

## **Homosexual and pedophile revelry in ancient, idolatrous Greece**

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**Although we have already documented in another of our articles the wretched state of the idolatrous ancient Greek society, ALSO in the area of homosexuality and pedophilia, the evidence is so overwhelming, that we shall present some more facts here, in spite of the persistence of certain nationalist pagans who keep trying to convince people that this depraved chaos did not exist at all.**

**Behold now, the moral decay of the most glorious of all Paganist societies – from their politicians, their officials and their priests, right down to their poets!**

For some time now, a number of writings have been in circulation, which have attempted to justify the unjustifiable. In fact, from time to time they have resorted to quoting excerpts from “Against Timarchus” by the orator Aeschines, so that with them, the Paganist and nationalist pagans can prove that homosexuality did not exist in ancient Athens. Further down –and apart from certain other excerpts from the same work-we shall see with undeniable evidence what exactly was going on.

Aeschines, Κατά Τιμάρχου (Against Timarchus), I. Zacharopoulos publications.

74. You are aware of the inmates of those houses, who do that thing. Well, even they, when forced, will do it, but they are ashamed and they close their doors. (...) You know what profession they chose and therefore you know at all times

what they are doing.

119. Each year, the Parliamentary body places in auction the fornication tax (...) those who govern this tax do not demand taxation with conjectures, as they are well aware which men and which women do this kind of work.

136. (...) Nor do I myself (Aeschines) deny that both in the past -as well as now – love children and I acknowledge that for this act, I have quarreled and have been beaten by others. As for the poems (note: in 135: “poems which I have written for the sake of certain youths”) which they say that I have composed, some of them I do acknowledge..(...)

137. I maintain that for a young man to become the lover of a man without (asking for) money, only because he loves him, is a very good thing; it is only abhorrent if he fornicates for money.

156. Athenians, you all know Kriton, the son of Astyochos, and Perikleides of Perithoides, and Polemogenes and Pantaleon and the runner Timisitheon (...) who had erotic ties with many, very prudent men; and yet, no-one ever condemned them for this...

Taken from: Λόγος Ευβοϊκός ἢ Κυνηγός, (Euboean Speech or Hunter) by Dion Chrysostomos, I. Zacharopoulos publications:

268R-269R: (the pimps) publicly displayed women or children, either captives or purchased in any other manner with money, for dishonoring in filthy houses which are evident in all parts of the city, and in places that nobility passes in front of, and in market-places, near public buildings and sanctuaries, without dragging into this kind of dishonor and duress any barbarians or Hellenes (...) because they have succumbed to a huge and grave subjugation, by performing such work (which is far more despicable than that of stud farmers for horses or donkeys, since those beasts are brought to copulate without being forced, willingly, with beasts that they desire), without any shame whatsoever; instead they are pushed onto people who are ashamed and do not desire it, or maniacs and lechers, for a purposeless and debauched union of bodies.

274R: Is there some way, that this lecherous species (of

humans) can contain itself from dishonoring and corrupting boys (...) after it has - in every way- had its fill of lechery with women, and has become saturated by this pleasure?

In three of his poems, Solon praises the homosexual relations of a mature man with underage boys. In one of them, he says that the one who is happy and enviable is the one who possesses the following four things: Boys that he can use as his lovers, horses, hunting dogs and a friend abroad. (Solon, excerpt 21 (Bergk Th. , Hiller. E. Crusius O., Anthologia lyrica sive Lyricorum Graecorum veterum praeter Pindarum reliquiae potiores, BT)). In the second poem, he points out which exact spots on the body of a boy he himself likes to enjoy. (Plutarch, Ερωτικός, (Eroticus) 5, Αθηναίος, 13, 79).

«A warm friendship developed between these two men (Solon and Peisistratus) because they were related; this friendship became even closer because of their genius and Peisistratus' good looks, for, as some people say, Solon was erotically attracted to him (...ερωτικώς τον Πεισίστρατον ασπαζομένου τού Σόλωνος...)» (Plutarch, Solon, 1)

For the inhabitants of Megara, there is a testimony in the Commentary on Theokritus (Σχόλια εις Θεόκριτον), that they worshipped as a local hero, a certain fabled Diocleas, who was killed trying to defend his lover, and that when he was commemorated, they had competitions with homosexual kissing, where the victor was awarded a wreath, which he presented to his mother... (Σχόλια εις Θεόκριτον, Αίτας Aetas (=12), inscription, F. Dubner, Parisiis 1849).

For the inhabitants of Chalkis, Athenaios testifies that along with the Cretans, they were frenzied with homosexual acts («..περί τα παιδικά δαιμονίως επτόηται..») (Athenaios, 13, 77 (601e)). Male homosexuality existed, not only in the form of free love, but also commercialized –both freely or imposed- which was available in special male brothels, otherwise just called “brothels” or “houses”, by professional homosexuals or by those compelled into the business (Aristophanes, Ειρήνη, (Peace) 11 (“harlot-like”). Xenophon Memoirs (Απομνημονεύματα), 1, 6, 13 («fornicator»). Demosthenes, Κατ' Ανδροτίωνος παρανόμων (Against the illegals of Androtion), 73 and Epistle IV («fornicator», «harlot-like»). Aeschines, Κατά Τιμάρχου (Against Timarchus), 3 and 119 («fornicated», «indecently living»). Esychios, Kerameikos).

The free and non-commercialized homosexual erotic relations between two males – a mature man and an underage boy or teenager, usually 7 to 20 years old – was legal, and was considered to be something noble; in fact, nobler than the normal and legal sexual relations between a man and a woman, while the profession of a homosexual was considered vulgar and disgraceful. This kind of a homosexual was called a “fornicator”, “fornicated” “harlot-like”, “indecently living”, and was banned from entering any temple and from participating in worship; they were deprived of many other political rights. (Demosthenes, Κατ' Ανδροτίωνος παρανόμων, (Against the illegals of Androtion) 73. Aeschines, Κατά Τιμάρχου (Against Timarchus), 3 and 15-16). The promotion and pimping of a free person by a third person was considered a criminal act, punishable by death. (Aeschines, Κατά Τιμάρχου (Against Timarchus), 12 and 72 and 184). This is the excerpt used by various paganists and neo-paganists, in order to convince us that homosexuality was supposedly nonexistent.

The state however owned or leased to businessmen the existing male (and female) “whore-houses”, where free homosexual citizens could either work or visit freely, who collected “homo-fornication” fees for the state’s account, and also paid the “fornication tax” that was voted by parliament. (Aeschines, Κατά Τιμάρχου (Against Timarchus), 119,120), or, where slaves and Hellene war captives from other Greek states were forced to work, and who of course received no payment for their ‘services’, instead, the entire fornication rate was collected by the state or by the leasing businessman (Aeschines, Κατά Τιμάρχου (Against Timarchus), 13, Diogenis Laertius, 2, 31 and 1, 105 and 4, 46, Dion Chrysostom, Λόγος Ευβοϊκός Λόγος Ευβοϊκός ή Κυνηγός, (Euboean Speech or Hunter) (=7 or 13), 133).

Freelance homosexual businessmen also held their “business” in the Kerameikos suburb of Athens. (Esychios: Kerameikos). This system of the Athenians and their beliefs regarding male homosexuality is expressed by Xenophon with Socrate’s following words: «...Την ώραν εάν μεν τις αργυρίου πωλή τω βουλομένω, πόρνον αυτόν αποκαλούσιν, εάν δε τι, όν αν γνω καλόν τε καγαθόν εραστήν όντα, τούτον φίλον εαυτώ ποιήται, σώφρονα νομίζομεν» (= «Should anyone sell his physical beauty in exchange for money to the random one who wants him, they call him a fornicator; If, however, one realizes that a man is good-looking and a good lover and makes him his close friend, we

call him prudent.) (Xenophon , Απομνημονεύματα, (Memoirs)1, 6, 13).

In “free” and “non-commercialized” homosexuality, the man who slept with another man used to be called a “pedophile” in older times. (Pseudo-theognis, 1357. Τηλεκλείδης άδηλον, (Telekleidis adilon) excerpt 26, to Polydefkis (Πολυδεύκη), 2, 76). From the 5th century onwards, the terms «ερών» (eron=lover), «εραστής» (erastis=lover), παιδεραστής (pederastis=child-lover)» (Pindar, Ολυμπιονίκες (Olympics victors), 1, 23-25. Aristophanes Αχαρνείς (Acharneis) 265 and Ιππείς (Ippeis=horseriders) 732. Xenophon Απομνημονεύματα (Memoirs) 1, 6, 13. Plutarch, Lycurgus18, 8) the male homosexual was earlier on called «παις» (pais=young boy) (Solon, excerpt 21. Aristophanes Νεφέλες (Nefeles=Clouds), 973) and from the 5th century were referred to as «παιδικά» (pedika=childish things) (Bacchylides, Παιάνες, (Paianes=Peans) excerpt 4 (13), 80). Sophocles, Αχιλλέως ερασταί, (Achilles’ lovers) excerpt. 157 Nauck. Euripides Κύκλωψ (Cyclops), 584, Thucydides, 1, 132, 5. Xenophon Κύρου ανάβασις (Cyrus’ Ascent) 2, 6, 28. Polydefkis 3, 71. Athenaios 13, 16.) the «ερωμένος» (eromenos=one who is loved) (Aristophanes, Ιππείς (Ippeis=horseriders) 737, Xenophon Συμπόσιο (Symposium) 7, 36. Plutarch, Lycurgus18, 9 . Polydefkis 3, 71), the «nice» Bacchylides excerpt 18. Aristophanes Αχαρνείς (Acharneis) 144 and Σφήκες (Sfikes=wasps) 97-99. Plutarch, Ερωτικός (Eroticus)16).

The more frequently used term of «τα παιδικά» (the childish things), which was first used by Bacchylides and the tragic poets Sophocles and Euripides (as above) when praising male homosexual relations, at times had the inference of the kind of sexual relations, i.e. “with a boy”; however, most of the time it implied the boy itself, even when using the plural in the neuter gender (the childish things). This use of the plural neuter “the childish things” expresses the disrespect of the pedophiles towards the boy-lover and their demotion of the child into a worthless, faceless and almost lifeless object and thing... For example, they would never say “Aristippos and his lover Kratippos”, but “Aristippos and his childish things” - as though they were saying “Aristippos and his instruments of pleasure, which are components of a boyish body that moves”

As recorded by Herodotus, when Periander rounded up all the children of the Hellenes of Kerkyra (Corfu), he selected 300

underage boys, loaded them onto a ship and sent them as an offering to the king of Lydia, Alyattes (Croesus' father), so that he might castrate them and use them in his harem as his lovers. Fortunately, the citizens of Samos island masterfully took over the ship and returned the children to Kerkyra (Herodotus, 3, 48, 2). This action by Periander also indicates that he too had a harem of underage boys, since he obviously had a surplus of them, hence offering them to his friends and foreign potentates.

Thucydides and Aristotle present matters differently, regarding the alleged tyrant-slayers Armodius and Aristogeiton, who had supposedly slain the tyrant Ipparchus because they were supporters of democracy. First of all, Herodotus tells us that this homosexual couple were of Phoenician descent, and not Athenians (Herodotus, 5, 55, 1 to 5, 58, 1 and from 5, 61, 1 to 5, 62, 1). Thucydides then says that the homosexual Armodius and his bed-mate Aristogeiton, without having anything to do with democracy and politics, not only killed the tyrant Hippias, but his brother Hipparchus also – not on account of any political resistance, but because of homosexual rivalry, as Hipparchus had attempted to convince Armodius into sexual intercourse, Armodius refused him, and, in order to do the favour his lover asked of him, Ipparchus out of revenge offended Armodius' sister and it was thus, that Armodius together with Aristogeiton killed Ipparchus out of revenge and precautionary homosexual jealousy and defence. They did not destroy that tyranny, nor did they turn against it at all. This is what Thucydides says (6, 52, 3 to 6, 59, 4 and 1, 20, 2), with which information Aristotle is in full agreement (Politika, 5, 10 (1311a)).

Themistocles and Aristides not only were passionate homosexuals; they were also rivals who were both in love with the same boy-lover, a certain Stesileon (Plutarch, Themistocles 3, 1-2)

Once, when Sophocles was in Chios island at an official banquet, he couldn't contain himself and sexually attacked a young boy in front of all the guests, while the boy was serving wine to the guests. Another time, in Athens, as was the habit with the debauched, he led a young boy outside the walls of the city; a young boy who had also tasted the warped appetites of Euripides from time to time. After finishing their disgusting act, the boy-lover – who apparently had quite a bit of experience with

tragic poets – grabbed Sophocles' clothes and fled into the city, while the poet was forced to go home wearing the much smaller garments of the boy and make a total fool of himself in all the city. When Euripides heard of this incident, he commented maliciously that he had used the same boy in the past, as a lover (Ion Chios and Ieronimos Rodios to Athenaios (Δειννοσοφισταί) (Deipnosofistes = Dinner sophists) 13, 82 (604def)).

We have no indication as to whether Euripides or Sophocles were condemned according to the law (assuming there were such laws) against homosexuality. We wonder why? We will no doubt be informed, by the pro-gay, neo-paganists.

Theoator Andokides in one of his arguments had to confront on behalf of Epicharus' litigant the accusation that during his lifetime he was a homosexual fornicator, who sold himself for money. His response to that accusation was that Epicharis who had accused him, was in the exact same "line of business". (Andokides, Περί των μυστηρίων (on mysteries), 100).

That Aeschylus was depraved and one who praised male homosexuality is mentioned by both Plutarch and Athenaios, who are proud of them for being that way, and they have preserved two related excerpts of his (Plutarch, Ερωτικός (Eroticus) 5(751bc). Athenaios 13, 75 and 13, 79). The most homosexually explicit tragedies by Aeschylus were – according to the witness of these two admirers of his – the Kabeiroi and the Myrmidons. In the latter, Achilles and Patroklos were presented as a homosexual couple. The famous Athenian orator Demosthenes was a permanent homosexual, and in fact a transvestite. He liked to wear women's garments. They used to call him with the nickname "batalos", which is how the Athenians of that time used to call the feminine and permanent homosexuals. Aeschines mentions this in two of his orations – a political one and a juridical one. (Aeschines, Περί παραπρεσβείας (Peri Parapresveias)99. Against Timarchus 126 and 131).

According to Strabo, (10, 3, 18), Demosthenes had accused Aeschines that he was the son of a woman who was used as a ritual precursor and orgiast for the goddess-Mother, and that sometimes he himself acted as precursor, thus assisting his mother. It was understood, that the precursors of the orgiastic gods were both homosexuals and whores. The Spartan Pausanias used to send his letters of treason to the Persians through his

lovers, instructing the recipient of the letter to kill its bearer. However, when he sent his last letter to Artavazus with his lover Argilius, Argilius had noticed that none of the previous letter-bearers had ever returned, so, he became suspicious and opened the letter to read its contents. When he realized that his beloved lover had similarly ordered his death, he informed the authorities in order to save his life, naturally surrendering the guilty letter. The authorities put Pausanias to death. This is what Thucydides himself tells us (1, 132, 1 to 5: «...ο μέλλων τας τελευταίας βασιλεί επιστολάς προς Αρτάβαζον κομείν, ανήρ Αργίλιος, ΠΑΙΔΙΚΑ ποτε ων ΑΥΤΟΥ (=Παυσανία) και πιστότατος εκείνω...»). (The one who was to bring the last letters to Artavazus, a man named Argilius, who used to be 'the childish thing' of his (Pausanias) and most faithful to him..)

Spartans sexually exploited unmarried girls, but only in unnatural ways (Efpolis, άδηλον, (adilon) excerpt 2. Athenaios 13, 20 and 13, 79); This is the reason that other Hellenes used to refer to this perversion as "the Laconic style" or "Laconizing". They would strip the young girls naked in front of their guests in order to display them, and, if they were pleasing to the guests, they would be offered to sleep with them. (Agnon, Athenaios, ref. Summa, Esychios, term: «acting in the laconian style»).

In the poems of Theognis (sixth century b.C.), Ganymedes is for the first time portrayed as the boy-lover of Zeus, and not merely the wine-pourer of the "gods", as Homer wants him, in his Hymn to Aphrodite (Theognis, 1345-1346).

The poet Ibycus was characterized as "exceedingly erotic towards boys in their early teens" (Athenaios, 13, 76, Summa, term: Ibycus).

In one of his poems, Anakreon speaks of one of his three lovers, Smerdias, and, upon addressing him as "thrice satiated Smerdias", he proceeds to boast about how many times he indulged his perversions on him during a certain orgy... (Anakreon, excerpt. 301, 303, 308 and Athenaios12, 57 and 13, 17 and Efstathios On the Iliad, verse 9 488, On the Odyssey, 5 306).

With the above, we believe that any comments would be entirely redundant....



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