

Paul's Sightseeing Tour in Athens

Demons and the Superstitious Mind

Corinthians and Deuteronomy

1 Corinthians 10:20

No, I imply that what pagans **sacrifice they offer to demons and not to God**. I do not want you to be participants with demons.

Deuteronomy 32:17

They **sacrificed to demons that were no gods**,
to gods they had never known,
to new gods that had come recently,
whom your fathers had never dreaded.

Athens



Foreign Divinities

Jesus and
Anastasia



He seems to be a
preacher of foreign
divinities

Religious/Superstitious

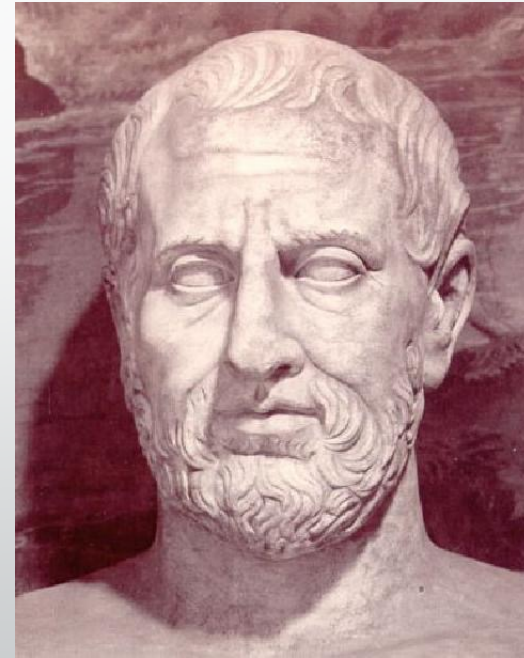
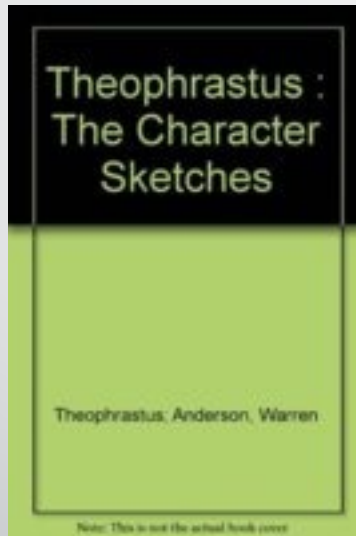
I perceive that in every way you are very **religious**
(ESV)

I perceive that in all things ye are too **superstitious**
(KJV)

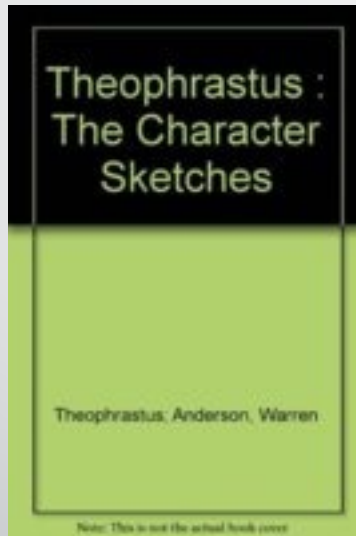
δεισιδαιμονέστερος deisidaimonesteros; cptv.
of δεισιδαίμων deisidaimōn (*fearing the gods*);
*from δείδω deidō (to fear) and 1142; very fearful
of gods, religious, superstitious.*

- Thomas, R. L. (1998). New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition. Anaheim: Foundation Publications, Inc.

Characters



Characters



The *Characters* of Theophrastus

Theophrastus (319 BCE)

- The Dissembler
- The Flatterer
- The Garrulous Man
- The Boor
- The Self-Seeking Affable Man
- The Willfully Disreputable Man
- The Loquacious Man
- The Newsmaker
- The Unconscionable Man
- The Penurious Man
- The Buffoon
- The Tactless Man
- The Officious Man
- The Stupid Man
- The Surly Man
- The Superstitious Man
- The Querulous or Grumbling Man
- The Distrustful Man
- The Nasty Man
- The Ill-Bred Man
- The Man of Petty Pride
- The Parsimonious Man
- The Pretentious Man
- The Arrogant Man
- The Coward
- The Oligarch
- The Opsimath or Late-Learner
- The Backbiter
- The Friend of Rascals
- The Mean Man



Theophrastus, *Characters*
Hermann Diels, Ed.

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("Agamemnon", "Hom. Od. 9.1", "denarius")
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↔

Click on a word to bring up parses, dictionary entries, and frequency statistics

Thphr. Char. 16

δεισιδαιμονίας Ις'

ἀμέλει ἡ δεισιδαιμονία δόξειεν ἂν εἶναι δειλία πρὸς [2] τὸ δαιμόνιον, ὃ δὲ δεισιδαίμων τοιοῦτός τις, οἷος ἐπιχρωρῆν ἀπονιψάμενος τὰς χεῖρας καὶ περιρρανάμενος ἀπὸ ἱεροῦ δάφνην εἰς τὸ στόμα λαβὼν οὕτω τὴν ἡμέραν περιπατεῖν. [3] καὶ τὴν ὁδὸν ἐὰν ὑπερδράμῃ γαλῆ, μὴ πρότερον πορευθῆναι, ἕως διεξέλθῃ τις ἢ λίθους τρεῖς ὑπὲρ τῆς ὁδοῦ διαβάλλῃ. [4] καὶ ἐὰν ἴδῃ ὄφιν ἐν τῇ οἰκίᾳ, ἐὰν παρειάν, Σαβᾶδιον καλεῖν, [5] ἐὰν δὲ ἱερόν, ἐνταῦθα ἡρώων εὐθύς ἰδρύσασθαι. καὶ τῶν λιπαρῶν λίθων τῶν ἐν ταῖς τριόδοις παριῶν ἐκ τῆς ληκύθου ἔλαιον καταχεῖν καὶ ἐπὶ γόνατα πεσῶν καὶ προσκυνήσας [6] ἀπαλλάττεσθαι. καὶ ἐὰν μῦς θύλακον ἀλφίτων διαφάγῃ, πρὸς τὸν ἐξηγητὴν ἐλθὼν ἐρωτᾷν, τί χρή ποιεῖν; καὶ ἐὰν ἀποκρίνηται αὐτῷ ἐκδούναί τῷ σκυτοδέσῃ ἐπιρράσαι, μὴ [7] προσέχειν τούτοις, ἀλλ' ἀποτραπεῖς ἐκθύσασθαι. καὶ πυκνὰ δὲ τὴν οἰκίαν καθάραί δεινὸς Ἑκάτης φάσκων ἐπαγωγῇν [8] γεγονέναι: κἂν γλαῦκες βαδίζοντος αὐτοῦ ἀνακράγῃσι, ταράττεσθαι καὶ εἰπας: 'Ἀθηνᾶ κρείττων' παρελθεῖν οὕτω. [9] καὶ οὔτε ἐπιβῆναι μνήματι οὔτ' ἐπὶ νεκρὸν οὔτ' ἐπὶ λεχῶ ἐλθεῖν ἐβελῆσαι, ἀλλὰ τὸ μὴ μιάινεσθαι συμφέρον αὐτῷ [10] φῆσαι εἶναι. καὶ ταῖς τετράσι δὲ καὶ ταῖς ἑβδομάσι προστάξας οἶνον ἔψειν τοῖς ἔνδον, ἐξελθὼν ἀγοράσαι μυρρίνας, λιβανωτόν, πόπανα καὶ εἰσελθὼν εἶσω στεφανῶν τοὺς [11] Ἑρμαφροδίτους ὄλῃν τὴν ἡμέραν. καὶ ὅταν ἐνύπνιον ἴδῃ, πορεύεσθαι πρὸς τοὺς ὄνειροκρίτας, πρὸς τοὺς μάντις, πρὸς τοὺς ὀρνιθοσκόπους, ἐρωτήσων, τίνοι θεῶν ἢ θεᾶ εὐχεσθαι [12] δεῖ. καὶ τελεσθισόμενος πρὸς τοὺς Ὀρφεοτελεστάς κατὰ μῆνα πορεύεσθαι μετὰ τῆς γυναικὸς (ἐὰν δὲ μὴ σχολάζῃ [13] ἡ γυνή, μετὰ τῆς τίτθης) καὶ τῶν παίδων. καὶ τῶν περιρραιομένων ἐπὶ θαλάττης ἐπιμελῶς δόξειεν ἂν εἶναι. [14] κἂν ποτε ἐπίδῃ σκοροδόφ' ἐστεμμένον τῶν ἐπὶ ταῖς τριόδοις, ἀπελθὼν κατὰ κεφαλῆς λούσασθαι καὶ ἱερείας καλέσας [15] σκίλλῃ ἢ σκύλακι κελεῦσαι αὐτὸν περικαθᾶραι. μαινόμενον δὲ ἰδὼν ἢ ἐπίληπτον φρίξας εἰς κόλπον πύσαι.

Characters. Theophrastus. Hermann Diels. Oxford. Oxford University Press. 1909.

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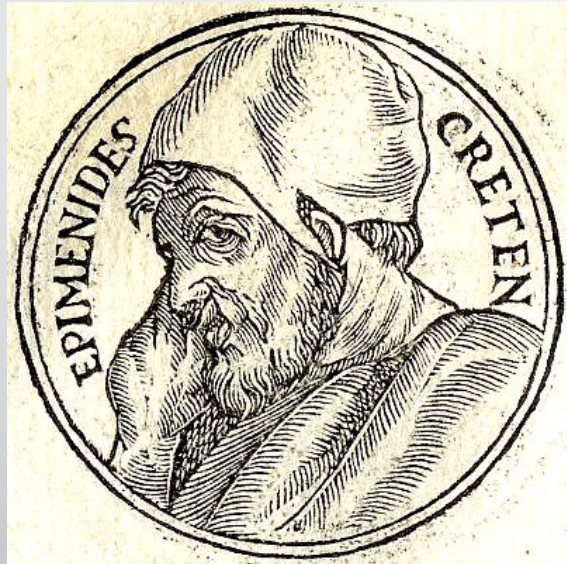
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Deisidaimoni – the Superstitious Man

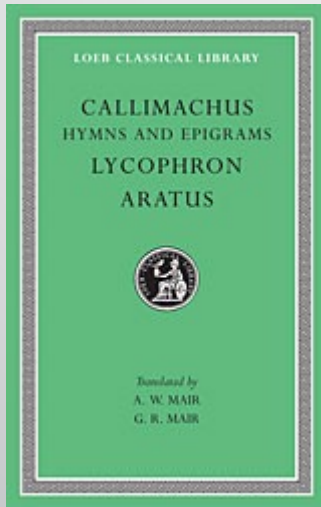
Superstition would seem to be simply cowardice in regard to the supernatural. The Superstitious man is one who will wash his hands at a fountain, sprinkle himself from a temple-font, put a bit of laurel-leaf into his mouth, and so go about the day. If a weasel run across his path, he will not pursue his walk until someone else has traversed the road, or until he has thrown three stones across it. When he sees a serpent in his house, if it be the red snake, he will invoke Sabazius, — if the sacred snake, he will straightway place a shrine on the spot. He will pour oil from his flask on the smooth stones at the cross-roads, as he goes by, and will fall on his knees and worship them before he departs. If a mouse gnaws through a meal-bag, he will go to the expounder of sacred law and ask what is to be done; and, if the answer is, 'give it to a cobbler to stitch up,' he will disregard the counsel, and go his way, and expiate the omen by sacrifice. He is apt, also, to purify his house frequently, alleging that Hecate has been brought into it by spells; and, if an owl is startled by him in his walk, he will exclaim 'Glory be to Athene!' before he proceeds. He will not tread upon a tombstone, or come near a dead body or a woman defiled by childbirth, saying that it is expedient for him not to be polluted. Also on the fourth and seventh days of each month he will order his servants to mull wine, and go out and buy myrtle-wreaths, frankincense, and smilax; and, on coming in, will spend the day in crowning the Hermaphrodites. When he has seen a vision, he will go to the interpreters of dreams, the seers, the augurs, to ask them to what god or goddess he ought to pray. Every month he will repair to the priests of the Orphic Mysteries, to partake in their rites, accompanied by his wife, or (if she is too busy) by his children and their nurse. He would seem, too, to be of those who are scrupulous in sprinkling themselves with sea-water; and, if ever he observes anyone feasting on the garlic at the cross-roads, he will go away, pour water over his head, and, summoning the priestesses, bid them carry a squill or a puppy around him for purification. And, if he sees a maniac or an epileptic man, he will shudder and spit into his bosom. (Theophrastus, *The Characters*)

Epimenides



Titus 1 ¹² One of the Cretans, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."

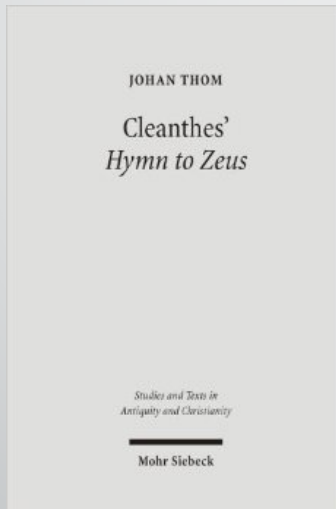
“For we are also his offspring”



PHAENOMENA, TRANSLATED BY G. R. MAIR

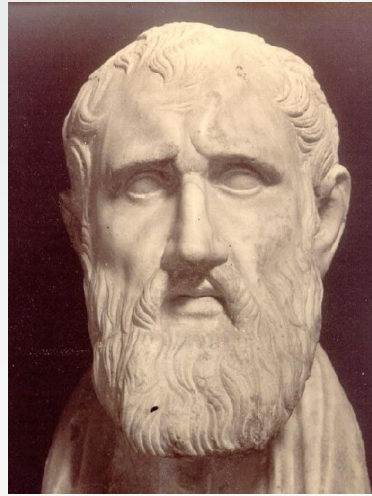
[1] From Zeus let us begin; him do we mortals never leave unnamed; full of Zeus are all the streets and all the market-places of men; full is the sea and the havens thereof; always we all have need of Zeus. **For we are also his offspring;** and he in his kindness unto men giveth favourable signs and wakeneth the people to work, reminding them of livelihood. He tells what time the soil is best for the labour of the ox and for the mattock, and what time the seasons are favourable both for the planting of trees and for casting all manner of seeds. For himself it was who set the signs in heaven, and marked out the constellations, and for the year devised what stars chiefly should give to men right signs of the seasons, to the end that all things might grow unfailingly. Wherefore him do men ever worship first and last. Hail, O Father, mighty marvel, mighty blessing unto men.

“live and move and have our being”



Cleanthes' *Hymn to Zeus*

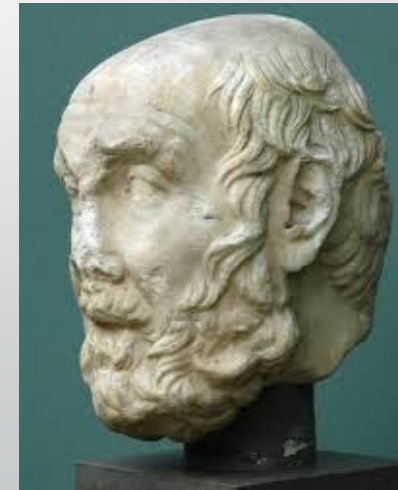
Most glorious of the immortals, invoked by many names, ever all-powerful,
Zeus, the First Cause of Nature, who rules all things with Law,
Hail! It is right for mortals to call upon you,
since from you we **have our being**, we whose lot it is to be God's image,
we alone of all mortal creatures that **live and move** upon the earth.



Zeno
(Stoic founder)

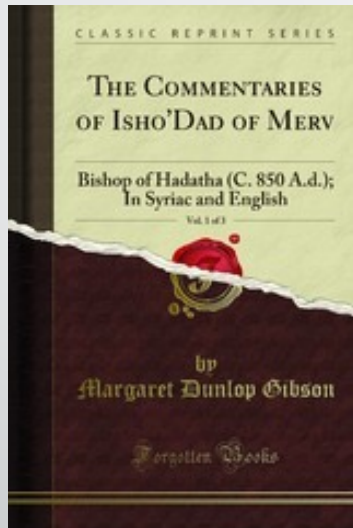


Aratus



Cleanthes

“live and move and have our being”



*"A grave has been fashioned for thee, O holy and high One,
The lying Cretans, who are all the time liars, evil beasts, idle
bellies;
But thou diest not, for to eternity thou livest and standest,
For in thee we live and move and have our being."*

Why?



Pagan gods

Pagan rituals



No gods of the Gaps



“...how wrong it is to use God as a stop-gap for the incompleteness of our knowledge. If in fact the frontiers of knowledge are being pushed further and further back (and that is bound to be the case), then God is being pushed back with them, and is therefore continually in retreat. We are to find God in what we know, not in what we don't know.”

~ Dietrich Bonhoeffer
(Letters and Papers from Prison)

