A TRANSLATION OF THE GRECIAN ANTIQUITIES OF LAMBERT BOS;

TO WHICH IS ADDED AN APPENDIX.

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PRINTED BY W. METCALFE, ST. MARY'S STREET.
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 'ΕΦΟΠΟΙ, and Education at Sparta, were chiefly compiled from Cragius, de Republica La-cedæmoniorum; 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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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 'Ελλάς,\(^c\) and the inhabitants, "Ελλήνες, from one Hellen.\(^d\)


\(^b\) The learned differ with regard to the limits of Ancient Greece. Palmerius, Grec. Antiq. c. I. Dionys. Periegr. v. 398. Strabo, VIII, II, 3. [\(\dagger\) 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 'Ελλάς 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, 'Ἰλί. 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: "Γυρομαίον δέ οὐδένεν Πύρρον πρότερον πολεμίσαντα ἵσεων 'Ελληνων. (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. Grec. Antiq. I, 3. [(7) In a more limited sense, sometimes to Athens only, and "Ελληνες to the Athenians. Fischer. ad. Theophr. Char. p. 5.]

(4) Hellen, from whom the word "Ελληνες 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 "Ελληνες, but Γυρακότε; whence they were called by the Romans Graeci. 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 Γυρακός, the son of Thessalus."


(6) We know not exactly who Γυρακός was. Euseb. Chron. I, 12 Arigiv. Reg. n. 35, makes him the father of Thessalus; and Stephens, at the word Γυρακός, makes him his son. It is equally doubted whether the Greeks owe their name to that Graeco, their king, or whether they took it from another source. Hiller derives the word from γυραία, the earth. Hesych. Γυραία πόλεις, γυνὴ καὶ Δημήτηρ, giving to Graeci the import of γυναικεῖον, sons of the earth. Consult Meurs. ad Lycophr. v. 532: or, αὐτόχθονες: Kircher and Horne derive this word from the name of a patriarch, γυραία. Gen. XI, 18: whom St. Luke, III, 35, calls "Παγανά. Caspar Abel, Hist. Monarch. p. 483, makes it come from γυραία, 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, Graeculus, and Graecari, 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, Rhet, i.e. Gigas, the letter g being prefixed, to soften the pronunciation; as the word Rheti has been changed into that of Grisonis. He supports this conjecture by the testimony of Hesychius, who says, that the Greeks were formerly called 'Ρατικόι.

III. Attica is a famous country of Greece, bounded on the east by the Ægean sea; on the south by the Saronic gulf; on the west by Megaris, and on the north by Boeotia."

(7) 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. Reimann' Ilias post Homerum, p. 557. For the derivation of Attica, which was likewise called Actaë, Acte, Atthis, consult Stephens in'Aktû;

IV. Attica was anciently called Ιωνία, (as appears from the inscription of an old statue,) not indeed from Ion, the son of Xuthus, as the Greeks would have it; but from an older Ion, who is the Javan, son of Japheth, of the Hebrews. Hence, Greece, in sacred history, is called Javan. (b)

(b) 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 'Ιωνία καὶ 'Ἰαὸς ζηκαλίτον, Attica was anciently called Ionia and Ion. The same is affirmed by Stephens, at the word 'Ιωνία, and by Hesychius, at Ιωνικι. Hence Homer calls the Athenians, not only κοῦροι 'Αθηναῖον, and δῆμος Ἐπιφήνου, but likewise Ιωνες, Πλ. K., 450.

(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.

(I) The word Ιωνία 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 יוניא without the points, may perhaps be pronounced Ion.

[Evidently so in Josephus, Ant. I, 6: ἄπο ὑπερ Ιωνίαν Ιωνία καὶ πάντες 'Ελληνες γεγόνασι.]

(k) Not only is Greece called יוניא, Javan: Isai. LXVI, 19: Dan. VIII, 21: X, 20: Ezek. XXVII, 13, 19: but the Jews to this day call the Greek tongue יוניא, Javanit. Besides, in יוניא, 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, of which Athens was the most celebrated. It was situated near Eleusis, which was famous for the solemnity in honour of Ceres. The circuit of Athens was one hundred and seventy-eight stadia. (a)

(a) 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 Ελευσίνα, think the name comes from Eleusinius, the son of Mercury. Others derive it from the Greek verb, ἐλευθερός, to come, δία τὴν γένεσιν Ελευσίνης, on account of the coming of Ceres.

(*) This solemnity was called Ελευσίνα 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

b 2
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; the asylum of the muses; the parent of arts and sciences: hence, the poets have justly styled it, the learned Athens.\(^5\)

\(^5\) Consult, on the beauty of Athens, Pausan. Att. and Meursius. The beauty of that city produced these verses of Lysippus in Dicerch:

\(\text{ει \ μη τεθίασαι τάς Άθηνας, στέλεχος ει;}
\(\text{ει δε τεθίεσαι, μη τεθήρειεαι \ε\' ουνο.}
\(\text{ει \ε' ευαρεστῶν, ἀποτρέχειαι, καυθίλιος.}
\)

si nunquam Athenas vidisti, stipes es: si visa urbe haud captus es, asinus es: si captus abis, cantherius es.

\(^4\) Pericles, in Thucyd. II, 41, calls Athens, \(\piα\ιδευσις \'Ελλάδος, \) the academy of Greece. Diod. Sic. XIII, 27, calls it, \(κοινόν \piαδευτήριον \πάντων \) ἀνθρώπων, \(\) the school of mankind. Eschines, contr. Ctesiph. p. 293, gives it the title of \(κοινή \) \(καταφυγή \) \(\piων \'Ελλήνων, \) the common refuge of the Greeks. In \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) ...
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 Erechtheus; an opinion which throws light on a passage of Euripides, Herc. Far. 1166, where Athens is called Ἑρέχθειδών πόλις. I know not on what grounds Potter says that it was called Athens in the reign of Eriochtonius, (Potter's Archeol. I, 8,) unless he has confounded the name of Erechtheus with that of Eriochtonius. For the other names of Athens, see Strabo, IX, p. 273.

VIII. The learned differ in the etymology of the word Athens. 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.

(1) Some derive this name from the Hebrew יִתְנָה or אֲיִתָה to learn. Others, with Hiller, from πήνα; a city of the Pelasgi, i.e. of strangers, from τρίφα to arrive. But Casp. Abel, Hist. Monarch. p. 607, takes it from ἄβρ πρίφα robust, strong; and grounds his conjectures on specious reasons.

Others derive it from Athhis, daughter of Cranaus. Strabo, IX, p. 273. Pausan. Attic. I, 2. Lastly, according to Plato, it is synonymous with δειον, 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 Αθηνη, though we must not attribute this denomination to the fabulous dispute betwixt Neptune and Pallas; but to Amphictyon's dedication of the city to the patronage of Minerva, Αθηνη, which is the name of that goddess, and seems to be derived from the Egyptian tongue.


(3) 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. Virginsæ Cecropis arces, Val. Flaccus, V, 647. Armigeræ Tritonidæ 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.

(4) Phurnutus, c. 20, says: τὸ δ ἄνωμα τῆς 'Αθηνας ἐυκτημολογητον εἰτὶ τῆς 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 יִתְנָה, 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
Bos's Antiquities of Greece. [Part I.

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 יָשָׁו or יָשָׁה, or ἀστής, Egyptian yarn or linen, Prov. VII, 16, Minerva, 'アイνα, being the patroness of weaving, and having the epithet ἑργάναι, workwoman, in El. V. II. I, 2.

X. The Athenians likewise called their city ἀστυ, the city, κατ' ἐξοχήν, by way of eminence: hence, we often find, not only in the Greek, but also in the Latin writers, ἀστυ instead of Athens.2

(2) Stephens, at the word 'Αλεξάνδρεια, says: ἐλέγετο (Alexandria) κατ' ἐξοχήν πόλις, ὥσ ἀστυ καὶ 'Αθήναι καὶ ἀστοί καὶ ἀστικοί οἱ 'Αθηναίοι, ὥσ καὶ ἐπὶ Ρώμης λέγεται οὔρψ, 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 ἀστυ was applied to Athens, it comprehended not the Piraeus. Nep. IX, 4. The reader may consult Bourdelot, ad Petron. c. 2, on the difference between the words, Attici and Athenienses.

CHAP. II.

THE DEITIES OF GREECE.

I. The Greeks, without doubt, received their religion partly from the Egyptians,3 partly from the Thracians,4 to whom they were indebted for the name of religion, θρησκεία, and partly from the colonies of different nations which settled amongst them.5


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.


II. The first Greeks, and many other nations, paid divine worship to the sky, sun, moon, stars, and earth. And as they saw that continual motion was a property of these bodies, they termed them theoi, from the verb θέων, to run,6 but θεός may be derived from another root.7

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

(1) It may be derived (1) from the word Λεῦος, which in the Αἰolic dialect is Δέλυος, Phurnutus. c. 2: (2) from the Hebrew אבר : (3) from ἐίος, fear: (4) from αἰθέω, to burn : (5) from θιέσθαι, to see : (6) from θυερίω, I view : (7) from πτέρημι, I place : (8) from θώ, i. e. ποιώ. Suicer, Thesaur. Eccles. in θέον.

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

(a) Herodot. II, p. 123.

(b) 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 Επιθέτους ἑορτάς, from Etymol. Μ. 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 Θεόχινου, strange gods, of which Casaubon speaks, ad Athenaeum, 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, 183, and Witsiæ Egypt. p. 81.


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, Ὀλυμπιοι, ἄθανατοι, celestial, Olympian, immortal. Their gods of the earth ἐπιχθόνιοι, ἤρωες, terrestrial, heroes. Their deities of the infernal regions were termed χθόνιοι, ὑποχθόνιοι, καταχθόνιοι, subterranean. 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.

(l) They are likewise called by the poets οὐρανιδαί, and οὐρανίωρες. Aristoph. Schol. ad Nub. v. 246, makes a distinction betwixt the gods called οὐρανιδαί, and those called 'Ολυμπιοι; 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 Salmiasius, 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 ἔγχυριοι, χθόνιοι, sometimes ἔπιχθόνιοι (in Latin, indigetes, indigene), appear to be heroes deified in a particular place and considered its guardians. Thus it is applied to Ἑνεας, v.e. Dionys. Hal. Arch. I, 64. Liv. I. 2. Heyn. ad Virg. Georg. I, 198.]

V. Of these deities, twelve were the most honoured; they were called μεγάλοι θεοί, the great gods. They had the following names: Ζεὺς, Jupiter. Ποσειδών, Neptune. Ἀπόλλων, Apollo. Πάλλας, Minerva. Δήμητρ, Ceres. Ἡραίωστος, Vulcan. Ἱππος, Juno. Ἀρης, Mars. Ἔρμης, Mercury. Ἀρτέμις, Diana. Ἀφροδίτη, Venus. Ἑστία, Vesta.

(l) Consult, on this number of the twelve gods, G. d'Arnaud, de diis pαρείδρως, c. 6, sq. Philip ranked himself with these gods, Diod. Sic. XVI, whence he had the surname of the thirteenth god, τρισκαίδεκατος θεός, Stob. Serm. 147. Demades was for joining to this class, Alexander the Great, Ἑλιαν. V. H. V, 12. It appears, however, that these twelve were the only gods who were styled 'Ολύμπιοι, Kuhn. ad Ἑλιαν. 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 θεοί was given them by any of the Greeks, except an unknown poet, from whom we have the following verses:

ὅδεικα εἰσὶ θεοὶ μεγάλοι, Ζεὺς, Ἰππος, Ποσειδώνων, Δημήτριη, Ἐρμῆς, Ἑστία, Κυλλοτόδος, Φαῖσος, ἐνυδάλιος τ᾽ Ἀρης, Πάλλας τ᾽, Ἀφροδίτη, Ἀρτέμις, εἰσί θεοὶ ὅδεικα οἱ μεγάλοι.


(n) We meet with these names of the twelve gods in the Schol. of Apollon. Rhod. I. 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. They had likewise erected to their honour an altar, which they called βωμὸς τῶν ἔδεκα θεῶν, the altar of the twelve gods.

(5) 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.

(6) Thucyd. VI, 54.

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

(7) The reader may consult, on this multitude of epithets, (πολυνομία) 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; asZeús ὑπατος, πατὴρ ἀνέρων 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; asZeús ὄμβριος, βρονταῖος, Αὐτόλλων ἀρχοτότατον: (3) from the situation of their temples; as Apollo Delphicus, Juno Samia, Diana Ephesia: (4) from a remarkable action; as Zeús γιγαντοφόνος: (5) from their origin, e. g. Minerva πρεσβύτεια: (6) from a part of the body; as Minerva γλαυκώπης, Venus καλλίπηγος: (7) from the devices commonly called attributes which the statues represented them as having, e. g. Αὐτόλλων τοξοφόρος, Δίονυσος ψιλός, χιλιός: (8) from their pursuits and dispositions, Αρτέμις κυνηγήτης, Zeús γυναικοφιλής: (9) from the nations by whom they were worshipped; asZeús Πελασγικός, Ελλήνιος, ταυελλίμιος.]

VIII. The sky was the department of Jupiter. Hence he was deemed the god of tempests. The following titles were given him: ὄμβριος, ύτιος, ἀστεροπηνής, ἀστραπαῖος, καταβάτης, βρονταῖος. Other epithets were given him, relative to the wants of men, for which he was thought to provide: viz. ἕνιος, ἐφέστιος, ἔταρεῖος, φίλως, ὄρκος, ἱκέσιος, ὀμόγνιος, βασιεύς, σκιπτοῦχος.

(2) Athenæus, XV, 5. Phurnut. c. 9.
(3) Jupiter, ὄμβριος, ύτιος, ὑων, θυταῖος, showery, rainy. Lycochr. v. 160. Apollon. Rhod. II. p. 524. The reader will find more particulars in Bruehl. ad Tibull. I. 8, v. 26, and in Burmann. de Iov. Fulguratu. c. v, p. 264. [From the same circumstance he is called νεφεληγερέτης, cloud-gathering; οὐρανεφις, cloud-raising; ἀθριός, serene.]

(4) Ἀστεροπηνής, Hesiod. Θ. 390. Ἀστραπαῖος, Arist. de Mundo, c. 7. Καταβάτης, Aristoph. Eup. v. 42. These are epithets given him from lightning. Burman. de Iov. Fulg. [He is likewise called κεραύνως, Paus. p. 162, 4: ἀργυκέραυνος, Ili. T. 21: τερπικέραυνος, Ili. Α, 419.]

(5) Jupiter βρονταῖος, Arist. de Mundo, c. 7. Ἐρυγόνυτος, Hesiod. Θ. 41.
The thunderer. [From thunder he is also named αἰγίοχος, h. e. ἐπισεῖον ἵρεμβραν αἰγίδα πάσι, Ἱλ. Δ, 167: ἐριβρεμέτης, Ἱλ. Ν, 623: υψιβρεμέτης, Ἱλ. Α, 354: ἐριμαμάραγος, Ἑσ. θ, 815: βαρύκτυπος, Ε, 79: ἵριγύοµος, Ἱλ. Η, 411.]


(£) Ξενοιος, hospitable, Aristot. de Mundo, c. 7. Qui jura dat hospitibus, Virg. Æn. I, 735.

(*) Ἐφίστιοι, or ἐπιστίοι, who presides over domestic society, Herodot. I, p. 18.

(*) Ἐσταρεῖος, protector of society, ὁ ἐφόρος τῆς ἐπίστικας κοινωνίας, as Eustathius explains it, Ὀδ. X, p. 790, l. 18. Athen. XIII, 4.


(*) Ἰκίσιος, ἱκτήσιος, protector of suppliants. Homer. Ὀδ. Ν, 212. [Μειλίχιος, προπίτιος. Pausan. 35, 35: compare Grammias, l. l.]

I have taken a part of these notes from a dissertation entitled, Zeis ἱκτής, Lips. 1738.


(£) Βασιλεὺς, Aristoph. Nab. I. Xenoph. Αναβ. VI, 1. The reason why Jupiter is so called is to be found in the Σχόλος of Aristoph. ι. c. and in Dion. Chrys. Orat. Ι. In the same sense, he is called ἄναξ, sovereign. Sometimes he is called ἄναξ βασιλεὺς, the sovereign king. And sometimes, ἄναξ ἄναξτος, king of kings. Spanhem. ad Callim. h. in Jov. v. 2: and Zeis τύραννος. Aristoph. Nab. 564.

(*) Σκυπτροῦς, 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 Platæa, 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, Ἠθῖος, Σιωπήτης, Ἡλίεος, Λιτναῖος, Νεμεῖος, Θεσπρωτός, Δωδώνας, Κάσιος, from mount Casius, &c.]

IX. Apollo, from the benefits for which mankind were indebted to him, and from the arts and sciences, which he was said to have invented, was called ἀπορρόφαιος, ἀλεξικακος, ἀγνευς, ἀγνατης, ἀλθευς, Πύθιος, παιαν, εὐλύρας, ἐκατηβόλος, τοξοφόρος.

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

(*) Schol. Hom. Ἡλ. Α, 603: τίσαρας τέχνας ἀνατίθενται τῷ Ἀπόλλωνι, μουσικι, τοξικι, ιατρικι, μαντικι.

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

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


(iii) Λοξίας, oblique, meandering, 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 λύοχρησμόν, giving ambiguous responses. Phurnut. c. 32. Macrobi. Sat. I, 17.

(iv) Πυθωσ, 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. Macrobi. Sat. I, 17.

(v) Παιάων and παίων, healing, Ἀeschyl. Agamemn. 153. Aristoph. Vesp. 496. We find the reason for this title in Callimachus, ἅ in Apoll. v. 97. Macrobi. l. c. He has the same epithets in the Latin writers, Cic. Verr. IV, 57. Gratius, Cyne. 426.

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


(viii) Τοξοφόρος, or τοξιάς, in Hesychius, the bow-bearer: τοξιάς ὡμιστόν ἔχων. Hom. Ι. Α, 45; τοξιάς, βαλτα, κῆλα, are the rays of the sun. This epithet differs not from the preceding. Ἦ τοξοφόρος is the same with Diana in Aristoph. Θεσμοφ. 979. [Schütz. ad Ἀesch. Sept. adv. Theb. 147, explains the origin of Apollo λύκειος or λύκαως, the destroyer of wolves. For Apollo Amycleus, consult Heyn. Antiquar. Aufsätz. I. St. p. 74, sqq.]

X. Neptune had the names of ἀλυκός, ἀλιμέδων, πόντιος, ἵππιος.

(i) ‘Ἀλυκός, i.e. θαλάσσιος, ἐνάλιος, marine, Aristoph. Lysist. 404. He is likewise styled πελαγαίος, Pausan. Achaic. XXI.


(iii) Πόντιος, marine, Aristoph. l. c.

(i) ‘Ἱππιος, equestrian, Aristoph. Nub. 83. He was also called ἱππειος, Eurip. Phæniss. 1701. ἱππειετῆς, Lycothr. 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 ταχεία τὴν οἰκία, and, because, he was named ἱππίος, because he was a rider, as the same author writes, Ι. Ι. οὐσανελ ἵππι αὐτῷ κειμένων τὸ ἀσβαλοῦστρον ἐπητά τα ὀχύρωτα ἐπὶ τῆς γῆς. Eudocia, l. l. says, that on account of the extent of the sea, he is called ἑυρώπτερος, ἑυρυμέδων and ἑυρυβρόης.]

XI. Mars, those of βαθυπόλεμος, χάλκεος, &c.


(ii) Χάλκεος, brazen. He was likewise called χαλκοκύττων, wearing a brazen coat of mail. [He is also called μαίσφων and βροτολόγος, from soldiers slaughtering each other: and ἄλαλάξις from their shouting as they join battle.]

XII. Mercury, ἐναγώνιος, στροφαῖος, ἐμπολάιος, ἐριώμοιος, ἐδόλος, ἡγεμόνιος.
(4) Εὐναγώνις, the president of combats, Aristoph. Plut. 1162, and Span. hem.

(5) Στροφαῖος, the guardian of doors, Aristoph. Plut. 1154; from στροφεύς, the hinge of a door.

(6) Ευπολαίος, encouraging trade. He is also styled ἐμπορίων ἐπιστάτης, the god who presides over commerce. Aristoph. Plut. 1156. Phurn. c. 16.

[From the same prerogative he is surnamed κήρδως, god of gain: also ἠγοραῖος, because he is, to use the words of Eudocia, ἐπίσκοπος τῶν ἀγοραζόντων τι ἐπιτραπέζων, 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.]


(9) Ἡγεμόνιος, δὸνγός, ἐνδόσιος, a guide. Aristoph. Plut. 1160. [He is also styled ἀργειφώτης, the slayer of Argus: Κυλλήνιος, from Cyllene, a mountain in Arcadia: νόμος, the keeper of cattle: ιδικτωρ, 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, κλυστέχνης, κλυστέργος, πανδαμάτωρ.

(10) Κλυστέχνης, the great artist, Homer. Ι. Λ, 571.

(11) Κλυστέργος, the famous artificer, Hom. Ι. Θ, 315.

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


XIV. Juno, τελεία, &c.

(13) Τελεία, who presides over marriages, to whom τέλειοι γάμοι were a particular care. Aristoph. Θεσμ. 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, ἐφεσίτεχνος, πολύβουλος, πολύμητς, ἑαυτών, Τρισογένεια, Χρυσόλογχος, γλαυκώτις, Πολωνίς, πολιούχος, κληρούχος, ἐρυσίπτολος.

(14) Ἐργάνη, inventress of arts. Αelian. Ι. Η. I, 2. Diod. I, 5, p. 340, says she was so called, διὰ τοῦ ἐφέσιν πολλά τῶν φιλοτέχνων ἐργῶν, because to her we owe many inventions which exercise the skill of the ingenious.

(15) Εφεσίτεχνος, inventress of arts. Orph. h. XXXI, v. 17.


(17) Πολυμήτης, full of wisdom and prudence. Hom. h. in Pallad. v. 2.

(18) Ἐαυτῶν, wise or warlike. See, on this double signification, Scherpezel. ad Hom. Ι. Β, 23. Homer gives this title to other deities.

(19) Τρισογένεια. [†So called because she had a temple near the lake Tritonis, in Africa (which is the common account): or from τριτός, the head, and γείωμαι, to be born, as being born from the head of Jupiter; or because τὸ τριήν ἔγγεννε τοῖς ἔχθροις, she struck terror into her enemies. See other
The Deities of Greece.


(α) Χρυσολογχος, having a golden lance. Eurip. in Ion. v. 9.


(γ) Πολτίτης; Ionic, πολτίτης; Doric, πολιάτης, cityess. Paus. Arcad. c. 47.

(δ) and (τ) Πολιάς and πολιόοχος, patroness of the city, h. e. of Athens. Aristoph. Nub. v. 598.

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

(ε) Κληροδόχος, 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, 1, 18. Schwarzii diss. de Diis clavigeris.

(τ) 'Ερωστιπσίλης, protectress of towns. Homer. h. I, in Pall. v. 1; and h. II, v. 3. It is also styled αυρωτανη, indefatigable: λαοσσώς, inciting men to war: λυτής, plundering: αλακμουνη, απο των αλακων, from strenuously assisting, or from Alalcomene, a town in Boeotia, where she had a temple: προσαν, from a temple which she had at Delphi; but at Athens she was worshipped as πρόνοια, from her foresight: (Meurs. Lectt. Attic. p. 87.) χαλκωκος, from her brazen temple at Sparta.)

XVI. Diana, ειλειθυα,υ λοχεια,υ αγροτερα,υ κυνηγητης,η θηριεταια,υ λοχαεια,υ τοκοφορος,υ &c.

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


(γ) 'Αγροτερα, the inhabitant of forests, the huntress. Aristoph. Ευ. 657. Lennep. ad Coluth. in Animal. p. 132, sq.

(δ) Κυνηγητης, κυνηγος, from following the hounds. Aristoph. Lys. v. 1271.

(ε) Θηριεταια, from killing wild beasts. (From this pursuit she is also called θηροκτοιος, ελαφοφόδος, and θεροφόροις; but she is supposed to be styled ἐκάτι τριμμηροφος, on account of the triple form of the moon, or because she was adored where three ways met; and from hence, also, called προσέτης, as being των προδών ἑπτάτης.)

(τ) Ιοχαεια, delighting in archery. Homer. h. in Apoll. v. 15. Hesiod. Θ. 14.

(υ) Τοκοφορος, armed with a bow. Aristoph. Θ. 979.

XVII. Ceres, κουροτρόφος, &c.

(α) Κουροτρόφος, the nurse of boys. Hesych. θυητων θεριτεια πρωπάνων, 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 sustenace to mortals. Cleric. ad Hes. Θ. v. 450.

XVIII. Venus, οφρανία, εταιρα, ἡ ἐν κήποις, πανθυμος, γενετυλλας, &c.

(α) Οφρανία, celestial, who inspired pure love. Pausan. Phocic. c. 16. Kuhn. ad h. l. Meurs. ad LycoPh. v. 112.

(β) 'Εταιρα, mistress. Athen. XIII, 4.

(γ) 'Η ἐν κήποις, goddess of gardens. Pausan. Attic. XIX.
Bos's Antiquities of Greece. [Part I.


(g) Ποιητώλλιν,ἡτῆςγενίσσωςἐφόρων, who presides over generation. Aristoph. Nub. v. 52. Lysistr. v. 2. Consult, on the other epithets of Venus, Lennep. ad Cohuth, p. 91: and on the name, Ἀφροδίτη. Ovid. Met. IV, 588. Pluche, Hist. du ciel. T. 1, p. 161. [Heynins, 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, παρβία, 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. Several men too, illustrious for their exploits, or their virtue, were ranked with the gods; and these they termed ἑρωες, heroes.

(b) 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 Rharr. Fer. Daventr. p. 112.]

(l) The heroes were called μὴσθεοι, 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, Αἰσχιλιας, 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; as interpreters and mediators for mankind with the supreme being.

(j) Hesiod. "Εργ. v. 122.


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

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

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


(o) For this reason the Athenians would not allow St. Paul this innovation. Acts, XVII, 18.
They even adored unknown gods, and erected altars to them, which they called μωιδίώνων, the anonymous altars.


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; though this word has sometimes a more extensive signification. The second, ἁλος, sacred groves. The third, ναός, or ἱερό, temples, or sacred buildings.

(1) This word is derived from τιμέω, to divide, to separate. Pausanias, Eliac. II, c. 6.

(2) 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, we find τιμέων sometimes used for either. Perizon. ad Ἐλιαν. VI, 1.


(4) Ἱερό, sc. οἰκήματα, sacred edifices. Ναοί, from ναίεω, to inhabit, as if the gods made them their habitations. Thus Homer, h. in Mercur. v. 251, calls them θεοῦ ἱερὸν εἶπον ὁμοί, the sacred houses of the gods.

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

(5) 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; or without the cities, on mountains; the gate facing the east.


(2) Pausan. Phocic. c. 35, 37, 39; Arcad. 15, 23; Corinth. 36; Lacon. 25, 34. Freytag. diss. de Sacris gentium in montibus.
IV. The innermost and most sacred recess of the temple was called ἀόντων, the sanctuary.\(^1\)

\(^1\) The reader will find a description of it in Polluc. Onomart. I, 1, 8. Jul. Caesar. de B. C. I, 105. He calls the ἀδύτα, the secret and interior part of the temple, which the priests alone had a right to enter—οὐκελτα et reconandita templi; quod, praeter sacerdotes adire fas non est. [Rambach. ad Potter. Archael. T. I, p. 462, after Lakemach. Antiq. gr. sac. p. 174, thus divides a temple, (1) τροπίλαια, the external portico: (2) τρόφων, the porch at the entrance under the same roof with the temple itself, where commonly stood the altar: (3) ναός, the temple itself, of which the parts were, first τρόφων, σηκων, or τίμευος, where the sacred image of the god was close reared; behind was the ὀπισθόδωμος, or ἄοντων.

V. There were temples dedicated solely to the worship of one divinity;\(^1\) there were others consecrated to that of many.\(^k\) The deities who had one common temple, were styled σύννομος,\(^l\) and σύμβομος.\(^m\)

\(^{1}\) 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.

\(^{1}\) 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.


\(^{1}\) Strab. XI, c. 532. D'Arnaud, de Diis παρίδροις, c. X, and XI, who says that they were also called ὑμοβοῶμοι, πάρεδροι, σύνοικοι, ὕμωναι, ὑμότοιχοι, συνίστοι ἱερῶν.

VI. The temples took their names from the deities in honour of whom they were erected. The temple of Diana was called Ἀρτέμισιον;\(^n\) that of Juno, Ἡραῖον;\(^o\) that of Neptune, Ποσείδιον;\(^p\) that of Ceres, Θεσσαφόρον;\(^q\) 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 state of Diana. Harpocrat. in Ἀρτέμις. The temple was called ο νεῶ τῆς Ἐφεσίας Ἀρτέμιδος, the temple of Ephesian Diana; and ἵρων 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. Achaic. c. 27, p. 596.

\(^{q}\) Aristoph. Θησυ. v. 285.

\(^{r}\) Lucian. in Tim. p. 79, calls it, ἀνάκτορειον; for Castor and Pollux were called ἀνάκτορες. 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, ἀνακτόρες, Ælian. V. H. XIII, 27.

makes this temple of Diana one of the seven wonders. So does the anonymous writer, πιεί 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; and divine worship was paid them. They were called by the general term, ἀγάλματα.\(^v\)

(1) They were termed ἐκάσματα θεῶν. Pollux. I, 1, 7.


(3) '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.\(^w\)

(4) 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. Ec. 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.\(^z\)

(5) Clem. Alex. in Protrept. calls these images, ξύλον ὁκ ἐγνασμίων, unwrought wood; afterwards, σῶν, a plank. Arnobius calls them, σῖνα ἑρτίκες, I, p. 13.

(6) Pausan. Achaic. c. XXII, p. 379. Dio. Chrys. Or. II, calls them, ἀγαμαὶ λίθοι, unshapen stones. When these stones were anointed with oil, they were called βαστύκια. Eschenbach, de Uctionibus Gentilium, p. 389. A passage of Genesis, XXVIII, 18, 19, seems to have given rise to this denomination.


XI. But in time these representations were more ingeniously wrought. They were made ἀνθρωπόμορφον, in human shape; and these they called βρετη.\(^b\) 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.\(^e\)

(8) 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.

(9) They were called βρετη; according to the grammarians, παρὰ τὸ βρο- τὸ οἴκινα, from the remembrance they bore to a man. Aristoph. Schol. ad c 3
Equ. v. 31. Tzetz. ad Lycophr. v. 948. They are likewise called δείκτηλα, images.

(c) Diodor. Sic. IV. 276.

d Diodor. Sic. l.c. Palæph. περὶ ἀπίστων, c. XXII. We there read that Ædæalus was the first that made statues, ἀπαθεῖσινα τὸν ἑνα πόδα, betoict whose feet and legs there was a vacant space; [or rather, in a walking position.]


XII. In early times, these statues were made of wood, or stone, and were called ὕόανα.\(^6\)


(g) Pausan. Corinth. II, p. 114. Ἀφροδίτης ἀγαλμα λίθον, the statue of Venus of stone.

(h) Hesych. ἑόανα, κύριος τὰ ἐκ ἠλίων ἐξεσμία ἤ λίθον, so those statues are properly termed which are carved of wood or stone.

XIII. Afterwards, when luxury had invaded Greece, these statues were made of iron, brass, ivory, silver, and gold.\(^7\)

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

(j) Lucian. in Soc. 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,\(^8\) and which were called ἀὐτοτοῦτης.\(^1\) 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 ἀὐτοντος.\(^m\)

(c) Ev ἀπορρήτως, ἐν ἀπότομοι, in the sacred, inaccessible places. Pausan. Corinth. VII, 127; Corinth. II, 113.


XV. Clothes were put upon some of them: others were adorned before a mirror.\(^p\)


(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.9

(9) Lycoth. 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.7


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.4


XIX. Some of the statues were taken out of their temples on festivals, and drawn in procession through the principal parts of the city,1 on cars called ἀπτήναι, in solemn pomp, and with great demonstrations of joy.6

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


XX. The temples of the gods were also adorned with offerings,5 which were hung up for ornaments,9 and consecrated to them.7 They were called ἀναβήματα, hangings.2

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

(9) Homer. Ὀι. I, 274. They were hung upon the pillars, walls, arches, &c. See Kunz. sacra et profana ἀναβήματων historia, § 14, p. 14.

To make these offerings is ἀνατιθέναι, Aristoph. Plat. 845: and ἐξαρτάν, Long. Pastoral. p. 27.


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

(4) From the verb ἀνατιθέναι, to hang up, or set apart. They were likewise called δόρα, ἀφειρετία ἀνακτίεσι, 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 ἀναβήματα from ἀνατιθέναι, in the sense of to lay upon: and in this sense explains the proverb, ταυτά εἴν 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.


\(^{(c)}\) Nep. Pausan. c. 1. Hom. 'Ιλ. K, 460; 'Ιλ. 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 τριπόδες, *tripods*;\(^g\) (4) arms, and the spoils of enemies.\(^h\)


\(^{(g)}\) Pausan. Messen. XXXII, p. 359, ἀρχαῖοι τριπόδες ἑπύρων; Bocot. c. Χ, p. 730; Lacot. 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. 'Ιλ. K, 460; 'Ιλ. 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 ἰερεῖς;\(^a\) 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 ἵππωργοι, θεωργοί, θύται; by the poets, θυτόλοι, θυτήρες, θερωμένους, άρητήρες; 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. Quest. 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]
II. There were different classes of them in the great cities. He who was at the head of the whole order, and whose province it was to celebrate the most sacred mysteries, was called ἀρχιερεύς, the chief priest. The priests had their ministers, whose names corresponded with their different functions.

(c) Aristot. VI, Politic. c. 8.
(e) For example; ἵερτοι, they who assisted at the sacrifices; παράσκετοι, they who collected the sacred corn, Pollux. VI, 7, 35. Ταμίαι τῶν ἱερῶν χρη-ματῶν, the stewards of the sacred fund, Aristot. Polit. VI, 8. Ναοφυλάκες, the keepers of the temples, id. [Here, also, may be mentioned, first, κηρυκεῖ, the criers, who, at the beginning of the rites, commanded the people, σφυριστὴ, bene precari, lingua favere, and dismissed them when they were concluded; and, next, οἱ νεκώροι, or ναοφυλάκες, 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 ἱερεῖαι. They were commonly virgins, and in Athens they were daughters of the first families.

(f) They were also called ἀρχιερεῖαι. 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 Βάσις, Θυαίας, Μεμαλλόμενες, (Lycoeph.) Μαυάδες. The priestess of Apollo was termed Πυθίας, Προφήτις, Φοιβίας.

(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, of Ceres, of Cybele, and of Venus, were virgins. Those of Ceres were distinguished by the name of μελισσαί. This title was likewise given to other priestesses.


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


(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. Hence, in later times, they held their office only until marriage.


(*) 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.

(a) 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.

(*) 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, παντηλία, of the goddess. Polyæn. VIII, 59. Thus the bacchaniads carried the thyrsus; the priestesses of Venus, myrtle; those of Cybele, pine-apples.

VIII. At Athens, the priests and priestesses were drawn by lot, from the men and virgins of the most distinguished families, and were required to be of an irreproachable life. This manner of appointing them was called καληροῦσθαι.

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

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

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

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

IX. Maimed or deformed persons were not admitted.

(*) They were to be ἀλκληροι καὶ ἀφελή, 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.


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

CHAP. IV.

Sacred Persons.

23


XII. Some priesthoods were hereditary; and to certain families the worship of the gods of their country was exclusively committed. Thus amongst the Athenians, the Εὐμολπίδαι, the Κήρυκες, the Εὐπατρίδαι, and the Ἐτεοσοβοντάδαι, were of this class: amongst the Argians, the Ἀκεστορίδαι. Thus, some priesthoods were family titles.

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


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

(e) Harpocrat. in Ἐτεοσοβοντάδαι.

(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 illuminations.

II. The object of the prayers, in Greek, εὐχαί, προσευχαί, ἔσπερες, was the obtaining of some good, or the averting of some evil. They were also called ἐγγυματα, ἰκεσίαι, ἱκτεῖαι, πρόσοδοι, αἰτήματα, λυταῖ, &c.

(a) They were also called εὐγυματα, ἰκεσίαι, ἱκτεῖαι, πρόσοδοι, αἰτήματα, λυταῖ, &c.

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

Ζεύ βασιλεύ, τά μέν ἐσθλα, καὶ εὐχομένως καὶ ἀνεύκτοις, ἀμμι δίδου, τά δὲ δεινα καὶ εὐχομένως ἀπάλειχ.

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, and then extended it towards the deity whom they were worshipping. To use this ceremony was termed, in Greek, προσκυνεῖν; and in Latin, adorare.


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

(*) Eustath. ad 'Οδ. Ε.

2. They turned themselves round, and looked towards the east.

(*) 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. Trygœus says to his slave:

ἀγε δὴ τὸ κανοῦν λαβὼν σὺ καὶ τὴν χεριβα, περιήθη τού βωμοῦ τὰχεων ἐτὶ δεξία.

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


(*) Ἕτι δεξία, Plut. in Camil. l. c. Athen. l. c. 'Ετὶ τὰ δεξιά σπρεφόμενοι, turning to the right, i.e. to the east. Hadr. Jun. Animad. III, 3, p. 142.

3. Towards the gods' and the sky, they stretched both the hands purified.


(1) Aristot. de Mundo, c. 6. Hence, to pray was expressed by these words, χεῖρας ἀναγχεῖν. Hom. 'Ιλ. Ω, 301, 306; Π, 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, but generally on their knees, in great danger.


SACRIFICES.

CHAP. VI.

SACRIFICES.

I. Sacrifices are termed, in Greek, θυσίαι, and ἔσωρα. And to sacrifice, is θύειν, προσφέρειν, or ἀναφέρειν θυσίας, ποι-εῖν. The poets use ἔρζειν, ἐρχεῖν.

(b) Hebr. V, 3.
(d) Luc. II, 28. Είλιαν. V. H. IX, 15.
(e) Hom. Ι.Α., 315, and 444. The word ἐπιτελλεὼν is likewise used by Είλιαν. V. H. XII, 61.

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

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

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

(3) Porphyry. περι ἀποχύς. l. IV, p. 431.
(4) Porphyry. l. c. II, p. 127. Spanheim. ad Callim. h. in Del. 283, p. 469. Diog. Laert. in Pythag. VIII, p. 194. [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. Agamennon, Achilles, Theemistocles, and others. Jac. de Rhocer. Per. Daventr. lib. I, c. I.]

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

(5) Porphyry. περι ἀποχύς. l. II, p. 54. Potter, p. 235. [Xenophon calls them, ἵερεῖα, ἵερεῖα, and σφάγια.]
V. The principal victim, and the largest, was the ox: hence we have the term βουντείν.  

VI. These animals were to be ἀρτία and τέλεια, entire and pure, perfect, not lame, maimed, or unhealthy.

VII. Βοῦς ἀζυγέως, oxen which had never borne the yoke, and others, five years old, were selected: but sheep of two years, termed by the Latins, bidentes.

VIII. Sometimes they sacrificed many animals at once. Thus, at Athens, there was a sacrifice which consisted of three animals of different species; the hog, the he-goat, and the ram: it was, for that reason, called τριττύς. Sometimes a hundred victims were offered at once. This was a solemn sacrifice, and was called ἰκατόμβη, a hecatomb.

IX. The several animals which we have mentioned were not offered, indiscriminately, to all the gods. The different deities had their proper victims. An ox, five years old, was sacrificed to Jupiter; a black bull, a hog, and a ram, to Neptune; a heifer, and an ewe, to Minerva; a black and barren ewe, to the infernal deities; a she-goat, and a cock, to Αἴσκουλαπίς, &c.
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 ani-
mal s 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, ac-

[CHAP. VII.

CEREMONIES USED IN SACRIFICING.

I. The following were the sacrificial ceremonies. The
victim was adorned στέμματι, with wreaths or garlands. a
Sometimes its horns were gilded. b

(a) Hence we have στεφάνιον βοῦς, the crowned heifer. Lyco phr. v. 327.
XXV, 130. Paschal. de Coronis, IV, 16.


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


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

III. They then placed upon its head a salted cake, d
called in Greek, ώλαι, e and ώδοεχύται. f


(g) Hom. Ἡλ. Α, 449; 'Od. Γ, 445.

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


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 μᾶχαμα, k and σφαγίς. l


Argon. I, 427.
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


(n) Schol. min. ad Hom. Τ. Α. 459.

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

(p) Schol. min. ad Hom. Ὄδ. Γ, 444. Homer, in the same place, calls it ἀνήνιον. 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

(q) Hom. Τ. Α. 459; Ὄδ. Ξ, 427.

IX. In opening it, they observed the appearance of the entrails, σπλάγχνα. q From this word are derived σπλαγχνοσκόπειαι, and σπλαγχνοσκόπος, the observance, and observer of entrails. r

(s) Eurip. Elect. v. 826.


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

(t) Homer. Τ. 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 ὁμοθετεῖν. t

(u) Hom. l.c. Ὄδ. Ξ, 427; Ὄδ. 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


(x) Dion. Hal. l.c.
XIII. Altar, in Greek, is βωμός. But to all the deities, without distinction, they did not erect these βωμοί, which were high altars. The ἐπουράνιοι, celestial gods, alone were honoured with these. To the ἐπιχθόνιοι, terrestrial deities, lower altars were erected, called ἐσχάραι. But for the ύποχθόνιοι, infernal gods, they only dug a ditch, and poured into it the blood of the immolated victim.


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

(α) Σχίζεις. Hom. Ἰλ. Α, 462.

(β) They did it, not only to heighten the flame, but for a libation. Homer. l.c. and Ἰλ. Α, 774.

(γ) That is, sober sacrifices, in which the only libations they made were of water, ὑδρόσπονδα. Porphyry. de Abstinent. II, p. 156. Plut. de Sanitate tua, p. 132. Pausan. Eliac. prior. XV, p. 416.

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

(δ) Hom. Ἰλ. Α, 465.

(ε) Hom. Ἰλ. Α, 466; 'Od. Γ, 65, and Ζ, 430. [In Homer, we find banquets of this description always terminating at sunset. Thus he makes Minerva say, 'Od. Γ, 334, τοιο γάρ ἤρνῃ γένος γάρ φασι οἶχεθ' ύπο ξόφον, οὐδὲ εόκε ὡθά θεόν ἐν ἐατι μασσίμεν, ἀλλα νείσθαι. 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, in honour of Mercury.

(ζ) Hom. 'Od. Γ, 332, and 34.

(η) 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, καθάρμοι, and ἄνυσιέν: whence are derived καθαρεῖν, καθαρμοί, and ἄνυσιμοί, lustrations, or purifications.  

(a) Aristoph. Vesp. 118. Hom. Ί. Π. 228.
(b) Eurip. Elect. v. 793.
(c) To these terms may be added καθαρίσμοι, ἀλασμοί, τελεται, &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; before the sacrifices; before they were initiated into sacred mysteries; before their solemn vows and prayers. These were the most solemn purifications.

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

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


[Infants were purified on the fifth day after their birth among the Greeks. Harpocrat. in ἀμφισυρόμα. 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. Φαέδ. p. 1; and, next, on the sixth day of the month Thrargelion. Lomeier, l. l. p. 276.]

V. In these expiations they used water, fire, eggs, &c.

(k) Sometimes they used water from a fountain, Soph. Εδ. Col. 460: sometimes, sea-water, Apollon. Ῥόδ. IV, 670: sometimes, water mixed with salt, Theocrit. Ιν. Συλλ. ΧΧV, 44, &c.
(l) Or sulphur, which they threw into the fire to increase the smoke. Hom. Η. Ο. X, 481, 493. Theocr. l. c. Ovid. Met. VII, 201.
I. **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 χράον. (For the god himself was said χράον, to make a response.) They were also called λόγια, μαντεύματα, θεοφρότεια, &c. The places where these oracles were announced, were called χρηστήρια; the diviners, χρησμολόγοι; and to consult them, was expressed by the word χράσθαι.


(b) Aristoph. Equ. 120.

(c) Aristoph. Vesp. 161.

(d) Hom. Τ. A, 85. Φήμαι, Xen. Mem. I, 1, 3. Philostr. p. 802, calls them, φροντιστήρια. [In addition to these may be mentioned, those enumerated by Potter, Archael.viz. χρησμοφόρα, χρησμοδήματα, χρησμολογίαι, θέσφατα.]

(e) Hesych. χρηστήριον, μαντεῖον. A treatise of Plutarch is entitled περὶ τῶν ἐκλεκτότοτων χρηστήριον, on the oracles which have ceased.

(f) Καντεῖον, Plutarch. de Pythica Orac. p. 397, D.

(g) Χρησμολόγου, Aristoph. Av. 961.

(h) Χράσθαι, Hom. 'Od. K, 492. The people who consulted them were termed θεοφρότοι, 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. Their answers were deemed the advice of heaven, and received with implicit faith. In short, if a form of government was to be changed, if laws were to be made, if war was to be declared, or peace concluded, they entered upon none of these important matters without first consulting the oracles.

(i) Xenoph. 'Απομ. I, 1, § 9.


(m) Herodot. I, 46. Pausan. Bceot. 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; and that only upon certain days.\(^9\)


\(^{10}\) 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.\(^p\)


Some of the Fathers were of opinion that it was the devil himself who spoke, Tertull. de prescript. adv. hæret. p. 122, ed. Bas. 1589. Minuc. Fel. c. 26. Lactant. I, 14.

Many moderns have written in defence of this opinion; and, among them, P. Baltus, Reponse a l'histoire des Oracles, &c. G. Mæbius, de Oraculorum Ethnicoorum origine, propagatone, 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, πανορφαῖος, the author of all oracular information, "I. θ, 250. Prometheus takes to himself the invention of oracles, in Ἀsch. Prom. vinct. v. 476.

\(^r\) Jupiter was supposed to instruct Apollo in futurity. Ἀsch. 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.
CHAP. IX. Oracles and Divinations. 33

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

($) The oracle of Amphiaraurus answered by a dream. Pausan. Attic. c. XXXIV, p. 84.


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


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

(£) 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

(£) 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 Phoenicia into Greece. g And others, from different origins. h

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

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

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

($) 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
The moderns talk much of the forest, but the ancients only mention the oak, ὕψισ, Homer. 'Od. Ξ, 328. Δωδώνης φηγόν, the Dodonean beech, Apollon. Rhod. I, 526, and IV, 553. Herodotus says that a priestess consecrated to Jupiter a beech which grew near Dodona, 11, 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 πρώτων φηγόν εἴμαι τευτέυτο.


Hom. 'Od. Ξ, 328, and T, 297. Ἀeschylus alludes to this fable, Proem. v. 857, τέρας τ' ἀπιστον, αἱ προσήγοροι ὕψισ, the incredible prodigy, the vocal oaks.

See Sophocl. Trach. 176, and Schol. ad h. l.

VI. The truth is this. In early times, there were diviners who were called ιὐποφηταὶ, prophets, ἀνυποτόποδες, (from not washing their feet,) χαμαεύναι, (from reclining upon the ground), Ἦλλοι and Σελλοί, Τομάραι and Τομόφοροι. These diviners, when they were consulted, ascended an oak, from the top of which they gave their answers. Hence arose the fable of the prophetic oak.


These diviners were men, according to Strabo, l. c.

VII. Afterwards, old women were appointed to this office. And, as in the Thessalian tongue, these female diviners were named πελελαύδες, which word likewise signifies doves, this equivocal meaning gave rise to the fable of the prophetic doves.


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


Dikinson, Delph. Phoënis. 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.₃


[The same fountain is said to have given oracles by its murmuring, which, says Servius, ad Virg. Aen. 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.¹ From the surprising property of this caldron came the proverb, χαλκείον Δωδώναίον, which was applied to garrulous persons.⁵


(⁵) 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 Δωδώναιον χαλκείον.

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,ᵉ enriched with treasures and offerings.ᵈ The place in which the oracles were delivered, was called Pythium;ᵉ the priestess who delivered them, Pythia;_fence and the games in honour of Apollo, the Pythian Games.⁵

(b) Strabo, IX, p. 287.
(c) Strabo, ibid.
(d) Hom. Ἥλ. I, 404. Strab. l.c. p. 288. Ἀelian. V. H. VI, 9. Pausan. Phocic. IX. [This temple was most magnificent, which, after the more ancient was burnt down, the Alcmæonidae 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 Πυθικόν, with μαντεῖον or χρηστήριον understood.
Bos's Antiquities of Greece.

II. Different origins are given to the word, Pythian. Etymologists derive it from the serpent Python; or from the verb πυθέωναι, to consult; or from πυθεω, to rot; but its true root is Πυθω, which is a name of the city of Delphi.


Or ἀπὸ τοῦ πυθεω, i.e. νυστω, which is never effected without heat, as Macrobius observes, i.e. or because the serpent, which Apollo killed, rotted there. Suidas in Πυθω. Pausan. Phocic. VI, p. 812. Casaub. ad Strab. IX, p. 289, in not. p. 149.


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

Strabo, I. IX, p. 287, to prove the antiquity of this oracle, goes as far back as to Agamemnon, who, according to Homer, consulted it, Θ, 79. Tzetz. ad Lycof. 208. But it existed in the time of the Argonautes; as may be proved by Apollon. Rhod. IV, 596. 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.


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.

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.⁶

(V) Justin. XXIV, 6. Strabo, IX, p. 283. Longin. περὶ ὄψους, c. XIII.

VI. At the opening of this cave, there was a tripod, which was called χρήστηριος,⁷ and προφητικός.⁸

(V) i.e. prophetic. Eurip. Ion. 1320.

(V) Schol. Pindar. in ὑπὸθεσίν 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;) but was invented by the Greeks.⁹


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

VIII. This tripod had a circular cover, with holes, called δαλμος.¹

(v) Pollux, X, 23, 81.

(v) 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, ἐνολμος.¹² 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.¹³

(v) The Pythia was also called ἐγγαστρίμωθος, ventriloquist, from γάστρι, or γάστρα, which has the same signification with δαλμος. Lakem. p. 313, and 504.


X. The Pythia was, at first, a young girl: in later times, a woman of fifty years of age.¹⁴

(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.¹⁵


XII. People were permitted to consult this oracle only one month in the year; and that month was termed Βύσιος, synonymous with Πῦθος, from πυθέσθαι, to con-
sult. But, in after times, it was consulted once every month. 2

(*) Plut. Quaest. Gr. p. 292, E.

XIII. They who consulted the oracle were obliged to bring great presents:\(^1\) by which means this temple excelled all others in riches and splendour.\(^2\) Whence came the proverb, \(χρήματα Α'Φήτωρος, \text{the wealth of Apollo,}\) implying great wealth.\(^3\)

(\(^2\)) 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 Cræsus 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.


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

XIV. They who came to consult this oracle, offered sacrifices to Apollo.\(^4\) The care of these sacrifices was committed to five priests, called \(οὐσω, \text{the holy,}\) who were the ministers of the \(προφήται, \text{prophets,}\)\(^5\) and shared with them the religious functions. The chief of these priests was called \(οὐσωτήρ.\)\(^6\) There were likewise conductors, \(περηγηταί,\)\(^7\) and a priest who was called by a name of Apollo, 'Αφήτωρ.

(\(^4\)) 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. Iou. 414. Philostr. Vit. Apollon. VI, 10. Schol. ad Aristoph. Plut. 39.]


(\(^6\)) 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.\(^8\)


XVI. They submitted their questions to the god in writing,\(^9\) and under seal.\(^1\)

(\(^9\)) Aristoph. Schol. ad Plut. 39.

(\(^1\)) 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,\(^2\) commonly in hexameter,\(^3\) but sometimes in iambic verses.\(^4\)
XVIII. In later times, the oracle generally spoke in prose, and seldom in verse.\textsuperscript{m}

\textsuperscript{m} Cic. \textit{de Div. II}, 56. Plutarch has written a treatise on the cause of this change, \textit{περὶ τοῦ μὴ χρῆν ἐμνημένα νῦν τὴν Πυθίαν}, T. II, p. 394.

XIX. The responses were, for the most part, \textit{obscure} and \textit{equivocal}, λοξά.\textsuperscript{n} Whence Apollo had the surname, Λοξίας.\textsuperscript{o}


\textsuperscript{n} Aristoph. \textit{Plut. 8}; \textit{Equ. 1044}. Schol. Eurip. \textit{ad Orest. 165}.

XX. These oracles were deemed infallible.\textsuperscript{p} Whence, τὰ ἐκ τρίπτωκος became a proverbial expression for \textit{truth}.\textsuperscript{q}


\textsuperscript{q} We meet with a like expression in Terence, \textit{Andr. IV}, 2, 15. Cic. \textit{ad Brut. epist. 2}, sub \textit{fin}.

XXI. We read, however, that the Pythia sometimes took bribes.\textsuperscript{r}


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


On the question, whether the oracles were silent after the birth of Christ, consult Casaub. \textit{Antibaron. Exercit. I}, 12.

\textsuperscript{t} The reason of its silence was, either that men grew less credulous. Cic. \textit{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. \textit{de Div. II}, 57, assigns another reason. Plutarch relates various physical causes, \textit{de Orac. def.} Many have attributed this silence to the progress of Christianity.

\textsuperscript{u} Yet Suetonius says it answered Nero, \textit{in Ner. c. 40}; and Themistius, \textit{Orat. XIX}. They who assert that the oracles were then silent, concern the authority of Lucan. v. 113, and of Juvenal, \textit{l.c}. Xiphilin. p. 523.

THE ORACLE OF TROPHONIUS.

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

II. It takes its name from Trophonius, the brother of Agamedes, 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.

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

IV. It was in a cave, and from its situation took the name of καταβάσιος.

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.

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

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

VIII. He came out of it astonished, melancholy, and dejected; hence the proverb, εἰς Τροφωνίον μεμάντωτα, ἦ
has been consulting the oracle of Trophonius, as applied to a dejected person.\(^k\)

\(^{1}\) Pausan. l. c. p. 792. Schol. Aristoph. ad Nub. 508.

\(^{k}\) "Επι τῶν ἄγελάστων καὶ συναφρυμίων, 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.\(^1\)

\(^{1}\) 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.\(^m\)


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 Croesus 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 and interpreter of dreams,\(^d\) who, after his death, being worshipped as a god, gave oracles there,\(^e\) in a temple erected to his divinity.\(^f\)


\(^{d}\) Diodor. Sic. IV, 67, Apollodor. l. c. and others, call him μάντης, 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.\(^m\)

(1) Pausan. *Attic.* l. c.

(2) Pausan. *Attic.* XXXIV.


(4) Philostr. l. c.

(5) 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.\(^n\)

(6) 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.\(^q\)

(7) Spanhcm. *ad Callim.* h. in *Del.* 90, p. 334.


**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.\(^a\)


II. οιωνιστικη, 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 οιωνοσκοποι.\(^d\)

(b) Or augury. Suidas in οιωνιστικοι. 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, τεχνη της βηρας του μελλοντος ει ὁριζων, 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 ταυντερυγες, προπετες, when the omen was taken from their flight; but when from their singing or chirping, ζεικαι, oscines.]
Divinations.

III. Divination by dreams. The professors of this divination were called ὄνειροστόλοι, and ὑπερσκότοι.1

(2) Hom. Ἡλ. Α, 63. Pausan. Attic. 34, defines them, ἄγαθοι ὑπερσκόται, skilful in interpreting dreams; and, Euseb. prior. c. 23, ἐνυπνίου ἑξηγηταὶ, interpreters of dreams.

(3) Also ὑπερσκόται, Theocrit. Ἰδyll. ΧΧΙ, 33; and ὑπερσκόται. Artemidorus has written a work entitled Ὅνειροσκοτικά.

Consult, on the origin of divination by dreams, Justin. ΧΧΧΧVI, 2. Ἑσχ. Ὀμ. Β. 484. Jambl. de myst. ΙΙΙ, 2, p. 60, speaks with great pains to evince the excellence of this art. See, on the different kinds of dreams, Macrobi. Σομ. Σειρ. Ι, 3. And on the veracity of dreams, Broukhus. ad Tith. ΙΙΙ, 4, 7.

IV. Divination by sacrifices, or by the inspection of victims, ἱερομαντεία, ἱεροσκοπία, in Latin, extispicium. They who practised this art were called ἱεροσκότοι.1

(2) Diodor. Sic. Ι, 53, calls it μαντικὴ ἐκ τῆς θυτικῆς, sacrificial divination. Ἑσχ. Ὀμ. Β. 492.

(3) Diodor. Sic. Ι, 70, uses the word ἱεροσκοπεῖσθαι.

(4) Suet. Ner. 56. C. τ. de Div. Ι, 16. C. τ. de Div. ΙΙ, 12, calls this sort of divination, aruspicia. See Maussac. ad Plutarch. de dium. p. 17, 18, [and] Ἑσχ. Ὀμ. Β. Βινιατ. 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. Θ. 353. They who obtained propitious omens, were said καλλίστειν, litter; and the victims exhibiting these appearances, γίγνεσθαι, or προξωρεῖν, ἀπα, h. e. καλὸν.


V. In this kind of divination was included divination by the fire of sacrifices, πυρομαντεία, by the smoke, κατομαντεία;1 by the wine, ὀίνομαντεία.2


VI. Divination by lot, κήρομαντεία; in which was included divination by verses, στίχομαντεία; and divination by rods, ραβδομαντεία.3


[† 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.]


VII. There were yet other magical divinations: as, the divination by the dead, νεκρομαντεία; to which we must refer σκοριαμαντεία, and ψυχομαντεία.

(a) We meet with this word in Cicero, Tusc. I, 16. Hesychius terms it likewise νεκρομαντεία. Gregor. Naz. in Julian. Orat. III, calls it ψυχαγωγία. We have a specimen of this kind of divination in Homer, 'Od. A, 24, which book seems for this reason to have been formerly entitled, Νεκυία. Ælian. V. H. XII, 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 νεκρομαντεῖα. Herodot. V, p. 369. Pausan. Bassot. c. XXX, p. 769, or νεκρομαντεῖα. Strab. XVI, p. 524, or ψυχομαντεία. 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. Alect. 1128. Suidas in ψυχαγωγεῖν.

(b) When the dead appeared in an aerial form, like shadows. Potter, 11, 18.

(a) 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.


IX. Ὀρνιθομαντεία, or ἀλεκτρομαντεία, divination by the cock.

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

X. Κοσκυνομαντεία, divination by the sieve.


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 θυγαστρίμνθοι, οπερομαντεῖς, εὐρυκλεῖς, and πυθώνες.
Divinations.

(*) Plut. de Orac. def. p. 414.
(‡) Pollox, II, 4, 162, says that they are so called by Sophocles.
(β) Aristoph. Schol. ad Vesp. 1014.

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."

(*) Xenoph. Αστρομηθμι I, 1, § 3. Aristoph. Av. v. 722. Plut. Ακθμι. Paull. calls the presages, οἶνων, p. 473. Κληρωθεν has the same signification. The knowledge of presages was called κληρονομία. See Pontan. ad Macrobr. Somn. Scip. 1, 12. Barth. ad Claudian. in Eutrop. I, 123.

II. The presages taken from the person to whom they were supposed to relate, were (1) palpitations, παλμοὶ, in the heart or eyes; (2) βομβως, a ringing in the ears; (3) παρμώς, sneezing.

(b) Theoc. Idyll. III, 37, and Casaub. ad h. l. Plant. Pseudol. I, 1, 105, and Taubman. ad h. l. Suidas in παλμοὶν οἰώνισμα. Melampus is said to have written a treatise entitled, περὶ παλμοίν μαντική πρὸς Πτωλεμαῖον 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, βομβως 'ιν δ' άκοι ρως, which Catulus renders, sonitu suorte tinnuit aure. Aristaret. I, 13. Οὐκ ἐβομβωσεν ταῦ ὁτα, ὅτε σου μετὰ ἐκκρώνων ἐμνήσσεν. Virgil., in Catal. in Scalig. Muson. lect. I, 16. Plin. XVIII, 2, calls it, tinnitus aurium. Cels. VI, 7, n. 8, sonitus aurium.


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


us almost the same anecdote of Thales which Phaedrus relates of Esop, III, 3.


IV. Presages were also drawn from words: as they were favourable or the reverse, good or bad omens were deduced. The favourable words were termed ὀπταί, κληδόνες, and φημια.1

1 Examples of good omens are to be met with in Herodotus, IX, 90. Plutarch. Paul. Ἀν. mil. p. 473. And of bad omens in Euripides, Phæniss. 1500; and Ion. 1189.

2) Perhaps the right word is ὀσσαί. Hesych. ὀσσα, κληδὼν, καὶ φήμη. And ὀσσάθαι, κληδόνισσαθαι.


V. The words of bad presage were called κακαὶ ὀπταί, and ἐνοπημιαί. n

m) Perhaps κακαὶ ὀσσαί, 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, φροτίμα κακά, the prelude of evil. Suidas calls them, δυσκληθονίσσα, δυσώνυμα. See Casaub. ad Theophr. Charact. Ethic. c. 19, τερι δυσ-χερείας.

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 in-structing them in agriculture. Diod. Sic. V, 68, p. 336. Cic. de Legg. II, 14. Macrobr. Saturn. III, 12. For the origin of festivals, see Plat. de Legg. II. Athen. VIII, p. 363. Strabo, IX, 642.
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) Homer calls them ἰδινία, 'D. I, 550, and Schol. ad h. l. Eustathius remarks, that by some rhetoricians they are termed συνκομιστήρια. 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) This has been proved, c. II, § 3. Xenophon observes, this people had more festivals than any of the other Greeks, de rebus Atheniens. in two passages sub fin.

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


VI. Most of them were celebrated at the public expense.

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

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

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

'Ἄδωνις, a festival in honour of Venus and Adonis. It lasted two days: the first day was celebrated with mourning; and the second with joy.

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


'Ανθεστήρια, 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 πιθογία; the second, χοες; and the third, χυτροι.

I. Ἀπατοῦρα, in honour of Bacchus. This word is derived from ἀπατή, deceit; because this festival was instituted in memory of the stratagem by which Melanthius, king of Athens, conquered Xanthus, king of Boeotia. Others make the word Ἀπατοῦρα of the same import with ὀμοπατοῦρα; because the fathers assembled during this festival, to have the names of their children entered in the public register of the ward.


(2) Suidas in Ἀπατοῦρα, and Schol. Aristoph. l. c.


II. It was celebrated for three days, and began on the twenty-second of the month Pyanepson.

(4) Suidas in Ἀπατοῦρα, and Schol. Aristoph. l. c.

III. The first day was called ὠρτέα, on account of the feasts on that day. For ὠρτος signifies a feast.


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

(6) Schol. Aristoph. Pac. 890. The word ἀνάφρυσις is derived from ἀναφύειν, which has the same significance with σφάζειν, to immolate, according to the explanation of Hesychius; or from ἀνώ 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. I. A. 459, and Schol. ad h. l. Hence the Scholiast of Aristophanes uses indifferently the word ἀνάφρυσις, and ἀνάφυσις, ad Thesmoph. 565. Etymol. Proclus, in Timaeum, Comment. I, τα ἐκ τῆς μετά ἀναφύσια, ἐπεζήν ἄγελκόμενα καὶ ἐρφύνεμα ἀνο ἐθνετο.

V. The third day was called κοπρεώτις, from κοπρα, a clipping; because on that day the children's hair was cut off, before their names were inscribed in the public registers.


I. Βραυρώνια, or the festival of Brauronian Diana, so called from Brauron, a borough of Attica.
II. This festival was celebrated every fifth year.

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

Δαφνίφορα, a novennial festival, celebrated by the Boeotians 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.

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.

III. The worshippers were clad with fawn skins; crowned with ivy, and vine; and carried thyrsi, flutes.
and cymbals, some imitated Silenus, Pan, and the Satyrs; others, mounted on asses, strayed over hills and through deserts, leaping and howling, εὐοὶ σαβοὶ, εὐοὶ Βάκχες, ἦν Βάκχως.


(5) Eurip. Bacch. v. 81, 106.


(7) Eurip. Bacch. v. 80.


(14) Eurip. Bacch. v. 141, εὐοἰ, and v. 376, where Bacchus himself cries to them, ἦν Βάκχαι; and v. 582, the chorus cries to Bacchus, ἦν, ἦν, δέσποτα, διστοτα. Aristoph. Θριαμβ. 1003; and Schol. ad 999: καὶ ἤβδων εὐοὶ καὶ σαβοὶ, ad Av. v. 874.

IV. Of the Διονύσια there were two kinds: μεγάλα, the greater, called also τὰ κατ' ἄστυ, as being celebrated within the city, in the spring, with public games.


(16) Αeschin. contra Ctesioph. p. 284, ed. Bas. 1672.

(17) Schol. Aristoph. ad Acharn. v. 503.

(18) Schol. Aristoph. ad Acharn. v. 503.

(19) 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. Comed. Aristoph. in Av. Petit. Miscell. I, 10. Perizon. ad Εlian. II, 13, n. 16.

V. Διονύσια μικρὰ, the less, also called τὰ κατ' ἄγροις, was celebrated in the country, in autumn.


(21) Theophrast. πετρί ἄγρουκια.

(22) Palmer, I.e. says they were likewise called Λύναια; and were celebrated annually in the winter month Posideon. Aristoph. Schol. ad Av. 201, 377. Scaliger, de Emend. Tempor. I, p. 29, ed. L. B. an. 1598. [Ruhnken. in Auctario Emend. Hesych. T. II, under the word Διονύσια, considers the Λυναια and the τὰ κατ' ἄγροις to be different; and the former to be synonymous with the Anthesteria. Compare Biblioth. critic. vol. II, P. 3, p. 51, sqq.]
I. Ἐλευθερία, were by far the grandest solemnities in all Greece. They were celebrated by the Athenians and other Greeks once in five years. Cicero calls them, μυστήρια, and initia. They are likewise termed τελετή.


(ε) 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. [Μυκρὰ μυστήρια, the lesser mysteries, were celebrated annually in the month Anthesteron, at Agre, in Attica: and μεγάλα, the great, every fifth year in the month Boedromion at Eleusis; but Petavius, ad Themist. p. 410: Wessel. and Valecken. 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.]

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

(β) Isocrat. Paneg. 6.

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

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

(δ) Schol. Aristoph. ad Plut. v. 846.

III. The μικρὰ were preparatory to the μεγάλα.

(*) Aristoph. Schol. ad Plut. v. 846. Clem. Alex. Strom. V, p. 429. Polyæn. V, 17. [The greater festival appears to have been instituted by Erechetus; for Ceres and Proserpine are called θεοὶ ἀπὸ Ἐρεχθέων, 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 μυσται, but when admitted to the μεγάλα, they were termed ἐπόπται.

(τ) Suidas in ἐπόπτως. 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 τὸν θανάτον μυστήρια, the little mysteries of death.

(β) Also ἐφοροὶ, Suidas, l. c.

V. He who initiated them, had the title of ἱεροφάντης, revealer of holy things.

(β) Hesych. ἱεροφάντης. Suid. Diog. Laert. VII, 186. Philostr. Apollon. IV, 18, says, that the hierophantes admits to the participation of sacred things, παρεχέων τὰ ιερά; reveals the Eleusinian mysteries, τὴν Ἐλευθερίαν ἀνοίξα. Tacitus, Hist. IV, 83, calls the hierophantes, ἀντιστε ceremontiarum 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.¹

(1) 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. 11, 14. It was performed in a chapel which Aristophanes calls μιστοθηκός Ὠδός, 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; ἐφιάλτης, a torch-bearer; ἐνδούχος, a herald; and ὁ ἐπί βωμῷ, the minis-
ter at the altar.¹


(2) Plutarch. Aleib. p. 202, E. He is also termed ἱεροκύρης, 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. Dece Sanctæ Isidis Matris; or, Dei Solis Invicti Mithrae.

VIII. Some of the magistrates likewise assisted at these ceremonies; the βασιλεύς, for instance, of the archons:α and four deputies, ἐπιμεληταί, who were to see that all things were duly performed.

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


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


X. This festival lasted nine days, from the fifteenth to the twenty-third of the month Boedromion.¹ During that time it was not lawful to seize criminals,¹ or to commence a suit; the fine for disobedience being a thousand drachmai.²


(α) Demosth. in Midiana, p. 409, C.

(α) Andocid. τερί μυστηρίων, p. 228. Νόμος Ὑπὶ πάτριος, δὲ ἄν ὃ ἦκεν ἢ ἒκεσιττιοι μυστηρίων, τεθναία. 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 drachmae.s


[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; Quest. Tusc. 1, 12; and in Verrem, V, 72.]

I. Θεσμοφόρων, a solemn festival in honour of Ceres, θεσμοφόρος, the lawgiver,1 was celebrated in many cities of Greece,2 but more particularly at Athens.3

(1) 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. b. in Ceres. 19.]


(1) Schol. Theocrit. ad Idyll. IV, 25.

II. These solemnities were celebrated by free-born women, and prudent matrons,4 in white apparel.5 Some days before they entered upon these ceremonies, they were obliged to live in extreme continence.6 That they might be the less tempted to violate this law, they strewed their beds with agnus castus, and vine-branches.7 They were expressly forbidden to eat pomegranates.8


(*) Ovid. Met. X, 483; Fast. IV, 619.


(*) They also used κυίωνων, 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 conyza, Schol. Theocrit. Idyll. IV, 25; the conyza is sometimes called pulicaria. The leaves of the pine tree, Steph. in Milytos. All these were supposed to allay desire for venereal pleasures.

(1) Clem. Alex. Protrept. p. 10, A.

III. On the eleventh day of the month Pyanepson,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 ἀνομα, the ascent.d

(b) Hesych. in ἀνομας.

(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. 560, B. *Athen. l. VII, c. XVI.* p. 307, F. From the last quotation it appears that the *vστεία, 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 Pyaneipsion. Lastly, Aristophanes, *l. c.* says that the third day was the middle of the festival.

V. The sixteenth day was called *vστεία, 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.]

*Οσχοφόρα,* an Athenian festival, so called from their carrying branches hung with grapes,\(^i\) termed *δοξα.*\(^j\)

\(^i\) 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 *Αθηναία:* \(^k\) 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 *quinquatras,* or *quinquatria,* of the Romans.

II. It was divided into *μεγάλα* and *μικρά,* 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 Ἀλιαν.* 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 *λαμπαδία,* *λαμπάδιον* ἄγων, Hesych. *Λαμπάδιονία,* Schol. Aristoph. *Ran.* v. 131: *λαμπαδοφορία,* Herod. VIII: *λαμπαδούχος* ἄγων, 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 ἤφαιστιαία, both on foot and horseback.

See, on the ceremony of the λαμπαδοφρώμια, 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 ἄδολεσχίας, et al 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,πορία, and a wreath from the olive-trees called μορια, which grew in the academy, and were sacred to Minerva.μορια


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

Demosth. de corona, mentions the wrestling, and Xenoph. Sympos. horse-races.


Enurip. Hecub. v. 488. Schol. Aristoph. Equ. 563. Virg. Cir. v. 29. Hence came the proverb ἄξιος τῷ πείλαον, to express a brave man. The πείλαος was a white robe without sleeves, on which were embroidered in gold the exploits of Minerva, Jupiter, the heroes, &c.


CHAP. XVII.

GRECIAN GAMES AND COMBATS.

I. The games of the Greeks were termed αἰώνες. Their exercises were, running, ὀρέῳς; the discus, or quoit, ὀψικος; leaping, ἀλμα; boxing, πυγμή; and wrestling, πάλη. These five had the general name, πείναθλον, quinquerium. But some antiquarians put the contest of the javelin, ὀξόνιον, in the place of boxing.
Bos's Antiquities of Greece. [Part I.


(2) We find in Pausanias, ὅρμων ἄγανον, Lacon. XIII, p. 239; Eliac. I, c. 1, p. 376. It is also called πώλουκειν, Anthol. I, 1, epigr. ult.

(3) Virgil speaks of these games, En. III, v. 281. Exercit. patria, oleo labente, palestras Nudati socii. These are the five exercises described by the Schol. ad Anthol. II, 1, epigr. 7. The interpreter of Synesius enumerates, πυγμή, πάλη, ὅρμος, ἀκόντιον, καὶ ἀτάκος; omitting ἀλμα. Plautus speaks of some of these exercises, Bacch. I, 1, 33; of more, III, 3, 21; Morell. I, 2, 73. Brodseus, ad Anthol. I, 1, epigr. ult. Ad Fest. in Pentathlum.


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

II. Ἀρόμως, running, was performed in a space of ground called στάδιον, the stadium, a distance of 125 paces. It is also called αὖλος. h

(1) Hence Pausan. Messen. IV, 288, calls this contest, ἄγωνισμα στάδιον; and says of one who had conquered in running, ἐνίκη στάδιον ὁμοίως, he conquered in running the stadium, Attic. XLIV, p. 106. The runners were called σταίδορομοι, according to the same author, Eliac. II, 20, p. 503. Ad Herenn. calls this race, Olympiacus cursus.

(2) 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.

(3) Every rectilinear figure, like the stadium, we term αὖλος. Athen. V, 5, p. 189.

III. The ὅρμως was of four kinds: στάδιον, δίαυλος, τέλλωρος, and ὀπλίτης, whence are derived the names which were given to the contenders.

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

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

(3) This same course twice run over; in making to the goal, and in returning from it. Spanh. ad Callim. h. in Pallad. v. 29.

(4) 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 Olynp. 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.

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

(6) Pollux, III, 30, 146.

IV. Σταίδορομοι were those who ran over the stadium once, διαυλοδρόμοι, those who ran over it twice; τέλλωρομοι, those who ran over it six or seven times; ὀπλίτουδρόμοι, those who ran clad in armour.
V. The stadium had two boundaries: the first, where the course began; the second, where it terminated.

VI. The first was termed, in Latin, carceres; \(^s\) in Greek, ἀφεσις, \(^{\alpha λύσις,}\) and γραμμὴ.\(^{\gamma}\)


* Pollux, III, 30, 147.

* Schol. Aristoph. Equ. v. 1156; Vesp. 546.


VII. The second was termed, in Latin, meta; \(^w\) in Greek, τέλος, \(^x\) τέρμα, \(^y\) σκοπός, \(^z\) γραμμή and ἀκρα γραμμή.\(^{a}\)


* Pollux, III, 30, 147.

* Pollux, III, 30, 147.

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


VIII. Many combatants ran over the stadium together.\(^{b}\)

* This is evident from Anthol. II, 1, epigr. 5. Those who ran together were called οὐγανωσισται, ἀντιπαλοι, &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.\(^{d}\)


X. He who first reached the goal, received a prize, ἀθλον, and βραβεῖον.\(^{e}\) It was adjudged by the presidents of the games, who were called βραβευται, &c.\(^{f}\)


XI. These prizes were of little value: being wreaths of olive,\(^g\) pine,\(^h\) apple tree,\(^i\) or parsley.\(^j\)


\(^i\) The victor was crowned with branches of the apple-tree, μηλέα, laden with fruit. Palmer. Exercit. ad auct. Gr. 549.

\(^j\) Pindar. Olympl. 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, 'Ιλ. Ψ, and Virg. Æn. V.]

XII. To be one of the last in the race, and, consequently, to go without the prize, was υστερεῖν, υστερεῖσθαι,\(^k\) καταλείπεισθαι.\(^l\)


**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.\(^e\)


\(^b\) 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, jactabile dextra pondus, l. c. v. 658; and noles praegravida, v. 700. See the description of the disk, Lucian. de Gymn. p. 289.

\(^d\) Eustath. 'Οδ. Θ, v. 186, p. 301, ed. Bas.

\(^e\) Hom. 'Ιλ. 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 'Ιλ. B, v. 281, p. 260. Eustath. ad 'Οδ. Δ, p. 301, line 20. Euripides uses the word δίκειν for βάλλειν, or καταβάλλειν, Bacch. v. 600.


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 'Οδ. Θ, v. 186, calls it, καλωδίου.
Eustathius, l. c. Δίσκος, λίθος τετραμένος, καὶ ἐκ χων ἐκ μέσου καλω-δίου, οὐ ἐχόμενοι οἱ ἅγωνιξόμενοι ἐξικού, ὁ ἐστιν, ἡ βαλλον.


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 δίσκως γυμνάξεσθαι, εἰρίζειν περὶ δίσκων, ἑσκεύειν, δίσκους μίπτειν, δίσκους βαλλειν, ἀποβολεῖται; whence comes the word δίσκοβολος, the name given to the combatants.


Lucian has this expression, ἀναρρητεύτων τῶν δίσκων εἰς τὸ ἀνώ, deor. dial. p. 209. Δίσκοι βίβλαι, Hesych. in δισκεύσαι. Homer has μίπτειν, Ιλ. Ψ, 842.


V. The victor was he who threw his disk farthest. 9


VI. This healthy exercise is said to have been invented by the Lacedæmonians. 5

Lucian praises this exercise, which he says strengthens the shoulders and arms, Gymnas. p. 298.

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. "ἈΛΜΑ, leaping, from the verb ἀλλεσθαί, to leap, was sometimes performed with the hands empty; a and sometimes with weights of lead, termed ἀλτήρες; b which were carried either in the hand, on the head, or shoulders. c

Aristot. de Animal. incesseu. c. 3; and Problem. Sect. 5, n. 8.

Aristot. l. c. Mart. XIV, 49. Pausan. Eliac. I, 26, p. 446; c. 27, p. 450. The ἀλτήρες 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 χειροπλάθεις, masses of lead which fill the hands. Juvenal. VI, 421. Sen. epp. XV, LVIII.

Mercurial. II, 12.

II. The place from whence they leaped, was called βατηρό, limen. d

Pollex, III, 30, 151.
III. That to which they leaped, was called ῥά ἐσκαμμένα; whence arose the proverbial expression πηδάνυπέρ τα ἐσκαμμένα, to leap beyond the bounds, which was applied to an extravagant man.

(f) 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 ὑπέρ τὸ ὄρισμένον τι ποιεῖν.

IV. The measure or the rule to be observed in leaping, was termed κανών.

(g) Pollux, III, 30, 151, τὸ μέτρον τοῦ πηδήματος κανών.

CHAP. XX.

BOXING.

I. ΠΥΓΜΗ, boxing, πυγκτης and πυγμάχος, a boxer or pugilist; whence we have πυγκτευέων and πυγκταλεύεων. The root of all these words is πυξ, using the fists.

(a) Pollux, III, 30, 150. The Latins used the word pycita. Phaedr. IV, 24, 5. But, according to the remark of Gudius on this passage, the word pycita 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. Οδ. 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; afterwards, the cestus.

(d) Mercurial. II, 9, who distinguishes the combat of the cestus from that of boxing; but I think he is mistaken.


III. The cestus was a thong of the hide of a fresh slain ox, in which was enclosed massive lead, brass, or iron; it was bound round the arm; and termed ἱμάς, or ἱμαῖος, 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.


(i) Hom. Ἰλ. Ψ, 684. Apollon. Rhod. II, 52, where the Scholiast says that these ἱμάντες were also called μύριμηκες.

(j) Theocrit. XXII, 3 and 80, calls them, σπείραι βόεια.
IV. The great art in this combat was to elude the blows of your adversary, by inclining dexterously, and by not missing your aim.\(^1\)


V. The great aim of the pugilist was to strike and disfigure the face of his adversary; whence blows upon the face were termed \(\nu\pi\omega\pi\tau\alpha\).\(^n\)

\(^n\) Theocrit. XXII, 110. Anthol. II, 1, ep. 1. More particulars are to be found in Lambert Bos, i.e.

VI. He who yielded the victory to his antagonist, acknowledged his defeat by hanging down his hands, or by sinking to the ground.\(^p\)

\(^p\) Philo, de Sacrifice. Abel et Cain. p. 103, ed. Colon. Allobr. 1613. Theocrit. XXII, 129, the vanquished raises \(\alpha\nu\alpha\sigma\chi\varepsilon\iota\) his hand.

CHAP. XXI.

WRESTLING.

I. ΠΑΛΛΗ, wrestling, was performed in the Xystus, a covered portico, where two naked wrestlers, anointed with oil, besprinkled with dust, and with their arms intwined, endeavoured to bring each other to the ground.


\(^b\) 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. \(\zeta\) Zeibich. in athleta παράδοξος, p. 131.

\(^c\) Spanh. ad Callim. p. 560. Ovid. Heroid. XIX, 11. Hence λπαρά παλαιστρα, Theocrit. Idyll. II, v. 51, and Schol. Diog. Laert. in Anachars. Lucian. de Gymn. p. 270, this oil was called κηρωμα. Juvenal. VI, 246; III, 68. Martial. XI, 48. Plutarch seems to call the place where they wrestled by this name, in his treatise, \(\alpha\nu\sigmai\ \gammaε\rhoε\ \nu\epsilon\omega\nu\ \gammaε\ς\ \nu\gamma\nu\beta\iota\iota\) 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 \(\alpha\kappa\omega\nu\iota\iota\ \nu\omega\varsigma\tau\iota\), to conquer with ease. Herodian. VIII, 6. Gell. V, 6. Martial. VII, 66, calls it, ἡαψή. Epictet. Encheir. c. 35. This dust was taken from the cousterium, a place where it was kept. Plutarch. Sympos. II, Probl. 4, p. 638, C. Vitruv. V, 11.

II. It was the oldest of all the exercises.\(^{(f)}\)


III. The origin of the term is uncertain. But it is most probably derived from \(\pi\alpha\lambda\lambda e\nu\), *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. \(\Theta\lambda\nu\beta\varepsilon\nu\),\(^{1}\) \(k\alpha\tau\varepsilon\chi\varepsilon\nu\),\(^{1}\) \(k\alpha\tau\alpha\beta\alpha\lambda\lambda \varepsilon\nu\),\(^{k}\) \(\rho\nu\zeta\alpha\),\(^{1}\) were words applied to wrestling.


(i) Aristot. *l.c.* has \(k\alpha\tau\varepsilon\chi\varepsilon\nu\). To this St. Paul seems to allude, Rom. VII, 6. The \(\mu\varepsilon\iota\sigma\varepsilon\nu \varepsilon\chi\varepsilon\nu\) of Aristophanes alludes to the same, *Nub.* 1043.


VI. He who brought his antagonist thrice to the ground, was the victor.\(^{m}\) Hence \(\tau\rho\mu\acute{a}\zeta\alpha\) and \(\acute{a}\pi\omicron\tau\rho\mu\acute{a}\zeta\alpha\), *to conquer*; and \(\acute{a}\pi\omicron\tau\rho\alpha\iota\chi\theta\acute{e}\nu\alpha\), *to be conquered.*\(^{n}\) The vanquished publicly acknowledged his defeat with his voice, and by holding up his finger.\(^{o}\)


(n) Suidas. Hesych. Pollux. *Æschyl.* *Agamemn.* v. 179. Whence also the victor was styled \(\tau\rho\alpha\kappa\tau\theta\eta\nu\), *Æschyl.* *Agamemn.* 180.

(o) Graev. *pref.* ad VI, Tom. *Antiq.* *Lips.* *Saturn,* II, 21. Hence the proverbial expression, \(\alpha\iota\rho\varepsilon\ \partial\acute{a}\kappa\tau\tau\omega\lambda\omicron\nu\), *raise your finger*, *i.e.* acknowledge your defeat.

VII. There were two kinds of wrestling: \(\acute{o}\rho\theta\omicron\pi\acute{a}\lambda\nu\), *the erect*;\(^{p}\) \(\acute{a}\nu\alpha\kappa\lambda\nu\omicron\pi\acute{a}\lambda\nu\), in which they wrestled, rolling on the ground.\(^{q}\)

(p) It is likewise termed \(\acute{o}\rho\beta\iota\alpha \pi\acute{a}\lambda\nu\). Mercurial. II, 8.

(q) Martial. XIV, 199.

VIII. The \(\pi\acute{a}\gamma\kappa\tau\acute{a}\tau\omicron\nu\) consisted of boxing and wrestling.\(^{r}\)

(r) Aristot. *Rhet.* I, 5, § 36. Nicoph. Schol. in *Synes.* p. 426, \(\pi\acute{a}\gamma\kappa\tau\acute{a}\tau\omicron\nu\ \sigma\nu\beta\omicron\theta\omicron\nu\ \epsilon\kappa \pi\nu\gamma\mu\iota\varsigma\) καὶ \(\pi\acute{a}\lambda\nu\). Plutarch. *Sympos.* II, qu. 4, p. 638, asserts the same. Lucian. *de Gymn.* p. 272, το \(\delta\) \(\pi\acute{a}\iota\epsilon\nu\ \acute{a}\lambda\lambda \omicron\nu\ \acute{a}\rho\theta\omicron\sigma\tau\acute{a}\delta\nu\), \(\pi\acute{a}\gamma\kappa\tau\acute{a}\varsigma\epsilon\nu\ \lambda\acute{e}\gamma\omicron\omicron\epsilon\nu\). 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, Ἀθλητα παράδοξος, p. 22, and 155. Therefore, the words παγκρατιαστής and πανγελθως, have not the same signification, although confounded by many critics, by Casaub. ad Polyb. Excerpt. Legat. p. 907, where παγκρατιαστής is translated by the Latin quinquaterio. See Gell. XIII, 27; also Plutarch. Quest. 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, ἀγώνες, in Greece, denominated ἱεροῖ, 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 Archie 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 ἵππες ἀνθιλα. Pindar. Olymνp. Od. 8, v. 84, and Od. 13, v. 20. Hence they who gained the victory in these combats, were styled ἱερονικα, Suet. Ner. c. 24, and 25. [There is a list of those who were victorious in these four games at the end of Corinus, diss. Agonist.] These same combats are likewise called στεφανιται ἀγώνες. Lycurg. adv. Leocrat. p. 138. Xenoph. Memorab. III, 7, p. 129.


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.


(d) Strabo, VIII, p. 244. Xenoph. Hist. Gr. VII.

III. Their origin is attributed to Hercules, e one of the Ἰδαι Dactyli. f


IV. They were quinquennial, that is, they returned every fiftyeth month, which was the second of the fifth year, g and lasted five days. h

(g) Tzetz. Chiliad. Hist. I, 21, Suid. in Ὄλυμπια. [Corsini diss. p. 4.] 

(h)
VI. These games were intermitted for a time, but afterwards renewed by Iphitus;\(^1\) from which period they began to reckon their time by Olympiads.\(^1\)

\(^1\) From the eleventh to the fifteenth of the month 'Εκατομβαιών. Schmid. ad Pind. Proleg. *in Olymp.* p. 8, A.


\(^{j}\) Pausan. *Eliac. prior.* VIII, p. 394. Solin. *Polyb.* c. 2. [Corinus, *l. l.* shows that time first began to be reckoned by Olympiads, when Corabus 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 ἀλώτακας by the Eleans, among whom they exercised the same function with that of the ῥαβδοβούχου, istringstream, in the other states of Greece.\(^n\) The chief of these was called ἀλυτάρχης.\(^o\)

\(^{n}\) Etymol. M. in ἀλυτάρχης.


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.\(^q\)


\(^{q}\) 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 Ἐλλανονείκαι, who were the judges of the combats, οἱ κριταὶ οἱ καθήμενοι ἐλι τοὺς ἀγώνας. Hesych. Zeibich. *Athleta παράκος,* c. V, § 5. Periz. ad *Ælian. V.* H. IX, 31, and X, 1. Paschal. de *Coron.* VI, 10, p. 367.


\(^{t}\) 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.\(^u\)

XI. The matches were determined by lot in the following manner. A number of little balls were put into a silver vase, (καλπης), 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 ἐφεδρος. w

(v) In Latin, perhaps, verna.

(w) These particulars may be gathered from Lucian. Hermot. p. 535, where he uses the word ἐφεδρεῖα. Aristoph. Ran. v. 804, has ἐφεδρος, which is here translated, tertiarus. Spanh. ad Calim. p. 419. Spanh. ad Aristoph. Ran. d. 1.

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 κέλπες, d ἀπνη, a κάιπη, b συνωρίς, c &c.

(x) ἱπποδρομία, or ἀγων 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.


(a) Paus. Eliac. prior. c. IX, p. 395. ἀπνη was a sort of car drawn by two mules. Hence Homer. Ὠ. Ζ, 72, calls this car, ἀμάξα ἥμιουεῖν. And the contest itself is styled by Pollux, ἀγώνισμα ἀπνηῆτου, 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 κάιπη.

(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.

[d] This part of the contest was instituted at a later period, Xenophon. Hist. Gr. I, 2, 1. 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, Ὀλυμπικόλ λόγοι. See Ceresillaus, III, 6.

(e) Αelian. V. H. II, 8, says, that in the ninety-first Olympiad, Xenocrates disputed theatrical 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
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(6) Anthol. I, c. 1, epigr. I. 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, ἐλαιὰ καλλιεργέματος.* 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 char drawn by four horses.\(^k\)

\(^i\) Cic. *Tusc. Qu.* I, 46; II, 17, and *Orat. pro Flacco,* c. 18, says that the Olympic victories were more glorious than the Roman triumphs. Lucian. *de Gymnasia.* p. 273, makes Solon say, that the conqueror is equal to the gods, ἵπποι ἅγιοι. Nepos, *in prof.* *Horat.* Od. I, I, v. 6. Pindar. *Olym.* Od. I, stroph. 6, v. 16, 17:

\[ ὁ νικῶν λατρέων ἄμφι βίστον ἔχει μελιτόσσαν εὐδίαν, \]


\(^k\) Vitruv. *in prof.* I. 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 πανίγυρις.


**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 Πυθὼ,\(^c\) and hence the word *Pythian.*

\(^a\) They were instituted by Apollo himself, according to Ovid. *Met.* I, 445; or by Diomed, in honour of Apollo, as Pausanias asserts, *Corinth.*
The Pythian Games.

II. At first, they were celebrated every nine years; which period was called ἐννεαετηρικός, because they returned in the ninth year, after the complete revolution of eight years.\(^d\)

III. Afterwards, they were celebrated every five years; and that period was called πεντεατηρικός.\(^e\) With this change these games were renewed by the Amphictyons, after they had been omitted for some time.\(^f\)

IV. The same Amphictyons added the contests of the flute, αὐλοθεία, to those of the lyre, κιθαρῳδία.\(^g\)

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, ἀμπειρα, κατακελυσμὸς, ἵαμβος καὶ ἔκτυλος, and συργιμός.\(^j\) According to others, it had six: πεἰρος, ἵαμβος, ἔκτυλος, κρητικὸς, μητρὼς and σφραγία.\(^k\)

\(^{(b)}\) Plutarch, πεπι φωνὴς, p. 604, C. In Demetr. p. 908. They were also commemorated at Athens and other places. See Spanhem. Callim. p. 518.


\(^{(e)}\) 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 Pythiards 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 Corinthus, l. l. p. 53, shows, that it was probably at the end of the third.]


\(^{(h)}\) 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 σφραγίς instead of σφραγ-νόμος. In all these parts they celebrated the victory gained by Apollo over the serpent Python.
VI. Sometimes they danced to the sound of the lyre, and the dance was divided into five parts, termed πείρα, κατακελευμός, ἱαμβικός, σπονδείος, καταχρέουσις.1

(1) Pollux, IV, 10, 84, considers these five parts as pertaining to the flute alone, τοῦ Πυθικοῦ νόμον τοῦ αὐθηναίου 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.2 Horse and chariot-races made a part of the former as well as of the latter.3 At the Pythian games there were also prizes for intellectual merit.4


(n) Pausan. l.c. Schol. Pind. l.c.

(o) Plutar. Sympos. V, probl. 2, p. 674. Plin. VII, 37, says, that Apollo-dorus 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 Βούσιος,5 which corresponds to the Θαργηλών of the Athenians.

(p) Schmid. Proleg. ad Pyth. p. 12. Plutarch. Sympos. VIII, 1, p. 717; and Quast. Gr. p. 292. [Corsin. l.c. 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.6 But when the gymnastic contests were added, a wreath of laurel was made the prize,7 a branch of palm,8 of beech,9 or some apples.10

(k) This enumeration of the parts of the Pythian νόμος are to be found in the ὑπάρξεως Πυθιῶν, 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.

(1) 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. a, v. 10; and Od. III, stroph. a, v. 5; 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 Echubrotus won at the games of the Amphictyons.

(2) 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. a, v. 10; and Od. III, stroph. a, v. 5; 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 Echubrotus won at the games of the Amphictyons.

(3) 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. a, v. 10; and Od. III, stroph. a, v. 5; 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 Echubrotus won at the games of the Amphictyons.
palm and apple tree, attaches to them this distinction, Palmer. ad Lucian. de. Gymnas. p. 272 ; and Exercit. p. 549.

(a) Ovid. Met. I, 449. Periz. ad Ælian. V. H. III, 1, where the discordant opinions of Ovid and Ælian are reconciled.

(a) 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 city and sacred wood of Argolis, situated between Cleone and Phlius.\(^c\)


(b) Strabo, VIII, p. 260.

(c) Strabo, t. c. Plin. VI, 6.

II. These games were τριετήριον, i. e. they were celebrated every three years, on the twelfth day of the Corinthian month Πάνεμος, which corresponds with the Βοηθρομίων of the Athenians.\(^f\)


(\(f\)) That the month Πάνεμος was the same with the Βοηθρομίων 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 Hecatombaeon.]

III. At these games funeral honours 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.\(^j\)

(\(e\)) Hence ἀργον ἐπιποτάφως. Schol. Pind. in Proleg.

(\(b\)) 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 ἀρχή ὕπορος, 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. 6, 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.¹


V. The presidents of these games were chosen from Corinth, Argos, and Cleone.¹

(¹) Schol. Pindar. in hypoth. 3, ad Nem.

VI. The prize was, at first, a wreath of olive; afterwards, of green parsley.²

(²) Schol. Pind. I.e. (n) Schol. 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.³


II. They were instituted in honour of Palæmon or Melicertes; 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.⁴


III. The Eleans were the only people of Greece who could not be present at these games.⁵


IV. These games were πετερηγαλοι, i.e. they were celebrated every three years; though some authors say every five, or every four years.⁶

(⁶) Pind. Nem. Od. VI, epod. β, v. 6, and Schol. ad h. l.

(⁷) 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 Πάνθημος, which, according to Corsinus, from whom this
The Isthmian Games.

CHAP. XXV.

The Isthmian Games.

is taken, answers to the Hecatombon 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.\(^g\)

\(^{(*)}\) This is proved by a passage of Diogenes in Dion. Chrysostom. de Isthm. Orat. 9; *ego multis vici præclaros antagonistas, non cujusmodi sunt ista mancipia quæ hic* (in ludis Isthmiciis) *quidem lucta, disco, cursu vincunt; sed longe acriores, paupertatem, \(\varepsilon\).\(^{c}\)

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.\(^j\)


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.\(^n\)

\(^{(i)}\) 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.\(^b\)


III. At first, the Athenians began their year after the
winter solstice; but, afterwards, with the first new moon after the summer solstice.

(c) Scalig. Canon. Isagog. III, p. 224. Γαμηλιῶν, which corresponds with the Roman December, was the first month in the year until the time of Meton. Fabric. Menolog. p. 50.


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. The former were termed πλήρεις, and ἐκαφθινοὶ (μήνες). The latter, κοῖλοι, and ἐναφθινοὶ.

(e) Theod. Gaza, περὶ μηνῶν, περὶ Ἐρμηνείας τῶν μηνῶν, p. m. 115.

(f) Gaza, l.c. πῶς ἀρίθμησαν 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. Ἐκατομβαῖων, a month of thirty days, began with the new moon after the summer solstice, and corresponds with the latter part of June, and beginning of July. It derived its name from the hecatombs which were then sacrificed.

2. Μεταγείτινῳ, a month of twenty-nine days, so called because the μεταγείτινα, a festival in honour of Apollo, was celebrated in it.

3. Βοηδρόμων, was a month of thirty days, which corresponds with the Macedonian Hyperberetaeus, and owes its name to the festival Βοηδρόμια.

4. Μαμακτηριῶν, a month of twenty-nine days, corresponding with the Macedonian Appellas.

5. Πυναψιῶν, a month of thirty days, corresponding with the Macedonian Dius.
6. 'Ἀνθεστηρίων, a month of twenty-nine days, [corresponding with the Macedonian Dystrus.|)
   (m) Harpocrat. considers it to be the eighth month; and gives the etymology. Our author follows Gaza; but Petaeu, [Corsinus], and others, are of Harpocrat.° opinion.

7. Ποσειδεών, a month of thirty days, [corresponding with the Macedonian Audynaeus.]²
   (n) According to Gaza this is the seventh; but Harpocrat makes it the sixth, with whom Petaeu, Scaliger, [and Corsinus], lave agreed.

8. Γαμηλιών, a month of twenty-nine days, [corresponding with the Macedonian Peritus.]
   (o) So called from γαμελίω, sacrifices in honour of Juno, who presides over marriage. Hesych. in Γαμηλιών.

9. Ἐλαφηβόλων, a month of thirty days, [corresponding with the Macedonian Xanthicus.]
   (p) From the Ἐλαφηβόλια, a festival celebrated in this month. Gyrald. de mensibus, p. 575.

10. Μουννυχίων, a month of twenty-nine days, [corresponding with the Macedonian Artemisius.]
(q) From the μουννυχία, a solemnity in honour of Diana. Harpocrat. in Μουννυχίων.

11. Θαργηλίων, a month of thirty days, [corresponding with the Macedonian Dasius.]
   (r) Harpocrat. in Θαργηλία. Periz. ad Ἑlian. II, 25.

12. Σκυροφωρίων, a month of twenty-nine days, [corresponding with the Macedonian Panemus.]
   (s) Harpocr. in Σκύρον.

VI. Every month was divided into τρίν δεκαμεδρα, three decades of days. The first was called μηνὸς ἱσταμένου, or ἀρχομένου; the second, μηνὸς μεσόουτος; the third, μηνὸς φθινότος.
(15) "Ιστασθαι here signifies to begin. Homer uses it in this sense, ὡς.

Ze. 162.
(16) See the authors already cited, l. c.

VII. The first day of the first decade was termed νεομηνία; the second, ἐκτετα ἱσταμένου; the third, τρίτη ἱσταμένου; and so on to the ἐδέκατη ἱσταμένου.
   (w) The Schol. Aristoph. ad Nub. v. 1132, makes νομηνία synonymous with ἐν καὶ νία; 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 μεσώντος.
or πρώτη ἐπὶ δέκα; τ' the second, δεύτερα μεσοῦντος, or δεύτερα ἐπὶ δέκα, &c. &c.

(*) Pollux, I, 7, 63.

(†) Schol. Aristoph. ad Nub. v. 1129.

IX. The first day of the third decade was called πρώτη ἐπὶ εἰκάδι; τ' the second, δεύτερα ἐπὶ εἰκάδι, &c.

(*) Pollux, I, 7, 63.

X. Sometimes they inverted the numbers, in this manner: the first of the last decade was φθινοντος, πανομένου, or λήγοντος δεκάτη; τ' the second, φθινοντος ἐννατή; the third, φθινοντος ὀγδόν; and so of the rest until the last, which Solon gave the appellation of ἐννα καὶ νέα, the old and the new, because one part of that day belonged to the old, and the other to the new moon. But after the time of Demetrius Poliorcetes, the last day of the month was termed from his name, ἐπιμητριάς.

(*) 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, who were chosen by the people, to decide private quarrels, and to exercise a power which was limited by laws. They commanded the armies in time of war, and presided over the worship of the gods, &c.
II. This royalty was hereditary.  

II. This royalty was hereditary.  

III. Yet the son did not always succeed the father. If the vices of the heir had rendered him odious to the people, or the oracle commanded to choose another king, he was deprived of the right of succession.  

IV. The veneration, however, with which the Athenians regarded their king, almost amounted to divine homage; inasmuch as he was supposed to hold his sovereignty by the appointment of Jupiter.  

V. The chief ensign of royal dignity was the sceptre, termed also ραβδος, and by the poets sometimes, εδώρ. In ancient times, it was only the branch of a tree; Homer, however, speaks of its being adorned with studs of gold. The top of the sceptre was ornamented with some figure, commonly with that of an eagle, the emblem of Jupiter's dominion, to whom that bird was consecrated.  

(4) The Athenian State.  

(4) Thucyd. I, 13, says that, in early times, hereditary monarchy was ετας ῥητος γεραις, not absolute, but limited. Lamb. Bos. Obs. Crit. c. III.


(7) Aristot. l. c. Hence, after the abolition of royalty, there remained in many states of Greece, kings of the sacrifices, βασιλείς ιερών. Demosth. in Near. p. 873, C.

(8) Thucyd. I, 13, calls it, βασιλείαν πατρικαλ, 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.

(9) 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.

(10) Eustath. ad 'Oδ. Γ, 215, p. 122.


(12) Hom. 1. K. A, 279; B, 205; I, 98. Callim. h. in Jov. v. 79, and Spanh. ad h. l.

(13) Homer, 1. A, 15, p. 19, I. 15, συμείων ὑπ βασιλείας, καὶ λόγων καὶ δίκης κατὰ τῶν παλαιῶν ὑπ σκύπτρων ἕν, the sceptre was an ensign of royalty, in speaking, or administering justice. Hence kings are often styled σκύπτωνες, as in Homer, 1. A, 279.

(14) In the Etymologicon, ραβδος has the epithet βασιλική.


(18) Schol. Aristoph. ad Av. v. 1354.

(19) Aristoph. Av. v. 510, and Schol. ad h. l.
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.


II. In its remotest period it was governed by kings, the first of whom was Cecrops, the Egyptian. It is indeed asserted, that Ogyges was the most ancient king of Attica; but the time of Cecrops is the highest date in the history and chronology of the Athenians.


III. After him there was a succession of sixteen kings at Athens: Erechtheus, the sixth, was very famous. 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.

(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 'Ερεχθεία; 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 Aelian. V. H. V. 13. Justin. II, 6. Cic. pro Sext. c. XXI. Ernest. ad Xenoph. Ἀπό még. III, 5, § 10.


IV. He divided the people into three classes: ἐπιτάρται, nobles; γεωμόροι, husbandmen; and ἐπιμοντεροί, artizans.

(h) Plutarch. Thes. p. 11, C, D.
The Athenian State.

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.\(^1\)


VI. The seventeenth and last king of the Athenians was Codrus,\(^1\) the son of Melanthus,\(^k\) who, in a war with the Dorians, deliberately forfeited his life for the safety of the state.\(^1\)


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.\(^b\)


\((b)\) Euseb. Chron. p. 33. styles them, ἀρχιηγοὶ 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 ἀρχηγοί, amenable to the laws.\(^c\)


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 βασιλεὺς.\(^d\)


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 Alcmaeon, 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.


V. After the death of Alcmaeon the office of archon ceased to be perpetual; and was limited to the term of ten years.\(^i\)
VI. There were seven of these decennial archons. The first was Charops; the last, Eryxias.⁵

Euseb. l.c. Χάρος, πρώτος ἄρχων δεκαετίας. Vell. Patrec. l.c.

Euseb. Chron. I. p. 39, and Anon. ibid. p. 318, 'Ερυξιάς, ἔσχατος Με- 


VII. Eryxias having been banished from public discontent,¹ 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. They were elected by the suffrages of the citizens from the wealthiest and most reputable branches of ancient families.⁶

¹ 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.

² Eumæus ἄρχων, Pausan. Eliac. post. c. XIX, p. 500; Messen. c. XV, p. 315, he styles these magistrates, κατ' ἐναυτῶν ἄρχοντες. Vell. Patrec. 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. Sigenius, de Atheniensium temporibus, and Meursius, l. l.]

Ⅲ Euseb. Chron. p. m. 155, ἐξ ἐυπατρείων. Yet Scaliger thinks they were not always chosen from among the nobles, in Animad. p. 74. In which opinion he is contradicted by Periz. ad Αἰλίαν. 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.⁷ Their years were also numbered and registered in the calendar by the names of the ἄρχοντες.⁸ The second archon was termed βασιλεὺς; the third, πολέμαρχος; the remaining six, θεσμοθεῖαι.⁹

⁶ Phil. περὶ Ἀθραμαῖ, p. 331, B, ed. Franez. an. 1691. Gelen. καὶ 

ἄρχον Ἀθηναίων ὡς ἐπώνυμος, καὶ τῶν ἐννέα ἄρχοντων ἄριστος.

⁷ Hence he is surmamed ἐπώνυμος, or τῶν ἐναυτοῦ ἐπώνυμον ἄρχων, Polyx, VIII, 9, 85; and in Latin, anni signatur. Selden. ad Marmora Arundel.

⁸ Pollux, VIII, 9, 85. We find the reasons why the nine archons were distinguished by these titles in Sigen. de rep. Athen. I, 5, p. 481. Αἰλιαν. Ι. H. V, 13, who seems to think there were ten archons. Perizon. ad h. l. and Baumgarten. Unicters. Histor.

IX. The office of the archon was, first, to superintend certain sacred rites, as the festivals of Bacchus; second, to take cognizance of law-suits between relations; third, to protect orphans, and to appoint their guardians.¹⁰

¹⁰ Pollux, VIII, 9, 89.

¹¹ The law-suits betwixt man and wife, for instance. Plutarch. Alei- 

buriad. p. 193, C.
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 \(\text{επιμελητὴς τῶν μυστηρίων.}\) [Some care of the sacred rites belonged to his wife, who was called \(\text{βασίλισσα.}\) Wherefore, it became the king to marry a citiess, and her a pure virgin. Demosth. \(\text{ad. Neer.}\) p. 1370, ed. R.]

\(^v\) Pollux, VIII, 9, p. 90. [Plat. \(\text{Euthyphr.}\) initio; and Demosth. \(\text{ad. Neer.}\) p. 940. This magistrate administered justice in the royal portico. Meurs. \(\text{Lectt. Attic.}\) VI, 17; and \(\text{Ceramic. Gemin.}\) 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. \(\text{Lectt. Attic.}\) II, 14. [He also proposed measures concerning war. Demosth. \(\text{pro Coron.}\) p. 282.]

\(^y\) Schol. Aristoph. \(\text{ad Vesp.}\) v. 1037. [Consult Reiske’s Index for the passages in Demosthenes. The same person gave sentence in cases, \(\text{ἀποστασίων, of deserting a patron, and ἀπροστασίων, of being without a patron.}\) Demosth. p. 940.]

XII. The office of the thesmothetae 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.\(^a\)

\(^a\) Harpocrat. in \(\text{θεσμοθεταί.}\) Schol. Aristoph. \(\text{ad’ Εκκλησ.}\) v. 290.

\(^z\) Pollux, VIII, 9, segm. 57, 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. \(\text{de rep. Athen.}\) 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, μετά τῶν βασιλείας ἀρχοντες ἐνιαυσίας ἕτερους ἐν ἐπαρτῆνων, 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 ΑΕλίαν. 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. 533.

\(^g\) 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.


\(^j\) 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
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XIX. The people being disgusted with these laws, and many public dissensions arising in consequence of their rigour, in Solon was requested to redress their grievances.\(^n\)

\(^m\) The disturbances of Cylon, for instance, Plutarch, in Solon, p. 84, A. Theucyd. I, 126. Schol. ad Aristoph. Equ. 443. Also an insurrection among the Diacrian, Pediaean, and Paralian tribes. Plut. in Solon, p. 84, F. Meurs. in Pisistr. c. Ill, 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.

\(^a\) Plutarch. Solon, p. 83, D.

\(^b\) Plutarch. ibid. p. 87, D, E. Aelian. V. H. VIII, 10.

\(^c\) Cyrill. in Julian. I. 1, 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.

\(^d\) 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,\(^f\) that is, a remission of debts.

\(^f\) Plutarch. Solon. p. 86, D.

\(^g\) Plutarch interprets σεισάχθεια, χρεών ἀποκοπῆ, a remission of debts, παρὰ τὸ ἀποσιασθαι τὰ βάρη τῶν εὐνίων, 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.\(^{1}\)

\(^{(1)}\) 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 curiae, a curia comprising thirty families. He likewise permitted the division of the whole city into ήμιοι, to remain.\(^{1}\)

\(^{(1)}\) 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 τριτυχικά καὶ έθνος καὶ φρατρία, and each curia comprised thirty families, έκάστου δὲ έθνους γένη τριάκοντα κ.τ.λ. On the division into ήμιοι, see Pausan. Attic. XXXI, p. 76. Strabo, IX, p. 274. Eustath. Ἰα. Β, 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, πεντακοσιομεδίμνοι, whose land yielded five hundred medimni; second, ἰππεῖς, knights; third, ζευγίται, who were worth two hundred medimni; fourth, θητεῖοι, 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. [\(^{f}\)The medimnus contained a little more than our bushel.]

VII. The θητεῖοι, who were more numerous than the three other classes, were admitted to trials and public assemblies with the rest of the people.\(^{1}\)

\(^{(1)}\) 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.\(^{9}\)

\(^{(9)}\) Thucyd. VIII, 66, calls the senate, βουλή ἀπὸ τῶν κυάμων; and Andocides, Orat. I, de Myst. p. 220, ἡ βουλή, οἱ πεντακόσιοι, λαχώνται τῶν κυάμων; the senate consisting of five hundred, were chosen by the bean. Sigon. de rep. Athen. II, 3.

\(^{(9)}\) 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. Meurs. in Solon, c. 30.

(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


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. Pisistrat. 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.


CHAP. VI.

THE ATHENIAN STATE UNDER CLISTHENES.

I. The Pisistratidae 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


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 135, speaks of the senate of five hundred, ἐν δεκαετείην ἑπτακόσιοις.


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 πρυτάνειας. [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 προέδροι.g


VI. The office of the prytanes was to appoint days for the meeting of the senate, and the assemblies; to convokc, and to dismiss them; and to make a report of public affairs to the senate.h


VII. The chief of the prytanes was called εἰπιστάτης.i His authority in the senate was absolute, but it lasted only for a day.j

(i) Pollux, VIII, 9, segm. 96. Suid. in εἰπιστάτης.

(j) Eustath. 'Oe. 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 ἐκφυλλοφορήσαι.k


IX. Pericles turned this form of government into anarchy and confusion.l

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, Alcibiades being banished from the city, and Nicias being slain with his army in Sicily, the government was intrusted to four hundred of the principal citizens.

(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) 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.

II. But these new magistrates proving tyrants, they were deposed in four months, and succeeded by five thousand citizens, to whom the administration of public affairs was committed.

(e) Thucyd. VIII, 63, 67, 70.

III. At length, in the ninety-third Olympiad, Lysander made himself master of Athens, and established thirty tyrants there, who were grievous oppressors of the state; but three years after they were banished by Thrasyboulos.


IV. After the expulsion of these thirty tyrants, they created, without any interregnum, in the second year of the ninety-fourth Olympiad, ten magistrates, who were charged with the public administration. They were pre-eminently styled oi déka, the ten, and each of them was called dékaðoûxos.

V. These magistrates having also abused their power, were banished in their turn; and the government became again democratic.
THE STATE OF THE REPUBLIC OF ATHENS, FROM THE TIME OF ALEXANDER THE GREAT TO THAT OF SYLLA.

I. **THIS** popular government subsisted at Athens till the death of Alexander the Great. The city was then taken by Antipater; and an oligarchy was established, composed of nine thousand of the richest citizens.

(1) Diod. Sic. XVIII, 18. [Meursius, de Fortuna Athen. c. 10.]
(2) Diod. Sid. l.c. This form of government was called πλουτοκρατία, i.e. ἄρχη ἡ 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, and gave the Athenians for their governor Demetrius Phalereus, a learned man, who, notwithstanding the important services he rendered them, and for which he was rewarded with distinguished honours, was afterwards banished for infringing upon their liberties.

(4) Ἐπιμελητής, Diod. Sic. l.c. Τύραννος, Pausan. l.c.
(5) Diod. Sic. and Pausan. l.c.

(8) The people decreed him three hundred statues, Corn. Nep. Miltiad. or even more, Strabo, IX, p. 274; or three hundred and sixty, according to Dio. Laert. in Demetr. V, p. 75. Plin. XXXIV, 6.

III. But Demetrius Poliorcetes restored to the city its ancient liberty, and to the people their power. In memory of the benefits he conferred upon them, they paid divine honours to him as well as to Antigonus.

(1) Diod. Sic. XX, 46, p. 781.

IV. The Athenians maintained this state of independence almost to the time of Sylla, or the Mithridatic war; although, in the mean time, they experienced some changes in which their liberty suffered.


(2) 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, 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. (2) Plutarch, in Sylla, p. 458, E. Appian. de Bello Mithridat. p. 322. Pausan. Attic. XX.

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. (3) 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. (4)

IV. The Athenians also received many favours from his successors; from Marcus Antoninus Pius, (5) and Marcus Antoninus the philosopher. (6)

V. They were likewise protected by Valerian, who permitted them to repair their walls. (7)

VI. But in the time of the emperor Gallienus, the Goths took and pillaged their city. (8)

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, of which they are still masters. Its modern name is *Setines*.k


(‡) [† This was the case in the time of our author. The present state of Greece is well known.]

(§) [‡ Index to Dr. Butler's ancient Atlas.] Meursius, l. c. Th. de Pinedo, ad Stephanum Byz. sub. 'Αθήναι.

CHAP. X.

THE ATHENIAN ASSEMBLIES.

I. 'ΕΚΚΛΗΣΙΑ, the assembly, was a meeting of all the people,* with whom, when convoked according to law, the general administration of affairs was lodged, by a regulation of Solon.€

(‡*) Ammonius: ἐκκλησίαν ἔλεγον οἱ 'Αθηναῖοι 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.]

(‡) 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.

(€) Demosthen. Orat. contra Nearam, 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, to make laws, to appoint magistrates, to declare war, &c.


III. The place where the people assembled was either the *market-place, ἀγορά*; or the *παλαιόστροφο, a square near the citadel; or the theatre."

(‡k) Harpocrat. in Πάνθεον Αρραβοδίτη.

(†) Thucyd. VIII, 97. Schol. Aristoph. ad Equ. v. 42.

(ξ) Thucyd. VIII, 93. Pollux, VIII, 10, segm. 133.
IV. These assemblies were either ordinary, and called ἐκκλησίαι, and ἐκκλησίαι κυρίαι;κ or extraordinary, and called κατεκκλησίαι, and σύγκλητοι ἐκκλησίαι.1


V. The ordinary assemblies were held thrice in a month, on appointed days,2 which (as the law directed,) were fixed by the prytanes, with the approbation of the senate.3

(2) 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 πρωτάνεια, that is, in the space of thirty-five days; which agrees with what we are told by Aristotle. Harpocrat. in κύρια ἐκκλησίαι. [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.]

(3) Harpocrat. l.c. [The πρωτάνειαι were fined a thousand drachmae, to be appropriated to the use of Minerva, if they neglected to convene the usual assembly; and the πρόεδροι paid forty drachmae, 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 πρωτάνειαι,4 on events of great importance,5 and with the consent of the senate.6 They were sometimes summoned by the στρατηγοὶ, when matters of war were to be debated.7


(6) For the πρωτάνειαι are, according to Harpocratian, οἱ διοικοῦντες ἡπαντα τά ὑπὸ τῆς βουλῆς ἤπατον, those who carry into execution the orders of the senate.


VII. As the citizens were sometimes remiss in attending the assembly, when the debates were likely to prove interesting, 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.8


VIII. The πρόεδροι, ἐπιστάταις, and πρωτάνειαι, presided in the assembly.9

(9) 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.\(^a\)

\(^a\) Schol. Aristoph. *ad Acharn.* v. 44. Pollux, VIII, 9, segm. 104. Harpocrat. in *καθάρσιον*.

X. A public crier, κηρυζ, then addressed to the gods the prayers of the people;\(^y\) and enjoined silence.\(^w\)


\(^w\) 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 προφάνεις and προειροι, 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.

\(^x\) [\(^\dagger\) See below XIV, of this chapter.]


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.\(^a\)

\(^a\) 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, ληδιαρχικόν, and were twenty years of age. Petit. *l.l.* p. 290, sqq.]


XIII. The people gave their suffrages by stretching forth the hand, χειροτονία.\(^b\)


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.\(^c\)


XV. On the ψήφισμα was written the name of the orator, or senator, who had given his opinion, and the name of the tribe to which the προφάνεις on duty belonged.\(^d\)

I. The areopagus was an Athenian court of justice,\(^a\) called in Greek, "Αρείως πάγος, the hill of Mars."\(^b\)

II. It derived its name from Mars, because it is said that he was the first criminal tried there.\(^c\)

III. The tribunal before which Mars had pleaded, was at the top of the hill.\(^d\)

IV. Opposite to the tribunal were the λίθος ἀναιδείας, and λίθος ὑβρεως. On the former of these stood the offender; on the latter, the accuser.\(^e\)

V. Over them was erected a temple, called ὑβρεως καὶ ἀναιδείας.\(^f\)

VI. On two pillars that stood by the tribunal, were engraved the laws which dictated to the areopagites their decisions.\(^g\)

VII. The senate which assembled here was called, from the name of the place, ἀρειώπαγος;\(^h\) and the senators, ἀρειωπάγιται.\(^i\)

VIII. In early times, any citizen might be admitted a member of this tribunal, provided he was just, virtuous, and religious.\(^j\)

\(^a\) Jerom. in Epist. ad Tit. c. I. Solin. c. 13, terms it, locus judicii; Iun. Sal. IX, v. 101, curia Martis.

\(^b\) Acts, XVII, 19, and other places.


\(^d\) Holsten. ad Steph. Byzant. in "Αρείως πάγος.


\(^f\) Clemens Alexandr. in Protrept. p. 12, E. Cic. de Legg. II, 2, n. 28.

\(^g\) I. Lysias, de cæde Eratosten. p. 7; and in Andocid. p. 48.

\(^h\) We more frequently meet with "Αρειως πάγος, in two words, or η εν Αρείως πάγῳ βουλή, or εκ Αρειων πάγου βουλή,\(^h\)

\(^i\) Lucian. de Gymnas. p. 281.

\(^j\) 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 

IX. But, afterwards, by a regulation of Solon, only those who had been archons were admitted.\(^k\)


X. It was the most grave, severe, and just tribunal of all Greece.\(^1\)

\((1)\) Lysias, in Andocid. p. 48, \(\sigma\varepsilon\mu\nu\varepsilon\tau\alpha\tau\omega\nu\ k\omega \ \varepsilon\kappa\iota\alpha\iota\omega\tau\alpha\tau\omega\nu\ \varepsilon\kappa\iota\alpha\iota\tau\iota\rho\iota\iota\iota\nu\). Xenoph. 'A\(\alpha\)\(\pi\omicron\nu\omicron\nu\). III, 5, § 20. Senec. de Tranquill. c. 3. Pausan. Messen. V, 1, 290. Gell. XII, 7. Cic. ad Attic. I, 14. Suidas in \(\alpha\rho\rho\sigma\pi\alpha\gamma\iota\tau\iota\nu\\). [The laws forbade any areopagite to write a comedy, which might be considered as unbefitting 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 \(\beta\omega\nu\lambda\varepsilon\iota\sigma\varepsilon\omega\iota\nu\).

\((p)\) \(\Pi\epsilon\rho\iota\ \tau\rho\alpha\varphi\alpha\tau\mu\alpha\tau\omega\nu\ \epsilon\kappa\ \pi\rho\nu\omicron\omicron\omicron\iota\omicron\alpha\iota\nu\). Pollux, VIII, 10, segm. 117. Lucian. in Timon. p. 145. [Compare Petit. l. l. p. 609.]

\((q)\) Pollux, l. c. \(\varepsilon\kappa\iota\alpha\iota\tau\iota\rho\iota\iota\iota\nu.\) Pollux, l. c. Lucian. de Gymn. p. 281.

\((r)\) \(\Pi\epsilon\rho\iota\ \pi\upsilon\rho\kappa\alpha\iota\delta\alpha\s (\epsilon\kappa\ \pi\rho\nu\omicron\omicron\omicron\iota\omicron\alpha\iota\nu)\). Pollux, l. c. Lucian. de Gymn. p. 281.

\((s)\) \(\varepsilon\kappa\iota\alpha\iota\tau\iota\rho\iota\iota\iota\nu.\) Pollux, l. c. Hesych. in \(\varepsilon\kappa\iota\alpha\iota\tau\iota\rho\iota\iota\iota\nu.\) [Lysias, p. 31, sqq. ed. R.]

\((t)\) Demosth. in Near. 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, \(\phi\omicron\omicron\omicron\ \tau\omicron\omega\ \kappa\omega\omicron\iota\iota\iota\nu\), 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, sqq.]

XII. Death was the punishment for the greater crimes;\(^u\) and for the less, a fine, which went to the public treasury.\(^v\)

\((u)\) \(\varepsilon\kappa\iota\alpha\iota\tau\iota\rho\iota\iota\iota\nu.\) Pollux, VIII, 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.⁸

(⁷) Ἀσχύλ. Εὐμενίδ. v. 561, and Schol.

XV. Then the archon who had the title of βασιλεὺς, took his place among the judges.⁹


XVI. But first of all solemn sacrifices were offered.¹⁰

(¹⁰) 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.¹¹


XVIII. Then the accused person mounting the stone ἀδικείως, of impudence; and the accuser, that of ἁρπαγή, they pleaded one after the other,¹² either in person, or by their counsel.¹³

(¹²) Pausan. Att. XXVIII, p. 68.


XX. In introducing the cases of their clients at court, these counsellors were forbidden to avail themselves of the advantages of rhetoric.¹⁴


XXI. The judges, after having heard the two parties, gave their opinions privately.¹⁵


XXII. To effect this privacy, black and white flints were made use of;¹⁶ 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.¹⁷


XXIII. These flints were put into urns, of which there were two.¹

¹ Aristoph. in Vesp. v. 981, and 985, and Schol. also 750, and Schol.

XXIV. The one was of brass, and termed ἐλεόν, 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.²

² Aristoph. Schol. ad Vesp. v. 981, and 985, where these urns are termed ἄμφορεσ, and καλλικολ. Flor. Christ. ad h. i.

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. ³

³ 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.⁴


XXVII. As soon as the prisoner had received his sentence, he was bound, and led forth to punishment.⁵

⁵ 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: the only result being, a confiscation of his property.⁶

⁶ Demosth. in Aristocrat. p. 438, B. Pollux, VIII, 10, segm. 117.

XXIX. This was the oldest tribunal of Greece.⁷ It is not agreed when it was established: some say it was instituted by Solon; but they are mistaken: the court of areopagus existed before Solon; he only enlarged its authority.⁸

⁷ 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.
XXX. But Pericles greatly diminished its power. He did not, however, annihilate the tribunal; for it existed long after his time.\(^\text{x}\)

\(^{(x)}\) Plutarch. in Periel. 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, Πονφιός Φήστως 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.

\section*{CHAP. XII.

\textbf{THE JURISDICTION OF THE EPHETE.}}

I. \textit{The court of ἐφέτω} was another severe tribunal, and called τὸ ἐκκαιστήριον ἐπὶ Παλλακίῳ, from the Palladium or statue of Minerva.\(^{(a)}\)

\(^{(a)}\) Demost. contra Aristocrat. p. 438, C. Harpocrat. in ἐφέτω. Hesych. in ἐπὶ Παλλακίῳ.

II. It is said to have been instituted by Demophoon.\(^{(b)}\)

\(^{(b)}\) Pausan. Attic. XXVIII, p. 69. Harpocrat. in ἐπὶ Παλλακίῳ. But Pollux, VIII, 10, segm. 125, attributes the origin of it to Draco. These two authors are reconciled by Krebsius, \textit{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 Παλλακίῳ.

IV. Draco afterwards excluded the Argives, and only admitted the Athenians.\(^{(d)}\)

\(^{(d)}\) Pollux, VIII, 10, segm. 124, 125. Sigon. \textit{de rep. Athen.} III, 3, p. 519.

V. These judges were fifty-one in number,\(^{(e)}\) and at least fifty years of age.\(^{(f)}\)
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.⁶

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VII. Cases of accidental murder chiefly came under its consideration.⁷

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VIII. The judges were called ἐφέται, ἀπὸ τοῦ ἐφέναι, from appealing; because appeals were made from inferior tribunals to this.¹

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.¹

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CHAP. XIII.

THE HELIASTIC JURISDICTION.

I. ΤΗΣ ηλαία, a or ηλιαστικόν b was a very celebrated tribunal at Athens.


(b) Understand ἐκαστήριον, tribunal. [But the word ηλαία is sometimes used for the ἐκαστήριον, 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.⁶

(c) Schol. Aristoph. ad Nub. v. 860. Ulpian. in Timocrat. p. 227, C.
III. To judge at this tribunal, was termed ὑλιακέων; d the judges, ὑλωσται. (a)

(b) Aristoph. Lysistr. v. 381.
(c) Aristoph. Equ. v. 255. Harpocrat. in ὑλωτα.

IV. The number of the judges was not always the same; (b) being greater or smaller, as the causes were more or less important. (c)

(V) Pollux, VIII, 11, segm. 123.

(VI) Ulpian, in Timoc. 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 Commentarii Inscription. p. 455, ed. German.]

V. The judges were chosen by lot; (b) and before they entered upon their office, they took a most solemn oath. (i)


(i) This oath is termed ὅρκος ὑλωστῶν, 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 thesmotheiae. (j) Having obtained it, he summoned the other party by a bailiff, called κλητήρ. This was called προσκαλεῖσθαι. (i) 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 ἄνδρείας; on which consult Suidas in ἄνδρείας. Ulpian. in Midian. p. 176, A.


(l) Aristoph. Nab. 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, πενάκιον; and Suidas πρόκλησις and γραμματίζειν.

[† The plaintiff was called ὄδοκος; the whole suit, δίωξις; the defendant, φευγόν; the indictment before conviction, αἰτία; after conviction, ἐλίγχον; and after condemnation, ἐκίκημα.]

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 εἰσώγειν εἶκας εἰς τὸ δικαστήριον: n whence εἰκη εἰσαγωγίμος. (o)
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 παραγγελή, ὑπωμοσία, ἀντιγραφή, and ἀντιδήμες.

(²) Παραγγελή 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.

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.¹

(¹) Pollux, VI, 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 προτανεία, παράστασις, παρακαταβολή, or ἐπωβελία.¹

(¹) 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. Προτανεία 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. Παρακαταβολή 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, or his counsel, were allowed each of them to plead, was measured by a water-clock.

(¹) Herald. ad Jus Att. et Rom. VI, 10, n, 3, sq.
CHAP. XIII.] The Principal Tribunals at Athens. 99

(*) Suidas in συνήγορος. Ἀσχιν. contra Ctesiph. p. 302, C.

(‡) Aristoph. Schol. ad Acharn. v. 693. Ἀσχιν. contra Ctesiph. p. 302, C. Demosth. in Nicostr. p. 723, B. Lucian often alludes to this custom, for instance, in revise. 355, 403.

XII. As much water was allowed for the one as for the other. And to prevent fraud, the pouring of the water into the water-clock was intrusted to a faithful person, called ἐφίδωρ.‡

(1) It is probable, from a passage of Demosthenes, that this was not always customary, in Macart. p. 659.

(*) Pollux, VIII, 9, segm. 113. Kuster. ad Suid. in διαμετρημένη.

XIII. Hence came the proverb, πρὸς τῇ κλεψύδρᾳ κ. τ. λ. to plead by the water-clock. a

(*) Πρὸς ὅδωρ ἀγωνίζεσθαι, as Demosthenes expresses it, in Macart. p. 659, Α. Cic. de Orat. III, § 34, ad clepsydrum clamare. From this custom other proverbial expressions are derived: aquam perdere, ἀλλως ἀναλίσκω ὅδωρ, and perhaps this, aqua heret.

XIV. The judges, having heard each party, passed sentence by small pebbles.b


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 ἐνδικα, the eleven. d

(c) Lysias, κατὰ τῶν σιτιστῶν.

(d) Schol. Aristoph. ad Vesp. v. 1103, calls them, νομοφόλακες, θεσμοφόλακες, ἀρχοντες. 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 Theoc. p. 510, Α; in Aristogit. p. 494, Β. 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

(β) Nepos, Miltiad. c. VII.

XVIII. His son, too, was proclaimed infamous, and thrown into the same prison, if his father died there.g


XIX. The pay of the heliastæ for every cause they tried, was three oboli.h

(κ) 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.

X. 2
CHAP. XIV.

JUDGMENTS AND ACCUSATIONS.

I. The judgments were either public, or private.

II. The public judgments were termed κατηγορίαι, and the private, δίκαι.\(^{\text{(a)}}\)

\(^{\text{(a)}}\) They were likewise termed δίκαι δημοσίαι, or δίκαι δημοσίαι (διδικασ-μίνα), 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.

III. There were different kinds of public judgments:

1. Γραφή, which took cognizance of various public crimes:\(^{\text{(c)}}\) such as φόνος, πραγμα ἐκ προκοιας, πυρκαϊα, φάρμακον, βούλευσις, ἱεροσολία, ἀδιπεία, προδοσία, ἀταραίης, μοιχεία, ἀγάμην, ἀστρατεία, λεπτοστράτιον, λεπτοσάξου, 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.\(^{\text{(d)}}\)


\(^{\text{(d)}}\) These are almost all the crimes enumerated by Sigon. de rep. Athen. III, 1, p. 509. Consult likewise Pollux, VIII, 6, segm. 40.

2. Φαίνει, was the detection and information given of concealed crimes.\(^{\text{(e)}}\)

\(^{\text{(e)}}\) This word is derived from φαίνειν, to show. Sigon. l.c. Pollux, VIII, 6, segm. 47.

3. Ἐνδειξείς 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.\(^{\text{(f)}}\)


4. Ἀπαγωγή 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.\(^{\text{(g)}}\)


5. Ἐφηγησις was the discovery of a criminal who concealed himself.\(^{\text{(h)}}\)

6. *Ἀνέφοληψιον* was an action against those who refused to deliver up a murderer concealed in their house.¹
(¹) Pollux, l. c. Harpocrat. at this word. Salmas. de M. U. p. 212.

7. *Διασυγκλησία* was preferred against both magistrates and counsellors who appeared to have erred in their judgments where the laws were silent.¹

8. There were also many kinds of *private* judgments.²

Such as *δίκη κακηγορίας, αἰκίας, βίας, παράνοιας, κακώσεως, ἕνδομαργνίας, παρακαταθήκης, συμβολαίον, μισθώσεως οἴκου, ἀποστασίον, ἀποτομής, ελοτῆς, 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.

(²) These are all the private crimes enumerated by Sigonius, who differs very little from Pollux, VIII, 6, segm. 31.

(¹) Instead of *παράνοια* Sigonius has *παρονία,* drunkenness; which reading seems to be supported by a passage of Pollux, VIII, segm. 59. 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.**

1. **The principal, and most usual punishments, were:**²

(²) All these punishments, *τιμήματα,* are enumerated by Pollux, VIII, 7, segm. 69, except *δούλεια.*

1. *Ἁτυφία, public insamy.*³

(³) 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 insamy, 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.⁴

(⁴) This was the punishment of all those who were sold by law. See argument. Orat. Demosth. contra Eubalid. 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.⁵
4. Σημάλης was engraving the offence of a criminal in large characters on a pillar.  

(c) 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. Δεσμος, fetters, they were of many kinds: first, κόφων, a wooden collar which constrained the criminal to bow down his head, called also κλώς, and κλώς; second, χοίνιξ, stocks, in which the feet were confined, called also ξύλον, in Attica, κάλων, ποδοκάκη, and ποδοστραβή; third, σανίς, a plank, to which malefactors were bound fast; fourth, τροχώς, a wheel, to which the fugitive slaves, or those who were guilty of theft were tied, and beaten with rods.

(i) Aristoph. Plut. v. 458, and Schol. It was so named because it made the head, κόφεων, to bend downwards. In Latin, it was termed cuspis, if we credit Salmasius, de M. U. p. 814, or rather Suidas.

(2) Suidas in κόφον.


(i) Aristoph. EEqv. 398. He calls it, ξύλον τετρημένον, the perforated wood, Lysistr. 681; and EEqv. 1046, ξύλον πεντεστροφήγον, the wood with five holes.

(i) Hesychius calls it, κάλων. And in καλιχωνι, κάλα, he says, is τα ξύλα.


(m) Aristoph. Thesmoph. v. 938, and 947.

(n) Schol. Aristoph. ad Plut. v. 876, terms it, ξύλοπιέν.

6. Φυγή, exile, the banishment of a citizen from his country, without hope of return. 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.

(1) Suidas in ὀστρακισμός.

(p) Schol. Aristoph. ad EEqv. v. 851; and ad Vesp. v. 941.

7. Ὄστρακισμός, ostracism, was a peculiar kind of exile, by which a citizen, whose power had grown formidable, was banished from his country for ten years. The suffrages were given by tiles or shells, ὀστρακα; whence the word ὀστρακισμός. The ostracism was not valid without six thousand of these shells. 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. But in other respects they differed: for the goods of the ostracized, τῶν ἕστρακωμένων, were neither confiscated nor sold by auction, as those of the exiled: moreover, the ostracized were obliged to reside in a particular place, but the exiled were not. It is not certainly known when this punishment was first established. Some consider Hippia as the author of it; and others, Clisthenes. Hyberbolus, an abandoned man, was the last on whom this sentence, too mild for his guilt, was passed. The Syracusans adopted this mode of punishment from the Athenians; but instead of the ὀστρακα they used πεταλα, leaves; whence comes the word πεταλισμός.

CHAP. XVI.

CAPITAL PUNISHMENTS.

I. The capital punishments among the Greeks in general, but particularly among the Athenians, were:

1. Ἑφος, the sword, or beheading.

2. Ληθαβολία, lapidation, or stoning to death.

3. Κατακρημνισμός, precipitation from a rock.
4. Катаποντισμός, drowning in the sea.\(^d\)


5. Φάρμακον, poison.\(^e\)

(\(^e\)) Aelian. V. H. I, 16. Plato, in Phaed. [Dresigi Disput. de Cicuta Atheniensium poena publica.]

6. Βάραθρον, throwing the criminal into a pit.\(^f\)


7. Τυπανισμός, beating to death with clubs.\(^g\)


8. Βρόχος, the rope, or hanging.\(^h\)

(\(^h\)) Pollux, VIII, 7, segm. 71.

9. Πῦρ, fire, or burning.

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**PART III.**

**MILITARY AFFAIRS.**

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**CHAP. I.**

**THE ARMY.**

I. The Grecian army consisted of:

1. Infantry.
2. Chariot-men.
3. Cavalry.\(^a\)

(\(^a\)) Aelian. Tactic. c. 2, terms them, τὸ πιζωκόν, τὸ ἐπὶ χυματων, καὶ τὸ ἰφιττιερων.

II. There were three kinds of infantry:

1. Οπλῖται, the heavy-armed soldiers.
2. Ψωλοί, the light-armed.
3. Πελτασταί, targeteers, who were sometimes comprehended under the name of ψωλοί, as opposed to ὀπλῖται.\(^b\)

III. The custom of fighting on chariots,\(^e\) seems to have been more ancient among the Greeks than that of fighting on horseback.\(^d\)

\((\text{c})\) Arrian. p. 53.

\((\text{d})\) Homer's heroes are always mounted upon chariots, and never upon horses; \emph{e.g.} 'Ι. Β. 775; Ψ. 501. Thus the opinion of Lucretius, V, v. 1296, is void of probability. Palæograph. c. 1. Hermann. Hug. de Milit. Equ. I, 6, p. 37. Hence Zoilus blames Homer without reason, 'Ι. Ε. 20, in Schol. minor.

IV. Most of their cars or chariots of war were drawn by two horses.\(^e\)

\((\text{e})\) Homer, 'Ι. Ε. 195; Τ. 400. Virg. Ænu. VII, 280. Yet sometimes they were drawn by three, Homer. 'Ι. Η. 471. \[And Hector, as being a skilful chariot-man is in a chariot drawn by four horses, 'Ι. Θ. 185. The \(\text{iπeις}\) in Homer are generally those who ride in chariots; \emph{e.g.} 'Ι. Β. 810.\]

V. Every chariot carried two men; from which circumstance it derived it name \(\text{διφρος}\).\(^f\) One was \(\text{ινιοχος}, \text{the charioteer},\) who held the reins. The other, \(\text{παραβάτης}\), who directed the charioteer whither he should drive.\(^g\) He sometimes descended from the car, in order to come to close quarters.\(^h\)

\((\text{f})\) The word \(\text{διφρος}\) is of the same import with \(\text{διφόρος}\). Eustath. 'Ι. Α. P, p. 1154, l. 39.

\((\text{g})\) Eustath. l. c. and 'Ι. Χ. p. 1380, l. 13.


VI. The Thessalians were the most famous \emph{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.\(^k\)


\((\text{j})\) Virg. Georg. III, 155. It is uncertain who first taught men to ride \(\text{ιπoκαιμαις} \) on horseback. Brunner. \emph{ad} Paleph. I, p. 89.

\((\text{k})\) Palæoph. \(\tauτρι \text{διστων},\) e. I. Aelian. \(\text{Π. Η.}\) IX, 16.

VII. Among the Athenians, no person was admitted into the cavalry, without having previously obtained the consent of one of the \(\text{ιπαρχοι},\) or \(\text{φυλαρχοι},\) and the senate of five hundred.\(^l\)

\((\text{l})\) Xenoph. Hipparch. p. 753. Lysias, κατά 'Αλκίβιάδου λειτουταξ. p. 132, uses the word \(\text{δοκιμασία},\) when referring to the examination which horsemen were obliged to undergo. Petit. \emph{ad} Legg. Alt. p. 550.
VIII. Two qualifications were required for one to enter the cavalry—fortune and strength.\(^m\)


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.\(^n\)


X. Trial was made of him at the sound of \textit{a bell, κόκων}.\(^o\) hence κωδωνίζειν, \textit{to try}.\(^p\)

\(^{(o)}\) Schol. Aristoph. \textit{ad Ran.} v. 78. Suid. in κωδωνίζαι.

\(^{(p)}\) Aristoph. \textit{ad Ran.} v. 735. Hesych. in κωδωνίζω. We find another etymology of this word in Ulpian. \textit{ad Orat. de Pals. Legat.} p. 105, B.

XI. Horses worn out with long service, were released; and branded upon the jaw with a mark, called \textit{τροχός},\(^q\) or \textit{τροφίππιον}%; hence \textit{ἐπδάλλειν τροφίππιον, to excuse}.

\(^{(q)}\) Hesych. in ἵππον τροχός.

\(^{(r)}\) Hesych. in τροφίππιον. Kusterus, \textit{ad Suid.} in ἵππῳ γηράσκοντι.

\(^{(s)}\) Eustath. \textit{ad Ὄδ.} Δ, p. 197, l. 44. Not. varior. \textit{ad Poll. VII, 33, segm.} 186.

XII. The horsemen had titles relative to their different armour: as, \textit{δορατοφόροι, κοντοφόροι, ἀκροβολισται, ἵπποτοξόται, ἀμφίπτοι, διμάχαι, κατάφρακτοι, καὶ μὴ κατάφρακτοι}.\(^t\)

\(^{(t)}\) All these words are explained by \textit{Aelian.} \textit{in Tact.} II, p. 14; by Arrian. p. 15. The \textit{ἀμφίπτοι} \[† had two horses, which they rode by turns,\] p. 8. The \textit{κατάφρακτοι} and \textit{άφρακτοι,} \[† heavy and light-armed,\] p. 13, 14. The \textit{διμάχαι,} \[† dragoons,\] Hesych. \textit{Pollux,} I, 10, segm. 132.

XIII. The horses of the \textit{κατάφρακτοι,} \textit{heavy-armed troops,} were defended and ornamented with various kinds of armour and trappings: such as \textit{προμετωπία, παρώτια, ἔπαρχια, προστερνίς, παραπλέυρια, παραμηρία, παρακυμηρία, στρωματα,} \(^{v}\) \textit{φάλαρα,} \(^{w}\) which were used for \textit{the face, ears, cheeks, chest, sides, thighs, legs,} for the horseman to \textit{sit upon, as trappings both for the horse and rider.}

\(^{(u)}\) \textit{Pollux,} I, 10, segm.140, where, instead of \textit{παρώτια,} we read \textit{παρώτια, covering for the eyes.} Achill. \textit{Tat.} I, p. 49. Gell. V, 5. Apul. \textit{in Miles.} X, p. 224; and \textit{dedeo Socrat.}

\(^{(v)}\) \textit{Xenoph. Cyropæd.} VIII, p. 190. Called also \textit{ἐποχόν,} \textit{Xenoph. περὶ ἵππων} \textit{μεταφάσεως} sub fin.


XIV. The Athenians were obliged by law to enrol themselves for the militia,\(^x\) when their names were entered in the \textit{ληξιαρχικῶν γραμματείων, public register,}\(^y\) or when they were eighteen years of age.\(^z\)
CHAP. I.  

THE ARMY.  

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(x) Ulpian. in Olynth. III, p. 29, B.


(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.  To levy soldiers is στρατολογεῖν, b καταλέγειν, c καταγράφειν, and καταγραφὴν or κατά-

λογον ποιεῖσθαι. d

(a) Schol. Aristoph. ad Equ. v. 1366.  In Greek, κατάλογος: hence Xenophon. Memorab. III, 4, § 1, has this expression, έκ κατάλογου στρα-

τευόμενος, 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. 1, § 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.

(e) We have the form of the oath in Lycurgus, adv. Leocrat. p. 146; and in Pollux, VIII, 9, segm. 105.

(f) Harpocrat. in περίπολον.

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 λήγει and ἥλικα, (see Harpocrat. and Suidas in ἑπώνυμοι) 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 Near. p. 521, A.


XX.  Neither were the slaves allowed to serve in war, except in times of imminent danger. k
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.²


XXII. To prevent desertions, marks, termed στίγματα, were imprinted on the hands of the soldiers.³

³ This observation belongs rather to Roman than Grecian antiquities. For there were no military stigmata but under the Caesars. The reader may consult on this custom, Lips. de Milit. Rom. I, 9. Halm. Hug. de Scrib. Orig. c. XIX, p. 196, and the authors cited by Wolf. in Curis Phil. ad Gal. VI, 17. It is true, Εὔτιουs of Amida, a Greek physician, has the following words: στίγματα καλοῦσαι τὰ ἐπὶ τῶν προσώπων, ὑ ἄλλων τινῶν μέρους τῶν σώματος ἐπιγραμμίσας, σὰ τῶν στρατιωτῶν εἰς ταῖς χερσί, στιγματα 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.⁴

⁴ This is proved by the information of Ulpi. 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:⁵ hence καρακοὶ and καρίμοιροι are applied to persons of a mean and servile condition.⁶


⁶ 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.⁷

XXVI. Pericles was the first who introduced pay into the Athenian army.\(^s\)


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: \(\text{πετρωβόλον βιος, soldier's fare;}\)\(^w\) and \(\text{πετρωβολιζειν, to engage in warfare.}\)

\(^u\) Demosth. *Philipp.* I, p. 17, C.


\(^w\) Eustath. *ad 'OS.* 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, \(\odeta\); and the machines used in sieges he calls \(\mu\nu\chiανηματα.\)

II. Armour includes:

1. 

2. \(\Thetaωραξ, the cuirass;\)\(^e\) [\(\dagger\) it consisted of two parts, one of which defended the breast; the other, the back.]

\(^e\) Hom. *'Ιλ. Γ,* v. 332. We have a description of the cuirass in Pausan. *Phocic.* c. XXVI, p. 863.

3. \(\text{Ζωστηρ, or } \zetaωνη, the belt.}\(^f\)

\(^f\) Hom. *'Ιλ. Δ,* 132; *'Ιλ. Α,* 234. It is likewise termed \(\mu\nuτρη, 'Ιλ. Ε,* 557. Eustath. *ad 'Ιλ. Δ,* p. 345.

4. \(\text{Κυνιδες, greaves.}\)

\(^h\) Hom. *'Ιλ. Ι,* 330; T, 369.
5. 'Ασπίς,^ or θυρεός,^ a round, or oblong buckler.

(1) Hom. 'Ι. Ε, 453, &c.
(2) Polyb. VIII. 7, 2. The ἀσπίς differed from the θυρεός in form; for the ἀσπίς was circular; whereas, the θυρεός was oblong. There was the same difference between clypeus and scutum, in Latin, Turrnb. Advers. XI, 27. Periz. ad Epian. V. H. III, 24. Eustath. ad 'Οδ. p. 331, l. 43. This subject is treated minutely and accurately by Blasius Caryophilus, de veterum clypeis, Lugd. Bat. 1751.

III. The helmet was sometimes of brass; but commonly of the skin of certain animals; and hence called λεοντέη, ταυρείη, αἰγείη, ἀλωτείη, κυνείη, κ. τ. λ. (περικεφαλαία,) a helmet made of a lion's, bull's, goat's, fox's, or dog's skin.

(k) Homer. 'Ι. Κ, 258.

IV. The helmet had a thong, ὀχεως, by which it was tied around the neck.

(a) Hom. 'Ι. Α, 372. Eustath. ad h. i. p. 323, l. 14.

V. The helmet was mounted with a crest, called φάλος,^ and λόφος.]


(p) Hom. 'Ι. Γ, 387; and T, 383.

VI. The θώραξ was made sometimes of linen,^ or of brass,^ and sometimes, of leather and brass together."

(s) We shall treat of this particularly in § VIII.

VII. The brazen cuirass was a straight plate, and was called θώραξ στάδιος,^ or στατός.]


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 ἀλυσίδωτος: sometimes they resembled scales; the cuirass was then termed λεπιτειχώτος,^ and φολίδωτος.]

IX. \(\Sigma\omega στήρ,\) or \(\zeta ων\), a belt, which went round the armour.\(^1\) Hence \(\zeta ωννυσθαί\) signifies to arm one’s self.\(^2\)

(\(^1\) Hom. 'Ηλ. Δ', 134, and Eustath. ad h. l. p. 345, l. 21. Pollux, II, 4, segm. 166.


X. \(Κυμίδες,\) 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 ΑTHENæus, XIV, c. V, p. 627.

(\(^b\) Of \(οριχάλκου\) (which is a peculiar kind of brass metal, found in mountains), Hesiod. Σευτ. v. 122. Of \(τίν\), Hom. 'Ηλ. Σ, 612.

(\(^c\) Hom. 'Ηλ. Γ', 330.

XI. \(Ασπίς,\) 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 \(cλυπές\) from the Greek \(καλύπτειν\), because it covered or guarded the body, ad \(Ανείδ.\) II, 382. But Pliny, XXXV, 3, derives it from \(γυλδεύω\), because the shields were generally embossed with figures. Blas. Caryophilus, \(νεοτερον cλυπές\), Lugd. Batav. 1751.

(\(^e\) Virg. \(Αειν.\) VII, v. 632. Hesych. explains \(τταίας,\) \(αί ασπίδες;\) because in ancient times shields were made of willow. [\(^†\) Thus in Latin, \(fερρυμ\) is used for \(eνσις;\) and \(στέιλ\) for \(dαγgερ\), in English.]

(\(^f\) Hom. 'Ηλ. E, 452; M, 425.

(\(^g\) Hom. 'Ηλ. Η, 223.

XII. The parts of the buckler were \(άιτυξ,\)^\(^h\) or \(ίτυξ,\) \(περιφέρεια, κύκλος,\) its utmost round or circumference;\(^i\) \(ομφαλός,\) the boss, a prominent part in the middle;\(^k\) \(τελεμον,\) a thong reaching across the buckler, whereby it was hung on the shoulder;\(^l\) \(πόρταξ, a ring,\) by which it was held.\(^m\) In later times, a handle, \(οχανον,\) was substituted for the ring.\(^n\)

(\(^h\) Hom. 'Ηλ. Σ, 479.

(\(^i\) Pollux, I, 10, segm. 133. Eustath. ad 'Ηλ. E, p. 456, l. 22.

(\(^j\) Eustath. ad 'Ηλ. Ζ, p. 483, l. 12.

(\(^k\) Pollux, l. c. Hence Homer has \(άσπις \ομφαλόςσα,\) 'Ηλ. Ζ, 118.

(\(^l\) Hom. 'Ηλ. Σ, 480; and II, 802. Eustath. ad 'Ηλ. Β, p. 184, l. 28.

(\(^m\) Eustath. l. c. l. 32. Schol. Aristoph. ad Eqv. v. 845.

(\(^n\) "Οχανον, from \(έχειν,\) to hold. Eustath. l. c. Schol. Aristoph. l. c. Pollux, I, 10, segm. 133.

[Σάργαμα, or \(θίκα τοῦ \ύπλου,\) was a case or cover to preserve the shield from the weather and friction; but was taken off before an engagement. Caryophilus, \(νεοτερον cλυπές, p. 35.\) Ad Xenoph. Εξεπδ. 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.

L.2
(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. ΙΛ. Ζ, 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. 560.

XIV. Most of the ancient bucklers were large enough to cover the whole body. Hence the epithets, ἀνευρυμήκες, and ποδήνεκες.


(q) As high as the human stature. This epithet is given them in the Schol. minor. ad Hom. ΙΛ. Β, 389.

(r) Hom. ΙΛ. Ο, 646; ΙΛ. Β, 389, has ἀσπίδος ἀμφιβρώτης, i.e. τῆς ἀμφί τῶν βροτῶν ἀνθρωπών, ἡ τῆς σκπούσης ὕλῃ τῶν ἀνθρώπων. Eustath. ad ΙΛ. Β, p. 184, l. 36.

XV. The figure of the bucklers, called ἀσπίδες, was round: hence the appellations, εὐκυκλοι, πάντοσε ἰσαι.

(s) Hom. ΙΛ. Ε, 453.

(t) Hom. ΙΛ. Μ, 294.

XVI. The form of the buckler, termed θυρεὸς, in Latin, scutum, was oblong.

(u) Lips. de Milt. Rom. III, 2; and the authors cited above.

XVII. Their arms consisted of:

1. Ἐγγός καὶ δόρον, the spear or lance.
2. Ξίφος, the sword.
3. Ἀξίνη καὶ πιέλεκυς, the battle-axe or halbert.
4. Τόξον, the bow.
5. Ἀκόντιον, the javelin.
6. Σφενδόνη, the sling.

(v) Part of this enumeration we find in Pollux, I, 10, segm. 136. But we shall proceed to treat of each particularly.

XVIII. The ἐγγός καὶ δόρον, spear or lance, were generally of ash, and sometimes called μελίν. The point, αἰχμή, and in Latin cuspis, was of brass; as was the other end, σαμορυη, which they used to stick into the ground.


XIX. There were two sorts of spears: the one used in
close fight, was called ὀρεκτη μελη; the other, with which they fought at a distance, παλη.  

XX. Σιφος, the sword, was suspended from the shoulder by a belt.  
Kολεός was the scabbard.  
(5) Hesiod. in Scut. v. 221. Hom. 'Π. B, 45.  
(5) Hom. 'Π. Γ, 271.  

XXI. 'Λέινη καὶ πέλεκυς, the battle-axe or halbert.  
With these weapons also ancient heroes sometimes fought.  
(4) In Hom. 'Π. N, 612, Pisander attacks Agamemnon with a battle-axe, δίνη. These are both mentioned in 'Π. O, 711.  

XXII. Τόξον, the bow, was generally of wood: the string, ρέψη, was of horse hair: and hence called ἵππειας.  
In the heroic ages, it was a thong of leather.  
The extremities of the bow, to which the string was tied, were called κοράωνει, and usually tipped with gold.  
(5) Sometimes it was of horn, Hom. 'Π. Δ, 105. Lycothr. v. 563.  
(7) Hesych. in ἵππειας. Meurs. ad Lycothr. l. c.  
(6) Hom. 'Π. Δ, 122.  
(5) Hom. 'Π. Δ, 111.  

XXIII. The arrows, βέλη, ὕστοι, ἵοι, were made of the small wood or twigs, pointed with iron, and sometimes dipped in poison. They were feathered, to make their flight more rapid.  
(4) For this reason arrows are termed in Latin, virga, and in Greek, ράβδ-έοι, Lips. de Milit. Rom. Poliorcet. IV, 6.  
(4) Hom. 'Οδ. Δ, 626.
(r) Eustath. ad Hom. l. c. p. 190, l. 56.
(2) Schol. ad Eurip. Orest. v. 1477. Eustath. ad 'Iα. B, p. 260, l. 27, ἄγκυλη, ἣ τῆς ἀγενέως λαβηθ, the handle of a javelin.

(3) Eustath. l. c. l. 82, asserts that the javelin itself was called ἄγκυλη.

XXV. Σφετέριν, the sling, was of an oval shape, and gradually terminated on each side, with two thongs. It was made of wool and such-like materials. With it were thrown arrows, stones, and pieces of lead.

(a) Dionys. Perieg. v. 5.
(b) The form of a sling and the manner of holding it, may be seen in Stewec. ad Veget. l. 1, 16.

(*) Hom. 'Iα. N, 599, and 716. See Eustath. p. 925, l. 53, where he informs us, that it was sometimes made of cord.

(5) Veget. Lib. III, c. 23.
(6) Lips. de Milit. Rom. V, 20. Pollux, X, 31, 146. (7) Pollux, l. c. calls them, μολεσθέων, bullets. The Latins in this sense use plumbum, Ovid. Met. II, 727; and plumbae glans, Lucret. VI, 177. [Stones and other weapons, hurled by the sling, are also called σφετέριν, in Xenoph. Eped.]

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; afterwards, μηχαναί.

(1) Hesych. μάγγανα, μηχανήματα.
(2) Lips. Polyb. I, 3. [Xenoph. Cyrop. VI, 1, 20, μηχαναί εἰς τὸ καθαρρίν τὰ τῶν τολμών τειχι, 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, scaling ladders, by which they ascended the walls.
(3) Capanius is said to have been the inventor of the scaling-ladder. Veget. IV, 21. Diod. Sic. IV, 67, p. 268. Anthol. IV, 8, εἰς ἀντιδίατα Καπανίων. According to some interpreters, the κρόσσαι of Homer are scaling-ladders, 'Iα. M, 443. We have a long discussion of this point in Eustath. l. c. p. 802, l. 40.

XXVIII. Κρωάς, the battering ram, was of wood; a hundred or a hundred and twenty feet long. It was overlaid with plates of iron; and had a head, called κηφαλή, or ἐμβολή, of the same metal, resembling that of a ram: whence its name. It was used in making a breach.

(7) Suidas in ἐμβολή.
Arms.

(1) Joseph. i. c. gives almost the same description of it. Suidas in κριός, and προτομή.


XXIX. Ἐλέπολις was a machine of prodigious bulk, containing smaller engines, from which stones, and other missive weapons were discharged. This invention is attributed to Demetrius Poliorcetes.\(^k\)


(4) 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.\(^l\)


XXXI. Χόμα was a mount raised higher than the walls of the besieged, \(^m\) the sides of which were of stone.\(^n\)

(6) 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 ἔγειστα. Thucyd. II, 75. Zosim. II, 25.


XXXII. Πυργοὶ were moveable towers of wood, built upon the mount, which were drawn upon wheels.\(^o\) Their tops were covered with hides.\(^p\)

(8) Diod. Sic. XIV, 52, p. 276. Hence, Athenæus calls them, φορητοὶ πυργοὶ, Turneb. in Advers. XXIII, 31. Vitruv. X, 19, turres ambulatoriae. Appian. IV, Civil. p. 1011, πυργοὶ ἐπτυγμένου, 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.]

(9) The better to resist the weapons of the enemy. Veget. IV, 17.

XXXIII. Γερῶοι were osier hurdles which the soldiers held over their heads.\(^q\)

(10) Festus in geræ. 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. Καταπελταῖοι,\(^r\) called also ὀξυβελεῖς,\(^s\) and βελοστάσεις,\(^t\) were machines from which arrows were discharged. The arrows themselves were sometimes called καταπελταία.\(^u\)

(11) Schol. Aristoph. ad Acharn. v. 159, where, instead of πέλτη, I think we should read, καταπελτῆ, although Suidas makes the two words synonymous.
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, or they appointed a general, πολέμαρχος. And thus it was with the Athenians.


(*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 στρατηγὸς. As there were ten tribes, there were ten στρατη-γαί. 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.


III. Next to these were ten ταξιαρχοὶ, who were under the στρατηγοί, and, therefore, second in command.
CHAP. III.]

MILITARY OFFICERS. 117


(2) Xenoph. Memorab. III, 1.

IV. The ταξιαρχοὶ had the care of marshalling the army before an engagement, of fixing the place of encampment, and the route of the army. They had also power to cashier a soldier for misdemeanor.

(3) The following reading perhaps is preferable to that in the text: The ταξιαρχοὶ 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.

(4) For the following, see Pollux, VIII, 9, segm. 87, and 94. Suidas in ἀρπατία.

V. As the στρατηγοὶ and ταξιαρχοὶ, were the principal officers of the infantry: so the ἵππαρχοι, and φύλαρχοι, were at the head of the cavalry.


(6) Lys. pro Mantith. p. 146. Harpocrat. in φύλαρχος.

VI. There were two ἵππαρχοι, and ten φύλαρχοι. The former commanded all the cavalry; the latter, that of each tribe; and were, therefore, subject to the ἵππαρχοι, as the ταξιαρχοὶ were to the στρατηγοὶ.

(7) Harpocrat. in ἵππαρχος.

(8) Pollux, VIII, 9, segm. 87, and 94.

(9) Xenoph. in ἵππαρχικά, p. 753.

(10) Harpocrat. in φύλαρχος.

(11) Xenoph. l. c. and Harpocrat. l. c. and Suidas.

VII. There were other subaltern officers, named χιλιαρχοί, ἐκατονταρχοί, πεντηκονταρχοί, λοχαγοί, ἐκάθαρχοι, πενταάρχοι, οὐραγοί.


CHAP. IV.

DIVISIONS OF THE ARMY.

I. The whole army was called στρατιὰ.

(13) Be careful to distinguish between στρατιὰ and στρατεία, a military expedition. Suidas in στρατεία.

II. Μέτωπον, or πρῶτος χυνῶς, was the van: hence ἐν μετώπῳ ἄγεν, to lead with the van.

(14) Schol. Aristoph. ad Av. 352.


III. Κέρατα, the wings; hence κατά κέρας, or ἐπὶ κέρας ἄγειν, to lead with the wing, or in column.¹


(2) Arrian. de Expedit. Alexandri, I, 6. [Or, to lead the army in a long train. Xenoph. Exp. IV, 6, 6.]

IV. Οὐρα,² or ἐχύτος ξυγός,³ the rear.


³ Phavorin. in στρατός.

V. The πευμπάς consisted of five soldiers.⁴

⁴ Perhaps we should write πευμπάς, or πευνάς. Pollux, I, 10, segm. 127, and Jungermann. ad h. l.

VI. The λόχος contained twenty-four or twenty-five soldiers; and sometimes twenty-six.⁵

⁵ (1) 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 τάξεις: but in Expedit. III, 4, 21, it consists of one hundred men, after the custom of the Lacedæmonians, Rep. Lec. XI, 4: in Expedit. I, 2, 25, it contains fifty men.]

VII. The τάξις or ἐκαστονταρχία, was a body of a hundred, or a hundred and twenty men.⁶

⁶ (1) Arrian. p. 28, and Blanchard, ad h. l. Ælian. c. IX. Periz. ad Ælian. I. II. 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: hence ἐπὶ φάλαγγα ἄγειν, to lead in a phalanx. Μήκος φαλάγγας was the length of the army, or its extent from wing to wing: in βάθος was its depth, or extent from van to rear.⁷


(2) Ælian. Tact. c. VII. Gronov. ad Liv. XXII, 45.

(3) Ælian. l. c. Arrian. p. 23.

IX. Ἐμβολον, the wedge, was the army drawn up in the form of the letter Δ, the more easily to pierce the ranks of the enemy.⁸

⁸ Agathias, II, 44. Suidas in ἐμβολον. Ælian. Tact. XLVII; XIX, τὸ ἱματισν τὸν ῥόμβον, ἐμβολον καλειται, 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.⁹

⁹ Suidas in κοιλέμβολον. Arrian. p. 69. Ælian. c. XXXV.

XI. Πλινθον was the army drawn up in form of a brick.⁴

⁴ Arrian. p. 69. Ælian. c. XLI, where Arcer. ex Suid. observes that the πλινθον is called πλαίσιον ἵστοπλιτερον, in Xenoph. Expedit. III, 4, 19.
XII. Πύργος was the brick inverted, being an oblong square, after the fashion of a tower; [† with the small end towards the enemy.]

(*) Eustath. Ια. Δ, p. 357, l. 19, πύργος, τάξις τετραγωνοειδος πυργου-μίν. Hom. Ια. Μ, 43. Eustath. ad h. l. p. 847, l. 20.

XIII. Πλαίσιον was an army marshalled into an oblong figure; [† or oval.]


XIV. The wheelings of the soldiers were termed κλίσεις, [† that to the right, κλίσις ἐπὶ δόρυ; to the left, ἐπὶ ἀσπίδα.]

(*) Arrian. p. 54. Α.Ελιαν. c. ΧΙΧ; ΧΧΙΙ. Polyb. X, p. 595, Α.

(*) Arrian, and Α.Ελιαν, 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. The two parts of this evolution were distinguished by two expressions: μεταβολὴ ἐπὶ υφὰν, the wheeling to the right, and marching from the van to the rear; and μεταβολὴ ἀπὸ υφὰς, the wheeling to the left, and marching from the rear to the van.

(*) Arrian. p. 55. Α.Ελιαν. c. ΧΧΙΥ.

(*) Suidas in μεταβολὴ. Arcer. ad Α.Ελιαν. c. ΧΧΙΥ, p. 143.

CHAP. V.

SIGNS AND STANDARDS.

I. The signals were divided into σύμβολα and σημεῖα.

(*) Casaub. in ΑΕn. c. ΙV, p. 35.

II. The σύμβολα were of two kinds: the one, vocal; the other, visible.

(*) Τα διὰ τῆς φωνῆς μενούμενα, ore prolata; and σημεῖα ὁρατά, sub oculos cadentia. This is Α.Ελιαν's distinction, c. ΧΧΧΙΥ. Arrian. p. 64.

III. The vocal signal was termed σώφθημα; in Latin, tesseræ. 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.

(*) Casaub. in ΑΕn. c. ΧΧΧΙΥ. Lips. de Milit. IV, 1. Thucyd. IV, 112. Θ. Μαγιστρ. ξώφθημα ἐπιφώνημα ἐν μάχαι. Polyen. I, 11. [e. g. Xenoph. Exped. Ι, 8, 16.]

IV. The visible signal was called παρασώφθημα: it was made by nodding the head, clapping the hands, inclining a spear, &c.

(*) Onosander, Strateg. c. ΧΧΧΙΥ, and Rigalt. ad h. l. Α.Ενας, Tact. c. ΧΧΧΥ, and ad h. l. Casaub. p. 71.
V. Σημεία were ensigns or banners; the elevation of which was a sign to begin the battle; and the depression, to desist from it.

(ε) Thucyd. I, 49, and 63. Schol. ad Thucyd. I, 49. Suidas in σημεία. [It must be recollected, however, that the σημεία, 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 σημείον was likewise a purple coat upon the top of a spear.

(γ) 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. Those who threw them were called πυρφόρον.


(δ) Tzetz. ad Lycophr. v. 250. From this custom came the following expression, to denote a total overthrow: in Schol. Eurip. l.c. οὐδὲ πυρφόρον ἰσαθόν, not so much as a torch-bearer escaped. Herodot. VIII, p. 550, B.

VIII. Afterwards, they used shells, κόχλαι; and next, trumpets, σαλπιγγες.


(κ) 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.


X. The shout of the soldiers at the first onset was termed ἀλαλαγμός.


CHAP. VI.

MILITARY BOOTY.

I. The captures made in war were either prisoners, or spoils.

II. The prisoners were called αἰχμαλωτοί, and δορναλω-
Military Booty.

They were made slaves, unless they could ransom themselves. (a)

III. The spoils were garments, which, when stripped from the dead, were termed σκῦλα; from the living, λάφυρα; besides arms, standards, &c. (d)

(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.
(d) Suidas in λάφυρα and σκῦλα. But these two words pass as synonymous with Eustathius, ad Ἰλ. Δ, 105. Homer terms military plunder, ἐναρά, Ἰλ. Ζ, 68. Eustath. ad Ἰλ. Α, p. 60, I. 34. ἐναρά, τά σκῦλα ἵπτοι τά λάφυρα.

(c) Hom. Ἰλ. Κ, 458.

IV. All the booty was carried to the general, (b) 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. (g)

Thus Achilles says that he took all the spoils to Agamemnon, Hom. Ἰλ. Ι, 331.

(b) Hom. Ἰλ. Α, 703.
(h) Hom. Ἰλ. Ι, 334.
(i) Hom. Ἰλ. Α, 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 ἀκροβίνα. (k)


VI. They likewise erected trophies, τρόπαια. (l)

(l) Schol. Aristoph. ad Plut. v. 453. Potter enters into the particulars of this custom, ad Lyceophr. 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. Spanheim. ad Julian. Cesar. p. 239; and pref. p. 108. [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.]

CHAPTER VII.

MILITARY REWARDS AND PUNISHMENTS.

REWARDS.

I. The rewards conferred on those of distinguished valour, were termed ἀριστεία. (α)
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, λαογόι καὶ ταξιαρχῶν, commanding both a λάογος 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, επιτάφιος λόγος, in honour of the citizens who died in the battle of Chaeronea, in Opp. Demosth. p. 152. Lucian. de Lucta.

IV. Crowns were presented on which were inscribed the names of those who had merited them.d


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 Potidea, received a crown, and the πανοπλία, Plutarch. Aiceb. p. 195, A. The πανοπλία was the armour and arms complete which were used by the heavy-armed soldiers: viz. κυνηίδες, θώραξ, ἔιφος, ῥατίς, κυνή, and ἔγχος. Hom. Ιλ. Π, 330. Virg. Aen. VIII, 620. Ephes. VI, 11.

VII. Some were honoured with the title, Cecropidae: 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 ἀκόβναροι] 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, and honoured with the front seats, προεδριαί, at the public games.k


(j) Aristid. in Panath. quoted by Meurs. in Themid. Attic. I, 10, p. 2

(k) Lesbouna, l.c.
PUNISHMENTS.

X. Αὐτομόλοι, deserters, were punished with death.¹

XI. Ἀστράτευτοι, those who had refused to serve, and λευπότακτοι, 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.²

XII. Ἀστράτευτοι, λευπότακτοι, and ἔειλοι, were excluded from the temples and assemblies.³

XIII. Sometimes severer punishments were inflicted upon them, especially among the Lacedæmonians.⁴

THE NAVY.

I. As the shapes, so also the names of ships were various.

II. Merchant-vessels were called ὀλκαῦξες⁵ and φορηγοὶ;⁶ they were of an orbicular form.⁷ Ships of war had the epithet μακρότ,⁸ as being longer than the former.

III. Their ships of war were τρυφηρεῖς,⁹ τετρηρεῖς,¹° πεντήρεῖς, κ. τ. λ. so called from having three, four, five, &c. banks of oars.

IV. With respect to the parts of a ship, the lowest was τρόπις,¹¹ or στείρη,¹² the keel.
(8) Hom. 'Od. M, 421, and 438. Schol. min. ad h. l.
(9) Hom. 'Ili. A, 482, and Schol. min. ad h. l.

V. Νομέες, and εκκοίλια were the ribs, or curved planks rising from each side of the keel upwards. Ευπερόνεια were boards nailed upon the former.

(i) Hesych. in νομέες. Brodœus, Miscell. I, 10.

VI. Πλευραί or τοίχαι, the sides of the ship, which consisted of planks called υποζωύματα, and χωμένια.

(i) Pollux, I, 9, segm. 88. Athen. V, 11, p. 207, F.
(ii) Athen. V, 9, p. 204, A, where the ships of Philopator are described.
(iii) Schol. Aristoph. ad Equit. v. 279.

VII. The lower parts of the vessel were termed όφαλα, as being under water; the upper, εξαλα, as above water.


XII. Χρυσικος was the figure of a goose, with which the prow was adorned.


XIII. Κορωνίκες and ακροστύλια were ornaments at the extremities of the vessel.


XIV. "Αφλαστα were the ornaments of the stern.


XV. Παράσημον was the flag fixed to the prow.
XVI. 'Εδώλια a and σέλματα, b were the seats or benches of the rowers. The highest were called θράνοι; the middle, ζυγά; d and the lowest, θαλαμος. 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 ἐρέτμος, κώπη, τῆς κώπης ἐπιλαβέσθαι, f κόπης ὀφθαλμοι, g or τρήματα, h προστύ, i προσωπήρ, j προσώποθαι, k ἀσκώμα, l ἐφάσως, m ἐφίενε, n ἐλάνειν, o σχάσαι, p ἐκκωπίαν ἐλκεῖν, q ὀμοφροθείν, r μετεφροκοπεῖν, s ταρπός. t


(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 προστύματα in Aristophanes, Pac. v. 1233, and Schol. ad h. l.

(i) A thong with which they tied the oar to the σκαλμος, upon which it rested. Hom. Οδ. Δ, 782. Eustath. p. 198, l. 52.

(j) This is another name for the thong. Aristophanes uses προστύς 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 σκαλμος so as to protect the eyelet 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 ἐφέττειν, to row.

(n) Suidas in ἐφίενειν has ἐπερέθεναι ταῖς κώπαις, to ply the oars.

(o) Ἐλάνειν κώπην, to ply the oar. Ελείαν. Φ. ΙΙ, 9.


(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 ἅστος. To set the mast, ὀρθοσθαῖν. u Its parts were καρχήσιον, v τράχυλος, 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.

XIX. Μεσός ἦν was the hole in the middle of the ship, in which the mast was fixed. \(\text{ιστοδόκη, the place in which all the naval instruments were kept.}^{2}\) Κεφαίαι, the yards.\(^{3}\)

(\(\text{b}\)) Hom. 'Od. Α, 434. But Eustath. ad h. l. takes this word in another sense, [\(\text{making it a piece of wood against which the mast was reclined.}\)]

XX. \(\text{ιστία, ὄθόνω,}^{b}\) φάρος,\(^{c}\) λαίφος,\(^{d}\) ἁμένα,\(^{e}\) were the sails, of which there were different kinds: ἔσκων, the fore-sail, or sprit-sail;\(^{f}\) ἔπιδρομος, the mizzen-sail, larger than the fore-sail;\(^{g}\) ἀκάτιον, the main-sail, which was the largest;\(^{h}\) ἀρτέμον, the top-sail, above the main-sail.\(^{i}\) The following expressions are applied to sails: στέλλειν ὄθόνην,\(^{j}\) συστέλλειν ἱστία,\(^{k}\) ὑπλοῦν ἱστία.

(\(\text{b}\)) In Latin, lincta. Pollux, I, 9, segm. 103.
(\(\text{c}\)) Hesych. in ἔπιδρομος, where Salmatius reads σφαρος instead of σφερος. It appears, however, that it should be φάρος. Eustath. ad 'Od. Ω, 115, p. 828, l. 12.
(\(\text{d}\)) Eustath. ad 'Od. Ν, p. 523, l. 18. Kuhn. ad Polluc. I, 9, segm. 91. Hesych. in λαίφος.
(\(\text{e}\)) Hesych. in λαίφος.
(\(\text{f}\)) Hesych. in ἔσκωνες. Pollux, I, 9, segm. 91.
(\(\text{g}\)) Hesych. in ἔπιδρομος. Pollux, l. c.
(\(\text{h}\)) Hesych. in ἀκάτιον. Pollux, l. c.
(\(\text{j}\)) To lower sail. Homer has στέλλειν ἱστία, 'Od. Π, 333.
(\(\text{k}\)) To furl, or take in sail. Aristoph. Ran. 1030.
(\(\text{l}\)) To spread sail. We find in Lucian, πετάν ἱστία, Dial. Mort. p. 281. Hom. 'Od. Ε, 269.

XXI. \(\text{ὀπλα, although a general term for all the rigging,\(^{m}\) frequently signifies the ropes only,\(^{n}\) which are also called σχονία,}\(^{o}\) and κάλω.\(^{p}\)

(\(\text{m}\)) Hom. 'Od. Ζ, 268.
(\(\text{n}\)) Homer uses πείσματα, l. c. Eustath. ad h. l. p. 263, l. 37. Pollux, I, 9, segm. 93.
(\(\text{o}\)) Pollux, l. c.
(\(\text{p}\)) The words, κάλωνες and κάλοι, are likewise used. Hom. 'Od. E, 260. Eustath. p. 222, l. 11. Pollux, l. c.

XXII. The particular names of the ropes were, τέθροι,\(^{q}\) υπέρα,\(^{r}\) πρότονοι,\(^{s}\) ἐπίτονοι,\(^{t}\) μεσοφρία,\(^{u}\) πόλεες,\(^{v}\) ρίπος, \(\thetaρίος,\(^{w}\) ἔκφροι,\(^{x}\) πρυμνῆσα,\(^{y}\) πείσματα,\(^{z}\) ὁμοίματα,\(^{a}\) ρύματα,\(^{b}\) and κύμματα.\(^{c}\)

(\(\text{q}\)) Ropes by which the pedes [\(\text{see (r) on next page} \] were slackened or tightened. Scheffer. p. 331. Schol. Apoll. Rhod. Argonaut. I, v. 566.
(\(\text{r}\)) Ropes by which the extremities of the sail-yards were let go, or pulled to. Hom. 'Od. E, 260. Eustath. p. 222, l. 10, where he also explains a proverb from Harpocrates, in ἄφεις τὴν υπέραν.
The Navy.

XXIII. Ηεχαλιον, the rudder; the parts of which were, οιακ, φθειρ, πτερόγυνος, αυχιν, κάμαξ. In their greatest ships there were two rudders.

(α) Αεια, v. II. IX, 40. Αν. ad Hesiod. Εργ. v. 45.
(β) The helm, or handle [† which crossed the φθείρ nearly at right angles, and] by which the rudder was worked. Isidor. cited by Græv. ad Hesiod. l.c.
(γ) The pole, Scheffer. de Milit. Nav. II, 5, p. 145. The middle part according to Pollux, l. c. The broad part, at the lower extremity of the pole.

(δ) This was the upper extremity of the pole. Pollux, l. c. Hesych. in πτερόγυνης.
(ε) Pollux, l. c. Scheffer from Vitruvius, X, 8, says that the handle was called αυχιν. Heliodor. uses this word, Αεθιοπ. v, p. 248.
(ζ) A pole, or spret, by which the rudder was turned round. Lucian. in Votis, p. 494.
(η) Luke, in Acts, XXVII, 40. Αεια. 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.


XXV. Εμβολα, the beaks.

(α) Hence their ships had the epithet χαλκεμβολάδες, brazen-beaked, Eurip. Iphig. in Aul. v. 1320. Aristophanes has κυνέμβολοι τρίπερεις, triREMEN, with azure beaks, Equit. v. 551.

XXVI. "Λυγκυρα, and ουνη, the anchor. Phrases, άνασπαν, ο ανειν άγκυραν, βάλλειν άγκυραν ιεράν, κ. τ. λ. ο

XXVII. "Ερμα and αὐσφαλσα, the ballast.
(s) Scheffer. de Milit. Nav. II, 5, p. 152.

XXVIII. Βολίς, the plummet, with which they sounded.
(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, κατατηρητιρίαν. Lucil. Satir. incert. n. XI, p. 198, catapirates. Harpocration explains κάθεσα, ὁ καθίζον το τό πέλαγος ἁμόνος, 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 ἁμόνος: thus βολίς and κάθεσα may be synonymous. Hesychius favours this conjecture; he says κάθεσα is στάμνος. Kuster. ad Suid. κάθεσαι κατά σφετέροις ex Photio. Βολίς is used in a different sense, Lennep. ad Cohut. p. 5.

XXIX. Here also we may mention the κοντοὶ, ἀποβάθρα, and ἀντλοι.
(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. 'Od. 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, ἀναβαθρά, 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, Aristotle. Equit. v. 433; in Pers. v. 17, it is used to signify the pump. Eustath. ad 'Od. M, 411, p. 498, l. 1, where Homer calls the bilge, ἀντλος. [Scheff. de Milit. Nav. p. 47.]

CHAP. IX.

MARINES.

I. ΠΛΗΡΩΜΑΤΑ, αὐτερίται, and κωπηλάται, were the rowers: of whom the highest tier were called θροινοί; the middle, ζυγίται; and the lowest, θαλαμίται. Πρόκωποι were the rowers nearest the prow; ἐπικωποί, those nearest the stern.

(b) Thucyd. I, 10, &c. See Stephens and Hudson.
II. Naïtrae, mariners, were not employed in rowing; but each had his particular duties to perform. Some had the care of the sails, ἀρμενισαι; others went aloft, σχονοβαται; and the μεσοναῦται were the attendants on the other seamen.

| (f) | For the various duties of sailors, consult Cicero, de Senect. VI. |
| (h) | Lucian. in l'otis, 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, κυβερνήτης, πρωτεύς, κέλευστής, τριπαύλης, ναυφύλακες, εἰσοπαί, τοίχαρχοι, ἐσχαρεύς, λογιστής. 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. Ἐκονομ. VIII, § 14. He was the under-pilot, ο ὑπὸ τοῦ κυβερνήτου διάκονος, ὕπ' ἐπιρέων τῷ νεός καλεῖται. In Opp. p. 665, l. 34. |
| (e) | He who played the flute on board the trireme. Kuhn. ad Poll. I, 9, segm. 96. Demosth. de Coro. |
| (g) | The same as ναυφύλακες. Eustath. l. c. |
| (i) | Those who had the care of the fire. Pollux, I, 9, segm. 95. Scheffer thinks they were priests. Other antiquarins make them cooks. Scheffer. p. 311. |

II. They who commanded the soldiers were στόλαρχος, ναύαρχος, ἐπιστόλεως, τριήραρχος, k. t. l.

| (k) | The admiral. Hesychius has στόλαρχος. |
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(m) The vice-admiral. Xenoph. l. c.


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) Γεύσους τίμους, 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. Εconom. III, and VII. They had established punishments for bachelors, (μυσόγαμοι,) as we shall soon see. And that they had deities that presided over marriage, is well known. Plutarch. in Ai'rious, qu. 2. Suidas in τελεια. 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 καὶ νόμῳ γημαμενή οικίς. ΑELian. V. H. X, 2.

(c) Siracid. XXXVI, 28.


II. But in the times of barbarism, before the institution of laws, the intercourse between the sexes was promiscuous. e


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 ἄφωνες 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 Near. p. 519, C.

(h) Demosth. l. c. and 524, C.
V. The age for marriage was prescribed to both sexes.¹


VI. Polygamy was prohibited,¹ except when the state required it.²

(1) By a law of Cecrops, Athen. XIII, 1, p. 555, D. Herodot. V, p. 334, says, that Anaxandrides had two wives, in which he directly violated the custom of the Spartans.

(2) Διὰ σπάνιν ἀνθρώπων, when the citizens were few. Athen. XIII, 1, p. 556, A; or διὰ τοῦ λείτουργοῦ, when the state was exhausted of men. Diog. Laert. II, 26; and Suidas in λείτουργά. 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. 'Ομομυτρωιν, brothers and sisters by the same mother, could not marry; whereas, ὀμοπατρωιν, those by the same father, could.¹

(1) Corn. Nepos, in Prof. and Cimon. c. 1. Schol. Aristoph. ad Nub. v. 1375. [Thus Arechiptolus, the son of Themistoeces, married his sister, who was not born of the same mother. Plutarch. Themist. c. 32. But among the Lacedaemonians, 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


IX. To give a daughter in marriage, is ἐγγυνάν,¹ ἐκεγγυνάν,¹ κατεψυγγυνάν,¹ διδόναι,¹ ἀφομόζειν;¹ in Latin, dare, despondere.⁶


(ᵇ) Pollux, III, 4, segm. 34.

(ᶜ) Eurip. Orest. v. 1675.


(ᵉ) Eurip. Electr. 24. 2 Cor. XI, 2.


X. The bridegroom gave to the bride, as a pledge of his honour and love, a present, termed ἄρρα,¹ ἄρραβων,¹ ἐννοού.⁵

(⁵) *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.

XI. The bride on her part, gave a dowry, termed προίς,\(^w\) and φερνή,\(^x\) which was returned to her in case of a divorce.\(^y\)


\(^x\) Hesych. in φερνή and εἴνα.

\(^y\) Demosth. in Near. 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.\(^a\)

\(^z\) Hesych. in ὑπέρ σελεῖ and ὑπέρ πολλῆς.


CHAP. II.

MARRIAGE CEREMONIES.

I. The bridegroom conducted the bride to his house with great pomp. This was termed ἀγεῖν,\(^a\) or ἀγεσθαι γυναῖκα,\(^b\) εἰς οἰκίαν.\(^c\)

\(^a\) Ἀγεῖν is seldom used in this sense. Kuster. de Verbis Mediiis. Homer uses ἀνάγειν, to which he adds ἐδομοῦ, Ὀ. Γ, 272.

\(^b\) Hom. Ὀ. Ζ, 159, οἰκονόμος ἀγεσθαι. But we find in Ἀelian, without the addition of οἰκονόμος, ἀγεσθαι γαμετήν, V. H. XIII, 13; and ἀγεσθαι γυναῖκα, XIII, 10.

\(^c\) Hesiod. Ῥηγ. v. 695.

II. They were generally conveyed in a car: the friend who rode with the bride and bridegroom was called παράνυμφος,\(^e\) and παρόχος.\(^f\)


\(^e\) Ὁ σωματάγον τῷ νυμφίῳ τῷ νύμφῳ, Eustath. ad Ἰ. 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.\(^g\)


IV. The song which they sung in this procession, was called ἀμάσειον μέλος.\(^h\)

\(^h\) Suid. Hesych. Eustath. ad Ἰ. 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 υμεναῖον, hymeneal, was sung, and accompanied with dancing.\(^i\)
VI. There was also a marriage feast, called γάμος, j

VII. But this feast was preceded by sacrifices, called προτέλεια, k and προγάμεια. l

VIII. It was customary for the guests to bathe and change their clothes. m

IX. The bride and bridgroom were richly adorned in garments of various colours. n

X. They were also crowned with wreaths of various herbs and flowers. o

XI. The bridgroom’s house was ornamented for the occasion. p

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

XIII. At Athens, during the nuptial-feast, a boy entered, carrying acorns, and a basket of bread, who sung ἐφυγὼν κακῶν, εὐρὸν ἀμενόν, I have left the bad and found a better. t

XIV. After the feast the new-married couple were conducted to the nuptial-chamber, called ἐῳμα, u κορφίδων ἑῳμα, v ἐῳμάτων, w θάλαμος, x παστάς; y in which was the marriage-bed, λέχος κορφίδων, z νυμφίδων, a and γαμκόν. b
After they had entered the chamber, they were obliged, by an injunction of Solon, to eat a quince between them. 

They might be separated even in the nuptial-chamber: for instance, if a raven croaked on the top of the house.

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, Hotzoll. Hieroglyph. VIII. and ad h. l. Hadrian. Jun. Animade. I, 1. Gaulmin. ad Eustath. de Amorib. Ismienae et Ismenes, p. 29. Cleric. ad Hesiod. Ιρηγ. v. 746. ΑΕlian. H. A. III, 9.

The bride, before she went to bed, either bathed, or, at least, washed her feet in warm water.

The bridegroom then untied, and took off her girdle. 


CHAP. III.

DIVORCE.

I. To leave each other, was considered a great dishonour to both parties.

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
Lacedaemon, 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; (hence ἀποστομπηνίκων) and ἐκβάλλειν.

(b) Demosth. in Neer. p. 524, C.
(c) Pollux, III, 3, segm. 46.
(d) Demosth. in Neer. l.c. Galat. IV, 30. We have also ἐκπέμπειν τὴν γυναῖκα, Isæus, de Hered. Pyrrh. p. 388. Ἀφίειας γυναῖκα, Plutarch. in Cic. p. 875, A. 1 Cor. VII, 11. Ἀπολύσας γυναῖκα, Matth. XIX, 7, 8.

III. The husband was, in this case, obliged to restore the wife her fortune.

(e) Demosth. in Neer. p. 524, C.

IV. If the wife quitted the husband, the separation was expressed by the words, ἀπὸλεῖψε, ἀπὸλείπειν.

(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 apprise the archon of her intention, and present him a petition containing an enumeration of her grievances.

(h) Plutarch. in Alcibiad. p. 195, C. Andocid. Orat. IV, contra Alcib. p. 297. Plutarch, l.c. styles this petition, γράμματα ἀπὸλειψέως. We find the legal causes of a divorce in Pollux, III, 8, segm. 47, and in Plut. in Alcib. l.c.

CHAP. IV.

ADULTERY.

I. MOIXEIA, adultery, was a crime common amongst the Greeks, although not committed with impunity: it was forbidden both by fines and punishments.

(a) Pausan. Boot. XXXVI, p. 784.
(b) This is evinced by the examples of Thyestes, Ægisthus, Paris, Phoenix, &c. Senec. Thyest. 680. Hom. ᾖδικ. Λ, 32; Ἰλ. Ι, 39; and Ι, 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.

III. Solon permitted the adulterer, if caught in the very act, to be put to death.\(^d\)  
\(^d\) Lysias, ἵπτερ τοῦ Ἑορασθένους 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 ἀτυμος, infamous.\(^e\)  
\(^e\) Demosth. in Nearer. 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, termed μοιχάγρια.\(^f\)  
\(^f\) 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.

VI. The poor underwent a severe punishment, called ῥαφανίδωσις,\(^h\) and παρατιλμός.\(^i\)  
\(^i\) Schol. Aristoph. l.c. Vossius, ad Catull. p. 41. This punishment was also called καταπιττωσις.

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.\(^a\)  

II. The new-born child was washed in warm water.\(^b\)  
\(^b\) Callim. h. in Iov. 17. Meurs. ad Lycoiph. v. 322.

III. It was also anointed with oil kept in an earthen jar, called χυτλος:\(^c\) hence χυτλώσαι.
IV. The Spartans used wine instead of water, in the ablution.\(^\text{f}\)

(\(\text{f}\)) Plutarch. in Lycurg. p. 49, E.

V. It was then dressed in swaddling-bands, called σπάργανα.\(^\text{g}\)

(\(\text{g}\)) 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,\(^\text{f}\) or upon a shield,\(^\text{i}\) if its father was a warrior. The latter custom prevailed at Sparta.\(^\text{j}\)

(\(\text{h}\)) Callim. h. in Jov. v. 48. Lennep. ad Coluth. p. 67.

(\(\text{i}\)) Theoccr. Idyll. XXIV, v. 4.

(\(\text{j}\)) Nonnus, in Dionys. XLI, 168.

VII. The children whom their parents did not choose to bring up, were exposed: to do this was termed ἐκτηδεῖν.\(^\text{k}\)

(\(\text{k}\)) Euripid. Phoeniss. v. 25. Aristoph. in Nub. v. 531, where ἐκτηδεῖν signifies ἔξω ἀπʼ ἄρτεως; in opposition to which, the same poet uses ἀναλεῖν, to bring up, or educate. The vessel in which children were exposed, was called στρακοῦν, 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.\(^{1}\) These were called περιδέραια,\(^\text{m}\) and γυρωφίσματα.\(^\text{n}\)

(\(\text{m}\)) Aristot. Poetic. c. XVI. Eurip. Ion. v. 1131, calls them, δέραια.


IX. Among the Thebans, the exposition of children was prohibited by law.\(^\text{o}\)

(\(\text{o}\)) Ælian. V. H. II, 7.

X. At Lacedaemon, deformed children were thrown into a place called ἀποθέταται.\(^\text{p}\)


XI. The Athenians entered the names of their children whom they intended to bring up, in a public register, as soon as born.\(^\text{q}\)

(\(\text{q}\)) Isæus, Orat. VI, de Apollod. hered. p. 486. Suidas, and Harpocratus, in κοινον γραμματείον. 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, Archeol. I, 9, p. 45. But the Scholiast of Lucian

\(\text{N 3}\)
asserts that they were registered immediately after their birth, ἡμα τῷ γεννηθήματι. T. II, p. 11. For the Roman custom of registering, consult Brisson. in Select. Antiq. ex Jur. Civ. I, 5.

XII. When the infant was five days old, they ran with it in their arms round the fire, and their relations sent presents to its mother, called γεννήθλων ἔσεις: these were πολύποδες, and ηπίαται.

(*) Hesych. in ὄρομάφιον ἠμαρ. Meurs. Græc. Fer. I, 20. The fifth day was called ὄρομάφιον ἠμαρ, and ἀμφιδρόμα.

(*) Hesych. in ἀμφιδρόμα, and Suidas. Ἐσχyll. in Eumen. v. 7, and Stanl. ad h. l.


XIII. The child was named on the tenth day after its birth. A sacrifice was offered on the occasion, which was followed by a feast. To celebrate this day, was ἐκάτην θείεν, ἀποθείεν, ἰστιάσαι.


(*) Euripid. Electr. v. 1126.

(*) Aristoph. Av. v. 494, and Schol.

(*) Aristoph. Av. v. 923.

(*) Another expression was, ποιήσαι ἐκάτην. Demosth. adv. Bxot. p. 638, C.

(*) Suidas in ἐκάτην ἰστιάσαι.

XIV. The fortieth day was a day of solemnity for the mother.

(*) 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, and the mothers themselves nursed them. Even women of the highest distinction, did not decline this maternal duty.


(*) Euripid. Ion. v. 1360.


XVI. We read, however, that in some cases, nurses were employed.


XVII. Μαία, τίτθήν, τιθήν, and τιθηνητεύμα, signify a nurse, who is also called τροφός. But there is some difference between τιθήν and τροφός. To suckle, is ὠλάζειν.

(*) Hom. 'Οο. T, 482.
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 βίσαςα. Spanhem. ad Callim. h. in Iov. v. 49.

XIX. To quiet a child, they sung λαλία: to do this was μακαλάν; the songs themselves were termed μακαλήσεις,\(^n\) and νύνια.\(^o\)


XX. If this method failed, the nurse or mother had recourse to a figure called, in Latin, manducus,\(^p\) or terriculamentum;\(^q\) in Greek, μορμολύκειων;\(^t\) to frighten them (μορμούσ-σσοθαί.)\(^s\)

\(^s\) Plaut. Rud. II, 6, 51. Festus in manducus.

\(^q\) Terriculamenta, and terricula, are figures with which they frightened children.

\(^t\) 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, μορμω, Aristoph. Acharn. v. 582. Lucian. in Philopseude. p. 328. We have an entertaining account of the manner in which the Hebrews, Greeks, and Romans, frightened their children, in Hageri progrannate de Manducis.

\(^s\) Hesych. in μορμούσσσοθαί, 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 by the Attic laws, Lib. I, Tit. 4. That there were public schools for children of either sex is shewn by Perizon. ad Aelian. 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.\(^a\) 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.\(^y\)
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(vi) Terent. in Eun. v. 22.


(vii) 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, 1. 27.

XXIII. We read likewise that young ladies of high birth, were taught music and letters. vi


XXIV. If the fathers of the boys were rich, or persons of distinction, they had private masters for them, παιδαγωγοί, or παιδορίβαι, who instructed them in the fine arts. b


For the difference between εἰδάσκαλος and παιδαγωγός, see Wower. Polymath. IV, § 19. [The παιδαγωγοί 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.]


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.


(d) Terent. in Eunuch. III, 2, 23.


XXVI. As we have already treated of the gymnastic exercises, it only remains that we give a concise account of the other three branches.
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, but was afterwards so extended, as to be used in the sense of φιλολογία, comprising history, poetry, &c.


II. Young men of fortune also studied philosophy. For this purpose, gymnasia and public schools were established, of which the principal were the Academy, the Lyceum, and the Κυνόσαργες. There were likewise schools at other places.


(6) The gymnasia were properly intended for bodily exercises. See, on the public schools (ἑδασκαλεία) of the ancients, Perizon. ad Ælian. V. H. III, 21.

(7) Ælian. V. H. IV, 9, Menag. ad Laert. III, 7, p. 141.


(9) This was the school of Antisthenes, according to Hesych. Miles. and Diog. Laert. VI, 13; and of Aristoc the Chian, Diog. Laert. VII, 161. Paus. Attic. c. XIX, p. 44.

(10) 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.

MUSIC.

I. ΜΟΥΣΙΚΗ, music, is derived, according to some authors, from the nine muses; and according, to others, from the Hebrew word, mosar, which signifies art, science.

(11) Isidor. Hispal. Orig. II, c. XIV.

(12) 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 μοίσα, inventress.

II. The Greeks attribute the invention of music to...
Pythagoras: but this is incorrect; for it is certain, from the history of Moses, that Jubal introduced the flute and harp.


(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. Amphilon, 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 scient. Mathem. c. XX, § 2. On the state of music at the time of the Trojan war, Feith. Antig. 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: ντάη, to the moon; παρυνάη, to Jupiter; λίχανες, to Mercury; μέση, to the sun; παραμέση, to Mars; τρίη, to Venus; νη, to Saturn.


IV. The tone or mode, whether raised or depressed, in which the musicians sung or played, was termed νόμος.


V. There were four principal νόμοι or modes; the Phrygian, Lydian, Doric, and Ionic. Some authors add a fifth, viz. the Ελοικ. The Phrygian mode was religious; the Lydian, plaintive; the Doric, martial; the Ionic, gay and flowery; the Ελοικ, simple. The mode with which the soldiers were animated, was likewise termed ὄρθιος.


(7) Bourdelot. ad Lucian. l.c. [Plato, de Rep. III, p. 286 and 289 ed. Bip. omits the Ελοικ, and mentions only the four first.]


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 ἑστὶν συμκέιμενον, λόγῳ, καὶ ἀρμονίας, καὶ ρυθμοῖς: 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.¹

¹ Schol. Aristoph. ad Equit. v. 9. Spanhem. ad Callim. h. in Del. v. 304, p. 509.

VII. Their music was both vocal and instrumental.²

² Hence the following definition of music; τέχνη θεωρητική καὶ πρακτικὴ τελεῖον μέλους καὶ ὀργανικοῦ, Aristid. Quintil. I, p. 6. The music of instruments alone, was called μουσική ψυλή; that of instruments, accompanied by the voice, μουσικὴ μετὰ μελοδίας. Aristot. Polit. VIII, 5. To sing, was in Latin, assa voce canere; and the flutes, when unattended by vocal music, were termed asse tibiae. 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 ἐμπνευστά, wind instruments; and ἐντατά, stringed instruments.³

³ Pollux, IV, 8, segm. 58. Aristid. Quintil. also, p. 101, distinguishes the ὀργανα ἐμπνευστά and κατασειωμένα; the latter of which he calls, ὀργανα διὰ νευρῶν ἰμμοσμένα, p. 107; and νευρόδετα, p. 110.

IX. The three principal instruments of the ancients, were the lyre, the flute, and the pipe.⁴

⁴ 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,⁵ and φόρμιγξ.⁶

⁵ 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 Ἀλίαν. V. H. III, 32. And hence he has the title, φορμικτής, 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. Ἀλίαν. V. H. III, 32.

⁶ That κιθάρα and φόρμιγξ were one and the same instrument, is shewn by Eustath. ad 'Ια. Σ, p. 1222, l. 38, from Homer, 'Ια. 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, νυμ. 1358. But he is opposed by Periz. ad Ἀλίαν. 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 Musicae veterum organica, c. II, § 10, p. 29. Rom. 1742.


Demodocus, for instance. Hom. 'Od. Ο, 266. Anacr. Od. I.

III. The strings were, at first, of linen thread; afterwards, of catgut.

Eustath. ad Hom. 'Ili. Ο, 570, p. 1222, l. 52.

Homer. 'Od. Φ, 408.

IV. The strings were, at first, three; whence it was termed τρίχορος: but it was afterwards improved, and had seven strings; then it had the epithets, ἐπτάχορος, ἐπτά-φθογγος, ἐπταγλωσσος.

Stephen, in Ἀσία, says, the κιθάρα, with three strings, was invented at Asia, a city of Lydia. Hence it is called Ἀσιας by Aristoph. Thesmoph. v. 126. Plutarch. de Music. p. 1137, A.


I. 'Αὐλός, the flute, was a famous instrument, which was used on religious festivals and at sacrifices, at the games, entertainments, funerals and other occasions of mourning.

CHAP. IX.

THE FLUTE AND PIPE.

I. 'Αὐλός, the flute, was a famous instrument, which was used on religious festivals and at sacrifices, at the games, entertainments, funerals and other occasions of mourning.
The Flute and Pipe.

(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 Diam. v. 215. 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 αὐλητώς. Ovid. Fast. VI, 639. This is accounted for by Pliny, XXVIII, 2.


(e) Ελιαν. V. II. 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. According to the tradition of the Greeks, it was invented by Hyagnis, a Phrygian, who lived in the time of Joshua.

(f) Genes. IV, 21.


III. Flutes were generally made of the bones of stags or fawns: hence called, νέβρεως αὐλοί. The Thebans, it is said, were the first who used this material for the flute. They were also made of the bones of asses, and elephants; and sometimes of reed, box, or lotes-tree.

(h) Schol. Aristoph. ad Acharn. v. 863.


(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.


IV. Σφριγξ, the pipe, differed greatly in sound from the flute. The tone of the former was shrill and sharp; and hence the epithet, λεπταλέυ. That of the latter, grave, full, and mellow; and, therefore, called βαρύβρομος.


V. Great, indeed, is the influence of music, not only over our minds, but over our bodies. It is even said to cure certain diseases.


(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.\(^1\)

\(^1\) 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 \(γραφωσσ\)\(^a\) 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 vete rum.]

\(^b\) This is proved by Xenophon’s definition of the word, Memorab. III, 10, § I. Eustath. ad Ι. Λ. I, p. 315, l. 39.

\(^c\) Plutarch. de Audien. 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. Topie. 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.


\(^g\) 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. Απολογ. p. 129.

V. The instruments and materials used in painting, were \(όψιβας\) and \(καλύβας\), the easel;\(^i\) \(πινακες\) and \(πινάκια\), the tablets or canvass;\(^j\) \(λίθυνθοι\), little boxes in which the painters kept their colours;\(^k\) \(κηριά\), the wax; \(χρώματα\), the unprepared colours; \(φάρμακα\), the prepared colours; \(ανθη\), the flowers;\(^l\) \(γραφικ\), the style; and \(υπογραφικ\), the pencil.\(^m\)

\(^i\) Pollux, VII, 28, segm. 129.

\(^j\) Pollux, VII, 28, segm. 126.

\(^k\) Cic. ad Attic. I, 14.

\(^l\) Pollux, VII, 28, segm. 128.

\(^m\) Pollux, l. c.

VI. The outlines, or the sketch, were called \(υποτύπωσις\), \(υπογραφή\), \(σκί\), and \(σκιαγραφία\).\(^n\) The picture, when finished, was termed \(εἰκών\).\(^o\)

\(^n\) Pollux, l. c.
(8) Pollux, VII, 28, segm. 127, and 128.
(9) Pollux, VII, 28, segm. 127. Ἑλίαν. Ὁ. Ἐ. XIV, 37, and 47.

VII. Painting was classed with the liberal arts; and grew so much into esteem, that it became at length an essential accomplishment of a polite gentleman.

(8) Galen. in Exhortat. ad Artes, cited by Vossius, de Artibus popularibus, c. V, § 1, p. 61. Barth. and Erhard. ad Petron. c. 2.
(9) Plin. XXXV, 10.

CHAP. XI.

FOOD.

I. The principal and most necessary food with the ancient Greeks, as with us, was ἄρτος, bread. Hence ἄρτος was sometimes used for any kind of food or drink. By Homer and other authors bread is also metonymically termed σίτος.

(8) Euripides, cited by Athenaeus, 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.
(9) Matth. XV, 2.
(11) Hesiod. Ἐργ. v. 146, 604.

II. Bread was generally carried in a wicker or cane basket, called κάνεον, κανοῦν.


III. Their loaves were baked either under the ashes, and hence termed σποδίται ἄρτοι, and ἐγκρυφιαί; or in an oven, κρῖβανος, and then termed κρῖβανιται.

(1) Athen. III, 27, p. 111, E.

IV. They had also an inferior kind of bread, called μᾶζα, which was made with meal, salt, and water; to which some added oil.

(1) Hesych. in μᾶζα. Schol. Aristoph. ad Pac. v. 1. Athen. XIV, p. 663, A.

V. Ἀλφιτος, barley-meal, (in Latin, polenta), was likewise much used.
VI. Θριόν was a composition of rice, cheese, eggs, and honey. It was wrapped in fig leaves; and hence its name.\footnote{Schol. Aristoph. \textit{ad Equit.} v. 1100; \textit{ad Ran.} v. 134, gives rather a different description of this food.}

VII. Μυττωτόν was made with cheese, garlic, and eggs, beaten and mixed together.\footnote{Schol. Aristoph. \textit{ad Acharn.} v. 173. It had many more ingredients, according to the Schol. \textit{ad Equit.} 768. Scalig. \textit{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 μιστικά;\footnote{Schol. Aristoph. \textit{ad Plut.} v. 627. Some write it μιστικά. See Spanh. \textit{ad h. l.} and Hemsterhuis.} The poorer Athenians lived likewise on garlic and onions.\footnote{Schol. Aristoph. \textit{ad Plut.} v. 619, and \textit{ad Equit.} v. 597.}

IX. The Greeks had many sorts of cakes: πυραμούς,\footnote{Aristoph. \textit{Equit.} v. 277, and Schol.} σῃμαμούς,\footnote{Aristoph. \textit{Thesm.} v. 577.} άμυλος,\footnote{Aristoph. \textit{Pac.} v. 1194.} ἱπτία,\footnote{Aristoph. \textit{Acharn.} v. 1091.} μελιτούττα,\footnote{Aristoph. \textit{Nub.} 507. Lucian. \textit{Lexiphan.} p. 820. Pollux, VI, 11, segm. 76.} οἰνούττα, κ. τ. λ.\footnote{Aristoph. \textit{Plut.} v. 1122.} [\footnote{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, \textit{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. Bocckh's \textit{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,\(^w\) seldom boiled; \(^w\) especially in the heroic ages.

\(^1\) Athen. I, 10, p. 12, B.

\(^w\) Servius, ad Aen. 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 Lacedaemon, the young people lived upon animal food. A black soup, μέλας ζωμός, supported the men and the elder part of the community.\(^x\)


XII. The poor sometimes subsisted on grasshoppers,\(^y\) and the extremities of leaves.\(^z\)


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 oel dressed with beet-root. This dish they called ἐγχέλες ἐντεπευτλαγμέναι.\(^c\)

\(^c\) Aristoph. Acharn. v. 894; and Pac. v. 1014. Athen. VII, 13, p. 300, B.

XV. Τάρσεος, salt fish, of which the neck, and the belly, were their favourite parts.\(^d\)


XVI. The dessert, consisting of fruits, almonds, nuts, figs, peaches, &c. in Greek τρωκτά,\(^e\) τραγήματα,\(^f\) ἐπιδορπίσματα,\(^g\) πέμματα,\(^h\) constituted the second course.\(^i\)

\(^e\) Ελιαν. 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 δευτέρα πράτεξαι, 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. "Αλάς, salt, was used in almost every kind of food.\(^j\)

\(^j\) Hom. Ιλ. Ι, 214. Plutarch. Sympos. VI, p. 685, Α.

[\[ The price of salt is unknown. Boeckh, vol. I, p. 155.\] o 3
LIQUORS.

I. In early times, ὕδωρ, water, was the only beverage of the Greeks. 


II. Afterwards, they mixed their water with wine, γενεμα τῆς ἀμπέλου, οἶνος. 

(b) We continually find bread and wine, σῖτος καὶ οἶνος, mentioned together, e. g. 'I. Ι, 702; Τ, 161.

[f 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. This was contrary to the practice of the Romans.

(d) Hom. 'O. Ζ, 77.


IV. They kept their wine in earthen vessels, κέραμοι; or in bottles made of skins, ἀσκοί.


(f) Hom. 'I. Ι, 247; 'O. Ζ, 78; and 'O. B, 340, mentions casks.

V. Old wines were most in repute.


VI. The most famous wines were, Πραμνεως, Θάσως, Λέσβιος, Χίας, Κρήτης, Κόριος, and 'Ρόδιος: in Homer, Μαρεωτῆς is preferred to all others.

(h) See, on all these wines, Αelian. V. Η. XII, 31, and the notes of Perizonius. Lennep. ad Coluth. p. 10.

[f The Chian wine, as early as in the time of Socrates, sold for a mina the metretes. Boeckh, vol. I, p. 134.]


VII. It was customary to mix wine with water: this was κρατίσαβατ: whence κρατήρ, a bowl; which they used to fill to the brim.

(j) Hom. 'O. Α, 110.

(k) Athen. V, 4, p. 192, F. Eustath. ad 'I. B, p. 177, 1. 47.

VIII. But such, at length, was the luxurious refinement among the Greeks, that they mixed their wines with perfumes.\(^\text{m}\)

\((\text{m})\) \AE lian. XII, 31.

IX. The wine was poured from the bowls into cups, of which there were many sorts.\(^n\)

\((\text{n})\) Hom. 'Od. I, 9.

X. It appears that the more ancient Greeks drank from horns of oxen.\(^o\)


XI. Afterwards, they used cups of earth,\(^p\) wood,\(^q\) glass,\(^r\) brass,\(^s\) gold,\(^t\) and silver;\(^u\) of which the principal were, ϕίλη, ποτήριον, κύλις, ἕπας, κύπελλον, ἀμφικύπελλον, σκύφος, κυμβίον, κασύβιον, γαστήρ, κόθων, δεῖνος and δεινιάς, θηρίκλεως, βαυκάλιον, κ. τ. λ.\(^x\) Some of these derived their names from their form; others, from the materials of which they were made; and some, from other sources.

\((\text{p})\) Athen. XI, 3, p. 464, A.

\((\text{q})\) Athen. XI, 6, p. 470, F, and p. 477, A.

\((\text{r})\) Aristoph. Acharn. v. 73.

\((\text{s})\) Pollux, X, 26, segm. 122.

\((\text{t})\) Athen. XI, 3, p. 463, E.

\((\text{u})\) Athen. XI, 3, p. 465, D.

\((\text{x})\) All these different cups, together with others, are described by Athenaeus, XI, p. 467, to page 503. Pollux, VI, 16, segm. 95, sqq. Βαυκάλιον is a vessel with a narrow neck, so called ἀπό τοῦ βαυκαλίου, 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.\(^x\)

\((\text{w})\) 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 Comit. l. VIII, Tit. XI. Plutarch. adv. Stoicos, p. 1067, D.

\((\text{x})\) Hom. 'Iλ. 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 διανεχτισμὸς;\(^b\) that at noon, ἕπιστροφος;\(^c\) and that in the evening, ὁρπόν.\(^d\)
II. The terms were, afterwards, changed: dinner was called ἀπιατων; the refreshment between dinner and supper, ἑδρπνον; and supper, ἓιπτον.e

(c) Athen. I, c. Eustath. ad Ὁρ. B, p. 76, 1. 44; and ad Ὁρ. Π, p. 589, l. 42.

III. They ate sparingly at dinner; at supper, more freely.f

(g) Horn. Ὁρ. Α, 414, in one line mentions these three feasts.

V. Ἐρανος was an entertainment, at which every one bore an equal share of the expense. 

(h) Schol. ad Ὁρ. Α, 226, Ἐρανος, τὸ ἀπὸ συμβολῆς ἓιπτον: κανε a symbolarum collatoribus, according to Plautus, Curcul. IV, 1, 13. Athen. VIII, 16, p. 362, E.

VI. Γάμος, a marriage-feast.i


[† 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. Ἰλ. K, 578; Ω, 315. Athen. I, 10, p. 11, F.


II. Κλίνα, the couches,c amongst the rich, had ivory feet, d στρώματα, covers, e and προσκεφάλια, pillows.f

(c) Poll. VI, 1, segm. 9. Ἀλιαν. Β. Η. XII, 51.

(d) Athen. ΠΙ, 9, p. 48, B, κλίναι ἑλεφαντόποιες. Ἀλιαν. Β. Η. VIII, 7, κλίνη ἄργυρόπους, and χρυσόπους.
III. Ἐμὸντες, tables, in early times, were square.  

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.  

As the manner of reclining thus at table was common to the Greeks, the Hebrews, and the Romans, the reader may consult Mercurialis’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.  

VI. The number of guests varied in the different ages of Greece. At first, they were only three, or five. Afterwards they increased to nine, and even more.  

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 ἑαίκε; and he who carved and distributed the meat, ἐκατος, and ἐκατυμων. Yet this equality of distribution was not always observed at entertainments.  

VIII. Drink was likewise, in general, equally distributed as well as meat.  

(a) Athen. l. c.  
(b) Athen. ex Phrynicho, II, 8, p. 47, F.  
(c) Or oblong; not round, according to Eustathius, ad 'Oδ. A, v. 138, p. 34, l. 33.  
(d) As the manner of reclining thus at table was common to the Greeks, the Hebrews, and the Romans, the reader may consult Mercurialis’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.  
(f) Athen. I, 4, p. 4, F.  
(g) Athen. XV, 3, p. 671, A. But whether the number of guests was ever fixed, is to be questioned. Eustath. ad ‘Ιλ. B. p. 144, l. 18.  
(h) This word signifies, sometimes, in Homer, συμπότις, a guest. But 'Oδ. Δ, 621, it means the master of a feast. Eustath. ad h. l. p. 190, l. 26; and ad 'Oδ. Χ, v. 12, p. 771, l. 6. Plutarch. Sympos. II, 10, p. 644, applies ἐκατος to the servants, and ἐκατυμων to the master of the feast.  
(i) 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.  
(j) Athen. I, 10, p. 12, C.  
(k) Hom. 'Οδ. Α, 141; Δ, 57.  
(l) This word signifies, sometimes, in Homer, συμπότις, a guest. But 'Oδ. Δ, 621, it means the master of a feast. Eustath. ad h. l. p. 190, l. 26; and ad 'Oδ. Χ, v. 12, p. 771, l. 6. Plutarch. Sympos. II, 10, p. 644, applies ἐκατος to the servants, and ἐκατυμων to the master of the feast.  
(m) 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.  
(n) Athen. V, 4, p. 192, F.
IX. The wine was served by youths who stood waiting, and were called κοῦροι,4 κήρυκες,5 διάκονοι,6 οἶνοχόι;7 and by the inhabitants on the coasts of the Hellespont, ἐπεγγύται.8

(4) Hom. Οἰ. Α. 149.
(5) Hom. Οἰ. Α. 142.
(7) Hom. Ι.Ι. Ά. 128.
(8) Athen. Χ, 7. p. 425, C.

X. In the heroic ages these youths were not slaves, but of good families;9 sometimes of the most noble and distinguished.10

(9) Athen. V, 4. p. 192, B, C.
(10) The son of Menelaus, for instance, is a cup-bearer in Homer, Ὀδ. Ο, 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 σωτήρ, the preserver. This last round was likewise called τέλειος.11

(11) Schol. Pindar. ad Isthm. Od. VI, str. a, v. 5, 11. There are also other accounts, Pollux, VI, 16, segm. 100. Athen. XV, 5. p. 675; ΙΙ, 1, p. 36, C. Suidas in κρατύρ and αγαθός χάιμονος. [Scholiast ad Plat. Philol. c. 42. ἐκμυρώντων εἰς ταῖς συνουσίαις κρατύρες τρεῖς καὶ τὸν μὲν πρώτων Δίων Ὀλυμπίου καὶ θεῶν Ὀλυμπιάν ἔλλοα, τὸν δὲ δεύτερον Ομρών, τὸν δὲ τρίτων Σωτήρος—ὅν καὶ τέλειον ἔλεγον, ὡς Ἑυριπίδης Ἀνδρομέδα.]

XII. At the end of the banquet, when the table was removed, they drank to the good genius, αγαθὸς χαίμονος;12 by which appellation they meant Bacchus, the inventor of wine.13

(12) Schol. Aristoph. ad Equit. v. 85. Ἀλιαν. Φ.Η. I, 20. Athen. XV, 13, 14, p. 692, F; and 693. Kuster. ad Suid. in αγαθὸς χαίμονος. [As soon as supper was removed, before they drank wine, they made a libation and sang a hymn. Plat. Sympos. c. 4.]

XIII. To the pleasures of the table, they added singing and dancing.14

(14) Hom. Ὀδ. Α, 152. Athen. Ι, 12, p. 14, Α. 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.15

CHAP. XV.
Grecian Dress.

THEIR MANNER OF COVERING AND ADORNING THE HEAD.

I. The ancient Greeks, like the Egyptians, went with their heads bare. But we read, that, in later times, they wore hats, called πηλοί, πηλία, or πηλία. (a)

(a) Herodot. III, p. 187, A.

(b) Lucian. de Gymnas. p. 278.

(c) Hesiod. Εργ. v. 546. Pollux, VII, 33, segm. 171. Grævius, ad Hesiod. Εργ. 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: κάλυτρα, ἀμπυξ, κρησεμον, κε-κρύφαλος, ἀμφα, ὁποδοσφενδόνη. (f)

(f) Hom. Οδ. Ε, v. 232, and ad h. l. Eustath. p. 217, l. 38, says it was the same with κρησεμον. Hesiod. Theogon. p. 574.


(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 τίττινες, grasshoppers of gold; i.e. emblems that they were αὐτόχθονες, i.e. descendants from the first inhabitants of Attica. (m)

(m) Thucyd. I, 6, and Wass. ad h. l. Lennep. ad Coluth. p. 55.


IV. Ladies of rank and fortune wore a higher fillet, termed στεφάνη ἡμηλη. (n)


V. "Ερματα, ἐνώτα, ἐλικες, were ear-rings.


(p) Αειλιαν. V. H. I, 18.
VI. "Oroco, the necklace."

(x) Hom.'V. Σ, 401; h. in Ven. 87. Eustath. ad 'Oδ. A, p. 24, l. 49. [Bartholinus has written a treatise upon the ear-rings of the ancients.]

CHAP. XVI.

GRECIAN GARMENTS.

I. 'ΕΣΘΗΣ, a ἐσθήμα, b ἐσθησίς, c and in poetry, εἰμα, d were the general expressions for clothing. The under garment, both of men and women, was χιτών. e Χιτῶν ὀρθοστατίως was a straight tunic. f The χιτῶν was said ἐνδύεσθαι. g

(a) Εἰλιαν. V. H. VII, 8.
(b) Εἰλιαν. V. H. I, 2.
(c) Pollux, X, 12, segm. 51.


(g) Εἰλιαν. V. H, I, 16. [κιταρίς (Socrates) ἐνδύετα αὐτῶν τὸν χιτῶνα, καὶ θυματίους περιβάλομενον, εἴτα 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: ἐμα εἰς κινθων ἐκδομένοι συνεκύουσαι καὶ τὴν αἰών γυνῆ, Ι, 8; from which it appears that χιτῶν 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 claspσ, περόναι, h and πόρται, i of silver or gold, to keep it close. j

(h) Hom. 'Οδ. T, 256.
(i) Hom. 'Ιλ. Σ, 401.
(j) Εἰλιαν. V. H. I, 18.

III. The same also wore the ἐγκυκλον χιτώνων. k

(k) It is not certain whether this was an outer, (ὑμάτιον) or an under garment, (χιτώνων). In Aristoph. Thesmoph. v. 260, Euripides puts on first the κροκωτός, and next the ἐγκυκλος. But Pausanias, cited by Eustathius, ad 'Ιλ. Σ, p. 964, l. 6, considers it to be an under-garment. Perizon. ad Εἰλιαν. 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 ἀμπέχων.] Winkelm. l.l. p. 203.

IV. Τμάτων 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 ἵματιον ἐπ’ ἄμπετρά, and ἐπὶ ἐξία. From the above verbs are derived the substantives, ἀναβολαιον, and περιβολαιον.  


(ii) Hom. Ἰλ. Β, 43. Ἀelian. Ψ. Η. Ι, 16.  

(o) Suidas in ἀναβάλλει. Aristoph. Ἱρεπ. v. 1147. Periz. ad Ἀelian. VII, 8. [† In all the passages above quoted, περιβολαιον and ἀναβάλλεσθαι, contrary to their signification in the text of Bos, are used in a middle sense; nor do they occur in any other.]  

(v) Athen. I, 18, p. 21, B. Casaub. in Athen. I, 18, p. 33.  

(o) Lucian has likewise the word ἀναβολή, Hermot. p. 517. Perizon. ad Ἀelian. VII, 9.  


V. Χλαίνα was a thick external robe worn in cold weather;  in Latin, læna. It was sometimes, ἀπλότες, single; and sometimes ἄπληθ, double.  

(v) Suidas in χλαίνα, τὸ παχὺ καὶ χειμερινὸν ἵματον. Hom. Ἰλ. Π, 224; and Ὀδ. Ξ, 529, and 487. Meurs. ad Lycophr. v. 635.  

(i) Plutarch. in Numa, p. 64, C.  

(u) Hom. Ἰλ. Ω, 230.  

(i) Hom. Ἰλ. Κ, 134; Ὀδ. Τ, 226. Pollux, VII, 13, segm. 47.  

VI. Φαινόλης or φαιλώνης, was a robe almost round, and without sleeves, which was worn more especially in cold and rainy weather.  

(w) Suidas in φαινόλης. Paul, 2 Tim. IV, 13, and Interpr.  

(ii) Bartholin. de Penula, c. IV, p. 29.  

(i) ΑΣ ρενυλα, φαινόλης, φαιλώνης, φαιλώνης, and φενύλης, 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 ρενυλα may also be applied to φαινόλης, κ. τ. λ., we shall, therefore, refer the reader to Horat. Ι, Epist. XI, v. 18. Juven. Sat. V, v. 79. Quintil. VI, 3, § 64. Bartholin. l. c. c. VI, p. 49.  

VII. Λῃδός, or ηληδάριον, a garment worn by both sexes.  

(2) Pollux, XII, 13, segm. 48. Aristoph. Αὐ. v. 710, and v. 916, has ληδάριον, which the Scholiast explains by θεριστριον, ἕνα τελεῖ ἵματιον θεριστριον, a thin summer garment.  

VIII. Ἐφεστρίς, this was a coat made of goat-skin, which was likewise called μανενάς, and βηριφιον.  

(2) Pollux, VII, 13, segm, 61.  

(3) Suidas in ἑφεστρίς.  

(2) Artemid. Η, 3, and Suidas, l. c. Instead of βηριφιον we sometimes find βάριον.  

IX. Τρίβων or τριβώνιον, the cloak of philosophers and
poor people: it was of a smooth and light texture; and anciently the garb of lawyers and judges.


**X. 'Επωμίς, a short cloak, which the women threw over their shoulders.**


**XI. Πέπλος, a woman’s outer garment,** as also the ζώστρον.

Hom. *Ἰ. Z,* 289. Eustath. *ad Ἰ. B,* p. 128, l. 48. We may conclude that it was an exterior robe from *Ἰ. Z,* 442, and other passages, where women have the epithet ἄκησιςπέπλο. The men, likewise, wore a robe resembling this, Eustath. *ad Ἰ. 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.]


**XII. Στόλη, a long robe which reached to the ankles.**

This is the *stola* of the Latins. Horat. I, *Sat. 2,* 99. The Greek word has a more extensive signification, Periz. *ad Ælian.* *III, 24.*

**XIII. Κατωνάκη, a servile dress: bordered, at the bottom, with sheep-skin.**


**XIV. 'Εξωμίς, another servile dress: it had but one sleeve, and served them both for a tunic and cloak.** This dress, however, the citizens sometimes wore.


Heschy. in *ἐξωμίς.*


**XV. Βάιή, or ἐφόθερα, a shepherd’s garment, made of skins.**


Διφόθερα, skins, and whatever is made of skins, as tents, garments, books, &c. Periz. *ad Ælian.* IX, 3.

**XVI. 'Εγκόμβωμα, the cloak of shepherds, girls, and slaves.**
Grecian Garments.

CHAP. XVII.

XVII. Χαμύς, a military habit, worn over the tunic, cuirass, &c.

(*a) 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. Óvid. Met. V. 51. [Compare Winkelm. Hist. Art. p. 305, sq.]


XVIII. Χαλις, a fine robe: v κροκωτός or κροκώτιον, a saffron-coloured robe: τμεντρον or τεφριστρον, a summer dress.


(2) Χιτῶν ποδήρης, Pollux, VII, 13, segm. 54. A female's garment without a train, Hesych. in συμμετρία.

(7) Genes. XXIV, 65; and XXXVIII, 19, where the Septuagint translates θυμος by τεφριστρον, i.e. λεφτων ύφασμα, τερινων ιμάτιον, according to Hesychius.

XIX. Στρόφιον, a round zone, or stomacher.

(*) Μαστῶν ένδυμα, in epigramm. vet. apud Spanhem. ad Callim. 135. Aristoph. Thesmoph. 146. Anacreon, Od. 20, ταυνή μαστῶν. Catull. LXV, 64. Martial, XIV, 138, fascia pectoralis. It is also simply denominated ταυνια, and στηθόδεσμος, Achill Tatio I, ζωνη των μαζων κλειονα: where see Salmatus, p. 543. [Στρόφιον was the girdle with which a woman bound her tunic under her breasts. Hence the appellation βαυτοικάων, high-girt, that is, shewing a long waist, which was considered an elegance. Compare Winkelm. l. l. p. 197.]

XX. Ψέλλεον, a bracelet, with which the Grecian women decorated their hands and arms.


CHAP. XVII.

DIFFERENT KINDS OF SHOES.

I. 'ΥΠΟΔΗΜΑΤΑ was the general expression for shoes, although, properly speaking, it only denotes the soles, which were bound to the bottom of the feet by thongs or strings, ιμάντες. To put on shoes, is νποδείν; to take them off, λύνειν and νπολύνειν.


p 2
II. Shoes were also called by the poets, \( \pi \dot{e} \dot{d} \dot{i} \lambda \alpha \).\(^{(e)}\)

III. \( \Delta \alpha \beta \alpha \theta \alpha \), shoes worn both by men and women.\(^{(f)}\)

IV. \( \Sigma \alpha \nu \dot{d} \alpha \lambda \alpha \) or \( \sigma \alpha \nu \dot{d} \alpha \lambda \alpha \), were, in ancient times, the shoes of heroines,\(^{(i)}\) and of rich and gay women.\(^{(j)}\)

V. \( \text{Bla} \nu \alpha \tau \alpha \), slippers for the house.\(^{(k)}\)

VI. \( \text{Ko} \nu \pi \tau \omicron \delta \varepsilon \), slippers,\(^{(l)}\) low and light.\(^{(m)}\)

VII. \( \Pi \rho \rho \beta \alpha \rho \dot{i} \dot{e} \varepsilon \), shoes worn by ladies of rank and fortune.\(^{(n)}\)

VIII. \( \text{Ko} \rho \pi \dot{e} \dot{i} \dot{e} \varepsilon \), shoes,\(^{(o)}\) termed in Latin, \( \text{crepidae} : \)\(^{p}\) asserted by some authors to have been worn by the military.\(^{(q)}\)

Also \( \dot{a} \rho \pi \dot{e} \dot{i} \dot{e} \varepsilon \).\(^{(r)}\)

IX. \( \text{A} \rho \beta \nu \lambda \alpha \), large and easy shoes.\(^{(s)}\)

X. \( \text{P} \rho \rho \sigma \kappa \alpha \)\(^{(t)}\), women's shoes:

XI. \( \Lambda \alpha \kappa \omega \nu \kappa \alpha \)\(^{(u)}\) and \( \dot{a} \mu \nu \kappa \lambda \alpha \dot{i} \dot{e} \varepsilon \),\(^{(w)}\) Lacedaemonian shoes, which were red.\(^{(x)}\)

\(^{(b)}\) Mark, i, 7. Luke, III, 16, and \( \text{ad h. l.} \) Perizon, \( \text{ad } \)\( \dot{e} \)\( \text{lian. IX, 11.} \)

\(^{(e)}\) Mark, VI, 9. \( \dot{e} \)\( \text{lian. V. H. I, 18.} \) Aristoph. \( \text{Eccles. 269.} \)

\(^{(f)}\) Aristoph. \( \text{Thesmoph. 1194;} \) Lysistr. 949.

\(^{(p)}\) Aristoph. \( \text{Nub. v. 151, and Schol.} \)

\(^{(x)}\) 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. \( \text{de Regno Pers. II, p. 253.} \)

\(^{(w)}\) Aristoph. \( \text{Vesp. v. 1153, and Schol.} \)
DIFFERENT KINDS OF SHOES.

CHAP. xvii.

Different Kinds of Shoes.

(7) Hesych. in Λακωνικαῖ and ἀμυκλαῖδες.

(2) Pollux, VII, 22, segm. 88.

XII. Καρβαρίνα, a common countryman's shoe.


XIII. Ἐμπαται, the shoes or socks of comedians.

(7) Pollux, VII, 22, segm. 91.


(c) Shoes for men, according to the Scholiast of Aristoph. ad Eccles. 47. Spanhem. ad Arist. Plat. 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.


II. They offered up prayers to Mercury, who, in their theology, was the conductor of souls to the lower regions. These prayers were termed εἰστηριοι εὐχαῖ.

(7) Valer. Max. II, 6, extern. 8.


(d) Etymol. Auctor, εἰστηριοι εὐχαῖ, ἐφόδιοι τοῖς πρὸς ἔξοδον ἔχουσιν, ἦ πρὸς θάνατον.

III. The relations of the dying stood round his bed, took their last farewell, embraced him, heard his last words, and inhaled his departing breath.

(7) Euripid. Hec. v. 600.

(7) Euripid. Alect. v. 403.

(7) Homer. Ίιό, Ω, 743.

(b) 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.

p 3
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, οἴχεσθαι, εἴδειν, κοιμάσθαι, βεβιωκέναι, παθεῖν τι, κ. τ. λ. to depart, to sleep, to have lived, to have had something happened, &c.


(ii) To die, was literally, διάβολλοι: but to avoid the gloomy ideas which these words conveyed, they used milder terms, such as Διττυπάται, Διττυπαι, Διττυπάθαι, Τοῖς, Τοῖς, κ. τ. O. τοῦ διεσθίειν, τοῦ θανάσθαι, τοῦ σοφθῆναι, τοῦ μεγάλης ἡμέρας. The substantives indicating balmy quietude; but the adjectives, cruel eternity.

(I) CEREMONIES BEFORE THE FUNERAL.

I. As soon as a person had expired, they closed his eyes: this was termed συγκλεῖν, καθαυρεῖν, συναρμόττειν ὀφθαλμοῖν.κ.


(b) Eurip. Hecub. v. 430.

(c) Hom. Χ. Λ. Α. 453; Ο. Ω. 425; Ο. Ω. 295.

(d) Eurip. Phoeniss. v. 1460.

II. His mouth was also closed.ε

(e) Hom. Ο. Ω. 425.

III. His face was covered with a veil.φ


IV. The body was laid out, and the members adjusted; which was ὀρθοδοθεῖσθαι or ἐκτείνεσθαι.γ


(h) Euripid. l.c. and v. 789.

V. They then washed the corpse in warm water, and perfumed it.ι


VI. They next wrapped the winding-sheet round it, and put on it a fine robe which was usually white.\(^k\)


VII. It was also crowned with garlands.\(^l\)


VIII. The corpse was then placed in the entry of the house.\(^m\) To do this was προτιθεσθαι.\(^n\) The feet were towards the door.\(^o\)

\(^o\) Schol. Aristoph. *ad Lysistr.* v. 612. Pollux gives us the reason why the corpse was placed there, VIII, 7, segm. 65. Suidas in πρωκέιτο.

\(^m\) Schol. Aristoph. *ad Lysistr.* v. 612. Pollux gives us the reason why the corpse was placed there, VIII, 7, segm. 65. Suidas in πρωκέιτο.


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.


\(^s\) 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. ÄEn.* VI, 420, calls this με-λιττούταν, honey-cake, melle saporatam et medicatis frugibus offam, or as some read saporatam, that is, sweetened with honey.

XI. All these ceremonies were expressed by συγκομίζειν\(^u\) and συγκομίδη.\(^v\)


\(^u\) Schol. *Æschyl. l.c.* *Æschylus* terms this whole 'ceremony ἱφορά: the Scholiast of *Æschylus, κηδεία: Herodian, κηδεία, I, 5, 8, 1.

XII. While the corpse was in the house, a vessel with water, called ἄρχανον, was set before the door,\(^w\) in which, those who were polluted by the touch of the dead body, washed themselves.\(^x\)

\(^w\) Schol. *Æschyl. Theb.* v. 1032.
I. To carry the corpse out of the house, was ἐκφέρειν, and ἐκκομίζειν, whence are derived ἐκφορά, ἐκκομισσαμανία.

(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) 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, who, notwithstanding, used funeral torches.

(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.


V. In early times, it appears that the corpse was carried to the grave without a bier, which was, afterwards, introduced for the convenience of the bearers. Warriors were carried upon a shield, especially, by the Lacedaemonians.

(k) Virg. Æn. X, 506.

(l) This appears to be founded on that notorious injunction of a Lacedaemonian mother to her son, ἡ τάν ἡ ἐπι τάς [τι ἰτικάν], Plutarch. Apophth. Lacedeamonum, p. 241, F, and elsewhere.

VI. In the funeral procession were the relations of the deceased; and other friends, both men and women, who
were invited to this ceremony. But in some countries, none but relations attended the funeral; and even at Athens, by a law of Solon, women, under sixty years of age, were only permitted to attend the funerals of their nearest relations.

(n) Eurip. Alcest. v. 629.
(p) Demosth. Macart. p. 666, C.

CHAP. XXI.

MOURNING.

I. The mourners abstained from banquets, and from every thing which had the appearance of hilarity, as wine and music, the games and public solemnities; and sought relief from their misfortunes in solitude alone.

(b) Eurip. Alcest. v. 341.
(c) Hom. O. A. 101. Plutarch blames this grief as immoderate, Consol. ad Uxor. p. 610, A.

II. They stripped themselves of all ornaments, and put on mourning, which was a coarse black stuff.

(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.


IV. In extreme grief, they even rolled themselves in the dust and mire.


V. They sprinkled ashes upon their heads.


VI. When they appeared in public, a veil was thrown over their heads.


VII. They smote their breasts with their hands, and tore their faces.
VIII. They cried in a lamented tone, ἑ, ἵν.  

IX. As the Romans had their praeficae, so the Greeks had their ζαρχος θρίνων, who walked at the head of the procession, and by the melancholy strains they sung, deeply affected the company.  

Χ. These strains were called ὀλυφυρμοι, ἰαλεμοί, λινοί, and αἰλινοτ.  

XI. There were three funeral dirges, one in the procession, another at the funeral pile, and a third at the grave.  

XII. Flutes were also used to heighten the solemnity.  

I. The most ancient custom was to bury the dead; and thus it was with the Athenians in the time of Cecrops.
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) Ἐlian. V. H. VII, 19; and V, 14. Plut. in Solon. p. 83, E.

III. The custom of burning the dead was introduced by Hercules, and after his time, became universal in Greece.

(d) Schol. Min. ἸΑ. A, v. 52. Eustath. ad ἸΑ. 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, Phaed. § 85.

IV. The pile of wood on which the corpse was placed, was termed πυρά.f

(f) Hom. ἸΑ. Λ, 52; Ὺ, 786; Ψ, 164.

V. They threw on the pile various animals, together with odours and perfumes.

(g) Hom. ὸδ. Ῥ, 65; ἸΑ. Ψ, 166.


VI. They also threw on it the clothes of the dead, and his arms, if he was a soldier.


(j) Hom. ἸΑ. Ζ, 418; ὸδ. Λ, 74.

VII. At the funerals of generals, the soldiers, and all who were present, marched thrice round the funeral-pile, from right to left, in honour of the deceased.


(l) Statius, Theb. VI, 215.

VIII. Whilst the pile was burning, his friends who stood around, made libations of wine, and invoked his shade.

(m) Hom. ἸΑ. Ψ, 220. Lucian. de Luctu, p. 305.

(n) Hom. l. c. Ἑσχυλ. Choephor. v. 86, and v. 128.

IX. When the pile was consumed, they extinguished the embers by pouring wine upon them.


X. Then the relations of the deceased collected his bones and ashes.


XI. The bones were washed with wine, and anointed with oil.

(q) Hom. ὸδ. Ω, 73. Tibull. III, 2, 19.
XII. They were then, with the ashes, deposited in urns, called κάλπαι, κροσσοί, λάφυρακεί, όστοθήκα, which were made of wood, stone, silver, or gold.

(1) Horn. 'IX. 243; Q. 795; '05. Q. 74.
(2) Herodot. III, 15, § 16; IV, 1, § 6, 7.
(3) Moschus, Idyll. IV, 34.
(4) Horn. 'IX. 795; '05. Q. 74.
(7) Xiphil. Sever.
(8) Ammian. Marcell. XIX.
(9) Horn. 'IX. 243; Moschus, Idyll. IV, 34.

CHAP. XXIII.

TOMBS AND MONUMENTS.

I. The Greeks used to inter their dead without their cities, commonly by the high-ways, that they might not be polluted by touching a corpse, nor incommoded by its smell.

(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.
(10) 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.

(6) 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, 1. 3.

III. Lycurgus permitted the Lacedaemonians to bury their dead within the city, and even round the temples.

(11) Plutarch. Lycurg. p. 56, B.

IV. They prayed that the earth might lie light on their friends and all illustrious men; but that it might press heavy upon their enemies and all the wicked.

V. The common graves, in the earliest times, were caverns, called υπόγεια.1
VI. But in succeeding ages, monuments of stone chiefly were erected in honour of the great.2
(2) 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 χωματα.3
VIII. Tombs of stone were polished; whence they were called εξοτοι γάφοι or τύμβοι.4
IX. Tombs were likewise adorned with pillars of stone, termed σηλαια; m on these were inscriptions.5
(5) Hom. ιλ. Α, 371; P, 434. Pind. Nem. Ὀδ. X, Epod. ε, v. 1, 2, calls a pillar of this kind, δ' γαλμε Ἄιδα, εξοτος πετρος, the monument of Pluto, the polished stone.
(a) 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 engraved. Plutarch. Lycurg. p. 56, B. These inscriptions were termed ἐπιγραφαι, Artemid. V, 75. In Latin, tituli. Ovid. Heroid. XIV, 128.
X. They were also frequently adorned with images.6
(6) 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,7 μνήματα,8 σηματα.9
XII. Besides these sepulchres, which contained either the corpse, or the ashes and bones of the deceased, they sometimes erected honorary monuments,5 in which were neither bodies, bones, or ashes,6 and which were, therefore, called κεντάφια,10 and κενηρία.11
One of these is termed κενεών σάμα, Callim. Epigr. XVIII, 4. Hon- 
varius Tumulus, Sueton. in Claud. c. i. Tumulus inanis, Virg. Æn. III, 304; 
VI, 505.

A tomb of this kind Pallas orders Telemachus to raise, 'Od. A, 291. 
Such a tomb Menelaus erected in Egypt, after he received the news of the 

Suidas in κενοτάφια: hence κενοταφεῖν, to erect an empty tomb. Eurip. 
Helen. v. 1562. Lamprid. in Alexandro, v. 63.

Lycothr. Cassandr. v. 370, and Meursius, ad h. l.

XIII. Of these tombs, some were built in honour of 
illustrious men interred in other places; and some, in 
honour of those who had been deprived of sepulture, and 
whose manes, they imagined, could not rest, unless they 
raised to them such an empty memorial; to which they 
invited them thrice, with a loud voice.

The tomb of Euripides was one of these, Pausan. Attic. II, p. 6.

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, 

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 pro-
nounced at their tombs, particularly if they had rendered 
important services to their country, or had died, fighting 
valiantly in battle.

Lucian. de Luctu, p. 307. For the origin of them, see Plutarch. in 

Dionysius Halic. Archæol. V, p. 291, l. 30, compares the funeral eulou-
giums of the Romans with those of the Athenians, and thinks the former 
much 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.

Plato, Menexen. Thucyd. II, 34. Martial virtue is the subject of the 
επιτάφιος, or the funeral oration, which is the second of the orations of 
Lysias, p. 11; and of the λόγος επιτάφιος of Demosthenes, p. 152.

II. Funeral games were instituted to their memory.

Pausan. Arcad. IV, p. 605, says Azan, an Arcadian, was the first who 
was honoured with these games. They are celebrated in Homer, Τλ. Ψ,
Honours Paid to the Dead.

III. After the obsequies, an entertainment was prepared at the house of the nearest relation, which was called περιδειπνον, νεκροδειπνον, and τάφος.

(*) 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, Ἰλ. Ψ, 28, the funeral entertainment of Patroclus is given in the tent of his friend Achilles.


(‡) Stob. Σεμ. 55, p. 227; and Artemid. I, 5, express it in two words, νεκρου δειπνου.


IV. The fragments which fell from the table, were consecrated to the manes, and carried to the tomb for its sustenance.

(*) 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.


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. Hence arose a proverbial phrase, by which a bad character was strongly implied, οὐκ ἐπαυθείης οὐδ’ ἐν περιδειπνῷ, you would not be praised even at a funeral entertainment.

(‡) Cic. de Legg. II, 25.

(§) Suidas in οὐκ ἐπαυθείης.

VI. Burning lamps were sometimes placed within the subterraneous sepulchres.

(*) Petron. c. CXI. This was likewise an Egyptian custom, Herodot. II, p. 157, D; and a Roman one, Modestin. I. 44, ff. de manum. testam.

VII. The tombs were strewed with herbs and flowers; with amaranths, roses, and myrtle, but more particularly with parsley; hence it is said of a man past recovery, δεῖσθαι σελίνου, that he needs the parsley.

(*) Sophocles, Electr. v. 896.


(‡) Eurip. Electr. v. 323.


(‡) Plutarch. in Timoleon. p. 248, D. Suidas in σελίνου δεῖται ὁ νοσών, and τοῦ σελίνου δείται.
VIII. Sacrifices were offered, and libations made in trenches dug in the earth.\(^t\)

\(^{(t)}\) Hom. 'Od. A, 26, calls these libations, χοῖ. Euripides, Iphig. in Taur. v. 160; Electr. v. 509. To make these libations, is τυμβεύσαι χοῖ, 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 απάρχεσθαι,\(^w\) and the forelock itself was styled απάρχαι.\(^x\)


\(^{(v)}\) On the black heifers, see Virg. Æn. V, 97; VI, 243: on the barren heifers, Homer. 'Od. K, 522.

\(^{(w)}\) Hom. 'Od. I, 445; Σ, 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.


\(^{(b)}\) Eurip. Orest. v. 115.

\(^{(c)}\) Eurip. Iphig. in Taur. v. 165, 633.

\(^{(d)}\) Porphy. de Antro Nymphar. p. 235, l. 21.


XI. The water used for these libations, was called χθόνιον λαυτρόν,\(^i\) or λαυτρόν, by way of eminence.\(^g\) At Athens, it was termed απόγμμα.\(^h\)

\(^{(i)}\) Hesych. in χθόνια λαυτρά, and Suidas.

\(^{(g)}\) Sophocles, Electr. v. 436.

\(^{(h)}\) Athen. IX, 18, p. 409, F. Eustath. ad 'Od. A, p. 33, l. 46. Æschyl. Choeph. v. 127, substitutes χερνψ for λαυτρόν. See ad h. l. Stanl. p. 818.

XII. On the tomb of a child the water was poured by a child; \(^j\) on that of a virgin, by a virgin; \(^j\) and on that of a married man by a woman, who was called ἐγεύχυτρια.\(^k\)

\(^{(j)}\) Demosthenes, adv. Leocharem, p. 673, A. Harpocrat. in λαυτροφόρος.

\(^{(j)}\) 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 ἐγεύχυτριαί, and Suidas. Schol. Aristoph. ad Vesp. v. 288, where we have ἐγεύχυτριαί, instead of ἐγεύχυτριαί.
XIII. These sacrifices in honour of the manes, were offered on the ninth,\(^1\) and thirtieth days after the interment.\(^m\) They were annually repeated in most of the states of Greece, in the month Anthesterion.\(^n\)

\(^1\) Hence they were called ἔννατα. Isæus, Orat. VII, de Cironis hære-dit. 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 ὀσία,\(^o\) δίκαια,\(^o\) νομιζόμενα,\(^o\) and in Latin, justa.\(^x\)

\(^o\) Plutarch. in Num. p. 67, E, ἐπίσκοπος τῶν περὶ τοῦ θυσίας τόκως ὀσίων τῆς.

\(^p\) Aristot. de Virtut. where, speaking of funeral rites, he calls them, δικαιοσύνη πρὸς τῶν κατοιχομένων. These last services are also called δίκαια.


XV. Yet some men they deemed unworthy of sepulture. It was not granted, by the Athenians, to traitors,\(^s\) and sacrilegious persons.\(^t\)


APPENDIX TO THE ANTIQUITIES.

PART I.—CHAP. I.*

ATHENS.

At Athens was the Κεραμεικός, Ceramicus, so called από 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. 

'Αγοραί, forums, were very numerous: the chief of which were the old and the new forums. The old forum, called ἄφατα 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 where slaves were sold: 'Ιχθυόπωλες ἀγορά, the fishmonger's market: Γυμνακεῖα ἀγορὰ, the market for women's apparel and ornaments. This was the most frequented part of the city. 

Γυμνασίαι, gymnasias, 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 στοαί, porticoes, which were filled with ἵπποι, side-buildings, and seats for study and conversation: ἑφίβαινον, the place where the ἑφηβοί 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. 

'Ακαδήμια, the Academy, constituted a part of the Ceramicus without the city. It was adorned with covered walks.

Athens had three harbours for ships: 

1. Πειραιαές, Piræus. It contained three ὥμοι, 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 galleys to ride in safety.

* These are the chapters in the Antiquities after which those in the Appendix may be read.
2. Μουσεία, Munychia, a promontory not far from Piræus, and fortified both by nature and art.
3. Φαληρον, 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: πολίται, free citizens; μέτοικοι, foreigners settled in the country; and ὀφείλοι, 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 drachmae.

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 θηρες and πελατα, 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 μεγάς ὁρκος, the great oath, taken only in matters of great importance; the other, ὁ μικρὸς ὁρκος, the lesser oath.

There were different objects by which the Grecians swore: sometimes, μᾶ Δία, by Jupiter; sometimes, μᾶ τοὺς ὀδόκεκα θεοὺς, by the twelve great gods. The Spartans usually swore μᾶ τῷ Σιω, by the two gods, i.e. by Castor and Pollux: the Grecian women, by Juno, Diana, or Venus; or νῇ τῷ 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, μᾶ τοὺς ἐν Μαραθών, 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 ὁρκα 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 εὐὁρκος and εὐσεβῆς, 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 ῥυχίστρα 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 σκηνή occupied all that space between the two horns of the theatre, over the ῥυχίστρα. 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 σκηνή and ῥυχίστρα, on which the actors performed their parts.

The ἰππόδρομος, 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, σκίννης, for the satyric.

PART II.—CHAP. XIII.

THE ἘΦΟΡΟΙ.

The ephors were Lacedaemonian magistrates, and were five in number. They were called ἐφοροὶ on account of their superintending (διὰ τοῦ ἐφοραν) 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 ἄρχειον or ἑφορείον, 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. Εἰκών, the honour of having a statue erected in some public place.
3. Στέφανοι, crowns conferred by the votes of the people.
4. Ατέλεια, immunity from taxes.
5. Ξημεία, παρασινθία, σήμα εν 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 Lacedaemonians would never march before a full moon.
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 ἀνδρὼν, or ἀνδρωνῖτις; that assigned to the women was termed γυναῖκιν, or γυναικοῦνῖτις; and was the most remote part of the house, and behind the ἀντί, before which there were other apartments, termed πρῶδομος and προάλμως. The women’s chambers were called τέγεου 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 τροφοῖ.

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 ἐταῖραι, or courtresses.

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, ai ἐταῖραι, 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 ὀίκος; for the bed-chamber, κοίτων; for the dining-room, ἑστιατόριον, or τρίσκλινον.

The men and women had different apartments; those of the former were termed ἄνδρῶνες; those of the latter, γυναικεία.

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 παραστάτες. 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 θήκαι.

The chief kitchen utensils were χάλκειον, the large kettle; κακκάβη and χύτρα, the smaller kettle; τηγάμιον, the frying-pan; ὀβέλος, 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 εἰρενεῖς, 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 εἰρενεῖς. They were not considered men until thirty.

The Spartans never exercised any trade or profession, except that of arms. Their slaves, called εἴλωτες, 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 στυλος.

The στυλος, or pen, was made of various substances. When they wrote upon wax, lead, or any hard substance, the στυλος 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 καλαμος, 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 ξενος 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 θειος ἀλς, divine salt.

Το ὀμορφάπεξον, 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 ξενια, or ἔσορα ξενικί.
TABLES
OF
MONEY, WEIGHTS, AND MEASURES.

THE VALUE AND PROPORTION OF THE GRECIAN COINS.

<table>
<thead>
<tr>
<th>Coin</th>
<th>£</th>
<th>s</th>
<th>d</th>
<th>q</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lepton</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>£</td>
</tr>
<tr>
<td>Chalcus</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3/5</td>
</tr>
<tr>
<td>Dichalcus</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>7/4</td>
</tr>
<tr>
<td>Hemiobolus</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>7/12</td>
</tr>
<tr>
<td>Obolus</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>1/6</td>
</tr>
<tr>
<td>Diobolus</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>1/3</td>
</tr>
<tr>
<td>Tetrobolus</td>
<td>0</td>
<td>5</td>
<td>0</td>
<td>2/3</td>
</tr>
<tr>
<td>Drachma</td>
<td>0</td>
<td>7</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Didrachmon</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Tetradrachmon</td>
<td>0</td>
<td>2</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Stater</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

Of these the drachma and didrachmon were of silver, the others generally of brass. The tridrachmon, triobolus, &c. were sometimes coined.

The gold coin, among the Greeks, was the stater, which was equal to 25 Attic drachmæ, and worth 16 1/4.

The stater Cyzicenus, stater Philippi, and stater Alexandri, were each worth 0 18 1.

The stater Daricus, and the stater Cæsī each 1 12 3 1/2.

The Greeks computed their money by drachmæ.

1 Drachma 0 0 7 3/4
100 Drachmæ, or 1 Mina (Mvā) 3 4 7
60 Mina, 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 5s. and gold at £4. per ounce.
### The Most Ancient Grecian Weights Reduced to English Troy Weight

<table>
<thead>
<tr>
<th></th>
<th>lb.</th>
<th>oz.</th>
<th>dwt.</th>
<th>gr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drachma</td>
<td>0</td>
<td>0</td>
<td>6</td>
<td>(2 \frac{8}{9})</td>
</tr>
<tr>
<td>Mina</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>(4 \frac{3}{4})</td>
</tr>
<tr>
<td>Talentum</td>
<td>65</td>
<td>0</td>
<td>12</td>
<td>(5 \frac{1}{4})</td>
</tr>
</tbody>
</table>

### The Greater Weights Reduced to English Troy Weight

<table>
<thead>
<tr>
<th></th>
<th>lb.</th>
<th>oz.</th>
<th>dwt.</th>
<th>gr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Libra</td>
<td>0</td>
<td>10</td>
<td>18</td>
<td>13 (\frac{5}{7})</td>
</tr>
<tr>
<td>Mina Attica communis</td>
<td>0</td>
<td>11</td>
<td>7</td>
<td>16 (\frac{4}{7})</td>
</tr>
<tr>
<td>Mina Attica media</td>
<td>1</td>
<td>2</td>
<td>11</td>
<td>10 (\frac{3}{7})</td>
</tr>
<tr>
<td>Talentum Atticum commune</td>
<td>56</td>
<td>11</td>
<td>0</td>
<td>17 (\frac{1}{7})</td>
</tr>
</tbody>
</table>

### Attic Measures of Capacity for Things Dry, Reduced to English Corn Measure

<table>
<thead>
<tr>
<th>Measure</th>
<th>pk.</th>
<th>gall.</th>
<th>pts.</th>
<th>sol.</th>
<th>in.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cochlearion</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0.276</td>
<td>(\frac{7}{10})</td>
</tr>
<tr>
<td>Cyathus</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2.763</td>
<td>(\frac{1}{2})</td>
</tr>
<tr>
<td>Oxybaphon</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4.144</td>
<td>(\frac{3}{4})</td>
</tr>
<tr>
<td>Cotyle</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>16.579</td>
<td></td>
</tr>
<tr>
<td>Xestes</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>33.158</td>
<td></td>
</tr>
<tr>
<td>Chous</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>15.705</td>
<td>(\frac{3}{4})</td>
</tr>
<tr>
<td>Medimnus(^a)</td>
<td>4</td>
<td>0</td>
<td>6</td>
<td>3.501</td>
<td></td>
</tr>
</tbody>
</table>

\(^a\) 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

<table>
<thead>
<tr>
<th>Measure</th>
<th>gall.</th>
<th>pts.</th>
<th>sol.</th>
<th>in.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cochlearion</td>
<td>0</td>
<td>1(\frac{15}{20})</td>
<td>0.0356</td>
<td>(\frac{5}{12})</td>
</tr>
<tr>
<td>Cheme</td>
<td>0</td>
<td>(\frac{1}{60})</td>
<td>0.0712</td>
<td>(\frac{5}{6})</td>
</tr>
<tr>
<td>Mystron</td>
<td>0</td>
<td>(\frac{1}{18})</td>
<td>0.089</td>
<td>(\frac{1}{48})</td>
</tr>
<tr>
<td>Conche</td>
<td>0</td>
<td>(\frac{1}{24})</td>
<td>0.178</td>
<td>(\frac{1}{24})</td>
</tr>
<tr>
<td>Cyathus</td>
<td>0</td>
<td>(\frac{1}{12})</td>
<td>0.356</td>
<td>(\frac{1}{12})</td>
</tr>
<tr>
<td>Oxybaphon</td>
<td>0</td>
<td>(\frac{1}{8})</td>
<td>0.535</td>
<td>(\frac{1}{8})</td>
</tr>
<tr>
<td>Cotyle</td>
<td>0</td>
<td>(\frac{1}{2})</td>
<td>2.141</td>
<td>(\frac{1}{2})</td>
</tr>
<tr>
<td>Xestes</td>
<td>0</td>
<td>1</td>
<td>4.283</td>
<td></td>
</tr>
<tr>
<td>Chous</td>
<td>0</td>
<td>6</td>
<td>25.698</td>
<td></td>
</tr>
<tr>
<td>Metretes(^b)</td>
<td>10</td>
<td>2</td>
<td>19.626</td>
<td></td>
</tr>
</tbody>
</table>

\(^b\) The metretes is equal to 10 gall. 1\(\frac{1}{4}\) pts. English, according to Boeckh’s *Public Economy of Athens*, vol. I, p. 133.
### Grecian Measures of Length Reduced to English

<table>
<thead>
<tr>
<th>Measure</th>
<th>Yds</th>
<th>Ft</th>
<th>In</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dactylus or digit</td>
<td>0</td>
<td>0</td>
<td>0.7554(\frac{11}{12})</td>
</tr>
<tr>
<td>Doron</td>
<td>0</td>
<td>0</td>
<td>3.0218(\frac{3}{4})</td>
</tr>
<tr>
<td>Lichas</td>
<td>0</td>
<td>0</td>
<td>7.5546(\frac{7}{12})</td>
</tr>
<tr>
<td>Orthodoron</td>
<td>0</td>
<td>0</td>
<td>8.3101(\frac{9}{16})</td>
</tr>
<tr>
<td>Spithame</td>
<td>0</td>
<td>0</td>
<td>9.0656(\frac{1}{4})</td>
</tr>
<tr>
<td>Foot</td>
<td>0</td>
<td>1</td>
<td>0.0875</td>
</tr>
<tr>
<td>Cubit (πυγμή)</td>
<td>0</td>
<td>1</td>
<td>1.5984(\frac{3}{8})</td>
</tr>
<tr>
<td>Pygon</td>
<td>0</td>
<td>1</td>
<td>3.109(\frac{3}{8})</td>
</tr>
<tr>
<td>Larger Cubit (πιχυς)</td>
<td>0</td>
<td>1</td>
<td>6.13125</td>
</tr>
<tr>
<td>Pace (ὁρυνᾶ)</td>
<td>2</td>
<td>0</td>
<td>0.525</td>
</tr>
<tr>
<td>Stadium</td>
<td>201</td>
<td>1</td>
<td>4.5</td>
</tr>
<tr>
<td>Milion</td>
<td>1611</td>
<td>2</td>
<td>0</td>
</tr>
</tbody>
</table>

### Grecian Square Measure Reduced to English

<table>
<thead>
<tr>
<th>Measure</th>
<th>Sq. Ft</th>
<th>Sq. Ft</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aroura</td>
<td>722</td>
<td>5000</td>
</tr>
<tr>
<td>Plethron, or acre</td>
<td>1444</td>
<td>10000</td>
</tr>
</tbody>
</table>
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