LM, *Anger of Achilles*

On the *Iliad*

I.01.001

*AA* 50: reference; Achilles’ *mēnis*, in the context of discussing *mēnis* as incurred by violations of the value system based on group distribution and reciprocal exchange

I.01.004-005

*AA* 131: reference; commentary on the standard prooimion’s attribution to Achilles’ *mēnis* of a tabu-breaking offense

I.01.005

*AA* 129: translated; comment on the “Will of Zeus” theme

I.01.011

*AA* 50: reference; Chryses’ social prestige is at issue when he is dishonored (in the context of discussing *mēnis* as incurred by violations of the value system based on group distribution and reciprocal exchange)

*AA* 97: reference; commentary on *mēnis* as caused by offense to *timē* of Chryses, parallels with Hesiodic *mēnis* of Zeus, and reciprocity/exchange

I.01.015

*AA* 98: quoting and translating part of the line; commentary on *mēnis* as caused by offense to *timē* of Chryses, parallels with Hesiodic *mēnis* of Zeus, and reciprocity/exchange (Mauss’ total social phenomenon)

I.01.016

*AA* 98: quoting and translating part of the line; commentary on *mēnis* as caused by offense to *timē* of Chryses, parallels with Hesiodic *mēnis* of Zeus, and reciprocity/exchange (Mauss’ total social phenomenon)

I.01.017-021

*AA* 98: quoting and translating part of the line; commentary on *mēnis* as caused by offense to *timē* of Chryses, parallels with Hesiodic *mēnis* of Zeus, and reciprocity/exchange (Mauss’ total social phenomenon)

I.01.022-023

*AA* 50: reference; Apollo’s *mēnis* (in the context of discussing *mēnis* as incurred by violations of the value system based on group distribution and reciprocal exchange)

*AA* 98: quoting and translating part of the line; commentary on *mēnis* as caused by offense to *timē* of Chryses, parallels with Hesiodic *mēnis* of Zeus, and reciprocity/exchange (Mauss’ total social phenomenon)

I.01.024

*AA* 98: quoted and translated; commentary on Agamemnon’s sidestepping his role as a leader and obligations to the group’s standards of behavior

I.01.042

*AA* 99: translated; commentary on the language of exchange, Chryses’ prayer to Apollo

I.01.050-053

*AA* 101: quoted and translated; commentary on *kēla*, manifestations and effects of Apollo’s *mēnis*

I.01.051

*AA* 99: reference; *autoisi* anticipating the lifelessness of the men inflicted by Apollo

I.01.055

*AA* 136: reference; commentary on Achilles’ solidarity in calling an assembly to face the consequences of Apollo’s *mēnis*

I.01.075

*AA* 8: reference; in the list of offenses that (threaten to) incur *mēnis*

*AA* 50: reference; Apollo’s *mēnis* (in the context of discussing *mēnis* as incurred by violations of the value system based on group distribution and reciprocal exchange)

I.01.081-082

*AA* 190: reference; commentary on *kholos* and *kotos* in opposition to *mēnis*, in the context of criticism of Considine

I.01.098

*AA* 24: reference, *kourē*; commentary on the similarities between Demeter’s and Achilles’ alienation over the loss of a girl

I.01.100

*AA* 126: reference; commentary on ‘gracious’ in the context of appeasing Apollo’s *mēnis* through ritual

I.01.112

*AA* 98: reference (*boulomai*); commentary on Agamemnon’s mistake about the exchange value of Chryses

I.01.113

*AA* 98: reference (*probeboula*); commentary on Agamemnon’s mistake about the exchange value of Chryses

I.01.118-120

*AA* 50: reference; Agamemnon’s social prestige is at issue when he is dishonored (in the context of discussing *mēnis* as incurred by violations of the value system based on group distribution and reciprocal exchange)

I.01.119-120

*AA* 50: reference; Agamemnon’s social prestige is at issue when he is dishonored (in the context of discussing *mēnis* as incurred by violations of the value system based on group distribution and reciprocal exchange)

I.01.125

*AA* 30: reference (*dedastai*); commentary on Achilles’ and Poseidon’s analogous grief at their disregard and abuse of communal division

I.01.134, 135-136

*AA* 105: reference/quoting and translating *keleai*; commentary on Agamemnon’s perception of Achilles’ bidding him to give up his *geras*

I.01.144-147

*AA* 105: quoted and translated; commentary on the language of insult, questions of hierarchy and Agamemnon’s disregard for the rules of exchange

I.01.146

*AA* 104: part of line quoted and translated; comment on *pantōn ekpaglotat’ andrōn* being unambiguously pejorative

I.01.147

*AA* 126: reference; commentary on ‘gracious’ in the context of appeasing Apollo’s *mēnis* through ritual

I.01.150-151

*AA* 106: reference; comment on Achilles’ speaking of how Agamemnon has undermined the basis of his authority

I.01.155

*AA* 142: *Phthiē eribōlaki* quoted and translated; commentary on the opposition of Phthia and *kleos*

I.01.156-157

*AA* 106: reference; commentary on it being too much for Achilles to have his prestige damaged by those whose prestige he has come to restore from so far away

I.01.159

*AA* 106: reference (*timē*); commentary on it being too much for Achilles to have his prestige damaged by those whose prestige he has come to restore from so far away

*AA* 142: reference to *kunōpa*; comment on Achilles’ complaint that Agamemnon does not look him in the eye (in I.09) already perhaps implicit in the insult *kunōpa*

I.01.162

*AA* 98: reference; comment on the process of exchange and value of the terms proposed by Chryses as meeting the social approval of the whole group, as Mauss’ principles would require

I.01.166

*AA* 30: reference (*dasmos*); commentary on Achilles’ and Poseidon’s analogous grief at their disregard and abuse of communal division

*AA* 33: reference (*dasmos*); commentary on interconnections of *dasmos/daiomai*, *geras*, *dais*, and the division and hierarchy

I.01.166-167

*AA* 50: reference; Agamemnon’s *mēnis* (in the context of discussing *mēnis* as incurred by violations of the value system based on group distribution and reciprocal exchange)

I.01.171

*AA* 106: reference; commentary on *timē* as ‘prestige’ in this context

I.01.175

*AA* 50: reference; Agamemnon’s social prestige is at issue when he is dishonored (in the context of discussing *mēnis* as incurred by violations of the value system based on group distribution and reciprocal exchange)

*AA* 108: reference; Agamemnon’s response to Achilles’ oath, question of social rank (with reference to *timē* he receives from many, including Zeus)

*AA* 149: reference; Agamemnon’s misapprehension about being the object of Zeus’ affection and esteem (later corrected in I.09)

I.01.177

*AA* 108: reference; Agamemnon’s response to Achilles’ oath, question of social rank (with reference to Achilles’ claim to superiority that Agamemnon dismisses as violence)

I.01.178

*AA* 108: reference; Agamemnon’s response to Achilles’ oath, question of social rank (with reference to Achilles’ claim to superiority that Agamemnon dismisses as physical prowess)

I.01.179-180

*BA* 110: translation; commentary on the relative status of Agamemnon and Achilles, with Agamemnon’s being presented as superior because of his wider rule, but he seems to lack superior force or cunning (cp. myth of Zeus’ kingship)

I.01.182-184

*AA* 108: reference; Agamemnon’s response to Achilles’ oath, question of social rank, and making an analogy between Apollo’s depriving him of Chryseis and his depriving Achilles of Briseis (*geras*)

I.01.182-187

*BA* 109: quoted and translated; Agamemnon’s response to Achilles’ oath, question of social rank, making an analogy between Apollo’s depriving him of Chryseis and his depriving Achilles of Briseis (*geras*), and Apollo’s *mēnis* as a response to an offense in the domain of status (justifying Agamemnon’s seizing of Briseis)

I.01.185-186

*AA* 50: reference; Agamemnon’s *mēnis* (in the context of discussing *mēnis* as incurred by violations of the value system based on group distribution and reciprocal exchange)

I.01.186-187

*BA* 30: references and partial quote; comment on the conflict between Agamemnon and Achilles being couched in the same language as that between Zeus and Poseidon, and the same relationship obtaining between them, too

I.01.186

*BA* 29: references and partial quote; comment on the conflict between Agamemnon and Achilles being couched in the same language as that between Zeus and Poseidon, and the same relationship obtaining between them, too

I.01.218

*BA* 112: quoted and translated; Achilles’ responding to Athena’s holding him back from attacking Agamemnon with a proverb about reciprocal obligations

I.01.237-239

*AA* 35: reference; meaning of *themis*, and disagreeing with Benveniste’s statement that *themis* concerns the *genos* and that *dikē* is inter-familial

I.01.238-239

*AA* 36: reference; discussion of *themistes* as coming from Zeus who provides them to the king along with the scepter

*AA* 107: quoted and translated; commentary on Achilles’ oath, which he takes on the scepter wielded by Achaeans who have preserved the *themistes* from Zeus

I.01.240-241

*AA* 137: quoted and translated; *mēnis* and loss of solidarity in Achilles’ oath, the language of which betrays the cost of the loss

*AA* 165: quoted and translated; *mēnis* and loss of solidarity in Achilles’ oath contrasted with I.19.151-152 where Achilles likewise speaks of himself in the third person (end of *mēnis* and bond of *philotēs*)

I.01.240-244

*AA* 107: quoted and translated; scope of Achilles’ oath in the perspective of the *mēnis* theme

I.01.247

*AA* 8: reference; in the list of offenses that (threaten to) incur *mēnis*

*AA* 50: reference; Agamemnon’s *mēnis* (in the context of discussing *mēnis* as incurred by violations of the value system based on group distribution and reciprocal exchange)

*AA* 106: reference; the source Agamemnon’s and Achilles’ grievance against each other bound up with the *mēnis* theme, here explicitly attached to Agamemnon

I.01.258

*AA* 110: reference; Nestor’s conciliatory formula with both Agamemnon and Achilles as superior to the rest of the Achaeans in counsel and fighting, in the context of commentary on the relative status of Agamemnon and Achilles

I.01.259-260

*AA* 111: reference; Nestor adding other criteria besides seniority, in the context of commentary on the relative status of Agamemnon and Achilles

I.01.276

*AA* 98: reference; comment on the process of exchange and value of the terms proposed by Chryses as meeting the social approval of the whole group, as Mauss’ principles would require

I.01.280-281

*AA* 108: reference; commentary on the relative status of Agamemnon and Achilles, with Nestor (contra Agamemnon) considering Achilles’ divine birth as part of his status

*AA* 110: translated; commentary on the relative status of Agamemnon and Achilles, with Agamemnon’s being presented as superior because of his wider rule, but he seems to lack superior force or cunning (cp. myth of Zeus’ kingship)

I.01.280

*AA* 111: reference; doubt that Agamemnon’s greater age commands more respect than Achilles’ genealogy, in the context of commentary on the relative status of Agamemnon and Achilles

I.01.282-284

*AA* 111: quoted and translated; Nestor’s call to Agamemnon to put an end to his *mēnis*, in the context of commentary on the relative status of Agamemnon and Achilles and who therefore has right to *mēnis*

I.01.294

*AA* 114: reference; comparison of the situation between Achilles and Agamemnon with that between Poseidon and Zeus (I.15), where Achilles and Poseidon differ in that the first does not give in while the second does

I.01.297-303

*AA* 113: quoted and translated; commentary on the establishment of a zero relationship between Achilles and the Achaeans with Agamemnon, in which Achilles expresses his *mēnis*

I.01.299

*AA* 98: reference; comment on the process of exchange and value of the terms proposed by Chryses as meeting the social approval of the whole group, as Mauss’ principles would require

I.01.307

*AA* 116: translation of part of the line; comment on the social exile of Achilles

I.01.327, 331-332

*AA* 116: reference; comment on the non-conventional behavior of the heralds sent to Achilles to collect Briseis

I.01.333, 335

*AA* 116: reference; Achilles’ understanding response to the heralds

I.01.340-344

*AA* 117: quoted and translated; analysis of Achilles’ oath to the heralds (Agamemnon’s inability to defend the society for which he is responsible)

I.01.343

*AA* 46: reference; comment on persons incurring *mēnis* as said to lack *noos* in the context of analyzing I.03.132-136

I.01.367-369

*AA* 98: reference; comment on the process of exchange and value of the terms proposed by Chryses as meeting the social approval of the whole group, as Mauss’ principles would require

I.01.386

*AA* 126: reference; commentary on ‘gracious’ in the context of appeasing Apollo’s *mēnis* through ritual

I.01.391-392

*AA* 50: reference; Achilles’ *mēnis* (in the context of discussing *mēnis* as incurred by violations of the value system based on group distribution and reciprocal exchange)

I.01.396-407

*AA* 119: quoted and translated; analysis of Achilles’ story of Thetis’ service to Zeus as a part of his asking Thetis to ask Zeus for a favor on his behalf

I.01.408-410

*AA* 37: reference; solidarity at work in contexts of *mēnis*, here Agamemnon’s offense and its consequences for the people, in comparison with the Hesiodic religious ideas

I.01.412

*AA* 145: reference; Agamemon’s *atē* leading to punishment by *mēnis*, in the context of Phoenix’s speech to Achilles in I.09 implying that the rule of heroic *mēnis* (that heroes with *mēnis* are just as likely to incur it as to express it) applies to the case of Achilles

I.01.421-422

*AA* 122: quoted and translated; analysis of the verbal legitimating of Achilles’ *mēnis* and it’s exceptional nature

I.01.422

*AA* 106: reference; the source Agamemnon’s and Achilles’ grievance against each other bound up with the *mēnis* theme, here explicitly attached to Achilles

I.01.444

*AA* 126: reference; commentary on ‘gracious’ in the context of appeasing Apollo’s *mēnis* through ritual

I.01.454

*AA* 100: quoting and translating part of the line; analysis of *ipsao* and Apollo’s epithet Smintheus (as not only one who kills mice but who uses mice to kill)

I.01.471-474

*AA* 128: reference; in the context of discussing the restorative social power of narration of *mēnis* (appeasing *mēnis* with song)

I.01.472

*AA* 126: reference; commentary on ‘gracious’ in the context of appeasing Apollo’s *mēnis* through ritual

I.01.488-492

*AA* 123: quoted and translated; analysis of the verbal legitimating of Achilles’ *mēnis* and it’s exceptional nature

*AA* 138: quoted and translated; analysis of Achilles’ alienation and the opposition of *mēnis* and *philotēs*

I.01.488

*AA* 106: reference; the source Agamemnon’s and Achilles’ grievance against each other bound up with the *mēnis* theme, here explicitly attached to Achilles

I.01.492

*AA* 138: reference; Achilles’ own suffering from his *mēnis* as he yearns for the social occupations of a warrior male

I.01.505-506

*AA* 123: reference; Thetis’ plea to Zeus does not use Achilles’ proposed tale to justify it but a broader claim

I.01.509-512, 516, 518, 524-530

*AA* 124: references; analysis of Thetis and Zeus’ exchange, Zeus’ guaranteeing the *mēnis* of Achilles to also be his own

I.01.540-543, 547-550, 558-589, 565-567

*AA* 124: references, except 565-567 quoted and translated; analysis of Zeus’ and Hera’s exchange and its diction recalling the *mēnis* theme

I.01.569

*AA* 144: quoting and translating part of the line; bending and flexibility as a means to avoid *mēnis* erupting (in the context of analyzing Phoenix’s speech to Achilles in I.09)

I.01.580-583

*AA* 126: quoted and translated; analysis of Hephaistos’ speech to Hera and its associations with the *mēnis* theme

I.01.588-589

*AA* 127: reference; analysis of Hephaistos’ speech to Hera and its associations with the *mēnis* theme

I.01.603-604

*AA* 128: reference; analysis of restorative social power of narration of *mēnis* akin to the activity of Apollo and the Muses

I.02.123-128

*AA* 58: reference; evidence for counting in arithmetic systems that lack a zero as indistinguishable from grouping

I.02.185-186

*AA* 108: reference; example of handing on of the scepter in the context of discussing Achilles’ hurling it to the ground after his oath in I.01

I.02.197

*AA* 149: quoted and translated; analysis of *philotēs* and *timē* going together, and here, Odysseus’ misapprehension regarding the object of Zeus’ *timē*, corrected by Agamemnon’s acknowledgement in I.09.116-118

I.02.484

*AA* 97: reference; analysis of the variant prologue to the *Iliad* connecting the *mēnis* of Achilles and of Apollo and its identical line to I.02.484

I.02.550

*AA* 126, 132: references; analysis of the application of *ilaos* (and cognates) to gods (and heroes) with *mēnis*, here to Erechtheus and Achilles in the *Iliad*

I.03.020

*AA* 112: reference; analysis of words as a form of action in epic, here an example of *antibios* being applied to both physical and verbal exchanges

I.03.098

*AA* 6: reference; analysis of the meaning of *diakridon*, and the disengagement of armies (as in this line) as an example of it

I.03.102

*AA* 6: reference; analysis of the meaning of *diakridon*, and the disengagement of armies (as in this line) as an example of it

I.03.139

*AA* 164: reference; analysis of grieving as social and here of *goos* as the product of *himeros*, which is also sexual desire associated with Aphrodite and *philotēs*

I.03.431

*AA* 173: reference; example of the hand as a regular metonym of the warrior’s destructive force, *biē*

I.04.023

*AA* 97: reference; analysis of the variant prologue to the *Iliad* connecting the *mēnis* of Achilles and of Apollo and the parallels in its diction to this line

I.04.409

*AA* 44: quoted and translated; in the context of analyzing the usage and meaning of *atasthaliai*

I.05.031

*AA* 10: quoted and translated; analysis of Athena’s interruption to get Ares to withdraw from the fighting to avoid Zeus’ *mēnis*

*AA* 15: reference; analysis of *teichesiplēta* as an epithet of and metaphor for Ares’ tendency to reach the limits of behavior (and application to Patroklos)

*AA* 16: reference; analysis of *miaiphonos* as an epithet of Ares and as applied to Patroklos

I.05.034

*AA* 8: reference; in the list of offenses that (threaten to) incur *mēnis*

I.05.035

*AA* 10: quoted and translated; analysis of Athena’s interruption to get Ares to withdraw from the fighting to avoid Zeus’ *mēnis*

I.05.121-132

*AA* 10: reference; analysis of other gods’ interference in the fighting after Ares has withdrawn on Athena’s urging as only to restrain and defend

I.05.130-132

*AA* 13: reference; analysis of Diomedes’ behavior as parallel to Ares’

I.05.174-178

*AA* 49: quoted and translated; analysis of references to divine *mēnis* against Trojans in the context of an Achaean warrior’s efforts

I.05.177

*AA* 50: quoting and translating part of the line; analysis of recurrent aspects of the *mēnis* theme, here that group offences incur *mēnis*

I.05.178

*AA* 8: reference; in the list of offenses that (threaten to) incur *mēnis*

I.05.311-318

*AA* 11: reference; analysis of other gods’ interference in the fighting after Ares has withdrawn on Athena’s urging as only to restrain and defend

I.05.325-326

*AA* 149: reference; analysis of *philotēs* and *timē* going together with this passage as an example

I.05.356

*AA* 10: quoted and translated; analysis of Athena’s interruption to get Ares to withdraw from the fighting to avoid Zeus’ *mēnis* (emphasis on his inactivity)

I.05.385ff.

*AA* 77: reference; example in analysis of the language of binding as metaphoric for the “killing” of an immortal

I.05.431ff.

*AA* 13: reference; analysis of the Diomedes-Ares identification/antagonism

I.05.438

*AA* 12: reference; analysis of the formula *daimoni isos* used of heroes in their *aristeia* only, and in the context of hero-god antagonism

I.05.440-444

*AA* 13: quoted and translated; analysis of the Diomedes-Ares identification/antagonism and Diomedes’ shunning Apollo’s *mēnis*

I.05.441

*AA* 15: reference; comment on *tutthon* as a distance retreated by Diomedes and its relation to his respect for the boundary the transgression of which would incur *mēnis* (in contrast to Patroklos)

I.05.444

*AA* 8: reference; in the list of offenses that (threaten to) incur *mēnis*

I.05.455

*AA* 11: quoted and translated; analysis of Apollo’s call to Ares to return to fighting as referring to and contravening Athena’s earlier request that he refrain, and beginning with the same line as Athena’s request

*AA* 15: reference; analysis of *teichesiplēta* as an epithet of and metaphor for Ares’ tendency to reach the limits of behavior (and application to Patroklos)

*AA* 16: reference; analysis of *miaiphonos* as an epithet of Ares and as applied to Patroklos

I.05.456

*AA* 11: reference; analysis of the Diomedes-Ares identification/antagonism and variant theme of *mēnis*

I.05.457

*AA* 13: reference; analysis of the Diomedes-Ares identification/antagonism and thematic linkage between the *mēnis* of Apollo against Diomedes and that of Zeus against Ares

I.05.459

*AA* 13: reference; analysis of the Diomedes-Ares identification/antagonism and thematic linkage between the *mēnis* of Apollo against Diomedes and that of Zeus against Ares

I.05.757-766

*AA* 11: reference; analysis of Athena’s entering into battle against Ares and the change in divine *mēnis* against him and in solidarity from when Athena prevented him from entering battle

I.05.761

*AA* 11: reference; analysis of Athena’s entering into battle against Ares and the change in divine *mēnis* against him (replaced by a variant kind of heroic *mēnis*) and in solidarity from when Athena prevented him from entering battle

*AA* 35: reference; analysis of interconnections of *themis* and *mēnis*, which protects the former

*AA* 46: quoting and translating part of the line; as evidence in the context of analysis of *dikaios* as ‘just’ in the sense of the opposite incurring *mēnis* in I.03.132-136 and comparison with Hesiod

I.05.762-763

*AA* 12: reference; analysis of the Diomedes-Ares identification/antagonism and variant theme of *mēnis*

I.05.762

*AA* 11: reference; analysis of Athena’s entering into battle against Ares and the change in divine *mēnis* against him (replaced by a variant kind of heroic *mēnis*) and in solidarity from when Athena prevented him from entering battle

I.05.884

*AA* 12: reference; analysis of the formula *daimoni isos* used of heroes in their *aristeia* only, and in the context of hero-god antagonism

I.06.380

*AA* 126: reference; analysis of the application of *ilaos* (and cognates) to gods (and heroes) with *mēnis*, here the Trojans’ fruitless attempts to appease Athena

I.06.385

*AA* 126: reference; analysis of the application of *ilaos* (and cognates) to gods (and heroes) with *mēnis*, here the Trojans’ fruitless attempts to appease Athena

I.06.407ff.

*AA* 90: quoting and translating a part of the first line; comparison of Hector’s *menos* with Zeus’ in fighting Typhoeus in *Theogony*, and the antagonism of doubles

I.06.429-431

*AA* 156: reference; analysis of Hector’s and Andromache’s exchange and comparison with Kleopatre’s with Meleagros (I.09) and Achilles and Patroklos, and analysis of *kleos*, *patēr*, and *philoi* in these contexts

I.06.432

*AA* 156: reference; analysis of Hector’s and Andromache’s exchange and comparison with Kleopatre’s with Meleagros (I.09) and Achilles and Patroklos, and analysis of *kleos*, *patēr*, and *philoi* in these contexts

I.06.441-446

*AA* 156: quoted and translated; analysis of Hector’s and Andromache’s exchange and comparison with Kleopatre’s with Meleagros (I.09) and Achilles and Patroklos, and analysis of *kleos*, *patēr*, and *philoi* in these contexts

I.07.075

*AA* 137: reference; analysis of the third person references to oneself by a speaker in *Iliad*

I.08.010-018

*AA* 137: reference; analysis of the third person references to oneself by a speaker in *Iliad*

I.08.017-027

*AA* 6: quoting and translating one line; analysis of the meaning of *diakridon* in Hera’s speech in I.15, and comparison with another expression of the same idea in this passage

I.08.022

*AA* 137: reference; analysis of the third person references to oneself by a speaker in *Iliad*

I.08.027

*AA* 137: translation; analysis of the third person references to oneself by a speaker in *Iliad*

I.08.217

*AA* 101: reference; analysis of *kēla theoio* (as at I.01.053), here, through comparison with *puri kēleōi*

I.08.235

*AA* 101: reference; analysis of *kēla theoio* (as at I.01.053), here, through comparison with *puri kēleōi*

I.08.281

*AA* 92: reference; analysis of *kephalē* as synonym for the whole person (this line as example)

I.08.460

*AA* 97: reference; analysis of the variant prologue to the *Iliad* connecting the *mēnis* of Achilles and of Apollo and the parallels in its diction to this line

I.08.470

*AA* 137: reference; analysis of the third person references to oneself by a speaker in *Iliad*

I.09.018

*AA* 145: reference; analysis of Phoenix’ speech to Achilles and *atē* leading to *mēnis*

I.09.061

*AA* 158: reference; analysis of *asperches* (whether to interpret as “furiously” or “ceaselessly”)

I.09.069-074

*AA* 110: reference; comparison of Agamemnon and Achilles in terms of *pherteros* and *karteros* (also, of Zeus and Poseidon in same terms)

I.09.093

*AA* 143: quoting and translating part of the line; on *mētis* (here, Nestor’s) in the context of the embassy to Achilles

I.09.097-099

*AA* 36: reference; analysis of *themistes*, rules for social behavior, as coming from Zeus

I.09.097

*AA* 35: reference; contra Benveniste that *themis* concerns *genos* and *dikē* is inter-familial

*AA* 110: quoted and translated; comparison of Agamemnon and Achilles in terms of *pherteros* and *karteros* (also, of Zeus and Poseidon in same terms)

I.09.110

*AA* 110: quoting and translating part of the line; comparison of Agamemnon and Achilles in terms of *pherteros* and *karteros* (also, of Zeus and Poseidon in same terms)

I.09.115-116

*AA* 145: reference; analysis of Phoenix’ speech to Achilles and *atē* leading to *mēnis*

I.09.116-118

*AA* 149: quoted and translated; analysis of the interconnections of *timē* and *philotēs*

I.09.120

*AA* 154: reference; analysis of Achilles’ refusal to accept *apoina* and comparison with the litigation scene on the Shield and Ajax’s plea (with *poinē*)

I.09.158-161

*AA* 141: quoted and translated; analysis of the goal of Agamemnon’s offer of gifts and the questions of relative status (rank) involved

I.09.160-161

*AA* 111: reference; comparison of Agamemnon and Achilles in terms of *basileuteros* and *progenesteros* (also, of Zeus and Poseidon in same terms)

I.09.161

*AA* 29: reference/quoting *geneēi progenesteros*; analysis and comparison of the claims to equal/higher rank between Zeus and Poseidon and Agamemnon and Achilles

I.09.168-170

*AA* 139: reference; analysis of Achilles’ response to Odysseus’ speech, and the place of those who are *philoi* to him in his *mēnis*’ turning into *philotēs*

I.09.179-181

*AA* 143: reference; on *mētis* (here, Nestor’s) in the context of the embassy to Achilles

I.09.186-190

*AA* 138: reference; analysis of the place of Achilles’ singing *klea andrōn* in his *mēnis*’ turning into *philotēs*

I.09.196

*AA* 139: reference; analysis of Achilles’ response to Odysseus’ speech, and the place of those who are *philoi* to him in his *mēnis*’ turning into *philotēs*

I.09.197

*AA* 139: reference; analysis of the place of Achilles’ singing *klea andrōn* in his *mēnis*’ turning into *philotēs*

I.09.198

*AA* 139: reference; analysis of the place of Achilles’ singing *klea andrōn* in his *mēnis*’ turning into *philotēs*

I.09.204

*AA* 139: reference; analysis of the place of Achilles’ singing *klea andrōn* in his *mēnis*’ turning into *philotēs*

I.09.214

*AA* 139: reference; analysis of the significance of the sacrificial meal Patroklos is cooking being salted

I.09.256-258

*AA* 139: references; analysis of Odysseus’ speech to Achilles (esp. regarding *philophrosunē*) and Odysseus’ separation of the interests of Agamemnon and the rest of the Achaeans, contrary to the way Achilles views the situation

I.09.300-303

*AA* 140: quoted and translated; analysis of Odysseus’ speech to Achilles and Odysseus’ separation of the interests of Agamemnon and the rest of the Achaeans, contrary to the way Achilles views the situation

I.09.301-303

*AA* 148: reference; analysis of Phoenix’s speech as echoing Odysseus’ concluding statement

I.09.308-429

*AA* 142: reference; analysis of Achilles’ response to Odysseus’ speech in terms of his alienation, *mēnis*, desire to realize his heroic identity and win *kleos*, as well as the hostility between Achilles and Odysseus

I.09.312-313

*AA* 143: reference; analysis of Achilles’ response to Odysseus’ speech in terms of his alienation, *mēnis*, desire to realize his heroic identity and win *kleos*, as well as the hostility between Achilles and Odysseus

I.09.317-320

*AA* 142: reference; analysis of Achilles’ response to Odysseus’ speech in terms of his alienation, *mēnis*, desire to realize his heroic identity and win *kleos*, as well as the hostility between Achilles and Odysseus

I.09.325-327

*AA* 142: reference; analysis of Achilles’ response to Odysseus’ speech in terms of his alienation, *mēnis*, desire to realize his heroic identity and win *kleos*, as well as the hostility between Achilles and Odysseus

I.09.328-335

*AA* 142: reference; analysis of Achilles’ response to Odysseus’ speech in terms of his alienation, *mēnis*, desire to realize his heroic identity and win *kleos*, as well as the hostility between Achilles and Odysseus

I.09.339-340

*AA* 142: reference; analysis of Achilles’ response to Odysseus’ speech in terms of his alienation, *mēnis*, desire to realize his heroic identity and win *kleos*, as well as the hostility between Achilles and Odysseus

I.09.341-342

*AA* 142: reference; analysis of Achilles’ response to Odysseus’ speech in terms of his alienation, *mēnis*, desire to realize his heroic identity and win *kleos*, as well as the hostility between Achilles and Odysseus

I.09.343

*AA* 144: reference; analysis of Phoenix’s speech (the part of how he came to know Achilles) as expressing his *philotēs* and attempting to evoke Achilles’ as an antidote to his *mēnis*

I.09.359-361

*AA* 142: reference; analysis of Achilles’ response to Odysseus’ speech in terms of his alienation, *mēnis*, desire to realize his heroic identity and win *kleos*, as well as the hostility between Achilles and Odysseus

I.09.364-365

*AA* 141: reference; analysis of the goal of Agamemnon’s offer of gifts and the questions of relative status (rank) involved, specifically Agamemnon’s offer of gifts as an assertion of the giver’s prestige (potlatch) and Achilles’ responses

I.09.378

*AA* 142: reference; analysis of Achilles’ response to Odysseus’ speech in terms of his alienation, *mēnis*, desire to realize his heroic identity and win *kleos*, as well as the hostility between Achilles and Odysseus

I.09.393-400

*AA* 141: reference; analysis of the goal of Agamemnon’s offer of gifts and the questions of relative status (rank) involved, specifically Agamemnon’s offer of gifts as an assertion of the giver’s prestige (potlatch) and Achilles’ responses

I.09.401

*AA* 34: quoting and translating part of the verse; analysis of Achilles’ statement of the value of his life’s breath in light of the relative value system of the society represented in epic

I.09.406-409

*AA* 34: reference; analysis of Achilles’ statement of the value of his life’s breath in light of the relative value system of the society represented in epic

I.09.408-409

*AA* 142: reference; analysis of Achilles’ response to Odysseus’ speech in terms of his alienation, *mēnis*, desire to realize his heroic identity and win *kleos*, as well as the hostility between Achilles and Odysseus

I.09.410-416

*AA* 154: reference; analysis of Achilles’ choice of destiny (*nostos* or *kleos*) in connection with his response to Ajax

I.09.415

*AA* 142: reference; analysis of Achilles’ response to Odysseus’ speech in terms of his alienation, *mēnis*, desire to realize his heroic identity and win *kleos*, as well as the hostility between Achilles and Odysseus

I.09.423-425

*AA* 143: reference; analysis of Achilles’ response to Odysseus’ speech in terms of his alienation, *mēnis*, desire to realize his heroic identity and win *kleos*, as well as the hostility between Achilles and Odysseus

I.09.426

*AA* 193: reference; analysis of *mēnis* as a tabu deformation and here specifically an example the relaxation of the speech tabu

I.09.450

*AA* 149: reference; analysis of *philotēs* and *timē* going together with this passage as an example

I.09.451

*AA* 147: reference; analysis of Phoenix’ Meleagros story and its parallels with his own story

I.09.481

*AA* 144: reference; analysis of Phoenix’s speech (the part of how he came to know Achilles) as expressing his *philotēs* and attempting to evoke Achilles’ as an antidote to his *mēnis*

I.09.486

*AA* 144: reference; analysis of Phoenix’s speech (the part of how he came to know Achilles) as expressing his *philotēs* and attempting to evoke Achilles’ as an antidote to his *mēnis*

I.09.494-495

*AA* 144: reference/quoting and translating part of 495; analysis of Phoenix’s speech (the part of how he came to know Achilles) as expressing his *philotēs* and attempting to evoke Achilles’ as an antidote to his *mēnis*

I.09.497-501

*AA* 144: reference; analysis of Phoenix’s speech regarding *Litai* and *Atē* as meaning that Achilles is being appeased like a god with *mēnis* but if he is inflexible, he is danger of falling victim to *Atē*

I.09.514

*AA* 144: quoting part of the line; analysis of Phoenix’s speech regarding *Litai* and *Atē* as meaning that Achilles is being appeased like a god with *mēnis* but if he is inflexible, he is danger of falling victim to *Atē*

I.09.515-522

*AA* 146: reference; analysis of Phoenix’s plea to Achilles (transitioning from *Litai* to story of Meleagros)

I.09.517

*AA* 146: reference; analysis of Phoenix’s plea to Achilles (transitioning from *Litai* to story of Meleagros)

*AA* 187: reference; contra Watkins that this is the only time a mortal utters the root noun *mēnis*

*AA* 193: reference; list of instances when mortals (and narrator and gods) utter the root noun *mēnis*

I.09.524-525

*AA* 157: quoted and translated; analysis of Hector’s and Andromache’s exchange and comparison with Kleopatre’s with Meleagros (I.09) and Achilles and Patroklos, and analysis of *kleos*, *patēr*, and *philoi* in these contexts (here, specifically on the semantics of the collocation of *pater* and *kleos* as ‘the *kleos* of the ancestors’)

I.09.524-526

*AA* 146: reference; analysis of Phoenix’s plea to Achilles (transitioning from *Litai* to story of Meleagros)

I.09.528

*AA* 146: reference; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection

I.09.548

*AA* 147: reference; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection

I.09.555

*AA* 148: reference; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection and distinguishing *philoi* who are family members from *philoi* in general

I.09.556-557

*AA* 147: reference; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection

I.09.566-572

*AA* 147: reference; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection

I.09.567

*AA* 147: reference; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection

I.09.574-585

*AA* 147: reference; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection

I.09.574

*AA* 147: reference; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection, here specifically to do with verbs from the root of the word *Litai*

I.09.581

*AA* 147: reference; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection, here specifically to do with verbs from the root of the word *Litai*

I.09.585-587

*AA* 153: reference; analysis of Ajax’s speech to Achilles as corresponding to the penultimate group of pleaders in Phoenix’s Meleagros story

I.09.585

*AA* 147: reference; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection, here specifically to do with verbs from the root of the word *Litai*

I.09.586

*AA* 147: reference; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection

I.09.591-594

*AA* 157: quoted and translated; analysis of Hector’s and Andromache’s exchange and comparison with Kleopatre’s with Meleagros (I.09) and Achilles and Patroklos, and analysis of *kleos*, *patēr*, and *philoi* in these contexts

I.09.591

*AA* 147: references; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection, and also to do with verbs from the root of the word *Litai*

I.09.592-594

*AA* 147: reference; analysis of Phoenix’s Meleagros story in terms of Kakridis’ folktale motif of the ascending scale of affection

I.09.592

*AA* 164: reference; analysis of *kēdea* as a word for the solidarity bond arising from a death in the community or through marriage

I.09.604-605

*AA* 154: reference; analysis of Achilles’ response in light of the parallels with the Shield and the embassies to Meleagros, here also whether Achilles’ refusal of Agamemnon’s prizes is really harmful to his *timē* as Phoenix claims

I.09.607-610

*AA* 149: quoted and translated; analysis of Achilles’ response to Phoenix in terms of *timē* and *philotēs*/solidarity with Achaeans or with his family

I.09.608-610

*AA* 150: reference; analysis of Achilles’ response to Phoenix for how the latter’s speech affects Achilles’ decision

I.09.612-616

*AA* 150: quoted and translated; analysis of Achilles’ response to Phoenix in terms of *timē* and *philotēs*

I.09.613-615

*AA* 164: reference; analysis of *kēdea* as a word for the solidarity bond between those who share grief

I.09.618-619

*AA* 150: reference; analysis of Achilles’ response to Phoenix for how the latter’s speech affects Achilles’ decision

I.09.625

*AA* 151: quoting and translating part of the verse (*muthoio teleutē*); analysis of Ajax’s speech to Odysseus

I.09.628-632

*AA* 151: quoted and translated; analysis of Ajax’s speech, his use of the third person of Achilles and reference to *philotēs*

I.09.633-635

*AA* 152: quoted and translated; analysis of Ajax’s speech, his legal analogy for Achilles

I.09.633

*AA* 153: reference; analysis of Ajax’s speech (esp. about *poinē*) and its comparison with Phoenix’s Meleagros story and Achilles’ Shield in I.18

I.09.635

*AA* 126: reference; analysis of the application of *ilaos* (and cognates) to gods (and heroes) with *mēnis*, here Achilles

I.09.636-642

*AA* 152: quoted and translated; analysis of Ajax’s speech, change to second person address to Achilles

I.09.637-638

*AA* 153: quoting and translating part of the verse; analysis of Ajax’s legal analogy for Achilles’ situation and his belonging to their friendship group

I.09.645

*AA* 153: reference; analysis of Achilles’ response to Ajax’s speech

I.09.649

*AA* 153: reference; analysis of Achilles’ response to Ajax’s speech

*AA* 156: reference; analysis of Odysseus’ reporting back to Agamemnon only the message Achilles gave him and omitting the concessions Achilles made to Phoenix and Ajax

I.09.650-655

*AA* 153: reference; analysis of Achilles’ response to Ajax’s speech, specifically his stipulation that he will not fight until Hector is at the ships of the Myrmidons

I.09.657

*AA* 156: reference; analysis of Odysseus’ reporting back to Agamemnon only the message Achilles gave him and omitting the concessions Achilles made to Phoenix and Ajax

I.09.658-659

*AA* 150: reference; analysis of the *philotēs* between Achilles, Phoenix, and the Achaeans, and Achilles’ detaching Phoenix from them

I.09.677-694

*AA* 155: reference; analysis of Odysseus’ reporting back to Agamemnon only the message Achilles gave him and omitting the concessions Achilles made to Phoenix and Ajax

I.11.295

*AA* 12: reference; analysis of the application of *isos Arēi* (and variants) to heroes in their *aristeiai*

I.11.297

*AA* 12: reference; analysis of the application of *isos Arēi* (and variants) to heroes in their *aristeiai* and of the use of *isos aellēi*/*lailapi* in these contexts

I.11.604

*AA* 12: reference; analysis of the application of *isos Arēi* (and variants) to heroes in their *aristeiai* (here, an exception, namely, Patroklos)

I.11.746

*AA* 12: reference; analysis of the application of *isos Arēi* (and variants) to heroes in their *aristeiai* and of the use of *isos aellēi*/*lailapi* in these contexts

I.12.040

*AA* 12: reference; analysis of the application of *isos Arēi* (and variants) to heroes in their *aristeiai* and of the use of *isos aellēi*/*lailapi* in these contexts

I.12.130

*AA* 12: reference; analysis of the application of *isos Arēi* (and variants) to heroes in their *aristeiai* (here, an exception, namely, Leonteus)

I.12.135

*AA* 173: reference; hand as regular metonym for a warrior’s *biē*

I.12.280

*AA* 101: transliterating and translating part of the verse (*ta ha kēla*); analysis of *kēla* as weapons that are thrown pieces of fire

I.13.434-437

*AA* 77: reference; analysis of the metaphor of binding for “killing” of an immortal etc., and here, thunderbolt binding a warrior

I.13.624

*AA* 8: reference; in the list of offenses that (threaten to) incur *mēnis*

*AA* 193: reference; list of instances when mortals (and narrator and gods) utter the root noun *mēnis*

I.13.624ff.

*AA* 37: reference; analysis of Menelaos’ speech to Trojans on the *mēnis* of Zeus Xenios (identifying the Achaean expedition to Troy with it, and *mēnis* and group offence/solidarity)

I.13.802

*AA* 12: reference; analysis of the application of *isos Arēi* (and variants) to heroes in their *aristeiai*

I.14.095

*AA* 35: translated; analysis of the meaning of *thēmis* and the role of Themis

I.15.022-024

*AA* 5: translated; analysis of the passage for reconstruction of the meaning of *mēnis*

I.15.053-067

*AA* 159: reference; analysis of the moment Achilles sends Patroklos to fight (i.e. whether it is when he relents), here, with regard to Zeus’ prediction of Patroklos’ death

I.15.063-064

*AA* 159: quoting and translating part of the verses; analysis of the moment Achilles sends Patroklos to fight (i.e. whether it is when he relents), here, with regard to Zeus’ prediction of Patroklos’ death

I.15.094

*AA* 6: quoting and translating part of the verse; analysis of the passage for reconstruction of the meaning of *mēnis*

I.15.117

*AA* 6: quoting and paraphrasing part of the verse; analysis of the passage for reconstruction of the meaning of *mēnis*

I.15.112

*AA* 97: reference; analysis of the variant prologue to the *Iliad* connecting the *mēnis* of Achilles and of Apollo and the parallels in its diction to this line

I.15.123

*AA* 6: quoted and translated; Athena’s calming of Ares to avoid an even greater *mēnis* from Zeus

I.15.127

*AA* 126: reference; interpretation of *kathaptein* as “get hold of, grab” and so “restrain”

I.15.129

*AA* 46: reference; comment on persons incurring *mēnis* as said to lack *noos* in the context of analyzing I.03.132-136

I.15.137-138

*AA* 7: references and translation of 137; Athena’s calming of Ares to avoid an even greater *mēnis* from Zeus

I.15.161

*AA* 29: reference; *mēnis* and hierarchy – here between Zeus and Poseidon

I.15.163-166

*AA* 29: reference; *mēnis* and hierarchy – here between Zeus and Poseidon

I.15.163-167

*AA* 109: quoted and translated; comparison of Zeus’ threat to Poseidon with Agamemnon’s to Achilles in terms of similarity of language (in the context of analyzing Agamemnon’s basing his *mēnis* on Apollo’s and Zeus’)

I.15.166

*AA* 111: reference; comparison of Agamemnon’s and Zeus’ claims to superiority vis-à-vis Achilles and Poseidon (being older in birth)

I.15.167

*AA* 29: reference; *mēnis* and hierarchy – here between Zeus and Poseidon

I.15.177

*AA* 29: reference; *mēnis* and hierarchy – here between Zeus and Poseidon

I.15.179-184

*AA* 29: reference; *mēnis* and hierarchy – here between Zeus and Poseidon

I.15.183

*AA* 29: reference; *mēnis* and hierarchy – here between Zeus and Poseidon

I.15.186-193

*AA* 29: reference; *mēnis* and hierarchy – here between Zeus, Poseidon and Hades (*timē*)

I.15.186

*AA* 29: reference; *mēnis* and hierarchy – here between Zeus, Poseidon and Hades (*timē*)

*AA* 114: reference; comparison of Poseidon and Achilles in the first giving in and the second not giving in to Zeus and Agamemnon, respectively (*hupeikein*)

I.15.189

*AA* 29: reference; *mēnis* and hierarchy – here between Zeus, Poseidon and Hades (*timē*)

*AA* 30: reference; the grief (*akhos*) of Poseidon and Achilles at the disregard of their equal status in the community and the abuse of the communal division as analogous

I.15.197-199

*AA* 29: reference; *mēnis* and hierarchy, here between Zeus, Poseidon and Hades (*timē*) vs. between Zeus and his own children

I.15.209-211

*AA* 114: reference; comparison of Poseidon and Achilles in the first giving in and the second not giving in to Zeus and Agamemnon, respectively (*hupeikein*)

I.15.209

*AA* 30: reference; the grief (*akhos*) of Poseidon and Achilles at the disregard of their equal status in the community and the abuse of the communal division as analogous

I.15.211-219

*AA* 115: reference; comparison of Poseidon and Achilles in the first giving in and the second not giving in to Zeus and Agamemnon, respectively (*hupeikein*)

I.15.217

*AA* 30: quoting and translating part of the verse; the diction used to express the *mēnis* theme in the relationship between Zeus and Poseidon (in the context of analyzing the parallelism of Poseidon and Achilles)

I.15.218

*AA* 30: reference; the grief (*akhos*) of Poseidon and Achilles at the disregard of their equal status in the community and the abuse of the communal division as analogous

I.15.223

*AA* 30: quoting and translating part of the verse; the diction used to express the *mēnis* theme in the relationship between Zeus and Poseidon (in the context of analyzing the parallelism of Poseidon and Achilles)

I.15.349

*AA* 149: reference; analysis of *philotēs* and *timē* going together with this passage as an example

I.15.385-387

*AA* 35: quoting and translating part of the verses; analysis of interconnections of *themis* and *mēnis*, which protects the former

I.15.744

*AA* 101: reference; analysis of *kēla theoio* (as at I.01.053), here, through comparison with *puri kēleōi*

I.16.052

*AA* 30: reference; the grief (*akhos*) of Poseidon and Achilles at the disregard of their equal status in the community and the abuse of the communal division as analogous

I.16.053

*AA* 30: reference; the grief (*akhos*) of Poseidon and Achilles at the disregard of their equal status in the community and the abuse of the communal division as analogous

I.16.060-063

*AA* 159: reference; analysis of different interpretations of I.16.060-065 (whether Achilles is giving up his *mēnis* or not, etc.), comparison with the conditions Achilles sets specifies at I.09.650-653

I.16.060-065

*AA* 158: quoted and translated; analysis of different interpretations of this passage (whether Achilles is giving up his *mēnis* or not, etc.), comparison with the conditions Achilles sets specifies at I.09.650-653

I.16.061-063

*AA* 135: reference; analysis of Achilles’ intentions in sending Patroklos out to fight in his own armor, giving up his *mēnis* and identification with Patroklos

I.16.062

*AA* 193: reference; analysis of *mēnis* as a tabu deformation and here specifically an example the relaxation of the speech tabu

I.16.063

*AA* 135: reference; analysis of Achilles’ intentions in sending Patroklos out to fight in his own armor, giving up his *mēnis* and identification with Patroklos

I.16.083

*AA* 161: reference; comparison of Achilles’ goals in *Iliad* 16 (when sending Patroklos to fight) and in *Iliad* 18 (when Patroklos has died and he joins battle), *timē* and *kleos*, respectively

I.15.084-090

*AA* 159: reference; analysis of different interpretations of I.16.060-065 (whether Achilles is giving up his *mēnis* or not, etc.), and Achilles’ recommitment to the human domain and its rewards he had abandoned in favor of *timē* from Zeus

I.16.084-096

*AA* 14: reference; analysis of *mēnis* in Patroklos’ *aristeia*

I.16.091-096

*AA* 160: reference; in the context of analyzing the identification of Achilles and Patroklos

I.16.095-100

*AA* 162: quoted and translated; contrasting Achilles’ *philotēs* in *Iliad* 16 (exclusive bond with Patroklos) and *Iliad* 18 (bond with Patroklos and with the rest of the social group)

I.16.114-129

*AA* 159: reference; analysis of different interpretations of I.16.060-065 (whether Achilles is giving up his *mēnis* or not, etc.), comparison with the conditions Achilles sets specifies at I.09.650-653

I.16.119-126

*AA* 135: reference; analysis of Achilles’ intentions in sending Patroklos out to fight in his own armor, giving up his *mēnis* and identification with Patroklos

I.16.121-129

*AA* 135: reference; analysis of Achilles’ intentions in sending Patroklos out to fight in his own armor, giving up his *mēnis* and identification with Patroklos

I.16.202

*AA* 193: reference; analysis of *mēnis* as a tabu deformation and here specifically an example the relaxation of the speech tabu

I.16.240-248

*AA* 14: reference; analysis of *mēnis* in Patroklos’ *aristeia*

I.16.242-243

*AA* 135: reference; analysis of Achilles’ intentions in sending Patroklos out to fight in his own armor, giving up his *mēnis* and identification with Patroklos

I.16.269-274

*AA* 134: quoted and translated; comparison of the themes in *Iliad* 1 with this speech, the continuity of Achilles’ goals from *Iliad* 1 to here and the identity and solidarity of Achilles and Myrmidons

I.16.270

*AA* 134: reference; comparison of the themes in *Iliad* 1 with this speech, the continuity of Achilles’ goals from *Iliad* 1 to here and the identity and solidarity of Achilles and Myrmidons

I.16.271-272

*AA* 134: references; comparison of the themes in *Iliad* 1 with this speech, the continuity of Achilles’ goals from *Iliad* 1 to here and the identity and solidarity of Achilles and Myrmidons

I.16.274

*AA* 145: reference; analysis of Phoenix’ speech to Achilles and *atē* leading to *mēnis*

I.16.278-283

*AA* 135: quoted and translated; the significance/purpose of Patroklos’ return to fighting (analysis of Nestor’s and Patroklos’ intentions in the latter’s wearing Achilles’ armor, and Achilles’ intentions in sending Patroklos out to fight in his own armor, giving up his *mēnis* and identification with Patroklos)

I.16.385-392

*AA* 36: quoted and translated; analysis of *themistes* and their violation as provoking *mēnis* from Zeus on the whole community

*AA* 37: reference; contra Chantraine’s claim that the passage is consistent with Hesiodic religious ideas and therefore not genuinely Homeric

I.16.387-388

*AA* 35: reference; contra Benveniste’s claim that *themis* concerns *genos* and *dikē* is inter-familial, as evidenced by this passage

I.16.460

*AA* 149: reference; analysis of *philotēs* and *timē* going together with this passage as an example

I.16.685

*AA* 14: quoting part of the verse; analysis of *mēnis* in Patroklos’ *aristeia*

I.16.698-704

*AA* 14: reference; analysis of *mēnis* in Patroklos’ *aristeia*

I.16.705-711

*AA* 14: quoted and translated; analysis of *mēnis* in Patroklos’ *aristeia*

I.16.705

*AA* 12: reference; analysis of the formula *daimoni isos* used of heroes in their *aristeia* only, and in the context of hero-god antagonism

I.16.711

*AA* 8: reference; in the list of offenses that (threaten to) incur *mēnis*

*AA* 30: reference; the diction associated with *mēnis*, here *aleuein*

I.16.784-787

*AA* 16: quoted and translated; comparison of Patroklos in his *aristeia* with Ares (e.g with regard to reaching or crossing the limit, being *teikhesiplēta*)

I.16.786

*AA* 12: reference; analysis of the formula *daimoni isos* used of heroes in their *aristeia* only, and in the context of hero-god antagonism

I.16.787

*AA* 160: reference; analysis of the identification of Patroklos with Achilles, here Patroklos’ being addressed in the second person by the narrator and the special sympathy and *philotēs* that indicates

I.16.791

*AA* 16: reference; analysis of Patroklos’ undoing after his fourth, tabu assault

I.16.796-799

*AA* 17: reference; analysis of Patroklos’ undoing after his fourth, tabu assault

I.16.816

*AA* 16: reference; analysis of Patroklos’ undoing after his fourth, tabu assault

I.17.057

*AA* 149: reference; analysis of *philotēs* and *timē* going together with this passage as an example

I.17.194-197

*AA* 166: reference; analysis of the significance of (Peleus’ – and then, Achilles’) armor in terms of immortality and *kleos aphthiton*

I.17.194

*AA* 166: quoting *ambrota teukhea*; analysis of the significance of (Peleus’ – and then, Achilles’) armor in terms of immortality and *kleos aphthiton*

I.17.202

*AA* 166: quoting *ambrota teukhea*; analysis of the significance of (Peleus’ – and then, Achilles’) armor in terms of immortality and *kleos aphthiton*

I.18.008

*AA* 164: reference; analysis of *kēdea* as a social phenomenon that creates a bond of solidarity

I.18.022ff.

*AA* 161: reference; analysis of Patroklos’ and Achilles’ identification and (therefore) Achilles’ expressing not guilt for causing Patroklos’ death but grief at it

I.18.053

*AA* 164: reference; analysis of *kēdea* as a social phenomenon that creates a bond of solidarity

I.18.081ff.

*AA* 149: reference; analysis of *philotēs* and *timē* going together with this passage as an example

I.18.084-085

*AA* 166: translated; analysis of the significance of (Peleus’ – and then, Achilles’) armor in terms of immortality and *kleos aphthiton*

I.18.084-096

*AA* 162: reference; analysis of Achilles’ goal in sending Patroklos to fight, namely, *timē*, for this world (as different from his goal in returning to fighting himself, namely, *kleos*, epic, belonging to the hereafter)

I.18.089-093

*AA* 164: reference; analysis of *kēdea* as a social phenomenon that creates a bond of solidarity – *philotēs* – and its narrowness in Achilles’ case in this passage

I.18.098-099

*AA* 161: reference; analysis of Patroklos’ and Achilles’ identification and (therefore) Achilles’ expressing not guilt for causing Patroklos’ death but grief at it and regret at not being able to protect him and others slain

I.18.098-126

*AA* 145: reference; analysis of Patroklos’ death as not a result of Achilles’ “mistakes,” Achilles’ not feeling guilty for having sent Patroklos to fight but regretting not being by his side to defend him

I.18.101-103

*AA* 162: quoted and translated; analysis of the difference in the scope of *philotēs* on Achilles’ part when sending Patroklos to fight and after his death

I.18.102-103

*AA* 161: reference; analysis of Patroklos’ and Achilles’ identification and (therefore) Achilles’ expressing not guilt for causing Patroklos’ death but grief at it and regret at not being able to protect him and others slain

I.18.108-110

*AA* 161: reference; argument that there is no moral or epistemological failure or a “tragic” error on Achilles’ part regarding Patroklos’ death (despite these verses)

I.18.114-115

*AA* 161: reference; analysis of Patroklos’ and Achilles’ identification and (therefore) Achilles’ expressing not guilt for causing Patroklos’ death but grief at it and regret at not being able to protect him and others slain, and desire to avenge him and so win *kleos*

I.18.114-126

*AA* 164: reference; analysis of *kēdea* as a social phenomenon that creates a bond of solidarity – *philotēs* – and its narrowness in Achilles’ case in this passage

I.18.121

*AA* 161: reference; analysis of Patroklos’ and Achilles’ identification and (therefore) Achilles’ expressing not guilt for causing Patroklos’ death but grief at it and regret at not being able to protect him and others slain, and desire to avenge him and so win *kleos*

I.18.205-206

*AA* 167: reference; analysis of the fire Athena makes blaze from Achilles’ head as the fire of *mēnis* converted into a symbolic instrument of the hero’s *philotēs*

I.18.214

*AA* 167: reference; analysis of the fire Athena makes blaze from Achilles’ head as the fire of *mēnis* converted into a symbolic instrument of the hero’s *philotēs*

I.18.215-216

*AA* 167: reference; analysis of the fire Athena makes blaze from Achilles’ head as the fire of *mēnis* converted into a symbolic instrument of the hero’s *philotēs*

I.18.219

*AA* 167: reference; analysis of the fire Athena makes blaze from Achilles’ head as the fire of *mēnis* converted into a symbolic instrument of the hero’s *philotēs*, and here specifically of the description of the perspicuous shriek from Achilles and Athena as analogous to thunder

I.18.221

*AA* 167: reference; analysis of the fire Athena makes blaze from Achilles’ head as the fire of *mēnis* converted into a symbolic instrument of the hero’s *philotēs*, and here specifically of the description of the perspicuous shriek from Achilles and Athena as analogous to thunder

I.18.225-227

*AA* 167: reference; analysis of the fire Athena makes blaze from Achilles’ head as the fire of *mēnis* converted into a symbolic instrument of the hero’s *philotēs*

I.18.315-316

*AA* 164: reference; analysis of *kēdea* as a social phenomenon that creates a bond of solidarity

I.18.322

*AA* 97: reference; analysis of the variant prologue to the *Iliad* connecting the *mēnis* of Achilles and of Apollo and the parallels in its diction to this line

I.18.336-337

*AA* 164: reference; analysis of *kēdea* as a social phenomenon that creates a bond of solidarity – *philotēs* – and its narrowness in Achilles’ case in this passage

I.18.354-355

*AA* 164: reference; analysis of *kēdea* as a social phenomenon that creates a bond of solidarity

I.18.372-377

*AA* 126: reference; Hephaistos’ making objects that move by themselves, *mētis* and its associations with females (specifically the creation of children), and the Hesiodic account of his birth, in the context of analyzing his role in *Iliad* 1 in quelling the dispute between Zeus and Hera

I.18.429-441

*AA* 174: reference; comment on Thetis’ exceptionality as a goddess with *kēdea*, which normally distinguish men from gods

I.18.446

*AA* 138: quoted and translated; comment on Thetis’ description of Achilles here in the context of analyzing Achilles as the first victim of his *mēnis*

I.18.449-450

*AA* 159: quoted and translated; comment on the nature of cross-reference in a tradition of performance, here the similarity of Thetis’ recounting to Hephaistos of the embassy to Achilles, which contains an expression otherwise found only in Phoenix’s description of the embassy to Meleagros

I.18.497-508

*AA* 155: reference; analysis of the relative value of *psukhē* and *kleos*

I.18.499

*AA* 154: reference; analysis of Ajax’s speech (esp. about *poinē*) and its comparison with Phoenix’s Meleagros story and Achilles’ Shield in this passage

I.19.047-052

*AA* 142: reference; analysis of Agamemnon’s apology to Achilles in the context of the exchange process in I.19, where the compensation to Achilles is placed in the middle and thus is a distribution by the group, not a gift from Agamemnon, and here specifically Agamemnon’s remaining seated, not speaking in the middle

I.19.051-052

*AA* 142: reference; analysis of Agamemnon’s apology to Achilles in the context of the exchange process in I.19, where the compensation to Achilles is placed in the middle and thus is a distribution by the group, not a gift from Agamemnon, and here specifically Agamemnon’s being last to arrive at the assembly

I.19.055

*AA* 142: reference; analysis of Agamemnon’s apology to Achilles in the context of the exchange process in I.19, where the compensation to Achilles is placed in the middle and thus is a distribution by the group, not a gift from Agamemnon, and here, Achilles’ addressing Agamemnon in the second person although Agamemnon speaks of him in the third person in this scene

I.19.062

*AA* 193: reference; analysis of *mēnis* as a tabu deformation and here specifically an example the relaxation of the speech tabu

I.19.078-144

*AA* 142: reference; analysis of Agamemnon’s apology to Achilles in the context of the exchange process in I.19, where the compensation to Achilles is placed in the middle and thus is a distribution by the group, not a gift from Agamemnon

I.19.083-084

*AA* 142: reference; analysis of Agamemnon’s apology to Achilles in the context of the exchange process in I.19, where the compensation to Achilles is placed in the middle and thus is a distribution by the group, not a gift from Agamemnon, and here specifically Agamemnon’s address to Achilles

I.19.088

*AA* 145: reference; analysis of Phoenix’ speech to Achilles and *atē* leading to *mēnis* with this verse as an example (in Agamemnon’s case)

I.19.089

*AA* 142: reference; analysis of Agamemnon’s apology to Achilles in the context of the exchange process in I.19, where the compensation to Achilles is placed in the middle and thus is a distribution by the group, not a gift from Agamemnon, and here, Agamemnon’s addressing Achilles in the third person throughout

I.19.146

*AA* 142: reference; analysis of Agamemnon’s apology to Achilles in the context of the exchange process in I.19, where the compensation to Achilles is placed in the middle and thus is a distribution by the group, not a gift from Agamemnon, and here, Achilles’ addressing Agamemnon in the second person although Agamemnon speaks of him in the third person in this scene

I.19.151-152

*AA* 165: quoted and translated; analysis of Achilles’ reintegration and solidarity with the Achaeans, and his use of the third person of himself at this point as in his speech at the beginning of his withdrawal (I.01.240-241)

I.19.173-174

*AA* 141: reference; analysis of Achilles’ compensation as not a gift from Agamemnon but a distribution from the group

I.19.178

*AA* 126: reference; analysis of the application of *ilaos* (and cognates) to gods (and heroes) with *mēnis*, here Achilles

I.19.188

*AA* 142: reference; analysis of Agamemnon’s apology to Achilles in the context of the exchange process in I.19, where the compensation to Achilles is placed in the middle and thus is a distribution by the group, not a gift from Agamemnon, and here, Agamemnon’s addressing Achilles in the third person throughout

I.19.199

*AA* 142: reference; analysis of Agamemnon’s apology to Achilles in the context of the exchange process in I.19, where the compensation to Achilles is placed in the middle and thus is a distribution by the group, not a gift from Agamemnon, and here, Achilles’ addressing Agamemnon in the second person although Agamemnon speaks of him in the third person in this scene

I.19.249

*AA* 141: reference; analysis of Achilles’ compensation as not a gift from Agamemnon but a distribution from the group

I.19.278-279

*AA* 141: reference; analysis of Achilles’ compensation as not a gift from Agamemnon but a distribution from the group

I.20.046

*AA* 12: reference; analysis of the formula *daimoni isos* used of heroes in their *aristeia* only, and in the context of hero-god antagonism

I.20.050

*AA* 12: reference; analysis of the application of *isos Arēi* (and variants) to heroes in their *aristeiai* and of the use of *isos aellēi*/*lailapi* in these contexts

I.20.447

*AA* 12: reference; analysis of the formula *daimoni isos* used of heroes in their *aristeia* only, and in the context of hero-god antagonism

I.20.493

*AA* 12: reference; analysis of the formula *daimoni isos* used of heroes in their *aristeia* only, and in the context of hero-god antagonism

I.21.018

*AA* 12: reference; analysis of the formula *daimoni isos* used of heroes in their *aristeia* only, and in the context of hero-god antagonism

I.21.106-113

*AA* 163: quoted and translated; analysis of Achilles’ clarity on the connection between Patroklos’ death and his awareness of the reality of his own death, solidarity arising from a death in the community, *kēdos*, and Achilles’ progress towards *philotēs* and away from *mēnis*

I.21.227

*AA* 12: reference; analysis of the formula *daimoni isos* used of heroes in their *aristeia* only, and in the context of hero-god antagonism

I.21.441-457

*AA* 169: reference; analysis of the reason for Poseidon’s hatred against Trojans as different from that of Hera and Athena (although listed together in I.24.025-030)

I.21.462-477

*AA* 169: reference; analysis of the reason for Poseidon’s hatred against Trojans as different from that of Hera and Athena (although listed together in I.24.025-030)

I.21.520-525

*AA* 168: quoted and translated; analysis of the simile of the devastation Achilles wreaks, where the hero with *mēnis* is a hero like *mēnis*

I.21.521-525

*AA* 48: quoted and translated; analysis of the similarity of the language and syntax of the simile and the description of Achilles’ *mēnis* in the prologue to the *Iliad*

I.22.104

*AA* 44: quoted and translated; analysis of the formulaic references to *atasthaliai* as indicating the responsibility of a whole group for what it suffers in the *Iliad* vs. the differentiation of blame in the *Odyssey*

I.22.132

*AA* 12: reference; analysis of the formula *daimoni isos* used of heroes in their *aristeia* only, and in the context of hero-god antagonism

I.22.193-201

*AA* 89: reference; comment on mythopoeic exchange of attributes, here Hektor’s becoming swift-footed when wearing the armor of Patroklos, formerly Achilles’

I.22.355ff.

*AA* 33: reference; analysis of the equal power and danger accruing to the character who wields *mēnis* and to the one transgressing

I.22.358

*AA* 8: reference; in the list of offenses that (threaten to) incur *mēnis*

I.22.374

*AA* 101: reference; analysis of *kēla theoio* (as at I.01.053), here, through comparison with *puri kēleōi*

I.23.133

*AA* 100: quoted and translated; comment on the distinction between two-footed (humans) and four-footed (animals) movable property/life

I.23.185-191

*AA* 169: reference; the need of gods to intervene in Achilles’ mistreatment of Hektor’s corpse, given the principle that *mēnis* against Achilles has been suspended in the *Iliad*

I.24.018-021

*AA* 169: reference; the need of gods to intervene in Achilles’ mistreatment of Hektor’s corpse, given the principle that *mēnis* against Achilles has been suspended in the *Iliad*

I.24.025-030

*AA* 169: reference; Poseidon, Hera, and Athena’s persistence in their hatred of Trojans even when other gods decide Hermes should steal Hektor’s body back

I.24.029-030

*AA* 171: reference; comment of the workings of the principle of closure in the *Iliad* (esp. I.24), here regarding the Judgment of Paris

I.24.039-048

*AA* 170: quoted and translated; analysis of Apollo’s words on Achilles as echoing earlier lines concerning persons whose actions incur *mēnis*

I.24.046-047

*AA* 153: reference; comment on blood-relatives as more *philoi* than friends (as in this line) in the context of analyzing Ajax’s speech to Achilles in I.09, assuming that friends are more valuable than blood-relatives

I.24.048

*AA* 171: reference; Achilles’ apparent continuing of his antisocial behavior and refusal to let go after losing and mourning someone *philos* (comparison with situation in I.09.) vs. his immediate acquiescence to Thetis’ request (from Zeus)

I.24.062

*AA* 171: reference; comment of the workings of the principle of closure in the *Iliad* (esp. I.24), here regarding the Marriage of Peleus and Thetis

I.24.066ff.

*AA* 149: reference; analysis of *philotēs* and *timē* going together with this passage as an example

I.24.128-132

*AA* 171: quoted and translated; analysis of Thetis’ speech to Achilles for the three things (food, sex, and death) that are central to his *philotēs*/solidarity with his fellow humans

I.24.134-137

*AA* 171: reference; Achilles’ apparent continuing of his antisocial behavior and refusal to let go after losing and mourning someone *philos* (comparison with situation in I.09.) vs. his immediate acquiescence to Thetis’ request (from Zeus)

I.24.139-140

*AA* 172: quoted and translated; analysis of Achilles’ decision to ransom Hektor as a reconfirmation of his solidarity with Zeus

I.24.155-158

*AA* 172-173: quoted and translated; analysis of the language affirming the rules of reciprocal exchange in Achilles’ ransoming Hektor/receiving Priam (Zeus’ words), with particular comment on *endukeōs*

I.24.487-492

*AA* 174: reference; analysis of the emotional claim Priam makes on Achilles as effective in turning each of them toward his own pain

I.24.504-506

*AA* 174: reference; analysis of the emotional claim Priam makes on Achilles as effective in turning each of them toward his own pain

I.24.505

*AA* 173: translated; comment on Priam’s exceptional behavior in kissing the hands of Achilles

I.24.509-512

*AA* 174: reference; analysis of the emotional claim Priam makes on Achilles as effective in turning each of them toward his own pain

I.24.519-521

*AA* 174: reference; analysis of Achilles’ extension of the notion of *philotēs* and seeing their encounter through Priam’s eyes

I.24.543-547

*AA* 174: reference; analysis of Achilles’ extension of the notion of *philotēs* and seeing their encounter through Priam’s eyes

I.24.553-558

*AA* 173: reference; analysis of the delicacy of the situation and the exchange between Achilles and Priam nearly not succeeding

I.24.563-570

*AA* 175: reference; analysis of the exchange between Achilles and Priam nearly not succeeding and the difference in the perspectives of Achilles and Priam

I.24.569-570

*AA* 173: reference; analysis of the delicacy of the situation and the exchange between Achilles and Priam nearly not succeeding

I.24.582-586

*AA* 173: reference; analysis of the delicacy of the situation and the exchange between Achilles and Priam nearly not succeeding

I.24.621-627

*AA* 175: reference; analysis of the teleology of Achilles’ *mēnis* and enacting his humanness in Achilles’ partaking of food (here), sleeping with a woman, and sharing in *kēdea* (Hektor’s funeral)

I.24.645-655

*AA* 173: reference; the difficulty of exchange in I.24 (in contrast to that proposed by Chryses in I.01) and need for the divine intervention of Hermes, here especially to avoid being noticed by Agamemnon

I.24.675-676

*AA* 175: reference; analysis of the teleology of Achilles’ *mēnis* and enacting his humanness in Achilles’ partaking of food, sleeping with a woman (here), and sharing in *kēdea* (Hektor’s funeral)

I.24.686-688

*AA* 173: reference; the difficulty of exchange in I.24 (in contrast to that proposed by Chryses in I.01) and need for the divine intervention of Hermes, here especially to avoid being noticed by Agamemnon