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A

TRANSLATION

OF THE

GRECIAN ANTIQUITIES

OF

LAMBERT BOS;

TO WHICH IS ADDED AN APPENDIX.

BY

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PREFACE.

The Grecian Antiquities of Lambert Bos having been lately reprinted in England, and a large impression already disposed of, several heads of schools have intimated that a *translation* of the original would greatly increase its utility: this is now offered to the public, and particularly recommended to those who superintend the education of youth. It is indeed admirably adapted to initiate the youthful student into a knowledge of the manners and institutions of the ancient Greeks, without which it is absolutely impossible to understand their writings. The multifarious topics on which it treats, are so perspicuously arranged, so minutely, yet so concisely explained, that the book itself may very properly be denominated an explanatory index. To students at the universities this excellent little treatise will be found an invaluable companion. To those of them whose various

academical pursuits forbid a more frequent perusal of the larger works, our author will serve as a faithful remembrancer. To others who confine their attention more especially to the Greek classics, the references and authorities will open a wide field for future research.

The text, or larger type, is a translation of the Antiquities as they were originally written in Latin by Lambert Bos. This may be read either with or without the notes of Leisner; which immediately follow the text, and besides giving the authorities for every thing Bos has asserted, contain a large portion of new matter. The whole is enriched with the more recent observations of Professor Zeune: these are distinguished from Leisner's by being enclosed in brackets. The authorities, for the sake of brevity, remain in Latin.

It must, however, be allowed that Bos has omitted some subjects which may very properly be considered essential to form a complete treatise on Grecian Antiquities. To supply, therefore, this deficiency without interfering with our author's arrangement, an Appendix has been added; which consists of selections from

Potter and others. These, for the most part, have been inserted as they are condensed by Cleveland in his Epitome of Grecian Antiquities, published in America. The chapters on the ΕΦΟΡΟΙ, and Education at Sparta, were chiefly compiled from Cragius, *de Republica Lacedæmoniorum;* the tables of money, weights, and measures, from Dr. Arbuthnot. It was deemed unnecessary to increase the bulk of the work by subjoining the authorities to the Appendix, as they may easily be consulted in the originals.

As to the translation, it was at first intended only to have reprinted that by Mr. Stockdale, with the addition of Zeune's notes: but this was afterwards found impracticable, as the language, generally, was too antiquated, and the translation itself incorrect. We have, however, made his the basis of the present work, although nearly one half has been translated afresh. The occasional additions in the body of the work from Heeren, Boeckh, &c. are marked with an obelisk in brackets. The translator, already under great obligations to Mr. Bailey, Editor of the Latin Lexicon of Facciolati and Forcellini, as his preceptor, is now still further indebted to him for

many valuable hints in the present publication. Indeed, it was he who *first* suggested it, and by whose advice it was undertaken.

The favourable reception which the Latin reprint has met with, induces us to submit this translation to the literary part of the community, in the hope of having contributed our mite, at least, towards facilitating the knowledge of Grecian Antiquities.

G. B.

CAMBRIDGE, *Oct.* 18, 1833.

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BOS'S

ANTIQUITIES OF GREECE.

PART I.

RELIGION OF THE GREEKS.

In treating of the ancient manners and institutions, both public and private, sacred, civil, military, and domestic, of Greece in general, and of Athens in particular, we shall give the preference in our arrangement to the sacred. But it may be proper, before we enter upon this subject, to premise somewhat concerning the situation of Greece, &c.

CHAP. I.

DESCRIPTION OF GREECE, ATTICA, AND ATHENS.

I. Ancient European Greece[a] is bounded on the west by Epirus; on the north by Macedonia, and part of the Ægean sea; on the east by the Ægean, and on the south by the Ionian sea.[b] The country was called Ἑλλάς,[c] and the inhabitants, Ἕλληνες, from one Hellen.[d]

(a) Ancient Greece, in Europe, extended to the Ægean sea, *ἐντὸς Αἰγαίου*; and in Asia, beyond that sea, *πέραν Αἰγαίου*. Paus. *Eliac.* I. European Greece was subdivided into Greece on this side of the Ionian sea; and into Greece beyond that sea; *ἐντὸς* Ἰωνίου, and *πέραν* Ἰωνίου. European Greece was called *great Greece*, *μεγάλη* Ἑλλάς: Athen. XII, 5, p. 523. Strabo, VI. Plin. III, 5, and 10. Liv. XXXI, 7. Ovid. *Fast.* IV, 64. Cic. *de Orat.* II, 37. The name of *great Greece* is taken in another sense in Ovid. *Heroid.* XVI, 340. This great Greece is the *citerior* Greece of Liv. VII, 26; the *Grecia subcisiva* of Apuleius, *Apol.* p. 294. Porph. Vit. Pythag. p. 26. But no one has better ascertained *Græcia magna*, and more clearly marked its limits than Mazochius, Comment. *in æneas tabulas Heracleenses*, Neapol. 1754, p. 1, diatrib. I, c. 1—9.

(b) The learned differ with regard to the limits of Ancient Greece. Palmerius, *Græc. Antiq.* c. I. Dionys. *Perieg.* v. 398. Strabo, VIII. Mela, II, 3. [†Its greatest length from north to south is 220g. miles, its greatest breadth from east to west, 140g. miles; superficial contents, 29,600 square miles. Heeren's *Anc. Hist.*]

(c) The signification of the word Ἑλλὰς is sometimes more confined, sometimes more extensive. (1) This name was given to a single city of Phthiotis, built by Hellen, the son of Deucalion. Homer mentions that city, Ἰλ. B, 190. (2) The same name was given to a part of Thessaly called Phthia. (3) To all Thessaly. (4) To all Greece; except some-

times Peloponnesus, sometimes Macedonia, sometimes (what we should least expect,) Thessaly, and sometimes Epirus. Hence, Pausan. *Att.* c. XI, might say: Ῥωμαίοις δὲ οὐδένα Πύῤῥου πρότερον πολεμήσαντα ἴσμεν Ἕλληνα. (5) It was given to Greece situated on this side of the Ægean 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. [(7) In a more limited sense, sometimes to Athens only, and Ἕλληνες to the Athenians. Fischer. *ad. Theoph. Char.* p. 5.]

(d) Hellen, from whom the word Ἕλληνες is said to be derived, most authors consider to be the son of Deucalion. Marmor. Oxon. n. 10. Thucyd. I, 3. Strabo, VIII.

II. The name of the first Greeks was not Ἕλληνες, but Γραικοί;[e] whence they were called by the Romans *Græci*. This appellation of Greeks, it is true, we find not in Homer; but we meet with it in other old poets and prose-writers. It was taken from Γραῖκος, the son of Thessalus.[f]

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

(f) We know not exactly who Γραῖκος was. Euseb. *Chron.* I, *de Argiv. Reg.* n. 35, makes him the father of Thessalus; and Stephens, at the word Γραικὸς, makes him his son. It is equally doubted whether the Greeks owe their name to that Græcus, their king, or whether they took it from another source. Hiller derives the word from γραῖα, *the earth*. Hesych. Γραῖα πόλις, γῆ ἡ καὶ Δημήτηρ, giving to Græci the import of γηγενεῖς, *sons of the earth*. Consult Meurs. *ad Lycophr.* v. 532: or, αὐτόχθονες: Kircher and Horne derive this word from the name of a patriarch, רֵעַ. Gen. XI, 18: whom St. Luke, III, 35, calls Ῥαγαῦ. Caspar Abel, *Hist. Monarch.* p. 483, makes it come from γραῖα, *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. The same author, however, prefers to this etymology, that which is derived from the Celtic word, **Ker**, i. e. *Gigas*, the letter *g* beingprefixed, to soften the pronunciation; as the word *Rhæti* has been changed into that of *Grisones*. He supports this conjecture by the testimony of Hesychius, who says, that the Greeks were formerly called Ῥαικοί.

III. Attica is a famous country of Greece, bounded on the east by the Ægean sea; on the south by the Saronic gulph; on the west by Megaris, and on the north by Bœotia.[g]

(g) Consult, on Attica and its limits, Strabo, IX, init. Plin. IV, 7. [†Its length is 60g. miles, greatest breadth 24g. miles, according to Heeren.] Strabo is of opinion, that Megaris once made a part of Attica. Pausan. Reimanni Ilias post Homerum, p. 557. For the derivation of Attica, which was likewise called Actæa, Acte, Atthis, consult Stephens in Ἀκτή;

and Caspar Abel, *l. c.* p. 606. It is supposed, that Attica, or Atthis, took its name from Atthis, the daughter of Cranaus, by Eustath. *ad Dionys. Perieg.* p. 322: Strabo, IX, p. 273: [Pausan. *Attic.* p. 3.] Consult likewise, on the different denominations of Attica, Eustath. *ad Dionys. Perieg.* p. 222 et sqq. Strab. IX, p. 273.

IV. Attica was anciently called Ἰωνία, (as appears from the inscription of an old statue,[h]) not indeed from Ion,[i] the son of Xuthus, as the Greeks would have it; but from an older Ion,[j] who is the Javan, son of Japhet, of the Hebrews. Hence, Greece, in sacred history, is called Javan.[k]

([h]) This inscription is found in Strabo, IX. The same geographer asserts, that Attica was anciently called Ionia. These are his words: ἡ Ἀττικὴ τὸ παλαιὸν Ἰωνία καὶ Ἰὰς ἐκαλεῖτο, *Attica was anciently called Ionia and Ias.* The same is affirmed by Stephens, at the word Ἰωνία, and by Hesychius, at Ἴωνες. Hence Homer calls the Athenians, not only κοῦροι Ἀθηναίων, and δῆμος Ἐρεχθῆος, but likewise Ἴωνες, Ἰλ. Ν, 480.

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

([j]) The word Ἰωνία may be derived from a more ancient Ion, which corresponds with the Hebrew word Javan, the son of Japheth, Gen. X, 2. The Hebrew word יָוָן, without the points, may perhaps be pronounced *Ion.* [Evidently so in Josephus, *Ant.* I, 6: ἀπὸ δὲ Ἰωνάνου Ἰωνία καὶ πάντες Ἕλληνες γεγόνασι.]

([k]) Not only is Greece called יָוָן, *Javan:* Isai. LXVI, 19: Dan. VIII, 21: X, 20: Ezek. XXVII, 13, 19: but the Jews to this day call the Greek tongue יונית, *Javanit.* Besides, in אֱלִישָׁה, the name of Elishah, the son of Javan, which occurs in Gen. X, 4, we have that of Elis, the most ancient kingdom of Peloponnesus. Joseph. *Antiq.* I, 7. Bochart. *in Phaleg.* III, 3. Casp. Abel. *l. c.* p. 486, sqq.

V. There were many cities in Attica,[l] of which Athens was the most celebrated. It was situated near Eleusis,[m] which was famous for the solemnity in honour of Ceres.[n] The circuit of Athens was one hundred and seventy-eight stadia.[o]

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

([m]) Next to Athens, Eleusis, or Eleusin, was the most famous city. The etymology of this word is uncertain. Pausan. *Attic.* c. 38, and Harpocrat. in Ἐλευσίνια, think the name comes from Eleusinius, the son of Mercury. Others derive it from the Greek verb, ἐλθεῖν, *to come,* διὰ τὴν τῆς Δημητέρος ἔλευσιν, *on account of the coming of Ceres.*

([n]) This solemnity was called Ἐλευσίνια of which we shall speak afterwards, in treating of the Grecian festivals.

([o]) See, on the circuit of Athens, Dion. Chrysost. *Or.* VI, p. 87. Aristides, *Panathen.* [p. 149 and 187, ed. Jebb. These stadia must be considered as

pertaining to the citadel: for, according to Aristides, it was a day's march to go round the city, the fortifications of which extended even to the sea. Wesseling. *ad vetera Rom. Itinera.* p. 326. Xenoph. *Memorab. Socr.* III, 6, 14.]

VI. It was a very beautiful city;[p] the asylum of the muses; the parent of arts and sciences:[q] hence, the poets have justly styled it, *the learned Athens.*[r]

([p]) Consult, on the beauty of Athens, Pausan. *Att.* and Meursius. The beauty of that city produced these verses of Lysippus in Dicærch:

εἰ μὴ τεθέασαι τὰς Ἀθήνας, στέλεχος εἶ·
εἰ δὲ τεθέασαι, μὴ τεθήρευσαι δ' ὄνος·
εἰ δ' εὐαρεστῶν, ἀποτρέχεις, κανθήλιος.
si nunquam Athenas vidisti, stipes es:
si visa urbe haud captus es, asinus es:
si captus abis, cantherius es.

([q]) Pericles, in Thucyd. II, 41, calls Athens, παίδευσις Ἑλλάδος, *the academy of Greece.* Diod. Sic. XIII, 27, calls it, κοινὸν παιδευτήριον πάντων ἀνθρώπων, *the school of mankind.* Eschines, *contr. Ctesiph.* p. 293, gives it the title of κοινὴ καταφυγὴ τῶν Ἑλλήνων, *the common refuge of the Greeks.* In Ælian. *Var. Hist.* IV, 6, the Pythian priestess calls it, *the common asylum of Greece,* ἡ κοινὴ ἑστία τῆς Ἑλλάδος, because there exiles were most easily admitted. Pind. *Nem.* Od. IV, 29. Aristoph. *Nub.* 298. Isocrat. *Panegyr.* Jul. *Epist. ad S. P. Q. Atheniensem.* Of the Latins, Cicer. *pro Flacco,* c. 26: *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. [Besides Isocrates' *Panegyr.* and *Panathen.* the funeral oration of Pericles may be here cited, Thuc. II, 35—46: the *Menexenus* of Plato and Aristides' *Panathenaica.*] Meursii *Athenæ Atticæ.* Muret. V, lib. IV, 1.

([r]) Propert. I, 6, 13; III, 20, 1; and Rhemnius Fannius Palæm. *de Ponderibus,* v. 17, and 39, give Athens the title of *learned, doctæ.* Martial, VI, 64, v. 17; and Cicero, *de Orat.* III, 11, give it that of *tenues, acute,* or *witty.* [The city was also famous for the number and magnificence of its public buildings, schools, statues, temples, &c. A few edifices in ruins remain to this day, of which Robert Sayer has published engravings, which have been lately republished at Augsburg.]

VII. The city was not so large and extensive in former as in later times; for that which was, afterwards, only the citadel, at first, constituted the whole city.[s] It was called Cecropia, from Cecrops its founder,[t] which was afterwards changed for that of Athens in the reign of Amphictyon.[u]

([s]) Plin. VII, 56. Anonym. περὶ ἀπίστων, c. 1, apud Galeum, p. 85. [Aristid. *l.l.* p. 99, ed. Jebb. But that renowned citadel, built as it was upon an eminence, either, as some think, to provide against inundations; or, what is more probable, that it might be more secure from the enemy, is called from its situation ἀκρόπολις, ἡ ἄνω πόλις, πόλις ἀκρὰ, *the citadel, the upper city.*]

([t]) Cecrops gave his name to the city, Plin. VII, 56: to the country, Apollodor. III, 13: to the tribe, Stephens in Κεκροπία.

([u]) Justin, II, 6. Isidor. *Orig.* XV, 1. This opinion is combated by Hyginus, *fab.* 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 Fortuna Athen.* 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 Ἐρεχθειδῶν πόλις. I know not on what grounds Potter says that it was called Athens in the reign of Ericthonius, (Potter's *Archæol.* I, 8,) unless he has confounded the name of Erectheus with that of Ericthonius. For the other names of Athens, see Strabo, IX, p. 273.

VIII. The learned differ in the etymology of the word *Athens*.[v] Some derive it from the Chaldean *thena, to study,* or *teach;* and these are of opinion, that this distinguishing title was not given to the city, until it became famous for literature.

([v]) Some derive this name from the Hebrew הָנָה or הָנָא, *to learn.* Others, with Hiller, from אֲתִין, a city of the Pelasgi, *i.e.* of strangers, from אָתָה, *to arrive.* But Casp. Abel, *Hist. Monarch.* p. 607, takes it from אֵיתָן, *robust, strong;* and 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, it is synonymous with θεονόη, *divine mind.* Another opinion is to be met with in Lackemach. p. 42.

IX. But it is more probable that it owes its name to Pallas, whom the Greeks call Ἀθήνη, though we must not attribute this denomination to the fabulous dispute betwixt Neptune and Pallas;[w] but to Amphictyon's dedication of the city to the patronage of *Minerva*, Ἀθήνη,[x] which is the name of that goddess, and seems to be derived from the Egyptian tongue.[y]

([w]) 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.* I, 10: and Burman. *ad Ovid. l. c.* and *de Jove Fulguratore*, c. VIII, p. 281.

([x]) 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, Παλλάδος πόλις, Æschyl. *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. Nor do we expect those who consider, as C. Abel, *l. c.* contends, that there were ten cities which formerly went by the name of Athens, to acquiesce in our author's opinion.

([y]) Phurnutus, c. 20, says: τὸ δ' ὄνομα τῆς Ἀθηνᾶς δυσετυμολόγητον διὰ τὴν ἀρχαιότητα, *it is difficult to ascertain the etymology of the word Athens, on account of its antiquity;* yet he himself gives some etymologies. Heraclid. *Allegor. Homer.* p. 435. Capellus derives the word Athens from the Hebrew אדוני, *a mistress.* Julian Aurel. *de cognom. Deorum Gentil.* II, 3, 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*, l. I, c. 11, § 14, where he derives the name of Athens from the Hebrew אטון or אטוּן or אטוּנָה, *Egyptian yarn or linen*, Prov. VII, 16, Minerva, Ἀθηνᾶ, being the patroness ὑφαντικῆς, *of weaving*, and having the epithet ἐργάνη, *work-woman*, in El. *V. H.* I, 2.

X. The Athenians likewise called their city ἄστυ, *the city*, κατ' ἐξοχήν, *by way of eminence:* hence, we often find, not only in the Greek, but also in the Latin writers, ἄστυ instead of Athens.[z]

(z) Stephens, at the word Ἀλεξάνδρεια, says: ἐλέγετο (Alexandria) κατ' ἐξοχὴν πόλις, ὡς ἄστυ καὶ Ἀθῆναι καὶ ἄστοι καὶ ἀστικοὶ οἱ Ἀθηναῖοι, ὡς καὶ ἐπὶ Ῥώμης λέγεται οὖρψ, *it was eminently called the city, as Athens was called the city, and the Athenians the citizens: and as Rome was likewise called* (urbs) *the city.* Hence, as Homer likewise calls Troy simply the city, πόλις, 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 ἄστυ was applied to Athens, it comprehended not the Piræeus. Nep. IX, 4. The reader may consult Bourdelot, *ad Petron.* c. 2, on the difference betwixt the words, Attici and Athenienses.

CHAP. II.

THE DEITIES OF GREECE.

I. THE Greeks, without doubt, received their religion partly from the Egyptians,[a] partly from the Thracians,[b] to whom they were indebted for the name of religion, θρησκεία, and partly from the colonies of different nations which settled amongst them.[c]

(a) Herodot. II, p. 102, 123. Diod. Sic. I, p. 25, 62, 86. Spencer, *de Leg. Hebr. ritual.* II, diss. I, sect. 2, p. 650.

This conjecture is the more probable, because Cecrops and Danaus, the founders of Athens and Argos, 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 Danaus, *Apollod.* II, 1, 4. Plutarch is of a different opinion from Herodotus on this subject, *in l. de malignitate de Herodoti*, p. 857.

(b) Eurip. *Rhes.* v. 943. Aristoph. *Ran.* 1064. Plut. *Alexand.* p. 665. Suidas in θρησκεύει. Greg. Nazian. *Orat.* III, p. 100.

(c) The Pelasgians, Herodot. II, p. 123: and the Phœnicians, Herodot. V, p. 351.

II. The first Greeks, and many other nations, paid divine worship to the sky, sun, moon, stars, and earth.[d] And as they saw that continual motion was a property of these bodies, they termed them θεοί, from the verb θέειν, *to run;*[e] but θεὸς may be derived from another root.[f]

(d) Socrates in Plat. *Cratyl.* Plutar. *de Plac. philosoph.* I, 6.

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

(f) It may be derived (1) from the word Ζεὺς, which in the Æolic dialect is Δεὺς, Phurnut. c. 2: (2) from the Hebrew דַּי: (3) from δέος, *fear:* (4) from αἴθειν, *to burn:* (5) from θεᾶσθαι, *to see:* (6) from θεωρέω, *I view:* (7) from τίθημι, *I place:* (8) from θῶ, *i. e.* ποιῶ. Suicer, *Thesaur. Eccles.* in θεός.

III. The very names of their gods are of Egyptian origin,[g] to which were added, from time to time, those of other nations.[h] Suffice it to mention the principal deities of the Greeks; for to give a detail of them all would be tedious.

(g) Herodot. II, p. 123.

(h) The Dioscuri, for instance, Castor and Pollux, 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 Harpocrat. in Ἐπιθέτους ἑορτὰς, from Etymol. M. from Suidas, and particularly, from Justin Martyr, *Exhort. ad Gentil.* p. 20, C. This custom explains what we read in the Acts of the Apostles, XVII, 19. The same may be inferred from the feast of the θεοξένιοι, *strange gods*, of which Casaubon speaks, *ad Athenæum*, IX, 3, p. 405. [It was a capital offence to worship gods not duly approved by public authority. Hence it happened that Socrates was condemned for this crime. Servius, *ad Virg. Æn.* VIII, 185, and Witsii *Ægypt.* p. 81.]

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 Acts, XVII, 16, 22.

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 styled ἐπουράνιοι, Ὀλύμπιοι, ἀθάνατοι, *celestial, Olympian, immortal.*[i] Their gods of the earth ἐπιχθόνιοι, ἥρωες, *terrestrial, heroes.*[j] Their deities of the infernal regions were termed χθόνιοι, ὑποχθόνιοι, καταχθόνιοι, *subterranean.*[k] 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.

(i) They are likewise called by the poets οὐρανίδαι, and οὐρανίωνες. Aristoph. Schol. *ad Nub.* v. 246, makes a distinction betwixt the gods called οὐρανίωνες, and those called Ὀλύμπιοι; giving the former title to the old gods under Saturn; and the latter to the later ones under Jupiter. Diodor. Sic. IV, p. 223. Ælian. *V. H.* V, 12.

(j) They likewise called them ἐπίγειοι; and in this class were comprehended the gods of the sea, θαλάσσιοι.

(k) They likewise gave them the epithets *ὑποταρτάριοι*, *Στύγιοι*. Consult, on this division, the golden verses of Pythagoras, where we also learn to whom of the gods the principal homage was paid. 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. [The gods called *ἐγχώριοι*, *χθόνιοι*, sometimes *ἐπιχθόνιοι* (in Latin, *indigetes*, *indigenæ*,) appear to be *heroes* deified in a particular place and considered its guardians. Thus it is applied to *Æneas*, *v.c.* Dionys. Hal. Arch. I, 64. Liv. I, 2. Heyn. *ad Virg. Georg.* I, 498.]

V. Of these deities, twelve were the most honoured;[l] they were called *μεγάλοι θεοί*, *the great gods.*[m] They had the following names:[n]

Ζεὺς, *Jupiter.*	Ἥρα, *Juno.*
Ποσειδῶν, *Neptune.*	Ἄρης, *Mars.*
Ἀπόλλων, *Apollo.*	Ἑρμῆς, *Mercury.*
Παλλὰς, *Minerva.*	Ἄρτεμις, *Diana.*
Δημήτηρ, *Ceres.*	Ἀφροδίτη, *Venus.*
Ἥφαιστος, *Vulcan.*	Ἑστία, *Vesta.*

(l) Consult, on this number of the twelve gods, G. d'Arnaud, *de diis παρέδροις*, c. 6, sq. Philip ranked himself with these gods, Diod. Sic. XVI, whence he had the surname of the *thirteenth god*, *τρισκαιδέκατος θεὸς*, 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 Ὀλύμπιοι, 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.

(m) I question whether the title *μεγάλοι θεοὶ* was given them by any of the Greeks, except an unknown poet, from whom we have the following verses:

> *δώδεκά εἰσι θεοὶ μεγάλοι, Ζεὺς, Ἥρα, Ποσειδῶν,*
> *Δημήτηρ, Ἑρμῆς, Ἑστία, Κυλλοποδίης,*
> *Φοῖβος, ἐνυάλιός τ' Ἄρης, Παλλάς τ', Ἀφροδίτη,*
> *Ἄρτεμις, εἰσὶ θεοὶ δώδεκα οἱ μεγάλοι.*

Kuhn. *ad Pausan. Messen.* c. 1, p. 281. The Greeks called them simply the twelve gods, *οἱ δώδεκα θεοί*. 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, *δώδεκα ἄνακτες*, *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 παρέδροις*, c. 22. Elsner. *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.* Virg. *Æn.* III, 12. Catull. *carm.* 14. Petron. c. 140.

(n) We meet with these names of the twelve gods in the Schol. of Apollon. 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 e to be found in Apul. *de Deo Socrat.* and Martian. Capell. p. 15.

VI. The Athenians had the greatest veneration for these gods, the figures of whom were painted in the portico of the Ceramicus.[o] They had likewise erected to their honour an altar, which they called *βωμὸς τῶν δώδεκα θεῶν*, *the altar of the twelve gods*.[p]

(o) Pausan. *Attic.* c. 3. The same author informs us, c. 40, that there was a temple at Megara, in which were the statues of the *twelve gods*.

(p) Thucyd. VI, 54.

VII. They gave them different epithets in consequence of the different functions which they assigned them.[q] To understand the Greek authors, especially the poets, we should be acquainted with these epithets.

(q) The reader may consult, on this multitude of epithets, (*πολνωνυμία*) Spanhem. *ad Callim. h. in Dian.* v. 7, p. 119. Aristot. *de Mundo*, c. 7. Lucian. *Timon.* [The various surnames of the gods may, for the most part, be reduced to these several classes: those which they appear to have received (1) from their *power* and *dignity*; as Ζεὺς ὕπατος, πατὴρ ἀνδρῶν τε θεῶν τε, Juno regina: (2) *from their prerogatives, which they were supposed to have obtained by lot, and from the benefits, which they conferred on the human race*; as Ζεὺς ὄμβριος, βρονταῖος, Ἀπόλλων ἀποτρόπαιος: (3) *from the situation of their temples*; as Apollo Delphicus, Juno Samia, Diana Ephesia: (4) *from a remarkable action*; as Ζεὺς γιγαντοφόνος: (5) *from their origin, e.g.* Minerva τριτογένεια: (6) *from a part of the body*; as Minerva γλαυκῶπις, Venus καλλίπυγος: (7) *from the devices* (commonly called attributes) *which the statues represented them as having*, e.g. Ἀπόλλων τοξοφόρος, Διόνυσος ψιλὰς, *winged*: (8) *from their pursuits and dispositions*, Ἄρτεμις κυνηγέτις, Ζεὺς γυναικοφιλής: (9) *from the nations by whom they were worshipped*; as Ζεὺς Πελασγικὸς, Ἑλλήνιος, πανελλήνιος.]

VIII. The sky was the department of Jupiter.[r] Hence he was deemed the god of tempests.[s] The following titles were given him: ὄμβριος, ὑέτιος,[t] ἀστεροπητὴς, ἀστραπαῖος, καταβάτης,[u] βρονταῖος.[v] Other epithets were given him, relative to the wants of men, for which he was thought to provide;[w] viz. ξένιος,[x] ἑφέστιος,[y] ἑταιρεῖος,[z] φίλιος,[a] ὅρκιος,[b] ἱκέσιος,[c] ὁμόγνιος,[d] βασιλεὺς,[e] σκηπτοῦχος.[f]

(r) Homer. Ἰλ. O, 192. Callim. *h. in Jov.* v. 59.

(s) Athenæus, XV, 5. Phurnut. c. 9.

(t) Jupiter, ὄμβριος, ὑέτιος, ὗων, ἱκμαῖος, *showery, rainy.* 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. [From the same circumstance he is called νεφεληγερέτης, *cloud-gathering*; ὀρσινεφὴς, *cloud-raising*; αἴθριος, *serene.*]

(u) Ἀστεροπητὴς, Hesiod. Θ, 390. Ἀστραπαῖος, Arist. *de Mundo*, c. 7. Καταιβάτης, Aristoph. Εἰρ. v. 42. These are epithets given him from *lightning*. Burman. *de Jov. Fulg.* [He is likewise called κεραύνιος, Paus. p. 162, 4: ἀργικέραυνος, Ἰλ. Τ, 21: τερπικέραυνος, Ἰλ. Α, 419.]

(v) Jupiter βρονταῖος, Arist. *de Mundo*, c. 7. Ἐρίγδουπος, Hesiod. Θ, 41.

The thunderer. [From thunder he is also named αἰγίοχος, *h. e.* ἐπισείων ἐρεμνὴν αἰγίδα πᾶσι, 'Ιλ. Δ, 167: ἐριβρεμέτης, 'Ιλ. N, 623: ὑψιβρεμέτης, 'Ιλ. A, 354: ἐρισμάραγος, Hes. Θ, 815: βαρύκτυπος, E, 79: ἐρίγδουπος, 'Ιλ. H, 411.]

(w) Aristot. *de Mundo*, c. 7. Phurnut. c. 2. Senec. *Qu. Nat.* II, 45.

(x) Ξένιος, *hospitable*, Aristot. *de Mundo*, c. 7. *Qui jura dat hospitibus*, Virg. *Æn.* I, 735.

(y) 'Εφέστιος, or ἐπίστιος, *who presides over domestic society*, Herodot. I, p. 18.

(z) 'Εταιρεῖος, *protector of society*, ὁ ἔφορος τῆς ἐν τῇ ἑταιρίᾳ κοινωνίας, as Eustathius explains it, 'Οδ. X, p. 790, l. 18. Athen. XIII, 4.

(a) Φίλιος, *patron of friendship.* Lucian. *Timon.* Aristot. *de Mundo*, c. 7.

(b) "Ορκιος, *guardian of oaths.* Pausan. I, *Eliac.* c. 44, pag. 441. Lucian. *Timon.*

(c) 'Ικέσιος, ἱκετήσιος, *protector of suppliants.* Homer. 'Οδ. N, 212. [Μειλίχιος, *propitious.* Pausan. 35, 35: compare Grammius, *l. l.*]

I have taken a part of these notes from a dissertation entitled, Ζεὺς ἱκετήσιος, Lips. 1738.

(d) 'Ομόγνιος, *kindred*, διὰ τὴν τοῦ γένους κοινωνίαν θεοῖς τε καὶ ἀνθρώποις, *on account of the common origin of gods and men*, Dion. Chrys. *Orat.* I, p. 8. Aristoph. Βατρ. v. 762. Aristot. *de Mundo*, c. 7. [Schol. Aristoph. *Hec.* 345, says, οἱ ἀδελφοὶ, *his brethren* supplicated him. Grammius, *Hist. Deor. ex Xenoph.* p. 16, thinks that he is hence called γενέθλιος, Pindar. *Pyth.* 4, 297.]

(e) Βασιλεὺς, Aristoph. *Nub.* I. Xenoph. 'Αναβ. 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 ἄναξ, *sovereign.* Sometimes he is called ἄναξ βασιλεὺς, *the sovereign king.* And sometimes, ἄναξ ἀνάκτων, *king of kings.* Spanhem. *ad Callim. h. in Jov.* v. 2: and Ζεὺς τύραννος. Aristoph. *Nub.* 564.

(f) Σκηπτοῦχος, *the sceptre-bearer.* Beger. *Thesaur. Brandenburg.* T. I, p. 80. [To these may be added other surnames of Jupiter, as ἐλευθέριος, *the protector of liberty.* Under this title he was worshipped by the Athenians after their victory at Marathon, according to Aristides, T. I, p. 125; and by the other Greeks, when the Persians were defeated at Platææ, as Barnes argues from Pausanias, on Eurip. *Rhes.* 358: τροπαῖος, *who puts to flight the enemy*, Eurip. *Elect.* 671. From the places, where he was worshipped, 'Ιδαῖος, Σινωπίτης, 'Ηλεῖος, Αἰτναῖος, Νεμεαῖος, Θεσπρωτὸς, Δωδωναῖος, Κάσιος, from mount Casius, &c.]

IX. Apollo, from the benefits for which mankind were indebted to him,[g] and from the arts and sciences, which he was said to have invented,[h] was called ἀποτρόπαιος,[i] ἀλεξίκακος,[j] ἀγυιεὺς, ἀγυιάτης,[k] λοξίας,[l] Πύθιος,[m] παιὰν,[n] εὐλύρας,[o] ἑκατηβόλος, ἑκάεργος,[p] τοξοφόρος.[q]

(g) These benefits are enumerated by Diod. Sic. I, v, p. 341.

(h) Schol. Hom. 'Ιλ. A, 603:

τέσσαρες τέχναι ἀνατίθενται τῷ 'Απόλλωνι,
μουσικὴ, τοξικὴ, ἰατρικὴ, μαντικὴ.

Four arts are ascribed to Apollo, music, archery, medicine, divination.

(i) 'Αποτρόπαιος, *who keeps us from dangers*, ἀποσοβητὴς τῶν κακῶν, Aristoph. *Plut.* 359. This epithet has likewise been applied to other gods, Pausan. *Corinth.* c. XI.

(j) Ἀλεξίκακος, *evil-averting*, Macrob. *Saturn.* I, 17. [Also Meurs. *Ceramic. Gem.* c. 4.]

(k) Ἀγυιεὺς, ἀγυιάτης, *who presides over roads*, Aristoph. *Vesp.* 870. Horat. IV, Od. VI, v. 28. Macrob. *Sat.* I, 9, gives a reason for this denomination.

(l) Λοξίας, *oblique*, *meandrous*, Aristoph. *Plut.* 8, where the Scholiast assigns two reasons for this epithet. A third may be found in the Scholiast of Callimachus, *in Dian.* v. 204. Tzetz. *ad Lycophr.* v. 1467, interprets it by λοξοχρήσμων, *giving ambiguous responses*. Phurnut. c. 32. Macrob. *Sat.* I, 17.

(m) Πύθιος, *Pythian*, and Delphian, being, perhaps, of the same import. For Pytho and Delphi were names of the same city. Pausan. *Phocic.* 6. Aristoph. *Vesp.* 865. Phurnut. c. 32. Macrob. *Sat.* I, 17.

(n) Παιὰν and παιὼν, *healing*, Æschyl. *Agamemn.* 153. Aristoph. *Vesp.* 496. We find the reason for this title in Callimachus, *h. in Apoll.* v. 97. Macrob. *l. c.* He has the same epithets in the Latin writers, Cic. *Verr.* IV, 57. Gratius, *Cyneg.* 426.

(o) Εὐλύρας, *the masterly player on the harp*, Aristoph. Θεσμοφ. 978.

(p) Ἑκατηβόλος, ἑκηβόλος, ἑκάεργος, ἑκατηβελέτης, *who throws his darts far*, i. e. his rays. Hom. Ἰλ. A, 370, 474: ἕκατος, v. 385. Phurnut. c. 32. Heraclid. *Alleg. Hom.* p. 417. Macrob. I, 17.

(q) Τοξοφόρος, or τοξίας, in Hesychius, *the bow-bearer*: τόξ' ὤμοισιν ἔχων, Hom. Ἰλ. A, 45: τόξα, βέλη, κῆλα, are the *rays* of the sun. This epithet differs not from the preceding. Ἡ τοξοφόρος is the same with *Diana* in Aristoph. Θεσμοφ. 979. [Schütz. *ad Æsch. Sept. adv. Theb.* 147, explains the origin of Apollo λύκειος or λύκαιος, *the destroyer of wolves*. For Apollo *Amyclæus*, consult Heynii *Antiquar. Aufsätz.* 1 St. p. 74, sqq.]

X. Neptune had the names of ἁλυκὸς,[r] ἁλιμέδων,[s] πόντιος,[t] ἵππιος.[u]

(r) Ἁλυκὸς, *i. e.* θαλάσσιος, ἐνάλιος, *marine*, Aristoph. *Lysist.* 404. He is likewise styled πελαγαῖος, Pausan. *Achaic.* XXI.

(s) Ἁλιμέδων, *ruling the sea*, Aristoph. Θεσμοφ. v. 330.

(t) Πόντιος, *marine*, Aristoph. *l. c.*

(u) Ἵππιος, *equestrian*, Aristoph. *Nub.* 83. He was also called ἵππειος, Eurip. *Phœniss.* 1701. Ἱππηγέτης, Lycoph. 767. See, for the causes of this title, Barnes, *ad Euripid. Rhes.* 187. Spanhem. *ad Aristoph. Nub.* 83. Pausan. *Achaic.* 21. [Eudocia, *in Ion*, p. 343, thinks that, perhaps, he was so called ἀπὸ τοῦ ταχεῖαν τὴν διὰ θαλάσσης ὁδὸν εἶναι, καθάπερ ἵπποις ἡμῶν ταῖς ναυσὶ χρωμένων. He is also surnamed γαιήοχος and θεμελιοῦχος, because, as the same author writes, *l. l.* ὡσανεὶ ἐπ' αὐτῷ κειμένου τοῦ ἀσφαλῶς ἑστάναι τὰ οἰκήματα ἐπὶ τῆς γῆς. Eudocia, *l. l.* says, that on account of the extent of the sea, he is called εὐρύστερνος, εὐρυμέδων and εὐρυβόης.]

XI. Mars, those of βαθυπόλεμος,[v] χάλκεος,[w] &c.

(v) Βαθυπόλεμος, *exceeding warlike*, Pindar. *Pyth.* Od. II, v. 2.

(w) Χάλκεος, *brazen*. He was likewise called χαλκοχίτων, *wearing a brazen coat of mail*. [He is also called μιαιφόνος and βροτολοιγός, from soldiers *slaughtering* each other: and ἀλαλάξιος from their *shouting* as they join battle.]

XII. Mercury, ἐναγώνιος,[x] στροφαῖος,[y] ἐμπολαῖος,[z] ἐριούνιος,[a] δόλιος,[b] ἡγεμόνιος.[c]

(x) Ἐναγώνιος, *the president of combats,* Aristoph. *Plut.* 1162, and Spanhem.

(y) Στροφαῖος, *the guardian of doors,* Aristoph. *Plut.* 1154; from στροφεὺς, *the hinge of a door.*

(z) Ἐμπολαῖος, *encouraging trade.* He is also styled ἐμποριῶν ἐπιστάτης, *the god who presides over commerce.* Aristoph. *Plut.* 1156. Phurn. c. 16. [From the same prerogative he is surnamed κερδῷος, *god of gain:* also ἀγοραῖος, because he is, to use the words of Eudocia, ἐπίσκοπος τῶν ἀγοραζόντων τι ἢ πιπρασκόντων, *the guardian of those who buy and sell:* thus it was on the brazen statue of Mercury in the market-place at Athens. Junius, *de Pict. vett.* p. 92.]

(a) Ἐριούνιος, *of great service to mortals.* Hom. Ἰλ. Ω, 360. Aristoph. *Ran.* 1175. Μεγαλοφελὴς, ἀπὸ τοῦ ὀνεῖν. Phurnut. c. 16.

(b) Δόλιος, *artful.* Aristoph. *Plut.* 1158. *Callidus quidquid placuit jocoso condere furto.* Hor. I, Od. 12.

(c) Ἡγεμόνιος, ὁδηγὸς, ἐνόδιος, *a guide.* Aristoph. *Plut.* 1160. [He is also styled ἀργειφόντης, *the slayer of Argus:* Κυλλήνιος, from *Cyllene,* a mountain in Arcadia: νόμιος, *the keeper of cattle:* διάκτωρ, either, *the messenger of the gods,* or, *the conductor of the souls of the dead to the regions of bliss:* τρικέφαλος, from his statues where three ways meet.]

XIII. Vulcan, κλυτοτέχνης,[d] κλυτόεργος,[e] πανδαμάτωρ.[f]

(d) Κλυτοτέχνης, *the great artist,* Homer. Ἰλ. Α, 571.

(e) Κλυτόεργος, *the famous artificer,* Hom. Ἰλ. Θ, 345.

(f) Πανδαμάτωρ, *the all-subduer.* In Lucian, this epithet is given to *thunder;* in Homer, Ἰλ. Ω, 5, to *sleep.*

In Musæus, v. 200, to *love:* in the Anthol. l. VII, ep. 29, to *gold:* IV, 8, to *Hercules:* IV, p. 472, to *death.*

XIV. Juno, τελεία,[g] &c.

(g) Τελεία, *who presides over marriages,* to whom τέλειοι γάμοι were a particular care. Aristoph. Θεσμοφ. 882. She had likewise the epithet γαμήλιος, which is of the same import. Spanhem. *ad Callim. h. in Jov.* v. 57. Diod. Sic. V, p. 340.

XV. Minerva, ἐργάνη,[h] εὑρεσίτεχνος,[i] πολύβουλος,[j] πολύμητις,[k] δαΐφρων,[l] Τριτογένεια,[m] χρυσόλογχος,[n] γλαυκῶπις,[o] πολῖτις,[p] πολιὰς,[q] πολιοῦχος,[r] κληδοῦχος,[s] ἐρυσίπτολις.[t]

(h) Ἐργάνη. *inventress of arts.* Ælian. *V. H.* I, 2. Diod. I, 5, p. 340, says she was so called, διὰ τὸ εὑρεῖν πολλὰ τῶν φιλοτέχνων ἔργων, *because to her we owe many inventions which exercise the skill of the ingenious.*

(i) Εὑρεσίτεχνος, *inventress of arts.* Orph. h. XXXI, v. 17.

(j) Πολύβουλος, *fertile in counsel.* Hom. Ἰλ. Ε, 260.

(k) Πολύμητις, *full of wisdom and prudence.* Hom. *h. in Pallad.* v. 2.

(l) Δαΐφρων, *wise* or *warlike.* See, on this double signification, Scherpezeel. *ad Hom.* Ἰλ. Β, 23. Homer gives this title to other deities.

(m) Τριτογένεια. [†So called because she had a temple near the lake *Tritonis,* in Africa (which is the common account): or from τριτὼ, *the head,* and γείνομαι, *to be born,* as being born from the head of Jupiter; or because τὸ τρεῖν ἐγγενναῖ τοῖς ἐχθροῖς, *she struck terror into her enemies.* See other

explanations in Eustath. *in Homer.* 504, 25.] Hesiod. *Theog.* v. 924. Phurnut. c. 20. Schol. Aristoph. *ad Nub.* 111, 985. Cleric. *ad Hesiod.* Θ. 895.

(n) Χρυσόλογχος, *having a golden lance.* Eurip. *in Ion.* v. 9.

(o) Γλαυκῶπις, *blue-eyed.* Hom. Ἰλ. A, 206. Gel. II, 26.

(p) Πολῖτις; Ionic, πολιῆτις; Doric, πολιᾶτις, *citess.* Paus. *Arcad.* c. 47.

(q) and (r) Πολιὰς and πολιοῦχος, *patroness of the city,* h. e. of Athens. Aristoph. *Nub.* v. 598.

Spanhem. *ad Callim. h. in Pall.* v. 53.

(s) Κληδοῦχος, *key-bearing;* as one to whom the keys or government of the city was intrusted: keys being an emblem of government. Aristoph. Θ. 1153. Isaiah, XXII, 22. Revelations, I, 18. Schwarzii *diss. de Diis clavigeris.*

(t) Ἐρυσίπτολις, *protectress of towns.* Homer. *h.* I, *in Pall.* v. 1; and *h.* II, v. 3. [She is also styled ἀτρυτώνη, *indefatigable:* λαοσσόος, *inciting men to war:* λῃΐτις, *plundering:* ἀλαλκομενηΐς, ἀπὸ τοῦ ἀλαλκεῖν, *from strenuously assisting,* or *from Alalcomenæ,* a town in Bœotia, where she had a temple: προναΐα, from a temple which she had at Delphi; but at Athens she was worshipped as πρόνοια, *from her foresight:* (Meurs. *Lectt. Attic.* p. 87.) χαλκίοικος, *from her brazen temple at Sparta.*]

XVI. Diana, εἰλείθυια,u λοχεία,v ἀγροτέρα,w κυνηγέτις,x θηρήτειρα,y ἰοχέαιρα,z τοξοφόρος,a &c.

(u) Εἰλείθυια, *that presides over births, &c.* Her province, with respect to them, is the same with Juno's. Callim. *h. in Jov.* v. 12; *h. in Dian.* v. 22, 23. Horat. *Poem. Secul.* v. 13. Phurnut. c. 13.

(v) Λοχεία, or λοχία, *the goddess of child-bed.* Artemid. II, 25. Plut. *Sympos.* 3. Spanhem. *ad Callim.* p. 148.

(w) Ἀγροτέρα, *the inhabitant of forests, the huntress.* Aristoph. *Equ.* 657. Lennep. *ad Coluth. in Animadv.* p. 132, sq.

(x) Κυνηγέτις, κυνηγὸς, *from following the hounds.* Aristoph. *Lys.* v. 1271.

(y) Θηρήτειρα, *from killing wild beasts.* [From this pursuit she is also called θηροκτόνος, ἐλαφηβόλος, and ὀρεσίφοιτος: but she is supposed to be styled ἑκάτη τρίμορφος, *on account of the triple form of the moon,* or because she was adored where three ways met; and from hence, also, called τριοδῖτις, as being τῶν τριόδων ἐπόπτις.]

(z) Ἰοχέαιρα, *delighting in archery.* Homer. *h. in Apoll.* v. 15. Hesiod. Θ. 14.

(a) Τοξοφόρος, *armed with a bow.* Aristoph. Θ. 979.

XVII. Ceres, κουροτρόφος,b &c.

(b) Κουροτρόφος, *the nurse of boys.* Hesych. θνητῶν θρέπτειρα προπάντων, *the nourisher of all mortals.* Orph. *in h.* 39, 7. She was the same as the earth. Hence Aristoph. Θ. 307, and Paus. *Att.* 22, give this epithet to the earth. There were yet other divinities who were appointed κουροτρόφοι by Jupiter to give sustenance to mortals. Cleric. *ad Hes.* Θ. v. 450.

XVIII. Venus, οὐρανία,c ἑταίρα,d ἡ ἐν κήποις,e πάνδημος,f γενέτυλλις,g &c.

(c) Οὐρανία, *celestial,* who inspired pure love. Pausan. *Phocic.* c. 16. Kuhn. *ad h. l.* Meurs. *ad Lycoph.* v. 112.

(d) Ἑταίρα, *mistress.* Athen. XIII, 4.

(e) Ἡ ἐν κήποις, *goddess of gardens.* Pausan. *Attic.* XIX.

(f) Πάνδημος, *public, common, popular, terrestrial,* who exciteth lust. Pausan. *Bœot.* XVI, and VI, 25.

(g) Γενέτυλλις, ἡ τῆς γενέσεως ἔφορος, *who presides over generation.* Aristoph. *Nub.* v. 52. Lysistr. v. 2. Consult, on the other epithets of Venus, Lennep. *ad Coluth.* p. 91: and on the name, Ἀφροδίτη, Ovid. *Met.* IV, 538. Pluche, *Hist. du ciel.* T. 1, p. 161. [Heynius, in Antiquar. Aufsätz. p. 115, sqq. where he treats of the surnames of Venus and the different forms, under which she is represented by the ancient statues, is well worth the scholar's perusal.]

XIX. Vesta, πατρῴα, *the tutelary goddess of the country,* i. e. *of Greece.* See Sophocles's *Electra,* 887.

XX. Besides these divinities, there were the δαίμονες, *demons,* who were supposed to be of a later existence.[h] Several men too, illustrious for their exploits, or their virtue, were ranked with the gods; and these they termed ἥρωες, *heroes.*[i]

(h) The δαίμονες signify intermediate beings betwixt the divine and human nature. Plut. *de Orac. Def.* p. 415. Jamblich. *de Myst.* c. V, p. 8. Such were Pluto, Pan, the Satyrs. [Consult Jacob. *de Rhœr. Fer. Daventr.* p. 112.]

(i) The heroes were called ἡμίθεοι, *demi-gods.* Some of them owed their birth to gods; others were the sons of mere mortals, whom their virtues had raised to the rank of the gods, and whose worship and honours they shared. The definition of the word *hero* is to be found in Lucian. *Dialog. Mort.* III, p. 267, Ed. Græv.

Such were Bacchus, Hercules, Castor and Pollux, Æsculapius, Achilles, Menelaus, Helen. Cleomedes of Astypalæa, is said to have been the last of these heroes. Pausan. *Eliac. post.* c. IX. See Lloydius.

XXI. The *demons* were looked upon as ministers of the gods in the government of human affairs;[j] as interpreters and mediators for mankind with the supreme being.[k]

(j) Hesiod. Ἔργ. v. 122.

(k) Plato, *in Sympos.* p. 327. Max. Tyr. *diss.* 26, 27.

XXII. The Athenians likewise adopted *foreign deities,*[l] and raised altars to them.[m] But their worship was not permitted without a public decree.[n] It could not be introduced by individuals.[o]

(l) The *foreign deities* were called θεοὶ ξενικοὶ, in opposition to the πατρῷοι, *those of their own country.* That the Athenians worshipped such gods, see in Hesychius θεοὶ ξενικοί. The Eleans had these deities, Pausan. *Eliac. prior.* c. 15.

(m) Hieronym. *Comment. ad* Tit. 1.

(n) The public worship of the new deities was not permitted without the approbation of the court of the Areopagus. Isocrates, *in Areopagitico,* p. 188, Ed. Basil. 1558. Just. Mart. in παραινέσει πρὸς Ἕλληνας, p. 20. Harpocr. in ἐπιθέτους ἑορτάς.

(o) For this reason the Athenians would not allow St. Paul this innovation. Acts, XVII, 18.

They even adored *unknown gods*,[p] and erected altars to them, which they called *βωμοὶ ἀνώνυμοι, the anonymous altars*.[q]

(p) The passage of Pausanias, *Eliac.* I, c. 14, which is commonly cited, proves nothing; because he here refers to the unknown gods of Olympia. See Philostrat. *in vit. Apollon.* VI, 3. [Pausanias, *Attic.* p. 1, mentions the altars of unknown gods, heroes, &c.] Wolf. *in Curis Philol. ad* Act. XVII, 23.

(q) Diog. Laert. I, § 110.

CHAP. III.

SACRED PLACES.

I. ADORATION was paid to these deities in places consecrated to their worship. Of such places, there were three kinds. The first were called *τεμένη, fields set apart*,[a] though this word has sometimes a more extensive signification.[b] The second, *ἄλση, sacred groves*.[c] The third, *ναοὶ*, or *ἱερὰ, temples*, or *sacred buildings*.[d]

(a) This word is derived from *τέμνειν, to divide, to separate.* Pausanias, *Eliac.* II, c. 6.

(b) Τεμένη are, properly, places set apart [in the open air, as in Xenoph. *Cyrop.* VII, 5, 35; VIII, 3, 1. Hesych. *h. v.*] from profane uses, and consecrated to the gods. And as the same definition may be applied to the sacred groves and the temples, so we find *τέμενος* sometimes used for either. Perizon. *ad Ælian.* VI, 1.

(c) On the sacred woods, Spanhem. *ad Callim. h. in Dian.* v. 38. Eschenbach. *diss. Acad.* III, *de Gentilium consecratis Lucis*, p. 133. Feith. *Antiq. Hom.* I, 3, § 2.

(d) Ἱερὰ, sc. *οἰκήματα, sacred edifices.* Ναοὶ, from *ναίειν, to inhabit*, as if the gods made them their *habitations.* Thus Homer, *h. in Mercur.* v. 251, calls them *θεῶν ἱεροὶ δόμοι, the sacred houses of the gods.*

II. The Greeks seem to have taken from the Egyptians the custom of erecting temples.[e]

(e) Herodot. II, p. 102. [Spencer, *de Legg. Hebr. ritual.* p. 1190, mentions the error of those who refer the origin of temples to Deucalion; and p. 1198, relates the true causes, why the ancients, in the first instance, built temples in honour of heroes.]

III. They were built either in the most elevated part of their cities;[f] or without the cities, on mountains;[g] the gate facing the east.[h]

(f) Homer. Ἰλ. X, 170. Vitruv. I, 7. Hence, going to the temple was expressed by *ἀναβαίνειν, ἀνέρχεσθαι, to ascend.* Ælian. *V. H.* III, 37.

(g) Pausan. *Phocic.* c. 35, 37, 39; *Arcad.* 15, 23; *Corinth.* 36; *Lacon.* 25, 34. Freytag. *diss. de Sacris gentium in montibus.*

(h) Lucian. *de Domo.* T. II, p. 454. Clem. Alex. *Stromat.* VII. [Spencer, *l. l.* p. 1221.]

IV. The innermost and most sacred recess of the temple was called ἄδυτον, *the sanctuary.*[i]

(i) The reader will find a description of it in Polluc. *Onomart.* I, 1, 8. Jul. Cæs. *de B. C.* III, 105. He calls the *adyta*, 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.* [Rambach. *ad Potter. Archæol.* T. I, p. 462, after Lakemach. *Antiq. gr. sac.* p. 174, thus divides a temple, (1) προπύλαια, *the external portico:* (2) πρόναον, *the porch at the entrance under the same roof with the temple itself,* where commonly stood the altar: (3) ναὸς, *the temple itself,* of which the parts were, first πρόδομος, σηκὸς, or τέμενος, where the sacred image of the god was close railed in; behind was the ὀπισθόδομος, or ἄδυτον.

V. There were temples dedicated solely to the worship of one divinity;[j] there were others consecrated to that of many.[k] The deities who had one common temple, were styled σύνναοι,[l] and σύμβωμοι.[m]

(j) Of the former kind was the brazen temple of Minerva, of which Pausanias speaks, *Lacon.* 17. That of the Delphian and Pythian Apollo, *Attic.* 19.

(k) Of the latter kind was the temple of Vulcan and Minerva at Athens. Paus. *Attic.* c. 14. Augustin. *de C. D.* XVIII, 12. The pantheon, τὸ κοινὸν τῶν πάντων θεῶν ἱερὸν, *the common temple of all the gods.* Paus. *Attic.* c. v.

(l) Strab. VII, p. 227. Plut. *Sympos.* IV, 4. They were called in Latin, *contubernales.* Cicer. *ad Attic.* XIII, 28.

(m) Strab. XI, p. 352. D'Arnaud, *de Diis παρέδροις,* c. X, and XI, who says that they were also called ὁμοβώμιοι, πάρεδροι, σύνοικοι, ὁμόναιοι, ὁμότοιχοι, συνέστιοι ἱερῶν.

VI. The temples took their names from the deities in honour of whom they were erected. The temple of Diana was called Ἀρτεμίσιον;[n] that of Juno, Ἡραῖον;[o] that of Neptune, Ποσειδώνιον;[p] that of Ceres, Θεσμοφόριον;[q] that of Castor and Pollux, Ἀνακτόρειον.[r] The most famous of these temples was that of Diana at Ephesus.[s]

(n) This word, properly, was made use of to express the statue of Diana. Harpocrat. in Ἄρτεμις. The temple was called ὁ νεὼς τῆς Ἐφεσίας Ἀρτέμιδος, *the temple of Ephesian Diana;* and ἱερὸν Ἀρτέμιδος, *the temple of Diana.* Spanhem. *ad. Callim. h. in Dian.* v. 35. *Ad Act.* XIX, 35.

(o) Herodot. IV, p. 289; IX, p. 607.

(p) Pausan. *Phocic.* c. 28, p. 807. Ποσείδιον, Pausan. *Achaïc.* c. 27, p. 596.

(q) Aristoph. Θεσμ. v. 285.

(r) Lucian. *in Tim.* p. 79, calls it, ἀνάκειον; for Castor and Pollux were called ἄνακες. The reason for this name is to be found in Kuhn. *ad Pausan. Phocic.* c. 38. Vossius, *de Or. et Progr. Idol.* I, 13, calls all sorts of temples, ἀνάκτορα. Ælian. *V. H.* XIII, 27.

(s) Pausan. *Messen.* c. 31. Interpr. ad Act. XIX, 27. Liv. I, 45. Plin. XVI, 40. Solin. 43. Philo Byzant. *de Septem orbis Miraculis,* Mirac. VI,

makes this temple of Diana one of the seven wonders. So does the anonymous writer, *περὶ ἀπίστων*, c. 2, in opusc. Galei, p. 85.

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

VIII. The statues were images, or representations of the gods;[t] and divine worship was paid them.[u] They were called by the general term, *ἀγάλματα*.[v]

(t) They were termed *εἰκάσματα θεῶν*. Pollux. I, 1, 7.

(u) Pausan. *Bœot.* c. 39, p. 790, 791. Lactantius exclaims against this worship of images, II, 2, 2.

(v) *Ἀγάλματα*, then, signifies resemblances, pictures, statues; as the lexicons explain the word.

IX. This custom of erecting statues to the gods, the Greeks took from the Egyptians.[w]

(w) This is proved by the testimony of Herodot. II, p. 102, who says, the Egyptians were the first nation that exhibited the gods in their temples. It is also probable from this circumstance, that Cecrops, who was an Egyptian, was the first that brought this custom into Attica. Euseb. *Præp. Ev.* X, 9.

X. Amongst the ancient Greeks these substitutes for their divinities were not formed by the elegant artist.[x] They were shapeless stones,[y] pieces of wood, posts, logs, and rude pillars.[z]

(x) Clem. Alex. *in Protrept.* calls these images, *ξύλον οὐκ εἰργασμένον, unwrought wood;* afterwards, *σανὶς, a plank.* Arnobius calls them, *signa inertia*, I, p. 13.

(y) Pausan. *Achaic.* c. XXII, p. 579. Dio. Chrys. *Or.* II, calls them, *ἄσημοι λίθοι, unshapen stones.* When these stones were anointed with oil, they were called *βαιτύλια.* Eschenbach. *de Unctionibus Gentilium*, p. 389. A passage of Genesis, XXVIII, 18, 19, seems to have given rise to this denomination.

(z) Clem. Alex. *Strom.* I, p. 348. Euseb. *Præp. Ev.* I, 9, p. 29. Paus. VIII, 17.

Pausanias calls them, logs; but Eusebius and Clemens, columns.

XI. But in time these representations were more ingeniously wrought. They were made *ἀνθρωπόμορφα, in human shape;*[a] and these they called *βρέτη*.[b] At first, their feet touched each other;[c] afterwards, they were separated.[d] They were in different attitudes: some were standing; others lying; and others were seated.[e]

(a) Herodot. I, p. 62. Justin Martyr, Apoll. II, 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.

(b) They were called *βρέτη*; according to the grammarians, *παρὰ τὸ βροτῷ ἐοικέναι, from the remembrance they bore to a man.* Aristoph. Schol. *ad*

Equ. v. 31. Tzetz. *ad Lycophr.* v. 948. They are likewise called ὁείκελα, *images.*

(c) Diodor. Sic. IV, 276.

(d) Diodor. Sic. *l. c.* Palæph. περὶ ἀπίστων, c. XXII. We there read that Dædalus was the first that made statues, διαβεβηκότα τὸν ἕνα πόδα, *betwixt whose feet and legs there was a vacant space;* [or rather, *in a walking position.*]

(e) Pausan. *Corinth.* p. 134, mentions a statue of Pan seated, and one of Diana standing. And Gronov. *ad Melamp.* III, 1, speaks of a statue of Jupiter sitting, and of one of Ocean lying. 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. Plin. III, ep. 6. Strabo, XIII, p. 413. Carpzou. *Exerc. ad Epist. ad Hebr.* p. 354. D'Arnaud, *de Diis παρέδροις*, c. XII, p. 75.

XII. In early times, these statues were made of wood,[f] or stone,[g] and were called ξόανα.[h]

(f) Pausan. *Arcad.* XVII, p. 633. Plin. XXXIV, 7.

(g) Pausan. *Corinth.* II, p. 114. Ἀφροδίτης ἄγαλμα λίθου, *the statue of Venus of stone.*

(h) Hesych. ξόανα, κυρίως τὰ ἐκ ξύλων ἐξεσμένα ἢ λίθων, *so those statues are properly termed which are carved of wood or stone.*

XIII. Afterwards, when luxury had invaded Greece,[i] these statues were made of iron, brass, ivory, silver, and gold.[j]

(i) Pausan. *Eliac. prior.* XII, p. 405.

(j) Lucian. *in Jov. Trag.* T. II, p. 132. Arnob. *adv. gent.* VI, p. 118. Instances of this are found in many parts of Pausanias.

XIV. There were *symbolical* statues which were supposed to partake of the divine nature,[k] and which were called διοπετῆ.[l] They were kept in the innermost part of the sanctuary,[m] and were concealed from the sight of all but the priests.[n]

(k) Spanhem. *ad Callim. h. in Pallad. ad inscript.* p. 529; and ad v. 50, p. 586.

(l) Spanhem. *l. c.* In Acts, XIX, 35, the statue of Diana of Ephesus is called διοπετές.

(m) Ἐν ἀποῤῥήτοις, ἐν ἀδύτοις, *in the sacred, inaccessible places.* Pausan. *Corinth.* VII, 127; *Corinth.* II, 113.

(n) Pausan. *Arcad.* XLVII, p. 696.

XV. Clothes were put upon some of them:[o] others were adorned before a mirror.[p]

(o) Pausanias, for instance, *Attic.* XXIV, p. 98, mentions a statue of Minerva standing, with a robe which reached to its heels, ἄγαλμα τῆς Ἀθηνᾶς ὀρθὸν ἐν χιτῶνι ποδήρει. Plut. *in Alcib.* p. 210. Petron. 102.

(p) Spanhem. *ad Callim. h. in Pallad.* v. 21, p. 547; and, v. 31, p. 564.

XVI. In imminent dangers, they stretched out their arms to them in a suppliant manner, and embraced them.[q]

(q) Lycophr. v. 1135; see Meursius upon this passage. Spanhem. *ad Callim.* p. 411.

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 days.[r]

(r) Eurip. *Iphig. in Taur.* v. 1041. Spanhem. *ad Callim.* p. 527. Callimachus has composed an ode, *εἰς Λουτρὰ τῆς Παλλάδος, on the ablution of Minerva.*

XVIII. In the time of a siege, the tutelary gods of the cities were chained to their stations, lest they should desert to the enemy.[s]

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

XIX. Some of the statues were taken out of their temples on festivals, and drawn in procession through the principal parts of the city,[t] on cars called *ἀπῆναι,* in solemn pomp, and with great demonstrations of joy.[u]

(t) Spanhem. *ad Callim. h. in Cer.* v. 121, p. 721.

(u) The Latins call them, *tensæ.* Festus. Liv. V, 41. Paus. *Eliac. prior.* IX, p. 396.

XX. The temples of the gods were also adorned with offerings,[v] which were hung up[w] for ornaments,[x] and consecrated to them.[y] They were called *ἀναθήματα, hangings.*[z]

(v) Pausanias, *Phocic.* gives a detail of the offerings in the temple at Delphi, c. IX.

(w) Homer. Ὀδ. Γ, 274. They were hung upon the pillars, walls, arches, &c. See Kunz. *sacra et profana ἀναθήματων historia,* § 14, p. 14.

To make these offerings is *ἀνατιθέναι,* Aristoph. *Plut.* 845: and *ἐξαρτᾶν,* Long. *Pastoral.* p. 27.

(x) Hence, Hesychius makes synonymous the words *ἀνάθημα* and *κόσμημα, offering* and *ornament.* Luke, XXI, 5. Herodian. I, 14. Suicer. *Thesaur. Eccles.* T. I, p. 268, sq.

(y) The emperor Justinian, *Inst.* § 8, *de rerum divis.* thus defines offerings, *ea quæ ad dei ministeria dedicata sunt,* things consecrated to the ministry of the gods.

(z) From the verb *ἀνατιθέναι, to hang up, or set apart.* They were likewise called *δῶρα, ἀφιερώματα ἀνακείμενα, gifts, sacred things, things set apart,* according to Macrobius: *χαριστήρια,* Phalarid. *ep.* 84: Justin. XXIV, 6, § 8, calls them, *munera*: Kypke, *ad Luc.* XXI, 9, p. 316, derives *ἀναθήματα* from *ἀνατιθέναι.* in the sense of *to lay upon:* and in this sense explains the proverb, *ταῦτα ἐν θεῶν γούνασι κεῖται.*

XXI. These offerings were made either from motives of piety or gratitude,[a] after a deliverance from some evil,[b] or after gaining a victory.[c]

(a) Pausan. *Phocic.* IX, 818. Hence, they took the name of χαριστήρια, Phalarid. *in ep.*

(b) Schol. Aristoph. *ad Acharn.* v. 242; with which, compare 1 Sam. VI, 4, 5. Callim. *in Dian.* 229. Horat. I, Od. 5, v. 13.

(c) Nep. *Pausan.* c. 1. Hom. Ἰλ. Κ, 460; Ἰλ. Η, 83. 1 Sam. XXI, v. 9, refers also to this custom.

XXII. They were, (1) *crowns*, στέφανοι;[a] (2) vestments;[e] (3) vases of iron, brass, silver, and gold,[f] of which the principal were the τρίποδες, *tripods*;[g] (4) arms, and the spoils of enemies.[h]

(d) Lucian. *Hermot.* p. 533. Homer. Ἰλ. Α, 39. Lucian. *de Sacrif.* T. I, 363. Pollux, I, 1, 28. Plin. XVI, 4.

(e) Homer. Ὀδ. Γ, 274; Ἰλ. Ζ, 301. Pausan. *Eliac. prior.* c. 16, p. 417. Pausan. *Phocic.* IX, where Nero presents Juno with a cloak. Herod. I, 51, where Crœsus sends to Delphi his wife's necklaces and girdles.

(f) Homer. *h. in Merc.* v. 179. Pollux, I, 1, 25. A golden shield is presented to Minerva, *Phocic.* VIII, p. 817. A golden cauldron, *Eliac. prior.* c. X, p. 398. A golden cup, *id.* Ἀσπὶς ἐπίχαλκος, *Eliac. poster.* c. XIX, p. 498.

(g) Pausan. *Messen.* XXXII, p. 359, ἀρχαῖοι τρίποδες ἄπυροι; *Bœot.* c. X, p. 730; *Lacon.* XVIII, p. 254, brazen tripods; *Attic.* c. XX, p. 46; *Phocic.* c. XIII, p. 830, a golden tripod. Homer. *h. in Merc.* v. 179.

(h) Homer. Ἰλ. Κ, 460; Ἰλ. Η, 83. 1 Sam. XXI, 9.

CHAP. IV.

SACRED PERSONS.

I. THE sacred persons were men intrusted with the care of the holy places, of the woods, the temples, and the religious ceremonies. The general appellation of the priests was ἱερεῖς:[a] they were held in great veneration.[b]

(a) Plato gives us a description of them, *in Polit.* or *in dialog. de Regno.* They were likewise styled ἱερουργοί, θεουργοί, θῦται; by the poets, θυηπόλοι, θυτῆρες, ἱερομνήμονες, ἀρητῆρες; and, in general, ὑπηρέται θεοῦ, *ministers of god.* Saubert. *de Sacrif.* c. 6. [Plato, *l. l.* c. 29, makes the duty of the priests to consist in two things; first, *in duly offering up the gifts brought to them;* next, *in praying for the welfare of those sacrificing.*]

(b) On account of the communication which was supposed to subsist between them and the gods. Plut. *Quæst. Rom.* p. 291. Pausan. *Ach.* XX, p. 573; XXVII. p. 595, hence, they were chosen from the first families. Their persons were considered sacred and inviolable, Pausan. *Messen.* IX, p. 301. [In former times, the priesthood was wholly united with royalty, as amongst the *Lacedæmonians*, Xenoph. *Rep. Lac.* c. 15: *the inhabitants*

of Delos, Virg. *Æn.* III, 80: *the Egyptians,* Plat. *l. l.* c. 30: the same author says, that the chief magistrates amongst the *Greeks* discharged that holy office.]

II. There were different classes of them in the great cities.[c] He who was at the head of the whole order, and whose province it was to celebrate the most sacred mysteries, was called ἀρχιερεὺς, *the chief priest.*[d] The priests had their ministers, whose names corresponded with their different functions.[e]

(c) Aristot. VI, *Politic.* c. 8.

(d) Joseph. *Antiq. Jud.* XIV, 8.

(e) For example; ἱεροποιοὶ, *they who assisted at the sacrifices;* παράσιτοι, *they who collected the sacred corn,* Pollux. VI, 7, 35. Ταμίαι τῶν ἱερῶν χρημάτων, *the stewards of the sacred fund,* Aristot. *Polit.* VI, 8. Ναοφύλακες, *the keepers of the temples, id.* [Here, also, may be mentioned, first, κήρυκες, *the criers,* who, at the beginning of the rites, commanded the people, εὐφημεῖν, *bene precari, lingua favere,* and dismissed them when they were concluded; and, next, οἱ νεωκόροι, or ναοφύλακες, *who cleaned and adorned the temple, and kept the sacred utensils.*]

III. Amongst the Greeks, the women, as well as the men, were admitted to sacred functions. The priestesses were called ἱέρειαι.[f] They were commonly virgins;[g] and in Athens they were daughters of the first families.[h]

(f) They were also called ἀρήτειραι. They were not only employed in the worship of the goddesses, but of the gods likewise; of Apollo, Hercules, and Bacchus, for instance. Pausan. *Bœot.* XXVII, p. 673; *Lacon.* XX, 261. Schol. Aristoph. *Plut.* v. 9. Pausan. *Corinth.* XXXIII, p. 189, of Neptune. The priestesses of Bacchus were called Βάκχαι, Θυάδες, Μιμαλλόνες, (Lycophr.) Μαινάδες. The priestess of Apollo was termed Πυθιὰς, Προφῆτις, Φοιβάς.

(g) There was a law at Athens, which obliged the priestesses to be virgins. Spanhem. *h. in Apoll.* v. 110, p. 116; *h. in Pallad.* v. 34, p. 566.

(h) Spanhem. *ad Callim. h. in Cer.* v. 43, p. 691.

IV. Thus the priestesses of Minerva,[i] of Ceres,[j] of Cybele,[k] and of Venus,[l] were virgins. Those of Ceres were distinguished by the name of μέλισσαι.[m] This title was likewise given to other priestesses.[n]

(i) Pausan. *Arcad.* c. 47, p. 695. The priestess of Minerva was called by the Cilicians, ὑπεκκαυστρία. Plut. *Quæst. Gr.* p. 292.

(j) Pausan. *Eliac. post.* c. XX, p. 502.

(k) The priestesses of Rhea, or Cybele, were called κερνοφόροι, Nicandr. *Alex.* p. 144. Spanhem. *ad Callim.* p. 116. Pausan. *Arcad.* XXXVI, p. 673, concerning the priestesses of Rhea.

(l) Pausan. *Corinth.* c. X, p. 134.

(m) Spanhem. *ad Callim. h. in Apoll.* v. 110, p. 116; and *in Cer.* v. 43, p. 692.

(n) Spanhem. *l. c.*

V. They were enjoined a perpetual chastity.[o] Hence, in later times, they held their office only until marriage.[p]

([o]) Marcellin. *in Hermog.* p. 65. Spanhem. *ad Callim. h. in Apoll.* v. 110, p. 116. Pausan. *Bœot.* c. XXVII, p. 763.

([p]) That they were intrusted with this holy office until they were marriageable, appears from Pausan. *Ach.* XIX, p. 570; and XXVI, p. 592; *Arcad.* XLVII, p. 695; *Corinth.* XXXIII, p. 189.

VI. Some sacerdotal offices were confined to women who had been married only once.[q]

([q]) Spanhem. *ad Callim. h. in Pallad.* v. 34, p. 567. Pausan. *Achaic.* XXV, p. 591.

VII. The priestesses used to carry the peculiar emblems of the deity to whom they were consecrated.[r]

([r]) 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*, *παυοπλία*, of the goddess. Polyæn. VIII, 59. Thus the bacchanals carried the thyrsus; the priestesses of Venus, myrtle; those of Cybele, pine-apples.

VIII. At Athens, the priests and priestesses were drawn by lot,[s] from the men and virgins of the most distinguished families,[t] and were required to be of an irreproachable life.[u] This manner of appointing them was called *κληροῦσθαι*.[v]

([s]) Plat. *de Legg.* VI. Aristot. *Polit.* IV, 15.

([t]) Pausan. *Ach.* XX, p. 573; XXVII, p. 595. Plat. *l. c.*

([u]) Æschin. *in Timarch.* p. 196. Demosth. *advers. Androt.* sub fin. They underwent a severe *examination*, *δοκιμασία*, of their past conduct. Plat. *de Legg.* VI.

([v]) Æschin. in *Timarch.* p. 196. The priests, thus drawn by lot, were called *κληρωτοί*; an appellation different from that by which they were called, who were nominated by election, *αἱρετοί*; or by the suffrages of the people, *ἐψηφισμένοι*. From both of which we must likewise distinguish those who succeeded to the priesthood by birthright, *οἱ ἐκ γενοῦς*.

IX. Maimed or deformed persons were not admitted.[w]

([w]) They were to be *ὁλόκληροι καὶ ἀφελεῖς*, *perfect and without blemish.* Hesych. in *ἀφελής*. Athen. VII, p. 300. Spanhem. *ad Callim. h. in Pallad.* v. 121, p. 621.

X. They were to keep themselves pure and free from all pollution.[x]

([x]) Æschin. *in Timarch.* p. 196, 173. Demosth. *adv. Androt.* sub fin. Plat. *de Legg.* Pausan. *Ach.* XXV.

XI. When they performed their functions in the temples, they wore a robe of fine flax or linen,[y] and a crown.[z]

([y]) Spenc. *de Legg. Hebr. ritual.* p. 682; *diss. de veste sacerdotum lineâ.* Broukhus. *ad Tibull.* I, 3, v. 30, p. 61, sq

(z) Herodot. II, c. 36. Athen. I, p. 21. Aristoph. *Equ.* v. 222. Tertull. *de corona mil.* c. 10. Lucian. *in Pseudom.* T. I, p. 782. Paschal. *de Coronis*, IV, 13.

XII. Some priesthoods were hereditary;[a] and to certain families the worship of the gods of their country was exclusively committed. Thus amongst the Athenians, the Εὐμολπίδαι,[b] the Κήρυκες,[c] the Εὐπατρίδαι,[d] and the Ἐτεοβουτάδαι,[e] were of this class: amongst the Argians, the Ἀκεστορίδαι.[f] Thus, some priesthoods were family titles.

(a) Plat. *de Legg.* VI. Hermogenes, *in Partitionibus*, c. VI.

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

(c) Pausan. *Attic.* c. XXXVIII, p. 92. Harpocrat. in κήρυκες. Hescyh. at the same word. Hadr. Junii *Animadv.* v. 20, p. 315.

(d) Plutarch. *in Thes.* p. 11.

(e) Harpocrat. in Ἐτεοβουτάδαι.

(f) Callim. *h. in lavacr. Pallad.* v. 33, and Spanhem.

CHAP. V.

DIVINE WORSHIP, 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, in Greek, εὐχαὶ, προσευχαὶ, δεήσεις,[a] was the obtaining of some good, or the averting of some evil.[b]

(a) They were also called εὔγματα, ἱκεσίαι, ἱκετεῖαι, πρόσοδοι, αἰτήματα, λιταὶ, &c.

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

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ, καὶ εὐχομένοις καὶ ἀνεύκτοις,
ἄμμι δίδου, τὰ δὲ δεινὰ καὶ εὐχομένοις ἀπάλεξε.

Sovereign Jove, grant unto us, both asking and not asking, good things; but withhold from us evil, although we, through ignorance, *pray for them.*

III. As to the ceremonies used in prayer:

1. They raised the hand to the mouth,[c] and then extended it towards the deity whom they were worshipping.[d] To use this ceremony was termed, in Greek, προσκυνεῖν;[e] and in Latin, *adorare.*[f]

(c) Lucian. *de Salt.* T. I, p. 792. Encom. Demosth. T. I, p. 707; *de sacrif.* 368. Job, XXXI, 26, sq. 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*. Amstel. 1713.

(d) When they supplicated the heavenly gods, they lifted up their hands towards heaven, 'Ιλ. Γ, 318: when they implored those of the sea, they stretched forth their hands towards the sea, Hom. 'Ιλ. A, 350: and when they addressed the infernal deities, they smote the ground, 'Ιλ. I, 464. Cic. *Tusc. Qu.* II.

(e) Eustath. *ad* 'Οδ. E.

(f) Broukhus. *ad Tibull.* I, 4, v. 27. Ad Minuc. Fel. c. 2.

2. They turned themselves round,[g] and looked towards the east.[h]

(g) Plut. *Camill.* p. 131, F, informs us that this was likewise a Roman custom, and that it was introduced by Numa Pompilius, *in Numa*, p. 69, E. Plin. XXVIII, 2. The same author, and Athenæus ex Posid. IV, 13, p. 152, 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, *Pac.* 957. Trygæus says to his slave:

ἄγε δὴ τὸ κανοῦν λαβὼν σὺ καὶ τὴν χέρνιβα,
περῖθι τὸν βωμὸν ταχέως ἐπὶ δεξιά.

Come, then, take the bason and water, and wheel round the altar quickly to the right.

Dacier. ad Horat. III, Od. 26, v. 5; Dacieria ad Aristoph. *Nub.* p. 328.

Apul. Miles. II, p. 39. *Tunc orientem obversus et incrementa solis augusti tacitus imprecatus, etc.* Compare Virgil. *Æn.* VIII, 68. Pacatus Panegyr. *Divinis rebus operantes in eam cœli plagam ora convertimus, a qua lucis exordium est.* Servius, on Virgil, observes: *disciplinam ceremoniarum secutus est, ut orientem spectare diceret eum, qui precaturus erat.* Tertul. *Apolog.* 16. Buleng. *Eclog. ad Arnob.* p. 56.

(h) Ἐπὶ δεξιά, Plut. *in Camil. l. c.* Athen. *l. c.* Ἐπὶ τὰ δεξιὰ στρεφόμενοι, *turning to the right*, i. e. to the east. Hadr. Jun. *Animadv.* III, 3, p. 142.

3. Towards the gods[i] and the sky,[j] they stretched both the hands purified.

(i) Hom. 'Οδ. B, 261; Δ, 759. Hesiod. ἔργ. 724. Clem. Alex. *Strom.* IV, p. 531.

(j) Aristot. *de Mundo*, c. 6. Hence, *to pray* was expressed by these words, χεῖρας ἀνασχεῖν. Hom. 'Ιλ. Ω, 301, 306; Γ, 318. Eurip. *Helen.* v. 1101. Lucian. *Philopatr.* T. II, p. 780. We must not, however, forget the different ceremonial which was used in supplicating the infernal gods. See Note (d) above.

4. Sometimes they prayed standing;[k] but generally on their knees,[l] in great danger.[m]

(k) Ὀρθοὶ, *erect*, Philostr. *in Apoll.* VI, 4. Plut. *Numa.* Mark, XI, 25.

(l) Theophr. *Charact. Eth.* c. 17. Homer. 'Ιλ. I, 440. Mark, XV, 19.

(m) Christ. Gottlieb. Schwarzius, *in Miscellaneis politioris literaturæ*, Diatrib. I, p. 76.

CHAP. VI.

SACRIFICES.

I. SACRIFICES are termed, in Greek, *θυσίαι*, and *ἑῶρα*.[a] And *to sacrifice*, is *θύειν*, *προσφέρειν*,[b] or *ἀναφέρειν θυσίας*,[c] *ποιεῖν*.[d] The poets use *ῥέζειν*, *ἔρδειν*.[e]

(a) Eurip. *Medea*, v. 964. In Latin, *dona*, *munera*. Broukhus. *ad Tibull.* IV, 1, v. 8. Yet Plato, *de Votis*, distinguishes *ἑῶρα* from *θυσίαι*.

(b) Hebr. V, 3.

(c) Hebr. VII, 27; XIII, 15. 1 Pet. II, 5.

(d) Luc. II, 28. Ælian. *V. H.* IX, 15.

(e) Hom. Ἰλ. A, 315, and 444. The word *ἐπιτελλεῖν* is likewise used by Ælian. *V. H.* XII, 61.

II. *Θύειν*, with the ancient Greeks, signified *to burn perfumes*;[f] and *θύος*, *incense*, burned in honour of the gods.[g] From this word is derived the Latin *thus*.[h] For, in early ages, the blood of animals was not shed to propitiate the gods: odours and perfumes only were used in sacrifices.[i]

(f) Porphyr. *περὶ ἀποχῆς*, l. II, § 5. Ovid. *Fast.* I, 343.

(g) Plin. XIII, 16. Homer. Ὀδ. E, 60. Hesych. Plin. XIII, 1. Perizon. *ad Ælian.* V, 6. Callim. *h. in Apoll.* 38.

(h) The Latin etymologists are therefore wrong in deriving it from *tundo*.

(i) Porphyr. *περὶ ἀποχῆς*, II, p. 127. Ovid. *Fast.* I, v. 337. Pausan. *Arcad.* c. 11, p. 690. These sacrifices without bloodshed are termed *ἄπυρα ἱερά*. Æschyl. *Agam.* 701.

III. The first Athenians, following the injunction of Triptolemus, *θεοὺς καρποῖς ἀγάλλειν*, *to regale the gods with fruits*, offered them only the produce of the earth.[j] They deemed it but just, to give the gods the first fruits of those good things which they so liberally bestowed on mankind; and these, in early times, were fruits.[k]

(j) Porphyr. *περὶ ἀποχῆς*. l. IV, p. 431.

(k) Porphyr. *l. c.* II, p. 127. Spanhem. *ad Callim. h. in Del.* 283, p. 499. Diog. Laert. *in Pythag.* VIII, p. 494. [Although the cruel custom of sacrificing human victims, obtained with the Carthaginians and other barbarians as formerly with the Gauls, yet it was foreign to the customs and institutions of Greece. A few exceptions, however, occurred, either by a cheat of the priests, or the superstitions of man, or some other means, *e. g.* Agamemnon, Achilles, Themistocles, and others. Jac. de Rhoer. Fer. Daventr. lib. I, c. I.]

IV. Afterwards they sacrificed animals; to which alone the word *θυσίαι* was then applied.[l] These, for the most part, were *the ox*, *hog*, *sheep*, *goat*, *cock*, and *goose*.[m]

(l) Porphyr. *περὶ ἀποχῆς*. l. II, p. 54. Potter, p. 235. [Xenophon calls them, *ἱερά*, *ἱερεῖα*, and *σφάγια*.]

([m]) Suidas in *θύσον*.

V. The principal victim, and the largest, was the ox:[n] hence we have the term *βουθυτεῖν*.[o]

([n]) Plin. VIII, 45. Virgil. II, *Georg.* 146.

([o]) Aristoph. *Plut.* v. 820, and Schol. *ad h. l.*

VI. These animals were to be *ἄρτια* and *τέλεια*, *entire* and *pure, perfect,* not *lame, maimed,* or *unhealthy.*[p]

([p]) Plut. *de Orac. def.* p. 437. Hom. 'Ιλ. A, 66. Athen. *Dipnos.* XV, c. 5, p. 674, F. Pollux, I, 1, 26.

VII. *Βόες ἄζυγες*, *oxen which had never borne the yoke*, and others, *five years old,* were selected:[q] but *sheep of two years,*[r] termed by the Latins, *bidentes.*[s]

([q]) Hom. 'Ιλ. K, 292; B, 403. The *hogs* were likewise to be five years old. Hom. 'Οδ. Ξ, 419.

([r]) Virg. *Æn.* VI, 39, and Servius.

([s]) Macrob. *Sat.* VI, 9. Gell. XVI, 6.

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-goat*, and *the ram*: it was, for that reason, called *τριττύς*.[t] Sometimes a hundred victims were offered at once. This was a solemn sacrifice, and was called *ἑκατόμβη*, *a hecatomb.*[u]

([t]) *Τριττύς*, as consisting of *three* victims. Schol. Aristoph. *ad Plut.* 820. Suidas in *τριττύς*.

([u]) Hesych. in *ἑκατόμβη*. Eustath. *ad* 'Ιλ. A, v. 315. Strab. VIII, p. 250. Jul. Capitol. *Balbin.* II. Homer, 'Οδ. Γ, 5, describes a greater sacrifice than even the hecatomb.

IX. The several animals which we have mentioned were not offered, indiscriminately, to all the gods. The different deities had their proper victims.[v] *An ox, five years old,* was sacrificed to Jupiter;[w] *a black bull, a hog,* and *a ram,* to Neptune;[x] *a heifer*, and *an ewe,* to Minerva;[y] *a black and barren ewe*, to the infernal deities;[z] *a she-goat,* and *a cock,* to Æsculapius,[a] &c.

([v]) Arist. *Ethic.* IX, 2; V, 10. Plin. *H. N.* VIII, 45.

([w]) Hom. 'Ιλ. B, 403.

([x]) Hom. 'Οδ. Λ, 129, 130.

([y]) Hom. 'Οδ. Δ, 764.

([z]) Hom. 'Οδ. K, 522. Senec. *Œdip.* 548.

([a]) Plato. *Phæd.* On the cock offered to Æsculapius, Havercamp. *ad Tertull. Apolog.* 46, p. 380. Lact. III, 20, § 16. Cœlius Rhodig. XVI, 12.

Potter, *ad Lycoph.* 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 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, I, § 2.

[Cakes were sometimes offered in lieu of victims; at first, in the form of an ox, either by the poor, or from a scarcity of animals, or, perchance, according to the institutions of the country. Thus Thucydides, I, 126, relates that θύματα ἐπιχώρια were offered at the Diasia, (a festival in honour of Jupiter Milichius, *the Propitious,*) which the Scholiast interprets πέμματα εἰς μορφὰς ζώων τετυπωμένα, *cakes moulded into the shape of animals.* Pollux, VI, 76.]

CHAP. VII.

CEREMONIES USED IN SACRIFICING.

I. THE following were the sacrificial ceremonies. The victim was adorned στέμμασι, *with wreaths or garlands.*[a] Sometimes its horns were gilded.[b]

(a) Hence we have στεφηφόρος βοῦς, *the crowned heifer.* Lycophr. v. 327. Acts, XIV, 13. Lucian. *de Sacrif.* p. 368. Aristoph. *Nub.* 255. Ovid. *Met.* XV, 130. Paschal. *de Coronis,* IV, 16.

(b) Hom. Ὀδ. Γ, 384. Liv. XXV, 12. Broukhus. *ad Tibull.* I, 15.

II. Thus adorned, it was sprinkled over with pure water:[c] of which, a small portion was likewise poured into its ear.[d]

(c) Dion. Halic. *Archæol.* VII, p. 478.

(d) Schol. Apoll. Rhod. ad I, v. 425, *p. m.* where he says this water was called προχύτη.

III. They then placed upon its head a salted cake,[e] called in Greek, οὐλαὶ,[f] and οὐλοχύται.[g]

(e) Serv. *ad Virg. Æn.* II, 133. Dion. Halic. VII, p. 478, sq.

(f) Pausan. *Attic.* c. XXXVIII, p. 93. Hom. Ὀδ. Γ, 441.

(g) Hom. Ἰλ. Α, 449; Ὀδ. Γ, 445.

IV. Part of the forelock was plucked from the head of the victim, and cast into the fire upon the altar.[h]

(h) Dion. Halic. *Archæol.* VII, p. 479. Hom. Ὀδ. Γ, 446. Kust. *ad Aristoph. Av.* v. 960, p. 193.

V. After these preliminary ceremonies, accompanied with prayers,[i] the victim was sacrificed; the minister of the sacrifice striking it on the head with an axe.[j] Its throat was then cut with a knife, called μάχαιρα,[k] and σφαγίς.[l]

(i) Hom. Ἰλ. Α, 450. Plin. XXVIII, 2.

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

(k) Hom. *h. in Apoll.* 335, sq. Pausan. *Messen.* c. 17, p. 320.

(l) Eurip. *Elect.* 811.

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 heads of the former were raised and turned backwards ;[m] those of the latter were lowered to the ground.[n]

(m) Αὖ ἐρύειν is the expression in Homer. Ἰλ. Α, 459, upon which see Eustath. and Schol. min. In Orpheus, ἀνακλίνειν κεφαλὴν εἰς αἰθέρα, *Argon.* 311. Schol. Apoll. Rhod. I. I, 587. Cuper. *Obs.* I, 12, remarks, that τραχηλίζειν signifies *cervicem sursum flectere.* Hebrews, IV, 13.

(n) Schol. min. ad Hom. Ἰλ. Α, 459.

VII. They received the blood of the victims in a vase, termed σφαγεῖον.[o]

(o) Schol. min. ad Hom. Ὀδ. Γ, 444. Homer, in the same place, calls it ἄμνιον. It is written both σφαγεῖον and σφάγιον. [More correctly σφάγιον, when relating to the *victim ;* but when to the *vessel,* σφαγεῖον.]

VIII. After the victim was slain, they flayed it, and cut it into many pieces.[p]

(p) Hom. Ἰλ. Α, 459 ; Ὀδ. Ξ, 427.

IX. In opening it, they observed the appearance of the *entrails,* σπλάγχνα.[q] From this word are derived σπλαγχνοσκοπία, and σπλαγχνόσκοπος, *the observance,* and *observer of entrails.*[r]

(q) Eurip. *Elect.* v. 826.

(r) He who is ἀγαθὸς διαγνῶναι σπλάγχνα ἱερῶν, *skilful in observing the entrails of the victims.* Pausan. *Attic.* c. XXXIV, p. 84 ; *Eliac. post.* c. II, p. 455. The same author uses μαντικὴ ἐπὶ σπλάγχνων, *divination from the entrails. Bœot.* c. XXXIX, p. 790, ἀνὴρ μάντις, ἐκ τοῦ ἱερείου τὰ σπλάγχνα ἐνορῶν, *a diviner who inspects the entrails of the victim.* Perizon. *ad Ælian.* II, 31, p. 7. Saubert. *de Sacrif.* c. 20, p. 504.

X. After having cut the victim in pieces, they wrapped over with fat, its *thighs,* μηροὶ, and laid them apart.[s]

(s) Homer. Ἰλ. Α, v. 459, sq.

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 ὠμοθετεῖν.[t]

(t) Hom. *l. c.* Ὀδ. Ξ, 427 ; Ὀδ. Γ, 456.

XII. The thighs, thus prepared, were powdered with flour,[u] and placed on the part of the altar designed to receive them.[v]

(u) Hom. Ὀδ. Ξ, 429. Dion. Halic. *Archæol.* VII, 478.

(v) Dion. Hal. *l. c.*

XIII. Altar, in Greek, is *βωμός*. But to all the deities, without distinction, they did not erect these *βωμοὶ*, which were high altars. The *ἐπουράνιοι, celestial gods,* alone were honoured with these.[w] To the *ἐπιχθόνιοι, terrestrial deities,* lower altars were erected, called *ἐσχάραι.*[x] But for the *ὑποχθόνιοι, infernal gods,* they only dug a ditch, and poured into it the blood of the immolated victim.[y]

(w) The Latin *altaria* is compounded of *altus* and *ara*. Berkelius, *ad Steph.* in *βωμοί*. Ammonius in *βωμός*. Serv. *ad Virg. Ecl.* V, v. 66.

(x) Harpocr. in *ἐσχάρα*. Consult, on the difference of the two words, *βωμὸς* and *ἐσχάρα*, Stœber, *ad Feith. Antiq. Homer.* p. 19. Barnes. *ad Eurip. Heracl.* v. 128.

(y) This ditch was called *βόθρος, λάκκος*. Hom. 'Οδ. Λ, 25, and 34. Ovid. *Met.* VII, 243. Olear. *ad Philost. vit. Apoll.* IV, 16, p. 152.

XIV. They burned, with dry and cloven wood, the parts of the victim upon the altar.[z] To make the flame rise higher, they poured wine upon it.[a] This, however, was not practised in all sacrifices. Some were called *θυσίαι νηφάλιοι.*[b]

(z) *Σχίζαις*. Hom. 'Ιλ. Α, 462.

(a) They did it, not only to heighten the flame, but for a libation. Homer. *l. c.* and 'Ιλ. Λ, 774.

(b) That is, *sober sacrifices,* in which the only libations they made were of water, *ὑδροσπονδία*. Porphyr. *de Abstinent.* II, p. 156. Plut. *de Sanitate tuenda,* p. 132. Pausan. *Eliac. prior.* XV, p. 416.

XV. They then put upon a spit and roasted the rest of the victim,[c] which they ate with their friends, when the sacrifice was over.[d]

(c) Hom. 'Ιλ. Α, 465.

(d) Hom. 'Ιλ. Α, 466; 'Οδ. Γ, 65, and Ξ, 430. [In Homer, we find banquets of this description always terminating at sunset. Thus he makes Minerva say, 'Οδ. Γ, 334, *τοῖο γὰρ ὥρη· ἤδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον· οὐδὲ ἔοικε δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.* And Athenæus relates, V, c. 4, that in his time there was a law, that they should leave certain sacred rites before sunset.]

XVI. Before they returned from the repast, it was usual to return thanks to the gods, when also the tongue of the victim was thrown into the sacred fire,[e] in honour of Mercury.[f]

(e) Hom. 'Οδ. Γ, 332, and 34.

(f) Athen. *Dipnos. l. c.* XIII, and XIV, p. 16.

CHAP. VIII.

PURIFICATIONS.

I. Besides the sacrifices, the Greeks likewise used *purifications*. What the Latins called *lustrare*, the Greeks expressed by the words, καθαίρειν,[a] ἁγνίζειν:[b] whence are derived καθαρμοὶ, and ἁγνισμοὶ, *lustrations*, or *purifications*.[c]

(a) Aristoph. *Vesp.* 118. Hom. Ἰλ. II, 228.

(b) Eurip. *Elect.* v. 793.

(c) To these terms may be added καθαρισμοὶ, ἱλασμοὶ, τελεταὶ, &c.

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, before they went to the temples;[d] before the sacrifices;[e] before they were initiated into sacred mysteries;[f] before their solemn vows and prayers.[g] These were the most solemn purifications.

(d) Eurip. *Ion.* v. 94. Justin. Mart. *Apol.* II, p. 94. [For this purpose *a vessel*, χέρνιψ, was placed at the entrance of the temple. Lomeier, *de Lustrationibus vet. Gentilium*, p. 155.]

(e) Hom. Ἰλ. A, 449. Eurip. *Elect.* 791. Plaut. *Aulul.* III, 6, 43.

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

(g) Sophocl. *Œdip. Col.* 460. Eurip. *Alcest.* 157. Hom. Ἰλ. II, 230.

IV. Also after any action, by which they thought themselves polluted. For example, after a murder;[h] after the venereal act;[i] after assisting at a funeral.[j]

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

(i) Athen. XV, p. 681. Homer. Ὀδ. Θ, 362. Paus. *Arcad.* XXV, p. 648.

(j) Pollux, VIII, 7, 65. Casaub. *ad Theoph.* περὶ δεισιδαιμ. p. 339. Kuster. *ad Aristoph.* Ἐκκλησ. p. 1025.

[Infants were purified on the fifth day after their birth among the Greeks. Harpocrat. in ἀμφιδρόμια. Also the whole city of Athens twice a year: first, when the ship, [in accordance with the vow of Theseus, "that he would undertake an annual voyage to the temple of Apollo, if he would vouchsafe unto him a safe return from Crete,"] sailed to Delos, Plat. *Phæd.* p. 1; and, next, on the sixth day of the month Thargelion. Lomeier, *l. l.* p. 276.]

V. In these expiations they used water,[k] fire,[l] eggs,[m] &c.

(k) Sometimes they used *water from a fountain*, Soph. *Œd. Col.* 460: sometimes, *sea-water*, Apollon. *Rhod.* IV, 670: sometimes, *water mixed with salt*, Theocrit. *Idyll.* XXIV, 44, &c.

(l) Or *sulphur*, which they threw into the fire to increase the smoke. Hom. Ὀδ. X, 481, 493. Theocr. *l. c.* Ovid. *Met.* VII, 261.

(m) Lucian. *Dial. mort.* T. I, p. 263; *Catapl.* p. 427. Ovid. *A. A.* II, 329.

CHAP. IX.

ORACLES AND DIVINATIONS.

I. ORACLES and divinations may likewise be considered a part of their religion. The answers which the gods gave when they were consulted in doubtful and difficult cases, were the oracles. These were termed χρησμοὶ, ἀπὸ τοῦ χρᾷν. (For the god himself was said χρᾷν, *to make a response.*)[a] They were also called λόγια,[b] μαντεύματα,[c] θεοπρόπια, &c.[d] The places where these oracles were announced, were called χρηστήρια,[e] μαντεῖα;[f] the diviners, χρησμολόγοι;[g] and *to consult them,* was expressed by the word χρᾶσθαι.[h]

([a]) Aristoph. *Vesp.* 159, also ἀναιρεῖν. Xen. *Memorab.* I, 3, 1. Herodotus cites the most famous oracles, I, p. 19. Aristoph. *Plut.* 51, χρησμός.

([b]) Aristoph. *Equ.* 120.

([c]) Aristoph. *Vesp.* 161.

([d]) Hom. Ἰλ. A, 85. Φῆμαι, Xen. *Mem.* I, 1, 3. Philostr. p. 802, calls them, φροντιστήρια. [In addition to these may be mentioned, those enumerated by Potter, *Archæol.* viz. χρησμῳδίαι, χρησμῳδήματα, χρησμολογίαι, θέσφατα.]

([e]) Hesych. χρηστήριον, μαντεῖον. A treatise of Plutarch is entitled περὶ τῶν ἐκλελοιπότων χρηστηρίων, *on the oracles which have ceased.*

([f]) Μαντεῖον, Plutarch. *de Pythiæ Orac.* p. 397, D.

([g]) Χρησμολόγος, Aristoph. *Av.* 961.

([h]) Χρᾶσθαι, Hom. Ὀδ. K, 492. The people who consulted them were termed θεοπρόποι, θεωροί. Pollux, I, 1, 18. Χρησμοφόροι, Pausan. *Messen.* IX, p. 301.

II. The oracles had gained such credit and veneration, that they were consulted in all important affairs, and on all doubtful events.[i] Their answers were deemed the advice of heaven, and received with implicit faith.[j] In short, if a form of government was to be changed,[k] if laws were to be made,[l] if war was to be declared,[m] or peace concluded, they entered upon none of these important matters without first consulting the oracles.

([i]) Xenoph. Ἀπομν. I, 1, § 9.

([j]) Xenoph. I, 1, § 3. Cic. *de Divin.* I, 19.

([k]) Dion. Chrys. *Or.* 32. Plut. *Agesil.* p. 597. Spartian. *Pescen. Nigro,* c. XIII. Cic. *de Div.* I, 1. Feith. *Antiq. Hom.* p. 148.

([l]) Xenoph. *de Laced. Rep.* Strab. XVI, p. 524. Cic. *de Div.* I, 43.

([m]) Herodot. I, 46. Pausan. *Bœot.* c. XIV, p. 738; *Messen.* XII, and IX.

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, therefore, could alone consult them;[n] and that only upon certain days.[o]

([n]) Plut. *de Orac. def.* p. 437. Herodot. I, 50. Justin. XXIV, 6.
([o]) Plut. *Quæst. Gr.* p. 292.

IV. Some have thought that these responses were dictated by demons; and others, that they might be justly attributed to imposture and priestcraft.

But incredible as it may appear, that the whole should be the invention of man, yet we know for certain that fraud and artifice were practised in them to a considerable extent.[p]

([p]) Some of the ancients attributed these answers to the gods themselves, Jamblich. *de Myst.* Sect. III, c. XI, p. 72. Others, to good or evil genii, Plut. *de Orac. def.* p. 418. Others, to exhalations of the earth, and similar 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, ed. Bas. 1539. Minuc. Fel. c. 26. Lactant. II, 14.

Many moderns have written in defence of this opinion; and, among them, P. Baltus, *Reponse a l'histoire des Oracles, &c.* G. Mœbius, *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.

V. Of the gods who presided over oracles and divinations, the most eminent were Jupiter[q] and Apollo.[r]

([q]) All events were imputed to necessity, or destiny, *i.e.* to the will of Jupiter. Spanhem. *ad Callim. h. in Del.* v. 122, p. 418. Hence Jupiter is styled by Homer, *πανομφαῖος, the author of all oracular information,* Ἰλ. Θ, 250. Prometheus takes to himself the invention of oracles, in Æsch. *Prom. vinct.* v. 476.

([r]) Jupiter was supposed to instruct Apollo in futurity. Æsch. *fragm.* p. 640; *Eumenid.* v. 19. Spanhem. *ad Callim. h. in Jov.* v. 69. Broukhus. *ad Tibull.* III, 4, v. 47.

VI. All the oracles were not delivered in the same manner. In some places the answers were given by *interpreters.*[s] In others, the gods themselves revealed their will, either *viva voce,*[t] or by dreams,[u] or lots.[v] But we will here give a particular description of some of the most famous oracles.

([s]) The Delphic oracles, for instance, by the Pythia. Pausan. *Phoc.* c. IX.

(t) Pausanias says it was the earth which at first gave the oracles at Delphi, *l. c.* [Oracles of this sort were denominated χρησμοὶ αὐτόφωνοι; but those delivered by interpreters, ὑποφητικοί.]

(u) The oracle of Amphiaraus answered by a dream. Pausan. *Attic.* c. XXXIV, p. 84.

(v) Pausan. *Ach.* c. XXV, 590. Cic. *Div. l. c.*

CHAP. X.

THE ORACLE OF DODONA.

I. THE Dodonean oracle was the most ancient.[a] It was so called from Dodona, a city of Chaonia, or Molossis, a mountainous part of Epirus;[b] or, according to some geographers, of Thessaly.[c]

(a) Herodot. II, p. 124.

(b) 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. in Δωδώνη. But Pausan. *Attic.* c. 17, p. 40, places Dodona in Thesprotis; so does Eustath. *ad Dionys. p. m.* 229.

(c) Luc. Holsten. *in not. et castig. ad Steph.* Spanhem. *ad Callim. h. in Del.* v. 284.

II. It is said, the Pelasgians built Dodona, and established its oracle.[d]

(d) Spanhem. *ad Callim. h. in Del.* v. 284, p. 496. Strab. VII, p. 226.

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 Epirus:[e] others, from the fountain Dodone:[f] others, from the Dodonean dove, or rather from a woman of that name, who was brought from Phœnicia into Greece.[g] And others, from different origins.[h]

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

(f) Eustath. *ad Dionys. Perieg.* v. 430.

(g) Spanhem. *ad Callim. h. in Del.* v. 284, p. 497.

(h) Eustath. *l. c.*

IV. There was near Dodona a forest of oaks, which was consecrated to Jupiter, and which superstition had revered from time immemorial.[i] It was reported that these oaks were endued with speech, and conveyed the answers of the god[j] in the following manner:—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 consult them.[k]

(i) The moderns talk much of the forest, but the ancients only mention the *oak*, δρῦς, Homer. Ὀδ. Ξ, 328. Δωδωνὶς φηγὸς, *the Dodonean beech*, Apollon. Rhod. I, 526, and IV, 583. 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, *apud Steph.* also says that it was a beech which gave the first oracle at Dodona, ἐν Δωδώνῃ πρῶτον φηγὸς ἐμαντεύετο.

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 of the Chaonian forest, *Theb.* VI, 99.

(j) Hom. Ὀδ. Ξ, 328, and T, 297. Æschylus alludes to this fable, *Prometh.* v. 857, τέρας τ' ἄπιστον, αἱ προσήγοροι δρύες, *the incredible prodigy, the vocal oaks.*

(k) See Sophocl. *Trach.* 176, and Schol. *ad h. l.*

V. But this is only repeating fables. Can we believe that trees formerly, any more than at present, had the faculty of speech; or that doves ever predicted futurity?[l]

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

VI. The truth is this. In early times, there were diviners who were called ὑποφῆται, *prophets*, ἀνιπτόποδες, *(from not washing their feet,)* χαμαιεῦναι, *(from reclining upon the ground),* Ἕλλοι and Σελλοὶ, Τομάραι and Τομοῦροι.[m] These diviners, when they were consulted, ascended an oak, from the top of which they gave their answers.[n] Hence arose the fable of the *prophetic oak.*

(m) These names we find in Strabo, VII, p. 227. Hom. Ἰλ. Π, 233. Callim. *h. in Del.* 284, and 94, p. 401.

(n) These diviners were *men*, according to Strabo, *l. c.*

VII. Afterwards, old women were appointed to this office.[o] And, as in the Thessalian tongue, these female diviners were named πελειάδες,[p] which word likewise signifies *doves*,[q] this equivocal meaning gave rise to the fable of *the prophetic doves.*[r]

(o) Strab. VII, p. 227.

(p) Pausan. *Phocic.* XII, p. 828. Vossius, *de Orig. et Progr. Idolol.* I, 7, p. 54. [Hesychius says, the Πέλειαι are περιστεραὶ, *doves*, and these the prophetesses at Dodona. But the inhabitants of Cos and Epirus called *aged persons*, πέλειοι.]

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

(r) Dikinson, *Delph. Phœniz.* c. IX.

VIII. Two prodigies had contributed to render this oracle famous: its fountain, and its caldron. The fountain, which was considered sacred, would, like all other foun-

tains, extinguish a torch, if plunged into it; but had the peculiar property of lighting a torch at some distance from its water.[s]

([s]) Pompon. Mela, II, 3; I, 71. Plin. II, 103. Lucret. VI.
[The same fountain is said to have given oracles by its *murmuring*, which, says Servius, *ad Virg. Æn.* III, 466, an old woman, by name Pelias, interpreted to those seeking responses.]

IX. Its caldron, or caldrons, were of brass, and gave a continual sound, either occasioned by the wind, or some other agent.[t] From the surprising property of this caldron came the proverb, χαλκεῖον Δωδωναῖον, which was applied to garrulous persons.[u]

([t]) Callim. *h. in Del.* p. 286, calls it ἀσίγητος λέβης, *the caldron which is never silent:* others, λέβης θεσπρωταῖος or θεσπρώτιος, which Clemens Alex. Theodoretus, and Eusebius, consider as referring to a different circumstance. Callim. *in Fragm.* apud Steph. Byz. *l. c.* calls it ἠχωχαλκὸν, *the sounding brass:* but on this reading, see Bentl. *ad fragm. Callim.* n. 306, p. 410. Spanhem. *ad Call. l. c.* Steph. Byz. *fragm. in* Δωδώνη, p. 745, ed. Th. de Pinedo. Plin. XXXVI, p. 13. Suidas in Δωδωναῖον χαλκεῖον. Serv. *ad Virg. Æn.* III, 446. Philost. *Icon.* II, p. 830. Juvenal. VI, 440. Lucan. VI, 427.

([u]) This proverb is in Menander, *fragm.* p. 24, ed. Cleric. In Callim. *in fragm. a Bentleio collectis* CCCVI. Steph. Byz. it is applied to talkative persons. Steph. Byz. *l. c.* and Suidas in Δωδωναῖον χαλκεῖον

CHAP. XI.

THE DELPHIC ORACLE.

I. THE Delphic oracle was the most famous of them all.[a] It gave its answers at Delphi, a city of Phocis.[b] In that city was the famous temple of Pythian Apollo,[c] enriched with treasures and offerings.[d] The place in which the oracles were delivered, was called *Pythium*;[e] the priestess who delivered them, *Pythia*;[f] and the games in honour of Apollo, *the Pythian Games.*[g]

([a]) Strabo, IX, p. 288. Cic. *de Div.* I, 19. Liv. XXXVII, 48. Justin. XXIV, 6.

([b]) Strabo, IX, p. 287.

([c]) Strabo, *ibid.*

([d]) Hom. Ἰλ. I, 404. Strab. *l. c.* p. 288. Ælian. *V. H.* VI, 9. Pausan. *Phocic.* IX. [This temple was most magnificent, which, after the more ancient was burnt down, the Alcmæonidæ contracted with the Amphictyons to erect for 300 talents; and so completed it, that the structure surpassed the design. Herodot. V, 62.]

([e]) Aristoph. *Equ.* 220, has Πυθικὸν, with μαντεῖον or χρηστήριον understood.

(f) Nepos, I, 1. In Greek, Πυθία, ἱέρια being understood. Pausan. *Corinth.* XXVI, p. 171. She is also frequently called φοιβὰς, Pollux. Phœbas, Lucan. V, 128. An appellation which Ovid gives also to Cassandra, *Trist.* II, 400. Lycophr. 1468, calls her, φοιβάστρια.

(g) In Greek, Πύθιοι (ἀγῶνες), Pausan. *Corinth.* XXXII, p. 186. And Πύθια (ἀγωνίσματα), Pausan. *Phoc.* XXXVII, p. 893. Ovid. *Met.* I, 446.

II. Different origins are given to the word, Pythian. Etymologists derive it from the serpent *Python*;[h] or from the verb πυθέσθαι, *to consult*;[i] or from πύθεσθαι, *to rot*;[j] but its true root is Πυθῶ, which is a name of the city of Delphi.[k]

(h) Macrob. *Sat.* I, 17. Ovid adopts this etymology, *Met.* I, 446. Hygin. *Fab.* 140.

(i) Strab. IX, p. 289. Schol. Aristoph. *ad Plut.* v. 39.

(j) Or ἀπὸ τοῦ πύθειν, *i.e.* σήπειν, which is never effected without heat, as Macrobius observes, *l. c.* or because the serpent, which Apollo killed, *rotted there.* Suidas in Πυθῶ. Pausan. *Phocic.* VI, p. 812. Casaub. *ad Strab.* IX, p. 289, *in not.* p. 149.

(k) The city of Delphi is called Πυθῶ by Callim. *h. in Del.* v. 90, on which, see Spanhem. p. 383. By Hesiod. Θ, 499. By Homer. Ὀδ. Θ, 80. Schol. min. Homer. *Catal.* V, 26, and Schol. Pausan. *Phocic.* VI. See also Dikinson, *Delph. Phœniz.* c. 1, 2. Compare Heins. *in Aristarch.* c. 1.

III. This oracle was very ancient. It flourished about a hundred years before the Trojan war.[l] At first, it belonged to Themis; and, next, to Apollo.[m]

(l) Strabo, l. IX, p. 287, to prove the antiquity of this oracle, goes as far back as to Agamemnon, who, according to Homer, consulted it, Ὀδ. Θ, 79. 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 fabulous authors, the oracle of Themis, to which succeeded that of Apollo, existed in the time of Deucalion. Ovid. *Met.* I, 367.

(m) Pausan. *Phocic.* V, p. 808, of which Schol. min. ad καταλ. 26, appears to disapprove. Munker. *ad Ovid. Met.* I, in the argument to *fab.* VII. Schol. Pindar. in ὑποθέσει Πυθίων.

IV. Some authors have asserted that a flock of goats gave rise to the oracle. They tell us that on mount Parnassus, there was a deep cave, the entrance of 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 the prodigy, found himself seized with a kind of frenzy, or divine enthusiasm, which opened futurity to his view: that a tripod was placed at the opening of the cavern, and a temple built there.[n]

(n) Diodor. Sic. XVI, c. 26, p. 427. Plut. *de Orac. defec.* p. 433. Pausan. *Phocic.* VI.

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 ascended.[o]

([o]) Justin. XXIV, 6. Strabo, IX, p. 288. Longin. περὶ ὕψους, c. XIII.

VI. At the opening of this cave, there was a *tripod*, which was called χρηστήριος,[p] and προφητικός.[q]

([p]) i. e. *prophetic*. Eurip. *Ion*. 1320.

([q]) Schol. Pindar. in ὑποθέσει Πυθίων, p. 157. For further information on this subject, see Barnes. ad Eurip. *Ion*. 463.

VII. The tripod was not borrowed from the Hebrews, (as a learned author would have it;[r]) but was invented by the Greeks.[s]

([r]) Stephen the Monk, *in Var. Sacris*, p. 1010.

([s]) This is clear from the words of Diodor. Sic. XVI, 26; or rather self-evident.

VIII. This tripod had a circular cover, with holes,[t] called ὅλμος.[u]

([t]) Pollux, X, 23, 81.

([u]) Schol. ad Aristoph. *Plut*. v. 9. Spanhem. *ad Callim. h. in Del*. 90, p. 389.

IX. On this cover the Pythia or priestess sat, who, therefore, had the epithet, ἔνολμος.[v] She intoxicated herself with the vapour which issued from the bottom of the cave; and with dishevelled hair, and a foaming mouth, announced her oracles.[w]

([v]) The Pythia was also called ἐγγαστρίμυθος, *ventriloquist*, from γάστρη, or γάστρα, which has the same signification with ὅλμος. Lakem. p. 313, and 504.

([w]) We meet with this description in the Schol. Aristoph. *ad Plut*. v. 39. Origen. *contra Cels*. VII, p. 343. Barth. *ad Stat. Thebaid*. I, 697.

X. The Pythia was, at first, a young girl: in later times, a woman of fifty years of age.[x]

([x]) She was even upwards of fifty, Diodor. Sic. XVI, 26; who also gives a reason for this change.

XI. The first and most famous of these was Phemonoë. Oracles were first delivered by her in heroic verse.[y]

([y]) Pausan. *Phocic*. V, p. 809.

XII. People were permitted to consult this oracle only one month in the year; and that month was termed Βύσιος, synonymous with Πύθιος, from πυθέσθαι, *to con-*

sult. But, in after times, it was consulted once every month.[z]

(z) Plut. *Quæst. Gr.* p. 292, E.

XIII. They who consulted the oracle were obliged to bring great presents:[a] by which means this temple excelled all others in riches and splendour.[b] Whence came the proverb, χρήματα Ἀφήτορος, *the wealth of Apollo*, implying great wealth.[c]

(a) Spanhem. *ad Callim. h. in Apoll.* 45, p. 75. 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 Crœsus made rich presents, Herodot. I, p. 20. Strabo, IX, p. 289. For the riches of the temple at Delphi, consult Vales. *in Hist. eleg. liter. Arcad. Paris.* T. II, n. 15, p. 93.

(b) Cic. *de Div.* I. Justin. XXIV, 6. Eurip. *Iph. in Taur.* 1275, and Barnes' note. Strabo, *l. c.*

(c) This proverbial expression is taken from Homer. Ἰλ. I, v. 404. Strabo, IX, p. 289, and Ælian. *V. H.* VI, 9, on which consult Perizonius.

XIV. They who came to consult this oracle, offered sacrifices to Apollo.[d] The care of these sacrifices was committed to five priests, called ὅσιοι, *the holy*, who were the ministers of the προφῆται, *prophets*,† and shared with them the religious functions. The chief of these priests was called ὁσιωτήρ.[e] There were likewise *conductors*, περιηγηταί;[f] and a priest who was called by a name of Apollo, Ἀφήτωρ.

(d) Plut. *de Orac. defec.* p. 437. † [These, it seems, were three in number, chosen by lot from the princes of Delphi, who, sitting near the tripod, collected and arranged the disunited response of the Pythia for those who consulted the oracle. Eurip. *Ion.* 414. Philostr. *Vit. Apollon.* VI, 10. Schol. ad Aristoph. *Plut.* 39.]

(e) Plut. *Quæst. Gr.* p. 292.

(f) 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.* p. 397.

XV. They who came to consult the oracle, walked with crowns on their heads.[g]

(g) Æschyl. *Choeph.* v. 1035; *Eumen.* v. 40. Liv. XXIII, 11. Schol. Aristoph. *ad Plut.* 21.

XVI. They submitted their questions to the god in writing,[h] and under seal.[i]

(h) Aristoph. Schol. *ad Plut.* 39.

(i) Those who consulted the oracle of Mopsus, sent in their questions sealed. Plut. *de Orac. def.* p. 134.

XVII. The answers were delivered in Greek;[j] commonly in hexameter,[k] but sometimes in iambic verses.[l]

(j) Cic. *de Div.* II, 56.

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

(l) Examples in the iambic metre, are to be found in Pausan. *Messen.* IX, p. 301. Schol. Aristoph. *ad Nub.* 144.

XVIII. In later times, the oracle generally spoke in prose, and seldom in verse.[m]

(m) Cic. *de Div.* II, 56. Plutarch has written a treatise on the cause of this change, *περὶ τοῦ μὴ χρᾷν ἔμμετρα νῦν τὴν Πυθίαν*, T. II, p. 394.

XIX. The responses were, for the most part, *obscure* and *equivocal*, λοξά.[n] Whence Apollo had the surname, Λοξίας.[o]

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

(o) Aristoph. *Plut.* 8; *Equ.* 1044. Schol. Eurip. *ad Orest.* 165.

XX. These oracles were deemed infallible.[p] Whence, *τὰ ἐκ τρίποδος* became a proverbial expression for *truth*.[q]

(p) Eurip. *Electr.* 399. Cic. *de Div.* I, 19. Æschyl. *Choeph.* 557, and 901.

(q) We meet with a like expression in Terence, *Andr.* IV, 2, 15. Cic. *ad Brut. epist.* 2, *sub fin.*

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

(r) Cic. *de. Div.* II, 57. Pausan. *Lacon.* IV, p. 212. Nep. *Lysandr.* c. III.

XXII. At length the oracle ceased. But when,[s] and how, is at present undetermined.[t] It is said that it began to be silent in the reign of Nero.[u] It gave answers, however, after that time; and even in the days of Julian the Apostate.[v]

(s) 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. 559. *Delphis oracula cessant*, Juvenal, VI, 554. Lucan. V, 112. Plut. *de def. Orac.* p. 411. Euseb. *Præp. Evang.* V, p. 205. Interpret. Juvenal. *ad l. c.*

On the question, whether the oracles were silent after the birth of Christ, consult Casaub. *Antibaron. Exercit.* I, 12.

(t) The reason of its silence was, either that men grew less credulous, Cic. *de Div.* II, 57; and Min. Fel. p. 26: or that the Romans restrained their inquiries to their Sibylline books, their haruspices, auspices, and astrological observations, Strabo, XVII, p. 559: or that the kings, dreading future events, imposed silence upon the oracles, Lucan. V, 112. Cic. *de Div.* II, 57, assigns another reason. Plutarch relates various physical causes, *de Orac. def.* Many have attributed this silence to the progress of Christianity.

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

(v) Theodoret. *Hist. Eccles.* III, 21. Fontenelle, *Hist. Oracl.* II, 2.

CHAP. XII.

THE ORACLE OF TROPHONIUS.

I. The famous oracle of Trophonius was in the neighbourhood of Lebadea, a city of Bœotia,[a] near to which was a wood, and the oracle, on an eminence that overlooked the wood.

([a]) Liv. XXV, 27. Schol. Aristoph. *ad Nub.* 508.

([b]) Pausan. *Bœot.* c. XXXIX, p. 791.

II. It takes its name from Trophonius, the brother of Agamedes,[c] who lived near Lebadea, in a subterraneous 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 oracular god.[d]

([c]) Pausan. *Bœot.* c. XXXVII, p. 785.

([d]) Schol. Aristoph. *ad Nub.* 508, furnishes the particulars above. But he is here opposed by the Scholiast of Pausanias, *Bœot.* c. XXXVIII, p. 786.

III. This oracle owed its fame to one Saon, mentioned by Pausanias.[e]

([e]) *Bœot.* c. XL, p. 793.

IV. It was in a cave, and from its situation took the name of *καταβάσιον*.[f]

([f]) Suidas in *Τροφώνιος*.

V. Peculiar ceremonies of purification were to be performed by the person who came to consult the oracle. He was to offer appointed sacrifices, 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 passage.[g]

([g]) We meet with all these particulars, and more, in Pausan. *Bœot.* XXXIX, p. 789. Schol. Aristoph. *ad Nub.* 508. Lucian. *Dialog. Mort.* p. 267. Philostrat. *Vit. Apollon.* VIII, 19.

VI. Here he obtained a knowledge of futurity, either by the eye, or the ear.[h]

([h]) Pausan. *Bœot.* XXXIX, p. 791. [Consult Plutarch. *de Genio Socr.* T. VIII, p. 332, ed. R. where Timarchus relates what wonders he there saw and heard.]

VII. He came out of the cave by the same narrow passage, but walking backwards.[i]

([i]) Pausan. *l. c.*

VIII. He came out of it astonished, melancholy, and dejected:[j] hence the proverb, *εἰς Τροφωνίου μεμάντευται*, *he*

has been consulting the oracle of Trophonius, as applied to a dejected person.[k]

([j]) Pausan. *l. c.* p. 792. Schol. Aristoph. *ad Nub.* 508.

([k]) Ἐπὶ τῶν ἀγελάστων καὶ συνωφρυωμένων, as Schol. Aristoph. *l. c.* observes.

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 heard.[l]

([l]) Pausan. *Bœot.* XXXIX, p. 792.

X. His companions then conducted him to the chapel of *Good Genius*, or *Good Fortune*, where, by degrees, he recovered his usual composure and cheerfulness.[m]

([m]) Pausan. *Bœot. l. c.* p. 792. Hemsterhus. *ad Lucian. Dial.* p. 63.

CHAP. XIII.

THE OTHER ORACLES OF GREECE.

I. BESIDES the three principal oracles of Greece which we have described, that of Amphiaraus was of considerable note, ranked by Herodotus with the five celebrated oracles which Crœsus consulted.[a]

([a]) Herodot. I, p. 19, sq.

II. It was at Oropus in Attica.[b] The name of Amphiaraus was given it, because Amphiaraus, the son of Oicleus,[c] a magician[d] and interpreter of dreams,[e] who, after his death, being worshipped as a god, gave oracles there,[f] in a temple erected to his divinity.[g]

([b]) Pausan. *Attic.* c. XXXIV, p. 83. Kuhnius, *ad Pausan. l. c.* Barth. *ad Stat. Theb.* I, 399.

([c]) Hom. Ὀδ. O, 243. Apollodor. III, 6, 2. [and Eudoc. *Ion.* p. 22.]

([d]) Diodor. Sic. IV, 67, Apollodor. *l. c.* and others, call him μάντις, *a prophet.*

([e]) Pausan. *Attic.* XXXIV, p. 84. Philostr. *Icon.* I, 27, p. 802

([f]) Pausan. *l. c.* p. 83.

([g]) Pausan. *l. c.* p. 84.

III. Responses were given by dreams.[h]

([h]) Pausan. *l. c.* p. 84. Philostrat. *vit. Apollon.* II, 37.

IV. They who consulted this oracle purified themselves,[i] sacrificed,[j] fasted twenty-four hours,[k] abstained from wine for three days,[l] and then offered a ram to Amphiaraus, on

the skin of which their destiny was showed them while they were asleep.[m]

([l]) Pausan. *Attic. l. c.*

([j]) Pausan. *Attic.* XXXIV.

([k]) Philostr. *vit. Apollon.* II, 37, p. 90.

([i]) Philostr. *l. c.*

([m]) Pausan. *l. c.* [Lycophr. v. 1050.]

V. Near the temple was the fountain of Amphiaraus, which was deemed sacred, and the water of which was not allowed for common and profane uses.[n]

([n]) Pausan. *l. c.* p. 84.

VI. Besides this oracle, there was at Delos the oracle of Delian Apollo;[o] in Milesia, that of the Branchidæ;[p] with others less famous, of which we need not take particular notice.[q]

([o]) Spanhem. *ad Callim. h. in Del.* 90, p. 384.

([p]) 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.

([q]) See, on the number of oracles, Fabricius, *Biblioth. Gr.* I, 17, 4. The author has omitted, for instance, the oracle at Colophon, or of Clarian Apollo, mentioned by Tacitus, *Ann.* II, 54. Plin. II, 103. Jamblich. *de myst.* III, 11.

CHAP. XIV.

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 principal.[a]

([a]) Divination is termed in Greek, μαντική. Jamblich. *de myst.* III, 1; and Th. Gale, p. 214. Cic. *de Div.* I, 1, gives a definition of divination. Xenophon. Ἀπομνημ. I, 1, § 3. Fabric. *Bibliogr. Antiq.* c. 12, p. 415. For the various kinds, Josephus, *apud Galeum. ad Jamblich. de myst.* p. 215.

II. Οἰωνιστική, *divination by the singing and flight of birds.*[b] In this pretended science, *the right* was considered propitious; and *the left*, unfortunate.[c] They who professed this kind of divination, were called οἰωνοσκόποι.[d]

([b]) Or *augury.* Suidas in οἰωνιστικοί. Spanhem. *ad Callim. h. in Pallad.* p. 618. Jamblich. *de myst.* III, 16, p. 80. Plut. *de solertia anim.* p. 975. Jamblich. *de myst.* III, 15, thus defines this divination, τέχνη τῆς θήρας τοῦ μέλλοντος ἐι' ὀρνίθων, *the art of inquiring into futurity by birds.* [*Eagles, vultures, hawks, falcons, owls, ravens, crows, swallows, doves, &c.* were considered *ominous birds.* They were called ταυνπτέρυγες, *præpetes*, when the omen was taken from their flight; but when from their singing or chirping, ᾠδικαί, *oscines.*]

(c) Cic. *de Div.* II, 39. Spanhem. *ad Callim. h. in Pallad.* 124. Hom. Ἰλ. M, 239, explains *the right* and *the left* in this divination.

(d) They were likewise styled θεοπρόποι οἰωνισταί, Hom. Ἰλ. N, 70, vet. Gloss. οἰωνοπόλοι, Ἰλ. A, 69. Pausan. *Attic.* 34, ἀγαθοὶ διαγνῶναι πτήσεις ὀρνίθων, *skilled in distinguishing the flight of birds.*

III. *Divination by dreams.* The professors of this divination were called ὀνειροπόλοι,[e] and ὀνειροσκόποι.[f]

(e) Hom. Ἰλ. A, 63. Pausan. *Attic.* 34, defines them, ἀγαθοὶ ὀνείρατα ἐξηγήσασθαι, *skilled in interpreting dreams;* and, *Eliac. prior.* c. 23, ἐνυπνίων ἐξηγηταί, *interpreters of dreams.*

(f) Also ὀνειροκρίται, Theocrit. *Idyll.* XXI, 33: and ὀνειροκριτικοί. Artemidorus has written a work entitled Ὀνειροκριτικά.

Consult, on the origin of divination by dreams, Justin. XXXVI, 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. *Somn. Scip.* I, 3. And on the veracity of dreams, Broukhus. *ad Tibull.* III, 4, 7.

IV. *Divination by sacrifices,* or *by the inspection of victims,* ἱερομαντεία,[g] ἱεροσκοπία,[h] in Latin, *extispicium.*[i] They who practised this art were called ἱεροσκόποι.[j]

(g) Diodor. Sic. I, 53, calls it μαντικὴ ἐκ τῆς θυτικῆς, *sacrificial divination.* Æschyl. *Prometh. V.* 492.

(h) Diodor. Sic. I, 70, uses the word ἱεροσκοπεῖσθαι.

(i) Suet. *Ner.* 56. Cic. *de Div.* I, 16. Cic. *de Div.* II, 12, calls this sort of divination, *aruspicina.* See Maussac. *ad Plutarch. de flum.* p. 17, 18, [and Æschyl. *Prometh. Vinct.* 493—507. It was considered *a favourable omen,* if the entrails of the victim, as the liver, heart, gall, spleen, lungs, intestines, were sound and entire; in their proper place and situation, and of a natural colour and size. Senec. *Œdip.* 353. They who obtained propitious omens, were said καλλιερεῖν, *litare;* and the victims exhibiting these appearances, γίγνεσθαι, or προχωρεῖν, τὰ ἱερὰ, *h. e.* καλά.]

(j) Homer calls them, θυοσκόοι, Ἰλ. Ω, 221. Dion. Halic. II, p. 93, l. 5. Pausan. *Attic.* XXXIV, p. 84, defines them ἀγαθοὶ διαγνῶναι σπλάγχνα ἱερῶν, *skilled in reading destiny from the entrails of victims.* Perizon. *ad Ælian. V. H.* II, 31. Eustath. *ad.* Ἰλ. Ω, 221. Alex. ab Alex. V, 25. Ad Minuc. Fel. c. 27. Casaub. *ad Strab.* XVI, p. 524. [Xenophon continually calls the same persons μάντεις.]

V. In this kind of divination was included *divination by the fire of sacrifices,* πυρομαντεία;[k] *by the smoke,* καπνομαντεία;[l] *by the wine,* οἰνομαντεία.[m]

(k) Æschyl. *Prometh. V.* 497. Barnes. *ad. Eurip. Helen.* 752. [Senec. *Œdip.* 309. Euripid. *Phœniss.* 1261.]

(l) Gale, *ad Jamblich. de myst.* III, 28. Ovid. *Trist.* V, El. 5, v. 26. Barth. *ad Stat. Theb.* IV, 412.

(m) Eustath. *ad* Ὀδ. p. 1470, ed. Rom. Cleric. *ad Genes.* XLIV, 5. [Virg. Æn. IV, 453.]

VI. *Divination by lot,* κληρομαντεία;[n] in which was included *divination by verses,* στιχομαντεία;[o] and *divination by rods,* ῥαβδομαντεία.[p]

(ᵒ) It consisted in throwing the dice, the fortuitous combination of which they took for the answer of the gods. Pausan. *Achaic.* XXV, p. 590, describes it. Suet. *Tib.* XIV; *Calig.* LVII. Cic. *de Div.* II, 41. Val. Max. I, 3. Schwarz. *diss. de sortibus poeticis*, § 4. [Van. Dale, *de Idolol.* p. 463.]

(ᵒ) Casaub. *ad Spartian. Hadrian.* c. 2. Schwarz. *diss. de sortibus poeticis.* Trotzius, *ad Herm. Hug. de prima scribendi origine*, p. 240. [Van Dale, *l. l.* p. 472.]

[† This was performed by writing certain fatidical verses on small slips of paper, which were then put into a vessel and shaken together; out of which, if a person drew one, it was considered to contain his destiny.]

(ᵖ) Jamblich. *de myst.* III, 17; and Gale, *ad h. l.* p. 238. Herm. Hug. *de prima scribendi origine*, c. XXVI, p. 238.

VII. There were yet other *magical* divinations: as, *the divination by the dead,* νεκρομαντεία;[q] to which we must refer σκιομαντεία,[r] and ψυχομαντεία.[s]

(ᵍ) We meet with this word in Cicero, *Tusc.* I, 16. Hesychius terms it likewise νεκυομαντεία. Gregor. Naz. *in Julian. Orat.* III, calls it ψυχαγωγία. We have a specimen of this kind of divination in Homer, Ὀδ. Λ, 24, which book seems for this reason to have been formerly entitled, Νεκυία. Ælian. *V. H.* XIII, 14. Broukhus. *ad Tibull.* I, 2, 45, p. 49. Stat. *Theb.* IV, 413, and Barth. *ad h. l.* Philostr. *in Apollon.* IV, 15. There were in Greece particular places in which the souls were evoked, and which were called νεκυομαντήϊα, Herodot. V, p. 369. Pausan. *Bœot.* c. XXX, p. 769, or νεκυομαντεῖα. Strab. XVI, p. 524, or ψυχομαντεῖα. Kuhn. *ad Pausan.* c. XVII, p. 252. Whence comes the verb ψυχαγωγεῖν, *to evoke souls*, to obtain responses. Aristoph. *Av.* 1554. The priests of this superstition were called ψυχαγωγοί. Pausan. *l. c.* Eurip. *Alcest.* 1128. Suidas in ψυχαγωγεῖ.

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

(ˢ) We find this word in Cic. *de Div.* I, 58. The places where the manes were evoked, were termed *Psychomantia*, compare Tusc. I, 48. Fabricius, *Bibliogr. Antiq.* p. 427, is wrong in understanding this word as applied to the art itself.

VIII. Ὑδρομαντεία, *divination by water.*[t]

(ᵗ) Plin. XXXVII, 11. Pausan. *Lacon.* XXIII, p. 270. Whence is derived Strabo's ὑδρομάντεις, l. XVI, p. 524.

IX. Ὀρνιθομαντεία, or ἀλεκτρυομαντεία, *divination by the cock.*[u]

(ᵘ) Ὄρνις is used by Aristophanes for ἀλεκτρυών, *Vesp.* 811. Zonaras speaks of this divination, T. III, p. 28. Herm. Hug. *de prima scribendi origine*, c. 26, p. 239.

X. Κοσκινομαντεία, *divination by the sieve.*[v]

(ᵛ) Theocrit. III, 31. Lucian. T. I, p. 753, *in Pseudol.* Ælian. *Hist. Animal.* VIII, 5.

XI. There was another sort of divination, in which they fancied that demons spoke from the bellies or breasts of men. The diviners of this kind had the names of ἐγγαστρίμυθοι,[w] στερνομάντεις,[x] εὐρυκλεῖς,[y] and πύθωνες.[z]

(w) Plut. *de Orac. def.* p. 414.

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

(y) Aristoph. *Schol. ad Vesp.* 1014.

(z) Plut. *l. c.* Spanhem. *ad Callim. h. in Del.* v. 90, p. 383. Dickinson, *Delph. Phœniz.* c. 9, p. 91. Fabricius, *Bibliogr. Antiq.* c. 12, p. 420. Fœsius, *in Œconomia Hippocratis*, 174.

CHAP. XV.

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 *σύμβολα*.[a]

(a) Xenoph. *Ἀπομνημ* I, 1, § 3. Aristoph. *Av.* v. 722. Plut. *Æmil. Paull.* calls the presages, *οἰωνά*, p. 473. *Κληδὼν* has the same signification. The knowledge of presages was called *κληδονιστική*. See Pontan. *ad Macrob. Somn. Scip.* I, 12. Barth. *ad Claudian. in Eutrop.* I, 125.

II. The presages taken from the person to whom they were supposed to relate, were (1) *palpitations, παλμοὶ, in the heart* or *eyes;*[b] (2) *βόμβος, a ringing in the ears;*[c] (3) *πταρμὸς, sneezing.*[d]

(b) Theocr. *Idyll.* III, 37, and Casaub. *ad h. l.* Plaut. *Pseudol.* I, 1, 105, and Taubman. *ad h. l.* Suidas in *παλμικὸν οἰώνισμα*. Melampus is said to have written a treatise entitled, *περὶ παλμῶν μαντικὴ πρὸς Πτολεμαῖον βασιλέα, presages from palpitations addressed to king Ptolemy.*

(c) This word, with the signification here given it, seems to be taken from the ode of Sappho in Longinus, Sect. 10, *βομβεῦσ' ἐν δ' ἀκοαί μοι*, which Catullus renders, *sonitu suopte tinniunt aures.* Aristænet. II, 13. *Οὐκ ἐβόμβει σοι τὰ ὦτα, ὅτε σοῦ μετὰ δακρύων ἐμνήμην.* Virgil. *in Catal.* in Scalig. *Auson. lect.* I, 16. Plin. XVIII, 2, calls it, *tinnitus aurium.* Cels. VI, 7, n. 8, *sonitus aurium.*

(d) Theocrit. VII, 96, and Schol. *ad h. l.* Aristot. *probl.* sect. XXXIII, § 7, and 11. Ouzelius, *ad Min. Fel. Octav.* c. 26, p. 268. [Xenoph. *Exped. Cyri*, III, 2, 9. Casaub. *ad Athen.* p. 137.]

III. Presages were likewise taken from external objects: for instance, from any uncommon splendour,[e] or unforeseen accident,[f] from a monstrous birth,[g] the meeting of a weasel, or any thing ominous.[h]

(e) Hom. *Ὀδ.* T, 36. Liv. I, 39, 41.

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

(g) This is evident from the Romans: Jul. 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.

(h) Called ἐνόδια σύμβολα, the meeting something on the way considered to be ominous. Theophrast. *Charact. Ethic.* c. 17, περὶ Δεισιδαιμονίας, and Casaub. *ad h. l.* Plaut. *Stich.* III, 2, 7. Terent. *Phorm.* IV, 4, 16. Aristoph. *Concion.* v. 787. Horat. Od. III, 27. [Concerning omens from the meeting particular men, see Van. Dale, *l. l.* p. 370.]

IV. Presages were also drawn from words: as they were favourable or the reverse, good or bad omens were deduced.[i] The favourable words were termed ὄπται,[j] κληδόνες,[k] and φῆμαι.[l]

(i) Examples of good omens are to be met with in Herodotus, IX, 90. Plutarch. *Paul. Æmil.* p. 473. And of bad omens in Euripides, *Phœniss.* 1500; and *Ion.* 1189.

(j) Perhaps the right word is ὄσσαι. Hesych. ὄσσα, κληδών, καὶ φήμη. And ὀσσᾶσθαι, κληδονίσασθαι.

(k) Pausan. *Bœot.* c. XI, p. 733.

(l) Euripid. *Ion.* 99. Aristoph. *Vesp.* 860.

V. The words of bad presage were called κακαὶ ὄπται,[m] and δυσφημίαι.[n]

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

(n) They were likewise termed βλασφημίαι. Eurip. *Ion.* v. 1189; and *Hecub.* v. 182, φροίμια κακά, *the prelude of evil.* Suidas calls them, δυσκληδόνιστα, δυσώνυμα. See Casaub. *ad Theophr. Charact. Ethic.* c. 19, περὶ δυσχερείας.

CHAP. XVI.

THE FESTIVALS OF THE GREEKS.

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

II. *The festivals* were instituted in honour of the gods; either to thank them for some important benefit, and to celebrate their praises;[a] or, in memory of the dead who had done signal services to their country;[b] [or to render the gods propitious; or for recreation and rest from toil; or to preserve and establish society, by their tendency to unite mankind together, and cherish the generous affections.]

(a) The Thesmophoria and feasts of Eleusis were instituted in honour of Ceres, to thank her for the laws she had given the Greeks, and for instructing them in agriculture. Diod. Sic. V, 68, p. 336. Cic. *de Legg.* II, 14. Macrob. *Saturn.* III, 12. For the origin of festivals, see Plat. *de Legg.* II. Athen. VIII, p. 363. Strabo, IX, 642.

(b) Such were those in honour of Theseus, Θήσεια; and of Hercules, Ἡράκλεια. Aristoph. *Ran.* 664.

III. In early times, the number of festivals was very limited, being, for the most part, confined to those which were celebrated after the harvest and vintage.[c]

(c) Homer calls them θαλύσια, Ἰλ. I, 530, and Schol. *ad h. l.* Eustathius remarks, that by some rhetoricians they are termed συγκομιστήρια. Theocrit. *Idyll.* VII. Aristot. *ad Nicom.* VIII, 11.

IV. But, afterwards, their number was augmented with that of the gods; particularly among the Athenians, who worshipped more deities than any other people of Greece.[d]

(d) This has been proved, c. II, § 3. Xenophon observes, this people had more festivals than any of the other Greeks, *de rcb. Atheniens.* in two passages *sub fin.*

V. Gaiety, mirth, and pleasure were characteristic of these festivals.[e]

(e) Spanhem. *ad Aristoph. Ran.* 392. Macrob. *Saturn.* I, 116. Pausan. *Messen.* c. 27, p. 344. Plut. *Quæst. Rom.* p. 289, A. Hence these expressions, ὀφθαλμῶν πανήγυρις, ἑορτὴ ὄψεως, *the pomp of the eye, the feast of the sight,* Ælian. III, 1, and XIII, 1.

VI. Most of them were celebrated at the public expense.[f]

(f) Xenoph. *de rep. Atheniens.* sub fin.

VII. The principal ones (for it would be tedious to take notice of them all,) were:[g]

(g) [For further information on this subject, consult Meursius, *in Græcia feriata.* Castellanus, and Jonstonius, *de festis Græcorum.* Fasoldus, *in Gr. vett.* Ἱερολογίᾳ. Potter, *in Archæol. Græca.*]

Ἀδώνια, a festival in honour of Venus and Adonis.[h] It lasted two days: the first day was celebrated with mourning;[i] and the second with joy.[j]

(h) Musæus, *de Hero et Leandr.* v. 43. Aristoph. Schol. *Pac.* 419.

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

(j) Lucian. *de Dea Syria,* p. 688. Cyrillus, Jerome, and other fathers, are of opinion that Ezekiel alludes to this feast, VIII, 14. Deylingii *diss. de Fletu super Thammuz,* which may be found in Observ. Sacr. Part III Banier, *Hist. du culte d'Adonis Mem. de l'Acad. de bell. Lett.* T. IV, p. 136.

Ἀνθεστήρια, a festival, 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 πιθοιγία; the second, χόες; and the third, χύτροι.[k]

(k) Aristoph. Schol. *ad Acharn.* 960. Plut. *Sympos.* III, Qu. 7, p. 655, D; and IX, Qu. 10, p. 735, D. Athen. X, 10, p. 437, C. Perizon. *ad Ælian. V. H.* II, 41. On the proverb, θύραζε κᾶρες, οὐκ ἔτ' Ἀνθεστήρια, see Hesychius and Suidas.

I. Ἀπατούρια, in honour of Bacchus.[l] This word is derived from ἀπάτη, *deceit;* because this festival was instituted in memory of the stratagem by which Melanthius, king of Athens, conquered Xanthus, king of Bœotia.[m] Others make the word ἀπατούρια of the same import with ὁμοπατούρια; because the fathers assembled during this festival, to have the names of their children entered in the public register of the ward.[n]

(l) Etymol. Proclus, *Tim. Comment.* I. But it appears that this festival was instituted in honour of many gods. Of Jupiter φράτριος, Schol. Aristoph. *Acharn.* 146, and ἀπατήνωρ, Etymol. Of Minerva, *ibid. l. c.* Of Bacchus μελαναιγὶς, *ibid.* Of Vulcan, Harpocrat. in λαμπάς. Of Diana, Hesych. in κουρεῶτις. Of Ceres κουροτρόφος, Herodot. *vit. Homeri.*

(m) Conon. Narrat. 39, p. 282, and Gale, *ad h. l.* Suidas in Ξάνθιος, Μελάνθιος, and Ἀπατούρια. Polyæn. *Strateg.* I, 19.

(n) Schol. Aristoph. *Acharn.* 146. We find another remarkable reason in Potter, p. 392.

II. It was celebrated for three days,[o] and began on the twenty-second of the month Pyanepsion.[p]

(o) Suidas in Ἀπατούρια, and Schol. Aristoph. *l. c.*

(p) Theophr. *Charact. Eth.* c. 4, περὶ ἀδολεσχίας. Petit. *ad Legg. Att.*

III. The first day was called δόρπεια, on account of the feasts on that day. For δόρπος signifies *a feast.*[q]

(q) Schol. Aristoph. *Acharn.* 146. Xenoph. *Hist. Gr.* I, 1. Herodot. *vit. Homer.*

IV. The second day was called ἀναῤῥύσις, from the sacrifices in honour of Jupiter, φράτριος, *the protector of the wards*, and of Minerva, to which deities this day was consecrated.[r]

(r) Schol. Aristoph. *Pac.* 890. The word ἀναῤῥύσις is derived from ἀναῤῥύειν, which has the same signification with σφάζειν, *to immolate*, according to the explanation of Hesychius; or from ἄνω ἐρύειν, *to turn upwards;* for, as we have already observed, in the sacrifices made to the celestial gods, the head of the victim was raised and drawn backwards, so as to look towards heaven. Hom. Ἰλ. A, 459, and Schol. *ad h. l.* Hence the Scholiast of Aristophanes uses indifferently the word ἀναῤῥύσις, and ἀνάθυσις, *ad Thesmoph.* 565. Etymol. Proclus, *in Timæum*, Comment. 1, τὰ δὲ θύματα ἐκάλουν ἀναῤῥύματα, ἐπειδὴ ἀνελκόμενα καὶ ἐρυόμενα ἄνω ἐθύετο.

V. The third day was called κουρεῶτις, from κουρὰ, *a clipping;* because on that day the childrens' hair was cut off, before their names were inscribed in the public registers.[s]

(s) Hesych. in κουρεῶτις. Aristoph. Schol. *Acharn.* 146. Vales. *ad Harpocrat.* p. 123.

I. Βραυρώνια, or the festival of Brauronian Diana,[t] so called from Brauron, a borough of Attica.[u]

(t) Hesych. in Βραυρώνια.

(u) Pausan. *Attic.* c. 23, p. 55.

II. This festival was celebrated every fifth year.[v]

(v) Pollux, VIII, 9, 31.

III. Its object was to consecrate to Diana the young girls, clothed in a yellow robe.[w] To perform this ceremony was ἀρκτεύειν, ἀπὸ τῶν ἄρκτων, which was the general appellation of girls consecrated to Diana.[x] It was likewise termed δεκατεύειν, because the girls thus consecrated were about ten years of age.[y]

(w) Aristoph. *Lysistr.* v. 644.

(x) Harpocrat. in ἀρκτεῦσαι. Aristoph. *l. c.*

(y) Hesych. in δεκατεύειν. Suid. in ἄρκτος.

Δαφνηφόρια, a novennial festival, celebrated by the Bœotians in honour of Apollo. A branch of olive was carried in procession, adorned with flowers and wreaths of laurel, upon the top of which was fixed a globe of brass, as an emblem of the sun, or Apollo. Attached to this were other smaller globes, to represent the stars; and in the centre was a globe, of smaller size than the one at the top, which represented the moon.[z]

(z) Proclus, *in 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.

I. Διονύσια, solemnities in honour of Διόνυσος, *Bacchus*,[a] which were celebrated with greater pomp at Athens than in any other part of Greece.[b]

(a) Hesych. in Διονύσια. These solemnities are often called ὄργια. Βακχεῖα is a general expression for the festivals of this god. Aristoph. *Ran.* 360. Span. *ad h. l.*

(b) This is evident; for their years were numbered by them, Suidas in Διονύσια: the chief archon had the management of them, διατιθέναι Διονύσια, as Pollux has it, VIII, p. m. 440: and, lastly, the priest of Bacchus was honoured with the first seat at public shows, παρὰ ταῖς θέαις προεδρίᾳ ἐτετίμητο ὁ ἱερεὺς τοῦ Διονύσου, Schol. Aristoph. *ad Ran.* 299.

II. In this festival they carried a vase full of wine, adorned with a vine-branch; after the vase, a goat; then a basket of figs; and after all, the φαλλοί.[c]

(c) Plutarch gives us a detail of these particulars, *de cupidit. divit.* p. 527, D.

[† These φαλλοὶ were long poles, upon the top of which were exhibited indecent figures.]

III. The worshippers were clad with fawn skins;[d] crowned with ivy,[e] and vine;[f] and carried thyrsi,[g] flutes,[h]

and cymbals:[i] some imitated Silenus, Pan, and the Satyrs;[j] others, mounted on asses,[k] strayed over hills and through deserts,[l] leaping[m] and howling, εὐοῖ σαβοῖ, εὐοῖ Βάκχε, ἰὼ Βάκχε.[n]

(d) Schol. Eurip. *ad Phœniss.* v. 789. *Bacch.* v. 111, 833, and 695. Aristoph. *Ran.* 1242. Luciani *Bacchus*, T. II, p. 360; the votaries differ a little with respect to dress, rites, &c. *de non temere cred. cal.* p. 417.

(e) Eurip. *Bacch.* v. 81, 106.

(f) Philostr. *Icon.* I, 18, p. 791; and I, 19, p. 793. Ovid. *Met.* VI, 587. Broukhus. *ad Tibull.* III, 6, v. 1. Hom. *h. in Διόνυσ.* v. 35. Ovid. *Met.* III, 666. Barth. *ad Stat. Theb.* II, p. 294.

(g) Eurip. *Bacch.* v. 80.

(h) Catull. *carm.* 61, v. 261. Virg. *Æn.* XI, 737. Ovid. *Met.* III, 533; IV, 391. Eurip. *Bacch.* 127, 160.

(i) Eurip. *Bacch.* 59, 124, 156, 513. Liv. XXXIX, 8.

(j) Diod. Sic. IV, 3, 4, 5, p. 211. Ulpian. *ad Midianam.* p. 194, A. Plutarch. *in Anton.* Petav. *ad Synes.* p. 27.

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

(l) Eurip. *Bacch.* v. 222.

(m) Eurip. *Bacch.* v. 62, 76, 115.

(n) Eurip. *Bacch.* v. 141, εὐοῖ, and v. 576, where Bacchus himself cries to them, ἰὼ Βάκχαι; and v. 582, the chorus cries to Bacchus, ἰὼ, ἰὼ, δέσποτα, δέσποτα. Aristoph. Θεσμοφ. 1003; and Schol. ad 999: καὶ ἐβόων εὐοῖ καὶ σαβοῖ, *ad Av.* v. 874.

IV. Of the Διονύσια there were two kinds: μεγάλα, *the greater*;[o] called also τὰ κατ' ἄστυ,[p] as being celebrated *within the city*,[q] in the spring,[r] with public games.[s]

(o) Ulpian. *ad Demosth. orat. contra Lept.* Palmer. *Exercit.* p. 505, and 617.

(p) Æschin. *contra Ctesiph.* p. 284, ed. Bas. 1672.

(q) Schol. Aristoph. *ad Acharn.* v. 503.

(r) Schol. Aristoph. *ad Acharn.* v. 503.

(s) 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; which being filled with a crowd of strangers, plays and other amusements in honour of Bacchus, were exhibited to entertain them. Palmer. *Exercit.* p. 618. Procem. Comœd. Aristoph. *in Av.* Petit. Miscell. I, 10. Perizon. *ad Ælian.* II, 13, n. 16.

V. Διονύσια μικρὰ, *the less*;[t] also called τὰ κατ' ἀγροὺς,[u] was celebrated *in the country*, in autumn.[v]

(t) Palmer. *Exercit.* p. 505. Casaub. *ad Athen.* IV, 15, p. 445.

(u) Theophrast. περὶ ἀγροικίας.

(v) Palmer, *l. c.* says they were likewise called Λήναια; and were celebrated annually in the winter month Posideon. Aristoph. Schol. *ad Av.* 201, 377. Scaliger, *de Emend. Tempp.* I, p. 29, ed. L. B. an. 1598. [Ruhnken. in Auctario Emend. Hesych. T. II, under the word Διονύσια, considers the Ληναῖα and the τὰ κατ' ἀγροὺς to be different; and the former to be synonymous with the *Anthesteria*. Compare Biblioth. critic. vol. II, P. 3, p. 51, sqq.]

I. Ἐλευσίνια, were by far the grandest solemnities in all Greece.[w] They were celebrated by the Athenians[x] and other Greeks[y] once in five years.[z] Cicero calls them, *μυστήρια*, and *initia*.[a] They are likewise termed *τελετή*.[b]

(w) Aristot. *Rhetor.* II, 24. Zosim. IV, 3.

(x) Philostr. *Apollon.* IV, 6. Augustin. *de Civ. Dei*, VII, 20.

(y) Pausan. *Phocic.* c. 31, p. 876. By the Celeans, for instance, Pausan. *Corinth.* c. 14, p. 142. The Pheneatæ, Pausan. *Arcad.* c. 14, &c.

(z) 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. [Μικρὰ *μυστήρια*, *the lesser mysteries*, were celebrated annually in the month Anthesterion, at Agræ, in Attica: and *μεγάλα*, *the great*, every fifth year in the month Boedromion at Eleusis; but Petavius, *ad Themist.* p. 410: Wessel. and Valcken. *ad Herodot.* VIII, 65: and Petit. *Legg. Attic.* p. 99, all endeavour to prove by arguments of some weight, that *the greater* festival was also celebrated annually.]

(a) Cic. *de Legg.* II, 14.

(b) Isocrat. *Paneg.* 6.

II. These also were divided into *μεγάλα* and *μικρὰ*, *the greater* and *the less*.[c] *The greater* in honour of Ceres; *the less*, of Proserpine.[d]

(c) Schol. Aristoph. *ad Plut.* v. 1014, and 846.

(d) Schol. Aristoph. *ad Plut.* v. 846.

III. The *μικρὰ* were preparatory to the *μεγάλα*.[e]

(e) Aristoph. Schol. *ad Plut.* v. 846. Clem. Alex. *Strom.* V, p. 429. Polyæn. V, 17. [*The greater festival* appears to have been instituted by Erectheus; for Ceres and Proserpine are called *θεοὶ ἀπ' Ἐρεχθέως*, in Xenoph. *Symp.* VIII, 40. Triptolemus seems to be the author of the *less*, for it is said that he first initiated strangers, viz. Hercules, Castor and Pollux, Xenoph. *Hist. Gr.* VI, 3, 4: but, according to Apollodorus, II, 5, 12, this is the act of Eumolpus. On the whole, ancient authors appear to have frequently confounded the two festivals.]

IV. They who were initiated into the *μικρὰ*, were called *μύσται*;[f] but when admitted to the *μεγάλα*, they were termed *ἐπόπται*.[g]

(f) Suidas in *ἐπόπτης*. Casaub. *ad Athen.* VI, 15. As the lesser festival was preparatory to the greater, so Euripides thinks sleep preparatory to death, and calls it, *τὰ μικρὰ τοῦ θανάτου μυστήρια*, *the little mysteries of death*.

(g) Also *ἔφοροι*, Suidas, *l. c.*

V. He who initiated them, had the title of *ἱεροφάντης*, *revealer of holy things*.[h]

(h) Hesych. *ἱεροφάντης*. Suid. Diog. Laert. VII, 186. Philostr. Apollon. IV, 18, says, that the hierophantes admits to the participation of sacred things, *παρέχειν τὰ ἱερά*; reveals the Eleusinian mysteries, *τὴν Ἐλευσῖνα ἀνοῖξαι*. 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.

VI. The initiation had its peculiar ceremonies.[i]

([i]) Schol. Aristoph. *ad Plut.* 846, and 1014. Arrian. *in Epictet.* III, 21. The initiation, for instance, was performed by night, Aristoph. Schol. *Ran.* 346. Cic. *de Legg.* II, 14. It was performed in a chapel which Aristophanes calls *μυστοδόκος δόμος*, *Nub.* v. 302. Those who were to be initiated wore a wreath of myrtle on their heads, Schol. Aristoph. *Ran.* v. 333. More particulars are to be met with in Meurs. *Eleusin.* c. 9.

VII. The *ἱεροφάντης* had three colleagues; *δᾳδοῦχος, a torch-bearer*;[j] *κήρυξ, a herald*;[k] and *ὁ ἐπὶ βωμῷ, the minister at the altar.*[l]

([j]) Athenæus mentions him, I, 18, p. 121. Plutarch. *Alcib.* p. 202, E; and *Aristid.* p. 321, D. (Xenoph. *Hist. Gr.* VI, 3, 3.]

([k]) Plutarch. *Alcib.* p. 202, E. He is also termed *ἱεροκήρυξ*, Suid. Spon. *Itiner.* P. II, p. 216. Meurs. *l. c.* c. 14. 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.

([l]) The hierophantes represented the father of the gods; the Daducus, the sun; the Ceryx, Mercury; and the *ὁ ἐπὶ βωμῷ*, the moon. Euseb. *Præp. Evang.* III, 12, f. 117.

VIII. Some of the magistrates likewise assisted at these ceremonies; the *βασιλεὺς*, for instance, of the archons:[m] and four deputies, *ἐπιμεληταὶ*,[n] who were to see that all things were duly performed.

([m]) Hesychius defines *βασιλεὺς*, an archon who presided at the Athenian mysteries. Pollux, VIII, 8, 3.

([n]) Pollux, VIII, 8, 3. Harpocrat. and Suid. in *ἐπιμελητὴς τῶν μυστηρίων*. Alciat. *Parerg.* II, 29.

IX. The dress in which one had been initiated, was deemed sacred; when worn out, it was consecrated to Ceres and Proserpine.[o]

([o]) Schol. Aristoph. *Plut.* 846, 843. Dempst. *ad Antiq. Rom.* p. 328.

X. This festival lasted nine days, from the fifteenth to the twenty-third of the month Boedromion.[p] During that time it was not lawful to seize criminals,[q] or to commence a suit; the fine for disobedience being a thousand drachmæ.[r]

([p]) Polyæn. III, c. XI, n. 2, ex restitut. Meurs. See on the month Boedromion, Theophr. *Charac. Eth.* c. *περὶ ἀδολεσχίας*. Plut. *Demetr.* fol. 900, E. Meursius gives us the names of these nine days, *Eleusin.* 22—30.

([q]) Demosth. *in Midiana*, p. 409, C.

([r]) Andocid. *περὶ μυστηρίων*, p. 228. *Νόμος ἦν πάτριος, ὃς ἂν θῇ ἱκετηρίαν μυστηρίοις, τεθνάναι.* But this is the opinion of others, his own, as referred to in the text, may be found p. 231.

XI. The ladies were prohibited, by an edict of Lycur-

gus, from riding in a chariot to Eleusis, under the penalty of six thousand drachmæ.[s]

([s]) Plut. T. II, X. *in Orat. Vit.* Lycurg. p. 842, A. Petit. *ad Legg. Attic.* p. 35. Ælian. *V. H.* XII, 24.

[For the utility and design of these mysteries among the ancient Greeks and Romans, which some have greatly censured, see what Cicero and others have said, *de Legg.* II, 14; *Quæst. Tusc.* I, 12; and *in Verrem*, V, 72.]

I. Θεσμοφόρια, a solemn festival in honour of Ceres, θεσμοφόρος, the *lawgiver*,[t] was celebrated in many cities of Greece;[u] but more particularly at Athens.[v]

([t]) 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*. Servius, *ad h. l.* [Spanhem. *ad Callim. h. in Cerer.* 19.]

([u]) At Lacedæmon, for instance, Hesych. in τριήμερος: at Thebes, in Bœotia, Plut. *in Pelopid.* p. 280: at Miletus, in Ionia, Parthen. *Erot.* VIII, p. 358: at Megara, Pausan. *Attic.* c. 42, p. 102.

([v]) Schol. Theocrit. *ad Idyll.* IV, 25.

II. These solemnities were celebrated by free-born women, and prudent matrons,[w] in white apparel.[x] Some days before they entered upon these ceremonies, they were obliged to live in extreme continence.[y] That they might be the less tempted to violate this law, they strewed their beds with agnus castus, and vine-branches.[z] They were expressly forbidden to eat pomegranates.[a]

([w]) Isæus, *Orat. περὶ τοῦ Κίρωνος κλήρου*, p. 511. Theocrit. Schol. *Idyll.* IV, v. 25.

([x]) Ovid. *Met.* X, 431; *Fast.* IV, 619.

([y]) In Greek, ἁγνεύειν. Clem. Alex. *Strom.* IV, p. 381, ed. L. B. 1616. Ovid. *Met.* X, 431.

([z]) They also used κνέωρον, Hesych. *Vitex*, Plin. XXIV, 9; Ælian. *Hist. An.* IX, 26; the *vitex* and *salix Amerina* are only other names for the *agnos*, or what is commonly called *agnus castus*, Hardvin. *ad Plin. l. c. Conyza* or *cnyza*, Schol. Theocrit. *Idyll.* IV, 25; the *conyza* is sometimes called *pulicaria*. The leaves of the *pine tree*, Steph. in Μίλητος. All these were supposed to allay desire for venereal pleasures.

([a]) Clem. Alex. *Protrept.* p. 10, A.

III. On the eleventh day of the month Pyanepsion,[b] women walked in procession towards Eleusis, carrying on their heads the books in which the laws were written;[c] a ceremony, from which that day was called ἄνοδος, *the ascent*.[d]

([b]) Hesych. in ἄνοδος.

([c]) Schol. Theocrit. *ad Idyll.* IV, v. 25.

([d]) Hesych. *l. c.*

IV. On the fourteenth day the solemnity began, and lasted to the eighteenth.[e]

([e]) This may be gathered from Aristophanes, *Thesm.* v. 86. Plut. *vit. Demosth.* p. 860, B. Athen. l. VII, c. XVI, p. 307, F. From the last quotation it appears that the *νηστεία, fast,* was kept on the middle day of the solemnity. From the passage in Plutarch, *l. c.* that the women celebrated it on the sixteenth of the month Pyanepsion. Lastly, Aristophanes, *l. c.* says that the third day was the middle of the festival.

V. The sixteenth day was called *νηστεία, a fast;*[f] for on that day they fasted, lying upon the ground,[g] in token of humiliation.[h]

([f]) Athen. VII, 16, p. 307.

([g]) Plut. *de Isid. et Osirid.* p. 378, D.

([h]) Phurnutus assigns various reasons for this fast, *de Nat. Deor.* XXVIII, p. 210. [The same author, in conjunction with others, relates, that these rites were instituted by Triptolemus, which Herodotus, II, 171, says were brought into Greece from Egypt. Spanhem. *l. l.* p. 650 and 680.]

Ὀσχοφόρια, an Athenian festival, so called from their carrying branches hung with grapes,[i] termed ὄσχαι.[j]

([i]) Plut. *in Thes.* p. 10, where we likewise find that it was instituted by Theseus.

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

I. Παναθήναια, a festival instituted by Erichthonius, in honour of Minerva, and formerly termed Ἀθήναια:[k] but, afterwards, being renewed and amplified by Theseus, it received the appellation of Παναθήναια.[l]

([k]) Harpocrat. in Παναθήναια. Pausan. *Arcad.* c. II, p. 600. Apollod. III, 14, § 7. Similar to this was the *quinquatrus*, or *quinquatria*, of the Romans.

([l]) Pausan. *l. c.* Plut. *Thes.* p. 11, A. Schol. Aristoph. *ad Nub.* 385.

II. It was divided into μεγάλα and μικρὰ, *the greater* and *the less: the greater* was celebrated every five years; *the less*, annually.[m]

([m]) Harpocr. and Suidas in Παναθήναια. Thucyd. VI, 56, likewise mentions the μεγάλα. Periz. *ad Ælian.* XI, 8. [Petit. *de Legg. Attic.* p. 87, sqq.]

III. In *the less* there were three contests, horse-racing, wrestling, and music, at which ten men presided, chosen from the ten tribes.[n] The horse-races were by night, with torches.[o]

([n]) Pollux, *Onomast.* VIII, 9, 93, p. 912.

([o]) In this contest he was the victor who could carry a lighted torch to an appointed place, without its being extinguished. Pausan. *Attic.* c. XXX, p. 76. Ad Pers. *Sat.* VI, v. 61. Lucret. II, v. 71. Varr. *de R. R.* III, 16. This contest is called λαμπὰς, λαμπάδος ἀγών, Hesych. Λαμπαδηδρομία, Schol. Aristoph. *Ran.* v. 131: Λαμπαδοφορία, Herod. VIII: Λαμπαδοῦχος ἀγών, Schol. Aristoph. *Ran.* v. 131. We have an elegant description of this contest in A. ad Herenn. IV, c. 46. This Λαμπαδοφορία was likewise prac-

tised in a festival of Vulcan's, termed Ἡφαιστιαῖα, both on foot and horseback.

See, on the ceremony of the λαμπαδοδρομία, and the λαμπάδαρχοι, who presided over it, Ant. Van Dale, *diss.* VI, *ad Marmora*, p. 504, sq.

It appears, that in the Eleusinian mysteries, there was, likewise, another kind of emulation; and that they strove who should light the largest torch, Theophrast. *Charact. Eth.* c. IV, *περὶ ἀδολεσχίας*, *et ad h. l.* Casaub. p. 143, sq.

Christ. Brunings collects from this passage of Theophrastus, that, on the fifth day of the celebration of the mysteries, they ran with torches, 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.

IV. The prize of the victor was a vase filled with oil,[p] and a wreath from the olive-trees called *μορίαι*, which grew in the academy, and were sacred to Minerva.[q]

(p) Κέραμος ἐλαίου, Schol. Aristoph. *Nub.* v. 1001: and ὑδρία ἐλαίου πλήρης, *a pitcher of oil*, Schol. Pindar. *Nem.* Ὀδ. X, v. 65. Periz. *ad Ælian.* III, 38.

(q) Suidas in Παναθήναια, takes notice only of the wreath. Lucian says they gave the victor, not a wreath, but oil of these *μορίαι*, *de Gymn.* p. 273. Schol. Soph. *Œd. Col.* v. 689. And Schol. Aristoph. *ad Nub.* 1001.

V. There were the same contests in *the greater* as in *the less*, but with more pomp.[r] The *πέπλος* of Minerva was carried in solemn procession,[s] on which were represented in embroidery, the giants, heroes, and men famous for their courage.[t] At this festival they also sung verses from Homer.[u]

(r) Demosth. *de corona*, mentions the wrestling, and Xenoph. *Sympos.* the horse-races.

(s) Plato, *Euthyphron.* Plaut. *Mercat.* I, 1, 67. Virg. *Cir.* v. 29, sq.

(t) Eurip. *Hecub.* v. 468. Schol. Aristoph. *Equ.* 563. Virg. *Cir.* v. 29. Hence came the proverb ἄξιος τοῦ πέπλου, to express a brave man. The *πέπλος* was a white robe without sleeves, on which were embroidered in gold the exploits of Minerva, Jupiter, the heroes, &c.

(u) Ælian. *V. H.* VIII, 2. Lycurg. *adv. Leocrat.* p. 181.

CHAP. XVII.

GRECIAN GAMES AND COMBATS.

I. THE games of the Greeks were termed *ἀγῶνες*.[a] Their exercises were, *running*, *δρόμος*;[b] *the discus, or quoit*, *δίσκος*; *leaping*, *ἅλμα*; *boxing*, *πυγμή*; and *wrestling*, *πάλη*.[c] These five had the general name, *πένταθλον*, *quinquertium*.[d] But some antiquarians put the contest of *the javelin*, *ἀκόντιον*, in the place of boxing.[e]

(a) Niceph. Schol. *ad Syn. de Insomn.* p. 428. Edit. Petavianæ Lutet. Paris. 1633, [† and Aristoph. *in Plut.*] calls them, 'Ολυμπιακοὶ ἀγῶνες.

(b) We find in Pausanias, δρόμου ἀγών, *Lacon.* XIII, p. 239; *Eliac.* I, c. 1, p. 376. It is also called ποδωκείη, Anthol. I, 1, *epigr.* ult.

(c) 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 Synesius enumerates, πυγμὴ, πάλη, δρόμος, ἀκόντιον, καὶ δίσκος; omitting ἅλμα. Plautus speaks of some of these exercises, *Bacch.* I, 1, 33; of more, III, 3, 24; *Mostell.* I, 2, 73. Brodæus, *ad Anthol.* I, 1, *epigr.* ult. Ad Fest. in Pentathlum.

(d) Lucian terms them in general, γυμνάσματα, γυμνάσια, γυμνασμάτων, ἀγῶνες, *de Gymn.* p. 272. Aristoph. ἀγῶνες γυμνικοὶ, *Plut.* 1164. Quintil. II, 21. *artes, aut exercitationes palæstricæ;* II, 8, 7, *sacra certamina.* Plut. *de Musica,* 1140, D, πένταθλον. Festus, *quinquertium.* Schol. Aristoph. *Av.* 293, enumerates eight ἀγωνίσματα.

(e) Simonid. *in Anthol.* I, 1, *epigr.* ult. in the place of boxing, puts ἄκων, *i. e.* ἀκόντισμα, *the contest of the javelin.*

II. Δρόμος, *running,* was performed in a space of ground called στάδιον, *the stadium,*[f] a distance of 125 paces.[g] It is also called αὐλός.[h]

(f) Hence Pausan. *Messen.* IV, 288, calls this contest, ἀγώνισμα σταδίου; and says of one who had conquered in running, ἐνίκα στάδιον δραμὼν, *he conquered in running the stadium, Attic.* XLIV, p. 106. The runners were called σταδιοδρόμοι, according to the same author, *Eliac.* II, 20, p. 503. *Ad Herenn.* calls this race, *Olympiacus cursus.*

(g) Plin. II, 23. Censorinus, c. XIII, it is true, thinks the Olympic stadium shorter than the Italian, and longer than the Pythian. He makes the Italian stadium six hundred and twenty-five feet, or a hundred and twenty-five paces. Other authors, however, are of opinion, that these three stadia are equal. Hardvin. *ad Plin. l. c.*

(h) Every rectilineal figure, like the stadium, we term αὐλός. Athen. V, 3, p. 189.

III. The δρόμος was of four kinds:[i] στάδιον,[j] δίαυλος,[k] δόλικος,[l] and ὁπλίτης,[m] whence are derived the names which were given to the contenders.[n]

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

(j) The course of 125 paces. See the authors cited above.

(k) This same course twice run over; in making to the goal, and in returning from it. Spanh. *ad Callim. h. in Pallad.* v. 23.

(l) A space of seven stadia. Schol. Aristoph. *Av.* Suidas thinks differently. He cites the authority of Lucian, *Demost. Encom.* p. 686. Spanhem. *ad Callim.* p. 553. [Schol. Pindar. *ad Olymp.* γ', 58, says that it was a space of 24 stadia, which was to be run over to and fro twelve times. Fabri *Agonist.* p. 96.

(m) Aristoph. Schol. *Av.* 293. He who ran clad in armour.

(n) Pollux, III, 30, 146.

IV. Σταδιοδρόμοι were those who ran over the stadium once;[o] διαυλοδρόμοι, those who ran over it twice;[p] δολιχοδρόμοι, those who ran over it six or seven times;[q] ὁπλιτοδρόμοι, those who ran clad in armour.[r]

(o) Aristoph. Schol. *ad Av.* 293, says, *οἱ γὰρ σταδιοδρόμοι διπλοῦν ποιοῦνται τὸν δρόμον*; where we must read *ἁπλοῦν* instead of *διπλοῦν*, or *διαυλοδρόμοι* instead of *σταδιοδρόμοι*.

(p) Schol. Aristoph. *ad Av.* 293.

(q) 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, Æschines, and the Anthologia.

(r) Schol. Aristoph. *l. c.* [Fabri *Agonist.* p. 186.]

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

VI. The first was termed, in Latin, *carceres*;[s] in Greek, *ἄφεσις*,[t] *βαλβὶς*,[u] and *γραμμή*.[v]

(s) Ad Herenn. IV, 3. Varr. *de R. R.* I, 3. Cic. *de Senect.*

(t) Pollux, III, 30, 147.

(u) Schol. Aristoph. *Equ.* v. 1156; *Vesp.* 546.

(v) Schol. Aristoph. *Acharn.* 482. It is likewise called *ἀφετηρία*, Schol. Aristoph. *Vesp.* 546; also *ὕσπληγξ*, Pollux, *l. c.* Anthol. I, 1. Lucian. *de non temere cred. cal.* p. 413.

VII. The second was termed, in Latin, *meta*;[w] in Greek, *τέλος*,[x] *τέρμα*,[y] *σκοπὸς*,[z] *γραμμὴ* and *ἄκρα γραμμή*.[a]

(w) Varro, *de R. R.* I, 3. Cicero calls it, *calx*, *Tusc. Qu.* I, 8.

(x) Pollux, III, 30, 147.

(y) Pollux, III, 30, 147.

(z) Paul. *ad Phil.* III, 14. Ramires. *de Prado Pentecont.* c. 50.

(a) Pindar. *Pyth. Od.* 9, v. 208. Eurip. *Antig.* v. 29; *Electr.* 955; *Ion.* 1514, calls it, *σταθμή*. Hence the metaphor used by Horace, *mors ultima linea rerum*, *ep.* I, 16, v. 79. It is termed *καμπὴ*, by Eurip. *Elect.* 659.

VIII. Many combatants ran over the stadium together.[b]

(b) This is evident from Anthol. II, 1, *epigr.* 5. Those who ran together were called *συναγωνισταὶ*, *ἀντίπαλοι*, &c. [Xenoph. *de Exped.* IV, 8, 27. Virg. *Æn.* V, 294.]

IX. To endeavour to come up with one's rival, was *διώκειν*;[c] to overtake him, *καταλαμβάνειν*.[d]

(c) 2 Cor. IV, 9. Lamb. Bos. *ad Rom.* IX, 30. Hesych. in *διώκειν*.

(d) 1 Cor. IX, 24. Lamb. Bos. *l. c. Phil.* III, 12. To this Lucian alludes, *Hermotim.* 564.

X. He who first reached the goal, received *a prize*, *ἆθλον*, and *βραβεῖον*.[e] It was adjudged by the presidents of the games, who were called *βραβευταὶ*, &c.[f]

(e) Schol. Pind. *Olymp. Od.* I, antistr. ὁ, v. 1. *Ad* 1 Cor. IX, 24.

(f) Pollux, III, 30, 145. Theodoret. *ad Coloss.* II, 18. They were also termed *ἀγωνοθέται*, *ἀγώνων διαθέται*, *ἀθλοθέται*, &c. Pollux, III, 30, 140. *Ἀθλοθέτης*, Anthol. I, 2, ep. 11. On the *βραβευταὶ*, consult Bud. *ad Pandect.* p. 84, ed. Ascens. Paschal. *de Coron.* VI, 11. The Latins styled them, *magistri ludorum gymnicorum*, *magistri certamini præpositi.* Suet. *Ner.* 12. He also uses the Greek word, *brabeutes*, *Ner.* 53.

XI. These prizes were of little value: being wreaths of olive,[g] pine,[h] apple tree,[i] or parsley.[j]

([g]) Ἐκ κοτίνου, Pausan. *Eliac. prior.* VII, p. 392. Aristoph. *Plut.* 586. Paschal. *de Coron.* VI, 18, p. 399, sq. where he opposes Schol. Aristoph. Hemsterhus. *ad Plut. Aristoph. l. c.* Plin. XV, 4.

([h]) Lucian. *de Gymn.* p. 272. Plin. XV, 10.

([i]) The victor was crowned with branches of the *apple-tree*, μηλέα, laden with fruit. Palmer. *Exercit. ad auct. Gr.* 549.

([j]) Pindar. *Olymp.* 13, v. 45. Lucian. *de Gymnast.* p. 272. Plin. XIX, 8. Juvenal. VIII, 226. We must observe, that these crowns were not confined to the runners, but belonged to all the combatants. [But more valuable rewards than these were also proposed to the conquerors, as appears from Homer, Ἰλ. Ψ, and Virg. *Æn.* V.]

XII. To be one of the last in the race, and, consequently, to go without the prize, was ὑστερεῖν, ὑστερεῖσθαι,[k] καταλείπεσθαι.[l]

([k]) Hasæus, *in Biblioth. Bremens.* Class. II, p. 228.

([l]) Hasæus, *l. c.* Wolf. *Cur. Philol. ad Ebr.* IV, 1. Homer. Ὀδ. Θ, 125.

CHAP. XVIII.

THE DISCUS OR QUOIT.

I. ΔΙΣΚΟΣ, *the quoit*, was a sort of round plate,[a] three or four digits thick,[b] heavy,[c] and made of stone, brass, or iron;[d] it was sometimes called σόλος.[e]

([a]) Stat. *Theb.* VI, 648, calls it, *lubrica massæ pondera;* and v. 656, *orbis.* Ovid. *Met.* X, 184.

([b]) We are informed by those who have seen marble statues of men throwing the disk, that it is of this thickness. Consult Hier. Mercurialis, *de arte Gymnast.* II, 12, p. 123, ed. Ven. 1601.

([c]) Hence the expression of Statius, *jaculabile dextræ pondus, l. c.* v. 658; and *moles prægravida*, v. 700. See the description of the disk, Lucian. *de Gymn.* p. 289.

([d]) Eustath. Ὀδ. Θ, v. 186, p. 301, ed. Bas.

([e]) Hom. Ἰλ. Ψ, 826.

II. It appears to have derived its name from the old verb δίσκειν, for δίκειν, *to cast*,[f] because it was cast into the air.[g]

([f]) The author of this remark is Eustathius, ad Ἰλ. Β, v. 281, p. 260. Eustath. ad Ὀδ. Δ, p. 301, line 20. Euripides uses the word δίκειν for βάλλειν, or καταβάλλειν, *Bacch.* v. 600.

([g]) Ovid. *Met.* X, 178. Stat. *Theb.* VI, 681. Horat. *Sat.* II, 2, v. 13.

III. The quoit was thrown by the help of a thong,[h] put through a hole in the middle,[i] so that it produced a whizzing noise, and had a circular motion.[j]

([h]) This thong was called, by the Latins, *amentum.* Eustath. ad Ὀδ. Θ, v. 186, calls it, καλώδιον.

(i) Eustathius, *l. c.* Δίσκος, λίθος τετρημένος, καὶ ἔχων ἐκ μέσου καλώδιον, οὗ ἐχόμενοι οἱ ἀγωνιζόμενοι ἔδικον, ὅ ἐστιν, ἔβαλλον.

Homer. Ὀδ. Θ, 190, βόμβησεν δὲ λίθος. Stat. *Theb.* VI, 703. Cic. *de Or.* II, 5.

(j) 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 Philostr. *Icon.* I, 24, p. 798. [Fabri *Agonist.* p. 113, sqq.]

IV. To throw the quoit, was called δίσκοις γυμνάζεσθαι,[k] ἐρίζειν περὶ δίσκου,[l] δισκεύειν,[m] δίσκους ῥίπτειν,[n] δίσκους βάλλειν,[o] δισκοβολεῖν;[p] whence comes the word δισκοβόλος, the name given to the combatants.

(k) Lucian. *Dial.* p. 200.

(l) Ælian. *V. H.* I, 24. Philostr. *Icon.* I, 24, p. 799.

(m) Philostr. *ep.* 44; and *Icon.* XIV, p. 886. Homer uses the word δισκεῖν, Ὀδ. Θ, 188.

(n) Lucian has this expression, ἀναῤῥίπτειν τὸν δίσκον εἰς τὸ ἄνω, *decor. dial.* p. 209. Δίσκον ῥίψαι, Hesych. in δισκεῦσαι. Homer has ῥίπτειν, Ἰλ. Ψ, 842.

(o) Qu. Smyrnæus, IV, 437, 445.

(p) Plin. XXXIV, 8. Quint. II, 13, 10. Pollux, III, 30, 151.

V. The victor was he who threw his disk farthest.[q]

(q) Lucian. *de Gymnas.* p. 289. Hom. Ἰλ. Ψ, 841; Ὀδ. Θ, 192. Strab. *Theb.* VI, 713. Q. Smyrn. IV, 445.

VI. This healthy exercise[r] is said to have been invented by the Lacedæmonians.[s]

(r) Lucian praises this exercise, which he says strengthens the shoulders and arms, *Gymnas.* p. 298.

(s) Hence Martial calls the disk, *discus Spartanus*, XIV, 164. Pausanias attributes the invention of it to Perseus, *Corinth.* XVI, p. 146.

CHAP. XIX.

LEAPING.

I. ΆΛΜΑ, *leaping*, from the verb ἅλλεσθαι, *to leap*, was sometimes performed with the hands empty;[a] and sometimes with weights of lead, termed ἁλτῆρες;[b] which were carried either in the hand, on the head, or shoulders.[c]

(a) Aristot. *de Animal. incessu.* c. 3; and *Problem.* Sect. 5, n. 8.

(b) Aristot. *l. c.* Mart. XIV, 49. Pausan. *Eliac.* I, 26, p. 446; c. 27, p. 450. The ἁλτῆρες are masses of lead or stone, which they held in their hands and threw into the air, to augment the elasticity of the body in leaping. Lucian. *de Gymn.* p. 289, calls them, μολυβδίνες χειροπλήθεις, *masses of lead which fill the hands.* Juvenal. VI, 421. Sen. *epp.* XV, LVIII.

(c) Mercurial. II, 12.

II. The place from whence they leaped, was called βατὴρ, *limen.*[d]

(d) Pollux, III, 30, 151.

III. That to which they leaped, was called *τὰ ἐσκαμμένα;*[e] whence arose the proverbial expression *πηδᾶν ὑπὲρ τὰ ἐσκαμμένα, to leap beyond the bounds,* which was applied to an extravagant man.[f]

(e) Pollux, III, 30, 151. It was likewise called *σκάμμα, a ditch;* from the verb *σκάπτειν, to dig.*

(f) Lucian. *in Gall.* uses this expression, p. 164, which the Scholiast explains *ὑπὲρ τὸ ὡρισμένον τι ποιεῖν.*

IV. The measure or the rule to be observed in leaping, was termed *κανών.*[g]

(g) Pollux, III, 30, 151, *τὸ μέτρον τοῦ πηδήματος κανών.*

CHAP. XX.

BOXING.

I. ΠΥΓΜΗ, *boxing,* *πύκτης*[a] and *πυγμάχος,*[b] *a boxer or pugilist;* whence we have *πυκτεύειν* and *πυκταλίζειν.*[c] The root of all these words is *πυξ, using the fists.*

(a) 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 Ἰλ. Ψ, p. 1444, line 2, sqq.

(b) Hom. Ὀδ. Θ, 246; and Eustath. ad Ἰλ. Ψ, p. 1444, line 8.

(c) Eust. ad Ἰλ. Ψ, v. 653.

II. The pugilists, at first, used only their fists;[d] afterwards, the cestus.[e]

(d) Mercurial. II, 9, who distinguishes the combat of the cestus from that of boxing; but I think he is mistaken.

(e) The combatants are armed with the cestus as soon as they engage, in Homer. Ἰλ. Ψ, 684. Apollon. Rhod. II, 50. Virgil. *Æn.* V, 400. Val. Flacc. IV, 250. Stat. *Theb.* VI, 720.

III. The cestus was a thong of the hide of a fresh slain ox,[f] in which was enclosed massive lead,[g] brass,[h] or iron:[i] it was bound round the arm;[j] and termed *ἱμὰς,*[k] or *ἱμὰς βόειος,*[l] because it was made of the hide of an ox.

(f) Apollon. II, 52. Val. Flacc. IV, 250, calls the cestus, *crudis durata volumina tauris.* We find a description of the cestus in Mercurial. II, 9; and in Zornius, *Biblioth. Antiq. Exerc.* p. 904.

(g) Virg. *Æn.* V, 404. Stat. *Theb.* VI, 729.

(h) Theocrit. XXII, 3, and 80. Val. Flacc. IV, 253.

(i) Hom. Ἰλ. Ψ, 684. Apollon. Rhod. II, 52, where the Scholiast says that these *ἱμάντες* were also called *μύρμηκες.*

(j) Theocrit. XXII, 3 and 80, calls them, *σπεῖραι βόειαι.*

IV. The great art in this combat was to elude the blows of your adversary, by inclining dexterously,[k] and by not missing your aim.[l]

([k]) Virg. *Æn.* V, 437, 444. Q. Smyrnæus, IV, 348. Theocrit. XXII, v. 120. Stat. *Theb.* VI, 767. Petav. *ad Themist. Or.* IV, p. 548.

([l]) Lamb. Bos, *Exerc. ad* 1 *Cor.* IX, 27.

V. The great aim of the pugilist was to strike and disfigure the face of his adversary;[m] whence blows upon the face were termed *ὑπώπια*.[n]

([m]) Theocrit. XXII, 110. Anthol. II, 1, *ep.* 1. More particulars are to be found in Lambert Bos, *l. c.*

([n]) Aristoph. *Vesp.* v. 1377, and Schol. *Pac.* 540. Ad 1 Cor. IX, 27, especially Lambert Bos.

VI. He who yielded the victory to his antagonist, acknowledged his defeat by hanging down his hands,[o] or by sinking to the ground.[p]

([o]) Philo, *de Sacrific. Abel. et Cain.* p. 103, ed. Colon. Allobr. 1613. Theocrit. XXII, 129, the vanquished *raises* (*ἀνασχεῖ*) his hand.

([p]) Mercurial. II, 9.

CHAP. XXI.

WRESTLING.

I. ΠΑΛΗ, *wrestling*, was performed in the *Xystus*, a covered portico,[a] where two naked wrestlers,[b] anointed with oil,[c] besprinkled with dust,[d] and with their arms intwined,[e] endeavoured to bring each other to the ground.

([a]) Hesych. and Suid. in *Ξυστός*. Vitruv. V, 11. Sueton. *Aug.* 45, and notes.

([b]) Virg. *Æn.* 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. Zeibich. *in athleta παράδοξος*, p. 131.

([c]) Spanh. *ad Callim.* p. 560. Ovid. *Heroid.* XIX, 11. Hence *λιπαρὰ παλαίστρα*, Theocrit. *Idyll.* II, v. 51, and Schol. Diog. Laert. *in Anachars.* Lucian. *de Gymn.* p. 270, this oil was called *κήρωμα*. 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.* p. 790, F; but *in Sympos.* II, Probl. 4, p. 658, he means the oil. Martial. VII, 31. Plin. XV, 4; XXVIII, 9.

([d]) Ovid. *Met.* IX, 35. Stat. *Theb.* VI, 846. Lucian. *de Gymn.* p. 270. Hence *ἀκονιτὶ νικᾶν*, *to conquer with ease*. Herodian. VIII, 6. Gell. V, 6. Martial. VII, 66, calls it, *haphe*. Epictet. *Enchir.* c. 35. This dust was taken from the *conisterium*, a place where it was kept. Plutarch. *Sympos.* II, Probl. 4, p. 638, C. Vitruv. V, 11.

([e]) Lucian. *de Gymn.* p. 270. Ovid. *Met.* IX, 57. Stat. *Theb.* VI, 859. Hom. Ἰλ. Ψ, 711. Plutarch. *Sympos.* II, Probl. 4, p. 638, F.

II. It was the oldest of all the exercises.[f]

([f]) Plutarch. *Sympos.* II, Probl. 4, 5, p. 638, sqq.

III. The origin of the term is uncertain. But it is most probably derived from *πάλλειν, to move;* for the wrestler is in continual motion.[g]

([g]) Plutarch. *Sympos.* II, Probl. 4, p. 638.

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 art.[h]

([h]) Pausan. *Attic.* c. XXXIX, p. 94.

V. *Θλίβειν*,[i] *κατέχειν*,[j] *καταβάλλειν*,[k] *ῥῆξαι*,[l] were words applied to wrestling.

([i]) 2 Cor. IV, 8. Aristot. *Rhet.* I, 5, § 36.

([j]) Aristot. *l. c.* has *κατέχειν*. To this St. Paul seems to allude, Rom. VII, 6. The *μέσον ἔχειν* of Aristophanes alludes to the same, *Nub.* 1043. Lucian. *de Gymnas.* uses *συνέχειν*, and *ἀντιλαμβάνεσθαι*, p. 289.

([k]) Hom. Ἰλ. Ψ, 727. Q. Smyrnæus, IV, 230. 2 Cor. IV, 9. Spanh. *ad Julian. Orat.* p. 262.

([l]) See a passage of Chrysostom cited by Spanh. *ad Julian. Orat.* I, p. 262. Hesych.

VI. He who brought his antagonist thrice to the ground, was the victor.[m] Hence *τριάξαι* and *ἀποτριάξαι, to conquer;* and *ἀποτριαχθῆναι, to be conquered.*[n] The vanquished publickly acknowledged his defeat with his voice, and by holding up his finger.[o]

([m]) Spanh. *ad Julian. Orat.* I, p. 261. Casaub. *ad Theocrit.* Schol. ad Æschyl. *Eumenid.* v. 592. [Fabri *Agonist.* p. 95, who quotes an epigram on Milo from the Anthologia.]

([n]) Suidas. Hesych. Pollux. Æschyl. *Agamemn.* v. 179. Whence also the victor was styled *τριακτὴρ*, Æschyl. *Agamemn.* 180.

([o]) Græv. præf. ad VI, Tom. Antiq. Lips. *Saturn,* II, 21. Hence the proverbial expression, *αἶρε δάκτυλον, raise your finger, i.e.* acknowledge your defeat.

VII. There were two kinds of wrestling: *ὀρθοπάλη, the erect;*[p] *ἀνακλινοπάλη*, in which they wrestled, rolling on the ground.[q]

([p]) It is likewise termed *ὀρθία πάλη*. Mercurial. II, 8.

([q]) Martial. XIV, 199.

VIII. The *παγκράτιον* consisted of boxing and wrestling.[r]

([r]) Aristot. *Rhet.* I, 5, § 36. Nicoph. Schol. *in Synes.* p. 426, *παγκράτιον σύνθετον ἐκ πυγμῆς καὶ πάλης.* Plutarch. *Sympos.* II, qu. 4, p. 638, asserts the same. Lucian. *de Gymn.* p. 272, *τὸ δὲ παίειν ἀλλήλους ὀρθοστάδην, παγκρατιάζειν λέγομεν.* 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 παράδοξος*, p. 22, and 155. Therefore, the words παγκρατιαστὴς and πένταθλος, have not the same signification, although confounded by many critics, by Casaub. ad Polyb. Excerpt. Legat. p. 907, where παγκρατιαστὴς is translated by the Latin *quinquertio*. See Gell. XIII, 27; also Plutarch. *Quæst. Rom.* II, 4; and Quintil. Inst. Or. II, 9.

CHAP. XXII.

THE FOUR SOLEMN GAMES OF GREECE.

THE OLYMPIC.

I. THERE were four *principal games*, ἀγῶνες, in Greece, denominated *ἱεροὶ, sacred;*[a] *the Olympic, Pythian, Isthmian, and Nemean;* which only differed from each other by the places in which they were celebrated.[b]

([a]) Epigramma Archiæ *in Anthol.* I, 1, 1. Pollux, III, 30, 153, is very clear on this subject. Pind. *Nem.* Od. 2, v. 5. They are also called *ἱερὰ ἄεθλα*. Pindar. *Olymp.* Od. 8, v. 84, and Od. 13, v. 20. Hence they who gained the victory in these combats, were styled *hieronicæ*, Suet. *Ner.* c. 24, and 25. [There is a list of those who were victorious in these four games at the end of Corsinus, *diss. Agonist.*] These same combats are likewise called στεφανῖται ἀγῶνες. Lycurg. *adv. Leocrat.* p. 138. Xenoph. *Memorab.* III, 7, p. 129.

([b]) Schol. Græc. and Brodæus, *ad Anthol.* I, c. 1, epigr. 1. Thom. Magist. (in Proleg. ad Pind.) *de vita Pindari.*

II. The Olympic games were celebrated in honour of Olympian Jupiter,[c] at Olympia, a city of Elis;[d] from which they took their name.

([c]) Pindar. *Olymp.* Od. 2, v. 22; Od. 3, v. 30. Stephens in Ὀλυμπία. Lucian. *in Icaromen.* p. 205.

([d]) Strabo, VIII, p. 244. Xenoph. *Hist. Gr.* VII.

III. Their origin is attributed to Hercules,[e] one of the Idæi Dactyli.[f]

([e]) Plut. *in Thes.* p. 11, E. Pind. *Nem.* Od. XI, v. 34. Stat. *Theb.* VI, 5.

([f]) Strabo, VIII, p. 245, τῶν μὲν ἕνα τῶν Ἰδαίων Δακτύλων Ἡρακλέα λεγόντων ἀρχηγέτην τούτων. τῶν δὲ κ. τ. λ. 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.

IV. They were quinquennial, that is, they returned every fiftieth month, which was the second of the fifth year,[g] and lasted five days.[h]

([g]) Tzetz. *Chiliad. Hist.* I, 21, Suid. in Ὀλυμπία. [Corsini *diss.* p. 4.]

([h]) From the eleventh to the fifteenth of the month Ἑκατομβαιών. Schmid. ad Pind. Proleg. *in Olymp.* p. 8, A.

V. These games were intermitted for a time, but afterwards renewed by Iphitus;[i] from which period they began to reckon their time by Olympiads.[j]

([i]) Plut. *Lycurg.* p. 39. Pausan. *Eliac. prior.* IV, p. 383, and VIII, p. 394. Solin. *Polyb.* c. 2.

([j]) Pausan. *Eliac. prior.* VIII, p. 394. Solin. *Polyb.* c. 2. [Corsinus, *l. l.* shows that time first began to be reckoned by Olympiads, when Coræbus obtained the prize, *h. e.* 112 years after Iphitus.]

VI. Sometimes the Pisæans,[k] sometimes the Eleans,[l] had the care of these games; but generally the latter.[m]

([k]) Strabo, VIII, p. 245, l. 25.

([l]) Strabo, VIII, p. 245, l. 8.

([m]) Strabo, *l. c.* l. 27. Periz. *ad Ælian. V. H.* X, 1.

VII. Public officers were appointed to preserve order in these games, and to restrain delinquents. They were called ἀλύται by the Eleans, among whom they exercised the same function with that of the ῥαβδοῦχοι, *lictors*, in the other states of Greece.[n] The chief of these was called ἀλυτάρχης.[o]

([n]) Etymol. M. in ἀλυτάρχης.

([o]) Etymol. M. *l. c.* Pasch. *de Coron.* VI, 11, p. 732. Cujac. *Obs.* II, 13.

VIII. At first, women were not allowed to be present at these games:[p] but, afterwards, they were permitted even to contend for the prizes; and history mentions some who were victorious.[q]

([p]) Pausan. *Eliac. prior.* XXIV, p. 441. Schol. Pindar. in Procem. Olymp. 7. Ælian. *V. H.* X, 1, et *ad h. l.*

([q]) Pausan. *Lacon.* VIII, p. 222.

IX. He who signified his intention to enter the lists,[r] was obliged to prepare himself for ten months previous:[s] nine were spent in the lighter; the tenth, in the entire and more arduous exercises.[t]

([r]) The names of the candidates were registered by the Ἑλλανοδίκαι, who were *the judges of the combats*, οἱ κριταὶ οἱ καθήμενοι εἰς τοὺς ἀγῶνας, Hesych. Zeibich. *Athleta* παράδοξος, c. V, § 5. Periz. *ad Ælian. V. H.* IX, 31, and X, 1. Paschal. *de Coron.* VI, 10, p. 367.

([s]) Pausan. *Eliac. prior.* c. XXIV, p. 441. Zeibich. *Athleta* παράδοξος, VII, § 1, p. 162.

([t]) Epictet. c. XXXV, et *ad h. l.* Wolfe and Casaubon. Paschal. *de Coron.* VI, 6, p. 354.

X. Persons branded with infamy, or those connected with them, were not permitted to contend.[u]

([u]) Xenoph. *de rep. Lacedæm.* Philostr. *in Apollon.* V, c. 43, p. 227.

XI. The matches were determined by lot in the following manner. A number of little balls were put into a silver vase, (κάλπις),[v] on each of which a letter of the alphabet was inscribed. They who drew the same letter contended together. If the number of combatants was uneven, he who drew the odd ball contended at last with the conqueror; and was, for that reason, called ἔφεδρος.[w]

(v) In Latin, perhaps, *urna*.

(w) These particulars may be gathered from Lucian. *Hermot.* p. 535, where he uses the word ἐφεδρεύειν. Aristoph. *Ran.* v. 804, has ἔφεδρος, which is here translated, *tertiarius*. Spanh. *ad Callim.* p. 419. Spanh. *ad Aristoph. Ran.* d. l.

XII. At these games, in addition to the five sports in the preceding chapters, were those of horse[x] and chariot-racing,[y] called ἵπποι κέλητες,[z] ἀπήνη,[a] κάλπη,[b] συνωρὶς,[c] &c.

(x) Ἱπποδρομία, or ἀγὼν ἱπποδρομίας. Pausan. V, c. 8, p. 393; where it is said that this contest was introduced by Iolaus.

(y) Paus. *Eliac. prior.* c. VIII, p. 394, where we find that Pagondas, the Theban, was victorious in the chariot-race.

(z) Plut. *in Alex. Mag.* p. 666, A. Ἵπποι κέλητες, were horses managed by a single horseman. Pausan. *Eliac. prior.* c. VIII, p. 394. Gell. X, 25.

(a) Paus. *Eliac. prior.* c. IX, p. 395. Ἀπήνη was a sort of car drawn by two mules. Hence Homer. Ὀδ. Z, 72, calls this car, ἄμαξα ἡμιονείη. And the contest itself is styled by Pollux, ἀγώνισμα ἀπήνητον, VII, 30, 186. Kuhn. and Hemsterhus. *ad h. l.*

(b) Paus. *Eliac. prior.* IX, p. 395. Pollux, VII, 33, segm. 186, informs us, that the contest with saddled horses was termed κάλπη.

(c) Paus. *Eliac. prior.* c. VIII, p. 395. We are told by the Schol. Aristoph. *ad Nub.* v. 15, that a car drawn by two horses was called συνωρίς. [This part of the contest was instituted at a later period, Xenoph. *Hist. Gr.* I, 2, I. But these contests were continually changing, according to the time of their exhibition. Corsin. *l. l.* p. 14.]

XIII. There were also literary contests, as those of *eloquence*,[d] *poetry*,[e] *&c.*[f]

(d) 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 these games, Pausan. *Eliac. post.* XVII, p. 495. For these games the Sophists composed those discourses which were called ἐπιδείξεις, and from the place of recital, Ὀλυμπικοὶ λόγοι. See Cresollius, III, 6.

(e) Ælian. *V. H.* II, 8, says, that in the ninety-first Olympiad, Xenocles disputed tragical merit with Euripides, and conquered him. Philostr. *in Apollon.* IV, 24, p. 163, says that Nero defeated his antagonists in the same kind of contest: but Apollonius, *ibid.* V, 7, p. 192, seems to deny that the palm of tragedy was ever contended for at the Olympic games.

(f) The prize of history was also disputed. Thucydides, when a boy, heard Herodotus recite his history at the Olympic games. Suidas in Θουκυδίδης.

XIV. The prize of the victor in each of these combats was a wreath of wild olive, termed κότινος.[g]

(g) Anthol. I, c. 1, epigr. 1. Aristoph. *Plut.* v. 586, where the dispute on this point is mentioned: for some insisted that the Olympic crown was of wild olive; others, that it was *of the beautiful* or *cultivated olive*, ἐλαία καλλιστέφανος. Hemsterhusius.

XV. A prize of small value was chosen that the competitors might be stimulated simply by virtue and glory, and not by the sordid hope of gain.[h]

(h) Lucian. *de Gymn.* p. 273. This reason is there given by Solon, in his defence of the gymnasia of the Greeks against the objections of Anacharsis.

XVI. The glory of the conquerors was truly great and immortal.[i] Statues were erected to them at Olympia, in the wood consecrated to Jupiter.[j] They were also conducted home in a triumphal car drawn by four horses.[k]

(i) Cic. *Tusc. Qu.* I, 46; II, 17, and *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, ἰσόθεος. Nepos, *in præf. Horat.* Od. I, 1, v. 6. Pindar. *Olymp.* Od. I, stroph. δ, v. 16, 17:

ὁ νικῶν λοιπὸν ἀμφὶ βίοτον
ἔχει μελιτόεσσαν εὐδίαν.

(j) For the various statues erected to the conquerors, and the care of the presidents over them, consult Lucian. *pro imaginibus*, p. 20: and for Jupiter's wood, called ἄλτις, Schmid. *ad Pindar. Olymp.* Od. X, stroph. γ, v. 5, p. 271. Pausan. *Eliac. prior.* X, p. 397.

(k) Vitruv. *in præf.* l. IX, *de Architect.* The conquerors had also a great many privileges, a detail of which is given us by Paschal. *de Coron.* VI, 6, 7, and 8. Yet Agesilaus, Plutarch. *in Apophth. Lacon.* p. 212, thinks the object of these combatants was rather gain than glory. Compare 236, E.

XVII. These games drew together not only all Greece,[l] but were likewise frequented by the Egyptians, and those from Libya, Sicily, &c.[m]

(l) Lucian. *de Gymn.* p. 274. Diod. Sic. IV, c. 55, p. 256. Hence was given to these games the name πανήγυρις.

(m) This is evident; for we find the inhabitants of Egypt, Cyrene, and Sicily, among the Olympic conquerors, of whom Laur. Rhodomann. has added a list to the chronology of Diod. Sic. Schmid. *Prolegom. ad Pindar.* Thus Hiero, king of Syracuse, in Sicily, was conqueror in the seventy-third Olympiad, Pindar, *Olymp.* Pausan. *Eliac. prior.* VIII, p. 394. Hence Pindar styles Olympia, πάγκοινος χώρα, *Olymp.* Od. VI, epod. γ, v. 14. Palmer. *Exercit. in Auct. Gr.* p. 553, or ad Lucian. *Hermotim.* p. 590.

CHAP. XXIII.

THE PYTHIAN GAMES.

I. THE Pythian games were celebrated in honour of Pythian Apollo,[a] at Delphi,[b] which city was also called Πυθώ,[c] and hence the word *Pythian*.

(a) They were instituted by Apollo himself, according to Ovid. *Met.* 1, 445; or by Diomede, in honour of Apollo, as Pausanias asserts, *Corinth.*

c. XXXII, p. 186. Clem. Alex. *Exhort. ad Græc.* calls these games, *πανήγυρις ὄφεως*, p. 21, C.

(b) Plutarch. *περὶ φυγῆς*, p. 604, C. *In Demetr.* p. 908. They were also celebrated at Athens and other places. See Spanhem. *Callim.* p. 318.

(c) Pausan. *Phocic.* c. VI, p. 812. Callim. *hymn. in Apoll.* v. 100. Schmid. *Prolegom. in Pindar. Pyth.* and Pindar himself, *Olymp.* Od. XII, epod. v. 8. The prizes were contended for in the Crissæan or Cirrhæan plain, near the city of Delphi. Pind. *Pyth.* Od. VI, antistr. *a*, v. 8, 9; and Od. X, epod. *a*, v. 3, 4. Spanh. *Call. h. in Del.* v. 178, p. 437.

II. At first, they were celebrated every nine years; which period was called *ἐννεαετηρὶς*, because they returned in the ninth year, after the complete revolution of eight years.[d]

(d) Plutarch. *Quæst. Gr.* p. 293, B, C. Schmid. *in Proleg. ad Pind. Pyth.* p. 4.

III. Afterwards, they were celebrated every five years; and that period was called *πενταετηρίς*.[e] With this change these games were renewed by the Amphictyons, after they had been omitted for some time.[f]

(e) Schmid. *in Proleg. ad Pind. Pyth.* p. 4. [The first quinquennial Pythian solemnity was in the third year of the forty-eighth Olympiad: but the Pythiads themselves are reckoned from the following celebration which falls in the forty-ninth Olympiad. As to the year of the Olympiad, in which these sports were celebrated, the learned disagree. Dodwell contends, indeed, that it was at the close of every second year, and Scaliger at the beginning of the third; but Corsinus, *l. l.* p. 53, shows, that it was probably at the end of the third.]

(f) 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 Pylaicus*, XXXIII, 5. Strabo gives a particular account of it, IX, p. 289. Harpocrat. at this word. Van Dale, *diss.* VI. Schmid. *in Proleg. ad Pind. Pyth.* Pausan. *Phocic.* VII, p. 815.

IV. The same Amphictyons added the *contests of the flute, αὐλῳδίαι, to those of the lyre, κιθαρῳδίαι.*[g]

(g) Strabo, IX, p. 290. Pausan. *Phocic.* VII, p. 813. Plutarch. *Sympos.* V, Probl. 2, p. 674. Schmid. *in Proleg. ad Pind. Pyth.* p. 7.

V. In the contest of the flute they played the *Πυθικὸς νόμος*,[h] in memory of Apollo's victory over the serpent Python.[i] It consisted of five parts: *ἀνάκρουσις, ἄμπειρα, κατακελευσμὸς, ἴαμβοι καὶ δάκτυλοι*, and *συριγμός*.[j] According to others, it had six: *πεῖρος, ἴαμβος, δάκτυλος, κρητικὸς, μητρῷος* and *σύριγμα*.[k]

(h) *i. e. the Pythian air.*

(i) Strabo, IX, p. 290. Pollux, IV, 10, 84.

(j) These are the parts of the Pythian *νόμος*, enumerated and explained by Strabo, IX, p. 290, with this exception, he has *σύριγγες* instead of *συριγμός*. In all these parts they celebrated the victory gained by Apollo over the serpent Python.

(k) This enumeration of the parts of the Pythian *νόμος* are to be found in the *ὑπόθεσις* Πυθίων, prefixed to the Pythian odes of Pindar. Pollux differs from these two authors. Franc. Luisin. *Parerg.* II, c. XI, shows that Ovid alludes to the same, *Met.* I, 438.

VI. Sometimes they danced to the sound of the lyre, and the dance was divided into five parts, termed *πεῖρα, κατακελευσμὸς, ἰαμβικὸς, σπονδεῖος, καταχόρευσις.*[l]

(l) Pollux, IV, 10, 84, considers these five parts as pertaining to the flute alone, *τοῦ Πυθικοῦ νόμου τοῦ αὐλητικοῦ μέρη πέντε* and makes no mention of the dance to the lyre. Scaliger. *Poetic.* I, 23, is perhaps 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.

VII. The contests at the Pythian, were the same with those at the Olympic games.[m] Horse and chariot-races made a part of the former as well as of the latter.[n] At the Pythian games there were also prizes for intellectual merit.[o]

(m) Pausan. *Phocic.* c. VII, p. 814. Schol. Pind. *in Proleg. ad Pyth.*

(n) Pausan. *l. c.* Schol. Pind. *l. c.*

(o) 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 the Amphictyons.

VIII. These games were celebrated on the sixth day of the Delphic month Βύσιος,[p] which corresponds to the Θαργηλιὼν of the Athenians.

(p) Schmid. *Proleg. ad Pyth.* p. 12. Plutarch. *Sympos.* VIII, 1, p. 717; and *Quæst. Gr.* p. 292. [Corsin. *l. l.* p. 63, shows, from the Schol. Pind. that they were celebrated on the seventh day. But whether this solemnity lasted only one day or more, is uncertain. Nevertheless, Corsinus thinks it probable that as the Olympic games, so these also were celebrated during several days.]

IX. The prizes at these games, we are told, when musical excellence alone was disputed, were of silver or gold.[q] But when the gymnastic contests were added, a wreath of laurel was made the prize,[r] a branch of palm,[s] of beech,[t] or some apples.[u]

(q) This is not indisputably evinced. Schmid. *in 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 *glittering*, Od. II, stroph. *α*, v. 10; and Od. III, stroph. *α*, v. 8; but these passages are not decisive. Pausan. *Phocic.* VII, p. 814, says, that in the later Pythian games, prizes of any value were abolished; and that, instead of them, the conquerors were rewarded with wreaths. But, afterwards, he speaks of a brazen tripod which Echembrotus won at the games of the Amphictyons.

(r) Pausan. *l. c.* VII, 815. Ælian. *V. H.* III, 1.

(s) Plut. *Sympos.* VIII, Probl. 4, p. 723. Libanius in eulogizing the

palm and apple tree, attaches to them this distinction, Palmer. ad Lucian. *de. Gymnas.* p. 272; and *Exercit.* p. 549.

(t) Ovid. *Met.* I, 449. Periz. *ad Ælian. V. H.* III, 1, where the discordant opinions of Ovid and Ælian are reconciled.

(u) Lucian. *de Gymn.* p. 272, and Palmer. *ad h. l.*

CHAP. XXIV.

THE NEMEAN GAMES.

I. The Nemean games take their name from Nemea,[a] a city and sacred wood of Argolis,[b] situated between Cleone and Phlius.[c]

(a) Pausan. *Corinth.* XV, p. 144. Schol. ad Pind. *Nem. in Proleg.*

(b) Strabo, VIII, p. 260.

(c) Strabo, *l. c.* Plin. VI, 6.

II. These games were τριετηρικοὶ, *i. e.* they were celebrated every three years,[d] on the twelfth day of the Corinthian month Πάνεμος,[e] which corresponds with the Βοηδρομιὼν of the Athenians.[f]

(d) Schmid. *in Proleg. ad Nem.* p. 4, 5. Schol. in secund. hypoth. *Nem.*

(e) Schol. Pindar. quart. et quint. hypoth. *Nem.*

(f) That the month Πάνεμος was the same with the Βοηδρομιὼν of the Athenians, is proved by a letter of Philip's, 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 the following is the solution. [It appears from most authors that these games were celebrated in every third year, sometimes in winter, sometimes in summer: but in what year of the Olympiad is less certain. Scaliger, Dodwell, and others, think on every first and third: but Corsinus shows that those which happened in the winter, were celebrated towards the close of the second year of the Olympiad, in the Athenian month Gamelion; but those in the summer, at the beginning of the fourth, on the twelfth day of the Athenian month Hecatombæon.]

III. At these games funeral honours[g] were paid to the memory of Opheltes,[h] called also Archemorus,[i] to whom they were at first consecrated. But Hercules afterwards consecrated them to Nemean Jupiter.[j]

(g) Hence ἀγὼν ἐπιτάφιος. Schol. Pind. *in Proleg.*

(h) Apollod. III, 6, § 4. p. 175. Ælian is not of this opinion, *V. H.* IV, 5. Periz. *ad h. l.*

(i) He was called Archemorus, because his death was ἀρχὴ μόρου, *a bad omen,* to the seven chieftains advancing against Thebes. Schol. ad Pind. in argum. *Nem.*

(j) 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.

IV. There were likewise at these games contests of every kind, gymnastic and equestrian.[k]

([k]) Pausan. *Eliac. post.* XVI, p. 491. *Corinth.* XV, p. 144. Schol. *ad Nem.* hypoth. 2. Pind. *Nem.* Od. 5, stroph. *a*, v. 9.

V. The presidents of these games were chosen from Corinth, Argos, and Cleone.[l]

([l]) Schol. Pindar. in hypoth. 3, *ad Nem.*

VI. The prize was, at first, a wreath of olive;[m] afterwards, of green parsley.[n]

([m]) Schol. Pind. *l. c.*

([n]) Schol. *l. c.* Pausan. *Arcad.* c. 48, p. 697. Lucian. *de Gymn.* 272. Plin. XIX, 18. For the parsley, 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. XXV.

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 pine.[a]

([a]) Strabo, VIII, p. 262. Pausan. *Corinth.* I, II, p. 111.

II. They were instituted in honour of Palæmon or Melicertes;[b] but, afterwards, being omitted for some time, [on account of the robberies of Sinis and others,] they were renewed, amplified, and dedicated to Neptune by Theseus.[c]

([b]) Pausan. *Attic.* c. XLIV, p. 108. Schol. Aristoph. *ad Vesp.* p. 1404. Ovid. *Met.* IV, p. 531.

([c]) Plutar. *in Thes.* p. 11. Schol. Aristoph. *ad Equ.* v. 606.

III. The Eleans were the only people of Greece who could not be present at these games.[d]

([d]) Pausan. *Eliac.* II, III, p. 458, and XLVI, p. 491. He gives the reason why they did not attend in *Eliac.* I, II, p. 378.

IV. These games were τριετηρικοὶ, *i. e.* they were celebrated every three years;[e] though some authors say every five, or every four years.[f]

([e]) Pind. *Nem.* Od. VI, epod. *β*, v. 6, and Schol. *ad h. l.*

([f]) Plin. IV, 5. Solin. c. 13. Auson. *Idyll.* 25. Paschal. *de Coron.* VI, 27, infers from Xenophon. *Hist. Gr.* IV, p. m. 410, that they were celebrated every year. [The Isthmian games were not quinquennial, as some write, nor annual, (an error which Suidas has fallen into) but triennial, of which those in the summer happen in the first year of every Olympiad, in the Corinthian month Πάνεμος, which, according to Corsinus, from whom this

is taken, answers to the Hecatombæon of the Athenians; but those in the winter, in the month Munychion or Thargelion in the third year of the Olympiad.]

V. Contests of every kind were practised at these, as at the other sacred games.[g]

([g]) This is proved by a passage of Diogenes in Dion. Chrysostom. *de Isthm.* Orat. 9; *ego multos vici præclaros antagonistas, non cujusmodi sunt ista mancipia quæ hic* (in ludis Isthmicis) *quidem lucta, disco, cursu vincunt; sed longe acriores, paupertatem, &c.*

VI. The prize was, at first, a crown of pine;[h] afterwards, of dry parsley;[i] and, at length, the crown of pine was again resumed.[j]

([h]) Pausan. *Arcad.* c. XLVIII, p. 697. Lucian. *de Gymnas.* p. 272. Plin. XV, 10.

([i]) Pind. *Olymp.* Od. XIII, antistr. β, v. 1. Hence he gives parsley the epithet *Corinthian, in Nem.* Od. IV, antistr. δ, v. 13. That the parsley was dried, appears from Schol. ad Pind. *Isthm.* Od. II, epod. α, v. 7. Laur. Beger. *in examine dubior. quorund.* p. 9. Diodor. Sic. XVI, 80, p. 470. Schmid. *in Comment. ad Pind. Olymp.* p. 312.

([j]) Plut. *Sympos.* V, Probl. 3, p. 676.

VII. The presidents of these games were, at first, Corinthians; afterwards, inhabitants of Sicyon.[k]

([k]) Pausan. *Corinth.* c. 2, p. 114.

VIII. These games were held in great veneration,[l] both on account of their sanctity[m] and antiquity.[n]

([l]) The celebrity of these games may also arise from another source, Liv. XXXIII, 32. That such was the case, may be inferred from their being continued even after the destruction of Corinth, Pausan. *Corinth.* c. II, p. 114.

([m]) For they were consecrated to Neptune, as we have already observed.

([n]) The Scholiast of Pindar, *in Proleg. Pyth.* asserts, that the Isthmian were much more recent than the Pythian games. But Schmid. *in Proleg. in Isthm.* p. 4, proves the contrary.

CHAP. XXVI.

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.[a]

([a]) Above in c. XXIV, 2; c. XXIII, 8.

II. Time was divided into years, months, and days.[b]

([b]) Diog. Laert. I, *in vit. Cleob.* sect. 91.

III. At first, the Athenians began their year after the

winter solstice;[c] but, afterwards, with the first new moon after the summer solstice.[d]

(c) Scalig. *Canon. Isagog.* III, p. 224. Γαμηλιών, which corresponds with the Roman December, was the first month in the year until the time of Meton. Fabric. *Menolog.* p. 50.

(d) So we are informed by Plato, *de Legg.* VI. Compare Scalig. *Canon. Isagog.* III, p. 224. Salmas. *Exercit. Plin.* p. 315.

IV. The year was divided into twelve months, consisting of thirty and twenty-nine days alternately; the months of thirty days always preceding those of twenty-nine.[e] The former were termed πλήρεις, and δεκαφθινοὶ (μῆνες). The latter, κοῖλοι, and ἐναφθινοί.[f]

(e) Theod. Gaza, περὶ μηνῶν, περὶ Ἑρμηνείας τῶν μηνῶν, p. m. 115.

(f) Gaza, *l. c.* πῶς ἀριθμητέον τὰς τοῦ μηνὸς ἡμέρας, p. m. 136. Gyraldus, *de annis et mensibus*, p. 585. Censorin. *de die natali*, c. XX.

V. These are their names:

1. Ἑκατομβαιών, a month of thirty days, began with the new moon after the summer solstice,[g] and corresponds with the latter part of June, and beginning of July. It derived its name from the hecatombs which were then sacrificed.[h]

(g) Τροπαὶ θεριναί. Salmas. *Exerc. Plin.* p. 315. Scalig. *de Emend. Temp.* I, p. 28, sqq.

(h) Harpocrat. in Ἑκατομβαιών. [The Corinthian month *Panemus*, and Macedonian *Lous*, correspond with this. See Corsini *Fast. Att. diss.* III, num. 21; where a passage in Demosthenes, *de Coron.* p. 280, ed. R. is corrected.]

2. Μεταγειτνιών, a month of twenty-nine days, so called because the μεταγείτνια, a festival in honour of Apollo, was celebrated in it.[i]

(i) Harpocrat. in Μεταγειτνιών. Plutarch. *de Exilio*, p. 601, B. [This is the same with the Corinthian month *Carnius*, and Macedonian *Gorpiæus*. Compare Corsini *l. l. diss.* XIV.]

3. Βοηδρομιών, was a month of thirty days, [which corresponds with the Macedonian *Hyperberetæus*,] and owes its name to the festival Βοηδρόμια.[j]

(j) Harpocrat. in Βοηδρόμια. Plutarch. *Thes.* p. 12, F.

4. Μαιμακτηριών, a month of twenty-nine days, [corresponding with the Macedonian *Apellæus*.][k]

(k) Harpocrat. in Μαιμακτηριών. He derives it from Jupiter Mæmactes, *i. e. impetuous*, because this month is commonly rainy and boisterous; and makes it the fifth month of the year, but Gaza the fourth. [Corsinus also, *Fast. Att. diss.* XIV, considers it to be the fifth, and places it after Pyanepsion.]

5. Πυανεψιών, a month of thirty days, [corresponding with the Macedonian *Dius*.][l]

(l) Harpocrat. in Πυανοψίαι.

6. Ἀνθεστηριών, a month of twenty-nine days, [corresponding with the Macedonian *Dystrus.*][m]

([m]) Harpocration considers it to be the eighth month; and gives the etymology. Our author follows Gaza; but Petau, [Corsinus], and others, are of Harpocration's opinion.

7. Ποσειδεών, a month of thirty days, [corresponding with the Macedonian *Audynæus.*][n]

([n]) According to Gaza this is the seventh: but Harpocration makes it the sixth, with whom Petau, Scaliger, [and Corsinus], agree.

8. Γαμηλιών, a month of twenty-nine days, [corresponding with the Macedonian *Peritius.*][o]

([o]) So called from γαμήλια, sacrifices in honour of Juno, who presides over marriage. Hesych. in Γαμηλιών.

9. Ἐλαφηβολιών, a month of thirty days, [corresponding with the Macedonian *Xanthicus.*][p]

([p]) From the ἐλαφηβόλια, a festival celebrated in this month. Gyrald. *de mensibus*, p. 575.

10. Μουνυχιών, a month of twenty-nine days, [corresponding with the Macedonian *Artemisius.*][q]

([q]) From the μουνύχια, a solemnity in honour of Diana. Harpocrat. in Μουνυχιών.

11. Θαργηλιών, a month of thirty days, [corresponding with the Macedonian *Dæsius.*][r]

([r]) Harpocrat. in Θαργήλια. Periz. *ad Ælian.* II, 25.

12. Σκιροφοριών, a month of twenty-nine days, [corresponding with the Macedonian *Panemus.*][s]

([s]) Harpocrat. in Σκίρον.

VI. Every month was divided into τρία δεχήμερα, *three decades of days.*[t] The first was called μηνὸς ἱσταμένου,[u] or ἀρχομένου; the second, μηνὸς μεσοῦντος; the third, μηνὸς φθίνοντος.[v]

([t]) Pollux, I, 7, 63. Theod. Gaza, περὶ μηνῶν, p. 134. Periz. *ad Ælian. V. H.* II, 25. Kust. *ad Aristoph. Nub.* v. 1129.

([u]) Ἵστασθαι here signifies *to begin.* Homer uses it in this sense, Ὀδ. Ξ, 162.

([v]) See the authors already cited, *l. c.*

VII. The first day of the first decade was termed νεομηνία; the second, δευτέρα ἱσταμένου; the third, τρίτη ἱσταμένου; and so on to the δεκάτη ἱσταμένου.[w]

([w]) The Schol. Aristoph. *ad Nub.* v. 1132, makes νουμηνία synonymous with ἕνη καὶ νέα; but he is wrong. Spanh. *ad h. l.*

VIII. The first day of the second decade, which was the eleventh day of the month, was called πρώτη μεσοῦντος,[x]

or πρώτη ἐπὶ δέκα ;[y] the second, δευτέρα μεσοῦντος, or δευτέρα ἐπὶ δέκα, &c. &c.

(x) Pollux, I, 7, 63.

(y) Schol. Aristoph. *ad Nub.* v. 1129.

IX. The first day of the third decade was called πρώτη ἐπ' εἰκάδι ;[z] the second, δευτέρα ἐπ' εἰκάδι, &c.

(z) Pollux, I, 7, 63.

X. Sometimes they inverted the numbers, in this manner: the first of the last decade was φθίνοντος, παυομένου, or λήγοντος δεκάτη ;[a] the second, φθίνοντος ἐννάτη ; the third, φθίνοντος ὀγδόη; and so of the rest until the last, which Solon gave the appellation of ἕνη καὶ νέα, *the old and the new*,[b] 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, δημητριάς.[c]

(a) Schol. Aristoph. *ad Nub.* v. 1129.

(b) Plutarch. *in Solon.* p. 92, C. Diog. Laert. I, 57.

(c) Plutarch. *in Demetr.* p. 894, B. Schol. Aristoph. *ad Nub.* v. 1129.

PART II.

THE CIVIL GOVERNMENT OF THE ATHENIANS.

CHAP. I.

REGAL AUTHORITY.

I. MOST of the Grecian states were at first governed by kings,[a] who were chosen by the people,[b] to decide private quarrels,[c] and to exercise a power which was limited by laws.[d] They commanded the armies in time of war,[e] and presided over the worship of the gods, &c.[f]

(a) Aristot. *Polit.* 1, 2. Dionys. Hal. *Archæol.* V, p. 336, l. 46. Pausan. *Bœot.* I, p. 712.

(b) Aristot. *Polit.* III, 14. Thucyd. I, 9, says, that Atreus ascended the the throne of Mycenæ, by the choice of the people, βουλομένων τῶν Μυκηναίων.

(c) Hence Homer styles kings, δικασπόλοι, *justices*, Ἰλ. Α, 238; and θεμιστοπόλοι, *lawyers and magistrates*, Spanh. *ad Callim. h. in Jov.* 3. Dionys. Hal. *Archæol.* V, p. 337. Hesiod. Θ. 85, and Cleric. *ad h. l.*

(d) Thucyd. I, 13, says that, in early times, hereditary monarchy was *ἐπὶ ῥητοῖς γέρασι, not absolute, but limited.* Lamb. Bos. *Obs. Crit.* c. III. Dionys. Hal. *Archæol.* V, p. 337. Spanh. *ad Julian. Orat.* I, p. 127. Periz. *ad Ælian. V. H.* II, 20.

(e) Aristot. *Polit.* III, 14.

(f) Aristot. *l. c.* Hence, after the abolition of royalty, there remained in many states of Greece, *kings of the sacrifices, βασιλεῖς ἱερῶν.* Demosth. *in Neær.* p. 873, C.

II. This royalty was hereditary.[g]

(g) Thucyd. I, 13, calls it, *βασιλεῖαι πατρικαὶ*, which the Scholiast interprets *ἀπὸ τῶν πατέρων παραλαμβανόμεναι κατὰ διαδοχὴν γένους, succeeded to, on the death of the father, according to the order of birth.* Aristot. *Polit.* III, 14.

III. Yet the son did not always succeed the father. If the vices of the heir had rendered him odious to the people,[h] or the oracle commanded to choose another king,[i] he was deprived of the right of succession.

(h) We have an instance of this exclusion in the sons of Temenus, who were not allowed to succeed their father on account of the parricide with which they were polluted. Apollod. II, 8, § 5, p. 145.

(i) Eustath. ad *Ὀδ.* Γ, 215, p. 122.

IV. The veneration, however, with which the Athenians regarded their king, almost amounted to divine homage;[j] inasmuch as he was supposed to hold his sovereignty by the appointment of Jupiter.[k]

(j) Homer calls them, *ἀγχίθεοι, διογενεῖς, Διὶ φίλοι, διοτρεφεῖς*, and even *θεοί.* Hom. *Ἰλ.* K, 33. Hesiod. Θ. 80.

(k) Hom. *Ἰλ.* A, 279; B, 205; I, 98. Callim. *h. in Jov.* v. 79, and Spanh. *ad h. l.*

V. The chief ensign of royal dignity was the sceptre, *σκῆπτρον*,[l] termed also *ῥάβδος*,[m] and by the poets sometimes, *δόρυ*.[n] In ancient times, it was only the branch of a tree;[o] Homer, however, speaks of its being adorned with studs of gold.[p] The top of the sceptre was ornamented with some figure,[q] commonly with that of an eagle, the emblem of Jupiter's dominion, to whom that bird was consecrated.[r]

(l) Eustath. ad *Ἰλ.* A, v. 15, p. 19, l. 15, *σημεῖον δὲ βασιλείας, καὶ λόγων καὶ δίκης κατὰ τοὺς παλαιοὺς τὸ σκῆπτρον ἦν, the sceptre was an ensign of royalty, in speaking, or administering justice.* Hence kings are often styled *σκηπτοῦχοι*, as in Homer, *Ἰλ.* A, 279.

(m) In the Etymologicon, *ῥάβδος* has the epithet *βασιλική.*

(n) Pausan. *Bœot.* c. XL, p. 795. Eurip. *Hecub.* v. 9; *Hippol.* 975. Justin. XLIII, 3.

(o) Hom. *Ἰλ.* A, 235. Virg. *Æn.* XII, 210.

(p) Hom. *Ἰλ.* A, 246.

(q) Schol. Aristoph. *ad Av.* v. 1354.

(r) Aristoph. *Av.* v. 510, and Schol. *ad h. l.*

CHAP. II.

THE ATHENIAN STATE UNDER ITS KINGS.

I. The form of government at Athens was often changed. That state experienced the different effects of monarchy, tyranny, aristocracy, and democracy.[a]

(a) Ælian. *V. H.* V, c. 13. Strabo, IX, p. 874.

II. In its remotest period it was governed by kings, the first of whom was Cecrops, the Egyptian.[b] It is indeed asserted, that Ogyges was the most ancient king of Attica;[c] but the time of Cecrops is the highest date in the history and chronology of the Athenians.[d]

(b) Oxford Marbles, n. 2. Apollod. III, 13, p. 221, styles Cecrops, *αὐτόχθων*; but Th. Gale, *ad h. l.* p. 85, proves that he was an Egyptian. Euseb. *Chronic.* p. 26.

(c) The authors of most credit who make Ogyges king of Attica, are Eusebius, *Chron.* p. 24. Cedrenus, and Paul Orosius, from whom the 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 apply the epithet *Ogygian* to what relates to Thebes, or to any thing extremely ancient. Barth. *ad Stat. Theb.* V, v. 518, p. 251. Burman. *Ovid. Met.* III, 713. Spanh. *ad Callim.* p. 8. [Also to any thing great and strong. Compare Hesych. and Suidas. Thus *ὄρος ὠγύγιον, a vast mountain*, Pindar. *Nem.* Od. VI, 74: *ὠγύγιος ἄνθρωπος, a robust man*, Heliodor.]

(d) 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.

III. After him there was a succession of sixteen kings at Athens:[e] Erechtheus, the sixth, was very famous.[f] Theseus, the tenth, enlarged and adorned the city; and was, on that account, honoured with the title of the second founder of Athens. He incorporated the people, who were before dispersed in towns and villages, and formed them into one city.[g]

(e) We find their names on the Oxford Marbles, n. 2; but more completely in Eusebius, *Chron.*

(f) He was famous chiefly for two things: for his having entertained Ceres, Stephens in *Ἐρεχθία*; and because agriculture was first introduced during his reign. There were yet other causes of his celebrity, of which we find a detail in Diod. Sic. I, 49, p. 25. Periz. *ad Ælian. V. H.* V, 13. Justin. II, 6. Cic. *pro Sext.* c. XXI. Ernest. *ad Xenoph.* *Ἀπομν.* III, 5, § 10.

(g) Thucyd. II, 15. Diod. Sic. IV, p. 264. Strabo, IX, p. 275. Plut. *Thes.* p. 1, and 10. Cic. *de Legg.* II, 2. Valer. Max. V, 3.

IV. He divided the people into three classes: *εὐπατρίδαι, nobles; γεωμόροι, husbandmen;* and *δημιουργοὶ, artizans.*[h]

(h) Plutarch. *Thes.* p. 11, C, D.

V. Theseus, in this division of the Athenians, seems to have followed the plan of the Egyptian republic; where the people were also divided into three classes.[i]

(i) Diod. Sic. I, 28, p. 25.

VI. The seventeenth and last king of the Athenians was Codrus,[j] the son of Melanthus,[k] who, in a war with the Dorians, deliberately forfeited his life for the safety of the state.[l]

(j) Vell. Paterc. I, 2. Justin. II, 1.

(k) Pausan. *Attic.* c. XIX, p. 45. Conon. *Narrat.* 39.

(l) Euseb. *Chron.* p. 33. Pausan. *Achaic.* 25, p. 588. Justin. II, 6. Val. Max. V, 6, 1. Polyæn. I, 18, p. 36.

CHAP. III.

THE ATHENIAN STATE UNDER THE ARCHONS.

I. CODRUS was the last of the Athenian kings.[a] After his death, the state was governed by perpetual archons instead of kings.[b]

(a) Vell. Paterc. I, 2. Justin. II, 6.

(b) Euseb. *Chron.* p. 33, styles them, ἄρχοντες διὰ βίου, *archons for life*. The first of these archons was Medon, and from his name the rest were called Medontidæ. Vell. Paterc. I, 2, 4.

II. They had not an absolute or a regal power; they were ὑπεύθυνοι, *amenable to the laws*.[c]

(c) Pausan. *Messen.* V, p. 292.

III. As there was but little difference between the first kings and the perpetual archons, (for they were magistrates for life,) they were sometimes styled βασιλεῖς, and were said βασιλεύειν.[d]

(d) Perizon. *ad Ælian. V. H.* V, 13.

IV. There were thirteen of these perpetual archons.[e] The first was Medon, the son of Codrus, from whom the family of the Medontidæ descended.[f] The last was Alcmæon, the son of Æschylus.[g] This form of government lasted three hundred and fifteen years.[h]

(e) Eusebius gives us their names, *Chron.* p. 33.

(f) Pausan. *Messen.* c. V, p. 292.

(g) Euseb. *Chron.* p. 39. Vell. Paterc. I, 8.

(h) Scalig. *Canon. Isagog.* II, 2, p. 160.

V. After the death of Alcmæon the office of archon ceased to be perpetual; and was limited to the term of ten years.[i]

(i) Ἀρχόντων δεκαετία, Dionys. Hal. *Archæol.* I, p. 68. Euseb. *Chron.* I, p. 39. Vell. Paterc. I, 8.

VI. There were seven of these decennial archons. The first was Charops;[j] the last, Eryxias.[k]

(j) Euseb. *l. c.* Χάροψ, πρῶτος ἄρχων δεκαετής. Vell. Paterc. *l. c.*

(k) Euseb. *Chron.* I, p. 39, and Anon. *ibid.* p. 318, Ἐρυξίας, ἔσχατος Μεδοντιδῶν. Vell. Paterc. 1, 8.

VII. Eryxias having been banished from public discontent,[l] the form of government was again changed, and nine archons were intrusted with the administration of public affairs, whose office was neither perpetual, nor decennial, but annual.[m] They were elected by the suffrages of the citizens from the wealthiest and most reputable branches of ancient families.[n]

(l) It is not clear whether this change of government 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.

(m) Ἐνιαυσία ἀρχή, Pausan. *Eliac. post.* c. XIX, p. 500; *Messen.* c. XV, p. 315, he styles these magistrates, κατ' ἐνιαυτὸν ἄρχοντες. Vell. Paterc. I, 8. Euseb. I, *Chron.* p. 39, and Scaliger's emendation, p. 74. [The first of these archons was Cleon, in the third year of the twenty-fourth Olympiad. Sigonius, *de Atheniensium temporibus*, and Meursius, *l. l.*]

(n) Euseb. *Chron.* p. m. 155, ἐξ εὐπατριδῶν. 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.

VIII. The archons were distinguished both by name and office. The first of them was called ἄρχων, as chief and president of the body.[o] Their years were also numbered and registered in the calendar by the names of the ἄρχοντες.[p] The second archon was termed βασιλεύς; the third, πολέμαρχος; the remaining six, θεσμοθέται.[q]

(o) Phil. περὶ Ἀβραάμ, p. 351, B, ed. Francf. an. 1691. Gelen. καὶ ἄρχων Ἀθήνησιν ὁ ἐπώνυμος, καὶ τῶν ἐννέα ἀρχόντων ἄριστος.

(p) Hence he is surnamed ἐπώνυμος, or τοῦ ἐνιαυτοῦ ἐπώνυμος ἄρχων, Pollux, VIII, 9, 85; and in Latin, *anni signator*. Selden. *ad Marmora Arundel.*

(q) Pollux, VIII, 9, 85. We find the reasons why the nine archons were distinguished by these titles in Sigon. *de rep. Athen.* I, 5, p. 481. Ælian. *V. H.* V, 13, who seems to think there were ten archons. Perizon. *ad h. l.* and Baumgarten. *Univers. Histor.*

IX. The office of *the archon* was, first, to superintend certain sacred rites, as the festivals of Bacchus;[r] second, to take cognizance of law-suits between relations;[s] third, to protect orphans, and to appoint their guardians.[t]

(r) Pollux, VIII, 9, 89.

(s) The law-suits betwixt man and wife, for instance. Plutarch. *Alcibiad.* p. 195, C.

(t) Demosth. *in Macartat.* p. 660, A. Pollux, *l. c.* [Petiti *Legg. Attic.* p. 593.]

X. The office of *the king* was, first, to superintend certain sacred rites, as the Eleusinia;[u] second, to decide in ecclesiastical affairs, as in accusations of impiety, and applications of candidates for the priesthood.[v]

(u) Pollux, VIII, 9, 90. Harpocrat. in *ἐπιμελητὴς τῶν μυστηρίων.* [Some care of the sacred rites belonged to his wife, who was called *βασίλισσα.* Wherefore, it became the king to marry a citess, and her a pure virgin. Demosth. *adv. Neær.* p. 1370, ed. R.]

(v) Pollux, VIII, 9, p. 90. [Plat. *Euthyphr.* initio: and Demosth. *adv. Neær.* p. 940. This magistrate administered justice in the royal portico. Meurs. *Lectt. Att.* VI, 17; and *Ceramic. Gemin.* p. 3.]

XI. The office of *the polemarch* was, first, to superintend the festivals of Diana, Mars, &c.;[w] second, the management of war, from which part of his office he derived his title;[x] third, the jurisdiction over strangers, as that over the citizens, was vested in the archon.[y]

(w) Pollux, *l. c.* p. 91.

(x) 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. Meurs. *Lectt. Attic.* II, 14. [He also proposed measures concerning war. Demosth. *pro Coron.* p. 282.]

(y) Schol. Aristoph. *ad Vesp.* v. 1037. [Consult Reiske's Index for the passages in Demosthenes. The same person gave sentence in cases, *ἀποστασίου, of deserting a patron*, and *ἀπροστασίου, of being without a patron.* Demosth. p. 940.]

XII. The office of the *thesmothetæ* was, first, to enforce the execution of justice, and the maintenance of the laws, (from this part of their function they had their title);[z] second, to examine and determine some causes; those of calumny, venality of magistrates, adultery, insults, &c. They laid the more weighty causes before superior tribunals.[a]

(z) Harpocrat. in *θεσμοθέται.* Schol. Aristoph. *ad Ἐκκλησ.* v. 290.

(a) Pollux, VIII, 9, segm. 87, and 88. [For the passages of Demosthenes which refer to the duty of these magistrates, consult Reiske's Index.]

XIII. Each of these novemvirs had a separate jurisdiction:[b] but they could only convoke the people when all the nine were assembled.[c]

(b) Sigon. *de rep. Athen.* IV, 3, p. 538.

(c) All the power which the kings had at first possessed, and afterwards the archons, was so divided among these novemvirs, that all affairs of state were at their disposal.

XIV. The three first, viz. the archon, the king, and

the polemarch, had two *assessors*, *πάρεδροι*, assigned to each of them; so that each of the three tribunals had three judges.[d]

([d]) Pollux, VIII, 9, 92. Harpocrat. in *πάρεδρος*. Sigon. *de rep. Athen.* IV, 3, p. 539.

XV. As the nine archons were, in early times, elected by the suffrages of the people from the nobles; the government, therefore, was aristocratical.[e]

([e]) Euseb. *Chron.* p. m. 155, *μετὰ τοὺς βασιλεῖς ἄρχοντες ἐνιαυσιαῖοι ᾑρέθησαν ἐξ εὐπατριδῶν, after the kings, annual archons were chosen from among the nobles.* Plutarch says that Solon was chosen archon by the people, *Solon.* p. 85, D. But, afterwards, the archons were elected by lot, in which they made use of the bean. Meurs. *de Archon.* c. IX, p. 30; and particularly, Periz. *ad Ælian. V. H.* VIII, 10.

XVI. These novemvirs, before they entered upon their office, underwent a strict examination in the senate, on their birth, age, fortune, and conduct.[f] They likewise took a solemn oath to observe the laws, and to refuse presents.[g]

([f]) Pollux, VIII, 9, 85, and 86. This examination is termed *ἀνάκρισις*. Kuhn. and Sigon. *de rep. Athen.* IV, 3, p. 535.

([g]) Pollux, *l. c.*

XVII. As these archons, in process of time, were led more by caprice and prejudice in their decrees, than by the written laws, there arose seditions, animosities, and political evils of every kind.[h] To put an end to this confusion, Draco, a wise and virtuous man, was authorised by the people to make a code of laws,[i] fifty-three years after the establishment of the nine archons.[j]

([h]) I question whether any author has asserted that the laws of Draco took their rise from these causes. Our author seems to have deduced it from the premises. The conclusion, however, is not at all improbable, especially if we consider the severity of Draco's laws, and that such causes have given rise to most legislations. Tacit. *Annal.* III, 26. Sigon. *de rep. Athen.* I, 5, p. 480.

([i]) Gell. *Noct. Att.* XI, 18.

([j]) It is not surprising that authors differ in this point. Suidas, in *Δράκων*, 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.

XVIII. These laws of Draco were remarkable for their severity.[k] They were called *θεσμοί*.[l]

([k]) 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 may be added that of Draco himself, *ibid.*

([l]) The cause of this appellation was the title of the laws, which was as

follows: Θεσμὸς αἰώνιος τοῖς Ἀθηναίοις νεμομένοις, Κύριος τὸν ἅπαντα χρόνον. Porphyr. περὶ ἀποχῆς, IV, p. 179. Meurs. *in Solon.* XIII, and *Hist. Univers.*

XIX. The people being disgusted with these laws, and many public dissensions arising in consequence of their rigour,[m] Solon was requested to redress their grievances.[n]

([m]) The disturbances of Cylon, for instance, Plutarch. *in Solon.* p. 84, A. Thucyd. I, 126. Schol. ad Aristoph. *Equ.* 443. Also an insurrection among the Diacrian, Pediæan, and Paralian tribes. Plut. *in Solon.* p. 84, F. Meurs. *in Pisistr.* c. III, p. 11.

([n]) Plut. *in Solon.* p. 85, C.

CHAP. IV.

THE ATHENIAN GOVERNMENT UNDER SOLON.

I. SOLON being chosen archon, and vested with the legislative power,[a] abrogated, on account of their immoderate severity, all the laws of Draco, excepting those against murder,[b] in the forty-sixth Olympiad.[c]

([a]) Plutarch. *Solon.* p. 85, D.

([b]) Plutarch. *ibid.* p. 87, D, E. Ælian. *V. H.* VIII, 10.

([c]) 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.

II. Thus the form of government was once more remodelled. The power of the nine archons was considerably circumscribed,[d] and the lowest of the people were permitted to hear public causes:[e] in short, Solon is deemed the first institutor of democracy.[f]

([d]) Sigon. *de rep. Athen.* I, 5, p. 482.

([e]) Plutarch. *Solon.* p. 88, A.

([f]) Sigon. *l. c.* Aristot. *Polit.* II, 12. It appears, however, from the passage of Plutarch above cited, that Solon rather strengthened than instituted democracy. This is confirmed by Solon's being appointed by the people to make them laws; and by some verses of his in Plutarch, *Solon.* p. 88, B.

III. He began his political reformation by publishing a σεισάχθεια,[g] that is, *a remission of debts.*[h]

([g]) Plutarch. *Solon.* p. 86, D.

([h]) Plutarch interprets σεισάχθεια, χρεῶν ἀποκοπή, *a remission of debts*, παρὰ τὸ ἀποσείσασθαι τὰ βάρη τῶν δανείων, as Hesychius says. Some think that this word does not signify 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, Anonym. περὶ ἀπίστων, *in Opusc. Mythol.* Th. Gale, p. 96. But what Plutarch, *l. c.* relates of the fraud of Solon's friends, and of the loss which Solon himself sustained, proves that it was a total remission of debts.

IV. Moreover, to facilitate the payment of debts, he made the mina pass for a hundred drachmæ, which before was only worth seventy-five.[i]

([i]) Plutarch. *Solon.* p. 86, D. He says, that Solon both remitted the debts, and at the same time augmented the measures of commodities and the value of money.

V. He let the people remain divided as formerly into four tribes, each of which was subdivided into three curiæ, a curia comprising thirty families. He likewise permitted the division of the whole city into δῆμοι, to remain.[j]

([j]) We find references to this division both before and after the time of Solon. Pollux, VIII, 9, segm. 109, enumerates these four *tribes*, φυλαί: and segm. III, he informs us that each tribe was divided into three parts, promiscuously termed τριττὺς καὶ ἔθνος καὶ φρατρία, and each curia comprised thirty families, ἑκάστου δὲ ἔθνους γένη τριάκοντα κ.τ.λ. On the division into δῆμοι, see Pausan. *Attic.* XXXI, p. 76. Strabo, IX, p. 274. Eustath. Ἰλ. B, 363, p. 181. Sigon. *de rep. Athen.* II, 2.

VI. But he introduced a new division of the people. For he divided them, according to their rank and fortune, into four classes: first, πεντακοσιομέδιμνοι, *whose land yielded five hundred medimni;* second, ἱππεῖς, *knights;* third, ζευγῖται, *who were worth two hundred medimni;* fourth, θῆτες, *the lower orders of the people.*[k]

([k]) Plutarch. *Solon.* p. 87, F. Aristot. *Polit.* II, 10. Pollux, VIII, 10. segm. 129, where all these names are explained. [†The *medimnus* contained a little more than our bushel.]

VII. The θῆτες, who were more numerous than the three other classes, were admitted to trials and public assemblies with the rest of the people.[l]

([l]) Plutarch. *l. c.* Meurs. *in Solon.* c. XIV.

VIII. He formed a senate of four hundred persons, to whom all affairs of state were referred.[m]

([m]) Plutarch. *in Solon.* p. 88, D.

IX. New senators were nominated by lot every year;[n] and from these senators, prytanes were chosen, who presided over the senate by turns.[o]

([n]) Thucyd. VIII, 66, calls the senate, βουλὴ ἀπὸ τοῦ κυάμου: and Andocides, Orat. I, *de Myst.* p. 220, ἡ βουλὴ, οἱ πεντακόσιοι, λαχόντες τῷ κυάμῳ, *the senate consisting of five hundred,* were *chosen by the bean.* Sigon. *de rep.* Athen. II, 3.

([o]) Sigon. *l. c.* p. 492.

CHAP. V.

THE ATHENIAN STATE UNDER PISISTRATUS AND HIS SONS.

I. AFTER the republic had continued in this form for about twenty-four years,[a] Pisistratus usurped the government,[b] and Solon died the year following.[c]

(a) This is uncertain. If we suppose, with Scaliger, *ad Euseb.* p. 81, that Solon was chosen archon in the third year of the forty-sixth Olympiad; and, with the Oxford Marbles and Plutarch, that Comias was archon when Pisistratus made himself tyrant of Athens, reckoning the first year of the fifty-fifth Olympiad for his archonship; we shall find that the form of government instituted by Solon lasted somewhat more than twenty-four years. Perizon. *ad Ælian. V. H.* III, 21.

(b) Plutarch. *l. c.* Ælian. *V. H.* VIII, 16. Meursius *in Solon.* c. 27.

(c) The learned differ with regard to the time that Solon survived his republic. Meurs. *in Solon.* c. 30.

II. Pisistratus annihilated the power of the people.[d]

(d) Herodot. I, p. 24, 25. Plutarch. *Solon.* p. 94, E. Polyæn. I, 21, § 1. Justin. II, 8. Aristot. *Polit.* V, 5. His tyranny was gentle, if we may believe Phædrus, I, 2. Meurs. *Pisistrat.* VI, p. 39.

III. He lost and regained his authority twice in the space of sixteen years.[e]

(e) Aristot. *Polit.* V, 12. We find in Herodot. I, p. 25; Polyæn. 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. Meurs. *Pisitrat.* c. V.

IV. At his death he was succeeded by his sons Hippias and Hipparchus.[f] The latter was killed by Harmodius and Aristogiton.[g] The former was banished by the people. Thus ended the tyranny.[h]

(f) Thucyd. I, 20; and VI, 54. Perizon. *ad Ælian.* VIII, 2.

(g) Herodot. V, p. 351. Thucyd. VI, 57.

(h) Herodot. V, p. 354. Thucyd. VI, 59.

CHAP. VI.

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 nobility, of whom Isagoras, the son of Tisamenes, was the favourite.[a]

(a) Herodot. V, p. 355.

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 Solon.[b]

(b) Herodot. *l. c.* Aristot. *Polit.* III, 2. Perizon. *ad Ælian. V. H.* XIII, 24.

III. He increased the number of senators from four to five hundred;[c] fifty of whom were now taken by lot from each of the ten tribes, to which he had given new names.[d]

(c) Sigon. *de rep. Athen.* II, 3, p. 491. Pollux, VIII, 5, segm. 19, and 155, speaks of *the senate of five hundred*, ἡ βουλὴ ἡ τῶν πεντακοσίων.

(d) Pollux, VIII, 9, 109. Herodot. *l. c.* Kuhn. *ad Pollue.* n. 31. [Meursius, *in Ceramic. Gemin.* p. 20, sq.]

IV. At the head of the senate were fifty prytanes, instead of forty, as formerly.[e] And it was from their title that the time, during which each tribe presided, was termed πρυτανεία.[f]

(e) Harpocrat. in πρυτάνεις. [Ern. *ad Xenoph. Memor.* I, 1, 18.]

(f) Pollux, VIII, 9, segm. 115. Harpocrat. in πρυτανείας.

V. The senate had nine presidents beside the prytanes, called πρόεδροι.[g]

(g) Potter. *Archæolog. Græc.* l. I, c. 17.

VI. The office of the prytanes 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 senate.[h]

(h) Pollux, VIII, 9, segm. 95. Demosth. *contra Timocrat.* Sigon. *de rep. Athen.* II, 4. Perizon. *ad Ælian.* IX, 39.

VII. The chief of the prytanes was called ἐπιστάτης.[i] His authority in the senate was absolute, but it lasted only for a day.[j]

(i) Pollux, VIII, 9, segm. 96. Suid. in ἐπιστάτης.

(j) Eustath. Ὀδ. P, p. 641, l. 47.

VIII. If any of the senators were 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 ἐκφυλλοφορῆσαι.[k]

(k) Harpocrat. in ἐκφυλλοφορῆσαι. Vales. *in not.* p. 56. Meurs. *Lectt. Attic.* III, 19.

IX. Pericles turned this form of government into anarchy and confusion.[l]

(l) Aristot. *Polit.* II, 12. Plutarch. *Pericl.* p. 155, 157, 161, 169. Aristoph. *Acharn.* v. 496.

CHAP. VII.

THE STATE OF THE REPUBLIC OF ATHENS UNDER THE GOVERNMENT OF THE FOUR HUNDRED, AND UNDER THE THIRTY TYRANTS.

I. PERICLES dying in the eighty-eighth Olympiad,[a] Alcibiades being banished from the city,[b] and Nicias being slain with his army in Sicily,[c] the government was intrusted to four hundred of the principal citizens.[d]

([a]) If the Peloponnesian war was begun in the eighty-seventh Olympiad, as Eusebius asserts, *in Canon. Chron.* with which Dodwell concurs, adding, moreover, that it was in the first year of that Olympiad, *Annal. Thucyd.* p. 61; and if, according to the testimony of Thucydides, II, 65, Pericles lived two years and a half after the beginning of that war, it evidently follows that Pericles died in the same Olympiad.

([b]) 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.

([c]) Thucyd. VII, 86. This happened in the fourth year of the ninety-first Olympiad.

([d]) Thucyd. VIII, 63, 67, 70.

II. But these new magistrates proving tyrants,[e] they were deposed in four months, and succeeded by five thousand citizens, to whom the administration of public affairs was committed.[f]

([e]) Thucyd. VIII, 70. Senec. *de Tranquill.* c. 3.

([f]) Thucyd. VIII, 97.

III. At length, in the ninety-third Olympiad, Lysander made himself master of Athens, and established thirty tyrants there,[g] who were grievous oppressors of the state; but three years after they were banished by Thrasybulus.[h]

([g]) Plutarch. *Lysand.* p. 441, E. Diod. Sic. XIV, c. 1—7, 33. Xenoph. *Hist. Gr.* II, p. 359.

([h]) Corn. Nep. *Thrasyb.* c. I. Xenoph. *Hist. Gr.* II, p. 370.

IV. After the expulsion of these thirty tyrants, they created, without any interregnum, in the second year of the ninety-fourth Olympiad, ten magistrates,[i] who were charged with the public administration. They were pre-eminently styled *οἱ δέκα, the ten,*[j] and each of them was called δεκαδοῦχος.[k]

([i]) Xenoph. *Hist. Gr.* II, p. 471. Diod. Sic. XIV, 34.

([j]) Xenoph. *l. c.*

([k]) Harpocr. in δέκα, and δεκαδοῦχος.

V. These magistrates having also abused their power, were banished in their turn; and the government became again democratical.[l]

([l]) Diod. Sic. XIV, 34. Xenoph. *Hist. Gr.* II, *sub. fin.*

CHAP. VIII.

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;[a] and an oligarchy was established, composed of nine thousand of the richest citizens.[b]

([a]) Diod. Sic. XVIII, 18. [Meursius, *de Fortuna Athen.* c. 10.]

([b]) Diod. Sid. *l. c.* This form of government was called πλουτοκρατία, *i. e.* ἀρχὴ ἢ πολιτεία ἐκ τιμημάτων, Xenoph. *Mem. Socr.* IV, 6, § 13.

II. Antipater dying at the expiration of four years, Cassander made himself master of the city,[c] and gave the Athenians for their governor[d] Demetrius Phalereus,[e] a learned man,[f] who, notwithstanding the important services he rendered them,[g] and for which he was rewarded with distinguished honours,[h] was afterwards banished for infringing upon their liberties.[i]

([c]) Diod. Sic. XVIII, 74. Pausan. *Attic.* XXV, p. 60.

([d]) Ἐπιμελητὴς, Diod. Sic. *l. c.* Τύραννος, Pausan. *l. c.*

([e]) Diod. Sic. and Pausan. *l. c.*

([f]) Pausan. *l. c.* Laert. V, 80.

([g]) Diod. Sic. *l. c.* Strabo, IX, p. 274. Excerpta Peiresc. p. 52. Laert. V, 75.

([h]) The people decreed him three hundred statues, Corn. Nep. *Miltiad.* or even more, Strabo, IX, p. 274; or three hundred and sixty, according to Diog. Laert. *in Demetr.* V, p. 75. Plin. XXXIV, 6.

([i]) Nepos, *in Phocion.* c. 3. Different reasons are given for his banishment by 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.

III. But Demetrius Poliorcetes restored to the city its ancient liberty, and to the people their power.[j] In memory of the benefits he conferred upon them, they paid divine honours to him as well as to Antigonus.[k]

([j]) Diod. Sic. XX, 46, p. 781.

([k]) Diod. Sic. XX, 47, p. 782. Pausan. *Attic.* XXV, p. 60. Plutarch. *in Demetr.* p. 892.

IV. The Athenians maintained this state of independence almost to the time of Sylla, or the Mithridatic war;[l] although, in the mean time, they experienced some changes in which their liberty suffered.[m]

([l]) Pausan. *Attic.* XX, p. 47. Appian. *de Bello Mithridat.* p. 322, 332. Plutarch. *in Sylla*, p. 460.

([m]) The hostilities, for instance, of Philip of Macedon. Liv. XXXI, 24, 26, and 30.

CHAP. IX.

THE ATHENIAN STATE UNDER THE ROMANS.

I. THE Athenians having been the allies of Mithridates in his war with the Romans,[a] Sylla, to be avenged of them, besieged their city, took it by storm, put the inhabitants to the sword, and reduced it to a deplorable condition.[b]

(a) Plutarch. *in Sylla*, p. 458, E. Appian. *de Bello Mithridat.* p. 322. Pausan. *Attic.* XX.

(b) 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 treated the Athenians rather with clemency than rigour.

II. But Athens flourished again after the death of Sylla, by the generosity of the Romans, who restored it to liberty.[c]

(c) This fact we find in Strabo, IX, p. 274. Meurs. *de Fort. Athen.* X, p. 99, who proves by many authorities, that the Athenians enjoyed their liberty to the time of Vespasian.

III. Adrian, among others, granted favours of all kinds to the Athenians; gave them equitable laws, conferred valuable privileges, and embellished their city with various ornaments.[d]

(d) Pausan. *Attic.* XX, p. 48; XVIII, p. 42, he speaks of the statues of Adrian, who dedicated a temple to Olympian Jupiter at Athens. For the laws, consult Marian. *in Chron.* apud Meurs. *de Fort. Athen.* X, p. 104. For various other benefits Xiphilin. *in Adrian.* Spartian. *in Adrian.* XIII, and XX. Cassiodor. *Chron. in Adrian.*

IV. The Athenians also received many favours from his successors; from Marcus Antoninus Pius,[e] and Marcus Antoninus the philosopher.[f]

(e) See an ancient inscription, Gruter. p. 177.

(f) Xiphilin. *in M. Anton. Philosoph.* p. 371.

V. They were likewise protected by Valerian, who permitted them to repair their walls.[g]

(g) Zosim. l. I, c. 29. Zonar. XII, 23, p. 629.

VI. But in the time of the emperor Gallienus, the Goths took and pillaged their city.[h]

(h) Zosim. I, 39, and Zonar. *sub. Claud.* XII, 26, p. 635, says that the Scythians did this.

VII. At last, A.D. 1455, the turks so effectually spoiled it of its ancient grandeur, that it is not now a city, but a

little town,[i] of which they are still masters.[j] Its modern name is *Setines*.[k]

(i) Laonicus Chalcocondylas, IX, p. 241, sq. Hist. Byz. p. 198. Meurs. *de Fort. Athen.* X, p. 111.

(j) [† This was the case in the time of our author. The present state of Greece is well known.]

(k) [† Index to Dr. Butler's ancient Atlas.] Meursius, *l. c.* Th. de Pinedo, *ad Stephanum Byz.* sub. Ἀθῆναι.

CHAP. X.

THE ATHENIAN ASSEMBLIES.

I. ἘΚΚΛΗΣΙΑ, *the assembly*, was a meeting of all the people,[a] with whom, when convoked according to law,[b] the general administration of affairs was lodged, by a regulation of Solon.[c]

(a) Ammonius: ἐκκλησίαν ἔλεγον οἱ Ἀθηναῖοι τὴν σύνοδον τῶν κατὰ τὴν πόλιν, *the Athenians call the general assembly of the inhabitants of their city*, ἐκκλησία. [All might be present at the assembly except ignominious persons, slaves, foreigners, women, and wards. Those who came at the appointed time, received three oboli; but such as were late, nothing, Petit. *de Legg. Att.* p. 286, sqq.]

(b) To constitute a lawful assembly, it was necessary that it should be convened by the proper magistrate, at the time and place appropriated to that purpose; also, that certain preliminary forms and ceremonies should be observed, of which we shall presently have to speak. Sigon. *de rep. Athen.* II, 4, p. 496.

(c) 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. It may be doubted, however, if any are so disposed, whether Solon enlarged the rights of the assembly more than Clisthenes, Aristides, and Pericles. Aristot. *de rep. Athen.* II, c. 12; and III, c. 2.

II. The assembly was empowered to take cognizance of the acts of the senate,[d] to make laws,[e] to appoint magistrates,[f] to declare war, &c.[g]

(d) Pollux, VIII, 9, segm. 95. Potter. *de Legg. Attic.* l. III, tit. I. Petit. p. 216.

(e) Demosth. *in Timocrat.* p. 464. Sigon. *de rep. Athen.* II, 4, p. 501. Petit. p. 97.

(f) Pollux, VIII, 10, segm. 133. Æschin. *contra Ctesiphont.* p. 278. Sigon. *l. c.* p. 531.

(g) 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 Sigonius, *de rep. Athen.* II, 4, p. 501.

III. The place where the people assembled was either the *market-place*, ἀγορά;[h] or the πνύξ, a square near the citadel;[i] or *the theatre*.[j]

(h) Harpocrat. in Πάνδημος Ἀφροδίτη.

(i) Thucyd. VIII, 97. Schol. Aristoph. *ad Equ.* v. 42.

(j) Thucyd. VIII, 93. Pollux, VIII, 10, segm. 133.

IV. These assemblies were either *ordinary*, and called ἐκκλησίαι, and ἐκκλησίαι κυρίαι;[k] or *extraordinary*, and called κατεκκλησίαι, and σύγκλητοι ἐκκλησίαι.[l]

([k]) Harpocrat. in κυρία ἐκκλησία. Pollux, VIII, 9, segm. 95. Schol. Aristoph. *ad Acharn.* v. 19. Petit. p. 196.

([l]) Pollux, VIII, 9, segm. 116. Schol. Aristoph. *ad Acharn.* v. 19. Petit. p. 204.

V. The ordinary assemblies were held thrice in a month, on appointed days,[m] which (as the law directed,) were fixed by the prytanes, with the approbation of the senate.[n]

([m]) Ulpian. *in Timocrat.* p. 227, et *in Orat. de falsa Legatione*, p. 100. But in the Attic Calendar of Petit, it appears, *Legg. Attic.* p. 197, that the common assembly was held four times every πρυτανεία, that is, in the space of thirty-five days; which agrees with what we are told by Aristotle. Harpocrat. in κυρία ἐκκλησία. [Consult Petit. *de Legg. Att.* p. 276, sq. where he approves of Potter, VIII, 95, from whence may be learnt, what was usually transacted in an ordinary assembly.]

([n]) Harpocrat. *l. c.* [The πρυτάνεις were fined a thousand drachmæ, to be appropriated to the use of Minerva, if they neglected to convene the usual assembly; and the πρόεδροι paid forty drachmæ, if they had not reported to the people what part of the laws they were to take into consideration, Petit. *l. l.* p. 97.]

VI. The extraordinary assemblies were convoked by the πρυτάνεις,[o] on events of great importance,[p] and with the consent of the senate.[q] They were sometimes summoned by the στρατηγοί, when matters of war were to be debated.[r]

([o]) Demosth. *de Corona.* Sigon. *de rep. Athen.* II, 4. Petit. p. 204.

([p]) Schol. Aristoph. *ad Acharn.* v. 19.

([q]) For the πρυτάνεις are, according to Harpocration, οἱ διοικοῦντες ἅπαντα τὰ ὑπὸ τῆς βουλῆς ταττόμενα, *those who carry into execution the orders of the senate.*

([r]) Demosth. *de Coron.* p. 323. Petit. p. 204.

VII. As the citizens were sometimes remiss in attending the assembly, when the debates were likely to prove disinteresting, public officers were appointed to collect them, which they effected by stretching a rope tinged with vermilion across the market-place, and pursuing with it all they found there. Those marked with that colour were fined.[s]

([s]) Schol. Aristoph. *ad Acharn.* v. 22. Pollux, VIII, c. 9, segm. 104. Sigon. *l. c.* p. 498. [Petit. p. 285.]

VIII. The πρόεδροι, ἐπιστάτης, and πρυτάνεις, presided in the assembly.[t]

([t]) Pollux, VIII, c. 9, segm. 95, and 96. Harpocrat. in πρόεδροι. Sigon. *l. c.* p. 496.

IX. Before the assembly entered upon business they sacrificed a young pig, as an atonement for the people.[u]

([u]) Schol. Aristoph. *ad Acharn.* v. 44. Pollux, VIII, 9, segm. 104. Harpocrat. in *καθάρσιον*.

X. A public crier, *κήρυξ*, then addressed to the gods the prayers of the people;[v] and enjoined silence.[w]

([v]) Demosth. *contra Timocrat.* p. 464. Petit. p. 206; [or rather p. 288.]

([w]) Aristoph. *Thesm.* v. 302, and Schol. [But in the first place, the crier imprecated direful curses on the head of any one, who, corrupted by bribes, might be meditating the ruin of his country. Petit. *l. l.* p. 289, sq.]

XI. The *πρυτάνεις* and *πρόεδροι*, then laid before the assembly the subject on which they were to deliberate: and if any decree, *προβούλευμα*,[x] had before been passed on that subject, the crier, after the decree was read, gave notice, that those who chose to speak might offer their sentiments.[y]

([x]) [† See below XIV, of this chapter.]

([y]) Pollux, VIII, c. 9, segm. 95. Harpocrat. in *πρόεδροι*. Sigon. *de rep. Athen.* II, 4, p. 499. And the passages of Demosthenes and Æschines, cited by Petit. p. 206.

XII. No one could speak who was under fifty years of age;[z] nor any who had been branded with infamy, or led an immoral life.[a]

([z]) Schol. Aristoph. *ad Plut.* v. 330. Petit. *ad Legg. Attic.* p. 209. [Say rather, that those above fifty years of age were first invited by the crier to deliver their sentiments, and after them the junior part of the assembly, if only they had been previously entered in *the public register*, *ληξιαρχικὸν*, and were twenty years of age. Petit. *l. l.* p 290, sqq.]

([a]) 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, n. 61.

XIII. The people gave their suffrages by stretching forth the hand, *χειροτονία*.[b]

([b]) Vales. *ad Harpocrat.* p. 75. Sigon. *l. c.* p. 501. [Xenoph. *Hist. Gr.* I, 7, 7.]

XIV. The decree of the senate, thus ratified by the people, was called *ψήφισμα*, and passed into a standing law. But before it had this public approbation, it was termed *προβούλευμα*, and had only the validity of a law for one year.[c]

([c]) Ulpian. *ad Orat. contra Aristocrat.* p. 219. Petit. p. 121. Sigon. *l. c.* p. 501.

XV. On the *ψηφίσματα* was written the name of the orator, or senator, who had given his opinion, and the name of the tribe to which the *πρυτάνεις* on duty belonged.[d]

([d]) See the authorities cited by Sigon. *de rep. Athen.* II, 4, p. 501, and Demosth. *de Coron.* p. 316.

CHAP. XI.

THE AREOPAGUS.

I. THE areopagus was an Athenian court of justice,[a] called in Greek, Ἄρειος πάγος, *the hill of Mars*.[b]

(a) Jerom. *in Epist. ad Tit.* c. I. Solin. c. 13, terms it, *locus judicii;* Juvenal. Sat. IX, v. 101, *curia Martis.*

(b) Acts, XVII, 19, and other places.
Xenoph. Ἀπομνημ. III, 5, § 20, and other authors call it, ἡ ἐν Ἀρείῳ πάγῳ βουλή, *the council in Mars' hill.* Demosth. *in Aristocrat.* p. 437, τὸ ἐν Ἀρείῳ πάγῳ δικαστήριον, *the tribunal in Mars' hill.*

II. It derived its name from Mars, because it is said that he was the first criminal tried there.[c]

(c) Pausan. *Attic.* c. XXVIII, p. 68. Meurs. *in Areopag.* c, I, p. 3, sq.

III. The tribunal before which Mars had pleaded, was at the top of the hill.[d]

(d) Holsten. *ad Steph. Byzant.* in Ἄρειος πάγος.

IV. Opposite to the tribunal were the λίθος ἀναιδείας, and λίθος ὕβρεως. On the former of these stood the offender; on the latter, the accuser.[e]

(e) Pausan. *Attic.* c. XXVIII, p. 68. Hadr. Jun. *Animadv.* I, 3, p. 6, sq.

V. Over them was erected a temple, called ὕβρεως καὶ ἀναιδείας.[f]

(f) Clemens Alexandr. *in Protrept.* p. 12, E. Cic. *de Legg.* II, 2, n. 28.

VI. On two pillars that stood by the tribunal, were engraved the laws which dictated to the areopagites their decisions.[g]

(g) Lysias, *de cæde Eratosthen.* p. 7; and *in Andocid.* p. 48.

VII. The senate which assembled here was called, from the name of the place, ἀρειόπαγος;[h] and the senators, ἀρειοπαγῖται.[i]

(h) We more frequently meet with Ἄρειος πάγος, in two words, or ἡ ἐν Ἀρείῳ πάγῳ βουλή, or ἐξ Ἀρείου πάγου βουλή.

(i) Lucian. *de Gymnas.* p. 281.

VIII. In early times, any citizen might be admitted a member of this tribunal, provided he was just, virtuous, and religious.[j]

(j) That the areopagus existed before the time of 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 exactly informed. Meurs. *Areopag.* c. III, p. 13, is almost of the same opinion with

our author; but he does not support it with any authority. Perizon. *ad Ælian. V. H.* V, 15. Sigon. *de rep. Athen.* II, 5, p. 507.

IX. But, afterwards, by a regulation of Solon, only those who had been archons were admitted.[k]

([k]) Plutarch. *in Solon.* p. 88, D. Pollux, VIII, 10, segm. 118. Meurs. *l. c.*

X. It was the most grave, severe, and just tribunal of all Greece.[l]

([l]) Lysias, *in Andocid.* p. 48, *σεμνότατον καὶ δικαιότατον δικαστήριον.* Xenoph. *Ἀπομνημ.* III, 5, § 20. Senec. *de Tranquill.* c. 3. Pausan. *Messen.* V, 1, 290. Gell. XII, 7. Cic. *ad Attic.* I, 14. Suidas in *ἀρεοπαγίτης.* [The laws forbade any areopagite to write a comedy, which might be considered as unbecoming the dignity of his character. Petit. *de Legg. Att.* p. 329.]

XI. It took cognizance of all great crimes:[m] such as robbery,[n] malicious plots,[o] wilful wounds,[p] poisoning,[q] arson,[r] and homicide.[s] Its jurisdiction extended even to matters of religion. Whoever showed a contempt of the gods, or introduced new deities, was severely punished by this tribunal.[t]

([m]) Maxim. *Proleg. ad Dionys. Areopag.*

([n]) Cic. *de Divinat.* I, 25.

([o]) Harpocrat. and Suidas in *βουλεύσεως.*

([p]) *Περὶ τραύματος ἐκ προνοίας.* Pollux, VIII, 10, segm. 117. Lucian. *in Timon.* p. 145. [Compare Petit. *l. l.* p. 609.]

([q]) Pollux, *l. c.* Ælian. *V. H.* V, 18. Gell. XII, 7.

([r]) *Περὶ πυρκαϊᾶς (ἐκ προνοίας).* Pollux, *l. c.* Lucian. *de Gymn.* p. 281.

([s]) Ælian. *V. H.* V, 15. Pollux, *l. c.* Hesych. in *δικαστήρια.* [Lysias, p. 31, sqq. ed. R.]

([t]) Demosth. *in Neær.* p. 528, C. Hence Justin Martyr, Orat. I. *ad Gr.* p. 24, B, says, that Plato durst not publish his opinions of the deity, for fear of *the poison, φόβῳ τοῦ κωνείου,* that is, for fear of the areopagus. This likewise throws great light on a passage of the Acts of the Apostles, XVII, 19. [The same senate had also the care of the high ways, that no one encroached upon them by building; and of the arts, that no citizen might live idle or without some profession: nor was a stranger permitted to dwell with them, unless he was manifestly employed in some useful calling. Petit. *l. l.* p. 328, and 520, sq.]

XII. Death was the punishment for the greater crimes;[u] and for the less, a fine, which went to the public treasury.[v]

([u]) Ælian. *V. H.* V, 18.

([v]) Pollux, VIII, 9, segm. 99.

XIII. The court, at first, met upon the three last days of every month;[w] but, afterwards, almost daily.[x]

([w]) Pollux, VIII, 10, segm. 117.

([x]) Lucian. *in Bis Accusato,* p. 221.

XIV. When the judges came into court, a crier order-

ed the people to remove to some distance, and enjoined silence.[y]

(y) Æschyl. *Eumenid.* v. 561, and Schol.

XV. Then the archon who had the title of *βασιλεὺς*, took his place among the judges.[z]

(z) Pollux, VIII, 9, segm. 90. Antiphon. *Orat.* XVI, p. 157, sqq.

XVI. But first of all solemn sacrifices were offered.[a]

(a) Demosth. *in Aristocrat.* p. 438, B.

XVII. The accuser and accused took each an oath at the foot of the altar, laying their hand on the flesh of the immolated victim.[b]

(b) Demosthen. *l. c.* Antiphon. *Orat. de cæde Herod.* p. 94.

XVIII. Then the accused person mounting the stone *ἀναιδείας, of impudence;* and the accuser, that *of injury, ὕβρεως*,[c] they pleaded one after the other,[d] either in person, or by their counsel.[e]

(c) Pausan. *Att.* XXVIII, p. 68.
(d) Lucian. *de Gymn.* p. 281.
(e) Lucian. *l. c.*

XIX. At first, each pleaded his own cause;[f] but, afterwards, ten citizens were drawn by lot to act as counsel at this tribunal.[g]

(f) Sext. Empir. *advers. Mathem.* II, p. 304.
(g) Lucian. *l. c.* and *in Bis Accusat.* p. 223. Harpocrat. in *συνήγοροι.* Schol. Aristoph. *ad Vesp.* v. 689.

XX. In introducing the cases of their clients at court, these counsellors were forbidden to avail themselves of the advantages of rhetoric.[h]

(h) Pollux, VIII, 10, segm. 117. Lucian. *de Gymn.* p. 281. To this prohibition Quintilian alludes, VI, 1, §7; and II, 17. Themist. *Orat.* 16. Apul. Miles. X, p. 214.

XXI. The judges, after having heard the two parties, gave their opinions privately.[i]

(i) Demosth. *in Aristogit.* p. 493, C. Macrob. *Saturn.* VII, 1. Juvenal. IX, 102. Hence the proverbial expression, *καὶ ἀρεοπαγίτου σιωπηλότερος*, or *στεγανώτερος, more silent even than an areopagite.*

XXII. To effect this privacy, black and white flints were made use of;[j] 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, condemned.[k]

(j) Ulpian. *in Timocr.* p. 239, A. Ovid. *Met.* XV, 41. Plutarch. *in Alcibiad.* p. 202, D.

(k) Pollux, VIII, 10, segm. 123. But Meursius, *in Areopag.* c. VIII, p. 59, does not think that passage refers to the areopagus. Lucian. *in Bis Accusat.* p. 237. Aristoph. Schol. *ad Vesp.* v. 981.

XXIII. These flints were put into urns, of which there were two.[l]

(l) Aristoph. *in Vesp.* v. 981, and 985, and Schol. also 750, and Schol.

XXIV. The one was of brass, and termed ἐλέου, the urn *of mercy;* the other was of wood, and termed θανάτου, the urn *of death.* The white flints were put into the former; and the black, into the latter.[m]

(m) Aristoph. Schol. *ad Vesp.* v. 981, and 985, where these urns are termed ἀμφορεῖς, and καδίσκοι. Flor. Christ. *ad h. l.*

XXV. 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 black were more numerous.[n]

(n) Schol. Aristoph. *Vesp.* v. 106.

XXVI. 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 Minerva.*[o]

(o) Aristid. *Orat. in Minervam.* Julian. *Orat.* III, p. 114, D. To this Philostr. alludes, *in vit. Sophist.* II, 3, p. 568, Ἀθηνᾶς ψῆφος, *an acquittal.* Lucian. *in Reviviscent.* p. 401. Lambin. *ad Cic. Orat. pro Milon.* c. 3.

XXVII. As soon as the prisoner had received his sentence, he was bound, and led forth to punishment.[p]

(p) This undoubtedly was sometimes the case, Lycurg. *adv. Leocrat.* p. 134, but that this was the general custom, is not so certain. 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, *in Areopag.* c. IV; and in Ælian. *V. H.* V, 18.

XXVIII. But before sentence was passed, the criminal was not in chains, and had it in his power, if he despaired of his cause, to avoid punishment by going into exile:[q] the only result being, a confiscation of his property.[r]

(q) Demosth. *in Aristocrat.* p. 438, B. Pollux, VIII, 10, segm. 117.
(r) Pollux, VIII. 9, segm. 99.

XXIX. This was the oldest tribunal of Greece.[s] It is not agreed when it was established:[t] some say it was instituted by Solon;[u] but they are mistaken: the court of areopagus existed before Solon;[v] he only enlarged its authority.[w]

(s) Demosthenes, *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.

(t) Meursius, *in Areopag.* c. III, p. 11. Plutarch. *in Solon.* p. 88, D, E.
(u) Plutarch. *l. l.* Cic. *de Offic.* I, 22.
(v) Aristot. *Polit.* II, 10. Oxford Marbles, n. 5, 6, and 26.
(w) 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, D. It is certain, however, by a passage of Pollux, VIII, 10, segm. 125, that Solon gave the areopagites a rank superior even to that of the ephetæ, if we are to read in this passage, προκατέστησε, and not προσκατέστησε.

XXX. But Pericles greatly diminished its power.[x] He did not, however, annihilate the tribunal; for it existed long after his time.[y]

(x) Plutarch. *in Pericl.* p. 155, E; and p. 157, A. Aristotel. *in 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.
(y) Cicero mentions it, *ad Fam.* XIII, 1. Luke, *in Acts*, XVII, 19. Besides, under the emperors Gratian and Theodosius, Ῥούφιος Φῆστος 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, Zosim. 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 in lib. XXIX, p. 563, where Valois makes the same conjectures with Reinesius, on Festus Tridentinus. The passage of Zosimus is in l. IV, c. 15.

CHAP. XII.

THE JURISDICTION OF THE EPHETÆ.

I. THE court of ἐφέται was another severe tribunal, and called τὸ δικαστήριον ἐπὶ Παλλαδίῳ, from the Palladium or statue of Minerva.[a]

(a) Demosth. *contra Aristocrat.* p. 438, C. Harpocrat. in ἐφέται. Hesych. in ἐπὶ Παλλαδίῳ.

II. It is said to have been instituted by Demophoon.[b]

(b) Pausan. *Attic.* XXVIII, p. 69. Harpocrat. in ἐπὶ Παλλαδίῳ. But Pollux, VIII, 10, segm. 125, attributes the origin of it to Draco. These two authors are reconciled by Krebsius, *diss. de ephetis Atheniensium.*

III. In early times, not only the Athenians but the Argives also sat as judges at this tribunal.[c]

(c) Harpocrat. in ἐπὶ Παλλαδίῳ.

IV. Draco afterwards excluded the Argives, and only admitted the Athenians.[d]

(d) Pollux, VIII, 10, segm. 124, 125. Sigon. *de rep. Athen.* III, 3, p. 519.

V. These judges were fifty-one in number,[e] and at least fifty years of age.[f]

(e) Pollux, *l. c.* Demosth. *adv. Macart.* p. 666, A.

(f) Suid. in ἐφέται.

VI. The only alteration which Solon 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 authority of that court.[g]

(g) Demosth. *adv. Macart.* p. 666; and *adv. Aristocrat.* p. 433, C. Pollux, *l. c.* Sigon. *de rep. Athen.* III. 3, p. 519. Plutarch. *in Solon.* p. 88.

VII. Cases of accidental murder chiefly came under its consideration.[h]

(h) Περὶ ἀκουσίων φόνων, Hesych. *l. c.* Demosth. *adv. Aristocrat.* p. 438, C. Ælian. *V. H.* V, 15. Other cases may be found in Sigonius, *l. c.* Perizon. *ad Ælian. l. c.* [Petit. *l. l.* p. 614, sqq.]

VIII. The judges were called ἐφέται, ἀπὸ τοῦ ἐφιέναι, *from appealing;* because appeals were made from inferior tribunals to this.[i]

(i) Pollux, *l. c.* ὁ Δράκων παρέδωκε τοῖς ἐφέταις τὴν κρίσιν, ἐφέσιμον ἀπὸ τοῦ βασιλέως πεποιηκώς, *Draco instituted the tribunal of the ephetæ, to which an appeal might be made from the king,* (that is the second archon.) Krebsius, *in dissert.* approves of this etymology in preference to all others.

IX. 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 lot was added, making in the whole fifty-one.[j]

(j) All these particulars are taken from the Schol. Aristoph. *ad Plut.* v. 277; and it is by this authority that Sigonius is supported *de rep. Athen.* III, 3, p. 519, whose opinion our author adopts. His strongest argument is, that the description must refer to these ephetæ because no other judges were similarly chosen.

But as the objections which Krebsius urges against this opinion of Sigonius are weighty, it is better to confess our ignorance than obstinately to rely upon assertions not sufficiently authenticated.

CHAP. XIII.

THE HELIASTIC JURISDICTION.

I. The ἡλιαία,[a] or ἡλιαστικὸν[b] was a very celebrated tribunal at Athens.

(a) Pausan. *Attic.* XXVIII, p. 69. Holsten. *ad Steph.* p. 128.

(b) Understand δικαστήριον, *tribunal.* [But the word ἡλιαία is sometimes used for the δικαστήριον, or *portico,* in which causes were tried. Demosth. p. 1042, ed. R.]

II. It was so termed because it was exposed in the open air to the rays of the sun.[c]

(c) Schol. Aristoph. *ad Nub.* v. 860. Ulpian. *in Timocrat.* p. 227, C.

III. To *judge* at this tribunal, was termed ἡλιάζειν;[d] *the judges*, ἡλιασταί.[e]

(d) Aristoph. *Lysistr.* v. 381.

(e) Aristoph. *Equ.* v. 255. Harpocrat. in ἡλιαία.

IV. The number of the judges was not always the same;[f] being greater or smaller, as the causes were more or less important.[g]

(f) Pollux, VIII, 11, segm. 123.

(g) Ulpian. *in Timocr.* p. 226, B. Petit. *ad Legg. Att.* p. 309, [or p. 396, where it appears, that the greatest number was 1500, the least 500; and hence the medium 1000, none of whom were under thirty years of age, as may be learnt from the oath which they were obliged to take. But as this court, which represented all the people, took cognizance of other capital offences, so also its jurisdiction extended to matters of religion; for it was at this tribunal that Socrates was condemned, as is shown at large by Bougainville, *in Commentariis Inscription.* p. 455, ed. German.]

V. The judges were chosen by lot;[h] and before they entered upon their office, they took a most solemn oath.[i]

(h) Petit. p. 309. He grounds his assertion on a passage of Demosth. *adv. Aristogit.* p. 494, A.

(i) This oath is termed ὅρκος ἡλιαστῶν, and is to be found in Demosth. *adv. Tim.* p. 481.

VI. The following is the form of bringing a cause before court. He who wanted to enter an action against any one, asked leave of the thesmothetæ.[j] Having obtained it, he summoned the other party by a bailiff, called κλητήρ.[k] This was called προσκαλεῖσθαι.[l] He then presented his suit to the magistrates in writing.[m]

(j) Petit. *in Legg. Att.* p. 314. It appears that this permission was not granted till after an examination termed ἀνάκρισις; on which consult Suidas in ἀνάκρισις. Ulpian. *in Midian.* p. 176, A.

(k) Schol. Aristoph. *ad Vesp.* v. 189. Harpocrat. in κλητῆρες. Salmas. *ad Jus Attic.* p. 858.

(l) Aristoph. *Nub.* v. 1280, and Schol. Demosthenes also uses καλεῖσθαι, *in Aristocrat.* p. 437, B.

(m) Ulpian. *in Midian.* p. 172, B. Demosth. *de Cherson.* p. 38, B, calls this accusation or indictment, πινάκιον; and Suidas πρόκλησις and γραμματεῖον.

[† The plaintiff was called ὁ ἰώκων; the whole suit, δίωξις; the defendant, φεύγων; the indictment before conviction, αἰτία; after conviction, ἔλεγχος; and after condemnation, ἀδίκημα.]

VII. When the judges were assembled, the magistrates went to the court, with the suits or petitions of the plaintiffs, and authorized the judges to try the several causes, which was termed εἰσάγειν δίκας εἰς τὸ δικαστήριον:[n] whence δίκη εἰσαγώγιμος.[o]

([n]) Sigon. *de rep. Athen.* III, 4, p. 523. Harpocrat. in ἡγεμονία δικαστηρίου. Lysias, *contra Alcibiad.* Ἀστρατείας; and κατὰ Νικομάχου. Demosth. *adv. Lacrit.* p. 598, B.

([o]) Demosth. *in Zenothemid.* p. 577, C; *in Lacritum*, p. 598, A. Lysias, *in Pancleonem.*

VIII. When the cause was brought before the judges, the accused had four ways to elude judgment, or to have it deferred: they were termed παραγραφὴ,[p] ὑπωμοσία,[q] ἀντιγραφὴ,[r] and ἀντίληξις.[s]

([p]) Παραγραφὴ, was an objection insisting 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. Suidas at this word. Ulpian. *in Midian.* p. 170, C. Pollux, VIII, 6, segm. 57.

([q]) Ὑπωμοσία was an oath taken to obtain a delay. It pleaded sickness, the death of a friend, or some other misfortune. Ulpian. *in Midian.* p. 170, C. Harpocrat. and Vales. at this word. Palmer and Kuster, ad Aristoph. *Eccles.* v. 1018.

([r]) Ἀντιγραφὴ was a recrimination by which the defendant accused the plaintiff. Pollux, VIII, 6, segm. 58. And Harpocration.

([s]) Ἀντίληξις was when the defendant having not been in court, and consequently 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 the plaintiff. Sigon. *de rep. Athen.* III, 4, p. 524. Pollux, VIII, 6, segm. 61. Wolf. *in Midian.* p. 361, C.

IX. If the accused used none of these resources, he and the accuser were obliged to take, each of them, an oath. That of the latter was termed προομοσία; and of the former, ἀντωμοσία.[t]

([t]) Pollux, VIII, 6, segm. 55, explains these two words. Ulpian. *in Orat. de falsa Legat.* p. 100, A. Schol. Aristoph. *ad Vesp.* v. 1036.

X. Besides, each of them was obliged to deposit a certain sum of money, which was termed either πρυτανεῖα, παράστασις, παρακαταβολὴ, or ἐπωβελία.[u]

([u]) All these terms are explained by Pollux, VIII, 6, segm. 38, 39. Sigon. *l. c.* p. 525. Harpocrat. at these words. Kuster. *ad Aristoph. Nub.* v. 1134, and v. 1182. [† Πρυτανεῖα was a fee, paid to the magistrate, for entering the cause into his book. Παράστασις was a drachma deposited in law-suits about small and trivial affairs. Παρακαταβολὴ was a sum of money deposited by those who sued the state for confiscated goods. Ἐπωβελία was a fine imposed on those who could not prove the indictment which they had brought against their adversaries.]

XI. After these preliminaries, the plaintiff and the defendant,[v] or his counsel,[w] were permitted to speak. The time which was allowed each of them to plead, was measured by a water-clock.[x]

([v]) Herald. *ad Jus Att. et Rom.* VI, 10, n, 3, sq.

(w) Suidas in συνήγορος. Æschin. *contra Ctesiph.* p. 302, C.

(x) Aristoph. Schol. *ad Acharn.* v. 693. Æschin. *contra Ctesiph.* p. 302, C. Demosth. *in Nicostr.* p. 723, B. Lucian often alludes to this custom, for instance, *in revivisc.* 395, 403.

XII. As much water was allowed for the one as for the other.[y] And to prevent fraud, the pouring of the water into the water-clock was intrusted to a faithful person, called ἐφύδωρ.[z]

(y) It is probable, from a passage of Demosthenes, that this was not always customary, *in Macart.* p. 659.

(z) Pollux, VIII, 9, segm. 113. Kuster. *ad Suid.* in διαμεμετρημένη.

XIII. Hence came the proverb, πρὸς τῇ κλεψύδρᾳ κ. τ. λ. *to plead by the water-clock.*[a]

(a) Πρὸς ὕδωρ ἀγωνίζεσθαι, as Demosthenes expresses it, *in Macart.* p. 659, A. Cic. *de Orat.* III, § 34, *ad clepsydram clamare.* From this custom other proverbial expressions are derived: *aquam perdere*, ἄλλως ἀναλίσκειν ὕδωρ, and perhaps this, *aqua hæret.*

XIV. The judges, having heard each party, passed sentence by small pebbles.[b]

(b) Xenoph. *Sympos.* p. m. 704. Sigon. p. 527. Pollux, VIII, 5, segm. 16.

XV. When the defendant lost his cause, he was condemned to a fine, or some other punishment; if to death, he was put into the hands of eleven executioners,[c] who were called, pre-eminently, οἱ ἕνδεκα, *the eleven.*[d]

(c) Lysias, κατὰ τῶν σιτοπώλων.

(d) Schol. Aristoph. *ad Vesp.* v. 1103, calls them, νομοφύλακες, θεσμοφύλακες, ἄρχοντες. Pollux, VIII, 9, segm. 102.

XVI. When the sentence was only a fine, the prisoner was delivered to other officers, called πράκτορες, *exacters.*[e]

(e) Demosth. *in Theocr.* p. 510, A; *in Aristogit.* p. 494, B. They are also mentioned in the Gospel of St. Luke, XII, 58.

XVII. If he was not able to pay the fine, he was thrown into prison.[f]

(f) Nepos, *Miltiad.* c. VII.

XVIII. His son, too, was proclaimed infamous, and thrown into the same prison, if his father died there.[g]

(g) Nepos, *in Cimone*, c. I. Demosthenes exclaims against this custom, *epist.* III, p. 114.

XIX. The pay of the heliastæ for every cause they tried, was three oboli.[h]

(h) 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. XIV.

JUDGMENTS AND ACCUSATIONS.

I. The judgments were either *public*, or *private*.

II. The *public* judgments were termed κατηγορίαι,[a] and *the private*, δίκαι.[b]

([a]) They were likewise termed δίκαι δημοσίαι, or δίκαι δημοσία (δεδικασμέναι), 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. Salmas. *de Modo Usurar.* p. 106, sqq.

([b]) Δίκαι ἰδίαι, or ἰδιωτικαὶ, Demosth. *ibid.* and Salmas. *l. c.*

III. There were different kinds of *public* judgments:

1. Γραφὴ, which took cognizance of various public crimes:[c] such as φόνος, τραῦμα ἐκ προνοίας, πυρκαϊὰ, φάρμακον, βούλευσις, ἱεροσυλία, ἀσέβεια, προδοσία, ἑταίρησις, μοιχεία, ἀγάμιον, ἀστρατεία, λειποστράτιον, λειποτάξιον, συκοφαντία, κ.τ.λ. *murder, a premeditated wound, arson, poisoning, conspiracy, sacrilege, impiety, treason, fornication, adultery, celibacy, refusing to serve in the wars, desertion of the army, quitting one's post, frivolous accusation, &c.*[d]

([c]) Harpocrat. in γραφή. Salmas. *de Modo Usurar.* p. 108. Herald. *ad Jus Att.* p. 195. [Plat. *Euthyphr.*]

([d]) These are almost all the crimes enumerated by Sigon. *de rep. Athen.* III, 1, p. 509. Consult likewise Pollux, VIII, 6, segm. 40.

2. Φάσις, was the detection and information given of concealed crimes.[e]

([e]) This word is derived from φαίνειν, *to show.* Sigon. *l. c.* Pollux, VIII, 6, segm. 47.

3. Ἔνδειξις was the process against those who, without having paid their quota to the public treasury, (and consequently being ἄτιμοι,) offered themselves candidates to bear offices, and to judge the citizens. Every one was permitted *to inform against them*, ἐνδείκνυσθαι.[f]

([f]) Demosth. *in Timocrat.* p. 464, C. Ulpian. p. 239, B. Schol. Aristoph. *ad Vesp.* v. 1103. Salmas. *de Modo Usurar.* p. 779. Andocid. *de Myst.* p. 185.

4. Ἀπαγωγὴ was the prosecution of thieves and robbers; against whom any one might inform in their absence, or bring to justice when caught in the act.[g]

([g]) Sigon. p. 511. Ulpian. *in Timocrat.* p. 239, B. Lysias, *in Agorat.* p. 126. Salmas. *de Modo Usurar.* p. 773.

5. Ἐφήγησις was the discovery of a criminal who concealed himself.[h]

([h]) Sigon. p. 511. Salmas. *de M. U.* p. 777. Pollux, VIII, 6, segm. 50.

6. Ἀνδρολήψιον was an action against those who refused to deliver up a murderer concealed in their house.[i]

([i]) Pollux, *l. c.* Harpocrat. at this word. Salmas. *de M. U.* p. 212.

7. Εἰσαγγελία was preferred against both magistrates and counsellors who appeared to have erred in their judgments where the laws were silent.[j]

([j]) Sigon. *l. c.* p. 495. Harpocrat. at this word. Pollux, VIII, 6, segm. 51. Salmas. *de M. U.* p. 589. Herald. *Obss. ad Jus Att.* p. 220.

8. There were also many kinds of *private* judgments.[k] Such as δίκη κακηγορίας, αἰκίας, βίας, παρανοίας,[l] κακώσεως, ψευδομαρτυρίας, παρακαταθήκης, συμβολαίων, μισθώσεως οἴκου, ἀποστασίου, ἀποπομπῆς, κλοπῆς, κ. τ. λ. *an action for slander, assault, violence, madness, ill-usage, false witness, deposits, not fulfilling engagements, letting houses, deserting a patron, divorce, theft, &c.*

([k]) These are all the private crimes enumerated by Sigonius, who differs very little from Pollux, VIII, 6, segm. 31.

([l]) Instead of παράνοια Sigonius has παροινία, *drunkenness;* which reading seems to be supported by a passage of Pollux, VIII, segm. 89. Our author, however, might prefer παράνοια which is to be found in some MSS. and which Jungerm. *ad Polluc.* approves of. It may be defended from Cicero, *de Senect.* c. VII, where he says, that Sophocles was summoned before the court by his sons, *quod videretur desipere:* but especially from Xenoph. *in Memorab.* I, 2, § 49, and Aristoph. *in Nub.* v. 843.

CHAP. XV.

PUNISHMENTS USED BY THE ATHENIANS.

I. The principal, and most usual punishments, were:[a]

([a]) All these *punishments*, τιμήματα, are enumerated by Pollux, VIII, 7, segm. 69, except δουλεία.

1. Ἀτιμία, *public infamy.*[b]

([b]) This punishment is often mentioned in the laws of the Athenians. 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. Sigon. p. 516, and particularly Krebs. *in Commentat. de Stelitis Atheniens.* p. 6. [Petit. *de Legg. Att.* p. 469, sqq.]

2. Δουλεία, *servitude,* in which the criminal was reduced to the condition of a slave.[c]

([c]) 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.

3. Στίγματα, *marks,* which were burnt with a red-hot iron on the forehead, or hands of slaves who had fled from their masters, or committed any other great crime.[d]

(d) Lips. *Elect.* II, 15. Hermann. Hugo, *de prima scrib. orig.* c. 19, cum Observ. Trotzii, p. 189. Pollux, III, 8, segm. 79. [Dresigii *Disput. de usu stigmatum apud veteres.*]

4. Στήλη, was engraving the offence of a criminal in large characters on *a pillar*.[e]

(e) Demosth. *Philipp.* III, p. 49, A. Pollux, VIII, 7, segm. 73. The reader will find this subject thoroughly treated by Krebsius, *diss. de Stelitis Atheniens.*

5. Δεσμὸς, *fetters*, they were of many kinds: first, κύφων, a wooden collar which constrained the criminal to *bow down* his head,[f] called also κλοῖος, and κλῷος;[g] second, χοῖνιξ, *stocks*, in which the feet were confined,[h] called also ξύλον,[i] in Attica, κᾶλον,[j] ποδοκάκη,[k] and ποδοστράβη;[l] third, σανὶς, *a plank*, to which malefactors were bound fast;[m] fourth, τροχὸς, *a wheel*, to which the fugitive slaves, or those who were guilty of theft were tied, and beaten with rods.[n]

(f) Aristoph. *Plut.* v. 458, and Schol. It was so named because it made the head, κύφειν, *to bend downwards.* In Latin, it was termed *cuspus*, if we credit Salmasius, *de M. U.* p. 814, or rather Suidas.

(g) Suidas in κύφων.

(h) Schol. Aristoph. *ad Plut.* v. 276. Salmas. *ad Achill. Tat.* p. 648.

(i) Aristoph. *Equ.* 393. He calls it, ξύλον τετρημένον, *the perforated wood, Lysistr.* 681; and *Equ.* 1046, ξύλον πεντεσύριγγον, *the wood with five holes.*

(j) Hesychius calls it, κάλιος. And in καλίζωνοι, κάλα, he says, is τὰ ξύλα.

(k) Taylor has edited ποδοκάκκη, in Orat. I, Lysiæ *advers. Theommest.* p. 81, where Lysias himself explains these words of the law of Solon, ἐν τῇ ποδοκάκκῃ ξεδέσθαι, by ἐν τῷ ξύλῳ δεδέσθαι. Demosth. *in Timocrat.* p. 475, B. Wolf. *ad Act.* XVI, 24.

(l) Schol. Aristoph. *ad Equ.* v. 366. In Latin, *nervus*, Gell. XX, 1.

(m) Aristoph. *Thesmoph.* v. 938, and 947.

(n) Schol. Aristoph. *ad Plut.* v. 876, terms it, ξυλοπέδη.

6. Φυγὴ, *exile*, the banishment of a citizen from his country, without hope of return.[o] Yet he might be recalled by the same magistrate who exiled him. The goods of exiled persons were confiscated and sold by auction. The place of exile was not fixed in their sentence.[p]

(o) Suidas in ὀστρακισμός.

(p) Schol. Aristoph. *ad Equ.* v. 851; and *ad Vesp.* v. 941.

7. Ὀστρακισμὸς, *ostracism*, was a peculiar kind of exile, by which a citizen, whose power had grown formidable, was banished from his country for ten years.[q] The suffrages were given by *tiles* or *shells*, ὄστρακα; whence the word ὀστρακισμός.[r] The ostracism was not valid without six thousand of these shells.[s] This kind of exile, and that in the

general and more extensive sense, were alike in one particular; for each implied banishment out of the country.[t] But in other respects they differed: for the goods *of the ostracized*, τῶν ἐξοστρακισθέντων, were neither confiscated nor sold by auction, as those of the exiled:[u] moreover, the ostracized were obliged to reside in a particular place, but the exiled were not.[v] It is not certainly known when this punishment was first established. Some consider Hippias as the author of it;[w] and others, Clisthenes.[x] Hyberbolus, an abandoned man, was the last on whom this sentence, too mild for his guilt, was passed.[y] The Syracusans adopted this mode of punishment from the Athenians; but instead of the ὄστρακα they used πέταλα, *leaves;* whence comes the word πεταλισμός.[z]

(q) Aristot. *Polit.* III, 13.

(r) Diodor. Sic. XI, c. 55, p. 41. Plutarch. *in Aristid.* p. 322, E; *in Pericl.* p. 157, B; *in Alcib.* p. 197, A.

(s) Schol. Aristoph. *ad Equ.* v. 851. Plutarch. *l. c.* Pollux, VIII, 5, segm. 20.

(t) Schol. Aristoph. *ad Vesp.* v. 941.

(u) Schol. Aristoph. *l. c.*

(v) Suidas in ὀστρακισμός. Schol. Aristoph. *l. c.*

(w) Heraclid. *de Rebusp.* in Meurs. *Lectt. Att.* V, 18.

(x) Ælian. *V. H.* XIII, 24. It is also attributed 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 it. And we are told by Aristotle, *l. c.* that Clisthenes endeavoured to strengthen the democracy.

(y) Schol. Aristoph. *ad Equ.* v. 851. Plutarch. *in Aristid.* p. 322, D; *in Nicia*, p. 530, D.

(z) Diod. Sic. XI, c. 87, p. 65. Hesych. in πεταλισμός.

CHAP. XVI.

CAPITAL PUNISHMENTS.

I. THE capital punishments among the Greeks in general, but particularly among the Athenians, were:

1. Ξίφος, *the sword,* or *beheading.*[a]

(a) Pollux, VIII, 7, § 71, amongst the ἐργαλεῖα τοῦ δημίου, *instruments of the executioner,* mentions the ξίφος.

2. Λιθοβολία, *lapidation,* or *stoning to death.*[b]

(b) Ælian. *V. H.* V, 19. Cic. *de Offic.* III, 11. Meurs. *ad Lycoph.* v. 331. Maussac. ad Plut. *in Geogr. Minor.* T. II, p. 11, in annot.

3. Κατακρημνισμός, *precipitation from a rock.*[c]

(c) Eurip. *Troad.* v. 720. Pausan. *Phoc.* c. II, p. 802. Ælian. *V. H.* XI, 5. Hænel. *Otium Uratislaviense,* c. X.

4. Καταποντισμὸς, *drowning in the sea.*[d]

(d) Schol. Aristoph. *ad Equ.* v. 1360. Potter, *ad Lycophr.* v. 239. Wolf. *Cur. Philol.* ad Matth. XVIII, 6.

5. Φάρμακον, *poison.*[e]

(e) Ælian. *V. H.* I, 16. Plato, *in Phæd.* [Dresigii *Disput. de Cicuta Atheniensium pœna publica.*]

6. Βάραθρον, *throwing the criminal into a pit.*[f]

(f) Aristoph. *Plut.* v. 431, and Schol. Harpocr. at this word, and Vales. p. 30. Mauss. ad Plut. *de Flumin.* p. 17.

7. Τυμπανισμὸς, *beating to death with clubs.*[g]

(g) Schol. *Aristoph.* v. 476. This punishment is minutely discussed by Gataker, *in Adversar. Misc.* c. XLVI, p. 907. Wolf. *Cur. Philol.* ad Hebr. XI, 35.

8. Βρόχος, *the rope,* or *hanging.*[h]

(h) Pollux, VIII, 7, segm. 71.

9. Πῦρ, *fire,* or *burning.*

PART III.

MILITARY AFFAIRS.

CHAP. I.

THE ARMY.

I. The Grecian army consisted of:

1. *Infantry.*

2. *Chariot-men.*

3. *Cavalry.*[a]

(a) Ælian. *Tactic.* c. 2, terms them, τὸ πεζικὸν, τὸ ἐπ' ὀχημάτων, καὶ τὸ ἐφ' ἵππων.

II. There were three kinds of *infantry:*

1. Ὁπλῖται, *the heavy-armed soldiers.*

2. Ψιλοὶ, *the light-armed.*

3. Πελτασταὶ, *targeteers,* who were sometimes comprehended under the name of ψιλοὶ, as opposed to ὁπλῖται.[b]

(b) Ælian. *Tactic.* c. 2, p. 14. Arrian. *Tactic.* p. 10. Suidas in ὁπλῖται. Pollux on the *pelta,* I, 10, segm. 134. Interpr. ad Nepot. *Iphicrat.* c. 1. Liv. XXXI, 36, calls the *peltastæ, cetrati.*

III. The custom of *fighting on chariots*,[c] seems to have been more ancient among the Greeks than that of fighting on horseback.[d]

(c) Arrian. p. 53.

(d) Homer's heroes are always mounted upon chariots, and never upon horses; *e.g.* Ἰλ. Β, 775; Ψ, 501. Thus the opinion of Lucretius, V, v. 1296, is void of probability. Palæphat. c. I. Hermann. Hug. *de Milit. Equ.* I, 6, p. 37. Hence Zoilus blames Homer without reason, Ἰλ. Ε, 20, in Schol. minor.

IV. Most of their cars or chariots of war were drawn by two horses.[e]

(e) Homer. Ἰλ. Ε, 195; Τ, 400. Virg. *Æn.* VII, 280. Yet sometimes they were drawn by three, Homer. Ἰλ. Η, 471. [And Hector, as being a skilful chariot-man is in a chariot drawn by four horses, Ἰλ. Θ, 185. The ἱππεῖς in Homer are generally those who ride in chariots; *e.g.* Ἰλ. Β, 810.]

V. Every chariot carried two men; from which circumstance it derived it name δίφρος.[f] One was ἡνίοχος, *the charioteer*, who held the reins. The other, παραιβάτης, who directed the charioteer whither he should drive.[g] He sometimes descended from the car, in order to come to close quarters.[h]

(f) The word δίφρος is of the same import with δίφορος. Eustath. Ἰλ. Ρ, p. 1154, l. 39.

(g) Eustath. *l. c.* and Ἰλ. Χ, p. 1380, l. 13.

(h) Homer. Ἰλ. Ρ, 480. Hermann. Hug. *l. c.* p. 42.

VI. The Thessalians were the most famous *horsemen* of all Greece;[i] and their cavalry was highly esteemed. We are told that the Lapithæ were the first who thought of mounting a horse. Men on horseback, before people were accustomed to the sight, were deemed prodigies;[j] and gave rise to the fables of centaurs, and hippocentaurs.[k]

(i) Xenoph. *de Agesil.* p. 522. Polyb. IV, p. 278. Pausan. *Phocic.* I, p. 799. Justin. VII, 6. Hermann. Hug. *de Milit. Equ.* I, 2, p. 10.

(j) Virg. *Georg.* III, 155. It is uncertain who first taught men to ride on horseback. Brunner. *ad Palæph.* I, p. 89.

(k) Palæph. περὶ ἀπίστων, c. I. Ælian. *V. H.* IX, 16.

VII. Among the Athenians, no person was admitted into the cavalry, without having previously obtained the consent of one of the ἵππαρχοι, or φύλαρχοι, and the senate of five hundred.[l]

(l) Xenoph. *Hipparch.* p. 753. Lysias, κατὰ Ἀλκιβιάδου λειποταξ. p. 132, uses the word δοκιμασία, when referring to the examination which horsemen were obliged to undergo. Petit. *ad Legg. Att.* p. 550.

VIII. Two qualifications were required for one to enter the cavalry—fortune and strength.[m]

([m]) Xenoph. *Hipparch.* p. 753. Petit. *l. c.* p. 552.

IX. His horse was to be well broken, bold, mettlesome, tractable, and obedient to his master. If he had not these qualifications, he was rejected.[n]

([n]) Xenoph. *Hipparch.* p. 753; *Memorab.* III, 3, § 4. Petit. *ad Legg. Att.* p. 551.

X. Trial was made of him at the sound of *a bell*, κώδων:[o] hence κωδωνίζειν, *to try*.[p]

([o]) Schol. Aristoph. *ad Ran.* v. 78. Suid. in κωδωνίσαι.

([p]) Aristoph. *ad Ran.* v. 735. Hesych. in κωδωνίζω. We find another etymology of this word in Ulpian. *ad Orat. de Fals. Legat.* p. 105, B.

XI. Horses worn out with long service, were released; and branded upon the jaw with a mark, called τροχὸς,[q] or τρυσίππιον[r]; hence ἐπιβάλλειν τρυσίππιον, *to excuse*.[s]

([q]) Hesych. in ἵππου τροχός.

([r]) Hesych. in τρυσίππιον. Kusterus, *ad Suid.* in ἵππῳ γηράσκοντι.

([s]) Eustath. ad Ὀδ. Δ, p. 197, l. 44. Not. varior. ad Poll. VII, 33, segm. 186.

XII. The horsemen had titles relative to their different armour: as, δορατοφόροι, κοντοφόροι, ἀκροβολισταὶ, ἱπποτοξόται, ἄμφιπποι, διμάχαι, κατάφρακτοι, καὶ μὴ κατάφρακτοι.[t]

([t]) All these words are explained by Ælian. *in Tact.* II, p. 14; by Arrian. p. 15. The ἄμφιπποι [† had *two horses*, which they rode by turns,] p. 8. The κατάφρακτοι and ἄφρακτοι, [† *heavy and light-armed*,] p. 13, 14. The διμάχαι, [† *dragoons*,] Hesych. Pollux, I, 10, segm. 132.

XIII. The horses of the κατάφρακτοι, *heavy-armed troops*, were defended and ornamented with various kinds of armour and trappings: such as προμετωπίδια, παρώτια,[u] παρῆια, προστερνίδια, παραπλευρίδια, παραμηρίδια, παρακνημίδια, στρώματα,[v] φάλαρα,[w] which were used for *the face, ears, cheeks, chest, sides, thighs, legs, for the horseman to sit upon, as trappings both for the horse and rider.*

([u]) Pollux, I, 10, segm. 140, where, instead of παρώτια, we read παρώπια, *coverings for the eyes.* Achill. Tat. I, p. 49. Gell. V, 5. Apul. *in Miles.* X, p. 224; and *de deo Socrat.*

([v]) Xenoph. *Cyropæd.* VIII, p. 190. Called also ἔποχον, Xenoph. περὶ Ἱππικῆς sub fin.

([w]) Pollux, X, 12, segm. 54. Liv. IX, 46. Hermann. Hug. *l. c.* II, 3.

XIV. The Athenians were obliged by law to enrol themselves for the militia,[x] when their names were entered in the ληξιαρχικὸν γραμματεῖον, *public register*,[y] or when they were eighteen years of age.[z]

(x) Ulpian. *in Olynth.* III, p. 29, B.

(y) Lycurg. *adv. Leocrat.* p. 146. Pollux, VIII, 9, segm. 105.

(z) Ulpian. *l. c.* says *eighteen;* and Pollux, *l. c. twenty.* But these authors may be easily reconciled.

XV. The names of the soldiers who were enrolled, were inscribed in a public catalogue.[a] *To levy soldiers* is στρατολογεῖν,[b] καταλέγειν,[c] καταγράφειν, and καταγραφὴν or κατάλογον ποιεῖσθαι.[d]

(a) Schol. Aristoph. *ad Equ.* v. 1366. In Greek, κατάλογος: hence Xenophon. *Memorab.* III, 4, § 1, has this expression, ἐκ καταλόγου στρατευόμενος, *one who was appointed to military service from the catalogue.*

(b) Plutarch. *in Mario,* p. 410, A.

(c) Aristoph. *in Equ.* v. 1064.

(d) Polyb. *de Milit. Rom.* c. I, § 2.

XVI. As soon as the young soldier was enrolled, he took the military oath.[e] The state furnished him with his buckler and spear.[f]

(e) We have the form of the oath in Lycurgus, *adv. Leocrat.* p. 146; and in Pollux, VIII, 9, segm. 105.

(f) Harpocrat. in περίπολος.

XVII. The new levies made their first expedition round the territories of Attica, which they were to defend against all incursions: hence they were called περίπολοι.[g]

(g) Pollux, VIII, 209, segm. 105. Harpocrat. in περίπολος. Aristophanes alludes to this custom *in Av.* v. 1177. [But after their twentieth year, they might, if occasion required, be called out on foreign service. Petit. *de Legg. Att.* p. 653, sqq.]

XVIII. Military service lasted forty-two years—from the age of eighteen years to sixty.[h]

(h) I cannot here agree with our author. For the law in Ulpian. *ad Olynth.* 111, p. 29, B, enjoins that soldiers 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. A difficulty arises from the use of λῆξις and ἡλικία, (see Harpocrat. and Suidas in Ἐπώνυμοι) which has misled Lambert Bos, and Sigon. *de rep. Athen.* IV, 5, p. 554. But it is completely solved in Petit. *ad Legg. Att.* p. 549; and though it were not solved, we should abide by the clear and positive terms of the law.

XIX. Citizens advanced in years, and those of a weak constitution, collectors of the public revenue,[i] and infamous persons,[j] were exempted from military service.

(i) Demosth. *in Neær.* p. 521, A.

(j) Lysias, κατὰ Ἀλκιβιάδου Ἀστρατείας, p. 142. Meurs. *in Themid. Att.* I, 10, p. 26.

XX. Neither were the slaves allowed to serve in war, except in times of imminent danger.[k]

([k]) Aristoph. *Ran.* v. 33, and Schol. and Spanhem. Suidas in *οἶμοι.* Pausan. *Achaic.* c. XV, p. 559. Petit. *Legg. Att.* p. 547.

XXI. No citizen of Athens could refuse to serve;[1] for unless a man bore arms for the state, he lost the right of giving his suffrage, and the other privileges of a citizen.[m]

([l]) Ulpian. *ad Orat. de Fals. Legat.* p. 117, B. Petit. p. 153.

([m]) Æschines, *contra Ctesiphont.* p. 299, B. Petit. p. 556. Suidas in *ἀναμαχίον.*

XXII. To prevent desertions, marks, termed *στίγματα*, were imprinted on the hands of the soldiers.[n]

([n]) This observation belongs rather to Roman than Grecian antiquities. For there were no military stigmata but under the Cæsars. The reader may consult on this custom, Lips. *de Milit. Rom.* 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, Ætius of Amida, a Greek physician, has the following words: *στίγματα καλοῦσι τὰ ἐπὶ τοῦ προσώπου, ἢ ἄλλου τινὸς μέρους τοῦ σώματος ἐπιγραφόμενα, οἷα τῶν στρατευομένων ἐν ταῖς χερσὶν, stigmata are marks imprinted on the face, or any other part of the body, as on the hands of soldiers,* VIII, 12.

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. [Here also consult Dresigii *Disput. de Usu stigmatum apud veteres.*]

XXIII. In ancient times, every soldier served at his own expence.[o]

([o]) This is proved by the information of Ulpian. *περὶ συντάξεως*, p. 50, A, and others, who tell us, that Pericles was the first who procured pay for the soldiers.

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:[p] hence *καρικοὶ* and *καρίμοιροι* are applied to persons of a mean and servile condition.[q]

([p]) Suidas *ἐν Καρὶ τὸν κίνδυνον*, and *ἐν Καρὸς εἵπετο τάξει.* Cic. *pro Flacc.* c. XXVII. Strabo, XIV, p. 456. Mich. Apostol. VIII, 34; and XV, 59. Meurs. *ad Lycophr.* v. 1384.

([q]) Hesych. at these words. We find a like proverb in Hom. Ἰλ. I, 378. Hemsterh. ad Aristoph. *Plut.* p. 6.

XXV. But afterwards all the Greeks made war a trade, and received pay not only for serving their own states, but listed themselves under foreign kings, and fought their battles for hire.[r]

([r]) This custom is often mentioned by Aristophanes, *e. g. in Av.* v. 1367. Polyæn. III, 9, § 35, and 51. Ælian. *V. H.* III, 27. Agesilaus serves the king of Egypt, Plutarch. *Agesil.* p. 616, C, D. Xenoph. *Agesil.* p. 124.

XXVI. Pericles was the first who introduced pay into the Athenian army.[s]

(s) Ulpian. *ad Orat. de Syntax.* p. 50, A. Meurs. *ad Lycophr.* v. 1384.

XXVII. Their pay was not always the same.[t]

(t) [The Greeks who accompanied Cyrus in his expedition against his brother Artaxerxes, received a daric per month; but Seuthes afterwards engaged the same troops for a cyzicene. Xenoph. *Exped.* I, 3, 21; VII, 3, 10.]

XXVIII. The infantry, at first, had two oboli a day;[u] afterwards, four.[v] Hence we have the following proverbial expressions: τετρωβόλου βίος, *soldier's fare;*[w] and τετρωβολίζειν, *to engage in warfare.*[x]

(u) Demosth. *Philipp.* I, p. 17, C.

(v) Meurs. *Lectt. Att.* II, 8. Petit. *ad Legg. Att.* p. 554.

(w) Eustath. ad 'Οδ. A, p. 39, l. 42.

(x) Pollux, IX, 6, segm. 64.

CHAP. II.

ARMS.

I. THEIR arms may be divided into three kinds:

1. *Armour,* to defend the body.

2. *Arms,* weapons of offence.

3. *Machines,* used in sieges.[a]

(a) On the different kinds of arms, see Pollux, I, 10, segm. 133. He gives to arms, offensive and defensive, the general appellation, ὅπλα: and the machines used in sieges he calls μηχανήματα.

II. *Armour* includes:

1. Περικεφαλαία, *the helmet,*[b] termed also κράνος,[c] κόρυς,[d] κυνέη.[e]

(b) Pollux, I, 10, segm. 135.

(c) Pollux, *l. c.*

(d) Theocrit. Idyll. XVI, v. 81.

(e) Hom. 'Ιλ. K, 257, and 335.

2. Θώραξ, *the cuirass;*[f] [† it consisted of two parts, one of which defended the breast; the other, the back.]

(f) Hom. 'Ιλ. Γ, v. 332. We have a description of the cuirass in Pausan. *Phocic.* c. XXVI, p. 863.

3. Ζωστὴρ, or ζώνη, *the belt.*[g]

(g) Hom. 'Ιλ. Δ, 132; 'Ιλ. Λ, 234. It is likewise termed μίτρη, 'Ιλ. E, 857. Eustath. ad 'Ιλ. Δ, p. 345.

4. Κνημῖδες, *greaves.*[h]

(h) Hom. 'Ιλ. Γ, 330; T, 369.

5. Ἀσπὶς,[i] or θυρεὸς,[j] *a round*, or *oblong buckler.*

([i]) Hom. Ἰλ. Ε, 453, &c.

([j]) Polyæn. VIII, 7, 2. The ἀσπὶς differed from the θυρεὸς in form; for the ἀσπὶς was circular; whereas, the θυρεὸς was oblong. There was the same difference between *clypeus* and *scutum*, in Latin, Turneb. *Advers.* XI, 27. Periz. *ad Ælian. V. H.* III, 24. Eustath. ad Ὀδ. p. 331, l. 43. This subject is treated minutely and accurately by Blasius Caryophilus, *de veterum clypeis*, Lugd. Bat. 1751.

III. The helmet was sometimes of brass; but commonly of the skin of certain animals; and hence called λεοντέη, ταυρείη,[k] αἰγείη,[l] ἀλωπεκέη, κυνέη,[m] κ. τ. λ. (περικεφαλαία,) *a helmet made of a lion's, bull's, goat's, fox's, or dog's skin.*

([k]) Homer. Ἰλ. Κ, 258.

([l]) Eustath. ad Ὀδ. p. 832, l. 48. Hesych. in *αἰγείην.*

([m]) Hom. Ἰλ. Γ, 336. Eustath. p. 319, l. 31.

IV. The helmet had *a thong*, ὀχεὺς, by which it was tied around the neck.[n]

([n]) Hom. Ἰλ. Γ, 372. Eustath. *ad h. l.* p. 323, l. 14.

V. The helmet was mounted with a crest, called φάλος,[o] and λόφος.[p]

([o]) Hom. Ἰλ. Γ, 362. Yet in that place λόφος seems to signify something else. Eustath. p. 321, l. 49, and p. 457, l. 37. Hesych. explains φάλος, ὁ λόφος τῆς περικεφαλαίας. Lips. *de Milit. Rom.* III, 5.

([p]) Hom. Ἰλ. Γ, 337; and Τ, 383.

VI. The θώραξ was made sometimes of linen,[q] or of brass;[r] and sometimes, of leather and brass together.[s]

([q]) Hom. Ἰλ. Β, 529, or *Catal. Nav.* v. 36, and v. 337. Pausan. *Eliac. post.* c. XIX, p. 499; *Attic.* c. XXI, p. 50.

([r]) Hom. Ἰλ. Ν, 371, and 397; Ἰλ. Α, 371. Pausan. *Phocic.* c. XXVI, p. 863.

([s]) We shall treat of this particularly in § VIII.

VII. The brazen cuirass was a straight plate, and was called θώραξ στάδιος;[t] or στατός.[u]

([t]) Apollon. Rhod. *Argonaut.* III, v. 1225, p. 155.

([u]) Hesych. στάδιος χιτὼν, στατὸς θώραξ. Salmas. *ad Tertullian. de pall.* p. 105, and 50. Eustath. ad Ἰλ. Δ, p. 345, l. 21.

VIII. The cuirass of leather and brass was made in the following manner. They affixed to the leather brazen hooks or rings, after the manner of chains, and then it was called ἀλυσιδωτός:[v] sometimes they resembled scales; the cuirass was then termed λεπιδωτὸς,[w] and φυλιδωτός.[x]

([v]) Schol. Apollon. Rhod. ad Lib. III, v. 1225, p. 234. Virgil. *Æn.* III, v. 467, *lorica conserta hamis.* Pausanias seems to allude to a similar cuirass, *Bœot.* c. XXVI, p. 761; where, instead of the common reading, φωλίδων, I think we should read φολίδων. Homer. Ἰλ. Ε, 113, seems to call it, στρεπτόν. Eustath. p. 400, l. 17. Ad Hesych. in ἀλυσιδωτός.

(w) Herodot. IX, p. 593, A. Virg. *Æn.* IX, 707.

(x) Pollux, I, 10, segm. 134.

IX. Σωστὴρ, or ζώνη, *a belt*, which went round the armour.[y] Hence ζώννυσθαι signifies *to arm one's self*.[z]

(y) Hom. Ἰλ. Δ, 134, and Eustath. *ad h. l.* p. 345, l. 21. Pollux, II, 4, segm. 166.

(z) Hom. Ἰλ. Δ, 13. Pausan. *Bœot.* c. XVII, p. 743.

X. Κνημῖδες, *the greaves*, were of brass,[a] iron, or some other metal.[b] They were clasped round the lower part of the leg.[c]

(a) Alcæus in Athenæus, XIV, c. V, p. 627.

(b) Of *orichalcum* (which is a peculiar kind of brass metal, found in mountains), Hesiod. *Scut.* v. 122. Of *tin*, Hom. Ἰλ. Σ, 612.

(c) Hom. Ἰλ. Γ, 330.

XI. Ἀσπὶς, *the buckler*, was made either of wood,[d] osier twigs,[e] or skins;[f] which were covered over with brass.[g]

(d) Plin. IV, 40. Servius derives the word *clypeus* from the Greek καλύπτειν, because it covered or guarded the body, *ad Æneid.* II, 382. But Pliny, XXXV, 3, derives it from γλύφειν, because the shields were generally embossed with figures. Blas. Caryophilus, *de veterum clypeis*, Lugd. Batav. 1751.

(e) Virg. *Æn.* VII, v. 632. Hesych. explains ἰταῖαι, αἱ ἀσπίδες; because in ancient times shields were made of willow. [† Thus in Latin, *ferrum* is used for *ensis*; and *steel* for *dagger*, in English.]

(f) Hom. Ἰλ. E, 452; M, 425.

(g) Hom. Ἰλ. H, 223.

XII. The parts of the buckler were ἄντυξ,[h] or ἴτυς, περιφέρεια, κύκλος,[i] *its utmost round or circumference*:[j] ὀμφαλὸς, *the boss*, a prominent part in the middle:[k] τελαμὼν, *a thong* reaching across the buckler, whereby it was hung on the shoulder:[l] πόρπαξ, *a ring*, by which it was held.[m] In later times, *a handle*, ὄχανον, was substituted for the ring.[n]

(h) Hom. Ἰλ. Σ, 479.

(i) Pollux, I, 10, segm. 133. Eustath. ad Ἰλ. E, p. 456, l. 22.

(j) Eustath. ad Ἰλ. Z, p. 483, l. 12.

(k) Pollux, *l. c.* Hence Homer has ἀσπὶς ὀμφαλόεσσα, Ἰλ. Z, 118.

(l) Hom. Ἰλ. Σ, 480; and Π, 802. Eustath. ad Ἰλ. B, p. 184, l. 28.

(m) Eustath. *l. c.* l. 32. Schol. Aristoph. *ad Equ.* v. 845.

(n) Ὄχανον, from ἔχειν, *to hold*. Eustath. *l. c.* Schol. Aristoph. *l. c.* Pollux, I, 10, segm. 133.

[Σάγμα, or θήκη τοῦ ὅπλου, was a case or cover to preserve the shield from the weather and friction; but was taken off before an engagement. Caryophilus, *de vett. clypeis*, p. 35. Ad Xenoph. *Exped.* I, 2, 16.]

XIII. They crowded their bucklers with the representations of birds and quadrupeds: such as, eagles and lions; and even their gods, the sun, moon,[o] &c.

(o) Pliny, XXXV, 3, gives the same account of the Trojan bucklers in general. Thus on the shield of Achilles, the sky, with the moon, and stars, earth, sea, lions, &c. were represented, Hom. Ἰλ. Σ, 478. So also the buckler of Hercules was adorned with different pictures, Hesiod. *in Scut.* v. 139. Many instances of bucklers of this kind we meet with in Pausanias: *e.g. Messen.* XVI, p. 319; *Phocic.* XXVI, p. 863. Schol. Aristoph. *ad Ran.* v. 960.

XIV. Most of the ancient bucklers were large enough to cover the whole body.[p] Hence the epithets, *ἀνδρομήκεις*,[q] and *ποδηνεκεῖς*.[r]

(p) Tyrt. Carm. III, v. 23. Virg. *Æn.* II, v. 227.

(q) *As high as the human stature.* This epithet is given them in the Schol. minor. ad Hom. Ἰλ. B, 389.

(r) Hom. Ἰλ. O, 646; Ἰλ. B, 389, has *ἀσπίδος ἀμφιβρότης, i.e. τῆς ἀμφὶ τὸν βροτὸν ἄνθρωπον, ἢ τῆς σκεπούσης ὅλον τὸν ἄνθρωπον.* Eustath. ad Ἰλ. B, p. 184, l. 36.

XV. The figure of the bucklers, called *ἀσπίδες*, was round: hence the appellations, *εὔκυκλοι*,[s] *πάντοτε ἴσαι*.[t]

(s) Hom. Ἰλ. E, 453.

(t) Hom. Ἰλ. M, 294.

XVI. The form of the buckler, termed *θυρεὸς*, in Latin, *scutum*, was oblong.[u]

(u) Lips. *de Milit. Rom.* III, 2; and the authors cited above.

XVII. Their *arms* consisted of:

1. Ἔγχος καὶ δόρυ, *the spear* or *lance.*
2. Ξίφος, *the sword.*
3. Ἀξίνη καὶ πέλεκυς, *the battle-axe* or *halbert.*
4. Τόξον, *the bow.*
5. Ἀκόντιον, *the javelin.*
6. Σφενδόνη, *the sling.*[v]

(v) Part of this enumeration we find in Pollux, I, 10, segm. 136. But we shall proceed to treat of each particularly.

XVIII. The ἔγχος καὶ δόρυ, *spear* or *lance*, were generally of ash, and sometimes called *μελίη*.[w] *The point*, *αἰχμή*, and in Latin *cuspis*, was of brass;[x] as was *the other end*, *σαυρωτήρ*, which they used to stick into the ground.[y]

(w) Hom. Ἰλ. T, 390; Π, 143. Eustath. ad Ἰλ. B, p. 213, l. 34. Plin. XVI, 13.

(x) Hom. Ἰλ. Z, 320. Eustath. *ad h. l.* p. 505, l. 24.

(y) Hom. Ἰλ. 153. Pollux, I, 10, segm. 136. Eustath. ad Ἰλ. N, p. 915, l. 34. Hieron. Magius, *Miscell.* III, 2, p. 126.

XIX. There were two sorts of spears: the one used in

close fight, was called *ὀρεκτὴ μελίη*;[z] the other, with which they fought at a distance, *παλτή*.[a]

(z) Hom. 'Ιλ. B, 543, or *Catal. Nav.* v. 50.

(a) Strab. X, p. 309. Eustath. ad Hom. *l. c.* p. 213, l. 37.

XX. *Ξίφος, the sword,* was suspended from the shoulder by a belt.[b] Κολεὸς was *the scabbard.*[c]

(b) Hesiod. *in Scut.* v. 221. Hom. 'Ιλ. B, 45.

(c) Hom. 'Ιλ. Γ, 271.

XXI. *Ἀξίνη καὶ πέλεκυς, the battle-axe* or *halbert.* With these weapons also ancient heroes sometimes fought.[d]

(d) In Hom. 'Ιλ. N, 612, Pisander attacks Agamemnon with *a battle-axe, ἀξίνη.* These are both mentioned in 'Ιλ. O, 711.

XXII. *Τόξον, the bow,* was generally of wood;[e] *the string, νεῦρα,* was of horse hair: and hence called *ἱππεῖαι.*[f] In the heroic ages, it was a thong of leather.[g] The extremities of the bow, to which the string was tied, were called *κορῶναι,* and usually tipped with gold.[h]

(e) Sometimes it was of horn, Hom. 'Ιλ. Δ, 105. Lycophr. v. 563.

(f) Hesych. in *ἱππείαν.* Meurs. *ad Lycophr. l. c.*

(g) Hom. 'Ιλ. Δ, 122.

(h) Hom. 'Ιλ. Δ, 111.

XXIII. *The arrows, βέλη,*[i] *ὀϊστοὶ,*[j] *ἰοὶ,*[k] were made of the small wood or twigs,[l] pointed with iron,[m] and sometimes dipped in poison.[n] They were feathered, to make their flight more rapid.[o]

(i) Hom. 'Ιλ. A, 51.

(j) Hesiod. *Scut.* v. 130. Hom. 'Ιλ. E, 171.

(k) Hom. 'Ιλ. Δ, 116. Heron. Ctesib. in *βελοποιηκοῖς*, p. 3, where he says, that *βέλος* is used to designate any thing thrown by the assistance of machinery, *βέλος καλεῖται, πᾶν τὸ ἐξαποστελλόμενον ὑπὸ τῶν ὀργάνων.* [Xenoph. *in Exped.* often uses *τοξεύματα* to signify *arrows.*]

(l) For this reason arrows are termed in Latin, *virgæ*, and in Greek, *ῥάβδοι*, Lips. *de Milit. Rom.* Poliorcet. IV, 6.

(m) Homer calls the arrow, *σίδηρον*, 'Ιλ. Δ, 123.

(n) Hom. 'Οδ. A, 261. Virg. *Æn.* IX, v. 773.

(o) Hom. 'Ιλ. Δ, 116; E, 171.

XXIV. *Ἀκόντιον, the javelin,* of which there were several kinds: the *ὑσσὸς,*[p] *αἰγανέη,*[q] *γρύσφος,*[r] κ. τ. λ. Some of these were thrown by the help of *a thong, ἀγκύλη*, in Latin, *amentum.*[s] Javelins of this description were called *μεσάγκυλα.*[t]

(p) Polyb. *de Milit. Rom.* II, § 5.

(q) Hom. 'Οδ. Δ, 626.

(r) Eustath. ad Hom. *l. c.* p. 190, l. 56.

(s) Schol. ad Eurip. *Orest.* v. 1477. Eustath. ad Ἰλ. B, p. 260, l. 27, *ἀγκύλη, ἡ τῆς αἰγανέας λαβή, the handle of a javelin.*

(t) Eustath. *l. c.* l. 32, asserts that the javelin itself was called *ἀγκύλη.*

XXV. Σφενδόνη, *the sling,* was of an oval shape,[u] and gradually terminated on each side, with two thongs.[v] It was made of wool and such-like materials.[w] With it were thrown arrows,[x] stones,[y] and pieces of lead.[z]

(u) Dionys. *Perieg.* v. 5.

(v) The form of a sling and the manner of holding it, may be seen in Stewech. *ad Veget.* I, 16.

(w) Hom. Ἰλ. N, 599, and 716. See Eustath. p. 925, l. 53, where he informs us, that it was sometimes made of cord.

(x) Veget. Lib. III, c. 23.

(y) Lips. *de Milit. Rom.* V, 20. Pollux, X, 31, 146.

(z) Pollux, *l. c.* calls them, *μολυβδύναι, bullets.* The Latins in this sense use *plumbum,* Ovid. *Met.* II, 727; and *plumbea glans,* Lucret. VI, 177. [Stones and other weapons, hurled by the sling, are also called *σφενδόναι*, in Xenoph. *Exped.*]

XXVI. Hitherto we have treated of the arms which were used in battles. Let us now take a view of the machines which were employed in sieges. They were first called *μάγγανα*;[a] afterwards, *μηχαναί.*[b]

(a) Hesych. *μάγγανα, μηχανήματα.*

(b) Lips. *Poliorcet.* I, 3. [Xenoph. *Cyrop.* VI, 1, 20, *μηχαναὶ εἰς τὸ καθαιρεῖν τὰ τῶν πολεμίων τείχη, engines to pull down the walls of the enemy;* and VII, 2, 2, these *engines* are distinguished from the *κλίμακες.*]

XXVII. The oldest machines were the *κλίμακες,*[c] *scaling ladders,* by which they ascended the walls.[d]

(c) Capaneus is said to have been the inventor of the scaling-ladder. *Veget.* IV, 21. Diod. Sic. IV, 67, p. 268. Anthol. IV, 8, *εἰς ἀνδριάντα Καπανέως.* According to some interpreters, the *κρόσσαι* of Homer are *scaling-ladders,* Ἰλ. M, 443. We have a long discussion of this point in Eustath. *l. c.* p. 862, l. 40.

(d) Veget. IV, 21. On the materials, workmanship, and different forms of these scaling-ladders, consult Stewech. *ad Veget.* IV, 2, p. 231. Lips. *Poliorcet.* I, 6.

XXVIII. Κριὸς, *the battering ram,* was of wood; a hundred or a hundred and twenty feet long.[e] It was overlaid with plates of iron; and had a head, called *κεφαλή,*[f] or *ἐμβολή,*[g] of the same metal, resembling that of a ram: whence its name.[h] It was used in making a breach.[i]

(e) Appian speaks of a battering ram eighty feet long, *de Bello Parth.* p. 272. Lips. *Poliorc.* III, 1.

(f) Joseph. *de Bell. Jud.* III, 9.

(g) Suidas in *ἐμβολή.*

(h) Joseph. *l. c.* gives almost the same description of it. Suidas in κριὸς, and προτομή.

(i) Virg. *Æn.* XII, 706. Vitruv. X, 19.

XXIX. Ἑλέπολις was a machine of prodigious bulk, containing smaller engines, from which stones, and other missive weapons were discharged.[j] This invention is attributed to Demetrius Poliorcetes.[k]

(j) Diod. Sic. XX, 49, p. 785, &c. 92, p. 817. Ammian. Marcell. XXIII, p. 414. Vitruv. X, 22.

(k) 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.*

XXX. Χελώνη, *the tortoise,* a machine which covered and defended the soldiers from the weapons of the enemy, as the tortoise is by its shell.[l]

(l) 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.* p. 481. Stewech. *ad Veget.* IV, 14, p. 244, and Vitruvius.

XXXI. Χῶμα was *a mount* raised higher than the walls of the besieged,[m] the sides of which were of stone.[n]

(m) It consisted of earth and other materials, which they threw up near the besieged city: it was constructed that the soldiers might fight from an eminence. Suidas in ἔγεστα. Thucyd. II, 75. Zosim. II, 25.

(n) Lips. *Poliorcet.* II, 3.

XXXII. Πύργοι were moveable towers of wood, built upon *the mount,* which were drawn upon wheels.[o] Their tops were covered with hides.[p]

(o) Diod. Sic. XIV, 52, p. 276. Hence, Athenæus calls them, φορητοὶ πύργοι, Turneb. *in Advers.* XXIII, 31. Vitruv. X, 19, *turres ambulatoriæ.* Appian. IV, *Civil.* p. 1011, πύργοι ἐπτυγμένοι, because these towers were made to be taken easily asunder, and to be carried with the other baggage. Vitruv. X, 19. [Concerning the towers and their use in an engagement, consult Xenoph. *Cyrop.* VI, 1, 52, sqq. VII, 1, 34.]

(p) The better to resist the weapons of the enemy. Veget. IV, 17.

XXXIII. Γέρρα were *osier hurdles* which the soldiers held over their heads.[q]

(q) Festus in *gerræ.* They likewise served to fill the ditches. But for this use they were more roughly wrought than for that above-mentioned. Lips. *Poliorcet.* I, 7.

XXXIV. Καταπέλται,[r] called also ὀξυβελεῖς,[s] and βελοστάσεις,[t] were machines from which arrows were discharged. The arrows themselves were sometimes called καταπέλται.[u]

(r) Schol. Aristoph. *ad Acharn.* v. 159, where, instead of πέλτη, I think we should read, καταπέλτη, although Suidas makes the two words synonymous.

(s) Diod. Sic. XX, 84, p. 810, and 85, p. 812.

(t) Diod. Sic. XX, 86, p. 813. 1 Maccab. VI, 20.

(u) Appian. *de Bellis Punic.* p. 35.

XXXV. Λιθοβόλοι,[v] πετροβόλοι,[w] πετροβολικὰ ὄργανα,[x] or ἀφετήρια,[y] and μαγγανικὰ ὄργανα[z] were machines to shoot stones.

(v) Supply μηχαναί. Diod. Sic. XX, 92, p. 818.

(w) Diod. Sic. XX, 86, p. 812.

(x) They were likewise termed πετροβόλα, Josephus, *de Bell. Judaic.* III, p. 845, and Suidas.

(y) Suidas in ἀφετηρία.

(z) Mention is often made of these machines in Leon. Imperat. *Tact.* c. XV, § 27, 50, 52. See the whole in Lips. *Poliorcet.* III, 3.

CHAP. III.

MILITARY OFFICERS.

I. In the early ages, when most states were governed by kings, the supreme command of the army devolved upon them,[a] or they appointed *a general*, πολέμαρχος.[b] And thus it was with the Athenians.[c]

(a) Aristot. *Polit.* III, c. 14.

(b) Pausan. *Corinth.* c. XIV, p. 142; *Attic.* c. XXXI. Sigon. *de rep. Athen.* I, 4, p. 477, and Potter, III, 5, tell us, authorized, as they think, by Pausanias, that king Erechtheus, conferred this dignity on Ion. But the same Pausanias informs us, that he was chosen πολέμαρχος by the Athenians, *Corinth. l. c.* Meurs. *Lectt. Attic.* VI, 21.

(c) This we have shewn in the preceding note.

II. But afterwards, when the supreme power was in the hands of the people, each tribe chose a commander, termed στρατηγός. As there were ten tribes, there were ten στρατηγοί.[d] Their power was equal, and each, in time of war, had the command in rotation a day. An eleventh, called πολέμαρχος, was added: and if, in a council of war, there were conflicting opinions as to the expediency of any matter, so that the votes were equal, his vote, added to either of the parties, decided the dispute.[e]

(d) Cornel. Nepos, *in Miltiad.* c. 4, calls them, *decem prætores.* Demosth. *Philipp.* I, p. 17, B. Harpocrat. and Suid. in στρατηγοί. Periz. *ad Ælian. V. H.* III, 17, n. 12; and ad V, 13, n. 5. Ernest. ad Xenoph. *Memorab.* I, 1, § 18.

(e) Herod. VI, p. 422. Periz. *ad Ælian. V. H.* V, 13. Sigon. *de rep. Athen.* IV, 5, p. 556.

III. Next to these were ten ταξίαρχοι,[f] who were under the στρατηγοὶ, and, therefore, second in command.[g]

(f) Demosth. *Philipp.* I, p. 17, B. One for each tribe. Hence, *ταξιαρχῶν τῆς φυλῆς*, Demosth. *in Bœotum*, p. 638, A. *Τεμενίδης ὁ τῆς Πανδιονίδος ταξίαρχος*, Æschin. *de Fals. Legat.* p. 270, A.

(g) Xenoph. *Memorab.* III, 1.

IV. The *ταξίαρχοι* had the care of marshalling the army before an engagement,[h] of fixing the place of encampment, and the route of the army.[i] They had also power to cashier a soldier for misdemeanor.[j]

(h) The following reading perhaps is preferable to that in the text: *The ταξίαρχοι drew up their companies in order of battle and led them forth to the charge; they fixed, &c.* from Lys. *Orat. pro Mantith.* p. 149. Aristoph. *Av.* v. 352.

(i) Sigon. *de rep. Athen.* IV, 5, p. 557.

(j) Lys. *κατὰ Ἀλκιβιάδου Ἀστρατείας*, p. 142.

V. As the *στρατηγοὶ* and *ταξίαρχοι*, were the principal officers of the infantry:[k] so the *ἵππαρχοι*, and *φύλαρχοι*, were at the head of the cavalry.[l]

(k) Demosth. *de Coron.* p. 339, C. Xenoph. *Memorab.* III, 3, § 1.

(l) Lys. *pro Mantith.* p. 146. Harpocrat. in *φύλαρχος*.

VI. There were two *ἵππαρχοι*,[m] and ten *φύλαρχοι*.[n] The former commanded all the cavalry;[o] the latter, that of each tribe;[p] and were, therefore, subject to the *ἵππαρχοι*, as the *ταξίαρχοι* were to the *στρατηγοί*.[q]

(m) Harpocrat. in *ἵππαρχος*.

(n) Pollux, VIII, 9, segm. 87, and 94.

(o) Xenoph. in *ἱππαρχικῷ*, p. 753.

(p) Harpocrat. in *φύλαρχος*.

(q) Xenoph. *l. c.* and Harpocrat. *l. c.* and Suidas.

VII. There were other subaltern officers, named *χιλίαρχοι, ἑκατόνταρχοι, πεντηκόνταρχοι, λοχαγοί, δεκάδαρχοι, πεντάδαρχοι, οὐραγοί*.[r]

(r) On all these, see Pollux, I, 10, segm. 128. Jungermann. n. 74. On the *λοχαγοὶ* and *λόχος*, Aristoph. Schol. *ad Acharn.* v. 1073. Periz. *ad Ælian. V. H.* II, 14, n. 5. Arrian. *Tact.* p. 18, and 28.

CHAP. IV.

DIVISIONS OF THE ARMY.

I. THE whole army was called *στρατιά*.[a]

(a) Be careful to distinguish between *στρατιὰ* and *στρατεία, a military expedition.* Suidas in *στρατεία*.

II. *Μέτωπον*,[b] or *πρῶτος ζυγὸς*,[c] was *the van:* hence *ἐν μετώπῳ ἄγειν, to lead with the van.*[d]

(b) Schol. Aristoph. *ad Av.* 352.

(c) Pollux, I, 10, segm. 127. Thucyd. V, 68.

(d) Arrian. *de Expedit. Alexandri*, I, 6. Gronov. *ad Liv.* XXII, 45.

III. Κέρατα, *the wings*:[e] hence κατὰ κέρας, or ἐπὶ κέρας ἄγειν, *to lead with the wing*, or *in column*.[f]

(e) Thucyd. V, 71. Pan invented them. Polyæn. I, 2. Poll. I, 10, segm. 126.

(f) Arrian. *de Expedit. Alexandri*, I, 6. [Or, *to lead the army in a long train.* Xenoph. *Exped.* IV, 6, 6.]

IV. Οὐρὰ,[g] or ἔσχατος ζυγὸς,[h] *the rear.*

(g) Blanchard. *ad Arrian. Tact.* p. 25. Xenoph. *Hellenic.* IV, p. 404.

(h) Phavorin. in στρατός.

V. The πεμπὰς consisted of five soldiers.[i]

(i) Perhaps we should write πεμπτὰς, or πεντάς. Pollux, I, 10, segm. 127, and Jungermann. *ad h. l.*

VI. The λόχος contained twenty-four or twenty-five soldiers; and sometimes twenty-six.[j]

(j) Ælian. *Tact.* c. IV. Arrian. p. 18. Schol. Arist. *ad Acharn.* v. 1073. [The number of men, which composed the λόχος, was various. In Xenoph. *Cyrop.* VI, 3, 21, it is the fourth part of the τάξις: but in *Exped.* III, 4, 21, it consists of one hundred men, after the custom of the Lacedæmonians, *Rep. Lac.* XI, 4: *in Exped.* I, 2, 25, it contains fifty men.]

VII. The τάξις or ἑκατονταρχία, was a body of a hundred, or a hundred and twenty men.[k]

(k) Arrian. p. 28, and Blanchard, *ad h. l.* Ælian. c. IX. Periz. *ad Ælian. V. H.* II, 44, n. 5. [In Xenoph. *Cyrop.* II, 1, 25, the τάξις contains a hundred men; but as the λόχος, so also the τάξις, did not always consist of the same number.]

VIII. Φάλαγξ, *an army drawn up in line of battle*:[l] hence ἐπὶ φάλαγγα ἄγειν, *to lead in a phalanx*. Μῆκος φάλαγγος was the length of the army, or its extent from wing to wing:[m] βάθος was its depth, or extent from van to rear.[n]

(l) Pollux, I, 10, segm. 127. Ælian. c. IX. Arrian. p. 23. Eustath. *ad Homer.* Ἰλ. Δ, 254, p. 357, l. 24.

(m) Ælian. *Tact.* c. VII. Gronov. *ad Liv.* XXII, 45.

(n) Ælian. *l. c.* Arrian. p. 23.

IX. Ἔμβολον, *the wedge*, was the army drawn up in the form of the letter Δ, the more easily to pierce the ranks of the enemy.[o]

(o) Agathias, II, 44. Suidas in ἔμβολον. Ælian. *Tact.* XLVII; XIX, τὸ ἥμισυ τοῦ ῥόμβου, ἔμβολος καλεῖται, κ. τ. λ. Arrian. *Tact.* p. 44. The inventor of this figure was Philip, king of Macedonia. Ælian. c. XXXIX.

X. Κοιλέμβολον, *the shears*, resembled the letter V, and was designed to receive the attack of *the wedge*.[p]

(p) Suidas in κοιλέμβολον. Arrian. p. 69. Ælian. c. XXXV.

XI. Πλίνθιον was the army drawn up in form of a brick.[q]

(q) Arrian. p. 69. Ælian. c. XLI, where Arcer. ex Suid. observes that the πλίνθιον is called πλαίσιον ἰσόπλευρον, in Xenoph. *Expedit.* III, 4, 19.

XII. Πύργος was *the brick* inverted, being an oblong square, after the fashion of a *tower*,[r] [† with the small end towards the enemy.]

(r) Eustath. Ἰλ. Δ, p. 357, l. 19, πύργος, τάξις τετραγωνοειδῶς πυκνουμένη. Hom. Ἰλ. M, 43. Eustath. *ad h. l.* p. 847, l. 20.

XIII. Πλαίσιον was an army marshalled into an oblong figure,[s] [† or oval.]

(s) Arrian. p. 69. Ælian. c. XLVIII, and *ad h. l.* Arcer. p. 168. Lucian. *Diall. Merctr.* p. 549.

XIV. The wheelings of the soldiers were termed κλίσεις,[t] *that to the right*, κλίσις ἐπὶ δόρυ; *to the left*, ἐπ' ἀσπίδα.[u]

(t) Arrian. p. 54. Ælian. c. XIX; XXIII. Polyb. X, p. 595, A.

(u) Arrian, and Ælian, *l. c.* Suid. in κλίσις.

XV. Μεταβολὴ was an evolution by which the rear moved to the place of the van, and the van to that of the rear.[v] The two parts of this evolution were distinguished by two expressions: μεταβολὴ ἐπ' οὐρὰν, *the wheeling to the right*, and marching from the van to the rear; and μεταβολὴ ἀπ' οὐρᾶς, *the wheeling to the left*, and marching from the rear to the van.[w]

(v) Arrian. p. 55. Ælian. c. XXIV.

(w) Suidas in μεταβολή. Arcer. *ad Ælian.* c. XXIV, p. 143.

CHAP. V.

SIGNALS AND STANDARDS.

I. THE signals were divided into σύμβολα and σημεῖα.[a]

(a) Casaub. *in Æn.* c. IV, p. 35.

II. The σύμβολα were of two kinds: the one, *vocal*; the other, *visible*.[b]

(b) Τὰ διὰ τῆς φωνῆς μηνυόμενα, *ore prolata*; and σημεῖα ὁρατὰ, *sub oculos cadentia*. This is Ælian's distinction, c. XXXIV. Arrian. p. 64.

III. The vocal signal was termed σύνθημα; in Latin, *tessera*. It was a word given by the general to the inferior officers, and by them spread through the whole army as a sign by which to recognize each other.[c]

(c) Casaub. *in Æn.* c. XXIV. Lips. *de Milit.* IV, 12. Thucyd. IV, 112. Th. Magister, ξύνθημα ἐπιφώνημα ἐν μάχαις. Polyæn. I, 11. [*e. g.* Xenoph. *Exped.* I, 8, 16.]

IV. The visible signal was called παρασύνθημα: it was made by nodding the head, clapping the hands, inclining a spear, &c.[d]

(d) Onosander, *Strateg.* c. XXVI, and Rigalt. *ad h. l.* Æneas, *Tact.* c. XXV, and *ad h. l.* Casaub. p. 71.

V. Σημεῖα were *ensigns* or *banners;* the elevation of which was a sign to begin the battle; and the depression, to desist from it.[e]

(e) Thucyd. I, 49, and 63. Schol. ad Thucyd. I, 49. Suidas in σημεῖα. [It must be recollected, however, that the σημεῖα, amongst the more ancient Greeks, altogether differed from the standards, carried before the several orders of Roman soldiers: for the Greeks did not use standards of this description. Nor must the eagle of the Persians, mentioned in Xenoph. *Cyrop.* VII, 1, 4, and *Exped.* I, 10, 12, be confounded with the eagle of the Roman legions.]

VI. The σημεῖον was likewise a purple coat upon the top of a spear.[f]

(f) 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.

VII. The ancient Greeks also, for a signal, made use of *fire,* πῦρ, or flaming torches, which were thrown from the two armies.[g] Those who threw them were called πυρφόροι.[h]

(g) Schol. Eurip. *ad Phœniss.* v. 1386. Meurs. *ad Lycophr.* v. 1295.

(h) Tzetz. *ad Lycophr.* v. 250. From this custom came the following expression, to denote a total overthrow: in Schol. Eurip. *l.c.* οὐδὲ πυρφόρος ἐσώθη, *not so much as a torch-bearer escaped.* Herodot. VIII, p. 530, B.

VIII. Afterwards, they used *shells,* κόχλοι;[i] and next, *trumpets,* σάλπιγγες.[j]

(i) Pseudodidym. ad Ἰλ. Σ, 219. Barnes. *ad Euripid. Iphig. in Taur.* v. 303. Meurs. *ad Lycophr.* v. 250. Theocrit. *Diosc.* or Idyll. XXII, v. 75.

(j) Aristot. *de Mundo,* c. VI. Eurip. *Rhes.* 144.

IX. Some states of Greece used other instruments to sound an alarm: as the σύριγξ or *pipe,* the αὐλὸς or *flute,* &c.[k]

(k) Thucyd. V, 70. Athen. Dipnos. XIV, 6, p. 672, D. Plutarch. *de Music.* p. 1140, B. Gell. I, 1.

X. The shout of the soldiers at the first onset was termed ἀλαλαγμός.[l]

(l) Polyæn. I, 2. Pollux, I, 10, segm. 163. Lips. *de Milit. Rom.* IV, 11. Homer uses the word, ἀλαλητός, Ἰλ. Β, 149.

Suidas says, that the soldiers, when advancing to the charge, shouted ἐλελεῦ. [Compare Xenoph. *Exped.* I, 8, 18, and the note.]

CHAP. VI.

MILITARY BOOTY.

I. THE captures made in war were either *prisoners,* or *spoils.*

II. The prisoners were called αἰχμάλωτοι,[a] and δορυάλω-

τοι.[b] They were made slaves, unless they could ransom themselves.[c]

([a]) Xenoph. *in Agesil.* p. 517.
([b]) Pollux, VII, 33, segm. 156.
([c]) Pausan. VIII, 47, p. 695; IX, 15, p. 740. Hom. Ἰλ. Ζ, 427.

III. The spoils were garments, which, when stripped from the dead, were termed σκῦλα; from the living, λάφυρα;[d] besides arms,[e] standards,[f] &c.

([d]) Suidas in λάφυρα and σκῦλα. But these two words pass as synonymous with Eustathius, ad Ἰλ. Δ, 105. Homer terms military plunder, ἔναρα, Ἰλ. Ζ, 68. Eustath. ad Ἰλ. Α, p. 60, l. 34. ἔναρα, τὰ σκῦλα ἤτοι τὰ λάφυρα.
([e]) Hom. Ἰλ. Κ, 458.
([f]) In general, whatever was found with the enemy. Xenoph. *Cyrop.* III, p. 66, l. 43.

IV. All the booty was carried to the general,[g] who first selected for himself what he pleased.[h] He then gave a portion of it to those who had distinguished themselves in the action,[i] and divided the rest equally among the soldiers.[j]

([g]) Thus Achilles says that he took all the spoils to Agamemnon, Hom. Ἰλ. Ι, 331.
([h]) Hom. Ἰλ. Λ, 703.
([i]) Hom. Ἰλ. Ι, 334.
([j]) Hom. Ἰλ. Λ, 703.

V. But before any separation or division of the booty took place, a part of it was consecrated to the gods: this they called ἀκροθίνια.[k]

([k]) Eustath. ad Ὀδ. p. 692, l. 26. Suidas in ἀκροθίνια: hence is derived the verb, ἀκροθινιάζεσθαι, *to choose the best of any thing*, Eurip. *Hercul. Fur.* v. 476. Hebr. VII, 4, and Wolf. *ad h. l.*

VI. They likewise erected *trophies*, τρόπαια.[l]

([l]) Schol. Aristoph. *ad Plut.* v. 455. Potter enters into the particulars of this custom, *ad Lycophr.* v. 1328. Barnes. *ad Eurip. Heracl.* v. 937. The ancient custom of Greece was to erect trophies as temporary monuments of victory, not to perpetuate the memory of it to posterity. They who first erected trophies of brass or stone were censured, and 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. Spanhem. *ad Julian. Cæsar.* p. 239; and præf. p. 103. [These trophies, moreover, were consecrated to some deity; and hence it is, that they were never demolished by the enemy, although erected to commemorate their defeat.]

CHAP. VII.

MILITARY REWARDS AND PUNISHMENTS.

REWARDS.

I. THE rewards conferred on those of distinguished valour, were termed ἀριστεῖα.[a]

(a) Ælian. *V. H.* V, 19. They were likewise termed *ἔπαθλα, νικητήρια, ἐπινίκια.*

II. Soldiers were preferred to the rank of officers; and subaltern officers, to superior ranks.[b]

(b) 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, *λοχαγῶν καὶ ταξιαρχῶν, commanding both a λόχος and τάξις*, and was covered with wounds. Onosandr. *Strateg.* c. XXXIII.

III. Gallant actions were praised in songs of triumph and in funeral orations.[c]

(c) Thucyd. II, 34. [Consult Petit. *Legg. Attic.* p. 602, on this passage.] We have an instance of this in Demosthenes, who composed *a funeral oration, ἐπιτάφιος λόγος*, in honour of the citizens who died in the battle of Chæronea, in Opp. Demosth. p. 152. Lucian. *de Luctu.*

IV. Crowns were presented on which were inscribed the names of those who had merited them.[d]

(d) Demosth. *adv. Androtion.* p. 428, A. Paschal. *de Coron.* VII, 5, p. 466.

V. They likewise erected, in honour of the gods, pillars and statues, on which their victories were inscribed.[e]

(e) Plut. *Cim.* p. 482, E; and 483, A.

VI. Πανοπλία, *a complete suit of armour*, was another reward.[f]

(f) Thus Alcibiades having merited, in the judgment of Socrates, the prize of valour at Potidæa, received a crown, and the *πανοπλία*. Plutarch. *Alcib.* p. 195, A. The *πανοπλία* was the armour and arms complete which were used by the heavy-armed soldiers: viz. *κνημῖδες, θώραξ, ξίφος, ἀσπὶς, κυνέη*, and *ἔγχος*. Hom. Ἰλ. Γ, 330. Virg. *Æn.* VIII, 620. Ephes. VI, 11.

VII. Some were honoured with the title, *Cecropidæ:* the arms also of the brave were deposited in the citadel.[g]

(g) Demosth. *Or. Funeb.* p. 156, B.

VIII. Those who had been disabled in battle, [† called *ἀδύνατοι*,] were maintained at Athens, at the public expense.[h]

(h) This was a wise and generous institution of Pisistratus. Plutarch. *Solon.* p. 96, C. Meurs. *Themid. Attic.* I, 10, p. 27.

IX. The state also provided for the children of those who had gloriously sacrificed their lives in its behalf.[i] When arrived at maturer years, they were presented with the *πανοπλία*,[j] and honoured with *the front seats, προεδρίαι*, at the public games.[k]

(i) Diog. Laert. *Solon.* I, 55. Lesbonax in *προτρεπτικῷ*, p. 211.

(j) Aristid. *in Panath.* quoted by Meurs. *in Themid. Attic.* I, 10, p. 2 Petit. *ad Legg. Attic.* p. 560.

(k) Lesbonax, *l. c.*

PUNISHMENTS.

X. Αὐτομόλοι, *deserters,* were punished with death.[l]

([l]) Ulpian. *ad Timocrat.* p. 237, C.

XI. Ἀστράτευτοι, *those who had refused to serve,* and λειπότακτοι, *such as had quitted their ranks,* were obliged to sit three days in the forum, in a female's dress; according to a law proposed by Charondas.[m]

([m]) Diod. Sic. XII, 16, p. 81.

XII. Ἀστράτευτοι, λειπότακτοι, and δειλοὶ, were excluded from the temples and assemblies.[n]

([n]) Æschin. *in Ctesiph.* p. 299, B. Demosth. *Timocrat.* p. 475, A, B. Lysias, κατὰ Ἀλκιβιάδου λειποταξίου, and κατὰ Ἀλκιβιάδου ἀστρατείας, p. 130, and 141.

XIII. Sometimes severer punishments were inflicted upon them,[o] especially among the Lacedæmonians.[p]

([o]) In some states the punishment of those who had quitted their standards, or their ranks, was capital. Diod. Sic. XII, 16, p. 81.

([p]) Plutarch. *in Agesil.* p. 613, E. Herodot. VII, p. 474, E. Plutarch. *Lacon. Instit.* p. 239, B; *Apophthegm. Lacon.* p. 240.

CHAP. VIII.

THE NAVY.

I. As the shapes, so also the names of ships were various.

II. *Merchant-vessels* were called ὁλκάδες,[a] and φορτηγοί:[b] they were of an orbicular form.[c] Ships of war had the epithet μακραὶ,[d] as being *longer* than the former.

([a]) Thucyd. VI, 30.

([b]) Plutarch. *in Pomp.* p. 624, B.

([c]) Thucyd. II, 97, where the Scholiast explains ναῦς στρογγύλη by ἐμπορική.

([d]) Schol. Thucyd. *l. c.*

III. Their *ships of war* were τριήρεις,[e] τετρήρεις,[f] πεντήρεις, κ. τ. λ. so called from having *three, four, five, &c. banks of oars.*

([e]) Pollux, I, 9, segm. 119. The *trireme* is often mentioned in Lysias, Ἀπολογ. Δωροδοκίας, p. 184.

([f]) Diod. Sic. XIX, 62, p. 704, where he relates that in the fleet of Antigonus there were νῆες τετρήρεις, πεντήρεις, ἐννήρεις, δεκήρεις, κ.τ.λ. Athen. V, 8, p. 203, E.

IV. With respect to the parts of a ship, the lowest was τρόπις,[g] or στείρη,[h] *the keel.*

(g) Hom. Ὀδ. M, 421, and 438. Schol. min. *ad h. l.*

(h) Hom. Ἰλ. A, 482, and Schol. min. *ad h. l.*

V. Νομεῖς,[i] and ἐγκοίλια,[j] were *the ribs*, or curved planks rising from each side of the keel upwards. Ἐντερόνειαι were boards nailed upon the former.[k]

(i) Hesych. in νομεῖς. Brodæus, *Miscell.* I, 10.

(j) Theophrast. *Hist. Plant.* IV, 3.

(k) Schol. Aristoph. *ad Equit.* v. 1182. Paul. Leopard. *Emendatt.* XIII, 8.

VI. Πλευραὶ or τοῖχοι, *the sides* of the ship,[l] which consisted of planks called ὑποζώματα,[m] and ζωμεύματα.[n]

(l) Pollux, I, 9, segm. 88. Athen. V, 11, p. 207, F.

(m) Athen. V, 9, p. 204, A, where the ships of Philopator are described.

(n) Schol. Aristoph. *ad Equit.* v. 279.

VII. The lower parts of the vessel were termed ὕφαλα, as being *under water;* the upper, ἔξαλα, as *above water.*[o]

(o) Lucian. *in Jov. Trag.* p. 155, uses them in this sense.

VIII. The middle of the ship was termed μεσόκοιλα.[p]

(p) This appears to be the κοίλη ναῦς of Pollux, I, 9, segm. 92: but, segm. 87, he makes ζυγὰ the middle of the ship.

IX. Κατάστρωμα is *the deck;*[q] and πυθμὴν, *the hold.*[r]

(q) Jungerm. *ad Poll.* I, 9, segm. 92. Athen. V, 8, p. 204, B.

(r) Hesychius and Suidas explain πυθμὴν, τὸ ἔσχατον μέρος καὶ τελευταῖον παντὸς οὐτινοσοῦν σκεύους κατὰ βάθος. Lucian. *in Vot.* p. 493.

X. Πρώρα and μέτωπον, *the prow* or *head;*[s] πρύμνα and οὐρὰ, *the stern.*[t]

(s) Schol. Thucyd. ad II, 90. Suid. in μέτωπον.

(t) Lucian. *in Vot.* p. 493. Athen. V, p. 208, B.

XI. Ἐπωτίδες were pieces of wood jutting out from each side of the prow.[u]

(u) Athen. V, p. 204, A. Thucyd. VII, 62. Ad Polluc. II, 4, segm. 83.

XII. Χηνίσκος was the figure of *a goose*, with which the prow was adorned.[v]

(v) Lucian. *Jov. Trag.* p. 155; *Vot.* p. 493. The Scholiast of Lucian. p. 14, tells us, why this was the ornament of the prow.

XIII. Κορωνίδες[w] and ἀκροστόλια,[x] were ornaments at the extremities of the vessel.

(w) Hesych. in Κορωνίδες. Eustath. ad Ἰλ. A, p. 55, l. 18.

(x) Athen. V, p. 203, F. Eustath. ad Hom. Ἰλ. O, p. 1049, l. 17.

XIV. Ἄφλαστα were the ornaments of the stern.[y]

(y) Hom. Ἰλ. O, 717. Eustath. p. 1049, l. 12. Athen. V, p. 203, F. They were called *aplustria* by the Latins.

XV. Παράσημον was *the flag* fixed to the prow.[z]

(z) Luke, *in Act.* XXVIII, 11, and the authors there cited by Wolf. Burman. *ad Petron.* c. 105. Heins. *ad Sil.* XIV, 543. Stanl. ad Æschyl. *Septem Theb.* v. 214, p. 742.

XVI. Ἐδώλια[a] and σέλματα,[b] were *the seats* or *benches* of the rowers. The highest were called θράνοι;[c] the middle, ζυγά;[d] and the lowest, θάλαμος.[e]

(a) Herodot. I, p. 10, B, *de Arion.*
(b) Athen. V, 12, p. 209, C, and E.
(c) Pollux, I, 9, segm. 87.
(d) Pollux, *l. c.*
(e) Schol. Aristoph. *ad Acharn.* v. 161.

XVII. The terms and expressions relative to oars and rowers, are ἐρετμὸς, κώπη, τῆς κώπης ἐπιλαβέσθαι,[f] κώπης ὀφθαλμοὶ,[g] or τρήματα,[h] τροπὸς,[i] τροπωτὴρ,[j] τροποῦσθαι,[k] ἄσκωμα,[l] ἐρέσσειν,[m] ἐρείδειν,[n] ἐλαύνειν,[o] σχάσαι,[p] δικωπίαν ἕλκειν,[q] ὁμορροθεῖν,[r] μετεωροκοπεῖν,[s] ταρσός.[t]

(f) *An oar, to take the oar.* Lucian. *Dial. Mort.* p. 308. Pollux, I, 9, segm. 81. Scheffer. *de Milit. Nav.* II, 5, p. 137.
(g) *The eye-lets of the oars.* Aristoph. Schol. *ad Acharn.* v. 97: we are here informed that these were holes through which the oars were put to row. Scheff. *l. c.* p. 49.
(h) *Holes.* They are likewise called τρυπήματα in Aristophanes, *Pac.* v. 1233, and Schol. *ad h. l.*
(i) *A thong* with which they tied the oar to the σκαλμὸς, upon which it rested. Hom. Ὀδ. Δ, 782. Eustath. p. 198, l. 52.
(j) This is another name for *the thong.* Aristophanes uses τροπὸς *in Acharn.* v. 548.
(k) *To fasten the oar.* Lucian. *in Catapl.* p. 422. Aristoph. *in Acharn.* v. 552, and Kust. *ad h. l.*
(l) This was a piece of *skin* fixed to the σκαλμὸς so as to protect the eye-let from the friction of the oar. Scheffer. *de Milit. Nav.* II, 5, p. 140. Schol. Aristoph. *ad Ran.* v. 367.
(m) Pollux, I, 9, segm. 98, has ἐρέττειν, *to row.*
(n) Suidas in ἐρείδειν has ἐπερείδεσθαι ταῖς κώπαις, *to ply the oars.*
(o) Ἐλαύνειν κώπην, *to ply the oar.* Ælian. *V. H.* II, 9.
(p) Σχάσαι τὴν κώπην, *to hold water.* Pindar. *Pyth.* Od. X, Epod. γ, v. 3.
(q) *To pull two oars.* Lucian cited by Scheffer, p. 67. Schol. Thucyd. IV, 67.
(r) *To assist a rower.* Schol. Aristoph. *ad Av.* v. 852.
(s) *To beat the air,* or *row without dipping the oars into the water;* a proverbial expression, importing, *to labour in vain.* Aristoph. *Pac.* v. 91.
(t) *The blade,* or *broad part of the oar.* Pollux, I, 9, segm. 90.

XVIII. *The mast* was termed ἱστός. To set the mast, ὀρθοῦσθαι.[u] Its parts were καρχήσιον,[v] τράχηλος,[w] and πτέρνη.[x]

(u) Lucian. *in Catapl.* p. 442.
(v) *The top of the mast.* Athen. V, 11, p. 208, E.
(w) *The middle of the mast;* to which the sail was fixed. Macrob. *Saturn.* V, 21, ex Asclep.
(x) *The lowest part of the mast.* Schol. Apoll. Rhod. *Argonaut.* I, v. 564. Macrob. *l. c.*

XIX. Μεσόδμη was the hole in the middle of the ship, in which the mast was fixed.[y] Ἱστοδόκη, the place in which all the naval instruments were kept.[z] Κεραῖαι, *the yards*.[a]

(y) Apoll. Rhod. *Argonaut.* I, v. 563. Schol. Hom. ad Ὀδ. B, 424. Rutgersius, *Var. Lectt.* VI, 6.

(z) Hom. Ἰλ. A, 434. But Eustath. *ad h. l.* takes this word in another sense, [† making it a piece of wood against which the mast was reclined.]

(a) Athenæus, V, 11, p. 208, D. Schol. Apoll. Rhod. *ad Argonaut.* I, v. 566.

XX. Ἱστία, ὀθόναι,[b] φάρη,[c] λαίφη,[d] ἄρμενα,[e] were *the sails*, of which there were different kinds: ὀλων, *the fore-sail*, or *sprit-sail*;[f] ἐπίδρομος, *the mizzen-sail*, larger than the fore-sail;[g] ἀκάτιον, *the main-sail*, which was the largest;[h] ἀρτέμων, *the top-sail*, above the main-sail.[i] The following expressions are applied to sails: στέλλειν ὀθόνην,[j] συστέλλειν ἱστία,[k] ἁπλοῦν ἱστία.[l]

(b) In Latin, *linteа*. Pollux, I, 9, segm. 103.

(c) Hesych. in ἐπίδρομος, where Salmatius reads σίφαρος instead of φρέαρος. It appears, however, that it should be φάρος. Eustath. ad Ὀδ. Ω, 136, p. 828, l. 12.

(d) Eustath. ad Ὀδ. N, p. 523, l. 18. Kuhn. *ad Polluc.* I, 9, segm. 91. Hesych. in λαῖφος.

(e) Hesych. in λαῖφος.

(f) Hesych. in ὄλωνες. Pollux, I, 9, segm. 91.

(g) Hesych. in ἐπίδρομος. Pollux, *l. c.*

(h) Hesych. in ἀκάτια. Pollux, *l. c.*

(i) Luke, *in Act.* XXVII, 40.

(j) *To lower sail.* Homer has στέλλειν ἱστία, Ὀδ. II, 353.

(k) *To furl*, or *take in sail.* Aristoph. *Ran.* 1030.

(l) *To spread sail.* We find in Lucian, πετᾶν ἱστία, *Dial. Mort.* p. 281. Hom. Ὀδ. E, 269.

XXI. Ὅπλα, although a general term for all the rigging,[m] frequently signifies the ropes only,[n] which are also called σχοινία,[o] and κάλω.[p]

(m) Hom. Ὀδ. Z, 268.

(n) Homer uses πείσματα, *l. c.* Eustath. *ad h. l.* p. 263, l. 37. Pollux, I, 9, segm. 93.

(o) Pollux, *l. c.*

(p) The words, κάλωνες and κάλοι, are likewise used. Hom. Ὀδ. E, 260. Eustath. p. 222, l. 11. Pollux, *l. c.*

XXII. The particular names of the ropes were, τέθροι,[q] ὕπεραι,[r] πρότονοι,[s] ἐπίτονοι,[t] μεσουρίαι,[u] πόδες,[v] τρίποι, θρίοι,[w] ἔκφοροι,[x] πρυμνήσια,[y] πείσματα,[z] ζωμεύματα,[a] ῥύματα,[b] and κάμιλοι.[c]

(q) *Ropes by which the pedes* [† see (v) on next page] *were slackened or tightened.* Scheffer. p. 331. Schol. Apoll. Rhod. *Argonaut.* I, v. 566.

(r) *Ropes by which the extremities of the sail-yards were let go*, or *pulled to.* Hom. Ὀδ. E, 260. Eustath. p. 222, l. 10, where he also explains a proverb from Harpocration, in ἀφεὶς τὴν ὑπέραν.

(s) *Ropes to raise*, or *lower the sails.* Hom. Ἰλ. Α, 434. Eustath. *ad h. l.* p. 98, l. 40.

(t) *Back-stays*, or *ropes which kept the mast upright.* Schol. Apoll. Rhod. *ad Argonaut.* I, p. 566.

(u) *Thongs by which the sail-yards were fastened to the mast.* Suidas in μεσούρια. Homer. Ὀδ. Μ, 423.

(v) Hom. Ὀδ. Ε, 260. *These were the ropes which held the bottom corners of the sails*, called *pedes*, in Latin. Turneb. *Advers.* XX, 4.

(w) Aristoph. *Equit.* v. 438.

(x) Schol. Aristoph. *ad Equit.* v. 438.

(y) *Ropes which confined a ship to the shore*, called *retinacula*, in Latin. Hesychius and Suidas in πρυμνήσιον. Pollux, I, 9, segm. 93.

(z) These were for the same purpose as the above. Hom. Ὀδ. Κ, 96, and 127. Paul. Leopardi *Emendatt.* I, 18.

(a) Schol. Aristoph. *ad Equit.* v. 279, takes it in a different sense: he thinks it may denote either *the wood* of which a ship is made; or even all the materials, as *the wood, wax, pitch, &c.* Ad Athenæum, V, 9, p. 204, A, it is considered to mean the planks.

(b) *Halsers*, or *ropes by which the ship was towed, when the sails or oars could not be used.* Polyb. I, p. 27, C. Scheffer. *de Milit. Nav.* II, 5, p. 150.

(c) *Cables.* Suidas in κάμηλος. See the commentator on Matthew, XIX, 24.

XXIII. Πηδάλιον,[d] *the rudder;* the parts of which were, οἴαξ,[e] φθεῖρ,[f] πτερύγιον,[g] αὐχήν,[h] κάμαξ.[i] In their greatest ships there were two rudders.[j]

(d) Ælian. *V. H.* IX, 40. Græv. *ad Hesiod.* Ἔργ. v. 45.

(e) *The helm*, or *handle* [†*which crossed the* φθεῖρ *nearly at right angles, and*] *by which the rudder was worked.* Isidor. cited by Græv. *ad Hesiod. l. c.*

(f) *The pole*, Scheffer. *de Milit. Nav.* II, 5, p. 145. *The middle part* according to Pollux, I, 9, segm. 89. *The broad part, at the lower extremity of the pole.*

(g) *This was the upper extremity of the pole.* Pollux, *l. c.* Hesych. in πτέρυγες.

(h) Pollux, *l. c.* Scheffer from Vitruvius, X, 8, says that *the handle* was called αὐχήν. Heliodor. uses this word, *Æthiop.* V, p. 248.

(i) *A pole*, or *spret, by which the rudder was turned round.* Lucian. *in Votis*, p. 494.

(j) Luke, *in Acts*, XXVII, 40. Ælian. IX, 40. Scheffer. p. 146, where he shews that some ships had three or four rudders.

XXIV. Κυβερνήτης, *the pilot;* he had an elevated seat at the stern.[k]

(k) 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.

XXV. Ἔμβολα, *the beaks.*[l]

(l) Hence their ships had the epithet χαλκεμβολάδες, *brazen-beaked*, Eurip. *Iphig. in Aul.* v. 1320. Aristophanes has κυανέμβολοι τριήρεις, *triremes, with azure beaks, Equit.* v. 551.

XXVI. Ἄγκυρα,[m] and εὐνή,[n] *the anchor.* Phrases, ἀνασπᾶν,[o] αἴρειν ἄγκυραν,[p] βάλλειν ἄγκυραν ἱερὰν, κ. τ. λ.[q]

([m]) Consult, on the inventor of the anchor, Plin. VII, 56. Strabo, VII, p. 209. Pausan. *Attic.* IV, p. 12.

([n]) Hom. Ἰλ. A, 436. Eustath. *ad h. l.* p. 98, l. 46.

([o]) *To weigh anchor.* Lucian. *Dial. Mort.* p. 281. Pollux, I, 9, segm. 104.

([p]) *To take up the anchor.* Plutarch. *Apophthegm.* p. 204. Luke, *in Acts*, XXVII, 13.

([q]) *To cast the sheet-anchor;* and proverbially, *to try the last resource.* Lucian. *Fugitiv.* p. 597. Lucian. *in Jov. Trag.* p. 156. Pollux, I, 9, segm. 93. Heins. and Drakenb. *ad Sil.* VII, 23.

XXVII. Ἔρμα[r] and ἀσφάλισμα,[s] *the ballast.*

([r]) Kuhn. *ad Poll.* I, 9, segm. 94. Eustath. ad Hom. Ἰλ. B, 154, p. 147, l. 19. Aristoph. *Av.* 1429. Hence ἀνερμάτιστον πλοῖον, *a ship without ballast.* Longinus, περὶ ὕψους, c. 2. Meurs. *ad Lycophr.* v. 618.

([s]) Scheffer. *de Milit. Nav.* II, 5, p. 152.

XXVIII. Βολίς, *the plummet,* with which they sounded.[t]

([t]) *It was a mass of lead fastened to a long cord, with which they sounded.* Hence is derived the verb βολίζειν, which we read in Acts, XXVII, 28. Herodot. *in Euterp.* p. 102, C, calls it, καταπειρητηρίη. Lucil. *Satir. incert.* n. XI, p. 198, *catapirates.* Harpocration explains κάθετος, ὁ καθιέμενος εἰς τὸ πέλαγος ἀμνός, which Valesius considers to be a kind of sacrifice: but Reinesius, in a note on the margin of his copy of Harpocration, suggests στάμνος, *a water-pot,* instead of ἀμνός: thus βολὶς and κάθετος may be synonymous. Hesychius favours this conjecture; he says κάθετος is μόλιβδος. Kuster. *ad Suid.* in κάθετος ex Photio. Βολὶς is used in a different sense, Lennep. *ad Coluth.* p. 5.

XXIX. Here also we may mention the κοντοὶ,[u] ἀποβάθρα,[v] and ἀντλίον.[w]

([u]) *They were sprets,* or *poles, the use of which was to extricate the vessel from a rock or sand-bank. They were also used for sounding.* Scheff. *de Milit. Nav.* II, 6, p. 152. Pollux, I, 9, segm. 94. Hom. Ὀδ. A, 487.

([v]) *A passage-plank which connected the vessel to the shore,* Schol. in Thucyd. IV, 12. Lucian calls it, ἀναβάθρα, *Dial. Mort.* p. 281. Diodorus Siculus, ἐπιβάθρα, XII, 62, p. 113, B.

([w]) *A sink, at the bottom of the hold, which contained the bilge-water:* it was likewise termed ἀντλία: in Latin, *sentina,* Aristoph. *Equit.* v. 433; *in Pac.* v. 17, it is used to signify *the pump.* Eustath. ad Ὀδ. M, 411, p. 498, l. 1, where Homer calls *the bilge,* ἄντλος. [Scheff. *de Milit. Nav.* p. 47.]

CHAP. IX.

MARINES.

I. ΠΛΗΡΩΜΑΤΑ,[a] αὐτερέται,[b] and κωπηλάται,[c] were *the rowers:* of whom *the highest tier* were called θρανῖται; *the middle,* ζυγῖται; and *the lowest,* θαλαμῖται.[d] Πρόκωποι were the rowers nearest the prow; ἐπίκωποι, those nearest the stern.[e]

([a]) Diodor. Sic. XIII, 2, p. 134, D. Polyb. I, p. 30, B.

([b]) Thucyd. I, 10, &c. See Stephens and Hudson.

(c) Hesych. at this word. Ἐρέται is more used.

(d) Schol. Aristoph. *ad Acharn.* v. 161, and Suid. in θρανίτης. Schol. Aristoph. *ad Ran.* v. 1106, and Kuster. *ad h. l.*

(e) Pollux, I, 9, segm. 95, uses these two words. Our author follows the opinion of Scheffer, II, 3, p. 108. But some critics, instead of πρόκωπος, read πρόσκωπος, both of which they would apply to *any rower:* in this sense πρόσκωπος is used by Lucian. *in Catapl.* p. 436.

II. Ναῦται, *mariners,* were not employed in rowing; but each had his particular duties to perform.[f] Some had the care of the sails, ἀρμενισταί;[g] others went aloft, σχοινοβάται;[h] and the μεσοναῦται were the attendants on the other seamen.[i]

(f) For the various duties of sailors, consult Cicero, *de Senect.* VI.

(g) Lex Rhodia, § 36, v. Scheffer. *de Milit. Nav.* II, 3, p. 108.

(h) Lucian. *in Votis,* p. 493. Scheff. *l. c.*

(i) Interpr. ad lin, 4, § 1, ff. *de Naut. Caub. Stab.*

CHAP. X.

NAVAL OFFICERS.

I. SOME commanded the sailors, and some the soldiers. The titles of the former were ἀρχικυβερνήτης,[a] κυβερνήτης,[b] πρωρεύς,[c] κελευστής,[d] τριηραύλης,[e] ναυφύλακες,[f] δίοποι,[g] τοίχαρχοι,[h] ἐσχαρεύς,[i] λογιστής.[j]

(a) Diod. Sic. XX, 51, p. 786, D. He had the sole command of all who were employed in the management of the vessels.

(b) Arrian. *de Expedit. Alex.* VI, 2.

(c) Xenoph. *Œconom.* VIII, § 14. He was the under-pilot, ὁ τοῦ κυβερνήτου διάκονος, ὃς πρωρεὺς τῆς νεὼς καλεῖται. In Opp. p. 665, l. 34.

(d) *The leader or commander of the rowers, qui requiemque modumque voce dat remis, animorum hortator,* Ovid. *Met.* III, 618. Arrian. *de Expedit. Alex.* VI, 5. Suidas in κελευστής. Scheffer. III, 1, p. 179; and IV, 7, p. 304. Gronov. *Observ.* IV, 26. Heins. and Drakenb. *ad Sil.* VI, 360.

(e) *He who played the flute on board the trireme.* Kuhn. *ad Poll.* I, 9, segm. 96. Demosth. *de Coron.*

(f) *The inspectors and guards of the ships.* Eustath. ad Ἰλ. B, p. 154, l. 6. Scheffer. IV, 7, p. 308.

(g) The same as ναυφύλακες. Eustath. *l. c.*

(h) *Those who took care of the sides of the ship.* Pollux, I, 9, segm. 95. Claudian. *Cons. Manlii Theod.* v. 47.

(i) *Those who had the care of the fire.* Pollux, I, 9, segm. 95. Scheffer thinks they were priests. Other antiquarians make them cooks. Scheffer. p. 311.

(j) *The clerk.* Eustath. ad Hom. Ὀδ. Θ, 163, p. 299, l. 29. Homer, *l. c.* calls him, φόρτου μνήμων, and in another place, γραμματεύς. The μνήμονες were γραμματεῖς. Schol. Aristoph. *ad Nub.* v. 623. Scheffer. p. 310.

II. They who commanded the soldiers were στόλαρχος,[k] ναύαρχος,[l] ἐπιστολεύς,[m] τριήραρχος,[n] κ. τ. λ.

(k) *The admiral.* Hesychius has στολάρχης.

(l) *The captain:* [† sometimes *the admiral.*] Xenoph. *Hist. Gr.* II, p. 354, l. 13; and V, p. 426, l. 17.

(m) *The vice-admiral.* Xenoph. *l. c.*

(n) *The captain of a trireme.* Hesychius in τριήραρχος. The Athenians likewise gave this title to those who fitted out ships of war at their own expense. Ulpian. *ad Orat. in Leptinem,* p. 128, B. Schol. Aristoph. *ad Equ.* v. 908. Pollux, I, 9, segm. 119.

PART IV.

PRIVATE LIFE.

CHAP. I.

MARRIAGE.

I. Marriage was considered honourable in several states of Greece,[a] and encouraged by their laws.[b] He who was averse to marriage, brought discredit upon himself,[c] and in some communities was punished.[d]

(a) Γάμος τίμιος, Paul. *Epist. ad Heb.* XIII, 4. It is very easy to prove that the Greeks honoured marriage. They acknowledged the necessity of it, and its sacredness. Plutarch. *in Amator.* p. 750. Aristot. *Œconom.* III, and VII. They had established punishments for *bachelors,* (μισόγαμοι,) as we shall soon see. And that they had deities that presided over marriage, is well known. Plutarch. in *Aitíois, qu.* 2. Suidas in τελεία. Thucyd. II, 15, and Schol.

(b) The law, for instance, prohibited the Athenians from marrying women of another state; and also those within certain degrees of consanguinity. There were other regulations relating to marriage, of which we shall presently treat. Hence the expression, *a lawful wife,* γυνὴ ἡ νόμῳ γεγαμένη ἀνδρί. Ælian. *V. H.* X, 2.

(c) Siracid. XXXVI, 28.

(d) See, on the punishments enacted by the Athenians for bachelors, Dinarchus, *contra Demosth.* p. 41: by the Lacedæmonians, Plutarch. *in Lac. Apophth.* p. 227, E; [especially *in Lycurgo,* c. 15.] Athen. XIII, 1, p. 555, D. Pollux, III, 4, segm. 48.

II. But in the times of barbarism, before the institution of laws, the intercourse between the sexes was promiscuous.[e]

(e) Athen. XIII, 1, p. 555, D. Lucret. V, 960. Horat. *Sat.* I, 3, v. 109.

III. Cecrops first instituted marriage.[f]

(f) Athen. XIII, 1. Schol. Aristoph. *ad Plut.* v. 773. Some authors assert that for this reason, the epithet διφυὴς was given to Cecrops.

IV. In process of time, laws were made which forbade the Athenians to intermarry with strangers.[g h]

(g) Demosth. *in Neær.* p. 519, C.

(h) Demosth. *l. c.* and 524, C.

V. The age for marriage was prescribed to both sexes.[i]

(i) For the Lacedæmonians, see Xenoph. *de Lacedæm. Rep.* p. 534, l. 44; and for the Athenians, Censorin. *de Die Nat.* c. XIV. Aristot. *Polit.* VII, 16. Hesiod. Ἔργ. v. 695. [Petit. *de Legg. Attic.* p. 533.]

VI. Polygamy was prohibited,[j] except when the state required it.[k]

(j) By a law of Cecrops, Athen. XIII, I, p. 555, D. Herodot. V, p. 334, says, that Anaxandrides had two wives, in which he directly violated the custom of the Spartans.

(k) *Διὰ σπάνιν ἀνθρώπων, when the citizens were few.* Athen. XIII, 1, p. 556, A; or *διὰ τὸ λειπανδρεῖν, when the state was exhausted of men.* Diog. Laert. II, 26; and Suidas in λειπανδρεῖν. Some authors tell us that even Socrates took two wives for the sake of recruiting the state. Euripides is another example. Gell. XV, 20.

VII. Ὁμομήτριοι, *brothers and sisters by the same mother,* could not marry; whereas, *ὁμοπάτριοι, those by the same father,* could.[l]

(l) Corn. Nepos, *in Præf.* and *Cimon.* c. 1. Schol. Aristoph. *ad Nub.* v. 1375. [Thus Archeptolis, the son of Themistocles, married his sister, who was not born of the same mother. Plutarch. *Themist.* c. 32. But among the Lacedæmonians, if we may credit Philo, *de Legg. specialibus,* p. 779, it was lawful to marry a sister, who was born of the same mother, but not of the same father.]

VIII. The consent of the parents was necessary.[m]

(m) Hom. Ἰλ. T, 291; Ὀδ. Z, 286. Musæus, v. 179. Ovid. *Met.* IV, 60. See, on marriages contracted without the consent of parents, Pric. ad Apul. *Miles.* VI, p. 304. Grotius, *ad Matth.* XXII, 30. [Petit. *de Legg. Attic.* p. 534, sq.]

IX. To give a daughter in marriage, is ἐγγυᾶν,[n] διεγγυᾶν,[o] κατεγγυᾶν,[p] διδόναι,[q] ἁρμόζειν:[r] in Latin, *dare, despondere.*[s]

(n) Demosth. *in Neær.* p. 528. Ælian. *V. H.* VI, 4.

(o) Pollux, III, 4, segm. 34.

(p) Euripid. *Orest.* v. 1675.

(q) Hom. Ἰλ. T, 291. Demosth. *in Neær.* p. 528, A.

(r) Eurip. *Electr.* 24. 2 Cor. XI, 2.

(s) Terent. *Andr.* I, 1, 74. Plaut. *Aulul.* II, 2, 28.

X. The bridegroom gave to the bride, as a pledge of his honour and love, a present, termed ἄῤῥα,[t] ἀῤῥαβών,[u] ἔδνον.[v]

(t) *Arrha* and *arrhabo* are of Hebrew origin, but used both by Greeks and Latins. Gell. XVII, 2, Genes. XXXVIII, 17. Prov. XVII, 19. 1 Sam. XVII, 18.

(u) Menand. *Fragm. ex incert. com.* n. 253, p. 274. Isæus, *Orat.* VII, *de Cir. Heredit.* p. 513. Plaut. *Mil. Glorios.* IV, I, 11. 2 Cor. V, 5. Ephes. I, 14.

(v) Hom. Ἰλ. Π, 190; Ὀδ. Ζ, 159. The word *μνῆστρον* was likewise used in this sense, Hesych. Periz. *ad Ælian.* IV, I.

XI. The bride on her part, gave a dowery, termed *προῖξ*,[w] and *φερνὴ*,[x] which was returned to her in case of a divorce.[y]

(w) Isæus, *Orat.* II, *de Hered. Pyrrh.* p. 374.

(x) Hesych. in *φερνὴ* and *ἔδνα.*

(y) Demosth. *in Neær.* p. 524, C.

XII. Although Solon prohibited doweries, yet the woman was to bring three suits of clothes, and some furniture of little value.[z] He also enjoined the nearest relations of orphans to give them fortunes, if they did not marry them.[a]

(z) Plutarch. *in Solon.* p. 89, D. Meurs. *Them. Attic.* I, 14, p. 38.

(a) Diod. Sic. XII, 18, p. 83, D. Meurs. *Them. Att.* I, 13, p. 35.

CHAP. II.

MARRIAGE CEREMONIES.

I. The bridegroom conducted the bride to his house with great pomp. This was termed *ἄγειν*,[a] or *ἄγεσθαι γυναῖκα*,[b] *εἰς οἰκίαν.*[c]

(a) Ἄγειν is seldom used in this sense. Kuster. *de Verbis Mediis.* Homer uses *ἀνάγειν*, to which he adds *δόμονδε*, Ὀδ. Γ, 272.

(b) Hom. Ὀδ. Ζ, 159, *οἶκονδ' ἄγεσθαι.* But we find in Ælian, without the addition of *οἶκονδε*, *ἄγεσθαι γαμετὴν*, *V. H.* XIII, 13; and *ἄγεσθαι γυναῖκα*, XIII, 10.

(c) Hesiod. Ἔργ. v. 695.

II. They were generally conveyed in a car:[d] the friend who rode with the bride and bridegroom was called *παράνυμφος*,[e] and *πάροχος*.[f]

(d) Hesiod. *Scut. Herc.* v. 273. Suidas in ζεῦγος ἡμιονικόν.

(e) Ὁ *συναπάγων τῷ νυμφίῳ τὴν νύμφην*, Eustath. ad Ἰλ. Ζ, p. 516, l. 48.

(f) Pollux, III, 3, segm. 40. Suidas, *l. c.*

III. Players on the flute and lyre, and others carrying torches, walked before them.[g]

(g) Hom. Ἰλ. Σ, 491. Hesiod. *Scut.* v. 275. Terent. *Adelph.* V, 7, 9. Mus. v. 275.

IV. The song which they sung in this procession, was called *ἁρμάτειον μέλος*.[h]

(h) Suid. Hesych. Eustath. ad Ἰλ. X, p. 1380, l. 5, use these words in a different sense. Our author and Potter appear to be supported by Etymol. apud Vales. *ad Harpocrat.* p. 222.

V. When they arrived at the bridegroom's house, the *ὑμεναῖον*, *hymeneal*, was sung, and accompanied with dancing.[i]

([i]) Hom. Ἰλ. Σ. 493, and Eustath. p. 1213, line 52; Ὀδ. Δ, 18; and Ψ, 145. Hesiod. *Scut.* 274. Pollux, III, 3, segm. 37.

VI. There was also a marriage feast, called γάμος.[j]

([j]) Hom. Ὀδ. Δ, 3; Ἰλ. Τ, 299. Pollux, III, 3, segm. 44. Ad Matth. XXII, 2.

VII. But this feast was preceded by sacrifices, called προτέλεια,[k] and προγάμεια.[l]

([k]) Eurip. *Iphig. in Aul.* v. 718. Hesych. in προτέλεια. Vales. *ad Harpocrat.* p. 164.

([l]) Pollux, III, 3, segm. 38.

VIII. It was customary for the guests to bathe and change their clothes.[m]

([m]) Hom. Ὀδ. Ψ, 131; Ζ, 27. Aristoph. *Av.* 1692, γαμικὴ χλανίς. Ad Matth. XXII, 11, ἔνδυμα γάμου.

IX. The bride and bridegroom were richly adorned in garments of various colours.[n]

([n]) Aristoph. *Plut.* v. 530, and Schol. *ad h. l.* Kuster. *ad h. l.*

X. They were also crowned with wreaths of various herbs and flowers.[o]

([o]) This wreath is called στέφος γαμήλιον, Bion. *Idyll.* I, in Epitaph. Adon. v. 88. The bridegroom's wreath is mentioned in Schol. Aristoph. *ad Av.* v. 160. The bride's, in Eurip. *Iphig. in Aul.* 905. Pasch. *de Coron.* II, 16, 17.

XI. The bridegroom's house was ornamented for the occasion.[p]

([p]) Hierocles, *Fragm.* περὶ γάμου, p. 308. Stob. *serm.* 186, *de laude nupt.* p. 636, l. 33. Senec. *Thebaid.* v. 507.

XII. A pestle was tied to the door,[q] and a maid carried a sieve;[r] the bride herself bearing an earthen vessel full of barley, called φρύγετρον.[s]

([q]) Ὑπερον ἐξέδουν πρὸ τοῦ θαλάμου, Pollux, III, 3, segm. 37.

([r]) Κόσκινον ἡ παῖς ἔφερε, Pollux, *l. c.*

([s]) Pollux, I, 12, segm. 246. Kuhn. *ad Paus. Attic.* I, p. 5.

XIII. At Athens, during the nuptial-feast, a boy entered, carrying acorns, and a basket of bread, who sung ἔφυγον κακὸν, εὗρον ἄμεινον, *I have left the bad and found a better.*[t]

([t]) Hesych. and Suid. in ἔφυγον κακόν.

XIV. After the feast the new-married couple were conducted to the nuptial-chamber, called δῶμα,[u] κουρίδιον δῶμα,[v] δωμάτιον,[w] θάλαμος,[x] παστάς;[y] in which was *the marriage-bed,* λέχος κουρίδιον,[z] νυμφίδιον,[a] and γαμικόν.[b]

(u) Theocrit. *Idyll.* XXVII, 36.

(v) Hom. Ὀδ. T, 580. Νυμφικὸν δωμάτιον, Suidas and Harpocration, in παράβυστον.

(w) Pollux, III, 3, segm. 43.

(x) Theocrit. *Idyll.* XXVII, 36. Pollux, III, 3, segm. 37.

(y) Hesych. in παστάς. Eustath. ad Ἰλ. Γ, p. 297, l. 43. Musæus, v. 280, uses the word, παστός.

(z) Aristoph. *Pac.* v. 844.

(a) Νυμφεία εὐνή, Pind. *Nem.* Od. V, antistr. β, v. 10. Κλίνη νυμφική, Lucian. *in Herodot.* p. 574.

(b) Pollux, III, 3, segm. 43, κλίνη γαμική. Meurs. *Lectt. Attic.* II, 9, p. 72.

XV. After they had entered the chamber, they were obliged, by an injunction of Solon, to eat a quince between them.c

(c) Plutarch. *in Solon.* p. 89, C; *Conjug. Præcept.* p. 138, D.

XVI. They might be separated even in the nuptial-chamber: for instance, if a raven croaked on the top of the house.d

(d) I know not any author by whom this assertion is confirmed. It may, however, be thus accounted for; either, because the raven was odious to Minerva, the protectress of the city, as we are informed in fabulous history, Antigon. *Hist. Mirabil.* XII. Ovid. *Met.* II, 551. Hygin. *Fab.* 166. Or, because it was a bird of unlucky omen, Plin. X, 12. Or, because it delights in clamour and strife, and is an enemy to other birds, Serv. *ad Eclog.* IX, 15. Broukhus. *ad Tibull.* II, 2, 21. Or, lastly, because the croaking of a solitary raven is a presage of widowhood, Horapoll. *Hieroglyph.* VIII, and *ad h. l.* Hadrian. Jun. *Animadv.* I, 1. Gaulmin. *ad Eustath.* de Amorib. Ismeniæ et Ismenes, p. 29. Cleric. *ad Hesiod.* Ἔργ. v. 746. Ælian. *H. A.* III, 9.

XVII. The bride, before she went to bed, either bathed, or, at least, washed her feet in warm water.e

(e) Aristoph. *Pac.* v. 843. Lambert Bos, *ad Eph.* V, 26.

XVIII. The bridegroom then untied, and took off her girdle.f

(f) To do this is λῦσαι ζώνην, or μίτραν παρθενικήν: in Latin, *solvere zonam, revincire zonam.* Homer. *h. in Vener.* 155. Theocrit. *Idyll.* XXVII, 54. Ovid. *Heroid.* II, 115. Spanhem. *ad Callim h. in Jov.* v. 21. Especially, J. Schrader. *ad Musæum,* v. 272, p. 341.

CHAP. III.

DIVORCE.

I. To leave each other, was considered a great dishonour to both parties.a

(a) For the wife to leave her husband, Eurip. *Med.* v. 236. For the husband to put away his wife, 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 lady.

II. If the husband dismissed the wife, he was said, ἀποπέμπειν;[b] (hence ἀποπομπή,[c]) and ἐκβάλλειν.[d]

(b) Demosth. *in Neær.* p. 524, C.

(c) Pollux, III, 3, segm. 46.

(d) Demosth. *in Neær. l. c.* Galat. IV, 30. We have also ἐκπέμπειν τὴν γυναῖκα, Isæus, *de Hered. Pyrrh.* p. 388. Ἀφιέναι γυναῖκα, Plutarch. *in Cic.* p. 875, A. 1 Cor. VII, 11. Ἀπολῦσαι γυναῖκα, Matth. XIX, 7, 8.

III. The husband was, in this case, obliged to restore the wife her fortune.[e]

(e) Demosth. *in Neær.* p. 524, C.

IV. If the wife quitted the husband, the separation was expressed by the words, ἀπόλειψις,[f] ἀπολείπειν.[g]

(f) Plutarch. *in Alcibiad.* p. 195, C. Pollux, III, 3, segm. 47.

(g) Isæus, *de Hered. Pyrrh.* p. 386.

V. There were causes for which the law permitted the wife to leave her husband; but she was first to apprize the archon of her intention, and present him a petition containing an enumeration of her grievances.[h]

(h) Plutarch. *in Alcibiad.* p. 195, C. Andocid. *Orat.* IV, *contra Alcib.* p. 297. Plutarch, *l. c.* styles this petition, γράμματα ἀπολείψεως. We find the legal causes of a divorce in Pollux, III, 3, segm. 47, and in Plut. *in Alcib. l. c.*

CHAP. IV.

ADULTERY.

I. ΜΟΙΧΕΙΑ,[a] *adultery,* was a crime common amongst the Greeks, although not committed with impunity: it was forbidden both by fines and punishments.[b]

(a) Pausan. *Bœot.* XXXVI, p. 784.

(b) This is evinced by the examples of Thyestes, Ægisthus, Paris, Phœnix, &c. Senec. *Thyest.* 680. Hom. Ὀδ. A, 32; Ἰλ. Γ, 39; and I, 451. But adultery was unknown at Sparta, Plut. *Lac. Apophth.* p. 2—8; and *in Lycurg.* p. 49, C. [The same author also says, that this chastity and innocence of the women belonged to more ancient times, when as yet corruption had not tainted the commonwealth. Nor is it surprising that adultery was less frequent there, when the laws permitted the subject to borrow another's wife, for the sake of procuring children. Xenoph. *de Rep. Lac.* c. 1.]

II. The punishments inflicted on adulterers, varied in the different states of Greece.[c]

(c) On the punishment of adultery among the Cretans, consult Ælian. *V. H.* XII, 12. Among the Locrians, Ælian. XIII, 24. Among the Thespians, Ælian. XI, 6.

III. Solon permitted the adulterer, if caught in the *very act*, to be put to death.[d]

(d) Lysias, *ὑπὲρ τοῦ Ἐρατοσθένους φόνου*, p. 7. Taylor. *in Proleg. ad hanc Orat.* Plutarch. *in Solon.* p. 90, F. Meurs. *Them. Attic.* I, 4, p. 9. [The husband alone had power to kill the adulterer with impunity, when he had not used violence; but by his artful or winning address, had allured his wife from the paths of virtue. Xenoph. *Cyrop.* III, 1, 39; V, 5, 30; and *Hier.* III, 3.]

IV. If a man lived with his wife after she had been taken in adultery, he was considered *ἄτιμος*, *infamous*.[e]

(e) Demosth. *in Neær.* 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, &c. *Them. Attic.* I, 5, p. 12.

V. At Athens, a rich adulterer might commute the ordinary punishment of his crime with a sum of money,[f] termed *μοιχάγρια*.[g]

(f) In Lysias, *l. c.* p. 6, there is an example of an adulterer taken in the act, who entreats that he may not die, but be permitted to atone for his guilt by a fine: which, however, the husband refuses. Schol. Aristoph. *in Plut.* v. 168.

(g) Hom. Ὀδ. Θ, 332, and Eustath. *ad h. l.* p. 313, l. 2. *Μοιχάγρια, τὰ ὑπὲρ ἀγρεύσεως, ὅ ἐστι συλλήψεως μοιχῶν, ἐκτινόμενα, a mulct paid by those taken in adultery.*

VI. The poor underwent a severe punishment, called *ῥαφανίδωσις*,[h] and *παρατιλμός*.[i]

(h) Schol. Aristoph. *ad Plut.* v. 168. Aristoph. *Nub.* 1079. Suid. *in ῥαφανίς.*

(i) Schol. Aristoph. *l. c.* Vossius, *ad Catull.* p. 41. This punishment was also called *καταπίπτωσις.*

CHAP. V.

BIRTH AND EDUCATION OF CHILDREN.

I. For the birth of a son, the doors of the house were crowned with olive; for that of a daughter, with wool.[a]

(a) Hesych. in *στέφανον ἐκφέρειν*, and Meurs. *Lectt. Attic.* I, 10. Paschal. *de Coron.* V, 10, p. 334.

II. The new-born child was washed in warm water.[b] The vessel appropriated to this purpose, was called *λουτρόν*.[c]

(b) Callim. *h. in Jov.* 17. Meurs. *ad Lycoph.* v. 322.

(c) In Latin, *labrum*, Isidor. Hispal. *Orig.* XX, 6. Although *λουτρὸν* has a more extensive signification, yet it is used in this sense by Euripides, *Ion.* 1493.

III. It was also anointed with oil kept in an earthen jar, called *χύτλος*:[d] hence *χυτλῶσαι*.[e]

([d]) Bartholin. *de Puerp. Vet.* p. 65.

([e]) For *ἀπολούσασθαι*, Spanh. *ad Callim. h. in Jov.* 17. For *μετὰ ἐλαίου λούσασθαι*, Hesych. and Suid. in *χυτλόω*. Schol. min. ad Hom. *Ὀδ.* Z, 80. Eustath. *ad h. l.* p. 248, l. 24.

IV. The Spartans used wine instead of water, in the ablution.[f]

([f]) Plutarch. *in Lycurg.* p. 49, E.

V. It was then dressed in swaddling-bands, called *σπάργανα*.[g]

([g]) Hom. *h. in Merc.* v. 268. Plutarch. *in Lycurg.* p. 49, E. Herodian. I, 5. Callim. *h. in Jov.* v. 33, and *ad h. l.*

VI. After which, the child was laid in a winnowing fan,[h] or upon a shield,[i] if its father was a warrior. The latter custom prevailed at Sparta.[j]

([h]) Callim. *h. in Jov.* v. 48. Lennep. *ad Coluth.* p. 67.

([i]) Theocr. *Idyll.* XXIV, v. 4.

([j]) Nonnus, *in Dionys.* XLI, 168.

VII. The children whom their parents did not choose to bring up, were exposed: to do this was termed *ἐκτιθέναι*.[k]

([k]) Euripid. *Phœniss.* v. 25. Aristoph. *in Nub.* v. 531, where *ἐκτιθέναι* signifies *ἔξω ῥίπτειν*; in opposition to which, the same poet uses *ἀναίρειν*, *to bring up, or educate.* The vessel in which children were exposed, was called *ὄστρακον*, and *χύτρα*, Aristoph. *Ran.* v. 1221. [Among the Spartans, the elders of the same tribe decided whether the infant should be educated, or thrown into a morass, near the mountain Taygetus. Plutarch. *Lyc.* c. 16.]

VIII. In the basket, in which the child was exposed, they sometimes put necklaces, rings, jewels, &c.[l] These were called *περιδέραια*,[m] and *γνωρίσματα*.[n]

([l]) Terent. *Eunuch.* IV, 6, 15. Eurip. *Ion.* 19, 32, 1337.

([m]) Aristot. *Poetic.* c. XVI. Eurip. *Ion.* v. 1431, calls them, *δέραια*.

([n]) Pausan. *Attic.* c. XXVII, p. 66. Heliodor. *Æthiop.* IV, p. 178.

IX. Among the Thebans, the exposition of children was prohibited by law.[o]

([o]) Ælian. *V. H.* II, 7.

X. At Lacedæmon, deformed children were thrown into a place called *ἀποθέται*.[p]

([p]) Plutarch. *in Lycurg.* p. 49, D. Aristot. *Polit.* VII, 16.

XI. The Athenians entered the names of their children whom they intended to bring up, in a public register, as soon as born.[q]

([q]) Isæus, *Orat.* VI, *de Apollod. hered.* p. 486. Suidas, and Harpocration, in *κοινὸν γραμματεῖον*. It is uncertain whether the children were registered immediately after their birth, or at the age of one, two, three, or four years, according to Potter, *Archæol.* I, 9, p. 45. But the Scholiast of Lucian

asserts that they were registered immediately after their birth, ἅμα τῷ γεννηθῆναι, T. II, p. 11. For the Roman custom of registering, consult Brisson. *in Select. Antiq. ex Jure Civ.* I, 5.

XII. When the infant was five days old, they ran with it in their arms round the fire,[r] and their relations sent presents to its mother, called γενέθλιοι δόσεις:[s] these were πολύποδες, and σηπίαι.[t]

(r) Hesych. in δρομιάφιον ἦμαρ. Meurs. *Græc. Fer.* I, 20. The fifth day was called δρομιάφιον ἦμαρ, and ἀμφιδρόμια.

(s) Hesych. in ἀμφιδρόμια, and Suidas. Æschyl. *in Eumen.* v. 7, and Stanl. *ad h. l.*

(t) Harpocration and Suidas, in ἀμφιδρόμια. Athenæus, II, 24, p. 65; IX, 2, p. 370.

XIII. The child was named on the tenth day after its birth.[u] A sacrifice was offered on the occasion,[v] which was followed by a feast.[w] To celebrate this day, was δεκάτην θύειν,[x] ἀποθύειν,[y] ἑστιᾶσαι.[z]

(u) Eurip. *in Fragm. Ægei*, v. 14. Barnes. *ad Eurip. Electr.* v. 126. On the seventh, according to others. Harpocrat. in ἑβδομενομένον.

(v) Euripid. *Electr.* v. 1126.

(w) Aristoph. *Av.* v. 494, and Schol.

(x) Aristoph. *Av.* v. 923.

(y) Another expression was, ποιῆσαι δεκάτην. Demosth. *adv. Bœot.* p. 638, C.

(z) Suidas in δεκάτην ἑστιᾶσαι.

XIV. The fortieth day was a day of solemnity for the mother.[a]

(a) It was called τεσσαρακοστός. Censorin. *de Die Nat.* XI, p. 50. Barthol. *de Puerp. Vet.* p. 139.

XV. The Greeks were so careful over their children, that they brought them up in their own houses,[b] and the mothers themselves nursed them:[c] even women of the highest distinction, did not decline this maternal duty.[d]

(b) Hom. Ἰλ. II, 191; Ὀδ. Ξ, 201. Plaut. *Bacchid.* III, 3, 18.

(c) Euripid. *Ion.* v. 1360.

(d) Hecuba, in Homer. Ἰλ. X, 83. Penelope, Ὀδ. Λ, 447. Feith. *Antiq. Hom.* II, 18.

XVI. We read, however, that in some cases, nurses were employed.[e]

(e) Euryclea is, in Homer, the nurse of Ulysses, Ὀδ. T, 482. Nausicaa is likewise mentioned, Ὀδ. H, 12. Gale, p. 750. Gell. *Noctt. Attic.* XII, 1.

XVII. Μαῖα,[f] τίτθη,[g] τιθήνη,[h] and τιθηνήτειρα,[i] signify *a nurse*, who is also called τροφός.[j] But there is some difference between τίτθη and τροφός.[k] *To suckle*, is θηλάζειν.[l]

(f) Hom. Ὀδ. T, 482.

(g) Aristoph. *Equit.* v. 713, and Schol.

(h) Hom. Ἰλ. Z, 389. Eustath. p. 513, l. 10.

(i) Suidas in *τιθηνὰς*, ex epigramm. But Kuster's reading is different.

(j) Plutarch. *de Puer. Educ.* c. V, has *αἱ τίτθαι καὶ αἱ τροφοί.*

(k) *Τίτθη, a wet-nurse.* *Τροφὸς, a nurse-maid.* Eustath. ad Ἰλ. Z, p. 513, l. 14.

(l) Lysias, *Orat.* I, *pro Cæde Eratosth.* p. 3. Ælian. *V. H.* XIII, 1.

XVIII. When the nurse carried the child abroad, she had a spunge soaked in honey, which she put into its mouth when it cried.[m]

(m) Hesych. in *κηρίῳ βύσασα.* Spanhem. *ad Callim. h. in Jov.* v. 49.

XIX. To quiet a child, they sung λαλά: to do this was *βαυκαλᾶν*; the songs themselves were termed *βαυκαλήσεις*,[n] and *νύννια*.[o]

(n) Scalig. *Lectt. Auson.* II, 11, p. 117. Hesych. in *βαυκαλᾶν.* Athen. XIV, 3, p. 618, F, *αἱ τῶν τιθηνουσῶν ᾠδαὶ καταβαυκαλήσεις ὀνομάζονται.*

(o) Hesych. in *νύννιον.* Casaubon. *ad Theophr. Charact. Eth.* c. VIII, *περὶ λαλιᾶς*, p. 231.

XX. If this method failed, the nurse or mother had recourse to a figure called, in Latin, *manducus*,[p] or *terriculamentum*;[q] in Greek, *μορμολύκειον*,[r] to frighten them (*μορμύσεσθαι.*[s])

(p) Plaut. *Rud.* II, 6, 51. Festus *in manducus.*

(q) *Terriculamenta, and terricula,* are figures with which they frightened children.

(r) Aristoph. *Thesmoph.* v. 424. There is, likewise, in the same sense, the word *μορμολύκη*, Strabo, I, p. 13, l. 32, and *ad h. l.* Casaub. p. 12; and, by abbreviation, *μορμώ*, 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 Hageri *programmate de Manducis.*

(s) Hesych. in *μορμύσσεσθαι*, Aristoph. *Av.* v. 1245.

XXI. To prevent the vices inseparable from idleness, great care was taken to accustom children of both sexes to habits of industry. Their tender years were employed in learning the elements of the arts and sciences.[t]

(t) This we see by the law of Solon, Plutarch. *in Solon.* p. 90, C, D; and and by the Attic laws, Lib. I, Tit. 4. That there were public schools for children of either sex is shewn by 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 Fragm. Pythag. in Opusc. Mythol.* Th. Gale, p. 740.

XXII. The girls were closely confined to the house.[u] Little was allowed them to eat,[v] and their waists were straightened, to make them more elegant.[w] They were chiefly engaged in dressing wool;[x] an employment, which of old was not despised by ladies of the first quality.[y]

([u]) Cornel. Nepos, *in Præf.* Homer lodges the women in the highest story (*ὑπερῳον*) of the house, *Od.* O, 516; and *Il.* B, 514. Hence *θάλαμοι παρθενικῶν πολύκλειστοι*, Phocyl. v. 198. Euripides, *Iphig. in Aul.* v. 738; Phœniss. 88.

([v]) Terent. *in Eunuch.* II, 3, 23. Xenoph. *de Rep. Lacedæm.* p. 537, l. 20.

([w]) Terent. *in Eun.* v. 22.

([x]) Eustath. ad *Il.* A, p. 23, l. 43. Xenoph. *de Rep. Lac.* p. 534, l. 27.

([y]) Penelope, for instance, Hom. *Od.* P, 97. Ovid. *Heroid.* I, v. 77. Also the wife of Leontius, one of the Theban generals, Xenoph. *Hellen.* V, p. 443, l. 27.

XXIII. We read likewise that young ladies of high birth, were taught music and letters.[z]

([z]) The Spartan girls studied music, 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 instructed Socrates in eloquence, Athen. V, 19, p. 219, C.

XXIV. If the fathers of the boys were rich, or persons of distinction, they had private masters for them, *παιδαγωγοὶ*,[a] or *παιδοτρίβαι*, who instructed them in the fine arts.[b]

([a]) Thus Phœnix was tutor to Achilles, Plutarch. *de Puer. Educat.* c. VII. Hom. *Il.* I, 442. The centaur Chiron also instructed the same hero in the polite arts, Claudian, in III, *Cons. Honor.* v. 60. Hom. *Il.* A, 831. Atlas is said to have been preceptor to Hercules, Auson. *Idyll.* IV, v. 21. Theocrit. *Idyll.* XXIV, v. 103. Feith. *Antiq. Homer.* II, 18, § 3, p. 251. For the difference between *διδάσκαλος* and *παιδαγωγὸς*, see Wower. *Polymath.* IV, § 19. [The *παιδαγωγοὶ* were servants who led children to school, fetched them back again, and took care of their persons. At Sparta it was otherwise; for there a master, called *παιδονόμος*, presided over the boys. Xenoph. *Rep. Lac.* II, 2.]

([b]) Aristoph. *Nub.* 969. The business of the *παιδοτρίβαι* was only to exercise the bodies of their scholars, Æschin. *Timarch.* p. 172. A. Casaub. *Theophr. Charact. Eth.* VIII, *περὶ λαλιᾶς*. Perizon. *ad Ælian. V. H.* II, 6, and p. 982. Zeibich. *Athleta παράδοξος*, p. 165.

XXV. The education of the Greeks, (the Lacedæmonians excepted,[c]) consisted of three principal branches: viz. letters, the gymnastic exercises, and music:[d] to which some authors add painting.[e]

([c]) Aristot. *Polit.* VIII, 4. Ælian. *V. H.* XII, 50, and Perizon. [Xenoph. *Rep. Lac.* II, 1.]

([d]) Terent. *in Eunuch.* III, 2, 23.

([e]) Aristot. *Polit.* VIII, 3. Plutarch. *de Music.* p. 1140, B. Perizon. *ad Ælian. V. H.* 7, 15.

XXVI. As we have already treated of the gymnastic exercises, it only remains that we give a concise account of the other three branches.

CHAP. VI.

LETTERS.

I. By γράμματα, *letters*, we are to understand γραμματική; which, in its early state, consisted in the art of reading and writing with propriety:[a] but was afterwards so extended, as to be used in the sense of φιλολογία, comprising history, poetry, &c.[b]

(a) Arist. *Polit.* VIII, 3; *Topic.* VI, 3, he defines γραμματική, ἡ ἐπιστήμη τοῦ γράψαι καὶ ἀναγνῶναι. Sext. Empir. *adv. Gramm.* I, 2. [Plutarch. *de Music.* initio, thus defines γραμματική, τέκνη ἐπιτήδεια γραμμαῖς τὰς φωνὰς δημιουργεῖν, καὶ ταμιεύειν τῇ ἀναμνήσει.]

(b) Grammar is taken in this extent by Cicero, *de Orat.* I, 42. Seneca, *Ep.* LXXXVIII. 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. 144.

II. Young men of fortune also studied philosophy.[c] For this purpose, gymnasia and public schools were established;[d] of which the principal were the Academy,[e] the Lyceum,[f] and the Κυνόσαργες.[g] There were likewise schools at other places.[h]

(c) Terent. *Andr.* I, 1, v. 30. Leg. Att. Lib. I, Tit. 4.

(d) The gymnasia were properly intended for bodily exercises. See, on the public schools (διδασκαλεῖα) of the ancients, Perizon. *ad Ælian. V. H.* III, 21.

(e) Ælian. *V. H.* IV, 9, Menag. *ad Laert.* III, 7, p. 141.

(f) Ælian. *V. H.* IX, 10, and 29. Menag. *ad Laert.* V, 2, p. 186. Cicero mentions the Academy, and the Lyceum, *de Divin.* I, 13; *Acad. Qu.* I, 17.

(g) 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.

(h) For instance, that at Corinth called Κράνειον, Lucian. *Dial. Mort.* p. 262. Laert. VI, 77. There was a gymnasium in the isle of Rhodes, Cic. *Tusc. Qu.* II, 61. Suet. *Tiber.* XI.

CHAP. VII.

MUSIC.

I. ΜΟΥΣΙΚΗ, *music*, is derived, according to some authors, from the nine muses;[a] and according, to others, from the Hebrew word, *mosar*, which signifies *art, science*.[b]

(a) Isidor. Hispal. *Orig.* II, c. XIV.

(b) Vossius, *de Idolol.* I, 13. We have other etymologies in Phurnut. *de Nat. Deor.* c. XIV. Cleric. *ad Hesiod. Theog.* v. 52, derives it from מוֹעָא *motsa, inventress.*

II. The Greeks attribute the invention of music to

Pythagoras:[c] but this is incorrect;[d] for it is certain, from the history of Moses, that Jubal introduced the flute and harp.[e]

(c) Isiodor. Hispal. *Orig.* II, 15, attributes this opinion to the Greeks. Jamblich. *de vita Pythag.* c. XXVI, and Nicomach. *Arithm.* p. 171, show how Pythagoras invented it. Macrob. *in Somn. Scip.* II, 1. Holsten. *ad Porphyr.* p. 7.

(d) 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 must have only meant that Pythagoras improved music; and, perhaps, reduced it to a system. Vossius, *de scientt. Mathem.* c. XX, § 2. On the state of music at the time of the Trojan war, Feith. *Antiq. Homer.* IV, 4.

(e) Genesis, IV, 21, [† which the English translation renders, *the harp and organ.*]

III. There were seven musical notes which were consecrated to the seven planets: ὑπάτη, to the moon; παρυπάτη, to Jupiter; λίχανος, to Mercury; μέση, to the sun; παραμέση, to Mars; τρίτη, to Venus; νήτη, to Saturn.[f]

(f) Nicomach. *Harmon.* II, cited by Meibomius, *antiq. Music. auctor.* p. 33. Aristot. *Probl. Sect.* 19. Philand. *ad Vitruv.* V, 4, p. 214. Vossius, *de scientt. Mathem.* c. XX, § 3, p. 85.

IV. The tone or mode, whether raised or depressed, in which the musicians sung or played, was termed νόμος.[g]

(g) 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, νόμοι καλοῦνται οἱ μουσικοὶ τρόποι καθ' οὕστινας ᾄδομεν, Suid. in νόμοι κιθαρῳδικοί.

V. There were four principal νόμοι or modes; the Phrygian, Lydian, Doric, and Ionic.[h] Some authors add a fifth, viz. the Æolic.[i] The Phrygian mode was religious; the Lydian, plaintive; the Doric, martial; the Ionic, gay and flowery; the Æolic, simple.[j] The mode with which the soldiers were animated, was likewise termed ὄρθιος.[k]

(h) This is Lucian's enumeration, *Harmon.* p. 585. For others, 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, Plin. VII, 56.

(i) Bourdelot. *ad Lucian. l.c.* [Plato, *de Rep.* III, p. 286 and 289 ed. Bip. omits the Æolic, and mentions only the four first.]

(j) We find these characters of the five modes in Apuleius, *Florid.* p. 342, and Lucian. *l.c.* Aristot. *Polit.* VIII, 5, 7. Observatt. Miscell. VII, p. 309.

(k) Hom. Ἰλ. Λ, 10. Eustath. p. 758, l. 7. Ὄρθιος νόμος, τρόπος ᾠδῆς εἰς πόλεμον ἐρεθιστικός. Schol. Aristoph. *ad Acharn.* v. 16. Herodot. I, *de*

Arion. p. 10, B, and Gell. XVI, 19. Suid in ὀρθιασμάτων. These modes are termed by Pliny, *phthongi*, II, 22, and *moduli*, VII, 56. [To music also pertains rhythm: for Plato, *l.l.* says, τὸ μέλος ἐκ τριῶν ἐστὶ συγκείμενον, λόγου, καὶ ἁρμονίας, καὶ ῥυθμοῦ: whereof rhythm consists in the movement.]

VI. In later times, the term *νόμοι*, was applied to the songs or hymns, which were sung in these modes.[l]

(l) Schol. Aristoph. *ad Equit.* v. 9. Spanhem. *ad Callim. h. in Del.* v. 304, p. 509.

VII. Their music was both vocal and instrumental.[m]

(m) Hence the following definition of music; τέχνη θεωρητικὴ καὶ πρακτικὴ τελείου μέλους καὶ ὀργανικοῦ, Aristid. Quintil. I, p. 6. The music of instruments alone, was called μουσικὴ ψιλή; that of instruments, accompanied by the voice, μουσικὴ μετὰ μελῳδίας. Aristot. *Polit.* VIII, 5. To sing, was in Latin, *assa voce canere;* and the flutes, when unattended by vocal music, were termed *assæ tibiæ*. Dacer. *ad Fest.* in *assa*. Pliny informs us who was the first that played on the lyre without singing to it, and who it was that first accompanied that instrument with the voice, VII, 56.

VIII. Their musical instruments were divided into ἐμπνευστὰ, *wind* instruments; and ἔντατα, *stringed* instruments.[n]

(n) Pollux, IV, 8, segm. 58. Aristid. Quintil. also, p. 101, distinguishes the ὄργανα ἐμπνευστὰ and κατατεινόμενα; the latter of which he calls, ὄργανα διὰ νεύρων ἡρμοσμένα, p. 107; and νευρόδετα, p. 110.

IX. The three principal instruments of the ancients, were the lyre, the flute, and the pipe.[o]

(o) Aristotle mentions the others, *Polit.* VIII, 6. Pollux, IV, 9, segm. 59. But according to Plutarch, these are the three principal instruments, *de Music.* p. 1136.

CHAP. VIII.

THE LYRE.

I. THE lyre was the most famous of the stringed instruments. The Greeks called it, κιθάρα,[a] and φόρμιγξ.[b]

(a) Apollo was thought to have been the inventor of this instrument. Bion. *Idyll.* III, 7. Hence that god is represented in antiques with a lyre in his hand. Periz. *ad Ælian. V. H.* III, 32. And hence he has the title, φορμικτὴς, Aristoph. *Ran.* v. 234. We may add, that in ancient times, kings and heroes learned to play upon the lyre: Hercules, and Alexander, for instance. Ælian. *V. H.* III, 32.

(b) That κιθάρα and φόρμιγξ were one and the same instrument, is shewn by Eustath. ad Ἰλ. Σ, p. 1222, l. 38, from Homer, Ἰλ. Σ, 569. Feithus, *in Antiq. Hom.* IV, 4, takes κιθάρα for the lyre; 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 for the sake of the sound; instead of which, there were two bars either of wood or iron, for the strings of the κιθάρα, which went across, the one on the upper, and the other on the lower part of the instrument. Also, that it had two handles, one on each side. These are the principal distinctions between the lyre and κιθάρα. But the reader will find more in Blanchin. diss. *de tribus generibus Musicæ veterum organicæ*, c. II, § 10, p. 29. Rom. 1742.

II. To it they sung the exploits of heroes,[c] and love.[d]

(c) Achilles, for instance. Hom. 'Ιλ. I, 186. Virg. *Æn.* I, 744. Hence κίθαρις μήτηρ ὕμνων, Aristoph. *Thesmoph.* v. 130.

(d) Demodocus, for instance. Hom. 'Οδ. Θ, 266. Anacr. Od. I.

III. The strings were, at first, of linen thread;[e] afterwards, of catgut.[f]

(e) Eustath. *ad Hom.* 'Ιλ. O, 570, p. 1222, l. 52.

(f) Homer. 'Οδ. Φ, 408.

IV. The strings were, at first, three; whence it was termed τρίχορδος:[g] but it was afterwards improved, and had seven strings; it then had the epithets, ἑπτάχορδος,[h] ἑπτάφθογγος,[i] ἑπτάγλωσσος.[j]

(g) Stephen. in 'Ασία, says, the κιθάρα, with three strings, was invented at Asia, a city of Lydia. Hence it is called 'Ασιὰς by Aristoph. *Thesmoph.* v. 126. Plutarch. *de Music.* p. 1137, A.

(h) Plutarch. *de Music.* p. 1144, F. Macrob. *Saturn.* I, 19. Hom. *h. in Mercur.* v. 51.

(i) Eurip. *Ion.* v. 881.

(j) Pind. *Nem.* Od. V, str. β, v. 10.

V. The strings were struck either with a bow,[k] or with the fingers.[l] To play the lyre, was κιθαρίζειν,[m] κρούειν πλήκτρῳ,[n] διώκειν,[o] δακτυλίοις κρούειν,[p] and ψάλλειν.[q]

(k) Pindar. *Nem.* Od. V, str. β, v. 11. Homer. *h. in Mercur.* v. 419. Ælian. *V. H.* III, 32, where Perizonius describes the figure of the bow.

(l) Athen. IV, p. 183, D; and XIV, 9, p. 637, D. Virg. *Æn.* VI, 645.

(m) Plutarch. *Apophth. Lacon.* p. 233, F. Aristot. *Polit.* I, 4.

(n) Anthol. IV, 16, p. 4.

(o) Pind. *Nem.* Od. V, str. β, v. 11.

(p) Psalms, LXXXI, 3.

(q) Athen. IV, 25, p. 183, D. Schol. Aristoph. *ad Av.* 218, ψαλμὸς κυρίως ὁ τῆς κιθάρης ἦχος.

CHAP. IX.

THE FLUTE AND PIPE.

I. 'ΑΥΛΟΣ, *the flute*, was a famous instrument,[a] which was used on religious festivals and at sacrifices,[b] at the games,[c] entertainments,[d] funerals and other occasions of mourning.[e]

(a) Minerva invented the straight, and Pan the oblique flute, Bion. *Idyll.* III, 7. The invention of them is ascribed to others, by other authors. Spanhem. *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.

(b) Spanhem. *ad Callim. l. c.* Suidas in *αὐλητοῦ*. Ovid. *Fast.* VI, 659. This is accounted for by Pliny, XXVIII, 2.

(c) Aristoph. *Pac.* v. 530. Interpr. Terent. *in Didasc. Andriæ.* Horat. *Epist.* II, 1, v. 98. Athen. XIV, 2, p. 617, B.

(d) At the marriage-feast, for instance. Terent. *Adelph.* V, 7, v. 6. Broukhus. *ad Tibull.* II, 1, v. 86. Athen. XV, 1, p. 665, E.

(e) 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.

II. Jubal was the inventor of the flute.[f] According to the tradition of the Greeks, it was invented by Hyagnis, a Phrygian,[g] who lived in the time of Joshua.

(f) Genes. IV, 21.

(g) Oxford Marbles, *Epoch.* XIX. Plut. *de Music.* p. 1135, E. Athen. XIV, 5, p. 624, B. Anthol. I, c. 11, Epigr. Philippi *εἰς αὐλητάς*.

III. Flutes were generally made of the bones of stags or fawns:[h] hence called, *νέβρειοι αὐλοί*.[i] The Thebans, it is said, were the first who used this material for the flute.[j] They were also made of the bones of asses,[k] and elephants;[l] and sometimes of reed,[m] box,[n] or lote-tree.[o]

(h) Schol. Aristoph. *ad Acharn.* v. 863.

(i) Antipat. *Anthol.* IV, 28, Epigr. 13.

(j) Athen. IV, p. 182, E. Pollux, IV, 10, segm. 74.

(k) Plutarch. *in Conviv.* p. 150, E.

(l) Athen. IV, p. 182, E. Propert. IV, 6, v. 8.

(m) Athen. IV, p. 182, D.

(n) Pollux, IV, 10, segm. 74.

(o) Eurip. *Alcest.* 346; *Helen.* 170; *Herc. Fur.* 684. Spanhem. *ad Callim. h. in Dian.* v. 244. Ovid. *Met.* IV, 760.

IV. Σύριγξ, *the pipe*, differed greatly in sound from the flute. The tone of the former was shrill and sharp; and hence the epithet, λεπταλέη.[p] That of the latter, grave, full, and mellow; and, therefore, called *βαρύβρομος*.[q]

(p) Callim. *h. in Dian.* v. 243, *ὑπαείδουσαι λεπταλέον σύριγγες*. Spanhem. *ad h. l.* p. 293. Ovid. *Met.* I, 708. Lennep. *ad Coluth.* p. 72. Obs. Misc. II, p. 94.

(q) Aristoph. *Nub.* 312. Eurip. *Helen.* 1367.

V. Great, indeed, is the influence of music, not only over our minds,[r] but over our bodies. It is even said to cure certain diseases.[s]

(r) Athen. XIV, 5, 6, p. 626, and p. 623, F. Plutarch. *Conjug. Præcept.* p. 143, C, and *de Music.* p. 1140, B. Ælian. *V. H.* XIV, 23. Many other authors assert the same. Aristot. *Polit.* VIII, 5.

(s) Jamblich. *in vita Pythag.* c. XV, p. 50; c. XXV, p. 92. Athen. XIV, 5, p. 624, A. Gell. IV, 13.

VI. Music was an essential part of the Grecian education.[t]

([t]) Ælian. *V. H.* VII, 15. Periz. *ad h. l.* Plutarch. *de Music.* p, 1140, B. Athen. XIV, p. 626, B.

CHAP. X.

PAINTING.

I. THE Grecian youth were sometimes taught the art of painting, called γραφικὴ,[a] from the verb γράφειν, which, amongst its other meanings, signifies *to paint*.[b] It was also denominated ζωγραφία.[c]

([a]) Aristot. *Pol.* VIII, 3. [On the art of painting, consult Fr. Junius, *de Pictura veterum.*]
([b]) This is proved by Xenophon's definition of the word, *Memorab.* III, 10, § 1. Eustath. ad Ἰλ. Γ, p. 315, l. 39.
([c]) Plutarch. *de Audiend. Poet.* p. 17, F.

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 attempted to represent; as, THIS IS AN OX, HORSE, TREE, &c.[d]

([d]) Aristot. *Topic.* VI, 2. Ælian. *V. H.* VIII, 8; and X, 10.

III. At first, only one colour was used;[e] then five;[f] and afterwards, many.[g]

([e]) Pliny, c. XXXV, 3, terms painting in that rude state, *monochromaton;* which Quintilian explains, *color simplex*, XII, 10, § 3.
([f]) Philostrat. *Apollon.* II, 22, p. 75. Cic. *Brut.* c. XVIII, n. 70.
([g]) Isidor. Hispal. *Orig.* XVI, 17, enumerates ten.

IV. The Greeks, it is probable, learned this art of the Egyptians.[h]

([h]) Plin. XXXV, 3. For the first painters, Athenag. Ἀπολογ. p. 129.

V. The instruments and materials used in painting, were ὀκρίβας and καλύβας, *the easel;*[i] πίνακες and πινάκια, *the tablets* or *canvass;*[j] λήκυθοι, *little boxes in which the painters kept their colours;*[k] κηρὸς, *the wax;* χρώματα, *the unprepared colours;* φάρμακα, *the prepared colours;* ἄνθη, *the flowers;*[l] γραφὶς, *the style;* and ὑπογραφὶς, *the pencil.*[m]

([i]) Pollux, VII, 28, segm. 129.
([j]) Pollux, VII, 28, segm. 128.
([k]) Cic. *ad Attic.* I, 14.
([l]) Pollux, VII, 28, segm. 128.
([m]) Pollux, *l. c.*

VI. The outlines, or the sketch, were called ὑποτύπωσις, ὑπογραφὴ, σκιὰ, and σκιαγραφία.[n] The picture, when finished, was termed εἰκών.[o]

(n) Pollux, VII, 28, segm. 127, and 128.

(o) Pollux, VII, 28, segm. 127. Ælian. *V. H.* XIV, 37, and 47.

VII. Painting was classed with the liberal arts;[p] and grew so much into esteem, that it became at length an essential accomplishment of a polite gentleman.[q]

(p) Galen. *in Exhortat. ad Artes,* cited by Vossius, *de Artibus popularibus,* c. V, § I, p. 61. Barth. and Erhard. *ad Petron.* c. 2.

(q) Plin. XXXV, 10.

CHAP. XI.

FOOD.

I. THE principal and most necessary food with the ancient Greeks, as with us, was ἄρτος, *bread.*[a] Hence ἄρτος was sometimes used for any kind of food or drink.[b] By Homer and other authors bread is also metonymically termed σῖτος.[c d]

(a) Euripides, cited by Athenæus, IV, 15, p. 158, E, tells us that such food is necessary. On the inventor of bread, see Pausan. *Arcad.* IV, p. 604. Athen. III, 26, p. 109, A.

(b) Matth. XV, 2.

(c) Hom. Ἰλ. E, 341; Θ, 507.

(d) Hesiod. Ἔργ. v. 146, 604.

II. Bread was generally carried in a wicker or cane basket, called κάνεον, κανοῦν.[e]

(e) Hom. Ὀδ. A, 147. Theocrit. *Herculisc. Idyll.* XXIV, 135. Virg. *Æn.* I, 705.

III. Their loaves were baked either under the ashes, and hence termed σποδῖται ἄρτοι,[f] and ἐγκρυφίαι;[g] or in an oven, κρίβανος, and then termed κριβανῖται.[h]

(f) Athen. III, 27, p. 111, E.

(g) Athen. III, 25, p. 110, A, and B. Suidas, and Hesychius, at this word. Lucian. *Dial. Mort.* p. 305. The Septuagint, 1 Kings, XIX, 6. Gens. XVIII, 6, &c.

(h) Athen. III, 26, p. 109, F, and p. 110, C. He calls this kind of bread likewise ἐπνίτης, p. 109, C. Lucian. *Lexiph.* p. 823. Cleric. *ad Genes.* XVIII, 6.

IV. They had also an inferior kind of bread, called μάζα, which was made with meal, salt, and water; to which some added oil.[i]

(i) Hesych. in μάζα. Schol. Aristoph. *ad Pac.* v. 1. Athen. XIV, p. 663, A.

V. Ἄλφιτον, *barley-meal,* (in Latin, *polenta*), was likewise much used.[j]

(j) Eustath. ad 'Ιλ. Λ, p. 815, l. 1, considers ἄλφιτον to be ἄλευρον κρίθινον; and Suidas in ἄλφιτα, τὸ ἀπὸ νέας κριθῆς ἄλευρον, *the meal of new barley*. *Polenta* is the meal of parched barley; or, barley soaked in water, afterwards dried, then fried, and lastly, broken by a mill. Plin. VIII, 7. The portico at Athens where this meal was sold, is called by Hesych. ἀλφίτων στοὰ and στοὰ ἀλφιτόπωλις, by Aristoph. *Ecclesiaz.* 682.

VI. Θρῖον was a composition of rice, cheese, eggs, and honey. It was wrapped in fig leaves; and hence its name.[k]

(k) Schol. Aristoph. *ad Equit.* v. 1100; *ad Ran.* v. 134, gives rather a different description of this food.

VII. Μυττωτὸν was made with cheese, garlic, and eggs, beaten and mixed together.[l]

(l) Schol. Aristoph. *ad Acharn.* v. 173. It had many more ingredients, according to the Schol. *ad Equit.* 768. Scalig. *in Moret.* p. 157.

VIII. The poor people excavated their bread for the sake of pouring in broth, which they ate out of it. This sort of bread was called μιστύλλη;[m] and hence the verb μιστυλλᾶσθαι.[n] The poorer Athenians lived likewise on garlic and onions.[o]

(m) Schol. Aristoph. *ad Plut.* v. 627. Some write it μιστύλη. See Spanh. *ad h. l.* and Hemsterhuis.

(n) Aristoph. *l. c.* and *Equit.* 824.

(o) Schol. Aristoph. *ad Plut.* v. 819, and *ad Equit.* v. 597.

IX. The Greeks had many sorts of cakes: πυραμοῦς,[p] σησαμοῦς,[q] ἄμυλος,[r] ἰτρία,[s] μελιτοῦττα,[t] οἰνοῦττα, κ. τ. λ.[u]

(p) Aristoph. *Equit.* v. 277, and Schol.

(q) Aristoph. *Thesm.* v. 577.

(r) Aristoph. *Pac.* v. 1194.

(s) Aristoph. *Acharn.* v. 1091.

(t) Aristoph. *Nub.* 507. Lucian. *Lexiphan.* p. 826. Pollux, VI, 11, segm. 76.

(u) Aristoph. *Plut.* v. 1122.

[† The prices of corn varied according to time and circumstances. At Athens, they were never again so low as under Solon, when the medimnus was sold for a drachma. In the time of Socrates and Diogenes, a medimnus of barley-meal (ἄλφιτα) was sold for two drachmæ. Maize, as may be gathered from Aristophanes, was at three drachmæ the medimnus, about the ninety-sixth or ninety-seventh Olympiads. These, however, were low prices. We may quote, as moderate, those mentioned in Demosthenes, *in Phorm.* p. 918, where maize is at five drachmæ. In the oration against Phænippus, p. 1048, barley appears to have been at six drachmæ. Extraordinary prices were, when corn rose to sixteen, and barley to eighteen drachmæ, the medimnus. Boeckh's *Public Economy of Athens*, vol. I, p. 127—129.]

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 were entirely averse to

animal food.—They ate flesh commonly roasted,[v] seldom boiled;[w] especially in the heroic ages.

([v]) Athen. I, 10, p. 12, B.

([w]) Servius, *ad Æn.* I, 710, asserts that the use of boiled meat was unknown in the heroic times. But Athen. I, 19, p. 25, E, shows that it was, from Homer. [Plato, *de Rep.* III, p. 298, ed. Bip.]

XI. At Lacedæmon, the young people lived upon animal food. A black soup, μέλας ζωμὸς, supported the men and the elder part of the community.[x]

([x]) Plutarch. *Instit. Lac.* p. 236, F. Pollux, VI, 9, segm. 57. Cic. *Tusc.* V, 34.

XII. The poor sometimes subsisted on grasshoppers,[y] and the extremities of leaves.[z]

([y]) Aristoph. *Acharn.* v. 1115, calls them, ἀκρίδες: and v. 871, τεττραπτερυλλίδες. Bochart. *Hierozoic.* P. II, l. IV, c. 7. Lambert Bos, *in Matth.* c. III, 4. Wolf. *in Curis. Philol. ad Matth. h. l.*

([z]) Ælian. *V. H.* XIII, 26. Ovid. *Fast.* IV, 393.

XIII. The Greeks were likewise great lovers of fish;[a] a food which, however, we do not find on the tables of Homer's heroes.[b]

([a]) Aristoph. *ad Ran.* v. 1100. Athen. VIII, 14, p. 358, E.

([b]) Plato, *de Rep.* III, T. II, *Opp.* p. 404, B. That fish, however, was eaten in the heroic ages, appears from Athen. I, 8, p. 13, A. Plutarch. *Sympos.* VIII, Qu. 8, p. 730, C.

XIV. They were fond of eels dressed with beet-root. This dish they called ἐγχέλεις ἐντετευτλανωμέναι.[c]

([c]) Aristoph. *Acharn.* v. 894; and *Pac.* v. 1014. Athen. VII, 13, p. 300, B.

XV. Τάριχος, *salt fish*, of which the neck, and the belly, were their favourite parts.[d]

([d]) Schol. Aristoph. *ad Acharn.* v. 966. Athen. III, 33, p. 119, F. Hence the ταριχοπωλεῖον, at Athens. Aristoph. *Equit.* v. 1244. Casaub. *ad Theophr. Charact. Eth.* c. VI, περὶ ἀπονοίας, p. 209.

XVI. The dessert, consisting of fruits, almonds, nuts, figs, peaches, &c. in Greek τρωκτὰ,[e] τραγήματα,[f] ἐπιδορπίσματα,[g] πέμματα,[h] constituted the second course.[i]

([e]) Ælian. *V. H.* I, 31.

([f]) Schol. Aristoph. *ad Plut.* v. 190.

([g]) Athen. XIV, 10, p. 640, A.

([h]) Athen. XIV, 12, p. 642, A.

([i]) For the particulars of the δευτέραι τράπεζαι, consult Athenæus, XIV, 10, p. 639, B; and II, 13, p. 53, C, he discusses the question, whether these were not the first course.

XVII. Ἅλας, *salt*, was used in almost every kind of food.[j]

([j]) Hom. Ἰλ. I, 214. Plutarch. *Sympos.* VI, p. 685, A.

[† The price of salt is unknown. Boeckh, vol. I, p. 135.]

CHAP. XII.

LIQUORS.

I. In early times, ὕδωρ, *water*, was the only beverage of the Greeks.[a]

(a) Hom. 'Ιλ. B, 825, or *Catal. Nav.* v. 332. Pind. *Olymp.* Od. VI, str. ε, v. 2. Athen. II, 4, p. 41, A.

II. Afterwards, they mixed their water with wine, γέννημα τῆς ἀμπέλου, οἶνος.[b]

(b) We continually find *bread and wine*, σῖτος καὶ οἶνος, mentioned together, *e. g.* 'Ιλ. I, 702; T, 161.

[† In the oration against Phænippus, when prices were three times higher than usual, the metretes of native Athenian wine was sold at twelve drachmæ. Therefore the usual price would be four drachmæ. But even this must have been considered dear: there would be no danger of exaggeration, if the half of this price were assumed as an average for cheaper times. Boeckh's *Public Economy of Athens*, vol. I, p. 133.]

III. Wine became the drink, not only of the men, but likewise of the women and girls.[c] This was contrary to the practice of the Romans.[d]

(c) Hom. 'Οδ. Z, 77.

(d) Ælian. *V. H.* II, 38. Henel. *Otium Uratislaviense*, XXVI, p. 208.

IV. They kept their wine in *earthen vessels*, κέραμοι;[e] or in *bottles made of skins*, ἀσκοί.[f]

(e) Hom. 'Ιλ. I, 465. Eustath. ad 'Ιλ. E, v. 387, p. 425, l. 16. Pollux, VII, 33, segm. 161. Herodot. and Cratin. term it, κεράμειον οἰνηρόν.

(f) Hom. 'Ιλ. Γ, 247; 'Οδ. Z, 78; and 'Οδ. B, 340, mentions casks.

V. Old wines were most in repute.[g]

(g) Hom. 'Οδ. B, 340; Γ, 391. Pind. *Olymp.* Od. IX, antistr. β, v. 15, 16. Athen. I, 19, p. 26, A.

VI. The most famous wines were, Πράμνειος, Θάσιος, Λέσβιος, Χῖος, Κρῆς, Κῶος, and Ῥόδιος:[h] in Homer, Μαρεώτης is preferred to all others.[i]

(h) See, on all these wines, Ælian. *V. H.* XII, 31, and the notes of Perizonius. Lennep. *ad Coluth.* p. 10.

[† The Chian wine, as early as in the time of Socrates, sold for a mina the metretes. Boeckh, vol. I, p. 134.]

(i) Hom. 'Οδ. I, 194. Athen. I, 20, p. 26, A. Plin. XIV, 4.

VII. It was customary to mix wine with water: this was κεράσασθαι:[j] whence κρατῆρ,[k] *a bowl;* which they used to fill to the brim.[l]

(j) Hom. 'Οδ. A, 110.

(k) Athen. V, 4, p. 192, F. Eustath. ad 'Ιλ. B, p. 177, l. 47.

(l) Hom. 'Ιλ. A, 470; 'Οδ. A, 149; κρητῆρες ἐπιστεφέες οἴνοιο, 'Ιλ. Θ, 232. Virg. *Æn.* I, v. 724. Athen. I, 11, p. 13, D.

VIII. But such, at length, was the luxurious refinement among the Greeks, that they mixed their wines with perfumes.[m]

([m]) Ælian. XII, 31.

IX. The wine was poured from the bowls into cups, of which there were many sorts.[n]

([n]) Hom. 'Οδ. I, 9.

X. It appears that the more ancient Greeks drank from horns of oxen.[o]

([o]) Athen. XI, 7, p. 476, A. Eustath. ad 'Ιλ. N, p. 883, l. 6.

XI. Afterwards, they used cups of earth,[p] wood,[q] glass,[r] brass,[s] gold,[t] and silver;[u] of which the principal were, *φιάλη*, *ποτήριον*, *κύλιξ*, *δέπας*, *κύπελλον*, *ἀμφικύπελλον*, *σκύφος*, *κυμβίον*, *κισσύβιον*, *γαστὴρ*, *κώθων*, *δεῖνος* and *δεινιὰς*, *θηρίκλειος*, *βαυκάλιον*, *κ. τ. λ.*[v] Some of these derived their names from their form; others, from the materials of which they were made; and some, from other sources.

([p]) Athen. XI, 3, p. 464, A.

([q]) Athen. XI, 6, p. 470, F, and p. 477, A.

([r]) Aristoph. *Acharn.* v. 73.

([s]) Pollux, X, 26, segm. 122.

([t]) Athen. XI, 3, p. 463, E.

([u]) Athen. XI, 3, p. 465, D.

([v]) All these different cups, together with others, are described by Athenæus, XI, p. 467, to page 503. Pollux, VI, 16, segm. 95, sqq. *Βαυκάλιον* is a vessel with a narrow neck, so called *ἀπὸ τοῦ βαύζειν*, from the noise which the liquor, when poured into it, makes in its descent.

XII. The drunkard, with the Greeks, was infamous.[w] Yet there were privileged days, on which they drank from large cups, and freely.[x]

([w]) Athen. X, 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. Diog. Laert. I, 57. Attic Laws, *de Conviv.* l. VIII, Tit. XI. Plutarch. *adv. Stoicos*, p. 1067, D.

([x]) Hom. 'Ιλ. I, 202. Cic. *in Verr.* l. 1, act. 2, c. XXVI. Alexis, *cited by Athen.* X, 8, p. 431, C.

CHAP. XIII.

TIMES OF EATING AND ENTERTAINMENTS.

I. THE Greeks made three meals a day: the times were morning, noon, and evening. The morning meal was called *ἄριστον*,[a] *ἀκρατισμὸς*, or *ἀκράτισμα*, and *διανηστισμός*;[b] that at noon, *δεῖπνον*;[c] and that in the evening, *δόρπον*.[d]

(a) Athen. I, 9, p. 11, C. Hom. 'Οδ. II, 2. Periz. *ad Ælian.* IX, 19.

(b) Athen. *l. c.*

(c) Athen. *l. c.* Hom. 'Ιλ. B, 381, and Schol.

(d) Hom. 'Οδ. B, 20.

II. The terms were, afterwards, changed: dinner was called ἄριστον; the refreshment between dinner and supper, ὄρπον; and supper, δεῖπνον.[e]

(e) Athen. *l. c.* Eustath. ad 'Οδ. B, p. 76, l. 44; and ad 'Οδ. II, p. 589, l. 42.

III. They ate sparingly at dinner; at supper, more freely.[f]

(f) Plut. *Sympos.* VIII, Qu. 6, p. 726, C.

IV. The three principal entertainments were the ἔρανος, γάμος, and εἰλαπίνη.[g]

(g) Hom. 'Οδ. A, 414, in one line mentions these three feasts.

V. Ἔρανος was an entertainment, at which every one bore an equal share of the expense.[h]

(h) Schol. ad 'Οδ. A, 226, ἔρανος, τὸ ἀπὸ συμβολῆς δεῖπνον: *cœna a symbolarum collatoribus*, according to Plautus, *Curcul.* IV, 1, 13. Athen. VIII, 16, p. 362, E.

VI. Γάμος, *a marriage-feast.*[i]

(i) Pollux, III, 3, segm. 44. Γάμος is used in this sense in Matth. XXII, 2.

VII. Εἰλαπίνη was a magnificent entertainment on any other occasion.[j]

(j) Schol. Hom. ad 'Οδ. A, 226. Athen. VIII, 16, p. 362. Eustath. *ad Hom.* 'Οδ. A, p. 50, l. 12.

[† In the flourishing times of the state, one person could live but moderately upon two or even three oboli a day. Boeckh's *Public Economy of Athens*, vol. I, p. 153.]

CHAP. XIV.

CEREMONIES AT ENTERTAINMENTS.

I. The most ancient Greeks used to sit at table:[a] afterwards, luxury introduced the custom of reclining on couches.[b]

(a) Hom. 'Ιλ. K, 578; Ω, 315. Athen. I, 10, p. 11, F.

(b) Athen. I, 14, p. 17, F, and 18, B. Casaub. *ad Annal. Baron.* XVI, 22, p. 432. Lips. *Lectt. Antiq.* III, p. 94.

II. Κλίναι, *the couches*,[c] amongst the rich, had ivory feet,[d] στρώματα, *covers*,[e] and προσκεφάλαια, *pillows*.[f]

(c) Poll. VI, 1, segm. 9. Ælian. *V. H.* XII, 51.

(d) Athen. II, 9, p. 48, B, κλίναι ἐλεφαντόποδες. Ælian. *V. H.* VIII, 7, κλίνη ἀργυρόπους, and χρυσόπους.

(e) Athen. *l. c.*

(f) Athen. *ex Phrynicho*, II, 8, p. 47, F.

III. Τράπεζαι, *tables*, in early times, were square.[g]

(g) Or oblong; not round, according to Eustathius, ad Ὀδ. A, v. 138, p. 34, l. 33.

IV. There were commonly three persons on each couch. The first was at the head of the couch. The second leaned backwards on the bosom of the first, a cushion being put between them. The third reclined on the second in the same manner.[h]

(h) 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, *Æn.* I, 702. It was considered 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, *in Biblioth. Antiq. Exeget.* p. 536.

V. The place at the head of the couch was the most honourable among the Greeks.[i]

(i) Plutarch. *Sympos.* I, 3, p. 619, B. Alstorph. *l. c.* p. 117.

VI. The number of guests varied in the different ages of Greece. At first, they were only three, or five.[j] Afterwards they increased to nine, and even more.[k]

(j) Athen. I, 4, p. 4, F.

(k) Athen. XV, 3, p. 671, A. But whether the number of guests was ever fixed, is to be questioned. Eustath. ad Ἰλ. B. p. 144, l. 18.

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, *ex Gell.* XIII, 11.

VII. When the guests were placed, an equal portion was distributed to each of them. Hence the feast was called δαίς;[l] and he who carved and distributed the meat, δαιτρὸς,[m] and δαιτυμών.[n] Yet this equality of distribution was not always observed at entertainments.[o]

(l) Athen. I, 10, p. 12, C.

(m) Hom. Ὀδ. A, 141; Δ, 57.

(n) This word signifies, sometimes, in Homer, συμπότης, *a guest.* But Ὀδ. Δ, 621, it means the master of a feast. Eustath. *ad h. l.* p. 190, l. 26; and ad Ὀδ. X, v. 12, p. 771, l. 6. Plutarch. *Sympos.* II, 10, p. 644, applies δαιτροὶ to the servants, and δαιτυμὼν to the master of the feast.

(o) This Athenæus proves by passages from Homer. He cites the distinction paid to Diomede, Ajax, and others, to whom greater shares, both of meat and drink, were given than to the other guests, I, 11, p. 13, E.

VIII. Drink was likewise, in general, equally distributed aswell as meat.[p]

(p) Athen. V, 4, p. 192, F.

IX. The wine was served by youths who stood waiting, and were called *κοῦροι*,[q] *κήρυκες*,[r] *διάκονοι*,[s] *οἰνοχόοι*;[t] and by the inhabitants on the coasts of the Hellespont, *ἐπεγχύται*.[u]

(q) Hom. 'Οδ. A, 149.
(r) Hom. 'Οδ. A, 142.
(s) Jo. II, 5. Elsner. *ad Luc.* XVII, 8.
(t) Hom. 'Ιλ. B, 128.
(u) Athen. X, 7, p. 425, C.

X. In the heroic ages these youths were not slaves, but of good families;[v] sometimes of the most noble and distinguished.[w]

(v) Athen. V, 4, p. 192, B, C.
(w) The son of Menelaus, for instance, is a cup-bearer in Homer, 'Οδ. O, 141.

XI. Three rounds were drank at table in honour of the gods. The first, in honour of Jupiter; the second, of the heroes or demi-gods; and the third, in honour of Jupiter *σωτὴρ*, *the preserver*. This last round was likewise called *τέλειος*.[x]

(x) Schol. Pindar. *ad Isthm.* Od. VI, str. *α*, v. *5*, 11. There are also other accounts, Pollux, VI, 16, segm. 100. Athen. XV, *5*, p. 675; II, 1, p. 36, C. Suidas in *κρατὴρ* and *ἀγαθοῦ δαίμονος*. [Scholiast ad Plat. *Phileb.* c. 42: *ἐκιρνῶντο ἐν ταῖς συνουσίαις κρατῆρες τρεῖς· καὶ τὸν μὲν πρῶτον Διὸς 'Ολυμπίου καὶ θεῶν 'Ολυμπίων ἁλλων, τὸν δὲ δεύτερον 'Ηρώων, τὸν δὲ τρίτον Σωτῆρος—ὃν καὶ τέλειον ἔλεγον, ὡς Εὐριπίδης 'Ανδρομέδᾳ.*]

XII. At the end of the banquet, when the table was removed, they drank to the *good genius*, *ἀγαθοῦ δαίμονος*;[y] by which appellation they meant Bacchus, the inventor of wine.[z]

(y) Schol. Aristoph. *ad Equit.* v. 85. Ælian. *V. H.* I, 20. Athen. XV, 13, 14, p. 692, F; and 693. Kuster. *ad Suid.* in *ἀγαθοῦ δαίμονος*. [As soon as supper was removed, before they drank wine, they made a libation and sung a hymn. Plat. *Sympos.* c. 4.]

(z) Athen. XV, *5*, p. 675, B. Jensius, *in epist. ad J. G. Grævium. Lectt. Lucian. adjuncta*, p. 399.

XIII. To the pleasures of the table, they added singing and dancing.[a]

(a) Hom. 'Οδ. A, 152. Athen. I, 12, p. 14, A. On the convivial songs, called *scolia*, see Schol. Aristoph. *Ran.* v. 1337; and *Vesp.* v. 1217. [They did this, for the most part, when they were banqueting with their friends. Plat. *Sympos.* c. 30, and 39.]

XIV. When the convivial enjoyments were over, it was usual for each person to retire to his own house, *γίνεσθαι ἐκ δείπνου*, or *ἀναλύειν ἐκ συμποσίου*.[b]

(b) Ælian. *V. H.* IV, 23. Lamb. Bos, *ad Philipp.* I, 23. Athenæus has *τοῦ συμποσίου ἀποστῆναι*, V, 4, p. 192, and a little after, *ἀπολύεσθαι*, and *ἀπὸ τῶν δείπνων ἀναλύειν*, I, 13, p. 16, B. Pollux, VI, 20, segm. 112.

CHAP. XV.

GRECIAN DRESS.

THEIR MANNER OF COVERING AND ADORNING THE HEAD.

I. THE ancient Greeks, like the Egyptians,[a] went with their heads bare.[b] But we read, that, in later times, they wore hats, called πῖλοι,[c] πιλία,[d] or πιλίδια.[e]

([a]) Herodot. III, p. 187, A.

([b]) Lucian. *de Gymnas.* p. 278.

([c]) Hesiod. Ἔργ. v. 546. Pollux, VII, 33, segm. 171. Grævius, *ad Hesiod.* Ἔργ. v. 542.

([d]) Athen. XV, 13, p. 692, C.

([e]) Aristoph. *Acharn.* v. 438.

II. The women indeed always had their heads covered. The ornaments which they wore on their heads, are expressed by the following terms: κάλυπτρα,[f] ἄμπυξ,[g] κρήδεμνον,[h] κεκρύφαλος,[i] μίτρα,[j] ὀπισθοσφενδόνη.[k]

([f]) Hom. Ὀδ. E, v. 232, and *ad h. l.* Eustath. p. 217, l. 38, says it was the same with κρήδεμνον. Hesiod. *Theogon.* v. 574.

([g]) *A fillet which went round the women's hair.* Hom. Ἰλ. X, 468. Grævius, *ad Hesiod. Theogon.* 916, v. 118. Lennep. *ad Coluth.* p. 8.

([h]) *A veil which came down upon the shoulders.* Eustath. ad Ἰλ. Ξ, p. 964, l. 39. Hom. Ἰλ. X, 470. Lennep. *ad Coluth.* p. 6.

([i]) *A net which encloses the hair.* Aristoph. *Thesmoph.* v. 145. Eustath. ad Ἰλ. X, p. 1386, l. 32. [Compare Winkelmann. *Descript. des Rer. gr. du. Cab. de Stosch.* p. 417.]

([j]) *Fillets with which the women of barbarous countries bound their hair.* Aristoph. *Thesm.* v. 264. Eustath. ad Ἰλ. II, 1089, l. 13; and Ὀδ. K, p. 398, l. 8. Græv. *ad Hesiod. Theog.* p. 916.

([k]) *A particular kind of net for the head, probably designed to excite laughter.* Eustath. *in Dionys. Perieg.* 7. Pollux, V, 16, segm. 96.

III. Some of the Athenians adorned their hair with τέττιγες, *grasshoppers* of gold;[l] emblems that they were αὐτόχθονες, *i. e.* descendants from the first inhabitants of Attica.[m]

([l]) Thucyd. I, 6, and Wass. *ad h. l.* Lennep. *ad Coluth.* p. 55.

([m]) Schol. Aristoph. *ad Nub.* v. 980. Scaliger. *in Virg. Cir.* p. 55. Perizon. *ad Ælian. V. H.* IV, 22.

IV. Ladies of rank and fortune wore a higher fillet, termed στεφάνη ὑψηλή.[n]

([n]) Ælian. *V. H.* I, 18. Hadr. Jun. *de Coma*, c. VII, p. 549.

V. Ἔρματα,[o] ἐνώτια,[p] ἕλικες,[q] were *ear-rings.*

([o]) Hom. Ἰλ. Ξ, 182; and Ὀδ. Σ, 296. Eustath. ad Ἰλ. p. 964, l. 26.

([p]) Ælian. *V. H.* I, 18.

(q) Hom. 'Ιλ. Σ, 401; *h. in Ven.* 87. Eustath. ad 'Οδ. Α, p. 24, l. 49. [Bartholinus has written a treatise upon the ear-rings of the ancients.]

VI. Ὅρμος, *the necklace.*[r]

(r) Hom. 'Ιλ. Σ, 401. Ὅρμος, περιτραχήλιος κόσμος. Eustath. ad 'Ιλ. Σ, p. 1204, l. 18. Aristoph. *Lysistr.* v. 409.

CHAP. XVI.

GRECIAN GARMENTS.

I. 'ΕΣΘΗΣ,[a] ἕσθημα,[b] ἔσθησις,[c] and in poetry, εἷμα,[d] were the general expressions for *clothing*. The under garment, both of men and women, was χιτών.[e] Χιτὼν ὀρθοστάδιος was *a straight tunic.*[f] The χιτὼν was said ἐνδύεσθαι.[g]

(a) Ælian. *V. H.* VII, 8.

(b) Ælian. *V. H.* I, 2.

(c) Pollux, X, 12, segm. 51.

(d) Hesiod. *Scut.* v. 159. Hom. 'Οδ. Β, 3.

(e) Hom. 'Ιλ. Β, 262; 'Οδ. Τ, 232. Athen. XIII, 6, p. 590. That it was next to the skin, appears from Herodot. I, p. 4, D. Ovid. *Amor.* III, 14, 21. [They who wore no other garment but this, were called μονόπεπλοι. Eurip. *Hec.* 933. Consult Winkelm. *Hist. Art.* p. 194.]

(f) Aristoph. *Lysistr.* 45. Ad Polluc. VII, 13, segm. 48.

(g) Ælian. *V. H*, I, 16. [†ῆξίον (Socrates) ἐνδύντα αὐτὸν τὸν χιτῶνα, καὶ θοιμάτιον περιβαλόμενον, εἶτα κ. τ. λ. This quotation by no means supports the signification which Lambert Bos evidently intended ἐνδύεσθαι to have in the text: nor am I aware that it ever occurs in that sense in any classic author. In Herodotus, however, is the following passage: ἅμα δὲ κιθῶνι ἐκδυομένῳ συνεκδύεται καὶ τὴν αἰδῶ γυνή, I, 8; from which it appears that χιτὼν is said ἐκδύεσθαι, *to be taken off.*]

II. Ladies of rank and fortune, instead of having a seam in the sleeve of the tunic from the shoulder to the hand, used *clasps*, περόναι,[h] and πόρπαι,[i] of silver or gold, to keep it close.[j]

(h) Hom. 'Οδ. Τ, 256.

(i) Hom. 'Ιλ. Σ, 401.

(j) Ælian. *V. H.* I, 18.

III. The same also wore the ἔγκυκλον χιτώνιον.[k]

(k) It is not certain whether this was an outer, (ἱμάτιον) or an under garment, (χιτώνιον). In Aristoph. *Thesmoph.* v. 260, Euripides puts on first the κροκωτὸς, and next the ἔγκυκλον. But Pausanias, cited by Eustathius, ad 'Ιλ. Ξ, p. 964, l. 6, considers it to be an under-garment. Perizon. *ad Ælian. V. H.* VII, 9. Pollux, VII, 13, segm. 53, and 56. [Probably a garment reaching as far down as the loins, and was also called ἀναβολάδιον and ἀμπεχόνιον. Winkelm. *l. l.* p. 203.]

IV. Ἱμάτιον or φάρος,[l] was the exterior robe of the men among the Greeks,[m] as the *toga* was among the Romans. It was said περιβάλλεσθαι,[n] and ἀναβάλλεσθαι.[o] We likewise

frequently meet with ἀναβάλλεσθαι ἱμάτιον ἐπ' ἀριστερὰ, and ἐπὶ δεξιά.[p] From the above verbs are derived the substantives, ἀναβόλαιον,[q] and περιβόλαιον.[r]

([l]) Hom. Ἰλ. B, 43. Eustath. ad Ὀδ. B, p. 83, l. 36. Bisetus, *ad Aristoph. Thesmoph.* v. 897. Lennep. *ad Coluth.* p. 175.

([m]) Hom. Ἰλ. B, 43.

([n]) Hom. Ἰλ. B, 43. Ælian. *V. H.* I, 16.

([o]) Suidas in ἀναβάλλει. Aristoph. *Vesp.* v. 1147. Periz. *ad Ælian.* VII, 8. [† In all the passages above quoted, περιβάλλεσθαι and ἀναβάλλεσθαι, contrary to their signification in the text of Bos, are used in a middle sense; nor do they occur in any other.]

([p]) Athen. I, 18, p. 21, B. Casaub. *in Athen.* I, 18, p. 33.

([q]) Lucian has likewise the word ἀναβολὴ, *Hermot.* p. 517. Perizon. *ad Ælian.* VII, 9.

([r]) Suidas in περιβόλαιον. Περιβολὴ and περίβλημα have the same signification. Schol. Theocrit. *Idyll.* XI, 19. Herodian. IV, 7, § 5. We likewise meet with ἀμπεχόνη. Xenoph. *Memorab.* I, 2, § 5.

V. Χλαῖνα was a thick external robe worn in cold weather;[s] in Latin, *læna*.[t] It was sometimes, ἁπλοῦς, *single*;[u] and sometimes διπλῆ, *double*.[v]

([s]) Suidas in χλαῖνα, τὸ παχὺ καὶ χειμερινὸν ἱμάτιον. Hom. Ἰλ. Π, 224; and Ὀδ. Ξ, 529, and 487. Meurs. *ad Lycophr.* v. 635.

([t]) Plutarch. *in Numa*, p. 64, C.

([u]) Hom. Ἰλ. Ω, 230.

([v]) Hom. Ἰλ. K, 134; Ὀδ. T, 226. Pollux, VII, 13, segm. 47.

VI. Φαινόλης or φαιλώνης,[w] was a robe almost round, and without sleeves,[x] which was worn more especially in cold and rainy weather.[y]

([w]) Suidas in φαινόλης. Paul, 2 Tim. IV, 13, and Interpr.

([x]) Bartholin. *de Pœnula*, c. IV, p. 29.

([y]) As *pœnula*, φαινόλης, φαιλόνης, φαιλώνης, and φενόλης, are synonymous, and the Greek word formed from the Latin, as some will have it, or the Latin from the Greek; and whatever is said of *pœnula* may also be applied to φαινόλης, κ.τ.λ., we shall, therefore, refer the reader to Horat. I, Epist. XI, v. 18. Juven. *Sat.* V, v. 79. Quintil. VI, 3, § 64. Bartholin. *l. c.* c. VI, p. 49.

VII. Λῆδος, or ληδάριον, a garment worn by both sexes.[z]

([z]) Pollux, XII, 13, segm. 48. Aristoph. *Av.* v. 716, and v. 916, has ληϊδάριον, which the Scholiast explains by θερίστριον, ἢ εὐτελὲς ἱμάτιον θερινὸν, *a thin summer garment*.

VIII. Ἐφεστρὶς,[a] this was a coat made of goat-skin,[b] which was likewise called μανδύας, and βήρριον.[c]

([a]) Pollux, VII, 13, segm. 61.

([b]) Suidas in ἐφεστρίς.

([c]) Artemid. II, 3, and Suidas, *l. c.* Instead of βήρριον we sometimes find βήρρον.

IX. Τρίβων or τριβώνιον, the cloak of philosophers and

poor people:[d] it was of a smooth and light texture;[e] and anciently the garb of lawyers and judges.[f]

(d) 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, Aristoph. *Plut.* 714, 843, &c.

(e) Schol. Aristoph. *ad Plut.* 714. Lucian. *Dial. Mort.* p. 263.

(f) Schol. Aristoph. *ad Vesp.* 31. Ælian. *V. H.* V, 5; VII, 13, we find that Epaminondas and Agesilaus wore this cloak.

X. Ἐπωμὶς, a short cloak, which the women threw over their shoulders.[g]

(g) Athen. XIII, 9, p. 608, B. Pollux, VII, segm. 49. Periz. *ad Ælian.* IX, 34.

XI. Πέπλος, a woman's outer garment,[h] as also the ζῶστρον.[i]

(h) Hom. Ἰλ. Z, 289. Eustath. ad Ἰλ. B, p. 128, l. 48. We may conclude that it was an exterior robe from Ἰλ. Z, 442, and other passages, where women have the epithet ἑλκεσίπεπλοι. The men, likewise, wore a robe resembling this, Eustath. ad Ἰλ. E, p. 456, l. 40. See, on the πέπλος of the goddesses, Spanhem. *in h. in Pallad.* 70, p. 559: on that of Minerva, Scalig. *in Cirin.* p. 48. [Compare Winkelm. *Hist. Art.* p. 200.]

(i) *The girdle*, Hom. Ὀδ. Z, 38. Eustath. ad Ὀδ. p. 245, l. 13, explains ζῶστρα, τὰ πρὸς τὴν ζώνην ἐπιτήδεια, οἷς ἐστι ζώσασθαι.

XII. Στολὴ, a long robe which reached to the ancles.[j]

(j) This is the *stola* of the Latins. Horat. I, *Sat.* 2, 99. The Greek word has a more extensive signification, Perizon. *ad Ælian.* III, 24.

XIII. Κατωνάκη, a servile dress: bordered, at the bottom, with sheep-skin.[k]

(k) Aristoph. *Ecclesiaz.* v. 719, and Schol. *ad h. l. Lysistr.* v. 1153, Suidas.

XIV. Ἐξωμὶς, another servile dress: it had but one sleeve,[l] and served them both for a tunic and cloak.[m] This dress, however, the citizens sometimes wore.[n]

(l) Aristoph. Schol. *ad Vesp.* 442, ἱμάτιον δουλικὸν καὶ ἑτερομάσχαλον. Suidas in ἐξωμίς.

(m) Hesych. in ἐξωμίς.

(n) Ælian. *V. H.* IX, 34, and Perizon. *ad h. l.* Xenoph. *Memorab.* II, 7, § 5.

[† Socrates considers the ἐξωμὶς cheap at ten drachmæ, in Plutarch. *de Animi tranquil.* 10. Boeckh's *Public Economy of Athens*, vol. I, p. 141.]

XV. Βαίτη,[o] or διφθέρα,[p] a shepherd's garment, made of skins.[q]

(o) Theocrit. *Idyll.* III, 25, and Schol. *ad h. l. Idyll.* V, 15, and Schol. Hesych. in βαίτη.

(p) Aristoph. *Nub.* 72; *Theophr. Charact. Eth.* c. V, περὶ ἀγροικίας.

(q) Διφθέραι, *skins*, and whatever is made of skins, as *tents, garments, books, &c.* Perizon. *ad Ælian.* IX, 3.

XVI. Ἐγκόμβωμα, the cloak of shepherds,[r] girls,[s] and slaves.[t]

(r) Longus *in Pastoral.* p. 60.
(s) Varro, in Fragm. *de Liberis educ.* p. 160, ex Nonio.
(t) Pollux, IV, 18, segm. 119. Wolf. *in Cur. Philol. ad* 1 Peter, V, 5.

XVII. Χλαμὺς, a military habit, worn over the tunic, cuirass, &c.[u]

(u) Ælian. *V. H.* XIV, 10. Antiphanes, in Pollux, X, 16, segm. 62, and Kuhn. *ad h. l.* 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 and Ferrarius. Ovid. *Met.* V, 51. [Compare Winkelm. *Hist. Art.* p. 305, sq.]

[+ This garment is valued at twelve drachmæ, in Pollux, VII, 46; X, 124. Boeckh, vol. I, p. 141, 142.]

XVIII. Χλανὶς, a fine robe:[v] κροκωτὸς or κροκώτιον, a saffron-coloured robe:[w] συμμετρία, a robe which came down to the ancles:[x] θέριστρον or θερίστριον, a summer dress.[y]

(v) Menander, Fragm. p. 136. Hesych. λεπτὸν ἱμάτιον.
(w) A woman's garment. Aristoph. *Eccles.* v. 874. A dress of Bacchus, Aristoph. *Ran.* v. 46. And even of Hercules in the service of Omphale, Lucian. *quomodo scrib. sit Hist.* p. 609. Hence the proverb γαλῇ κροκωτὸν, *to confer honour upon an unworthy person.*
(x) Χιτὼν ποδήρης, Pollux, VII, 13, segm. 54. A female's garment without a train, Hesych. in συμμετρία.
(y) Genes. XXIV, 65; and XXXVIII, 19, where the Septuagint translates צָעִיף by θέριστρον, *i. e.* λεπτὸν ὕφασμα, θερινὸν ἱμάτιον, according to Hesychius.

XIX. Στρόφιον, a round zone, or stomacher.[z]

(z) Μαστῶν ἔνδυμα, in epigramm. vet. apud Spanhem. *ad Callim.* 135. Aristoph. *Thesmoph.* 146. Anacreon, Od. 20, ταινίη μαστῶν. Catull. LXV, 64. Martial, XIV, 138, *fascia pectoralis.* It is also simply denominated ταινία, and στηθόδεσμος, Achilli Tatio I, ζώνη τοὺς μαζοὺς κλείουσα: where see Salmatius, p. 543. [Στρόφιον was the girdle with which a woman bound her tunic under her breasts. Hence the appellation βαθύζωνος, *high-girt*, that is, shewing a long waist, which was considered an elegance. Compare Winkelm. *l. l.* p. 197.]

XX. Ψέλλιον, a bracelet, with which the Grecian women decorated their hands and arms.[a]

(a) Pausan. *Eliac. Prior.* 20, p. 429. Ælian. *V. H.* II, 14. Suidas explains ψέλλιον, κόσμος τῆς χειρὸς, *an ornament for the hand.* Bartholin. *de Armillis Veterum*, § 1, and 2.

CHAP. XVII.

DIFFERENT KINDS OF SHOES.

I. ΥΠΟΔΗΜΑΤΑ was the general expression for *shoes*, although, properly speaking, it only denotes *the soles*,[a] which were bound to the bottom of the feet by *thongs* or *strings*, ἱμάντες.[b] *To put on* shoes, is ὑποδεῖν;[c] *to take them off*, λύειν and ὑπολύειν.[d]

(a) Aristot. *Polit.* I, 6. Gell. XIII, 21. Baldvin. *Calceus antiq.* c. XI. [Winkelm. *Hist. Art.* p. 209, and 309.]

([b]) Mark, I, 7. Luke, III, 16, and *ad h. l.* Perizon. *ad Ælian.* IX, 11.
([c]) Mark, VI, 9. Ælian. *V. H.* I, 18. Aristoph. *Eccles.* 269.
([d]) Aristoph. *Thesmoph.* 1194; *Lysistr.* 949.

II. Shoes were also called by the poets, πέδιλα.[e]
([e]) Hom. Ἰλ. B, 44; Ὀδ. Ξ, 23.

III. Διάβαθρα, shoes worn both by men and women.[f]
([f]) Pollux, VII, 22, s. 90.

IV. Σάνδαλα[g] or σανδάλια,[h] were, in ancient times, the shoes of heroines,[i] and of rich and gay women.[j]
([g]) Hom. *in h. in Merc.* I, v. 79.
([h]) Lucian. *Dial. Meret.* p. 554.
([i]) Omphale, in Lucian, wears these shoes, *Dial. Deor.* p. 208.
([j]) Ælian. *V. H.* I, 18, and *ad h. l.* Perizon. Judith, X, 4.

V. Βλαῦται, slippers for the house.[k]
([k]) Aristoph. *Equit.* v. 885. Ælian. *V. H.* VI, 11, and Perizon.

VI. Κονίποδες, slippers,[l] low and light.[m]
([l]) Clem. Alexandr. *Pædag.* II, 11, p. 152.
([m]) Aristoph. *Eccles.* v. 843. Kuhn. *ad Polluc.* VII, 22, segm. 86.

VII. Περιβαρίδες, shoes worn by ladies of rank and fortune.[n]
([n]) Aristoph. *Lysistr.* v. 45, 48. Pollux, VII, 22, segm. 92, says these were worn by female servants. See the verses of Cephisodorus quoted by Poliux, VII, 22, segm. 87.

VIII. Κρηπῖδες, shoes,[o] termed in Latin, *crepidæ*:[p] supposed by some authors to have been worn by the military.[q] Also ἀρπίδες.[r]
([o]) Ælian. *V. H.* IX, 3. Herodian. IV, 8.
([p]) Gell. XIII, 21.
([q]) Val. Max. IX, 1, 4, *extern.*
([r]) Pollux, VII, 22, segm. 85. Hesych.

IX. Ἀρβύλαι, large and easy shoes.[s]
([s]) 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.* Voss. *ad Catull.* p. 327, and 290.

X. Περσικαὶ, women's shoes:[t] those of the courtezans were white.[u]
([t]) Aristoph. *Nub.* v. 151, and Schol.
([u]) This remark of Bos is grounded on a passage of Pollux, VII, 22, segm. 92. But some critics explain this passage differently from our author. These shoes, they say, were worn by women of low station, but not by courtezans. Briss. *de Regno Pers.* II, p. 253.

XI. Λακωνικαὶ,[v] and ἀμυκλαῖδες,[w] Lacedæmonian shoes, which were red.[x]
([v]) Aristoph. *Vesp.* v. 1153, and Schol.

(w) Hesych. in Λακωνικαὶ and ἀμυκλαῖδες.
(x) Pollux, VII, 22, segm. 88.

XII. Καρβατίναι, a common countryman's shoe.[y]
(y) Xenoph. *Exped.* IV, p. 259, l. 30, whence it appears that they were made of undressed skins. Voss. *ad Catull.* p. 327. Hesychius. Schol. Lucian. *ad Philopseud.* p. 35.

XIII. Ἐμβάται, the shoes or socks of comedians.[z]
(z) Pollux, VII, 22, segm. 91.

XIV. Κόθορνοι, the shoes or buskins of tragedians,[a] which fitted either feet.[b] Also ἐμβάδες.[c]
(a) Tertull. *de Spectacc.* XIII. Hence *cothurnus*, in Latin, signifies tragedy, or any thing grand and sublime. Virg. *Ecl.* VIII, 10. Propert. II, 25, 41. Quintil. X, 1, § 68.
(b) Xenoph. *Histor. Gr.* II, p. 363, l. 30. Lucian. *in Pseudolog.* p. 440. Schol. Aristoph. *ad Ran.* 47.
(c) Shoes for men, according to the Scholiast of Aristoph. *ad Eccles.* 47. Spanhem. ad Arist. *Plut.* v. 759.

CHAP. XVIII.

FUNERALS AND CEREMONIES PERFORMED TO THE DYING.

I. WHEN a person was dying, they cut off a lock of his hair, which was consecrated to the infernal gods. By this act they devoted him to death.[a]
(a) Eurip. *Alcest.* v. 75. Virgil. *Æn.* IV, 698. Horat. I, 28, 20. Mart. III, 43. Ruæus, *ad Virg. l. c.* Dacier. *ad Horat. l. c.* Canterus, *in Nov. Lectt.* IV, 20.

II. They offered up prayers to Mercury,[b] who, in their theology, was the conductor of souls to the lower regions.[c] These prayers were termed ἐξιτήριοι εὐχαί.[d]
(b) Valer. Max. II, 6, *extern.* 8.
(c) Hom. Ὀδ. Ω, 1. Virg. *Æn.* IV, 242. Horat. I, Od. 10, v. 17; and Od. 24, v. 18.
(d) Etymol. Auctor, ἐξιτήριοι εὐχαὶ, ἐφόδιοι τοῖς πρὸς ἔξοδον ἔχουσιν, ἢ πρὸς θάνατον.

III. The relations of the dying stood round his bed, took their last farewell,[e] embraced him,[f] heard his last words,[g] and inhaled his departing breath.[h]
(e) Euripid. *Heraclid.* v. 600.
(f) Euripid. *Alcest.* v. 403.
(g) Homer. Ἰλ. Ω, 743.
(h) This last custom, Cicero informs us, was practised by the Sicilians, *Verr.* V, 45. Thus did Virgil's Anna, the sister of Dido, *Æn.* IV, v. 685, and Cerdan. *ad l. c.* Consolat. ad Liviam August. v. 97, and 158.

IV. When any one died, kettledrums or cymbals were beaten to prevent the evil spirits carrying off the soul of the deceased to the regions below.[i]

(i) We find traces of this superstition in the Schol. of Theocr. *ad Idyll.* II, v. 36. Macrob. *Saturn.* V, 19. Virg. *Æn.* VI, 540. Dacier. *ad Horat.* I, 24, 25.

V. *To die*, was literally, *θνήσκειν* and *ἀποθνήσκειν*: but to avoid the gloomy ideas which these words conveyed, they used milder terms, such as *ἀπέρχεσθαι*,[j] *οἴχεσθαι*,[k] *εὕδειν*,[l] *κοιμᾶσθαι*,[m] *βεβιωκέναι*,[n] *παθεῖν τι*, κ. τ. λ.[o] *to depart, to sleep, to have lived, to have had something happened, &c.*

(j) Heliodor. *Æthiop.* VIII, p. 400, l. 24, *μετὰ Ἀρσάκην ἀπελθοῦσαν.* Ælian. *V. H.* II, 25, supplies the ellipsis—*ἀπελθεῖν τοῦ βίου.* Elsner. *ad Matth.* c. XXVI, 24.

(k) Eustath. ad Ἰλ. A, p. 90, l. 2. Eurip. *Alcest.* v. 316. Hom. Ὀδ. Ξ, 144. Laert. III, 83, *ἀποίχεσθαι.* Horat. Od. I, 24, v. 5, where *sopor perpetuus* is used to signify death. Virgil. X, 745; and XII, 309, *dura quies* and *ferreus somnus.* The substantives indicating balmy quietude; but the adjectives, cruel eternity.

(l) Æschyl. *Eumenid.* v. 708.

(m) Callimach. Epigr. X, 2. Matth. XXVII, 52. 1 Cor. XV, 18.

(n) Plutarch. *in Cicer.* p. 871, D, *ἔζησαν οὕτω Ῥωμαίων οἱ δυσφημεῖν μὴ βουλόμενοι, τὸ τεθνάναι σημαίνουσιν, those of the Romans who wished to avoid using a word of ill omen, spoke of death under a metaphor.*

(o) Hom. Ἰλ. Φ, 274; and Ὀδ. Δ, 820. Herodi. V, 7, § 1.

CHAP. XIX.

CEREMONIES BEFORE THE FUNERAL.

I. As soon as a person had expired, they closed his eyes:[a] this was termed *συγκλείειν*,[b] *καθαιρεῖν*,[c] *συναρμόττειν ὀφθαλμούς.*[d]

(a) Kirchmann. *de Fun. Rom.* I, 6.

(b) Eurip. *Hecub.* v. 430.

(c) Hom. Ἰλ. Λ, 453; Ὀδ. Λ, 425; Ὀδ. Ω, 295.

(d) Eurip. *Phœniss.* v. 1460.

II. His mouth was also closed.[e]

(e) Hom. Ὀδ. Λ, 425.

III. His face was covered with a veil.[f]

(f) Eurip. *Hippolyt.* v. 1458; *Hecub.* v. 432. Hom. Ὀδ. Ω, 292.

IV. The body was laid out, and the members adjusted; which was *ὀρθοῦσθαι*,[g] or *ἐκτείνεσθαι.*[h]

(g) Eurip. *Hippolyt.* v. 786. Casaub. *ad Theocrit. Idyll.* I, 139; *Lect. Theocrit.* c. I, p. 241.

(h) Euripid. *l. c.* and v. 789.

V. They then washed the corpse in warm water,[i] and perfumed it.[j]

(i) Hom. Ὀδ. Ω, 44. Eurip. *Phœniss.* v. 1239, and 1661. Actor. IX, 37. Ælian. *V. H.* IV, 1.

(j) Hom. Ἰλ. Σ, 350. Martial. III, 12.

VI. They next wrapped the winding-sheet round it, and put on it a fine robe which was usually white.[k]

([k]) Hom. Ἰλ. Σ, 352; Ὀδ. Β, 97. Eurip. *Alcest.* v. 156. Plutarch. *in Arato*, p. 1051, E.

VII. It was also crowned with garlands.[l]

([l]) Eurip. *Phœniss.* v. 1626. Schol. Aristoph. *Eccles.* v. 533. Anthol. II, p. 173.

VIII. The corpse was then placed in the entry of the house.[m] To do this was *προτίθεσθαι*.[n] The feet were towards the door.[o]

([m]) Schol. Aristoph. *ad Lysistr.* v. 612. Pollux gives us the reason why the corpse was placed there, VIII, 7, segm. 65. Suidas in *προύκειτο*.

([n]) Demosth. *Macart.* p. 666, C. Lysias, *contr. Eratosth.* p. 92. Lucian. *de Luctu*, p. 302. Eurip. *Hecub.* v. 613.

([o]) Hom. Ἰλ. Τ, 212, and Eustath. *ad h. l.* p. 1246, l. 3. Scaliger, *ad Fest. in Conlucare.*

IX. They put into his mouth a piece of money,[p] with which he was to pay Charon for his passage over the Styx:[q] this was an *obolus*,[r] and properly termed *δανάκη*.[s]

([p]) Schol. Aristoph. *ad Ran.* v. 140.

([q]) Lucian. *de Luctu*, p. 302. The ferry-money paid to Charon is called *ναῦλον*, or *ναῦλος*, and *πορθμεῖον*. Eustath. ad Od. p. 728, l. 33. Callimach. *Fragm.* p. 247, and p. 361, n. 110.

([r]) 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. Juvenal, III, 267, calls it, *triens*.

([s]) It is probable that this name was given it by some barbarous nation, and not by the Greeks, Etymol. M. in *δανάκης*. Pollux, IX, 6, segm. 82, says that it is taken by some for a Persian coin. Suidas, and Hesych. in *δανάκη*. The Hermionians appear to have been exempt. Strabo, VIII, p. 257.

X. Also a cake, of which honey was the principal ingredient, was put into the mouth of the deceased, to pacify the growling Cerberus.[t]

([t]) Schol. Aristoph. *ad Lysist.* v. 601. Virg. *Æn.* VI, 420, calls this *μελιττοῦταν*, *honey-cake*, *melle soporatam et medicatis frugibus offam*, or as some read *saporatam*, that is, *sweetened with honey.*

XI. All these ceremonies were expressed by *συγκομίζειν*[u] and *συγκομιδή*.[v]

([u]) Schol. Æschyl. *Theb.* v. 1032.

([v]) Schol. Æschyl. *l. c.* Æschylus terms this whole ceremony *κφορά*: the Scholiast of Æschylus, *κήδευμα*: Herodian, *κηδεία*, I, 5, 8, 1.

XII. While the corpse was in the house, a vessel with water, called *ἀρδάνιον*, was set before the door,[w] in which, those who were polluted by the touch of the dead body, washed themselves.[x]

(w) Pollux, VIII, 7, segm. 66. Hesych. in ἀρδανίαι. Casaub. *ad Charact. Theoph.* XVI, p. 339, περὶ δεισιδαιμονίας, who cites the βαπτισμοὶ ἀπὸ νεκροῦ in Ecclesiasticus, XXXIV, 25.

(x) Aristoph. *Eccles.* v. 1025, calls this vessel likewise ὄστρακον. Euripid. *Alcest.* v. 99, πηγαῖον χέρνιβα ἐπὶ φθιτῶν πύλαις, *a cistern to wash one's hands in, before the door of the deceased.* Hesychius likewise terms it πηγαῖον, an appellation, which, as Kuster thinks, he grounds on the above-cited passage of Euripides, *ad Aristoph. l. c.*

CHAP. XX.

THE FUNERAL PROCESSION.

I. To carry the corpse out of the house, was ἐκφέρειν,[a] and ἐκκομίζειν,[b] whence are derived ἐκφορὰ,[c] ἐκκομιδή.[d]

(a) Demosth. *Macart.* 666, C.

(b) Ælian. *V. H.* c. VIII, 4.

(c) Thucyd. II, 34.

(d) Lucil. *Anthol.* II, 32, Epigr. 4, p. 156.

II. The body was carried out, at Athens, before the rising of the sun, by virtue of an express law.[e]

(e) A law of Solon, according to Demosthenes, *Macart.* p. 666, C. But according to Cicero, it was a law of Demetrius Phalereus, *de Legg.* II, 26.

III. But this was performed by day, and not by night, amongst the other Greeks,[f] who, notwithstanding, used funeral torches.[g]

(f) Eurip. *in Troad.* v. 446.

(g) To light the funeral pile. Kirchmann. *de Fun. Rom.* II, 3.

IV. Only youths who died in the flower of their age, were buried at break of day.[h]

(h) Heraclid. *Pont. in Allegor.* p. 492. Achilles, in Hom. Ὀδ. Ω, 72; Patroclus, Ἰλ. Ψ, 226, and others mentioned by Gale, *ad Heraclid. l. c.* Muret. *Var. Lectt.* XIII, 2. Voss. *ad Melam.* III, 7, p. 575. [Theocrit. *Idyll.* XV, 132, sqq.]

V. In early times, it appears that the corpse was carried to the grave without a bier,[i] which was, afterwards, introduced for the convenience of the bearers.[j] Warriors were carried upon a shield;[k] especially, by the Lacedæmonians.[l]

(i) Eustath. ad Ἰλ. Ψ, 136, p. 1402, l. 26.

(j) Eurip. *Alcest.* v. 607.

(k) Virg. *Æn.* X, 506.

(l) This appears to be founded on that notorious injunction of a Lacedæmonian mother to her son, ἢ τὰν ἢ ἐπὶ τᾶς [† ἀσπίδος], Plutarch. *Apophth. Lacænarum*, p. 241, F, and elsewhere.

VI. In the funeral procession were the relations of the deceased;[m] and other friends, both men and women, who

were invited to this ceremony.[n] But in some countries, none but relations attended the funeral:[o] and even at Athens, by a law of Solon, women, under sixty years of age, were only permitted to attend the funerals of their nearest relations.[p]

([m]) Thucyd. II, 34. Sophocl. *Ajax Mastig.* v. 1189. Aristot. *Ethic.* IX, 11.

([n]) Eurip. *Alcest.* v. 629.

([o]) Cicero, *de Legg.* II, 26.

([p]) Demosth. *Macart.* p. 666, C.

CHAP. XXI.

MOURNING.

I. THE mourners abstained from banquets,[a] and from every thing which had the appearance of hilarity, as wine and music, the games and public solemnities;[b] and sought relief from their misfortunes in solitude alone.[c]

([a]) Lucian. *de Luctu*, p. 307.

([b]) Eurip. *Alcest.* v. 341.

([c]) Hom. 'Οδ. Δ, 101. Plutarch blames this grief as immoderate, *Consol. ad Uxor.* p. 610, A.

II. They stripped themselves of all ornaments,[d] and put on mourning,[e] which was a coarse[f] black stuff.[g]

([d]) Lycophr. *Cassandr.* v. 862. Ovid. *Met.* VI, 566. [Eurip. *Troad.* 256.]

([e]) Terent. *Heaut.* II, 3, 45.

([f]) Some critics give this sense to the passage of Terence to which I have just referred.

([g]) Eurip. *Helen.* v. 1094; *Alcest.* v. 215, and 427. Perizon. *ad Ælian.* XII, 1, n. 32.

III. They tore or cut off their hair, and sometimes shaved their heads.[h]

([h]) Hom. 'Οδ. Δ, 197; Ω, 45. Herodotus, II, p, 115, E. Xenoph. *Helen.* I, p. 350, l. 9. Ælian. *V. H.* VII, 8.

IV. In extreme grief, they even rolled themselves in the dust and mire.[i]

([i]) Lucian. *de Luctu*, p. 303. Hom. 'Ιλ. Ω, 640.

V. They sprinkled ashes upon their heads.[j]

([j]) Lucian. *l. c.* Hom. 'Ιλ. Σ, 23. Ovid. *Met.* VIII, v. 525.

VI. When they appeared in public, a veil was thrown over their heads.[k]

([k]) Anthol. V, Epigr. 33. Eurip. *Supplic.* 111; *Orest.* v. 294. Lamb. Bos, *ad Marc.* XIV, 72.

VII. They smote their breasts with their hands,[l] and tore their faces.[m]

(l) Lucian. *de Luctu*, p. 303. Ovid. *Heroid.* XV, 113.

(m) Lucian. *l. c. φοινίσσειν παρειὰς, to make one's cheeks bleed, τὸ πρόσωπον ἐξ ἐπιπολῆς ἀμύσσειν, to wound the face slightly with the finger nails.* See *ad Petron.* c. CXI, *faciem unquibus sectam.* All this external grief was prohibited by a law of Solon. Cic. *de Legg.* II, 25. Plutarch. *in Sol.* c. 21.

VIII. They cried in a lamentable tone, ἆ, ἔ.[n]

(n) Æschyl. *Theb.* 333. The Scholiast of Aristophanes, *ad Av.* v. 217, says the word *elegy* comes from ἓ λέγειν. Αἶ, αἰ, was another doleful exclamation: see what is related of Hyacinthus in Ovid. *Met.* X, 215. Perhaps the diphthong αι had the same sound with the letter ε. This seems to be proved by Rutgersius, *in Var. Lectt.* II, 5, p. 206.

IX. As the Romans had their *præficæ*,[o] so the Greeks had their ἔξαρχοι θρήνων,[p] who walked at the head of the procession, and by the melancholy strains they sung, deeply affected the company.[q]

(o) Festus in *præficæ.* Plautus, *Trucul.* II, 6, 14.

(p) Hom. Ἰλ. Ω, 721. Eustath. *ad h. l.* p. 1513, l. 36.

(q) Lucian. *de Luctu*, p. 306.

X. These strains were called ὀλοφυρμοὶ,[r] ἰάλεμοι,[s] λῖνοι, and αἴλινοι.[t]

(r) Athen. XIV, 3, p. 619, B.

(s) Eurip. *Suppl.* v. 281; *Troad.* v. 600. Hesych. in ἰάλεμοι.

(t) Athen. *l. c.* Eustath. ad Ἰλ. p. 1223, l. 8. Schol. Apollon. Rhod. IV, p. 294.

XI. There were three funeral dirges, one in the procession, another at the funeral pile, and a third at the grave.[u]

(u) Ἐπικήδειον or θρῆνος ἐπικήδειος, *the funeral dirge*, Suidas. See Scalig. *Poetic.* I, 50, p. 117; and III, 121, p. 385. Elsner. *ad Joann.* IX, 31.

XII. Flutes were also used to heighten the solemnity.[v]

(v) Lucian. *de Luctu*, p. 305, ἡ πρὸς τὸν αὐλὸν στερνοτυπία, *the beating time to the flute upon the breast by way of lamentation.* Eurip. *Troad.* v. 126. Schol. Aristoph. *ad Av.* 217. Suid. in ἔλεγος. Ad Matth. IX, 23. Spencer, *de Legg. Hebr. Rit.* p. 1135. Zornius, *Biblioth. Antiq. Exeg.* p. 581.

CHAP. XXII.

INTERMENT, &c.

I. THE most ancient custom was to bury the dead;[a] and thus it was with the Athenians in the time of Cecrops.[b]

(a) Cic. *de Legg.* II, 22. On the Sicyonian manner of interment, see Pausanias, *Corinth.* VII, p. 126: on the Persian manner, Lucian. *de Luctu*, p. 306; [Xenoph. *Cyrop.* VIII, 7, 25, and *ad h. l.*]: on the Roman, Plin. VII, 54: on the origin of the custom of burying the dead, Eustath. ad Ἰλ. A, p. 32, l. 35.

(b) Cic. *de Legg.* II, 25.

II. The body was laid horizontally in the coffin, with

the face upwards and the head to the west, that it might look towards the rising sun. Such was the custom of the Athenians, and the other Greeks, except the Megarensians who laid the body in an opposite direction.[c]

(c) Ælian. *V. H.* VII, 19; and V, 14. Plut. in *Solon.* p. 83, E.

III. The custom of burning the dead was introduced by Hercules,[d] and after his time, became universal in Greece.[e]

(d) Schol. Min. 'Ιλ. A, v. 52. Eustath. ad 'Ιλ. A, p. 32, l. 35.

(e) Yet this custom was not indispensable, nor always observed, as we find from Pausanias, *Corinth.* VII, p. 126. Plato, *Phæd.* § 85.

IV. The pile of wood on which the corpse was placed, was termed *πυρά*.[f]

(f) Hom. 'Ιλ. A, 52; Ω, 786; Ψ, 164.

V. They threw on the pile various animals,[g] together with odours and perfumes.[h]

(g) Hom. 'Οδ. Ω, 65; 'Ιλ. Ψ, 166.

(h) Hom. 'Οδ. Ω, 67. Kirchmann. *de Fun. Rom.* III, 4, 5.

VI. They also threw on it the clothes of the dead,[i] and his arms, if he was a soldier.[j]

(i) Lucian. *in Nigrin.* p. 38. Eurip. *Rhes.* v. 960.

(j) Hom. 'Ιλ. Z, 418; 'Οδ. Λ, 74.

VII. At the funerals of generals, the soldiers, and all who were present, marched thrice round the funeral-pile,[k] from right to left, in honour of the deceased.[l]

(k) Hom. 'Ιλ. Ψ, 13; 'Οδ. Ω, 68. Apoll. Rhod. I, v. 1059.

(l) Statius, *Theb.* VI, 215.

VIII. Whilst the pile was burning, his friends who stood around, made libations of wine,[m] and invoked his shade.[n]

(m) Hom. 'Ιλ. Ψ, 220. Lucian. *de Luctu*, p. 305.

(n) Hom. *l. c.* Æschyl. *Choephor.* v. 86, and v. 128.

IX. When the pile was consumed, they extinguished the embers by pouring wine upon them.[o]

(o) Hom. 'Ιλ. Ω, 791; Ψ, 250. Virg. *Æn.* VI, 227.

X. Then the relations of the deceased collected his bones and ashes.[p]

(p) Hom. 'Ιλ. Ψ, 237; Ω, 791. Pind. *Pyth.* Od. antistr. γ, v. 7. This was *ὀστολόγιον*, *in Gloss. Vet.* and *ὀστολογία*, Diod. Sic. IV, 39, p. 243. In Latin, *ossilegium*, Kirchmann. *de Fun.* III, 6.

XI. The bones were washed with wine, and anointed with oil.[q]

(q) Hom. 'Οδ. Ω, 73. Tibull. III, 2, 19.

XII. They were then, with the ashes, deposited in urns,[r] called κάλπαι,[s] κρωσσοὶ,[t] λάρνακες,[u] ὀστοθῆκαι,[v] κ. τ. λ. which were made of wood,[w] stone,[x] silver,[y] or gold.[z]

(r) Hom. Ἰλ. Ψ, 243; Ω, 795; Ὀδ. Ω, 74.

(s) Herodot. III, 15, § 16; IV, 1, § 6, 7.

(t) Moschus, *Idyll.* IV, 34.

(u) Hom. Ἰλ. Ω, 795; Ὀδ. Ω, 74, calls such a vessel, ἀμφιφορεύς.

(v) Lycophr. *Cassandr.* v. 367, uses ὀστοδοχεῖα. Kirchmann. III, 8.

(w) Of cedar, in Eurip. *Alcest.* 365.

(x) Xiphil. *Sever.*

(y) Ammian. Marcell. XIX.

(z) Hom. Ἰλ. Ψ, 243. Moschus, *Idyll.* IV, 34.

CHAP. XXIII.

TOMBS AND MONUMENTS.

I. The Greeks used to inter their dead without their cities,[a] commonly by the high-ways,[b] that they might not be polluted by touching a corpse,[c] nor incommoded by its smell.[d]

(a) Cic. *ad Div.* IV, 12, § 9. Liv. XXI, 24. Kirchmann. II, 20, p. 265, 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.

(b) Eurip. *Alcest.* v. 835; *Rhes.* v. 881. Menander, *Fragm. ex incert. Comœd.* n. 258, p. 276. Theocrit. *Idyll.* VII, 10. Pausan. *Attic.* II, p. 6.

(c) Eurip. *Iphigen. in Taur.* v. 380. Lucian. *de Dea Syr.* p. 682. Kirchmann. II, 21.

(d) This reason is given by Isidorus, *Orig.* XIV, c. 11.

II. We read, however, that they sometimes buried their dead in an elevated part of the city. But this was an honorary distinction, payed to those who had signalized themselves in the service of their country.[e]

(e) Thus the tomb of Themistocles was in the forum of the Magnesians. Plutarch. *in Themist.* p. 128, C. Thus the Spartans interred Brasidas, from the honour they bore his memory, in their city. Thucyd. V, 11. The same honour was payed to the remains of Euphron. Xenoph. *Hellen.* VII, p. 495, l. 3.

III. Lycurgus permitted the Lacedæmonians to bury their dead within the city, and even round the temples.[f]

(f) Plutarch. *Lycurg.* p. 56, B.

IV. They prayed that the earth might lie light on their friends and all illustrious men;[g] but that it might press heavy upon their enemies and all the wicked.[h]

(g) Eurip. *Alcest.* v. 462.

(h) Callimach. Epigr. XXVIII, p. 203. Kirchmann. III, 9, p. 390.

V. The common graves, in the earliest times, were caverns, called *ὑπόγαια*.[i]

([i]) Hom. Ἰλ. Ω, 797, and Schol. Etymol. in *ἠρία*. Kirchmann. III, 15.

VI. But in succeeding ages, monuments of stone chiefly were erected in honour of the great.[j]

([j]) Petron. *matron. Ephes.* c. CXI. Cic. *ad Div.* IV, 12. Our Saviour's tomb also was hewn out of a rock of stone; Mark, XV, 46; Matth. XXVII, 60. Salmas. *ad Solin.* p. 851.

VII. Their ordinary tombs were of earth, and hence called *χώματα*.[k]

([k]) Eurip. *Hecub.* v. 221. Hence *χέειν σῆμα, to cast up a mount upon the grave.* Hom. Ἰλ. Ω, 801, uses *χώννυσθαι, to raise a tomb.* Anthol. III, 14, Epigr. 14. Pausan. VIII, 16, p. 632.

VIII. Tombs of stone were polished; whence they were called *ξεστοὶ τάφοι* or *τύμβοι*.[l]

([l]) Eurip. *Alcest.* v. 836; *Helen.* v. 992.

IX. Tombs were likewise adorned with pillars of stone, termed *στῆλαι*;[m] on these were inscriptions.[n]

([m]) Hom. Ἰλ. Λ, 371; P, 434. Pind. *Nem.* Οδ. X, Epod. δ, v. 1, 2, calls a pillar of this kind, *ἄγαλμ' Ἀΐδα, ξεστὸς πέτρος, the monument of Pluto, the polished stone.*

([n]) Theophr. *Charact. Eth.* 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 *ἐπιγραφαί*, Artemid. V, 75. In Latin, *tituli*. Ovid. *Heroid.* XIV, 128.

X. They were also frequently adorned with images.[o]

([o]) Thus, on the tomb of Isocrates, there was the figure of a ram and a siren lying upon it, Plutarch. *in Decem Oratoribus*, 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, Cic. *Tusc. Qu.* V, 23. See, in Pollux, VIII, 7, s. 66, the figures with which the tombs of girls were adorned.

XI. As the object of such monuments was the preservation of the memory of the deceased, the tombs were often called *μνημεῖα*,[p] *μνήματα*,[q] *σήματα*.[r]

([p]) Lucian. *Philopsued.* p. 349. Mark, XV, 46.

([q]) Theophr. *Charact. Eth.* c. XIV, *περὶ περιεργίας*. Pausan. *Corinth.* XX, p. 156.

([r]) Callim. Epigr. XVIII, 4, p. 197. Aristoph. *Eccles.* v. 1100; *Thesmoph.* v. 893.

XII. Besides these sepulchres, which contained either the corpse, or the ashes and bones of the deceased, they sometimes erected honorary monuments,[s] in which were neither bodies, bones, or ashes,[t] and which were, therefore, called *κενοτάφια*,[u] and *κενήρια*.[v]

(s) One of these is termed κενεὸν σᾶμα, Callim. Epigr. XVIII, 4. *Honorarius Tumulus*, Sueton. *in Claud.* c. I. *Tumulus inanis*, Virg. *Æn.* III, 304; VI, 505.

(t) A tomb of this kind Pallas orders Telemachus to raise, 'Οδ. A, 291. Such a tomb Menelaus erected in Egypt, after he received the news of the death of his brother Agamemnon, 'Οδ. Δ, 584. Eurip. *in Helen.* v. 1255.

(u) Suidas in κενοτάφια: hence κενοταφεῖν, *to erect an empty tomb.* Eurip. *Helen.* v. 1562. Lamprid. *in Alexandro*, v. 63.

(v) Lycophr. *Cassandr.* v. 370, and Meursius, *ad h. l.*

XIII. Of these tombs, some were built in honour of illustrious men interred in other places;[w] 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 memorial;[x] to which they invited them thrice, with a loud voice.[y]

(w) The tomb of Euripides was one of these, Pausan. *Attic.* II, p. 6.

(x) 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, Eurip. *Helen.* 1257: also of those who had put an end to their own existence, and, consequently, were not entitled to the usual ceremonies, Kuhn. *ad Paus. Phocic.* c. XXIX, p. 869. Ad Horat. I, Od. 28. Festus in *præcidania.* Interpretes *Petronii.*

(y) Hom. 'Οδ. I, 64, and Eustath. *ad h. l.* p. 235, l. 4. Pindar. *Pyth.* Od. IV, Epod. ζ, v. 9, and Schol. *ad h. l.* Virg. *Æn.* VI, 506. To this Bacchus alludes, Aristoph. *Ran.* 1207. This evocation of the manes was termed ψυχαγωγία, Eustath. *l. c.* This ψυχαγωγία differs little from the magical ψυχαγωγία, of which we have taken notice in the chapter on divination.

CHAP. XXIV.

OTHER HONOURS PAID TO THE DEAD.

I. Funeral orations, in praise of the deceased, were pronounced at their tombs,[a] particularly if they had rendered important services to their country,[b] or had died, fighting valiantly in battle.[c]

(a) Lucian. *de Luctu*, p. 307. For the origin of them, see Plutarch. *in Poplicol.* p. 102. Dion. Halicarn. *Archæol.* V, p. 291, l. 5.

(b) Dionysius Halic. *Archæol.* V, p. 291, l. 30, compares the funeral eulogiums of the Romans with those of the Athenians, and thinks the former more judicious in bestowing them 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.

(c) Plato, *Menexen.* Thucyd. II, 34. Martial virtue is the subject of the ἐπιτάφιος, or the funeral oration, which is the second of the orations of Lysias, p. 11; and of the λόγος ἐπιτάφιος of Demosthenes, p. 152.

II. Funeral games were instituted to their memory.[d]

(d) Pausan. *Arcad.* IV, p. 605, says Azan, an Arcadian, was the first who was honoured with these games. They are celebrated in Homer, 'Ιλ. Ψ,

274, 680; 'Οδ. Ω, 85; &c. Thucyd. V, 11. Plutarch. *in Timoleon.* p. 255, B; &c.

III. After the obsequies, an entertainment was prepared at the house of the nearest relation,[e] which was called *περίδειπνον*,[f] *νεκρόδειπνον*,[g] and *τάφος*.[h]

(e) It was the nearest relation of the deceased who gave the feast, though not in his own house; but in a friend's or neighbour's of the deceased. Demosth. *de Coron.* p. 335, C. So in Homer, 'Ιλ. Ψ, 28, the funeral entertainment of Patroclus is given in the tent of his friend Achilles.

(f) Demosth. *de Coron.* p. 353, B. Lucian. *de Luct.* p. 307.

(g) Stob. *Serm.* 55, p. 227; and Artemid. I, 5, express it in two words, *νεκροῦ δεῖπνον.*

(h) Hom. 'Ιλ. Ψ; 'Οδ. Γ, 309. Hesiod. Ἔργ. 735. Græv. *Lectt. Hesiod.* c. XV, p. 76.

IV. The fragments which fell from the table, were consecrated to the *manes*,[i] and carried to the tomb for its sustenance.[j]

(i) 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. Broukhus. *ad h. l.*

(j) Terent. *Eunuch.* III, 2, 38. Catull. *Carm.* 60. Ad Plaut. *Pseudol.* I, 3, 127. Festus in *culina.*

V. In early times, silence was enjoined at these entertainments; but in later ages, the guests were permitted to converse on the good qualities of the deceased.[k] Hence arose a proverbial phrase, by which a bad character was strongly implied, *οὐκ ἐπαινεθείης οὐδ' ἐν περιδείπνῳ, you would not be praised even at a funeral entertainment.*[l]

(k) Cic. *de Legg.* II, 25.

(l) Suidas in *οὐκ ἐπαινεθείης.*

VI. Burning lamps were sometimes placed within the subterraneous sepulchres.[m]

(m) Petron. c. CXI. This was likewise an Egyptian custom, Herodot. II, p. 157, D: and a Roman one, Modestin. l. 44, ff. *de manum. testam.*

VII. The tombs were strewed with herbs and flowers;[n] with amaranths,[o] roses,[p] and myrtle,[q] but more particularly with parsley;[r] hence it is said of a man past recovery, *δεῖσθαι σελίνου, that he needs the parsley.*[s]

(n) Sophocles, *Electr.* v. 896.

(o) Philostrat. *Heroic.* c. XIX, p. 741.

(p) Anacreon, Od. LIII, 25. Aristænet. I, Ep. 36, p. 162.

(q) Eurip. *Electr.* v. 323.

(r) Polyæn. *Stratag.* V, 12, § 1. Suidas in *σελίνου στέφανος.*

(s) Plutarch. in *Timoleon.* p. 248, D. Suidas in *σελίνου δεῖται ὁ νοσῶν*, and *τοῦ σελίνου δεῖται.*

VIII. Sacrifices were offered, and libations made in trenches dug in the earth.[t]

([t]) Hom, 'Οδ. Λ, 26, calls these libations, χοαί. Euripides, *Iphig. in Taur.* v. 160; *Electr.* v. 509. To make these libations, is τυμβεῦσαι χοάς, in Sophocles, *Electr.* v. 408. See the verses of Cleidemes cited by *Athen.* IX, 18, p. 410, A.

IX. The sacrifices which they offered to the dead were black sheep,[u] and black and barren heifers.[v] They first dedicated the forelock: this was ἀπάρχεσθαι,[w] and the forelock itself was styled ἀπαρχαί.[x]

([u]) Eurip. *Electr.* v. 513. Senec. *Œdipod.* v. 556.

([v]) On the black heifers, see Virg. *Æn.* V, 97; VI, 243: on the barren heifers, Homer. 'Οδ. K, 522.

([w]) Hom. 'Οδ. Γ, 445; Ξ, 422. This verb also signifies, to make the first libations at any sacrifice. Eurip. *Electr.* v. 811. Sacrifices to the infernal deities were begun in the same manner, Virg. *Æn.* VI, 245.

([x]) Eurip. *Orest.* v. 96, and Schol. *ad h. l.*

X. The libations were of blood,[y] water,[z] wine,[a] and milk;[b] but the principal one was honey,[c] which was considered a symbol of death.[d] Thus, they thought, they appeased the *manes*.[e]

([y]) Eurip. *Iphigen. in Taur.* v. 163.

([z]) Sophocles, *Electr.* v. 436. Kirchmann. *de Fun.* IV, 2, p. 566.

([a]) Lucian. *de Luctu*, p. 305. Virg. *Æn.* V, 77.

([b]) Eurip. *Orest.* v. 115.

([c]) Eurip. *Iphig. in Taur.* v. 165, 633.

([d]) Porphyr. *de Antro Nymphar.* p. 235, l. 21.

([e]) Eurip. *Iphig. in Taur.* v. 166. Æschyl. *Choeph.* v. 13.

XI. The water used for these libations, was called χθόνιον λουτρὸν,[f] or λουτρὸν, by way of eminence.[g] At Athens, it was termed ἀπόνιμμα.[h]

([f]) Hesych. in χθόνια λουτρὰ, and Suidas.

([g]) Sophocles, *Electr.* v. 436.

([h]) Athen. IX, 18, p. 409, F. Eustath. ad 'Οδ. A, p. 33, l. 46. Æschyl. *Choeph.* v. 127, substitutes χέρνιψ for λουτρόν. See *ad h. l.* Stanl. p. 818.

XII. On the tomb of a child the water was poured by a child;[i] on that of a virgin, by a virgin:[j] and on that of a married man by a woman, who was called ἐγχυτρίστρια.[k]

([i]) Demosthenes, *adv. Leocharem*, p. 673, A. Harpocrat. in λουτροφόρος.

([j]) Hence, probably, the tombs of virgins were adorned with representations of virgins holding ewers in their hands. Pollux, VIII, 7, segm. 66. Kirchmann. *de Fun.* IV, 2, p. 567.

([k]) Etymol. Magn. in ἐγχυτρίστριαι, and Suidas. Schol. Aristoph. *ad Vesp.* v. 288, where we have ἐγχύτριαι, instead of ἐγχυτρίστριαι.

XIII. These sacrifices in honour of the *manes*, were offered on the ninth,[l] and thirtieth days after the interment.[m] They were annually repeated in most of the states of Greece, in the month Anthesterion.[n]

([l]) Hence they were called *ἔννατα*. Isæus, *Orat.* VII, *de Cironis hæredit.* p. 522. In Latin, *novemdialia*. See Taubmann. *ad Plaut. Aulular.* II, 4, 45. There were likewise *novemdialia* of another kind; viz. expiations which lasted nine days after the appearance of prodigies: these *novemdialia* are sometimes mentioned by Livy, I, 31; XIX, 14.

([m]) Harpocrat. in *τριακάς*. Pollux, I, 7, segm. 66.

([n]) Casaub. *in Athen.* III, 19, p. 120.

XIV. Such were the honours the Greeks paid to their dead; which were termed *ὅσια*,[o] *δίκαια*,[p] *νομιζόμενα*,[q] and in Latin, *justa*.[r]

([o]) Plutarch. *in Num.* p. 67, E, *ἐπίσκοπος τῶν περὶ τοὺς θνήσκοντας ὁσίων θεός*.

([p]) Aristot. *de Virtut.* where, speaking of funeral rites, he calls them, *δικαιοσύνη πρὸς τοὺς κατοιχομένους*. These last services are also called *δίκαια*.

([q]) Demosth. *Macart.* p. 677, B. Isæus, *Orat.* I, *de Cleonymi hæredit.* p. 364.

([r]) Cicero, *de Legg.* II, 22. Heir. Magius, *in Var. Lectt.* or *Miscell.* II, 19, p. 111, sq.

XV. Yet some men they deemed unworthy of sepulture. It was not granted, by the Athenians, to traitors,[s] and sacrilegious persons.[t]

([s]) Diod. Sic. XVIII, 67, p. 642, A. Sophocles, *Antig.* v. 204. Thucyd. I, 138. Scheff. and Kuhn. *ad Ælian. V. H.* IV, 7.

(t) Xenophon. *Hist. Græc.* I, p. 351, l. 39. Meurs. *Them. Attic.* II, 2. Pausanias, *Lacon.* c. X, p. 230.

APPENDIX TO THE ANTIQUITIES.

PART I.—CHAP. I.*

ATHENS.

At Athens was the Κεραμεικὸς, *Ceramicus*, so called ἀπὸ τῆς κεραμεικῆς τέχνης, *from the potter's art*, which was first invented here. This great space was divided into two parts, one of which was within the city, and contained a number of temples, theatres, &c. the other, in the suburbs, was a public burying place, and contained the Academy, and other public buildings.

Ἀγοραὶ, *forums*, were very numerous: the chief of which were the old and the new forums. The old forum, called ἀρχαία ἀγορὰ, was in the Ceramicus within the city. Here the assemblies of the people were held. Hither the merchants resorted to sell their goods. Each trade had a separate market: Κύκλος was the place were slaves were sold: Ἰχθυόπωλις ἀγορὰ, the fishmonger's market: Γυναικεία ἀγορὰ, the market for women's apparel and ornaments. This was the most frequented part of the city.

Γυμνάσια, *gymnasia*, were common throughout Greece. They consisted of a range of spacious buildings, and were erected for the use of philosophers, and rhetoricians; for wrestlers, pugilists, dancers, and others. They were divided into στοαὶ, *porticoes*, which were filled with ἐξέδραι, *side-buildings*, and seats for study and conversation: ἐφήβαιον, the place where the ἔφηβοι or youths exercised: γυμναστήριον, was the undressing-room: there were hot and cold baths: στάδιον was a large semi-circle, in which public exercises were performed.

Ἀκαδήμια, the *Academy*, constituted a part of the Ceramicus without the city. It was adorned with covered walks.

Athens had three harbours for ships:

1. Πειραιεὺς, *Piræeus*. It contained three ὅρμοι, *docks;* two forums, where the productions of all countries were accumulated; and an arsenal capable of furnishing every thing necessary for the equipment of vessels. It was sufficiently spacious for four hundred gallies to ride in safety.

* These are the chapters in the Antiquities after which those in the Appendix may be read.

2. Μουνυχία, *Munychia*, a promontory not far from Piræeus, and fortified both by nature and art.

3. Φαληρὸν, *Phalerum*, about four miles from the city, which was the most ancient of the three.

PART I.—CHAP. I.

CITIZENS, SOJOURNERS, AND SLAVES.

The inhabitants of Attica were divided into three classes: πολῖται, *free citizens*; μέτοικοι, *foreigners settled in the country*; and δοῦλοι, *slaves*.

The citizens excelled the others in dignity and power, and filled all the offices of government; but were very much exceeded in number by the slaves.

It was considered the highest honour for a foreigner to obtain the freedom of the city; which could be done only by rendering great services to the state.

The μέτοικοι were persons, who, having come from a foreign country, had settled with their families in Attica. They were protected by the government, but could neither vote, nor hold any public office.

They were obliged to select from among the citizens a patron, called προστάτης, who was to protect them, and be responsible for their conduct.

They paid an annual tribute to the public treasury of ten or twelve drachmæ.

The slaves were divided into two sorts: those who from poverty, the fate of war, or from perfidy, had been reduced to bondage, and were called θῆτες and πελάται, but who might change their masters, and, if able, release themselves from servitude; and those who were wholly in the power and at the disposal of their masters.

Slaves were not allowed to imitate the citizens in their dress and behaviour. Particular care was taken that they did not wear arms. The condition of the Athenian slaves was preferable to that of their brethren in any part of Greece.

Their punishments were very severe. For theft they were bound fast to a wheel, and unmercifully beaten with stripes. For any notorious crime they were condemned to grind at the mill, which was a most laborious task.

The Athenian slaves cultivated the lands, conducted the manufactures, worked in the mines, laboured at the quarries, and performed all the domestic offices in private houses.

PART I.—CHAP. V.

OATHS.

Of oaths there were two kinds: the one called ὁ μέγας ὅρκος, *the great oath*, taken only in matters of great importance; the other, ὁ μικρὸς ὅρκος, *the lesser oath*.

There were different objects by which the Grecians swore: sometimes, μὰ Δία, *by Jupiter;* sometimes, μὰ τοὺς δώδεκα θεούς, *by the twelve great gods*. The Spartans usually swore μὰ τὼ Σιώ, *by the two gods*, i. e. by Castor and Pollux: the Grecian women, by Juno, Diana, or Venus; or νὴ τὼ θεώ, *by the two goddesses*, i. e. by Ceres and Proserpine, who were exclusively appropriated to the female sex.

Sometimes they swore by the dead: as in Demosthenes, μὰ τοὺς ἐν Μαραθῶνι, *by those who lost their lives in the battle of Marathon*.

The manner of swearing was generally by lifting up their hands to heaven. In all agreements they pledged their faith by taking each other by the hand.

In all solemn leagues they sacrificed to the gods. The ceremonies were thus performed. First, they cut some hair from the head of the victim, and distributed it to all present, that they might participate in the oath: secondly, they invoked the gods to witness their oaths: thirdly, killed the victim by cutting its throat: hence the phrase ὅρκια τέμνειν, *to make a covenant*. Then they repeated the words of the oath to be taken; and made a libation of wine. They concluded by prayer to the gods, that he who should first violate the oath, might die in the same manner as the victim.

The reverence which the Greeks paid to oaths appears from their using the words εὔορκος and εὐσεβὴς, as synonymous.

PART I.—CHAP. XXV.

THEATRE, CIRCUS, &c.

The theatres and amphitheatres of the ancient Greeks were very magnificent. The former were round on one side, and terminated, on the other, in a right line; but the latter were of an oval shape, and made, as it were, two theatres joined together.

These structures were immensely large compared to modern theatres; and were calculated to contain not only all the citizens of the state, but strangers also. They had no coverings, and plays were performed by daylight in the open air. In later

times, the spectators were protected from the heat of the sun by moveable awnings.

The ὀρχήστρα was a semi-circular space in the centre of the front of the theatre. From this the seats for spectators rose progressively to the very summit of the building.

The actors wore masks, on which was painted the character of the passion intended to be expressed. They were so ingeniously constructed, that great additional strength was given to the voice; and thus the spectators at the greatest distance could hear distinctly. The buildings also were artificially planned to convey sound readily and clearly; though not resembling, yet producing the effect of our modern whispering galleries.

The σκηνὴ occupied all that space between the two horns of the theatre, over the ὀρχήστρα. There were machines for raising and lowering different scenes. Tragic, comic, and satyric pieces had each their different and appropriate representations.

Ἀνάβαθρον was the stage before the σκηνὴ and ὀρχήστρα, on which the actors performed their parts.

The ἱππόδρομος, *circus*, was devoted to horse and chariot-racing, which were similar to those described in the chapter upon the Olympic games. Besides these races, various kinds of dancing were introduced. The first was called ἐμμέλεια, for the tragic scene; the second, κόρδαξ, for the comic scene; the third, σίκιννις, for the satyric.

PART II.—CHAP. XIII.

THE ἜΦΟΡΟΙ.

The ephors were Lacedæmonian magistrates, and were five in number. They were called ἔφοροι on account of their superintending (διὰ τὸ ἐφορᾷν) all public business of importance: and were elected by the people from among themselves upon the first day of every year; to which year the principal ephor gave his name.

It is the opinion of some that they were created as a check upon the power of the kings: of others, that they were originally designed to assist them in the execution of their duties, especially when engaged in war. But be this as it may, we are certain that, in later times, their authority was nearly absolute. They could suspend the kings and all the magistrates from their offices, and even punish them for the slightest inconsistency. Nor had they less control over private individuals. For these might be summoned to attend their ἀρχεῖον or ἐφορεῖον, in which they

administered justice, and in some cases were condemned without trial.

The ephors convened the public assemblies of the people, in which their influence was so great that it almost amounted to dictation. They had the management of the public money, and could declare war or make peace; send out generals and armies or recall them, as circumstances might require; in a word, the whole executive government was vested in them.

All the Spartan magistrates were obliged to give an account of their administration to the ephors, but the ephors were accountable to none. We do not, however, find that they often seriously abused this privilege, except in acquiring fresh authority; which, at length, had become so formidable, that Cleomenes, the son of Leonidas, killed the ephors and entirely abolished the office.

PART II.—CHAP. XVI.

REWARDS.

The chief rewards were:

1. *Προεδρία*, the privilege of having the front seat in all public assemblies.

2. *Εἰκὼν*, the honour of having a statue erected in some public place.

3. *Στέφανοι*, *crowns* conferred by the votes of the people.

4. *Ἀτέλεια*, *immunity from taxes.*

5. *Σιτία*, *παρασιτία*, *σίτησις ἐν Πρυτανείῳ*, an entertainment given at the public expense to those who had deserved well of their country.

PART III.

MANNER OF DECLARING WAR.

Before the Greeks engaged in war, they demanded reparation for injuries by ambassadors, called *πρέσβεις*.

Heralds, *κήρυκες*, were then sent to order the enemy to prepare for invasion.

They never engaged in war without the advice of the gods, and consulting the soothsayers. The oracles were enriched with presents, sacrifices offered, and large vows made, to be paid in case of success.

Every omen was observed before marching: an eclipse of the moon would delay an enterprise.

The Lacedæmonians would never march before a full moon.

PART IV.—CHAP. IV.

CONDITION OF FEMALES IN GREECE.

The houses of the Greeks were usually divided into two parts, in which the men and women had distinct apartments assigned to them. The part in which the men lodged, was towards the gate, and called *ἀνδρῶν*, or *ἀνδρωνῖτις*; that assigned to the women was termed *γυναικῶν*, or *γυναικωνῖτις*; and was the most remote part of the house, and behind the *ἀυλὴ*, before which there were other apartments, termed *πρόδομος* and *προαύλιον*. The women's chambers were called *τέγεοι θάλαμοι*, as being at the top of the house.

They ascended by a *κλίμαξ*, *stair-case*, though in Homer this may mean a ladder, as in those days architecture was but little understood.

It was customary for women to have maiden attendants, who, if their mistresses were young, had the care of their education, and were called *τροφοί*.

The common employments of women were spinning, weaving, and making embroidery. They had the management of provisions and of household affairs generally.

The condition of women in Greece, was by no means such as we should expect it to be among a brave and refined people. That singular contrast of character which made the Athenians, at times, so noble and contemptible, was in nothing more conspicuous, than in the manner in which they treated their females.

They may be divided into two classes: their wives and daughters; and the *ἑταῖραι*, or courtezans.

The former were treated in the most servile manner; were enjoined the strictest silence in the presence of the men; were not allowed to visit any public shows or amusements; were confined rigorously to the innermost apartments of the house; and were employed in the meanest offices. In short, they were kept in a state of subjection, degradation, and ignorance.

But the latter, *αἱ ἑταῖραι*, were allowed to visit all the public places of amusement; were accomplished in the arts and sciences; and were visited and courted by the greatest men of the age. The accomplished Pericles, would retire from the affairs of state, to the abode of Aspasia; and even the virtuous and gifted Socrates resorted to her for improvement and instruction in philosophy.

This unnatural and unworthy treatment of these two classes of females, is the greatest stain upon the Athenian character. But the Spartans treated their females with great respect, attention,

and delicacy. They were the most warlike, and seem to have been the most gallant people of Greece.

PART IV.—CHAP. IV.

HOUSES, FURNITURE, &c.

Of the form of the Grecian houses we know but little. The general name for *house* was οἶκος; for the *bed-chamber*, κοιτών; for the *dining-room*, ἐστιατόριον, or τρίκλινον.

The men and women had different apartments; those of the former were termed ἀνδρῶνες; those of the latter, γυναικεῖα.

The ancient Greeks had chimneys to their houses, though they were of very rude construction. For windows they used a certain kind of transparent stone.

Their doors, θύρα and πύλη, were hung upon wooden posts, called παραστάδες. Small bells were hung over the doors.

Their *sleeping-beds*, κλίνη and κοίτη, were at first very simple, but afterwards, costly, having silver feet, and adorned with precious stones. They were very high, and required a ladder, or a set of steps, to get into them.

Their chairs were very much like those of modern times. Stools, with three legs, were much used.

Their chests or trunks for clothing were termed θῆκαι.

The chief kitchen utensils were χαλκεῖον, *the large kettle*; κακκάβη and χύτρα, *the smaller kettle*; τηγάνιον, *the frying-pan*; ὀβελὸς, *the spit*; *&c.*

PART IV.—CHAP. V.

EDUCATION AT SPARTA.

The children of the Lacedæmonians were nourished at home by their parents, until seven years old. They were then considered the property of the state, and educated publicly.

To facilitate this, *the head master*, παιδονόμος, divided the children into *classes*, ἀγέλαι. Over each class was an under-master, selected from the εἴρενες, and distinguished for wisdom, courage, and strength. He took the lead in all their sports, games, and youthful excursions. With him they ate and slept.

These classes were subjected to severe discipline. The boys were accustomed to hunt; but dancing, running, wrestling, throwing the quoit and javelin, were exercises practised by both sexes. When these were finished, which were generally as much as their strength could well perform, they returned to dinner.

This, however, they had first to prepare, and, in some measure, to provide with their own hands; for the portion of food allowed by the state was scarcely sufficient to sustain them. But, in order to procure a moderate supply, they were permitted to steal with impunity any provisions they could find, providing they were not caught in the act. Their beds consisted of reeds and bulrushes.

Every citizen who saw a child in fault, was bound to chastise it, under the penalty of suffering the same himself.

The principal part of their education consisted in writing and reading; and being able to express themselves with perspicuity and conciseness.

At the age of eighteen years, they passed from the stage of boyhood to that of youth, being still employed in martial exercises. At twenty they were termed εἴρενες. They were not considered men until thirty.

The Spartans never exercised any trade or profession, except that of arms. Their slaves, called εἵλωτες, built their houses, tilled their lands, and provided them with food and clothing.

PART IV.—CHAP. VI.

MATERIALS FOR WRITING.

Ink, called μέλαν, or μέλαν γραφικὸν, *writing ink*, was made sometimes from the blood of the cuttle-fish, which was very black; but generally from soot, burnt with rosin and pitch, and diluted. This soot was taken from furnaces constructed on purpose, having no passage for the emission of the smoke. Ink was also made from the lees of wine, dried and burnt.

Paper, the general term for which was χάρτης, was made from several materials. (1.) From the skins of beasts, prepared like our modern parchment: this was the most durable. (2.) From the bark of a tree. (3.) From the Egyptian πάπυρος, from which the English word *paper* is derived. The *papyrus* was a kind of flag, which grew in the river Nile. These flags were dipped into the water of this river, which was of a glutinous quality, and then pressed and dried in the sun.

Thin sheets of lead, or layers of wax, were also used for writing: in which case they employed the hard στύλος.

The στύλος, or pen, was made of various substances. When they wrote upon wax, lead, or any hard substance, the στύλος was made of iron or ivory. It was round, with one end large and smooth, for erasing any mistake; the other terminating gradually

in a point, with which incisions were made in the plates, similar to modern engraving. When softer substances were used, such as parchment, they wrote with pens made of the quills of birds, or of a small thin reed, called *κάλαμος*, something like our alder.

PART IV.—CHAP. XIV.

MANNER OF ENTERTAINING STRANGERS.

The Greeks knew nothing of the conveniences and luxuries of a modern hotel: hence all travellers were obliged to depend upon strangers, on their journey; and, therefore, hospitality was considered a great virtue, and its rites were held most sacred.

In the primitive ages, men lived by plundering each other, and a stranger was deemed a lawful prize: hence, the word *ξένος* signified both *a stranger* and *an enemy*. But, afterwards, it was customary to supply them with food, and treat them with every respect.

Salt was commonly set before strangers before they partook of the repast: signifying, that as salt preserves flesh, so the friendship then commenced should be lasting. Salt was supposed to possess a peculiar sanctity: hence, Homer calls it *θεῖος ἅλς*, *divine salt.*

Τὸ ὁμοτράπεζον, *the eating at the same table*, was considered an inviolable obligation to friendship.

It was customary for men, allied by friendship, to give each other *σύμβολα*, *tokens*, the producing of which was a recognition of the covenant of hospitality. These tokens were mutual presents and gifts, called *ξένια*, or *δῶρα ξενικά*.

TABLES

OF

MONEY, WEIGHTS, AND MEASURES.

THE VALUE AND PROPORTION OF THE GRECIAN COINS.

	£.	s.	d.	q.
Lepton	0	0	0	$0\frac{3}{3}\frac{1}{6}$
Chalcus	0	0	0	$0\frac{3}{4}\frac{1}{8}$
Dichalcus	0	0	0	$1\frac{7}{2}\frac{}{4}$
Hemiobolus	0	0	0	$2\frac{7}{1}\frac{}{2}$
Obolus	0	0	1	$1\frac{1}{6}$
Diobolus	0	0	2	$2\frac{1}{3}$
Tetrobolus	0	0	5	$0\frac{2}{3}$
Drachma	0	0	7	3
Didrachmon	0	1	3	2
Tetradrachmon Stater	0	2	7	0
Pentadrachmon	0	3	2	3

Of these the *drachma* and *didrachmon* were of silver, the others generally of brass. The *tridrachmon, triobolus, &c.* were sometimes coined.

	£.	s.	d.
The gold coin, among the Greeks, was the *stater*, which was equal to 25 Attic *drachmæ*, and worth	0	16	$1\frac{3}{4}$
The *stater Cyzicenus*, *stater Philippi*, and *stater Alexandri*, were each worth	0	18	1
The *stater Daricus*, and the *stater Crœsi* each	1	12	$3\frac{1}{2}$
The Greeks computed their money by *drachmæ*.			
1 *Drachma*	0	0	$7\frac{3}{4}$
100 *Drachmæ*, or 1 *Mina* (Μνᾶ)	3	4	7
60 *Minæ*, or 1 *Talent*	193	15	0

N. B. In the above tables of money, it is to be observed, that the silver has been reckoned at 5*s.* and gold at £4. per ounce.

THE MOST ANCIENT GRECIAN WEIGHTS REDUCED TO ENGLISH TROY WEIGHT.

	lb.	oz.	dwt.	gr.
Drachma	0	0	6	$2\frac{2}{49}$
Mina	1	1	0	$4\frac{44}{49}$
Talentum	65	0	12	$5\frac{43}{49}$

THE GREATER WEIGHTS REDUCED TO ENGLISH TROY WEIGHT.

	lb.	oz.	dwt.	gr.
Libra	0	10	18	$13\frac{5}{7}$
Mina Attica communis	0	11	7	$16\frac{2}{7}$
Mina Attica media	1	2	11	$10\frac{2}{7}$
Talentum Atticum commune	56	11	0	$17\frac{1}{7}$

ATTIC MEASURES OF CAPACITY FOR THINGS DRY, REDUCED TO ENGLISH CORN MEASURE.

	pk.	gall.	pts.	sol.	in.
Cochlearion	0	0	0	0.276	$\frac{7}{20}$
Cyathus	0	0	0	2.763	$\frac{1}{2}$
Oxybaphon	0	0	0	4.144	$\frac{3}{4}$
Cotyle	0	0	0	16.579	
Xestes	0	0	0	33.158	
Chœnix	0	0	1	15.705	$\frac{3}{4}$
Medimnus[a]	4	0	6	3.501	

(a) The *medimnus* is equal to 1 bush. 3 gall. 5.75 pts. English, according to Boeckh's *Public Economy of Athens*, vol. I, p. 126.

ATTIC MEASURES OF CAPACITY FOR THINGS LIQUID, REDUCED TO ENGLISH WINE MEASURE.

	gall.	pts.	sol.	in.
Cochlearion	0	$\frac{1}{120}$	0.0356	$\frac{5}{12}$
Cheme	0	$\frac{1}{60}$	0.0712	$\frac{5}{6}$
Mystron	0	$\frac{1}{48}$	0.089	$\frac{11}{48}$
Conche	0	$\frac{1}{24}$	0.178	$\frac{11}{24}$
Cyathus	0	$\frac{1}{12}$	0.356	$\frac{11}{12}$
Oxybaphon	0	$\frac{1}{8}$	0.535	$\frac{3}{8}$
Cotyle	0	$\frac{1}{2}$	2.141	$\frac{1}{2}$
Xestes	0	1	4.283	
Chous	0	6	25.698	
Metretes[b]	10	2	19.626	

(b) The *metretes* is equal to 10 gall. $1\frac{4}{5}$ pts. English, according to Boeckh's *Public Economy of Athens*, vol. I, p. 133.

GRECIAN MEASURES OF LENGTH REDUCED TO ENGLISH.

	yds.	*ft.*	*in.*
Dactylus or *digit*	0	0	0.7554 $\frac{1}{16}$
Doron	0	0	3.0218 $\frac{3}{4}$
Lichas	0	0	7.5546 $\frac{7}{8}$
Orthodoron	0	0	8.3101 $\frac{9}{16}$
Spithame	0	0	9.0656 $\frac{1}{4}$
Foot	0	1	0.0875
Cubit (πυγμὴ)	0	1	1.5984 $\frac{3}{8}$
Pygon	0	1	3.109 $\frac{3}{8}$
Larger Cubit (πῆχυς) . . .	0	1	6.13125
Pace (ὀργυιὰ)	2	0	0.525
Stadium	201	1	4.5
Milion	1611	2	0

GRECIAN SQUARE MEASURE REDUCED TO ENGLISH.

	sq. ft.		*sq. ft.*
Aroura	722	or	5000
Plethron, or *acre*, . . .	1444		10000

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