April 17, 1846

Does not reject even
The yolks of eggs. Shall we go away or shall
We receive something?
If indeed thou wilt give anything—but if not
We will not leave thee;
We will carry away either the door, or the
build.
—Or the wife sitting within.
She is little, easily we shall have her off.
But if thou wilt bring anything, then bring
something ample.
Open open the door to the swallow,
For we are not old men, but children.

The Greeks were such worshippers of beauty that this peculiarity is observable whenever the word καλὸς is used—as in καλὸς ὁ ποιητὴς θεάτης in the above— I take an unwearying delight in their repetition of this word—It does not degenerate into the French bel or fine. Theirs is a simple & temperate use of the word after all. It is hard to be lovers of beauty without being sentimental.

In the beginning of the 3d book of the Iliad sings Homer—

But when they were arrayed each under his leader,
The Trojans rushed with a clang & a shout like
birds,
As when there is a clanger of cranes in the heavens
Who avoid winter & unspeakable rate.
They fly with clangor toward the streams of Ocean
Bearing slaughter & fame to Pygmy men,
Passing through the air these bear along
dreadful strife
the loud and clear in the morning here.

Husbandry is universally a sacred art—pursued with too much heedlessness and haste by us—To have large flocks and large crops is our object. Our thoughts on this subject should be as slow and deliberate as the pace of the ox.

According to the early laws of Greece, the ploughing ox was held sacred, & was entitled, when past service, to

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range the pastures in freedom & repose. It was forbidden, by the decree of Triptolemus, to put to death this faithful ally of the labors of the husbandman, who shared the toils of ploughing & threshing. Whenever, therefore, an ox was slaughtered, he must first be consecrated or devoted as a sacrifice (ἀνθρακία), by the sprinkling of the sacrificial barley; this was a precaution against the barbarous practice of eating raw flesh (βραστά). A peculiar sacrifice (θυρεύμα) at Athens, at which the slayer of the ox fed, and the guilty axe was thrown into the sea, on the sentence of the Prytanes, yearly placed before the people a visible type of the first beginnings of their social institutions."

April 19th The morning must remind every one of his ideal life—Then if ever we can realize the life of the Greeks. We see then Aurora. The morning brings back the heroic ages.

I get up early and bathe in the pond—that is one of the best things I do—so far the day is well spent. In some unrecorded hours of solitude whether of morning or evening whose stillness was audible—when the atmosphere contained an auroral perfume the hum of a mosquito was a trumpet that recalled what I had read of most ancient history and heroic ages. There was somewhat that I fancy the Greeks meant by ambrosial about it—more than Sybilline or Delphic. It expressed the infinite fertility and fragrance and the everlastings of the spring. It was μήλον. Only Homer could name it. The faintest is the most significant sound.

I have never felt lonely or in the least oppressed by a sense of solitude but once, and that was a few weeks after I came here to live when for an hour I doubted if the near neighborhood of man was not essential to a healthy
The existing annotation reads

234.38-235.13 “According . . . institutions.”: Unidentified.

THE
PUBLIC AND PRIVATE LIFE
OF
THE ANCIENT GREEKS.

BY

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the great Pericles, is the earliest writer on the train-
ing of the horse of whose name we have any know-
ledge.

Equal care was bestowed on the bulls, which grew
to an enormous size on the fat pastures of Epirus; or
those which ran wild in Thessaly, and the capture
and subjugation of which, man esteemed the triumph
of his corporeal strength (Taurokathapsia). Accord-
ing to the early laws of Greece, the ploughing ox was
held sacred, and was entitled, when past service, to
range the pastures in freedom and repose. It was
forbidden, by the decrees of Triptolemus, to put to
death this faithful ally of the labours of the husband-
man, who shared the toils of ploughing and threshing.
Whenever, therefore, an ox was slaughtered, he must
first be consecrated or devoted as a sacrifice (ἱερεῖον),
by the sprinkling of the sacrificial barley; this was a
precaution against the barbarous practice of eating
raw flesh (βούφαγια). A peculiar sacrifice (Διεύληα)
at Athens, at which the slayer of the ox fled, and the
guilty axe was thrown into the sea, on the sentence
of the Prytaness, yearly placed before the people a
visible type of the first beginnings of their social insti-
tutions. Those sacrifices at which hundreds fell,—
hecatombs,—must have been an incentive to the
breeding of these animals; and it must not be for-
gotten, that this word, as has often been explained, is
used to denote other sacrifices besides those of oxen
and smaller numbers of victims.

The climate and soil of Greece were peculiarly fa-
vourable to the breeding of sheep, of which two races,
the long and the flat tailed, were especially disting-
guished. Modern naturalists have pretended to de-