Thos. Bee jun^r

ANTIQUITIES

OF

GREECE.

By LAMBERT BOS.

WITH

The NOTES of FREDERICK LEISNER.

Intended principally for the Use of Schools.

Translated from the original LATIN, by

PERCIVAL STOCKDALE.

LONDON,
Printed for T. DAVIES, in Russel-street, Covent-garden.
MDCCLXXII.

THE

PREFACE.

THE work, of which I here offer an English translation to the public, was written by the famous Lambert Bos, Professor of Greek in the university of Faneker. He was the son of James Bos, Rector and First Regent of the schools of Worcum, and a relation of the learned Vitringa, Professor of Oriental Languages, Theology, and Sacred History, in the university of Leyden, who wrote many books of divinity, which are much esteemed.

LAMBERT Bos flourished from the year 1670 to the year 1717. He was the author of many learned works, of which his Antiquities of Greece is unquestionably the most valuable. It is an agreeable, though

compendious, description of whatever is interesting and instructive in the manners and customs of the ancient Greeks, without a knowledge of which we cannot understand their authors. The Reader will find in this book a comprehensive and well connected system, which entertains the imagination, excites curiosity, and imprints upon the mind the objects which it presents to it. To every custom it joins the Greek terms which relate to it; and by thus connecting the word with the thing, it brings us reciprocally acquainted with the nation by the language, and with the language by the nation. In short, it is not, like many works of this kind, a compilation without choice and without judgment; but the result of great and accurate reading, and supported throughout by ancient authority.

It is the advice of a critic to a dramatic author, to figure to himself an audience whom he is going to address, to watch, in imagination, their least motions, to consider how

how every part of his piece is likely to affect them. It ſhould likewiſe be the case of young ſcholars to form, not a vague and ſuperficial, but a juſt and complete idea of the ancients, with whom a man of letters may be ſaid to paſs his life. Let them make themſelves acquainted with their cities, their plains, their mountains, and their rivers; let them admire their temples and their other edifices; let them contemplate their religious ceremonies; let them be preſent at their games, their ſhows, and their feaſts; let them remark their flowing and venerable garments; but above all, let them ſtudy and develope their national manners and character, which diſtinguiſh different countries yet more than cuſtoms. When we hear an extraordinary perſon talked of, we immediately form to ourſelves an idea of his perſon and aſpect, by the activity and ſtrength of fancy; but before we peruſe the records of an intereſting and celebrated people, we ſhould acquire a knowledge

ledge of their leading characteristics, on the more solid principles of accurate information.

To facilitate this knowledge was the intention of Lambert Bos in writing his Antiquities of Greece; and the execution of his work is as masterly as its design was useful. The notes of Frederick Leisner are, indeed, an improvement to this work. They confirm its contents by quoting the writers that warrant them. We must observe, in honour to the Author and the Commentator, that the latter hath produced authorities for whatever is asserted, and, consequently, that the former hath never trusted to conjecture. To this translation I have annexed those authorities with the exactest fidelity, as they open a large field of investigation to those who take pleasure in the study of antiquity.

THIS

THIS work, I flatter myſelf, will be as favourably received in England as it has been in Germany, where many editions of it have been printed. It will be more uſeful to young ſcholars than Potter's Antiquities of Greece: it is more conciſe, and therefore its information is more eaſily committed to memory: its plan is more ſimple and clear; it leads us through a plain and direct path to a proſpect of antiquity. The work of the learned prelate ſhould only be peruſed by thoſe who are well verſed in Greek literature.

BUT this book may be of uſe to thoſe who have long paſſed the threſhold of learning, and have penetrated its receſſes. The memory of polite ſcholars, of men of imagination, is moſt tenacious of warm and animated ideas; they are apt to forget theſe jejune and local circumſtances, which, however, explain and illuſtrate ſubſtantial and ſublime knowledge. To ſuch let me recom-

commend this author, who will briefly, yet satisfactorily, remind them of any material particular of Greek antiquities which may have escaped them; and by consulting him, they will save themselves the trouble of having recourse to a folio of formidable erudition. The Helluo Librorum, the leaden reservoir of learning, if he should chance to lose a drop of his stagnated collection, I refer to the voluminous lucubrations of Gronovius.

ANTIQUITIES OF GREECE.

PART I.

Of the RELIGION of the GREEKS.

THIS deſcription of the ancient manners, and inſtitutions, public, and private, ſacred, civil, military, and domeſtic, of Greece in general, and of Athens in particular, ſhall begin with the ſacred cuſtoms. But firſt it will be proper to give a ſhort, topographical deſcription of Greece.

A Topographical Deſcription of GREECE, ATTICA, and ATHENS.

I. Ancient (1) European Greece is bounded on the (2) weſt by Epirus; on the north by Macedonia, and part of the Egean ſea;

But it is more probable that it owes its name to Pallas, whom the Greeks call Αθηνη, though we must not attribute this denomination to the fabulous dispute betwixt (23) Neptune and Pallas; but to (24) Amphictyon's dedication of the city to the patronage of Minerva, Αθηνης, which is the name of that goddess, and seems to be derived from the (25) Egyptian tongue.

IX. The pre-eminent title of Ασυ was likewise given to Athens. Hence we often find, not only in the Greek, but also in the Latin writers, Ασυ (26) instead of Athens.

NOTES to CHAP. I.

(1) Ancient Greece in Europe extended to the Egean sea, εντος αιγαιου; and in Asia, beyond that sea; περαν αιγαιου. Paus. Eliac. European Greece was subdivided into Greece on this side of the Ionian sea; and into Greece beyond that sea; εντος Ιωνιου, and περαν Ιωνιου. European Greece was called *Great Greece*, μεγαλη Ἑλλας. Athen. xii. 5.. p. 523. Strabo, vi. Plin. iii. 5, and 19. Book xxxi. 7. Ovid. Fast. iv. 64. Cic. de Orat. ii.

ii. 37. The name of Great Greece is taken in another ſenſe in Ovid, Heroid. xvi. 340. This Great Greece is the Citerior Greece. Book vii. 26, the Grecia ſubciſiva of Apuleius. Apol. p. 294. Porph. Vit. Pythag. p. 26. But none has better aſcertained Old Greece, and more clearly marked its limits than Mazochius, Comment. in Æneas Tabulas Heracleanſes. Neapol. 1754, p. 1. Diatrib. I. c. 1—9.

(2) The learned differ with regard to the limits of Ancient Greece: V. Palmerius. Græc. Antiq. C. I. Dionyſ. Perieg. v. 398. Strabo. Lib. VIII. Mela. II. 3.

(3) The ſignification of the word Ἑλλας is ſometimes more confined, ſometimes more extenſive. 1° This name was given to a ſingle city of Phthiotis, built by Hellenes, the ſon of Deucalion. Homer mentions that city, Il. B. 190. 2° The ſame name was given to a part of Theſſaly called Phthia. 3° To all Theſſaly. 4° To all Greece; except ſometimes Peloponneſus, ſometimes Macedonia, ſometimes Epirus, and even Theſſaly. 5° It was given to Greece ſituated on this ſide of the Egean ſea, taken in all its extent, and without excepting any of the countries which we have juſt mentioned. 6° Finally to all the countries inhabited by the Greeks, whether ſituated in Europe or in Aſia.—This is proved by Palmer. Græc. Antiq. I. 3.

(5) This denomination of Γραικοι is found Marm. Oxon. n. 10, 11. Aristot. Meteor. I. 14. Lycophr. v. 532. 891. 1195. 1338. The same author calls them, v. 605, Γραικιτας. If the reader is curious to know why the Romans preferred the old word, Γραικοι, to the latter one, Ἕλληνες, he may consult Palmer. Græc. Antiq. I. 2. Plin. iv. 7. and Hardouin, Sect. 40. p. 234.

(6) We know not exactly who Graicus was. Eusebius, Chron. I. de Argiv. Reg. n. 35. makes him the father of Thessalus; and Stephens, at the word Γραικος, makes him his son. It is equally doubted whether the Greeks owe their name to that Γραικος, their king, or whether they took it from another source. Hiller derives the word from Γραια, Terra. Hesych. Γραια πολις, γη ἡ και Δημητηρ. According, then, to this etymology, *Greeks* signifies *Sons* of the Earth, γηγενεῖς, Terrigenæ. Kircher and Hornius derive this word from the name of a patriarch, whom St. Luke, iii. 35, calls Ragau. Caspar Abel, Hist. Monarch. p. 483. makes it come from Γραια, anus, an old woman. According to his etymology, it is a name of reproach which the other nations applied to the Greeks. He strengthens this conjecture by the words *Græculus*, and *Græcari*, which the Romans used to express the levity of the Greeks. However, the same Abel prefers to this etymology that which derives the word

word γραικος, from the Celtic *RIgas*, to which, he supposes, the letter *G* was prefixed, to soften the pronunciation; as the word Rhœti has been changed into that of Grisons. He supports this conjecture by the testimony of Hesychius, who says, that the Greeks were formerly called Ραικοι.

(7) Consult on Attica and its limits, Strabo, I. IX. Init. Plin. IV. 7. Strabo is of opinion, that Megaris once made a part of Attica. See too Pausan. and Reimann. Ilias post Homerum, p. 357. for the derivation of Attica, which was likewise called Actæa, Acte, Atthis. This is explained by Stevens at the word Ακτη, and by Caspar Abel, l. c. p. 606. It is supposed, that Attica, or Athide, took its name from Atthis, the daughter of Cranaus, See Eustath. ad Dionys. Perieg. p. 322. Strabo, IX. p. 273. Consult likewise on the different denominations of Attica, Eustathius ad Dionys. Perieg. p. 222. et seq. Strab. IX. p. 273.

(8) This inscription is found in Strabo, IX. The same geographer asserts, that Attica was anciently called Ionia. These are his words: Ἡ Αττικη το παλαιον Ιωνια καὶ Ιας εκαλεῖτο: "Attica was anciently called Ionia and Ias." The same is affirmed by Stephens, at the word Ἰωνια, and by Hesychius at the word Ἰωνες. Hence Homer calls the Athenians, not only Κουροι Αθηναιων, and

Δημος Ερεχθηος, but likewise Ιωνες. Ιλ. Ν. v. 480.

(9) The Greeks themselves derive the name of Ionia from Ion, the son of Xuthus. Vid. Herodot. VII. p. 470. Strab. VII. p. 164. XII. 273. This Ion, was, according to others, the son of Apollo and Creusa. Vid. Apollodor. I. 7. § 2. Pausan. Attic. I. 29. p. 68.

(10) The Hebrew word, Javan, if we omit the points, should, perhaps, be pronounced *Ion*.

(11) Greece is not only called Javan in the Scripture, but the modern Jews call the Greek tongue Javanit. Besides, in the name of Elisha we have that of Elis, which was the name of the oldest kingdom of Peloponnesus. V. Joseph. Antiq. I. 7. Bochart. in Phaleg. III. 3. and Casp. Abel, l. c. p. 486.

(12) Consult on the cities, mountains, and rivers of Attica, Plin. IV. 7. Strab. IX. Scylax. p. 47.

(13) Next to Athens, Eleusis, or Eleusin, was the most famous city. The etymology of this word is uncertain. Pausan. Attic. c. 38. and Harpocrat. think the name comes from Eleusinius, the son of Mercury. Others derive it from the Greek verb, ελθεῖν, venire, δια την της Δημητερος ελευσιν, on account of the coming of Ceres.

(14) The

(14) The sacrifices of Ceres, called *Eleusinian*, of which we shall speak afterwards, in treating of the feasts of the Greeks.

(15) See, on the circuit of Athens, Dion. Chrysost. Or. VI. p. 87. Aristides Panathen and Wesseling. Ad vetera Rom. Itinera. p. 326. and Xenoph. Memorab. Socr. III. 6. § 14.

(16) Consult, on the beauty of Athens, Pausan. Att. and Meursius. The beauty of that city produced these verses of Lysippus in Dicæarch.

Ει μη τεθεασαι τας Αθηνας, στελεγος ει,
Ει δε τεθεασαι, μη τεθηρευσαι δ' ονος,
Ει δ' ευαρεστων, αποτρεχεις, καινθηλιος.

Si nunquam Athenas vidisti, Stipes es;
Si vidisti, nec captus es, Asinus;
Si captus abis, Cantherius.

(17) Pericles, in Thucydides, II. 41. calls Athens Παιδευσιν Ελλασος, the Academy of Greece. Diod. Sic. XIII. 27, call it, Κοινον παιδευτηριον παντων ανθρωπων, the School of Mankind. Eschines contr. Ctesiph. p. 293. gives it the title of Κοινην καταφυγην των Ελληνων, the common refuge of the Greeks. In Ælian. Var. Hist. IV. 6. the Pythian priestess calls it, the common asylum of Greece, την κοινην Εστιαν της Ελλαδος, because there exiles were most easily admitted. Vid. Pind. Nem. Od. IV. 29. Aristoph. Νεφ. 298. Isocrat. Panegyr.

Jul.

Jul. Epist. ad S. P. Q. Atheniensem. Cicer. pro Flacco, c. 26. and de Orat. I. 4. Lucret. Lib. VI. v. 1. Stat. Theb. XII. 500. Nepos Attico, c. 3. Mela II. 3, 56. Flor. III. 5. § 8. Meursii Athenæ Atticæ. Muret. V. Lib. IV. 1.

(18) Propertius, I. 6, 13. III. 20, 1. and Rhemnius Fannius Palæm. de Ponderibus, v. 17, and 39, give Athens the title of *Learned*, *Docta*. Martial, VI. 64, v. 17. and Cicero de Orat. III. 11. give it that of *Tenues*, *acute*, or *witty*.

(19) Plin. VII. 56. Anonym. περὶ απιστων, c. 1.

(20) Cecrops gave his name to the city; Plin. vii. 56.—to the country, Apollodor. III. 13; to the tribe; Stephens at the word Κεκροπια.

(21) Justin, II. 6. Isiodor. Orig. XV. 1. This opinion is combated by Hyginus, Frab. 164. who insists that Minerva gave the city her name. And by Plutarch, in Theseo, who attributes that honour to Theseus. Meursius infers, from a passage of Marcian, de Fortunâ Atheniens. that the city was named Athens in the reign of Erectheus; an opinion which throws light on a passage of Euripides. Herc. Fur. 1166, where Athens is called Ερεχθειδων πολιν. I know not on what grounds Potter says that it was called Athens in the reign of Erictionius, unless he has confounded the name of Erectheus with that of

of Erichthonius. For the other names of Athens, see Strabo IX. p. 273.

(22) Some derive this name from a Hebrew word, which signifies *to learn*. Others, with Hiller, from a Hebrew word, signifying *to arrive*. And according to this etymology, the import of Athens is, The City of Strangers, or of the Newly Arrived. Casp. Abel, Hist. Monarch. p. 667, makes this denomination come from a Hebrew word, which signifies *robust*, *strong*; and he grounds his conjectures on specious reasons. Others derive it from Atthis, daughter of Cranaus. Strabo IX. p. 273. Pausan. Attic. I. 2. Lastly, according to Plato, Αθηνη is synonimous with Θεονοη, Divine Mind. Another opinion is to be met with in Lackemach, p. 42.

(23) The reader may consult, on this dispute betwixt Minerva and Neptune, Apollodor. III. 13. Ovid. Met. VI. 70. Serv. ad Virg. I. Georg. 13. and others cited by Meurs. de Regno Athen. l. 10. and Burman. ad Ovid. l. c. and de Jove Fulguratore, c. viii. p. 281.

(24) That Amphictyon consecrated the city of Athens to Minerva we have no room to doubt, by reason of the following authorities, Justin II. 6. Isidor. Orig. XV. 1. On this account the poets call it the city of Pallas. Παλλα-

δος

δος Πολις. Eſchil. Perſ. 347. Virgineæ Cecropis Arces. Val. Flaccus, V. 647. Armigeræ Tritonidis Arces. Petron. c. 5. Notwithſtanding theſe authorities, we cannot aſſert that Athens took its name from that of Minerva. The author, who, from Abel, l. c. cites ten names of Athens, was not, probably, of our author's opinion.

(25) Phurnutus, c. 20. ſays, το δ' ονομα της Αθηνας συνειλυμολογηϊον δια την αρχαιοτητα.—It is difficult to aſcertain the etymology of the word Athens, on account of its antiquity; yet he himſelf gives ſome etymologies. V. Heraclid. Allegor. Homer. p. 435. Capellus derives the word Athens from a Hebrew word, which ſignifies Miſtreſs. Julian Aurelius, de Cognom. Deorum Gentil. cites ſome etymologies, moſt of which are falſe. We meet with a truer one in the ingenious book of M. Pluche, entitled, L'Hiſtoire du Ciel. He derives the name of Athens from the Hebrew word *Atona*, which ſignifies Egyptian thread, or linen.

(26) Stephens, at the word Αλεξανδρια, expreſſes himſelf in the following terms.—Ελεγετο (Alexandria) κατ' εξοχην, πολις, ως αστυ, και Αθηναι, και Αστοι και Αστικοι οι Αθηναιοι, ως και επι Ρωμης λεγεται ουρψ.—It was eminently called the city, as Athens was called the city, and the Athenians, the citizens: and as Rome was likewiſe called the

the city, *Urbs*. Hence, as Homer likewise calls Troy simply the city, Πολις, we find there were four ancient cities which were eminently called the *city*; viz. Troy, Athens, Alexandria in Egypt, and Rome. But when the word Αστυ was was applied to Athens, it comprehended not the Piræeus. Nep. IX. 4. The reader may consult Bourdelot, ad Petron. on the difference betwixt the words, Attici and Athenienses.

CHAP.

CHAP. II.

Of the DEITIES of GREECE.

I. THE Greeks, without doubt, received their religion partly from the (1) Egyptians, partly from the (2) Thracians, to whom they were indebted for the name of religion, Θρησκεια; and partly from the colonies of different (3) nations which settled amongst them.

II. The first Greeks, and many other nations, paid divine worship to the sky, to the sun, to the moon, to the stars, and to the (4) earth. And as they saw that continual motion was a property of these bodies, they termed them Θεους, from the verb (5) θεειν, *to run:* though the word, perhaps, may be derived from another (6) root.

III. They afterwards adopted into their language the names of the (7) Egyptian gods. The worship of the gods of other (8) nations was established in process of time.

time. I shall mention the principal deities of the Greeks; to give a detail of the names of them all would be tedious.

IV. The classes of their gods corresponded with the different parts of the creation. They had their celestial, their terrestrial, and their infernal deities. Their celestial deities were stiled, Επουρανιοι, Ολυμπιοι, (9) Αθανατοι;—Celestial, Olympian, Immortal. Their deities of the infernal regions were termed, Χθονιοι, Υποχθονιοι, (10) Καταχθονιοι,—Subterranean gods. Their gods of the earth, Επιχθονιοι (11) Ηρωες,—Terrestrial-Heroes. The first and most solemn worship was devoted to the celestial gods; the second, or inferior worship, to the terrestrial deities; and the third, or lowest, to those of the infernal regions.

V. Of these deities, (12) twelve were the most honoured; they were called "The great Gods."—(13) Μεγαλοι Θεοι. They had the following (14) names.

Ζευς

Ζευς, Jupiter.	Ἡρα, Juno.
Ποσειδῶν, Neptune.	Αρης, Mars.
Απολλων, Apollo.	Ἑρμης, Mercury.
Παλλας, Minerva.	Αρτεμις, Diana.
Δημητηρ, Ceres.	Αφροδιτη, Venus.
Ηφαιςος, Vulcan.	Ἑςια, Vesta.

VI. The Athenians had the greateſt veneration for theſe gods, the figures of whom were painted in the portico of the (15) Ceramicus. They had likewiſe erected to their honour an altar, which they called, "The altar of the twelve Gods."—(16) Βωμος των δωδεκα Θεων.

VII. They gave them (17) different epithets in conſequence of the different functions which they aſſigned them. They who would read the Greek authors, eſpecially the poets, ſhould be acquainted with thoſe epithets.

VIII. The (18) ſky was the department of Jupiter. Hence he was deemed the God of (19) Tempeſts. The following titles were given him.—Ομβριος, (20) Υετιος, Αςεροπητης, Αςραπαιος, (21) Καταιβατης, (22) Βρονταιος.—Pluvius, Pluvioſus, Fulgu-

Fulgurator, Fulgurum Effector, Descensor, Tonans.—Other epithets were given him relative to the wants of men, for which he was thought to (23) provide. (24) Ξένιος, (25) Εφεστιος, (26) Εταιρείος, (27) Φίλιος, (28) Ορκιος, (29) Ικεσιος, (30) Ομογνιος, (31) Βασιλευς, (32) Σκηπτουχος.—Hospitalis, Foco Præsidens, Sodalitatis Patronus, Amicitiæ Præses, Juris-jurandi Testis, Supplicum Præses, Gentilitius, Rex, Sceptifer.

IX. Apollo, from the benefits for which mankind were indebted to him, and from the arts and sciences, of which the (34) invention was attributed to him, was called, (35) Αποτροπαιος, (36) Αλεξικακος, (37) Αγυιευς, Αγυιατης, (38) Λοξιας, (39) Πυθιος, (40) Παιαν, (41) Ευλυρας, (42) Εκατηβολος, Εκαεργος, (43) Τοξοφορος.

X. Neptune had the names of (44) Αλυκος, (45) Αλιμεδων, (46) Ποντιος, (47) Ιππιος.

XI. Mars those of (48) Βαθυπολεμος, (49) Χαλκεος.

XII. Mercury was called, (50) Εναγωνιος, (51) Στροφαιος, (52) Εμπολαιος, (53) Εριουνιος, (54) Δολιος, (55) Ηγεμονιος.

XIII. Vulcan—(56) Κλυτοτεχνης, (57) Κλυτοεργος, (58) Παιδαματωρ.

XIV. Juno was called, (59) Τελεια.

XV. Minerva—(60) Εργανη, (61) Ευρεσιτεχνος, (62) Πολυβουλος, (63) Πολυμητις, (64) Δαιφρων, (65) Τριτογενεια, (66) Χρυσολογχος, (67) Γλαυκωπις, (68) Πολιτις, (69) Πολιας, (70) Πολιουχος, (71) Κληδουχος, (72) Ερυσιπτολις.

XVI. The following epithets were applied to Diana—(73) Ειλειθυια, (74) Λοχεια, (75) Αγροτερα, (76) Κυνηγετις, (77) Θηρητειρα, (78) Ιοχεαιρα, (79) Τοξοφορος.

XVII. Ceres was called, (80) Κουροτροφος.

XVIII. Venus, (81) Ουρανια, (82) Εταιρα, (83) Ἡ εν κηποις, (84) Παιδημος, (85) Γεωτυλλις.

XIX. Vesta, Πατρωα, "The tutelary Goddess of the country," i. e. of Greece. See Sophocles's Electra, 887.

XX. Besides these Divinities, there were others, who were supposed to be of a later (86) existence, and of an inferior class. Several men too, illustrious for their exploits, or their virtue, they had ranked with the (87) Gods. These they termed *Heroes*; the former, *Dæmons*, Δαίμονες.

XXI. The Dæmons were looked upon as ministers of the (88) Gods in the government of human affairs; as interpreters, and mediators for (89) mankind with the Supreme Being.

XXII. The Athenians likewise adopted foreign (90) deities, and raised (91) altars to them. But their worship was not permitted without a public (92) decree. It could not be introduced by (93) individuals.

They even adored unknown Gods, (94) *Ignotos Deos*; and erected altars to them, which they called, (95) Βωμοὺς ἀνωνύμους, *The anonymous altars*.

NOTES to CHAP. II.

(1) Herodot. II. p. 102. 123. Diod. Sic. I. p. 25. 62. 86. and others cited by Spencer, de Leg. Hebr. Ritual. II. Diff. I. Sect. 2. p. 650. This conjecture is the more probable, because Cecrops and Danaüs, the founders of Athens and Argi, were Egyptians. See, on Cecrops, Schol. Aristoph. ad Pl. 773. Tzetz. ad Lycoph. v. 111. Th Gale, ad Apollod. III. 13. p. 85. and on Danaüs, Apollod. II. 1. 4. Plutarch is of a different opinion from Herodotus on this subject. L. de Malignitate Herodoti, p. 857.

(2) Eurip. Rhes. v. 943. Aristoph. Ran. 1064. Plut. Alexand. p. 665. Suidas, at the word, Θρησκευει. Greg. Nazian. Orat. III. p. 100.

(3) The Pelasgians, Herodot. II. p. 123. and the Phenicians, Herodot. v. p. 351.

(4) Socrates in Plat. Cratyl. Plutar. de Plac. Philosoph. 1. 6.

(5) Plat. and Plutar. l. c. Phurnutus, Macrob. Saturn. I. 22.

(6) It may be derived, 1° from the word Ζευς, which in the Æolic dialect is Δευς. Phurnut. c. 2. 2° From the word Δεος, Fear. 3° From the word Αιθειν, to burn. 4° From Θεᾶσθαι, to see. 5° From Θερωεω, to view. 6° From Τιθημι, to place. 7° From Θῶ, which has the same signification

cation with Ποιεω, to do. Suicer. Thesaur. Eccles. at the word Θεος.

(7) Herodot. II. p. 123.

(8) The Diascuri, for instance, Castor and Pollux 1. these deities were introduced by the Pelasgians. Neptune was introduced by the Libyans, Herodot. l. c. The Greeks added to their deities those of the nations with whom they carried on commerce, provided they were approved by the court of Areopagus. This we may conclude from Harpocrates, from Suidas, and particularly, from Justin Martyr, Exhort. ad Gentil. p. 20. This custom explains what we read in the Acts of the Apostles, xvii. 19. This custom is likewise proved by the Feast of Strange Gods, Θεοξενιων, of which Casaubon speaks, ad Athenæum, ix. 3. p. 405. Finally, that they might not omit the adoration of any deities, they even worshipped the unknown Gods. Pausan. Eliac. I. 14. Lucian, Philopatr. Act. xvii. 23. Consult on the *Idolomania* of the Athenians, Schol. Aristoph. ad Nub. v. 304. who throws considerable light on the xviith chapter of the Acts, ver. 16. 22.

(9) They are likewise called by the poets Ουρανιδαι, and Ουρανιωνες. Aristoph. Schol. ad Nub. v. 246. Some authors make a distinction betwixt the Gods called Ουρανιωνες, and those called Ολυμπιοι. They give the former title to the

old Gods under Saturn; and the latter to the later ones under Jupiter. V. Diodor. Sic. IV. p. 223. Ælian. V. H. V. 12.

(10) They likewise called them Ἐπιχθόνιοι; and in this class were comprehended the Gods of the sea; Θαλασσιοι.

(11) They likewise gave them the epithets of Ὑποταρτάριοι, Στυγιοι. Consult, on this division, the Golden Verses of Pythagoras, where we also learn to whom of the Gods the principal homage was paid. See likewise Porphyr. de Antro Nymph. p. 233, l. 42. and the Preface of Salmasius ad Tabulam Cebetis. The learned make use of this division to clear up some passages of Scripture. Exod. xx. 4. Phil. ii. 10.

(12) Consult, on this number of the twelve Gods, G. d'Arnaud, de Diis Παριδροις. Philip ranked himself with these Gods: Diod. Sic. xvi. whence he had the surname of the Thirteenth God; Τρισκαιδεκατος Θεος. Stob. Serm. 147. Demades was for joining to this class, Alexander the Great. Ælian. V. H. V. 12. It appears, however, that these twelve were the only Gods who were styled Ολυμπιοι. Kuhn. ad Ælian. V. H. V. 12. Yet Bacchus and Hercules had also this title, according to the authority of Diod. Sic. IV. p. 223.

(13) I question whether the title of Μεγαλοι Θεοι was given them by any of the Greeks, except

cept an unknown poet, from whom we have the following verses:

Δωδεκα εισι Θεοι μεγαλοι, Ζευς, Ηρα, Ποσειδων,
Δημητηρ, Ερμης, Εστια, Κυλλοποδης,
Φοιβος, ενυαλιος τ'Αρης, Παλλας, τ'Αφροδιτη,
Αρτεμις, εισι Θεοι δωδεκα οι μεγαλοι.

Duodecim sunt Dei magni; Jupiter, Juno, Neptunus,
Ceres, Mercurius, Vesta, Vulcanus;
Phœbus, bellicosusque Mars, Pallas, et Venus,
Diana; sunt Dii duodecim magni.

See Kuhn ad Pausan. Messen. c. 1. p. 281. The Greeks called them simply the twelve Gods; τους δωδεκα Θεους. See Aristoph. Av. 95. Diod. Sic. xvi. p. 482. Apollod. III. 13. § 1. Ælian. V. H. viii. 12. Pausan. Attic. c. 40. p. 96. Pindar, Ol. Od. x. calls them Δωδεκα ανακτες, the twelve kings. The title of Great Gods was likewise given to other deities who were not of the number of these twelve. To Castor and Pollux, for example; Paus. Arcad. c. 21. To Proserpine; Paus. Arcad. c. 31. See d'Arnaud, de Diis Πατριοις. c. 22. Elsnerum ad Act. xix. 27. Ovid. vi. Met. v. 27. calls them bis sex Cælestes. Plautus alludes to this number of twelve Gods, Epidic. v. 1. Sueton. Aug. c. 70.

The Latin authors alſo often mention the Great Gods.

(14) We meet with theſe names of the twelve Gods in the Schol. of Apollon. of Rhod. L. II. p. 158. They are contained in the two Greek diſtichs cited above, which we find in Feithius, (Antiq. Homer. I. 1. § 4.) who attributes them to an old poet. Ennius has tranſlated them into two Latin hexameters, which are to be found in Apul. de Deo Socratis, and Martian. Capellam. p. 15.

(15) Pauſan. Attic. c. 3. The ſame author informs us, that there was a temple at Megara, in which were the ſtatues of the twelve Gods.

(16) Thucyd. VI. 54.

(17) The reader may conſult, on this multitude of epithets, (Πολυωνυμια) Spanheim. ad Callim. H. in Dian. v. 7. p. 119. Ariſtot. de Mundo, c. 7. and Lucian. Timon.

(18) Homer Il. O. 192. Callim. H. in Jov. v. 59.

(19) Athenæus XV. 5. Phurnut. c. 9.

(20) Jupiter, ομβριος, ὑετιος, ὑων, ικμαιος. In Latin, pluvius, pluens, humidus. See Lycophr. v. 160. Apollon. Rhod. II. v. 524. The reader will find more particulars in Broukhuſ. ad Tibull. I. 8. v. 26. and in Burmann. de Jov. Fulgurat. c. v. p. 264.

(21) Αστεροπητης. Heſiod. Θ. 390. Αστραπαιος. Ariſt.

Arist. de Mundo, c. 7. Καταιβατης. Aristoph. Ειρ. v. 42. i. e. Jupiter Fulgurator. See Burman. de Jov. Fulguratore.

(22) Jupiter Βρονταιος Arist. de Mundo, c. 7. Εριγδουπος. Jupiter tonans. Hesiod. Θ. 41.

(23) Aristot. de Mundo, c. 7. Phurnutus, c. 2. Senec. Rat. Quæst. II. 45.

(24) Ξενιος. Aristot. de Mundo, c. 7. Jupiter hospitalis, hospitable Jupiter. Qui jura dat hospitibus. Virg. Æneid. I. 735.

(25) Εφεσιος, or, Επιςιος, who presides over domestic society.—Foci præses. Herodot. I. p. 18.

(26) Εταιρειος Sodalitius, Sodalitii præses. Ὁ Εφορος της εν τη εταιρια Κοινονιας, inspector communitatis in sodalitate, as Eustathius explains it. Od. X. p. 790, l. 18. Athen. XIII. 4.

(27) Φιλιος, Amicitiæ Præses. Lucian. Timon. Aristoph. de Mundo, c. 7.

(28) Ορκιος, Jurisjurandi Arbiter. Pausan. I. Eliac. c. 44. pag. 441. Lucian. Timon.

(29) Ικεσιος, Ικετησιος, supplicum propugnator. Homer. Odyss. N. 212. I have taken a part of these notes from a dissertation, entitled, Ζευς Ικετησιος. Lips. 1738.

(30) Ὁμογνιος, Gentilitius. This title is given to Jupiter—Δια την του γενους Κοινωνιαν Θεοις τε και Ανθρωποις, "on account of the common origin "of

"of Gods and men." From the relationship by which Gods and men are connected, Dion. Chrys. Orat. I. p. 8. Aristoph. Βατρ. v. 762. Aristot. de Mundo, c. 7.

(31) Βασιλευς. Aristoph. Nub. I. Xenoph. Ανακ. vi. 1. The reason why Jupiter is so called is to be found in the Schol. of Aristoph. l. c. and in Dion. Chrys. Orat. I. In the same sense, he is called Ανακ, sovereign. Sometimes he is called, Ανακ βασιλευς, the sovereign king. And sometimes, Ανακ Ανακτων, the sovereign of sovereigns. V. Spanheim. ad Callimach. H. in Jov. v. 2. and Ζευς Τυραννος. Aristoph. Nub. 564.

(32) Σκηπτουχος, the sceptre-bearer. See Beger. Thesaur. Brandenburg. T. I. p. 80.

(33) Those pretended benefits are enumerated by Diodorus Sicculus. I. v. p. 341.

(34) See Schol. Hom. Ιλ. Α. v. 603.

Τεσσαρες τεχναι ανατιθενται τω Απολλωνι,
Μουσικη, Τοξικη, Ιατρικη, Μαντικη.

Quatuor artes attribuuntur Apollini,
Musica, ars sagittandi, medicina, divinatio.

(35) Αποτροπαιος, averruncus, malorum depulsor. The God who averts evils. Aristoph. Plut. 359. This epithet has likewise been applied to other Gods. Pausan. Corinth. c. xi.

(36) Αλεξικακος has the same signification. Macrob. Saturn. I. 17.

(37)

(37) Αγυιευς, Αγυιατης, who presides over roads. Aristoph. Vesp. 870. Horat. IV. Od. VI. v. 28. Macrob. Sat. I. 9. gives a reason for this denomination.

(38) Λοξιας, obliquus, sinuosus, oblique, meandreus. Aristoph. Plut. 8. The Scholiast assigns two reasons for this epithet. A third may be found in the Scholiast of Callimachus, in Dian. v. 204. V. Tzetz. ad Lycophr. v. 1467. Phurnut. c. 32. Macrob. Sat. I. 17.

39. Pythian and Delphian are, perhaps, of the same import. For Python and Delphi were names of the same city. Pausan. Phocic. c. 6. See Aristoph. Vesp. 865. Phurnut. c. 32. Macrob. Sat. I. 17.

(40) Παιαν and Παιων, Æschyl. Agamemn. 153. Aristoph. Vesp. 496. We find the reason for this title in Callimachus. H. in Apollin. v. 97. and in Macrob. l. c. He has the same epithets in the Latin writers. Cic. Verr. iv. 57. Gratius, Cyneg. 426.

(41) Ευλυρας—The masterly player on the harp. Aristoph. Θεσμοφ. 978.

(42) Εκατηβολος, Εκηβολος, Εκαεργος, Εκατηβελετης, who throws his darts far; i. e. his rays. Hom. Ιλ. Α. 370, 474. Phurnut. c. 32. Heraclid. Alleg. Hom. p. 417. Macrob. I. 17.

(43) Τοξοφορος, or Τοξιας, in Hesychius. The bow-bearer. Τοξ' ωμοισιν εχων. Hom. Ιλ. Α. v. 45. Τοξα, Βελη, Κηλα, are the rays of the sun. This

This epithet, therefore, differs not from the preceding one. Ἡ τοξοφορος is the same with *Diana* in Aristoph. Θεσμοφ. 979.

(44) Αλυκος, Θαλασσιος, marinus. Aristoph. Lysist. 404. He is likewise styled, Πελαγαιος. Pausan. Achaic. XXI.

(45) Ἁλιμεδων, mari imperans, ruling the sea, Aristoph. Θεσμοφ. v. 330.

(46) Ποντιος, marinus. Aristoph. L. C.

(47) Ἱππιος, Equestris, Aristoph. Nub 83. He was also called, Ἱππειος; Euripid. Phœniss. 1701. Ἱππηγετης, Lycoph. 767. See, for the causes of this title, Barnes ad Euripid. Rhes. 187. Spanheim. ad Aristoph. Nub. 83. Pausan. Achaic. 21.

(48) i. e. Exceeding warlike. Valde bellicosus, Pindar. Pith. Od. II. v. 2.

(49) i. e. Brazen. He was likewise called Καλκοχιτων, wearing a brazen coat of mail.

(50) Certaminum præses, the president of combats. Aristoph. Plut. 1162, and Spanheim.

(51) Januarum custodiæ præfectus—The guardian of doors.—Aristoph. Plut. 1162. The etymology of the word Στροφαιος, is, Στροφευς, the hinge of a door. Or Στροφαιος may be rendered, versutus, astutus; artful—one of the characteristics of Mercury.

(52) Negotiator. He is also styled, Εμπορων Επιστατης, the God who presides over commerce. Aristoph. Plut. 1196. Phurn. c. 16.

(53)

(53) Valdè utilis—of great ſervice to mortals. Hom. Ιλ. Ω. 360. Ariſtoph. Ran. 1175.

(54) Verſutus—artful. Ariſtoph. Plut. 1158. Callidus quidquid placuit jocoſo condere furto. Hor. I. Od. 12.

(55) It had the ſame ſignification with Οδηγος, Ενοδιος. Dux viæ et index. The God who ſhows travellers their way, and conducts them. Ariſtoph. Plut. 1160.

(56) Inclytus artifex—The great artiſt. Homer. Ιλ. Α. 571.

(57) The famous worker. Hom. Ιλ. Θ. 345.

(58) The all-ſubduer. In Lucian, this epithet is given to the Thunder; in Homer, to Sleep. In Muſeus, v. 200, to Love. In the Anthol. l. vii. ep. 29. to Gold. IV. 8. to Hercules. IV. 472. to Death.

(59) Who preſides over marriages. Ariſtoph. Θεσμοφ. 882. She had likewiſe the epithet Γαμηλιος; which is of the ſame import. V. Spanheim. ad Callimach. H. in Jov. v. 57. Diod. Sic. v. p. 340.

(60) Inventreſs of many arts. Ælian. V. H. I. 2. Diod. I. 5. p. 340. ſays ſhe was ſo called, δια το ευρειν πολλα των φιλοτεχνων εργα—Becauſe to her we owe many inventions which exerciſe the ſkill of the ingenious.

(61) Inventreſs of arts. Orph. H. xxxi. v. 17.

(62) Fertile in counſel. Hom. Ιλ. Ε. v. 260.

(63)

(63) Full of wisdom. Hom. H. in Palladem. v. 2.

(64) Signifies wise, or warlike. See on this double signification, Scherpezeel, ad Hom. Il. B. v. 23. Homer gives this title to other deities.

(65) The third-born. Hesiod. Theogon. v. 924. See Phurnut. c. 20. and Schol. Aristoph. ad Νιφ. 985. Le Clerc, ad Hesiod. Θ. 895.

(66) Armed with a golden lance. Eurip. in Jov. v. 9.

(67) Blue-eyed. Hom. Il. A. v. 206. Gell. II. 26.

(68) Ionic, Πολιητης; Doric, Πολιατις. The patroness of the city. Paus. Arcad. c. 47.

(69) This epithet is of the same signification. Aristoph. Nub. v. 682. V. Spanheim. ad Callimach. H. in Pall. v. 53.

(70) Of the same meaning.

(71) Clavigera. Keys are an emblem of government. Aristoph. Θ. 1153. V. Schwarzii Diss. de Diis Clavigeris.

(72) Protectress of towns. Homer. Hymn. I. in Pallad. v. 1. and H. II. v. 3.

(73) The Goddess that presides over births. Her province, with respect to them, is the same with Juno's. V. Callim. H. in Jov. v. 12. Horat. Poem. Secul. v. 13. Phurnut. c. 13.

(74)

(74) The Goddess of child-bed. Artemid. II. 25. Plut. Sympos. 3. Spanheim. ad Callim. p. 148.

(75) The inhabitant of forests. The huntress. Aristoph. Equ. 657. V. Lennep. ad Coluth. in animadv. p. 132.

(76) This epithet means the same.

(77) This too means the same.

(78) Who delights in archery. Homer, H. in Apol. v. 15. Hesiod. Θ. 14.

(79) Armed with a bow. Aristoph. Θ. 979.

(80) The nurse of boys. Alma. Hesych. Θνητων Θρεπτειρα παντων—The nourisher of all mortals. Orph. in Hym. 39. 7. She was the same as the earth. Hence Aristoph. Θ. 307, and Paus. Att. 22, give also this epithet to the earth. There were yet other Divinities who were appointed by Jupiter to give sustenance to mortals. V. Le Clerc, ad Hesiod. Θ. v. 450.

(81) Celestial. Pausan. Phocic. c. 16. Khun. ad h. l. Meurs. ad Lycoph. v. 112.

(82) Mistress. Athen. xiii. 4.

(83) Goddess of gardens. Pausan. Attic. xix.

(84) Public, common, popular. Pausan. Bæot. xvi. and l. vi. 25.

(85) Goddess of generation. Aristoph. Νεφ. v. 52. Lysistr. v. 2. Consult, on the other epithets of Venus, Lennep. ad Coluth. p. 91.

and

and on the name, Αφροδιτη, Ovid. Met. IV. 538. Pluche, Hist. du Ciel. t. 1. p. 161.

(86) Δαιμονες signify intermediate substances betwixt the divine and human nature. Plut. de Orac. Def. pag. 415. Jamblich. de Myst. c. v. p. 8. Such were Pluto, Pan, the Satyrs.

(87) The Heroes were called Demigods. Some of them owed their birth to Gods; others were the sons of mere mortals; and their virtues had raised them to the rank of the Gods, whose worship and honours they shared. The definition of the word *Hero*, is to be found in Lucian, Dialog. Mort. III. p. 267, Edit. Græv. Such were, Bacchus, Hercules, Castor and Pollux, Esculapius, Achilles, Menelaus, Helen. Cleomenes is said to have been the last of these heroes.

(88) Hesiod. Εργ. v. 122.

(89) Plato in Sympos. p. 327. Max. Tyr. Diss. 26. 27.

(90) The foreign Deities were called Θεοι ξενικοι. The Athenians worshiped such Gods. See in Hesychius Θεοι ξενικοι. The Eleans had these deities. V. Pausan. Eliac. 15.

(91) Hieronym. Comment. ad Tit 1.

(92) The public worship of new deities was not permitted without the approbation of the court of the Areopagus. Isocrates in Areopagitico, p.

p. 188. Edit. Basl. 1558. Just. Mart. in Παραινεσις προς Ἑλληνας, p. 20. See Harpocr. at the words, Επιθετους, Εορτας.

(93) For that reason the Athenians would not allow St. Paul this innovation. Acts xvii. 18.

(94) The passage of Pausanias, Ellac. l. c. 14. which is commonly cited, proves nothing; because he here refers to the unknown Gods of Olympia. Vid. Philostrat. in vit. Apollon. VI. 3. and Wolf. in Curis Philol. ad Act. xvii. 23.

(95) Diog. Laert. 1. § 110.

CHAP. III.

Of Sacred Places.

I. ADORATION was paid to these Deities in places consecrated to their worship. Of those places, there were three kinds. The first were called (1) Τεμενη—Fields set apart; though this word has a more (2) extensive signification. The second, (3) Αλση, sacred groves. The third, (4) Ναοι, or Ἱερα—Temples, or sacred buildings.

II. The Greeks seem to have taken from the Egyptians the custom of erecting (5) temples.

III. They were built either in the most (6) elevated part of their cities; or without the cities, on (7) mountains; the gate facing the (8) east.

IV. The innermost and most sacred recess of the temple was called, (9) Αδυτον, the sanctuary.

V.

V. There were temples dedicated to the worſhip of (10) one divinity; there were others conſecrated to that of (11) many. The Deities, who had one common temple, were ſtyled (12) Συνναοι, and (13) Συμβωμοι.

VI. The temples took their names from the Deities in honour of whom they were erected. The temple of Diana was called (14) Αρτεμισιον, that of Juno (15) Ἡραιον, that of Neptune, (16) Ποσειδωνιον, that of Ceres, (17) Θεσμοφοριον, that of Caſtor and Pollux, (18) Ανακτορειον. The moſt famous of theſe temples was that of Diana at (19) Epheſus.

VII. The temples were adorned with ſtatues, and offerings.

VIII. The ſtatues were images, or repreſentations of the (20) Gods; and divine (21) worſhip was paid them. They were called by the general term, (22) Αγαλματα.

IX. The Egyptians tranſmitted to the Greeks the cuſtom of placing in the temples the (23) images of the Gods.

X. Amongst the ancient Greeks these substitutes of their divinities (24) were not formed by the elegant artist. They were (25) shapeless stones, pieces of wood, posts, logs, and (26) rude pillars.

XI. But in time these representations were more ingeniously wrought. A (27) human form was given them, and they were called (28) Βρετη. At first their feet (29) touched each other; afterwards they were (30) separated. They were in different attitudes: some were standing; others lying; and others were (31) seated.

XII. The matter of these statues, in the early times, were (32) wood, or (33) stone; and they were called (34) Ξοανα.

XIII. Afterwards, when (35) luxury had invaded Greece, these statues were made of iron, of brass, of ivory, of silver, and of (36) gold.

XIV. There were *symbolical* statues which were supposed to partake of the (37) divine nature, and which were called (38) Διοπετῆ. They were kept in the innermost

nermoſt part of the (39) ſanctuary, and were concealed from the ſight of all but the (40) prieſts.

XV. (41) Clothes were put upon ſome of them: others were adorned before a (42) mirror.

XVI. In imminent dangers they ſtretched out their arms to them in a ſuppliant manner, and (43) embraced them.

XVII. If any filth had come upon them, or if they had been touched with impure hands, a ſolemn ablution of them was performed on appointed (44) days.

XVIII. In the time of a ſiege, the tutelary Gods of the cities were chained to their ſtations, leſt they ſhould deſert to the (45) enemy.

XIX. Some of the ſtatues were taken out of their temples on feſtivals, and (46) drawn in proceſſion through the principal parts of the city, on cars called (47) Απηναι, with a ſolemn pomp, and great demonſtrations of joy.

XX. The (48) temples of the Gods were not only adorned with ſtatues, but likewiſe with offerings.

XXI. The offerings were preſents which they offered, or (49) conſecrated to the Gods, and which were (50) hung up in the temples for (51) ornaments. They were termed (52) Αναθηματα.

XXII. Theſe offerings were either made from a mere inſtigation of piety, or from (53) gratitude; after a deliverance from ſome (54) evil, or after gaining a (55) victory.

XXIII. They were, 1° Crowns; 2° veſtments; 3° vaſes of iron, braſs, ſilver, and gold, of which the principal were the tripods; 4° arms, and the ſpoils of enemies,

---

NOTES to CHAP. III.

(1) This word is derived from Τεμνω, to divide, to ſeparate. A definition of it is given by Pauſanias, Eliac. II. c. 6.

(2) Τεμενη are properly places ſet apart from profane uſes, and conſecrated to the Gods. The ſame definition may be applied to the ſacred

groves and the temples. See Perizon. ad Ælian. VI. 1.

(3) See, on the ſacred woods, Spanheim. ad Callim. H. in Dian. v. 38. Eſchenbach. Diſſ. Acad. III. de gentilitium conſecratis lucis, p. 133. Feith. Antiq. Hom. I. 3. § 2. and the notes of the new editor, p. 617.

4. Scilicet, Οικηματα, ſacred edifices. Ναοι comes from ναιειν, and ſignifies habitations of the Gods. Thus Homer, H. in Mercur. v. 251. calls them θεων ἱερους δομους—the ſacred houſes of the Gods.

(5) Herodot. II. p. 102.

(6) Homer. Ιλ. X. v. 170. Vitruv. I. 7.—Hence, going to the temple was expreſſed by the word, Αναβαινειν, to aſcend. Ælian. V. H. III. 37.

(7) Pauſan. Phocic. c. 35. 37. 39. Arcad. 15. 23. Corinth. 36. Lacon. 25. 34. See Freytag. Diſſ. de Sacris Gentium in Montibus.

(8) Lucian. de Domo. T. II. p. 454. Clem. Alex. Stromat. VII.

(9) The reader will find a deſcription of it in Pollux. Onomart. I. 1. 8. Jul. Cæſ. de B. C. III. 105. He calls the Adyta, the ſanctuary, "The ſecret and interior part of the temple, which the prieſts alone had a right to enter."—Occulta et recondita templi; quò, præter ſacerdotes adire fas non eſt.

(10) Of the former kind was, 1° The temple of Minerva, of which Pauſanias ſpeaks, Lacon.

17. 2. 2° That of the Delphian and Pythian Apollo, which the same Pausanias mentions, Attic. 19.

(11) Of the latter kind was the temple of Vulcan and Minerva at Athens. Paus. Attic. c. XIV. Augustin. de Civitat. Dei, XVIII. 12. 2° The pantheon, i. e. το κοινον των παντων θεων ιερον, the common temple of all the Gods. Paus. Attic. c. v.

(12) Strab. vij. p. 227. Plut. Sympos. IV. 4. They were called in Latin, Contubernales, Cicer. ad Attic. XIII. 28.

(13) Strab. XI. p. 352. D'Arnaud, de Diis Παρεδροις, who proves that these words—Ὁμοζωοι παρεδρους, συνοικους, ὁμοναους, ὁμοτοιχους, συνεστιους ἱερων, were synonymous.

(14) This word, properly, was made use of to express the statue of Diana. See Harpocrat. at the word, Αρτεμις. The temple was called, ὁ νεως της Εφεσιας Αρτεμιδος—The temple of Ephesian Diana. And—Ἱερον Αρτεμιδος—The temple of Diana. See Spanheim. ad Callim. H. in Dian. v. 35.

(15) Herodot. IV. p. 289. IX. p. 607.

(16) Pausan. Phocic. c. 28. p. 807. Ποσειδιον, Pausan. Achaïc. c. 27. pag. 596.

(17) Aristoph. Θεσμ. v. 285.

(18) Lucian, in his Tim. pag. 79, calls it Ανακειον; for Castor and Pollux were called Ανακες. The reason for this name is to be found in Khun. ad Pausan. Phocic. c. 38. Vossius, de Orat. et Progr.

Progr. Idol. I. 13. calls all sorts of temples, Ανακτορα. Ælian. V. H. XIII. 27.

(19) Pausan. Messen. c. 31. Interpr. ad Act. XIX. 27. Liv. I. 45. Plin. XVI. 40. Solin. 43. Phil. de Byzan. de Septem Orbis Miraculis, makes this temple of Diana one of the seven wonders. So does the anonymous writer. Περι Ακυσων, c. 2. whom we find in the Opusc. de Gal. p. 85.

(20) They were termed, Ειμασματα Θεων. Pollux. I. 1. 7.

(21) Pausan. Bæot. c. 39. p. 790. 791. Lactantius exclaims against this worship of images. II. 2.

(22) Αγαλματα, then, signifies resemblances, pictures, statues; as the dictionaries explain the word.

(23) This is proved, 1° By the testimony of Herodotus, who says, the Egyptians were the first nation that exhibited the Gods in their temples. 2° It is proved by this circumstance, that Cecrops, who was an Egyptian, was the first that brought this custom into Attica.

(24) Clem. Alex. in Protrept. calls these images Ξυλον ουκ ειργασμενον—unwrought wood; afterwards, Σανιδα, a plank. Arnobius calls them, Signa inertia. I. p. 13.

(25) Pausan. Achaic. c. 22. p. 579. Dion. Chrys. Or. II. calls them, Ασημους λιθους—unshapen stones. When those stones were anointed with oil, they were called, Βαιτυλια. See Eschenbach.

bach. de Unctionibus Gentilium, p. 389. A passage of Genesis, xxviii. 18, 19. seems to have given rise to this denomination.

(26) Clem. Alex. Strom. I. p. 348. Euseb. Præp. Evan. I. 9. p. 23. Paus. VIII. 17.

(27) Herodot. I. p. 62. Justin Martyr reproaches the Greeks with this absurdity; and it is proved by a great number of ancient statues of Gods and Goddesses which remain to this day.

(28) They were called Βρετη, according to the grammarians, Πάρα τω βροτω εοικεναι—from the remembrance they bore to a man. Aristoph. Schol. ad Equ. v. 31. Tzetz. ad Lycophr. v. 948. They are likewise called, Δεικελα—Images.

(29) Diodor. Sic. IV. 276.

(30) Diodor. Sic. l. c. Palæph. Περι απιστων, c. xxii. We there read that Dædalus was the first that made statues, betwixt whose feet and legs there was a vacant space—Διαβεβηκοτας τον ἑνα ποδα.

(31) Pausan. Corinth. p. 134. mentions a statue of Pan seated, and one of Minerva standing. And Gronov. ad Melamp. III. 1. speaks of a statue of Jupiter sitting, and of one of Ocean lying. See Pausan. Achaic. XXI. p. 577. In Euseb. Præp. Ev. III. 7. p. 98, there is an elegant quotation from Porphyry, on the different attitudes of the Gods, standing and seated. See Plin. III. Ep. 6. Strabo, XIII. p. 413. Carprov. Exerc. ad Epist. ad Hebr. p. 354. D'Arnaud, de Diis Παρεδροις, c. xii. p. 75.

(32)

(32) Pauſan. Arcadic. XVII. p. 633. Plin. XXXIV. 7.

(33) Pauſan. Corinth. II. p. 114. Αφροδιτης αγαλμα λιθου—The ſtatue of Venus of ſtone.

(34) Heſych. Ξοανα—Κυριως τα εκ ξυλων εξεσμενα, η λιθων—So thoſe ſtatues are properly termed which are carved of wood, or ſtone.

(35) Pauſan. Eliac. XII. p. 405.

(36) Lucian. Jup. Trag. T. II. p. 132. Arnob. Adv. Gent. VI. p. 118. Inſtances of this are found in many parts of Pauſanias.

(37) Spanheim. ad Callim. H. in Pallad. ad Inſcript. p. 529. and ad V. 50. p. 586.

(38) Spanheim. l. c. Act. XIX. 35. The ſtatue of Diana of Epheſus is called, Διοπετες.

(39) Εν απορρητοις, εν αδυτοις, in the ſacred, in the inacceſſible places. Pauſan. Corinth. VII. 127. Corinth. II. 113.

(40) Pauſan. Arcad. XLVII. p. 696.

(41) Pauſanias, for inſtance, Attic. XXIV. p. 98. mentions a ſtatue of Minerva, ſtanding, with a robe which reached to its heels. Αγαλμα της Αθηνας ορθον εν χιτωνι ποδηρει. See Plut. in Alcib. p. 210. Petron. 102.

(42) Spanheim. ad Callim. H. in Pallad. V. 21. p. 547. and, V. 31. p. 564.

(43) Lycophr. V. 1135. Spanheim. ad Callim. p. 411.

(44)

(44) Eurip. Iphig. in Taur. V. 1041. Spanheim. ad Callim. p. 527. Callimachus composed an ode on the solemn ablution of Pallas; the title of which is, Εις Λουτρα της Παλλαδος—On the ablution of Pallas.

(45) Diodorus Siculus, XVIII. p. 520. speaks of a statue of Apollo, bound by the Tyrians with chains of gold. See Q. Cur. 3. IV. § 22, and the notes of Freinshemius. Spanheim. ad Callim. p. 573. Ansaldus, de Diis multarum Gentium Romam evocatis. Brixiæ, 1743, c. III. p. 33.

(46) Spanheim, ad Callim. H. in Cer, v. 121, p. 721.

(47) The Latins call them *Tensæ*. See Fest. B. V. 41. Paus. Eliac. Prior. IX. p. 396.

(48) Pausanias, Phocic. gives a detail of the offerings of the temple of Delphi, c. IX.

(49) The emperor Justinian, Inst. § 8. de rerum divis, thus defines offerings—Things consecrated to the ministry of the Gods—Ea quæ ad Dei ministeria dedicata sunt.

(50) Homer. Od. III. 274. They were hung upon the pillars, upon the walls, upon the arches. See Kunz. Sacra et profana Αναθηματων Historia, § 14. p. 14. To make these offerings is called ανατιθεναι, Aristoph. Plut. 815. and, εξαρτᾶν, Long. Pastoral. p. 27.

(51) Hence, Hesychius makes synonymous the words αναθημα, and κοσμημα, offerings and ornament,

ornament. See Luc. xxi. 5. Herodian. I. 14. Suicer. Thesaur. Ecclesiast. T. I. p. 268.

(52) From the verb, Ανατιθεναι, to consecrate. They were likewise called—Δωρα, αφιερωματα, αναθημαθα—gifts, sacred things, things set apart. Macrobius calls them χαριστηρια, Phalarid. Epist. 84. Justin. XXIV. 6. § 8. calls them, munera.

(53) Pausan. Phocic. IX. 818. Hence they took the name of χαριστηρια.

(54) Schol. of Aristoph. ad Acharn. V. 242. Callim. in Dian. 229. Horat. I. Od. 5. v. 13.

(55) Pausan. c. 1. Hom. Ιλ. X. v. 460. Ιλ. VII. v. 83. 1 Sam. xxi. v. 9. refers also to this custom.

(56) Lucian. Hermot. p. 533. Homer. Ιλ. A. v. 39. Lucian de Sacrif. T. I. 363. Pollux, I. 1. 28. Plin. xvi. 4.

(57) Homer. Od. III. 274. Il. VI. 301. Pausan. Eliac. c. 16. p. 417. Pausan. Phocic. IX. Herod. I. p. 21.

(58) Homer. H. in Merc. v. 179. Pollux, I. 1. 25. Phocic. VIII. p. 817. Eliac. Prior. c. X. p. 398. Eliac. Poster. c. XIX. p. 498.

(59) Pausan. Messen. XXXII. p. 359. Bæot. c. X. p. 730. Lacon. XVIII. p. 254. Attic. c. XX. p. 46. Phocic. c. XIII. p. 830. Homer, H. in Merc. v. 179.

(60) Homer. Il. X. 460. Il. VII. 83. 1 Sam. xxi. 9.

CHAP.

CHAP. IV.

Of Sacred Persons.

I. THE sacred persons were men entrusted with the care of the holy places of the woods, the temples, and the religious ceremonies. The general appellation of the priests was, (1) Ἱερεις; they were held in great (2) veneration.

II. There were different classes of them in the (3) great cities. He who was at the head of the whole order, and whose province it was to celebrate the most sacred mysteries, was called (4) Αρχιερευς [the High Priest.] The priests had their ministers, whose names corresponded with their (5) different functions.

III. Amongst the Greeks, the women, as well as the men, were admitted to sacred functions. The priestesses were called (6) Ἱερειαι. They were (7) commonly virgins;

virgins; and in Athens they were only daughters of the first (8) families.

IV. Thus the priestesses of (9) Minerva, of (10) Cybele, of (11) Ceres, and of (12) Venus, were virgins. Those of Ceres were distinguished by the name of (13) Μελισσαι.—This title was likewise given to other (14) priestesses.

V. They were enjoined a perpetual (15) chastity. Hence, in later times they were not admitted to the sacred order till they were (16) marriageable.

VI. Women who had *had* more than one husband, were excluded on that account from some sacerdotal (17) classes.

VII. The priestesses used to carry the distinctive emblems of the deity to whom they were (18) consecrated.

VIII. At (19) Athens, the priests and priestesses were drawn by lot from the men and virgins of a distinguished (20) family, (21) and of an irreproachable life. —This manner of appointing them was called (22) Κληροῦσθαι.

IX.

IX. (23) Maimed, or deformed persons were not admitted.

X. They were to keep themselves pure and free from all (24) pollution.

XI. When they performed their functions in the temples, they wore a (25) linen robe and a (26) crown.

XII. Some priesthoods were (27) hereditary; and to certain families the worship of the Gods of their country was exclusively committed. So amongst the Athenians, the (28) Ευμολπιδαι, the (29) Κηρυκες, the (30) Ευπατριδαι, and the (31) Ετεοβουταδαι, held their offices; amongst the Argians, the (32) Ακεσοριδαι. Thus some priesthoods were family-titles.

NOTES to CHAP. IV.

(1) Plato gives us a description of them. Polit. They were likewise styled, Ἱερουργοι, Θεωροι, Θυται; and by the poets, Θυηπολοι, Θυτηρες, Ἱερομνημονες, Αρητηρες: and in general, Υπηρεται Θεων: ministers

ministers of God. See Saubert, de Sacrific. c. 6.

(2) On account of the communication which was supposed to subsist betwixt them and the Gods. Plut. Quæst. Rom. p. 291. Pausan. Achaic. XX. p. 573. XXVII. pag. 595. Hence they chose from the first families men whose characters became sacred, and persons inviolable.

(3) Aristot. VI. Politic. c. 8.

(4) Joseph. Antiq. Jud. XIV. 8.

(5) For example; Ἱεροποιοι, they who assisted at the sacrifices—Παρασιτοι—They who collected the sacred corn. Pollux VI. 7. 35. Ταμιαι των ιερων χρημάτων,—The quæstors of the sacred fund. Aristot. Polit. VI. 8. Ναοφυλακες—The keepers of the temple.

(6) They were also called Αρητειραι. They were not only employed in the worship of the Goddesses, but of the Gods likewise; of Apollo, Hercules, and Bacchus, for instance. Pausan. Bæot. XXVII. p. 673. Lacon. XX. 261. Schol. Aristoph. Plut. v. 9. Pausan. Corinth. XXXIII. p. 189. The priestesses of Bacchus were called, —Βακχαι, Θυαδες, Μιμαλλονες, Μαιναδες. The priestess of Bacchus was termed—Πυθιας, Προφητις, Φοιβας.

(7) There was a law at Athens which obliged the priestesses to be virgins. Spanheim.

IX. (23) Maimed, or deformed persons were not admitted.

X. They were to keep themselves pure and free from all (24) pollution.

XI. When they performed their functions in the temples, they wore a (25) linen robe and a (26) crown.

XII. Some priesthoods were (27) hereditary; and to certain families the worship of the Gods of their country was exclusively committed. So amongst the Athenians, the (28) Εὐμολπίδαι, the (29) Κήρυκες, the (30) Εὐπατρίδαι, and the (31) Ἐτεοβουτάδαι, held their offices; amongst the Argians, the (32) Ἀκεσορίδαι. Thus some priesthoods were family-titles.

NOTES to CHAP. IV.

(1) Plato gives us a description of them. Polit. They were likewise styled, Ἱερουργοί, Θεραφεῖς, Θύται; and by the poets, Θυηπόλοι, Θυτῆρες, Ἱερομνήμονες, Ἀρητῆρες: and in general, Τεταγμένοι Θεοῦ, ministers

H. in Apol. v. 110. p. 116. H. in Pallad. v. 34. p. 566.

(8) Spanheim. ad Callim. H. in Cer. v. 43. p. 691.

(9) Pausan. Arcad. c. 47. pag. 695. The priestess of Minerva was called by the Cilicians —Υπεκαυσρια. Plut. Quæst. Gr. p. 292.

(10) Pausan. Eliac. Post. c. XX. p. 502.

(11) The priestesses of Rhea, or Cybele, were called Κερνοφοροι, Meandr. Alex. p. 144. Spanheim. ad Callim. p. 116. Pausan. Arcad. XXXVI. p. 673.

(12) Pausan. Corinth. c. X. p. 134.

(13) Spanheim. ad Callim. H. in Apoll. v. 110. p. 116. et in Cer. v. 43. p. 692.

(14) Spanheim. l. c.

(15) Marcellin. in. Hermog. p. 65. Spanheim. ad Callim. H. in Apoll. v. 110. p. 116. Pausan. Bæot. c. XXVII. p. 763.

(16) Pausan. Act. XIX. p. 570. and XXVI. p. 592. Arcad. c. XLVII. p. 695. Corinth. c. XXXIII. p. 189.

(17) Spanheim. ad Callim. H. in Pallad. v. 34. p. 569. Pausan. Achaic. XXV. p. 591.

(18) The priestess of Ceres carried in her hand a small sheaf of corn, crowns, and poppy. Callim. H. in Cer. v. 45. The priestess of Minerva was clad in the armour of the Goddess. Polyæn. VIII. 59. Thus the Bacchanals carried the

the thyrsus; the priestesses of Venus, myrtle; those of Cybele, pine-apples.

(19) Plat. de Leg. VI. Aristot. Polit. IV. 15.

(20) Pausan. Ach. XX. p. 573. XXVII. p. 595. Plat. l. c.

(21) Æschin. in Timarch. p. 196. Demosth. adverf. Androt. That they might evince their past conduct, they underwent a severe examination—Δοκιμασια. Plat. de Leg. VI.

(22) The priests thus drawn by lot were called Κληρωτοι. An appellation different from that by which they were called, who were nominated by election—Αιρετοι; or by the suffrages of the people—Εψηφισμενοι—From them we must likewise distinguish those who succeeded to the priesthood by birthright—Οι εκ γενους.

(23) They were to be Ολοκληροι—and—Αφελεις. Hesych. at the word, Αφελης. Athen. VII. p. 300. Spanheim. ad Callim. H. in Pallad. v. 121. p. 621.

(24) Æschin. in Timarch. p. 196. 173. Demosth. adv. Androt. Plat. de Leg.

(25) Spenc. de Leg. Hebr. Ritual. p. 682. Diss. de Veste Sacerdotum Lineâ. Broukhus. ad Tibull. I. 3. v. 30. p. 61.

(26) Herodot. II. c. 36. Athen. I. p. 21. Aristoph. Equ. v. 222. Tertul. de Corona Mil. c. 10. Lucian. in Pseudom. T. I. p. 782. C. Paschal. de Coronis, IV. 13.

(27) Plat. de Leg. VI. Hermogenes, in Partitionibus, c. VI.

(28) Pausan. Attic. c. XXXVIII. p. 92. Nepos, in Alcib. c. 4.

(29) Pausan. Attic. c. XXXVIII. p. 92. Harpocrat. at the word Κηρυκες. Hesych. at the same word. Hadr. Junii Animadv. v. 20. p. 315.

(30) Plutarch. in Thes. p. 11.

(31) Harpocrat. at the word—Ετεοβουταδαι.

(32) Callim. H. in Lavacr. Pallad. v. 33. and Spanheim.

CHAP.

CHAP. V.

Of their DIVINE WORSHIP, their PRAYERS, &c.

I. THERE were three religious duties which they performed in the ſacred places; viz. Prayers, ſacrifices, and luſtrations.

II. The object of the prayers, named in Greek, (1) Ευχαι, Προσευχαι, Δεησεις, was, the obtaining of ſome good, or, the (2) averting of ſome evil.

III. As to the ceremonies uſed in prayer:

1°—They raiſed the hand to the (3) mouth, and then extended it towards the deity whom they were (4) worſhipping. To uſe this ceremony was termed in Greek, (5) Προσκυνεῖν; and in Latin, (6) Adorare.

2°—They turned themſelves (7) round, and looked towards the (8) eaſt.

3°—Towards the (9) Gods and the ſky they ſtretched both the (10) hands purified.

4°—Sometimes they prayed (11) ſtanding; ſometimes on their (12) knees. They uſed the latter poſture chiefly in great (13) dangers.

NOTES to CHAP. V.

(1) They were alſo called, Ευγματα, Ικεσιαι, Ικετειαι, προσοδοι, αἰτηματα, λιται.

(2) Plato, Alcib. quotes two verſes of an old Greek poet, in which theſe two objects are comprehended—

Ζευ βασιλευ, τα μεν εσθλα και ευχομενοις και ανευκτοις,
Αμμι διδου, τα δε δεινα και ευχομενοις απαλεξε.

Sovereign Jove, grant us good things when we pray for them, or though we omit to pray for them:—and avert from us evils, though we ſhould, by miſtake, requeſt them of thee.

(3) Lucian. de Salt. T. I. p. 792. Encom. Demoſth. T. I. p. 707. De Sacrific. 368. Job xxxi. 26. See, on the manner of raiſing the hand to the mouth, Morin. Hiſt. de l'Academ.

des Belles Lett. T. II. n. 14. p. 89. Plin. XXIII. 2. Matth. Brover de Niedeck, Diſſ. de populorum veterum ac recentiorum adorationibus.

(4) When they ſupplicated the heavenly Gods, they lifted up their hands: when they implored thoſe of the ſea, they ſtretched forth their hands towards the ſea. Hom. Ιλ. Α. 350. And when they addreſſed the infernal deities, they ſmote the ground. H. IX. 464. Cic. Tuſc. Quæſt. II.

(5) Euſtath. ad Οδ. Ε.

(6) Broukhuſ. ad Tibull. I. 4. v. 27. and Comm. ad Minut. Fel. c. 2.

(7) Plut. Camill. p. 131. F. informs us that this was likewiſe a Roman cuſtom, and that it was introduced by Numa Pompilius. Numa, p. 69. E. Plin. XXVIII. 2. ſays that the Gauls had the ſame practice. We find traces of this cuſtom in Plautus, Curcul. I. 1. v. 70. Suet. Vitell. c. 2, ſays that this cuſtom of turning to the right to pray, was more ſtrictly obſerved by the Romans than by the Greeks. Veſtiges of the ſame uſage are likewiſe found in Ariſtophanes, pag. 957. Trygæus ſays to his ſlave—

Αγε δη, το κανοῦν λαβων, και την χερνιβα,
Περιθι τον βωμον ταχεως επι δεξια.

Age, cum Caniſtro ſume Trulleum
Et celeriter circumito Aram ad Dextram flectens.

See Dacier, ad Horat. III. Od. 26. v. 5. and Madame Dacier, ad Ariſtoph. Nub. p. 328. Apul. Mileſ. II. p. 39. Tunc orientem obverſus, et incrementa ſolis auguſti tacitus imprecatus, &c. Pac. Panegyr. ſays — Divinis rebus operantes, in eam cœli partem ora convertimus a quâ lucis exordium eſt.—When we ſupplicate the Gods, we turn our faces to that quarter of the ſky where the ſun riſes. See Virg. Æneid. VIII. 68. and Not. Serv. See too Tertul. Apolog. 16. Buleng. Eclog. ad Arnob. p. 56.

(8) Επι δεξια. Plut. in Camil. l. c. Athen. l. c. —Επι τα δεξια ςρεφομενοι, Turning to the right; i. e. to the eaſt. Hadr. Jun. Animadv. III. 3. p. 142.

(9) Hom. Od. II. 261. IV. 759. Heſiod. Εργ. 724. Clem. Alex. Strom. IV. p. 531.

(10) Ariſtot. de Mundo. c. 6.—Hence to pray was expreſſed by theſe words—χειρας ανασχειν. Hom. Il. XXIV. 301, 306. III. 318. Eurip. Helen. v. 1101. Lucian. Philopat. T. II. p. 780. We muſt not however forget the different ceremonial which was uſed in ſupplicating the infernal Gods.

(11)

(11) Ορθοι—Erect.—Philostr. in Apoll. VI. 4, Plut. Numa. Marc. XI. 25.

(12) Theophr. Charact. Ethic. c. 17. Homer. Ιλ. I. 440. Marc. 15. 19.

(13) See Christ. Gottlieb. Schwarzius in Miscellaneis Politioris Litertauræ. Diatrib. I. p. 76.

CHAP.

CHAP. VI.

Of SACRIFICES.

I. SACRIFICES are termed in Greek, (1) Θυσιαι, and Δωρα. And to sacrifice, is, θυειν, (2) προσφερειν, or (3) αναφερειν θυσιας, (4) ποιειν. The poets use likewise the words, ῥεζειν, (5) ερδειν.

II. Θυειν with the ancient Greeks signified, (6) to burn perfumes; and θυος, incense burned in honour of the (7) Gods. From this word is derived the Latin word, (8) *thus*. For in the remoter ages the blood of animals was not shed to propitiate the Gods; odours and perfumes were only used in (9) sacrifice.

III. The first Athenians, following the injunction of Triptolemus, θεους καρποις (10) αγαλλειν—To regale the Gods with fruits—offered them only the produce of the earth. They deemed it but just to give the Gods the first fruits of those good things

things which they so liberally bestowed on (11) mankind.

IV. Afterwards they offered animals; and the word θυσιαι was now only applied to the (12) shedding of the blood of victims. The animals which they sacrificed, were, the (13) ox, the hog, the sheep, the kid, the cock, and the goose.

V. The principal victim, and the largest, was the (14) ox. (15) Βουθυτεῖν was the term for sacrificing this animal.

VI. These animals were to be (16) αρτια and τελεια, sana et integra, i. e. they were not to be maimed, lame, or unhealthy.

VII. (17) Oxen five years old, and which had never borne the yoke, αζυγες, were sacrificed: the sheep were to be (18) two years old, termed by the Latins, (19) Bidentes.

VIII. Sometimes they sacrificed many animals at once. Thus at Athens there was a sacrifice which consisted of three animals of different species; the hog, the he-

he-goat, and the ram: it was for that reason called (20) τριττυς.

IX. Sometimes a hundred victims were offered at once. This was a solemn sacrifice, and was called, a Hecatomb— (21) Ἑκατομβη.

X. The several animals which we have mentioned were not offered indiscriminately to all the Gods. The different deities had their proper (22) victims. (23) An ox five years old was sacrificed to Jupiter; (24) a black bull, a hog, and a ram, to Neptune; (25) a heifer, and a ewe to Minerva; (26) a black and barren ewe to the infernal deities; (27) a she-goat, and a cock to Esculapius.

NOTES to CHAP. V.

(1) Euripid. Medea, v. 964. gifts, presents; in Latin, dona, munera. Broukhus. ad Tibull. IV. 1. v. 8. Yet Plato, de Votis, distinguishes Δωρα from Θυσιαι.

(2) Hebr. v. 3.

(3)

(3) Hebr. vii. 27. xiii. 15. 1 Pet. ii. 5.

(4) Luc. II. 28. Ælian. V. H. IX. 15.

(5) Hom. Ιλ. Α. 315. and 444. The word is likewise used by Ælian. V. H. XII. 61.

(6) Porphyr. Περι αποχης, l. II. § 5. Ovid. Fast. I. 343.

(7) Plin. XIII. 16. Homer. Οδ. Ε. v. 60. Hesych. Plin. XIII. 1. Perizon. ad Ælian. V. 6. Callim. H. in Apoll. 38.

(8) The Latin etymologists are therefore wrong in deriving it from *tundere*.

(9) Porphyr. περι αποχης, II. p. 127. Ovid. Fast. I. v. 337. Pausan. Arcad. c. II. p. 690. These sacrifices without bloodshed are termed απυρα ιερα—Sacrifices without fire. Æschyl. Agam. 701.

(10) Porphyr. περι αποχης. l. IV. p. 431.

(11) Idem. II. p. 127. Spanheim. ad Callim. H. in Del. 283. p. 499. Diog. Laert. in Pythag. VIII. p. 494.

(12) Porphyr. περι αποχης. l. II. p. 54. Potter, p. 235.

(13) Suid. at the word, Θυσον.

(14) Plin. 8. 45. Virgil. II. Georg. 146.

(15) Aristoph. Plut. v. 820. and Schol. ad H. L.

(16) Plut. de Orac. Def. p. 437. Hom. Ιλ. I. v. 66. Athen. Dinos. XV. c. 5. p. 674. F. Pollux, I. 1. 26.

(17)

(17) Hom. Ιλ. Κ. v. 292. The hogs were likewise to be two years old. Hom. Οδ. XIV. v. 419.

(18) Virg. Æneid. VI. 39. and Not. Serv.

(19) Macrob. Sat. VI. 9. Gell. XVI. 6.

(20) Schol. Aristoph. ad Plut. 820. Suidas at this word.

(21) Hesych. at the word Εκατόμβη. Eustath. ad Ιλ. Α. v. 315. Strab. VIII. p. 256. Jul. Capitol. Balbin. II. Homer, Οδ. Γ. v. 5. describes a greater sacrifice than even the Hecatomb.

(22) Arist. Ethic. IX. 2. v. 10. Plin. H. N. VIII. 45.

(23) Hom. Ιλ. Β. v. 403.

(24) Hom. Οδ. Λ. v. 129. 130.

(25) Hom. Οδ. Δ. v. 764.

(26) Hom. Οδ. Κ. v. 522. Senec. Ædip. 548.

(27) Plato. Phæd. See, on the cock offered to Esculapius, Havercamp. ad Tertull. Apolog. 46. p. 380. Lact. III. 20. § 16. Cælius Rhodig. XVI. 12.

(28) Potter, on Lycophron, v. 77. gives the following reasons why certain species of animals were offered to the Gods in preference to others. —1° They often sacrificed animals to their deities, which were odious to them, hoping that hostile blood would appease them.—2° They likewise

likewise thought they would be propitiated by offering them such fruits of the earth, or such animals as were agreeable to them. Thus to Ceres they offered the firstlings of grain; those of the vintage to Bacchus; and a dove to Venus. The sacrifices were either public or private. Xenoph. Memorab. I. 1. § 2.

CHAP.

CHAP. VII.

Of the CEREMONIES used in SACRIFICING.

I. THE following were the sacrificial ceremonies. The victim was adorned with (1) wreaths and garlands; Στεμμασί. Sometimes its (2) horns were gilded.

II. Thus adorned, it was sprinkled over with (3) pure water: some water they frequently poured into its (4) ear.

III. They then placed upon its (5) head a salted cake, called in Greek, (6) Οὐλαὶ, and (7) Ουλοχυται.

IV. They plucked from the forehead of the victims, from betwixt the horns, a little hair, which they threw into the fire upon the (8) altar.

V. After these preliminary ceremonies, accompanied with (9) prayers, the victim was sacrificed. The minister of the sacrifice

fice ſtruck it on the head with an (10) axe. Its throat was then cut with a knife called (11) Μαχαιρα, and (12) Σφαγις.

VI. But the victims immolated to the celeſtial deities were not ſlain in the ſame manner with thoſe which were offered to the infernal Gods. The (13) heads of the former were raiſed, and turned backwards; (14) thoſe of the latter were lowered to the ground.

VII. They received the blood of the victims in a vaſe, termed (15) Σφαγειον.

VIII. (16) After the victim was ſlain, they flead it, and cut it into many pieces.

IX. When they had opened it, they examined its entrails, which the Greeks called (17) Σπλαγχνα. From this word are derived (18) Σπλαγχνοσκοπια, Viſcerum Examinatio, and Σπλαγχνοσκοπος, Haruſpex.

X. After having cut the victim in pieces, they wrapped over with fat its thighs, Μηροι, and laid them apart.

XI. They then cut raw pieces from all the members of the victim, and laid them upon the thighs which were to be burned. This Homer calls (20) προθεσεῖν.

XII. The thighs thus prepared were (21) powdered with flour, and (22) placed on a part of the altar which was made to receive them.

XIII. Altar, in Greek, is Βωμός. But to all the deities, without distinction, they did not erect these Βωμοι, which were high altars. They were only the prerogative of the celestial Gods, the (23) Εποὐρανιοι. To the terrestrial deities, the Επιχθονιοις, lower altars were constructed, named (24) Εσχάραι. For the infernal Gods they only dug a ditch, and poured into it the blood of the immolated (25) victim.

XIV. They burned with (26) dry and cloven wood the part of the victim destined to that purpose. To make the flame rise higher, they poured (27) wine upon it. This, however, was not practised in all

all sacrifices. Some were called (28) θυσιαι πυφαλιοι.

XV. They then put upon a spit and (29) roasted the rest of the victim, which they (30) ate with their friends when the sacrifice was over.

XVI. When the banquet was ended, before they returned home, they threw into the sacred fire the (31) tongue of the victim, in honour of (32) Mercury.

NOTES to CHAP. VII.

(1) Thence the epithet Στεφηφορος Βοῦς, the crowned heifer. Lycophr. v. 327. Act. xiv. 13. Lucian. de Sacrif. p. 368. Aristoph. Nub. 255. Ovid. Met. XV. 130. and the authors cited by Paschal. de Coronis, IV. 16.

(2) Hom. Οδ. Γ. 384. Liv. XXV. 12. Broukhus. ad Tibull. I. 5. 15.

(3) Dion. Halic. Archæol. VII. p. 478.

(4) Schol. Apol. Rhod. ad I. v. 425. where he says this water was called Προχυτη.

(5) Serv. ad Virg. Æneid. II. 133. Dion. Halic. VII. p. 478.

(6) Pausan. Attic. c. XXXVIII. p. 93. Hom. Οδ. Γ. 441.

(7) Hom. Ιλ. Α. v. 449. Οδ. Γ. v. 445.

(8) Dion. Halic. Archæol. VII. p. 479. Hom. Οδ. Γ. 446. Kust. ad Aristoph. Av. v. 960. p. 193.

(9) Hom. Ιλ. Α. v. 450. Plin. XXVIII. 2.

(10) Hom. Οδ. Γ. 449. Dion. Halic. Archæol. VII. p. 478. Apoll. Rhod. Argon. I. 427.

(11) Hom. H. in Apoll. 335. Pausan. Messen. c. 17. p. 320.

(12) Euripid. Electr. 811.

(13) This is, in Homer's language, αυ ερυειν. Ιλ. Α. 459. In that of Orpheus, αυαχλινειν κεφαλην εις αιθερα. Argon. 311. See Schol. Apoll. Rhod. l. 1. 587. Cuper. Obs. I. 12. remarks that τραχηλιζειν signifies, Cervicem sursum flectere.

(14) Schol. Min. ad Hom. Ιλ. Α. 459.

(15) Schol. Min. ad Hom. Οδ. Γ. 444. Homer in the same place calls it αμνιον. It is likewise called σφαγειον, and σφαγιον.

(16) Hom. Ιλ Α. 459. Οδ. XIV. 427.

(17) Euripid. Electr. v. 826.

(18) Pausan. Attic. c. XXXIV. p. 84. Eliac. Post. c. II. p. 455. Bæot. c. XXXIX. p. 790. See Perizon. ad Ælian. II. 31. p. 7. Saubert. de Sacrif. c. 20. p. 504.

(19) Homer. Ιλ. Α. v. 459.

(20) Hom. l. c. Οδ. XIV. 427. Οδ. Γ. 456.

(20)

(21) Hom. Od. XIV. 429. Dion. Halic. Archæol. VII. 478.

(22) Dion. Halic. l. c.

(23) The Latin word, altaria, is compounded of altæ and areæ. Berkelius, ad Steph. at the word Βωμοι. Ammonius V. Βωμος. Serv. ad Virg. Eclog. V. v. 66.

(24) Harpocr. at the word Εσχαρα. Consult, on the difference of the two words, Βωμος, and Εσχαρα, Stæber, ad Feith. Antiq. Homer. p. 19. Barnes ad Eurip. Heracl. v. 128.

(25) This ditch was called Βοθρος, Λακκος. See Hom. Od. Λ. 25. and 34. Ovid. Met. VII. 243. Olear. ad Philost. Vit. Apoll. IV. 16. p. 152.

(26) Σχιζαις. Hom. Ιλ. Α. 462.

(27) They did it, not only to heighten the flame, but for a libation.

(28) That is, sober sacrifices, in which, the only libations they made were of water, υδροσπονδα. Porphor. de Abstinent. II. p. 156. Plut. de Sanitate tuendâ, p. 132. Pausan. Eliac. Prior. XV. p. 416.

(29) Hom. Ιλ. Α. v. 465.

(30) Hom. Ιλ. Α. v. 466 Od. Γ. v. 65. and Ξ. v. 430.

(31) Hom. Od. Γ. 332. and 34.

(32) Athen. Dipnos. l. c. XIII. and XIV. p. 16.

CHAP. VIII.

Of Purifications.

I. BESIDES the sacrifices, the Greeks likewise used purifications, *lustrationes*. What the Latins called *lustrare*, the Greeks expressed by the words, (1) Καθαίρειν, (2) ἁγνίζειν; whence are derived (3) Καθαρμοι, and ἁγνιδμοι.

II. Purifications were practised, either before they entered upon religious duties, or after acts by which they thought themselves polluted.

III. They used purifications before they entered upon a religious duty.—For instance, 1° Before they went to the (4) temples.—2° Before the (5) sacrifice.—3° Before they were initiated into sacred (6) mysteries.—4° Before their solemn (7) vows and prayers.—The purifications used at these times were the most solemn purifications.

IV.

IV. They likewise purified themselves after acts by which they thought themselves polluted. For example—1° After a (8) murder.—2° After the (9) venereal act.—3° After having assisted at a (10) funeral.

V. In these expiations they used—1° (11) Water.—2° (12) Fire.—3° (13) Eggs, &c.

NOTES to CHAP. VIII.

(1) Aristoph. Vesp. 118. Hom. Ιλ. Π. 228.

(2) Eurip. Electr. v. 793.

(3) To these terms may be added, Καθαρισμοι, ἱλασμοι, τελεῖαι, &c.

(4) Eurip. Jon. v. 94. Justin. Mart. Apol. II. p. 94.

(5) Hom. Ιλ. Α. v. 449. Eurip. Elect. 791. Plaut. Aulul. III. 6. 43.

(6) Clem. Alex. Strom. V. p. 582. VII. 714. Schol. ad Aristoph. Plut. v. 846. Arrian in Epict. III. 21. Aristoph. Pac. 373.

(7) Sophocl. Ædip. Col. 460. Eurip. Alcest. 157. Hom. Ιλ. Π. 230.

(8) Schol. Sophocl. ad Ajac. Flagellif. v. 666. Hom. Od. X. v. 480. Ælian. III. 1. IV. 5. Pauſ. Corinth. c. 31. p. 185. Apollod. III. 12. § 2.

(9) Athen. XV. p. 681. Homer. Od. Θ. v. 362. Pauſ. Arcad. XXV. p. 648.

(10) Pollux, VIII. 7. 65. Caſaub. ad Theoph. Περι δεισιδαιμ. p. 339. Kuſter ad Ariſtoph. Εκκλησ. p. 1025.

(11) Sometimes they uſed water from a fountain; Soph. Æd. 460; ſometimes ſea-water. Apollon. Rhod. IV. 670. Sometimes water mixed with ſalt. Theocrit. Idyll. XXIV. 44. &c.

(12) Or ſulphur, which they threw into the fire to make ſmoak. Hom. Od. X. v. 481, 493. Theocr. l. c. Ovid. Met. VII. 261.

(13) Lucian. Dial. of the Dead. T. I. p. 263. Catapl. p. 427. Ovid. A. A. II. 329.

CHAP.

CHAP. IX.

Of the ORACLES and DIVINATIONS of the GREEKS.

I. THE divinations and the oracles made likewise a part of their religion. The answers which the Gods gave when they were consulted in doubtful and difficult cases, were the oracles. Those answers were termed χρησμοι, from the verb, (1) χρᾶν, to give an oracular answer. They were also called, (2) λογια, (3) μαντευματα, (4) θεοπροπια, &c. The places where these oracles were anounced, were called, (5) χρηστηρια, (6) μαντεια; the diviners, χρησμολογοι; and *to consult them*, was expressed by the word, (8) χρᾶσθαι.

II. The oracles had gained such credit and veneration, that they were consulted in all important affairs, on all (9) doubtful events. Their answers were deemed the

the advice of heaven; they were received with an (10) implicit faith. In ſhort, if a (11) form of government was to be changed, if (12) laws were to be made, if (13) war was to be declared, or peace concluded, they entered upon none of theſe important matters without firſt conſulting the oracles.

III. The veneration for the oracles was augmented by the gifts and ſacrifices which they who conſulted them were obliged to offer. Princes and rich men, for that reaſon, could only (14) conſult them; nor could they at any time; but upon certain (15) days.

IV. Were theſe anſwers dictated by (16) dæmons? or were they only the reſult of the art and villainy of the prieſts? This is yet a problem with the learned. I, however, am of opinion that they were the effect of dexterity and artifice.

V. Of the Gods who preſided over oracles, and divinations, the moſt eminent were, (17) Jupiter, and (18) Apollo.

VI.

VI. All the oracles were not delivered in the ſame manner. In ſome places the anſwers were given by (19) interpreters. In others, the Gods themſelves revealed their will, either by (20) voice, or (21) dreams, or ſome deciſive (22) events. But I muſt give a particular deſcription of ſome of the moſt famous oracles.

NOTES to CHAP. IX.

(1) Ariſtoph. Veſp. 159. Xenoph. Memorab. I. 3. 1. Herodotus cites the moſt famous oracles, I. p. 19. See Ariſtoph. Plut. 51.

(2) Ariſtoph. Equ. 120.

(3) Ariſtoph. Veſp. 161.

(4) Hom. Ιλ. Α. 85. Φημαι, Xen. Mem. I. 1. 3. Philoſtr. p. 802, calls them likewiſe φροντιστηρια.

(5) Heſych. at the words, χρηστηριον, μαντειον. A treatiſe of Plutarch is intitled, Περι των εκλελειποτων χρηστηριων—on the the oracles which have ceaſed.

(6) Plutarch de Pythiæ Orac. p. 397. D.

(7) Ariſtoph. Av. 961.

(8)

(8) Hom. od. K. 492. The people who consulted them were termed—Θεοπροποι, Θεωροι. Pollux. I. 1. 18. χρησμοφοροι, Pausan. Messen. IX. p. 301.

(9) Xenoph. Απομν. I. 1. § 9.

(10) Idem. I. 1. § 3. Cic. de Divin. I. 19.

(11) Dion. Chrys. Or. 32. Plut. Agesil. p. 597. C. Spartian. Pescen. Nigro, c. XIII. Cic. de Div. I. 1. See Feith. Antiq. Hom. p. 148.

(12) Xenoph. de Laced. Rep. Strab. XVI. p. 524. Cic. de Div. I. 43.

(13) Herodot. I. 46. Pausan. Bæot. c. XIV. p. 738. Messen. XII. and IX.

(14) Plut. de Orac. Defec. p. 437. Herodot. I. 50. Justin. 24. 6.

(15) Plut. Quæst. Græc. p. 292.

(16) Some of the ancients attributed these answers to the Gods themselves. Jamblich. de Myst. Sect. III. c. 11. p. 72. Others, to good or evil geniuses. See Plut. de Orac. Defect. p. 418. Others to exhalations of the earth, and such physical causes. Cic. de Div. I. c. 50. Plin. II. 93. and others, to human souls separated from their bodies. Plut. l. c. p. 431. Some of the fathers were of opinion that it was the devil himself who spoke. Tertull. de Præscript. adv. Hæret. p. 122. edit. Bas. 1539. Minut. Fel. c. 26. Lactant. II. 14. Many moderns have written in defence of this opinion; and among

mong them, P. Baltus—Anſwer to the Hiſtory of Oracles, &c.—G. Mæbius—De oraculorum Ethnicorum origine, propagatione, et duratione. But this opinion has been ſtrongly oppoſed by Ant. Van Dale, De Oraculis Ethn. vet. by Fontenelle, and many others, who have ſolved the anſwers of the oracles into ſacerdotal fraud.

(17) All events were imputed to neceſſity, or deſtiny, i. e. to the will of Jupiter. Spanheim. ad Callim. H. in Delph. v. 122. p. 418. Hence Jupiter is ſtyled by Homer, Παντομφαιος—The author of all oracular information. Ιλ. Θ. v. 250. Prometheus takes to himſelf the invention of oracles, in Æſch. Prom. Vinct. v. 476.

(18) Jupiter was ſuppoſed to inſtruct Apollo in futurity. Æſch. Frag. pag. 640. Eumenid. v. 19. Spanheim. ad Callim. H. in Jov. v. 69. Broukhuſ. ad Tibull. III. 4. v. 47.

(19) The Delphic oracles, for inſtance, by the prieſteſs. Pauſan. Phoc. c. IX.

(20) Pauſanias ſays it was the earth which at firſt gave the oracles at Delphi. l. c.

(21) The oracle of Amphiaraüs anſwered by a dream. Pauſan. Attic. c. XXXIV. p. 84.

(22) Pauſan. Achaic. c. XXV. 590. Cic. Div. l. c.

CHAP.

CHAP. X.

Of the ORACLE of DODONA.

I. THE (1) Dodonean was the most ancient oracle, so called from Dodona, a city of Chaonia, or Molossis, a mountainous part of (2) Epirus; or, according to some geographers, of (3) Thessaly.

II. It is said, the Pelasgians built Dodona, and established its (4) oracle.

III. There are different conjectures on the etymology of the word Dodona. Some derive it from Dodanim, the son of Javan, who, they say, settled a colony in that part of (5) Epirus—Others from the river (6) Dodona—Others from the Dodonean dove, or rather from a woman named Dodona, who was brought from Phœnicia into (7) Greece—And others from different (8) origins.

IV. There was near Dodona a forest of oaks

oaks which was consecrated to Jupiter, and which superstition had revered from time (9) immemorial. It was reported that these oaks spake, and conveyed the answers of the (10) God. It was likewise reported, that in this forest there was an oak higher than the rest, on the top of which two doves commonly perched, and gave answers to those who came to (11) consult them.

V. But this is only repeating fables. Can we believe that trees had formerly the faculty of speech, which they have not at present, or that doves ever predicted (12) futurity?

VI. The truth of all these marvels is this. In the early times there were diviners, who were called, (13) Υποφηται, (14) Αντοπτοποδες, (15) Καμπαιυνται, (16) Ελλοι, and Σελλοι, Τεμπαραι, and Τεμπουροι. These diviners when they were consulted, mounted an oak, from the top of which they gave their (17) answers. Thence came the fable of the prophetic oak.

VII.

VII. Afterwards (18) old women were appointed to this office. And as in the Theſſalian tongue thoſe female diviners were named (19) Πελειαδες, which word likewiſe ſignifies (20) doves, this equivocal meaning gave riſe to the fable of the (21) prophetic doves.

VIII. Two prodigies had contributed to render this oracle famous; its fountain, and its caldron.—The fountain was called, (22) the ſacred fountain. If a lighted torch was plunged into it, it was extinguiſhed, as it would have been in other fountains; but a torch not lighted took fire at ſome diſtance from its water.

IX. Its caldron was of braſs, and gave a continual ſound, whether occaſioned by the wind, or ſome other (23) cauſe. From the ſurpriſing property of this caldron flowed the proverbial expreſſion,—(24) Χαλκειον Δωδοναιον—Dodonean braſs.

NOTES

NOTES to CHAP. X.

(1) Herodot. II. p. 124.

(2) All Epirus is often included in Chaonia; perhaps, because the Chaonians were in old times masters of Epirus. Strab. VII. p. 224. Molossis was a country of Epirus, in which was Dodona. Strab. l. c. Steph. Byz. at the word Δωδωνη. But Pausan. Attic. c. 17. p. 40. places Dodona in Thesprotis; so does Eustath. ad Dionys. p. m. 229.

(3) Luc. Holsten. in Not. et Castig. ad Steph. Spanheim. ad Callim. H. in Delum. v. 284.

(4) Spanheim. ad Callim. H. in Del. v. 284. p. 496. Strab. VII. p. 226.

(5) Vossius, de Orig. et Prog. Idolol. I. 7. p. 54.

(6) Eustath. ad Dionys. Perieg. v. 430.

(7) Spanheim. ad Callim. H. in Del. v. 284. p. 497.

(8) Eustath. l. c.

(9) The moderns talk much of the forest; but the ancients only mention the oak—Δρυς, Homer. Od. XIV. 328. Δωδωνις φηγος—Fagus Dodonea. Apollon. Rhod. I. 526. and IV. 523. Herodotus says, that a priestess consecrated to Jupiter a beech which grew near Dodona,

II. p. 125. Lucian, in Amor. p. 896. likewise mentions the beech of Dodona Zenodotus also says that it was a beech which gave the first oracle at Dodona: Ἐν Δωδωνῃ πρωτον φηγος εμαντευετο. But some of the Latin poets speak of the innumerable oaks of Dodona: Ovid. Amor. III. 10, 9. Others of the forest of Dodona—Lucan. III. 441. Others of the woods of the Molossi —Stat. Theb. III. v. 475. And others of the Chaonian forest. See the author last cited, Theb. VI. 99.

(10) Hom. Od. XIV. 328. and XIX. 297. Æschylus alludes to this fable, Prometh. v. 817, where he has these words—τερας απιστον, τας προσηγορους δρυας—The incredible prodigy, the speaking oaks.

(11) See Sophocl. Trach. 176. and Schol. ad h. l.

(12) This is nearly the reasoning of Herodotus, II. p. 126.

(13) Prophetæ.

(14) With unwashen feet.

(15) Who lie upon the ground.

(16) These names we find in Strabo. VII. p. 227. Hom. Ιλ. Π. 233. Callim. H. in Del. 284. and 94. p. 401.

(17) Strab. VII. p. 227.

(18) Strabo, l. c.

(19)

(19) Pausan. Phocic. XII. p. 828. Vossius, de Orig. et Progr. Idolol. I. 7. p. 54.

(20) Ælian. V. H. I. 15. Herodotus, II. p. 125. gives another explanation.

(21) Dikinson, Delph. Phæniz. c. IX.

(22) Pompon. Mela, II. 3. l. 71. Plin. II. 103. Lucret. VI.

(23) Callim. H. in Del. p. 286. calls it ασιγητος λεβης—The caldron which is never silent. Callim. in Fragm. Ass. Steph. Biz. l. c. calls it ηχωχαλκον—The sounding brass. See, on the sense of this word, Bentl. ad Frag. Callim. l. c. Steph. Biz. Fragm. Δωδωνη—p. 745. Edit. Th. de Pinedo. Plin. XXXVI. p. 13. Suidas, at the words—Δωδωναιον χαλκειον. Serv. ad Virg. Æneid. III. 446. Philost. Icon. II. p. 830. Juvenal. VI. 440. Lucan. VI. 427. This proverb is in Menander, Fragm. p. 24. edit. of Le Clerc. —In Callim. Fragm. of Bentl. See Steph. Biz. l. c. and Suidas, at the word, Δωδωναιον χαλκειον.

CHAP. XI.

Of the DELPHIC ORACLE.

I. THE Delphic oracle was the most (1) famous of them all. It gave its answers at Delphi, a city of (2) Phocis. In that city was the famous temple of (3) Pythian Apollo, enriched with treasures and (4) offerings. The place in which the oracles were delivered, was called, (5) The Pythian; the priestess who delivered them, (6) Pythia; and the games in honour of Apollo, (7) The Pythian Games.

II. Different origins are given to the word, Pythian. Etymologists derive it from the serpent (8) Python, or from the verb, (9) πυθεσθαι, to consult, or from (10) πυθεσθαι, to rot; but its true root is πυθω, which is a name of the city of (11) Delphi.

III. This oracle was very ancient. It flourished about a hundred years before the

(12) Trojan war. The Goddeſs Themis firſt gave the oracles here. But ſhe reſigned that privilege to (13) Apollo.

IV. Some authors have aſſerted that a flock of goats gave riſe to this oracle. They tell us that on mount Parnaſſus there was a deep cave, the entrance to which was narrow; that the goats, when they approached this entrance, began to ſkip and ſcream; that the goat-herd, while he was ſurpriſed at that prodigy, found himſelf ſeized with a kind of fury, a divine enthuſiaſm, which opened futurity to his view; that a tripod was placed at the opening of the cavern, and a temple built (14) there.

V. To the following particulars, however, we may give credit.—In the ſanctuary of the temple there was a deep cave, from which a cold exhalation iſſued that mounted high into the (15) air.

VI. At the opening of this cave there was a tripod, which was called (16) χρηστηρι῾ον, and (17) προφητικ῾ον.

VII. The word tripod, tripus, is not of Hebrew etymology, as a learned (18) critic would have it; it is derived from the (19) Greek.

VIII. This tripod had a cover, of a circular form, with (20) holes. Its Greek name was (21) ολμος.

IX. On this cover the priestess sat, who, therefore, had the epithet, (22) Ενολμος. She intoxicated herself with the vapour which exhaled from the bottom of the cave; and with dishevelled hair, and a foaming mouth, she enounced her (23) oracles.

X. The Pythia was, at first, a young girl. In later times she was a woman of fifty years of (24) age.

XI. The first, and the most famous of the Pythias was Phemonoë.—Oracles were first delivered by her in (25) hexameter verses.

XII. People were permitted to consult this oracle only in one month of the year; and that month was termed, Βυσιος, or, more

more properly, Πυσιος, from the verb, Πυνθανομαι, to consult. But in after-times it was consulted once (26) every month.

XIII. They who consulted the oracle were obliged to bring great (27) presents; and this temple was, therefore, richer than any (28) other.—Whence came the proverb, χρηματα Αφητορος, the wealth of Apollo, implying great (29) wealth.

XIV. They who came to consult this oracle, offered sacrifices to (30) Apollo. The care of these sacrifices was committed to five priests, called Ὅσιοι, i. e. The holy, who were the ministers of the prophetesses, and shared with them the religious functions. The chief of these priests was called (31) Ὁσιωτης. There were likewise conductors, (32) Περιηγηται, and a priest who was called by a name of Apollo, Αφητωρ.

XV. They who came to consult the oracle walked with (33) crowns on their heads.

XVI. They gave in their questions (34) written and (35) sealed.

XVII. The answers were delivered in (36) Greek; commonly in (37) hexameter, sometimes in (38) iambic verses.

XVIII. But in the latter times the oracle spoke in prose, and seldom in (39) verse.

XIX. The language of these oracles was generally obscure and equivocal, (40) λοξος. Whence Apollo had the surname, (41) Λοξιας.

XX. These oracles were deemed infallible. Thence came the proverbial expression, (43) τα εκ τριποδος.

XXI. We read, however, that the Pythia sometimes took bribes.

XXII. At length the oracle ceased. But (45) when, and how, is yet an undetermined (46) problem. It is said that it began to be (47) silent in the reign of Nero. It gave answers, however, after that time; and even in the days of (28) Julian the Apostate.

NOTES

NOTES to CHAP. XI.

(1) Strabo. IX. p. 288. Cic. de Div. I. 19. Liv. XXVII. 48. Justin. XXIV. 6.

(2) Strabo, IX. p. 287.

(3) Strabo, ibid.

(4) Hom. Ιλ. I. v. 404. Strab. l. c. p. 288. Ælian. V. H. VI. 9. Pausan. Phocic. IX.

(5) Subaudi—oracle. As in Greek, Aristoph. Equ. 220, has, Πυθικον, subaudi—μαντειον.

(6) Nepos, I. 1. In Greek, Πυθια, subaudi, Ἱερεια. Pausan. Corinth. xxvi. p. 171. She is likewise called, φοιβας, Pollux. Phœbas, Lucan, V. 128. An appellation which Ovid gives also to Cassandra. Ovid. Trist. II. 400. Lycophron. calls her φοιβαςρια.

(7) Subaudi—games. As in Greek, Πυθιοι; subaudi αγωνες. Pausan. Corinth. XXXII. p. 186. And, πυθια; subaudi—αγονισματα. Pausan. Phoc. XXXVII. p. 893. Ovid. Met. I. 446.

(8) Macrob. Saturn. I. 17.—Ovid adopts this etymology. Met. I. 446. See Hygin. Fab. 140.

(9) Strab. IX. p. 289. Schol. Aristoph. ad Plut. v. 39.

(10) Or from Πυθειν, σηπειν, putrescere. Macrob. l. c. Suidas, at the word, Πυθω, adopts this etymology; and founds it upon the rotting of

of the serpent Python in that country. See Pausan. Phocic. VI. p. 812. Casaub. ad Strab. IX. p. 289.

(11) The city of Delphi is called Pytho by Callim. H. in Del. v. 90. Spanheim. 383. Hesiod likewise gives it the same name, Theog. 449. So does Homer, Od. Θ. 80. See Schol. Pausan. Phocic. VI. and Dikinson, Delph. Phœniz. c. 1. and 2. where we find other etymologies. See likewise, Heinsius in Aristarch. c. 1.

(12) Strabo, l. 9. p. 287. to prove the antiquity of this oracle, goes as far back as to Agamemnon, who, according to Homer, consulted it, Od. Θ. 79. See Tzetz. ad Lycoph. 208. But it existed in the time of the Argonauts; as may be proved by Apollon. Rhod. IV. 536. And if any credit is to be given to the fabulous writers, the oracle of Themis, to which succeeded that of Apollo, existed in the time of Deucalion. Ovid, Met. I. 367.

(13) Pausan. Phocic. V. p. 808. Munker. ad Ovid. Met. I. Schol. Pindar. υποθ. Πυθιων.

(14) Diodor. Sic. XVI. c. 26. p. 427. Plut. de Orac. Defec. p. 433. Pausan. Phocic. VI.

(15) Justin. XXIV. 6. Strabo, IX. p. 288. Longin. Περι υψους. c. XIII.

(16) i. e. Prophetic. Eurip. Jon. 1320.

(17) Schol. Pindar. p. 157. See Barnes. ad Eurip. Jon. 463.

(18) Stephen the Monk, in Var. Sacris, p. 1010.

(19) This is clear from the words of Diodorus Siculus, XVI. 26.

(20) Pollux, X. 23. 81.

(21) Schol. ad Ariſtoph. Plut. v. 9. and Spanheim. ad Callim. H. in Del. 90. p. 389.

(22) The Pythia was alſo called, Εγγαστριμυθος—ventriloqua—from γαστρη, or γαστρα, which has the ſame ſignification with ὀλμος. See Lakem. p. 313. and 504.

(23) We meet with this deſcription in the Schol. Ariſtoph. ad Plut. v. 39. See Origen, contra Celſ. VII. and Barth. ad Stat. Thebaid. I. 697.

(24) She was even upwards of fifty. See Diodor. Sic. XVI. 26. who gives a reaſon for this change of the prieſteſs's age.

(25) Pauſan. Phocic. v. p. 809.

(26) Plut. Quæſt. Græc. p. 292.

(27) Spanheim. ad Callim. H. in Apoll. It is, however, more probable, that the preſents were proportioned to the circumſtances of the votaries. For the poor Chremylus offered little; Ariſtoph. in Plut—But Creſus made rich preſents. Herodot. I. p. 20.—Strabo, IX. p. 289.

(28) Cic. de Div. I. Juſtin. XXIV. 6. Eurip. Iph. in Taur. 1275. Strabo, l. c.

(29) This proverbial expreſſion is taken from Homer,

Homer. Il. I. v. 404. See Strabo, IX. p. 289, and Ælian. V. H. VI. 9.

(30) Plut. de Orac. Defec. p. 437.

(31) Plut. Quæst. Græc. p. 292.

(32) Their office was, to take all those who came to consult the oracle, through the temple, and show them its curiosities. Plut. de Pyth. Orac. pag. 397.

(33) Æschyl. Χοηφ. v. 1035. Eumen. v. 40. Liv. 23. 11. Schol. Aristoph. ad Plut. 21.

(34) Aristoph. Schol. ad Plut. 39.

(35) Plut. de Orac. Def. p. 134.

(36) Cic. de Div. II. 56.

(37) Schol. ad Eurip. Orest. 1094. Aristoph. ad Nub. 144. Pausan. Phocic. V. p. 809.

(38) Pausan. Messen. IX. p. 301. and Schol. Aristoph. ad Nub. 144.

(39) Plutarch has written a treatise on the cause of this change.

(40) Cic. de Div. II. 56. Schol. Aristoph. ad Plut. 8. Potter ad Lycoph. 14.

(41) Aristoph. Plut. 8. Equ. 1044. Schol. Eurip. ad Orest. 165.

(42) Eurip. Electr. 399. Cic. de Div. I. 19. Æschyl. Χοηφ. 557. and 901.

(43) We meet with a like expression in Terence, Andrian, IV. 2. 15. Cic. ad Brut. Epist. 2.

(44)

(44) Cic. de Div. II. 57. Pausan. Lacon. IV. p. 212. Nep. Lysand. c. III.

(45) It had fallen into great contempt in the time of Cicero. De Div. II. 57. Strabo informs us that the oracles were neglected in his time. XVII. p. 555.—Delphis oracula cessant. Juvenal, VI. 555. See Lucan. V. 112. Plut. de Defect. Orac. p. 411. Euseb. Præpar. Evang. V. p. 205. Interpret. Juvenal, ad l. c. On the question, Whether the oracles were silent after the birth of Christ? See Casaubon, Antibaron. Exercit. I. 12.

(46) The reason of its silence was, either that men grew less credulous, Cic. de Divin. II. 57. and Min. Fel. p. 26.—Or that the Romans restrained their inquiries to their Sibylline books, their haruspices, their auspices, and their astrological observations; or that the kings, dreading future events, imposed silence upon the oracles. Lucan. V. 112. See Cic. de Div. II. 57. Plut. de Orac. Def. Many have attributed this silence to the progress of Christianity.

(47) Yet Suetonius says it answered Nero. In Neron. c. 40. See Themistius, Orat. XIX. They who assert that the oracles were then silent, vouch the authority of Lucan, v. 113. and of Juvenal, l. c. See Xiphilin. p. 523.

(48) Theodoret. Hist. Eccles. III. 21. Fontenelle. Hist. des Oracles.

CHAP.

CHAP. XII.

Of the ORACLE of TROPHONIUS.

I. THIS famous oracle of Trophonius was in the neighbourhood of Lebadia, a city of (1) Bœotia, near to which was a wood, and the (2) oracle, on an eminence that overlooked the wood.

II. It takes its name from Trophonius, the brother of (3) Agamedes, who lived near Lebadia, in a subterranean dwelling, where he pretended to the faculty of predicting future events. He died in that cave, and after his death he was deified as an (4) oracular God.

III. This oracle owed its fame to one Saon, mentioned by (5) Pausanias.

IV. It was in a cave; and from its situation took the name of (6) Καταβασιον.

V. Peculiar ceremonies of purification were to be performed by the person who came to consult the oracle. He was to offer

fer appointed ſacrifices; he was to anoint himſelf with oil, and bathe in a certain river. After theſe preliminaries, clothed in a linen robe, and with a honeyed cake in his hands, he deſcended into the cave by a narrow (7) paſſage.

VI. It was in this cave that futurity was diſcloſed to him, by ſight, or by (8) hearing.

VII. He came out of the cave by the ſame narrow paſſage, but walking (9) backwards.

VIII. He came out of it aſtoniſhed, melancholy, and (10) dejected. This ſituation of mind gave riſe to the Greek proverb—(11) Εις τροφωνιον μεμαντευεται.

IX. The prieſts placed the perſon who had conſulted the oracle on an elevated ſeat, called the ſeat of Mnemoſyne; where he gave them an account of what he had ſeen and (12) heard.

X. His companions then conducted him to the chapel of *good genius*, or *good fortune*, where by degrees he recovered his uſual compoſure and (13) cheerfulneſs.

NOTES

NOTES to CHAP. XII.

(1) Liv. XXV. 27. Schol. Ariſtoph. ad Nub. 508.

(2) Pouſan. Bæot. c. XXXIX. p. 791.

(3) Pauſan. Bæot. c. XXXVII. p. 785.

(4) Schol. Ariſtoph. ad Nub. 508. But he is here oppoſed by the Scholiaſt of Pauſanias. Bæot. c. XXXVIII. p. 786.

(5) Bæot. c. XL. p. 793.

(6) Suidas, at the word Trophonius.

(7) We meet with all theſe particulars, and more, in Pauſan. Bæot. XXXIX. p. 789. See Schol. Ariſtoph. ad Nub. 508. Lucian. Dialog. Mort. p. 267. Philoſtrat. Vit. Apollon. VIII. 19.

(8) Pauſ. Bæot. XXXIX. p. 791.

(9) Pauſan. l. c.

(10) Pauſan. l. c. p. 792. and Schol. Ariſtoph. ad Nub. 508.

(11) To give the idea of a melancholy perſon, this proverbial expreſſion was uſed—He has been conſulting the oracle Trophonius. Schol. Ariſtoph. l. c.

(12) Pauſan. l. c. p. 752. See Hemſterhuſ. ad Lucian. Dialog. p. 63.

CHAP.

CHAP. XIII.

Of the other ORACLES of GREECE.

I. BESIDES the three principal oracles of Greece which we have deſcribed, that of Amphiaraüs was of conſiderable note, ranked by Herodotus with the five celebrated Grecian oracles which (1) Cræſus conſulted.

II. It was at (2) Oropius in Attica. The name of Amphiaraüs was given it, becauſe Amphiaraüs, the ſon of (3) Æclea, a man ſkilled in (4) magic, and the interpretation of (5) dreams, and who, after his death, was worſhipped as a God, gave (6) oracles there in a temple erected to his (7) divinity.

III. They who conſulted this oracle (8) purified themſelves, (9) ſacrificed, (10) faſted twenty-four hours, (11) abſtained from wine for two days, and then offered a ram to Amphiaraüs, on the ſkin

of which their destiny was showed them while they were (12) asleep.

IV. Near the temple was the fountain of Amphiaraüs, which was deemed sacred, and the water of which was not allowed for common and profane (13) uses.

V. Besides this oracle, there was at Delos the oracle of (14) Delian Apollo; in Milesia, that of the (15) Branchides; with others less famous, of which we need not take particular (16) notice.

NOTES to CHAP. XIII.

(1) Herodot. I. p. 19.

(2) Pausan. Attic. c. 34. p. 83. Kuhnius, ad Pausan. l. c. Barth. ad Stat. Theb. I. 399.

(3) Hom. Od. O. v. 243. Apollodor. III. 6. 2.

(4) Diodor. Sic. IV. 67. Apollodor. l. c.

(5) Pausan. Attic. XXXIV. p. 84. Philostr. Icon. I. 27. p. 802.

(6) Pausan. l. c. p. 83.

(7) Pausan. l. c. p. 84.

(8) Pausan. Attic. l. c.

(9) Idem.

(10) Philostr. Vit. Apollon. II. 37. p. 90.

(11) Philostr. l. c.

(12) Pausan. l. c.

(13) Pausan. l. c.

(14) Spanheim. ad Callim. H. in Del. 90. p. 384.

(15) Herodot. I. p. 19. and 72. Conon. Narrat. 33. p. 273. Plin. v. 29. Mela, I. 17. Jamblich. de Myst. III. 11. Strab. XIV. p. 436. 40. XVII. p. 560.

(16) See, on the number of oracles, Fabricius, Biblioth. Græc. I. 17. 4. The author has omitted, for instance, the oracle of Colophon, or Clarian Apollo, mentioned by Tacitus. Ann. II. 54. Plin. II. 103. Jamblich. de Myst. III. 11.

CHAP. XIV.

Of the DIVINATIONS.

I. AFTER having given a ſummary account of the oracles, we ſhall now proceed to the other divinations; of which the following were the (1) principal.

II. The divination by the ſinging and flight of birds, (2) οιωνιςικη. In this pretended ſcience, the right was looked upon as propitious, and the left as (3) unfortunate. They who profeſſed this kind of divination were called, (4) οιωνοσκοποι.

III. Divination by dreams.—The profeſſors of this divination were called (5) ονειροπολοι, and (6) ονειροσκοποι.

IV. Divination by ſacrifices, or by the inſpection of victims—(7) ἱερομαντεια, (8) ἱεροσκοπια, in Latin, (9) extiſpicium.—They who practiſed this art were called, (10) ἱεροσκοποι.

V.

V. In this kind of divination was included the divination by the fire of ſacrifices, (11) πυρομαντεια—by the ſmoak, (12) καπνομαντια; by the wine, (13) οινομαντεια.

VI. The divination by lot, (14) κληρομαντεια; in which was included the divination by charms—(15) ςιχομαντεια; and the divination by the wand, (16) ῥαβδομαντεια.

VII. There were yet other *magical* divinations; as, the divination by the *dead*, (17) νεκρομαντεια—to which we muſt refer the (18) σκιομαντεια—and the (19) ψυχομαντεια.

VIII. The hydromancy, or the divination by (20) water.

IX. The (21) ornithomancy, or the alectriomancy; the divination by the cock.

X. The koſkinomancy, or divination by the (22) ſieve.

XI. There was another ſort of divination, in which they fancied that dæmons ſpoke from the belly or the breaſt of men. The divines of this kind had the names of

(23) εγγαςριμυθοι, (24) ςερνομαντεις, (25) ευρυκλεῖς, and (26) πυθωνες.

NOTES to CHAP. XIV.

(1) Divination is termed in Greek, μαντικη. See Jamblich. de Myſt. III. 1. and Th. Galè, p. 214. Cic. de Div. defines divination. See Xenophon. Απομνημ. I. 1. § 3. Fabric. Bibliogr. Antiq. c. 12. p. 415. and Joſephus apud Galeum. ad Jamblich. de Myſt.

(2) The augurial art. See Suidas, at the word, Οιωνιςικη. and Spanheim. ad Callim. H. in Pallad. p. 618. Jamblich. de Myſt. III. 16. p. 89. Plut. de Solertiâ Animi, p. 975. Jamblich. thus defines this divination—Τεχνην της θηρας τυ μελλοντος δι' ορνιθων—The art of inquiring into futurity by birds. De Myſt. III. 15.

(3) Cic. de Div. II. 39. Spanheim. ad Callim. H. in Pallad. 124 Hom. Ιλ. Μ. v. 239. explains the right and the left in this divination.

(4) They were likewiſe ſtyled Θεοπροποι οιωνιςαι, Hom. Ιλ. v. 70. οιωνοπολοι, Ιλ. Α, 69. Pauſan. Attic. 34. αγαθοι διαγνωναι πτησεις ορνιθων—Skilled in diſtinguiſhing the flights of birds.

(5) Hom. Ιλ. Α. 63. Pauſan. Attic. 34. defines

fines them—Αγαθοι ονειρατα εξηγησασθαι—Skilled in interpreting dreams. And, Eliac. c. 23. Ενυπνιων εξηγηται—Interpreters of dreams.

(6) Consult, on the origin of divination by dreams, Justin. 36. 2. Æschyl. Prometh. v. 484. Jamblich. de Myst. III. 2. p. 60. takes great pains to evince the excellence of this art. See, on the different kinds of dreams, Macrob. Som. Scip. I. 3. and on the veracity of dreams, Broukhus. ad Tibull. III. 4. 7.

(7) Diodor. Sic. I. 53. calls it sacrificial divination. See Æschyl. Prometh. v. 492.

(8) Diodor. Sic. I. 70. uses the word ιεροσκοπεῖσθαι.

(9) Suet. Nero. 56. Cic. de Div. II. 12. See Mauffac. ad Plutarch de Flum. p. 17, 18.

(10) Homer calls them Θυοσκοος, Ιλ. Ω. 221. Dion. Halic. II. p. 93. l. 5. Pausan. Attic. XXXIV. p. 84. defines them—Αγαθοι διαγνωναι σπλαγχνα ιερων—Skilled in reading destiny in the entrails of victims. See Perizon. ad Ælian. V. H. II. 31. Eustath. ad Ιλ. Ω. 221. Alex. ab Alex. v. 25. Interpr. ad Minuc. Fel. c. 27. Casaub. ad Strab. XVI. p. 524.

(11) Æschyl. Prometh. v. 497. and Barnes, ad Eurip. Helen. 752.

(12) Gale ad Jamblich. de Myst. III. 28. Ovid. Trist. V. El. 5. v. 26. Barth. ad Stat. Theb. IV. 412.

(13) Euſtath. ad Od. p. 1470. edit. Rom. Le Clerc, Geneſ. XLIV. 5.

(14) It conſiſted in a throw of the dice, the fortuitous combination of which they took for the anſwer of the Gods. Pauſan. Achaïc. XXV. p. 590. deſcribes it. See Suet. Tib. XIV. Calig. LVII. Cic. de Div. II. 41. Val. Max. I. 3. Schwartz. Diſſ. de Sortibus Poeticis, § 4.

(15) Caſaub. ad Spartian. Hadrian. c. 2. Schwartz. Diſſ. de Sortibus Poeticis. Trotzius ad Herm. Hug. de primâ ſcribendi Origine, p. 240.

(16) Jamblich. de Myſt. III. 17. and Galé, ad h. l. p. 238. Herm. Hug. de primâ ſcribendi origine, c. XXVI. p. 238.

(17) We meet with this word in Cicero. Tuſc. I. 16. Heſychius terms it likewiſe, Νεκυομαντεια. Gregor. Naz. in Julian. Orat. III. calls it Ψυχαγωγια. We have a ſpecimen of this kind of divination in Homer, Od. A. 24. and that book ſeems for this reaſon to have been formerly entitled, Νεκυια. See Ælian. V. H. XIII. 14. Broukhuſ. ad Tibull. I. 2. 45. and 49. Stat. Theb. IV. 413. and Barth. ad h. l. Philoſtr. ad Apollon. IV. 15. There were in Greece particular places in which the ſouls were evoked, and which were called, νεκυομαντηια. Herodot. V. p. 369. Pauſan. Bæot. c. XXX. p. 769. or, νεκυομαντεια. Strab. XVI. p. 524. or ψυχομαντεια. Kuhn. ad Pauſan. c. XVII. p. 252. Whence

6 comes

comes the verb, ψυχαγωγειν—To evoke ſouls. Ariſtoph. Av. 1554. The prieſts of this ſuperſtition were called, ψυχαγωγοι.

(18) When the dead appeared in an aërial form, like ſhadows. Potter, II. 18.

(19) We find this word in Cic. de Div. I. 58. The places where the manes were evoked, were termed Pſychomantia. Fabricius, Bibliogr. Antiq. p. 427. 'is wrong in underſtanding this word as applied to the art itſelf.

(20) Ὑδρομαντεια, mentioned by Pliny, XXXVII. 11. and Pauſan. Lacon. XXIII. p. 270. whence is derived Strabo's word, υδρομαντεις, L. XVI. p. 524.

(21) Ορνις is uſed by Ariſtophanes for αλεκτρυων, Veſp. 811. Zonaras ſpeaks of this divination, T. III. Annal. p. 28. See Herm. Hug. de primâ ſcribendi Origine, c. 26. p. 239.

(22) Theocrit. III. 31. Lucian, T. I. p. 753. Pſeudon. Ælian. Hiſt. Animal. VIII. 5.

(23) Plut. de Orac. Def. p. 414.

(24) Pollux, II. 4. 162. ſays that they are ſo called by Sophocles.

(25) Ariſtoph. Schol. ad Veſp. 1014.

(26) Plut. l. c. See Spanheim. ad Callim. H. in Del. v. 90. p. 383. Dickinſon, Delph. Phæniz. c. 9. p. 91. and the authors cited by Fabricius, Bibliogr. Antiq. c. 12. p. 420. and Fæſius, Œconomia Hippocratis, p. 174.

CHAP.

CHAP. XV.

Of Presages.

I. THERE were different kinds of presages. Some were taken from the person himself, whose good or bad fortune they were supposed to portend; some from external objects; and others were inferred from words. Their general term was, (1) συμβολα.

II. The presages taken from the person to whom they were supposed to relate, were, 1° Palpitations, (2) παλμοι, in the heart, or the eyes.—2° (3) Βομβος, a ringing in the ears.—3° (4) Πταρμος, sneezing.

III. Presages were likewise taken from external objects: an uncommon (5) splendour, for instance, seen any where—an unforeseen (6) accident—a monstrous (7) birth—an ominous meeting, as meeting a (8) weasel,

weasel, &c.—were so many presages from which future events were inferred.

IV. Presages were also drawn from words; as they were favourable or the reverse, good or bad (9) conclusions were made from them. The favourable words were termed, (10) ὄπται, (11) κληδόνες, and (12) φῆμαι.

V. The words of bad presage were called, (13) κακαὶ ὄπται, and (14) δυσφῆμιαι.

NOTES to CHAP. XV.

(1) Xenoph. Απομνημ. I. 1. § 3. Aristoph. Av. v. 722. Plut. Æmil. calls the presages, οιωνα, p. 473.—Κληδων was of the same signification. The knowledge of presages was called Κληδονιστικη. See Pontan. ad Macrob. Somn. Scip. I. 12. Barth. ad Claudian. in Eutrop. I. 125.

(2) Theocr. Idyl. III. 37. and Casaub. ad h. l. Plaut. Pseudal. I. 1. 105. and Taubman. ad h. l. Suidas, at the words, Παλμικον οιωνισμα. We are told of a book written by Melampus, which was entitled, Περι παλμων μαντικη, προς Πτολεμαιον βασιλεα.

βασιλεα.—The presages of palpitations, addressed to king Ptolemy.

(3) This word, with the signification given it, seems to be taken from the ode of Sappho in Longinus, Sect. 10.—Βομβεουσιν τ'αχοαι μοι, which Catullus renders—Sonitu suopte tinniunt aures. See Auson. Lect. I. 16. Plin. XVIII. 2, calls it, Tinnitum aurium. Cels. VI. 7. p. 8. Sonitum aurium.

(4) Theocrit. VII. 96. and Schol. ad h. l. Aristot. Probl. Sect. XXXIII. 5. 7. and II. See Ouzelius ad Min. Fel. octav. c. 26. p. 268.

(5) Hom. Od. T. v. 36. lib. I. 39. 41.

(6) Pausan. Messen. XIII. p. 311. Plut. Camill. p. 132. Diod. Sic. XVII. 10. p. 494.

(7) This is evident from the Romans. See Julius obsequens de Prodigiis, c. 96. Plin. VII. 16. Phædr. III. 3. Broukhus. ad Tibull. II. 5. v. 80. It is likewise evident from the Greeks. Plut. Conviv. Sept. Sap. p. 149. gives us almost the same anecdote of Thales which Phædrus relates of Æsop, III. 3.

(8) Theophrast. Charact. Ethic. c. 17. and Casaub. ad h. l. Plaut. Stict. III. 2. 7. Terence, Phorm. IV. 4. 16. Aristoph. Concion. v. 787. Horace, Od. III. 27.

(9) Examples of good presage are to be met with in Herodotus, IX. 90. in Plutarch, Paul. Æmil.

Æmil. p. 473. and of bad presage in Euripides, Phæniss. 1500. and Jon. 1189.

(10) Perhaps the right word is ὀσσαι. Hesych. Ὀσσα, κληδὼν, καὶ φήμη, ὀσσᾶσθαι, κληδονισασθαι.

(11) Pausan. Bæot. c. XI. p. 733.

(12) Euripid. Jon. 99. Aristoph. Vesp. 860.

(13) Perhaps, κακαὶ ὀσσαι, verba male ominata, or nominata, in the language of Horace, Od. III. 14. v. 11.

(14) They were likewise termed, βλασφημιαι. Euripid. Jon. v. 1189. and Hecub. v. 182. φροιμια κακα—mala procemia. Suidas calls them likewise, δυσκληδονιστα, δυσωνυμα. See Casaubon. ad Theophr. Charact. Ethic. c. 19.

CHAP.

CHAP. XVI.

Of the FESTIVALS of the GREEKS.

I. THE Grecian festivals and games were likewise acts of religion. I shall treat of them concisely, and I will begin with the festivals.

II. The festivals were instituted in honour of the Gods; to thank them for some important benefit, and to celebrate their (1) praises; or in memory of the dead who had done signal services to their (2) country.

III. In the early times there was but a small number of festivals. There were but a very few more than those which were celebrated after the harvest, and the (3) vintage.

IV. But afterwards their number augmented with that of the Gods; particularly among the Athenians, who worshiped more deities than any other people of (4) Greece.

V.

V. Gaiety, mirth, and pleasure were characteristics of these (5) festivals.

VI. The principal ones (for it would be tedious to take notice of them all) were —The feasts of Adonis—Αδωνια—in honour of Venus and Adonis. They lasted (7) two days: the first day was celebrated with mourning, and the second with (8) joy.

VII. The Anthesteria, Ανθεςηρια, were celebrated at Athens, in honour of Bacchus, for three days, viz. on the eleventh, twelfth, and thirteenth of the month Anthesterion. The first day was called πιθοιγια; the second χοες, and the third, (9) χυτροι.

VIII. The Apaturia—Απατουρια, in honour of (10) Bacchus. This word is derived from απατη; because this festival was instituted in memory of the art or stratagem by which Melanthes, king of Athens, conquered Xanthius king of (11) Bæotia. Others make the word Απατουρια of the same import with ὁμοπατουρια; because

cause the fathers assembled during this festival to write the names of the children on the table of the (12) Curii.

IX. It was celebrated for (13) three days, and began on the twenty-second of the month (14) Pyanepsion.

X. The first day was called δορπεια, on account of the feasts on that day. For (15) δορπον signifies a feast.

XI. The second day was called αναῤῥυσις, from the sacrifices in honour of Jupiter Phratrian, or the protector of the tribes, and of Minerva, to which deities this day was (16) consecrated.

XII. The third day was called κουρεωτις, from κουρα, tonsio; because on that day the children were shaved before their names were inscribed in the public (17) registers.

XIII. The Brauronia—Βραυρωνια, or the festival of (18) Brauronian Diana, so called from (19) Braurona, a town of Attica.

XIV. This festival was celebrated (20) every fifth year.

XV.

XV. It's object was to consecrate to Diana the young girls, clothed in a (21) yellow robe. This ceremony was called αρκτευειν, from αρκτος, which was the name of a girl consecrated to (22) Diana. It was likewise termed δεκατευειν, because the girls thus consecrated were about (23) ten years of age.

XVI. The Daphnephoria—Δαφνηφορια, were festivals which the Bæotians celebrated every ninth year in honour of Apollo. A branch of olive was carried in procession, adorned with flowers and wreaths of laurel, with a globe of brass at the top of it, to which were fixed other small globes; and in the middle there was a globe less than the first. The brazen globe represented the sun, the centrical globe the moon, and the small globes, the (24) stars.

XVII. The Dionysian feasts—Διονυσια, were celebrated in honour of (25) Bacchus, and with more solemnity at Athens than in any other part of (26) Greece.

XVIII. In this festival they carried a vase

full of wine, adorned with vine-branches; after the vase, a kid, and a basket of figs; and after them, the (27) Phallus.

XIX. They who celebrated this festival were clad with skins of (28) mules, crowned with (29) ivy, and (30) vine, and carried (31) thyrsuses, (32) flutes, and (33) cymbals: some conducted (34) Silenus, Pan, and the Satyrs; others mounted on (35) asses, strayed over hills and through (36) deserts, leaping, and (37) crying with a dreadful howl, (38) Ευοι σαβοι, Ευοι Βακχε, ιω Βακχε.

XX. There were two kinds of Dionysia; (39) the great festival, which was likewise called (40) Διονυσια κατ' αγυ, because it was celebrated in the (41) city, in the (42) spring, with (43) public games.

XXI. The (44) less pompous festival was called (45) Διονυσια κατ' αγρους, because it was celebrated in the country. (46) It fell in autumn.

XXII. The feasts of Eleusis, Ελευσινια, were the (47) most solemn of all. They were celebrated by the (48) Athenians and the other (49) Greeks (50) once in five years.

years. Cicero calls them (51) Μυςηρια, and Initia. They are likewise termed (52) Τελετη.

XXIII. They too were divided into the (53) Great, and the Little. (54) The Great were in honour of Ceres; the Little in honour of Proserpine.

XXIV. (55) The little festival was preparatory to the great one.

XXV. They who were admitted to the little Eleusinia were called (56) Μυςαι; and they who were admitted to the great, (57) Εποπται.

XXVI. He who initiated to the mysteries had the title of (58) Hierophantes.

XXVII. The initiation had its peculiar (59) ceremonies.

XXVIII. The Hierophantes had three colleagues; a (60) torch-bearer, Δαδουχον; a herald, (61) Κηρυκα, and a minister, (62) τον επι Βωμω.

XXIX. Some of the magistrates likewise assisted at these ceremonies; one of the archons, named (63) Βασιλευς; and four

deputies, Επιμεληται, who were to take care that (64) order ſhould be obſerved.

XXX. The dreſs in which one had been initiated, was deemed ſacred; when it was worn out, it was conſecrated to Ceres and (65) Proſerpine.

XXXI. The feaſts of Eleuſis laſted nine days, from the fifteenth to the twenty-third of the month (66) Boédromion. During that time it was not lawful to (67) ſeize criminals, or to commence any ſuit. He who diſobeyed theſe prohibitions was fined a (68) thouſand drachmas.

XXXII. The ladies were not permitted to ride in a chariot at the Eleuſinian feſtivals. They who were diſobedient to this regulation, payed a fine of (69) ſix thouſand drachmas.

XXXIII. The Theſmophoria, or the feaſts of (70) Ceres the legiſlatreſs, were celebrated in many (71) cities of Greece; but with more ſolemnity at (72) Athens than in any other place.

XXXIV. Theſe ſacrifices were celebrated by

by free women, and (73) matrons of the first quality, clothed in a (74) white robe. Some days before they entered upon these ceremonies, they were obliged to live in extreme (75) continence. That they might be the less tempted to violate this law, they put (76) agnus castus into their bed. They were expressly forbidden to eat (77) pomegranates.

XXXV. On the eleventh day of the month (78) Pyanepsion, women walked in procession towards Eleusis, carrying on their heads the books in which the laws were (79) written; a ceremony from which that day was called (80) Ανοδος.

XXXVI. On the fourteenth day the solemnity began, which lasted to the (81) eighteenth.

XXXVII. The sixteenth day was called (82) Νηστεια: for on that day they fasted, (83) lying upon the ground, to express their (84) humiliation.

XXXVIII. The Oschophoria, or festival of (85) branches was so called, because in

that festival they carried branches, to which bunches of grapes were hung, named (86 Θσκαι.

XXXIX. The Panathenea were instituted by Erichthon in honour of Minerva, and were at first called, (87) Athenea: but Theseus, who restored and improved them, gave them the name of (88) Panathenea.

XL. They were divided into the *little* and the *great*; the *little* were celebrated every year; the (89) *great* every five years.

XLI. In the little panathenea there were three contests, at which ten men presided, chosen from the ten tribes;—horse-racing, wrestling, and (90) music. The horse races were by night, with a (91) flambeau in the hand.

XLII. The prize of the victor was a (92) vase filled with oil, and a wreath from the olive-trees which grew in the Academy, which were sacred to Minerva, and called, (93) Μοριαι.

XLIII. There were the same contests in the great Panathenea, but with more (94) pomp. (95) The Peplum Minervæ was

was carried in procession, on which were represented in embroidery, the giants, the heroes, and (96) men famous for their courage, At this festival they likewise sung (97) verses from Homer.

NOTES to CHAP. XVI.

(1) The Thesmophoria and feasts of Eleusis were instituted in honour of Ceres, to thank her for the laws which she had given the Greeks, and for having instructed them in agriculture. Diod. Sic. V. 68. p. 336. Cic. de Leg. II. 14. Macrob. Saturn. III. 12. Plat. de Legib. II. Athen. VIII. p. 363. Strabo, IX. 642.

(2) Such were the feasts in honour of Theseus, Θησεια, and those in honour of Hercules, Ἡρακλεια. Aristoph. Ran. 664.

(3) Homer calls them Θαλυσια. Ιλ. I. v. 530. Eustathius remarks, that by some rhetoricians they are termed, Συγκομιστηρια. See Theocrit. Idyll. VII. Aristot. ad Nicom. VIII. 11.

(4) This has been proved, c. II. § 3. For that reason, Xenophon observes, this people had more festivals than any of the other Greeks. De Reb. Athenienſ.

(5) Spanheim. ad Aristoph. Ran. 392. Macrob. Saturn. I. 116. Pausan. Messen. c. 27. p. 344. Plut. Quæst. Rom. p. 289. Hence these expressions, οφθαλμων πανηγυρις, ἑορτη οψεως—The pomp of the eye, the feast of the sight;—which are likewise used by Ælian, III. 1. and XIII. 1.

(6) Musæus de Hero et Leandr. v. 43. Aristoph. Schol. Pac. 419.

(7) Plut. Nicia, p. 532. Macrob. Sat. I. 21.

(8) Lucian, de Deâ Syriâ, p. 688. St. Cyrillus, St. Jerom, and other fathers, are of opinion that Ezechiel alludes to this feast, VIII. 14. See Deylingii Diss. de Fletu super Thammuz. and Bannier, Hist. du Culte d'Adonis. Mem. de l'Acad. des Bell. Lett. T. IV. p. 136.

(9) Aristoph. Schol. ad Acharnan. 960. Plut. Sympos. III. Athen. X. 10. p. 437. Perizon. ad Ælian. V. H. II. 41.

(10) See Proclus, Tim. Comment. I. But it appears that this festival was instituted in honour of many Gods. 1° Of Jupiter. Schol. Aristoph. Acharn. 146. 2° Of Minerva, ibid. 3° Of Bacchus, Aristoph. ibid. 4° Of Vulcan; Harpocr. at the word Λαμπας. 5° Of Diana; see Hesych. at the word, Κουρεωτις. 6° Of Ceres; Herodot. Vit. Homeri.

(11) Conon. Narrat. 39. p. 282. Suidas, at the words Ξανθιος, Μελανθιος, and Απατουρια. Polyæn. Strateg. I. 19.

(12)

(12) Schol. Ariſtoph. Acharnan. 146. We find another remarkable reaſon in Potter, p. 392.

(13) Suidas, at the word, Απατουρια, and Schol. Ariſtoph. l. c.

(14) Theophraſt. Charact. c. 4. Περι αδολεσχιας. Vid. Petit. ad Leg. Attic.

(15) Schol. Ariſtoph. Achernan. 146. Xenoph. Hiſt. Græc. l. 1. Herodot. Vit. Homeri.

(16) Schol. Ariſtoph. Pac. 890. The word, Αναρρυσις is derived from αναρρυειν, which is of the ſame ſignification with σφαξειν, to immolate, according to the explanation of Heſychius; or, from ανω ερυειν, to turn upwards; for, as we have already obſerved, in the ſacrifices made to the celeſtial Gods, the head of the victim was ſo pulled backwards that its eyes might look towards heaven. Hom. Ιλ. Α. 459. and Schol. ad h. l. Hence the Scholiaſt of Ariſtophanes uſes indifferently the word, αναρρυσις, and αναθυσις.

(17) Heſych. Κουρεωτις, Ariſtoph. Schol. Acharn. 146. and the authors cited by Valeſ. ad Harpocrat. p. 123.

(18) Heſych. at the word, Βραυρωνια.

(19) Pauſan. Attic. c. 23. p. 55.

(20) Pollux. VIII. 9. 31.

(21) Ariſtoph. Lyſiſtr. v. 644.

(22) Harpocrat. at the word, αρκτευσαι; and Ariſtoph. l. c.

(23)

(23) Hesych. at the word, Δικαστευειν; and Suid. at the word, Αρκτος.

(24) Procl. Chrestomathia. Pausan. Bœot. c. X. p. 730. Eustath. de Ismen. Amor. l. 8. and 9. describes a like festival in honour of Apollo and Daphne.

(25) Hesych. at the word, Διονυσια, which is derived from Dionysus, Bacchus. These feasts are likewise called Orgia, and Βακχεια, words for feasts of Bacchus in general.

(26) This it is easy to prove.——1° For the Athenians reckoned their year from the first day of these feasts. See Suid. Διονυσια. 2° For the principal Archon superintended the Dionysian feasts. Pollux, VIII. 3° For the priest of Bacchus had the most honourable seat at the public shows. Schol. Aristoph. Ran. V. 299.

(27) Plutarch gives us a detail of all these particulars. De Cupidit. Divit. p. 527. D.

(28) Schol. Euripid. ad Phœniss. v. 789. Bacch. v. 111. 833. and 695. Aristoph. Ran. 1242. Lucian. Bacchus; et de non temerè cred. cal. 417.

(29) Eurip. Bacch. V. 81. 106.

(30) Philostr. Icon. I. 18. p. 791. and I. 19. p. 793. Ovid. Met. VI. 587. Broukhus. ad Tibul. III. 6. v. 1. Hom. H. in Dionys. v. 35. Ovid. Met. III. 666. Barth. ad Stat. Theb. II. p. 294.

(31) Eurip. Bacch. v. 80.

(32)

(32) Catull. Carm. 61. v. 261. Virg. Æneid. XI. 737. Ovid. Met. III. 533. IV. 391. Eurip. Bacch. 127. 160.

(33) Eurip. Bacch. 59. 124. 156. 513. Liv. XXXIX. 8.

(34) Diod. Sic. IV. 3. 4. 5. p. 211. Ulpian. ad Midianam, p. 194. Plutarc. Antonic. Petau ad Synes. p. 27.

(35) According to the custom of Silenus, Perizon. ad Ælian. III. 18.

(36) Eurip. Bacch. v. 222.

(37) Idem. v. 62. 76. 115.

(38) Idem. v. 141. and v. 576. where Bacchus himself cries to the Bacchantes—Ιω Βακχαι ;— and v. 582. where the chorus cries to Bacchus— Ιω, Ιω, Δεσποτα, Δεσποτα. See Aristoph. Θεσμοφ. 1003. and Schol. ad 999. Και εδεων, ενοι, και σαβοι, ad Av. v. 874.

(39) Ulpian. ad Demosth. Orat. contra Sept. Palmer. Exercit. p. 505. and 617.

(40) Æschin. contra Ctesiph. p. 284. edit. Bas. 1672.

(41) Schol. Aristoph. Acharn. v. 503.

(42) Idem. l. c.

(43) These games were celebrated, because at that time people came from all the islands, and the other parts of Greece, with the tribute to Athens. Hence the town was filled with a crowd of strangers, to whom plays and other amusements were presented in honour of Bacchus. Palmer.

Palmer. Exercit. p. 618. See Procem. Comœd. Aristoph. in Av. and Serv. Petit. Miscell. I. 10. Perizon. ad Ælian. II. 13. n. 16.

(44) Palmer. Exercit. p. 505. Casaub. ad Athen. IV. 15. p. 445.

(45) Theophrast. Περὶ αγροικιας.

(46) Palmer, l. c. says they were likewise called Ληναια. They were celebrated yearly in winter. Aristoph. Schol. ad Av. 201. 377. Scaliger de Emend. Temp. I. p. 29. edit. L. B. an. 1598.

(47) Aristot. Rhetor. II. 24. Zosim. IV. 3.

(48) Philostr. Apollon. IV. 6. S. Aug. de Civ. Dei, VII. 20.

(49) Pausan. Phocic. c. 31. p. 876. By the Celæans, for instance; Pausan. Corinth. c. 14. p. 142. The Pheneates; Pausan. Arcad. c. 14. and others.

(50) Some are of opinion that this festival was celebrated every year, and not every five years. Ant. Van Dale, Diss. VIII. ad Marmora, c. 2.

(51) Cic. de Leg. II. 14.

(52) Socrat. Paneg. 6.

(53) Schol. Aristoph. Plut. v. 1014. and 846.

(54) Idem. Plut. v. 846.

(55) Aristoph. Schol. ad Plut. v. 846. Clem. Alex. Strom. V. p. 429. Polyæn. v. 17.

(56)

(56) Suidas, at the word ἐποπτης. Casaub. Athen. VI. 15. As the little festival of Eleusis was preparatory to the great one, so Euripides thinks sleep preparatory to death,—and calls it, τὰ μικρὰ τῦ θανατῦ μυςηρια—The little mysteries of death.

(57) Item. Εφοροι. Suidas, l. c.

(58) Hesych. Ἱεροφαντης. Suid. Diog. Laert. VII. 186. Philostr. Apollon. IV. 18. says, that the hierophantes admits to the participation of sacred things—παρεχειν τα ἱερα; reveals the mystery of Eleusis—τὴν Ελευσινα ανοιξαι. Tacitus, Hist. IV. 83. calls the Hierophantes, Antistes Ceremoniarum Eleusiniarum. He had likewise the title of *Mystagogus*. Whatever more deserves to be known concerning the Hierophantes, the reader will find in Meursius. Eleusin. c. 13.

(59) Schol. Aristoph. Plut. 846. and 1014. Arrian. Epictet. III. 21. The initiation, for instance, was performed by night. Aristoph. Schol. Ran. 346. It was performed in a chapel which Aristophanes calls, Μυςοδοκον δομον. Nub. v. 302. Those who were to be initiated, wore a wreath of myrtle on their head. Schol. Aristoph. Ran. v. 333. More particulars are to be met with in Meurs. Eleusin. c. 9.

(60) Him who carried the torches in the feasts of Eleusis. Athenæus mentions him, I. 18. p. 121.

121. Plutarch. Alcib. p. 202. E. and Aristid. p. 321. D.

(61) Plutarch. Alcib. l. c. He was likewise called Ἱεροκηρυξ. Suid: and Spon. Itiner. p. II. pag. 216. Meurs. l. c. We find in Gruter, p. 27. N. 4. the following inscription—Hieroceryx, D. S. I. M. i. e. Deæ Sanctæ Isidis Matris; or, Dei Solis Invicti Mithræ.

(62) The Hierophantes represented the father of the Gods; the Daducus, the sun; the Ceryx, Mercury; and the ὁ ἐπι βωμῳ, the moon. Euseb. Præpar. Evang. III. 12. f. 117.]

(63) Hesychius defines Βασιλευς, an archon who presided at the Athenian mysteries. Pollux, VIII. 8. 3.

(64) Pollux, ibid. See Harpocrat. Suid. and Alciat. Parerg. II. 29.

(65) Schol. Aristoph. Plut. 846. 843. Dempst. ad Antiq, Rom. p. 328.

(66) Polyæn. III. c. XI. N. 2. ex Restitut. Meurs. See, on the month Boedromion, Theophr. Charac. cap. περι Αδολεσχιας. Plut. Demetr. fol. 900. Meursius gives us the names of these nine days. Eleusin. 22. 30.

(67) Demosth. in Midiana, p. 409. C.

(68) Andocid. περι μυστηριων. p. 238.

(69) Plut. Tom. II. X. Orat. Vit. Lycurg. p. 842. A. See Petit. ad Leg. Attic, p. 35. Ælian. V. H. XII. 24.

(70)

(70) Phurnut. de Nat. Deor. XXVIII. p. 212. Hygin. Fab. 47. 274. 277. For Ceres was thought to have been the first who gave laws to mankind. Diod. Sic. I. 14. p. 13. and v. 68. p. 336. Hence Virg. Æn. IV. 58. gives to Ceres the epithet, Legifera.

(71) At Lacedæmon, for instance; Hesych. Τριημορος—at Thebes, in Bæotia—Plut. Pelopid. p. 280.—at Miletus in Ionia, Parthen. Erot. VIII. p. 358.—at Megara, Pausan. Attic. c. 42. p. 102.

(72) Schol. Theocrit. ad Idyll. IV. 25.

(73) Isæus, Orat. περι τε Κικερωνος κληρου, p. 511. Theocrit. Schol. Idyll. IV. v. 25.

(74) Ovid. Met. X. 431. Fast. IV. 619.

(75) Clem. Alex. Strom. IV. p. 381. Edit. L. Bat. 1616. Ovid. Met. X. 431.

(76) The Agnus Castus, or Salix Amerina, or Conyza, Cnyza, is said to be a plant which deadens amorous desire. See Hardouin ad Plin. XXIV. 9. Ælian. Hist. An. IX. 26. Theocrit. Schol. Idyll. IV. 25.

(77) Clem. Alex. Protrept. p. 10. A.

(78) Hesych. at the word, Ανοδος.

(79) Schol. Theocrit. Idyll. v. 25.

(80) Ascensus. Hesych. l. c.

(81) So we find in Aristophanes. Thesm. v. 86. See Plut. Vit. Demosth. p. 850. B. Athen. l. II. c. XVI. p. 307. F.

(82) Athen. VII. 16. p. 307.

(83) Plut. de Isid. et Osirid. p. 378. D.

(84) Phurnutus assigns different reasons for this, Fast. de Nat. Deor. CXXVIII. p. 210.

(85) Plut. Theseus, p. 10. where we likewise find that this feast was instituted by Theseus.

(86) Athen. XI. c. XIII. p. 495. F. He says it was a vine-branch loaded with grapes.

(87) Harpocrat. Παναθηναια. Pausan. Arcad. c. II. p. 600. Apollod. III. 14. § 7. They were the Quinquatrus, or Quinquatria, of the Romans.

(88) Pausan. l. c. Plut Thes. p. 11. A. Schol. Aristoph. Nub. 385.

(89) Harpocr. and Suidas, at the word, παναθηναια. Thucyd. VI. 56. likewise mentions the great παναθηναια. See Periz. ad Ælian. XI. 8.

(90) Pollux Onomast. VIII. 9. 93. p. 912.

(91) In this contest he was the victor who could carry a lighted flambeau to a place pitched upon, without its being extinguished. Pausan. Attic. c. XXX. p. 76. Interpr. ad Sat. Pers. VI. v. 61. Lucret. II. v. 71. Varr. de R. R. III. 16. This contest is called, Λαμπας, λαμπαδος αγων. Hesych. Λαμπαδηδρομια. Schol. Aristoph. Ran. v. 131. We have an elegant description of this contest in A. ad Herenn. IV. c. 46. This kind of contest was likewise practised in a feast of Vulcan, termed Ηφαιστιαια; and

in that feaſt, it was a Lampadophoria on foot and horſeback. See, on the ceremony of the Lampadodromia, and on the Lampadarchi, who preſided over it, Ant. Van. Dale, Diſſ. VI: ad Marmora, p. 504. It appears, that in the Eleuſinian feaſts there was likewiſe another kind of emulation; and that they ſtrove who ſhould light the largeſt flambeau. See Theophraſt. Charact. Ethic. c. IV. περὶ ἀδολεσχίας: et ad h. l. Caſaub. p. 143. Chriſt. Burnings collects from this paſſage of Theophraſtus, that, on the fifth day of the celebration of the myſteries, they ran with flambeaux, and that he who could carry the largeſt, got the reputation of a robuſt and courageous man. But this is a ſtrained interpretation. Theophraſtus neither ſpeaks of the fifth day of the myſteries, nor of running, nor of the reputation of a robuſt and courageous man.

(92) Κεραμῷ ἐλαίου—Schol. Ariſtoph. Nub. v. 1001. and ὑδρίαν ἐλαίου πλήρης—a pitcher full of oil. Schol. Pindar. Nem. Od. X. v. 65. See Periz. ad Ælian. III. 38.

(93) Suidas, at the word, παναθηναῖαι, takes notice only of the wreath. Lucian ſays, they gave the victor, not a crown, but oil of thoſe μορίαι. De Gymn. p. 273. Schol. Soph. Æd. Col. v. 689. and Schol. Ariſtoph. ad Nub. 1001.

(94) Demoſt. de Coronâ, mentions the wreſtling, and Xenophon, Sympoſ. the horſe-races.

(95) Plato, Euthyphron. Plaut. Mercat. I. 1. 67. Virg. Cir. v. 29.

(96) Eurip. Hecub. v. 468. Schol. Ariſtoph. Equ. v. 563. Virg. Cir. v. 29. Hence came the proverb, ἀξιος τυ πεπλυ—worthy of the peplum; to expreſs a brave man.—The peplum was a white robe without ſleeves, on which were embroidered in gold the exploits of Minerva, Jupiter, the heroes, &c.

(97) Ælian. V. H. VIII. 2. Lycurg. Adv. Leocrat. p. 181.

CHAP.

CHAP. XVII.

Of the GRECIAN GAMES and COMBATS.

I. THE games of the Greeks were termed (1) αγωνες. Their exercises were; running, (2) δρομος; the discus, δισκος; leaping, αλμα; boxing, πυγμη; wrestling, (3) παλη. These five combats were expressed by the general name, (4) πενταθλον, quinquertium. But some antiquarians put the contest of the javelin, ακοντιον, in the place of (5) boxing.

II. The combat of running was performed in a space of ground, called (6) stadium. The stadium was a hundred and twenty-five paces. It is likewise called (8) αυλος.

III. There were (9) four kinds of races—The (10) σταδιον, the (11) διαυλος, the (12) δολικος, the (13) οπλιτης; whence are derived the names which were given to the runners—(14) σταδιοδρομοι, διαυλοδρομοι, δολιχοδρομοι, and οπλιτοδρομοι.

IV. The σταδιοδρομοι, were they who ran once over the (15) ground; the διαυλοδρομοι, they who ran (16) twice over it;—the δολιχοδρομοι, they who ran over it six or seven (17) times—the ὁπλιτοδρομοι, they who ran over it in (18) armour.

V. The stadium had two boundaries—the first, where the course began; the second, where it terminated.

VI. The first was termed, in Latin, (19) Carceres; in Greek, (20) αφεσις, (21) βαλβις, (22) γραμμη.

VII. The second was termed in Latin, (23) Meta; in Greek, (24) τελος, (25) τερμα, (26) γραμμη, and ακρα γραμμη, and (27) στροπος.

VIII. Many combatants ran at once (28) on the stadium.

IX. To endeavour to come up with one's rival, was expressed in Greek by the word, (29) διωκειν; to come up with him, by (30) καταλαμβανειν..

X. He who first reached the goal received a prize, which in Greek was named,

αθλον,

αθλον, and (31) βραβειον. It was adjudged and decreed by the presidents of the games, who were called (32) βραβευται.

XI. Those prizes were crowns of little value; of (33) olive, of (34) pine, of the (35) apple tree, or of (36) parsley.

XII. To be one of the last in the race, and consequently, to go without the prize, was expressed in Greek, by the words,— ὑστερεῖν, (37) ὑστερεῖσθαι, (38) καταλειπεσθαι.

NOTES to CHAP. XVII.

(1) Nicoph. Schol. ad Syn. de Insomn. p. 428. Lut. Par. 1623. calls them ολυμπιακης αγωνας.

(2) We find in Pausanias, δρομω αγων. Lacon. XIII. p. 239. Eliac. I. c. i. p. 376. It is likewise called, ποδωκειη. Anthol. I. 1. Epigram. ult.

(3) Virgil speaks of these games, Æn. III. v. 281. Exercent patrias, oleo labente, palæstras, nudati socii. These are the five exercises described by the Schol. ad Anthol. II. 1. Epigr. 7. The interpreter of Synes. enumerates, πυγμην, παλην, δρομον, ακοντιον, και δισκον. He omits leap-

ing, ἅλμα. Plautus speaks of some of these exercises, Bacch. I. 1. 33. Of more, Mostell. I. 2. 73. See Brodæum ad Anthol. I. 1. Epigram. ult. and Interpr. Fest. in Pentathlum.

(4) Lucian terms them in general γυμνασματα, γυμνασια, γυμνασματων αγωνες. De Gymn. pag. 272. Aristoph. αγωνες γυμνικοι. Plut. 1164. Quintilian, II. 21. Artes, aut exercitationes Palæstricæ. Idem. II. 8. 7. Sacra Certamina. Plut. de Musicâ, 1140. D. Πενταθλον. Festus, Quinquertium. The Schol. Aristoph. Av. counts eight αγωνισματα.

(5) Simonid. Anthol. I. 1. Epigr. ult. in the place of boxing, puts the contest of the javelin, ακοντα, ακοντισμα.

(6) Hence Pausanias, Messen. IV. p. 288. calls this combat, αγωνισμα σταδιου; and says of one who had conquered in running—ενικα σταδιον δραμων—he conquered in running the stadium. Attic. XLIV. p. 106. The runners were called σταδιοδρομοι, according to the same author, Eliac. II. 20. p. 503. Auth. ad Herenn. calls this combat, Olympiacum cursum.

(7) Plin. II. 23. Censorinus, it is true, thinks the Olympic stadium shorter than the Italic, and longer than the Pythic. He makes the Italic stadium six hundred and twenty-five feet, or a hundred and twenty-five geometrical paces, which are the same length. Other authors, however,

however, are of opinion, that these three stadia are equal.

(8) Every rectilineal figure, like the stadium, we term, αυλον. Athen. v. 3. p. 189.

(9) We find all these names in the Schol. Aristoph. Av. 293.

(10) The course, of 125 paces.

(11) This same course twice run over; in making to the goal, and in returning from it.

(12) A space of seven stadia. Schol. Aristoph. Av. Suidas thinks differently. He cites the authority of Lucian. Demost. Encom. p. 686. Spanheim. Callim. p. 553.

(13) Aristoph. Schol. Av. 293. Qui armatus currit, ac certat.

(14) Pollux. III. 30. 146.

(15) Aristoph. Schol. ad Av. 293. says, οἱ γαρ σταδιοδρομοι διπλοῦν ποιοῦνται τον δρομον—For the σταδιοδρομοι run a double race.—Here is certainly an error in orthography—We must read απλοῦν instead of διπλοῦν, or διαυλοδρομοι instead of σταδιοδρομοι.

(16) Schol. Aristoph. Ibid.

(17) They who ran over it seven times, according to the Scholiast of Aristophanes. Six times, say the Authors of Obs. Miscell. vol. IV. p. 3. and they are supported by the authority of Plato, of Æschines, and the Anthologia.

(18) Schol. Aristoph. l. c.

(19) Auth. ad Heren. IV. 3. Varr. de R. R. I. 3. Cic. de Senect.

(20) Pollux. III. 30. 147.

(21) Schol. Aristoph. Equ. v. 1156. Vesp. 546.

(22) Schol. Aristoph. Acharn. 482. It is likewise called, αφετηρια. Schol. Aristoph. Vesp. 546.—and—ὑσπληγξ. Pollux. l. c. Anthol. I. 1. Lucian. De non temerè Cred. Cal. p. 413.

(23) Varro de R. R. I. 3. Cicero calls it also, Calx, Tuscul. Quæst. I. 8.

(24) Pollux, III. 30. 147.

(25) Ibid.

(26) Pindar Pyth. Od. 9. v. 208. Eurip. Antig. v. 29. Electr. 955. Jon. 1514. calls it likewise ςαθμην. Hence the metaphor used by Horace—Mors ultima linea rerum. Ep. I. 16. v. 79. It is termed, καμπη, by Euripides. Elect. 659.

(27) Paul. ad Philip. III. 14. Ramires, de Prado Pentecon. c. 50.

(28) This is evident from Anthol. II. Epig. 5. of Nicearchus. Those who ran together were called, συναγωνιςαι, αντιπαλοι, &c.

(29) 2 Cor. iv. 9. See Lamb. Bos. ad Rom. ix. 30. Hesych. at this word.

(30) 1 Cor. ix. 24. Lamb. Bos. l. c. Phil. iii. 12. To this Lucian alludes, Hermotim. 564.

(31)

(31) Schol. Pind. Olymp. Od. I. See Interpret. ad 1 Cor. ix. 24.

(32) Pollux. III. 30. 145. Theodoret. ad Coloſſ. ii. 18. They were likewiſe termed—αγωνοθεται—αγωνων διαθεται—ατλοτεται. Pollux, III. 30. 140. Αθλοθετης, Anthol. I. 2. Ep. Bud. ad Pandect p. 84. Edit. Aſcanſ. See the authors cited by Paſchal, de Coron. VI. 11. The Latins ſtyled them—Magiſtros ludorum gymnicorum—Magiſtros certamini præpoſitos. Suet. Ner. 12. He alſo uſes the Greek word, Brabeutes, Ner. 53.

(33) Εκ κοτινου. Pauſan. Eliac. Prior. VII. p. 392. Ariſtoph. Plut. 586. Paſchal. de Coron. VI. 18 p. 399. Plin. 15. 4.

(34) Lucian. de Gymn. p. 272. Plin. XV. 10.

(35) The victor was crowned with branches of the apple-tree, loaded with their fruit. Palmer. Exercit. ad Auct. Gr. p. 549.

(36) Pindar. Olymp. 13. v. 45. Lucian. de Gymnaſt. p. 272. Plin. XIX. 8. Juvenal, VIII. 226. We muſt obſerve, that theſe crowns were not only the reward of the runners, but likewiſe of the other combatants.

CHAP.

CHAP. XVIII.

Of the Discus.

I. THE diſcus was a ſort of (1) round quoit, (2) three or four inches thick, (3) heavy, of ſtone, braſs, copper, or (4) iron; it was called (5) σολος.

II. The word diſk, comes from the verb δισκειν, for δικειν, (6) jacere; for theſe (7) quoits were lanched into the air.

III. The diſk was lanched from a (8) thong, which was put through a hole made in the (9) middle of it. He who lanched it, held one of his hands near his breaſt, the other balancing the diſk a while, which was thrown with a (10) circular motion.

IV. To throw the diſk, is, in Greek,—(11) Δισκοις γυμναζεσθαι—(12) εριζειν περι δισκου—(13) δισκευειν, (14) δισκους ῥιπτειν—(15) δισκους βαλλειν — (16) δισκοβολεῖν — whence comes the word, δισκοβολος, the name

name which was given to the combatants.

V. The (17) victor was he who threw his disk farthest.

VI. The Lacedæmonians are said to have been the inventors of this (18) healthful (19) exercise.

NOTES to CHAP. XVIII.

(1) Stat. Theb. VI. 648. calls it, Lubrica Massæ Pondera, and v. 656. Orbem. See Ovid. Met. X. 184.

(2) We are informed by those who have seen marble-statues of men throwing the disk, that it is of this thickness.

(3) Hence the expression of Statius—Jaculabile Dextræ Pondus, l. c. v. 658. and—Molem prægravidam, v. 700. See the description of the disk; Lucian. Gymn. p. 289.

(4) Eustath. Od. Θ. v. 186. p. 301. Edit. Bas.

(5) Hom. Ιλ. Ψ. v. 826.

(6) The author of this remark is Eustathius, ad Ιλ. Β. v. 281. p. 260. Eustath. ad Od. Δ. p. 301.

301. line 20. Euripides uſes the word δικειν for βαλλειν, or καταβαλλειν. Bacch. v. 600.

(7) Ovid. Met. X. 178. Stat. Theb. VI. 681. Horat. Sat. II. 2. v. 13.

(8) This thong was called, by the Latins, Amentum. Euſtath. Οδ. Θ. v. 186. calls it καλωδιον.

(9) This we may infer from the words of Euſtathius, l. c.

(10) This is inferred by Hier. Mercurial. de Arte Gymnaſ. II. 12. p. 123. from the verſe of Propertius, III. 12. 10. Miſſile nunc diſci pondus in orbe rotat. The manner of throwing the diſk is well deſcribed in Philoſt. Icon. I. 24. p. 798.

(11) Lucian. Dial. p. 209.

(12) Ælian. V. H. I. 24. Philoſtrat. Icon. I. p. 799.

(13) Philoſtrat. Ep. 44. et Icon. XIV. p. 886. Homer uſes the word δισκεῖν. Οδ. Θ. v. 188.

(14) Lucian has this expreſſion, αναρρπτειν τον δισκον εις το ανω. Deor. Dialog. p. 209. Δισκον ῥιψαι. Heſych. at the word, δισκευσαι. Homer uſes the word, ῥιπτειν. Ιλ. Ψ. v. 842.

(15) Qu. Smyrnæus, IV. 437. 445.

(16) Plin. XXXIV. 8. Quint. II. 13. 10. Pollux. III. 30. 151.

(17) Lucian. Gymnaſ. p. 289. Hom. Ιλ. Ψ. v. 841.

v. 841. Od. Θ. v. 192. Stat. Theb. VI. 713. Q. Smyrn. IV. 445.

(18) Lucian praiſes this exerciſe, which, he ſays, ſtrengthens the muſcles and the nerves. Gymnaſ. p. 298.

(19) Hence Martial calls the diſk, Diſcus Spartianus, XIV. 164. Pauſanias gives the invention of it to Perſeus. Corinth. XVI. p. 146.

CHAP.

CHAP. XIX.

Of LEAPING.

I. *LEAPING*, in Greek, ἅλμα, from the verb, ἁλλεσθαι, was sometimes performed with the (1) hands empty; sometimes with weights of lead, which were termed, (2) ἁλτηρες. They carried these weights either in their hands, or on their heads and (3) shoulders.

II. The place from which they jumped was called (4) βατηρ, limen.

III. The bound which they were to reach in jumping was called (5) εσκαμμενα; whence arose the proverbial expression, πηδᾶν υπερ τα εσκαμμενα—to leap beyond the bounds—which characterized an (6) extravagant man.

IV. The measure, or the rule to be observed in leaping was termed (7) κανων.

NOTES

NOTES to CHAP. XIX.

(1) Ariſtot. de Animal. Inceſſu. c. 3. and Problem. Sect. 5. N. 8.

(2) Ariſtot. l. c. Mart. XIV. 49. The *halteres* are maſſes of lead or ſtone, which they hold in their hands, and which they throw into the air to augment the elaſticity of the body in leaping. Lucian. Gymn. p. 289. calls them μολυβδινας χειροπληθεις—i. e. maſſes of lead of a ſize which fills the hands. See Juvenal, VI. 421. Senec. Epiſt. XV. LVIII.

(3) See Mercurial. II. 12.

(4) Pollux, III. 30. 151.

(5) Pollux, III. 30. 151. It was likewiſe called σκαμμα, a ditch; from the verb σκαπτω, fodio.

(6) Lucian. Gall. uſes this expreſſion, p. 164.

(7) Pollux, III. 30. 151.—το μετρον τυ πηδηματος κανων.—The κανων is the meaſure of leaping.

CHAP.

CHAP. XX.

Of Boxing.

I. *BOXING* is, in Greek, πυγμη. The combatant in this contest was called (1) πυκτης, or (2) πυγμαχος; whence were formed the words, (3) πυκτευειν, πυκταλιζειν.—The root of all these words is, πυξ, pugno, vel pugnis,

II. For the combatants at first used only their (4) fists; afterwards they used the (5) cestus,

III. The cestus was a thong of the hide of an ox (6) newly killed, with a mass of (7) lead, (8) brass, or (9) iron at the end of it; it was tied round the (10) arm. Its Greek name is ιμας, or ιμας βοειος, because it was of the hide of an ox.

IV. The great art in this combat was to elude the blows of your adversary, by (11) stooping dextrously, and to avoid striking yourself with your own (12) cestus.

V.

V. The great aim of the combatants was, to ſtrike and maul the faces of their (13) adverſaries. Theſe blows given on the face were called (14) ὑπωπια.

VI. He who yielded the victory to his antagoniſt, acknowledged his defeat by letting his wearied arms (15) fall, or by (16) ſinking to the ground.

NOTES to CHAP. XX.

(1) Pollux, III. 30. 150. The Latins uſed the word, pycta. Phædr. IV. 24. 5. But according to the remark of Gudius on this paſſage, the word *pycta* ſignifies the combatant conquered, or crowned. Euſtathius is very particular on the etymology of this word, ad Ιλ. Ψ. p. 1444. l. 2.

(2) Hom. Οδ. Θ. v. 246. and Euſtath. ad Ιλ. Ψ. p. 1444.

(3) Euſt. ad Ιλ. Ψ. v. 653. p. 1444.

(4) Mercurial. III. 9. who diſtinguiſhes the combat of the ceſtus from that of boxing; but I think he is miſtaken.

(5) The combatants are armed with the ceſtus

as soon as they engage, in Homer. Ιλ. Ψ. v. 684. Apollon. Rhod. II. 50. Virgil. Æneid. v. 400. Val. Flacc. IV. 250. Stat. Theb. VI. 720.

(6) Apollon. II. 52. Val. Flacc. IV. 250. call the cestus—crudis durata volumina tauris. We find a description of this combat in Mercurial. II. 9. and in Zornius, Biblioth. Antiq. Exerc. p. 904.

(7) Virg. Æneid. V. 404. Stat. Theb. VI. 729.

(8) Theocrit. XXII. 3. and 80. Val. Flacc. IV. 253.

(9) Hom. Ιλ. Ψ. v. 684. Apollon. Rhod. II. 52.

(10) Theocrit. l. c. and v. 80. He calls them σπειρας βοειας.

(11) Virg. Æneid. V. 437. Q. Smyrnæus, IV. 348. Theocrit. XXII. v. 120. Stat. Theb. VI. 767. Petau ad Themist. Orat. IV. p. 548.

(12) Lambert. Bos. Exerc. ad 1 Cor. ix. 27. and the authors he cites.

(13) Theocrit. XXII. p. 110. Anthol. II. 1. Ep. 1. More particulars are to be found in Lambert Bos, l. c.

(14) Aristoph. Vesp. v. 1377. and Schol. Pac. 540. The learned commentators, ad 1 Cor. ix. 27. especially Lambert Bos.

(15) Philo de Sacrific. Abel et Cain, p. 103. Edit. Colon. Allobrog. 1613. Theocrit. XXII. 129.

(16) Mercurial. II. 9.

CHAP.

CHAP. XXI.

Of Wrestling.

I. THE exercise of wrestling, in Greek, πάλη, was performed in the xystus; i. e. under a (1) covered portico, where two (2) naked wrestlers, anointed with (3) oil, and rubbed over with (4) dust, their arms (5) intertwined, endeavoured to bring each other to the ground.

II. It was the (6) oldest of all the exercises.

III. The origin of this word is (7) uncertain. But it is most probably derived from πάλλειν, to move; for the wrestler is in continual motion.

IV. In early times the combatant availed himself merely of his size and strength. It is said that Theseus was the first who improved this exercise into an (8) art.

V. (9) θλίβειν, (10) κατέχειν, (11) κατάβαλλειν,

βαλλειν, (12) ῥηξαι, were words applied to wreſtling.

VI. He who brought his antagoniſt thrice to the ground, was the the complete (13) victor. Hence to conquer at this exerciſe was expreſſed by τριαξαι, and αποτριαξαι; and to be vanquiſhed, by (14) αποτριαχθηναι.

VII. The conquered combatant publicly acknowledged his defeat with his voice, and by holding up his (15) finger.

VIII. There were two kinds of wreſtling; one in which the combatants wreſtled on their feet, and erect; and which was termed, (16) ὀρθοπαλη: another, in which they contended, rolling on the ground. This was called, (17) ανακλινοπαλη, volutaria.

IX. The pancratium compriſed boxing and (18) wreſtling.

NOTES

NOTES to CHAP. XXI.

(1) Hesych. and Suid. at the word, Ξυστοι. Vitruv. v. 11. and Not. ad Sueton. August. 45.

(2) Virg. Æneid. III. 281. Stat. Theb. VI. 832. Ovid. Met. IX. 32. Lucian. de Gymn. p. 270. It was for this reason that Augustus prohibited women from being present at this combat. See Zeibich. Athleta. Παραδοξος, p. 131.

(3) Spanheim. ad Callim. p. 560. Ovid. Heroïd. XIX. 11. Theocrit. Idyll. II. v. 51. Diog. Laert. Anacharf. Lucian. de Gymn. p. 270. This oil was called ceroma, κηρωμα. See Juvenal, VI. 246. III. 68. Martial. XI. 48. Plutarch seems to call the place where they wrestled by this name, in his treatise, An Seni gerenda sit Resp. But in Sympos. II. Probl. 4. p. 658. he means the oil. See Martial, VII. 31. Plin. XV. 4. XXVIII. 9.

(4) Ovid. Met. IX. 35. Stat. Theb. VI. 846. Lucian. de Gymn. p. 270. Hence, ακουιτι νικᾶν —To conquer with ease. Herodian. VIII. 6. Gell. V. 6. Martial, VII. 66. Epictet. Enchir. c. 35. This dust was taken from a coniftenum, i. e. a place where it was kept. See Plutarch. Sympos. II. Probl. 4. p. 638. C. Vitruv. V. 11.

(5) Lucian. de Gymn. p. 270. Ovid. Met. IX. 57. Stat. Theb. VI. 859. Hom. Ιλ. Ψ. 711. Plutarch. Sympos. II. Probl. 4. p. 638. F.

(6) Plutarch. l. c.

(7) Plutarch. Sympos. II. Probl. 4. p. 638.

(8) Pausan. Attic. c. XXXIX. p. 94.

(9) 2 Cor. iv. 8. Aristot. Rhet. I. 5. § 36.

(10) Aristot. l. c. To that St. Paul seems to allude, Rom vii. 6. The μεσον εχειν of Aristoph. alludes to the same. Nub. 1043. Lucian, de Gymnas. uses the words συνεχειν, and αντιλαμβανεσθαι. p. 289.

(11) Hom. Ιλ. Ψ. 727. Q. Smyrnæus, IV. 230. 2 Cor. iv. 9. See Spanheim. Julian Orat. p. 262.

(12) See a passage of St. Chrysost. cited by Spanheim. l. c. and Hesych.

(13) Spanheim. Julian. Orat. I. p. 261. Casaub. ad Theocrit. Schol. ad Æschyl. Eumenid. v. 592.

(14) Suidas, Hesych. Pollux, Æschyl. Agamem. v. 179. Whence the victor was likewise styled, τριακτηρ. Æschyl. Agamem. 180.

(15) Græv. Præf. ad VI. Tom. Antiq. Lips. Saturn. II. 21. Hence the proverbial expression—αιρε δακτυλον—raise your finger—importing—own your defeat.

(16) It is likewise termed—ορθια παλη. See Mercurial. II. 8.

(17)

(17) Martial, XIV. 199.

(18) Aristot. Rhet. I. 5. § 36. Nicoph. Schol. in Synes. p. 426. Παγκρατιον συνθετον εκ πυγμης και παλης.—The pancratium is, boxing and wrestling.—Plutarch. Sympos. II. qu. 4. p. 638. asserts the same. Lucian de Gymn. p. 272. expresses himself clearly on this particular—το δε παιειν αλληλους ορθοσαδην παγκρατιαζειν λεγομεν—To annoy each other erect is the pancratian exercise. It appears by this passage of Lucian, that the pancratium was, erect wrestling and boxing. However, it is very probable that the two kinds of wrestling were included in the pancratium; though Potter is of a different opinion. This subject is particularly discussed by Zeibichius, Athleta, παραδοξος, p. 22. and 155. The words παγκρατιαστης and πενταθλος, have not then the same signification, though they are confounded by many critics, and among the rest, by Casaubon, and Polyb. pag. 907. where παγκρατιαστης is translated by the Latin word, quinquertio. See Gell. XIII. 27. See also, Plutarch, Quæst. Roman. II. 4. and Quintil. Instit. Orat. II. p. 9.

CHAP. XXII.

Of the four ſolemn GAMES of GREECE.

I. THERE were four ſolemn games in Greece, conſecrated by religion, and on that account called (1) αγωνες ιεροι. They were, the Olympic, the Pythian, the Iſthmian, and the Nemean games, which only differed from each other by the places in which they were (2) celebrated.

II. The Olympic games were celebrated in honour of (3) Olympian Jupiter, at Olympia, a city of (4) Elis, from which they took their name.

III. Their origin is attributed to (5) Hercules, one of the (6) Idæi Dactyli.

IV. They returned every (7) five years, and laſted (8) five days.

V. Theſe games were omitted a ſhort time after their firſt inſtitution, but were afterwards

afterwards renewed by (9) Iphitus; and from the time when he restored them, the Greeks counted the first (10) Olympiad.

VI. The people of (11) Pisa, or (12) Elis, had the care of these games; but commonly the (13) Elèans.

VII. There were public officers appointed to conduct the games, and to seize those who should disturb the celebration of them. They were called αλυται by the Eleans, among whom they exercised the same function with that of the ῥαβδουχοι, lictors, in the other states (14) of Greece. The chief of these Alutæ was called (15) αλυταρχης.

VIII. In the more ancient times, women were not permitted to see these (16) games. But afterwards there were even female combatants; and history mentions some women who gained the (17) prize.

IX. He who chose to be a competitor at these games, and gave in his (18) name, was to prepare himself (19) ten months beforehand. Nine months were employed in

in the easier exercises; but during the tenth month he inured himself to labour and fatigue, and practised (20) regular combats.

X. People branded with any infamy, or their friends, or relations, were not allowed to combat at these (21) games.

XI. The matches at these combats were determined by lots in the following manner. A certain number of balls were put into a silver vase, termed (22) Καλπις, on each of which a letter of the alphabet was written. They who drew the same letter were to be antagonists to each other. If the number of combatants was unequal, he who drew the odd ball was to contend, the last, with the conqueror; and he was, for that reason, styled (23) εφεδρος.

XII. Besides the games we have mentioned, boxing, running, &c.—there were others—(24) horse-racing, and (25) chariot-racing; (26) ἱππων κελητων, (27) απηνης, (28) καλπης, (29) συνωριδος, &c.

XIII. There were likewise mental as well as corporeal contests at these games. The prize of (30) eloquence, of (31) poetry, and the other fine (32) arts was disputed.

XIV. The prize of the victor in each of these combats was a wreath of wild olive, termed in Greek, (33) κοτινος.

XV. A prize of small value was chosen that the combatants might be only animated with courage and glory, and not stimulated with the sordid hope of (34) gain.

XVI. In fact, the glory of the conquerors was inestimable and (35) immortal. Statues were erected to them at Olympia, in the wood consecrated to (36) Jupiter. They were likewise conducted in triumph to their country, on a (37) car drawn by four horses.

XVII. These solemn games not only drew together (38) all Greece, but likewise foreign nations, who resorted to them in crowds,

crowds, from the extremities of Egypt, from Libya, Sicily, and other (39) countries.

NOTES to CHAP. XXII.

(1) See Epigramma Archiæ in Anthol. I. 1. Pollux, III. 30. 153. is very clear on this subject. Pindar. Nem. Od. 2. v. 5. They are also called ἱερα αεθλα. Pindar. Olymp. Od. 8. v. 84. and Od. 13. v. 20. Hence they who gained the victory in these combats were styled *Hieronicæ*. Suet. Nerv. c. 24. and 25. These same combats are likewise called στεφανιται αγωνες. Lycurg. Adv. Leocrat. p. 138. Xenoph. Memorab. III. 7. p. 129.

(2) See Schol. Græc. Brodæus, ad Anthol. l. 1. c. 1. Epigram. 1. Thom. Magist. (Prolog. ad Pind.) de Vitâ Pindari.

(3) Pindar. Olymp. Od. 2. v. 22. Od. 3. v. 30. Stephens, at the word, Ολυμπια. Lucian. Icaromen. p. 205.

(4) Strabo, VIII. p. 244. Xenoph. Hist. Græc. VII.

(5) Plut. Thes. p. 11. E. Pind. Nem. Od. XI. v. 34. Stat. Theb. VI. 5.

(6) Strabo, VIII. p. 245. Aliis auctorem horum ludorum facientibus Herculem, unum ex Idæis

Idæis Dactylis. Diod. Sic. V. 64. p. 333. Pausan. Eliac. VI. p. 391. Consult, on these Idæi Dactyli, Strabo. l. X. p. 326. Pollux, II. 4. Segm. 156. Diod. Sic. V. 64. p. 333.

(7) Tzetz. Chiliad. Hist. I. 21. Suid. Ολυμπιαι.

(8) From the eleventh to the fifteenth of the month Εκατομβαιων. See Schmid. ad Pind. Proleg. in Olymp. p. 8. A.

(9) Plut. Lycurg. p. 39. Pausan. Eliac. Prior. IV. p. 383. and c. VIII. p. 394. Solin. Polyb. c. 2.

(10) Pausan. Eliac. Prior. c. VIII. p. 394. Solin. l. c.

(11) Strabo, VIII. p. 245. l. 25.

(12) Strabo, l. c. l. 8.

(13) Strabo, l. c. l. 27. Periz. ad Ælian. V. H. X. 1.

(14) Etymol. M. at the word Αλυταρχης.

(15) Etymol. l. c. Pasch. de Coron. VI. 11. p. 732. See Cujac. Obs. II. 13.

(16) Pausan. Eliac. Prior. XXIV. p. 441. Schol. Pindar. Procem. Olymp. 7. Ælian. V. H. X. 1. and the authors cited by his commentators at that passage.

(17) Pausan. Lacon. VIII. p. 222.

(18) The names of the candidates were registered by the Hellanodici. These Hellanodici were the judges of the combats. Οι κριται οι καθημενοι

καθημενοι εις τυς αγωνας. Hesych. See Zeibich. Athleta, παραδοξος, c. V. § 5. Periz. Ælian. V. H. IX. 31. and X. 1. Paschal. de Coron. VI. 10. p. 367.

(19) Pausan. Eliac. Prior. c. XXIV. p. 441. Zeibich. Athleta, παραδοξος, VII. § 1. p. 162.

(20) Epictet. c. XXXV. et ad h. l. Wolf. Casaub. and the authors cited by Paschal. de Coron. VI. 6. p. 354.

(21) Xenoph. de Rep. Lacedæm. Philostr. Apollon. V. c. 43. p. 227.

(22) This vase may be termed in Latin, urna.

(23) Lucian. Hermot. p. 535. uses the word, εφεδρευειν. Aristoph. Ran. V. 804. has the word, εφεδρος, which, by his interpreter is translated, tertiarius. See Spanheim. Callim. pag. 419. Spanheim. ad Aristoph. Ran. d. l.

(24) Ἱπποδρομια, or αγων ἱπποδρομιας. Pausan. V. c. 8. p. 393.—where it is said that this contest was introduced by Iolaüs.

(25) Paus. Eliac. Prior. c. VIII. p. 394. where we find that Pagondas the Theban gained the prize at horse-racing.

(26) Plut. Alex. Mag. p. 666. A. Ἵπποι κελητες, were horses managed by a single horseman. Pausan. Eliac. Prior. c. VIII. p. 394. Gell. X. p. 25.

(27) Paus. Eliac. Prior. c. IX. p. 395. Απηνη was a sort of car drawn by two mules. Hence Homer,

Homer, Od. Z. v. 72. calls this car ἁμαξαν ἡμιονειαν—currum mulinum.—And the contest itself is styled by Pollux, αγωνισμα απηνητον. VII. 30. 186. See Kuhn. and Hemsterhus. ad h. l.

(28) Paus. Eliac. Prior. IX. p. 395. Pollux, VII. 33. Segm. 186. informs us, that the contest with saddled horses was termed καλπη.

(29) Paus. Eliac. Prior. c. VIII. p. 395. We are told by the Schol. Aristoph. ad Nub. v. 15. that a car drawn by four horses was called Συνωρις.

(30) Isocrates spoke his panegyric at the Olympic games, which was a work of ten years. Philostr. Vit. Sophist. I. 17. p. 505. Georgias the Leontine gave likewise a fine specimen of his eloquence at the same games. Pausan. Eliac. Post. XVII. p. 495. For these games the Sophists composed those discourses which were called Επιδειξεις, Specimina—They were likewise intitled—Olympic discourses—Ολυμπικοι λογοι—See Cresollius, III. 6.

(31) Ælian. V. H. II. 8. says, that in the ninety-first Olympiad, Xenocles disputed tragical merit with Euripides, and conquered him. Philostr. in Apollod. IV. p. 163. says that hero defeated his antagonists in the same kind of contest: but Apollonius, ibid. v. 7. seems to deny that the palm of tragedy was ever contended for at the Olympic games.

(32) The prize of history was likewise disputed.

ed. Thucydides. when a boy, heard Herodotus read his history at the Olympic games. Suidas, at the work, Θυκυδίδης.

(33) Anthol. l. 1. c. 1. Epigr. 1. Aristoph. Plut. V. 586. where the dispute on this point is mentioned—Some insisted that the Olympic crown was of wild olive; others, that it was ἐλαίᾳ καλλιστεφάνῳ, of the beautiful or cultivated olive. See Hemsterhus. and the authors he cites.

(34) Lucian. de Gymn. p. 273. This reason is there given by Solon, in his defence of the Gymnasium of the Greeks against the objections of Anacharsis.

(35) Cic. Tusc. Quæst. I. 46. II. 17. Orat. pro Flacco, c. 13. says, that the Olympic victories were more glorious than the Roman triumphs. Lucian de Gymnas. p. 273. makes Solon say, that the conqueror is equal to the Gods—ἰσόθεον. See Nepos, in Præfat. Horat. Od. I. 1. v. 6. Pindar. Olymp. Od. I. Stroph. Δ. v. 16. 17.

(36) Consult, on these statues erected to the conquerors, Lucian, pro Imaginibus, p. 20. and on Jupiter's wood, called ἀλτις, Schmid. ad Pindar. Olymp. Od. X. Stroph. Γ. v. 5. p. 271. Pausan. Eliac. Prior. X. p. 397.

(37) Vitruv. in Præfat. l. IX. de Architect. The conquerors had likewise a great many privileges,

vileges, a detail of which is given us by Paſchal, de Coron. VI. 6. 7. and 8. Yet Ageſilaus, in Plutarch. Apophth. Lacon. p. 212. thinks the object of theſe combats was rather gain than glory.

(38) Lucian. de Gymn. p. 274. Diod. Sic. IV. c. 55. p. 256. Hence was given to theſe games the name παν̃ηγυρις.

(39) This is evident; for we find Egyptians and inhabitants of Greece and Sicily among the Olympic conquerors, of whom Laur. Rhodomann. has added a liſt to the Chronology of Diod. Sic. See Schmid. Prolegom. ad Pindar. Thus Hiero, king of Syracuſe in Sicily was conqueror in the ſeventy-third Olympiad, as we ſee in Pindar, Olymp. See Pauſan. Eliac. Prior. VIII. p. 394. Hence Pindar ſtyles Olympia, παγκοινῳ χωρα. Olymp. Od. VI. Epod. r. v. 14. See Palmer. Exercit. in Auct. Græc. p. 553. et ad Lucian. Hermotim. p. 590.

CHAP. XXIII.

Of the PYTHIAN GAMES.

I. THE Pythian games were celebrated in honour of (1) Pythian Apollo, at (2) Delphi, a city which was likewise called (3) Πυθω, from which name these games had their appellation.

II. In early times these games were celebrated every (4) nine years; and that period was called, εννεατηρις; because they returned at the ninth year, after the complete revolution of eight years.

III. They were afterwards celebrated every five years; and that period was called (5) πεντεατηρις. With this change these games were renewed by the (6) Amphictyons, after they had been omitted for some time.

IV. The same Amphictyons added the contest of the (7) flute to that of the lyre, which had been appointed in ancient times.

V.

V. In the contest of the flute they played the (8) Pythian *νομε*, in memory of Apollo's victory over the serpent (9) Python. This mode had five parts, (10) ανακρυσις, ἀμπειρα, κατακελευσμος, ιαμβοι και δακτυλοι, συριγμος. According to some antiquarians it had six, πειρος, ιαμβος, δακτυλος, κρητικος, μητρωος, (11) συριγμα.

VI. Sometimes they danced to the sound of the lyre, and the dance was divided into five parts, termed, (12) πειρα, κατακελευσμος, ιαμβικος, σπονδειος, καταχορευσις.

VII. The combats at the Pythian were the same with those at the (13) Olympic games. Horse-races and chariot-races made a (14) part of the former as well as of the latter. At the Pythian games there were likewise prizes for (15) intellectual merit.

VIII. These games were celebrated on the sixth day of the month called Βυσιος by the Delphians, and (16) Θαργηλιων by the Athenians; part of which month fell in April, and part of it in May.

IX. The prize at these games, we are told, when musical excellence was only disputed, was of (17) silver or gold. But when the Gymnasian combats were added, a (18) crown of laurel was made the prize, a branch of (19) palm, of (20) beech, (21) or some fruits.

NOTES to CHAP. XXIII.

(1) They were instituted by Apollo himself, according to Ovid, Met. I. 445.—or, by Diomedes, in honour of Apollo, as Pausanias asserts. Corinth. c. XXXII. p. 186. Clem. Alex. Exhort. ad Græc. calls these games πανηγυριν οφεως. p. 21. C.

(2) Plutarch. Περι φυγης. p. 604. C. In Demetr. p. 908. They were also celebrated at Athens and other places. See Spanheim. Callim. p. 318.

(3) Pausan. Phocic. c. VI. p. 812. Callim. Hymn. in Apollin. v. 100. See Schmid. Prolegom. in Pindar. Pyth. and Pindar himself, Olymp. Od. XII. Epod. v. 8. The prizes were contended for in a plain of the Chrisæan or Cirrhæan field, near the city of Delphi. Pind. Pyth.

Pyth. Od. VI. Antiſtr. A. v. 8. 9. and Od. X. Epod. A. v. 3. 4. See Spanheim. Callim. H. in Del. v. 178. p. 437.

(4) Plutarch. Quæſt. Græc. p. 293. B. C. Schmid. in Prolegom. ad Pind. Pyth. p. 4.

(5) Schmid. in Proleg. ad Pind. Pyth. p. 4.

(6) Pauſan. Eliac. Poſt. XIV. Strabo, IX. p. 290. and 288. The Amphictyons conſtituted the general aſſembly of Greece. Cic. de Invent. II. 23. That aſſembly decided on public affairs of great importance. Tacit. Ann. IV. 14. Livy ſtyles it, Conventus Pyliacus, XXXIII. V. Strabo gives a particular account of it, IX. p. 289. See Harpocrat. at the word. Van Dale, Diſſ. VI. Schmid. in Proleg. ad Pindar. Pyth. and Pauſan. Phocic. VIII. p. 815.

(7) Strabo, IX. p. 290. Pauſan. Phocic. VII. p. 813. Plutarch. Sympoſ. V. Probl. 2. p. 674. Schmid. Proleg. ad Pind. Pyth. p. 7.

(8) i. e. Modum Pythicum.

(9) Strabo, IX. p. 290. Pollux, IV. 10. 84.

(10) Theſe are the parts of the Pythian nome, enumerated and explained by Strabo, IX. p. 290. only he has the word, συριγγες, inſtead of συριγμος. In all theſe parts they celebrated the victory gained by Apollo over the ſerpent Python.

(11) This enumeration of the parts of the Pythian nome are to be found in the Υποθεσις Πυθιων.

θεων, prefixed to the Pyth. of Pindar. Pollux's are very different from these two divisions. Franç. Louisian. Parerg. II. c. XI. shows that Ovid alludes to this division of the Pythian nome, Met. I. 438.

(12) Pollux, IV. 10. 84. treats these five parts as divisions of the mode relating only to the flute; he makes no mention of the dance to the lyre. Scaliger. Poetic. I. 23. is the only author who speaks of this dance. Pollux, it is true, mentions a dance to the sound of the flute; but the five parts enumerated by our author seem rather to relate to the song than the dance.

(13) Pausan. Phocic. c. VII. p. 814. Schol. Pind. Proleg. ad Pyth.

(14) Pausan. l. c. Schol. Pind. l. c.

(15) Plutar. Sympos. V. Probl. 2. p. 674. Plin. VII. 37. says, that Apollodorus distinguished himself at these games, by his skill in grammar, and that he received great honours from tha Amphictyons.

(16) Schmid. Proleg. ad Pyth. p. 12. See Plutarch. Sympos. VIII. 1. p. 717. and Quæst. Græc. p. 292.

(17) This is not indisputably evinced. Schmid. Proleg. ad Pyth. asserts it, but does not prove it. Paschal. de Coron. VI. 25. p. 431. grounds his affirmation on two passages of Pindar, in which these crowns are called, fulgidæ. Od. II. Stroph.

A.

A. v. 10. and Od. III. Stroph. A. v. 8. but those passages are not decisive. Pausan. Phocic. VII. p. 814. says, that in the latter Pythian games, prizes of any value were abolished, and that, instead of them, the conquerors were rewarded with wreaths. And afterwards he speaks of a brazen tripod which Echembrotes won at the games of the Amphictyons.

(18) Pausan. l. c. VII. 815. Ælian. V. H. III. 1.

(19) Plut. Sympos. VIII. Probl. 4. p. 723. See Palmer. ad Lucian. Gymnas. p. 272. and Exercit. p. 549.

(20) Ovid. Met. I. 449. Periz. ad Ælian. V. H. III. 1.

(21) Lucian. de Gymn. p. 272. and Palmer. ad h. l.

CHAP. XXIV.

Of the NEMEAN GAMES.

I. THIS appellation is taken from (1) Nemea, a city and sacred wood of (2) Argia, situated between Cleonæ and (3) Phlïus.

II. These games were tricterical, i. e. they were celebrated every (4) three years, on the twelfth day of the month called (5) Πανεμος by the Corinthians, and (6) Boedromion by the Athenians.

III. At these games (7) funeral honours were paid to the memory of (8) Opheltes, named likewise (9) Archemorus, to whom they were at first consecrated. But Hercules afterwards consecrated them to (10) Nemean Jupiter.

IV. There were likewise at these games contests of every kind, Gymnical, and (11) Equestrian.

V.

V. The presidents of these games were chosen from Corinth, Argi, and (12) Cleonæ.

VI. The prize was at first a wreath of (13) olive, afterwards (14) one of parsley.

NOTES to CHAP. XXIV.

(1) Pausan. Corinth. XV. p. 144. and Schol. ad Pind. Nem. in Prolog.

(2) Strabo, VIII. p. 260.

(3) Id. l. c. and Plin. VI. 6.

(4) Schmid. in Proleg. ad Nem. p. 4. §.

(5) Schol. Pindar. quartâ Hypoth. Nem.

(6) That the month Πανημος was the same with the Boedromion of the Athenians is proved by a letter of Philip, Demosth. de Coron. But as the month Boedromion answers to our month of August, (Van Dale, Diss. VIII. Antiq. p. 595.) and as Pausanias, Corinth. XV. p. 144. says, that the Nemean festival was celebrated in winter, a difficulty arises of which I should wish to see the solution.

(7) Hence they were called αγων επιταφιος. Schol. Pind. Proleg.

(8) Apollod. III. 6. § 4. p. 175. Ælian is not of this opinion. V. H. IV. 5. See Periz. Not. in h. l.

(9)

(9) See Schol. ad Pind. Argum. Nemeor.

(10) That these games were consecrated to Nemean Jupiter is proved from Pindar. Nem. Od. III. Stroph. Δ. v. 4. and Schol. ad h. l. But the Scholiast ad Nem. Hypoth. 5. adds, that Hercules, after he had slain the Nemean lion, made many changes in these games, and consecrated them to Jupiter.

(11) Pausan. Eliac. Post. XVI. p. 491. Corinth. XV. p. 144. Schol. Nem. Pind. Hypoth. 2. Pind. Od. 5. Nem. Stroph. A. v. 9.

(12) Schol. Pindar. in Hypoth. 3. ad Nem.

(13) Schol. Pind. l. c.

(14) Pausan. Arcad. c. 48. p. 697. Lucian. Gymn. 272. Plin. XIX. 18. Schol. ad Pind. Isthm. Od. II. Epod. A. v. 7. Paschal, de Coron. VI. 26. p. 435. inquires into the causes why the conquerors at the Nemean games were crowned with parsley.

CHAP.

CHAP. XXV.

Of the ISTHMIAN GAMES.

I. THE Isthmian games were celebrated in the Isthmus of Corinth, (from which they took their name), at the temple of Isthmian Neptune, surrounded with a thick forest of (1) pine.

II. They were at first instituted in honour of Palemon or of (2) Melicerta: but the celebration of them was omitted for some time. They were renewed, improved, and dedicated to Neptune by (3) Theseus.

III. The Eleans were the only people of Greece who were admitted to these (4) games.

IV. These games were tricterical, i. e. they were celebrated every (5) three years; though some authors say, every (6) five, or every four years.

V.

V. The combats at these games were of every kind, as at the other (7) sacred games.

VI. The prize was at first a crown of (8) pine, afterwards of dry (9) parsley; and at length the crown of pine was (10) resumed.

VII. The presidents of these games were at first Corinthians; afterwards, inhabitants of (11) Sicyon.

VIII. These games were held in great (12) veneration on account of the (13) religion by which they were consecrated, and on account of their (14) antiquity.

NOTES to CHAP. XXV.

(1) Strabo, VIII. p. 262. Pausan. Corinth. I. II. p. 111.

(2) Pausan. Attic. c. XLIV. p. 108. Schol. Aristoph. Vesp. p. 1404. Ovid. Met. IV. p. 531.

(3)

(3) Plutar. Thef. p. 11. Schol. Ariftoph. ad Equ. v. 606.

(4) Paufan. Eliac. II. III. p. 458. and XLVI. p. 491. He gives the reafon for this exclufion of the other ftates. Eliac. I. II. p. 378.

(5) Pind. Nem. Od. VI. Epod. B. v. 6. and Schol. ad h. l.

(6) Plin. IV. 5. Solin. c. 13. Aufon. Idyll. 25. Paſchal, de Coron. VI. 27. infers from Xenophon, Hift. Græc. IV. p. m. 410. that thefe games were celebrated every year.

(7) This is proved by a paffage of Diogenes in Dion. Chryfoftom.—De Ifthm. Orat. 9.—Ego multos vici præclaros antagoniftos, non cujufmodi funt ifta mancipia quæ hîc (in ludis Ifthmicis) quidem luctâ, difco, curfu vincunt; fed longè acriores, paupertatem, &c.

(8) Paufan. Arcad. c. XLVIII. p. 669. Lucian. de Gymnaf. p. 272. Plin. XV. 10.

(9) Pindar, Olymp. Od. XIII. Antiftroph. B. v. 1. Hence he gives parfley the epithet, Corinthia. Nem. Od. IV. Antiftr. Δ. v. 13. See, de Apio Sicco.—Schol. ad Pind. Ifthm. Od. 2, Epod. A. v. 7. Laur. Beger. in Examine dubior. quorund. p. 9. Diodor. Sic. XVI. 80. p. 470. Schmid. Comment. ad Pind. Olymp. p. 312.

(10) Plut. Sympof. V. Probl. 3. p. 676.

(11) Paufan. Corinth. c. 2. p. 114.

(12)

(12) They were continued even after the destruction of Corinth, Pausan. Corinth. c. II. p. 114.

(13) They were consecrated to Neptune, as we have already observed.

(14) The Scholiast of Pindar asserts that the Isthmian were much more recent than the Pythian games. But Schmid evidently proves the contrary. Proleg. in Isthm. p. 4.

CHAP.

CHAP. XXVI.

Of Time.

I. AS, in the deſcription of the feſtivals, and ſacred games of the Greeks, we have often had occaſion to diſtinguiſh months and days, it will be proper, before we treat of their civil government, to explain their manner of dividing time.

II. It was divided into years, months, and (1) days.

III. The Athenians began their ancient year after the (2) winter ſolſtice, and their year, as it was afterwards ſettled, with the firſt new moon after the (3) ſummer ſolſtice.

IV. Their year had twelve months, conſiſting of thirty and twenty-nine days alternately; the months of thirty days alwas (4) preceding thoſe of twenty-nine. The former were termed πληρεις, and δεκαφθινοι.

καφθίνοι. The latter, κοιλοι, and (5) ἐνάφθινοι.

V. These are their names:

1. The month of *Hecatombaion*, of thirty days, began with the new moon after the (6) summer-solstice, and corresponded with the latter half of our month of June, and the former half of our month of July. It took its name, Hecatombaion, from the (7) hecatombs which were then sacrificed.

2. The month *Metageitnion*, of twenty-nine days, so called from metageitnia, sacrifices which were then offered to (8) Apollo.

3. The month *Boedromion*, of thirty days, owes its name to the festival, (9) Boedromia.

4. The month (10) Maimacterion.

5. ——— (11) Pyanepsion.

6. ——— (12) Anthesterion.

7. ——— (13) Poseideon.

8. ——— (14) Gemelion.

9. ——— (15) Elaphebolion.

10.

10. The month (16) Munychion.

11. ——— (17) Targhelion.

12. ——— (18) Scirophorion.

VI. The month was divided into three (19) decades; the first of which was called the decade of the (20) beginning; the second the decade of the middle; and the third, the (21) decade of the end.

VII. The first day of the first decade was termed (22) νεομηνια, the second, δευτερα ἱςαμενυ, the third, τριτη ἱςαμενυ.

VIII. The first day of the second decade was called, (23) πρωτη μεσῦντος, or (24) πρωτη επι δεκα, the second δευτερα μεσῦντος, or, δευτερα επι δεκα, &c.

IX. The first day of the third decade was called, (25) πρωτη επ' εικαδι; the second, (25) δευτερα επ' εικαδι, &c.

X. They likewise counted their days by inversion—(26) φθινοντος δεκατη—φθινοντος εννατη—and so of the rest, to the last, to which Solon gave the appellation of (27) ἑνη και νεα—The old, and the new, because one part of that day belonged to the old,

and the other to the new, moon. But after the time of Demetrius Poliorcetes, the last day of the month was termed, from his name, (28) Δημητριας.

NOTES to CHAP. XXVI.

(1) See Diog. Laert. I. in Vit. Cleob. Sect. 91. Ænigm. Cleobul.

(2) See Scalig. Canon. Isagog. III. p. 224. and Fabric. Monolog. p. 50.

(3) So we are informed by Plato, de Leg. VI. See Scalig. Canon. Isagog. III. p. 224. Salmas. Exercit. Plin. p. 315.

(4) See Theod. Gaza, περι μηνων; chapter, περι Ἑρμηνειας των μηνων, p. m. 115.

(5) See Gaza, l. c. chapter—Πως αριθμητεον τας τε μηνος ημερας, p. m. 136. Gyraldus de Annis et Mensibus. p. 585. Censorin. de Die natali, c. XX.

(6) See Salmas. Exerc. Plin. p. 315. Scalig. de Emend. Temp. I. p. 28.

(7) Harpocrat. at the word, Εκατομβαιων.

(8) Harpocrat. at the word, Μεταστειτνιων. Plutarch. de Exilio, p. 601. B.

(9) Harpocrat. at the word, Βοηδρομια. Plutarch. Thes. p. 12. F.

(10)

(10) See Harpocrat. at this word. He derives it from Jupiter Maimactès, i. e. impetuous; because this month is commonly rainy and boisterous. Harpocration makes it the fifth month of the year, and Gaza the fourth.

(11) Harpocrat. at the word, Πυανεψιων.

(12) Harpocration makes it the eighth month, and gives, at this word, its etymology. Our author follows Gaza; but Petau, and others, are of Harpocration's opinion.

(13) According to Gaza, it is the seventh: but Harpocration makes it the sixth, with whom Petau and Scaliger agree.

(14) So called from Gamèlia, sacrifices in honour of Juno, who presides over marriage. See Hesych. at this word.

(15) From the Elaphebolia, a festival celebrated in this month. See Gyrald. de Mensibus, p. 575.

(16) From the Mynychia, sacrifices in honour of Diana. See Harpocrat. at this word.

(17) See Harpocrat. at this word. Periz. ad Ælian. II. 25.

(18) See Harpocrat. at the word, Σκιρον.

(19) See Pollux, I. 7. 63. Theod. Gaza, περι μηνων, p. 134. Periz. ad Ælian. V. H. 25. Kust. ad Aristoph. Nub. v. 1129.

(20) Μηνες ἱσαμενοι—ἱσασθαι, here, signifies, exoriri. Homer uses it in this sense, Od. Ξ. v. 162.

(21) Φθινοντος—See the authors already cited, l. c.

(22) The Schol. Ariſtoph. ad Nub. v. 1132. makes νυμφια, ſynonimous with ἐνν και νυα.—but he is wrong. See Spanheim. ad h. l.

(23) Pollux, I. 7. 63.

(24) Schol. Ariſtoph. ad Nub. v. 1129.

(25) Pollux, I. 7. 63.

(26) Schol. Ariſtoph. ad Nub. v. 1129.

(27) Plutarch. in Solon, p. 92. Diog. Laert. I. 57.

(28) Plutarch. Demetr. p. 894. B. Schol. Ariſtoph. ad Nub. v. 1129.

PART

PART II.

Of the CIVIL GOVERNMENT.

CHAP. I.

Of the REGAL AUTHORITY.

I. MOST of the Grecian ſtates were at firſt governed by (1) kings, who were choſen by the (2) people, to decide private (3) quarrels, and to exerciſe a power which was limited by (4) laws. They commanded the (5) armies in time of war, and preſided over the (6) worſhip of the Gods, &c. &c.

II. This royalty was (7) hereditary.

III. Yet the ſon did not always ſucceed the father. If the vices of the heir to the

crown had rendered him (8) odious to the people, or if the oracle had commanded them to choose another (9) king, he was deprived of the right of succession.

IV. The veneration, however, which they had for their kings differed little from divine (10) homage; for they imagined that they held their sovereignty by the (11) appointment of Jupiter.

V. The chief ensign of majesty was the sceptre—(12) σκηπτρον, termed also, (13) ῥαβδος, and by the poets, (14) δορυ. In ancient times it was only the (15) branch of a tree, sometimes adorned with (16) studs of gold. The top of the sceptre was ornamented with some figure, commonly with that of an eagle, the emblem of Jupiter's dominion, to whom that (17) bird was consecrated.

NOTES to CHAP. I.

(1) Aristoph. Polit. I. 2. Dionys. Halic. Archæol. p. 336. l. 46. Pausan. Bæot. I. p. 712.

(2)

(2) Aristot. Polit. III. 14. Thucyd. I. 9. says that Atreus ascended the throne of Mycenæ, by the choice of the people—Βυλομενων των Μυκηναιων.

(3) Hence Homer styles kings, Δικασπολυς—Judices. Il. V. 238. and in another place, Θεμιςαπολυς—In justitiâ occupatos. See Spanheim. ad Callim. v. 3. and Dionys. Halicarn.—Archæol. V. p. 337. Hesiod. Θ. 85. and Le Clerc, ad h. l.

(4) Thucyd. I. 13. says, that the power of kings was circumscribed by fixed and invariable laws—as he is explained by Lamb. Bos. Obs. Crit. c. III. See Dion. Halicarn. Archæol. V. p. 337. Spanheim. ad Julian Orat. I. p. 127. Periz. ad Ælian. V. H. II. 20.

(5) Aristot. Polit. III. 14.

(6) Aristot. l. c. Hence, after the abolition of royalty, there remained in many states of Greece, kings of the sacrifices.

(7) Thucyd. l. I. c. 13. calls it Βασιλειαν πατρικην—i. e. according to the interpretation of the Scholiast—απο των πατερων παραλαμβανομενην, κατα διαδοχην γενῶς—Succeeded to, on the death of the fathers, according to the order of birth. See Aristoph. Polit. III. 14.

(8) We have instances of this exclusion in the sons of Temenas, who were not allowed to succeed their father on account of the parricide

with which they were polluted. See Apollod. II. 8. § 5. p. 145.

(9) Euſtath. ad Οδ. Γ. v. 215. p. 122.

(10) Homer calls them, Αγχιθεοι—Διογενεῖς—Διι φιλοι—Διοτρεφεῖς—and even—Θεοι. See Hom. Ιλ. Κ. 33. Heſiod. Θ. 80.

(11) Hom. Ιλ. Α. 279. Β. 205. Ι. 98. Callim. H. in Jov. v. 79. and Spanheim. ad h. l.

(12) Euſtath. ad Ιλ. Α. v. 15. p. 19. l. 15. Hence kings are often ſtyled, Σκηπτυχοι, as in Homer, Ιλ. Α. 279.

(13) In the Etymolog. the word, Sceptrum, is interpreted by βασιλικην ῥαβδον.

(14) Pauſan. Bæot. c. XL. p. 795. Eurip. Hecub. v. 9. Hippol. 975. Juſtin. XLIII. 3.

(15) Hom. Ιλ. Α. 235. Virg. Æneid. XII. 210.

(16) Hom. Ιλ. Α. 246.

(17) Ariſtoph. Av. v. 510. and Schol. ad h. l.

(18) Schol. Ariſtoph. ad Av. v. 1354.

CHAP.

CHAP. II.

Of the ATHENIAN STATE under its KINGS.

I. THE form of government at Athens was often changed. That ſtate experienced the (1) different effects of royalty, tyranny, ariſtocracy, and democracy.

II. In its remoteſt period it was governed by kings, the firſt of whom was (2) Cecrops the Egyptian. It is indeed aſſerted, that Ogyges was the moſt ancient king of (3) Attica; but the (4) time of Cecrops is the higheſt date of Athenian hiſtory and chronology.

III. After him there was a ſucceſſion of (5) ſixteen kings at Athens: Erectheus, the Sixth, was (6) very famous. Theſeus, the Tenth, enlarged and adorned the city; and was, on that account, honoured with the

the title of the ſecond founder of Athens. He incorporated with their fellow-citizens the Athenians, who were before diſperſed in (7) towns and villages.

IV. He divided the people into three claſſes—the nobles—the labourers—and the (8) artizans.

V. Theſeus, in this diviſion of the Athenians, ſeems to have followed the plan of the republic of Egypt; where the people were likewiſe divided into (9) three claſſes.

VI. The ſeventeenth and laſt king of the Athenians was (10) Codrus, the ſon of (11) Melanthus, who, in his war with the Dorians, deliberately forfeited his life for the (12) ſafety of the ſtate.

NOTES to CHAP. II.

(1) See Ælian. V. H. V. c. 13. Strabo, IX. p. 874.

(2) See the Oxford Marbles, p. 2. Apollod. III. 13. p. 221. ſtyles Cecrops, Αυτοχθονα; but

Th. Gale, ad h. l. p. 85. proves that he was an Egyptian. See Euseb. Chronic. p. 26.

(3) The authors of most credit who make Ogyges king of Attica, are, Eusebius, Chron. p. 24. Cedrenus, and Paul Orosius, whose passages relating to that point are cited by Scaliger, ad Euseb. p. 20. But Pausan. Bœot. c. V. p. 719. Varro, de R. R. III. 1. and others, assert that he was king of Thebes, and not of Attica. The poets only apply the epithet Ogygius to what relates to Thebes, or to any thing extremely ancient. See Barth. ad Stat. Theb. V. v. 518. p. 251. Burman. Met. Ovid. III. 713. and Spanheim. ad Callim. p. 8.

(4) Eusebius and the Oxford Marbles begin with him.—Hence, Socrates, speaking of the remotest ancestors of the Athenians, goes no higher than the time of Cecrops. Xenoph. Memorab. III. 5. § 9.

(5) We find their names on the Oxford Marbles; but more completely, in Eusebius Chron.

(6) He was famous chiefly for two things. 1° For his having entertained Ceres. See Stephens, at the word, Ερεχθια.—2° Because the art of agriculture was invented in his reign. There were yet other causes of his celebrity, of which we find a detail in Diod. Sic. I. 49. p. 25. and in Periz. ad Ælian. V. H. V. 13. See Justin. II. 6. Cic. pro Sext. c. XXI. Cels. Ernest. ad

ad Xenoph. Απομν. III. 5. § 10.

(7) Thucyd. II. 15. Diod. Sic. IV. p. 264. Strabo, IX. p. 275. Plut. Thef. p. 1. and 10. Cic. de Leg. II. 2. Valer. Max. V. 3.

(8) See Plutarch. Thef. p. 11. C. D.

(9) Diod. Sic. I. 28. p. 25.

(10) Vell. Paterc. I. 2. Juftin. II. 1.

(11) Paufan. Attic. c. XIX. p. 45. Conon. Narrat. 39.

(12) Eufeb. Chron. p. 33. Paufan. Achaic. 25. p. 588. Juftin. II. 6. Val. Max. V. 6. 1. Extern. Polyæn. I. 18. p. 36.

CHAP.

CHAP. III.

Of the ATHENIAN STATE under the ARCHONS.

I. CODRUS was the last of the (1) Athenian kings. After his death, the state was governed by (2) perpetual archons instead of kings.

II. They had not an absolute, nor a regal power: they were, (3) υπευθυνοι—subjected to the laws.

III. As there was very little difference between the first kings and the perpetual archons (for they were magistrates for life) they were sometimes styled βασιλεις, and their office was termed—(4) βασιλευειν.

IV. There were thirteen of these (5) perpetual archons. The first was Medon, the son of Codrus, from whom the family of the (6) Medontidæ descended. The last was Alcmæon, the son of (7) Æschylus,

lus. This form of government lasted (8) three hundred and fifteen years.

V. After the death of Alcmæon the dignity of Archon ceased to be perpetual; and was limited to the term of (9) ten years.

VI. There were seven of these latter archons. The first was (10) Charops; the last was (11) Eryxias.

VII. Eryxias having been banished from public (12) discontent, the form of government was again changed, and nine archons were entrusted with the administration of public affairs, whose office was not perpetual, nor of ten years, but (13) annual. They were elected by the votes of the citizens; but they could not be chosen without three qualifications, antiquity of family, wealth, and (14) reputation.

VIII. Among these archons there were distinctions of name and function. The first of them was called archon, as chief and president of the (15) body. In digesting their years in their calendar, they distinguished

tinguished them by his (16) name. The second archon was called βασιλευς; the third, πολεμαρχος; the remaining six were styled (17) θεσμοθεται.

IX. The office of the archon was, 1° To superintend some sacrifices—those of the (18) Bacchanals, for instance, &c.—2° To take cognizance of law-suits betwixt (19) relations—3° To protect orphans, and to appoint their (20) guardians.

X. The office of the king was—1° To inspect some religious ceremonies; as the (21) feasts of Eleusis, &c.—2° To decide in some religious causes; as in accusations of impiety, and in the applications of candidates for the (22) priesthood.

XI. The function of the Polemarch was, 1° The inspection of some sacrifices; those of (23) Diana and of Mars, for instance.—2° The management of war: from this part of his office he took his (24) title.—3° The jurisdiction over strangers; as that over

over the citizens was vested in the (25) archon.

XII. The office of the Thesmothetæ was, 1° To enforce the execution of justice, and the maintenance of the laws: from this part of their function they took their (26) title.—2° To examine and determine some causes; those of calumny, venality of magistrates, adultery, insults, &c. They laid the more weighty causes before (27) superior tribunals.

XIII. Each of these Novemvirs had a separate (28) jurisdiction: but they could only convoke the people when (29) all the nine were assembled.

XIV. The three first, viz. the archon, the king, and the polemarch, had, each of them, two assessors, styled in Greek, (30) παρεδροι; so that each of the three tribunals had three judges.

XV. These nine archons were, in early times, elected by the suffrages of the people; and the form of government was then aristocratical

aristocratical; for they were chosen from among the citizens who were most distinguished by their (31) birth and their merit.

XVI. These Novemvirs, before they entered upon their office, underwent a severe examination in the senate, on their birth, their age, their fortune, and their (32) conduct. They likewise took a solemn oath to observe the laws, and to refuse (33) presents.

XVII. As these archons, in process of time, were more led by caprice, and prejudice, in their decrees, than by the written laws, seditions arose, animosities, and political evils of every (34) kind. To put an end to this confusion, Draco, a wise and virtuous man, was authorised by the people to make a code of laws, fifty-three years after the establishment of the nine archons.

XVIII. These laws of Draco were remarkable for their (37) severity. They were called (38 θεσμοι.

XIX. The people being disgusted with

these laws, and many public (39) dissensions arising in consequence of their rigour, (40) Solon was requested to redress the grievances of the state.

NOTES to CHAP. III.

(1) Vell. Paterc. I. 2. Justin. II. 6.

(2) Euseb. Chron. p. 33. styles them, αρχοντας δια βιου—archons for life. The first of these archons was Medon, and from his name the rest were called, Medontides. Vell. Paterc. I. 2. 4.

(3) Pausan. Messen. V. p. 292.

(4) Perizon. ad Ælian. V. H. V. 13.

(5) Eusebius gives us their names. Chron. p. 33.

(6) Pausan. c. V. p. 292.

(7) Euseb. Chron. p. 39. Vell. Paterc. I. 8.

(8) Scalig. Canon. Isagog. II. 2. p. 160.

(9) Αρχοντων δικαστιαν—These are the words of Dion. Halic. Archæol. I. p. 68. See Euseb. Chron. I. p. 39. Vell. Paterc. I. 8.

(10) Euseb. l. c. Χαροψ, πρωτος Αρχων δικαστης. Vell. Paterc. l. c.

(11) Euseb. l. c. Vell. Paterc. l. c.

(12) It is not clear whether this change of government

vernment took place in consequence of the banishment of Eryxias, on account of some public discontent; or immediately on his death.—Meurs. de Archont. Athen. VIII. p. 21.

(13) Ενιαυσιαν αρχην—says Pausan. Eliac. Post. c. XIX. p. 500. and Messen. c. XV. p. 315. The same Pausanias styles these magistrates, Κατ' ενιαυτον αρχοντες. See Vell. Paterc. I. 8. Euseb. I. Chron. p. 39.

(14) Euseb. Chron. p. m. 155. Εξ Ευπατριδων. Yet Scaliger thinks they were not always chosen from among the nobles, in Animadv. p. 74.—In which opinion he is contradicted by Periz. ad Ælian. V. H. V. 13.

(15) Phil. Περι Αβρααμ, p. 351. B. Edit. Francf. an. 1691.

(16) Hence he is surnamed, Επωνυμος, or, τε ενιαυτε επωνυμος Αρχων—Pollux, VIII. 9. 85. and in Latin, anni signator. Selden. ad Marmora Arundel.

(17) Pollux, l. c. We find in Sigon. the reasons why the nine archons were distinguished by these titles.—De Rep. Athen. I. 15. p. 481. See Ælian. V. H. V. 13. who seems to think there were ten archons. See likewise Perizon. ad h. l. and Baumgarten. Histor. Univers. ex Anglic. in Germanicum Convers. T. V. p. 149.

(18) Pollux, VIII. 9. 89.

(19) The law suits betwixt man and wife, for instance. Plutarch. Alcibiad. p. 195. C.

(20) Demosth. in Macartat. p. 660. A. and Pollux, l. c.

(21) Pollux, VIII. 9. 90. Harpocrat. Επιμελητης των μυστηριων.

(22) Pollux, VIII. 9. p. 90.

(23) Pollux, l. c. p. 91.

(24) Pollux, l. c. says, it was likewise part of his office to order funeral games to be celebrated in honour of the citizens who fell in battle. See Meurs. Lect. Attic. II. 14.

(25) Schol. Aristoph. ad Vesp. v. 1037.

(26) Harpocrat. at the word, Θεσμοθεται. Schol. Aristoph. ad Εκκλησ. V. 290.

(27) Pollux, VIII. 9. Segm. 87. and 88.

(28) See Sigon. de Rep. Athen. IV. 3. p. 538.

(29) All the power which the kings had at first possessed, and afterwards the archons, was so divided among the Novemvirs, that all affairs of state were at their disposal.

(30) Pollux, VIII. 9. 92. Harpocrat. at the word, Παρεδρος. Sigon. de Rep. Athen. IV. 3. p. 539.

(31) Euseb. Chron. p. 155. Μετα τους βασιλεις Αρχοντες ενιαυσιαιοι ηρεθησαν εξ Ευπατριδων—After the kings, annual archons were chosen from among the nobles.—Plutarch. Solon. p. 85. D. says

says that Solon was chosen archon by the people. But afterwards, the archons were nominated by lot; the lots were beans. See Meurs. de Archontib. c. IX. p. 30. and particularly, Periz. ad Ælian. V. H. VIII. 10.

(32) Pollux, VIII. 9. 85. and 86. This examination is termed, ανακρισις. See Kuhn. and Sigon. de Rep. Athen. IV. 3. p. 535.

(33) Pollux, l. c.

(34) I question whether any author has asserted that the laws of Draco took their rise from these causes. Our author seems only to have imagined them. However, they are not improbable ones, especially if we consider the severity of Draco's laws, and that such causes have given rise to most legislations. See Tacit. Annal. III. 26. Sigon. de Rep. Athen. I. 5. p. 480.

(35) It is not surprising that authors differ in this point. Suidas, at the word, Δρακων, asserts, that he published his laws in the first year of the thirty-ninth Olympiad. And if we suppose, with Eusebius, that the archons were instituted in the twenty-fourth Olympiad, fifty-seven years elapsed from the establishment of the archons to the publication of Draco's laws.

(36) Gell. Nort. Attic. XI. 18.

(37) Aristot. Polit. II. 10. Two witty expressions are recorded on the severity of these laws; one of Herodicus, in Aristot. Rhet. II.

23. § 100. Another of Demades, Plutarch, Solon. p. 87. E. To these we may add the witty remark of Draco himself on his laws. Ibid.

(38) The cause of this appellation was the title of the laws, which was as follows.—Θεσμοὺς αἰωνίους τοῖς Ἀθήνᾳ νεμομένοις, Κυρίοις τε τὸν ἅπαντα χρόνον—The eternal *code* for the inhabitants of Attica, and for it governours. See Porphyr. περὶ ἀποχῆς.—IV. p. 179. Meurs. Solon. XIII. and Hist. Univers. ex Angl. in Germ. Convers. T. V. § 265. p. 155.

(39) Plutarch. Solon. p. 84. A. Thucyd. I. 126. Schol. ad Aristoph. Equ. 443. Plut. Solon, p. 84. F. and Meurs. Pisistr. c. III. p. 11.

(40) Plut. Solon. p. 85. C.

CHAP.

CHAP. IV.

Of the ATHENIAN GOVERNMENT under SOLON.

I. SOLON being chosen archon, and (1) vested with the legislative power, abrogated, on account of their too great severity, all the laws of Draco, except the laws against (2) murder; this change took place in the (3) forty-sixth Olympiad.

II. Thus the form of government was once more new-modelled. The power of the nine archons was considerably (4) circumscribed; and the lowest of the people were permitted to hear (5) public causes: in short Solon is deemed the first institutor of (6) democracy.

III. He began his political reformation by publishing a Seisacthæa—(7) Σεισαχθεια, that is, a (8) remission of debts.

IV. To facilitate likewise the payment

of debts, he made the mina pass for a (9) hundred drachmæ, which before was only worth seventy-five.

V. He let the people remain divided as formerly into four tribes, subdivided, each of them, into three curiæ, each of which comprised thirty families. He likewise let the division of the whole city into (10) δῆμοι, remain.

VI. But he introduced a new division of the people. For he divided them by the census, i. e. according to their rank and fortune, into four classes.—1° Those who had land that yielded fifty measures.—Πεντακοσιομεδίμνοι.—2° The Knights, Ἱππεῖς; —3° The Zeugitæ, Ζευγῖται.—4° The Slaves, (11) Θῆτας.

VII. The slaves, who were the refuse of the people, and who were more numerous than the three other classes, were admitted to trials and public assemblies as the (12) rest of the people.

VIII. He formed a senate of four hundred

dred persons, to whom all affairs of (13) state were referred.

IX. (14) New senators were nominated by lot every year; and from these senators, Prytanès, who presided over the (15) senate by turns.

NOTES to CHAP. IV.

(1) Plutarch. Solon. p. 85. D.

(2) Plutarch. Ibid. p. 87. D. E. Ælian. V. H. VIII. 10.

(3) Cyrill. in Julian. l. I. p. 12. D. In the third year of that Olympiad, according to Diog. Laert. I. 62.—or in the second, according to Eusebius.

(4) Sigon. de Rep. Athen. I. 5. p. 482.

(5) Plutarch. Solon. p. 88. A.

(6) Sigon. l. c. Aristot. Polit. II. 12. It appears, however, from the passage of Plutarch, above cited, that Solon rather strengthened than instituted democracy. It is likewise proved—1° By Solon's being appointed by the people to make them laws.—2° By the verses which are said to be Solon's, and which are to be found in Plutarch. Solon, p. 88. B.

(7)

(7) Plutarch. Solon, p. 86. D.

(8) Plutarch interprets the word, Σεισαχθεια —χρεων αποκοπην—a remission of debts. Some learned men, however, think the word means, not a total remission of debts, but a reduction of usury, and an augmentation of the value of money. Plutarch. Solon, p. 86. D. See also on this subject, the anonymous author, περι ασεων, Opusc. Mythol. Th. Gale, p. 96.—But what Plutarch relates (l. c.) of the fraud of Solon's friends, and of the lots which Solon himself sustained, proves this seisachthæa was a total remission of debts.

(9) Plutarch. Solon, p. 86. D. Plutarch says, that Solon at once remitted the debts, and augmented the measures of commodities, and the value of money.

(10) We find references to this division before and after the time of Solon. Pollux, VIII. 9. Segm. 109. enumerates these four tribes. And Segm. III. he adds—Each tribe was divided into three parts; and each of these parts was called, —τριττυς, εθνος, φρατρια—and each curia comprised thirty families—εκαστη δε εθνης γενη τριακοντα —On the division into δημοι, see Pausan. Attic. XXXI. p. 76. Strabo, IX. p. 274. Eustath. Ιλ. Β. v. 363. p. 181. Sigon. de Rep. Athen. II. 2.

(11) Plutarch. Solon. p. 87. F. Aristot. Polit.

lit. II. 10. Pollux, VIII. 10. Segm. 129. where all these names are explained.

(12) Plutarch. l. c. Meurs. Solon. c. XIV.

(13) Plutarch. Solon. p. 88. D.

(14) Thucyd. VIII. 66. calls the senate, βουλη εκ τε κυαμου: and, Andocides, Orat. I. de Myst. p. 220. ἡ βουλη, οἱ πεντακοσιοι, λαχοντες τω κυαμω.— The bean determined who should compose the senate of five hundred. See Sigon. de Repub. Athen. II. 3.

(15) Sigon. l. c. p. 492.

CHAP.

CHAP. V.

Of the ATHENIAN STATE under PISISTRATUS and his SONS.

I. THE republic having continued in this form for (1) about eighty years, Pisistratus usurped the (2) government of the state. Solon died (3) the year following.

II. Pisistratus annihilated the (4) power of the people.

III. He lost and regained the tyranny twice in the space of (5) sixteen years.

IV. After the death of Pisistratus, his sons Hippias and Hipparchus succeeded to his (6) unlimited power. Hipparchus was killed by (7) Harmodius and Aristogiton. And Hippias was banished by the people. Thus ended the (8) tyranny.

NOTES to CHAP. V.

(1) This is uncertain. If we suppose with Scaliger, ad Euseb. p. 81. that Solon was chosen

ſen archon in the third year of the forty-ſixth Olympiad—or, with the Oxford Marbles, and Plutarch, that Comias was archon when Piſiſtratus made himſelf tyrant of Athens; or, that Comias was archon in the firſt year of the fifty-fifth Olympiad—Any one of theſe ſuppoſitions being admitted, we ſhall find that the form which Solon gave the republic of Athens laſted longer than eighty years. See Perizon. Ælian. V. H. III. 21.

(2) Plutarch. l. c. Ælian. V. H. VIII. 16. and the authors cited by Meurſius. Solon. c. 27.

(3) The learned differ with regard to the time that Solon ſurvived his republic. See Meurſ. Solon, c. 30.

(4) Herodot. I. p. 24. 25. Plutarch. Solon, p. 94. E. Polyænus, I. 21. § 1. His tyranny was gentle, if we may believe Phædrus, I. 2. See Meurſ. Piſiſtrat. VI. p. 35.

(5) Ariſtot. Polit. V. 12.—We find in Herodot. I. p. 25. Poliæn. I. 21. Valer. Max. I. 2. Extern. 2. and in Herodot. I. p. 26.—how he was baniſhed and recalled the firſt and ſecond time.

(6) Thucyd. I. 20. and VI. 54. See Perizon. ad Ælian. VIII. 2.

(7) Herodot. V. p. 351. Thucyd. VI. 57.

(8) Herodot. V. p. 354. Thucyd. VI. 59.

CHAP. VI.

Of the ATHENIAN STATE under CLISTHENES.

I. THE Pisistratidæ having been banished eighty-six years after the establishment of the laws of Solon, the form of government was again changed by Clisthenes, who began his project by gaining the people, that he might oppose them to the (1) nobility, of whom Isagres, the son of Tisamenes, was the favourite.

II. He divided the people into ten tribes, (a division which continued ever after) and gave the democracy yet more strength than it had obtained from (2) Solon.

III. He increased the number of senators to five hundred. Before they were but four hundred. (3) Fifty senators were now taken by lot from each of the ten tribes, to which he had given (4) new names.

IV. At the head of the senate were fifty Prytanès, instead of the (5) forty who had presided

presided over it formerly. And it was from their title that the time during which each tribe presided was termed, (6) Πρυτανεια.

V. The senate had nine presidents beside the Prytanès: they were called, (7) Προεδροι.

VI. The office of the Prytanès was, to appoint days for the meeting of the senate, and the assemblies, to convoke, and to dismiss them; and to make a report of public affairs to the (8) senate.

VII. The chief of the Prytanès was called (9) Επιςατης.—His authority in the senate was absolute; but it lasted only for a (10) day.

VIII. If any of the senators was guilty of a crime, the senate prohibited him the exercise of his office, and expelled him from their body. His sentence was written upon leaves: hence the execution of it was termed—(11) Εκφυλλοφορησαι.

IX. Pericles turned this form of government into (12) anarchy and confusion.

NOTES

NOTES to CHAP. VI.

(1) Herodot. V. p. 355.

(2) Herodot. l. c. Aristot. Polit. III. 2. Perizon. ad Ælian. V. H. XIII. 24.

(3) Sigon. de Rep. Athen. II. 3. p. 491. Pollux, VIII. 5. Segm. 19. and 155. speaks of the senate of five hundred—Βουλης της των πεντακοσιων.

(4) Pollux, VIII. 9. 109. Herodot. l. c. and Kuhn. Not. ad Polluc. n. 31.

(5) Harpocrat. at the word, Πρυτανεις.

(6) Pollux, l. c. Segm. 115. and Harpocrat. at the word Πρυτανειας.

(7) Potter. Archæolog. Græc. Lib. I. c. 17.

(8) Pollux, l. c. Segm. 95. Demosth. contra Timocrat. Sigon. de Rep. Athen. II. 4. Perizon. ad Ælian. IX. 39.

(9) Pollux, l. c. Segm. 96. Suid. at the word, Επιςατης.

(10) Eustath. Od. P. p. 641. l. 47.

(11) See Harpocrat. at the word, Εκφυλλοφορησαι. Vales. in Not. p. 56. Meurs. Lect. Attic. III. 19.

(12) Aristot. Polit. II. 12. Plutarch. Pericl. p. 155. 157. 161. 169. Aristoph. Achurn. v. 496.

CHAP.

CHAP. VII.

Of the STATE of the REPUBLIC of ATHENS under the GOVERNMENT of the FOUR HUNDRED, and under the THIRTY TYRANTS.

I. PERICLES dying in the (1) eighty-eighth Olympiad—Alcibiades, after his death, being banished from the (2) city—Nicias being killed, and his army cut to pieces, in (3) Sicily—the government was entrusted to four hundred of the (4) principal citizens.

II. But those new magistrates having proved (5) tyrants, they were deposed in four months, and were succeeded by five thousand citizens, to whom the administration of public affairs was (6) committed.

III. At length, in the nintey-third Olympiad, Lysander made himself master of Athens, and established (7) thirty tyrants

 there,

there who were grievous oppressors of the state; but three years after, they were banished by (8) Thrasybulus.

IV. After the expulsion of these thirty tyrants, they created, without any interregnum, in the second year of the ninety-fourth Olympiad, ten magistrates, who were charged with the (9) public administration. They were eminently styled, (10) Οἱ δεκα;—and each of them was called (11) Δεκαδυχος.

V. These magistrates having likewise abused their power, were banished in their turn; and the government became again (12) democratical.

NOTES to CHAP. VII.

(1) If the Peloponnesian war was begun in the eighty-seventh Olympiad, as Eusebius asserts, in Canon. Chron.—if it was begun even at the commencement of that Olympiad, which is Dodwell's opinion—Annal. Thucyd. pag. 61.—and if, according to the testimony of Thucydides, Pericles flourished two years and a half

half after the beginning of that war; it evidently follows that Pericles died in the ſame eighty-ſeventh Olympiad.

(2) Or having gone voluntarily into exile—which he once did, according to Thucydides, VI. 61. twice, according to Corn. Nep. Alcib. c. VII. and Plut. Alcib. p. 211.

(3) Thucyd. VII. 86. This happened in the fourth year of the ninety-firſt Olympiad.

(4) Thucyd. VIII. 63. 67. 70.

(5) Thucyd. VIII. 70. Senec. de Tranquill. c. 3.

(6) Thucyd. VIII. 97.

(7) Plutarch. Lyſand. p. 441. E. Diod. Sic. XIV. c. I. 7. 33. and Xenoph. Hiſt. Græc. II. p. 359.

(8) Corn. Nep. Thraſyb. c. I. Xenoph. l. c. p. 370.

(9) Xenoph. Hiſt. Græc. II. p. 471. Diod. Sic. XIV. 34.

(10) Xenoph. l. c.

(11) Harpocr. at the words, Δεκα, and Δεκαδαρχοι.

(12) Diod. Sic. XIV. 34. Xenoph. Hiſt. Græc. II. towards the end.

CHAP. VIII.

Of the STATE of the REPUBLIC of ATHENS, from the TIME of ALEXANDER the GREAT to that of SYLLA.

I. THIS popular government ſubſiſted at Athens till the death of Alexander the Great. The city was then taken by Antipater; and an oligarchy was eſtabliſhed, compoſed of nine thouſand of the richeſt citizens.

II. Antipater dying at the expiration of four years, (3) Caſſander made himſelf maſter of the city, and gave the Athenians for their governour (4) Demetrius (5) Phalerèus, a (6) learned man, who, notwithſtanding the important (7) ſervices he did them, and for which he was rewarded with (8) diſtinguiſhed honours, was afterwards baniſhed by them for not having ſhown himſelf very favourable to (9) liberty.

III.

III. But Demetrius Poliorcetes restored to the city its ancient liberty, and to the people their (10) power. In memory of the benefits he conferred upon them, they paid divine honours to him as well as to (11) Antigonus.

IV. The Athenians maintained this state of independence almost to the time of (12) Sylla, some momentary (13) checks excepted, which their liberty suffered.

NOTES to CHAP. VIII.

(1) Diod. Sic. XVIII. p. 18.

(2) Idem. Ibid. This form of government was called Πλυτοκρατια.

(3) Diod. Sic. XVIII. p. 74. Pausan. Attic. XXV. p. 60.

(4) Επιμελητην. Diod. Sic. l. c. Τυραννον. Pausan. l. c.

(5) Diod. Sic. and Pausan. l. c.

(6) Pausan. l. c. Laert. V. 80.

(7) Diod. Sic. l. c. Strabo, IX. p. 274. Excerpta Peiresc. p. 52. Laert. V. 75.

(8) The people decreed him three hundred statues. Strabo, IX. p. 274.—Three hundred

and ſixty, according to Diog. Laert. in Demetr. VI. p. 75. Plin. XXXIV. p. 6.

(9) Nepos, in Phocion. c. 3. Different reaſons are given for his baniſhment, hy Strabo, l. c. Laert. v. 76. Cic. de Fin. v. 19. But our author is ſupported by Pauſanias. Attic. XXV. p. 60. Phædr. V. Fab. I. Perizon. ad Ælian. V. H. III. 17.

(10) Diod. Sic. XX. 46. p. 781.

(11) Idem. Ibid. 47. p. 782. Pauſan. Attic. XXV. p. 60. Plutarch. in Demetr. p. 892.

(12) Pauſan. Attic. c. XX. p. 47. Appian. de Bell. Mithridat. p. 322. 332. Plutarch. in Syllâ, p. 460.

(13) The hoſtilities, for inſtance, of Philip of Macedon. Liv. XXXI. p. 24. 26. and 30.

CHAP.

CHAP. IX.

Of the ATHENIAN STATE under the the ROMANS.

I. THE Athenians having been the allies of Mithridates in the war which that prince undertook against the (1) Romans, Sylla, to be avenged of them, besieged their city, took it by storm, ravaged it without mercy, and reduced it to a deplorable (2) condition.

II. But Athens, after the death of Sylla, rose again as it were from its ashes, by the generosity of the Romans, who restored to it its (3) liberty.

III. Adrian, among others, granted favours of all kinds to the Athenians; gave them equitable laws, and honourable privileges; not to mention the many ornaments with which he embellished their (4) city.

IV. The Athenians likewise received many favours from his successors—from (5) Marcus Antoninus Pius, and (6) Marcus Antoninus the Philosopher.

V. They were also protected by Valerian, who permitted them to repair their (7) walls.

VI. But in the time of the emperor Gallian, the Goths took and (8) pillaged their city.

VII. At last, in the year of Christ, 1455. the Turks so effectually spoiled it of its ancient grandeur, that it is not now a city, but a little town, of which they are still masters. Its modern name is *Setines*.

NOTES to CHAP. IX.

(1) Plutarch in Syllâ, p. 458. E. Appian. de Bell. Mithridat. p. 322. Pausan. Attic. c. XX.

(2) Plutarch. Appian. Pausan. l. c. Flor. III. 5. Vellei. II. 23. Strabo, IX. v. 274. Yet, if we give credit to the two last authors, Sylla

Sylla treated the Athenians rather with clemency than rigour.

(3) This fact we find in Strabo, IX. p. 274. See Meurſ. de Fort. Athen. who proves by many authorities, that the Athenians enjoyed their liberty to the time of Veſpaſian.

(4) Pauſan. Attic. c. XX. p. 48. c. XVIII. p. 42. Meurſ. de Fortun. Athen. X. p. 104. Xiphilin. in Adrian. Spartian. in Adv. XIII. and XX. Caſſiodor. Chron. in Adrian.

(5) See an ancient inſcription. Oper. Gruter. p. 177.

(6) Xiphilin. M. Anton. Philoſoph. p. 371.

(7) Zoſim. B. I. c. 29. Zonar. XII. 23. p. 629.

(8) Zonar. XII. 26. p. 635.—ſays, the Scythians.

CHAP.

See a very able dissertation on the Grecian Court of Justice, in N°. 67 of the Quarterly Review.

CHAP. X.

Of the ATHENIAN ASSEMBLIES.

I. THE assembly, in Latin, concio, and in Greek, εκκλησια, was a meeting of (1) all the people, with whom, when convoked according (2) to law, the general administration of affairs was lodged, by a (3) regulation of Solon.

II. The assembly was empowered to take cognizance of the acts of the (4) senate, to make (5) laws, to appoint (6) magistrates, to declare (7) war, &c.

III. The place where the people assembled was either the public (8) square, or the πνυξ, a square near the (9) citadel; or the (10) theatre.

IV. These assemblies were either *ordinary*, and called εκκλησιαι, or (11) εκκλησιαι κυριαι; or *extraordinary*, and called κατεκκλησιαι, and (12) συγκλητοι εκκλησιαι.

V.

V. The ordinary assemblies were held (13) thrice in a month, on appointed days, which (as the law directed) were fixed by the Pritanès, with the approbation of the (14) senate.

VI. The extraordinary assemblies were convoked by the (15) Prytanès, on events of great (16) importance, and with the consent of the (17) senate. They were sometimes summoned by the Στρατηγοι, when matters of (18) war were to be debated.

VII. As there were many citizens who went to this assembly against their will, and were very dilatory in attending it, on account of the disagreeable affairs which were sometimes to be debated, there were public officers to compel them to go to it, who extended a cord dyed with red, in the place where the assembly was held; and those who were marked with that colour paid a (19) fine.

VIII. The presidents of the assembly were

were the Assessors, the Epistates, and the (20) Prytanès.

IX. Before the assembly entered upon business they sacrificed a young hog, as an atonement for the (21) people.

X. A public crier then addressed to the Gods the (22) prayers of the people, and enjoined (23) silence.

XI. The Prytanès and the Assessors then laid before the assembly the subject on which they were to deliberate: and if any decree had before been passed on that subject, the crier, after the decree was read, gave notice, that they who chose to speak might offer their (24) sentiments.

XII. They only had the right of speaking in the assembly who were above (25) fifty years of age. They who were branded with infamy, and they who led an immoral life were likewise (26) excluded from that privilege.

XIII. The people gave their suffrages by

by ſtretching forth the hand, by (27) χειροτονια.

XIV. The decree of the ſenate, thus ratified by the people, was called ψηφισμα, and took the force of a ſtanding law. But before it had this public approbation, it was termed προβουλευμα, and had only the validity of a law for (28) one year.

XV. On the ψηφισματα were written the names of the orator, or ſenator, who had given his opinion, and the name of the tribe to which the (29) Prytanis belonged.

NOTES to CHAP. X.

(1) Ammonius—Εκκλησιαν ελεγον οἱ Αθηναιοι την συνοδον των κατα την πολιν—The Athenians call the general aſſembly of the inhabitants of their city, εκκλησια.

(2) It was legally convoked, when it was convoked by a magiſtrate who had a right to call it, in a convenient place and time. See Sigon. de Rep. Athen. II. 4. p. 496.

(3) Demoſthen. Orat. contra Neæram, p. 529. ſays, the people of Athens are maſters of

whatever is in the city, and may dispose of it as they please. Yet it is to be doubted whether Solon enlarged the rights of the assembly more than Clisthenes, Aristides, and Pericles; or rather it is not at all doubtful. See Aristot. de Rep. Athen. II. c. 12. and III. c. 2.

(4) Pollux, VIII. 9. Segm. 95. Potter de Leg. Attic. Lib. III. Tit. I. Petit. p. 216.

(5) Demosth. in Timocrat. p. 464. Sigon. de Rep. Athen. II. 4. p. 501. Petit. p. 97.

(6) Pollux, VIII. 10. Segm. 133. Æschin. contra Ctesiphont. p. 278. Sigon. l. c. p. 531.

(7) Thucyd. l. c. 139. c. 145. Sigon. l. c. II. 4. p. 502. On the other rights which the assembly of the people had, consult, likewise, Sigonius de Rep. Athen. II. 4. p. 501.

(8) Harpocrat. at the word, Πανδημος Αφροδιτη.

(9) Thucyd. VIII. 97. Schol. Aristoph. ad Equ. v. 42.

(10) Thucyd. VIII. 93. Pollux, VIII. 10. Segm. 133.

(11) Harpocrat. at the word, Κυρια εκκλησια. Pollux, VIII. 19. Segm. 95. Schol. Aristoph. ad Acharn. v. 19. Petit. p. 196.

(12) Pollux, VIII. 9. Segm. 116. Schol. Aristoph. ad Acharn. v. 19. Petit. p. 204.

(13) So says Ulpian, in Timocrat. p. 227. et in Orat. de falsâ Legatione, p. 100. But in the Attic

Attic Calendar of Petit, it appears, Leg. Attic. p. 197. that the common assembly was held four times every Prytaneum, that is, in the space of thirty-five days; which agrees with what we are told by Aristotle. See Harpocrat. at the word, Κυρια εκκλησια.

(14) Harpocrat. l. c.

(15) Demosth. de Corona, and the authors cited by Sigon. de Rep. Athen. II. 4. Petit. p. 204.

(16) Schol. Aristoph. ad Acharn. v. 19.

(17) For the Prytanès are, according to Harpocration, οἱ διοικοῦντες απαντα τα ὑπο της βουλης τατ-τομενα—Those who carry into execution the orders of the senate.

(18) Demosth. de Coron. p. 323. Petit. p. 204.

(19) Schol. Aristoph. ad Acharn. v. 22. Pollux, VIII. c. 9. Segm. 104. Sigon. l. c. p. 498.

(20) Pollux, VIII. c. 9. Segm. 95. and 96. Harpocrat. at the word, Προεδροι. Sigon. l. c. p. 498.

(21) Schol. Aristoph. ad Acharn. v. 44. Pollux, VIII. 9. Segm. 104. Harpocrat. at the word, Καθαρσιον.

(22) Demosth. contra Timocrat. p. 464. Petit. p. 206.

(23) Aristoph. Thesm. v. 302. and Schol.

(24) Pollux, VIII. c. 9. Segm. 95. Harpocrat.

crat. at the word, Προσδρομοι. Sigon. de Rep. Athen. II. 4. p. 499.—and the passages of Demosthenes and Æschines, cited by Petit, p. 206.

(25) Schol. Aristoph. ad Plut. v. 330. Petit, ad Leg. Attic. p. 209.

(26) Æschin. in Timarchum, p. 174. Sigon. de Rep. Athen. II. 4. p. 500. Petit, l. c. p. 205. Kuhn. ad Polluc. VIII. 9. Segm. 104. p. 61.

(27) Vales. ad Harpocrat. p. 75. Sigon. l. c. p. 501.

(28) Ulpian. ad Orat. contra Aristocrat. p. 219. Petit. I. p. 121. Sigon. l. c. p. 501.

(29) See the authorities cited by Sigon. de Rep. Athen. II. 4. p. 501. and Demosth. de Coron. p. 316.

* * "Lysias, Isocrates, Lycurgus, and Demosthenes concur in love & veneration of this most excellent Tribunal, which was composed of men who had borne the highest offices of the State, & who, CHAP. by birth, as well as dignity, form'd the real aristocracy of Athens. In this single Court of Athens, (the areopagus) all attempts to move the feelings, instead of the reason, were guarded against. By [illegible]ing its powers, Pericles opened a [illegible] the most hitherto secretes."

See Quarterly Review, N° 97. * p. 332.

CHAP. XI.

Of the principal TRIBUNALS of ATHENS.

I. THE *Areopagus* was an (1) Athenian court of justice, called in Greek, (2) Αρειος Παγος—the Hill of Mars.

II. This tribunal took its name from Mars, because it is said that Mars was the first who appeared there to (3) plead his cause.

III. The tribunal before which Mars had pleaded was at the top of the hill.

IV. Opposite to the tribunal were two stones, one named αναιδειας, another ὑβρεως. On the one sat the accused person, on the other the (5) accuser.

V. On two pillars that stood by the tribunal were engraved the laws which dictated to the Areopagites their (6) decisions.

VI. The senate which assembled here was called, from the name of the place, (7)

* Areopagus corripit penultimam; quicquid nonnulli, in tantâ luce, etiamnum caecutiant." Labbe. in app. Cath. Ind.

(7) Αρειοπαγος; and the senators were called, (8) Αρειοπαγιται.

VII. In the early times, any citizen might be admitted a member of this tribunal, provided he was just, virtuous, and (9) religious.

VIII. But afterwards, by a regulation of Solon, one could not be received by the Areopagus who had not been (10) archon.

IX. It was the most grave, the most severe, and the justest tribunal of (11) all Greece.

X. All great crimes were within the cognizance of the (12) Areopagus; such as—(13) robberies, (14) malicious plots, (15) wilful wounds, (16) poisonings, (17) setting fire to places, and (18) homicides. Its jurisdiction extended even to matters of religion. Whoever showed a contempt of the Gods, or introduced new deities, and new religious ceremonies, was severely punished by this (19) tribunal.

XI. (20) Death was the punishment for the

the greater crimes; and for the less, a fine, which went to the public (21) treasury.

XII. The meetings of these judges were held at first only on the three last days of (22) every month; but afterwards they were more frequent, and almost (23) daily.

XIII. When the magistrates were assembled, a crier ordered the people to remove to some distance, and enjoined them (24) silence.

XIV. Then he of the archons who had the title of king, took his place among the (25) judges.

XV. But first of all solemn (26) sacrifices were offered.

XVI. The accuser, and the accused, took each an oath at the foot of the altar, laying their hand on the flesh of the immolated (27) victim.

XVII. Then the accused person mounting the stone named ἀναιδείας, and the accuser the stone named (28) ὕβρεως, they

pleaded, the one after the (29) other, either in perſon, or by their (30) patrons.

XVIII. At firſt every one (31) pleaded his own cauſe; but afterwards ten citizens were drawn by lot to be the patrons of this (32) tribunal.

XIX. Neither the inſinuating openings of cauſes, nor the other reſources of eloquence were allowed theſe (33) orators.

XX. The judges, after having heard the two parties, gave their opinions (34) privately.

XXI. To effect this privacy, black and (35) white flints were made uſe of; and that the judges might diſtinguiſh them in the dark, holes were made in the black, but not in the white: with the white they acquitted, with the black they (36) condemned.

XXII. Theſe flints were put into urns, of which there were (37) two.

XXIII. The one was of braſs, and was termed the urn of mercy, ελεος; the other was of wood, and was termed the urn of death,

death, θανατου. The white flints were put into the former, and the black into the (31) latter.

XXIV. If the number of the white was greater, a ſhort line was drawn in a wax tablet with the nail; and a long one if the (39) black were more numerous.

XXV. If the number of flints was equal in the two urns, the crier threw a ſupernumerary one into the urn of mercy, which was termed the flint of (40) Minerva.

XXVI. The criminal, immediately after his condemnation, was loaded with chains, and led forth to (41) puniſhment.

XXVII. But before ſentence was paſſed, the accuſed perſon was not in chains, and had it in his power, if he deſpaired of his cauſe, to avoid puniſhment by going into (42) exile. If he went into exile, his goods were (43) confiſcated.

XXVIII. This was the oldeſt tribunal of (44) Greece, The learned are not agreed on the time when it was eſtabliſhed; ſome

say it was instituted by Solon; but they are mistaken: the court of Areopagus existed before Solon; he only enlarged its (48) authority.

XXIX. But Pericles greatly diminished its (49) power; though he did not annihilate the tribunal: it existed long after his (50) time.

NOTES to CHAP. XI.

(1) So it is called by St. Jerom. Epist. ad Tit. c. 1. Solin. c. 13. terms it, Locum Judicii, and Juvenal, Sat. IX. v. 102. calls it, Curiam Martis.

(2) So it is called in Acts xvii. 19. and in other places. Xenophon, Απομνημ. V. § 20. and other authors call it, την εν Αρειω παγω βουλην—The council in Mars's hill.—Demosth. Aristocrat. p. 437. calls it, το εν Αρειω παγω δικαστηριον—The tribunal in Mars's hill.

(3) Pausan. Attic. c. XXVIII. p. 68. Meurs. in Areopag. c. I. p. 3.

(4) Holsten. ad Steph. Byzan. at the words, Αρειος παγος.

(5)

(5) Pausan. Attic. c. XXVIII. p. 68. Hadr. Jun. Animadv. I. 3. p. 6.

(6) Lysias, de Cæde Eratosthen. p. 7. et in Andocid. p. 48.

(7) We more frequently meet with, Αρειος παγος, in two words, or, ἡ εν Αρειῳ παγῳ βουλη — or, ἡ εξ Αρειου παγου βουλη.

(8) Lucian, de Gymnas. p. 281.

(9) That there was an Areopagus before Solon, we are convinced by the Oxford Marbles, n. 5. 6. 26. But from what class of citizens the Areopagites were taken before the time of Solon, we are not certainly informed. Meurs. Areopag. c. III. is almost of the same opinion with our author; but he supports it not with any authority. See Perizon. ad Ælian. V. H. v. 15. and Sigon. de Rep. Athen. II. 5. p. 507.

(10) Plutarch. in Solon. p. 88. De Pollux, VIII. 10. Segm. 118. and Meurs. l. c.

(11) Lysias in Andocid. p. 48. Xenoph. Απομνημ. III. 5. § 20. Senec. de Tranquill. c. 3. Pausan. Messen. V. p. 290. Gell. XII. 7. Cic. ad Attic. I. 14. Suidas, at the word, Αρεοπαγιτης.

(12) Maxim. Proleg. ad Dionys. Areopag.

(13) Cic. de Divinat. I. 25.

(14) Harpocrat. and Suidas, at the word, Βουλευσις.

(15) Pollux, VIII. 10. Segm. 117. Lucian. Timon. p. 145.

(16) Pollux, l. c. Ælian. V. H. V. 18. Gell. XII. p. 7.

(17) Pollux, l. c. Lucian. de Gymnaſ. p. 281.

(18) Ælian. V. H. V. 15. Pollux, l. c. Heſych. at the word, Δικαστηρια.

(19) Demoſth. in Neær. B. 528. C. Hence Juſtin. Martyr, Orat. I. ad Gr. p. 24. ſays, that Plato durſt not publiſh his opinions of the deity for fear of *the Hemlock*, φοβου τυ κωνειυ—that is, for fear of the Areopagus. This likewiſe throws great light on a paſſage of the Acts of the Apoſtles, xvii. 19

(20) Ælian. V. H. V. p. 18.

(21) Pollux, VIII. 9. Segm. 99.

(22) Pollux, VIII. 10. Segm. 117.

(23) Lucian. Bis accuſato, p. 221.

(24) Æſchyl. Eumenid. v. 561. and Schol.

(25) Pollux, VIII. 9. Segm. 90. Antiphon. Orat. XVI. p. 157.

(26) Demoſth. in Ariſtocrat. p. 438. B.

(27) Demoſthen. l. c. Antiphon. Orat. de Cæde Herod. p. 94.

(28) Pauſan. Attic. c. XXVIII. p. 68.

(29) Lucian. de Gymnaſ. p. 281.

(30) Lucian. l. c.

(31) Sext. Empir. Adverſ. Mathem. II. p. 304.

(32) Lucian. l. c. and Bis Accuſat. p. 223. Harpocrat.

Harpocrat. at the word, Συνηγοροι. Schol. Aristoph. ad Vesp. v. 689.

(33) Pollux, VIII. 10. Segm. 117. Lucian. de Gymnas. p. 281. To this prohibition Quintilian alludes, VI. 1. § 7. and II. 17. See Themist. Orat. 16. Apul. Miles. X. p. 214.

(34) Demosth. in Aristogit. p. 493. C. Macrob. Saturn. VII. 1. Juvenal. IX. 102. Thence the proverbial expression—Και Αρειοπαγιτε σιωπηλοτερος, or γεγανωτερος—More silent even than an Areopagite.

(35) Ulpian in Timocr. p. 239. A. Ovid. Met. XV. 41. Plutarch. in Alcibiad. p. 202. D.

(36) Pollux, VIII. 10. Segm. 123. But Meursius, in Areopag. c. VIII. p. 59. does not think that passage refers to the Areopagus. See Lucian in Bis Accusat. p. 237. Aristoph. Schol. ad Vesp. v. 981.

(37) Aristoph. Vesp. v. 981. and 685, and 750. and Schol.

(38) Aristoph. Schol. ad Vesp. v. 981. and 985, where those urns are termed αμφορεις, and καδισκοι. See Flor. Christ. ad h. l.

(39) Schol. Aristoph. Vesp. v. 106.

(40) Aristid. Orat. in Minervam. Julian. Orat. III. p. 114. D. To this Philostr. alludes, in Vit. Sophist. II. 3. p. 568. See Lucian, in Reviviscent, p. 401. and Lambin, ad Cic. Orat. pro Milon. c. 3.

(41)

(41) This undoubtedly was customary. See Lycurgus. Orat. Adv. Leocrat. p. 134. But was it always the custom? This is at least doubtful. It is evident from the oration of Demosthenes against Conon, p. 730. that criminals were likewise sentenced to banishment by the Areopagus. I shall not take particular notice of the objections to this assertion of our author, which are to be found in Meursius, Areopag. c. IV. and in Ælian. V. H. V. 18.

(42) Demosth. in Aristocrat. p. 438. B. Pollux, VIII. 10. Segm. 117.

(43) Pollux, VIII. 9. Segm. 99.

(44) Demosthenes, Orat. In Aristocrat. p. 438. C. acknowledges the antiquity of this tribunal by doubting whether he should refer its origin to the heroes, or to the Gods themselves.

(45) Meursius in Areopag. c. III. p. 11. Plutarch. in Solon. p. 88. D. E.

(46) Plutarch. l. c. Cic. de Offic. I. 22.

(47) Aristot. Polit. II. 10. Oxford Marbles, n. 5, 6. and 26.

(48) Perhaps by prohibiting those from a seat in the Areopagus who had not been vested with the dignity of archon. Plutarch. in Solon, p. 88. It is certain, however, by a passage of Pollux, VIII. 10. Segm. 125. that Solon. gave the Areopagites a rank superior even so that of the

the Ephetæ; if we are to read in that passage, προκαταστησι, and not προσκαταστησι.

(49) Plutarch. in Pericl. p. 155. E. and P. 157. A. Aristotle, Polit. II. 10. Diod. Sic. Lib. XI. c. 77. p. 59. We there find that Pericles was assisted by Ephialtes in lowering the authority of the Areopagus.

(50) Cicero mentions it—ad Fam. XIII. 1. Luke, Act. xvii. 19. Besides, under the emperors Gratian and Theodosius, Rufius Festus is styled proconsul of Greece, and Areopagite—Inscript. Grut. n. 7. p. 464. which plainly contradicts the opinion of Meursius, that the Areopagus was abolished in the reign of Vespasian. Meurs. Areopag. c. III. p. 16. Reinesius remarks, with regard to the inscription which we have cited, that it is probable that this Festus is he whom Valens sent to govern Asia in quality of proconsul—Zozim. IV. and that Ammianus Marcellinus calls him Festus Tridentinus. Lib. XXIX. p. 167. He afterwards thinks it more probable that Rufus Festus Avienus is the person meant in the inscription, and that he is perhaps the same whom Ammianus mentions. The passage of Ammianus is, Lib. XXIX. p. 563. and Valois makes the same conjectures with Reinesius, on Festus Tridentinus. The passage of Zosimus is B. IV. c. 15.

CHAP. XII.

Of the JURISDICTION of the EPHETÆ.

I. THIS was another very ſevere tribunal, which was likewiſe called, (1) το δικαςηριον επι Παλλαδιω.

II. It is ſaid to have been inſtituted by (2) Demophoon.

III. In the early times it was not required that he ſhould be a native of Attica who was to ſit at this tribunal; the Argians were likewiſe admitted to that (3) honour.

IV. But Draco afterwards excluded the Argians, and only admitted the (4) Athenians.

V. Theſe judges, who were fifty-one in (5) number, and at leaſt fifty years of (6) age, took cognizance of involuntary murders,—περι ακουσιων φονων.

VI. The only alteration which Solon made

made in this tribunal, was, that he took from it the cognizance of ſome important cauſes, which he transferred to the Areopagus, to increaſe the (7) authority of that court.

VII. The judges were called Εφεται, from the verb, εφιεναι—to appeal; becauſe appeals were made from *inferiour* tribunals to (8) *this*.

VIII. Theſe judges were the moſt reſpectable perſons of the ten tribes, from each of which five citizens were choſen of an irreproachable life, to whom one drawn by (9) lot was added.

NOTES to CHAP. XII.

(1) Demoſth. contra Ariſtocrat. p. 438. C. Harpocrat. at the word Εφεται. Heſych. at the words Επι Παλλαδιω.

(2) Pauſan. Attic. c. XXVIII. p. 69. Harpocrat. at the words, Επι Παλλαδιω. But Pollux, VIII. 10. Segm. 125. gives the origin of it to Draco. Theſe authors, ſo oppoſite in appearance, are

are reconciled by Cl. Jo. Tob. Krebsius, Diss. de Ephetis Atheniensium.

(3) Harpocrat. at the words, Επι Παλλαδιω.

(4) Pollux. VIII. 10. Segm. 124. 125. Sigon. de Rep. Athen. III. 3. p. 519.

(5) Pollux, l. c. Demosth. Orat. Adv. Macart. p. 666. A.

(6) Suid. at the word, Εφεται.

(7) Demosth. Orat. Adv. Macart. p. 666. and Adv. Aristocrat. p. 443. C. Pollux, l. c. Sigon. de Rep. Athen. III. 3. p. 519. Plutarch. Solon. p. 88.

(8) Pollux, l. c. Krebsius, Diss. cit.

(9) All these particulars are taken from the Schol. Aristoph. ad Plut. v. 277. and by that authority Sigonius is supported—De Rep. Athen. III. 3. p. 519. The opinion of Sigonius our author follows here. But as the objections of the author of the dissertation already cited are weighty, it is better to own one's ignorance than obstinately to rely upon assertions which are contradicted by reason.

CHAP.

CHAP. XIII.

Of the HELIASTIC JURISDICTION.

I. THIS was a very famous tribunal at Athens. It was called (1) Ἡλιαία, or (2) Ἡλιαστικὸν.

II. It was so termed, because it was exposed, in open air, to the rays of the (3) sun.

III. To *judge* at this tribunal, was, for the same reason, in Greek, (4) Ἡλιάζειν; and the name of the judges was, (5) Ἡλιασταί.

IV. The number of the judges was not always the (6) same; it was greater, or smaller, as the causes were more or less (7) important.

V. (8) Lots determined who those judges should be; and before they entered upon their office, they took a most sacred (9) oath in a most solemn manner.

VI.

VI. As to the manner of bringing a cause before this court, I here give the substance of it.—He who wanted to lodge an action against any one, asked leave of the (10) Thesmothetæ so to do; after having obtained it, he summoned the other party by a kind of bailiff, called κλητηρ, (11) apparitor.—This was called in Greek, (12) προσκαλεῖσθαι—He then presented his suit to the magistrates in (13) writing.

VII. When the judges were met, the magistrates went to the court, with the suits, or petitions of the plaintiffs, and authorised the judges to try the several causes—which in Greek was termed, (14) εισαγειν δικας εις το δικαστηριον—lites inducere in forum—whence this other expression was derived—δικη εισαγωγιμος—lis importata—i. e. (15) introducta in forum.

VIII. When the cause was brought before the judges, the accused person had four ways to elude judgment, or to have it deferred—viz. 1° (16) παραγραφη—2° (17) ὑπωμοσια

ὑπωμοσια—3° (18) αντιγραφη—4° (19) αντιλήξις.

IX. If the accused person used none of these resources, he and the accuser were obliged to take, each of them, an oath. The accuser's oath was termed, προωμοσια—and that of the accused, (20) αντωμοσια.

X. Besides, each of them was obliged to deposit a certain sum of money, which was termed, Prytanæa, or Parastasis, or, Paracatabolè, or (21) Epobelia.

XI. After these preliminaries, the plaintiff and the (22) defendant or his (23) patron, were permitted to speak. The time which was allowed each of them to plead was measured by a (24) water-clock.

XII. As much water was allowed for the one as for the (25) other. And to prevent fraud, the pouring of the water into the water-clock was entrusted to a faithful person, who was termed, (26) Εφυδωρ.

XIII. Hence came the proverb—(27) Προς τη κλεψυδρα, &c.

XIV. The judges, after having heard each party, gave their judgments by little flints, and passed (28) sentence.

XV. When the accused person lost his cause, he was condemned to a fine, or to some other punishment. If the pnnishment was death, he was put into the hands of eleven (29) executioners, who were called —The Eleven—(30) οἱ ἑνδεκα.

XVI. When he was only condemned to pay a fine, he was delivered to other officers, named (31) πρακτορες, exactores.

XVII. When he was not able to pay the fine, he was thrown into (32) prison.

XVIII. His son too was proclaimed infamous, and was thrown into the same prison, if his father (33) died there.

XIX. The pay of the Heliastæ for every cause they tried, was three (34) oboli.

NOTES to CHAP. XIII.

(1) Pausan. Attic. c. XXVIII. p. 69. Holsten ad Steph. p. 128.

(2)

(2) Subaudi, Δικαστηριον, Tribunal.

(3) Schol. Ariſtoph. ad Nub. v. 860. See Ulpian in Timocrat. p. 227. C.

(4) Ariſtoph. Lyſiſtrat. v. 381.

(5) Ariſtoph. Equ. v. 255. Harpocrat. at the word, Ἡλιαια.

(6) Pollux VIII. 11. Segm. 123.

(7) Ulpian, in Timocr. p. 226. B. Petit, ad Leg. Attic. p. 309.

(8) Petit, p. 309. He grounds his aſſertion on a paſſage of Demoſth. adv. Ariſtogit. p. 494. A.

(9) This oath is termed ὁρκος ἡλιαστων, and is to be found in Demoſth. adv. Tim. p. 481.

(10) Petit, Leg. Attic. p. 314. It appears that this permiſſion was not granted till after an examination termed ανακρισις—on which conſult Suidas at this word, and Ulpian. Midian. p. 176. A.

(11) Schol. Ariſtoph. ad Veſp. v. 189. Harpocrat. at the word, Κλητηρες. Salmaſ. ad Jus Attic. p. 858.

(12) Ariſtoph. Nub. v. 1280. and, Schol. in h. l. Demoſthenes uſes likewiſe the word Καλεῖσθαι. Ariſtocrat. p. 437. B.

(13) Ulpian. in Midian. p. 172. B. Demoſth. Orat. de Cherſon. p. 38. B. calls this accuſation, or brief, πινακιον; and Suidas ſays it was likewiſe

termed, προκλησιν γραμματειον; i. e. tabula, or libellus, cui actio inscripta erat.

(14) Sigon. de Repub. Athen. III. 4. p. 523. and the authors whom he cites. Harpocrat. at the words, Ἡγεμονια δικαστηριν. Lysias contra Alcibiad. and Orat. Κατα Νικομαχυ. Demosth. adv. Lacrit. p. 598. B.

(15) Demosth. in Zenothemid. p. 577. C. In Lacritum, p. 598. A. Lysias in Pancleonem.

(16) Παραγραφη—was an opposition insisting on one of the following particulars—either that the affair had been judged before—or that it had not been brought before the judges by the magistrates,—or that there was no law relating to the point in question. See Suidas at this word. Ulpian in Midian. p. 170. C. Pollux, VIII. 6. Segm. 57.

(17) Ὑπωμασια was an oath taken to obtain a delay. It pleaded, sickness, the death of a friend, or some other misfortune. See Ulpian in Midian. p. 170. C. Harpocrat. at this word, and the authors cited by Valesius. See likewise Palmer and Kuster ad Aristoph. Eccles. v. 1018.

(18) Αντιγραφη—was a recrimination by which the defendant accused the plaintiff. Pollux, VIII. 6. Segm. 58. and the notes in Harpocration.

(19) Αντιληξις—was, when the accused person having not been in court, and consequently having

ing not heard the bailiff summon him to appear there, thus escaped judgment, and in the space of two months, brought an action in his turn against his accuser. See Sigon. de Rep. Athen. III. 4. p. 524. Pollux, VIII. 6. Segm. 61. Wolf. in Midian. p. 361. C.

(20) Pollux, VIII. 6. Segm. 55. explains these two words. See Ulpian. in Orat. de falsâ Legat. p. 100. A. Schol. Aristoph. ad Vesp. v. 1036.

(21) All these terms are explained by Pollux, VIII. c. 6. Segm. 38. 39. See Sigon. l. c. p. 525. Harpocrat. at these words, Πρυτανεια—Παρασασις—Παρακαταβολη—Επωβελεια—and Kuster and Aristoph. Nub. v. 1134. and v. 1182.

(22) Herald. ad Jus Att. and Rom. VI. 10. p. 3.

(23) Suidas, at the word, Συνηγορος. Æschin. contra Ctesiphont. p. 302. C.

(24) Aristoph. Schol. ad Acharn. v. 693. Æschin. contra Ctesiph. p. 302. C. Demosth. in Nicostrat. p. 723. B. Lucian often alludes to this custom. For instance, in Reviviſc. 395, 403.

(25) It is probable, from a passage of Demosthenes, that this was not always customary. In Macertat. p. 659.

(26) Pollux, VIII. 9. Segm. 113. Kuster, ad Suid. at the word, Διαμεμετρημενη.

(27) i. e. To plead by the water-clock—Προς υδωρ αγωνιζεσθαι—as Demosthenes expresses it.—In Macartat. p. 659. A. Cic. de Orat. III. § 34. Ad Clepsydram clamare. From this custom other proverbial expressions are derived, aquam perdere, αλλως αναλισκειν ὑδωρ—and perhaps this—aqua hæret.

(28) Xenoph. Sympos. p. m. 704. Sigon. p. 527. Pollux, VIII. 5. Segm. 16.

(29) Lysias κατα των σιτοπωλων.

(30) The Schol. Aristoph. ad Vesp. v. 1103. calls them, Νομοφυλακες, Θεσμοφυλακες, Αρχοντες. See the Commentaries on Pollux, VIII. 9. Segm. 102.

(31) Demosth. in Theocrim. p. 510. A. In Aristogit. p. 494. B. They are also mentioned in the Gospel of St. Luke, xii. 58.

(32) Nepos, Miltiad. c. VII.

(33) Nepos, in Cimone, c. I. Demosthenes exclaims against this custom. Epist. III. p. 114.

(34) Their pay was only one obolus, according to Aristophanes—Nub. 861.—Two, according to the Schol. ad Ran. v. 140. and three, according to Pollux, VIII. 9. Segm. 113. and 5. Segm. 20.

CHAP.

CHAP. XIV.

Of JUDGMENTS and ACCUSATIONS.

I. THE judgments were public or private.

II. The public judgments were termed (1) κατηγοριαι, and the private, (2) δικαι.

III. There were different kinds of public judgments.

1° The judgment named γραφη, which took cognizance of various (3) public crimes, such as murder, premeditated wounds, setting fire to houses or other possessions, poisonings, ambushes, sacrilege, impiety, debauchery, adultery, calumny, celibacy, and other crimes, relative to military discipline, such as, neglecting to be enrolled, desertion, quitting one's (4) post, &c.

2° The judgment called (5) φασις was the detection and information given of concealed crimes.

3° The judgment termed ενδειξις, was the proceſs againſt thoſe who, without having paid their quota to the public treaſury, offered themſelves canditates to bear offices, and to judge the citizens. Every one was permitted to (6) inform againſt them.

4° The judgment named απαγωγη, was the proſecution of thieves and robbers; againſt whom any one might inform in their abſence, or bring them to juſtice when they were caught (7) *in flagranti delicto*.

5° The judgment termed εφηγησις, was the diſcovery of a (8) criminal who concealed himſelf.

6° The judgment named ανδροληψιον was the proceſs againſt thoſe who refuſed to deliver up a criminal concealed in their (9) houſe.

7° The judgment termed εισαγγελια, was the animadverting on thoſe who committed crimes againſt which there was no poſitive (10) law.

8° There were alſo many kinds of private judgments adapted to the different private

private crimes—to abuse, blows, bad treatment of any kind; (11) madness, false witness, and other crimes of this nature, relating to deposits, to commerce, to the letting of houses, to (12) patronage, &c.

NOTES to CHAP. XIV.

(1) They were likewise termed, δικαι δημοσιαι, or, δικαι δημοσια, subaudi, δεδικασμεναι. Demosth. in Timocrat. p. 469. B. The public judgments were the judgments established for the maintenance of the public laws; and the public laws were laws enacted against public crimes. See Salmas. de Modo Usurar.

(2) Δικαι ιδιαι, or ιδιωτικαι—Private causes—Demosth. Ibid. and Salmas. l. c.

(3) Harpocrat. at the word, Γραφη. Salmas. de Modo Usurar. p. 108. Herald. ad Jus Attic. p. 195.

(4) These are almost all the crimes enumerated by Sigon. de Rep. Athen. III. 1. p. 509. Consult likewise Pollux, VIII. 6. Segm. 40.

(5) This word is derived from, φαινειν, to show. See Sigon. l. c. Pollux, VIII. 6. Segm. 47.

(6) See Demosth. in Timocrat. pag. 464. C.

Ulpian. pag. 239. B. Schol. Ariſtoph. ad Veſp. v. 1103. Salmaſ. de Modo Uſurar. p. 779. and Andocid. De Myſt. p. 185.

(7) Sigon. l. c. p. 511. Ulpian. in Timocrat. p. 239. B. Lyſias, in Agorat. p. 126. Salmaſ. de Modo Uſurar. p. 773.

(8) Sigon. l. c. p. 511. Salmaſ. l. c. p. 777. Pollux, VIII. 6. Segm. 50.

(9) Pollux, l. c. Harpocrat. at this word. Salmaſ. l. c. p. 212.

(10) Sigon. l. c. p. 495. Harpocration, at this word. Pollux, VIII. 6. Segm. 51. Salmaſ. l. c. p. 589. Herald. Obſ. ad Jus Attic. p. 220.

(11) In Greek, παρανοια. But Sigon. l. c. ſubſtitutes, παροινια — drunkenneſs. And his reading ſeems to be ſupported by a paſſage of Pollux, VIII. 9. Segm. 89. But perhaps our author conſulted ſome manuſcripts of Pollux, which had the word, παρανοια. This ſenſe, in fact, is confirmed, by a paſſage of Cicero, de Senect. c. VII.—De Sophocle a filiis in judicium vocato, quod videretur deſipere. See Xenoph. Memorab. I. 2. § 49. and Ariſtoph. Nub. v. 843.

(12) Theſe are all the private crimes enumerated by Sigonius; and his enumeration differs very little from Pollux, VIII. 6. Segm. 31.

CHAP.

CHAP. XV.

Of the PUNISHMENTS used by the ATHENIANS.

I. THE principal, and most usual punishments, (1) were,

1° Ατιμια, public (2) infamy.

2° Δουλεια, servitude—to which a (3) freeman was reduced.

3° Στιγματα—marks which were impressed with a red-hot iron on the forehead, or hands of slaves who had fled from their masters, or committed any other great (4) crime.

4° Στηλη—this punishment was—engraving the offence of a criminal in large characters on a (5) pillar.

5° Δεσμος—chains—they were of many kinds. 1. Κυφων; this was a wooden confinement, which bent down the neck of the (6) criminal;—it is likewise termed, (7) κλοιος, and κλωος.—2. Χοινιξ—this was

—wooden

—wooden (8) fetters. It was likewise named, (9) ξυλον—In Attica, (10) καλον, (11) ποδοκακη, and—(12) ποδοςραβη.—3. Σανις; it was a table, on which (13) malefactors were tied down.—4. Τροχος—a wheel, to which the fugitive slaves, or those who were guilty of theft were tied, and beaten with (14) rods.

6° Φυγη—exile—the banishment of a citizen from his country, without hope of (15) return.—Yet he might be recalled by the same magistrate who exiled him. The goods of exiled persons were confiscated and sold by auction. Their place of exile was not fixed in the (16) sentence passed upon them.

7° *Ostracism* was a peculiar kind of exile, by which a citizen, whose (17) power had grown formidable, was banished from his country for ten years. The suffrages were given upon shells, in Greek, termed οςρακα, whence the word (18) ostracism was formed. The ostracism was not valid without

six

ſix thouſand of thoſe (19) ſhells. This kind of exile, and exile in the general and more extenſive ſenſe, were alike in one particular;—in each of the puniſhments a man was (20) baniſhed from his country. But in other circumſtances they differed—1° The goods of the oſtraciſed were neither confiſcated, nor ſold by auction, as thoſe of the (21) exiled.—2° The oſtraciſed were obliged to reſide in a particular place; but the (22) exiled were not. When oſtraciſm was eſtabliſhed is not certainly known; ſome ſay it was inſtituted by (23) Hippias, and others, by (24) Cliſthenes. Hyberbolus, an abandoned man, was the laſt on whom the ſentence of (25) oſtraciſm was paſſed, a ſentence too mild for his guilt. The Syracuſans adopted this puniſhment from the Athenians; but inſtead of ſhells, they uſed leaves; whence comes the word, (26) πεταλισμος.

NOTES

NOTES to CHAP. XV.

(1) All these punishments are included by Pollux in the general word, τιμήματα, servitude excepted.

(2) This punishment is often mentioned in the laws of the Athenians. See Diog. Laert. I. 55. In comparing which passage with Æschin. in Timarch. p. 174. C. it appears that those who had been once disgraced with public infamy, lost the right of haranguing the people, of standing candidates for public honours, and all the other privileges of a citizen. See Sigon. p. 516. and particularly Krebs. in Commentat. de Stelitis Athenienf. p. 6.

(3) This was the punishment of all those who were sold by law. See Argument. Orat. Demosth. contra Eubulid. p. 535. C. Plutarch, in Solone, p. 91. A.

(4) See Lipf. Elect. II. 15. Hermann. Hugo, de prima Scrib. Orig. c. 19. cum Obferv. Trotzii, p. 189. and Pollux, III. 8. Segm. 79.

(5) Demosth. Philipp. III. p. 49. A. Pollux, VIII. 7. Segm. 73. The reader will find this subject thoroughly treated by Krebsius, Diss. de Stelitis Athenienf.

(6) Aristoph. Plut. v. 458. and Schol. It was so named because it confined the head. In Latin,

Latin, it was termed *cuspus*, if we credit Salmasius—De Modo Usur. p. 814. or rather Suidas.

(7) Suidas, at the word, κυφων.

(8) Schol. Aristoph. ad Plut. v. 276. Salmas. ad Achil. Tat. p. 648.

(9) Aristoph. Equ. 393. calls it ξυλον τετρημενον, the perforated wood—Lysistr. 681. and Equ. 1046.—ξυλον πεντεσυριγγον—the wood with five holes.

(10) Hesychius calls it καλιος.

(11) We find ποδοκακκη—Taylor, in Orat. I. Lysiæ adverf. Theomnest. p. 81. where Lysias himself explains these words of the law of Solon—εν τη ποδοκακκη δεδεσθαι—by the following—εν τω ξυλῳ δεδεσθαι. See Demosth. in Timocrat. p. 475. B. and Wolf. ad Act. XVI. 24.

(12) Schol. Aristoph. ad Equ. v. 366. In Latin, *nervus*. Gell. XX. 1.

(13) Aristoph. Thesmoph. v. 938. and 947.

(14) Schol. Aristoph. Plut. v. 876. terms it likewise, ξυλοπεδη.

(15) Suidas, at the word, στρακισμος.

(16) Schol. Aristoph. ad Equ. v. 851. and ad Vesp. v. 941.

(17) Aristot. Polit. III. 13.

(18) Diodor. Sic. XI. c. 55. p. 41. Plutarch. in Aristid. p. 322. E. In Pericl. p. 157. B. In Alcib. p. 197. A.

(19)

(19) Schol. Ariſtoph. ad Equ. v. 851. Plutarch. l. c. and Pollux, VIII. 5. Segm. 20.

(20) Schol. Ariſtoph. ad Veſp. v. 941.

(21) Schol. Ariſtoph. l. c.

(22) Suidas, at the word, ὀστρακισμός, and Schol. Ariſtoph. l. c.

(23) Heraclid. de Reb. Public. In Meurſ. Lect. Attic. v. 18.

(24) Ælian. XIII. 24. Other authors attribute it to others. The reader will find their different opinions in Meurſius, l. c. It is probable that it was inſtituted by Cliſthenes. For Diodorus Siculus ſays, that oſtraciſm was eſtabliſhed after the expulſion of the Piſiſtratidæ; Harpocration, that Hipparchus, a relation of Piſiſtratus, was the firſt who was baniſhed by oſtraciſm—and we are told by Ariſtotle, l. c. that Cliſthenes ſtrengthened the democracy.

(25) Schol. Ariſtoph. ad Equ. v. 851. Plutarch. in Ariſtid. p. 322. D. In. Niciâ, p. 530. D.

(26) Diod. Sic. XI. c. 87. p. 65. Heſych. at the word, πεταλισμός.

CHAP.

CHAP. XVI.

Of the CAPITAL PUNISHMENTS.

I. THE capital punishments among the Greeks in general, as well as among the Athenians, were—1° (1) Ξιφος—the sword.—2° (2) Λιθοβολια—lapidation.—3° (3) Κατακρημνισμος—precipitation from the top of a rock.—4° (4) Καταποντισμος—drowning in the sea.—5° (5) Φαρμακον—poison.—6° (6) Βαραθρον—throwing the criminal into a deep pit.—7° (7) Τυμπανισμος—beating him to death with sticks.—8° (8) Βροχος—hanging.—9° (9) Πυρ—burning.

NOTES to CHAP. XVI.

(1) Pollux, VIII. 7. § 71.

(2) Ælian. V. H. v. 19. Cic. de Offic. III. 11. See Meurs. ad Lycoph. v. 331. Maussac. ad Plut. Geogr. Miner. T. II. p. 11.

(3) Eurip. Troad. v. 720. Pausan. Phoc. c. II. p. 102. Ælian. V. H. XI. 5. Henel. Otium Uratislaviense, c. X.

(4) Schol. Aristoph. ad Equ. v. 1360. Potter, ad Lycoph. v. 239. Wolf. Cur. Philol. ad Matth. XVIII. 6.

(5) Ælian. V. H. I. 16. Plato, in Phæd.

(6) Aristoph. Plut. v. 431. and Schol. Harpocr. at this word; and Valef. p. 30. Mauff. ad Plut. de Flumin. p. 17.

(7) Schol. Aristoph. v. 476. This punishment is minutely discussed by Gataker, in Adversar. Misc. c. XLVI. p. 907. See Wolf. Cur. Philol. ad Hebr. XI. 35.

(8) Pollux, VIII. 7. S. 71. makes βροχον, the rope, one of the instruments used by the executioners.

PART

PART III.

Of the MILITARY GOVERNMENT.

CHAP. I.

Of the LAND-SERVICE.

I. IN the Grecian armies there were—1° Infantry—2° Those who fought on cars—3° (1) Cavalry.

II. There were three kinds of infantry. 1° Ὁπλῖται, the heavy-armed soldiers. 2° Ψιλοὶ, the light-armed soldiers. 3° Πελτασταὶ, those who carried the buckler called πέλτα; though they are sometimes comprehended in the ψιλοὶ, and by that term (2) distinguished from the ὁπλῖται.

III. The custom of fighting on a car seems to have been more ancient among the

Greeks than that of fighting on (3) horse-back.

IV. Most of their cars or chariots of war were drawn by (4) two horses.

V. In each car there were two warriors; whence comes the Greek name of a car, (5) διφρος.—One was, ηνιοχος—he who held the reins, the charioteer. The other—παραιβατης—he who directed the (6) charioteer whither he should drive. The paræbates, when he came to a close fight, descended from the (7) car.

VI. The Thessalians were the most famous horsemen of all (8) Greece. We are told that the Lapithæ were the first who thought of mounting a horse. Men on horseback, before people were accustomed to the fight, were deemed (9) prodigies, and gave rise to the fables of (10) Centaurs, and Hippocentaurs.

VII. Among the Athenians no person was admitted into the cavalry, without having previously obtained the consent of the

the Hipparchus, the Phylarchus, and of the (11) senate of five hundred.

VIII. Two qualifications were principally required of one who went into the cavalry, viz. (12) fortune and strength.

IX. His horse was to be well broken, bold, mettlesome, tractable, and obedient to his master.—If he had not these qualifications, he was (13) rejected.

X. Trial was made of him to the sound of a bell—(14) κωδων; hence is derived the verb, (15) κωδωνιζειν—to try.

XI. Horses worn with long service were suffered to enjoy their ease; they made a mark on their jaw, called in Greek, (16) τροχος, and (17) τρυσιππιον; whence comes the proverbial expression—(18) επιβαλλειν τρυσιππιον.

XII. The horsemen had titles relative to their different arms—as, δορατοφοροι, κοντοφοροι, ακροβολισται, ιπποτοξοται, αμφιπποι, διμαχαι, καταφρακτοι, (19) μη καταφρακτοι.

XIII. The horses of the Cataphracti

were covered with different arms and ornaments—such as—προμετωπιδα, παρυτια, παρηϊα, προςερνιδια, παραπλευριδια, παραμηριδια, (20) παρακνημιδια, (21) ςρωματα, (22) φαλαρα.

XIV. The Athenians were obliged by law to (23) enrol themselves for war when their names were written in a list, called (24) Lexiarchica, i. e. when they were (25) eighteen years of age.

XV. The names of the soldiers who were enrolled were inscribed in the public (26) registers. To enter their names thus, was termed in Greek, (27) ςρατολεγεῖν, (28) καταλεγειν, καταγραφειν, and—καταγραφην, or, καταλογον (29) ποιεῖσθαι.

XVI. As soon as the young soldier was enrolled, he took a military (30) oath. The state furnished him with his (31) buckler, and his pike.

XVII. The new levies made their first expedition round the territories of Attica, which they were to defend against all incursions;

curſions: thence they were called (32) περιπολοι.

XVIII. The military age laſted forty-two years, viz. from eighteen to (33) ſixty.

XIX. Old men, and citizens on the decline of life, and of a weak conſtitution; (34) collectors of the public revenue, and (35) infamous perſons, were excluded from military ſervice.

XX. Neither were the ſlaves allowed to ſerve in war, except in every imminent and great (36) dangers.

XXI. No citizen of Athens could refuſe to (37) ſerve; for unleſs a man bore arms for the ſtate, he loſt the right of giving his ſuffrage, and the other privileges of a (38) citizen.

XXII. To prevent deſertions, marks, termed (39) σιγματα, were imprinted on the hands of the ſoldiers.

XXIII. In the ancient times, every ſoldier ſerved at his own (40) expence.

XXIV. The Carians were the firſt of the

Greeks who ſerved for pay; a circumſtance which drew on them the character of a mercenary, and ſordid people; and which gave birth to theſe proverbial words—(43) καρικοι, and καριμοιροι.

XXIV. But afterwards all the Greeks made war a trade; and fought for money, not only in defence of their country, but likewiſe in (43) foreign armies.

XXV. Pericles was the firſt who introduced among the Athenians the cuſtom of ſerving for (44) pay.

XXVI. The pay was not always the ſame. The foot at firſt had (45) two oboli a-day; afterwards, (46) four. Hence we have the following proverbial expreſſions—(47) τετρωβολον βιον—and (48) τετρωβολιζειν.

NOTES to CHAP. I.

(1) Ælian. Tactic. c. 2. terms them thus in Greek—1° Το πεζικον; 2° Το επ' οχηματων; 3° Το εφ' ιππων.

(2)

(2) Ælian. Tactic. c. 2. p. 14. Arrian. Tactic. p. 10. Suidas, at the word, πελιται. See Pollux on the Pelta, I. 10. Segm. 134. Livy, XXXI. 36. calls the Peltastæ, Cetrati.

(3) Homer's heroes are always mounted upon chariots, and never upon horses. For instance, Ιλ. Β. &c. Thus the opinion of Lucretius, B. V. v. 1296. is void of probability. See Palæphat. c. I. Hermann. Hug. de Milit. Equ. I. 6. p. 37.

(4) Homer, Ιλ. Ε. v. 195. Ibid. Τ. 400. Virg. Æneid. VII. 280. Yet sometimes they were drawn by three. Homer. Ιλ. Π. v. 471.

(5) The word διφρος is of the same import with διφορος. Eustath. Ιλ. Ρ. p. 1154. l. 39.

(6) Eustath. l. c. and Ιλ. Χ. p. 1380. l. 13.

(7) Homer. Ιλ. Ρ. v. 480. Hermann. Hug. l. c. pag. 42.

(8) Xenoph. de Agesil. p. 522. Polyb. IV. p. 278. Pausan. Phocic. I. p. 799. Justin. VII. 6. Hermann. Hug. de Milit. Equestr. I. 2. p. 10.

(9) Virg. Georg. III. 155. But what we are ignorant of is the name of him who first taught men to ride on horseback. See Brunner. ad Palæph. I. p. 89.

(10) Palæph. Περι απιστων, c. I. Ælian. V. H. IX. 16.

(11)

(11) Xenoph. Hipparc. p. 753. Petit, ad Leg. Attic. p. 550.

(12) Xenoph. l. c. Petit, l. c. p. 552.

(13) Xenoph. l. c. Memorab. III. 3. § 4. Petit, l. c. p. 551.

(14) Schol. Ariſtoph. ad Ran. v. 78. Suid. at the word, κωδωνισαι.

(15) Ariſtoph. ad Ran. v. 735. Heſych. at the word, κωδωνισω. We find another etymology of this word in Ulpian. Orat. de Falſ. Legat. p. 105. B.

(16) Heſych. at the words ἱππον τροχῶν.

(17) Heſych. at the word, τρυσιππιον. Kuſterus, ad Suid.

(18) Euſtath. ad Od. Δ. p. 197. l. 44. and the notes varior. ad Poll. 7. 33. Segm. 186.

(19) All theſe words are explained by Ælian. in Tact. II. p. 14. See Heſych. at the word, διμαχαι, and Pollux, l. 10. Segm. 132.

(20) Frontalia—Aurium, et Maxillarum tegmina—Pectoralia—Laterum tegumenta—Femorum munimenta—Ocreæ. Pollux, I. 10. Segm. 140. where, inſtead of παρωτια, we read, παρωπια, tegumenta oculorum. See Achill. Tat. I. p. 49. Gell. v. 5. Apul. in Mileſ. X. p. 224. and De Deo Socrat.

(21) Strata Equorum. Xenoph. Cyropæd. VIII. p. 190. By the ſame author they are termed ἐποχον—περι ἱππικης.

(22)

(22) Equorum, equitumque ornamenta. Pollux, X. 12. Segm. 54. That in the word φαλαρα were included ornaments of the riders, Livy leaves us no room to doubt. IX. c. 46. See Hermann. Hug. l. c. II. 3.

(23) See Ulpian. In Olinth. III. p. 29. B.

(24) See Lycurg. adv. Leocrat. p. 146. Pollux, VIII. 9. Segm. 105.

(25) Ulpian, l. c. says, *eighteen*; and Pollux, l. c. says, *twenty*. But these authors may be easily reconciled.

(26) Schol. Aristoph. ad Equit. v. 1336. Those public registers were termed, καταλογοι. —Whence Xenophon, Memorab. III. 4. § 1. has this expression—εκ καταλογου στρατευομενοι—one who was appointed to military service from the catalogue.

(27) Plutarch. in Mario, p. 410. A.

(28) Aristoph. in Equit. v, 1064.

(29) Polyb. de Milit. Rom. c. I. § 2.

(30) We have the form of the oath in Lycurgus, adv. Leocrat. p. 146. and in Pollux, VIII. 9. Segm. 105.

(31) Harpocrat. at the word περιπολοι.

(32) Pollux, VIII. 209. Segm. 105. Harpocrat. at the word, περιπολοι. Aristophanes alludes to this name. Av. v. 1177.

(33) I cannot be of our author's opinion. For the law in Ulpian, ad Olynth. III. p. 29. B. enjoins

joins soldiers to serve to the age of forty. And Macrobius seems to have that law in view, in Somn. Scip. I. 6. p. 29. as Lipsius remarks, de Milit. Rom. I. Dial. 2. The additional names of ληξεως, or ἡλικιων, as they are called, make a difficulty, on which names, the reader may consult Harpocrat. at the word, ἐπωνυμοι, and Suidas at the same word, and other authors. It appears that this difficulty has brought Lambert Bos into an error, and Sigon. de Rep. Athen. IV. 5. p. 554. But it is completely solved in Petit, ad Leg. Attic. and though it were not solved, we should abide by the clear and positive terms of the law.

(34) Demosth. in Neær. p. 521. A.

(35) Lysias—Κατα Αλκιβιαδου Αγραφειας, p. 142. Meurs. in Themid. Attic. I. 10. p. 26.

(36) Aristoph. Ran. v. 33. and Schol. and Spanheim. Suidas, at the word ειμοι. Pausan. Achaïc. c. XV. p. 559. Petit, Leg. Attic. p. 547.

(37) Ulpian. Orat. de Fals. Legat. p. 117. B. See Petit, p. 153.

(38) Æschines contra Ctesiphon. p. 299. B. Petit, p. 556. Suidas, at the word, ἀναυμαχιν.

(39) This observation is fitter for an abridgment of Roman antiquities than for a little treatise on Greek customs. For there were no military stigmata but under the Cæsars. The reader may

may consult on this custom, Lipſ. de Milit. Roman. I. 9. Herm. Hug. de Scrib. Orig. c. XIX. p. 196. and the authors cited by Wolf. In Curis Phil. ad Gal. VI. 17. It is true, Aëtius Amiden, a Greek physician, has the following words—Στιγματα καλᾶσι τα επι τε προσωπου, η αλλε τινος μερους τε σωματος επιγραφομενα οἷα των στρατευομενων εν ταις χερσιν—Stigmata are marks imprinted on the face, or any other part of the body; as they were imprinted on the hands of soldiers. —By this passage we see what stigmata were, and that they were made upon the hands. But as this physician lived in the time of Justinian, when the Romans were masters of the world, his testimony is not sufficient to prove that this custom was in use among the Greeks.

(40) This is proved by the information of Ulpian, who tells us, pag. 50. A. that Pericles was the first who procured pay for the soldiers.

(41) Suidas. Cic. pro Flacc. c. XXVII. Strabo, XIV. p. 456. Mich. Apostol. VIII. 34. and XV. 59. Meurs. ad Lycophr. v. 1384.

(42) Hesych. at these words. We find a like proverb in Hom. Ιλ. I. v. 378. Hemsterh. ad Aristoph. Plut. p. 6.

(43) This custom is often mentioned by Aristophanes. Ex. Gr. Av. v. 1367. See Polyæn. III. 9. § 35. and 51. Ælian. V. H. III.

27. Plutarch. Agesil. p. 616. C. D. Xenoph. Agesil. 124.

(44) Ulpian. ad Orat. de Syntax, pag. 50. A. Meurs. ad Lycophr. v. 1384.

(45) Demosth. Philipp. I. p. 17. C.

(46) Meurs. Lect. Attic. II. 8. Petit, ad Leg. Attic. p. 554.

(47) Eustath. ad Od. A. p. 39. l. 42.

(48) Pollux, IX. 6. Segm. 64.

CHAP.

CHAP. II.

Of the ARMOUR and WEAPONS.

I. THEIR arms may be divided into three kinds. 1° The arms to cover the body. 2° Their common weapons of war. 3° The arms which they used in (1) sieges.

II. The arms to cover the body were, 1° (2) Περικαφελεια, galea, the helmet; termed also—(3) Κρανος, (4) Κορυς, (5) Κυνεη. 2° (6) Θοραξ, lorica, the cuirass. 3° (7) Ζωστηρ, or ζωνη, cingulum, the baldrick. 4° (8) Κνημιδες, ocreæ, the boots. 5° (9) Ασπις, clypeus or, (10) Θυρεος, scutum, the shield.

III. The helmet was sometimes of brass; but commonly of the hide of certain animals; whence the following words are derived—(11) λεοντεη—(12) ταυρειη—(13) αιγειη—(14) αλωπεκεη—κυνεη, &c.

IV. The helmet had a thong, named οχευς, which was tied round the (15) neck.

V.

V. The helmet was mounted with a creſt, termed (16) Φαλος, and (17) Λοφος.

VI. The cuiraſs was a piece of armour to guard the breaſt. It was made either of (18) linen, or of (19) braſs, or of leather and (20) braſs.

VII. The brazen cuiraſs was a ſtraight plate, and was called, (21) Θωραξ ςαδιος—or, (22) Στατος.

VIII. The cuiraſs of leather and braſs was made in the following manner. They put to the cuiraſs chains of rings, and then it was called, Ἁλυσιδωτος.—Sometimes the rings reſembled ſcales; the cuiraſs was then termed, (24) Λεπιδωτος, and (25) Φολιδωτος.

IX. Ζωςηρ, or ζωνη, a girdle which (26) went round the armour. Hence the word, (27) ζωννυσθαι—accingere ſe ad prælium.

X. Κνημιδες—the greaves, ocreæ, or tibialia—were of (28) braſs, iron, or ſome other (29) metal. They were claſped round the lower (30) part of the leg.

XI.

XI. Ασπις, the buckler, clypeus, was of wood, of rushes, or twigs, or of hide; and when it was made of any of these substances, it was generally covered with brass.

XII. The parts of the buckler were,—1° (35) Αντυξ, or (36) ιτυς, περιφερεια, κυκλος—words which signify the (37) circumference or orbit of the buckler. 2° Ομφαλος, umbo, a prominent part in the (38) middle of the buckler. 3° Τελαμων—a strap in the inner side of the buckler, by which it was hung on the (39) shoulder. 4° Πορπαξ, a ring by which the buckler was held. In later times, a handle, (41) οχανον, was substituted for the ring.

XIII. On their bucklers were often represented birds and quadrupeds, lions, for instance, and eagles; and even their Gods, the sun, the (42) moon, &c.

XIV. Most of the ancient bucklers were large enough to cover the whole (43) body. Hence come the epithets—(44) ανδρομηκεις—and (45) ποδηνεκεις.

XV. The figure of the bucklers called ασπιδες was round—hence they have the following epithets—ασπιδες ευκυκλοι—clypei rotundi—παντοτε ισαι—undique æquales.

XVI. The form of the buckler termed θυρεος, was (48) oblong.

XVII. The offensive arms were, 1° Εγχος, and δορυ—the pike, and the lance.—2° Ξιφος—the sword.—3° Αξινη, and πελεκυς—securis, et bipennis. 4° Τοξον, the bow.—5° Ακοντιον, the javelin.—6° Σφενδονη, the (49) sling.

XVIII. The pike and the lance were of wood, and commonly of ash, whence comes the word, (50) μελιη. The point, αιχμη, and in Latin, cuspis, was of (51) brass; so was the other (52) end, which they used to stick into the ground.

XIX. There were two kinds of pikes; one used in close fight, which was called (53) ορεκτη, porrecta—another with which they fought at a distance, which was called, παλτη, vibrata, missilis.

XX.

XX. In ancient times the ſword hung in a kind of ſaſh, which came from the right (55) ſhoulder to the left ſide. The ſcabbard was termed, (56) κολεος.

XXI. The ſecuris and the bipennis were ſometimes uſed in (57) battle.

XXII. The bow was commonly of (58) wood; the ſtring, in Greek, νευρα, was of horſe hair; whence came the word (59) ἱππειαι. In ancient times it was of (60) leather. The extremities of the bow, to which the ſtring was tied, were called (61) κορωνη; and were commonly gilt.

XXIII. The arrows, in Greek, (2) βελη, (63) οιςοι, (64) ιοι, were of a light wood. They were pointed with (66) iron, and ſometimes (67) poiſoned. They were feathered, to make their flight more (68) rapid.

XXIV. The javelin—ακοντιον. There were many kinds of this weapon—(69) ὑσσος, (70) αιγανεη, (71) γροσφος. Some were lanched with a thong, termed in

Greek, αγκυλη, in Latin, (72) amentum. The javelins of this sort were called, (73) μεσαγκυλα.

XXV. The sling, σφενδονη, was of an oval (74) shape, and gradually terminated on each side, with two (75) thongs.—It was commonly made of woollen (76) cloth; with it were thrown (77) arrows, (78) stones, and pieces of (79) lead.

XXVI. Hitherto we have examined the arms which were used in battles. Let us now take a view of the machines which were used in sieges. In ancient times the Greeks called them (80) μαγγανα; they were afterwards termed, (81) μηχαναι.

XXVII. The oldest machines were the (82) κλιμακες, i. e. the (83) scaling ladders.

XXVIII. The ram, κριος, was of wood; it was a hundred, or a hundred and twenty feet (84) long. It was overlaid with plates of iron; and the end of it, which in Greek was called (85) κεφαλη, or (86) εμβολη, resembled the head of a ram; whence this machine

machine was named, (87) κριος. It was made use of to batter (88) walls.

XXIX. Ἑλεπολις was a machine of an enormous size; it contained other machines, from which stones, and other (89) arms were lanched. The invention of this machine is given to (90) Demetrius Poliorcetes.

XXX. The tortoise, χελωνη, was a machine which covered the soldiers from the weapons of the enemy, as the tortoise is defended by its (91) shell.

XXXI. Χωμα, agger, was a machine raised higher than the walls of the besieged, the sides of which were of (93) stone.

XXXII. Πυργοι, were moveable towers of wood, built upon the agger, which they brought forward with (94) wheels. Their tops were covered with (95) hide.

XXXIII. Γεῤῥαι were osier hurdles to guard the heads of the (96) soldiers.

XXXIV. The catapults, καταπελται, were machines from which (97) arrows were

lanched. They were likewiſe called (98) οξυβελεῖς, and (99) βελοςασεις. Though the arrows themſelves which were ſhot from the catapults, were ſometimes called (100) καταπελται.

XXXV. (101) Λιθοβολοι, (102) πετροβολοι, (103) πετροβολικα οργανα, or, (104) αφετηρια, and (105) μαγγανικα οργανα, were machines to ſhoot ſtones.

NOTES to CHAP. II.

(1) See, on the different kinds of arms, Pollux, I. 10. Segm. 133. He gives to arms, offenſive and defenſive, the general appellation, ὅπλα: and the arms uſed in ſieges he calls μηχανημετα.

(2) Pollux, I. 10. Segm. 135.

(3) Pollux, l. c.

(4) Theocrit. Idyll. XVI. v. 81.

(5) Hom. Ιλ. Κ. v. 257. and 335.

(6) Hom. Ιλ. Γ. v. 332. We have a deſcription of the cuiraſs in Pauſan. Phocic. c. 26. p. 863.

(7) Hom. Ιλ. Δ. v. 132. Ιλ. Λ. v. 234. It is likewiſe

likewiſe termed μιτρη. See Euſtath. ad Ιλ. Δ. v. 345.

(8) Hom. Ιλ. Γ. v. 330. and v. 369.

(9) Hom. Ιλ. E. v. 453, &c.

(10) Polyæn. VIII. 7, 2. The aſpis differed from the thureos in form: the aſpis was round, and the thureos was oblong. So the clypeus differed from the ſcutum of the Latins. See Turneb. adverſ. XI. 27. Periz. ad Ælian. V. H. III. 24. Euſtath. ad Οδ. p. 331. l. 43. This ſubject is treated minutely and accurately by Blaſius Caryophilus, de Veterum Clypeis. Lugd. Bat. 1751.

(11) i. e. of lion's ſkin.

(12) i. e. of bull's hide.

(13) i. e. of goat's ſkin.

(14) i. e. of fox's ſkin. Hom. Ιλ. Γ. v. 336. Euſtath. p. 319. l. 31.

(15) Hom. Ιλ. Γ. v. 372. Euſtath. ad h. l. p. 323. l. 14.

(16) Hom. Ιλ. Γ. v. 362. Yet in that place λοφος ſeems to ſignify ſomething elſe. See Euſtath. p. 321. l. 49. and p. 457. l. 37. See Heſych. at this word, and Lipſ. de Milit. Rom. III. 5.

(17) Hom. Ιλ. Γ. v. 337. and T. V. 383.

(18) Hom. Ιλ. B. 529. or Catal. Nav. v. 36. and v. 337. Pauſan. Eliac. poſt c. XIX. p. 499. Attic. c. XXI. p. 50.

(19) Hom. Ιλ. V. v. 371. and 397. Ιλ. A. v. 371. Pausan. Phocic. c. 26. p. 863.

(20) More will be said of it bye and bye, § VIII.

(21) Apollon. Rhod. Argonaut. III. v. 1225. p. 155.

(22) Hesych. ϛαδιον χιτων, ϛατον θοραξ. See Salmas. ad Tertullian. de Pall. p. 105. and 50. Eustath. ad Ιλ. Δ. p. 345. l. 21.

(23) Schol. Apollon. Rhod. ad Lib. III. v. 1225. p. 234. Virgil. Æneid. III. v. 467. speaks of such a θωραξ—Lorica conserta Hamis. Pausanias seems likewise to speak of such a thorax. Bœot. c. XXVI. p. 761. Yet instead of the common reading, φωλιδων, I think we should read φολιδων. Homer. Ιλ. E. v. 113. seems to call it ϛρεπτον. See Eustath, p. 400. l. 17. Consult likewise the commentaries on Hesychius, at the word αλυσιδωτον.

(24) Lorica Squamata. Herodot. IX. p. 593. A. Æneid. IX. 707.

(25) Thorax Squamatus. Pollux, I. 10. Segm. 134.

(26) Hom. Ιλ. Δ. v. 134. and Eustath. ad h. l. p. 345. l. 21. Pollux, II. 4. Segm. 166.

(27) Hom. Ιλ. Δ. v. 13. Pausan. Bœot. c. XVII. p. 743.

(28) Alcæus in Athenæus. XIV. c. V. p. 627.

(29) Hesiod. Scut. v. 122. Hom. Ιλ. Σ. v. 612.

(30) Hom. Ιλ. Γ. v. 330.

(31) Plin. IV. 40. Servius derives the word clypeus from the Greek καλυπτειν, because it covered or guarded the body. Ad Æneid. II. 382. But Pliny, XXXV. 3. derives it from γλυφειν, sculpere, because the shields were generally adorned with figures. See Blasius Caryophilus, de veterum Clypeis, Lugd. Batav. 1751.

(32) Virg. Æneid. VII. v. 362. Hesych. at the word, ιταιαι, says, ιταιαὶ, αἱ ασπιδες, salignæ, clypei; because in ancient times shields were of willow.

(33) Hom. Ιλ. Ε. v. 452. M. v. 425.

(34) Hom. Ιλ. Η. v. 223.

(35) Hom. Ιλ. Σ. v. 479.

(36) Pollux, I. 10. Segm. 133. Eustath. ad Ιλ. Ε. p. 556. l. 22.

(37) Eustath. ad Ιλ. Ζ. p. 483. l. 12.

(38) Pollux, l. c. Hence Homer's expression —Ασπις, ομφαλοεσσα. Ιλ. Ζ. p. 118.

(39) Hom. Ιλ. Σ. v. 480. and Π. 802. Eustath. ad Ιλ. Β. p. 184. l. 28.

(40) Eustath. l. c. L. 32. Schol. Aristoph. ad Equit. v. 845.

(41) Οχανον, from εχω, teneo. Eustath. l. c. and Schol. Aristoph. l. c. Pollux, I. 10. Segm. 133.

(42)

(42) Pliny, XXXV. 3. gives the ſame account of the Trojan bucklers in general. Thus, likewiſe, on the ſhield of Achilles, the ſky, the the moon, and the ſtars, earth, ſea, lions, &c. were repreſented. Hom. Ιλ. Σ. v. 478. And thus the buckler of Hercules was adorned with different pictures. Heſiod. Scut. v. 139. Many inſtances of bucklers of this kind we meet with in Pauſan. Meſſen. XVI. p. 319. Phocic. XXVI. p. 863. See Schol. Ariſtoph. ad Ran. v. 960.

(43) Tyrt. Carm. III. v. 23. Virg. Æneid. II. v. 227.

(44) i. e. as high as the human ſtature. This epithet is given them in the Schol. Minorib. ad Hom. Ιλ. B. v. 389.

(45) Hom. Ιλ. O. v. 646. Ιλ. B. v. 389. Euſtath. ad Ιλ. B. p. 184. l. 36.

(46) Hom. Ιλ. E. v. 453.

(47) Hom. Ιλ. M. v. 294.

(48) See Lipſ. de Milit. Rom. III. 2. and the authors cited above.

(49) Part of this enumeration we find in Pollux, I. 10. Segm. 136.

(50) Hom. Ιλ. T. v. 390. Π. v. 143. Euſtath. ad Ιλ. B. p. 213. l. 34. Plin. XVI. 13.

(51) Hom. Ιλ. Z. v. 320. Euſtath. ad h. l. p. 505. l. 24.

(52) Hom. Ιλ. K. v. 153. Pollux, I. 10. Segm.

Segm. 136. Eustath. ad Ιλ. N. p. 915. l. 34. Hieron. Magius, Miscell. III. 2. p. 126.

(53) Hom. Ιλ. B. v. 543. or Catal. Nav. v. 50.

(54) Strab. X. p. 309. Eustath. ad Hom. l. c. p. 213. l. 37.

(55) Hesiod. Scut. v. 221. Hom. Ιλ. B. v. 45.

(56) Hom. Ιλ. Γ. v. 271.

(57) In Hom. Ιλ. N. v. 612. Pisander attacks Agamemnon with an axe, αξινη. These two kinds of arms are mentioned in Iliad, O. v. 711.

(58) Sometimes it was of horn. Hom. Ιλ. Δ. v. 105. Lycophr. v. 563.

(59) Hesych. at the word, Ἱππειαν. See Meurs. ad Lycophr. l. c.

(60) Hom. Ιλ. Δ. v. 122.

(61) Idem. ibid. v. 111.

(62) Hom. Ιλ. A. v. 51.

(63) Hesiod. Scut. v. 130. Hom. Ιλ. E. v. 171.

(64) Hom. Ιλ. Δ. v. 116. and Heron. Ctesib. at the word, Βελοποιηκοις, p. 3.

(65) For this reason arrows are termed in Latin, *virgæ*, and in Greek, ῥαβδοι. Lips. de Milit. Rom. Poliorcet. IV. 6.

(66) Homer calls the whole arrow σιδηρον. Ιλ. Δ. 123.

(67) Hom. Οδ. A. v. 261. Virg. Æneid. IX. v. 773.

(68)

(68) Hom. Ιλ. Δ. v. 116. E. 171.

(69) Polyb. de Milit. Rom. II. § 5.

(70) Hom. Οδ. Δ. v. 626.

(71) Euſtath. ad Hom. l. c. p. 190. l. 56.

(72) Schol. ad Eurip. Oreſt. v. 1477. and Euſtath. ad Ιλ. B. p. 260. l. 27.

(73) Euſtath. l. c. l. 32. aſſerts that the javelin itſelf was called αγκυλη.

(74) Dionyſ. Perieg. v. 5.

(75) Stewech. ad Veget. I. 16.

(76) Hom. Ιλ. N. v. 599. and 716. See Euſtath. p. 925. l. 53. where he likewiſe tells us, that it was ſometimes made of cord.

(77) Veget. B. III. c. 23.

(77) Lipſ. de Milit. Rom. v. 20. Pollux, X. 31. Segm. 146.

(79) Pollux, l. c. calls them, μολυβδινας, balls of lead. The Latins in this ſenſe uſe the words —plumbum, Ovid. Met. II. 727. and, plumbeam glandem, Lucret. VI. 177.

(80) Heſych. at the words, Μαγγανα, Μηχανηματα.

(81) Lipſ. Poliorcet. I. 3.

(82) Capaneus is ſaid to have been the inventor of the ſcaling-ladder. Veget. IV. 21. Diod. Sic. IV. 67. p. 268. According to ſome interpreters, the κροσσαι of Homer are ſcaling-ladders, Ιλ. M. 443. We have a long diſcuſſion of this point of criticiſm in Euſtath. l. c. p. 862. l. 40.

(83)

(83) Veget. IV. 21. On the materials, workmanship, and different forms of these scaling-ladders, consult Stewech. ad Veget. IV. 2. p. 231. and Lipſ. Poliorcet. I. 6.

(84) Appian ſpeaks of a battering ram eighty feet long. De Bello Parth. p. 272. See Lipſ. Poliorc. III. 1.

(85) Joſeph. de Bell. Jud. III. 9.

(86) Suidas, at the word Εμβολη.

(87) Joſeph. l. c. gives almoſt the ſame deſcription of it. See Suidas, at the words, κριος, and προτομη.

(88) Virg. Æneid. XII. 706. Vitruv. X. 19.

(89) Diod. Sic. XX. 49. p. 785. &c. 92. p. 817. Ammian. Marcell. XXIII. p. 414. Vitruv. X. 22.

(90) Plutarch ſeems to give him the invention of it. Demet. p. 897. D. and 898. A. But he employed Epimachus, an Athenian architect, to conſtruct it. Vitruv. l. c.

(91) We have a deſcription of this machine in Livy, XXXIV. 39. XLIV. 9. Athen. de Mach. Bell. Turneb. in adverſ. XXIII. 33. Vitruv. X. 19. Conſult, on the different kinds of this machine, Lipſ. Poliorcet. I. 5. on its form, Lipſ. l. c. Stewech. ad Veget. IV. 14. p. 244. and Vitruv.

(92) It was a machine of earth and other materials, which they brought near the beſieged city:

city: it was constructed that the soldiers might fight from an eminence.

(93) Lipſ. Poliorcet. II. 3.

(94) Diod. Sic. XIV. 52. p. 276. Hence, Athenæus calls them φορητους πυργους. Turneb. in adverſ. XXIII. 31. Vitruv. X. 19 —Turres ambuletorias—Appian. IV. Civil. pag. 1011.—Πυργους επτυγμενους — Turres plicatiles — Becauſe theſe towers were made to be taken eaſily aſunder, and to be carried with the other baggage. Vitruv. X. 19.

(95) The better to reſiſt the arrows of the enemy. Veget. IV. 17.

(96) Feſtus, at the word Gerræ. They likewiſe ſerved to fill the ditches. But for this uſe they were more roughly wrought than for that above-mentioned. See Lipſ. Poliorcet. I. 7.

(97) Schol. Ariſtoph. ad Acharn. v. 159. where, inſtead of πιλτη, I think we ſhould read, καταπιλτη; though Suidas makes the two words ſynonymous.

(98) Diod. Sic. XX. 84. p. 810. and 85. p. 812.

(99) Id. XX. 86. p. 813. 1 Maccab. vi. 20.

(100) Appian. de Bellis Punic. p. 35.

(101) Subaudi—μηχαναι. Diod. Sic. XX. 92. p. 818.

(102) Idem, XX. 86. p. 812.

(103) They were likewiſe termed πετροβολα: ſo

so they are called by Josephus, De Bell. Judaic. III. p. 845. and by Suidas. See him at the word.

(104) See Suidas at the word.

(105) Mention is often made of all these machines in Leon. Emper. Tact. c. XV. § 27, 50, 52. See Lips. Poliorcet. III. 3.

CHAP.

CHAP. III.

Of the Military Officers.

I. IN the early ages, when kings were the absolute sovereigns of states, they headed their armies in time of war, and were the (1) generals of those armies; or they (2) chose a *Polemarchus*; the (3) Athenians did the same.

II. But afterwards, when the supreme power was exercised by the people, each tribe chose a prætor, whose title was, Στρατηγος. There were ten of them, one of each tribe. They all had the same power; and when they were sent out together on an expedition of importance, they commanded alternately, each of them for a day. An eleventh Strategus was at length added to the ten, who was distinguished by the title of Polemarchus — This officer, when in a council of war the suffrages were equally divided, determined, by his (5) voice, the affair which had been debated.

III.

III. Besides the Strategi, there were ten (6) Ταξιαρχοι, who were second in rank from the (7) Strategi.

IV. These Taxiarchi (8) marshalled the army before a battle, fixed on the place of its encampment, and the (9) route of its march. They likewise struck out of the military list those soldiers who had been guilty of a great (10) misdemeanor.

V. The Στρατηγοι, and the Ταξιαρχοι were the principal officers of the (11) infantry: the Ἱππαρχοι, and the Φυλαρχοι, were at the head of the (12) cavalry.

V. There were (13) two Hipparchi, and (14) ten Phylarchi. The former commanded (15) all the cavalry; the latter commanded (16) the cavalry of each tribe; they were, therefore, subject to the Hipparchi, as the Ταξιαρχοι were to the (17) Στρατηγοι.

VI. There were yet other subaltern officers, named—(18) Χιλιαρχοι, Ἑκατονταρχοι, Πεντηκονταρχοι, Λοχαγοι, Δεκαδαρχοι, Πενταδαρχοι, Ουραγοι.

NOTES to CHAP. III.

(1) Aristot, Polit. III. c. 14.

(2) Pausan. Corinth. c. XIV. p. 142. Attic. c. XXXI. Sigon. de Rep. Athen. I. 4. p. 477. and Potter, III. tell us, authorised, as they think, by Pausanias, that the king, Erectheus, conferred this dignity on Ion. But the same Pausanias informs us, that he was chosen Polemarchus by the Athenians. Corinth. l. c. See Meurs. Lect. Attic. VI. 21.

(3) This we have shown in the preceding note.

(4) Cornel. Nepos, in Miltiad. c. 4. calls them, "the ten prætors." See Demosth. Philipp. I. p. 17. B. Harpocrat. and Suid. at the word, Στρατηγοι. Periz. ad Ælian. V. H. III. 17. p. 12. and ad V. 13. n. 5. Ernest. ad Xenoph. Memorab. I. 1. § 18.

(5) This we are expressly told by Herod. VI. p. 422. See Periz. ad Ælian. V. H. V. 13. Sigon. de Rep. Athen. IV. 5. p. 556.

(6) Demosth. Philipp. I. p. 17. B. et in Bœotum, p. 638. A. See Æschin. de Falf. Legat. p. 270. A.

(7) Xenoph. Memorab. III. 1.

(8) See Lys. Orat. pro Mantith. p. 149. Aristoph. Av. v. 452.

(9) Sigon. de Rep. Athen. IV. 5. p. 557.

(10)

(10) Lyſ. Κατὰ Αλκιβιαδȣ Αςρατειας, p. 142.

(11) Demoſth. de Coron. p. 339. Xenoph. Memorab. III. 3. § 1.

(12) Lyſ. pro Mantith. p. 146. Harpocrat. at the word, Φυλαρχος.

(13) Harpocrat, at the word, Ἱππαρχος.

(14) Pollux, VIII. 9. Segm. 87. and 94.

(15) Xenoph. at the word, Ἱππαρχικῳ, p. 753.

(16) Harpocrat. at the word, Φυλαρχος.

(17) Xenoph. l. c. and Harpocrat. l. c. and Suid: at the ſame word.

(18) See, on all theſe words, Pollux, I. 10. Segm. 128. Jungermann. p. 74. Ariſtoph. Schol. ad Acharn. v. 1073. Periz. ad Ælian. V. H. II. 14. n. 5. Arrian. Tact. p. 18. and 28.

CHAP. IV.

Of the different PARTS of the ARMY.

I. THE whole army was called Στρατεια.

II. The van, frons—(1) Μετωπον, (2) Πρωτος ζυγος.

III. The flanks, or the wings, were termed, (3) Κεραται.

IV. They called the rear, (4) Ουρα, or, (5) Εσχατος ζυγος.

V. The Πεμπας consisted of (6) five soldiers.

VI. The Λοχος of twenty-four, twenty-five, and sometimes of (7) twenty-six.

VII. The Ταξις, or Εκατονταρχια, was a body of a hundred, or a hundred and twenty men.

VIII. Φαλαγξ was the name which they gave to the army when it was (9) ranged in order of battle. Μηκος φαλαγγος was the length of the army, its (10) extension from the

the one wing to the other: Βαθος was its depth, or its (11) extent from van to rear.

IX. Εμβολον—cuneus, was the army formed into the ſhape of the letter Δ. The men were drawn up in this manner the more eaſily to pierce the files of the (12) enemy.

X. Κοιλεμβολον, forfex, reſembled the letter V. The army was formed into this figure to receive the attack of the (13) Cuneus.

XI. Πλινθιον, laterculus. Under this denomination the men were drawn up in form of a (14) brick.

XII. Πυργος, turris, was an army in form of a (15) ſquare.

XIII. Πλαισιον, was an army marſhalled into an oblong (16) figure.

XIV. The wheelings of the ſoldiers were termed, (17) Κλισεις—Κλισις επι δορυ, wheeling to the right—(18) Επ' ασπιδα—to the left.

XV. Μεταβολη, was an evolution by

which the rear moved to the place of the van, and the van to that of the (19) rear. The two parts of this evolution were distinguished by two expressions—Μεταβολη επ' ερραν—The wheeling to the right, and marching from the van to the rear.—Μεταβολη επ' ερας—The wheeling to the left, and marching from the rear to the (20) van.

NOTES to CHAP. IV.

(1) Schol. Aristoph. ad Av. 352.

(2) Pollux, I. 10. Segm. 126.

(3) Thucyd. V. 71. Poll. I. 10. Segm. 126.

(4) Blanchard. ad Arrian. Tact. p. 25. Xenoph. Hellenic. IV. p. 404.

(5) Phavorin. at the word, Στρατω.

(6) Perhaps we should write, πεμπτας, or πεντας. Pollux, I. 10. Segm. 127. and Jungermann. ad h. l.

(7) Ælian. Tact. c. IV. Arrian. p. 18. Schol. Arist. ad Acharnan. v. 1073.

(8) Arrian. p. 28. and Blanchard, ad h. l. Ælian. c. IX. Periz. ad Ælian. V. H. II. 44. p. 5.

(9)

(9) Pollux, I. 10. Segm. 127. Ælian. c. IX. Arrian. p. 23. Euſtath. ad Homer, Ιλ. Δ. v. 254. p. 357. l. 24.

(10) Ælian. Tact. c. VII. Gronov. ad Liv. XXII. 45.

(11) Ælian. l. c. and Arrian. p. 23.

(12) Agathias, II. 44. and Suidas, at the word, Εμβολον. Ælian. Tact. XLVII. Arrian. Tact. 44. The inventor of this figure was Philip, king of Macedonia. Ælian. c. XXXIX.

(13) Suidas, at this word. Arrian. p. 69. Ælian. c. XXXV.

(14) Arrian. p. 69. Ælian. c. XLI.

(15) Euſtath. Ιλ. Δ. p. 357. l. 19. Hom. Ιλ. M. Euſtath. ad h. l. p. 847. l. 20.

(16) Arrian. pag. 69. Ælian. c. XLVIII. and ad h. l. Arcer. p. 168. Lucian. Dial. Meretr. p. 549.

(17) Arrian. pag. 54. Ælian. c. XIX. XXIII. Polyb. X. p. 595. A.

(18) Arrian, and Ælian, l. c. and Suid. at the word κλισις.

(19) Arrian, p. 55. Ælian. c. XXIV.

(20) Suidas, at the word, Μεταβολη. And Arcer. ad Ælian. c. XXIV. p. 143.

CHAP. V.

Of the SIGNALS and STANDARDS.

I. THE signals, Συμβολα, were either announced by the voice, or (1) perceptible to the eye.

II. The vocal signal was termed, Συνθημα, and in Latin, Tessera. It was a kind of a martial shout which the general gave to the inferior officers, and which was spread by them through the whole (2) army.

III. The visible signal was called, Παρασυνθημα: it was a sign made with the head, a clapping of the hands, a pointing of the (3) pike to the ground, &c.

IV. The standards were termed in Greek, Σημεια, and in Latin, Signa, and Vexilla. When they were raised, it was a signal to begin the battle: and lowering them was a signal to (4) leave it off.

V. The Σημειον was likewise a coat of arms waving at the top of a (5) pike.

VI.

VI. The ancient Greeks, alſo, for a ſignal, made uſe of fire, or flaming torches, which were thrown from the two (6) armies. The men who threw them were called, (7) Πυρφοροι.

VII. For this purpoſe they afterwards uſed ſhells, (8) Κοχλοοι, but generally, trumpets, (9) Σαλπιγγες.

VIII. Some ſtates of Greece uſed other inſtruments; as, the Συριγξ, Syrinx, the (10) Αυλος, Tibia.

IX. The ſhout of the ſoldiers at the firſt onſet was termed, (11) Αλαλαγμος.

NOTES to CHAP. V.

(1) Τα δια της φωνης μηνυομενα, quæ voce ſunt expreſſa—and Σημεια ὁρατα—Signa viſibilia—This is Ælian's diſtinction, c. XXXIV. See Arrian, p. 64.

(2) Caſaub. in Æneam, c. XXIV. Lipſ. de Milit. IV. 12. Thucyd. IV. 112. Th. Magiſter —Ξυνθημα, επιφωνημα εν μαχαις—The Synthema was a ſignal given in battle, by ſhouting. Poliæn. I. 11.

(3)

(3) Onosander, Strateg. c. XXVI. and Rigalt. Not. Æneas, Tact. c. XXV. and ad h. l. Casaubon. p. 71.

(4) Thucyd. L. I. 49. and 63. Schol. ad Thucyd. I. 49. Suidas, at the word, Σημεια.

(5) Polyb. Hist. II. p. 151. D. E. Polyæn. I. 48. § 2. Perhaps this kind of standard was only used by the Romans. See the passage of Plutarch cited by Gronovius, ad Liv. XXII. 45.

(6) Schol. Euripid. ad Phæniss. v. 1386. Meurs. ad Lycophr. v. 1298.

(7) Tzetz. ad Lycophr. From this custom came the following expression in the Schol. Eurip. l. c.—Ουδε πυρφορος εσωθη—Neque ignifer superstes fuit—To denote a total destruction.

(8) Pseudodidym. ad Ιλ. Σ. v. 219. Barnes. ad Euripid. Iphig. in Taur. v. 303. Meurs. ad Lycophr. v. 250. Theocrit. Diosc. or Idyll. XXII. v. 75.

(9) Aristot. de Mundo, c. VI. Eurip. Rhes. 144.

(10) Thucyd. V. 70. Athen, Dipnos. XIV. 6. p. 672. D. Plutarch, de Music. B, 1140. B. Gell. I. 1.

(11) Polyæn. I. 2. Pollux, I. 10. Segm. 163. Lipsi. de Milit. Rom. IV. 11. Homer uses the word, Αλαλητον. Ιλ. Ε. v. 436. See Suidas, at the word Ελελευ.

CHAP. VI.

Of Military Booty.

I. THE captures made in war were either persons, or things.

II. The persons were called, (1) Αιχμαλωτοι, and (2) Δορυαλωτοι: they were made slaves, unless they could ransom themselves.

III. The things were—1° Clothes, which, when stripped from the dead, were termed, Σκυλα;—from the living, (4) Λαφυρα.—2° (5) The arms—3° (6) The standards, &c.

IV. All the booty was carried to the (7) general, who took to himself what he (8) liked. He then chose rewards from it for those who had signalized themselves in the day of (9) action. The rest he divided equally among the (10) soldiers.

V. But before any separation, or division of the booty, a part of it was consecrated to the

the Gods: this part they called—(11) Ακροθινια.

VI. They likewise erected trophies, Tropæa—(12) Τροπαια.

NOTES to CHAP. VI.

(1) Xenoph. in Agesil. p. 517.

(2) Pollux, VII. 33. Segm. 156.

(3) Pausan. VIII. 47. p. 695. IX. 15. p. 740. Hom. Ιλ. Ζ. v. 427.

(4) Suidas, at the words, Λαφυρα, and Σκυλα. But these two words pass for synonymous with Eustathius—ad Ιλ. Δ. v. 105. Homer terms military plunder, Εναρα. Ιλ. Ζ. v. 68. See Eustathius on this word, ad Ιλ. A. pag. 60. L. 34.

(5) Hom. Ιλ. Κ. v. 458.

(6) In general, whatever was found with the enemy. Xenoph. Cyrop. III. p. 66. l. 43.

(7) Thus Achilles says that he took all the spoils to Agamemnon. Ιλ. I. v. 331.

(8) Hom. Ιλ. Λ. v. 703.

(9) Hom. Ιλ. I. v. 334.

(10) Hom. Ιλ. Λ. v. 703.

(11) Eustath. ad Odyss. p. 692. l. 26. and Suidas, at the word, Ακροθινια—from which is derived the verb, ακροθινιαζεσθαι—to choose the best

best of any thing. Eurip. Hercul. Furios. v. 476. See Hebr. vii. 4. and the authors cited by Wolf. ad h. l.

(12) Schol. Aristoph. ad Plut. v. 453. Potter enters into the particulars of this custom, ad Lycophr. v. 1328. and Barnes. ad Euripid. Heracl. v. 937. The ancient custom of Greece was to erect trophies on the borders of the vanquished country, as temporary monuments of victory, not to perpetuate the memory of it to posterity. They who first erected trophies of brass, or stone, caused public discontents, and were even accused at the tribunal of the Amphictyons. Wesseling, ad Diod. Sic. XIII. 24. who cites Plutarch, Qu. Rom. p. 273. D. Cic. de Invent. II. 23. and Spanheim. ad Julian. Cæsar. p. 239. Præfat. p. 103.

CHAP. VII.

Of Military Rewards and Punishments.

I. THE rewards conferred on those who had fought valiantly, were termed, (1) Ἀριστεῖα.

II. Soldiers were preferred to the rank of officers, and subaltern officers to (2) superior ranks.

III. Gallant actions were praised in poetry, and (3) funeral orations.

IV. Another kind of recompence was crowns, on which were inscribed the names of those who had merited them by their (4) valour.

V. They likewise erected, in honour of the Gods, pillars and statues, on which their (5) victories were inscribed.

VI. (6) Πανοπλια was sometimes the reward of those who had distinguished themselves in battle.

VII.

VII. The honourable title, Cecropides, was given to soldiers of conspicuous valour, and their arms were deposited in the the (17) citadel.

VIII. They who had been maimed in battle were maintained at Athens at the (8) public expence.

IX. The children likewise of those brave citizens who had fallen in (9) battle were maintained at the public expense. When they were grown up, they were presented with the (10) Panoplia, and honoured with distinguished seats at the public games, (11) Προεδριαι.

X. We must now speak of the military punishments. — Deserters were punished with death.

XI. The Ασρατευτοι, those who had refused to serve, and the Λειποτακτοι, those who had quitted their ranks, were punished in the following manner. They were obliged to sit three days in the forum in a female

female dreſs. This puniſhment was preſcribed by a law of (13) Charondas.

XII. They were excluded from the temples and (14) aſſemblies.

XIII. There were yet (15) ſeverer military puniſhments inflicted in Greece, eſpecially at (16) Lacedæmon.

NOTES to CHAP. VII.

(1) Ælian. V. H. v. 19. They were likewiſe termed, Επαθλα, νικητηρια, επινικια.

(2) Xenoph. Hipparch. p. 755. L. 19. Hence Nicomachides in Xenoph. Memorab. III. 4. § 1. complains that he had not been a general, though he had grown old in the ſervice; though he had not only been a Δοχαγῶν, but a Ταξιαρχῶν, and though he was covered with wounds. Strateg. c. XXXIII.

(3) Thucydid. II. 34. We have an inſtance of this in Demoſthenes, who compoſed a funeral oration in honour of the citizens who died in the battle of Cheronæa, p. 152. See Lucian, de Luctu.

(4) Demoſth. adverſus Androtion, p. 428. A. Paſchal. de Coron. VII. 5. p. 466.

(5)

(5) Plut. Cim. p. 482, E. and 483, A.

(6) Thus Alcibiades, having merited, in the judgment of Socrates, the prize of valour, at Potidæa, received a crown, and the Πανοπλια. Plutarch. Alcib. p 195. A. The Πανοπλια was the armour and arms complete which were used by the heavy armed soldiers. Hom. Ιλ. Γ. 330. Virg. Æneid. VIII. 620.

(7) Demosth. Or. Funeb. p. 156. B.

(8) This was a wise and generous institution of Pisistratus. Plutarch. Solon. p. 96. C. See Meurs. Themid. Attic. I. 10. p. 27.

(9) Diog. Laert. Solon. I. 55. Lesbonaux, at the word, Προτρεπτικος, p. 211.

(10) Aristid. in Panath. quoted by Meurs. Themid. in Attic. I. 10. p. 28. Petit ad Leg. Attic. p. 560.

(11) Lesbonaux. l. c.

(12) Ulpian. ad Timocrat. p. 237. C.

(13) Diod. Sic. XII. 16. p. 81.

(14) Æschin. in Ctesiph. p. 299. B. Demosth. Timocrat. p. 475. A. B. Lysias, Κατα Αλκιβιαδου λειποταξιας, and, Κατα Αλκιβιαδου ασρατειας. p. 130. and 141.

(15) In some states the punishment of those who had quitted their standards, or their ranks, was capital. Diod. Sic. XII. 16. p 81.

(16) Plutarch. in Agesil. p. 613. E. Herodot. VII. p. 474. E. Plutarch. Lacon. Instit. p. 239. B. and Apophthegm. Lacon. p. 240.

CHAP. VIII.

Of the SEA-SERVICE.

I. THEIR ships had different terms and different names.

II. Their merchantmen were called, (1) Ὁλκάδες, and (2) Φορτηγοι; they were of a (3) round form. Their ships of war had the epithet, (4) Μακραι.

III. They had (5) three, four, (6) five banks of oars, &c.

IV. The lower part of a ship, its base, or keel, was termed in Latin, *carina*, and in Greek, (7) Τροπις, and (8) Στειρη.

V. The boards above the keel were termed in Greek, (9) Νομεῖς, and (10) Εγκοιλια, and the pieces of wood to which they were nailed were called (11) Εντερονειαι.

VI. To these boards the sides of the vessel, Πλευραι and (12) Τοιχοι, were joined.

VII. The lower parts of the vessel, the parts

parts under water, were called Υφαλα; and those above water (13) Εξαλα.

VIII. The middle of the ship was termed (14) Μεσοκοιλα.

IX. The deck, (15) Καταςρωμα; and the hold, (16) Πυθμη.

X. The fore-part of the ship, (17) Πρωρα, and Μετωπον: the hinder part, (18) Πρυμνα, and Ουρα.

XI. Επωτιδες were two pieces of wood jutting out from the two sides of the (19) prow.

XII. Χηνισκος, was the figure of a goose, with which the prow was (20) adorned.

XIII. (21) Κορωνιδες, and (22) Ακροςολια, ornaments of the extremities of the sides of the vessel.

XIV. Αφλαςα—the ornaments of the (23) stern.

XV. Παρασημον—an ensign fixed to the (24) prow.

XVI. (25) Εδωλια—(26) Σελματα—The banks of the rowers. The highest banks

were named (27) Θρανοι; those in the middle (28) Ζυγα; and the lowest (29) Θαλαμος.

XVII. The terms, and expressions relative to oars and rowers, are, Ερετμος, κωπη, an oar—(30) της κωπης επιλαζεσθαι—(31) Κωπης οφθαλμοι, or (32) τρηματα—(33) τροπος, (34) τροπωτηρ, (35) τροπαῦσθαι—(36) ασκωμαι—(37) ερέσσειν—(38) ερειδειν—(39) ελαυνειν—(40) σκασαι—(41) δικωπιας ἕλκειν—(42) αμαξοθεῖν—(43) μετεωροπορεῖν—(44) ταρσος.

XVIII. The mast was termed Ἱστος. To set the mast, was (45) Ορθοῦσθαι. Its parts were (46) Καρχησιον, (47 Τραχηλος, (48) Πτερυη.

XIX. (49) Μεσοδμη was the hole in the middle of the ship in which the mast was fixed. Ἱστοδοκη—the place in which all all the naval (50) instruments were kept. Κεραια, the (51) yards.

XX. The general names of sails were, Ιστια—(52) Οθονοι—(53) Φαρη, (54) Λαιφη—(55) Αρμενα. The names of some particular

lar sails were, (56) Δολων, (57) Επιδρομος— (58) Ακατιον, αρτεμων, which was the main sail. The following are expressions applied to sails, (60) Στελλεινοθονην—(61) Συςελλειν ἱςια—(62) Απλοῦν ἱςια.

XXI. The ships had different kinds of ropes for different uses. Tho' the word Ὅπλα is a general term for all the (63) rigging, it frequently signifies the (64) ropes only. The words (65) Σχοινια, and (66) Καλῶ, likewise mean the ropes.

XXII. The particular and distinguishing names of the ropes were—(67) Τεθροι— (68) Ὑπεραι—(69) Προτονοι, (70) Επιτονοι— (71) Μεσουριαι—(72) Πυδες—(73) Τριποι— Θριοι, and (74) Εκφοροι, (75) Πρυμνησια, (76) Πειςματα—(77) Ζωμευματα—(78) Ρυματα— (79) Καμιλοι.

XXIII. The rudder—(80) Πηδαλιον; the parts of which were—(81) Οαιξ—(82) Φθειρ —(83) Πτερυγιον—(84) Αυχεν—(85) Καμαξ. —In their greatest ships there were two (86) rudders.

XXIV. The Pilot—Κυβερνητης; his station was at the (87) stern.

XXV. The beak of the ship—(88) Εμβολα.

XXVI. The anchor—(89) Αγκυρα—(90) Ευνη—(91) Ανασπᾶν, (92) Αιρειν αγκυραν—(53) Βαλλειν αγκυραν ἱεραν. c. 94.

XXVII. Ἕρμα—(95) Ασφαλισμα—The sand with which they ballasted the ship. In Latin—Saburra.

XXVIII. Βολις—The lead with which they (96) sounded.

XXIX. To the old navigation belonged likewise the terms—(97) Κοντοι—(98) Αποβαθρα—(99) αντλιον.

NOTES to CHAP. VIII.

(1) Thucyd. VI. 30.

(2) Plutarch. in Pomp. p. 624. B.

(3) Thucyd. II. 97. and Schol.

(4) Schol. Thucyd. l. c.

(5) Pollux. I. 9. Segm. 119. The Triremis is often mentioned in Lysias, Απολογ. Δωροδοκιας.

(6)

(6) Diod. Sic. XIX. 62. p. 704.—where he relates that in the fleet of Antigonus there were ships of three, four, five—nine, ten banks of oars. See Athen. V. 8. p. 203. E.

(7) Hom. Od. M. v. 421, and 438. Schol. min. ad h. l.

(8) Hom. Ιλ. Α. v. 482. and Schol. min. ad h. l.

(9) Hesych. at this word, and Brodæus, Miscell. I. 10.

(10) Theophrast. Hist. Plant. IV. 3.

(11) Schol. Aristoph. ad Equit. v. 1182. Paul Leopard. Emendat. XIII. 8.

(12) Pollux, I. 9. Segm. 88. Athen. V. 11. p. 204. F.

(13) Lucian, Jup. Trog. p. 155. uses these words in this sense.

(14) Pollux, I. 19. Segm. 92. thinks this word signifies the cavity of the ship; and Segm. 87. he makes ζυγα the middle of the ship.

(15) Jungerm. ad Poll. I. 9. Segm. 92. Athen. V. 8. p. 204. B.

(16) Hesych. and Suid. at this word. Lucian, in vot. p. 493.

(17) Schol. Thucyd. ad II. 90. Suid. at this word.

(18) Lucian, in vot. p. 493. Athen. V. p. 208. B.

(19) Athen. V. p. 204. A. Thucyd. VII. 62. See note ad Polluc. II. 4. Segm. 83.

(20) Lucian, Jup. Trog. p. 155. vot. p. 493. The Scholiast of Lucian, p. 14. tells us why this was the ornament of the prow.

(21) Hesych. at this word. Eustath. Ιλ. Α. p. 55. l. 18.

(22) Athen. V. p. 203. F. Eustath. ad Hom. Ιλ. Ο. p. 1049. l. 17.

(23) Hom. Ιλ. Ο. v. 717. Eustath. p. 1049. l. 12. Athen. V. p. 203. F. They were called *aplustria* by the Latins.

(24) Luc. Act. xxviii. 11. and the authors cited by Wolf. on that Passage. Burmon. ad Petron. c. 105. Heins. ad Sil. XIV. 543. Stanl. ad Æschyl. Septem. Theb. v. 214. p. 742.

(25) Herodot. I. p. 10. B. de Arion.

(26) Athen. V. 12. p. 208. C. and E.

(27) Pollux; I. 9. Segm. 87.

(28) Pollux, l. c.

(29) Schol. Aristoph. ad Acharn. v. 161.

(30) To take the oar. Lucian. Dial. Mort. p. 308. Pollux. I. 9. Segm. 81. Scheffer. de Milit. Naut. II. 5. p. 137.

(31) The eyes of the oars. See Aristoph. Schol ad Acharn. v. 97. We are there informed that there were holes through which the oars were put, to row. Scheff. l. c. p. 49.

(32)

(32) i. e. Holes. They are likewise called τρυπηματα in Aristophanes, Pac. v. 1233. and the Schol. ad h. l.

(33) A thong, or cord, with which they tied the oar to keep it from slipping. Hom. Od. Δ. v. 782. Eustath. p. 198. l. 52.

(34) This is the same thing. Aristophanes uses the word, τροπος. Aristoph. in Acharn. v. 548.

(35) i. e. To tye the oar with the thong. Lucian in Catapl. p. 422. Aristoph. in Acharn. v. 552. and Kust. ad h. l.

(36) This was a piece of hide with which the holes were lined through which they put the oars, that by their action they might not be too much worn. Scheffer. de Milit. naut. II. 5. p. 140. Schol. Aristoph. ad Ran. v. 367.

(37) Ramer. Pollux, I. 9. Segm. 98.

(38) Suidas, at the word, ερειδειν, has this expression—Επιπρειδεσθαι ταις κωπαις—Incumbere remis.

(39) Subaudi κωπην—To ply the oar. Ælian. V. H. II. 9.

(40) Inhibere remum. Pindar. Pyth. Od. X. Epod. Γ. v. 3.

(41) To pull two oars. Lucian cited by Scheffer, p. 67. See Schol. Thucyd. IV. 67.

(42) To help a rower. Schol. Aristoph. ad Av. v. 852.

(43)

(43) To row in vain; a proverbial expreſſion, importing, to labour in vain.

(44) Palmula remi—The broad part of the oar. Pollux, I. 9. Segm. 90.

(45) Lucian. in Catapl. p. 442.

(46) The top of the maſt. Athen. V. 11. p. 208. E.

(47) The middle of the maſt; round which part the ſails were hung. Macrob. Saturn. v. 21. from Aſclepiad.

(48) The loweſt part of the maſt. Schol. Apoll. Argonaut. I. v. 563. Macrob. l. c.

(49) Apoll. Rhod. Argonaut. I. v. 563. Schol. Hom. ad Od. B. v. 424. Rutzerſius var. Lect. VI. 6.

(50) Hom. Iλ. A. v. 434. But Euſtath. ad h. l. takes this word in another ſenſe.

(51) Athenæus, V. 11. p. 208. D. See the Schol. Apoll. Rhod. ad Argonaut. I. v. 566.

(52) In Latin, lintea, Pollux, I. 9. Segm. 103.

(53) Heſych. at the word, Επιδρομον. Euſtath. ad Od. Ω. v. 146. p. 828. l. 12.

(54) Euſtath. ad Od. N. p. 523. l. 11. Kuhn. ad Polluc. I. 9. Segm. 91. Heſych. at the word, Λαιφος.

(55) Heſych. at the word, Λαιφος.

(56) Heſych. at the word, Δολωνες. Pollux, I. 9. Segm. 91.

(57)

(57) Hesych. at this word. Pollux, l. c.

(58) Hesych. at the word, Ακατια. Pollux, l. c.

(59) Luc. Act. xxvii. 40.

(60) Velum contrahere. Homer has the expression—Στελλειν ἱστια. Od. Π. v. 353.

(61) Contrahere velum. Aristoph. Ran. 1030.

(62) Expandere velum. We find in Lucian, Πετᾶν ἱστια. Dial. Mort. p. 281. Hom. Od. E. v. 269.

(63) Hom. Od. Z. v. 268.

(64) Homer uses the word, πεισματα. l. c. Eustath. ad h. l. p. 263. l. 37. Pollux, l. 9. Segm. 93.

(65) Pollux, l. c.

(66) The words, Καλωνες and Καλοι, are likewise used. Hom. Od. E. v. 260. Eustath. p. 222. l. 11. Pollux, l. c.

(67) Scheffer. p. 331. Schol. Apoll. Rhod. Argonaut. I. v. 566.

(68) Hom. Od. E. v. 260. Eustath. p. 222. l. 10.

(69) Hom. Ιλ. A. v. 434. Eustath ad h. l. p. 98. l. 40.

(70) Schol. Apoll. Rhod. ad Argonaut. I. p. 566.

(71) See Suid. at this word. Homer. Od. M. v. 423.

(72)

(72) Hom. Od. E. v. 260. Turneb. Adverſ. XX. 4.

(73) Ariſtoph. Equit. v. 438.

(74) Schol. Ariſtoph. ad Equit. v. 438.

(75) Heſych. ad Suid. at this word. Pollux, I. 9. Segm. 93.

(76) Hom. Od. K. v. 96, and 127. V. Paul Leopard. Emendat. I. 18.

(77) Schol. Ariſtoph. ad Equit. v. 279. Athen. V. 9. p. 204. A.

(78) Polyb. I. p. 27. C. Scheffer. de Milit. Naut. II. 5. p. 150.

(79) Suid. at this word. Interpret. ad Matthæum. XIX. 24.

(80) Ælian. V. H. IX. 40. Græv. ad Heſiod. Εργ. v. 45.

(81) Clavus quo regitur gubernaculum. Iſidor. cited by Græv. ad Heſiod. l. c.

(82) Pertica gubernaculi, as Scheffer. interprets it, de Milit. Naut. II. 5. p. 145. Medium gubernaculi—according to Pollux, I. 9. Segm. 89.

(83) Extremum gubernaculi—Pollux, l. c. and Heſych. at the word Πτερυγες.

(84) Reliquum gubernaculi. Pollux, l. c. Scheffer. l. c. Scheffer. l. c. following Vetruvius, X. 8. tranſlates it, anſa gubernaculi. Heliodor. uſes this word. Æthiop. V. p. 248.

(85)

(85) Contus quo gubernaculum circumagitur. Lucian. in votis. p. 494.

(86) Luc. Act. xxvii. 40. Ælian. IX. 40. and the authors cited by Scheffer, p. 146. The same author informs us that in some ships there were three, and in some four rudders.

(87) Athen. V. 11. p. 209. A. Ælian. V. H. IX. 40. Cic. de Senect. VI. Lucian. Dial. Mort. p. 278. Pollux, I. 9. Segm. 98.

(88) Hence their ships have had the epithet —χαλκεμβολαδες—quæ ærea rostra habent. Eurip. Iphig. in Aulid. v. 1320. and Aristophanes has the expression, Κυανεμβολοι τριηρεις—Triremes rostris cæruleis munitæ—Equit. v. 551.

(89) Consult, on the inventor of the anchor, Plin. VII. 56. Strabo, VII. p. 209. Pausan. Attic. IV. p. 12.

(90) Hom. Ιλ. Α. v. 436. Eustath. ad h. l. p. 98. l. 46.

(91) Extrahere anchoram. Lucian. Dial. Mort. p. 281. Pollux, I. 9. Segm. 104.

(92) Solvere, or tollere anchoram. Plutarch. Apophthegm. p. 204. See Luke. Act. xxvii. 13.

(93) Jacere sacram anchoram—a proverbial expression, signifying, to make the last effort. Lucian. Fugitiv. p. 597. Lucian likewise mentions this sacred anchor, Jov. Trog. p. 156.

Pollux, I. 9. Segm. 93. See Heinst. and Drakenborch. ad Sil. VII. 23.

(94) Kuhn. ad Poll. I. 9. Segm. 94. Eustath. ad Hom. Ιλ. B. v. 154. p. 147. l. 19. Aristoph. Av. 1429. See Meurs. ad Lycophr. v. 618.

(95) Scheffer de Milit. Naut. II. 5. p. 152.

(96) It was a mass of lead fastened to a long cord, with which they sounded. Hence is derived the verb Βολιζειν, which we read in Acts xxvii. 28. Herodot. in Enterp. pag. 102. C. calls it Καταπειρητηριον. Lucil. Satyr. incert. n. XI. p. 198. Catapiratem.

(97) They were long oars, or poles, the use of which was, to turn the vessel, and accelerate its course, when it was in danger of running on a rock, or a sand-bank. They used them likewise for sounding. Scheff. de Milit. naut. II. 6. pag. 152. Pollux, I. 9. Segm. 94. Hom. Οδ. A. v. 487.

(98) A kind of bridge for going on boards, or ashore. Lucian calls it αποβαθρα, and αναβαθρα. Dial. Mort. p. 281. Diodorus Siculus terms it —Επιβαθραν, XII. 62. p. 113. B.

(99) A kind of sink at the bottom of the hold, into which all the filth of the vessel was thrown, was likewise termed, αντλια; in Latin, sentina. Aristoph. Equit. v. 443. and Pac. v. 17. Αντλια was likewise a pump to throw off that filth. Eustath. ad Οδ. M. v. 411. p. 498. l. 1.—Homer, in that place uses the word, αντλον.

CHAP. IX.

Of the SAILORS and SEA-FORCES.

I. THE men employed in ships were called, (1) Πληρωματα, (2) Αυτερεται; the rowers, (3) Κωπηλαται; they who sat highest, Θρανιται; they in the middle, Ζυγιται, the lowest, (4) Θαλαμιται. They who sate on the benches near the prow. were called, Προκωποι; and they who were near the stern, (5) Επικωπαι.

II. Ναυτας, nautæ; they were not employed in rowing; but they had their particular (6) business distributed amongst them. Some had the care of the sails, (7) Αρμανιςαι—others went aloft—(8) Σχοινοβαται. And others had different charges allotted them, (9) Μεσοναυται.

NOTES

NOTES to CHAP. IX.

(1) Diodor. Sic. XIII. 2. p. 134. D. Polyb. I. p. 30. B.

(2) Thucyd. I. 10. and ad h. l. See Stephens and Hudson.

(3) Hesych at this word. Ερεται is more used.

(4) Schol. Aristoph. ad Acharn. v. 161. and Suid. at the word Θρανιτης. Schol. Aristoph. ad Ran. v. 1106. and ad h. l. Kuster.

(5) Pollux, I. 9. uses these two words. Our author follows the opinion of Scheffer, II. 3. p. 108. But some criticks, instead of προκωπος, read προσκωπος, interpreting both these words, a rower; and in this sense προσκωπος is used by Lucian, in Catapl. p. 436.

(6) Cicero de Senect. VI.

(7) Scheffer de Milit. Naut. II. 3. p. 108.

(8) Lucian. in votis, p. 493. Scheff. l. c.

(9) Lin. 4. § 1. F. de naut. caup. Stab.

CHAP.

CHAP. X.

Of the NAVAL OFFICERS.

I. SOME commanded the sailors, and and some the soldiers. The titles of the former were—(1) Αρχικυβερνητης—(2) Κυβερνητης—(3) Πρωρευς—(4) Κελευστης—(5) Τριηραυλης—(6) Ναυφυλακες—(7) Διοποι (8) Τοιχιαρχοι—(9) Εσχαρευς—(10) Λογιστης.

II. They who commanded the soldiers were—(11) Στολαρχος—(12) Ναυαρχος—(13) Επιστολευς—(14) Τριηραρχος—&c.

NOTES to CHAP. X.

(1) Diod. Sic. XX. 51. p. 786. D. This was the admiral.

(2) Arrian. de Expedit. Alex. VI. 2.

(3) Xenoph. Œconom. VIII. § 14. He was the under-pilot.

(4) The inspector of the rowers. See Ovid. Met. III. 618. Arrian. de Expedit. Alex. VI. 3.

and Suidas, at the word, Κελευστης. Scheffer, III. 1. p. 179. and IV. 7. p. 304. Gronov. Obſerv. IV. 26. Heinſ. and Drakenborch. ad Sil. 6. 360.

(5) The players on the flute on board the triremes. See Kuhn. ad Poll. I. 9. Segm. 96. Demoſth. de Coron.

(6) The inſpectors and guards of the ſhips. Euſtath. ad Ιλ. Β. p. 154. l. 6. Scheffer, IV. 7. p. 308.

(7) Signifies the ſame as Ναυφυλακες.

(8) They who took care of the ſides of the ſhip. Pollux, I. Segm. 95. Claudian. Conſ. Manlii Theod. v. 47.

(9) They who had the care of the fire. Pollux, I. 9. Segm. 95. Scheffer thinks they were prieſts—Other antiquarians make them cooks.

(10) The ſecretary. Euſtath. ad Hom. Οδ. Θ. v. 163. pag. 299. l. 29. Homer. l. c. calls him Φορτου μνημων—and γραμματευς, Schol. Ariſtoph. ad Nub. v. 623. Scheffer, p. 310.

(11) Στολαρχος—The commander of the troops. Heſych. Στολαρχης.

(12) Navarchus—The principal land-officer on board a ſhip. Xenoph. Hiſt. Græc. II. p. 354. l. 13. and V. p. 426. l. 17.

(13) The officer next to the navarchus.

(14) The chief military officer on board a triremis. Heſych. at this word. The Atheni-

ans likewise gave this title to those who fitted out ships of war at their own expence. Ulpian. ad Orat. in Lephinem. p. 128. B. Schol. Aristoph. ad Equ. v. 908. See Pollux, I. 9. Segm. 119.

PART IV.

Of the PRIVATE LIFE of the GREEKS.

CHAP. I.

Of MARRIAGE.

I. IN the different ſtates of Greece marriage was (1) honoured, and authoriſed by (2) law. He who was averſe from marriage, brought (3) diſcredit upon himſelf, and in ſome communities was even (4) puniſhed.

II. But in the times of barbariſm, before the inſtitution of laws, the conjunction of the ſexes was (5) promiſcuous.

III. Cecrops was the firſt who ſubjected the Athenians to matrimonial obligations, and enjoined that each of them ſhould (6) inviolably poſſeſs his own wife.

IV. But

IV. But the matrimonial laws were afterwards improved, and the Athenians were no longer permitted to intermarry with (7, 8) ſtrangers.

V. An age at which to marry was fixed for the one ſex and for the (9) other.

VI. (10) Polygamy was prohibited, except in particular and urgent (11) caſes.

VII. A ſon and daughter of the ſame mother were prohibited from marrying; but this prohibition did not extend to a ſon and daughter of the ſame (12) father.

VIII. Marriages were not contracted without the conſent of the (13) parents.

IX. To give a young woman in marriage, is in Greek, (14) εγγυᾶν, (15) διεγγυᾶν, (16) κατεγγῦαν, (17) διδοναι—(18) ἁρμοζειν; and in Latin, Dare, deſpondere.

X. The betrothed man gave to the betrothed woman as a pledge of his honour and love, a preſent named (20) ἀῤῥα, (21) ἀῤῥαϐων—(22) εδνον.

XI. The affianced woman on her part gave a dowry, termed (23) Προιξ, and (24) Φερνη, which was returned to her in case of a (25) divorce.

XII. But Solon struck off dowries. By his regulation the woman was only to bring three suits of cloaths, and some furniture of little (26) value.—But he enjoined the nearest relations of orphans to give them fortunes, if they did not (27) marry them.

NOTES to CHAP. I.

(1) Γαμος τιμιος—Paul. Epist. ad Heb. xiii. 4. It is very easy to prove that the Greeks honoured marriage. They acknowledged the necessity of it, and it's sacredness. Plutarch. in Amator. p. 750. Aristot. Œconom. III. and VII. They had established punishments for bachelors, as we shall soon see: and that they had deities that presided over marriage is well known. Plutarch. in Αιτιοις—Qu. 2. Suidas at the word, τελεια. Thucyd. II. 15. and Schol.

(2) The law, for instance, prohibited the Athenians from marrying women of another state; it

it forbade relations to a certain degree to marry. And there were other regulations relating to marriage, of which we shall presently treat. Hence the expression, *a lawful* wife—γυνη ἡ νομω γημαμενη ανδρι. Ælian. V. H. X. 2.

(3) See Suacid. XXXVI. 28.

(4) See, on the punishments enacted by the Athenians for bachelors, Dinarch. contr. Demosth. p. 41. and on those inflicted on them by the Lacedæmonians—Plutarch. in Lac. Apophtheg. p. 227. E. Athen. XIII. 1. p. 555. D. Pollux, III. 4. Segm. 48.

(5) Athen. XIII. 1. p. 555. D. Lucret. V. 960. Horace, Sat. I. 3. v. 109.

(6) Athen. XIII. 1. Schol. Aristoph. ad Plut. v. 773. Some authors assert that for this reason the epithet διφυης was given to Cecrops.

(7) Demosth. in Neær. p. 519. C.

(8) Demosth. l. c. and 524. C.

(9) For the Lacedæmonians, see Xenoph. de Lacedæm. Rep. p. 534. l. 44. and for the Athenians, see Censorin, de Die Natal. c. XIV. Aristot. Polit. VII. 16. Hesiod. Εργ. v. 695.

(10) Cecrops had prohibited it by a law. Athen. XIII. 1. p. 555. D. Herodot. V. p. 334. says that Anaxandrides had two wives, in which he directly violated the custom of the Spartans.

(11) Viz. when the citizens were few. Athen. XIII. 1. p. 556. A.—or when the ſtate was exhauſted of men. Diog. Laert. II. 26. and Suid. at the word, Λειπανδρεῖν. Some authors tell us that even Socrates took two wives to ſet an example of recruiting the ſtate. The example of Euripides is another proof that polygamy was, in ſome caſes, allowed. Gell. XV. 20.

(12) Corn. Nepoſ. in Præfat. and Cimon. c. 1. Schol. Ariſtoph. ad Nub. v. 1375.

(13) Hom. Ιλ. Τ. v. 291. Οδ. Ζ. 286. Muſæus, v. 179. Ovid. Met. IV. 60. See, on marriages contracted without the conſent of parents, Pric. ad Apul. Mileſ. VI. p. 304. and Grotius ad Matth. xxviii. 30.

(14) Demoſth. in Neær. p. 528. Ælian. V. H. VI. 4.

(15) Pollux, III. c. 4. Segm. 34.

(16) Euripid. Oreſt. v. 1675.

(17) Hom. Ιλ. Τ. v. 291. Demoſth. in Neær. p. 528. A.

(18) Eurip. Electr. 24. See 2 Cor. xi. 2.

(19) Terence, Andr. I. 1. 74. Plaut. Aulul. II. 2. 28.

(20) Arrha, and Arrhabo, are two Hebrew words, which, however, were uſed by the Latins and the Greeks. See Gell. XVII. 2. Geneſ. xxxviii. 17. Prov. xvii. 19. 1 Sam. xvii. 18.

(21) Menand. Fragm. ex Incert. Com. N. 253. p. 274. Isæus Orat. VII. de Cir. Heredit. p. 513. Plaut. Mil. Gloriof. IV. 1. 11. 2 Cor. v. 5. Ephef. i. 14.

(22) Hom. Ιλ. II. v. 190. Οδ. Z. v. 159. The word Μνηςρον was likewife ufed in this fenfe. See Heyfch. at this word, and Periz. ad Ælian. IV. 1.

(23) Isæuf. Orat. II. de Hered. Pyrrh. p. 374.

(24) Heyfch. at the words, Φεςνη, and Εδνα.

(25) Demofth. in Neær. p. 524. C.

(26) Plutarch. in Solon. p. 89. D. See Meurf. Them. Attic. I. 14. p. 38.

(28) Diod. Sic. XII. 18. p. 83. D. Meurf. l. c. 13. 35.

CHAP.

CHAP. II.

The MARRIAGE-CEREMONIES.

I. THE bridegroom conducted his bride to his house in pomp. This was termed, (1) Αγειν, or (2) Αγεσθαι γυναικα; *subaudi*, (3) Εις οικιαν.

II. They were generally conveyed in a (4) car: their friends who accompanied them were called, (5) Παρανυμφοι—and—(6) Παροχοι.

III. Players on the flute and lyre, and others carrying (7) flambeaux walked before them.

IV. The songs which were sung in this procession were called, (8) Ἁρματειον μελος.

V. When they arrived at the bridegroom's house, the marriage began, and was accompanied with (9) dances.

VI. There was a solemn feast which was likewise termed (10) Γαμος.

VII.

VII. But before the nuptial repaſt, ſacrifices were offered, called (11) Προτελεια —and—(12) Προγαμεια—when *they* were over, they ſat down to table.

VIII. None were admitted to this feaſt, who had not bathed, and changed their (13) cloaths.

IX. The cloaths of the bridegroom and bride were of different (14) colours.

X. They were likewiſe crowned with wreaths of aromatic herbs and (15) flowers.

XI. The bridegroom's houſe was ornamented for the (16) occaſion.

XII. A peſtle was tied to the (17) door; and a ſieve was carried by a (18) girl. The bride carried an earthen vaſe full of barley, which was called in Greek—(19) Φρυγετρον.

XIII. At Athens, during the nuptial feaſt, a boy entered, carrying acorns, and a baſket with loaves in it, who ſung—(20) Εφυγον κακον, ευρον αμεινον—I quitted what was bad; I found what was better.

XIV.

XIV. After the feaſt the new-married couple were conducted to the nuptial chamber, termed in Greek, (21) Δωμα, (22) Κουριδιον δωμα—(23) Δωματιον—(24) Θαλαμος—(25) Παςας—in which was the marriage-bed—(26) Λεχος κουριδιον—(27) Νυμφιδιον, (28) Γαμικον.

XV. The bridegroom and bride, after they had entered the nuptial chamber, were obliged, by an injunction of Solon, to eat a (29) quince betwixt them.

XVI. They might be ſeparated when they were even in the nuptial chamber; for inſtance, if a raven croaked on the top of the (30) houſe.

XVII. It was cuſtomary for the bride, before ſhe went to bed, to waſh, at leaſt her feet, with warm (31) water.

XVIII. The bridegroom then untied, and took off her (32) girdle.

NOTES

NOTES to CHAP. II.

(1) A word rarely used in this sense. See Kuster. de Verbis Mediis. Homer uses the word, Αναγειν, to which he adds, Δομονδε. Οδ. Γ. v. 272.

(2) Hom. Οδ. Ζ. v. 159. says—Οικονδ' αγεσθαι. But we find in Ælian, without the addition of Οικονδε, αγεσθαι γαμετην. V. H. XIII. 13. and Αγεσθαι. γυναικα—XIII. 10.

(3) Hesiod. Εργ. v. 695.

(4) Hesiod. Suet. Herc. v. 273. Suidas, at the words, Ζευγος ἡμιονικον.

(5) In Latin—Pronubus—Ὁ συναπαγων τω νυμφιω την νυμφην—Qui cum sponso sponsam abducit. Eustath. ad Ιλ. Ζ. p. 516. l. 48.

(6) Pollux, III. 3. Segm. 40. Suidas, l. c.

(7) Hom. Ιλ. Σ. v. 491. Hesiod. Suet. v. 275. Terence, Adelph. V. 7. 9. Mus. v. 275.

(8) Suid. and Hesych. Eustath. Ιλ. Χ. p. 1380. l. 5.

(9) Hom. Ιλ. Σ. v. 493. Οδ. Δ. v. 18. and Ψ. 145. Hesiod. Suet. 274. Pollux, III. 3. Segm. 37.—

(10) Hom. Οδ. Δ. v. 3. Ιλ. Τ. v. 299. Pollux, III. 3. Segm. 44. Interpr. ad Matth. xxii. 2.

(11) Eurip. Iphig. in Aul. v. 718. Hesych. at this word. Vases ad Harpocrat. p. 164.

(12) Pollux, III. 3. Segm. 38.

(13) Hom.

(13) Hom. Od. Ψ. 131. Z. 27. Ariſtoph. Av. 1692. Interpr. ad Matth. xxii. 11.

(14) Ariſtoph.in Plut. v. 530. and Schol. ad h. l. See Kuſter. ad h. l.

(15) This wreath is called Στεφος γαμηλιον. Bion. Idyll. I. Epitaph. Adon. v. 88. See Schol. Ariſtoph. ad Av. v. 160. Eurip. Iphig. in Aul. 905. Paſchal. de Coron. II. 16. 17.

(16) Hierocles, Fragm. Περι γαμου. p. 308. Stob. Serm. 186. de Laude Nupt. p. 636. l. 33. Seneca. Thebaid. v. 507.

(17) Pollux, III. 3. Segm. 37.

(18) Pollux, l. c.

(19) Pollux, I. 12. Segm. 246. ad Pauſ. Attic. I. p. 5.

(20) Heſych. and Suid. at the words, Εφυγον κακον.

(21) Theocrit. Idyll. XXVII. 36.

(22) Hom. Od. T. v. 580. See Suidas and Harpocration.

(23) Pollux, III. 3. Segm. 43.

(24) Theocrit. Idyll. XXVII. 36. Pollux, l. c. Segm. 37.

(25) Heſych. at this word. Euſtath. Ιλ. Γ. pag. 297. l. 43. Muſæus. v. 280, uſes the word, Πασον.

(26) Ariſtoph Pac. v. 844.

(27) Νυμφεια ευνη—In Pind. Nem. Od. V. Antiſtr. B. v. 10. Κλινη νυμφικη, Lucian. Herodot. p. 574.

(28) Pollux, III. 3. Segm. 43. Meurſ. Lect. Attic. II. 9. p. 72.

(29) Plutarch. in Solon. p. 89. C. Conjug. Præcept. p. 138. D.

(30) I know not any author by whom this aſſertion is confirmed.—The reaſon why the croaking of the raven diſſolved the marriage muſt have been—either—becauſe, that bird was odious to Minerva the protectreſs of the city, as we are told by mythology—Antigon. Hiſt. Mirabi. XII. Ovid. Met. II. 551. Hygin. Fab. 166. or becauſe the raven was one of the infernal birds. Plin. X. 12. or becauſe the raven is an enemy to other birds. Sen. ad Eclog. IX. 15. Broukhuſ. ad Tibull. II. 2. 21. or—becauſe the cry of a ſolitary raven is a preſage of widowhood. Hieroglyph. VIII. and Notæ ad h. l. Hadrian. Jun. Animadv. I. 1. Gaulmin. ad Euſtath. de Amorib. Iſmeniæ et Iſmeneſ. p. 29. Le Clerc ad Heſiod. Εργ. v. 746. Ælian. H. A. III. 9.

(31) Ariſtoph. Pac. v. 843. and the authors cited by Lambert. Boſ. ad Eph. V. 25.

(32) In Greek—Λυσαι ζωνην, or μιτραν παρθενιν. In Latin—Solvere zonam, revincire zonam. Homer. H. in Vener. 155. Theocrit. Idyl. XXVII. 54. Ovid. Heſiod. II. 115. Spanheim. ad Callim. H. in Jov. v. 21. and J. Schrader ad Muſæ. v. 272. p. 341.

CHAP.

CHAP. III.

Of Divorces.

I. IT was a great dishonour to both the married parties to (1) quit each other.

II. If the husband dismissed the wife, the proper terms were—(2) Αποπεμπειν, (3) Αποπομπη—(4) Εκβαλλειν.

III. The husband was, in this case, obliged by the law, to restore the wife her (5) fortune.

IV. If the wife quitted the husband, the separation was expressed by the words——(6) Απολειψις—(7) Απολειπειν.

V. There were causes for which the law permitted the wife to leave her husband; but she was, beforehand, to advertise the archon of her intention, and present him a petition containing an enumeration of her (8) grievances.

NOTES

NOTES to CHAP. III.

(1) 1° To the wives to separate from their husbands. Eurip. Med. v. 236.—2° To the husbands to put away their wives.—Athen. XIII. 1. p. 555; who relates that at Lacedæmon Lysander was condemned to pay a heavy fine for having divorced his wife that he might marry a finer woman.

(2) Demosth. in Neær. p. 524. C.

(3) Pollux, III. 3. Segm. 46.

(4) Demosth. in Neær. l. c. Galat. IV. 30. we have also—Εκπεμπειν την γυναικα. Isæus de Hered. Pyrrh. pag. 388. Αφιεναι γυναικα. Plutarch. in Cic. p. 875. A. 1 Cor. vii. 11. Απολυεται γυναικα—Matth. xix. 7. 8.

(5) Demosth. in Næar. p. 524. C.

(6) Plutarch. In Alcibiad. p. 195. C. Pollux, III. 3. Segm. 47.

(7) Isæus de Hered. Pyrrh. p. 386.

(8) Plutarch. In Alcibiad. p. 195. C. Andocid. Orat. IV. contra Alcib. p. 297. Plutarch. l. c. styles this petition, Γραμματα απολειχεως. We find the legal causes of a divorce in Pollux, III. 3. Segm. 47. and in Plut. in Alcib. l. c.

CHAP. IV.

Of Adultery.

I. ADULTERY is, in Greek, termed, (1) Μοιχεία. It was a crime common among the (2) Greeks; yet it was strongly guarded against by their legislation, and repressed by fines and punishments.

II. The punishments inflicted on adulterers were not the same in all the states of (3) Greece.

III. It was permitted by a law of Solon to put an adulterer to death, if he was caught, In flagranti delicto—In the (4) fact.

IV. It was infamous for a man to live with his wife after she was taken in (5) adultery.

V. At Athens a rich adulterer might commute the ordinary punishment of his crime

crime with a ſum of money termed; (7) Μοιχαγρια.

VI. But a cruel, and mortifying puniſhment awaited poor people ſurprized in adultery; it was called, (8) Ραφανιδωσις, and (9) Παρατιλμος.

NOTES to CHAP. IV.

(1) See Pauſan. Bœt. XXXVI. p. 784.

(2) This is evinced by the examples of Thyeſtes, Ægiſthus, Paris, Phœnix, &c. See Senec. Thyeſt. 680. Hom. Οδ. A. v. 32. Ιλ. Γ. v. 39. and I. v. 451. But adultery was unknown at Sparta. Plut. Lac. Apophthegm. p. 2. 8; and in Lycurg. p. 49. C.

(3) On the puniſhment of adultery among the Cretans, conſult Ælian. V. H. XII. 12.—Among the Locrians, idem. XIII. 24. Among the Theſpians, idem. XI. 6.

(4) Lyſias, υπερ του Ερατοσθενους φονου. pag. 7. Taylor. in Proleg. ad hanc Orat. Plutarch. in Solon. p. 90. F. Meurſ. Them. Attic. l. 4. p. 9.

(5) Demoſth. in Næar. p. 529. C. Meurſius proves that it was lawful for a huſband, to treat his wife, if ſhe had been guilty of adultery,

in the severest manner—to deprive her of her fortune, to sell her, to kill her. Them. Attic. I. 5. p. 12.

(6) Lys. l. c. p. 6. Schol. Aristoph. Plut. v. 168.

(7) Hom. Od. Θ. v. 332. and Eustath. ad h. l. p. 313. l. 2.

(8) Schol. Aristoph. ad Plut. v. 168. and Aristoph. Nub. 1079. Suid. at the word Ῥαφανις.

(9) Schol. Aristoph. l. c. Vossius ad Catull. p. 41.

CHAP.

CHAP. V.

Of the BIRTH and EDUCATION of CHILDREN.

I. FOR the birth of a son the doors of the house were crowned with olive; for the birth of a daughter, with (1) wool.

II. The (2) new-born child was washed in warm water. The vase consecrated to that use was called (3) Λουτρον.

III. They likewise anointed it with oil, which was kept in an earthen vessel named, (4) Χυτλος—from which word is derived the verb, (8) χυτλωσι.

IV. Wine was used by the Spartans instead of water for this (6) ablution.

V. When it was thus washed it was dressed: the child's cloaths were called, (7) Σπαργανα.

VI. It was then laid in a (8) basket, or in a (9) shield if it's father was a warri-

our. The latter cuſtom prevailed moſt in the military (10) Sparta.

VII. The children whom their parents did not chuſe to bring up, were expoſed—This was termed, (11) Εκτιθεναι.

VIII. In the baſket in which the child was expoſed they ſometimes put a collar, or a ring, or a (13) ſtone—Theſe were called, Περιδεραιά, and, (14) Γνωρισματα.

IX. Among the Thebans the expoſition of children was prohibited by (15) law.

X. At Lacedæmon, deformed children were thrown into a place termed (16) Αποθετας.

XI. At Athens, the names of the children which were brought up, were inſcribed, as ſoon as they were born, in the public (17) regiſters.

XII. When the infant was five days old, (18) they ran with it in their arms round the fire, and the relations of it's mother ſent her preſents, which were termed, (19) Γενεθλιοι δοσεις.

XIII.

XIII. The child was named ten days after it's (20) birth. A (21) sacrifice was offered on the occasion, which was followed by a (22) feast. These ceremonies were expressed by, (23) Δεκατην θυειν, (24) Αποθυειν—(25) Ἑστιασαι.

XIV. The fortieth day was a day of solemnity for the (26) mother.

XV. It was a very essential duty with the Greeks to bring up their children in their own (27) houses, and to have them nursed by their (28) mothers; the maternal office women of the highest (29) distinction did not decline.

XVI. We read, however, that in some cases nurses were taken into the (30) house.

XVII. (31) Μαια—(32) Τιτθη—(33) Τιτθωνη—(34) Τιθηνιστειρα, were the names given to nurses. Sometimes they were called, (35) Τροφοι. But there was some (36) difference between the Τιτθαι and the Τροφοι. To suckle is, in Greek, (37) Θηλαζειν. (38) [illegible]

XVIII. In the ſtreet, the nurſe had a ſpunge ſoaked in honey, which ſhe put to the mouth of her child when it (38) cried.

XIX. To compoſe it to ſleep ſhe ſung— Λαλα, βαυκαλαν; and theſe ſongs were termed—(39) Βαυκαλησεις—and—(40) Νυγια.

XX. When theſe ſoothing methods failed, the nurſe had recourſe to the (41) *Manducum*, (42) *Terriculamentum*, to frighten it into quiet. The figure with which the child was terrified, was, (43) Μορμολυκειον. —To terrify it with that figure, was, (44) Μορμοσσεσθαι.

XXI. To prevent the vices inſeparable from idleneſs, great care was taken to accuſtom boys and girls betimes to induſtry. —The tender years of the boys were employed in learning the elements of arts and ſciences.

XXII. The girls were cloſely confined in the (46) houſe. Little was allowed them to (47) eat, and their (48) waiſt was ſtraitened

ſtraitened to make it more elegant. They were chiefly employed in working (49) wool; an employment which, of old, was not deſpiſed by ladies of the firſt (50) quality.

XXIII. We read likewiſe that young ladies of the higheſt birth were taught muſic and (51) literature.

XXIV. If the fathers of boys were rich, or perſons of diſtinction, they had private maſters for them, (52) Παιδαγωγοι, or (53) Παιδοτριβαι.—to form them to the fine arts.

XXV. The education of the Greeks (the (54) Lacedæmonians excepted) conſiſted of three principal parts—viz. Letters, the Gymnaſtic Exerciſes, and (55) Muſic. Some authors add (56) Painting.

XXVI. We have already inquired into the Gymnaſtic Exerciſes in the firſt part, *On the Games of the Greeks.* We muſt now give a conciſe account of the three other branches of Grecian education.

NOTES

NOTES to CHAP. V.

(1) Hesych. at the words, Στεφανον εκφερειν, and Meurs. Lect. Attic. I. 10. Paschal, de Coron. V. 15. p. 334.

(2) Callim. H. in Jov. 17. and Interpr. Meurs. ad Lycoph. v. 332.

(3) In Latin, Labrum. Isid. Hispal. Orig. XX. 6. Λουτρον has a more extensive signification. Yet it is used in this sense by Euripides, Jon. 1493.

(4) Bartholin. de Puerp. Vet. p. 65.

(5) Απολουσασθαι—Spanh. ad Callim. H. in Jov. 17. 2. Μετα ελαιου λουσασθαι—Hesych. and Suid. at the word. Schol. Min. ad Hom. Od. Z. v. 80. Eustath. ad h. l. p. 248. l. 24.

(6) Plutarch. in Lycurg. p. 49. E.

(7) Hom. H. in Mercur. v. 268. Plutarch. in Lycurg. p. 49. E. Herodian. I. 5. Callim. H. in Jov. v. 33. and Interpr. ad h. l.

(8) Callim. H. in Jov. v. 48. and Interpr. Lennep. ad Coluth. p. 67.

(9) Theocr. Idyll. XXIV. v. 4.

(10) Nonnus in Dionys. XLI. 168.

(11) Euripid. Phæniss. v. 25. Aristoph. in Nub. v. 531. Aristoph. Ran. v. 1221.

(12) Terence. Eunuch. IV. 6. 15. Eurip. Ion. 19. 32. 1337.

(13) A-

(13) Aristot. Poetic. c. XVI. Eurip. Ion. v. 1431. calls them, Δεραια.

(14) Pausan. Attic. c. XXVII, p. 66. Heliodor. Æthiop. IV. p. 178.

(15) Ælian. V. H. c. II, 7.

(16) Plutarch. in Lycurg. p. 49. D. Aristot. Polit. VII. 16.

(17) Isæus, Orat. VI. de Apollod. Hered. p. 486. Suidas, and Harpocrat. at the words, Κοινον γραμματειον. But were the children registered immediately after their birth, or at the age of one year, two, three years, &c. This uncertainty is not removed by Potter, Archæol. I. 9. p. 45. But the scholiast of Lucian asserts that they were registered immediately after they were born, T. II. p. 11.

(18) Hesych. at the words, Δρομιαφιον ἡμαρ.—And Meurs. Græc. Fer. I. 20.

(19) Hesych. at the word Αμφιδρομια. and Suidas. Æschyl. in Eumenid. v. 7. and Stanl. ad h. l.

(20) Eurip. in Fragm. Ægei. v. 14. and Barnes. ad Eurip. Electr. v. 126.—Seven days according to others. See Harpocrat. at the word, Εβδομευομενου.

(21) Euripides, Electr. v. 1126.

(22) Aristoph. Av. v. 494. and Schol.

(23) Aristoph. Av. v. 923.

(24) An-

(24) Another expression was—Ποιησαι δεκατην Demosth. adv. Bœot. p. 638. C.

(25) Suidas, at the words, Δεκατην ποιεσαι.

(26) Censorin. De Die Nat. XI. p. 50. See Barthol. de Puerp. Vet. p. 139.

(27) Hom. Ιλ. Π. v. 191. Οδ. Ζ. v. 201. Plaut. Bacchid. III. 3. 18.

(28) Euripid. Ion. v. 1360.

(29) Hecuba, in Homer. Ιλ. Χ. v. 83. Penelope. Οδ. Λ. v. 447. See Feith. Antiq. Hom. II. 18.

(30) Euryclea, is, in Homer, the nurse of Ulysses. Οδ. Τ. v. 482. Nausicaa is likewise mentioned, Οδ. Η. v. 12. See Gell. Noct. Attic. XII. 1.

(31) Homer. Οδ. Τ. v. 482.

(32) Aristoph. Equit. v. 713. and Schol.

(33) Hom. Ιλ. Ζ. v. 389. Eustath. p. 513. l. 10. 34. Suidas, at the word, Τιθηνας. But Kuster's reading is different.

(35) Plutarch. de Puer. Educ. c. V. uses these words together, Τιτθαι, and Τροφοι.

(36) See Eustath. ad Ιλ. Ζ. p. 513. l. 14.

(37) Lysias, Orat. I. pro Cœde Eratos, p. 3. Ælian. V. H. XIII. 1.

(38) Hesych. at the words, Κρειω βουσασα. Spanheim. ad Callim. H. in Jov. v. 49.

(39) Sca-

(39) Scalig. Lect. Auſon. II. 11. p. 117. Heſych. at the word Βαυκαλᾶν. Athen. XIV. 3. p. 618. F.

(40) Heſych. at the word, Νοῦμον. Caſaubon. ad Theophr. Charact. Eth. c. VIII. p. 231.

(41) Plaut. Rud. II. 6. 51. Feſtus, at the word, Manducus.

(42) Terriculamenta, and Terricula, are in Latin ſynonymous words, and ſignify figures with which they frightened children.

(43) Ariſtoph. Theſmoph. v. 424. There is likewiſe, in the ſame ſenſe, the word, Μορμολυκη. Strabo, I. p. 13. l. 32. and ad h. l. Caſaub. p. 12. and by abbreviation, Μορμω. Ariſtoph. Acharn. v. 582. Lucian in Philopſeud. p. 328. We have an entertaining account of the manner in which the Hebrews, Greeks, and Romans frightened their children, in Ittagerus.—In Programmate de Manducis.

(44) Heſych. at this word. Ariſtoph. Av. v. 1245.

(45) This we ſee by the law of Solon. Plutarch in Solon. p. 90. C. D. and by the Attic laws. Lib. 1. tit. 4. There were publick ſchools for children of each ſex. Perizon. ad Ælian. V. H. III. 21. See, on the neceſſity of education, Socrates in Xenophon. Memorab. IV. 1. 2. and, againſt an effeminate education—

Thean. in Frag. Pythag. in Opusc. Mythol. Th. Gall. p. 740.

(46) Cornel. Nepos, in Præfat. Homer lodges the women in the highest story of the houses. Od. O. v. 516. and Ιλ. Β. v. 514. Phocyl. v. 198. Euripides, Iphig. in Aulid. v. 738. Phænifr. 88.

(47) Terence. Eunuch. II. 3. 23. Xenophon de Rep. Lacedæm. p. 537. l. 20.

(48) Terence. Ibid. v. 22.

(49) Eustath. ad Ιλ. Α. p. 23. l. 43. Xenoph. l. c. p. 534. l. 27.

(50) Penelope, for instance—Hom. Od. P. v. 97. Ovid. Heroïd. I. v. 77. and the wife of Leontius, one of the Theban generals. Xenoph. Hellen. V. p. 443. l. 27.

(51) The Spartan girls studied musick. Plutarch. In Lycurg. p. 47. F. and 48. A. Corinna the Theban excelled in poetry. Pausanias, Bœot. c. XXII. p. 753. Ælian. V. H. XIII. 25. and Perizon. Aspasia gave Socrates lessons in eloquence—Athen. V. 19. p. 219. C.

(52) Thus, Phenix was tutor to Achilles. Plutarch. de Puer. Educat. c. VII. Hom. Ιλ. Λ. v. 831. Thus, Atlas is said to have been præceptor to Hercules. Auson. Idyll. IV. v. 21. Theocrit. Idyll. XXIV. v. 103. See Feith. Antiq. Homer. II. 18. § 3. p. 251. Consult,

on the difference between Διδασκαλος and Παιδαγωγος, Wower. Polymath. IV. § 19.

(53) Ariſtoph. Nub. 969. The buſineſs of the Παιδοτριβαι was only to exerciſe the bodies of their ſcholars. Æſchin. Timarch. p. 172. A. See Caſaub. Theophr. Charact. VIII. Περι λαλιας. Perizon. ad Ælian. V. H. II. 6. and p. 982. Zeibich. Athleta. Παραδοξος, p. 165.

(54) Ariſtot. Polit. c. VIII. 4. Ælian. V. H. XII. 50. and Perizon.

(55) Terence. Eunuch. III. 2. 23.

(56) Ariſtot. c. VIII. 3. Plutarch. de Muſic. p. 1140. B. Perizon. ad Ælian. V. H. 7. 15.

CHAP.

CHAP. VI.

Of LETTERS.

I. BY letters, Γραμματα, we are to understand, Γραμματικη, which in it's early state comprehended only (1) reading, and writing. This science was afterwards greatly extended, and took in (2) history, poetry, &c.

II. Young men of easy fortunes also studied philosophy. There were Gymnasia, and publick schools for the (4) purpose. The principal schools at Athens, were, the (5) Academy, the (6) Lycèum, and the (7) Κυνοσαργες. There were schools founded at other (8) places.

NOTES to CHAP. VI.

(1) Arist. Polit. c. VIII. 3. Topic. c. VI. 3. Sext. Empir. adv. Gramm. I. 2.

(2) Grammar is taken in this extent by Cicero, de Orat. I. 42. Seneca, Ep. LXXXVIII. Quintil.

Quintil. I. 14. Sext. Empir. adv. Grammat. I. 1. See Mauſſac. Diſſert. Crit. at the end of Harpocrat. p. 329. Burmann. ad Valeſ. de Crit. I. 1. p. 244.

(3) Terence. Andr. I. 1. v. 30. See Leg. Att. Lib. I. Tit. 4.

(4) The Gymnaſia were properly intended for bodily exerciſes. See, on the public ſchools of the ancients, Perizon. ad Ælian. V. H. III. 21.

(5) Ælian. V. H. IV. 9. Menage ad Laert. III. 7. p. 141.

(6) Ælian. V. H. IX. 20. and 29. Menag. ad Laert. V. 2. pag. 186. Cicero mentions the academy, and the lyceum. De Divin. I. 13. See Acad. Quæſt. I. 17.

(7) This was the ſchool of Antiſthenes, according to Heſych. Mileſ. and Diog. Laert. VI. 13. and of Ariſto the Chian. Diog. Laert. VII. 161. Pauſ. Attic. c. XIX. p. 44.

(8) For inſtance that at Corinth called, Κρανειον. Lucian. Dial. Mort. p. 262. Laert. VI. 77. There was a Gymnaſium in the Iſle of Rhodes. Cic. Tuſc. Quæſt. II. 61. Suet. Tiber.

CHAP. VII.

Of Musick.

I. THE word, Μουσικη, Music, is derived, according to some authors, from the nine (1) Muses; and according to others, from the Hebrew word, (2) *Mosar*, which signifies art, science.

II. The Greeks give the invention of music to (3) Pythagoras; but they are (4) mistaken. The scriptures leave us no room to doubt that (5) Jubal was the inventor of the flute and the harp.

III. There were seven musical notes which were consecrated to the seven planets. 1° Ὑπατη, to the Moon: 2° Παρυπατη, to Jupiter: 3° Λιχανος, to Mercury: 4° Μεση, to the Sun: 5° Παραμεση, to Mars: 6° Τριτη, to Venus: 7° Νητη, to (6) Saturn.

IV. The tone, or mode, whether grave or acute, in which the musicians sung, or played, was termed in Greek (7) Νομος.

V. There

V. There were four modes; the Phrygian, the Lydian, the Doric, and the (8) Ionic. Some authors add a fifth, viz. the (9) Æolic. These are the characters of the five modes—The Phrygian mode was religious,—the Lydian, plaintive,—the Doric, martial—the Ionic, gay and flowery—the (10) Æolic, simple. The mode with which the soldiers was animated, was likewise termed, (11) Ορθιος.

VI. In later times the term Νομος was applied to the words which were sung in these (12) modes.

VII. Their music was vocal, or (13) instrumental.

VIII. Musical instruments are divided into wind-instruments, Εμπνευςα, or stringed instruments, (14) Ενταται.

IX. The three principal of the ancient instruments were, the lyre, the flute, and the (15) pipe.

NOTES to CHAP. VII.

(1) Isidor. Hispal. Orig. II. c. XIV.

(2) Vossius de Idolol. I. 13. we have other etymologies in Phurnut. De Natur. Deor. c. XIV. Le Clerc, ad Hesiod. Theog. v. 52. derives it from the Hebrew *Motsa*, Inventrix.

(3) Isiodorus says the Greeks were of this opinion—Hispal. Orig. II. 15. we find in Jamblichus how this philosopher invented music. De Vita Pythag. c. XXVI. See Nicom. Arithmet. p. 171. Macrob. In Somn. Scip. II. 1. Holsten. ad Porphyr. p. 7.

(4) It is not probable that the Greeks thought Pythagoras the author of music. They knew that men who lived before Pythagoras, if they did not invent the art, applied themselves to it. —Amphion, for instance, Linus, and others mentioned by Plutarch. De Music. p. 1131. F. and p. 1132. A. B. The Greeks then must have only meant that Pythagoras improved music; and, perhaps, reduced it to a system. See Vossius de Scient. Mathem. c. XX. § 2. on the state of music at the time of the Trojan war. See Feith. Antiq. Homer. IV. 4.

(5) Genes. iv. 21.

(6) Nicomach. Harmon. cited by Meibomius. Antiq. Music. Auctor. p. 33. See Aristot. Probl.

Probl. sect. 19. Philand. ad Vitruv. V. 4. p. 214. and Vossius, de Scient. Mathem. c. XX. § 3. p. 85.

(7) Thucyd. V. 70. Aristoph. Equ. 9. Aristotle inquires why it was so termed, Probl. XIX. n. 28. and Plutarch, de Music. p. 1133. B. according to Aristotle, Νομοι καλοῦνται οἱ μουσικοι τροποι καθ' ους τινας ᾀδομεν. See Suid. at the words, Νομοι κιθαρωδικοι

(8) This is Lucian's enumeration, Harmon. pag. 585. See Aristot. Polit. IV. 3. Athen. XIV. 5. p. 624. Aristoxen. p. 37. Euclid. p. 19. Bacchius, p. 12. on the inventors of these modes. See Plin. VII. 56.

(9) Bourdelot ad Lucian. l. c.

(10) We find these characters of the five modes in Apuleius, Florid. p. 342. and Lucian, l. c. See Aristot. Polit. VIII. 5. 7. Observat. Miscell. VII. p. 309.

(11) Hom. Ιλ. Λ. v. 10. Eustath. p. 758. l. 7. See Schol. Aristoph. ad Acharn. v. 16. Herodot. de Arion, p. 10. B. and Gell. XVI. 19. Suid. at the word, Ορθιασματων. These modes are termed by Pliny, Phthongi, II. 22. and Moduli, VII. 56.

(12) Schol. Aristoph. ad Equit. v. 9. Spanheim. ad Callim. H. in Del. v. 304. p. 509.

(13) Hence the following definition of music. —Τεχνη θεωρετικη και πρακτικη τελειου μελους και οργανικου—Ars contemplativa et practica perfecti cantûs et organici. Aristid. Quintil. I. p. 6. See Aristot. Polit. VIII. 5. To sing, without being accompanied by an instrument, was, in Latin, Assâ voce canere. They likewise called the flutes which were played upon without the voice, Assas tibias. See Dacier, ad Fest. at the word Assa. Pliny informs us who was the first man that played on the lyre without singing to it, and who it was that first accompanied that instrument with the voice, VII. 56.

(14) Pollux, IV. 8. Segm. 58. Aristid. Quintilian also (pag. 101.) distinguishes the Οργανα εμπνευστα, and—κατατεινομενα; the latter of which he likewise calls—Οργανα δια νευρων ηρμοσμενα, p. 107; and Νευροδετα, p. 110.

(15) Aristotle counts more; Polit. VIII. 6. So does Pollux, IV. 9. Segm. 59. But according to Plutarch these are the three principal instruments. De Music. p. 1136.

CHAP.

CHAP. VIII.

Of the CITHARA.

I. THE cithara was the most famous of the stringed instruments. The Greeks called it, (1) Κιθαρα, and (2) Φορμιγξ.

II. To it they sung the (3) exploits of heroes, and (4) love.

III. The strings were, at first, of (5) linen-thread; afterwards of (6) catgut.

IV. The strings were at first three; whence it was termed, (7) Τριχορδος: but it was afterwards improved, and had seven strings; it then had the epithets—(8) Ἑπταχορδος—(9) Ἑπταφθογγος—(10) Ἑπτα-γλοσσος.

V. The strings were touched either with a (11) bow, or with the (12) fingers. To touch the cithara was expressed in Greek by (13) Κιθαριζειν, (14) Κρουειν πληκτρω—

(15) Διωκειν—(16) Δακτυλιοις κρουειν—and (17) Ψαλλειν.

NOTES to CHAP. VIII.

(1) Apollo was thought to have been the inventor of this instrument, Bion. Idyll. III. 7. Hence that God is represented in antiques with a cithara in his hand. See Periz. ad Ælian. V. H. III. 32. And hence he has the title, Φορμικτης. Aristoph. Ran. v. 234. We may add, that in ancient times, kings and heroes learned to play upon the cithara: Hercules, and Alexander, for instance. Ælian. V. H. III. 32.

(2) Κιθαρα, and Φορμιγξ were words for the same instrument. Eustath. ad Ιλ. Α. p. 1222. l. 38. He supports his assertion by a passage of Homer, Ιλ. Σ. v. 569. Feithius, in Antiq. Homer thinks the cithara and the lyre the same instrument. And, amongst other authorities, he has a passage of Aristophanes to strengthen his conjecture. Nub. 1358. But he is opposed by Periz. ad Ælian. III. 32. The difference of the two instruments is differently explained. Some critics tell us that the lyre had always a hollow to make it sound; instead of which, there were two

two bars for the strings of the cithara, which went across, the one on the upper, and the other on the lower part of the instrument. They add, that at its two sides it had no handles. These are the principal distinctions between the lyre and the cithara. But the reader will find more in Blanchin—Dissertat. De tribus Generibus Musicæ veterum Organicæ, c. II. § 10. p. 29. Rom. 1742.

(3) Achilles, for instance. Hom. Ιλ. I. v. 186. Virgil. Æneid. 1. 744. Hence the title of, Μητηρ ὑμνων—which Aristophanes gives the cithara. Thesmoph. v. 130.

(4) Demodocus, for instance. Hom. Οδ. Θ. v. 266. Anacr. Od. I.

(5) Eustath. ad Homer. Ιλ. O. v. 570. pag. 1222. l. 52.

(6) Homer. Οδ. Φ. v. 408.

(7) Stephens, at the word Ασια, says, the cithara with three strings was invented at Asia, a city of Lydia. Hence it is called Ασιας by Aristoph. Thesmoph. v. 126. See Plutarch. de Music. p. 1137. A.

(8) Plutarch. de Music. p. 1144. F. Macrob. Saturn. I. 19. Hom. H. in Mercur. v. 51.

(9) Eurip.

(10) Pind. Nem, Od. V. Str. B. v. 10.

(11) Pin-

(11) Pindar. Nem. Od. V. Str. B. v. 11. Homer. H. in Mercur. v. 419. Ælian. V. H. III. 32. where Perizonius describes the figure of the bow.

(12) Athen. IV. pag. 183. D. and XIV. 9. p. 637. D. Virg. Æneid. VI. 645.

(13) Plutarch. Apophth. Lacon. p. 233. F. Aristot. Polit. I. 4.

(14) Anthol. IV. 16. p. 4.

(15) Pind. Nem. Od. V. Stroph. B. v. 11.

(16) Psalm lxxxi. v. 3.

(17) Athen. IV. 25. p. 183. D. See Schol. Aristoph. ad Av. 218.

CHAP.

CHAP. IX.

Of the FLUTE and the PIPE.

I. THE flute, in Greek, Αυλος, was a (1) famous inſtrument which they uſed on their (2) feſtivals, and at their ſacrifices; at their (3) games, and (4) entertainments; at their (5) funerals, and other occaſions of mourning.

II. (6) Jubal was the inventor of the flute. According to the tradition of the Greeks, it was invented by Hyagnis, a (7) Phrygian. He lived in the time of Joſua.

III. The flutes were generally made of the bone of ſtags, or (8) mules; whence they were termed (9) Νεβρειοι αυλοι. The (10) Thebans, it is ſaid, were the firſt who made flutes of that ſubſtance. They were likewiſe made of the bone of—(11) aſſes, of, (12) elephants; ſometimes they were of (13) reed, or (14) box.

IV. The

IV. The pipe, in Greek called, Συριγξ, differed greatly, in ſound, from the flute. —The tone of the former was meagre, and ſharp; whence it had the epithet, (15) Λεπταλεα: that of the latter was grave, full, and mellow; therefore, it was termed, (16) Βαρυβρομος.

V. Muſic had a very ſtrong influence on the Greeks; on their (17) bodies as well as their minds. We are told that it cured ſome of their (18) maladies.

VI. Muſic was a capital part of the Grecian (19) education.

NOTES to CHAP. IX.

(1) Minerva was the inventreſs of the ſtraight, and Pan was the inventor of the oblique flute. Bion. Idyll. III. 7. The invention of them is aſcribed to others by other authors. See Spanheim. ad Callim. H. in Dian. v. 245. The moſt famous players on the flute were Timotheus, Iſmenias, Marſyas, and Olympus. Lucian. adv. Indoctum. p. 381.

(2) See

(2) See Spanheim. ad Callim. l. c. Suid. at the word Αὐλητης. Ovid. Fast. VI. 659. This is accounted for by Pliny, XXVIII. 2.

(3) Aristoph. Pac. v. 530. Interpr. Terent. in Didasc. Andriæ. Horat. Epist. II. 1. v. 98. Athen. XIV. 2. p. 617. B.

(4) At the marriage-feast, for instance. Terent. Adelph. V. 7. v. 6. See Broukhus ad Tibull. II. 1. v. 86. Athen. XV. 1. p. 669. E.

(5) Ælian. V. H. XII. 43. Perizon. ad h. l. n. 7. Plutarch. de Music. p. 1136. C. and the authors cited by Wolf. ad Matth. ix. 23.

(6) Genes. iv. 21.

(7) Oxford Marbles—Epoch. XIX. Plut. de Music. p. 1135. E. Athen. XIV. 5. p. 624. B. Anthol. I. c. 11.

(8) Schol. Aristoph. ad Acharn. v. 865.

(9) Antipat. Anthol. IV. 28. Epigr. 13.

(10) Athen. IV. p. 182. E. Pollux, IV. 10. Segm. 74.

(11) Plutarch. in Corniv. p. 150. E.

(12) Athen. IV. p. 182. E. Propert. IV. 6. v. 8.

(13) Athen. l. c. D.

(14) Pollux, IV. 10. Segm. 74.

(15) Callim. H. in Dian. v. 243. Spanheim. ad h. l. p. 293. Ovid. Met. I. 708. Lennep. ad Coluth. p. 72. Obs. Misc. II. p. 94.

(16) Aristoph. Nub. 312. Eurip. Helen. 1367.

(17) Athen. XIV. 5. 6. p. 626. Idem, p. 625. F. Plutarch. Conjug. Præcept. p. 143. C. and de Music. p. 1140. B. Ælian. V. H. XIV. 23. Many other authors assert the same. See Aristot. Polit. VIII. 5.

(18) Jamblich. In vitâ Pythag. c. XV. p. 50. c. XXV. p. 92. Athen. XIV. 5. p. 624. A. Gell. IV. 13.

(19) Ælian. V. H. VII. 15. Periz. ad h. l. Plutarch. De Music. p. 1140. B. Athen. XIV. p. 626. B.

CHAP.

CHAP. X.

Of PAINTING.

I. PAINTING was sometimes a part of (1) Grecian education. This art was termed Γραφικη, from the verb Γραφειν, which, amongst its other meanings, signifies, to paint, (2) pingere. Painting was likewise called—(3) Ζωγραφια.

II. The art was so imperfect in its origin, that the first painters were obliged to write at the bottom of their pictures the names of the objects which they had attempted to (4) represent.

III. (5) One colour was only used at first; at length they used (6) five; and afterwards, (7) many.

IV. The Greeks, it is probable, learned this art of the (8) Egyptians.

V. The instruments and materials used in painting were—(9) Θηκαι and Καλυβαι—The casel—Πινακες and Πινακια—The canvas

canvas—(11) Ληκυθοι—little boxes in which the painters kept their colours—Κηρος—Χρωματα—Φαρμακα—Ανθη—The wax—the unprepared colours,—the prepared colours—(12) the flowers—Γραφις, and Υπογραφις—(13) the ſtyle,—and the pencil.

VI. The outlines (or the ſketch) were called, Υποτυπωσις—Υπογραφη Εικια—and, (14) Σκιαγραφια. The finiſhed picture was termed—(15) Εικων.

VII. Painting was, from its origin, claſſed with the (16) liberal arts; and grew ſo much into eſteem, that it became at length an eſſential accompliſhment of a polite (17) gentleman.

NOTES to CHAP. X.

(1) Ariſtot. Pol. VIII. 3.

(2) This is proved by Xenophon's definition of painting. Memorab. III. 10. § 1. See Euſtath. ad Ιλ. Γ. p. 315. l. 39.

(3) Plutarch. De Audiend. Poet. p. 17. F.

(4) Ariſtot.

(4) Aristot. Topic. VI. 2. Ælian. V. H. VIII. 8. and X. 10.

(5) Pliny—c. XXXV. 3. terms painting in that rude state Monochròmaton—which Quintilian translates—Color simplex. XII. 10. § 3.

(6) Philostrat. Apollon. II. 22. p. 75. Cic. Brut. c. XVIII. n. 70.

(7) Isidor. Hispal.—Orig. XVI. 17. enumerates them to ten.

(8) Pliny, XXXV. 3.—Of the first painters. Athenag. Απολογ. p. 123.

(9) Pollux, VII. 28. S. 129.

(10) Pollux. Ibid. S. 128.

(11) Cicero ad Attic. I. 14.

(12) Pollux, VII. 28. Segm. 128.

(13) Pollux, l. c.

(14) Pollux, VII. 28. Segm. 127. and 128.

(15) Pollux. ibid. Segm. 127. Ælian. V. H. XIV. 37. and 47.

(16) Galen in Exhortat. ad Artes, cited by Vossius, de Artibus Popularibus, c. V. § 1. p. 61. See Barth. ad Erhard. ad Petron. c. 2.

(17) Pliny. L. XXXV. 10.

CHAP. XI.

Of the Food of the Ancient Greeks.

I. THE principal and moſt neceſſary food, with the ancient Greeks, as with us, was bread, which was named, (1) Αρτος. Hence this word comprehends (2) meat and drink. By Homer and other authors, bread is likewiſe metonymically termed, (4) Σιτος.

II. Bread was generally carried in a wicker-baſket, called, (5) Κανεον, κανοῦν.

III. Their loaves were baked either under the aſhes, and then they were termed, (6) Σποδῖται αρτοι—(7) Εγκρυφιαι—or in an oven, Κριβανω;—and then they were called, (8) Κριβανιται.

IV. The Greeks had another kind of bread, named Μαζα, which was made with a coarſer flour, with ſalt and water; to which ingredients ſome added (9) oil.

V. Barley-

V. Barley-meal was alſo much uſed by them;—in Greek it was Αλφιτον—In Latin —(10) Polenta.

VI. The Θριον was a compoſition of rice, cheeſe, eggs, and honey. It was wrapped in fig-leaves — whence it took its (11) name.

VII. The Μυττωτον was made with cheeſe, garlick, and eggs, (12) beaten and mixed together.

VIII. The poor people made their bread hollow, in form of a plate; and into the hollow they poured a ſauce. This ſort of bread was called, (13) Μιςυλλη, whence comes the verb (14) Μιςυλλᾶσθαι. The poor Athenians lived likewiſe on garlick and (15) onions.

IX. The Greeks had many ſorts of cakes —(16) Πυραμοῦς—(17) Σησαμοῦς—(18) Αμυλος—(19) Ιτρια—(20) Μελιττοῦτα—(21) Οινοῦτ]α, &c.

X. Hitherto we have ſpoken of bread, and the other aliments which the earth

ſupplied. But let not the reader therefore conclude that the Greeks diſliked animal food.—They ate fleſh commonly (22) roaſted, ſeldom boiled; eſpecially in the (23) heroical times of Greece.

XI. At Lacedæmon the young people ate animal-food. A black ſoup, termed (24) Μελας ζυμος—ſupported the men and the old people.

XII. The poor ate likewiſe (25) graſhoppers, and the (26) extremities of leaves.

XIII. The (27) Greeks were likewiſe great lovers of fiſh; a food which, however, we do not find on the tables of Homer's (28) heroes.

XIV. They were fond of eels dreſſed with beet-root—This diſh they called—(29) Εγχελεις εντετυτλαυῶμεναι.

XV. They liked ſalt-fiſh, of which the joll, and the belly were their (30) favourite parts.

XVI. They likewiſe ate ſweet-meats, fruits, almonds, nuts, figs, peaches, &c. in

Greek—(31) Τρωκτα—(32) Τραγηματα—(33) Επισορπισματα—(34) Πεμματα. They made the (35) deffert.

XVII. Salt, Ἅλας, was used in almost (36) every kind of food.

NOTES to CHAP. XI.

(1) Euripides, cited by Athenæus, IV. 15. p. 158. E. tells us that this food is necessary. On the inventor of bread, see Pausan. Arcad. IV. p. 604. and Athen. III. 26. pag. 109. A.

(2) Matth. xv. 2.

(3) Hom. Ιλ. Ε. v. 341. Θ. v. 507.

(4) Hesiod. Εργ. v. 146. 604.

(5) Hom. Οδ. Α. v. 147. Theocrit. Herculisc. Idyll. XXIV. 135. Virg. Æneid. I. 705.

(6) Athen. III. 27. p. 111. E.

(7) Athen. III. 25. p. 110. A. and B. Suidas, and Hesychius at this word. The Septuag. 1 Reg. xix. 6. Genes. xviii. 6. &c.

(8) Athen. III. 26. p. 109. F. and p. 110. C. He calls this kind of bread likewise Ἱπνιτης, p. 109. C. See Lucian. Lexiph. p. 823. Le Clerc ad Genes. xviii. 6.

(9) Hesych. at the word Μαζα. Schol. Aristoph. ad Pac. v. 1. Athen. XIV. p. 663. A.

(10) See Eustath. ad Ιλ. Λ. p. 815. l. 1. and Suidas, at the word, Αλφιτα. Polenta, torrefacti hordei farina; vel perfusum aquâ hordeum, primo siccatum, deinde frictum, deinde molis fractum.—Plin. VIII. 7. The portico at Athens where this meal was sold, is called by Hesych. Αλφιτων ςοα—and—Στοα αλφιτοπωλις, by Aristoph. Ecclesiaz. 682.

(11) Schol. Aristoph. ad Equit. v. 1100. et ad Ran. v. 134. gives a different description of this food.

(12) Schol. Aristoph. ad Acharn. v. 173. It had many more ingredients, according to the Schol. ad Equit. 768. See Scaliger in Moret. p. 157.

(13) Schol. Aristoph. ad Plut. v. 627. Some write it Μιςυλη. See Spanh. ad h. l. and Hemsterhuis.

(14) Aristoph. l. c. and Equit. 824.

(15) Schol. Aristoph. ad Plut. v. 819. and ad Equit. v. 597.

(16) Aristoph. Equit. v. 277. and Schol.

(17) Aristoph. Thesm. v. 577.

(18) Aristoph. Pac. v. 1194.

(19) Aristoph. Acharn. v. 1091.

(20) Aristoph. Nub. 507. Lucian. Lexiphan. p. 826. Pollux, VI. 11. Segm. 76.

(21) Aristoph. Plut. v. 1122.

(22) Athen. I. 10. p. 12. B.

(23) Servius, ad Æneid. I. 710. asserts that the use of boiled meat was unknown in the heroic times. But Athen. I. 19. p. 25. E. differs from him; and he is supported by the authority of Homer.

(24) Plutarch. Institut. Lacon. p. 236. F. Pollux, VI. 9. Segm. 57. Cic. Tusc. V. 34.

(25) Aristoph. Acharn. v. 1115. Bochhart. Hierozoic. P. II. L. IV. c. 7. Lambert Bos. In Matth. c. iii. 4. Wolf. in Curis Philol. ad Matth. h. l.

(26) Ælian. V. H. XIII. 26. Ovid. Fast. IV. 393.

(27) Aristoph. ad Ran. v. 1100. Athen. VIII. 14. p. 358. E.

(28) Plato de Rep. III. T. II. Opp. p. 404. B. Fish, however, was eaten in the heroic times. Athen. I. 8. p. 13. A. Plutarch. Sympos. VIII. Quæst. 8. p. 73. C.

(29) Aristoph. Acharn. v. 894. and Pac. v. 1014. Athen. VII. 13. p. 300. B.

(30) Schol. Aristoph. ad Acharn. v. 966. Athen. III. 33. p. 119. F. Aristoph. Equit. v. 1244. Casaub. ad Theophr. Charact. Eth. c. VI. p. 209.

(31) Ælian. V. H. I. 31.

(32) Schol. Aristoph. ad Plut. v. 190.

(33) Athen. XIV. 10. p. 640. A.

(34) Athen. XIV. 12. p. 642. A.

(35) In Greek — Δευτεραι τραπεζαι. Athen. XIV. 10. p. 639. B. II. 13. p. 53. C.

(36) Hom. Ιλ. I. v. 214. Plutarch. Sympos. VI. pag. 685. A.

CHAP.

CHAP. XII.

Of the LIQUORS of the GREEKS.

I. (1) WATER was the only beverage of the Greeks in the early times.

II. Afterwards they (2) mixed their water with wine.

III. Wine became the drink, not only of the men, but likewise of the women and (3) girls. This was contrary to the practice of the (4) Romans.

IV. They kept their wine in earthen vessels—(5) Κεραμοις;—or in bottles, (6) Ασκοις.

V. Old wine was most (7) liked.

VI. The most famous wines were—Πραμνειος—Θασιος—Λεσβιος—Χιος—Κρησκωος, (8) Ῥοδιος—and—(9) Μαρεωτης.

VII. It was customary to mix wine with water; in Greek, (10) Κεραιασασθαι.—whence

whence came the word, (11) Κρατηρ, They uſed to (12) crown the Κρατηρες.

VIII. But ſuch were at length the luxurious refinements among the Greeks, that they mixed their wine with (13) perfumes.

IX. They poured their wine from the crateres into cups, of which there were many (14) ſorts.

X. It appears that the very ancient Greeks drank from horns of (15) oxen.

XI. Afterwards they uſed cups of (16) earth, of (17) wood, of (18) glaſs, of (19) braſs, of (20) gold, and of (21) ſilver. Theſe are their principal names—Φιαλη—Ποτηριον—Κυλιξ—Δεπας—Κυπελλον—Αμφικυπελλον—Σκυφος—Κυμβιον—Κισσυβιον—Γαστηρ—Κωθων—Δεινος and Δεινιας—Θηρικλειος—(22) Βαυκαλιον, &c. Some of theſe cups took their names from their form; and others from the matter of which they were made.

XII. The drunkard, with the (23) Greeks, was infamous. Yet there were privileged

privileged days, on which they drank from large cups, and (24) freely.

NOTES to CHAP. XII.

(1) Hom. Ιλ. Β. v. 825. Catal. Nav. v. 332. Pind. Olymp. Od. VI. Str. E. v. 2. Athen. II. 4. p. 41. A.

(2) Hom. Ιλ. I. v. 702. T. v. 161.

(3) Hom. Οδ. Z. v. 77.

(4) Ælian. V. H. II. 38. Henel. Otium Uratiflavienſe, XXVI. p. 208.

(5) Hom. Ιλ. I. v. 465 Euſtath. ad Ιλ. E. v. 387. p. 425. l. 16. Pollux, VII. 33. Segm. 161.

(6) Hom. Ιλ. Γ. v. 247. Οδ. Z. v. 78. and Οδ. Β. v. 343. he mentions caſks.

(7) Hom. Οδ. Β. v. 340. Γ. v. 391. Pind. Olymp. Od. IX. Antiſtr. B. v. 15, 16. Athen. I. 19. p. 26. A.

(8) See, on all theſe wines, Ælian. V. H. XII. 31. and the notes of Periz. Lennep. ad Coluth. p. 10.

(9) Hom. Οδ. I. v. 194. Athen. I. 20. p. 26. A. Pliny, XIV. 4.

(10) Hom. Οδ. A. v. 110.

(11) Athen. V. 4. pag. 192. F. Euſtath. ad Il. B. p. 177. l. 47.

(12) Hom

(12) Hom. Ιλ. A. v. 470. Οδ. A. v. 149. Virg. Æneid. I. v. 724. Athen. I. 11. p. 19. D.

(13) Ælian. XII. 31.

(14) Hom. Οδ. I. v. 9.

(15) Athen. XI. c. 7. p. 476. A. Euſtath. ad Ιλ. N. p. 883. l. 6.

(16) Athen. XI. c. 3. p. 464. A.

(17) Athen. XI. c. 6. p. 470. F. and p. 477. A.

(18) Ariſtoph. Acharn. v. 73.

(19) Pollux, X. c. 26. Segm. 122.

(20) Athen. XI. c. 3. p. 463. E.

(21) Athen. ibid. pag. 465. D.

(22) All theſe ſorts of cups are deſcribed by Athenæus—L. XI. from page 467. to page 503. See Pollux, VI. 16. Segm. 95.

(23) Athen. X. c. 6 p. 427. By a law of Pittacus, he who committed a crime when he was drunk, was more ſeverely puniſhed than he who committed the ſame crime ſober. Ariſtot. Rhetor. II. 25. See Diog. Laert. I. 57. Attic Laws, de Conviv. L. VIII. Tit. XI. Plutarch. adv. Stoïcos, p. 1067. D.

(24) Hom. Ιλ. I. v. 202. Cic. In Verr. L. 1. Act. 2. c. XXVI. Alexis cited by Athen. X. 8. p. 431. C.

CHAP.

CHAP. XIII.

Of MEAL-TIMES, and the different Kinds of FEASTS.

I. THE Greeks made three meals a-day—the times were, Morning, Noon, and Evening. The Morning-meal was called, (1) Αριςον, ακρατισμος—or Ακρατισμα, and (2) Διανηςισμός: that at Noon, (3) Δειπνον — and that in the Evening— (4) Δορπον.

II. The terms were afterwards changed, Breakfaſt was called Αριςον—Dinner—Δορπον, and Supper, (5) Δειπνον.

III. Dinner was a ſhort and plain meal. —Supper was longer and more (6) elegant.

IV. The Greeks had three ſolemn feaſts —Ερανος, Γαμος—(7) Ειλαπινη.

V. Ερανος, was a club—a meeting at which every one bore an equal ſhare of the (8) expence.

VI.

VI. Γαμος—a (9) Marriage-Feast.

VII. Ειλαπινη, was a magnificent entertainment on some other important (10) occasion.

NOTES to CHAP. XIII.

(1) Athen. I. 9. p. 11. C. Hom. Οδ. Π. v. 2. Periz. ad Ælian. IX. 19.

(2) Athen. l. c.

(3) Athen. l. c. Hom. Ιλ. Β. v. 381. and Schol.

(4) Hom. Οδ. Β. v. 20.

(5) Athen. l. c. Eustath. ad Οδ. Β. p. 76. l. 44. and ad Οδ. Π. p. 589. l. 42.

(6) Plut. Sympos. VIII. Qu. 6. p. 726. C.

(7) Hom. Οδ. Λ. v. 414. in one line mentions these three feasts.

(8) Schol. ad Οδ. A. v. 226. Plautus, Curcul. IV. 1. 13. Athen. VIII. 16. p. 362. E.

(9) Pollux, III. 3. Segm. 44. The word is taken in this sense in Matth. xxii. 2.

(10) Schol. Hom. ad Οδ. A. 226. Athen. VIII. 16. p. 362. Eustath. ad Hom. Οδ. A. p. 50. l. 12.

CHAP.

CHAP. XIV.

Of the CEREMONIES, and other PARTICULARS relative to ENTERTAINMENTS.

I. THE Greeks, in the ancient times, were (1) ſeated at table. Afterwards, in the progreſs of luxury, they lay on (2) couches.

II. The couches, termed, (3) Κλιναι, among the rich, had (4) ivory feet; covers, called (5) Στρωματα, and cuſhions—(6) Προσκεφαλαια.

III. The tables, Τραπεζαι, in the early times were (7) ſquare.

IV. There were commonly three perſons on each couch. The firſt was at the bolſter of the couch. The ſecond leaned backwards on the belly of the firſt, a cuſhion being put between them. (8) The third reclined on the ſecond in the ſame manner.

V. The

V. The place at the head of the couch, i. e. the first place, was the most honourable one among the (9) Greeks.

VI. The number of guests varied in the different ages of Greece. At first, they were only (10) three, or five. Afterwards they increased to (11) nine, and even more.

VII. When the guests were placed, an equal portion was distributed to each of them. Hence the feast was called, (12) Δαις, and he who carved and distributed the meat—(13) Δαιτρος, and (14) Δαιτυμων. Yet this equality of distribution was not always observed at (15) entertainments.

VIII. (16) Drink was likewise, in general, equally distributed as well as meat.

IX. The wine was served by youths who stood waiting, and were called—(17) Κουροι, (18) Κηρυκες—(19) Διακονοι—(20) Οινοχοοι, —and by the inhabitants of the coasts of the Hellespont—(21) Επεγχυται.

X. In the heroic times those youths were not slaves, but (22) of good families; sometimes

ſometimes of the moſt noble, and (23) diſtinguiſhed.

XI. Three rounds were drank at table in honour of the Gods. The firſt was drank in honour of Jupiter; the ſecond in honour of the heroes, or demi-gods; and the third in honour of Jupiter Servator. This laſt round was likewiſe called (24) Τελειος.

XII. At the end of the banquet, when the table was removed, they drank to the (25) *Good Genius*, by which appellation they meant Bacchus, the (26) inventor of wine.

XIII. To the pleaſures of the table they added (27) ſinging, and dancing.

XIV. —When the convivial enjoyments were over, each perſon went home—to retire from the entertainment, was expreſſed in Greek by,—Γινεσθαι εκ δειπνου, αναλυειν εκ (28) Συμποσιου.

NOTES to CHAP. XIV.

(1) Hom. Ιλ. Κ. v. 578. Ω. v. 315. Athen. I. 10. p. 11. F.

(2) Athen. I. 14. p. 17. F. and 18. B. Casaub. ad Annal. Baron. XVI. 22. p. 432. Lipſ. Lect. Antiq. III. p. 94.

(3) Poll. VI. 1. Segm. 9. Ælian. V. H. XII. 51.

(4) Athen. II. 9. pag. 48. B. Ælian. V. H. VIII. 7.

(5) Athen. l. c.

(6) Idem ex Phrynico, II. 8. p. 47. F.

(7) Or, oblong; not round, according to Euſtathius, ad Od. A. v. 138. p. 34. l. 33.

(8) As the manner of reclining thus at table was common to the Greeks, the Hebrews, and the Romans, the reader may conſult Mercurial's Prints, de Arte Gymn. I. 11. and the commentators on John xiii. 23.—Thoſe on Horace, Sat. I. 4. v. 86.—and on Virgil, Æneid. I. 702. It was counted mean to have more than three, or four gueſts on one couch. Cic. in Piſon. 27. Alſtorph. de Lect. p. 109, 116. and the authors quoted by Zornius. Biblioth. Antiq. Exeget. p. 536.

(9) Plutarch. Sympoſ. I. 3. p. 619. B. Alſtorph. l. c. p. 117.

 (10) A-

(10) Athen. I. 4. p. 4. E.

(11) Athen. XV. 3. p. 671. A. But whether the number of guests was ever fixed, is to be questioned. We have the following convivial rule in Varro—The number of guests should not be less than that of the Graces, nor greater than that of the Muses.

(12) Athen. I. 10. p. 12. C.

(13) Hom. Od. A. v. 141. Δ. v. 57.

(14) This word signifies sometimes in Homer, a guest. But Od. Δ. v. 621. it means the master of the feast. See Eustath. ad h. l. p. 190. l. 26. and Eustath. ad Od. X. v. 12. p. 771. l. 6. Plutarch. Sympos. II. 10. p. 644. gives the name Δαιτροι to the carvers, and to the master of the feast.

(15) This Athenæus proves by passages from Homer—he cites the distinction payed to Diomede, to whom greater shares were given than to the other guests.

(16) Athen. V. 4. 192. F.

(17) Hom. Od. A. v. 149.

(18) Hom. Od. A. v. 142.

(19) Jo. ii. 5. Elsner, ad Luc. xvii. 8.

(20) Hom. Ιλ. Β. v. 128.

(21) Athen. X. 7. p. 425. C.

(22) Athen. V. 4. p. 192. B. C.

(23) The son of Menelaus, for instance, is a cup-bearer in Homer; Od. O. v. 141.

(24) Schol. Pindar. ad Isthm. Od. VI. Pollux, VI. 16. Segm. 100. Athen. XV. 5. p. 675. B. II. 1. p. 36. C. Suidas, at the words Κρατηρ, and Αγαθου δαιμονος.

(25) Schol. Aristoph. ad Equit. v. 85. Ælian. V. H. I. 20. Athen. XV. 13, 14. p. 692. F. and 693. Kuster ad Suid. at the word Αγαθου δαιμονος.

(26) Athen. XV. 5. p. 675. B. See J. Jensius, in Epist. ad J. G. Grævium; and the lessons of Lucian, p. 399.

(27) Hom. Od. A. v. 152. Athen. I. 12. p. 14. A. See, on the convivial songs, named *Scolia*, Schol. Aristoph. Ran. v. 1377. and Vesp. V. 1217.

(28) Ælian. V. H. IV. 23. Lamb. Bos, ad Philipp. I. 23. Athenæus says,—Του συμποσιου αποστηναι. V. 4. p. 192. and a little after,—Απολυεσθαι, and Απο των δειπνων αναλυειν. T. 13. p. 16. B. See Pollux, VI. 20. Segm. 112.

CHAP.

CHAP. XV.

Of the DRESS of the GREEKS; of their manner of covering and adorning the HEAD.

I. THE ancient Greeks, like the (1) Egyptians, went with their (2) heads bare. But we read, that in the later times they wore a kind of hats, called in Greek, (3) Πιλοι, (4) Πιλια, or (5) Πιλιδια.

II. But the women always had their heads covered. The ornaments which they wore on their heads are expressed by the following terms—(6) Καλυπτρα, (7) Αμπυξ, (8) Κρηδεμνον, (9) Κεκρυφαλος, (10) Μιτρα, (11) Οπισθοσφενδονη.

III. Some of the Athenians wore in their hair grashoppers of gold, (12) Τεττιγας, emblems that they were *Autochthones*, i. e. descendants from the first inhabitants of (13) Attica.

IV. Women of rank and magnificence raised their head-dress with fillets, termed (14) Στεφανη ὑψηλη.

V. They wore pendants at their ears, called, (15) Ἑρματα, (16) Ενωτια, (17) Ελικες.

VI. They likewise wore necklaces, in Greek (18) Ὅρμοι.

NOTES to CHAP. XV.

(1) Herodot. III. pag. 187. A.

(2) Lucian de Gymnas. p. 278.

(3) Hesiod. Εργ. v. 546. Pollux, VII. 33. Segm. 171. Grævius ad Hesiod. Εγρ. v. 542.

(4) Athen. XV. 13. p. 692. C.

(5) Aristoph. Acharn. v. 438.

(6) Hom. Οδ. Ε. v. 232. and, ad h. l. Eustath. p. 217. l. 38. says it was the same with Κρηδεμνον.

(7) A fillet which went round the women's hair. Hom. Ιλ. X. v. 468. Grævius ad Hesiod. Theagon. 916. v. 118. Lennep. ad Coluth. p. 6.

(8) A

(8) A sort of veil which came down upon the shoulders. Eustath. ad Ιλ. Ζ. p. 964. l. 39. Hom. Ιλ. Χ. v. 470. Lennep. ad Coluth. p. 6.

(9) A net which inclosed the women's hair. Aristoph. Thesmoph. v. 145. Eustath. ad Ιλ. Χ. p. 1386. l. 32.

(10) Fillets with which the women of barbarous countries bound their hair. Aristoph. Thesm. v. 264. Eustath. ad Ιλ. Π. 1089. l. 13. and Οδ. Κ. pag. 398. l. 8. Græv. ad Hesiod. Theog. p. 916.

(11) A particular kind of net with which the women's heads were adorned. Eustath. in Dionys. Periez. 7. See, likewise, Pollux, V. 16. Segm. 96.

(12) Thucyd. I. 6. and Wass. ad h. l. Lennep. ad Coluth. p. 55.

(13) Schol. Aristoph. ad Nub. v. 980. Scaliger in Virg. Cir. p. 55. Perizon. ad Ælian. V. H. IV. 22.

(14) Ælian. V. H. I. 18. Hadr. Jun. de Coma, c. VII. p. 849.

(15) Hom. Ιλ. Ξ. v. 182. and Οδ. Σ. 6. v. 296. See Eustath. ad Ιλ. p. 964. l. 26.

(16) Ælian. V. H. I. 18.

(17) Hom. Ιλ. Σ. v. 401. H. in Ven. 87. Eustath. ad Οδ. Α. p. 24. l. 49.

(18) Hom. Ιλ. Σ. v. 401. Eustath. ad Il. Σ. p. 1204. l. 18. Aristoph. Lysistr. v. 409.

CHAP. XVI.

Of the GRECIAN CLOATHS.

I. THE general word, Dreſs, was expreſſed in Greek by, (1) Εσθης, (2) Εσθημα, (3) Εσθησις—The poetical word was (4) Ειμα. The under-habit both of men and women, was (5) Χιτων, (6) Χιτων ορθοσαδιος—Tunica recta—a floating robe. The verb (7) Ενδυεσθαι refers to the under-habit.

II. Rich and expenſive women wore buckles along thoſe parts of the tunic which reached from the ſhoulders to the hands, inſtead of having them ſewed. Thoſe buckles [(8) Πηρονται—(9) Πυρπαι] were of ſilver, or (10) gold.

III. There was likewiſe another robe, called, (11) Εγκυκλον χιτωνιον.

IV. Ἱματιον, or (12) Φαρος, in Latin, Pallium, was the exterior robe of the men among

among the (13) Greeks, as the toga was among the Romans. The verbs relating to this garment are (14) Περιβαλλεσθαι, (15) Αναβαλλεσθαι. We likewise frequently meet with—(16) Αναβαλλεσθαι ἱματιον επ' αριστερα, and Επι δεξια; from the two verbs come the substantives—(17) Αναβολαιον, and (18) Περιβολαιον.

V. Χλαινα was a thick external robe, (19) worn in cold weather—in Latin, (20) Læna; it was (21) single, and (22) double.

VI. (23) Φαινολης, and Φαιλωνης—in Latin, Pænula, a robe almost round, (24) without sleeves, worn uppermost to keep off (25) inclemencies of weather.

VII. Λησος, λησαριον—a garment worn by both sexes.

VIII. (27) Εφεστρις. Lacema—a kind of great coat of (28) goat-skin, which was likewise called—(29) Μανδυας, and Βηρριον.

IX. Τριβων, or Τριβωνιον, the cloak of (30) philosophers and poor people, of a (31) light stuff; of this stuff in the early times the

the (32) robes of the lawyers were made.

X. Επωμις—a ſhort cloak which the women wore over their (33) ſhoulders.

XI. (34) Πεπλος—an exterior robe worn by women—(35) Ζωςρον—their girdle.

XII. Στολη—a long robe which came down to the (36) heels.

XIII. Κατωνακη—a ſlave's habit, bordered at the bottom with (37) ſheep-ſkin.

XIV. Εξωμις—was another habit of ſlaves; it had but one (38) ſleeve, and ſerved them for tunic and (39) cloak. This dreſs, however, the citizens likewiſe ſometimes (40) wore.

XV. (41) Βαιτη, (42) Διφθερα—a habit of ſkin, which the (43) ſhepherds wore.

XVI. Εγκομβωμα—a cloak of (44) ſhepherds, (45) girls, and (46) ſlaves.

XVII. Χλαμυς—a military habit, worn under the tunic, the (47) cuiraſs, &c.

XVIII. (48) Χλανις—a fine robe—Κροκωτος, and Κροκωτιον—crocota, and crocotula

—(49)

—(49) a saffron-coloured robe—(50) Συμμετρια—a robe which came down to the heels—(51) Θερισρον, or, Θερισριον—a summer-habit.

XIX. Στροφιον—a sort of handkerchief which women threw round their (52) neck.

XX. (53) Ψελλιον—a bracelet—It was likewise an ornament for the hands—only worn by women.

NOTES to CHAP. XVI.

(1) Ælian. V. H. VII. 8.

(2) Ælian. V. H. I. 2.

(3) Pollux, X. 12. Segm. 51.

(4) Hesiod. Scut. v. 159. Hom. Od. B. v. 3.

(5) Hom. Il. B. v. 262. Od. T. v. 232. Athen. XIII. 6. p. 590. Herodot. I. p. 4. D. Ovid. Amor. III. 14, 21.

(6) Aristoph. Lysistr. 45. and Not. ad Polluc. VII. 13. Segm. 48.

(7) Ælian. V. H. I. 16.

(8) Hom. Od. T. v. 256.

(9) Hom. Il. Σ. v. 401.

(10) Æ-

(10) Ælian. V. H. I. 18.

(11) We know not whether it was an upper or an under robe. In Ariſtoph. Theſmoph. v. 260. Euripides puts on the Κροκωτον; and, verſe 268. the Εγκυκλον. But Pauſanias, cited by Euſtathius, Ιλ. Ξ. p. 964. l. c. thinks the Enkuclon an under-habit. See Perizon. ad Ælian. V. H. VII. 9. Pollux, VII. 13. Segm. 53. and 56.

(12) Hom. Ιλ. Β. v. 43. Euſtath. ad Οδ. Β. p. 83. l. 36. See Biſetus, and Ariſtoph. Theſmoph. v. 897. Lennep. ad Coluth. p. 175.

(13) Hom. Ιλ. Β. v. 43.

(14) Hom. ibid. Ælian. V. H. I. 16.

(15) Suidas, at the word Αναβαλλει. Ariſtoph. Veſp. v. 1147. Periz. ad Ælian. VII. 8.

(16) Athen. I. 18. pag. 21. B. Caſaub. in Athen. I. 18. p. 33.

(17) Lucian has likewiſe the word, Αναβολη. Hermot. pag. 517. See Perizon. ad Ælian. VII. 9.

(18) Suidas, at this word. Παριβολη, and Περιβλημα, have the ſame ſignification. See Schol. Theocrit. Idyll. XI. 19. Herodian, IV. 7. § 5. We likewiſe meet with Αμπεχονη—Xenoph. Memorab. I. 2. § 5.

(19) Suidas, at this word. Hom. Ιλ. Π. v. 224. and Οδ. Ξ. v. 529. and v. 487. Meurſ. ad Lycophr. v. 635.

(20) Plu-

(20) Plutarch. in Numa. p. 64. C.

(21) Hom. Ιλ. Ω. v. 230.

(22) Hom. Ιλ. Κ. v. 134. Οδ. Τ. v. 226. Pollux, VII. 15. Segm. 47.

(23) Suidas, at the word Φαινολης. Paul, 2 Tim. iv. 13. and Interpr.

(24) Bartholin. de Pænula, c. IV. p. 29.

(25) As the Latin word pænula is derived from the Greek Φαινολης, and as the two words signify the same habit, the reader may consult the Latin antiquaries on this Greek garment. See Horace. I. Epist. XI. v. 18. Juven. Sat. V. v. 79. Quintil. IV. 3. § 64. Bartholin. l. c. c. VI. p. 49.

(26) Pollux, VII. 13. Segm. 48. Aristoph. Av. v. 716. and v. 916. he has Λπιδαριον.

(27) Pollux, VII. 13. Segm. 61.

(28) Suidas, at the word Εφεστρις.

(29) Artemid. II. 3. and Suidas, l. c. instead of Βηρρίον we find, Βηρρον.

(30) Lucian. Vit. Auct. p. 375. Bis. Accus. p. 216. and 233. Athen. IV. 28. p. 161. F. Plutarch. de Fort. Alex. p. 330. C. Yet it was not the dress of all the philosophers. Laert. VIII. 19. Ælian. III. 19. It was the dress of the poor. See Aristoph. Plut. 714, 843. &c.

(31) Schol. Aristoph. ad Plut. 714. Lucian. Dial. Mort. p. 263.

(32) Schol.

(32) Schol. Aristoph. ad Vesp. 31. Ælian. V. H. V. 5. VII. 13. we find that Epaminondas, and Agesilaus wore this cloak.

(33) Athen. XIII. 9. p. 608. B. Pollux, VII. Segm. 49. Periz. ad Ælian. IX. 34.

(34) Hom. Ιλ. Ζ. v. 289. Eustath. ad Ιλ. Β. p. 128. l. 48. We may conclude that it was an exteriour robe from a passage of Homer. Ιλ. Ζ. v. 442. and from other passages, where women have the epithet, Ἑλκεσιπεπλοι—The men likewise wore a robe resembling this. Eustath. ad Ιλ. Ε. p. 459. l. 40. See, on the *peplus* of the Goddesses—Spanheim. in H. in Pallad. 70. pag. 599. and on the peplus of Minerva—Scalig. in Cirin. p. 48.

(35) Hom. Οδ. Ζ. v. 38. Eustath. ad Οδ. p. 245. l. 13.

(36) This is the stola of the Latins. The Greek word has a more extensive signification. See Perizon. ad Ælian. III. 24.

(37) Aristoph. Ecclesiaz. v. 719. and Schol. ad h. l. Lysistr. v. 1153.

(38) Aristoph. Schol. ad Vesp. 442. Suidas, at this word.

(39) Hesych. at this word.

(40) Ælian. V. H. IX. 34. and Perizon. ad h. l. Xenoph. Memorab. II. 7. § 5.

(41) Theo-

(41) Theocrit. Idyll. III. 25. and Schol. ad h. l. Idyll. V. 15. and Schol. Hesych. at this word.

(42) Aristoph. Nub. 72. Theophr. Charact. c. V. Περὶ ἀγροικίας.

(43) Perizon. ad Ælian. IX. 3.

(44) Longus Pastoral. p. 60.

(45) The Fragment of Varro's Book—De Libens Educandis, p. 160.

(46) Pollux, IV. 18. Segm. 119. Wolf. in Cur. Philol. ad 1 Petr. v. 5.

(47) Ælian. V. H. XIV. 10. Antiphanes in Pollux, X. 16. Segm. 62. and the Notes of Kuhn. But the use of this habit was not confined to the soldiers—It was worn by young men and women, as we are informed by Pollux in many places. See Ovid. Met. V. 51.

(48) Menander. Fragm. p. 136. Hesych. at this word.

(49) A woman's garment. Aristoph. Eccles. v. 874. A dress of Bacchus: Aristoph. Ran. v. 46. and even of Hercules pining at the feet of Omphale. Lucian quomodo scrib. sit Hist. p. 609.

(50) Pollux, VII. 13. Segm. 54. See Hesych. at this word.

(51) Genes. xxiv. 65. and xxxviii. 19.

(52)

(52) See the old epigram in Spanheim. ad Callim. 135. Aristoph. Thesmoph. 146. Anacreon. Od. 20. Catull. LXV. 65. Martial. XIV. 138.

(53) Pausanias. Eliac. Prior. 20. p. 429. Ælian. V. H. II. 14. Suidas, at the word Χελλιον. Bartholin. de Armillis Veterum, § 1. and 2.

CHAP.

CHAP. XVII.

Of the different kinds of SHOES worn by the GREEKS.

I. THE ſhoes of the Greeks were called in general—(1) Ὑποδήματα, Calceamenta ſoleæ. They were tied under the ſoles of the feet with thongs, or cords, termed in Greek, (2) Ἱμάντες. To put on ſhoes, was expreſſed by the verb, (3) Ὑποδεῖν—to take them off, by the verbs—(4) Λυειν, and Ὑπολυειν.

II. Shoes were called by the poets, (5) Πεδίλα.

III. Διαβάθρα—ſhoes worn both by men and (6) women.

IV. (7) Σανδαλα, (8) Σανδαλια—were in ancient times the ſhoes of (9) heroines, and of rich and gay (10) women.

V. Βλαυται—Shoes worn only in the houſe.

VI. Κονιποδες—(11) Shoes resembling the former, (12) low and slight.

VII. (13) Περιβαριδες—Shoes of women of a genteel class, and of ladies of (14) distinction.

VIII. (15) Κρηπιδες — a sort of shoes termed in Latin, (16) *Crepida.* Some authors think these were the (17) shoes of military people. They were likewise called (18) Αρπιδες.

IX. (19) Αρβυλαι, a large, and very easy shoe.

X. (20) Περσικαι—Shoes worn by women. Those of the courtezans were (21) white.

XI. (22) Λακωνικαι, and (23) Αμυκλαιδες, Lacedæmonian shoes—they were (24) red.

XII. Καρβατιναι—a coarse sort of shoes, worn by (25) peasants.

XIII. Εμβαται—Shoes worn by (26) comedians—Socks.

XIV. Κοθορνοι—Shoes worn by (27) tragedians

gedians—Buſkins. They were likewiſe called (28) Εμβαδες.

NOTES to CHAP. XVII.

(1) Ariſtot. Polit. I. 6. Gell. XIII. 21. Balduin. Calcin. Antiq. c. XI.

(2) Marc. i. 7. Luc. iii. 16. and Interpr. ad h. l. Perizon. ad Ælian. IX. 11.

(3) Marc. vi. 9. Ælian. V. H. I. 18. Ariſtoph. Eccleſ. V. 269.

(4) Ariſtoph. Theſmoph. 1194. Lyſiſtr. 949.

(5) Hom. Ιλ. Β. v. 44. Οδ. Ξ. v. 23.

(6) Pollux, VII. 10. S. 90.

(7) Hom. in H. in Merc. I. v. 79.

(8) Lucian. Dial. Meret. p. 554.

(9) Omphale in Lucian wears theſe ſhoes. Dial. Deor. p. 208.

(10) Ælian. V. H. I. 18. and ad h. l. Perizon. Judith. x. 4.

(11) Ariſtoph. Equit. v. 885. Ælian. V. H. VI. 11. and Perizon.

(12) Clem. Alexandr. Pædagog. II. 11. p. 152.

(13) Ariſtoph. Eccleſ. v. 843. Kuhn. ad Polluc. VII. 22. Segm. 86.

(14) Ariſtoph. Lyſiſtr. v. 45, 48. Pollux, VII. 22. Segm. 92. ſays theſe ſhoes were worn by female ſervants. See the verſes of Cephiſidorus quoted by Pollux, VII. 22. Segm. 87.

(15) Ælian. V. H. IX. 3. Herodian, IV. 8.

(16) Gell. XIII. 21.

(17) Val. Max. IX. 1, 4. extern.

(18) Pollux, VII. 22. S. 85.

(19) Eurip. Oreſt. v. 140. and Herc. Fur. v. 1304. Pollux, VII. 22. Segm. 86. is of a different opinion, which Bos follows. We find another conjecture in the Schol. of Eurip. ad Oreſt. l. c. See Voſſ. ad Catull. p. 327. and 290.

(20) Ariſtoph. Nub. v. 151. and Schol.

(21) This remark of Bos is grounded on a paſſage of Pollux, VII. 22. Segm. 92. But ſome criticks explain that paſſage differently from our author. Theſe ſhoes, they think, were worn by women of low ſtation, but not by courtezans. See Briſſ. de Regno Perſ. II. p. 253.

(22) Ariſtoph. Veſp. v. 1153. and Schol.

(23) Heſych. at theſe words.

(24) Pollux, VII. 22. S. 88.

(25) Xenoph. Exped. IV. p. 259. l. 30. Voſſ. ad Catull. p. 327. See Heſych. and Schol. Lucian. ad Philopſeud. p. 35.

(26) Pollux, VII. 22. S. 91.

(27) Ter-

(27) Tertull. de Spectac. XIII. This word is latinized by the Roman writers, *Cothurnus*. Virg. Ecl. VIII. 10. Propert. II. 25, 41. Quintil. X. 1. § 68.

(28) Shoes for men, according to the Scholiast of Aristoph. ad Eccles. 47. See Spanheim. ad Arist. Plut. v. 759.

CHAP. XVIII.

Of FUNERALS; of the CEREMONIES performed to dying PERSONS.

I. THEY cut off a lock of the dying person's hair, which they consecrated to the infernal Gods—By this act they devoted him to (1) death.

II. They put up prayers to (2) Mercury, who, in their theology, was the conductor of souls to the lower (3) regions. These prayers were termed—(4) Εξιτηριοι ευχαι.

III. The relations of the dying man stood round his bed, took their last (5) farewell of him, (6) embraced him, (7) heard his last words, and inhaled his departing (8) breath.

IV. When he expired, they beat the air with violence, to prevent the evil genii from taking his soul to hell, and to drive them (9) away.

V. To

V. To die was, literally, Θνησκειν, and Αποθνησκειν—but to avoid the gloomy ideas which these words conveyed, they used gentler terms—(10) Απερχεσθαι—(11) Οιχεσθαι—(12) Ευδειν—(13) Κοιμᾶσθαι—(14) Βεβιωκεναι—(15) Παθειν τι, &c.—Discedere—abire—dormire—sopiri—vixisse—pati quiddam, &c.

NOTES to CHAP. XVIII.

(1) Eurip. Alcest. v. 75. Virgil. Æneid. IV. 698. Horace, I. 28, 20. Mart. III. 43. See Ruæus; ad Virg. l. c. and Dacier, ad Horat. l. c. Canterus, in Nov. Lect. IV. 20.

(2) Valer. Max. II. 6. extern. 8.

(3) Hom. Οδ. Ω. v. 1. Virgil. Æneid. IV. 242. Horace, I. Od. 10. v. 17. and Od. 24. v. 18.

(4) Etymol. Auctor.

(5) Euripid. Heractid. v. 600.

(6) Euripid. Alcestid. v. 403.

(7) Homer. Ιλ. Ω. v. 743.

(8) This last custom, Cicero informs us, was practised by the Sicilians; Verr. v. 45. Thus

did Virgil's Anna, the ſiſter of Dido. Æneid. IV. v. 685. See Conſolat. ad Liviam Auguſt. v. 97. and 158.

(9) We find traces of this ſuperſtition in the Schol. of Theocr. ad Idyll. II. v. 36. See Macrob. Saturn. v. 19. Virgil. Æneid. VI. 540. Dacier, Horat. I. 24, 25.

(10) Heliodor. Æthiop. VIII. pag. 400. l. 24. Ælian. V. H. II. 25. See Elſner. ad Matth. c. xxvi. 24.

(11) Euſtath. ad Ιλ. Α. p. 90. l. 2. Eurip. Alceſt. v. 316. Hom. Οδ. Ζ. v. 144. Laert. III. 83. Horace, Οδ. I. 24. v. 5. Virgil. X. 745. and XII. 309.

(12) Æſchyl. Eumenid. v. 708.

(13) Callimach. Epigr. X. 2. Matth. xxvii. 52. 1 Cor. xv. 18.

(14) Plutarch. in Cicer. p. 871. D.

(15) Hom. Ιλ. Φ. v. 274. and Οδ. Δ. v. 820. Herod. V. 7. § 1.

CHAP.

CHAP. XIX.

Of CEREMONIES used to the DEAD before the FUNERAL.

I. AS soon as a person had expired, they closed his (1) eyes. This act was expressed in Greek, by (2) Συγκλειειν—(3) Καθαιρειν—(4) Συναρμοττειν οφθαλμους.

II. They likewise shut his (5) mouth.

III. They covered his face with a (6) veil.

IV. They stretched him out, and composed his limbs, which was,—(7) Ορθοῦσθαι, (8) Εκτεινεσθαι.

V. They then washed the corpse in (9) warm water, and (10) perfumed it.

VI. They next wrapped its winding-sheet round it, and put on it a fine robe, which was commonly (11) white.

VII. It was also crowned with (12) garlands.

VIII. The

VIII. The corpse was then placed in the entry of the (13) house [to place it there, was, (14) Προτιθεσθαι] with its feet towards the (15) door.

IX. They put into the mouth of the dead person a (16) piece of money, with which he was to pay (17) Charon for his passage over the Styx: it was an (18) Obolus; and its proper name in Greek was (19) Δαυακη.

X. Besides, they put into the mouth of a dead man, a cake, of which honey was the principal ingredient, to pacify the growling (20) Cerberus.

XI. All these ceremonies preceding sepulture were expressed by (21) Συγκομιζειν —and (22) Συγκομιδη.

XII. While the corpse was in the house, a vessel with water, named (23) Αρδανιον, was set before the door, in which those washed themselves who were polluted by the touch of the (24) dead body.

NOTES

NOTES to CHAP. XIX.

(1) Kirchmann. de Fun. Rom. I. 6.

(2) Eurip. Hecub. v. 430.

(3) Hom. Ιλ. Λ. v. 453. Οδ. Λ. v. 425. Οδ. Ω. v. 295.

(4) Euripid. Phæniſſ. v. 1400.

(5) Hom. Οδ. Λ. v. 425.

(6) Euripides. Hippolyt. v. 1458. Hecub. v. 432. Hom. Οδ. Ω. v. 292.

(7) Euripides. Hippolyt. v. 786. Caſaub. ad Theocrit. Idyll. I. 139. Lect. Theocrit. c. I. p. 241.

(8) Euripid. l. c. v. 789.

(9) Hom. Οδ. Ω. v. 44. Euripid. Phæniſſ. v. 1239. and 1661. Actor. IX. 37. Ælian. V. H. IV. 1.

(10) Hom. Ιλ. Σ. v. 350. Martial. III. 12.

(11) Hom. Ιλ. Σ. v. 352. Οδ. Β. v. 97. Eurip. Alceſt. v. 156. Plutarch. in Arato. p. 1051. E.

(12) Euripides. Phæniſſ. v. 1626. Schol. Ariſtoph. Eccleſ. v. 533. Anthol. II. p. 173.

(13) Schol. Ariſtoph. ad Lyſiſtr. v. 612. Pollux gives us the reaſon why the corpſe was placed there—VIII. 7. Segm. 65. See Suidas, at the word Προυκειτο.

(14) De-

(14) Demosth. Macart. p. 666. C. Lysias contr. Eratosth. p. 92. Lucian de Luctû. p. 302. Eurip. Hecub. v. 613.

(15) Hom. Il. T. v. 212. and Eustath. ad h. l. p. 1246. l. 3. See Scaliger, ad Fest. in, Conlocare.

(16) Schol. Aristoph. ad Ran. v. 140.

(17) Lucian. de Luctû, p. 302. Eustath. ad Od. p. 728. l. 33. Callimach. Fragm. p. 247. and p. 361. n. 110.

(18) Lucian. Dial. Mort. p. 308, 264. Catapl. p. 422. Lucian, and others, speak only of one Obolus; Aristoph. Ran. v. 140. speaks of two; but rather from a comic liberty, than from a strict adherence to fact, in the opinion of Hemsterhus. Ad Lucian. Dialog. p. 17. See Juvenal, III. 267.

(19) This name was given it by some barbarous nation; not by the Greeks. Etymol. at the word Δανακης. Pollux, IX. 6. Segm. 82. Suidas, and Hesych. at this word. Strabo, VIII. p. 257.

(20) Schol. Aristoph. ad Lysist.. v. 601. Virgil. Æneid. VI. 420.

(21) Schol. Æschyl. Theb. v. 1032.

(22) Id. ibid. Æschylus terms this whole ceremonial, Εκφορα— the Scholiast of Æschylus —Κηδευμα. Herodian,—Κηδεια, I. 5, 8, 1.

(23) Pollux, VIII. 7. Segm. 66. Hesych. at this word. Casaub. ad Charact. Theoph. XVI. p. 339.

(24) Aristoph. Eccles. v. 1025. calls this vessel likewise, Θρακον, Euripid. Alcest. v. 99. Πηγαιον χερνιβα επι φθιτων πυλαις—a cistern to wash one's hands in, before the door of the deceased. Hesychius likewise termed it Πηγαιον; an appellation, which, as Kuster thinks, he grounds on the above-cited passage of Euripides. Kuster ad Aristoph. l. c.

CHAP.

CHAP. XX.

Of the Funeral Procession.

I. TO carry the corpse out of the house was, in Greek, (1) Εκφερειν—(2) Εκκομιζειν—whence are derived the substantives—(3) Εκφορα—(4) Εκκομιδη.

II. The body was carried out at Athens before the rising of the sun, by virtue of an (5) express law.

III. (6) The body was carried out by day, and not by night, by the other Greeks, who, notwithstanding, used (7) funeral torches.

IV. They buried at (8) break of day, only youths who died in the flower of their age.

V. It appears that in early times they had contrived nothing to lay dead bodies upon when they were to be carried forth to sepulture. But in later ages, they were laid on biers, and carried by men called (10) Ves-

(10) Vespillones. The body of a warriour was laid upon a (11) shield, particularly among the (12) Lacedæmonians.

VI. In the funeral procession were the relations of the deceased; and other persons, men, and women, who were invited to this (14) ceremony. But in some countries, none but the relations of the dead could attend his (15) funeral. And even at Athens, by a law of Solon, women under sixty years of age were only permitted to attend the funerals of their very near (16) relations.

NOTES to CHAP. XX.

(1) Demosth. Macart. 666. C.

(2) Ælian. V. H. c. VIII. 4.

(3) Thucyd. II. 34.

(4) Lucil. Anthol. II. 32. Epigr. 4. p. 156.

(5) A law of Solon, according to Demosthenes, Macart. p. 666. C. But according to Cicero, it was a law of Demetrius Phalereus. Cic. de Leg. II. 26.

 (6) Eu-

(6) Euripides, in Troad. v. 446.

(7) To light the funeral-pile. Kirchmann. de Fun. Rom. II. 3.

(8) Heraclid. Pont. in Allegor. p. 492. Achilles, in Hom. Od. Ω. v. 72. Patroclus, Ιλ. Ψ. v. 226. and others mentioned by Gale ad Heraclid. l. c. See Muret. Var. Lect. XIII. 2. Voss. ad Melam. III. 7. p. 575.

(9) Eustath. ad Ιλ. Ψ. v. 136. p. 1402. l. 26.

(10) Euripides. Alcest. v. 607.

(11) Virgil. Æneid. X. 506.

(12) Plutarch. Apophth. Lacæner. p. 241. F.

(13) Thucyd. II. 34. Sophocles—Ajax Mastig. v. 1189. Aristotle. Ethic. IX. 11.

(14) Eurip. Alcest. v. 629.

(15) Cicero de Leg. II. 26.

(16) Demosth. Macart. p. 666. C.

CHAP.

CHAP. XXI.

Of their GRIEF and MOURNING.

I. ON the death of a friend, they secluded themselves from gaiety, from (1) entertainments, from games and (2) public solemnities, from the enjoyment of wine and music. They sat in solitary and (3) gloomy places.

II. They stripped themselves of all (4) external ornaments, and put on (5) mourning: their mourning was a (6) coarse, (7) black stuff.

III. They tore their hair, and shaved their (8) heads.

IV. In extreme grief, they even rolled themselves in the dust, and (9) mire.

V. They sprinkled (10) ashes upon their heads.

VI. When they appeared in public, they had a veil thrown over their (11) heads.

VII. They smote their breasts with their (12) hands, and they tore their (13) faces.

VIII. They cried with a lamentable (14) tone, E, E.

IX. As the Romans in funerals had their (15) *Præficæ*, the Greeks had their (16) Εξαρχοι θρηνων, who walked at the head of the procession, and by the melancholy strains they sung, deeply affected the (17) company.

X. These strains were called, (18) Ολοφυρμοι—(19) Ιαλεμοι—(20) Λινοι—Αιλινοι.

XI. These vocal mourners sung thrice—1° During the procession—2° Round the pile—3° Round the (21) grave.

XII. Flutes were likewise played upon at funerals, to heighten the (22) solemnity.

NOTES to CHAP. XXI.

(1) Lucian. de Luctû. p. 307.

(2) Euripides, Alcestid. v. 341.

(3) Hom. Οδ. Δ. v. 101. Plutarch blames this grief as immoderate. Consol. ad Uxor. p. 610. A.

(4) Ly-

(4) Lycophr. Caſſandr. v. 862. Ovid. Met. VI. 566.

(5) Terence. Heaut. II. 3, 45.

(6) Some critics give this ſenſe to the paſſage of Terence to which I have juſt referred.

(7) Euripides. Helen. v. 1094. Alceſtid. v. 215. and 427. See Perizon. ad Ælian. XII. 1. n. 32.

(8) Hom. Od. Δ. v. 197. Ω. v. 45. Herodotus, II. p. 115. E. Xenoph. Helen. I. p. 350. l. 9. Ælian. V. H. VII. 8.

(9) Lucian. de Luctû, p. 303. Hom. Ιλ. Ω. v. 640.

(10) Lucian, l. c. Hom. Ιλ. Σ. v. 23. Ovid. Met. VIII. v. 525.

(11) Anthol. V. Epigr. 33. Euripides, Supplic. III. Oreſt. v. 294. Lamb. Bos, ad Marc. xiv. 72.

(12) Lucian. de Luctû, p. 303. Ovid. Heroid. XV. 113.

(13) Lucian. l. c. Φοινιστειν παρειας—To make one's cheeks bleed. See Not. ad Petron. c. CXI. All this external grief was prohibited by a law of Solon. Cic. de Leg. II. 25.

(14) Æſchyl. Theb. 323. The Scholiaſt of Ariſtophanes, ad Av. v. 217. ſays the word Elegy comes from Ε λεγειν. Αι, αι, was another doleful exclamation. See the notes to Ovid.

Met. X. 215. Perhaps, the dipthong Αι, had the ſame ſound with the letter Ε.—This ſeems to be proved by Rutgerſius—in Var. Lect. II. 5. p. 206.

(15) Feſtus, at the word *Præficæ*. Plautus, Trucul. II. 6, 14.

(16) Hom. Ιλ. Ω. v. 721. Euſtath. ad h. l. p. 1513. l. 36.

(17) Lucian de Luctû, p. 306.

(18) Athen. XIV. 3. p. 619. B.

(19) Eurip. Suppl. v. 281. Troad. v. 600. Heſych. at this word.

(20) Athen. l. c. Euſtath. ad Ιλ. p. 1223. l. 8. and Schol. Apollon. Rhod. IV. p. 294.

(21) They ſung the epitaphs, and funeral verſes—Επικηδειον—or Θρηνον επικηδειον. See Scalig. Poetic. I. 50, 117. and III. 121. p. 385. Elſner. ad Joann. IX. 31.

(22) Lucian. de Luctû, p. 305. Euripid. Troad. v. 126. Schol. Ariſtoph. ad Av. 217. Suid. at the word, Ελεγος, Not. ad Mat. ix. 23. and the authors cited by Spencer, de Leg. Hebr. Rit. p. 1135. and by Zornius, Biblioth. Antiq. Exeg. p. 581.

CHAP.

CHAP. XXII.

Of their MANNER of BURYING and BURNING their DEAD.

I. IN the early times they buried their (1) dead. This was their cuſtom in the days of (2) Cecrops.

II. The body was laid horizontally in the coffin, with the head to the Weſt, that it might look to the riſing ſun. Such was the cuſtom of the Athenians, and the other Greeks, except the Megarenſes, who laid their dead bodies in the (3) oppoſite poſition.

III. The cuſtom of burning dead bodies introduced by (4) Hercules, after his time ſpread over all (5) Greece.

IV. The pile of wood on which the corpſe was placed, was termed, (6) Πυρα.

V. They likewiſe threw on the pile (7) different animals, (8) odours and perfumes.

VI. They threw on it alſo the cloaths of the (9) dead, and his arms, if he was a (10) ſoldier.

VII. At the funerals of generals, the ſoldiers, and all who were preſent, (11) marched thrice round the funeral-pile, (12) from right to left, in honour of the deceaſed.

VIII. Whilſt the pile burned, the friends of the dead made libations of (13) wine, ſtanding, and invoked his (14) *Manes*.

IX. When the pile was conſumed, they extinguiſhed the fire by pouring (15) wine upon it.

X. Then the relations of the deceaſed collected his aſhes, and his (16) bones.

XI. They waſhed the bones with wine, and put them into (17) oil.

XII. They were then, with the aſhes, locked in an (18) urn.—The urns for that purpoſe were called in Greek, (19) Καλπαι (20) Κρωσσοι—(21) Λαρνακες—(22) Οςοθηκαι—They were of (23) wood, of (24) ſtone, of (25) ſilver, and—of (26) gold.

NOTES

NOTES to CHAP. XXII.

(1) Cicero, de Leg. II. 22.—On the Sicyonian manner of interment, see Pausanias—Corinth. VII. p. 126.—on the Persian manner—Lucian. de Luctû, p. 306. on the Roman—Pliny, VII. 54. on the origin of the custom of burying the dead, see Eustath. ad Ιλ. Α. p. 32. l. 35.

(2) Cic. de Leg. II. 25.

(3) Ælian. V. H. VII. 19. and V. 14. Plut. Solon. p. 83. E.

(4) Schol. Min. ad Ιλ. Α. v. 52. Eustath. ad Ιλ. Α. p. 32. l. 35.

(5) Yet this custom was not indispensable, and was not always observed, as we find by Pausanias, Corinth. vii. p. 126. See Plato. Phæd. § 85.

(6) Hom. Ιλ. Α v. 52. Ω. v. 786. Ψ. v. 146.

(7) Hom. Οδ. Ω. v. 65. Ιλ. Ψ. v. 166.

(8) Hom. Οδ. Ω. v. 67. Kirchmann. de Fun. Rom. III. 4, 5.

(9) Lucian. in Nigrin. p. 38. Euripides. Rhes. v. 960.

(10) Hom. Ιλ. Ζ. v. 418. Οδ. Λ. v. 74.

(11) Hom. Ιλ. Ψ. v. 13. Οδ. Ω. v. 68. Apoll. Rhod. v. 1059.

(12) Statius. Theb. VI. 215.

(13) Hom. Ιλ. Ψ. v. 220. Lucian. de Luctû, p. 305.

(14) Hom. l. c. Æschyl. Chæphor. v. 86. and v. 128.

(15) Hom. Ιλ. Ω. v. 791. Ψ. v. 250. Virg. Æneid. VI. 227.

(16) Hom. Ιλ. Ψ. v. 237. Ω. v. 791. Pind. Pyth. Od. Antistr. Γ. v. 7. This was Οστεοθηκη, in Gloss. Vet. and Οστεοθηκα. Diod. Sic. IV. 39. p. 243. In Latin, ossilegium. See Kirchmann. De Fun. III. 6.

(17) Hom. Οδ. Ω. v. 73. Tibull. III. 2, 19.

(18) Hom. Ιλ. Ψ. v. 243. Ω. v. 795. Οδ. Ω. v. 74.

(19) Herodot. III. 15. § 16. IV. 1. § 6, 7.

(20) Moschus. Idyll. IV. 34.

(21) Hom. Ιλ. Ω. v. 795. Οδ. Ω. v. 74. Αμφιφορεῦα.

(22) Lycophr. Cassandr. v. 367. Οστεοθηκεῦα. See Kirchmann. III. 8.

(23) Of cedar.

(24) Xiphil. Sever.

(25) Ammian. Marcell. XIX.

(26) Hom. Ιλ. Ψ. v. 243. Moschus, Idyll. IV. 34.

CHAP.

CHAP. XXIII.

Of Tombs and Monuments.

I. THE Greeks uſed to inter their dead without their (1) cities, commonly by the (2) ſides of their highways, that they might not be polluted by touching a (3) corpſe, nor incommoded by its (4) ſmell.

II. We read, however, that they ſometimes buried their dead in an elevated part of a city. But this was an honorary diſtinction, payed to thoſe who had been of important ſervice to their (5) country.

III. Lycurgus permitted the Lacedæmonians to bury their dead in the city, and even round their (6) temples.

IV. They prayed that the earth might lie light on their friends, and illuſtrious (7) men—and that on their enemies, and the wicked, it might be (8) heavy and oppreſſive.

V. In the early ages their tombs were commonly caverns; their name was, (9) Ὑπογαια.

VI. But in after times they built, with much labour, and expence, monuments of ſtone—chiefly in honour of (10) great men.

VII. Their ordinary tombs were of earth, and were called, (11) Χωματα.

VIII. Their tombs of ſtone were poliſhed, whence they took the following names —(12) Ξεςοι ταφοι—and Τυμβοι..

IX. Their tombs were likewiſe adorned with pillars of ſtone, termed (13) Στηλοι—on thoſe pillars they engraved (14) inſcriptions.

X. They were alſo frequently adorned with (15) images.

XI. As the object of ſuch monuments was the preſervation of the memory of the deceaſed, the tombs were often called—(16) Μνημεια—(17) Μνηματα—(18) Σηματα.

XII. Beſides theſe ſepulchres, which contained corpſes, aſhes, bones of the dead,

dead, they ſometimes erected (19) honorary monuments, in which there were neither bodies, nor bones, nor (20) aſhes, and which were therefore called, (21) Κενοταφια, and (22) Κενηρια.

XIII. Of theſe tombs, ſome were built in honour of illuſtrious men interred in other (23) places—and ſome, in honour of thoſe who had been deprived of ſepulture, and whoſe manes, they imagined, could not reſt, unleſs they raiſed to them ſuch an empty (24) tomb. They invoked the dead thrice aloud, inviting them to (25) enter theſe monuments.

NOTES to CHAP. XXIII.

(1) Cic. ad Div. IV. 12. § 9. Liv. XXI. 24. See Kirchmann. II. 20—who ſays, on Plato's authority, that in the very early ages, they kept the dead in their houſes; a cuſtom which was aboliſhed, and ſubſiſted not in the time of Plato.

(2) Eurip. Alceſt. v. 835. Rheſ. v. 881. Menandr. Fragm. ex Incert. Comœd. n. 258. p. 276. Theocrit. Idyll. VII. 10. Pauſan. Attic. II. p. 6.

(3) Eurip.

(3) Eurip. Iphigen. in Taur. v. 380. Lucian. de Deâ Syr. p. 682. Kirchmann. II. 21.

(4) This reason is given by Isidorus, Orig. XIV. c. 11.

(5) Thus the tomb of Themistocles was in the Forum of the Magnesians. Plutarch. Themist. p. 128. C. Thus the Spartans interred Brasidas, from the honour they bore his memory, in their city. The same honour was payed to the remains of Ephron.—Xenoph. Hellen. VII. p. 495. l. 3.

(6) Plutarch. Lycurg. p. 56. B.

(7) Euripides, Alcestid. v. 462.

(8) Callimach. Epigr. XXVIII. p. 203. Kirchmann. III. p. 390.

(9) Hom. Ιλ. Ω. v. 797. and Schol. Etymol. at the word, Ηρια. Kirchmann. III. 15.

(10) Petron. Matron. Ephes. c. CXI. Cicero. ad Div. IV. 12. Marc. xv. 46. Mat. xxvii. 60. and Saumaise, ad Solin. p. 851.

(11) Euripides, Hecub. v. 221. Hence, χειν σημα—aggerere. Tumulum. Hom. Ιλ. Ω. v. 801. and χωννυσθαι. See Anthol. III. 14. Epigr. 14. Pausan. VIII. 16. p. 632.

(12) Euripides, Alcestid. v. 836. Helen. v. 992.

(13) Hom. Ιλ. Λ. v. 371. P. v. 434. Pind. Nem Od. X. Epod. Δ. v. 1, 2. calls a pillar of this

this kind—Αγαλμ' αϊδα, ξεσον πετρον—Statuam Plutoniam, politum Saxum.

(14) Theophr. Charact. c. XIV. Diog. Laert. I. 48. Callim. Epigr. XVI. p. 196. By a law of Lycurgus, the names only of those who had done some signal service to their country were permitted to be engraven. Plutarch. Lycurg. p. 56. B. These inscriptions were termed, Επιγραφαι. Artemid. V. 75. and in Latin, *Tituli*. Ovid. Heroïd. XIV. 128.

(15) Thus, on the tomb of Isocrates, there was the figure of a ram and a syren lying upon it. Plutarch. In Decem Oratorib. n. 4. p. 838. on the tomb of Diogenes was a dog of Parian marble. Diog. Laert. VI. 78. on that of Archimedes, a sphere, and a cylinder. Cicer. Tusc. Quæst. V. 23. See, in Pollux, VIII. 7. S. 66. —the figures with which the tombs of girls were adorned.

(16) Lucian. Philopseud. p. 349. Marc. xv. 46.

(17) Theophr. Charact. c. XIV. Pausan. Corinth. XX. p. 156.

(18) Callim. Epigram. XVIII. 4. p. 197. Aristoph. Eccles. v. 1100. Thesmoph. v. 893.

(19) Callim. l. c. Honorarius Tumulus. Sueton. In Claud. c. I. Tumulus inanis, Virg. Æneid. III. 304. VI. 505.

(20) A tomb of this kind Pallas orders Telemachus to raise—Od. A. v. 291. Such a tomb Menelaus

Menelaus erected in Egypt after he received the news of the death of his brother Agamemnon. Od. Δ. v. 584. See Euripides, in Helen. v. 1255.

(21) Suidas, at this word, from which is derived the verb Κενοταφεῖν Eurip Hellen. v. 1562. Lamprid. In Alexandr. v. 63.

(22) Lycophr. Cassandr. v. 370. and Meursius, ad h. loc.

(23) The tomb of Euripides was one of these. Pausan. Attic. II. p. 6.

(24) Some of these tombs are mentioned by Thucyd. II. 34. and by Xenoph. de Exped. VI. p. 297. l. 54. In this custom was included the imaginary sepulture of those who had been drowned. Kuhn. ad Paus. Phocic. c. XXIX. p. 869. See Interpr. ad Horat. I. Od. 28. Festus, at the word Præcidania. Interpretes Petron.

(25) Hom. Od. I. v. 64. and Eustath. ad h. l. p. 235. l. 4. Pindar. Pyth. Od. IV. Epod. Z. v. 9. and Schol. ad h. l. Virg. Æneid. VI. 506. This evocation of the manes was termed—Ψυχαγωγια. Eustath. l. c. and this *Psychagogia* differs little from the magical Psycagogia, of which we have taken notice in the chapter on Divination.

CHAP.

CHAP. XXIV.

Of other Honours payed to the Dead.

I. FUNERAL orations in praiſe of the dead were pronounced before their (1) tombs, particularly if they had rendered themſelves famous by actions beneficial to their (2) country, if they had died fighting valiantly in (3) battle.

II. (4) Funeral games were inſtituted in honour of them.

III. After the obſequies there was a feaſt in the houſe of the nearest relation of the (5) deceaſed. This feaſt was called— (6) Περιδειπνον — (7) Νεκροδειπνον — and (8) Ταφος.

IV. The fragments which fell from the table in this feaſt, were conſecrated to the (9) manes, and carried to the tomb for its (10) ſuſtenance.

V. In the early times ſilence was enjoined at theſe feaſts; but in the later ages, the gueſts were permitted to converſe on

on the good qualities of the (11) dead—Hence arose a proverbial phrase, by which a bad (12) character was strongly implied —Ουκ επαινεθειης ουδ' εν περιδειπνω — You would not be praised even at a funeral entertainment.

VI. Lamps were likewise sometimes burned, in honour of the dead, in subterranean (13) caverns.

VII. It was also customary to strew these tombs with herbs, and flowers, with (15) amaranths, (16) roses, (17) myrtle, but most profusely with (18) parsley; whence came the proverbial expression—Δεῖσθαι σελινου—Apii ægere—To signify that a man's disease was (19) desperate.

VIII. Sacrifices were offered, and libations made in (20) cavities dug in the earth.

IX. The sacrifices which they offered to the dead, were, (21) black sheep, and (22) black and barren heifers, from the forehead of which they cut the longest hairs; —The verb to express the cutting of these hairs,

hairs, was — (23) Απαρχεσθαι — the hairs were termed — (24) Απαρχαι.

X. The libations were of (25) blood, (26) water, (27) wine, and (28) milk; but the principal one was (29) honey, which they made a ſymbol of (30) death. Thus, they thought, they appeaſed the (31) manes.

XI. The water uſed for theſe libations was called — (32) Χθονιον λουτρον; or, in one word — (33) Λουτρον. Its term at Athens was, (34) Απονιμμα.

XII. On the tomb of a child the water was poured by a (35) child; on that of a virgin, by a (36) virgin; and on that of a married man, by a woman, who was called — (37) Εγχυτριςρια.

XIII. Theſe ſacrifices in honour of the manes were offered on the (38) ninth and (39) thirtieth day after the interment. They were repeated in moſt of the ſtates of Greece in the month (40) Antheſterion.

XIV. Such were the honours which the Greeks payed to the dead, and which, in their language were termed—(41) Ὁσια—(42) Δικαια—(43) Νομιζομενα—by the Latins—(44) *Justa.*

XV. Yet some men they deemed unworthy of sepulture. It was not granted by the Athenians to (45) traitors, and (46) sacrilegious persons.

NOTES to CHAP. XXIV.

(1) Lucian. de Luctû, p. 307. See Plutarch. In Poplicol. p. 102. Dion. Halicarn. Archæol. V. p. 291. l. 5.

(2) Dionysius Halic. l. c. l. 30. compares the funeral eulogiums of the Romans with those of the Athenians, and thinks the former more judicious in bestowing their encomiums than the latter.—For the Athenians praised only those who had signalized themselves in war; but the Romans celebrated men of merit in every capacity.

(3) Plato, Menexem. Thucyd. II. 34. Martial virtue is the subject of the Επιταφιος, the funeral

neral oration, which is the second of the orations of Lysias, p. 11. and of the Λογος επιταφιος of Demosthenes, p. 152.

(4) Pausan. Arcad. IV. p. 605, says Azanes, an Arcadian, was the first who was honoured with these games. These games are celebrated in Homer, Ιλ. Ψ. v. 274, 680. Οδ. Ω. v. 85. In Thucyd. VIII. and in Plutarch; Timoleon, p. 285. B. &c.

(5) It *was* the nearest relation of the deceased who gave the feast, though not in his house; but in that of another of his friends. See Demosth. de Coron. p. 335. C. and in Homer. Ιλ. X. v. 28. the funeral entertainment of Patroclus is given in the tent of his friend Achilles.

(6) Demosth. de Coron. p. 353. B. Lucian. de Luct. p. 307.

(7) Stob. Serm. 55. p. 227. and Artemid. I. S. express it in two words—Νεκρου Δειπνον.

(8) Hom. Ιλ. Ψ. Οδ. Γ. v. 309. Hesiod. Εργ. 735. Græv. Lect. Hesiod. c. XV. p. 76.

(9) Athen. X. 7. p. 427. E. Pythagoras seems to allude to this custom in Diog. Laert. VIII. 34. So does Tibullus, I. 6. v. 17. according to Muretus, and others. See Broukhuf ad h. l.

(10) Terence, Eunuch. III. 2. 38. Catull. Carm. 60. Interpr. ad Plaut. Pseudol. I. 3. 127. Festus, at the word Culina.

(11) Cicero de Leg. II. 25.

(12) Suidas at the phrase, Ουκ επαινεθεις.

(13) See Petron. c. CXI. This was likewise an Egyptian custom. Herodot. II. p. 157. D.— and a Roman one. Modestin. l. 44. F. De Manum. Testam.

(14) Sophocles. Electr. v. 896.

(15) Philostrat. Heroïc. chap. XIX. p. 741.

(16) Anacreon. Od. LIII. 25. Aristænet. I. Ep. 36. p. 162.

(17) Euripides. Electr. v. 323.

(18) Polyan. Stratag. V. 12. § 1. Suidas, at the words—Σελινου στεφανος.

(19) Plutarch. Timoleon. p. 248. D. Suidas, at the phrases—Σελινου δεῖται ὁ νοσων—and του σελινου δεῖται.

(20) Hom. οδ. Δ. v. 26. calls these libations, Χοαι. Euripides, Iphig. in Taur. v. 160. Electr. v. 509. To make these libations, is, Τυμβευσαι χοας—in Sophocles—Electr. v. 408. See the verses of Cleidemes cited by Athen. IX. 18. p. 410. a.

(21) Euripides. Electr. v. 513. Seneca. Œdipod. v. 556. A.

(22) On the black heifers. See Virg. Æneid. V. 97.

V. 97. VI. 243. on the barren heifers.—Homer. Od. K. v. 522.

(23) Hom. Od. Γ. v. 445. Ξ. 422. This verb also signifies, to make the first libations at any sacrifices. See Euripides, Electr. v. 811. Sacrifices to the infernal deities were begun in the same manner. Virgil. Æneid. VI. 245.

(24) Eurip. Orest. v. 96. and Schol. ad h. l.

(25) Eurip. Iphigen. in Taur. v. 163.

(26) Sophocles, Electr. v. 436. Kirchmann, de Fun. IV. 2. p. 566.

(27) Lucian. de Luctû, p. 305. Virg. Æneid. V. 77.

(28) Eurip. Orest. v. 115.

(29) Eurip. Iphig. in Taur. v. 165, 633.

(30) Porphyr. De Antro Nymphar. p. 235. l. 21.

(31) Euripides—Iphig. in Taur. v. 166. Æschyl. Chæph. v. 13.

(32) Hesych. at the words Χθονια λουτρα. Suidas, at the same words.

(33) Sophocles, Electr. v. 436.

(34) Athen. IX. 18. p. 409. F. Eustath. ad Od. A. p. 33. l. 46. Æschyl. Chæphor. v. 127. substitutes Χερνιβας for Λουτρα. See ad h. l. Stanl. p. 818.

(35) Demosthenes, adv. Leocharem. pag. 673. A. Harpocrat. at the word Λουτροφορος.

(36) Hence, probably, the tombs of virgins were

were adorned with representations of virgins holding ewers in their hands. Pollux, VIII. 7. Segm. 66. Kirchmann. de Fun. IV. 2. p. 567.

(37) Etymol. Magn. at the word Εγχυτριστριαι. Suidas, at the same word. Schol. Aristoph. ad Vesp. v. 288, where we have the word Εγχυτριαι instead of Εγχυτριστριαι

(38) Hence they took the epithet, Ενατα. Isæus, Orat. VII. de Cironis Hæredit. p. 522. In Latin, *Novemdialia*. See Taubmann. Plaut. Aulular. II. 4, 45. There were likewise Novemdialia of another kind; expiations which lasted nine days after the appearance of prodigies: these Novemdialia are sometimes mentioned by Livy, I. 31. XIX. 14.

(39) Harpocrat. at the word Τριακας. Pollux, I. 7. Segm. 66.

(40) Casaub. Athen. III. 19. p. 120.

(41) Plutarch. In Num. p. 67. E.

(42) Aristot. de Virtut. where speaking of funeral rites, he calls them, Δικαιοσυνη προς τους κατοιχομενους.

(43) Demosth. Macart. p. 677. B. Isæus, Orat. I. De Cleonymi Hæredit. p. 364.

(44) Cicero, de Leg. II. 22. Heir. Magius. In Var. Lect. II. 119. p. 111.

(45) Diod. Sic. XVIII. 67. p. 642. A. Sophocles,

phocles, Antiq. v. 204. Thucyd. I. 138. Scheff. and Kuhn. ad Ælian. V. H. IV. 7.

(46) Xenophon. Hist. Græc. I. p. 351. l. 39. Meurs. Them. Attic. II. 2. Pausanias, Lacon. c. X. p. 230.

FINIS.