

A Person's Relation to φρήν in Homer, Hesiod, and the Greek Lyric Poets

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A. Homer

An important psychic entity in man is φρήν, which can be described as an "organ"¹⁾, located generally within the chest region and capable of emotional, volitional, and intellectual functions²⁾. Examination of the grammatical usage of φρήν and φρένες sheds light on one important aspect of this psychic organ: how a person relates to it. This examination shows in particular that in Homer a person often acts in close coöperation with φρήν/φρένες but remains distinct from

*) My thanks to the Canada Council for the Research Grant that allowed me to work on this article in Oxford.

¹⁾ In this article I follow the position of B. Snell, *The Discovery of the Mind*, trans. T. G. Rosenmeyer (Oxford 1953) 1–22 in his view that psychic activity in Homeric man is carried on by several separate "organs", one of which is φρήν/φρένες. See also his article "φρένες — φρόνησις", *Glotta* 55 (1977) 34–64.

²⁾ This article does not attempt any discussion of the nature or various functions of φρένες themselves. Important studies of these aspects of φρήν/φρένες in Homer include: C. Rogge, "Homerisch φρήν, φρένες und Verwandtes in neuer medizinischer und sprachpsychologischer Beleuchtung", *Archiv für die gesamte Psychologie* 58 (1927) 307–324; P. Justesen, *Les Principes psychologiques d'Homère* (Copenhagen 1928) 1–16; J. Böhme, *Die Seele und das Ich im homerischen Epos* (Leipzig and Berlin 1929); O. Körner, *Die ärztlichen Kenntnisse im Ilias und Odyssee* (Munich 1929); V. Larock, "Les premières conceptions psychologiques des Grecs", *RBPH* 9 (1930) 386–387; R. Rüsché, *Blut, Leben und Seele* (Paderborn 1930) 27–33; R. B. Onians, *The Origins of European Thought*² (Cambridge 1954) 23–40; D. J. Furley, "The Early History of the Concept of the Soul", *BICS* 3 (1956) 2–3; P. Vivante, "Sulle designazioni Omeriche della realtà psichica", *AGI* 41 (1956) 113–138; E. L. Harrison, "Notes on Homeric Psychology", *Phoenix* 14 (1960) 64; A. W. H. Adkins, *From the Many to the One* (Ithaca, N. Y. 1970) 19–20; E. Walter-Karydi, "Ενα φρεσὶ θυμὸν ἔχοντες", *Gymnasium* 81 (1974) 177–181; S. Ireland and F. Steel, "Φρένες as an Anatomical Organ in the Works of Homer", *Glotta* 53 (1975) 183–194; Snell, *Glotta* 55 (1977) 34–64 (note 1). See also S. Darcus, "The Phren of the Noos in Xenophanes' God", *SO* 53 (1978) 25–30 for a treatment of the nature of φρένες in the early Greek writers.

them just as from his other psychic organs³). The following analysis will treat all instances of *φρήν* or *φρένες* in Homer that occur in the dative, accusative, or nominative cases (no instance of the genitive being found); it will discuss the relationship between man and this psychic entity which these passages reveal.

I. Dative

Φρήν in the dative singular is found only once in Homer, where it follows the verb *μέλω* (*Od.* 6.65). *Φρένες* occurs frequently in the dative plural after a preposition, indicating the location of some emotional, volitional or intellectual activity. These prepositions include *ἐνί*⁴), *ἐπί*⁵), *μετά*⁶), and *περί* (*Il.* 16.157). *Φρένες* appears also with a preposition as the seat of other psychic organs: *ἦτορ*, *νόος*, and *θυμός*⁷).

Φρένες occurs as well in the dative plural without a preposition. First this dative occurs when the noun is governed by certain verbs: for example, *καίννμαι* (*Il.* 13.431), *μέλω* (*Il.* 24.152; 24.181; *Od.* 7.208), *πείθω*⁸), and *χράομαι*⁹). In three instances *φρεσί* is a locative dative in a double dative construction with the verbs: *ἀνδάνω* (*Od.* 14.337), *ἐμβάλλω* (*Il.* 19.88) and *ἐμπνέω* (*Od.* 19.138).

Other instances of this dative without a preposition are strongly locative in nature. This is understandable since *φρένες* in Homer have still a markedly physical nature¹⁰). But very many may also be

³) Contrast Böhme (note 2) 50–52, who believes that in some cases the “Ich” can be identified with *φρένες*.

⁴) *Ἐνί* is found very frequently. See, e.g., *Il.* 1.333; 2.301; 8.366; 9.423; 13.55; 16.530; 18.88; 21.145; *Od.* 2.363; 4.843; 6.140; 9.419; 14.273; 16.299; 24.128. Concerning the reading of *ἐνί* in *Od.* 16.282 see M. L. West, “Conjectures on 46 Greek Poets”, *Philologus* 110 (1966) 147–149.

⁵) *Ἐπί*: *Il.* 1.55; 8.218; 14.165; *Od.* 5.427; 15.234; 18.158; 21.1.

⁶) *Μετά*: *Il.* 4.245; 9.434–435; 14.264; 18.419; 18.463; 19.29; 19.213; 19.343; 20.310; 23.600; *Od.* 4.825; 10.438; 13.362; 16.436; 17.470; 24.357; 24.435.

⁷) *ἦτορ*: *Il.* 8.413; 16.242; 17.111; 19.169. *ἦτορ* and *κῆρ* are found once with the simple dative *φρεσίν*: *Od.* 13.320 and *Od.* 18.345. *νόος*: *Il.* 18.419 (*μετά*). *θυμός*: see, e.g., *Il.* 8.202; 9.462; 10.232; 21.386; 22.357; *Od.* 15.165; 16.73; 20.38 (*ἐνί*). *Θυμός* is found once with the simple dative *φρεσί*: *Il.* 13.487.

⁸) *Il.* 9.119. See below notes 20 and 27.

⁹) *Od.* 3.266; 14.421; 16.398. Cf. also *Il.* 20.381 (*ἐννυμι*); *Od.* 1.328 (*συντίθηναι*); 10.553 (*ἀραρίσκω*).

¹⁰) See especially Onians (note 2), Ireland and Steel (note 2), and Darcus (note 2) for discussion on the physical nature of *φρήν*.

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instances of what Kühner describes as a "komitativ-instrumental" dative: "die Person oder Sache, mit der zusammen (unter deren Mitwirkung oder Gegenwirkung) eine Handlung vor sich geht"¹¹). *Φρένες* appear to be a psychic organ not only "in" which but also in the "company" of which and by "means" of which a person is able to perform various psychic functions¹²). The activities of *βυσσοδομεύω* (*Od.* 8.273; 17.66), *γινώσκω* (*Il.* 24.563; *Od.* 1.420; 22.501), *μερμηρίζω* (*Od.* 1.427; 11.204; 22.333), *μήδομαι* (*Il.* 21.19; 23.176), *νοέω*¹³), *οἶδα*¹⁴), and *δρμαίνω*¹⁵) are found *φρεσί*. Likewise *φρένες* in this case is found with verbs expressing anger¹⁶), courage (*Il.* 24.171), desire¹⁷), endurance (*Od.* 19.347), joy¹⁸), madness (*Il.* 8.360), pity (*Il.* 11.794; 16.36), and shame¹⁹). In all these passages a person acts in, with, or by his *φρένες*.

A formulaic expression well reveals this relationship in which a person acts by and/or with his *φρένες*: *φρεσὶ γὰρ κέχρητ' ἀγαθήσιν* (*Od.* 3.266; 14.421; 16.398). The ambiguity in meaning of *χράομαι* illustrates the combination of comitative and instrumental. *Χράομαι* can mean "use"; this meaning implies "means". It can also mean "experience" or "be endowed with"; this meaning implies a comitative aspect of the verb. The comitative-instrumental dative suggests that *φρένες* are subordinate to the person since they are either "used by" or act "in accord with" him. With respect to the dative,

¹¹) R. Kühner, *Ausführliche Grammatik der griechischen Sprache*⁸, revised by F. Blass and B. Gerth (Hannover, Hahn 1890, 1904) Vol. 2¹, 430. Cf. P. Chantraine, *Grammaire homérique* (Paris 1953) Vol. 2, 74–77, and H. W. Smyth, *Greek Grammar*², revised by G. M. Messing (Cambridge, Mass. 1956) 346–349.

¹²) A clear instance of the comitative dative occurs when Poseidon says that he will not live (*βέομαι*) "in accordance with" or "in company with" the *φρένες* of Zeus (*Il.* 15.194). Here the god does not act with his own *φρένες* but refuses to act in accompaniment with the *φρένες* of another.

¹³) *Il.* 9.600; 15.81; 22.235; *Od.* 1.322.

¹⁴) *Il.* 2.213; 5.326; 17.325; 24.197; *Od.* 19.248.

¹⁵) *Il.* 10.4; 16.435; *Od.* 3.151. See also below note 19.

¹⁶) *Il.* 16.61; 19.127. Cf. *Il.* 2.241 (*χόλος*).

¹⁷) *Il.* 14.221; *Od.* 2.34; 6.180; 15.111; 17.355.

¹⁸) *Il.* 13.609; 19.19; 19.174; *Od.* 5.74; 8.368.

¹⁹) *Il.* 10.237. *Πένθος* (*Od.* 7.219; 11.195) and *βίη* (*Il.* 3.45) are also found *φρεσί*. The dative *φρεσί* (in the meaning of "in", "with", or "by means of") occurs also with the verbs *άάω* (*Od.* 21.301); *βουλεύω* (*Od.* 1.444); *δάω* (*Od.* 8.448); *εἶπον* (*Il.* 17.260); *ἐκλανθάνω* (*Od.* 10.557); *ἐπίσταμαι* (*Il.* 14.92; *Od.* 8.240); *ἐρύω* (*Od.* 16.459); *ἔχω* (*Il.* 2.33; 2.70; 24.114; 24.135; 24.282; 24.674; *Od.* 17.238; 19.353); *θύω* (*Il.* 1.342); *παρapiείθω* (*Od.* 14.290); *τιτύσκω* (*Il.* 13.558; *Od.* 8.556).

only in this expression and in one passage with the verb *πείθω* (*Il.* 9.119) does a person act directly with his own *φρένες*²⁰). In both cases a close harmony of person and *φρένες* is suggested.

II. Accusative

As with the dative case, *φρήν* and *φρένες* appear in the accusative with prepositions, indicating a location of various emotional, volitional, or intellectual activities: *κατά*²¹) and *περί* (*Il.* 10.139; 11.89; *Od.* 9.362). Similarly in three passages *θυμός* is gathered *ἐς φρένα* (*Il.* 22.475; *Od.* 5.458; 24.349).

Φρήν and *φρένες* are found several times in the accusative without a preposition. They occur as the object of the action of some verb. In almost all cases the subject of the verb is an agent or influence other than the person possessing the *φρένες*. In some instances *φρένες* are directly affected. Love deceives (*Od.* 15.421) and *μῦθος* bites (*Il.* 5.493) *φρένες*. Ships can know the *φρένες* of men (*Od.* 8.559). In other instances a person as a whole is affected but specifically in his *φρένες* (accusative of part). Love surrounds (*Il.* 3.442; 14.294), *ἄτη* seizes (*Il.* 16.805; cf. *Od.* 21.297), pain covers²²), *πόνος* surrounds (*Il.* 6.355), and wine holds a person in his *φρένες*²³). *Πένθος* and *πινυτή* come to a person in his *φρένες* (*Il.* 1.362; 18.73; *Od.* 20.228) and both *χάρμα* and *ἄλγος* can seize him there (*Od.* 19.471).

Φρένες occurs as the object of the following verbs of which the gods are subject: *ἐξαιρέω*²⁴), *ἄλλωμι* (*Il.* 7.360; 12.234), and *πῖμπλημι*²⁵). A god can also harm (*βλάπτω*) a person specifically in his *φρένες* (accusative of part: *Il.* 15.724; *Od.* 14.178). *Φρήν/φρένες* are subject to the persuasion of another person or a god²⁶). A god can

²⁰) For a full discussion of *Il.* 9.119 see my article "An Echo of Homer in Pindar, *Pythians* 4", *TAPA* 107 (1977) 17–21.

²¹) See, e.g., *Il.* 1.193; 11.411; 17.106; 20.264; *Od.* 4.120; 6.118; 15.211 for the frequent formulaic expression: *κατὰ φρένα καὶ κατὰ θυμόν*. See also *Il.* 1.555; 9.244; 15.61; *Od.* 24.353.

²²) *Il.* 8.124; 8.316; 17.83; *Od.* 8.541.

²³) *Od.* 18.331 and 18.391. Cf. *Od.* 9.454.

²⁴) *Il.* 6.234; 9.377; 17.470; 18.311; 19.137.

²⁵) *Il.* 17.573. Gods easily influence *φρένες*, man himself being very much an "open-field". See especially Snell, *Discovery* (note 1) 31, 43, 61; H. Fränkel, *Dichtung und Philosophie des frühen Griechentums*² (Munich 1962) 85–90; J. Russo and B. Simon, "Homeric Psychology and the Oral Epic Tradition", *JHI* 29 (1968) 485–486.

²⁶) *Il.* 4.104; 6.61; 7.120; 9.184; 12.173; 13.788; 16.842; *Od.* 1.42–43.

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also deceive *φρένες* (*Od.* 13.327). One person can despise another's *φρένες* (*Il.* 14.95; 17.173).

In two passages Athena grants persons *ἔργα τ' ἐπίστασθαι περι-καλλέα καὶ φρένας ἐσθλὰς* (*Od.* 2.117; 7.111). Clearly this knowledge of *ἐσθλαὶ φρένες* involves the possession of wisdom. Only in these two instances of the accusative is the subject affecting *φρένες* the owner of them and even here the expression suggests more possession of than influence upon *φρένες*.

The general absence of passages where a person affects his own *φρήν* or *φρένες* suggests a relationship of harmony between person and this psychic entity. A person acts with or by *φρένες*; he does not act upon or control them, a form of statement that, if found, would imply possible opposition between person and *φρένες*²⁷).

The remaining instances of *φρήν* or *φρένες* in the accusative are apparently ones of "accusative of respect": the action of a verb takes place with respect to *φρήν/φρένες* as location of that action²⁸). The accusative *φρένα* occurs with the following verbs in the active or middle voice: *γάννυμαι* (*Il.* 13.493), *γῆθω* (*Il.* 8.559; 11.683; *Od.* 6.106; 24.382), *τέρπομαι* (*Il.* 20.23; *Od.* 4.102), *τρομέω* (*Il.* 15.627), *χαίρω* (*Il.* 6.481), and *χολώω* (*Od.* 6.147). In one passage Odysseus says that he may be thought *βεβαρηότα . . . φρένα οἴνω* (*Od.* 19.122). In another, Achilles wastes away in his *φρένες* from grief²⁹).

This same use of the accusative appears with verbs in the passive voice: *δαμάζω* (*Od.* 9.454), *ἐκπατάσσω* (*Od.* 18.327), *πλήττω* (*Il.* 13.394; 16.403), and *τέρπω* (*Il.* 1.474; 9.186; *Od.* 8.131; 17.174). It also appears in the formulaic expression: *περὶ φρένας ἔμμεναι ἄλλων* (*Il.* 13.631; 17.171). Likewise it is found in passages where other aspects of man are mentioned: with *φνὴν* and *ἀγορητύν* (*Od.* 8.168), with *εἶδος* and *μέγεθος*³⁰).

These instances of "accusative of respect" suggest a close relationship of person and *φρήν/φρένες*. The activity of the person is spe-

²⁷) An exception is *Il.* 9.119 where Agamemnon "puts his trust in his *φρένες*". This passage does not suggest any control over *φρένες* but rather a trust in their activity. For a full discussion of this passage see my article (note 20). On *Od.* 3.266, 14.421, and 16.398 (*χράομαι*) see above Section I, "Dative".

²⁸) Chantraine (note 11) Vol. 2, 46–47, refers to this accusative usage as an "accusatif de relation". Cf. Smyth² (note 11) 360–361. See also the instances of "accusative of part" above.

²⁹) *Il.* 18.446. Cf. *Il.* 15.128 and *Od.* 2.243 where one is "crazed" in his *φρένες*.

³⁰) *Od.* 11.337; 18.249. Cf. *Il.* 1.115 and *Od.* 4.264.

cifically related to *φρένες* which probably share in that activity. Again, as with the locative and comitative-instrumental datives, *φρήν/φρένες* are somehow subordinate to the person but take part in this activity.

III. Nominative

In contrast to the many instances of *φρήν* and *φρένες* in the dative and accusative, relatively few occurrences of the nominative are found. When the word does occur, it is found usually in the plural, not in the singular. *Φρήν* in the nominative singular occurs only once: Zeus' *φρήν* (*Διὸς φρήν*) is "turned away" (*Il.* 10.45). Since this expression occurs this time only, it may be a variant of another more common expression in Homer: *νόος Διός*³¹). Its appearance here may have been influenced by Agamemnon's next statement that Zeus has "placed his *φρένα* on the sacrifices of Hector" (46). It is significant that in this one passage of *φρήν* in the nominative, it does not act but is acted upon.

In only one instance does *φρήν* in the singular appear as the subject of a verb with an active meaning: *φρήν* as the subject of an aorist middle infinitive (*ἐκλελαθέσθαι*) can forget *ἀτέρπον οἷζύος* (*Il.* 6.285). The fact that *φρήν* appears so rarely in the nominative singular may show that it was generally not seen as an independent active agent.

Φρένες appear in the nominative plural in three passages which suggest their physical location³²). *Φρένες* "hold" (*ἔχω*) the liver (*Od.* 9.301). They are "enclosed around" (*ἔρχαται*) the *κῆρ* (*Il.* 16.481)³³). They "follow" (*ἔπω*) the sword as it is drawn out of the chest region (*Il.* 16.504).

In the three following passages *φρένες* in the nominative plural are active. In *Iliad* 24.201 they "have departed" (*οἴχομαι*), i.e., they have ceased to function within man. In *Iliad* 3.101, they "flutter about", i.e., they "are frivolous" (*ἡρέθομαι*). In *Iliad* 10.10 Agamemnon's *φρένες* *τρομέοντο*.

Φρένες occurs as the subject of two verbs in the passive voice. They are "set aflutter" (*πτοιέω*: *Od.* 22.298). They are filled (*πίμπλημι*) with *μένος*. (*Il.* 1.103; *Od.* 4.661–662).

³¹) See, e.g., *Il.* 14.252; 15.242; 15.461; 17.176; *Od.* 5.103.

³²) See above note 10.

³³) Cf. *Od.* 18.345 where *κῆρ* is found *φρεσί*.

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In the remaining instances where *φρένες* occurs in the nominative, it is subject of a copulative verb. The *φρένες* of Antinoos are no match for his beauty (*Od.* 17.454). No *φρένες* are present in the dead (*Il.* 23.104). *Φρένες* occurs with a copulative verb, *εἰμί*, with these epithets: *ἀγαθαί* (*Od.* 24.194), *ἀκεσταί* (*Il.* 13.115), *ἐμπεδοί* (*Il.* 6.352; *Od.* 10.493; 18.215), *ἐναίσιμοι* (*Il.* 24.40; *Od.* 18.220), *ἐσθλαί* (*Od.* 11.367), *ἡβαιαί* (*Il.* 14.141; *Od.* 21.288), *στρεπταί* (*Il.* 15.203). These epithets appear to have an evaluative nature. Here again a close relationship between person and *φρένες* is indicated: *φρένες* are distinct from the person possessing them but reveal to some extent the nature of that person.

The nominative usage suggests that *φρήν/φρένες* were seldom seen as independent agents. Rather, they were organs that usually acted in harmony with or was used by their owner. In only six passages do *φρένες* have a somewhat independent nature. Two of these emphasize their physical nature: they hold the liver or follow the sword. In two other passages *φρήν* can forget and *φρένες* can be afraid. Both these actions are more properly termed "passions": forgetfulness and fear are states that *φρένες* undergo. In the remaining two passages the activity is negative. *Φρένες* "depart", i.e., they cease to function properly: *Φρένες* "flutter about", i.e., they act foolishly. These six instances reveal that independent activity of *φρήν* or *φρένες* was rare but that when it did occur, it could have an adverse effect upon the person.

IV. Conclusion

The grammatical usage suggests that Homer saw *φρήν* and *φρένες* in four principal ways.

(1) The location where a person performed certain emotional, volitional, and intellectual functions (cases where a preposition is used with the noun in the accusative or dative or where an accusative of respect or locative dative is found).

(2) An accompaniment or instrument by which and in the company of which a person acted (comitative-instrumental dative).

(3) The object of some activity signified by a verb with subject generally not the owner of *φρένες* themselves (accusative or dative after a verb).

(4) An entity qualified by certain characteristics (epithets modifying *φρένες*). Homer rarely sees *φρήν* or *φρένες* as an independent active agent (six passages only).

The relationship between a person and his *φρήν/φρένες* is one of coöperation: he acts in, in company with, or by means of them. Activity takes place in *φρήν/φρένες* or is performed by or with *φρήν/φρένες* which are not simply a location but take part in various psychic functions. When *φρένες* function well, man has a means or accompaniment on which he can rely. When they function badly because "lost" or "damaged"³⁴), man loses this means or accompaniment.

Generally there is no opposition between *φρήν/φρένες* and their owner, although when *φρένες* act independently, they can have an adverse effect on the person. But this happens only occasionally. In contrast, *ἦτορ*, *κραδίη*, or *θυμός* can order³⁵) or stir up³⁶) a person. He can also address these psychic organs in a way that clearly suggests an opposition between him and them³⁷). *Φρήν* and *φρένες* are less independent than these. They remain subordinated to the person, being principally a psychic organ in which, with which, and by which he acts.

B. Hesiod and the Greek Lyric Poets

An examination of the grammatical usage of *φρήν* and *φρένες* in Hesiod and the lyric poets reveals aspects of how a person related to this psychic organ³⁸). To some extent the relationship between person and *φρένες* remains similar to that found in Homer but it also undergoes some change. Although evidence for the lyric poets is fragmentary in nature, it is sufficient to allow analysis and some general conclusions³⁹).

³⁴) *Il.* 6.234; 9.377; 13.394; 15.724; 18.311; *Od.* 14.178; 18.327.

³⁵) *Κελεύω*: *Il.* 13.784; *Od.* 8.204; 14.517; 15.339 etc. (*θυμός* and *κραδίη*); *Il.* 10.534; 12.300; 16.382; *Od.* 4.140; 9.278; 16.81 etc. (*θυμός*). *Ἀνώγω*: *Od.* 15.395 (*κραδίη*); *Il.* 4.263; 7.74; *Od.* 5.89; 16.141 etc. (*θυμός*).

³⁶) *Ὀτρύνω*: *Il.* 10.220; 10.319; *Od.* 18.61 (*κραδίη* and *θυμός*); *Il.* 6.439; 15.43 etc. (*θυμός*).

³⁷) *κραδίη*: *Od.* 20.18 (vocative); *Od.* 20.17 (*ἐνίπτω*); *ἦτορ*: *Od.* 20.22 (*καθάπτω*); *θυμός*: *Il.* 11.403; 17.90; 18.5; *Od.* 5.298; 5.464 etc. (*εἶπον*).

³⁸) For *φρήν/φρένες* in Hesiod and the lyric poets see especially Furley, Harrison, Adkins, and Snell, *Glotta* 55 (1977) 34–64 (above, notes 1 and 2). See also E. Lobel, *ΑΛΚΑΙΟΥ ΜΕΛΗ* (Oxford 1927) xxxvi; V. N. Jarcho, "Zum Menschenbild der nachhomerischen Dichtung", *Philologus* 112 (1968) 166–172; S. M. Darcus, "Noos Precedes Phren in Greek Lyric Poetry", *AC* 46 (1977) 41–51.

³⁹) Fragments of the different poets are numbered according to the following editions: *Hesiodi Theogonia, Opera et Dies, Scutum*, ed. F. Solmsen

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I. Prepositions

Φρήν and *φρένες* occur with several prepositions followed by the dative, accusative, or genitive case. First, dative. *Ἐνὶ φρεσὶ* are found *ἦτορ* (Sol. 4c1; Theog. 122), *θυμός* (Hes., *Theog.* 239; 549; *W. & D.* 381), and the *ἦθος* of an *ἰκτῖνος ἀγχίστροφος* (Theog. 1261). *Ἐνὶ φρεσὶ* occur the activities of *βάλλω* (Hes., *W. & D.* 107; Theog. 1050), *μέλω* (Hes., *W. & D.* 531), *νοέω* (Sem. 7.27), and *οἶδα* (Theog. 135). Medea burns with love and Achilles fixes a plan *ἐν φρασί* (Pind., *Pyth.* 4.219; *Nem.* 3.62). *Μετὰ φρεσὶ* occur the activities of *βάλλω* (Hes., *W. & D.* 274), *ἐργάζομαι* (Theog. 733), *νοέω* (Hes., *Theog.* 488), and *φράζω* (Hes., *W. & D.* 688; fr. 283). *Πήματα* are placed *περὶ φρεσὶ* (Sim. 95b3 [D]); *ἀμπλακίαι* hang *ἀμφὶ φρασίν* (Pind., *Ol.* 7.24–26).

Second, accusative. Zeus is angry *φρένας ἀμφί* (Hes., *Theog.* 554). *Τέρψις* comes *ἐπὶ φρένας*⁴⁰. Solon says that Athens will never be destroyed *κατὰ φρένας* of the immortal gods (4.2).

Third, genitive. The physical connotation of *φρένες* is suggested when Pindar speaks of a sword being thrust *διὰ φρενῶν* (*Nem.* 7.26). *Ἄλγεα* are found *φρενὸς ἔνδοθεν* (Sol. 4a1). Simonides speaks of a good report coming *ἀπὸ φρενός* (519; fr. 35b10 [D]). Pindar speaks of sending forth *ὄϊστοὺς ἐκ φρενός* (*Ol.* 2.90); he mentions the *ὄρθα ὁδὸς πραγμάτων* being drawn *ἐξ φρενῶν* (*Ol.* 7.46–47). Pindar also speaks of a tongue not *ἔξω φρενῶν* (*Is.* 6.72; cf. *Pae.* 7a5).

All these instances of *φρήν/φρένες* with prepositions show that they were seen as a location. In them are found other psychic organs, different verbal activities, and various emotions such as pain, joy, and suffering. These passages reveal *φρένες* as a psychic organ where a person can feel emotion or carry on different psychic activities.

(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 52.

⁴⁰) Theog. 787. Cf. Ibyc. S 171.2: *ἐπὶ φρένας*.

II. Dative

Φρήν/φρένες occur quite frequently in the dative case in Hesiod and the lyric poets. In some instances, the dative is found after the verb, in the singular with *μύγνυμι* (Pind., *Pyth.* 5.19), in the plural with *ἀμφέπω* (Pind., *Pyth.* 3.108), *ὀμιλέω* (Pind., *Is.* 3.5–6), *πείθω* (Pind., *Pyth.* 4.109), and *χράομαι* (Theog. 161). In two of these passages a person acts directly with his own *φρένες*: many “use” or “are endowed with” *δειλαὶ φρένες (χράομαι)*; Peleus “trusts” his white *φρένες (πείθω)*⁴¹. With these same two verbs a person in Homer likewise could have a direct relationship with his *φρένες*.

Other instances of the dative may be locative in nature or also, as in Homer, examples of the comitative-instrumental dative. A person performs functions not merely in but also by and in the company of *φρένες*. The activities of the following verbs occur in, by, or with *φρήν* (singular): *βουλεύω* (Theog. 1052), *διακρίνω* (Pind., *Ol.* 8.24), *ἐράω* (Pind., *Nem.* 10.29). One shows forth the “best part of wisdom” *ἐλενθέρα φρενί* (Pind., *Pyth.* 2.57), guides a chariot *ἀταρβεῖ φρενί* (Pind., *Pyth.* 5.51), hears after death with a *χθονία φρενί* (Pind., *Pyth.* 5.101), and attends to *μυρία φρενί* (fr. 11.4). Man cannot trace out the plans of the gods *βροτέα φρενί*. The dative singular of *φρήν* occurs also in one passage apparently as a “dative of description”: if a person could see the *νόος*, he could consider a man his friend *ἀδόλω φρενί*⁴². The activities of the following verbs occur in, by, or with *φρένες* (plural): *γῆθω* (Hes., *Theog.* 173), *ἔραμαι* (Pind., *Pyth.* 2.26), *μαστεύω* (Pind., *Pyth.* 3.59), *νοέω* (Theog. 1008), *οἶδα* (Hes., fr. 276.2; cf. fr. 43a9), *ῥασσομαι* (Hes., fr. 1.10), *ὀτρύνω* (Stesich. S 88i22), *χολόω* (Hes., *W. & D.* 47). One holds *γνώμην φρεσίν* (Theog. 1173), checks *κόρος φρασίν* (Pind., *Is.* 3.2), and guides *τὰ [πὰρ χειρὸς δι]καίαισι φρέγεσσιν* (Bacch. 14.10–11).

These instances of the dative of *φρήν/φρένες* without a preposition can be construed as locative or comitative-instrumental. If locative, *φρήν/φρένες* retain their traditional role as location. If comitative-instrumental, *φρήν/φρένες* are not only an instrument used by the person but also an accompaniment to the person. *Φρένες* are likely subordinant to him but at the same time are active in themselves. Person and *φρένες* coöperate in some activity.

⁴¹ On *Pyth.* 4.109 see Darcus (note 20).

⁴² Scol. 889.4. On this scholion see Darcus (note 38).

III. Accusative

The accusative of *φρήν* and *φρένες* is found very frequently in Hesiod and the lyric poets. As in Homer *φρήν/φρένες* occur as an "accusative of respect" with the following verbs. *Φρήν* in the singular: *ἄσῶντα φρένα* (Theog. 593), *ἄσῶ φρένα* (Theog. 657), *λέπταν φρένα . . . βόρῃται* (Sapph. 96.17), *φρένα ἰανθείς* (Bacch. 17.131), and *φ[ρ]ένα τερπόμενος* (Bacch. 16.7). *Φρένες* (plural): *φρένας ἐπτοέεται* (Anacr. 346.12), *οἶνω συγκεραννωθείς φρένας* (Arch. 120.2), and *ἐτάρφθεν φρένα(ς)* (Alcman 7.5). This accusative (in the plural) also occurs with two epithets, *ἀφνειός* and *δείλαιος*⁴³). This use of the accusative indicates that an activity takes place in respect to *φρένες* which likely share in it. *Φρήν/φρένας* seem subordinant to the person, providing a location for his activity to which they also contribute. In one instance a person is specifically affected in his *φρένες* by an outside influence: cares harass them (accusative of part: Mim. 1.7). In others, *φρήν/φρένες* are the direct objects of the following influences. *Κέρδος* does violence to *φρένα*⁴⁴). Love steals, shakes, bites, or conquers *φρένας*⁴⁵). Hope hangs about *φρένας* (Pind., *Is.* 2.43); hope of love sets them af flutter (Bacch. fr. 20B8). Shafts of song enchant *φρένας* (Pind., *Pyth.* 1.12). *Γαστήρ* can lead *φρένας* to shamelessness (Arch. 124b). Poverty harms *φρένας* but wealth increases them⁴⁶). The physical connotation of *φρένες* is suggested when the north-wind bites them and when a sea-shell puffs them up (Sim. 6.3 [W]; Alc. 359 [Z 36.2]).

In other examples of the accusative, the subject of the verb expressing some influence on *φρένες* may be a personal agent. A person chills Sappho's *φρένα* (48.2). Cyrnus is bid not to beguile the *φρένα* of Theognis (981). Elsewhere Theognis tells Cyrnus that he will recognise the *φρένας* of *οἰζυροὶ ἄνδρες* (65). Theognis also speaks of the impossibility of putting *φρένας ἐσθλὰς* into a man or of curing *ἀτηρὰς φρένας* (429; 433).

In some cases the agent affecting this psychic organ is a god. Prometheus deceives Zeus' *φρένας* (Hes., *W. & D.* 55); Zeus himself removes *φρένας* (Hes., fr. 69). Hera yokes *φρένας* to an "overmaster-

⁴³) Hes. *W & D.* 455; Hipp. 36.4. Cf. also the one instance of the accusative of part below.

⁴⁴) Bacch. fr. 1.1. On the relation of *κέρδος* and *φρήν* see Darcus (note 20).

⁴⁵) Respectively: Arch. 191.3; Sapph. 47.2; Pind., *Pyth.* 10.60; Theog. 1388. Cf. Ibyc. 286.13 where love has some effect upon *φρένες*.

⁴⁶) Theog. 387; Bacch. 1.162. Cf. Pind. fr. 124.11 where *φρένες* are increased but the subject of the verb is missing.

ing frenzy" (Bacch. 11.45–46). Zeus deceives the *φρένας* of Metis (Hes., *Theog.* 889). Bacchylides asks Kleio to guide a straight his *φρένας* (12.3). Glaucus is asked who of the gods turned his *φρένας*; Lycambes is asked who stole his⁴⁷).

In some passages of the lyric poets the subject of the verb expressing influence upon *φρένες* is the person possessing them. In contrast, in Homer, a person generally had little influence upon his own *φρένες*. First, the singular. Sappho says that she has an *ἀβάκην φρένα* (120). Mimnermus says: *τὴν σαντοῦ φρένα τέρεπε* (7.1). Theognis twice speaks of a person giving delight to his own *φρένα* (795; 921). Bacchylides bids Hieron to free his *φρένα* from *μέριμναι* (5.6). Second, the plural. Anacreon speaks of a person having fearful *φρένας* (346 fr. 1.3). Theognis asks Cynus not to hold (*ἔχω*) his *φρένας* and *νόον ἄλλη*⁴⁸). Theognis also tells the *παῖς* whom he addresses to conquer (*δάμνω*) his *φρένας* (1285). Poseidon overcomes his *φρένας* with *ἱμερος* (Pind., *Ol.* 1.41). In these passages different relationships between a person and *φρήν/φρένες* are revealed. He can have this psychic organ in a certain state ("speechless", "fearful"). He can delight, master, or conceal (*ἔχω . . . ἄλλη*) *φρένα/φρένας*; he can free *φρένας* from cares.

Passages where *φρήν/φρένες* appear in the accusative reveal the following.

(1) Activity takes place in respect to *φρήν/φρένες* which share in it. *Φρένες* are a location and participant.

(2) *Φρήν/φρένες* are, as in Homer, very much open to outside influences and the actions of other people and gods⁴⁹).

(3) In the lyric poets *φρήν/φρένες* are influenced directly by the person having them. This suggests a greater distinction between person and *φρένες*, with the control of person over *φρένες* more clearly defined.

IV. Genitive

Whereas in Homer the genitive of *φρήν/φρένες* is not found, in Hesiod and the lyric poets it occurs in the singular and the plural. First, *φρένες* are the location of *θυμός*: Bacchylides mentions *θυμὸς φρενῶν* (17.22). Next, the genitive in two cases follows the verb:

⁴⁷) Arch. 96.1–2; Arch. 172.2. Cf. Alc. 336 (Z 12) where someone(?) has removed *φρένες*.

⁴⁸) Theog. 87 = 1082c. For discussion of this passage see Darcus (note 38).

⁴⁹) For bibliography on the "openness" of *φρένες* see above note 25.

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φρενός ῥῆμα ἐξέλοι (Pind., *Nem.* 4.8) and *φρενῶν ἀποσφαλείς* (Sol. 33.4). The singular genitive also appears with *πόθι* when Pindar asks the son of Archestratus to read the ode where it is written on his *φρήν* (*Ol.* 10.2).

Hesiod mentions a *δρμή* of a *φρήν* (fr. 204.120). Pindar speaks of fear stopping the *ἀκμὰν φρενῶν* (*Nem.* 3.39). He also speaks of *μήδεα φρενός* (*Pae.* 9.37), *καρπός φρενός* or *φρενῶν* (*Pyth.* 2.73; *Ol.* 7.8), *σύνεσις φρενῶν* (*Nem.* 7.60), *ἀμπλακίαι φρενῶν* (*Pyth.* 3.13), and *ταραχαί φρενῶν* (*Ol.* 7.30). In these passages *φρήν/φρένες* occur as both a subjective and objective genitive. With *μήδεα*, *σύνεσις*, and *καρπός* this is subjective; with *ταραχαί* it is objective. In the case of *ἀμπλακίαι*, there is ambiguity: *ἀμπλακίαι* assail *φρένας* (Pind., *Ol.* 7.24) but *φρένες* may also be the source of these *ἀμπλακίαι*, as here with Coronis.

The objective genitive(s) indicate(s) *φρένες* as a location open to outside influences. The subjective genitives point to *φρένες* as an active agent, in these instances especially one of intellectual activity.

V. Nominative and Vocative

In Hesiod and the lyric poets occurrences of *φρήν* and *φρένες* in the nominative are fewer than instances in the dative or accusative. The nominative singular occurs six times, the nominative plural nine times. First, *φρένες* occurs three times with a passive verb. Hesiod says that Zeus' *φρένες* are filled with *μένος*⁵⁰). Anacreon says that his *φρένες* have been made "deaf and dumb" (*ἐκκεκωφέαται*: 421 [= W *ia.* 4]) Pindar speaks of *φρένες* that are not *φόβῳ κεχείμανται* (*Pyth.* 9.32). Second, *φρήν* sings (Terp. 697; *Adesp.* 955.1), cries out (Pind., *Pyth.* 6.36), and "acts" (*πράσσω*) by *βουλαί* (Pind., *Nem.* 1.27). *Φρένες* forget, set out or prescribe (*χράω*) proper ways of living, and pay penalties after death⁵¹). In these cases *φρήν/φρένες* are active.

In the remaining instances of the nominative *φρήν* and *φρένες* occur with a copulative verb. In five cases the verb *εἰμί* is understood. Phocylides says that *φρήν* is sharper in making plans at night (8 [D]). Pindar says that *φρήν* is sweet to mingle with fellow-drinkers (*Pyth.* 6.52). He speaks too of *φρένες* that are *κοῦφαι* and *τυφλαί* (*Ol.* 8.61;

⁵⁰) Hes., *Theog.* 688. Cf. *Il.* 1.103 and *Od.* 4.661–662.

⁵¹) Pind., *Pyth.* 4.41 (cf. *Il.* 6.285, the one instance of the nominative singular of *φρήν* in Homer); Pind., *Ol.* 7.91; Pind., *Ol.* 2.57.

Pae. 7b18). Pindar also mentions *φρένες* that are too quick to praise *κέρδος* (*Pyth.* 4.139).

In one instance only does *φρήν* appear in the vocative. Pindar bids his *φρήν* to leave aside certain modes of song and to exhaust the *μαχανά* at hand (*Pae.* 4.50).

These passages where *φρήν/φρένες* appear in the nominative show that this psychic organ in the lyric poets is a more active agent within man than it was in Homer. *Φρήν/φρένες* now perform definite activities within a person. In six passages *φρήν/φρένες* appear with active verbs; in addition two instances of the nominative with *εἰμί* imply activity: *φρήν* can "mingle" and *φρένες* "praise". The one example where *φρήν* occurs in the vocative emphasises the distinction of person and *φρήν* and suggests the possibility of opposition between a person and this psychic organ⁵²).

VI. Conclusion

The grammatical usage suggests that Hesiod and the lyric poets see *φρήν* and *φρένες* in the following ways.

(1) As in Homer, the location where a person performs certain emotional, volitional, and intellectual functions (prepositions with the noun in the dative, accusative or genitive, locative dative, accusative of respect, or objective genitive).

(2) As in Homer, an instrument or accompaniment by which or in the company of which a person acts (comitative-instrumental dative and the accusative of respect which may also suggest that *φρήν/φρένες* act with the person).

(3) As in Homer, the object of some activity signified by a verb. In several cases the subject is another person, the gods, or an outside influence (dative or accusative after a verb; nominative in the passive).

⁵²) The following fragments are not included in the above notes because they are too fragmentary or the context is unclear: Alcman 3.1; Stesich. S 88 i 19; Sapph. 3.15; 43.6; 103.9; S 260.9; S 273.5; Alc. 5 (A 5.5); 39 (B 7.9); 140 (H 10.1); 358 (Z 35.1); Inc. Lesb. 5.2; Pind., *Pae.* 7a5; fr. 173.5; fr. 223.3; Pind., *Pap. Ox.* 1792 fr. 4.4; 2440 fr. 1.5; 2450 fr. 1 ii 17; Corinna 654 iii 45; 692 fr. 3.4; Bacch. fr. 20 E 20; Sim. 519 fr. 35b4 (D); *Adesp.* S 366.4; S 457.2. I have omitted discussion of *φρενί* in Xenophanes B 25 (Diels-Kranz) since I have treated this fragment in full in "The *Phren* of the *Noos* in Xenophanes' God", *SO* 53 (1978) 25-40.

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(4) An object of some activity of a verb where the person acts directly with or affects his own *φρήν/φρένες* (dative or accusative with a verb).

(5) As in Homer, an entity qualified by certain characteristics (epithets with *φρήν/φρένες*).

(6) An active agent within the person (subjective genitive, nominative, and vocative).

In Hesiod and the lyric poets, just as in Homer, the relationship between a person and his *φρήν/φρένες* can be one of coöperation: he may act in, by means of, or in company with them. In this situation *φρήν/φρένες* are more than a location or instrument: they also participate in different psychic activities. Person and *φρήν/φρένες* are distinct but act in harmony.

Examination of the grammatical usage in Hesiod and the Greek lyric poets, however, also reveals differences between Homeric and later usage. First, in the lyric poets *φρένες* are more active in man than they were in Homer. They function with greater independence. Further, the one instance where Pindar addresses *φρήν* suggests a possibility of opposition between person and this psychic organ. The distinction between person and *φρήν/φρένες* is thus clearer: this psychic organ can act independently from the person and perhaps oppose him.

As *φρήν/φρένες* become more active, man's control over them increases. In the lyric poets a person can delight, master, conceal, or free *φρήν/φρένες* from care. In these instances he exerts direct influence on this psychic organ. He can likewise use or trust *φρένες*, though in these cases he possibly trusts the activity of *φρένες* more than he controls them. The increased independent activity of *φρήν/φρένες* within a person may be the cause of this corresponding increase in his influence on them. Man must now exert greater control over a psychic organ that is becoming more active.

In Hesiod and the lyric poets the relation of a person to his *φρήν/φρένες* can be one of coöperation. In the lyric poets it can also be one of greater control of person over this psychic organ which at the same time begins to act in him with greater independence. As a result both person and *φρήν/φρένες* emerge more distinctly in these later poets than in Homer.