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

On the *Odyssey*

O.01.096-098

*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.

O.01.170

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

O.01.170-177

*ME* 86: reference; analysis of *xeinos* (etc.) *eukhesthai einai* formulas as having the same function as *genos eukhesthai einai* formulas

O.01.180

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

*ME* 72: quoting part of the verse; analysis of the development of the formula | *eukhomai einai* # *huios*, perhaps from a lyric formula \**huios eukhomai einai* #

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

*ME* 86: reference; analysis of *xeinos* (etc.) *eukhesthai einai* formulas as having the same function as *genos eukhesthai einai* formulas

*ME* 124, *ME* 124n59: quoted, 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

O.01.187

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

*ME* 86: reference; analysis of *xeinos* (etc.) *eukhesthai einai* formulas as having the same function as *genos eukhesthai einai* formulas

O.01.215-216

*ME* 75n9: reference; comment on Athena’s naming herself (as Mentes, in disguise) as offering a counter-example to Telemachus’ doubt about who his father is (in these verses), one of the three places where the convention of naming-statements to omit one’s own name is broken

O.01.215ff.

*ME* 78: quoted; analysis of the contrast between unmarked *phanai* and marked *eukhesthai* in contexts where the latter is associated with asserting superiority, here Telemachus’ modesty about his *genos* as he uses *phanai*

O.01.321

*ME* 75n9: reference; comment on Athena’s naming herself (as Mentes, in disguise) as offering a counter-example to Telemachus’ doubt about who his father is and the pun on the name Mentes in this verse (one of the three places where the convention of naming-statements to omit one’s own name is broken)

O.01.378-379

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

O.01.406

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

O.01.418

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

*ME* 72: quoting part of the verse; analysis of the development of the formula | *eukhomai einai* # *huios*, perhaps from a lyric formula \**huios eukhomai 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)

O.02.032

*ME* 105: quoted; analysis of the meaning and uses of *piphauskesthai*, here in the sense of ‘reveal through speech’ (in the context of analyzing the semantic and formal confusion of *piphaskein* and *piphauskesthai*)

O.02.162

*ME* 105: quoted; analysis of the meaning and uses of *piphauskesthai*, here in the sense of ‘reveal through speech’ (in the context of analyzing the semantic and formal confusion of *piphaskein* and *piphauskesthai*)

O.02.262-267

*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

O.02.267

*ME* 21-23: quoted (p. 21), references; 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, and comparison of this prayer by Telemachus to Athena with Achilles’ to Thetis

O.03.043

*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 and the *flottement* in the position of *eukheo* around the beginning of the line (enjambment and improvisation)

*ME* 64: quoted; analysis of attestations of *eukhesthai* + aorist infinitive, here comparing with this verse (*eukhesthai* + dative) cases where a verse containing an infinitive is enjambed with a verse containing *eukhesthai*

O.03.045

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

*ME* 33-34: quoted, references; analysis of this verse as a transformation of a ritual narrative formula containing *eukhesthai* and *spendein*, restricted to sacral contexts

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

O.03.047-048

*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

O.03.055-056

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

*ME* 38: 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* 41-43: references; analysis of the unusual enjambment of the formula with *eukhesthai* and *kluein* in these verses

O.03.055-061

*ME* 41: quoted; analysis of the unusual enjambment of the formula with *eukhesthai* and *kluein* in these verses

O.03.057

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

O.03.062

*ME* 95n42: quoted; example of a transformation of formula for fulfilling a prayer (here, Athena in disguise fulfilling her own prayer) occurring in narrative, in the context of analyzing 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)

O.03.083

*ME* 39n57: quoted; example of *akouein* as a gloss for *kleos/kluein*, in the context of the analysis of *kluein* + *eukhesthai* formulas, here, with *akouein* instead of *kluein*, and formulas with *akouein* as formally related to *eukhomenos* || *toud’ eklue* (= formula A)

O.03.334

*ME* 36n50: reference; comment on the nature of the return expected when making a libation that can be either implicit and ordained by custom or made explicit verbally, with this verse as an example of the inexplicit version of the rite

O.03.337

*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

O.03.352-355

*ME* 88: quoted; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives,’ and the constraint to give hospitality to anyone who arrives (*hikanein*, *hikein*) at one’s house

O.03.362

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

O.03.380

*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

O.03.380-385

*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

O.03.394

*ME* 43-44: quoted; in a list of examples of *eukhesthai* + dative (sacral), and in a list of anomalous attestations (divergent inflection of *eukhesthai*, other imperative)

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

O.03.447

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

O.03.477

*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 mount chariots), and conclusion that (A)’s *eukhomenos* was felt to be have sacral connotations inappropriate to the secular contexts of (B)

O.04.137

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

O.04.504-506

*ME* 38: 504-505 quoted, reference; the exception to the rule that those hearing speeches denoted by *audēsantos*/*audēsasēs* are men (here Poseidon), in the context of analyzing the substitution of *audēsantos*/*audēsasēs* for *eukhomenoio*/*euxamenoio* as verifying the sacral-semantic split in *eukhesthai* as against *kluein*

*ME* 38n55: quoting part of 505; comment on *megal’* in this verse, attested with *eukhesthai* but nowhere else with *audan*, suggesting the presence of *eukhesthai* formulas in the poet’s mind

O.04.505

*ME* 37: 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

O.04.752

*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 and the *flottement* in the position of *eukheo* around the beginning of the line (enjambment and improvisation)

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

O.05.044-046

*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.

O.05.211

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

O.05.445-450

*ME* 87: reference; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives,’ and Benveniste’s analysis of its etymology on the basis of *figurae etymologicae* in Homer

O.05.449-450

*ME* 87: quoted; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives,’ and Benveniste’s analysis of its etymology on the basis of *figurae etymologicae* in Homer

O.05.450

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

*ME* 86-88: quoted; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives,’ and Benveniste’s analysis of its etymology on the basis of *figurae etymologicae* in Homer

*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)

O.07.024

*ME* 88: reference; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives,’ and here the collocation of *hikanein*/*hikein* and *xeinos*

O.07.080

*ME* 70: reference; plural *Athēnē* (attested in this verse) as meaning ‘Athens and its environs’, in the context of analyzing O.14.199 and O.16.062

O.07.137-138

*ME* 36n50: reference; comment on the nature of the return expected when making a libation that can be either implicit and ordained by custom or made explicit verbally, with this verse as the only place where the addressee (Hermes) is explained

O.07.162-166

*ME* 86-87: quoted; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives’

O.08.028

*ME* 88: reference; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives,’ and here the collocation of *hikanein*/*hikein* and *xeinos*

O.08.221

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

O.08.467

*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

O.08.487-488

*ME* 51n68: quoted; 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’)

O.08.523

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

O.08.546-547

*ME* 86: reference; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives’

O.08.570

*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)

O.09.019-020

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

O.09.263

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

O.09.263ff.

*ME* 84: quoted; comparison of *eukhesthai einai* + social relationship with *eukhesthai einai* + place/father’s name and arguing that the function of *eukhesthai* in these is ‘say (proudly, accurately, contentiously)’

O.09.266ff.

*ME* 86-87: reference; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives’

O.09.316

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

O.09.399

*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)

O.09.412

*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 and the *flottement* in the position of *eukheo* around the beginning of the line (enjambment and improvisation)

O.09.497

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

O.09.519

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

*ME* 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

O.09.529

*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

*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)

O.10.115

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

O.11.236

*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)

O.11.236-237

*ME* 84: quoted; comparison of *eukhesthai einai* + social relationship with *eukhesthai einai* + place/father’s name and arguing that the function of *eukhesthai* in these is ‘say (proudly, accurately, contentiously)’

*ME* 97: quoted; analysis of secular *eukhesthai* (*genos*-formula) in catalogue poetry in which *phanai* can substitute for *eukhesthai*

O.11.261

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

*ME* 97: reference; analysis of secular *eukhesthai* (*genos*-formula) in catalogue poetry in which *phanai* can substitute for *eukhesthai*

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

O.11.261-263

*ME* 97: quoted; analysis of secular *eukhesthai* (*genos*-formula) in catalogue poetry in which *phanai* can substitute for *eukhesthai*

O.11.267ff.

*ME* 98n44: reference; place where neither *phanai* nor *eukhesthai* are used in the genealogies of the catalogue of heroes in O.11, in the context of the analysis of secular *eukhesthai* (*genos*-formula) in catalogue poetry in which *phanai* can substitute for *eukhesthai*

O.11.299ff.

*ME* 98n44: reference; place where neither *phanai* nor *eukhesthai* are used in the genealogies of the catalogue of heroes in O.11, in the context of the analysis of secular *eukhesthai* (*genos*-formula) in catalogue poetry in which *phanai* can substitute for *eukhesthai*

O.11.306

*ME* 97: quoted; analysis of secular *eukhesthai* (*genos*-formula) in catalogue poetry in which *phanai* can substitute for *eukhesthai*

O.11.442-443

*ME* 105: quoted; analysis of the meaning and uses of *piphauskesthai*, here in the sense of ‘reveal through speech’ (in the context of analyzing the semantic and formal confusion of *piphaskein* and *piphauskesthai*)

O.11.604

*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’)

O.12.165

*ME* 105: quoted; analysis of the meaning and uses of *piphauskesthai*, here in the sense of ‘reveal through speech’ (in the context of analyzing the semantic and formal confusion of *piphaskein* and *piphauskesthai*)

O.12.333-334

*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

O.12.359

*ME* 31-32: quoted, reference; in a list of examples of absolute use of *eukhesthai* to report prayers, and this verse as a case in point about the abundance of finite verbs in the indicative that characterizes the sub-genre of narratives or ritual scenes

O.13.051

*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

O.13.178

*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)

O.13.185

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

O.13.221ff.

*ME* 51n69: reference; analysis of Athena’s reminding of Hermes

O.13.230-231

*ME* 43-44: quoted; in a list of examples of *eukhesthai* + dative (sacral), and in a list of anomalous attestations (divergent inflection of *eukhesthai*, other imperative)

*ME* 48: 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

*ME* 50-51: quoted; analysis of the formulas with a dative after *eukhesthai* where it is not explicitly a god/a collection of gods, and the irony present when *hōs theōi* (as in these verses, Odysseus addressing disguised Athena) is used

*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

O.13.298-299

*ME* 51n69: quoted; analysis of Athena’s reminding of Hermes in O.13.221ff.

O.14.187

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

O.14.199

*ME* 69-70: quoted; in a list of attestations of *genos eukhesthai einai* and its transformations and analysis of the archaism in this verse

*ME* 78n17: reference; contrast between Telemachus and Odysseus disguised as a nobleman who has fallen on hard times in their use of *phanai* and *eukhesthai*, respectively, in speaking of their *genos*

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

O.14.204

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

*ME* 78n17: reference; contrast between Telemachus and Odysseus disguised as a nobleman who has fallen on hard times in their use of *phanai* and *eukhesthai*, respectively, in speaking of their *genos*

*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

O.14.439

*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, contrasted with a whole-line formula (winged words) where segments are substituted

O.14.463

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

*ME* 94-96: quoted; analysis of the non-formulaic *eukhesthai* introducing speech in this verse, which is nevertheless analogous to formula (X) (death *eukhesthai*), though it is not followed by a death announcement but an adventure tale (traditional function aborted by genre-suppression)

O.14.463-466

*ME* 96: quoted; analysis of the non-formulaic *eukhesthai* introducing speech in these verses, which is nevertheless analogous to formula (X) (death *eukhesthai*), though it is not followed by a death announcement but an adventure tale (traditional function aborted by genre-suppression)

O.14.470-471

*ME* 96: reference; analysis of the non-formulaic *eukhesthai* introducing this speech, which is nevertheless analogous to formula (X) (death *eukhesthai*), though it is not followed by a death announcement but an adventure tale (traditional function aborted by genre-suppression)

O.14.482

*ME* 96n43: quoted; comment on Odysseus’ lack of a cloak in the *Doloneia* in I.10 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

O.14.508

*ME* 97: reference; analysis of the non-formulaic *eukhesthai* introducing this speech, which is nevertheless analogous to formula (X) (death *eukhesthai*), though it is not followed by a death announcement but an adventure tale (traditional function aborted by genre-suppression)

O.14.520ff.

*ME* 97: reference; analysis of the non-formulaic *eukhesthai* introducing this speech, which is nevertheless analogous to formula (X) (death *eukhesthai*), though it is not followed by a death announcement but an adventure tale (traditional function aborted by genre-suppression)

O.15.181

*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

O.15.196

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

*ME* 86: reference; example of where *xeinos de toi eukhomai einai* is used to justify asking a host for a special favor

O.15.222

*ME* 31-34: quoted, reference; in a list of examples of absolute use of *eukhesthai* to report prayers, this verse as a case in point about the abundance of finite verbs in the indicative that characterizes the sub-genre of narratives or ritual scenes, and analysis of this verse as a transformation of a ritual narrative formula

O.15.258

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

*ME* 33-34: analysis of this verse as a transformation of a ritual narrative formula containing *eukhesthai* and *spendein*, restricted to sacral contexts

O.15.353-354

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

*ME* 58-61: quoted, references; 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*, and 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

*ME* 61n86: quoted; comment on the contrast between *eti* and *aiei* in this passage

*ME* 64-66: quoted, references; analysis of the attestations of *eukhesthai* + aorist infinitive and that there are no *eukhesthai* + infinitive formulas, and of the versatility of poetic technique to report prayers (invocation, grant of favor, request of favor)

O.15.423

*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

O.15.425

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

*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

O.16.057

*ME* 88: reference; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives,’ and here the collocation of *hikanein*/*hikein* and *xeinos*

O.16.062

*ME* 69-70: quoted; in a list of attestations of *genos eukhesthai einai* and its transformations and analysis of the archaism in this verse

O.16.067

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

*ME* 86: quoted; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives’

O.16.078-079

*ME* 88: quoted; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives,’ and the constraint to give hospitality to anyone who arrives (*hikanein*, *hikein*) at one’s house

O.16.312

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

O.16.316

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

O.16.405

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

O.16.446

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

O.17.050-051

*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.17.059-060)

*ME* 60: quoted; transformation *Dii patri* 🡪 *Dii t’alloisin te theoisin*,in the context of the analysis of O.15.353 and I.08.526

O.17.059-060

*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.17.050-051)

O.17.373

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

O.17.522

*ME* 88: quoted; comparison with this verse with *phanai* with *xeinos*/*hiketēs eukhesthai einai* formulas and argument that in the latter formulas *eukhesthai* means ‘say (proudly, accurately, contentiously)’

O.18.218

*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)

O.18.271

*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)

O.18.419

*ME* 36n50: reference; comment on the nature of the return expected when making a libation that can be either implicit and ordained by custom or made explicit verbally, with this verse as an example of the inexplicit version of the rite

O.19.191

*ME* 88: quoted; comparison of this verse with *phanai* with *xeinos*/*hiketēs eukhesthai einai* formulas and argument that in the latter formulas *eukhesthai* means ‘say (proudly, accurately, contentiously)’

O.20.098-099

*ME* 60: quoted; transformation *Dii patri* 🡪 *Dii t’alloisin te theoisin*,in the context of the analysis of O.15.353 and I.08.526

O.20.113

*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)

O.20.192

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

O.20.294-295

*ME* 88: quoted; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives,’ and the constraint to give hospitality to anyone who arrives (*hikanein*, *hikein*) at one’s house

O.20.296-302

*ME* 96: reference; comment on Ktesippos as a villain in terms of the morality of the *Odyssey*

O.21.145

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

O.21.210-211

*ME* 40-41: quoted, reference; analysis of extending the formula beyond the verse-end in pairings of *akouein* and *eukhesthai*, as in this verse

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

*ME* 58: reference; analysis of Allen’s text at I.08.526 vs. Zenodotus’s version of the verse, and Allen’s version’s being closer to verses like O.21.211

*ME* 63: quoted; analysis of the attestations of *eukhesthai* + aorist infinitive (and the series to which O.21.210-211 belongs)

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

O.21.267

*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)

O.21.312-313

*ME* 88: quoted; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives,’ and the constraint to give hospitality to anyone who arrives (*hikanein*, *hikein*) at one’s house

O.21.335

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

O.21.338

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

O.22.014

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

O.22.131

*ME* 105: quoted; analysis of the meaning and uses of *piphauskesthai*, here in the sense of ‘reveal through speech’ (in the context of analyzing the semantic and formal confusion of *piphaskein* and *piphauskesthai*)

O.22.285-291

*ME* 95-96: quoted; presence of battle-book formulas in the battle in the *Odyssey*, here a death announcement, in the context of the analysis of the non-formulaic *eukhesthai* introducing speech in O.14.463, which is nevertheless analogous to formula (X) (death *eukhesthai*), though it is not followed by a death announcement but an adventure tale (traditional function aborted by genre-suppression)

O.22.286

*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*

O.22.318-319

*ME* 84: quoted; analysis of Odysseus’ response to Leodes in O.22.231 as taking him to take pride in his relationship with the suitors

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

O.22.321

*ME* 83: quoted; in a list of *eukhesthai einai* + social relationship

*ME* 84: quoted; analysis of Odysseus’ response to Leodes in this verse as taking him to take pride in his relationship with the suitors

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

*ME* 119, 123: quoted; comparison of this use of secular *eukhesthai* to specify social relationships as marks of privilege and identity with Vedic parallels

O.22.351

*ME* 85: reference; contrasting Phemios’ plea to be spared to Odysseus with that of Leodes, in context of the analysis of Odysseus’ response to Leodes in O.22.231 as taking him to take pride in his relationship with the suitors

O.22.353

*ME* 85: reference; contrasting Phemios’ plea to be spared to Odysseus with that of Leodes, in context of the analysis of Odysseus’ response to Leodes in O.22.231 as taking him to take pride in his relationship with the suitors

O.22.411-415

*ME* 96: quoted; the morality of the *Odyssey*, here the forbidding of big talk over dead bodies

O.23.141

*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 wash hands), and conclusion that (A)’s *eukhomenos* was felt to be have sacral connotations inappropriate to the secular contexts of (B)

O.23.202

*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’

O.24.114

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

*ME* 86: reference; example of where *xeinos de toi eukhomai einai* is used to justify asking a host for a special favor

*ME* 88: quoted; analysis of the functional overlap between *hiketēs* and *xeinos*, argument that in Homer *hiketēs* still means ‘he who comes, arrives’ and that the only difference between *xeinos* and *hiketēs de toi eukhomai einai* is that the speaker of the second has yet to receive hospitality

O.24.200

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

O.24.269

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

*ME* 76: 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

O.24.518

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

*ME* 47: quoted part of the verse; analysis of the formulas with the three places where *eukhesthai* + dative has the shape *eukh* ˘ ˘ – [=short short long], with this verse showing a process analogous to what we see in I.11.736

O.24.521

*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], with this verse showing a process analogous to what we see in I.11.736

*ME* 64: quoted; analysis of attestations of *eukhesthai* + aorist infinitive, here comparing with this verse (*eukhesthai* + dative) cases where a verse containing an infinitive is enjambed with a verse containing *eukhesthai*