

Does not reject even  
 The yolk 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  
 lintel,—  
 —Or the wife sitting within.  
 She is little, easily we shall bear 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.

Athenaeus viii. c 60

The Greeks were such worshippers of beauty that this peculiarity is observable whenever the word *καλος* is used—as in *καλὰς ὥρας καλὸς ἐνιαυτὸς* in the above— I take an unwearied 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 clangor of cranes in the heavens  
 Who avoid winter & unspeakable rain,  
 They fly with clangor toward the streams of Ocean  
 Bearing slaughter & Fate to Pygmaean men;  
 Passing through the air these bear along  
 disastrous strife.

the lexicon says *Ἡερίαι* in the morning here

Husbandry is universally a sacred art—pursued with too much heedlessness and haste by us— To have large farms 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

range the pastures in freedom & repose. It was forbidden, by the decrees 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 (*ἱερεῖον*), by the sprinkling of the sacrificial barley; this was a precaution against the barbarous practice of eating raw flesh (*βουφαγία*). A peculiar sacrifice (*Διυπόλια*) at Athens, at which the slayer of the ox fled, 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.”

Ap 18th 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 everlastingness of the *κοσμος* It was *θειον* 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.

T’s source is Heinrich Hase, *The Public and Private Life of the Ancient Greeks*, (London: John Murray, 1836), p. 20.

THE  
PUBLIC AND PRIVATE LIFE  
OF  
THE ANCIENT GREEKS.

BY

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Translated from the German.

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LONDON:

JOHN MURRAY, ALBEMARLE STREET.

MDCCCXXXVI.

AH4818.36

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LONDON:  
PRINTED BY WILLIAM CLOWES AND SONS,  
Stamford Street.

the great Pericles, is the earliest writer on the training of the horse of whose name we have any knowledge.

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). According 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 husbandman, who shared the toils of ploughing and threshing. Whenever, therefore, an ox was slaughtered, he must first be consecrated or devoted as a sacrifice (*ιερείον*), by the sprinkling of the sacrificial barley; this was a precaution against the barbarous practice of eating raw flesh (*βουφαγία*). A peculiar sacrifice (*Διπύλια*) 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 institutions. Those sacrifices at which hundreds fell,—hecatombs,—must have been an incentive to the breeding of these animals; and it must not be forgotten, 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 favourable to the breeding of sheep, of which two races, the long and the flat tailed, were especially distinguished. Modern naturalists have pretended to de-