

An Analysis of the Psychic Term *νόος* in Pindar and Bacchylides

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In memoriam Richard D. Sullivan

I. Introduction

The psychic term *νόος* is an important one in early Greek literature. In Homer and the *Homeric Hymns* it is mentioned over one hundred times. In Hesiod it occurs in twenty-six passages. In the lyric poets (excluding Pindar and Bacchylides) it is found in eighty-two passages. This term is mentioned in Pindar and Bacchylides in thirty passages where the context is clear and in a few others where this is not the case. The present article will focus upon these instances of *νόος*. It will analyse how these two poets used this psychic term, the range of meaning it had, and the way in which a person related to the *νόος* to be found within him. It will indicate how Pindar and Bacchylides referred to *νόος* in ways different from and similar to Homer, Hesiod, and the other lyric poets.¹⁾ It will also describe any distinctive characteristics that these poets ascribe to *νόος*.

With regard to the general conclusions that we may draw about *νόος*, we will bear in mind certain important features of the literature under consideration. First, it is fragmentary in nature. Many other instances of *νόος* may have been present in the works of Pindar and Bacchylides. Our conclusions, therefore, although they may be valid for the poetry we do have, cannot be considered applicable outside the specific passages we are analysing. Second, these two

¹⁾ These I have treated separately as follows: "The Psychic Term *Noos* in Homer and the *Homeric Hymns*" (in *SIFC* 7 [1989] 152-185); "The Psychic Term *Noos* in the Poetry of Hesiod" (*Glotta* 68 [1990] 68-85); "A Study of the Psychic Term *νόος* in the Greek Lyric Poets (excluding Pindar and Bacchylides)" (forthcoming in *Emerita*). See also T. Jahn, *Zum Wortfeld „Seele-Geist“ in der Sprache Homers* (Munich 1987), *Zetemata* 83, especially 46-123 on *νόος* in Homer.

authors write a specific kind of encomiastic poetry with its own demands of language. In the spoken language of their day *νόος* may have had a much wider range of usage and meaning than is found in their poetry. Third, we are treating poems with complicated metrical structures. The demands of metre may well have influenced the choice of *νόος* rather than another psychic term in different passages. In these circumstances what we say of *νόος* may also be true of other psychic terms as well.

Before turning to Pindar and Bacchylides, we will briefly summarize the chief characteristics of *νόος* in Homer, the *Homeric Hymns*, Hesiod, and the other lyric poets. First, Homer, Hesiod, and the *Homeric Hymns*.²⁾ In these, *νόος* appears primarily as a "faculty capable of a range of psychological activity". This activity, including intellectual, emotional, and volitional aspects, is a wide-ranging one. Often it appears to be prominently intellectual, involving some form of "inner vision" by which *νόος* grasps the essence of a situation. But *νόος* is associated too with other forms of intellectual activity and, on some occasions, with activities strongly emotional or volitional in nature. When it appears, *νόος* functions as the agent that thinks, feels, and wills and also as the thoughts, feelings, and plans that are formed.

Within the person *νόος* is found frequently as an active agent. It proves "open" both to the influence of the person in whom it is found and to outside agents and forces. Often it is described as an entity "known" by others. As such, it functions prominently as a psychic entity showing the characteristics of the individual. *Νόος* sometimes displays permanent qualities that someone may have. But it also proves to be a changeable entity within him, varying with both time and age. Although person and *νόος* remain distinct, an individual identifies closely with this psychic entity. It is in *νόος* that this temperament and character seem most clearly revealed. There he guards his innermost thoughts and feelings, sometimes intentionally keeping these hidden from others. A person and *νόος* appear to act in harmony. The condition that his *νόος* is in seems to be very important to the individual. By its characteristics, *νόος* shows best who a person is.

²⁾ See especially Jahn in the previous note. See too the summary at the beginning of the article on the lyric poets (mentioned in note 1) where specific references are given in the footnotes to the relevant passages.

Second, *νόος* in the other lyric poets.³⁾ *Νόος* displays many features found already in Homer, Hesiod, and the *Homeric Hymns*. It is involved in a wide range of psychological activities, intellectual, emotional, and volitional. Once again, intellectual activity of *νόος*, frequently mentioned, is associated with "inner vision" or some perception a person has on a deep level. *Νόος* and speech are closely related, although the ideal of harmony between them is not often achieved. But *νόος* is not limited to intellectual functions: it is associated too with emotion and volition.

Νόος is closely connected with the disposition or temperament of the person in these poets. In *νόος* his inner nature is to be found. In particular, *νόος* is related to moral behaviour, especially an inclination to justice or its opposite. Qualities ascribed to *νόος* ("pure", "good", "noble", "unjust", "false") also indicate a person's moral character. This *νόος*, so closely associated with a person's true disposition, is also frequently a "hidden" entity. Since it is the seat of a person's actual thoughts and feelings, others may wish to know its nature. But an individual can keep his *νόος* concealed and behave outwardly quite differently from what his *νόος* contains. Nonetheless, if *νόος* can be known, in it the individual himself is best revealed.

In this treatment of *νόος* in Pindar and Bacchylides, most of the thirty passages will be discussed in the text.⁴⁾ All will be analysed in Appendix One.⁵⁾ These thirty passages will be divided into six Sections that will focus on a person's relationship to *νόος* and the outside forces that could affect it.⁶⁾ Appendix One will describe the syn-

³⁾ For a more complete list of features, see the Conclusion of my article on the lyric poets mentioned in note 1.

⁴⁾ On the meaning of *νόος* in Pindar and Bacchylides see D.J.Furley, "The Early History of the Concept of the Soul", *BICS* 3 (1956) 5-10; 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; S.M.Darcus, "How a Person Relates to *νόος* in Homer, Hesiod, and the Greek Lyric Poets", *Glotta* 58 (1980) 39-44; S.D.Sullivan, "Noos and Vision: Five Passages in the Greek Lyric Poets", forthcoming in *SO* 63 (1988) 5-15.

⁵⁾ The editions of Pindar and Bacchylides used for this article are as follows: *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); H. Maehler, *Die Lieder des Bakchylides* (Leiden 1982) Parts 1 and 2.

⁶⁾ Works consulted for this article include: R.W.Burton, *Pindar's Pythian Odes* (Oxford 1962); A.P.Burnett, *The Art of Bacchylides* (Cambridge, Mass.

tax for each passage and suggest aspects of *νόος* that may be prominent. (These aspects will be indicated by the symbols "I" for intellectual, "E" for emotional, "V" for volitional, and "M" for moral.) All descriptive adjectives appearing with *νόος* will be listed in Appendix Two.

II. The Passages

Section A: *νόος* as Active or Present in a Person

Three passages fall into this Section. In *Pyth.* 5.122 Pindar speaks of Zeus: "the mighty (*μέγας*) *νόος* of Zeus guides the guardian spirit (*δαίμων*) of the men he loves". In Homer and Hesiod the *νόος* of the chief Olympian is frequently mentioned.⁷) In the *H. Cer.* 37 and Hes., *Theog.* 37, this *νόος* is likewise called "mighty". This reference to the "mighty *νόος*" of Zeus in *Pyth.* 5 is the only one to be found in the extant poems of Pindar. *Νόος* functions as the seat of his thoughts, plans, and will. This *νόος* is "mighty", both in its own nature and the power it exerts.⁸) It "guides the guardian spirit of the men he loves". Each person apparently has a "guardian spirit" that strongly influences what happens to him. In the case of certain people, the *νόος* of Zeus directs this spirit in a favourable way. This

1985); J.B.Bury, *The Isthmian Odes of Pindar* (London 1892); J.B.Bury, *The Nemean Odes of Pindar* (London 1890); C.Carey, *A Commentary on Five Odes of Pindar* (New York 1981); J.Duchemin, *Pindare Pythiques, III, IX, IV, V* (Paris 1967); L.R.Farnell, *The Works of Pindar* (London 1932, repr. Amsterdam 1965), Vol.2; C.A.M.Fennell, *Pindar: the Nemean and Isthmian Odes* (Cambridge 1899); D.E.Gerber, *Pindar's Olympian One: A Commentary* (Toronto 1982); D.E.Gerber, *Lexicon in Bacchylidem* (Hildesheim 1984); B.L.Gildersleeve, *Pindar, the Olympian and Pythian Odes* (London 1892); R.C.Jebb, *Bacchylides, The Poems and Fragments* (Cambridge 1905); F.G.Kenyon, *The Poems of Bacchylides* (London 1897); M.R.Lefkowitz, *The Victory Ode: An Introduction* (Park Ridge, N.J. 1976); M.R.Lefkowitz, "Pindar's *Pythian V*" in *Pindare* (Geneva 1985, Fondation Hardt 31) 33-63; F.Mezger, *Pindars Siegeslieder* (Leipzig 1880); O.Schroeder, *Pindars Pythien* (Leipzig 1922); W.J.Slater, *Lexicon to Pindar* (Berlin 1969); E.Thummer, *Pindar, die isthmischen Gedichte* (Heidelberg 1969), Vol.2; D.C.Young, *Three Odes of Pindar. A Literary Study of Pythian 11, Pythian 3, and Olympian 7* (Leiden 1968). References to these works will be by author's name or author's name and short title.

⁷) See, e.g., *Il.* 8.143, 15.242; *Od.* 5.103, 24.164; Hes., *Theog.* 1002, *W. & D.* 105, 483.

⁸) Pindar once elsewhere refers to a "mighty *νόος*", that in which men and gods may share, at *Nem.* 6.4-5 (App. One, 21).

νόος evidently sees and knows what will befall human-beings. In *Nem.* 6.1–11 (App. One, 21), we will observe that, even though human-beings are somewhat like the gods in “mighty *νόος*”, they nonetheless do not know what fate will bring. Their *νόος* is unlike that of Zeus in not being able to foresee the future. They must simply accept the destiny that proves to be theirs. Elsewhere, Pindar will speak of welcoming the “fate” that he encounters (*Pyth.* 3.109–110, *Is.* 7.40–43). The person who can believe that his “guardian spirit” is under the control of Zeus’ *νόος* can clearly accept what life brings gladly. In Pindar’s view the *νόος* of Zeus acts in a positive way for those who prove dear to him.

In *Pyth.* 10.68, praising Thorax and his brothers, Pindar says: “to the one making trial, gold is conspicuous (*πρέπω*) on the touchstone and an upright (*ὀρθός*) *νόος*”. Here *νόος* functions as the seat of moral character, in this case one that is “upright”.⁹⁾ The adjective *ὀρθός* is a popular one with Pindar. Elsewhere he refers to an “upright” *φρήν* (*Ol.* 8.24), *φρένες* (*Ol.* 7.91), and *καρδία* (*Pyth.* 3.96).¹⁰⁾ The adjective clearly indicates positive, moral aspects. *Νόος* in an “upright” condition is something desirable.¹¹⁾ It is like gold revealed by the touchstone. Theognis at 500 says that wine is like fire for silver and gold in “showing the *νόος* of a man”. For both poets the *νόος* of a person seems to be of great importance and value. Theognis’ image suggests that *νόος*, revealed by wine, may usually be hidden. This may be true also with Pindar: *νόος* may not be easily grasped by others. As happens also in other passages of Theognis, *νόος* appears to function prominently in this passage of Pindar as a seat of moral disposition.¹²⁾ If it is “upright”, it is equivalent to gold.

In the third passage of Section A, fr. 213.4, Pindar says: “whether the race of men on earth climb a lofty tower by justice or by crooked deceits, my *νόος* is divided in telling precisely” (*δίχα . . . ἀτρέκειαν εἰπεῖν*). Pindar is not able to speak “the strict truth” in this situation.¹³⁾ We see here an association of *νόος* with speech, one that

⁹⁾ On this passage see Burton, 13.

¹⁰⁾ See too references to *ὀρθός* in *Ol.* 2.75, 6.90, 7.46, 10.4, *Pyth.* 3.80, and 11.39.

¹¹⁾ Cf. Theog. 760 who asks Apollo to “guide astraight” (*ὀρθόω*) his tongue and *νόος*.

¹²⁾ See Theog. 393–397, 629–632, 683–686, and 1049–1054.

¹³⁾ Cf. too the reference to *ἀτρέχεια* in *Ol.* 10.13.

occurs frequently too in the lyric poets.¹⁴) Here it is connected as well with "truth", just as it is in *Ol.* 2.92 and *Pyth.* 3.103 (see below, App. One, 7 and 12). In this situation, however, *νόος* is somehow "divided" (*δίχα*) and unable to choose between two alternatives.¹⁵) This condition of *νόος* is not desirable since it prevents the person from offering a correct analysis of the question at hand.

Section A. Observations: These three passages of Section A illustrate certain features of *νόος*. In the case of Zeus, it is powerful and affects in a positive way the destiny of men he favours. In him it functions as a seat of thought, planning, and will. In the human-being an "upright *νόος*" is like gold, valuable as the seat of positive moral qualities. *Νόος* functions within the person to understand certain situations. It is associated with the analysis he may present in his speech. Sometimes, however, when it is "divided", *νόος* may be unable to "speak precisely".

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

Unlike Homer, Hesiod, and the other lyric poets in whom instances of a person acting in, by, or with *νόος* are not very frequent, Pindar mentions *νόος* most often (14 times) in this context. Here, as in other situations, poetic form and metre may have played a large part in the mention of *νόος* rather than another psychic entity. Be that as it may, Pindar does ascribe to *νόος* an important role as location, instrument, or accompaniment to action. In the latter case, *νόος*, occurring in a comitative-instrumental dative, may contribute activity of its own as the person acts.

At *Pyth.* 1.35–40, Pindar prays that Apollo may make Aetna a setting in the future for victories: "may you be willing to place (*ἐθέλω, τίθημι*) this in your *νόος* and make her land rich in men". In this case *νόος* functions as a seat of Apollo's desires and will. If his *νόος* entertains favourable wishes, things will turn out well for Aetna. Like the *νόος* of Zeus in *Pyth.* 5.122 (App. One, 1), that of Apollo is likewise powerful in being able to affect the destiny of cities and men.

In five passages of Pindar and Bacchylides, *νόος* is mentioned

¹⁴) See. Sol. 27.13W, 34.3W; Theog. 91, 365, 480, 760, 1163, and 1185.

¹⁵) Cf. Theog. 91 who speaks of a person "holding *νόος* in two ways (*δίχα*) with one tongue". In this case a person intentionally keeps contrary thoughts in *νόος*.

without a descriptive adjective. At *Pyth.* 6.47 Pindar compliments Thrasybulus: “he handles wealth with νόος, harvesting a youth neither unjust nor excessive”. Νόος functions here as a seat of Thrasybulus’ thoughts, intentions, and will. With it as instrument or accompaniment, he conducts himself well with regard to money. His behaviour in this regard may render his youth neither “unjust” nor “excessive”. Elsewhere too Pindar speaks of the importance of the virtuous handling of wealth.¹⁶⁾ The way in which a person acts with νόος will influence his moral behaviour. In this case there seems to be a connection between νόος and justice, one that is to be found also in Hesiod and the other lyric poets.¹⁷⁾ In these lines Pindar praises Thrasybulus for the way in which he uses νόος in a wise management of wealth; later in the same ode he will also describe this νόος as a “glad” one in its relation to Poseidon (6.51, see below App. One, 17).

At *Pyth.* 3.29 Pindar says that Apollo learned of the infidelity of Coronis, not by being informed by a raven, but by his own omniscience.¹⁸⁾ He did this “winning over (πείθω) his judgement (γνώμη) by his straightest confidant (κοινάν), his νόος that knows (οἶδα) all things. He does not touch lies; neither god nor mortal deceives him by deeds or counsels.” Νόος here is in apposition to “straightest confidant”. With its ability to “know all things”, it leads Apollo to “persuade” or “win over” his judgement with regard to Coronis. In its function and activity it proves to be a “straightest confidant”, an accompaniment that does not err. Here, as in fr.213.4 above (App. One, 3), νόος is associated with truth. Apollo is one who does not lie nor is he deceived. It is his νόος apparently, as it “knows all things”, that makes this possible. In Hesiod, Zeus’ νόος is similarly described as one that cannot be deceived (*Theog.* 613). The omniscience of the gods clearly allows an unerring grasp of reality.

Later in the same ode, at line 103, Pindar again associates νόος with truth, as he makes a gnomic statement. “If any man holds (ἔχω) the road of truth (ἀλαθείας ὁδόν) in his νόος, it is necessary that he fare well in what he chances to receive from the gods.” He goes on

¹⁶⁾ See, e.g., *Ol.* 10.53–56 and *Pyth.* 5.2–3. See also, on wealth in Pindar, T. K. Hubbard, *The Pindaric Mind* (Leiden 1985) 158–162.

¹⁷⁾ Νόος is related positively to justice in *Theog.* 375, 379, 395, 792, 898, and *Sim. epigram* 26 A (Page). It can be involved too in unjust actions: *Hes., W. & D.* 259–261, *Sol.* 4.7 W, 4c3 W, 6.4 W, *Theog.* 379, and 633.

¹⁸⁾ For discussion of the significance of this portrayal of Apollo see Burton, 84, Young, 37–38, and Lefkowitz, *Victory Ode*, 145.

to say that for human-beings circumstances easily change. He himself will accept willingly whatever fate he encounters. In this passage the "road of truth" held by *νόος* seems to be connected with an awareness of what it is to be mortal and what desires a human-being can safely have.¹⁹) At lines 59–60 of the same ode Pindar speaks of the necessity "for mortal *φρένες* to desire what is appropriate from the gods, knowing that which is near at hand, of what we are in fate". He goes on to urge his *ψυχή* not to "seek the life of immortals" but to "enjoy the resources" within its reach. It is with *νόος* that a person can understand best the mortal condition. With it he can grasp reality. If he does, he will apparently bear well what the gods give, whether it be good or ill.

In *Is.* 1.40, Pindar makes another gnomic statement: "but he who has suffered troubles (*πονέω*) also brings forethought (*προμάθεια*) to his *νόος*." What someone has endured in the past proves helpful for the future. *Νόος* gains "forethought" or "foresight", aiding the individual in what he may choose to do.²⁰) Elsewhere at *Ol.* 8.59–61 Pindar says: "to teach is easier for one who knows; not to know beforehand (*τὸ μὴ προμαθεῖν*) is foolish. For the *φρένες* of the inexperienced are rather flighty". With *φρένες*, as with *νόος*, experience apparently enhances judgement. At *Ol.* 7.44 he says: "respect for forethought casts excellence and joys upon men". *Is.* 1.40 may show that the source of such forethought may consist in sufferings (*πόνος*) of some sort.²¹) At *Nem.* 11.46 he describes "streams of forethought" as "lying at a distance". It may be too that "forethought" is not readily accessible to human-beings but *νόος* apparently can receive it if the person undergoes sufferings.

Bacchylides in one passage describes *νόος* as an instrument. He

¹⁹) See the discussion of these lines in Young, 56, and Lefkowitz, *Victory Ode*, 154.

²⁰) For this interpretation of these lines see Mezger, 310, Bury, *Isthmian Odes*, 19, Fennell, 150, and Thummer, 23. In contrast, L. Woodbury. "The Victor's Virtues: Pindar, *Isth.* 1.32 ff.", *TAPA* 111 (1981) 242–244, interprets *νόος* as an instrument: "with *νόος* he can produce even forethought". He denies that *νόος* could be the receiver of "forethought". *Νόος*, however, in line 40, appears to receive the advantage of "forethought" for the future because of sufferings in the past. This same idea is to be found in Hes., *W. & D.* 217–218 and Alcman 125 (*PMG*). In contrast too, G. A. Privitera, "Lettura della prima Istmica di Pindaro", *QUCC* 28 (1978) 117–118, takes *νόος* with *πονήσας*. The dative, however, appears to follow the expression "brings forethought to".

²¹) See too references that Pindar makes to *πόνος* as something resulting in success: *Ol.* 10.20–22, *Nem.* 9.44, and fr.227. Cf. Woodbury (note 20) 244.

urges Hieron at 5.6–8: “having quietly made your just *φρήν* cease from cares, come, gaze (*ἀθρέω*) here with your *νόος*”. Very often in Homer, Hesiod, and the other lyric poets, *νόος* is associated with “inner vision”.²²⁾ In the present passage,²³⁾ the verb “gaze” may be used metaphorically but some connection of *νόος* with vision seems to be present. The dative is likely comitative-instrumental. Hieron is to use *νόος* and to act with it. *Φρήν*, in a disturbed state, seems to be able to hinder in some way the function of *νόος*. It first needs to be quieted from cares. Then Hieron can act effectively with *νόος*. Its attention in the present situation is clearly to be desired. Its thoughts are considered valuable.

In the nine remaining passages of Section B, Pindar mentions *νόος* as a location, instrument, or accompaniment to action, in each case qualified by some descriptive adjective (see also below, App. Two). At *Pyth.* 8.67, like Bacchylides, he associates *νόος* with vision. He addresses Apollo: “oh, lord, I pray that with willing (*ἐκόν*) *νόος* you may gaze (*βλέπω*) with some favourable attitude (*ἀρμονία*) on each thing in which I engage.”²⁴⁾ Once again, as with Bacchylides, “gaze” may be used metaphorically but some connection of *νόος* with sight seems to be present. *Νόος* here is described as a “willing” one. It functions as the seat of Apollo’s thoughts and will. Pindar hopes that Apollo will support his endeavours with a “ready” or “willing” mind. The volitional aspect of *νόος* is prominent in this reference. Just as in the case of Zeus, whose *νόος* could help the “guardian spirit” of certain people (*Pyth.* 5.122, App. One, 1), Apollo’s *νόος* clearly has power. Pindar wishes to find him an ally in his undertakings.

Νόος is called „willing” also in *Pyth.* 5.43–44.²⁵⁾ Pindar makes the gnomic statement: “it is fitting to welcome with willing *νόος* the man who does a good deed”.²⁶⁾ Once again *νόος* functions here as a seat of volition. *Νόος* too seems involved in an attitude towards moral

²²⁾ See, e.g., *Il.* 10.226, 23.149; *Od.* 6.320, 13.255; Hes. *Theog.* 537, *W. & D.* 373; *Mim.* 5.8W; *Theog.* 203, 461, 631, 1163, and 1237.

²³⁾ See a discussion of these lines also in Darcus (note 4), *AC* 46 (1977) 46–47 and Sullivan (note 4).

²⁴⁾ For bibliography on this passage and, in particular, the interpretation of *ἀρμονία* and the ascription of the “seeing” to Apollo, see Sullivan (note 4), especially notes 26–28.

²⁵⁾ On this ode see in particular Lefkowitz in *Pindare* (note 6).

²⁶⁾ There is a reference to a “willing *νόος*” also in Bacch. 4.9 but the context is not clear.

behaviour. It is fitting for it to respond favourably to the person who acts well.

In another passage, *Ol.* 2.92, *νόος* is again associated with truth, as it was in fr.213.4 and *Pyth.* 3.103 (App. One, 3, 7). As in fr.213.4 too it is connected with speech.²⁷) Praising Theron, Pindar says: "I will utter (*αὐδάω*) a saying sealed by an oath with a truthful (*ἀληθής*) *νόος*". This "saying" consists of an affirmation that Theron is the most generous man found in Acragas in the last one hundred years (93–95). In this situation *νόος* is again involved in a moral judgement of another. It understands what sort of person Theron is. What it "sees" about Theron allows Pindar to make a very strong assertion concerning him. Pindar can say too that his *νόος* was "truthful" in its judgement.

In *Nem.* 3.42 Pindar makes a negative gnomic statement involving *νόος*. At line 40f. he says that a man has "great power" by means of "inborn glory". The person who has only "teachings" is one who "walks in darkness", is changeable, and never moves with "sure step". He "tastes (*γεύω*) of countless forms of excellence (*ἀρετή*) with an ineffectual (*ἀτελής*) *νόος*". As in *Pyth.* 10.68 and 6.47 above (App. One 2, 5), *νόος* is associated with moral behaviour.²⁸) In the person without the appropriate inherited character, that is, in one who has "teachings" but no inner disposition to put these into effect, *νόος* proves "ineffectual" (*ἀτελής*). It does not "bring to completion" actions that it may have carefully considered, aspired to, and chosen. Semonides and Simonides mention an inability of *νόος* to grasp the "ends" of both human existence and activities. Because of this inadequacy in *νόος*, individuals may live on hopes that will not be brought to fulfillment.²⁹) Pindar speaks of the same effect that the nature of *νόος* may have but the case is different. The inadequacy of *νόος* mentioned in this passage lies not in an inability to "see" but in an inborn moral weakness resulting from birth. Even though it may somehow be the receiver of "teachings", it cannot bring these into effect. In contrast, Pindar says elsewhere that teachings given to those with "inborn glory" aid the achievement of excellence (*Pyth.* 3.45–46, 4.102–103, *Nem.* 4.43–44). This passage in

²⁷) See above note 14 for instances of *νόος* and speech in the lyric poets.

²⁸) For this association in the lyric poets see above note 17.

²⁹) *Sem.* 1.1–8 W and *Sim.* 8.1–12 W. See a full discussion of these passages in Sullivan (note 1). Note that Pindar too will speak of this inadequacy of *νόος* in *Nem.* 6.1–6 (below, App. One, 21).

Nem. 3 suggests the possibility of a negative form of νόος, one which, in Pindar's view at any rate, cannot be remedied.

Νόος is described positively in a gnomic statement in *Nem.* 7.86–89.³⁰ “If a man has taste of a man, we would say that a neighbour loving (φιλέω) with an earnest (ἀτενής) νόος is a joy worthy of everything to his neighbour.” Νόος in this passage is ἀτενής in nature. At *Theog.* 661 Hesiod describes the νόος of the monsters who were willing to help Zeus in this way. It is with “earnest” or “intent” νόος that they will act on his behalf. In the present passage, Pindar describes an “earnest νόος” in an emotional context. As in passages of Homer, Hesiod, and the lyric poets,³¹) it is here connected with strong affection or love. The adjective “earnest” may emphasize the sincerity of the feelings involved. Theognis in several passages makes clear the desirability of affection that comes from an honest or trustworthy νόος.³²) For Pindar sincere affection is the “joy worthy of everything”.

In two passages a “kindly (εὐμενής) νόος” is mentioned. At *Pyth.* 8.18 Apollo is described as “receiving” (δέχομαι) the son of Xenarces “with a kindly νόος.” In this same ode, as we heard above, Pindar prays to Apollo to look upon his endeavours with a “willing νόος” (67, App. One, 10).³³) The state of his νόος can obviously influence what happens to individuals. Towards Xenarces, Apollo's νόος evidently contained favourable thoughts, ideas, and feelings. Just as we heard of Zeus' νόος guiding the “guardian spirit of the men he loves” (*Pyth.* 5.122, App. One, 1), so here the “kindly νόος” of Apollo proves to be a blessing for Xenarces. This is apparently the case too in fr.52 e 45 where in some situation the children of Leto “receive” (δέχομαι) Pindar “with kindly νόος.”

Above we heard that Thrasybulus “handles wealth with νόος” (*Pyth.* 6.47, App. One, 5). A few lines further on in this ode, Pindar says also of him: “he is attached to you, Poseidon, with very glad νόος”. Joy seems centered in this νόος. In Homer, the *Homeric Hymns*, and Hesiod, νόος is likewise associated with joy.³⁴) This

³⁰) On these lines see K. Crotty, *Song and Action, The Victory Odes of Pindar* (Baltimore 1982), 134–135.

³¹) See *Il.* 14.217, *Hes.*, *Theog.* 122, *Sa.* 57.1, 96.2, *Theog.* 87, and 89.

³²) See *Theog.* 97–91, 121, 698, 814, and 1016. Cf. too *Scol.* 889.

³³) On lines 8 and 67 of *Pyth.* 8, see M. R. Lefkowitz, “Pindar's Pythian 8”, *CJ* 72 (1977) 211, 214.

³⁴) See, e.g., *Od.* 8.78, *H.* xix.41, *H.* xxvii.12, *Theog.* 37, 51.

νόος acts as the seat of Thrasybulus' attitude and thoughts towards Poseidon. These are clearly positive in nature.³⁵)

Section B. Observations: In this Section we treated fifteen passages in which a person acts in, by, or in company with *νόος*. The activities involved are varied in nature. A person can "place" something in *νόος*, "handle wealth" with it, "know all things" in it, or "hold the road of truth" in it (App. One, 4-7). A person too with *νόος* can "look", "speak a word", "taste excellences", "love", or "be attached" to a god (App. One, 9-10, 12-14, 17). He can also "welcome" or "receive" another person with *νόος* (App. One, 11, 15-16). *Νόος* can act as well as a location of "forethought" (App. One, 8).

In nine of these passages of Section B *νόος* is qualified by a descriptive adjective. *Νόος* can be "willing", "truthful", "ineffectual", "earnest", "kindly", "glad", and "whole". These adjectives suggest the involvement of *νόος* in intellectual, emotional, and volitional activities. They suggest too ways in which *νόος* acted as a seat of a person's temperament or disposition. These fifteen passages of Section B suggest that in the view of Pindar and Bacchylides a person quite frequently found *νόος* a location where he could act, an instrument which he could use, and an accompaniment with which he could carry on certain functions. Although *νόος* may be subordinate to him, an individual and this psychic entity appear to act in cooperation and harmony. The function of *νόος* appears to be both useful and prominent within the person.

Section C: A Person Has a Direct Relationship with νόος

In two passages of Pindar someone relates directly to *νόος*. At *Pyth.* 3.5 Cheiron is described as "having a *νόος* friendly (*φίλος*) to men". Frequently in Homer, Hesiod, and the other lyric poets, *νόος* is a psychic entity that an individual "has" or "holds".³⁶) In this case *νόος* is the seat of "friendly" thoughts and feelings, possessed by Cheiron, even though he was a centaur. There is some suggestion in Homer that *νόος* may be one of the features that makes the human-being distinct from other living creatures (*Il.* 18.149, *Od.* 10.240).

³⁵) The last passage of Section B, fr. 1 a 6, reads: "he caused to fall (*σφάλλω*) with whole (*ἅλος*) *νόος*." In some situation the complete involvement of *νόος* was present.

³⁶) See, e.g., *Il.* 4.309, *Od.* 14.490; Hes., *Theog.* 262; Arch. 185.6 W, *Theog.* 74, 580, 792, 1016.

Pindar too in *Nem.* 6.5 (App. One, 21, below) may express this same idea. In this present reference to the *vóos* of Cheiron, there may be some suggestion that it was his *vóos* that made him “human” in both wisdom and character.³⁷⁾

In another ode, *Pyth.* 5.110, Pindar praises Arcesilas: “he nourishes (*φέρβω*) a *vóos* and tongue stronger (*κρέσσων*) than his age”. *Nóos* evidently varies with age, growing better with time. Homer and the other lyric poets also mention this idea: “in youth *vóos* is not as valuable as it is in the older person.”³⁸⁾ Arcesilas appears to be wiser than his years. In this description of him, Pindar also associates *vóos* with “tongue”. As in passages of the other lyric poets and in fr.213.4 and *Ol.* 2.92 of Pindar (App. One, 3, 12),³⁹⁾ *vóos* and speech appear to be closely connected. In Arcesilas both are of a superior kind. Theognis in one passage says that *vóos* should be “stronger” (*κρέσσων*) than *θυμός* (631). Pindar praises one “stronger” than years.

Section C. Observations: These two passages suggest a close relationship between person and *vóos*. In *vóos* are found someone’s attitudes and superior intellectual capacity. It clearly functions in a prominent way in affecting someone’s behaviour.

Section D: A Person is Described in Relation to vóos

In four passages a person is spoken of specifically in relation to *vóos*. In the splendid opening of *Nem.* 6.1–4, Pindar says that the race of men and gods are akin and yet distinct in that men are “nothing” but the gods dwell always in heaven. He then says: “but nonetheless in some way we are similar either in great (*μέγας*) *vóos* or nature to the immortals, although we do not know by day or by night to what sort of finishing line fate has written for us to run” (4–7). Here Pindar suggests that man shares in “great *vóos*” with the gods. This sharing in *vóos* may be one feature that sets human-beings apart from other living creatures.⁴⁰⁾ A “great *vóos*” is one

³⁷⁾ Note too the other instances of *vóos* in *Pyth.* 3 at lines 29 and 103 (discussed above, App. One, 6–7).

³⁸⁾ See *Il.* 23.590, 23.604; *Sol.* 27.11, 13W, *Theog.* 629. Old age, however, harms *vóos*: *Mim.* 5.8W.

³⁹⁾ For the passages in the lyric poets see above note 14.

⁴⁰⁾ See too above on *Pyth.* 3.5 with references given to this same notion in Homer.

that other poets too ascribe to the gods.⁴¹⁾ This seems to be the appropriate nature of *νόος* in divinities.

But even though human-beings have a *νόος* in some ways like that of the gods, theirs is still limited in its knowledge. Much like Semonides and Simonides, who say that men do not know the "ends" that await them,⁴²⁾ Pindar speaks of man's inability to know the future. Unlike the *νόος* of Zeus that "guides" man's destiny (*Pyth.* 5.122, App. One, 1), the *νόος* of human-beings apparently lacks any vision of the future. Men cannot have knowledge of what their destiny will be. Elsewhere too in his odes Pindar laments man's lack of foreknowledge (see, e.g. *Ol.* 12.3–12 and *Nem.* 11.34–37). In such passages, again like Semonides and Simonides, he says that without such foreknowledge, men must live on hopes, often empty and vain.⁴³⁾ In Pindar's view *νόος* elevates human-beings but is nonetheless of a kind that is limited. Since it is restricted in what it can know or "see", men prove vulnerable to what time may bring.⁴⁴⁾

In fr. 43.2 Pindar urges someone to vary his *νόος* with his circumstances. "My son, frequent all cities, bearing (*προσφέρω*) a *νόος* in particular like the skin of the rocky creature of the sea; willingly praising the person that is present, think different things on different occasions" (*ἄλλοτ' ἄλλοῖα φρόνει*). This person is to resemble the sea-anemone who changes its colour to match the rocks to which it clings. Theognis, in a very similar passage, 213–216, gives the same kind of advice to his *θυμός*. In this fragment of Pindar, *νόος* seems to be the source of the "willing praise" that he is to give others and also of the varied thoughts he is to have on different occasions. In *Nem.* 6.5 (App. One, 21), Pindar had said that human-beings might

⁴¹⁾ See *H. Cer.* 37 and Hes., *Theog.* 37. Contrast Sol. 4c3W where a "great *νόος*" in a person is a negative feature: it is filled with pride.

⁴²⁾ See above note 29.

⁴³⁾ In *Nem.* 11.46 he specifically mentions "forethought" (*προμαθεία*). We heard above on *Is.* 1.40 (App. One, 8) of "forethought" being brought to *νόος*, but only after suffering.

⁴⁴⁾ On this passage of *Nem.* 6 see in particular H. Fränkel, "Man's 'Ephemeros' Nature according to Pindar and Others", *TAPA* 77 (1946) 137; M. Dickie, "On the Meaning of *ἐφήμερος*." *ICS* 1 (1976) 11; Crotty (note 30) 1–2. The idea that *νόος* can be determined by the "day" that comes upon a person is a common one in Homer and the other lyric poets (see *Od.* 18.136, Arch. 130.5W, Sem. 1.3W, and *P.Lille* 76abc 207 and my discussion of these passages in the articles mentioned in note 1). In this passage, however, even though a reference to *ἐφ' αμερίαν* occurs (6), the emphasis appears to be on the limited knowledge of *νόος*, not on the way it is changed by time.

be "like" the gods in "great νόος". In this fragment someone is intentionally to "liken" his νόος to the behaviour of a changeable sea-creature. The same verb, προσφέρω, appears in each passage. *Nem.* 6 mentions the νόος a person bears by his very nature. Fr. 43 describes the νόος he can choose to have.

This νόος is clearly a changeable one. This feature of νόος is common in Homer, Hesiod, and the other lyric poets. Νόος in them alters with passing time. Hesiod, in particular, at *W. & D.* 482, speaks of Zeus' νόος as one that is "different on different occasions" (ἄλλοτε δ'ἄλλοιός). In this fragment of Pindar a person clearly has control over νόος. He can alter his way of thinking to suit his circumstances and is urged to do so. Exhibiting such flexibility in thought, he will apparently fare better than if he holds to one way of thinking, even though the latter may reflect his true thoughts.

This passage suggests the possibility of insincerity in νόος. At *Nem.* 7.88 (App. One, 14), Pindar highly praised "the neighbour who loved neighbour with earnest νόος". In that situation νόος expressed an authentic affection of one person for another. In the present fragment, what a person is truly thinking will not necessarily be reflected in his behaviour. These lines recall passages in Homer, Hesiod, and the other lyric poets where the "hidden" nature of νόος is emphasized.⁴⁵⁾ Outer behaviour and inner thoughts may not be in harmony.⁴⁶⁾ Such inconsistency makes it difficult to trust the way in which a person is behaving. This fragment of Pindar urges both thinking that alters with circumstances and willing praise of whoever is present. The motive may be safety but the result, perhaps, less than sincere.

In two passages Pindar describes a person in relation to νόος. At *Pyth.* 1.95 Phalaris is "cruel (νηλής) in νόος". At *Is.* 5.61 Pytheas is "skillful in hands and a match (ἀντίπαλος) in νόος".⁴⁷⁾ In the case of Phalaris, νόος is associated with character. In his attitudes and thoughts he is "harsh" or "cruel". In the case of Pytheas, νόος functions well. Its intellectual capacity appears to be high and leads him to successful behaviour.

Section D. Observations: In these four passages a relationship

⁴⁵⁾ See, e.g., *Il.* 1.363, 16.19, *Od.* 24.474; Hes., *W. & D.* 714, fr.16.7; Sol. 17W; Theog. 125, 367, 1163, 1184a; Scol. 889.

⁴⁶⁾ See in particular Theog. 87-91, 121, 814, 1016, and Scol. 889.

⁴⁷⁾ Cf. the reference in *Sim.* 542.1-2 to a man fashioned "four-square" in hands, feet, and νόος.

between person and *vóos* is set forth. Human-beings resemble the gods "in great *vóos*". A person can also resemble a changeable sea-anemone. He can be positively described in relation to *vóos* or called "cruel" in respect to it. These passages suggest that thoughts, attitudes, and personality traits are to be found in *vóos*. *Nem.* 6.5 also may suggest that this psychic entity is one feature that sets human-beings apart from other living creatures.

Section E: Outside Objects Affect vóos

In three passages outside forces exert some influence upon *vóos*. Often in Homer, Hesiod, and the other lyric poets, *vóos* shows itself open to such outside forces.⁴⁸) It does not have closed boundaries but can be altered from without. At *Ol.* 1.19 Pindar calls for the taking down of the Dorian lyre, "if ever the glory (*χάρις*) of Pisa and Phoenician placed (*τίθημι*) *vóos* under sweetest thoughts" (*φροντίδες*). The "glory" of victory rightly leads Pindar to "sweetest musings". These "musings" will result in a victory ode.⁴⁹) In the same ode, at lines 8–9, Pindar speaks of "famous song enfolding the thoughts of the wise". In line 19 it is *vóos* that is directly affected by the "glory" that Hieron has won. Being open to such influence, it may, with "sweetest thoughts", become productive of song. This passage makes clear the intellectual activity of *vóos*. In Pindar's case, *vóos* is related to the composition of odes.

At *Pyth.* 2.89, in contrast, Pindar speaks of a situation that does not have a positive effect upon *vóos*. "One must not fight against God, who, at one time, exalts the affairs of some men, at other times, in turn gives great glory to others. But not even these things soothe (*ιαίνω*) the *vóos* of the envious." In a complicated metaphor Pindar proceeds to describe how the envious, by too great striving, bring destruction upon themselves by their thoughts and actions (90–92).⁵⁰) The realisation that good fortune is changeable and that dif-

⁴⁸) See, e.g., *Il.* 9.554; *H. Her.* 484; Hes., *Theog.* 122, *W. & D.* 323; Arch. 124 b W; *Mim.* 5.8; *Theog.* 203, 498, 629, 650.

⁴⁹) On this passage see Gildersleeve, 131, Lefkowitz, *Victory Ode*, 80, and Gerber, *Commentary*, 45.

⁵⁰) On these lines see in particular Burton, 132; Lefkowitz, *Victory Ode*, 31; H. Lloyd-Jones, "Modern Interpretation of Pindar: the Second Pythian and Seventh Nemean Odes", *JHS* 93 (1973) 125; K. Crotty, "Pythian 2 and Conven-

ferent people at different times receive "glory" fails to "soothe" the *νόος* of "envious" people. Their thoughts, it appears, remain agitated and disturbed, to such a degree that they finally harm themselves. Calmness and confidence could be theirs in light of the changing tide of fortune but these fail to be present. *Νόος* here functions as the seat of the thoughts, attitudes, and excessive desires of "envious" individuals.

In the third passage of Section E, *Dithy.* 4.35 (= fr.70 d), an impersonal expression appears: "it was a care to (*μέλω*) the *νόος* of a father". This line suggests that *νόος* could be affected by care or worry which then became centered within it.

Section E. Observations: In these three passages of Section E we see that *νόος* can be affected by outside influences. "Glory" can bring it "sweetest thoughts". The ways of the gods can fail to "soothe" it. Cares can be present in it. Its inner nature can change or fail to change when affected from without.

Section F: Outside Agents Affect νόος

In three passages some relationship between an outside agent and the *νόος* of another is described. In 5.95 of Bacchylides, Meleager says of the *νόος* of the gods: "it is difficult for men who dwell on earth to turn aside (*παρatreπω*) the *νόος* of the gods".⁵¹) The unalterable or set nature of the *νόος* of the gods is mentioned by Homer.⁵²) In Homer, Hesiod, and the other lyric poets, the god's *νόος* is further described as being powerful, not to be thwarted or avoided.⁵³) Pindar too speaks of the *νόος* of Zeus as "guiding" the destiny of those he favours (*Pyth.* 5.122, App. One, 1). His plans will apparently be fulfilled. What the gods decide is "hard" for human-beings to change. Essentially their *νόος* lies outside the range of human influence.

In one passage, *Ol.* 9.75 Pindar speaks of the *νόος* of Patroclus as being known by others: "so that a man might learn (*μανθάνω*) the powerful (*βιατάς*) *νόος* of Patroclus". In Homer, Hesiod, and the other lyric poets, *νόος* is frequently "recognised" or "known" by

tional Language in the Epinicians", *Hermes* 108 (1980) 1-12; Carey, 60; G. M. Most, *The Measures of Praise* (Göttingen 1985), *Hypomnemata* 83, 118-119.

⁵¹) On this line see the remarks of Maehler, 108 and Burnett, 136.

⁵²) See *Od.* 3.147, 5.103, 5.137.

⁵³) See *Il.* 8.143; 16.688; Hes. *Theog.* 613; *W. & D.* 105; *Theog.* 142, 202.

others.⁵⁴) Instances where this occurs often show how important *vóos* was as a seat of a person's true character or disposition. In the present passage of Pindar, Patroclus' *vóos* is "powerful". This same adjective Pindar uses also to describe Jason, Antilochus, and Achilles (*Pyth.* 4.236, 6.38, *Pae.* 6.84). It suggests something of the character of Patroclus, a positive one associated in particular with his *vóos*.

At *Ol.* 10.87, a son has a positive effect upon *vóos*: "a son, born of a wife, is desired by a father, already coming to the reverse of youth, and warms (*θερμαίνω*) his *vóos* with love" (*φιλότης*). Here, as in Homer, Hesiod, the other lyric poets, and Pindar himself (at *Nem.* 7.88, *App.* One, 14), *vóos* is associated with "affection" or "love".⁵⁵) As we saw in *Nem.* 7, Pindar speaks of "neighbour loving neighbour with earnest *vóos*". In this instance the filial love a father feels is centered in *vóos*. The child has the effect of "warming" *vóos*. The experience of emotion in this psychic entity is clearly a positive one.⁵⁶)

Section F. Observations: In these three passages of Section F we heard that the *vóos* of the gods is "difficult to turn aside", that people can "learn" the "powerful *vóos*" of Patroclus, and that a child can "warm" *vóos* with love. The last instance, like those in Section E, suggests the open nature of *vóos* and the way in which an outside agent can affect it.

III. Conclusion

The above analysis of *vóos* in Pindar and Bacchylides shows the range of meaning that this term had in these authors and the manner in which a person relates to the *vóos* present within him. In this study we divided the thirty instances of *vóos* into six Sections. Section A showed *vóos* as an active agent in the person. Section B, the largest with fifteen passages, discussed instances where a person acted in, by, or with *vóos*. It showed a wide range of activities that a person carried on in this way. Section C mentioned two passages where a person had a direct relationship with *vóos*. Section D dis-

⁵⁴) See, e.g., *Il.* 22.382; *Od.* 1.3, 4.493, 21.205; Hes. fr.43 a 52, fr.303.2; Theog. 125, 375, 598.

⁵⁵) For instances in these authors see above note 31.

⁵⁶) The following fragments of Pindar and Bacchylides are not included in this study of *vóos* because they are too fragmentary or the context is not clear: Pind. fr.177 E; *Pap. Ox.* 2439, fr.2.6; 2445 fr.1 ii 10; Bacch. 4.9.

cussed ways in which a person could be described in relation to *νόος*. Sections E and F covered passages in which outside forces could affect *νόος* or outside agents relate in some way to it.

The above analysis suggests certain features of *νόος* that are prominent in Pindar and Bacchylides (see also the Observations at the end of each Section). As in Homer, Hesiod, and the other lyric poets, *νόος* is found only in the singular. It occurs too only in the nominative, dative, and accusative cases, not in the genitive. Metrical demands may have been the cause of the absence of the genitive. Here too the fragmentary nature of the evidence must be kept in mind. *Νόος* in the extant poems of these two authors is not given a specific physical location in the person.

The possession of *νόος* may be one thing that sets human-beings apart from other living creatures. Cheiron's *νόος*, which is "friendly to men", perhaps puts him in a special category (App. One, 19). Human-beings may resemble the gods in "great *νόος*" and sharing in this psychic entity may place them in a separate category.⁵⁷) It contrast to man's *νόος*, however, that of the gods is very powerful (App. One, 1, 4, 28). It can affect the events of human lives and also the fate that men encounter.

In terms of function *νόος* is involved in particular in intellectual activity (App. One, 5-7, 8-10, 20, 25). It is associated specifically with knowledge, forethought, and musings (App. One, 6, 8, 25). It seems to be connected with "inner vision" that allows a valuable and accurate grasp of some situation (App. One, 3, 7, 12). Speech and *νόος* seem closely related, *νόος* acting as a trustworthy source of words (App. One, 3, 12, 20). *Νόος* is associated too with truth (App. One, 3, 6-7, 12). It evidently can in certain situations understand reality well. But *νόος* also has some limitations. It can be "divided" and fail to enable a person to speak "precisely" (App. One, 3). It lacks the ability to see into the future concerning fate and destiny (App. One, 21). In this regard it is permanently limited. In this aspect too it may differ from the *νόος* that the gods have (App. One, 1, 21).

Νόος is not restricted to intellectual activity. It is connected with volition (see especially App. One, 10-11) and also with emotion (App. One, 14, 17, 26, 27). In the latter case, love, joy, or the opposite of joy are located in it.

⁵⁷) Note that in the lyric poets, however, we find the *νόος* of animals mentioned: Arch. 185.6 W (fox), Theog. 580 (bird).

In Homer, Hesiod, and the other lyric poets the changing nature of *νόος* seems to be particularly evident. In Pindar this is referred to only in fr. 43.2 (App. One, 22). This one passage too suggests the possibility of insincerity in *νόος*, a feature of it that is much more common in the other poets. The "hidden" nature of *νόος* is prominent in these other poets as well. In Pindar this feature may be suggested in *Pyth.* 10.68 (App. One, 2), where it is "conspicuous" in the manner of tested gold.

In another way, however, *νόος* in Pindar and Bacchylides is very similar to that found in Homer, Hesiod, and the other lyric poets. It has a broad range of meaning. It functions to a large degree as a seat of someone's character or disposition. Important aspects of personality are to be found in *νόος*. Although a person remains distinct from his *νόος*, it is in this psychic entity that his inner nature seems found most. The adjectives that appear with *νόος* give evidence of the closeness of *νόος* and character. In a positive way it can be "truthful", "earnest", "powerful", "kindly", "upright", or "great" (see App. Two). Positive moral behaviour is also associated with *νόος* having this broad meaning. With it one can handle wealth admirably (App. One, 5). If it is "upright", its value is like gold (App. One, 2). It is connected also with judgement formed of moral behaviour (App. One, 11, 12). Although *νόος* frequently has a positive role in moral behaviour, nonetheless, in Pindar's view, it may, in relation to excellence, prove to be "ineffectual", if the person does not have the required inherited nature (App. One, 13). *Νόος* can show forth negative moral traits as well: one can be "cruel" in *νόος* (App. One, 23) or think in such a way that he be called "envious" (App. One, 26).

In Pindar and Bacchylides *νόος* is an important psychic entity within the person. Individual and *νόος* remain distinct but the two appear to act in harmony and co-operation. The activity of *νόος* proves to be of great value in most situations to the person. Even though our evidence is fragmentary in nature, we can say *νόος* in these two poets emerges as a "faculty capable of a range of psychological activity". This range includes intellectual, emotional, and volitional activities. But *νόος* is more. It acts as a seat of personal qualities that gives us crucial evidence about the person involved. It evidently has a marked effect upon his moral behaviour and attainment of excellence. As such, Pindar fittingly describes it, in a "mighty" form, as that which may make human-beings akin to the gods.

Appendix One

νόος in Pindar and Bacchylides

Passage	Description	Syntax	Aspects
<i>Section A: νόος as Present or Active in a Person</i>			
1. <i>Pyth.</i> 5.122	"The mighty νόος of Zeus guides the guardian spirit of men he loves." (κυβερνάω, μέγας)	Nom. s.	I-V-M?
2. <i>Pyth.</i> 10.68	"To the one making trial ... an upright νόος is conspicuous in the test." (πρέπω, όρθός)	Nom. s.	I-V-M
3. fr. 213.4	"my νόος is divided in speaking precisely". (είμί underst., δίχα)	Nom. s.	I-V
<i>Section B: A Person Acts in, by, or with νόος</i>			
4. <i>Pyth.</i> 1.40	Apollo, "place these things in your νόος". (τίθημι)	Dat. s./ Ind. obj.	I-V
5. <i>Pyth.</i> 6.47	Thrasylbulus, "he handles wealth with νόος". (άγω)	Dat. s./C-I	I-V-M?
6. <i>Pyth.</i> 3.29	Apollo, "knowing all things in νόος". (οίδα)	Dat. s./C-I	I
7. <i>Pyth.</i> 3.103	"if some mortal holds the road of truth with νόος". (έχω)	Dat. s./C-I	I-V-M?
8. <i>Is.</i> 1.40	a man, "suffering troubles, he also bears foresight in his νόος". (φέρω, προμάθεια)	Dat. s./C-I	I-V
9. <i>Bacch.</i> 5.8	Hieron, "look here with your νόος". (άθρέω)	Dat. s./C-I	I-V
10. <i>Pyth.</i> 8.67	Apollo, "with willing νόος look on each thing". (βλέπω, έκών)	Dat. s./C-I	I-V-M

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| 11. <i>Pyth.</i> 5.44 | “with willing νόος it is fitting to welcome the man who does a good deed”.
(ὕπαντιάζω, ἐκόν) | Dat. s./C-I I-V-M |
| 12. <i>Ol.</i> 2.92 | “I will speak a word under oath with truthful νόος”.
(αὐδάω, ἀληθής) | Dat. s./C-I I-V-M |
| 13. <i>Nem.</i> 3.42 | a man, “he tastes of countless acts of excellence with an ineffectual νόος”.
(γεύομαι, ἀτελής) | Dat. s./C-I I-V-M |
| 14. <i>Nem.</i> 7.88 | someone, “loving neighbour with an earnest νόος”.
(φιλέω, ἀτενής) | Dat. s./C-I I-V-E-M? |
| 15. <i>Pyth.</i> 8.18 | Apollo, “received the son of Xenarces with a kindly νόος”.
(δέχομαι, εὐμενής) | Dat. s./C-I I-V-E-M |
| 16. fr. 52 e 45 | children of Leto, “receive me with kindly νόος”.
(δέχομαι, εὐμενής) | Dat. s./C-I I-V-E-M |
| 17. <i>Pyth.</i> 6.51 | Thrasylbulus, “he is attached to you, Poseidon, with glad νόος”.
(προσέχω, ἀδών) | Dat. s./C-I I-V-E-M |
| 18. fr. 1 a 6 | “he caused to fall whole with νόος”.
(σφάλλω, ὄλος) | Dat. s./C-I I-V-E-M |

Section C: A Person Has a Direct Relationship with νόος

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| 19. <i>Pyth.</i> 3.5 | Cheiron, “having a νόος friendly to men”.
(ἔχω, φίλος) | Acc. s./d.o. I-V-E?-M |
| 20. <i>Pyth.</i> 5.110 | Arcesilas, “he nourishes a νόος and tongue stronger than his age”.
(φέρβω, κρέσσων) | Acc. s./d.o. I-V-M? |

Section D: A Person is Described in Relation to νόος

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| 21. <i>Nem.</i> 6.5 | “In some way we are similar either in great νόος or nature to the gods”.
(προσφέρω, μέγας) | Acc. s./resp. I-V-E-M |
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| 22. fr. 43.2 | “similar in νόος to the colour of the rocky, sea creature”.
(προσφέρω) | Acc. s./resp. I-M |
| 23. <i>Pyth.</i> 1.95 | Phalaris, “cruel in νόος”.
(νηλής) | Acc. s./resp. I-V-E-M |
| 24. <i>Is.</i> 5.61 | Pytheas “matching in νόος”.
(άντίπαλος) | Dat. s./resp. I-V-M? |

Section E: Outside Objects Affect νόος

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| 25. <i>Ol.</i> 1.19 | “if ever the glory of Pisa and Phoenicis placed νόος under sweetest thoughts”.
(χάρις, τίθημι) | Acc. s./d.o. I-E? |
| 26. <i>Pyth.</i> 2.89 | “but these things do not soothe the νόος of the envious”.
(ταῦτα, ιαίνω) | Acc. s./d.o. I-V-E?-M? |
| 27. <i>Dithy.</i> 4.35
(= fr. 70d) | ? “it was a care to the νόος of a father”.
(μέλω) | Dat. s./w. I-V-E?
verb |

Section F: Outside Agents Affect νόος

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| 28. <i>Bacch.</i> 5.95 | “it is difficult for mortals to turn aside the νόος of the gods”.
(παρατρέπω) | Acc. s./d.o. I-V |
| 29. <i>Ol.</i> 9.75 | “so that a wise man might learn the powerful νόος of Patroclus”.
(μανθάνω, βιατάς) | Acc. s./d.o. I-V-M |
| 30. <i>Ol.</i> 10.87 | “desired-for son warms νόος with affection”.
(θερμαίνω, φιλότης) | Acc. s./d.o. I-E-M |

Appendix Two

Descriptive Adjectives with νόος

Passage	App. One	Adjective	Meaning
<i>Ol.</i> 2.92	B.12	ἀληθής	"truthful", "honest".
<i>Nem.</i> 3.42	B.13	ἀτελής	"ineffectual", "without comple- tion".
<i>Nem.</i> 7.88	B.14	ἀτενής	"earnest", "steadfast".
<i>Ol.</i> 9.75	F.29	βιατάς	"powerful", "strong".
<i>Pyth.</i> 8.67	B.10	έκών	"willing", "ready".
<i>Pyth.</i> 5.44	B.11	έκών	"willing", "ready".
<i>Bacch.</i> 4.9	-	έκών	"willing", "ready".
<i>Pyth.</i> 8.18	B.15	εὐμενής	"kindly", "gracious".
fr. 52 e45	B.16	εὐμενής	"kindly", "gracious".
<i>Pyth.</i> 6.51	B.17	άδών	"glad", "joyful".
<i>Pyth.</i> 5.110	C.20	κρέσσων	"stronger", "mightier".
<i>Pyth.</i> 5.122	A.1	μέγας	"great", "mighty".
<i>Nem.</i> 6.5	D.21	μέγας	"great", "mighty".
fr. 177 e	-	νηλής	"cruel", "pitiless".
fr. 1 a6	B.18	όλος	"whole", "entire".
<i>Pyth.</i> 10.68	A.2	όρθός	"upright", "straight".
<i>Pyth.</i> 3.5	C.19	φίλος	"friendly", "welcoming".