I.13.831-832

*BA* 226: reference; analysis of the language of praise poetry as presenting the language of unjustified blame as parallel to the eating of heroes’ corpses by dogs

I.14.070

*BA* 157: reference; comment on the Achaeans as potentially *nōnumnoi* if they were destroyed at Troy without succeeding to capture the city, the same term as used of the Bronze Generation in Hesiod, *W&D* 146-155

I.14.201

*BA* 196: reference; comment on the role of Okeanos as a boundary delimiting light from darkness, life from death, wakefulness from sleep, in the context of analyzing themes of death, regeneration and immortality, and here the Sun’s rising from it and stirring fertile lands and a solar model of death and regeneration, and specifically Okeanos’ qualifying as not only ‘genesis of gods’ but also ‘genesis for all things’

I.14.238-239

*BA* 179: reference; analysis of Agamemnon’s *skēptron* and gold as symbol for the artificial continuum of immortality (*aphthito-*) and the relevance of this for Achilles’ oath, here specifically the designation of Hephaistos’ handicraft as both golden and *aphthito*-

I.14.246/301-302

*BA* 196: references; comment on the role of Okeanos as a boundary delimiting light from darkness, life from death, wakefulness from sleep, in the context of analyzing themes of death, regeneration and immortality, and here the Sun’s rising from it and stirring fertile lands and a solar model of death and regeneration, and specifically Okeanos’ qualifying as not only ‘genesis of gods’ but also ‘genesis for all things’

I.14.436

*BA* 168: reference; analysis of *anapsukhein* as implying that death somehow precedes the ultimate state of immortality, and swooning, like dying, being conveyed by the theme of losing one’s *psukhē* (here, Schnaufer 1970 on reading *ampnunthē* instead of *empnunthē* in this verse)

I.15.037-038

*BA* 187: reference; analysis of *aphthito*- as conveying both immortality/permanence and sacredness, and here specifically swearing by Styx (designated as *aphthito*- in Hesiod) as the most sacrosanct action for a god (in the context of analyzing Demeter’s oath in *Hom. Hymn to Demeter*)

I.15.070-071

*BA* 24: reference; *Iliad*’s acknowledging that Troy would be captured by artifice (in the context of analyzing the conflict between Achilles and Odysseus)

I.15.233

*BA* 343: reference; analysis of the Hellespont as the heroic essence of Achilles and, as indicated by this passage, of all the Achaeans who came to fight at Troy

I.15.383

*BA* 321: quoting part of the verse; analysis of the theme of *biē*, specifically in its elemental dimension, here the power of winds as designated by it

I.15.405-407

*BA* 163: reference; analysis of the implications of Sthenelos’ taunt to Agamemnon and comparison of the Epigonoi with Agamemnon’s host at Troy

I.15.417/420

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.15.564

*BA* 32: reference; no *kleos* for those who flee in battle – Ajax’ words – and their implications for his (and others’) withdrawal before Hektor

I.15.585

*BA* 328: reference; analysis of interconnections of swiftness, Ares, and heroic/warrior functions

I.15.592-600

*BA* 64: reference; analysis of Achilles as *pēma* to Achaeans when he withdraws from fighting and when he dies and to Trojans when he fights, and this matching the Will of Zeus

*BA* 335: reference; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships, here Zeus’ awaiting the first ship’s being set on fire, the signal that his Will has been fulfilled

I.15.597-598

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.15.600-602

*BA* 335-336: references, one in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships, and the completion of the Will of Zeus in Hektor’s fire’s reaching the Achaean ships as marking the shift of the *kudos* from the Trojans to the Achaeans

I.15.640

*BA* 318: reference; connections of *biē* and *kleos*, the former as an epic theme and the traditional linking of the Herakles figure and *biē* on the level of theme

I.15.702/718-725/743-744

*BA* 335: reference in the list of passages where the threat of fire to Achaeans from the Trojans is formalized in the theme of “Hektor will burn the ships of the Achaeans”; analysis of the translation of the Will of Zeus into the fire of Hektor’s onslaught against the Achaean ships

I.15.733

*BA* 295: reference; analysis of the phrase *therapōn* of Ares (here, as applied to the Achaeans as an aggregate of warriors)

I.16.021

*BA* 27: reference; Achilles as the only one addressed as *phertat’ Akhaiōn* in the *Iliad*

I.16.022

*BA* 79: quoted and translated; equation of *akhos* with *pathon algea* (and *akhos*’ signaling *le transfer du mal*)

*BA* 90: quoting and translating part of the verse; the Achaeans being overwhelmed (by *akhos*) by Trojans who have *kratos* as conveyed in terms of *akhos* and *biē*, in the context of analyzing \**akhai-ui-* as “whose *is* has *akhos*”

*BA* 94: reference; *akhos* functioning as a formulaic variant of *penthos*, here of the collective grief of the Achaeans

I.16.032

*BA* 75-76: quoting part of the verse, p. 75, and quoted and translated, p. 76; acc. *loigon* as occurring exclusively in combination with the verb *amun*-, in the context of analyzing the parallel diction used of the dire military situation resulting from Achilles’ *mēnis* and the plague resulting from Apollo’s *mēnis*, and the change from Achilles to Patroklos as the subject of the verb

I.16.052

*BA* 94: reference; *akhos* functioning as a formulaic variant of *penthos*, here of the grief of Achilles over his loss of *timē*

I.16.055

*BA* 79: quoted and translated; equation of *akhos* with *pathon algea* (and *akhos*’ signaling *le transfer du mal*)

*BA* 94: reference; *akhos* functioning as a formulaic variant of *penthos*, here of the grief of Achilles over his loss of *timē*

I.16.074-075

*BA* 75-76: quoting part of the verse, p. 75, reference, p. 76; acc. *loigon* as occurring exclusively in combination with the verb *amun*-, in the context of analyzing the parallel diction used of the dire military situation resulting from Achilles’ *mēnis* and the plague resulting from Apollo’s *mēnis*, and the change from Achilles to Patroklos as the subject of the verb

I.16.080-082

*BA* 75-76: quoting part of 80, p. 75, and 80-81 quoted and translated, p. 76; acc. *loigon* as occurring exclusively in combination with the verb *amun*-, in the context of analyzing the parallel diction used of the dire military situation resulting from Achilles’ *mēnis* and the plague resulting from Apollo’s *mēnis*, and the change from Achilles to Patroklos as the subject of the verb

*BA* 328: reference; Achilles/Patroklos as savior of the Achaeans by being the guarding of their ships

*BA* 336: quoted and translated; the Will of Zeus and Achilles’ *mēnis* having the same limit, i.e. when the Trojans reach the ships of the Achaeans, and Achilles’ call upon Patroklos to avert the threat (Patroklos as savior of the Achaeans by virtue of averting *from their ships* the fire of the Trojans)

I.16.087-096

*BA* 293: reference; the *therapōn*’s/Patroklos’ no longer being equivalent to Achilles once he leaves his side and goes beyond the limits Achilles has set for him

I.16.097-100

*BA* 325: quoted and translated; comparison of Achilles with Bhīma and Arjuna, here with regards to his solitary disposition, spending time only with Patroklos in mutual isolation

I.16.112-113

*BA* 17: translated; comment on Hektor’s calling for a *mnēmosunē*, recoding in epic, of his setting fire to the Achaean ships, with Muses then invoked to tell of it when it happens in these verses

I.16.119-121

*BA* 81: reference; analysis of the themes of *akhos* and *kratos*, as controlled by the Will of Zeus

I.16.122-124/127-128

*BA* 336: references; the Will of Zeus and Achilles’ *mēnis* having the same limit, i.e. when the Trojans reach the ships of the Achaeans

I.16.139-142

*BA* 158: references; analysis of the theme of Achilles’ spear, comparison with the spear of the Spartoi and bronze and ash characterizing the Bronze Men (Hesiod, *W&D* 143-151)

I.16.143-144

*BA* 156: reference; *meliē* as a word for both “ash tree” and “ash spear”

*BA* 158: quoted and translated; analysis of the theme of Achilles’ spear, comparison with the spear of the Spartoi and bronze and ash characterizing the Bronze Men (Hesiod, *W&D* 143-151)

I.16.149-154

*BA* 209-210: reference; analysis of Achilles’ immortal horse Xanthos and traditions picturing an immortalized hero in the form of a solar horse

I.16.165

*BA* 292: reference; analysis of *therapōn*, this verse as an example of where Patroklos’ being Achilles’ *therapōn* takes the meaning beyond ‘warrior’s companion’

I.16.189

*BA* 86: reference; as an epithet, *kratero*- as a variant of *hiero*- in combinations with *is* + gen. of the hero’s name, here note on *krateron menos* (cp. *hieron menos*)

I.16.213

*BA* 321: quoting part of the verse; analysis of the theme of *biē*, specifically in its elemental dimension, here the power of winds as designated by it or its synonym *is* (as in this verse)

I.16.237

*BA* 82: quoted and translated; interconnections of Achilles’ *timē*, the Will of Zeus and the grief of Achaeans at the Battle of the Ships

I.16.241-248

*BA* 292: reference, quoting and translating 241-245; analysis of *therapōn*, I.16.244 as an example of where Patroklos’ being Achilles’ *therapōn* takes the meaning beyond ‘warrior’s companion’ and Patroklos’ qualifying as Achilles’ *therapōn* only so long as he stays by Achilles’ side

I.16.271

*BA* 26: reference; analysis of the title *aristos Akhaiōn* and its application to Achilles in the context of Agamemnon’s dishonoring him

I.16.272

*BA* 293: reference; analysis of *therapōn*, Patroklos’ qualifying as Achilles’ *therapōn* only so long as he stays by Achilles’ side

I.16.274

*BA* 26: reference; analysis of the title *aristos Akhaiōn* and its application to Achilles in the context of Agamemnon’s dishonoring him

I.16.282

*BA* 106: quoted and translated; analysis of Patroklos as restoring *philotēs* between Achilles and the Achaeans

I.16.293/301

*BA* 336: quoted and translated; the Will of Zeus and Achilles’ *mēnis* having the same limit, i.e. when the Trojans reach the ships of the Achaeans, and Achilles’ call upon Patroklos to avert the threat – here, specifically Patroklos as savior of the Achaeans by virtue of averting *from their ships* the fire of the Trojans

I.16.383-393

*BA* 323: reference; water (rather than fire) as the predominant manifestation of a thunderstorm inflicted by Zeus, in the context of analyzing the parallel description of Achilles’ martial rage

I.16.437

*BA* 149: reference; analysis of *dēmos* as originally meaning something like “district” as is still overt for example in this verse

I.16.514

*BA* 149: reference; analysis of *dēmos* as originally meaning something like “district” as is still overt for example in this verse

I.16.548-553

*BA* 94: reference; collective aspect of *penthos*

I.16.605

*BA* 149: quoting and translating part of the verse; hero’s getting *timē* from the community, epic vs. cult hero, and Hektor’s status

I.16.653

*BA* 292: reference; analysis of *therapōn*, this verse as an example of where Patroklos’ being Achilles’ *therapōn* takes the meaning beyond ‘warrior’s companion’

I.16.705-711

*BA* 143: references; analysis of the diction associated with Patroklos’ confronting Apollo four times (*daimoni isos*, *mēnin aleuamenos*) and the climax of ritual antagonism between the god and the hero

I.16.711

*BA* 144: reference; analysis of the diction associated with Patroklos’ confronting Apollo four times (specifically, *mēnin aleuamenos*) and the climax of ritual antagonism between the god and the hero

I.16.767

*BA* 156: reference; *meliē* as a word for both “ash tree” and “ash spear”

I.16.784

*BA* 293: reference; Patroklos’s identification not with Achilles but with Ares at the moment of his death

I.16.786

*BA* 143: reference; analysis of the diction associated with Patroklos’ confronting Apollo four times (specifically, *daimoni isos*) and the climax of ritual antagonism between the god and the hero

*BA* 293: reference; Patroklos’s identification not with Achilles but with Ares at the moment of his death (in this line, as *daimoni isos*)

I.16.786-804

*BA* 144: reference; analysis of the diction associated with Patroklos’ confronting Apollo four times (*daimoni isos*, *mēnin aleuamenos*) and the climax of ritual antagonism between the god and the hero

*BA* 173: reference; analysis of Achilles’ armor as immortal, and making its wearers (here, Patroklos) immune from death

I.16.815

*BA* 173: reference; analysis of Achilles’ armor as immortal, and making its wearers (here, Patroklos) immune from death

I.16.856

*BA* 168: reference; analysis of *anapsukhein* as implying that death somehow precedes the ultimate state of immortality, and swooning, like dying, being conveyed by the theme of losing one’s *psukhē*

I.17.052-058

*BA* 183: reference; comparison of Euphorbos to an *ernos* ‘sprout’ in the context of analyzing vegetal imagery appropriate to the theme of the mortality of a cult figure

I.17.072

*BA* 294: reference; analysis of designating heroes as equal to Ares, here specifically Hektor (and Patroklos) when wearing Achilles’ armor (and being a *therapōn* of Ares)

I.17.088

*BA* 337: reference; analysis of the imagery of fire and wind (of Zeus’ thunderstorm) in descriptions of *kratos* of Trojans/Hektor’s onslaught and *akhos*/*penthos* of Achaeans

I.17.098-101

*BA* 63: references; analysis of *pēma* (to the Achaeans caused by Achilles’, or Patroklos’, death), confronting Apollo, and ritual antagonism (between Achilles and Apollo)

*BA* 77: reference; analysis of *pēma* to both Patroklos and the Achaeans caused by Patroklos’ death, and so applicable to Achilles’ death, too, and association of Achilles with the theme of grief

I.17.164-165

*BA* 33: reference; identification of Patroklos with Achilles in death, as “the best of the Achaeans” (Achilles’ *therapōn*)

*BA* 292-293: references; analysis of *therapōn*, 164 as an example of where Patroklos’ being Achilles’ *therapōn* takes the meaning beyond ‘warrior’s companion’ and Patroklos’ qualifying as Achilles’ *therapōn* only so long as he stays by Achilles’ side

I.17.187

*BA* 319: references; connections of *biē* and *kleos*, the former as an epic theme and other heroic names built with *kleos* besides Herakles found in the naming construct with *biē*

I.17.194-197

*BA* 158-159: references; analysis of Achilles’ armor that connects him to his mortal father – bronze tipped ash spear, materials associated with the Third Generation in Hesiod’s *W&D* 143-151 – and to his immortal mother – the rest, made by Hephaistos

*BA* 173: reference; comment on the epithet of Achilles’ armor, *ambrota*, in the context of analyzing his similarity to the Third and Fourth Generations in Hesiod’s *W&D*

*BA* 325: reference; tradition of Achilles armor, two occasions when he was given armor made by Hephaistos (one here), in context of comparing Achilles with Arjuna

I.17.198-212

*BA* 173: references; Hektor’s and Patroklos’ immunity from death while wearing Achilles’ armor, in the context of analyzing the epithet of Achilles’ armor, *ambrota*, his similarity to the Third and Fourth Generations in Hesiod’s *W&D*

*BA* 294: reference; analysis of designating heroes as equal to Ares, here specifically Hektor when wearing Achilles’ armor (and being a *therapōn* of Ares)

I.17.202

*BA* 173: reference; comment on the epithet of Achilles’ armor, *ambrota*, in the context of analyzing his similarity to the Third and Fourth Generations in Hesiod’s *W&D*

I.17.213-214

*BA* 294: reference; analysis of designating heroes as equal to Ares, here specifically Hektor when wearing Achilles’ armor (and being a *therapōn* of Ares)

I.17.271

*BA* 292: reference; analysis of *therapōn*, this verse as an example of where Patroklos’ being Achilles’ *therapōn* takes the meaning beyond ‘warrior’s companion’

I.17.279-280

*BA* 32: reference; heroic status of Ajax as second best after Achilles, in the context of analyzing the applications of the epithet “best of the Achaeans”

I.17.319-322

*BA* 82: references; Achaeans’ almost capturing Troy with their own *kratos* as therefore untraditional, in the context of analyzing *kratos* as awarded by Zeus

I.17.388

*BA* 292: reference; analysis of *therapōn*, this verse as an example of where Patroklos’ being Achilles’ *therapōn* takes the meaning beyond ‘warrior’s companion’

I.17.411

*BA* 105: quoting and translating part; Patroklos as the most *philos hetairos* of Achilles, in the context of analyzing the significance of the Meleager story (ascending scale of affection, Patroklos/Kleopatre) to Achilles’ case

I.17.432

*BA* 343: reference; analysis of the Hellespont as the heroic essence of Achilles and, as indicated by this passage, of all the Achaeans who came to fight at Troy

I.17.547-549

*BA* 327: references; analysis of the etymology of Iris, proposing that it derives from the root \**uī*- as in *is* ‘force, might,’ and her associations with windspeed, which in turn is association with *is*/*biē*

I.17.655

*BA* 105: quoting and translating part; Patroklos as the most *philos hetairos* of Achilles, in the context of analyzing the significance of the Meleager story (ascending scale of affection, Patroklos/Kleopatre) to Achilles’ case

I.17.685-690

*BA* 33: quoting and translating 687-690; identification of Patroklos with Achilles in death, as “the best of the Achaeans” (Achilles’ *therapōn*)

*BA* 63: references; analysis of *pēma* (to the Achaeans caused by Achilles’, or Patroklos’, death), confronting Apollo, and ritual antagonism (between Achilles and Apollo)

*BA* 77: reference; analysis of *pēma* to both Patroklos and the Achaeans caused by Patroklos’ death, and so applicable to Achilles’ death, too, and association of Achilles with the theme of grief

I.17.739

*BA* 321: quoting part of the verse; analysis of the theme of *biē*, specifically in its elemental dimension, here the power of winds as designated by it

I.18.009-011

*BA* 33: reference; analysis of the application of the epithet “best of the Achaeans” and here, “best of the Myrmidons” to Patroklos and his identification with Achilles

I.18.022

*BA* 80: reference; analysis of *akhos* in the case of Achilles (constant sorrow), and contrast with Demeter, whose *akhos* ends along with her *mēnis*

*BA* 94: reference; *akhos* and *penthos* as formulaic variants, here, as designating the grief of Achilles

*BA* 102: reference; opposition of *kleos* and *akhos*/*penthos*, and Achilles’ entering the realm of *kleos* with his *akhos*/*penthos* over Patroklos

I.18.022-073

*BA* 113: references; analysis of the restriction that the *Iliad* does not treat the tradition of lamentations for Achilles within the actual context of a real funerary ritual (stylized mourning and wake for Achilles instead)

I.18.051

*BA* 183: reference; analysis of the vegetal imagery used in contexts of a cult hero’s mortality (here, Thetis’ lamentation for Achilles)

I.18.054-060

*BA* 183-184: quoted and translated, reference; analysis of the vegetal imagery used in contexts of a cult hero’s mortality and found specifically in the genre of lamentation, here, Thetis’ lamentation for Achilles, compared with Demophoon in *Hom. Hymn to Demeter*

I.18.071

*BA* 113: references; analysis of the restriction that the *Iliad* does not treat the tradition of lamentations for Achilles within the actual context of a real funerary ritual (stylized mourning and wake for Achilles instead)

I.18.073

*BA* 94: reference; *akhos* and *penthos* as formulaic variants, here, as designating the grief of Achilles

*BA* 102: reference; opposition of *kleos* and *akhos*/*penthos*, and Achilles’ entering the realm of *kleos* with his *akhos*/*penthos* over Patroklos

I.18.074-077

*BA* 82: reference; Achilles as instrumental in bringing *akhos* upon the Achaeans, in the context of analyzing Achilles’ name and the theme of *akhos*

*BA* 334, 336: references; Achilles’ prayer specifically entailing that Trojans should prevail until they reach the ships of the Achaeans, coextensiveness of the Will of Zeus and Achilles’ prayer

I.18.080-081

*BA* 102: reference; opposition of *kleos* and *akhos*/*penthos*, and Achilles’ entering the realm of *kleos* with his *akhos*/*penthos* over Patroklos

*BA* 105: quoted and translated; Patroklos as the most *philos hetairos* of Achilles, in the context of analyzing the significance of the Meleager story (ascending scale of affection, Patroklos/Kleopatre) to Achilles’ case

I.18.082-085

*BA* 158-159: references; analysis of Achilles’ armor that connects him to his mortal father – bronze tipped ash spear, materials associated with the Third Generation in Hesiod’s *W&D* 143-151 – and to his immortal mother – the rest, made by Hephaistos

*BA* 325: reference; tradition of Achilles armor, two occasions when he was given armor made by Hephaistos (one here), in context of comparing Achilles with Arjuna

I.18.088/095-099

*BA* 102: references; opposition of *kleos* and *akhos*/*penthos*, and Achilles’ entering the battle (the realm of *kleos*) as *penthos* for Thetis (and his choice between *kleos* and *nostos*)

I.18.102-103

*BA* 106: quoted and translated; Patroklos’ restoring *philotēs* between Achilles and the Achaeans (in the context of analyzing the embassy to Achilles)

I.18.121

*BA* 102: quoting and translating part of the verse; opposition of *kleos* and *akhos*/*penthos*, and Achilles’ entering the realm of *kleos* with his *akhos*/*penthos* over Patroklos

I.18.150

*BA* 343: reference; analysis of the Hellespont as the heroic essence of Achilles and, as indicated by this passage, of all the Achaeans who came to fight at Troy

I.18.206/225

*BA* 323: references; cosmic aspect of *biē* as manifested in the thunderstorm of Zeus as parallel in epic diction to the heroic aspect of *biē* as manifested in the martial rage of Achilles, here specifically analysis of the diction concerning fire in the description of Achilles’ reentry to battle

I.18.242

*BA* 85: reference; comment on the application of *kratero*- to *phulopis* and *homoiios* to *polemos* (in the context of comparing *akhos* to *kratos* in analyzing the association of *akhos* with *Akhaioi*)

I.18.243-314

*BA* 147: references; analysis of the Council of the Trojans as motivating Hektor’s death (and overlap between Athena and Hektor as paragons of *mētis* and guardians of the city)

I.18.309

*BA* 85: reference; comment on the application of *kratero*- to *phulopis* and *homoiios* to *polemos* (in the context of comparing *akhos* to *kratos* in analyzing the association of *akhos* with *Akhaioi*)

I.18.369-371

*BA* 179: reference; analysis of Agamemnon’s *skēptron* and gold as symbol for the artificial continuum of immortality (*aphthito-*) and the relevance of this for Achilles’ oath, here specifically the conventional designation of Hephaistos’ handicraft as both golden and *aphthito*-, or as brazen and *aphthito*- as in these verses

I.18.429-434

*BA* 344-345: references; analysis of Thetis’ cosmic powers and threat to the cosmic order

I.18.437-441

*BA* 183-184: references; analysis of the vegetal imagery used in contexts of a cult hero’s mortality and found specifically in the genre of lamentation, here, Thetis’ lamentation for Achilles, compared with Demophoon in *Hom. Hymn to Demeter*

I.18.442-443

*BA* 81: reference; analysis of Achilles (his name) as a man of constant sorrow

I.18.444-456

*BA* 75-76: quoting part of 450, p. 75, 76, and references, p. 76; acc. *loigon* as occurring exclusively in combination with the verb *amun*-, in the context of analyzing the parallel diction used of the dire military situation resulting from Achilles’ *mēnis* and the plague resulting from Apollo’s *mēnis*, and the change from Achilles to Patroklos as the subject of the verb

*BA* 81: reference; analysis of Achilles (his name) as a man of constant sorrow

I.18.461

*BA* 81: reference; analysis of Achilles (his name) as a man of constant sorrow

I.18.468-613

*BA* 325: reference; tradition of Achilles armor, two occasions when he was given armor made by Hephaistos (one here), in context of comparing Achilles with Arjuna

I.18.487-489

*BA* 201-202: quoting and translating (parts of) the verses, references; analysis of the astral scheme of Orion and Arktos, the roles of Eos and Artemis in abducting and killing Orion, and the significance of the constellations to Odysseus (and Kalypso)

I.18.497-508

*BA* 109: quoting and translating 499-500, references; analysis of the pitiless temperament that refuses compensation, here of the man in the litigation scene on the Shield (and also of Achilles)

*BA* 312: references; analysis of *eris*/*neikos* as catalyst for the epic material framed by the Trojan war, with this scene from the Shield as one of the examples

I.19.031

*BA* 294: reference; analysis of designating heroes as equal to Ares, here specifically Ares as the divine embodiment of murderous war, inherent also in adjectives such as *Arēiphatos* in this verse

I.19.044

*BA* 129: reference; analysis of Achilles’ special relationship to the *dais*, proper allotments and *dikē*

I.19.058

*BA* 73: reference; analysis of *mēnis* as reciprocal and connections with *mnēsesthai*

I.19.060

*BA* 140: reference; in a list of the *Iliad*’s references to epic traditions about expeditions to other places (than Troy), and their stressing Achilles’ heroic preeminence, here Lyrnessos and Pedasos

I.19.063-064

*BA* 73: reference; analysis of *mēnis* as reciprocal and connections with *mnēsesthai*

*BA* 312: reference; analysis of *eris*/*neikos* as catalyst for the epic material framed by the Trojan war, here with regard to the quarrel of Achilles and Agamemnon

I.19.074-075

*BA* 92: quoted and translated; comparison of the semantics of Khari-laos and Akhi-laos, here *kharis* of Achaeans at Achilles’ setting aside his *mēnis*

I.19.078

*BA* 295: reference; analysis of the phrase *therapōn* of Ares (here, as applied to the Achaeans as an aggregate of warriors)

I.19.098

*BA* 318: reference; connections of *biē* and *kleos*, the former as an epic theme and the traditional linking of the Herakles figure and *biē* on the level of theme

I.19.143

*BA* 292: reference; analysis of *therapōn*, this verse as an example of the prevailing application of the word as ‘attendant’

I.19.179-180

*BA* 129: quoted and translated; analysis of Achilles’ special relationship to the *dais*, proper allotments and *dikē*

*BA* 134: reference; comparison of Achilles with Pyrrhos, regarding the role of *dais* and *timē*

I.19.186

*BA* 129: reference; analysis of Achilles’ special relationship to the *dais*, proper allotments and *dikē*

I.19.199-214/216-137

*BA* 129: reference; analysis of Achilles’ special relationship to the *dais*, proper allotments and *dikē*

I.19.216

*BA* 27: reference; Achilles as the only one addressed as *phertat’ Akhaiōn* in the *Iliad*

I.19.224

*BA* 129: reference; analysis of Achilles’ special relationship to the *dais*, proper allotments and *dikē*

*BA* 135: reference; the epic convention of correlating the plot with the Will of Zeus as basis for the imagery inherent in *tamiēs polemoio* as epithet of Zeus

I.19.268-281

*BA* 129: reference; analysis of Achilles’ special relationship to the *dais*, proper allotments and *dikē*

*BA* 134: reference; comparison of Achilles with Pyrrhos, regarding the role of *dais* and *timē*

I.19.275

*BA* 129: reference; analysis of Achilles’ special relationship to the *dais*, proper allotments and *dikē*

I.19.303-308/312-313/314-321

*BA* 136: quoting and translating 312-313, references; analysis of the savage dimension of Achilles’ heroic temperament (comparison to a lion, *thumos*, *menos*, *dais*, *terpesthai*)

I.19.322

*BA* 185: reference; analysis of *kleos aphthiton*, *Phthiē*, Achilles’ two choices, and here a comment on the ring composition in the placement of *phthi*- at 1.19.322 and 337

I.19.327

*BA* 119: reference; comment on the variant for this verse, with Purēs instead of Neoptolemos

I.19.328-330/337

*BA* 185: references; analysis of *kleos aphthiton*, *Phthiē*, Achilles’ two choices, and a comment on the ring composition in the placement of *phthi*- at 1.19.322 and 337

I.19.374-380

*BA* 338-340: quoted and translated (p. 338), references; analysis of the description of Achilles at the moment he enters war, as a savior of the Achaeans (as fire, rescuing the Achaeans from Trojans described in terms of wind)

*BA* 342: reference; analysis of the description of Achilles as a savior of the Achaeans (as fire, rescuing the Achaeans from Trojans described in terms of wind), and how this reflects his religious aspects as a cult hero even in the epic

I.19.378

*BA* 340: reference; analysis of the description of Achilles at the moment he enters war, as a savior of the Achaeans (as fire, rescuing the Achaeans from Trojans described in terms of wind), and here specifically the associations to do with *pontos* (and *Hellēspontos*) and its description as *ikhthuoeis*

I.19.381-383

*BA* 339: reference; analysis of the description of Achilles at the moment he enters war, as a savior of the Achaeans (as fire, rescuing the Achaeans from Trojans described in terms of wind)

I.19.397-398

*BA* 209: reference; analysis of Achilles’ immortal horse Xanthos and traditions picturing an immortalized hero in the form of a solar horse

*BA* 339: reference; analysis of the description of Achilles at the moment he enters war, as a savior of the Achaeans (as fire, rescuing the Achaeans from Trojans described in terms of wind)

I.19.408-417

*BA* 104, 144: reference; this passage as indicating that Paris and Apollo kill Achilles (and the latter as Achilles’ ritual antagonist)

*BA* 209: reference; analysis of Achilles’ immortal horse Xanthos and traditions picturing an immortalized hero in the form of a solar horse

I.19.415/417

*BA* 327: references; analysis of interconnections of swiftness, horses and wind, and then also of Ares, and heroic/warrior functions

I.19.418

*BA* 209-210: reference; analysis of Achilles’ immortal horse Xanthos and traditions picturing an immortalized hero in the form of a solar horse

I.20.039

*BA* 143: reference; thematic and formal convergences of Achilles and Apollo (here, Apollo’s epithet *akersekomēs* in this verse and Achilles’ hairshearing at I.23.140-153)

I.20.046

*BA* 294: reference; analysis of designating heroes as equal to Ares, here specifically Hektor (and Patroklos) when wearing Achilles’ armor (and being a *therapōn* of Ares)

I.20.089-098

*BA* 140: reference to I.20.090-092; in a list of the *Iliad*’s references to epic traditions about expeditions to other places (than Troy), and their stressing Achilles’ heroic preeminence, here Lyrnessos and Pedasos

*BA* 270: reference; analysis of the presence of other traditions in the *Iliad*, here the Capture of Lyrnessos and Pedasos, and *Aeneid* tradition vs. one of Achilles and the vocabulary of poetry of blame and *kleos*

I.20.105-107

*BA* 345: reference; Thetis as an example of a divine figure with local traits that resists Panhellenic systematization as tending to be non-Olympian

I.20.138-141

*BA* 268: reference; the narrative’s observation of that if Apollo had attempted to rescue Aeneas instead of Poseidon, the timing of the other gods’ respective interventions would have been thrown off, in the context of analyzing traces of variant epic traditions in the *Iliad*

I.20.158

*BA* 266: transliterated and translated; comment on Aeneas and Achilles as described as by far the best and their parallel epic traditions

I.20.164-175

*BA* 136-137: reference and quoting and translating 171 and 174; analysis of the simile comparing Achilles to a lion and Achilles’ qualifying as *thumoleōn*

I.20.178-186

*BA* 266-267: 178-183 quoted and translated, reference to 184-186; analysis of the Aeneas tradition present in the *Iliad* and here asserting itself at the expense of the Achilles tradition

I.20.187-198

*BA* 140: reference to I.20.188-194; in a list of the *Iliad*’s references to epic traditions about expeditions to other places (than Troy), and their stressing Achilles’ heroic preeminence, here Lyrnessos and Pedasos

*BA* 270: reference; analysis of the presence of other traditions in the *Iliad*, here the Capture of Lyrnessos and Pedasos, and *Aeneid* tradition vs. one of Achilles and the vocabulary of poetry of blame and *kleos*

I.20.188

*BA* 270: transliterating and translating part of the verse; comment on the expression *ē ou memnēi* in the context of analysis of the presence of other traditions in the *Iliad*, here the Capture of Lyrnessos and Pedasos, and *Aeneid* tradition vs. one of Achilles and the vocabulary of poetry of blame and *kleos*

I.20.189

*BA* 326: reference; analysis of Achilles’ association of with speed and his epithets indicating this

I.20.200-202

*BA* 270-272: quoted and translated; analysis of the presence of other traditions in the *Iliad*, here the Capture of Lyrnessos and Pedasos, and *Aeneid* tradition vs. one of Achilles and the vocabulary of poetry of blame and *kleos*

I.20.203-205

*BA* 271: quoted and translated, reference to 203; analysis of the presence of other traditions in the *Iliad*, here the Capture of Lyrnessos and Pedasos, and *Aeneid* tradition vs. one of Achilles and the vocabulary of poetry of blame and *kleos*, and the use of *idonai* in the context of the trope of the *aoidos* knowing nothing but hearing the *kleos* from the Muses

I.20.206-209

*BA* 269: references; comment on *eukhesthai* in Aeneas’ boast to Achilles (with reference to Muellner 1976)

I.20.214

*BA* 271: reference; use of *eidein* in the context of the trope of the *aoidos* knowing nothing but hearing the *kleos* from the Muses

I.20.227/229

*BA* 327: references; analysis of interconnections of swiftness, horses and wind, and then also of Ares, and heroic/warrior functions

I.20.234-235

*BA* 192-194: references to 234, 235 quoted and translated (p. 192); analysis of heroic immortalization, the processes of preservation on Olympus and in cult as equivalent poetic themes (here regarding *anēreipsanto* in I.20.234)

*BA* 197: reference; the same verse as used when Eos abducts Kleitos in O.15.251

I.20.241

*BA* 269: reference; comment on *eukhesthai* in Aeneas’ boast to Achilles (with reference to Muellner 1976)

I.20.244-245

*BA* 274: reference; analysis of the presence of an *Aeneid* tradition in the *Iliad* and the vocabulary of poetry of blame and *kleos*

I.20.246-256

*BA* 270-271: references; analysis of the vocabulary of poetry of blame and *kleos* (*kertomia*, *oneidea*, *epos*)

*BA* 274: quoted and translated; analysis of the presence of an *Aeneid* tradition in the *Iliad* and the vocabulary of poetry of blame and *kleos*

I.20.256ff.

*BA* 274: reference; analysis of the presence of an *Aeneid* tradition in the *Iliad* and the vocabulary of poetry of blame and *kleos*

I.20.285-291

*BA* 274: references; analysis of the presence of an *Aeneid* tradition in the *Iliad* and the vocabulary of poetry of blame and *kleos*

I.20.302-308

*BA* 267-269: 306-308 quoted and translated, references; analysis of the Aeneas tradition present in the *Iliad* and here especially Poseidon’s prophecy of Aeneas’ descendants as ruling in the Troad and the god’s cult affinity with the Aeneadae

I.20.336

*BA* 40: quoting and translating part of the verse; analysis of *kata moiran* and *huper moiran* as designating traditional and untraditional incidents, respectively, according to the conventions of epic composition

*BA* 134: quoting part of the verse; the synonymity of *moira* and *aisa*

*BA* 268: reference; analysis of the Aeneas tradition present in the *Iliad* and here especially Poseidon’s prophecy of Aeneas’ descendants as ruling in the Troad

I.20.348

*BA* 269: quoting and translating part of the verse; analysis of the assertion of the Aeneas tradition at the expense of the Achilles tradition in the *Iliad*

I.20.441-454/447

*BA* 144: references; analysis of Achilles’ and Apollo’s ritual antagonism, here comparison with Patroklos and Diomedes in their confrontations with Apollo and qualifying as *daimoni isos*

I.21.134-135

*BA* 75: reference to 134, 135 quoted and translated; analysis of *loigos* as designating the plight of the Achaeans in Achilles’ absence

I.21.265-266

*BA* 326: references; analysis of Achilles’ windlike speed as a direct function of his *biē* (theme of *biē* as manifested by wind)

I.21.275-278

*BA* 104: reference; this passage as indicating that Apollo alone kill Achilles (and as Achilles’ ritual antagonist)

I.21.315

*BA* 322: quoted and translated; analysis of the theme of *biē* as elemental, and here specifically the representation of Achilles’ *biē* as parallel to that of fire

I.21.316-323

*BA* 160: references; obliteration of the “props” that mark an Achaean expedition against Troy, here specifically the irony of Xanthos/Skamandros’ threat to bury Achilles under a mound of silt

*BA* 321: quoting and paraphrasing part of the verse; analysis of the theme of *biē* as elemental, and here specifically the representation of Achilles’ *biē* as parallel to that of fire

I.21.333

*BA* 323: references; analysis of the theme of *biē* as elemental, and here specifically the representation of Achilles’ *biē* as parallel to that of the cosmic aspect of *biē* (as manifested in the thunderstorm of Zeus/Hephaistos’ fire)

I.21.334-337

*BA* 323, 333: references; analysis of the theme of *biē* as elemental, and here specifically the representation of Achilles’ *biē* as parallel to that of the cosmic aspect of *biē* (as manifested in the thunderstorm of Zeus/Hephaistos’ fire)

I.21.340

*BA* 73: reference; one of Watkin’s three passages where *menos* is used as a functional equivalent of *mēnis*

I.21.341/349

*BA* 323: references; analysis of the theme of *biē* as elemental, and here specifically the representation of Achilles’ *biē* as parallel to that of the cosmic aspect of *biē* (as manifested in the thunderstorm of Zeus/Hephaistos’ fire)

I.21.355

*BA* 346: reference; Hephaistos’ fire entailing not only *biē* but also *mētis*, just as Thetis’ power over the *pontos* also does (contra Achilles’ power which has affinities only with the *biē* of wind and fire)

I.21.356

*BA* 321: quoting and translating part of the verse; analysis of the theme of *biē* as elemental

I.21.367

*BA* 321: quoting and translating part of the verse; analysis of the theme of *biē* as elemental

*BA* 346: reference; Hephaistos’ fire entailing not only *biē* but also *mētis*, just as Thetis’ power over the *pontos* also does (contra Achilles’ power which has affinities only with the *biē* of wind and fire)

I.21.383

*BA* 321: quoting and translating part of the verse; analysis of the theme of *biē* as elemental

I.21.389-390

*BA* 258: reference; in the context of analyzing blame poetry’s providing laughter for the uninvolved and disgrace to the involved

I.21.463-466

*BA* 179: quoted and translated; analysis of the application of vegetal imagery to the *natural* aspect of death (of human condition, as opposed to immortalized heroes or the Golden Age)

I.21.520-525

*BA* 323, 333: references; analysis of the theme of *biē* as elemental, and here specifically the representation of Achilles’ *biē* as parallel to that of the cosmic aspect of *biē* (as manifested in the thunderstorm of Zeus/affected by the anger of gods)

I.21.564

*BA* 326: reference; analysis of Achilles’ windlike speed as a direct function of his *biē* (theme of *biē* as manifested by wind)

I.22.008

*BA* 326: reference; analysis of Achilles’ association of with speed and his epithets indicating this

I.22.021-024

*BA* 327: reference; analysis of Achilles’ association of with speed and the application of the verb *theein* (to horses, and Achilles’ comparison with such horses)

I.22.067

*BA* 137: reference; application of the epithet *ōmēstēs* to Achilles alone among Homeric heroes, otherwise to beasts, as in this verse

I.22.072

*BA* 294: reference; analysis of designating heroes as equal to Ares, here specifically Ares as the divine embodiment of murderous war, inherent also in adjectives such as *Arēiktamenos* in this verse

I.22.087

*BA* 183: reference; analysis of the application of vegetal imagery to the mortality of a cult figure, here Hektor

I.22.110

*BA* 29: reference; Hektor’s wish, at the moment of his death at Achilles’ hands, to die *eukleiōs*, not *akleiōs*, in the context of the analysis of who is the best of the Achaeans and Hektor’s challenge to the duel and Menelaos’ response to no one taking up the challenge being a public reproach and *aklees*

I.22.132

*BA* 294: reference; analysis of designating heroes as equal to Ares, here specifically Hektor (and Patroklos) when wearing Achilles’ armor (and being a *therapōn* of Ares)

I.22.161

*BA* 327: reference; analysis of Achilles’ association of with speed and the application of the verb *theein* to him and Hektor when Achilles chases Hektor

I.22.173

*BA* 326: reference; analysis of Achilles’ windlike speed as a direct function of his *biē* (theme of *biē* as manifested by wind)

I.22.216-218

*BA* 144: reference; analysis of Hektor’s ritual antagonism with Athena, and Athena’s role in his killing

I.22.222-223

*BA* 144: reference; analysis of Hektor’s ritual antagonism with Athena, and Athena’s role in his killing

I.22.222-247

*BA* 147: reference; analysis of Hektor’s ritual antagonism with Athena, here regarding their both being paragons of *mētis* and guardians of the city, and the scene of Hektor’s demise as motivated by the scene of deliberation in the Council of the Trojans at I.18.243-314 (here specifically Athena’s taking away Hektor’s senses in both scenes)

I.22.229-230

*BA* 326: quoted; analysis of Achilles’ windlike speed as a direct function of his *biē* (theme of *biē* as manifested by wind)

I.22.255

*BA* 299: reference; analysis of the meaning of *\*ar*- (*arariskein*, etc. and here *harmoniē* in the social sense of ‘accord’)

I.22.270-271/275-277

*BA* 144: reference; analysis of Hektor’s ritual antagonism with Athena, and Athena’s role in his killing

I.22.288

*BA* 63: reference; analysis of Achilles as *pēma* to Achaeans when he withdraws from fighting and when he dies and to Trojans when he fights, and this matching the Will of Zeus

*BA* 77-78: reference; analysis of Achilles as *pēma* to the Trojans when he kills Hektor and to the Achaeans when withdrawing from battle and when killed and the analysis of the association of Achilles with the theme of grief

I.22.296-299

*BA* 144: reference; analysis of Hektor’s ritual antagonism with Athena, and Athena’s role in his killing

*BA* 147: reference; analysis of Hektor’s ritual antagonism with Athena, here regarding their both being paragons of *mētis* and guardians of the city, and the scene of Hektor’s demise as motivated by the scene of deliberation in the Council of the Trojans at I.18.243-314 (here specifically Athena’s taking away Hektor’s senses in both scenes)

I.22.304

*BA* 29: reference; Hektor’s wish, at the moment of his death at Achilles’ hands, to die *eukleiōs*, not *akleiōs*, in the context of the analysis of who is the best of the Achaeans and Hektor’s challenge to the duel and Menelaos’ response to no one taking up the challenge being a public reproach and *aklees*

I.22.312-313

*BA* 137: quoting and paraphrasing part of the verse; analysis of the relationship of *menos* and *thumos* and their application to Achilles in the context where he is compared to a lion and the threat to eat Hektor raw

I.22.319-330

*BA* 173: reference; analysis of Achilles’ immortal armor vs. his non-mortal spear (in the context of comparing Achilles with the Third and Fourth Generations of Mankind in Hesiod’s *W&D*)

I.22.323

*BA* 319: references; connections of *biē* and *kleos*, the former as an epic theme, and other heroic names built with *kleos* besides Herakles found in the naming construct with *biē*

I.22.346-347

*BA* 136-137: quoted and translated (p. 136) and reference; analysis of the imagery of eating and the comparison of Achilles to a lion, and analysis of the relationship of *menos* and *thumos* and their application to Achilles in the context where he is compared to a lion and the threat to eat Hektor raw

*BA* 320-321: reference; comparison of this passage with Apollo’s comparison of Achilles with a lion in I.24.041-043 (and the theme of *biē*)

I.22.358-360

*BA* 104: reference; this passage as indicating that Paris and Apollo kill Achilles (and the latter as Achilles’ ritual antagonist)

*BA* 144: reference; analysis of Hektor’s ritual antagonism with Athena, and Athena’s role in his killing

I.22.391-393

*BA* 77: quoting and translating 393, references; analysis of Achilles as *pēma* to the Trojans when he kills Hektor and to the Achaeans when withdrawing from battle and when killed, and the analysis of the association of Achilles with the theme of grief

I.22.421-422

*BA* 63: reference; analysis of Achilles as *pēma* to Achaeans when he withdraws from fighting and when he dies and to Trojans when he fights, and this matching the Will of Zeus

*BA* 77: reference; analysis of Achilles as *pēma* to the Trojans when he kills Hektor and to the Achaeans when withdrawing from battle and when killed, and the analysis of the association of Achilles with the theme of grief

I.22.445-446

*BA* 144: reference; analysis of Hektor’s ritual antagonism with Athena, and Athena’s role in his killing

I.22.514

*BA* 111: quoting and translating part of the verse; producing of *kleos* for heroes, in the context of analyzing the Meleager story in I.09

I.23.002

*BA* 343: reference; analysis of the Hellespont as the heroic essence of Achilles and, as indicated by this passage, of all the Achaeans who came to fight at Troy

I.23.012/017

*BA* 112: quoted and translated; formalization of the *akhos* Patroklos gets from the Achaeans in Achilles’ leading the Achaeans in lamentation for Patroklos

*BA* 116: references; analysis of the evidence of hero cult in the *Iliad* and the *Odyssey* (here, lamentation)

I.23.046-047

*BA* 81: quoted and translated; analysis of Achilles as the man of constant sorrow (contrast with Demeter, who lays aside both her anger and grief)

*BA* 94: reference; *akhos* and *penthos* as formulaic variants, here, as designating the grief of Achilles

*BA* 112: reference; formalization of the *akhos* Patroklos gets from Achilles in the Funeral Games

*BA* 117: reference; ritual *form* of the *akhos* of Achilles for Patroklos given by singing of lamentations

I.23.056

*BA* 128: reference; comment on the idea of division in *dais* (*daitos eisēs*)

I.23.077-078

*BA* 325: quoted and translated; Achilles’ and Patroklos mutual isolation in the context of comparing Achilles with Bhima and Arjuna

I.23.091-092

*BA* 21: reference; reference to the mixing of the ashes of Achilles and Patroklos in O.24.077 as not a duplication of references to the same mixing in the *Iliad* (here and 23.243-244), therefore not violating Munro’s law, in the context of analyzing a traditional suppression of anything overtly Iliadic in the *Odyssey*

*BA* 209: reference; analysis of the promise of an ultimate immortality in store for Achilles in his and Patroklos’ bones being placed in a golden amphora made by Hephaistos, given to Thetis by Dionysos

I.23.131-137

*BA* 117: reference; ritual *form* of the *akhos* of Achilles for Patroklos given by the proceedings at the Funeral Games (comparison with Cypriot tradition of dancing the *purrhikē* at funerals of kings)

I.23.140-153

*BA* 143: reference; thematic and formal convergences of Achilles and Apollo (here, Apollo’s epithet *akersekomēs* as at I.20.039 and Achilles’ hairshearing in these verses)

*BA* 210: reference to Achilles’ *xantho*- hair; commentary on *xanthos* in the context of immortalization

I.23.170

*BA* 116: reference; analysis of the evidence of hero cult in the *Iliad* and the *Odyssey* (here, offering of honey with oil)

I.23.192/194-198

*BA* 333: references; analysis of the theme of *biē* as elemental, and here specifically the representation of Achilles’ *biē* as parallel to that of the cosmic aspect of *biē* (as manifested in the thunderstorm of Zeus/Hephaistos’ fire/winds as violent storm)

I.23.205-209

*BA* 205: reference; Memnon’s ideal suitability for the theme of immortalization and the role of Eos/*Dios thugatēr* in the preservation of the hero in the afterlife

*BA* 213: reference; location of the land of Aithiopes and Olympians’ habitually going there to receive sacrifice

*BA* 218: references; analysis of the application of *dais* to both humans’ sacrificing to gods and humans and gods feasting together

I.23.212-217

*BA* 333: references; analysis of the theme of *biē* as elemental, and here specifically the representation of Achilles’ *biē* as parallel to that of the cosmic aspect of *biē* (as manifested in the thunderstorm of Zeus/Hephaistos’ fire/winds as violent storm)

I.23.218-221

*BA* 116: reference; analysis of the evidence of hero cult in the *Iliad* and the *Odyssey* (here, wine libation)

I.23.243-244

*BA* 21: reference; reference to the mixing of the ashes of Achilles and Patroklos in O.24.077 as not a duplication of references to the same mixing in the *Iliad* (here and 23.091-092), therefore not violating Munro’s law, in the context of analyzing a traditional suppression of anything overtly Iliadic in the *Odyssey*

I.23.245-248/257

*BA* 341: 245-248 quoted and translated, reference to 257; analysis of the vision of Achilles’ tomb and his being a hero of cult (in the here and now of the poem’s audience)

I.23.313-318

*BA* 47: quoted and translated; analysis of the polarity of *biē* and *mētis* and superiority being determined in terms of the opposition of these qualities (in the context of the analysis of the conflict between Achilles and Odysseus)

I.23.342

*BA* 258: reference; blame as *kharma* to others and *elenkheiē* to the one to experience it, in the context of analyzing blame poetry

I.23.357

*BA* 32: reference; analysis of the applications of phrase “best of the Achaeans,” here restrictions to the way others besides Diomedes, Agamemnon, Ajax, and Achilles may be best, in particular, various heroes being the best at given events at the Funeral Games (Diomedes at chariot driving in this verse)

I.23.630-631

*BA* 117: reference; the funeral of a hero as the primary occasion for athletic contests in Homeric narrative, in the context of the analysis of the evidence of hero cult in the *Iliad* and the *Odyssey*

I.23.669

*BA* 32: reference; analysis of the applications of phrase “best of the Achaeans,” here restrictions to the way others besides Diomedes, Agamemnon, Ajax, and Achilles may be best, in particular, various heroes being the best at given events at the Funeral Games (Epeios at boxing in this verse)

I.23.712

*BA* 300: quoting part of the verse (*ērare tektōn*); analysis of \**ar*-(*ars*, *arariskein*) and \**tek(s)*- (*tekhnē*, *texō*) as applied to poetry and carpentry

I.23.713

*BA* 321: quoting part of the verse; analysis of the theme of *biē*, specifically in its elemental dimension, here the power of winds as designated by it or its synonym *is* (as in this verse)

I.23.720

*BA* 86: reference; as an epithet, *kratero*- as a variant of *hiero*- in combinations with *is* + gen. of the hero’s name

*BA* 89-90: reference; analysis of *krataiis* ‘whose *is* has *kratos*’ and *Akhaioi*

I.23.837

*BA* 86: reference; as an epithet, *kratero*- as a variant of *hiero*- in combinations with *is* + gen. of the hero’s name, here note on *krateron menos* (cp. *hieron menos*)

I.23.841

*BA* 295: reference; comment on the connections of *ozos* *Arēos* and *isos Arēi*, as both of which Leontes qualifies

I.23.981

*BA* 32: reference; analysis of the applications of phrase “best of the Achaeans,” here restrictions to the way others besides Diomedes, Agamemnon, Ajax, and Achilles may be best, in particular, various heroes being the best at given events at the Funeral Games (Agamemnon at spear throwing in this verse)

I.24.025-063

*BA* 62: references; reference to the epic tradition of the quarrel of the gods (as in the opening of the *Cypria*) in the *Iliad* (these verses), in the context of analyzing the ritual antagonism of Achilles and Apollo and Pindar *Paean* 6

*BA* 130: references; analysis of the themes of *eris*/*neikos* at a *dais* as motivation of the Trojan War and as a setting for the evolution of Achilles as a heroic figure

I.24.029-030

*BA* 130: references; analysis of the themes of *eris*/*neikos* at a *dais* as motivation of the Trojan War and as a setting for the evolution of Achilles as a heroic figure

*BA* 221: quoted and translated; analysis of *neikos* and *ainos* as reflecting two antithetical social functions expressed in two formal modes of discourse

*BA* 264: reference; comment on pastoral associations of blame (here, in the Judgement of Paris)

*BA* 309: reference; analysis of the positive and negative social functions of blame and how the latter is formalized in ritual and myth

I.24.040-043

*BA* 62: references; reference to the epic tradition of the quarrel of the gods (as in the opening of the *Cypria*) in the *Iliad* (these verses), in the context of analyzing the ritual antagonism of Achilles and Apollo and Pindar *Paean* 6

*BA* 109-110: quoted and translated; analysis of Achilles’ characterization by utter inflexibility and savageness, and comparison with the scene on his Shield

*BA* 135-136: quoted and translated and reference; analysis of the savageness of Achilles, the imagery of eating and the comparison of Achilles to a lion, and analysis of the relationship of *menos* and *thumos* and their application to Achilles in the context where he is compared to a lion and the threat to eat Hektor raw

*BA* 320: reference; analysis of the ambivalence of *biē* and how its negative aspect is manifested in Achilles

I.24.044

*BA* 110: quoting and translating part of the verse; analysis of Achilles’ characterization by utter inflexibility and savageness, and comparison with the scene on his Shield

I.24.046-047

*BA* 108-109: quoted and translated, reference; analysis of the pitiless temperament that refuses compensation (in Achilles, as commented on by Ajax in I.09 and Apollo here)

I.24.062-063

*BA* 130: quoted and translated; analysis of the themes of *eris*/*neikos* at a *dais* as motivation of the Trojan War and as a setting for the evolution of Achilles as a heroic figure

I.24.069

*BA* 218: reference; analysis of the epic diction regarding feasting of men and gods and men sacrificing to gods (*dais*)

I.24.090-091

*BA* 345: reference; Thetis as an example of a divine figure with local traits that resists Panhellenic systematization as tending to be non-Olympian

I.24.095-096

*BA* 53: references; Köhnken’s argument for inclusion of Odysseus in the dual construction preceding I.09.192, citing this passage and criticism of it

I.24.105

*BA* 95: reference; thematic connection with *kleos* in the application of *alaston* (coordinate with the theme of *mnēmosune*) to *penthos* (in the context of analyzing the relationship of *penthos* with *kleos*)

I.24.202

*BA* 37: reference; conventional linking of *ep’ anthrōpous* with *kleos* and *aoidē*

I.24.207

*BA* 137: reference; analysis of the simile comparing Achilles to a lion and Achilles’ qualifying as *thumoleōn* (and here, Hektor’s mother calling him *ōmēstēs*)

I.24.258-259

*BA* 149: quoted and translated; analysis of how Hektor mirrors Athena (his ritual antagonist), here, with regard to being *Dios pais*

I.24.499

*BA* 146: reference; comment on a correlation of the word *astu* with the theme of a protecting Hektor

I.24.592-595

*BA* 117: reference; analysis of the evidence of hero cult in the *Iliad* and the *Odyssey*, here Patroklos’ funeral as presented as the grand beginning of cult

I.24.599-600

*BA* 137: reference; analysis of the affinity of the Aeacids with the theme of *dais*, and specifically that of Achilles with it, in addition to his heroic temperament and its turning to compassion

I.24.626

*BA* 137: quoting and translating part of the verse; analysis of the affinity of the Aeacids with the theme of *dais*, and specifically that of Achilles with it, in addition to his heroic temperament and its turning to compassion

I.24.708

*BA* 94: reference; *penthos* functioning as a formulaic variant of *akhos*, here of the public mourning for Hektor

*BA* 112: reference; opposition of *kleos* and *penthos* and their handling within the epic tradition of the *Iliad* and the *Odyssey*, here the ritual dimensions of *penthos* as in the lamentation for Hektor

I.24.708-781

*BA* 95: references; opposition of *kleos* and *penthos*, here specifically in designating Epos/praise-poetry and songs of lamentation, respectively

I.24.720-723

*BA* 112-113: quoted (p. 112), references; opposition of *kleos* and *penthos* and their handling within the epic tradition of the *Iliad* and the *Odyssey*, here the ritual dimensions of *penthos* as in the lamentation for Hektor

I.24.725-745

*BA* 111-112: references; opposition of *kleos* and *penthos* and their handling within the epic tradition of the *Iliad* and the *Odyssey*, here the ritual dimensions of *penthos* as in the lamentation for Hektor, its comparison with Kleopatre’s speech to Meleager in I.09.591-594, and the contrast between *thrēnoi* and *gooi*

I.24.729-730

*BA* 145-146: reference on p. 145, quoted and translated on p. 146; analysis of the affinities of Hektor and Athena, as the guardian of the city (ritual antagonism of the two)

I.24.740

*BA* 111: reference; opposition of *kleos* and *penthos* and their handling within the epic tradition of the *Iliad* and the *Odyssey*, here the ritual dimensions of *penthos* as in the lamentation for Hektor, and its comparison with Kleopatre’s speech to Meleager in I.09.591-594

I.24.748-759/762-775

*BA* 112: references; opposition of *kleos* and *penthos* and their handling within the epic tradition of the *Iliad* and the *Odyssey*, here the ritual dimensions of *penthos* as in the lamentation for Hektor, and the contrast between *thrēnoi* and *gooi*