

LIFE OF THE ATHENIANS AS PRESENTED IN THE PLAYS

OF

ARISTOPHANES

By

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INTRODUCTION

From information gathered from seven plays of Aristophanes, I have endeavored in this thesis to describe the normal, every-day life of the average Athenian. The supply of data is conditioned largely by the plot of each play. Based as it is on one authority, who was not primarily concerned with giving us a picture, complete and accurate in every detail, of the life of his times, the work must necessarily be incomplete.

A certain unevenness in texture must also be expected. While Aristophanes describes some phases of Athenian life in detail, to others he makes brief references. For example, let us consider public life. Of the three great public bodies, the poet gives us comparatively little information about two; namely, the Boule and the Ecclesia. But there is a great deal more said about the Law Courts. The greater portion of the Wasps deals with this body.

In dealing with the plays of a comic poet there is the constant danger to be encountered of regarding as a true statement of fact what may have been intended only as a jest. For that reason caution has to be exercised in sifting reality from comic caricature. Further, one must carefully guard against stating as true everything the poet says. A writer like Aristophanes does not generally concern himself with accurate technical details if they do not happen to suit his plot.

It is important to note that Aristophanes represents the rural point of view, as Croizet, in his book entitled, "Aristophanes and the Political Parties at Athens" has pointed out to us. The rural population of Attica was slower to adopt new ideas, more conservative, clung closer to old traditions and customs, and was less subject to change than the people of the city. The poet shares the farmers' prejudices and opinions and holds up to ridicule those who have found favor with the city dwellers. And so the poet's views on many subjects were naturally biased.

In conclusion, I wish to remind the reader that I have made use of the notes contained in the editions of Merry and of Rogers to explain references which were not self-explanatory.

- Croizet, Maurice: Aristophanes and the Political Parties at Athens. Translated by James Loeb. London, 1909.
- Lord, Louis H.: Aristophanes, His Plays and His Influence. New York, 1927.
- Murray, Gilbert: Aristophanes; A Study. Oxford, 1933.

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CHAPTER I.

P R I V A T E L I F E

(a) STREETS AND DWELLING HOUSES

Before describing the house in which the average Athenian dwelt, let us look at the city and its surroundings. Round every ancient city, as a protection from hostile neighbors, a wall was built. Athens, too, was surrounded by a wall which was rather hastily built, after the city had been destroyed in the Persian invasion. This wall hemmed the city within a five mile radius and became a hindrance to expansion and the cause of congestion in the fifth and fourth centuries.

The streets in Athens were in very poor condition, muddy in rainy weather and strewn with numerous stones. A pedestrian had to watch his step, to avoid the mud and filth which lay in the thoroughfares. The old dicasts in the chorus of the Wasps found it very difficult to make their way through the streets in the early morning.¹ The condition of the roads was made even worse by the evident lack of proper sewers and drainage, for, as we are informed by Aristophanes, all the slops were thrown from the houses, in the evening,² and in the case of Bdelycleon's house in the Wasps, there were gutters or drains leading from the house into the streets.³ However, scavengers must have helped to alleviate this unpleasant

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state of affairs. As no street lamps were lighted at
night, pedestrians had to carry lanterns or torches,
and were sometimes attacked by thieves, whose ally is
darkness. On the streets, little shrines or images of
Hecate, worshipped by the ancients as guardian of the
streets, were placed. There do not seem to have been
any sidewalks for pedestrians, and they had to walk on
the roads along which donkeys, laden with burdens, were
driven. There must have been a great deal of noise in
the city streets, caused by hucksters, who were a source
of annoyance to the farmer Dicaeopolis, in the early
morning and by groups of old men, such as the dicasts
in the Wasps, who sang old songs, as they made their way
to the law courts, and in the evening by parties of tipsy
revellers.

During the Peloponnesian war, when the country people
of Attica flocked into Athens for protection, they found
an already over-populated city and so had to endure count-
less hardships, while living in very crowded living quar-
ters. As the Athenian male population spent very little
time within their homes, merely using them as places in
which to eat and sleep, and since the country has a tem-
perate climate, although snow was not unknown, we are led
to believe that a house constructed on very simple lines
proved satisfactory. An Athenian house was probably built

in a fashion similar to that of the construction of the wall described in the Birds. As a foundation, large stones were used and the gaps filled with rubble; on this walls were erected, the material commonly used being clay bricks (plinths) joined together with mortar made of clay and water. The only part of the house that could be damaged by fire, as was the Thinkateria in the Clouds, was the wooden framework. The roof of the house was flat and covered with tiles. In warm weather the Athenians could sleep on the roof, and from it women could watch processions on the streets below.

The front door in many houses led into the court (an essential feature in a Greek house because through it sunlight and air were admitted), and was for that reason called the court door. As the front door seems to have opened outwards, a warning had to be given before opening it, lest a passer-by be injured. To fasten securely the door of Bdelycleon's house, in the Wasps, a wooden bar was used, into which a bolt was shot and a key fitted into an opening in the bolt. In front of this house, described in the Wasps, there was an open porch, and in this space stood a little shrine of Hecate and a symbol of Apollo. A small statue of Hermes seems to have been in front of Strepsiade's house (in the Clouds). Slaves with watch dogs guarded the doors and anyone wishing to enter a house knocked at the door and called, "pai, pai". In the house

of Bdelycleon there seems to have been a stable, in which domestic animals were kept, and this was probably near the front door.^{23.}

Some houses had upper stories, which were sometimes called "little towers".^{24.} Windows were merely gaps in the walls and situated so high above the street level that old Philocleon of the Wasps had to use a rope to escape.^{25.} Smoke escaped through a hole in the roof, which could be covered by a chimney-board in inclement weather.^{26.}

Around the open court were grouped various rooms, such as the kitchen and bedrooms.^{27.} To all appearances, men and women occupied different parts of the house.^{28.} Partitions dividing off the rooms seem to have been very thin, and for this reason the snores of Strepsiades' servants sleeping in another part of the house kept their master awake.^{29.}

Floors were covered with rush mats, or, in the case of wealthy home owners, with rugs or carpets.^{30.} To adorn walls and in place of doors, hangings or tapestries were used.^{31.}

There do not seem to have been any elaborate heating systems in Athenian houses, but there were portable braziers, which could also be used to cook food and in which either charcoal or wood was burned.^{32.} To illuminate houses at night, lamps were used.^{33.}

To our minds a Greek house would appear to be poorly furnished, but the few articles of furniture it possessed were likely to exhibit a better standard of artistic taste than the furniture of a similarly inexpensive establishment in modern times. The outdoor life, encouraged by the warm climate and the small size of the rooms of the houses would all act as deterrents to the extensive construction of such elaborate furniture as that to which we are accustomed.

A most important and useful piece of furniture was the couch, which could be used at meals and was a special feature of the room, in which banquets were given. ^{34.} The lechos seems to have been a couch used exclusively for sleeping. ^{35.} The poor folk slept on low frame beds, straw pallets or sheep skins. ^{36.} As covering, either rugs or sheep skins were used. ^{37.}

Among chairs, the "thronos" seems to have been the most elaborate and was used as a seat of honor for persons of distinction. In the underworld, Aeschylus is represented as the holder of such a seat, as a reward for his dramas. ^{38.} Stools like the "diphros" and the "okladias" (a folding stool) were probably common in the average house, and were frequently carried out of doors. ^{39.} The tables were evidently much smaller than ours, for they were portable and only used on which to set food. ^{40.} Chests seem to have been used to hold clothes and various other articles, like Cleon's oracles mentioned in the Knights. ^{41.} Mirrors were not made of

glass, but of metal, and kept in boxes to prevent tarnish-
42.
ing.

In the household, many vessels in common everyday use were made of clay. Athens was noted for her pottery, which formed one of the products exported to foreign countries.

In the Acharnians the poet describes a very humorous situation, in which a sycophant is wrapped up in litter, like a
43.
piece of pottery that is to be sent to another country.

Earthenware bins were used to store food in, wine was placed
44.
in pithoi. Among the other earthenware utensils mentioned

in the plays were water-crocks, pots, bowls, oil-flasks, cups, pans, and such cooking implements as are in our times
45.
often made of metal. A rather interesting point in connection

with earthenware vessels is the fact that they were
46.
mended with rivets. The wealthy probably possessed more

expensive utensils, made of such metals as bronze (and perhaps of gold, and even of glass), but these would be used only on special occasions, such as banquets, when they were
47.
displayed to be admired by the polite guest.

There were many articles made of wicker, such as cheese-presses and the various styles of basket in which provisions
48.
and sacrificial implements were stored. Skins of animals
49.
were sometimes used to hold wine.

The kitchen of the house would probably contain the culinary implements, such as the braziers, ovens, kneading-

troughs, pot-racks, and spits on which meat was impaled and
50.
roasted over an open fire. Whereas meat was usually roast-
51.
ed, fish was usually fried.

(b) D I E T
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The Athenians of ancient times had not the variety of food stuffs which the people of to-day are accustomed to see on their tables. Such vegetables as potatoes, carrots, tomatoes, parsnips, and such fruits as bananas, oranges, were wholly unknown. The territory from which food could be obtained was necessarily limited, due to the lack of speedy transportation and of proper means of preservation.

Only on special occasions, as on the occasion of a sacrifice, was meat eaten. Cheap meat dishes, such as sausages, of which there seem to be two varieties, were popular. One was made from the thick colon of the sheep, over which honey was sometimes poured, and the other a sort of blood pudding, which was sold on the streets by hucksters. Fowl, such as ducks, geese, pigeons, thrushes, and game, including hares, were eaten, but usually only at banquets.

What roast-beef is to an Englishman, fish was to the ancient Greek. Salt fish was very cheap and was the common fare of the poor and of soldiers in the field. Throughout the plays many varieties of fish are mentioned -- pilchards, skates, perch, cuttle-fish and sardines. One species of fish, of which the Athenians seemed to have been passionately fond, was the Copaic eel. Both meat and fish dishes were often garnished with rich sauces:

Vegetables played an important part in the Greek diet and many kinds are mentioned by Aristophanes, including garlic, onions and leeks, which seem to have been cheap and consequently popular among the poor.^{59.} Other vegetables referred to include chervils, radish, anise, parsley, beans, peas, cucumbers and nettles.^{60.} A salad composed of garlic, cheese, leeks, honey, seems to have been popular and, in the case of Ricaeopolis of the Acharnians, served as a noon-day meal.^{61.} Similar to our porridge was "etnos", a thick soup made of peas.^{62.} Since there were no spoons, it was scooped from the bowl with pieces of bread.^{63.} Fresh fruit, such as apples and pomegranates, were not unknown, but were probably not regarded as essential in the average man's diet. On the other hand, dried fruits were common and often eaten as dessert.^{64.} Nuts, of which walnuts seem to have been common, were sometimes cast among the spectators during the presentation of comedies, as Aristophanes informs us in the Wasps.^{65.}

Since Attica did not grow grain in sufficient quantities to supply the Athenian population, it had to be imported from other countries, and in war times there must have been anxiety among the people lest the grain routes might be blocked.^{66.} Wheat and barley are the only grains to which the poet refers.^{67.} In the city there were bread sellers, who either baked bread themselves or acted as bakers' agents.^{68.} There were many different kinds of bread or rolls, made of either barley or wheat, and on festive occasions many different kinds of cake were served.^{69.} Another dish made of grain was gruel.^{70.}

Garlic, leeks, salt, thyme, silphium, pennyroyal and
majoram were used to season foods.^{71.} In place of sugar,
honey, for which Attica was famous, was used.^{72.} Cheese was
a common article of food, and Sicily seems to have gained
a reputation in the ancient world for her rich cream cheese.^{73.}
Milk from goats rather than from cows was probably only
drunk by those who lived in the country.^{74.}

Wine seems to have been the only beverage popular among
the Athenians, but it was seldom taken neat, as in the
Thracian custom, to which the poet refers in the Acharnians.^{75.}
Wine was diluted with water, and a mixture mentioned in the
Knights contained three parts of water to two of wine.^{76.} A
water-drinker was held in contempt, at least by the wine
loving Demosthenes of the Knights.^{77.}

There is some difficulty in the translation of the Greek
term "ariston", which seems to mean at different times break-
fast or lunch. This meal consisted of something light, a
barley cake and a goblet of wine, or a salad.^{78.} The principal
meal of the day was the "deipnon", which took place in the
evening.

(e) CLOTHING

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The type of clothes worn by the Greeks was in marked
contrast to that favored by moderns. Nowadays, tight-fitting
garments are the rule, but then, loose, gracefully flowing
garb was preferred and perfectly suited to the climate.

There do not seem to have been the varieties of wearing apparel nor the swift changes in style that characterize modern attire. Another feature of ancient costume which presented a striking difference from present day wear was the similarity of the clothes of both sexes.

A chiton or tunic seems to have been universally worn, and to be without one, as in the case of Demus of the Knights, was the sign of the most abject poverty. Accord-^{80.} ing to one's financial position, the material, usually wool, would be fine or coarse.^{81.} If clad only in a tunic, one was said to be "gymnos".^{82.} Ordinarily tunics had no sleeves, but in winter time tunics with sleeves were worn, especially by old men like Demus of the Knights.^{83.} A girdle might be placed around the waist, and when engaged in any strenuous activity the wearer could pull his tunic up higher than usual and hold it in place by this means.^{84.}

The tribon seems to have been the common garment worn by trades people, like the Acharnians, by Socrates, and by those who attended the assembly.^{85.} But whenever the Athenian went out in public he usually draped a himation over his tunic,^{86.} and evidently great care was taken to arrange it in the approved fashion, for in the Birds the Triballian god excites the ridicule of the god Poseidon by his slovenly manner of wearing his himation.^{87.} When engaged in any activity that required freedom of movement, the wearer threw off his himation.^{88.}

Garments seem to have been usually white, but black was worn by persons in mourning, although the farmer who had lost his yoke of oxen is still wearing white, much to the surprise of Bicacopolis in the Acharnians.^{89.} A saffron colored garment was considered effeminate, but was worn by Dionysus in the Frogs.^{90.} Bright red military cloaks are mentioned as being worn by soldiers.^{91.}

A garment worn on a very special occasion was the "xystis", which Pheidippides' mother had hopes of her son wearing while riding in his chariot in the Panathenaic procession.^{92.}

In warm weather an Athenian might don a thin wool himation (ledarion) and in wintry weather a woolen mantle or cloak.^{93.} Slaves and farmers usually wore a garment which was wrapped round the body in such a way as to leave one shoulder uncovered, and for that reason was called an "exomis".^{94.} Coats of skin might be worn also by farmers and slaves, and possibly by others who engaged in rough outside work.^{95.} The priest mentioned in the Birds wore a leather jerkin over his chiton.^{96.} Trousers do not seem to have been worn by the Athenians, and the wide trousers worn by Persians were derisively called bags.^{97.}

In cold climates, some sort of covering for the feet is necessary, but in temperate Greece, Socrates, the philosopher, and the poor, could appear in public barefooted, without exciting surprise.^{98.} The type of footwear most frequently mentioned by Aristophanes is the "embas".^{99.}

The sandal, which was simply a leather sole tied to the foot by means of thongs, was probably one of the first forms of shoe and is only mentioned once in the plays.^{100.} Some types of shoes were named from the country where they originated. From Sparta came the *hakonikai*, and from Persia the *Persikai* or Persian slippers.^{101.} Another type of shoe mentioned is the *Blautican* worn at parties.^{102.} A high boot, the buskin, was worn by Dionysus in his journey to the underworld.^{103.} Shoes were not worn in the house, but were removed on entering.^{104.}

Covering for the head does not seem to have been regarded as a necessity by the ancients. It may be inferred from the fact that comic poets made jokes at the expense of the bald men in the audience, that baldness was rare among the Greeks.^{105.} Slaves and farmers sometimes wore a cap made of the skin of a dog, which was called simply a "dog skin".^{106.} The "felt" was another type of headgear, worn by the poor.^{107.}

Unlike Oriental races, the Greeks preferred the simplest mode of adornment. Old men, in the fifth century, might still be seen with golden cicada brooches in their hair, but this ornament was regarded as very old-fashioned by the Unjust Logic in the Clouds.^{108.} A signet ring, probably the only ornament worn by many, was sometimes entrusted by a household holder to his steward.^{109.} Sticks or canes were carried by many men.^{110.}

Necklaces were probably worn only by women. When women went out in public, as on the occasion of a festival, they or their maids might carry a parasol as protection from the sun. ^{111.}
 112.

The barber shop was not only the place where a man's hair and beard were trimmed, but also where one spent one's idle hours gossiping. ^{113.} The Athenians seem to have preferred to be clean-shaven and looked contemptuously on the long hair and beards of the Spartans. ^{114.} Young aristocrats were fond of wearing their hair long and in ringlets, much to the annoyance of their elders. ^{115.}

(d) THE POSITION OF WOMEN

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It is regrettable that Athenian women occupied such an unimportant position in society. They never took part in politics and had no vote, possibly because they were regarded as inferior to males. A wife's duty was to stay within the four walls of her husband's home and look after the many household duties.

Women of respectable families were always dependent upon their male relatives. By will a father seems to have been able to leave both the hand and fortune of his daughter to anyone he wished, and in the Wasps we are informed that in one case the old dicasts broke the seals of a father's will and entrusted the daughter to the care of a man who pleased them more than the one mentioned in the will. ^{116.}

Women, probably only of the poorer classes, could earn their own living by being matchmakers, nurses, grocers, innkeepers, entertainers, or bread sellers, and consequently would be more independent, though not so highly respected as their sisters. Women of this type would have a broader knowledge than the average female and at least one bread seller in Aristophanes knew how to invoke the protection of the law when a reveller upset the loaves of bread she was carrying.

117.
118.

Marriages were not usually love matches, but were sometimes arranged by matchmakers, and often an unfortunate union was contracted through their agency, as in the case of the farmer, Strepsiades, and the extravagant city woman who was his wife. A man's chief concern in marrying was to beget children. In a man's opinion, women do not seem to have occupied a very high place, as may be inferred from Hercules' statement in the Birds: "Are we going to fight over one woman?" Further, any effeminacy in a man was held up to ridicule. The starving man from Megara, in the Acharnians, is quite willing to sell his wife and mother on the same terms as his daughters, but makes no reference to any desire to trade the male members of his family.

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120.
121.
122.
123.

In the plays of Aristophanes read, we meet with only one married woman, namely the wife of Dicaeopolis in the Acharnians, and his daughter is the only young unmarried girl introduced, with the exception of the goddess Iris in the Birds, the two personifications who are to become the brides

of mortals, "Royalty" in the Birds, and "Summer Fruit" in the Peace. From these facts we gather that it was not customary to introduce women of good standing in comedies that were often very coarse in content and obviously intended only for a male audience.

A woman's place was in the home, supervising the various household tasks. A wife was evidently expected to be obedient to her husband,¹²⁴ and to do his bidding, but the wife of the hero of the Clouds seems to have been a notable exception, for she had the ability to force her wishes on her husband, but perhaps the rustic hero was overawed by this woman of the noble house of Megacles.¹²⁵ In the home, a woman's work included the making of clothes for the members of the family, the preparation of food, the care of the children (although Strepsiades seems to have given his son the care expected from a mother),¹²⁶ and the supervision of the female servants.¹²⁷ As women did not go out in public often,¹²⁸ their husbands or their slaves did the marketing.

Conjugal affection, as we understand it, though seemingly rare, was not unknown, and in the Wasps there is a delightful little scene describing the pleasures of home life. Philocleon, the old dicast, returns home with his obols, his daughter runs to meet him, and lavishes little affections on him, till by her pretty "papas" she gains his three obols. His wife, too, sits down beside him, places some of her cookery before him, and tempts him to eat.¹²⁹ This description is surprisingly modern in tone and instances of this kind are all too few in Greek literature.

Women of good repute seldom went outside the home. Even peering out of doors was regarded as an act of impropriety and only women who cared nothing for respectability would be guilty of such an offence. On certain occasions, however, a woman might appear in public without jeopardizing her reputation. Young girls were chosen, seemingly for their beauty and virtue, to take part in religious processions, such as took place at the Panathenaia and the Rural Dionysia, when they acted as canephorai and were attended by an attendant, who carried a stool and a parasol. Older women, such as Dicaeopolis' wife, watched such processions from the roof of their homes. In the sacred procession to Eleusis, and even in the all-night revelry that attended it, women took part. Among other religious ceremonies which claimed the attention of female society were the various cults connected with the worship of Aphrodite, the quinquennial festival at Brauron in honor of Artemis, and the Thesmophorian festival in honor of Demeter. There is evidence that women were present in the theatre, when tragedies were performed, but not when comedies were presented. At banquets given by men, women of the household do not seem to have been present, but flute girls and dancing girls were hired to amuse the guests.

A parent's chief desire for a daughter was to have her marry, since no other course was open to a woman who desired to appear respectable in the eyes of the Athenians. Probably the most important day in a girl's life was her wedding

day. On this day she would be given more liberty than usual. Both bride and groom dressed in festive attire and anointed themselves with myrrh. The bride was attended by a bridesmaid and the groom by the ancients' equivalent of the modern best man. An essential feature of a wedding was the banquet, when the wedding-cake of sesame seed was served. After the banquet the bride mounted a carriage and rode by the side of the groom and best man to her new home. A procession of friend's accompanied them on foot, some bearing torches, some dancing and others singing hymns to the marriage god, Hymenaeus.

In general, wives do not seem to have had any share in their husbands' pleasures. In the Peace the choryphaeus' idea of happiness is to sit by the hearth with, not a wife, but a hetera by his side, and another character in the same play delights in flirting with a female slave when his wife is out of sight. Owing to her secluded existence, a woman could not but be anything else than a dull companion for any man, and the many flute girls and dancing girls we hear of in Aristophanes would be more amusing company because of their wider sphere of interests and more agreeable accomplishments than those of the average respectable woman.

(e) CHILDREN

It was for the nurture of her children that a wife gained the respect of her husband and society in general. Since women occupied a relatively unimportant position in a man's life, we may safely say that the birth of a son would be attended with greater rejoicing than that of a daughter. Large

families do not seem to have been in evidence in ancient Greece. The heroes of the Clouds and Wasps have only one son each, the hero of the Acharnians one daughter, who is mentioned, although there were probably other children. 146.

On the tenth day after the child's birth the father gave a banquet, at which the child was given a name. A Greek had only one name and might be called after a relative. 147.
During the child's first years it was in charge of its mother or a nurse. 148.
Precaution was taken against the possibility of the child being spoiled by the application of the ancient equivalent of the rod, and possibly it was frightened into being good by tales of bogey-men who are frequently mentioned in Aristophanes. 149.
Small children seem to have had quite a variety of toys, though nothing so elaborate as those of the modern child. Strepshades' little son modelled little ships and houses from clay, made carts from bits of leather and frogs from pomegranate rinds. 150.
Children also played with go-carts, tops and knuckle bones. 151.
Among the various games children must have played, Aristophanes mentions a fig-catching game, in which a fig was tossed up by one while another attempted to catch it in his mouth. 152.
A game of potherds used a shell, colored white on one side and black on the other, which was tossed up and according to the color which turned up, one side had to flee and the other pursue. 153.
The Athenians seem to have taken their children to the theatre, when comedies were presented, as the poet mentions in the Peace. 154.

At the Apaturian festival celebrated in October, Athenian fathers enrolled their children born during the year in one of the clans. ^{155.} A child whose father or mother was not a native-born Athenian¹ was called a "nothos" and could not be entered on the register of Athenian citizens ^{156.} or have the right of inheriting his father's property. When a boy reached his majority he had to appear before the law courts for an examination before he could be enrolled ^{157.} as a citizen. It seems that before the boy was allowed to exercise his rights as a citizen he had to spend a certain ^{158.} length of time on frontier duty. Orphans, whose fathers had been killed in fighting for their country, were reared by the state and on reaching manhood were equipped as warriors and sent home. ^{159.}

Children were expected to obey and respect their fathers and if a son refused to obey, like Pheidippides, the father could refuse to support him. ^{160.} There seems to have existed an affectionate relationship between parent and child, and in general men were more concerned about their children than their wives. The first obol Strepshsiades earned as a dicast went to buy his son a go-cart at the Diasian festival, and the indulgence of this boy's extravagant pleasures brought ruin upon his father. ^{161.} Trygaeus of the Peace undertakes a journey to the realms of the gods for all the Greeks, and especially for his children, whom he can not bear to see ^{162.} hungry.

Parent-beating and general disrespect to elders was perhaps not common, and due, according to Aristophanes, to sophistry and idleness. On the other hand, we have a few instances, in the Wasps, for example, showing unselfish devotion to parents. Bdelycleon employs all manner of means to prevent his father from going to the law courts and is willing to give him the attention that was suited to his years. The old dicast's daughter, too, shows her affection by running to him when he returns from the courts, and treats him so affectionately that she gains three obols for her pains.

(f) S L A V E S

In an ancient community like Athens it was customary to keep a large number of slaves to do much of the labor, which was unpleasant to many of the leisure-loving Greeks, who preferred to live in poverty on the mere pittance they received by attending the meetings of the law-courts, for example, than to earn a far better living by engaging in some trade. Although the practice of keeping slaves seems very cruel to us, the ancients had always taken slavery for granted and in this respect the Athenians were no different from other ancient peoples.

In Aristophanes the slaves mentioned had come from the foreign countries of Paphlagonia, Thrace, Lydia and Phrygia. In the city it seems that practically every family mentioned in the course of the plays had a few slaves; of course the

number of slaves in any household would vary according to the
owner's financial position. ^{167.} Slaves seem to have been bought
and sold like articles of merchandise. ^{168.} In domestic estab-
lishments slaves were employed in many ways; they answered the
door, waited on the master of the house, prepared food, attend-
ed their masters when they went out in public, and aided them
in carrying their burdens. ^{169.} On farms, slaves worked as labor-
ers. ^{170.} In addition to the slaves owned by private individuals,
there were those owned by the state, who served as scavengers
and bowmen, who kept order at public gatherings. ^{171.}

Treatment of slaves would be severe or mild according to
the disposition of the owner. ^{172.} Among the various ways in
which a slave could be punished for disobeying a master's
orders (as we are informed by Aristophanes) was by being de-
prived of a meal, put in fetters, or beaten; and if caught,
by a harsh master, like Philocleon in the Wasps, committing
some trivial offence such as stealing a bunch of grapes, he
might be flogged. ^{173.} Five-hole stocks, which are mentioned in
the Knights, were probably used not only to punish slaves but
also criminals. ^{174.}

During wartimes a slave could venture to be bold and im-
pudent without incurring the risk of punishment, because a
master, like Strepsiades, was afraid of his slaves deserting
to the enemy. ^{175.} But if caught, slaves were branded or flogged. ^{176.}
A slave could escape from a cruel owner by claiming the sanc-
tuary of a temple. ^{177.}

The common dress of a slave was a leather coat, an
178.
exomis and a dog-skin cap. His hair was close-cropped
and he probably went barefooted, except in cold weather,
179.
like Philocleon's slaves.

Slaves were often of a very common order and in the
Frogs there is a graphic and vivid scene between two fellow
slaves. Sentiments characteristic of a base and menial class
find expression in this passage. One slave, Xanthias,
Dionysus' slave, whose true character has just been revealed,
talks of his master with a slave of the underworld. Both
these slaves discuss their mutual delight in cursing their
masters behind their backs, in prying into private affairs,
180.
and telling domestic secrets to outsiders. Other traits
of slaves in Aristophanes were carelessness with their owners'
property, breaking dishes and wasting oil when it was expen-
181.
sive.

Probably the worst feature of Athenian slavery was the
law permitting a slave to be examined under torture, with the
master's consent, of course. If a master became involved in
certain legal actions, his slave's evidence, unless extracted
by instruments of torture, seems to have been regarded as
worthless. A master seems to have been able to prevent his
slave from undergoing such tortures as might leave him per-
manently disabled. If, on the other hand, his slave was main-
ed so as to be useless for further service, compensation was
made to the owner. An opponent might challenge another master

to allow his slave to be tortured, and if the master refused, this would be interpreted as a confession of guilt. But when the master freely consented, the challenger in some cases dropped the matter and apparently the slave was not forced to undergo the torture.
182.

We are informed in the Frogs that slaves were granted freedom, on occasion, for example, when they performed some service valuable to the country they served. The slaves who fought at the battle of Arginusae were granted not only their liberty but obtained Athenian citizenship on the same terms as the Plataeans, that is, they enjoyed all the privileges of citizens but were not allowed to hold certain offices such as priesthoods or the archonships. But their descendants would not be subject to these restrictions.
183.

(g) AMUSEMENTS AND ENTERTAINMENTS
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An Athenian gentleman's day was so divided as to leave plenty of time for amusement and friendly intercourse. The ancients rose at dawn, or even earlier, and were down at the ecclesia or law courts early. These duties were usually concluded in time to leave the afternoon free. The barber shop was a general resort, where men might sit and chat, and the gymnasia and the agora were other places where men might meet friends and discuss the news of the day.
184.
185.

Simple games played with knuckle bones were probably popular even among adults. Animals, especially birds, were kept by some to provide amusement. Cock-fighting is referred
186.
187.

to on many an occasion in Aristophanes. Before the contest, the birds were primed with garlic, which was thought to improve their martial spirit, and then set in the ring, where one cock sought to do as much damage as possible to the other.^{188.} Another bird used in matches was the quail.^{189.}

Scattered references throughout the plays provide allusions of gymnastic practice. But unfortunately many of these references are in the brief form of metaphors or similes and are not in every instance self-explanatory.

In the gymnasia frequented by old as well as young, middle-aged men would probably not engage in strenuous exercises such as wrestling and boxing, but would leave these to the younger generation.^{190.} Wrestlers anointed themselves with oil to make it more difficult for their opponents to get a hold, but when one succeeded in grasping the other tightly,^{191.} it was a simple matter to bring him down. The pankration, a combination wrestling and boxing match, formed one of the contests at the Olympic Games.^{192.} At the Academy, mentioned by the poet in the Clouds, young men contended with one another in races, of which there were many different forms, totally unknown in our day.^{193.} One of these was a race in which the contestants were full armor and ran a double course; that is, they circled round a turning point and returned to the point from which they started.^{194.} Still another form was the torch race, which demanded much training and skill, for the course was a long one and he who succeeded in reaching the goal first

with his torch alight was declared the winner. At religious festivals, sports might be included in the programmes, and at the Olympic festival in Elis the sport contests were the chief feature. Like moderns, the Greeks made heroes of their victorious athletes, and boxers like Ephudion and runners like Phayllus and their achievements furnished common topics for conversation.

Riding and chariot racing claimed the attention chiefly of the aristocrats, and evidently many a young man, like Pheidippides, brought financial ruin upon his father through love of horse-racing. The best horses were the Corinthian and Sicyonian breeds, the former branded with a koppa and the latter with a san.

Chariot races were run in the Hippodrome, with its rows of olive trees marking the bounds of the course. In the case of a four-horse chariot, two horses were fully yoked to the car and the others were fastened merely by a trace. One form of chariot racing mentioned in Aristophanes was one in which men in full armor drove war chariots round the course a prescribed number of times.

In the harbor of the Peiraeus, boat races between triremes took place, and the winner of the race was greeted with an eleven oar salute.

Another sport mentioned by the poet was hunting. The principal animals of the chase included the bear and hare, which the hunter, aided by dogs, tracked down. Bird-catching

by means of traps, nets or limed sticks seems to have been
only engaged in by those who sold birds for a living. Fish-
ing, too, does not seem to have been regarded as a sport, but
rather as a profession.

Gymnastic exercises and the congregation of Athenians
in public places for recreation and social intercourse was
a matter of daily occurrence, but throughout the Attic year
more elaborate and imposing spectacles were organized, as
festivals in honor of the gods, and for these Athens was
noted, as we are informed in the Clouds.

It is quite natural to expect that comic literature
would supply a great deal of information with regard to
comic production and the poet does not disappoint us in this
respect. Aristophanes writes in a very free manner about
the spectators, and his actors explain many of the actions
and stage business which form part of their playing.

The presentation of either tragedy or comedy was limit-
ed to two religious festivals. At one, the hemaeon Dionysia,
which took place in mid-winter, comedy was performed. At the
great Dionysia which was celebrated in the spring, both
comedy and tragedy were presented. ~~At hemaeon~~ Citizens seem
to have been expected to attend the theatre, even the poor;
for the cheapest seat cost two obols and this amount was given
to the poor by the state from money set aside for this very
purpose (Theoric fund). Visitors from the Empire also at-
tended, particularly at the great Dionysia, which took place
after the opening of navigation in the spring. The front row

of the theatre was reserved for state officials and others
whom the state wished to honor.^{211.}

At comedies there was a great deal of boisterous fun and merriment. We are informed by the poet that nuts and barley were cast among the spectators from the stage, jokes were made at the expense of the bald-headed members of the audience, rude dances were performed and coarse farce seems to have been regarded, by comic playwrights, as essential in all comedy.^{212.} Masks seem to have been worn by all actors.

The actor who played Cleon's part in the Knights seems to have been a notable exception, for the mask-makers, fearing the anger of the demagogue, refused to model a mask for the actor, but the poet tells us that the audience, being shrewd, will easily recognize the demagogue.^{213.} Many odd costumes had to be

made, especially when the chorus appeared as clouds, wasps, birds or frogs, as they do in Aristophanes' plays of the same name.^{214.} There must have been various mechanical stage devices,

for such situations as the raising of the beetle, on which Trygaens in the Peace made his flight to heaven. In tragedy we are informed stately robes were effected as befitting the dignity of gods and heroes, and when Euripides, contrary to precedent, dressed his heroes in ragged garb to excite pity,^{215.} Aristophanes made him the butt of his satire and caricature.

Dramatic performances were in the form of contests and prizes were awarded by judges, to whom Aristophanes frequently appeals in the course of his plays, to the writer of the best play.^{216.} These dramatic contests must have aided greatly

in educating the masses along cultural lines and inspiring
the people to read the plays as well as to listen to them.^{217.}

Throughout the plays there are many scattered refer-
ences to the religious festivals celebrated by the Athenians
in honor of their gods. One of the most important of these
festivals was the Panathenaea, the great national religious
festival in honor of Athena. At this festival there were
athletic contests similar to those at Olympia, but the most
conspicuous feature of this celebration was the procession
through the city to the Acropolis. In this procession young
maidens were allowed to take part, with attendants carrying
chairs and parasols, while the aristocrats rode in chariots.
The peplos, a robe made to adorn Athena's statue, was borne
in the procession to the goddess' temple.^{218.}

To reveal the marked contrast between the blessings of
peace and the deprivations of war, Aristophanes in the
Atharnians especially, dwells upon the sensual attractions
and voluptuous pleasures of the Rural Dionysia, with its
phallic procession, and the Anthesteria with its first day
drinking bout.^{219.}

In the Frogs there is a scene describing the festival
of the Eleusinian Mysteries, which formed the centre of the
worship of Demeter and ~~Iacchus~~ Iacchus. A procession was the chief
feature of this festival also; the statue of the god Iacchus
was carried from its temple in Athens to another temple at
Eleusis. The mystae who took part in the procession made

merry along the route, singing hymns to the Eleusinian deities, dancing and jasting. The ceremonies lasted all ^{220.} night.

Practically all the amusements and festivities mentioned previously in this account were enjoyed during the day, and the only way to make merry after sunset was through banquets or symposia.

Instead of sending a written invitation, the host who was giving the banquet sent a slave to present the invitation by word of mouth. ^{221.} The guests attired in their best clothes set out with their slaves to the home of their host. ^{222.} At the party, to which Philocleon and his son were invited, ^{223.} there seem to have been eight invited guests. To perform the necessary culinary operations in connection with a banquet, a host hired a chef or had his slaves prepare the food. ^{224.}

In the Wasps there is an interesting little scene in which Bdelycleon gives his father a lesson in etiquette and explains in a detailed manner the way a gentleman behaved at a party. According to Bdelycleon, a gentleman, on reclining on a couch, extended his knees and let himself subside gently along the cushions; then he praised some of the host's bronze plate and admired the hangings of the court. When in the presence of cultured men, he would tell stories about domestic incidents or of his prowess in hunting or in athletics, and discuss the feats of the popular athletes of the day. Such is the way ^{225.} Bdelycleon would have his father behave at a banquet.

When the guests had taken their places on the couches, water was brought in and poured over their hands. Then the slaves brought in tables laden with food and placed them near the couches. ^{226.} Due to the absence of forks and spoons, food had to be eaten with the fingers. In place of napkins large pieces of bread were used, on which the guests wiped their fingers and then threw the soiled bread on the floor, ^{227.} to be snapped up by dogs. Among the various articles of food which might be served at banquets, Aristophanes mentions roasted birdflesh, hare, different kinds of cakes and bread, ^{228.} and for dessert, dried fruit. After the repast, more water ^{229.} was brought to wash the guests' hands. The end of the banquet was marked in this fashion -- a small goblet of neat wine was given to each guest and a libation poured to Happy ^{230.} Fortune.

At the symposium, the guests anointed themselves with ^{231.} myrrh and placed garlands on their heads. Wine was drunk and the drinkers amused themselves by telling stories, indulging ^{232.} in witticism, relating fables and telling riddles.

In the Clouds we are informed of what was probably a common practice at parties. Strepsiades passed a sprig of myrtle, a symbol of minstrelsy, to his son, and asked him to sing a song to the accompaniment of the lyre and recite a ^{233.} passage from Aeschylus. In the Peace, some of the guests invited to the wedding feast brought young boys to recite ^{234.} epic poetry. The singing of skolia in connection with symposia is mentioned by the poet in several plays, but in the

Wasps several examples of this type of song are given. One person sang a short verse (skolium) and another had to cap it; that is, sing a few lines connected with the previous skolium by similar ideas or expressions. It was ^{235.} during this part of the festivities that the popular cottakus was sometimes played. In this game, the players attempted to toss the remaining drops of wine in their cups into a pan poised on a slender rod, and if the throw was successful the pan became unbalanced and ^{236.} fell.

At the entertainments mentioned in the plays, the only women present were the professional entertainers, such as ^{237.} flute and dancing girls.

After the party the merrymakers made their way through the streets with lighted torches. A reveller, like old Philecleon, who, being in the final stages of inebriation, had come to blows with passers-by, might be summoned to court the next ^{238.} day as a sequel.

A banquet might be given on any occasion, but especially at weddings, and on the tenth day after a child's birth, when a father gave a special party to his ^{239.} friends.

In the country, the entertainments would probably not be so elaborate. In the Peace the chorus describe the simple amusements of the farmer, how on a rainy day he might ask his friends and neighbors to spend the time drinking and feasting or to sit around the fire and roast chickpeas and ^{240.} acorns.

There seems to have been a certain form of party to which guests brought their own provisions and the host supplied the wine. In the Acharnians, lunch clubs are mentioned, and it seems that the members of these clubs paid contributions to the support of poor members.

(h) THE COST OF LIVING

In democratic Athens a large number of citizens was continually concerned with public affairs and public duties. All enfranchised males could attend the ecclesia, while the older Athenians acted as dicasts in the law courts and after Cleon's enactment received three obols for every day they were on duty, but it seems that only in the fourth century were members of the ecclesia paid. Under the influence of the demagogic political leaders, many freeborn Athenians preferred the meagre rewards of public service to a livelihood obtained by more strenuous and less political activities.

Unfortunately, Aristophanes gives us little information in respect to the cost of living, and further, there were probably no fixed prices. Out of the three obols, a dicast's pay, one of the dicasts, who constitute the chorus of the Wasps, has difficulty in buying barley, sauce and fuel for the three members of his family. Three obols are equal to nine cents in our money, and thus it can be seen that a great deal more could be purchased with this amount than is the case in our day. Seven finches could be purchased for one obol in the bird-market, as we are informed in the Birds.

Salt fish and pilchards (except in war times) seem to have
245.
been cheap. The cost of clothing and foot gear would vary
according to the value of sheep and cattle. In the Wasps
the old dicast tells us that he paid three obols to a
246.
fuller, for cleaning his tribon.

In war times, living would be more expensive than usual,
and during the period of the Peloponnesian war, when the
enemy raided the country, every year at first and later oc-
cupied it permanently, it was impossible for farmers to derive
any benefit from the soil. Consequently such products as oil
247.
from olives became very expensive. In the Acharnians Lamachus
is willing to pay the attractive price of three drachmas for
248.
a Copaic eel, because of the scarcity. In the Wasps we are
informed that public distributions of grain were made to genu-
249.
ine Athenian citizens.

From the Clouds we learn that one of the best breeds of
race horses cost twelve minae, but Aristophanes does not sup-
250.
ply any further information about the cost of domestic animals.

In contrast to the poorer members of the community, there
was in Athens a fairly numerous minority of wealthy citizens,
who had to perform certain onerous services or liturgies to
the state. For example, a wealthy citizen who was appointed
a choregus had to pay all expenses involved in training and
equipping a chorus for religious festivals, and after the per-
251.
formance it was customary for him to give the chorus a banquet.

More costly still was the trierarchy. One who was named as a trierarch had to equip a ship of war or, as Cleon would have the Sausage Seller do, he might be assigned the duty of paying for the repairs and equipment of an old ship. The duties were doubtlessly regarded as oppressive and were probably shirked on every possible occasion. ^{252.} The highest taxes were paid by the wealthy, as we are told in the Knights. ^{253.} Other sources of public revenue, in addition to the taxes paid by citizens, were the tribute paid by the allies, the five percent tax on imports, the market and harbor dues, court fees deposited by litigants, the mines, rents from government property, and the sale of confiscated estates. ^{254.}

We are not informed of the rate of interest the money lenders mentioned in the Clouds, charged, but it was probably quite high. ^{255.} Money was borrowed in the presence of witnesses, and interest was payable monthly, and if not paid, the lender could summon the borrower to court, as the money lender, mentioned in the Clouds, attempted to do. ^{256.} Some people evidently concealed their money in crocks and buried them in the ground, a practice which has proved a blessing to archaeologists. ^{257.}

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6. Av.497,712,1484-93.
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13. Nub.1126,Av.840,399,
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17. Pax 982.
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27. Eq.1033,Av.436,Nub.-
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208. Ach.502-3, Ran.868.
209. Ran. 140 (Merry)
210. Ach. 500-506.
211. Eq.575, 704, Ran.297.
212. Nub.540, 555, Vesp.59-60,
Pax 962, Ran.1599.
213. Eq.231-2.
214. Eq.522-3.
215. Ach.413-465, Ran1061-3.
216. Nub.1114-1130, Av.1102.
217. Ran.1114.
218. Nub.69-70, Eq.566, Av.817,
1508, 1550-2, Ran.1087.
219. Ach. 250-262, 961, 1000, 1076
Ran.216-219.

220. Ran.324,412, 445-6. 239. Pax.1192,Av.493,922.
221. Ach.1085. 240. Pax.1131-6,1142, sqa.
222. Vesp.1132,1158,Av.493. 241. Ach.1085, Vesp.1251.
223. Vesp. 1220-1. 242. Ach. 615.
224. Ach. 1003, 1015. 243. Vesp. 300-3.
225. Vesp.1174-1218. 244. Av. 1079.
226. Vesp. 1216. 245. Eq. 662, Vesp. 491.
227. Eq. 414-415, 819. 246. Vesp. 1128.
228. Ach. 1091-2, 1104. 247. Ach. 232, Eq. 645, Nub. 58,
Vesp.250, Pax 120.
229. Vesp. 1217. 248. Ach. 962.
230. Eq.85 (Merry) Vesp.525,
1217, Pax 300. 249. Vesp.716-18.
231. Ach. 1091,1145,Eq.533-4. 250. Nub. 24.
232. Vesp.21, 1186,1190,1199,
1259, 1320. 251. Ach. 1155, Pax 1022 (Merry)
233. Nub.1355-6,1364-5, Eq.
529. 252. Eq.912-18,Ran.1065-6 (Rogers)
234. Pax 1266. sqa. 253. Eq. 924-6.
235. Ach.980,Vesp.1222-1248. 254. Ach.896,Vesp.657-8.
236. Ach.525,Nub.1073,Pax 840,
1242-4 (Merry) 255. Nub. 1214,1267.
237. Ach.1093,Vesp.1219. 256. Nub.756,1141,1151.
238. Vesp.1131,1254-5,1323-5,
1407,1418,Pax 840. 257. Av. 599-602.
239. Pax. 1192,Av. 493, 922.

CHAPTER II.

OCCUPATIONAL ACTIVITIES

Due to the cheapness and multitude of slaves and the influx of foreign tradesmen and artisans encouraged to settle in the city, the leisure-loving Athenian people were relieved of many duties and able to devote much of their time to politics. Metics, because of their exclusion from civic functions, devoted all their energies to business. Citizens with their increasing interest in politics were not able to compete with these men. These factors may aid in explaining the fact that a large portion of the civic populace is represented in the comedies of Aristophanes as dependent on politics for support.

Many of the poor within the city, however, were farmers who had been compelled to seek refuge in the city, when the Spartans invaded Attic territory. For this class the poet reveals much sympathy and he seems to share the prejudices of the rustics who would naturally be biased towards those urban tradesmen and artisans,¹ whom they saw in control of a government that was not in favor of peace and therefore responsible for the hardships they had to endure.

(a) FARMING

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A considerable portion of the Attic rural population had been engaged in agricultural pursuits prior to the outbreak of the Peloponnesian war, but due to the raids made on Attic territory by the foe in the course of the early years

of the war the country folk were not able to work their lands and consequently had to abandon their farms and seek refuge in the city.^{2.} Farming, unlike other occupations, was a monopoly of the citizens. The farming population had been sturdy and self-sustaining, and had formed the backbone of the state.^{3.}

Although the soil of Attica is thin, it is quite suited to the cultivation of certain crops. Wheat and barley were, however, not grown in sufficient quantities to feed the country's population, but had to be imported from other countries.^{4.} Seed was sown in the autumn and possibly also in the spring.^{5.} Oxen were used in place of horses to draw the plough, and a pair of oxen constituted a large part of the working capital of a farmer.^{6.} If he lost them, as the farmer in the Acharnians did, he was temporarily ruined. This fact accounts for the mournful appearance of the farmer who appeals to Dicaeopolis for a few drops of peace.^{7.} When the grain was ripe it was cut with a sickle and ground into flour between mill-stones, which could be operated by women.^{8.} Vegetables, including beans and peas, were grown in gardens with borders of parsley and rue.^{9.}

But the most important products of Attica were grapes,^{10.} olives and figs. A sphura or mallet was used to break up the clods of earth and the spaces between the rows of grape vines were carefully cleared.^{11.} The vines were propped upon pointed stakes, similar to but shorter than spears, and sometimes were allowed to grow to full height on trellis-work or trees.^{12.} Leaves were cut off the vines so that the grapes might not

be concealed from the sun's rays, and it was necessary to dig around the stalks to insure sufficient moisture.^{13.} Locusts feeding on the leaves and buds of the vine were a constant source of vexation, since the farmer lacked modern chemicals to destroy such pests.^{14.} There were many different varieties of grapes grown, and among them we hear of the Lemnian, which was noted for its early maturity.^{15.} Wine was the chief product derived from grapes and was stored by the farmer in large earthenware vats.^{16.}

The oil obtained from olives was used for many purposes; in lighting, in eating, in polishing metal, and in ointments, and was more commonly used than the fruit, although this, too, served as an article of diet.^{17.} Often ripe olives were pressed and made into cakes.^{18.} The olive was sacred to the goddess Athene, and trees in the Academy, called "Moriai" were so called because they had been parted from the original olive stock in the Acropolis and were specially consecrated to her.^{19.} The Olive trees were planted in the Hippodrome to mark the limits of the course.^{20.}

The best figs were grown in Phibalis, which was on the border between Attica and Megara.^{21.} Such insects as ants and gall-flies preyed on the young fruit.^{22.} Black figs were grown on farms, but were probably not so common as other varieties.^{23.} Ripe figs were sometimes eaten, but more often they were spread out on boards, when ripe, to be dried by the head of the sun, and then they were pressed into cakes as in modern times.^{24.}

Since wreaths were used on so many occasions, the cultivation of flowers must have been a necessity. The violet and rose are mentioned in Aristophanes. The Athenians were delighted, as the poet tells us, when to their city was applied the epithet "Violet-crowned". Myrtle and ivy grew in the country. In the Academy, trees, including the elm, plane and white poplar and flowers were grown for decorative purposes.

In the country, wood would probably be used more extensively as fuel than in the city. Trees, such as the maple and oak, which grew on the slopes of Mount Parnae, afforded abundant material for the Acharnian charcoal burners. Trees were cut down and made into timber for building the framework of houses. Probably the Athenians made no effort to conserve their woods, for future generations.

Due to the scarcity of meadows, Attica was not suited to the raising of cattle. Sheep and goats, however, are often mentioned. The herds were driven to the uplands, among the rocky mountain crags, where pasturage was more suitable for goats. Milk was obtained from goats, and from it cheese was made.

Sheep-shearing was done in the spring. Sheep were among the most important domestic animals, for their flesh was often eaten and their wool was required in the manufacture of clothing. Pigs were raised in the country and were often offered as sacrifices to the gods. Other animals consumed in sacrifice were oxen, goats and sheep.

Bee-keeping was another feature of rural economy, and Attica had a reputation for honey among the peoples of the ancient world.^{38.}

The cocks, so often mentioned in the plays either as alarm clocks or as sources of entertainment, would probably be more numerous in the country than in the city.^{39.} Dogs were useful on the farm to guard the sheep against attacks from wolves.^{40.} Instead of our domestic cat, the Greeks had tame martens as pets.^{41.} The hare, a pest to the farmer, had to be hunted, and its flesh was eaten as a delicacy.^{42.} Birds, including owls and thrushes, did much in ridding plants of noxious insects.^{43.}

Life in the country was peaceful, uninterrupted by cries of hucksters selling their wares on the city streets. A farmer could go out of doors without regard for his external appearance and without arousing the comments of his neighbors.^{44.} And so it is not surprising, when many of the characters in the various plays express a longing to return to their farms after being confined within the city for so long, and enduring untold hardships in their crowded dwelling places, and often being in want of food -- hardships which they had never known in the country.^{45.}

(b) TRADES AND VOCATIONS

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In early times, before man lived in organized communities, he made everything that his family required. But when people gathered together and founded cities, then it was no longer necessary for each family to make everything needed in the household; since those who could manufacture better articles more quickly than the average person made it profitless for him to do so. When the artisan gained a reputation, he would set up a shop, buy slaves or employ freeborn workmen, and by producing goods in large quantities could sell them at comparatively lower cost. In the manufacture of some articles, however, the older household economy persisted in Athens in the fifth century. The women of the household still prepared the wool and wove the common garments for the members of the family.^{46.} There were, however, fullers who, in addition to cleaning clothes, may have made^{47.} them.

Baking shops seem to have flourished in Athens. Many different varieties of bread and cake were made and sold in the streets or in the market by women.^{48.} From grain dealers, the bakers or private individuals bought their wheat or barley and ground it in mills, which were often small and could^{49.} be turned by women.

We have more information about the tanning industry, since Cleon, whom Aristophanes attacks in several of his plays, and especially in the Knights, happened to be a tanner.⁵⁰ Tanners

do not seem to have added shoemaking to their business, but rather they prepared the leather and perhaps sold it to^{51.} cobblers. Hides were bought from farmers by the tanners. The hide was stretched on a board and pegged to the ground. Then all the hairs were plucked out and an acid poured over the^{52.} hide, probably to soften it. Among the various dealers and workers in leather, the poet mentions leather-dressers, leather-sellers, leather-cutters, or cobblers, and sinew-^{53.} stitchers.

There is clear evidence of specialization in the metal industries. We find that metal workers worked exclusively in one metal. For example, the bronze smith seems to have^{54.} made only bronze articles. There is no evidence in Aristophanes of specialization in the manufacture of pottery, for which Athenian potters gained a reputation throughout the^{55.} ancient world. In the manufacture of such clay articles as craters, lampstands and the cyliz, little can be learned here, beyond the fact that the final test the potter made after the vessel had been baked was by tapping it, and if it rang true^{56.} that was proof that it had not been cracked in the firing. Pottery that was to be shipped to foreign countries was pack-^{57.} ed in litter to prevent cracking.

Aristophanes makes mention of the various workers who were employed in building. The foundation stones of a structure were laid by masons, who seem to have also set the clay^{58.} bricks in place to form the walls. In the Birds, we are in-^{59.} formed that slaves carried the mortar in hods. Carpenters

made the frame and evidently did all the woodwork in connection with the building of a house.^{60.} Land-measurers or surveyors were engaged to draw plans and mete out lands to colonists.^{61.}

In the manufacture of farm implements and arms, the degree of specialization is very marked. In the plays we hear of makers of knives, swords, crests, helmets, trumpets, hoes, sickles and casks.^{62.} In addition, the poet mentions at least one dealer, namely a breast-plate seller, who confined himself to the sale of one type of armor.^{63.}

Among the wood workers whom the poet but briefly mentions are the cartwrights and coffin makers.^{64.}

Unskilled workers must have had difficulty in obtaining employment, since they had to compete with slaves, and consequently their wages would be very small. These poorer classes might be employed by farmers during the harvest season, as olive-pickers, but the poet does not mention any type of work they might do in the city.^{65.}

Establishments such as the baths, where men went for social intercourse as well as for bathing purposes, were operated commercially by bathmen, who might be foreigners, as the one mentioned in the Frogs was.^{66.} These bathmen made their own substitute for soap; the substances used in its composition were lye, soda and earth.^{67.} Scrapers were used to remove the oil with which the bathers anointed themselves, but these were probably not supplied by the bathmen.^{68.}

Increased interest in the art of cooking gave rise to the professional cook, who might be hired especially by the wealthy to prepare banquets, and it seems that in one instance at least the cook was also a butcher.^{69.} Inn-keepers mentioned in the plays are women.^{70.} Fishermen supplied the ancient demand for fish, which they used to a greater extent than meat. In connection with the manner in which certain species of fish were caught, we learn some interesting facts from the plays. At certain times of the year schools of tunny fish approached the shores, where look-out men were posted to warn the fishers in their boats when the fish were close at hand.^{71.} To catch eels in cold weather, the fisherman had to stir up the mud in which these fish had buried themselves as a protection.^{72.}

The performance of plays at religious festivals afforded employment to many poets, actors, chorus-trainers, musicians and mask-makers.^{73.} Poets were held in high regard by the Athenians, and poetry was deemed one of the great and noble crafts.^{74.} In ancient society actors, too, were extolled by the people, and we hear of one Oeagros whom the old dicast in the Wasps would make recite a passage from Niobe if he ever became involved in a law-suit.^{75.} A man who had gained a reputation as a chorus-trainer would be in demand and sought after by all the tribes for the cyclic chorus, in which competition all the tribes took part.^{76.} We know very little of the status of musicians, who were chiefly lyre and flute players, but we do know that a conservative like Aristophanes preferred the simple, unelaborated type of music to the intricate style

77.
favored by Phrynus and his school.

Sophists constituted a growing class and were steadily increasing in popularity, and reaping an ever richer reward in fees, in spite of the prejudices and opposition of men like Aristophanes. 78. Others who made their living by teaching included schoolteachers, music teachers and physical trainers. 79. Pittalus, who is mentioned on several occasions by the poet, seems to have been a well-known surgeon in Athens and was probably one of the public doctors, who were employed by the state to treat patients free of charge. 80. Other professional men to whom the poet makes reference were the advocates, who were in many cases young men eager to display their prowess in cross-examination. 81. Included among those in the employ of the state were envoys, clerks, paymasters and commissioners who were elected by lot and sent out to inspect the affairs of newly acquired lands. 82.

Merchants and ship owners who were engaged in transporting various wares from one market to another were numbered among the wealthy. 83. Owing to the unseaworthy ships, which the ancients used, and the pirates who infested the seas, transportation by sea was not without its hazards and at certain times of the year, especially in the fall and winter, little sailing was done. 84. When a merchant reached his destination he brought samples of his cargo and showed them to dealers. There was a special place for this purpose, called the "Deigma" or exchange. 85. This exchange was in the Peiraeus, where the docks

were. The colonnades of the corn market were near the arsenal, and naturally there were places here where sailors and others could purchase provisions before embarking.^{86.}

There do not seem to have been many occupations open to women. Among the women mentioned by the poet as working for their livelihood were nurses, matchmakers, inn-keepers, retailers and professional entertainers.^{87.}

(c) THE AGORA.

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The Agora, situated as it was in the centre of the city, occupied an important place in the political and business life of the citizens. The Pnyx, wherein meetings of the assembly took place, was at no great distance from the Agora, and on the mornings when the assembly was to be held, this section of the Agora was filled with loiterers, and a red-painted rope was used to drive the people into the assembly. Wherever this rope touched it left a red mark, and those who bore such a mark were liable to a fine.^{89.}

It seems that in the Agora the statues, to which were affixed the lists of warriors who were to take part in an expedition, were posted, and here too were the pillars, on which were inscribed the terms of various treaties made with other countries.^{90.}

Agoranomai, or market commissioners, were elected by lot to see that the market regulations were observed. In the^{91.}

Acharnians, the main character, Dicaeopolis, appoints three straps as market commissioners, but perhaps this was not the usual number.^{92.} Market dues had to be paid, possibly only by those who were not citizens of Athens, like the Boeotian in the Acharnians.^{93.}

Merchants were grouped in the various parts of the market-place, according to the articles which they sold. Thus, in one section would be found all who sold fish, and that particular section would be known colloquially as "The fish".^{94.} Other sections were called "the barley", "the birds", and so on. Among the various dealers noted by Aristophanes were leather-sellers, cheese-sellers, honey-sellers, hamp-sellers, sheep-sellers and drug-sellers.^{95.}

Many dealers from countries outside Attica came to the Agora to sell their wares. From Megara such articles as cloaks, cucumbers, rock-salt, pigs, garlic and hares were imported and sold.^{96.} From Boeotia came rush mats, herbs and many different species of fowl and, most important of all, the Copaic eel. Whenever this dainty was put out for sale, as we are informed in the Peace, buyers had to come early, for the supply was evidently soon exhausted.^{97.} From Sicily came a special kind of cheese; from Phrygia and Ecbatana fine wool; from Gimolus the earth used in making the ancient equivalent of soap, and from Pellene heavy woollen cloaks.^{98.} Athenian pottery and fish, especially sprats, were also sold in the market-place.^{99.}

The family marketing was done by the men-folk, or a
100. slave. Corresponding to the modern shopping bag, the purchaser carried a sack for dry foodstuffs and bowls for fish
101. and liquids. Coins were sometimes carried in the mouth, due
102. to the apparent lack of pockets in the garments worn.

Aristophanes in the Birds mentions the caution of buyers in their purchases, pinching and poking birds to test their
103. plumpness. An interesting fact which reveals one of the many striking differences between the ancients and the moderns is that, whereas nowadays it is the women who are usually found pushing and elbowing one another in their eagerness to procure bargains, such was not the case in Athens, for there it
104. was the men who were the "bargain-hunters".

The Boeotian retailer in the Acharnians is an example of a tactful dealer, and he evidently practiced the modern maxim: "The customer is always right". This Boeotian has just ordered his pipers to play a tune when Dicaeopolis comes into the market and chases them off. The Boeotian hurriedly tells his prospective customer that the annoying pipers have been blowing behind him all the way from Thebes and have knocked the
105. bloom off his herbs.

Since "cheats", unless checked, are common in practically every market, we are not surprised to learn of their presence in the Athenian Agora. In the Birds, reference is made to a bird-dealer who deceived his customers by blowing out the thrushes he had on display and thus making them appear
106. plumper than they really were. A wool-seller could cheat a

purchaser by dipping his wool in water so as to increase its weight momentarily. A corn-dealer cheated Strephsiades of the Clouds out of three pints of barley. Cleon, in his capacity as a shoemaker, in the Knights, is accused of defrauding the rustics by selling them shoes the leather of which had been cut aslant, so that it seemed heavier and thicker than it really was.

Women seem to have had a monopoly over the sale of certain goods. In two different plays we hear of two grocers, both of whom were females. In other plays we learn that there were female bread-sellers who hawked their bread about the streets. It was against one of this class that Philocleon of the Wasps had the misfortune to dash and upset her wares, with the result that the hardened young lady threatened him with a law-suit. Yarn made at home was taken to market to be sold by poor women who had no other means, perhaps, of earning a living.

Many wares were sold on the streets. A street vendor, like the Sausage-Seller of the Knights, carried a stand, on which were set the various vessels containing the articles he sold. In the early morning, when the members of the assembly were on their way to the Agora, the streets might be ringing with the cries of: "Buy my charcoal"; "Buy my wine"; or "Buy my oil". The hucksters mentioned by the poet include sausage-sellers, bread-sellers and charcoal-burners, who carried their coal in baskets.

At this point it may be of interest to note the various weights and measures mentioned in the plays. There does not seem to have been a standard system of weights and measures throughout the ancient world. ^{116.} In dry measure, used for grain, the Athenians units are the choenix, the hemiekteus, the ekteus and the medimnos. The following table will show how these measures are related:

$$8 \text{ choenikes} = 6 \text{ ekteis} = 1 \text{ medimnos.} \quad 117.$$

The stathmos or balance was probably a familiar object in the market. The talent, a unit of weight as well as of money, was the heaviest weight. ^{118.} Such articles as cheese and wool were sold by weight, but it does not seem to have been customary to sell fowl and fish in this way. ^{119.}

(d) MONEY AND WAGES

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The standard of Athenian coinage was based for the most part on silver, which was obtained from the mines at Laureium. Coins were stamped on one side with the figure of an owl and for that reason the poet has called them, in the Birds, "Laureiot owls". ^{120.} During the later part of the Peloponnesian war, when it was no longer possible to operate the silver mines, gold coins were made from the statues of Victory and the sacred treasures in the temples. ^{121.} Athens was very proud of her ancient silver coinage, unalloyed with any other metal and valued everywhere among both Greeks and Barbarians, as the poet relates in the Frogs. ^{122.} However, for a short time dur-

ing this military crisis, copper coins were made for the first time in the history of the Athenians.^{123.}

The coins mentioned in Aristophanes include the obol and the drachma, a six-obol piece. The stater was a foreign coin. The mina and the talent were higher multiples of the drachma, but were not coined.^{124.}

Other metals were used in the currency of different countries. From Persia came gold coins. Byzantium issued iron coinage. There does not seem to have been in ancient times any equivalent to our paper money.^{125.}

Unfortunately there is not a great deal of information to be derived from the plays in connection with the wages paid in the various offices or vocations. A dicast received three obols a day from the state, and this seems to have been sufficient to maintain a family, but would doubtless not include the luxuries of life.^{126.} The hoplite in the Athenian army received two obols a day for his services and two more for provisions.^{127.} Probably during the Peloponnesian war wages were higher. The mercenary Thracian peltasts are represented in the Acharnians as willing to attack Boeotia for two drachmas a day, but this seems to have been an exaggeration on the part of Aristophanes, for according to Thucydides the Thracians received only one drachma a day.^{128.} Envoys to foreign countries were paid two or three drachmas a day, perhaps in addition to travelling expenses.^{129.} In war times many of these envoys were employed, and^{130.}

according to the poet, it would seem that young men were preferred to the old, who had to serve in the army and wait for their pay, whereas the younger men were paid regularly. 131.

In this connection it is important to remember the criticism of Aristophanes, that the Athenians found it difficult to pay the sailors their full wages, preferring to pay themselves first in their various capacities as members of the great public bodies. 132.

(e) THE ARMY AND NAVY.

During the period Aristophanes was writing many of his plays, the Peloponnesian war was raging. This war, which Athens was fighting for empire over the Greeks, and thereby provoking Sparta and other Hellenic states to battle against her, was criticized bitterly by the poet. This war presented a direct contrast to the war against the Persian invaders, when all Greeks fought on the same side against a common foe. In play after play Aristophanes makes reference to the glorious achievements of the Greeks on land and on sea during the Persian wars. 133.

Because the maintenance of an army and navy was so important to Athens, all physically sound citizens were liable to military service. When an Athenian youth reached the age of eighteen he had to undergo an examination as to his age and parentage before his deme. An adverse decision was sometimes appealed to the courts. 134. If he was satisfied both requirements he was then sent on frontier duty and instructed in the art

of fighting.^{135.} There is no mention in the plays of any definite age limit set on military service, but it would seem that old men were not called out for active military duties, but usually performed light military service, such as sentinel duty on the town's battlements.^{136.} At first only citizens and metics fought for Athens, but later mercenaries were employed.^{137.} On one occasion, namely, at Arginusae, slaves were recruited and enticed to join the navy by the promise of freedom and civic rights.^{138.}

The generals, who were in charge of the army and navy, were elected by the people and responsible to them.^{139.} The fate of the generals at Arginusae, who were condemned to death for failure to recover the bodies of their men killed in action, is well known. In the Frogs, written shortly after the victory, Aristophanes makes but a veiled reference to the execution of one of these generals, namely Erasinides.^{140.}

The army was made up of hoplites and knights.^{141.} The hoplites from each tribe formed a division called "taxis", under the command of a taxiarch. A further division was into companies called "lochoi".^{142.}

Whenever the state wished to assemble an army for any particular campaign, lists of those warriors who were to take part were affixed to the statues of the Eponymi. Although it was customary to make up the lists from those who were qualified and next in order, the muster-rolls were not made up fairly on every occasion. Men of influence could manage to have their names omitted, with the result that other names

had to be inserted, and that at the last minute, as is the case in the Peace. This practice the poet strictly censures on several occasions throughout the plays. 143.

A soldier who was summoned on active service had to bring enough food with him to last for three days. Such articles of food as salt fish, garlic, onions and cheese, together with a drinking cup, were packed in the warrior's knapsack. After this food was consumed, raids were made on the farms in the area of warfare. Straw pallet beds or rugs strapped to shields were taken along as bedding. An officer like Lamachus in the Achamians might be accompanied by a slave, who carried his baggage. 144.
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A warrior's equipment consisted of a scarlet tunic, a breastplate, greaves and a helmet with a plume (a taxiarch's had three plumes). Of the arms carried by a soldier, the most important was probably the shield made of metal, which when not in use was kept in a case. In time of peace Dicaeopolis kept his shield in the chimney-corner. There was a design on the face of Lamachus' shield, in the Achamians, the purpose of which was evidently to frighten the enemy. A short knife or sword, and a long lance or spear, completed the warrior's equipment. 149.
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151.

The knights or cavalry comprised a relatively small body of a thousand men, under the command of two hipparchs. The cavalry was recruited from each tribe. The officer in charge of each contingent was called a "phylarch". The men in the 152.
153.

cavalry seem to have been of the higher classes, men of wealth and position, to whom the epithets "kaloi kagathoi" were applied by the poet.
154.

Other soldiers mentioned in Aristophanes include the archers, (who sometimes fought on horseback), the slingers, Thracian peltasts, engineers and guards. In the Birds a bell was carried around at regular intervals to keep those engaged in sentinel duty on the alert.
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156.

In relation to life in the army, it is amusing to note how the stern old dicasts in the Wasps delight in recalling lawless incidents in their past. One dicast tells how he stole a bread-seller's kneading trough and chopped it up into firewood to roast pimpernel, and another boasts of his skill in eluding the guards and stealing a roast of meat. With perhaps one exception, the poet did not describe any specific incident of the war being fought at the time he was writing his plays which would be typical of the happier side of a soldier's life. But we do have graphic descriptions of the dull routine: in the Peace farmers cooped up in the city and longing for peace complain of their being obliged to drill in the Lyceum, and in other plays mention is made of soldiers called away when a religious festival was in progress, old men serving in the ranks or on sentinel duty while young envoys were despatched to foreign countries. It was Aristophanes' purpose to reveal to the people of his day the futility and ugly deprivations of war in contrast to the blessings of peace.
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Even more vital to Athens than the army was the maintenance of a well-manned navy. She had three hundred triremes at the beginning of the Peloponnesian war. In addition to the three tiers of oarsmen on a triremes, marines were required to do the fighting. It is quite evident, therefore, that many of the Athenians would be absorbed in this branch of the service.

The only means of propelling boats in the days before steam was through the medium of oars and sails. When engaged in actual combat, the rowers alone were depended upon for manoeuvring the ship. The most experienced oarsmen were those who sat on the top bench and who had to pull the longest and heaviest oars. An officer gave the time to the rowers by playing a tune on a flute or a fife. As the sailors rowed they gave their measured cry of "Rhippapae".

The warship was constructed of wood and had a metal ram which might have been made of steel. On the prow of the vessels mentioned in the Acharnians stood gilded statues of Pallas. In the same play reference is made to the eyes which were painted on the sides of the ships. Pitch was smeared on the keel to preserve the wood. Holes were drilled for the oars and lined with pads. The trireme was fitted with three rows of wooden benches for the oarsmen, and in addition it had masts and sails. Masses of metal shaped like dolphins were suspended on the yard arm and these were used to damage the decks of the enemy's ships. In addition to warships, transport vessels used to transport equipment are mentioned in the Knights.

In the Acharnians there is a vivid description of the naval yard and the preparations for despatching a fleet. Prior to the sailing of the ships, the poet says, the city is filled with shouting soldiers, of cries about the trierarch, paying wages, gilding Pallases, noisy colonnades, grain measured, wineskins, oarloops, buying casks, garlic, olives, nets of onions, garlands, sprats, flute girls and black eyes. In the arsenal, last minute repairs are being made; oars are planed, pegs hammered, and the boatswains are giving their orders. 173.

In the same play the poet ridicules the fear of sabotage in the naval yards, which war psychology gave rise to among the Athenians. A sycophant accuses the Boeotian merchant of attempting to set fire to Athenian triremes by sending a beetle with a lighted lantern wick down the water-channel to the Peiraeus, where the docks were. 174.

The highest post to which a sailor could aspire was the position of pilot, whose duty was to steer the ship by means of a rudder. Another naval officer not so commonly mentioned was the lookout man stationed at the prow for the purpose of scanning the winds and weather. 175.

Those engaged in propelling the vessel had not as much leisure as the marines, who were only called upon to fight when the ship was brought into action with an enemy's boat. 176.

On shore the sailors, however, had plenty of time to devote to amusements, which in the Acharnians were confined to drinking bouts ending in a fight. 177.

If a warrior was killed while fighting for his country, he was honored by state burial and his remains were placed in the Cerameicus. His sons were taken care of by the state until they reached manhood, and then were given arms and sent home.

178.

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CHAPTER II.

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19. Nub.1005.
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21. Ach.802.
22. Av. 590,1062.
23. Pax. 629.
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26. Ach.637,Eq.1329,Pax.557, Ran.449.
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29. Ach.669,Eq.780,Pax.1134-6.
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43. Av.589-91.
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51. Av.490-1.
52. Eq.199,369,371,374 (Merry)
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61. Av.995-6.
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65. Vesp.712.
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CHAPTER III.

E D U C A T I O N

Ancient Greek education aimed chiefly at developing physique and character. Consequently the usual discipline was limited to such activities as would produce men who were physically and morally sound.

There were three main branches of instruction to which the average Athenian boy was introduced, and it would seem that regardless of the parent's financial status, almost every boy received some training in each branch. Letters, including both reading and writing; music, used in a broader sense than the term implies to-day, and a course in gymnastics --
1.
such was the course of training.

Teachers, such as the didaskalos, the kitharistes, and the paidotribes would seem to have operated their schools as private enterprises.
2.
All the boys from the same district would
3.
be likely to attend the same masters.

The study of poetry was an important one in the scheme of Athenian education. The stress was placed on the didactic element and it is interesting to note in this connection that both Aeschylus and Euripides in the Frogs agree that the purpose of poetry is to make men better. The technical side of the art was not neglected. An audience which had no training in this respect would not have appreciated fully the discussion between the two poets, Aeschylus and Euripides in the latter part of
4.
the Frogs.

Books, though not as numerous as in the present day, were probably more common than is generally believed. It seems to have been customary to publish the plays of the dramatic poets of the day. Euripides was said to have had one of the largest libraries among those of his day.^{5.}

Instruction in music was given by the kitharistes, who taught his pupils to play the lyre and sing national songs, which were intended to foster in the minds of the youths patriotism and manly virtue. The simple, unadorned type of music was preferred and anyone who had acquire any pronounced degree of technical skill was not looked on with favor by a conservative like the poet.^{6.} Instruments such as the flute and trumpet do not seem to have been universally taught.

The trainer gave instruction in gymnastics at the wrestling-grounds. To insure strong and healthy men, this training was necessary. Among the sports indulged in by the young, wrestling and running seem to have been most popular.^{7.}

This was the type of training which the men of Marathon had had. This ancient system of instruction had endeavored to impress upon the minds of the young the importance of justice, moderation, modesty, respect for tradition and patriotism. Discipline was strict and the boys were under the almost constant supervision of their elders. As a result of such training, youths were expected to shun mere physical comforts, to avoid anything that was unmanly, and to spurn instinctively what was shameful and base.^{8.}

Men of the Marathon and Salamis type were not only courageous and warlike soldiers, but were good citizens as well, and willing to accept both military and civic responsibilities. They were principally men of action, not given to question tradition but rather to rely on their own instincts to guide them.^{9.}

No formal instruction seems to have been given to girls, but probably they were taught at home by their mothers. Women not only knew how to weave, cook and supervise domestic matters,^{10.} but they were also able to dance and sing.

Although this traditional type of training was suited to the development of character, yet it scarcely went beyond the rudiments of learning, and with the development of democratical institutions the ambitious Athenian desired something more advanced and more adapted to the practical needs of people living in a city that was rapidly undergoing a change. Such being the situation, a class not slow to take advantage of the opportunity, came to Athens. These were the sophists of whom Gorgias of Leontine^{11.} was probably the first to come. The aim of these sophists was to give their pupils such instruction as would make them successful in political life.^{12.} Their specialty seems to have been training in the art of speaking and evidently it was their view that to be an effective speaker a man had to have a knowledge of a wide range of subjects. They themselves professed universal knowledge.^{13.}

In the "Thinkateria" of the Clouds, which might be regarded as a typical sophistical establishment, subjects such as natural science, astronomy, geometry, geography, prosody, and grammar were taught to disciples on receipt of a fee, rather high in some cases. A commendable feature to moderns is the fact that natural phenomena, such as the rain, thunder and lightning, which in ancient times were attributed to the gods, was explained in the light of reason and attributed to natural rather than supernatural causes.

The most striking difference between the ancient and the sophistical system of education was that the former aimed at the development of character, while the latter's purpose was to cultivate the mind alone without any reference to character. As a result of sophistical teaching, the poet says, young men frequented such public places as the agora and the baths, chatting about subtle nothings, a practice which did not benefit their characters in any way. Wrestling-grounds were often empty, and the unhealthy state of the young men, due to lack of physical exercises, is stressed again and again by the poet.

The sophists are reputed to have had a system of instruction which would train men to make "the worse logic appear the better"; that is, a speaker, although he chose the weaker side of an argument, could, as a result of his training, break down the arguments of his opponent, who was supporting the stronger, so convincingly as to make his side appear stronger and so win

the argument, which was the chief aim.^{18.}

To the sophists everything was a question for debate. If you can prove that qualities such as temperance and respect for tradition are worth possessing, then it would be beneficial to you to cultivate them, but if on the other hand you are not convinced of their value, then by no means concern yourself with them.^{19.} Nothing, however sacred, escaped their scrutiny, but all matters had to be judged by the standard of the human reason.

Although the sophists were sceptical in religious matters, and perhaps some went so far as to deny the existence of the gods, yet they were not averse to quoting the myths to serve their own ends.^{20.}

Unlike the young produced by the ancient form of education, the youths of the later period were not so capable of enduring physical discomforts, were less moral, more effeminate, little skilled in athletic feats; but were much better speakers and so more able than their ancestors to escape punishment when caught committing an ill-deed.^{21.}

Aristophanes, seeking to find a cause for the degenerate spirit of his age, which was undermining the old traditional character, made not only Socrates, whom he chose as a typical representative of the Sophists, but also the poet Euripides, as a preceptor of the moral principles common in those of his period, responsible for the corrupt natures of the Athenians.^{22.} This was an age where greater importance was attached to the individual as opposed to society, where greater stress was put

on the acquisition of knowledge, the polishing of the intellect, where more emphasis was placed on superficial rather than solid attainments. This was an age where such cardinal virtues as honor, patriotism, moderation, modesty, sound morality, justice, obedience and reverence -- qualities which the men of Marathon possessed and qualities with which the poet Aeschylus invested his characters -- were not, in the opinion of such as Socrates and Euripides, matters to be judged by instinct but whose validity must be proved by that faulty and ever changing standard, ^{23.} the human mind.

Aristophanes was strongly in favor of the old Athenian type of education, which had been the sort of training the men of Marathon had received in their youth, and he never tires of singing their praises. These men, who had fought against and liberated their country from the Persian invaders who had come to enslave Greece, were in his eyes the embodiment of all that was noble and good, and typical of an old order that was rapidly fading into oblivion. ^{24.} The poet would rather see the young men of his day engaged in pursuits that would be more beneficial to them in later life; hunting, for example, or sprinting down in the Academy, amid natural surroundings and with sober companions, than idling away their time, as he regarded it, gossiping with Socrates or discussing, in an affected manner, political questions of the day. ^{25.}

The type of character for which Sophistical training is responsible is exemplified in Pheidippides of the Clouds. This character has learned the Worse Logic and as a result he has no regard for custom or tradition. Contrary to all laws, he beats

his father and endeavors to convince his audience by means of convincing argument that his action was justified.^{26.} When his father had asked him to play the lyre and sing at their meal he refused, for to do so would be old-fashioned. Again, much to his father's disgust, he prefers the dramas of Euripides to Aeschylus.^{27.} It is this sort of training which Aristophanes so vigorously attacks;— A system which has caused men to argue merely for the sake of victory, without thought for the justice or truth of the question; which has succeeded in producing mere dexterity and rhetorical fluency, but nothing more solid or more enduring; which has placed more emphasis on the individual than on society, and in short, which has introduced a change in the old form of things.

As we have noted previously, the main point Aristophanes has stressed is the fact that, whereas the ancient form of instruction was chiefly interested in the moulding of sound character, the new was more concerned with the development of the intellect and consequently left character to take care of itself. Although the Sophistical training should not be wholly condemned, in that it stimulated the desire for knowledge, yet it defeated its own ends by its ostentation and superficiality.

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CHAPTER III.

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CHAPTER IV.

PUBLIC LIFE
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(a) PUBLIC INSTITUTIONS

Judging from the plots of ancient Greek comedy, which, for the most part, are of a political nature, it would seem that there were few citizens who did not take an interest, if not an active share, in ~~the~~ politics. In democratic Athens there were abundant opportunities for the male citizens to assist in the administration of their country, since there were three large public bodies which they were qualified (provided that they had proven themselves of Athenian parentage) to attend. These public institutions were the council, the assembly and the courts of law.

The council, equivalent in some respects to the modern Senate, met daily except perhaps on public holidays.^{1.} When assembled, the council was divided into sections called "Prytaneis" or Presidents. The prytaneis presided over the meetings of both the council and the public assembly.^{2.} The council's place of meeting was called the "Bouleuterion".^{3.}

Unfortunately, Aristophanes has not given us a clear picture of the workings or functions of the council, but we gather from various references that it was the business of the council to receive reports from foreign ambassadors, to deal with matters in respect to the public sacrifices, and in some cases act as a court of law.^{4.}

Incidentally, the men acting as prytaneis dined daily in the town hall, where they were hosts to envoys, foreign ambassadors, and any others whom they wished to honor.^{5.}

Every adult male citizen in possession of civic rights was permitted to take part in the public assembly. The assembly met at regular intervals, but special sessions might take place on occasion.^{6.} The place of meeting was called the Pnyx. The Pnyx was open to the sky, contained stone seats for the members, wooden benches for the prytaneis, and a stone platform for the speakers who addressed the assembly.^{7.}

The meetings of the assembly were scheduled to begin at dawn, but evidently, in the Acharnians, there was some difficulty in getting the members assembled at this early hour, and so, while waiting for the prytaneis to arrive, the members loitered in the agora until such time as officials, by means of a ruddled rope, herded them into the pnyx, which was near the agora.^{8.} As soon as ~~the~~ an animal had been slain and its blood sprinkled to purify the place of assembly, and the herald had warned everyone to step within the line of purification, (it seems that only those within the line were allowed to take part in the proceedings),^{9.} the assembly was open for business.

Archers were present at the meetings to keep order and to remove anyone to whom the prytaneis might object.^{10.} In addition to these attendants, there was also a herald who introduced the speakers and through whom the prytaneis' desires were interpreted to the people.^{11.}

Every citizen seems to have had the right of speaking
before the assembly. ^{12.} Before doing so, it was customary for him
to place a wreath on his head. ^{13.} A speaker might be interrupted
and in some cases expelled from the meeting by the order of the
prytaneis. ^{14.} Any matter introduced by a speaker had to be voted
on before becoming law, and if supported by a majority was re-
corded and probably inscribed on a stone tablet. ^{15.} When public
business had been dispensed with, the prytaneis, through the
herald, dismissed the people. If, however, proceedings were
interrupted by a sign from the gods, such as a sudden shower of
rain, the meeting was adjourned. ^{16.}

Included among the various functions of the public assembly,
was the election, by show of hands, of such officials as generals
and ambassadors to foreign countries. The salaries of certain
public officials, such as ambassadors, were fixed in the assembly. ^{17.}
On returning home these ambassadors had to report on their ac-
tivities to the members of the assembly. ^{18.} It seems to have been
the duty of this body also to receive embassies from foreign
countries. ^{19.} Sometimes the assembly was called upon to act as a
judiciary body. ^{20.} In all matters of importance to the state, the
assembly had the final decision. War, peace, treaties, financial
matters, tributes, the regulation of the army and the conferring
of Athenian citizenship -- all such matters as these had to be
decided on by the members of the assembly. ^{21.}

Although both the council and the assembly had to try cases
on occasion, these functions were mostly administrative and
legislative, and whereas the functions of the law courts were
judicial.

The number of dicasts was, in Aristophanes' time, six
22. thousand. The majority of the members of the courts seem to
23. have been elderly men. For each day spent in court the di-
24. casts were paid three obols. Citizens who were chosen to be
dicasts were not obliged to render an account of their actions
during their term of office, as the other public officials had
25. to do.

It is not known definitely how long a dicast held office.
It may have been only for a year, but judging from the general
tone of the "Wasps" this does not seem to have been the case,
but rather it appears that a citizen once elected as a dicast
26. could remain in that office as long as he desired. But on the
other hand, the Poet need not have concerned himself with ac-
curate technical details if they did not fit his plot. In
addition, there were many irregular circumstances in effect at
the time of the Peloponnesian War. When many country dwellers
had flocked into the city, and in some cases depended on the
dicastic fee for their maintenance, such conditions might cause
27. some change in the ordinary manner of governing the state.

It is evident that all the six thousand dicasts were not
always engaged in the same case in the same court, but were
divided into sections and each section was assigned to a parti-
28. cular place of meeting or a court. It seems to have been possible
for the whole body to be engaged in dicastic duties at the same
29. time.

All the dicasts who attended the sessions of the courts were paid. At the conclusion of business, the treasurer paid the members three obols, for the day's work. Sometimes a drachma was given, to be later changed and divided between two,³⁰ as the old dicast in the Wasps tells us.

An archon presided over the law courts. His duties were to decide on the day the court should sit, to bring the case before the dicasts, and to see that all late-comers were excluded.³¹

The section of the court where the dicasts sat was divided off from the public by a railing, through which the dicasts entered by a gate.³² A statue of Lycus, the patron saint of the law-courts, was set in the place of meeting.³³ Another common property was the clepsydra, or water-clock, which was used to limit the length of speeches.³⁴

Anyone who had a grievance against another and who wished to take the matter before the court served a summons on the defendant, usually in the presence of a somphour, whose duty was to see that the defendant put in an appearance to answer the charge at the appointed time.³⁵ In the preliminary stages of the action at law, both sides swore oaths as to the truth of their cases and deposited a sum of money.³⁶ Evidence was produced and at this point it may be of interest to note that a slave's evidence was evidently only thought trustworthy when extracted by torture.³⁷

All documentation

All documentary evidence produced in the preliminary proceedings was stored away, to be brought forth when the case was tried before the court.^{38.} A clerk then inscribed the cause on a tablet covered with wax, called the "Cause-list". These cause-lists were posted up in the courts.^{39.}

On the day of the trial the dicasts and the parties to the suit had to appear in court at dawn.^{40.} As is the case in the Wasps, the dicasts were met at the court entrance by those whose cases were coming up for trial. These persons attempted to influence the members of the court to decide in their favor, by playing on^{41.} upon their sympathy, or through other means.

Before court proceedings began it was customary to offer^{42.} prayer and sacrifice to the gods. Then a herald warned all dicasts to enter, for none could be admitted when the trial had^{43.} begun. After these formalities, the indictment was read, which might be worded in this manner: "Cur of Cydathon accuses Labes of Aixone for wrongdoing in that he ate a Sicilian cheese alone.^{44.} Fine, a fig collar". The plaintiff was then called upon to^{45.} support the charge before the assembled court. Next the defendant's witnesses were called upon to give their evidence and the^{46.} defendant asked to take the stand and speak on his own behalf. In the Wasps, another person (Bdelycleon) spoke on behalf of^{47.} one of the parties to the court action. To arouse the sympathy of the dicasts, the children of an accused man might be brought^{48.} before the court, as is the case in the Wasps.

When the dicasts had heard the speeches and evidence on both sides, they had to deliver their verdict of Guilty or Not Guilty in criminal cases. The manner in which votes were taken in the Wasps was probably the usual one. There were two urns placed in the courtroom. Without any discussion among themselves, the dicasts were called upon to cast their votes into one of the two urns. Those who had decided that the defendant was guilty cast their pebbles (votes) into the nearer urn, while those who thought him not guilty cast theirs into the further urn. When all had voted the votes were counted and the verdict announced.

49.

In the Wasps the prisoner was found to be not guilty of the charge brought against him and consequently was acquitted.

But in the case of a prisoner being found guilty, the assembled judges had to pass sentence on the guilty party. It seems that the prisoner was allowed to name a milder penalty than the one the plaintiff had proposed. In this case the dicasts were called on to decide on the punishment proposed by the two sides. Tablets covered with wax were used in this process. If a dicast favored the severer penalty, he scratched a long line on the wax surface, and if he favored the milder, a short line.

50.

In the event of the votes of condemnation and acquittal being equal, the prisoner was given the benefit of the doubt and set free, we are informed in the Frogs.

51.

In addition to the description of an Athenian court trial, there is also an example given of an arbitration, in the Wasps. The two disputants, Philocleon and Bdelycleon, agree to refer their dispute to the chorus, who are to act as arbitrators. After each one has stated his side of the case, the chorus give their decision.^{52.}

Not only was the court called upon to decide all manner of suits, but in addition, as we are informed in the Wasps, it had to examine young men before entering them on the citizen rolls.^{53.}

Throughout the plays Aristophanes refers to other persons who were in the employ of the state. These state employees mentioned include clerks, commissioners sent to newly acquired lands, officials to devise ways and means of obtaining money for the government by way of taxes, state-prosecutors, and demarchs who supervised affairs in the demes.^{54.}

(b) ATTITUDE OF CITIZENS TOWARDS POLITICS

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Aristophanes in his plays has given us a vivid and graphic picture of the Athenian people in their capacity as rulers of an empire. Although the poet holds up to ridicule the many foibles of the citizens in matters of public policy, yet he makes it quite clear that it is not they whom he really blames but those demagogues who, having recognized the weak points of the citizens in public assemblies, have made use of them, not to benefit the state but to suit their own selfish ends.^{55.}

In the Knights, Demus, the representative of the sovereign people, is pictured in his own imagination as a man of cunning, one who allows the demagogues to think they are cheating him but, when, by their dishonest practices, they have succeeded in amassing a fortune, he knocks them on the head and confiscates their gains.^{56.} But the chorus of knights in the play reveal the true nature of the Athenian, Demus. In their view Demus, although he has supreme power in the state and is feared by all, is easily influenced, delights to be praised and deceived, and gapes at every speaker and never makes use of the intelligence he possesses.⁵⁷ As a result of the inherent weaknesses in the character of the people who assist in governing an empire, the real power was in the possession of such unscrupulous demagogues as Cleon and his confederates, men to whom the poet was bitterly opposed.^{58.}

In Cleon, Aristophanes has given us a picture of a leader who had found favor with the populace of his day. To the poet, Cleon was an unscrupulous demagogue, who gave the people what they wanted instead of what was beneficial to them, who had dreams of a vast empire, who displayed his zeal for the welfare of the state by numerous odious denunciations, who bullied the allies and who was a constant obstacle to peace.^{59.} Although Cleon in the Knights is pictured as an uncultured man, yet he seems to have had considerable ability as a speaker and to have been able to hold his audience and to force them to accept his views.^{60.}

Thus far we have been discussing the Knights of Aristophanes, in relation to the way the Athenians acted in the assembly; but

in the Wasps the poet has given us a striking description of the people in their capacity as dicasts. An alliance existed between the demagogues and the dicasts, as the poet in the Wasps points out to us. A demagogue, by bestowing small favors on the dicasts, by giving them regular employment, by seeing that they might have as few cases a day as possible, and by paying them their three obols, might be rewarded by gaining the support of the six thousand heliasts in the public assembly of which, especially in wartimes, they would form a majority. In the poet's views, this alliance was advantageous to the demagogues themselves but not to the people as a whole.

In the same play there is an interesting account of the old dicasts' ways. Many of these old men, embittered by their unfortunate position, were often maliciously desirous of stinging, like true wasps, those who might be brought to trial before the courts of which they were members. In several plays the poet refers to the harshness of the dicasts and the severity of their judgments; and in the Wasps, Philocleon, contrary to general custom, decides against the defendant in the trial scene, from mere prejudice and before he has heard both sides of the case. (65).

In the debate between Philocleon and his son in the Wasps, Philocleon endeavors to show that he is a mighty ruler, while his son reveals his true position, a slave in the power of the demagogues. Philocleon, whom the poet has represented as a type of Athenian who was suffering from the dicastic mania, which is mentioned in other plays, boasts of the power he wields as a dicast; flattered by the demagogues and the wealthy, honored by

the council and assembly that send him cases to decide, and spoken of in the same terms as a god.^{66.} But Bdelycleon, his son, shows how the old dicasts are really slaves, dependent as they are on the demagogues for their daily substance, while they, the demagogues, have become wealthy.^{67.}

The large assembly of dicasts, whose functions were similar to those of a modern jury and judge combined, were not always capable of calm deliberation, were victims of mob passion, and especially in crucial times were ever ready to believe, as Bdelycleon in the Wasps informs us, tales of conspiracy and tyranny even though not based on convincing evidence.^{68.} Then too, they were at the mercy of unscrupulous leaders, who by their eloquence or their power were able to influence the dicasts' decisions and consequently the ends of justice were not always served, as the poet tells us.^{69.}

Without naming any specific public body, as he has done hitherto, the poet, especially in the Frogs, written during the final stage of the Peloponnesian War, severely censures the actions of those in power in depriving Athenians, who had been suspected of favoring the government of the Four Hundred, of their civic rights, and he bitterly opposes the policy of the citizens in choosing to rule the state men of foreign birth, uncultured and base, in preference to the well-educated, the nobly born, and those whose ancestors had fought for Athens during the Persian wars.^{70.}

Although the democratic institutions of Attica did much to foster in the minds of its citizens the spirit of individualism

responsibility and an active interest in the well-being of the state, the citizens of the type of Demus in the Knights, who much preferred to spend money on salaries than on ships, did not in every instance act for the common good and were often more interested in obtaining fees for their services to the state than in doing anything that was likely to be of value to the Greeks in general.^{71.}

1. Eq.475.
2. Eq. 665, Ach.23.
3. Ach.379, Eq.395, 575.
4. Eq.300-2, 475, 624-82,
Ach.378, Vesp.690.
5. Ach.125, Pax.1084, Ran.
769, Eq.281, 709.
6. Ach.19, Eq.746.
7. Ach.20, 171, Eq.749, 783,
Pax.679.
8. Ach.20-23.
9. Ach.43, Eq.751.
10. Ach.46-54.
11. Ach.54, 59, 61, 94, 134,
172-3.
12. Ach.45, 56.
13. Av.463.
14. Ach.54-6.
15. Eq.1350-4, Av.1050.
16. Ach.169-73.
17. Ach. 65-6, 170, 598,
Eq.1350-1354.
18. Ach.61, 89, 134-160.
19. Ach.91-2.
20. Eq.710, Vesp.690.
21. Ach.26-27, Pax.667, Eq.1389,
1352, 1367, Pax.619 & foll.
Eq.1369-71, Ach.145.
22. Vesp.662.
23. Eq.255, Vesp.356-7.
24. Eq.255, 800, 905, Vesp.661-3, 684.
25. Vesp.571, 587.
26. Vesp.400.
27. Eq.804, Pax.632, foll.
28. Vesp.120, 1108-1110.
29. Vesp.661-3.
30. Vesp.697, 724, 788, Av.1541,
Eq.50.
31. Vesp.304, 690, 775, 826.
32. Vesp.124, 386, 830.
33. Vesp.389, 819.
34. Ach.692, Vesp.857.
35. Vesp.1041, 1408, 1416.
36. Vesp.545, 1041, Nub.1255.
37. Vesp.1041, Ran.616-24.
38. Vesp.848, 894.

39. Nub.772, Vesp.349, 848.
40. Vesp.552, 689, Av.1287.
41. Vesp.552-559.
42. Vesp.860-874.
43. Vesp.892.
44. Vesp.894-7.
45. Vesp.905-930.
46. Vesp.937-43.
47. Vesp.949-978.
48. Vesp.569-574, 976-978.
49. Vesp.332-3, 987-994.
50. Vesp.106-8 (Merry)
51. Ran.685.
52. Vesp.519-728.
53. Vesp.483, 578-590, 1407,
1418.
54. Eq.1358, Nub.38, 770,
Vesp.482, Ran.363, 1083,
1505, Av.1022-1034.
55. Ach.371-2, 636-40, Eq.41-3,
632, 713-715, 720, 1340-43,
1351-3, 1356-7, Pax.627.
56. Eq.1121-1130, 1141-50.
57. Eq.1111-1120.
58. Eq.713, 720.
59. Ach.6, Eq.46-64, 288, 486, 491,
797-800, 834-5, 1101, 1236,
Pax.270, 644-8, Vesp.669-71.
60. Eq.161, 218, 256, 720.
61. Vesp.409, 594-5, Eq.50-51,
255-7, 789, 800.
62. Eq.1222-3.
63. Vesp.1106, 1113.
64. Ach.376, Vesp.106-8, 833,
Pax.349-50.
65. Vesp.893-903, 919-20.
66. Vesp.552-630, Nub.208, Av.39-40
67. Vesp.300-311, 669-679,
Pax.644-6.
68. Vesp.343-5, 474-6, 489-90,
502, 593, Eq.628, Pax.639-45.
69. Vesp.281-5, 668, Eq.1359-60.
70. Ran.689-737.
71. Eq.800, 1236, 1350-4, Vesp.1113.

R E L I G I O N

(a) THE GODS

It seems probable that man's religion had its beginning in nature worship. Primitive man believed that many objects both animate and inanimate possessed mysterious powers, which due to his lack of knowledge he explained as being inhabited by spirits. This first stage in man's belief is known as animism. Man next attributed the workings of the world to the agency of divine beings, whom they conceived as possessing superhuman powers. The belief in many gods is known as polytheism. The belief in one god, or monotheism, based upon sacred scriptures, followed polytheism.

Greek religion never advanced beyond the stages of animism and polytheism. Although polytheism was more apparent in later times, traces of animism were still present and in the plays of Aristophanes there is at least one reference made to this form of belief. In the Frogs, prior to the debate between the two poets, a black lamb is ordered to be brought forth, seemingly to appease the spirit of the storm which is about to burst forth.^{1.}

The poet in the course of the plays makes many a reference to the great number of gods and their spheres of action. Although Zeus was conceived as the ruler of heaven and earth, he was not worshipped as the principal deity, but to Athens, Athene was the chief goddess. Athene was regarded as the special deity of the city and revered by all Athenians without respect to class.^{2.}

The god Zeus was identified with the sky and its phenomena and was regarded as the god of friends^{3.} Apollo, in the pages of Aristophanes, is a god of healing, prophecy, music, and is also represented as a guardian of the streets^{4.} The patron saint of the knights, the ruler of the sea and the sender of earthquakes, was the god Poseidon^{5.} Hermes presided over commerce and trade^{6.} Artemis was the goddess of hunting; Aphrodite, a love deity, seems to have been worshipped chiefly by women^{7.} The chief rural deities were Dionysus and Demeter; the former was worshipped as the god of wine and the latter as the giver of grain^{8.} Hestia, was the emblem of family life and the guardian of the hearth^{9.} Minor divinities to whom but brief references are made include Pan, god of music, the Muses who preside over poetry and song, the Graces, Rhea, Iris, the messenger, the Furies, the Fates, Love, Victory^{10,} and Pluto, the god who ruled the lower world^{11.}

When we come to consider the Greeks' conception of the gods, we are surprised to note that they were not regarded as representative of absolute purity and holiness. Throughout the plays the deities are sometimes referred to as being lacking in power and in moral character. In the Clouds, for example, Zeus' immorality is mentioned by the Unjust Logic^{12.} In several plays Hercules is made the butt of ridicule because of his voracious appetite^{13.} In the first part of the Frogs the god Dionysus is pictured as a conceited, cowardly person who, whenever he finds himself in a difficult situation, changes places with his servant^{14.}

While Greek religion was, for the most part, polytheistic, it must be remembered that it was an anthropomorphic polytheism. Though the gods were immortal, they were like men in that they required the necessities of life. It seems to have been the belief that the gods were able to bring good or evil to mankind and that their favor could be won by behaviour that was pleasing to them.^{15.}

A striking feature of Greek religion, which the poet brings to our attention, is the close relationship between men and gods.^{16.} In the Birds especially, there are many examples of this familiarity, and it would seem that it was not uncommon for a mortal to reproach a god. In this play, Zeus is reproached for his haughty manner and his disregard for mankind. Demeter, too, is accused of making excuses when she does not fulfill her obligations; and Apollo, as the god of healing, is censured for demanding a fee when he effects a cure.^{17.} In the Peace also, the hero, Trygaeus, states his intention of indicting Zeus, if he is unsuccessful in gaining information in respect to Hellas' fate.^{18.}

In many plays Aristophanes has introduced gods and portrayed them as dealing with mortals on equal terms, and has often used them in humorous situations. In the Acharnians, a demi-god is brought on the stage, who, on attempting to speak about peace, is removed by order of the Prytaneis. Hermes represents a rather surly door-keeper in the Peace; in the Frogs, Dionysus and Pluto are introduced; and in the Birds, Poseidon, Hercules, Prometheus and Iris. In the Birds especially, the gods are pre-

sented in a most amusing situation. Prometheus enters Cloud-cuckooland to advise the mortal leader of the birds how to deal with the gods, and lest Zeus may catch sight of him, he holds an umbrella over his head. The goddess Iris, in her role as Zeus' messenger, is flying through the territory annexed by the birds, when she is arrested and brought before their leader. The young goddess, who has not even a passport, proves no match for the mortal leader, and so she has to return to Olympia.^{19.} All such incidents as these, which reveal the gods in a ridiculous position, attest to the tolerant spirit of the Greeks with respect to matters of religion.

(b) RELIGIOUS ACTIVITY IN EVERYDAY LIFE.

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There were a great many religious symbols to remind the Athenian of his allegiance to the gods. An Athenian could not go out of his house without noticing a statue of Hermes or of Hecate or of A/pollo in front of his house, and as he walked along the public streets he would probably see little shrines of Hecate.^{20.}

Before commencing anything important, it seems to have been customary for the Greeks to consult the gods.^{21.} The simplest way of consulting the gods and perhaps the most common in every-day life was through the offering of sacrifice or prayer. When praying to the gods, it was the custom to stand with the hands stretched upwards, as we are informed by the poet.^{22.} Before the public assembly was declared formally open for business, an animal was sacrificed to purify the place of meeting.^{23.} In the Wasps, prior to the commencement of the trial, a prayer is offered to the gods. (24).

A sacrifice might consist of blood or bloodless offerings. The latter kind might be simply the first fruits, which a farmer would offer to a deity, to show his gratitude for a bountiful crop; or a libation of wine poured to a divinity; or some incense might be burned before offering prayer.^{25.} For blood offerings, as the poet informs us, such domestic animals as oxen, goats, sheep and swine were used, but not every kind of domestic animal was pleasing to every god. Pigs, for example, do not seem to have been acceptable to Aphrodite.^{26.} In early days, as the poet mentions in the Frogs, human beings of the vilest type were sacrificed, as an atonement for the city.^{27.} This is the only reference made to the sacrifice of men, and it was probably not customary in later times.

Fortunately the poet has given us an excellent description of a sacrifice in both the Birds and the Peace, and by combining the two scenes it is possible to reconstruct a fairly complete picture of this important act of worship. An altar was set out in the open.^{28.} A priest does not seem to have been required to officiate at a sacrifice, but any male, provided he had not earned the wrath of the gods by some act displeasing to them, could perform the ceremony.^{29.} Before the commencement of the ceremony, all participants were warned to be silent so that nothing might be said which would mar the solemnity of the occasion.^{30.} In the Birds reference is made to the fact that those present at a sacrifice wore wreaths.^{31.} A basket-bearer, who might be a girl, was an essential. The task of the basket-bearer was to carry a basket,

containing barley, garlands, and a knife, and a chernikeion
which contained water, round the altar from right to left.^{32.}

A torch was dipped into the lustral water, which was then sprinkled
ed on the onlookers, while barley was cast on the victim's head.^{33.}

A flute player was present at the sacrifice described in the
Birds, but in the Peace efforts are made to hasten proceedings
lest Chaeris, a notorious flute player, should come and play.^{34.}

It seems to have been customary to cut out the tongue of the vic-
tim separately -- a custom which the poet humorously attributes
to the influence of Gorgias, the famous sophist.^{35.} After a part of
the animal sacrificed, usually the thigh bones, had been offered
to the gods, the rest was roasted and consumed.^{36.} Such sacrifices
as those mentioned in the Peace and the Birds were performed to
celebrate important events; the former was made on the occasion
of the restoration of peace to Hellas and the latter on the
founding of Cloud cuckooland.

In addition to the belief that the gods' favor would be
gained by means of sacrifice and prayer, the ancients believed
that the gods had ways of making their will known to men. It
was thought that the gods' desires were manifested through por-
tents, signs and dreams. Aristophanes, in the course of the
plays, makes reference to this belief. In the Acharnians, for
example, a meeting of the assembly was interrupted because a
drop of rain, interpreted as a sign from the gods, fell.^{37.} A
sneeze on the right seems to have been regarded as a favorable
omen by Agoracritus of the Knights.^{38.} Chance meetings were thought
to portend either good or bad luck, as we are informed in the
Frogs.^{39.} Strange visions seen in dreams evidently caused the

dreamers some anxiety as to whether they meant good or ill.^{40.}
The flight of birds was especially noted by the ancients, as the poet informs us in the Birds, and in this connection it is interesting to note that one word in Greek is used to mean both bird^{41.} and omen. In the Wasps, the chorus tell of an owl flying over the field at Marathon; the owl was sacred to the goddess Athene^{42.} and an omen of this kind was regarded as most favorable.

The oracular form of divination was a popular development of the religion of the Greeks. Aristophanes mentions three oracles, the most famous of which was that of Apollo at Delphi and that of Zeus at Dodona. The third oracle mentioned is that of Zeus at Ammon, in Libya.^{43.} Another way in which the ancients thought they could deal with the supernatural world was through the medium of seers, such as Bakis and the Sibyl, who predicted future events.^{44.} The poet also refers to oracle collectors who do not seem to have foretold the future, but who expounded the prophecies of others.^{45.} Private collections of oracles, such as those possessed by Cleon and the Sausage-seller in the Knights, were probably in vogue during the poet's time, when, especially during a crisis, the people would be anxious to know the will of the gods.^{46.} The oracles, which Aristophanes has put into the mouths of Cleon and the Sausage-seller, are obscurely worded^{47.} and capable of being interpreted to suit individual purposes.

It might be of interest at this point to note the reference the poet makes to a superstitious belief in ghosts. In the Birds we are informed that a sudden meeting with the ghost of a hero^{48.} was supposed to cause paralysis.

(c) FESTIVALS.

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Thus far we have been dealing with every-day religious activity, but any discussion of the religion of the Greeks would be incomplete without some mention of the many festivals celebrated during the year. Some of these festivals are described in detail by the poet, while others are but briefly mentioned.

The Frogs contains an excellent description of the Eleusinian Mysteries, one of the chief festivals of the year. This festival was celebrated in honor of the deities, Demeter, Iacchus and Persephone. It seems that only those who had been initiated into the mysteries were allowed to take part in the ceremonies, attending the celebration. Both men and women were allowed to become mystae, as the initiated were called. A mystic, who was permitted to take part in the most sacred mysteries at Eleusis, was called an "Epoptes".^{49.}

The principal feature of the festival was the march to Eleusis. After a sacrifice had been made to the Eleusinian deities, the mystics set out, carrying the statue of Iacchus decked with myrtle wreaths. Evidently much time was spent on the journey, for they reached Eleusis at night under the guidance of lighted torches. Besides singing hymns to each of the deities of Eleusis, the mystics danced and jested as they marched along. It was not altogether solemn procession in our sense of the word, and the torn garments, mentioned by the poets, attest to the rough play in which the participants indulged. When the procession reached Eleusis, the women spent the night in the temple of Demeter.^{50.} It seems to have been the belief that those who were

initiated into the mysteries were destined to share in the joys
of the blessed in after life.^{51.}

The Panathenaea was the festival celebrated in honor of
Athen's principal deity, Athene. During this festival gymnastic
contests were held, as we are informed in the Frogs, but the
most important feature of this festival was the procession, in
which the peplos was borne to the temple of the goddess on the
Acropolis.^{52.}

The poet refers to several festivals in honor of the god
Dionysus. The most important of these was the Great Dionysia
celebrated in the spring season and attended not only by the
Athenians but by foreigners as well. At this festival, tragedy
and comedy was performed.^{53.} At the Lenæan Dionysia, celebrated
in mid-winter, comedy alone was represented.^{54.}

In the Acharnians the poet purposely dwells on the sensuous
joys and pleasures of the rural Dionysia, the chief feature of
which was the phallic procession and the Anthesteria in honor of
the same god.^{55.} The latter festival was characterized by a drink-
ing bout. To the contestant who succeeded in draining a beaker
of wine first, a wine-skin was given as a prize.^{56.} Such a festival
as this would appear in the eyes of moderns particularly devoid
of religious solemnity.

Other festivals, to which the poet but briefly refers, in-
clude the Diasia, in honor of Zeus, the Dipolia, another festival
in honor of Zeus at which oxen were sacrificed, the Thesmophoria
celebrated by women who observed a fast on one of the days of
the festival, and the Adonia, in honor of Adonis.^{57.}

(a) THE EFFECT OF RELIGION UPON LIFE
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The religion of the Greeks does not seem to have been greatly concerned with the conduct of mortals. The performance of the ordained worship and a desire to please the deities and avert their anger constituted the Greeks' idea of reverence to the gods. In the event of wrongdoing, it was the law rather than the gods that punished them.

Athens, as the poet informs us in the Clouds, was famous for her religious activities. All year round there were festivals and processions in honor of the gods. In Athens was the home of the secret mysteries, the temple that received the initiated, the many vaulted temples and statues of the gods. Such religious festivals as have been mentioned were totally unlike our religious holidays in character, for while our holidays are usually times of religious solemnity, those of the Greeks were used as days of merry-making.

The religion of the Greeks was closely connected with their artistic life. Beautiful temples and statues of the gods were made to honor the gods, and the festivals in honor of Dionysus were of the utmost importance in the development of Attic drama.

In the course of the plays, the poet makes reference to the Athenians' views of reward and punishment after death. In the Frogs, mention is made of the sufferings in the nether world of those who had struck their parents, wronged strangers and denied their oaths; while, on the contrary, those who had been initiated into the mysteries and who had been respectful to both aliens and friends are portrayed as enjoying all the blessings the

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lower realms have to offer.

Whereas the majority of Greeks seem to have observed a reverent aspect towards the gods, there is evidence, especially in the Clouds, that a spirit of rationalism and scepticism in matters pertaining to religion was creeping in, due largely to the teachings of the Sophists.
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References

CHAPTER V.

1. Ran.847-8.
2. Nub.601-2, Av.827-30.
3. Ach.730, Nub.368, 379, 563-4, Av.570.
4. Vesp.875, Av.584, 716, 722, Ran.231.
5. Ach.510, Eq.551, Nub.83, 566-8.
6. Ach.816, Eq.295.
7. Eq.660, Nub.52 (Merry) Ran.1359-61.
8. Ach.247, Ran.22, 382-3, Av.580-1.
9. Vesp.846, Av.864.
10. Eq.1312, Av.572, 696, 781, 1230, Ran.229-30, 453, 875.
11. Ran.432.
12. Nub.1080-2, ✕
13. Ach.807 (Merry), Av.1604, Ran.62.
14. Ran.281, 285 sqq.
15. Ach.196, Av.572-5, 1224, 1238-42, 1540, 1568.
16. Pax.425, Av.824.
17. Av.580-4, 726-8.
18. Pax.57-9, 104-8.
19. Av.1205-1266, 1494-1552.
20. Nub.1478, Vesp.805, 875, Ran.366.
21. Ach.44, Eq.871 (Merry) Vesp. 389-393, 862, Ran.885.
22. Av.623.
23. Ach.44, Eq.871 (Merry)
24. Vesp.861-2.
25. Vesp.861, 1215, Ran.871, 1240-1.
26. Ach.764, 793, Eq.656, 661, Pax. 925, 937, Av.566-8, 571, Ran.338.
27. Ran.733 (Merry)
28. Pax.942.
29. Vesp.654 (Merry) Av.849, 893-894.
30. Ach.237, Pax.434, Ran.354.
31. Av.893.
32. Ach.244, Pax.843, 951-2, Av. 43, 958.
33. Nub.262, Pax.960, 971.
34. Pax.950-55, Av.858.
35. Pax.1059, Av.1701-5.
36. Vesp.654, Pax.1021, 1088, 1092, Av.1516.

CHAPTER VI.

FOREIGN RELATIONS

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Due to the lack of convenient and speedy modes of travel, there was little to induce the Greek to journey far beyond the borders of his own little state except when occasion demanded it. The only way men seem to have travelled on land was either on foot or with the aid of a domestic animal.^{1.} In the Acharnians the envoys sent to Persia inform us of the very luxurious way in which they travelled in litters over the Caystrian plains.^{2.} On the sea, men travelled in ships propelled by wind and oars and necessarily slow-moving in comparison to the modern steamships.

In spite of these obstacles, however, we learn from the plays that the Athenians made excursions to what would be in their view far-distant lands. In the Clouds we learn of the existence of maps of the whole of the ancient world.^{3.} This fact clearly reveals the interest of the Athenians in other countries. Such maps would aid the traveller greatly. To consult the three most important oracles of the gods, the Athenians had to make long journeys. The oracle of Apollo was situated at Delphi, in Phocis, and in wartimes it was necessary for one who wished to consult the oracle to apply for permission to go through Boeotia, as we are informed in the Birds.^{4.} The other two oracles were those of Zeus, one at Dodona, in Epirus, and the other at Ammon, in Libya.^{5.}

In ancient times men were brought into contact with people of other countries mainly through the medium of trade,

6. commerce and warfare. In times of war there were many embassies passing from one country to another, and in the Acharnians, at the meeting of the assembly, envoys from two different parts of the ancient world tell of their exploits in the countries to which they have been sent by the Athenians.
7. Thus it can be seen that a great deal of information about other countries could be derived from listening to such tales.

Unlike her neighbor Sparta, Athens was hospitable to foreigners and was not reluctant to allow them to settle in her territory.
8. Although these resident aliens or metics would not enjoy the rights of citizenship, which were normally granted only to those of Athenian parentage, none the less they were regarded by Aristophanes as an integral part of the state.
9. In the Acharnians, for example, the poet in speaking of the strictly Athenian audience present at the Lenæan Dionysia does not ignore the presence of the metics, whom he terms the "husk of the citizens"; that is, an inseparable part of the grain, or citizens.
10. It is interesting to note that in the Frogs the Mystæ speak of their hospitality to aliens as being one of their claims to the joys that are theirs in after-life.
11.

There is clear evidence in Aristophanes that citizenship was granted, especially in the later part of the Peloponnesian War, to persons who were not always of Athenian birth and parentage.
12. In the Acharnians we are informed that Athens, on entering into an alliance with the King of the Odrysians

in Thrace, made his son an Athenian citizen. In the Frogs^{13.}
Cleophon, who, in addition to his many bad traits, was of^{14.}
Thracian origin, fell a victim to the poet's biting sarcasm.
In the same play the poet ridicules the action of the citi-
zens in giving civic offices to worthless aliens in prefer-
ence to cultured, native-born Athenians.^{15.}

In general, the attitude of the Athenians towards people
of other countries seems not to have differed greatly from
that of the moderns, and their treatment of aliens was prob-
ably superior to that which the Jewish race, for example, re-
ceives in central European countries today.

(a) BARBARIANS

The term Barbarian was applied by the Athenians to any
one who did not speak Greek.^{16.} The Persians especially were
called Barbarians.^{17.} In one instance at least, in Aristophanes,
the term seems to imply vulgarity and a lack of culture. In
the Birds a Barbarian god is introduced, who arouses the in-
dignation of the gentlemanly god Poseidon because of his care-
less manner in wearing his himation. This carelessness Poseidon
attributes to the fact that the god was a barbarian.^{18.}

In the Acharnians there is a scene in the ecclesia at the
opening of the play. The only business transacted at this
particular session is the reception of envoys, who have been
sent to Persia and Thrace in connection with the state's war
policy. The envoys who had been sent to the Persian king
have brought back a Persian official, the King's Eye. Since

the Persian cannot speak Greek, and since no Athenian present in the assembly can understand Persian, the sign language has to be resorted to. The envoys give the members of the assembly an account of their activities in Persia. They dwell particularly on the luxurious life of the Persians and the way in which they were entertained at the King's court; how they were forced to drink from gold and crystal vessels and how whole oxen baked in pans were served at the feasts. The other envoys introduced are those from a Thracian king. The members of the ecclesia are told of the cold weather in Thrace and the drinking bouts for which the Thracians were evidently noted.

In other plays the references made to Barbarian nations are but brief and scattered. More references are made to Persia than to any other foreign country. The Athenians had come into contact with the Persians for practically the first time at the battle of Marathon. The old dicasts of the Wasps boast of their prowess in harpooning the Persian bags, as the Greeks called the trousers worn by Orientals.

Other eastern countries which the poet refers to are Egypt and Phoenicia. It is interesting to note that mention is made of the enormous stone structures for which Egypt was famous.

In the west, Chaonia and Syracuse are mentioned as places to which envoys were sent.

(b) HELLENES
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Although the Athenians were interested especially in alien nations, they were more concerned with the peoples of Hellas, with whom they were more closely related. It was indeed unfortunate that in Aristophanes' time the Athenians were engaged in fighting against their brother Hellenes. The poet was bitterly opposed to this war which brought such disastrous results to his country. The Peace, produced after the peace of Nicias, abounds in pure panhellenic sentiments. In this play Aristophanes censures not only Sparta's attitude towards the war, but that of his own state as well. Neither country, the poet says, is willing to make peace whenever one has gained some slight advantage over the other. Elsewhere in the same play these two Hellenic states are censured for their battling against each other when it would be possible for both to make peace and share in the dominion of Hellas.

In the Acharnians too, the poet does not shift the blame on the shoulders of the Spartans for all the woes the Athenians suffered during the first years of the war. Aristophanes attributes the cause of the war to Pericles' dealings with Megara, resulting in the Megarian decrees by which Megara was banned from all Athenian markets. Although this was not the main cause of the war, it was undoubtedly a contributing factor. In connection with Sparta the poet mentions her untrustworthy leaders who are greedy for gain. Mention is made, also, in a spirit of ridicule, of the Athenians being eager to imitate Spartan fashions, such as the long hair, the frugal diet and infrequent baths.

An Hellenic state for which Aristophanes had great sympathy was Megara, whose inhabitants had to endure such hardships during the Peloponnesian war. Megara, prior to the outbreak of the war, was excluded from the Athenian markets, and since her territory was invaded regularly by Athenian troops, who rooted up even the garlic, as the poet graphically describes it, the Megarians were in a very sorry plight.^{31.} In the Acharnians, a starving man of Megara comes to Dicaeopolis' market place and trades his daughters, whom he has disguised as pigs, for a peck of salt and a bunch of garlic, products which were once produced in Megara in such quantities as to be available for export.^{32.}

Another Hellenic state to which the poet refers is Boeotia. Boeotia does not seem to have been greatly affected by the war and consequently was not desirous of peace. In the Peace, Trygaens threatens to strike the Boeotians, who are not making any strenuous effort to pull forth the goddess.^{33.} A scone-fed Boeotian enters the market, in the Acharnians, with all kinds of game and fowl and in return for his wares he is offered a worthless sycophant.^{34.} In the same play we are informed of the activity of Boeotian raiders, who had caused a farmer much grief by stealing his yoke of oxen.^{35.}

In the Peace the Argives are criticized for not helping to make peace and for selling grain to both of the states engaged in warfare.^{36.}

In addition to these Hellenic states mentioned, there were the territories comprising the Athenian empire. The

allies, as the people of the empire were called, had to pay tribute to ~~the~~ Athens, and in wartimes the amount to be paid was greater than would normally be the case. ^{37.} The tribute was brought to Athens at the time of the Great Dionysia. ^{38.} When Athens was at war with Sparta it was absolutely necessary for the tribute to be paid regularly, for otherwise the city would be unable to meet the expenses. At the outbreak of the war, we are informed in the Peace, the allies fearing an increase in the amount of tribute they paid, sought to bribe the Spartan leaders. ^{39.} Athens treated her subject allies in a tyrannical manner by threatening them with destruction, if not actually destroying them in the case they desired to become independent of Athens. ^{40.} In the Birds the poet makes reference to the method employed by the Athenians to subdue a revolting subject. The inhabitants of the island of Melos were reduced by a famine and it is Peisthetaerus' plan to subdue the gods in the same way, if they refuse to obey his orders. ^{41.} The extortions practiced by the Athenian demagogues on the allies was deeply resented by Aristophanes. ^{42.} It is important to note that in the Peace, after peace has been restored, the characters in the play regret their harsh treatment of the allies and promise to be much gentler towards them in the future. ^{43.}

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CHAPTER VI.

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7. Ach. 61-174.
8. Pax. 623.
9. (Av. 1650-1669, Vesp.718.
10. (Ach. 507-8.
11. Ran.457-8.
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13. Ach.145.
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17. Pax.406-411.
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CHAPTER VII.

THE EFFECT OF WAR UPON LIFE.

Since many of Aristophanes' plays were written during the Peloponnesian war, it was only natural for the poet to refer to a situation that was of the utmost concern to the members of his audience. The poet was bitterly opposed to this war between the two leading states of Hellas, and in general seems not to have been in favor of any war except one fought for defensive reasons, such as the battle of Marathon, to which the poet makes frequent reference in the course of the plays.

The agricultural class, towards whom Aristophanes was sympathetic, seems to have suffered the greatest hardships as a result of the war. At the outbreak of hostilities, the country dwellers flocked into the city, which was already overcrowded.^{1.} In the Knights, the poet graphically describes their plight by referring to their living in jars, eyries and little turrets.^{2.} The enemy made raids on Attic territory, chopping down the farmers' fig trees and destroying their grape vines and making it impossible for them at times to derive any benefit from the soil.^{3.} During one of these raids made by the Spartans, Cratinus, Aristophanes' rival, is supposed to have perished because he was unable to bear the sight of wine jars being smashed.^{4.}

Many of the country people who had come into the city were destitute and had no other means of support than the small pittance they received for attending such a public body as the law courts, where six thousand dicasts were employed.^{5.} In the Peace, the poet informs us that these farmers could only gape at the speeches of orators who praised and flattered them that they might become willing supporters of the war policy. These orators were taking advantage of the situation and reaping rich rewards in the shape of bribes, while the farmer was being ruined by the war.^{6.} In the Knights, Aristophanes criticizes Cleon, the popular demagogue, for taking advantage of the people, who were blinded by the haze of warfare and consequently not able to see his malpractices.^{7.}

In their capacity as administrators and judges, the people seem to have lacked calm deliberation so necessary in times of danger. As the poet mentions in the Peace, the Athenians, like a pack of hounds, were every ready to pounce upon the rich, especially, who might be accused, on trivial grounds, of conspiracy.^{8.} Philocleon, of the Wasps, mentions his delight in his power over the wealthy, when they become involved in any legal action.^{9.} In a fear-smitten city like Athens was during the war, tales of tyranny and conspiracy were rampant, as Bdelycleon mentions in the same play.^{10.}

The acceptance of bribes, especially by the demagogues, is censured by the poet. Rich allies, fearful of their position, especially during the war, would gain the friendship of those leaders who ~~he~~ would be most likely to aid them, by means of bribes.^{11.}

It was Aristophanes' opinion that if peace were restored and if the farmer especially were able to return to his farm, he would see his mistakes and defeat unscrupulous demagogues like Cleon. In addition, he would cease being a harsh and bitter judge, as he was when coupé up in the city.^{12.}

A feature of the period of warfare was the higher cost of living than in times of peace.^{13.} The old dicasts in the Wasps found it difficult to support a family of three out of the three obols they received for attending a session of the courts of law. When their sons ask them to buy figs, which in ordinary times would not be expensive, since they were produced by many an Attic farmer, the old men reproach them harshly.^{14.} Olive oil was expensive, and both Strepshsiades of the Clouds and the old dicast of the Wasps reprove their servants for wasting the oil in the lamps.^{15.} The destruction of olive trees had a far-reaching effect, for these trees have to be cultivated for many years before they bear fruit. There must have been constant anxiety among the people of Attica lest their grain routes might be blocked, thus cutting off their grain supplies from foreign countries.^{16.} Corn doles and grants of land were promised to the populace, whenever the demagogues were afraid of losing the support of the citizens of Athens, as we are informed in the Wasps.^{17.} Since all trading with belligerent countries was forbidden, common articles such as garlic, salt and pigs from Megara, fish and game from Boeotia, were not seen in the Athenian markets. If such articles were brought into the country, there might be sycophants, as there were in Dicaeopolis' market place, who would eagerly denounce the goods as contraband.^{18.}

In connection with war's effect on domestic life, it might be well to mention this fact. In the early years of the war, when the enemy raided Attic territory at regular intervals, it was a simple matter for slaves to desert to the enemy. Consequently, masters could not venture to chastise their slaves for fear they would desert. Slaves who fought at Arginusae were granted their freedom and citizenship.^{19.}
^{20.}

During the Peloponnesian war a great part of the populace was occupied in fighting the enemy on land and sea. For the most part those engaged in active military service were young men. Older men, like Dicaeopolis of the Acharnians, served as guards on the battlements of the town.^{21.} But evidently irregularities existed, for Dicaeopolis mentions the fact that grey-haired men were serving in the ranks while young men were sent off as envoys to foreign countries.^{22.} The farmers who constitute the chorus in the Peace complain of the endless drudgery of warfare, and of the times they had to trudge up and down the Lyceum. An unfair practice, to which Aristophanes was opposed, was the manner in which men of influence contrived to have their names omitted from the lists of warriors, which were posted up in a conspicuous place whenever the state wished to assemble the army.^{24.} Sailors, too, were not without their troubles. The people evidently found it difficult to obtain money to pay the sailors. One of the promises the rejuvenated Demas makes toward the close of the Knights is to pay the sailors their wages in full as soon as they reach port.^{25.}

In war times religious observances were affected. Festivals in honor of the gods, particularly those which were celebrated outside the borders of Attica had to be postponed. In the Acharnians, due to the activity of Boeotian raiders on a religious holiday^a, Lamachus and his troops have to leave the city in the midst of festivities on the Feast of Pitchers. Those who wished to consult the oracle of Apollo at Delphi had to obtain permission from the Boeotians before they could pass through their territory.

It would not be wise to leave this subject without making some reference to the plot of the Acharnians, the purpose of which was to reveal clearly the blessing of peace in contrast to the deprivations of war.

In this play a farmer makes a private peace with Sparta. He returns home in time to celebrate the Rural Dionysia. The poet purposely dwells on the pleasures of this festival as a marked contrast to the sufferings occasioned by war. Dicaeopolis opens a market place, from which all sycophants are banned. To this market he invites dealers from countries which had been forbidden to trade with Athens. A Megarian is the first trader. This starving Megarian's plight is quite apparent, when he is willing to sell his daughters in the guise of pigs, for garlic and salt, articles which Megara had once exported to Athens. Next comes a prosperous Boeotian with all kinds of herbs, game and fowl. This Boeotian who, unlike the Megarian, has suffered little as a result of the war, is quite content to trade his wares for a sycophant, wrapped up in litter as if he were a piece of pottery. From the Boeotian, Dicae-

opolis gets a Copaic eel, a species of fish which has been absent for six years. In honor of this stranger, he prepares a feast, but he is interrupted in the midst of his preparations by a farmer, whose yoke of oxen have been stolen by Boeotian raiders. This farmer begs Dicaeopolis to give him a few drops of peace, but his request is not granted. When a bridesmaid asks for some peace to take back to a new bride, so that her husband may not be called away to the battlefield, Dicaeopolis does not refuse her request.

The most striking contrast between war and peace is revealed in the situation in the latter portion of the play. An Athenian general, Lamachus, is called out on the Feast of the Pitchers to protect the passes against Boeotian raiders. Dicaeopolis who, being at peace, is able to enjoy the feast, taunts the unfortunate general. While Lamachus will be alone, shivering and dining on such common fare as onions and salt fish, he, Dicaeopolis, will be enjoying the society of congenial companions and be feasting and drinking.

At the conclusion of the play, Lamachus is carried home wounded, while Dicaeopolis, having been victorious in the drinking contest, (a feature of the Anthesterian festival, he was celebrating), returns home tipsy, singing the song of victory.

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CHAPTER VII.

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