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DEVELOPMENT OF THE ATHENIAN
CONSTITUTION**

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GEORGE WILLIS BOTSFORD

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THE ATHENIAN CONSTITUTION
By GEORGE WILLIS BOTSFORD, Ph.D.

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THE DEVELOPMENT

OF THE

ATHENIAN CONSTITUTION

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BY

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CORNELL STUDIES IN CLASSICAL PHILOLOGY, No. IV

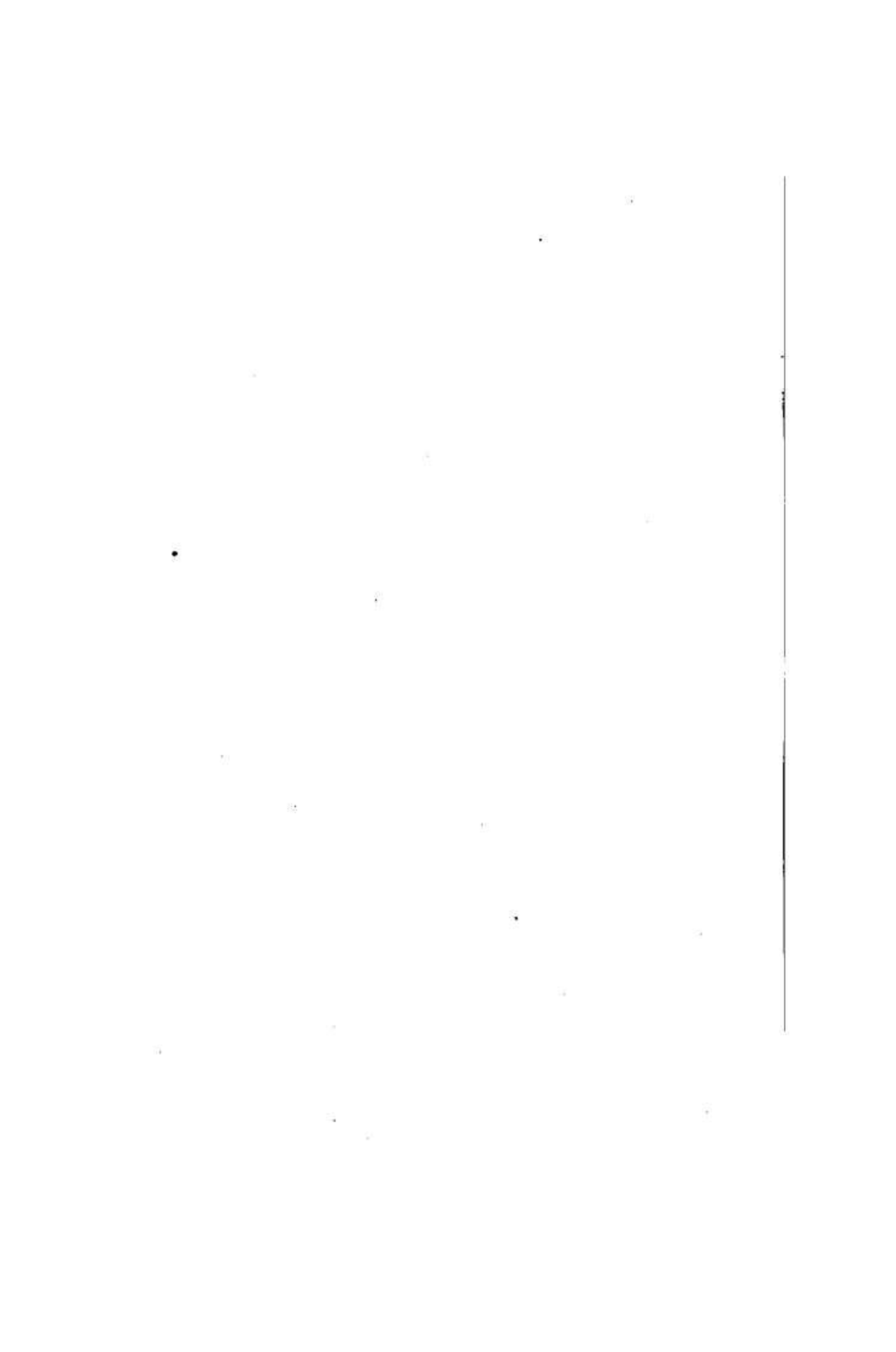
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PREFACE.

I wish to thank Professor George E. Howard, of the Leland Stanford Junior University, for the interest in the study of political and social institutions, which came to me from his instruction, and for the encouragement and help which I have constantly received from him. I also owe a great debt of gratitude to Professor Benj. I. Wheeler, of Cornell University, joint-editor of the Cornell Studies, for his valuable assistance in the preparation of the present number. He has suggested literature, has given his judgment on critical points, has read manuscript and proof with patient care, and has aided and encouraged me in many other ways. I cherish for him as a scholar, teacher, and friend feelings of sincerest respect and love. Dr. A. G. Laird, of Cornell University, has rendered valuable service in the tedious work of verifying citations. Mr. G. W. Harris, librarian of the Cornell University Library, and Mr. W. H. Tillinghast, of the Harvard University Library, are remembered for their kind favors.

GEO. W. BOTSFORD.



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THE DEVELOPMENT OF THE ATHENIAN CONSTITUTION.

CHAPTER I.

THE PATRIARCHAL THEORY.

IT was the belief of the ancients that the family was the primitive society out of which the state developed.¹ They were led to this view partly by observing that the institutions of their state and family were throughout of a similar character,²—as were also the relations sustained by the individual to family and state,—but more directly by the fact that each ascending group in the gentile organization of the ancient city had, as its protecting deity and centre of its common religious life, an eponymous (name-giving) hero, from whom the members of the respective groups were supposed to have derived their lineage.³ Thus Aristotle⁴ says: "That society which

¹ Not only did the philosophic thinker hold this view, but the ordinary man constantly acted on the belief that the state was but a large family, and that ties of a like nature bound him to these two societies. For illustration of this, read any of the Attic orators touching the public obligations and services of the individual.

² That the institutions of the state are largely those of the family, the former being developed from the latter, will be fully established, it is hoped, in the following pages.

³ When a new organization of the state took the place of the old, eponymous heroes were selected for the tribes, in case of the Cleisthenean organization, by the oracle at Delphi; Aristotle, *Ath. Pol.*, ch. 21. This seems to indicate that no other theory of the state than the one above proposed was conceivable or, at least, acceptable. Furthermore, the Athenians clung thus closely to the primitive theory of the state, even after the opportunity for an improved conception had been given in the fictitious nature of the Cleisthenean tribe; cf. Pseud. Dem. Epitaph. §§ 30-1; Rohde, *Psyche*, pp. 158-9, 164.

⁴ *Politics*, I. 2, p. 1252 b, 12 ff.