Theory of Mind and Ancient Greek Religious Experience
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Herodotus 1.47.3:

I count the grains of sand on the beach and measure the sea;
I understand the speech of the dumb and hear the voiceless.
The aroma has come to my mind of a hard-shelled tortoise
Boiling and bubbling with lamb’s flesh in a bronze pot;
The cauldron underneath is of bronze and bronze is the lid.

οἶδα δὲ ἐγὼ ψάμμιον τ’ ἀριθμὸν καὶ μέτρα θαλάσσης,
kαὶ κοφοῦ οὐνύμη, καὶ οὗ φωνεύτως ἀκοῦω.
οδημὴ μ’ ἐς φρένας ἢθε κραταιρίνοιο χελώνης
ἐφομένης ἐν χαλκῷ ἀμί όρνεοιοι κρεέσσοιν,
ἡ χαλκός μὲν υπέστρωται, χαλκόν δὲ ἐπιέσται.

Tacitus Annales 2.54:

the priest hears only the number and the names of the applicants. Then descending into the cave
and drinking a draught from the secret spring, the priest, who is ignorant of letters and of poetry,
utters responses in verse concerning the things [each inquirer] holds in his mind.

sacerdos numerum modo consultantium et nomina audit; tum in specum degressus,
hausta fontis arcani aqua, ignarus plerumque litterarum et carminum edit responsa
versibus compositis super rebus quas quis mente concepit.

Plutarch On Talkativeness 512e-f:

For although the Pythia is accustomed to deliver some oracles instantly, before the question is
even spoken—since the god whom she serves ‘understands the speech of the dumb and hears the
voiceless’—yet the person who wishes to make a careful answer must wait to understand exactly
the sense and the intent of the questioner…

ν μὲν γὰρ Πυθία καὶ πρὸ ἐρωτήσεως αὐθαυτῇ χρησιμοὺς εἰσώθε πινας ἐκφέρειν: ὃ γὰρ
θεός ὃς λατρεύει, καὶ κοφοῦ ἐζυγίζαι καὶ οὗ λαλέωντος ἀκοῦει, τῶν δὲ θυσίαν ἐμμελείας ἀποκρινασθαι δεῖ τίνι,
διάνοιαν ἀνασκείαι καὶ τὴν προσέρεσιν ἀκριβείας καταμαθεῖν τοῖς πυθανομένου,

Odyssey 4.236-37:

‘Divine Zeus gives now good and now ill, for he can do everything.’

...ἀτάρ θεός ἀλλοτε ἀλλῳ
Zeus ἀγαθόν τε κακόν τε ἐδοῖ: δύναται γὰρ ἀπαντά
Odyssey 14.444-45:
‘god gives and god withholds, as he wishes. For he can do everything.’

...θεός δὲ τὸ μὲν δώσει, τὸ δ’ ἔσσει,
ὅτι κεκῳ δὴμος ἐθέλη: δύναται γὰρ ἀπαντά

Pindar Pythian 3.8-46 (Bill Race’s translation, modified):

(24) Indeed, headstrong Coronis of the beautiful robes
fell victim to that great delusion, for she slept
in the bed of a stranger,
who came from Arcadia.
But she did not escape the watcher, for although [Apollo]
was in flock-receiving Pytho as lord of his temple,
[he] perceived it, trusting in his surest confidant,
his all-knowing mind.
He does not embrace falsehoods, and neither god
nor mortal cheats him by deeds or designs.

(31) And at this time, when he knew of her sleeping with the
stranger Ischys, son of Elatos, and her impious deceit,
he sent his sister
raging with irresistible force
to Laceria, for the maiden was living
by the banks of Lake Boibias. And adverse fortune
turned her to ruin and overcame her; and many neighbors
shared her fate and perished with her.
Fire that springs from one
spark onto a mountain can destroy a great forest.

(38) But when her relatives had placed the girl
within the pyre’s wooden wall and the fierce blaze
of Hephaestus ran around it, then Apollo said: ‘No Longer
shall I endure in my soul to destroy my own offspring
by a most pitiful death along with his mother’s heavy
suffering.’
Thus he spoke, and with his first stride came and
snatched the child
from the corpse, while the burning flame parted for him.
He took him and gave him to the Magnesian Centaur
for instruction in healing the diseases that plague mortals.

ἐσχε τοιαύταν μεγάλαν ἀνάταν
25 καλλιπέπλου λήμα Κορωνίδος. ἐλθόντος γὰρ εὐνᾶσθῃ ξένου
λέκτρων ἀπ’ Ἀρκαδίας,
οὐδ’ ἔλαθε οἰκόπον: ἐν δ’ ἄρα μηλοδόκωρ Πυθώνι τόσσαις ἀειν ναοῦ βασιλεύς
At that time a messenger came, a raven, from the holy feast to sacred Python and reported unseen deeds to unshorn Phoebus: that Ischys had slept with Coronis.


The story:
Somewhere in Asia, a master chef was preparing a gourmet dinner at a fancy restaurant. There was a waterfall coming through the roof in the middle of the restaurant and small groves of tropical plants in each corner. The kitchen was alongside one of the walls. The chef seasoned the meal wonderfully and the aroma filled the place. God enjoyed the smell. Then a sewer line broke beside the restaurant, filling the air with a horrible and powerful stench. The chef complained that he could no longer smell his masterpiece. God appreciated the chef’s disappointment. A boy in London began praying to God so God answered the prayer by helping the boy find his way home.

The paraphrase:
In a fancy restaurant in Asia, with tropical plants and a waterfall, a master chef was preparing a spectacular meal. It smells fantastic and God liked the smell. Then, to His dismay and the dismay of the chef, a sewer line broke, giving off an awful smell, so bad that they could no longer enjoy the meal.
Homer's Hymn to Aphrodite 36-55 (translation Martin West, modified)

[Aphrodite] even led astray the mind of Zeus whose sport is the thunderbolt, who is the greatest and has the greatest honor as his portion: even his intricate mind she deceived when she liked, and easily coupled him with mortal women, putting our of his Hera his sister and consort, who is much the finest of aspect among the immortal goddesses, the most glorious daughter of crooked schemes Kronos and her mother Rhea, and Zeus whose counsels do not fade made her his revered consort, dutiful as she is.

But Zeus cast a sweet longing into Aphrodite’s own heart to couple with a mortal man; he wanted to bring it about as soon as possible that not even she was set apart from a mortal bed, to boast among the assembled gods with a merry laugh how she had coupled gods with mortal women, and they had borne mortal sons to immortal fathers, and how she had coupled goddesses with mortal men. So he cast into her heart a sweet longing for Anchises, who at that time tended cattle on the heights of Ida with its many springs, in build like the immortals.

καὶ τὸ παρέκ ζηνὸς νὸν ἠγαγε τερπικεράνου, ὅστε μέγιστος τὸ ἐστὶ μεγίστης τῇ ἐμισθο τιμῆς. καὶ τὸ τοῦ, εὐτὲ ἐθέλοι, πυκνὰς φρένας ἐξαπαθήσασα ῥηθαίος συνέμειξε καταθνητήσει γυναιξίν.

40 Ἡρῆς ἐκελευθοῦσα, καυσιγνήτης ἀλοχοῦ τε, ἡ μέγα εἰδὴς ἀριστὴ ἐν ἀδανάτησοι δεβοὶ. κυδιστὴν δ’ ἀρα μὲν τέκετο Κρόνος άγκυλομήτης μήτηρ τῆς Πει: Ζεὺς δ’ ἀφιέτα μηδέα εἰδὸς αἰδοῖν ἀλοχοῦ ποίησατο κέδυ εἰδωλῶν.

45 τῇ δὲ καὶ αὐτῇ Ζεὺς γυλκὺς ἦμερον ἐμβαλε θυμω ἀνδρὶ καταθνητῷ μιχθήμεναι, ὁφρα τάχιστα μὴν αὐτῇ βροτός εὐνής ἀποεργεμένῃ εἰη, καὶ ποτ’ ἐπενεξαμενε ἐκεί μετὰ πασὶ θεοῖς ἵδι ἐμελομέασα, φιλομεμείδῃς Αφροδίτῃ.

50 ὡς ρα θεοὺς συνέμειξε καταθνητήσει γυναιξίν, καὶ τὰ καταθνητῶν υἱῶν τέκου ἀδανάτοισοι, ὡς τὲ θεῖας ἀνέμειξε καταθνητῶς ἀνθρώπωτοι.

Ἀγχισῶν δ’ ἀρα οἱ γυλκῦν ἦμερον ἐμβαλε θυμω, ὡς τὸ τε ἀρχικῶν ὑρεοῖν πολυποιάκου ἰδῆς. 55 βουκολέεσκεν βοῦς δέμας ἀδανάτοισιν εἰκὼς.