

WEAPONS ARE PEOPLE: Cognitive Metaphor and Volitional Actions in Homeric Epic
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(1) Jaynes on consciousness and metaphor:

“Consciousness is a conceptual, metaphor-generated inner world that parallels the actual world and is intimately bound with volition and decision. Homo sapiens, therefore, could not experience consciousness until he developed a language sophisticated enough to produce metaphors and analogical models.”
(Cavanna, Trimble, Cinti & Monaco 2007: 11)

[Cf. Jaynes 1976: 55: “Subjective conscious mind is an analog of what is called the real world. It is built up with a vocabulary or lexical field whose terms are all metaphors or analogues of behavior in the physical world. It’s reality is of the same order as mathematics. It allows us to shortcut behavioral processes and arrive at more adequate decisions. Like mathematics, it is an operator rather than a thing or repository. And it is intimately bound up with volition and decision.”]

(2) Jaynes’ hallmarks of consciousness (Jaynes 1976: 55, 62-64, 69):

a) “mind-space”: “In that space we can ‘approach’ a problem, perhaps from some ‘viewpoint,’ ‘grapple with its difficulties. Every word we use to refer to mental events is a metaphor or analog of something in the behavioral world.”

b) “analog ‘I’”: “the metaphor we have of ourselves, the analog ‘I’ which can ‘move about’ vicarially in our ‘imagination,’ ‘doing’ things that we are not actually doing.”

c) “metaphor ‘me’”: the “autoscopic images” we perceive when “we imagine ourselves strolling down the long path [and] we indeed catch ‘glimpses’ of ‘ourselves.’”

d) “narratization”: “Consciousness is ever ready to explain anything we happen to find ourselves doing ... A child cries in the street and we narratize the event into a mental picture of a lost child and a parent searching for it. A cat is up a tree and we narratize the event into a picture of a dog chasing it there.”

e) “There is, in general no consciousness in the *Iliad*.”

(3) Homeric metaphors for weapons:

a) Aristotle: Homer “makes the lifeless living through metaphor” (τὸ τὰ ἄψυχα ἔμψυχα ποιεῖν διὰ τῆς μεταφορᾶς [Arist. *Rhet.* 1411b32]) and “makes everything move and live” (κινούμενα γὰρ καὶ ζῶντα ποιεῖ πάντα [1412a9]).

b) Homer speaks of a weapon “leaping” from the bow (ἄλτο δ’ ὄϊστος, *Il.* 4.125) and “eager” to fly through a throng of men (καθ’ ὄμιλον ἐπιπτέσθαι μινεαίνων, *Il.* 4.126), a spear “raging” in a fighter’s hands (ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν, *Il.* 8.111; cf. 16.75), “longing” to touch the flesh of a victim’s body (λιλαιόμενα χροὸς ἄσαι, 11.574; cf. 15.317), and even “desiring” to take its fill of human flesh (ἐγχείη ... ἰεμένη χροὸς ἄμεναι ἀνδρομέοιο, *Il.* 21.70).

(4) Conceptual metaphor (Lakoff et al.)

a) “The generalizations governing poetic metaphorical expressions are not in language, but in thought: they are general mappings across conceptual domains. Moreover, these general principles which take the form of conceptual mappings, apply not just to novel poetic expressions, but to much of ordinary everyday language. In short, the locus of metaphor is not in language at all, but in the way we conceptualize one mental domain in terms of another.” (Lakoff 1993: 203)

b) “*The essence of metaphor is understanding and experiencing one kind of thing in terms of another*” (Lakoff and Johnson 1980: 5, italics in the original).

c) “[T]he word ‘metaphor’ has come to be used differently in contemporary metaphor research. It has come to mean ‘a cross-domain mapping in the conceptual system.’ (Lakoff 1993: 203)

d) “Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature.” (Lakoff and Johnson 1980: 3)

(5) PURPOSES ARE DESTINATIONS — πρόφρων (*Iliad* 1.541-543)

αἰεὶ τοι φίλον ἐστὶν ἐμεῦ ἀπὸ νόσφιν ἐόντα
κουπιάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅτι νοήσης.

It is always dear to you when you are apart from me to think and make determinations about hidden things. Nor at all have you yet endured to speak forwardly to me the plan that you have in mind

[On the conceptual metaphor of PURPOSES ARE DESTINATIONS, see Lakoff and Turner 1989: 3; Lakoff 1993; Zanker 2019: 179.]

(6) PURPOSES ARE DESTINATIONS — ἐπιτιθέναί + φρένα (*Iliad* 10.43-46)

χρεὼ βουλῆς ἐμὲ καὶ σὲ, διοτρεφὲς ὦ Μενέλαε,
κερδαλέης, ἣ τίς κεν ἐρύσσειται ἠδὲ σαώσει
Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτρόαπετο φρήν.
Ἐκτορέοις ἄρα μάλλον ἐπὶ φρένα θήγχ' ἱεροῖσιν.

There is need of crafty counsel for me and you, O Zeus-nurtured Menelaus, whatever counsel may defend and save the Argives and their ships, since the mind of Zeus turned (away from us). Indeed, he has set his intention instead upon Hektor's sacrifices.

(7) PURPOSES ARE DESTINATIONS — ἰθὺς φρόνεον

οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι.

and they fixed their minds straight ahead, and were eager to do battle.

(8) Pandarus' eager arrow (*Iliad* 4.124-126)

αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστός
ὄξυβελῆς καθ' ὄμιλον ἐπιπέσθαι μενεαίνων.

But when indeed he stretched the great bow into a circle, the bow groaned, and the string cried out loudly, and the sharp-pointed arrow leapt through the crowd, eager to attack its target.

(9) Scholia bT at *Il.* 4.126 (Erbse)

ἐμφαντικῶς δὲ τὴν τοῦ βαλόντος προθυμίαν εἰς
τὸ βληθὲν μετήγαγεν.

[Homer] vividly transferred the eagerness of the thrower to the thing thrown.

(10) Tlepolemos' eager spear (*Iliad* 5.660-662)

Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρῃ μακρῷ
βεβλήκειν, αἰχμῇ δὲ διέσσυτο μαιμῶσα
ὄστέω ἐγχρομφθεῖσα, πατήρ δ' ἔτι λοιγὸν ἄμυνεν.

But Tlepolemos indeed struck [Sarpedon] in his left thigh with his long spear, and the spearpoint darted through it in its eagerness scraping against the bone; but his father [Zeus] was still warding off destruction.

(11) Scholia D at *Il.* 5.661 (van Thiel)

μαιμῶσα: ἐνθουσιῶσα καὶ ὀξέως ὄρωσα

maimōsa: 'inspired and keenly rushing forward'

(12) Personification and Conceptual Metaphor (Lakoff and Johnson 1980: 33-34)

“Perhaps the most obvious ontological metaphors are those where the physical object is further specified as being a person. ... [These metaphors] allow us to make sense of phenomena in the world in human terms—terms that we can understand on the basis of our own motivations, goals, actions, and characteristics.”

(13) Mycenaean tablet from Pylos (PY Qa 1296)

a-o-ri-me-ne, i-je-re-u

The priest, Ahorimenēs

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