

β'. Ποῦα τὰ χαρακτηριστικὰ γνωρίσματα
τῆς Ἑλληνικῆς ἀναπτύξεως.

1. Οἱ Ἕλληνες ἀνεπτύχθησαν τὴν νοερὰν ἤτοι ἐπιστημονικὴν
πρὸ τῆς κοινωνικῆς ἀναπτύξεως.

Φαίνεται τῷ ὄντι παράδοξον ὅτι οἱ Ἕλληνες, πρὸ τῆς τελείας κοινωνικῆς ἀναπτύξεως, εὐρίσκονται ῥιμμένοι, ἐξ αὐτῶν οὕτως εἰπεῖν τῶν σπαργάνων, εἰς τὴν νοερὰν. Τὴν μουσικὴν καὶ τὴν ποίησιν, τὴν πρώτην τῶν ἐθνῶν βαθμῖδα πρὸς τὴν ἀνάπτυξιν, ὄχι εἰς μίαν γωνίαν, ὄχι εἰς ταύτην ἢ εἰς ἐκείνην τὴν περίσασιν, ἀλλ' εἰς ὅλον τὸν Ἑλληνικὸν εἶον τὰς εὐρίσκομεν συνυφασμένας· εἰς τὸν ναὸν, εἰς τὰ μέγαρα τῶν ἡγεμόνων, εἰς τοὺς χοροὺς τοῦ δήμου εἶναι ἡ μουσικὴ καὶ ἡ ποίησις. Καὶ ὁ Φῆμις τοὺς μνηστῆρας τῆς Πηνελόπης καὶ ὁ Δημόδοκος τοὺς Φαίακας παρ' Αἰκινῶφ διὰ τῆς Μουσικῆς ἔτερπαν (8).

Οἱ δὲ ἀρχαιότεροι αὐτῶν Μελάμπος, Δίνος, Εὐμόλπος, Υἱάγις, Ολυμπος, Μουσαῖος, Ορφεὺς, Ωλὴν, Φιλάμμων, Θάμυρις, Πάμφως, Ἀμφίων, κτλ. εἴτε ἱστορικὰ πρόσωπα, εἴτε, ὡς οἱ ὑπερκριτικοὶ τῶν νεωτέρων θελοῦσι, κατὰ μέρος ἢ κατὰ πάντα πλαστὰ σύμβολα ἐκληφθῶσι, δεικνύουσι πάντοτε ὅτι εἰς τὰς ἀρχὰς τοῦ ἔθνους ἐκυκλοφόρουσαν ἰδέαν ποιήσεως καὶ μουσικῆς· ὅτι μ' ὅλα ταῦτα, προσέτι δὲ καὶ μὲ Θεολογίαν καὶ Ιατρικὴν στολισμένα παρίσανται τὰ πρόσωπα ταῦτα τὰ ὁποῖα, ὡς θεῖα καὶ μεσάζοντα τρόπον τινὰ μεταξὺ θεῶν καὶ ἀνθρώπων, ἦσαν παρὰ πᾶσιν ἀγαπητὰ καὶ τίμια.

Ἀν δὲ ὁ μὲν ἐξ αὐτῶν λέγεται Θραξ, ὁ δὲ Δύκιος, κτλ. τοῦτο δυνατόν νά φανερώσῃ ἢ ὅτι ἀνέκαθεν κατήγοντο ἐκεῖθεν, ἢ ὅτι ἐξ ἀμνημονεύτων αἰώνων ἦσαν Ἕλληνες καὶ εἰς ἐκεῖνα τὰ μέρη· διότι οἱ ἀναντιρρόητως ἐξ Ἀσίας ἐλθόντες Ἕλληνες ἔλθαν μέρος ἐκ μεσημβρίας διὰ Κρήτης καὶ τῶν νήσων, καὶ μέρος ἐκ τῶν ἀρκτικῶν μερῶν· τί παράδοξον λοιπὸν ἂν ἔμειναν ἐδῶ καὶ ἐκεῖ

2.nd *What were the peculiar characteristics of the Greek developement.*

1.st *The Greeks arrived at the "intellectual or scientific" developement before the "Social."*

IT is an extraordinary fact, that the Greeks, before their complete "social" developement had arrived, it may be said from their cradle at the "intellectual" — Music and Poetry, the first and greatest steps towards the civilization and refinement of a nation, were found, not cultivated exclusively in particular families, nor peculiar circumstances, but intermixed with every part of the Greek life — In their temples, in the palaces of their princes, in the festivities of the people, they invariably had their place — The suitors of Penelope were entertained by the music of Phineus, and the Phaeacian subjects of Alcinous by that of Demodocus (8).

The more ancient of these viz. Melampus, Linus, Eumolpus, Yagnes, Olympus, Musaeus, Olen, Filammon, Thamyris, Pamphos, Amphion, Orpheus etc. whether they were real and historical personages or whether, as the moderns pretend, they were mere images of fiction, prove nevertheless that ideas of Poetry and of Music existed in the very infancy of the nation. For, in addition to those, they were also supposed to possess the attributes of Theology and Medicine, which sciences being considered divine and in some measure intermediate between God and Man, were every where revered and admired.

If one of these is called a Thracian, another a Lycian, this only shows, either that they were originally from those countries, or that Greeks existed in those parts time out of mind. For the Greeks, who were no doubt of Asiatic origin, came partly in a southern direction by way of Crete and the islands, and part took a more northern route. What wonder

ἀπόμοιραι; Οἱ μετέπειτα Ἕλληνες τῆς κυρίως Ἑλλάδος ὄχι μόνον ποιήματα Ἑλληνικὰ ἐπλατταν εἰς τὰ ὀνόματα ἐκείνων, ἀλλὰ καὶ σίχων γνησίων λείψανα ἐμνημόνευαν. Ἀλλὰ καὶ κατὰ πᾶσαν τὴν ἔκτασιν ἀληθινὸν ὑποτεθεὶν ὅτι βάρβαροι καὶ ὄχι Ἕλληνες ἦσαν ὄχι μόνον δὲν ἀναιρεῖ, ἀλλὰ μάλιστα βεβαιώνει τὸν λόγον· διότι ὡς ξένοι καὶ ἀλλόγλωσσοι ἤθελαν μένει διὰ παντὸς ἀγνώριστοι, ἐὰν σχέσις καὶ ἰδεῶν ὁμοιότης δὲν τοὺς οἰκείους μὲ αὐτοὺς.

Διὰ τὴν μεταβῶμεν ἐκ τῆς μουσικῆς καὶ ποιήσεως εἰς τὴν μυθολογίαν, ὅτι ὅλοι οἱ Ἑλληνικοὶ μῦθοι εἶναι κεκαλυμμένα φιλοσοφήματα, ὡς δοξάζουσι πολλοὶ φιλόλογοι, δὲν ἀναδεχόμεθα βέβαια τὴν ὑπερασπίσωμεν· διότι ἠθέλαμεν πράξει Προκρούσου ἔργον, βιάζοντες εἰς ἓνα τύπον καὶ εἰς μίαν μορφήν τόσα διάφορα μύθων εἶδη· ὅτι ὅμως τινὲς ἐκ τῶν πολυειδῶν τούτων μύθων, οἱ φυσικοὶ μῦθοι, περὶ φύσεως κόσμου κτλ, ἦσαν τότε δοκίμια τῆς τραυλιζούσης φιλοσοφίας τοῦ ἀναφαινομένου ἔθνους, ὡς τὰ δοκίμια τοῦ ἀρχομένου νὰ συλλογίζεται καὶ νὰ αἰσθάνεται τὴν χρείαν τοῦ λαλεῖν νηπίου, τοῦτο ὀλίγοι, πιθανόν, θέλουσι τὸ ἀρνηθῇ.

Ὅτε δὲ μετέπειτα, προοδεύοντος τοῦ ἔθνους καὶ διαλυθείσης τῆς μυθώδους ὁμίχλης, ἀνεφάνη ἐν αὐτῷ ἡ καθαρὰ φιλοσοφικὴ ἔρευνα, τότε ὁ ἐλαστικὸς νοῦς τῶν Ἑλλήνων ἐβρίφθη εἰς τὴν ἐξήγησιν τῶν φαινομένων τῆς φύσεως καὶ τοῦ ἀνθρώπου, ὡς ὁ τολμηρὸς θαλασσοπόρος εἰς εὐρεσιν τῶν ἀγνώστων γαίῶν· ὁ δὲ ὑπερήφανος χαρακτὴρ τοῦ ἔθνους, ἐρεθιζόμενος ἀντὶ τὴν καταβληθῇ ὑπὸ τῶν τότε δυσκολιῶν πρὸς συνένωσιν καὶ συγκεφαλαίωσιν τῶν γνώσεων, ἐγέννησε τὰ πολυπληθῆ ἐκεῖνα δοκίμια πρὸς πλήρωσιν τῆς ἐνδομυχοῦ χρείας του, τὰ πολυειδῆ τῶν φιλοσόφων συστήματα, πλήρη τόλμης καὶ θαυνοῦς τὰ περισσώτερα.

Ἡ ἱστορία τῆς Ἑλληνικῆς φιλοσοφίας εἶναι ἱστορία τῆς καθ' αὐτὸ ἀνθρωπίνης ἀναπτύξεως· διότι ἐλθέει πῶς κατ' ἀρχὰς ὑπερισχύουσα τοῦ νοῦς ἡ φαντασία, ἡ ὁποία ἀναπτύσσεται πάντοτε πρωϊμώτερα τῶν ἄλλων ψυχικῶν δυνάμεων, ἐπλασε τὰ πρῶτα συστήματα τῆς Ἰωνικῆς καὶ Ἰταλικῆς σχολῆς· πῶς ἔπειτα εἰς ἰσορροπίαν ἐλθούσα μὲ τὸν νοῦν ἐγέννησε τὰ Πλατωνικὰ συστήματα, ἐνθα

therefore if some stragglers had remained behind? The more modern Greeks not only endowed them with Grecian poetry, but celebrated their obsequies as of persons who really had existed. But even supposing that they were not Greeks, but natives of some barbarous country, this not only would not weaken but would rather confirm our conclusions; for they, as foreigners and speaking a different language, would have been for ever unknown in Greece, had there not existed a similitude of ideas and notions.

Passing on from Music and Poetry to Mythology, we are not prepared to contend, that all the fabulous stories of Greece are the symbols of some hidden philosophy as some philologists assert; for it would be a work worthy only of Procrustes to force into one shape, and one form so many different species of fables. That many of these diversified fables, such as those regarding the course of nature, the world etc. were the first weak attempts of their infant philosophy, resembling the first attempts of a child to speak and think, it is probable few will deny. When afterwards, with the advancement of the nation, the true spirit of Philosophy, appeared unobscured by the fabulous mist which formerly surrounded it, the elastic mind of the Greeks directed itself to the explanation of the phenomena of nature, and of man, as the bold Navigator steers in search of unknown shores; and in the proud and haughty character of the nation, excited rather than discouraged by the obstacles which opposed themselves in its first steps to learning, originated those numerous attempts at the fulfilment of its desire the various and diversified systems of philosophy replete with boldness and gravity.

The history of the Greek Philosophy is in fact a history of the progressive developement of the nation. For it shews us that, Fancy, which is always developed before the other mental powers, surpassing Reason, formed the first systems of the Ionic and Italian schools. That subsequently, these two faculties having attained an equilibrium, arose the Pla-

χωρούσα ἢ λαμπρότάτῃ τοῦ φιλοσόφου φαντασίᾳ ἀνέμιξε τόσους μύθους μὲ τὰς ὑψηλοτάτας θεωρίας καὶ κίννει τόσον εὐάρεστον μίγμα, ὥστε συγχωρεῖται τὸ ἔνδον ὑπόκρινον τοῦ πράγματος διὰ τὴν ὡραίαν καὶ λαμπρὰν ἐπιφάνειαν· καὶ πῶς τελευταῖον εἰς τρίτην ἐποχὴν μὲ τὸν κριτικώτατον Ἀριστοτέλην ἀρχίζων ὁ νοῦς νὰ ὑπερισχύῃ τῆς φαντασίας θέτει τὰς πρώτας ἀρχὰς τῆς ἐπὶ τῆς πείρας στηριζομένης φιλοσοφίας, ἡ ὁποία ἐμελλε πολλοὺς αἰῶνας νὰ ἐπικρατήσῃ, ἕως οὔτου, μὲ νέκν ἴσως πρόοδον, ἐλθῇ ἡ νεωτέρα κριτικὴ φιλοσοφία νὰ ἐξετάσῃ καὶ ἐπικρίνῃ τὸ βέβαιον ἢ ἀβέβαιον αὐτῆς, λαβούσα πιθανῶς καὶ αὐτὴ τὸ ἐνδόσιμον ἐκ τῆς αἰρέσεως τῶν παλαιῶν Εἰσεκτικῶν, οἱ ὁποῖοι ἢ ἐξ ἀληθινῆς ἀπογνώσεως πρὸς ἐξήγησιν τῶν φαινομένων, ἢ ἐξ ἀντιφιλοτιμίας πρὸς τοὺς τὰ πάντα βεβαιοῦντας καὶ ἐξηγοῦντας δογματικούς, ἤρχισαν νὰ ἀμφιβάλλωσι περὶ πάντων, ὡς νὰ ἦτον πεπρωμένον νὰ προκαταληφθῇ τῶν νεωτέρων πᾶσα σχεδὸν ὁδὸς καινότητος πρὸς τοῦτο τὸ εἶδος.

Τὰ τολμηρότερα ζητήματα τῆς κυρίως φιλοσοφίας καὶ ἠθικῆς, τί ἔστι κόσμος, πῶς ἐγίνε καὶ πῶς θελεῖ τελειώσει; τί ἔστι θεός; τί ἔστι ἄνθρωπος; ποῖος ὁ προσδιορισμὸς του; μὲ ποίας δυνάμεις ἀποφασίζει ὁ ἄνθρωπος περὶ παντὸς πράγματος; εἰς ποῖον κριτήριον ἐπιστηρίζονται αἱ κρίσεις του; τί ἔστι δίκαιον καὶ ἀδίκον; τί ἔστι εὐσεβὲς καὶ τί ἀσεβές; τί καλὸν καὶ τί αἰσχρόν; ταῦτα πάντα καὶ εἴτι ἕτερον ἀπ' ὅσα φέρουσι τιμὴν εἰς τὸν ἀνθρώπινον νοῦν, καὶ τὰ ὑποία μέχρι τῆς σήμερον ἀπασχολοῦσι τὰς διαφόρους σχολὰς τῆς ὑπερβατικῆς λεγομένης φιλοσοφίας Ἀγγλῶν, Γάλλων καὶ ἐξαιρέτως Γερμανῶν, ὑπὸ διάφορον μορφήν καὶ κατὰ διάφορον τρόπον ἐξετάσθησαν ὑπὸ τῶν μεγάλων νόων τῆς Ἑλλάδος.

Καὶ εἰς τὰ κυρίως φυσικὰ δὲν δεικνύεται μικρὰ τῶν Ἑλλήνων ἢ μεγαλόναια· τὸ ὀλίγον ὅμως τῶν διεσπαρμένων τεμαχίων καὶ ἡ ἀσυνειθιστος ἐν αὐτοῖς ἐκφρασις ἐκφοβοῦσι πολλοὺς ἀπὸ τὴν εἰς ταῦτα προσέγγισιν· ἡ δὲ παντελὴς ἄγνοια τῆς ἀρχαίας παραστάσεως καὶ ἐξηγήσεως τῶν ἐννοιῶν ἔφερε πολλοὺς ἄλλους τελημετέρους εἰς τὴν πλάνην ὅτι ὅλη τῶν παλαιῶν ἢ περὶ τὰ τοιαῦτα φιλοσοφία ἦτον πάντῃ παιδαριώδης, ἐν ᾧ εἰς ὑψίνοιαν καὶ γονιμά-

tonic system which mixes so many fabulous stories with the sublimest philosophy, and produces such a happy and beautiful combination of fiction and truth.

— That at a third period, in the time of Aristotle, the force of reason surpassing that of imagination, laid the first foundations of that ethical system which has been confirmed by experience, and which reigned undisputed for many centuries; untill at a still later period the more critical modern Philosophy began to examine and distinguish between the certainty or uncertainty of the old, following in this perhaps the example of the ancient Ephectics. — « Εφεκτικόν », who either in real despair of arriving at a true explanation of the phenomena of nature, or from a spirit of rivalry and opposition to those schools which affirmed and explained every thing, began to doubt of every thing - as if fate had ordained that the moderns should be anticipated in every new course they might take on this subject.

The boldest problems of Philosophy such as - What is this world, - what its origin, and what will be its end? What is god? What is man? What his predestined end? By what power does man judge and decide on any subject? By what high tribunal are his judgements confirmed? What is just and unjust - what pious and impious, what good and evil?

All these and many others of those questions, which reflect honour on the human mind, and which to this day engage the attention of the philosophic schools of England, France, and preeminently of Germany, were discussed and examined in various modes and under different shapes by the learned minds of Greece.

In natural Philosophy, the Greeks were not less distinguished. — The few fragments of this, which remain, and the unusual mode of expression adopted in them, have deterred many from prosecuting their researches on this subject. Others who were bolder, have been led, by their perfect ignorance of the manner in which they were explained by the learned of those times, into the erroneous idea that the whole of the ancient philosophical notions on this head were weak

νοιαν μόλις υποχωρεῖ εἰς τὰ τῶν νεωτέρων συστήματα. Ἀλλὰ καὶ ἀκριβῶς ἐννοηθέντων τῶν ὅσα μᾶς μένουσιν, ἤθελεν εἶναι βέβαια πολὺ ἄδικον καὶ μόνον ἀπὸ χυδαίου σώμα προφερόμενον τὸ νὰ ζητῇται ἀκριβὲς ἀλήθεια ἀπὸ ὅλα τὰ φιλοσοφήματα τῶν παλαιῶν. Καὶ μήπως ἡ ἀλήθεια εὗρεθῇ κατὰ πάντα τὴν σήμερον ἐπειτα ἀπὸ τόσους περὶ αὐτῆς ἀγῶνας καὶ τόσας ἰσχυρίσεις; Ἀπὸ τὸν θυτὸν εἰς τὸν ὁποῖον τὴν εὗρηκεν ὁ Δημόκριτος ὀλίγους πόδας ἀνεσῦρθη ἐπάνω· ἀρκετὴ τιμὴ εἶναι εἰς τὴν Ἑλληνικὴν μεγαλόνοιαν ὅτι ἐμάντευσε σχεδὸν πολλὰ πράγματα, τὰ ὅποια νεώτεροι ταρατηρήσεις ἐπέβεβαίωσαν ἢ τοῦλάχιστον καὶ πάλιν ἀνεβίβασαν ἐπὶ τῆς φιλοσοφικῆς σκηνῆς (9).

Ἰνα γένη τελεία εἰκὼν τῆς τῶν Ἑλλήνων ἐπιστημονικῆς ἀνάπτυξως, ἔπρεπε συντόμως νὰ ἐκτεθῇ ἡ ἱστορία πάσης ἐπιστήμης παρ' Ἑλλήσιν· ἀλλὰ, διὰ νὰ ἀφήσωμεν κατὰ μέρος τὸ διεξοδικὸν τοῦ πράγματος, ὁ μέλλων νὰ ἀναλάβῃ τοιοῦτον θάρος πρέπει νὰ ἦναι ὄχι μόνον φιλολόγος καὶ κριτικός, ὡς παρατηρεῖ ὁ φιλολόγωτατος καὶ κριτικώτατος μακαρίτης Οὐόλφιος, ἀλλὰ καὶ νὰ κατέχῃ τὴν ἐπιστήμην τῆς ὁποίας θέλει νὰ δεῖξῃ τὰς ἀρχὰς καὶ προόδους καὶ ὀρθῶς νὰ ἐκτιμῇ τὴν ἀξίαν τῶν συντελεσάντων ἐπιστημόνων, καὶ τοῦτο εἶναι ἀπὸ τὰ δυσκολώτατα· διότι σπανίως, σπανιώτατα εὐρίσκονται ὁμοῦ καὶ τὰ δύο ταῦτα ὁπωσοῦν τέλεια· ὅθεν εἰμὲν δὲν εἶναι παντὸς ἔργον, πολλὰ ὀλιγώτερον τοῦ γράφοντος. Ἐκ τούτου ἔχομεν τὴν λυπηρὰν ταύτην πῆραν, ὅτι περὶ τινων ἐπιστημῶν ἐν αἷς ἡ Ἑλληνικὴ θαλύνοια καὶ δξύτης μὲ τὸσον ὀλίγα βοηθήματα τόσον πολὺ ἀνεκάλυψαν, ὡς εἶναι τὰ Μαθηματικὰ καὶ ἡ Ἀστρονομία τῶν Ἑλλήνων, ὀλίγας ἐρεῦνας βασίμους ἔχομεν (10).

Καὶ ἐν ᾧ ἀπ' αὐτῆς τῆς ἀρχῆς μέχρι τῆς ἀκμῆς τῶν ἐμαίνοντο διὰ τὴν τοιαύτην ἐπιστημονικὴν, ὁποία ἦτον ἡ κοινωνικὴ τῶν ἀνάπτυξαι· ἐκ τοῦ ἐνὸς οὔτε γεωργία, οὔτε οἰνοποιία, οὔτε μεταλλουργία τοὺς ἦσαν διόλου ἄγνωστοι, ἐκ τοῦ ἄλλου μέρους ἄλλο παρὰ χειρόμυλα διὰ νὰ ἀλέθουν τὸν σῖτον δὲν εἶχαν νομίσματα διὰ τὰ πρὸς ἀλλήλους συμβόλαια δὲν ἐγνώριζαν, μεταχειριζόμενοι τὸν βοῦν ὡς ὄρον συγκρίσεως καὶ μέτρον τῆς ἀξίας (11). Διὰ νὰ ἀφήσωμεν δὲ κατὰ μέρος τὰ μαχαίροπείρονα τὰ ὅποια ὁ

and childish, when on the contrary in sublimity and acuteness they fell very little short of the modern systems. But on a strict examination of what does remain, it would be certainly wrong and only fit for a vulgar mind to expect to find truth in every part of the ancient philosophy - and who can vouch for the whole truth being even now discovered after so much labour and discussion? - It has certainly been raised but few steps from the abyss in which it was found by Democritus. - It is however sufficient honour for the Greeks to be able to boast of having guessed at many things which later observations have proved to be facts, and have therefore reproduced on the philosophic stage. - (9)

To form a complete picture of the developement of Greece, it would be necessary to give a detailed history of each particular science. - But who ever attempts this arduous task must not only, as is justly remarked by the learned and critical Wolf be a philologist and a critic, but must be fully acquainted with the particular science of which he would trace the origin and progress, and be capable likewise of correctly appreciating the value of the other sciences which accompanied it. Such a person is difficult to be found. For rarely, very rarely are these two qualities united.

It is likewise a painful fact that, concerning some of the sciences which the profundity and acuteness of the Greeks brought to so high a pitch with such limited means, such as Mathematics and Astronomy, we have no data to assist us in judging how such proficiency was acquired - (10)

But while the Greeks from their very origin untill they reached the acme of their civilization eagerly pursued the intellectual, what was their condition as regards their social, developement? On the one hand neither husbandry, the manufacture of wine, nor the use of metals was unknown to them, but on the other they had only handmills to grind their corn, and had no idea of a metallic currency, taking the ox as the only symbol of property, and standard of value. (11) Not to mention knives and forks, which the custom of having a domestic for the express

ἐπίτηδες διωρισμένους δαιτῆρας ἔκαμνε περίττα, καὶ τὰ κουτάλια τὰ ὑποῖα καὶ αὐτὰ δὲν ἐχρειάζοντο διὰ τὴν ἑλλειψιν συνήθως τῶν ζώμερῶν φαγητῶν, εἶναι παράδοξον ὅτι ἐν ᾧ εἰς τὸν λεπτολόγον καὶ ἀκριβολογώτατον Ὀμηρον ἀναφέρεται συγχρότητα προχόνῃ (πρόχους) καὶ λεκάνῃ (λέβης) πρὸς χειρόνισιν, δὲν ἀναφέρεται οὐδαμοῦ σφογγιστήριον· ὥς, ἐὰν ἦναι συγχωρημένον νὰ συμπεράνωμεν ἐκ τῆς σιωπῆς τοῦ ποιητοῦ, ἐσφογγίζοντο, πιθανῶς, εἰς τοὺς τόπον τῶν σημερινῶν ὑποκαμίσων ἐπέχοντας χιτῶνας.

Ἐὰν δὲ δεχθῶμεν, ὡς ὁ λόγος πείθει, ὅτι ὁ Ὀμηρος διέγραφε τὰς συνεδριάσεις τῶν Ὀλυμπίων καὶ ὅλα ἐν γένει τὰ τῶν θεῶν καὶ θεαινῶν, τὸν βίον τῶν Ἑλλήνων ἡγεμόνων καὶ ἡγεμονίδων ἐπὶ τὸ θεϊκώτερον ἐξευγενίζων, πρέπει νὰ συναῶμεν ὅτι καὶ αἱ κυρίαι τῶν χρόνων ἐκείνων δὲν ὑπεδένοντο κατ'οἰκίαν, ἀλλὰ μόνον ὅτε περιφανῶς καὶ δημοσίως ἐξήρχοντο· διότι καὶ ἡ Ἀθηνᾶ καὶ ἡ Ἥρα εἰς τὰς ἐν πλήρει σολῇ ἐξόδους ἐφόρουσαν τὰ πέδιλα (12)· ἐκ τῆς γυμνότητος δὲ τῶν ποδῶν ἐγεννήθη κατὰ φυσικὸν λόγον τὸ ἐπίθετον ἀργυρόπεζα, ὡς ἐκ τῆς τῶν χειρῶν τὸ λευκώλενος. Λέγομεν περὶ τῶν γυναικῶν μὲ πιθανότητα, διότι περὶ τῶν ἀνδρῶν πρέπει νὰ ἦναι τις διόλου ἀναρχαιολόγητος διὰ νὰ τὸ ἀρνηθῇ (13).

Οἱ μετ' Ὀμηρον Ἕλληνες ἐβελτίωσαν βίβαια πολλὰ τοῦ κοινωνικοῦ βίου. Ἐὰν ὅμως, περαιοθεύσης τῆς κωμικῆς καὶ ἐπὶ τὸ φορτικώτερον ὑπερβολῆς, λάβωμεν, κατὰ τὸ εἶδος, τὸν Ἀριστοφάνη ὡς πιστὸν ζωγράφον τοῦ ἐν Ἀθήναις βίου, πρέπει νὰ ὁμολογήσωμεν ὅτι αὐτὸς, εἰς αὐτὴν τὴν ἀκμὴν τοῦ ἔθνους, ὅχι μόνον δὲν ὠμοίαζε τὸν κομψοπρεπέστατον βίον τῶν σημερινῶν μεγαλοπόλεων τῆς Εὐρώπης, ἀλλ' ἐν πολλοῖς ὠμοίαζε βίον χωρικόν. Καὶ χωρὶς δὲ τοῦ ὑπόπτου κωμικοῦ πόσας ἄλλας ἀσφαλεῖς ἔχομεν μαρτυρίας, καὶ ὅχι μόνον περὶ τῆς φακῆς, περὶ τοῦ ταρίχους, περὶ τοῦ σήμονος, περὶ τοῦ πυρὸς ἢ τοῦ προσανάμματος ἀπὸ τὴν γειτόνισσαν καὶ ἔτι πρὸς (14), ἀλλὰ, τὸ μεγαλειότερον, ὅτι ἡ κοινωνία ἦτον τὸσον ἀτελής ὥς, πολλάκις ἐκινδύνευε τις νὰ στερηθῇ τὴν ἐλευθερίαν του παρὰ τῶν ἀνδραποδιστῶν (15); ὅτι ὁλόκληρος ἡ πόλις

purpose of carving may have rendered superfluous, or spoons which were perhaps, unnecessary, from soups gravies and dishes of that description not being much used. It is extraordinary that the correct and careful Homer, although he frequently names the ewer and basin as used for the purpose of washing the hands, nowhere mentions the towel, so that if we may be allowed to hazard a guess founded on the poet's silence, they perhaps wipe their hands on the tunic which answered to the lower part of the shirt as now worn. If we suppose, and it is certainly very probable, that Homer in describing the synods of Olympus, and the actions of the Gods and Goddesses intended to represent the lives of the princes and princesses of the Greeks, we must conclude, that the ladies of those days did not wear shoes in the house, but only when they appeared in public on high and state occasions; for we find both Minerva and Juno described as putting on their sandals when they went abroad. (12) From the nakedness of the feet was naturally derived the epithet "silver footed" (*ἀργυρόπεζα*). As from that of the arms (*λευκόλενος*) white armed—We say probably, with regard to the females for as to the men no one who is at all versed in ancient history can ever doubt it—(13) The Greeks, posterior to Homer, certainly enjoyed many of the comforts of social life—If however leaving apart his comic and exaggerated descriptions, we may take Aristophanes as in some degree a faithful painter of Athenian life and manners, we must confess, that on this point they not only did not in any way resemble in comfort and luxury the European cities of the present day, but that they nearly approached the condition of the countrymen and villagers; and besides the above comic author we have many undeniable proofs, that not only in their food, in their sauces, in their fires, and in their social intercourse (14) was their civilization so incomplete, but, which is far more important, that men were frequently in danger of being deprived of their liberty by kidnappers (15), and that their Towns

ἐκινδύνευε νὰ καταπλακώθῃ ἐνίοτε ὑπὸ τῶν ἐχθρῶν αἰφνηδίνως καὶ ἀφύλακτος (16);

Εἰς ἀνθρώπους τὸν εἶον τῶν Εὐρωπαϊκῶν μεγαλοπόλεων πρὸ ὀφθαλμῶν ἔχοντας, εἰς αὐτὸν διαβιώσαντας, εἰς αὐτὸν μαθημέους, ἔνθα τὸ ἐξωτερικὸν ἔρρυθμον καὶ σεμνοπρεπές τοῦ κοινωνικοῦ βίου λαμβάνεται ὡς βάσις τῆς νοεῶς ἀναπτύξεως· ἔνθα τὸ ἔχειν ὅπως οὖν πόρους ζωῆς· καλὰ καὶ, καθὼς ἡ καινοπρέπεια, δὸς δ' εἰπεῖν καὶ ἡ συρρ-ή, ἀπαιτεῖ, κομμένα ἐνδύματα, λαιμοδέτην κομφὸν καὶ πῖλον πολυτελεῖ, καινουργῇ προχειρίδα, ὥρατον ἀλεξίβροχον, κτλ. λαμβάνεται ὡς γνώμων τῆς καλλιέργειας· ἔνθα ἀπὸ τὸ τοιοῦτον ἡ τοιοῦτον θάδισμα, ἀπὸ τὸ τοιοῦτον ἡ τοιοῦτον χαιρέτισμα μετὰ ἡ ἄνευ μειδιάματος, κρίνεται πολλάκις ἡ πολυθρῦλλητος καὶ πολυομίλητος ἀγωγὴ· ἔνθα ζυγίζεται ἡ ἐσωτερικὴ τοῦ ἀνθρώπου ἀξία ἀπὸ τὴν ἐξωτερικὴν του κατάστασιν, θέλει φέρει βεβαίαι θυμασμὸν μέγαν ἐὰν ἀκούσωσιν ὅτι ὁ δεῖνα φιλόσοφος τῆς ἀρχαιότητος ἐχάρισε τὴν πατρικὴν του οὐσίαν διὰ νὰ φιλοσοφήσῃ ἀμερίμνως ὅτι ὁ Σωκράτης ἐξυπόλυτος ἐπίανε τοὺς σοφιστὰς εἰς τὰς ἀγυῖας τῶν Ἀθηνῶν ἵνα τοὺς ἐλέγξῃ ὡς ἀμαθεῖς· ὅτι ὁ νικητὴς τῆς Ἀσίας Ἀγησίλαος, ὁ στρατηγικώτατος Φωκίων, ἡ κοπὶς τῶν λόγων τοῦ Δημοσθένους, ἐβάδιζαν ἀπίλωτοι καὶ ἀνυπόδητοι (17)· ὅτι ὁ Ἑλληνα, αὐτὸς ὁ Ἀθηναῖος, λαμπρότατος ὢν εἰς ναοὺς, θέατρα, ἐορτὰς εἰς ὅλα τὰ δημόσια, ἦτον λιτὸς εἰς τὴν ἰδιωτικὴν, μικρὰν, γενόχωρον κατοικίαν του.

Ἦθελε βεβαίαι ὄχι πλημμελήσει μικρόν τι, ἀλλ' ἀντικρυς θλασφημήσει ἐὰν τις ἐπάσχιζεν ἐκ τῶν προηγουμένων νὰ συναῖξῃ ὅτι οἱ Ἕλληνες, ὅτι οἱ Ἀθηναῖοι δὲν διέσελλαν ἀγροικίαν, δὲν διέκριναν τὴν ἀδιάφορον λιτότητα καὶ τὴν συγχωρητὴν ἀτημελησίαν ἀπὸ τὸν ἀπειχθέσατον καὶ φορτικώτατον κυνισμόν, ὅστις δὲν γνωρίζει ὅρια· ὁ τοιοῦτος ἤθελε λησμονήσει τοὺς τάπητας τοῦ Πλάτωνος τοὺς ὁποίους μὲ κυνικὸν τύπον ἐπάτει ὁ Διογένης, ἤθελε λησμονήσει τοὺς χαρακτῆρας τοῦ Θεοφράστου, ἤθελε λησμονήσει ὅτι ἐκ τῶν κατοίκων τῆς Ἀττικῆς ἐγνωρίσθη καὶ ὠνομάσθη ὁ συνώνυμος μὲ τὸν χαριεντισμὸν Ἀττικισμὸς, καὶ ἐκ τοῦ ἐδικοῦ των ἄσσεος ὁ ἄσσεισμος, ὡς ἐκ τοῦ τῶν Ρωμαίων ἡ ὀνομαστὴ Ρωμαϊκὴ ἀσειότης ἦτοι urbanitas.

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were left unguarded and exposed to be surprised and pillaged by their enemies. (16)

By men having constantly before their eyes the present mode of living in the large cities of Europe, and to it alone accustomed, the external appearances and refinements of social life, are taken as the only data whereby to judge of the intellectual developement. The cut of a coat, the tie of a neckcloth or the whiteness of a handkerchief, may be considered tests of civilization — they may judge of a man's education by his manner of walking or by his bow. — To those who thus estimate internal worth by external show it will no doubt appear extraordinary that one ancient philosopher gave away his patrimony, in order to be more at leisure to prosecute his studies — that Socrates barefooted reproved the Athenian sophists for their ignorance, that the conqueror of Asia Agesilaos, the warlike Phocion, and the eloquent Demosthenes went bareheaded and unshod; (17) that the Greeks, the Athenians themselves, sumptuous and magnificent in their theatres, their festivals and in all public occasions, lived most simply and plainly in their small and confined habitations.

It would not only be a gross absurdity, but gross injustice to conclude from the foregoing premises that the Greeks did not draw a distinguishing line between careless simplicity or pardonable negligence, and slovenly or disgusting cynicism.

Whoever does so must have forgotten the carpets of Plato which, with cynic arrogance were trampled on by Diogenes; he must have forgotten the characters of Theophrastus, he must have forgotten that from the inhabitants of Attica was derived the synonyme for wit "Atticism," as from the polished manners of the Romans arose the term "Urbanity."

Καθόλου δυνατόν εἶπεν περὶ τούτου ὅτι, καθὼς πολλώτατοι παχυλαὶ Ἀσιανοὶ, πᾶσαν ἐπιμέλειαν ἔχοντες περὶ τῆς ἐξωτερικῆς καθαριότητος καὶ σεμνοπρεπείας, ἀμελοῦσιν ἢ δὲν γνωρίζουσι παντελῶς τὴν ἐσωτερικὴν ἀνάπτυξιν, οὕτως ἐξ ἐναντίας οἱ Ἕλληνες, αὐτοὶ οἱ χαριέστατοι Ἀθηναῖοι, μὲ ζῆλον, μὲ ἀληθινὴν μαρίαν διώκοντες τὸ ἐσωτερικόν, συνέβαινε πολλάκις νὰ παραμελῶσι τὸ ἐξωτερικόν περισσότερον καὶ παρ' ὅ,τι αἱ τότε περιστάσεις ἠνάγκαζαν, ἢ νὰ νομίζωσι χαύνωσιν, γυναικισμόν, ἀπομάκρυνσιν ἀπὸ τὰ σεβάσμια ἥθη τῶν ἀρχαίων χρόνων τὴν περὶ τὰ τοιαῦτα σπουδήν. Ἀλλ' ἐκ τῶν σοβαρῶν καὶ ἀρχαιοτρόπων ἡμποροῦμεν νὰ κρίνωμεν περὶ πάντων; ὅχι· εἶχαν οἱ Ἀθηναῖοι ὅχι μόνον τὰς ἐποχὰς τῶν καθ' ἃς τὸ ἀνυπόδητον κατεδικάζετο ὡς ῥυπαρὸν καὶ ὡς ἄσχημον, ἀλλὰ καὶ εἰς πᾶσαν ἐποχὴν τοὺς ἀρέσκους τῶν καὶ κομψοῦς (18). Εἶχαν βέβαια καὶ οἱ Ἀθηναῖοι καὶ οἱ Ἕλληνες ὅλοι τὰς τρυφὰς καὶ πολυτελείας τῶν· εἶχαν οἰκίας καλὰς εἰς τὴν πόλιν καὶ εἰς τὴν ἐξοχὴν (19)· εἶχαν ἐνδύματα πλούσια, τράπεζαν γέμουσαν παντοίων προϊόντων ἐγχωρίων καὶ ξένων· ὅλα ταῦτα εἶναι ἀναντιρρήτα· ἀλλ' ἐπίσης ἀναντιρρήτον εἶναι ὅτι κυρίως τάξιν, ἀφθονίαν, ἀνάπαυσιν τοῦ κοινωνικοῦ βίου καὶ τὰ τοιαῦτα εἰσήγαγον οἱ Ῥωμαῖοι ἀσυγκρίτως ὑπὲρ τοὺς Ἕλληνας τῆς Ἑλλάδος οἵτινες πάντοτε πτωχύτεροι (20) καὶ πιστότεροι ἔμειναν εἰς τὴν φύσιν *“mores et instituta vitae, λέγει ὁ Κικέρων, resque domesticas ac familiares profecto et melius tuemur ac lautius”* καὶ τοῦτο δὲν ὁμοιάζει πολλὰς ἄλλας κομποῤῥημοσύνας τοῦ Κικέρωνος.

Διὰ τὰ οἰκιακὰ πράγματα, διὰ τὴν νομοθεσίαν ἀπ' ἀρχῆς ἔδειξαν οἱ Ῥωμαῖοι ἰδιαιτέραν διάθεσιν. Καὶ δὲν εἶχε βέβαια πολὺ ἄδικον ὁ Ομηρος τοῦ Λατίου ὅτε, ὑποχωρῶν εἰς ἄλλους τὰς ἄλλας τέχνας καὶ ἐπιστήμας, ὡς ἰδιαιτέρον ἔργον ἀπένεμεν εἰς τὸν Ῥωμαῖον τὸ ἄρχειν (21). Τὴν δὲ ἀφθονίαν καὶ ἄνεσιν τοῦ βίου καὶ τὴν ὑπερβολικὴν ἀκόμη πολυτέλειαν ἦτον εὐκόλον νὰ τὴν ἔχωσι, διότι ἐγύμνοναν τὸν κόσμον ὅλον· ὁ χρυσὸς καὶ ὁ ἄργυρος τοῦ πλείουτος μέρους τῆς τότε γνωστῆς οἰκουμένης ποταμῶν κατεβέβηκεν εἰς τὸ μέγα χωνευτήριον τῆς Ῥώμης. Ἀρκεῖ νὰ συλλογισθῇ τις ὅτι, ἀπ' ὅσα ἠναγκάσθησαν νὰ πληρώσουν ἵνα ἀγορά-

On the whole we may therefore conclude, that as the gross Asiatics, giving their whole attention to external ornament and luxury, neglected, or were utterly unconscious of any internal developement; so on the contrary the Greeks, even the polished Athenians, eager and steadfast in the pursuit of intellectual acquirements, frequently attended more to them than the circumstances of those times required, and considered any care or study in matters which merely regarded exterior show or appearance as foppish, effeminate and incompatible with the grave manners of that ancient period. But from the austere and oldfashioned are we to judge of the whole nation? certainly not - the Athenians not only at some periods considered as slovenly and dirty those who went barefooted, but had at every period their various fashions; (18) the Athenians, and indeed all the Greeks had, no doubt their own peculiar luxuries and conveniences; they had good houses in the town and country, (19) they wore rich dresses, their tables were covered with the produce of their own, and of foreign countries, but it also cannot be denied, that in the order, comfort, and politeness of social life the Romans were beyond comparison superior to the Greeks, who were always poorer (20) and remained more faithful to nature, "*Mores et instituta vitae*," said Cicero "*resque domesticas ac familiares profecto et melius tuemur ac lautius*," and this is not like other trite sayings of Cicero.

In their domestic economy and in legislature, the Romans, from the first, showed a peculiar genius, and the Latin Homer was not wrong when giving to others the superiority in arts and sciences, he allowed to the Romans the peculiar merit of having first introduced comfort and politeness into social life, (21) and indeed it was easy for them to enjoy the greatest luxury, for they stripped and pillaged the whole world; The gold and silver of the greatest part of the then known world were swallowed up in the vast sink of Rome. It suffices to remember, that by the immense sums which were

σωσι τὴν εἰρήνην Φίλιππος ὁ Ε', καὶ Αντίοχος, καὶ ἀπὸ τῶν
λάφυρα τῆς Ἰλλυρίας, Ἠπείρου, Αἰτωλίας, Κεφαλληνίας καὶ Μα-
κεδονίας ἡ Ρωμαϊκὴ ἐπικράτεια ἐφθάσεν εἰς τόντον πλοῦτον ὥς
ἀπαλλάξῃς ἐκτοτε τοὺς ἰδίους πολίτας παντὸς φόρου ἐκέρυξεν
ἀτέλειαν ἢ ὅποια διήρκεσε πολλότατα ἔτη (22).

Εἶναι δὲ οἶκον φανερόν πόσα ἐσφατερίζοντο οἱ ἀρχηγοί, καὶ
πῶς ἔπρεπεν ἀναγκαίως νὰ γεννηθῇ ἡ ὑπέρβλητος τρυφὴ καὶ πολυ-
τέλεια τῶν κοσμηρπάγων Ρωμαίων. Τῶν δυνατῶν τὰ παλάτια ἦσαν
πόλεις ὁλόκληροι (23)· γῆ καὶ θάλασσα ἔπρεπε νὰ ἀνασκαλίζονται
διὰ τὴν τρέπεζαν τῶν σβαριτικῶν κοσμοκρατόρων καὶ κοσμοκρατο-
ρισσῶν. Εὐπίτηδες ἔμποροι ἠκολούθουν τὰ στρατεύματα ἵνα ἀγορά-
ζωσι τοὺς δούλους, καὶ ἄλλοι πάλιν μεταπράττει ἢ τοὺς ἐφεραν
ἀγγελῶν εἰς τὴν Ρώμην, ἢ εἰς τὰ πανταχοῦ ζημένα ἀνδραποδα-
πωλεῖα ἵνα τοὺς πωλίσωσιν εὐκολώτερα. Εἰς τὴν νῦν ἐρημόνητον
Δῆλιν πολλάκις συνέβαινε νὰ πωλῶνται ὑπὲρ τοὺς πεντακισχι-
λίους τὴν ἡμέραν. Οἱ αὐτοὶ διεσκορπίζοντο εἰς τοὺς ἀγροὺς καὶ
ἀγροκήπια τῶν πλουσίων ἀγοραστῶν, καὶ οὕτως ἐγέμιζαν ἀκατά-
παυστα τὴν ἐκ τῶν πολέμων ἐρημωμένην Ἰταλίαν. Οἱ δὲ ἐγγεῖα-
ζοντο διὰ τὴν οἰκικὴν ὑπηρεσίαν ἐκρατοῦντο εἰς τὴν πόλιν, χω-
ριστοὶ διὰ τὸν οἰκοδεσπότην, χωριστοὶ διὰ τὴν οἰκοδεσποιναν (24).

Εἶχαν βέβαια καὶ οἱ Ἀθηναῖοι τοὺς Νικίας των, ἐνδόξους διὰ
τὰ περὶ τὴν Δῆλον λαμπρὰ καὶ θεοπρεπῆ φιλοτιμήματα, διὰ
τὴν μεγάλην πρόσδοτον ἐκ τῶν Λαυριωτικῶν μεταλλείων κτλ. (25).
Ἀλλὰ ποῦ οἱ Κράσσοι, τῶν ὁποίων ἡ ἐκ πυρὸς καὶ πολέμου συνα-
χθεῖσα οὐσία ὑπερέβαινε ὅλης τῆς Ἀττικῆς τὸ τίμημα (26)! Εἶχαν
βέβαια τοὺς Αλκιβιάδας των, ἱκανοὺς νὰ ἐπιδειχθῶσιν ὀρτυγοτρο-
φίας, τέθριππα, δαίπνα, κτλ. Λουκουλλικὰ ὅμως δαίπνα ἦσαν ἀ-
δύνατοι νὰ κάμωσι πρὸς τοῦτο ἔπρεπε νὰ πωληθῇ μέρος τῆς
Ἀττικῆς. Οἱ εἰς τρέπεζαν τοῦ Λουκούλλου εὐρεθέντες Ἕλληνες
ἔπαθον ὅ,τι ὁ Ηγεγών Μ. . . εἰς τὴν λαμπροτάτην φωτοχυσίαν
τῆς μεγαλοπόλεως τοῦ Λονδίνου (27). Εἶχαν ἐν τέλει καὶ ἐκείνοι,
τὰς Ἀσπασίας των μὲ τὰς Περσικάς, μὲ τὰ κροκωτὰ ἐνδύματα,
μὲ τὰ Ἀμόργινα χιτῶνι, μὲ τὰ καλλωπίσματα τοῦ προσώπου,

extorted for the purchase of peace from Philip and Antiochus, and from Illyria, Epirus, Etolia, Cephalonia and Macedonia, the Roman treasury was so enriched that relieving the citizens from all imposts, they were enabled to proclaim a complete abolition of all Taxes which continued in force for many years (22). From the extortions and plunder of their chiefs arose as a necessary consequence the unexampled wealth and luxury of the Romans. The palaces of the great were whole towns (23), the sea and the land were ransacked to supply the sumptuous tables of the haughty conquerors of the world. Merchants followed their armies for the express purpose of purchasing the slaves who were afterwards carried in troops either to Rome or to some other of the various slavemarkets, which were every where established to facilitate their sale. In the now barren Island Delos it frequently happened that more than five thousand were sold in one day. These were all distributed throughout the domains and gardens of the wealthy proprietors, thus supplying the void which their continual wars, would otherwise have left in the population of Italy. Those which were required for domestic services, were kept in the city, separate establishments being always maintained by the master and mistress of the mansion (24).

The Athenians had no doubt their Nicias celebrated for sublime and divine acquirements and even for wealth (25). But where could they find a Crassus whose immense riches exceeded the value of all Attica? (26) They had certainly their Alcibiades capable of providing quail-feasts, and of displaying sumptuous equipages etc. But how could they afford the suppers of Lucullus? To effect this half Athens must have been sold. Those Greeks who were invited to the table of Lucullus found themselves in the same situation as Prince M in the great city of London (27). Finally the Greeks had their Aspasia's with their costly garments, flowing robes

μὲ τὰς πολλὰς ἀμφιβολίας, κτλ. (28)· ἀλλὰ πόσαι Ἀσπασίαι ἔπρεπε νὰ συναχθοῦν διὰ νὰ κάμωσι μίαν Ποππαίαν (29)!

Καὶ τοσαῦτα περὶ τοῦ πρώτου γνωρίσματος ὅτι οἱ Ἕλληνες ἀνεπτύχθησαν τὴν ἐπιστημονικὴν πρὸ τῆς τελειώσεως τῆς κοινωνικῆς ἀναπτύξεως. Ἀν ἡ πολλὴ περιεργία καὶ ἄκρα φιλομάθεια τῶν σημερινῶν Ἑλλήνων συμβάλλῃ τίποτε μέγα ἢ μικρὸν πρὸς ἐπιβεβαίωσιν τῶν προηγουμένων ἅς ἀφελθῇ κατὰ τὸ παρὸν ἀνεξέταστον· ἀναντίρρητον ὅμως θέλει μένει ὅτι αὐτὰ εἶναι ἀπὸ τὰ προγονικὰ κληρονομήματα.

Σ. Εἰς τὸν ἐπόμενον Φάκελλον θέλῃ καταχωρισθῇ αἱ Σημειώσεις.

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and numerous servants (28); but how many Aspasia's would it take to equal one Poppea? (29).

So much for our first assumption, viz that the Greeks arrived at their intellectual developement before the completion of their social civilization - Whether the curious and studious disposition of the present Greeks, tends still farther to support our conclusion, we will not now discuss. It cannot however be denied that these qualities are inherited from their ancestors.

N.B. *The Notes to be inserted in the following number.*
