

PERSON AND θυμός IN THE POETRY OF HESIOD

The psychic term θυμός in Hesiod displays a distinctive range of function. Even though in many instances similar in meaning to occurrences in Homer, it exhibits individual characteristics in Hesiod's didactic epic. Encompassing a wide range of intellectual, emotional, and volitional activities, it functions within the person as a strong motivating force to action, both positive and negative.

I. INTRODUCTION

In Homer the most prominent psychic term is θυμός, appearing over 750 times. This term in Homer has received considerable study in the past¹. Recently two new works have offered further treatment of it².

¹ See the bibliography in my article «How A Person Relates to θυμός in Homer», *IF* 85, 1980, p. 138, n. 3. This I supplement as follows: M. M. Assmann, *Mens et Animus*, Amsterdam 1917, pp. 146-162; N. Austin, *Archery at the Dark of the Moon*, Berkeley 1975, pp. 106-108; M. Biraud, «La conception psychologique à l'époque d'Homère: les "organes mentaux"», *Cratyle* n. s. 1, 1984, pp. 27-49; 2, 1984, pp. 1-23; J. Bremmer, *The Early Greek Concept of the Soul*, Princeton 1983, pp. 54-56, 74-75; A. Cheyns, «Considérations sur les emplois de θυμός dans Homère, *Iliade* VII, 67-218», *AC* 50, 1981, pp. 137-147; «Le θυμός et la conception de l'homme dans l'épopée homérique», *RBPh* 61, 1983, pp. 20-86; A. Dihle, *The Theory of Will in Classical Antiquity*, Berkeley 1982, pp. 20-27; «Totenglaube und Seelenvorstellung im 7. Jahrhundert vor Christus» in *Jenseitsvorstellungen in Antike und Christentum*, Münster 1982, pp. 9-20; R. Garland, «The Causation of Death in the *Iliad*: A Theological and Biological Investigation», *BICS* 28, 1981, pp. 43-60; J. P. Lynch and G. B. Miles, «In Search of *Thumos*: Toward an Understanding of a Greek Psychological Term», *Prudentia* 12, 1980, pp. 3-9; A. Nehring, «Homer's Descriptions of Syncopes», *CP* 42, 1947, pp. 106-121; J. M. Redfield, *Nature and Culture in the Iliad: the Tragedy of Hector*, Chicago 1975, pp. 171-174; U. Roider, «Griech. θυμός "Mut"-ai. dhumáh "Rauch"», *ZVS* 95, 1981, pp. 99-109; J. Russo and B. Simon, «Homeric Psychology and the Oral Epic Tradition», *JHI* 29, 1968, pp. 483-498; A. Schnauffer, *Frühgriechischer Totenglaube*, Hildesheim 1970, *Spudasmata* 20, pp. 180-198; R. W. Sharples, «"But Why Has My Spirit Spoken with Me Thus?": Homeric Decision-Making», *G & R* 30, 1983, pp. 1-7; W. J. Verdenius, «Archaische Denkpatronen», *Lampas* 5, 1972, pp. 100-101. Hereafter works will be referred to by author's name only.

² T. Jahn, *Zum Wortfeld "Seele-Geist" in der Sprache Homers*, Munich 1987, *Zetemata* 83, pp. 9-23, 202-246, and C. P. Caswell, *A Study of Thumos in Early Greek Epic*, Leiden 1990, *Mnemosyne Suppl.* 114.

The first of these by Thomas Jahn offers an intensive study of different psychological terms. It proposes that to the greatest extent metrical, not semantic, considerations determine the appearance of the various psychic terms in different passages of Homer. Although offering detail on the nature of *θυμός*, it suggests that unique semantic characteristics of it are not of primary importance. The second study by Caroline Caswell suggests that there is a particular relationship between *θυμός* and wind. She argues that *θυμός* in Homer is an «inner wind, bearer of consciousness, energy, and experience» within the person. She interprets *θυμός* in Homer in light of this core meaning.

These two studies offer valuable information on aspects of *θυμός*. Each focuses on an important question related to the study of psychic terms in epic. The emphasis Jahn lays on metrical considerations is valid since the formulaic nature of all epic language must be kept in mind in any analysis of psychic terms. Both Homer and Hesiod use a highly artificial language, itself centuries old. In the spoken language in their time it may be that *θυμός*, like other psychic terms, had a much broader range of meaning and usage than their poems suggest. But metrical considerations do not fully explain the intricacies of psychological terminology. Being open to different shades of meaning that may be present seems essential in analysing each term, however much these terms may appear to be interchangeable in different passages.

Caswell's interpretation of *θυμός* focuses on its possible basic meaning. But this meaning may be far richer than her analysis suggests. In the treatment of *θυμός* or any psychic term, the search for the widest semantic range seems crucial. In the case of *θυμός* earlier studies have fortunately provided information on the extensive range of its meaning in Homer and the *Homeric Hymns* as well as its possible origin and its function within the person (see Summary in Homer to follow).

In addition to the emphasis found in these two studies, another question seems important in the analysis of psychological terminology: how does the person relate to the psychic entity and what is its role within the person? Person and psychic entity always remain distinct in early Greek epic. In what ways the two are separate is an important element for the understanding of any particular psychic entity.

The present paper will study the term *θυμός* in the poems of Hesiod, focusing upon this relationship. In the *Theogony*, the *Works and Days*, and the fragments, the term appears 57 times. Unlike those in Homer and the *Homeric Hymns* that have been much studied, these have not yet been carefully analysed in detail.

The question of whether Homer or Hesiod is the earlier author lies outside the scope of the present discussion³. It will show uses of θυμός common in the poetry of both authors and also any differences that occur. The smaller number of instances in Hesiod will make caution necessary in drawing conclusions about distinctive or particular uses of the term in either poet. Apart from the question of which poet was earlier, it is likely that each drew upon a large reserve of formulaic, oral poetry, itself having a long history. The formulaic nature of Hesiod's didactic epic will kept in mind, since this obviously affects the occurrences of θυμός. (All passages appropriately called formulaic will be marked by an «F» in Appendix One.) Before turning to Hesiod's poetry, we will present a brief summary of θυμός in Homer in order to make comparison possible.

II. SUMMARY IN HOMER AND THE *HOMERIC HYMNS*

In early epic poetry, θυμός appears only in the singular (see, e.g., *Il.* IX 8, XV 98, *Od.* I 107, VI 155). Each person has one θυμός. When the θυμός of more than one person is mentioned, it too appears in the singular. We do not hear of θυμοί. This type of passage mentioning «their» θυμός suggests that this psychic entity takes on one character within the separate individuals. Be that as it may, θυμός may none the less function in such a radically different way within a person that there seems to be another one present (as happens, e.g., in Odysseus at *Od.* IX 302).

Probably θυμός, like other psychic entities was originally physical in nature. Etymologically it has been linked perhaps with Sanskrit *dhumāh* and Latin *fumus*⁴. It was likely derived, as Plato suggests⁵, from the Greek θύω, meaning 'to seethe' or 'to rage'⁶. The etymology may shed light on certain uses of θυμός in Homer, the *Homeric Hymns*, and Hesiod but does not make its original physical nature clear. For this

³ See, however, R. Janko, «The *Iliad* and the Editors: Dictation and Redaction», *CSCA* 9, 1990, pp. 326-334, who gives persuasive evidence for the earlier appearance of the poems ascribed to Homer.

⁴ See P. Chantraine, *Dictionnaire étymologique de la langue grecque*, Paris 1970, Vol. 2, p. 446; Lynch and Miles (note 1), p. 4; Roeder (note 1), pp. 99-109; and full discussion in Cheyins (note 1), *RBPh* 61, 1983, pp. 22-24 (with further bibliography).

⁵ *Cratyl.* 419 E.

⁶ See E. L. Harrison, «Notes on Homeric Psychology», *Phoenix* 14, 1960, p. 65; Chantraine (note 4), p. 446; R. Renchan, *Greek Lexicographical Notes*, Göttingen 1975, p. 107; Lynch and Miles (note 1), p. 4; Cheyins (as in note 4); Caswell (note 2), p. 11.

various suggestions have been made. *θυμός* may have been the vaporous breath that arises from blood⁷ or the quickened breathing associated with emotion⁸. Another view of *θυμός* is that it signified a 'vital energy' enlivening a person⁹.

It may be that *θυμός* had some such physical nature in early times but in the poetry of Homer and the *Homeric Hymns* its precise physical nature is not apparent¹⁰. Passages, it is true, still point to aspects of its physical origin. It is located often in the *φρένες* or the *στήθεα*. It can itself be the location, though rarely, of *νόος* (*Od.* XIV 490) and *κῆρ* (*Il.* VI 523). It partakes of food and drink (e.g., *Il.* II 431). It can increase (*Od.* II 315), grow weak (e.g., *Il.* XIV 439), or, in contrast to the body, remain strong (e.g., *Il.* IV 313 and XIX 164). It is restricted to living creatures (gods, human beings and animals). Someone can regain *θυμός* after a swoon but loses it in death when it departs from bones or limbs¹¹. Despite this evidence of its physical aspect, *θυμός*, like other psychic entities, seems best described in Homer as a 'faculty indeterminately corporeal'¹². *θυμός* still retains some corporeal features that may originally have been related to blood or breath but is predominantly a faculty having a wide range of functions within the person.

This range of functions is the widest of that of any of the psychic entities in Homer and the *Homeric Hymns*. It includes activities that are emotional, intellectual, and volitional¹³. *θυμός* is connected with the emotions of love, hate, joy, grief, pleasure, pain, anger, desire, fear, and courage. Its intellectual activities include those of deliberating, recognis-

⁷ See J. Böhme, *Die Seele und das Ich im homerischen Epos*, Leipzig and Berlin 1929, p. 20; R. Rüsche, *Blut, Leben und Seele*, Paderborn 1930, pp. 25-56; R. B. Onians, *The Origins of European Thought*, Cambridge 1954, p. 47.

⁸ See Böhme (note 7), p. 23; V. Larock, «Les premières conceptions psychologiques des Grecs», *RBPh* 9, 1930, pp. 381-385; D. J. Furley, «The Early History of the Concept of the Soul», *BICS* 3, 1956, p. 3; Harrison (note 6), p. 66; Redfield (note 1), pp. 171-174. Cf. too the interpretation of Caswell (note 2), p. 63, relating *θυμός* to wind (mentioned above).

⁹ See W. Marg, *Der Charakter in der Sprache der frühgriechischen Dichtung*, Darmstadt 1967, pp. 43-79; Harrison (note 6), pp. 68-69; Schnauffer (note 1), pp. 180-198; Lynch and Miles (note 1), pp. 5-6; Cheyns (note 1), *RBPh* 61, 1983, pp. 32-43; Biraud (note 1), 1, p. 44.

¹⁰ See Harrison (note 6), pp. 65-66, and Jahn (note 2), pp. 15-17.

¹¹ See, e.g., *Il.* VIII 358, XII 386, XV 240, XVI 469, XXII 68. In *Il.* VII 131, which mentions *θυμός* going to Hades, a confusion with *ψυχή* may exist.

¹² See my discussion of this phrase in my study *Psychological Activity in Homer, A Study of Phren*, Ottawa 1988, pp. 8-9, 29-31.

¹³ For passages illustrating the various activities of *θυμός* see especially Sullivan (note 1), pp. 139-150; Cheyns (note 1), *RBPh* 61, 1983, pp. 45-79; Biraud (note 1), 1, pp. 33-49, 2, pp. 1-23; Jahn (note 2), pp. 9-23, 202-246; and Caswell (note 2), pp. 11-50.

ing, knowing, thinking, remembering, planning, and debating. When a hero faces some decision, it is θυμός that is often involved. In such a situation, he can speak to his θυμός or it can speak to him (e.g., *Il.* XI 403, 407). It engages also in the volitional functions of ordering, urging on, allowing, daring, wishing, desiring, and being eager for some action. In many contexts too θυμός acts as a seat of a person's character or moral disposition (e.g., *Il.* XVIII 262, XXII 357).

In all these activities θυμός in Homer and the *Homeric Hymns* has a widely varying nature, as indicated by the adjectives that appear with it. It can be, for example, 'honey-sweet' and 'dear'; it can also be 'flighty', 'foolish', 'cheerful', 'eager', 'arrogant', 'gentle', 'noble', and 'of iron'¹⁴. It is vulnerable to outside forces. A bow (*Od.* IV 153), disease (*Od.* XI 200), or another person (*Il.* XI 334) can remove it and death results. In other passages its return marks the end of a swoon (*Il.* V 698, XV 240). Unlike the removal of φρένες, which leads to foolish behaviour (e.g., *Il.* VI 234, XVII 470), that of θυμός leads either to a loss of consciousness and energy or to death. This feature emphasizes the dominant role of θυμός within the person.

What is the relation of person and θυμός in Homer?¹⁵ Of all the psychic entities θυμός emerges most distinctly from the person. Much more than φρένες or νόος, it acts as an independent agent in the individual and, as it acts within, it strongly influences behaviour. A person has to take into account its wide range of functions. Specifically, it can order, stir up, urge on, restrain or drive someone. When it leaves, the person dies. Its capacity for independent action may contribute to the vibrant role it assumes in the individual.

An individual, on the other hand, exercises considerable control over θυμός. One can restrain and conquer it, delight or profit it, rend or eat it away with sorrow. In the case of many activities one acts in company with or by means of θυμός, which may share in the activity. In such instances θυμός appears subordinate to the person. One can also address θυμός directly, sometimes in response to what θυμός has first said. On occasion a hero heeds it, but on others he does not. Person and θυμός can act in harmony or in opposition. Θυμός is the most prominent entity within the person and the relationship between the two constitutes an important aspect of the person's disposition and character.

¹⁴ See instances of adjectives in S. M. Darcus, «-phrōn Epithets of *thumos*», *Glotta* 55, 1977, pp. 178-182; Sullivan (note 1), p. 140; Caswell (note 2), pp. 20-21.

¹⁵ See especially Sullivan (note 1), pp. 148-150.

III. THE PASSAGES

We will now turn to an examination of *θυμός* in Hesiod¹⁶. In our study of the instances in the *Theogony*, *Works and Days*, and fragments of Hesiod where this term is mentioned¹⁷, we will not discuss each passage in detail in the text but all will appear in Appendix One¹⁸. The instances will be divided into seven Sections illustrating in particular how a person relates to *θυμός*. The nature of the activities in which *θυμός* is involved will be discussed and described in Appendix One by «I» for intellectual, «E» for emotional, and «V» for volitional. As in Homer and the *Homeric Hymns*, *θυμός* can function as a seat of a person's disposition, character, and moral traits and these features will be described in Appendix One by «M» for moral. Adjectives appearing with *θυμός* illustrating, as they do, aspects of its nature will be listed separately in Appendix Two. Just as in Homer *θυμός* appears only in the singular. Unlike Homer, there is in the extant fragments of Hesiod no occurrence of this word in the genitive. To Hesiod, then¹⁹.

¹⁶ Sources for the instances of *θυμός* have been: W. Minton, *Concordance to the Hesiodic Corpus*, Leiden 1976, and J. Tebben, *Hesiod-Konkordanz*, Hildesheim 1977. I also used computer print-outs of the instances of *θυμός* in the *Theogony* and *Works and Days* provided by the *Thesaurus Linguae Graecae*, Irvine, Calif. The texts used were F. Solmsen, *Hesiodi Theogonia, Opera et Dies, Scutum* with R. Merkelbach and M. L. West, *Fragmenta selecta*, Oxford 1990₃, and R. Merkelbach and M. L. West, *Fragmenta Hesiodica*, Oxford 1967.

¹⁷ Passages from the pseudo-Hesiodic *Scutum* will not be treated. Fragments from the *Catalogue of Women*, even though it is likely of a later date, will be included. On its date see M. L. West, *The Hesiodic Catalogue of Women*, Oxford 1985. Since they are too brief for comment, fragments 75,23 and 212 (b) 2 will appear only in Appendix Two of adjectives. Fr. 58,4 is too fragmentary for comment.

¹⁸ The following works were consulted for this article: L. di Gregorio, *Scholia vetera in Hesiodi Theogoniam*, Milan 1975; R. Lamberton, *Hesiod*, New Haven and London 1988; P. Mazon, *Hésiod*, Paris 1928, Budé; A. Pertusi, *Scholia vetera in Hesiodi Opera et Dies*, Milan 1955; C. J. Rowe, *Essential Hesiod*, Bristol 1978; T. A. Sinclair, *Hesiod, Works and Days*, London 1932, Hildesheim 1966; W. J. Verdenius, «Hesiod, *Theogony* 507-616», *Mn* 24, 1971, pp. 1-10; «Notes on the Proem of Hesiod's *Theogony*», *Mn* 25, 1972, pp. 225-260; *A Commentary on Hesiod, Works and Days*, vv. 1-382, Leiden 1985; M. L. West, *Hesiod, Theogony*, Oxford 1966; *Hesiod, Works and Days*, Oxford 1978; U. von Wilamowitz-Moellendorf, *Hesiodos Erga*, Berlin 1928, repr. 1962. References will be made to these works by author's name or author's name with brief title.

¹⁹ For *θυμός* in Hesiod see A. W. H. Adkins, *From the Many to the One*, Ithaca, N. Y. 1970, p. 16 f.; Austin (note 1), pp. 81-129; Dihle (note 1), «Totenglaube», p. 12; H. Fränkel, *Dichtung und Philosophie des frühen Griechentums*, Munich 1962₂, p. 85 f.; Furley (note 8), pp. 5-9; V. N. Jarcho, «Zum Menschenbild der nachhomerischen Dichtung», *Philologus* 112, 1968, pp. 147-172; F. Krafft, *Vergleichende Untersuchungen zu Homer und Hesiod*, Göttingen 1963, *Hypomnemata* 6, pp. 30-35; Marg (note 9), pp. 44-47; O. M. Saveljeva, «The Value of the Word *θυμός* in Archaic Lyric Poetry (Non-choral)», *VKF* 6, 1976, pp. 197-208 (in Russian); B. Snell, *Tyr-*

Section A: θυμός as Present or Active in a Person.

Ten of the fifty-seven occurrences of *θυμός* in Hesiod refer to it as present or active in the individual. Three of these are found in the tale of the Hundred-Handers when they are released to aid Zeus. In *Theog.* 641, after Zeus provides them with full sustenance, nectar and ambrosia, «the courageous (*ἀγήνωρ*) *θυμός* in their breasts increased (*ἀέξω*)». The idea of *θυμός* growing or expanding is found also in Homer in *Il.* XVII 226 and *Od.* II 315. A very similar description of *θυμός* occurs in fr. 317 as well (see App. One, 2). In the case of the Hundred-Handers, it is food that has this effect. In Homer likewise *θυμός* is affected by food: a person can fill or satisfy it with this (e.g., *Od.* V 95, XIV 28, XIX 198).

As in *Il.* II 276 and X 245 *θυμός* of these gods is called 'courageous' or 'heroic'. Clearly it is going to make a positive contribution to their fighting. Here, as often too in Homer, *θυμός* is placed in the breast (*στήθεα*). In four other passages of Hesiod it will likewise have this location (see note 28). Later, in the same story, these gods promise «to rescue» Zeus' «supremacy» with an «eager *θυμός*» (see below, *Section B*). Again, *θυμός* seems much involved in fighting.

In this same story we encounter another facet of *θυμός*: its ability to order someone. After their release, Zeus says to the Hundred-Handers: «hear, in order that I may tell you what *θυμός* in my breast bids (*κελεύω*) me (645)». In two other passages in Hesiod we discover *θυμός* ordering (see *Conclusion*); in Homer it often carries on this activity, this line itself occurring nine times²⁰. When it orders, *θυμός* acts as a source of thoughts and intentions in a person. In this passage Zeus heeds these and gives them expression.

The third reference to *θυμός* as active or present in this story occurs at *Theog.* 665. After the Olympian gods heard of the promise of help from the Hundred-Handers, «their *θυμός* desired (*λιλαίωμαι*) war more than before». Once again *θυμός* is associated with fighting. It acts as a seat of desire. In Homer it does not appear with this specific verb, although it occurs with other verbs of desiring (e.g., *ἐπιμαίωμαι*, *μάω*, *μενοινάω*). This feature will be true of it in seven other passages in Hesiod as well with different verbs²¹.

taios und die Sprache des Epos, Göttingen 1969, *Hypomnemata* 22; S. D. Sullivan, «The Function of *θυμός* in Hesiod and the Greek Lyric Poets», *Glotta* 59, 1981, pp. 147-155.

²⁰ See, e.g., *Il.* VII 68, 349, and 369. See too West, *Theog.* (note 18), p. 343.

²¹ See below: *Theog.* 443, 446, 536, 661, and frs. 204,42 and 54 (all in *Section B*) and *W. & D.* 366 in *Section E*. Cf. too this passage with *Theog.* 661 (*Section B*) where the Hundred-Handers have a *θυμός* «eager» for fighting.

Just as Zeus' θυμός bids him speak to the Hundred-Handers, so when Prometheus is apportioning the sacrificial offerings, he says to Zeus: «choose whichever the θυμός in your φρένες orders (ἀνώγω) you» (*Theog.* 549)²². Here, as frequently in Homer and in two other passages of Hesiod, θυμός is located in φρένες. It is subject of the verb ἀνώγω, as often in Homer too²³. In this line of Hesiod θυμός appears to be the seat of Zeus' desires. Line 551 makes clear that Zeus, being, of course, omniscient, had to know of the trick. But even if he did know, his θυμός might none the less prefer the more attractive offering and it is this preference that Prometheus appeals to. As we shall see, in this same story, it is in θυμός that Zeus «bodes» evils in response to the trick (551, *Section B.*) and it is there that he grows angry (554, *Section F.*).

The ability of θυμός to incite a person to some action occurs also in fr. 200, 7 where it «sent» (ἀνίημι) Menestheus «to betroth a wife, providing many gifts». In several passages of the *Iliad*, θυμός appears with this verb²⁴. Again, as in the Prometheus story, θυμός is a seat of desire in *W. & D.* 381 when Hesiod says to Perses: «But if the θυμός in your φρένες desires (ἐέλδομαι) wealth, act in this way, and work, work upon work». In Homer θυμός appears also with this verb at *Od.* XV 66 and XVIII 164. We see here a connection of θυμός both with desire and with work. The first, as we noted, occurs elsewhere in Hesiod²⁵; the second will occur in seven other passages in Hesiod²⁶.

In the final two passages of *Section A*, θυμός exhibits negative activity. Fr. 211,4 reads: «in all the people seeing Peleus θυμός was envious» or «indignant» (†ἀγαμαι). In Homer θυμός appears with this verb in several passages, in particular at *Il.* XIV 111 and *Od.* II 67 with these meanings. Peleus' great good fortune arouses this negative response. It suggests again θυμός as a source of desire or perhaps anger. Other passages too will relate θυμός with anger²⁷.

In fr. 239,2 West proposes a reading of θυμός for οἶνος: «Dionysus has given to men such joy and distress. Whoever drinks his fill, his

²² In fr. 75,14 θυμός likewise gives orders (κελεύω). This verb, κελεύω, appears too with θυμός in several passages in Homer, as, e.g., at *Il.* XIII 784 and *Od.* XXI 342.

²³ See, e.g., *Il.* IV 213, VI 439, IX 703; *Od.* V 89, IX 206, XVIII 409.

²⁴ See, e.g., *Il.* II 276, VI 256, X 389, XVI 691, and XXII 252.

²⁵ See above note 21.

²⁶ See below *W. & D.* 27 and 399 (*Section B*), *W. & D.* 314, 445, 499, 646 (all in *Section C*) and 28 (*Section G*).

²⁷ See *Theog.* 554 (*Section F*), 567 (*Section E*) 617, 868 (*Section B*) and fr. 211,4 (*Section A*).

θυμός is raging (μάργος) and Dionysus binds feet, hands, tongue, and νόος in inexpressible bonds». This description of θυμός as «raging» is a vivid one. In Homer and the *Homeric Hymns* θυμός is not found with this adjective and this may tell against this reading. But θυμός appears with it in Theognis 1301 and occurs also with three other adjectives in Hesiod with which it is not found in Homer, namely ἀκηδής, ἀναιδής and νεοκηδής (see App. Two). If this description is correct, we see a double effect upon psychic entities. First, θυμός is out of control and, second, νόος is hindered, failing to function properly. Both these effects appear to be negative, but it may be that a «raging» θυμός is somehow pleasurable.

In these ten passages of *Section A* (App. One, 1-10), we see a range of functions of θυμός. It «orders», «sends», and «desires». It can «increase», or be «envious». Its nature may be «courageous» or «raging». As often in Homer (see, e.g., *Il.* II 142, XIII 468, *Od.* V 191, XXIII 215), in four passages it is placed in the breast (στήθεα) of someone²⁸. In all cases it exerts a strong influence in the person in whom it is found.

Section B: A Person Acts in, by, or with θυμός.

Of the fifty-seven occurrences of θυμός in Hesiod the largest number—twenty—are found in this Section. Θυμός functions very much as a psychological entity which a person acts in, by means of, or in company with. In the latter case (found usually with a comitative-instrumental dative)²⁹ θυμός may contribute activity of its own. The range of function described in these passages is very broad, encompassing intellectual, emotional, and volitional activities.

First we shall look at those that are primarily intellectual. In fr. 198,5 Odysseus did not act as a suitor for Helen, «for he knew (οἶδα) in his θυμός that golden-haired Menelaus would win». In Homer θυμός is found with the verb οἶδα several times, as, for example, at *Il.* II 409. Odysseus perceived in his θυμός the futility of pursuing Helen.

Above at *Theog.* 549 (App. One, 5) Prometheus appeals to Zeus to choose the sacrificial offering his θυμός bids him to. At line 551 Zeus,

²⁸ Namely, in *Theog.* 641, 645, frs. 75,14 and 317 (App. One, 1-3 and 6). Cf. too below *Theog.* 612 (App. One, 20) and fr. 22,8 (App. One, 54). Cf. too *Theog.* 612 (App. One, 20) and fr. 22,8 (App. One, 54).

²⁹ In Appendix One this dative will be marked by the abbreviation «C-I» in the «Syntax» column.

seeing through this trick, «boded (ᾄσσομαι) evils in his θυμός for mortal men»³⁰. The verb ᾄσσομαι means 'to glance' or 'to see inwardly'. The construction in this passage is a comitative-instrumental dative: Zeus acts in or in company with θυμός. In Homer at *Od.* X 374 Odysseus' θυμός itself bodes evil as does that of Amphinomus at *Od.* XVIII 154; at *Il.* XVIII 224 it is the location of this activity, as here in Hesiod. What Zeus will bring about will involve first the withholding of fire from human beings and then the deceitful gift of woman. In this devising, θυμός itself may contribute its own activity.

In *W. & D.* 273 f., Hesiod speaks highly of «right» (δίκη) and urges Perses to pursue «excellence» (ἀρετή). At 293 f. he praises the person who either has good judgement himself or listens to others. Of the opposite sort of person he says (296): «the one who neither perceives himself nor, listening to another, puts (βάλλω) what he says in his θυμός, is in turn a worthless (ἀχρήιος) fellow». In Homer a person «puts» things into θυμός for consideration (e.g., *Il.* XX 195 and *Od.* XX 217). So here, θυμός acts as a seat of consideration of another's advice. The passage emphasizes the importance of θυμός: if one does not use it, one is «worthless» or «failing to serve a good purpose». It suggests that θυμός influences behaviour and contributes to, and perhaps leads to, successful or appropriate action.

In another passage also Hesiod suggests the use of θυμός. At *W. & D.* 27 he tells Perses to pay attention to the Eris that can bring good results: «O Perses, you place (ἐγκατατίθημι) these things in your θυμός». As so often in Homer where one «places» items in θυμός (with this specific verb, e.g., at *Od.* XXIII 203), so Perses is to consider there the value of competitive Eris. Once again the role of θυμός as a seat of thought and source of positive action is suggested³¹. In the next line Hesiod hopes that the negative Eris may not keep Perses «in his θυμός» from working (on this passage, see below, *Section G*). Both references show again the importance of θυμός and someone's willingness to work (see other references in note 26).

In *W. & D.* 491 θυμός is involved with the careful perception of nature. Hesiod says to Perses concerning the observation of signs about the time for ploughing: «guard (φυλάσσω) all things well in your θυμός». This verb is not found with θυμός in Homer but occurs with φρένες at *H. Apoll.* 544. The passage suggests that, if something is

³⁰ For θυμός in the complete Prometheus story see also *Theog.* 549 (*Section A*), 536 (*Section B*), 567 (*Section E*), and 554 (*Section F*).

³¹ See the perceptive remarks on θυμός in this passage in Verdenius, *W. & D.* (note 18), p. 30.

«guarded well» in θυμός, the activity of the person is affected in a positive manner.

In another passage too Hesiod urges «guarding» in θυμός. At *W. & D.* 797 he says: «take care (φυλάσσω) in θυμός to avoid the fourth day of the waning and standing month for consuming the θυμός with grief (θυμοβαρέω). For it is a specially ordained day»³². In this passage we have an association of θυμός with grief, one that will occur in four other passages of Hesiod³³. The verb θυμοβαρέω does not occur in Homer but the idea of «eating θυμός» in care does (e.g., *Il.* VI 202, *Od.* IX 75, X 379)³⁴. Here one is to be cautious in or with θυμός about letting that very psychic entity be overcome with distress or sorrow. Some form of control is to be exerted to prevent too much emotion taking hold of and «consuming» θυμός. This passage suggests the intellectual, volitional, and emotional range of θυμός and its importance in strongly influencing a person's actions.

In these last four passages of *Section B*, we have seen θυμός function as a place or location of varying considerations³⁵. Intellectual activity was present as was also emotional. Other passages too suggest a dominance of this latter function.

Three of these focus on grief or distress. At *W. & D.* 397-400 Hesiod says to Perses: «Foolish Perses, do the works which the gods have marked out for human beings lest one day, with children and wife, grieving (ἀχεύω) in θυμός, you seek livelihood among your neighbours and they ignore you». The expression, «grieving in θυμός» is Homeric³⁶. If Perses fails to provide for his family, he will suffer grief in θυμός. We have seen θυμός associated with incentive to work (*W. & D.* 27, App. One, 14) and desire for wealth (*W. & D.* 381, App. One, 8). Here too it is connected to work³⁷. If θυμός does not incite someone to labour, it will be a seat of his sorrow.

In another passage also θυμός is connected with grief. At *Theog.* 98 Hesiod says that the song of the Muses can be distracting, «even if someone, having sorrow (ἔχω πένθος) in his freshly grieving (νεοκηδής)

³² I follow here the text of West. See his *W. & D.* (note 18), p. 358, and Sinclair (note 18), p. 85.

³³ See below in this *Section W. & D.* 399, *Theog.* 98, 612 and *W. & D.* 366 in *Section E*.

³⁴ See the comprehensive notes on this idea in West, *W. & D.* (note 18), on line 567 and *W. & D.* (note 18), on lines 450 and 799.

³⁵ Cf. also fr. 43 (a) 25 where someone «received (δέχομαι) something in θυμός» (App. One, 17).

³⁶ See, e.g., *Il.* V 869, XVIII 461, *Od.* XXI 318.

³⁷ See too above note 26.

θυμός, is withered in κραδίη as he mourns»³⁸. The adjective νεοκηδής is not found with θυμός in Homer or the *Homeric Hymns*. But θυμός is described as «sorrowing» in Homer with the adjective τετιηώς (as, e.g., at *Il.* XI 555 and XXIV 283). It is also called νεοπενθής at *Od.* XI 39 and πολυπενθής at *Od.* XXIII 15. As so often in Homer, a person here has «something» in θυμός even though the item described in this passage, πένθος, is not one that a person in Homer «has» there. But in another construction πένθος is associated with θυμός (see *Il.* XXII 242). In the present passage of Hesiod κραδίη is likewise involved, «withered» as a person mourns. It too is associated in Homer with πένθος (see *Od.* XVII 489) and appears frequently in association with θυμός. The picture Hesiod gives in this passage is a perceptive one, accurately describing the pain grief brings, one that is centered in particular in these two psychic entities.

Emotion is especially associated as well with θυμός in *Theog.* 612: «The man who acquires a baneful sort of wife lives having (ἔχω) in his breast unabating distress (ἀλίσστον ἀνίην) in θυμός and κραδίη and it is an unhealed evil». The location of the «distress» for this person is «in the breast» (στήθεα) but it is also associated with both θυμός and κραδίη, appearing as simple datives. These may be comitative-instrumental datives, suggesting the involvement of both psychic entities in this emotion. Again, as in *Theog.* 98 (App. One, 19), these two are mentioned together as centres of a person's suffering. The mention of these two with the location of «breast» as well may appear redundant³⁹, but Hesiod may be accurately specifying the placement and occurrence of the distress.

Another emotion associated with θυμός is anger, as we saw already above in fr. 211,4 (App. One, 9). At *Theog.* 617 Hesiod says: «when their father (Ouranos) first became angry (ὀδύσσομαι) in his θυμός with Obriareus, Cottus, and Gyges, he bound them in strong fetters». Although θυμός is often associated with anger in Homer⁴⁰, it does not appear thus with this particular verb. This passage describes the original binding of the Hundred-Handers whom, as we have seen (*Section A*), Zeus releases. Anger in θυμός leads Ouranos to action, in this instance action which is unjust.

³⁸ This translation takes κραδίη with ἄζηται, following Mazon (note 18) and West, *Theog.* (note 18). Verdenius, «Proem.» (note 18) takes it with ἀκαχήμενος.

³⁹ See Rowe (note 18), p. 89 and West, *Theog.* (note 18), p. 335.

⁴⁰ See ἀκαχέω (*Il.* XII 179, *Od.* XVI 342); ἀχεύω (e.g., *Il.* V 869, XVIII 461, *Od.* XXI 318); κοτέω (*Il.* XIV 191); χολώω (*Il.* I 217, XV 155); χῶομαι (*Il.* XVI 616, XX 29; *Od.* V 284); κότος (*Od.* XI 302, XIII 342 [acc.]); χόλος (*Il.* VI 326 [acc.], IX 436, XVI 206, *Od.* XXIV 248 [nom.]); κεκοτήως (*Il.* XXI 456, *Od.* XIX 71, XXII 477).

Later in the *Theogony* at 868 it is Zeus who is angry in θυμός: «Zeus, vexed (ἀκαχέω) in θυμός cast him (Typhoeus) into broad Tartarus». In Homer too one can become angry in θυμός with this verb (see note 40). Just as with Ouranos, anger there leads to action: punishment in the form of confinement. In both cases the dative is a comitative-instrumental one: θυμός may share in the anger felt.

Delight too is found in θυμός. In *W. & D.* 57-58 Zeus reacts to Prometheus' theft of fire: «to counter-balance fire, I will give an evil in which all will delight (τέρπομαι) in their θυμός, warmly embracing their own misfortune». With this verb in Homer one also takes delight in θυμός (see, e.g., *Il.* XIX 312, *Od.* XXI 105, also *H. Apoll.* 342). In this passage the joy experienced in θυμός over the gift of woman will successfully veil Zeus' trick⁴¹.

Joy is found with θυμός as well at *W. & D.* 358⁴²: Hesiod says: «if someone willingly gives, even a large gift, he rejoices in the giving and takes delight (τέρπομαι) in his θυμός». It is in θυμός that the pleasure of giving is specifically located.

In four passages θυμός is a seat of «willingness» or «wishing» with the verb ἐθέλω. At *Theog.* 443 Hecate can take away a huge catch of fish «if she wishes to in her θυμός». Likewise, at 446, she can increase flocks «if she want to in her θυμός». In fr. 204,54-55 Elephenor «wishes very much in his θυμός» to be the husband of Helen; so did another suitor at line 42. In Homer θυμός frequently appears with this verb (see, e.g., *Il.* XVI, 255, XXI 65; *Od.* XIV 445, XXIV 511). In these instances θυμός is a seat of volitional activity.

Above at *Theog.* 641 (App. One, 1), the θυμός of the Hundred-Handers «increased» when they were nourished by Zeus. At 661 they say to Zeus⁴³: «we will rescue (ρύομαι) your supremacy with earnest νόος and eager (πρόφρων) θυμός». In Homer θυμός is called πρόφρων (*Il.* VIII 39, XXII 184, XXIV 140, *Od.* XVI 257), 'eager' or 'ready'⁴⁴. The adjective suggests θυμός as a seat of desire and volition. In Homer θυμός is not found with ρύομαι. The verb suggests both νόος and θυμός as a source of energy and incentive to action. Here the two are mentioned together, as occurred above in fr. 239,2 (App. One, 10) and will below in *Theog.* 685 (Section F). Νόος that here is «earnest» (ἀτενής)

⁴¹ On the wording of this passage, see in particular Rowe (note 18), pp. 111-113, Verdenius, *W. & D.* (note 18), pp. 47-48, and West, *W. & D.* (note 18), pp. 157-158.

⁴² For joy in θυμός see also below *W. & D.* 685 (Section F).

⁴³ I accept here the reading of West. See his *Theog.* (note 18), p. 346. The text of Solmsen reads: ἐπίφρονι βουλή.

⁴⁴ On this and other -φρων epithets, see Darcus (note 14).

may concentrate its vision on the task at hand; *θυμός* may be the seat of strength for the endeavour⁴⁵.

In another passage too *θυμός* is *πρόφρων*. In the Prometheus story we have seen Zeus being called on to choose the offering that his *θυμός* bids him to (*Theog.* 549, App. One, 5)⁴⁶. Prior to this passage, at 536, Hesiod describes Prometheus: «dividing (*δατέομαι*) a large ox with an eager (*πρόφρων*) *θυμός*, he set it out, deceiving the *νόος* of Zeus». *Θυμός* does not appear with this verb in Homer. Here the construction involves a comitative-instrumental dative. *Θυμός* may be involved in the manner of dividing the portions. The description of *θυμός* as «eager» suggests the desire of Prometheus to help human beings and also, perhaps, his enjoyment of the trick itself.

In these twenty passages of *Section B* (App. One, 11-30), we see a wide range of ways in which a person can act in, by, or with *θυμός*. Some activities seemed mainly intellectual: a person knew, boded, took care, placed, guarded, and received in *θυμός*. Others were principally emotional: in *θυμός* a person experienced sorrow, distress, anger, and delight. Yet other passages pointed to volition: there someone wished or was willing. Into this category too the activity of rescuing and dividing may well fall. In *Section B* also *θυμός* was described as 'freshly grieving' and 'eager'. In all these passages *θυμός* acts as a location but may well contribute its own activity in different situations.

Section C: A Person or Animal has a Direct Relationship with θυμός.

Of the fifty-seven occurrences of *θυμός* in Hesiod, fourteen appear in this *Section*. Of these, nine occur with the verb *ἔχω*, a construction frequently found in Homer (see, e.g., *Il.* IV 309, V 670; *Od.* V 222, XXIII 97). In these passages we will encounter a range of qualities that *θυμός* can exhibit (see App. Two). First, this *θυμός* is called *ἀκηδής*, «free from sorrow». Hesiod describes the Muses as «having» a *θυμός* of this sort in their breasts (*στήθεα*) at *Theog.* 61. Here, as elsewhere, *θυμός* is given this location⁴⁷. Second, at *W. & D.* 112, the golden race is described as having this form of *θυμός*, «like the gods, without

⁴⁵ On the meaning of *νόος* in this passage and generally in Hesiod, see S. D. Sullivan, «The Psychic Term *Nóos* in the Poetry of Hesiod», *Glotta* 68, 1990, pp. 68-85.

⁴⁶ For other references to *θυμός* in this story, see above note 30.

⁴⁷ See above note 28. Here I take *ἐν στήθεσσιν* with *θυμός*, not with *μέμβλεται*, as suggested by West, *Theog.* (note 18), p. 176. See Verdenius, «Proem.» (note 18), p. 247.

labours and misery». Again, at *W. & D.* 170, some of the race of heroes «dwell in the isles of the blest» with this type of θυμός. This adjective does not appear with θυμός in Homer although the gods have this characteristic at *Il.* XXIV 526⁴⁸. But κήδος is found there (see *Il.* XVIII 8) and the activity of κήδω similarly occurs there (see *Il.* V 400, XI 458, *Od.* III 223). Here we have an association of θυμός with grief, one we observed above⁴⁹. Mortals must suffer grief and loss, the gods and those especially favoured do not. This suffering seems centered in θυμός, for which the opposite condition is deemed desirable.

Hesiod mentions other kinds of θυμός as well. At *W. & D.* 340 he urges Perses to propitiate the gods morning and evening «so that they might have a gracious heart (ἱλαος κραδίη) and θυμός» towards him. As in *Theog.* 98 and 612 treated above (App. One, 19-20), where θυμός and κραδίη were joined in a context of grief, here both are the location of the gods' kindness. Both are called 'gracious', an adjective that describes θυμός also in *Il.* IX 635, XIX 178, and *H. Cer.* 204.

Two passages suggest «hardness» of θυμός in some individuals. In *W. & D.* 147, Hesiod says of the Bronze race: they «did not in any way eat grain, but they had a dauntless (κρατερόφρων) θυμός of adamant». This θυμός is 'dauntless' or 'strong-minded', an adjective that does not appear with it in Homer. It is also «of adamant», a metal not mentioned in Homer. This θυμός may be similar in nature perhaps to the 'iron-like' ones mentioned in *Il.* XXII 357 and *Od.* V 191, XXIII 172⁵⁰. In *Theog.* 239 Hesiod gives a similar description of Eurybie: Pontus fathered her, «having in her φρένες a θυμός of adamant». These descriptions suggest θυμός as a seat of firm resolve, one without gentleness or kindness.

Another negative description of θυμός occurs at *Theog.* 833. One of the many voices of Typhoeus is that of a «lion having a shameless (άναιδής) θυμός.» In Homer we hear of animals having a θυμός, as, e.g., at *Il.* XII 150, XVI 468, XVII 678, XXII 263, XXIII 880 and *Od.* III 455. These include oxen, swine, horses, wolves, lambs, a hare, and a bird and usually death is described. A wild boar may boast of its strength (*Il.* XVII 22); oxen may have an ἰσον θυμόν (*Il.* XIII 704); wolves and lambs never have an ὀμόφρονα θυμόν (*Il.* XXII 263). But we do not hear of the θυμός of a lion. Nor is the description of θυμός as

⁴⁸ See Verdenius, *W. & D.* (note 18), p. 81.

⁴⁹ See above note 33 for other instances of grief.

⁵⁰ The adjective is σιδήρεος. On «adamant» see West, *Theog.* (note 18), p. 215, and Verdenius, *W. & D.* (note 18), p. 96.

«shameless» found in Homer. It suggests an absence of any restraint or concern for others, the type that a lion might have.

The possibility of «distinctive» or «differing» types of *θυμός* appears in two passages. In the first, Hesiod speaks of two kinds of Strife, treating these as divinities⁵¹. «The one a person, perceiving, would praise; the other is reprehensible. They have (*ἔχω*) a distinct (*ἄνδιχα*) *θυμός*». The possibility of difference appears with the adverbs *δίχα*, *διχάδια*, and *ἀμφίς* already in Homer and the *Homeric Hymns*⁵². We also hear of a *ἕτερος θυμός* restraining Odysseus when he is planning to kill Polyphemus (*Od.* IX 302). We can contrast these «different» forms of *θυμός* with references to those in Homer that are «one», «equal», or «like-minded»⁵³. Here *θυμός* indicates the whole range and force of the two types of Eris. This *θυμός* determines the kinds of activity that each can bring forward. As we have seen at *W. & D.* 27 (App. One, 14) Perses is in his own *θυμός* to pay attention to the «good» Strife. It can clearly work positively upon someone.

The second passage to mention a variation in *θυμός* is fr. 204,95: «in strife all the gods placed (*τίθημι*) their *θυμός* apart (*δίχα*)», disagreeing, apparently, with Zeus' plans. Just as in Homer we have here one *θυμός* that differs from another⁵⁴. The verb of «placing» in this passage is found likewise with *θυμός* in Homer (see, e.g., *Il.* IX 636, XXIV 49). This passage suggests *θυμός* as the seat of opinion and emotion, one which can reflect quite different ideas or feelings.

Four passages in the *W. & D.* relate *θυμός* to work, as also above in *Sections A* and *B*⁵⁵. At 314-316 Hesiod says: «whatever you are in the future, working is better, if you turn (*τρέπω*) your flighty (*ἀεσίφρων*) *θυμός* from the possessions of others to work and care for livelihood». In Homer *θυμός* is once called «flighty» when Eurytion acted foolishly while drunk (*Od.* XXII 302). Homer relates it to *ἄτη*, to be found in *θυμός* (see also below on fr. 25,20 in *Section D*). In Homer too one can «turn» *θυμός* (see *Il.* V 676, *Od.* IX 12). *Θυμός*, it appears, can be unstable and keep a person from applying himself. As such, it is likely a seat of laziness, desire for ease, and envy of what others have. As such, it needs to be checked and redirected.

⁵¹ *W. & D.* 13. See the excellent note on Hesiod's use of what we may call abstractions in Verdenius, *W. & D.* (note 18), p. 16.

⁵² See *Il.* XX 32, XXI 386, *Od.* XVI 73; *Il.* XIV 20; and *H. Herm.* 315.

⁵³ See, e.g., *Il.* XV 710, XVII 267 («one»), *Il.* XVII 720 («equal»), and *Il.* XXII 263 («like-minded»).

⁵⁴ See especially *Il.* IX 8 and XV 629 where «the *θυμός* of the Achaeans was rent (*δαίζω*)».

⁵⁵ See above note 26.

At 443-445 Hesiod describes the way in which θυμός should be controlled: the worker «who drives a straight furrow, no longer peering at his fellows, but keeping (ἔχω) his θυμός on work». At 646-647, he once again refers to the redirection of θυμός: «when, having turned (τρέπω) your flighty (ἀειφρων) θυμός to trade, you wish to escape need and hunger». If one does not work, it is θυμός that plays a dominant role in a person's reaction: many are the ills (κακά) that the man who does not work, awaiting an empty hope, in need of livelihood, complains of (προσλέγομαι) to his θυμός» (498-499). In Homer a person often «speaks to» (εἶπον) his θυμός (see, e.g., *Il.* XI 403, XVII 90, XXI 552) which then is assumed to have spoken in response (διαλέγομαι) to the person (see, e.g., *Il.* XI 407, XVII 97, XXI 562). Elsewhere in Hesiod we have no such address but here a person (with a verb not found in Homer with θυμός) «complains» of his sufferings to this psychic entity. The other passages relating to work have shown how strongly Hesiod believes that it is involved either in performance of duties or the lack thereof. So here it is a proper recipient of attention when evils befall.

In the final passage of *Section C*, there is mention again of a «flighty θυμός»: «from unrighteous (ἀδίκᾳ) deeds restrain (ἔέργω) your flighty θυμός» (*W. & D.* 335). In the previous lines Hesiod has mentioned a whole range of social actions that Zeus disapproves of and eventually punishes. These include seizing property unjustly, committing adultery, wronging orphans or maltreating the old. In all these actions a «flighty θυμός» could have a share and restraint of its impulses are clearly required. This idea of «restraint» does not occur in Homer with this particular verb but the notion is present with other verbs⁵⁶.

In these fourteen passages of *Section C* (App. One, 31-44) we see the direct relationship a person can have with θυμός. Generally a person has a θυμός of some kind: 'free from care', 'gracious', 'dauntless', 'shameless', 'distinct', 'flighty', or 'of adamant'. We see also θυμός as a psychic entity that a person can keep on work, turn to trade or work, place apart in strife, or restrain from unjust deeds. It can take part in activity that is praiseworthy or that which is very much the opposite. Clearly it plays a dominant role in affecting behaviour.

Section D: A Person Is Described in Relation to θυμός.

This *Section* has just one passage. Fr. 25,20 says that Deianira in her anointing of the robe of Heracles «did dreadful things when she was

⁵⁶ Namely, ἐπέχω, ἐρητύω, ἐρύκω (see, e.g., *Od.* XX 266; *Il.* I 192, IX 462, XIII 280; *Od.* IX 302, XI 105). Cf. too *W. & D.* 28 (*Section G*, below).

greatly struck with ἄτη (δάομαι) in her θυμός». In Homer this same description is given of Oeneus (*Il.* IX 537) and Diomedes (*Il.* XI 340) when this formulaic line recurs. In the passage mentioned above where Homer refers to a «flighty θυμός» (*Od.* XXI 302, see App. One, 40), Eurytion, «struck with ἄτη in his φρένες, goes on his way, carrying his ἄτη in his flighty θυμός». Θυμός then can be blinded by ἄτη. In the case of Deianira it led her to cause her husband's death.

Section E: Impersonal Expressions with θυμός.

In this *Section* there are three passages. First, in fr. 278,1 the seer Calchas says to another seer, Mopsus: «often it holds (ἔχω) me in my θυμός how many winter figs this wild fig tree bears, being small; could you tell the number?» Here θυμός is involved in intellectual perplexity. It acts as the specific location in Calchas where the riddle is pondered. In Homer θυμός is frequently involved in intellectual activity but, as we have seen thus far, this is much less true of it in Hesiod⁵⁷. Here, however, its involvement in thought is clearly indicated.

In our second passage emotion predominates as θυμός is mentioned again in the Prometheus story⁵⁸. «It stung (δάκνω) high-thundering Zeus deeply in his θυμός and he was angry in his ἦτορ when he saw among human beings the far-gleaming ray of fire» (*Theog.* 567). Here both θυμός and ἦτορ are involved in Zeus' reaction, clearly one of anger and rage. As in earlier passages, θυμός is a seat of anger (see above, notes 27 and 40). This precise expression with δάκνω is not Homeric, although its association with anger is. The effect upon Zeus in his θυμός is a significant one and will result in his taking action (see above on *Theog.* 551, App. One, 12).

In the third passage too emotion is present. Hesiod tells Perses: «I suggest that you consider it a good thing to take from what is available but sorrow (πῆμα) for θυμός to desire (χρηίζω) what is not» (*W. & D.* 366). Here, as in passages above, θυμός is associated with both sorrow and desire (see above, notes 21 and 33). If θυμός reaches beyond what it can have, it will be filled with grief. If it is thus filled, it will adversely affect the person.

⁵⁷ See fr. 198,5 (App. One, 11) where Odysseus «knew» in θυμός. See also App. One, 12-16. In other passages intellectual activity may be present but in no way as prominently as in passages of Homer.

⁵⁸ For other references see above note 30.

Section F: Outside Objects Act on θυμός.

Three passages likewise fall into this *Section*. At *Theog.* 554, Zeus once again reacts in anger when he detects the trick of Prometheus: «he was angry about his φρένες and anger (χόλος) came (ικνέομαι) to him in his θυμός». As in Homer (see note 40), (χόλος) affects θυμός and here this anger is connected with that felt in φρένες.

In the second passage, Hesiod does not advise sailing (πλόος) in the springtime, «for it is not pleasing (χαρίζομαι) to my θυμός» (*W. & D.* 685). He goes on to say that others do this «by ignorance of their νόος». In Homer a person can «delight» in θυμός (see e.g., *Il.* V 243, *Od.* IV 71). Here an external object fails to do this. Others sail because of «ignorance of νόος»: they lack the inner vision to foresee dangers⁵⁹. In Hesiod's case, it is θυμός where caution occurs. It may be that he simply has no eagerness or desire to sail at this time. But he also probably has thought out the dangers associated with it.

In fr. 209,1 a formulaic line common in Homer (see, e.g., *Il.* II 5, X 17, XIV 161, *Od.* IX 318, XI 230) occurs: «this plan (βουλή) appeared (φαίνομαι) best to him (Acastus) in his θυμός», namely to steal the sword of Peleus and to leave him to the power of the Centaurs. Here we have the intellectual activity of θυμός suggested (see also note 57). Acastus chooses the «plan» of action that appeared best, perhaps from many others that may have been suggested to his θυμός.

Section G: Outside Agents Affect θυμός.

Once again three passages fall into this *Section*. In fr. 51,3 Zeus «killed the son of Leto [Aesculapius], stirring up (δρίνω) the θυμός of Phoebus». In Homer θυμός is frequently affected in this way by another person (see, e.g., *Il.* II 142, XI 804, *Od.* VIII 178, XV 486). Like other psychic entities, θυμός can be affected from without, in this case aroused to some action by Zeus.

In *W. & D.* 28, Hesiod once again connects θυμός with work (see note 26): «Nor may Eris who delights in evil restrain (ἐρύκω) you in your θυμός from work, as an observer of quarrels and a listener to debate». The passage suggests the idea of restraint with a verb that also occurs in Homer (see note 56). Here, as above in *Section C*, θυμός can be distracted from work and needs to be controlled. This Eris is the evil

⁵⁹ On νόος in this passage see Sullivan (note 45), p. 75.

one (see above on *W. & D.* 13 and 27, App. One, 38 and 14) that prevents productivity. It is in *θυμός* that one proves vulnerable and where resistance would be needed. Otherwise, the person's activity becomes wasted on quarreling and idle talk.

In the last passage, fr. 22,8, the suitors, bringing gifts to Demodike, daughter of Agenor, «failed to persuade (*πείθω*) the *θυμός* in the breast» of (presumably) the father. As in other passages (see note 28), the *θυμός* is found in *στήθεα*. In Homer *θυμός* is frequently the object of persuasion (see, e.g., *Il.* VI 51, IX 386, *Od.* VII 258, XXIII 230). Here *θυμός* resists persuasion, filled apparently with other plans or desires.

IV. CONCLUSION

The above analysis of the fifty-four passages in Hesiod containing *θυμός* that lend themselves to analysis (see note 17) show the wide-ranging nature of this psychic entity. Several times *θυμός* is named as the specific location within the person that is affected in some way (see App. One, 45-47, 49, 51, 53). In terms of placement, it is found in *φρένες* (App. One, 5, 8, 36) or in *στήθεα* (App. One, 1-3, 6, 31, 54). It appears in combination with other psychic entities, namely *κραδίη* (App. One, 19-20, 34), *ἦτορ* (App. One, 47) and *νόος* (App. One 10, 29, 50). As suggested in the Introduction, it seems best described within the person as a «faculty indeterminately corporeal». Although it retains some evidence of a physical origin, it has come to be primarily a faculty with many functions.

In these passages the *θυμός* of Zeus is mentioned in seven passages (App. One, 3, 5, 12, 22, 47, 49, 52). In the other passages we encounter the *θυμός* of other gods, of human beings, and, in one case, that of a lion (App. One, 37).

In terms of function, *θυμός* appears most often in three ways: as an entity acting within a person (*Section A*), as an entity in, by, or with which a person acts (*Section B*), or as an entity over which the individual exercises control (*Section C*). In these passages we see its frequent association with work (note 26), with desire (note 21), and with the emotions of anger (note 27), grief (note 33), and joy (note 42). We see too its connection with fighting (App. One, 1, 4, 29). These passages suggest that *θυμός*, within the person, has a range of independent activity. As it acts, it determines behaviour. As an independent agent, it itself often needs controlling. Sometimes, however, it can also be subordinate to the person and be a tool to or accompaniment of action. As noted above, it is this role of *θυμός* that is most common in Hesiod.

In the poetry of Hesiod θυμός has these further characteristics. It emerges as a psychic entity that orders a person or sends someone (App. One, 3, 5-7). It thus incites someone to action. In θυμός a person places or guards items (App. One, 13-17). In this way it acts as a seat of thought and, once again, as a source of activity for the individual. One can also know in θυμός, be perplexed there, receive a plan there or need persuading there (see note 57). Θυμός can be increased (App. One, 1-2) with positive results upon behaviour. Yet it can need restraining and control, since it is capable of leading a person into negative behaviour (App. One, 39-40, 42, 44, 53).

Θυμός also displays a range of different qualities in itself. On the positive side, it can be courageous, eager, free of grief, gracious, dear, or patient (see App. Two). On the negative side, it can be raging, freshly grieving, of adamant, shameless, or flighty (see App. Two). Θυμός can also display a distinct nature (App. One, 38-39). All these adjectives suggest how strongly related the disposition of a person and θυμός could be.

With Hesiod we are dealing with evidence fragmentary in nature and with far fewer instances of θυμός than are present in Homer and the *Homeric Hymns*. But even so we may note some striking differences in focus in this poetry (see too above, Summary of Homer). In Hesiod we do not hear of θυμός involved in a swoon or death. It is not removed. It functions less often as a location of different activities or objects and the range of objects influencing it is more limited. Only once in Hesiod does a person speak to θυμός and in this instance θυμός is not described itself as speaking in some way to the person. Its involvement in intellectual activity is more restricted and the common Homeric formula of such activity taking place, *κατὰ φρένα καὶ κατὰ θυμόν*, does not occur.

In these variations we may see the effect of a different subject matter upon the appearance of a term. Since, as mentioned above, the chronological order of Homer and Hesiod is in question, we should not try to see in these differences a change in the use of a term over time. Homer and Hesiod each likely drew upon a reserve of formulaic epic language, itself of long history. But in Hesiod's didactic epic we find a distinctive picture of θυμός, having a common yet individual appearance in epic poetry. The above analysis, it is hoped, presents a comprehensive picture of this psychic term with focus in particular on a person's relationship to it.

SHIRLEY DARCUS SULLIVAN

APPENDIX ONE

θυμός in Hesiod

Section A: θυμός as Present or Active in a Person

Passages	Description	F	Syntax	Aspects
1. Theog. 641	«the courageous θυμός in their (gods') breasts increased». (δέξω, ἀγήνωρ)	F	Nom. s.	V-I-E-M?
2. Fr. 317	«for of this one θυμός increased in his dear breast». (δέξω)	F	Nom. s.	V-I-E-M?
3. Theog. 645	«what θυμός in my breast bids me (Zeus)». (κελεύω)	F	Nom. s.	I-V
4. Theog. 665	«their (gods') θυμός desired war more than before». (λιλαίομαι)	F	Nom. s.	V-E-I
5. Theog. 549	«Choose whichever the θυμός in your φρένες orders you». (ἀνώγω)	F	Nom. s.	E-V-I
6. Fr. 75,14	«in order what θυμός in my breast commands me». (κελεύω)	F	Nom. s.	I-V-E?
7. Fr. 200,7	Menestheus, «θυμός sent him to betroth a wife». (ἀνίημι)	F	Nom. s.	I-V-E
8. W. & D. 381	«but if the θυμός in your φρένες desires wealth». (ἐέλδομαι)	F	Nom. s.	V-E-I
9. Fr. 211,4	«in all the people seeing Peleus θυμός was envious». (τᾶγαμαι)	F	Nom. s.	I-E-V-M?
10. Fr. 239,2	«whoever drinks his fill, his θυμός is raging». (πέλομαι, μάργος)	F	Nom. s.	I-E-V-M?

Section B: A Person Acts in, by, or with θυμός

11. Fr. 198,5	Odysseus, «he knew in his θυμός». (οἶδα)	F	Acc. s./ κατά	I
12. Theog. 551	Zeus «boded evils in his θυμός for mortal men». (δασσομαι)	F	Dat. s./ C-I	I-E-V-M?
13. W. & D. 297	the one who «does not, listening to another, put what he says in his θυμός». (βάλλω)	F	Dat. s./ ἐν	I-E-V

Passages	Description	F	Syntax	Aspects
14. <i>W. & D.</i> 27	«Perses, you place these things in your θυμός». (ἐγκατατίθημι)	F	Dat. s./ loc.	I-E-V
15. <i>W. & D.</i> 491	Perses, «guard all things well in your θυμός». (φυλάσσω)	F	Dat. s./ ἐν	I-E-V
16. <i>W. & D.</i> 797	«take care in θυμός to avoid the fourth day for consuming θυμός in grief». (φυλάσσω, θυμοβαρέω)	F	Dat. s./ C-I	I-V-E
17. <i>Fr.</i> 43 (a) 25	Someone «received» something in θυμός (δέχομαι)		Dat. s./	?
18. <i>W. & D.</i> 399	Perses, «lest grieving in θυμός you seek livelihood». (ἀχεύω)	F	Acc. s./ resp.	E
19. <i>Theog.</i> 98	«even if someone, having sorrow in his freshly grieving θυμός». (ἔχω, πένθος, νεοκηδής)	F	Dat. s./ loc.	E
20. <i>Theog.</i> 612	«man... lives having in his breast unabating distress in θυμός and κραδίη». (ὄς, ἔχω, ἀνίη)	F	Dat. s./ C-I	E-I?-V?
21. <i>Theog.</i> 617	«when their father (Ouranos) became angry in his θυμός». (τῷδύσσομαι)	F	Dat. s./ C-I	E-I?
22. <i>Theog.</i> 868	«Zeus, vexed in θυμός cast him (Typhoeus) into broad Tartarus». (τάκαχέω)	F	Dat. s./ C-I	E-I-M?
23. <i>W. & D.</i> 58	«all will rejoice in their θυμός». (τέρπομαι)	F	Acc. s./ κατά	E-I?
24. <i>W. & D.</i> 358	«a man takes delight in his θυμός». (τέρπομαι)	F	Acc. s./ κατά	E-I-V
25. <i>Theog.</i> 443	Hecate, «if she wishes to in her θυμός». (ἐθέλω)	F	Dat. s./ resp.	I-V-E
26. <i>Theog.</i> 446	Hecate, «if she wishes to in her θυμός». (ἐθέλω)	F	Dat. s./ resp.	I-V-E
27. <i>Fr.</i> 204,54	Elephenor, «wished very much in his θυμός». (ἐθέλω)	F	Acc. s./ κατά	I-V-E?
28. <i>Fr.</i> 204,42	a suitor, «wished very much in his θυμός». (ἐθέλω)	F	Acc. s./ κατά	I-V-E?

<i>Passages</i>	<i>Description</i>	<i>F</i>	<i>Syntax</i>	<i>Aspects</i>
29. <i>Theog.</i> 661	Hundred-Handers, «we will rescue your supremacy with earnest νόος and eager θυμός». (ρύομαι, πρόφρων)	F	Dat. s./ C-I	I-V-E-M?
30. <i>Theog.</i> 536	Prometheus, «dividing a large ox with an eager θυμός». (δάτεομαι, πρόφρων)	F	Dat. s./ C-I	I-E-V

Section C: A Person Has a Direct Relationship with θυμός

31. <i>Theog.</i> 61	Muses, «having a θυμός free from sorrow in their breasts». (ἔχω, ἀκηδής)	F	Acc. s./ d.o.	E-I
32. <i>W. & D.</i> 112	The golden race, «lived like gods, having a θυμός free from sorrow». (ἔχω, ἀκηδής)	F	Acc. s./ d.o.	E-I?
33. <i>W. & D.</i> 170	Some of the race of heroes, «dwell in the isles of the blest, having a θυμός free from sorrow». (ἔχω, ἀκηδής)	F	Acc. s./ d.o.	E-I
34. <i>W. & D.</i> 340	gods, «so that they may have a gracious κραδίη and θυμός». (ἔχω, ἴλαος)	F	Acc. s./ d.o.	E-I-V
35. <i>W. & D.</i> 147	Bronze race, «had a dauntless θυμός of adamant». (ἔχω, κρατερόφρων, ἀδάμας)	F	Acc. s./ d.o.	E-I-V-M?
36. <i>Theog.</i> 239	Eurybie, «having a θυμός of adamant in her φρένες». (ἔχω, ἀδάμας)	F	Acc. s./ d.o.	E-I-V
37. <i>Theog.</i> 833	Typhoeus, voice is that of «a lion having a shameless θυμός». (ἔχω, ἀναιδής)	F	Acc. s./ d.o.	E-V
38. <i>W. & D.</i> 13	Two kinds of Strife, «they have a distinct θυμός». (ἔχω, ἀνδιχα)	F	Acc. s./ d.o.	I-E-V
39. <i>Fr.</i> 204,95	«in strife all the gods placed their θυμός apart». (τίθημι, δίχα)	F	Acc. s./ d.o.	I-E-V
40. <i>W. & D.</i> 315	«if you turn your flighty θυμός... to work». (τρέπω, δεσίφρων)	F	Acc. s./ d.o.	E-I-V
41. <i>W. & D.</i> 445	Worker, «keeping his θυμός on work». (ἔχω)	F	Acc. s./ d.o.	I-E-V

Passages	Description	F	Syntax	Aspects
42. W. & D. 646	«having turn your flighty θυμός to trade». (τρέπω, δεσίφρων)	F	Acc. s./ d.o.	E-I-V
43. W. & D. 499	«Many are the ills the non-worker complains of to his θυμός». (προσλέγομαι)	F	Dat. s./ ind. o.	I-E-V
44. W. & D. 335	from unjust deeds, «restrain your flighty θυμός». (έέργω, δεσίφρων)	F	Acc. s./ d.o.	E-I-V

Section D: A Person Is Described in Relation to θυμός

45. Fr. 25,20	Deianira, «did dreadful things when she was greatly struck with ἄτη in her θυμός». (δάομαι)	F	Dat. s./ loc.	E-I-V
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Section E: Impersonal Expressions with θυμός

46. Fr. 278,1	Calchas, «often it holds me in my θυμός». (έχω)	F	Acc. s./ κατά	I-V
47. Theog. 567	«It stung high-thundering Zeus deeply in his θυμός». (δάκνω)	F	Acc. s./ part	E-I
48. W. & D. 366	«it is sorrow for θυμός to desire what is not available». (πῆμα, χρῆζω)	F	Dat. s./ ref.	E

Section F: Outside Objects Act on θυμός

49. Theog. 554	Zeus, «he was angry about his φρένες and anger came to him in his θυμός». (χόλος, ικνέομαι)	F	Acc. s./ part	E-I?
50. W. & D. 685	Spring sailing, «for it is not pleasing to my θυμός». (πλός, χαρίζομαι)	F	Dat. s./ d.o.	E-I-V
51. Fr. 209,1	Acastus, «This plan appears best to him in his θυμός». (βουλή, φαίνομαι)	F	Acc. s./ κατά	I-V-E?

Section G: Outside Agents Affect θυμός

<i>Passages</i>	<i>Description</i>	<i>F</i>	<i>Syntax</i>	<i>Aspects</i>
52. Fr. 51,3	«Zeus, killed the son of Leto, stirring up the θυμός of Phoebus». (δρίνω)	F	Acc. s./ d.o.	E-I-V
53. W. & D. 28	«Nor may Eris restrain you in your θυμός from work». (έρύκω)	F	Acc. s./ part	E-I-V
54. Fr. 22,8	Suitors, «failed to persuade θυμός in the breast of...». (πείθω)	F	Acc. s./ d.o.	I-V-E

APPENDIX TWO
Descriptive Adjectives with θυμός

<i>Passage</i>	<i>App. One</i>	<i>Adjective</i>	<i>Meaning</i>
Theog. 641	A.1	ἀγήνωρ	'courageous', 'proud'.
W. & D. 315	C.40	ἀεσίφρων	'flighty'.
W. & D. 646	C.42	ἀεσίφρων	'flighty'.
W. & D. 335	C.44	ἀεσίφρων	'flighty'.
Theog. 61	C.31	ἀκηδής	'free from sorrow'.
W. & D. 112	C.32	ἀκηδής	'free from sorrow'.
W. & D. 170	C.33	ἀκηδής	'free from sorrow'.
Theog. 833	C.37	ἀναιδής	'shameless', 'reckless'.
W. & D. 340	C.34	ἴλαος	'gracious', 'kindly'.
W. & D. 147	C.35	κρατερόφρων	'dauntless', 'strong-minded'.
Fr. 239,2	A.10	μάργος	'raging', 'furious'.
Theog. 98	B.19	νεοκηδής	'freshly grieving'.
Theog. 661	B.29	πρόφρων	'eager', 'ready'.
Theog. 536	B.30	πρόφρων	'eager', 'ready'.
Fr. 212 (b) 2		τετληώς	'patient', 'enduring'.
Fr. 58,4		φίλος	'dear'.
W. & D. 147	C.35	ἀδάμαντος	'of adamant'.
Theog. 239	C.36	ἀδάμαντος	'of adamant'.