

## A Person's Relation to $\psi\upsilon\chi\eta$ in Homer, Hesiod, and the Greek Lyric Poets

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### Section A: Homer

Analysis of the grammatical usage of  $\psi\upsilon\chi\eta$  in Homer gives some information about how he viewed what was to become in later times a most important psychic entity<sup>1</sup>). In Homer  $\psi\upsilon\chi\eta$  does not function

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<sup>1</sup>) This article will make only limited reference to the nature and function of  $\psi\upsilon\chi\eta$ . Important studies of this subject include the following: E. Rohde, *Psyche*<sup>8</sup>, trans. W. B. Hillis (London 1925); E. Bickel, "Homerischer Seelenglaube", *Schriften der Königsberger Gelehrten Gesellschaft* 1 (1926) 211–343; P. Justesen, *Les Principes Psychologiques d'Homère* (Copenhagen 1928); U. von Wilamowitz-Moellendorff, *Die Heimkehr des Odysseus* (Berlin 1927) 189–201; J. Burnet, "The Socratic Doctrine of the Soul", *Essays and Addresses* (London 1929) 126–162; J. Böhme, *Die Seele und das Ich im homerischen Epos* (Leipzig and Berlin 1929); M. Halbwachs, "La Représentation de l'Ame chez les Grecs", *RMM* 37 (1930) 493–534; F. Rüsche, *Blut, Leben und Seele* (Paderborn 1930); U. von Wilamowitz-Moellendorff, *Der Glaube der Hellenen*<sup>2</sup> (Berlin 1931, reprint 1955) 364–371; E. Benveniste, "Grec  $\psi\upsilon\chi\eta$ ", *BSL* 99 (1932) 165–168; W. Jaeger, *The Theology of the Early Greek Philosophers* (Oxford 1947) 73–89; H. Nehring, "Homer's Description of Syncopes", *CP* 42 (1947) 106–121; E. R. Dodds, *The Greeks and the Irrational* (Berkeley 1951); B. Meissner, *Mythisches und Rationales in der Psychologie der euripideischen Tragödie* (Diss., Göttingen 1951); O. Falsirol, "Anima alata e simbolismo dell'anima in Omero", *SMSR* 23 (1951–52) 102–116; B. Snell, *The Discovery of the Mind*, trans. T. G. Rosenmeyer (Oxford 1953); R. B. Onians, *The Origins of European Thought*<sup>2</sup> (Cambridge 1954) 93–122; D. J. Furley, "The Early History of the Concept of the Soul", *BICS* 3 (1956) 1–18; P. Vivante, "Sulle designazione Omeriche della realtà psichica", *AGI* 41 (1956) 113–138; E. L. Harrison, "Notes on Homeric Psychology", *Phoenix* 14 (1960) 63–80; O. Regenbogen, " $\Delta\text{AIMONION } \Psi\text{YXH}\Sigma \Phi\Omega\Sigma$ ", *Kleine Schriften* (Munich 1961) 1–28; W. F. Otto, *Die Manen*<sup>2</sup> (Darmstadt 1962); H. Fränkel, *Dichtung und Philosophie des frühen Griechentums*<sup>2</sup> (Munich 1962); F. Krafft, *Vergleichende Untersuchungen zu Homer und Hesiod, Hypomnemata* 6 (Göttingen 1963); L. Moulinier, "Psyche. Zum homerischen Seelenglauben", *Universitas* 21 (1966) 1077–1092; D. B. Claus, *Psyche* (Diss. Yale Univ. 1969); A. W. H. Adkins, *From the Many to the One* (Ithaca, N.Y. 1970) 13–26; J. Warden, " $\Psi\text{YXH}$  in Homeric Death-Descriptions", *Phoenix* 25 (1971) 95–103; M. C. Nussbaum, " $\Psi\text{YXH}$  in Heraclitus I", *Phronesis* 17 (1972) 1–16; H. G. Ingenkamp, "Inneres Selbst und Lebensträger", *RhM* 118 (1975) 48–61. The general view adopted in this article is that  $\psi\upsilon\chi\eta$  is the breath-soul of man that survives after death as a shade in Hades and that this meaning

as a psychic organ in man but seems simply to be the breath-soul endowing him with life. Only at the moment of death does *ψυχή* become prominent; once it has left the body it is active in its continued existence in the underworld. In life person and *ψυχή* are distinct; in death *ψυχή* is the only part of man that survives. The following examination will treat all instances of *ψυχή* in the genitive, dative, nominative, and accusative cases (both singular and plural) and discuss what these passages reveal about the relationship of person and *ψυχή*. This picture remains somewhat limited because Homer mentions *ψυχή* only when death threatens.

### *I. Genitive*

The genitive of *ψυχή* is not found very frequently in Homer. It occurs in the singular with the preposition *ὑπέρ* and in the singular and plural with *περί*<sup>2</sup>). The genitive is governed in three passages by the verb *χάζω*: Diomedes or a *τόξον* can deprive a man of his *ψυχή*<sup>3</sup>). The genitive is found also with the noun *ὄλεθρος*: the throat is the place where there is the swiftest *ὄλεθρος ψυχῆς* (*Il.* 22.235). Finally, the genitive occurs with the adjectives *ἀντάξιος* and *εὖνις* (*Il.* 9.401, *Od.* 9.523–524). These instances show that *ψυχή* was seen as an object, something within man that could be fought for, removed, destroyed, or lost.

### *II. Dative*

Like the genitive, the dative of *ψυχή* is seldom found in Homer and then only in the singular. In four passages of the *Odyssey* Odysseus enters Hades “using” (*χράσμαι*) the *ψυχή* of Teiresias<sup>4</sup>). In these passages *ψυχή* is the object of the action of another person.

### *III. Nominative*

In Homer *ψυχή* occurs quite frequently in the nominative case. First, *ψυχή* in the singular is found in three passages with the passive of *λύω*<sup>5</sup>). Second, *ψυχή* in the singular and the plural occurs

is valid even for passages where *ψυχή* may be thought to have a more abstract sense of “life”.

<sup>2</sup>) *ὑπέρ*: *Il.* 22.338; *περί*: *Il.* 22.161 and *Od.* 9.243 (singular); *Od.* 22.245 (plural).

<sup>3</sup>) *Il.* 11.334; *Od.* 21.154; *Od.* 21.171.

<sup>4</sup>) *Od.* 10.492; 10.565; 11.165; 23.323.

<sup>5</sup>) *Il.* 5.296; *Il.* 8.123; *Il.* 8.315.

with several verbs in the active or middle voice. With the following verbs the activity of *ψυχή* as shade of the dead is described: singular: *βαίνω* (*Od.* 11.150), *γινώσκω* (*Od.* 11.471; *Od.* 24.102), *ἐρχομαι*<sup>6</sup>), *ἴστημι* (*Il.* 23.106), *μαντεύω* (*Od.* 23.251), *ποτάομαι* (*Od.* 11.222), *προσφωνέω*<sup>7</sup>), *φοιτάω* (*Od.* 11.538); plural: *ἀγείρω* (*Od.* 11.37), *εἶργω* (*Il.* 23.72), *ἐρχομαι* (*Od.* 10.530), *ἴστημι* (*Od.* 11.541), *ναίω* (*Od.* 24.14). With the following verbs the departure of *ψυχή* from the body is described, whether in a swoon or at death: singular: *ἀμείβω* (*ἐρκος ὀδόντων*: *Il.* 9.409), *βαίνω* (*Il.* 16.856; *Il.* 22.362), *κατέρχομαι* (*Od.* 10.560; *Od.* 11.65), *λείπω*<sup>8</sup>), *οἶχομαι* (*τετριγνῖα*: *Il.* 23.100), *σεύω* (*Il.* 14.518); plural: *κατέρχομαι* (*Il.* 7.330). Finally, *ψυχή* occurs with *εἰμί* when Achilles says that *ψυχή* is present in Hades and with *εἰμί* understood when Agenor says that in man there is one *ψυχή* which is said to be mortal (*Il.* 23.104; *Il.* 21.569).

The instances of *ψυχή* with verbs in the middle or active voice show that it was an active agent, both as it departed in death and then in Hades. When *ψυχή* is mentioned in relation to a living person, it either acts or is acted upon. At the moment of death *ψυχή* either leaves man and goes to Hades or is itself "loosed" (*λύω*). After death *ψυχή* exists in Hades, having a ghost-like existence, while being a mere image, *εἰδωλον*, of the person in whom it had lived<sup>9</sup>). Generally the *ψυχαί* in Hades have only a limited range of activity but they can acquire further powers if they drink blood<sup>10</sup>). While still in the person *ψυχή* comes into prominence when a person faints (a death-like state) or when death is imminent; at these times the person has cause to fear the departure of his *ψυχή*.

#### IV. Accusative

In Homer *ψυχή* appears frequently in the accusative case. In one instance the accusative is found with the proposition *μετά* (*Od.* 11.564). In another, the *μῆνις* of Achilles casts (*προϊάπτω*) *ψυχαί* into Hades (*Il.* 1.3). In some passages *ψυχή*, signifying the shade of the dead, is the object of the action of a verb. With the following

<sup>6</sup>) *Il.* 9.408; *Il.* 23.65; *Od.* 11.51, 11.84, 11.90, 11.387, 11.467, 24.20.

<sup>7</sup>) *Od.* 24.23, 24.35, 24.105, 24.120, 24.191.

<sup>8</sup>) *Il.* 5.696; *Il.* 16.453; *Od.* 14.134; *Od.* 14.426; *Od.* 18.91.

<sup>9</sup>) *Il.* 23.71–72; *Il.* 23.104; *Od.* 24.14. See also *Od.* 11.488–491 where Achilles describes the unenviable condition of the dead.

<sup>10</sup>) See *Od.* 11.98f. The *ψυχαί* of Elpenor (*Od.* 11.51f.) and Patroclus (*Il.* 23.65f.) can speak and possess some feeling because their bodies, which make such functions possible, have not yet been burned.

verbs another person influences *ψυχή* (singular): *αἰρέω*, *εὐρίσκω*, *κικλήσκω*, and *δράω*<sup>11</sup>). Likewise another person or god (Persephone or Hermes) affects *ψυχή* (plural) with these verbs: *ἀποσκηδάννυμαι*, *ἐκκαλέω*, *κατάγω*, and *δράω*<sup>12</sup>). In other passages *ψυχή*, signifying the breath-soul of man, is removed at death; in each case the agent in another person: *ἀφαιρέω*, *ἐξαιρέω*, *ἐξαφαιρέω*, and *ἐξερέω*<sup>13</sup>). All these instances of the accusative show that *ψυχή* is very much open to the influence of outside agents both when it is within a person and when it is in Hades.

In further instances of the accusative in Homer a person-affects his own *ψυχή* with the following verbs: singular: *ἀποκαπύω*, *ἄρνυμαι*, *δίδωμι*, *παραβάλλω*<sup>14</sup>); plural: *ἔλλυμι*, *παρατίθημι*<sup>15</sup>). These passages reveal that a person has some control over *ψυχή*: he can "breathe forth" (in a swoon), "win", "give up", "risk", "lose", or "hazard" *ψυχή*. Once again *ψυχή* seems very much an object to be influenced. A person and his *ψυχή* are distinct but he can affect the breath-soul within him.

### V. Conclusion

The grammatical examination of *ψυχή* suggests that Homer saw *ψυχή* in basically two ways:

- (1) the object of some activity signified by a verb, the subject being a god, another person, the person himself, or, in one case, the *μῆνις* of Achilles (accusative, genitive, and dative after a verb; cf. also genitive and accusative with a preposition and genitive with a noun or an adjective);
- (2) an active agent within man (at the time of fainting or of death) and in Hades (nominative).

When *ψυχή* leaves the body, it continues to exist in Hades, its range of activities limited to movement and perhaps some form of sound<sup>16</sup>); if *ψυχή* drinks blood, this range of activities is extended. *Ψυχή* can then both act and be acted upon.

The picture Homer gives of *ψυχή* in the living person is restricted since it is mentioned only when death threatens. At that time either

<sup>11</sup>) Respectively: *Od.* 11.205; *Od.* 24.15; *Il.* 23.221; *Od.* 11.141.

<sup>12</sup>) Respectively: *Od.* 11.385; *Od.* 24.1; *Od.* 24.100; *Od.* 11.567.

<sup>13</sup>) Respectively: *Il.* 22.257; *Il.* 24.754; *Od.* 22.444; *Il.* 16.505.

<sup>14</sup>) Respectively: *Il.* 22.467; *Od.* 1.5; *Il.* 5.654; *Il.* 11.445; *Il.* 16.625; *Il.* 9.322.

<sup>15</sup>) *Il.* 13.763; *Il.* 24.168; *Od.* 3.74; *Od.* 9.255.

<sup>16</sup>) *Ψυχή* utters a thin cry as it enters Hades: *τετγιγνία* (*Il.* 23.100).

*ψυχή* is affected by an outside influence, a god, another person, or the person himself or it can itself depart. The grammatical usage shows that in Homer *ψυχή* can be active in itself but that a person also exerts some control over this vital breath-soul.

### *Section B: Hesiod and the Greek Lyric Poets*

In Homer *ψυχή* is simply the breath-soul that keeps a person alive and continues to exist after death as a shade in Hades. In Hesiod it retains this meaning but in the lyric poets, while still having the Homeric meaning, it begins to act within man like a psychic organ such as *φρήν*, *νόος*, or *θυμός*. Specifically *ψυχή* begins to absorb functions of emotion that in Homer were usually ascribed to other psychic entities. No longer is *ψυχή* mentioned only when death approaches. Now a person relates to *ψυχή* during his life. Consequently his relationship to *ψυχή* is more complex in the lyric poets than it was in Homer<sup>17</sup>).

An examination of the grammatical usage in Hesiod and the lyric poets sheds some light on this relationship of person and *ψυχή*. Evidence for the lyric poets is fragmentary but is sufficient to allow analysis and some general conclusions. It may be useful, therefore, to examine all instances of *ψυχή* in the singular and the plural that occur in Hesiod and the lyric poets<sup>18</sup>).

#### *I. Genitive*

Infrequently is the genitive of *ψυχή* found in Hesiod and the lyric poets. It occurs with the preposition *περί*: a race is run *περί ψυχῆς* (Hes., fr. 76. 7). Similarly, it is *ψυχῆς εἵνεκα* that *φροντίδες* are filled

<sup>17</sup>) For the nature and function of *ψυχή* in Hesiod and the lyric poets see above note 1: Rohde, Burnet, Meissner, Furley, Fränkel, Krafft, Claus, Adkins, and Ingenkamp. See also V. N. Jarcho, "Zum Menschenbild der nachhomerischen Dichtung", *Philologus* 112 (1968) 147–172.

<sup>18</sup>) Fragments of the different poets are numbered according to the following editions: *Hesiodi Theogonia, Opera et Dies, Scutum*, ed. F. Solmsen (Oxford 1970); *Fragmenta Hesiodica*, ed. R. Merkelbach and M. L. West (Oxford 1967); *Anthologia Lyrica Graeca*, ed. E. Diehl, fasc. 1 (Leipzig 1951), fasc. 3 (Leipzig 1952) = (D) [For poets not treated in West]; *Iambi et Elegi Graeci*, ed. M. L. West (Oxford 1971), 2 volumes = (W); *Poetae Melici Graeci*, ed. D. L. Page (Oxford 1962); *Supplementum Lyricis Graecis*, ed. D. L. Page (Oxford 1974) = (S); *Poetarum Lesbiorum Fragmenta*, ed. E. Lobel and D. L. Page (Oxford 1955) [For Sappho and Alcaeus]; *Pindari Carmina cum Fragmentis*, ed. B. Snell (Leipzig 1964), Parts I and II; *Bacchylidis Carmina cum Fragmentis*, post B. Snell, ed. H. Maehler (Leipzig 1970). See also below note 27.

with care (Theog. 730). In three passages *ψυχή* appears as an objective genitive. Anacreon calls a *παῖς* the charioteer of his *ψυχή* (360). Solon speaks of the sea-farer as one who omits no *φειδωλήν ψυχῆς* (13.14). Likewise, Tyrtaeus tells his men not to spare (*φείδομαι*) their *ψυχαί* (10.14). Finally, one instance of the genitive is subjective: in Simonides men put their trust in the *εὐτολμον* / *ψυχῆς λῆμα* (107b2 [D]). These passages reveal that *ψυχή* was an object open to outside influences and also an active agent whose behaviour could affect a person's fate.

## II. Dative

The dative of *ψυχή* does not occur in Hesiod and is found infrequently in the lyric poets. First, the dative occurs after three prepositions. Cassandra accompanies the *ψυχή* of Agamemnon (*σὺν ψυχῇ*: Pind., *Pyth.* 11.21). Odysseus is urged not to shoot his arrows at (*ἐπὶ*) the *ψυχαί* of the dead (Bacch. 5.83). Theognis says that there is nothing *δούλιον* in (*ἐν*) his *ψυχή* (530). This last passage shows that *ψυχή* has become a location of certain moral qualities in man.

Second, in two instances the dative follows the verb. Semonides urges a person to give delight (*χαρίζομαι*) to his *ψυχή* (29.12–13). Simonides asks disease (*νοῦσος*) why she begrudges (*μεγαίρω*) *ψυχαί* to remain in lovely youth (130.1–2 [D]).

In one passage the dative of *ψυχή* seems to be one of means: Simonides says that certain men rescued Hellas *ταῖς αὐτῶν ψυχαῖς* (95.2 [D]). In another, the dative appears to be one of description: Bacchylides speaks of a maiden who goes to the temenos of the goddess *παρθενία ψυχῇ* (11.48).

In the remaining passages where the dative of *ψυχή* occurs, it appears to be a locative and/or comitative-instrumental dative. In an ode of Pindar Apollo says that he will no longer endure *ψυχῇ* that his offspring be destroyed (*Pyth.* 3.41). Pindar also says that few men are *ψυχῇ δυνατοί* (*Nem.* 9.37–39). Similarly he writes that Hieron endured battle *τλάμονι ψυχῇ* (*Pyth.* 1.48). In these passages a person acts in, by, or with *ψυχή*. Person and *ψυχή* act in harmony, coöperating in some activity. This relationship of person and *ψυχή* does not occur in Homer; it shows that *ψυχή* is becoming important in the lyric poets as a psychic entity in the living person.

## III. Nominative and Vocative

The nominative too is not found very often in Hesiod and the lyric poets. Hesiod says that the *ψυχή* of sea-farers is equal to

χρήματα (*W&D*. 686). In one fragment Hesiod says *ψυχή οἷη καταλείπε[ται]* (fr. 204.139). In another, *ψυχαί* (in the accusative) is the subject of the infinitive *δλέσθαι* (fr. 204.99–100). In two passages *ψυχή* refers to the shade of the dead: the *ψυχή* of Meleager *προφάνη* before Heracles and also *προσέφα* (Bacch. 5.77, 5.171).

In two passages *ψυχή*, while still in a living being, is subject of a verb in the active or middle voice. Meleager says that his *ψυχή* *μίνυθεν*, “grew less”, as death approached (Bacch. 5.151). In one fragment Xenophanes makes an ironic reference to the Pythagorean belief in the transmigration of *ψυχή*: Pythagoras recognises in a dog’s barking the cry of a friend’s *ψυχή* (*ψυχή, τήν ἔγνω φθεγξαμένης αἰών*)<sup>19</sup>). Here *ψυχή* appears capable of speech.

These instances of the nominative show that *ψυχή* is active in Hades, just as it was in Homer. Only two passages mention the activity of *ψυχή* in a living being: it can “grow less” or “speak”. Homer several times describes the active departure of *ψυχή* at the time of death; Hesiod and the lyric poets do not. In this respect, the active nature of *ψυχή* is far less pronounced in these poets than it was in Homer.

There is one instance of the vocative in the lyric poets: Pindar bids his *ψυχή* not to strive for immortal life but to exhaust the practicable *μαχανά*<sup>20</sup>). *Ψυχή* is capable of expressing desires and aspirations that are beyond man’s reach; by its nature *ψυχή* can survive after man dies but it cannot achieve immortal life while still in man. Pindar here addresses *ψυχή* in the same way that he addresses *φρήν* and *θυμός* in other odes<sup>21</sup>). In this passage *ψυχή* seems to be an independent agent acting within man which can seriously affect his behaviour. This passage also suggests a possible opposition between person and *ψυχή*.

#### IV. Accusative

The accusative of *ψυχή* occurs only as the subject of an infinitive in Hesiod (see above, nominative) but is by far the most frequent occurrence of *ψυχή* in the lyric poets. First, the accusative is found with the preposition *περί*: Aeson rejoices *περί ψυχάν* (Pind., *Pyth.* 4.122). Second, *ψυχή* occurs in an accusative of respect in two passages. Theognis is bitten with grief *ψυχῇν* (910). Heracles is

<sup>19</sup>) Xenophanes B7 (Diels-Kranz) = 7a4 (W).

<sup>20</sup>) Pind., *Pyth.*, 3.61. Cf. the vocative of *ψυχή* in *Adesp. eleg.* 28.3.

<sup>21</sup>) Pind., *Pae.*, 4.50; *Ol.* 2.89; *Nem.* 3.26; fr. 123.1; fr. 127.4.

*ψυχάν ἀκαμπτος* (Pind., *Is.* 4.53b). These passages show that *ψυχή* has become a location of emotion and courage. *Ψυχή* may also contribute to the grief Theognis feels.

In some passages *ψυχή* is the object of an action of an influence or agent other than the person possessing it. In five of these passages *ψυχή* is the shade of the dead person. First, singular. Pindar cannot bring back (*κομίζω*) the *ψυχή* of Megas (*Nem.* 8.44). Phrixus asks Pelias to bring back (*κομίζω*) his *ψυχή* (Pind., *Pyth.* 4.159). Second, plural. Gates restrain (*εἴργω*) the *ψυχαί* of the dead (Theog. 710). Heracles knows (*δαῖναι*) the *ψυχαί* in Hades (Bacch. 5.64). Persephone gives back (*ἀναδίδωμι*) *ψυχαί* in the ninth year (Pind., fr. 133.3). Finally, in one other passage *χρόνος* breathes forth the *ψυχαί* of snakes (Pind., *Nem.* 1.47).

In all other instances where *ψυχή* appears as the object of an action, a person affects his own *ψυχή*. First, singular. In four passages a person gives up his *ψυχή* in death. One "loses" (*δύλλωμι*), "breathes forth" (*ἀποπνέω*), "leaves behind" (*ἀπολείπω*), or "brings to an end" (*τελέω*) *ψυχή*<sup>22</sup>). Hipponax says that he will give (*δίδωμι*) his *πολύστονον ψυχήν* to *κακά* (39). Tyrtaeus asks each man to furnish (*τίθημι*, *παράτιθημι*) a *ψυχή* that is *ἐχθρά* or *τλήμων* (11.5; 12.18). Pindar speaks of a man who *θεραπεύει* his *ψυχή*<sup>23</sup>). Pindar likewise speaks of those who have dared to keep (*ἔχω*) their *ψυχή* from injustice (*Ol.* 2.70). Second, plural. Archilochus says that sea-farers hold (*ἔχω*) their *ψυχαί* in the arms of the waves<sup>24</sup>). Pindar mentions men of the house of Chromius who have (*ἔχω*) *ψυχαί* greater than their *κτέανα* (*Nem.* 9.32).

<sup>22</sup>) Respectively: Theog. 568; Sim. 553.2; Pind., *Pyth.* 3.102; Pind., *Is.* 1.68. Cf. *Ol.* 8.39 where snakes "cast out" (*βάλλω*) their *ψυχαί*.

<sup>23</sup>) Pind., fr. 123.9. I accept here the emendation of Schneider of *ψυχάν* for *ψυχράν*. See a discussion of this fragment in B. A. van Groningen, *Pindare au Banquet* (Leyde 1960) 51–83 and in E. Irwin, *Colour Terms in Greek Poetry* (Toronto 1974) 146–148, 223–227.

<sup>24</sup>) Arch. 213. In fr. 5.3 West reads: *αὐτὸν δ' ἐξεσάωσα*. An alternate reading of *ψυχὴν δ' ἐξεσάωσα* is found in Aristophanes, *Peace* 1301. M. Platnauer in his text of the *Peace* (Oxford 1964) suggests that Aristophanes has distorted the passage to suit Attic usage in the fifth century; the apparent *παρὰ προσδοκίαν* of the line would suit a twist of Archilochus by Aristophanes. In Attic *σώζειν ψυχήν* implies cowardice (cf. *φιλοψυχέω*). If Archilochus did use this expression, it would seem to have the same connotation. Archilochus then would stand in contrast to Tyrtaeus in his urgings for men not to spare their *ψυχαί* (10–12). See also D. E. Gerber, *Euterpe* (Amsterdam 1970) 16. In terms of grammatical usage, this passage would illustrate another instance where a person exerts control over *ψυχή*.



In all these passages a person exercises some control over *ψυχή*, from which he nonetheless remains distinct. Man can surrender his *ψυχή* in death, give up his *ψυχή* to pleasure<sup>25</sup>) or grief, or show forth a *ψυχή* of a particular nature (*ἐχθρά* or *τλήμων*). He can keep his *ψυχή* from excessive attachment to *κτέανα*. He can take care of this *ψυχή* (*θεραπεύω*) or he can risk it (*οὐ φείδομαι*)<sup>26</sup>). The control a person has over *ψυχή* seems greater than it was in Homer, especially since man can influence *ψυχή* not merely at the time of death but also during his life<sup>27</sup>).

### V. Conclusion

This examination of the grammatical usage suggests that Hesiod and the lyric poets viewed *ψυχή* in the following ways:

- (1) as the object of some activity signified by a verb. The subject may be an outside influence, another person, or the person himself (accusative, genitive, and dative after a verb, nominative in the passive voice, objective genitive; cf. prepositions *περί* and *ἐν* with the genitive, *ἐπί* and *σύν* with the dative).
- (2) as an active agent either in Hades or in the person himself (nominative, vocative, subjective genitive).
- (3) as a location, instrument, or accompaniment in, by, or with which a person acts. *Ψυχή* itself may also take part in the person's activities (locative dative, comitative-instrumental dative, dative of means, dative of manner, accusative of respect; cf. *ἐν* with the dative and *περί* with the accusative).

In the limited picture given in Homer, *ψυχή* emerges in principally two ways: as an object open to the action of an outside influence, a god, another person, or the person himself and as an active agent both in the person at the time of his death in Hades. The picture of *ψυχή* in Hesiod and the lyric poets differs to some degree.

First, *ψυχή* is rarely said to be active in man. In place of the descriptions of the active departure of *ψυχή* in death, these poets speak of persons giving up their *ψυχαί*. The one instance of the vocative, however, suggests not only the independent activity of

<sup>25</sup>) See above, dative: Sem. 29.13.

<sup>26</sup>) See above, genitive: Tyrt. 10.14.

<sup>27</sup>) The following fragments are not included in the above notes because they are too fragmentary or the context is not clear: Sapph. 15 a. 7; Sapph. 62.8; Alc. 117b (F 3[b]34); Pind., fr. 140a55; *Adesp.* 921b4 10; *Adesp.* S 418.5; *Adesp. Pap. Ox.* 2327 fr. 1.1.

*ψυχή* within man but also a possible opposition between person and *ψυχή*<sup>28</sup>).

Second, *ψυχή* begins to act as a location, instrument, or accompaniment in, by, or with which a person acts. This new characteristic of *ψυχή* suggests a new cooperation between person and *ψυχή* during its stay in the living person. *Ψυχή* is becoming more clearly a psychic entity within man. A person remains distinct from *ψυχή* but acts in harmony with it.

Third, *ψυχή* remains, as in Homer, an object open to various outside influences (especially as a shade of the dead). Likewise, as in Homer, it is open to the influence of the person himself but in the lyric poets this influence is increased. A person exercises control over *ψυχή* both during his life and at death.

The examination of the grammatical usage in Hesiod and the lyric poets reveals to what degree a person's relation to *ψυχή* remains the same as it was in Homer and how it changes. It shows first that Hesiod closely reflects Homeric usage. Second, it reveals that *ψυχή* in the lyric poets acquires a more prominent role within the living person. Finally, it shows that a person in the lyric poets exercises greater control over *ψυχή*, a breath-soul that is rapidly becoming a psychic entity.

## Die Rolle der irrealen Bedingungssätze in der Geschichte des griechischen Denkens

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### I

Die Archäologie des Thukydides, eines der eindrucksvollsten Zeugnisse aufgeklärten wissenschaftlichen Denkens aus dem 5. Jh., weist in den Kapiteln 9–11 eine auffällige Häufung irrealer Bedingungssätze auf, die jeweils der Begründung einer Aussage dienen. Die Erscheinung steht keineswegs isoliert, da es auch in anderen Teilen des thukydideischen Geschichtswerks, speziell in den Reden, Irrsätze in gleicher Funktion gibt, aber die Beispiele aus der Archäologie sind besonders repräsentativ.

<sup>28</sup>) Cf. also the one instance of the subjective genitive (Sim. 107B2[D]) which suggests the activity of *ψυχή* in man.