LM, *Anger of Achilles*

On the *Odyssey*

O.01.001

*AA* 84: reference; Odysseus as being the only epic personage to share with Hermes the epithet *polutropos*

O.01.007

*AA* 41: reference; language of this line echoed at the end, at O.24.428 (differentiation of blame)

*AA* 43: quoted and translated; analysis of the differentiation of blame in the *Odyssey*,as here between Odysseus and his companions, echoed at the end, at O.24.428

O.01.058

*AA* 84: reference; association of Ithaka with sight of fire and smoke, the etymology of *Ithakē* connecting it to *aithein*, and Odysseus’ calling himself Aithōn (comparison with Hermes, who in turn is compared with Prometheus-Ithas)

O.01.197

*AA* 47: translated; Athena/Mentes’ misrepresentation of Odysseus’ situation that puts Telemachus in the same position with his father

O.01.235

*AA* 61: reference (*aistos*); comment on birth and death in epic diction in term of being let forth into the light and absence from it, respectively, here, with reference to Odysseus in Kalypso’s cave

O.01.242

*AA* 61: reference (*aistos*); comment on birth and death in epic diction in term of being let forth into the light and absence from it, respectively, here, with reference to Odysseus in Kalypso’s cave

O.01.320-321

*AA* 188: quoted and translated; association of *menos* with *memnēmai*, and argument against the distinction between derivatives from the root \**mnā*- meaning ‘think, remember’ and those from \**men*- meaning ‘to be enraged’ (contra Considine 1985)

O.01.320-322

*AA* 47: translated; comment on the meaning of Mentes and his purpose (reminding Telemachus of his father/putting *menos*/*tharsos* in him)

O.02.064-069

*AA* 40: quoted and translated; analysis of the passage in terms of the *mēnis* theme (violation of rules of exchange, offending party’s solidarity group, etc.) and implying that the massacre of the suitors is a variant of the *mēnis* theme

O.02.066

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

O.02.068-069

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

O.03.089-091

*AA* 45: reference; analysis of the unclarity on the cause of Athena’s *mēnis* in the *Odyssey* as understood through the perspective of the mutual differentiation of the *Iliad* and the *Odyssey*, and the transmuting and muting of the Iliadic *mēnis* theme in the Odyssey

O.03.132-136

*AA* 46-47: reference; analysis of the unclarity on the cause of Athena’s *mēnis* in the *Odyssey* as understood through the perspective of the mutual differentiation of the *Iliad* and the *Odyssey*, and the transmuting and muting of the Iliadic *mēnis* theme in the Odyssey

O.03.135

*AA* 45: reference; analysis of the unclarity on the cause of Athena’s *mēnis* in the *Odyssey* as understood through the perspective of the mutual differentiation of the *Iliad* and the *Odyssey*, and the transmuting and muting of the Iliadic *mēnis* theme in the Odyssey

O.03.136

*AA* 45: reference; analysis of the unclarity on the cause of Athena’s *mēnis* in the *Odyssey* as understood through the perspective of the mutual differentiation of the *Iliad* and the *Odyssey*, and the transmuting and muting of the Iliadic *mēnis* theme in the Odyssey

O.03.137-145

*AA* 46: reference; analysis of the unclarity on the cause of Athena’s *mēnis* in the *Odyssey* as understood through the perspective of the mutual differentiation of the *Iliad* and the *Odyssey*, and the transmuting and muting of the Iliadic *mēnis* theme in the Odyssey

O.03.161

*AA* 45: reference; analysis of the unclarity on the cause of Athena’s *mēnis* in the *Odyssey* as understood through the perspective of the mutual differentiation of the *Iliad* and the *Odyssey*, and the transmuting and muting of the Iliadic *mēnis* theme in the Odyssey

O.03.267-268

*AA* 99: reference; comment on the interconnections of a hero’s wife and *kleos*, in the context of discussing her representing the hero’s own worth and prestige

O.03.270-271

*AA* 99: reference; comment on the interconnections of a hero’s wife and *kleos*, in the context of discussing her representing the hero’s own worth and prestige

O.03.419

*AA* 127: reference; analysis of the application of *ilaos* (and cognates) to gods (and heroes) with *mēnis*

O.04.225-226

*AA* 42: reference; comment on the numbing of emotions by the instillation of forgetfulness (Memory/Muses, Helen’s *pharmakon*)

O.05.099

*AA* 20: reference; analysis of divine *mēnis* at sexual transgressions (regarding the triangle of a goddess, a mortal, and Zeus, representing the gods as a group – notion of social solidarity in connection with *mēnis*)

O.05.104-105

*AA* 21: quoted and translated; analysis of divine *mēnis* at sexual transgressions (regarding *amphadiēn* as “with the knowledge of Zeus”)

O.05.118

*AA* 20: reference; analysis of divine *mēnis* at sexual transgressions (regarding the triangle of a goddess, a mortal, and Zeus, representing the gods as a group – notion of social solidarity in connection with *mēnis*)

O.05.119-120

*AA* 18: quoted and translated; analysis of divine *mēnis* at sexual transgressions

O.05.119

*AA* 20: reference; analysis of divine *mēnis* at sexual transgressions (regarding *amphadiēn*)

O.05.124

*AA* 18: quoted and translated; analysis of divine *mēnis* at sexual transgressions

O.05.127-128

*AA* 21: quoted and translated; analysis of divine *mēnis* at sexual transgressions (regarding *amphadiēn* as “with the knowledge of Zeus”)

O.05.128

*AA* 18: quoted and translated; analysis of divine *mēnis* at sexual transgressions

I.05.137-139

*AA* 21: quoted and translated; analysis of divine *mēnis* at sexual transgressions (regarding *amphadiēn* as “with the knowledge of Zeus”)

O.05.145-146

*AA* 18: quoted and translated; analysis of divine *mēnis* at sexual transgressions

O.05.146

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

*AA* 19: quoting and translating a part of the verse; analysis of divine *mēnis* at sexual transgressions

O.07.256

*AA* 173: reference; association of *endukeōs* with *philein*, in the context of the analysis of the language affirming the rules of reciprocal exchange in Achilles’ ransoming Hektor/receiving Priam (Zeus’ words), with particular comment on *endukeōs*

O.08.309

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

O.09.215

*AA* 170: quoted and translated; comparison of the diction here with that in I.24.039-048 regarding persons incurring *mēnis*

O.10.030

*AA* 84: reference; association of Ithaka with sight of fire and smoke, the etymology of *Ithakē* connecting it to *aithein*, and Odysseus’ calling himself Aithōn (comparison with Hermes, who in turn is compared with Prometheus-Ithas)

O.10.037

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

O.10.070

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

O.11.073

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

*AA* 32: reference; analysis of the connections of *mēnis*, status/social hierarchy, and death

O.11.489ff.

*AA* 32: reference; analysis of the connections of *mēnis*, status/social hierarchy, and death

O.12.246

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

O.13.254ff.

*AA* 143: reference; comment on Odysseus’ characteristic duplicity (*mētis* and deceptive communication), in the context of analyzing his speech in I.09

O.14.056-058

*AA* 38: quoted and translated; analysis of the interconnections of *mēnis*, exchange rules, and *timē* for *xenoi*

O.14.062

*AA* 173: reference; association of *endukeōs* with *philein*, in the context of the analysis of the language affirming the rules of reciprocal exchange in Achilles’ ransoming Hektor/receiving Priam (Zeus’ words), with particular comment on *endukeōs*

O.14.082

*AA* 40: reference; analysis of the passages in the *Odyssey* that imply that a basic component of the story of Odysseus’ return, the massacre of the suitors, is a variant of the *mēnis* theme

O.14.083-084

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

O.14.156-164

*AA* 40: reference; analysis of the passages in the *Odyssey* that imply that a basic component of the story of Odysseus’ return, the massacre of the suitors, is a variant of the *mēnis* theme

O.14.283-284

*AA* 40: quoted and translated; analysis of the passages in the *Odyssey* that imply that a basic component of the story of Odysseus’ return, the massacre of the suitors, is a variant of the *mēnis* theme

O.14.283

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

*AA* 36: reference; association of (a verbal derivative of) *opis* and *mēnis*

O.15.305

*AA* 173: reference; association of *endukeōs* with *philein*, in the context of the analysis of the language affirming the rules of reciprocal exchange in Achilles’ ransoming Hektor/receiving Priam (Zeus’ words), with particular comment on *endukeōs*

O.15.543

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

*AA* 173: reference; association of *endukeōs* with *philein*, in the context of the analysis of the language affirming the rules of reciprocal exchange in Achilles’ ransoming Hektor/receiving Priam (Zeus’ words), with particular comment on *endukeōs*

O.16.378

*AA* 40: reference; analysis of the passages in the *Odyssey* that imply that a basic component of the story of Odysseus’ return, the massacre of the suitors, is a variant of the *mēnis* theme

O.17.010-015

*AA* 39: quoted and translated; analysis of the interconnections of *mēnis*, exchange rules, and *timē* for *xenoi*

O.17.014

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

O.17.056

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

*AA* 173: reference; association of *endukeōs* with *philein*, in the context of the analysis of the language affirming the rules of reciprocal exchange in Achilles’ ransoming Hektor/receiving Priam (Zeus’ words), with particular comment on *endukeōs*

O.17.111

*AA* 173: reference; association of *endukeōs* with *philein*, in the context of the analysis of the language affirming the rules of reciprocal exchange in Achilles’ ransoming Hektor/receiving Priam (Zeus’ words), with particular comment on *endukeōs*

O.18.139

*AA* 170: quoting and translating part of the verse; comparison of the diction here with that in I.24.039-048 regarding persons incurring *mēnis*, here with reference to *biē* and *themis*

O.18.141

*AA* 170: quoting and translating part of the verse; comparison of the diction here with that in I.24.039-048 regarding persons incurring *mēnis*, here with reference to *biē* and *themis*

O.18.346-404

*AA* 39: reference; analysis of the interconnections of *mēnis*, exchange rules, and *timē* for *xenoi*

O.19.195

*AA* 173: reference; association of *endukeōs* with *philein*, in the context of the analysis of the language affirming the rules of reciprocal exchange in Achilles’ ransoming Hektor/receiving Priam (Zeus’ words), with particular comment on *endukeōs*

O.20.215

*AA* 40: reference; analysis of the passages in the *Odyssey* that imply that a basic component of the story of Odysseus’ return, the massacre of the suitors, is a variant of the *mēnis* theme

O.21.315

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

O.21.373

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

O.22.171-177

*AA* 43: reference; analysis of the differentiation of blame in the *Odyssey* (vs. in the *Iliad*) and the muting of the *mēnis* theme in it, here especially regarding the suitors, their relatives, and Odysseus and his family

O.22.310-329

*AA* 43: reference; analysis of the differentiation of blame in the *Odyssey* (vs. in the *Iliad*) and the muting of the *mēnis* theme in it, here especially regarding the suitors, their relatives, and Odysseus and his family

O.22.330-360

*AA* 43: reference; analysis of the differentiation of blame in the *Odyssey* (vs. in the *Iliad*) and the muting of the *mēnis* theme in it, here especially regarding the suitors, their relatives, and Odysseus and his family

O.22.441-473

*AA* 43: reference; analysis of the differentiation of blame in the *Odyssey* (vs. in the *Iliad*) and the muting of the *mēnis* theme in it, here especially regarding the suitors, their relatives, and Odysseus and his family

O.22.474-477

*AA* 43: reference; analysis of the differentiation of blame in the *Odyssey* (vs. in the *Iliad*) and the muting of the *mēnis* theme in it, here especially regarding the suitors, their relatives, and Odysseus and his family

O.22.481

*AA* 41: reference; analysis of the passages in the *Odyssey* that imply that a basic component of the story of Odysseus’ return, the massacre of the suitors, is a variant of the *mēnis* theme

O.24.076-077

*AA* 160: reference; comment on the identification of Patroklos with Achilles

O.24.272

*AA* 173: reference; association of *endukeōs* with *philein*, in the context of the analysis of the language affirming the rules of reciprocal exchange in Achilles’ ransoming Hektor/receiving Priam (Zeus’ words), with particular comment on *endukeōs*

O.24.393

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

O.24.458

*AA* 41: quoting and translating a part of the verse; analysis of the differentiation of blame in the *Odyssey* (vs. in the *Iliad*) and the muting of the *mēnis* theme in it, here especially regarding the suitors, their relatives, and Odysseus and his family

O.24.478-480

*AA* 42: quoted and translated; analysis of the differentiation of blame in the *Odyssey* (vs. in the *Iliad*) and the muting of the *mēnis* theme in it, here especially regarding the suitors, their relatives, and Odysseus and his family

O.24.482

*AA* 42: quoting and translating part of the verse; analysis of the differentiation of blame in the *Odyssey* (vs. in the *Iliad*) and the muting of the *mēnis* theme in it, here especially regarding the suitors, their relatives, and Odysseus and his family

O.24.485

*AA* 42: quoting and translating part of the verse; analysis of the differentiation of blame in the *Odyssey* (vs. in the *Iliad*) and the muting of the *mēnis* theme in it, here especially regarding the suitors, their relatives, and Odysseus and his family

O.24.544

*AA* 42: quoting and translating part of the verse; analysis of the differentiation of blame in the *Odyssey* (vs. in the *Iliad*) and the muting of the *mēnis* theme in it, here especially regarding the suitors, their relatives, and Odysseus and his family

O.24.545

*AA* 43: translating part of the verse; analysis of the differentiation of blame in the *Odyssey* (vs. in the *Iliad*) and the muting of the *mēnis* theme in it, here especially regarding the suitors, their relatives, and Odysseus and his family