

The Psychic Term *Nóos* in the Poetry of Hesiod

By SHIRLEY DARCUS SULLIVAN, University of British Columbia,
Canada

I. Introduction

Of the terms found in early Greek literature expressing psychological activity, *νόος* occupies a position of importance. In the *Iliad* and *Odyssey* of Homer and in the *Homeric Hymns*, it appears in over one hundred passages.¹⁾ In the *Theogony* and the *Works and Days* and in the extant fragments of Hesiod, *νόος* is mentioned twenty-six times. Although these instances are few in number, an analysis of them gives information on the range of meaning of *νόος* in Hesiod and the manner in which a person related to this psychic entity. This paper will present such an analysis of the occurrences of *νόος* in Hesiod.²⁾

It is not within the scope of this present article to discuss the complicated question of whether or not Hesiod or Homer is the earlier author. The article will point out uses of *νόος* common to both poets and also any differences that may appear in their poetry. Since the extant number of instances of *νόος* in Hesiod is smaller than that in Homer, we must be careful about drawing conclusions about how the term was used in a distinctive or particular way in either author. Since the relationship in time between the two poets remains uncertain, neither can be assumed to be a model for the other. Instead, the correct way of viewing Homer and Hesiod may be to

¹⁾ On *νόος* in Homer see S.D.Sullivan, "The Psychic Term *Nóos* in Homer and the *Homeric Hymns*", (forthcoming) with full bibliography in note 1.

²⁾ Sources for the instances of *νόος* have been: W. Minton, *Concordance to the Hesiodic Corpus* (Leiden 1976) and J. Tebben, *Hesiod-Konkordanz* (Hildesheim 1977). I also consulted computer print-outs of the instances of *νόος* 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 Fragmenta selecta*² (Oxford 1983) and R. Merkelbach and M. L. West, *Fragmenta Hesiodica* (Oxford 1967). The *Appendix Nova Fragmentorum* in Solmsen's text was the source of frs. 10 (a) 88 and 97. Acting as sources of recent fragments were also P.J. Parsons, P.J. Sijpesteijn, and K.A. Worp, "Hesiod *Γυναικῶν Κατάλογος*", *Pap. Turner* 1 (1981) 1-21, 207-209, and H.J. Mette, "Fragmenta Hesiodica 1967-1984", *Lustrum* 27 (1985) 5-21.

speak of each drawing material from a large source of formulaic, oral poetry, itself centuries old.

The formulaic nature of epic language plays a significant role in any analysis of psychic terms in Homer and Hesiod. The present article will examine, in the case of Hesiod, which passages containing *νόος* are appropriately called formulaic. (Those falling into this category will be indicated by an "F" in Appendix One.) In making any general comments about *νόος*, we will remember that Hesiod used a specific metre. It may well have been the case that *νόος* in the spoken language of Hesiod's time and before had a range of meaning and usage far broader than his poems indicate. In this study, then, we will speak of the range of meaning of *νόος* only within the specific context of the didactic epic Hesiod wrote.

In Homer and the *Homeric Hymns*, *νόος* displays certain prominent features.³⁾ It appears only in the singular but in all four cases. Within the person it functions frequently as an active agent, strongly affecting his behaviour. *Nóos* can also be acted upon by outside objects or agents or by the person in whom it is found. In some instances it is mentioned as an entity "recognised" or "known" by others. Such passages suggest its importance in the person as a seat of his inner qualities. *Nóos* is associated very often with intellectual activity. This activity seems frequently to involve a form of inner vision in which *νόος* "sees" the meaning or significance of some situation. But the term may imply other forms of mental activity as well, namely pondering, devising, or deliberation. In addition, *νόος* can take part in emotion, although this aspect of its activity is not a predominant one.

Within the person *νόος* has a prominent role. It can itself be positive or negative in nature. Sometimes the qualities it possesses seem to be permanent ones ("god-fearing", e.g., "fearless", or "unbending"). But often *νόος* appears to be different in different situations. Odysseus says that it changes with the "day" (*Od.* 18.136). Age seems to improve *νόος* but emotions adversely affect it. Outside agents, especially the gods, can act upon *νόος* either in a positive or negative fashion. *Nóos* does not have fixed boundaries but remains open to the influence of persons and events.

Unlike other psychic entities, *νόος* in Homer and the *Homeric Hymns* displays no traces of a physical origin. It is usually placed in

³⁾ For a full discussion of these different features of *νόος* see Sullivan (note 1).

the chest region. It does not itself act as location of other psychic entities. It seems best described as a "faculty capable of several psychological activities". A person remains distinct from this psychic entity but seems to identify closely with it. *Nóos* can be the seat of his real ideas, feelings, or intentions. Since *νόος* may express his innermost thoughts, a person may keep its contents hidden (see, e.g., *Il.* 1.363, *Od.* 2.92). In general, *νόος* often seems closely associated with a person's temperament, character, or disposition. It frequently appears to express his essential nature. As such, in both men and gods, it functions as a crucial factor in behaviour.

In our examination of the instances in the *Theogony*, *Works and Days*, and fragments of Hesiod where *νόος* is mentioned,⁴⁾ we will not discuss each passage in detail in the text but all occurrences will appear in Appendix One.⁵⁾ The passages will be divided into seven Sections that will illustrate how a person relates to *νόος* and what range of meaning this term has. As in Homer, *νόος* seems to be best described in Hesiod as a "faculty capable of a range of psychological activity".⁶⁾ This description of "faculty" is appropriate for *νόος* in which, as in other psychic terms, the role of agent and function is not distinguished. *Nóos* is the agent that thinks, thinking itself, and

⁴⁾ Passages from the pseudo-Hesiodic *Scutum* will not be treated. On this work see especially C.F.Russo, *Hesiodi Scutum*³ (Firenze 1965). Also excluded will be frs. 43 a 50 and 54.3 which are too fragmentary for comment.

⁵⁾ Works consulted for this article include the following: L. di Gregorio, *Scholia vetera in Hesiodi Theogoniam* (Milan 1975); 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) 1-10; "Notes on the Proem of Hesiod's *Theogony*", *Mn* 25 (1972) 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); *The Hesiodic Catalogue of Women* (Oxford 1985); U. von Wilamowitz-Moellendorff, *Hesiodos Erga* (Berlin 1928, repr. 1962). References will be made to these works by the author's name or the author's name with brief title.

⁶⁾ For *νόος* in Hesiod see S.M.Darcus, "How a Person Relates to *νόος* in Homer, Hesiod, and the Greek Lyric Poets", *Glotta* 58 (1980) 39-44; K. von Fritz, "ΝΟΥΣ, ΝΟΕΙΝ and their Derivatives in Pre-Socratic Philosophy", *CP* 41 (1945) 225-227; D.J. Furley, "The Early History of the Concept of the Soul", *BICS* 3 (1956) 3-10; V.N. Jarcho, "Zum Menschenbild der nachhomerischen Dichtung", *Philologus* 112 (1968) 147-172; F. Krafft, *Vergleichende Untersuchungen zu Homer und Hesiod* (Göttingen 1963), *Hypomnemata* 6, 33, 46-48; W. Marg, *Der Charakter in der Sprache der frühgriechischen Dichtung* (Darmstadt 1967) 44-47; J.R. Warden, "The Mind of Zeus", *JHI* 32 (1971) 8-9.

the thoughts or plans that are formed. The psychological activity of *vóos* includes aspects which we tend to treat as separate: intellectual, emotional, and volitional. But in the language of Homer and Hesiod these aspects are still fused. In certain passages one or another of them may be prominent. All, however, are to be considered present in any instance of the psychic term. (These aspects will be indicated in Appendix One by "I" for intellectual, "E" for emotional, and "V" for volitional.) *Nóos* too in Hesiod, as in Homer, functions as a seat of a person's character, disposition, and moral traits. (This feature of *vóos* will be described in Appendix One by a "M" for moral.) This *vóos* also has different qualities, as indicated partly by the descriptive adjectives appearing with it. This article will list such adjectives separately in Appendix Two. To the occurrences, then, of this psychic entity in Hesiod we will now turn.

II. The Passages

Section A: *Nóos* as Present or "Known" in a Person

Of the twenty-six occurrences of *vóos* in Hesiod, twelve refer to that of Zeus (see Appendix One). Six of these are found in Section A. The first passage of this Section, fr. 16.7-8 (= 10 (a) 97), says: „but the *vóos* of Zeus is (*πέλεται*) hidden (*κρυπτός*), nor is any of men able to indicate ...” *Nóos* here appears to be a seat of Zeus' thoughts, plans, or intentions. What these are remains obscure. The statement that follows the description of it as "hidden" suggests that it is especially of this nature with regard to human-beings. But it may be "hidden" as well from the other gods. At *Od.* 24.474, e.g., Athena asks Zeus what his *vóos* "conceals within". His purposes are not, it seems, obvious to her or to the other deities. In this fragment of Hesiod, as often in the references to the *vóos* of Zeus in Homer and the *Homeric Hymns*,⁷⁾ this psychic entity plays a prominent role in the chief Olympian. Hesiod will also describe this "hidden" *vóos* as one "impossible to steal, elude, or avoid" (App. One, 14 and 15). Perhaps if it were more accessible, life would be easier for mortals. But its "hidden" nature may be of positive value to Zeus himself, since he can keep his thoughts, plans, and purposes concealed.

W. & D. 483 mentions another feature of Zeus' *vóos*: it is "differ-

⁷⁾ These are found at *Il.* 8.143, 15.242, 461, 16.103, 688, 17.176, 546; *Od.* 5.103, 24.164, 474; *H. Ven.* 36; *H. Her.* 10, 396, 535.

ent (*ἀλλοῖος*) on different occasions, difficult (*ἀργαλέος*) for mortals to discern" (*νοέω*). Hesiod makes this comment as he speaks about the proper time for ploughing. Even if someone carries out this task too late, Zeus may still send rain. Zeus' *νόος* changes. Humans cannot predict what it will be and it is "difficult" or "troublesome" for them to understand.⁸⁾ Here, *νόος* appears to signify the thoughts, will, desires, and purposes of Zeus. His *νόος* acts as a seat of his attitude to mortals. It may be that he will be kind, despite their foolish behaviour, or he may not. As in fr. 16.7 (App. One, 1), his *νόος* remains "hidden" and inaccessible.

In another passage, *Theog.* 1002, we hear that "the *νόος* of Zeus was completed" (*ἐκτελέω*), when Medea bore a son for Jason. In the *H. Merc.* 10 a similar statement is made concerning the birth of Hermes.⁹⁾ *Νόος*, signifying the "will" or "plan" of Zeus, is inevitably accomplished.¹⁰⁾ These first three passages of Section A emphasize the powerful and obscure nature of *νόος* in the chief Olympian. This psychic entity in particular appears to express his divine thoughts, purposes, and will.

In a different passage of Section A a reference to man's *νόος* is found.¹¹⁾ At *W. & D.* 714 Hesiod advises Perses: "The cowardly (*δειλός*) man makes one person a friend on one occasion, another, on another; in your case do not let your *νόος* belie (*κατελέγχω*) your appearance" (*εἶδος*).¹²⁾ The affection that the *δειλός* person shows is of questionable value: it may not be at all sincere. In him there is no correspondence between *νόος* and *εἶδος*. *Νόος*, it appears, functions as the seat of a person's true thoughts, feelings, and attitudes towards another. What it contains can be hidden as the individual puts on a friendly front.¹³⁾

⁸⁾ On the interpretation of these lines' see von Fritz (note 6), 225, Warden (note 6), 8-9, and West, 280. West points a parallel in Sem. 7. 11 which mentions the "changeable character" (*ἀλλοίη ὄργη*) of the vixen-women.

⁹⁾ Cf. too *Il.* 23.149 and *Od.* 22.215 where the verb *τελέω* also appears with *νόος*.

¹⁰⁾ Cf. too *Il.* 1.5 where the "plan (*βουλή*) of Zeus was completed" concerning Achilles and his anger.

¹¹⁾ Man's *νόος* also appears in fr. 150.14 where in certain persons "νόος is above the tongue" (App. One, 5). The context is not clear but some relationship between *νόος* and speech is suggested. This condition is apparently a positive one. See also below on App. One, 18.

¹²⁾ I accept here the nominative of *νόος*, following Mazon, Solmsen, West, and Wilamowitz. Sinclair reads the accusative.

¹³⁾ On the meaning of *εἶδος* in Hesiod see Krafft (note 6) 43-47.

Ideally *νόος* and *εἶδος* should be in harmony but discrepancies can occur. Just as Zeus' *νόος* can be hidden from mortals (App. One, 1 and 2), so too can mortals hide their *νόος* from one another. This "hidden" nature of *νόος* is apparent in passages from Homer. Zeus' *νόος* can conceal its thoughts (*Od.* 24.474); Achilles and Patroclus can hide the cause for sorrow in their *νόος* (*Il.* 1.363, 16.19). Both Odysseus and Penelope speak in one way but have quite different thoughts and desires in their *νόος*.¹⁴) This passage in Hesiod shows the broad range of meaning of *νόος*. Intellectual, emotional, and volitional aspects are present in it. This psychic entity too seems closely associated with moral character. In the *δειλός* person, *νόος* and *εἶδος* do not match; in the sincere person, the opposite appears to be the case.

In other passages of Section A *νόος* is mentioned as an entity "recognised" or "known". In fr. 303.2 Hesiod says that "there is no seer among mortals who would know (**εἶδω*) the *νόος* of Zeus". So too in fr. 43 a 52 someone "did not know (**εἶδω*) the *νόος* of Zeus". The same remark occurs in fr. 43 a 76 with the verb *γινώσκω*. Once again the hidden nature of Zeus' *νόος* seems to be indicated. As in passages discussed above, this psychic entity in Zeus remains inaccessible to mortals. These fragments point again to the important role *νόος* had in Zeus as a seat of his purposes and plans.

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

In only one passage in the extant works of Hesiod does a person act by or with *νόος*. In *Theog.* 661, Cottus (with Briareus and Gyes) tells Zeus: "with earnest (*ἀτενής*) *νόος* and eager *θυμός*, we will rescue (*ρύω*) your power in the dread conflict".¹⁵) *Nóos* is called *ἀτενής*, "earnest" or "intent". This is the first occurrence of this description of *νόος*. Pindar later will speak of the joy to be found when a neighbour loves neighbour "with an *ἀτενής νόος*" (*Nem.* 7.88). The two psychic entities here cannot be sharply distinguished but *θυμός* is an "eager" one. This may suggest that it is the seat of

¹⁴) See *Od.* 2.92, 13.255, 381, and 18.283.

¹⁵) I accept the reading of "eager *θυμός*" (*πρόφρονι θυμῷ*) instead of "wise plan" (*ἐπίφρονι βουλή*). Elsewhere, however, *νόος* is associated with *βουλή*. See *Od.* 2.281, 3.128, 4.267, 11.177, 12.211, 13.305, and 16.374. In *Od.* 3.128, the expression "with wise *βουλή*" is found. See too below on Hes., *Theog.* 122 where "love conquers *νόος* and wise *βουλή*" (App. One, 16).

the willing attitude that the monsters have to fight for Zeus. The “earnest νόος” may imply the intensity of their willingness to help. An ἀτενής νόος may also be one that concentrates its full attention upon the present endeavour. All its “inner vision” may be directed to one aim.¹⁶) Each psychic entity appears to be a seat of the thoughts, emotions, desires, and will of the three monsters. They will either act by these in the fight (instrumental dative) or in company with them (comitative-instrumental dative). In this instance we see νόος serving as an instrument of action or an accompaniment to it.

Section C: A Person Has a Direct Relationship with Νόος

In one passage, *Theog.* 262, Hesiod describes *Νημερτής*: “she has (ἔχω) the νόος of her immortal father”. *Νημερτής* means “surely true” or “unerring”. Hesiod describes her father, Nereus, in lines 233–236: he is “without falsehood” (ἀψευδής), “true” (ἀληθής), “unerring” (νημερτής), and “gentle” (ἥπιος). “He does not forget laws but knows just and gentle plans.” These qualities *Νημερτής* likewise shares. In this passage νόος functions as the seat of disposition or character. In this case it is one morally admirable. It is associated with the values of truth and justice. The passage illustrates well the broad meaning of νόος and its prominent role in the person.

Section D: A Person Is Described in relation to Νόος

In one instance in Hesiod a person is described positively in respect to νόος. At *W. & D.* 793, Hesiod recommends the twentieth day for begetting a “wise individual” (ἴστωρ φώς), since a person born on this day is “cautious (πεπυκασμένος) in respect to νόος”. In Homer the verb πυκάζω has the meaning of “to cover”, “to protect”, or “to conceal”.¹⁷) The person “enclosed with respect to νόος” appears to have this psychic entity completely “concealed”. It is well-protected and shielded. Having such a νόος, the person can act with caution and guard his innermost thoughts and feelings from others.

¹⁶) For this interpretation of ἀτενής, see the remarks of von Fritz (note 6) 226.

¹⁷) See, e.g., *Il.* 2.277, 14.289, 23.503; *Od.* 11.320, 22.488. See especially *Il.* 8.124, 316, and 17.83 where “terrible grief covers (πυκάζω) φρένες”. West relates the participle in this passage with πυκινός, “wise”, an adjective found with νόος in *Il.* 15.461.

This individual is also described as a “wise” (*ἴστωρ*) one. This adjective suggests that, in the reference to *νόος*, the intellectual aspect may be predominant. But emotional, volitional, and moral elements may be present in it as well. It seems closely associated with the person’s temperament and disposition.

This passage suggests that a “concealed” *νόος* can be a positive psychic entity. This condition allows thoughts, desires, and plans to be guarded and protected within. Above, we heard of difficulties that mortals have with Zeus’ “hidden” *νόος* (App. One, 1–2, 6–8), although this feature may be an advantage to Zeus himself. Human-beings can conceal their *νόος* and appear very differently in outward behaviour from what they are actually thinking (App. One, 4). In such a case a “concealed” *νόος* is seen as something negative, although again it may be a valuable asset for the person involved.

This passage also relates *νόος* to a specific “day”. In *Od.* 18.134–137 Odysseus says that man’s *νόος* “is such as is the day that the father of men and gods brings upon them”. *Nóος* appears to be very variable. It is open to the influence of the “day” and changes with it.¹⁸⁾ In this case the twentieth day brings positive consequences for a person in his relation to *νόος*. Being born on this day apparently confers on the individual a permanent condition of being “cautious in regard to *νόος*”.

A negative quality of *νόος* is referred to in another passage. At *W. & D.* 685 Hesiod says that men “engage in” (*ῥέζω*) sailing by the “ignorance (*ἀϊδρείη*) of their *νόος*”.¹⁹⁾ The noun *ἀϊδρείη* may suggest a lack of “inner vision” on the part of sailors.²⁰⁾ They do not “see” the dangers that are to be found at sea. In a similar mention of “ignorance of *νόος*”, Homer, at *Od.* 11.272, says that Epicaste “did a drastic deed by the ignorance of her *νόος*.” She too did not “see” the terrible nature of her marriage to Oedipus. In the passages from Hesiod this quality of *νόος* results in behaviour that could prove harmful. The role of *νόος* in influencing a person’s choices and decisions is here made evident.

Individuals are also described in relation to *νόος* in fr. 10 (a) 88:

¹⁸⁾ On this importance of the “day” see in particular H. Fränkel, “Man’s ‘Ephemeros’ Nature according to Pindar and Others”, *TAPA* 77 (1946) 131–145 = *Wege und Formen frühgriechischen Denkens*² (Munich 1960) 23–39. See too the discussion of this passage in Sullivan (note 1).

¹⁹⁾ In *Il.* 14.62 *νόος* itself is found with the verb *ῥέζω*: “if *νόος* will accomplish anything”.

²⁰⁾ On *ἀϊδρείη* see Wilamowitz, 119 and Krafft (note 6), 33.

“harmed (*βλάπτω*) of a(?) noble (*ἑσθλός*) *νόος*”. The reading “noble” (*ἑσθλός*) has been conjectured from a parallel with Theognis 223. Twice in Homer this description is given of *νόος* (*Il.* 13.732 and *Od.* 7.73). Although the context is not clear in this fragment of Hesiod, it shows that *νόος* could be vulnerable. In Homer certain passages speak of emotion affecting *νόος* in a negative way.²¹) In Hesiod too we will hear of love, gain, and wine adversely influencing *νόος* (App. One, 16–18.).

Section E: Impersonal Expressions with Νόος

In two passages of Hesiod the nature of Zeus’ *νόος* is described in an impersonal expression. First, at *Theog.* 613, Hesiod says: “it is not possible to steal (*κλέπτω*) or to elude (*παρέρχομαι*) the *νόος* of Zeus.” This comment follows his account of the ills a man endures both if he marries and if he does not. Zeus wished men to suffer a “great calamity” (592), namely woman, because Prometheus gave fire to mankind. This “plan” or “will” of Zeus cannot be avoided. A man might try perhaps to “deceive” (*κλέπτω*) the *νόος* of Zeus by simply avoiding marriage, but this person too will suffer in the form of neglect in old age (602–607).²²) Or, a man might marry a “good” wife (607–610), but for him also blessings will be balanced by ills. In this passage *νόος* signifies the plan and purpose of Zeus. What he determines for mankind will come to pass.

The second passage occurs at *W. & D.* 105, as Hesiod concludes the story of Prometheus and Pandora. He says: “thus not in any way at all is it possible to avoid (*ἐξαλέομαι*) the *νόος* of Zeus.” All the evils let out of Pandora’s box man must suffer. Once again, *νόος* acts as the seat of Zeus’ plans, desires, and purposes for human-beings.²³)

In Homer the *νόος* of Zeus is described as “stronger” (*Il.* 16.688, 17.176). Gods are not able to “elude” or to “frustrate” it (*Od.* 5.103, 137). The actions of human-beings do not appear to “escape its notice” (*Il.* 15.461). Man cannot “thwart” it (*Il.* 8.143). In Hesiod we have heard above about the “hidden” nature of this *νόος* and how difficult it is for men to discern or to understand it (App. One,

²¹) See *Il.* 9.514, 554, and 14.217.

²²) Cf. too the use of the verb *κλέπτω* with *νόος* in *Il.* 1.132 and 14.217.

²³) For comments on these to passages see too von Fritz (note 6), 226, Warden (note 6), 8, and Rowe, 119.

1–2, 6–8). In these two passages he, like Homer, describes its unavoidable aspect.

Section F: Outside Objects Affect Nóos

In three passages Hesiod mentions outside objects influencing *nóos*. In each case the effect is a negative one. At *Theog.* 122 Hesiod says: Eros “conquers (*δαμνάω*) *nóos* and wise *βουλή* in the chests of all men and gods”. *Nóos* proves to be vulnerable to love. In Homer too this is the case: at *Il.* 14.217 “beguilement (*πάρφασις*) steals the *nóos* even of ones thinking wisely”. In the *H. Ven.* 36 likewise Aphrodite “leads astray the *nóos* of Zeus”. In this passage of Hesiod love “conquers” or “completely overcomes” *nóos*. With the same verb *δαμνάω* Zeus exerts control over Ajax and the Trojans in *Il.* 16.103. Hesiod here mentions *nóos* with *βουλή*. Homer too associates these two quite often.²⁴) This association with *βουλή* suggests that the intellectual aspect of *nóos* is prominent in this passage. It may signify either the thoughts, ideas, or plans that a person has or the agent responsible for these. This *nóos*, like *βουλή*, is to be found in the chest region (*στήθεα*). Here alone in Hesiod is *nóos* specifically located, placed in the same way as it is Homer.²⁵) Love renders *nóos* ineffectual. It cannot, it seems, resist this emotion.

Another force that harms *nóos* is “desire for gain” (*κέρδος*). Hesiod speaks of it as “deceiving (*ἐξαπατάω*) the *nóos* of men” (*W. & D.* 323). This occurs when they acquire wealth by “force of hands” or by lying tongue (321–322). When “desire for gain” deceives *nóos*, “shamelessness drives away shame” (324). Soon the gods make this person obscure and remove his wealth (325–326). Somehow “desire for gain” destroys the clear vision that *nóos* may have concerning the consequences of immoral behaviour.²⁶) As a result, the person acts in such a way that brings punishment from the gods. This passage makes clear the involvement of *nóos* in the moral behaviour of the person. When it is in a “deceived” state, it adversely affects how he acts. Homer too mentions that *nóos* can be deceived, even that of Zeus (*Il.* 14.160). In the *H. Apoll.* 379 it is Apollo’s *nóos*

²⁴) See a list above in note 15.

²⁵) See, e.g., *Il.* 3.63, 4.309; *Od.* 2.124, 10.329.

²⁶) See the perceptive remarks of Verdenius, *Commentary*, on this passage.

that is affected in this way.²⁷) This passage of Hesiod suggests that “desire for gain” causes some distortion in thought and judgement that results in wrong-doing. Later, we will hear as well that Prometheus can try to deceive the *νόος* of Zeus and a wily woman, that of a man (App. One, 25 and 26).

Fr. 239.3 speaks of the negative effect of wine upon *νόος*: “it binds (*δέω*) feet, hands, tongue, and *νόος* in unimagined bonds”. Wine adversely affects the body, speech, and thinking of people.²⁸) The “unimagined bonds” (*ἄφραστοι δεσμοί*) may suggest that the person had no conception of how wine would influence him. Its effect may have been something that his *νόος* did not foresee. This passage shows that wine prevents *νόος* from functioning in its usual manner, one obviously considered to be positive for the person.

Section G: Outside Agents Affect Νόος

In eight passages Hesiod speaks of outside agents affecting or relating to *νόος* in some way. At *W. & D.* 260 he says that *Δίκη* “tells (*γῆρύω*) the *νόος* of unjust men” to her father Zeus. He goes on to say that these “unjust people” are those in power who, “intending baneful actions” (*λυγρὰ νοεῦντες*) give “judgements crookedly” (261–262). In this passage we see a clear connection between *νόος* and moral behaviour. In this instance the *νόος* is a negative one that leads the persons involved to unjust actions.²⁹) *Δίκη* can recognise this type of *νόος* and delineate its features to Zeus.³⁰)

In another passage Hesiod claims to be able to “tell (*ἐρέω*) the *νόος* of aegis-bearing Zeus” with regard to sailing (*W. & D.* 661). He can do this because the Muses have taught him “to sing undying song”. This passage is important because it shows that the poet,

²⁷) Von Fritz (note 6), 226, believes that this reference to a “deceived” *νόος* may suggest a meaning of the term not found in Homer and imply a new idea associated with it. The passages, however, from the *Iliad* and the *H. Apoll.* show that this notion is present in this poetry as well. In any case, since the relationship between Homer and Hesiod in terms of time is not clear, the appearance of some different idea in Hesiod would not necessarily imply a development of a new concept.

²⁸) *Νόος* is mentioned with the “tongue” also in fr. 150.14. See above note 11.

²⁹) For an interpretation of this passage see Rowe, 136 and Verdenius, *Commentary*, 140.

³⁰) Cf. *Od.* 11.177 where Odysseus asks his mother to “tell” (*εἶπον*) him the *νόος* of Penelope.

unlike other people, had special access to the *vóos* of Zeus, at least concerning some topics. We have heard above in Hesiod of the problems human-beings face in trying to discover or to know this *vóos* (App. One, 1–2, 6–8). In some areas, at least, the gift of inspiration seems to make accessible what Zeus thinks or plans. The power of the poet to recognise this *vóos* may be partly what sets him apart from others.³¹⁾

In yet another passage of Section G Hesiod describes the *vóos* of women. In *W. & D.* 67 Hephaestus causes Hermes “to place a shameless (*κύνεος*) *vóos* and deceitful character” (*ἥθος*) in a woman.³²⁾ In this passage *vóos* can be put into a human-being. This occurs also in Homer where the gods are said to “place” *vóos* in the chest (*Il.* 13.732 and *Od.* 2.124). In the passage of Hesiod the *vóos* given is “dog-like”, that is, “shameful”, in its moral qualities.³³⁾ It is joined with a “thievish” or “deceitful” (*ἐπίκλοπος*) *ἥθος*. *Nóos* and *ἥθος*, with their distinctive traits, characterise the full nature of woman. This passage makes clear the association of *vóos* with moral character. In this instance *vóos* is negative in nature. It leads to behaviour that is open to censure by others.³⁴⁾

In two further passages where agents affect *vóos*, Hesiod describes the Muses as “delighting (*τέρπω*) the *vóos* of Zeus by their singing” (*Theog.* 37 and 51). At line 37 this *vóos* is described: it is called “mighty” (*μέγας*). Homer does not use this adjective for *vóos*, but in the *H. Cer.* 37 Persephone’s *vóos* is described in this way. In these passages, *vóos* acts as a location of joy that comes in response to song.³⁵⁾ It is associated with emotion, in this case one of a positive nature.³⁶⁾

Above we heard that “desire for gain” (*κέρδος*) could “deceive” *vóos* (App. One, 17). Outside agents too can do this. At *Theog.* 537,

³¹⁾ See the comments on this passage in Warden (note 6), 9.

³²⁾ On *ἥθος* as meaning “character” or “disposition”, see the remarks of Sinclair and West on this passage. The expression “deceitful character” occurs again in *Theognis* 965–966.

³³⁾ See the explanation of *κύνεος* in Rowe and West. See too West’s remarks on what the woman made from the dog is like in *Sem.* 7.

³⁴⁾ *Nóos* is also “put” into human-beings in fr. 203.2: the Amuthaonidae are “given” (*δίδωμι*) *vóos* (App. One, 22). This presence of *vóos* is seen as a positive asset.

³⁵⁾ Cf. *H.* xxvii. 12 where Artemis “delights” (*εὐφραίνω*) her *vóos* with hunting.

³⁶⁾ Cf. too the association of *vóos* with joy in *Od.* 8.78 and *H.* xix. 41, both with the verb *χαίρω*.

as he divides the ox, Prometheus is described as “deceiving (*ἐξαπαφίσκω*) the *νόος* of Zeus”. Even though we know that Zeus was not tricked (550), some deception of *νόος* seems to have been a possibility, in Hesiod’s view. As we mentioned above, Homer speaks of Hera planning to “deceive” Zeus’ *νόος* (*Il.* 14.160). In *H. Apoll.* 379 Telphousa can “deceive” that of Apollo. If Prometheus had succeeded, the deception of Zeus’ *νόος* would have involved a failure of perception in regard to which offering he should choose. Its intellectual functioning would have been adversely affected.

At *W. & D.* 373 Hesiod warns against the wiles of a woman “wearing clothes that accent her buttocks” (*πυγοστόλος*) and “uttering wheedling words” (*αἰμύλα κωτίλλουσα*).³⁷ “Do not let this woman deceive your *νόος*.” Such a woman can distort a man’s thinking and cloud his judgement. The decisions he makes may be ones he will regret. Here, as in the other cases where *νόος* can be deceived, we see that it is vulnerable, open to the negative influences of outside agents.

III. Conclusion

The above analysis of the twenty-six passages where *νόος* is found in the poetry of Hesiod illustrates the range of meaning of this term in his poems. It shows as well the ways in which a person relates to this psychic entity. In these passages the *νόος* of Zeus is especially prominent, appearing twelve times. It is one “hidden” and “changing” (*App. One*, 1–2). It is “difficult” for mortals to “discern” or to “know” (*App. One*, 2, 6–8). But Hesiod, as poet, can “tell” it, at least with regard to certain topics (*App. One*, 20). It can be “completed” (*App. One*, 3). This *νόος* too is impossible for human-beings to “steal”, to “elude”, or to “avoid” (*App. One*, 14–15). The Muses can “delight” it (*App. One*, 23–24); Prometheus can try to “deceive” it (*App. One*, 25).

Three passages mention the *νόος* of other deities. The monsters, Cottus, Briareus, and Gyes, are willing to help Zeus against the Titans with an “earnest” *νόος* (*App. One*, 9). *Νημερτής* “has” the *νόος* of her father Nereus (*App. One*, 10). *Δίκη* “tells” the *νόος* of unjust men to her father Zeus (*App. One*, 19).

³⁷) On the meaning of *πυγοστόλος* see Wilamowitz, Verdenius, *Commentary*, and West.

In the passages in Hesiod the *vóos* of human-beings is described in both positive and negative ways. On the one hand, a person can be “cautious in regard to *vóos*” (App. One, 11). He can receive it as a gift (App. One, 22). It can be “above his tongue” (App. One, 5). On the other hand, he may have a *vóos* subject to ignorance, harm, love, desire for gain, wine, and deception (App. One, 12–13, 16–18, 25–26). Women have received a “shameful” *vóos* (App. One, 21). A person’s *vóos* can “belie” his appearance and cause his behaviour to be insincere (App. One, 4).

Certain features of *vóos* become evident from these passages of Hesiod. Within the person it has no discernible physical nature. Only once is it located, namely in the chest region (App. One, 16). It is always mentioned in the singular. By itself it can be considered a valuable possession (App. One, 5, 22). It can display certain varying qualities, as the descriptive adjectives appearing with it partly reveal (see App. Two). In the case of Zeus, it can be “hidden”, “changeable”, “troublesome”, or “mighty”. In others, it is called “earnest” or “dog-like”. Such adjectives suggest how closely associated with the temperament or disposition of a person *vóos* was.

Nóos appears to be a changeable entity. It can alter in itself, as Zeus’ does (App. One, 2). It can become different as it responds to the influence of outside forces (App. One, 16–18). Outside agents can also affect its nature (App. One, 23–26). A person may have a different relationship to *vóos* depending on the day on which he is born (App. One, 11).

In Hesiod *vóos*, in its range of function, is clearly associated with intellectual activity (App. One, 4, 9, 11–12, 16–19, 21, 25–26). It is also involved in emotion (App. One, 9, 16, 21, 23–24). Volition too is an element in it (App. One, 3–4, 9–10, 12, 17, 21, 26). But most often *vóos* gives evidence of what the character or disposition of an individual was like. A person remains distinct from this psychic entity within him but in it his inner nature seems best reflected. This seems especially true in the case of Zeus. Further, it appears that in *vóos* someone can conceal if he chooses, his attitudes, plans, or purposes (App. One, 1–2, 4, 6–8, 11). He can keep his *vóos* hidden and protected. Hesiod says that, in the case of human-beings, this feature of *vóos* may lead to some insincerity in behaviour (App. One, 4). Nonetheless it is a feature that can help the individual keep his true feelings and thoughts safe and guarded from others.

Generally a person and his *vóos* appear to be in harmony. There

is no evidence of opposition between the two. Someone may need to guard his *νόος* from deception (App. One, 26) or learn of the harm that love and other negative forces can do to it (App. One, 16–18). His need to be aware of his *νόος* and its current condition seems to be a pressing one. This shows how important this psychic entity is within him. It is the one, apparently, with which he can identify most closely.

The analysis given in this paper has, we hope, presented a comprehensive picture of *νόος* in Hesiod. Although we are dealing with fewer occurrences than in Homer, *νόος* appears to be very similar to that found in the *Iliad*, *Odyssey*, and the *Homeric Hymns*. This is not surprising since the poets involved probably drew upon a similar tradition of formulaic epic poetry. In Homer, the *Homeric Hymns*, and Hesiod, one feature of *νόος* seems predominant: the way in which it can express a person's truest and deepest attitudes, thoughts, and wishes. Having such a role within the person, it can appropriately be called a psychic entity worthy of study and analysis.

Appendix One

Nóος in Hesiod

A) *Nóος* as Present or "Known" in a Person:

Passages	Description	F	Syntax	Aspects
1. Fr. 16.7 = 10 (a) 97	" <i>Nóος</i> of Zeus is hidden". (πέλομαι, κρυπτός)	F	Nom. s.	I-V-E?-M?
2. <i>W. & D.</i> 483	" <i>Nóος</i> of Zeus is different on different occasions, difficult for mortals to discern". (είμι underst., νοέω, άλλοις, άργαλέος)	F	Nom. s.	I-V-E?-M?
3. <i>Theog.</i> 1002	" <i>Nóος</i> of mighty Zeus was completed". (έκτελέω)	F	Nom. s.	I-V-E?-M?
4. <i>W. & D.</i> 714	"Let your <i>νόος</i> not belie your appearance". (κατελέγχω)	F	Nom. s.	I-V-E-M
5. Fr. 150.14	"Of them the <i>νόος</i> is above the tongue". (no verb, γλώσσης καθύπερθεν)	F	Nom. s.	I-V?-E?

The Psychic Term *Nóos* in the Poetry of Hesiod

83

- | | | | | |
|----------------|--|---|-------------------|-----------|
| 6. Fr. 303.2 | “There is no seer among mortals who would know the <i>nóos</i> of Zeus”.
(* <i>εἶδω</i>) | F | Acc. s./
d. o. | I-V-E?-M? |
| 7. Fr. 43 a 52 | Someone “did not in any way know the <i>nóos</i> of Zeus”.
(* <i>εἶδω</i>) | F | Acc. s./
d. o. | I-V-E?-M? |
| 8. Fr. 43 a 76 | “But he did not know in any way the <i>nóos</i> of Zeus”.
(* <i>γινώσκω</i>) | F | Acc. s./
d. o. | I-V-E?-M? |

B) A Person Acts in, by, or with *Nóos*:

- | | | | | |
|----------------------|---|---|-----------------|----------|
| 9. <i>Theog.</i> 661 | Monsters, “with earnest <i>nóos</i> and eager <i>θυμός</i> we will rescue your power in the dread conflict”.
(* <i>εὔω, ἀτενής</i>) | F | Dat. s./
C-I | I-V-E-M? |
|----------------------|---|---|-----------------|----------|

C) A Person Has a Direct Relationship with *Nóos*:

- | | | | | |
|-----------------------|--|---|-------------------|-----------|
| 10. <i>Theog.</i> 262 | Nemertes, “has the <i>nóos</i> of her immortal father”.
(* <i>ἔχω</i>) | F | Acc. s./
d. o. | I-V-E?-M? |
|-----------------------|--|---|-------------------|-----------|

D) A Person is Described in relation to *Nóos*:

- | | | | | |
|------------------------|---|---|---------------------|---------|
| 11. <i>W. & D.</i> | “He is cautious in respect to <i>nóos</i> ”.
(* <i>πυκάζω</i>) | F | Acc. s./
resp. | I-M? |
| 12. <i>W. & D.</i> | Sailing, “men do it by ignorance of their <i>nóos</i> ”.
(* <i>ῥέζω, ἀυδρείη</i>) | F | Gen. s./
subj. | I-V? |
| 13. Fr. 10 (a)
88 | “harmed of a (?) noble <i>nóos</i> ”.
(* <i>βλάπτω, (?) ἐσθλόος</i>) | - | Gen. s./
w. verb | I-V-E-M |

E) Impersonal Expressions with *Nóos*:

- | | | | | |
|------------------------|---|---|-------------------|-----------|
| 14. <i>Theog.</i> 613 | “It is not possible to steal or to elude the <i>νόος</i> of Zeus”.
(<i>κλέπτω, παρέρχομαι</i>) | F | Acc. s./
d. o. | I-V-E?-M? |
| 15. <i>W. & D.</i> | “It is not in any way possible to avoid the <i>νόος</i> of Zeus”.
(<i>ἐξαλέομαι</i>) | F | Acc. s./
d. o. | I-V-E?-M? |

F) Outside Objects Affect *Nóos*:

- | | | | | |
|-------------------------------|---|---|-------------------|-----------|
| 16. <i>Theog.</i> 122 | Eros, “he conquers the <i>νόος</i> and wise <i>βουλή</i> in the chests of all men and gods”.
(<i>ἔρος, δαμνάω</i>) | F | Acc. s./
d. o. | I-V-E |
| 17. <i>W. & D.</i>
323 | “when gain deceives the <i>νόος</i> of men”.
(<i>κέρδος, ἐξαπατάω</i>) | F | Acc. s./
d. o. | I-V-E |
| 18. <i>Fr.</i> 239.3 | Wine, “binds feet, hands, tongue, and <i>νόος</i> with unimagined bonds”.
(<i>οἶνος, δέω</i>) | - | Acc. s./
d. o. | I-V-E?-M? |

G) Outside Agents affect *Nóos*:

- | | | | | |
|-------------------------------|--|---|-------------------|-----------|
| 19. <i>W. & D.</i>
260 | Dike, “tells the <i>νόος</i> of unjust men”.
(<i>γηρύω</i>) | F | Acc. s./
d. o. | I-V-M? |
| 20. <i>W. & D.</i>
661 | “I will tell the <i>νόος</i> of aegis-bearing Zeus”.
(<i>ἔρέω</i>) | F | Acc. s./
d. o. | I-V-E?-M? |
| 21. <i>W. & D.</i> 67 | Hermes, “to place a shameful <i>νόος</i> and deceitful character” in woman.
(<i>τίθημι, κύνεος</i>) | F | Acc. s./
d. o. | I-V-E-M |
| 22. <i>Fr.</i> 203.2 | “Olympian gave <i>νόος</i> to the Amuthaonidae”.
(<i>δίδωμι</i>) | - | Acc. s./
d. o. | I-M? |
| 23. <i>Theog.</i> 37 | Muses, “singing, they delight his [Zeus’] mighty <i>νόος</i> within Olympus”.
(<i>τέρπω, μέγας</i>) | F | Acc. s./
d. o. | I-V-E?-M? |

The Psychic Term *Nóos* in the Poetry of Hesiod

85

24. <i>Theog.</i> 51	Muses, "singing, they delight the <i>νόος</i> of Zeus within Olympus". (τέρπω)	F	Acc. s./ d. o.	I-V-E?-M?
25. <i>Theog.</i> 537	Prometheus, "deceiving the <i>νόος</i> of Zeus". (έξαπαφίσκω)	F	Acc. s./ d. o.	I-V-E?-M?
26. <i>W. & D.</i> 373	"Do not let a woman, with clothes accenting her buttocks, deceive you in your <i>νόος</i> ". (έξαπατάω)	F	Acc. s./ resp.	I-V-E

Appendix Two

Descriptive Adjectives with Nóος

<i>W. & D.</i> 483	A.2	άλλοῖος	"varying", "different".
<i>W. & D.</i> 484	A.2	άργαλέος	"difficult", "troublesome".
<i>Theog.</i> 661	B.9	άτενής	"intent", "earnest".
Fr. 10(a) 88	D.13	?έσθλός	"noble", "good".
Fr. 16.7 = 10(a) 97	A.1	κρυπτός	"hidden", "concealed".
<i>W. & D.</i> 67	G.21	κύνεος	"dog-like", "shameless".
<i>Theog.</i> 37	G.23	μέγας	"mighty", "great".