GN, *Pindar’s Homer* (1990)

On the *Iliad*

I.01.001

*PH* 221: quoting and translating part of the line; comment on the parallels between the prooimia of Herodotus and of the *Iliad*

*PH* 227: reference; comment on the parallels between the prooimia of Herodotus and of the *Iliad*

*PH* 361: reference; discussion of the differentiation of the roles of Apollo and of the Muses (regarding *song*/SONG)

I.1.002-005

*PH* 227: reference; comment on the parallels between the prooimia of Herodotus and of the *Iliad*

I.01.005

*PH* 238: reference; discussion of the theme of the Will of Zeus

I.01.006

*PH* 220-221: quoting and translating part of the line; comment on the parallels between the prooimia of Herodotus and of the *Iliad*

I.01.153

*PH* 238: reference; comment on *aitios* in the context of discussion of the theme of the Will of Zeus

I.01.335

*PH* 238: reference; comment on *aitios* in the context of discussion of the theme of the Will of Zeus

I.01.412

*PH* 254: reference; comment on *atē* regarding Agamemnon’s dishonoring Achilles

I.01.603-004

*PH* 351: reference; discussion of the differentiation of the chorus leader from the singers and dancers with reference to Apollo and how this is done in his case

I.2.046

*PH* 278: reference; discussion of gold as symbol of culture, here with regards to the golden scepter

I.02.100-108

*PH* 130: reference; comment on Pelops as archetype of political power

I.02.101-108

*PH* 299: reference; comment on limiting of the sequence of kings in the *Iliad* to the Pelopidai

I.02.186

*PH* 278: reference; discussion of gold as symbol of culture, here with regards to the golden scepter

I.02.268

*PH* 278: reference; discussion of gold as symbol of culture, here with regards to the golden scepter

I.02.325

*PH* 245: quoting part of the line; discussion of formulae with *kleos* and *aphthito*-

I.02.486

*PH* 148, 227: reference; Homeric epic referring to itself as *kleos*, like Pindar’s medium

*PH* 422: reference; comment on Homeric poetry’s being marked by privileging the auditory over the visual metaphor

I.02.493

*PH* 222: reference; discussion of transition from prooimion to narrative proper by way of repeating a key word, here with the example of the *Catalogue of Ships*

I.02.494

*PH* 222: reference; discussion of transition from prooimion to narrative proper by way of repeating a key word, here with the example of the *Catalogue of Ships*

I.02.557-558

*PH* 320: reference; comment on Solon’s citing the verses in the context of a territorial dispute between Athens and Megara, and the use of myths as evidence, poetry as a source of authority

I.02.557-70

*PH* 73: reference; comparison with Hesiod F 204.44-51 in context of discussing textual fixation

I.02.594-600

*PH* 376: reference; contrasting the negative encounter between the Muses and Thamyris in the *Iliad* with the figure of Homer and the Deliades in the *Hymn to Apollo*

I.03.126

*PH* 138: reference; discussion of the meaning of *aethlos*, here as the martial efforts of Achaeans and Trojans

*PH* 152: reference; *aethlos* as one of the words denoting an ordeal undergone by a man who fights in a war

I.03.164

*PH* 238: reference; comment on *aitios* in the context of discussion of the theme of the Will of Zeus

I.04.124

*PH* 177: reference; discussion of elliptic plural, with here the example of *toxa* as ‘bow and arrows’

I.04.202

*PH* 459: reference; example of vestigial traces of -˘˘-˘˘-˘/--˘˘-˘˘-- (where / means that the ˘ before it and the - after it should be on top of each other, meaning that syllable could be either long or short)

I.05.063

*PH* 307: reference; discussion of the theme of “the beginning of misfortunes” in Herodotus and comparison with this *Iliad* passage

I.05.710

*PH* 251: reference; discussion of role and meaning of *dēmos*, in Homeric diction as ‘district’ (as here)

I.06.289-92

*PH* 420: reference; discussion of the variability of Helen’s story and Herodotus’ using that in his argument that the poet of *Cypria* is not Homer

I.06.382

*PH* 68: quoting and translating part of the line; comment on *alēthea muthēsasthai* as one of a set of variants in the context of discussing Hesiod, *Theogony* 27-28

I.07.089-090

*PH* 19: reference; internal cross reference to the genre of epigram within Homeric poetry, in the context of discussing that writing is not essential to the composition, performance and reperformance of poetry/song in Archaic Greece with the exception of epigram

I.07.458

*PH* 245: quoting part of the line; discussion of formulae with *kleos* and *aphthito*-

I.08.363

*PH* 138: reference; discussion of the meaning of *aethlos*, here as life-and-death struggle (Labors of Herakles)

I.08.080

*PH* 208: reference; variation on the epic scene of Antilokhos saving Nestor’s life in Diomedes’ doing so in the line (and following) in question

I.09.057-058

*PH* 208: reference; on Diomedes as a stand-in for Antilokhos (in driving Nestor’s chariot and saving him) as at I.08.80ff. and comparison with Pindar *Pythian* 6

I.09.097-099

*PH* 258: reference; analysis of the *skēptron* as a sign of a king’s authority (in this passage) and its use not to indicate it (elsewhere), and comparison of litigation scene on Achilles’ Shield, Hesiod’s *Works and Days* and *Theogony*

I.09.115-120

*PH* 254: reference; analysis of *atē* and the *Litai* in Phoenix’s speech, here also the *apoina* offered by Agamemnon for his *atē*

I.09.161

*PH* 463: reference; *progenesteros* as an example of the hexameter accommodating phraseology corresponding to findings in the *glyc@2da*

I.09.189

*PH* 201: reference; Achilles singing the *klea andrōn* as a model for the hero’s possession of *kleos*

*PH* 202: reference; Patroklos’ role in listening to Achilles’ performing *klea andrōn* as activation of tradition

I.09.413

*PH* 147: reference; on the traditional metaphor of *kleos* (*aphthiton*) as an unfailing stream in the context of discussing Pindar *Nemean* 7.61-63

*PH* 227: reference; analysis of *kleos* as used of stories of conflict by Herodotus and in the *Iliad* where Achilles’ referring to the Iliadic tradition as *kleos aphthiton* (and so, Homer of Herodotus, as of Pindar, subsumed by a form of communication that goes beyond epic)

*PH* 244-245: reference; contra Finkelberg’s analysis of *kleos aphthiton* as an innovation

I.09.502

*PH* 242: reference; analysis of *atē* (and the *Litai* in Phoenix’s speech)

I.09.502-512

*PH* 254: reference; analysis of *atē* and the *Litai* in Phoenix’s speech

I.09.510-512

*PH* 242: reference; analysis of *atē* (and the *Litai* in Phoenix’s speech)

I.09.524

*PH* 196: reference; on *houtō* as a marker of the beginning of an *ainos*

I.09.524-525

*PH* 197: part of the line quoted and translated; analysis of Phoenix’s speech as *klea andrōn*, connection to ancestors/heroes, and the message of Phoenix’s story turning out to be the name of Patroklos

*PH* 199-200: quoted and translated (and various references); analysis of the open-endedness of the continuum of the ancestors, comparison with Hesiod *Theogony* 100, *Homeric Hymn* 32.18-19, 31.18-19

*PH* 205: reference; analysis of Phoenix’s message as carried by the name of Patroklos, and comparison with Pindar *Isthmian* 8

I.09.628-632

*PH* 253: reference; analysis of Ajax’s speech to Achilles and his accusing Achilles of ranking Briseis ahead of his own *hetairoi* by failing to be swayed by their *philotēs*

I.09.632-636

*PH* 252: reference; comparison of the litigation scene on Achilles’ Shield with Ajax’s speech to Achilles

*PH* 253: reference; comparison of the litigation scene on Achilles’ Shield with the *neikos* between Agamemnon and Achilles and Ajax’s contrasting of Achilles’ refusal with the acceptance of compensation by a hypothetical plaintiff for the death of a brother or a son

I.09.633

*PH* 251: reference; use of *poinē* as in the sense of *wergild* in the context of discussing the litigation scene on Achilles’ Shield

*PH* 252: reference; comparison of the litigation scene on Achilles’ Shield with Ajax’s speech to Achilles

I.09.634

*PH* 252: quoted and translated; pointing out the phrase in light of the discussion on p. 251 (comparison of the litigation scene on Achilles’ Shield with Ajax’s speech to Achilles)

I.09.636

*PH* 251: reference; use of *poinē* as in the sense of *wergild* in the context of discussing the litigation scene on Achilles’ Shield

*PH* 252: reference; comparison of the litigation scene on Achilles’ Shield with Ajax’s speech to Achilles

I.09.636-638

*PH* 253: reference; analysis of Ajax’s speech to Achilles and his accusing Achilles of being heartless in refusing compensation

I.10.329

*PH* 251: quoting and translating part of the line; analysis of *histor* as ‘witness’ and the juridical sense of it and e.g. *historia* in Herodotus

I.10.415

*PH* 293: reference; analysis of Ilos as the Trojans’ cult hero in the *Iliad* and the ancestry of Croesus in Herodotus

I.11.078

*PH* 238: reference; analysis of Zeus as responsible for the new phase of conflict between Achaeans and Trojans (triggered by the conflict between Achilles and Agamemnon)

I.11.227

*PH* 148: reference; example of Homeric poetry referring to itself as *kleos*

I.11.604

*PH* 307: quoting and translating *kakou … arkhē*; comparison of the theme of “beginning of misfortunes” in Herodotus and Homer

I.11.697

*PH* 459: reference; example of vestigial traces of -˘˘-˘˘-˘/--˘˘-˘˘-- (where / means that the ˘ before it and the - after it should be on top of each other, meaning that syllable could be either long or short)

I.13.111

*PH* 238: reference; comment on *aitios* in the context of discussion of the theme of the Will of Zeus

I.13.331-332

*PH* 209-210: quoted and translated; analysis of *sēma* and *terma* in the context of chariot racing and the passage from Patroklos’ funeral games

I.13.631-639

*PH* 290-291: references; comparison with Pindar *Pythian* 11.33-34 on the luxuriance of Troy and the theme of *hubris* in both (though with a different focus)

I.13.659

*PH* 251: reference; use of *poinē* in the sense of *wergild* in the context of discussing the litigation scene on Achilles’ Shield

I.14.187

*PH* 145: reference; analysis of the meaning of *kosmos*, and here, example of it being the ‘arrangement’ of beautiful adornment

I.14.483

*PH* 251: reference; use of *poinē* in the sense of *wergild* in the context of discussing the litigation scene on Achilles’ Shield

I.15.428

*PH* 136: reference; analysis of *agōn*, esp. in the sense of assembly, and here that of ships (not only of people)

I.16.437

*PH* 251: reference; analysis of the meaning of *dēmos* in Homeric diction as ‘district’

I.16.514

*PH* 251: reference; analysis of the meaning of *dēmos* in Homeric diction as ‘district’

I.16.685-687

*PH* 254: reference; analysis of *atē* and the *Litai* in Phoenix’s speech and how for Achilles *atē* would be the death of Patroklos

I.16.787

*PH* 197: reference; analysis of *kleos* as praise poetry and even epic giving the impression that third-person epic is but a transformation of second-person direct address of praise poetry, as here

I.16.804-806

*PH* 254: reference; analysis of *atē* and the *Litai* in Phoenix’s speech and how for Achilles *atē* would be the death of Patroklos

I.17.411

*PH* 253: reference; analysis of Patroklos as the most *philtatos* to Achilles (contra what Ajax et al. think)

I.17.474-483

*PH* 211: reference; analysis of Patroklos as Achilles’ *therapōn*/ritual substitute (and here, Automedon and Alkimedon who take over from Patroklos when he dies also designated as Achilles’ *therapontes*)

I.17.655

*PH* 253: reference; analysis of Patroklos as the most *philtatos* to Achilles (contra what Ajax et al. think)

I.18.051

*PH* 362: reference; analysis of *exarchō* and models of choral leadership

I.18.080-081

*PH* 253: reference; analysis of Patroklos as the most *philtatos* to Achilles (contra what Ajax et al. think)

I.18.497

*PH* 255: reference; analysis of the *neikos* between Achilles and Agamemnon and that on Achilles’ shield and comparison with Hesiod *Theogony*

I.18.497-508

*PH* 251: reference; analysis of the litigation scene on Achilles’ shield

I.18.500

*PH* 251: reference; analysis of the litigation scene on Achilles’ shield

I.18.501

*PH* 250-252: references and quoted and translated on p. 252; analysis of the litigation scene on Achilles’ shield and particularly of the word *histor*

*PH* 255: reference; analysis of the *neikos* between Achilles and Agamemnon and that on Achilles’ shield (here, regarding *histor* in the line)

I.18.502-506

*PH* 252: reference; analysis of the litigation scene on Achilles’ shield

I.18.503-508

*PH* 258: reference; analysis of the litigation scene on Achilles’ shield and comparison with Hesiod *Works and Days* regarding the elimination of the juridical authority of earthly kings

I.18.506

*PH* 252: reference; analysis of the litigation scene on Achilles’ shield

*PH* 255: quoting and translating part of the line; analysis of the *neikos* between Achilles and Agamemnon and that on Achilles’ shield

I.18.507-508

*PH* 252: reference; analysis of the litigation scene on Achilles’ shield

I.18.508

*PH* 255: quoting and translating part of the line; analysis of the *neikos* between Achilles and Agamemnon and that on Achilles’ shield

I.18.567-572

*PH* 352-353: references; analysis of the differentiation of the singer/lyre player from the choral group

I.18.603-606

*PH* 352: reference; analysis of different roles of dancers, virtuoso vs. chorus, and application of *exarchō* to the virtuosi

I.19.086

*PH* 238: reference; analysis of who is *aitios* in causing Achilles’ *mēnis* and the ensuing troubles, and the theme of the Will of Zeus

I.19.086-088

*PH* 242: reference; analysis of who is *aitios* in causing Achilles’ *mēnis* and the ensuing troubles, the theme of the Will of Zeus, and the responsibility of humans for the misfortunes they suffer

*PH* 254: reference; analysis of the *neikos* between Achilles and Agamemnon and that on Achilles’ shield and who is *aitios*/Agamemnon as not *aitios*

I.19.087-088

*PH* 238: reference; analysis of who is *aitios* in causing Achilles’ *mēnis* and the ensuing troubles, and the theme of the Will of Zeus

I.19.134-136

*PH* 254: reference; analysis of the *neikos* between Achilles and Agamemnon and that on Achilles’ shield and who is *aitios*/Agamemnon as not *aitios*

I.19.134-138

*PH* 242: reference; analysis of who is *aitios* in causing Achilles’ *mēnis* and the ensuing troubles, the theme of the Will of Zeus, and the responsibility of humans for the misfortunes they suffer

I.19.270-274

*PH* 242: reference; analysis of who is *aitios* in causing Achilles’ *mēnis* and the ensuing troubles, the theme of the Will of Zeus, and the responsibility of humans for the misfortunes they suffer

*PH* 254: reference; analysis of *atē* and the *Litai* in Phoenix’s speech and Achilles’ realization that both Agamemnon and he have been afflicted by *atē*

I.21.502

*PH* 177: reference; discussion of elliptic plural, with here the example of *toxa* as ‘bow and arrows’

I.22.061

*PH* 231: quoting and translating part of the line; analysis of semantic overlap between perfect *oida* and aorist *eidon*

I.23

*PH* 141, 193: references; on I.23/Funeral Games of Patroklos in general, and games as a compensation for the death of the hero

I.23.045

*PH* 209: reference; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.305

*PH* 208, 209: references; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.309

*PH* 210: reference; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.318-325

*PH* 210: reference; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.326

*PH* 208-210: references; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.331

*PH* 209, 210: references; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.331-333

*PH* 210: quoted and translated; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.334-348

*PH* 210: reference; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.336

*PH* 208: reference; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.336-341

*PH* 208: reference; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.341-345

*PH* 210: reference; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.402-441

*PH* 209: reference; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.415

*PH* 209: reference; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.418-441

*PH* 209: reference; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

1.23.486

*PH* 251: reference; one of the two attestations of *histor* in the *Iliad* or the *Odyssey*

I.23.556

*PH* 211, 212: references; analysis of parallelism of Antilokhos and Patroklos as *therapontes* of Achilles

I.23.586-611

*PH* 209: reference; settlement of the dispute between Menelaos and Antilokhos after the chariot race (in the context of the analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*)

I.23.604

*PH* 209: reference; analysis of Nestor’s lesson on chariot driving and *sēma*, *terma*, and *noos*

I.23.621-623

*PH* 207: reference; analysis and comparison of Antilokhos driving his father’s chariot with Thrasyboulos in Pindar *Pythian* 6 doing the same

I.23.627-645

*PH* 207: reference; analysis and comparison of Antilokhos driving his father’s chariot with Thrasyboulos in Pindar *Pythian* 6 doing the same

I.23.641-642

*PH* 208: reference; analysis of the key to success in chariot racing being a blend of impulsiveness and restraint, and Nestor’s story of the victorious Siamese twins in a chariot race in this context

I.23.646

*PH* 138: reference; discussion of the meaning of *aethlos*, here as an athletic competition (the Funeral Games of Patroklos)

I.24.039-045

*PH* 253: reference; Apollo’s appraisal of Achilles’ character and who is *philos* to him in the context of the comparison of the litigation scene on Achilles’ Shield with Ajax’s speech to Achilles in I.09

I.24.046-049

*PH* 253: reference; Apollo’s appraisal of Achilles’ character and who is *philos* to him in the context of the comparison of the litigation scene on Achilles’ Shield with Ajax’s speech to Achilles in I.09

I.24.573-575

*PH* 211: reference; analysis of Patroklos as Achilles’ *therapōn*/ritual substitute, and here, Automedon and Alkimedon who take over from Patroklos when he dies also designated as Achilles’ *therapontes*

I.24.574-575

*PH* 211: reference; analysis of Patroklos as Achilles’ *therapōn*/ritual substitute, and here, Automedon and Alkimedon who take over from Patroklos when he dies also designated as Achilles’ *therapontes*

I.24.609

*PH* 295: reference; analysis and comparison of the different traditions about the children of Niobe, here the Iliadic one according to which they all were killed (contra an Argive one, according to which two were saved by Leto), in the context of analyzing Pausanias

I.24.615

*PH* 294: reference; analysis of locating the realm of Tantalos in Pausanias and comparison with the *Iliad*

I.24.616

*PH* 294: reference; analysis of locating the realm of Tantalos in Pausanias and comparison with the *Iliad*

I.24.720

*PH* 36: reference; analysis of the dactylic hexameter of epic occasionally imitating song and the laments for Hektor as an example (*aoidoi*, *thrēnos*, and *goos*)

I.24.721

*PH* 36: reference; analysis of the dactylic hexameter of epic occasionally imitating song and the laments for Hektor as an example (*aoidoi*, *thrēnos*, and *goos*)

I.24.721-722

*PH* 362: reference; difference between *thrēnos* and *goos* in the context of analyzing the theme of differentiated individual initiative followed by an undifferentiated response in choral song

I.24.723

*PH* 362: reference; difference between *thrēnos* and *goos* in the context of analyzing the theme of differentiated individual initiative followed by an undifferentiated response in choral song

I.24.723-776

*PH* 36: reference; analysis of the dactylic hexameter of epic occasionally imitating song and the laments for Hektor as an example (*aoidoi*, *thrēnos*, and *goos*)

I.24.747

*PH* 36: reference; analysis of the dactylic hexameter of epic occasionally imitating song and the laments for Hektor as an example (*aoidoi*, *thrēnos*, and *goos*)

*PH* 362: reference; difference between *thrēnos* and *goos* in the context of analyzing the theme of differentiated individual initiative followed by an undifferentiated response in choral song

I.24.761

*PH* 36: reference; analysis of the dactylic hexameter of epic occasionally imitating song and the laments for Hektor as an example (*aoidoi*, *thrēnos*, and *goos*)

*PH* 362: reference; difference between *thrēnos* and *goos* in the context of analyzing the theme of differentiated individual initiative followed by an undifferentiated response in choral song

I.24.804

*PH* 463: reference; analysis of position 4 in hexameter as a common point of syntactical closure and the end of the *Iliad* as an example (where, according to scholia in the Townley ms, a performance tradition accommodated a beginning of the *Aithiops*)