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

On the *Iliad*

I.01.020

*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

I.01.023

*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

I.01.037-043

*ME* 27: quoted; analysis of the formula *hōs ephat’ eukhomenos, …* in the context of prayers (formulas which conclude prayers)

I.01.060

*ME* 63n89: quoted; comment on the relationship between ‘coming home’ and ‘escaping death’

I.01.086-087

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

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

I.01.090

*ME* 81: quoted; argument for the contextual unity of *eukhesthai einai* + comparative/superlative expressions regarding superiority in age on the one hand and prestige, physical prowess and physical beauty on the other (secular contexts)

I.01.091

*ME* 79: quoted; in a list of examples of *eukhesthai einai* + comparative/superlative (secular contexts)

*ME* 81: quoted; argument for the contextual unity of *eukhesthai einai* + comparative/superlative expressions regarding superiority in age on the one hand and prestige, physical prowess and physical beauty on the other (secular contexts)

*ME* 118: quoted; comparison of the verse with *eukhomai einai* + superlative with a similar construction attested in the *Rig-Veda*, in the context of analyzing the etymology of *eukhesthai*

I.01.095

*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

I.01.111-112

*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

I.01.279

*ME* 109: quoting part of the verse; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.01.357

*ME* 23: quoted; variation of the formula *hōs phat’ eukhomenos* in this verse of Achilles’ prayer to his mother with *hōs phato dakru kheōn*, *tou d’eklue…*

I.01.360

*ME* 23: quoted; variation of the formula *hōs phat’ eukhomenos* in I.01.357 of Achilles’ prayer to his mother with *hōs phato dakru kheōn*, *tou d’eklue…*

I.01.377

*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

I.01.381

*ME* 31: quoted; in a list of examples of absolute use of *eukhesthai* to report prayers (*kluein* + *eukhesthai* formulas)

*ME* 38-39: quoted; analysis of *kluein* + *eukhesthai* formulas, here, with *akouein* instead of *kluein*, and formulas with *akouein* as formally related to *eukhomenos* || *toud’ eklue* (= formula A)

*ME* 63: quoted; classification and analysis of attestations of *eukhesthai* + (aorist) infinitive

I.01.396-398

*ME* 39-40: quoted; analysis of the sacral-secular split in formulas with *akouein* and *eukhesthai* and where these words occur not in the same verse but with enjambment

I.01.397-398

*ME* 89: quoted; in a list of attestations of secular *eukhesthai* reporting speech (absolute usage)

*ME* 97: reference; analysis of the meaning of secular *eukhesthai* reporting speech

I.01.438

*ME* 49: quoting part; Apollo’s name-epithet formulas which have the same metrical shape as the divine names in the dative in the *eukhomai* + dative formulas, but which are not used in this system because, unlike the others, they begin with a vowel (here, words occurring before Apollo’s two dative formulas that always end with a consonant)

I.01.450

*ME* 113: quoted; analysis of *eukhesthai* in its concrete sense ‘say a prayer’ with the adverb *megala*, in the context of postulating ‘say (in a functionally marked context)’ as antecedent of ‘pray’ (*eukhesthai* in sacral contexts)

I.01.453

*ME* 31: quoted; in a list of examples of absolute use of *eukhesthai* to report prayers (*kluein* + *eukhesthai* formulas)

*ME* 37: quoted; analysis of *kluein* + *eukhesthai* formulas (here, examples of absolute *eukhesthai*)

I.01.453ff.

*ME* 20: quoted; example of a transformation parallel to that of formula (A) to formula (B), where *eukhomenos* is deleted because of the change of context from sacral to secular

I.01.458

*ME* 31: quoted; in a list of examples of absolute use of *eukhesthai* to report prayers

*ME* 33-34: references; restriction of the *eukhesthai* formula (as in this verse) to sacral contexts

I.01.458-468

*ME* 32-33: quoted, references; example of the language of the sub-genre of the narrative of ritual scenes, characterized by an abundance of finite verbs in the indicative

I.02.082

*ME* 79: quoted; in a list of examples of *eukhesthai einai* + comparative/superlative (secular contexts)

*ME* 81: quoted; argument for the contextual unity of *eukhesthai einai* + comparative/superlative expressions regarding superiority in age on the one hand and prestige, physical prowess and physical beauty on the other (secular contexts)

I.02.248-249

*ME* 83: quoted; in a list of instances where *phanai* substitutes for *eukhesthai* where it is combined with comparative/superlative

I.02.330

*ME* 95n42: quoted; among examples of formal divergence between phrases which are functionally parallel but occur in spoken dialogue as against narrative (transformations of (A) paralleled in a secular series, of which this verse is an example)

I.02.400f.

*ME* 54: quoted; in a list of passages with *eukhesthai* + infinitive (aorist)

*ME* 63-64: quoted; analysis of the attestations of *eukhesthai* + aorist infinitive (and the series to which I.02.401 belongs)

*ME* 66: quoted; analysis of the versatility of poetic technique to report prayers (invocation, grant of favor, request of favor)

I.02.410

*ME* 94: quoted; comparison with I.19.100, a non-formulaic attestation of *eukhesthai* introducing speech (formal parallelism between a sacral (I.02.410) and secular (I.19.100) *eukhesthai* formulas)

I.02.411

*ME* 94: quoted; comparison with I.19.100, a non-formulaic attestation of *eukhesthai* introducing speech (formal parallelism between a sacral (I.02.410) and secular (I.19.100) *eukhesthai* formulas)

I.02.419

*ME* 18n3: reference; in a list of examples of directly quoted prayers not concluded by formula (A)

I.02.421

*ME* 31: quoted; in a list of examples of absolute usage of *eukhesthai* to report prayers (ritual narrative formulas)

I.02.597

*ME* 89: quoted; in a list of secular *eukhesthai* reporting speech (absolute usage)

*ME* 97: reference; in a list of usages contextually parallel to the death-*eukhesthai* usage

I.03.275

*ME* 113: quoted; analysis of *eukhesthai* in its concrete sense ‘say a prayer’ with the adverb *megala*, in the context of postulating ‘say (in a functionally marked context)’ as antecedent of ‘pray’ (*eukhesthai* in sacral contexts)

I.03.276ff.

*ME* 19n5: quoting part; analysis of the only two prayers addressed to more than one god (this and I.03.298ff.), in the context of analyzing the transformation of formula (A) – sacral – to (B) – secular – specifically with reference to pluralization of responders

I.03.296

*ME* 43: quoted; in a list of examples of *eukhesthai* + dative

I.03.298ff.

*ME* 19n5: quoting part; analysis of the only two prayers addressed to more than one god (this and I.03.276ff.), in the context of analyzing the transformation of formula (A) – sacral – to (B) – secular – specifically with reference to pluralization of responders

I.03.324

*ME* 18n3: reference; in a list of examples of directly quoted prayers not concluded by formula (A)

I.03.329

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

I.03.350

*ME* 60-61: quoting part of the verse; 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

I.03.373

*ME* 109n7: reference; analysis of *eukhos* and *kudos*, here regarding their occurring in identical contexts

I.03.429

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

I.04.101

*ME* 111: quoted; comparison with I.05.654, I.11.445, I.16.625, in the context of analyzing *eukhos* and *kudos*

I.04.101ff.

*ME* 49n65: reference; the one formulaic expression for Apollo that begins with a consonant, in the context of analyzing *eukhesthai* with personal pronouns rather than names of divinities

*ME* 53-54: quoted; in a list of examples of *eukhesthai* + infinitive, analysis of the fixed doublet passages, the only doublets with sacral *eukhesthai* (this one and I.04.119ff.)

I.04.103

*ME* 63n89: quoting part of the verse; comment on the relationship between ‘coming home’ and ‘escaping death’

I.04.119

*ME* 111: quoted; comparison with I.05.654, I.11.445, I.16.625, in the context of analyzing *eukhos* and *kudos*

I.04.119ff.

*ME* 49n65: reference; the one formulaic expression for Apollo that begins with a consonant, in the context of analyzing *eukhesthai* with personal pronouns rather than names of divinities

*ME* 53-54: quoted; in a list of examples of *eukhesthai* + infinitive, analysis of the fixed doublet passages, the only doublets with sacral *eukhesthai* (this one and I.04.101ff.)

*ME* 63n89: quoting part of the verse; comment on the relationship between ‘coming home’ and ‘escaping death’

I.04.405

*ME* 79: quoted; in a list of examples of *eukhesthai einai* + comparative/superlative (regarding physical prowess, physical beauty, prestige)

I.04.425

*ME* 113: quoting part of the verse; analysis of *eukhesthai* in its concrete sense ‘say a prayer’ with the adverb *megala*, in the context of postulating ‘say (in a functionally marked context)’ as antecedent of ‘pray’ (*eukhesthai* in sacral contexts)

I.04.504

*ME* 24: quoted; as exemplifying the pressure of the variation aesthetic that generates new combinations of formulas and causes preservation of old or creation of new phrases, in the context of analyzing the two instances of *hōs* *ephat’ eukhomenos* not concluding prayers but boasts

I.05.033

*ME* 109: reference; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

*ME* 109n7: reference; examples of the identical contexts in which *eukhos* and *kudos* occur

I.05.042

*ME* 24-25: quoted; example of a common formula with a different half-line following it nine other times and different lines describing deaths of six heroes as examples of the results of the variation aesthetic (the poetics of the battle-books as promoting the preservation of archaisms and stimulating the innovatory usage of a half of a formula outside its conventional context)

I.05.047

*ME* 25: quoted; different lines describing deaths of six heroes as examples of the results of the variation aesthetic (the poetics of the battle-books as promoting the preservation of archaisms and stimulating the innovatory usage of a half of a formula outside its conventional context)

I.05.058

*ME* 25: quoted; different lines describing deaths of six heroes as examples of the results of the variation aesthetic (the poetics of the battle-books as promoting the preservation of archaisms and stimulating the innovatory usage of a half of a formula outside its conventional context)

I.05.068

*ME* 25: quoted; different lines describing deaths of six heroes as examples of the results of the variation aesthetic (the poetics of the battle-books as promoting the preservation of archaisms and stimulating the innovatory usage of a half of a formula outside its conventional context)

I.05.075

*ME* 25: quoted; different lines describing deaths of six heroes as examples of the results of the variation aesthetic (the poetics of the battle-books as promoting the preservation of archaisms and stimulating the innovatory usage of a half of a formula outside its conventional context)

I.05.083

*ME* 25: quoted; different lines describing deaths of six heroes as examples of the results of the variation aesthetic (the poetics of the battle-books as promoting the preservation of archaisms and stimulating the innovatory usage of a half of a formula outside its conventional context)

I.05.106

*ME* 23: quoted; this verse as one of two places where the dictional bonds tying together (A1)-(A5) are shattered – resumes the narrative not after prayers but boasts

*ME* 23n15: reference; manuscripts attesting this verse with *epeukhomenos*

*ME* 24: reference; analysis of whether the verse should have *eukhomenos* or *epeukhomenos*

I.05.171ff.

*ME* 82: quoted; analysis of the interconnections of statements of physical prowess, prestige, and identity, in the context of establishing the contextual unity of *eukhesthai einai* + superlative/comparative and their relationship to the *genos eukhesthai einai* contexts

I.05.173

*ME* 79: quoted; in a list of examples of *eukhesthai einai* + comparative/superlative (regarding physical prowess, physical beauty, prestige)

*ME* 82: reference; analysis of the interconnections of statements of physical prowess, prestige, and identity, in the context of establishing the contextual unity of *eukhesthai einai* + superlative/comparative and their relationship to the *genos eukhesthai einai* contexts

*ME* 118: quoted; comparison of the verse with *eukhomai einai* + superlative with a similar construction attested in the *Rig-Veda*, in the context of analyzing the etymology of *eukhesthai*

I.05.225

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.05.243ff.

*ME* 77: quoted; analysis of the contrast between unmarked *phanai* and marked *eukhesthai* in contexts where the latter is associated with asserting superiority

I.05.246

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

*ME* 75n9: reference; comment on the etiquette of naming conventions, the omission of *one’s own* name in *geneē*-speeches vs. mentioning *another’s* name in such contexts, and stating one’s own name as a sign of special fame (in the context of analyzing *genos eukhesthai einai* formulas)

I.05.247-248

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

*ME* 74n9: quoted; comment on the etiquette of naming conventions, the omission of *one’s own* name in *geneē*-speeches vs. mentioning *another’s* name in such contexts, and stating one’s own name as a sign of special fame (in the context of analyzing *genos eukhesthai einai* formulas)

*ME* 75: quoted; analysis of the divergent attestations of *eukhesthai* inthe context of *genos* specification, namely, Aeneas’ specification of both of his parents, with *eukhesthai ekgegamen* instead of *genos eukhesthai einai*

*ME* 75n9: reference; comment on the etiquette of naming conventions, the omission of *one’s own* name in *geneē*-speeches vs. mentioning *another’s* name in such contexts, and stating one’s own name as a sign of special fame (in the context of analyzing *genos eukhesthai einai* formulas)

I.05.285

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.05.414

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

I.05.540

*ME* 24: quoted; example of a common formula with a different half-line following it nine other times (the poetics of the battle-books as promoting the preservation of archaisms and stimulating the innovatory usage of a half of a formula outside its conventional context)

I.05.654

*ME* 108-109: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

*ME* 109n7: reference; examples of the identical contexts in which *eukhos* and *kudos* occur

*ME* 110: quoted; analysis of the one instance of *eukhos* where *kudos* could fit the metric just as well

I.06.046

*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

I.06.054

*ME* 94n41: quoting part of the verse; comment on *eukhomenos* and *epos* being traditionally and syntactically bound together, despite the separate existence of *epos ēuda*# as in this verse

I.06.098

*ME* 83: quoted; in a list of instances where *phanai* substitutes for *eukhesthai* where it is combined with comparative/superlative

I.06.100

*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)

I.06.123

*ME* 124n58, 124n59: reference; example of the pairing of question and answer regarding identity (between man and god) in Ancient Greek that matches the Avestan model

I.06.145

*ME* 73: quoted; example of an elaborated speech about one’s *geneē* (Glaukos), in the context of analyzing the more common short *genos eukhesthai einai* formulas

I.06.152

*ME* 73: quoted; example of an elaborated speech about one’s *geneē* (Glaukos), in the context of analyzing the more common short *genos eukhesthai einai* formulas

I.06.206-207

*ME* 79n20: quoted; in a list of examples of the functional relationship between *eukhesthai* and *phanai* (in the context of analyzing *genos eukhesthai einai* formulas)

I.06.206ff.

*ME* 81-82: quoted; analysis of the interconnections of statements of physical prowess, prestige, and identity, in the context of establishing the contextual unity of *eukhesthai einai* + superlative/comparative and their relationship to the *genos eukhesthai einai* contexts

*ME* 93: quoted; analysis of the interconnections of death-*eukhesthai* and birth-*eukhesthai* speeches, with this one as an example of a hero’s saying the most significant facts about himself

I.06.211

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

*ME* 74: quoted; example of an elaborated speech about one’s *geneē* (Glaukos), in the context of analyzing the more common short *genos eukhesthai einai* formulas

*ME* 85: quoted; analysis of the interconnections of *eukhesthai einai* + place of birth/father’s name and *eukhesthai einai* + social relationship (*xeinos*/*hiketēs*), with this exchange between Glaukos and Diomedes as illustrating their both being identity statements with identical functions

*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

I.06.230

*ME* 85: quoted; analysis of the interconnections of *eukhesthai einai* + place of birth/father’s name and *eukhesthai einai* + social relationship (*xeinos*/*hiketēs*), with this exchange between Glaukos and Diomedes as illustrating their both being identity statements with identical functions

I.06.231

*ME* 83: quoted; in a list of *eukhesthai einai* + social relationship (*xeinos*, *hiketēs*)

*ME* 85: quoted; analysis of the interconnections of *eukhesthai einai* + place of birth/father’s name and *eukhesthai einai* + social relationship (*xeinos*/*hiketēs*), with this exchange between Glaukos and Diomedes as illustrating their both being identity statements with identical functions

I.06.240

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

*ME* 52: quoted; in the discussion of the rationale of the classification of the attestations of *eukhesthai* + dative

I.06.305

*ME* 120n44: quoting part of the verse; the one attestation of *potni’ Athēnaiē* in Homer, in the context of the analysis of the development of Greek *posis* compared with Vedic *pati*-

I.06.305-311

*ME* 27: quoted; in a list of examples of Homeric prayers, in the context of analyzing the meaning of *eukhesthai* in formula (A) and here specifically the Homeric notion of prayer

*ME* 56: quoted; analysis of the attestations of *eukhesthai* + future infinitive, where *eukhesthai* has been translated as ‘vow’ rather than ‘pray’, and arguing that they are not significant transformations of the prayer structure

*ME* 138: quoted; analysis and comparison of *uoueō* with *eukhesthai*

I.06.311

*ME* 21: quoted; analysis of the formula (A), in which there is a series of variations in the verse as a totality, rather than its segments occurring as independent formulas

I.06.339

*ME* 93n38: quoting part of the verse; Paris’ motto (in the context of analyzing I.11.379)

I.06.403

*ME* 30n26: quoted; example of the naming process by association (here, Hektor and Astuanax), in the context of analyzing the names of Hektor’s horses

I.06.475

*ME* 60-61: quoting part of the verse; 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

I.07.074

*ME* 52: quoting part of the verse; in the discussion of the rationale of the classification of the attestations of *eukhesthai* + dative

I.07.081

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.07.154

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.07.181

*ME* 18n3: reference; in a list of examples of directly quoted prayers not concluded by formula (A)

I.07.194

*ME* 43: quoted; in a list of examples of *eukhesthai* + dative

*ME* 46n63: reference; I.07.194 as the only instance in Section II (= *eukh*—˘, under *eukhesthai* + dative) of deviation from the inflection *eukhonto* and I.07.200 as filling the prescription

*ME* 48: reference; analysis of the phraseological correspondence between the two ‘modes’ of ritual narrative sub-genre, ritual prescription and ritual description, with I.07.194 and 200 as examples

I.07.199

*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

I.07.200

*ME* 43: quoted; in a list of examples of *eukhesthai* + dative

*ME* 46n63: reference; I.07.194 as the only instance in Section II (= *eukh*—˘, under *eukhesthai* + dative) of deviation from the inflection *eukhonto* and I.07.200 as filling the prescription

*ME* 48: reference; analysis of the phraseological correspondence between the two ‘modes’ of ritual narrative sub-genre, ritual prescription and ritual description, with I.07.194 and 200 as examples

I.07.203

*ME* 109: quoted; comparison of *eukhos* and *kudos*, and here specifically analysis of the phraseology surrounding them that is paralleled by only *kleos*

*ME* 109n7: reference; examples of the identical context in which *eukhos* and *kudos* occur

I.07.206

*ME* 18n3: reference; in a list of examples of directly quoted prayers not concluded by formula (A)

I.07.298

*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: reference; anomaly of the formula in this verse, namely, the complement to *eukhomai* is not a noun (e.g. name of divinity) but a pronoun

*ME* 50-51: quoted; the only place in Homer where a dative after *eukhesthai* is not a god/a collection of gods, and argument that this usage promotes Hektor from man to ‘god’

I.07.353

*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

I.07.379

*ME* 19: reference; analysis of the transformation of formula (A) to (B), which resumes the narrative after an order/exhortation by a man in authority to a group of men to do something (here, to prepare dinner), and conclusion that (A)’s *eukhomenos* was felt to be have sacral connotations inappropriate to the secular contexts of (B)

I.07.411

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

I.08.141

*ME* 109: quoting part of the verse; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.08.185

*ME* 30n26: reference; analysis of the names of Hektor’s horses (divine + semantic/contextual associate of it, for each pair)

I.08.185-198

*ME* 29: quoted; analysis of Hektor’s speech to his horses, concluded by *eukhomenos*, as conforming to the formula (A) (sacral use of *eukhesthai*, formula concluding a prayer)

I.08.190

*ME* 83-84: quoted; in a list of *eukhesthai einai* + social relationship and comparison of these kinds of verses with *eukhesthai einai* + place/father’s name

*ME* 97: reference; the use of *eukhesthai* + infinitive in this verse as semantically parallel to O.11.261

*ME* 111n15: reference; this verse, where secular *eukhesthai* is used in a prayer to specify the grounds on which a response is expected, as evidence that there is a secondary dictional and thematic association between secular and sacral *eukhesthai* (contra Perpillou)

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

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

I.08.198

*ME* 21: quoted; analysis of the formula (A), in which there is a series of variations in the verse as a totality, rather than its segments occurring as independent formulas

*ME* 30: quoting part of the verse; analysis of Hektor’s speech to his horses, concluded by *eukhomenos*, as conforming to the formula (A) (sacral use of *eukhesthai*, formula concluding a prayer)

I.08.216

*ME* 109: quoting part of the verse; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.08.229

*ME* 83: quoted; in a list of instances where *phanai* substitutes for *eukhesthai* where it is combined with comparative/superlative

I.08.237

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.08.245

*ME* 18n3: reference; in a list of examples of directly quoted prayers not concluded by formula (A)

I.08.254

*ME* 101n6: quoted; one of Corlu’s examples of *eukhesthai* referring to past actions

I.08.526-528

*ME* 53: quoted; in a list of examples of *eukhesthai* + infinitive (future)

*ME* 57-61, 60n85: analysis of I.08.526 and its variant reading (with *elpomai eukhomenos*) of Zenodotus and the problems of each of the readings

I.08.538

*ME* 50: quoted; reference to Hector’s godhead, in the context of analyzing I.07.298 (sacral *eukhesthai* + dative where its antecedent is not a god)

I.09.060

*ME* 79: quoted; in a list of examples of *eukhesthai einai* + comparative (regarding age)

I.09.158-161

*ME* 81: quoted; demonstration that there is no gap between statements of superiority in age and statements of superiority in prestige, physical prowess, and physical beauty (in the context of demonstrating the contextual unity of *eukhesthai einai* + superlative/comparative formulas and their relationship with *genos eukhesthai einai* formulas)

I.09.161

*ME* 79: quoted; in a list of examples of *eukhesthai einai* + comparative (regarding age)

*ME* 81: reference; demonstration that there is no gap between statements of superiority in age and statements of superiority in prestige, physical prowess, and physical beauty (in the context of demonstrating the contextual unity of *eukhesthai einai* + superlative/comparative formulas and their relationship with *genos eukhesthai einai* formulas)

I.09.413

*ME* 71: quoting part of the verse; adaptation of *kleos aphthiton* originally in the cadence of a lyric meter to the dactylic hexameter as in this verse, in the context of analyzing the relationship of *genos eukhomai einai* # and *eukhomai einai* #

I.09.509

*ME* 31: quoted; in a list of examples of absolute use of *eukhesthai* to report prayers (*kluein* + *eukhesthai* formulas)

*ME* 37: quoted; analysis of *kluein* + *eukhesthai* formulas (here, examples of absolute *eukhesthai*)

I.09.632-638

*ME* 106: quoted; comparison with, and analysis of the litigation scene (with *eukhesthai*) on Achilles’ shield

I.09.633

*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

I.09.636

*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

I.09.712

*ME* 36n50: reference; example of the inexplicit version of the rite of pouring a libation (to Hermes when going to sleep, i.e. where the return for it is not explicitly stated but ordained by custom)

I.10.023-024

*ME* 96n43: reference; comment on Odysseus’ lack of a cloak in the *Doloneia* in contrast to the other heroes’ elaborately described cloaks, in the context of analyzing O.14.463-466, where the disguised Odysseus tells Eumaios a story of when he tricked Thoas out of his cloak during an ambush

I.10.029-030

*ME* 96n43: reference; comment on Odysseus’ lack of a cloak in the *Doloneia* in contrast to the other heroes’ elaborately described cloaks, in the context of analyzing O.14.463-466, where the disguised Odysseus tells Eumaios a story of when he tricked Thoas out of his cloak during an ambush

I.10.047

*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

I.10.050

*ME* 78n19: reference; contrasting view of Hector’s birth, in the context of analyzing I.13.054 (Hector’s claim to descend from Zeus)

I.10.133-134

*ME* 96n43: reference; comment on Odysseus’ lack of a cloak in the *Doloneia* in contrast to the other heroes’ elaborately described cloaks, in the context of analyzing O.14.463-466, where the disguised Odysseus tells Eumaios a story of when he tricked Thoas out of his cloak during an ambush

I.10.149

*ME* 96n43: reference; comment on Odysseus’ lack of a cloak, but only carrying a shield (this verse) in the *Doloneia* in contrast to the other heroes’ elaborately described cloaks, in the context of analyzing O.14.463-466, where the disguised Odysseus tells Eumaios a story of when he tricked Thoas out of his cloak during an ambush

I.10.177-178

*ME* 96n43: reference; comment on Odysseus’ lack of a cloak in the *Doloneia* in contrast to the other heroes’ elaborately described cloaks, in the context of analyzing O.14.463-466, where the disguised Odysseus tells Eumaios a story of when he tricked Thoas out of his cloak during an ambush

I.10.202

*ME* 105: quoted; analysis of the meaning and uses of *piphauskesthai* (in the context of analyzing the semantic and formal confusion of *piphaskein* and *piphauskesthai*)

I.10.278-283

*ME* 27: quoted; in a list of examples of Homeric prayers, in the context of analyzing the meaning of *eukhesthai* in formula (A) and here specifically the Homeric notion of prayer

I.10.295

*ME* 27: quoted; in a list of examples of Homeric prayers, in the context of analyzing the meaning of *eukhesthai* in formula (A) and here specifically the Homeric notion of prayer

I.10.377

*ME* 94n41: quoting part of the verse; comment on *eukhomenos* and *epos* being traditionally and syntactically bound together, despite the separate existence of *epos ēuda*# as in this verse

I.10.460-464

*ME* 133: quoted; analysis of the Homeric *eukhomenos epos* as parallel to its Indo-European cognate phrases *uācim aoxta* and *uācam … ohiṣe* and in this passage as a contextual and formal archaism

I.10.461

*ME* 127: reference; in a list of occurrences of the *figura etymologica* *‘eukhomenos epos ēuda*’ in Homeric Greek (in comparison of the figure in Indo-Iranian)

*ME* 133: quoted; analysis of the Homeric *eukhomenos epos* as parallel to its Indo-European cognate phrases *uācim aoxta* and *uācam … ohiṣe* and in this passage as a contextual and formal archaism

*ME* 135n95: reference; analysis of the development of *eukhomenos epos* toward intolerance of its contextual bivalence that was resolved in favor of secular usage with a vestigial survival of the sacral usage in this verse

*ME* 139: quoting part of the verse; comparison of the sacral use of *eukhesthai* with other Indo-European formulas (in the context of demonstrating the Indo-European origin of the three contextual specializations of *eukheshai*, sacral, secular, and legal)

I.10.462-464

*ME* 133n92: quoted; analysis of the meaning of *epidōsometh’* in I.10.463 and its variant reading *epibōsometh’*

I.11.015

*ME* 52: quoting part of the verse; in the discussion of the rationale of the classification of the attestations of *eukhesthai* + dative

I.11.131

*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

I.11.288

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.11.290

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

*ME* 109n7: reference; examples of the identical contexts in which *eukhos* and *kudos* occur

I.11.300

*ME* 109: quoting part of the verse; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.11.362

*ME* 63: quoted; analysis of the attestations of *eukhesthai* + aorist infinitive (and the series to which this verse belongs)

I.11.364

*ME* 43-44: quoted; in a list of examples of *eukhesthai* + dative, and in a list of anomalous attestations (divergent inflection of *eukhesthai*, has a relative pronoun in dative instead of a noun, and not in ritual-narrative sub-genre)

*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

I.11.379

*ME* 89-92: quoted (p. 89, 90) and references; in a list of secular *eukhesthai* indicating direct speech (introducing speech, p. 89), and analysis of this verse as the exception to the restriction that speeches framed by (X) || *kai eukhomenos epos ēuda* or (Y) *hōs ephat’ Argeioisi d’akhos genet’ euxamenoio* are spoken by a warrior immediately after killing his enemy in single combat and for the particular formula in this verse that it is not spoken by a Greek (Paris on wounding Diomedes)

*ME* 93n38: reference; analysis of *eukhesthai* as proud, contentious, and accurate statement about its speaker and how Paris’ use of it here is ironic and contrary to the heroic code

*ME* 127: reference; in a list of occurrences of the *figura etymologica* *‘eukhomenos epos ēuda*’ in Homeric Greek (in comparison of the figure in Indo-Iranian)

I.11.380-383

*ME* 90: quoted; analysis of I.11.379 as the exception to the restriction that speeches framed by (X) || *kai eukhomenos epos ēuda* or (Y) *hōs ephat’ Argeioisi d’akhos genet’ euxamenoio* are spoken by a warrior immediately after killing his enemy in single combat and for the particular formula in this verse that it is not spoken by a Greek (Paris on wounding Diomedes)

I.11.385-390

*ME* 91: quoted; analysis of I.11.379 as the exception to the restriction that speeches framed by (X) || *kai eukhomenos epos ēuda* or (Y) *hōs ephat’ Argeioisi d’akhos genet’ euxamenoio* are spoken by a warrior immediately after killing his enemy in single combat and for the particular formula in this verse that it is not spoken by a Greek (Paris on wounding Diomedes)

I.11.388

*ME* 89: quoted; in a list of secular *eukhesthai* reporting speech (absolute usage)

*ME* 97: reference; analysis of section II attestations, i.e. secular *eukhesthai* reporting speech (absolute usage)

I.11.445

*ME* 108-110: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*, and analysis of the instance of *eukhos* in which *kudos* could fit the metric as well (as in this verse)

*ME* 109n7: reference; examples of the identical contexts in which *eukhos* and *kudos* occur

I.11.449

*ME* 91: quoting part of the verse; in a list of examples of formulas for introducing a speech by an *eukhomenos* warrior, which Paris’ name-epithet formulas do not fit (in the context of analyzing I.11.379)

*ME* 110: reference; analysis of analysis of the instance of *eukhos* in which *kudos* could fit the metric as well, and whether to take *eukhos* in secular or sacral sense

I.11.736

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

*ME* 47: quoting part of the verse; analysis of the formulas with the three places where *eukhesthai* + dative has the shape *eukh* ˘ ˘ – [=short short long], as in this verse

*ME* 61: quoting part of the verse; 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* and transformation of the formula with present tense of *eukhesthai* in I.08.526, in the context of analyzing Allen’s text at I.08.526 vs. Zenodotus’s version of the verse

I.11.761

*ME* 59n82: quoted; example of the freedom of *eukhetaasthai* as against the restrictions of *eukhesthai* (used with ‘man’ in dative)

I.12.163

*ME* 94n41: quoting part of the verse; comment on *eukhomenos* and *epos* being traditionally and syntactically bound together, despite the separate existence of *epos ēuda*# as in this verse

I.12.280

*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’

I.12.328

*ME* 108: reference; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.12.407

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.13.054

*ME* 51: quoted; 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 this verse among references to his ‘godhead’)

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

*ME* 75n9: reference; comment on the etiquette of naming conventions, the omission of *one’s own* name in *geneē*-speeches vs. mentioning *another’s* name in such contexts, and stating one’s own name as a sign of special fame (in the context of analyzing *genos eukhesthai einai* formulas)

*ME* 78: quoted; analysis of *eukhesthai* in genealogy statements as not used of false or speculative genealogy

*ME* 80n23: quoted; comment on the anomaly of the verse

*ME* 117: quoted; in the context of comparing Homeric and Vedic poetic media, here regarding the genealogical statement with *diuas putra*/*Dios pais* (as in this verse)

I.13.187

*ME* 24: quoted; example of a common formula with a different half-line following it nine other times (the poetics of the battle-books as promoting the preservation of archaisms and stimulating the innovatory usage of a half of a formula outside its conventional context)

I.13.282

*ME* 113: quoting part of the verse; analysis of *eukhesthai* in its concrete sense ‘say a prayer’ with the adverb *megala*, in the context of postulating ‘say (in a functionally marked context)’ as antecedent of ‘pray’ (*eukhesthai* in sacral contexts)

I.13.327

*ME* 108: reference; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.13.373

*ME* 91-92: quoting part of the verse; in a list of expressions which do not specify the speaker’s name, in the context of analyzing I.11.379 and demonstrating the functional equivalence of *eukhesthai* in (X) || *kai eukhomenos epos ēuda* or (Y) *hōs ephat’ Argeioisi d’akhos genet’ euxamenoio*

I.13.413

*ME* 91-92: quoting part of the verse; in a list of examples of formulas for introducing a speech by an *eukhomenos* warrior, which Paris’ name-epithet formulas do not fit (in the context of analyzing I.11.379)

I.13.413-417

*ME* 92: quoted; analysis of the meaning of *eukhesthai* (formulas) in statements that the speaker has killed the warrior he stands over

I.13.417

*ME* 89: quoted; in a list of secular *eukhesthai* indicating direct speech (concluding speech)

I.13.445

*ME* 91: quoting part of the verse; in a list of examples of formulas for introducing a speech by an *eukhomenos* warrior, which Paris’ name-epithet formulas do not fit (in the context of analyzing I.11.379)

I.13.447

*ME* 89: quoted; in a list of secular *eukhesthai* reporting speech (absolute usage)

*ME* 97: reference; in a list of usages contextually parallel to the death-*eukhesthai* usage

I.13.619

*ME* 89: quoted; in a list of secular *eukhesthai* indicating direct speech (introducing speech)

*ME* 127: reference; in a list of occurrences of the *figura etymologica* *‘eukhomenos epos ēuda*’ in Homeric Greek (in comparison of the figure in Indo-Iranian)

I.13.624-625

*ME* 87n32: reference; comment on the violent consequences of crossing Zeus *xeinios* (in the context of analyzing *eukhesthai einai* + *hiketēs* formulas)

I.13.631

*ME* 83: quoted; in a list of instances where *phanai* substitutes for *eukhesthai* where it is combined with comparative/superlative

I.13.666-667

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

I.13.825ff.

*ME* 51: quoted; 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 these verses among references to his ‘godhead’)

I.14.113

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

*ME* 71: quoted; analysis of the classification and interrelationship of the different *genos eukhesthai einai* formulas

I.14.233-235

*ME* 20: quoted; analysis of the use of *eukhesthai* in sacral contexts (formulas concluding prayers) and deletion of the verb in parallel expressions in secular contexts

I.14.364-365

*ME* 109n7: reference; examples of the identical contexts in which *eukhos* and *kudos* occur

I.14.366

*ME* 89: quoted; in a list of secular *eukhesthai* reporting speech (absolute usage)

*ME* 97: reference; analysis of the meaning of secular *eukhesthai* reporting speech (usages where *eukhesthai* is glossed by *phanai*)

I.14.453

*ME* 91: quoting part of the verse; in a list of examples of formulas for introducing a speech by an *eukhomenos* warrior, which Paris’ name-epithet formulas do not fit (in the context of analyzing I.11.379)

I.14.453-458

*ME* 89: 458 quoted; in a list of secular *eukhesthai* indicating direct speech (concluding speech)

*ME* 92: quoted; analysis of the meaning of *eukhesthai* (formulas) in statements that the speaker has killed the warrior he stands over

I.14.478

*ME* 91: quoting part of the verse; in a list of examples of formulas for introducing a speech by an *eukhomenos* warrior, which Paris’ name-epithet formulas do not fit (in the context of analyzing I.11.379)

I.14.484

*ME* 89: quoted; in a list of secular *eukhesthai* reporting speech (absolute usage)

*ME* 97: reference; analysis of section II attestations, i.e. secular *eukhesthai* reporting speech (absolute usage)

I.14.486

*ME* 89: quoted; in a list of secular *eukhesthai* indicating direct speech (concluding speech)

*ME* 97: reference; analysis of section II attestations, i.e. secular *eukhesthai* reporting speech (absolute usage)

I.14.500

*ME* 89: quoted; in a list of secular *eukhesthai* indicating direct speech (introducing speech)

*ME* 127: reference; in a list of occurrences of the *figura etymologica* *‘eukhomenos epos ēuda*’ in Homeric Greek (in comparison of the figure in Indo-Iranian)

I.14.500-506

*ME* 92: quoted; analysis of the meaning of *eukhesthai* (formulas) in statements that the speaker has killed the warrior he stands over

I.15.107-108

*ME* 83: quoted; in a list of instances where *phanai* substitutes for *eukhesthai* where it is combined with comparative/superlative

I.15.112

*ME* 72n6: quoted; 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

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

I.15.165-166

*ME* 83: quoted; in a list of instances where *phanai* substitutes for *eukhesthai* where it is combined with comparative/superlative

I.15.180

*ME* 52: quoting part of the verse; in the discussion of the rationale of the classification of the attestations of *eukhesthai* + dative

I.15.247

*ME* 123-124, 124n59: quoted, references; comparison of Greek formulas for asking a person’s identity with Avestan and Indic parallels, as well as *genos eukhesthai einai* formulas

I.15.296

*ME* 79: quoted; in a list of examples of *eukhesthai einai* + comparative/superlative (secular contexts)

I.15.372-375

*ME* 54: quoted; in a list of passages with *eukhesthai* + infinitive (aorist)

*ME* 63-64: quoted; analysis of the attestations of *eukhesthai* + aorist infinitive (and the series to which I.15.374 belongs)

*ME* 66: quoted; analysis of the versatility of poetic technique to report prayers (invocation, grant of favor, request of favor)

I.15.377

*ME* 21: quoted; analysis of the formula (A), in which there is a series of variations in the verse as a totality, rather than its segments occurring as independent formulas

I.15.462

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

*ME* 109n7: reference; examples of the identical contexts in which *eukhos* and *kudos* occur

I.15.491

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

*ME* 109n7: reference; examples of the identical contexts in which *eukhos* and *kudos* occur

I.15.595

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.16.008

*ME* 52: quoting part of the verse; in the discussion of the rationale of the classification of the attestations of *eukhesthai* + dative

I.16.046

*ME* 26: quoting part of the verse; in a list of parallels to the opening of formula (A) *hōs ephat’ eukhomenos…* occurring in the last 9 books of the *Iliad* (with participles after *phanai* categorizing the speech, here as supplication), in the context of analyzing formula (A) and the meaning of *eukhesthai*

I.16.076

*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 analyzing *kluein* + *eukhesthai* formulas

*ME* 39: quoted; analysis of *ēkousen* as a lexical renewal of the petrified *ekluen*, in the context of analyzing *kluein* + *eukhesthai* formulas

I.16.088

*ME* 109: quoting part of the verse; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

*ME* 109n7: reference; examples of the identical contexts in which *eukhos* and *kudos* occur

I.16.098

*ME* 63: quoted; analysis of the attestations of *eukhesthai* + aorist infinitive (and the series to which this verse belongs)

I.16.225-256

*ME* 138: reference; analysis of the development of the meaning of Latin *spendō*, in the context of analyzing the development of *uoueō*/*eukhesthai*

I.16.233-238

*ME* 27: quoted; in a list of examples of Homeric prayers, in the context of analyzing the meaning of *eukhesthai* in formula (A) and here specifically the Homeric notion of prayer

I.16.236

*ME* 31: quoted; in a list of examples of absolute use of *eukhesthai* to report prayers (*kluein* + *eukhesthai* formulas)

*ME* 37: quoted; analysis of *kluein* + *eukhesthai* formulas (here, examples of absolute *eukhesthai*)

I.16.236ff.

*ME* 20: quoted; example of a transformation parallel to that of formula (A) to formula (B), where *eukhomenos* is deleted because of the change of context from sacral to secular

I.16.249

*ME* 27: quoted; in a list of examples of Homeric prayers, in the context of analyzing the meaning of *eukhesthai* in formula (A) and here specifically the Homeric notion of prayer

I.16.253

*ME* 34: quoted; analysis of the traditionality of the collocation of *eukhesthai* and *spendein*

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

*ME* 47: quoting part of the verse; analysis of the formulas with the three places where *eukhesthai* + dative has the shape *eukh* ˘ ˘ – [=short short long], as in this verse

*ME* 52: quoted; in the discussion of the rationale of the classification of the attestations of *eukhesthai* + dative

*ME* 60: quoting part of the verse; switch from *Dii patri* to *Dii t’alloisin te theoisin*, in the context of analyzing Allen’s text at I.08.526 vs. Zenodotus’s version of the verse

I.16.429

*ME* 114: quoting part of the verse; analysis of *eukhesthai* in its concrete sense ‘say a prayer’ with the adverb *megala*, in the context of postulating ‘say (in a functionally marked context)’ as antecedent of ‘pray’ (*eukhesthai* in sacral contexts)

I.16.513

*ME* 49: quoting part; Apollo’s name-epithet formulas which have the same metrical shape as the divine names in the dative in the *eukhomai* + dative formulas, but which are not used in this system because, unlike the others, they begin with a vowel (here, words occurring before Apollo’s two dative formulas that always end with a consonant)

I.16.531

*ME* 31: quoted; in a list of examples of absolute use of *eukhesthai* to report prayers (*kluein* + *eukhesthai* formulas)

*ME* 38-39: quoted; analysis of *kluein* + *eukhesthai* formulas, here, with *akouein* instead of *kluein*, and formulas with *akouein* as formally related to *eukhomenos* || *toud’ eklue* (= formula A)

*ME* 63: quoted; classification and analysis of attestations of *eukhesthai* + (aorist) infinitive

I.16.625

*ME* 108-110: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*, and analysis of the instance of *eukhos* in which *kudos* could fit the metric as well (as in this verse)

*ME* 109n7: quoted; examples of the identical contexts in which *eukhos* and *kudos* occur

*ME* 110n9: reference; this verse as signaling that it is becoming a fixed whole-line formula (cp. I.05.654, I.11.445)

I.16.725

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.16.844

*ME* 89: quoted; in a list of secular *eukhesthai* reporting speech (absolute usage)

*ME* 97: reference; in a list of usages contextually parallel to the death-*eukhesthai* usage

I.17.016

*ME* 109: quoted; comparison of *eukhos* and *kudos*, and here specifically analysis of the phraseology surrounding them that is paralleled by only *kleos*

I.17.026-027

*ME* 83: quoted; in a list of instances where *phanai* substitutes for *eukhesthai* where it is combined with comparative/superlative

I.17.046

*ME* 60-61: quoting part of the verse; 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

I.17.050

*ME* 24: quoted; example of a common formula with a different half-line following it nine other times (the poetics of the battle-books as promoting the preservation of archaisms and stimulating the innovatory usage of a half of a formula outside its conventional context)

I.17.119

*ME* 95n41: quoting part of the verse; comment on *eukhomenos* and *epos* being traditionally and syntactically bound together, despite the separate existence of *epos ēuda*# as in this verse

I.17.171

*ME* 83: quoted; in a list of instances where *phanai* substitutes for *eukhesthai* where it is combined with comparative/superlative

I.17.207-208

*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

I.17.239

*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

I.17.311

*ME* 24: quoted; example of a common formula with a different half-line following it nine other times (the poetics of the battle-books as promoting the preservation of archaisms and stimulating the innovatory usage of a half of a formula outside its conventional context)

I.17.357

*ME* 52: quoting part of the verse; in the discussion of the rationale of the classification of the attestations of *eukhesthai* + dative

I.17.495-496

*ME* 62: quoted; as a parallel to the collocation of *elpomai* and *exelaan* that Zenodotus has, in the context of analyzing Allen’s text at I.08.526 vs. Zenodotus’s version of the verse

I.17.498

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

*ME* 47: quoting part of the verse; analysis of the formulas with the three places where *eukhesthai* + dative has the shape *eukh* ˘ ˘ – [=short short long], as in this verse

*ME* 60: quoting part of the verse; switch from *Dii patri* to *Dii t’alloisin te theoisin*, in the context of analyzing Allen’s text at I.08.526 vs. Zenodotus’s version of the verse

I.17.537

*ME* 89: quoted; in a list of secular *eukhesthai* indicating direct speech (introducing speech)

*ME* 127: reference; in a list of occurrences of the *figura etymologica* *‘eukhomenos epos ēuda*’ in Homeric Greek (in comparison of the figure in Indo-Iranian)

I.17.566

*ME* 109: quoting part of the verse; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.17.714

*ME* 64: quoted; analysis of the attestations of *eukhesthai* + aorist infinitive (and the series to which this verse belongs)

I.18.060

*ME* 63n89: quoting part of the verse; comment on the relationship between ‘coming home’ and ‘escaping death’

I.18.294

*ME* 109: quoting part of the verse; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.18.364

*ME* 83: quoted; in a list of instances where *phanai* substitutes for *eukhesthai* where it is combined with comparative/superlative

I.18.441

*ME* 63n89: quoting part of the verse; comment on the relationship between ‘coming home’ and ‘escaping death’

I.18.456

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.18.497-508

*ME* 100: quoted; analysis of the legal *eukhesthai*, the only occurrence of which in Homer is in this passage

I.18.449-500

*ME* 100-107: references, the orthodox translation and Benveniste’s and Corlu’s translations into French, Wackernagel’s translation into German, quoted (p.104), translated (into English, pp. 105-106); analysis of these verses and the meaning of legal *eukhesthai* in comparison with the Linear B tablet PY Ep 704, and development of the legal and secular usages of *eukhesthai* (etymology of *eukhesthai*)

I.19.100

*ME* 89: quoted; in a list of secular *eukhesthai* indicating direct speech (introducing speech)

*ME* 93-94: quoted; analysis of the non-formulaic *eukhesthai* introducing speech in this verse

I.19.100ff.

*ME* 72n6: reference; in the context of analyzing *eukhesthai* formulas where fathers *eukhomenoi* about their sons (rather than the usual sons about their fathers)

I.19.204

*ME* 109: quoting part of the verse; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.20.100

*ME* 82: reference; analysis of the linguistic and contextual anomalies of this verse, as formally distinct from the other *aristos* + *eukesthai einai* formulas, though with *pagkhalkeos* as functioning as the divine equivalent of *aristos*

I.20.102

*ME* 79: quoted; in a list of examples of *eukhesthai einai* + comparative/superlative (secular contexts)

*ME* 82: quoted; analysis of the linguistic and contextual anomalies of this verse, as formally distinct from the other *aristos* + *eukesthai einai* formulas, though with *pagkhalkeos* as functioning as the divine equivalent of *aristos*

I.20.104-105

*ME* 43: quoted; in a list of examples of *eukhesthai* + dative (sacral)

*ME* 45-46: reference, quoted (p. 46); analysis of the section I of the classification of the attestations of *eukhesthai* + dative and the *flottement* in the position of *eukheo* around the beginning of the line (enjambment and improvisation)

I.20.105-107

*ME* 77n13: quoted; comment on *phanai* substituting for *eukhesthai*, and contrast between Aeneas’ descent from an Olympian mother and Achilles’ from a sea-nymph

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

I.20.200-209

*ME* 93n37: reference; analysis of cases where speeches introduced/concluded by formulas (X) = introduce speech – Greek speaker – dead Trojan, or (Y) = conclude speech – Trojan speaker – dead Greek, are challenges to a confrontation with *another* hero, and as here, *genos*-speeches as in fact challenges

I.20.206ff.

*ME* 76-77: quoted; analysis of *phanai* as contrasting with and substituting for *eukhomai*, in the context of analyzing the meaning of *eukhesthai* in *genos eukhesthai einai* formulas

I.20.208-209

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

*ME* 74n9: quoted; comment on the etiquette of naming conventions, the omission of *one’s own* name in *geneē*-speeches vs. mentioning *another’s* name in such contexts, and stating one’s own name as a sign of special fame (in the context of analyzing *genos eukhesthai einai* formulas)

*ME* 75: quoted; analysis of the divergent attestations of *eukhesthai* inthe context of *genos* specification, namely, Aeneas’ specification of both of his parents, with *eukhesthai ekgegamen* instead of *genos eukhesthai einai*

*ME* 75n10: reference; comment on the etiquette of naming conventions, the omission of *one’s own* name in *geneē*-speeches vs. mentioning *another’s* name in such contexts, and stating one’s own name as a sign of special fame (in the context of analyzing *genos eukhesthai einai* formulas)

I.20.213ff.

*ME* 74: quoted; example of an elaborated speech about one’s *geneē* (Aeneas), in the context of analyzing the more common short *genos eukhesthai einai* formulas

I.20.241

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

I.20.373

*ME* 26: quoting part of the verse; in a list of parallels to the opening of formula (A) *hōs ephat’ eukhomenos…* occurring in the last 9 books of the *Iliad* (with participles after *phanai* categorizing the speech, here as exhortation), in the context of analyzing formula (A) and the meaning of *eukhesthai*

I.20.388

*ME* 91: quoting part of the verse; in a list of examples of formulas for introducing a speech by an *eukhomenos* warrior, which Paris’ name-epithet formulas do not fit (in the context of analyzing I.11.379)

I.20.390

*ME* 92n36: quoted; comment on the association of the statements of a hero’s birth and death

I.20.393

*ME* 23: quoted; this verse as one of two places where the dictional bonds tying together (A1)-(A5) are shattered – resumes the narrative not after prayers but boasts

*ME* 23n15: reference; manuscripts attesting this verse with *epeukhomenos*

I.20.424

*ME* 89: quoted; in a list of secular *eukhesthai* indicating direct speech (introducing speech)

*ME* 127: reference; in a list of occurrences of the *figura etymologica* *‘eukhomenos epos ēuda*’ in Homeric Greek (in comparison of the figure in Indo-Iranian)

I.20.424ff.

*ME* 93n37: reference; analysis of cases where speeches introduced/concluded by formulas (X) = introduce speech – Greek speaker – dead Trojan, or (Y) = conclude speech – Trojan speaker – dead Greek, are challenges to a confrontation with *another* hero

I.20.451

*ME* 43-44: quoted; in a list of examples of *eukhesthai* + dative, and in a list of anomalous attestations (divergent inflection of *eukhesthai*, has a relative pronoun in dative instead of a noun, and not in ritual-narrative sub-genre)

*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

I.21.066

*ME* 64: quoted; analysis of the attestations of *eukhesthai* + aorist infinitive (and the series to which this verse belongs)

I.21.150

*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, here with *eukhesthai* replaced by *phanai*

I.21.153ff.

*ME* 74: quoted; example of an elaborated speech about one’s *geneē* (Asteropaios’), in the context of analyzing the more common short *genos eukhesthai einai* formulas

I.21.157-160

*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, here with *eukhesthai* replaced by *phanai*

I.21.159-160

*ME* 79n20: quoted; in a list of examples of the functional relationship between *eukhesthai* and *phanai* (in the context of analyzing *genos eukhesthai einai* formulas)

I.21.161

*ME* 26: quoting part of the verse; in a list of parallels to the opening of formula (A) *hōs ephat’ eukhomenos…* occurring in the last 9 books of the *Iliad* (with participles after *phanai* categorizing the speech, here as threat), in the context of analyzing formula (A) and the meaning of *eukhesthai*

I.21.182-187

*ME* 92: quoted; analysis of the associative process by which *eukhesthai* no longer designates a hero’s own birth but that of another hero’s death – still an assertion of one’s identity and superiority

I.21.183

*ME* 89: quoted; in a list of secular *eukhesthai* indicating direct speech (introducing speech)

*ME* 127: reference; in a list of occurrences of the *figura etymologica* *‘eukhomenos epos ēuda*’ in Homeric Greek (in comparison of the figure in Indo-Iranian)

I.21.186-187

*ME* 77: quoted; analysis of *phanai* as contrasting with and substituting for *eukhomai*, in the context of analyzing the meaning of *eukhesthai* in *genos eukhesthai einai* formulas (*eukhesthai* for oneself to assert superiority/intimidating vs. *phanai* for opponent)

*ME* 81: quoted; demonstration that there is no gap between statements of superiority in age and statements of superiority in prestige, physical prowess, and physical beauty (in the context of demonstrating the contextual unity of *eukhesthai einai* + superlative/comparative formulas and their relationship with *genos eukhesthai einai* formulas)

I.21.187

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

*ME* 77: quoted; analysis of *phanai* as contrasting with and substituting for *eukhomai*, in the context of analyzing the meaning of *eukhesthai* in *genos eukhesthai einai* formulas (*eukhesthai* for oneself to assert superiority/intimidating vs. *phanai* for opponent)

I.21.297

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

*ME* 109: quoted; comparison of *eukhos* and *kudos*, and here specifically analysis of the phraseology surrounding them that is paralleled by only *kleos*

*ME* 109n7: reference; examples of the identical contexts in which *eukhos* and *kudos* occur

I.21.333

*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’

I.21.410-411

*ME* 79-80: quoted and translated; in a list of examples of *eukhesthai einai* + comparative/superlative (regarding physical prowess, physical beauty, prestige), and analysis of the lexical change in the *eukhesthai einai* formula in these verses

I.21.473

*ME* 111n15: reference; an example of *eukhos* associated with secular *eukhesthai*

I.21.476

*ME* 40: quoted; analysis of the sacral-secular split in formulas with *akouein* and *eukhesthai* and where these words occur not in the same verse but with enjambment

I.21.501

*ME* 89: quoted; in a list of secular *eukhesthai* reporting speech (absolute usage)

*ME* 97: reference; in a list of usages contextually parallel to the death-*eukhesthai* usage, in the context of the analysis of section II attestations, i.e. secular *eukhesthai* reporting speech (absolute usage)

*ME* 101n6: quoted; one of Corlu’s examples of *eukhesthai* referring to past actions

I.21.570

*ME* 109: quoting part of the verse; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

I.22.057-058

*ME* 109n7: reference; examples of the identical contexts in which *eukhos* and *kudos* occur

*ME* 111: quoted and translated; comparison of this verse with I.05.654, 11.445, and 16.625, where *kudos* could fit the metric just as well as *eukhos*, and the analysis of the meaning of *eukhos* in this verse

I.22.130

*ME* 108: quoted; in a list of passages exemplifying the complementary metrical distribution of *eukhos* and *kudos*

*ME* 109n7: reference; examples of the identical contexts in which *eukhos* and *kudos* occur

I.22.254-257

*ME* 133n92: quoted; analysis of the meaning of *epidōsometh’* in I.10.463 and its variant reading *epibōsometh’*

I.22.330

*ME* 91: quoting part of the verse; in a list of examples of formulas for introducing a speech by an *eukhomenos* warrior, which Paris’ name-epithet formulas do not fit (in the context of analyzing I.11.379)

I.22.393-394

*ME* 50: quoted; 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 these verses among references to his ‘godhead’)

I.22.394

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

I.22.429

*ME* 26: quoting part of the verse; in a list of parallels to the opening of formula (A) *hōs ephat’ eukhomenos…* occurring in the last 9 books of the *Iliad* (with participles after *phanai* categorizing the speech, here as lament), in the context of analyzing formula (A) and the meaning of *eukhesthai*

I.22.437

*ME* 26: quoting part of the verse; in a list of parallels to the opening of formula (A) *hōs ephat’ eukhomenos…* occurring in the last 9 books of the *Iliad* (with participles after *phanai* categorizing the speech, here as lament), in the context of analyzing formula (A) and the meaning of *eukhesthai*

I.22.439

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

I.22.515

*ME* 26: quoting part of the verse; in a list of parallels to the opening of formula (A) *hōs ephat’ eukhomenos…* occurring in the last 9 books of the *Iliad* (with participles after *phanai* categorizing the speech, here as lament), in the context of analyzing formula (A) and the meaning of *eukhesthai*

I.23.149

*ME* 95n42: quoted; example of formal divergence between phrases which are functionally parallel but occur in spoken dialogue as against narrative

I.23.184

*ME* 26: quoting part of the verse; in a list of parallels to the opening of formula (A) *hōs ephat’ eukhomenos…* occurring in the last 9 books of the *Iliad* (with participles after *phanai* categorizing the speech, here as threat), in the context of analyzing formula (A) and the meaning of *eukhesthai*

I.23.546-547

*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

I.23.669

*ME* 79: quoted; in a list of examples of *eukhesthai einai* + comparative/superlative (secular contexts)

I.23.769-770

*ME* 66n92: quoted; analysis of the versatility of poetic technique to report prayers (invocation, grant of favor, request of favor)

I.23.770

*ME* 28: quoted; example of a very compressed prayer, in the context of the analysis of composition by theme in prayers, which can be amplified or minimized according to circumstances

I.23.872

*ME* 49: quoting part; Apollo’s name-epithet formulas which have the same metrical shape as the divine names in the dative in the *eukhomai* + dative formulas, but which are not used in this system because, unlike the others, they begin with a vowel (here, words occurring before Apollo’s two dative formulas that always end with a consonant)

I.24.221

*ME* 85n29: quoting part; analysis of *thuoskoos* as not a particularly prestigious occupation, in the context of analyzing Odysseus’ response to Leodes in O.22.321

I.24.258-259

*ME* 121n46: quoted; postulation of the preservation, only in connection with Hector, of a phrase which might have once been hieratic (*posis eukhomai*/Vedic *pátir … ohase*), in the context of the analysis of the development of Greek *posis* compared with Vedic *pati*-

I.24.287

*ME* 34: quoted; analysis of the traditionality of the collocation of *eukhesthai* and *spendein*

*ME* 35: quoted; analysis of the ambiguity in the meaning of *eukhesthai* in this verse (‘make a wish,’ ‘pledge, promise,’ ‘boast’), discussion of Benveniste’s analysis of the collocations of *spendein* and *eukhesthai*

*ME* 54: quoted; in a list of passages with *eukhesthai* + infinitive (aorist)

*ME* 63: quoted; analysis of the attestations of *eukhesthai* + aorist infinitive (and the series to which this verse belongs)

*ME* 65: quoted; analysis of the versatility of poetic technique to report prayers (invocation, grant of favor, request of favor)

I.24.290

*ME* 43: quoted; in a list of examples of *eukhesthai* + dative (sacral)

*ME* 45: reference; analysis of the section I of the classification of the attestations of *eukhesthai* + dative (consistent inflection but apparently irregular metrical position of *eukhesthai*)

I.24.302-316

*ME* 138: reference; analysis of the development of the meaning of Latin *spendō*, in the context of analyzing the development of *uoueō*/*eukhesthai*

I.24.306

*ME* 29: reference; example of a transformation of the themes in a prayer, in the context of the analysis of composition by theme in prayers, which can be amplified or minimized according to circumstances

I.24.307

*ME* 95n41: quoting part of the verse; comment on *eukhomenos* and *epos* being traditionally and syntactically bound together, despite the separate existence of *epos ēuda*# as in this verse

I.24.308-314

*ME* 28: quoted; example of a transformation of the themes in a prayer, in the context of the analysis of composition by theme in prayers, which can be amplified or minimized according to circumstances

I.24.340-342

*ME* 51n69: reference; comment on overlap between Hermes and Athena (here, Athena’s wearing Hermes’ sandals), in the context of analyzing her reminding of Hermes in O.13.221ff.

I.24.387

*ME* 123-124, 124n59: quoted, references; comparison of Greek formulas for asking a person’s identity with Avestan and Indic parallels, as well as *genos eukhesthai einai* formulas