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(3) as an object of some activity of a verb where a person affects his own νόος. (Accusative after a verb; cf. one instance of the objective genitive: καρτερὸς νόου.)

(4) as an entity qualified by certain characteristics. (Epithets with νόος especially with a copulative verb.)

(5) as an active agent acting within the person. (Subjective genitive and nominative.)

As in Homer νόος can act as a location, instrument, or accompaniment in, by, or with which a person acts. Here person and νόος coöperate in performing some activity; there is harmony between them. This relationship is more common in the lyric poets, especially in Pindar, than it was in Homer.

On other occasions νόος can act independently within a person but in Hesiod and the lyric poets a person's control over it appears increased. Νόος does not seem to be a psychic organ that he addresses directly (evidence provides no instance of the vocative of νόος) but he can direct the way νόος functions and the manner in which it manifests itself.

The epithets with νόος both reveal its characteristics and its important role as a locus of a person's qualities. This role may in some degree explain the most common occurrence of νόος in Hesiod and the lyric poets: as an object to be affected, grasped, or known. Νόος is a psychic organ accustomed to be hidden from others[30]). Most information about a person is found if his νόος is known; likewise, if νόος is influenced, the person himself is also most keenly affected. Person and νόος remain distinct but the importance of νόος is recognised. This may account for the frequent outside influence upon νόος and also the greater control a person exerts over νόος in Hesiod and the lyric poets.

A Homeric Note

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Iterative preterits are made by the addition of the thematic suffix -σκε/ο and secondary endings to full aorist or present verbal stems e.g. δό-σκον, ὦσα-σκε φύγε-σκον, φιλέε-σκον and ἰσχανάα-σκον. Iterative preterits derived from verbs in -έω and -άω take one of two shapes. After heavy

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[30]) See, e.g., Scol. 889, Theog. 121–128, 499–502, 897–900. See also Darcus (note 12).

stem syllables one finds -εσκ and -ασκ e.g. πωλέσκετο and νῖκάσκομεν. After light stem syllables one finds -εεσκ and -ααοκ e.g. φιλέεσκε and ἰσχανάασκον. The origin of iterative preterits in -εσκ is not easily explainable. Forms such as καλέσκετο which are derived from verbs in -έω with stems that are thematized disyllabic roots (in this case, καλε-), may have provided one model for the development of iterative preterits in -εσκ. Another model may have been provided by iterative preterits in -ασκ.

In early Greek hexameter poetry[1]), there is a group of verbs known as Ionic iterative preterits. They consist of a full verbal stem (present or aorist), plus the thematic suffix -σκε/ο plus secondary endings. The thematic vowel -ε- is retained before the suffix in forms derived from thematic verbs. Forms such as the following are found:

ἵστασχ'	τ 574	cf. ἵστημι, ἱστᾶσι
φεύγεσκεν	P 461	cf. φεύγω
δόσκον	I 331	cf. ἔδωκα, ἔδοσαν
φύγεσκε	ρ 316	cf. ἔφυγον
ὦσασκε	λ 599	cf. ὦσα

Iterative preterits derived from presents in -έω may take one of two shapes. On the one hand, those derived from presents with "light" stem syllables[2]) have expected -εεσκ- from *-ειεσκ. For example, one finds forms such as the following:

φιλέεσκε	Z 15	cf. φιλέω
φορέεσκε	N 372	cf. φορέω

Forms made from presents in -έω with heavy stem syllables on the other hand, have -ε- before the suffix. For example:

πωλέσκετο	A 490	cf. πωλέομαι
ἀγῖνεσκον	ρ 294	cf. ἀγινέω

"Early Greek hexameter poetry" refers to; the "Iliad" the "Odyssey", the poems of Hesiod, and the Homeric Hymns. The only other major source of iterative preterits is the prose of Herodotus.

[2]) A heavy syllable is one which contains a long vowel and one consonant (ie. V̄C) or a short vowel and two consonants (ie. V̆CC). A light syllable contains a short vowel and one consonant, (ie. VC).

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Similarly, iterative preterits derived from presents in -άω with heavy stem syllables have -α- before the suffix. For example:

νῑκάσκομεν   λ 512   cf. νῑκάω
σύλασκε   Hes. "Shield" 480   cf. σῡλάω

Forms from verbs in -άω with light stem syllables however, have -αα- before the suffix[3]). For example:

περάασκε   ε 480 = τ 442   cf. περάω
ἰσχανάασκον   Ο 723   cf. ἰσχανάω

The expected shape of all iterative preterits from presents in -άω is -ασκ however, from *-αεσκ (via contraction), ultimately from *-αι̯εσκ.

The distribution of -εσκ and -ασκ after heavy syllables vs. -εεσκ and -ααασκ after light syllables is the result of metrical conditioning[4]). Forms of the shape ‿᷎‿ e.g. *πωλέεσκετο or *νῑκάᾱσκομεν, are impossible to use in hexameter. Confirmation that forms with -εσκ are poetic only and are not representative of Ionic speech may be found in Herodotus, who attests for example[5]) ποιέεσκον (IV 78, I 36 cf. ποιέω. *Ποίεσκον would be the expected poetic form), and πωλέεσκον (I 196 cf. πωλέω and Hom. πωλέσκετο).

Forms in -ααασκ such as ἰσχανάασκον may be explained as the results of "distraction"[6]). Forms in -εεσκ such as φιλέεσκε are simply uncontracted[7]). It is forms in -εσκ such as ἀγῑνέσκον which are not easily explainable.

A verb which belongs synchronically, if not diachronically with the iterative preterits derived from presents in -έω is καλέεσκε (Ζ 402, καλέεσκον, Ι 562) or, as it appears in Ο 338, καλέσκετο. In this case, καλέσκετο, with a single -ε- before the suffix, is the expected form, since this verb is derived from καλέω which has a stem καλε-, a thematization of a "disyllabic" root, καλε-.

It is possible that forms such as καλέσκετο, which are the result of regular phonetic development, provided models for the analogical and poetic creation of iterative preterits in -εσκ, from verbs in -έω with heavy stem syllables. The model of the iterative preterits in "undistracted" -ασκ probably also contributed to their formation.

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[3]) An exception is γόασκεν "Hymn to Aphrodite" 209 and 216 (Θ 92 γοάασκεν).

[4]) See Chantraine, *Grammaire homérique* p. 31

[5]) Herodotus attests no iterative preterits from verbs in -άω.

[6]) See Chantraine, *Grammaire homérique* p. 356.

[7]) See Chantraine, *Grammaire homérique* p. 39.