Leonard Muellner, *The Meaning of Homeric EYXOMAI through its Formulas* (1976)

On the *Homeric Hymns*

HHApollo.237

*ME* 44: quoted; in a list of examples of *eukhesthai* + dative (formulas which report prayers)

*ME* 48: quoting part of the verses; analysis of the enjambed attestations of

#[*eukh*– –] with dative

*ME* 59: quoted; analysis of the attestations of sacral *eukhesthai* in the present tense and comparison of variant formulas with *eukhetasthai* for *eukhesthai* in formulas with enjambed, present tense, sacral *eukhesthai*, in the context of analyzing Allen’s text of I.08.526

HHApollo.275

*ME* 64: quoted; analysis of instances of *eukhesthai* + aorist infinitive

HHApollo.370

*ME* 23: quoted; this verse as a variant, with *epeukhesthai*, to (A6) and (A7) (which have *eukhesthai*) where the dictional bonds tying together (A1)-(A5) are shattered, i.e. they resume the narrative not after prayers but boasts

HHApollo.385-386

*ME* 59: quoted; analysis of the attestations of sacral *eukhesthai* in the present tense and comparison of variant formulas with *eukhetasthai* for *eukhesthai* in formulas with enjambed, present tense, sacral *eukhesthai*, in the context of analyzing Allen’s text of I.08.526

HHApollo.440

*ME* 105: quoted and translated; analysis of the meaning and uses of *piphauskesthai* (in the context of analyzing the semantic and formal confusion of *piphaskein* and *piphauskesthai*), in this verse as ‘show, reveal’

HHApollo.452

*ME* 124n58: reference; example of the pairing of question and answer regarding identity (between man and god) in Ancient Greek that matches the Avestan model

HHApollo.468

*ME* 124n59: reference; comparison of Greek formulas for asking a person’s identity with Avestan and Indic parallels, as well as *genos eukhesthai einai* formulas

HHApollo.470

*ME* 72: reference; on the grammatical constraints, here the one instance outside of the present, in the context of analyzing *genos eukhesthai einai* formulas

*ME* 124n58: reference; example of the pairing of question and answer regarding identity (between man and god) in Ancient Greek that matches the Avestan model

HHApollo.480

*ME* 69: quoted; in a list of attestations of *genos eukhesthai einai* and its transformations

*ME* 75n9: quoted; one of the three places where the convention of naming-statements to omit one’s own name is broken

*ME* 124n59: reference; comparison of Greek formulas for asking a person’s identity with Avestan and Indic parallels, and here specifically the answers to such questions (*genos eukhesthai einai* formulas), and their demonstrating that such usages can be inherited phenomena

HHApollo.490

*ME* 124n59: reference; comparison of Greek formulas for asking a person’s identity with Avestan and Indic parallels, as well as *genos eukhesthai einai* formulas

HHApollo.495

*ME* 45: quoted; in a list of attestations of *eukhesthai* + dative in sacral contexts, in the subcategory of anomalous attestations (isolated metrical position of *eukhesthai*)

*ME* 48-49: references; anomaly of the formula in this verse, namely, the complement to *eukhomai* is not a noun (e.g. name of divinity) but a pronoun, but this as one of the instances where the antecedent of the pronoun is Apollo

HHAphrodite.007

*ME* 64: quoted; analysis of instances of *eukhesthai* + aorist infinitive

HHAphrodite.140

*ME* 102n11: reference; *apoina* as object of *dekhesthai*, in the context of analyzing I.18.499-500 (litigation scene on the Shield), and Corlu, Benveniste, and Chantraine

HHAphrodite.242

*ME* 120n41: reference; analysis of the development of Greek *posis* compared with Vedic *pati*-

HHAphrodite.284

*ME* 78n20: quoted; in a list of examples of the functional relationship between *eukhesthai* and *phanai* (in the context of analyzing *genos eukhesthai einai* formulas)

HHDemeter.299

*ME* 37, 38n54: quoting part of the verse (p. 37), reference; demonstrating that *kluein* has no sacral connotations while *eukhomenoio*/*euxamenoio* does, in the context of the analysing *kluein* + *eukhesthai* formulas

HHDione.028

*ME* 61: reference; switch from *Dii patri* to *Dii t’alloisin te theoisin* attested with a variation of the || (short OR two shorts) *euxamenos Dii patri* # formula which uses *epeukhesthai* instead of *eukhesthai*, in the context of analyzing Allen’s text at I.08.526 vs. Zenodotus’s version of the verse (regarding *elpomenos* || in Allen’s text and # *elpomai*, Zenodotus’ reading, occurring as in this verse)

HHHermes.214

*ME* 51n68: reference; comment on the only other three figures besides Hector for whom descent from Zeus is given, in the context of analyzing the only place in the Homeric corpus where a dative noun after *eukhesthai* is not a god/gods (but Hektor, and references to his ‘godhead’)

HHHermes.230

*ME* 51n68: reference; comment on the only other three figures besides Hector for whom descent from Zeus is given, in the context of analyzing the only place in the Homeric corpus where a dative noun after *eukhesthai* is not a god/gods (but Hektor, and references to his ‘godhead’)

HHHermes.378

*ME* 69: quoted; in a list of attestations of *genos eukhesthai einai* and its transformations

*ME* 72, 72n6: reference; on the grammatical constraints, here regarding the use of the second person and fathers *eukhomenoi* about their sons, in the context of analyzing *genos eukhesthai einai* formulas

HH21.3f.

*ME* 128: quoting part of the verse; analysis of the *figura etymologica* *‘eukhomenos epos ēuda*’ in Homeric Greek and comparison of the figure in Indo-Iranian (Bartholomae’s 1887 texts cited in a comparison)