

## Inside and Out: Theognis 309-312W and the Construction of Psychological Interiority

### I: Theognis' False Friends

(1) Theognis 641-642W

Οὐ τοί κ' εἰδείης οὔτ' εὔνον οὔτε τὸν ἐχθρόν,  
εἰ μὴ σπουδαίου πράγματος ἀντιτύχοις.

You can't know either the person with good intentions,  
I tell you, nor your enemy unless you come face to face  
with a serious situation.

(2) Theognis 75-76W

Πάυροισιν πίσυνοσ μεγάλ' ἀνδράσιν ἔργ' ἐπιχείρει,  
μὴ ποτ' ἀνήκεστον, Κύρνε, λάβησ ἀνίην.

Try your hand at serious things while trusting in few  
men, Kyrnos, lest some day you get pain beyond cure.

(3) Theognis 115-116W = 643-644W

Πολλοί τοι πόσιοσ καὶ βρώσιοσ εἰσιν ἑταῖροι,  
ἐν δὲ σπουδαίωι πρήγματι παυρότεροι.

Many are your companions for drinking and eating, but  
in serious matters, there are very few.

(4) Theognis 1219-1220W

Ἐχθρόν μὲν χαλεπὸν καὶ δυσμενεὶ ἐξαπατήσαι,  
Κύρνε· φίλον δὲ φίλω ράιδιον ἐξαπατᾶν.

It's difficult for an enemy to deceive the man he hates,  
Kyrnos, but it's easy for a friend to deceive a friend.

(5) Theognis 91-92W

ὄσ δὲ μιῇ γλώσση δίχ' ἔχει νόον, οὔτοσ ἑταῖροσ  
δεινόσ, Κύρνε, ἐχθρόσ βέλτεροσ ἢ φίλοσ ὦν.

He who has a double mind but with a single tongue, that  
man is a treacherous companion, Kyrnos, one who's a  
better enemy than a friend.

(6) Theognis 117-128W

Κιβδήλου δ' ἀνδρόσ γνώωνι χαλεπώτερον οὐδέν,  
Κύρνε, οὐδ' εὐλαβίησ ἐστὶ περὶ πλέονοσ.  
Χρυσοῦ κιβδήλοιο καὶ ἀργύρου ἀνσχετόσ ἄτη,  
Κύρνε, καὶ ἐξευρεῖν ράιδιον ἀνδρὶ σοφῶ.  
εἰ δὲ φίλου νόοσ ἀνδρόσ ἐνὶ στήθεσσι λελήθη  
ψυδροσ ἑών, δόλιον δ' ἐν φρεσὶν ἤτορ ἔχη,  
τοῦτο θεόσ κιβδηλότατον ποίησε βροτοῖσιν,  
καὶ γνώωνι πάντων τοῦτ' ἀνηρότατον.  
οὐδὲ γὰρ εἰδείησ ἀνδρόσ νόον οὐδὲ γυναικόσ,  
πρὶν πειρηθεῖησ ὡσπερ ὑποζυγίου,  
οὐδέ κεν εἰκάσσαισ ὡσπερ ποτ' ἐσ ὦριον ἐλθών·  
πολλάκι γὰρ γνώμην ἐξαπατᾶσ' ιδέαι.

Nothing is more difficult to recognize than a counterfeit  
man, Kyrnos, nor is there anything more deserving of  
caution. The ruin that comes from counterfeit gold and  
silver can be endured, Kyrnos, and is easy for a wise  
man to find it out. But if the disposition (νόοσ) of a  
friend hidden away in his breast turns out to be false, and  
he has a deceitful heart in his mind, this god has made  
to be the most fraudulent thing for mortals, and this is  
the most painful thing of all to recognize. For you cannot  
know the intentions (νόον) of a man nor of a woman  
before you have tested them as if under burden, nor can  
you examine it as when you go to inspect merchandise,  
for appearances often deceive our judgment.

(7) Theognis 415-418W

Οὐδέν' ὁμοῖον ἐμοὶ δύναμαι διζήμενοσ εὐρεῖν  
πιστόν ἑταῖρον, ὅτω μὴ τισ ἔνεσσι δόλοσ.  
ἐσ βάσανον δ' ἐλθών παρατρίβομαι ὡσπερ μολύβδω  
χρυσόσ, ὑπερτερήσ δ' ἄμμιν ἔνεσσι λόγοσ.

Although I search, I can find no one similar to me, a true  
friend in whom there is no deceit. Going up to the  
touchstone, I rub myself like gold with lead: but my  
story within is the same as what you find on the surface.

(8) Theognis 575-576W

Οἱ με φίλοι προδιδοῦσιν, ἐπεὶ τόν γ' ἐχθρόν ἀλεῦμαι,  
ὡσπερ κυβερνήτησ χοιράδασ εἰναλίασ.

It's my friends who betray me, inasmuch as I avoid my  
enemy, at any rate, just like the steersman who avoids  
jagged rocks lying hidden in the sea.

(9) Theognis 113-114W

Μήποτε τὸν κακὸν ἄνδρα φίλον ποιείσθαι ἐταῖρον,  
ἀλλ' αἰεὶ φεύγειν ὥστε κακὸν λιμένα.

Never make the base man your dear companion, but  
always flee from him like a dangerous harbor.

## II: The Mind as Container Metaphor and Theognis' Psychological Interiority

(10) Lakoff and Johnson 1999: 266

"We conceptualize the mind metaphorically in terms of a container image schema defining a space that is inside the body and separate from it. Via metaphor, the mind is given an inside and an outside. Ideas and concepts are internal, existing somewhere in the inner space of our minds, while what they refer to are things in the external, physical world. This metaphor is so deeply ingrained that it is hard to think about mind in any other way."

(11) Homer *Iliad* 1.297

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·

I will tell you another thing, and you store it up within  
your mind.

(12) Homer *Il.* 9.312-313

ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἄϊδαο πύλῃσιν  
ὅς χ' ἔτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπη.

For that man is hateful to me like the gates of Hades  
who hides one thing in his mind, but speaks another  
out loud.

(13) Homer *Odyssey* 22.411

ἐν θυμῷ, γρηῦ, χαίρε καὶ ἴσχεο μηδ' ὀλόλυζε.

Rejoice in your heart, old woman, and hold yourself  
back—don't raise aloud the ritual cry.

(14) Theognis 529-530W

Οὐδέ ἐνα προὔδωκα φίλον καὶ πιστὸν ἐταῖρον,  
οὐδ' ἐν ἐμῇ ψυχῇ δούλιον οὐδὲν ἐνι.

I have never betrayed a friend or trusted companion.  
There is nothing slavish in my psuchē.

(15) Theognis 309-312W

ἐν μὲν συσσίτοισιν ἀνήρ πεπνυμένος εἶναι,  
πάντα δέ μιν λήθειν ὡς ἀπεόντα δοκοῖ,  
εἰς δὲ φέροι τὰ γελοῖα· θύρηφι δὲ κρατερὸς εἶη,  
γιγνώσκων ὀργὴν ἥντιν' ἕκαστος ἔχει.

Among boon-companions a man should be discreet  
and hide his curiosity under a mask of indifference; he  
should contribute to the entertainment, and afterwards  
keep to himself the knowledge he has gained there, and  
profit by it when occasion offers. (Hudson-Williams)

309 εἶναι A, ἴσθι ο, ἴζοι Geel (1828), εἶη Hermann (1839);  
310 δοκει A, δόκει O, δόκει p, δοκοῖ corr. Geel (1828);  
311 εἶης XD

At the common meal a man should be seen full of  
sense, without appearing to take note of what others  
say, and he should make jokes; but outside he should  
have a hard manner, knowing the mettle of each of his  
associates. (West 1974)

In company a man should keep his counsel, seem to  
notice nothing, almost not be there, just joke and  
banter. Then, when he goes out, he knows what each  
man's like, and this can be his strength. (West 1993)

While at a banquet, let a man be prudent: let  
everything seem to escape his notice, as if he himself  
were not there, and let him bear his laughter inside  
himself; but when outside, let him be strong since he  
recognizes whatever character each person has. (Garcia  
Jr.)

(16) Harrison 1910: 325

“The prudent man seems to *be among* his companions, but everything seems to escape him as if he were away. ἐν ... εἶναι is contrasted with ἀπρόντα, his bodily presence with his apparent absence of mind.” (Emphasis in the original.)

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